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pp. 223-253 from Khan et al (2022).

# Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology  
with a Sample of Glossed Texts

*Volume II*

*Geoffrey Khan, Masoud Mohammadirad,  
Dorota Molin and Paul M. Noorlander*

*in collaboration with*

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and Salim Abraham*





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Volume II

Thematic Collections

## 23. THE POOR GIRL AND HER HORSE

*Geoffrey Khan*

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**Speaker: Sare Sawrish (ChA. Shaqlawa)**

Recording: Lourd Hanna

Assistants: Aziz al-Zebari, Lourd Hanna

Audio: <https://nena.ames.cam.ac.uk/audio/252/>

### **Summary**

A girl was expelled by her brother from her house. Along with her horse, she got herself hired as a prince's servant, pretending to be a man. The prince began to suspect that she was a woman and tried to find out through various means. The girl's horse, however, always warned her and helped her find a solution to ensure that she was not found out. Meanwhile, the prince fell in love with her. In the end, she was found out and they married.

- (1) *xa baxta| gälak dzwân=wawa. | ʔətwala| yâʕni| xâ susa. | ʔäya-sʕ  
ʔätxa| ʕaynan ʔatxa gu dè| ʔädya, | ʔaxonaw qam-ʕarəðdla| la çädan. |  
ʔäya-sʕ baxtu, | mən baxtu t-çädla| la çan mây=wawa. | là çädäna gälak  
ʔäya. |*
- (2) *qam-ʕarəðdla. | psela ʔizəla| ʔäya-sʕ ʕaynan rəš xa ʔilana ʔisəqla. |  
susa mənaw| susa qam-yasrale l-xà dukta| l-ħarùqta=w| ʔisəqla rəš  
ʔiläna. |*
- (3) *disan| xà bronət malka ʔitele. | qam-xazəla. | ʔämər|—güre, |  
dzülət güre lwəšwala ʔäya, | dzülət baxyata là|—qam-xazela ʔämər, |  
ʕmà-ila?ʔ ʔämər, | mərə, | ʕa mhəmən. ʔ*
- (4) *ʔäya xadrawa, | xadrawa ʔamràwa, | ʕğlama là gbitun?| ʕğlama  
là gbitun?ʔ*
- (5) *xa brunət malka ʔämər, | ʕbä| ʔana ʕğlama k-əbən. | tälax| puš  
ğlām dīdi. | yaʕni ʕğlämi. | yaʕni gu bəti| šùla wud qati. ʔ ʔäya-sʕ qəmla|  
ʔamra bäs, | ʕana šula k-ùdan qatux. ʔ*
- (6) *mux güre maħkyawa. | la mux baxta. | yaʕni la yäde baxte-la. |  
mux güre maħkyawa. | ʔäya-sʕ ʔämra, | ʕana k-udan qatəxən| küle  
mändi| bas ʔana k-əban sùsi| b-jani ʔixala yäwan qatu. |*
- (7) *ʔadga k-ùdan| xəzmətət susi=w sùsox. | tsə mändi xət là k-  
udan. | tsə mändi xət là gban. | bas xəzmət susi=w susox k-ùdan=u|  
ʔäxtsi. ʔ ʔämər, ʕbäs-ila. ʔ*

(1) A woman was very beautiful. She had a horse. She was thus, in this [situation], her brother drove her away. I don't know [why]. This was [because of] his wife, because she had fallen out with his wife. I don't know what [it was]. I don't know all that.

(2) He drove her away. She went away. She climbed up a tree. Her horse was with her. She tied her horse somewhere, in a distant place, and climbed up a tree.

(3) Then<sup>1</sup> a son of a king came. He saw her. He said—she had put on men's clothes, not women's clothes—he saw her and said, 'What is the matter?' She said 'I do not believe (anything is the matter).'

(4) In fact, she was wandering around [looking for a job], wandering around saying, 'Do you need a servant? Do you need a servant?'

(5) A king's son said, 'Yes, I need a servant. Come and be a servant of mine, I mean my servant. I mean work for me in my house.' She says 'Yes, I will work for you.'

(6) She spoke like men, not like a woman, so that he would not know that she was a woman. She spoke like men. So she said, 'I shall do for you everything, but I would like to feed my horse by myself.

(7) So I will attend to both my horse and yours. I shall do nothing else. I want nothing else. I will attend to my horse and your horse, and that is all.' He said 'That is fine.'

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<sup>1</sup> Lit. again.

(8) ʿamər, ʿbāš-ila.ʿ ʿay kabreta xa ʿòda wəllə qataw, | wəlle qātu, | bròne-le, | gùre-le. | ʿaya-š l-xodu k-axəl ʿixala=w štàya. | ʿaw naša-š xa ʿòda ʿətwale. | xa ʿòda ʿətwale. |

(9) ʿaya-š har kud yum... dzwān pyàše-la=w | şurataw bərwəye-na=w | ʿənaw bərwəye-na=w |

(10) mare-le qa ʿodu ʿòda! k-əmra, ʿmà-ile?ʿ k-amər, ʿàya k-mdamen maytarwàni | bàxte-la, | bràte-la.ʿ ʿwəlux | bratət mà quṭmaw gu rəšaw! | ʿatən ma lewət bəxzaya ʿən là?ʿ |

(11) ʿamər, ʿdməxwala gu ʿòda-š | ʿatxa pālaw qam-pašawàlu.ʿ ʿamər, ʿbràte-la.ʿ ʿamra, ʿăgar brata haway, | çādət mà ʿawdət?ʿ ʿamər, ʿmà?ʿ |

(12) ʿàmra, | ʿizul ʿàdya.ʿ ʿamər, ʿax sūsaw | ʿizəla yawiwa qa sūsta | ... sūsaw. | sūsaw | là ʿixəle. | ʿàmra, | ʿamər, ʿqa mà lēt bixala?ʿ ʿàmər, | ʿaškàra pešat.ʿ ʿaya-š ʿamra, ʿqa mà?ʿ |

(13) ʿamər, ʿbas màre-wən qatax: | tre dəsçət warde wəd | tre dəsçət warde wəd, | mätu xut rəšax. | ʿăgar m-xuška haway | qulax hallu qati ʿàni, | xa dəsqa xəna | ʿət là sməqta.ʿ |

(14) ʿamər, ʿăgarʿ ʿadya ʿòdaw mərə qatu | ʿòdaw, | ʿodu ʿamra, ʿăgar ʿà... | brata haway, | dəsçət wårde | mätu xut rəšaw. | ʿăgar brata haway, | warde k-səmqi. | brata là [ha]way, | warde là k-msəmqi.ʿ |



(8) He said ‘That is fine.’ The guy gave her a room, I mean he gave him—she was a young man, a man. So, she ate by herself, eating and drinking [by herself]. He had a room [of his own]. He had a room.

(9) She grew more and more beautiful every day. Her cheeks were growing and her eyes were growing.

