Namiq ploughing (*see war. 189*)
KURDISH DIALECT STUDIES-II

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BY

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TO MY WIFE
CONTENTS

ABBREVIATIONS ix
INTRODUCTION xi

I. SULEIMANIYE 1
Šā Ismā‘īl ʿl ulary Qambilāt. Shah Ismail and Qambilāt 4
Sultān Maḥmūd ʿl ulary Ṛasswār. Sultan Mahmud and the Black Rider 32
Ahmād ʿl ulary Fāṣūḥur. Ahmed and Fazuhur 42
‘Ačīm bō lay Xwā.’ ‘I am going to see God’ 62
Čuŋ qisayak. Conversation 68

II. WĀRMĀWA 81
Žīnī lādedī. Village life 82
Bēžīn ʿl ulary Manīja. Bézhin and Manije 92
Řēy Xānaqī. The Khanaqin road 106
Girānī. Famine 108
Miškān. The mice 110
Maḥmūd ʿl ulary Simanswār. Mahmud and Simenswar 112

III. BINGIRD AND PIŽDAR 134
Pyōwī bē-aql. A stupid man 136
Kīsalēk wa dū mīrōwī. A tortoise and two ducks 138
Bayāını badbaxtī. A ‘hard-up’ tale 140
Ganim. Wheat 140
Arsalān la mamlakatī Farangīān. Arselan in the country of the Franks 142
Hāwīn. Summer 170
Tūtīn. Tobacco 170
Qāzānī. Profit. 172
Misāl. A moral tale 174
Bō xātıřī Faqē Miḥammad. For the sake of Faqē Muhammed 174
Sultān Salīm. Sultan Selim 176
Čuŋ qatlı. Forty-one deaths 180

vii
## CONTENTS

### IV. ARBIL, XÖSNÄW, AND REWANDIZ
- Yisif ü Zilaxä. Joseph and Zuleikha
- Şërzád Xän ü Simul'uzär. Shérzad Khan and Shimuluzar.
- Hikāyatakī 'Usmāni binī 'Afān. A story of Usman b. Afan

### V. SÜRČI
- Ḥārē min. My circumstances
- Čērōk: 'Āḥmad ü sē kōsa. A story: 'Ahmed' and the three swindlers

### VI. AKRE
- Āḥmadē Pīrikē. Ahmed, the son of the old woman
- 'Čākī namāya.' 'There is no goodness left'
- La'bā ūnī. The vixen’s trick
- Hārōn Šašid ő diz. Harun Rashid and the thieves
- Gulēt ganimē yēt zēr. Golden ears of corn
- Xāín ő Xudē. The deceiver and God
- Makrēt žīnā. The wiles of women
- Hākimē anglēż. The British judge
- Šēx Sa’dī ő yē bē-xam. Sheikh Saadi and the carefree man
- Kuřē Sultān Salīmī. The son of Sultan Selim
- Kičā Ḥākimī. The Prince’s daughter

### VII. AMADIYE AND BARWĀRI-ŻŌR
- Diraw. A lie. (Two versions)
- Bālīl ő Hārōnaštād. Bahlul and Harun al-Rashid. (Two versions)
- Am ćōyna ćyāy. We went to the mountains
- Āmēdiē. Amadiye
- Bāpīrē ma. Our ancestor
- Āḥmad Čalabē ő Bahram Fēris. Ahmed Chelebi and Bahram Féris

### VIII. GULLI AND ZAKHO
- Mīrzā Miḥammad ő Kāfir. Mirza Muhammed and the monster
- Āxiftīn. Talk

### NOTES

viii
ABBREVIATIONS

Ak. Akre (town and district of Mosul province).
Am. Amadiye (town and district of Mosul province).
Ar. Arabic.
Arb. Arbîl (town, district, and province).
Bad. Bādīnān (Kurdish area of Mosul province, comprising Ak., Am., Shn., Zx.).
Bar. Barwārī-žîr (sub-district of Am. district).
Bin. Bingîrd (village and sub-district of Piž. district).
Gul. Gullî (tribe and sub-district of Zx. district).
Kd. Kurdish.

Muk. Mukrî (tribe south of Lake Urmiya, N.W. Iran; here quoted, with page and line, from O. Mann, Mundart der Mukri-Kurden, I, Berlin, 1906).
Pers. Persian.
Piž. Piždar (sub-district and district of Sul. province)
Rdz. Rewandiz (town and district of Arb. province).
Russ. Russian.
Shn. Sheikhan (town and district of Mosul province).
Sor. Sūrān (Kurdish area of Arb. province and Piž. district, comprising Bin., Piž., Arb., Rdz., Xoš.)
Sul. Suleimaniye (town, district, and province).
Sur. Sūrčî (tribe in Ak. and Rdz. districts).
Tk. Turkish.
War. Wārmāwa (sub-district of Halebjë district, Sul. province).
Xoš. Xošnāw (tribe south of Rdz. town).
Zx. Zakho (town and district of Mosul province).

The following signs have been used in the texts:

(abc) alternative form,
*def conjectural form,
[ghi] actual realization (usually only at the first occurrence),
--- unclear passage omitted.
ERRATA

Page 10, second last line: *for pîr* read *pîr*
Page 64, last line: *for gîrtî* read *gîrtî*
Page 170, last line: *for narna* read *narm*
INTRODUCTION

The prime purpose in collecting these texts was to obtain material which could serve as a base for, or at least illustrate, a grammatical description of the individual dialects of Kurdish spoken in northern Iraq.¹ The first problem, naturally, was to find informants who spoke the various dialects in something approaching purity, and then to record examples of their normal speech. Thus, to ensure that they should speak as naturally and fluently as possible, all the speakers were encouraged to talk on whatever subject they themselves preferred. The result is a somewhat mixed bag of folk-tales, anecdotes, and descriptive and autobiographical pieces. Although rather disconcerting at first sight, this mixture will, I hope, be found to justify itself as giving a broader view of Kurdish speech habits than would a collection entirely of, say, folk-tales.

Where circumstances permitted, the text, or at least the first part of it, was recorded directly on magnetized tape² and later played back repeatedly to the speaker and noted down in his presence, with his assistance at any unclear passage. As the number of tapes available was limited, however, some texts were taken down directly from dictation, and suffer accordingly from all the lack of spontaneity, and even accuracy, that this method entails. In one case (see Amadiye, p. 319) two versions of the same texts are given—the first from dictation, while the tape-recorder was out of order, and the second from a direct recording made later. Only in a few cases, when there was no alternative, was a tape-recording made, to be played back later and noted down without the assistance of the speaker. This applies particularly to the Xōşnāw and Barwārī-žōr texts, and in publishing them a number of unclear passages have been omitted, or marked as doubtful.

A word of apology must be said to those readers interested only in the folk-tales herein. A number of them will be found to be incomplete. Those speakers who chose to tell such tales were often

¹ This description has appeared in the London Oriental Series under the title Kurdish Dialect Studies—I, O.U.P., 1961.
² The passages which were so recorded are indicated at the beginning of each section below. Most of the recordings have been preserved and copies are obtainable from the author.
INTRODUCTION

not happy at telling them to so impersonal an audience as a microphone, and particularly in the daytime. One refused point blank to speak until a sufficient evening audience had been gathered for him, in a lamp-lit tent. Once they were started on a tale, however, no amount of silent gesticulation at the rapidly dwindling tape could put the tellers out of their stride or persuade them to curtail a story. Interrupted at the end of twenty minutes recording, one storyteller protested indignantly that his tale ‘went on for nine nights’. In such circumstances, when there was no time, or the teller had not the patience, to dictate the end of a story it has had to appear unfinished. It was never possible simply to obtain a résumé of the end of a story. Nor did the stories normally have a title and, with rare and obvious exceptions, all the titles of the texts are of my own invention.

In one case only (Rewandiz) the story is without a beginning. The storyteller, on being urged to tell a story, offered a sample. Once started, nothing could make him disappoint his live Kurdish audience by stopping and starting again, and it was some time before the tape-recorder, itself temperamental, could be brought into action. A final example of temperament—one speaker, before he would record anything, had to be firmly convinced that the recording would never, in any circumstances, be broadcast by Baghdad radio, though he would not explain his apparent aversion to fame.

The texts are presented, as far as possible, in a normal phonemic transcription. A description of the phonemic system of each dialect is given in the above-mentioned grammatical study and it is hoped that with the aid of this the actual realization of the texts will be readily inferrable. In some cases, however, a plain phonemic transcription would disguise or conceal morphological processes. This is particularly the case in the Sul. and War. dialects, where a number of phonemes are subject, albeit predictably, to elision. As the dialects are largely unknown I have thought it advisable to indicate such processes by ‘reconstructing’ the text, i.e. by adding the requisite unrealized phonemes as superior letters.

An analogue from English will perhaps make this clearer. ‘He will go’, when pronounced as ‘He’ll go’, would be written ‘He will go’. ‘I shall not go’, on the other hand, realized as ‘I shan’t go’, would appear as ‘I shall not go’. Here, as in the Kurdish texts, the
various phonemes elided in different contexts are added to the
'reconstructed' text. Similarly bi'darê represents a pronunciation barê,
but arising from the combination of the morphemes bi-da-(r)-ê; kaw' indicates a pronunciation kawa of the morpheme kawt in certain
conditions.

The only general modification of the phonemic transcription, in
this case to indicate the realization more clearly, is the marking of
those contiguous allophones whose incidence is unpredictable, viz.
s in Sul., and ß, ß, ß in War. In the case of the Sul. dialect, more
than any other, the normal processes of assimilation, &c., tend to
increase the divergence between the transcription and the actual
pronunciation. To bridge this gap, the actual realization of the first
twenty-nine paragraphs of the text has been indicated by the addi-
tion to the phonemic transcription of various signs. The signi-
ficance of these is explained in detail at p. 2.

Naturally, few if any passages of the texts are entirely free from
impurities of dialect. In this respect the texts are presented just
as they were recorded, no attempt having been made to 'normalize'
or 'purify' them. For example, in Sul. 58 a form anustila 'finger
ring' occurs, a seemingly normal Sul. compromise between Bin.
angustila (with -ng-) and southern anustila (with -η- and -s- < -ss-
< -st-). But the normal Sul. form is, in fact, amustila. The same
speaker often uses a form ěstâ 'now', presumably a corruption of
normal Sul. ěstā brought about by the southern form ěsā. Similarly
loanwords, particularly from Arabic, when they appear in a cor-
rupt but common form, have been left so. Examples are tâ'xē
'mourning' < Ar. ta'xiyaṭ, and tamâ(h) 'desire', a compromise form
from Ar. ëama and ëamâ'â. Only when the loanword appears to
be an uncommon one, or is corrupted out of recognition, have I
thought it best to 'restore' the original form, always giving the
actual form in parenthesis, e.g. War. 269 qatîyân [qathēn], 295
qat'ā [qatḍā].

Editing of the texts has seemed desirable only in those cases
where the speaker has obviously used the wrong word, or an idio-
syncratic form of a word. A case in point is to be found in Sul. 27,
where the speaker said ãmōzây 'his cousin' for dasgirâni 'his fiancée'; another is in Sul. 134, where he used the word misrûh
(< Ar. colloquial misrâ'), meaning a 'spinning top', when he
clearly meant misrâq 'lance'. More doubtful reconstructions of
this sort are marked with an asterisk. Other, personal, oddities of
INTRODUCTION

speech are mentioned in the introductions to the various sections of the texts.

The mixture of styles in some of the translations may disturb the reader. To some extent this was inevitable. The timeless quality of some of the tales, where armoured cars are found disporting themselves alongside the Simurg, where viziers telephone to their kings, and legendary Iranian heroes settle their differences with hand-grenades, and where a simile so oddly reversed as that in War. 270 can appear, cannot fail to make for quaint reading for the sophisticated. But other oddities undoubtedly arise from my attempt to produce a translation as near literal as possible. Often a seeming *mot juste*, from the point of view of translation, will be found to consort but oddly with its neighbours. Even more often, the unrehearsed Kurdish sentence meanders on and on and the translation can only hope to follow it part of the way. Nevertheless, the attempt has been made, even at the cost of producing ana-colutha in English. Except in the case of certain phrases having accepted English equivalents, such as ‘Your Majesty’, ‘By your leave’, I have only consciously departed from a literal translation when this would have appeared absurd. Thus, phrases such as ‘May I be the wing revolving round thy head (to protect it)’,¹ and ‘O (thou to whom) thus and thus has been done’, have been relegated to the Notes following the texts. These Notes contain, besides, whatever it has seemed necessary to add to the translation, from lexical and grammatical details to comments on Kurdish life and society.

¹ See note ², p. 368.
I
SULEIMANIYE

SULÊMANIYE [Kd. Silaymâni], capital of the province of the same name, is generally regarded as the cultural centre of Iraqi Kurdistan. Certainly the province is the only one with a population consisting practically entirely of Kurds.¹

As a result of its increasing importance the town has grown considerably in size. The population has more than doubled since the formation of the state of Iraq, and much of this growth may be attributed to an influx of the rural population. Since villages within a few miles of the town have dialects showing markedly 'northern' or 'southern' traits it may reasonably be asked whether a 'dialect of Suleimaniye' can be said to exist, or if what is called a dialect is no more than a sum of parts.

There can be no doubt that the 'official' Kurdish, taught in junior schools in Sul., Kirkuk, and Arbil provinces, and the vehicle of practically all Kurdish publications in Iraq, is modelled on a system recognizable in the language of Sul. Had this been a modern hybrid it would hardly have achieved such rapid and wide acceptance. In fact, everything points to the existence of a quite venerable dialect of Sul., of the town and its immediate environs, one which takes its expected place in the ordered progression of dialects from north to south,² and which has been little affected by recent movement of population. Thus speakers and writers from outside Sul., or townsmen with connexions or under influence from outside, betray themselves by the abnormality of the words they sometimes use. In short, they make the exceptions which prove the rule.

The author of my first four texts was such a person. 'Abdulla Najmaddîn, or to give him his usual name, 'Aba, was approximately 23 years old in 1954, when his stories were recorded. His father had

¹ The nearest to approach it is Arbil province, with approx. 90 per cent Kurdish population. See C. J. Edmonds, Kurds, Turks and Arabs, London, 1957, for a full description of the area, with maps, populations figures, &c.
² See KDS—I, Part IV.
been qāwātī, 'coffee-server', of the late celebrated Sheikh Mahmud Berzinjei, and 'Aba claimed to have been born in the Sheikh’s house in Suleimaniye. Evidently the company of the Sheikh’s following during his early years had had its effect on his speech, for it had a certain slightly ‘southern’ flavour. For example, he said īstā ‘now’ for ēstā (cf. War. īsa). But he also used a number of plain vulgarisms, such as xōnīnawā, for xoninawa ‘to read’, fōśtin, for fōštin ‘to go’.

These peculiarities are recognizable as such and have been left in the texts. But ‘Aba had other and more private speech habits. The only two I have noticed, and seen fit to correct, in these texts are the words pīšān and nāwīfūn, which he, and he alone, persistently pronounced pīn and nāwīn respectively. In the latter case he could be excused, as it is but a rare, storyteller’s word for ‘handsome youth’, but pīšān dān ‘to show’ is common enough.

The paragraphs Sul. 1–29 were recorded on tape, and I have chosen to go beyond the phonemic transcription in these first few pages by indicating the actual realization. Thus:¹

 superior letters represent phonemes not actually realized, 

\[
\begin{align*}
\text{t} & \ (41–42, \ 56), \quad \text{id} \ (g(a)), \quad \text{t} \ (57(b)), \quad \text{fn.}, \quad \text{t} \ (57(b), \ 66(b)), \quad \text{w} \ (60), \\
\text{v} & \ (35(b), \ 60); \\
\end{align*}
\]

the ‘semi-vowel’ sign marks the continuant realizations of 

d, t (7–9);

a subscript bow indicates assimilation, as follows,

-ē̂ ̂ - is realized -ē̂-

-ēa-  ”  ”  -ē- (59(a))

-ī̂ d-  ”  ”  -ī̂ y- (9(b))

-n̂ d-  ”  ”  -nn- (9(c))

- r̂ l-  ”  ”  -ll- (15)

-Emily  ”  ”  -m̂ m- (57(b))

-Emily  ”  ”  -m̂ m- (57(b))

-Emily  ,  ,  -Emily (59(a))

-Emily  ,  ,  -Emily (9(b)).

From paragraph Sul. 30 onwards actual realizations are only rarely marked, thus: sarīawa [sarēwa].

The speakers in the remaining Sul. text were both members of

¹ Numbers in parenthesis refer to the paragraphs of KDS–I where the phenomena are described.
SULEIMANIYE

the intelligentsia and, incidentally, civil servants. They were, notwithstanding, rather dismayed at the prospect of making conversation before a microphone. What began, therefore, as a consciously brave effort later descended to the swapping of jokes and stories. As some of these concerned living persons, I have thought it best to wrap the whole text in anonymity. Accordingly I have altered all personal names and designated the speakers A and B.

The younger man, A, was approximately 30 years of age. After his schooling in Suleimaniye he had studied in Baghdad and later returned to work in his home town and province. B was of the older generation. In his early years he had followed his profession of teaching in Rewandiz and Chemchemal, among other places, and was otherwise quite widely travelled. To his knowledge of Arabic and English, which he had in common with A, he added fluent Turkish and some Persian. Both men, in proportion to their ages, were keen students of their mother tongue and both had experience of translating technical works into it.
1. Pâşâyak abê la mamlakatêkî wakû mamlakatî bayâzamîndû. am pâşây wajaîxî kör abê. muddatêkî zîr nûzû itâ'atî xwûy xûy akà. la pâş muddatâwê bêxî wazîrî dastarêstî akâ, alê, 'ay wazîr, tô la jêgày min wakil (bî)ba tê wakû min aĉim bô darwêŝî, bizânîn xwà cî akà.' wazîr dê nîst la jêgày pâşà, pâşà dastê jîli darwêşîv la bar kird, ûyî kirda sêxû û kew, ba zikrû û là-lâhà-îllallây xûy.

2. La pâş muddatêkî zîr tûsî kâbrayakî rîşîpî bû. kâbray rîşîpî su'ali lî kird, wuti, 'ay pâşaham, tô cî akay lêra, ba cî darde gîrîftêrî?' wuti, 'bâla gardanî sari bîm, agar azânî min pâsâm ayshânî ba cî darde gîrîftêrîm.' wuti, 'bâsa, min û tô şartek akayn. min sêwêkit aqamê, xwà awlâyakî nêrianat aqamsê, nûwî nânêy tê wakû min êm, nûwî anêm. şart bê, agar tô amam lagal bîkay, tô wakû mîrdin har la bar çawîma w la bîrim nêcê.' kâbray rîşîpî dastî birda baxsfî, sêwêkî dar hènê, ûyî das pâsà. pâsà sêwî la das war girt, xistîa baxsfî û pâswapâş gahayawa bô malaça.

3. Ka gahayawa bô malaça çûa sarawa, bêxî zînakay kird, wuti, 'ay aifrât, xwà darûkê ba raĥmatî lê kirdinawa.' sêwî kird ba sê latawa, latêkî xûy xwûrdî w latêkî dê ba zînakay, latêkî bird bô maînakay. sêwyan xwûrd, la pâş muddatêkî zîr xwà awlâyakî dannî wa maînakay jwênû-asêkî bû.

4. Çañ muddatêkî ba sarà sûrê, kurô 'amûr gaysta sayênta, bô čwûrdas a채. la maîtisî pâsà çañ kasânêk dê nîstibûn, su'îlêyân la pâsà kird, wûti, 'ay pâsaham, zîr hayfa bô am kuşa ka xalq bêxî akâ bê-nûw. êma wà jwàna nûwêkî b'xayna sar tê sîhébê cê, nûwî anêm.' pâsà wûti, 'bîrêkânîm, nûtwânîm min la xûmawa nûwî binêm tê sîhébê nayat.'

5. Lam guftûgoyû bûn, têq yakêk la dargày dê. pâsà farmûy, bêçîn, bêxânîn kêva la dargà adî. čûn, dargàyên kirdawa, ka tamâsâyân kird, kâbrayakî rîşîpî la bar dargà wastawa, dawây pâsà akä. xabaryan bird bô pâsà, wûti, 'ay pâsaham, kâbrayakî rîşîpî la bar dargà wastawa, dawây tô akä.'
Shah Ismail and Qamberta

1. Once there was a King in a country like Baghdad-land. This King had no children.* For a long time he prayed and worshipped his God. After some time he called his right-hand vizier and said, 'O vizier, you be deputy in my place while I go as a dervish and let us see what God will do.' The vizier sat in the King's place and the King put on a suit of dervish clothes and set off for the mountains, chanting his creed.

2. After a long time he met a grey-bearded old fellow. Greybeard asked him, saying, 'Majesty, what are you doing here, what ails you?' He said, 'By your leave, since you know that I am a king you will also know what ails me.' (Greybeard) said, 'Well, you and I shall make a bargain. I shall give you an apple, God will give you a male child (but) you will not name him until I come and name him. I promise that if you do this with me he will always be in my thoughts until death and I shall not forget him.' Greybeard put his hand into his bosom, brought out an apple and put it into the King's hand. The King took the apple from his hand, put it into his bosom and went back home.

3. When he returned home he went upstairs and called his wife, saying, 'Wife, God has opened a gate unto His mercy for us.' He divided the apple into three pieces, one piece of it he ate himself and one piece he gave to his wife, one piece he took for his mare. They ate the apple and after a long time God gave them a child, and his mare foaled.

4. Some time passed by. The lad's age reached thirteen and was approaching fourteen. Some people, sitting in audience with the King, asked him saying, 'Majesty, it is a great pity for this boy that people have no name to call him by. It seems best to us that we should give him a name until his master comes and names him.' The King said, 'My brothers, I cannot name him myself until his master comes.'

5. They were engaged in this conversation when 'ratatat', someone knocked at the door. The King said, 'Go and see who it is knocking at the door.' They went and opened the door and when they looked an old fellow was standing before the door, asking for the King. They informed the King, saying, 'Majesty, there is a greybearded old fellow standing at the door, asking for you.'

* For the notes to these translations see pp. 368.
6. Pāšā ba ṭā-kirdin čū ba istiqbalājawa, baxerātḥīnēkī zōr ḫwānī kird wa 'izzat ḫurmatēkī ḫwānī ġirt, maļlisī bō tarxān kird, kuṛī bō ḥēnāya pēšawa. bānī kuṛī kird, wutī, 'ay nawjwān, wara, dā nūša.' kambar bastayakī ḫwānī kird, bānī dā ba gōyā, nāwī nā śa ismā'īl, wa bānī ḫwānū-asṭī kird, nāwī nā qambartā. wulāxī kambarbasta kird, du'āy ba sarā xen.

7. Lam guftūgōyā būn, māmāy ṛīʃs'īpī wun bū. xalqaka bānī kirda pāsā, wutī, 'ay pāsāham, ama či siṛēk bū pīšānī ādat dā? bō či xabari ba āma naḏā?' wutī, 'bīrāḵānī, sānī dām la bar dargā ka nāwī zāvīr nakam, la bar awa pāk ū pīs ziyāratī akā gunāhīr *nābē.' xalqaka bama zōryān pē xoś bū. hič q'sayakīyān nakird.

8. Čan muddatēkī ba sarā sūṛā, bāwī kuṛ bānī kird, 'ay śa ismā'īl, bīfarumū, či k'ēk ḥāzi lē akay wa či k'ēk dāwā akay, tā wakū min bōt biyēnīm.' kuṛjwābī dāyawa, wutī, 'bāba gyan, min zinīm nāwē, tā min bimēnīm ḥin nāēnīm.' wutī, 'ay kuṛī xoṃ, pyāwī čāk ba. tā wakū min māw'm la dīnaq, namīrduwīm, bā mināīl tō bibīnīm, čāw'm ba nāw'cawānī mānālīt b'kawē.' wutī, 'bāba gyan, yāyī qābīla, min hič zinēk nāēnīm.' bāwī zōr la sarā nařīqī.

9. Kuṛ la pās čan ōźēk čan swārēkī hal bīzārd wakū xoḍ gyanj, ḥāyān kirda čōl ū sahrā bō rāw ū rāwẁgār. čan ōźēk sūrānawa law dāstaq, la pāsānā kuṛ ba dūrbīn tāmāsāy aw dāstāy akird, čāwī kwāt ba āsīk, la nāw bāxēkā alawārān. la nāw am āsīkānā āsīkēkī tya bū, tawqēkī āltūnī la milā bū. wutī, 'ay bīrāḵānī, am āsīkanā' ka wā alawārēn, aw āsīkayān ka wā tawqēkī āltūnī la milāya, awayān bō min, awānay ka wā alawārēn ba jya, awānīs bō ēwa. rāwī xōtān b'kān, rāw batāl makan.'

10. Kuṛ ṛū-ba-ṛūy āsīk ṛōyštīn tā lē nizīk būnawa. ka lē nizīk būnawa dawray āsīkyān dā. kuṛ wīstī ba dast biyģirē. ṛaftīqakānī nasihat kird wa pēy wutin, 'bīrāḵānī, hātā mumkīnman abē ba girtin biyģirēn. ama zōr ḥayāfa biykużīn. ama lagafl girtmān la majlisī bāwkmā dāy anēyn. qābīla la majlisī bāwkmā amā dā binērē.' ka amānayān ge lē bū wutyyān, 'bīfarumū, hātā bōmān mumkīn bibē ba das aygirē. agar mumkīnīs nabē awā dasalāt nīa.'

11. Kuṛ nizīk būnawa lēy, dawrayān dā ba hamūyān. ka dawray
6. The King ran to meet him, gave him a fine welcome and paid him great respect and honour. He gave him private audience and brought the boy before him. (Greybeard) called the boy, saying, 'Come lad, sit down.' He initiated him well, spoke into his ear and named him Shah Ismail. He called the foal and named it Qamberta. He initiated the steed and recited a prayer over it.

7. They were conversing thus when old Greybeard vanished. The people called to the King, saying, 'Majesty, what secret was this that you have shown us? Why did you not tell us?' He said, 'My brothers, he made me swear before the door that I would not disclose his name, so that whatever may befall he will come to no harm.' The people were very pleased at this and said nothing.

8. Some time passed by, the boy's father called him, 'Shah Ismail, be so good as to tell me which girl you love, which girl you desire, that I may bring her for you.' The boy replied, saying, 'Father dear, I do not want a wife. As long as I live I shall not take a wife.' He said, 'My son, be a good fellow. While I still live, before I die, let me see children of yours and look upon their faces.' (The boy) said, 'Father dear, it is impossible, I shall marry no woman.'

The father did not press the matter.

9. After some days the boy chose some horsemen, young like himself, and they set out for the wilderness to hunt. For some days they went about in the plain, then, as the boy was observing the plain with field-glasses, he caught sight of some gazelles grazing in a garden. There was one gazelle among them with a collar of gold round its neck. He said, 'My brothers, of these gazelles grazing yonder the one with the collar of gold round its neck is for me, those which are grazing apart are for you. Do your own hunting and do not abandon the chase.'

10. The lads went towards the gazelles until they were near them. When they came near them they surrounded the gazelles. The boy wanted to capture (his gazelle) by hand. He advised his comrades and said to them, 'My brothers, as far as it is possible for us let us take it by hand. It would be a great pity to kill it. When we have captured it we shall put it in my father's court. It is fitting that this one should be put in my father's court.' When they heard these (words) they said, 'As you wish, as far as it is possible for us we shall catch it by hand. If it is not possible then it cannot be helped.'

11. The lads approached it and all of them surrounded it. When
بگو که، سعی یا د lucrative کار، ولی، ‘ال سائی خاص کسیکه وارد داره، وثیکه مرد کرد، ولی، مرندی ادعا، وثیکه ‘کاه گی، وسیبی خسته وثیکه، ولی، ‘نیشیم، ولی، اقیم با دیواش، تا نایه نمی‌شود.’

12. راً با دیواش اسکا مددکی دیار. کا تنیشی کرد اسکه چیا خشتکوه. وکر لا بر دارگی خشتکاه واسد. زنکی سالسپی لا قاریکا حا راوا، وثیکه، ‘ای ناگی، بی‌سیوسا، دا بزا، نان بیکه، عسیه حکا، عبا، شکر.’ وثیکه، ‘دیا گی، راوا’م هاتیوا دیار. راوا’م دیاراوا. دا نانیشی، رایفیکانیم با یه هستوا، ابی بیگریم وسا بیشان.’

13. وثیکه، ‘بایی گاردانی چونیم، اتود دایکا، اوا راوا تونیا، اوا چوئی مینا، چوئی شکوژارا. لا ماملاکتی شیغ توراوا، هاتیوا دیار. جرداشکا، بی همای اهنی، ایخوین. وا اماما لامکتابی سهیری ندیوانی [هنیدیاپیا], فری ام ناوا شیتا بیوا، شیغ اکا دا کوتی، شیغ اکا با اسک، شیغ اکا چونی، شیغ اکا دا هامی شیتک. اگر بیفا با مین ناکای بیچویا لا ژیرواوا، لیوا په بیکاوی.’

14. کور چیا ژیرواوا، لیوا با چیدار کاوت، هاقیقان نساکای راست بی. تا وکی دایکی چوئی نانی چیشی بی چردو کرد وکر داستادی وی آنیکش وی شیغ وگیاوا. با تیری ‘یسکی یاک گریفتاری دوون. کور نانی نیارد، عسیه حکا یاردو، پشاپیس گریایاوا بی لیع رایفیکانی، وثیکه، ‘بیسیوسا، بی بیرویناوا بی مالی. راوا دیتا’کا.’ گریاناوا بی مالی.

15. بیکی کور حاتبا پیر کوراوا، وثیکه، ‘ای کور، تا با قارلی یاردو رهظ چوی، امری دو رهجا، گریایتاوا.’ وثیکه، ‘بابا گی، ناخوسیم، داستمدی معا.’ کور حاتبا بی مالوا، لا اسد قارویلا لیع کاوت، سه شاوی سه رهژ هاف ناسا. دوختیرایان ابیرد سار، هیچ ناخوسیکا نیا.

16. کور امیتنیکی زیر زیرکی ابی. بیکی کور بانیاکی، تاکد، ‘ارا بیتی تا بیزنا کور شیتی مین لا دینیا چی تالاب اکاد اتدام.’ وثیکه، ‘بیشا، ماما گی، مین استا اقیم بی لیع امیزنم، لیع اپرسیم، بیزنا کیارا داردکیا.’ چیا لیع امیتنی، وثیکه، ‘امیزن گی، چنی؟ بیچیا وا اکتی؟ با چی داردک گریفتار دیواشی؟ پرم بیله راست، ظاژیت لا
they surrounded it the boy looked and spoke to them, saying, ‘Whoever’s head it escapes over, I shall chop his head off.’ The gazelle raised its head and jumped over the boy’s head. The people said, ‘Brother dear, it jumped over your own head.’ He said, ‘My brothers, you sit down here, I am going after it. I shall not return until I bring it back.’

12. He went after the gazelle for a long time. He saw that the gazelle went into a tent. The boy stopped before the door of the tent. A white-headed woman came out of the door and said, ‘Handsome youth, pray dismount and eat, take your rest and then go.’ He said, ‘Mother dear, my quarry has come hither. Give me back my quarry. I shall not sit down, I have left my comrades behind, I must return to them.’

13. She said, ‘By your leave, that which you have seen is not your quarry, that is my daughter, the daughter of the Sheikh of the Arabs. She has left her own country in disgust and come here. She robs on the highway, brings us (the spoils) and we live on them. And she has studied in the school of magic and learnt this sort of thing. She turns herself into a pigeon, a gazelle, a snake, she turns herself into everything. If you do not believe me go inside and see.’

14. The boy went inside and saw the girl. (The woman’s) words were really true. By the time the girl’s mother had prepared bread and stew for them the boy had exchanged his handkerchief and ring with the girl. They were smitten by the arrow of love for one another. The boy ate bread, and took his rest there, then he returned to his companions and said, ‘Let us return home. Abandon the chase.’ They returned home.

15. The boy’s father came to meet him and said, ‘Son, you went saying it was for seven days, today it is only two days and you have returned.’ He said, ‘Father dear, I am ill, do not touch me.’ The boy came back home, lay down on his bed and did not rise for three nights and three days. They kept bringing doctors to him but he had no illness.

16. The boy had a very wise cousin. The boy’s father summoned her, saying, ‘If it should be that you find out what is the matter with the boy, I shall give you whatever you desire in the world.’ She said, ‘Very well, uncle dear, I shall now go to my cousin and ask him and discover what ails him.’ She went to her cousin and said, ‘Cousin dear, how are you? Why do you act thus? What ails you? Tell me truly, with whom have you fallen in love that
Sul. 16 KURDISH DIALECT STUDIES

kê kirduwa, wā naxoş kawtuwî? kuṟ āhéki hal kêşä, wutî, ‘āmoźä, ħazim la kiči şëxul’arab kirduwa, la fişâna mawqî’aya. abē bôm bënîn ba muddatî dû rîţe aya sê rîţe.

17. Kič bâni mâmî kird, wutî, ‘mâmâ gyan, azâni? ħazî la kičî şëxul’arab kirduwa. bîzâna la kêvâ, hatâ zûa bôy bêna.’ bûwî kuṟ hât, wutî, ‘bâla gardoñi sari bim, la ci şonêkä, la ci makânêkä, ba min bîlê tâ wakû ba zabrî âltûn bôg bënîm.’

18. Lëyân_dâ, rûyştîn, çan wazîrêk, çan nûvîbêkî âqîl kâyazêkî jwânyân nûsî bô şëxul’arab ka, ‘ḥaz akayn ba diyânîv janâbi, bêy bô xizmatî min tâ çawîm ba nûwçawânî bîkawê.’ am wazîrâna ha¹ stân, lëyân_dâ, rûyştîn bô mällî şëxul’arab.


you have sickened in this way?’ The boy sighed and said, ‘Cousin, I have fallen in love with the daughter of the Sheikh of the Arabs, in such-and-such a place. You must bring her for me within two or three days.’

17. The girl called her uncle and said, ‘Uncle dear, do you know? He has fallen in love with the daughter of the Sheikh of the Arabs. Find out where she is, bring her for him as soon as possible.’ The boy’s father came and said, ‘I beg you, wherever (she may be) tell me, so that I may bring her for you by the power of gold.’

18. They set out and departed. Certain wise viziers and deputies wrote a fine letter to the Sheikh of the Arabs, saying, ‘We would like to see your Excellency, that you should present your compliments to me so that I may behold you.’ These viziers arose, set out and went to the house of the Sheikh of the Arabs.

19. When they went there the Sheikh of the Arabs was not at home. His wife came to meet them and said, ‘Welcome, dear guests. Why have you come, have you come for good or evil?’ (The leader) said, ‘By God, we have come in peace. Where is his Excellency the Sheikh?’ She said, ‘He is not at home. Not today (but) tomorrow he will return.’ They waited until he returned. (The leader) put his hand in his pocket, brought out the letter and gave it into the hand of the Sheikh of the Arabs.

20. When the Sheikh had read the letter he said, ‘What does this King of yours want with me? I have never done his country any harm. Now he summons me that he may see me—what is the meaning of it?’ He said, ‘By God, he very much wants to see you, that his eyes may behold you and that he may know you.’ (The Sheikh) said, ‘Very well, tomorrow, God willing, I shall come with you, we shall go together to the King.’

21. He called his sons and said, ‘My lads, make yourselves ready to come with me tomorrow, let us go and see what it is (he wants). His sons said, ‘Father dear, we shall not come.’ Of these his seven sons three boys came with their father, four of them stayed at home.

22. The King’s vizier said nothing until they approached the city. From there he telephoned to the King and said, ‘May it please your Majesty, I have brought the Sheikh of the Arabs and we have arrived.’ The King went to meet the Sheikh of the Arabs with a fine welcoming party and conducted him home. They waited on him well and gave him a handsome welcome.


25. Šexul’arab bā bigayēninawa mālī xōyān, kuř lēra dā nīšē. şexul’arab garāyawa bō mālawā. ka nizīkī mālī xōyān bū am čwār kuřay ka la mālawā nahātin lagalī ba šimšērava palāmārī bāwkīyān, dā, wutyān, ‘bāba, ‘ajābā tō ama čīa hēnāwīta lagal xō, am hamū štūmaka jwāna, am hamū āltūna?’ wutī, ‘wallāhī, kuřī xōm, xuškakatānim dāwa ba kuřī pāsāy am mamlakata ‘azīma.’


27. Kuř, šā ismā’il, ōrō sēšamma čūa xizmatī bāwkī, wutī, ‘bāba gyān, amawē imřō sarēk la dasgīrānim biyam. ḥalālī xōma. ačim, čawīm pē akawē w agaṭēma ḫwāwa.’ wutī, ‘bīrō, xwā āgāḍāri bē.’ ka lēy dā, ōrī kuṛ—wā kuṛ aṛwā—ção muḍdatēk ba sarā sûrā w ka kuṛ tamāsāy kird, la šōnī dasgīrānī arzēkī ḍaq-ū-ta qa, hič makānēkī bō nīa w hič šenēkī bō nīa, čōl u hōl kas nāzānē bō ke čūn ī bō ke načūn.

28. Kuṛ marāqī kird, zōr xafatī xwārd. ka tamāsāy kird, la nāw
23. After the welcome and the compliments (the vizier) asked him, 'O Sheikh, do you know why the King has brought your Excellency hither?' He said, 'No indeed, O vizier.' He said, 'He has brought you because there is a flower in your garden,' that you may present her to his son.' He said, 'O vizier, if it be a girl, my daughter, let a thousand like my daughter be at the lad's behest.' When he heard this the boy immediately rose from his bed and kissed the Sheikh's hand.

24. That very minute the girl's father, who was the Sheikh of the Arabs, acted as the girl's proxy and betrothed the girl to the boy. They drank the (betrothal) sherbet, they prepared the bridal things for her, tied them all up for her and loaded them up and got them ready. (The King) said, 'O Sheikh, today is Wednesday. (Next) Wednesday we shall come for the bride.' He said, 'It is most auspicious.' The Sheikh of the Arabs took his leave of them and returned to his own home (while) the boy stayed at home.

25. Let us see the Sheikh home, leaving the boy sitting here. The Sheikh of the Arabs returned home. When he approached his own home these four sons, who had not come from home with him, set upon their father with swords, saying, 'Father, what is all this you have brought with you, all this fine stuff and all this gold?' He said, 'By God, my sons, I have given your sister to the son of the King of this great country.'

26. They said, 'Father dear, we are not going to lose our sister, we shall not give her to the King's son.' The Sheikh of the Arabs said, 'O my sons, now it is settled and has passed out of our hands. It will be a shameful affair if we do not give her.' They said, 'Father dear, we shall not give our sister, you do as you please. Today, tonight is Tuesday and we shall load up, set off and depart. May the King's eyes come out! Let that hero come after the girl and take her.'

27 The boy, Shah Ismail, went before his father on the Tuesday and said, 'Father dear, I wish to pay a visit to my betrothed today. She is my lawful (betrothed). I shall go and see her and return.' He said, 'Go, God keep you.' When the boy set out and went—the boy was going along—some time passed by and when the boy went he saw that in the place of his betrothed there was bare earth, there was no dwelling for her and no trace of her and far or near nobody knew whither they had gone or not gone.

28. The boy was greatly distressed and grieved. When he looked
29. Kuř pāsawpāš garaŋya bō mālawā, čuwata sannuqî xoły, yak hagba pāray dā girt, wutī, ‘ay bāba gyān, itir min ba du’a. jārēkī ka min nābin’awata. dasgirānim rōyštuwa, aćim ba dwāyā, bizānim la kē aydoz’mawa.’

30. Kuř lēy dā, rōi čan muddatēkī zōr. la pāš muddatawdwa čawī bā girdē kawt. tamāsāy kird, am girda xānūyakī lē kirāwa, la hič jēgāyangaka šenēkī nīa kuř bizānē ama cīy tyāya. kuř nāwī xwāy hēnā, gurzēkī dā ba xānūa, lāyakī rūxān, ka diy kičēkī zōr jwān hāt ba pīrīwa. ka tamāsāy kird am aza zōr la dasgirāni xoły jwāntira.

31. Pirsīy, ‘kāka gyān, īsīt čī hātuwītā qal’ay minawa?’ wutī, ‘pēm bīlē, tō čī akay lēra ba tāqī tanyā?’ wutī, ‘kāka gyān, min kičī islāmsāy pariānim. min ū sē birām, la sar amu ka kuř qirālī firaŋ dawāy min kird la bāwmik, birākānim rząy la sar nabū, la sar away ka aw gāwira, min islānim, ēsta sē sāla am sē birāyam miqābīl ba laškirī qirālī firaŋ šaŋ akan.’

32. Kuř lēy pirsī, ‘nāey, jēgāy birākānitim pē bilēy, tā minis bičim bō lāyān?’ kič wutī, ‘bāla gardānī sarit bim, bīfarmū, imšaw īsraḥat bika, bayāni min rēgāy birākānimi pişān adam.’ kuř čūa sarawa, īsraḥatī kird. šawē, waxti nūstin, tamāsāy kird, xōy ū am kiča la yak jēgā anūn. kuř dastī bird, šimṣerī rūtī dar hēnā, la nāwārāstī hardūkyānā rāy kēsā la bar awa ka hičyān la yak nakawin, čūnku kuř šartī kirduwa lagāf xwāy xoły ka lagāf hič kasēkā rā nabōrē tā šād nabē ba mirāzī malikay xoły.

(he saw that) a piece of paper had been put in a fire-place and a small stone put on top of it. The boy dismounted, read the letter and kissed it. In it was written, 'O Shah Ismail, my beloved, if you follow me you will find me either in Damascus or in Aleppo.'

29. The boy returned home, went to his chest, took out a bag of money and said, 'Father dear, I bid you farewell. You will not see me again. My betrothed has gone, I am going after her to see where I shall find her.'

30. The boy set out and went for some long time. After a time he caught sight of a hill. He saw that there was a house built on this hill but nowhere on it was there a sign whereby the boy might discover what was inside it. The boy uttered the name of God, struck the house a blow with his club and destroyed one side of it, and when he looked a very beautiful maiden came to meet him. When he looked (he saw that) she was much, much more beautiful than his betrothed.

31. She asked, 'Brother dear, what is your business that you have come to my castle?' He said, 'Tell me, what are you doing here all alone?' She said, 'Brother dear, I am the daughter of Islam Shah of the Peris. I and my three brothers—because the son of the King of the Franks asked my father for my hand, and my brothers did not approve of it because he is an infidel and I am a Muslim, it is now three years that these three brothers of mine have been fighting against the army of the King of the Franks.'

32. The boy asked her, 'Will you not come and tell me where your brothers are, so that I too may go to them?' The girl said, 'I beg you, be so good and rest this night. Tomorrow I shall show you the road to my brothers.' The boy went upstairs and rested. At night, when it was time to sleep, he saw that he and this girl were to sleep in one bed. The boy reached out his hand, drew his naked sword and stretched it between them both so that they should not touch one another, because the boy had made a bond with his God that he would have nothing to do with anybody until he should achieve his happiness with his own queen.

33. In the morning when the boy awoke from sleep he ate a meal, the girl saddled his steed for him, he mounted and came out of the castle. The girl pointed out the road and said, 'Brother dear, take this road and you will go to my brothers.' The boy uttered the name of God and said, 'Qamberta, I want you to bring me down before the tent of these three brothers.' The horse took him up and brought him down before the tent of the three brothers.
34. Ka am sê birâya čâwyân baml nawjwâna kawt taʾajubyân mä lam naxša jwâna ka xwâ xalqî kirduwa. ba harsêkyân la sar zîn dâyân girt, birdyâna nâw xêmatawa, wutøyân, ‘bîrâ gyân, bifarmü, nâmân lagał bixô.’ wutî, ‘min nîntân naxôm, ba šartêk šarê imrîtân bibaxšin ba min.’ wutuyân, ‘nêni bixô, awa baxšîmân ba tô.’ kuɾ la nân xwârdîna bû, gøy la taplî jaŋ bû. lam barawa ba nûwî sâ ismâʾîlawa la taplîyân dâ.


36. Dêw ba riqawa dastî birda gurzî girân ka biykêšê ba tawqî sarîä, biykât ba qatray âw. kuɾ nayhêst bigâta sar sarî, tuŋ mačakî girt, wutî, ‘malʿûn, dasti tuŋ bigîra.’ kuɾ gurzî ūr takân, pêstî dasî ba gurzakawa hêna, wutî,

‘bigîra yak dastî min, ‘umûdî gîrân;
agar zînû mây ba mardim mazân.’
kuɾ gurzî dâ ba taplî sarî, lagal arzaka jûtî kird.

37. Tä ēwârê dûsad pâlawânî birinjiy ba šimšêr kird ba dû latawa. kuɾ gøy la taplî bašarat bû lê dirâ, pâšawpâš gařâyawa bô láy sê birâka. hâtîn ba pîrîawa, wulâxyân lê girt, birdyâna ūrâwa, xizmatêkî jwânyân kird. am sê birâya zôr taʾajubyân mä lam kuɾa ka, ‘am qûwat ū harakatay la kô bûwa, yayr az la xwâwa nabê? ama xalqî ūy zamîn nîa, šîtêka la xwâwa bô ūmî hâtûwa.’

38. ‘Aynî šit bayânî ka la xaw hal stâ, ba bê pîrs ūy kirda maydânawa. ka tamâşây kird, kas nîa šarî bikâ lagal am kuɾa pičkôlaya. kuɾ wutî, ‘denê ba mintân awut, “tô čiyt hâtuwîta šaɾawa?” imrô min ba ēwa aîêm, warina pêšawa.’ hîçyân načûna pêšawa. kuɾ naʾratêkî ‘allâhû akbar’-î kêšâ, hamû dâr ū bard hâta larzîn. xôy dâ baml laškirî, dastî kird ba kuştîn. fîrsatîyân la kuɾ
34. When the three brothers beheld this handsome youth they were astonished at this handsome form that God had created. All three of them dismounted him and took him into the tent and said, 'Brother dear, be so good as to eat with us.' He said, 'I shall not eat your food unless you leave today's fighting to me.' They said, 'Eat your food, we will leave it to you.' The boy was still eating when he heard the war drum. From this side they beat the drum in the name of Shah Ismail.

35. The boy, Shah Ismail, smothered himself in iron and steel, drew a veil over his face and set out for the field of battle. He saw that a great demon came towards him and said, 'Did they not dare to come into the field themselves today that they have sent you, boy? I'll make you into a bit of chewing-gum and stick it in the hollow of my tooth.' The boy said, 'Accursed one, this is not a law court. The first blow is for infidels, so do your worst.'

36. The demon, in anger, seized his heavy club to strike him on the crown of the head and turn him into a drop of water. The boy did not let it reach his head but seized his wrist and said, 'Accursed one, hold tight.' The boy jerked the club and took away the skin of (the demon's hand) together with the club, saying, 'Take one of my hands, monster. If you survive, then do not count me a man.' The boy struck him on the crown of the head with the club and laid him low.

37. By evening he had cut two hundred first-class champions in two pieces with his sword. The boy heard the drum of good tidings being beaten and returned to the three brothers. They came to meet him, took his horse from him, took him inside and served him well. These three brothers were astounded by this boy, saying, 'From where does he get this power and strength, if not from God? This is no earthly creature but something which has come to us from God.'

38. The same thing in the morning, when he rose from sleeping, he set out for the field of battle unquestioningly. When he looked, there was nobody who could do battle with this small boy. The boy said, 'Yesterday you were saying to me, 'What are you that you have come to do battle?' Today I say to you, come forward.' None of them came forward. The boy gave a cry of 'God is most great' and all the trees and rocks trembled. He set about this army and began killing. They seized an opportunity and surrounded the boy on all four sides and pierced his whole body with arrows and
hēnā, har čwār atrāfyaṅ girt, ba tīr ū ba šīr hamū gyānī kuṛyān kun kun kird. kuṛ amaṅay hōs bū, wutī, ‘qambartā, hālim gira, fawtām.’

39. Qambartā halī girt, birdi, la sar šāxēk ba aspāi kuṛ la sar piśti xista xwārawa. kuṛ bēhōs kawt. ba amrī xwā ḥazratī xidrī ziṅa la sarī ḥāzir bū, dastēkī hēnā ba lašī kuṛā, wutī, ‘tō ‘ayb nākay bō am birīna anālēnī? hał sta, zū bigara láy birākāni. īsta bōt agirīn, alēn, ‘kuṛ kuurgeon.’ bayānī lagal hał stāy nāwī xwā bēna. xēwatēkī sawz la sarū hamūyānawa hal dirāwa, ama hamūy sihra. šimśērēk bikēsā ba nāwaṛāstī aw xēwata sawzaā, ītīr hīc nāmēnē.’


42. La ņēgā birā gawrayān ba birā pičūkī wut, ba zimānī parī, wutī, ‘agar xānū řūxābū xuṣkitim bō sar birā, kirāsakay biḍa la xōnawa, bōm bēna.’ kuṛ ŋōi la pēsawa, tamāsāy kird xānūxakayān láyakī hātōta xwārawa. xuṣkī hāt ba pīrīawa. wutī, ‘ay xušk, min hātuwim, agar xānū řūxābū sari birīm, kirāsakāt biḍam la xōnawa, biyam bō kākam.’ kič wutī, ‘kāka gyān, kuṛēk lam ēhā, lam řānā xānūy řūxānuwa. yak šaw lēra bū, bayānī hātuwa bō láy ēwa.’

swords. The boy was just conscious enough to say, 'Qamberta, take me up, I perish.'

39. Qamberta took him up and carried him off and put the boy down gently from his back on top of a mountain. The boy fell unconscious. By God's command the immortal Lord Khidr appeared before him, drew a hand over the boy's body and said, 'Are you not ashamed to lament over this wound? Arise, return quickly to your brothers. They are now weeping for you and saying, "The boy has been killed." In the morning, when you rise, utter the name of God. There is a green tent pitched above all the others and all this is magic. Strike at the middle of that green tent with a sword and nothing more will remain.'

40. The boy returned to these three brothers. They came to meet him, asking him, 'Where have you been?' He said, 'I had a little business so I went and carried it out and returned.' That night he rested. He rose early in the morning and betook himself to the green tent and struck it with a sword. When he looked it had turned to dust and earth. The boy shut his eyes. When he looked up there was nobody left there but those three brothers and the demon.

41. The boy said, 'Dear brothers, I bid you farewell. I go after my own interests.' They said, 'Since it is so kill us too, then go. Otherwise you must come with us to our house and rest, then go.' The boy said, 'Pray, let us go.'

42. On the way their eldest brother said to the youngest, in the language of the Peris, 'If the house has been destroyed cut off your sister's head for me, dip her shift in the blood and bring it to me.' The boy went ahead and saw that one side of their house had collapsed. His sister came to meet him. He said, 'Sister, I have come, if the house should have been destroyed, to cut off your head, dip your shift in the blood and take it to my elder brother.' The girl said, 'Brother dear, a boy of such-and-such description destroyed the house. He was here one night, in the morning he came to you.'

43. The boy returned and said, 'Brother, this boy was a guest of my sister for one night.' The eldest brother asked him, 'O Shah Ismail, have you been to our house?' He said, 'Yes, I was there for one night, in the morning I came to you.' The boy was very pleased. They went home and rested and afterwards the eldest of them said, 'O Shah Ismail, I have nothing (else, but) there is a flower in my garden which I give you (gladly).' The boy said, 'I accept.'
44. Bīrā gawra bū ba qāzī, bīrā pičük būn ba šayat, kićyān la kuř māra kird. šaw palī kuřyān girt, kirdyāna pardawa. kuř ka čūa žūrawa lēy nüst, gey nadāya kić. sē čwār šaw bam naw’a. šawēkyān kić ľiznī la birākānī war girt, wutī, ‘min imšaw ama tāqī akamawa, bizānim kića yān kuřa.’

45. Šawē ‘āynī šit, kuř čū, lēy nūst. kić lēfay la sar fiře dā, wutī, ‘ay kuř, bō čī hič xōt la min nāgayēnī? la min jwāntiri das akawē?’ kuř wutī, ‘gyānakam, min aĉim bō safar. nabā lam safara nagařēmawa, la dwāy min tō minālit bū, nālēn, “ama bāwkī kēya?” aw waxta abē ba ‘ayba bō tō. agar gaṟāmawa lagał xōm aṯbam, agar nagařēmawa tō bō xōt šū akay ba yakēkī ka.’

46. Kić amay zōr pē xōs bū, čū, ba birākānī wut, ‘kāka, ama la bar awa(dst) lagał min tēkāl nākā, safarī la bara. ka gaṟāyawa lagał xōy amba.’ birākānī wutyān, ‘zōr bāša.’

47. Kuř, wakū šā ismā’īl bē, Šūy kirda am sē birāya, wutī, ‘bā birōyn. wakū min am pyāwatīm lagał ēwa kird ēwaš ama lagał min bikan. lērawa kām řēgā daqīqakay zūtir aĉēta šām ū ḥalab pēm bilen.’ wutyān, ‘farmū.’ birdyāna sar sē řēgā, wutī, ‘kāka, am řēgāya ba sālēk aĉē, am řēgāya ba šaš mānj aĉē, řēgāy sēhmyān ba dū mānj aĉēt, faqat harčīyak lērawa řōyṣtuwa nagařāwatawa.’ kuř wutī, ‘min la sar xwā aƏrm.’


49. Kuř tōzēk xōtf kird, Šūy kirda żēr am xēwtawa, tamāsāy kird čēst lē nirāwa, cā lē nirāwa. hič kasēkī lē nīa. kuř dastī kird ba nān xwārdin. qarawēlayaki lē bū, čūa sarī, pāl kawt. gey girt, gitmagiirm ū nālanālēk payā bū, wutī, ‘či ḥarāmzādayak Šūy kirdōta jēgāy min? nāldār [nāllār] hātuwa nālim škānuwa, bāldār hātuwa bālim škānuwa.’
44. The eldest brother acted as cadi, the younger brothers acted as witnesses and they married the girl to the boy. At night they took the boy’s arm and put him behind the curtain. When the boy went inside he (lay down and) went to sleep and gave no heed to the girl. Three or four nights (passed) in this way. One night the girl (sought and) gained her brothers’ permission, saying, ‘Tonight I shall test him to discover whether he is a girl or a boy.’

45. The same thing (that) night, the boy went, lay down and slept. The girl threw the quilt off him and said, ‘Boy, why will you not have anything to do with me? Could you find anyone more beautiful than me?’ The boy said, ‘My dear, I am going on a journey. Let it not be that I should not return from this journey and afterwards, if you were to have a child, that (people) should say, “Who is his father?” Then it would be a shame for you. If I return I shall take you with me, if I do not return then you will take another husband.’

46. This pleased the girl greatly. She went and said to her brothers, ‘Brothers, he will not have intercourse with me because he has a journey before him. When he returns he will take me with him.’ Her brothers said, ‘It is very well.’

47. The boy, Shah Ismail, turned to those three brothers and said, ‘Let us go. As I have done you this service so you do this for me. Tell me which road goes a minute quicker from here to Damascus and Aleppo.’ They said, ‘After you.’ They took him to where three roads meet and said, ‘Brother, this road goes in a year, this road goes in six months, the third road goes in two months, but whoever has gone from here has not returned.’ The boy said, ‘I go in God’s keeping.’

48. The boy took leave of them, set out and went. He travelled a month’s road and saw written on a mountain ‘The Road of No Return’. The boy gave no heed and said, ‘I go in God’s keeping.’ He saw that some thousands of tents were pitched (there but) there was nobody in them. One tent was higher than all of them and there were two minarets made beside it, one of them of human heads, one of them of bodies.

49. The boy was a little frightened (but) he went into this tent and saw that food and tea were prepared. There was nobody in it. The boy began to eat. There was a bed in it (so) he got on it and lay down. He listened (and heard) a grumbling and moaning saying, ‘What bastard has turned (aside) to my place? Be it shod I shall break its shoes, be it winged I shall break its wings.’
50. Kûr hêta darawa, bânî kird, ‘mal‘ûn, haûraša maka, wara pêšawa. min imšaw mîwânî tôm, tâ bayânî ba harçîyak aîêy lagalît akam. agar mòfaq büy sarim biña, agar minîş mòfaq büm wakû saq sarit abîrîm.’ ūâşwûr hêta pêšawa, dastî kuû gîrt, birdîa žûrawa, xizmatî kîrd tâ bayânî.

51. Bayânî la xaw hal stân, dastyân xista nûw dasî yakawa, ūûûn kîrdîa maydân. ūâšwûr wutî, ‘ay nawjûwân, min dilim nûya na ba şir na ba tîx lagalît bikam, zûrân agîrîn. agar min tôm dê ba arzû nûwkužîm, alqayak akama gôt, atkam ba ‘abdi xûm. agar tôş minît dê ba arzû cîm lê akay, lêm bika.’ šä ismâ‘îl wûtî, ‘am qisâna hamûy lây min bûy ûlûsîa. minît dê ba arzû, sarim biña, agar minîş tôm dê ba arzû wakû saq sarit abîrîm.’

52. Dastyân dûya [ûûa] yak, dastyân kîrd ba zûrân gîrtîn. ūavê tôş hîcûyân zafaryûn ba yaktirî nabûrd. ūûûkyûn kuû sarî barz kirdawa, wutî, ‘ay xûwûa, xôt azânî ba ci dardêk girîfîrîm wà tûšî ci abîm. agar ajali hênûwim ba das am mal‘ûnawa bîmda ba arzû, nàjûtîm bê. agar ajaliși nahênûwim biydam ba arzû, nàjûtîm bê la das am dardà.’

53. Kûr zîr pûrîyawa la xûwû, bûwašî kîrd ba ūâšwûrû, wûtî, ‘yû xidîrî ziña, kayfî xôta.’ dû jär ūâşwûrû birda aw sar wa hênûyawa, wakû çolaka gîrtî ba sar dasîawa, dûy ba arzû, palûmûrî šûmsèrî dê, sarî bûrê. ūâšwûr fîrstî hênû, qûpçaî yaxay kirdawa, dû limô la sar sînî dar kawê. kuû dastî sàrd bûwa.

54. ūâšwûr wûtî, ‘hâl stà la sar sînim. mûray min ü tô la ‘arş ü qurûs biûwà, çunka min šartîm kirdûwa lagal xûwû harçî piştî min nàdà la arzû sûy pê nakhâm.’ dastyân xista nûw dasî yak, ūûûn kîrdà qasrî ūâšwûr. ūâšwûr lawû kuû dê nû, çûa žûrawa, xôy gûrî. ka hêta darawa kuû cûwû pê kawê la har dû dasgîrûnakay zûr jwûntîra.

55. Kûr wûtî, ‘ay malîka, min šartîm kirdûwa tû naçîm, das-gûrûnim naênimawa, lagal tô ū ûbûrîm tû şêd nabûm ba mûrûzî
50. The boy came outside and called, 'Accursed one, stop making idle threats, come forth. Tonight I am your guest until the morning (when) I shall (fight) you with whatever (weapon) you say. If you are successful cut off my head, if I am successful I shall cut off your head as if you were a dog.' The Black Rider came forth, took the boy's hand, took him inside and waited on him till morning.

51. In the morning they rose from sleep, grasped each other by the hand and set out for the arena. The Black Rider said, 'Handsome youth, I do not want to fight you with sword or blade, we shall wrestle. If I throw you to the ground I shall not kill you. I shall put a ring in your ear¹ and make you my slave. If, on the other hand, you throw me to the ground do what you will to me.' Shah Ismail said, 'I do not give a farthing for all this talk.² If you throw me to the ground cut off my head, if I throw you to the ground I shall cut off your head as if you were a dog.'

52. They seized each other and began to wrestle. For seven days neither of them gained the mastery over the other. One day the boy raised his head and said, 'O God, Thou knowest what ails me and what I am facing. If Thou hast brought the hour of my death at the hands of this accursed one, throw me to the ground and let me be quit. If Thou hast not brought my death, let me throw him to the ground and be quit of this agony.'

53. The boy pleaded much with God. He clinched with the Black Rider and said, 'O Immortal Khidr, it is as you wish.' Twice he took the Black Rider to one side and brought him back, then he seized him like a sparrow with his hand, threw him to the earth and flew at his sword to cut off his head. The Black Rider seized the opportunity, opened the buttons of his collar—and bared a woman's breast.¹ The boy's hand grew cold.

54. The Black Rider said, 'Get off my chest. It has been ordained in heaven and on earth¹ that you and I should marry, for I have made a bond with God that I shall marry no one who has not thrown me to the ground.' They took each other by the hand and turned towards the mansion of the Black Rider. The Black Rider set the boy down there, went inside and changed. When she came out the boy beheld that she was much more beautiful than both his betrotheds.

55. The boy said, 'O queen, I have made a bond that until I have gone and brought back my betrothed, and achieved happiness
KURDISH DIALECT STUDIES


56. Bayânî zû ba jûta swêra la qaţ’a hâtina darawa, ñoyştin tê daxîl ba mamlakatê šâm î îlab bûn. kuř wûtî, ‘ay qambartâ, min liyêwit axama sar milit. ci mâłêk ñîrî hêlàli xwêrduwa la bar qûpîy aw mâlê râm gira.’ wûlêx har la bayânî tô ûwrê sûrî xwêrd ba nêw am šarê. ûwrê la bar qûpîy pirêzînek wûlêx rây wastê.


59. Dêpiça lêy dê, rû, la kunék la sarbûnawa bûy fi rê dâya xwûrawa. kic la xwûrawa wakû pişîla palâmûrî guûkay dê, hamûy
(with her), I shall not have anything to do with you.' The Black Rider said, 'Whithersoever you go I shall be your horse's attendant, I shall not let you go alone now.' He said, 'How can a woman like you come and suffer the hardships of the road with me?' She said, 'How! You have wrestled with me for seven days. I shall go back immediately into those clothes in which you saw me.' The boy said, 'Since it is so, make yourself ready in the morning, that we may go.'

56. Early in the morning they came out of the mansion riding together and went until they entered the country of Damascus and Aleppo. The boy said, 'Qamberta, I shall lay your reins on your neck. Bring me to a halt before the door of whichever house holds honest people.' The horse went about that city from morning till evening. In the evening it stopped before the door of an old woman.

57. The boy knocked on the door, saying, 'Mother dear, will you not take guests?' She said, 'My son, if you are satisfied with your own mother's home I shall abase myself before you.' The boy led the horse inside and said, 'Mother dear, come, here is a handful of money. Go and buy whatever the house needs in the market, bring it back and prepare something for us for the evening.' The old woman went to the market, bought whatever she needed, brought it home and made them a fine meal.

58. In the evening, after the meal, the boy said, 'Mother dear, you will probably know if the daughter of the Sheikh of the Arabs has come back here.' She said, 'May I be your sacrifice, it is two years since they came back. His daughter has gone mad. She is (kept) underground, nobody dares go near her.' The boy said, 'Mother dear, if I give you something, can you throw it down to her through a hole?' The old woman said, 'My son, she will kill me, tear me to pieces.' The boy said, 'Mother dear, if it should come about that you die, I swear I shall raise a dome of gold over you, I shall bury you in a handsome manner.' The old woman said, 'Since it is so, I am ready. Give me whatever you have, that I may take it to her.' The boy said, 'Go and bring me a bunch of flowers and sweet basil.' The boy put his betrothed's ring amid the basil and gave it to Granny.

59. Granny set off, went and threw (the flowers) down to her through a hole in the roof. Down below the girl sprang at the flowers like a cat, tore them all up and threw them away. She heard
wurd kird, fiğy dâ. goy la taqayak bû. ka čawî ba a djëfîlay xôy kawt zirîkânî, bêhôş kawt. la pâš sa’âtêk hôşî hâtawa, wutî, ‘kê bû am gûlay xista xwîrawa? la bar xêtirî xwê xôy aškîrî bikât.’ pîrêzîn wutî, ‘agar şêt nît êm bô lât.’ kîc wutî, ‘wallâhi, hîc şêtîyak la sarî mina nîa.’


64. Şawêm kuş lagal pîrêzînî rîyîştina qarayî çwîrîbax, rûyân kird nûw baxawa. pîrêzîn ba dizîawa išaratêkî kird. kîc wutî ba rafîqakânî, ‘min tê sarêm ačîm.’ ba byânûy awawa kîc xôy gayâna lay kuş. kuş
a clink. When she caught sight of her own ring she shrieked and fell unconscious. After a moment her senses returned and she said, 'Who was it threw those flowers down? For God's sake let him reveal himself.' The old woman said, 'If you are not mad I shall come to you.' The girl said, 'By God, there is no madness about me.'

60. The old woman went towards the house of the Sheikh of the Arabs and saw that there was a great crowd. She said, 'Get out of the way, I am going to cure the daughter of the Sheikh of the Arabs.' These people made fun of her and said, 'If you go inside she will tear you to pieces.' She said, 'I am still going to cure her.' The king said, 'Make way for her, let her go inside.' The king said, 'Your blood be on your own head.'

61. The old woman went inside and shut the door. The girl said, 'O mother, for God's sake, where is my master?' She said, 'My daughter, he is my guest. I shall bring him now, so that you may see him.' The old woman came outside and said, 'I am going to fetch my daughter to hold one remaining medicine for me, (then) I shall give it to (the girl) so that she may soon get better.' The old woman quickly put an aba1 over him, put Shah Ismail behind her, and introduced him into the girl's room.

62. The girl saw him and could not restrain herself for joy. The boy said, 'A farthing for all this. Come outside as quickly as possible, let us go.' The girl said, 'How will you take me outside?' The boy said, 'Go and tell your father to heat the bath-house for you, wash yourself clean, (then) say, 'Father dear, adorn the garden for me.' Then I shall come, bring a mount for you and take you away with me. Then let your brothers be brave and follow us.'

63. The boy came out with the old woman and they went to the Sheikh of the Arabs and said, 'Reward us for the good news. Thanks (be to God), she is cured.' The king danced for joy and gave them a big present. They went, (then) the girl called, 'Father dear, I am not mad, bring me out. Why have you put me in here?' Her father came to meet her, quickly they heated the bath for her, bathed the girl and took her to the garden.

64. At night the boy, together with the old woman, went to the edge of the garden and turned into the middle of it. The old woman gave the girl a sign by stealth. The girl said to her companions, 'I am going to relieve myself.' On that pretext the girl betook herself to the boy. The boy mounted her on his horse beside
swârî wulâxî kird lagal xûy, birdî tâ sa’âtêk la mamlakat dûr kawtinawa, lawê dâ bazîn. wutî, ‘zûr xawim č. ūnî dâ nê, bâ sar bikama sar ūnî, xawim lê bikawê.’ kuř xawî lê kawt. ūsâwîr wakû čölaka ba dawryânâ agarî la bar awa kas zafarîyan pê nabû.

65. Bayânî lagał dînîyê fûnàk bû kîc tamâşay kird, bâwê lagał dûânza laškirä hâtîn. kîc dastî kird ba gîryn. ūsâwîr wutî, ‘qastam ba xwâ, kuř xabar bikaytawa bâm šiÎsêra aţkâm ba dû latawa. ka dît min la sar zîn kawtima xwûrawa, kužîrâm, inî kuř xabar karawa.’ ūsâwîr hîc qisay nakird tî nîzîk bûnawa, bardamî am laškira gawrayay girt, dastî kird ba kuştin tâ tâqatî bû.


69. Kuř ba sarbastî kîcî bird û rûî. ūy kîrda màlî kîcî islàmêy parîxw, avûşî lagał xûy haf girt. dûpîray bô aw sê biraya ba jê hêst, wutî, ‘ama la jyâtî xuştên xîzmattan bikä.’ zûryân pê xoş bû. kîc tûtikêkî pickêlay habû, nûwî wafadêr, lagał xûy birdî. lêyên dà, rûyên dûxî bûn ba qarûy mamlakatî bâwê kuşt. 28
himself and carried her off until they were an hour's (journey) from the country, and there they dismounted. He said, 'I am very sleepy. Stretch out your thigh, let me put my head on your thigh and go to sleep.' The boy went to sleep. The Black Rider circled round them like a sparrow so that nobody might overcome them (by surprise).

65. In the morning, when it became light, the girl saw that her father was coming with twelve armies. The girl began to weep. The Black Rider said, 'I swear by God, if you wake the boy up I shall cut you in two pieces with this sword. When you see that I have fallen from the saddle and been killed, then wake the boy up.' The Black Rider said nothing until they approached, (then) she confronted this great army and began killing for as long as her strength remained.

66. When the girl saw that (the Black Rider's) hand had slackened she wept sorely and a tear drop fell on the boy's cheek. The boy looked up and said, 'Why are you crying?' She said, 'Get up and see what the Black Rider is doing.' The boy jumped up like a flea, mounted his steed, betook himself to the Black Rider and said, 'You rest, it is my turn.'

67. The boy made a great killing amongst them. When he saw that the girl's father was standing on a hillock together with his seven sons the boy threw his lasso at them, caught all eight of them like sparrows and dragged them before himself. He said, 'If you don't know, I am Shah Ismail, son of the King of Baghdad-land. Why have you caused me this pain?' (The Sheikh) said, 'Mercy, forgive me.' (The boy) said, 'It is for the girl to forgive you.'

68. The boy took him to his daughter and said, 'Here are your father and brothers. Do whatever you will to them.' The girl said, 'When you had married me to this boy, why did you make me mad, two years in that cellar?' Her father said, 'My daughter, whatever has happened, please forgive us.' The girl said, 'Go, you shall be forgiven for God's sake.'

69. The boy took the girl and departed freely. He set out for the home of the daughter of Islam Shah of the Peris and took her along with him also. He left Granny behind for those three boys, saying, 'Let her serve you in place of your sister.' They were very pleased. The girl had a little puppy called Faithful, which she took with her. They set off and went and crossed the border of the country of the boy's father.

71. Wuxtêk bâxawân gařîyawa, čawî kawt bam xânûa, wutî, ‘yâ řâbbî, ama čia? ēstâ min rîyîstîm, hiči lê nabû.’ tamâşây kird awâ šâ ismâ’îl lagal se kičî la sarbân tamâşây am bâxa akan. bêlakay fiřê dâ, řûy kirda mâli pâšâ, wutî, ‘ay pâšaham, miždam bidarê. awâ šâ ismâ’îl lagal se kičî hâtûwinawa, la bâxâ xanûyîn kirdawa.’

72. Pâšâ ba řâ-kirdin çû bô lày kuř, ba dargây dâ, kičî islâmşây pariän dargây le kirdawa, wutî, ‘bîfarmû, bâba gyân, wara sarawa.’ tamâşây kird, am sê kiča yak la yak jwântîra, ḥazî la har sê zînî kuřakay kird. pâşawpâş gařîyawa, bânçî wazîrî kird, wutî, ‘ay wazîr, ilajî kuř nakayn, biyužûnî am sê kiča màra nakam šêt abîm.’


75. Har dû čawî kuřî dar hênâ, fiřêy dâ. tûtik hafî gîrît, xistîa ŋer zimânîawa. kuřî řût kirdawa, ba jêy hêst, xôy hâtawa bô mâlawa. sad pûlîşî nûrd ba dwây am sê kičâ. kič, wûkû raşswâr bê, wutî,
70. The daughter of Islam Shah of the Peris said, 'Why should we go into the middle of the city? We shall build a house in this garden and settle in it.' The boy said, 'Very well.' The girl brought out the book and by the power of the book she made a portion of that garden into a house. Everything that was in the houses of the girl (herself) and the Black Rider and the Sheikh of the Arabs she brought into this house.

71. When the gardener returned and saw this house he said, 'O my Lord, what is this? I went just now and there was nothing here.' He saw that Shah Ismail was on the roof with three girls, looking at the garden. He threw away his spade, went to the home of the King and said, 'Majesty, reward me for the good news. Shah Ismail has come back with three girls and they have made a house in the garden.'

72. The King ran to his son and knocked on the door. The daughter of Islam Shah of the Peris opened the door to him and said, 'Pray come upstairs, father dear.' He saw that each of these three girls was more beautiful than the next and fell in love with all three of his son's wives. He went back, called his vizier and said, 'O vizier, should we not deal with the boy, kill him? If I don't marry these three girls I shall go mad.'

73. The vizier said, 'Sire, this boy has brought these (girls) by the power of the sword and he will not be killed by you.' He said, 'I shall take him hunting and deal with him there.' The King wrote a letter, 'My son, be ready tomorrow, we shall go hunting.' The boy said, 'Father dear, I am ready.' The girl said, 'Be a good fellow, do not go.' He said, 'How should I not go?' In the morning he went hunting with his father. The girl said, 'Take this puppy with you.'

74. (They went) until they reached a place where no water could be found and there they began to eat. (The King) had made a very salty rissole for the boy and (others) separately for himself. When the boy ate it he burnt his whole inside. He said, 'Father, give me a little water. I have gone blind with thirst.' He said, 'My son, do you not know that a hunter will not give water away for his eyes? Give me one of your eyes and I shall give you a sip of water.' The boy said, 'Take both my eyes (but) give me a glass of water.'

75. He took out both of the boy's eyes and threw them away. The puppy picked them up and put them under its tongue. He stripped the boy, abandoned him, and came back home by himself.
‘ewa hîç qîsa makan, bê biçîm, bizûnim ama çîa.’ kiç hâta darawa, wutî, ‘çîtîn awê? warin, dê nişin, êstê lagaltan êyn bô lây pâşî.’

76. Hamûyânî birda žûrawa, dargûy dê xist, gey har sadyânî bîrî, dâyâ dastyân, wutî, ‘ba pâşä bîlên, tê bayânî ša ismä‘îlmân taslım nakä xäkî mamlakatî ba tûraka abêzîm.’ pâşä wutî, ‘fâyday nîa, i‘lânî šař bi‘dâyn lagalyân.’ řässwär ba tâqî tanyä dastî kird ba şâr, am dû kiçayş dû pyâla zahryân gîrît ba dasawa, ka řässwär kužrã amânîş biyxôn.


78. Ša ismä‘îl hâta qarâyî mamlakat, hamû dam ü čâwî xoy řâš ü pîs kirdibû bô awa kas nâyñasê. hâta nîw mamlakat, gîrtîyn, wutûyân, ‘tê abê biçî bô šař lagal am kiçâna.’ çû lagalyân bô lây pâşâ, wutî, ‘ay pâşåham, wulaxî ša ismä‘îlim bi‘darê, am kiçänat taslım akam.’ wutî, ‘biçô, biyba.’


80. Kuř gařäyawa, wutî, ‘ay pâşåham, awä harsêkyânîm bô hâzîr kîrdî.’ pâşâ dä nawî, qâçî màç kä. kuř šîmšerî dä ba tapî sariä, kîrdî ba dû latawa. kuř niqâbî la řûy xoy lê bird, wutî, ‘injä min qabûl akan ba pâşå la jyäti bâwkim?’ xalqaka wutûyân, ‘ëma aţxayna sar sarmän.’ bû ba pâşå la jêgây bâwkî. šäd bûn ba mirâzî xöyânä.

_Sultân Mahmû w Ŗâşwâr_

81. Šawêk sultân mahmû, hayâsi xas ü ḥasan mamandi ba šawgardî agarân ba nîw mamlakatat. ka tamâşây kîrd jâlabê ḥaywân
He sent a hundred policemen after these three girls. The girl who was the Black Rider said, 'Don’t say anything, let me go and see what this is.' The girl came outside and said, 'What do you want? Come, sit down, we shall come with you to the King now.'

76. She took them all inside, shut the door, (then) she cut off the ears of all hundred of them, put them in their hands and said, 'Tell the King, if he does not surrender Shah Ismail to us by morning I shall sift the earth of his country through a bag.' The King said, 'There is nothing for it. Proclaim war against them.' The Black Rider began fighting single-handed while these two girls took two glasses of poison, to drink should the Black Rider be killed.

77. The Lord Khidr came to the boy, drew his hand over his eyes and said, 'Rise, go to the help of the Black Rider and see what she is doing.' The boy said, 'Faithful, you go in front, I shall come now.' The puppy betook itself home at full speed and turned toward the Black Rider. The Black Rider took it, kissed it, and said, 'Where is your master?' It kept on playing and glancing behind it.

78. Shah Ismail came to the border of the country. He had made all his face black and dirty so that nobody would recognize him. He came into the country and they seized him and said, 'You must go to fight with these girls.' He went with them to the King and said, 'Majesty, give me Shah Ismail's horse and I shall present these girls to you.' He said, 'Go, take it.'

79. The boy mounted, turned towards the Black Rider and began to fight with her. She said, 'For God's sake, if you are Shah Ismail tell me, I am finished.' He said, 'Run, it's me.' The girl ran home and Shah Ismail followed her. The King said, 'By God, he has caught all three of them for me.'

80. The boy returned and said, 'Majesty, I have brought all three of them for you.' The King bent down to kiss his feet. The boy hit him on the crown of the head with his sword and cut him in two. The boy took the veil from his face and said, 'Now do you accept me as king in place of my father?' The people said, 'We are your slaves.' He became king in his father's place and they all lived happily ever after.

Sultan Mahmud and the Black Rider

81. One night Sultan Mahmud, Heyas the Good, and Hasan Memendi were going about the country on night-patrol. When
ba ŋa-kirdin xoyān kird ba nāw šārā. hayās wuti, ‘bō či bām nīwašawa wā ba palapal xōt kird ba nāw šārā?’ wuti, ‘ay nawjwān, řašswārēkim lē payā būwa, hamū šaw barānēkī bās hāf abižērē, aybā w ařwā. la bar awa wā zū hātimawa, ka zaifarim pē nabā.’ wuti, ‘kāka gyān, bigašrērava. šart bē, ḥaywānēkī řōi min da ḥaywānī bīdamē.’

82. Šwān pāšawpāš ḥaywānī gērāyawa bō dašt. awaŋay pē načū řašswārēk hāt, barānēkī řāši hāl girt, řoy. hayās šimšērī dar hēnā, ba dwāyā řāy kird. ka diy xoy kird ba aškawtēkā, dwāy kawt. řašswār pēy gut, ‘hayās, bō či hātuweit?’ wuti, ‘hātuweit ba dwāy xōt ū am ḥaywānā.’ wuti, ‘min šartēq lagaŋ akam, agar birditawa xōm ū ḥaywān ū māl hamūy bō tō, agar naŋbirdawa ba qiži xōt law źūraa halit awāsim.’


84. Sultān muhīm tamāšay kird, šaw hayās dyār nabū. bayānī tā čwārē intizārī kird ū gafā ba dwāyā, fayday nabū. čwārē ḥasan mamandi lagaŋ sultān muhīm řūyān kirda qarāyī šār bō taqīb kirdini hayās. ḥasan mamandi tamāšay kird jalābēk ḥaywān ba pištāw xarika bēta nāw šārawa. bāŋī kird, ‘ay šwān, wara, bizānim bō či wā ba ‘ajala xōt kird ba nāw šārā.’ wuti, ‘wallāhī, ama yak māŋa řašswārēkim lē payā būwa, ēt, hamū šawēk ḥaywānēkī bāšyānim abā w ařwā.’


34
they looked (they saw) a flock of sheep racing into the town. Heyas said, 'Why have you brought yourself into the town in such haste at midnight?' (The shepherd) said, 'O handsome youth, a Black Rider has appeared to me, every night he chooses a fine ram, takes it and goes off. Therefore I have come back early so that he may not overcome me.' (Heyas) said, 'Brother dear, go back again. I promise you that if one of your sheep goes I shall give you ten.'

82. The shepherd took his sheep back into the plain. It was not long before a Black Rider came, took up a black ram and went off. Heyas drew his sword and raced after him. When (the Black Rider) saw this he entered a cave and (Heyas) followed. The Black Rider said to him, 'Heyas, why have you come?' He said, 'I have come after you and this sheep.' (The Black Rider) said, 'I shall make a wager with you. If you win I myself and the sheep and all (my) wealth are yours, and if you don't win I shall hang you up in that room by your hair.'

83. (Heyas) said, 'What is your wager, tell me.' She said, 'This is my wager. I shall go to sleep, and you wake me up three times.' He said, 'Very well.' The Black Rider went to sleep. Heyas sat down dejectedly and said, 'O God, now how shall I wake her up? I simply can't pinch her to wake her up.' He had nothing with which to wake her. In the morning the girl woke from her sleep and hung Heyas up.

84. Sultan Mahmud saw that Heyas did not appear that night. He waited for him and searched for him from morning till evening but it was of no avail. In the evening Hasan Memendi and Sultan Mahmud went towards the edge of the town to follow Heyas. Hasan Memendi saw a flock of sheep coming into the town at full speed. He called, 'Hi, shepherd, come here, that I may know why you have entered the town in such haste.' He said, 'By God, for a month now a Black Rider has appeared to me, every night he comes and takes one of my good sheep and goes off.'

85. (Hasan Memendi) said, 'Be a good fellow, go back again. Here is the money for ten sheep. Let us go and you show me that Black Rider.' (The shepherd) said, 'Brother dear, (it was) just the same thing last night. I went back for the sake of a lad and both he and my sheep went.' Hasan Memendi bit his finger (in anxiety) and said, 'It can't have been Heyas!' He got the shepherd fellow to go back and just the same, what did they see but a Black Rider who came, attacked a sheep and went off.
86. Ḥasan mamandiš dwäy kawt, tā kirdi ba aškawtā. tamāşāy kird, kiča parîyak hāta darawa, wutî, ‘hā, Ḥasan mamandi, hātuwî ba dwäy hayāši birātā? agar girawi lè birdimawa hayās ü xǒm ü mālakam mubäraki bê, agar dörāni tōš lây hayās hâl awāsim.’ ‘aynî šît nûst, xabarî nakarduwa. bayânî awîši ba taništ hayāsawa hâl wâsî.


90. Šwânaka garâyawa, tamâşây kird, řâswâr wakû bâ hât, palâmârî ḥaywânakay dâ, lêy dâ, rîy. sulṭân mähmû şimšêri rûtî hâl këşâ ba dwâyâ, dwây kawt. tamâşây kird, la dûr čawî lê bû, xôy kird ba qal’ayakâ. sagêk la bardamiawa rîy, minâlêki ba damawa bû. wutî, ‘wâ bâşā järê firyâm am saga bikawim, am minâlay lê bisênimawa, injâ ačim ba dwây řâswârâ.’ palâmârî sagî dâ, wakû xayâr dû latî kird, minâfî la das saŋ.

91. Tamâşây kird, ama minâli şây ajînnaya. wakû xoî laškirî şây
86. Hasan Memendi followed him until he went into a cave. He saw that a Peri came and said, ‘Ha, Hasan Memendi, have you come after your brother Heyas? If you win my wager Heyas and I and my wealth are yours, if you lose I shall hang you up too next to Heyas.’ She went to sleep in just the same way and he could not wake her. In the morning she hung him up too beside Heyas.

87. That night Sultan Mahmud did not sleep until morning. He put on his robe of anger and mounted his throne. The people were all terrified and said, ‘Today Sultan Mahmud won’t spare a soul in the country because Heyas and Hasan Memendi have been missing for two nights.’ He made a proclamation throughout the country, ‘Whosoever is out of doors tonight from an hour after sunset onwards, I shall cut his head off from ear to ear.’ By evening already everybody had shut their courtyard doors in fear, and put out their lamps for fear of Sultan Mahmud.

88. That night he himself rose and went single-handed to follow Heyas and Hasan Memendi. He noticed a commotion coming from the other side of the town. He saw the shepherd driving his sheep so as to reach the town quickly. Sultan Mahmud called, ‘Hi, shepherd, come here.’ The shepherd was afraid, for he recognized Sultan Mahmud and he could see that he had his robe of anger on. He said, ‘(I am yours to) command, Sire.’ He said, ‘My son, why are you maltreating your sheep like that at this time of night?’

89. He said, ‘Sire, for a month now a fellow has appeared to me wearing a suit of black clothes, every night he takes one of my good rams and goes off.’ (Mahmud) said, ‘My son, go back. If one of your sheep goes I shall compensate you.’ He said, ‘By God, Sire, for two nights now two sheep have gone and two men with them and they have not returned.’ Sultan Mahmud bit his finger and said, ‘Alas, Heyas and Hasan Memendi have been lost to me for nothing.’

90. The shepherd went back and he saw that the Black Rider came like the wind, attacked the sheep, set off and went. Sultan Mahmud drew his naked sword after him and followed. He saw from afar that he had gone into a castle. A dog went across his front with a child in its mouth. (Mahmud) said, ‘I’d better go after this dog first and take the child from it, then I’ll go after the Black Rider.’ He attacked the dog, cut it in two pieces like a cucumber, and took the child from it.

91. He saw that this was the child of the King of the Jinnees.
ajinnay ba sarā dā bārī, wutī, ‘ay sultānim, baškū dibēti, kuɾēkmān
sag birduwyati.’ wutī, ‘birākānim, awa minālakatāna, halī girin.
awīš sagakaya, kuştuwma.’ la xōšīnā peyān ‘arz nakawt. yakēkī
tyā bē, wutī, ‘ay sultān maḥmū, kōpāni biḍamē, biyxa bāxalitawa.
išī tō kōpān naykā ba hīc bašarēk nākirē. faqat ka îsakaţ jē-ba-jē bū
mūyakī lē hāl kana ü barallāy ka, bā bētawa.’

92. Sultān maḥmū ūyī kirda qal’ay raṣswār, tamāsāy kird,
nāzanīnēk hāt ba pīrīawa, baxērātinēkī zōr jwānī kird, wutī, ‘ay
sultān maḥmū, xēra wā hātuwī?’ wutī, ‘hātuwim la jyātī hayās ü
ḥasan mamandē tō ba pīrē hāl biwāsim.’ wutī, ‘bāsha, awā min anūm.
agar sē jār xabarī kirdimawa awā harčiyak afey itā’at akam.’ wutī,
‘binū.’ kic pāl kawt, lēfay kēsā ba sar xōyā.

93. Kōpān la bāxalī sultān maḥmū hāta darawa, wutī, ‘ay
sultānim, min ačima nāw dōsakī xānimawa, tō qisam lagalā bika
tā wakū ḥakāyatēkī pičkōlāt bō bikam.’ sultān maḥmū wutī,
‘as-salāmu ‘alaykum, ay dōsakī xānim.’ wutī, ‘wa ‘alaykum as-
salām, ba xēr bēy, sar har dū čāwim.’ wutī, ‘ay dōsakī xānim, tōs
wakū xānim bē-ɾaḥm maba. ḥakāyatēkī pičkōlām bō bīka, bā
xawim lē nakawē.’

94. Wutī, ‘ay sultān maḥmū, dū āmōzā abin, yakēkūn żini abē,
ḥāmila abē, yakēkūn żini nābē. hāl asin, ačin bō kāsibī lam čol
ū biābāna. ba ‘amrī xwā āfrat kuɾēkī abē, ba mērdakay alē, “tōzē
āwim bō payā bika.” awīš hāl asē, ačē, jām la kānīaka hāl akēsē, la
dwāwa la sarī adan, sarī aparēnīn. āfrat tamāsā akā, pyawakay dyār
nabū, wutī, “kāka gyān, tu xwā, tō bičō tōzē āwim bō bēna.”
āmōzāy mērdakay hāl stā, bičē āw bēnē. ‘ayrī šit la sarī awīşyān
da, pārānyān. āfrat tamāsāy kird awīš dyār nabū, hāl stā, xōy rōyst,
bismīlāy kird, awī xwārdawa, dam ū čawī šit, la nāwaɾastī am dū
maytaa daʃt kird ba giryān.’

95. ‘Tamāsāy kird dū miʃk la kunēk hātina darawa, dasyān kird
ba yārī kirdin. yakēkūn palameɾī yakēkūn da, sarī hāl kan, fīɾēy

38
The army of the King of the Jinnees rained down on him like dust. They said, 'Sire, perhaps you have seen, a dog has carried off a boy of ours.' He said, 'My brothers, there is your child, take him. And that is the dog, which I have killed.' Their feet (hardly) touched the ground for joy. There was one among them said, 'O Sultan Mahmud, if I give you (this) pack-saddle¹ put it in your bosom. Any job of yours that the saddle won't do can't be done by any human being. But when your job is finished take a hair out of it and set it loose, let it come back.'

92. Sultan Mahmud turned towards the castle of the Black Rider and saw a beautiful damsel coming to meet him. She made him a very handsome welcome and said, 'O Sultan Mahmud, have you come in peace?' He said, 'I have come to hang you up by the hair in place of Heyas and Hasan Memendi.' She said, 'Very well, now I shall go to sleep. If you wake me up three times I shall obey (you in) whatever you say.' He said, 'Go to sleep.' The girl lay down and pulled her quilt over her.

93. The pack-saddle came out of Sultan Mahmud's bosom and said, 'Sire, I shall go into the lady's mattress, you talk to me so that I may tell you a little story.' Sultan Mahmud said, 'Peace be upon you, my lady's mattress.' It said, 'And upon you peace. Welcome, upon both my eyes.' He said, 'O my lady's mattress, don't you be as merciless as my lady too, tell me a little story so that I may not fall asleep.'

94. It said, 'O Sultan Mahmud, once there were two cousins, one of them had a wife, who was pregnant, and one of them had no wife. They used to get up and go to gain their livelihood in this desert plain. By God's command the woman bore a son. She said to her husband, 'Get me a little water.' He got up and went and was drawing the bowl through (the water of) the spring (when) they chopped off his head and sent it flying from behind. The woman saw that her husband had not appeared (so) she said, 'Brother dear, for God's sake,² you go and fetch me a little water.' Her husband's cousin got up to go and bring the water. In the same way they chopped his head off and sent it flying. The woman saw that he too had not appeared (so) she herself rose and went, said grace and drank some water, washed her face (and then) began to weep between these two corpses.'

95. 'She saw two mice come out of a hole and begin to play. One of them attacked (the other) one, knocked his head off and threw it
Sul. 95  KURDISH DIALECT STUDIES
dä. čuva aw läwa, tözê gyây hênä, jüy, näy ba sarî miškakawa, sarakay pêwa nà. tamâşäy kird, zînû bôwa. âfrat wuti, “yâ rabbî, ama dalîl bû pişânî minit dä.” haf stà, čû, law gyâyay hênä, näy ba sar mêrdakayawa w şûbirâkayawa, sarî mêrdakay nà ba şûbirâkayawa, sarî şûbirâkay nà ba mêrdakayawa. ‘ajaba am žina està bô kâmyân abê?’


98. Sultân maḫmû wuti, ‘ay masînay xânîm, ḥakâyatekî pikôlamân bô bika, bê řôžmân lê bêtawa.’ wuti, ‘ay sultân maḫmû, malâyak ū faqêyak ū dârtâšêk ū xayêtêk yak agirin, lê adan, aĉîn bô kásibî. saw la daşteki čołâ ba nûra nûbaçîy kara şal abin. awwal kaçat nûray dârtâš bû. wuti, ‘wa čêka tê am dû sa’ãtay xôm tawaw abê la taxta binyâdemêk dîrûst [drûs] kam, la tanişt karakawa dây kutim, ka xayâtîm haî sän ley bitirsê.’ tawawî kird, dây kutâ, čû, xavâti haî stân [astân], wuti, “haî sta, nûrata.”’

99. ‘Dârtâš nûst, xayâtîs haî stà, čawî ba xawawa bû, tamâśîy kird zalâmêk lây karaka ŕa wastawa. bardêkî tê girt, xistî. ka čûa sarî tamâşîy kird ama taxtaya dârtâş kirduwyatî. wuti, “šart bê
away. He went to that side, brought a little grass, chewed it, put it on the mouse's head and put the head back on. She saw that it came to life again. The woman said, "My Lord, this was a sign that Thou showest me." She rose and went and brought some of that grass, put it on her husband and her brother-in-law [sic] (but) put her husband's head on her brother-in-law and her brother-in-law's head on her husband. Now, to which of them does this woman belong?"

96. Sultan Mahmud said, 'She belongs to her husband still.' The pack-saddle said, 'No, she belongs to his cousin.' As for my lady, she pinched the mattress to pieces from underneath, saying, 'This son-of-a-dog, why hasn't it talked for these many years that I have put it under me, that now it should burst into speech on me?' Sultan Mahmud and the pack-saddle were arguing about this when the girl threw the quilt off herself and said, 'I don't know whether my mattress is the donkey or Sultan Mahmud.' She said, 'The woman is her husband's, (even if) their heads have been put on each other.'

97. Sultan Mahmud said, 'My lady, this was one of the times. Be so good as to go to sleep, let me wake you up once again, because there is not all that much of the night-time left.' My lady went to sleep. The pack-saddle said, 'I shall go into my lady's pitcher.' Sultan Mahmud said, 'Peace be upon you, my lady's pitcher.' It said, 'And upon you peace. By God, you are welcome, Sire.' My lady, under her bed(clothes), said, 'I swear I'll burn both you and the mattress in the fire when day breaks.'

98. Sultan Mahmud said, 'O my lady's pitcher, tell us a little story (to pass the time) until day breaks.' It said, 'O Sultan Mahmud, a mullah and a student and a carpenter and a tailor joined forces, set off and went to earn their living. At night they were keeping watch by turns over (their) lame donkey in a desert plain. First it was the turn of the carpenter. He said, "It would be a good idea for me to make a man out of boards before my two hours are up and to knock him in(to the ground) by the donkey so that when I wake the tailor up he will get a fright." He finished it, knocked it in and went and woke the tailor, saying, "Get up, it's your turn."'

99. 'The carpenter went to sleep and the tailor got up, his eyes were sleepy and he saw a man standing by the donkey. He aimed a stone at him and threw it. When he went up to it he saw that this
miniş dastê jîli bô bidirûm, biykama barî, čünkà malâ mêbîza, ka haî stâ zû palâmârî adâ.” jîli tawåw kird, kirdîa bar taxta, čû, malîy xabar kirdawa.’

100. ‘Malâ haî stâ, tamâşây kird zalâmêk lây karaka wastâwa. dastî kird ba du’a xönîn, čû ba layawa, dastêkî bô bird, tamâşây kird taxtaya. wutî, “gwâya dârtîs amay dirust kirduwa wa xayât jîli bô dirûva. šart bê, xwâya, miniş sar barz nakamawa tâ wakû ba zimânî xôy bânîm nakâ.” ba ‘amri xwâ taxta bû ba kičêkî čwûrda säl.’


102. Wutî, ‘ay sultân maḥmû, la sarî mařî. ama xôm û mãl û dawlat tûsa bô tô bûm.’ sultân maḥmû haî stâ, palî xânîmî girt, čûn, hayás û ḥasan mamandî kirdyânawa, har čwûryân gaṛanawa bô mamlakati sultân maḥmû, nûrdî ba dwây şwânâ, xânîmî lê mâra kird wa hamû ḥaywânakânî dâyawa, kirdî ba wazîr, la tanişt xôyawa dây nà. tawâw.

Ahmad û Fâzûlîr

103. Pâşâyak abê, dû žînî abê wa sê kuřî abê, dwûnyân la žînêk abîn, kuřa pičkôlay la žînêk abê. am pâşâya law řûzwawa aw žîna pičkôlay hênäwa hîc su’âlêkî lê nakirduwin. kuřa pičkôlay, ka wâ lam žînaya, muyużayakî kirdôtawa, hazârî wakû bêwî ba pyâw názânê.

104. La pâş muddatêkî zôr pâşâ naxôš kawt, hîc duktôrê čäri nakird. tamâşây kitêbî şânça xânay řâmlyân kird, wutîyân, ‘ay pâşâham, tô ba hanârî baxî fâzûlîr nabê çäk nûbît, wa pêt bilêm,
was a board that the carpenter had made. He said, "I declare I'll sew a suit of clothes for it and put them on, for the mullah is a womanizer, when he gets up he'll soon go for her." He finished the clothes, put them on the board, (then) went and woke the mullah.

100. "The mullah got up and saw a person standing by the donkey. He began to recite prayers and went up to "her", stretched out a hand to "her" and saw that it was a board. He said, "I suppose the carpenter made this and the tailor made clothes for it. I swear, O God, let me not lift my head until she addresses me with her own tongue." By God's command the board became a beautiful girl."

101. "The carpenter and the tailor and the mullah came to blows. This one said, "She's mine." That one said, "She's mine." Well, Sire, to which one of them does she belong?" He said, 'She is the carpenter's.' My lady's pitcher said, 'No, she is the tailor's.' The girl lifted her head and said, 'I don't know whether my pitcher or Sultan Mahmud is the donkey. She is the mullah's. The carpenter is due his pay for the carpentry and the tailor is due the price of the clothes.'

102. She said, 'O Sultan Mahmud, there is no need to go on. I and my wealth are all yours now.' Sultan Mahmud got up, took the lady's arm, they went and released Heyas and Hasan Memendi and all four of them went back to Sultan Mahmud's country. He sent after the shepherd, married the lady to him and gave him back all his sheep, made him vizier and set him down beside himself. That is the end.

Ahmed and Fazuhur

103. Once there was a king who had two wives and three sons, two of them by one wife and the youngest son by (the other) wife. This king had not asked about them since the day that he married the younger wife. His youngest son, by this wife, had opened a shop. He did not consider a thousand like his father as (worth one) man.

