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KURDISH
DIALECT
STUDIES

II

BY

D. N. MACKENZIE

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The Kurdish texts presented in this volume portray a dozen dialects of the three northern provinces of Iraq. With the exception of the dialect of Suleimaniye, which is the basis of a flourishing written language, few of them have previously appeared in print, either in an indigenous script or in transcription. A wide variety of subjects is represented, from folk-tales to autobiographical pieces. The result is a vivid picture of Kurdish life past and present. The texts are given in a simple but accurate phonemic transcription and accompanied by a fully annotated English translation. A grammatical description of the dialects treated is given in the companion volume, *Kurdish Dialect Studies, I*.

The author is Lecturer in Iranian Languages at the School of Oriental and African Studies.

FONDS
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Namiq ploughing (*see* WAR. 189)

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KURDISH DIALECT STUDIES-II

BY

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School of Oriental and African Studies*

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TO MY WIFE

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ABBREVIATIONS

Ak.	Akre	(town and district of Mosul province).
Am.	Amadiye	(town and district of Mosul province).
Ar.	Arabic.	
Arb.	Arbil	(town, district, and province).
Bad.	<i>Bādīnān</i>	(Kurdish area of Mosul province, comprising Ak., Am., Shn., Zx.).
Bar.	<i>Barwāri-žôr</i>	(sub-district of Am. district).
Bin.	<i>Bingird</i>	(village and sub-district of Piž. district).
Gul.	<i>Gullî</i>	(tribe and sub-district of Zx. district).
Kd.	Kurdish.	
<i>KDS-I Kurdish Dialect Studies-I</i> , London, 1961.		
Muk.	<i>Mukri</i>	(tribe south of Lake Urmiya, N.W. Iran; here quoted, with page and line, from O. Mann, <i>Mundart der Mukri-Kurden</i> , I, Berlin, 1906).
Pers.	Persian.	
Piž.	<i>Piždar</i>	(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.	<i>Sōrān</i>	(Kurdish area of Arb. province and Piž. district, comprising Bin., Piž., Arb., Rdz., Xoš.)
Sul.	Suleimaniye	(town, district, and province).
Sur.	<i>Sūrçî</i>	(tribe in Ak. and Rdz. districts).
Tk.	Turkish.	
War.	<i>Wārmāwa</i>	(sub-district of Halebje district, Sul. province).
Xoš.	<i>Xōšnāw</i>	(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,
 [*ghj*] actual realization (usually only at the first occurrence),
 - - - unclear passage omitted.

ERRATA

Page 10, second last line: *for pīr read pīr*
Page 64, last line: *for gīrtī read gīrtī*
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 *Xōšnāw* 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 sha^{ll} n^{ot} go*'. Here, as in the Kurdish texts, the

INTRODUCTION

various phonemes elided in different contexts are added to the 'reconstructed' text. Similarly *bⁱdarē* represents a pronunciation *barē*, but arising from the combination of the morphemes *bi-da-(r)-ē*; *kaw^t* indicates a pronunciation *kaw* of the morpheme *kaw^t* 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 continuant allophones whose incidence is unpredictable, viz. *ʃ* in Sul., and *ɟ*, *g̃*, *ʒ* 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 addition to the phonemic transcription of various signs. The significance 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 *aṅustīla* 'finger ring' occurs, a seemingly normal Sul. compromise between Bin. *angustīla* (with *-ng-*) and southern *aṅusīla* (with *-ŋ-* and *-s- < -ss- < -st-*). But the normal Sul. form is, in fact, *amustīla*. The same speaker often uses a form *istā* 'now', presumably a corruption of normal Sul. *ēstā* brought about by the southern form *īsa*. Similarly loanwords, particularly from Arabic, when they appear in a corrupt but common form, have been left so. Examples are *tā'zē* 'mourning' < Ar. *ta'ziya^t*, and *tamā(h)* 'desire', a compromise form from Ar. *ṭama^t* and *ṭamā^ta^t*. 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 *qat'īyan* [*qathēn*], 295 *qat'ā* [*qatḏā*].

Editing of the texts has seemed desirable only in those cases where the speaker has obviously used the wrong word, or an idiosyncratic form of a word. A case in point is to be found in Sul. 27, where the speaker said *āmōzāy* 'his cousin' for *dasgīrānī* 'his fiancée'; another is in Sul. 134, where he used the word *mizrāḥ* (< Ar. colloquial *mīsrā^t*), meaning a 'spinning top', when he clearly meant *mizrāq* '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 anacolutha 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 2², p. 368.

I

SULEIMANIYE

SULEIMANIYE [Kd. *Silaymānī*], 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. *'Abdullā Najmaddīn*, 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 *qāwacî*, '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 *îstā* 'now' for *êstā* (cf. War. *îsa*). But he also used a number of plain vulgarisms, such as *xōjinawa*, for *xōninawa* 'to read', *rōştin*, for *rōîştin* '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 *pîşān* and *nawjwān*, which he, and he alone, persistently pronounced *pšān* and *nāwjwān* respectively. In the latter case he could be excused, as it is but a rare, storyteller's word for 'handsome youth', but *pîşān 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,

ⁱ (41-42, 56), ^{ia} (9(a)), ^t (57(b), fn.), ^t (57(b), 66(b)), ^w (60),
^y (35(b), 60);

the 'semi-vowel' sign marks the continuant realizations of
đ, *ţ* (7-9);

a subscript bow indicates assimilation, as follows,

-č̣	ṣ̌-	is realized	-šš-
-ị̄a-		„	-ē- (59(a))
-ị̄ d-		„	-īy- (9(b))
-ṇ d-		„	-nn- (9(c))
-ṛ l-		„	-ll- (15)
-sg-		„	-zg- (57(b))
-tn-		„	-nn- (7(c))
-ụ̄a-	}	„	-ō- (59(b))
-uwa-			
-ya-		„	-ē- (59(a))
-y d-		„	-yy- (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.

Šā Ismā'il ū Qambartā

1. PAŠĀYAK abē la mamlakatēki wakū mamlakatī bayāzamīndā. am pāšāya wajāxī kør abē. muddatēki zør nož ū itā'atī xwāy xōy akā. la pāš muddatawdwā bānī wazīrī dasta'āstī akā, alē, 'ay wazīr, tō la jēgāy min wakīl (bi)ba tā wakū min ačim bō darwēšī, bizānīn xwā čī akā.' wazīr dā ništ la jēgāy pāšā, pāšā dastē jīlī darwēšī' la bar kird, rūy kirda šāx ū kēw, ba zikr ū lā-ilāha-illallāy xōy.

2. La pāš muddatēki zør tūšī kābrāyaki rīšs'pī bū. kābrāy rīšs'pī su'ālī lē kird, wutī, 'ay pāšāham, tō čī akay lēra, ba čī dardē g'riftārī?' wutī, 'bāla gardānī sari bim, agar azānī min pāšām ayšzānī ba čī dardē g'riftārim.' wutī, 'bāša, min ū tō šartēk akayn. min sēwēkit ađamē, xwā awlāyaki nērīnađ ađātē, nāwī nānēy tā wakū min ēm, nāwī anēm. šart bē, agar tō amam lagał b'kay, tā wakū mirdin har la bar čāwīma w la bīrim nāčē.' kābrāy rīšs'pī dastī birda bāxalī, sēwēki dar hēnā, đāya das pāšā. pāšā sēwī la das war girt, xistīa bāxalī ū pāšawpāš gařāyawa bō māława.

3. Ka gařāyawa bō māława čūa sarawa, bānī ž'nakay kird, wutī, 'ay āfrat, xwā darūēki ba řađmatī lē kirdīnawa.' sēwī kird ba sē latawa, latēki xōy xwārdī w latēki dā ba ž'nakay, latēki bird bō māīnakay. sēwyān xwārd, la pāš muddatēki zør xwā awlāyaki dānē wa māīnakay jwānū-aspēki bū.

4. Čaņ muddatēki ba sarā sūrā, kuř 'amrī gayšta syāņza, bō čwārda ačē. la mađlisī pāšā čaņ kasānēk dā ništībūn, su'ālyān la pāšā kird, wutī, 'ay pāšāham, zør hayfa bō am kuřa ka xalq bānī akā bē-nāw. ēma wā jwāna nāwēki b'xayna sar tā sāhēbī ēt, nāwī anē.' pāšā wutī, 'b'řākānim, nātwanīm min la xōmawa nāwī binēm tā sāhēbī nayat.'

5. Lam guftūgōyaā būn, tāq yakēk la dargāy dā. pāšā farmūy, 'b'čīn, b'zānīn kēya la dargā ađā.' čūn, dargāyān kirdawa, ka tamāšāyān kird, kābrāyaki rīšs'pī la bar dargā wastāwa, dāwāy pāšā akā. xabaryān bird bō pāšā, wutī, 'ay pāšāham, kābrāyaki rīšs'pī la bar dargā wastāwa, dāwāy tō akā.'

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,¹ what are you doing here, what ails you?' He said, 'By your leave,² 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 thoughts³ until death and I shall not forget him.' Greybeard put his hand into his bosom,⁴ 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,¹ '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 fā-kirdin çū ba istiqbālîqawa, baxêrât'înekî zôr jwānî kird wa 'izzat hürmatêkî jwānî girt, majlîsî bō tarxān kird, kuî bō hēnāya pēšawa. bāñî kuî kird, wutî, 'ay nawjwān, wara, dā nîša.' kamarbastayakî jwānî kird, bāñî_dā ba gøyā, nāwî nā šā ismā'il, wa bāñî jwānū-aspi kird, nāwî nā qambartā. wulāxî kamarbasta kird, du'āy ba sarā xon.

7. Lam guftügöyā bün, māmāy fîšs'pî wun bû. xalqaka bāñî kirda pāšā, wutî, 'ay pāšāham, ama çi sifêk bû pišānî êmat dā? bō çi xabari ba êma naqā?' wutî, 'b'rākānim, sönjî_dām la bar dargā ka nāwî zā'ir nakam, la bar awa pāk û piš ziyaratî akā gunāhbār *nābē.' xalqaka bama zōryān pē xōš bû. hiç q'isayakyān nakird.

8. Çan muddatêkî ba sarā sūrā, bāwkî kuî bāñî kird, 'ay šā ismā'il, bifarmû, çi k'içêk hazî lê akay wa çi k'içê dāwā akay, tā wakû min bōt biyhēnim.' kuî jwābî_dāyawa, wutî, 'bāba gyān, min žinim nāwē, tā min bimēnim žin nāēnim.' wutî, 'ay kuî xōm, pyāwî çak ba. tā wakû min māw'im la dinyā, namirduwim, bā minālî tō bibinim, çaw'im ba nāwçawānî m'nālî b'kawē.' wutî, 'bāba gyān, yayrî qābîla, min hiç žinêk nāhēnim.' bāwk zōr la sarî narōî.

9. Kuî la pāš çañ rōžêk çan swārêkî haî bižārd wakû xōy ganj, rüyān kirda çol û sahrā bō rāw û rāwžgār. çan rōžêk sūrānawa law daštaā, la pāšānā kuî ba dūrbîn tamāšāy aw daštay akird, çawî kawt ba āsik, la nāw bāxêkā alawařān. la nāw am ās'kānaā ās'kêkî tyā bû, tawqêkî āltūnî la milā bû. wutî, 'ay b'rākānim, am ās'kāna ka wā alawařēn, aw ās'kayān ka wā tawqêkî āltūnî la milāya, awayān bō min, awānay ka wā alawařēn ba jyā, awāniš bō ēwa. rāwî xōtān b'kan, rāw batāl makan.'

10. Kuî rû-ba-rüy āsik rōyştin tā lê nizîk bünawa. ka lê nizîk bünawa dawray ās'kyān_dā. kuî wistî ba dast biygirē. rāfiqakānî nasîhat kird wa pēy wutin, 'b'rākānim, hatā mumkînman abē ba girtin biygirîn. ama zōr hayfa biykužin. ama lagaî girtmān la majlîsî bāwk'mā dāy anēyn. qābîla la majlîsî bāwk'mā ama dā bin'rē.' ka amānayān gø lê bû wutyān, 'bifarmû, hatā bōmān mumkîn bibē ba das aygirîn. agar mumkînîš nabē awā dasafāt nîa.'

11. Kuî nizîk būawa 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.¹ He initiated the steed and recited a prayer over it.

7. They were conversing thus when old Greybeard¹ 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.'² 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.'¹ (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.¹ 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.'¹

11. The lads approached it and all of them surrounded it. When

aḍan tamāšā akā kuḥ, su'ālyān lē akā, alē, 'la sar sarī hač kasēkawa dar bičē min la gardinī aḍam.' āsik sarī barz kirdawa, ba sar sarī kuḥā bāzī_dā. xalqaka wutyān, 'kāka gyān, ba sar sarī xōtā bāzī_dā.' wutī, 'bī_rākānim, ēwa lēra dā binīšīn, min ačim ba dwāyā, tā nayhēnim nāēmawa.'

12. Rōī ba dwāy ās'kā muddatēkī zōr. ka tamāšāy kird āsik čūa xēwatēkawa. kuḥ la bar dargāy xēwataka wastā. žinēkī sars'pī la qāpījaka hāta darawa, wutī, 'ay nawjwān, bifarmū, dā baza, nān b'xō, isrāḥat b'ka, injā biḥō.' wutī, 'dāya gyān, rāw'm hātuwata ēra. rāw'm b'darawa. dā nānīšim, rāfiqakānim ba jē hēštuwa, abē bigaēmawa bō lāyān.'

13. Wutī, 'bālī gardānī sari bim, away tō diw'ta, awa rāwī tō nīa, awa kičī mina, kičī šēxul'araba. la mamlakatī xōy tōrāwa, hātuwata ēra, jardaī akā, bō ēmay ahēnē, ayxōyn. wa amaš la maktabī sāhirī xonuwyatī [xōnūatī], fērī am naw'a š'tāna bū'wa, xōy akā ba kōtir, xōy akā ba āsik, xōy akā ba mār, xōy akā ba hamū š'tēk. agar biḥwā ba min nākay b'čō la žūrawa, čāwu pē b'kawē.'

14. Kuḥ čūa žūrawa, čāwī ba kič kawt, ḥaqīqatan q'isakay rās't bū. tā wakū dāykī kič nān ū čēšti bō kirdin kuḥ dastasīf ū āwēnay xōy lagaī kičā gōḥījawa. ba tīrī 'išqī yak g'riftār būn. kuḥ nānī xwārd, isrāḥatī kird lawē, pāšawpāš gaḥāyawa bō lāy rāfiqakānī, wutī, 'bifarmūn, bā biḥōynawa bō mālē. rāw batāl b'kan.' gaḥānawa bō mālē.