(10) He said to his mother, ‘Mother!’ She said, ‘What is it?’ ‘I think my horse groom is a girl, she is a woman.’ ‘What damned girl are you talking about?! Can you see her or not?’

(11) He said, ‘[I saw her when] she had gone to sleep in the room and had stretched out her limbs like this.’ He said, ‘It is a girl.’ She said, ‘If it is a girl, then do you know what you should do?’ He said: ‘What?’

(12) She said, ‘Go!’ It is said, her horse—she went, they used to give [food] to the mare, her horse, but her horse would not eat. She said, he said ‘Why aren’t you eating?’ It said: [Because if I do,] you will be discovered.’ She said, ‘Why?’

(13) It said, ‘But I say to you: make two bunches of flowers. Make two bunches of flowers and put them beneath your head. When it is early morning, get up and give them to me and another bunch that has not yet become red.’

(14) He said, ‘If—now his mother said to him, his mother—his mother said, ‘If it is a girl, put a bunch of flowers under her head. If it is a girl, the flowers will become red. If it is not a girl, the flowers will not become red.’

(15) ʾāya-š qəmle. | ʾadya sūsa ʾamər | qàtaw, | ʾāt ʾaškàra  
pyaše-wat. ʾ qəmle | tre dəsçət warde wədle. | ʾaga lətwala ʾāya. | qam-  
matulu xût rešaw. | kâbra gorin, | yàla gorin. |

(16) ʾawa-š ʾizəla. | susa bas mərə qataw, | ʾbāyani qù | ʾan wàrde  
màxləplu. | k-awi wiše, | warde bəš gaš wùdlu | matulu xut rəšax. ʾ |

(17) ʾaya ʾizəla | bāyani qəmle | ʾan warde qam-ʾawdàlu, | qam-  
matwàlu | warde xən wədle, | wədlu, | mutula xut rəšaw, | dməxla. | yaʿni  
ʾaga ləta ʾəl ʾùmrət dunye. |

(18) ʾitèl | warde labəlu qa ʾòdu. | warde qam-labəlu qa ʾodu  
ʾodu-š ʾàmra, | ʾha bròni, | hà? ʾ | mərə, ʾbəxzayat wardaw ma gaš-u  
jwàn-ina? ʾ | ʾāya bròne-le | brata lèwe. | ʾè | ləbux là xaru. ʾ |

(19) ʾamər, ʾè. ʾ | mà ʾawəd? qəmle ʾaməra, | ʾamər xa tre yomata  
xət t̄laha ʾizəle-w | kâbra ʾàmər, ʾana har šək byadewən ʾe bràte-la, ʾ |  
qa yəmu. | ʾwəlux yəmu | bratət mà ʾəl ʾurxət ʾalaha qurbanux ʾòdux, |  
bratət mà? ʾ |

(20) ʾàmra, | ʾčādət mà awdət? ʾ | ʾamər, ʾmà awdən? ʾ | ʾàmra, | ʾizùl  
šximən. | wudla bi ʾàtya | d-azax šàxəx, | šàxəx. | ʾe ga ʾaškàra peša. |  
ʾăgar brata hàwya, | là k-ətya mənux, | là k-ətya mənux. ʾ |

(15) He got up. Now the horse said to her, 'You will be revealed.' He got up and made two bunches of flowers. She was not conscious. He put them beneath her head—the guy, the boy.

(16) So, he went, but the horse told her, 'Get up early in the morning and replace the flowers. They will be dry, pick some redder flowers and place them under your head.'

(17) She went out early in the morning and picked the flowers and put them... He picked other flowers, she picked, she put them under her head and went to sleep, I mean she was dead to the world.<sup>2</sup>

(18) He came back and brought the flowers to his mother. He brought the flowers to his mother and his mother said, 'Yes, son, what is it?' He said, 'Do you see how red and beautiful her flowers are?' [His mother said] 'This is a young man, not a girl. Let not your heart be misled.'

(19) He said, 'Yes.' What else could he do? He said to her, he said, [after] one or two days, three days, he went, and the guy said, 'I still suspect that it is a girl,' [he said] to his mother. [His mother said] 'My son, what girl for God's sake?! My dear,<sup>3</sup> what girl [are you talking about]?'

(20) She said, 'Do you know what you should do?' He said, 'What should I do?' She said 'Go and swim together. Convince her to come so that we may go to swim, to swim. Then she will be recognised. If she is a girl, she will not come with you, she will not come with you.'

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<sup>2</sup> Lit. She was not aware of the age of the world.

<sup>3</sup> Lit. May your mother be your sacrifice.

(21) *bas susaw mære qàtaw<sup>l</sup> ʔàmra<sup>l</sup> susaw ʔàmər,<sup>l</sup> ʔk-azitun şaxitun<sup>l</sup> ʔat-u ʔàwa.<sup>l</sup> mur “dābi sūsi<sup>l</sup> qam-sūsux yasṛəne.”<sup>l</sup> ʔana ʔe gət mšureloxən gu šmāṭa<sup>l</sup> ʔana balutət susu g-dawqəna.<sup>l</sup> ḥatta ʔawa lā [a]te<sup>l</sup> lā g-marṁəna.<sup>l</sup> ʔe ga bāṭra<sup>l</sup> bārabar ʔāt pəšat-u<sup>l</sup> ʔaškəra lā k-pešat.<sup>l</sup>*

(22) ʔaya=š qəmla<sup>l</sup> qəmlə ʔizəle<sup>l</sup> ʔàmər<sup>l</sup>, ʔàmər,<sup>l</sup> ʔmaytarwān.<sup>l</sup> ʔamər, ʔmā=ila?<sup>l</sup> ʔamər, ʔana k-əbən ʔana=w ʔāt ʔazəx şəxəx.<sup>l</sup> qalbi gālak piš-ile.<sup>l</sup> mhemən ʔamər d-ana mən təmmal-u la təmmal k-əbənwa ʔamrən qatux.<sup>l</sup> ʔazəx xantsa şəxəx.<sup>l</sup> bās<sup>l</sup> bāržan la xzeli.<sup>l</sup>

(23) ʔaya ʔàwa=š<sup>l</sup> ʔizəlu rubār şəxi. hatta ʔàwa<sup>l</sup> qam-naše xəşu qam-šarele,<sup>l</sup> ʔàya<sup>l</sup> šəṛwəlaw=u<sup>l</sup> qabəyaw=u<sup>l</sup> məndi=w<sup>l</sup> xəntsa məndəla<sup>l</sup> xantsa jəle,<sup>l</sup> qam mən dāwa,<sup>l</sup> ḥāta šək lā [a]wəd gawaw.<sup>l</sup>

(24) ʔawa ʔizəle<sup>l</sup> ʔàya<sup>l</sup> ʔabiwa<sup>l</sup> ʔabiwa šəmṭi,<sup>l</sup> susa ʔizəle<sup>l</sup> paqartət susa qam-dawəqla,<sup>l</sup> susət daw nəša.<sup>l</sup> ʔay hawār!<sup>l</sup> ʔay hawār!<sup>l</sup> sūsa<sup>l</sup> paqartu qam-dawəqla!<sup>l</sup>