104. After a long time the king fell ill and no doctor could cure him. They consulted the book of the sixteen houses of geomancy and said, 'Sire, you will not recover except with the pomegranates of Fazuhur's garden, and I should tell you, Fazuhur's garden is
bâxî fâzuhrû hêrûwa hawt saî ûgû dûra. injû çûn 'ilâji xût akay biyka.'

105. Pêşê bêñî maşmû wa 'alîy kuûîy kird, ka wakû bîrê gawra w bîrê nûwanjîy kuña pickôla bê, wutî, 'ay kuûî xûm, êwa jár bîdan ba nûw sûrê, harçî kasek atwuñê bîce, hanarî bâxî fâzuhrûrim bê bênê, ba sanî xôy âltûnî adame.' kuña gawra wutî, 'bêba gyân, tô xôx bê, lagañ bîrê nûwanjîma açîn, bût ênîn.' kuña gawra lagañ bîrê nûwanjîy swar bûn, mílê ûgûyân girt, ûyûstîn.

106. Bîrê pickôla la nûw bûzûr bîstî ka bûwêkî naxûsa, bîrâkânî čûwin bê hanar, biyênin tê bûwêkî čak bêtawa. kuñ gûrj čûa mâlaw, wutî, 'daya gyân, aspî bê-w-bûranîm bê bêna darawa, biçim lagañ bîrâkânîma, başkû xwûm îôfaqim bikâ, ûy am hawt såla bê min hawt sa'ata.' kuñ wakû şêr xôy yarqî silahî kird, swâri raxê bû, hûta darawa la màl, harçî aw mamlakataya hamû ta'ajûbyân mä la jwânî w ûsîdîy [araşıyî] am kuña.

107. Kuñ ba zarfi dü daqîqa gayûta bîrâkânî. pêyên gut, 'harâmzada, ûşi čîa lagañ eça hâtuwî?' wutî, 'kêka gyân, min bô awa hâtuwim wulaxakântân bê bigirim ü çatân bê lê binêm wa xizmattan bikam.' bîrê gawrayân wutî, 'qay nêkû, bê bê lagaîmân.' muddatêk ûyûstîn, la pês muddatawdwî ûgû bû ba sê ûgû. bîrê gawra wutî, 'kêka gyân, eça wâ čaka nîginî xôman bîxaya şêr am bardawa, har yake la ûgûyakîyânawa bîrûyn. haç kâmêkman zu hâtînaw la sar êra intizärî awî kamân bikayn.' leyên dâ, ûyûstîn.

108. Bîrê gawrayân rûy kirda şaxêkî wakû şaxî pîramagrun, tamâšay kird taymânêk ba dawrî am bûxaî kirawa, pîra la hanar. hagbakay lê pîr kird, garaya dwawa, wutî, 'ama hanarî bêxî fâzuhrûra.' bîrê nûwanjîş 'ayní şit hanarî hênî, garayawa, tamâšay kird kâkî lawê ġazîra. wutî, 'kêka gyân, ba xwûm, min hênawîma, injû nâzûnim awa yûn na.'

109. Bîrê pickôlayân rûy sälê ûgû ba da sa'at abîrêt. rôşêkûn zôr hîlák bû, la bin diraxtêkî pêl kawt, sêbarêkî zôr xoş bû, kuñ
seven years' journey from here. So do what you can to cure yourself.'

105. The king called his sons Mahmud and Ali, who were the eldest and middle brothers of the youngest son (respectively), and said, 'My sons, make a proclamation in the town that whosoever can go and bring me pomegranates from the garden of Fazuhur I will give him his own weight in gold.' The eldest son said, 'Father dear, don't concern yourself, my middle brother and I shall go and bring them for you.' The eldest son and his middle brother mounted, took the road and went.

106. The youngest brother heard in the market that his father was ill and that his brothers had gone to bring the pomegranates so that his father might recover. The boy went quickly home and said, 'Mother dear, bring the wind and storm horse out for me, so that I may go with my brothers. Perhaps God will grant me success—this seven-year journey is seven hours for me.' The boy smothered himself in weapons like a lion, mounted the steed and came out of the house. The whole country was astonished at the beauty and valour of this boy.

107. The boy caught up with his brothers in the course of two minutes. They said to him, 'Bastard, what do you want that you have come with us?' He said, 'Dear brothers, I have come to hold your horses for you and make tea for you and wait on you.' The eldest brother said, 'It doesn't matter, let him come with us.' They went on for a while, then the road split into three roads. The eldest brother said, 'Brother dear, it would be best for us to put out our signet-rings under this stone and each of us go down one of these roads. Whichever of us comes back earliest should wait for the other here.' They set off and went.

108. The eldest brother went towards a mountain like Piremegrun and saw that a brushwood fence had been put round this garden, which was full of pomegranates. He filled his wallet with them and returned, saying, 'These are the pomegranates of Fazuhur's garden.' The middle brother too brought some pomegranates in just the same way, returned and saw that his elder brother was already there. He said, 'Brother dear, by God I have brought (some, but) I don't know whether they are (the right ones) or not.'

109. The youngest brother covered a year's journey in ten hours. One day he was very tired so he lay down under a tree with a very
xawî lê kawt. ka tamâşây kird gôy la nêlanêlek, hîwêr-hêwêrêk bû. ka ŋa parî tamâşây kird haţiheîhayak bâm dârâ sar akawê, la sarawê bačka simirx hêlânayân kirduwa, xarîka biyânxwê. kuř ŋa parî, ba šimşer haţiheîhay halâ-halâ kird, sê çwêr pêrçay hat dê bô am bačka simirxêna, hâtawa, lêy nûst.

110. La pâş muddatê dâyê simirxakân hâtawa, tamâşây kird, zalamêk la bin hêlânay bačkakânî nûstûwa. wutî, 'ay ḥarâmzêda, têy hamû sâlê bačkakânîm axôy! wallâhî, êstê ba dardêkit abam ba haŋwîn bilêy tâla.' çû, la sar şaxêk bardâşêkî zôr gawraway naya sar şanî, hênay ka biykêše ba tawqasarî kuřê, halâ-halây kâ. bô çî bačkakânî čawîyân lê nabû, zîrikînâyên, 'nakay, dâya gyân. xenî čemay kirîwatawa.'

111. Dâyê sük bardakay dê nây, çûa lây bačkakânî, wutî, 'kuřî xêm, çî bûwa? wutî, 'dâya gyân, haţiheîhayak hât bîmânxwê, am nawyêna kuştî, lat-û-patî kirduwa. wê la xwarâwa, başi yak sâlman akâ.' dâyê la xôşîa hêta xwarâwa, têrî xwarîd, bälêkî naya şer sarî kuř, ba bälêkî dastî kird ba bêwaaşênî.

112. Kuř ta'sîrî fênekî kird, xabarî bûawa [bôwa], tamâşây kird devêk ba şer sarîawayati [sarêwa-]. palâmêrî šimşêrî lê dê ka biykuţê. wutî, 'bala gardânî sarî bim. tô xenî mini kirîwatawa, la dinyêa çî talab akay biydama xizmatî?' kuř wutî, 'dâya gyân, hičim nûwê xôşîy sarî tô nabê.'

113. Wutî, 'kuřî xêm, čema šartmân sê jára. harçîyak talab akay 'amr bika, la şer 'arz bôt axama sar 'arz.' wutî, 'dâya gyân, yak šîtim awê la tô, hanâri baxî fâzûlûr bô bêwîkîm ka naxôsâ.' wutî, 'sad şala hamû sâlêk bačkakânîm bixurayê, dawûy am šîtat nakirdaî. faqat min ba šartêk aţbam, nûwîm zähir nakay.' wutî, 'amr akay, dâya gyân.' baxî ûxshî kird, wutî, 'tê čema êynawa čolaka tuxunî am bačkâna bikawê gôşawgoş sarit abirîm.'

114. Kuř swârî piştî simirx bû, halî girt ba âşmânê, la qaráy baxî fâzûlûrû dây nây. wutî, 'kuřî xêm, bô 'aşqi xwarî harçîyak pêt aîlêm ba qisam bika.' wutî, 'amr akay.' wutî, 'ka lêrawa ŋyîşî
pleasant shade and fell asleep. A groaning and crying for help came to his ears. When he jumped up he saw a dragon climbing this tree, in which some baby Simurgs were nesting, and was about to eat them. The boy jumped up, cut the dragon to pieces with his sword, threw up three or four pieces for the baby Simurgs (to eat), came back and went to sleep.

110. After a while the Simurgs' mother returned and saw a man sleeping under her nest of babies. She said, 'Bastard, so it's you who eat my babies every year. By God, now I'll give you such a pain you'll say honey is bitter.' She went and on a mountain-top she put a very big millstone on her shoulder and brought it to throw it on the boy's head to smash him to pieces. Why did her babies not see this, (you may ask). They (did, and) shrieked, 'Don't do it, mother dear. He has ransomed our lives.'

111. The loving mother put down the stone, went to her babies and said, 'My sons, what has happened?' They said, 'Mother dear, a dragon came to eat us and this handsome youth killed it and cut it up. There it is down below, it will serve us (for food) for a year.' Their mother came down joyfully, ate her fill, (then) placed a wing under the boy's head and began to fan him with her (other) wing.

112. The boy noticed the coolness and woke up to see a demon under his head. He flew at his sword in order to kill it (but) she said, 'By your leave, you have ransomed my life's blood. What do you seek in the world, that I may give it to you?' The boy said, 'Mother dear, I want nothing but that you should be happy.'

113. She said, 'My son, it is our custom (to ask) three times. Whatever you seek, do but tell me and (if it is) underground I shall bring it above ground for you.' He said, 'Mother dear, there is one thing I want from you, pomegranates from the garden of Fazuhur for my father who is ill.' She said, 'A hundred times would to God that my babies should be eaten every year and that you had not asked for this thing. But I shall take you on one condition, that you will not disclose my name.' He said, 'Just as you say, mother dear.' He called his steed and said, 'If (so much as) a sparrow approaches these babies until we return I shall cut your head off from ear to ear.'

114. The boy mounted the Simurg's back and she took him up into the sky and set him down at the edge of Fazuhur's garden. She said, 'My son, for the love of God do just as I tell you.' He said, 'Just as you say.' She said, 'When you go from here there is a
mörêkî sûr ba dargâkawaya, îsmî 'azam bixona, dargâ akirêtawa. ka čîta ğûrawa râst bičî bin dîr-hanarêk, girfîni, baxalî piî ka la hanar, āwuř nadaytawa, zû xîw bigayênlîta min'. kuř wutî, 'bâš.'

115. Hał stâ, nawi xwây hênâ, îsmî 'azamî xon, čîa ğûrawa, girfîn û baxalî piî kird la hanar. garayawa, bêta darawa, wutî, 'ay, yârên sibaynê la mamlakatî xoûm lêyân pîrîm, am baxa cyî tyïya, min bîlêm çî?' kuř āwuřêkî dêyawa, tamâşây kird xêwatekî lê hêl dirêwa [haforêwa], hamûy ba zañûlay ältûn dê rêzrêwa.

116. Kuř čîa pêşawa, xêwawatî hêl dêyawa, tamâşây kird xêwatekî kay la zêrîya. hawt xêwawî la nêw yakê hêl dêyawa, tamâşây kird nêzaninêk û kisêwa wakû rôz adirewêctawa. çirîy lêy qæçi birda lêy sari, çirîy lêy sari hênêya lêy qæçi. nênakay dê girt, pûrûyakî lê xwêrd, pûpaşminî la sar lê bird, mâcêkî la sar rûmatî kird. tamâşây kird, jêgây damî ba sar rûmatî am nêzaninêwa dyûr bû. pêşawpêş garayawa bû lêy simîrx.


118. Lêyân dê, hâtin ba rèê. la rëgê tagbîryân lê akird ka birî pîckûla la nêw barin. hiç qisayân nakird tê wakû gaystîna sarkânîyak. birî pîckûla wutî, 'kâka gyân, pyêmî çâk bìn, intîzâr kan, bû min noşakam bikam.' kuř la noçê bû, har dû birêkay la dwêwa sad xanjaryân lê dê, la palyân girt, šiwekî lê bû, xistyâna awêwa.

119. Lêyân dê, rõyêtin, hanâryân bird bô bêwêtyân, bêwêtyân çâk bûawa. dêykî kuña pîckûla pêy zânî ka hûtuwinatala, čûa sar pâsê, wutî, 'kwânê kurim, lagal birâkânîya rõyêwa?' kuřakân wutyan,
red seal on the door. Recite the great Name (of God) and the door will open. When you go inside go straight under a pomegranate tree and fill your pockets and your bosom with pomegranates. Don't glance behind you but come back to me quickly.' The boy said, 'Very well.'

115. He got up, uttered the Name of God, recited the great Name, went inside and filled his pockets and his bosom with pomegranates. He turned round to come out and said, 'Well, tomorrow, (back) in my own country, when my friends ask me what is in this garden what shall I say?' The boy glanced back and saw that a tent was pitched in (the garden) all smothered in little gold bells.

116. The boy went forward, lifted a (flap of the) tent and saw that there was another tent underneath it. He lifted seven tents, one inside the other, and saw a beautiful damsel stretched out (asleep) and shining like the sun. The lamp from by her legs he took to by her head, the lamp by her head he brought to by her legs. He took the food and ate a portion of it and he lifted aside the coverlet from her head and kissed her on the cheek. He saw that the mark of his mouth remained visible on this damsel's cheek. Then he returned to the Simurg.

117. The Simurg asked him, 'Didn't you see anything?' He said, 'No.' He got on to her back and she carried him up into the sky, took him and put him down by her babies. He took leave of her and went back to his father's house. He saw that his brothers were waiting for him on the road. They said, 'Brother, why are you so late?' He said, 'Dear brothers, it was a long way.' He said, 'Where are your pomegranates?' When they (each) broke (one open) it was full of nits. When the youngest brother broke open a pomegranate there was a glassful of juice in each grain of it.

118. They set off and came on to the road. On the road they were plotting how to put the youngest brother out of the way. They did not say anything until they reached a spring. The youngest brother said, 'Dear brothers, be good fellows and wait for me, I must say my prayers.' The boy was praying when both his brothers struck him a hundred dagger-blows from behind, seized him by the arm and threw him into a ditch which was there by (the spring).

119. They set off and went and took the pomegranates for their father, who recovered. The youngest son's mother heard that they had returned, went to the king and said, 'Where is my son? He went with his brothers.' The sons said, 'Heaven forbid, he didn't
KURDISH DIALECT STUDIES

'हास, लगाइ भा नहावु.' दायकु र दस्तिक कर्द बा गिर्यान, ताजेय दा न बो कुर्द, बुती, 'ताझा मिन भालक अह्मद बा चावी भो नबिनिम.'

120. बेयनावा सर आव कारि बिरा चिकोला, भिजानिन किय बा सर हातुवा. काब्रयाक ला निकिक आव कानिया जुट आक, तोव आचेने. अवरे जिकाय नानिबो बिर्द. बुती, 'आफ्रत, बिछोय सरकानिया, टोज्य आविय बो बेना.' आफ्रत हाल स्ता, कु बो आव, गोय ला नालनाले बुला सरकानिया [सरकानेका]. गारायावा, बुती, 'प्यावाका, नालनाले ज़ॊर बा तासिर ला सरकानिया एि.'

121. जूटयार हाल स्ता, छुा सरकानिया, हिछी ले निया. छु बा भो दिव, तमानाय बिर्द, बाफ्रु ऊ चेन्त्ये तेकालाव बुवा, हमु ग्यान कालह-चालाया. बुती, 'आफ्रत, बा राकिर्दिन फारांतिकम बो बेना.' कुरी निस्ता नावियावा [नावे], बा ढरुकुयान हाल्यान गिर्त, ला मालया ला सर जारवेला राय केशा. स्वारी वुळाक बु, बा पालपल दाङिल मामलकट बु.

122. छुा लाय दुक्तार, बुती, 'यै दुक्तार, मिन ताजा कुर्केिक याका, इमाश ला सर अ्रमान सल जानिय्यान ले डाया. अगर बेतु ऊ रोजे झुटिर बोम चाक बिकायतावा हार्चीयक तो अले मिन ठाजिरिम, बा शार्तेक कुर्द बा जे नेली ता चाक अबेतावा.' बुती, 'बासा, मिन सार लिराम ला तो आवे.' बुती, 'शारट बेह, बोम चाक बिकरावा मिन पेनसाद लिराय जार्डी बिऩेमे.'

123. दुक्तार हाल्क ओटंबिली गिर्त, गायस्ता सर वुर्द, दस्तिक कर्द बा तादावी किर्दिनि. बा जड़ी पान्ज़ा वार कुरी ला जारान चख्तिर किर्दावा. वुर्द का सरी हाल बिरी, तमानाय किर्द ला मालेिकाका काव्तुवा, दुक्तारे ला शारितिय [शार्टी] वा काब्रयाकि वा जुर सरावाया. सरी हाल बिरी, बुती, 'बाबा ग्यान, बा शारटी चवार् बिकमि बा पासा ला जेगाय बांकिम.' काब्रा वा जानिय आमा कुररापसाया सल अवाइय वा जिस्थ़िति किर्द ता तावावु वुर्द दुष्वाति पाया किर्दावा.

124. वुलाकी बो आन किर्द, वुर्द घ्यारु बु, गारायावा बो मामलकाती बावकि. ताल ला दार्गाय दा, दायकु बुती, 'केआवा?' बुती, 'दाया ग्यान, मिनिम, बियकरावा.' वा दार्गाय किर्दावा चावी बा वुर्द काव्त, हाव्त जार बेहोस्तु बु. चाक बुवावा. वुर्द बयानि दस्तेज़ जिली पाशाहानय ला बा किर्द, ताजी सुफानः ना ला सरावा, छु, ला चायखानय दा निश्त. वा बिर्कानि वा बावकि प्यार आनौ तमानाय किर्द, अवा बावकि वह दु बिर्कानि लालेवा
come with us.' The boy's mother began to weep and to mourn for the boy, saying, 'I shall never see Melik Ahmed again.'

120. Let us come back to the affair of the youngest brother and see what has happened to him. There was a fellow ploughing and sowing seed near that spring. In the evening his wife took some food for him. He said, 'Wife, go to the spring and bring me a little water.' His wife rose, went to the water and heard groaning from the spring. She went back and said, 'Husband, there is a most piercing groaning coming from the spring.'

121. The ploughman got up and went to the spring (but) there was nothing there. He went to the other side and saw that the snow(-white skin of the youth) had become mixed with blood and that all his body was cut to pieces. He said, 'Wife, run and fetch me my cloak.' He put the boy into it and they both lifted it and he stretched him on a bed at home. Then he mounted a horse and hastened to the town.

122. He went to the doctor and said, 'Doctor, I have an only son. Tonight (while he was guarding) the threshing-floor they struck him a hundred dagger-blows. If by chance you should heal him for me a day sooner, whatever you say I am ready (to give you), on the condition that you don't leave the boy until he is better.' He said, 'Very well, I want a hundred lire from you.' He said, 'I promise, heal him for me and I'll give you five hundred golden lire.'

123. The doctor immediately took a car, reached the boy and began to treat him. In the course of a fortnight he made the boy better than he was before. When the boy raised his head he saw that he had come into a house, that a doctor was by his head and (another) fellow behind his head. He raised his head and said, 'Father dear, I swear by God that I will make you king in my father's place.' When the fellow realized that this was a prince he served him a hundred times more (than before) until the boy had completely recovered his strength.

124. He saddled a horse for him, the boy mounted and went back to his father's country. He knocked at the door and his mother said, 'Who is it?' He said, 'Mother dear, it is I, open (the door).' When she opened the door and saw the boy she fainted seven times and recovered again. In the morning the boy put on a suit of regal clothes, placed a sultan's crown on his head and went and sat in a tea-house. When his brothers and his father went by he saw his
Sul. 124 KURDISH DIALECT STUDIES

rōyştün. birăkānī ka čāwyän pē kawt saryān hīz kird. kuṟ hīč xōy sīt nakird.


127. Wutī, ‘ay šāhim, kullī sālek min ḫawt baḵkam abū, haḏdīhāyak lēm payā bū, hamū sālek bačkakānī awvārdim. am kuṟay pāšāy mamlakatī basrāzamīn bū ba sababyān, nayhēst xurēn, haḏdīhāy kušt, dāwāy hanārī bāxī fāzūḫurī lē kirdim, minīs ba šartēk hēnāwim ka hīč āwūr nadātawa, hanārakay bēnē, bigařētawa.’ pāšā ‘awfī kird, sīmīrī čū bō šenī xōy.

128. Islāmşāy parīān ba xōy ū dwāŋza hazār laškirawa dāxīl ba mamlakatī basrā būn, dawrī mamlakatyān girt, xabaryān dā ba pāšā, ‘ay pāšāham, dawrī mamlakat girā ba laškir ū hōrdū.’ islāmşāy parīān kāyazēkī nūsī, wutī, ‘ay pāšāham, min kuṟī pāšāy mamlakatī xōrhalḥātim, bāwkīm naxōša, amawē bičim hanārī bāxī fāzūḫur bēnim. bīstuwma ka kuṟaḵat čūwa hēnāwītā. bēt, ta’ rifakam bō bikā.’


130. Ka birā gawray čū la pāl xe̱watakaā ū wastā, leŷān pirsī, ‘tō
father and both his brothers go by there. When his brothers saw him they hung their heads. The boy was not in the least abashed.

125. Let us come back to the affair of Fazuhur’s garden, which has the daughter of Islam Shah of the Peris sleeping in it. The girl woke up, looked in the mirror (and saw that) the mark of the mouth of a human being showed on her cheek. She screamed and her father himself with twelve thousand troops came into the garden. He said, ‘Mercy! My daughter, what has happened to you?’ She said, ‘Father dear, in the space of ten days I want the person who has entered my garden.’

126. The king screamed and the demons and peris blotted out the sky. He put them all on oath but none of them could bear witness, they said, ‘We have seen no one.’ The king said, ‘Look around, see who is left.’ They said, ‘Yes, Simurg is left.’ He sent for the Simurg, put her on oath and said, ‘By God, the Pure and Splendid, the Creator of night and day, I shall do nothing to you if you tell me the truth.’

127. She said, ‘Sire, I used to have seven babies every year, (then) a dragon appeared to me and used to eat my babies every year. This son of the king of Basra-land came to their rescue and did not let them be eaten. He killed the dragon, (then) he asked me for pomegranates from Fazuhur’s garden. I brought him, on the condition that he would not glance back but would fetch his pomegranates and return.’ The king forgave her and the Simurg went back to her own place.

128. Islam Shah of the Peris himself and twelve thousand troops entered the country of Basra and surrounded the country. They informed the king, ‘Sire, the country is surrounded by troops.’ Islam Shah of the Peris wrote a letter, saying, ‘Majesty, I am the son of the King of the Orient, my father is ill and I wish to go and fetch pomegranates from Fazuhur’s garden. I have heard that your son has been and brought some, so let him come and describe (the way) for me.’

129. The king said, ‘My sons, which of you went for the pomegranates?’ The eldest brother said, ‘Father dear, I went.’ He said, ‘Well, dear boy, go and tell him.’ When the youngest brother learnt of this he smothered himself in iron and steel like Rostam, son of Zal, and sat in the garden of their house with his mother and with his hat on at a (jaunty) angle.

130. When the eldest brother went he stopped beside the tent
چوئی بۆ ەنانر وە؟ ووتی، ‘بەڵە.’ بەنیان کێردا ژۆراوە، ووتی، ‘کویە خۆم،
ام بەخا لەڕەوا بۆ اۆمه چان دەرە?’ ووتی، ‘ای پەشە، سە مەن ژەگە
ەەڕا.’ ووتی، ‘بەخاکا چوئنا?’ ووتی، ‘لاد سەخەکە، دیوارەکی با داوڕە
کێرەوا.’ ووتی، ‘تەیە پەڵە، ام قڵەبەبەبا. بە پەشە بیلەن اۆو کەڕەم
ەوا کە چوئوا بۆ ەنانر.’ بێڕە نەوانجی ووتی، ‘مین چوئەم.’ ‘اینە شێت
تەریشەن لەو هەڵ دە، ەمەوە گەیە ژییەن ژکەن.

131. ووتی، ‘کویە خۆم، ام ەنانرا کە ەنەویاتی؟’ ووتی، ‘چوئە زەنین؟
اھەمەد ەنەویاتی.’ ووتی، ‘چەن، اھەمەد امایە ەنە؟ ای، اھەمەدتەن چی
لە کێرد؟ ای ەوەزەر، ای نەیب، بە ‘اسقی خەوە ‘یەژەم بەکان. اوواتەی اۆو
کەڕا لا ڤەک دەوە ئەستەش نامەوەتیوا، ‘کویە خۆم، چەنی؟’ ئەستا بە
چی ڕەیەکەم بیلەم کویە مینا؟’ وەوەزەر ووتی، ‘ای پەشە، کەیەژەکی
بە بینیەس، باکەکو دەوە دەر خۆم نام کە، بەت، بیەکەت، پەیەن بێلە.’

132. ەوەزەر کەیەژەبەردەک بۆ کویە، تەوە لا ەوەزەیە دە. کویە هەتە بە
پێڕەوا، ووتی، ‘کە اوار؟’ ووتی، ‘ای مەڵیک اھەمەد، خیزمکەری خۆئا.’
کویە ەوەزەیە کێرداوا، تەمەشەیە کێردا ەوەزەری بەوکەبەتی [بەوکەبەتی]
کەیەژەکی پەیا. کویە کەیەژە خەنەوا، ووتی، ‘ای ەوەزەر، بەوکەیەن کەیە؟
مەن کەسەم نیا یاڕەی اۆو خەوەیا نابە. تە ئەستە بە چی بەوکەیەمەبە؟
وئڵەهی، بە بە ەوەزەیە پەرچە-پەرچەیەکەام.’ ەوەزەر گەرەیەوا.

133. یسەڵەشەی پاریان کەیەژەکی نەسی، ‘ای پەسە، بە زارەی بیست یە کەر
سەئ کویەم بەوەنەری باەسە، بەم نەنەریە هەڕ ئەستە ‘امەکەئەمەیەکەتی
ژەڕاوەزە بەرەن.’ پەسە ووتی، ‘ای ەوەزەر، بە ‘اسقی خەوە ژییەم [فڕەم]
کەوەن.’ هەڵ سەئ پەسە، بە زارەی ڕەئەی، بە پەیە پەئی چوئە بەوە لەکەڕ، لا ەوەزەی
ەا. کویە ەوەزەیە کێرداوا، ووتی، ‘ای کویە خۆم، بە ‘اسقی خەوە ژییەم
کەوە.’

134. پەسە دەنەوێ کە پەچی مەچ کە. کویە ووتی، ‘استاکەیەلە، گەوارەی
مەنی.’ دەوەکی کویە پەیە گەئەن، ‘ای کویە خۆم، دا، دایە نەکە، بیەکە. ‘اژەڕی
دەوەکەیە ژەڕەکەڕەن.’ وەئی، ‘اواە مین ەکەم، یتەر ەیەوەتەن بەم مین
نەکەوە.’ کویە سەوەیە خەوە ژۆبە، ڕەیە کەرەمەدە لاشکەڕە ‘ازیمە، وەکە شەر
میژەقی دەکەتە، وەڵەخی پەوە باست، یەکەرە ڕەیە کەرەم ژۆراوە.

135. ڕەسە ژەئەیەکی زۆڕ ژوانەی کێرد، بەڕەپە ەمەوە لا بەرەیە لەبە
ستەن، تەمەشەی کێردەم ەوەکە زۆڕ بە-جەوەرە، وەئی، ‘ای کویە خۆم، تە
and they asked him, 'Did you go for the pomegranates?' He said, 'Yes.' They summoned him inside and (Islam Shah) said, 'My son, how far from here is this garden?' He said, 'Majesty, it is three months' journey distant.' He said, 'What is the garden like?' He said, 'It is on a mountain and has a wall round it.' He said, 'Thrash this whoreson. Tell the king I want the son who went for the pomegranates.' The middle brother said, 'I went.' In just the same way they thrashed him soundly too and knocked him to pieces.¹

131. (The king) said, 'My sons, who brought these pomegranates?' They said, 'How should we know? Ahmed (must have) brought them.' He said, 'What? Ahmed brought them? Oh, what have you done with Ahmed? O vizier, O deputy, for the love of God help me out. Since that boy was born I haven't once said, 'How are you, my son?'' How can I now say that he is my son?' The vizier said, 'Sire, write him a letter. Perhaps God will soften his heart and he will come, (and then) go and tell them.'

132. The vizier took the letter to the boy and knocked on the door. The boy came to meet him and said, 'Who is it?' He said, 'O Melik Ahmed, it is your servant.' The boy opened the door and saw that it was his father's vizier with a letter. The boy read the letter and said, 'O vizier, who is my father? I have no one apart from God. Why has he not been my father up till now? By God, if he comes to my door I'll cut him to pieces.' The vizier went back.

133. Islam Shah of the Peris wrote a letter, 'Majesty, if you send me the boy in the space of twenty-four hours it is well, if you do not send him for me I shall give orders for your country to be turned upside down right now.' The king said, 'O vizier, for the love of God you must help me.' The king rose and went to the boy, bare-headed and barefoot, and knocked at the door. The boy opened the door and he said, 'My son, help me, for the love of God.'

134. The king bent down to kiss his feet. The boy said, 'God forbid, you are my master.' The boy's mother said to him, 'My son, it doesn't matter, go. A mother and father's reward is hard.' He said, 'I'm going now, you won't see me again.' The boy mounted his steed and went towards this great army, drove in his lance like a lion, hitched his horse to it and went straight inside.

135. He paid homage very becomingly and everybody rose to their feet before him. (Islam Shah) saw that this boy was very noble and said, 'My son, did you go to Fazuhur's garden and bring the
čûwîta bâxî fâzuîrû, hanârî hênêwa?‘ wutî, ‘balê.’ ‘kuřî xêm, čaŋ řôż lêrawa dûra?’ wutî, ‘ay pâşâham, muddatî hawt sêl řêgä dûra. dawrî am qa'îya ba pôlî čûwa ba âsmânä, mörêkî sûri pêwaya, panjîx bîxara sar, ismî ‘azam bixôna, dargä kirîyawa.’

136. ‘Çûma žûrawa, baxalîm piştî kîrd la hanûr, garâmawawa. la dîlî xômä wutîm, “yârân, min garâmawawa, yakê lêy pîrîmî, am bâxa čîy tyâ bû, bîlêm čî?” sarîm haf biрî, tamâşâm kîrd, xêwêtêk haf dirîbû, hawt xêwêtî la nàw yakä bûn. nazarînečî tyâ řä kîsâbû. čîrây lây sarîm birda lây qäçî, čîrây lây qäçîm hênêya lây sarî, pûpaşmînîm la sar lâ bird, . . .’

137. Lawâa bû kuř biîtê, ‘. . . mäçîm kîrd,’ gurj islâmây parîn pardožxê şarbati däçek [dâya], wutî, ‘kuřî xêm, ama nôş ka.’ kuř xwärdirawa, bêhûş kawt. xistyäna sinûqawa, halûn girt ba âsmânä, birdyân, la bardami kicâ dâyân nà. wutî, ‘ay kîčî xêm, ama xôt ū dužmini, čîy lê akay lêy ka.’

138. Kič qisay nakird tâ şaw hât ba sarâ. tamâsây kîrd, sinûqi haf dâyawa ka diy pårçayak âltûna tyâ řä kîsâwa. tözêk ‘atî dâçek ba lûtiä. kuř hôşî hâtawa, wutî, ‘hayfe bô bawki ka minî wâ ba dasîsa girt. aw âzä bû la jyâti tê ba zabri ḥarb minî bigirtäya.’ wutî, ‘ay nawyâwän, estâyş bawkim bôya tôy hênêwata êra ka min pårça-pårçat bikam, faqat min nàwkužîm, atnèrîm, bičî bô lây bawkim, bawkim čît lê akâ kayfi xôyati.’


140. Kuř garâmawawa bô şonî xôy, kič hâta lây, wutî, ‘ay malik aḥmad, bô ‘aşqî xwâ bâ ba parîa bitnèrimawawa bô mâli bawki. šart
pomegranates?’ He said, ‘Yes.’—‘My son, how many days distant is it from here?’ He said, ‘Majesty, it is seven years’ journey distant. There is a steel (wall) round this castle which goes up to heaven and has a red seal on it. Put a finger on it, recite the great Name and the door is open.’

136. ‘I went inside, filled my bosom with pomegranates and went back. I said to myself, “When I have returned, what shall I say if one of my friends asks me what was in this garden?” I looked up and saw that a tent was pitched there, seven tents one inside the other. A beautiful damsel was stretched out inside it. I took the lamp from beside her head to her legs, the lamp from by her legs I took to her head, I lifted the coverlet from her head . . . .’

137. The boy was on the point of saying, ‘I kissed her.’ Quickly Islam Shah of the Peris gave him a glass of sherbet and said, ‘My son, drink this.’ The boy drank and fell unconscious. They put him into a chest, took him up into the sky, carried him off and put him down before the girl. (Islam Shah) said, ‘My daughter, here is your enemy (for ) you, do what you will with him.’

138. The girl said nothing till night fell. She looked, opened the chest and saw that there was a piece of gold lying in it. She put a little perfume to his nose. The boy’s senses returned. He said, ‘Shame on your father that he captured me thus by trickery. Had he been brave, and not you, he would have taken me in battle.’ She said, ‘O handsome youth, my father has brought you here now so that I may cut you to pieces, but I shall not kill you, I shall send you to go to my father and it is up to him to do what he will with you.’

139. The boy rose early in the morning, went to the king and said, ‘As you will, whatever you will do to me I am ready.’ The girl’s father sent for the girl and said, ‘My daughter, this is your enemy. Annihilate him as you will.’ She said, ‘Father dear, it is a shame that I should kill this handsome youth. I shall send him to bring me the story of Ahmed the Carefree, so that I may know why he has not a care in the world.’ The king said to the boy, ‘My son, I shall send you after this story. If you bring it back I shall marry my daughter to you.’ He said, ‘Majesty, how long have I?’ He said, ‘A fortnight.’

140. The boy went back to his place. The girl came to him and said, ‘O Melik Ahmed, for the love of God let me send you back to your father’s home by peri. I promise to visit you every year.’
bê hamû sâlêk sarît lê adam.' kuʁ wuti, 'šart bê natbam lagal xôm nêgaʁêmawá.' kuʁ bayânî du'axwâzîy la malîka xwâst, malîka dastî kird ba gîryân, wuti, 'bô 'aʃqî xwâ bî bitnêrimawá. Őgûy şas mâñ dûra, bûwkîm bûya atnêrê ka bitfawtênê.'

141. Kuʁ gôy nadâcê [nâya], lêy dê, ŋôy. kîc dastî kird ba gîryân. muddatî dû rõz ŋôy ba ŋêa, tamâşây kird sê minâra šar' akan. ka çûa peşawa yakêkyân wutýân, 'awâ adamzûdayak hât, šar'î xômân bô akayn.' wutýân, 'bâsha.' kuʁ çûa peşawa, baxêrûtînyân kird, wuti, 'bô çê şar' akan?' wutî, 'kâka gyân, êma harsêkmân birâyñ, bûwkîm mirûwa, sê šîtî la pâş ba jê mâwa.'

142. Kuʁ wuti, 'am sê şita çîa?' jwâbî dâyawa, wutî, 'amayân qalîcây ḥazratî silaymânê, amayş dår'akazî ḥazratî silaymân, amîš kilawî saxrî jîna.' kuʁ wutî, 'bâşa, am şêna ba 'amal çîa?' wutî, 'amayân dê xa w dår'akaz biyda lêy, harkoyak takab akay ba dû daqîqa dêt anê. am kilâwayş kayta sari hîc kasêk nawbînê, tî hamû kas abînê.'

143. Kuʁ wuti, 'bâşa. tîr ū kawânêkîm bô bênin, sê tirtân bô hafl adam, harcî zû hâtawa qalîcay adamê, awî dîwây kilawî adamê, away âxirî dår'akazî adamê.' wutýân, 'wallâhî, tagbirakat zor jwâna.' kuʁ nûwî xwây hênê, sê tiri hafl dê ba âşmânê, dîway tîr kawtin, tamâşâyên kird tîr har gîvvaya ba âşmânawa.

144. Kuʁ qalîcay dê xist, kilawî kîrda sarî, dår'akazî pyê kêsê, wuti, 'amawê la qarây mamlakatî âhmây bêyam dâm binêy.' ba pênj daqîqa la qarây mamlakatî âhmây bêyamâ dây nê. kuʁ hamûy peçâyawa, çû, la çûxânâyak dê nişt. su'âlî kird, 'kay âhmay bêyam êtawa bô mûlawa?' wutýân, 'tözêkî ka êtawa.'

145. Awanjay pê naçu tamâshây kird sê çwär tâqim kuʁ jähêl, har tâqimî la naw'êk, hêtînawa. la nawaɾastîyânê tâqimêk hêtîn, tamâshây kird, hamû 'ûd û kamânça lê adan wa samâ akan ba dawrî am kuɾaâ, çîl gurji pâş ū pêşî kuɾyân girtuwa. ba çûcîkay wut, 'amaya aḩmay bêyam?' wutî, 'balê.' wutî, 'înjä ama xamî la kê bû lam saltanataâ?'
The boy said, 'I swear that I shall not go back unless I take you with me.' In the morning the boy took leave of his queen and she began to weep, saying, 'For the love of God, let me send you back. It is six months' journey distant. My father sends you just to kill you.'

141. The boy paid no heed but set off and went. The girl began to weep. He went on the road for two days and saw three minarets fighting. When he went forward one of them said, 'See, a human being has come. Let us put our case before him.' They said, 'Very well.' The boy went up to them, they welcomed him and he said, 'Why are you fighting?' They said, 'Brother dear, we are all three brothers, our father has died and he has left three things.'

142. The boy said, 'What are these three things?' They replied, saying, 'This is the carpet of the Lord Solomon, this is the staff of the Lord Solomon and this is the cap of Sahr the Jinnee.' The boy said, 'Well, what use are these three?' They said, 'Spread this one out and strike it with the staff and it will put you down wherever you will in a couple of minutes. Moreover, if you put this cap on nobody can see you, but you can see everybody.'

143. The boy said, 'Very well, bring me a bow and arrows. I shall loose three arrows for you, whoever comes back (with one) soonest I shall give him the carpet, the next I shall give the cap and the last I shall give the staff.' They said, 'By God, your plan is excellent.' The boy uttered the Name of God and loosed three arrows into the sky. They went after the arrows and saw that the arrows were only a whizz in the sky.

144. The boy spread the carpet, put on the cap and touched (the carpet) with the staff, saying, 'I want you to put me down on the edge of the country of Ahmed the Carefree.' In five minutes it put him down on the edge of the country of Ahmed the Carefree. The boy wrapped everything up, went and sat in a tea-shop. He asked, 'When does Ahmed the Carefree come back home?' They said, 'He will come back in a little while.'

145. Not long passed before he saw three or four groups of young boys coming back, each group dressed differently. In the centre of them came a group all playing lutes and viols and dancing round this youth, and forty beautiful maidens surrounded him. He said to the tea-shop owner, 'Is this Ahmed the Carefree?' He said, 'Yes.' He said, 'Then how could he have any cares with all this majesty?'


149. Wutî, ‘ay bard, min ü am ûm amêmûyam la minûliwa la yak maktabû aminsûn, šartmân kird lagał yaktirî ka min mîrdim aw şû nakû, agar awûs mîrd min žin naenîm. хаlî ҳazîr min malîkî am mamlakata ‘azîmam.’ wutî, ‘rožêk šakirawî amêmûm xwûrdawa, mûram kird.’


151. ‘Çûma xwûrawa, mâlhamîm, darmânîm lagał xôm bird, çûma hamûmaw, ‘aybi xôm la bûnê biyi. tuq pêcûy, hûta darawa, wutî, ‘min šartim kirdûwa lagał amêmûm, mâdam aw mîrd ûtir minis žin bîm, nabû la dwûy aû žin bênim.’ la dargû çûma darawa,
146. The boy followed him until he went indoors. He knocked at the door. He said, ‘Who is it?’ (The boy) said, ‘It is I, I am a guest of Ahmed the Carefree.’ He said, ‘Be so good as to come up.’ The boy went upstairs with Ahmed the Carefree. The youth called and they brought food. He said, ‘O guest, be so good as to eat.’ He said, ‘I shall not eat unless you tell me why you have no cares.’ He said, ‘My son, eat, do not concern yourself with my troubles.’

147. He said, ‘It is impossible.’ He said, ‘If I tell you I shall cut your head off.’ The boy said, ‘I have come six months on the way. Let my life-blood be dedicated to God and you be forgiven.’ He said, ‘Be so good as to eat. Tomorrow I shall tell you.’ In the morning they broke their fast and went downstairs, seven doors he opened from this side and shut all seven (behind them). He said, ‘O handsome youth, be a good fellow and repent. Do not make me cut your head off.’ He said, ‘It is impossible.’

148. He said, ‘Very well, sit opposite me. I shall not tell it to you because you will turn into a drop of water.’ He brought a stone and set it before him and put his hand on the bell-push. A beautiful woman (came) with two little boys like the sun, and a black slave was with them. He said, ‘O stone, listen well. I shall tell you my story.’ He seated one boy on his thigh and with one hand he began to sharpen his sword.

149. He said ‘O stone, my cousin and I studied together at one school from childhood and we made a bond with each other that if I should die she would not marry, and if she should die then I would not take a wife. At the moment I am king of this great country.’ He said, ‘One day I drank the (betrothal) sherbet for my cousin and (so) took her to wife.’

150. ‘That day I was waiting on the roof of the palace with my viziers for the bride to come to me when I saw someone come and say, “King Ahmed, your betrothed has died.” I did not believe him. Another came and said, “Now they are washing (the corpse).”’ He said, ‘I did not believe it. (Then) my own vizier came and said, “Let us go, otherwise we shall not reach the graveyard in time.”

151. ‘I went downstairs, took unguents and medicine with me, I went to the bath and cut off my privy parts completely. I bandaged it tightly and came out, saying, “I have made a bond with my cousin and since she is dead henceforth I shall be a woman. Let me not take a wife after her.” I went out of the door and saw
KURDISH DIALECT STUDIES

tamâşâm kird, šîn bû ba šâî. wutim, “čia awa?” wutyân, “balê, āmûzû la nûw dûramaytê zinî bûwatawa [bûtata].”

152. ‘Minîş wutim, “yâ ūbbû, êstim min law žintirim; ama čî bû xwâ pîşânî dâm?” bukyân hênâyâ mâlawê, ka zânîy min wâm la xôm kirduwa wutî, “min arômawa mâlî bawkim.” minîş la bar ‘aybê lam ‘abday xômim mâra kirduwa. injâ, ay bard, ba min alên ahûmay bêyam. min yâmim zûra yân tô?’ bard bû ba qatray āw.


155. La pâš muuddatê ahûmad wutî, ‘min arômawa bô mamlakatî xôm ba wa’day da ūç.’ laškîrêkî zûrî bird, čûa qarây mamlakatî bûwî, dây nà. tamâšây kird bûwî mîrduwa, birâkay la sar taxta. har dû birâkay girt, šar-ba-dari kîrdin, nûrdî ba dwûy kâbrây jûtyârâ, kîrdî ba pâša la jêy bûwî. dâyî haî girt lagal xoy, garâyawa bô bûxî fâzuhr, šâd bûn ba mirâzi xoyânä.

âmayş law làwa hâtînawa, kičêkyân nadâyênê!

‘Ačim bô lãy Xwâ’

156. Dû birâ abîn la mamlakatêk wakû silaymânî. birâ gawrayân zûr dawlaman abê, birâ pičkôla zûr faqîr-ḥâî abê. ūçêk birâ gawray mawlû akä, birâ pičkûk xoyû ū minâlakânî ačîna bar dargä, alên, ‘la ūçy xwâ pârçayak nûnmân bîdânê.’ birâ gawray darî akä. pâşawpâş
that the lamentation had become rejoicing. I said, "What is this?" They said, "Yes, your cousin has come to life again on the bier."

152. ‘I said, “O my Lord, now I am more woman than she. What was this that God has shown me?” They brought the bride home (but) when she knew that I had done this to myself she said, “I shall go back to my father’s house.” So I married her to this slave of mine, for shame. Now, O stone, they call me Ahmed the Carefree. Do I have more cares, or you?” The stone turned to a drop of water.

153. He said, ‘Stand up, lad, let me cut your head off.’ The boy said, ‘(First) I will pray next to you, then cut off my head.’ He said, ‘Very well.’ The boy sat next to him, quickly placed the cap on his head and disappeared. Ahmed the Carefree said, ‘He was from God.’ He got up and came outside, the boy following him.

154. The boy came outside, spread the carpet, sat on it and said, ‘I want you to put me down in the garden of Fazuhur.’ The boy shut his eyes tightly, opened them again and it put him down in the garden of Fazuhur. He saw that his queen was still weeping. He said, ‘Why are you weeping? This is the story of Carefree. Take it to your father.’ The girl took it to her father and immediately he married the girl to the boy. He achieved his heart’s desire.

155. After a while Ahmed said, ‘I am going back to my own country for about ten days.’ He took a great army and went to the edge of his father’s country and camped. He saw that his father had died and that his brother was on the throne. He seized both brothers and exiled them. He sent for the ploughman fellow and made him king in place of his father. His mother he took with him and went back to the garden of Fazuhur and they all lived happily (ever after).

We have come back from there too (but) they did not give us a girl!

‘I am going to see God’

156. There were (once) two brothers in a country like Suleimaniye. The elder brother was very rich and the younger brother was very badly off. One day his elder brother gave a party1 and the younger brother and his family went to his door and said, ‘For the love of God, give us a morsel of bread.’ His elder brother threw
agaşêta wa, aƚe, ‘âfrat, min aɾôm, tā lây xwā nāwastim. şart bê sê kutak nakêşim ba nêwšânî, bizânîm bû cê bîrakâmî wê dawlamân kirduwa, minî wâ faqîr kirduwa.’


161. Lêy dê, rîy caç muuddenêkî zör. xwâ ‘amrî kird ba jubrâ’il, wûti, ‘biço, xotî lê bigôra, harcî gyânî haya bişkêna.’ jubrâ’il hât, la daştekâ girtî, wûti, ‘kuɾa, bô kê aďî?’ wûti, ‘âcîm bô lây xwâ.’ girtî, hamû gyânî ba kutak škân. sâri barz kirdawa, wûti, ‘ay xwîya,
him out. He went back and said, 'Wife, I am going and I shall not stop till I see God. I swear I'll give Him three blows across the shoulders and find out why He has made my brother so rich and me so poor.'

157. He set off and went and his road took him to the house of a Christian. He said, 'For the love of God make room for me to stay here tonight until the morning.' (The Christian's) wife said, 'Pray, come up.' She served him very well and at night in her dream her husband had gone on the pilgrimage to Mecca. The wife saw this dream about her husband and her husband also saw just this dream about his wife.

158. Early in the morning they woke up and their guest had not (yet) risen. She said, 'Husband, last night I dreamt about you.' The man also said, 'I too dreamt about you in the same way. In that case this guest of ours must be a very pious Muslim.' Their guest woke up and he said, 'Brother dear, where are you going?' He said, 'I am going to see God.' He said, 'By God, ask one question for us too. Find out whether we are destined for Heaven or Hell.' He said, 'Very well.'

159. He set off and went and his road took him by a cave. He saw that a devotee was in it, constantly chanting his creed. He said, 'O guest, be so good as to take a seat.' He saw that every evening a tray (of food) came for him and that this evening two trays came for him. One of the trays he hid and one of them he set down for both of them and they ate. After they had eaten, (however,) by God's command both trays disappeared. He said, 'O brother, whither away?' He said, 'I am going to pay my respects to God.' He said, 'It is eighty years that I have worshipped in this cave. Find out whether I am destined for Heaven or Hell.' He said, 'Very well.'

160. He set off and went and met three brothers (living) in one room. He saw that there was nothing else in it but hard tack. They said, 'Brother dear, where are you going?' He said, 'I am going to see God.' They said, 'By God, we are (so) unfortunate, ask how long it is necessary for Him to keep us in such poverty.' He said, 'Very well.'

161. He set off and went for some long time. God commanded Gabriel, saying, 'Go, disguise yourself from him and break every bone in his body.' Gabriel came, caught him in an open plain and said, 'Where are you going, lad?' He said, 'I am going to see God.' He seized him and beat him to pieces with a club. He raised his
ama çia pişənimî aday? sad awānay ka bīmkużin nāskuri nākam, har škurim.'

162. La pâš muddatêk xwâ 'amrî kird ba ḥazratî mûsâ, wutî, 'biĉô, am kâbrâya lêt apîrîn, tô kěyt, bîlê, "min xwâm." harçîyak talab akâ biydarê.' kâbrâ gaișta sar āwêk, ṭêgây nabû biĉêta aw barawa. ḥazratî mûsâ law barawa ūa wastûbû, wutî, 'kuɾa, bô kê aĉî?'

163. Wutî, 'aĉim bô lay xwâ.' wutî, 'min xwâm.' wutî, 'fâstîm pê bîlê.' wutî, 'ba xwâ, min xwâm.' wutî, 'da, wara am barawa, išim pêta.' hâta am barawa, çâkâtî pê dâ akan, sê kutaki bâšî kéşâ ba nûwšaînî. wutî, 'pêm bîlê, bô cî birâkam dawîmanna, min wâ faqîrîm?' wutî, 'birô, yaznay tô la mûlî xôtân wâ la bin dár-hanjiîrakaă.'

164. Wutî, 'ay, kâbrây gûwîr bahaşța yân jahannamî?' wutî, 'kâbrây gûwîr, la bahaşța qasrî aw 'abdâyân dâe ka sinîakay lê dizît.' wutî, 'ay, bâşa, sê birâyîs zûr pârânawa, tô kay faqîr abîn?' wutî, 'pêyân bîlê, la quzînî žûrakaya pârçayak pâroî râs la kunêkûya, darî bênin, rîsqi awân wâ lawyâ.'

165. Kuɾ gaɾâyawa, ba sê birîkay gut, wutî, 'birîm, rîsqay êwa wâ law kunâa. pêroî raš dar hêna, rîsqi êwa aŝkîrî abê.' hâta lay 'âbid, wutî, 'miżdaţ bîd'amê, âgîrî jahannam bara bara xoš akirê bô tô.' wutî, 'ay, quî bê sarîm.' hâta lay gûwîraka, wutî, 'miżda bê lêtan, xwâ raɾmî pê kîrdin. la bahaşța qasrêkîn bô dâ niraw, ḥawt hûrî xizmattân akâ.'

166. Wutî, 'ka mûdam wâya baw xwîya ka tô çûyta lay, nàrîyût tâ harçîyakim haya niway nabayt la rây xwûa. awâ minîş hâtima sar aw dîna ka tô aparîstî.' lawê da wulâxî bô bêr kird la âltûn û mijawharât. pêş xôy dâ w hât bô màlawaw. tamâyêy kird žînakay lagal minâlakâniê baw daštâa asûrênawa, agîrîn bô bûwûyán.

167. Bûwûyán bûnî kird, 'kuɾi xûm, warin, bûwîkî šîtí jwânî bô
head and said, 'O God, what is this that Thou showest me? If they beat me a hundred times as much again I shall not be wanting in gratitude, I shall still be grateful.'

162. After a while God commanded the Lord Moses, saying, 'Go, and if this fellow asks you who you are say, "I am God." Give him whatever he asks for.' The fellow reached a stream and there was no way for him to cross to the other side. The Lord Moses was standing on the other side and said, 'Where are you going, lad?'

163. He said, 'I am going to see God.' He said, 'I am God.' He said, 'Tell me the truth.' (Moses) said, 'By God, I am God!' He said, 'Well, come over to this side, I have some business with you.' He came over to this side and (the fellow) made him take off his jacket and gave him three good blows across the shoulders. He said, 'Tell me, why is my brother rich and why am I so poor?' (Moses) said, 'Go, your treasure is in your own house under the fig-tree.'

164. He said, 'Eh, and is the Christian fellow destined for Heaven or Hell?' He said, 'In Heaven they have given the palace of that devotee who stole the tray of food from you to the Christian fellow.' He said, 'Very well. The three brothers also pleaded greatly. Till when will they be poor?' (Moses) said, 'Tell them that in the corner of the room there is a piece of black cloth in a hole. Let them bring it out, for their sustenance is in there.'

165. The lad returned and told the three brothers, saying, 'My brothers, your sustenance is in that hole. Take out the black cloth and your sustenance will be revealed.' He came to the devotee and said, 'Let me give you the good news. The fire of Hell is being gradually stoked up for you.' He said, 'Oh, woe is me.' He came to the Christian and said, 'Good news for you. God has had mercy upon you. A palace has been set up for you in Heaven and seven hours will attend you.'

166. He said, 'In that case, by that God whom you have been to see, you shall not go until you take a half of everything I have, for the love of God. Lo, I too have come over to that faith which you profess.' There (and then) he loaded ten beasts with gold and jewels for him. He drove them before him and came home. He saw that his wife and children were wandering in that plain, weeping for their father.

167. Their father called, 'Come, my sons, your father has
hênaşi, 'ka žinaqay diy zori pê xoş bû. čûna mâlawa, şawê bin hanjîrakay hal kan, tamâşay kird ŋawt kûpa âltûni tyâyä. wuti, 'yä rabbî, xwëya, zor zôrît le ba zya bêl! çû, barâmbar mali birâkay qasréki zor jwëni dîrust [drûs] kird, tyä dä nişt, ŋawt şaw ù ŋawt rôž nání dä ba rây xwëa.

168. La pâş muqket bira gawray nàbü bû, xânûy firôşt, kawta swäl kirdin. žinaqay pêy wut, 'hal sta, biçî lay birâkat, başkû şîtekî bîdâte.' çûa bar dargây mali birâkay, wuti, 'la rây xwëa şîtekîm bîdanè.' birâkay bâñi kirda sarawa, wuti, 'aw rôžat la bir êt ka hâtım, pûruê nànit nadâmê, dari kirdim? ëstâ min xizmakar, tû ayä, çünkä xwa farmuwyatî, insânî gavra abed däiman misa'aday faqir bikä. tû dä nişä, ayây mäl ba, minüs xizmakar.' hardûkîn ba yakawa dä niştin, šukranay xwîyân ba jê hêna.

Čay qisayak

169. A: Mâmòstä, la sinfi šaşi ibtidä'tä ka mu'âlimi inliçilmän büy, la pêşa la kö büy?

B: La pëş awa bêma silaymânî, bibim ba mu'âlimi maktabî ëwa, la çamçamäl mudirî maktab büm. lawêwa naql büm bô silaymânî wa hâtima maktabî ëwa. maktabî ëwa aw waxta dü sinftän habû, sinfi šaşı alîf ù sinfi šaşı bê. wä bizânim tû la sinfi šaşı alîf büy, wa rafîqakânî, tû büy ù karîm bü . . .

A: Ba xwâ, nêêtawa [nâyatawa] xayûlim karîm kâmaya.

B: Karîmî haji hisayn, bîrây sa'îy haji hisayn.

170. A: Râsta, êsta hâtawa birim. awa sardamêk bû ba 'askarî liwî, la habûniyä bû, hatû jërekêyän la bayû dim, tamâşêm kird najmayak ba sar šanîawa bû. wutim, 'karîm, ama ët akay tô?' wuti, 'walla, büm ba zûbit.' itir minüs zor pê-kanînîm hât, tamâşêm kird, parêkî sûr ba sarîawa bû.

B: Başa, la rafîqakânî tîr—awânî kam la bir nîa, kê û kên. tô kamyânî bir akawêtawa?

A: Lawânay ka êtawa birim yakêkîyän qâyir bû ka êstä mu'âlima la arbat wa galé şî'ri jwëni haya.

171. B: Râst akay [râz akay], qâyir talabayakî bâş bû, zîrak bü,
brought something fine for you.' When his wife saw him she was very glad. They went home and at night he dug under the fig-tree and saw that there were seven crocks of gold in it. He said, 'O my Lord God, I thank Thee very, very much.'\(^{11}\) He went and built a very fine palace opposite his brother’s house and settled in it and for seven nights and seven days he gave away food for the love of God.

168. After a while his elder brother went bankrupt, sold his house and was reduced to begging. His wife said to him, ‘Get up and go to your brother, perhaps he will give you something.’ He went to the door of his brother’s house and said, ‘For the love of God give me something.’ His brother called him upstairs and said, ‘Do you remember that day when I came and you did not give me a morsel of bread, but threw me out? Now I am your servant, you are my master, because God has commanded that great men should always help the poor. You stay here, be master of the house, and I am your servant.’ They both lived together and gave thanks to God.

**Conversation**

169. A: Teacher, where were you before you were our English teacher in the sixth class of the primary school?

B: Before I came to Suleimaniye to become a teacher at your school I was headmaster at Chemchemal. From there I was transferred to Suleimaniye and I came to your school. Your school had two classes then, class 6A and class 6B. I think you were in class 6A, and your friends—there was you and Kerim . . .

A: Really,\(^{1}\) I can’t remember which one was Kerim.

B: Kerim the son of Haji Husein, brother of Said.

170. A: That’s right, now I remember. He was a Levy soldier for a while, at Habaniye, and I even saw him once in Baghdad and I saw that he had a star on his shoulder. I said, ‘Kerim, what’s this you’re doing?’ He said, ‘By God, I’ve been made an officer.’ Well, I couldn’t help laughing. I saw that he had a red plume in his hat.\(^{1}\)

B: Well, of your other friends—I can’t remember who the others were. Which of them do you remember?

A: One of those I remember was Qadir who is now a teacher at Arbet and he has (written) many fine poems.

171. B: You’re right. Qadir was a good pupil, he was clever, and
la kurdîşî bâş bû faqat la înlîzîa awaña bâş nabû. aw waspect dastî šî’rî habû, jär jär šî’rî awut. danîşi xûs bû, goranîşî awut. la pâş awa wâ bizânîm lawê, la sinî šâshawa, řöy bî baya, çû bû dărulmu’alîmîn, wâ nîa? dwîy awa ka hâtawa éra ra’san bû ba mu’alîmî éra yân la jêgâyakî ka bû ba mu’alîm?

A: Wallâhi, law wâxta khá awa la maktab dar çû minîş lêra nabûm, çûbûm bû baya bû xonîn, balâm wâ bizânîm awaîl ta’înî la silaymânî bûtû. lagalî awaşî am kuşa ka la maktab lagalî minî bûtû, wâ azânîm har la minâfiawa qabilîyatî [qabilîti] šî’r wutînî  harbour, çunka la sinî šaşî, ka awsî salli nûsî ñî wî sî wî yak bû, tê êstà mawayakî kam nîa, awsî la bîrîm ê šî’rêkî wut hatî ñêma khirdmân ba gorani.

172. B: Nâzânîm, min la bîrim nîa aw šî’ray, faqat jär jär ka açûn [açûn] bû hîn, bû garân—la bîrit ê?—jârêkyân çûyn bû tawêla, lawêwa swær bûyn ba ôtömûbîl, loriya k bû—hê, bîrim kawtawa, ra’àmîsî yakêk bû lawâna, danî xoš bû—hal stûnî, çûyn, ba loriya çûyn bû xurmûlî. la xurmûlî, lawê dû bazûn, la pása ba pê çûyn bû gulf, la gulpawa çûyn bû biûrê, la biûrê šawê lawê mûnawa la maktab. goranîyêñ wut, qayirîs šî’rî xonawa, goranîşî wut. dwîy awa çûyn bû tawêla, šawêkîs la tawêla mûnawa. dwîy awa ka la tawêla mûnawa, wâ azânîm awa bûtû—bîrî kawt ka hêsim afannî damânçayakî lê wun bûtû?—muðîrî maktab damânçakay lê wun bûtû. bûtû ba harà. wâzmân lê ënû, lawêwa ba pê hâtînawa halabja. wâ azânîm šawîs la halabja mûnawa, injâ garâyawa. safarêkî zûr xoš bûtû. tô awat la bîr ê?

173. A: Wê azânîm aw sâla mintân lagalî nabûm, çunka min la pêşî la maktabî kânîskân bûm hatà sinî pênjî, injâ ka sinî šaš nakirâyawa min naqîl bûm bô gözîa. la sinî šasâ awa bûtû ka tô mâmûstây inûlîzîmân bûyî. wê azânîm am safrâyay ka tô bêtît kird la sinî pênjî bûwa, ka min la maktabî kânîskân bûmî. la bar awa min lagaltênabûm, ammà bistuwma mas’alay aw damânçayay hêsim afannî ka ley dîrûwa w bûwa ba halî-w-bigir law nêwâa.

174. B: Hêsim afannî la ñxîr damânçakay bû dôzûrayawa. wê bizânîm šêx šamsûdîn la biûrê bûy dôzîawa, ba karâmît bûy dôzîawa. sitêkî ‘antika bûtû, gwâya lawêwa karâmêtkî bû kirdîbû, bûy dôzîbûawa. damânçakasî bû nûrdîbû. harçanna hêsim afannî—
good in Kurdish, but he wasn’t so good at English. Even then he
had a gift for poetry and sometimes he would compose verse. His
voice was pleasant too, he used to sing songs. After that I think he
went from there, from the sixth class, to Baghdad, to the Teachers’
Training College, isn’t that so? After he came back here did he
become a teacher here straight away or was he a teacher some-
where else?

A: By God, at the time he left school I wasn’t here either, I had
gone to Baghdad to study, but I think his first appointment was in
Suleimaniye. Moreover, when this lad was at school with me, I
think even from childhood he had the ability to compose poetry,
because in class 6, that was in 1931, some time ago, I remember
he composed a poem and we even made it into a song.

172. B: I don’t know, I don’t remember that poem, but
occasionally when we went for a thingummy, for an outing—do
you remember?—once we went to Tawèle, from there we got in a
motor, it was a lorry—ha, now I remember, Rahim was one of them,
he had a pleasant voice—we set off and went to Khurmal by lorry.
There, at Khurmal, we dismounted, then we went to Gulp on
foot, from Gulp we went to Biyare, and there, at Biyare, we
stayed one night in the school. They sang songs, and Qadir recited
poetry and sang songs too. After that we went to Tawèle and
stayed a night there too. After we had stayed at Tawèle, I think it
was then—do you remember that Mr. Hashim lost a pistol?—the
headmaster lost his pistol. There was a commotion. We left the
matter and came back from there to Halebjë on foot. I think we
stayed at Halebjë for the night too, then we came back. It was a
very pleasant journey. Do you remember that?

173. A: I don’t think I was with you that year, because originally
I was at the Kaniaskan school until class 5, then, because the 6th
class hadn’t been opened, I was transferred to Goizhe school. It
was in class 6 that you were our English teacher. I think this jour-
ney that you mentioned was in class 5, when I was in the Kaniaskan
school. That’s why I wasn’t with you, but I’ve heard the story of
Mr. Hashim’s pistol, how it was stolen from him and what a hulla-
baloo there was in the area.

174. B: Mr. Hashim’s pistol was found for him in the end. I
think Sheikh Shemsuddin in Biyare found it for him, by a miracle.
It was a funny thing. It seems he performed a miracle for him and
found it for him. He sent him the pistol too. Although he sent Mr.
la jyəğî damənçaka sê dînərî bô nərdîbû—sê dînərî war girtîbû—faqat dwîy awa ka damənçakay dîyawa wä bizänim sê dînərakașî nadîyawa. sê dînərakașî bird û damənçakașî bird. tô lam hjikâyata wurdânay tir, safarî tirî talabakâni tiri la bîra? agar la birîta yakêkî ka bigêтарawa, min bâş la bîrîm nəê [nâya], naxtê pîr bûm.

175. A: Xôm amânam la bir nîa, bâlâm azânîm, ka bâsî damənçay hâşim afannî kirâ, alên zôr marâqî râwî bûwa. dâ'îma hâzî kirdûwa nîsân bişkêñê w biçê bô rûw û amâna. hatâ järêkyân xîy zôr hâl pêçawa w xalqî laqal xoyû bîrduwa, biçê bô rûwî pîr. la çamêkî tamâşây kirdûwa, samâwarêkî kôn lîlakay ba darawayâ, wây zânîwa mîlî tayrêka yâxû sariatî. tawâw nîsânay lê girtûwa w xoy lê xistûta haşarawa hatâ taqay lê hêl stînuwa [sânûa], tamâşây kirdûwa, la bîtiy away ka tayrêk bê, ka açêta sarî tamâșa akâ samâwarêkî kônî sîra. îtir hatâ alên bawaşawa si'rêkî ba sarâ hâl dîwâ. nîzânîm dastî šî'irîyî haya yán na. inêj tô am si'r rat bîstuwa yán na? agar bîstuwta tikâ akam bômân bâs bika.

176. B: Ba xwâ, min si'rakam bîstuwa faqat çunka la si'râ zôr kûlim wa nûstwânîm si'r la bar kam û hîçim la bir nîa—faqat barâmbar bam hjikâyata hjikêyatêkî tir min xôm bôm hêl bast bô hâşim, ba zîmânî hâşimaw bô away xalq pê bikani. wûtûm, rôžêkyân hâşim çübû bô rûw, agarê agarê, rûwî dast nákawê. la pâşâ kâbâyaî lawëwa karwêşkêkî pê abê, karwêşkêkî zînîç. hâşim alê, 'käbrä, aw karwêskam nädâyê [nâyayê]?' awîš alê, 'bô çîta?' alê, 'ba xwâ, lêt akiirim.' karwêşkakay lê akiirê.

177. Lêy akiirê, la pâs naxtekî ka arwâ, patêk abastê ba karwêskawa, la pâsê ba dârêkawa aybaste. la dûrawa tifaşêk adê bô amay la karwêşkaka bidâ, xalqî bîlê hâşim afannî ka hâtôtawa rûwî kirdûwa. ba xwâ, tifaşaka, nîşânaka la pataka akawê, karwêškaka rä akâ. min amam gêrêyawa. hâşim afannî zôr türa bû, wuti, 'am gältaya çî?' haqîşî bû türa bê, min ba xô-hal-bast bôm kirdibû.

178. A: Afên 'alî awsâ ka mu'alîm abê la 'abâbaylê hamû rôţêk êtawa bô halabja bô rä bwardîn, açê, la nädî axwûtawa w yârî akâ w amâna, wa agar šawêk sârî bê yâxû bafr bê, çunka aw qat pîltö la bar nâkâ, ka nizikî rû'ştinaway ê, abê bigařêtawa bô 'abâbaylê,
Hashim three dinars in place of the pistol—he had accepted three dinars—but after he gave back the pistol I don’t think he returned the three dinars. He took the three dinars and the pistol too.¹ Do you remember any more of these little stories, other journeys of the pupils? If you remember any tell another one. I can’t remember very well, I’m getting a bit old.

175. A: I don’t remember them, but I do know, now that Mr. Hashim’s pistol has been mentioned, that they say he liked hunting very much. He always liked to shoot at targets and go hunting and that sort of thing. So once he had got himself all ready and taken people with him to shoot francolin. In a stream he saw an old samovar with its spout sticking out, but he thought it was the neck of a bird, or its head. He took careful aim at it and got himself under cover from it and then took a pot-shot at it, then he saw that, instead of it being a bird, when he went up to it he saw that it was a broken old samovar. What’s more, they even say that he wrote a poem about it. I don’t know whether he had a poet’s gift or not. Now have you heard this poem, or not? If you have heard it please tell us about it.

176. B: Really, I have heard the poem, but because I’m very poor at poetry and can’t learn it and can’t remember any—but in line with this story I made up another story myself for Hashim and put it into Hashim’s mouth to make people laugh. I said, one day Hashim had gone hunting, he went on and on without finding any game. In the end there was a fellow there with a hare, a live one. Hashim said, ‘Won’t you give me that hare, fellow?’ He said, ‘What do you want it for?’ He said, ‘Really, I’ll buy it from you.’ He bought the hare from him.

177. He bought it from him and after he had gone on a little he tied a string to the hare and then tied it to a tree. Then he fired his gun from a distance to shoot the hare, so that when he returned people would say that Mr. Hashim had bagged something. By God, the gun, the sight, (the shot, that is,) hit the string and the hare ran away. I told this. Mr. Hashim was very angry and said, ‘What is this joke?’ He had a right to be angry too, I had made it all up about him.

178. A: They say that when Ali was a teacher at Ababeilé, every day he would come to Halebjé to pass the time, go and drink and play (cards) at the Club and that sort of thing, and if the night were cold or there were snow, because he never wore an overcoat, when
čunka dūra lawēwa, böyaka bān akā, alē, ‘āday, pâltokam bō bēna.’ pâltokaši lawēa čia? pēki ‘araqa. ayxwātawa, laši garm dā č [dāya] w agaṙētawa bō ‘abābaylē. itir hič la ōgā ama tūši gurg abē, tūši dīrīna abē, tūši hači šitēk abē gō nāâ PDT, aw pâltōy xōy la bariyati, ham garmūša, ham aw šitānās bir lē nākātawa la ōgā.

179. B: Injā har ‘alī lam qisa xōsānay nakirduwa w ‘araq nabūwa ba sababī away ka am šita ‘antikānay ba sar bē. min ba xōm ḥıkāyatēki bō bigērimawa, bizāna ama xōštira yā hînakačy ‘alī xōštira. daf’ayakyān la hawler būm, zōr damēka, taqribā bist u pēnj sāl abē. la hawlēr būm, naxtekim xwārdibūawa—naxtek ya’nī či?—ya’nī la xalq zyādtirim xwārdibūawa. mīwānīs būm, mīwānī yakē būm. la pāš amay la nādi rāmān bwārd ba gāltka kirdīn, ba pē kanīn, ba yārī, ba gō ... law wuxta rādyō nabū, gemān la grāməfōn agirt—qawānī kāwēs u qawānī malā karīm, ama kurdi, w qawānī um kalsūm u qawānī ‘abdulwahābmn gō lē agirt—hata hātīnawa.


181. A: Sarxōšī zōr jār štīt wā ba insān akāt. aḥmad haya, la sarāy ēstā iš akā, zōr ‘antikaya. injā awa jārān zōrī axwārdawa. rōžekyān zōr axwātawa w šaw dīranjī ba sarā č, ačētawa bō mālawa. tamāsā akā, diwārakayān lawa pēs, ḥasāraka hamūy ōxwāwa, balām dargākayān har dā xīrāwa. šaww dīranjīs abē, bārănīš abārē lēy,
it was time for him to go, and he had to return to Ababei lé, because it's far from there, he'd call the boy and say, 'Hey, bring me my coat.' And what was his coat there? A peg of arrack. He'd drink it, his body would be warmed and he'd go back to Ababei lé. Moreover, if he should ever meet a wolf or a wild animal or whatever it might be he'd pay no heed to it, since he had that coat of his on, he was both warm and he didn't think of those things on the road.

179. B: Now Ali isn't the only one to have caused these funny stories and arrack has caused strange things to happen to others.¹ Let me tell you a story, and see if this is better or the one about Ali. Once I was in Arbil, a long time ago, it will be about 25 years. I was in Arbil and I had drunk a little—what do I mean by 'a little'?—well, I'd drunk more than the other people. I was a guest too, someone's guest. After we had passed the time at the Club joking and laughing, playing and listening... at that time there was no radio, we used to listen to the gramophone—records of Kawés and Mullah Kerim, they were Kurdish, and records of Um Kalsam and Abdulwehab we used to listen to—until we went back (home).

180. My head was aching a little too. I knocked at the door. It was summer too, and we had to sleep on the roof—we slept on the roof. I went up the ladder, upstairs. From the ladder I had to go across a wall to the place where I was to sleep. Moreover, the wall overlooked the street. I went from there to there, my leg slipped and I fell down into the street again. When I fell down into the street again I was obliged to knock on the door again. When I knocked on the door again the household, the host, said, 'What is it?' I said, 'Really, it's only me.' He said, 'How can it be you? Just now at the door I... ' I said, 'Really, it is only me, if you'll believe me. It's me and I've fallen down, but nothing has happened to me. Open the door for me.' They opened the door for me and they began to laugh and they were very pleased that nothing had happened to me. Then I went back, carefully, properly, I went back to my bed and went to sleep. In the morning when I went I told this to my friends and they began to laugh.

181. A: Tipsiness often does things like that to a person. There's Ahmed, who works in the government offices now, he's very funny. Now formerly he used to drink a lot. One day he drank a lot and at night it got very late and he went home. He saw that previously their wall, the garden wall, had all collapsed but their gate was still shut. It was late at night too, and it was raining on
taqtaq la dargâka adât, ğwäbî nêdanawa. jarêkî tir disânawa lêy adâtawa ba qäimi, ba tûrâl. dâyû bâwka pîra faqîrakay hal astîn, alêns, ‘awa kêya?’ kuña alê, ‘minim, lêm bikana্সa.’ alêns, ‘aḥmad, tôy?’ alê, ‘bälê.’ alêns, ‘mirdût mirê, xô dîwärakân hamû rûxäwa w hîc ḥasâr nia, bô çi law lâwa näëyta züre?’ alê, ‘mirdûtân mirê, ba xwä karin éwa. natênbîstuwa la qur’ânä afarmo: 

**wađxulu-lbûyûta min abwabihâ’?**

182. Dûbâra la bâbat sarxöșîawa; lam râz̄anaâ la yazatayakî bayää xênimawa, alê dû raﬁq ba yakawa hal astîn, açîn bô şônêk, axöñawa hatä tawâw sarxös abin. la päsä birsîyân abê, alê, ‘bä bicîn peçka bixöyn.’ açîn bô dúkänêk, mat’amênêk peçka, lõqantä ya’nî, ka peçka bixön. kâbrâ ê, alê, ‘ba xwä, namänmawa.’ yakêkyän ba raﬁqakay alê, ‘ba xwä, min birsîma. mädäm mini hênawa bô ëra, hîçiš nia biyxêm, min goçkat axôm.’ awis wä azânë gältay lagalâ akä, alê, ‘farmû.’ sarî xöy bô râ agirê w goy axitä bardami. awis nêkàta nâmardî, qapal akä la goyâ w aypiçiçê w ayxwä.

183. Kâbrâš, faqîra, ka tamâşa akä wä gôy biîrâwa baw shawa hal astê, ačê bô pöîlsxäna, šikâti la sar . . . šikäti la raﬁqakay akât. bô bayänî ka ênawa hös xöyän tamâşa akan, am šita ka agar ‘araq nabwïya w sarxöșî nabwïya ba hîc naw’êk ama rûy naadâ. ûtir wä dar akawë awa abê ba darsê böyân ka jarêkî tir baw naw’a naxöñawa ka xöyän wä lê bikan.

184. B: Dyära däwâla minis akay ka ḥakâyatêki bô bigêrimawa. ba xwä, ḥakâyatêki wä räst u wäqi’im la bîr nia, faqat ḥakâyatêki bô agêrimawa w wä bizânîm minis xênümatawâ, ranja hal bas’räbê. alên dü kâbrä sarxös abin hardûkyän, baläm zûr axöñawa, awanà axöñawa ka la nû jâdaâ ba yaktirîa, am bam làya, aw baw làya, hatä xalqis nânäsin—ên, hin abînin, mâń abînin. ka mâń abînin am bawi tiryän alê, alê, ‘ama rûzà.’ awîr tir alê, ‘ba xwä, wä bizânîm mâna.’ awîs alê, ‘na,’ tô sarxösî. min wä azânîm ama rûzà, mâń nia.’ awîs alê, ‘na wallâ, mâna, rûz nia.’

185. Lëyên abê ba šar û damaqîli, waxta la yaktirî bidân. kâbrayakî ka law lâwa êt, wä bizânîm awis sarxöș abê, pëy alên,
him. He knocked on the gate but they didn’t answer him. Once again he knocked loudly, angrily. His poor old mother and father got up and said, ‘Who is it?’ The lad said, ‘It’s me, open up for me.’ They said, ‘Is it you, Ahmed?’ He said, ‘Yes.’ They said, ‘Curse you,’ all the walls have collapsed and there’s no garden wall at all, why can’t you come in that way?’ He said, ‘Curse you, you really are asses. Haven’t you heard that it says in the Koran, ‘and enter the houses by their doors’?’

182. Again about tipsiness. Recently I read in a Baghdad newspaper, it said that two friends set off together and went to some place and drank until they were completely tipsy. Afterwards they became hungry and (one of them) said, ‘Let’s go and eat some (sheep’s) trotters.’ They went to a shop, an eating-house for trotters, a restaurant in other words, to eat trotters. The fellow came along and said, ‘Really, we have none left.’ One of them said to his friend, ‘I really am hungry. Since you’ve brought me here and there’s nothing for me to eat I shall eat your ear.’ He thought that he was joking with him and said, ‘Pray do.’ He held his head forward for him and put his ear in front of him. The other one made no bones about it but snapped at his ear and severed it and ate it.

183. When the poor fellow saw that his ear had been cut off he got up, at that time of night, and went to the police station and made a complaint about him, about his friend. Towards morning, when they sobered down, they realized that if it hadn’t been for arrack and tipsiness this thing could never have happened on any account. So it turned out to be a lesson for them, that another time they shouldn’t drink in such a way as to do this to themselves.

184. B: Obviously you want me to tell you a story too. Well, I can’t remember an actual true story such as that, but I’ll tell you a story and I imagine I’ve read it, it’s probably made up. They say that two fellows both got drunk, but they really drank a lot, so much that they were coming along the road with one another, one on this side, one on that side, and couldn’t even recognize people—then they saw the thingummy, the moon. When they saw the moon one said to the other, ‘This is the sun.’ The other one said, ‘Well, I think it’s the moon.’ So he said, ‘No you’re drunk. I think this is the sun, not the moon.’ The other said, ‘No indeed, it’s the moon, not the sun.’

185. It turned into a quarrel and a fight and they were about to hit one another. Another fellow came along from the other
alēn, 'kābrā, wara, ba ēma bîlê ama māna yā rōzâ?' alê, 'ba xwā, minīš wakû ēwa yari bim, xalqî am šara nîm, nāzānim ama māna yā rōzâ.' minīš am ḫikāyati sarxôša azānim, jā nāzānim wâqi'aya yâxûd xî-hal-basta.

186. Ḫikāyati dû šêtî bô bikam. alēn la šetxânayakah dû şêt abê, am şêtânè la šetkânî tir naxtêk bâştir abin, 'aqlyân. amâna jêgâyaki bâşyân bô dâ anên, faqat am dû şêta ayânawê bizmârê dâ kutin. bizmâraka, yakêkyân, şetaka ayawê dây. kutê faqat ba sara pânakaya dây akutê. lêy adâ, lêy adâ, tabi'î nàçêta nàw diwârakawa, nàçaqêta diwâraka. kâbrây şetay tirîš alê, 'tô, nàzānî?' ama alê, hâwâr akâ, alê, 'am bizmâra awânay kirduwa xîrîpîyân dirus kirduwa. la jîyîş am sara tîz kan sarakay tîryân tîz kirduwa.' awî tirîş ê, alê, 'a, áxîr bôyâ ba ēma alēn: şêta. ama am sarayân bôya tîz nakirduwa, hî am diwâra nîa, û diwârakay tira. biyêna, la diwârakay tir, lawê biyçaqêna, zôr bâştir açaqê.' ê, bizmâraka le asênê, aybata diwârakay barambarî, xërî xërî lê adâ, ayçaqênen w la pásâ dast akâ ba pê kanîn, alê, 'çawî lê bû, tô bê-'aqîl bûy. amayân hî aw diwâra nîa, hî diwârakay tira.'

187. Rôzê malây mazbûra qâzêk abirînê wa la nàw rôn sûrî akâtawa, ba dyârîy dasî aybâ bô taymûrî şa. la rêgê zôr ãrazûy ačêta yakê la *qâcakânî qâzaka, qâcîka axwê. ka agàta xizmat şa, biçûkî ba jê aênê wa dyârîka peîkaşi pâsâ akâ. şa arwânê, qâzêkî sîrâwkirwà balâm rânêkî nîtawawa. pâsâ ba malâ alê, 'malâ, abînim am qâza qâcêkî nîa.' malaš alê, 'şâ, qâzî am wulûtay ēma hamû yak-qâçin.' şâ hic daq nâkâ, wâ azânê ama maqşay hîna, qisayaka ka pilîrekâ la xoû bigirê, çunkê taymûr qâcêkî šala. la pâs muddatêk agarên, tamâşâ akâ pôle qâz lawê abê, hamû qâzakân la sar yak qâc râ wastawîn. malaš qâzakân pişînî pâsâ adâ wa alê, 'sultânîm, tamâşâ farmû, am qâzêna gişt yak-qâçin. dyârîkay minîš lam qâzêna bû.' aw hala pâsâ bô qâzakân râ awaşênê, awânîs la haybatê la sar dû qâç arôn wa hat ên. pâsâ alê, 'bizânà malâ, giştîyân dû-qâç bûn.' malaš alê, 'qurbân, minîs wahû ba türaî dûrê bô tô biwaşênîm tô çwîr qâçît abê!'
direction. I imagine he was drunk too, and they said to him, 'Come here, fellow, tell us whether this is the moon or the sun.' He said, 'Really, I'm a stranger like you. I don't come from this town. I don't know whether this is the moon or the sun.' This 'drunk' story I know, but I don't know whether it's true or made up.

186. I'll tell you the story of the two madmen. They say that there were two madmen in a madhouse, and these madmen were a bit better than the other inmates, their intelligence (that is). They'd given them a good place (to live in) but these two madmen wanted to knock a nail in. One of them, the madman wanted to knock the nail in but he was knocking it in flat end first. He knocked and knocked but naturally it wouldn't go into the wall, wouldn't stick in the wall. The other mad fellow said, 'You, don't you know?' The first one said, shouted and said, 'The people who made this nail made it badly. Instead of making this end sharp they've sharpened the other end.' The other one came and said, 'Ha, so that's why they call us mad. That's why they haven't sharpened this end. It's not for this wall, it's for the other wall. Bring it and fix it in the other wall, it'll go in much better.' He came and took the nail from him and took it to the opposite wall and knocked it in quickly and then he began to laugh and said, 'Did you see? You were stupid. This one didn't belong to that wall, it belonged to the other wall.'

187. One day the famous Mullah (Nasiruddin)1 was roasting a goose and fried it in fat and took it as a personal gift to King Tamerlane. On the road he had a great longing for one of the legs of the goose, so he ate the leg. When he reached the king's presence he paid homage and offered his gift to the king. The king looked at it (and saw) that it was a fried goose, but with a thigh missing. The king said to the mullah, 'Mullah, I see that this goose has one leg missing.' The mullah said, 'Sire, the geese of this country of ours are all one-legged.' The king said nothing as he thought that he meant thingummy, that it was a taunt at himself, because Tamerlane had one lame leg. After a while they were out walking when he saw a flock of geese and all the geese were standing on one leg. The mullah showed the geese to the king and said, 'Majesty, be so good as to note that all these geese are one-legged. My gift also was one of these geese.' Then the king went for the geese waving his arms and they ran off on two legs and fled in terror. The king said, 'See, Mullah, they were all two-legged.' The mullah said, '(May I be your) sacrifice, if I were to wave a stick at you like that in anger you would have four legs!'
WARMAWA

Wärmawa is the name of a sub-district (nāhiya) of Halebje district (qasā), occupying the extreme south-western corner of Sulaimaniye province. These texts were all recorded in the village of Siāra (supposedly from *seḍəra ‘three trees’, or to give the word its more common meaning, ‘gallows’). Siyare is very near to the point where the River Sirwan cuts through the Beranan range of hills at Derbend-i-Khan. (It is nine miles, as the crow flies, from the ruins of the monument set up by the Sasanian King Narseh at Paikuli.) At the beginning of 1955 engineers, surveying the ground for a new road to link Suleimaniye town with the projected Derbend-i-Khan dam, had their camp near the village and it was through their hospitality that I was able to obtain these texts.

The author of the first text, Namiq, tells his own story. Aged about 19 or 20 years, and quite unschooled, he was extremely intelligent and helpful and it was a real pleasure to work with him. Some of the other War. texts were also noted down from the recordings with his help.

The Shahname story of ‘Bézhin and Manije’ was told by an older man. Āvolqādirī Hamī, 43 years of age, was a carpenter by trade and, having sawn off three of his fingers, was known as Qāla kōl ‘Blunt (Abdul) Qadir’.

The next two, rather sombre stories of journeys to the ‘low country’ to get provisions, were told by a 30-year-old villager called Mahmū. The snatch of nonsense verse, ‘The mice’, he threw in for good measure.

The last War. text was recorded by the village’s comedian, Tofīq. His age was, I imagine, about 40. He plainly liked the word mumkin ‘possible’, which he repeatedly injected into the story at the most unlikely places. Where it detracted from the sense I have excised it. To finish his reel of tape he told another amusing, but quite unprintable, story about ‘the wiles of women’.
188. *MIN nāwim nāmīqa ka 'amrim îsa nōzda bist sāla, nōzda sāla. har la hawwalî *kaɾaɾt ka la dāyk bûm, la talfî, la pāš awa gaïma šaš ħawî sāl, lagal ū faʃiqlîm, lagal minâlî, minâlî faʃiqlîmî yärîm akird, gamam akird, wa la pāš awa wām lê hêt amâwzyî, aĉûma láy kâr ü barx. la pāš awa la láy kâr ü barx najîtim bû wahâm lê hêt bûm bî waɾwêɾkay [wyaɾwyaɾkay] mâli xûmân, kásibiy [kâyşî] mâli xûmîm akird.

189. Wa la pâš awa wahâm lê hêt amtwâni biçim bô şär ü barka, bô silêmînî, bô karkûk, bô halawîja. wa la pâš awa wâm lê hêt bûm ba falâ, jîtit mîli xûmînîm akird wa lagal faʃiqlîmî dâim jûtîm akird. lağal faʃîqi xômâ ka jûtîm akird, waxtê ahâtîmî la jût aĉûm bô sayrî am ćamâna, aĉûm bô rûw bô am sarkâzâna. lam sarkâzâna rûwîm akird. wâ nizîkî 'amrim çûa çwîrda pânça sâl, amam akird.

190. La pâš ama çûm bô şârazûr. dû sâl la šârazûr bûm, warzêrîm akird. la pâš warzêrî waɾwêm lê hêt bânyân kîrdim. 'amrim çûa pânça, sânça sâl, wâm lê hêt bânyân kîrdim bô askarî wa la pâš askarî najîtim bûga, awî xalîs bûm. îsa wâm la mîli xômâ, bûgîm ba kuɾa mumîr.

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191. Ka waxtê pala nîda, hêma jût akayn ba wûskaward. la pâš wûskaward ka xalîs awêt hêma ba taɾakâl jût akayn. la pâš taɾakâl čî akayn, ka xalîs bûn Şêf abirîn wa la pîsi šêf čî akayn, wardî adaynî. la pâš ward-wa-dân čî akayn, la pâš ward-wa-dân das akayn ba dâr ü dasak birîn. la pâši dâr ü dasak birîn čî akayn, hawî hûwîna, kapr akayn. la pâš kapr kîrdin čî akayn, wâ waxtê dirawî jóya, diraw akayn.

192. La pâši dirawî jô čî akayn, dirawî ganîm akayn. la pâši dirawî ganîm xalîs bûn këşay akayn. la pâš këša kîrdin čî akayn, ay kutîn, tawûx xalîs abîn. la pâš xalîs bûn amjâr wûskaward dâ aĉênînî. ama bazmî falâ'îmâna, awî xalîs bû. la pâš xalîs-bûnmân
188. My name is Namiq and my age now is nineteen or twenty years —(say) nineteen years. Right from the beginning when I was born, in childhood, after I reached (the age of) six or seven years, I used to play with my friends, with the children, my child friends, and then it so happened that I grew up and went out to the kids and lambs. When I had finished with the kids and lambs it so happened that I became the youngster who helps about the house and I used to work in the home.

189. After that it came about that I could go to the towns, to Suleimaniye, to Kirkuk, to Halebje. And after that it so happened that I became a ploughboy, I used to do our home ploughing and I used always to plough with my friends. When I was ploughing with my friends, and when I came back from ploughing, I used to go to see these streams and I used to go hunting on these hills. I used to hunt in these hills. Thus my age was about fourteen or fifteen years when I used to do this.

190. After this I went to Sharezur. I was in Sharezur for two years as a farm-labourer. After the farmwork it so happened that they called me up. My age reached fifteen or sixteen years and it so happened that they called me up for military service and after my military service I was released and now I am free. Now I am at home and I have become son of the headman.

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191. When the first autumn rain falls,¹ (as you know,) we plough new (‘dry’) land (and sow it). After ploughing ‘dry’ land, when it is finished, we plough land to lie fallow for a year.² After that what do we do? When we have finished we plough fallow land (and sow it). And after that what do we do? We turn it over (the seed) again. What do we do after turning it over again? Then we start cutting wood and sticks (for tools). What do we do after cutting wood? Then it is summer and we make bough shelters. After making the arbours what do we do? Then it is time for harvesting the barley, so we reap.

192. After harvesting the barley what do we do? We harvest the wheat. After we have finished harvesting the wheat we carry it and stack it. After stacking it what do we do? We thresh it, and then we have completely finished. After being finished then we sow the
či akayn, hawā sê mänjîy pëizá, açín bô sar maraza bô diraw kîrdîn. xarîkîn hara kas la šênî xoîmân, xarîkî maraza w zarât ü pamû ü amâna abîn. wa la pâş ama či akayn, ka xalâs bûyn teynî mâli xômân, bô xoîmân sê mänjîy kay zisân dä aniştîn, îsrâhat akayn la mâli xoîmânâ, ahasêynô. alhamdûlilîlâ, la xwâwa zyâya bô guzarânînîn, guzarânînîn zîr bâsâ.

193. Kuvê wâmân tê hîl akawê ka waxtê açîn bô rîw, bô am šaxûna, rûžî dû haywan, sê haywan akuzîn. avîş îsrâhatêki zîr xoîsa bô baðani êma ü râ bwaðdinêki zîr bâsâ bô hêm. wa la pâş awa či akayn, la pâş awa dê-wa-dê akayn bô xoîmân ba îsrâhat. hamû qawm û xizmî yakîn am pênj şas dê—siîra w činûra w bîrêkê w ʾazawân ü qâstî w âhlmd biîna. am pênj şas dê hamû xizm û xoûsî yakîn, waʿzmân zîr xoîsa. îsrâhatmân haya, zîr bâsîn wa hamûmân wakû pâša la šênî xoîmân bô xoîmân râ aðêrîn, xoîmân, šênî xoîmân ba îsrâhat azânîn.

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194. Waxtê ka hêmâ abîn ba jâyêl, ba harzakârı karray zîn akayn, ka waxtê xarîkîn kûrî xêmân hâ ba dasô, zîn têrin, wusûlî hêmâ wâhasêna. ba rûžî čwáršama w pênjšama hêmâ danjî qawm û aqrabây xoîmân akayn, ʾîsalâ la sar xêr awâ šai akayn. ka waxtê šâr û zamâwan akayn amrekî zîr xoûs râ aðêrîn, kayafeki zîr xoûsmân haya. ka waxtê xalâs abîn bar û dwâ, har la pâş čwár mâng, pênj mân yakekmân, ba čwáršama w pênjšamaya, yakekmân zîn èrin, zamâwani zîr xoûs akayn, xoûs râ-bwârdînêka bô ahîlî êma w bô mawqi tî û šenî êma, zîr xoûs râ aðêrîn.

195. Ka waxtê dâwây am žîna akayn, waxtê dâwây am žîna akan, ka waxtê ačin žînûmân adanê wa la pâş haftayê malû bâş akan, mîray awîrîn. ka malû mîray bîrî širwâwi rêk akan, bizânîn širwûmân çanê le asênin. ama hamûy wusûlî û rašmî ahîlî dêy siâray êmaya. wusûlûn wâhûya la nûw xoîmânû. la pâş awa ka žînyên dâynê ačin jîlî bô kirîn la silêmânî, jîlî bô èrin. la pâşî awa ka hâtînî xoîmânî akayn. wusûlî xoîmânînîn, danjî âwaîkamân akayn wa la pâş awa
‘dry’ land again. This is the manner of our husbandry, and it is finished. After we have finished what do we do? It is the three months of autumn, we go to the rice patches to harvest. We are all busy on our own land with the rice patches and crops and cotton and so on. And after this what do we do? When we have finished we come home and settle down for the three months of winter, and rest and relax in our homes. Praise be to God, there is an abundance from God for our sustenance and we live very well.

193. (Sometimes) such a lad appears among us that when we go hunting to these hills we kill two or three animals a day. That too is a very pleasant recreation for our bodies and a fine pastime for us. And after that what do we do? After that we go from village to village as a recreation for ourselves. (In) these five or six villages we are all related—Siyare and Chinare and Birké and Azeban and Qashti and Ahmed Birinde. (In) these five or six villages we are all related and we have a very good time. We have our recreations and we are very well off and we all pass our time like kings in our own place and we consider ourselves and our homes comfortable.

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194. When we become youths, as young men when we ask for a woman’s hand, when we are busy with the marriage arrangements,¹ and we take a wife, our custom is thus. On a Wednesday or a Thursday we invite our family and relations and, God willing, we dance for the occasion. When we have this dancing and celebration we have a fine time and much rejoicing. When we have finished, then after four or five months, more or less, one of us takes a wife, on a Wednesday or Thursday, and we have a fine feast and it is a pleasant occasion for our people and for our region and we pass the time very happily.

195. When we ask for this woman’s hand—when they ask for this woman’s hand, when they go, they give us the woman and after a week they summon a mullah and arrange the marriage contract. When the mullah has arranged the marriage contract they decide the bride-price, to see how much bride-price they will take from us. This is all the custom and practice of the people of our village of Siyare. Our custom is thus among ourselves. After they have given us the woman we go to buy her clothes in Suleimaniye, we bring clothes for her. After we have returned we hold a celebration for her. The custom of our celebrations—we invite our village
war. 195 kurDish dialect studies
wa bayînî hâlparkê akayn. la pâş hâlparkê ûmîjîr têyn, das akirê ba nân xwîrdin wa la pâş nân xwîrdin amjîr aîn, bûk swîr akan, aywan bû mâlî zâwê wa la pâş awa itîr xalîs bû.

196. Ka mâlékmâm minâlî abê hêma wusûlmân wâya êskî *êrîn [adêrîn], wakû aw êskay êrîn pêy êzîn gozawân. har mâlê la mâli xômân mârêk awayn, açîna mâlî ama. cê akayn, gozawânî akayn. wusûlmân wâya kullî mâlékmâm law . . . panjê ûst mâl win . . . aw de, awê biçîn, wusûlmân wâya biçîn la xôşîy aw minâflô, ba sarkêsiy aw mâla bikayn. la bar cê aîcîn, la bar xôşî w zîânî aw mâla awê biçîn, la bar xôşîy aw mâla biçîna lây aw minâla. ka waxtê aw minâlay bû cê akâ, zamîwan akâ la dwâïî, la xôşîa zamîwan akâ. harçîyakîsi ka kîçî awê hiç kas ba mâlyân nacê, goy nàdanê.

197. Waxtê yakêkmâm ka akawêta hilêkat, ka kawta hilêkat ahî awaiakamêm hamû yaka-yaka w dwân dwân û èwir çwîr açîna mâlakay. la bar cê aîcîn, la bar xatîrî aw âzârdaray ka zôrî pê xoşêa w sâhêwi aw âzârdara zôrî pê xoşêa, la bar ûwa aîcîn xwàyîs pêy xoşêa. ka waxtê kawta hilêkat, hilêkatêkî zêr *saxtî, cì akayn, aw mâlê cê akâ, bûj akayna aw mâlê yásînî bixûnê. la pâştî aw yásîn xwandîna agar najîti biwê [bûcî] xwâ râhmî xêri lê akâ, xûs abê tô.

198. Agar xasîs nabûû, awa 'âmri dirêq bô jamâ'atî hâzirîmêm wa jê elle. wa la pâştî awa cê akayn, xalqî ahî awîmên dû gawramêm bûjwâz akâ, aîcîn bardî bû ûrî wa bûqîmêm aîcîn, qabû bû akanin. wa la pâs awa cê akan, ka waxtê aw janâzyan naşîrd, aywan, taslimi akan. la pâş dastîm kirdîn malakamên talqînî akâ w wa jama'âtî islâm, ahî dékamên, wa jàrê fotiîy bô da adan û agaresha dwaô wa la pâs awa ba ûzo déwîna tê'zêy bô da anên hatê da dwânya ûaw.

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199. Wa la şenî ëma, dêy siîra, yakêkyân xêm, min jàrê milki xômêna, hâzirîa, wà wa dasmânô. wa bûqîmêm, ûwamêm hamûy milki xoîyatî, hiç kas nêtûwânî zîm û zêmêmên lê bikê. wa maxsaq
and then throughout the morning we have a round-dance. Then, after the round-dance, the eating begins and after the eating they go and mount the bride and take her to the bridegroom's home and after that it is finished.