15. Bāwkī kuḥ hāt ba pīr kuḥawa, wutī, 'ay kuḥ, tō ba qawī ḥaw't rōž čūyt, imḥō dū rōža, gaḥāytawa.' wutī, 'bāba gyān, naxōšim, dastim lē maḍa.' kuḥ hātawa bō mālawā, la sar qarawēla lēy kawt, sē šaw ū sē rōž haī nas'ā. duxtūryān abirda sar, hič naxōšī'yakī nīa.

16. Kuḥ āmōzāyaki zōr zīraki abē. bāwkī kuḥ bānjī akā, alē, 'agar bēt ū tō b'zānī kuḥ čiyatī min la dinyā čī taḥab akay atdamē.' wutī, 'bāša, māma gyān, min istā ačim bō lāy āmōzām, lēy apirsim, b'zānim čī dardēkīatī.' čūa lāy āmōzāy, wutī, 'āmōzā gyān, čōnī? bō čī wā akay? ba čī dardēk g'riftār bū'it? pēm bilē rās't, ḥazit la

they surrounded it the boy looked and spoke to them, saying, 'Whoever's head it escapes over, I shall chop his head off.'¹ 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 ring¹ with the girl. They were smitten² 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

kē kirduwa, wā naxoš kawtuwî?' kuř ahêkî hař kēšā, wutî, 'āmōzā, ĥazim la kiçi šexul'arab kirduwa, la fi'lāna mawqi'āya. abē bōm bēnin ba muddatî dū fōž āya sē fōž.'

17. Kič bāñî māmî kird, wutî, 'māma gyān, azānî? ĥazî la kiçi šexul'arab kirduwa. bizāna la kōya, hatā zūa bōy bēna.' bāwkî kuř hāt, wutî, 'bāla gardānî sari bim, la či šonēkā, la či makānēkā, ba min bilē tā wakū ba zabrî āltūn bōt bēnim.'

18. Lēyān_dā, fōyštīn, čaŋ wazirēk, čaŋ nāvibēkî āqil kāyazēkî jwānyān nūsî bō šexul'arab ka, 'ĥaz akayn ba diyanî' janābi, bēy bō xizmatî min tā čāwîm ba nāwčawānî b'kawē.' am wazirāna ha' stān, lēyān_dā, fōištīn bō māli šexul'arab.

19. Ka čūna awē šexul'arab la mālawā nabū, žinakay hāt ba pīryānawa, wutî, 'ba xēr bēn, ay mīwānî 'aziz. bō či hātuwin, xēr hātuwin yān šařa?' wutî, 'wallāhî, xēr hātuwin. janābi šex la kōya?' wutî, 'la mālawā nīa. imrō hič, sibaynē ētawa.' intizāryān kird tā hātawa. dasî birda gīrfānî, kāyazî dar hēnā, dāya das šexul'arab.

20. Ka šexul'arab kāyazî xōŋawa wutî, 'āya am pāšāyay ēwa, minî bō čia? min hič zararēkim nabū'wa bō mainlakatî aw. ēstā wakūnē min bāŋ akā, čāwîm pē bikawē, mā'nāy čia?' wutî, 'wallāhî, zōr ĥaz akā ka bitbinē, ka čāwî pēw b'kawē, ka bitnāsē.' wutî, 'bāša, bayānî inšā'allā lagaltān ēm, ba yakawa ačīn bō xizmatî pāšā.'

21. Bāñî kirda kuřakānî, wutî, 'ay kuř, kuřim, xōtān ĥazir bikan, bayānî lagał'mā warin, bičīn, bizānīn čia.' kuřakānî wutyān, 'bāba gyān, ēma nāēyn.' lam ĥawt kuřay sē kuřyān hāt lagał bāwkyān, čwāryān la mālawā mānawa.

22. Wazirî pāšā hič q'isay nakird tā nizikî šār būnawa. lawēwa talafōnēkî kird lagał pāšā, wutî, 'ay pāšāham, xōš bē. awā šexul-'arabim hēnā w hātīn.' pāšā ba istiqbālēkî jwānawa, ba xizmatēkî jwānawa čūn ba pīr šexul'arabawa tā dāyilyān kird ba mālawā. xizmatēkî jwānyān kird, baxērāt'īnēkî jwānyān kird.

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 out¹ 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 me² 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?'¹ 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.

23. La pāš baxērātīn ū ħurmat lēy pirsī, 'yā šēx, azānī pāšā bō čī ħanāb'tī hēnāwata ēra?' wutī, 'na wallā, ay wazīr.' wutī, 'bō awa hēnāwīatī ka gulēk la bāx'tāya, pēškašī kuḫay bikay.' wutī, 'ay wazīr, kič bē, kiči min bē, hazārī wakū kiči min ba qurbānī kuḫ bē.' ka amay bīst kuḫ das-ba-jē ha^t stā la jēgāy xōy, dastī šēxul'arabī māč kird.

24. Har aw daqīqa bāwkī kič, wakū šēxul'arab bē, bū ba wakīlī, ba wakīlī kič, kiči la kuḫ māra kird. šak'rāwyān xwārdawa, ašyāy bükēnīyān bō ħāzīr kird, hamūyān bō pēčāyawa, bāryān kird bōy, ħāzīryān kird. farmūy, 'yā šēx, imḫō čwāršammaya, fōžī čwāršamma ēyn bō bük.' wutī, 'zōr mubāraka.' du'āxwāzīy lē xwāstin. šēxul'arab gaḫāyawa bō māli xōyān, kuḫīš la māli māyawa.

25. Šēxul'arab bā bigayēnīnawa māli xōyān, kuḫ lēra dā nišē. šēxul'arab gaḫāyawa bō mālawā. ka nizikī māli xōyān bū am čwār kuḫay ka la mālawā nahātīn lagaḫī ba šimšērawa palāmārī bāwkīyān dā, wutyān, 'bāba, 'ajabā tō ama čīa hēnāw'ita lagaḫī xō, am hamū štūmaka jwāna, am hamū āltūna?' wutī, 'wallāhī, kuḫī xōm, xuškakatānim dāwa ba kuḫī pāšāy am mamlakata 'azīma.'

26. Wutī, 'bāba gyān, ēma xuškī xōmān zāyi' nākayn, ba kuḫa pāšāy nādayn [nāyayn]. šēxul'arab wutī, 'ay kuḫī xōm, tāza kārēka w k'rāwa, la dasmān dar čū. š'taka abē ba 'ayba agar naydayn.' wutī, 'bāba gyān, ēma xuškī xōmān nādayn, tō kayfī xōta. imḫō, imšaw sēšammaya w—,' wutī, 'ēma bār akayn, lē aḫayn, aḫōyn. pāšā čāwī dar ē [ya]! bā aw āzāya bē ba dwāy kičā, biybā.'

27. Kuḫ, šā ismā'il, fōžī sēšamma čūa xizmatī bāwkī, wutī, 'bāba gyān, amawē imḫō sarēk la dasgīrānim biḫam. ħalālī xōma. ačim, čāwīm pē akawē w agaḫēma dwāwa.' wutī, 'biḫō, xwā āgāḫārī bē.' ka lēy dā, fōi kuḫ—wā kuḫ aḫwā—čaḫ muddatēk ba sarā sūfā w ka kuḫ tamāšāy kird, la šōnī dasgīrānī arzēkī ḫaq-ū-taqa, hič makānēkī bō nīa w hič šōnēkī bō nīa, čōi ū hōi kas nāzānē bō kō čūn ū bō kō načūn.

28. Kuḫ marāqī kird, zōr xafatī xwārd. ka tamāšāy 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,¹ 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 near¹ nobody knew whither they had gone or not gone.

28. The boy was greatly distressed and grieved. When he looked

ägirdānēkā pārcayē kāyaz dā n'īrāwa, bardēki pičkōlay x'īrāwata sar. kuř dā bazi, nāmay xōjawa, nāmay māč kird. lēy nūsrbū, 'ay šā ismā'īl, fōhī širīnim, agar hātī ba dwāmā yān la šām yān la ḥalab amdōzītawa.'

29. Kuř pāšawpāš gařāyawa bō māława, čūwata sannūqī xōy, yak hagba pāray dā girt, wutī, 'ay bāba gyān, itir min ba du'ā. jārēki ka min nābin'nawa. dasgīrānim fōyštuwa, ačim ba dwāyā, b'zānim la kō aydōz'mawa.'

30. Kuř lēy dā, fōi čan muddatēki zōr. la pāš muddatawdwā čāwī ba girdē kawt. tamāšāy kird, am girda xānūyaki lē kirāwa, la hič jēgāyakawa šonēki nīa kuř bizānē ama čiy tyāya. kuř nāwī xwāy hēnā, gurzēki dā ba xānūa, lāyaki rūxān, ka dīy kičēki zōr jwān hāt ba pīriawa. ka tamāšāy kird ama zōr zōr la dasgīrānī xōy jwāntira.

31. Pirsīy, 'kāka gyān, išit čia hātuwīta qał'ay minawa?' wutī, 'pēm biłē, tō či akay lēra ba tāqī tanyā?' wutī, 'kāka gyān, min kiči islāmšāy pariānim. min ū sē birām, la sar ama ka kuři qirālī firanḡ dāwāy minī kird la bāwkim, birākānim řazāy la sar nabū, la sar away ka aw gāwira, min islāmim, ēsta sē sāla am sē birāyam miqābil ba laškiri qirālī firanḡ šař akan.'

32. Kuř lēy pirsī, 'nāēy, jēgāy birākānitim pē biłēy, tā miniš bičim bō lāyān?' kič wutī, 'bāla gardānī sarit bim, bifarmū, imšaw isrāḡat bika, bayānī min řēgāy birākānimi pišān adam.' kuř čūa sarawa, isrāḡatī kird. šawē, waxtī nūstin, tamāšāy kird, xōy ū am kiča la yak jēgā anūn. kuř dastī bird, šimšēri rūtī dar hēnā, la nāwařāstī hardūkyānā řāy kēšā la bar awa ka hičyān la yak nakawin, čūnka kuř šartī kirduwa lagał xwāy xōyā ka lagał hič kasēkā řā nabōrē tā šād nabē ba mirāzī malikay xōyā.

33. Bayānī lagał kuř hał stā [hastā] la xaw, nānī xwārd, kič wułāxī bō zīn kird, kuř swār bū, la qał'a hāta darawa. kič řēgāy pišān dā, wutī, 'kāka gyān, am řēgāya bigira, ačita lāy birākānim.' kuř nāwī xwāy hēnā, wutī, 'qambartā, amawē la bardamī xēwatī am sē birāyā bimhēnīta xwārawa.' wułāx hałi girt, la bardamī xēwatī am sē birāyā hēnāya xwārawa.

(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,¹ 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,¹ 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 do¹ 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 birāya çawyān bam nawjwāna kawt ta'ajubyān mā lam naxša jwāna ka xwā xalqī kirduwa. ba harsēkyān la sar zīn dāyān girt, birdyāna nāw xēwatawa, wutyān, 'birā gyān, bifarmū, nānmān lagał bixō.' wutī, 'min nāntān nāxōm, ba šartēk šarī imfōtān bibaxšin ba min.' wutyān, 'nāni bixō, awa baxšimān ba tō.' kuř la nān xwārdinā bū, gōy la taplī jaņ bū. lam barawa ba nāwī šā ismā'ilawa la taplīyān dā.

35. Kuř, wakū šā ismā'il bē, xōy γarqī āsin ū pōlā kird, niqābī kēšā ba rūy xōyā, rūy kirda dūdānay maydānawa. tamāšāy kird, dēwēkī gawray bō hāta pēšawa, wutī, 'ay kuř, imfō xōyān nayānwērā bēna maydānawa, tōyān nārdūwa? atkam ba tōzēk binēšt, ayxama kulōrī dānimawa.' kuř wutī, 'mal'ūn, ēra maḥkama nīa. awaldest dasī kāfirāna, dasī xōt biwašēna.'

36. Dēw ba fiqawa dastī birda gurzī girān ka biykēšē ba tawqī sarīā, biykāt ba qatray āw. kuř nayhēšt bigāta sar sarī, tuņ mačakī girt, wutī, 'mal'ūn, dasti tuņ bigira.' kuř gurzī rā takān, pēstī dasī ba gurzakawa hēnā, wutī,

'big'ra yak dastī min, 'umūdī g'rān;
agar zīņū māy ba mardim mazān.'

kuř gurzī dā ba taplī sarī, lagał arzaka jūtī kird.

37. Tā ēwārē dūsad pālawānī birinjīy ba šimšēr kird ba dū latawa. kuř gōy la taplī bašārat bū lē dirā, pāšawpāš gařāyawa bō lāy sē birāka. hātin ba piriawa, wulāxyān lē girt, birdyāna žūrawa, xizmatēkī jwānyān kird. am sē birāya zōr ta'ajubyān mā lam kuřa ka, 'am qūwat ū harakatay la kō būwa, γayr az la xwāwa nabē? ama xalqī rūy zamīn nīa, šitēka la xwāwa bō ēma hātuwa.'

38. 'Aynī šit bayānī ka la xaw hał stā, ba bē pirs rūy kirda maydānawa. ka tamāšāy kird, kas nīa šar bikā lagał am kuřa pičkōlaya. kuř wutī, 'dōnē ba mintān awut, "tō čiyt hātuwīta šarāwa?" imfō min ba ēwa aļēm, warina pēšawa.' hičyān načūna pēšawa. kuř na'ratēkī 'allāhū akbar'-i kēšā, hamū dār ū bard hāta larzīn. xōy dā bam laškirā, dastī kird ba kuřtin. firsatyān la kuř

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 him¹ 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.'² 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.¹ 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-gum² 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.'³

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.¹ 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.²

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 atrāfyān girt, ba tîr û ba šîr hamû gyānî kuŕyān kun kun kird. kuŕ amanay hoš bû, wutî, 'qambartā, haŕim gira, fawtām.'

