

The Neo-Aramaic Dialect of  
Barwar

*Volume Three: Texts*

by

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## A33 THE LION WITH A SWOLLEN LEG

Informant: Awiko Sulaqa (ʔEn-Nune)

- (1) ʔiθwa liθwa,<sup>1</sup> čú biš-m-álaha góra liθwa.<sup>1</sup> ʔiθwa<sup>1</sup> xa-brónat tòto.<sup>1</sup> xa-nàša,<sup>1</sup> qímewa m-gu-máthe diye<sup>1</sup> ʔu-zíla gu-ða-bàžər.<sup>1</sup> tíwεle tàma.<sup>1</sup> hóle xázəx xa-làmpa lháya.<sup>1</sup> ʔé-ga qam-lámpa ʔiθwa šr̀a,<sup>1</sup> šr̀aya,<sup>1</sup> deréwa zèθa<sup>1</sup> ʔap-ʔáy lāyàwa,<sup>1</sup> yawáwa bēra.<sup>1</sup>
- (2) ʔé-ga,<sup>1</sup> brōn-málka<sup>1</sup> mr̀ile.<sup>1</sup> théle xa-dúxtur,<sup>1</sup> xa-h̀ákīm,<sup>1</sup> m̀are<sup>1</sup> brónux là-tarəš<sup>1</sup> ʔəlla máyət<sup>1</sup> mástət ʔərye<sup>1</sup> xásət ʔərye<sup>1</sup> ta-málke m̀arye.<sup>1</sup> (3) ʔéni máše parəmle,<sup>1</sup> ʔéni máše máte l-ʔarya,<sup>1</sup> qat̀alle,<sup>1</sup> t-awádle gúde diye,<sup>1</sup> gúđantət ʔarya.<sup>21</sup> ʔap bróna díya parmíle<sup>1</sup> t-od̀ile guđánta.<sup>21</sup> mattíla xās-t ʔarya<sup>1</sup> mεθéla ta-brōn-málka m̀arya.<sup>21</sup> ʔap-xa líθ.<sup>1</sup>
- (4) źille gu-bàžər,<sup>1</sup> ʔap-xa lá-šbirre ʔasəqle.<sup>1</sup> źille gu-bàžər kùlla<sup>1</sup> m̀are<sup>1</sup> kut-mèθe<sup>1</sup> mástət ʔərye<sup>1</sup> ʔu-gúđant-ʔərye,<sup>1</sup> xásə ʔərye<sup>1</sup> ta-brōn-málka m̀arya.<sup>21</sup> (5) ʔap-xa lele-šbára.<sup>1</sup> ʔéni šábər t-àsəq.<sup>21</sup> mára xa-béθa hòle.<sup>1</sup> t-àsəqəx xázəx ʔaw-mòdile<sup>1</sup> tàma.<sup>1</sup> síqla dbíšla bíye diye.<sup>1</sup> m̀are ʔat-ʔəzət<sup>1</sup> mεθətlən<sup>1</sup> ʔəwəwa-məndi.<sup>1</sup> (6) m̀are šər t̀əlle diye,<sup>1</sup> qat̀lxxe brónux.<sup>1</sup> m̀are yàba<sup>1</sup> ʔána mášən t-ázən mεθən ʔarya.<sup>21</sup> lè-mašən mεθən ʔarya.<sup>1</sup> m̀are là-barya.<sup>1</sup> gárəg ʔəzət.<sup>1</sup> šəmu bróni là qətlíle.<sup>1</sup> t-ázən mjàrbena.<sup>1</sup> xázən<sup>1</sup> mášən<sup>1</sup> t-ódən xa-čàra.<sup>1</sup> là-amšən,<sup>1</sup> maqətlu bróni,<sup>1</sup> mó t-od̀əna.<sup>21</sup>
- (7) qímle síqla.<sup>1</sup> síqla gu-xa-túra.<sup>1</sup> ʔíle δa-ʔéna táma gu-d-ò-tura.<sup>1</sup> ʔaríθa<sup>1</sup> ʔáy hola-ʔáqla díya mqobèθa.<sup>1</sup> ʔáqla díya<sup>1</sup> hóla mqobèθa.<sup>1</sup> šráxela<sup>1</sup> l-ʔálaha,<sup>1</sup> ʔáqla díya.<sup>1</sup> ʔu-ʔl̀áθa kuddíne hóla mámma díya,<sup>1</sup> ʔl̀áθa bnóne hóla m̀anna.<sup>1</sup> ʔáyya y-ámri kuddíne.<sup>1</sup>
- (8) šl̀aya,<sup>1</sup> šálja šátja m̀iya,<sup>1</sup> ta-t-qálba xá-bena xéna.<sup>1</sup> šráxela l-ʔálaha.<sup>1</sup> ʔa-ʔáqla díya lílila ʔap-xa wad̀əlla,<sup>1</sup> léla m̀šəya<sup>1</sup> ma-t-íla mqobèθa,<sup>1</sup> m̀líθa jaráh ʔu-məndiyáne šəxte.<sup>1</sup>
- (9) ʔəwəwa nàša<sup>1</sup> xa bardi hóle tàma<sup>1</sup> rába gòra.<sup>1</sup> bardi<sup>1</sup> hóle m̀tùšya<sup>1</sup> wída xa-qésa ríxa,<sup>1</sup> m-áxxa l-d-əwəha h́onna máte.<sup>1</sup> muxərpəlle,<sup>1</sup> muxərpəlle,<sup>1</sup> muxərpəlle,<sup>1</sup> wídəlle ʔax-xməta.<sup>1</sup> wídəlle ʔax-xməta,<sup>1</sup> šl̀íθela ʔaríθa,<sup>1</sup> šráxela,<sup>1</sup> šráxa.<sup>1</sup> šl̀íθa šm̀iyəlla.<sup>1</sup>