196. When one of our families has a child it is our custom to stand guard over it, and when we stand guard in that way we call it 'goezewan.' Each one of our families, we take a sheep and go to the house of this one. What do we do? We make a 'goezewan' for him. It is our custom, each of our families in the . . . we are fifty or sixty families . . . (in) the village, we must go, it is our custom to go, rejoicing for that child, to visit that family. What do we go for? We must go for the joy and the (new) life in that family, for the joy of that family we go to that child. When (the father) has that child what does he do? He holds a celebration afterwards, he celebrates for joy. Whenever anyone has a daughter, however, nobody goes to their house, they take no notice.

197. When one of us falls ill, when he has fallen ill all the people of our village go to his house by ones and twos and fours. Why do they go? For the sake of the sick man, because it pleases him greatly and it pleases the one responsible for the sick man, and we go because it is pleasing to God also. When he has fallen ill (with) a very severe illness, what do we do? What does the mullah do? We summon the mullah to recite the Yasin for him. After that recital of the Yasin, if he should be delivered (from sickness) then God has mercy on him and he recovers.

198. If he does not recover then he passes away. And after that what do we do? The people of our village summon two big men from among us and we go and bring stones for him, and the rest of us—they go and dig a grave for him. And after that what do they do? After they have washed the corpse, (as you know,) they take it and commit it (to the grave). After the committal our mullah prays for the dead man and with the faithful congregation, the people of our village, (all) together recite a Fatiha for him and then return (home), and after that, on the next day, they hold a period of mourning for him for ten or twelve nights.

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199. In our place, the village of Siyare—I am one of them myself—at the moment the property is our own, in our own hands. And as for the rest of us, half of us all have their own property, nobody can
War. 199  KURDISH DIALECT STUDIES

cia, la bar awa ka milki xûmâna wî bâwbûpîra gawramâna. wa har kasêkîşmân *zawînî [zabînî] nawê biykêlê kasî tirmân haya la ûwâiakâ—pyûwêkî wakû ûwrahmânî mahmû haya, zawîy haya, yakêkî wakû hamađâmînî fatâl haya, zawîy haya—wa zalâmî sêhêwî jûtakânî tir açina lay, taşabûsî pê akan, ayândanê, ayûnkêlin.

200. Wa bâqîşî harê *zawînî [zamînî] das nakawê w nayvê açina sar sinûrî birkê w činâra, zawî akêlîn. wa ʼarzî har kasêk bikêlîn, hi kasêkî wakû šex râzâ bikêlîn. wa la pâşî awa zakâtî adanê, la bêhî ʼarzakî yân zakâti adanê yên pyûwatîyân bôy haya. wa šenêkî wakû kânî čarmûy âwlaqâdîrî milhamma bâgîs, milki milhamma bâغا wa falaʼakânî hamûy akyêlîn wa zakât û tâpûy adanê. har kasêkişyân kan *zawînî xôyânî biwê jiître bû ûr akêşin, gôlêkî nûdanê wa wâsita cia, ʼarz û âwî bâwbûpîrî xôyânâ. wa agar aw bagzâdayşwa lam watxê bâş wê la nîw miskênî hûna aza bâsha, agar xirawîş wê hîc miskêne bû dagîfî ûzî ní w jê êle, açe la šenê tir, milki bagzâday tir akêlê.

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201. Awê hêma sê kas ûrî akayn la mawqîêk û šenêkî zîr xôsê, wê xarîkîn ûrî akayn. balê, awê haywânêkim kuşt, ka wuxtê haywanakam kuşt dâm ba kûli zalâmê la ŋafîqakânîmà, birdî la sar âwêkî xôs la šenêkî xôsê, amânawê das bikayn wa îsrâhat kirdin wa mawqîhemân bû aw dyarî kirdî, biçeta sar aw mawqîha, dê biniše wa hatà êmayê açaîn sar aw mawqîha. tasâdûf wê ûr kawt la dwây aw sê haywânî tirmân kuşt, wê bû ba çwâr haywân, birdmânà sar aw ûr mawqîha.

202. Ka čûyna sar aw ûrî mawqîha, dê niştîn, îsrâhatmân kird ba hawasî xômân wa la pâş îsrâhat kirdin haywanakamân hût girt, nûrdmânê. la mâl hêsirêkîn hêwîrd, haywanakânîyân lë niâ. wa la pâş awa rûz la pâş nimarî, hêmayê bû xômân garîyên bû šaxawa w rûmân awbard, hatê damî ʼasr û xûrîwû rûmân bûward, rêmân kawt la tâsekî zîr nûråhat. harçumânî kird bûynêk màynê, rêmân naw, xalâs nabûyn.

203. Wuxtê ka garîyêynô xalâs nabûyn, çawmân ba sarà hêt, kawtnê nûråhatî. la pâş aw nûråhatîla ûrî hûtîn ba dwûmânê.
oppress or coerce us. And what is (my) meaning? Because it is our own property and that of our ancestors. And whoever of us has no land to plough, there are others of us in the village—a man like Abdurrahman Mahmud, he has land, and one like Hamed-Emin Fettah, he has land—and the other men who own a plough and pair (of oxen) go to them and importune them (until) they give them land to plough.

200. And as for the rest, whoever do not obtain any land, they go to the boundary of Birké and Chinare and plough land. And whose-ever land they may plough, (say) they plough that of someone like Sheikh Riza, afterwards they give him a tithe—as payment for the land they either give him a tithe or repay him by service. But a place like Kani Chermu of Abdulqadir Muhammed Beg is the property of Muhammed Beg and his peasants plough it all and give him a tithe and rent. But whoever of them have their own land, they blow him (the Beg) a raspberry, and not a whit do they give him. And for what reason? Because the land and the water is that of their ancestors. And if the Begzade is good to the peasants at this time so much the better, but if he is bad no peasant is satisfied at his hands and he leaves and goes to another place and ploughs the land of another Begzade.

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201. Well, there were three of us out hunting in a very pleasant place, busy hunting. Yes, and I killed an animal, and when I killed this animal I loaded it on the back of one of my friends and he took it to a pleasant stream in a nice place—we wanted to take a rest and we had pointed out a place for that—he should go to that place and sit (and wait) until we too should go that to place. By chance it so happened that after that we killed another three animals, making four animals in all, and took them to that stream and that place.

202. When we went to that stream and that place and sat down we rested to our (hearts’) content and after resting we took up the animal(s) and sent them back. They brought a mule from home and put the animals on it. And after that it was afternoon, we went back to the hills and passed the time until evening and sunset, then our way led us to a very difficult cliff. Do as we might we were held up, we had no way (out) and we did not get away.

203. When we returned we did not get away and night fell upon us and we got into difficulties. After that trouble they came after
War. 203 KURDISH DIALECT STUDIES
ka waxê hâtín wa dwâmânê wutyân, ‘bô wätân ba sar hâţ, bô kawtina īsa?’ wutmân, ‘balê, şenmân kawta saxteê kayak wakû hawâsalêr, ŋêgêmân naw bigaţêyna dwâô, şenakâmân zör saxt û nûrîhat-û. balê, awâ šawîşmân wa sarâ hâţ, wâmân bô ŋê kawê.’

* * *

204. Wastê ka quram dar čû xôm û birê gawrêkam, ka quram dar čû min la peşî awâ, mânê la peş av bânîyân kirdim. wa la pâsh awa awîşyân bân kird wa hardûkmân ka čûyna lay řaisî tajê-řaisî tajê hêta ‘azabân—wa lawê, ka ŋasmyân gîrtin, wutyân, ‘balê, itir ama nævî askarîfêna hâtìgató.’ balê, bâsâ, nævî askarîmân hâtìgató. hêma dû birê čôn hardûkmân ba järê bigîrêyn, bimânkan ba askar? wutyân, ‘nâkîrê, hardûktûn nûkîrê ba askar. yakêktûn akirê ba askar, yakêktûn adîrêno ba bêwktûn.’ wa la pâsh awa nûrdînyânê hatûkû şas mâng.

205. La pâshî şaş mâng la qalîjâo, la nâyay wàrmêwa, markazî qalîjâ, bânîyân kirdin, wutyân, ‘awê hašt nó řoţî tir bičin bô halaŵja wa la yake mângî hawtâ bičin bô halaŵja.’ ka čûyn bô halaŵja, čûyna halaŵja lay řaisî tajê, čônî jwâw dâyn, birûnyân, fałsyân kirdin. la pâsh fa’s kirdin yake sê ŋasmyân pê gîrtin. la pâsh awa ka yakî sê ŋasmyân pê gîrtin, lawawdwa ta’jîlyân kirdin hatâ dû sâli tir.

206. La pâsh dû sâlawdwê ham bânîyân kirdim la nâyay wàrmêwa - - - û nûrdîmyânê bô lay ŋais tajê bô halabja. wa la pâsh awa iznî dâm, wutî, ‘awê biřôy,’—la řoţî pêńjîsammû iznî dâm—‘awê řoţî šammû la mâli xotân biřôy bô sîlêmânî, řoţî yakşamma la tajînî sîlêmânî hâzir bî.’ wa řoţî yakşamma la tajînî sîlêmânî qâfyân kirdim, kîrdîmyân ba askar, ba dâyîlî fawîjî tadjîbyân kîrdim wa tâ’înyâna sar fasîli hašt xistim. šaw la fasîlî hašt bûm, ŋatâ baynê da pânza bist šaw.

207. La pâsh da šaw, pânza bist šaw naxôşînêkim gîrt. la pâš naxôşînaka injâyaz da šawîyân dâmê, hâtîmô wa la pâsh awa ŋîmô, čûmô bô sîlêmânî bô fawîjî tadjîb. la pâsh awa yânza šaw la fawîjî tadjîb mâmô wa la pâsh awa bâwkîm wutî, ‘baţalî bê adam.’ ka aw
us from the village. When they came after us they said, 'How did this befall you? Why did you let this happen?' We said, 'Well, we chanced to come to a difficult place, like Hewaselér, 1 and there was no way for us to get back and the place we were in was very difficult and unpleasant. Yes, and then night fell upon us and this happened to us.'

* * *

204. When my number came up 1 — myself and my elder brother— when my number came up they called me up a month before him. And after that they called him up too, and when we both went to the recruiting officer—the recruiting officer came to Azeban—and there, when they took our photos, they said, 'Well, here are your names come up for military service.' Yes, all right, our names have come up for military service. How can we two brothers both be taken at the same time, to make us soldiers? They said, 'It cannot be done. Both of you cannot be made soldiers. One of you will be made a soldier, and one of you will be given back to your father.' And after that they sent us back for six months.

205. After six months they called us up from Qaliże, the headquarters of the sub-district of Warmawe, and said, 'After another eight or nine days you must go to Halebje and you must go there on the 1st of the seventh month.' When we went to Halebje, we went to the recruiting officer at Halebje, as he had told us, and they took us and (medically) examined us. After the examination they took three photos of us each. After they had taken three photos of us each, thereafter they deferred us for another two years.

206. After two years they again called me up from the sub-district of Warmawe and sent me back to the recruiting officer at Halebje. And after that he dismissed me and said, 'You must go,'—he dismissed me on the Thursday—'on Saturday you must go from your home to Suleimaniye and be present at the Recruiting Office in Suleimaniye on Sunday.' And on Sunday they enrolled me 1 at the Recruiting Office in Suleimaniye, made me a soldier, entered me in the Training Battalion and posted me to 8 Platoon. I was quartered in 8 Platoon for a period of ten, fifteen, twenty nights.

207. After ten nights, fifteen or twenty nights, I fell ill. After the illness they gave me ten nights' leave, I came back (home) and after that I went back to Suleimaniye to the Training Battalion. After that I was in the Training Battalion for eleven days and then my father said, 'I shall buy you out.' 1 When he said, 'I shall buy you
wutî, 'başâli bô adam,' minîş wutîm, 'qabûlim nîa başalim bô biday.' wutî, 'nãkirê, awê başâli bô bidam.' wutîm, 'başê,' la läy aw, 'başalim bô bida.' ka la pâş awîş xêm naqli fåwîji tânî kird la karkûk—fåwîji tânî, liwâ râbâh kird la karkûk wa la pâş awa sê mâşâkam askarî la karkûk tawâw kird. la pâşî sê mâşâkê basalim dâ, taskaram war girt û hâtîmû. xalàs.

**Bêžîn û Manîjâ**

208. Mâmûlakàtê haya pêy alên mamlakata jàw. mamlakatake bâraz zûr têrê ba başar û ba fala'at û ba kasabat û hamû san'ätêkyûn das akâ ba xwàrdînî. alên, 'êma har wà čäka bičîn bô läy tîrâb, bô läy kay kûûs şa, basîkam am dardamân darmân bikà.' haî asîn, çan rîsîpiyakyûn, aîcîn bô läy kay kûûs şa.

209. Ka aîcîn kay kûûs şâyûs dürbûnîcîyakî haya, gurgînîn nàwa, gurgîn wà ba sar bûlaxûna w ûşàra tamaşà akâ, ûzê, 'ay şàhîm, bît zalqûh hátîn, sar ba xûkawa w ba bûl bastà w ûşàranakawa, hamû xûyûn girtîga la quî.' ûy, ka aîcîna barô, aîcîna xîzmatî şa, ûzên, 'ay pûsà,

ba dastî xûgûn zûr zûr zabûnûn,
je mîlkî tûrân hawalay tûnûn.
unêdûn ba tô, ay sây sahêb *têj,
çêrmû nacûra, bimûnka 'illây.'

210. Kay kûûs şâyûs lawyû alê, 'kê atwânê bičî bô am harakata w bô am wa'ziata, da'bi biêkà, la sar amâna čîy awê min la dînîyû ayardêmê.' bêžîn alê, 'başê, min.' 'umrî hawê sêl awê, bêžîn. la pûsûnû rûsûm, ka lawê xûlôyayî, rûsûmû zîl, šaqažîlêkî lê aqà, alê, 'hatîwî nafûm, tô ba şan û bûhûy xûtû aparûmûtô wa yû xud ba xaznay zûri ša, ba tamûhî xazna akawît?'

211. Awîş lawyû tin awê, alê, 'ay pûsûm,

ba qisay giw diî madaro ba taŋ,
sipûm bô rêk bîxa w min aîcîm bô ûaŋ.'

haî asê, alê,

awana nûsûn hûrdû ba 'âm
qûxaz namanîn û qalâm bû tamêm.
dûyûn la dahîl, hûrdû xurûsê,
la nûlaş aspûn sarzamên jûsê.

92
out,' I, for my part, said, ‘I will not let you buy me out.’ He said, ‘It cannot be (otherwise), I must buy you out.’ I said, ‘Yes,’ to him (to please him), ‘buy me out.’ Then I got myself transferred to the 2nd Battalion at Kirkuk—2nd Battalion, 4th Brigade—and then I completed (my) three months' military service at Kirkuk. After the three months I bought myself out, took my discharge certificate, and came back home. That is all.

*Bézhin and Manije*

208. Once there was a country called the country of Jao.¹ In this country the boars were destroying the people and the husbandry and the trade and beginning to devour all their works. They said, ‘It were best for us to go to Tirab, to Kei Kaus Shah,² perhaps he may remedy this our affliction.’ Some of their elders rose and went to Kei Kaus Shah.

209. Kei Kaus Shah had a look-out⁴ called Gurgin. When they came Gurgin was on the balcony and the wall watching and he said, ‘Majesty, some people have come with dust on their heads, downcast⁵ and woebegone, and they have all covered themselves with mud.’ When they went before the king they said, ‘O king,

We are greatly oppressed by the hogs.
We (in) the country of Turan have been cast into a wilderness (?).
Our hope lies in you, O noble king,
We have no (other) remedy, do you help us.’³

210. Kei Kaus Shah there and then said, ‘Whoever can go for this affair and settle it, for the sake of these people I shall give him whatever in the world he wishes.’ Bézhin¹ said, ‘Yes, I (can).’ Bézhin was seven years of age. Then and there Rostam, son of Zal, who was his uncle, gave him a slap and said, ‘Ignorant child,² do you trust in your own strength, or are you covetous of the king’s great treasure?’

211. Then (Bézhin) became angry and said, ‘Sire,
Do not upset yourself with the words of Giw,
Make an army ready for me and I shall go to do battle.’
(The poet) says,
‘They wrote so much for general mobilization
That no paper remained and the pens ran out (?).
They beat the drums and the army raised a shout,
The very earth boiled from the shoes of the horses.’
War. 211 KURDISH DIALECT STUDIES

ha=G s~n ba sip=t w ba la~kire=Gi zor=G w gurgGini=G, ka dGurbGni=Giy kay k~Gs ~Gya, lagal xwayan=G birdyan=G ka ayak=G b~Gzin mina=Gla, nafama, b=G mu~Gafazay harakat=G b~Gzin, ka w=G gurgGini=l=Gl=G b=G, pyaw=Graph dinyadiva w =Gqi=Gla.


ay b=Gsa 'az=Gm, sa=Gj wa=Gxti=s=Gr,
daim ty=G kawti=Gnin haz=G dar haz=Gr.


94
They rose with a great army and they took Gurgin, who was Kei Kaus Shah’s look-out, with them also, because Bézhin was a child and ignorant, so that Gurgin, a wise and experienced man, would be with him to supervise Bézhin’s actions.

212. They rose and went and reached the place. When they settled in the place—they pitched their tents in a plain like this—he said, ‘Come to the place of these hogs, show me, let us discover where they are.’ He took them up, took the army, and they pitched their tents in the plain. He took the army and went towards the forest and said, ‘Sire,

This great forest, rock of the cold age (?),
They have constantly gone into it in thousands.’

213. When he too rose he put on a suit of armour and set out for the forest to kill the boars. One boar detached itself from (the others) and struck at Bézhin with its snout. When it struck at him with its snout Bézhin thought that the boar would kill him. When he looked, like a very powerful man catching a sparrow, its head caught in the rings of his armour and thingummy, his body, and it began to struggle, but it could do nothing. The boar was powerful. He, for his part, said, ‘Since you have so much strength and daring, I shall not leave this country so long as one of you remains in the country of Jao and I shall set about killing you.’

214. That day he fell upon them and killed four hundred and seventy boars, male ones. After those four hundred and seventy he killed many others, small ones and other kinds. In the evening Gurgin said, ‘This would be best for me. Of all Kei Kaus Shah’s retinue no one was able to go and fight this battle. This six-year-old boy who has come and done this deed—since he has done this he has destroyed us seventy-odd champions. As many viziers and deputies (as there are), we shall all lose our livelihood, and this person alone will be enough for (the king). It would be best for us to destroy him.’

215. He rose and went, and he had a picture of Manije, the daughter of Shah Afrasyab, with him, and at night when they came to the tent, as we are now, he showed him the picture of Manije and said, ‘There is no virtue in killing boars but, if you were to produce the original of this for me, there would be virtue in that.’ Bézhin rose and when he beheld the picture he immediately fell unconscious. When he fell unconscious (Gurgin) tied him on to a pack-horse and took him into the territory of Shah Afrasyab the Turk and chucked him down in the town there.
216. Ka la šarē birkî dā tasaqūf sar ħawz ū āw ū gül$baxî manţîay kičî ša afrâsyîwî kird. la pâs awa manîjîay kičî ša afrâsyîw bayânî ka ū roţ bû kârakarêkî nàrd, čû āwî bô bêrê, das ū damî bişöre. kâţê ka diqatî kird jwânêkî zîr ‘ajâib, zîr lâîq la sar am ħawz ū guñ ū gülzâra kawtiţa. kârakar la bar jwânî ū nizafat ū puxtiy aw kuña, la bar šîrînyî aw kuña hîc rêy dâgîr nakird birwâtô, lawê awîš bêhoş Kawê.  

217. Yakê tîrî nàrd ba dwå, awîš har hâkazâ, har bêhoş Kawê lawê, tâ zînêkî nàrd wa dwâyâ. zînaka jwân-‘umr nabû, kâmîl bû, aw dîlî kamtit bû. haî sâ, āwî bird ū garâyaô, čû bô lây manîja. awîş ta’xîr bû, la wuxtî xoýa naftîstô. wutî, ‘hay wåhâ-wåhâ-ô-kirîw, bô čî diraŋ hátî tô?’ wutî, ‘ay xânîm, wâ lawê yakêk kawtiţa la bin rêhânay paldêz, rêhânay paldêzî birdîgê la bêz.’  

218. Amjîr manîja xoş haî sâ ka am şorât ū nawî bîst, am kârakarêna bayânîna kird bam kuña, xoş haî sâ, haît bô sar ħawzaka. ka diqatî kuřakay kird ū jwânîy kuřakay kird hâkazâ xoûşt wakû awûn mâqlûrê bêhoş Kawê. la pâs bêhoşî amjîr ka hôşî hátô wutî, ‘xânaxîrîw, xwê bitgîrê! tê čôn twânîgta, hâtî ba sar xákî bawkî minâ ū hâtîta sar ħawzî min? ša afrâsyîw pêt bîzânê bayânî palpalit akâ.’  

219. Awîš pêy wut, ‘agar asp ū câkim abû ba láo, gunî bârgîrakam šay afrâsyîw, faqat bilêm čî? isa hîc sîlîjêkîm pê nîa, miniş bê-dasalatîm wakû tô.’ haî sâ, birdîa hôdakay xoş wa nâyari hawîrd, la nàw hôdakay xoûşt sanûqêkî dirûs kird, la nàwî kilîlî haî agîrê w dâ axiryâ. hâtâ čîl şaw ba şaw ba yakô bûn ū ba ūroţ açuña nàw sanûqakaô w qifî la xoş dâ axist. pâs čîl şaw muxtârî mişalaka pêy zânîn.  

220. Ka muxtârî mişalaka pêy zânîn čû, xabarî dâ wa šay afrâsyîw. ka xabarî dâ ba ša afrâsyîw, ša afrâsyîw birâzâyakî bû, garşyawzînî nàw-û. haî sâ, čû, nàrdî, garşyawzînîs ba tamây manîja bû. aw nayêlê, manîja šûy pê naakird ū ša afrâsyîw xoş
216. When he chucked him down in the town he chanced on the pool and garden of Manije, daughter of Shah Afrasyab. After that, in the morning, when day broke, Manije, daughter of Shah Afrasyab, sent a maidservant (who) went to fetch her some water to wash her hands and face. When she looked (she saw that) a most extraordinarily handsome young man had fallen by that pool and flower-garden. Because of the beauty and cleanliness and maturity and sweetness of that boy the maidservant could command no way of returning, she too fell senseless there.

217. (Manije) sent another after her and she fell senseless there in just the same way, so she sent a woman after them. The woman was not young, but mature and less susceptible. She rose and took the water and went back to Manije. Even she was delayed and did not go back in the right time. (Manije) said, 'Trollop, why are you late coming back?' She said, 'O madam, there is one lying there among the sweet herbs of the garden, (Who) has put them all to shame (?).'

218. This time Manije herself rose, when she heard this reputation which the maidservants related of this boy, she herself rose and came to the pool. When she looked at the boy and (saw) his beauty she too fell senseless for a while, just as they had. Then, when she recovered her senses, she said, 'Wretch, may God take you. How could you, how did you come to my father's country and to my pool? If Shah Afrasyab finds out about you in the morning he will chop you up.'

219. He said to her, 'If I had a horse and arms with me I'd snap my fingers at Shah Afrasyab, but what can I say? Now I have no weapon on me, I'm just as helpless as you, (a woman).' She rose and took him to her own room and brought a carpenter and in her own room she (had) made a chest, which was shut and locked from the inside. For forty nights they spent the nights together and by day they would go into the chest and she would lock herself in. After forty nights the headman of the quarter found out about them.

220. When the headman of the quarter found out about them he went and informed Shah Afrasyab. When he told Shah Afrasyab—Shah Afrasyab had a nephew called Gershyawzin—he rose and went and sent (someone for him). Gershyawzin too was suing for Manije's hand. She did not permit it—Manije would not marry him—(although) Shah Afrasyab himself was ready to give her to
aydää [-dâya], ka garšyâwzin birâzây ša afräsyâw-û. manîja šûy pê naakird.

221. Hal sâ, ka wakxtê pêy zânî garšyâwzin birdî bô mayyân, lawê la mayyânû wutî,
   ‘biywan bô bâzâr, guzargay ‘attâr,
   biykan la gey alqay laqamî dîr,
   nânî biwiânî [bûrîn] la ûyû rôstgár.’
ba bizmârî firanj
geôckayân dê kutâ ba qaç diwûrâ,
jârî dê ba ahlî bâzârâ,
‘haç kas danika jôyäkî pâsîy xwärîliga lázîma haç kas bô xûy bîdâ lam kuña.’

222. Law wakxayşâ pîrânî waysa hât ba sarâ, wazîrî ša afrâsyây bû. pîrânî waysa pêy wut, ‘ayakû tê xuşkazâyakî rôsam bâm anwa’a ba hatîw ü matîwî bâzâr akûzît, xo rôsam màqî, jâ dwây ci akay, la kô dê anişi, la ko xêt ašûrî? rôsam mèrdwa y xaxsîrî wa kuna mëxê açêta xwûrû.’ awîş pêy wut, ‘har wakxtê das bîdama gurzî gâwsarî ci rôsam û ci guni bägîrakam, lây yakêka.’ wutî, ‘pâşä, lázim nákä bäm ûkâyatala. min nîmakûrdîy tôm, çan sâla lê têa ‘amrim sarf kirdîga wa ûsta ûzam lâkam la fawtûndini. wallûhî, rôsamî zêl rîsêy ša afrâsyâw ü milati turk la sar ‘arzê nâçê [nâyale].’

223. La pâsânä ka rîjây lê kird wutî, ‘biywan,
   biyxnà zînân, jêy târik û tañ,
   biysîpèrin ba das awlây arzan.’
birdyân, zînânêkiyan kird û la nawaɾastî bâzârî la mawqi‘ekî zîr qâimî sipárûyân ba das şaş hawt ûharas, ûharasakân pêyäh avutîn armanî. armäni bûn ka mazbût û ka şa afrîsyîw xoşî çarâm bûn, ka sâq-û lêli. çan miqdarê lawê ûharas wa dyârîwa dê nisîwin, nûbatûn girt şaw û ûzê.

224. Kullî sâlê dav‘ayê, kay kâûs ša jâmî jahûnnâmây bû, la nawrîzâ kullî sâlê dav‘ayê tamâsîy akird. rôşêkyân gîwî bâwî bêzin hal sâ, çûa lây rôsamô, wutî, ‘ay rôsam, min sûtyägîm bô am kuşimî w birîyägîm bô am kuşimî, zôr yûdi [yây] am kuşimî akam. har çûnê maşhûra ka ša afrîsyîw kuştîyasi [kuştîası] garakîma
him, because Gershyawzin was Shah Afrasyab’s nephew. Manije would not marry him.

221. Gershyawzin rose and when he found out about (Bézhin) he took him to the arena and there, in the arena, he said,
‘Take him to the market, to the alley of the perfumers,
Put the (slaves’) wooden ring in his ear,
Cut off his daily bread.’

With nails¹
They pinned his ears to the wall,
And made a proclamation to the people of the market,
‘Whoever has eaten a single grain of barley of the king’s must strike this boy.’

222. At that time Piran, son of Weise, passed by—he was Shah Afrasyab’s vizier. Piran said to (the king), ‘(If) you are going to kill a nephew of Rostam’s in this way at the hands of the rabble of the market, (when) Rostam himself is still alive, what are you going to do afterwards, where will you settle, where will you hide yourself? Rostam is valiant and his captives will go into a nail hole (when he has finished with them).’ He said to him, ‘Whenever I put my hand to my ox-headed mace I snap my fingers at Rostam.’ (Piran) said, ‘Sire, there is no need for these stories. I have eaten your salt, for many years I have spent my life with you and now I do not want to see you destroyed. By God, Rostam the son of Zal will not leave Shah Afrasyab’s race or the Turkish nation on the face of the earth.’

223. Afterwards, when he had begged (the king), he said, ‘Take him,
Throw him into a dark and narrow dungeon,
Give him over to the offspring of Arzheng.’¹
They took him and made a dungeon and right in the middle of the market in a very strong place they gave him over to six or seven guards called Armenians.² They were Armenians and strong and favourites of Shah Afrasyab, they got on well with him. For some time the guards settled down there in sight of him, keeping watch.

224. Kei Kaus Shah had a goblet which showed the whole world.¹ Once every year at Naoroz he would look into it. One day Giw, the father of Bézhin, rose and went to Rostam and said, ‘Rostam, (my heart) is burning for my son and I think of him a great deal. Although it is said that Shah Afraysab has killed him, I want you to go to Kei Kaus Shah and get him to look into the
bičta láy kay kāüs šā, tamāšāy jāmī jahānnāma bikā, bizāni āyakū am kuři mina māğa, namirdiğa.’

225. Řōsamī zāliš hal sā, čūa láy kay kāüs šā, pēy wut, ‘kay kāüs šā, tō lázima ĭmřō ka wāday jāmī jahānnāmaya tamāšāy bikay, sar-ʻarz ū žēr-ʻarz bigařēy, bizāni bēžin māğa wa yākū kužryāğa, mirdiğa.’ awiš čū, la sahřāyakā, la girdēki āwā barz tamāšāy jāmī jahānnāmay akird, čū, řōsam lēlīā čū. wutī, ‘ay řōsam, harčī sar-ʻarzē gařyām, ba xwā, bēžinī tyā nīa.’ wutī, ‘ţēr-‘arzīm bó bigařē.’
tamāšāy žēr-ʻarzī bó kird, miqďārēk gařyā, miqďārawdwā tōskē pē kanīnī hāt, xanaya girtī, wutī, ‘čīa?’ wutī, ‘wallāhī, wā la šārī šā afrāsyāwa, wā la zīnāna.’

226. Wutī, ‘tagbir čīa?’ wutī, ‘har awana mābē, tagbirakay wa das xōmō’ sahla.’ ūsam, awiš hal sā, čīl pālawānī wakū āxy kird ba qatārčī wa čī miqɗârë wulâx ū bārī kird la čâk ū aslāhā w azrāq ū amāna, birdî lēl xōyā. šārī ša afrāsyâwiš tanhā dū qâpiy haya, har ĉwâr atrâfī baḥra. hač kas mayřīb tasādūf bikā awē law dēw qâpiakô bimēnêtê tā bayānī. la hač láyakō bēt tā bayānī ţēy nīa bičēta šār.

227. Awiš wā hāt, mayřīb gaĭšta qarâxî šār ŭ a dam darwâzaka. gaĭšta awē, wutī ba ḥarasakān, wutī, ‘birây čâk bin ū pyāwî čâk bin ū min musâfīrim ū kârwânim ū bârī tijāratim pēya, garaka řēm bikan, biĉîma am šârād.’ awâniš wutîyān, ‘mamnû’a, hač kas yurûb la pâs sa’ât dwānząy ‘arabî îțir ţēy nīa hatâ wakū bayānî sa’ât yakî ſēţ nabê *bijwâ.’ wutī, ‘wa īlā har arîm.’ ūsam bâwüsü pyâ kirdin, syān bū, ĉwâr bū, har čanê bū, hamûyânî gîrmöla kird ŭ bastînî ba yakô w birkî dâna nāw šatako.

228. Xōy hal sā, čūa šār ŭ čūa xănêkō w xistî. miqĎârē la xânakā māo, dasî kird ba tijâratî wakû kasê bičê, mālê ba ārazû bibaxşê tô la nāw milatêkā, ba xîr ŭ ba firôşêkî zôr harzân ŭ hamû kas tamâhî tê akird. manîjâyś ‘ayni ſēţ ka am mawzu’a léy ſû da bâwki sarî tāşiğa w darbadarî kirdîğa w la bâzârâ āgarē, hamû ſēţê latê nān,

† Or ‘wa das xōma w . . .’
world-revealing goblet, so that you may discover whether my son is still alive and not yet dead.'

225. Rostam, son of Zal, rose and went to Kei Kaus Shah and said to him, 'Kei Kaus Shah, today, the appointed day for the world-revealing goblet, you must look into it, search the earth and underground, and discover whether Bézhin is still alive or if he has been killed and is dead.' He went into a desert place and on a hill as high as that he looked into the goblet, he and Rostam with him. He said, 'Rostam, I have searched everywhere on the earth and, by God, Bézhin is not there.' He said, 'Search underground for me.' He looked underground for him, searched for a while, and after a while he smiled a little and chuckled. (Rostam) said, 'What is it?' He said, 'By God, there he is in Shah Afrasyab's city, in a dungeon.'

226. He said, 'What is to be done?' (Rostam) said, 'So long as he is alive it will be easy for me to do something about it myself.' Rostam rose and made forty champions like himself into muleteers and he loaded as many beasts as there were (available) with weapons and provisions and such things and took them with him. The city of Shah Afrasyab has only two gates and there is sea on all four sides of it. Whoever is overtaken by sunset there must stay outside the gates until morning. From whichever side he may come there is no way for him to enter the city until morning.

227. (Rostam) too came and reached the edge of the city and (stood) before the gate at sunset. (When) he arrived there he said to the guards, 'Be good fellows, I'm a traveller with a caravan and I have a load of merchandize with me, please make way for me to enter the city.' They said, 'It is forbidden, there is no way for anybody to go, whoever he may be, after the hour of sunset until an hour after sunrise.' He said, 'Nevertheless, I'm still going.' Rostam put his arms round them—there were three or four of them, however many there were he bundled them all up and tied them together and chuckd them into the river.

228. He himself rose and went into the city and to a caravanserai and unloaded. He stayed in the serai for a while and began trading, like someone who goes and distributes goods among a people at will, at a very cheap rate, and everybody was eager (to deal) with him. As for Manije, on the very day that all this had happened to her, her father had shaved her head and driven her out and she used to wander round the market and every day she would gather bits
War. 228 KURDISH DIALECT STUDIES

nânê, dü nân, har čanê, tîka tîka nân kô akâtô, ačê, la kuni zînânakaö ayxîta xwârî bô bêzîn la bar ama namirê la zînânakaä.

229. Mîqdarê ka ūsam mäga lam xânê manîja čûa lây tijärê, wutî, ‘latê kulêra bîmdarê bû xûm î yârî zînânîm.’ wutî, ‘mäli kawîl bê, lata kulêra hîc ba tô w yârî zînânît nakâ. tijärê hâtîga, wä la filân xânî pîrânî waysaä, gawharî pêya, xarîka aybaxşêtô, ba balâş aqlä wam ‘âlama. ḥaqqat ba xîr î ba firoșa, balam balâsa. tô lâzima bîçi, lêy pârêytô, baškam čîteki bi’dîtê idêray pê bikan miqdarê.’

230. Manîjayê ka hal sà, rîyêt, čû, wutî, ‘xäla, tu xwâ, miqdarê pâram bi’darê bû xûm î yârî zînânîm.’ ūsamîş ka sarî hal bîrî w tamâşîy kird—pyîwî gawra duînäsin î äqîlîn, šit anäsin—zâniy manîjaya ba aql. dasî bird, lawyä gawharêkî dâe, wutî, ‘kuřî lâlay, bîçi, am gawhara wurd bikarô la bâzûr, miqdarê xôrîstî lê bisëna bû xôtân, biyxôn, la pâşanä čîl bû dârî lê bisëna, la lây aw zînânaä kalakay bîka, čîl tanaka nawtîs bisëna, biyka ba sarîa. la pâş ama, yûrûb dà hât, āgîrî pêwa nê w xôt dûr bigira.’

231. Awîs hal sà, čû, har wakû ūsam wutî miqdarê xôrîstî sand, birdî bû bêzîn, wutî, ‘bêzîn, ba xwâ, xûlît hâtîga najâti dà.’ wutî, ‘xalôm nägâyêta aya. čön tê xalôm?’ kilkawânakay xûy law zarfaä ka bûy dâ ǧirt, la kuni zînânaka xistuwa xwârî bûy—kilkawânakay xûy tê xistuwa, ūsam—ka kilkawânakay bînî wutî, ‘itir lây min mawêsa, bîçi bû xizmat kirdînî xalôm. min tôm nageara.’

232. Êwärä ka am nawt ü dår ü tifaqay hamû sand ü kalakay kird, ëwärä, sa‘ât yânî wa nîwî ‘arabî, āgîrî pêwa nä. ka āgîrî pêwa nä, la bar ama ka šûraka ‘azîm ü ūsam nâşâraza w šawqi dar kawê w biçê, bêzîn dar bêrê. awîs gurz ü kamanî xûy hamû la xânaka dâ sar yak ü muqûbilî kird jwân. ëwärî dasî dâ qulfakay wa nêw bâzûrî rây kêsä, čû bû sar āgîr, gaƙakê wam lâ w gaƙake waw lâ hamûy ma‘b kirdô tê gaišta sar zînânaka.
of bread—a bit of bread, a loaf, two loaves, however much (it might be)—and throw it down through the hole of the dungeon for Bézhin, so that he should not die in the dungeon.

229. When Rostam had stayed a while in this serai Manije went to a merchant and said, 'Give me a piece of bread\(^1\) for myself and my beloved in prison.' He said, 'God help you,\(^2\) a piece of bread will be no good to you and your beloved in prison. A merchant has come and is (staying) in such-and-such a caravanserai belonging to Piran and he has jewels with him which he is actually giving away free to the people. It's true he's selling them, but it's for (next to) nothing. You must go and beseech him, perhaps he will give you something that you can (both) subsist on for a while.'

230. Manije, when she rose, went and said, 'Uncle, for God's sake, gave me a little money for myself and my beloved in prison.' When Rostam looked up and saw her—great men know a pearl (when they see one) and they are clever, they know (the value of) a thing—he knew that it was Manije by his wisdom. He put his hand (into his bosom) and there and then he gave her a jewel, saying, 'Cousin,\(^1\) go and change this jewel in the market, buy some food with it for yourselves and eat it, afterwards buy forty (donkey-) loads of wood with it and stack it up by that dungeon, buy forty tins of paraffin too and pour it on top. After that, when the sun sets, set fire to it and stand clear.'

231. She rose and went, just as Rostam had said, and bought some food and took it for Bézhin, saying, 'Bézhin, by God, your uncle has come to rescue you.' He said, 'My uncle can't reach here. How could my uncle come?' When he saw the ring in the plate that she let down to him—she had put it down for him through the hole of the dungeon, and Rostam had put his own ring into it—when he saw the ring he said, 'Don't stay with me any more, go and wait on my uncle. I don't want you.'

232. In the evening, when she had bought all this oil and wood and stuff and piled it up—in the evening, half an hour before sunset, she set fire to it. When she set fire to it—because the city was big and Rostam did not know his way and so that the light of it should be seen and he would go and bring Bézhin out (Rostam), for his part, had stacked all his maces and lassos on top of each other in the serai and arranged them neatly. In the evening he took hold of the handle and dragged it through the market on his way to the fire, destroying one quarter of the town on this side and one quarter on that side all the way until he arrived at the dungeon.
War. 233 KURDISH DIALECT STUDIES

233. Ka čûa sar zînânąka pêy wut, bêzîn, wutî, ‘gyân.’ wutî, ‘min gyân na, tê gyân. yak rîfêt lê akam, rîjâm bîgîra.’ wutî, ‘xâla, ama hawt sâla wâm lam zînânâ. bê la pâš am hawt sâla tyê bisûtêm faqat rîjây gurgînîm lê maka. gurgîn har akužîm.’ awîş pêy wut, ‘rûla, min bam wa’ziata w lam amwâ’a gaïştîgîma tô, ba sayâhî w ba darweşî w tôya awana kÎbrâyakî nafâm ü bê-aqîl bi, rîjây šaxsê naqîrî bê min ka naykužît? wallâhi, minîş lâqay tô nâmam.’

234. Rûsam tûryê tôskê, dû sê daqqaya, dûr kawtô la zînânâka. manîjâ čû ba lâyê wa pêy wut, ‘hay kar, tô agar âqîl bûytêya naakawtîta ayraô. mâmâmakû rûsam hâtîgâ, îsa rîjây gurgînî lê akâ, qay nâkâ, bîlê, “xâla, sênêm xwârdîga, la bar xûtirî tô tôpê gulî lê adam.” min aw tôpa gula wâhû lê akam bê tô, agar rûzî awanay yaramê gôstî lê biwiîhê hêmânakû sizây aw tôpa guûa zîrtîr bê law yarama gôsta ka hamû rûzê yaramê gôstî lê biwiîhê.’

235. Amjûr manîjâ čû ba zwânay bêzîn ü pêy wut, ‘xâlû, sênêm xwârdîga, tôpê gulî lê âqê, la bar dîlî tô wutigtatê, “lêy aqam,” faqat la bar xûtirî tô tôpê gulî lê aqê. lâzîma biêy, darî bêrî.’ awîş hêt, la zînânaka darî hawîrd ü dasî kird ba šikat kîrdin. la šaraka, harî šaraka bû, hamûy ma’b kirdô w tanhû ša afrasîyûw xøy ü žînakay, baḫrî bûn, la dalâqaqo parîna nûw baḥrû.

236. Šaraka bar ḫûkm kîrd, pîrînî waysay kîrd ba pâşay šaraka w xøy hâtô w manîjay hawîrd bê bêzîn, law sarô hâtîno. ka hâtîno, miqdarê layra mânô tâ wakû bêzîn hûsî kirdîga w manîja zîlî ü qizi dar hâtô, bû ba kiçêkî jwân wakû awwaî jär. aw waxta zamûwanî bê kîrd û ba yak gâïstîn.

237. Sûlî duan lawawdwan gurgîn dîy wa bar darûyai mûl bêzînê. pêy wut, ‘ay gurgîn, tô manê ärûdî mini wâ ba laô, lâzîma biydaytô.’ awîş pêy wut, ‘rûla, min çan qarzî kuřî wak tô kawtiqîta lam û
233. When he arrived at the dungeon Bézhin said to him, 'Dear one.' He said, 'Not I, you are the dear one. I have one request to make of you, (so) accept it.' He said, 'Uncle, seven years I have been in this dungeon. Let me be burnt in it after these seven years, but don't ask me anything for Gurgin. I shall kill Gurgin whatever happens.' (Rostam) said to him, 'Dear boy, I have reached you in this way and that, by travelling and playing the dervish, and are you then such an ignorant and stupid fellow that you won't accept my request on behalf of someone, that you shouldn't kill him? By God, then I won't have anything to do with you.'

234. Rostam went off in a temper for a little—two or three minutes—and went away from the dungeon. Manije went to (Bézhin) and said to him, 'O you donkey, if you'd had any sense you wouldn't have got into here. Now that Rostam has come and is asking you for (mercy for) Gurgin, it doesn't matter, say, "Uncle, I have sworn an oath, (but) for your sake I shall only throw a bunch of flowers at him." I'll make that bunch of flowers for you in such a way that, even if you were to cut as much as a pound of flesh from him daily, still the pain of that bunch of flowers will be greater than that pound of flesh which you cut from him every day.'

235. Then Manije went, speaking for Bézhin, and said, 'Uncle, he has sworn an oath, (but) he will (only) hit him with a bunch of flowers. For your sake he has said, "I'll hit him," but for your sake he will hit him with a bunch of flowers. You must come and bring him out.' He came and brought him out of the dungeon and began to make requital. He destroyed all the city, whatever there was of it, and only Shah Afrasyab himself and his wife, who were sea-creatures, jumped out of a window into the sea (and escaped).

236. He brought the city under control and made Piran, son of Weise, king of the city and himself returned from that city, bringing Manije for Bézhin. When they came back they stayed here (?) for a while until Bézhin had recovered his senses and Manije's hair and tresses had grown again and she became a beautiful girl as before. Then he made a celebration for them and they came together.

237. Two or three years after that Gurgin passed by the door of Bézhin's house. He said to him, 'Gurgin, you still have a pound of flour of mine, which you must give me back.' He said to him, 'Dear boy, how many debts I have had with lads like you, and yet
War. 237 KURDISH DIALECT STUDIES

har wā xwārdiğma. ārdī tō la lāy min bē nātwānī lēm bisēnī tō.'
manījayš tōpē guli bō kirdiğa, nārinjōka—ēma ka šoratmān bīstiğā,
la hač ko biḏā ataqtētō—faqāt mömī daw wa atrafakayā, gulbāx
ū čitēy pyā nāga, bōnekī xōšī haya.

238. Āwis pēy wut, ‘xwā biṭkā ba qurbānī xālim, la bar xātīrī
xālim qay nākā, tanhā tōpē guli lē ādam. sēnlī rūt ka.' sēnlī bō rūt
kird, wutī, ‘jā ūlā, hamū kas pāra aḏā ba gul, aykīrēt. tō wa min
wa bē pāra gulim bō ērit.’ ka tōpa gulakay dă ba nāw sēnjā sēnlī kun
kird ū la nāwsikītā taqīq, har pārçayē gōštī čū bō mamlakatē.

Řēy Xānaqī

239. Sālē haft säyn, lēmān dā, čūyn bō xānaqī. šaw čūynā birkē,
la dwāy birkē ūoin, čūynā pēwāz. la pēwāz bawrēkmān lē wārī, sē
šaw ū sē ūoz māyōn. la pēwāzō ūoin, šaw haft säyn, lēmān dā, čūynā
barlūt. la barlūtō bārmān kird, šaw čūynā dēy rōsam xān. la wāzēkā
nō kaqīt dāmān, la wāzē la sīrwānā. āwakamān lē hātū, la zūsānā
bawr wārīw.

240. La pāši awa law wāza pārinō čūynā wāzēkī tir, la wāzēkī
tirā harčanmān akird namānawērā biḏayn la āwaka, wa la pāši awa
malawānmān bū, malawānakān dāyān la āwaka, zātmān skā wa la
aw wāza pārinō. ūoin taqrībī nīw saʾāt rē, dwāy awa čūyn, aʁwānīn
wāzē tir la sīrwān jyā būgātō, ūrmān nīa. kawtīna mayrīw.

241. La dwāy mayrīw hīcīmān bō nakirīyā, wutmān, ‘xwāyā, āw
amānwā.’ sī w dū wulāxmān pēya, bīs ū dū kasīn. wa la dwāy awa
lēmān dā, malawānakānmān dāyān la āwaka. āwaka hatā quṣqurākay
ēmay agirt wa pārinō. šaw, saʾāt čwārf šaw, čūynā dēy rōsam
xān. la dēy rōsam xān bayānī bārmān kird wa čūynā xānaqīn.

242. Wa la xānaqī, sē šaw ū sē ūoz la xānaqībīn. lawē
xurmāmān sand, bārmān ġirt bō gōdīrēzīmān wa šawī dwāī bārmān

† Or ‘bisēnītō?’

106
I have not repaid them. Even if I have flour of yours you can't take it back from me!' Manije had made a bunch of flowers for him (with a) grenade—about which we have heard, (that) wherever it strikes it explodes—but she had put wax round it and put roses and things in it and it had a nice smell.

238. He said to him, 'May God make you grateful to my uncle. For my uncle's sake it doesn't matter, I'll only hit you with a bunch of flowers. Bare your chest.' He bared his chest for him, saying, 'Well, dear boy, everybody (else) gives money for flowers and buys them. You bring me flowers without money.' When he struck him in the middle of the chest with the bunch of flowers it pierced his chest and exploded in his entrails and every scrap of his flesh went to a (different) country.

The Khanaqin road

239. One year we rose and set out and went towards Khanaqin. At night we went to Birké and after Birké we went to Péwaz. At Péwaz it snowed on us and we stayed there for three nights and three days. We went from Péwaz, we rose at night, set out and went to Berlut. We loaded up from Berlut and at night we went to the village of Rostam Khan. We tried to cross one branch of the River Sirwan nine times. The water had risen against us (because) it had snowed in winter.

240. After we had crossed that branch we went on to another branch. At another branch, however much we tried, we dared not enter the water and afterwards—we had some swimmers—the swimmers went into the water and we were encouraged and we crossed that branch. We went on about a half-hour's journey after that and saw that there was another branch breaking off from the Sirwan and no road for us. Then the sun set on us.

241. After sunset we could do nothing. We said, 'God, the water will carry us away.' We had thirty-two beasts with us and we were twenty-two men. Then we set out and our swimmers went into the water. The water engulfed us up to our throats, but we crossed over. At night, at the fourth hour of the night, we went to the village of Rostam Khan. In the morning we loaded up from the village of Rostam Khan and went to Khanaqin.

242. At Khanaqin we stayed three nights and three days. We bought dates there, collected loads for our donkeys, and on the
KURDISH DIALECT STUDIES

kird, hâtînê. hâtîna bâr-lü't, la bâr-lü'tö bârmûn kird, hâtîna bâwanûr. la bâwanûr têf ü bûran ley hal kirdîn, karakânînî giştyân wêsâ va xurmâkânînî nîwa ba kîl hêwirdû, wa karakânînî nîwayân tûpi.

243. Wa lawê hâtîn, hâtîna banî xêlan. la banî xêlan hâtîn, ahrwênin dêwîna hâtibû, rêy naadâyîna la dêwîna wa malawên pağâtînî. la dêwîna bârmûn kird, sôw hâtîna qâšî, la qâšî bârmûn kird, êwûra hâtîna syûra.

Girêni

244. Sêlê lêmân dâ—girêni bû—çûyn bó garmîn bô xala sandin. şaş haw tî kas lêmân dî, şaş haw tî wulâxmân pê bû. wa layraô arôîn dê wa dê, xalamên das nakaw tî wa hatåkû çûyna närsâlih lam lây kifrîrô. wa la närsâlih raffîqakânîm la ûwâi bûn, min karakânîm ba wêşâyakê lê xuûr, çwêrdîrî lêm hâf paftî, xarîkîn win [ûn] bimkužîn. wûtîm, ‘bâwkîm, bó çî amkužîn? min nêbalaqim, sâyatîtên lê nêdad.’

245. Wa dwây awa lêm dê, rêîm, çûm bó dwûnza îmâm. la dwûnza îmâm xalamên das nakaw tî, hâl gârêynô bó şarî kifrî wa la dwây awa hâtîna nêw bâzîrî kifrî, çûyn, lawê bâzê xurmîmân san. hûrdûâyakê zîr la dwûrî silâhyê bû wa harçanmân akîrê awana hûrdûâka zîr-û wulâxkâmân bô dar naacû, biçîn bó kişirbân. har zalâmêk dû karmên dâgata bar, lêmân dê, êwûra çûyna kişirbân.

246. Sôw la kişirbânê win, aw şawa, sôwî dwûnî çûyna mûl jàfîr bâqî. lawê waznay xalamên lê sand, jô, ba sê dînûr. şaş tanaka jômân lê sand ba sê dînûr. lawê bûrmûn kird, hâtînê zâlay haji qadjarî maţmûy jîfê. sôw la mâl haji qadjarî maţmûy jîfê bûn. bayânî hâtîna pâriyawla, a dêy şêx maţmûy şêx mişamma sälihê.

247. ‘Arzî ba xizmatit akam, la bûwanûr, la say xalîl sê şaw ü sê rêçê lawê tôf girî dâyûn. hâmû rêçê hawânay jômân abîrû, amânûrî la êşakên, başi naakîrênân çünkê girêni bû. wa la dwây awa minyân

108
next night we loaded up and came back. We came to Berlut, from Berlut we loaded up and came to Bawenur. At Bawenur a rain storm struck us, all our donkeys came to a standstill and half of our dates we had to carry on our backs, and half of our donkeys died.

243. And we came from there to Bani Khélan. From Bani Khélan we came and saw that the Déwane had come (up) and cut off our road, but the swimmers got us across the Déwane. From the Déwane we loaded up and at night we came to Qashti. From Qashti we loaded up and at evening we came to Siyare.

Famine

244. One year we set out—there was famine—and we went to the low country to buy grain. Six or seven of us set out and we had six or seven beasts with us. From here we went from village to village, but we could get no grain until we went to Narsalih, this side of Kifri. And at Narsalih my comrades were in the hamlet and I drove the donkeys into a thicket when four robbers jumped on me and were going to kill me. I said, ‘What do you want to kill me for, old fellow? I don’t know this place, I won’t give you away.’

245. After that I set out and went to Dwanze Imam. At Dwanze Imam we could get no grain so we turned back to the town of Kifri and after that we came into the town of Kifri and there we went and bought some dates. There was a big army camp all round Silahiye (Kifri) and, try as we might, the army camp was so big that the donkeys could not get through for us to go to Kingirban. Each man drove two donkeys in front of him and we set off and at evening we got to Kingirban.

246. We spent that night at Kingirban, and the next night we went to the home of Jafer Beg. There we bought a ‘measure’ of grain from him, barley, for three dinars. (That is,) we bought six tins of barley from him for three dinars. From there we loaded up and came to Zhale of Haji Qadir Mahmud Jaf. We spent the night in the house of Haji Qadir. In the morning we came to Pariyaola, to the village of Sheikh Mahmud Sheikh Muhammed Salih.

247. I tell you, the storm held us up there, in Bawenur, in Seyyid Khalil (rather), for three nights and three days. Every day we used to take a bag of barley and grind it at the mills, but it did not suffice for us because there was a famine. And after that my
jê ûst, rafîqakânîm. sê šaw û sê rôž la pârîyâwla wîm [ûm] wa la dwây awa min wa tanyâ bârim kird la pârîyâwlaô w šaw hâtima déy ałmay hajî fattâh. la déy ałmay hajî fattâhê bayânî wa tanhâ bârim kird, nânêk û birê pâkatî xurmâm pêya, šaw hâtima xirî daradôîn.

248. La xirî daradôînê goîrêzakânîm pakyân kaw, zîr zîr ma'jûb bûm ba dyârîyânô, bô naraîên. bâarakânîm le xistin, harçânîm kird gûrêzakân naraîên. bâarakânîm xist, šaw ba tanyâ ba aw kâzâd bûm ba çol ü hîl, zîr zîrîm birsi-w, zîr zîr hîlak wîm, zîr zîr sarmâm bû. bayânî rôzîm lê bûô, tûsî kêrînê bûm, wutîm, 'bîmparêninô la dèwêna.' wutîyân, 'wallâhi, hêma nîwêrin biglayn la dêwêna.'

249. Hâtima sar dêwêna, aèrentîm hafta haştä wulâx hâ ba sarîô, hêsrî awâyûlê, la garmîn xalayên hûwirdû. wa la dwây awa minî sîwîm, 'birây çak win, yârîyakim bidan, am gûrêzânîma lâgalê bîparêninî.' wutîyân, 'birây bâşim, la dwây êmaô am gûrêzâna bêra, êmaê havelêkî lelà açayn.' ka wâxtê hâtîm, la ûw pûrlîmô w gûrêzim bûr kird hûsîm nabû la bûrsâ.

250. Wa wâxtê ka min hûtîm aèrentîm kâbrîyak dû kar aštênê, faranjî-sîlîyak, aèrentîm mâmîyaki mina w dû gûrêzi bû hûwirdîgîm û ba şen minî hûtûwa. ka gaîma mâmîkam wutîm, 'min bûrsîma, zîr zîr hûlêkim.' wuti, 'nënim bû hûwirdîgî [hûwurdîî].' îmîjar bârakânînên gûrî, nâmîn la gûrêzakânî tir. kara saltakânîmên dû bar, baxûli karakânînêm häwîrdô. nêzî mayrîw dûyîlî mâli xûmêm buyn.

Mişkân

251.

Mişkân hâtînô wa yarî yarî, dasyân hâ wa bûn miştî xanjarî. tâqîmî rîş-çarmûbîbây lâ adâ, tâqîmî harzakîr selyân bâ adâ. min čuma âs. . .
la tawî mişkân, yâ ûrûbi töba! yakêkyân tyâ bû, bûray mil bûrik, rêgay dar akirê wa şawî tûrik, . . . .
companions left me behind. For three nights and three days I was in Pariyaola, and then I loaded up (and set off) alone from Pariyaola and at night I came to the village of Ahmed Haji Fettah. Next morning I loaded up alone from the village of Ahmed Haji Fettah. I had a flap of bread and a few packets of dates with me, and at night I came to the dry bed of the Deredoin.

248. In the bed of the Deredoin my donkeys stopped from fatigue. Faced with them I was very perplexed as to why they would not go. I unloaded them, but whatever I did the donkeys would not go. I unloaded and there I was, at night and alone in those desolate mountains, very, very hungry and tired and cold. In the morning the sun rose over me and I met a caravan. I said, 'Help me across the Dèwane.' They said, 'By God, we dare not go into the Dèwane.'

249. I came up to the Dèwane and saw that there were seventy or eighty animals by it, mules of Ababeilé, which had brought grain from the low country. Then I said, 'Be good brothers, give me some help and get these donkeys of mine over with you.' They said, 'My good brother, bring these donkeys after us and we shall make an attempt with you.' When I came and got across the water and loaded up the donkeys I was faint with hunger.

250. When I came I saw a fellow racing two donkeys along, a man with a white felt cloak, and I saw that it was one of my uncles who had brought the two donkeys for me and had come after me. When I reached my uncle I said, 'I am hungry and very, very tired.' He said, 'I have brought you food.' Then we changed the loads and put them on the other donkeys. The unloaded donkeys we sent in front and so we brought them back bare-backed. We reached home at the time of the evening prayer.

The mice

251. The mice came back capering (?)
With their hands on the hilts of their daggers,
One group of greybeards holding back their cloaks,
One group of lusty youths twirling their moustaches.
I went to the mill. . . .
For fear of the mice, O my Lord, I repent!
There was one among them, dun, with a slender neck,
Who could find out the road on a dark night.

. . . .
252. Darpaye pəşaye bû, pəşay mu'azzama bû, la šari hemanâ bû, nawi bräm pəşa bû. 'Aržit akam, sê kuñ bû, yêkûn ahmây nûw bû, yêkûn mihammay nûw bû, yêkûn mahmûy nûw bû. waxte pəşa ka la sar text bû wasiyatî [wasêtî] kird, wutî, 'haç waxte min mirdim maçina râwî girdî râş.' waxte ka mird birdîyan bô qabrisân, nayân. kuřakani pəşi xûy čûna sar text, mihammay huwmî akird.

253. Pəşi dû sâl wutî, 'min aćim bô râwî girdî râş, bizânîm çiy lê avê.' hal sâ, dû saq pyâwî xûy lagał wazîrakânà xista takî xûy ü çû bô râwî girdî râş. ka çû bô râwî girdî râş laškir bilâwîy kird ba girdî râs. dîqatyân da, swârê payâ bû lam daštâ, râşswâr bû, amana teţ hât bêm swârâna, sari ha saq swârakay kird ü hî pəşayşî kird, swâraka. sari parân ü pəşi sar parân swîr ley dô, rôi, garâô.

254. Pâšaka xalqî aw šûra tâ'zeyân bô dô nà šaš man. mamłakat wa bê pəsa idära nàkâ w guzarân nàkâ. pəşa dâ binën. wutî, 'balê, kuñi xûy bikayna pəşa, kuñi pəşâ bikayna pəşa la jêy kuřakay xûy.' ûmjar ahmâyân kird wa pəşa, huwmî kird, huwmî kird tâ wa dû sâl, huwmekî 'adâlat ü zinjirî 'adâlatî râ kësâ, huwmekî fawqîl'âday kird.

255. Pəşi ama wutî, 'min birâyakam la girdî râş tyâ čûwa. aćim bô şen haqî birâm.' hal sâ, dû saq pîlawânî zirêpöşi xista tak xûy ü lagał wazîrakânà çûn bô girdî râş, bilâwîyan kird wa girdî râş. dîqatî dà, ûmjar ham *misî järân çitê la dûr hât, birqi dâ, la dûr kirdyan ba dî. amana teţ hât nayânazânî çî w čî-rafta. hâta nâwyân, tamâşây kird ama râs swârêka. amana ba-jasârat-û am râs swâra sari hamûy parân, yânî swârêkyân nahûta dast wa tirêkî bitaqêninê. ley dâ, rôîst ü amânsî kuşt.

256. Mâyaw le dâ ta wa dû rôz nařînô w har nařînô, sôrîxî na- bû. tâ'zeyân dâ nà la šará, tâ'zeyân bô dâ nà. pəşi tâ'zê, tâ'zê škâ, wutî, 'bâwkim, êma pəşa dê binêyn, mamłakat wa bê pəşa, wa bê šâ
252. Once there was a king, a great king, in the country of Hémen and his name was King Ibrahim. I tell you, he had three sons, one was called Ahmed, one was called Muhammed, and one was called Mahmud. When the king was still on the throne he warned (them) and said, 'Whenever I die, do not go hunting on the Black Hill.' When he died they took him to the graveyard and buried him. His sons mounted the throne after him. Muhammed ruled.

253. After two years he said, 'I am going hunting on the Black Hill to see what there is there.' He rose and, taking two hundred of his men and his viziers with him, he went hunting on the Black Hill. When he went hunting on the Black Hill he spread his army out over it. They saw a rider appear in the plain, a Black Rider, who came upon these horsemen so fast that he took off the heads of all the hundred [sic] horsemen and of the king too. He sent their heads flying and after doing that he set off and went back.

254. The people of that country mourned for the king for six months. But a kingdom cannot subsist or carry on without a king. Let them set up a king. 'Yes,' they said, 'let us make his son king, make the (old) king's son king in the place of his (first) son.' This time they made Ahmed king and he ruled, and ruled justly, for two years and stretched out the chain of justice and ruled extraordinarily well.

255. Afterwards he said, 'My brother was destroyed on the Black Hill. I shall go to avenge my brother.' He rose and, taking two hundred armour-clad champions with him, he and his viziers went to the Black Hill and spread out on it. He looked out and, just as before, something came from afar, flashing, and they caught sight of it from far off. It came so fast that they did not know what it was or what sort of thing. It came among them and they saw that it was a Black Rider. This Black Rider was so bold that he sent all their heads flying; that is to say, no one of them had the opportunity to shoot an arrow at him. He set off and went and he killed these too.

256. He went off some way, and for two days they did not return, and still did not return, and there was no trace of them. They started to mourn for them in the city. After the mourning, when the mourning was over, they said (to the vizier), 'Old fellow, let us set up a king, a kingdom cannot subsist without a king.' They said,
idâra nákê.’ wutyân, ‘bâlê, kuṙêkî haya, har la maktaba, axwênê, talabaya fâqaṭ minâla.’ wutî, ‘biçin, bângî kan.’ hâwîrdyân wa wazîr û wazârât qabûlyân kird, ahlî aw mamlakata qabûli kird, xistyânê jêy *birây xûy, kirîdyân ba pâşû.


259. Pâşî awa xwayân qâim kird diqatîyân dê la çalê, awê ham hamân dasûr wak jari pêşû swár paya bû. hât ba sarî am saq swâra, sarî pârân, awana têz hât têy nafikirya, bizânê ama rôh-la-bara yâmûkû bê-rôjha. sarî pârân, ley dê, rôjî. waxtê ka aw ley dê, rôjî, wutî, ‘wazîr.’ wutî, ‘â.’ wutî, ‘ tô birô, wakalati min wa, dê binîsê. min wa şen am mida’êş aroî.’

260. Aw rôjî, am asarî wêstê. asarî wêsê, birîdê, sê, firay bird kamî bird, ayra bô sîlemânî. ka birîdî kirdî ba aškwêtêkä, kunêkä. kawta şênî ba kunû, çûa xwârawa. ka çûa xwârawa tê fikirya—yânî bist û çwør sa’êt bâm kunû aroî, imjâr sarî la rôsnîa tirô dar çû. tamâşay *kird ama mamlakatê tira. swarî dyar nîa w şênî nîa.

"Yes, he has a son who is still studying at school. He is a student, but a child still." (The vizier) said, 'Go and call him.' They brought him and the viziers accepted him, and the people of the country accepted him, and they put him in his brother's place and made him king.

257. This Mahmud was a good lad. He ruled justly for seven years. After the seven years he said to his vizier, 'I want you to summon all the tailors there are in this city for me, and all the carpenters there are in this city.' He made men out of wood exactly like human beings, that is to say, with faces like men. Then he had a tailor make a suit of clothes for each one and put them on the wood, just like human beings.

258. He brought a hundred horses and mounted them on these horses with nails, knocking them into the neck of the saddle-tree on both sides. When he had knocked them in he said, 'Vizier.' He said, 'Yes.' He said, 'I myself shall lead them, you drive them from behind and let us go to the Black Hill.' Then, when they got to the Black Hill, he said, 'Vizier.' 'Yes.' 'Dig a pit for me to go into.' The vizier dug a neat pit and the prince himself took out the earth and they each got into the pit. Once there, they covered their shoulders with straw and hid themselves.

259. After they had settled themselves they saw, from the pit, how in just the same way as before a rider appeared. He came upon these hundred 'horsemen' and sent their heads flying. He came so fast that he did not consider whether they were animate or inanimate. He sent their heads flying, set off and went. When he set off and went Mahmud said, 'Vizier.' He said, 'Yes.' He said, 'You go and sit as my deputy. I am going after this braggart.'

260. (The rider) went and he followed in his tracks. The king followed in his tracks and he took him far and wide, as far as from here to Suleimaniye. When he took him he tracked him to a cave, a hole. He followed him into the hole and went down. When he went down he noticed—that is to say, he went through this hole for twenty-four hours and then he came out to another light. He saw that this was another country. The rider was not in sight and there was no trace of him.

261. He saw that this country was flat desert, but there was one hill in it. He went, spurring his horse (?) on to the hill, saying, 'Perhaps I may see something.' He went on to the hill and saw a ploughman ploughing. He turned towards the ploughman and said,
wutî, 'balê.' wutî, 'ay jütyâr, min birsîma. birsîma, pârayîm zîr pêya, pârat adamê, biçô la šar nânîm bû bêna.' wutî, 'min nâmîm bû šar, min jûtay xûm akam, faqat tô biçô, la mali êma nân bixon, bêrô.'

262. Kurâ pâša qabûlî nakird biçê bû mali awân, nân bixon w bê tô, 'aybî lê hât. pâray dâ wa mil jütîyêra. wutî, 'hâ maka, hû maka lam jûta, anê ama şerê lam wêsaâyä, têta darô, aştêkênê.' wutî, 'hû nàkam, hû nàkam, 'aynan darî xôt wûrd aykam. hûc danjim léwa nâyä la bar yêyâtî ci, la bar ama am şerä nâyata darô.' wutî, 'bâsä.' pâray dâ wa kuûr, kuû lêy dê, rê.î.

263. Amirîv chore kîrê xoy kirda lâwa, aw dûr kawtuwa, adadan layra bû kê, yênî bist xatwa, sî xatwa, awana dûr kawtuwa. kâbrä dûr kawtuwa w kuû pâša layra dast kird ba hûra kirdin, hûray muntazamî kird. şer ba nirkanirk hâtta darô la wêsa, cinî hál xist bû sar şànî, biyêkênê. amirîv kürêkî ba-harakat bû, pêlawânî 'ajâib bû. çûa pêçô bû şer, gêy şerî bû hal dê, şerî dê ba 'arzê. wutî, 'ay şer, hál asî, la jêy am gä atbasîm, jûti pem akam; hûl nàsî, jût nàkay, awkužîm.' hamû ins u jînsê gêy haya w tê aça. wâsî la jêy gä, têy axurî.

264. Kâbräy jütîyêri sâhéw gâ rêy kird u xabarî ba pâša dê, wutî, 'ay páçam.' wutî, 'balê.' wutî, 'hawt sûla hûc kas nêtûnê yarîjî šânî tô danjî léwa bê, wa swûnî namâ, haywanîti namâ, ßebwûr nêtûnê bêta am şara. îmró jasâratê la kûrêkî yarîbaw wâm binî, ã, jasâratêkî wary kird.' wutî, 'nàbê.' wutî, 'agar dirôm kird sari min ü qanûray tô.'

265. Hal sê, chore fawj 'askaryên bû bân kird, yênî wa mudaräho wà rassô. pâš ü pêshyan lê gîrt ü ba 'askarô hât bû sayrânî am şera ka biybinê. diqatî dê, tamâsây kird, ama şerakaya, am kâbrä wastîyati [wastîyati] wa nêlay xistiçata [xistiçta] mîli, têy axurê, jûti pem akû. bânî kird, 'ay kâbrä, aw şêra bikuža. maxsay tô çia w min ësîli akam.'

266. Kûbrä wutî, 'balê, min ama dîli mina, min yaxsîrim kirdiga. kuştînî la lay min nîa, faqat min nasîhatî akam wa zarari
‘Ho, ploughman.’ He said, ‘Yes.’ He said, ‘Ploughman, I am hungry. I am hungry and I have a lot of money on me. I shall give you money and you go and bring me food from the town.’ He said, ‘I shall not go to the town, I shall go on ploughing. But you go to our house and eat and come back.’

262. The king’s son did not agree to go to their house, to eat and to return; he thought it shameful. He forced the money on the ploughman, who said, ‘Don’t make any “ha’s” or “ho’s” at this ploughing, otherwise there is a lion in this thicket and it will come out and tear you apart.’ He said, ‘I shan’t make any “ha’s” or “ho’s”, I’ll do it quietly, just as you do. I shan’t make a sound, and why?—so that the lion won’t come out.’ He said, ‘Good.’ He gave the lad the money and the lad set off and went.

263. He, for his part, tucked up the skirts of his coat. The other had gone some way, let us say twenty or thirty paces, so far. The fellow had gone some way and the king’s son here began to sing a fine song. The lion came out of the thicket roaring and spread out its claws towards his shoulder to tear him apart. He was a strong lad and a great wrestler. He went to meet the lion, twisted its ear and threw it to the ground. He said, ‘O lion, if you get up I shall harness you in place of this ox and plough with you; if you do not get up and plough I shall kill you.’ Every creature has ears and understands. He harnessed it in place of the ox and drove it on.

264. The ploughman fellow, the owner of the ox, ran and informed the king. He said, ‘Majesty.’ He said, ‘Yes.’ He said, ‘For seven years nobody has been able to make a sound outside your city, and there is no more shepherding or keeping animals, and no traveller can come to this city. But today I have seen such daring from a strange lad, oh, he did such a daring thing.’ The king said, ‘It cannot be.’ He said, ‘If I have lied, (let it be) my head and your gallows!’

265. He got up and they summoned four battalions of soldiers for him, that is, with armoured cars and machine-guns. These went before and behind him and so, with the soldiers, he came to see this lion. He looked and saw that this was the lion and that this fellow had harnessed it up and put the yoke on its neck and was driving it and ploughing with it. He called to him, ‘Ho, fellow, kill that lion. Whatever you want I will do for you.’

266. The fellow said, ‘Yes, (I hear, but) this is my prisoner that I have captured. I cannot kill him, but I shall warn him not to
War. 266  KURDISH DIALECT STUDIES


268. Îmjär pâsä xulqî małmûy kird, birdîø lagat xoy. nâñî xwärî, da’watî kird, pâs da’wat kirdin wutî, ‘ci maxsayakî haya min ûsîlî akam, la mamlakatû.’ wutî, ‘maxsay min har raşswärê w kirdîgma wa mamlakataa wa sën awaâ hâtim, awima awê.’ wutî, ‘na bistîgma w na dîgma raşswär la mamlakatî mina wä sêlêm dasalat wê w bêta mamlakatî tô w xasarî wä biçä w nambûstuwa w nayšimdiğa. faqat čûa, min wazîrê hayaw. wazîrî qadîmîa, kôna, bû bâŋî kam, su’âleki lê bikam.’


270. Wutî, ‘kuřim, atvanî?’ wutî, ‘balê.’ tîr û kawânî hal gitû rôî bô dûr. mawqîhêkû wakû aw xûnì. çû, la guzarî dûrê xoû dû 118
cause you any harm, that he should never harm you again.' He said, 'How will you warn him?' He said, 'Yes, I shall let him loose. This lion has ears and intelligence, he just cannot talk. If he will crouch down there I shall tell him. If he gives me to understand, by a sign, (that he will obey) I shall not kill him, and if he does not do so I shall kill him.'

267. When he let him loose he said, 'Lion, go and crouch down there.' It went and crouched. He said, 'Lion!' It said, 'Yes.' He said, 'I want you never to do any harm to the king or to his kingdom.' It said, 'Yes.' He said, 'I want you never to come out of that thicket or to harm anybody.' It raised its hand, just like a salute, and so gave him to understand (that it would obey). He said, 'That is the present king. Go and salute him so that he may lift the sentence from your head and that I need not kill you.' It went and did not just salute the king but placed (his foot?) above its eyes. It had everything but the power of speech. He said, 'Well, come, go into the thicket.' It went into the thicket and lay down.

268. Then the king invited Mahmud and took him back with him. He ate and (the king) entertained him, then after the entertainment he said, 'Whatever you want I shall bring it about for you, (provided that it is) within my kingdom.' He said, 'All I want is the Black Rider. I have traced him to this country and I have come after him. That is what I want.' He said, 'I have neither heard nor seen that there is such a powerful Black Rider in my kingdom who comes to your kingdom and does such damage. I have never heard or seen such a thing. But I have a vizier, a very old-established vizier. Let me summon him and ask him.'

269. He summoned him and said, 'O vizier.' He said, 'Yes.' He said, 'Is there a Black Rider of this description, and so bold, in our kingdom?' He said, 'Yes, there is. His name is Simenswar.' He said, 'Where is his place then?' He said, 'Absolutely nobody knows where his place is, but if this lad can go to the Simurg—the Simurg has a dragon which has acquired a taste for her babies and eats them on the tree once a year. Now the Simurg has just produced some babies which have not yet been eaten, but they are about to be eaten when the dragon comes for them—but if this lad can kill the dragon the Simurg will tell him the truth, and get you to the thingummy, the Black Rider.'

270. He said, 'My son, can you?' He said, 'Yes.' He took up his bow and arrow and went to the tree. It was a place like yonder


mountain. He went and settled himself at the foot of the tree and waited for it. He saw it come away from the mountain, both its eyes burning like electricity, like the eyes of an automobile. When it had come near the tree it wound its body and neck round the trunk of the tree to climb up it. As it was going up he shot an arrow at it, an explosive arrow,¹ which hit both of its eyes and blinded it.

271. The dragon was left eyeless and fell down. He drew his sword, went up to it and cut it to pieces, killed it and threw it away. He cut off about ten or twelve kilos of the dragon’s flesh, took it up and threw it before the babies. The babies set about eating the dragon’s flesh, saying, ‘O man.’ He said, ‘Yes.’ They said, ‘You have done us a good turn. If our mother should come back now, she has a temper and she will be angry with you, so do not stay at the foot of the tree. Our mother has a rock on her shoulder and if she sees you she will kill you.’

272. ‘She will say, “If he who has made enmity with me comes forth I shall give him enmity.”’ She will not consider this that you have done a good turn. Let her alight and let us explain to her, our mother, and talk to her and then, after we have talked to her, my mother will come to her senses and will say, “He who has done me a good turn, I shall repay him.”’ He said, ‘Yes.’ The fellow, Mahmud, went and hid himself and they covered him up and he covered himself up below the tree.

273. The Simurg came back and saw that the dragon had been killed. She had a rock on her shoulders. She said, ‘If he who is my enemy comes forth I shall give him enmity.’ There was nobody to answer her. She threw the big rock away. It was a big rock and she threw it away and came back to her babies. The baby said to her, ‘O our mother!’ She said, ‘Yes.’ He said, ‘How long is it that you produce babies and the dragon eats them?’ She said, ‘It is about a hundred years.’ He said, ‘Well, why haven’t you killed it before now?’ She said, ‘I didn’t catch it.’ He said, ‘Why then, now that it is killed, do you say that you will “give them enmity”? Say, “He who has done this good turn, I shall repay him. What does he want?”’

274. When her babies said, ‘Mother, you call out and say, “He who has done this good turn, I shall do him a good turn,”’ when she did call out she said, ‘He who has done this good turn, I shall repay him.’ Mahmud came out and said, ‘I have done it.’ She said, ‘What do you want?’ He said, ‘By God, this is what I want from
wutî, ‘wallehê, amam awê la tô, bimgayêni bô mamlakâtî simanswår.’

wutî, ‘šalâ saç salli tir min baçcam bikirdaya w haždihê biyvärdêya, am pahtable û naqirtâyam. bâsha, mâdâm tô čakakaç lagal min kirdiga, bîcö, hawê kunna ãw, kunnay gâwaz, bôm bêra ayra wa hawê baxta, dâ-wasta, qalaw yânî wakû barân, bôm bêra ayra.’


277. Pêšî awa çû, çâlêkî hal kand û têy çû, mâhmû, xûy qâim kird la çalaka. tamâsêy kird, êwêra ūашswûr hâtô, mâînakay kirda tawîlayakö, xûy çûa sar qarawêlayakî fâq, dà nûst. tamâsêy kird, zarpê xwärðinê bô hât, la sê nawî bê wa sarô. ba’zêkî lê xwârd û ba’zêkî nêya piştî sarî xûy wa dây nê. xûyî hîlëk bû, lêy kawt. mâhmû zöri bîrîs-w, hal sê, ‘adadêkê lê xwârd ü pêşî ’adada injâraêkû çûa çalaka.

278. Bayânî hal sê xwârdin bixwê, simanswär, ü biçêto bô ūfê, tamâsê akê xwârdinakay lêy xuryûga. wutî, ‘kêy ka hâtişêta [hâtîta] mawqiîhî min wa lam xwânita xwârdîga? tê wa têmô êwêra najêti xôt biçê ana ãwêkužîm.’ rêy guzarání nîa biroû. lêy dû, ūашswûr, rêî w êwêra hâtô. ítir manjahi namê, mâhmû. sinêka hâtô bar dasî, hât, lagalî xwârd. wutî, ‘nařöî?’ wûtî, ‘naxêr.’

279. Wutî, ‘bâsa, min qarâmî qa’day min wâyê, wa’day min, zöran bigîrin. mini dê ba ‘arzê bimkuža, biştâm ba ‘arzê awkužîm.’
you, that you should get me to the country of Simenswar.' She said, 'Would that for another hundred years I had gone on producing babies and that the dragon had eaten them, rather than that you had extracted this from me by this means.' Well, since you have done me the good turn, go and bring me here seven oxhide waterskins and seven young fatted rams, as fat as full-grown rams.'

275. He went to the king and said, 'Sire.' He said, 'Yes.' He said, 'I want seven young fatted rams from you immediately and seven water-skins.' He said, 'Right, I shall procure them for you.' He had them carried on the shoulders of porters to the Simurg. They also put down food for Mahmud himself, enough for him to live on for a month. He went to the Simurg and tied the water-skins and the fatted rams under her wings, then she took him up and carried him off. He went between her wings.

276. He went and turned towards a country seven years' journey away, which he completed in seven months by Simurg. He saw that there was a fortress in the middle of a sea. She took him towards it and set him down beside the fortress. There was dry land on all four sides of the fortress but the thing was, all the rest was sea. She set him down and said, 'This is the place of Simenswar. He will return here in the evening and you will see him. For the rest, fend for yourself.' He said, 'Good.' She, the Simurg, set off and went back to her own place.

277. After that Mahmud went and dug a pit and got into it and concealed himself in the pit. In the evening he saw the Black Rider return, put his mare into a stable and go and sit down on a hard bed. He saw that a tray of food came for him with three kinds of food on it. Some of it he ate and some of it he set down behind his head. He was tired and lay down. Mahmud was very hungry. He got up, ate a little of it and then went back into the pit again.

278. In the morning he, Simenswar, rose to eat and go out hunting again and saw that some of his food had been eaten. He said, 'Who are you who have come to my place and eaten from this tray? Save yourself before I return this evening or I shall kill you.' There was no way for him to go. The Black Rider set off and went and returned in the evening. Mahmud had no refuge left. The tray came before him again and he came and ate with him. He said, 'So you didn't go!' He said, 'No.'

279. He said, 'Well, this is my practice, as I promised, that we shall wrestle. If you throw me to the ground kill me, if I throw you
Wutî, 'zûr bâša.' hal sên, nâyên xwêrd, dasîyân kîrd wa zûrân gîrtin. aw şawa tê wa bayânî zûrân, kasyân kasyân naxist. bayânî maχmû wutî, 'barim da, min bê bičim, noz akam.' çû, nozî kîrd û fîra pîrânê w pêşî pîrânê ko hât zûrânî gîrt leliê.

280. Raşswarî dê wa 'arzê. halî keşê xanjar, şimşêr, sarî biwişê [bûrê]. wutî, 'sarim mawîrâ.' dugmey tirâzân, tamâşê akâ âfrata, kanişka. ka kanişk-û, bêwuşê palka wa sarô, naykuşt, wutî, 'day, bê çî tê amita kîrd lam birayûnî mina ka kanişkêkî?' wutî, 'min ahdîm kirdîga, min pêlawanim, yakê naê [nay] piştî xôm bîçê wa arzê sê nakâm. imrô tê mînit dê wa 'arzê sê wa tê akam.' wutî, 'bâsha.' mûray kîrd.

281. Wutî, 'min kanişkî şay parînim, nêwim malîka tûsas.' wutî, 'bêsha.' pêkô mâno 'adadî dû sê sêlî, rêyân pêkô abwêrd. pêşî dû sê sêlaka şawêkyân pêkô wûn, wutî, 'maχmû.' wutî, 'a.' wutî, 'imşaw min amirim. bayânî 'arabê tê, min 'aîdî aw 'arabîma, amwûtô.' wutî, 'şêt mawa,' w pêkô xawtin, gama w yarîyân kîrd tê wa nimasaw. pêşî nimasaw kanişk la xôyê mird. haşiya k qapî le gîrt û qurinjîki le gîrt mîrd.

282. Bayânî rož-ûd, tamâşê *akâ 'arabêk swârî ḥûstirêka, hêta kalawari, wutî, 'maχmû, awî amânatê hê lât, 'aîdî mina. bîmdarê.' wutî, 'ama amânatî nîa lâm.' wutî, 'bîmdarê, hê lât.' çûa žûr bizânê hôş nahâtô, çû, tamâşê akâ xarîka—yânî bên akâ, xîrâp awê. wutî, 'wê bêsha biydamê, am çîy le bikam lam baχrê?' wutî, 'wara, 'arab, bitdâmê.'

283. Wa harkyân xistîyâna sar ḥûstir, ḥûstir talasim wû, halî gîrt û birdî wa âsmânâ [âsmânê]. ba talasîmîş bê-hôşa, bânî kîrd, wutî, 'maχmû, agar atwânî bêy ba dwâmê, min kanişkî şay parînim û awî birdîmyânê.' wutî, 'quî ba mâlitô gîrê, min la ko bêm ba dwây tûa?' aw ley dê, rêi, amîs hal sê, swârî mâinê raş bû, la baχr
to the ground I shall kill you.' He said, 'Very well.' They got up, ate and fell to wrestling. That night until morning wrestling, and neither of them threw the other. In the morning Mahmud said, 'Let me go, so that I may go and pray.' He went and prayed and made many entreaties and when he came back from his entreaties he wrestled with him.

280. He threw the Black Rider to the ground. He drew his dagger, his sword to cut off his head. He said, 'Don't cut my head off.' He tore open his buttons and saw that it was a woman, a girl! As it was a girl, with an armful of plaits on her head, he did not kill her. He said, 'Well, why did you do this to my brothers, since you are a girl?' She said, 'I, being a champion, have sworn not to marry until someone comes and throws me to the ground. Today you have thrown me to the ground so I shall marry you.' He said, 'Good,' and married her.

281. She said, 'I am the daughter of the King of the Peris. My name is Melike Taus.' He said, 'Good.' They stayed together for two or three years and passed the time together. After the two or three years, one night they were together when she said, 'Mahmud.' He said, 'Yes.' She said, 'Tonight I shall die. Tomorrow an Arab will come. I belong to that Arab and he will take me back.' He said, 'Don't be daft,' and they slept together and played till midnight. After midnight the girl simply died. However much he bit her and pinched her she was dead.

282. In the morning the sun rose, he saw an Arab mounted on a camel who came to his door and said, 'Mahmud, you have something in trust which belongs to me. Give it to me.' He said, 'This is not "in trust" with me.' He said, 'Give it to me. It is with you.' He went inside to see whether she had not recovered her senses. He went and saw that she was in the process—that is to say, he smelt that she was decomposing. He said, 'It is best that I give her to him. What should I do with her in this sea?' He said, 'Come, Arab, that I may give her to you.'

283. Both of them together put her on the camel. The camel was a magic one and took her up and carried her into the sky. She was senseless by magic too and called out, 'Mahmud, come after me if you can. I am the daughter of the King of the Peris and they have taken me back.' He said, 'Mud engulf your home! How can I come after you?' She set off and went, while he got up and mounted the black mare, which took him across the sea to the dry land. He set
kirdia aw barô, mâîna rêşi bar dê, law láwa kawta sar bahrû sarawxwêr rêî.  


286. Qalîçê hêmî bird, la qaraxî şarêkê dêy nê ka šarî ûy paraînê. dêy nê w qalîçay qaçî kird û nêya bêxalî w kilâwî nêya bêxalî w tûlî girta dasîrê, rûy kirda pyawî rîşîpî la şarakê. wutî, ‘kanîşkêki ûy paraîn lam baynê hâwirdyanô. kâmaseya qalâkay?’ wutî, ‘kanîşkakay ûy paraîn, a’ awa qalâçakatî. yâyêtî čia?’ ama hawzêka, dû xuşkî tîrî lagalî itîr tênen bô sar am hawza. agar haz akay biyênî layra dê nûsà.’ wutî, ‘bêsa.’  


the black mare loose and from that side she went on to the sea and went under.

284. He saw three demons fought who had all wounded one another. They said, 'Desist, let us not kill each other. If this human being comes he will surely settle our case for us.' He went up to them and said, 'God take you, why have you wounded one another in this way?' They said, 'By God, we—on account of this, which is the cap of Sakhhr the Jinne, this, the stick of Solomon the Prophet, and this, which is the carpet of Solomon the Prophet. If you put the cap of Sakhhr the Jinne on your head nobody will see you, and if you strike the carpet with the stick it will say, 'Whatever you say. Whither away?'. Wherever you want to go the carpet will take you.'

285. He said, 'Now this won't do, you asses. How can it be? I shall shoot this arrow and whichever one of you brings it back first, they shall be for that one. Whichever one, they shall be for him.' They said, 'Very good.' He shot the arrow and it went a twenty-four hour journey. They ran off after the arrow. While they were going he put the cap on his head, went onto the carpet and struck it with the stick. It said, 'Whatever you say. Whither away?' He said, 'Put me down in the country of the King of the Peris.'

286. The carpet took him up and put him down at the edge of a city which was the city of the King of the Peris. It put him down and he folded up the carpet and put it under his arm, with the cap, and taking the stick in his hand he turned towards an old man in the city. He said, 'They have recently brought back a daughter of the King of the Peris. Which is her palace?' He said, 'The daughter of the King of the Peris, that yonder is her palace. But to what end? Here is a pool and she will come to this pool with two more of her sisters. If you want to see her, sit here.' He said, 'Very well.'

287. He sat down and saw her come to the pool with two more of her sisters and they swam. Her two sisters swam together and she swam after them. He went to the pool, put the cap of Sakhhr the Jinne on his head and went onto the nape of her neck. Nobody saw him and on her shoulder he went back to her room. In her room he revealed himself. She said, 'Ha, Mahmud, so you have come!' He said, 'Yes, I have come.' She said, 'Since you have come, it is well.' They passed the time together in the palace, that is to say for a period of one month.

288. The King's daughter said, 'Mahmud.' He said, 'Yes.' She
War. 288  KURDISH DIALECT STUDIES

*fêây [fêy] nia. biçî maqlîsî pêşä, bâşkam pêşä min bidâ ba tô.\n
wutî, 'balè.' čûa maqlîsî pêşä. wutî, 'wusûlî zîn wa sû dînî aya čia, kîlåsaka dâ nê bô pêşä, kônarakânî. ka čûa darô, hâtô, pêlâwakânî dâ kan, bôy bitakêna w bîynê tâqê. ama wusûlî awê, azânê daway zîn akay.' wutî, 'zêr bâša.'

289. Pêşä hal asâ, čûa darô, pêlâwakânî bô dâ anâ, ahûtô, pêlâwakayşi hal âğirt, âyên tâqaka. pêşä wutî, 'ay maqlis, am kuña hâtîga daway zîn la êma akâ. Ëwa chi alên? bê biykužin?' wutî, 'na pêşä, maykuža. biynêra wa şen hîkâyati ahmây kôrâ. agar hâwîrîdö zînî bidarê, agar nayhîwîrdö awê hîc, i'dâmî ka.' wutî, 'bâša.' wutî, 'rôla, tô biçî şen hîkâyati ahmây kôrâ, bôm bëra w min zînit aadamê.' wutî, 'zêr bâša.'

290. Qâliçay bird, law pârî šär dây xist, čûa sarî, tûlêki le dâ. wutî, 'labê.' wutî, 'la kwê?' wutî, 'la lay ahmây kôrâ dâm nê.' halî giirt û birdî, lay bîrakâ dây nâm. tamâsê akâ, gumamûmê të lam bîrâ. čûa xwârê, tamâsê akâ amâ pyâwêkî hêfizî rişçarmûa, dê nîştîgâ lam bîrâ. su'âli le kird, wutî, ' tô ciyt û cikârayt?' wutî, 'min mîmânîm.' nâm hât bê ahmây kôr, wutî, 'nâm bixô.' wutî, 'nâm naxôm hêkâyati xotim bô nakay.' wutî, ' tô nâm bixô, min hêkâyati xêmû bo akam.'

291. Nâm xwârd û pêsî nâm xwârdîn wutî, 'min kuvêk bûm, sâda, 'amrim la čwârdaa bû, la şêrî 'amalam akird. kâbrây 'arab hât, jërî dê, wutî, "kê të lelîmâ ba qatârçîatî xênî xôy bi'damê." wutim, "min têm." xênî xêm lê war giirt, birdim, dâmâ dêykakam û bîrakânîm, çêm lagafê. çîl hêsîrî hêwîrd, lagaf çîl xararâ. ka hâtûna sar am bîra mini dê êlaya [dâyala] xwârô, xarârakânîm piê kird la älîn bôy, halî kešaya sar, nâmân la hêsir, lêmân dê, réîn.'

292. Zôr réîn û kam réîn, kuûaka, ahmadj, tamâ'î le yâlib bû ka biykuçê. wutî, ' 'arab.' wutî, 'ä, ahmadj, xarîkî amkužî?' wutî, 128
said, 'There is no point in this. Go to the King's audience-chamber, maybe the King will give me to you.' He said, 'Yes.' He went to the King's audience-chamber. She said, 'What is the custom for giving a woman's hand in marriage here? Put the King's shoes down for him. When he goes out and comes back and takes off his shoes, shake them for him and put them on a shelf. That is the custom there and he will know that you are asking for a woman's hand.' He said, 'Very good.'

289. When the King got up to go out he would put down his shoes for him, and when he came back he would take up his shoes and put them on the shelf. The King said, 'O ye present, this boy has come to ask a woman's hand of us. What do you say? Should we kill him?' They said, 'Nay, Majesty, do not kill him. Send him after the story of Blind Ahmed. If he brings it back give him the woman, if he does not bring it back then no matter, put him to death.' He said, 'It is well.' He said, 'My child, go after the story of Blind Ahmed and bring it back to me and I shall give you the woman.' He said, 'Very well.'

290. He took the carpet and spread it out outside the city, went onto it and struck it once with the stick. It said, 'Whatever you say. Whither away?' He said, 'Put me down by Blind Ahmed.' It took him up and carried him off and put him down by the well. He observed that there was a rumbling coming from the well. He went down it and saw a white-bearded blind man sitting in this well. He asked him, saying, 'Who are you and what business have you?' He said, 'I am a guest.' Food came for Blind Ahmed and he said, 'Eat.' He said, 'I shall not eat unless you tell me your story.' He said, 'You eat and I shall tell you my story.'

291. He ate and after he had eaten Ahmed said, 'I was a simple lad, fourteen years old, and working in the city. An Arab fellow came and announced, "Whoever will come with me as a muleteer I shall give him his blood-money, in advance." I said, "I'll come." I took my blood-money from him, took it and gave it to my mother and my brothers and I went with him. He brought forty mules with forty sacks. When we came to this well he let me down into it. I filled the sacks with gold for him, he pulled them up and we put them on the mules and we set off and went.'

292. They went on and on. The boy Ahmed was overcome by a desire to kill him and said, 'Arab,' He said, 'Yes, Ahmed, are you going to kill me then?' He said, 'Arab, by God, if you don't give
War. 292  KURDISH DIALECT STUDIES

‘arab, ba xwā, awkužim, bist bār lam bārānima na'daytē.' wutī, 'bāša, bīs't adamē.' fira ṫōin, kam ṫōin, ... 'ba xwā, ham awkužimō da bārī kam na'aytē.' wutī, 'bāša, da bārī kayšit adāmē.' fira ṫōin, kam ṫōin, wutī, 'har awkužim away tir-*im *na'aytē.' 'nātdamē.'

wutī, 'ay mīwān, kør būm ū kawtima am bíra.' wutī, 'zör bāša.'

293. Hał sā, hāta darō, swāri qāliča bū, túli lē dā. wutī, 'labē.'

wutī, 'la kō?' wutī, 'lāy qasrī pāşāy parīān dām na.' hāwirdī, la qasrakaā čū, ḥikāyatī aḥmay körü bō kird. wutī, 'ay majlīs, wazīr, biykužim?' wutī, 'na, maykuža, biynēra wa šen ḥikāyatī āsīngarā.'

wutī, 'fōla, atwānī, bičōa sōnī ḥikāyatī āsīngar ū bōm bēra w źinit adāmē.' wutī, 'bāša.'

294. Swāri qāliča bū, túlēkī lē dā. wutī, 'labē.' wutī, 'la kwē?'

wutī, 'lāy dukānī āsīngarā dām nē.' birdā la y dukānī āsīngar, day nā. dā nīśt lāy dukānā, tamāsā akā hači san’āt akā ūaš awētō, čakūši le aşā w san’ātī bō nākirē. wutī, 'tō hači san’āt akay bō či ūaš awētō?' wutī, 'wallā, min ūozēkīyān kuřēk āw āwirdī layraō, gilim dāō. wutī, 'ūozē sē čakūš awašēnīm la sē šūša āsīn, aykama sē šūša āltūn.' min ūozē wutīm, 'āwār šūša biwašēnō.' ṣī, wutī, 'nāywašēnīm.' xistima āwaka, hamū āltūnakam būwatō āsīn, īsa wurd āwim bō aw kuṛa āw bērētī, gīlī adāmō.' wutī, 'bāša, ama wā ḥikāyata?' wutī, 'balē.'

295. Hał sā, lēy dā, ūō. ... wutī, 'ay wazīr, bā biykužīn. ḥikāyatī āsīngarīšī hāwirdō.' wutī, 'na, maykuža, biynēra wa šēn ḥikāyatī lēfadirūā.' wutī, 'bīrō, ḥikāyatī lēfadirūm bō bēra w źinit adāmē.' nārdī wa šēn ḥikāyatī lēfadirūā. qat’ā [qatdā] am lēfadirūa hači taqal akā wa dasī akā, harči darzī awašēnē naykā wa lēfaka, aydā [ayyā] la dasī.

296. İjnār dā nīz la sar dukānaka tā ēwārē, ēwārē su’ali lē kird, 'tō čiyt ū čikāray?' wutī, 'min yarābim.' wutī, 'bā bičīn bō mālī
me twenty of these loads I’ll kill you.’ He said, ‘Well, I’ll give you twenty.’ They went on and on—‘By God, if you don’t give me another ten loads I’ll still kill you.’ He said, ‘Very well, I’ll give you another ten loads.’ They went on and on and he said, ‘I’ll still kill you (if you don’t give me) the rest.’ ‘I’ll not give them to you.’ (Ahmed) said, ‘O guest, I became blind and fell into this well.’ Mahmud said, ‘Very good.’

293. He got up and came out, mounted the carpet and struck it with the stick. It said, ‘Whatever you say. Whither away?’ He said, ‘Put me down by the palace of the King of the Pers.’ It brought him and he went into the palace and told him the story of Blind Ahmed. He said, ‘O ye present, viziers, should I kill him?’ They said, ‘No, do not kill him, send him after the story of the Smith.’ He said, ‘My child, you can do it. Go after the story of the Smith and bring it to me and I shall give you the woman.’ He said, ‘Very well.’

294. He mounted the carpet and struck it once with the stick. It said, ‘Whatever you say. Whither away?’ He said, ‘Put me down by the Smith’s shop.’ It took him to the Smith’s shop and set him down. He sat down by his shop and saw that everything he tried to make went black again when he struck it with the hammer and he could not forge it. He said, ‘Why does everything you try to make turn black again?’ He said, ‘By God, one day the river brought a boy along here and I pulled him out.’ He said, ‘Every day I shall strike three rods of iron with the hammer and turn them into three rods of gold.’ One day I said, “Strike four rods.” Well, he said, “I’ll not strike them.” I threw him back into the water and all my gold became iron again and now I am looking out for the water to bring that boy back so that I can pull him out again.’ Mahmud said, ‘Right, is this the story?’ He said, ‘Yes.’

295. He got up, set off and went back. The King said, ‘O vizier, let us kill him. He has brought the Smith’s story back too.’ He said, ‘No, do not kill him, send him after the story of the Quilter.’ He said, ‘Go and bring me the story of the Quilter and I shall give you the woman.’ He sent him after the story of the Quilter. This Quilter, absolutely every stitch he made went into his hand, every needle he flourished he pushed, not into the quilt, but into his hand.