39. Qambartā haŕi girt, birdî, la sar šāxêk ba aspāi kuŕ la sar pištî xista xwārawa. kuŕ bēhoš kawt. ba amrî xwā hazratî xidrî ziŕa la sari hāzir bû, dastêkî hēnā ba laši kuŕā, wutî, 'tō 'ayb nākay bō am birîna anāfēni? haŕ sta, zû bigara lāy birākāni. îsta bōt agirîn, afēn, "kuŕ kuŕfāwa." bayānî lagaŕ haŕ stāy nāwî xwā bēna. xēwatêkî sawz la sarû hamûyānawa haŕ dirāwa, ama hamûy sihra. šimšērêk bikēša ba nāwafāstî aw xēwata sawzaā, îtir hič nāmēnē.'

40. Kuŕ gaŕāyawa bō lāy am sē birāya. hātin ba pîriawa, lēyān pîrsî, 'tō la kō bûy?' wutî, 'tōzē îšim bû, çûm, jē-ba-jēm kird, gaŕāmawa.' aw šawa îsrāhatî kird, bayānî zû haŕ stā, xōy gayāna xēwata sawzaka, šimšērêkî pyā kēšā. ka tamāšāy kird, bû ba tōz û xōl. kuŕ čāwî xōy girt. ka čāwî haŕ biŕî aw sē kuŕa nabē lagaŕ am dēwa kasî lē namāwa.

41. Kuŕ wutî, 'kāka gyān, îtir min ba du'ā. ačim bō lāy marāqî xōmawa.' wutyān, 'ka mādam wāya ēmaš bikuža, injā biŕō; yān abē bēy lagaŕmānā bō māli xōmān, îsrāhat bikay, injā biŕōyt.' kuŕ wutî, 'bifarmûn, bā biŕōyn.'

42. La fēgā birā gawayān ba birā pičûkî wut, ba zimānî parî, wutî, 'agar xānû fûxābû xuškitim bō sar biŕa, kirāsakay bi^{da} la xōnawa, bōm bēna.' kuŕ fōi la pēšawa, tamāšāy kird xānûakayān lāyaki hātōta xwārawa. xuškî hāt ba pîriawa. wutî, 'ay xušk, min hātuwim, agar xānû fûxābû sari biŕim, kirāsakaŕ bi^{dam} la xōnawa, biybam bō kākam.' kič wutî, 'kāka gyān, kuŕêk lam hāla, lam ŕaŕa xānûy fûxānuwa. yak šaw lēra bû, bayānî hātuwa bō lāy ēwa.'

43. Kuŕ pāšawpāš gaŕāyawa, wutî, 'kāka, am kuŕa šawêk lāy xuškim mîwān bû.' birā gawra lēy pîrsî, 'ay šā ismā'îl, tō çuyta xānûy ēma?' wutî, 'baŕē, šawêk lawē bûm, bayānî hātîm bō lāy ēwa.' kuŕ zōrî pē xōš bû. çûna mālawā, îsrāhatyān kird, la pāšā birā gawayān wutî, 'ay šā ismā'îl, min hič šitêk šik nābam, guŕêk la bāximāya pēškašim kirdî.' kuŕ wutî, 'awā qabûlim kird.'

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. Birā gawra bû ba qāzî, birā piçûk bûn ba şâyat, kiçyân la kuř māra kird. şaw palî kuřyân girt, kirdyāna pardawa. kuř ka çûa zûrawa lēy nûst, gøy n^{ad}āya kiç. sē çwār şaw bam naw'a. şawēkyān kiç iznî la birākānî war girt, wutî, 'min imşaw ama tāqî akamawa, bizānim kiça yān kuřa.'

45. Şawē 'aynî şit, kuř çû, lēy nûst. kiç lēfay la sar firē dā, wutî, 'ay kuř, bō çî hiç xôt la min nāgayēnî? la min jwāntiri das akawē?' kuř wutî, 'gyānakam, min açim bō safar. nabā lam safara nagařēmawa, la dwāy min tō minālît bû, nātēn, "ama bāwkî kēya?" aw waxta abē ba 'ayba bō tō. agar gařāmawa lagař xōm ařbam, agar nagařāmawa tō bō xôt şû akay ba yakēkî ka.'

46. Kiç amay zōr pē xōş bû, çû, ba birākānî wut, 'kāka, ama la bar awa dast lagař min tēkař nākā, safarî la bara. ka gařāyawa lagař xōy ambā.' birākānî wutyān, 'zōr bāşa.'

47. Kuř, wakû şā ismā'îl bē, rûy kirda am sē birāya, wutî, 'bā biřōyn. wakû min am pyāwatiam lagař ēwa kird ēwaş ama lagař min bikan. lērawa kām rēgā daqîqayak zûtir açēta şām û ħalab pēm bilēn.' wutyān, 'farmû.' birdyāna sar sē rēgā, wutî, 'kāka, am rēgāya ba sātēk açē, am rēgāya ba şaş māñ açē, rēgāy sēhamyān ba dū māñ açēt, faqat harçiyak lērawa rōyştuwa nagařāwatawa.' kuř wutî, 'min la sar xwā ařōm.'

48. Kuř du'āxwāziy lē xwāstin, lēy dā, rōi. yak māñ rēgāy biřî, tamāşāy kird la şāxēk nūsrawa, 'rēy hāt-û-nahāt.' kuř gøy nadāē [nāya], wutî, 'min la sar xwā ařōm.' tamāşāy kird çan hazār xēwat hař dirāwa, kasî tyā nîa. xēwatēk la hamūyān barztira, dū mināray lē kirāwa, yakēkyān la sarî binîā^{dam}, yakēkyān la laşî.

49. Kuř tōzēk xōfi kird, rûy kirda žēr am xēwatawa, tamāşāy kird çēşt lē nirāwa, çā lē nirāwa. hiç kasēkî lē nîa. kuř dastî kird ba nān xwārdin. qarawēlayakî lē bû, çûa sarî, pāl kawt. gøy girt, giřmagiřm û nātanātēk payā bû, wutî, 'çi ħarāmzādayak rûy 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 intercourse¹ 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'.¹ 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.'¹

50. Kuḫ hāta darawa, bānī kird, 'mal'ūn, haḫaša maka, wara pēšawa. min imšaw mīwānī tōm, tā bayānī ba harčiyak alēy lagaḫit akam. agar mōfaq būy sarim biḫa, agar miniš mōfaq būm wakū sag sarit abifim.' ḫašswār hāta pēšawa, dastī kuḫi girt, birdīa žūrawa, xizmatī kird tā bayānī.

51. Bayānī la xaw haḫ stān, dastyān xista nāw dasī yakawa, rūyān kirda maydān. ḫašswār wutī, 'ay nawjwān, min dilim nāya na ba šir na ba tix lagaḫit bikam, zōrān agirin. agar min tōm dā ba arzā nāwkužim, alqayak akama gōt, aḫkam ba 'abdi xōm. agar tōš minit dā ba arzā čim lē akay, lēm bika.' šā ismā'il wutī, 'am qisāna hamūy lāy min bāy filseka. minit dā ba arzā, sarim biḫa, agar miniš tōm dā ba arzā wakū sag sarit abifim.'

52. Dastyān dāya [yāya] yak, dastyān kird ba zōrān girtin. ḫaw^t rōž hičyān zafaryān ba yaktirī nabird. rōžekyān kuḫ sarī barz kirdawa, wutī, 'ay xwāya, xōt azānī ba čī dardēk giriftārim wa tūšī čī abim. agar aḫali hēnāwim ba das am mal'ūnawa bimda ba arzā, najātīm bē. agar aḫališī nahēnāwim biydam ba arzā, najātīm bē la das am darda.'

53. Kuḫ zōr pārāyawa la xwā, bāwašī kird ba ḫašswāra, wutī, 'yā xidri ziḫa, kayfi xōta.' dū jār ḫašswārī birda aw sar wa hēnāyawa, wakū čōlaka girtī ba sar dasiawa, dāy ba arzā, palāmārī šimšērī dā, sarī biḫē. ḫašswār firsatī hēnā, qōpčay yaxay kirdawa, dū limō la sar siḫi dar kaw^t. kuḫ dastī sārđ bōwa.

54. ḫašswār wutī, 'haḫ sta la sar siḫim. māray min ū tō la 'arš ū qurš biḫāwa, čunka min šartim kirduwa lagaḫ xwā harčī pišti min nadā la arz šūy pē nākam.' dastyān xista nāw dasī yak, rūyān kirda qasrī ḫašswār. ḫašswār lawē kuḫi dā nā, čūa žūrawa, xōy gōfī. ka hāta darawa kuḫ čāwī pē kaw^t la har dū dasgīrānakay zōr jwāntira.

55. Kuḫ wutī, 'ay malika, min šartim kirduwa tā načim, dasgīrānim naēnimawa, lagaḫ tō ḫā nābōrim tā šād nabim ba mirāzī

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 K̄hidr, 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 betrothed.

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

xōmā.' fašswār wutī, 'tō bō kə ači miniš xizmakārī wulāxakat abim, tāza min nāēlim tō ba tanyā biřōy.' wutī, 'čōn āfratēki wakū tō bēt lagał minā šāx-ū-dāx bikā?' wutī, 'čōn, ḥawt rōž zōrāni lagał girtim, haman ačimawa aw barga ka tō minit dī.' kuř wutī, 'ka mādam wāya, bayānī xōt ḥāzir bika, biřōyn.'

56. Bayānī zū ba jūta swāra la qał'a hātina darawa, rōyštīn tā dāxil ba mamlakatī šām ū ḥalab būn. kuř wutī, 'ay qambartā, min liyāwit axama sar milit. či mātek širi ḥalālī xwārdūwa la bar qāpiy aw māla rām gira.' wulāx har la bayānī tā ēwārē sūfi xwārd ba nāw am šārā. ēwārē la bar qāpiy pīrēžinēk wulāx rā wastā.

57. Kuř la dargāy dā, wutī, 'dāya gyān, miwān rā nāgiri?' wutī, 'kuři xōm, agar ba māli dāyki xōtān rāzi abin kōṇarakāntān axama sar sarim.' kuř wulāxi rā kešāya žūrawa, wutī, 'dāya gyān, wara, ama yak mist āltūn. bičō, la bāzār harči māi ayawē biykiřa, biy-hēnarawa, šitēkmān bō ēwārē ḥāzir bika.' pīrēžin čūa bāzār, harčiyyaki lāzim bū kiřiyy, hēnāyawa bō mālawā, nānēki jwāni bō dīrust kirdin.

58. Ēwārē la pāš nān xwārdin kuř wutī, 'dāya gyān, wakū bizāni kiči šēxul'arab hātōtawa ēra.' wutī, 'ba qurbāni bim, dū sała hātuwinawa. kičakay šēt būwa, wā la žēr zamīna, hič kasēk nāwērē bičē ba lāyā.' kuř wutī, 'dāya gyān, tō atwāni, min šitēki adamē, la kunawa bōy fiřē dayta xwārawa?' pīrēžin wutī, 'kuři xōm, amkužē, pārča-pārčam akā.' kuř wutī, 'dāya gyān, agar hāt ū mirdi šart bē gummazēki āltūn la sari bikam, ba tartībēki jwān atnēžim.' pīrēžin wutī, 'ka mādam wāya ḥāzirim. čit haya bimdarē, bōy barim.' kuř wutī, 'bičō, dasikēk guł ū rēḥānim bō bēna.' kuř aṇustilay dasgīrāniyy xista nāw rēḥānawa, dāya [yāya] das dāpīra.

59. Dāpīra lēy dā, rōi, la kunēk la sarbānawa bōy fiřē dāya xwārawa. kič la xwārawa wakū pišila palāmāri gułakay dā, hamūy

(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 road¹ 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.'¹ The horse went about that city from morning till evening. In the evening it stopped before the door of an old woman.²

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.'¹ 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, firêy dâ. gøy la taqayak bû. ka çawî ba ajustilay xöy kawt zirîkânî, bêhōš kawt. la pāš sa'atêk hōšî hātawa, wutî, 'kê bû am guļay xista xwārawa? la bar xātirî xwā xöy āškirā bikāt.' pîrêžin wutî, 'agar šet nît em bō lāt.' kiç wutî, 'wallāhî, hiç šetiyak la sarî minā nîa.'

60. Pîrêžin rûy kirda mālî šexul'arab, tamāšây kird zōr qalabāliya, wutî, 'lā çin, min açim kiçi šexul'arab çāk akamawa.' am xalqa gāltayān pē kird, wutyān, 'agar tō biçîta žūrawa lat-ū-pati akā.' wutî, 'min har açim, çākî akamawa.' pāšā wutî, 'rēgāy bikan, bā biçêta žūrawa.' pāšā wutî, 'xonî xôt la sar xôt.'

61. Pîrêžin çua žūrawa, dargāy dā xist. kiç wutî, 'ay dāya, tu xwā, sāhēbî min la kōya?' wutî, 'kiçi xōm, wā la lāy min mîwāna. îstā ayhēnim, çawit pē bikawē.' pîrêžin hāta darawa, wutî, 'açim kiçakam enim, bōm bigirē yak darmānî māwa, aydamē tā zū çāk bētawa.' pîrêžin zū 'abāy dā ba sar, šā ismā'îla dwāy xöy xist, kirdî ba žurî kiçā.

62. Kiç çawî pē kawt, la xōšîanā hiç ārāmî nabû. kuř wutî, 'amāna hamûy bāy filsêka. tā zūa wara darawa, bā birōyn.' kiç wutî, 'çōnim abayta darawa?' kuř wutî, 'estā biçō, ba bāwki bilē hamāmi bō garm bikā, pāk xōw bišō, bilē, "bāba gyān, çwārbāxim bō birāzēnarawa." aw waxta min em, wulāxi bō enim, lagaļ xōm aţbam. injā birākāni āzā bin, bēn la dwāmānā.'

63. Kuř lagaļ pîrêžin hātina darawa, rûyān kirda šexul'arab, wutyān, 'miždamān bⁱdarē, škur çāk būawa.' pāšā la xōšîā haļ apařî, baxšîšêki zōrî dānē. awān rōyştin, kiç bāņî kird, 'bāba gyān, min šet nîm, bimhēnina darawa. bō çî mintān xistōta ērawa?' bāwk ba pîriawa hāt, gurj hamāmyān bō garm kird, kiçyān šit, birdyān bō çwārbāx.