(25) ʔàmər,<sup>l</sup> ʔlā k-awe.<sup>l</sup> ḥāta qam-ʔawdile, ʔbāsi bāsi<sup>l</sup> grəşlu rešət sūsa<sup>l</sup> qam-parqilu mə-ğdāde.<sup>l</sup> ʔe=š pəşla.<sup>l</sup> ʔàmər<sup>l</sup> ʔàmra,<sup>l</sup> ʔodu ʔitela ʔamra, ʔhā<sup>l</sup> ma-iwawa?!<sup>l</sup>

(26) ʔamər, ʔwəlx,<sup>l</sup> ʔamər, ʔhatta ʔàna<sup>l</sup> gòryi qam-šamṭənu<sup>l</sup> ʔaya kalakaw goryu qundəru<sup>l</sup> qam-šamṭəlu,<sup>l</sup> qam-šaməṭlu,<sup>l</sup> k-əmra,<sup>4</sup> ʔlā k-əmran qatux bronu lewe brəta... ?<sup>l</sup>

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<sup>4</sup> The speaker apparently meant *k-amər* ‘he (i.e. the son) said.’

(21) But her horse said to her, she said, it said, ‘Go swimming, you and him, but say “I must tie my horse in front of your horse.” When you both begin to get undressed, I will grab his horse by the neck and will not allow it to go<sup>5</sup> until he comes. Then you will be behind it and you will not be recognised.’

(22) So she got up, he got up and went, he said, he said, ‘Horse groom!’ He said ‘What is it?’ He said, ‘I want the two of us to go swimming. My body is very dirty. To be honest, since yesterday and the day before, I wanted to tell you to go out and swim together, but I did not have the courage to tell you. I did not.’

(23) She went out with him to the river to swim. By the time he loosened his waist belt, she took off her trousers, waist coat and the like. She took off some of her clothes before he did, so that he would not have doubts about her.

(24) He went..., she... they wanted to get undressed, but the horse went and grabbed the horse’s neck, I mean the man’s horse. [She shouted,] ‘Help! Help! The horse has grabbed its (i.e. the horse’s) neck!’

(25) He said, ‘This is not allowed.’ While they shouted, ‘Steady, steady,’ they led the horse away and separated them, she stayed [where she was]. He said... she said, his mother came and said, ‘Ah, what has happened?!’

(26) He said, ‘Look,’ he said, ‘By the time I took off my socks, she had taken off her working shoes, her socks and shoes, [I mean] he had taken them off.’ He said ‘Am I not telling you that it is not a man, but it is a girl, it is not a man?’

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<sup>5</sup> Lit. to rise.

(27) *disanākà,* | *ʔizàla* | *har-š ʔe yàla* | *har ʔàdya wədle* | *har dzwān*  
*pešàwa* | *har har ləbu pəle.* | *ləbu pəle.* | *xa yoma xzèle* | *ʔe baxta n̄pəlta*  
*ʔàtxa* | *gu ʔoda dmàxte-la,* | *qədle b̄iya* | *dedawataw maxwòye-na.* |

(28) *šrəxle l-òdu,* | *ʔòda!* | *ʔòda!* | *ʔamər,* | *ʔita lāxa x̄ir.* | *hār*  
*mare=wən brate-la* | *hār mare=wat lewa brata.* | *hār mare=wən brate-la,* |  
*hār mare=wat lewa brata.* | *ʔayat ʔitā* | *xz̄i [i]ta.* |

(29) *ʔamra,* | *ʔna kay ha t̄āra paθxət̄te.* | *ʔàmra,* | *ʔāt* | *ʔāgar ʔāt br̄on*  
*malke-wət,* | *ʔàna br̄on... brāt mālke=wan.* | *ʔamra,* | *ʔnà kay.* |

(30) *bas ʔamra,* | *gu daw ʔašt-iš k-mbar̄xānux* | *ʔàmra* | *har ʔana*  
*xəzmətət s̄usi ʔawdan,* | *xəzmətət s̄usi ʔawdan.* | *mhaymən ʔe ga-š pəšla*  
*ʔašk̄āra* | *qam-bar̄əxla.* | *ʔay-š xləšla.* |

(27) Once again, she went, that man made... she grew more and more beautiful and he fell in love with her.<sup>6</sup> One day he saw the woman lying in the room asleep. He fell in love with her. Her breasts were showing.

(28) He shouted to his mother, 'Mother! Mother!' He said, 'Come here and look. I keep telling you it is a girl and you tell me it is not a girl. You come, look, come!'

(29) She (i.e. the horse groom) said, 'Don't open the door, all right!' She said, 'If you are the son of a king, then I too am the daughter of a king.' She said 'Don't (open the door).'

(30) But she said, 'I will marry you on condition that I may still attend to my horse, attend to my horse.' So, believe me, she was then revealed [as a woman] and he married<sup>7</sup> her. It (the story) is over.

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<sup>6</sup> Lit. his heart fell.

<sup>7</sup> Lit. blessed.





## 24. A WOMAN BUILDS HER HOME

*Dorota Molin*

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

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Assistant: Aziz al-Zebari

Audio: <https://nena.ames.cam.ac.uk/audio/222/>

### **Summary**

A princess defied her father, claiming that a woman too is capable of providing for herself and her family, just like a man. In response, her father gave her to a poor boy, so that she could prove her claims. The girl told the boy that she was not going to marry him yet. Instead, she did embroidery and sent him to sell her work. While at work, the boy heard about an opportunity to become wealthy. The king had promised a reward for the person who would slay the wild beast that had blocked the local water sources. The princess sent the boy to fight the beast and the boy won. The boy and the princess became wealthy and built a palace. They invited the king—the girl's father—for a feast. When he came, the girl revealed her identity and the father recognized his mistake. The two young people were married amidst great festivities.

(1) ʿana šəmmi Madlèn-ile,<sup>1</sup> brat Pattu Nagàra.<sup>1</sup> šəmmət babi Hòrməs.<sup>1</sup> šəmmət yəmmi Làyya.<sup>1</sup> ham šəmmət babah hām Horməs.<sup>1</sup> ʿumri tmani-w ʿarbà šənnə-le,<sup>1</sup> ʿarba,<sup>1</sup> xamša.<sup>1</sup> yaʿni řàbθa-iwan laywan hənna...<sup>1</sup> zūrta, ʿe.<sup>1</sup>

(2) ʿəθwa xa naša ʿəθwale řlaθa bnàθa.<sup>1</sup> mālka wewa.<sup>1</sup> ʿəθwale řlaθa bnaθa.<sup>1</sup> qəmle xa qam-yawəlla ta brāt<sup>1</sup> malka xa ta brāt wāzīr.<sup>1</sup> pəšla ʿay zūrta.<sup>1</sup> ʿe.<sup>1</sup> pəšla xəkla.<sup>1</sup> xəkla.<sup>1</sup> pəšle bəmara bābaḥ,<sup>1</sup> ʿaxəx ʿāti māni b-gawrat.<sup>1</sup>