296. This time he sat down at the shop until evening, when he asked him, ‘What are you and what business have you?’ He said,
KURDISH DIALECT STUDIES


298. ‘İsa taqalim bō näkirē wa darzīa, wa lēfaa, har ba dastimīa akam. aṟwānim, ēţim baśkam aw kōtira bētō, biyğirimō, awa näētō.’

şıkayatī lēfadirūyšī birdo, bō pāşay pariāni kird. sāy pariān īmjar kaniski xōy daē, bōy māra kird.

awā lēy būmawa, itir namā.
‘I am a stranger.’ He said, ‘Let us go to our house.’ He went to their house and (the Quilter) brought food for him and said, ‘Eat.’ He said, ‘I shall not eat unless you tell me your story.’ He said, ‘I’ll tell you my story, eat.’

297. He ate and after eating the Quilter said, ‘O So-and-so, one day a dove came and settled on that tree and I put out my hand and caught it. The dove lifted me up into the sky and carried me to its own country. The dove turned into a woman and said to me, ‘O Quilter lad.’ I said, ‘Yes.’ She said, ‘I have forty maids. Go to these forty maids and after them come to me, I shall be for you and you for me.’ I got up and went to thirty-nine of them. There was one left and I went to her, the houri herself. She gave me a kick and threw me down in front of my own shop.’

298. ‘Now I can’t get a stitch into the needle, the quilt (rather), I simply put it into my hand. I am looking out, saying that maybe that dove will come back and that I may catch it, but it doesn’t come.’

He took back the story of the Quilter also and told it to the King of the Peris. This time the King of the Peris gave him his own daughter and married her to him.

There, I’ve finished, there’s no more left.
III

BINGIRD AND PIŽDAR

The Piždar district, comprising one sub-district of the same name and a second called Bingird, lies at the extreme north of Suleimaniye province. Pizhder proper is the only part of the province lying north of the Lesser Zab river, which here forms the boundary with the sub-district of Bingird. My first Bingirdi informant I met in Suleimaniye, but all the remaining texts in this section were taken down in Qal’a Diza, the centre of the district.

The first four short texts were dictated by ‘Abdullâ, son of Malâ (mullah) Maḥmûd, a young man in his early twenties, from Bingird village. He came originally from the neighbouring village of Marga (which was formerly the centre of the sub-district), for reasons he gives in one of the texts. He had gone through the six classes of the village Elementary school and so absorbed some Sul. forms into his speech. When I met him he had come to Suleimaniye town to attend an educational course intended to train persons of his calibre as village school-teachers for a drive against illiteracy.

After a few sessions, devoted to noting down sentences in his dialect, it was explained to him what was wanted of him in the way of connected texts. The next day, accordingly, he appeared with the story of ‘a stupid man’ written out. Although I preferred to take it down from his dictation, without his consulting the written text, I have added certain passages from this (in parentheses) to round the story out. The story of ‘a tortoise and two ducks’ he dictated on the following day. Far from being of Kurdish origin, this Indian fable had found its way, presumably via an Arabic translation (Kalīla wa Dimna), into a Kurdish school reader, Xendinî kurdî bô sînî čwāram, and been paraphrased for the occasion by Abdullah. The remaining two texts were more spontaneous.

The long story of ‘Arselan’ is a popular one in Persia, where it has often been printed. It was part recorded (Bin. 314-51) and the rest dictated by one Hama Šarîfî Hawtlîy koxā Mustafay Činärña. Hama Sherif, son of Abdullah, son of headman Mustafa of Chinarne, was born in that village, about eight miles east of Bingird,
and had lived there all his 25 years except the last. This he had spent at Sindolân, a village on the northern bank of the Zab, four miles from Qala Dize, as a servant of the agha. He was in Qala Dize attending the agha’s sons at school.

The Piž. texts were all dictated by followers of Ahmed Agha of Girbdâx, a village a mile to the east of Qala Dize, who was himself most helpful. The first two, factual passages, ‘Summer’ and ‘Tobacco’, were by ‘Usênî Brâım. Hussein, son of Ibrahim, aged about 30, was born in Hasûr but now lived in Girbdakh, which adjoins it.

The next two speakers were provided by Ahmed Agha on the recommendation of my host, Mejid Said from Suleimaniye, headmaster of the local Intermediate school. Mejid, entering into the spirit of the thing, had demanded dû naxondawârî bâš ‘two good illiterates’. The first was Ahmâdî Muḥammad Sa’îd, a jovial man in his fifties. Born in Nûradîn, some miles west of Sindolan on the north bank of the Zab, he had lived about half his life in Girbdakh. He explained that milataka ba ḥâšratî nûradînî manṣûrin, âyâkân ba ḥâšratî mîrâwdaîtî ‘the people are known as the Nuredîn clan, the aghas as the Mirawdeli clan’ (cf. Edmonds, Kurds, Turks and Arabs, pp. 217 ff.).

Apart from providing his own four texts, Ahmed was an indispensable help in taking down the story of ‘forty-one deaths’, told by his crony Bâoomârî Amzay. Bâ(î H)omer (‘Umar?), son of Hamzê, was an eldritch character of over 60 who gabbled so much that everything he said had to be repeated to me, and perhaps to some extent shortened and ‘translated’, by Ahmed. Baomer had been born in Halšô, a village in the hills nine miles east of Qala Dize, but had lived for the past eight years in Girbdakh.
299. Kābrāyak (ha)bū, čand sāl bū kāsibī [kāspī] dakird har faqīr bū, (dawłamand nadabū. awīš) gutī, ‘dabē bičim bō lay šāzin, amīn bizānim bō čī har faqīrīm, čand sāla kāsibī dakam.’ kābrā rōyšt, wīstī bičē bō lay šāzin, bizānē bō čī čand sāla kāsibī dakā w har faqīra. (aw šāžinaš lam īšānay dazānē.)

300. La rēč tūsi sayak bū, pēy gut, ba kābrāy gut, ‘bō kō dačī?’ kābrā gutī, ‘dačim bō lay šāzin, čünkā amīn čand sāla kāsibī dakam har faqīrīm (wa dawłamand nābīm).’ sayaka pēy gut, ‘da, bō minīšī pē bīlē, “amīn čand sāla har giṟwēm, bō čī čāk nābimawa?”’ kābrā gutī, ‘bāša.’


302. Amjā kābrā rōjšt hatā gaišta lay šāzin wa pēy gut, ‘ay šāzin, amīn čand sāla kāsibī dakam har faqīrīm ü dawłamand nābīm.’ šāzin pēy gut, ‘wara, tō biba ba šā, amīnīš maḥrūmī tō dabim (wa la sar tatt dā nišā, pāśāyatī bika).’ kābrā bama rāzi nabū.


304. Amjā rōjšt la kin šāzin ü gaṟāyawa, tūsi bāxawānakay bū. pēy gut, ‘pēt gut, ba šāzin?’ kābrā gutī, ‘balē, pēm gut. šāzin gutī, “sē kūpa āltūn la filān šōndā la bāxakaydā haya, (la bar buxārī aw
A stupid man

299. Once there was a fellow who had been working for some years but was still poor and was not getting any better off. He said, 'I must go to the Queen to find out why I am still poor (although) I have been working for some years.' The fellow went, intending to go to the Queen, to find out why he was still poor although he had been working for some years. That Queen knew about these matters.

300. On the way he met a dog who said to him, to the fellow, 'Where are you going?' The fellow said, 'I'm going to the Queen because I've been working for some years and still I'm poor and don't get rich.' The dog said to him, 'Well, say to her for me, 'I have been mangy for some years. Why don't I get better?'' The fellow said, 'Very well.'

301. The fellow went on and this time he came to a gardener. The gardener fellow said to him, 'Where are you going?' The fellow said, 'I'm going to the Queen. I've been working for some years and still I'm poor and don't get rich.' The gardener fellow said to him, 'Well, say to her for me, 'I have been looking after this garden for some years but it simply will not produce fruit.' The fellow said, 'Very well.'

302. This time the fellow went on until he reached the Queen and said to her, 'O Queen, I have been working for some years and still I am poor and do not become rich.' The Queen said to him, 'Come, you be King and I shall be your wife and you sit on the throne and rule.' The fellow did not agree to this.

303. He said to the Queen, 'Moreover, a dog said to me, 'I have been mangy for some years, why don't I get better?'' The Queen said, 'Tell him that if he eats a stupid ass of a man he will get better.' The fellow said, 'Very well.' He said, 'Moreover, a gardener said to me, 'I have been looking after this garden for some years, why won't it produce fruit?'' The Queen said, 'Tell him there are three crocks of gold in his garden in such-and-such a place. If he brings them out his garden will produce fruit.' The fellow said, 'Very well.'

304. Then he left the Queen and went back and came across the gardener. He said, 'Did you tell the Queen?' The fellow said, 'Yes, I told her. The Queen said, 'There are three crocks of gold in such-and-such a place in his garden and it is on account of the
KURDISH DIALECT STUDIES

305. Amjā ūrīst hatā gāsta sagaka, pēy gut, sayaka ba kābrāy gut, ‘pēt gut, ba šāzin?’ kābrā guti, ‘pēm gut. gutuwyatī, “pyāwī bē-aqlū ū kar bixwāt čāk dabētawa.”’ sayaka ba kābrāy gut, ‘adi čiy ba tō gut?’ kābrā guti, ‘ba mīn gut, “warā, bība ba šā, la sar taxt dā binīša, aminiš māhrūmī tō dabim.”’ guti, ‘adi bō ba qisat nakird?’ guti, ‘ba xwā, min har la sar balma birinj binūm bāstira laway ka bibim ba šā.’ sayaka guti, ‘ka wā bē la tō kar ū bē-aqīltir nīa. ba xwā, amin tō axōm.’ (sayaka swārī sarī kābrā bū wa xwārdī.)

Kisalēk wa dū mirāwī

306. Dū mirāwī lagaļ kisalēk la āwēkdā būn. am dū mirāwīa w kisalaka pēkava ūrīyān dabwārd ba kayfxōšī w ūrīqāyatī hatākū qadarēkī, balān waxtēkī āwakay aw gōmāy īški kird. mirāwīakān dayānwīst bičīn bō ūrēkī kay wā ka āwī tēdā bē, čünkā ba bē āw nātwānin biżīn.

307. La bar away ka kisalakaš ūrīqāyān bū pēyān gut, ‘ēma dačīn bō ūrēkī ka, āwī tēdā bēt. atōš dēy lagałmān?’ kisalaka guti, ‘balē, aminiš nātwānim ba bē āw biżim, lagaltān dém.’ mirāwīakān pēyān gut, ‘bāşa, balān dabē tō šartī awamān lagaļ bikayt ka ba sar dēyakdā ūrīṭīn, xalkī aw dēya tamīšāmān dakan, nābē qīa bikayt wa bar bibtawā. agīna, ka qīa bikayt, bar dabītawā wa damirī wa hīc xatāy ma nīa.’

308. Kīsalaka guti, ‘bāşa, ēwa cī bilēn ba qisētān dakan.’ mirāwīakān dārēkyān hēnā, har yaka sarēkyān girt ba dimyānawa wa ba kisalakašyān gut, ‘atōš ba dimī nāwqadakay bigira wa amāš dafīrīn wa halit dagirīn bō nāw āwaka.’ kīsalaka ba dimī tund dārakay girt wa mirāwīakān fīrīn.

309. Ba sar dēyakdā ūrīṭīn. waxtēk xalkī dēyaka čāwyān pē kawtīn dastyān kird ba qīzaqīž. kīsalakaš xūy ēn nagirt, dastī kird ba qīsa kirdīn wa damī bar bū la dāraka wa bar būawa wa mird.
vapours of that gold that his garden will not produce fruit. Let him bring them out and his garden will produce fruit.’” The gardener fellow said to this fellow, ‘Well, come, let us bring them out and half of it shall be for you.’ The fellow did not agree to this.

305. Then he went on until he reached the dog and the dog said to the fellow, ‘Did you tell the Queen?’ The fellow said, ‘I told her. She said, “If he eats a stupid ass of a man he will get better.”’ The dog said to the fellow, ‘Well, and what did she say to you?’ The fellow said, ‘She said to me, “Come, be King, sit on the throne, and I shall be your wife.”’ He said, ‘Well then, why didn’t you do as she said?’ He said, ‘By God, if I go on sleeping on rice straw it is better than that I should become King.’ The dog said, ‘If that’s so there is no more stupid ass than you. By God, I’ll eat you.’ The dog attacked the fellow and ate him.

_A tortoise and two ducks_

306. There were two ducks together with a tortoise in a pool. These two ducks and the tortoise passed the time together happily and in friendship for some time, but after a while the water of that pool dried up. The ducks wanted to go to such another place where there would be water, for without water they cannot live.

307. Since the tortoise was their friend they said to it, ‘We are going to another place where there will be water. Will you come with us?’ The tortoise said, ‘Yes, I cannot live without water either, I shall come with you.’ The ducks said to it, ‘Very well, but you must promise us that when we go over a village, and the people of that village see us, you must not say anything and so fall off. Otherwise, if you do say anything, you will fall off and die and it will be no fault of ours.’

308. The tortoise said, ‘Well, whatever you say I shall obey you.’ The ducks brought a stick, each of them seized one end of it in its beak and they said to the tortoise, ‘You seize the middle of it with your mouth and we shall fly and take you up and away to the water.’ The tortoise seized the stick firmly with its mouth and the ducks flew off.

309. They went across a village. When the people of the village saw this they began to shout. The tortoise could not restrain itself but began to talk and its mouth came away from the stick and it fell off and died. In this way lack of self-restraint and inability to
bən neq'a xw rə nagirtin wa zimän rə nagirtin zor jär dabêt ba dużmini aw kasa ka xoy rə nəgirət wa dabêt ba sabəb namən aw kasa wa yan zararekî zorî tüş dəkat.

**Bayənî badbaxti**

310. La mindalıawa hîc išim naddakird čünkə la pêšawa hamänbû wa ihstitialmän ba iš kirdin nabû. agar išismên bibûwa bâbîm ŋenbarsi dagirt wa iši pê dəkat. balên waxtêkî ka dastkurtî ba sardâ hât majbûr buyin ka ba dastî xomän iš bikayn wa bâbîm lagal âyay aw defdaxoxîla baynyândê paydâ bû wa la bar away ka âyayaka zordar bû wa zulmi dəkat bəbîsim majbûr bû ka defyakay xomên ba je bihelê wa biçet bô jêekî kay wa ka natwânê dastdirêzîy bô biket.

311. Wa kásibîmân dəkatî ba dastî xomên bô away ihstitialî xomên pêk bihênin wa la pâş away ka ‘umrmân gaştə tamani hawt hâst salî nardên bô maktabê, tâkû gaştîna sinî şaş pêy xendim. la pâşen jezdîrîm nabû ka ba masrafi xom la šar bixenîm. aminîş waxtêk ka am dawrayâyên kirdawa majbûr bûm ka bêm, xom daxit bikam bô away fandî-ba-xasên nabîm wa istîfâday le bikam wa ihstitialî xomî pê daf’ bikam.

**Ganim**

312. Fellaḥ la waxti awwalî jezdînê dast dəkatî ba jut kirdin wa zawî kîlên wa têw čandin. waxtêkî direz pê dacê hatakû la tôwakay dabêtawû, la čandînî. la pâş away ka la čandînî tôwakay dabêtawû dast dəkatî ba ward birîn bô sâlekkî ka. aw daylay ka čándûwyatî, ka la ‘arzî hata darê, mişkî têdên haya ba kêmî. fallâhakaş talayân bô dirust dəkatî wa dayûnpastêtawû, kuna mişkakân. la pâş rôzekî ka aw—kunekî kay ka paydê bibê—talay le dâ danê wa dayûnkûzê. hatakû ganimaka gawra dabêt har dayûnkûzê.

313. La pâş away ka gawra bû ganimaka dast dəkatî ba guf kirdin wa dänakay rəq dabêt wa la pâşen dast dəkatî ba dirûwa kirdînî wa ka la dirûwa kirdînî bûawa [bôwa] gêray dəkatî wa daykâtî ba kà w dàn. la pâş away ka gêra kirdînî tawaw bû ba ñanay
hold his tongue is often the enemy of that person who cannot re-
strain himself and is either the cause of his destruction or causes
him great harm.

A ‘hard-up’ tale

310. From childhood I used not to do any work because originally
we were well off and had no need to work. If we had work (to be
done) my father would engage labourers and get them to do the
work. But when we became poor we were obliged to work with our
own hands, and my father fell out with the Agha of that village and,
as the Agha was powerful and oppressed us, my father was obliged
to leave our village and to go to such another place where he could
not oppress him.

311. Then we worked with our own hands to provide for our
wants and after our age reached seven or eight years he sent us to
school, where I studied until we reached the sixth class (of the Ele-
mental school). Afterwards I was not able to study (at the Inter-
mediate school) in the town at my own expense. Then, when they
opened this course (to train Elementary school-teachers for the
villages), I was obliged to come and enter myself for it so that my
efforts should not have been wasted and to take advantage of it and
thereby to provide for my needs.

Wheat

312. The farmer starts to team up and plough the land and to
sow the seed in the beginning of winter. It takes a long time until
he has finished sowing the seed. After he has finished sowing the
seed he sets about ploughing land for the next year. When the crop
that he has planted comes out of the earth there are a few mice in
it. The farmer makes traps for them and stamps the mouse-holes
down. After another day, when more of their holes appear, he puts
down traps by them and kills them. Until the wheat gets big he is
killing them all the time.

313. After it has become big the wheat begins to produce ears
and the grains become hard and finally he begins to reap it, and
when he has finished reaping it he threshes it and turns it into
straw and grain. After the threshing of it is completed he winnows
it in order to separate the straw and the grain from one another.
dakāt hatā kā w dānakay lēk judā dakātawa. amjār dast dakāt ba kêšānaway bō mâlawa ba kā w dānawa.

Arsalan la mamlakatî Farangiân

314. Rôžêk la rôžan patrûsyây farangi la sar taxtî xöy qarârî girtibû, çând wazîr ü pâlawânî kursînînî la dawray dâ nîstibû, pêy gutîn, ‘ay wazîrî da min, dabê kê habî la dînyâdâ muqâbilay min bikâ, biwêrêta min ba šař?’ gawrayakî zîr yaṟî, zîr la xöyî daǳî, zîr ba-piş-t-û-qawat bû, zîr dawlamand bû.

315. Şärêkî habû, šärê qullay sêhamyân pê dagut, har êwîr dawray şärî hâsär bû, bas sê darkay habû, law sê darkânaš nobaçî w qalawurî xöy lê dâ nábû. qamarî wazîr ü šamsî wazîr nàribî dastařast ü dastaçöpî bû. tamâşây najümêyân kird, gutyân, ‘ay pâşây min, kas nîa la dînyâ muqâbilay tô bikâ, daraqatî tô bê, šařay lagaň tô bikâ bas malîkshây römê nabê.’

316. ‘Malîkshây römê žinêkî haya, nêwî malikay faxrûtânja. malikay faxrûtânjî hâmîlaya ba kuřêkî, aw kuşay bibê nêwî danên arsalân. arsalân pâlawânêkî wâ šaʃîlî bû wà çapûk bû çalûk la dînyâdâ nábê, qatiš nabûwa. agar aw jêt pê šîloq bikû w šaşay lagaň tô bikâ mamlakatî lêt têk bidâ w lêt wêrân bikû.’

317. Dangi qaymâş xênî farangiya dâ wakû birâzây, kuñî birîy bû, pêy gutî, ‘ay qaymâş xân, hal sta [hasta], biro bô sar mamlakatî malîkshây, dawray lê bigira, la sar taxtî xöy biykûşâ, mamlakatî ba yaxsîr bigira wa žin ü mâł ü mindalakay bô min bêna ba dil, min lêra ba bahşreyân dâ dadam.’ hał sta [hasta], rôî, qaymâş xênî farangiya bô sar malîkshây römê, dastyân bê arbi kird, ągây la xöy nabî, malîkshây römê, la sar taxtî xöy saryân biro, žin ü mâł ü mindalakâyên ba dil ü ba yaxsîrî girt.

Then he sets about carrying it home, (separately,) as straw and grain.

_Arselan in the country of the Franks_

314. One day Petrusya the Frank had set himself on his throne, a number of viziers and noble champions were seated about him, and he said to them, 'My viziers, who can there be in the world who can oppose me, who dares to fight me?' He was a very illustrious prince, very proud of himself, very powerful, and very rich.

315. He had a city which they used to call the City of the Third Summit. All four sides of the city were walled round and it only had three gates, and at those three gates he had set his guards and sentinels. The Vizier Qamer and the Vizier Shems were the deputies of his right hand and his left hand. They looked at his horoscope and said, 'Your Majesty, there is nobody in the world who can oppose you or stand up to you or fight with you except Melikshah of Rom.'

316. 'Melikshah of Rom has a wife whose name is Queen Fakhrutaj.' Queen Fakhrutaj is pregnant with a son and when she has that son they will call him Arselan. Arselan will be such a brave and nimble champion as is not to be found in the world, nor ever was. He may disturb your throne and fight with you and spoil your country and lay it waste about you.'

317. He called Qaimas Khan the Frank, who was his nephew, the son of his brother, and said to him, 'Qaimas Khan, rise and go against the country of Melikshah, surround it and kill him on his own throne, take his country captive and bring his wife and family and children to me as prisoners and here I shall throw them into the sea.' Qaimas Khan the Frank rose and set off against Melikshah of Rom and they began to make war. Melikshah of Rom was taken unawares and they cut off his head on his own throne and took his wife and family and children prisoner.

318. He had a Chief Vizier who saw that the wife of Melikshah was weeping. He said, 'O Queen Fakhrutaj, why are you weeping?' She said, 'I am weeping for my throne and my fortune and for my home and my riches and for myself and my wealth.' He said, 'Rise and do not weep, this trick is for you and for nobody else. Get up, go and change your clothes and put on servants' clothes. Wherever you get the chance, the opportunity, make your escape.'
319. Ḥal stā ba dastūrī wē, ba qisay wē, ba qisay wazīrī kārdār Ḥal stā, ćū, bargī kārakarānī la bar xō kird. ćil kārakarī habū, la nēwyândā dā nīst. wāxtēk pyāwī da pāśāy patrûsyāy farangī čūn, girtiyān, hāwīştyānīna sar gamī w pāpōrī, biyānban bō mamlakati patrûsyāy wa farangīān, muddatēk ba pāpōrē, ba baḥrēdā ṭōiştīn, la mawq‘ēkī láyān dā bō īsrāḥat ū nān ū qāwa w qilyānī xōyān bīxōn. žīnakaq pēy gut, ba gamūwān, gutī, ‘řuxsatim bida, biřēk ba dim āwēdā darōmā xwārē.’

320. Žīnaka la pāpōrē hāta xwārē, jangalānēkī lē bū, xōy la jangalānakaydā māt dā. wāxtēk pāpōryān pē dā dā aw žīnayān la fikr ċūawa w xōy šārdawā, la fikryān ċūawa [ćōwa] w pāpōr ōī bō mamlakatī farangīān, tamsīl ba mamlakatī farangīān būwā pāpōr. agar lēy hāta darē, aw ḫālāmāy lē hāta darē, pēy gut, patrûsyāy, ‘kwā awhay minī lē dagařēm?’ gutī, ‘qurbān, awī habē hēnāwmaṇa, danā nāzānīn, ba ciy dimān šīk nāe [nāya].’


322. Aw bā lawē bē, awjār bēyāna sar ū kārī xwājā naḩmānī mīsrē. *tājirēkī [ta’jilēkī] zōr dawlamand bū, hamū sălēk darōī bō xirilfrōştīn ū tūjārat, ba sālawaxt dāhātawā, ba dwāzda māng dāhātawā. ōōezēk tamāšāy najūmēy kird, kutī, najūmēk pēy gut, ‘ay xwājā na’mān, atū birō bō safārē, safarit ba xēra, astērat la burjī xōsdāya, işt muwafaq dabē, qāzāńjēkī zōrit pē dagā.’

323. Dangī qatar ū naḩārī dā, čand yulāmī dang dā, qatar ū naḩārī rāzāndawā w āwiş [rāzāndawawīş] ōī bō sar pāpōrē. āwiş ba baḥrēdā hātin bō mamlakatī farangīān, gaya waw mawqīḥay
319. She got up, following his advice, as the Chief Vizier had said, and went and put on servants' clothes. She had forty maids and she sat among them. When the men of King Petrusya the Frank went and seized them, and threw them into boats and steamships to take them to the country of Petrusya and the Franks, they went across the sea for a while by steamer and then they landed somewhere for a rest and food and coffee and to smoke their pipes. Melikshah's wife said to the boatman, 'Give me leave to go down to the water's edge for a moment.'

320. The woman came down from the steamship and there was a jungle there and she lay quiet in the jungle. When they pushed the steamer off they forgot the woman and she hid herself. They forgot her and the steamer went to the country of the Franks and reached it. When that crowd of people came out of it Petrusya said to Qaimas, 'Where is the one I was looking for?' He said, 'By your leave, we have brought all there were, otherwise we know nothing about any others.'

321. He called Qamer the Vizier and said, 'Look at the horoscope for me, to see whether she is with them or not.' He said, 'By your leave, the woman you are looking for is not with them.' He said, 'Well, what did you go to the country of Melikshah for? Why (do you think) we sent you? Why have you come back empty-handed like this?' He said, 'By your leave, we have conquered the country of Melikshah, we have set up a number of churches there, we have set up idols and images, and we have brought all the family and children there were.' He said, 'No, she has not come.' However much they studied the horoscope that woman could not be seen. For this reason they could not see her, that she had gone into the hollow of a tree and settled down there.

322. Let her be there, and let us come to the affairs of Khwaja Naaman of Egypt. He was a very rich merchant and every year he would go away to buy and sell and trade and would come back in a year's time, in a twelvemonth. One day he studied the horoscope and it, the horoscope, told him, 'O Khwaja Naaman, if you go on a journey it will be successful. Your planet is in a good part of the zodiac, your work will be successful and you will make a big profit.'

323. He called for a caravan and provender (?), he summoned some servants and got the caravan ready and went on board a steamship. They came across the sea towards the country of the Franks and reached that place where the army and the troops of
agar laşkir ü ḥasākiri patrūşyäy léy lâ dâbû bô qâwa w qîlyân [qâwqîlîyân] xwärînê, aviš lawê läy dâ. muttâkêk lawê mânawa, xwâjâ naḫmân ba pyäsa ba dim baḥrêdä darrîa xwärê bô läy jangalân ü bîşalân ü qâmîsalên ü gwêy ū girt, dangî gîryânêk dâhât zôr ba yaribê, ba malûlî.

324. Pêy gut, ‘atû čiy dagîryêy law jangalânaydâ, žînî, pyâwî, dêwî yân dirinîjî, ajînday?’ gutî, ‘min na dëwim, na dirinîjîm ü na ajîndam. min bûya dagîryêm, žînê malikşây ūmêy wa le qawmêwâ, patrûşyäy farangi taxt ü baxtî lê têk dâwa. minîs halâtuwim la bar dastî wî, xêm lêrêdâ haşîr dâwa.’ tamâşây najûmê xûy kird, xwâjâ naḫmânî, kutî, ‘lêra baw lêwâ biroj ûşit la zarardâyä, wa garé.’ la rêy xûy râ garayawa, aw žînay hênây dara, lâgêf qatar ü naḫrî xûy Ħûawa, swârî pâpîrê bû, ûfêwâ bô mamlakâtî mîsrê.

325. Čû bô mamlakâtî mîsrê, lawê xabar ba šârî mîsrê gai, pêyân gut, ‘ay xwâjâ naḫmân, atô čand roţa, čand sâla dařoîtî, ba sâlawaxt dâhatîwâ, aw davâ haşajib atû bû juχmayakî hatîwâ?’ ḥazîzî mîsrê la dûy nêr, ‘ay xwâjâ naḫmân, atû bô wâ zû hâtîwâ?’ gutî, ‘qurbân, amin yabarim bô tû hênâwatawâ bûya zû garaşimawa. jwâbim zânîwa agar patrûşyäy farangi ra sar malikşây ūmêy dâwa, la sar taxtî xûy sarî birîwâ, mâl ü ḥâyla ba tâlânî gîrûwa. aminîs bûya hâtuwimawa agar atûş muqayyatî xût bikay, nawkû ra sar tôt bidä, atôş bikûţê, mamlakâtî la tôt wêrân bikâ.’


327. Rûżêk žînê malikşây ūmê wakû malikay faxrûtânja awa la kin xwâjâ naḫmânî, hîdayakî bô tartîb dâwa, dû kârakari bô ū gîrûwinata aw mindâlay la piştê dabêtawa. xwây mindâlakay pêy
Petrusya had landed for coffee and to smoke a pipe and there he too landed. They stayed there for a while and Khwaja Naaman went for a stroll down by the water's edge, by the jungle and the thicket and the cane-brake there, and he heard the sound of a most bitter and desperate weeping.

324. He said, 'What are you, weeping in that jungle? Are you woman or man, devil or demon or jinnee?' She said, 'I am neither devil nor demon nor jinnee. I am weeping because (I am) the wife of Melikshah of Rom, who has suffered misfortune, whose throne and fortune Petrusya the Frank has spoilt. I have escaped from his hands and concealed myself here.' Khwaja Naaman studied his horoscope and it said, 'If you go on from here your affairs will suffer. Turn back.' He went back on his own path, he brought that woman out and went back with his caravan, went on board the steamer, and went back to the country of Egypt.

325. He went to the country of Egypt, there the news reached the city of Egypt and they said to him, 'O Khwaja Naaman, how many days, how many years is it that you have gone away and come back in a year's time, but this time, strangely, you have come back in a week?' The Ruler of Egypt sent after him, (saying,) 'O Khwaja Naaman, why have you come back so soon?' He said, 'By your leave, I have brought back news for you and therefore I have returned early. I have learnt the news that Petrusya the Frank has attacked Melikshah of Rom, cut off his head on his own throne, and carried off his wife and family. I have come back, for my part, so that you should take heed for yourself, lest he attack you too and kill you and ruin your country.'

326. Then he said, 'O God, you are welcome. By God, it was well (done), you have brought good information.' Then he said, 'What should I do, O viziers.' They said, 'What you must do is to throw trenches and parapets round all four sides of the city of Egypt.' He organized some soldiers in them with weapons and instruments of war so that if the fellow should come he would not take him unawares and ruin his country. He did as they said, threw trenches and parapets round all four sides of the city of Egypt and organized some soldiers in them with equipment for war and set guards and sentinels in them.

327. One day the wife of Melikshah of Rom, Queen Fakhirutaj, was with Khwaja Naaman and he had prepared a room for her and appointed two maids for her, to that child which she would bear.

329. Amîr arsalân la qutûbîyê nê bô xwendinê, ba hawt sêlan ‘îlmî muxtasarî xwend. rôjêk hâta darse, tamâşay kird, dinyay zor pê xoô bû. çûawa mâle, kutû, ‘baba, min ciy di naxwênim, awandî la qawam habû xwenduwwma.’ jû kutû, ‘rîla, maxwêna, cit pê xoşa ahwê bika. harô sar dûkânê, biki rê w bifirôşa.’

330. Rôjêk çûa [çô] sar dûkânê, dû nîst, tamâshay kird, hatê ëwärê har daykîrî w lêy dakirdawa w dayfîrôst û daynûsi, zor bê-sahat bû. ëwärê tamâşay kird, jalaêkî swârân bawêdâ hât, ba bar dimî wîdâ, tûla w tânjîyân zor laqal bûn. dîli hata jölana bô awân swârân, dîli fîrî awîş wakû wân agar tartibî *bô bidîrê. hał stê, ba gurji hâtawa bô mâle, bô lày bâbî, bô lày daki.


332. Gutî, ‘amin damawê—cil swârîm dawê, hamûy bu shîr û rimb û aslaçay zangi w wulaxî çak, rôjê biçima ūaw û ūawêskarê, ëwärên demawa hûda w diwaxanî da xöm.’ dalê, ‘bûsa, rûla, ba sar çaw, harcî atô bilêy ‘amrî tê la sar sarîa.’ hał stê sibhaynê bâbî,
God gave her the child, and he gathered all the assembly of viziers and his friends and fellow merchants at a feast, for joy that God had given him a son.

328. They carried him into the assembly to name him. One said, 'Let him be Khwaja Mahmud,' and one said, 'Let him be Khwaja Ahmed,' but he said, 'No, I shall name my son Amir Arselan.' Then they said, 'You are a merchant, a Khwaja, and he must be the same. Arselan is for princes.' He said, 'There are a thousand princes whom cowherds' names would suit, a thousand cowherds whom princes' names would suit. There will be no harm done this way.' Then they said, 'Have it your own way, it is for you to name him as you will.' He named him Amir Arselan.

329. He set Amir Arselan to study as a student and in seven years he learnt the epitome of all knowledge. One day he came out and looked about and the world pleased him greatly. He went back home and said, 'Father, I shall not study any more. I have studied as much as I could.' Then he said, 'Don't study then, child, but do what you please. Go to the shop and buy and sell.'

330. One day he went to the shop and sat down and saw that until evening he was buying and cutting off (cloth) and selling and writing and that it was very unhealthy. In the evening he saw a group of horsemen come by there before him and many puppies and greyhounds with them. His heart was moved wildly by those horsemen. His heart was aflutter, that preparations might be made for him as for them. He got up and quickly came back home to his father and mother.

331. She said, 'O Arselan, why are you so depressed and sad today?' He said, 'Mother, if you had not been my mother I would have punched you in the face now and knocked your head off your body. That buying and selling by the yard and the half-yard at the shop is not for me.' Then she said, 'My child, why are you so angry? Come, ask what you want of me. God has given much wealth, so ask whatever you want of me, that we may get it for you and give you what you want.'

332. He said, 'I want—I want forty horsemen, all with swords and lances and weapons of war and good horses, so that by day I can go hunting and in the evening come back to my rooms and my audience-chamber.' She said, 'Very well, my child, on my eyes be it. Whatever you say, your wish is my command.' His father, who was Khwaja Naaman, got up on the morrow and went and
waktû xwâjā na‘mân bê, çû, bûy la bâzûrê gara. Êndû yûlûmî ba kayîfî bûy girt, Êndû wûlûxî çêkî bô kirîn, Êndû sêrî çêkî bô kiri, Êndû rûmî bê dilî xûy bô kirî. Rûjê bê dirêzîa Rûjê hatê êwûrê dêma w sartrînjên û ta‘limî swûrî w pêlawûnî dêkîr.


334. Jî dangî qaymê xînî dê, gutî, ‘qaymê sên, hal sta, biro, awîs ba maradî malikûyê barê. Bilê, “min damawê arsalan ba xô w ba dakhî bê bêbî bôm bêna bê ûrê ba sarî rûtî w ba pali bastû, danê agar bôm naêni maradî malikûyî nîsînî wiş dadam, la sar taxtî xûy sarî dabûrîm.”’

335. Awîs Êndû hadadêki ûskar û hasûkîr ragaût xist, Rûzêk âgâyên le nabû la misrê, har cêwûr dawray sêrî misrê la xewât û cêdir hangûwtrabû. Sibhâyêng har hal stên wakû bêfrê le bibûrê har cêwûr dawray sêrî aw hamû cêdiray le hal dirabû. Zîr pê naçû cêliy da patrûsûyêyî, wakû pyawî patrûsûyêyî bin, gaştina diwaxûnê ‘azîzi misrê, bûragay ‘azîzi misrê, kayaçêkîyên ba dastawa bû, nâmay tê nûsrabû le ‘halî nadabûn, zimûnî farangînî nadazanî.

336. Bûngî arsalûnyên kird. Arsalan agar hêt kulûqêkî pûlûqûyên bê dá nê, la nêwqadi majrûsê dê nîstîbû, ba har cêwûr dawrayda dagarô w qisay diakîr. Nâmakayên dûya dastî. Agar xwendîawa awûrêkî la xwajê nahémmînî bêbî dê, awjêr dazânê agar kuû xwajê nahémmî nîa, gutî, ‘ay xwajê nahémmî, amîn agar kuû tî nîm bê cèt kirduwîma kuû xô?’

337. Gutî, ‘ay kuû xômî, tê awrô kuû min bûy, law rûz ba dawawa kayîxêt. Amin ba firyât kawtim, amîn dakyê kêm nîjat dê la jangalûnîdê la cêngî patrûsûyê farangê. Êstêş tê awrô kuû min bûy, law rûz ba dawawa arazûy xoṭa.’ gutî, ‘bûşa, ay bêbî min, Êstêş amîn.
searched the market on his behalf. He engaged as many servants as he wanted, he bought him good horses, good swords and good lances that would please him. All the day long until evening he would play draughts and chess and learn riding and wrestling.

333. Let him be there, while we come back to Petrusya. One day he called the Vizier Qamer and the Vizier Shems and said, 'Study the horoscope for me, see whether that wretch has grown up yet or not.' They said, 'Yes—may your new clothes be fortunate for you—he has grown up. His age is about thirteen or fourteen and there is no other champion so brave and renowned. Now he is in Egypt with Khwaja Naaman, learning to ride and to wrestle. He has a number of servants and all the day long he is learning.'

334. Then he called Qaimas Khan and said, 'Qaimas Khan, rise and go and deal with him as you did with Melikshah. Say, "I want Arselan himself and his mother and father brought to me here, bare-headed and with arms bound, otherwise, if he does not bring them for me, I shall show him how I dealt with Melikshah and cut his head off on his own throne."'

335. He took a number of soldiers with him and one day, without them knowing about it in Egypt, all four sides of the city of Egypt were surrounded with tents and pavilions. On the morrow, when they rose, all those tents had been pitched on all four sides of the city, as if it had snowed. Not long passed before the emissaries of Petrusya, who were his men, reached the audience-chamber, the court of the Ruler of Egypt. They had a paper in their hand with a letter written on it, which they could not understand, as they did not know the language of the Franks.

336. They called Arselan. When Arselan came they set down a throne of steel for him. He sat down in the middle of the audience-chamber and, looking round on all four sides of him, spoke (with everybody). They put the letter into his hand. When he had read it he glanced at his father, Khwaja Naaman, for then he knew that he was not the son of Khwaja Naaman. He said, 'O Khwaja Naaman, since I am not your son why did you make me (out to be) your son?'

337. He said, 'My son, until today you were my son. From today onwards it is up to you. I came to your rescue, I saved your mother from the clutches of Petrusya the Frank in the jungle. Now until today you were my son. From today onwards it is up to you.' He said, 'Very well, my father, now I still accept you as my father. But
har ba bâbî xôt qabûl daka. faqat agar zût pê bigutûbûmîyay amin dacûm, hatä ûstê tôlê bâbî xûm dastênd, mamlakatê xûm war dagirtawa, aw ûdram qabûl nadakîrd.'

338. Êwûbî pyàwî da patrûsîyay dê, gutî, ‘ay pyàwî patrûsîyay, awa pêy bilên da patrûsîyay, amin ba xûb w ba bêbîm boy dêm ba dîl, ba sarî rûtî, ba pêy pêxwâsî, ba dastî bastû, faqat zîn ûhayba ba sar walâtûndê birwê, ûrmaya, nâmahrama, ûhayba.’ pêyûn gut ba arsalânî, gutyûn, ‘ba xwê, agar dên cûka, nûn [nûyên] maradî malikshaw nîsân dadayn.’ arsalân hêndî ûlî haf stê şîrêkî la mîli yêkûn dê, awî lawê kûst.


341. Dalê, ‘farmû, pêşim kawa, min naşûrazûm, tê biçim biyûnsênîm.’ wa pêşî kawt, dastî dûya sêrî rût û rûî. awwal kîlîsûy gaiştînê, agar gaiştînê tamûsåyûn kird, wa sar kawtîn, bit û salamû lê *tartîb dû dirûbûn. sôtûyakî sari la bin bitê nûbû, sazûday bê xwûy xûy dabûrî. arsalânî nûka şîrêkî gayûndê, gutî, ‘çî dakay [tàkay] lêra, ay pişa sag?’

342. Gutî, ‘îmî nagaîyay, amin wà lagal xwûy xô têkål bibûm, awê bigutûbûyay bêm darfû, dû’âm qabûl dabû.’ gutî, ‘haf stê, tô çît dîwa? haf stê, birwêna çît ba sar hûtuwa.’ agar tamûsåy kird awî awî dîbû, aw sêra wà namûbû, xirûsêbû sêr, qabîlê gorbûbû,

152
if you had only told me earlier I would have gone and by now I
would have avenged my (real) father and taken back my country,
I would not have endured this tyranny.’

338. He answered Petrusya’s men, saying, ‘O men of Petrusya,
tell Petrusya that I and my father would come to him as prisoners,
bare-headed and bare-footed with hands tied, but it is shameful
for a woman to go from country to country, (as) she is a woman, it
is shameful.’ They said to Arselan, ‘By God, if you come it is well,
if you don’t come we’ll show you how we dealt with Melikshah.’
Arselan became so angry that he cut off the head of one of them
with a sword and killed him on the spot.

339. When he killed him the Ruler of Egypt was sorely dis-
tered and said, ‘O Khwaja Naaman, what shall I do now that
Arselan has caused this trouble for me?’ He said, ‘Well, Sire, what
have you got Arselan for? What are his arms and his physique and
his lance for? Let raising an army be your concern, let providing
for them be my concern, and let the fighting be Arselan’s concern.
With the help of Almighty God, whatever we may say will succeed.’

340. They rose, mounted their horses and fell to fighting with
the party of the Franks. Within twenty-four hours he had defeated
those two armies, sat on his father’s throne again and placed the
crown of authority on his own head. The Chief Vizier said to him,
‘O Arselan, there is still (work) left for you.’ He said, ‘What is there
left for me?’ He said, ‘Go about the city (and you will see that) it
is full of their churches,' and they are all full of the idols which
they have set up. You (must) break those idols.’

341. He said, ‘Be so good as to lead the way, as I am un-
 acquainted with it, so that I may go and break them.’ The Vizier
went ahead of him and he took a naked sword and departed. At the
first church they came to, when they went up into it, they saw that
idols had been set up in it. An old man had prostrated himself
before an idol and was worshipping his God. Arselan prodded him
with the tip of the sword and said, ‘What are you doing here, old
cur?’

342. He said, ‘You did not leave me alone. I was busy commun-
ning with my God (in such a way that) what I would have said (if
you had let me) would have been granted me, my prayer would
have been accepted.’ Arselan said, ‘Get up! What have you seen
(as yet)? Get up and see what has befallen you.’ When he looked,
that which he had known, that city remained no more. The city
aw dawray aw têdâ bû, aw dawra namâbû, taxt û baxtyân wêrân kirûbû.


344. Jê kutî, ‘agar wakû amin diwima, wâ la kin min jwânê lêra, la kin xoșî wê jwânê?’ gutî, ‘balê, satîsad awanda jwânê.’ jê gutî, ‘êstê agar amin ‘aksî xoêt bô bikëşim û la mistêt binêm, biybay, pê nîshânî wê biday wakû amin bô wê sütûwim, awîs wê bô min dasûtênî?’ gutî, ‘agar tù ba ûm bikayawa ba salâmâtê w naêlî [nayaltî] namkûzîn amin ba sar cûw zor cêkî di dastûtênîm.’

345. Jê hal stê, nâmâyakî bô nûsî wî la dwîy ahway şikli xoû bô girt bô xo, ba sîrî rût, ba hayhatêkî zêrî qoz û ba-sâm û pêlawânêkî cêk, dêya dastê. sê ‘aksî bô kêsân, harsêkî dana dastê. ba rêy kird, tê sar bahrê lagal rî, dangî gamîlawânî dê, pêpêrî bô pê dê dê, gutî, ‘bîrî, ahway wa pêrêna, hatê daybaya mamlakatî farangiân, sarî pê ba mamlakatî farangiânawa danêy, maga rêwa.’ dâlê, ‘zêr cêkà.’


347. Gutî, ‘ay bûbbî min, amin çan waxta hêrî rûw û rûwskärê—

taqribê (h)aştir nô da rôz dabê amin la zûrêdê, êstêc amin hawasim cûwata [çûta] rûw û rûwskær û sayahê. agar sîtêkê wê bikay min xamî xoîy pê biråwênim çi bê-kayf nîm.’ jê gutî, ‘çît lâzîma?’ kutî, ‘awham lâzîma têrôwanênim bô dang da, daçîma sar bahrê, tôrân dê dêlima bahrê w màsîân dagîrim. yam ba awê cêtir da rêwê la hamû sîtek.’ dâlê, ‘zêr cêk.’

348. Agar cûawa bô dêkêy qisa kird, bô dêkê arsalânî, xwajê
had been in a commotion and the people had changed. The period he was (living) in no longer remained, for their rule had been overthrown.

343. Arselan saw that a curtain had been hung there and he asked the fellow a lot about all those idols. He pulled back the curtain for him and he saw that a very beautiful picture had been fixed to the wall. He said to him, 'Whose picture is that?' He said, 'That is the picture of Ferrughliqa,¹ the daughter of Petrusya of the Franks.'

344. Then he said, 'Is she really as beautiful in herself as she seems to me, as I have seen her here?' He said, 'Yes, she is a hundred times as beautiful.' Then he said, 'If I now have my picture taken for you and put it in your hand, for you to take and to show her by means of it that I am burning for her, will you make her burn for me too?' He said, 'If you send me in safety, and do not let them kill me, I shall gladly and well make her heart burn (for you).'

345. Then he rose and wrote a letter for him and after that he had his picture taken, with a naked sword and in a very dandyish and awesome pose as a fine champion, and gave it to him. He had three pictures taken and gave him all three. He sent him off and accompanied him to the seashore. He called the boatman, pushed the steamer off for him and said, 'Go, take him across and do not return until you bring him to the country of the Franks and set foot there.' The boatman said, 'Very well.'

346. Arselan went back on his path, came and sat on his throne. He was very anxious and heart-sore and had so fallen in love with this girl Ferrughliqa, the daughter of Petrusya of the Franks, that he had no other thought left in the world. His father, Khwaja Naaman, said to him, 'Arselan, why are you so unhappy, why so despondent? Why are you more depressed than usual?'

347. He said, 'My father, for some time I have been accustomed to hunting—here I am, indoors for about eight or nine or ten days—now I have a strong desire to go hunting and travelling. If you arrange something whereby I may dispel my sadness I shall not be at all unhappy.' Then he said, 'What do you need?' He said, 'I need you to summon fishermen for me and I shall go on the sea and let down nets into the sea and catch fishes. Sadness is dispelled better by water than by anything.' He said, 'Very well.'

348. When Khwaja Naaman returned he told Arselan's mother.
naḥmānī. guti, 'ba xudāy, ay xwājā naḥmān, pēm wāya arsalān la *kīsī ma ćū.' hāl stā, tēy gai mazbūt agar qisakay kirdibū, ćū, dasta jilēkī mamlakatī farangīnī bō ba dirūn dā la kin xayātī. birdīa kin pāpōrawānī, gutī, 'mahlūm bē arsalān nāgarētawa, daḵwā. agar gaʃta aw bare, la baḥrē paʃnawa, aw dasta jilay bidaʃ [bidaya], bilē, “bō tōyān nārduwa,” wa gaʃe.’ dālē, ‘zōr ćak’.

349. Ćū, swār būn la pāpōrē, pāpōryān birda nēwānē, nēwandi baḥrē, la qarayān dastyān ba sūrānawē kird bō māšīan. arsalānī dangī gamiawānī dā, gutī, 'lē xuʃa. amin atōm bōya nahnā̱wa māšīan bigirin, amin la iʃi xom dagaʃem.’ pālī pē ba pāpōrəwə nā, biʃō, rōi bō barī walətī farangīn. rōi, gaʃna aw bare, gamiawānī pēy gut, 'ay arsalān, agar har dafōy dāk u bābī da tō aw dasta jilayān bō tō nārduwa, la baryān ka.’ guti, ‘zōr ćaka.’

350. Dasta jilakay la bar kirdin, pēy gut, 'ay gamiawān, dacīawa aw bare, amin hatā ḥawś sāli dī nāəmawa. ba ḥajalay ḥawś sāli dika agar hātimawa ćaka, nəhətimaʃwa sika ba nəmī xwāʃa nahnəmənəwa lē da, danə har ba nəmī minəwa lē da. ba bābīm wā bıle.’ guti, ‘zōr ćaka.’ aw rōiʃ, garayawə. cant muʃdatək rōi la ʃi u bəbən u bē āw u bē nān, wāy lē hāt dinyəy la bar ćawī tərīk bū.

351. Bā aw lawə bigarē. patrūsyaʃ farangī dūbāra dangī qamari wazir u šamsī wazirī dā, guti, ‘bizaʃin, dāxwə aw yərəsara la kwəya, ba ʃi pəya gaʃwa.’ guti, ‘balə, qurbən, bargi nwə lət mumbərak bə, awhay tōy lē datirсы awə nizik bū. najum dālē rui kirda mamlakatī farangīn, bas ba təqı tanəʃa.’ patrūsyaʃ farangī pēy gutin ba qamari wazir u šamsī wazir, ‘awa kərbaʃasti minin. rə w rebaʃəni lē bigirin, bizəni ba haʃ mawqiʃkī lēw həl kawt biyirin, najəti madan hətə dayəhənina bar dastı min, amin ləra la qaʃəray dadam.’

352. Awə qamari wazir u šamsī wazir ʃəskar u ʃəsəkiriʃən dang dā, pəʃi rəʃəyən pə girt, muʃdatək mənəwə la sar rəy amir arsaləni. xwəy wəy taydiʃ pə bū, law jəyaw awi la sar rəʃə būn, bawəda naʃu. arsalən ba ləyəki didə ću bō ʃərī farangīn. taməsəy ʃərī kird, la
She said, 'By God, Khwaja Naaman, I think we have lost Arselan.' She got up, for she understood perfectly what he had said, and had a suit of Frankish clothes sewn for him by a tailor. She took the suit to the steamship-man and said, 'Know that Arselan will not return but will go. When he reaches the other side, and you have crossed the sea, give him this suit of clothes and say, 'They have sent them for you,' then return.' He said, 'Very good.'

349. (Arselan) went and they boarded the steamer and took it into the middle of the sea and began to go about looking for fishes from the sides. Arselan called the boatman and said, 'Drive on. I haven't brought you to catch fishes. I'm going on my own affair.' He pushed the steamer on—go on!—and went to the coast of the country of the Franks. They went and reached the other side and the boatman said to him, 'O Arselan, if you are still going on, your mother and father have sent this suit of clothes for you, so put it on.' He said, 'Very well.'

350. He put the suit of clothes on and said to him, 'O boatman, you will return to the other side but I shall not come back for another seven years. If I come back in the course of seven years, it is well; if I do not return then strike coinage in the name of Khwaja Naaman, otherwise continue to strike it in my name. Tell my father this.' He said, 'Very well.' The boatman went and returned. (Arselan) went for some time in the desert and the wilderness, without food or water, until it came about that the world went black before his eyes.

351. Let him wander there. Petrusya the Frank again called the Vizier Qamer and the Vizier Shems and said, 'Find out where that wretch is and what stage he has reached.' They said, 'Yes, Sire—may your new clothes be fortunate for you—he whom you fear has approached. The horoscope says that he has turned towards the country of the Franks, and he is all by himself.' Petrusya the Frank said to the Vizier Qamer and the Vizier Shems, 'You are in charge of my affairs. Hold the roads against him, see to it that, wherever you come across him, you seize him and do not let him go until you bring him to me and here I shall gibbet him.'

352. So the Vizier Qamer and the Vizier Shems summoned troops and held the road before him and stayed for a time on the road of Amir Arselan. God had foreordained that he should not go to that place where they were on his road. Arselan went to the city of the Franks on another side. He looked at the city, went round
har āwār dawray šār gaṛā, sē darkay habūn, aw sē darkānaš nōbačiy lē ō wastābūn. darkay nāwqadyān dū kasī lē būn, xwājā kāwus ū xwājā tāwus, hardeqyān birā būn.

353. Bōya aw dū birāya lawē ō wastābūn, hardūkyān musulmān būn, pēyān xōš nabū arsalān bifawtē. xwājā kāwusī najūmī habū, dayzānī la či rōžekidā amīr arsalān wārid ba šārī farangīān dabē. ċū bō kin patrūsyāy farangī, pēy gut, ‘ay pāšā, ama faqīrīn. ba xōw ba birām darkayakmān bidač nōbatī lē bigirīn, baškū arsalān wa dastī ma bikawē, biykayna dyārīy xōmān, bō tōy bēnīn ba dil, attūs xalātmān bikay.’ gutī, ‘zōr cāk.’

354. Xwājā kāwus hātawa bō kin xwājā tāwusī, gutī, ‘ay birāy min, aw dargāyam war girt agar ama nōbat bīn lawē bō xātīrī ahway amīr arsalān nafawtē, wa dast ma kawē, nayhelīn patrūsyāy farangī biykūţē. ḥayfa bō pyāwēkī wakū amīr arsalānī jē-gawray xānadān bifawtē.’ awā amīr arsalān gača aw darkay xwājā kāwus ū xwājā tāwusī lēn, la zārī darkēdā girtīyān.


356. Pēy gut, ‘nāgarēmawa, ay xwājā kāwus, hatā sē rōžī dī amin la xizmat wadā dabim.’ gutī, ‘awa kāsibīw čiya, ay xwājā kāwus ū xwājā tāwus?’ gutī, ‘ama qāwaxānamān haya.’ arsalān gutī, ‘agar awa qāwaxānaw habē amin dabima kuriš wa, nēwī xōm dagōrīm, nēwī xōm dānēm alīyās xānī farangī, kuriš xwājā kāwusī, wa hāc kase lēy pirsīm alēm kuriš xwājā kāwusīm, alīyās xānī farangīm pē dalēn, čan waxta xwēnduwnma la mamlakathī xarīj, šām ū ‘alab,
all four sides of the city, and saw that it had three gates and that
guards were stationed at those three gates. At the centre gate there
were two persons, Khwaja Kawus and Khwaja Tawus, both
brothers.

353. These two brothers were stationed there for this reason,
that they were both Muslims and they did not like that Arselan
should perish. Khwaja Kawus had a horoscope and he knew on
what day Amir Arselan would enter the city of the Franks. He went
to Petrusya the Frank and said to him, 'Sire, we are poor men. Allot
one gate to me and my brother that we may guard it, and maybe
Arselan will fall into our hands and we shall be able to present him
to you, bring him to you as a prisoner, and you reward us.' He said,
'Very well.'

354. Khwaja Kawus came back to Khwaja Tawus and said, 'My
brother, I have got that gate for us to guard, so that Amir Arselan
should not perish but should fall into our hands, and that we should
not let Petrusya kill him. It would be a pity for a man like the noble,
high-born Amir Arselan to perish.' So Amir Arselan arrived at that
gate where Khwaja Kawus and Khwaja Tawus were and they seized
him in the mouth of the gateway.

355. Khwaja Kawus said to him, 'O Arselan, did you not think
it shame, you whom they call the son of Melikshah of Rom, to
abandon your throne for Ferrughliqa, the daughter of Petrusya the
Frank?' He said to him, 'O Khwaja Kawus, I have not come for
Ferrughliqa.' He said, 'Well, what have you come for then?'
Arselan said, 'I have come for this reason, that we and the Franks
are enemies with one another, and to acquaint myself with their
country.' He said to him, 'Then since you have come, being un-
acquainted with it, if Petrusya the Frank now finds out he will
execute you.' Khwaja Kawus said to Amir Arselan, 'Go back the
way you came.'

356. He said to him, 'I shall not go back, O Khwaja Kawus. I
shall wait upon you for another three days.' He said, 'What is your
livelihood, Khwaja Kawus and Khwaja Tawus?' They said, 'We
have a coffee-shop.' Arselan said, 'If you have a coffee-shop I shall
be your son. I shall change my name and call myself Elias Khan the
Frank, the son of Khwaja Kawus, and whosoever asks me I shall
say that I am the son of Khwaja Kawus, I am called Elias Khan
the Frank, that I have studied in foreign countries for some time,
Damascus and Aleppo, and that today I have come back to wait on
awrê hêtuwilawa xizmatê bâbê xêm dêkam wa nêwî xoşim la kin kas nälêm, nêmbîninawa.'

357. Xwajê kâwusî pêy gut, 'wazîrêkî haya, patrûsyê, nêwî qamarî wazîra, zör 'aqla, ba-siyêçata, ba-sî'ra, ba-talasima, jâdûy zörîn. nêwî xêt la kin wi naletê.' jâ rôînawa bô mâlê. xwajê kâwusî sibhaynê bargî qâwaciîtyê [qâwaciêtî-] la bar kird, dastî ba qâwa tê kirdînê kird. însanêkî zör qoz bû, qarabaliîtî zörî wa sar garê la qâwaxanê, la bar jwânîê aw pyaway wak alyêsa xana.

358. Qamarî wazîr pêy zânî agar kuvêkî wâ qoz qâway dagêrê la qâwaxanê xwajê kâwusî. qamarî wazîr swîr bû, qâwaxanaka dür bû la dâiray patrûsyây, rôî bô qâwaxanê. alyêsa xânî farangi ba câwî hangêw, pîrsyari kiîr kird la xwajê kâwusî, gutî, 'aw swâra kêya awa hât bô qâwaxanê? pêy gut, 'agat la xo bê, ay arsalan, awa qamarî wazîra, ba sahût nabad.'

359. Nîzîk bû la qâwaxanê, arsalan istiqwallî kird, jilawî girt. gutî, 'amin wujûdi awham nîa, ay arsalan, atû jilawî min bigirî. atû kuvê malîkşay rômêy, la naway askandari zulqurnay xarjî la rôzê stânduwa.' pêy gut, 'ay qamarî wazîr, amin arsalan nîm.' gutî, 'adi atê kêyê?' pêy gut, 'amin alyêsa xânîm, kuvê xwajê kâwusîm.' gutî, 'bô cên waxta atê dyär nabûyê?' gutî, 'amin la xwendinê bûm la xarîj. awrê hêtuwilawa xizmatê bâbê xêm dêkam.'

360. Guti, 'dazînim arsalanî, balân nêwî xêt ba min nälêy.' arsalan bô xoîy gutî, 'nâzînim arsalan kêya.' xoîy le nanas kird, la qamarî wazîr. qamarî wazîr pêy gut, 'agar atû nêwî xoît ba min bîley amin faرعليقă la dasit danêm, ba fêt dakamawa bô walaîtî xoît, atû agar çuyawa madhê min bikay, bîley, 'kas pyawatîy lagaît min nakird qamarî wazîr nabê.'

361. Arsalanî gutî, 'amin ci kârim baw îsaya? faرعليقă ba min ci? amin kuvê xwajê kâwusim û aw kîcê patrûsyây farangia, kiça pâşîya, la qâmêcê êkdê nîn.' qamarî wazîr pêy gut, 'ay arsalan, kâyazi hàkimî 'alabê bômân hêtuwa, awâ amîrșang, kuvê hàkimî 'alabê ba ûwêyê bô xwazûbênîy faرعليقă. atû nêwî xoît ba min nälêy daşekit ba jargiawa danêm.'
my father, and I shall tell nobody my proper name and they will not discover me.'

357. Khwaja Kawus said to him, 'Petrusya has a vizier called the Vizier Qamer who is very wise and powerful and is a wizard with much magic. See you don't tell him your proper name.' Then they went home. On the morrow Khwaja Kawus dressed him in the clothes of a coffee-shop-keeper and he began to pour out coffee. He was a very dandyish person and a big crowd came to see him at the coffee-shop, on account of the good looks of this man who was Elias Khan.

358. The Vizier Qamer learnt that such a dandyish lad was serving coffee at Khwaja Kawus's coffee-shop. The Vizier Qamer mounted, the coffee-shop being far from Petrusya's office, and went to the coffee-shop. Elias Khan the Frank caught sight of him and asked Khwaja Kawus, 'Who is that horseman who has come to the coffee-shop?' He told him, 'Take care of yourself, Arselan, that is the Vizier Qamer. Don't let him catch you out.'

359. He approached the coffee-shop and Arselan went to meet him and seized his bridle. He said, 'O Arselan, I am not such a person that you should hold my bridle. You are the son of Melik-shah of Rom, descended from Alexander the Great, who laid the sun under tribute.' He said, 'O Vizier Qamer, I am not Arselan.' He said, 'Then who are you?' He said, 'I am Elias Khan, the son of Khwaja Kawus.' He said, 'Why haven't you been seen for so long?' He said, 'I was studying abroad. Today I have come back to wait on my father.'

360. He said, 'I know you are Arselan but you won't tell me your proper name.' Arselan said, 'I don't know who Arselan is.' He would not reveal himself to the Vizier Qamer. The Vizier Qamer said to him, 'If you will tell me your proper name I will hand over Ferrughliqa to you and send you back to your own country so that when you go back you may praise me and say, "Nobody rendered me service except the Vizier Qamer."'

361. Arselan said, 'What have I got to do with this business? What is Ferrughliqa to me? I am the son of Khwaja Kawus and she is the daughter of Petrusya the Frank, a princess. We are not of one another's rank.' The Vizier Qamer said to him, 'Arselan, a letter has come to us from the Governor of Aleppo saying that Amir Hoshang, his son, is on the way to ask for the hand of Ferrughliqa. If you don't tell me your proper name I'll make you sorry for it.'
362. Arsalânî pêy gut, ‘ay qamarî wazîr, minatit nabê, haqit ba sar minawa nîa. min faqîrim, çi yadrîm la tî nakîrduwa, bôc wâ la minit hal pêcîwâ?’ pêy gut, ‘ay arsalân, amin parôšê ahôma, atû čan *ızalat [zalâlati] û fazilat çêstûwa la sar farûylîqê, amin dazânîm ‘ašqî farûylîqêyay, bôya atû hâtûwî bô êra, balân bô tî nábê farûylîqê. la bar çawî tî sibhâyênê daydama amîrîšangî, kuřî hêkimî ‘alabî.’ arsalânî pêy gut, ‘kayfî xîta.’


365. Bâ aw lawê bê, dê niştin. arsalânîs agar bistî amîrîşang çû
362. Arselan said to him, ‘O Vizier Qamer, I don’t thank you. You have no right to treat me thus. I am a poor man, I haven’t done you any harm, so why have you picked on me in this way?’ He said, ‘Arselan, I am distressed that you have suffered so much ignominy over Ferrughliqa, for I know you are in love with Ferrughliqa and that is why you have come here, but Ferrughliqa will not be for you. Tomorrow I shall give her to Amir Hoshang, the son of the Governor of Aleppo, before your eyes.’ Arselan said to him, ‘As you please.’

363. The Vizier Qamer got up and went back to the court of Petrusya. Then the Vizier Shems came to the coffee-shop of Khwaja Kawus and sat down next to Arselan. He said to him, ‘You are Arselan. Petrusya has been following you for some time. If it should come about that your presence is revealed to the king he will execute you.’ He said, ‘O Vizier Shems, I am not Arselan.’ He said, ‘All right, don’t be Arselan. But don’t let the Vizier Qamer know your proper name or he will destroy you.’ He said, ‘Yes, Vizier Shems, but if I’m not Arselan how can I become he? I am Elias Khan the Frank, the son of Khwaja Kawus.’ The Vizier Shems said to him, ‘Very well, go on saying what you know (you must).’ Then the Vizier Shems got up, took his leave, and went back to the audience-chamber of Petrusya. There was Arselan in the coffee-shop.

364. The advance guard of Amir Hoshang appeared and pitched tents and pavilions at the edge of the city. The Governor of Aleppo had written a letter to Petrusya, saying, ‘Here my son has come,’ that he (Petrusya) had a flower in his garden which he should present to him, the flower being Ferrughliqa his daughter. They took the letter to Petrusya. Petrusya said to Amir Hoshang’s men, ‘If I do not see this man, and Amir Hoshang does not see my daughter, such a transaction is not proper.’ The men went back to Amir Hoshang, who said to them, ‘What happened?’ They said, ‘Majesty, Petrusya said, “I must see Amir Hoshang and he must see Ferrughliqa. Such a transaction, without their seeing one another, is not proper.”’ Amir Hoshang said, ‘With pleasure, I shall wait on him.’ In the evening Amir Hoshang informed Petrusya, ‘Tonight I am (your) guest.’ Petrusya had the room sprinkled with rose-water and set up some thrones in it and then Amir Hoshang arrived at Petrusya’s audience-chamber.

365. Let him be there, where they sat. When Arselan heard that
bô xwêzbêniê fêruyliqê xami kawta dîfî, pêy gut, ‘ay xwâjâ kawus, bê biçîn bô diwaxanê patrûsyêy, dêxî yabar û baîîs ciya.’ arsalân û xwâjê kawus cûn bô diwaxanê patrûsyêy. arsalân agar tamâsêy kird pyäwêkî zîr jwân, zîr qisazan, pêlawanêki şajîh lawê dê nistibû.


367. Awa la dwây amîrêangî majrîs ùlî nabûwa. patrûsyay dalê, ‘ay qamari wazîr, bûm tamâsîy najümê ka, amin agar kîçê xêm bidama amîrêangî, daxwê astêrân muwâfiqîn yên na, aûêrî xêr dabê yân şaîr dabê.’ qamari wazîr dalê, ‘balê, pêhû, agar bêt ahway atû kîçê xêt bidaya amîrêangî—amîrêang çand pyäwêkî tawawa, har la bari pêyê tê tapîlî sarî hiç haybi lê nûgirê, la qisandâ zor tawawa, hiç ihtirâzî la qisân nûgirê, kuwî hûkîni hûlabûska, zor ba-piştê-û-qawata, pêshazada, muxtadîra, das-rîwî, ûs lahayw câtir nûzânê. fêruyliqay bidayê îsit ba xêr dabê. biydayê.’

368. Patrûsyay gutî ba şamsî wazîr, ‘atû dalêy çî?’ gutî, ‘amin dalêm, ay pêshû, kîçê tô ba ‘amal amîrêangî nê [naya]. agar biydayê, ba amîrêangî, îsit lê tek daçê, fitna w futûr payda dabê, şarit lê daşêwê. kîçê tô har bô arsalânî çaka, lagaf arsalân û fêruyliqê astêrân muwâfiqîn.’ patrûsyay agar awhay bist bargî yazabêy pêşi, dangî jaladânî dê, gutî, ‘birôn, la sarî şamsî wazîr bidan.’

369. Awa arsalânîs lawê rêwastawa, gwêyê law qisa w bâsânaya. jaladân xoyên săz kird la sarî şamsî wazîr dan, jaladân pêyên gut, ba pêshû, ‘aw pyäwa wakû şamsî wazîra pyäwêkî ba-wafê [ba-ôfê]
Amir Hoshang had gone to ask for the hand of Ferrughliqa he was sad at heart. He said, 'Khwaja Kawus, let us go to the audience-chamber of Petrusya to see what news there is.' Arselan and Khwaja Kawus went to Petrusya's audience-chamber. When Arselan looked he saw a very handsome and well-spoken man, a bold champion seated there.

366. When the Vizier Qamer caught sight of him he said, 'Ha, Arselan, see how I'll make you sorry. Take good heed. That is Amir Hoshang and tonight we are giving Ferrughliqa to him. You wouldn't tell me your proper name.' He said to him, 'O Vizier Qamer, you have no right to treat me thus. If you are giving Ferrughliqa to him, I congratulate him.' Then it was Petrusya's turn to talk and he said, 'O Amir Hoshang, tomorrow, towards evening, I shall let you know one way or the other.' Then Amir Hoshang got up and returned to his tent in the midst of his own army.

367. After Amir Hoshang had left, the assembly did not disperse. Petrusya said, 'O Vizier Qamer, look at the horoscope for me, see whether the stars are favourable or not to my giving my daughter to Amir Hoshang, whether the outcome will be good or bad.' The Vizier Qamer said, 'Yes, Sire, if it should come about that you give your daughter to Amir Hoshang—he is such a complete man, from the soles of his feet to the crown of his head there is no fault to be found in him. He is most accomplished in speaking and there is no criticism to be made of what he says, moreover he is the son of the Governor of Aleppo, very powerful, a prince, able, experienced, and nobody understands affairs better than he. If you give Ferrughliqa to him your affairs will prosper. Give her to him.'

368. Petrusya said to the Vizier Shems, 'What do you say?' He said, 'Sire, I say that your daughter is not meant for Amir Hoshang. If you give her to Amir Hoshang your affairs will be ruined, there will be disturbances and riots and the city will be disturbed around you. Your daughter is good for Arselan only. The stars are favourable towards Arselan and Ferrughliqa.' When Petrusya heard this he donned his robes of anger, summoned the executioners and said, 'Go, cut off the head of the Vizier Shems.'

369. There was Arselan standing there, listening to all this talk. The executioners prepared themselves to cut off the head of the Vizier Shems, but they said to the king, 'This man, the Vizier Shems, has been a faithful servant to you. It is a pity for you to cut
KURDISH DIALECT STUDIES

bū bō tō, ḥayfa la sarī day. bē-ēmagī maka.’ patrūsyāy gutī, ‘nāmawē. aw iše awim bō cā daka bā har xarāb bē.’


371. Sibḥaynē la taplī bāsārat dirā, qarārūn yān dā faṛuyliqāya bidana amīršangī, bō šawē dāʾwatī amīršangī bē bō māle patrūsyāy. qamarī wazīr aw rōge swār bū, ē bō qāwaxānē xwājā kāwusī w xwājā tāwusī, pēy gut, ‘ay arsalān, bibīna ba cāwī xōt cōn amīršangī w faṛuyliqāya pēk sād dakam.’ gutī, ‘maylī xōta, ay qamarī wazīr. ēi daxlim ba sar faṛuyliqāyawa nīa. min qāwačim.’


373. Xwājā kāwusī pēy gut, ba arsalānī, ‘atū haṟō, xizmatī faṛuyliqāya bika, qāway bō tē ka.’ faṛuyliqāya čīl kārakarī lagal bū. arsalān hāt bō dīwī faṛuyliqāya, qamarī wazīrīs la ūstī panjaray dā nīstībū, faṛuyliqā čī arsalānī lē dyār būn lawēṛa. faṛuyliqā pēy gutin, ba kārakarānī xōy, ‘awa bičōnawa bō qasrī min, amin tēy bigam la amīršangī, biynāsim, ḏīftūgōyay bibyēm.’

off his head. Do not be ungrateful.' Petrusya said, 'I don't want him. Let whatever work he does for me go to ruin.'

370. There were many people standing about him who were sorry for the Vizier Shems. They said to Petrusya, 'If you cut off the head of the Vizier Shems then you must cut off all our heads.' Petrusya said, 'Since that is the case, go, throw him into prison.' The Vizier Shems said, 'Sire, I shall not ask for mercy. Have no thanks, and do what you are able. The time will come when you will need me again. I declare that when that time comes I shall not answer you. Unless you come to me, either bare-headed or with an ell of blue homespun cotton round your shoulders, to ask my forgiveness, I shall not say a word about your affairs.' He said, 'Go, take him and throw him into prison. I don't want anything to do with him.' Then Petrusya's audience-chamber emptied.

371. On the morrow the drum of good tidings was beaten. They decided to give Ferrughliqa to Amir Hoshang and that Amir Hoshang should be invited to the home of Petrusya at night. That day the Vizier Qamer mounted and went to the coffee-shop of Khwaja Kawus and Khwaja Tawus and said, 'O Arselan, see with your own eyes how I shall make Amir Hoshang and Ferrughliqa happy together.' He said, 'It is as you please, Vizier Qamer. I have no interest in Ferrughliqa. I am a coffee-seller.'

372. Towards evening Khwaja Kawus was informed that Petrusya and the Vizier Qamer and Amir Hoshang were coming to the coffee-shop. The lady daughter of Petrusya the Frank had a servant called Khwaja Jacob, whom she sent to her father, saying, 'Tell my father that I too am coming to the coffee-shop tonight.' Petrusya said, 'Very well, let her come.' So she too was on her way to the coffee-shop. They carpeted a separate room for her completely.

373. Khwaja Kawus said to Arselan, 'You go and wait on Ferrughliqa and pour coffee for her.' Ferrughliqa had forty maids with her. Arselan came (and stood) beside Ferrughliqa. The Vizier Qamer was sitting right by the window, through which Ferrughliqa and Arselan were visible to him. Ferrughliqa said to her maids, 'You go back to my palace so that I can get to know Amir Hoshang and hear his conversation.'

374. She sent her maids off and said, 'Are you Arselan or not?' He said, 'I am not he.' She said, 'Don't disguise yourself from me. I too have come over to that religion which you profess. Tell me
arsalānī yān na?” arsalānī pēy gut, ‘agar qabūl bikay amin hawim.’ la panā yak dā ništin, wa’dāyān ba ēk dā.


376. Sībḥaynē čand jāda māḥyā kirān, ba ḥatr ū gulāwē āwrišēn kirān. faṟuyliqāyān swār kird la māīnē, bō amīršangī biyban ba būk. pirtaqālēkyān dāya dastī faṟuyliqāyā. arsalān la sar jāday ṭa wastābū, harcānd šarī farangīān tē xirōšābū bō away faṟuyliqāyān ba būk dābīrd. awā faṟuyliqā swār bū, ba jādaydā hāta xwār, aw pirtaqālāy ba dastīawa yārīy pē dakkā. gaīa rāstī arsalānī, pirtaqālākay la dastī xōy fīrē dā, kawta bardīmī arsalānī. arsalānī halī gīrtawa, bōnī kird. qamarī wazir čawī lē bū, pēy gut, ‘ḥā, ay arsalān, har awandat pē dābirē.’

377. Rōi, birdyān bō amīršangī. šawē saḥāt ēwār mi’ād tawāw bū. arsalān dastī dāya širī ūrut, čū bō qasrī faṟuyliqāyā w amīršangī, wa diwī ḥasārē kawt, tamāšāy kird amīršang law damadā lawē nabū, čūbū ziyārātī bitē bikā la xōsīy awhay agar faṟuyliqāyān bō hēnābū. arsalān čūa [čō] kīn faṟuyliqāyā, dā ništ. pēy gut, ‘ay arsalān, tō cōn hātī?’ pēy gut, ‘agar amin bitiṟsāmāya la mamlakatī ūōmē ba-tanē nadahātīm bō new dužmīnī.’

378. Lawān qisānda būn, giftūgīyān dakird, amīršang la darkay dā. agar wa žūr kawt tamāsā dakā awa pālawānēk la kīn faṟuyliqāyā dā ništūwa. léy hāl kēsāya širī, ḥamlay bird bō sar arsalānī. amīršangī pēy gut, ba faṟuyliqāyā, ‘ay kawna fā’īsha, aw pālawānay šīk dabay la dawray xōt? bōya amin tafra daday, damnērī bō ziyārātī bitē.’

379. Širēki dā hēnāya arsalānī. arsalān la jēwa nabizūt, dastī dirēz kird, bālōqay širī girt, dastī ūa takānd, i amīršangī, širī la dastī amīršangī dar ūnā, širēki ḥawālay amīršangī kird, la nēw
truly, are you Arselan or not?' Arselan told her, 'If you will have it so, I am he.' They sat next to each other and promised themselves to one another.

375. Ferrughliqa said, 'If I am not given to you I shall drink a vessel of snake's venom and end my own life.' Arselan told her, 'If I do not achieve my desire I shall kill myself with my own sword and end my own life.' Ferrughliqa said, 'Come to my palace tomorrow at the fourth hour of the night.' He said, 'Very well.' So they promised each other. Ferrughliqa went back (home).

376. On the morrow all the streets were prepared and sprinkled with attar and rose-water. They mounted Ferrughliqa on a mare in order to take her to Amir Hoshang as a bride. They put an orange into Ferrughliqa's hand. Arselan was standing in the street, although the city of the Franks was in a commotion because they were taking Ferrughliqa as a bride. There was Ferrughliqa riding down the street, playing with the orange in her hand. She came opposite Arselan and threw the orange out of her hand and it fell in front of Arselan. Arselan picked it up and savoured its smell. The Vizier Qamer was watching him and said, 'Ha, Arselan, that is as much as you will be apportioned.'

377. She went and they took her to Amir Hoshang. That night at the fourth hour the appointed time came. Arselan took a naked sword and went to the palace of Ferrughliqa and Amir Hoshang. He climbed the wall and saw that Amir Hoshang was not there at that moment, but had gone to pay homage to an idol for joy that they had brought Ferrughliqa to him. Arselan went to Ferrughliqa and sat down. She said to him, 'O Arselan, how did you come?' He said to her, 'If I had been afraid I wouldn't have come alone amongst the enemy from the country of Rom.'

378. They were talking and conversing in this way when Amir Hoshang knocked at the door. When he came in he saw that there was a champion sitting with Ferrughliqa. He drew his sword against him and attacked Arselan. Amir Hoshang said to Ferrughliqa, 'You old trull, do you keep this champion about you? So this is why you deceive me and send me to pay homage to the idol!'

379. He brought his sword down on Arselan. Arselan did not budge from the spot but stretched out his hand, seized the hilt of the sword, shook his (Amir Hoshang's) hand, took the sword out of Amir Hoshang's hand and struck him a blow with it, splitting him in two pieces down the middle. There and then he killed Amir
Piş. 380  KURDISH DIALECT STUDIES
qadeërê ba dû kartî kird. awâ amîrşangî lawê kuşt. ay, ûfarim bö
dast û ŋîmbbit, ay arsalân! awâ fâruylîqâyay stânê.

Hāwin
380. Pêr bahûrê mâlin bû kirdin bô kóstânî dâraşmânay, lawê
bûyn sê mûngî hâwinê tawaw. agar čûyn jê sâbât bû, injâ,
avjârakaynê farşmân lê rä xîstîn, dà niştîn, îsrâhîtin kird. röžî wê
habû swârî wulâx abûyn la daştekî gör la bar mâlânawa, ŋîmbâzîn
dakird ba wulâx hatâ wakû mândû dabû. agar mândû dabû dà
dabazîn, la bîn dârêk dà danîstîn, bô xômân čân lê danû, kabûb
û šîti wân daxwârd, îsrâhîtin dakird la bin aw dâray tê wakû
cwâra, čwârê dâhâtînawa bô mâlê.

381. Ahâliy dê nêcê bô kóstânê. bô nacî bô kóstân ahâliy dê? la
bar žînî xôy, yânî kâsîbî kirdin, wakû tûtîn, wakû ganîm û yö râ
nêw hênûn. har âyâ aîcîn bô kóstân. ûs kirdin bô âyâ kama, awana
bê agar ba sar zarajîtî xôyê dagû.

Tûtîn
382. Pêr amin šitîlim kird. aw šitîlana agar dâm čând ba âwî
bûranî ûwê. la pâs away taw hał-ät dû sê röž sabrim lê gîrt, injâ
čûm, jôgam bô hał bast, šitîlakânîm dâştîn. tê pênj jułma baw pêya
šitîlakânîm daddîstîn. la pâs ava šitîlakân gawra bûn, jà awjâr âwîm
la ḥarzî nê tê wakû wa gê hâtawa, yânî ûsk bûwa, jà awjâr jûtîm
la sardà bast, dastîm kird ba kêlûnî tê wakû la şewêy bûmawa.

383. Dûbâra gâsinêkî diîsm lê dê tê wardîm dâyawa. dûbâra
gâsinêkî diîsm la ŋarzakay dê, wê bû bê sa gâsin. awjâr xatîm dê.
awjâr ba bêlê halîm dê ba dêrîw, hâtê hamû ḥarzaka ba dêrîw
hâzîr bû, jà awjâr čûm ba lay šitîlakânawa. agar čûm tamâšâm
kirdin, šitîlakân faq bûn. agar têy danûsâm ba ŋagawa nadahît,
dapičîrê. čûm, âwakam bô râ bastîn, dâståtim tê bînyân narna
Hoshang. Oh, bravo for your hand and your lance, O Arselan! So he took Ferrughliqa.

**Summer**

380. In spring last year we loaded up our homes (to go) to the highlands of Dareshmane¹ and there we stayed for the full three months of summer. When we went, bowers were already in place, so then we spread out carpets in them, settled down and rested. There were some days when we would mount our horses in a flat plain in front of the homes and joust on horseback until (we) were tired. When (we) were tired we would dismount and sit under a tree, we would make tea for ourselves, eat cabobs and such things, and rest under the tree until evening. In the evening we would come back home.

381. The village people do not go to the highlands. Why don't the village people go to the highlands? On account of their livelihood, that is to say working, like producing tobacco, wheat and barley. Only the aghas go to the highlands. There is little work for the agha to do, only as much as when he supervises his cultivation.

**Tobacco**

382. Last year I planted seedlings. When I planted these seedlings they grew with rain-water. When the sun came out I left them alone for two or three days, then I went, made channels for them and watered the seedlings. I went on watering the seedlings in this way for five weeks. After that the seedlings became big, then I put the field under water until it was ready for the plough,¹ that is became (sufficiently) dry again, then I hitched up my team on it and began to plough it until I had finished furrowing² it.

383. I gave it another ploughing¹ until I had turned it over again. I gave the field yet another ploughing so making it three ploughings. Then I made lines. Then I turned it up into water-channels with a spade, until the whole field was prepared with water-channels, then I went back to the seedlings. When I went I saw that the (earth round the) seedlings had become hard. When I pulled at them they did not come out by the roots, but broke. I went and laid on water for them and watered them until their

171
bûawa. awjîr šîtîlakân ba dastî halim kandin, ba dasikim gîrîn, bastimin hatâ bilâw nabin, da sawêm hûwîtin, hênämîmawa bû mâîfê.

384. Aw șawây shîtîlakân la mâîfê bûn. injâ pézî şaşî kas paydâm kirdin bô sîb ûnêyên bô çaqandînê shîtîlakân. ûçîn bô sar ûrazakay, bô jêy tutînakay, aw jêyay ka ba deçîw màwatawâ, ûwîm bô rî bast. êkakîn dastî dê ba pêmarî, dastî kird ba ûw tê kirdin, awânî dîsh dastyân dîya sar û dasik shîtîlakân, dastyân kird ba çaqandinê hatâ wakû ûrzakân tawwî çaqand. agar ûrzaka tawwî bû awjîr ba jên hêşt, hûtînawa mâîfê hatâ sîb ûnêyên.

385. Injâ sîb ûnêyên yakakîn dastî dîya pêmarî, cû, tûtînakay dîşet. sê roçîn baw gera tê wakû tutînakê sêparâw kirâ. hatâ ûawîtekê lê gaçîn, la pâş aw ûawîtûay dîştin tê sê jîrân, ûawûçê járêkmân dadaşt. jà awjîr tûtînakay nêwköli hêt, nêwköli kird. agar lê bûynawa awjîr dâştin tutînaka. awjîr sarî sipî bû, sakakânin pisênd, êxta kirdin. xasândînî tûtîn bô xêtirî away palkî ba-qûwat bê.

386. Hâtìn, cîla tûtînakay bin-palkî dakaîn. agar bin-palkakan lê kirdawa injâ dayxayna qartâlawa, daybayanawa mâîfê, la bîn kaprê halî daçêzin. la bîn kaprê halîn rişt, awjîr ba süzînê w ba banî dastin ba pêwa kirdinaway kird. hatâ daw tawwî dabe pêwa dakaîn, já agar dawaka tawwî bû sarakam qulfa dàn hardûk. hênâm, êwrî kolakam çaqandînî, dàrékim ba sardâ rî kësînî. awjîr hênên, darakê bizmêrin lê dàn.

387. Dâwa tûtînaka ka pêwa kirêwa awaî ba dârakam dê kird hatâ îsk bû. agar îsk bû lêm kirdawa, awjîr halîm xist la bûr tawê. agar sipî bû, jwân bû, la bûr tawê já awjîr birdîma żûrê, hatâ wakû hamûtûtînaka ba sar-pal û bin-palawa baw dastûray la çîlakan kirdawa, hênânawa mâîfê, pênawa kird hamûy ûwaî tê jwân îsk bû, já hamûn la żûrê danâ. awjîr ûmîhal hêt, tutînakay hênê, dastî kird ba rişandînî. dâw bû daw daw dîya girta sindûq, jamîtûtînaka bû ba da farda.

Qazanî

388. Amin û bûmar da pâzêdê cûyn bô safarê rîsq û awîna bûkiîn, cîl farê dûtînin kiri. la mazûcinan da bûr mazûn kiri, ka
bases softened. Then I took up the seedlings by hand, held them in bundles, tied them so that they should not become scattered, put them in baskets and brought them home.

384. That night the seedlings were at home. Then I got five or six people for the morrow to plant the seedlings. We went to the field, the place for the tobacco, the place which had been left with water-channels, and I laid on water for it. One of us took up the shovel and began to put the water in, while the rest of us took up the bundles of seedlings and set about planting them until we had planted the whole field. When the field was finished we left it and came back home until the next day.

385. Then, the next day, one of us took up the shovel and went and watered the tobacco. Three days (passed) in the same way until the tobacco had been thrice watered. We left it alone for a week, then after the week we watered it (so) three times, watering it once a week. Then weeds came up amid the tobacco and we weeded it. When we had finished then we watered the tobacco. Then it had flowered, so we plucked the flowers and topped it. The topping of tobacco is done so that the leaves should be strong.

386. We came and picked the under-leaves from the tobacco plants. When we have taken off the under-leaves we put them into a basket, take them home and tip them out under a bough-shelter. We tipped them out under the bough-shelter, then we began to thread them on a string with a packing-needle. We go on adding (leaves) until the thread is full, then when the thread was full I made a loop in both ends. I brought and erected four posts and laid a pole across the top. Then we nailed the pole on.

387. I hung the thread, on which (the tobacco) had been fixed, up on the pole until it dried. When it had dried I took it down and spread it out in the sun. When it had bleached well in the sun then I took it inside, until we had picked all the tobacco, top-leaves and under-leaves, in this manner, brought it home, strung it all up so until it was ready, then we put it all inside. Then the porter came, took the tobacco and began to sprinkle it. He put it into a box, thread by thread. The whole lot of tobacco came to ten bales.

Profit

388. BAOmer and I went on a journey in autumn to buy provisions and that sort of thing, and we bought forty bales of tobacco.
‘ibārata la čil pūt māzū, balān tūtinakan zararēkī zōrī kird. faḫsī awsāl bāš nabū. ama la māzūakay [māzōkay] qāzānēkī bāšin bū, zarar tūtinakay pīr kirdawa.

389. Ėstē amin ü bāōmar gutin, ‘bā bičin ḥaywāni dōy, ya’ni ḥaywāni zāw, bikiřin. awrō bahāra, ḥaywāni zāw ba kār dē, bō dōy qīmatī daka.’ čüyn, panjā sarin ḥaywāni zāw kirī, si saryān bizin būn, bīst sarīšyān mař būn, faqat mařakān da saryān dū barxyān habū. ba wāsitay yakī dū barxyān habū qīmatēkī čākyān kird. la bizinakāniš bīst sarmān firōštawa, da sarin bizin bō māyawa la qāzānē. awānēšin har yakē pēnj sar bō dōy mālē xōn hēštinawa, čünkī la sar qāzānē mābūnawa.

**Misāl**


391. Agar tawāwā kird kirduwyya ba sūzīn. āsingaraka pēy gut, ‘atō agar sūzinakat ba min dirust dakird bō la pēsdā pēt nadagutim, “sūzīnēkim bō dirust bika”? atō ba dizī aw sūzinaya ba mimit tawāw kird. agar la pēsdā ba mimit bigutbā, “sūzinakam bō dirust bika,” sin’ātī xōm ‘āsāntirim dazānī w zūtirim tawāw dakird.’

**Bō xātirā Fagē Miḥammad**


174
We bought ten loads of galls\(^1\) from the gall-pickers, (each) consisting of forty poots,\(^2\) but our tobacco made a big loss. The inspection\(^3\) that year was not good. We had a good profit from the galls which made up for the loss on the tobacco.

389. Recently Baomer and I said, ‘Let us go and buy some milch animals, that is animals which have just given birth. Now it is spring, milch animals will be useful and valuable for their milk.’ We went and bought fifty head of milch animals. Thirty of them were goats and twenty sheep, but of the sheep ten head each had two lambs. Since each one had two lambs they made a good profit. Of the goats, moreover, we sold twenty head and ten goats remained to us as profit. These we left, five each, to supply our homes with milk, since they remained as profit.

**A moral tale**

390. A fellow went to a blacksmith with a piece of iron in his hand and said, ‘Master, make this iron thin for me and draw it out,’ so that he made the iron like a snake and its tail, made it thin and drew it out. Then he said, ‘Make that thick end flat for me.’ After that he said, ‘Make a hole in it here too.’ So he got him to make the iron into a packing-needle. The blacksmith himself had not realized what he was getting him to make.

391. When he finished it he had made it into a packing-needle. The blacksmith said to him, ‘If you wanted to get me to make a packing-needle why didn’t you say to me, “Make me a packing-needle,” in the first place? You got me to finish this packing-needle surreptitiously. If you had said to me, “Make me a packing-needle,” in the first place, I would have known how to do my job more easily and I would have finished it quicker.’

**For the sake of Fagé Muhammed**

392. In the city of Sultan Mahmud there was once a merchant’s son (whose father) was the chief merchant of the city of Ghazne. This boy used to wander about the city at night. One night Sultan Mahmud and Heyas the Good and Hasan Memendi\(^1\) came across the boy outside Hasan Memendi’s door and said to him, ‘Why do you wander about the city at night? We take you for a thief and a bad man.’ He said, ‘I am the son of the chief merchant of this city. I am not doing anything wrong.’


395. Awjär faqê miḥhammad zör dilxôşîy aḥmadi dâyawa, pêy gut, ‘hâjîz maba, sultän maḩmûd hatâ amin nakûzî nêtwânî hîc ba tô bîlé.’ xizmatêkî zôrî kird awê šawê wa sib’aynê ka ṛož bûawa faqê miḥhammad aḥmadi kuṟî malîkûtujärî lagal xôy birî bô kin sultän maḩmûdî. sultän maḩmûdîs aw kuṟay agar girtûy, la bar darkay ḥasan mambandîgî girtûy, çünkî ḥazî la kiĉê ḥasan mambandî dakird. ḥasan mambandîs ważîrî pâśây bû.


**Sultän Salîm**

397. SÛLTÂN salîm habû, aw sultän salîma xalîfay İslâmê bû, să‘ib kaşf î karâmat bû. hamû waxtekî la mamlakatî widâ harçiyâkî bikirâbâ ägâdâr bû. la harc mamlakatî zum la žer ma‘iatî widâ
393. Sultan Mahmud said to him, 'Give me a surety so that I may set you free this night, otherwise when the sun rises tomorrow I shall execute you.' The boy went with him, saying, 'My father will go bail for me.' When they went to his father he would not go bail for him but repudiated him, saying, 'He is not my son. Do what you will with him.' Then the boy said, 'Take me to my brother, he will go bail for me.' His brother also said, 'I will not go bail for him. Why does he wander and roam about the city at night?'

394. Now the boy had a friend whose name was Faqé Mohammed and who was a very gentle person. He said, 'Take me to him, he will go bail for me.' They went with him to the house of Faqé Mohammed, whom they summoned, saying, 'Will you go bail for Ahmed, the son of the chief merchant? Sultan Mahmud wants him again tomorrow.' Faqé Mohammed said, 'Yes, I will go bail for him. Tomorrow when Sultan Mahmud's office is functioning I myself shall bring Ahmed, the son of the chief merchant, to wait upon Sultan Mahmud.'

395. Then Faqé Mohammed consoled Ahmed greatly, saying to him, 'Do not be distressed, until he kills me Sultan Mahmud can say nothing to you.' That night he entertained him well and when the sun rose next morning Faqé Mohammed took Ahmed, the son of the chief merchant, with him to Sultan Mahmud. The reason why Sultan Mahmud had caught this boy in front of Hasan Memendi's door was that he had fallen in love with Hasan Memendi's daughter. Hasan Memendi was the king's vizier.

396. Sultan Mahmud wanted to cut the boy's head off. As Faqé Mohammed went with him, took him himself and surrendered him to Sultan Mahmud, Sultan Mahmud said to Faqé Mohammed, 'O Faqé Mohammed, since you went bail for him and brought him here yourself, when neither his own father nor his own brother could go bail for him, I have pardoned him for your sake. Moreover, I have given Hasan Memendi's daughter to Ahmed for your sake. I have both pardoned him and forgiven him.'

**Sultan Selim**

397. Once there was a Sultan Selim and this Sultan Selim was the Caliph of Islam and he was a worker of miracles. He was at all times aware of whatever might be being done in his kingdom. Wherever there might be tyranny being done within his possessions
bikirābā dayzānî, fawran bō xōy daćû bō aw jēgāy, dafḥî aw zuılmay dakird. la zamānî wîdā kas naydatwānî yadrê la kas bikā, yā kas naydatwānî diziê bikā čünkî sultân salîm āgādār bû.


399. Wâli ba źinakay dagut, ‘agar ba xôşî naêy askarî danêrim, ba zôr rät kêsîn, bîthênîn bô mâlê min.’ źinakaš pêy dagut, ‘hatâ sultân salîm bîmênit, atô min nâtwanî ba zôrim barî bô xôt.’ sultân salîmiş law qisâna āgâdâr bû, ūözêki ba wazirêkî xōy gut, ‘bâ birôyn bô baydâê.’

400. La astambûlêwa sultân salîm ba muddayaki kam hâta baydâê, libâsi darwêşîê ba baryân kirdbû bô xâtirî away kas nayân-nâsî. awê ūözê sultân salîm čû, mîwânî źinakay bû. la dargâyân dâ, kuřêkî habû źinaka, kuřa čûkala hât bô pişt darkay, lêy pîrsîn, ‘kêya la darkay daddâ?’ sultân salîm gutî, ‘darwêşîn, yarîbin la wi šâray, kas nânâsîn. mîwânîn, hâtuwîn awşaw rân bigîrin.’ kuřaka gutî, ‘bâ bičîmawa ba dâkêm bîlêm.’


402. Sa’ât sêy sawê wâli bâşçâwaşêkî nârd dagal da nafarân agar ba ḥûkm aw źinay bô barin. bâşçâwaş la darkay aw źinay dâ, gutî, ‘wara darawa, danâ ba ḥûkm datbam bô wâli.’ źinakaš pêy gut, ba bâşçâwaşî, ‘hatâ sultân salîm bîmênit atû nâtwanî amin ba ḥûkm.
he would know of it and would immediately go to that place himself and obviate that tyranny. In his time nobody could oppress anybody else, nor could anybody steal, for Sultan Selim was aware of it.

398. The Governor of Baghdad, which was one of Sultan Selim's possessions, had a certain commander and this commander had a wife and the Governor of Baghdad was in love with this wife. For the sake of his wife he killed the commander, so that his wife should be for him and should fall into his (the Governor's) hands. The woman, for her part, did not reply to the Governor. The Governor strove very hard to get this woman to marry him. The woman completely ignored the Governor's existence and did not reply to him.

399. The Governor would say to the woman, 'If you do not come voluntarily I shall send soldiers to drag you by force and to bring you to my house.' The woman said to him, 'As long as Sultan Selim lives you will not be able to take me for yourself by force.' Sultan Selim too was aware of these words and one day he said to one of his viziers, 'Let us go to Baghdad.'

400. Sultan Selim came from Iṣṭambul to Baghdad in a short time. They had put on dervish clothes in order that no one should recognize them. That day Sultan Selim went and became the woman's guest. They knocked at the door. The woman had a son and this small boy came behind the door and asked them, 'Who is it knocking at the door?' Sultan Selim said, 'We are dervishes and strangers in this city, we don't know anyone. We are guests who have come so that you may accommodate us tonight.' The boy said, 'Let me go and tell my mother.'

401. The boy went to his mother and said to her, 'There are two dervishes, strangers. They say, 'We are strangers, we don't know anyone, give us beds for tonight.' The woman said to her son, 'Go and call them and let them come in. Prepare beds for them in your father's room.' She sent bread and food for them and served them very well.

402. At the third hour of the night the Governor sent a sergeant-major and ten men to bring that woman for him by force. The sergeant-major knocked at the woman's door, saying, 'Come outside, otherwise I shall take you to the Governor by force.' The woman said to the sergeant-major, 'As long as Sultan Selim lives you cannot take me to the Governor by force. You and the Governor
Piş. 402 KURDISH DIALECT STUDIES

barî bô wâli. atûş û wâliş yalatû kird.’ bâşçêwaşaka riqi hâl stând la žinakay û pîlyân girt û ba ḡukm biyban bô wâli.

403. Žinaka gutî, ‘sultân salîm la kwêy, mâlxarâb, bô la hêwûrî min nêêy?’ sultân salîm la jêy xoy hêl stâ, libûsî darwêşîy firê dê, bângî bâşçêwaşî kird, ba bâşçêwaşî gut, ‘mirdût mirî, nêzânî ama sultân salîmim, amin awa lêram? çôn datwânî aw žîna ba zôrî barî, biybay bô wâli?’ imzâyakî xoy niwisi, bô wâliy nûrd.

404. Wâli awê šawê dili têqi la tirsi da sultân salîmî, cûnki nay-dazânî çônî daküûtî—yi’dâmî dakât yân daykûta nişânay tifangân, mizî datwênîta, da garwêy daka. žinaka ka wây dazânî awa sultân salîma, aw darwêsa ka miwânîati, xôy da þêr pêy da sultân salimî hawît, pêy gut, ‘ba qurbânî bim, ay sultân salîm, bô wâ dirang la hêwûrî min hâtî? cûnki atû hamû washê agâddûrî, dabû zûtir la hêwûrî min hêtêbîy.’