64. Šawē kuř lagaļ pîrêžinā rōyştina qarāyî çwārbāx, rûyān kird nāw bāxawa. pîrêžin ba dizîawa išaratêki kird. kiç wutî ba řafîqakānî, 'min tā sarāw açim.' ba byānûy awawa kiç xöy gayāna lāy kuř. kuř

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

swārī wulāxī kird lagał xōy, birdī tā sa'ātēk la mamlakat dūr kawtinawa, lawē dā bazīn. wutī, 'zōr xawim ē. fāni dā nē, bā sar bikama sar fāni, xawim lē bikawē.' kuř xawī lē kaw^t. řařswār wakū čōlaka ba dawryānā agařā la bar awa kas zafaryān pē nabā.

65. Bayānī lagał dinyā řunāk bū kič tamāřāy kird, bāwkī lagał dūāņza lařkirā hātin. kič dastī kird ba giryān. řařswār wutī, 'qastam ba xwā, kuř xabar bikaytawa bam řimřēra ațkam ba dū latawa. ka dīt min la sar zīn kawtima xwārawa, kuřrām, injā kuř xabar karawa.' řařswār hič qisay nakird tā nizik būnawa, bardamī am lařkira gawrayay girt, dastī kird ba kuřtin tā tāqatī bū.

66. Kič ka čāwī pē kawt dastī řil būwa zōr giryā, firmēškēk kawta sar řumatī kuř. kuř čāwī hał biřī, wutī, 'bō agirī?' wutī, 'hał sta, bizāna řařswār či akā.' kuř wakū kēč řāst būawa, swārī řaxš bū, xōy gayāna řařswār, wutī, 'tō isrāřat bika, nōray mina.'

67. Kuř kuřtārēkī zōrī lē kirdin. ka dīy bāwkī lagał ĥaw^t kuřakayā la sar girdēk řā wastāwin, kuř kamannī bō hał dān, har hařtyān wakū čōlaka girtinī, řāy kēřāna pēřawa. wutī, 'agar nāzānī min řā ismā'īli kuřī pāřāy bayāzamīnim. bō či tūřī am dardaț kirdim?' wutī, 'āmān, 'afūm bika.' wutī, 'afūy ēwa la lāy kiča.'

68. Kuř birdī bō lāy kičakay, wutī, 'bifarmū, ama bāwk ū birākānita, čiyān lē akay lēy bika.' kič wutī, 'ēwa ka mintān māra kird lam kuřa bō či řēttān kirdim, dū sāla lam řēr-arzā?' bāwkī wutī, 'kiči xōm, harčiyak būwa 'afūmān bō war bigira.' kič wutī, 'biřōn, la řāy xwā 'afū bin.'

69. Kuř ba sarbastī kiči bird ū řōī. řūy kirda māli kiči islāmřāy pariān, awiřī lagał xōy hał girt. dāpīray bō aw sē birāya ba jē hēřt, wutī, 'ama la řyātī xuřktān xizmattān bikā.' zōryān pē xōř bū. kič tūtikēkī pičkōlay habū, nāwī wafādār, lagał xōy birdī. lēyān dā, řōyřtin, dāxil būn ba qarāy mamlakatī bāwkī kuřā.

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.

70. Kiçî islâmşây pariân wutî, 'êma bō çî biçîna nāwšār? lam bāxa xānūyak akayn, tyā dā anîşîn.' kuř wutî, 'zōr bāşa.' kiç kitēbî dar hēnā, ba zabrî kitēb pārçayak law bāxay kird ba xānū. harçiyak la mālî kiç ū řaşswār ū şēxul'arab bū hēnāya nāw am xānūa.

71. Waxtēk bāxawān gařāyawa, çāwî kawt bam xānūa, wutî, 'yā řabbî, ama çîa? êstā min řōyştîm, hîçî lē nabū.' tamāşây kird awā şā ismā'il lagał sē kiçā la sarbān tamāşây am bāxa akan. bēlakay firē dā, řūy kirda mālî pāşā, wutî, 'ay pāşāham, miždam bⁱdarē. awā şā ismā'il lagał sē kiçā hātuwinawa, la bāxā xānūyān kirdawa.'

72. Pāşā ba řā-kirdin çū bō lāy kuř, ba dargāy dā, kiçî islâmşây pariân dargāy lē kirdawa, wutî, 'bifarmū, bāba gyān, wara sarawa.' tamāşây kird, am sē kiçā yak la yak jwāntira, řazî la har sē žinî kuřakay kird. pāşawpāş gařāyawa, bāñî wazîrî kird, wutî, 'ay wazîr, ilāji kuř nakayn, biykužîn? am sē kiçā māra nakam šēt abîm.'

73. Wazîr wutî, 'ay pāşāham, am kuřa ba zabrî šîmšēr amānay hēnāwa, ba tō nākužrē.' wutî, 'min aybam bō řāw, lawē ilāji akam.' pāşā kāyazekî nūsî, 'ay kuřî xōm, sibaynē řāzir ba, açîn bō řāw.' kuř wutî, 'bāba gyān, řāzirim.' kiç wutî, 'pyāwî çāk ba, maçō.' wutî, 'çōn nāçîm?' bayānî lagał bāwkîā řōyştîn bō řāw. kiç wutî, 'am tūtîka lagał xō bara.'

74. Tā gayştîna şonēk ka hîç āwî lē dast nakawē, lawē dastyān kird ba nān xwārdîn. şiftayakî zōr sōrî bō kuř kirdîbū, bō xōyşi ba jyā. kuř ka xwārdî hamū nāwsikî xōy sūtān, wutî, 'bāba, tōzē āwîm bⁱdarē, kōr būm la tînūā.' wutî, 'kuřî xōm, nāzānî řāwçî āw ba çāwî xōy nādā?' wutî, 'çāwēkitîm bⁱdarē, qumēk āwî adamē.' kuř wutî, 'har dū çāwîm dar hēna, pyālay āwîm bⁱdarē.'

75. Har dū çāwî kuřî dar hēnā, firēy dā. tūtîk halî girt, xistîa žēr zimāniawa. kuřî řūt kirdawa, ba jēy hēşt, xōy hātawa bō mālawa. sad pōlîsî nārd ba dwāy am sē kiçā. kiç, wakū řaşswār bē, 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.

'ēwa hiç qisa makan, bā biçim, bizānim ama çia.' kiç hāta darawa, wutī, 'çitān awē? warin, dā nişin, ēstā lagaltān ēyn bō lāy pāşā.'

76. Hamūyānī birda žūrawa, dargāy dā xist, gøy har sadyānī birī, dāya dastyān, wutī, 'ba pāşā bilēn, tā bayānī şā ismā'ilmān taslīm nakā xākī mamlakatī ba tūraka abēžim.' pāşā wutī, 'fāyday nīa, i'lānī şaf bⁱdayn lagaŷyān.' řaşşwār ba tāqī tanyā dastī kird ba şaf, am dū kiçayş dū pyāla zahryān girt ba dasawa, ka řaşşwār kužrā amāniş biyxōn.

77. Hazratī xidr gayşta sar kuř, dastī hēnā ba çāwīā, wutī, 'hařta, firyāy řaşşwār bikawa, bizāna çī akā.' kuř wutī, 'wafādār, tō la pēşawa birō, ēstā miniş ēm.' tūtik ba piřtāw xōy gayāna māŷawa, rūy kirda bardamī řaşşwār. řaşşwār girtī, māçī kird, wutī, 'āyāt kwā?' har yāriy akird, āwuřī adā ba dwāwa.

78. Şā ismā'il hāta qarāyī mamlakat, hamū dam ū çāwī xōy řaş ū piş kirdibū bō awa kas nāynāsē. hāta nāw mamlakat, girtyān, wutyān, 'tō abē biçi bō şaf lagaŷ am kiçāna.' çū lagaŷyān bō lāy pāşā, wutī, 'ay pāşāham, wulāxī şā ismā'ilim bⁱdarē, am kiçānař taslīm akam.' wutī, 'biçō, biyba.'

79. Kuř swār bū, rūy kirda řaşşwār, dastī kird ba şaf lagaŷī. wutī, 'tu xwā, agar şā ismā'ilī pēm bilē, şaqim bird.' wutī, 'řā ka, minim.' kiç řāy kird bō māŷawa, şā ismā'il dwāy kawt. pāşā wutī, 'ba xwā, harsēkyānī bō girtim.'

80. Kuř gařāyawa, wutī, 'ay pāşāham, awā harsēkyānim bō hāzir kirdī.' pāşā dā nawī, qāçi māç kā. kuř şimşērī dā ba taplī sariā, kirdī ba dū latawa. kuř niqābī la rūy xōy lā bird, wutī, 'injā min qabūl akan ba pāşā la jyātī bāwkim?' xalqaka wutyān, 'ēma ařxayna sar sarmān.' bū ba pāşā la jēgāy bāwkī. şād būn ba mirāzī xōyānā.

Sultān Maħmū w Řaşşwār

81. ŞAWĒK sultān maħmū, hayāsi xās ū ḡasan mamandī ba şawgardī agařān ba nāw mamlakatā. ka tamāşāy kird jaŷabē ḡaywān

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.'¹ 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.'¹ 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 Memendi¹ were going about the country on night-patrol. When

ba rā-kirdin xōyān kird ba nāw šārā. hayās wutī, 'bō čī bam nīwašawa wā ba palapal xōṭ kird ba nāw šārā?' wutī, 'ay nawjwān, řašswārēkim lē payā būwa, hamū šaw barānēkī bāš hał abizērē, aybā w ařwā. la bar awa wā zū hātimawa, ka zafarim pē nabā.' wutī, 'kāka gyān, bigařerawa. šart bē, haywānēkit řōi min da haywāni bi^damē.'

82. Šwān pāšawpāš haywānī gēřāyawa bō dašt. awaņay pē načū řašswārēk hāt, barānēkī řaši hał girt, řōy. hayās šimšēri dar hēnā, ba dwāyā řāy kird. ka diy xōy kird ba aškawtekā, dwāy kawt. řašswār pēy gut, 'hayās, bō čī hātuwīt?' wutī, 'hātuwim ba dwāy xōt ū am haywānā.' wutī, 'min šartēṭ lagał akam, agar birditawa xōm ū haywān ū māi hamūy bō tō, agar naṭbirdawa ba qizī xōt law žūraā hałit awāsim.'

83. Wutī, 'čīa šartakat? pēm bilē.' wutī, 'šartī min amaya. min anūm, sē jār xabarim karawa.' wutī, 'zōr bāša.' řašswār lēy nūst. hayās dast-a-ažnō dā ništ, wutī, 'ay xwāya, ēsta čōn xabarī kamawa? xō nābē nuqurči lē bigirim, xabarī kamawa.' hič šitēki šik nabird ka xabarī kātawa. kič bayānī la xaw hał stā, hayāsī hał wāsī.

84. Sultān maḥmū tamāšāy kird, šaw hayās dyār nabū. bayānī tā ēwārē intizārī kird ū gařā ba dwāyā, fāyday nabū. ēwārē ḥasan mamandī lagał sultān maḥmū řūyān kirda qarāyi šār bō tāqīb kirdinī hayās. ḥasan mamandī tamāšāy kird jařabēk haywān ba piřtāw xarīka bēta nāw šārawa. bāņi kird, 'ay šwān, wara, bizānim bō čī wā ba 'ařala xōṭ kird ba nāw šārā.' wutī, 'wallāhī, ama yak māņa řašswārēkim lē payā būwa, ēt, hamū šawēk haywānēki bāšyānim abā w ařwā.'

85. Wutī, 'pyāwī čak ba, bigařerawa. ama pāray da haywāni bi^damē. bā bičīn, aw řašswāram pišān bida.' wutī, 'kāka gyān, dōnē šawiš 'aynī šit, la bar xātiri kuřēk gařāmawa, awiš řōy ū haywāna-kayšim řōy.' ḥasan mamandī paņjay xōy gast, wutī, 'ğayri qābila ama hayās būwa.' kābrāy šwānī gēřāyawa, 'aynī šit, ka diyān řašswārēk hāt, palāmārī haywānēki dā w řōy.

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 dejectedly¹ 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. Hasan mamandîš dwāy kawt, tā kirdî ba aşkawtā. tamāšāy kird, kiča pariṽyak hāta darawa, wutî, 'hā, ḥasan mamandî, hātuwî ba dwāy hayāsî birātā? agar girawi lê birdimawa hayās û xôm û mālakam mubāraki bē, agar dōrāni tōš lāy hayās hał awāsim.' 'aynî šit nūst, xabarî nakirdawa. bayānî awîšî ba taništ hayāsawa hał wāšî.

87. Sułtān maḥmū aw šawa xawî lê nakawt tā bayānî. bargî yazabî pōšî, hāta sar taxt. millat hamū rōḥyān çū, wutyān, 'imfō sułtān maḥmū bašarēk la mamlakatā nāhēlē çūnka hayās û ḥasan mamandî dū šawa gum bün.' jārî dā ba nāw mamlakatā, 'imšaw la sa'āt yak ba dwāwa harçî kasēk la darawa bē gōšāwgōš sari abiřim.' har ēwārē la tirsānā hamū dargāy ḥawšayān dā xist wa çirāyān kužānawa la tirsî sułtān maḥmū.

88. Xōy hał stā, aw šawa ba tāqî tanyā dastî kird ba tāqîb kirdinî hayās û ḥasan mamandî. tamāšāy kird, la pišt šārawa ḡalbayałb û harāyak ē. tamāšāy kird, šwānaka ḥaywānakānî fāw anē tā wakū zū bigāta nāw šār. sułtān maḥmū bānjî kird, 'ā, wara, ay šwān.' šwānaka tirsā, sułtān maḥmūy anāsî. tamāšāy kird bargî yazabî la barāya, wutî, 'amr ka, ay pāšāham.' wutî, 'kuřî xōm, bō çî bam šawa ḥaywānakānî wā azīyat [azēt] aday?'

89. Wutî, 'ay sułtānim, awa yak māḡa kābrāyakim lê payā būwa, dastē jilî řašî la barāya, hamū šawē barānēkî bāšim abā w arwā.' wutî, 'kuřî xōm, bigařerawa. agar ḥaywānēkî řōy min bōt abižērim.' wutî, 'wallāhî, ay pāšāham, dū šawa dū ḥaywān û dū zalāmîšî lagał řōiwa, nagařawatawa.' sułtān maḥmū pañjay xōy gast, wutî, 'ay māłî wērānim, hayās û ḥasan mamandîm ba hič la das dar çūn.'