(3) k-əmra, ʿkut hawə rəzqi.<sup>1</sup> k-imər, ʿqay?<sup>1</sup> māni k-iwəð hənna?<sup>1</sup> k-imər, ʿani pəšlay bāyθa-w kud xa ʿatte bayθa-w zangīn-ily.<sup>1</sup> k-imər, ʿqay?<sup>1</sup> māni k-iwəð bayθa?<sup>1</sup> baxta ʿən gāwra?<sup>1</sup> k-imər řalah.<sup>1</sup> k-əmra, ʿbàxta.<sup>1</sup>

(4) k-imər, ʿdəx k-əwða baxta?<sup>1</sup> ʿani gweray tərwe zangīn,<sup>1</sup> xa ʿəbrət wāzira xa bronət qādi.<sup>1</sup> ʿati madam merax faqīr-lay,<sup>1</sup> bāxta k-uða bayθa,<sup>1</sup> waʿduθa hoyə b-yawənnax ta xa fāqīra.<sup>1</sup>

(5) tuxməlla,<sup>1</sup> k-əmra, ʿay... yaʿni ʿadòle-le babi.<sup>1</sup> b-awəð hādax.<sup>1</sup> qamayθa ʿəθwa... mnaqšīwa.<sup>1</sup> qəmle mi wəðla?<sup>1</sup> šqəlla xakma hāzna ʿəθwala gu beθa,<sup>1</sup> xa ʿarba xamša meter hadax=u xakma sènti, ʿu xakma xmaṭa, xmaṭàθa.<sup>1</sup>

(6) mere, ʿana mapqənnax bas daryat ʿabāya b-rešax=u napqat ʿaxòp.<sup>1</sup> xaxəx dəx b-awðat bayθa.<sup>1</sup> b-yawənnax ta xa fāqīra.<sup>1</sup> là muḥkəla.<sup>1</sup> k-imər, ʿbas b-ʿabāya hənna b-zələx.<sup>1</sup>

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<sup>1</sup> The speaker says *brāt* ‘daughter’, but means ‘son’.

(1) My name is Madeline, the daughter of Pattu Nagara. His father's name is Hurmez. My mother's name is Layya. Her father's name is Hurmez too. I am eighty-four or eighty-five years old. I mean, I am elderly, I am not young, indeed.

(2) There was a man who had three daughters. He was a king. He had three daughters. He married one of them to a king's son, the other to the minister's son. The youngest one remained. She started laughing, she laughed. Her father said, 'Let us see who you are going to marry.'

(3) She said, 'Whoever happens to be my fortune.' He said, 'Why? Who is it that [can] do this? [Your sisters] have a home, they each have a [new] home and are well-off. Why? Who [is it that] builds a home, a woman or a man?' he said. 'The woman,' she said.

(4) 'But how come it is a woman who builds a home? [Your sisters] have married two rich people. One of them is the son of a minister and the other the son of a judge. Since you said, they are poor and [that it is] the woman [who] builds a home, then I promise to marry you to a poor man,' he said.

(5) She thought and said, 'My father is serious and he will do it,' she said. In the past, there was... people used to embroider. What did she do? She took some white fabric she had at home, some four or five metres and a few centimetres and some needles.

(6) He said, 'I will send you out. You will only put on your abaya and leave empty-handed. Let us see how you build a home. I shall give you to a poor man.' She said nothing. He said, 'You shall go with only your clothes on.'

(7) *qəmle zəlle mere ta hənna, ta xuḷâma, xa ʿəşra yomâne hatxa, k-imər xuḷâma! k-imər mi? k-imər si l-mâydan, si xzi ʿema ʿiθ fāqira, bas lâ-hawe raba. yaʿni zòra hawe, la hawe hənna. xzi mǎni-le fāqira, yaʿni g-maθe qâyse.*

(8) *qamayθa g-maθewa qâyse. hatxa g-maθewa d-ʿayšîwa mən mi maθèwa. k-iziwa l-qayse gə-mzabnîwalay.*

(9) *xzele xa qəşsa jwànqe-le hatxa xaʿa. qam-xazèle. k-imər hayyu! mālka bəqrayux. k-imər bāba, ʿana mi kəbe malka mǎnni? ʿana xa naša fāqira, jalli jîqe, ʿana mi kəbe mǎnni? là k-iθən.*

(10) *k-imər, ʿhāyyu! ʿən malka... yaʿni ʿibux ʿamrət là? k-imər, ʿlà. ʿp-qatè rešux! kəbe št-àwe. qam-maθèle brona. qam-xazele b-srubar<sup>2</sup>=u hāle.*

(11) *k-imər, ʿhāyyu! k-imər, ʿmà? k-imər, ʿay bràti qam-yawənnna ṭalux. k-imər, ʿàna? daxi xa naša fāqira? k-imər, ʿana meri ʿay brati wilali ṭalux.*

(12) *qəm̄la brata šmèla. là ʿiðele babah. ʿu šqəlla ʿābaya wəðla hādax.*

(13) *k-imər, ʿsì, xazəx ʿən wəðlax bāyθa. xaθwaθax kulla gweray zangîn, bāxta k-uða. gāwra k-iwəð bayθa. xazəx ʿàti ʿibax ʿawðat bayθa, b-awðat bāyθa.*

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<sup>2</sup> Presumably meaning something like '[his] sorry state'.

(7) Then, after some ten days, he said, to his servant, 'Servant!' He said, 'Yes?' 'Go to the market square and find a poor but a young man, not an old one. Find who is poor, that is, [someone who] transports wood.'

(8) In the past, [people] used to transport wood. They would bring it [to town] to make a living from what they brought. They would go to [collect] wood and sell it.

(9) He found a man with wood who was young, like this. He saw him and said, 'Come! The King is calling you.' He said, 'Oh goodness, what does the king want from me when I am only a poor man in ragged clothes, what does he want from me? I shall not come.'

(10) He said, 'Come! If the king... I mean, can you say "no"?' 'No,' he said. 'He will behead you. It must be.' He brought the young man. [The king] saw him in his sorry state.

(11) 'Come!' said, the king. 'Yes [your majesty]?' he said. [The king] said, 'This daughter of mine I have given to you [as your wife].' 'But how [when I am only] a poor man?' 'I told you, I have given you this daughter of mine.'

(12) The daughter overheard [her father and started making preparations, but] her father did not know. She took her abaya and did thus (i.e. hid her possessions underneath).

(13) He said, 'Go! Let us see if you can establish a good home.' All your sisters married rich men, [and you are telling me it is the] woman [who] builds [a home]. [But it is] the man [who] builds a home. Let us see [whether] you can build a home, [whether] you will build a home.'