## A33 THE LION WITH A SWOLLEN LEG

Informant: Awiko Sulaqa (ʔEn-Nune)

(1) There was once<sup>1</sup>—nothing is greater than God—there was a son of an old woman, a man, who had left his village and gone to a town, where he lived. We can see a lamp burning (over there where he dwelt). At that time people used an oil lamp<sup>2</sup> instead of an (electric) lamp. They would put oil in it and it would burn and give off light. (2) At that time the son of the king became ill. A doctor, a physician, came and said ‘Your son will not recover unless you bring the yoghurt of lions, on the back of lions, for sick kings. (3) Who can slaughter it, who can approach the lion, kill it and make a churn out of it, a lion churn? Could they slaughter also its cub and make it into a churn, then put it on the back of a lion and bring it to the sick son of the king? There is nobody (who can do this).

(4) He (the king) went to the town, but nobody dared to go up (to do) it. He went to the town and said ‘Is there anybody who can fetch yoghurt of lions and a churn of lions on the back of lions for the sick son of the king?’ (5) Nobody dared. Who would dare go up (and do that)? They said ‘There is a house over there. Let us go and see what that is there’. They went up and pressed him (to do it).<sup>3</sup> He said ‘You must go and fetch this thing’. (6) He told him the conditions ‘We shall kill your son (if you do not do so)’. He said ‘Well, can I bring back a lion? I cannot bring back a lion’. He said ‘That is not possible’. ‘You must go’. ‘Listen, do not kill my son. I shall go and try (to do it). I shall see whether I can find a solution. If I cannot, have my son killed, what can I do?’

(7) He set off and went up a mountain. There was a spring there in that mountain. The lioness, her leg was swollen. Her leg was swollen. She cried to God, (on account of) her leg. There were three cubs with her, three young offspring were with her. Such (young) they call ‘cubs’. (8) She went down to drink water and then returned again. She cried out to God. She had nobody to look after her leg. She could not (cope), since it was so swollen, full of sores and filth. (9) As for the man, there was a papyrus brake close by, a very large papyrus brake, in which he hid. He prepared a long stick, which reached from here to that thing over there. He sharpened it well and made it like a needle. He made it like a needle and the lioness came down, yelling. She came down and he heard her.

<sup>1</sup> Literally: There was, there was not.

<sup>2</sup> Literally: There was an oil lamp.

<sup>3</sup> Literally: They stuck to him.