90. Šwānaka gařāyawa, tamāšāy kird, řašswār wakū bā hāt, palāmārî ḥaywānakay dā, lēy dā, řōy. sułtān maḥmū šimšērî rūtî hał kēšā ba dwāyā, dwāy kawt. tamāšāy kird, la dūr čāwî lê bū, xōy kird ba qał'ayakā. sagēk la bardamiāwa řōy, minālēkî ba damawa bū. wutî, 'wā bāša jārē řiryāy am saga bikawim, am minālay lê bisēnimawa, inġa ačim ba dwāy řašswārā.' palāmārî sagî dā, wakū xayār dū latî kird, minālî la das saḡ.

91. Tamāšāy kird, ama minālî šāy aġinnaya. wakū xōł laškiri šāy

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,¹ 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 sunset¹ 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,¹ 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.

aĵinnay ba sarā dā bārī, wutī, 'ay sułtānim, baškū dibēti, kuřēkmān sag birduwyatī.' wutī, 'birākānim, awa minālakatāna, hałi girin. awiř sagakaya, kuřtuwma.' la xōřiānā pēyān 'arz nakawt. yakēki tyā bē, wutī, 'ay sułtān maħmū, kōpāni b^{id}amē, biyxa bāxalitawa. iři tō kōpān naykā ba hič bařarēk nākirē. faqat ka iřakağ ĵē-ba-ĵē bū mūyakī lē hał kana ū barallāy ka, bā bētawa.'

92. Sułtān maħmū rūy kirda qał'ay řařswār, tamāřāy kird, nāzaninēk hāt ba piriawa, baxērātinēki zōr ĵwāni kird, wutī, 'ay sułtān maħmū, xēra wā hātuwī?' wutī, 'hātuwim la ĵyāti hayās ū ĥasan mamandī tō ba pirč hał biwāsım.' wutī, 'bāřa, awā min anūm. agar sē ĵār xabari kirdimawa awā harčiyak alēy itā'at akam.' wutī, 'binū.' kič pāl kawt, lēfay kēřā ba sar xōyā.

93. Kōpān la bāxali sułtān maħmū hāta darawa, wutī, 'ay sułtānim, min ačima nāw dōřaki xānimawa, tō qisam lagałā bika tā wakū ĥakāyatēki pičkōlağ bō bikam.' sułtān maħmū wutī, 'as-salāmu 'alaykum, ay dōřaki xānim.' wutī, 'wa 'alaykum as-salām, ba xēr bēy, sar har dū čawim.' wutī, 'ay dōřaki xānim, tōř wakū xānim bē-řaħm maba. ĥakāyatēki pičkōlam bō bika, bā xawim lē nakawē.'

94. Wutī, 'ay sułtān maħmū, dū āmōzā abin, yakēkyān řini abē, ĥāmila abē, yakēkyān řini nābē. hał asin, ačın bō kāsibī lam čōl ū biābāna. ba 'amri xwā āfrat kuřēki abē, ba mērdakay alē, "tōzē āwim bō payā bika." awiř hał asē, ačē, ĵām la kāniaka hał akēřē, la dwāwa la sarī adan, sarī apařēnin. āfrat tamāřā akā, pyāwakay dyār nabū, wutī, "kāka gyān, tu xwā, tō bičō tōzē āwim bō bēna." āmōzāy mērdakay hał stā, bičē āw bēnē. 'ayni řit la sarī awiřyān dā, pařānyān. āfrat tamāřāy kird awiř dyār nabū, hał stā, xōy řōyřt, bismillāy kird, āwi xwārdawa, dam ū čāwi řit, la nāwāřāstī am dū maytaā dasī kird ba giryān.'

95. 'Tamāřāy kird dū miřk la kunēk hātina darawa, dasyān kird ba yāri kirdin. yakēkyān palāmāri yakēkyān dā, sarī hał kan, fiřēy

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 little¹ 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

dā. čūa aw lāwa, tōzē gyāy hēnā, jūy, nāy ba sarī miškakawa, sarakay pēwa nā. tamāšāy kird, zīnū bōwa. āfrat wutī, “yā rābbī, ama dalil bū pišānī minit dā.” ha! stā, čū, law gyāyay hēnā, nāy ba sar mērdakayawa w šūbirākayawa, sarī mērdakay nā ba šūbirākayawa, sarī šūbirākay nā ba mērdakayawa. ‘aǰaba am žina ēstā bō kāmyān abē?’

96. Sułtān maḥmū wutī, ‘har bō mērdakay xōy abē.’ kōpān wutī, ‘naxēr. bō amōzākay abē.’ xānimīš la žērawa ba nuqurčik dōšakakay halā-halā kirduwa, a!ē, ‘am sagbāba, čaŋ sāla la žēr xōmā dāy axam, bō čī qisay nakirduwa, ēstā lēm hātōta zimān?’ sułtān maḥmū laga! kōpān muǰādalay amayān bū, kič lēfakay la sar xōy fiřē dā, wutī, ‘nāzānim dōšakakam kara yān sułtān maḥmū kara.’ wutī, ‘žinaka hīnī mērdakayatī, saryān nirāwa ba yaktiriāwa.’

97. Sułtān maḥmū wutī, ‘ay xānim, ama jārēkī. farmū, binū, bā jārēkī kaǰ xabar kamawa, čūnka šawgār awaŋay ba damawa namāwa.’ xānim lēy nūst. kōpān wutī, ‘min ačima nāw masīnay xānimawa.’ sułtān maḥmū wutī, ‘as-salāmu ‘alaykum, ay masīnay xānim.’ wutī, ‘wa ‘alaykum as-salām, yā xwā, ba xēr bēy, ay sułtānim.’ xānim la žēr jēgāwa wutī, ‘šart bē, rōžim lē bētawa la nāw āgirā tōyš ū dōšakakayš bisūtēnim.’

98. Sułtān maḥmū wutī, ‘ay masīnay xānim, ḥakāyatēkī pičkōlamān bō bika, bā rōžmān lē bētawa.’ wutī, ‘ay sułtān maḥmū, malāyak ū faqēyak ū dārtāšēk ū xayātēk yak agirin, lē adan, ačın bō kāsibī. šaw la daštēkī čōlā ba nōra nōbačiy kara šal abin. awwa! kařat nōray dārtāš bū. wutī, “wā čāka tā am dū sa‘ātay xōm tawāw abē la taxta binyā^damēk dirust [drūs] kam, la taništ karakawa dāy kutim, ka xayātīm ha! sān lēy bitirsē.” tawāwī kird, dāy kutā, čū, xawātī ha! stān [astān], wutī, “ha! sta, nōrata.”’

99. ‘Dārtāš nūst, xayātīš ha! stā, čāwī ba xawawa bū, tamāšāy kird zalāmēk lāy karaka rā wastāwa. bardēkī tē girt, xistī. ka čūa sarī tamāšāy kird ama taxtaya dārtāš kirduwyatī. wutī, “šart bē

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 showedst 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 student¹ 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

miniš dastê jîlî bō bidirûm, biykama barî, çünka malā mēbāza, ka haî stā zū palāmārî adā.” jîlî tawāw kird, kirdîa bar taxta, çû, malāy xabar kirdawa.’

100. ‘Malā haî stā, tamāšāy kird zalāmêk lāy karaka wastāwa. dastî kird ba du‘ā xōjîn, çû ba lāyawa, dastêkî bō bird, tamāšāy kird taxtaya. wutî, “gwāya dārtāš amay dirust kirduwa wa xayāt jîlî bō dirûwa. šart bē, xwāya, miniš sar barz nakamawa tā wakû ba zimānî xōy bānjim nakā.” ba ‘amrî xwā taxta bû ba kiçêkî çwārda sāl.’

101. ‘Dārtāš û xayāt û malā lēyān bû ba šaī. aw wutî, “hî mina.” awîš alē, “hî mina.” ay sultānim, hî kāmyāna?’ wutî, ‘hî dārtāša.’ masīnay xānim wutî, ‘naxēr, hî xayāta.’ kiç sarî barz kirdawa, wutî, ‘nāzānim masīnam kara yān sultān maḥmû kara. ama hîni malāya. dārtāš ḥaqî dārtāšiy akawē, xayātîš ḥaqî jîlî akawē.’

102. Wutî, ‘ay sultān maḥmû, la sarî maīō. ama xōm û māî û dawlat tāza bō tō bûm.’ sultān maḥmû haî stā, palî xānimî girt, çûn, hayās û ḥasan mamandî kirdyānawa, har çwāryān gaīānawa bō mamlakati sultān maḥmû, nārdî ba dwāy šwānā, xānimî lē māra kird wa hamû ḥaywānakānî dāyawa, kirdî ba wazîr, la taništ xōyawa dāy nā. tawāw.

Aḥmad û Fāzūḥur

103. PĀŠĀYAK abē, dū žinî abē wa sē kuī abē, dwānyān la žinêk abin, kuīa piçkōlay la žinêk abē. am pāšāya law rōžawa aw žina piçkōlay hēnāwa hiç su‘ālêkî lē nakirduwin. kuīa piçkōlay, ka wā lam žinaya, muyāzayakî kirdōtawa, hazārî wakû bāwkî ba pyāw nāzānē.

104. La pāš muddatêkî zōr pāšā naxōš kawt, hiç duktōrē çārî nakird. tamāšāy kitēbî šānza xānay famlyān kird, wutyān, ‘ay pāšāham, tō ba hanārî bāxî fāzuḥur nabē çāk nābît, wa pēt biēm,

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

bāxī fāzuḥur lērawa ḥawt sāl rēgā dūra. injā čōn 'ilājī xōt akay biyka.'

105. Pāšā bānjī maḥmū wa 'aliy kuḥiy kird, ka wakū birā gawra w birā nāwanjīy kuḥa pičkōla bē, wutī, 'ay kuḥī xōm, ēwa jāḥ biḍan ba nāw šārā, harčī kasēk atwānē bičē, hanārī bāxī fāzuḥurim bō bēnē, ba sanjī xōy āltūnī adamē.' kuḥa gawra wutī, 'bāba gyān, tō xōš bī, lagaḥ birā nāwanjīmā ačīn, bōt ēnin.' kuḥa gawra lagaḥ birā nāwanjīy swār būn, mili rēgāyān girt, fōyštīn.

106. Birā pičkōla la nāw bāzār bīstī ka bāwki naxōša, birākānī čūwin bō hanār, biyhēnin tā bāwki čāk bētawa. kuḥ gurj čūa mālawā, wutī, 'dāya gyān, aspī bā-w-bōrānim bō bēna darawa, bičīm lagaḥ birākānimā, baškū xwā mōfaqim bikā, fēy am ḥawt sāla bō min ḥawt sa'āta.' kuḥ wakū šēr xōy yarqī silāḥ kird, swārī faxš bū, hāta darawa la māḥ, harčī aw mamlakataya hamū ta'ajubyān mā la jwānī w řašīdiy [řašīyi] am kuḥa.

107. Kuḥ ba zarfī dū daqīqa gayšta birākānī. pēyān gut, 'ḥarānzāda, išī čīa lagaḥ ēma hātuwī?' wutī, 'kāka gyān, min bō awa hātuwim wulāxakāntān bō bigirim ū čātān bō lē binēm wa xizmattān bikam.' birā gawrayān wutī, 'qay nākā, bā bē lagaḥmān.' muddatek fōyštīn, la paš muddatawdwā rēgā bū ba sē rēgā. birā gawra wutī, 'kāka gyān, ēma wā čāka nigīnī xōmān bixayna žēr am bardawa, har yakē la rēgāyakyānawa biřōyn. hač kāmēkmān zū hātīnawa la sar ēra intizārī awī kamān bikayn.' lēyān dā, fōyštīn.

108. Birā gawrayān rūy kirda šāxēki wakū šāxī pīramagrūn, tamāšāy kird taymānēk ba dawrī am bāxaā kirāwa, piḥa la hanār. hagbakay lē piḥ kird, gaḥāya dwāwa, wutī, 'ama hanārī bāxī fāzuḥura.' birā nāwanjīš 'aynī šit hanārī hēnā, gaḥāyawa, tamāšāy kird kākī lawē ḥāzira. wutī, 'kāka gyān, ba xwā, min hēnāwima, injā nāzānim awa yaḥ na.'

109. Birā pičkōlayān rēy sālē rēgā ba da sa'āt abirēt. rōžēkyān zōr hīlāk bū, la bin diraxtekā pāl kawt, sēbarēki zōr xōš bū, kuḥ

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 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 Pire-megrun¹ 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 lē kawt. ka tamāšāy kird gōy la nālanālēk, hāwār-hāwārēk bû. ka fā paṛî tamāšāy kird haždihāyak bam dārā sar akawē, la sarawa bačka sîmirx hēlānayān kirduwa, xarika biyānxwā. kuṛ fā paṛî, ba šimšēr haždihāy halā-halā kird, sē çwār pārcay haṛ dā bō am bačka sîmirxāna, hātawa, lēy nūst.

110. La paš muddatē dāykî sîmirxakān hātawa, tamāšāy kird, zalāmēk la bin hēlānay bačkakāniā nūstuwa. wutî, 'ay ḥarāmzāda, tōy hamū sātē bačkakānim axōy! wallāhî, ēstā ba dardēkit abam ba hanjwîn bilēy tāla.' çû, la sar šāxēk bardāšēkî zōr gawray nāya sar šāni, hēnāy ka biykēšē ba tawqasarî kuṛā, halā-halāy kā. bō çî bačkakāni çāwyān lē nabû, zirikānyān, 'nakay, dāya gyān. xonî ēmay kiṛiwatawa.'

111. Dāykî sūk bardakay dā nā, çûa lāy bačkakāni, wutî, 'kuṛî xōm, çî būwa?' wutî, 'dāya gyān, haždihāyak hāt bimānxwā, am nawjwāna kuştî, lat-û-patî kirduwa. wā la xwārawa, başi yak sālīmān akā.' dāykî la xōšîā hāta xwārawa, tēri xwārd, bālēkî nāya žēr sarî kuṛ, ba bālēkî dastî kird ba bāwašēni.

112. Kuṛ ta'sîri fēnikî kird, xabarî būawa [bōwa], tamāšāy kird dēwēk ba žēr sarîawayatî [sarēwa-]. palāmāri šimšēri lē dā ka biykužē. wutî, 'bāla gardāni sari bim. tō xonî mini kiṛiwatawa, la dinyāā çî talab akay biydama xizmati?' kuṛ wutî, 'dāya gyān, hiçim nāwē xōšîy sarî tō nabē.'