(14) *qəm̄la m̄i wəð̄la?| m̄i wəð̄la?| qəm̄la zə̀lle... qam-šaq̄lale=w zə̀lla. | k-əm̄ra, 'tu ʾamrannux! da ʾana qam-yawəlli bābi, | ḥāl ḥawal qəş̄si hāt̄xa=ȳla. | bas mor daha ʾana... lā-k-šaq̄latti. | mor waʿdū̄θa hawya, | ma d-ʾamrānnux, | ʾəwð̄ət b-xābri, | ʾana p-šaq̄lānnux. | daha lā-k-šaq̄lānnux. ʾ*

(15) *k-imər, 'waʿdūθa ʾustatti. ʾ| yaʿni ʾið̄ele, | ʾið̄ele ʾawa. | ʿustatti m̄a d-amrat b-ʾoð̄ən b-xābrax. ʾ| k-əm̄ra, 'də-št-əwe. ʾ| qəm̄la b-ay ʾəddana qam-ʿadlala quprāna wewa ma t-wewa. | qam-ʿadlala qam-ʾawð̄āla. | qəm̄la deθ̄ər yoma qəm̄la. | qam-faş̄lale ʾan hənna... xāzna. | qəm̄la tula b-naqòše. | m̄noqəş̄la xākma. | k-əm̄ra, 'se mzābənnay! ʾ zə̀lle m̄zubn̄ile. |*

(16) *m̄nuqəş̄la xa dasta xərta, | 'si mzābenna. ʾ| m̄zubənnay. | 'se swun xāzna!' zwə̀nne. | 'se zwun xa xm̄ta. ʾ| qam-malp̄ale kul m̄ndi. | qam-ʾawð̄ila xa... | xa hənna... bāyθa. |*

(17) *k-əm̄ra, 'də 's̄i! ʾ| k-iməra, 'm̄i? ʾ| k-əm̄ra, ʿati xzi m̄a d-ʾamrannux, | bābi hāt̄xa mere. ʾ| k-imər, 'waʿdū̄θa, | m̄a d-ʾamrat... ʾ| k-imər waʿad ʿārabi k-imər, 'm̄a d-ʾamrat, | hādax. ʾ|*

(18) *k-əm̄ra, ʿiθ̄ xakma šaxş̄iyye, | mux danna naş̄e řābe=w ʾani hatxa naş̄e rabe yatwi g-čayxāna, | g-maḥke xabranət ʾàqle. | lā-g-maḥkay maḥkyaθ̄ət maḥş̄um dət hənna... dət ʾanni... la, | yaʿni, | la bas̄ime, | m̄ən dani sarsariyye=w ḥāle hənna. ʾ|*

(19) *xa k-imər ʾana hatxa=w xa ʾanna, | māni k-iwəð̄ bāyθa. | ʾu xənna k-imər k̄ul m̄ndi=w xa k-imər hāt̄xa—kul m̄ndi b-ləbbət naş̄a bas̄ima. | xaʿa k-imer 'k-ið̄ət ʾiman=ile ləbbət naş̄a bas̄ima? ʾ|*

(14) What did she do? What did she do? She got up, he went... she took [the young man] and went. 'Sit down, I shall tell you something. My father has given me to you, this is my story. However, you must say that I, that is, you are not going to marry me. You must promise me [that] you will do whatever I tell you to. [Then] I will marry you. I am not going to marry you now.'

(15) He said, 'I promise, my lady.' I mean he understood, he understood. 'Whatever you say, I will do.' She said, 'All right.' Then she tidied up the shed, or whatever it was. She tidied it up. The next morning, she cut the white linen into shapes and started embroidering. She embroidered some of the pieces and said, 'Go and sell them.' He went and sold them.

(16) She embroidered another piece [and told him], 'Sell it.' He sold [it]. 'Go and buy a needle.' She taught him everything. They made for themselves a house.

(17) She said, 'Go!' She said, 'Look, whatever I tell you... that... this is what my father said.' 'I promise, whatever you say'—it is an Arab promise—he said, 'I shall do whatever you say.'

(18) She said, 'There are a few prominent people, men of honour, who sit in a café. They discuss intellectual matters, they do not talk about immoral things that, I mean, that are not nice, [things of] said, by vagabonds and the like.'

(19) [He went to visit those men.] One said, 'I am so-and-so', and one [of] these 'Who builds a home.' Another said, all [sorts of] things and another said, so and so—everything about happiness [lit. good in heart]. One said, [asking] 'Do you know when a man is happy?'

- (20) *k-imər*, ‘*màha?*’ ‘*gu bàyθeḥ,*’ *k-imər*. ‘*ayi məşəθle.*’ *k-imər*, ‘*ləbbət naša bāsima gu bàyθeḥ-ile.*’<sup>†</sup>
- (21) ‘*ayi ʿegət xere məşəθle qam-maxele xa zəṛra čəllàqa.*’ *k-imər*, ‘*mì d-hənnə,*’ *màşəθ?*’ *k-imər*, ‘*lā,*’ *ʿustàḏi,* ‘*ay dukθa wewa bə-xyàka,*’ *k-imər.*’ ‘*ana-ši fətli hatxa qàmux.*’<sup>†</sup>
- (22) *qam-ʿarele ʿay xàbra,*’ *gu pàθeḥ,*’ *ʿu qam-garəšla naθeḥ.*’ *qam-hənnəlle,*’ *qam-maxele b-xa zəṛra čəllàqa.*’ *ʿay paθeḥ smàqla m-xa zəṛra čəllàqa,*’ *ʿəpu,*’ *qam-maxèle ʿəlle.*’ *‘mì d-mašoθe?’*<sup>†</sup>
- (23) ‘*la ʿustàḏi,*’ *har hətxa...*’ *k-imər.*’ *‘də sî!’ qəmle zəlle.*’ *θele l-bayθa là muḥkele.*’ *k-əmra,*’ *‘zəllux?’ zəllux ḥale?’ k-imər,*’ *‘è,*’ *bizàla-wən,*’ *holay maḥkoye ḥal ta gyànay.*’<sup>†</sup> *k-əmra,*’ *‘št-àwe.’*<sup>†</sup>
- (24) *pəšla xa yoma-w tre ʿlāθa,*’ *hole b-izala xazele šula.*’ *k-əmri,*’ *‘hu! ba mālka,*’ *hole ʿiθ xa ḥàywan,*’ *hole ʿərya məye.*’ *ʿərya max d-karmàne,*’ *ḥàywan ʿərya ʿan məye.*’ *max səkra=le,*’ *ʿərye,*’ *lelu bə-šwaqa məye,*’ *bəzala l-karmàne.*’<sup>†</sup>
- (25) *k-imər,*’ *‘dəxi?’ k-imər,*’ *‘lelu bə-šwàqa,*’ *zala l-karmàne.*’<sup>†</sup> *k-əmri,*’ *‘ma! kud ʿay zala qatəlle ʿaw ḥàywan,*’ *malka b-yawəl ʿawqa lire.*’ *ʿawqa pàre,*’ *lire b-yawəlle.*’<sup>†</sup> *ʿu qəmlay bəqraya bəmara hətxa.*’ *ʿawa šmèle.*’<sup>†</sup>
- (26) *zəlle k-imər,*’ *‘ustatti,*’ *ʿustatti!’ k-əmra,*’ *‘màha?’ k-imər,*’ *‘itù! daha p-pešax zàngin.*’<sup>†</sup> *k-əmra,*’ *‘gu mì p-pešax zangin?’*<sup>†</sup>



(20) He said, 'What [is] it?' 'In his own home.' [Meanwhile,] the poor man listened. One man said, 'A man's heart is happy in his own home.'