405. Sib’aynê agar rozh bûawa sultân salîm çû bô daîray wâli. ka çû wâli namûbû, mirdbû. amrî kird, sultân salîm, ba hamû askar û kumândarêkî baydaêc, ûëzi kirdin û safî pê kêsân. awê rożê sultân salîm çil kumândarî hêl bîzêrd, awânay i’dâm kirdin cûnki awânà yâyân bûn. bâqi çand nafarêkî ka wà ‘askar bûn ûtybay kumândarîy dûnê.


Çîl û yak qatî


180
have made a mistake.' The sergeant-major lost his temper with the woman and they seized her arm to take her to the Governor by force.

403. The woman said, 'Sultan Selim, where are you, you wretch? Why don't you come in answer to my cries?' Sultan Selim rose from his bed, threw off his dervish clothes, called the sergeant-major and said to him, 'Curse you,¹ don't you know that I am Sultan Selim, that I am here? How can you take this woman by force, to take her to the Governor?' He wrote his own signature and sent it to the Governor.

404. That night the Governor's heart burst for fear of Sultan Selim, for he did not know how he would kill him—whether he would hang him or shoot him² or melt lead³ and pour it down his throat. When the woman realized that this dervish, who was her guest, was Sultan Selim she threw herself at his feet and said to him, 'May I be your sacrifice, O Sultan Selim, why did you come so late in answer to my cries? Since you are always aware of things you should have answered my cries sooner.'

405. When the sun rose next day Sultan Selim went to the Governor's office. When he went, the Governor was no more, he had died. Sultan Selim gave orders to all the troops and commanders of Baghdad, lined them up and put them in ranks. That day Sultan Selim chose forty commanders and executed them, for they were treacherous. For the rest, he gave a number of others, who were common soldiers, the rank of commander.

406. He set up a Governor in Baghdad, saying to him, 'Governor, do not behave treacherously towards the people, otherwise I shall execute you too and kill you as I did that other Governor.' Then Sultan Selim returned to his own place, Istambul. Such was the justice of that Sultan.

**Forty-one deaths**

407. **Once** there was a fellow whose name was Faqé Ahmed. He had men servants and he went off to journey with a caravan. On the road he came to a tract of thorn bushes.¹ He was able himself to read and he saw that a skull had fallen on the ground and that forty-one deaths were written on the forehead of that skull. He said, 'I shall take this skull back to my own home and I shall not let it cause those forty-one deaths.' He took it back and at home
Piş. 407 KURDISH DIALECT STUDIES
naêlim [nâyalim] bikê,' birdiawa, la mâle wurdî hêrîawa, da
apôyakî bast, da bin nirgay xânûy qâîm kird.

408. Já xuşkêkî habû, aw faqê aîmaday. rôçekî xuşkakay rânîk
û çôxay bô râyaf dakiird, asrôlikî wa dast nakawt. gârâ, aw kâzêla
saray ka birîyakay hênâbûyawa, la sar nirgay xânûy dê nábû, hênây,
azmânî kirda aw darmanay, lahwêrî ûamlî haî girtbû, mindâli wa
zigî kawt. faqê aîmad ûhijîz bû la xuşkakay ka wâ zigî piña, gutî,
daxînkênim,' gutî, 'sabrêkim le bigira tê qisay xömît bô bayân
bikam, aw zigam la çiyawa bûwa.'

409. Já gutî, 'la binyâdamânît girtuwa.' awîs gutî, 'law darmanay
ka tô hênâwitatawa—la sar nirgay xânûy bûwa, amin hênâwîma,
azmâmî kirdôtê, bizânîm awa asrêlikî yäna haw nîa. aw zigam
law darmanayawa paydâ bûwa, la hîç kasim nagirtuwa. al'ân har
kiçim, xêm tasîlm ba kas nakarduwa.' faqê aîmad azmânî xôy gast,
gutî, 'xuşkê, agar aw mindêla ba zârît haî girtbû law darmanayawa
nâtînxînkênim. agar ba adabê halît girtbê, la awaya pyaêm jîmåhîyân
lageî kirduwê, datkužîm. da zâris halît girtbû ûhûfû ba, ɣyänatît
nabûwa.'

410. Žinaka hêlinjî hât, mindêlakay ba zârî bû, ma'îâm bû ka
xuşkakay pîka. kuğaîaw akîça gawra bû. wazirôkî 'âqîlîmand bû,
y'î kara matdâr bû, tamâ'î kuça çûkalay kird, gutî, 'dabê aw kuça
çûkalay bikiîrim.' kiñîy. kiçekî habû aw waziray. birdiawa bô mâle,
aw kuça çûkala, ba kiçakay gutî, 'ba qarârî ûhawt rîzî dî sarî aw kuça
çûkala bibîra, jargû sîcan darî bêna, bôm bibirêna, bôm binê da
new bâlîlêk nân, bôm bêna.'

411. Já ûhawt rôzê tawaw bû, kiçakay gutî, 'aw mindêla çûkalay
ba bê gunâh bô biykužîm? çî xulâ hafî nâgîrî min aw kuça çûkalay
biykužîmawa.' kuğakay gutî, 'hârî, ûela sayak tirakîwa, tûtîka sayakî
râşî çwär-çawî la bara, biyêna, biykužawa la jytîî min.' tûtîka
ûşakay hênê, kuştîawa, jargû sîy dar hênên, bižartiîn, bô bâbî
bird, darxwîrdî bâbî dadâ. bâbaka ba kiçakay gutî, 'awa jargû sîy
he ground it fine, tied it in a cloth and fixed it under the roof beam of the house.

408. Now this Faqé Ahmed had a sister. One day his sister was tying the warp to weave him some cloth for a jacket and trousers and she could not find any size. She looked about and brought out the (powdered) skull which her brother had brought back and placed on the roof beam of the house. She put her tongue to the powder (to see if it was size) and then and there she conceived and a child appeared in her womb. Faqé Ahmed was angry with his sister because she was pregnant and said, 'I shall strangle you.' She said, 'Be patient with me a while until I tell you my story, how this pregnancy came about.'

409. Then he said, 'You have got it from men.' She said, 'From that powder which you brought back—it was on the roof beam of the house and I brought it and put my tongue in it to see whether it was size or not. This pregnancy came about from that powder, I have not got it from anyone. Now I am still a virgin and have surrendered myself to no one.' Faqé Ahmed bit his tongue and said, 'Sister, if you have conceived this child by mouth from that powder I shall not strangle you. If you should have conceived it by way of your privy parts, and it is because men have had intercourse with you, I shall kill you. If you have conceived it by mouth then you are forgiven, you have not been treacherous.'

410. This woman vomited and gave birth to the child by her mouth, so it became clear that his sister was chaste. The son of this virgin grew up. There was a certain wise Vizier, that is to say he could make magic, who desired this small boy and said, 'I must buy this small boy.' He bought him. This Vizier had a daughter. He took him back home, the small boy, and said to his daughter, 'In another seven days cut off this small boy's head, take out his liver and lights, roast them for me, put them inside a roll of bread and bring them to me.'

411. Then the seven days were past and the girl said, 'Why should I kill this small, innocent child? No God would allow me to kill this small boy.' The boy said, 'Go, a bitch has just whelped and and it has a black puppy with four eyes before it. Bring that and slaughter it instead of me.' She brought the black puppy, slaughtered it, took out its liver and lights, roasted them, took them to her father and gave them to him to eat. The father said to his daughter, 'Are these the liver and lights of that boy that you have brought
daw kuɾaya bût hênâwim?" gutî, 'balê.' lêy war girt û xwûrdê. sa'âtan gêz bû, kawta kêwân, xôy haî däşt, mird, fawtê. awa qatêk bû.

412. Kuɾa çûkala bû ba wazîr, kîçê aw wazîray màra kird. pâšâkay wî xawnî di, la dû aw kuɾay nûrd ka wazîrîati, gutî, 'ay wazîrî min, xawnêkî 'ajâibîm diwa. amin aw çîl xizmatkûray xûm balakûyan dagîrtîm.' wazîraka pêy gut, 'ay pâşê, šawê amin ma'nûy aw xawnat pê dalêm.' pâşê wuxtêkî çûawa bû mâlê xôy wazîrêkay laqal xôy birdawa. aw la jêgîyakî xôy pana dû. wazîrêkà ba pâşêy gut, 'manû, xêt mêt ka, žînakat daɾwà.'

413. Aw pâşêyà, wuxtêkî žînakûy ðöïst bû kin aw çîl xizmatkûray ka la hûdayakî bûn, ba har çilyân dayîngê. injê pâşê dagañ wazîrêkay çûn bû şûrê, wazîrêkà har çîlî kuşt. wazîr ba pâşêy gut, 'amin žînê tô nûkûzîm, bû xêt daykûzî, nâykuşî, kayfi xûta.' pâşêş şîrêkay la wazîrî war girt, žînakûy pêy pâɾça-pâɾça kird. pâşê zûr mamnûnî wazîrî bû. wa s-salâm.
me?’ She said, ‘Yes.’ He took them from her and ate them. He immediately went mad, fled into the mountains, threw himself down (a precipice), died and perished. That was one death.

412. The small boy became Vizier and married the daughter of that Vizier. His King had a dream, sent after this boy who was his Vizier, and said, ‘O my Vizier, I have had a strange dream. These forty servants of mine were seizing me by the shank.’ The Vizier said to him, ‘Majesty, tonight I shall tell you the meaning of this dream.’ When the King went back to his own home he took the Vizier with him. He hid himself in some place. The Vizier said to the King, ‘Do not sleep but lie quietly. Your wife will go.’

413. When the wife of this King went to those forty servants, who were in one room, all forty of them lay with her. Then the King went in with his Vizier and the Vizier killed all forty. The Vizier said to the King, ‘I shall not kill your wife. Whether you kill her yourself or not is for you to decide.’ The King, for his part, took the sword from the Vizier and cut his wife to pieces with it. The King was very grateful to the Vizier.
IV

ARBIL, XŌSNĀW, AND REWANDIZ

The first two of these texts were recorded in Arbil [Kd. Hawlēr] itself. The town of Arbil, reputedly the oldest inhabited town in the world, has a mixed population, mainly of Kurds and Turks, and seemed all too cosmopolitan a place for dialect research. The speakers persuaded to make the recordings were not, therefore, townspeople by origin, although living there at the time and working as caretakers at the large Secondary school.

The first was ‘Umar Sulayman, a 25-year-old Gardā from the village of Gasna, seven miles north of the town. His dialect was reasonably pure, but this text undoubtedly contains a number of Sul. forms, e.g.

Arb. 415 har sān (properly har stān),
423 kirduwa (”, kirdā),
429 pēwān (”, pēwān),
437 fawṭēnim (”, fawaṭīnim).

It cannot be said that his story of ‘Joseph and Zuleikha’ is a model of clarity. I have tried to make it more comprehensible by transposing the paragraph numbered Arb. 419, which was actually dictated after 423, but difficulties still remain.

The second speaker, Bakr ‘Umar, was a man of about 40. Originally from the Xōsnāw village of Šīra, fifteen miles south of the town of Rewandiz, he had lived for about a dozen years in Arbil, but still visited his old home annually. He was present during the recording of the ‘Joseph’ story and it plainly inspired his own choice, though his story of Shérzad Khan also bears a family likeness to that of Arselan (recorded in a Bingird version). At the beginning of the story he muddled the names of the brothers considerably—Shérzad Khan appearing both as Šērawī and Sultān Azyar, and Jihanshér also as Sultan Azyar—and I have therefore regularized the names in the text.

The last story of the group was recorded in Rewandiz [Rawāndiz], in the crowded diwānxāna of Mustafa Agha. The story-teller was Fattāḥ Talīfa ‘Abdullā, a rather garrulous professional in his fifties. How this story lost its beginning has already been told (in the Introduction).
414. ۰ژەک پەشەیەک خۆناکی دیت—کەڕەکەی خۆناکی دیت، خۆناکەی لە بەوکی ژۆیە دەوە. بەبی گۆتی، 'اوا خۆنەیە لە یارە بەرەکەی وە، ۰ژە بەسە، ھژۆرەوەیە بەوکیدەیە وە. بەبی گۆتی، 'نا، کەریم، بیرەن گیکەیە. ھەستە ماڕەنە ھژەوە.' ئەوانە حەرەیە لەگەر بەبیەن کەرە، ەڵەیەن کەرد لەگەر بەبیەن، ئەوەیەن، بیرەیەکەیەن بیرە ھژەوە.

415. ئەو بیرەیە، بیرەیە خۆرەیە، بیرەیەکەیەن حەوە ژەنە، ۰ژەکە بە بەبیەن گۆتە، گۆتیەن، 'بەبە، ئامە بیرەیە خەوە بەرەنە ھژەوە.' بەبی گۆتی، 'نا، کەریم، بیرەن گیکەیە. ھەستە ماڕەنە ھژەوە.' ئەوانە حەرەیە لەگەر بەبیەن کەرە، ەڵەیەن کەرد لەگەر بەبیەن، ئەوەیەن، بیرەیەکەیەن بیرە ھژەوە.

416. ئەو پەشەیدە بەکەیە بەبەسە، بیرەیەکەیەن ئەوەستە نەوە بەرەەیە. ئەوەیەن، ژێکە بیرەیەکەیەن لە بەر کەردەوە، ئەنەیەکە لە خەوەیەن وەرە دە، بەردەیەنە لە بەبیەن، گۆتیەن، 'اوا خۆرە بەرەدیتە لە ھژەوە. ئامە نەمەزەکەم ژیت کەردەوە، ئەنەیەکە دەوە نەمەزەکەیە، بیرەمەن لە پەشە بە ژە مە، غرە بەرەدیتە.' ئەوانە ئەوەیەن، بەبەکە زەکەیە ەوە، ئەدەدە ەنەزەکەیە، ەلەوە خەوەیەن، ەزەبە لە فەرە بەیەن، بەمەزەنە غرەەنە، ەزەبە هەنە، ەڵەیەن، 'ئامە نامەنەوەدە.'

417. ئەو بیرەیەنە گەرەبەیەن لە پەشەیدە لە ژیەیەکە ەکە ھەوەیە یەنە، بیرەیەیەنە ەوە بەرەیە، ئەوەیەن، ئەوە ژیە ەوەیە یەنە، بەیەنە، دابەنەن کەرەوەکەنە ھەئە، ئەوەیەن، کەرەوەکە بەرەکەنە ھەوەیەنە ۆبەوە بەرەیە، ئەوەیەن، خۆرە لەگەر کەرەوەکەنە ھەئە دەرە. بیرەیەکەیەنە ەوە لە فەرە ەسەنە، گۆتیەن، 'بەبە، ئەوە 'ەدەکەمە، ژەرە بە ژە مەیە، 'ەدەدە مەیە، بەمەنەڕەوە.' ەلەیەن کەرە، ەلەیەکە بە ژەدەنەرە بەداد ەنەزەکە ۆبەدە، فەرەکەیەنە ۆبە خۆرە لەفەرە ەیەنە کەریە، کەڕەکەیەن بە ۆبە میسەر.

418. ەلەیە میسەر، ئەوەیەکە ژە ەزیزە میسەرە بەوە—ەبە یەریەیە لە ۆبە 'ەزیزە میسەرە بەدە. 'ەزیزە میسەرە کە ۆبە نەبەوە، بە-کەرە بەوە. ئەوەیەنە نەوەیە یەسیفە بەوە، ژۆر زەتاکەی ژاریفە بەوە. بە-یەبەیە ەوە لە مەیە مە، لە مەیە 'ەزیزە میسەرە مە بەداد ەمەدەتەکە ژەفەرەنە. لە پەشەنە ژەنە 'ەزیزە [ەزیزە] میسەرە، ئەوەیەکە ژەنەیە بەوە، لە کەنە بەوە، 'ەزە ەوە خۆرە کەرە. ئەوەیەنە ۆبە هەوە لە، ەلەیەن کەرە، گۆتی، 'اەمەن ینە وەە ەزەیەتە ۆچەرەنە نەکەم.' ەچەدە ەلەیە لە کەرد ەتەرەزەتە نەکەرە.
Joseph and Zuleikha

414. One day a king saw a dream—(or rather) his son saw a dream and related the dream to his father. His father said, 'This dream that you have just related to me—don't tell it again.' This dream was thus—the sun came, went into this sleeve and came out at his right sleeve. (He told) his father of this dream and he interpreted it for him, saying, 'This dream is a very good one. One day you will become a very great personage.'

415. The brothers of the boy rose one day and said to their father, 'Father, we are going to take our brother hunting.' The father said, 'No, my sons, your brother is small. Do not take him hunting yet.' They thingummied with their father, opposed their father, got up and took their brother hunting.

416. Afterwards, there was a well and they threw their brother into the well. They got up, took their brother's clothes off, went and dipped them in the blood of a wolf and took them back to their father, saying, 'A wolf has eaten him during the hunt. We put up a deer and (when) we went after the deer our brother stayed behind and a wolf ate him.' They rose and their father summoned all the kings of the wolves there were. The wolves gathered round and in the language of the wolves they declared, saying, 'We have not eaten him.'

417. Those brothers went back afterwards to the place where they had thrown him into this well, which was the place they had thrown him into the well—they went back and saw that a caravan had come and (the people of) this caravan had thrown buckets into this well and the boy had come out with this caravan. His brothers came back from this side and said, 'Old fellow, this is our slave who was left behind here. He is our slave, so give him back to us.' The merchant refused. He rose and for some dinars, for about a hundred dinars, he bought the boy from them and took him back to Egypt.

418. The king of Egypt, who was (known as) the Ruler of Egypt—he took him as a gift for the Ruler of Egypt. The Ruler of Egypt had no son, he was childless. This boy's name was Joseph and he was a very handsome person. He stayed in the home of the Ruler of Egypt endlessly, for a period of about seven years. Afterwards the wife of the Ruler of Egypt, who was his wife and was close to him, fell in love with the boy. The boy got up and refused, saying, 'I shall not have such dealings with you.' However much she pressed him he would not have any dealings with her.
419. Žîna har stâ, hûdayakî kîrd jâm*xâna, çand yânî şûşa haya, bînî, sarî w atrâfî, hamûy şûsha bû. har stâ, gûzî kîrd aw ku.fa, gîtî, 'wara, tû qûwaciîy may. wara, çî qûwakim lô bînä.' aw ku.fa har stâ, qûwakî lô bird, tamaşay kîrd aw žîna.s xôy rût kîrdawa, hîc la bardä nîa, tamašä dâkåtin, dabinî aw žîna hamûy qâlibî la darêya. çawî xôy girt, harâmakay, masînay qûway girt û têy har dä. çûa xwarê, la dû çûa xwarê, žîna tund piştîmî yisifî girt, la pişt rê rêy kêsä, na$hîkî lê dä, gîtî, 'awa qûwaciîy mina, harçî ta'aruzî min bibîtin, hâtîa ta'aruzî min bî.'

420. La pâzdân 'azizî mîrê péy zânî, aw ku.fa hûwîsta zindânê 'aft sârân. la nîw aw zindânay dû sêyakî dìkâ habûn, yákîn jû bû, dû islâmî dikaş bûn, bawêrê çûna aw zindânay, män 'aft sârân. la pâsän aw ku.fa yisif xawnakî dît, aw xawnay lô aw dâhrâmaka, lô jûyakay [jûyak] gêrêwa, xawnakay lô jûyakay gêrêwa. la pâzdân jûka la zindânê dar çû, yisif la zindânê mä. har stâ, lô 'azizî mîrê taqrîrî kîrdawa. 'azizî mîrê çîy daw ku.fa la fikîrî namäyâ ka hûwîstîa nîw zindânê.

421. La pâzdân rôjâk aw jûyakayâ ka dar çû la zindânê gîtî, 'ba xwây, aw yisif la zindânê çûkakî la bô min kirdia, lâzîmâ dârhaqi aw çûkayî amin jê-ba-jê kam îsakay.' 'azizî mîrê rôjâk xawnî dît, aw xawnay, çûnd dînyä haya gûzî kîrd, nayîntêî xawnay tiêrîr bikanawa. jûka har stâ, gîtî, 'bêba, şaxsak haya, ba šart la nîw zindânê darî bînin aw xawnay 'ánda dazânî çî xawnaka.'

422. Awjâ har stâ 'azizî mîrê, çû, darîkay zindânî kîrdawa, tamaşay kîrd, yisifi hînä'ya darê, gîtî, 'wara, atû agar aw xawnay mînit zânî hûtît dakam la zindânê, agar aw xawnay minîtît nazarî awjâ rît dâmît dakam.' ku.fa ka har stâ xawnakay xôy la bô gêrêwa, law xawnaydä, yânî âxir daraja, 'aft sârân girânî dâbû. la pâzdân la xawnakay har stâ, ku.fa yisif gîtî, 'amin dar bînä, 'aft sârân amin çûnd amlâkî dînyä haya, wêridät û têkawleka haya, amin hamûy xir dâkamawa.' awa hamûy xir kîrdawa.
419. The woman rose and had a room decorated with glass, that is to say the bottom and the top and the sides of it were all glass. She rose and summoned the boy, saying, ‘Come, you are our coffee-server. Come, bring me some coffee.’ The boy rose and brought her some coffee and saw that the woman had stripped herself, that she had nothing on; he looked and saw that the woman’s whole body was visible. He shut his eyes and took the thingummy, the jug of coffee and poured some out. He bent down from behind and the woman seized the back of Joseph’s neck firmly and pulled him from the back and let out a shout, saying, ‘Here is my coffee-server who is assaulting me, who has come to assault me.’

420. Afterwards the Ruler of Egypt learnt of this and threw the boy into a dungeon for seven years. There were two or three others in the dungeon, one of them was a Jew and there were two other Muslims. They went into that dungeon with him (?) and stayed for seven years. Afterwards the boy Joseph had a dream and he related it to the what’s-his-name, to the Jew, he related his dream to the Jew. Afterwards the Jew went out of the dungeon and Joseph stayed in the dungeon. He got up and reported to the Ruler of Egypt. The Ruler had no thought left in his mind of the boy whom he had thrown into the dungeon.

421. Afterwards, one day the Jew who had gone out of the dungeon said, ‘By God, that Joseph did me a favour in the dungeon, so I must carry out his business in return for that favour of his.’ One day the Ruler of Egypt had a dream. He summoned all the people there were but they could not interpret his dream. The Jew got up and said, ‘Old fellow, there is a person, on condition that you bring him out of the dungeon he will know immediately what sort of dream it is.’

422. Then the Ruler of Egypt rose and went and opened the door of the dungeon. He looked and brought Joseph out and said, ‘Come, if you discover what this dream of mine is I shall pardon you from the dungeon, but if you do not discover what this dream of mine is then I shall execute you.’ When the boy got up he related his dream to him, and in the dream, that is to say in the outcome, there were seven years of famine. Afterwards, when he rose from (interpreting) the dream, the boy Joseph said, ‘Bring me out and for seven years I shall collect all the properties of the world that there are, all the produce and things.’ So he collected everything.
423. La pāşdān 'azīzī mīsrē ba sardā mird. aw kuṛa la jēy 'azīzī mīsrē dā nīst, tamaşāy kird, aw zilaxāya ka žīnī 'azīzī mīsrē bū, aw kuṛa yisif, zōr 'ašqī bū, āxīr daraja 'ašqī bū. hēştān harāma nabū, daywīst ta'aruzī bikātīn, har ka ba īšī xarāpa. aw kuṛa, ānka kuṛakī zōr laiqałī zarīf bū, har ka la dirī xōy wahā bū, yānī xūdā away kirdwā ka aw šaxsa dabita pēyambar—rōţak har stā, žīna ta'aruzī bū. baynakī pē ĉū, la pāşdān aw kuṛa hić naydawīst ta'aruzī bikā.

424. La pāşdān har stā, waltāl baynakī pē ĉū, kuṛa 'ašqī zilaxāy bū. kuṛa tē fikiri, 'ašqī bū, ānka xūdā wāy kird û awāna hardūk pēkwa šād bibin. kuṛa har stā, 'ašqī bū, zilaxā xōy dāwa pāş, ūy nadāē. kuṛa maraqi kird, baynakī pē ĉū, wīstī har ka qisay lagar bikā, gifti lagar bikā, hić istīfāday lē nakird. har stā, rōţak ĉū, nārdī—çand šaxsān hātīn, nārdīnā aw dū, pīraţinay hāt ka dāxwāzī bikātīn, mērdī pē nakird.

425. Rōţak har stā, yisif, čūa ūawē lagar sē wazīl û xōy lagaridā būn, čūa ūawē, diqatī kird, aw zilaxāya la panāy dārakī ūa wastāya, tamaşāyān dakātīn. la bō yisif čū. hardūkjān 'amryān tāqribān gaiştbūa čīl sārī, hēştān ka na aw mērdī kirdbū, na aw żīnī hīnābū. tamaşāy kird lō yak ĉūn, lagar yak šād būn.

426. Lawēndar du'āyakīyān kird, gōtyān, 'yā ūábbī xūdā, agar atū bikay 'umrī ma bēxīawa sar yakakī dika čārda sārī.' law 'ānday xūdā ūa'mī pē kirdīn, 'umrī wāna būa—har yak 'umryān būa [bō] čārda sārī. har stān, hātinawa qasrē. la qasrē 'aft šaw ū 'aft ūōţ dōr ū zuńnāyān la bō wāna lē dā, kayf ū sayf la bō wāna kirā. būa pāşay mīsr, har ka nāwī 'aṙatī yisifā, la mīsr 'ukm 'adālatakī dā nā.

427. Girānīkā [grānêkī] ba sardā hāt, aw šaxsa har stā, çand amlāk ū falā' ū tēkawlēka haya awānay hamū gāz kird, 'amū ganimaka w jō w awānay hamū lē stāndīn, la 'ambārī kird. la pāşdān la 'ambārī kird awa girānī ba sardā hāt, wakū çand dīnī haya hamūy dahāt la kin awāna, ba pāra aw daylay dafirōştīnē.

428. La pāşdān awāna, birāy way, mārī bābī, har ka yisifia, faqīr
423. Afterwards the Ruler of Egypt went and died. The boy succeeded the Ruler of Egypt. He, the boy Joseph, saw that Zuleikha, who was the wife of the Ruler of Egypt, was greatly in love with him. She was not yet thingummy, (free to marry), yet she wanted to have dealings with him, which was improper. The boy, as he was a very proper and handsome boy, and who was so in his own heart, that is to say God had made it so that this person would become a prophet—one day the woman rose and importuned him. Some time went by but afterwards the boy did not want to have any dealings with her at all.

424. Afterwards he rose, then some time went by and the boy fell in love with Zuleikha. The boy realized that he was in love with her, because God had made it so, so that they should both be happy together. The boy rose, being in love with her, but Zuleikha retired and would not look at him. The boy was distressed. Some time went by and he wanted to talk with her, to converse with her, but it was no use. He rose, one day he went and sent—some people came and sent after her, an old woman of his came to ask for her hand, but she would not marry him.

425. One day Joseph rose and went hunting with three viziers, and he himself with them, and saw Zuleikha standing under a tree, watching them. She went towards Joseph. Both their ages had reached about forty years and still neither she had taken a husband nor he a wife. (The viziers?) saw them go towards each other and be happy together.

426. There they prayed, saying, 'O Lord God, if Thou wilt Thou canst put our ages back to another one of about fourteen years.' At that moment God had mercy on them and their ages became—the age of each of them became fourteen years. They rose and came back to the palace. At the palace they played drum and shawm for them for seven nights and seven days, and rejoicing was made for them. He, whose name was Lord Joseph, became King of Egypt and established a just rule in Egypt.

427. A famine occurred and this person rose and summoned all the landowners and farmers and such like that there were, and took all the wheat and barley and such things from them and stored it in granaries. Afterwards, when he had stored it in granaries, the famine occurred and all the people that there were came to him and he sold the grain to them for money.

428. Afterwards those brothers of his, his father's household—
bûn, ûût bûn, çiyân namû, xwûrdînîyân namû, awa har stä bîrâyakânî, gôtyân, ‘bûba, pûsûyak haya la misr, dayîli dafirûsîta millat ba pûra, ba nîwa qîmat.’ har stä, bîrâyakânî çûn, tamaşâyân kird, har ka awa, aw käbrâyî ganîmî dafirûsitîn, çû, la pêş darkay wîy existyân.


431. Awîs har stû, darpêy xûy, lagar kutakî, pûsûy misr, hûwîstå nàw jawûrakay mûrî bûbû. bûbû lawandar hêwêş hêwêş dacoû. bûbû dûkûhar dû cûwyân kûra bû la ‘azmatî aw kuûra, har ka yisîf, hûwîstêyân nàw bûrê. la pûsdân xudû râmî pê kird, bûa pûsûy misr, har stû, awàna cûwyân rûn dâbûawa, cûwyân dakirîwa. hàtê daxîlî mûrê bû, awàna cûwyân kiràwa. har stû, gôti, ‘kuûrim, kûnî bûrûtûn?’ gôti, ‘wallû, bûbîm, bûrûmûn lawandar pûsûy misr gêrâyawa.’

432. La pûsdân awûn har stûn. bûbakay tê gaiûst ka aw kuûrî wîn, yisîf, la misr bûyta pûsû, xudû away râmî pê kird, bûyta pûsû. har stû, lêy dà, gôtîa žinkay xûy, gôtî, ‘birî lûgar kuûrakat.’ gôtî, ‘birî, ama bû birûyn, awa kuûrî mina, yisîf, dyûra bûyta pûsûy misr.’ palî
that is of Joseph—were poor and naked and they had nothing left, no food left, so his brothers rose and said, 'Father, there is a king in Egypt who is selling grain to the people for money, at half price.' His brothers rose and went and saw that this fellow was selling wheat and went and camped before his door.

429. Joseph recognized the brothers—he recognized these two brothers—(but) one was a step-brother (whom he did not know, only) two brothers were his own. He rose and looked and recognized his own brothers. Joseph also had another, younger (step-) brother and this brother had come with them. He said, 'When you are pouring out 1 wheat for them throw this measure—with which you measure thing(ummy), wheat—into the sack of the young brother.' They got up and threw the measure into his sack. On the morrow, when they loaded up to go, they called to him, 'Come, you have stolen that barley measure.'

430. 'I haven't stolen it, old fellow.' They said, 'Yes, by God, you have stolen the barley measure.' The other two brothers were step-brothers to him and said, 'We are going, let him stay.' They got up and went and returned half of the way. They did not know, these two brothers, that their brother whom they had thrown into the well—all that story—had become King of Egypt. This they did not know. They got up, set off and then departed, went to their father and said, 'Father, by God, our brother stole a barley measure there and the measure he stole was of gold. The King of Egypt seized the boy there and made him go back.'

431. The King of Egypt also rose and threw his own pants, with his stick, into the sack of his father's family. His father went about there slowly, slowly. Both his father and mother had lost the sight of their eyes from grief 1 for the boy, Joseph, whom they had thrown into the well. Afterwards God had mercy on him and he became King of Egypt, and their eyes became bright again and were opened. By the time (the brothers?) reached home their eyes were opened again. He got up and said, 'My son, where is your brother?' He said, 'By God, father, the King of Egypt made our brother go back there.'

432. Afterwards they rose—his father realized that this was his son Joseph who had become King in Egypt, that God had had mercy on him and he had become king. He got up and set off, saying to his wife, 'Go (and be) with your son.' He said, 'Come, let us go, this is my son Joseph who has evidently become King of
žinakay girt lagar kuşakay, awiș čimakay ka hayänbû kirdyäna xayr, čimakyan načşt, har stän, milî rëyän girt, la bö mîsr hâtin, la niwaṙê hâtin.

433. Yisif zândi har ka awa dâk û bâbi dën, dën lô şârî, la niwaṙê. har stâ, tartîbî se 'arasî dar kird, çând surta w jêš, awânay ba 'aras şaraf la bö bâwkî xôy dar kird la bö rêgâ. bâbi hât û cawi pê kat, dabîni kuṙî wî, 'azrat yisif, la sar taxtî dâ niştia. götî, 'angô čina?' götyân, 'ama faqîrîn û 'år û masala awânaya.' la pâşdân away pê cû 'azratî yisif götî [göte] bâbi, götî, 'amin kuṙî tûma.' awjär bâbi har stâ, götî, 'kuṙim, atû ba ci dardi wuhât lê hât?'

434. Götî, 'wallâ, bâbir, amin lagaryän čûma râwê, la rê götyân, "agar ama tartibakî lô wî nakayn ame pâş zamânak ka bimînêtinawa awa dabita pâşâ la jêy ama. amaš birâ gawrayna, aw birâ gičkaya, kû dabî? na', bâ biykuţûn, märî bâbûmân lê damînêtinawa." awjär amînyân birû, götyân, "wara, birâm, birû nôw biray, tênimâna, handak âwûn bô lo bûna." awûna ɣâynatîyân lagar aw birâyâ, lagar minyân kird, amînyân hawîsta nôw birê.'

435. 'La pâşdân xuða ra'âmî kird, kârwânak la mindâ rêy kird, amînî hînà, la nôw birê amînî hînâra darê, tamaşây minyân kird, dabînin amin mindâmû, sabîma. la pâşdân aw birâyânî min gaɾânawa, amînyân firôşt. götyân, "awa 'abdî maya," amînyân firôşt wa pârayân dâ. bâş, amîntân hêsta nôw birê, lô la pâş mintân firôşt, pârâtûn *war girt?'

436. Bâbi götî, 'kuṙîm, çî qâbîlî wânaya?' götî, 'bigîra, sarî wâna bibîra, mâtam awûn aw xarâpayân lagar tû kird.' götî, 'na', bâba, amin šîrim 'arâra, awûna birây minin, la tûna. amin la bar xêtirî tû awûnâm 'afû kird, faqat nâmawê awûna bêna kinim, dâ binîşin. yânî yakakyân bâ la baydû bî, yakakyân la hawlêr bî, awûna har yaka dü sê gundyân damamê lô xoûyân, aw gundûna tamaşâ bikan, law gundûna îs bikan.'

437. Awûna *ka [ci] la sar gundûna dâ mazrân har yaka bûna pâşay gund, yânî âyay gundakî, šarakî. awûna pârayân zôr bû, dawramand bûn, götyân, 'na', ama wâ bikayn.' birâyakan, aw dü birâyaka lagar hardûkyân yak bûn, dayânwist dîsân aw birâyaka

196
Egypt.' He took his wife's arm (to go and be) with his son, and everything they had they gave away as alms, leaving nothing, then they rose and set out on the road and came to Egypt, reaching half-way.

433. Joseph learnt that his mother and father were coming to the city and were half-way. He got up and arranged for three guards, all the police and army there were, and he sent them out on the road as a guard of honour for his father. His father came and caught sight of him and saw that his son, the Lord Joseph, was sitting on the throne. He said, 'What are you?' They said, 'We are poor people and the story is this.' Afterwards, when all this was over, the Lord Joseph said to his father, 'I am your son.' Then his father rose and said, 'My son, how did this befall you?'

434. He said, 'By God, father, I went hunting with them and on the way they said, 'If we do not plan something for him, after he has stayed for a time he will become king in our stead. We are the elder brothers and he is the younger brother, so how can it be? No, let us kill him and our father's property will be left for us.' Then they took me and said, 'Come, brother, go into the well. We are thirsty. Bring us some water.' They acted treacherously towards this brother, towards me, they threw me into the well.'

435. 'Afterwards God had mercy, a caravan passed by me and brought me out of the well and they looked at me and saw that I was a child, a boy. Afterwards these brothers of mine returned and sold me, saying, 'This is our slave.' They sold me and (the caravan men) gave money. All right, you left me in the well, but why did you sell me afterwards and take money?'

436. His father said, 'My son, what is fitting for them?' He said, 'Seize (them) and cut off their heads, since they have done you this evil.' He said, 'No, father, I will not be guilty, they are my brothers and from you(r loins). For your sake I have forgiven them, but I do not want them to come and settle near me. In other words, let one of them be in Baghdad, one in Arbil. I will give them each two or three villages for themselves, to supervise these villages and to work in them.'

437. When they were established in the villages each one became the king of the village, that is the agha of a village or a town. They had much money and were rich. They said, 'No, this is what we should do.' These two brothers both joined together, wishing again to destroy that brother. One day they said, 'By God, let us go and


442. Taqrîban bist sêr habû la nêw aw zêndûnay mêmû, tûkî dam
kill him.' They made their plans. Joseph, for his part, knew that they were planning against that brother, (namely himself,) to kill him. He sent after his father and said, 'Father, they have again been plotting to kill me."

438. The father sent word to the brothers. He said, 'No, since that is the case have no more to do with these brothers, but expel them from the city and let them not stay in your country.' His brother(s) rose from his country and he sent them to another city which would not belong to them. Afterwards his father and mother passed away. The Lord Joseph stayed there all by himself, alone. After a time God had mercy and there was an abundance of food and he had a son and they named the boy. Afterwards Lord Joseph also died.

439. When he died this son of his was six months old and in a cradle. Zuleikha became Queen of Egypt there. Afterwards his son reached the age of about sixteen and a half years and wanted to take his father's place and establish his ways. One day he had a dream and in this dream he saw that his father was a saint, a sage, a prophet. He rose and related this to his mother, saying, 'Mother, what was my father in his time?' She said, 'My son, in his time your father was an innocent child who had two or three brothers and they seized him and threw him into a well.' She related the story to the boy.

440. He said, 'If these uncles of mine are still alive I want to avenge my father on these uncles.' His mother said, 'My son, you are alone. God will not let you go to kill them and take revenge on them.' He got up one day and went on the way to his uncles, saying, 'I want to kill my uncles.' He got up, wanting to kill his uncles. Later he had mercy in his bowels and he did not want to kill his uncles. - - - The uncle killed the boy and his uncle sat on the throne. The whole city came under his uncle's orders and belonged to his uncle. The Lady Zuleikha strangled herself for grief when his uncle sat on the throne.

441. They wanted to (open) that dungeon in which Joseph had been, so they dug (down to) that dungeon and saw that there was someone in it and this person had hair like a dog, in other words no part of him was visible. They brought this person out and put him into milk, a leather skin of milk, and there he stayed for about three days and afterwards he became a complete human being.

442. He had stayed in that dungeon for about twenty years and
Šêrzâd Xân û Šimul'uzâr

443. La šârî gurišta pâşâyak habû, brîim pâşê, sê kuɾî habû. kuɾakî nawi šêrzâd xân bû, kuɾakî nawi jîhânşêr bû, kuɾakî nawi ahmad bû, bâbîn ibrâim pâşê bû. ūoţak ćûn la bô ūawê lagar kuɾakânî, lagar 'aşîrâtî xôy ćûn la bô ūawê, tamaşâyân kird, la bîşakî râst hätîn, šêrak dar hät law bişay. kasak law hazûr kasay, yakak täqatî nabû hatâkû biî, aw šêray bikuţî.

444. La kuɾakânî *yakakyân habû ka nawi šêrzâd xân bû, ūaw zôr ćû, milî dâ wurâyî, yari dêya aw šêray, šîrakî da šeri dê, šêrakay kuşt. lawêndarê ūawyân batâr kird, hâtînawa mûrê. ūoţak göti ba kuɾakânî, 'ay kuɾî min, wakî amin mîrdim angû hît dê manîşin la jêgây min, šêrzâd xân dê binişê.' ūoţak mîrd, brîim pâşê la šârî guriştay ka pâşê bû, mîrd.

445. Aw birâyê *tagbîrâyân kird ka awî dîka—šêrzâd xân bû, lawân gawratir bû—tamâhyân le kird biykuţìn. götyân, 'ćôn awa la dâkakî dikaya, la dêkî ma ñìa, bâb-birâyaka, dâk-birâ ñìa, away lâzima bikuţîn, awa nabîta pâşê jêy bâmên.' awâna har stân, tamâhyân le bû, götyân, 'birâm, bê biçîna ūawê.'

446. Ba fêr birdîyâna ūawê, galak têni bûn la çûlêkî. çûna sar birakî, pîrî ãw bû, götyân, 'ay birâm, kê daçî ãwî har bikêsî, kê nacît?' šêrzâd xân göti, 'amin daçim.' awayân ba kindirî dê hêsta nawi birê wakû ãwî dar binîn, ãwakay bîxônawa. dêyân hêst hatâ *âwakyân har keşê tê ba xôy û dû birakân lagar ãyakânî tîryân ãw xwûrd, dîwîrê šîrakîyân la kindirakay dê, aw kindirayân picîrînd ka birâyakay xwayyân la bînî bîrê ba jê hêst. ba jêyân hêst, ba xôyân ñûnawa, götyân, 'birâmên šêr škûndî, šêr xwûrdî.'
hair had completely smothered his face and body, only his eyes appearing. They did not know whether this was a human being, a wolf, a demon or what. Then God had mercy on him, they put him into milk and he became a human being. They said to this human being, ‘What crime did you commit in your time?’ He said, ‘Old fellow, I am a Jew.’

Shérzad Khan and Shimuluzar

443. In the city of Gurishte there was a king, Ibrahim Pasha, who had three sons. One of his sons was named Shérzad Khan, one son Jihanshér, and one son Ahmed, and their father was Ibrahim Pasha. One day he and his sons went hunting, with his own tribe, they came to a thicket and saw a lion come out of the thicket. Of those thousand people not one had the strength to go and kill that lion.

444. Of his sons there was one named Shérzad Khan, who often went hunting, and he gave his horse its head, galloped at the lion, struck at the lion with his sword and killed it. There they abandoned the hunt and came back home. One day Ibrahim Pasha said to his sons, ‘My sons, when I am dead you are not to succeed me but let Shérzad Khan succeed me.’ One day Ibrahim Pasha, who was king in the city of Gurishte, died.

445. Those brothers plotted that the other one—it was Shérzad Khan, who was older than them—they desired to kill him. They said, ‘Since he is from another mother, not from our mother, he is a brother on our father’s side, not on our mother’s side, we must kill him so that he shall not be king in place of our father.’ They rose, being desirous of (killing) him, and said, ‘Brother, let us go hunting.’

446. They took him hunting by a trick and they became very thirsty in a wilderness. They went to a well, which was full of water, and said, ‘O brother, who’ll go and draw water and who won’t go?’ Shérzad Khan said, ‘I’ll go.’ They let him down into the well by a rope, for him to bring water out of it for them to drink. They let him down (into it) until they had pulled up some water and he himself and the two brothers with the other aghas had drunk water, then finally they struck the rope with a sword and severed the rope, leaving their own brother at the bottom of the well. They left him behind and went back by themselves, saying, ‘A lion has broken and eaten our brother.’


450. Rûôştîn, katina rêy şäri qarîrî. çûn, darwęşaka nûwî la xô nû darwęşbaça, şêrzåd xân. çûna şäri, - - - gôti, ba tujîrî gôti, ‘bëba, amin lô xôm dacîma şäri, dacîm darwęşî dikam, la faqirî dagarôm.’ awîs bîrak zêrîyân däcê, rûôstî, rêy dîya şäri, çûa [çô] majlîsî pâşay, qarîrî. la majlîsî qarârî, aw qarâra dû wazîrî habû, yakak nûwî xazand bû, yakak nûwî bahman bû. har stä, çiî kîrd, aw majlîsa, dastîyân ba şarâb xwarînaway kîrd. - - -

447. A caravan came by there, a trading caravan, and they camped at the head of that well. They let down buckets into the well there to bring out water to drink. He, Shérzad Khan, got up and threw himself into the bucket and came out. They said, 'What are you (doing) here?' He said, 'By God, I am a human being and I have fallen into this well.' They brought him out of the well.

448. He said, 'Whither are you going, O chief merchant?' He said, 'I am going to the city of Gurushte.' He said, 'Chief merchant, don't go to the city of Gurushte. I have a brother there and they have just let me down into this well. If I go there these brothers of mine will kill me.' They said, 'It doesn't matter, we are going (there). They have no business (with you). How can they take you away from us? We have brought you out of the well and found you ourselves, so he has no business with you.'

449. They went towards his father's city and went into it. There people caught sight of him and said, 'By God, Shérzad Khan is with that merchant.' Jihanshér sent after him, saying, 'This merchant must come, himself and his son, to my audience-chamber.' He went to his audience-chamber with his 'son'. He said, 'This is my brother. You have interfered (?)'. He said, 'No, I was thirsty at the head of a well of water, he came out for me together with the water, so he is my own son.' They rose and there they fought with the merchant.

450. They went and set out on the road to the city of the King. They went and the dervish, Shérzad Khan, called himself Derwésh-beche. They went to the city and he said to the merchant, 'Father, I shall go to the town myself (to beg) as a dervish and to wander about as a poor man.' They gave him a little gold and he went, turning towards the city and going to the King's audience-chamber. In the King's audience-chamber, this King had two viziers, one whose name was Khazend and one whose name was Behmen. This company got up and what did they do but begin to drink wine.

451. They said, 'O guest, don't you know how to drink this wine?' The guest said, 'Yes, indeed, I know how to drink this wine.' They gave him a little wine, two or three glasses of wine, but the guest did not become drunk. Of the King's viziers one was called Behmen and he said, 'Sire, seize this dervish and kill him. If you do not kill him you will have cause to regret it, at the hands of this dervish.' As for Khazend, he was a Muslim and said, 'Sire, do not kill this guest. He is a very good guest.' They were talking in this way when night fell.

453. Niwasaw dê hât, darkay kirdawa, sabr ba sabr acû, dû mâcí la aw darwêshay kird ka miwânîîtî, dû mâcí lê kird. law waxtaydâ aw kuûa ba xabar hât, çünkî pâşazêda bû, wa xabar hât, göti, ‘amin nimaki bêbi tüm kirdia, amin away qabûl nêkam. agar atû har násti, bigarêeya wa sar jêy xôt, amin dû širît lê dadam, datkuûzîm.’ law qisânadâ bûn xazand, wazîr, har stê la xawê, çûa pâş darkay, dangê hastî xôy girt, dabînî aw qisay dakan.

454. Kîzâka, darwêş qabûli nakîrd, kîzaka hâtawa sar jêy xôy. hâtawa sar jêy xô, xazand çûa kin kîzakay, göti, ‘awa çiya mas’ala?’ ba kâbrây göt, göti, ‘wallâ, hic nîa—la baynmân—hîcmân la baynî nîa.’ har stê, baw šawê xazand wakî awhay zânî har stê, çû, malây hînê, çû, qâzîy hînê, dû šâdîsî hînê, ba şêdî ba qâzî aw kîcay la aw kuûay mâra kird. wakî lêy mâra kird awa bû ba zôwîy xazandi wazîr, ka wazîrî qarârla, bû ba zôwîy wî.

455. Qarâris kiciêkî habû, nûwî šîmul’uzâr bû. xabar la xwârê hât, la pâsêy yaman, götîyân, ‘ay pâsê, ay qarâr, agar atû naêy, šîmul’uzârmân bidayê, ama yânî mamlakat lê kô dâkaynawa w mamlakat xarâ dâkayn, datkuûzîn.’ har stê sibaynê, çûna maydânê, dabînî tôz yûbûrak ba dyêr kat la daştê, qasidak hât. tamaşâyân kird, qêqazakayân skând, xîndyânawa, ‘ay janêbî qarârî, agar atû kîzî xôy šîmul’uzârê la bû pâsêy şârî yaman nanêrî ba laşkirawa, ba hamû şitawa, ba zêf û mûrawa, ama atû tûran dâkayn û sarišît dabirîn.’

456. Aw göti, darwêshbaca, law mâjlisi dê niştibû, göti daw qâsîdî, i pâsêy şârî yaman, göti, ‘aw qêqazay bida dastî min, bizânîm awa çi nûsrâyê.’ qêqazakay lê war girt, qêqazakasî diûnd, dastî dê gey qâsîdî wa gökaşî lê—goşî lê *diûnd wa zimânîişî lê *diûnd wa
452. The guest went home with the King’s vizier who was called Khazend and at home he treated him with perfect hospitality. He prepared tea for him and gave him food, which he ate. At night he slept alone in a room. Now Khazend had a very beautiful daughter. This girl caught sight of the boy. This boy, whose name was Derwêshbeche, was so very handsome that she fell in love with him, so much so that she could not contain herself.

453. When it was midnight she opened the door and, going slowly, slowly, kissed this dervish, who was her guest, twice. Then this boy awoke, for he was a prince, awoke and said, ‘I have partaken of your father’s salt and I will not accept this. If you do not get up and go back to your own bed I shall strike you twice with my sword and kill you.’ They were talking thus when Khazend, the vizier, rose from his sleep, went behind the door, held his breath and observed that they were saying this.

454. The dervish would not accept the girl, so she came back to her own bed. (When) she came back to her own bed Khazend went to his daughter and said, ‘What is this matter?’ She said to the fellow, ‘By God, it is nothing—between us—there is nothing between us.’ He got up—when Khazend learnt of this he got up that night, went and brought a mullah, went and brought a cadí and two witnesses, and married the girl to the boy with witnesses and a cadí. When he married her to him he became the son-in-law of Khazend the vizier, who was the King’s vizier—he became his son-in-law.

455. The King also had a daughter, whose name was Shimuluzar.¹ News came from the south, from the King of Yemen and they said, ‘O King, if you do not come and give us Shimuluzar we shall gather up your country about you and ruin it and kill you.’ On the morrow he rose and they went to the plain and saw a cloud of dust come into sight on the plain and a messenger coming. They looked, broke (open) the letter and read it. ‘August King, if you do not send your daughter Shimuluzar for the King of the city of Yemen, with an army and everything, with gold and wealth, we shall plunder you and cut off your head.’

456. Derwêshbeche, who was sitting in that assembly, said to the messenger of the King of the city of Yemen, ‘Give this letter into my hand that I may see what is written.’ He took the letter from him, tore it (open, then) he reached for the ear of the messenger and tore off his ear and tore out his tongue and cut off his
lêwakânîşî bîrî. awjâ götî, ‘bîrî, harcî dâkay hiç qușûrî maka, amin kîcît la bê nênerîm.’


459. Har stê, baçadarwêsh, hâtà darê, bargî da bar kird, götî, ‘ci wurâyak nîa la bô min bînî kû amin swår bibim, bîçîma xazîy?’ ānd wurây la tawîlay pâşyî habû, i qarârî, mumkîna sad wurêy habûbî, hamûy la bô hînê. dastakî dahawîta sar piştê, awûna piştîn daşkê, čunka aw kuşa hand kuşakî tawûw bû wa pàrawânakî zîr ba-qûwat ü şaji’ bû, xânzâda bû. piştî daşkând, harcî wurâyakî hînîy ba qadar bît wurâyî awa piştî škand.


461. Awîş wakî çû, wrôyaya la bô hât, çêpokakî rî waşandê. şêrzûd çîy kird, dastî dà biţîn, biţîy gîrî la mistakî, la nàwçawânî aw wurayay dû, rây këşaça darê. götî, ‘zînak nîa amin law wurayay
lips. Then he said, 'Go, do what you will without stint, I shall not send you the girl.'

457. In this assembly some said, 'Sire, this was a very bad thing, an evil deed that he has done to this messenger.' The messenger returned and in the city of Yemen they said, 'By God, here is our messenger come back and he is very pleased, laughing all the time.' They did not know that they had cut off his lips so that his teeth were exposed, it seemed to them that he was laughing. When the messenger came they saw that they had done this deed to him, that they had ruined him.

458. They got ready an army to (send) against the city of the King and the army came against the city. There was Behmen who said, 'Sire, did I not say, "Kill this Derwéshbeche (or) he will bring misfortune upon you"? You did not kill him and now look, see what cause you have to regret it, at the hands of this Derwéshbeche.' The King rose and the army of the King of Yemen arrived against him, a very numerous army, unending and uncountable, so vast that nobody could cope with it.

459. Derwéshbeche rose and came out, (having) put on his clothes, saying, 'Is there no horse you can bring me, that I may mount and go to the war?' They brought him as many horses as there were in the King's stables, and there were perhaps a hundred horses. He would put one hand on their backs and their backs would break, for this lad was so complete a man and a very powerful and brave champion and a prince. He would break their backs, and whatever horse they brought him, to the number of twenty horses, he broke its back.

460. The King said, 'Is there no such horse in my stables that this dervish may mount it and go to the war?' They said, 'There is not, Sire, apart from Azhdihakhwan, your grandfather's horse, which we have tied up in a house and to which we give straw and barley through a window. Nobody dares to see this horse. It is so savage that they cannot. As for him,' they said, 'it is well that you should send him, let him go himself and bring it out, perhaps it will strike him a buffet that will kill him.'

461. When he went, the horse came for him and aimed a buffet at him. What did Shérzad do but reach for its mane, seize its mane in one fist, strike the horse on the forehead and drag it outside. He said, 'Is there no saddle for me to put on this horse?' There was a saddle there which could not be lifted by twenty men, but he put
bikam?' zīnak lawē bû, ba bîst kasān aw zīna birind nadabû, ba xō dastakî dā, aw zīnay la sar pišta wurāyakay dā nā, xōy swār bû.

462. Gōtî, ‘qat šir, ūimak nīa amin das bidamē, šarî bikam lagar awāna?’ gōtyān, ‘na wallā, çi ūimî wahamān nīa, guzrî [!] wahamān nīa illā gurzî bāpîra gawray pâşây haya, agar away dar bînî tû, bitânî darî bînî awa zīr bâsa la bō ḥarb.’ darwēşbaça gōtî, ‘la kâma râstîa?’ çû, jêyân pišān dā, ābînî ‘alqay dyâra, awa ḥafsad māra jû xânî la sar aw gîrday kirdîa, awîs la bin aw hamûydâya. har çû, dastakî dâe [dâya], rây kêşa. aw mârî aw jûâna, aw faqîrîna hamû ba bin aw šitay katin, ba bin aw xôray katin, mûryân war garân.

463. Gurzakay dar inā, çûa maydâne, dastî ba kuştyârî kird lagar laškîri pâşay yaman, aw laškîri zôr bē-sar-û-bar kird. sê ūozîn ḥâta hêwârê pëwa bû, wa ūozî çâram hât, law maydânay biçî, swârî wurâyî xôy bû, darwēşbaça, ba bin qasrî pâsâydâ hât. simul’uzâr wakî tamaşây kird kuşakî awanda jwâna, çawî lê kird la panjaray, tamaşây kird, ‘âsqî bû.

464. Zêrakâni xôy hamûy la bar kirdawa, la dûr dastasiřakî nā, lôy har dâ. wakî lôy har dâ kuşaka çawî birind kird, çawî pê kat, bê-hôş bû. xazandi xazûrî, ka wazîrî pâşâya, gōtî, ‘hay, atû la bar kîcak awhâ bê-hôş dabi?’ awîs ūozîstîn, bê-hôş nadabû, ūozîstîn la bō ḥarbî aw *ūozê. ḥarbyân kird, yazâyân kird, ḥatâ ēwârê, hêwârê hûtinawa.

465. ‘Wallâhi,’ gōtî, ‘wa çâka amin biçim la bô jwâni aw kişay, ka kişî pâşâya, simul’uzâra, amin biçim bô jwâni bâşa.’ shaw çû la bô jwâni kişî pâşây, çûa qasrî, tamaşây kird, kişî pâşay lawê dâ ništîa w çawî pê kat, gōtî, ‘farmû, wara.’ awîs çû, lagar yak dâ niştîn, xawyân lê kat ü kişî pâşay, ka simul’uzâra, awa dasgîrînî habû, wakî dasgîrînî wî dêtîn tamaşî dakāt, zalâmak awa lagar dasgîrînî wî niştîa.

466. Awîs har stâ, širî lê bû, širakî dar hînâ, rây wașînd la tôqa saridâ, sarî qalâştawa, kuştî, walhâzir birîndarî kird. zînaka har stâ, çîy kird, gōtî, ‘läzima, awa lêra kuźrâ, làzima away biriz bikam.’
out his hand, put the saddle down on the horse’s back and mounted.

462. He said, ‘Is there no sword or lance at all that I can lay my hand on, to go and fight with them?’ They said, ‘No indeed, we have no such lance or club, except that there is the club of the King’s great-grandfather. If you bring that, if you can bring that out it is very good for war.’ Derwéshbeche said, ‘In which direction is it?’ They showed him the place and he went and saw that the ring of it was visible, but seven hundred families of Jews had built houses on top of the hill and the club was underneath all this. He simply went, put his hand to it and pulled it out. The homes of these poor Jews all fell under this thing, under this dust, and were turned upside down.

463. He brought out the club, went into the field and began to slaughter the army of the King of Yemen, and made great havoc of the army. For three days he was at it until evening and when the fourth day came for him to go into the field he, Derwéshbeche, mounted his horse and came by below the King’s palace. When Shimuluzar saw that he was such a handsome youth, when she looked at him from the window, she fell in love with him.

464. She put on all her gold ornaments and from afar she threw down a handkerchief to him. When she threw it down to him the lad lifted his eyes, caught sight of her, and fainted. His father-in-law Khazend, who was the King’s vizier, said, ‘Hey, do you faint like this on account of a girl?’ They went on, for he did not (actually) faint, and went to that day’s fighting. They fought and made war until evening and at evening they came back.

465. ‘By God,’ he said, ‘it is best for me to go and keep tryst with this girl, Shimuluzar, who is the King’s daughter. It is best that I should keep tryst with her.’ At night he went to keep tryst with the King’s daughter, he went to the palace and saw the King’s daughter sitting there and she caught sight of him and said, ‘Pray do come.’ So he went and they sat together and they fell asleep. Now the King’s daughter, Shimuluzar, had a fiancé and when her fiancé came he saw that there was a man sleeping with his betrothed.

466. He got up and drew his sword, for he had a sword on him, brandished it at the crown of his head and split his head. He struck him and, in fine, he wounded him. The woman got up, and what did she do? She said, ‘Since he has been killed here I must get
har stä, juwärakî hînä, la nãw juwärakay nã, handak zêrîšî har dä nûwî, zärîkî bast, fi rêj dä darî aw šâray, la daraway şârî fi rê dä.


470. Gôtî, ‘ay pêşê, amin dacimawa la bô lây märim, acimawa şârî, la mêja märi xêm nadîtûa, ‘arzit dakam ü iznim biday, biçimawa lây mindärakân, bizânîm mindärakân mâyna yân namâyna.’ awîš har stä, gôtî, ‘ba xër hâtî, ba sar çûw, amin awandamân dawîst la tû çâ dabîawa. awa çà bûwa w awa al’ân xwâ hêfit bî.’


210
rid of him.' She got up, brought a sack, put him into the sack, put some gold into it too, tied up the mouth and threw it outside this city. Outside the city she threw it.

467. There were some thieves and the thieves carried it off for themselves. When the thieves carried it off—the thieves had a leader, a chief—when they carried it off to the chief he said, 'Who brought this?' (One of them) said, 'By God, master, I have brought something very good. It is all gold.' He said, 'Well, you see it, open it up.' They opened the top of it, (then) they all sat down, making a group, and opened just the top of it. They saw a very handsome young man who was a champion, a prince, whose head they had cut off there.

468. The chief said, 'Since you brought this for me, if you don't go and bring a doctor, so that we may heal him, I shall cut your head off.' This thief rose and went and came to Arbil, where he knew of a doctor (called), let us say, Ali Effendi, Ali the Surgeon. Eh, when he went he called Ali the Surgeon, saying, 'Ali Effendi!' He said, 'Yes.' He said, 'Get up and come, let us go. The chief has business with you.' Ali Effendi got up, with his medicines and with his instruments, and he came with the fellow, who went and took him out of the city.

469. He said, 'Where are you taking me, wretch?' He said, 'I'm taking you to the chief of the thieves, for you to heal and to physic a wounded man for us, whom we have there.' He said, 'Very well.' He said, 'Then the chief will give you a good fee.' They got up from there and took him and he, Ali the doctor, looked at him and listened to his heart and saw that he was not yet dead, that he had not died. He physicked him for some days—him, Shérzad Khan, he physicked for some days and his head healed.

470. He said, 'O chief, I am going back home, back to the city. I haven't seen my home for a long time. If I may say so, give me leave to go back to my children, to see whether my children are still there or not.' He rose and said, 'You were welcome, upon (my) eyes. All we wanted of you was that he should be healed. Now he has healed, so God be with you.'

471. Shérzad Khan got up, for he was healed, and came back home. They said, 'Where were you, you wretch, all these days? The army of the King of Yemen has wrought havoc among us and killed us all. Where were you?' He said, 'Old fellow, I was wounded.' He rose, and the army came upon him again and once again he killed all these soldiers, the army of the King of Yemen.
472. Disan ćuwa sar jey şimul'uzari, ka kiži pâşaya, ćuwa sar jey wi. aw jara dasgîrânî hât, dabîni, tamaşa dakâ, kâbray jârân awa lagar dasgîrânî disan nûstîa! - - -

Hikâyataki 'Usmânî binî 'Afân

473. Ka lô xoşawîstî bayân kird göti: amin hamû ûţê acûma ûawê, nêciirim agirt wa pêş nêciîrê xo akatim. ûţârk ćûma ûawê, mâmizak hât la pêş amin, râ wastâ. amin ćûma dûy, pêm nagîrâ hêtâ axîr daraja ba nîhâyat gaîş, wurâyê min waqfi kird, râ wastâ. disan 'arakatim kird, be sê jär waqfi kird.

474. Jârî sêyamê ćûma bin cêdirakî, tamâşam kird, gurjîak la nûwi bû, la bin aw cêdirê. su'âlî kird, 'yê 'usmân, ba xêr bêy. atû kû hâtî?' göti, 'wallâ, amin la dû nêciîrakî agarêm, nêciîrakay min hât lô ćraîna.' göti, 'nêciîrit binîsa.' tamâşay cêdirim kird, ci nêciîrî têdâ nabû. göti, 'aminim, amin nêciîrî tüma.'

475. 'Amin kiçi kêsrâyna. cênd sêr lawawpêsh la artûş şaşêk qawmê, min 'âşqê tû bûm. sê birê lagarim haya, aw sê birâyâna kuî kêsrâyna, hâtîna bô ûawûskar, la dawray makka ûaw dakanî. ba qadarî cênd ûţôzaka lêrâna dê niştûyna; âwîrô birâyakânîm ćûna darawa, amin hâtîm bô ûregay tû, min tôm dôziawa w amin atôm dit.'

476. 'Ka hâtîm tamâşay tûm kird, wurâyî tû wastâ. mazana awa wurâyî tû xarâba. awa sê ûţôzê ûeya baw qônâyâ atû hâtî ćraîna. awjârê birâyakânîm dênawa, bîrô bô aw darawa, xôt panhân bika, çunka birâyakânî min tô la kin amin bibînin ihtîmâda bitkuûzin, wa agar atûş awân bikuûzî bô min zararî haya, awênîş atûş bikuûzin bô min zararî haya.'

477. Aw ûôîşt, hatâ şaw xôy panhân kird. la pâşi away sab'aynê dê hât töz la cêdir ćuwa darê. 'usmânî binî 'afân hât lô aw cêdira, göti, 'birô, bizana awâna hâtîna la mirke tû ûaw akan, sayrân akan, bê pîra, salaîmîn la tû nakird, ma'ûnyê nia awa. atû pyûwakî wä gawray ka mirke tû ûawî lê akan, hîc salaîmîn la tû nakird, atûyên ba pyûw nazânî, atûş awân ba pyûw mazana.'

478. 'Usmânî binî 'afân, êwûra dê hât, harsêkî gîrtin, lagar xuškakay birdiawa mallerî xôy, mamlakatî xôy ka makkaya. la pâşi
472. Once again he went to the bedside of Shimuluzar, the King’s daughter. This time the fiancé came and saw that the same fellow as before was sleeping with his betrothed again. 

A story of Usman b. Afan

473. When he related it to the Beloved (Prophet) he said: Every day I used to go hunting, to catch game and to catch up with my quarry. One day I went hunting and a gazelle came before me and stopped. I went after it but I could not catch it until, finally, my horse stopped dead. Again I moved and three times it stopped dead.

474. The third time I went into a tent and saw that there was a beautiful girl in it, under this tent. She asked, ‘O Usman, welcome. How have you come?’ I said, ‘By God, I am looking for my quarry, which has come hither.’ She said, ‘Recognize your quarry.’ I looked round the tent, but there was no game in it. She said, ‘It is I. I am your quarry.’

475. ‘I am the daughter of Chosroes. Some years ago there was a battle at Artush and I fell in love with you. I have three brothers with me and these three brothers are the sons of Chosroes. We have come to hunt and we are hunting round about Mecca. We have been settled here for some days now; today my brothers have gone out and I came on your road, I discovered you and saw you.’

476. ‘When I came I looked at you and your horse stopped. Don’t think that your horse is bad. It is a three day journey to that stage (whence) you came here. Now my brothers are coming back, so go outside and hide yourself, for if my brothers see you with me they will probably kill you, and even if you kill them it will be a loss for me.’

477. He went and hid himself until night-time. When the next day came she (?) went out of the tent a little. Usman b. Afan came to this tent and she said, ‘Go and see, they have come and are hunting and enjoying themselves on your property without payment, they have not (even) greeted you, and this is not right. You are such a great man and they are hunting on your property and they have given you no greeting. As they have not considered you as a man, don’t you consider them as men.’

478. When evening fell Usman b. Afan captured all three of them and, with their sister, took them back to his home, to his own
way kičakay le stendin, xusakay le stendin la bätti aw pũši xwärдинay, ka sayrānyān la mirkī wē kirdā. la pāšī čand řōžakī xusakay pašmān būawa [bōwa], gōtī, ‘wallā, amin yadrīm la birāya xō kird, ma’nāy nia awa la bätti away. birāya min mayūs būn la tāxtī kirsay, nāwērin bičinawa.’

479. Žinakay i‘āda kirdawa. ka i‘āday kirdawa čū, la dast birāyakānī nā, řōšt, čīl řōž mōlatī dā ba dwaya bičītin. la pāšī čīl řōž mōlatī nagirt, pěnī řōža, bīst řōž mōlatī kird, pāšī bīst řōž čūa dūy. nagašta či zalāmēk, či insānēk, gašta qasrēkī, bē-darka bū. law *qasra darkay tēdā nabū. gurzakī birind kird, la bar *qasrī dā, la *dark čūa žörē, qasrakay xarāb kird.


483. Gōtī, ‘bābī min wazīrī māmī min bū, hardūkyān birā būn. kicī xōy ka āftābřux lagarī hāt, away dā ba min. la păsdān bābī min
country, Mecca. After that he took the girl from them, he took their sister from them in place of the hay (their horses had consumed) when they were enjoying themselves on his property. After some days their sister repented and said, 'By God, I have done my brothers wrong. It is not right, this in place of that (hay). My brothers have despaired of (inheriting) the throne of Chosroes, they dare not return.'

479. He restored the woman (to them). When he restored her he went, placed her in her brothers' hands and went, giving them forty days respite (before) he should go after her. He did not wait until the end of the forty days respite, but he gave them five days, twenty days respite and after twenty days he went after her. He did not come across any man, any human being, but he came to a palace which was without doors. There were no doors in this palace. He raised his club and struck the palace, wrecking the (side of the) palace and going in through the door (he had made).

480. He saw a woman come out and when he beheld her he forgot the one whom he had come after. He said, 'Your name?' She said, 'My name (is) Jemalrukh.' He said, 'Your name is Jemalrukh?' She said, 'Well, and yours?' He said, 'My name (is) Usman b. Afan.' She said, 'It is well that Shérzad was not here, otherwise he would have killed both me and you.' He went back and when he went back (on his path) he came to Shérzad and saw that he was a man so awe-inspiring that a lion would have feared him.

481. He said, 'O Usman, O Arab, what are you seeking?' He said, 'By God, I am striving to go to Fars. I was a guest in this palace, I ate food there, your sister was afraid, so I came away.' He said, 'Go back, tonight you are my guest.' That night he entertained him until the third hour of the night. At the third hour he said, 'I have some work on hand. I have a war with my uncle (for) I am going to fight over his daughter, whom he has not given to me.'

482. Usman said to Shérzad, 'I too shall come with you to this country so that I too may see and observe.' He said, 'No, you sit down, you are my guest. I have a story which I shall tell you. If you would like to, come, and if you like, don't come.' He related the story to him.

483. He said, 'My father was my uncle's vizier, they being both brothers. His daughter, Aftabrukh, came with him and he gave her
'amrı ḥaqi hînâ, 'amrı xûyê kird, mird. la pâşî ka bîbî min mird aminyân la madrasa manh kird, götyân, "birô, la jêgâyê di lô xêt bixwîna. lôc lêrâna daxwînin?" amin 'umrim haşt særân bû. la pâşdân 'umrim bûa dwâzda sêr.'

484. 'Xwâja siâpôş 'amaqdar bû, bângî minî kird, götî, "yê şêrzêd, dacîa [daçê] kê?" götim, "dacîma maktab, daxwînim." göti, "warâ, macô, îşi ɭûjr haya. birô läy mâmê xêt, çunka kûrsî i tûa, irsâ. mädâm irsa lôc kasakî yarîî la sar dâ binîsî, bôc atû la sar dâ nânîsî, ma'nây çiya? birô, ba mâmê xêt bîrê, 'ham kîcît i mina, ham kursîsît i mina, yarîî amin qabûl nêkam la sar kursîa min dê binîsîn.''

485. Ka garaîwa cüa kin dâkê xêy, dâkakay pêy gö, 'kuɾîm, bôc wê 'ajîzi?' göti, 'wallâ, ɭäfta ɭabdîm ɭâzîr kîrdia, dacîma kin malîkî mâmî xêm. yadîrî la min kîrdîa, amin wazîrîm, wazîrîyatiy nadâyîna, yarîîy la sar dê *nâyêna. mädâm wahâya amin dacîm, murâja'atî mâmî xêm akam, lôc amin wazîr nîma, yarîî wazîra. amin aw ɭabdânaş lagar xêm abam.'

486. Xwâja siâpôş pêy göt, 'bas, pêy bîrê, "taxtît, kursît i mina lagar kicakat, lêşît dakiyim bar pâra, amin faqîr nîma bîrêm, 'ba balas bidamê.'" ka şêrzêd când 'abdêki lagar xê bîrd sê jêr xabarî mâmê xêm dê ba qasîd, jwêbî nadàwa. ka cüa nêw mâyrisê, şêrzêd, cüa sar mâyrisê, salâmî kîrd, hamû salâmâyân war gîrt, bas mâmê wi nabî, gêy lê nabû.


488. 'Wa la pâşî kursî kícakasît i mina, i tû nîa. wa názînî amin ba balâs lêt axwázim, ba mâli dunyê cândî talab bikay, wa bàrî ɭuştir pêrat adamê, ba mîlyôn, ba mîlyûrd, când talab bikay, amin
to me. Afterwards my father passed away and died. After my father died they prevented me from going to the school, saying, “Go and study somewhere else. Why do you study here?” My age was eight years. Afterwards my age reached twelve years.’

484. ‘Khwaja Siaposh was an old retainer. He called me, saying, “O Shérzad, where are you going?” I said, “I am going to school to study.” He said, “Come, don’t go, there is evil work afoot. Go to your uncle, for the (vizier’s) throne is yours as an inheritance. Since it is your heritage, why should any other person sit on it, why should you not sit on it? What is the meaning of it? Go and say to your uncle, ‘Your daughter is mine and your throne is also mine. I will not suffer anybody else to sit on my throne.’’’

485. When he went back he went to his mother and his mother said to him, ‘My son, why are you so angry?’ He said, ‘By God, I have gathered seventy slaves and I am going to my uncle the king. He has treated me ill, for I am vizier and he has not given me the post of vizier, but has set up others. Since it is so I am going to demand of my uncle why I am not (made) vizier and another is vizier. And I am taking these slaves with me.’

486. Khwaja Siaposh said to him, ‘Simply say to him, “Your throne is mine and your daughter. I will buy it from you for money. I am not a poor man to say, ‘Give it to me for nothing.’’’ When Shérzad took a number of slaves with him he sent word to his uncle three times, by messenger, but he did not answer. When Shérzad went into the audience-chamber he saluted the company and they all accepted his salutation except his uncle, who ignored it.

487. He saw that this other person was sitting on his throne—(of which) he was heir—he seized him by the neck, beat him against the wall and killed him. The king said, ‘O Shérzad, why are you so uncivil?’ He said, ‘I am not uncivil, you are uncivil. If you had not been uncivil why should I have become an outcast, going from this street to that? My father was vizier, my father died, so I am vizier in his place. What is the meaning (of it)? That anybody else should sit on my father’s throne I will not accept.’

488. ‘And, after the throne, your daughter is mine, not yours. And you (must) not think that I am asking you for her for nothing. (I will give you) whatever you may ask of the world’s riches, I will give you money by the camel-load, by the million, by the milliard, however much you may ask. I am not poor.’ He said, ‘For this reason I did not give you my daughter, and did not place you on
faqîr nîma.' gôtî, 'amin lîya kîcî xîm nadâ tû, atûşim la sar kursîa dâ nânâ, gîtim, bizânim çî naw'a pyîwakî lê ba darday.'

489. Gôtî, 'amin aw nawha pyîwma—çand pahlawânît haya la mamîarakî siîpûş *la bû maydân hâzîrim, yakâyvyak hamût lô la 'arzî bidam û âya dayânkuûzîm, âya âzûdyûn dakam.' la pûşî way swâl û jwâbî nakird, kasakî yayryî hînâ bû wakâlât, la sar kursîa xûy dû nû, gôtî, 'hâtâ sib'aynê dêmawa.' ka çûa mûrê xûy dûkî mirdûbû, dagiryûn la mûrê wûn. hâtû aw dûkî xûy bûrda sarqabû bû la nûw qabrî nû w kîfn û difînî kird, ba jeyân hêst, mûlîkî siîpûş yûzdà hazûr nufûsî dawray qasrê xû dû nû, hamyû bû nizâmî, ba ta'îlmût dáy nûn ka agar şerzûd 'arakatî kird biykuûzîn, xûy qûhim kird.

490. Xwaja siîpûş 'amaqdûr bû, gôtî, 'kuûrim, bizânê döstit nîla law mamîlakata illa duûsîm nabi. ka malîk duûsînê bû bitin dyûra hîc döstît nîa. baw kasânay gôtî, 'har kasî marjaban la şerzûd bikûtin aykuûzîm.' sabab ciya? dyûra kayfi lagar attû naytîn, cawî ba tû har naytîn. cûk waya mamîlakatî xôt ba jê bëri xûnî w qasrû mûrû û atfûl û xôt hamyû bûfîrûshî, la daftar biday, dákût când mablay pûra. birê, 'ba xwaja siîpûş firûştîm, bizânîm kë mûnîhî hayay.'

491. Ba dallûl bûnî râ hêst sê rûzû, 'qaysarî w xûna w utel û hâmûm û awa w awa hamû firûştîm, handa mablûyay, baw handa pûram dû, la pûşî way dûma xwaja siîpûs, kë mûnîh, kë huqûqi haya lagar amin, bê, mûnîhim bikû.' kas nabûhuqûqî lagar awî habî wa qarzûrû kæsîs nabû.

492. La pûşîn dallûl bûnî râ hêst, gôtî, 'kuûrim, disân hawânawat lêra nûbi, biçûa darê, biîrê lêrûna. bûnî râ bûra, 'kê mûnîhim dakh, amin la mamîlakatî nûmûnîm, aro.' sê rûz bûnî râ hêst ba dallûlî, kas naygôt, 'lûc darôy, lû nûro?' kas xûy bû sarawa nûbin.

493. 'Aw siîpûsê, xwaja siîpûsê, aw qasray lô min durust kirda bê-darka. êk layamî lê dûya. lûya bê-darkaya çûnka amin sa'ib-duûsînîm, malîk duûsînî mina. wa aminîs law rožî hâtû al'ûnêka, 218
the throne—I said I would see what sort of man you were for it (?)'.

489. He said, 'I am the sort of man—I am ready (to meet) in the field as many champions as you have in the Siaposh country and one by one I shall throw them all to the ground for you and either kill them or release them.' After that he did not argue any more but brought somebody else as his deputy, placed him on his throne and said, 'I shall be back by tomorrow.' When he went home his mother had died and they were weeping in their house. By the time that he had taken his mother to the cemetery and laid her in the grave and buried her, and they had left her, the king of Siaposh had placed eleven thousand men round his palace, all in order, and instructed them that, if Shérzad made a move, they should kill him. He had established himself firmly.

490. Khwaja Siaposh was an old retainer. He said, 'My son, you must know that you have no friends in this country. They are all enemies. Obviously, if the king is your enemy you will have no friends. He has said to these people, "Whoever is friendly towards Shérzad, I shall kill him." What is the reason? Evidently he does not like you, he cannot bear to see you. It is best that you should leave your own country and sell your house and palace and property, lock, stock, and barrel and put on record what sum of money it comes to. Say, "I have sold it to Khwaja Siaposh, let me see who has any objection."'

491. For three days he had the broker cry, 'I have sold all my shops and houses and hotels and baths and so on, it comes to such a sum, I have given it for so much money, and I have given it to Khwaja Siaposh. Whoever has any objection, whoever has any claim against me, let him come and object.' There was nobody who had any claim against him and he was in debt to nobody.

492. After he had made the announcement (the Khwaja) said, 'My son, again (I say) you cannot stay here, so go out, go away from here. Make an announcement, "Who will prevent me, for I shall not stay in the country, I am going."' For three days he had the broker cry this and nobody said, 'Why are you going?' (or) 'Why aren't you going?' Nobody beside himself.

493. (Shérzad said), 'This Siaposh, Khwaja Siaposh, has built this palace for me without doors. He has made a tunnel (to enter it by). It is doorless because I have enemies, the king is my enemy. And from that day till now, every day that God has created, every
hamû rûzkî ka xudâ xalqî kird, hamû šawê daçîm, sê sahât law mamłakati siápöšî ḥarbi akam, sê sahâtî maytyân lê dêxîm, dwâê dêm, agaṛêmawa. ka agaṛêmawa maxsâmîx âxîr nabûa. awjîr agar dêy, wara lagarîm, agar nîây, mê.'

494. Gôti, 'dêm.' wurâyakîşîyân lô wî zîn kird, lagar šêrzäd çûna nêw aw ḥarbay. ḥarbyân awê šawê muwafaq bûn. šûra katîbû, rûxâbû. --- gôti, 'bizâna, mâmî min çand be-'aqîra, wâ azånî amin mirdîma, löya ḥûskarî la nêw dargay nahêştîa.' 'usmân gôti, 'na', awa maxsâmî awaya ka tamâsîy bikâtîn, atû—kas lêrâna nîa—bêy, bitgîrin'.

495. Ḥûjûmî kird lô nêw aw darkay, wakî çû kâsî têdâ nabû, rûxâbû. kasay wân sahû bû. awjîr rûî lô mamłakati siápöšî. awjîr kamandî la piştê xo kirdawa, ba sar minâradâ çû, çû la qasrê wî, âftâbrûx, dasgîrânî bû, kîcê mâmê wî, hînâyê darê. ka hînâyê darê wurâyakî zîr bâşi da bindâ bû, harsêkîyân swîr bûn.

496. Lašîr jumla rêyân lê gîrint. birâwayân kird, awâna sê rêgayân gînt, har yak da rêyakî çûn. aw zîna zîr âzâ bû, šîrî hînâyê darê, çûa nêw ḥarbay la dastaşlîst, ya'nî la yâmîn ü --- la harsêk lâ hamlâyân bîrd, ḥarbyân kird. la pâsûn âftâbrûx šêrzadî kuşt, nayzânî, têrik bû şaw, šîrakî lê dâ, wak mişar xiştî kird, kuştî.

497. Lašîr şkastay kird, waxtêk bângi 'usmânî kird, gôti, 'yâ 'arab, mây?' gôti, 'mâyma, ammâ zîr birînîm da qalîbîda haya.' gôti, 'kân šêrzad?' gôti, 'wallî, nàzânîm.' tamâsîy kird, çû, aw jêya shîrî lê dâbû, wakî mişare xiştî kird dibû, 'aynan la dwâê [dwâya] mişârî lê dâya, la sar nêwuay xişt kirdibû. awjîr ka tamâsîy kird, aw maytay har gînt, har êkak kart-kartîyan har gînt, hînâyân la pêsi qasrî xôy.

498. Bayânî dâ hât, rûz har hât, šartîawa, âftâbrûx šêrzadî şêrdawa, lagar 'usmân hâtîn bô aw qasra. âftâbrûx ka şêrdîawa, şêrzadî şêrdawa, la pâsûn xôy rût kird, xôy ba sar rîmê dê dê, ba xoşî xôy kuşt, âftâbrûx ka dasgîrânî šêrzadî bû. 'usmân ba tanhâ çû lô aw qasray.

499. Waxtî çû jamâlûx gôti, 'lîc atû? kânî šêrzad?' gôti, 'amin zîr birindârîm, tadâwîm bika hâtî qisat lô akam.' tadâwîy kird,
night I go and fight for three hours in the Siaposh country, for
three hours I make corpses among them, then I come back. When
I come back I have not achieved my aim. Now, if you are coming,
come with me; if you are not coming, don’t.’

494. He said, ‘I am coming.’ They saddled a horse for him too
and he went with Shérzad to the war. They were successful in their
fighting that night. The city-wall had fallen and was ruined.
Shérzad said, ‘See how stupid my uncle is. He thinks I have died
and so he has left no troops in the gateway.’ Usman said, ‘No, his
intention is to watch (until) you come—and there is nobody here—
so as to catch you.’

495. He charged into the gateway and, when he got there, there
was nobody in it, it was in ruins. (But) one of them was watching (?).
Then he went into the Siaposh country. Then he undid the lasso
from his back, went up a tower (by the aid of it), went into her
palace, that of Aftabrukh his betrothed, his uncle’s daughter, and
brought her out. When he brought her out he had a very fine horse
under him and all three of them mounted.

496. The whole army held the way against them. They spread
out and took three roads, each one going along a (different) road.
The woman was very brave. She brought out a sword and went into
the battle on the right hand, - - - they attacked and did battle on
all three sides. Afterwards Aftabrukh killed Shérzad. She did not
know, as the night was dark, and she struck him with a sword and
split him in two, as with a saw, and killed him.

497. She defeated the army and then called Usman saying, ‘O
Arab, are you still alive?’ He said, ‘I am alive, but I have many
wounds on my body.’ She said, ‘Where is Shérzad?’ He said, ‘By
God, I don’t know.’ He looked and went to the place where she
had struck him with the sword and split him as with a saw, and
right from behind she had struck him (as) with a saw and split him
down the middle. When he saw he took up the corpse, each of them
took up one piece, and they brought him before his own palace.

498. Morning came, the sun rose and she buried him, Aftabrukh
buried Shérzad, and came to the palace with Usman. When
Aftabrukh had buried him, had buried Shérzad, then she stripped
herself and threw herself on a spear, killing herself, Aftabrukh
who was Shérzad’s betrothed. Usman went to the palace alone.

499. When he went there Jemalrukh said, ‘Why (only) you?
Where is Shérzad?’ He said, ‘I am much wounded. Tend me while
şîrî garm kird, dâyê, birînî bast, xêyî hêzîr kird bû āhrbî mâmî xôy. gôtî, ‘daçîm, xînî biray xêm akamawa.’ aw žina ta’amalûfî nakird ûsmûn jiûnî lagarî swûr bû.

500. Awjâra hêt, jamâlûx, ba šaw daxîlî aw mamlakatay bûn. disânêka ba čîrînî hamlâyê bird la bin aw minây qalîhay siâpôš. Ćûa sar ba kàmandê, sê habit la sar sarê wî nûbadar bûn. la pâtûdandarê êkîyên firîrî kird, dûşî kuşt. šîrakîşî la nîwqadî mâmê xôy dâ—ci nawk irîbûx la šêrzûdî dabhû, šaqî qirûdibû, awîş wahêy la mâmî xôy dâ, šaqî qirûd.


503. ‘La pâtî way ka amîn ḡaqî xêm war girt, awrûz birindarîm, nâmînîm hûtê sibay, hûtê ûsibay. umêdit ba min nabitin. ganj û xazînay xêm hamû pêskêsî tu kird, amîn wûrisim, kas ḡaqî la sar nêa. naşêka mamlakatî kîsrây la bô žinakî, ci ma’nây teđâ nêa. atû mâdâm kuûn aw nawk ‘a pyûtay, zör zangînî, hazar žin lo tu haya, xît mafawtîna la sar žinêkî.’

504. Sarî wa sar rânê wî kird, hûtê sib’ayna hardûkyân girûn, sib’ayna mird, ‘amrê xwêy kird. ka ‘amrê xwêy kird tamâyay kird,
I tell you.' She tended him, warmed milk and gave it to him, bound his wounds and prepared herself for battle with her uncle. She said, 'I am going to avenge my brother's blood.' (At first) this woman would not permit Usman to mount again with her.

500. Then she came, Jemalrukh, and they entered the country by night. Again they charged at the gallop to the bottom of the tower of Siaposh's castle. She went to the top, by means of a lasso, and there were three slaves keeping guard at the top of it. Finally one of them fled and two she killed. She struck her uncle a blow with a sword, down the middle—just as Aftabrukh had struck Shérzad and split him, so she struck her uncle and split him.

501. This woman, Jemalrukh, returned and said to Usman b. Afan, 'Where is Shérzad's grave, where is it?' He looked and showed her and she said, 'Bring him, that I may see him.' When he had brought him halfway out of the grave she kissed him, saying, 'All right.' She also kissed Aftabrukh, saying, 'See, you have ruined my home, you have ruined my brother's home too, and your own too you have ruined. Your place suits you very well, so stay there.'

502. She returned once again to her palace. She recited her testament to Usman b. Afan, saying, 'I am about to perish, for they struck me with a lance in that battle (in) the Siaposh country—you did not notice this lance. I sent the head of this champion flying, about seventy of them fell at one sword-blow—when I struck with the sword about seventy of them fell and I sent the heads flying. He attacked from this side to kill you too, but—bravo—you did not flee and I did not let him kill you, (instead) I killed this champion. He was the leader of their army, who desired Aftabrukh, and he thought I was Shérzad.'

503. 'Now, after I have taken my revenge, I am wounded today, I shall not last until tomorrow, until the next day. Do not hold out any hope for me. I present you with all my wealth and treasures, for I am (Shérzad's) heir and nobody has any right to it. And do not go to the country of Chosroes for one woman, there is no point in it. Since you are such a manly youth, and very rich, there are a thousand women for you, so do not destroy yourself for one woman.'

504. She laid her head on his thigh and they both wept until morning. In the morning she died and passed away. When she passed away he saw it, he brought her, washed her well, and buried
hînây, šuştî jwân, šârdiawa law bâyay, la nêw aw bâyay kîfîn û difnî kird, ba xâkî sipârd. ka ba xâkî sipârd, ‘usmânî bini ‘afân, har stä, aw ašyây ka la nêw aw qasray habû hamûy la wurâyân nê w la bû xûy bird, ċûa kin dûk û bûbî xûy.
her in the garden, he shrouded her and buried her in the garden, committing her to the earth. When he had committed her to the earth he, Usman b. Afan, rose, placed all the things that were in the palace on horses and carried them off for himself, going back to his mother and father.
V

SÜRÇİ

The Sürçi tribe holds the territory bordering the Greater Zab river from its abrupt westward bend, a dozen miles from Rewandiz, to a point roughly twenty miles SSW. of the town of Akre. Their dialect is compounded of both northern (Badinani) and central (Sorani) elements.

My informant, Mām ('Uncle') Ḥusēn Muḥammad Amin, was in his middle fifties. He came originally from the village of Bēsmakar, also called Swīsnāwa, which lies fourteen miles east of Akre, but he had lived for the past two years in that town. This did not seem to have affected his dialect to any extent.
505. WAKİ az kicka büm, pičak mazın büm, göténya min, bâwkâ min gôt, ‘harü maz mař.’ pâşi wakî mastir büm ûna göténya min, ‘harü jöt.’ abëynê gä. dû gä dê bayna jötë, ûtatâ hëwârë dê jötë kayn, hëwârë gâe xo hînîn, hëynawa.

506. Hârë min cê bû, xôs bû. min la bô xo rënjbarak girt, hinârîma jöt. síwânakîsim girt, hinârîma maz mař. pâşi wakî ganim gaì wêjå sapânakim girt. wêjå hinârûdim bidirûtîn. wakî dirûsî gërayn kir, hingisîn har âwêt, (dâyna bây,) kësâyna zôr. pâşi wakî aw ganimín kësà kârînakîn cê kir, kâyñ kësâe.

* * *

507. Axê dê kîrin, wêjå dê âwê ta nûw axê kan. wêjå dê kâs pa nûw war kan, dê têk dan, têk dan. wêjå dû kas dê kësîn, quêñ, yêkis dê keta likbin. pâşi wakî hîsk bûn dê kana dîwär, dê kana xân.

Čêrökt: ‘Ahmad’ û sê kösa

508. HABû, habû, cî la xudê mastir nabû, cîs la banday dirûhîntir nabû.

zînak û mirôwak habûn, sê gâyân habûn. mirôwaka gûta zînakê, ‘atû sibyânê harû bâzêr, gâyakê bîfirôsa. amâ rûsîn û a birsiyina, la bô ma pa jilk bida w pa pêrâw bida w pa şakir bida.’ gôtî, ‘az dê cîma jötê, atûs gäy biba bâzêr, bîfîrûsa.’

My circumstances

505. When I was small and grew up a bit they said to me, my father said, ‘Go to the sheep.’ Afterwards, when I grew bigger, they said to me, ‘Go and plough.’ We call it an ox. We will take two oxen to plough, we will plough until evening, and in the evening we bring our ox(en) and come back.

506. My circumstances improved and became quite good. I engaged a labourer for myself and sent him to plough. I engaged a shepherd too and sent him to the sheep. Afterwards, when the corn ripened, then I engaged a reaper. Then I sent him to reap. When he had reaped it we threshed it and then we winnowed it and carried it in. Afterwards, when we had carried the corn in, we made a straw-store and brought the straw into it.

* * *

507. They will dig up earth and then they will put water into the middle of the earth. Then they will put straw into it too and mix it and mix it. Then two men will carry it, the mud, and one of them will make it into bricks. Afterwards, when they have dried (in the sun), they will make them into a wall, into a house.

A story: ‘Ahmed’ and the three swindlers

508. There was (this and) there was (that, but) there was nothing greater than God and, moreover, no bigger liar than I.

There was a woman and a man and they had three oxen. The man said to the woman, ‘Tomorrow you go to the town and sell one ox. We are naked and hungry, so give (the money you make) for clothes and footwear for us and for sugar.’ He said, ‘I shall go to plough, and you take the ox to the town and sell it.’

509. The woman took the ox to the town to sell it. There were three brothers in the market who were swindlers, that is, one was at the top end, one was in the middle and one was at the bottom end. When she took the ox and brought it to the top end the (first) swindler said to the woman, ‘How much for your billy-goat?’ She said, ‘It isn’t a goat, it’s an ox.’ The swindler said, ‘You’re daft. It’s a goat, not an ox. If you should sell it your goat will fetch three pounds,’ but I’ll give you four.’ The woman went on and did not give it to him.


512. Wûkî gây dâê zinakê daramå pa nân û kasb då la bô xo w meÜRû xoY. hejîz bû, zinaka, zûr hejîz bû. zinaka cówa mûrû xo. mûrûkaš hewûrê la jôtê hâtawa, cîwê xo gérûn la mûrû xo dixwâ zinakê çi śiw lê nûya. götî, ’zînê, tû hawrô la bô ma çî lê nûya?’ götî, ’mirôw, hindak nân û kasbim ê la bô śiwê hînûy, bixoY. la bô sibašim gôstû-môst wê hînûy, śiwakû xôš dê lê nêyn’.

513. Wûkî cóna nêw jiê xo, biniwin, götî, ’mirôw, amin gâgê xo gayûndîma lây zôrî bâzêrê, mirôwakay göta min, “wallâ, gâ nîa, nêria, tû dînî.” amin gâgê xo birda xwûrê, gasûma niwakû bâzêr, “hâ,” kösê niwakê göta min, ”gîskê tû pa çandi, gîsk? gîskê tû dînârakî tînî, barê dê dû dînûrû dama tû.” gasûma lây zêrê, götî, ”dikirê tû pa çandi?” gîyân kîrda dikir, pa çar diramam dâce. daramak min wê pa nân û kasb dôy, sibay dê kayna śiwû-mîw, dê xoyn.’

514. Mirôwakas göta zinakê, ’attû xo hejîz maka, dê tûrû xo le kamawa. az azûnim, anûsim aw kösûna.’ sibûyênê har dû gâgê diy birdin, firûtê, mirôwakay firût. karakî dêzay pe kirî, hindak pûray mâsawa, zêr mânawa. karê dêzay dê pêş xo la bô maz kösê lây
510. She reached the swindler in the middle of the market. This swindler said to her, 'Hey, woman, how much for your kid?' The woman told him, 'It's a billy-goat, fellow, not a kid.' The swindler said to the woman, 'It's not a goat, it's a kid. You're daft. I buy many animals every day and it's a kid, not a goat. If you should sell your kid it will fetch one pound, but I'll give you two.' She did not give it to him.

511. She went down to the bottom of the market and reached the other swindler. The other swindler said to her, 'How much for your cockerel?' She said, 'It's not a cock, fellow, it's a kid.' He said, 'No, woman, it's a cock. I buy forty or twenty every day. It's not a kid, it's cock.' He told the woman, 'Your cock will fetch three shillings, but if you give it to me I'll give you four shillings.' So she sold it for four shillings. They turned the ox into a cock and took it from her for four shillings.

512. When she had given him the ox the woman spent the shillings on bread and victuals for herself and her husband. The woman was upset, very upset. The woman went back home. The husband also came back from the ploughing in the evening and cast his eye round the house to see what supper the woman had cooked. He said, 'Wife, what have you cooked for us today?' She said, 'Husband, I've brought a little bread and victuals for you to eat for supper. I've brought meat and so on for tomorrow and we shall cook an excellent stew.'

513. When they went to bed, to sleep, she said, 'Husband, I brought our ox to the top end of the market and the man told me, 'By God, it's not an ox, it's a billy-goat. You're daft.' I took our ox down and reached the middle of the market. "Hey", said the middle swindler to me, "How much for your kid?" "Kid", mind you! "Your kid will fetch one pound, but I'll give you two pounds." I reached the bottom end and (this one) said, "How much for your cockerel?" They turned the ox into a cock and I gave it to them for four shillings. I've spent one shilling on bread and victuals and tomorrow we'll make it into some sort of stew and eat it.'

514. The man, for his part, said to the woman, 'Don’t upset yourself. I’ll take my revenge. I know these swindlers.' In the morning the man took both the other two oxen and sold them. He bought a grey donkey with (the proceeds) and there was also a little money, pieces of gold, left over. He drove the grey donkey in front of him to before the swindler at the top end of the market, and put
515. Koşay got ù dirê xô, 'tabî aw karay law mirôway har bîstinî, we aîî har zêî.' götî, 'atû karê xô nêirôşi?' mirôwakay gòta koşay, 'mâ tü nêbînî karê min har we aîî zêî?' koşay götê, 'tabî aw karay bûrîsîa [bûrîsîya] min.' karê xôy dâ pêş xô, la bô maz koşay niwakê cî. wakî gaşta hêway koşê niwakê, sê zêîî ta kûnêrê kirdinawa, dû sê dârakî lê dän, sê zêrakay fi rê dän.

516. Kôsê lây zôrîs we la dû te. wakî gaştina yêk yê niwakê götê, 'birê, aw mirôway sê dâr la karê xô dän, sê zêî fitîn.' götî, 'la maz tüsî fit zêî?' götê, 'arê walla, la maz minîsî fitîn zêî.' 'walla,' götî, 'tabî aw karay anî bûrîsîta ma anî tabî haî le bistinin, har we fi zêî.' har dû birâyakê gòta mirôwakay, 'aw karay bûrîsîa ma.'

517. Mirôwakay karê xô dâ pêş xô, la bô maz yê xwîrê cî. wakî hêstê nagaşta maz mirôwakay xwîrê har sê zêî ta kûna karîfê kirinawa. ûnê dû sê dârakî lê dän, ûnê karî gòt, 'tîf, tîf,' har sê zêî fi rê dän. har sê kôsaş gaştina yak, yê xwîrê gòta hardukê zôrê, 'aw mirôway sê dâr la karê xô dän, sê zêî fitîn.' götî, 'walla, la maz tüsî fitîn? la maz maşî har fitîn zêî. walla, tabî aw karay har bidata ma, pa pâra bî, pa ci bî, tabî bûrîsîta ma.'

518. Harsêk pê war hâtîn kû lê bîkirîn. mirôwê xudânê kar gûta har sê kôsa, 'mâ angû nêbînîn karê min har we fi zêî?' götî, 'mûrxarîb, aw karay bûrîsîa ma. pa çandî bî dê la tü kirîn.' götî, 'karê min şaş hazêr zêrê tînit, dû hazêr xîtirê-ngê bitîn, çîr hazêr zêrîs bidîna min.' çîr hazêr zêryûn dâê, karyûn lê kirî.
three pieces of gold up the donkey’s backside. When he reached in front of the swindler he hit it three times with a stick, the donkey broke wind, and all three pieces of gold came out of its backside in front of the swindler. He said, ‘Drat you, I will you always void gold?!’