113. Wutî, 'kuṛî xōm, ēma šartmān sē jāra. harçiyak talab akay 'amr bika, la žēr 'arz bōt axama sar 'arz.' wutî, 'dāya gyān, yak šitim awē la tō, hanāri bāxi fāzuḥur bō bāwkim ka naxōša.' wutî, 'sad šalā hamū sātēk bačkakānim bixurāya, dāwāy am šitaṭ nakirdāya. faqat min ba šartēk aṭbam, nāwim zāhir nakay.' wutî, '‘amr akay, dāya gyān.’ bāñî faxšî kird, wutî, 'tā ēma ēynawa çōlaka tuxunî am bačkāna bikawē gōšāwgōš sarit abifim.'

114. Kuṛ swāri piştî sîmirx bû, haṛî girt ba āsmānā, la qarāy bāxi fāzuḥurā dāy nā. wutî, 'kuṛî xōm, bō 'aşqî xwā harçiyak pēt aṭēm ba qisam bika.' wutî, '‘amr akay.’ wutî, 'ka lērawa rōyştî

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.'¹

111. The loving¹ 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

mōrēkī sūr ba dargākawaya, ismī 'azam bixona, dargā akirētawa. ka čita žūrawa rāst bičō bin dār-hanārēk, girfāni, bāxaļi piř ka la hanār, āwuř nadaytawa, zū xōw bigayēnīta min.' kuř wutī, 'bāš.'

115. Haļ stā, nāwī xwāy hēnā, ismī 'azamī xon, čūa žūrawa, girfān ū bāxaļi piř kird la hanār. gařāyawa, bēta darawa, wutī, 'āy, yārān sibaynē la mamlakatī xōm lēyān pirsīm, am bāxa čiy tyāya, min biřēm čī?' kuř āwuřēkī dāyawa, tamāšāy kird xēwatēkī lē haļ dirāwa [haļōrāwa], hamūy ba zaņūlay āltūn dā řēžrāwa.

116. Kuř čūa pēšawa, *xēwatay haļ dāyawa, tamāšāy kird xēwatēkī kay la žērāya. ĥawt xēwatī la nāw yakā haļ dāyawa, tamāšāy kird nāzanīnēk řā kišāwa wakū řōž adirawšētawa. čirāy lāy qāčī birda lāy sarī, čirāy lāy sarī hēnāya lāy qāčī. nānakay dā girt, pārūyaki lē xwārd, pōpašmīni la sar lā bird, māčēkī la sar řūmatī kird. tamāšāy kird, jēgāy damī ba sar řūmatī am nāzanīnawa dyār bū. pāšawpāš gařāyawa bō lāy simirx.

117. Simirx lēy pirsī, 'hīčit nadi?' wutī, 'naxēr.' čūa sar piřtī, haļi girt ba āsmānā, birdī, la lāy bačkakāni dāy nā. du'āxwāziy lē xwāst, pāšawpāš gařāyawa bō māļi bāwkī. tamāšāy kird, birākāni la sar řēgā intīzārī akan [intīzārēkan]. wutī, 'kāka, bō wā dirañ hāti?' wutī, 'kāka gyān, dūr bū.' wutī, 'kāmatā hanārakāntān?' ka škānyān piř bū la řišk. ka birā pičkōļa hanārēkī škān kullī danikēkī yak pyāļa āwī tyā bū.

118. Lēyān dā, hātin ba řēā. la řēgā tagbiryān lē akird ka birā pičkōļa la nāw barin. hīč qisayān nakird tā wakū gayština sarkāniyak. birā pičkōļa wutī, 'kāka gyān, pyāwī čak bin, intīzār kan, bā min nōžakam bikam.' kuř la nōžā bū, har dū birākay la dwāwa sad xañjaryān lē dā, la palyān girt, šiwēkī lē bū, xistyāna awēwa.

119. Lēyān dā, řōyštīn, hanāryān bird bō bāwkyān, bāwkyān čak būawa. dāykī kuřa pičkōļa pēy zāni ka hātuwinatawa, čūa sar pāšā, wutī, 'kwānē kuřim, lagaļ birākāniā řōywa?' kuřakān wutyān,

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.¹ 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

'hāšā, lagaī ēma nahātuwa.' dāykī kuī dastī kird ba giryān, tā'zēy dā nā bō kuī, wutī, 'tāza min malīk aḥmad ba čāwī xōm nābīnim.'

120. Bēynawa sar aw kāri birā pičkōla, bizānīn čiy ba sar hātuwa. kābrāyak la nizikī aw kānīa jūt akā, tōw ačēnē. ēwārē žinakay nānī bō bird. wutī, 'āfrat, bičōa sarkānīaka, tōzē āwim bō bēna.' āfrat haī stā, čū bō āw, gøy la nālanālēk bū la sarkānīaka [sarkānēka]. gařāyawa, wutī, 'pyāwaka, nālanālēk zōr ba ta'sīr la sarkānīaka ēt.'

121. Jūtyār haī stā, čūa sarkānīaka, hiči lē nīa. čū baw dīwa, tamāšāy kird, bafr ū xōn tēkalāw būwa, hamū gyānī halā-halāya. wutī, 'āfrat, ba rā-kirdin faranjīakam bō bēna.' kuī xista nāwiawa [nāwēwa], ba hardūkyān hařyān girt, la mālawā la sar qarawēla rāy kēšā. swārī wulāx bū, ba palapal dāxilī mamlakat bū.

122. Čūa lāy duxtōr, wutī, 'ay duxtōr, min tāqa kuřekim haya, imšaw la sar xarmān sad xanjaryān lē dāwa. agar bēt ū rōžē zūtīr bōm čak bikaytawa harčiyak tō alēy min ḥāzirim, ba šartēk kuī ba jē naēlī tā čak abētawa.' wutī, 'bāša, min sad līram la tō awē.' wutī, 'šart bē, bōm čak bikarawa min pēnsad līray zardi bi^damē.'

123. Duxtōr ḥālan otōmbilī girt, gayšta sar kuī, dastī kird ba tadāwī kirdinī. ba zarfī pāņza šaw kuī la jārān čāktir kirdawa. kuī ka sarī haī biřī, tamāšāy kird la mālēkā kawtuwa, duxtōrē la sarīatī [sarētī] wa kābrāyakī ba žūr sarawaya. sarī haī biřī, wutī, 'bāba gyān, ba šartī xwā biřkam ba pāšā la jēgāy bāwkim.' kābrā ka zānīy ama kuřapāšāya sad awaņay ka xizmatī kird tā tawāw kuī qūwatī payā kirdawa.

124. Wulāxī bō zīn kird, kuī swār bū, gařāyawa bō mamlakatī bāwkī. taq la dargāy dā, dāykī wutī, 'kē awa?' wutī, 'dāya gyān, minim, biřkarawa.' ka dargāy kirdawa čāwī ba kuī kawt, ḥawt jār bēhōš bū. čak būawa. kuī bayānī dastē jilī pāšāhānay la bar kird, tājī sułtānīy nā ba sarawa, čū, la čāyxānayak dā ništ. ka birākānī wa bāwkī pyā ařōn tamāšāy kird, awā bāwkī w har dū birākānī lawēwa

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.'¹ 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 golden¹ lire.'

123. The doctor immediately took a car, reached the boy and began to treat him. In the course of a fortnight¹ 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

fōyštīn. birākānī ka čāwyān pē kawt saryān hīz kird. kuř hič xōy siř nakird.

125. Bēynawa sar aw kārī bāxī fāzuḥur ka wakū kiči islāmšāy pariānī tyā nūstuwa. kič xabarī būawa, tamāšāy āwēnay kird, jēgāy damī ādamzādayak ba rūmatīawa dyāra. zirīkānī, bāwki ba xōy ū dwānza hazār laškirawa dāxiř ba bāxā būn. wutī, ‘āmān, kiči xōm, čit lē qawmāwa?’ wutī, ‘bāba gyān, ba zarfī da rōzī ka aw kasam awē ka dāxiř ba bāximā būwa.’

126. Pāšā zirīkānī, dēw ū dirinj ū parī barī āsmānyān girt, hamūyānī sōḡ dā, hič kasēkyān šāhētīyān nadā, wutyān, ‘kasmān nadiwa.’ pāšā wutī, ‘bigarēn, bizānin kē māwa.’ wutyān, ‘balē, sīmirx māwa.’ nārdī ba dwāy sīmirxā, sīmirxī sōḡ dā, wutī, ‘ba yazdān, ēzdānī pāk, ba pākī minawar, ba xāliqī šaw ū rōž, hičit lē nākam fāstim pē biłeyt.’

127. Wutī, ‘ay šāhim, kullī sālēk min ḥawt bačkam abū, haždīhāyak lēm payā bū, hamū sālēk bačkakānī axwārdim. am kuřay pāšāy mamlakatī basrāzamīn bū ba sababyān, nayhēšt xurēn, haždīhāy kušt, dāwāy hanārī bāxī fāzuḥurī lē kirdim, miniš ba šartēk hēnāwim ka hič āwuř nadātawa, hanārakay bēnē, bigarētawa.’ pāšā ‘afwī kird, sīmirx čū bō šonī xōy.

128. Islāmšāy pariān ba xōy ū dwānza hazār laškirawa dāxiř ba mamlakatī basrā būn, dawrī mamlakatyān girt, xabaryān dā ba pāšā, ‘ay pāšāham, dawrī mamlakat gīrā ba laškir ū hōrdū.’ islāmšāy pariān kāyazēkī nūsī, wutī, ‘ay pāšāham, min kuřī pāšāy mamlakatī xōrḥalḥātīm, bāwkim naxōša, amawē bičīm hanārī bāxī fāzuḥur bēnim. bīstuwma ka kuřakaṭ čūwa hēnāwīatī. bēt, ta ‘rifakam bō bikā.’

129. Pāšā wutī, ‘kuřī xōm, kāmtān čūwin bō hanār?’ kuřa gawra wutī, ‘bāba gyān, min čūwim.’ wutī, ‘da bičō, rōřa, pēy biřē.’ birā pičkōřa ka amay zānī xōy ȳarqī āsin ū pōřa kird, wakū rōstamī zāl, la bāxī māřī xōyān lagař dāykīā kilāwakay lār dā nā, dā ništ.

130. Ka birā gawray čū la pāl xēwatakaā rā wastā, lēyān 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

čūwī bō hanār?' wutī, 'baġē.' bānyān kirda žūrawa, wutī, 'kuḫī xōm, am bāxa lērawa bō awē čaḡ dūra?' wutī, 'ay pāšāham, sē māḡ rēgā dūra.' wutī, 'bāxaka čōna?' wutī, 'la sar šāxēka, dīwārēkī ba dawrā kirāwa.' wutī, 'tēy haġ dan, am qaḥbabāba. ba pāšā biġen aw kuḫam awē ka čūwa bō hanār.' birā nāwanjī wutī, 'min čūwim.' 'aynī šit tērišyān law haġ dā, hamū gaġ ū qinyān škān.

131. Wutī, 'kuḫī xōm, am hanāra kē hēnāwiati?' wutī, 'čū zānin? aḥmad hēnāwiati.' wutī, 'čōn, aḥmad amay hēnā? ay, aḥmadtān či lē kird? ay wazīr, ay nāib, bō 'ašqī xwā 'ilājim bikan. awatay aw kuḫa la dāyk būwa ēstāš namwutuwa, "kuḫī xōm, čōnī?" ēstā ba či rūyakawa biġem kuḫī mina?' wazīr wutī, 'ay pāšāham, kāyazēkī bō binūsa, baškū xwā dili narm kā, bēt, bičēt, pēyān biġē.'

132. Wazīr kāyazī bird bō kuḫ, taq la dargāy dā. kuḫ hāt ba pīriawa, wutī, 'kē awa?' wutī, 'ay malīk aḥmad, xizmakārī xōta.' kuḫ dargāy kirdawa, tamāšāy kird wazīrī bāwkīati [bāwkētī], kāyazēkī pēya. kuḫ kāyazī xonawa, wutī, 'ay wazīr, bāwkī min kēya? min kasim nīa ḡayr az aw xwāya nabē. tā ēsta bō či bāwkim nabū? wallāhī, bē ba dargāmā pārča-pārčay akam.' wazīr gaḫāyawa.

133. Islāmšāy pariān kāyazēkī nūsī, 'ay pāšā, ba zarfī bišt ū čwār sa'āt kuḫim bō anērī bāša, bōm nānērī har ēstā 'amr akam mamlakati žērawzabar kan.' pāšā wutī, 'ay wazīr, bō 'ašqī xwā firyām [friām] kawin.' haġ stā pāšā, ba sarī rūtī, ba pēy patī čū bō lāy kuḫ, la dargāy dā. kuḫ dargāy kirdawa, wutī, 'ay kuḫī xōm, bō 'ašqī xwā firyām kawa.'

134. Pāšā dā nawī ka qāčī māč kā. kuḫ wutī, 'astaxfiralā, gawray minī.' dāykī kuḫ pēy gut, 'ay kuḫī xōm, da, qay nākā, bičō. 'ajrī dāyk ū bāwk girāna.' wutī, 'awā min ačim, itir čāwtān ba min nākawē.' kuḫ swārī fāxš bū, rūy kirda am laškira 'azīma, wakū šēr mizrāqī dā kutā, wulāxī pēwa bast, yaksar rūy kirda žūrawa.

135. Rāsm ū ta'zīmēkī zōr jwānī kird, barzapē hamū la barī haġ stān, tamāšāy kird am kuḫa zōr ba-ḡawhara, wutī, 'ay kuḫī xōm, tō

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

čūwīta bāxī fāzuḥur, hanāri hēnāwa?' wutī, 'baḫē.' 'kuḫī xōm, čaṇ fōž lērawa dūra?' wutī, 'ay pāšāham, muddatī ḥawt sāl fēgā dūra. dawrī am qaḫ'aya ba pōlā čūwa ba āsmānā, mōrēki sūrī pēwaya, paṇṇay bixara sar, ismī 'azam bixona, dargā kirāyawa.'

136. 'Čūma žūrawa, bāxaḫim piḫ kird la hanār, gaḫāmawa. la dilī xōmā wutim, "yārān, min gaḫāmawa, yakē lēy pirsīm, am bāxa čiy tyā bū, bilēm či?" sarim ḫaḫ biḫī, tamāšām kird, xēwatēk ḫaḫ dirābū, ḥawt xēwatī la nāw yakā būn. nāzanīnēki tyā rā kišābū. čirāy lāy sarim birda lāy qāčī, čirāy lāy qāčim hēnāya lāy sarī, pōpašmīnim la sar lā bird, . . .'