(21) As [the poor man] was listening, he slapped him hard on the face. He said, 'What? Is he listening [to us]?' He said, 'No, sir, this part of my body was itching'—he said—'[as] I passed in front of you.'

(22) He told him this, in his face, and pulled his ear. He did this, he slapped him hard on his face. He slapped him so hard that his cheek reddened—excuse me—'What [is it that you are] listening?'

(23) 'No, sir, it was just...' he said. 'Go away!' He went. He came home but said nothing. 'Tell me, did you go? If you went then... [she asked whether he had gone]. 'Yes, I was walking [past] and they were speaking to one another.' 'All right,' she said.

(24) After a day, two or three he was walking around, looking for a job. People said, 'Oh! By the king, there is a wild beast [which] is blocking the water.' The beast holds up the water, the orchard water. A wild beast has blocked the water. It is like a dam, the water is blocked, it is not flowing to the orchards.

(25) He said, 'How?' They had said, '[The water] is not flowing to the orchard. Anyone who goes and kills the animal, the king will give him a lot of gold coins. He will give him much money, gold coins.' They began shouting out and announcing this. He heard them.

(26) He went home. He said, 'My lady, my lady!' She said, 'What is it?'. He said, 'Sit down, we shall soon become rich!' She said, 'How are we going to be rich?'

(27) *k-imər*, ‘*ħal ħawal d-malka hātca=yē, | bas mi-la? | bère-la, | ‘amùqta-la bere. | ‘ən ‘ay ere b-‘awri gāwah, | b-yašrile ‘e xarta diyyeh, | kāmara diyyeh b-yašrile. | ‘ən mæθle, | b-garšile=w ‘ən ‘awe šàh-šî, | hām b-garšile. | dæx t-hāwe. | hātca pəšla. | malka b-yawəlle ‘āwqa.*’<sup>1</sup>

(28) ‘*k-əmra, ‘dæ si qrile ‘aw naša d-mere tælux.*’<sup>1</sup> *zælle qam-qarèle ‘aw naša. | k-imər, ‘dæ hāyyu, | hola ‘ustatti bəqràyallux,*’ *k-imər. | k-əmra, ‘ana ‘ay da b-aθe ‘ayi mənñux, | xòni,*’ *k-əmra, tæləħ. | ya‘ni, mera xòni. | ‘b-aθe mənñux, | bas k-əban lāššeh.*’ *‘ən hawe mìθa, | ‘ən hawe šàh, | mæθatte tæli, | šmèlux?*’<sup>1</sup>

(29) *k-imər, ‘dæxi hadax?’ ‘daha b-yawətte ‘awqa pære. | hole bəmyàθa. | balki mæθle, | ‘an pare d-šaqlannay tæli-way.*’<sup>1</sup> *k-imər, št-àwe.*’<sup>1</sup>

(30) *qəmle zèlle. | holay ‘ibe ‘əsri naše. | k-əmri, ‘māni b-napəl gu day bere?’ k-imər, ‘ana.*’<sup>1</sup> *‘dæxi ‘ati?’ k-əmri. qəmlyay, | qam-‘arele=w yašrile. | qam-šaytile gu bera ‘amùqta. | šaytile gu ‘ay bere, | raħuqa m-axxa ‘alpì naqle.*’<sup>1</sup>

(31) *tama-š mæθa-ila, | là-kyan mi-la. | kullay holay hatca—kullay raħuqa m-àxxa—kullay yale zore d-mälke, | hole qti‘e rəšay, | hole šæklay dərya tæma.*’<sup>1</sup>

(32) ‘*u ho!*’ *k-imər, ‘xzi ‘amrəññux, | ħāywan. | k-imər, ‘ana nāša weli, | pəšli max hənna. | k-iwət bəxzàya. | ‘ya‘ni raħuqa m-àxxa, | k-imər, ‘aya ‘aşərta ‘ayya dukθa pəšla tælux, | ‘ila, | pəšla. | ‘ən ‘idèlux šarṭ diyyi, | wa‘dùθa, | ‘ati njəħlux. | ‘ən là ‘aθe, | rešux pəšla bəne.*’<sup>3</sup>

<sup>3</sup> Presumably meaning ‘be cut off, go down’.

(27) ‘This is the decree of the king,’ he said. ‘But the problem is that it is a well, the well is deep, so the one who goes down has to be tied by the bottom, by the waist. If he dies, they would pull him out and if he is alive, they also pull him out. I mean, whatever might happen. I mean, this is the case. The king will give him a lot (of money).’

(28) ‘Go and call the man who told you about this,’ she said. He went to call the man saying, ‘Come, my lady is asking for you.’ She said, ‘He will come with you, my brother will come with you.’ she said. That is, she called [him] ‘my brother.’ ‘But, dead or alive, I want you to bring me back his body, did you hear me?’ she said.

(29) ‘How so?’ [he said]. ‘You will now give the money, he is going to die, he may die, so the money that I take is for myself.’ ‘All right.’ he said.

(30) He went off. There were about twenty people there. ‘Who will go down the well?’ they said. ‘I will go down,’ he said. ‘How?’ they said. They held him, tied him and lowered him into the deep well. They threw him down the well—God forbid.<sup>4</sup>

(31) There was a big village there [down the well], I do not know [what exactly]. Everywhere were kings’ young children who—God forbid—were beheaded, their bodies placed there.

(32) ‘And look’—says the animal—‘look, I shall tell you something,’ said the animal. ‘I was a human being but became like this, you can see.’ God forbid this [from us]. He says, ‘Tonight, this place will become yours. If you meet my conditions, I promise that you will win, otherwise, you [too] will be beheaded.’

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<sup>4</sup> Lit. a thousand times away.