515. In his heart the swindler said, ‘You must get this donkey, which always voids gold, off this man.’ He said to him, ‘Won’t you sell your donkey?’ The man said to the swindler, ‘Why, don’t you see that my donkey always voids gold?’ The swindler said to him, ‘You must sell me this donkey.’ He drove his donkey in front of him and went before the middle swindler. When he reached just this side of the middle swindler he put the three gold pieces back up its backside, hit it three times with a stick and the donkey sent the gold flying.

516. The swindler from the top end was coming behind him. When they reached each other the middle one said, ‘Brother, this man hit his donkey three times with a stick and it voided three gold pieces.’ He said, ‘Did it void gold in front of you too?’ He said to him, ‘Yes, by God, it voided gold in front of me too.’ ‘By God,’ he said, ‘either he must sell us this donkey or we must just take it from him, (as) it always voids gold.’ Both brothers said to the man, ‘Sell us this donkey.’

517. The man drove his donkey in front of him and went before the bottom one. When he had not yet reached in front of the bottom man he put the three gold pieces back up the donkey’s backside. Then he hit it two or three times with a stick, the donkey broke wind and sent all three pieces of gold flying. The three swindlers all came together and the bottom one said to both the upper ones, ‘This man hit his donkey three times with a stick and it voided three pieces of gold.’ They said, ‘By God, did it void them in front of you too? It always voided gold in front of us too. By God, he simply must give us this donkey, be it for money or for what—he must sell it to us.’

518. All three came round him in order to buy it from him. The man who owned the donkey said to all three swindlers, ‘Why, don’t you see that my donkey always voids gold?’ They said, ‘Wretch, sell us this donkey. We shall buy it from you, however much it may be.’ He said, ‘My donkey will fetch six thousand pieces of gold. Let two thousand be (off), for your sakes, and give me four thousand pieces of gold.’ They gave him four thousand pieces of gold and bought the donkey from him.
519. Wākē mirōwaka ḋō, pārē xō batin, kōsa göta mirōwakay, 'cī xwārdin bidayna kari?' īnā gōti, 'la žōräkā hō jwān wa bēnin, barik ū māfūrā la bō kari ūhī ēxin ū xwärinīš, xamsakā kunjitā, tanakaşi dōşāwē tēkhar bikan, la bar kari dā nē, dargaş la sar pēwa nē, wējā sibyānē warina bar wē, dē la bō-ngō ūhī zēr.'

520. Őzā barāiē birēë mastir kar la bō xō birda žōr, bastawa. göriā wi bū, gōrēë birēë mastirē bū, Őzā barāiē aw la bō xō bird. Őzā pāstir göriā birēë nāwētirē bū. wākē birēë nāwētirē sibyānē hāt la birēë xō pirī, gōti, 'kū bū, ċāk bū, xarāb bū? galak zērī rītīn ānī kēm?' awīś pa qast qisā la bō nakird, gōte, 'ţatā azī sāxīm har ūhī nēm, hind zērī wē rītīna.'

521. Őzā dwāē birēē kīcā bird, göriā wi bū. göta birēē xō, 'cī bū?' gōti, 'galak bās bū, hindak zērī rītīn.' birēē kīcā bird, awē ūawē awi bird, la žōrē bastawa. sibyānē zū wākē hāt darkē wa ka, karakaś la pīst darkē sikat bibū. awīś nazānī, hindī pār pa darkēra nā nabūwa. pē karē sikat bibū, pē wi katibū pīst darkē, nabūwa dark.

522. Wējā nārē karī sipī acōn. gōti, 'kar-bāb-xudān, har wē rītī majidī!' ćūbū bāzēr, gōtibū dū ḥamāρā, 'karē min har wē rītī majidī. la bō min darkē wa ka, pa min nābitawa, dē ḥaqa damam-ngō.' wākē darkēyān kirdawa kū karē wi wē sikat bury, har sē birē hātina maz ēk, ūhī wastān, gōtyān, 'mārkarāb, atū la bō cī qisat la bō min nakird?' gōti, 'amā harsēk birēē ēkīn [brāyēkīn], harsēk wākē yēk lē bēyn.' gōti, 'birē, karān la ōmazānī kīfī pa cār hazār zēr, dā bićīn, aw mirōway bikuźīn, ōmazānī, tōrā xō lē wa kayn. amay kustīn.'

523. Žińakaś göta mērdē xō, 'hā, aw mirōwa la ma nägarēn.' mirōwakaś har tas, jīlē xō gōrīn dā nanāsinawa, harduk cōna āqāri. dārak wā hay, amā bēynē xīrnūk. Žińače hō bāwāsin lē kird, mirōwakaś har hō kōrī, pāqīz akird. har sē kösa hátin, sarāwyān
519. When the man went, to take away his money, the swindlers said to the man, 'What food should we give this donkey?' So he said, 'Tie it up in a fine room, so, spread out mats and rugs for the donkey, and as for food, mix up a bushel of sesame with a tin of grape syrup, place it before the donkey, shut the door on it, then come to it in the morning and it will void gold for you.'

520. The first day the eldest brother took the donkey inside for himself and tied it up. It was his turn, the eldest brother's, so on the first day he took it for himself. The day after it was the turn of the middle brother. On the morrow, when the middle brother came, he asked his brother, saying, 'How was it, good or bad? Did it void many pieces of gold, or few?' He purposely did not tell him anything, but said to him, 'As long as I live I shall just sit (and do nothing), it has voided so many pieces of gold.'

521. The next day the youngest brother took it, for it was his turn. He said to his brother, 'What happened?' He said, 'It was very good. It voided a fair number of pieces of gold.' The youngest brother took it that night and tied it up in a room. Early in the morning he came to open the door and the donkey had dropped dead behind the door. He did not know and, however much he pushed the door, it would not open. The feet of the donkey, which had dropped dead, had fallen behind the door and the door would not open.

522. Then the donkey's shoes appeared white. He said, 'Drat it, it's only voided silver!' He went to the market and said to two porters, 'My donkey has only voided silver. Open the door for me, for I can't do it, and I'll give you your due.' When they opened the door (and saw) that his donkey had dropped dead, all three brothers came before one another and stood and said, 'Wretch, why didn't you tell me?' They said, 'We are all three brothers, each of the other, so let us all three come out of it the same.' They said, 'Brother, we bought the donkey from Ramazan for four thousand pieces of gold, so let us go and kill this man Ramazan and avenge ourselves on him. He has killed us.'

523. The woman too said to her husband, 'Hey, these men won't leave us alone.' The man got up, changed his clothes, so that they should not recognize him, and both of them went into the open country. There is a certain tree which we call a carob-tree. The woman fanned it, like this, while the man just dug, like this, and cleaned (the fallen carobs). All three swindlers came and saluted
kirdə. mirəwakay nəwə xo kirda aḥmad. aḥmadi ći kird, bıst zər kırına xördə, înə hamı paw xiṙnükəwa kirdın.


525. İnə göttə, ‘waki hər la min nagaʃən də firişim. angə də la min hər stinən. az mirəwakı faqiirim. ḫaze min da həzar zərə tünitın, də həzər zər xətirə-ngə, həšt həzər zərİs bidana min.’ awənİs göttə, ‘galak bəsa.’ həšt həzər zərİyən də, ləyən kir. götyənə, ‘aw ḫaze ćıtow pa xudən bikayn?’ awiş göttə, ‘har waki min bəwaşınə lè bikan u bikörin.’ awan xəwatə xo hınən, la nəw ḫaze xoɨyən girtawa.


528. Waki kösa hətın götyənə, ‘aḥmadə birəe ma ći lē hət?’ giroya, la xoɨ yə, gött, ‘mird.’ awənİs göttə, ‘qabrə aḥmadə birəe ma nışə ma bida.’ awiʃ göttə, ‘watəhə qabrə aḥmadi.’ inə waki kösa ćonə pə saw la qabryən həwətawa, əxyən la sar fırə də, götyən, ‘də maytə wi la qabrə dar ɨnɨn, də naʃə pədə kayn, əgiɾi bar daynə də bisəzət, də tōrə xo lē kynawə.'
them. The man made his name Ahmed. What did Ahmed do? He changed twenty pieces of gold into small money and then put it all with these carobs.

524. When all three swindlers came up to Ahmed they said to him, ‘What’s this?’ He said, ‘This is my orchard. This way money comes from it.’ They said to him, ‘Ahmed, we would like you to sell this orchard to us.’ Ahmed said to them, ‘Why, isn’t the whole world just for money? And my orchard makes money.’ ‘No, you simply must give it to us.’ But he said to them, ‘I’m not selling my orchard.’ Then the woman said to him, ‘Go on, sell.’

525. So he said to them, ‘Since you won’t leave me alone I’ll sell. You’ll take it from me anyway. I’m a poor man. My orchard would fetch ten thousand pieces of gold, two thousand (off) for your sakes, so give me eight thousand pieces of gold.’ They said to him, ‘Very well.’ They gave him eight thousand pieces of gold and bought it from him. They said to him, ‘How should we tend this orchard?’ He told them, ‘Fan it and dig, just like me.’ They brought their tent and erected it in their own orchard.

526. The woman said to her husband, ‘We ought to go, otherwise they’ll kill us.’ He and his wife went to a village. All three swindlers, however much they fanned the ‘orchard’, however much they dug, it produced so many carobs as its fruit, but no money came from it. The three swindlers said, ‘This was that same Ramazan who played this trick on us.’ They went to search for him. They went from this village to that, always asking, (until) some women said, ‘Ahmed’s home is here.’

527. When Ahmed saw that the swindlers were searching for him, to find him and kill him, he dug a grave for himself and then put himself into the grave. He also took a knife with him to the grave, and said to his wife, ‘When they come up to you, beat yourself. They will ask you, “What has happened to Ahmed?” You weep and beat yourself and say, “Ahmed has died.”’

528. When the swindlers came they said to her, ‘What has happened to our brother Ahmed?’ She wept and beat herself and said, ‘He has died.’ They said to her, ‘Show us the grave of our brother Ahmed.’ She told them, ‘Yonder is Ahmed’s grave.’ Then, when the swindlers went to it by night, they (began to) throw him out of the grave, throwing away the earth from on top, saying, ‘We’ll take his body out of the grave, put oil on it and set fire to it, so that it may burn. We’ll get our own back on him.’

237
529.  לכە بەرەە ئەخ ئا سەر ھەوەت، دەست دەبەردی، ئا سەر ھەنکی. یەنەە شەیەد کەپی گەت ئە ڵەیە بەری. یەنەە دەستە شەوە ھەوە ئا کەپە شەوە کەرد، یەوە نەکەڕەد بەرەە دە بەبێنی، یەنەە سەی، ئەو دەڕەە، ڕە نیەت. یەنەە بەرەە دەکە گۆتە، 'اتە ئا بە ژێریەسی ئەوەیە تەوە نەمەنی! ئەوەس گۆتە، 'بەنەوە خەرە تە.' یەنە پەدە دەکە گەوە، ڕەوەسەوەنی گەوە تەوە بەردە ئا سەر ھەنکەوە ئا ڕە سەر ھەنکی.

530. یەنە گەوەرە گەت، ڵەیە بەری. یەنەە اوەس دەستە شەوە پە گەوەرە ڕەوەوە وە ھەوە نە وە سەی، یەوە نەکەڕەد بەرەە دە پە بەبەشە، بیژەنیتە، گەوە، 'بەیەکە لە تەت، ئا مەوە دە.' ڕەوە پەرەیە ڕە دە، گەوە. اوەس گەوە تەوە بەردە ئا سەر ھەنکی، ئا ڕەبەدە دە بەبەنیتەوە مەیەتە ڕە. یەنە پەرەوە اوەسە بەری.

هەزارە هەڵەمەت ئا توە و ئا دەی-بەبە تە. خەڵەس.
529. The first swindler threw the earth off and put his hand to the stone\(^{1}\) to lift it off. Then Ahmed seized his nose and cut it off. Then he put his hand to his nose, thus, not letting the other brothers see, then he went off and away and sat down. The other brothers said to him, ‘Why are you afraid? Damn you!’\(^{2}\) He told them, ‘There is a smell coming from it.’ So the other brother went slowly up to it to lift the stone off his grave.

530. (Ahmed) seized his ear and cut it off. Then he put his hand to his ear and went, not letting the other brother notice and find out. He said, ‘There is a wind coming from it which struck me.’ It was the turn of the other one, who went up to it. He too went to lift off the stone and take his body out of the grave. So he cut his lip off.

A thousand blessings on you and your mother and father. It is finished.
VI

AKRE

The townlet of Akre [Kd. Ākrē, Ar. 'Agra] is the centre of the district named after it, occupying the south-eastern corner of the province of Mosul. This was formerly the southernmost part of the Badinan principality, ruled from Amadiye. As a market, the town serves the area of the Sūrcī tribe to the south and west and the Zēbārī tribe and the Bārzānīs to the north and east. In both the town and the surrounding country, part of the population, amounting in places to 10 per cent of the whole, consists of Aramaic-speaking Christians.

All the texts in this section, with the exception of the last, were dictated by a follower of a local family of aghas. Fāris, a man in his early forties, had apparently never been farther from his home than to Mosul.

The story of 'the Prince's daughter' was recorded by a younger and more travelled man. Šādiq, a barber by trade, was in his late twenties and had served in the Iraqi army in Palestine, after training at Kirkuk. His dialect still showed signs of a more southern Kd. influence, but he also used 'Amadiye' forms on occasion. This may have been due to some special relationship with the Zēbārī area, for such forms are found in villages only a few miles northwest of Akre, for example Gundīk.


533. Xudanê têyri ci kir, rû bô, avî dastakê jîlkêt zînê kirina bar xô, p şav das dê jarikê, çî avê. Gašta birêc mâztirê, mîlê xô l mîlê wî dê. Kâbrâ va garîyava, gôta zînakê, 'av şava nâhêya mîl lêli min? azê misêfirîm.' Zînakê gôtê, 'malla ta l kêrêya?' gôtê, 'malla minê l filân jîdê.' gôtê, 'balê, dê hêm. dê biçim, jarikê xô dê nîma mîl, nêka dê hêm.'

534. Mirövaka čûva, xudanê têyri rû bô, çê malla kâbrây, darga qutê. Kâbrâ hêt, dark bô va kirava. Çûn, rû niştin, kâbrâ das hêvêta zînakê, das t sukişê warând kô dê mâci kat, zûni kô xudanê têyri. Xudanê têyri ci kir, rû bô, kâbrâ xandîqand, kâyazak nîvîsî bô birêct wî kô, 'az aḫmadê pîrîkêma, xudanê têyrikêma, ava min birêc hungû xandîqand. Ava yêt xôşin, yêt naxôş dê l dù hên,' ô
Ahmed, the son of the old woman

531. Once there was a man who used to go every day to the mountains by himself and bring a load of wood to town on his back, (when) he would himself sell it, spend (the proceeds) on food and take it back (home) for himself and his mother. One day he went to the mountains and captured a gold bird. He brought it back and himself took it into the market to sell. He took it before the shop of one man and said to him, 'Won't you buy this bird?' He said to him, 'Yes, for how much?' He told him, 'For five dinars.' The shopkeeper said, 'Yes, give it to me, I'll buy it for five dinars.'

532. There was another one right next to him, who said to him, 'Bring it to me for six dinars.' He came and was about to give it to him, but there was another one further on who said to him, 'Bring it to me for seven dinars.' He came, and was about to give it to him, but there was another one further on who said to him, 'Bring it to me for eight dinars.' He came and was about to give it to him for eight dinars. The first three were all three brothers of one another and they said to the owner of the bird, 'What are you going to do? Is it possible that you should not give it to us?' They took the bird out of his hand by force and flung it behind the shop. They said to the owner of the bird, 'Go and make a complaint for yourself.'

533. What did the owner of the bird do? He got up, put on a set of women's clothes, at night he took a water-pot and went to (fetch) water. He reached the eldest brother and nudged him with his shoulder. The fellow turned round and said to the 'woman', 'Won't you come home with me tonight? I'm a traveller.' The 'woman' said to him, 'Where is your house?' He said, 'My house is in such-and-such a street.' 'She' said, 'Yes, I'll come. Let me go and put my water-pot down at home and I'll come just now.'

534. The man went back and the owner of the bird got up, went to the fellow's house and knocked at the door. The fellow came and opened the door for him. They went and sat down and the fellow reached for the 'woman', put his arm round 'her' neck, intending to kiss 'her', and realized that it was the owner of the bird. What did the owner of the bird do? He got up and strangled the fellow. He wrote a note for his brothers, 'I am Ahmed (the son) of the old woman, the owner of the bird,' and now I have strangled your brother. These are the good things; the bad ones will come later'—
kāyaz dā nā sar sīngē kābrāy. ūb bō, dar kaft l xānī, dark dā ēxist, čō mālā xo.

535. Šubay zū birāēt wī hātina dikānē, mān ḥatā nîvrō, birāē wā nahāta bāzārī. aw tāhayir mān, gōtī, ‘birāē ma avrō dyār nīa, dā biçina mālā wī, sah kaynē, balka yē naxōš bit.’ aw čōn, l dargay dā,kas jābā wā nadā. dark va kirava, čōna žor kō birāē wā yē xandīqāndi, kāyazak dit kō yā nivīsī, ‘az aḥmadē pīrikēma, xudānē tāyrikēma, ava min birāē hungō xandīqānd. ava yēt xośin, yēt naxōš dē l dū hēn.’

536. Aḥmadī zānī dē čin, šikāyatē lē ken láli ḥākimī. aḥmadī baṭānīak paydā kir ṥ hindak baqālī paydā kir, čō l bar darke qįšē, tīštē xo dā nā wē darē. dīt har dō birāēt kābrāy hāthin. sah tkatē har yēkē xanjarakā pišk-zēr yā l bar pištā wī, har yēkē dabānjak yā l tāništā wī. aḥmadē pīrikē albīsē xo gōrābō, gōta wān, ‘dē či kan, az xulām?’

537. Awān gōtē, ‘dē čin, šikāyatē l aḥmadē pīrikē kayn, birāē ma yē xandīqāndi.’ aḥmad gōtē, ‘az xulām, hung xudānēt xo w xanjarā pišk-zēr ṣ xudānēt xo w dabānjē, ḥākim dē bēżita-ngō [bēştangō], ‘ajiba, hung našēna hētīmaki?’’ (a)wān gōta aḥmadī, ‘am či bikayn?’ gōtē, ‘hung xanjarēt xo w dabānjēt xo w albīsē xo láli min dā nēn, paštī harina láli ḥākimī.’ awā či kir, albīsē xo w ašyāē xo hāmō láli aḥmadī dā nā w čōna láli ḥākimī, gōtē, ‘aḥmadē pīrikē birāē ma yē xandīqāndi.’


539. Ḥākimē mūsilē yē kāyazā tnivīsit bō ḥākimē wī jēy, ‘tō
and put the paper on the fellow's chest. He got up, left the house, shut the door and went to his own home.

535. Early next morning his brothers came to the shop and stayed until mid-day, but their brother did not come to the market. They were amazed and said, 'Our brother is not to be seen today. Let us go to his home and see how he is; perhaps he is ill.' They went and knocked at the door, but nobody answered them. They opened the door and went inside (where they saw) that their brother had been strangled. They saw a piece of paper on which was written, 'I am Ahmed the son of the old woman, the owner of the bird, and now I have strangled your brother. These are the good things; the bad ones will come later.'

536. Ahmed knew that they would go and make a complaint against him before the governor. Ahmed procured a blanket and some haberdashery, went before the door of the government offices and put down his things there. He saw the fellow's two brothers coming. He noticed that each of them had a gold-studded dagger at his back and a pistol at his side. Ahmed, the son of the old woman, had changed his clothes and said to them, 'By your leave, what are you going to do?'

537. They said to him, 'We are going to make a complaint against Ahmed, the son of the old woman, who has strangled our brother.' Ahmed said to them, 'With respect, you are masters of yourselves and you have gold-studded daggers and pistols; the governor will say to you, “Why, can’t you cope with one poor wretch?”' They said to Ahmed, 'What should we do?' He told them, 'Put your daggers and your pistols and your clothes down with me and then go before the governor.' What did they do but put down their clothes and all their things with Ahmed and go before the governor. They said to him, 'Ahmed, the son of the old woman, has strangled our brother.'

538. What did Ahmed do? He got up, took all their things and wrote a note which he put in his place, 'I am Ahmed the son of the old woman, the owner of the bird, and now I have taken your things. These are the good things; the bad ones will come later.' By the time that they returned from the governor they saw that their things had been taken and that there was a piece of paper there on which was written, 'I am Ahmed the son of the old woman, —' and so on.

539. The governor of Mosul was writing letters to the governor
Ak. 539 KURDISH DIALECT STUDIES


540. Âhmadi çi kir, rô bô, kavilakè maraz kirî, har biskakê zangilak pêva kir o sindôqak çê kir o çö músilê. pisîyêr kir, ‘mâlê hâkimê kërêya?’ p rôz mala hâkimî zânî, aw p şav rô bô, çô, hêdi wakô dizî, çô mazâla hâkimî. awî kavilê maraz inã darê, milê xo war kir, xo hîzänd.


of that place, ‘What sort of governor are you, that you cannot capture a man in your own country?’ At night, in his own audience-chamber, the governor said, ‘Whoever goes and brings the governor of Mosul to me here, humiliated, I shall give him my own daughter.’ Ahmed the son of the old woman said, ‘Give me your word and I will bring him, but on the condition that you pardon me.’ The governor said to him, ‘Who are you, my son?’ He replied, ‘I am Ahmed, the son of the old woman.’ The governor said to him, ‘I pardon you.’

540. What did Ahmed do? He got up, brought a goat’s pelt and tied a little bell to each curl and made a chest and went to Mosul. He asked, ‘Where is the home of the governor?’ By day he got to know the home of the governor, then by night he got up and went, slowly, as thieves do, and went to the governor’s chamber. He brought out the goat’s pelt, wrapped it round his shoulders and shook himself.

541. The governor said, ‘In the name of God, who is that?’ He said, ‘Hush, I am the angel who carries off souls.’ The governor said to him, ‘Give me a respite until tomorrow so that I may take leave of my family and free myself of any obligation to them.’ He replied, ‘Nothing is in my hands. I shall put you into the chest and take you to the Lord of the worlds and maybe He will pardon you, otherwise nothing is in my hands.’ The governor said, ‘We belong to God and we return to Him.’

542. Ahmed put the governor in the chest and said to him, ‘I shall call to you, “Kuch, kuch!” and you say, “Bow-wow.” I shall call to you, “Kirsh, kirsh!” and you bray like a donkey. God is merciful, maybe He will pardon you. I too shall make supplication for you.’ Ahmed said to him, ‘I shall throw you down the stairs of heaven, but make no sound. If you do—ugh!—God will be angry with you.’

543. Ahmed lifted the chest onto his back and set off. Whenever he was tired he would roll it along and the governor would start shouting. Ahmed said to him, ‘Hush, otherwise God will be angry with you.’ Ahmed brought the chest with the governor in it to the audience-chamber of the governor of Akre. Ahmed went up to the governor and said to him, ‘Sssh!’ He called, ‘Kuch, kuch!’ The governor who was in the chest barked like a dog. He called to him, ‘Kirsh, kirsh!’ He brayed like a donkey. Ahmed got up and said to the governor, ‘God has forgiven you.’ He opened the chest. When
Ak. 543 KURDISH DIALECT STUDIES
dar kaf i sindöqë dit ḫākimē ākrē yē ḕu ništē l sar taxtē xō, majlisā
wī yā girtīa, ḫānšarn kīr, ḫālan paqī.

‘Čākī namāya’

544. Mīrōvâk haya, l kūstān dē hētin bō garmiān. dīt mārak yē
t nāv bafrēdā, yē simirī l sarmā. awī mirōvī göti, ‘az dē vī māray
bama garmiān. dīnīṭa hatāva, yā garma, balka namirīt.’ awī mirōvī
či kīr, dast dā mārī, kira t jandikēdā. hindak āx bō mārī kira t
jandikēdā. mirōvakay göti, ‘xēra, ḫaywānē xudēya, dā namirītīn
sarmādā.’ hāvēta milēt xō, hāta garmiānē.

545. Sē čār qūnāyā hāt, gaṣṭīna jē garmē. jandikā xō l pištā xō
va kirava, dā nā ‘ardī, davē wē va kirava, mār ḫān darē. götā mārī,
‘ḫaywānē xudē, p xēr bičī, wayarā ta p xēr!’ mārī či kīr, ḫā bō sar
kīkā xō, čō barakā kābrāy. kābrāy götē, ‘dē či kay, mārō?’ mārī
gōtē, ‘az dē p ta va dam.’ kābrāy götē, ‘min tō l nāv bafrē ḫānīy,
naxō dā mirī sarmādā. ava sē čār ḫōzā min tō l pištā xō kirī, avaš
ẖaqē čākīā mina, dē tō p min va day?’

546. Mārī götē, ‘dužmin bigata dužminī ču ḫēva w ḫōva nīn.
bāpīrē ma sarā bāpīrē-ngō l bahjaštē hāvēta darē. az dē p ta va
dam.’ kābrāy göta mārī, ‘warā, bičīna šariʿati.’ mārī götē, ‘bičīna
lālī kē?’ kābrāy götē, ‘warā, dā bičīna lālī binadārā hānē.’ mārī götē,
‘hara, dā bičīn.’ harduk gal yak čōn, čōna lālī binā dārē, götē, ‘bō
ma šariʿati bika.’ binā dārē göta kābrāy, ‘bāxivā.’ kābrāy göta mārī,
’tō bībēza.’ mārī göta kābrāy, ‘tō bībēza.’

min dīt av māra t nāv bafrēdā bō, dā mirīt l sarmā. amin bō xērā
xō hal girt, dā nā jandikēdā, hindak āx min bō kirē w davē jandikē
min dirū ā jandik min hāvēta pištā xō. az āhatim bō garmiān, az
the governor came out of the chest he saw the governor of Akre sitting on his throne in full audience and he was ashamed and died immediately.

‘There is no goodness left’

544. There was once a man who was about to come down from the highlands to the low country. He saw a snake in the snow, frozen with cold. The man said, ‘I shall take this snake to the low country. The weather is sunny and warm (there), and maybe it will not die.’ What did the man do but lay hold of the snake and put it in his bag. He put a little earth in the bag for the snake. The man said, ‘It is a good deed, for it is one of God’s creatures, and ought not to die in the cold.’ He threw it across his shoulders and came to the low country.

545. He travelled for three or four stages and they reached a warm place. He took his bag down from his back and put it on the ground, opened the mouth of it and brought the snake out. He said, to the snake, ‘God’s creature, go in peace and fare well!’ What did the snake do but raise itself up on its tail and go in front of the fellow. He said, ‘What are you going to do, O snake?’ The snake said, ‘I am going to strike you.’ The fellow said, ‘I have brought you from among the snows, otherwise you would have died of cold. For three or four days now I have put you on my back. Is this then the reward for my goodness, that you are going to strike me?’

546. The snake said, ‘When one enemy meets another there is no shilly-shallying. Our ancestor was thrown out of Paradise on account of your ancestor. I am going to strike you.’ The fellow said to the snake, ‘Come, let us go to law.’ The snake said to him, ‘To whom shall we go?’ The fellow said, ‘Come, let us go to yonder tree-trunk.’ The snake said, ‘Go on then, let us go.’ They both went together to the tree-trunk and said to it, ‘Settle our dispute for us.’ The tree-trunk said to the fellow, ‘Speak.’ The fellow said to the snake, ‘You say.’ The snake said to the fellow, ‘You say.’

547. The fellow said to the tree-trunk, ‘I was in the highlands and about to come to the low country. I saw that this snake was in the snow, nearly dying of cold. Out of charity I picked it up, put it in my bag, I put some earth in for it and sewed up the mouth of the bag and threw it across my back. I came to the low country.
gaştima jê garm, min mär bar dê wê darê, min gôtê, „p xêr biê, hêyûnê xudê.” mär rê bô sar kîlkê xo, zîvîrîa barakê min, min gôtê, „de ci kay, mîro?” mîri gûta min, „de p ta va dam.” min gôtê, „min čûkî yê tgal ta kirî.” mûrê bêzît, „čûkî namûya.”

548. Binî dêrê gûta kàbrayî, ‘waya, hûk mûr bêzîtin. az dûrakê mûzînim. hûvinê waxtê garmê mirûvak dê hêtin î rêkê, dê hêta bin sebarà min, dê rû net, dê ûtirîkê xo va katava, dê sarê xo kôt kat, dê fênik bit, dê istirîhatê kat, dê nîvit, gyânê wî dê râhat bit. pàsî hînî dê rê bit kô de čît, dê hû barê xo kata min, dê bêzît, „av tâe hanê yê bûsa bô hînjîr.” nàbêzîtav xo, „min istirîhatê kirî bin vê dêrê, azê nîvistîm, min čûkîlê dîtî.” naxêr, zamânê čûkîîî namûya, mûr yê hêqa.’


550. Čêlê gûta wî, ‘balê, az gûlik bôm mâlû xuđûnê xo, az mûzîn bôm, galak čêl î gû yê l min zêda bîn, hamô sâlê dâ şûrî l min xôn, dâ mâstî l min xôn, dâ rûnî l min xôn, xuđûnê min galak xêrê l min dîtî. nûka xuđûnê min qasûb yê înay, dê min firôsîtîn, azâ pîr bîm. čûkî namûya. xuđûnê min nûbezi ta ‘aqlê xo, “min galak xêr yê l vê čêlê dîtî w nûkaş yê p davê xo xuđûn tbit.” na’, dê min firôsîtîna qasûbê dû min va kužin bû xâtirî ‘rub’ dinûrakî. wallhàsil, čûkî namûya, mûrê hêqa.’

I reached a warm place and there I set the snake loose. I said to it, "Go in peace, God's creature." The snake raised itself up on its tail and turned round to confront me. I said to it, "What are you going to do, O snake?" The snake told me, "I am going to strike you." I said to it, "I have done good towards you." The snake says, "There is no goodness left."

548. The tree-trunk said to the fellow, 'It is so, as the snake says. I am a big tree. In summer when it is hot a man will come along the road, he will come under my shade and sit down, undo his sash and bare his head, he will be cool and rest, he will sleep and be at ease. Afterwards he will get up to go, he will look at me, thus, and say, "This bough here is a good one for a plough-beam." He does not say to himself, "I have rested under this tree, I have slept and seen favour from it." No, the time of goodness has gone. The snake is right.'

549. What did the snake do but raise itself up on its tail and say to the fellow, 'I am going to strike you.' The fellow told the snake, 'I do not accept the decision of this tree-trunk.' The snake said, 'As you wish.' The fellow said to the snake, 'Yonder is a cow. Let us go to her and present our case.' The snake said, 'So be it.' Both together went to the cow and said to her, 'We have a dispute. Settle it for us.' The cow said to him, 'Tell your story.' The snake said to the fellow, 'You say.' The fellow told her the story just as he had for the tree-trunk. The cow said, 'The snake is right.' The man said to the cow, 'Why is the snake right?'

550. The cow said to them, 'Yes, I was a calf in my master's house, I grew up, many cows and oxen have sprung from me, every year they used to drink milk from me, to eat curds and clarified butter from me. My master has seen much good from me. Now my master has brought the butcher and will sell me, as I have grown old. There is no goodness left. My master does not say to himself, "I have seen much good from this cow and now it can be its own master." No, he will sell me to the butchers so that they may slaughter me, for the sake of a quarter-dinar. In short, there is no goodness left. The snake is right.'

551. What did the snake do but raise itself up on its tail and say to the fellow, 'I am going to strike you.' The fellow said to the snake, 'I don't agree with the cow's decision.' The snake said, 'As you wish.' The fellow said to the snake, 'Yonder is a fox. Come, let us take our case to the fox.' They both went to the fox and said
hay, bô ma bika.’ Šîvi gôta mîrî, ‘bibêza.’ mîrî gôta kâbrây, ‘tô bibêza.’

min dit mîrak t nêv bafreêda bô, waxt bô bimîrî l sarmâ. min dil 
pê sôt, min gôt, ‘xêra.’ min hâvêta jandikêda, min davê jandikê 
dirû, min jandik hâvêta milê xô ûatâ hêtima bêdînâ, gaştîma jê 
garm. min jandik l milê xô înê xûrê, dê nâ ‘ardî, min davê wê va 
kirava, min mîr înê darê, az sah tkâmê mûrê garm bi, ye qalaw bi.’

553. ‘Min gôta mîrî, “p xêr bići, haywânê xudê.” mîr hêtav 
barakâ min, min gôtê, “dê çê kay?” gôta min, “dê p ta va dam.”
min gôtê, “min čakîa tgal ta kiri, min tô yê l piştê xô kiri, hinda 
rôzê min tô hal girtê, bô çê dê p min va day?” mîri gôtê, “arak 
duĵmin gaştê duĵmini lék û nêbirin.”’

554. Šîvi gôta kâbrây, ‘ata çituv dirô kiri’ kâbrây gôtê, ‘bô çî?’
šîvi gôta wân, gôt, ‘çituv ta das hâvêta mîrî? az bûwir nûkam.’ gôta 
mîrî, ‘watuva, mûrî?’ mîrî gôtê, ‘balê.’ šîvi gôta kâbrây, ‘awwal ta 
çituv das hâvêta mîrî, kira jandikêda, nûkaş wa lê bika.’ kâbrây das 
hâvêta mîrî, dê nê jandikêda.

555. Šîvi gôta kâbrây, ‘ta davîş lê dirûbô?’ kâbrây gôtê, ‘balê.’
šîvi gôtê, ‘az bûwir nûkam.’ gôta mîrî, ‘watuva, mûrô?’ mîrî gôtê, 
‘balê.’ înê gôta kâbrây, gôtê, ‘davê jandikê bidirû, har wakê awwîlî 
ta çituv dirûbê nûkaş wa lê bika.’ kâbrây davê jandikê har wakô 
awwîlî bûs dirû, mûr ‘âse bô. înê šîvi gôta kâbrây, ‘dê, vêjê bikuţa 
mûrî.’ kâbrê p har dô piâ p sar jandikê kaff ûatê mûr têdê hârîşî, 
înê mûraka kuşt.

La’bê šîvi

556. Têdzêkîn šîvîak tgal qurbaşayaki bûna şîrik. šîvi gôta qurbaşay, 
‘atô çênd la’bê tzêni?’ qurbaşay gôtê, ‘az şad ô yak la’bê tzêmîm.’
šîvi gôtê, ‘az yak la’bê tzêmîm.’ rôzakê bafra w sarmîya, šîvi dit
to him, 'We have a dispute. Settle it for us.' The fox said to the snake, 'Say on.' The snake said to the fellow, 'You say.'

552. The fellow said to the fox, 'I was in the highlands, about to come to the low country. I saw that there was a snake in the snow, nearly dying of cold. My heart burnt for it and I said, "It is a good deed." I put it in my bag, sewed up the mouth of the bag and threw the bag across my shoulder until I came to Badinan and reached a warm place. I brought the bag down from my shoulder, put it on the ground, opened the mouth of it and took the snake out and saw that it had become warm and fat.'

553. 'I said to the snake, "Go in peace, God's creature." The snake came to confront me and I said to it, "What are you going to do?" It said to me, "I am going to strike you." I told it, "I have done you a good turn, I have put you on my back, I have carried you for some days—why then are you going to strike me?" The snake said to me, "If one enemy meets the other they do not pass one another by.'"

554. The fox said to the fellow, 'How you lied!' The fellow said to him, 'Why?' The fox said to them, 'How did you pick the snake up? I don't believe it.' He said to the snake, 'Is it so, O snake?' The snake said, 'Yes.' The fox said to the fellow, 'Do with the snake now just as you did in the first place, when you picked it up and put it in the bag.' The fellow laid hold of the snake and put it in the bag.

555. The fox said to the fellow, 'Did you sew up the mouth (of the bag) over it too?' The fellow said, 'Yes.' The fox told him, 'I don't believe it.' He said to the snake, 'Is it so, O snake?' The snake said, 'Yes.' Then he told the fellow, 'Sew up the mouth of the bag. Just as you sewed it up first, so do it now.' The fellow sewed up the mouth of the bag well, as he had done at first, and the snake was imprisoned. Then the fox said to the fellow, 'Go on, now kill the snake.' The fellow fell upon the bag with both feet until the snake was crushed inside it, and so killed the snake.

The vixen's trick

556. They say that a vixen and a badger became companions. The vixen said to the badger, 'How many tricks do you know?' The badger replied, 'I know a hundred and one tricks.' The vixen said, 'I (only) know one trick.' One day of cold and snow the vixen
gurgak có lâli wê, ûnà Rivî göta qurbaşay, 'êlâyakê bika dê am dastê gurgî xîlîs bînîn, naxô dê ma xût.' qurbaşay götí, 'la'bêt xô min hamô bîr kirînava.'

557. Rivî götê, 'pä, min la'bä xô bîr nakirî.' gurg có lâli wê. Rivî göta qurbaşay, 'wara, az ê tô dê şařî kayn ²atî gurg bibêžita ma, "ava hungô çiya?" az dê bêzîmê, "ma çêçik vêkîrî yêt kirîn, amê çêçikêt xô nanasînava. çak bô tô hâtî, dê bô ma lêk va kay."' Rivî göta qurbaşay, 'az dê bêzîma ta, "hara, çêçikêt ma l kunê bîna darê dâ gurg bô ma lêk va kat."'

558. Gurgî çi got, dilê xôdâ, götî, 'az jârakê vêna naxêm, ²atî çêçikêt xô tînîna darê, pâşî dê hamû vêkîrî xêm.' gurgî göta Rivî, 'dê, çêçikêt xô bînîna dar dâ bô hungô lêk va kam.' Rivî göta qurbaşay, 'az dê bêzîma ta, "hara, bîna darê." atô hara t kunêdâ, ûnê xûrê, nahê dar. az dê gâzî ta kam, "atô bô çêçikê çûnîna dar?" atô bibêža, "zûrin, az naşêmê." az dê bêzîma ta, "êwast, az dê hêma hûri ta."'

559. Rivîş çô zûr, harduk ûnê niştin t kunêdâ. gurg mâ l bar darkê kunê, gâz kirê, 'hung bô nähêna darê?' Rivî göta gurgî, 'atô p xên biçi, sar çêvê. am l mâlê xô pêk hûtîn.' gurg çi bikat?

Hârôn Raşîd ò diz

560. Wâxtê hârôn raşîdî diz zôr bôn l baydâ, şûrtça dar ²aqt natbêtin, naşyânê. şavakê hârôn raşîdî albîse xô gôrâbô, p xô dar kafî bô taftéșa bâşarê û yî maşalalê, dîtin sa'at şaş sê mirîv l kûlânakê dar kiftin. hârôn raşîdî tê xurî, göté, 'hung kîna?' göté, 'am rêvingîn.' ûnâ hârôn raşîdî xô nêzîkî wê kir, göté, 'hung raştê bó min bibêža, hung çîna?'

561. Göté, 'bêbô, am dizîn.' hârôn raşîdî göté, 'ayî dizîm, min nûkana şirîkê xô, gal hungô bêm?' wân dizê ma'yân kir kô awîş dîza, ûnâ götê, 'balê, tôş wara, ba şirîkê ma.' har 'çar gal yêk bôna
saw a wolf approaching them, so she said to the badger, 'Make some ruse so that we may escape the clutches of this wolf, otherwise he will eat us.' The badger said, 'I have forgotten all my tricks.'

557. The vixen said to her, 'Well, I haven't forgotten my trick.' The wolf approached them. The vixen said to the badger, 'Come, you and I will fight so that the wolf says to us, 'What is the matter with you?' I shall tell him, 'We have whelped together and we do not know our cubs apart. It is good that you came, so that you can separate them for us.'" The vixen told the badger, 'I shall say to you, "Go and fetch our cubs out of the hole so that the wolf may separate them for us."'

558. What did the wolf say, in his heart? He said, 'I won't eat these for the while, until they bring their cubs out, then I'll eat them all together.' The wolf said to the vixen, 'Go on, bring out your cubs so that I may separate them for you.' The vixen told the badger, 'I shall say to you, "Go and bring them out." You go into the hole and sit down, don't come out. I'll call to you, "Why don't you bring the cubs out?" You say, "There are (too) many; I can't cope with them." I'll say to you, "Wait, I'll come and help you."'

559. The vixen went inside too and they both sat down in the hole. The wolf was left before the mouth of the hole. He called to them, 'Why don't you come out?' The vixen said to the wolf, 'You go in peace, upon (my) eyes. We have come together in our own home.' What could the wolf do?

Harun Rashid and the thieves

560. In the time of Harun Rashid there were many thieves in Baghdad. The police could not manage them or cope with them. One night Harun Rashid had changed his clothes and went out by himself to inspect the market and the residential quarters when at midnight¹ he saw three men appear in a street. Harun Rashid went for them and said to them, 'Who are you?' They replied, 'We are travellers.' So Harun Rashid approached them and said to them, 'You tell me the truth; what are you?'

561. They replied, 'Old fellow, we are thieves.' Harun Rashid said to them, 'I too am a thief. Won't you make me your companion, so that I may come with you?' The thieves decided that he too was a thief so they said to him, 'Yes, you come too and be our com-


566. INÄ GÖTÉ, ‘ma zahmatë birî, amêt gaštìna xazînë, ma piştît xô yët dirust kirî.’ inä götë, ‘hawja nîa, min xwà wî täm kir, akô
panion.' All four became companions. They went on for a while, then they returned. They said to Harun Rashid, 'What do you know?' Harun Rashid said to them, 'Why, what do you know?'

562. One of them said, 'If I go behind seven doors and recite a spell all seven doors will open.' The second one said, 'If a dog barks I understand what it is saying.' The third one said, 'If I go and a sentry is standing (there) and I puff at him he will go to sleep immediately.' Harun Rashid said to them, 'Yes, I know something too.' So they said, 'What do you know? Tell (us).' He said, 'Yes, if they should catch us, and bring us to the gallows to hang us, I can free us from it.'

563. So his companions said, 'This is a good point.' All four became companions and counselled saying, 'Whom shall we go to rob tonight?' Each one said something (different). What did Harun Rashid say? He said to them, 'If you will give me your ear, tonight we'll go to the government treasury.' All the other three said to him, 'This is a good plan.' All four set out and went towards the treasury.

564. They saw that a sentry was standing (there) with fixed bayonet. The fellow puffed at him and the sentry went to sleep. The sound of a dog came, of barking. The fellow said to them, 'Aha, what's this?' His companions said to him, 'What's happened?' He replied, 'This dog is saying, 'Harun Rashid is with you. Pay homage to him, otherwise I shall come now and tear you apart.'' All four stopped and the first three said, 'We know one another, who is son of whom. Perhaps this is Harun Rashid.' The fellow said, 'With respect, what possible connection can there be between Harun Rashid and me?!' So they said to one another, 'Come, brother, let us go. This dog is lying.'

565. All four went and arrived behind the door. The fellow recited a spell at it and puffed at it and the door immediately opened. All four went inside and opened the treasury. Three of them put down their packs while one went about inside the building and saw something white on a table. He imagined that this was sugar and put a little into his mouth, but it turned out (to be) salt. What did he do but go to the other three and say to them, 'Put your packs down again.' So they said to him, 'Why should we put them down again?' He told them, 'I have tasted his salt.'

566. Then they said to him, 'We have taken trouble, we've reached the treasury, and we've prepared our packs.' So he said to
hamô duî bin am nàbayn.' majbôr bûn harsêkä piştîet xo xâli kirinava, va gaôyân, çûn bû çôlî har çîr. ûnà lê bû sipêda, naşyân çû dizîêt dika bikan, dû lê bita rêz. ûnà göta yêk-u-dô, 'av şava jê ma kêrê bit, bêyna kê darê?' götê, 'filân şkaftê.' har yêk p xô çô jêyakî. hûrôn rêşid çô mälâ xo.

567. Dînyâ bô rêz, dît sindôq-âmîni çô bû dâîrê, hûrôn rêşid yê l bar panjarê, ê tê tfikûrite [tîkûrite], dît sindôq-âmîni dasrôkê xo ûnà darê, taşî zêr kir, dûv şaxsakî, götê, 'hara, ba mûlên ma, bêzê bilê hal girin.' pâşî hîngî sindôq-âmîni çi kir, rû bû, çô lâlî hûrôn rêşidî, götê, 'xalîfa, ta zânîa çî qawmîa?' ûnà götê, 'na', çi bia?' götê, 'sindôqê şkandî.'

568. Ê, götê, 'galak mûl birî?' 'wallâhî,' götê, 'az nîzînim, min ûsîb nakirê xûnê çand birê.' götê, 'hara, bižmêra, bizêna çand malyûn t kêmîn.' çô, ûsîbîa xô kir, hâtava, götê, 'nîv malyûn yê kêma.' hûlan hûrôn rêşid çô dâîrê, jîlpê yazabê kirina bar xo, gaz kir şurî, 'dê, bigûrin sindôq-âmîni, ban, haps kan. dê, harin filân mawquî, sê mirôvêt lê, harsêkê nûka bû min bînîna êra.'

569. Harsêk hûlan ûnàna ûzûrê xalîfay, rû gîrînt. ûnà amr kir, 'hung çina?' ûnà götê, 'yê xalîfa, am har sê yarîbaya.' xalîfa götê, 'azê têânîm hung dizin. çand dizîêt l bûzûrê baydî hâtîna kirin hamô hungin. şavê dîka sindôqê ûhkmatê yê hâtîa şkûndîn, azê têzîm hungin. bû min isbît bikan naxô dê-ngô harsêkê şalb kam.' wânîş götê, 'yê xalîfa, am mirôvêt faqûrîn, am yarîbana, ma çû pê nákîrêt. akar dê ma şalbîş kay amrê taya.'

570. Hûlan amr dà, götê, 'harîn, vûna biban, şalb kan.' harsêk birina xûrê, şîrîta hûsîr kir, şalâba dirust kir kô dê şalb kan. hûrôn rêşidî p dizîva v rê kir dû şallûbî, götê, 'atô har sê mirôvê biba, bin
them, 'There's no need (to argue); I've tasted his salt and even if they are all pearls we're not taking them.' All three were obliged to empty their packs again, (then) they returned and all four went out into the open country. Then dawn broke on them and they could not do any other thefts as day was about to break. So they said to one another, 'Where shall our place be tonight? Which place shall we come to?' They said, 'Such-and-such a cave.' Each one went by himself to a (different) place. Harun Rashid went home.

567. It became day, and he saw the cashier go to his office. Harun Rashid was in front of the window watching him and he saw the cashier take out his kerchief, fill it with gold and give it to somebody, saying, 'Go, take this to our home and tell them to keep it.' Afterwards what did the cashier do but get up and go to Harun Rashid and say to him, 'Caliph, do you know what has happened?' So he replied, 'No, what has happened?' He told him, 'The treasury has been broken into.'

568. Well, he said to him, 'Has much wealth been taken?' 'By God', he replied, 'I don't know, I haven't reckoned up to see how much has been taken.' He told him, 'Go and count and find out how many millions there are short.' He went, made his reckoning and came back, saying, 'Half a million is short.' Immediately Harun Rashid went to his office, put on his robes of anger and summoned the police, (saying,) 'Go and arrest the cashier, take him and imprison him. Go to such-and-such a place, where there are three men, and bring all three of them to me here and now.'

569. All three were immediately brought and held in the presence of the Caliph. Then he said, 'What are you?' They replied, 'O Caliph, we are all three strangers.' The Caliph said to them, 'I can see that you are thieves. As many thefts as have been committed in the city of Baghdad have all been your work.' Last night the government treasury was broken into and I say it is you (who are responsible). Prove to me (that it was not), otherwise I shall hang all three of you.' They said to him, 'O Caliph, we are poor men and strangers, we can do nothing. Even if you will hang us (we are) yours to command.'

570. Immediately he gave the order, saying, 'Go, take these men and hang them.' All three were taken below, the rope was made ready and the gallows prepared in order to hang them. Harun Rashid sent after the hangman in secret and said to him, 'Take all
şalbê râ gîra. az dê čim, jîlkêt darwêşä kama bar xô, dê hêm, nik ta râ birim. atô bibêżå wân har sê mirôvå, "hung qurbânî vî faqîray bibin min hung 'afô kirin.'"

571. Harsêk înâna bar şalbê, râ gîrint. hârûn râşîdî albîsê faqîrê kira bar xô, aw çô xêrê. wân har sê dizî gôta êk-u-dô, 'aw šïrîkê ma göti, "akar hungô bînîna bar şalbê az dê šêm xô lê xîlîs kayn.'" ava dyär nîa, dar kaft dirô. ḥâlan êki l wân harsêkä gôtê, 'yê' hanê, aw mirövê šîrîkê ma.' hardukê dîka tê fikirînê, gôtê, 'wallâhi, ŗast tebhê [fäzdibêzî], 'aynan awa.'

572. Awêt wê äxifînîdê, hind dît lâlî wârî râ biri. sallâbî gôta wân harsêkä, 'hung qurbânî faqîrê hanê bibin min hung 'afô kirin. warin dâ-ngô bama lâlî xalifay.' xalifay čî kir, ḥâlan çô, albîsê ûismî kira bar xô, çô, sar taxtê xô ŋû nişt. aw har sê diz birina lâlî. waxtê çôna wê darê hârûn râşîdî gôtê, 'hung bô dizîa tkan?'

573. Waxtê dît, hârûn râşîd nâsilava, zânî kô šîrîkê wâna. inâ gôta hârûn râşîdî, 'yâ xalîfa, ḥawja nîa am čû ifâda bidayn, janâbê ta p xô tzânît masala čiya.' inâ gôtê, 'dê tôba kan, az dê bô-ngô êk o ma'âs va birim, l xazînê hamû hayvê bičin, bu xô war girin, balê hakar az bizînim hung jîrêkä dîka dizîa bikan mihaqqaq vê halê dê hungo şalb kam.' harsêkä tôba kir sar dastê wî.

574. Gâz kira qâzî, wazârat gâz kir, gâzî mu'awîni, gâzî ma'môr markazi kir, gôtê, 'min tvêt av mâla paydâ bîtava. ču čâra nîna.' mu'awîni gôtê, 'amr ka.' gal xô mu'awînî bira darê, p tinê gôtê, 'av mâla yê lâlî sindûq-amînî, ammî awwil daf'a naça mâlê wî dâ ču šikä bu xô nabat. awwil dê bêžima ta, "hara mâlê min, kašî bika, pâsi hara mâlê qâzî, pâsi hara mâlê ma'môr markazi, pâsi hara mâlê sindûq-amînî.'"

575. 'Ammî dê či bêžî?: awwil hakô tô čoy, l dargay bida, akar gôt, "aw kîa?" bêžê, "mu'awina." agar göta ta, "ta či tvêt?" bêžê,
three men and hold them under the gallows. I shall go and put on dervish clothes, then I shall come and pass by you. You say to the three men, "If you pay homage to this poor man then I pardon you.""

571. All three of them were brought to the gallows and held. Harun Rashid put on poor men's clothes and went below. The three thieves said to one another, "That companion of ours said, "If they bring you to the gallows, I can free us from it." He is not to be seen and it turned out (to be) a lie.' Just then one of the three said to them, 'Yonder, that man is our companion.' The other two both looked at him and said, 'By God, you're right, it's the very man.'

572. They were talking in this way when they saw him pass by them. The hangman said to all three of them, 'If you pay homage to yonder poor man then I pardon you. Come, that I may take you before the Caliph.' What did the Caliph do but immediately go and don his official clothes and go and sit on his throne. All three thieves were brought before him. When they went there Harun Rashid said to them, 'Why do you commit thefts?'

573. When they saw him they recognized Harun Rashid and knew that he was their companion. So they said to Harun Rashid, 'O Caliph, there is no need for us to explain. Your Excellency knows yourself the fact of the matter.' Then he said to them, 'If you will repent I shall assign a salary to each one of you, which you can go and collect for yourselves every month from the treasury. But, if I learn that you are thieving again, in that case I shall certainly hang you.' All three repented at his hand.

574. He summoned the judge and the viziers and he summoned the police chief and the superintendent,¹ and told them, 'I want this money to be found. There is nothing else for it.' The police chief said, 'Yours to command.' He took the police chief outside with him and said to him alone, 'This money is with the cashier, but don't you go to his home in the first place, so that he should have no doubts for himself. First I shall say to you, "Go to my home and search, then go to the judge's home, then go to the police superintendent's home, then go to the cashier's home."'

575. 'But what will you say to them? At first when you go, knock at the door and if they say, "Who is it?" say to them, "It is the police chief." If they say to you, "What do you want?" say, "I've come for the kerchief full of gold pieces which such-and-such a
"azê hâtîma wê dasrôkâ zêrâ yê şubay zû filân kasî ûnây." wætxê dâv ta ḥâlan bîna, sar mêzê dê nê ḥûzûrîa majlîsê.'


**Gulêt ganîmî yêt zêrê**

579. Az yulâm bêzîm: l zamânakî Ḥâkimak habô, galakê p ‘adâlat bô. awî çi kirbô l dâîrê xô, awî zangilak l ôdâ xô dirist kirbô, zinîrêk vê īxisûbô, sarê zinîrê ber bô darkê xûrê nik nôbaçî. har kasakê mâramak habû sarê zinîrê dê hiţînît, nakô nôbaçî wa nakirbê kô biçîta gilî lâli Ḥâkimî. l bar hindê aw jaras dirist kirbô.

580. Ŗôzakê dangê jarasê hât. Ḥâkimî gôta wazîrakê xô, ‘hara xûrê, bizêna aw kîa jarasê thiţînît.’ wazîr Ŧê bô, çô xûrê, wætxê šalb
person brought early this morning.’ When they have given it to you, bring it immediately and put it on the table in the presence of the assembled company.’

576. The police chief went to them and knocked at the door. They said, ‘Who is it?’ He said, ‘It’s me, the police chief.’ They said to him, ‘What do you want?’ He replied, ‘I’ve come for the kerchief full of gold pieces which such-and-such a person brought early this morning.’ Immediately they brought the kerchief and put it in his hands. The police chief returned and came into the assembly. Harun Rashid was seated and the viziers and the judge and the treasurer were seated there. Straightway he placed the kerchief full of gold on the table.

577. The ruler said to the police chief, ‘My son, where did you find them?’ He replied, ‘They were at the cashier’s home.’ The ruler said to the assembled company, ‘You bear witness.’ Immediately he sent after the cashier in prison and said, ‘Let him come to the office for trial.’ When he was taken to the office the ruler said to him, ‘My son, why do you betray your own government? The government looks after you and your wife and your sons and daughters and your manservants and maidservants and provides your clothes and sustenance. Why do you act treacherously towards your own government?’

578. He said to the judge and the viziers and to all the assembled company, ‘What is the punishment for people who betray their own government?’ They all agreed, ‘Yes, whoever betrays his own government deserves to be hanged.’ So the ruler agreed and said, ‘Go, take the cashier and hang him.’

**Golden ears of corn**

579. By your leave, I say: Once there was a ruler who was very just. What (do you think) he had done in his office? He had fixed a bell in his room and attached a chain to it and the end of the chain was out at the lower door by the sentry. Whatever person might have a desire, he would shake the end of the chain, lest the sentry should not allow him to go upstairs to the ruler. It was for this that he had fixed the bell.

580. One day the sound of the bell was heard. The ruler said to one of his viziers, ‘Go down and find out who it is shaking the bell.’ The vizier got up and went downstairs and when he looked
KURDISH DIALECT STUDIES

kirê dit ezîyaka sarê xô yê hâvêtia kalâbê zinjîrê. waxtê wazîrî watuv dit va gaîyêva, zivîrîava. hât, göta hâkimî, götê, 'hâkimî xôş bit, ezîyakî sarê xô hâvêtia [hâvêtê] kalâbê zinjîrê.' hâkimî götê, 'hara, bizân, avî ezîyî ma'lûm şolakê hay, bar hindê sarê xô yê hâvêtia kalâbê zinjîrê."

581. Waxtê wazîr jîrâkê dîka hâtav xârê ezîyê çav vê kaftin, ezîyê kafê rîkê. wazîrî l dû çô hâtê çôna çyâyî, dit ezîyê sarê xô bir t qurômê dårêdî. sarê wî nêçita çôr. nabêza avî čêçikêt kirîa, sarê wî mazîn bî, qurêmê dărê yê vêk hâtîava, sarê wî nêçita çôr. waxtê wazîrî watuv dit aw va gaîyêva, çô mîl, bivirak înâ, qurêmê dărê fîra kir. ezîyê çô çôr o hâtê daren. waxtê ezîyê dit rîkê wî xôş bê, fîra bê, ezîyê çôv çôr, dastrîkakê gûlêt ganîmî înê daren yêt zêr, t dastê wazîrî nê. avîs baxişê wî bê, dâê.

582. Waxtê wazîr va gaîyêva çô lâli hâkimî, aw dastrîkê gûlêt ganîmî dastê hâkimî nê. hâkimî göta wazîrî xô, 'ava l kêrê das ta kaftin?' wazîrî götê, 'hâkimî xôş bit, avat mîrî dànaw min. hàl o masalê wî hê bê.' hâkimî göta wazîrê xô, 'amin taxmîn tîr kasê 1 min 'adâlattir nahnêma sar dînyêe, balê wa dyâra bari min hêkimêt habîn 1 min 'adâlattir. atô hara, albişê darwêşà bika bar xô, bê xô hindak pîrê bîba, hara, bigarê l mamlakatê, l bâzêra, bizânê l zamanê kê hêkimî gûlêt ganîmî bîna zêr. wa dyâra aw l min 'adâlattir bîa.'

583. Wazîrê wî râ bê, dastakê albişê darwêşà kira bar xô, çô bê mamlakatê, bê bâzêra, pisyêr kir l kê bâzari mirôvakê mazîn haya. êki götê, 'l mûsilê mirôvakê hay, nêvê wî ahmada, mala wî yê l filân mahalê, 'amrê wî gaştia sad o çil sâli.' wazîr çô bê mûsilê, pisyêr kir mala ahmadi, kurê filân kasî, l kê mahalêya. êki götê, 'yê l filân mahalê.' dirhamak dâê, götê, 'wara, mala wî nişê min bida.'

584. Kâbrê tgal çô, çôna bar darki, l dargî dê, götê, 'aw kîa?' avî götê, 'mêvanîm.' hâtîn, dark bê va kir, kâbrê çô silal, dit
he saw that it was a serpent that had thrust its head into the hook of the chain. When the vizier saw this he turned round and went back. He came and said to the ruler, 'May it please your Majesty, a serpent has thrust its head into the hook of the chain.' The ruler said to him, 'Go and find out (what is amiss). The serpent surely has some business and for that reason it has thrust its head into the hook of the chain.'

581. When the vizier came downstairs the next time the serpent caught sight of him and set out on its road. The vizier followed until they came to a mountain, where he saw that the serpent put its head into the hollow of a tree. But its head would not go in. Would you believe it—it had borne some young, its head had got bigger, the hollow of the tree had shrunk, and its head would not go in. When the vizier saw this he turned round, went home and brought an axe and widened the hollow of the tree. The serpent went in and came out (again). When the serpent saw that its path had been improved and widened it went inside, brought out a bunch of ears of corn made of gold and put them in the vizier's hand. This was a present for him, which it gave to him.

582. When the vizier returned he went to the ruler and put the bunch of ears of corn into the ruler's hand. The ruler said to his vizier, 'Where did these fall into your hands?' The vizier said, 'May it please your Majesty, the snake gave them to me. Its story was thus.' The ruler said to his vizier, 'I supposed that no persons more just than myself had ever been born, but evidently there have been rulers before me more just than I. You go and put on the clothes of dervishes, take a little money for yourself, go and wander about the countries and the towns and find out in the time of which ruler ears of corn turned to gold. He was evidently more just than I.'

583. His vizier rose and donned a suit of dervishes' clothes and went to the countries and the towns, asking in which town there was an old man. One said to him, 'In Mosul there is a man whose name is Ahmed, whose home is in such-and-such a quarter, and whose age has reached a hundred and forty years.' The vizier went to Mosul, and asked in which quarter was the home of Ahmed, the son of so-and-so. Someone told him, 'It is in such-and-such a quarter.' He gave him a dinar and said to him, 'Come, point out his house to me.'

584. The fellow went with him and they went before a door, on which he knocked. (They) said to him, 'Who is it?' He replied, 'I
mirôvakê axtyûr ye t nûv nîvînêdû, hindî biçûkakî ye lê hâtî. awî silâm kirê, p qayma šyê silâmê wî lê war gîrît. ûnê gôtê, ‘tô p xêr hâtî, wara, ūn nê.’ aw ūr nişt, kâbrâê axtyûr gôta žînê xô, ‘râ ba, nîvînêkê bîna bô mêvânê ma, râ êxa.’

585. Žînê wî baringär bôcê, gôtê, ‘ma jê mêmânê nia, bîlê p xô biçîna mizgæftê.’ kâbrây gôtê, ‘hurmat, mêmân xêr û barakatin.’ walhâsil, hâtê bîa ūrê vê šavê nanivistin, hindî žînê wî šarê mërê xô tkat û xabarêt naxôl tbadzîtê. mirôvaka hamô gavê dâ l bar žînê xô gîrît, hâtê bîa ūrê. çû êki l wân nanivistin l bar šarê.


588. Şubay zû rû bônava, testê xô xêr, çâ xô va xêr, ûnê gôtê, ‘kasê mâmê xô, hâtînê ta xêra.’ gôtê, ‘mâm, azê hâtîm bô masalakê hutuva.’ kâbrêy gôtê, ‘ava t zamânê mindê nabîa, min bir nêêt, balê min birâyakê dî yê hay, nêvê wî karîma, mäla wî yê l basrê, yê
am a guest.' They came and opened the door for him, the fellow went upstairs and saw an old man in the middle of some bedding who had become almost like a child. He saluted him, but he could only acknowledge his salute with difficulty. So he said to him, 'You are welcome. Come and sit down.' He sat down and the old fellow said to his wife, 'Get up and bring some bedding for our guest and spread it out.'

585. His wife opposed him and told him, 'We have no room for guests; let them take themselves off to the mosque.' The fellow said to her, 'Wife, guests are a blessing.' In short, they did not sleep that night until the day dawned, his wife fought so much with her husband and said such unpleasant things to him. All the time the man was weeping on account of his wife, until the day dawned. No one of them slept, on account of the fighting.

586. When it was dawn the guest said to the fellow, 'Uncle, I have come (to ask) a question.' The fellow replied, 'Say on, cousin.' The guest said, 'Uncle, I have come as the messenger of the ruler on such a matter.' The old fellow replied, 'This has not happened in my time. I have another brother who is older than I. His home is in Baghdad, his name is Said, and his home is in such-and-such a quarter. It may have happened in his time.' The vizier took his leave of him and went to Baghdad.

587. He went to that quarter and asked where the home of Said was. A child said to him, 'Come with me, I'll show you.' They went before Said's door and he knocked on the door. They said to him, 'Who is it?' He replied, 'It is a guest.' They came and opened the door for him. He mounted, went upstairs and saw that Said was sitting on a dais and that his beard was half-and-half. He saluted him and Said acknowledged his salute and said to him, 'You are welcome. Please take a seat.' The fellow sat down and he gave him a cigarette and was friendly with him. That night he was his guest. His wife was just a little better. She was still bad with him, but she was not like Ahmed's wife. That night they carried on their conversation until they were tired and slept.

588. Early in the morning they rose, ate their meal and drank their tea, then he said to him, 'Cousin, it is well that you came.' He told him, 'Uncle, I have come on such a matter.' The fellow said to him, 'This has not happened in my time, that I can remember, but I have another brother, whose name is Kerim. His home is in Basra, in such-and-such a quarter, his shop is in such-
l filan maχalê, dikânê wê yê l filan qaysariê, bazzâza, p ’amr aw l ma hardukâ mästîra, akar t zamânê wîdî bit, naxô min nabîstîa.’ subay zû rûxsatê xô, xâtîrê xô lê xäst, çô bê basrâ.


592. Awîş sah kir, göte, ’avaş nagahiştia, hara, bibava, êkê dîka bîna.’ walhâsil, çär pêńj daf’akä žînaka hât û çô—žînaka yâ p-ñamla bô—hâtâ natişay šiftiak ina, mërê wê göte, ’hurmat, av šiftiä yê bâşa, bô ma bișkîna, çê bika, dä bixôyn.’ žînaka rä bô, kêrik ina, šifti hamô kira kûzû û çê kir, kira sênîkëdê wê xô bê xêmênê xô dê nê, hâtê hardukû šiftê xôş xår.
and such a market, he is a draper, and he is older than both of us. It may have happened in his time, otherwise I haven’t heard of it.’ Early in the morning he took his leave, bade him farewell¹ and went to Basra.

589. He asked where the shop of Kerim, the son of such-and-such a person, was. Someone said to him, ‘Come with me, I’ll show you.’ He went with him and they went before his shop and saw a fellow, sitting on a chair, whose beard was black. He saluted him, and he acknowledged his salute, then he said to him, ‘Are you Kerim, the son of such-and-such a person?’ He replied, ‘Yes, I am.’ He said, ‘Well, I am your guest.’ He said to him, ‘Welcome, upon (my) eyes. Be so good as to take a seat.’

590. When he sat down he was friendly with him, lit a cigarette for him and put it in his hand, called the tea-seller and brought a (glass of) tea for him, and said to him, ‘You are very welcome.’ They sat until it became evening. Kerim said to him, ‘Pray let us go home.’ When they went home he saw a well-kept room and they both sat on chairs. Then he saw a woman come, bringing a lighted brazier for them and a water-pipe each, and bringing a cup of coffee for each of them, in other words waiting on them well until, at supper-time, she brought supper for them. They both ate their supper and the woman brought a pitcher for them and washed the hands of both of them and gave them a towel.

591. Until it was time to sleep they conversed between themselves, until ten o’clock at night, then Kerim said to his wife, ‘Tonight we have a dear guest. Get up and go and bring us a good water-melon to eat.’ His wife got up, went to the upper storey, brought a water-melon and put it down by them. Her husband pressed it, like this, and said to her, ‘This water-melon is a bad one. Go, take this back and bring another one—this is a bad one.’ The wife got up, went and took that one back and brought another one.

592. He examined that too and said to her, ‘This isn’t ripe either. Go, take it back and bring another one.’ In short, the wife came and went four or five times—the wife was pregnant (moreover)—until in the end she brought a water-melon and her husband said to her, ‘Wife, this water-melon is a good one. Break it for us and prepare it for us to eat.’ The wife got up, brought a knife, cut the whole water-melon into slices and prepared it, put it on a tray and placed it before her husband and his guest and they both ate the nice water-melon.

269
593. Hâtin dâ nivin, ñañ karîmî gôta mîvânê xô, gôtê, 'kasê mâmê xô, hâtînê ta bör lêra xêra.' ñañ mîvânî gôtê, 'mâm, aw masalâ kô az bör hâtîm min l bir kirava.' karîmî gôtê, 'bô çî ta l bir kir?' gôtê, 'min pîsyar kir, l kî mamlakatî mirôvakê p-'amr haya, gôta min, l mûsilê ëkê hay, nûvê wî aîmada.'

594. 'Waxtê az çôma mâlê wî hako min dît haqîqatañ yê p-'amr bör ô hindî biçûkakê yê lê hâtî. amîn suwâlê xô bör gôt, gôta min, "t zamânê mindâ nabîa. min birayakê dika yê hay, nêvê wî sa'îda, yê l baydä. hara, suwâlê wî ka, aw l min mästîra." waxtê az hâtîma lâli sa'idî o min dît aw jâhîltir bör l aîmadî min masalâ xô bör wîs gôt. gôta min, "t zamânê mindâ nabîa. ma birayakê dika yê hay, nûve wî karîma, p 'amr l ma hardukê mästîra, mâlê wî yâ l basrâ, filån mahalê."'

595. 'Waxtê az hâtîma lâli ta w min tô dîtî, aîhamdulillâ, atô hako kuî çê wânî.' ñañ karîmê pê kanî, gôtê, 'atô bîa mîvânê aîmadî l mûsilê?' gôtê, 'balê, az şavakê mîvânê wî bôm.' gôtê, 'mêbayanê wî ô žinä wî çituv bör?' gôtê, 'çituv bör! az wê şavê nanivistîm hâtâ bîa rûž. žinä wî har jîvin tdânê, aîmad har dâ girît. âxîr lâli wîs az hâtîma lâli sa'idî l baydä. žînkä wî pîçak ahwantir bör, ammä sa'id l wî jâhîltir bör.'

596. Tbêzhîte, 'çand daf'â žînä min çô, shîtî ñañ?' tbêzhîte, 'çär, pênj daf'akâ.' tbêzhîte, 'wallâhi, l vî shîfîay zyatîr ma nîna. çand daf'â hât ô çô, xô l min 'êjîz kir?' tbêzhîte, 'naxër.' tbêzhîte, 'awêt axtyar bîn, žînkêt wân t xirâ(b) bin tgal wân.' vêjä wazîr tbêzhîte, 'azê hâtîm bör masalakê hutuva. aw t zamânê kî hâkimîdê bîa gülét ganîmi bîna zêr? dyâra aw hâkim yê p-'adâlat bîa.'

597. Karîmi gôtê, 'ava na masalâ hâkimî bör.' gôtê, 'dô birê habûn, ëkê p žîn ô p mûl bör, ëkê salt bör. hardukiş falâh bôn. jóxinêt wân tanişt yêk bör, bu xô nôbat tğırt. awwîlî nôbatâ birê mazîn bör, birê giçka nivistbî. birê mazîn te fikirja jóxinê xô, wî p xô gôtaw xô, "az dê çî l hinda ganimay kam?" gôtî, "birê minê salta, dê bu xô žînê ñînit, dê bu xô mûlê kat. amîn mûlâ xô yä
593. They came to sleep, then Kerim said to his guest, ‘Cousin, it is good that you came here.’ Then the guest replied, ‘Uncle, I have forgotten the matter about which I came.’ Kerim said to him, ‘Why have you forgotten it?’ He said to him, ‘I asked in which country there was an aged man and I was told there was one in Mosul, whose name was Ahmed.’

594. ‘When I went to his house and saw him, he was truly aged and had become almost like a child. I asked him my question and he said to me, ‘It has not happened in my time. I have another brother, whose name is Said, in Baghdad. Go and ask him. He is older than I.’ When I came to Said and saw that he seemed younger than Ahmed I told him my business too. He said to me, ‘It has not happened in my time. We have another brother, whose name is Kerim, older than both of us. His home is in Basra, in such-and-such a quarter.’”

595. ‘When I came to you and saw you, praise God, you are like their son.’ Then Kerim laughed and said to him, ‘Have you been Ahmed’s guest in Mosul?’ He replied, ‘Yes, I was his guest for one night.’ He said, ‘How was it between him and his wife?’ He said, ‘How was it! I didn’t sleep that night until morning. His wife kept abusing him and Ahmed wept all the time. In the end I came from him to Said in Baghdad. His wife was a little better, but Said seemed younger than (Ahmed).’

596. (Kerim) said to him, ‘How many times did my wife go and bring a water-melon?’ He told him, ‘Four or five times.’ He said to him, ‘By God, we have no water-melons other than these. However many times she came and went, did she get annoyed with me?’ He replied, ‘No.’ He said to him, ‘They have grown old (because) their wives behave badly towards them.’ Then the vizier said to him, ‘I have come for such a matter. In the time of which ruler has it happened that ears of corn have turned to gold? Evidently that ruler was a just one.’

597. Kerim told him, ‘This was no matter of a ruler.’ He said, ‘There were once two brothers, one with a wife and family and one a bachelor. They were both husbandmen. Their threshing-floors were next to each other and they used to guard them themselves. First it was the turn of the elder brother and the younger brother had gone to sleep. The elder brother considered his threshing-floor and said to himself, “What shall I do with so much wheat?” He said, “My brother is unmarried, he will take a wife for himself and
hay, biräê min masraf tvët.” awî ci kir, ḫata nòbatâ wî xiläs bó awî ganime xò hâvëta sar ganime biräê xò.’

598. ‘Nòbatâ wî xiläs bó, gâzî biräê xo kir, gôte, “birä, ūa ba, az dê p xo pëçak nivim.” aw nivist, biräê giçkatirê ūa bó. waxtê të fikirîa jôxînä xo gôti, “az dê ci l hindë ganimay kam? biräê min xudân mâla, xudân mëvâna, azê saltim. amin rôzê sê çår dirham habin basa.” ūa bó, ganime xò, nîvak, hâvëta sar ganime biräê xò.’


Xâîn õ Xudê


make himself a home, (but) my brother needs (money for these) expenses." What did he do? Until his turn was finished he threw (most of) his own wheat onto his brother's wheat.'

598. 'His turn finished and he called his brother, saying, "Brother, get up. I, for my part, shall sleep a little." He went to sleep and the younger brother got up. When he considered his threshing-floor he said, "What shall I do with so much wheat? My brother has a home and guests (to cater for) and I am unmarried. If I have three or four dirhems a day it is enough." He got up and threw a half of his wheat onto his brother's wheat.'

599. 'When dawn broke he called his brother, saying, "Brother, get up, let us go and say our prayers, for it is daytime." They both rose and went to perform their ablutions. Now their hearts were pure towards one another. God said, "When you worship me, and your hearts are pure towards one another, I am your Lord." His will was done (and the wheat on) both their threshing-floors turned to gold.' Kerim said to the vizier, 'Cousin, this was how this matter was.'

The deceiver and God

600. Once there was a ruler and in the time of that ruler there was a dervish. Every day he would go to the ruler and say to him, 'May it please your Majesty, you give to me (and, if) I give to a deceiver, (then it is between) the deceiver and God.' Every day the ruler would give the dervish a piece of gold. What did the dervish do but go and give the gold to a poor man. The poor man said to the dervish, 'Where do you get this piece of gold from every day?' The dervish said to him, 'What is it to you?' The poor man replied, 'I would like to know.' The dervish told him, 'I bring it from the ruler.'

601. One day what did the poor man do but entertain the dervish (at table). He got up and filled the food with garlic. Before eating, the poor man went to the ruler and said to him, 'May it please your Majesty, why do you give that gold to the dervish? He goes and drinks arrack with it and tells people, "The ruler's breath smells, his mouth is foul."' Then the poor man turned and came back. The dervish ate his food, then it was his appointed time, so he went to the ruler and said to him, 'May it please your Majesty, you give to me and, if I give to a deceiver, then it is between the deceiver and God.'
602. Ḥakimî gotê, ‘piçak hêva wara, min gu le nîa.’ ma’lûma darwêşî sîr xärbo lâli faqîrî. piçakâ dî wêvatir çô, dîsâ gotê, ‘ḥakimî xôş bit, tô bida min, az dê dama xâinî, xâin ò xudê.’ jârakâ dîka Ḥakimî gotê, ‘hêva wara, min gu le nîa,’ ḥatâ darwêş nêzîki Ḥakimî bô. darwêşî dastê xo p davê xôva nê. bar çî wa kir, sîr xärbo, dâ bên naçta Ḥakimî.


605. Faqîrî kâyaz lê war girt, çô bar darkê wazîrî, darga qutê. xizmaçî hâta darê, sâl tkatê kô mirôvakê l bar darkî râ wastây, kâyazakâ t dastîdê. xizmaçî kâyaz lê war girt, bir, t dastê wazîrî nê. waxtê wazîrî va xundava gâz kir, ‘xudânê kâyazê bô min binîna lêra.’ waxtê xudânê kâyazê bira lâli wî wazîrî gâzî sê càr şurtîa kir, gotê, ‘bihâvéna makînê.’ Ḥalan hâvêta makînê.

606. Rôţa pâşîr (subatîrê) l wa’dê xo darwêş çôv lâli Ḥakimî, gotê, ‘allâh dôst, Ḥakimî xôş bit, tô bida min, az dê dama xâinî, xâin ò xudê.’ Ḥakimî mâ, tê fîkirî, darwêş hâtava. inê Ḥakimî gotê, ‘bêba darwêş, aw kâyazê dihû min bô ta nivîsî, baya lâli wazîrî, ata çî le kir?’ gotê, ‘ḥakimî xôş bit, aw pârêt barî nôka ta dêna min har watuv dê bam, dastê faqîrakê nêm.’
602. The ruler said to him, 'Come a bit nearer, I can't hear.' Now, of course, the dervish had eaten garlic at the poor man's house. He went a little further and again said to him, 'May it please your Majesty, you give to me and, if I give to a deceiver, then it is between the deceiver and God.' Again the ruler said to him, 'Come nearer, I can't hear,' until the dervish approached the ruler. The dervish placed his hand over his mouth. Why did he do so? So that the smell should not reach the ruler, as he had eaten garlic.

603. What did the ruler say in his heart but, 'It is as the poor man has told me.' The ruler was angry with him, (so) he wrote a letter for the dervish and told him, 'Go, present this letter to such-and-such a vizier.' In the letter he wrote, 'As soon as the bearer of this letter reaches you, fling him into the machine immediately and flay him.' He shut the letter, signed it, sealed it and gave it to the dervish. The dervish went off to take the letter to the vizier.

604. He saw that the poor man was on the road. The poor man said to him, 'Why, haven't you brought any gold today?' The dervish told him, 'Today he has given me a letter for the vizier.' The poor man said to him, 'Give me the letter, I'll take it for him.' The dervish replied, 'I promise this, that whatever the vizier gives me I'll bring for you.' The poor man said to him, 'In that case (just) give me the letter.' The dervish said to him, 'Hey, take it; here's the letter for you. Go and give it to such-and-such a vizier.'

605. The poor man took the letter from him, went to the door of the vizier and knocked at the door. A servant came out and saw that there was a man sitting before the door with a letter in his hand. The servant took the letter from him, took it and gave it to the vizier. When the vizier read it he called, 'Bring the bearer of the letter to me here.' When the bearer of the letter was brought to him the vizier called three or four policemen and said to them, 'Throw him into the machine.' He was thrown into the machine immediately.

606. The next day the dervish went to the ruler at his appointed time and said to him, 'God (is our) friend. May it please your Majesty, you give to me and, if I give to a deceiver, then it is between the deceiver and God.' The ruler was baffled when he saw that the dervish had returned. Then the ruler said to him, 'Father dervish, what did you do with that letter I wrote for you yesterday to take to the vizier?' The dervish told him, 'May it please your Majesty, the monies which you used previously to give to me, I would take and give them, as they were, to a poor man.'
607. ‘Aw kâyazâ dihûş min birî, aw faqîr hêta barâ min, gôta min, "ta avrî çi înäya lâlí ḥâkimî?" min gôlê, "avrî kâyazakâ dâyav min bó wazîrî, min çi înä lâlí wazîrî dê dama ta." faqîrî gôta min, "akar dê čâkîê kay, tô kâyazê bidav min, az dê bó wazîrî bam." minîş kâyaz dâvê w ê. min nadîtîava ḥatâ nôka." ḥâkimî gôta darwêşi, ‘aw ki faqîra, nâvê wî čiya?’ darwêşi gôtê, ‘filân kasa.’


609. İnä darwêshi gôtê, ‘ḥâkimî xôš bît, aw zêrê (kô) ta tdä min hamô ṛûzê ’aynî wî zêrî dä čîm, har wautûv kama dastê faqîrîdä. min tgalî, "xudën southa, bîlê bó wî bît.”” inä ḥâkimî gôtê, ‘pä, ta l bar sîrê dastê xô p davê xûva nû, dê bën nahêta min?’ inä darwêshi gôtê, ‘balê.’ inä ḥâkimî gôtê, ‘kuvê min, faqîraka gaştê haqê xô. mädam yê xaîn bó, xaîn har p xô dê pêdä kavît.”

**Makrêt žînä**


611. Mîróvak a fallâh bô, bu xô jôt-ô-gâ tkir. subay zû ūg bô, çô
607. ‘Yesterday’s letter I also took, and the poor man came up to me and said to me, “What have you brought from the ruler today?” I told him, “Today he has given me a letter for the vizier, and I’ll give you whatever I get from the vizier.”’ The poor man said to me, “If you will do (me) a favour, give me the letter and I’ll take it for the vizier.”’ So I gave him the letter and went. I haven’t seen him again since.’ The ruler said to the dervish, ‘What poor man is that, what is his name?’ The dervish told him, ‘It is such-and-such a person.’

608. The ruler said to the dervish, ‘Why did you cover your mouth yesterday when you came to me?’ He told him, ‘May it please your Majesty, that poor man had entertained me. But he had put garlic into the food. Then you commanded me, “Come forward,” and I covered my mouth. I said (to myself), the smell must not reach you.’ The ruler said to him, ‘Well, the poor man came to me before you and said to me, “Why do you give those monies to the dervish? He goes and drinks arrack with it, does evil things with it, and tells people, ‘The ruler’s breath smells.’”’

609. Then the dervish said to him, ‘May it please your Majesty, that gold which you used to give me, every day I would go and put that very piece of gold into the poor man’s hand. I used to say, “He has a family, so let him have it.”’ Then the ruler said to him, ‘Was it on account of the garlic then that you put your hand over your mouth, so that the smell should not reach me?’ The dervish said, ‘Yes.’ Then the ruler said to him, ‘My son, the poor man has got his deserts. Since he was deceitful, the deceiver will be destroyed by himself.’

The wiles of women

610. Once there was a man. Whenever he prayed he would lift up his hands and make supplication to God for himself, that is he would beseech Him. His wife said to him, ‘What do you pray for yourself?’ The fellow told his wife, ‘I ask God that He may forgive me my sins.’ His wife said to him, ‘Don’t you pray for yourself, “O my Lord, preserve me from the wiles of women”?’ The fellow said to his wife, ‘Why, do women have wiles?’ The wife said to the fellow, in her heart, ‘You’ll remember this by the time I pay you back, and show you the wiles of women!’

611. The man was a husbandman and used to plough for himself.
sar šolā xô. Žinā wi či kir, gāzi čar pênji bičûkakê kir, ēk û dirham dâe, gôtê, ‘hung harin, bó min pêzda bîst mäsiä bînin.’ aw bičûk čon, hindak mäsi bó inân. wê Žinê gôta bičûkä, ‘ava ēk û dirhamê dî bó hungô. av şava harin l filân zavîe—şubay mërê min dê jôt kat —vân mäsiä bibana wê zavîe, bin âxê binên, dôa lêra, sêa l dirâhanê, çârê l dirâhanê, âkê l dirâhanê, âxê ŋä dana sarê. waxtê hungô va şartîn warinava, lê bigařên.’

612. Ŝubatîrê mërê wê têştê xô xâr, har wakô jârâ čôv sar kasâbatê xô, çô ‘aqârî, çô ‘aînî wê zavîe, jôtê xô gîrê dâ, das hêtêta hinjârî. awî dô sê xatak inân û birin, awî dît hindak mäsi dar kaftin tgal gûsinî bin âxê. hâta bô hêvârî awî kômakä mäsiâ xir va kirin û ta’ajîb mâ. gûti, ‘yà rabbî, lî dêmî av mäsiâ çi tkan lêra? çu jârâ min nabîstûa mäsi l dêmî habîn.’ awî hamô xir va kirin, hêvârî birinava, gôta Žinê xô, ‘vân mäsiâ şubay bó ma çê bika bó sîvê.’ Žinê gôtiê, ‘bîlê.’

613. Ŝubatîrê Žinê çi kir, aw mäsi hamô birin, hêtêtînê t kôrkakêdâ, âx ŋä dä sarê. ŋä bó, çi kir, nîsk lê nê bó sîvê. hêvârî mërê wê hêtava, Žinakê laganakê nîskê tgal sê çar nânakê birin, l bar dä nân. mërê wê gôtê, ‘ava çiya ta lê nây?’ gôtê, ‘ava nîskê min lê nây.’ gôtê, ‘pä, kânê aw mäsiêt dihû min inûy l ‘aqârî?’ Žinaka çi kir, hâlân ŋä bó, dar kaft, kira hûwär, gôtî, ‘bô xâtirê xudê, warinî. mërê vê Žinê yê din bî.’

Early in the morning he got up and went to his work. What did the wife do but call four or five children, give them each a dirhem and say to them, 'Go and bring me fifteen or twenty fish.' The children went and brought her some fish. The woman said to the children, 'Here is another dirhem each for you. Tonight go into such-and-such a field—tomorrow my husband will plough it—take these fish to that field and put them under the earth—two here, three there, four yonder, one yonder—and put the earth back over them. When you have hidden them come back and leave them.'

612. The next day her husband ate his breakfast and, just as before, went to his work. He went into the open country, to that very field, harnessed his team and put his hand to the plough. He made two or three furrows, then he saw that a number of fish came out of the earth with the ploughshare. By evening he had collected quite a pile of fish and was amazed. He said, 'O my Lord, what are these fish doing here in this dry land? I have never heard of fish being in dry land.' He collected them all up and at evening he took them back and said to his wife, 'Prepare these fish for supper for us tomorrow.' His wife said to him, 'So be it.'

613. The next day what did the woman do but take all those fish and throw them into a pit and cover them with earth. She got up, and what did she do but cook lentils for supper. In the evening her husband returned and the woman took a basin of lentils with three or four pieces of bread and placed them before him. Her husband said to her, 'What's this you've cooked?' She replied, 'This is lentils that I've cooked.' He said to her, 'Well, where are those fish that I brought from the open country yesterday?' What did the wife do but get up immediately and go out and begin to shout, 'For God's sake, come. My husband has gone mad.'

614. The neighbours came and the police came and the Superintendent of Police came and people crowded round and said to her, 'What has happened?' The woman said to the people, 'Go and ask my husband and see what he says.' When the people asked her husband they said, 'What's the matter with you?' He replied, 'By your leave, there's nothing the matter with me. Yesterday I brought a few fish back from the open country and told her, "Make supper for us tomorrow (with them)." She said to me, "So be it." Now I come back and she brings a basin of lentils and puts them in front of me.' The people said, 'The woman is right. This man has gone mad.'

279
Hâkimê anglêz

616. Waxtê īraq t dastê anglêzîdê hâkimakê anglêzî l müsil bô. ūrozkê mayraba, ḥammâlak l bâzêr têît, dê čita mäla xô, tbinît kô jantak yä l barê dikânakê, dikân yä qapât-kiria. ḥammâli das dä jantê, hal girt, birava. awî nazânî či têdâya. l dîlê xô götî, ‘az dê vê jantê bam, yä bê-xudâna, az dê bam bô kurê xô, bu xô tištî bikatê hakô čita maktabê.’ janta bira mäla xô, dê nä.


618. Hâkimî göta ḥammâlî, ‘kurô min, čand pâra vê jantêdâna?’ ḥammâlî götî, ‘wallûhî, sâhîb, min vê nakirîava, az nizânîm čand têdâna, balê dalâli tkira hawâr, ‘jantakâ bazir bî, sî hizår ūrupi têdâ, hačiê bînitava sê hizår ūrupi halal bô wi.’ min či göt, min götî, ‘sê hizår ūrupêt halal čêtirin l wâ sî hizår ūrupêt ḥaram.’’ hâkimî janta va kirava, hîzmêrtîn, dar kaftîn sî hizâr.

615. The Superintendent of Police tied his arms, took him and imprisoned him. That night he stayed in prison. Early in the morning his wife went and took him breakfast and said to her husband, 'What do you say, have women any wiles, or not? Have you come to your senses?' The man said to his wife, 'Wife, I repent. After today, when I pray for myself, first I shall say, "O my Lord, preserve me from the wiles of women."' The woman gave a petition to the judge, saying, 'My husband has recovered, (so) release him.' The man was set free again.

The British judge

616. When Iraq was in the hands of the British there was a British judge in Mosul. One day at sunset a porter was going through the town on his way home when he saw a satchel in front of a shop, which was shut. The porter put his hand to the satchel, picked it up and took it off. He did not know what was in it. He said to himself, 'I shall take this satchel, as it is ownerless, I shall take it for my son to put his things in when he goes to school.' He took the satchel home and put it down.

617. The next day the crier shouted, 'A satchel has been lost with thirty thousand rupees in it. Three thousand rupees reward for whoever may have found it.' What did the porter do but immediately take up the satchel and take it to the judge, saying, 'Sahib, the story is thus.' The judge summoned the owner, saying to him, 'Come, is this your satchel?' The owner replied, 'Yes, it is mine.' The judge said to him, 'How much money is there in it?' He replied, 'There are thirty-three thousand rupees in it.'

618. The judge said to the porter, 'My son, how much money is there in this satchel?' The porter said, 'By God, Sahib, I didn't open it. I don't know how much there is in it, but the crier shouted, "A satchel has been lost with thirty thousand rupees in it. Three thousand rupees reward for whoever finds it." What did I say? I said, "Three thousand rupees honestly come by are better than thirty thousand rupees ill-gotten."' The judge opened the satchel, counted (the money), and it turned out to be thirty thousand.

619. He said to the porter, 'Of what faith are you?' He told him, 'I am a Muslim.' He said, 'Have you witnesses?' He said, 'Yes.' He told him, 'Go and bring a mullah with three witnesses.' The porter went and brought a mullah with three witnesses. The judge
har sê šâhidä, 'hung vî mirôvay tnâsin? götê, 'balê.' götê, 'warin, sûnd bixûnîn p qur'ânê.' malây tgal har sê šâhidä p qur'ânê sûnd xûr, 'av mirôva bisîlmâna.' götê, 'hung harinava.' aw izn dän.


621. Hâkimî gâzî xudânê pârâ kir, götê, 'kurê min, dê tô sûnd xûnî p injûlê kô, "pârêt min sîh o sê hizâr ūpî bôn?" awî sûnd xûr p injûlê kô, 'pârêt min sîh o sê hizâr ūpî bôn.' göta wi, ' tô hara derê, râ wasa hata az gâzî ta bikam.' aw çô derê. gâz kira hâmâlakay, götê, 'kurê min, atô dê sûnd xûnî p qur'ânê kô, "av pâra min va nakîrînava, min çu lê hal nagîrîna?" hâmâlakay sûnd xûr p qur'ânê kô, 'min çu pâra lê hal nagîrîna. min çituv ditînava watuv yêt înâyîn lâli janábbê ta.'

622. Gôtê, 'râ wasa lêra.' gâzî yê fala kir, awê kô xudânê pâra, götê, 'warâ zôr.' awiîs çô zôr, harduk mawjôd bôn. hâkimî göta yê fala, 'kurê min, tô yê tbêzî, "pârêt min sîh o sê hizâr ūpîna." mawjôdê vê pârê mi zmârtîn, si hizâr ūpîna. ava pârêt ta nîna. hara, bu xô taqîb Bêlê l dû pârê xô bika.' göta hâmâlakay, 'kurê min, hara, vên pârê bô xô bibava.' hâmâlî das dâ jantê, bin kafse xû nê, bô xô birinava.

623. Xudânê pârê çô mûlê hâmâlakay, götê, 'ava pârêt minin. sê hizâr ūpîîa bu xô biba, yêt dîka bidav min.' hâmâlî çi kir, çûv lâli hâkimî, götê, 'av mirôva balâ xû l min va nàkat.' hâkimî gâz kirê, götê, 'az bizûnim (pê bihâyêm) jârakû dîka tô biçîa lâli vi
said to the mullah and to the three witnesses, 'Do you know this man?' They replied, 'Yes.' He said to them, 'Come, recite an oath by the Koran.' The mullah and all three witnesses swore an oath by the Koran, 'This man is a (devout) Muslim.' (The judge) told them, 'You (may) go away.' They were allowed to go.

620. He summoned the owner of the money and said to him, 'Of what faith are you?' He told him, 'I am a Christian.' He said to him, 'Go and bring a priest with three (other) Christians.' He went and brought a priest and three Christians. The judge said to them, 'Do you know this man?' They said, 'Yes.' He said, 'Will you recite an oath by the Gospel that he is a Christian, goes to church and is a good man?' Yes, the priest and all three Christians swore by the Gospel that, 'He is a good man.' (The judge) said to them, 'You (may) go away.' They too were allowed to go.

621. The judge summoned the owner of the money and said to him, 'My son, will you recite an oath by the Gospel that, "My money was thirty-three thousand rupees"?' He swore by the Gospel that, 'My money was thirty-three thousand rupees.' (The judge) said to him, 'You go outside and wait until I call you.' He went outside. (Then) he called the porter and said to him, 'My son, will you recite an oath by the Koran that, "I have not opened this (satchel of) money, nor have I taken any out of it"?' The porter swore by the Koran that, 'I have not taken any money out of it. I brought it to your Excellency just as I found it.'

622. He said to him, 'Wait here.' He summoned the Christian, him who owned the money, and said to him, 'Come in.' He went in and they were both present. The judge said to the Christian, 'My son, you say, "My money is thirty-three thousand rupees." This money here I have counted and it is thirty thousand rupees. This is not your money. Go and search for your money for yourself.' He said to the porter, 'My son, go and take this money away for yourself.' The porter picked up the satchel, put it under his arm and took it away for himself.

623. The owner of the money went to the porter's house and said to him, 'This is my money. Take three thousand rupees for yourself and give me back the rest.' What did the porter do but go back to the judge and tell him, 'This man will not leave me alone.' The judge summoned him and told him, 'If I learn that you have gone to this porter once again in the matter of this money I shall

625. Rôşakê çô bâžarakî, dit mirôvak yê l bar dikânakê, l mali galakê dawlamanda, ya’âni yê yanîa, l ’amri bist ô pênj sâl hatê sîhê, l läyiqê havâlet wî nabôn l dinyâêdû. waxtê şêx sa’dî watuv dit l dile xôdâ göti, ‘hakar habît av šaxsa yê bê-xama. av šâva dê bima mêmânê wî dê bizânîm kânê l mîlê xôş yê diristaân na.’


627. Rû niştîn sar taxtê, dit zinak hât, xizmata wê bikat, galakê läyiq bô. çô, miqulakê âgirî bô inà, har yêkê *nârgîlak bô ina, har yêkê финjânakê qahwe bô ina, waxtê sîvê çô, çîv bô ina, waxtê sîvâ xô xar çô, masin bô ina, âv destêt wê kir, ya’ni galak xizmatâ wê kir, wê zînê. darwêsi wa taxmîn kir kô, ‘av mirôva yê bê-xama.’ darwêsi hind dit dô kuî hâtîn, êkê râş hakû qêrî, êkîs yê sipî, galakê jwân bô. har dô kuî çôna sar kûsî kûbray, rû niştîn.

628. Har yak dê nà sar rûnakê xô. waxtê tgal kuî rî sipî tàxift, lêrî pê tkrîn, dê tgal kanît, dê kayfê wî pê hêt. waxtê tgal kuî rûş tàxîft dê dô rûndik çavâ hên. wa’dê şex sa’dî watuv dit hingî p fârisî göti,

‘daran dînyî garîdam, kasê bê-yam nadîdam,
  hakar didam bani-ådam nadîdam.’
sentence you to twenty years.' So the money remained for the porter. And this was the judgement of a British judge.

**Sheikh Saadi and the carefree man**

624. **Once** upon a time there was a man whose name was Sheikh Saadi. He said to himself, 'I shall wander in the towns and countries (of) the world to see (if I can find) a human being who is free of care.' He wandered about the towns and the great countries as a dervish.

625. One day he went to a town and saw a man in front of a shop who was very rich in property, that is to say he was wealthy, aged between twenty-five and thirty years, and without peers in the world for comeliness. When Sheikh Saadi saw this he said to himself, 'If there be anyone, this person is free of care. Tonight I shall be his guest in order to see whether he is also happy at home, or not.'

626. He stayed outside the fellow's shop until it was evening. The fellow said to him, 'O father dervish, is there anything I can do for you? (You have but to) say.' The dervish replied, 'O merchant, I am your guest tonight.' The fellow said to him, 'Welcome, father dervish, upon (my) eyes.' The fellow got up, shut up his shop and went before the dervish, saying to him, 'Pray let us go home.' When they went home, they went into a room and the dervish saw that the room was all decorated and spread with carpets and full of chairs of ebony.

627. They sat down on chairs and saw that a woman came to serve them who was very beautiful. She went and brought a lighted brazier for them, brought them each a narghile and a cup of coffee, and when it was supper time she went and brought them supper, and when they had eaten their supper she brought them a pitcher, poured water over their hands and, in short, this woman waited on them well. The dervish supposed, 'This man is free of care.' Then the dervish saw two boys come, one as black as pitch and one white and very handsome. Both boys went and sat in the fellow's lap.

628. He placed one on each of his thighs. When he talked to the white boy he would play and laugh with him and be happy with him. When he talked to the black boy two tears would come into his eyes. When Sheikh Saadi saw this he said, in Persian,¹ 'I have wandered about the whole world and I have not seen anyone who

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¹ Persian language.
ya'ni, p kurdê, 'az hamô dinyêê garyâm, min kasê bê-ynam nadit, hakar min ditbrit banî-êdam nadîtêa.'