137. Lawaā bū kuḫ biḫē, ' . . . māčim kird,' gurḫ islāmsāy pariān pardāxē šarbatī dāē [dāya], wutī, 'kuḫī xōm, ama nōš ka.' kuḫ xwārdīawa, bēhōš kawt. xistyāna sinūqawa, ḫalyān girt ba āsmānā, birdyān, la bardamī kičā dāyān nā. wutī, 'ay kičī xōm, ama xōt ū dužmini, čiy lē akay lēy ka.'

138. Kič qisay nakird tā šaw ḫāt ba sarā. tamāšāy kird, sinūqī ḫaḫ dāyawa ka dīy pārčayak āltūna tyā rā kišāwa. tōžēk 'atrī dāē ba lūtīā. kuḫ ḫōšī ḫātawa, wutī, 'ḫayfē bō bāwki ka minī wā ba dasīsa girt. aw āzā bū la jyātī tō ba zabrī ḫarb minī bigirtāya.' wutī, 'ay nawḫwān, ēstāyš bāwkim bōya tōy hēnāwata ēra ka min pārča-pārčaṭ bikam, faqat min nāwkužim, atnērim, bičī bō lāy bāwkim, bāwkim čīt lē akā kayfi xōyatī.'

139. Kuḫ bayānī zū ḫaḫ stā, čūa lāy pāšā, wutī, 'bifarmū, čim lē akay ḫāzirim.' bāwki kič nārdī ba dwāy kičā, wutī, 'kičī xōm, ama dužminakata, čōnī la nāw abay la nāwī bara.' wutī, 'bāba gyān, ḫayfamin am nawḫwāna bikužim. aynērim mas'alay aḫmay bēyamim bō bēnē, bizānim la dinyāā bō či ḫič xamī nīa.' pāšā ba kuḫī gut, wutī, 'ay kuḫī xōm, atnērim bō am mas'alaya, agar hēnāṭ kičī lē māra akam.' wutī, 'ay pāšāham, muḫlatim čaṇa?' wutī, 'pāṇza šaw.'

140. Kuḫ gaḫāyawa bō šōnī xōy, kič ḫāta lāy, wutī, 'ay malik aḫmad, bō 'ašqī xwā bā ba pariā bitnērimawa bō māli bāwki. 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.'

bē hamū sālēk sarit lē adam.' kuḥ wutī, 'šart bē natbam lagaḥ xōm nāgaḥēmawa.' kuḥ bayānī du'āxwāzīy la malīka xwāst, malīka dastī kird ba giryaṇ, wutī, 'bō 'asqī xwā bā bitnērīmawa. fēgāy šaš māṇ dūra, bāwkim bōya atnērē ka bitfawtēnē.'

141. Kuḥ gōy nadāe [nāya], lēy dā, rōy. kič dastī kird ba giryaṇ. muddatī dū rōž rōy ba rēā, tamāšāy kird sē mināra šaḥ akan. ka čūa pēšawa yakēkyān wutyān, 'awā ādamzādayak hāt, šar'ī xōmān bō akayn.' wutyān, 'bāša.' kuḥ čūa pēšawa, baxērātīnyān kird, wutī, 'bō čī šaḥ akan?' wutī, 'kāka gyān, ēma harsēkmān birāyn, bāwkmān mirduwa, sē šitī la pāš ba jē māwa.'

142. Kuḥ wutī, 'am sē šita čia?' jwābī dāyawa, wutī, 'amayān qālīčay ḥazratī silaymāna, amayš dār'akāzī ḥazratī silaymān, amīš kilāwī saxrī jīna.' kuḥ wutī, 'bāša, am sēāna ba 'amal čia?' wutī, 'amayān dā xa w dār'akāz biyda lēy, harkōyak taḥab akay ba dū daqīqa dāt anē. am kilāways kayta sari hič kasēk nāwbinē, tō hamū kas abinī.'

143. Kuḥ wutī, 'bāša. tīr ū kawānēkim bō bēnin, sē tīrtān bō haḥ adam, harčī zū hātawa qālīčay adamē, awī dwāy kilāwī adamē, away āxirī dār'akāzī adamē.' wutyān, 'wallāhī, tagbīrakat zōr jwāna.' kuḥ nāwī xwāy hēnā, sē tīrī haḥ dā ba āsmānā, dwāy tīr kawtin, tamāšāyān kird tīr har givvaya ba āsmānawa.

144. Kuḥ qālīčay dā xist, kilāwī kirda sarī, dār'akāzī pyā kēšā, wutī, 'amawē la qarāy mamlakatī aḥmay bēyam dām binēy.' ba pēṇj daqīqa la qarāy mamlakatī aḥmay bēyamā dāy nā. kuḥ hamūy pēčāyawa, čū, la čāyxānayak dā ništ. su'ālī kird, 'kay aḥmay bēyam ētawa bō mālawā?' wutyān, 'tōzēki ka ētawa.'

145. Awaṇay pē načū tamāšāy kird sē čwār tāqim kuḥī jāhēf, har tāqimī la naw'ēk, hātīnawa. la nāwafāstyānā tāqimēk hātīn, tamāšāy kird, hamū 'ūd ū kamānča lē adan wa samā akan ba dawrī am kuḥāā, čil gurjī pāš ū pēšī kuḥyān girtuwa. ba čāyčīakay wut, 'amaya aḥmay bēyam?' wutī, 'balē.' wutī, 'injā ama xamī la kō bū lam saḥtanataā?'

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 minarets¹ 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 Sakhr¹ 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 maidens¹ 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?'

146. Kuř dwā-ba-dwāy rōy tā čūa žūrawa. la dargāy dā, wutī, 'kēya?' wutī, 'minim, mīwānī aḥmay bēyamim.' wutī, 'bifarmū, wara sarawa.' kuř lagař aḥmay bēyam čūna sarawa. kuř bāñī kird, nānyān hēnā, wutī, 'farmū, ay mīwān, nān bixō.' wutī, 'nān nāxōm tā wakū pēm nařey bō čī xamit nīa.' wutī, 'kuřī xōm, nānē bixō, ḥaqī dardī minit nabē.'

147. Wutī, 'ḡayrī qābila.' wutī, 'min bōḡ bigēřimawa la gardinit adam.' kuř wutī, 'min šaš māḡa ba řēgāā ḥātuwim, xōnī xōm fi sabilillā, gardini āzā bē.' wutī, 'bifarmū, nānē bixō, bayānī bōt agēřimawa.' bayānī nānyān xwārd, čūna xwārawa, ḥawt qāpiy kirdawa law dīwawa, har ḥawtī dā xist, wutī, 'ay nawjwān, pyāwī čāk ba, pašimān barawa, bā la gardinit nadam.' wutī, 'ḡayrī qābila.'

148. Wutī, 'bāša, barāambarim dā nīša. min bō tōy nāgēřimawa, čūnka abī ba qatrayak āw.' bardēkī hēnā, la bardamī xōyā dāy nā, dastī nā ba zilā. nāzaninēk lagař dū kuřī pičkōlaā wakū řōž būn, 'abdēkī qulla řaš lagařyānā bū. wutī, 'ay bard, jwān gō bigira. min mas'alay xōmi bō agēřimawa.' kuřēkī xista sar řānī, ba dastēkī dastī kird ba šimšēr tiž kirdin.

149. Wutī, 'ay bard, min ū am āmōzāyam la mināliawa la yak maktabā amānxōḡ, šartmān kird lagař yaktirī ka min mirdim aw šū nakā, agar awiš mird min žin naēnim. ḥālī ḥāzir min malīkī am mamlakata 'azīmam.' wutī, 'řōžēk šakirāwī āmōzām xwārdawa, māram kird.'

150. 'Aw řōža la sarbānī qasr lagař wazirān intizārī bük akam, bōm bē, tamāšām kird yakēk hāt, wutī, "malīk aḥmad, dasgīrānī mird." biřwām pē nakird. yakēkī tir hāt, wutī, "awā ayšōn." wutī, 'biřwām nakird. wazirī xōm hāt, wutī, "bā biřōyn, aḡina firyāy sarqabrān nākawīn.'"

151. 'Čūma xwārawa, malḥamim, darmānim lagař xōm bird, čūma ḥamāmawa, 'aybī xōm la binā biřī. tuḡ pēčāy, hāta darawa, wutī, "min šartim kirduwa lagař āmōzāmā, mādam aw mird itir miniš žin bim, nabā la dwāy aw žin bēnim." la dargā čūma 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,¹ 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.'² 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.'¹ 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 cousin¹ 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. I¹ banded 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

tamāšām kird, šîn bû ba šāi. wutim, “čīa awa?” wutyān, “balē, amōzāṭ la nāw dāramaytā ziṅū būwatawa [bōtawā].”

152. ‘Minīš wutim, “yā řabbī, ēstā min law žintirim; ama čī bû xwā pišānī dām?” būkyān hēnāya māřawa, ka zānīy min wām la xōm kirduwa wutī, “min ařōmawa māli bāwkim.” minīš la bar ‘aybā lam ‘abday xōmim māra kirduwa. inĵā, ay bard, ba min ařēn aḥmay bēyam. min ŷamim zōra yān tō?’ bard bû ba qatray āw.

153. Wutī, ‘ay kuř, hař sta, bā la gardini bi^dam.’ kuř wutī, ‘la taništ xōtawā noř akam, inĵā sarim biřa.’ wutī, ‘bāša.’ kuř la taništiawa dā ništ, gurĵ kiřawī kirda sarī, wun bû. aḥmay bēyam wutī, ‘ama la xwāwa būwa.’ hař stā, hāta darawa, kuřiš ba dwāyā.

154. Kuř hāta darawa, qālīčay dā xist, la sarī dā ništ, wutī, ‘amawē la bāxī fāzuḥur dām nēy.’ kuř čāwī nūqān, čāwī kirdawa, la bāxī fāzuḥurā dāy nā. tamāšāy kird, malīka har agirī. wutī, ‘bō čī agirīt? awa mas’alay bēyam, biyba bō bāwkī.’ kič birdī bō bāwkī, das-ba-ĵē kiči la kuř māra kird. šād bû ba mirāzīā.

155. La pāš muddatē aḥmad wutī, ‘min ařōmawa bō mamlakatī xōm ba wa’day da řož.’ lařkirēkī zōrī bird, čūa qarāy mamlakatī bāwkī, dāy nā. tamāšāy kird bāwkī mirduwa, birākay la sar taxta. har dū birākay girt, šār-ba-darī kirdin, nārdī ba dwāy kābrāy ĵutyārā, kirdī ba pāšā la ĵēy bāwkī. dāykī hař girt lagař xōy, gařāyawa bō bāxī fāzuḥur, šād būn ba mirāzī xōyānā.

ēmayš law lāwa hātinawa, kičēkyān nadāynē!

‘Ačim bō lāy Xwā’

156. Dū birā abin la mamlakatēk wakū silaymānī. birā gawrayān zōr dawřaman abē, birā pičkōla zōr faqīr-ḥāl abē. řožēk birā gawray mawlū akā, birā pičūk xōy ū mināřakānī ačina bar dargā, ařēn, ‘la řāy xwā pāřčayak nānmān bi^danē.’ birā gawray darī akā. pāšawpāš

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^t 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 party^t 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

agařētawa, alē, 'āfrat, min afōm, tā lāy xwā nāwastim. šart bē sē kutak nakēšim ba nāwšānīā, bizānim bō čī birākamī wā dawłaman kirduwa, minī wā faqīr kirduwa.'

157. Lēy dā, rōy, rēy kawta māla gāwirēk. wutī, 'la rāy xwāā jēgām kanawa, imšaw lēra bim tā bayāni.' žinakay wutī, 'bifarmū, wara sarawa.' xizmatēkī zōr jwānī kird, šawē la xawīā mērdakay čübū bō ḥaj, žinaka am xaway ba mērdakayawa dī, mērdakayšī 'aynī šit xawī ba žinakayawa dī.

158. Bayānī zū xabaryān būawa, mīwānakayān la xaw hał nas'ābū. wutī, 'pyāwaka, imšaw xawim pēwa dīwit.' pyāwakaš wutī, 'minīš 'aynī šit xawim ba tōwa dīwa. ka mādam wāya am mīwānay ēma zōr musulmāna.' mīwānakayān xabarī būawa, wutī, 'kāka gyān, bō kō ači?' wutī, 'ačim bō lāy xwā.' wutī, 'tu xwā, su'alēkīš bō ēma bika, bizāna bahaštīyn yān jahannamī.' wutī, 'bāša.'

159. Lēy dā, rōy, rēgāy kawta aškawtēk. tamāšāy kird, 'ābidēki tyāya, har zikr ū lā-ilāha-illallā akā. wutī, 'bifarmū, ay mīwān, dā niša.' tamāšāy kird, hamū ēwārayak sīniyakī bō ahāt, am ēwāraya dū sīniy bō hāt. sīniyakyānī šārdawa, sīniyakyānī dā nā bō hardūkyān, xwārdyān. la dwāy nān xwārdin ba 'amrī xwā har dū sīniaka γayb bū. wutī, 'ay kāka, bō kō oγir akay?' wutī, 'ačim bō xizmat xwā.' wutī, 'min haštā sāla lam aškawtaā itā'at akam. bizāna bahaštīm yān jahannamī.' wutī, 'bāša.'

160. Lēy dā, rōy, tūši sē birā bū la hōdayakā. tamāšāy kird, la nāna řaq zyātir hīči kay tyā nabū. wutyān, 'kāka gyān, bō kō ači?' wutī, 'ačim bō lāy xwā.' wutī, 'tu xwā, bipirsa, ēma lē qawmāwīn, basa tā kay wā ba faqīrī dāmān anē?' wutī, 'bāša.'

161. Lēy dā, rōy čaņ muddatēkī zōr. xwā 'amrī kird ba jubrā'il, wutī, 'bičō, xōti lē bigōřa, harči gyānī haya biškēna.' jubrā'il hāt, la daštēkā girtī, wutī, 'kuřa, bō kō ači?' wutī, 'ačim bō lāy xwā.' girtī, hamū gyānī ba kutak škān. sarī barz kirdawa, wutī, 'ay xwāya,

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 čia pīšānimī aday? sad awaṇay ka bimkužin nāškuri nākam, har škurim.'