(33) *k-imər*, 'ya hāywan, | mǎ d-kəbət, | mǔ 'egət... 'ən dīnət 'ālaha, | wiḏaḥ hənna, | šārṭ diyuyux, | 'ən 'awḏənnē, | nǰəḥli. | 'u 'ən lā-sī, | šud māyθən. | *k-imər*, 'ə. |

(34) 'əθwa ṭliba=w ṭləbta=šī, | we wiḏe hātxa, | ham 'ani way yšīre. | 'ani hatxa pšəxlay gu dayi jwanqa, | hole bəθaya hātxa, | hatxa hole maḥkōye. | *k-imər*, 'ləbbət naša gu mī-le bāsima? gu kabābe, | gu bəryāne, | kubebe dīqe? |

(35) *k-imər*, 'lā. | *k-imər*, 'ləbbət naša gu bāyθeḥ. | 'dax gu bayθeḥ?' 'ən ləbbux hawe bāsima gu bāyθux, | bāxtux, | 'āyál diyuyux, | 'ən ləbbux bāsima, | ləbbət naše bāsima. | *k-imər*, 'mihi?' nṛəxle, | nṛəxle, | nṛəxle. *k-imər*, 'mdaglətti! |

(36) *k-imər*, 'ləbbət naše gu dani bāsima, | gu beθət nāša. | ṭlaθa ge mere—maḥšum mənnaḡwaxu—pqēle 'aw ḥeywan. | 'egət pqēle 'aw ḥaywan, | ṛaye zəllay. | ṛaye zəllay. |

(37) ṭliba=w ṭləbta=š wewa šīray. | ham 'anay pəšlay bəxpāra. *k-imər*, 'šqulun, | mǎwloxun pāre, | 'u mǎ dət k-əbutu. | qəmle šqalle qam-maḥlele 'əbbeḥ. | qam-maḥlele=w hwəlle ta dan xənnē=šī. | qəmlay lā-ybay garšīle. | 'egət qam-garšīle, | zəllay mara ta mālka. | k-əmri, 'malka! 'ṛaye θəlay. | xa'a hātxa wəḏle. | *k-imər*, 'māθawle 'axxa! |

(38) qəmlay pθəxlay ṛaye zəllay, | 'u 'awa zəlle 'an pare qam-yawəllay ta ṭləbteḥ. | št-əwe. | qəmle zəlla mənne. | *k-imər*, 'ayya 'awqa=šī ṭəlax. | *k-imər*, 'də yaḷla, 'də tū. | xazəx māni b-awəḏ bayθa. |

(33) He said, 'Oh animal, whatever you want. If [it is] God's will that I answer it... If I answer, I win. If not, let me die.' He said, 'Yes.'

(34) 'There was an engaged couple—like this—who had also been tied up. They were delighted with this young man, who came like this, who talked like this. 'What makes a man's heart happy? Kebab, biryani or cutlets?' he said.

(35) He said, 'No.' He said, 'A man's heart [is pleased] at home.' 'How at home?' [said, the animal]. 'If you are happy at home [with] your wife and children, if you are happy, [then] a man is [truly] happy.' [The animal] said, 'What?' and swelled greatly. 'You are lying to me.

(36) He said, 'A man is happy there, in his own home,' he said. He repeated this three times at which the animal—excuse me—burst into pieces. When the animal burst, water began to flow. Yes, the water flowed.

(37) He had tied up the couple. They began to dig. He said, 'Fill [your clothes] for yourselves with money, as much as you desire.' He filled [his shirt] with money and gave [some] to others too. They could not pull him up. When they did, they went to the king and told him. They said, 'Your majesty!' 'What?' he said. 'The water is flowing. So-and-so has done it.' 'Bring him here!' said, the king.

(38) They opened the gateway for the water to flow and left. He left too and gave the money to his fiancée. So, she went with him. He said, 'This wealth is for you.' 'Let's see who builds a home.'

(39) *pəšlay xa ʿəsrà yomane.* | *‘də qu! si maθi xa muxwàθoxun,* |  
*xa banàya,* | *mhàndəs,* | *mhandəs handəsla ʿay ʿāra.* | *ʿe,* | *qam-*  
*zawənnə,* | *zwənnə ʿāra.* | *ʿu qam-mhandəsila=w qam-ma‘mərila*  
*qàsra,* | *bəš mən daw malka,* | *k-imər,* | *bəš ʿawwa ʿali mən daw d-*  
*mālka.* |

(40) *qəmle qam-ma‘mərila=w ʿayi yala pəšle jwanqa yoma ta*  
*yòma* | *ʿu ʿayi t̄l̄abta=š k-əmra,* | *‘l̄a k-šaqlannux həl babi* |—*ʿana d̄əx p-*  
*šaqlannux?* |—*dət yād̄e māni k-iwəð b̄əyθa.* |

(41) *ʿən baxta hawya ʿàqəl,* | *baxta g-malpa gàwra.* | *ya‘ni lèwan*  
*mara gawra laywe ʿàqəl,* | *bas baxta ʿən hawya ʿàqəl,* | *marxəša*  
*gàwra,* | *hawe t̄āfāhəm b-raxəš šùlay.* | *b-raxəš bayθa p-payəš tafahum*  
*buxd̄ād̄e.* | *ʿən baxta l̄a ʿawd̄a bayθa,* | *zəlle b̄əyθa.* | *l̄ela hatxa br̄oni?* |

(42) *hemən qəm̄la mu‘mera bayθa=w wəð̄la.* | *k-əmra,* | *‘xzi ʿamràn-*  
*nux.* | *k-imər,* | *‘mì?’ k-əmra,* | *‘daha b-awd̄an ʿixàla,* | *ʿu b-awd̄an ʿixala,* |  
*daha ʿədyu=w şapra b-awd̄an ʿixàla.* |

(43) *ʿu ʿati zalux kəb mālka.* | *xzi ʿamrānnux.* | *malka,* | *babi həl=u*  
*hawal h̄atxa=ȳle.* | *ma d-iyat m̄ərta,* | *ya‘ni b-x̄abrax pəšle way.* | *k-*  
*imər,* | *‘è.* |

(44) *‘si kəb mālka.* | *ʿu xəple=w msele=w pəšle jwànqa,* | *xa zər̄ra*  
*jwànqa.* | *‘tu qameh,* | *ʿəgət qayəm malka:* | *“ha jwanqa mi wət ʿəθya?”*

(39) About ten days went by. ‘Go and bring someone like you, a builder, an engineer, an engineer to make plans for this land.’ He bought it, he bought the plot of land, they plotted it out and built a palace in it [greater] than the king’s, higher than the king’s.

(40) So they built [the palace] and the young boy grew into a handsome young man day by day, but his fiancée said, ‘I shall not marry you until my father—How shall I marry you?— knows who builds a home.

(41) If a woman is wise, she can teach her husband. I do not mean that men are not wise, but if a woman is wise, she can lead her husband and there is understanding between them, their affairs go smoothly. Their home runs smoothly and there is mutual understanding. But if a woman does not build a home, the home is ruined. Isn’t it true, my son?’

(42) All right, she built the home and completed [it]. She said, ‘Listen!’ He said, ‘What?’ ‘I am going to prepare food now. I am going to prepare food now, today and tomorrow I shall make food.

(43) You shall go to the king. Let me tell you that my father’s situation is such and such. Whatever you have said, I mean, it will be according to your wish.’ He said, ‘Yes.’

(44) ‘Go to the king!’ He took a bath and put on clean clothes and [suddenly] looked like a young man, a handsome young man. ‘Wait before him. When the king wakes up, [he will say] “Well, young man, what have you come for?”’