629. Darvêşî gôta kâbrây, 'êlabî, az dê suwâlakê l ta kam.' çalabî gôtê, 'amr ka, bâba darwêş.' darvêşî gôtê, 'azê tbinîm l mâlê dinyêê xudê töê yanî kîrê, lâvînîêş töê diristî, balê bô çî waxtê tô tgal ku rê sipî tàxiftî atô tkanî o kayfa ta têüt, waxtê ta barex xo tkira yê raş rândik čavêt ta têütîn?' kâbrây gôtê, 'pê na-axiva, bâba darwêş.' darvêşî gôtê, 'êlabî, wa dyâra ta pê naxôşa az mêvânê ta bim naxô kasê qadrê mëvânê nûskînît.'

630. Kâbrây gôta darvêşî, 'atô har l min [halmi] nagařêy?' gôtê, 'bâba darwêş, av su'bata galakê direža.' darvêşî gôtê, 'yê çalabî, az hax tkam tô bô min bibežî.' kâbrây gôtê, 'bâba darwêş, az galakê dawlamandim, ya'ni bibeža galak tujär yê p pærêt min şol tkan. atô vê şinê tbinî, yê xizmatê ma tkat?' gôtê, 'balê.' gôtê, 'ava dôtmêmê mina. ama sünd bô êk-u-dô xêr kô akar aw bimirît az çû şinê nâynim, agar az bimirim aw çû mêmà nakat.'

631. Gôti, 'az rê bôm tgal tujârê, min tîjaratê xo dê girt, çômê bilêdê mî'amîlê. az mâm taqriban dô sâlê. hamô wa'dâ kâyazêt wân dê bô min hên, p sâx o salâmâtê, hâtê min xo dirist kir kô dê va gärêm, çîmava. kâyazak bô min hät yê têdû nivisi, "xûdê bikat tôê sây bi. dôtmêmê ta 'amrü xudê kir.'" gôtê, 'bâba darwêş, pê ma sünd bô êk-u-dô xarbo. min taxmînêt xo kirin, az hêştê jähêlim o yê zangînim. az dê şinakê har înim o mi sündîş yê xêrî, çâra ci bikam?'

632. 'Çâra awa biçîma lâli duxtôrakî, xo saqat bikam.' gôtê, 'bâba darwêş, az rê bôm, çômê lâli duxtôri, min xo saqat kir. az darmân kirim, az çê bômava, min qastê mamlakatê xo kir, az hätimava. çômê bar darkê xo, min darga qutâ, min dit dôtmêmê min hätê xârê, dark bô min va kirava. bâba darwêş, nabêza wê w 'abdî qisâ xo yê kiriya yak, ya'ni yê têkhal kirî.'

633. Gôti, 'bâba darwêş, waxtê min çêv dôtmêmê xo kaftin çu ruh gyânê mindä namâ. az çômê şîlîl, ru niştim, istirâhatê xo min kir. wê şavê am nivistin, şavê pâştir am nivistin, taqriban haftiakê mâ, šavakê dôtmêmê min gôta min, "pîsmêm, azâ tbinîm atô pîta
was carefree, and if I have seen one (no other) human being has seen one.'

629. The dervish said to the fellow, 'O merchant, I shall ask you a question.' The merchant replied, 'Yours to command, father dervish.' The dervish said to him, 'I see that God has made you wealthy in the world's goods, and you are well endowed with youth, but why, when you were talking to the white boy, were you laughing and happy (yet), when you turned to the black one, tears came into your eyes?' The fellow said to him, 'Do not talk about it, father dervish.' The dervish said to him, 'O merchant, evidently it does not please you that I should be your guest, for otherwise nobody detracts from a guest's dignity so.'

630. The fellow said to the dervish, 'Will you not leave me alone at all?' He told him, 'Father dervish, this matter is very long.' The dervish said to him, 'O merchant, I would like you to tell me.' The fellow replied, 'Father dervish, I am very rich. In other words, say, many merchants are working with my money. Do you see this woman who is waiting on us?' He replied, 'Yes.' He told him, 'This is my cousin.' We swore to one another that if she should die I would take no wife, and if I should die she would marry no man.'

631. He said, 'I got up with the merchants, arranged my merchandise and went to foreign countries on business. I stayed away for about two years. All the time their letters used to come for me, quite safely, until I prepared myself to turn round and go back. (Then) a letter came for me in which was written, "God grant that you may be well. Your cousin has passed away."' He said, 'Well, father dervish, we had sworn to one another. I considered that I was still young, and rich. I would certainly take a wife, and yet I had sworn an oath, so what should I do?'

632. 'The remedy was for me to go to a doctor and emasculate myself.' He told him, 'Father dervish, I got up, went to the doctor and emasculated myself. I was medicated and recovered, (then) I set out for my own country and came back. I went to my own door, knocked at the door, and saw that my cousin came down and opened the door for me. Father dervish, would you believe it? She and the slave had conspired together and concocted this story.'

633. He said to him, 'Father dervish, when I caught sight of my cousin there was no spirit left in me. I went upstairs, sat down and rested. That night we slept and the next night we slept, about a week went by, then one night my cousin said to me, "Cousin, I see
p min nêkay, atô yê čôya bâžara, bîlêdet mazîn, ata zînêt jwân yêt ditin, nûka ta az navêm."'

634. 'Min gôtê, "dôtmâm, hunûg kâyazakû hutuva bô min nîvisibô, ays râ bôm, l qahrett xô čôma lâli duxtôri, hêl ô masalakê hû." dôtmâmê min gôt, "pîsmâm, ma sînd bô êk-u-dô xärbo bô mirinê, na bô zînê. avrôka az jahestim, balka az âl sâlê dika yê sây bim. râ ba, min izn da."'

635. Gôtê, 'bûba darwêš, min p xô şarm bô. az raişê tujärânim. min gôtê, "dôtmâm, mâdam waya xô kir ka, dê ta izon dam, dê t a l 'abdê xô màra kam." l bar çi, dê kô ha r t xänîê mindâ bit, xalk pê naheystê. bûba darwêš, min bar dê, min l 'abdê xô màra kir. av kurô sipî yê mina, av kurô râş yê 'abdâ. vêjê l qahrett xô az waxtte kurô râş tbûnim galak 'ejîz tbim.'

636. Darwêshi gôtê, 'ay čalabî, hakar tô wakô awwil lê hâtîava çyä az bêzima ta dê wê kay?' gôtê, 'balê.' darwêš wê şavê nanivist, illa itâ'at bô xudê kir û rîjâ l xudê xast hatâ bà nîvîsav. kâbrâe nivistî bô. bûba darwêshi nîvîsav gâz kirê, 'čalabî.' gôtê, 'balê.' gôtê, 'râ ba.' aw râ bô. gôtê, 'tô wakô awwil lê hâtîava?' gôtê, 'balê, aljamdolîlîh.'

637. Waxte bô rôz darwêshi gôtê, 'av 'arda yê kéya pêş qasrê tava?' gôtê, 'yê mina.' gôtê, 'râ ba, Máy biyka.' aw râ bô, hôstâ ûnân l bîlêdâ, mihandis inê, qasrak êê kir l dinyêdê nabin havâlet wê. awî zînak xast, galak jwántir bô l dôtmâmê wi. awî qasrê xô hamô naqş kir, hamô atrafeê wê kirina panjara, mâlâ xô guhuzênda wê qasrêdê.

638. Qasrê kavên bô 'abdî wî zînê wî hêlê. hamô wà'dâ zînê čalabî dê râ bitin, çand çak ô zêrêt wê hayn hamâ dê p xôva kat, dê çita bar panjarê. waxte zînê 'abdî çav wê kaftin dê galak qahrîrê. av tartibêta darweşî bô dê nê. alnatîja, zînê 'abdî l qahrett xô paqiê.

Kurô Šultân Salîmê

639. Habôb, nabôb, kas l xudê mëstir nabôb, kas l banî-âdamî dirôhûntir nabôb. tbêzín zamânakî šultânak habôb, tgoûtê šultân salîm. rožakê awî gôta

288
that you will not take me to wife (again, for) you have been to towns and great countries and seen beautiful women, now you do not want me.”"

634. ‘I said to her, “Cousin, you had written me such a letter, I got up and in my anguish I went to the doctor, and such a story.” My cousin said, “Cousin, we had sworn to one another for dying, not for living. Today I am young, I may live for another forty years. Rise and release me.”’

635. He told him, ‘Father dervish, I myself was ashamed. I am the chief of the merchants. I said to her, “Cousin, since this is the case, keep your peace and I shall release you and marry you to my slave.” For what reason? So that she might be in my house and people might not discover (the matter). Father dervish, I released her and married her to my slave. This white boy is mine, this black boy is the slave’s. Now, in my anguish, when I see the black boy I am very sad.’

636. The dervish said to him, ‘O merchant, if you come back to your original state, will you do as I tell you?’ He said, ‘Yes.’ That night the dervish did not sleep, but worshipped God and prayed to Him until it was midnight. The fellow was sleeping. At midnight the dervish called to him, ‘O merchant.’ He replied, ‘Yes.’ He told him, ‘Get up.’ He got up. He said to him, ‘Have you come back to your original state?’ He told him, ‘Yes, praise be to God.’

637. When it was day the dervish said to him, ‘Whose is this ground in front of your palace?’ He told him, ‘It is mine.’ He said, ‘Rise and build on it.’ He rose and brought architects and engineers from foreign countries and built a palace without equals in the world. He asked for the hand of a woman who was much more beautiful than his cousin. He decorated his palace all over, made all its sides windows and moved his home into that palace.

638. He left the old palace for the slave and his wife. All the time the merchant’s wife would get up, put on all the finery and gold that she had and go before the window. When the slave’s wife caught sight of her she would be very angry. This dispensation the dervish brought about. In the end the slave’s wife died in her anguish.

The son of Sultan Selim

639. There was and there was not, (but) there was nobody greater than God, and no bigger liar than man.

They say that once upon a time there was a Sultan, who was
wazîrakê xê, 'râ ba, xô tabdîlî qiyâf bikayın, ya'nî albîsê xô bigîrîn, dâ biçîn l bâžarâ, l nûv 'aşîratê, l nûv 'urbânêt 'arabâ kâ bizânîn çi haya, çi nîa.' hardukû jîlkêt darwêşä kirina bar xô, çûn, dînyûç kaftìn, mamlakatê gafîyân.

640. Rîôzakê çîna 'urbânêkê 'arabî, çûna dîwänxânä şexî, gîtê, 'as-salâmû 'alaykum.' şexî gîtê, 'alaykum as-salâm, ay bûba darwêş, hung p xêr hátîn, hung çi tgaên?' awân gîtê, 'am darwêşîn, sayâhîn, şolâ ma gafîyânà.' mân l dîwänxânä wî şexî taqrîban penî şaş rôzakâ. ma'lûma dô mèvân akar bô mirôvi bên ëk haê l êkî 'aqlîtîra. şexê 'arabî taxmînä xô tê kir, rî bîn o rû niştînä wân yä mäqûl bô, mirôvêt 'aqlî bôn.

641. Şexî gôta sultân salîmi, 'ay bûba darwêş, atô wara dastê min, min kîcê xô dâ ta.' sultân salîm çô dastî, gôtê, 'min bu xô l ta qabûl kir.' rî bô wê gâvêdê, malâ ënî, lê mära kir. raşmîlak ëyîrî bô va däva, zînä wî bô va guhûzânà wèrê. mân taqrîban dah pänzda rôzä. rôzakê wazîrê wî gôtê, 'ata çî kir? mä am hâtînà zînî lêra bînîn yân am hâtînà taftêşä fa'yatê bikayn?' sultân salîmî gôtê, 'az çi bikam? qadar bô, dastê min qawmî. bô min rêkakê bibînava.'

642. Wazîrê wî gôtê, 'rê avaya, şubay wa'dê ta teşt xûr wara dîwänxânê, hara dastê xazûrê xô, bibêzê, 'ay mâm, atô rûxsatê min bida, gardanâ min azâ ka, am dê çin.'' şubay zû teştä xô xûr, çô dîwänxânê, çô dastê şexî, gôtê, 'mâm, gardanû min azâ ka, am dê çin.' şexî gôtê, 'kuûtê min, dê kêva çin?' gôtê, 'mâm, am darwêşîn, teştê dê lêra xoyn, firâvinê dê çina yayrî gund. am sayâhîn, bênê ma nähêt am dô rôzä, sê rôzä l gundakî bîn.'

643. Şexî gôtê, 'kuûtê min, hungô çi 'êjizî lêya, bibêzê. ava bô hungô har yêkî haspak, ava bô-ngô sûr o rûm. şubay zû harina rûvê hatê hêvârî. alhamdulillah hung mihtâjî çu nîna.' bûba darwêş gôtê,
called Sultan Selim. One day he said to one of his viziers, 'Rise and let us disguise ourselves, in other words change our clothes, that we may go in the towns and among the clans and among the tribes of Arabs to learn what there is (to learn) and what there is not.' They both donned dervish clothes and went out into the world and wandered about the countries.

640. One day they went to a tribe of Arabs, went to the Sheikh's audience-chamber and said to him, 'Peace be upon you.' The Sheikh replied, 'Upon you be peace, O dervishes, you are welcome. For what are you seeking?' They told him, 'We are dervishes, travellers, wandering is our way of life.' They stayed in the Sheikh's audience-chamber for about five or six days. Obviously, if two guests come to a man one must be more intelligent than the other. The Sheikh of the Arabs made his appraisal of them (and saw that) their behaviour was excellent and that they were intelligent men.

641. The Sheikh said to Sultan Selim, 'Father dervish, come to me' and I will give you my daughter.' Sultan Selim went to him and said to him, 'I accept her for myself.' Thereupon he rose, brought a mullah, and married her to him. A separate tent was pitched for them and his wife was brought there to him. They stayed for about ten or fifteen days. One day his vizier said to him, 'What have you done? Have we come to take wives here or have we come to inspect your subjects?' Sultan Selim said to him, 'What should I do? It was fate, it simply happened to me. Find a way out for me.'

642. His vizier said to him, 'This is the way. Tomorrow, when you have eaten breakfast, come to the audience-chamber, go up to your father-in-law and say to him, "Uncle, give me leave to go and bid me farewell, for we shall depart."' Early next morning he ate his breakfast, went to the audience-chamber, went up to the Sheikh and said to him, 'Uncle, bid me farewell, for we shall depart.' The Sheikh said to him, 'My son, whither will you go?' He told him, 'Uncle, we are dervishes. Breakfast we shall eat here, for dinner we shall go to another village. We are travellers and we cannot bear to be in one village for (more than) two or three days.'

643. The Sheikh said to him, 'My son, tell me, what is distressing you? Here is a horse for each of you, and here are sword and lance for you. Tomorrow early go out hunting until evening. Praise God, you want for nothing.' The dervish fellow said to him, 'Uncle, we
'mām, ama hasp navēn, ma šir ő ŋumīş navēn. am darwēšin, sayāţin, şolā ma gařyāna.'

644. Şexî gōtē, 'kuřē min, mādam kō wa bō, hungō bō či awwil natgōta min? kiča min galak šexēt 'arabā txast, min nadāē. min galak miljibat kafta lalî ta, ya'nī min tō xoş vyāy, lawā min kiča xo dā ta.' awī gōtē, 'mām, ġawja nīa, kēmā bō zōrā nabēţa, ya'nī dē har čim.' šexî gōtē, 'kuřē min, mādam waya p xēr bičin.'

645. Aw řā bō, čov mālā xo lalî żinā xo, gōtē, 'gardanā min āzā ka, az dē čim.' żinā wį gōtē, 'dē kêva či?' awī gōtē, 'mā tō nizānī darwēşā ču jē ē mawdāē xo nīna?' żinā wį gōtē, 'mādam ta txānī atō dē či ta bō či az māra kirim, ta av šarmuzārīa inā ŋēkā bābē min?' şultānī gōtē, 'hawja nīa, az dē yak qisā bēţima ta. ava bāzībandak lalî ta, akar ta kic bō, bō bīfrōsha, ġată aw kic māzin tbītin tērā masrafā wē haya. akar kuř bō, bīhāvēţa mile řastē t bin jilkāda. ava az cōm, xātīrā ta.'

646. Aw o şirīkē xo har dō p řē kaftin, aw čōna sar wayarā xo. żinā şultān salimī kuřak bō, kuřē wē māzin bō, tō nāv bīçūkā, thātava. awī tgoťa şexē 'arabā 'bāb', dāykā wīs ē har tgoťē 'bāb'. řōţakē kuřakay gōta dāykā xo, gōtē, 'dāykē, az dē suwałakē 1 ta kam, atō bō min bibēţa, ava bābē mina ēn bābē taya?' dāykā wį gōtē, 'kuřē min, bābē mina.'

647. Kuṟakay gōtē, 'dāykē, akar bābē min mirā ziyaɾatē wį nīşā min bida, agar cōya yayr mamlakat bēţa min.' dāykā wį gōtē, 'kuřē min, bābē ta namirīa. řōţakē dō darwēş hātina lēra, bābē min az dāma ēkī l wān har dō darwēşā. nēzikī dah pānzda řōţā lēra bōn, pāšī hingī harduk dū yēk kaftin o čōn. awa yē hingī min nadītīnava.' kuřē wē gōtē, 'dāykē, atō nābēţa min čōna kē ŋēkē?' dāykā wį gōtē, 'kuřē min, harduk l garīa hanē āvā bōn.'

648. Kuṟaka 'amrē wį gaştōb pānzda šānzda sāli. aw řā bō, čo, haspak inā darē l nāv dawārēt bāpīru xo, zīn lē kir, liyāv dā sarē, šir o ŋumēt xo hal girtin, ba'za pārak t pāxmla xo nā, gōta dāykā xo,
do not want horses, nor do we want sword and lance. We are dervishes, travellers, and wandering is our way of life.'

644. The Sheikh said to him, 'My son, since that is the case, why did you not tell me in the first place? Many Sheikhs of the Arabs have asked for my daughter and I did not give her to them. I took a great liking to you, in other words I was fond of you, that is why I gave you my daughter.' He said to him, 'Uncle, there is no need (to go on), do not say the lesser things for the greater—in other words I shall still go.' The Sheikh said to him, 'My son, in that case fare you well.'

645. He got up and went back to his home to his wife and said to her, 'Bid me farewell, for I am going.' His wife said to him, 'Whither will you go?' He told her, 'Why, don't you know that dervishes have no place or home of their own?' His wife said to him, 'Since you knew that you would go, why did you marry me and so bring this shame on my father?' Sultan Selim said to her, 'There is no need to go on, but I shall say one thing to you. Here is an armlet for you to keep. If you bear a daughter, sell it for her and until the girl grows up there is enough for her expenses. If it is a son, put it on his right shoulder under his clothes. Now I am going, so good-bye.'

646. He and his companion both set out and went on their way. Sultan Selim's wife bore a son, her son grew up and used to go among the children and return. He used to call the Sheikh of the Arabs 'father', and his mother also used to call him 'father'. One day the boy said to his mother, 'Mother, I am going to ask you a question. Tell me, is this my father or your father?' His mother told him, 'My son, he is my father.'

647. The boy said to her, 'Mother, if my father is dead point out his tomb to me, and if he has gone to another country tell me.' His mother told him, 'My son, your father is not dead. One day two dervishes came here and my father gave me to one of those two dervishes. They were here for about ten or fifteen days, then afterwards they both went off, one after the other. I have not seen them again since.' Her son said to her, 'Mother, won't you tell me which way they went?' His mother told him, 'My son, they both disappeared beyond yonder col.'

648. The boy's age had reached about fifteen or sixteen years. He rose and went and brought out a horse from among his grandfather's mounts, saddled it, briddled it, took up his sword and lance, put some money into his bosom and said to his mother, 'Mother,
Ak. 648 KURDISH DIALECT STUDIES
‘däykê, tê gardanâ min âzâ bika. azê *čöym, yân dê mirim yân dê bâbê xô paydâ kamava.’ dâykâ wî gôte, ‘kuvê min, az zânîm tê dê har çi, hara, p xêr biçî, gardanâ ta âzâ.’

649. Kuřaka galakê läyiq bó. awî barê xô dê bâžarâ, çu mamlakat naditbôn. har çô, gařyâ, ãhatâ pârêt wî xîlîs bûn, dawârê xô firöt, albîsêt bar xôdâ firötîn, ûr û ūmût xôş firôtîn, ya‘înî rût bó, bîrsî bó. ënëjakê têtit, bâžarê sambôlê hal tdat. çîta bar dikânakê, xudînê dikânê yê axtyâr bó, galakê dawlamand bó, ya‘înî ūaisê tujärê bó, nûvê wî ahmad ġalwaçî bó. aw kuřaka l şubay zû ãhatê bó hêvârî pêş dikânê wîva rî wasta.


651. Gal xô bira mâl, waxtê bira mâl gâzî zînî xô kir, gôtê, ‘wara, wî kuɾay girîvânê xô hal kësa dê bîta kuɾê ta.’ kuɾaka hardûkà girîvânê xô hal kësa, bû kuɾê wà. şubayî dê tgal xô bata dikânê dê mi‘amilê nišê dat, mudû hayâmakî watûv çô. kuɾakay têr xâr û têr va xâr, albîsêkê jwân kira bar xô, galak läyiq bó. šârazây mi‘amilê bâžarî bó.

652. Rêzakê gôtê bâbê xô, gôtê, ‘bâbê, atô nahê bâžar, tô yê axtyârî. û’r nê l mâlî xô, bu xô istîrâhatê bika.’ bâbê wî gôtê, ‘kuɾê min, mâl mâlê taya. ûzay p rêzakê bidîrîna, ûzay p kuɾû bû xô zêda bika. azê axtyâr bîm, min përikê nânî l sar dînîyê mây. ava tô, ava mâlê ta.’ kuɾakay das hâvêta mi‘amilê. shûrat gařyâ l bâžarê sambôlê kô ahmad ġalwaçî kuɾakê hay, hê wê hê yê läyiqâ. şubay zû ãhatê bângê mayræt dastê wî baţal nätbó l mi‘amilê, ya‘nî l tişt firôtînê.
bid me farewell. I have gone, and I shall either die or find my father again.' His mother said to him, 'My son, I know that you will go (whatever I say), so go and fare thee well.'

649. The boy was very handsome. He set out for the towns (although) he had seen no (other) countries. He simply went on and wandered about until his money was finished, then he sold his mount, sold the clothes he was wearing, sold his sword and lance, in other words he was naked and hungry. One day he was going along when he came to the city of Istambul. He went in front of a shop and the owner of the shop was old and very rich, in other words he was the leading merchant (of the city), and his name was Ahmed Halwachi. From early morning until it was evening the lad stood in front of his shop.

650. In the evening, when Ahmed Halwachi shut up his shop so that he could go back (home), he made his appraisal of the boy, who had stood there since morning, (and saw that) he had eaten nothing and drunk nothing. The boy was very handsome and good-looking. Ahmed Halwachi said to him, 'My son, who are you?' The boy said to him, 'I don't know myself who I am.' He said, 'Whose son are you?' He told him, 'I don't know.' He said, 'Where have you come from?' He told him, 'I don't know.' Finally Ahmed Halwachi said to him, 'Won't you be my son? I have no children.' The boy said, 'Yes.'

651. He took him home with him, and when he took him home he called his wife and said to her, 'Come and pull this boy up through your collar so that he may become your son.' They both pulled the boy up through their collars and he became their son. In the mornings he would take him to the shop and show him the business, and so some time went by. The boy ate and drank his fill, wore fine clothes and was very handsome. He became acquainted with the business of the market.

652. One day he said to his father, 'Father, don't you come to the market, you are old. You sit in your home and rest.' His father said to him, 'My son, the property is all yours. If you like, lose it in a day, and if you like, increase it for yourself. I have grown old and I have but a morsel of bread left on earth. Here you are, this is your property.' The boy set about the business. The news spread about the city of Istambul that Ahmed Halwachi had a son, who was so very handsome. From morning till the evening call to prayer he used to have no respite from business, from selling things.


653. One day news reached the home of the vizier that, 'Ahmed Halwachi has a son, who is a merchant, and his shop is in such-and-such a market, and he is very handsome.' The vizier's sister had been given to Sultan Selim, (that is) she had been betrothed but not yet taken to him. She learnt of this matter. One evening she said to her brother, 'Brother, let a regiment of soldiers come with me tomorrow and I shall get into my litter, go to the market and buy myself a few things. I would like to buy them myself.' Her brother said to her, 'It is as you please.'

654. Early next morning a regiment of soldiers came, armed and with fixed bayonets. One half preceded the litter and one half followed it until they went before the shop of the son of Ahmed Halwachi. What was the girl's intention? Her intention was to see the boy. She went to the boy's shop and unveiled herself. Someone told the boy, 'This is the Sultan's betrothed.' When the boy learnt this he immediately set a chair for her, called and brought a coffee for her and said to her, 'Yours to command, my lady. Say, what do you require, and what will you buy?'

655. She said to him, 'Bring down that roll of cloth, fetch yonder bundle.' In short, until it was sunset, (it was,) 'Bring that, take this one away,' and she bought nothing from him. It became sunset and the boy said to her, 'My lady, it is late and the sun has set. These soldiers have been standing here since morning and they have neither eaten nor drunk anything. Moreover, the market has emptied. If you require anything say so, otherwise I shall shut up my shop.' The girl said to him, 'O merchant, I have not come to buy anything. I have come for you.'

656. The boy said to her, 'Forgive me, you are the head, I am the foot. This thing that you say has not come from me or from my father, for you are not within our scope.' The girl said to him, 'There is no need (to argue). You must either listen to me or you will regret it.' The boy told her, 'It doesn't matter, whether I regret it or not, that which you are thinking of is far (from being possible). He shut up his shop and set off for his own home.

657. The next day the girl came back in just the same style and, like the first day, until it became sunset (it was), 'Bring this, pick that one up, bring that one yonder.' In short, until it was sunset that day also she bought nothing from him. The girl said to the boy, 'What do you say?' The boy said to her, 'There is no point in this, as I told you yesterday.' The girl told him, 'Now I'm going, so don't complain.'
658. Kičaka çovā, gāzī sê çêr laymačîa kir. ôdā kuňakay yâ ûyî bô, nîvakâ hawşêdê bô. kičake göta laymaçîa, 'l mazalkê min hate l mazalkê kuřê ahmad ġalwâcî bô min laymayakê lê dan, çande bidama hungô?' göte, 'am sêyna, sê sad dinarê bida ma.' kičake göte, 'ava sê sad dinar bô-ngô. şubay das bihâvênê [pâvênê].' laymaçîa layma lê da hate nîvakê mazalkê kuňakay dar êxist.

659. Hêvârikê kuřê ahmad ġalwâcî çîtava, darkê mazalkê xô va tkat, çita ûr, sah tkatê kô naqabak yê t nîvakê mazalâ wîdä. kuňaka ta'ajib mä, nazâni aw çiya, hate bô sa'at nahê šavê. awî dapak dê nabo sar davê naqabê, nivînêt xô sar çê kirbo. l sa'at nahê šavê kir, 'taq taq'. kuňakay göte, 'aw kía?' zinakê göte, 'azim.' göte, 'tô kiy?' göte, 'az xidamâ filân xâtûnêma, xuškê wazirî, yä götiê min, "bêza kuřê ahmad ġalwâcî hê'ha' bèt."'

660. Kuňaka tirsyâ, râ bô, şorê çê xarê. zinaka kafte pêş, kuňaka kafte dû, aw çon, kuňakay nazânî dê çina kê darê. çon hate l mazalkê kičake hal dê. kičaka hata barakê, das t sukirê warand, gal xô bira şor. çon, sar taxti rû niştin, bu xô kayf kir. wallhasil hamô šavê, hakô tbô sa'at na, dê xidamâ wê hêta dû kuňakay, dê çin, hate(tbô sipêda dê bu xô kayfê kan.

661. Rûţakê sultân salîmi göta wazîrakê xô, 'şubay xô tabdîlî qiya bika, dastakê jîlkêt darwêşa bika bar xô, hara, bigarê, bizâna l bâžarî çi haya, çi nia.' şubatirâ wazîrê wî dastakê jîlkêt darwêşä kira bar xô, çô bâžarî, garyâ. dikânê hanê, qaysariâ hanê, guçikê xô dê maxloqî kâ çi haya, çi nia. aw çô barê dikânâ kuřê ahmad ġalwâcî. waxte wî cêv kuňakay kaftin awî cêvêt wî pêva mân, hindî kuňaka hindê láyiq bô, láv bô. hate bia rûţ-âvâ aw darwêş wêre nabizîft.

662. Hêvârî kuňakay cêv l darwêşî kaftin, ma'lûma dâykê wî götbôê, 'tô kuřê darwêşanî, bâbê ta darwêş bô.' l bar hindê kuňakay mîjibat tgal darwêşa habô. waxte kuňakay cêv darwêşî
658. The girl went back (home) and summoned three or four sappers. The boy's room was a separate one, in the middle of the courtyard. The girl said to the sappers, 'If you make a tunnel from my room to the room of Ahmed Halwachi's son, how much must I give you?' They said to her, 'We are three. Give us three hundred dinars.' The girl said to them, 'Here are three hundred dinars for you. Start it tomorrow.' The sappers made a tunnel and brought it out in the middle of the boy's room.

659. One evening the son of Ahmed Halwachi went home, opened the door of his room, went inside and saw that there was a hole in the middle of his room. The boy was amazed and did not know what it was, until it was nine o'clock at night. He had put a plank over the mouth of the hole and had made his bed on it. At nine o'clock at night there came a knocking. The boy said, 'Who is it?' The woman said, 'It is I.' He said to her, 'Who are you?' She told him, 'I am the maid of such-and-such a lady, the vizier's sister, who has told me, "Tell the son of Ahmed Halwachi to come immediately."'

660. The boy was afraid, so he got up and went down inside (the tunnel). The woman went in front, the boy followed, and they went, the boy not knowing where they would go. They went until they came out in the girl's room. The girl came to meet him, put her arm round his neck and took him inside with her. They went and sat on a couch and enjoyed themselves. In short, every night when it was nine o'clock her maid would come for the boy, they would go and they would enjoy themselves until dawn.

661. One day Sultan Selim said to one of his viziers, 'Tomorrow disguise yourself, put on a suit of dervish clothes, go and wander about and learn what there is (to learn) in the city, and what there is not.' The next morning his vizier put on a suit of dervish clothes, went into the city and wandered about. In this shop and that market he listened to the people (to hear) what there was (to learn) and what there was not. He went before the shop of the son of Ahmed Halwachi. When he caught sight of the boy he could not take his eyes off him, the boy was so handsome and youthful. The dervish did not budge from there until it was sunset.

662. In the evening the boy caught sight of the dervish. As you know, his mother had told him, 'You are the son of (one of) some dervishes, your father was a dervish.' For this reason the boy had some affection for dervishes. When the boy caught sight of the
KURDISH DIALECT STUDIES

 Tfertin götê, 'bäba darweş,' darweşî götê, 'balê.' götê, 'wara lêra.' darweş çû lêli, kuרakay götê, 'tó xalkê kërêy?' darweşî götê, 'xudê tzânit, az darweşînî, min çû jê w mawdâê xo nîna.' kuרakay götê, 'tó av şava mëvânê minî.' darweşî götê, 'bilê.'

663. Kuřakay dikânê xo hal girt, har dô veküź çînava, çîna mazalkâ kuřakay, ū nuşînî. dâykâ kuřakay šiv bô inâ, šîvâ xo xûr, çâ xo va xîr. bô sa'at na, hind hâgâ lê bô taqênak hât. kuřakay davê xo p 'arduva nû, götê, 'hara, bêza xâtûnê xo, av şava bîlê misâ'adê bikat, min mëvânakê hay.' aw çûva, göta xâtûnê xo. xâtûnê wû götê, 'hara, bibêzê, av û mëvânê xo bên. hakar nahêt bîlê şubay jábâ xo bidat.'

664. Xidâmâ wê hâtava, göta kuřakay, 'xâtûnê min *yê götî, "aw û mëvânê xo bîlê bên harduk. akar nahêt, kayfa wia."' darweşî götê, 'çalabi, ava çî masalaya?' awî götê, 'pê na-axîva. ū bê, dê biçin.' harduk žordî çîna xûrê. waxtê çûn darweşî čav vê kaft kò xûskâ wazîra. aw ta'ajib mâ, nawêra çû dangê bikat. kiçakê götê, 'bäba darweş, atôs bu xo jûrîa hanê bu xo biba žôr.'

665. Darweşîs bu xo jûrîa bira žôr, ḫatâ bîa şubay zû hardukû bu xo kayf kir. şubay zû darweş û kuřaka va gaûyân, hâtina nav mazalkâ kuřakaydû. dâykâ kuřakay têşta wân inâ, têşta xo xûr, çà xo va xûr, harduk ū bûn, hâtina bâzari. kuřakay göta darweşî, götê, 'bäba darweş, akar tô av şava lêra mây har warav lûli min bô šîvê.' darweşî götê, 'dê bizûnim.'

666. Darweş şubay zû çov mûlê xo, jîlkêt rîsimî kirina bar xo, çô dâirê. şultânî götê, 'ay wazîr, atô şavê dîka nahâtboyava?' götê, 'naxêr.' götê, 'ta çî dit?' wazîrî pà na bô kuřakay sûnd xûrbô, 'az dang nêkam?' waxtê şultân lê pîrsî, 'ta dihûka çî ditbô?' götê, 'şultânî xoş bit, atô şubay tgal min wara, yà min ditî tôş dê bînî.' bô hêvûrî, hardukû jîlkêt darweşî kirina bar xo, har wakû rûzê avwâli çînava bar dikânê kuřakay.

300
dervish he said to him, 'Father dervish.' The dervish replied, 'Yes.' He said to him, 'Come here.' The dervish went to him and the boy said to him, 'Where do you come from?' The dervish told him, 'God knows. I am a dervish, I have no place or home of my own.' The boy said to him, 'Tonight you are my guest.' The dervish said to him, 'So be it.'

663. The boy shut up his shop and they both went home together, went to the boy's room and sat down. The boy's mother brought supper for them and they ate their supper and drank their tea. It turned nine o'clock, then (the dervish) became aware of a knocking. The boy put his mouth to the ground and said, 'Go and tell your mistress that she must excuse me tonight, I have a guest.' She went back and told her mistress. Her mistress said to her, 'Go and tell him that he and his guest should come. If he doesn't come let him answer for it tomorrow.'

664. Her maid came back and said to the boy, 'My mistress said, "Let him and his guest both come. If he doesn't come, it is as he pleases (but he must answer for it)."' The dervish said to him, 'O merchant, what is this matter?' He told him, 'Don't talk about it. Get up and let us go.' They both went down inside (the tunnel). When they went the dervish beheld that it was the vizier's sister. He was amazed, but dared not make a sound. The girl said to him, 'Father dervish, you take yonder maidservant inside for yourself.'

665. The dervish took a maidservant inside for himself and until it was early morning they both enjoyed themselves. Early next morning the dervish and the boy returned and came back to the boy's room. The boy's mother brought their breakfast, they ate their breakfast, drank their tea, then they both got up and came to the market. The boy said to the dervish, 'Father dervish, if you are still here tonight, come back to me for supper.' The dervish said to him, 'I'll see.'

666. Early in the morning the dervish went back home, put on his official clothes and went to the office. The Sultan said to him, 'O vizier, didn't you come back last night?' He replied, 'No.' He said to him, 'What did you see?' But had the vizier not sworn an oath to the boy that he would say nothing? When the Sultan asked him what he had seen yesterday he said to him, 'May it please your Majesty, you come with me tomorrow and you too will see what I have seen.' It became evening and then both put on dervish clothes and, just as on the first day, they went before the boy's shop.


667. When the boy caught sight of them he called to them, 'Father dervish.' They replied, 'Yes.' He said to them, 'Come here.' When they went into his shop he set a chair for each of them, sent for a (glass of) tea for each of them, in other words he treated them with great respect. For what reason? (Because) his mother had told him, 'Your father was a dervish.' For this reason he had some affection for dervishes. The boy said to them, 'Father dervish, tonight you are both my guests.' They said, 'So be it, O merchant.'

668. In the evening the boy shut up his shop and all three of them went home together. Just as on the first day, his mother brought supper for them, they ate their supper and conversed among themselves until it was nine o'clock. At nine o'clock the girl came and knocked on the plank. The boy put his mouth to the ground and said to her, 'Go and tell your mistress that she must excuse me tonight, I have two guests.' The Sultan was amazed and said to him, 'What was this, O merchant?' The boy said to him, 'Don't talk about it, father dervish.'

669. They were talking thus when the girl came back and knocked on the plank. The boy said, 'Yours to command.' She said to him, 'My mistress said, 'Let him and both his guests come quickly. If they don't come let him answer for it tomorrow.'" The boy said to the dervishes, 'Get up and let us go. Obviously God has ordained it.' The boy went down inside and both dervishes followed him. They went until they came out in the girl's room. The Sultan saw his very own betrothed come out and take the boy's hand.

670. They went inside, saying to the dervishes, 'Each of you take a maidservant inside for yourselves.' The vizier took his own maidservant inside, just as on the first night. The Sultan was distressed and angry. The veins on his forehead thickened and the hair on his body stood out through his clothes. He dared not make a sound, but sat down angrily. The maidservant whom the lady had given to him went and complained about him, telling her, 'My lady, what sort of dervish is this? He simply won't take me.'

671. The lady came outside and angrily went for the dervish, saying, 'Has so much happened to you that when I give you my own maidservant you're not satisfied with her? Get up and go inside and play with her.' The dervish got up and went inside, (but) he was angry and slept until it was day. When it was day the boy came outside, called the dervishes and said to them, 'Get up and let us go back.' They came back into the boy's room.
672. Têştä wä hât, têştä xô xär, ammä šultânî naxär. kuɾakay götê, ‘bäba darwêş, tô bô naxöy?’ awî götê, ‘xudê zêda kat, dilê min nûcita zâdî. şubayä az çû naxûm.’ kuɾakay nazanî kô yê ‘êjıza, kô masala çiya. rä bôn, hâtina bâzari, kuɾakay götê, ‘bäba darwêş, akar hung av šava lêra mân har warinav lâli min, dê bu xô su’batê kayn.’ kuɾakay çôv dikânä xô, nazanî dê çi qawmît.

673. Şultân va garîyä, çô mâlâ xô, jîlkêt rîsmî kirina bar xô, hâlan çô dâîrê, awî gâz kir, ‘bô min wazîrî paydä bikan.’ wazîrî çi kir, wazîrî zânî dê çi qawmît, aw çô mâlakä jûä, götê, ‘min va şerîn.’ jûä götê, ‘wara, hara t kôrêk xânôtêdadä.’ aw çô t kôrêk xânôtêdadä, xô va şartava. göta jû, ‘çand nîvînkêt hungô hayn bînin, bihâvîna sar piştä min.’


675. Maxlôq mişawwis bô, kas nazanî çi qawmî, sarâ çiya. êki ha’ l wê gâvê çô, xabar dâ aîmad hälwacî, götê, ‘hál o masalê kuɾê ta hô qawmî.’ aîmad hälwacî çi kir, hâlan das dâ dô kisikêt zêrê, har yak bînkafşakû nê, çô lâli şultânî. har dô kisikêt zêrê dâ nânà sar mêzû şultânî. götê, ‘ava çiya?’ götê, ‘şultânî xoş bit, ava zêrîn. minêt înây bô xazînê, kâ sîçê kuɾê min çiya?’

676. Şultânî götê, ‘kuɾê ta kia?’ götê, ‘filân kas.’ şultânî götê, ‘hahô, aw kuɾê taya!’ götê, ‘balê.’ înê götê, ‘ató o kuɾê ta o ahêlê mâlâ ta hamô dê hêna şalb kirin. av kisikêt zêrê o mâlê ta hamô
672. Their breakfast came and (the others) ate their breakfast, but the Sultan did not eat. The boy said to him, 'Father dervish, why don't you eat?' He replied, 'May God increase it (for you), I don't feel like food. I don't eat anything in the morning.' The boy did not know that he was angry or what was the matter. They rose and came to the market and the boy said to them, 'Father dervish, if you are still here tonight come back to me and we shall talk together.' The boy went back to his shop, not knowing what was going to happen.

673. The Sultan returned, went to his home, put on his official clothes and immediately went to the office and called, 'Find the vizier for me.' What did the vizier do? He realized what was going to happen so he went to a household of Jews and said to them, 'Hide me.' The Jews said to him, 'Come and get into the pit of the loom.' He went into the pit of the loom and hid himself. He said to the Jew, 'Bring as much bedding as you have and throw it over my back.'

674. The Sultan called an officer and said to him, 'Go, take a body of troops with you and fetch the son of Ahmed Halwachi, but do not bring him on foot, tie both his feet and drag him on his back until you bring him here. When you have brought him here do not inform me, but take him immediately and hang him.' The officer went and at that very moment took a body of armed troops and surrounded the boy's shop. The boy did not know what had happened. Immediately the officer went into the shop, taking three or four soldiers with him, tied both the boy's feet, threw him to the ground and dragged him out behind him, threw him into the middle of the market and took him off.

675. The people were amazed, nobody knew what had happened or what it was about. Someone went that very moment and told Ahmed Halwachi, saying, 'Thus and thus has befallen your son.' What did Ahmed Halwachi do? Immediately he took two purses of gold, placed one under each arm, and went to the Sultan. He put both purses of gold down on the Sultan's table. He said to him, 'What is this?' He replied, 'May it please your Majesty, this is gold. I have brought it for the treasury, to know what my son's crime is.'

676. The Sultan said to him, 'Who is your son?' He told him, 'Such-and-such a person.' The Sultan said to him, 'Ho! Ho! So he's your son.' He replied, 'Yes.' Then (the Sultan) told him, 'You and your son and the people of your house will all be hanged. These
bô ḥukmatêya." awî göte, 'şultânî xôş bit, amin o pîradâykâ wî hardukâ şalb ka, mälê min hamô bilâ bô ḥukmatê bit, bas kuřê min izn da.' şultânî göte, 'rå ba l pêš čâvêt min. hindî min çu šîr p ta na dâ dâyna.' awî göte, 'şultânî xôş bit, bas tô bêža min, kâ sûcâ kuřê min çiya.'

677. Kuřê wî bira bar şalbê, šîrît ûnê kô dê ḥafikê wî têdê îinin. waxtê rûs kir zâbitê dit bâzîbandak yê p milê rûstêva. hâlan hamâ xô dâ pâş, dastê xô l sar êk dâ nê, kuṟaka hêlâva bin šîrîtê, čâvêt wî t girê dâyna. şultânî sarê xô l panjarê ûnê darê kô kuṟaka yê l bin šîrîtê rê wastây, yê ūsâ, čâvêt wî t girê dâyna, zâbitî tgal 'askarâ hamâ yê xô dâya pâş.

678. Waxtê şultânî watuv dit tê xuřî, göte, 'hêstê húngô şalb nakiria?' hamâ göte, 'şultânî xôş bit, aw tâqatâ madâ nîa am şalb bikayn.' göte, 'bînîna şîlîl.' waxtê bira şîlîl bâzîband dit p milê wîva. ħala xô bô, p dastêt xô aw bâzîband va kirava. waxtê tê fikîrê dit, îmzâ wî yê lê. göta aḥmad hîlwačî, göte, 'rûstê bibêža, ava kuřê kêya?' aḥmad hîlwačî göte, 'şultânî xôş bit, hûl ô masalê wî hû bô.'

679. Göta kuṟakay, göte, 'kuřê min, bibêža, tô kuřê kêy?' kuṟakay göte, 'az nizânîm.' göte, 'čîtuv tô nizânî, ta dâyk haya, ta bûb haya, ta kî haya?' göte, 'min dâyka hay.' göte, 'nâvê dâyka ta çiya?' göte, 'nâvê dâyka min filâna.' göte, 'nâvê bûbê dâyka ta çiya?' göte, 'filân kasa, sêxê 'arabâna.' hâlan şultân xô bô, nêv čâvêt kuṟakay mâcî kirin. aḥmad hîlwačî galak kayfê wî hût, dilê xôdê götê, 'yê ūsîbi, tô çarayakê l kuřê min bikay, bas şalb nakan.'

680. Şultânî göta aḥmad hîlwačî, göte, 'ava kuřê mina.' aḥmad hîlwačî göte, 'şultânî xôş bit, mûdam avu kuřê ta bitin, ta av tirsa ûnê ūkê min o ūkê kuřê xô, bibêža min masalaş çi bô?' şultânî göte, 'aḥmad, hûl ô masala hû bô.' aḥmadî göte, 'şultânî xôş bit, mûdam waya, ta av kic mûra nakirîa, gâz ka malây, bûna, l kuřê xô mûra ka.' şultânî göte, 'aḥmad, az qisâ ta nûskînim.'
purses of gold and all your property is (forfeit) to the government.' He said to him, 'May it please your Majesty, hang both me and his old mother and let all my property be forfeit to the government, but release my son.' The Sultan said to him, 'Get out of my sight. It is enough that I have not struck you with my sword.' He replied, 'May it please your Majesty, just tell me what my son's crime is.'

677. His son was taken to the gallows and a rope brought to put his neck in. When he was stripped the officer saw an armlet on his right shoulder. Immediately they all retreated, placing their hands one upon the other (in homage), leaving the boy beneath the rope with his eyes bound. The Sultan put his head out of the window (and saw) that the boy was standing naked beneath the rope with his eyes bound, and the officer and the troops had all retreated.

678. When the Sultan saw this he chid them saying, 'Haven't you hanged him yet?' They all said to him, 'May it please your Majesty, it is not within our power to hang him.' He told them, 'Bring him upstairs.' When he was brought upstairs (the Sultan) saw the armlet on his shoulder. Immediately he rose and undid the armlet with his own hands. When he examined it he saw that his own signature was on it. He said to Ahmed Halwachi, 'Tell me the truth, whose son is this?' Ahmed Halwachi told him, 'May it please your Majesty, his story was thus.'

679. He said to the boy, 'My son, tell me, whose son are you?' The boy told him, 'I don't know.' He said to him, 'How don't you know? Have you a mother, or a father, or who have you?' He told him, 'I have a mother.' He said to him, 'What is your mother's name?' He told him, 'My mother's name is so-and-so.' He said, 'What is your mother's father's name?' He told him, 'He is so-and-so, the Sheikh of the Arabs.' Immediately the Sultan got up and kissed the boy's forehead. Ahmed Halwachi was very pleased, (for he had) said to himself, 'O my Lord, do something for my son, that they should at least not hang him.'

680. The Sultan said to Ahmed Halwachi, 'This is my son.' Ahmed Halwachi said to him, 'May it please your Majesty, since this is your son, and you have brought this fear upon me and your son, tell me, what was the matter?' The Sultan told him, 'Ahmed, the matter was thus.' Ahmed said to him, 'May it please your Majesty, since that is the case, and you have not (yet) married the girl, summon the mullah, bring him and marry her to your son.' The Sultan said to him, 'Ahmed, I will not go against what you say.'
681. Awî hewê gâvê v rê kira dû malây, lê mära kir. kira dâwat, kira kayf. jûlaka wê gâvê cûva, gôta wazîrî, gôte, 'râ ba, mizgînîê bidama ta, aw kuř dar kaft kuřê şultânî, xuškâ filân wazîrî lê mära kir, kira dâwat.' wazîr dar kaft, têta darê, sah tkatê qiyâmata, awîs wê gâvê çê dostê şultânî.

Kîçê Hâkimê

682. Hâbô, habû hâkimak. awî hâkimî habû kîçak û kuřak. hal stä, kîç û kuřêt xô dê nân l bar malây, darsä bîxûnin. aw, malâyaka hal stä, haž kîçakê kir. rä bó, dê bêžita biçûkâ, 'hing harinav mälä xô.' pûsi hingî dê darsä nişä kîçakê bidatin, dê rä bitin, das hâvêta kîçakê, şôlû xirûb tgal bikatin. rä bó, aw çi kir, kîçaka galakê p-nâmûs bó, rôžakê, hayvakê balû xô l malây va kir.

683. Bâbê wê gotê, 'tô bó çi nûçia malây?' gôtê, 'az nâçim, az mazin bîm û az adab tkam.' ûnä gôtê, 'lazîma tô biçî.' gotê, 'bâsha, 'abâyakî tô bó min bîkişa az dê çim.' ûnä hal stä, 'abû bó kirî. waxtê 'abû bó kirî ûnä rä bó, çê malây. wê rôžê hal stä, awî malây çi kir, dars gôta kîçakê. ûnä biçûk v rê kirinava. ûnä malây gôta kîçakê, gotê, 'wara, rû nê xûrê.' ûnä kîçaka hal stä dê ravîtin. malâ hât dê girîtin, ûnä rä bó, kîçaka, ravî. 'abûz kîçê dostê mâyêndû mâ.

684. Bâbî gôta kîçê xô, 'ta çi lê kir, av 'abâyâ?' gotê, 'min dê faqîrakî.' nagotê kô, 'malây ye birî w dê vê şôle tgal min katîn.' ûnä bâ'dîl-hayâmâkî mälâ nawêrâ dar kavitin. hâkimî jâb bó v rê kir, gôtê, 'tô bó nähêy, l majlisâ rû nêya xûrê?' gôtê, 'az nähêm, nânê hâkimî harrâm biâ. az nâmêm bêma lâli hâkimî. lazîma biçîa hajê, pâşî am dê hêyina diwânxânê hâkimî.' jâb bó v rê kir, gotê, 'bilê bêtin, az dê çima haj.'

685. Ùnä malây hât, ûnä hal stä, hâkimî mälâ kira wakîlê xô ye 'âm, l malêkamê, kô mälê xô, biçûkê xô, 'ayâlê xô hamâ taslimî malây bikat ô hâkim ô kuřê xôš biçîna hajê. ûnä kîçakê çê lâli bâbê
681. That very moment he sent after the mullah and married her to him. Then the Jew went home and told the vizier, saying, 'Get up, I have good news for you. That boy turned out to be the Sultan's son, they have married such-and-such a vizier's daughter to him and made a celebration.' The vizier came outside, saw that there was a great commotion, then he too went back to the Sultan.

The Prince's daughter

682. Once there was a Prince who had a daughter and a son. He rose and set his son and daughter before a mullah to study. He, the mullah, took a fancy to the girl. He used to get up and say to the children, 'You go home.' Then he used to give the girl lessons and (finally) he was going to get up and reach for the girl and do some evil with her. She got up and, being a very chaste girl, what did she do but relieve the mullah of her presence for a day, (and then for) a month.

683. Her father said to her, 'Why don't you go to the mullah?' She said, 'I'm not going. I have grown up and I am ashamed.' So he said, 'You must go.' She said to him, 'Well, you buy me an aba and I will go.' So he rose and bought her an aba. When he bought her an aba she got up and went to the mullah. That day what did the mullah do but rise and teach the girl. Then he sent the children off. Then the mullah said to the girl, 'Come and sit down.' Then the girl got up to run away. The mullah came to catch her so the girl got up and ran away. The girl's aba stayed in the mullah's hand.

684. The father said to his daughter, 'What have you done with this aba?' She told him, 'I gave it to a poor person.' She did not tell him that the mullah had taken it and was about to do this with her. In the end the mullah did not dare to go out. The Prince sent him a message saying, 'Why don't you come and sit in the assembly?' He told him, 'I am not coming. The Prince's food has become illicit (for the devout). I cannot come to the Prince. You must go on the pilgrimage, then we shall come to the Prince's audience-chamber.' He sent him a message saying, 'Let him come. I shall go on the pilgrimage.'

685. Then the mullah came and the Prince rose and made the mullah his general agent in the court so that he might entrust his home, his children, and all his family to the mullah, and that the Prince and his son might go on the pilgrimage. Then the girl went
xô, göta bâbê xô, götê, 'az rîjî tkam, bó min xânîakî batîl bika, az dê p xô çim nûx xanîcê xô, rû nêma xûrê. az lêra nûbîm hatê to têyava l haj.' götê, 'bâşa.' hal stâ, xânîak dê kicê xô, xêmînîkîs dâê, xidâm. götê, 'lalî ba.' sûar bûn, çon bó hatê.

686. İnê ba' da hayâmaki malâ hal stâ dê çita mâlî kîçakê. pîražînak girt, götê, 'ava bó ta çand líra, az hax kam tô biczî kîçakê, bó min qânî' bikay.' inê râ bó, malâ p jasûsî o p hêva w yêva hal stâ, çô mâlâ kîçakê. waxtê çô sar darajà mâlâ kîçakê inê râ bó, kîçakê çav vê kaff. waxtê çav vê kaff kicêka rûs bó, sarê xo tûst. das havelta awî, bâdîa ûvê, girt ô havelt bó malây. inê sarê malây škast. malâ ŋavî, çova.

687. Ba'dil-hayâmaki inê bâbê wê, aw hâtina. hâtina, 'alam çô istiqbâlî wî, barakâ wî. götê, 'çituva, malâ? hâle ta w màîsâtê ta çituva?' götê, 'wallâhi, galak bâsha, balê am ta'asîfê tkêşin, quşûrîkâ hâtîa ma.' götê, 'çi qawmîa?' götê, 'kîçê ta bîa, bîa—hâmî—qalîba.' gâzî kuçê xo kir, hâmîmî, götê, 'wara, nôka biçi, hâmî-xûskê xo bikužî, jîlkêt wê va day nûx xûnê, bó min bina.' götê, 'bâsha.'

688. Kuřaka hal stâ, râ bó, sûur bó o çô mâlâ kîçakê. göta xuškê xo, götê, 'ava çiya?' inê götê, 'çi bîa?' götê, 'av malây, hîl û masala avaya, lalî bâbê ta ava göt.' inê kîçakê göt, 'hîl û masalê min avaya dastê malâydê.' inê götê, 'zû, bâsha. am dê hâywanakî va kužîn, jîlê ta nûx va dam bó bâhe ta.' götê, 'bâša.'—'atôs bu xo biîava.' inê hal stâ aw, kuçê wî, kuçê hâmîmî, râ bó, jîlêt xuškê xo bîrin, birîna barî bâbê xo, götê, 'ava min xuškê xo kuşt.' kayfê malâyê hêt.

689. Çônava, kô dê kuřaka p ûvê çîtîn, dê xuškê xo bînitava. bir kir bar qalabalîyê, maxlôqêtê hâtîna lalî bâbê wî, sarê bâbê wî bidan. inê, bó rôz, aw birâê wê nahêt, kicêka ŋavî, çô. çô çôlî, birsi
to her father and said to him, 'I beg you to empty a house for me and I shall go into my house by myself and settle down. I shall not stay here until you come back from the pilgrimage.' He said to her, 'Very well.' He rose and gave his daughter a house and gave her also a maidservant. He told her, 'Stay with her.' Then they mounted and went on the pilgrimage.

686. After a while the mullah got up to go to the girl's house. He procured an old woman and said to her, 'Here are a few lire for you. I would like you to go to the girl for me and persuade her (to accept me).' Then the mullah got up and went to the girl's house to spy on her and this and that. When he went up the steps of the girl's house she got up and caught sight of him. When she caught sight of him the girl was naked, bathing herself. She reached for the thingummy, the bowl of water, seized it and threw it at the mullah. She broke the mullah's head. The mullah ran off and went home.

687. After a time her father (and the others) came back. They came back and all the people went to meet him and welcome him. He said to him, 'How are things, mullah? How are you and how are you getting on?' He told him, 'By God, all is very well, but we are very sorry, one sinful thing has befallen us.' He said to him, 'What has happened?' He told him, 'Your daughter has become..., has become—Heaven forbid!—a whore.' He called his son, the Prince, and said to him, 'Come, go now and kill your sister immediately, dip her clothes in the blood and bring them for me.' He said, 'Very well.'

688. The boy rose, mounted and went to the girl's house. He said to his sister, 'What is this?' So she said to him, 'What has happened?' He told her, 'This mullah, this is the story that he has told your father.' Then the girl said, 'This is what has happened to me at the hands of the mullah.' Then he said to her, 'Well, all right. We shall slaughter a sheep, and I shall dip your clothes into (the blood) for your father.' She said, 'Very well.'—'You run away (and save) yourself.' So he, the Prince's son, got up and took his sister's clothes before his father and told him, 'Here, I have killed my sister.' The mullah, for his part, was delighted.

689. They went back home, the boy intending to go at night in order to bring back his sister. He forgot, on account of the crowd of people who came to his father, to visit his father. The (next) day dawned and her brother did not come, so the girl ran off and went (away). She went into the wilderness and was hungry and thirsty,
bô, têni bô, çoya yayar bâzar. vi bâzarişt 'aynan hâkimê dîka habô. kuvê wî hâkimî p xô çô bô râvé, nêçîrê. înä l we darê kiçakaş rûs mâyâ, çiplaşq, çu jîlk bardâ nîna.

690. Înä sayê wî haw kir bô nax wî giyê. gôtê, 'atô ansî, jinsî? wara, dar kava nax dê ta kužim.' înä gâz kirê, gôti, 'az ûrmatim, az adab tkam dar kavim. tiştakî bihâvêza bar min, dê kama bar xô.' înä hâbabê xô bô hâvêt, kira bar xô, hata darê. kuvê hâkimî hâvêta pişt xô, sûîr kir, bir bô mâlê xô, kir bô xidêmâ xô. awîş kiçâ hâkimî, avaş kuvê hâkimî, yê yayar bâzar.

691. Înä râ bóva hayamakî, rôžak, hayvak, sălak, barê xô kirê, daykâ wî, kuvê hâkimî, 'av kiçâ galakâ bâsa w yâ miskîna w yâ faqîra.' înä gôta kuvê xô, 'az hâz tkam az vê kiçê l ta mära kam.' înä gôtê, 'kayfê ta, dâ.' înä râ bó, gâzi îmami kir, malây kir, av kiçâ l vî kuvê xô mära kir. ba'da hayamakî, sălak, dô sêl, sê sêl, dô biçûk lê paydê bûn. înä rôžakê râ bó, çô sarbûnî, yanibî kir, yanibiê dayk ô bäbêt xô, wê kiçê.

692. Înä mèrê wê sar kaft, kuvê hâkimî, gôtê, 'ta çiya?' gôta žinä xô. înä gôtê, 'mä az çi bêçîma ta? hêl ô masalê minîş avaya w ava hinda săla az lêrâha, tô çu su'âlal mín nêkay, tô çu jwâbê l mín nêkay. ays har wakô ta kiçê hâkimîma, filân bâzari.' gôtê, 'bâša, am dê râ bin, çin, sarâ bêbê ta dayn.' înä gôtî, 'bâša.' înä râ bó, çô lâli bêbê xô, aw kuvê, kuvê hâkimî, gôta bêbê xô, 'hêl ô masala avaya.' înä gôtê, 'bâša.'

693. Gâzî wazîrakî kir, wazîrî gôtê, 'zä bilä kuřaka naçîtîn, az dê gal kiçakê çîm.' 'askar dirist kirbô, aw dirist kir, râ bûn, dê tgal kiçakê çin. wazîrîs tamâî t kiçakêdê habô. hal stân, hâtin bû rêkê, irsâhatê xô kir rêkê, şavê çadirêt xô dê nân l wê darê kô dê irsâhatê xô kan. nîvakâ şavê wazîraka çô, dê ta'arûzî kiçakê bitin.

694. Înä râ bó, kiçaka galak adab ô mastôr bô, înä xô t dast nanê. înä gôtê, 'az dê kuřakê ta va kužim,' wazîrî gôtê. înä gôtê, 'bilä, va kuža.' înä kuřakê wê va kuştava. înä wê şavê pâşîr çôn, qûnâyakê dî dê nà. înä râ bó nê wê darê jarrakê di, kuvê diş va kuşt.
and went to another city. This city also had another prince in just
the same way. The son of the prince went hunting by himself. Now
the girl was left there stark naked, without a stitch of clothing on
her.

690. Then his dog barked at the middle of that grass. He said,
'Are you human or a jinnée? Come on out or I'll kill you.' She
called to him, saying, 'I am a woman, and I am ashamed to come
out. Throw something over me for me to put on.' So he threw her
his cloak and she put it on and came out. The prince's son put her
behind him, mounted her and took her home and made her his
maid. She was the daughter of a prince, he the son of a prince, of
a different city.

691. So a time passed, a day, a month, a year, and the mother
of the prince's son looked at her (and said to herself), 'This girl is
very good and quiet and gentle.' So she said to her son, 'I would
like to marry this girl to you.' He said to her, 'Just as you like,
mother.' She rose and summoned an imam, a mullah, and married
this girl to her own son. After a time, a year, two years, three years,
she bore two children. Then one day the girl got up, went on to the
roof and cried from home-sickness for her mother and father.

692. Then her husband, the prince's son, came up to the roof
and said to her, 'What's the matter with you?' (This) he said to
his wife. She said to him, 'What shall I say to you? This is my
story and I have been here all these years and you never ask me or
tell me anything. I too am the daughter of a prince, of such-and-
such a city, like yourself.' He told her, 'Very well, we shall rise and
go and pay a visit to your father.' Then she said, 'Very well'. So
the lad, the prince's son, rose and went to his father and said to
him, 'This is the story.' Then he said, 'Very well.'

693. He summoned a vizier and the vizier said to him, 'Well,
let the lad not go; I shall go with the girl.' He made troops ready
and they got up to go with the girl. The vizier also had designs on
the girl. They rose and set out on the road and rested on the road.
At night they pitched their tents at the place where they would
rest. In the middle of the night the vizier went to assault the girl.

694. The girl was very chaste and modest, so she got up and
would not submit to him. Then the vizier said to her, 'I shall
slaughter one of your sons.' She said to him, 'So be it, slaughter
him.' So he slaughtered one of her sons. Then, the next night, they
went and pitched camp at another stage. Again they got up there
KURDISH DIALECT STUDIES

šavä pâstir l jêyakê dî dâ nê, īnä čôn nik birakê, aw bîr yê nêzîk bû, nik wän, yê āvê.

695. İnä râ bû, wê šavê čô nik kiçakê. īnä aw kiçaka p hilake götê, ‘dê čim, dastnivêža xô šôm,’ ğatâ čô darva. čô darva w xo hâvêtâ t bîrêdä. wæxtê xô hâvêtâ t bîrêdä, īnä râ bû, wazîraka, hât, sah katê kô yê t bînê bîrêdä. īnä wazîrî gäzi ‘askari kir, göti, ‘râ bin, dà va garêyn, biçînava. kiçakê, bizâna, ŋavî. mîn hingî göta hêkimî, kuře hêkimî, kô av kiça kiçakê pîsa, tuîhâta, balê guyê xo nadâ mîn.’


698. Čôn ğatê gaştina mâlê kiçakê, wî hêkimî, l wî bâzari. īnä čôna mâlê wî hêkimî, götê, ‘kîa mâlê hêkimî?’ götê, ‘avaya.’ čôna mâlê hêkimî kô daykê kiçakê dî bâbê kiçakê hardukêt kôra bin. ‘salâm ‘alayk,’—‘alaykum as-salâm, hing p xêr hâtîn, sar čavî,’ diwânxîna w čê w qalabâliy d wawî. bâsà.

699. İnä kuře hêkimî göta halâqî, götê, ‘tô çû çûrûkê nizânî?’ īnä götê, ‘balê, az çûrûkê tânîm.’ wazîrakîs sî yê tgalûdê, tgal kuře hêkimîdê, halâqî das hâvêta çûrûkê xo, çûrûkê xo göt. īnä daykê kiçakê hâta bar panjûrê, guyê xo dà çûrûkê, kô av çûrûka yê p vê mâlê téta götin kô, ‘hêkimak habô, wî hêkimî kiçak dî kuřak habûn
and he slaughtered the other son. The next night they pitched camp in another place, they went near a well, and the well of water was near to them.

695. Then he got up that night and went to the girl. So the girl said, as a trick, ‘I shall go to perform my ritual ablutions,’ so as to go outside. She went outside and threw herself into the well. When she threw herself into the well the vizier got up and came and saw that she was at the bottom of the well. Then the vizier called the troops and said, ‘Get up, so that we may turn round and go back. The girl, you must know, has run off. I told the prince, (or rather) his son, that this girl was foul and worthless, but they paid no heed to me.’

696. Then the vizier got up and went back and said to the prince’s son, ‘The girl turned out to be a gypsy’s daughter.’ Then the prince’s son was very angry. When he got angry he got up and said to his father, ‘I am going after this girl.’ So he got up and went and went and came to some bedouin, camped at the head of the well, who had pulled the girl out. He said to her, ‘What are you?’ She told him, ‘I am a barber.’ He said, ‘Very well.’

697. He went to that place where her first son had been slaughtered and saw a red horseman coming, his horse red and all his clothes red. He told him, ‘I too shall come with you.’ This they said to the prince’s son. They reached the other stage, the place where the vizier had camped. Then they saw a fresh young man coming, his clothes all white and his horse white. He said, ‘I too shall come with you.’ He said, ‘Let us go.’

698. They went on until they reached the girl’s home, of that Prince in that city. Then they went to the home of that Prince and said, ‘Which is the Prince’s home?’ They told them, ‘This is it.’ They went to the home of the Prince, where both the girl’s mother and father had gone blind. ‘Peace be upon you.’—‘And upon you peace. You are welcome, upon (our) eyes.’—Audience-chamber and tea and a crowd and that sort of thing. Right.

699. Then the Prince’s son said to the ‘barber’, ‘Don’t you know any stories?’ She replied, ‘Yes, I know some stories.’ A vizier was with him too, with the prince’s son, and the ‘barber’ began her story and told it. Then the girl’s mother came to the window and listened to the story, (and heard) that this story was told (of what had happened) in this house, that, ‘Once there was a Prince who had a daughter and a son and he set his son and daughter before
ô kič o kuřet xö dä nänä bar maläy o maläy hal stä, dastë pîsîg tgal habô kô pîsîg tgal bikatin, ḥâkim čö ḥâj,’ o av ğirôka gôt.


701. înä gôtê, ’cäwâ?’ înä gôtê, ’vî wazîrî av bêbaxtiä tgal min kirî w vî malâyaş av bêbaxtiä tgal min kirî w az xuškä tama w avaš mërê vê žinêya. av sûâsr şorîš kuřê mina ô. av sûâsr sipîš kuřê mina. vêjä kayfâ hingôya w yê hanê däykä mina, yê hanê bâbê mina.’

702. înä čävêt wân zîl bônava w cê bônava w înä ūb bô, sarê maläy wê gâvê biîf, sarê wazirakayş biîf. haft šavâ, haft ūžä dôl ô zîrînä lê dä w kirä kayf ô qalabâliy ô hal stä, kiçaka, sûâr bô, tgal mërê xö čôva.
a mullah and the mullah got up and intended to do her some mischief, and the Prince went on the pilgrimage—and this story she told.

700. The mullah was there too. The Prince’s son had shut the door so that nobody could get out. Then she finished her story and the Prince’s son said to her, ‘Evidently you know about this matter.’ She told him, ‘Yes, indeed, I know about this matter.’ So he said to her, ‘How is it? Come, tell me how this matter is.’ She told him, ‘This is our story from beginning to end.’

701. Then he said to her, ‘How?’ She told him, ‘This vizier did these treacherous things to me, and this mullah also did these treacherous things to me, and I am your sister and this is my husband. This red horseman is my son and this white horseman is also my son. Now it is as you please, and that is my mother yonder and that is my father.’

702. Then their eyes became wide again and were healed, and he got up and there and then he cut off the head of the mullah and the head of the vizier also. For seven nights and seven days they played the drum and shawm and made a great celebration, and then the girl rose and mounted and went back with her husband.
AMADIYE AND BARWĀRĪ-ŽÔR

AMADIYE [Kd. Āmedî] is the centre of the largest Kurdish district in the province of Mosul, and was for centuries the capital of the Badinan principality. Its present sub-districts are Barwārī-ţôr (or -bâlâ) to the north, and Nërwa w Rékân to the north-east. In midsummer the town is practically deserted, the people having moved down en masse to Sulav, as described in Am. 721–2, both for their own comfort and also to cater for the influx of visitors from as far away as Baghdad.

The author of all the Am. texts was a young man of barely 20 years of age, Qādir Sa‘dullāy. Qādō, as he was called, was about to record the first texts when the recording machine ceased to function. Am. 703–12 were, therefore, taken down from dictation. Later, when the recorder had recovered, the same texts were recorded, and are given here for comparison as Am. 703A–712A. In the description of Amadiye Qādō seems to have been modelling himself on some broadcasting commentator, with strange results.

The Bar. texts were recorded extempore in the village of Bētkār. This is the first village on the left bank of the Greater Zab, though 2,000 feet above it, after the river enters Iraq from Turkey. Technically it may be within the sub-district of Nërwa, but the people claimed to be Barwārīs who had moved across the Zab at some time.

The village was a seemingly poor one and, our arrival being unexpected, the hospitality, although freely offered, was of the barest. The task of persuading someone to record a story in mid-morning was not made easier by a Nestorian Christian muleteer with the party (one of the villagers resettled in the north of Barwārī-ţôr after their taking refuge in Iraq during the First World War). He set about improving the shining hour by commenting in a loud voice on the general filth, poverty, meanness, and untrustworthiness, of Kurds, the while partaking of their hospitality.

Nevertheless two Kurds, both middle-aged men, were persuaded to help. The first, Sa‘dî, soon came to the end of his account of the establishment of the village. Xâfur, however, the second speaker, was prepared to go on for hours once he had started. I have had to curtail his story at a convenient point before the end of the reel, as this is rather indistinctly recorded.
Diraw


* * *


320
A lie

703. Once a Prince had three sons. One day his sons got up and went to the mill. Their donkey got lost. They got up and went about looking for their donkey. They found their donkey under half the shell of a terebinth nut. They said, ‘This donkey is no good to us. We’ll take it and sell it.’ They got up and sold their donkey and gave (the proceeds) for three guns, one without a barrel, one without a butt, and one broken. The next day they got up and said, ‘We’ll go hunting.’ They killed three sheep, one without any meat, one without any skin, and one dead. They got up, went back home and put them on the fire-place in three cauldrons, one without sides, one without a lid, and one holed. As for the one without sides, the water would not stay in it, as for the one without a lid, the meat came up out of it, and as for the one which was holed, nothing stayed in it.

* * *

703A. Once a Prince had three sons and he also had a donkey. One day the Prince, (or rather) his sons, were hungry, so they got up to go to the mill, took their donkey and went. When they had gone to the mill, and left their load of grain for milling, their donkey got lost. Then they got up and went about looking for their donkey, but did not see it. Then they got up and dug up the earth and found their donkey under half the shell of a terebinth nut. They said, ‘This donkey is no good to us. We shall take this donkey and sell it.’ They got up, took their donkey to the market, sold it, and gave (the proceeds) for three guns, one without a barrel, one without a butt, and one broken. One day they got up and said, ‘We shall go after sheep in the mountains.’ They got up and went to the mountains after sheep and killed three sheep, one without any skin, one without any meat, and one without any bones. Then they got up and came home, saying, ‘We shall go and cook supper for ourselves.’ They got up and brought three cauldrons, one holed, one without a lid, and one without sides. As for the one without sides, the water went down in it, as for the one which was holed, the meat went down in it, and as for the one without a cover, nothing stayed in it. Finished.
704. ῾῾Ϙάκ῾ ῾зван῾α῾ nrows῾i δ瘛῾ ῾Ẃ, ῾�῾ nrows῾i ῾Ẃ, ῾῾ nrows῾i的手῾ ῾Ẃ, ῾῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿῾ nrows῾i ῾Ẃ, ᾿ィ῾ nrows῾i ῾Ẃ, ᾿ィ῾ nrows῾i ῾Ẃ, ᾿ィ῾ nrows῾i ῾Ẃ, ᾿ィ῾ nrows῾i ῾Ẃ, ᾿�῾ nrows῾i ῾Ẃ, ᾿�῾ nrows῾i ῾Ẃ, ᾿�῾ nrows῾i ῾Ẃ, ᾿�昶῾ nrows῾i ῾Ẃ, ᾿�昶῾ nrows῾i ῾Ẃ, ᾿�昶῾ nrows῾i ῾Ẃ, ᾿�昶� nrows῾i ῾Ẃ, ᾿�昶ィ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�῾ nrows�.streaming

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Bahlul and Harun al-Rashid.

704. Once upon a time Harun al-Rashid had a brother whose name was Bahlul. Harun al-Rashid was once poor, so he got up and borrowed money from a Jew. One day the merchants of Baghdad got up and made themselves ready to go and trade in Basra. Bahlul got up and said to them, ‘I shall come with you too.’ He went to a carpenter and said to him, ‘Make six boxes for me.’ Bahlul went and caught some cats and put them into the boxes. Then they went on the road.

705. They went one stage and camped at a place, by some water, to rest themselves. There was a tribe of Arabs there and the Sheikh of those Arabs invited them to a meal with him. When they got up and went, Bahlul put a cat into his pocket. When they sat down, and food was brought, three men were standing, each of them holding a bushy branch in his hand, on account of the mice. Mice were so abundant there that they got into the bedding of children and adults.

706. When those men sat down the mice came out to get at the food. Bahlul said to them, ‘You sit down, I’ll get rid of these mice.’ He got up, brought out a cat and threw it among the mice. The mice all fled and dared not come out on account of the cat. The people of that village said to him, ‘Will you sell this animal?’ Bahlul said, ‘Yes.’ They said, ‘For how much?’ Bahlul told them, ‘I shall slaughter one—for its skin full of yellow gold.’ They said, ‘So be it.’ He got up and sold all his cats there. The other merchants were all amazed at him.

707. After that they got up and went to Basra. The other merchants sold their goods. Bahlul got three bakers to bake bread for him and he threw all the bread into the water for the fishes. Eight or nine days later the merchants informed him, saying, ‘After another three days we shall return.’ Bahlul summoned the fishes and said to them, ‘It is some days now that I have given you bread. Now you go, and put your mouths to the bottom of the sea for me, and bring me those things which are at the bottom.’

708. All the fishes got up and went to the bottom of the sea and brought those things. They were all gold and pearls and coral. After that Bahlul bought some dung, made a dough of it and made all the pearls and coral and gold like balls of fuel with it, filling them with gold and rubies. After that they got up and made their
zēr ő yāqūt kirin. pištî hingî rā bōn, kārē xō kira dā bēhnav baydā. bālîl rā bō, aw hamî zibil kira t șindōqādā ő bār kirin.

709. Hāťin p rēva, sarē girakî rû ništîna xārē. bâvak ő bārân hāťin, dinyâ galak ġār bō. bālîlî hindak aw zibil bu xō kira āgîr. awâ tiţârâ diić, bālîlî āgîrê hay. aw čōna nik, götê, 'hindakā ż vā bida ma, am źi dā bu xō bikayna āgîr.' bālîlî götê, 'haka dē bō min sanadakē će kan, az ći tdama hinga l vēra, hing dē l baydā awî danav min.' awâ götê, 'bîlā.' aw rā bōn, șindōqēt tōtîkêt zibilî birin, ći zēr ő lu'lu' ő marjān t nâvdā nabōn.

710. Waxtê hāťinav baydā har kasak čōv mālē xō. pištî hingî sê čâr ūozkâ bālîlî gāzî kira wā mirôvâ, götê, 'daynē mi bidanava.' aw rā bōn, čōn, zibil bō īnā. bālîlî barē xō dâē, či tišt nâvdā nabōn. bālîlî götê, 'mā muqâwilâ min ő hinga aw nîna, tištê min dāyav hinga sarē girî hing wî bidanav min?' bālîl rā bō, șindōqak ż wân īnā, va kir, tōtîkak țe škând. awâ tiţārâ barē xō dâē, hamî lu'lu' bōn ő zēr bōn.

711. Aw rā bōn, wā kira girî, götê, 'ava ma či kir? am dē ż kî dirkê avî mālî daynâve?' bālîlî götê, 'hing vî mālî nadanava balê sanadakê bō birâē min, hârōnařaşîdî, će kan, aw bibîta xalîfâ l baydâ.' awâ götê, 'bâşâ.' aw rā bōn, sanadak ěe kir, 'sar xalke baydâ hamîē, hârōnařaşîd bibîta xalîfâ.'

712. Pištî hingî jū hâťa daynē xō. awî tvyâ sittî zibaydâyê bu xō bitat badalâ daynê xō. hârōnařaşîd râ bō, kira girî, götî, 'cawâ jū žînâ min bitat, az bisîlmâs bim?' bālîl râ bō, daynê wī jû dâē. hârōnařaşîd bō xalîfâ l baydâ.

av čêrōka qādir ša'dullây yâ götî.

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704A. ūozkâ hârōnařaşîd l baydâ xalîfâ bō, mirôv galak hâţ ğe [haţê] tkir. ūozkâ hârōnařaşîdî biravak habô, nāvē wî bālîl bō. hârōnařaşîd faqîr bō. ūozkâ ż wā ūozbâ bâştîjârêt wē dirkê rā bōn, kārē xō kira dă čina tiţârâtî l bagrâ. bālîl rā bō, ćo nik najärâkî, götê, 'bō min šaš šindōqâ će ka.' šaš šindōq bō bālîlî će kirin. bālîl rā bō,
preparations to return to Baghdad. Bahlul got up, put all the dung into the boxes and loaded it up.

709. They came on the way and sat down on top of a hillock. A wind and rain came up and it became very cold. Bahlul made a little of that dung into a fire for himself. The merchants saw that Bahlul had a fire. They went to him and said to him, 'Give us some of them so that we too can make a fire for ourselves.' Bahlul replied, 'If you will make me a covenant that what I give you here you will repay me in Baghdad.' They said to him, 'So be it.' They got up and took the boxes of balls of dung in which there was no gold or pearls or coral.

710. When they came back to Baghdad everybody went back to his own home. Three or four days later Bahlul summoned those men and said to them, 'Repay the debt you owe me.' They got up, went and brought dung. Bahlul examined it (and found) there was nothing in it. Bahlul said to them, 'Is it not our agreement that you will repay to me the thing which I gave you on the hillock?' Bahlul got up, brought one of the boxes, opened it and broke one of the balls of dung in it. The merchants examined it (and saw that) it was all pearls and gold.

711. They got up lamenting and saying, 'What have we done? Whence shall we repay him?' Bahlul said to them, 'Don't repay this wealth, but make a covenant for my brother, Harun al-Rashid, that he should become Caliph in Baghdad.' They said, 'Very well.' They got up and made a covenant that, 'Harun al-Rashid shall be Caliph over all the people of Baghdad.'

712. After that the Jew came (to recover) the debt owed to him. He wanted to take the Lady Zubeida for himself as repayment of the debt. Harun al-Rashid got up and complained, saying, 'How shall a Jew take my wife, when I am a Muslim?' Bahlul got up and repaid his debt to the Jew. Harun al-Rashid became Caliph in Baghdad. Qadir Saadullah told this story.

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704A. Once upon a time Harun al-Rashid was Caliph in Baghdad and people loved him greatly. He had a brother whose name was Bahlul. Harun al-Rashid was poor (and had borrowed some money from a Jew). One of those days the leading merchants of that place got up and made themselves ready to go and trade in Basra. Bahlul got up, went to a carpenter and said to him, 'Make six boxes for
Am. 704A KURDISH DIALECT STUDIES

čö, bô wä dirkä kaffî, hindak kêtik gîrt, aw kirina t wä şindôqêda, gal xî bir, awî zî îgal xô bîr kir. çö nik tîjêrê, tîjîrê göîtê, ‘bârê ta çiya?’ göîtê, ‘mâ-nga şôla? bârê mina, bârê min kêtîkîn.’

705A. Rä bôn, hêdî hêdî çôn, dâ nà sarê girakî. sarê wî girî, wê dirkê qabilakâ ‘arabä Lê habô. awa ‘arabä göîte, ‘warina nik ma avrôka bô têşê, hing ma’zômin nik ma.’ waxtê rä bôn, çôna nik wân, nik şêxê ‘arabä, bô têşê hinda mirôv t rä wastyäyna, har êkê haçak dastîdä bô.

706A. Piştî hingî zäd înä, dâ nà, mišk dar kaftîn dâ hêna sar zâdî. bûllî göîte, ‘kâ hing xô va dan, az dê vê mişkâ z vê dirka dâ ûxim.’ waxtê bûllî wa göîtî hamî rä bôn, xô va dûn. bûllî kêtîkak z barîkâ xô înä darva, aw kêtîk bô dâ wê dirkê, hamî mişk râvin. aw şêxê ‘arabä göîte, ‘tô wî êhaywînî nafîrûsî?’ göîte, ‘balanced, az dê vî êhaywînî fîrûsîm. az dê vî êhaywînî va kûzîm, dê bô min tîzî jîldê we zêr kan.’ awî göîte, ‘bîlê.’ piştî hingî rä bô, bûllî aw kêtîk va kuşt, kavîlê wê înä darva, şêxê ‘arabä rä bô, bô tîzî zêr kir. galakêt dî zî gal wî rä bôn, aw kavîl tîzî zêr kir, har êkê kêtîkak dà. piştî hingî rä bôn, bûrînû xô bîr kir, çôna bô bûrûr.

707A. Haçîka tîjîr bôn, aw rä bôn, mâlê xô fîroît ô tîstît badal kirîn. bûllî rä bô, çö nik hinda xabûznâ, nik hinda tanîrvûnâ, nân kirîn. harô siyêda yà zû dê rä bit, awî nânî hâvëzîta baĥrê bô mäsîla. piştî hingî p haîtît nahe rôzâkà awà bûstîjîrê jàb dê bûllî, göîte, ‘xô hûzir ka, piştî sê rôzêt dî am dê çînava.’ waxtê wa göîte bûllî rä bô, gâzî çand wê mäsîla t baĥrêdä kirîn, göîte, ‘ava çand rôzà azê nânî dama hinga, mi zî tîstîk zî hinga twêtin, aw tîstît binê baĥrêdê. hing bô min dave xô l wî bidan ô bô min bînin.’

708A. Haçîka aw tîstît bôn hamî zêr ô *yûqût ô dîr î lu’lu’ bôn. aw hamî mäsî rä bôn, çôna t binê baĥrêdä, awa dave xô lê dê, bô wî înân. piştî hingî bûllî rä bô, hindak zibil kirîn, hamî wakî tôfîkû lê kirîn, hindak tîzî zêr kirîn, tîzî dô şindôqê zî xûlî kirîn. piştî hingî aw tîjîr hamî rä bôn kô bûrêt xô bîr kirîn, hamî jàrakû di hâtînava.
me.' He made six boxes for Bahlul. Bahlul got up and went and went about those places and caught some cats. He put them into the boxes, took them with him and loaded them up. He went to the merchants and they said to him, 'What is your load?' He said to them, 'Why, is that your affair? It's my load, and my load is cats.'

705A. They got up and went slowly and camped on a hillock. There was a tribe of Arabs in that place, at the top of the hillock. Those Arabs said to them, 'Come to us today for breakfast. You are invited (to come) to us.' When they got up and went to them, to the Sheikh of the Arabs, for breakfast there were some men standing, each holding a bushy branch in his hand.

706A. Then food was brought and set down and the mice came out to get at the food. Bahlul said to them, 'If you'll just step back I'll get rid of these mice from here.' When Bahlul said this they all got up and retired. Bahlul took a cat out of his pocket and let it loose there and all the mice fled. The Sheikh of the Arabs said to him, 'Won't you sell this animal?' He replied, 'Yes, I'll sell this animal. I shall slaughter it and you will fill its skin with gold for me.' He said, 'So be it.' Then he, Bahlul, got up and slaughtered the cat and skinned it and the Sheikh of the Arabs got up and filled it with gold for him. Many others too rose with him and filled the skin with gold and he gave each one a cat. After that they got up, loaded up their baggage, and went on to Basra.

707A. As for the merchants, they got up and sold their goods and bought things in exchange. Bahlul got up, went to a few bakers and bought bread. Every day at early dawn he would get up and throw the bread into the sea for the fishes. Eight or nine days later the merchants informed Bahlul, saying, 'Get yourself ready. In another three days we shall go back.' When they told him this Bahlul got up, summoned as many fishes as were in the sea and said to them, 'It is some days now that I have given you bread. Now I want something from you, the things which are at the bottom of the sea. Put your mouths to them for me and bring them for me.'

708A. As for the things, they were all gold and rubies and pearls. All the fish got up, went to the bottom of the sea, put their mouths to them and brought them for him. Then Bahlul got up, bought some dung, made it all like balls of fuel, filled some of them with gold (and jewels) and filled two boxes with empty ones. After that the merchants all got up to load up their loads and came back once again.
709a. Ḥāṭina sarē giraki, bāvak ō bārānak ḥāṭin, aw hamī qaramṭin sarmādā. ḥačika bālīl bō, ūžī nik wī zibil bō. aw ūr bō, wī bō xo ābirdā hal ḫir, wī qahwak cē kir, qahwā xo va xār, awī ābirdī xo kir, har wī garm bō, yē di hamī qaramṭin sarmādā. aw bāstījār ḥāṭina wē dirkē, gōtē, ‘hindakā ū vā bida ma ū, am qaramṭin sarmādā.’ gōtē, ‘bāš, az dē dama hingga, balē warin, bō min sanadakē cē kan.’ aw ūr bōn, sanadak bō cē kir. gōtē, ‘az vē dirkā cī tdamav hingga, hingga ū l wē dirkkē dē wī danav min.’ awā gōtē, ‘bilā.’ bālīl ūr bō, śīndōqak dāvē yā xālī, ammā hīndak zibil bō tēdā.

710a. Wātxē ḥāṭinav baydā har kāsak cō mālā xo. piśī hingī sē čār ūōxākā bālīli jābā wā v ūē kir, hamī ḥāṭin, gōtē, ‘aw mālē min dāv hingga, hingga wī mālī bidanav min.’ awā gōtē, ‘sar sarē xo.’ aw ūr bōn, ūn, zibil bō inā. bālīli gōtē, ‘z xo na min zibil dāyav hingga, minē dāyav hingga tōṭkī hamī nivakā wā zēr ū yāqūt, diī ū lu’lu’ bōn.’ awā gōtē, ‘wa nīna.’ aw ūr bō, ū, śīndōqak inā, śīndōqak ū wā va kir, aw hindak tōṭkī ū wā śkāndin, barē xo dāē, hamī diī ū yāqūt ū lu’lu’ bōn.


712a. Piśī hingī hačika jī bō, hāṭav daynē xo nik hārōnaṛāṣīdī. hārōnaṛāṣīd mirōvakē faqīr bō, cī māl nabō bidatē. awī jī tveyā žīnā hārōnaṛāṣīdī, sītī zibaydāyē, bō xo badal bibatin. piśī hingī bālīl ūr bō, mālē wī jī dāvē, žīnā hārōnaṛāṣīdī jī har bō wī mā. xalās.
709A. They came to the top of a hillock, a wind and a rain came up, and they all froze with cold. As for Bahlul, he had plenty of dung with him. He got up, kindled a fire for himself, made coffee, drank his coffee, made up his fire and only he was warm while all the others froze with cold. The leading merchants came to that place and said to him, ‘Give us some of those too, we are frozen with cold.’ He told them, ‘Very well, I’ll give you some. But come, make me a covenant.’ They got up and made him a covenant. He said to them, ‘What I give you here, you will give me back there.’ They said, ‘So be it.’ Bahlul got up and gave them a box, empty but for a little dung in it.

710A. When they came back to Baghdad each person went to his own home. Three or four days later Bahlul sent word to them, they all came and he said to them, ‘Give me back the goods which I gave to you.’ They said to him, ‘On our heads (be it).’ They got up and went and brought him dung. Bahlul said to them, ‘But I didn’t give you just dung, I gave you balls of fuel all full of gold and rubies and pearls.’ They said, ‘It is not so.’ He got up and went and brought a box, opened one of the boxes and broke some of the balls of fuel. They examined them (and saw that) they were all pearls and rubies.

711A. They got up and began to wail, saying, ‘Whence shall we (get this wealth to) repay you?’ Bahlul told them, ‘I don’t know. I want this wealth from you.’ Then each person got up and went home. Bahlul sat at home. They all complained, saying, ‘Bahlul is a madman.’ A few days later Bahlul sent word to them, they came and he told them, ‘I want my property from you now, immediately.’ They said, ‘By God, we cannot give you this wealth. Do what you will with us.’ He told them, ‘Get up and make a covenant for me, between yourselves and my brother Harun al-Rashid, that he should become Caliph in Baghdad.’ They got up and summoned the people of Baghdad, who all gathered together there. They made a covenant for Bahlul and his brother Harun al-Rashid became Caliph in Baghdad.

712A. Afterwards, as for the Jew, he came back to Harun al-Rashid (to recover) the debt owed to him. Harun al-Rashid was a poor man and had no property to give him. The Jew wanted to take Harun al-Rashid’s wife, the Lady Zubeida, for himself instead. Then Bahlul got up and gave the Jew back his property and Harun al-Rashid’s wife was left for him. Finished.
Am. 713  KURDISTH DIALECT STUDIES

Am cohna çiûy

713. Rûzakê am şaš ḥaître bičûkak ṕä bóyn ž mal, am cohna, ma kärê xo kir, ma zadê xo bir, am ṕä bóyn, cohna çiûy dâ čin, bó xo kawâ girin ö čina nêçîrê. am l wê dirkê mâyna `asê. bafr galak habô, am mâyın t bafrêrâ, am hamî qaramtîn. am—waxte am hamî qaramtîn êk ž ma ṕä bó, hêdî hêdî çô, `ardakê škastak dîr. ḥaçîka škaft bo yâ garm bo.

714. Am ṕä bóyn, ma bu xo ägir t wê dirkêva hal kir, am ŕû nîştîna xärê l wê dirkê galak, ḥata ma bu xo çayak çê kirî, ma zadê xo xar. piştî hîngî pičak dînyâ va bo, hêdî hêdî am ṕä bóyn, hâtîn p rêva, am kastîna bafrê. ma galak ḥaywânît kîvî p rêva dirîn, šibatî gurg ö rêvi ö wâ tištê, am galak žê tirsyayn.

715. Piştî hîngî am hâtîna èal, am hamî—hamî kасak ž ma çô màlâ xo, ŕû nîstå xärê. rûzâ pâştîr am hamî pékva ṕä bóyn, cohna maktablê, am l maktablê ŕû nîştîna xärê, ma bu xo bâhsê hindê kir. ma`limak hêt, sar madî hâtâ xärê, ṕä bó, götà ma, `av hinge bâhsê çi tkan?’ ma götê, `amê bu xo bâhsê duhî tkayn, waxte am cohna nêçîrê.’

716. ‘Am mâyna `asê, rûzâ ìnî am mâyın l wê dirkê ḥatâ évêri, am hamî galak tirsyayn. ma galak ḥaywânît kîvî dirîn, šibatî gurg ö rêvi ö hîrê ö wâ tištê. inâ piştî hîngî am hamî hâtîna èal, am qaramtîn sarmadâ, ma bu xo sôpa hal kirîn, ma xo l bar dirêk kir. am ṕä bóyn, rûzâ pâştîr, am cohna maktablê. ma wâjîb galak habôn, ma wâjibet xo hamî dal *nakirin.’

717. Ma`limî götà ma, `bô çi hînga wâjîbê xo ḥal nakirîa?’ ma götê, `wallâ, am çôbûyna çiûy, nêçîrê, duhî, balê am hamî galak qaramtîn ö galak awê di bóyn. piştî hîngî amêt hâtîna èal, ma bó xo sôpa hal kirî, ägirê hal kirî, amêt ŕû nîştîna xärê ḥatâ ma pičakê garm bi, hêdî hêdî amêt ṕä bóyn, wâjîb ma yâ ḥal kirî, balê hamî ma na ḥal kirîa. vê jára kayfê taya, kânê dê tô çi l ma kay am t ḥazîrin.’

Amêdie

718. Ava nôka amêt bô-nga tâxîvîn amêdie, l bin gihişkakê l maydânê, l `ardakê râst. az dâ bô-nga bèzîm, ḥaçîka amêdieya, galak qazûyakê kavna ô yä awê dia, ô ḥaçîka amêdieya, galak
We went to the mountains

713. One day we six or seven children got up from home, made ourselves ready, took our food, we got up and went to the mountains to go and catch partridges and go after game. We got into difficulties there. There was a lot of snow and we were stranded in the snow and we were all frozen. We—when we were all freezing, one of us got up and went slowly until he saw a cave somewhere. As for the cave, it was warm.

714. We got up, we made a fire for ourselves there and we sat there a long time until we had made ourselves some tea and eaten our food. After that the weather lifted a little and we got up slowly, came onto the road and out into the snow. On the way we saw many wild animals, such as wolves and foxes and those things, and we were very afraid of them.

715. After that we came home and we all—each one of us went to his own home and sat down. The next day we all got up together and went to school and sat down in school and talked about it among ourselves. The teacher came, came down on us, got up and said to us, ‘What’s that you’re talking about?’ We told him, ‘We’re talking about yesterday among ourselves, when we went hunting.’

716. ‘We got into difficulties—on Friday we stayed there until evening and we were all very afraid. We saw many wild animals, such as wolves and foxes and bears and those things. Then, after that, we all came home and we were frozen with cold, and we stoked up the stove for ourselves and stretched out in front of it. We got up the next day and went to school. We had a lot of homework and we haven’t done all our homework.’

717. The teacher said to us, ‘Why haven’t you done your homework?’ We told him, ‘Really, we had gone to the mountains to hunt yesterday, but we were all very cold and very thingummy. Afterwards we came home, we stoked up the stove for ourselves, stoked up the fire and sat there until we got a bit warmer, slowly we got up and did our homework, but we haven’t done all of it. Now it’s as you please. We are ready for whatever you will do to us.’

Amadiye

718. Here we are now, speaking for you in Amadiye, under a hawthorn tree in the open, in a flat place. I should tell you that, as for Amadiye, it is a very ancient district and thingummy, and as
binêyêfêt kavnêt le, dò qisla yêt le, har dò t harîfîna, êkâ le yâ nûa. amêdîê yâ l sarê girakî, yâ hisar-kirîa. dûmandôret wê shîrîn, hamî shîrîn, t bilîndîn, baânî dô kilômêtrê t bilîndîn, ës naşêtin sîlîl kavîtîn z gayêri yêt le hayn sê dargah.

719. Tbêna dargahakî dargahê zêbêrê, tbêna êkî—tbêna dargahê di zî dargahê zêbêrê. tminîta wê dîrkê dargahak, tbêna wî dargahî dargahê músîle. haçîka aw dargahê músîleya, waxê hingî xalkê amêdîê tmâna birsi aw xalkê wê trî-bôn, çôna karwânê, waxê çôna karwânê t wî dargahîrê çôn. balê haçîka nôkaya, pîcakê cê bî, jadêt le, nivakê wê hanê jadana. sîkêt le, mâlît le, balê—amêdîê jamiêkakê le, jamiêkakê le w menârakê le galakê tâzaya w yâ bilinda, çi minêra wakî wê nînin.

720. Wa haçîka xalkê amêdîêna hamî kurdin. kârê wâ na şibafî kârê hamîna. hamî tkan bar xo bargûskê—bêna jîlkêt wâ bargûsk. cê tkan z hîrê, t şînin, t şîrin, t kaskin, t anwâ' o aşkînîn. aw thâvêna sarê xo darsôkâ, har ëk dô darsôkê thâvêta sarê xo, kana bar xo, o thâvêna pîstê xo tişêkê dîrêz, tbêna wâ çît ën harîr ân gîrêmulîtân. haçîka amêdîna, galakin. lôyatêkê xasê hay, tbêna lôyatê Kurdistan. lôyatê ma galak lôyatêkê sivika w yê xoşa.

721. Haçîka amêdîêya, hûvinê galakê garma w pesî le mişana w kas naşêtin le biştîn. ava sê şava azê l amêdîê nîvim, pesû az xarîm. balê haçîka sülavêya, mantaqaqakê şayfîa, yâ şâra, âvâ wê galakê şâra w yê xoşa w yê sivika. xalkê wê dîrkê hamî tţîn t karîva. çina çây, tişêkî tînin—tbêne çülî—thâvêna sar karîva, tbita sîbar o galak xoş tbin.

722. 'Ardakê hûna, galak avût le w şallalêt le w otelêt le. haçîka sülavêya yê t nivakê dô çyadê. haçîka çâyaka tbezîne bişêş, aw jabal matîna. haçîka ye dia tbezîne çyânê bar sarê keri, aw 'arde naqlake har gavr ingiliz thâfîna wê dîrkê maşîfe. wa haçîka amêdîê p xôya 'ardakê jabalîa, hamî bara, dûmandôret wê çyana.
for Amadiye, there are many old buildings in it. There are two barracks in it, both in ruins, and one in it which is new. Amadiye is on the top of a hill and is walled round. All round it there are walls, all walls, high, to a height of two kilometres (!), and nobody can go up (into the town) except for three gates which there are in them.

719. One gate they call the Zébar gate, one they call—they call another one the Zébar gate too. There remains one gate there, and that gate they call the Mosul gate. As for the Mosul gate, formerly when the people of Amadiye were left hungry the people from there would get up and go on caravans, and when they went on caravans they used to go through that gate. But as for now, it’s a bit better and there are roads in (the town), there are (motor-)roads in the middle of it. There are markets and houses in it and—yes—there is a mosque in Amadiye and it has a very fine and high minaret. There are no minarets like it.

720. As for the people of Amadiye, they are all Kurds. Their dress is not like the dress of everybody else. They all wear homespun jackets called ‘bergusk’. They make them of wool and they are blue and red and green and all sorts. They wear kerchiefs on their heads, each wearing two kerchiefs, and round their waists they put a long thing, (a summerbund made of material) called chintz or silk or ‘girémsultan’. As for the people of Amadiye, there are many. They have a special language called Kurdish. Our language is a very easy and pleasant language.