(10) *klìθela-ʔay.<sup>1</sup> bnóna díya šálye šátye miyela.<sup>1</sup> qlìbe,<sup>1</sup> kálye tàməla.<sup>1</sup> šálya ʔáy,<sup>1</sup> šátya miya.<sup>1</sup> šlíθa šátya,<sup>1</sup> ʔáw máxyalle ʔo-qésa l-ʔáqla díya.<sup>1</sup> ʔay-šrìxtela.<sup>1</sup> kú-məndit plùt,<sup>1</sup> mārādət ləbbux<sup>1</sup> mamətyànnux,<sup>1</sup> ku-bàyyət<sup>1</sup> t-òðànnà.<sup>1</sup> (11) ʔaw-là-plìtìle.<sup>1</sup> xá-ga xèta<sup>1</sup> šlíθela šátyàwa,<sup>1</sup> ʔap-ʔε-dána qəm-maxéla ʔáqla díya.<sup>1</sup> mára ṭhùb!<sup>1</sup> kú-məndit bəyyət,<sup>1</sup> módi mārād ləbbux<sup>1</sup> t-òðànnə!<sup>1</sup> là-plìtìle.<sup>1</sup> prèle xáçça ʔáqla díya,<sup>1</sup> prèle xáçça.<sup>1</sup> (12) béna ṭlà-gaye<sup>1</sup> ḳìpla,<sup>1</sup> šátya miya.<sup>1</sup> qəm-maxéla ʔáqla biš-xelàna,<sup>1</sup> qəm-parèla ʔáqla díya,<sup>1</sup> ṭlà-gaye,<sup>1</sup> kúlla prèle.<sup>1</sup> ʔámra plùt.<sup>1</sup> wáʔdə ʔárab,<sup>1</sup> ʔati məndit bəyyət t-òðannəllux.<sup>1</sup> plìtèle.<sup>1</sup> mərə wáʔdə ʔárab!<sup>1</sup> yáʔni ʔíθwa ʔimàn ʔé-ga.<sup>1</sup> (13) mára mòdila?<sup>1</sup> mərə<sup>1</sup> guđánt ʔàrye<sup>1</sup> ʔu-mást ʔàrye<sup>1</sup> ʔu-xásət ʔàrye<sup>1</sup> ta-brōn-málka mərəya<sup>1</sup>. wáʔdə ʔárabile,<sup>1</sup> gárəg ʔòðàle.<sup>1</sup> qímtela musáqtəlle bróna díya<sup>1</sup> p-ápe xa-gàra,<sup>1</sup> prìmtəlle.<sup>1</sup> bróna díya prìmtəlle,<sup>1</sup> wíðtəlle guđánta.<sup>1</sup> (14) dart-yóma módi wíðta?<sup>1</sup> muréθəlla gána díya xəlyə,<sup>1</sup> xlíwtəlla gána díya<sup>1</sup> ʔu-wíðtəlle masta.<sup>1</sup> dríθəlle gu-d-o-guđa.<sup>1</sup> dríθəlle xáşə bróna díya.<sup>1</sup> máşli ṭla-málka<sup>1</sup> ʔámra.<sup>1</sup> (15) qəm-maşléle masta<sup>1</sup> ta-brōn-málka<sup>1</sup> t-wéwa ṭp̣pya xərsa.<sup>1</sup> qəm-maxéle biye,<sup>1</sup> trìşle.<sup>1</sup> ʔána šwiqáli ṭama<sup>1</sup> θéli làxxa.<sup>1</sup>*

(10) She stood and her young went down and drank the water. They came back and stood there. She then went down and drank water. When she went down, he struck her leg with the stick. She cried out 'Whatever you are come out! I shall make you attain your heart's desire. I shall do whatever you want'. (11) He did not come out. Again she came down and drank. Also this time he struck her leg. She said 'Ask! Whatever you want, whatever your heart's desire is, I shall do it!' But he did not come out. He burst her leg a little, he burst it a little. (12) Then, three times she bent down to drink water. He struck her leg harder and burst her leg, three times, he burst it completely. She said 'Come out! (I give you) an Arab promise, I shall do for you whatever you want'. He came out, he said 'An Arab promise!', that is there was trust at that time. (13) She said 'What is it?' He said 'A churn of lions, yoghurt of lions and (carriage on) the back of lions for the sick son of a king'. The promise was an Arab one, she had to perform it. She went and took up her young cub behind a hill and slaughtered it. She slaughtered her young cub and made it into a churn. (14) The next day what did she do? She herself set some milk, she milked herself and made it into yoghurt. She put it in the churn, put it on the back of her (other) young cub and said 'Take it down to the king'. (15) He brought the yoghurt down to the son of the king, who was afflicted with leprosy. They applied the yoghurt to him and he recovered. I have left it there and come here.