(45) *mur t̄alēḥ*, “ba ʾana xa naša nuxr̄āya-ʾiyən,<sup>|</sup> hun ʾəḥya gu dayi ʾàθrux,<sup>|</sup> ha,<sup>|</sup> d-yāḏət yaʿni yāḏət xa gānawùθe-la,<sup>|</sup> xa q̄t̄ale-la,<sup>|</sup> d-yaḏi ʾəttux naše nuxr̄āye,<sup>|</sup> yaʿni d-ʾaθe hawar diyyi.<sup>|</sup>”

(46) *xzi, xzì,<sup>|</sup> xzay mà ʾaqəl! ʾe.<sup>|</sup> ʾhàtxa murre!* “şapra wət ʿzima gebi d-yāḏət ʾiθən hənna naše nuxraye gawət ʾàθrux.<sup>|</sup> har ʾati=w ma xət ʾiθ hənna diyyux,<sup>|</sup> xuḷāmux=u xəddāmux.<sup>|</sup> xuḷāmux yaʿni,<sup>|</sup> gùre.<sup>|</sup>”

(47) *k-imər, ʿšt-àwe.<sup>|</sup> hemən qəmle zəlle mərə t̄alēḥ. k-imər, ʾbroni,<sup>|</sup> št-àwe.<sup>|</sup> ʾiḏeli wət ʾàxxa=w ḥàle,<sup>|</sup> dàxi?<sup>|</sup>”*

(48) *k-imər, ʿla,<sup>|</sup> wət ʿzima,<sup>|</sup> là-g-bare<sup>|</sup> ʾustaḏi... hole m̄ara,<sup>|</sup> yaʿni garag, ḡarag ʾaθət,<sup>|</sup> ʾati=w xuḷamwàθux,<sup>|</sup> ʾaθutu saʿa b-ʾàwqa.<sup>|</sup> k-imər, ʿšt-àwe.<sup>|</sup>”*

(49) *qəm̄la mrəm̄la gyànaḥ,<sup>|</sup> wəḏla ʾixalane ʾaškāl,<sup>|</sup> ʾalwān.<sup>|</sup> qam-ʾawḏale şafra qam-hənnàle.<sup>|</sup> ʾè.<sup>|</sup> θela ʾay xərta,<sup>|</sup> zəllay xuḷàm̄e,<sup>|</sup> zəllay.<sup>|</sup> θele ʾawa xənna malka=w xuḷamwaθeḥ θèlay.<sup>|</sup> qəm̄lay qaməḥ.<sup>|</sup>”*

(50) *ʾawa piša čardaşàli.<sup>|</sup> jwanqa piša=w julleḥ kàşxa.<sup>|</sup> max la p-payəş max qam̄ayθa,<sup>|</sup> b-zale b-maθewa q̄ayse.<sup>|</sup> qam-ʾawḏale m̄alka,<sup>|</sup> pəşle h̄atxa.<sup>|</sup>”*



(45) Tell him “Your majesty, I am a stranger and I have come to your kingdom that you may know [in case of] a theft or murder, so that you may know that you have strangers among your subjects, that my warning voice may be heard.”

(46) Look how wise of her! “Tell him this. “Tomorrow you are invited to my house that you may know, I mean, that you have strangers living in your country. You and all those who are with you, your servants and entourage, your servants, I mean [your] men.”

(47) ‘All right,’ he said. He went and told [the king]. The king said, ‘All right, my son. I know that you are here and so on, [but] how [could I come]?’

(48) He said, ‘No, you are invited, this cannot be. My master says [this], I mean, you must come, you and your servants, you should come at such and such time.’ The king said, ‘All right.’

(49) She got ready for the occasion and prepared all sorts of dishes. She prepared the table. The other woman came. The servants arrived and then the king and his servants came. They all stood up before him [out of respect].

(50) The young man had grown into a young man of fourteen days.<sup>5</sup> He had grown into a very handsome young man, dressed very elegantly. He was not like formerly, when he used to transport wood. She made him into a king, this was what he was like [now].

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<sup>5</sup> This age is apparently considered the prime of youth in Kurdistan culture.

(51) ʿu ʿaya θela lwəšta šal-u šâppək. | hām ʿaya lwəšta šal-u šâppək, | ʿaya. | hola lwəšta šal-u šâppək. | la k-iðe d-ʿila bràteḥ. | muθelay ʿixala=w drelay=u wəðlay. | qamayθa ʿəθwa massine. | laθwa ḥanafiyyàθa way. | ʿè. | qəmle zəlle xəlle. | k-əbe mxalləl ʿiðàθeḥ. | qəmle šqilala massina=w qam-šaqlàla ʿaya b-ʿiðàḥ. | ʿay bràteḥ, | hola lwəšta šal-u šâppək. |

(52) k-imər, ʿlā, | baxt d-ʿalàha. | ʿati yaʿni dèxi? | ʿati yaʿni ʿaw zəḗra ḥanna=w ḥal ʿàti. | mšadər xuḷàmux. ʿ | qam-šaqlala kafiyah. | ʿegət xère, | kəple rèše. | k-imər, ʿàyat, ʿ k-imər, ʿàdəl=iwat, | ʿadəl. | yaʿni bàxta k-uḏa, | k-uḏa bàyθa. ʿ |

(53) b-ʿaddàna qəmle mšudere xuḷamwàθa. | ʿdə sawqu sawu maθu xa dahola=w zūrna. ʿ | šawʿà yomane dahola=w zəḗra wəðlu daʿwa ṭàleḥ. | qəmlyay. | qəmlyay way wəðlu daʿwa ṭàleḥ, | hà, | ʿu qam-barxilay l-uxḏàḏe. |

(54) m-tama θèli, | məθeli ṭlaθa xabùše, | xa ta Màdu, | xa ṭali=w xa ta d-mera ḥakkòθa. | ʿadəl=ila?... ʿadəl wela? | ṭlaθà xabuše, | xa ṭali xa ta Màdu, | xa ta d-mere ḥakkòθa. |

(51) She came wearing *šal* and *šappək*, yes, she too was wearing *šal* and *šappək*, indeed, she was wearing *šal* and *šappək*. [The king] did not know that she was his daughter. They served the food and so forth. In the past, there were earthenware pots [for washing]. There were no water taps. She took the pot herself. [It was] his daughter, wearing *šal* and *šappək*.

(52) He said, ‘God forbid, how [can] you [do this]? [You are] a nobleman, send your servants.’ [At that], she took off her kefiyeh. When he saw, he hung his head [in shame]. He said, ‘You are right. You are right indeed. It is the woman who builds a home.’

(53) He immediately sent his servants and told them, ‘Bring the drum and flute’ and held a wedding feast for him with drum and flute for seven days. They held a marriage celebration for him and gave them a matrimonial blessing.

(54) I have come from there with three apples, one for Madu,<sup>6</sup> one for myself and one for the storyteller. ‘That is fair, is it not? One for Madu, one for me, and one for the storyteller.’

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<sup>6</sup> The narrator’s name. In other words, she gives all three apples to herself.