721. As for Amadiye, it is very hot in summer and mosquitos are abundant there and nobody can live there. I have been sleeping in Amadiye now [mid-July] for three days and the mosquitos have consumed me. But as for Sulav, it is a summer resort. It is cool, and the water there is very cold and pleasant. The people there all live in bough shelters. They go to the mountains and bring something called ‘chuli’ [young, leafy branches of oak] and put them on top of the shelters and it makes a shade and they are very pleasant.

722. It is a cool place and there are many streams there and waterfalls and hotels [large tea-shops, providing beds on the roof]. As for Sulav, it is between two mountains. As for one mountain, they call it Bishésh, or (in Arabic) Jebel Matine. As for the other one, they call it ‘the mountain in front of Saré Kéri’, the place where once the British [R.A.F. families] used always to come for a summer resort. And as for Amadiye itself, it is a mountainous place, all stones and with mountains all round it.
723. Ḥačika čyävaka tbêzinê bišeş, än jabal mäfîna. Ḥačika čyäê dia tbêzinê čyäê gâray. Ḥačika yê dia tbêzinê čyäê nik îrânêva, Ḥačika čyäê dia tbêzinê čyäê lâê sôrêyêva. o Ḥačika âmêdiyêa, galak manfaqakä xoşa w yä awê dia o yä nezika bô sar ḥudödê Türkî o sar ḥudödê îrânê. o Ḥačika âmêdiyêa, qazâyakä galakâ mazina o galakä xoşa. Ḥukmafa lê, Ḥačika Ḥukmafa zî Ḥukmafaêa ûraîbêa.

724. Ḥačika xalkê âmêdiêna dê rî bin, har naqlakê zivistânê dê çina vê dirka, rîbârakê hay, galakê mazina, tbênê zê. çina sar wî zêy, dinamêtä l gal xo thban, bitîlê, šarîta, thävêna zeydä, mäsiä tkužîn. tînina vê dirka, tîrîsîn. Ḥačika xalkê wî gundä p xûya, gaреш hayn, pîçak biçûkin. har šav dê âvê bar danê, mäsî dê hên, dê tîzî mäsî bin. pîşî hingî dê bar dan, l wî gara mâsi dê mînin têdä, hawalî sädä, dô sädä. pîşî hingî dê girin, dê tînina âmêdiê, dê tîrîsîn.

725. Ḥačika âmêdiyêa, dô rîbârêt lê hayn. l pîşä âmêdiê lașak, nik lâê zêbârêva, êkê tbênê šipna o êkê tbênê rîê šin. Ḥačika rîê šina aw t galîakidä têta xarî, tbênê gali raşâva, o Ḥačika zêya aw z nik xûbûrêva têtîn, galakê dirêža o yê firahê. bô zivistânê har kas naşêtin zê darbûz bibîtin.

Bâpîrê ma

726. Waxê bâpîrê ma hâtî l wêrê hâtîbû, l sarangêlê. l sarangêlê hâtîbû, qasrê xwa dä nê sarê vê škaftê (wê škaftê hana). ävîdal bâlîkî, aw zî mazinê—hâtê awêrê bô, hâtê sôärê bô—o mazinâtî l wî gundî zî tkir. jâb däê, gôt, 'bô çî hâtîa, dä näya sar gundê min, aw yadrê l gundê min tkatin o zararê tgal tkatin o tā'dayê lê tkatin?' bêzîn jâbê wî v rê kir, hâtê vêrê.

727. Waxe hâtîa vêrê, hâtî kuř wî habûn o bâpîrê ma zî hâtî habûn o çsêrâf dä kuřêt xwa, gôt, 'hâçî gavâ hâtîn, rû niştîn, hâçî gavâ min çsêrâf dâ hawa, râ bin ---, har êkî yê xwa bikužîn.' ma'lôma jâb bô wân v rê kir. 'ardâkî tbênê jôxînê mîrî l wêrê hana, ûxê gundî, hâtîna wêrê, rû niştîn xarî.
723. As for one mountain [to the north], they call it Bishesh, or Jebel Matine. As for the other mountain [to the south], they call it the Gare mountain. As for the other one, they call it the mountain on the Persian side, and as for the other mountain, they call it the mountain on the Syrian side. And as for Amadiye, it is a very pleasant area and thingummy, and it is near the borders of Turkey and Persia. And as for Amadiye, it is a very big district and very pleasant. It has a government, and as for the government, it is an Arab one.

724. As for the people of Amadiye, they get up and in winter they will always go to this place where there is a river, a very big one, called the Zab. They go to this Zab, taking dynamite and bottles and fuse, and throw them into the Zab and kill fish. They bring them here and sell them. As for the people of those villages (near the river) themselves, they have pools, which are rather small. Every night they let the water into them and the fish will come and they become full of fish. Afterwards they let (the water) off and the fish stay in the pools to the number of one or two hundred. Then they will catch them, bring them to Amadiye, and sell them.

725. As for Amadiye, there are two rivers near it. Behind Amadiye on one side, on the Zébar side, there is one called Sipne and one called the Blue river. As for the Blue river, it comes down a gully called the Rashave' gully, and as for the Zab, it comes down from near the river Khabur, and it is very long and wide. In winter nobody can cross it.

Our ancestor

726. When our ancestor came he came from there, from Serangié. He came from Serangé and established his mansion above this cave—that cave yonder. Avdel Baluki,¹ he was the prince—as far as there, as far as Suar—and he ruled in this village too. He sent word to him, saying, 'What has he come for and settled above my village, oppressing my village and causing it harm and encroaching on it?' They say that he sent word to him and came here.

727. When he came here he had seven sons, and our ancestor also had seven, and he apprised his sons, saying, 'Whenever they have come and sat down, whenever I give you the sign, get up and each one kill his own man.' As you know, he sent word to them. A place called the Mir's Threshing-floor over yonder, beside the village—they came there and sat down.
728. Đîwânê xwa girtê. waxtê dîwânê xwa girtê, götî, bû dê bû tê davê 1 gundê min tkay, tô yaddê le tkay?' ḥâjaṭê le hal ûxistêni. awî čêṣaraft dê kuştê xwa, ā bûn - - - , har êkî yê xwa kuştinê. waxtê kuştî čôn dê mâla wî têlân kan, ma’lôma bô xwa bînin. bêzîn *čêfimak le ŋavî, yânî xulâmak. *xulâmak le ŋavî, čêfimakî wân hal girtê o ŋavând. av halwayna yêt wîna.

**Ahmad Čalabî o Bahram Fêris**


730. Waxtê—ma’lôma—mazin bûn o v rê kirina maktabê o bu xo dê dast hêvêna kayfê o sîrânê t bâžêri o aw dê râ bitin, dar kavina ḥawsa maktabê dê kayfê kan, aw dê bicûktê xalê kuştînin. Ḥâkimêt bâžêri râ bôn, çôna nik—ma’lôma mazinêt wân—dê čina nik Ḥâkimî kô dê têmbî kan dê bas bicûktê xalê bîkuştînin. ‘bûbô—ûnê götê—bas bicûktê xalê bîkuşa. am Ḥâkimêt wî bâžêrîyna. av bâžêra hamî birin dastê ma w muqabîna, am dilê xo dê pê sôzîn o cê nêbit am har êkî dôb bîkuştîn.’

731. Ùnê gô, ‘bêsa, qaydî ûnîna.’ waxtê ṭoţa pâştir çô, awî xarabîrî kir, disâ wî sê čêrak dê kuştînin. waxtê sê čêrak kuştî aw râ bô, götî, ‘bas harina maktabê. haka hazmân bitin, qalam bitin hawa bu xo yê girtê. râ bir, harina näv sûkâ, bu xo kayfê bikan, sîrânê bikan, hêvêrî warinav mâl, qaydî ûnîna.’ aw râ bô, şad dinar dànav bahram fêris, şad dànav kuvê xo, ahmad zîlabî. hindî bahram fêris bô, kuvê xalê bô, hindî ahmad zîlabî bô, kuvê ʔâkimî bô.
728. He held court. When he had established his court he said, ‘Why do you encroach on my village and oppress it?’ He made some pretexts against him. He gave his sons the sign, they got up and each one killed his own man. When they killed them they went to plunder his home, obviously, to bring (his wealth) for themselves. They say that one orphan fled from them, that is to say one servant. A servant fled from them, took up one of the orphans and carried him off. These people of (the village of) Helwe are his (descendants).

Ahmed Chelebi and Bahram Féris

729. A prince had a wife and when he had brought her to him for three or four years—well, of course, she had no family. So his viziers and—by your leave—his relatives said, ‘Well, take another wife so that you may have a family. It would be a pity if this city were left without a master.’ He rose and the following year took himself another wife. A year passed by, God was generous to his (first) wife, and he had a son. When he had a son he named his son Ahmed Chelebi, and he named a son of the people Bahram Féris.

730. When they grew up, (as) of course (they did), and were sent to school and began to enjoy themselves and to wander about the town, then they used to get up and go out into the courtyard of the school to play and (Ahmed) used to hit people’s children. The princes of the cities got up and went to him—(I mean) their leaders, of course—to go to the prince and to warn him that (his son) should not hurt people’s children any more. So he told him, ‘Old fellow, don’t hit people’s children any more. We are the princes of the city. This city is all under our sway and it is a pity (to behave thus). We should have compassion on them and it is not right for us always to hit one or two (children).’

731. So he said, ‘All right, it doesn’t matter.’ The next day he went and did worse, he again hit three or four others. When he hit three or four (his father) got up and said, ‘Don’t go to school any more. If it be speaking or writing, you’ve learnt it for yourselves. Get up and go into the markets and enjoy yourselves and wander about and come home in the evening. It doesn’t matter.’ He got up and gave a hundred dinars to Bahram Féris and a hundred to his own son, Ahmed Chelebi. As for Bahram Féris, he was a son of the people, and as for Ahmed Chelebi, he was the prince’s son.
Bar. 732  

732. Râ bôn, čôna sükä, bu xô gařyän. hindî aḥmad čalabî bô, čô, l qumärê ō ništä xärê. hindî bahram fēris bô nivakä sükê rä wastä, barâ xô däē, ava hašpak hâjt, yê dastê dalalîdä p šad dînärä, waxtê wî qimat kir p šad dînärä, šad dînär tâslîmi dalâli kirin, haspê xô kēšä, hâjt nik birâē xwa, aḥmad čalabî. 'aḥmad čalabî, ta či kir?' gôft, 'wallâ, min šad dînärêt xô l qumärê dâyn, šad dî zî azê dayndär bîm. qaydî nîna.'

733. Râ bô, rêkä xô girt o hâta mäl. bâbê wî gôftê, 'bâbê, hawâ či kir?' aḥmad čalabî gô, 'min šad dînärêt xô l qumärê dä, šad dî zî az dayndär bôm.' hindî bahram fēris bô, gôftî, 'min šad dînärêt xô dän p haşp o az hâtîmava.' qaydî nîna. rôžä pâştîr zî dîsä šad dänав aḥmad čalabî, šad dänav bahram fēris.

734. Wê rôžê zî aḥmad čalabî ū ništä bar qumärê. bahram fēris čô, nivakä sükê rä wastä. piştî nîvâ sükê rä wastä barâ xô däē, ava šîrakî dastê dalalakidä. girt, dâ qimat katin, bu xô bâzâr kir p šad dînärä. šad dînärêt wî däē, šîrê xô dastê xô girt, hâta nik aḥmad čalabî, gô, 'ta či kir?' inâ gôftî, 'šad dînärêt xô min l qumärê dä, šad dî zî az dayndär bôm. qaydî nîna, bilâ.'

735. Hâtîna mäl. bâbê wî gô, 'hawâ či kir, bâbô?' inâ gôftî, 'wallâhî, mi šad dînärêt xô l qumärê dä, šad dî zî az dayndär bôm.' bahram fēris zî gô, 'min šad dînärêt xô bu xô dän p šîr o az hâtîmava.' gô, 'bilâ.' waxtê gôftî, 'bilâ,' bahram fēris dar kaṭ z darva, kuřê wî mâ l nik. kuřê xô nishât kir, gô, 'bâbô, tê tbîni hindî ava kuřê xalkîa, dô şad dînär bu xô kirina mäl, dâ nâna vê dirkê, dê hawja bîtê. ta, dô şad dînärêt xô ta l qumärê dä, dô şad dî zî tê dayndär bôy, ava çar şad dînär.'

736. Bahram fēris har hâjt, čô t žîrva, čô t ôdeva, inâ gôftê, 'dê, bêţa, az kuřê kêmä? tâ az bizânîm.' gôftê, 'kuřê mini. filâna, bêväna ...' inâ gôftê, 'dirêz nakay, dê ta kužîm.' či râstî bô nagôt. aw zî rä
732. They got up and went to the markets and went about (to enjoy) themselves. As for Ahmed Chelebi, he went and sat down to gamble. As for Bahram Férís, he stood in the middle of the market and saw that a horse was coming, that it was in the hands of a broker, (to be sold) for a hundred dinars. When he had valued it at a hundred dinars he gave his hundred dinars to the broker, led his horse away, and came to his brother, Ahmed Chelebi. 'Ahmed Chelebi, what have you done?' He said, 'By God, I have lost my hundred dinars gambling and I am in debt for another hundred. It doesn't matter.'

733. He got up, took the road and came home. His father said to him, 'What have you done, old fellows?' Ahmed Chelebi said, 'I have lost my hundred dinars gambling and I am in debt for another hundred.' As for Bahram Férís, he said, 'I gave my hundred dinars for a horse and came back.' No matter. The next day too he again gave a hundred to Ahmed Chelebi and a hundred to Bahram Férís.

734. That day too Ahmed Chelebi sat down to gamble. Bahram Férís went and stood in the middle of the market. When he stood in the middle of the market he saw that there was a sword in the hands of a broker. He took it, to value it, and bargained for it for a hundred dinars. He gave him his hundred dinars, took his sword in his hand, and came to Ahmed Chelebi, saying, 'What have you done?' Then he said, 'I have lost my hundred dinars gambling and I am in debt for another hundred. It doesn't matter. So be it.'

735. They came home. His father said, 'What have you done, old fellows?' Then he said, 'By God, I have lost my hundred dinars gambling and I am in debt for another hundred.' Bahram Férís said, 'I gave my hundred dinars for a sword for myself and came back.' He said, 'So be it.' When he said, 'So be it,' Bahram Férís went outside and his own son stayed with him. He advised his son, saying, 'Old fellow, you see that, although he is a son of the people, he has turned two hundred dinars into property for himself and put them by here, and it will be of use to him. You have lost your two hundred dinars gambling and you are in debt for another two hundred, making four hundred (in all).

736. Bahram Férís simply came, went inside, into the room, and said to him, 'Well, tell (me) whose son I am, so that I may know.' He told him, 'You are my son. It's this way and that...'. Then he said to him, 'Don't go on (or) I'll kill you.' He did not tell him any
bû—ma'lûma kû galak nânê wî xûrbû, galak maşraf le kirbû—rû bû, haspê xô l âxûrê dar ûxist, sûûr bû, çû. waxtê çûy birûwê wî ałmad çalabî dûvûrê kira hawar, 'rû wasû. haka mirin bû, çûn bitû nêk wired am mirôvêt êkûn, dê çûn.'

737. Çûn, har dû jûn. çûnav daştakêdû, çûnav bûxêrakî šibatî mûsilê, dê nà l baştanakê. haka l 'ardakî ū nîstûna xûrê hêkimê bûxêrî v û kir dûv wên mirôvûrê, 'wara, ma'dûwî, mâlûû min, tô ū nîstî wê dirkê, çi?' çû, ū nîstûna xûrê wê dirkê. şîvê xô xûr ô pûsîvû xô xûr, çûy çê kir ô çû xû, qahwû xû va xûr. inû gûtê wî hêkimî—bahram fêris gûtû, wî hêkimî, tô vî qatû 'ardî nûdaya min p firôtîn? az dê bu xû avûhîakî lê avû kam. az mirôvûkî muhajûrîn.'

738. 'Bilê,' dûê. haka p şad dinûr, haka p dirhamakî, dûê. aw ū bû, wî çi kir, wî rûşû jûlay rû ûxistûa nûv dinûrakî, dinûrakî. mâ baynû hayvûkê wî qasrak l wê dû nû, yûnî šibatî wê qasrê çi çi 'ardû nûbû. wazûrî çûv kira hêkimî, gô, 'hêkimî xûû bitû, av mirôva dê ma data bûrûnûn. ava mâ baynû hayvûkêdû, mirôvûkî muhajûrî ô hûnda avû dê kirê. aw dê mâ bê-sar-ô-bar kaitû.'

739. Inû gûtê, 'bilânîkê, am dê ū bûn, tagbûrakê lê kayn. ū bûn, šavakê dî şivakê bûs lê ninû. am dê gûzû kayna ma'dûwî ô dê v û kayna rûkû nûhûnû, biçît ô nahêtava. av qasr ô avûhîa avû zî kirê bû ma bûmûnûtin.' qalûba, qawû t barûzin, hêkimî. ū bû, dast hûvêtê, şûvak çê kir ô dirişt kirê, êk biçîtûn, çûna dûvûrê, 'hû bahram fêris, mi tvêtin tô bêya mâlû hêkimî, ma'dûwî.' qaydî nîna, bilê.

740. Har dû bûrû sûûr bûn, çûna wê dirkê, şivê xû xûrû. pişû biyêvê ô pûsîvê inû gûtê, 'bahram fêris.' inû gûtê, 'bûle.' gûtê, 'muxûbûni ta, ta av qasrê avû kirê ô av şanûfana Ô bê zûn!' inû gûtê, 'mû çê lê bikam? çi zinêt wasû nûnin kô az bûnîm bu xû, lahiqûnin.' inû gûtê, 'bûle, zinkak wâ hayû, dê nişû ta dam.' gûtê, 'î kirê?' gûtê, 'guhûrê-çilka, xuškê kûsîrê çîl ô êk dastû, kavûta rûşavûcê.' gû, 'bilê.'
truth. He got up—of course, he had eaten much of his bread and (the prince) had spent much on him—he got up, took his horse out of the stable, mounted it and went. When he went his brother Ahmed Chelebi shouted after him, ‘Stop! Be it death or life we are one another’s men and shall go together.’

737. They both went, as a pair. They went into a plain, to a city like Mosul, and camped on a slope. When they settled in a place the ruler of the city sent after those men, (saying,) ‘Come, you are invited to (?) my house. Why are you settled there?’ They went and settled there. They ate their evening meal and their late supper, he made tea and they drank their tea and their coffee. Then he said to the ruler—Bahram Féris said to the ruler, ‘Won’t you sell me this plot of land? I shall build myself a house on it. I am a refugee.’

738. ‘So be it,’ and he gave it to him. Whether it was for a hundred dinars or for a dirhem, he gave it to him. He got up, and what did he do but raise the workmen’s daily wage to half a dinar or a dinar.1 Within a month he had built a palace there, such a palace as had no like anywhere at all. The vizier looked at the ruler and said, ‘May it please your Majesty, this man will have us finished off. Within a month, a refugee, and he has done all this! He will destroy us.’

739. Then he said to him, ‘So be it, we shall rise and make some plan against him. Get up and some other night prepare a good supper. We shall invite the guest and send him off on a secret road so that he goes and does not return. This palace and the building which has been built will be left for us.’ The whoresons, they are absolute pigs, the ruler (and his vizier)! He got up and set about it, prepared a supper and arranged for someone to go after him (and say), ‘Ha, Bahram Féris, I want you to come to the ruler’s house, you are invited.’ It doesn’t matter. So be it.

740. Both brothers mounted and went there and ate their supper. After supper and late supper he said to him, ‘Bahram Féris.’ So he said, ‘Yes.’ He told him, ‘It’s a pity for you, that you’ve built this palace and have all this majesty, but no wife!’ Then he said to him, ‘Well, what should I do about it? There aren’t any women such as I consider fit for myself.’ Then he told him, ‘Yes, there is a woman, I’ll show you.’ He said, ‘Where?’ He told him, ‘Guhara-Chilkezi, sister of the Forty-one-handed monster, (whose home) lies in the west.’ He said, ‘So be it.’
741. Wê šavê čônav mûl, kûrê xwa kir, žadê xwa hêzîr kir. sipêdê sîr bûn dawärêt xo, darê qasraw xo girî o čôn. waxtê čûyn, čôn, haka qûnâyê sêlakê, haka hayvakê, haka dû sêlê, čôna baxçayakê, ū niştîna xarê. tên bûn, bûrî bûn, dâ avê va xôn. awân ži—ma’lôme ahammad çabarî nivisît. bahram fêris žadê xo xar o kâta sar anîşkâ xo.

742. Waxtê katîa sar anîşkâ xo barâ xo dâe, ava kâfîrakî têtin, čil o êk dastêt pêva, sarî l ‘asmání, pê l ‘ardî. waxtê dîtî wi fûkur le kir. hindî bahram fêris bû, avî şad o pênjah quwaht habûn. kâfîr z wevêva hâf o le kirâ hawar. waxtê le kirîa hawar rôst râ bû z pêva. waxtê râ bû z pêva inâ gotê, ‘kâfirô, tô zarbê xo dâ na.’ avî gô, ‘na, pêşkê, tô zarbê xo dâ na.’

743. Kâfîr dô bar girîn, sinîg bahram fêris dâm, nîfrangakê çô t axêdê. avî şahda dâ o nîvê xudê inâ o axê sar exîst. avî şirak girî, dâ nê, har čil o êk dastêt wi žêva kirîn. câl o êk dastêt xo hal girîn o dâ nân bînkafse xo o žêhal qastâ mûl kir. ‘guhûra-čîlkažî! guhûra-čîlkažî!’ inâ gotê, ‘balê.’ inâ gotê, ‘qûdîkà nişdariê bida min, az bîhâvêma [pâtêma] birînêt xo. mîrovakê hâtî maydânê min dê min bê-sar-ô-bar katîn.’

744. Qûdîkà nişdariê hâvêta bar birêc xo, darmân hâvêta laşê xo, dastêt xo p xôva kirîn, vê järê sar nişîv hâtî. dirêz nêkam, wîljassîl wê rôzê şarê xwa kir wa har kâfîr bê-sar-ô-bar kir. rôzê sêc bahram fêris gôtî, ‘vê naqlê xamê mina. kâfîr, ava dô naqla tô tbêy, tô zarbêt xo dâ tni. az dê vê naqlê zarbê xo dê nima ta.’

745. Aw râ bû, dast hâvetcê. avî qalûnak tê kir, tîzî p sar âgîr kir, sê şav o sê rôzê avî qalûn têşê, tîzî wê dastê dûkêl o tamadû kir. avî dast hâvêta şirê xo, dastêt wî warand. dastêt wî žê warândina wê dirêkê o nahiş o nahişyär bû kâfîr. rêkê xo girî o čô. waxtê čûya mûl gôtî, ‘guhûra-čîlkažî!’ waxtê dîtî, bare avil, gô, ‘ava cîl-ô-êk-dastê?’ gô, ‘ava asahe. avâ guhûra-čîlkažîa, xûskê wî kâfirîa?’

746. Guhûra-čîlkažî inâ gôtî, ‘labê, az xidâm.’ —‘qûdîkà nişdariê
741. That night they went home, made their preparations, and
got their provisions ready. At dawn they mounted their steeds, shut
the door of their palace and went. When they went, whether it was
a stage of one year, or a month, or two years, they went to a garden
and sat down. They were thirsty and hungry (and they dismounted)
to drink water. They—well, of course, Ahmed Chelebi went to
sleep. Bahram Féris ate his food and leant back on his elbow.

742. When he leant back on his elbow he noticed a monster¹
coming, with forty-one hands, his head in the sky and his feet on
the earth. When he saw him he pondered on him. As for Bahram
Féris, he had the strength of a hundred and fifty. The monster
came thence and shouted at him. When he shouted at him he stood
straight up on his feet. When he stood up on his feet he said to
him, ‘O monster, strike your blow.’ He said, ‘No, midge, you strike
your blow.’

743. The monster seized two stones and struck Bahram Féris in
the chest with them (so that) he went into the earth up to the waist.
He recited the creed and uttered the name of God and threw off
the earth. He seized a sword, struck at him, and cut off all forty-one
of his hands. He took up his forty-one hands and put them under
his armpit and went uphill, making for home. ‘Guhara-Chilkezi!
Guhara-Chilkezi!’ She said, ‘Yes.’ He said to her, ‘Give me the box
of salve² to put on my wounds. A man has come into the arena
(with) me who will destroy me.’

744. She threw the box of salve on to her brother and he threw
the remedy on his body, put back his hands and then came down-
hill. I won’t make it long—in short, they fought (all) that day and
he beat the monster all the time. On the third day Bahram Féris
said, ‘This time it’s my affair. Monster, it’s twice now that you’ve
called (the tune) and struck the (first) blows. This time I’ll strike
my blow at you.’

745. He got up and set about him. He filled a hookah, put a lot
of fire on top, and for three nights and three days he puffed at the
pipe (until) the plain was full of smoke and fog. He took up his
sword and chopped off (?) his hands. He chopped off his hands
there and the monster became unconscious. He set off and went.
When he went to the house he said, ‘Guhara-Chilkezi!’ When she
saw him, at first, she said, ‘Is that Forty-one-hands?’ He said, ‘It
certainly is. Is that Guhara-Chilkezi, my sister?’

746. Then Guhara-Chilkezi said, ‘Yes, at your service.’—‘Give
bida min ḏā az bihāvēma birīnēt xō. av mirōva dē min bē-sar-ō-bar katin.’ qōdīkā niżdārīē hāvētā bar bahram fēris. awī hal girī, kira t barīkā xōdā, zivīrī, hāt. barā xō dāē, hēštā aw kāfirē t wē xur ō xūnā xō war bi. pē xō lē dā, gōtī, ‘rā ba, kāfirē mazīn. tō šarm nākay tō xō t wē xūnē war day? rā bava.’


gōtē, ‘habīt, nabīt, ava ta yē ḫāz bahram fēris kīrī, dē śū pē kay, lawānike ta dāv wī.’ rā bō, ğārak di zivīrī, hārav wē dīrē, gōtē, ‘bahram fēris, kā? dē, qōdīkē bidav min.’ īnā gō, ‘az nādamav ta.’

īnā gōtē, ‘bidav min.’

748. ‘Xūskā xwa bida min az dē damav ta, tō nādaya min ham dē tō mīrī ẓī ḏ xūskā ta dē bō min bīt.’ čōna dastē ēk, xūskā wī bu xō qabūl kir. rā bōn, sūār bōn, čōn. čōna wē dīrē, qasrē marmar, barā xō kirīnē, qasrākā zaxmā ūza, ḡawājakă ūza yā māqūl. haka hayvakē, haka dō hayvā, ū niṣṭīna xār wērē, kayf ō sīrān. - - -
me the box of salve to put on my wounds. This man will destroy me.' She threw the box of salve on to Bahram Féris. He picked it up, put it into his pocket, turned round and came (back). He saw that the monster was still weltering in his own blood. He struck him with his foot and said, 'Get up, you great monster. Aren't you ashamed to wallow in this blood? Get up again.'

747. He got up, made for home, and said to Guhara-Chilkezi, 'Where's the box?' So she told him, 'I've given it to you.'—'Give it to me again, lass.' She told him, 'I've given it to you.' He said, '(I see that) one way or another you've fallen in love with Bahram Féris and will marry him, and that's why you gave it to him.' He got up and turned back again and came back to that place and said to him, 'Bahram Féris, where is it? Come, give me the box.' He said, 'I won't give it to you.' He said, 'Give it to me.'

748. 'Give me your sister and I'll give it to you. If you don't give her to me you will die and your sister will still be for me.' They made it up and he accepted his sister for himself. They got up, mounted and went. They went to that place, to the marble palace, and saw that it was a strong new palace, in a fine new fashion. Whether it was a month or two months, they settled there (and made) merry. - - -
VIII

GULLĪ AND ZAKHO

The Zakho [Zaxê] district occupies the north-west of Mosul province. Beside the town and its immediate environs there are three sub-districts, named after the tribes inhabiting them. These are, from east to west, Gullî, Sindi, and Silêvani.

The first text here was recorded by one Husayn, a Gullî from Bâtôfa, a village about eighteen miles east of Zakho. He was getting on for 40 years of age, and for the last ten he had lived in Zakho town.

The last text was another attempt to record a conversation between two educated Kurds, in this case from Zakho. Both Xalîl and Mahdî were in their early twenties, the former a teacher, the latter still studying in Baghdad. Their conversational powers soon failed them in front of the microphone, even in the pleasant and peaceful surroundings of the Abbasid Bridge, and the recording became simply a series of disconnected, but no less interesting, passages.
749. **Habî**, nabî, či ž xudê o pêyambarâ maştîr nabî.

Habî hâkimak, sê kuɾ habîn gal kiçak. gôf, 'yä kuɾêt min, wasîa min l wa bit, hakar az mirim milê rôţhalatêdä naçin neçîrê.'пиšî hîngî bâbê wân mir. birâê mazîn râ bî, gôf, 'azê čim neçîrê ŉaxê rôţhalatê.' waxtê čô wêrê xazâlak dit, zêrak ştoê aw xazalêdä bî. dasť āvêt tîvakê xwa, bikuţit, aw xazâlê, o ŋavî, dâ p dûvdä.

750. Čô, l bîstânakî dar kaďê. ŋu nişê xwarê sar birkak āvê, dastînîvêžä xwa şûst, nîvèža xwa kir, xwa diɾêş kir. pišî sa'atêkê kâfîrak hât, pê xwa l binê pê wî dä, gô, 'râ ba ẑ xaw, wara, bičîn mällä min. azê kiça xwa yä mazîn dim ta.' čôn bô mällä aw kâfîrî. şîşak l wî milê wî dä, yê râstê dä, yê čapê dar ēxist, hil āwisê p xânîva.

751. Birâêt wî yêt dika gô, 'birâê ma yê mazîn nahât ş neçîrê. ava şava w nahât.' bî sipêda, birâê wî haspê xwa dar ēxist, šîr o maṭalêt xwa girê dän, sûar bî w čô. waxtê čôy bô rôţhalatê xazâl hât, šalismê şerî ştôydä. dasť āvêt şirê xwa, aw xazâlê bikuştît. ŋavî, wî râ hêla xazâlê, xazâl čô, xwa l bîstânîdä barza kir.

752. Aw hât sar birkâ āvê, dîsâ dastînîvêža xwa şûst, nîvèža xwa kir o nivist. dîsâ kâfîrak hât, pê xwa l binê pê wî dä, gô, 'hilô, râ ba. birâê ta yê l mällä min, mi kiça xwa yä däê, yä magîn. kiça nâvê bô taya.' waxtê čô bô mällê şîşak l milê râstê dä, yê čapê dar ēxist, aw žî kir t xânîva, ŉax birâê xwa hil āwisê.

753. Birâê bičûk o xûşkî xwa mân. gô, 'birâê ma ava žî čô *w nahât.' bî sipêda, 'az dê râ bim, dûv birâêt xwadä čim.' waxtê čô ŉaxê bâzêri sûar bî l haspê xwa. xazâlak hât bârâhiê, šalismê şerî ştôydä. râ hêla xazâlê, ŋavî, čô t bîstânîdä. xazâlê xwa kuşt bîstânîdä, înä, daynä sar birkâ āvê. kâfîr hât, 'ta bô či xazâlê min kuşta?' gô, 'kâfîrê, ču gû bilâva naka.'
Mirza Muhammed and the monster

749. There was and there was not, (but) there was nobody greater than God and the Prophets.

Once there was a prince, who had three sons and a daughter. He said, 'My sons, let this be my testament to you, that if I die you should not go hunting on the eastern side.' Afterwards their father died. The eldest brother rose and said, 'I shall go hunting on the eastern side.' When he went there he saw a gazelle with a gold (talisman) round its neck. He reached for his gun to kill the gazelle, it fled, and he went after it.

750. He went and came out in a garden. He sat down by a pool of water, made his ritual ablutions, performed his prayers, and stretched himself out (to rest). After a while a monster came, put his foot under (the prince's) foot and said, 'Wake up, come, let us go to my house. I shall give you my eldest daughter.' They went to the house of the monster. He stuck a spit through his right shoulder, bringing it out at the left, and hung him up in the house.

751. His other brothers said, 'Our elder brother has not come back from the chase. It is night and he hasn't come.' Dawn came and his brother took out his horse, girt on sword and shield, mounted and went. When he went to the east the gazelle came with a gold talisman round its neck. He reached for his sword to kill the gazelle. It fled and he set off after the gazelle, (which) lost itself in the garden.

752. He came to the pool of water, again made his ritual ablutions, performed his prayers, and went to sleep. Again the monster came, put his foot under (the prince's) foot and said, 'Rise, get up. Your brother is in my house and I have given him my eldest daughter. The middle daughter is for you.' When he went to his house he stuck a spit into his right shoulder, brought it out at the left, put him into the house too and hung him up next to his brother.

753. There remained the youngest brother and his sister. He said, 'Now our (other) brother has also gone and not come back.' Dawn came—'I shall rise and go after my brothers.' When he went (out)side the city he mounted his horse. A gazelle came before him with a gold talisman round its neck. He set off after the gazelle, it fled and went into the garden. He killed his gazelle in the garden, brought it, and put it down by the pool of water, (securing the talisman.) The monster came—'Why have you killed my gazelle?' He said, 'Monster, don't talk rubbish.'
Gul. 754   KURDISH DIALECT STUDIES

754. Göfê, 'na, xwa 'ajîz naka. har dô birâêt ta yê l nik [yênnik] min, har dô kîchê xwa minê dâyn hardukâ. wara gal min, kîchê mi yê dîfîr bô taya.' waxte ç ön bô mâlê kâfiri götê, 'wara pêşiä min, biçên bô mâlêva.' mirzâ mihammad bêzît, 'tô l pêşiä mi bara mâlê. ava mâlê taya, na yê mina.' waxte ç ön l barâhîê wî mirzâ mihammadî sêrak l stôç yê kîfîr dâ, kuştê.

755. Râ bî, kalaxê wî p kêrikê hamê şaqşaq kir. çalak l 'ardi kólê, aw gôstê aw kâfiri kira t wê čalêda, farşak daynâ sar, tîzî sar âx kir. wâxtê çô t mazalêva har dô birâêt wî t kuştîna. râ bî, har dô birâêt xwa qabr bô kólân, va şartîn. hâtä bî sipêda aw râ bî, çô bô mâlê xwa, nîk xûşkâ xwa.

756. Xûşkâ wî bêzît, 'yê mirzâ mihammad, har dô birâêt ma ku le hâtîn?' göfê, 'kâfîrakî har dô birâêt min yêt kuştîn. âzî çôm, min aw kâfîr kuştê, tôlê birâêt min va bî. hilô, râ ba, am dê mâlê xwa bin sar wê qasrê.' mâlê xwa bir wêrê. vê jârê sólê wî wa 'amalê wî bî nêçir. xûşkâ mirzâ mihammad sar qabrê aw kâfiri harô nîvêzê tkir. aw kâfîr, laşê wî gîhaşt êk, jêraka dî sâx bîva.

757. Xûşkâ mirzâ mihammadî götê, 'yê 'ansô, yê jînsô, tô çî kasê nalanîl tkê?'—'aw azim yê birâê ta az kuştîm.' kîchikê göte, 'dê cawânê sâx bê hâtä az sû p ta bikîm?' göfê, 'bîna nânê ganîmî, duhn bida, bêxa laşê min, azê sâx bim.' aw râ bî, aw nân ûnî, êxîst laşê wî. subâhî sihârê z qabrê xwa dar kat, çô lgal kîchikê, har dô, kîchîk ù kuvêk, êk ù dô kayf kir.

758. Muddataki haşî na hayvê zîkê kîchikê tíçî bî, kuvêk bî. götê, 'vêjî wî kuvêkî am dê ku le ënî?' daykê kuvêkî gö, 'azê bim, daynim pêşîa xalê wî. aw dê ënit, dê bêzît, 'yê xûşkâ min, min kuvêkak yê bô ma înây, xudân bikê.' xûşkâ wî dê bêzît, 'az qabûl nákîm, azê çi dimê?' birâê wê têbêzît, 'amê tişt-ô-mişê dinê. ma biçûk nînîn, dê bô xwa xudân ënî.' vêjî birâê zînkê nîzânît aw kâfîrê wî kuştî yê têçî sar xûşkâ wî har şav, nîzânît aw kuvê kuvê xûşkâ wîa.

350
754. He said to him, 'No, don't vex yourself. Both your brothers are with me and I have given them both my daughters. Come with me, my other daughter is for you.' When they went to the house the monster said, 'Come in front of me and let us go into the house.' Mirza Muhammed said, 'You go into the house in front of me. This is your house, not mine.' When he went before him Mirza Muhammed struck the monster a blow on the neck with his sword and killed him.

755. He got up and cut his carcass into pieces with a knife. He dug a pit in the earth, put the flesh of the monster into the pit, put a covering over it, and filled it up with earth. When he went into the room (he found) both his brothers had been killed. He rose and dug graves for both his brothers and buried them. By dawn he had got up and gone back home to his sister.

756. His sister said, 'O Mirza Muhammed, how has it fallen out for our two brothers?' He said, 'A monster has killed both my brothers. I too went and killed the monster and my brothers were avenged. Rise, get up, (for) we shall take our home to that palace.' They took their home there. Then his work and livelihood became hunting. Mirza Muhammed's sister used to pray on the grave of the monster every day. The monster's body came together and he came to life once again.

757. Mirza Muhammed's sister said, 'O human being, O jinnee, who are you, groaning?'—'I am he whom your brother killed.' The girl said to him, 'How will you be cured, so that I may marry you?' He told here, 'Bring wheaten bread, spread it with fat, put it on my body and I shall be cured.' She got up, brought the bread and put it on his body. Early next morning he came out of his grave and went with the girl and they both, girl and boy, enjoyed themselves with one another.

758. For a period of eight or nine months the girl was pregnant, then she had a son. He said, 'Now what shall we do with this boy?' The boy's mother said, 'I shall take him and put him down on his uncle's way. He will bring him and say, "O my sister, I have brought us a boy to look after." (I,) his sister, shall say, "I won't accept him. What shall I give him?"' Her brother said, 'We'll give him this thing and that. We haven't any children, so we'll look after him for ourselves.' Then the woman's brother did not know that the monster he had killed was mounting his sister every night, and did not know that the boy was his sister's son.
759. Kûrîk maqin bî, bispûr bî, šaş ḥaft hayvâ, şîlkar bî, ūnîbar bî. vêjê kûrîkî diît aw kûrê kâfirîa. ḥaž bâbê xwa w dâ xwa natkir, ḥaž xâlê xwa tkir. daykâ kûrîkî tbeţît, yî kâfir, ava hûsê nûqathêt. birâê mi bikuţa ḥaatâ am kayfê bô xwa bikin.’ vê jârê yê kâfir tbeţît, ‘av şâva êvârî azê xwa kim dûpîskak. aw waxte bêt t mêlêva azê pâtîkâ wî va dim, aw dê mîrît 0 amê kayfê kîn.’


761. Bi sipêda, mîrzâ mihammad çô rûv 0 nêçîrîa. bi nivrô, daykâ kûrîkî gotê, ‘kuvê min, hara évê.’ aw çô z darva, guhé xwa dâ daykâ xwa w bâbê xwa. daykâ kûrîkî tbeţît, yî kâfir, duhu ta birâê min nakuşt. avrô êçawê dê çê bit?’ gotî, ’daykâ kûrîkî, avrô êvârî azê xwa kim màrakî rass, azê vê palnîa pê wî va dim. aw dê bit év, ’ardîdû çit.’ kûrîk ziviîr z évê, daykâ wî gotê, ’kuvê min, tô bo çi hindâ ta’axîr tbe?’ gô, ’yê dâyê, az bo wxa kayfê tkim.’


763. Bi sipêda, mîrzâ mihammad çô rûv 0 nêçîrîa. kâfir hât bô nik žînä xwa, gô, ‘kuvê min, hara évê.’ aw çô bar dargahi, guhé xwa dargahiwa nà kà dây w bâbêt wî dê çi qasa bêzin. žînkê gotê, ‘yî kâfir, avrô dê çawê çê bit?’ gotê, ‘yê žînkê, sùbâhî z nîvrô pêva azê xwa kim ‘awrakî ràs l ‘asmanà, azê harenchê dim w giînê dim, vê jârê birâê ta dê şaş bit, aw dê t haspî dâ kavit, az dê çim, har dô cåvêt wî inim darê. am dê piştî hingî kayfê bô xwa kîn.’

352
759. The boy grew up, he reached an age when he could look after the animals and help about the home, for six or seven months, (then) he became a worker. Then the boy saw that he was the monster’s son. He did not like his father and mother, but he liked his uncle. The boy’s mother said, ‘O monster, it won’t work out like this. Kill my brother so that we may enjoy ourselves.’ Then the monster said, ‘This evening I shall make myself into a scorpion. When he comes into the house I shall sting him in the back of the neck, he will die and we shall make merry.’

760. When her brother came the woman’s son went before his uncle (and said), ‘Uncle, please let me ride on your neck.’ His uncle said, ‘Well, come, ride on the back of my neck.’ They went inside, the scorpion put out its head to sting the back of his neck, and the boy struck the scorpion with his fist and killed it. They went inside and sat down.

761. Dawn came and Mirza Muhammed went out hunting. At noon the boy’s mother said, ‘My son, go (and fetch some) water.’ He went outside and listened to his mother and father. The boy’s mother said, ‘O monster, yesterday you didn’t kill my brother. How will it be done today?’ He said, ‘Mother of (my) son, this evening I shall make myself into a black snake and I shall strike at the heel of his foot. He will turn to water and sink into the ground.’ The boy returned from the water and his mother said, ‘My son, why are you so late?’ He said, ‘Mother, I was playing by myself.’

762. The boy got up and went before his uncle (and said), ‘O uncle, please, you come on to my back today, in return for yesterday. Today it’s my turn.’ He said to him, ‘Very well, old fellow.’ Mirza Muhammed put his hands on both the boy’s shoulders. When the boy came inside the snake put out its head to strike Mirza Muhammed. The boy kicked the snake and killed it.

763. Dawn came and Mirza Muhammed went hunting. The monster came to his wife and (she) said, ‘My son, go (and fetch some) water.’ He went outside the door, put his ear to the door to see what his mother and father would say. The woman said, ‘O monster, how will it be done today?’ He said, ‘O wife, tomorrow after mid-day I shall turn myself into a black cloud in the sky. I shall roar (?) and bray, then your brother will be confused and fall from his horse, and I shall go and take out both his eyes. Afterwards we shall enjoy ourselves.’


766. ‘Awv ž ‘asmânî çê bî, ḥarênê dê w giﬁnê dê, mîrzâ miḥammad šâs bî, haspî dà kat. xwârzäe wî çî, l ştoê wî sùår bî, dasť âvêt şirê xwa. hind dît tayrakî gô ‘miš’, dê dà sar tarmê wî. awî širak ştoê wî dä. xâlê wî waxte hişyär bî bare xwa dâe, kalaxê tayrakî rax wî. gô, ‘yä xwârzäe min, ava çiya?’ gô, ‘si’ra. min kușt.’

767. Őâ bî, dê ën bô mâlê. mîrzâ miḥammad bêzît, ‘yä xwârzæe min, sârikê aw tayrî bîna bô daykâ xwa.’ hâtîn mâlê. bî sipêda, daykâ kuřikî aw sârikê tayrî inä, l nîv žahrê qutâ, kiri t kutilikaka maţinda. kutilik ﬀîn bî. kuřik bêzît, ‘o, dâyê, bô çî kutilik xâlê min šîna?’ hîsä tîlê xwa lê dä, kutilik bî kun kun, ḥatîb bîzîn. šîvâ xwa daynä sar kuçîkî.


769. Kuřik zivîrî, haf t žòrva, kutilikâ xâlê xwa sênîkê inä darê, kir t sênîkê daykâ xwadä, kutilikâ daykâ xwa kir t sênîkê xâlê xwadä. xâlê wî, daykê wî zivîrînva, gotê, ‘hay mûlambax, ava çî hawârê ž qasta bî?’ mîrzä miḥammad bêzît xuškä xwa, ‘dê, šîvê
764. When night came the boy said, 'O uncle, tomorrow I shall come hunting with you.' He said to him, 'Very well, old fellow, come with me then.' In the middle of the night the boy's mother said, 'Rise, get up, there is no time left.' Mirza Muhammed got up and went. At dawn the boy got up and said, 'O mother, where is my uncle?' She said, 'He has gone hunting.'

765. The boy took hold of his stick and went out into the wilderness bare-headed and barefoot, looking for his uncle. He saw his uncle on top of a hill and said, 'O uncle, today after mid-day a cloud will appear in the sky, black as a black snake. You will be confused and fall from your horse.' His uncle rose and said, 'My nephew, nobody has (ever) said such a thing to me. I am not that (kind of) man.' He was angry with his nephew.

766. A cloud appeared in the sky and roared and brayed, Mirza Muhammed became confused and fell from his horse. His nephew went and stood over his neck and took his sword. He saw a bird which made a whizzing sound and alighted on his body. He struck it a blow on the neck with the sword. When his uncle came to his senses he looked and saw the carcass of a bird next to him. He said, 'O my nephew, what is this?' He said, 'It is magic, (but) I have killed it.'

767. He got up, for them to come home. Mirza Muhammed said, 'O my nephew, bring that bird's head for your mother.' They came home. Dawn came and the boy's mother brought the bird's head, pounded it in poison and put it into a big rissole. The rissole turned blue. The boy said, 'Oh, mother, why is my uncle's rissole blue?' He struck it with his finger, thus, and the rissole became full of holes, so that he might know it. He put his supper on the hearth.

768. Mirza Muhammed returned from hunting and said, 'O my sister, bring my supper for me to eat.' She brought his supper and set it before him. The blue, poisoned rissole was in his tray. The boy said, 'O uncle, I beg you, for God's sake, not to eat any supper until I have been to relieve myself.' The boy went outside and called out, 'Help, a raiding-party is upon us.' His uncle and his mother raced outside, to answer the cry.

769. The boy turned round, came inside, took his uncle's rissole off his tray, and put it in his mother's tray. His uncle and his mother returned and said, 'Ho, you wretch, what was this false alarm? Mirza Muhammed said to his sister, 'Come, eat (your) supper.' His sister realized that her son had betrayed her. She put
bixwa." xûşkâ wî pê ḥashâ kuress xwa l wê xăîna. dast ûvêê kûtilîkê, piçak l davê xwa dâ. daykâ wî mir.

770. Gô, 'yâ xâlo, daykâ ta mir.' gô, 'yâ xâlo, tô šîvâ xwa bixwa, ta şôl z wân masâilî nîna.' piştî hingî kuřîk tbêzît, 'yâ xâlo, hilô, wara ìgal min. az kuřê kàšîrima.' waxtê çön t zîrva gô, 'ava aw kâfirê bâbê mina. dê, bikuža.' kuşt.

Axîftîn

771. Xalîl: Birê, zâxî têvavita kûva?

Mahdi: Zâxî sê sa'ata taqrîban z músil dûra, sar músildâna, nêzîk z ûhidûdê tûrkiaya. dôrmandôrê wê zî čyâna, zûrûn—awwil zûrûn, pâşî čyâna, o xâburak zî têtê, z tûrka têtin, zàxôrê tûrît ḥatâ çit músil, gahita sar dîjla, o zâxî zî galak xôşa. zâxî zî sê nähîa yêt hayn, silêvûnî o gullî o sîndi, o t nafse zâxî p xôdâ zî filahêt hayn o bisirmân zî yêt hayn o dihî zî yêt hayn. vêjâ aslê wân dihiî zî, yê z nûv tûrka häfîn, z gundakê tbêzînê dihê.

772. X: Dihî l zâxî wêt hayn, avêt hanê z barî nóka z tûrkia mihajîr bibin, hâtîna 'irâqê o sâkin bin l zâxî. avêt hanê šal o şaîpîkâ çê tkin o şôle wânî avaya. āxîftîna wân zî kurdîa, balê aw tbêzîn, 'am armanîna,' wa galak z wânî zî, ya'nî aylabê wânî, armanîani nizânîn. hamî p kurdî t-āxîvin, t mäla xôdä o z darva zî.

773. M: Pâ xalîl, haƙar êk bêta zâxî dê çi tiştê 'antîka t zâxôdä bînit?

X: Hagar êk bêta zâxî awwilî tiştê 'antîka kô bibînitîn z darvay zâxî, piçakê zê dûr—dah daqîqayakê, waşâ—pirakî bilinda. am bêzînê pirâ maţin o p 'arabî zî tbêzînê al-fîsr, al-'abbâsi. pirâ maţin piraka, z zamânê kavnwara wê hâtî âvâ kirin. kas nizânîtin têrîxâ wî p zabê çanda. av pirâ hanê z barêt birî wê hâtî âvâ kirin. âvâ xûbûrê, waxtê kô têta t zâxôdä, t binîrê têtin wa çîrîkak zî wê l sar vê, âvâ kirinâ vê pirê hay.

774. Av çîrîkê hanê çiya, bêzîn aw hustaê kô av pirâ hanê âvâ kirî hindî bar tdaynâna sar êk o âvâ tkir ḥatâ kô mayrab dê pir
her hand to the rissole and put a little in her mouth. His mother
died.

770. (Mirza Muhammed) said, 'Old fellow, your mother has
died.' He said, 'O uncle, you eat your supper. You have nothing
to do with these affairs.' Afterwards the boy said, 'O uncle, rise
and come with me. I am the son of the monster.' When they went
inside he said, 'This is the monster, my father. Go on, kill him.'
He killed him.

Talk

771. KHALIL: Brother, where does Zakho lie?
Mahdi: Zakho is about three hours (journey) from Mosul, it is
above Mosul and near the border of Turkey. All round it there are
mountains, hills—first there are hills, then mountains—and a (river
called the) Khabur comes to it too, from among the Turks, and
passes by Zakho (and on) until it goes to Mosul, (or rather) reaches
the Tigris. Moreover Zakho is very pleasant. Zakho has three sub-
districts, Silévani and Gulli and Sindi, and in Zakho (town) itself
there are ('Assyrian') Christians and there are Muslims and there
are Dihis too. Now as for the origins of these Dihis, they have
come from among the Turks, from a village called Dihé.

772. Kh: There are Dihis in Zakho and (at some time) before
now they have been refugees from Turkey, come to Iraq and
settled in Zakho. They make (the material for) suits of homespun1
and this is their work. They talk Kurdish, moreover, but they say,
'We are Armenians,' and many of them, that is to say most of them,
don't know Armenian. They all talk Kurdish, at home and outside.

773. M: Well, Khalil, if someone comes to Zakho, what interest-
ing things will he see in Zakho?
Kh: If someone comes to Zakho the first interesting thing he will
see is a high bridge outside Zakho, a short way away from it—ten
minutes or thereabouts. We call it the Big Bridge, and in Arabic
they call it the Abbasid Bridge. The Big Bridge is a bridge which
has been built in the olden days.1 Nobody knows accurately what
its date is. The bridge has been built of dressed stones. The Khabur
river, when it comes into Zakho, goes beneath it, and there is a
story about it, about the building of this bridge.

774. What is this story? They say that the master-builder who
was building the bridge, however much he put stones on top of one
järak di kavitin o harifit. çand röžakä, wașa, göt, ‘näçëbit hûşâ. lâzima èkë am bikužin o dayınâ bin asâsê pišêda dä piň xo bigiritin.’ göt, ‘pä kë kužin, kë nakužin?’ göt, ‘subaht sipêda waxôt am biçina sar şolî aw kâsê awwâli bêt, t wêrêşa bibôrit amê girên o kužin o kîna t nûv asâsê pišêda.’

775. Waxôt kô bi sipêda o dast p şolî kirin barë xo dînê, kiçikûkû dalal o têza w jwân t vêrêkä börî. götên, ‘lâzima am ve kiçikê bigirin o bikužin, bêxina t asâsê pišêda dû ał piña xo bigirit.’

gäzi kirina kiçikê. waxôt kô kiçik hûta nik wânä barë xo dînê, kiçä hâkime zâxôya. nûçär bir—çî z wânä nahät, êdi—sar qasâ xo màn o naziviînva. kiçik girên o kuştin o ëxisûn bin barîva o hustay dast p ävä kirinâ pišê kir o piña xo ävâ kir.

776. Piştî kô pişt ävâ kirî çand sâlak pêva çôn, barë xo dînê, kaziît wê kiçikê şor bîbin t kalşä pişêrä, şor bîbin o æw kazi şên bîn o bîna dârakî banôkê. hatâ nôka æw dârâ banôkê te rê sûna w wê mày.

777. M: Sar zâxôda, nezik pişê ‘abbäsikê, gundak ži yê hay, bêzinè ‘abbäsîk. av gundê hanê ži filahêt lêna o sêlê wân ži æw diîtirêya, jôfyariâ. ganimi tênin o daxli tênin, jahi tênin o tûtîne ži tkin o waxôt—nôka amê l pişt pişêna—nôka bêdarêt wân ži yê pişt gundêna, janjarêt sarra tbin o sêlê xo ye tkin, yê gëra tkin o karêt paţi ži amê tbinîn, yê l sar vân gir-ô-mirânin, hamî paza, kahrin o barxin. o jôa hêzim bagê ži, awa çê-kirî, yê xûbûrî yê æw kirî, saq kirî. æw ži çitin haťa zaxo, çit haťa hûtûde tûrkia o æw gundê hanê ži gundê hêzim bagêya.

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778. X: Waxôt az biçük *bîm—ë, barî nôka p dah pâyda sâla röžakê az çoma nik pirä sa’doñî, wêrê kandalakê hay. kuřikûkû havalê min t wêrêra hât, göta min, ‘ tô têşey xo p wî kandalidû bêvêzi?’ säl-waxt ži pažakê galak dirang bî o æv ži galak taçi o sär
another and built it up, by evening the bridge would fall down again and collapse. (After) some days, or thereabouts, he said, 'It won't be built like this. We must kill someone and put him under the foundations of the bridge so that the bridge may hold itself.' They said, 'Well, who should we kill and who not?' He said, 'Tomorrow at dawn, when we go to work, we shall seize the first person who comes along and passes by there and we shall kill him and put him into the foundations of the bridge.'

775. When dawn came and they began to work they saw a fair and fresh and beautiful girl pass by there. They said, 'We must seize this girl and kill her and throw her into the foundations of the bridge, so that the bridge may hold itself.' They called to the girl. When the girl came up to them they saw that it was the daughter of the ruler of Zakho. They had no alternative—there was nothing else they could do—so they stood by their word and did not go back on it. They seized the girl and killed her and threw her under the stones and the master-builder began to build the bridge and he built his bridge.

776. After the bridge had been built some years went by, then they saw that the girl's plaits were hanging through a crack in the bridge. The plaits were hanging down and they grew and became a terebinth tree. That terebinth tree is still growing there until now.

777. M: Above Zakho, near the Abbasik Bridge, there is also a village called Abbasik. There are Christians in this village and their work is thingummy, husbandry. They plant wheat and cereals, they plant barley and they also grow tobacco, and when—now we are behind the bridge—now their threshing-floors are also behind the village and the threshing-sledges are on it and they are doing their work, threshing. And we can also see flocks of sheep, on these hills and things, all sheep and kids and lambs. And the Hazim Beg Canal too, the artificial one, has been split off from the Khabur. It too goes as far as Zakho and goes as far as the boundary of Turkey, and this village over here is Hazim Beg's village.¹

* * *

778. Kh: When I was a child—well, ten or fifteen years ago—one day I went by the Saadun bridge, where there is a cliff. A boy friend of mine came by there and said to me, 'Can you throw yourself off this cliff?' The time of year, moreover, was very late autumn and the water was freezing cold, and I said to him, 'Yes.' He said
bî, mi gôtê, ‘a.’ awî gôta min, ‘tô naşey.’ min gôtê, ‘p xudê azê têm.’ awî gôta min, ‘pâ p xudê tô naşey. agar tô têsê, dê, jîlêkê xô bêxa, xô t kandâliða bâvêza, t ävêda.’

779. Min barê xô dâê, avê hanê mi p çû hîsûb nûkitin. agar az jîlêkê xô na-êxiv ô xô bâvêma t ävêda az gün wî. min gôtê, ‘pâ tô têsê xô bâvêzî t ävêda dê bê li kandâli?’ awî gôta min, ‘a.’ min gôtê, ‘dê, yallâ, tô zî xô bâvêza, ažî dê xô ävêzîm.’ gôta min, ‘na’, avwilî tô xô bûvê, pûzî azê xô hûvêzîm.’ walla, ‘âqîlî mi birî w mi jîlêkê xô ûxîstîn, min guhê xô nadêî av ûsî bitin ân garm bitin, min jîlêkê xô ûxîstîn, min xô ûsî o çiplaûx kir, min kir vîr, xô l nîvâ ävê dâ.

780. Wastê kô min xô l nîvâ ävê dâ ma‘lûma az nûqî bîm. min sarê xô ûnîd darê, pîştir dû sê—daqîqayakê, wâsê—min sarê xô ûnîd darê, barê xô dîma havêlê min, wê l sar kandâli, barê xô dita min, p min tkanitin. av tîstê hanê galak az pê ‘ajîz bîm o zîkê mirå cû. az katima malavânî bûskê, az gihaştîma tânîstîa kavrî, min xô pêva gîrê, az sar kandâli katim, wallê, min pîştîo kûrikîrê gîrê, azâ quîm. kûrikî dasî hûvêt, dasîxô xô ûaî kir, aw zî dâ mi quîtî. min barê xô dâê, aw galak z min zaxmtira, ハウクûqat az zê tirsâm zî.

781. Barê xô *dimê, zalâmakî pîramêr t wekêrê hêt, gôta min, ‘kurô, aw hûn çi tkin? şarma bû wa. dînîa ûvare, tô waşâ ûsî o çiplaûx, dê çi kin?’ min gôtê, ‘az banî, ḫal o masalêt và kurikî ava(na), gôta min, ‘tô xô bâvêzâ t ävêdê, ažî dê xô dûv tarî hûvêzîm.’ pîstî min jîlêkê xô ûxîstîn, min xô ûsî kirî, min xô ävêtî t ävêdê. dînîa xar—tô bûmî az z šarmadê tlarizîm—az hâtîma darê, barê xô dimê, ava tîq tîq wê p min kanitin. az çî bêzîmê nûka? az biquîm az naşêmê, az naquîm zî pê dê—barê xô bidê, hû l min kir o dînîa ûvare w dînîa şara w azê nasûy bîm.’ wallê, pîramêrê ma rû bî, az âw aştî kirîn, çêr fils zî dûna min, gôta min, ‘dê, hara, mâm xulâm, sar rëkê xô. järakî di mirûvakî waşâ ta z rê nabit!’

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782. M: Wastê bûbû min râzû tkirîtin ô dûrê dê gundî ën z gundû
to me, ‘You can’t.’ I told him, ‘By God, I can.’ He said to me, ‘Well, by God, you can’t. If you can, go on, take off your clothes and throw yourself down the cliff, into the water.’

779. I looked at him (and saw that) this boy counted me as nothing. If I didn’t take off my clothes and throw myself into the water I would be worthless in his view. I said to him, ‘Well, can you throw yourself into the water from this cliff?’ He said to me, ‘Yes.’ I said, ‘Go on then, you throw yourself in and I’ll throw myself in too.’ He said to me, ‘No, first you throw yourself in, then I’ll throw myself in.’ Well, really, I agreed to this and I took off my clothes, I paid no heed (to whether) the water was freezing or warm—I took off my clothes, stripped myself naked, I went ‘whizz’ and threw myself right into the water.

780. When I threw myself into the water, naturally I went under. I brought my head out and after two or three—a minute or thereabouts—I brought my head out and looked at my companion, who was on top of the cliff looking at me and laughing at me. I was very angry at this and it really made me wild. I began to swim breast-stroke, I reached the side of the rock, grabbed hold of it, climbed up the cliff and, by God, I grabbed the boy by the back of the neck and was about to hit him. The boy threw up his hand and was going to hit me too. I looked at him (and saw that) he was much stronger than me and, honestly, I was afraid of him.

781. I looked (up and saw) an old man coming by there and he said to me, ‘What are you doing, lad? You should be ashamed. It is evening, and you stripped naked like that! What are you going to do?’ I told him, ‘If you please, the story about this boy is that he said to me, “You throw yourself into the water and I too shall throw myself in after you.” ’ Then I took off my clothes, stripped myself, and threw myself into the water. It was cold—you can see that I’m shivering with cold—I came out and saw that he was sniggering at me. Now what should I say to him? If I hit him (I shall lose, because) I can’t manage him, and if I don’t hit him then he’ll—look at him, this is what he did to me and it’s evening time and cold and I shall become ill.’ Well, this old man of ours got up and reconciled him and me, and he gave me a penny and said to me, ‘Here, run along, old fellow, on your way. Another time don’t let such a fellow lead you astray!’

* * *

782. M: When my father buys charcoal and wood (in the tree) the
bābē mi [bā mi] ži dē pāra dita wān ō tālīsā dē dīt wān ō gundī ži dē čin, dārēt xo bīrin. l wērē dārā dē kōm kin, hamiē t kōmarēdā, dē āgirī ži bar dinē ō pišē hīngī dē āxē sardā kin, hakar ūażūā lūla čē kin. hakar ž xo ūażū ādādī bitin dē p āvé ūamārinīn. waxtē p āvé ūamārinīn disā tkina tālisādā ō dirūn ō bol ma t-ānin vērē, har talīs p ĕaqē xo disā.

783. Ŭ dārā ži, dārēt sipīndārī, waxtē tkirītin aw tūt gundēt dūr, l wān ʿadrā, p wān gunāvā tātin ō tkirīt wān dārā ō t-ānin zāxō. vējā l wērē, ž gunā, p xābūrī tinīt p āvé. karxā čē tkin, har karxē sīh tā yē tēdānin, sīh tāt dārī, ō ēk žī sar sūār tbit ō tinīt ḥafā zāxō. waxtē tinānīn zāxō l wērē dē lōrīč kin, tīrmēpēlē, ō dē bin ḥafā músil, dav wakīlī, l wērē dē frōšīn dē pāsī dē ēsābā xo kin dē dē pārēt xo ētinīn dē ētīn.

* * *

784. M: Duḥī gōtīn dē ḥajāj ēn ž músil. čōbīn makahē, l wērē ʿīdē čōbīn ʿaraftātē ē bin ḥajī dē ḥafīn. duḥī žī pā ēkē hay, jirānē maya, aw žī čōbī ḥajē. mi žī gōt, tvēt az bičim, pēšīā wī bičim wērē, ḥafā nīvā rēkē. am žī jēbakē suār bin ē cōyn pēšīā wī ē galak ʿālam ḥafīn pēšīā wī. am cōyn, gihaštīna marīnā, ūn ništīna xwārē l wērē, ma čay va xār ē āv va xār ē am ūn ništīn xwārē, am māyn l hīvīē, nahēt. tō nābēžī dirang yē dar kafīn ē galak ʿālam žī ḥafībī pēšīē, ž tēhnā kafībī hamī, galak žī žē zivīrīnva.

785. Pāsī ḥajīē ma ḥafī, dirangi, saʿat šaš ē nīv. wallā, am pēkva zivīrīn, wallā, am ḥafīn ḥafā bāsī kè. l wērē disā hinda tīrmēpēlēt di žī ḥafībīna pēšīē. am hafīn ḥafā nēzīk rzā, ʿālam galak ḥafībī, xalk galak ḥafībī pēšīā wī. ḥačī hafī dastēt wī māčī kir, wallā, o ḥajī žī piā hafī, ʿārmēpēlē ḥafā darē ʿā pīā hafī lgal ʿālamē. pīštī hīngī ḥajī gahišta jāmīʿī, čō, l wērē nīvēzhī ʿayṣā kir ē pīštī hīngī ḥafā māl, šīv žī māl čē kirbī.
villagers will come from the villages, my father will give them money and sacks and then the villagers will go and cut their trees. There they will gather the wood all in a heap and set fire to it, and afterwards they will put earth over it, if they are making ‘tube’ charcoal. If it is to be blacksmith’s charcoal they will quench it with water. When they quench it in water then they put it into sacks and sew them and bring them here for us, each sack at its own value.

783. And as for the wood, the poplar trees, when he buys them he goes to distant villages, in these areas, he goes to those villages and buys the trees and brings them to Zakho. From there, from the villages, he brings them by water, by the Khabur. They make rafts, each raft having thirty stems in it, thirty stems of wood, and someone gets on it and brings it as far as Zakho. When they bring them to Zakho, there they will put them into a lorry, an automobile, and take them as far as Mosul, to the agent, and there they will sell them. Afterwards they will make their accounts and he will fetch his money and come (back).

* * *

784. M: Yesterday they said that the pilgrims were coming from Mosul. They had been to Mecca and there, at 'Id, they had gone to Arafat and become Hajis and come (back). And yesterday—well, there is one who is our neighbour, and he too had been on the pilgrimage. So I said (to myself that) I ought to go there and meet him half-way. So we got into a jeep and went to meet him, and many people came to meet him. We went and reached Merina and sat down there, we drank tea and we drank water and we sat there, waiting for him, and he didn’t come. Believe it or not, they had set out late, and many people had come to meet them too, and they were all dropping from thirst, and many of them went back.

785. Afterwards our Hajj came, late, at half past six o’clock. Well, we returned together, and we came as far as Basitké. There again a number of other cars had come to meet them. We came until we were nearly at the gardens (surrounding Zakho). A large crowd had come, many people had come to meet him. Whosoever came, they kissed his hands and, well, the Hajj came on foot, he got out of the car and came among the crowd on foot. Afterwards the Hajj came to the mosque, and went, and there he performed the evening prayer, and afterwards he came home, where supper had been prepared.
786. Xalk hêtin hamîl 1 dav wî, walla bâhsê hajê kir. hind got 1 hajê, 1 wêrê, makahê, galak girana, gotê, roughtî bitilê ûvê bô ma t-înäd bistê û pêńjî fîlsâ. xalkê madinê zî galak, ya'nî, mu'âmilatê wân xôşa û masalâ dizînê nik wân nîn. ci tístê mirôvi hindê bibitin, pîsîr bititin, dê bînitînva, 'aynî wî tístî dê bînitîva. çu avê dîtîrê 1 wêrê nîn, ûlî wê hawala nik wân nîn.

787. X: Sâlâ hîzår û nahşad û pêńjî û dêê, pîstî min maktab xaläs kirî, tamâm bî, az ta'în kirîm mu'allîm 1 liwâ silêmânî. mi natzânî liwâ silêmânîê kô tadrîsâtê û xandinê 1 wêrê p kurdîa û rastî zî min natzânî az kurdî bînîvîsîm ân kurdî bixûnim, çünkî xandinê min maktabê hamî z ibtidaiê û mu'tawasîtê û sênawîê û dawrê mu'allîmâ hamî p 'arabî bî, mi çu kurdî natzânî, na xandin û na nîvîsîndîn.

788. Pîstî az çôyuma silêmânîê. azmânê wân zî na wakî azmânê maya, yânî lahefâ wânê z yâ ma. farqê tgal yâ ma hay. az mâma hayrî, az çî bikim, çî nakim. az majbûr bîm, hukmate az ta'în kirîm, az çôma gundî, barê xo dimê kitêbêt maktabê hamî p kurdî tab' kirîna. az nizânîm bixûnim û aw zî azmânê ma tê naghîn. az çî bikim, az majbûr bîm kurdîa wân az 'alîmîm û sar hindêrê zî min darsêt kurdî tgotîna wânê!

789. Hayvâ awwilî, hayvâ dêê, hayvâ siê min galak zahtmatî dit wa az p maktablîâva zî galak twastâm çünkî min azmânê wânâ natzânî. barê hayvâ çarê û pêńjê, hata kô waxtê sâlâ awwilî da xalas bitin, az têqriban azmânê wânê bâs fêr bîm û bâs 'alîmî bîm. nîka azmânê wânê az bâs têzîm wa az zahtmatî tiærê nähînim.

790. Waxtê kô az darsê bêzîma wânê, pîstî kô az azmânê âlê silêmânîê fêr bîm û 'alîmîm, min muşkilî dî hata pêş mîva. hindak z talabêt min, z maktablîa, na sôrân bîn, ya'nî na xalkê silêmânîê bîn û azmânê xalkê silêmânîê natzânîn. aw talaba
786. All the people came before him and, well, they discussed the pilgrimage. He said that on the pilgrimage, there in Mecca, it was very expensive. He said, 'So much so that they used to bring us bottles of water at (the equivalent of) sixpence.' Moreover the people of Medina, that is to say their dealings, are very pleasant and there is no question of theft among them. Whatever a man may lose, if he ask about it he will see it again, he will see that very thing again. There is no thingummy there, no trickery among them.

* * *

787. Kh: In the year 1952, after I had finished school, and it was over, I was appointed as a teacher in the province of Suleimaniye. I did not know that, in Suleimaniye province, the teaching and studying there was in Kurdish and moreover, (to tell) the truth, I did not know how to write Kurdish or to read Kurdish, for all my studies at school, at the Elementary and Intermediate and Secondary (schools) and the Teachers' (Training) Course, had all been in Arabic. I knew no Kurdish, either to read or to write.

788. Afterwards I went to Suleimaniye. Their language, moreover, is not like our language, that is to say their dialect compared with ours. There is a difference from ours. I was baffled as to what I should do and what I should not. I was obliged (to go on) as the Government had appointed me, so I went to the village and saw that all the school books were printed in Kurdish. I did not know how to read them and, what is more, they did not understand our language. What was I to do? I was obliged to learn their Kurdish, and on top of that I used to give them Kurdish lessons!

789. In the first month, the second month, the third month, I had a lot of trouble and I was very tired of the pupils, as I did not know their language. From the fourth and fifth months until the first year was coming to an end I learnt their language pretty well. Now I know their language well and I have no more difficulty with it.

790. When I was giving them lessons, after I had learnt the language of the people of Suleimaniye, another difficulty confronted me. Some of my students, of the pupils, were not Sorani,¹ that is to say they were not people of Suleimaniye and they did not know the language of the people of Suleimaniye. Those students were Hauramis. Now there is also a very big difference between the
hawrāmi bīn. vējā azmānē hawrāmiā gal azmānē xalkē silēmānîē ūfī farqakî galak mazîn wē tēdā hay. am azmānē xalkē silēmānîē nizānîn, aw ūfī azmānē xalkē silēmānîē nizānîn o tadrīsā ūfī p azmānē xalkē silēmānîē bi. vējā maktablîa ūfī zahmaftî dîf ū mi ūfī zahmaftî tgal maktablîa dîf.
Haurami language and the language of the people of Suleimaniye. We do not know the language of the people of Suleimaniye, nor do they know the language of the people of Suleimaniye, and the teaching was in the language of the people of Suleimaniye. So the pupils had difficulty and I too had difficulty with the pupils.
NOTES

(Numbered in accordance with the paragraphs of the translation.)

1¹. Literally, 'his hearth is blind'.
2¹. Lit., 'O my King'; v. KDS-I, § 200 (a).
2². bâla gardân is evidently a corruption of Pers. balâ-gardân 'warding off misfortune', but is here understood as 'the revolving wing (which protects)', as the alternative form bâli gardân shows (v. KDS-I, § 185 (b)).
2³. Lit., 'before my eyes'.
2⁴. The bosom of a man's čöxa jacket, bound at the waist by a pištên cummerbund, makes a convenient and capacious pocket.
4¹. Throughout these texts the singular agential suffix -ê 'he' often appears where the context seems to require the plural -yân 'they'.
6¹. i.e. Turkish Qambûr 'Qamber, (name of a) faithful servant' and tay 'colt'. I owe this explanation, among others of the names of characters, to Mr. C. S. Mundy.
7¹. Lit., 'the grey-bearded uncle'.
7². Lit., 'when good and evil visit him he will not be guilty', or the like. The text is obscure, the original gunahbûr abû making no sense.
8¹. Lit., 'let . . . my eyes fall on the foreheads of thy children'.
9¹. ŭâwâgâr < ŭâw-û-âkâr; cf. Bin. 332, Rdz. 475.
10¹. Lit., 'there is no power, authority'; dasalât < *dast-hal-hât.
11¹. Lit., 'strike his neck'.
14¹. Lit., 'mirror'. It was once customary to have a small mirror set in a finger ring. Cf. Mann, Muk. 32²⁷.
14². Lit., 'captured, seized'.
18¹. Lit., 'beat it'.
18². Only the narrator's conception of etiquette could allow such a mode of address!
20¹. Lit., 'what is I for him?' See KDS-I, § 196 (c).
23¹. A traditional formula when asking for a girl's hand in marriage; see Bin. 364.
27¹. Lit., '(in the) wilderness'.
28¹. Lit., 'my sweet soul'.
30¹. i.e. the formula bismillâh 'In the name of God', uttered before any enterprise.
32¹. Lit., 'would not pass the time'.
34¹. It is customary to hold a great man's stirrup when he mounts or dismounts and to man-handle him into or out of his saddle.
34². Lit., 'I shall not eat your bread (except) on the condition (that) you give your fighting for today to me'.
35¹. The narrator himself had no idea of the meaning of dûdâna.
35². biâbîl is mastic of the qazwân terebinth tree.
35³. Lit., 'brandish thine own hand'.

368
NOTES

361. Lit., ‘heavy pillar’.
362. Lit., ‘paired him with the earth’.
461. Cf. Mann, Muk. 62.
481. The normal meaning of hât-û-nahât (lit., ‘came and came not’) is ‘chance’.
491. Lit., ‘(If a) shod (creature) has come I have broken shoes’, &c.
511. Cf. War. 221.
512. Lit., ‘This talk is all a farthing’s worth to me’.
531. Lit., ‘two lemons appeared on her breast’. The standard Kurdish metaphor is ‘two quinces’.
541. Is ‘arš û qurš a hybrid of ‘arš û kursî ‘the Throne of God’ and ‘arš û farš ‘heaven and earth’? Cf. the proverb, la ‘arš tâ ba qurš has ba dôy xôy nâtê turş ‘from heaven down to earth nobody calls his own butter-milk sour’, i.e. no man cries stinking fish.
561. Lit., ‘whichever household has drunk licit milk’, i.e. people who have done no ill and whose mothers have, therefore, never since begrudged suckling them; cf. Mann, Muk. 419.
562. pîrêšin, v. KDS-I, § 183 (b).
571. Lit., ‘put your shoes on my head’; v. note 2881.
611. ‘abû, 1, a loosely-woven woollen cloak worn by Arabs and some Kurds; 2, an all-concealing black cotton garment worn by townswomen.
791. Lit., ‘I have burst’.
801. Lit., ‘We place you on our heads’; v. note 571.
811. In this guise Sultan Mahmud of Ghazni, his favourite Eyaz and his minister Hasan Meimendi fill, in Kurdish legend, the roles played by the night-wandering Caliph Harun al-Rashid and Jaafer the Barmecide in the Arabian Nights.
821. By this offer the Black Rider reveals her sex.
831. Lit., ‘hand to(wards) knee’; v. KDS-I, § 252 (b).
861. mubâraki(i) bê, ‘may it be auspicious for you’, an expression used when giving a gift, or indicating that a person is welcome to have whatever he may have admired.
871. sa‘ât yak(i ‘arabî), ‘one o’clock (Arab time)’, i.e. reckoning always from sunset as twelve o’clock.
891. Lit., ‘O my ruined home’.
911. A köpân is a high pack-saddle with a pommel at the front and back, as opposed to the low flat kurtân, and all the more fantastic as a portable magic token.
941. Lit., ‘a (speck of) dust’, used generally for ‘a little’.
942. tû introduces a variety of oaths, e.g. tu xwâ ‘(I conjure you) by God’ < tû (bi) w xwâ ‘(may it be) you and God’; tû pêyamar / qur‘ân / sarî bâwûki(t) / qabrî bâwûkim ‘by the Prophet / the Koran / thy father’s head / my father’s grave [even prematurely]’. The form does not appear to be native to Sul., which would have *tû bit û . . .
981. In Kurdish faqê (< Ar. faqîh ‘jurist’) signifies ‘one studying to become a mullah’.

B 9170 369 b b
100. Lit., 'fourteen-year-old', the accepted ideal of youth and beauty; our 'sweet sixteen'.
108. The 8,500 ft. peak overlooking Suleimaniye (2,750 ft.).
110. Lit., 'bought back our blood'.
111. Lit., 'light'.
117. i.e., presumably, dry seeds.
121. faranji (< Ar. faraʃyya), a large felt cloak with projecting rudimentary sleeves.
122. Lit., 'yellow'.
123. Lit., 'fifteen nights'.
130. (naw)gal 'crotch', qiy 'arse'.
141. The magic characters in Abdullah's stories appear in imaginative guises; cf. the pack-saddle in Sul. 91, and contrast the everyday demons in this same theme, War. 284.
142. Ar. ʃəxər, the jinnie who possessed himself of Solomon's signet, and so his kingdom. See Sale's translation of the Koran, note to Chap. xxxviii (v. 32).
145. Lit., 'Georgians'.
146. This seemingly fatuous exchange—'Who is it? 'It is I'—is constantly repeated through Kurdish outer doors. A Kurd's home may need to be his castle.
146. This gentle blackmail, possible only because of Kurdish notions of hospitality, is often used by storytellers to extract information from their characters; cf. War. 289, &c.
147. Lit., 'may your neck be free'.
149. âmızə, 'son, or daughter, of one's father's brother (mām)'. A Kurd has the right of refusal of the hand of his âmızə.
151. The text jumps, temporarily, to the third person.
153. It is, of course, a prerequisite of Muslim prayer that the head be covered.
156. mawlı(d), primarily a gathering to celebrate the anniversary of the Prophet's birth.
158. Lit., 'this night', as Muslims reckon the day from sunset to sunset; cf. note 87.
159. Lit., 'whither do you make your auspicious (journey)?' More common, in the same sense of inquiry, is ēyir bē, 'May (your journey) be auspicious' (cf. Tk. uğurlar olsun).
165. Lit., 'mud on my head'.
167. Lit., 'may it be increased for thee very much'.
169. Lit., 'by God', but with none of the force of the English oath. The Arabic equivalent, wallā(ḥt) in Kurdish pronunciation, is no stronger.
170. Lit., 'on his head'.
171. Lit., 'then it was the year 931, (which) is no little time until now'.
172. Tawèle, Khurmal, Gulp, and Biyare are all villages at the foot of the Avroman (Hauraman) range, just within Iraqi territory.
174. It is not at all clear who took what in this transaction, but the translation given seems to make most sense.
NOTES

179. Lit., ‘and arrack has not been the cause of these funny things happening to him (alone)’.
181. Lit., ‘may your dead die’.
182. Lit., ‘does not play the coward’.
187. The ‘famous Mullah’, malây mašhûr, is known colloquially as ‘the aforesaid Mullah’, malây mazbûr.
191. pala, ‘the first autumn rain to wet the earth to a depth of at least a hand-span’.
191. See F. Barth, Principles of Social Organization in Southern Kurdistan, Oslo, 1953, Appendix I. In this otherwise excellent description the terms wuskwâr and tânâkâl seem to have been transposed.
194. Lit., ‘the good work is in our hands’.
196. adêrîn, v. KDS-I, § 206 (a), fn.
196. There is some confusion here. gosawân, Sul. gosâbâna, is properly ‘a handful of nuts, dried fruits, and similar sweets given to a guest’, at the celebration of the birth of a son or at a mawûlûd (see note 156).  
197. Chapter xxxvi of the Koran, beginning with the cryptic letters yâ sin ‘Y S’, and named after them.
198. Lit., ‘leaves behind a long life for all of us here present’.
198. The first chapter of the Koran (Ar. fâtiha ‘beginning’), repeated constantly as a prayer.
200. gol ‘quantity that fills the two hands cupped together’.
203. The 4,000 ft. ridge overlooking Siyare village (2,250 ft.).
204. Although military service was (1955) theoretically universal in Iraq, many illiterate people still believed the call-up to be regulated by the Ottoman system of qur’a, drawing lots.
206. Lit., ‘they Q’ed me’, slang for qayd kirûn ‘to enrol’.
207. Lit., ‘I shall give badal for you’. By this device, of paying 50 dinars (later 100 dinars) for a fictitious badal substitute, it was possible to reduce one’s liability for service from two years to three months.
208. In Firdausi’s Shahname, the literary source of this story, the country is called Irman, and its inhabitants have recourse to Kei Khusrau, grandson of Kei Kaos.
209. Lit., ‘with bound arms (or wings)’.
209. All the verse in this text is in a mixed dialect with a strong southern flavour.
210. Bêzan in the Shahname, where it is his father, Gêv, who objects his youth, as the verse in the next para. indicates.
210. Lit., ‘orphan’.
217. Lit., ‘O (thou to whom) thus and thus has been done’.
219. Lit., ‘My (gelding) pack-horse’s testicles (and) Shah Afrasyab (would be of equal use)’.
220. In the Shahname the brother of Afrasyab is called Garsêvaz.
221. Lit., ‘European nails’, i.e. iron nails, not wooden pegs.
223. A demon of Mazenderan, slain by Rostam. In the Shahname it is the son of the demon Akvân, another of Rostam’s victims, who guards the pit.
223. Possibly a reflection of the people of Irmān (see note 208).  
224. ḥahāmāma is a corruption of Pers. ḥahān-numā ‘world-showing’;  
cf. Kd. colloquial qīblanāma ‘magnetic compass’ < qībla-numā ‘Kiblah-  
showing’.  
227. Lit., ‘after twelve o’clock Arab time’ (see note 87).  
229. kulēra is the normal oven-baked ‘chupatty’, made by a baker. In  
the home, a kind of large wafer called nānī tīrī, ‘rolling-pin bread’, is  
baked on a griddle and stored in baskets. When needed it is simply  
sprinkled with water.  
229. Lit., ‘May your house be ruined’, not a very sympathetic ex-  
pression.  
230. Rostam pretends to take the shorn Manije for a boy; v. KDS–I,  
§ 181 (a), fn. (the words ‘but . . . politeness’, and the cross-reference  
on p. 157, l. 6, to be deleted).  
234. Lit., ‘a gram’, but plainly the story-teller had no idea of what it  
represented. Authority has often decreed, without noticeable effect, that  
the metric system of weights should displace the Turkish. This is based  
on the hōga ‘oke’, of 400 ‘dirhem-weights’, which varies from town to  
town. In Suleimaniye ṭ oke = 3.5 kilos.  
243. i.e. the ‘Mad’ stream, an unpredictable right-hand tributary of  
the river Sirwan (Diyale).  
245. Also Oniki Imam, i.e. ‘the Twelve Imams’.  
245. During the 1939–45 war there was a large Polish army camp in  
this vicinity.  
246. tanaka is a 4-gallon oil tin; therefore, a ‘measure’ of three  
bushels in all.  
247. hawāna, Sul. hamāna, is a bleached goat-skin bag for holding  
flour and other dry goods (Pers. anbāna).  
251. Perhaps for Sul. yārī ‘game, sport’. War. has kāya ‘game’.  
269. The ‘thirty-maund rider’?  
270. Lit., ‘it was a “defence” arrow’. The story-teller seems to have  
had some sort of firearm in mind, rather than the original ‘bow and arrow’.  
274. Lit., ‘that you had not extracted this pretext from me’.  
284. See notes 141, 142.  
284. Lit., ‘Yes, where?’ labē is normally the reply made by a female  
to a summons (v. Bar. 746), where a male would say balē, or simply ā.  
288. kilāt (Sul. kalāt) are similar to Persian gīve, being made almost  
entirely of cotton, with soles of compressed rags threaded on thongs.  
kīšāna are shoes of European type (Tk. kundura). pēlāw signifies  
‘footwear’ in general.  
289. ‘Blind’ is properly kōr in War., Sul., Muk., Sinaī, &c., but kōr  
in Havrdānī, the nearest non-Kurdish dialect.  
294. Lit., ‘stopped, detained him’.  
315. Rom signifies Asia Minor, or that part of the Eastern Roman  
Empire conquered by the invading Muslim armies. This legend of the  
first Crusade reflects history but palely. Melikshah, reg. A.D. 1072–92,
NOTES

was the son of Alp Arslan Seljuq, not, as here, his father. It is impossible to identify his opponent *Petros, *Patrus šāh in the Persian versions of the tale.

327. See KDS—I, § 230 (d).
330. The translation here is doubtful. The original ending of the sentence, ... *agar tartibi dān, is incomprehensible.
340. qalāyē seems to be a plural of qalāca ‘small fortress’ (see War. 276), formed on the analogy of Ar. kanīsa ‘church’, pl. kanā’is. But Kd. kiliṣā ‘church’ was surely intended.
343. ‘Brightface’ < *farrux-liqā.
348. See KDS—I, § 243 (a).
359. Ar. ḍu l-garnayn ‘the Bi-corn’ is Alexander’s usual title in Muslim mythology.
361. Lit., ‘I’ll put a sorrow in your liver (= heart)’.
364. Lit., ‘an unseen transaction is not proper’. nadīta must be a corruption of Pers. na-dīda.
380. In the foothills, 8 miles due east of Qala Dize.
382. Lit., ‘the ox’.
382. šov ‘furrow’; cf. šef, War. 191, Bin. 312.
383. Lit., ‘ploughshare’.
384. pēmafa is a broad-bladed shovel used as a portable sluice in directing water into the required irrigation channel.
385. Lit., ‘its top became white’.
385. ēxta kirdin = xasāndin, lit., ‘to castrate’.
388. Various types of māzū oak-gall are collected, gizgil being large and red, sīkha large and star-shaped, &c.
388. A weight, evidently of about 15 lb. avdp. (< Russ. pud ?).
388. Tobacco being a state monopoly, prices depend on an annual official inspection of the crop.
392. See note 81.
394. See note 98.
403. See note 181.
404. Lit., ‘make him the target of guns’.
404. Note mis ‘copper’, but miz ‘lead’ or ‘tin’.
407. zi is ‘Christ’s thorn’, Paliurus Spina-Christi Mill. (see Evan Guest, Notes on Plants and Plant Products with their Colloquial Names in ‘Iraq, Dept. of Agriculture, Baghdad, 1933); -alēn, v. KDS—I, § 255 (c).
408. The homespun čoṣa jacket and rānik pyjama trousers are made from long strips of būzū undyed woollen cloth about 18 inches wide. The warp is first stretched (fāyat [kirdin] < *fā (h)ēl- < ī rā hēštīn) between poles some yards apart and sized with as(ti)rēlik, Sul. sirēś.
414. tikrār for taʾbir?
415. The catchword aḥlāl, of doubtful origin, appears in this text with a variety of meanings.
416. Lit., ‘confessed’.
KURDISH DIALECT STUDIES

419. i.e. mirrors. The purpose of this stratagem, already described in Firdausi's Yūsuf u Zalīxā, was that Y. should see Z. everywhere, even when he turned away from her.

420. This passage is obviously mistaken. Even in this muddled version Joseph must have interpreted the Jew's dream, as the next paragraph shows.

426. See note 100.
429. tē kirdin 'to insert, pour (tea, grain) into (a cup, sack)'.
431. 'azmat for hasrat?
432. čimak, cf. Sul. ītūmak < ḳīṣīt(u)mak 'things'.
436. Lit., 'my milk is licit', cf. note 56.
438. Lit., 'carried out (caused to reach its place) the command of God'.
438. Lit., 'cheapness', antonym of girānī 'dearness, famine'.
450. qrār, presumably a corruption of Sul. qīrāl (< Tk. < Russ. korol'), meaning here a 'King of the Franks'.
455. From Ar. *ṣaymu l-iḍār 'having a mole on the cheek'? 466. walḫāzīr for wa l-hāsil.
471. ṭūzānat for raṣṭat?
473. 'Uthmān b. 'Affān, of the house of Umayyah, was a son-in-law of Mohammed and became the third Caliph of Islam.
474. Lit., 'a Georgian', cf. note 145.
477. tōz is literally 'dust', but Sul. tōzēk 'a little'; v. note 94.
477. Lit., 'this has no meaning'.
481. See note 149.
483. See note 438.
484. Lit., 'there is work of deprivation'.
485. The text here moves into the third person for eight paragraphs in a way that it is impossible to ignore in translation (cf. note 151).
487. tāq, lit., 'arch' or 'niches'.
490. Lit., 'your children and yourself, all'.
491. qayyārī, a covered quadrangle in a market with shops, facing inwards, on all sides.
505. Lit., 'go to the pair (of oxen)'.
508. bāzēr, Ak. bāzar, means both 'market' and 'town'.
509. The story-teller mentions first the Turkish pound (līra) but hereafter the Iraqi dinār. He then falls to Iraqi shillings (properly dirham), but reverts later to the old Turkish silver maşidi(ya).
512. šīv, Ak. &c. śīv, is 'supper' and especially 'stew'.
514. kar-bāb-xudān is a double bahuwrihi compound, 'having a kar-bāb (i.e. 'one who has an ass for a father') as a master'.
522. See note 509.
529. The body of a Muslim is laid in a niche, at the bottom of the grave, covered by a flat stone or stones. See War. 198.
529. Lit., 'May your life not last!', Sul. 'amri(t) namēnē.
534. tāvr being masculine, the oblique form tāvrīkē, rhyming with pīrīkē, must be put down to poetic licence.
536. The qīšla ('Tk. qīšla 'barracks') is the building in each district centre which houses the offices of the qāym(m)aqām (district governor)
and all other government officials, including the police. It is known in Sul., &c., as the sarāy, v. Sul. 181.


537. Lit., ‘orphan’.

541. Lit., ‘free my neck from (them)’.

543. paqīn, lit., ‘to split, burst’, cf. Fr. crever.

545. See note 159.

546. Evidently the version of the Fall current among snakes.

553. Lit., ‘to him’.

556. Ar. laʾb ‘game’, probably for Kd. lēb ‘ruse, trick’.


569. Lit., ‘all are you’.

574. Lit., ‘Assistant (Commissioner) and District Superintendent’, the highest police ranks the narrator would have heard of.


581. Lit., ‘do not say’.

586. Lit., ‘relative of your uncle’.

588. i.e. with the normal formula (p) xātirā ta, or to a company Ak. xātirā-ngō, Am. xātirā wa, &c.

610. Lit., ‘May you be the sacrifice of my head’.

619. This reliance on witnesses of character is the practice in Islamic religious courts.

621. Lit., ‘them’, i.e. the monies, pāra being used in the plural in the Badinan dialects.

626. čalabī is used in the Badinan dialects as a title for any well-to-do Muslim, a wealthy Christian or Jew being known as xāja. A secondary meaning of čalabī is ‘soft, effeminate’.

628. The story-teller, Faris, was naturally unconscious of the irony of calling the ‘verse’ in the text fārisī, rather than fārsī ‘Persian’.

629. Lit., ‘nobody breaks the dignity of guests’.

630. dōtmām ‘paternal uncle’s daughter’ = Sul. āmōzā; see note 149.

640. Lit., ‘work’.

641. Lit., ‘to my hand’.

642. Lit., ‘free my neck (of any obligation)’; cf. note 541.

673. Before their exodus in 1950 the small communities of Jews in the Badinan area consisted mainly of weavers. The trade is now practically a monopoly of the Armenian population of Zakho, refugees from Dihé in Turkey (see Zx. 772). The healds and reed of the common local loom are suspended just above ground level and the weaver sits in a slight depression in the floor with his feet operating the treadles in a pit.

683. See note 61.

702. Lit., ‘big’.
The curtain wall of a town, Rdz. šūra, Ak. šūr, Am. *šūr, šūr Zx. šurha (< Syr. šūrā). Elsewhere the Ar. word šūr is used.

The homespun woollen suits of the Kurds of Badinan and Soran are much more colourful than those worn in the south, where the ūmik, pyjamas narrowed at the ankles, and ćixa jacket are normally of a brown or fawn colour. (See note 408.) Only the pizū, the waist-hem through which the bandaxen pyjama cord passes, is traditionally of bright-coloured, usually purple, material.) In Badinan the material (see note 673) is normally coloured, striped or pure white, and may have a colourful woven pattern in addition. Finally, the tailor embroiders the finished suit lavishly (nowadays with a sewing-machine) in a contrasting colour. The trousers have wide bottoms, and are always named first, the suit being known as šanīw Barbūz in Rdz., paśma w bargūz in Akre, and ūšal c şafik in Zakho.

Again in contrast to the silk scarves (Sul. jāmāna) worn loosely as turbans in Soran and farther south, the Badinan Kurds wear two fringed black-and-white Arab keffiyehs (jamadānī), rolled into tight ‘sausage’, wound round a colourfully embroidered kīlāv cap.

Lit., ‘backs’. The cummerbund (Ak., Am., Gul. šūtik, Zx. šal (?), Shn. šalama) is made as long as the owner can afford, sewn to make a tube, and wound back and forth round the waist to make a rising line, or lines, of crossings in front. In Soran and farther south the cummerbund (Sul. pīšēn, War. pīšon, pīšon, Muk. pītēn, Sor. pīzhēn, pīţbēnd, pīţbēn) is simply wound round the waist to make as broad a sash as possible. A type of spangled velvet is much prized for ‘full dress’ wear.

Lit., ‘a bend in a watercourse’. Although only a few hundred feet below the hill-top of Amadiye, Sulav is remarkably cooler.

Rashave (Blackwater ?) is a village on the right bank of the Zab three miles north of the confluence of the Sipne. It is not, therefore, clear which stream is meant by the ‘Blue river’.

There is a village Baluke two miles due south of Bėtkar, across the Zab.

See note 626 for the name Chelebi. Féris, from Ar. fāris, implies ‘horseman, cavalier, knight’. Bahram was evidently the son of a concubine, or the offspring of a morganatic marriage.

Lit., and perhaps even here, ‘kill’.

i.e. double or quadruple it, in terms of 1955 wages.

Lit., ‘Ear-rings (guhār)—Forty plaits’.

Lit., ‘infidel’.

nişdārī is presumably a corruption of Pers. mušādir ‘sal-ammoniac’.

Lit., ‘don’t spread any excrement’.

That Bad. bispōr, elsewhere pispōr, has this basic, and socially significant, meaning of ‘a child old enough to help about the house or with the flocks’ (cf. War. 188 waftwērka) is confirmed by Č. X. Bakaev, Kurdsko-russkij slovar’, s.v. p. 291a. The definition in Jaba-Justi, Dictionary kurde-français, s.v. p. 78b, ‘berger physionomist, . . . qui a la capacité de reconnaître dans un grand troupeau de brebis, la mère de chaque agneau’, appears to be an imaginative exaggeration. In Sul. the
NOTES

word is used (borrowed?) with the modern meaning of 'expert', but was explained as '(expert) tracker of lost sheep'.
769¹. Lit., 'cry-for-help on purpose'.
772¹. See notes 673¹, 720¹.
773¹. Lit., 'since olden times it has been built', or is this simply ژ zamâne kavan wara 'come from olden times . . . '?
777¹. See KDS-I, § 267 (b); hardly 'the Hazim Beg village'.
780¹. Lit., 'it went through my stomach'.
782¹. kômar, Ak. kûmûr (< Tk. kûmûr 'charcoal'), means in Bad. Kd. 'a charcoal-burner's fire'.
782². According to M., lûla charcoal is a durable, long-burning type.
790². Badinani Kurds tend to refer to all Kurds living south of the Gt. Zab as Sorani, although strictly speaking this name only applies to their immediate neighbours living between the two rivers Zab. The people of Suleimaniye province generally call themselves Goran, although this is properly the name of a non-Kurdish-speaking people settled in the mountains to the north and west of Kirmanshah. In their turn these 'Goran' Kurds refer to Badinani and northern Kurds generally as Zaza, although this is particularly the name of a people (related to the Goran proper) living far to the west of Badinan in Anatolia. To add to the confusion, there is a group of Kurds called the 'Seven tribes', or Goran, still speaking a dialect akin to that of the Kurds south of Suleimaniye province, now settled just within Badinan, on the north bank of the Gt. Zab below Akre.

EMENDATIONS OF KDS-I

p. 54, l. 10. For grâniak read girâniak.

p. 57, l. 7. After ‘Bin., Piž.’ add ‘and Muk.’.

p. 63, ll. 2, 3; p. 69, l. 5. For rîšpi read rîšsîpi.

p. 75, last line. Add:
Xoš. 448 ama atûmân la birê dar hinây: we brought you out of the well
p. 151, l. 16. After ‘a, â’ add ‘ê’, and the example:
Ak. 694 jêyak: a place

p. 152, l. 8. For hamî kasak read hamî kasak.

p. 154, l. 8; p. 196, l. 3 from below. For darîk read dark.

p. 160, l. 3. For pišik-zêr read pišk-zêr.

p. 165, last line. For dîrkê read dîrkê.

p. 199, l. 3 from below. For dargây read dargay.

p. 208, l. 4. Add: though the Demonstrative İzafa may be omitted, e.g. Ak. 656 auw fikirê tô lê: that thought which you are in

p. 217, l. 12. For Bar. mâsinâti read mazînâti.
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378
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