162. La pāš muddatēk xwā 'amrī kird ba ḥazratī mūsā, wutī, 'bičō, am kābrāya lēt apirsē, tō kēyt, biḥē, "min xwām." harčiyak taḥab akā biydarē.' kābrā gaišta sar āwēk, rēgāy nabū bičēta aw barawa. ḥazratī mūsā law barawa fā wastābū, wutī, 'kuḥa, bō kō ači?'

163. Wutī, 'ačim bō lāy xwā.' wutī, 'min xwām.' wutī, 'rāstim pē biḥē.' wutī, 'ba xwā, min xwām.' wutī, 'da, wara am barawa, išim pēta.' hāta am barawa, čākatī pē dā akan, sē kutakī bāši kēšā ba nāwšāniā. wutī, 'pēm biḥē, bō čī birākam dawlamana, min wā faqīrim?' wutī, 'biḥō, yāznay tō la māli xōtān wā la bin dārhanjīrakaā.'

164. Wutī, 'ay, kābrāy gāwir bahaštīa yān jahannamī?' wutī, 'kābrāy gāwir, la bahaštā qasrī aw 'ābidayān dāē ka sīniakay lē dizit.' wutī, 'ay, bāša, sē birāyš zōr pārānawa, tā kay faqīr abin?' wutī, 'pēyān biḥē, la quzbinī žūrakayā pārčayak paḥōy ḥaš la kunēkāya, darī bēnin, ḥisqī awān wā lawyā.'

165. Kuḥ gaḥāyawa, ba sē birākay gut, wutī, 'birām, ḥisqay ēwa wā law kunaā. paḥōy ḥaš dar hēna, ḥisqī ēwa āškirā abē.' hāta lāy 'ābid, wutī, 'miždaḥ biḥamē, āgiri jahannam bara bara xōš akirē bō tō.' wutī, 'ay, quḥ ba sarim.' hāta lāy gāwiraka, wutī, 'mižda bē lētān, xwā ḥaḥmī pē kirdin. la bahaštā qasrēktān bō dā nirāwa, ḥawt ḥōrī xizmattān akā.'

166. Wutī, 'ka mādam wāya baw xwāya ka tō čūyta lāy, nārōyt tā harčiyakim haya nīway nabayt la ḥāy xwāā. awā miniš hātima sar aw dīna ka tō ayyaristī.' lawē da wuḥāxi bō bār kird la āltūn ū miḥawharāt. pēš xōy dā w hāt bō māḥawa. tamāšāy kird žinakay lagaḥ mināḥakāniā baw daštaā asūḥēnawa, āgirin bō bāwkyān.

167. Bāwkyān bāḥi kird, 'kuḥi xōm, warin, bāwki šiti jwāni bō

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.'¹ 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

hēnāwin.' ka žinakay dīy zōri pē xōš bū. čūna mālawā, šawē bin hanjīrakay hał kan, tamāšāy kird hawt kūpa āltūnī tyāya. wutī, 'yā řabbī, xwāya, zōr zōrit lē ba zyā bē!' čū, barāambar māli birākay qasrēkī zōr jwānī dirust [drūs] kird, tyā dā ništ, hawt šaw ū hawt rōž nānī dā ba řāy xwāā.

168. La paš muddatēk birā gawray nābūt bū, xānūy firōšt, kawta swāl kirdin. žinakay pēy wut, 'hał sta, bičō lāy birākaṭ, baškū šitēki b^{id}ātē.' čūa bar dargāy māli birākay, wutī, 'la řāy xwāā šitēkim b^{id}anē.' birākay bāñi kirda sarawa, wutī, 'aw rōžaṭ la bir ēt ka hātīm, pārūē nānit nadāmē, dari kirdīm? ēstā min xizmakār, tō āyā, čūnka xwā farmuwyatī, insānī gawra abē dāiman misā'aday faqīr bikā. tō dā niša, āyāy māł ba, miniš xizmakār.' hardūkyān ba yakawa dā ništīn, šukrānay xwāyān ba jē hēnā.

Čaṇ qisayak

169. A: MĀMŌSTĀ, la sinfī šaši ibtidā'īā ka mu'alimī iñlizīmān būy, la pēšā la kō būy?

B: La pēš awa bēma silaymānī, bibim ba mu'alimī maktabī ēwa, la čamčamāl mudirī maktab būm. lawēwa naql būm bō silaymānī wa hātima maktabī ēwa. maktabī ēwa aw waxta dū sinftān habū, sinfī šaši alif ū sinfī šaši bē. wā bizānim tō la sinfī šaši alif būy, wa řafīqakāni, tō būy ū karīm bū . . .

A: Ba xwā, nāētawa [nāyatawa] xayālim karīm kāmaya.

B: Karīmī hājī řisayn, birāy sa'iy hājī řisayn.

170. A: Řāsta, ēsta hātawa birim. awa sardamēk bū ba 'askarī līwī, la řabāniya bū, hatā jārēkyān la bayā dīm, tamāšām kird nařmayak ba sar šāniāwa bū. wutim, 'karīm, ama čī akay tō?' wutī, 'wallā, būm ba zābit.' itir miniš zōr pē-kanīnim hāt, tamāšām kird, pařēkī sūr ba sarīāwa bū.

B: Bāša, la řafīqakānī tir—awānī kam la bir nīa, kē ū kēn. tō kāmāyāni bir akawētawa?

A: Lawānay ka ētawa birim yakēkyān qāyir bū ka ēstā mu'alima la arbat wa galē ši'rī jwānī haya.

171. B: Řāst akay [řāz akay], qāyir tařabayakī bāš bū, zīrak bū,

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.'¹ 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 Chemchemical. 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 kurdîşā bāš bû faqat la inġlîzîā awaŋa bāš nabû. aw waxtaš dasti ūî'ri habû, jâr jâr ūî'ri awut. daŋîūî xōš bû, gōrānîūî awut. la pāš awa wā bizānim lawē, la sinfî ūšawa, fōy bō bayā, çû bō dārulmu'alimîn, wā nîa? dwāy awa ka hātawa ēra fa'san bû ba mu'alimî ēra yān la jēgāyakî ka bû ba mu'alim?

A: Waffāhî, law waxtaā ka aw la maktab dar çû minîū lēra nabûm, çûbûm bō bayā bō xōnin, baūam wā bizānim awaū ta'inî la silaymānî bû. lagaū awaūā am kuūa ka la maktab lagaū minā bû, wā azānim har la minālîawa qābîlyatî [qābîlētî] ūî'r wutinî habû, çunka la sinfî ūšā, ka awūā sālî nōsa^d w sî w yak bû, tā ēsta māwayakî kam nîa, awūā la bîrim ē ūî'rēkî wut hatā ēma kirdmān ba gōrānî.

172. B: Nāzānim, min la bîrim nîa aw ūî'ray, faqat jâr jâr ka ačûyn [ačûn] bō hîn, bō gaūān—la bîrit ē?—jârēkyān çûyn bō tawēla, lawēwa swār bûyn ba ōtōmōbîl, lōriya^k bû—hā, bîrim kawtawa, faĥimîū yakēk bû lawāna, daŋî xōš bû—haū stāyn, çûyn, ba lōriyak çûyn bō xurmāl. la xurmāl, lawē dā bazîn, la pāšā ba pē çûyn bō guūp, la guūpawa çûyn bō biāra, la biāra ūawē lawē māynawa la maktab. gōrānîyān wut, qāyirîū ūî'ri xōnawa, gōrānîūî wut. dwāy awa çûyn bō tawēla, ūawēkîū la tawēla māynawa. dwāy awa ka la tawēla māynawa, wā azānim awa bû—bîri kawt ka hāūim afannî damānčayakî lē wun bû?—mudîrî maktab damānčakay lē wun bû. bû ba harā. wāzmān lē ēnā, lawēwa ba pē hātînawa halabja. wā azānim ūawîū la halabja māynawa, injā gaūāynawa. safarēkî zōr xōš bû. tō awat la bîr ē?

173. A: Wā azānim aw sāla mintān lagaū nabûm, çunka min la pēšā la maktabî kānîāskān bûm hatā sinfî pēnj, injā ka sinfî ūšā nakirāyawa min naql bûm bō gōiža. la sinfî ūšā awa bû ka tō māmostāy inġlîzimān bûy. wā azānim am safrayay ka tō bāsit kird la sinfî pēnjā bûwa, ka min la maktabî kānîāskān bûm. la bar awa min lagaūtānā nabûm, ammā bîstuwma mas'alay aw damānčayay hāūim afannî ka lēy dizrāwa w bûwa ba haūā-w-bigir law nāwāā.

174. B: Hāūim afannî la āxîr damānčakay bō dōzrāyawa. wā bizānim ūē^x ūamsudîn la biāra bōy dōziawa, ba karāmat bōy dōziawa. ūitēkî 'antîka bû, gwāya lawēwa karāmatēkî bō kirdibû, bōy dōzîbûawa. damānčakaūî bō nārdîbû. harčanna hāūim 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 somewhere 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,¹ 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 Tawéle,¹ 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 Tawéle and stayed a night there too. After we had stayed at Tawéle, 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 Halebje on foot. I think we stayed at Halebje 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 journey 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 hullabaloo 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 j̄yātī damānčaka sē dīnārī bō nārdibū—sē dīnārī war girtibū—faqat dwāy awa ka damānčakay dāyawa wā bizānim sē dīnārakaši nadāyawa. sē dīnārakaši bird ū damānčakaši bird. tō lam hikāyata wurdānay tir, safarī tirī taḷabakānī tiri la bīra? agar la bīrita yakēki ka bigēfarawa, min bāš la bīrim nāē [nāya], naxtē pīr būm.

175. A: Xōm amānam la bīr nīa, baḷām azānim, ka bāsi damānčay hāšim afannī kirā, aḷēn zōr marāqī rāwī būwa. dā'ima ḥazī kirduwa nīšān biškēnē w bičē bō rāw ū amāna. hatā jārēkyān xōy zōr haḷ pēčāwa w xalqī lagaḷ xōyā birduwa, bičē bō rāwī pōf. la čamēkā tamāšāy kirduwa, samāwarēki kōn lūlakay ba darawaya, wāy zānīwa milī tayrēka yāxū sariatī. tawāw nīšānay lē girtuwa w xōy lē xistōta hašārawa hatā taqay lē haḷ stānuwa [sānūa], tamāšāy kirduwa, la bātīy away ka tayrēk bē, ka ačēta sarī tamāšā akā samāwarēki kōnī šīra. itir hatā aḷēn bawašawa šī'rēki ba sarā haḷ dāwa. nāzānim dastī šā'irīy haya yān na. injā tō am šī'rat bīstuwa yān na? agar bīstuwta tikā akam bōmān bās bika.

176. B: Ba xwā, min šī'rakam bīstuwa faqat čunka la šī'rā zōr kōlim wa nāštwānim šī'r la bar kam ū hīčim la bīr nīa—faqat barāambar bam hikāyata hikāyatēki tir min xōm bōm haḷ bast bō hāšim, ba zimānī hāšimawa bō away xalq pē bikanin. wutim, rōžēkyān hāšim čūbū bō rāw, agaḷē agaḷē, rāwī dast nākawē. la pāšā kābrāy^k lawēwa karwēškēki pē abē, karwēškēki ziḡū. hāšim aḷē, 'kābrā, aw karwēškam nādaytē [nāyaytē]?' awiš aḷē, 'bō čita?' aḷē, 'ba xwā, lēt akiḷim.' karwēškakay lē akiḷē.

177. Lēy akiḷē, la pāš naxtēki ka aḷwā, patēk abastē ba karwēškawa, la pāšā ba dārēkawa aybastē. la dūrawa tifaḡēk adā bō amay la karwēškaka bidā, xalqī biḷē hāšim afannī ka hātōtawa rāwī kirduwa. ba xwā, tifaḡaka, nīšānaka la pataka akawē, karwēškaka rā akā. min amam gēfāyawa. hāšim afannī zōr tūfa bū, wuti, 'am gāltaya čia?' ḥaqīšī bū tūfa bē, min ba xō-haḷ-bast bōm kirdibū.

178. A: Aḷēn 'alī awsā ka mu'alim abē la 'abābaylē hamū rōžēk ētawa bō halabja bō rā bwārdin, ačē, la nādī axwātawa w yārī akā w amāna, wa agar šawēk sārd bē yāxū bafr bē, čunka aw qat pāltō la bar nākā, ka nizikī rō'štinaway ē, abē bigaḷētawa bō 'abābaylē,

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 Halebje 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, bōyaka bāṇ akā, aṭē, 'āday, pāltōkam bō bēna.' pāltōkašī lawēā čīa? pēkī 'araqa. ayxwātawa, laši garm dā ē [dāya] w agaṛētawa bō 'abābaylē. itir hič la rēgā ama tūši gurg abē, tūši diṛiṇa abē, tūši hači šitēk abē gø nā^dātē, aw pāltōy xōy la bariāyatī, ham garmīša, ham aw šitānaš bīr lē nākātawa la rēgā.

179. B: Injā har 'alī lam qīsa xōšānay nakirduwa w 'araq nabūwa ba sababī away ka am šita 'antikānay ba sar bē. min ba xōm hikāyatēki bō bigēṛimawa, bizāna ama xōštira yā hīnakay 'alī xōštira. daf'ayakyān la hawlēr būm, zōr damēka, taqṛibaⁿ bīst ū pēñj sāl abē. la hawlēr būm, nextēkim xwārdibūawa—nextēk ya'nī čī?—ya'nī la xalq zyādtirim xwārdibūawa. mīwāniš būm, mīwāni yakē būm. la pāš amay la nādī rāmān bwārd ba gālta kirdin, ba pē kanīn, ba yārī, ba gø . . . law waxta rādyō nabū, gōmān la grāmāfōn agirt—qawānī kāwēs ū qawānī malā karīm, ama kurdi, w qawānī um kalsūm ū qawānī 'abdulwahābmān gø lē agirt—hatā hātīnawa.

180. Nextēkiš sarim aēšā. taqtaq la dargākam dā. waqtiš hāwīn bū, abwāya la sarbān binūstīnāya, la sarbān nūstīn. čūm ba payžakaā, čūma sarē. la payžakawa abwāya bō aw jēgāyay lē binūstimāya ba sar dīwārēkā bīrōštimāya. dīwārakaš hawālay ba sar kōlān bū. lawēwa rōštima awē, qāčim haṭ xiliskā, kawtimawa xwārawa bō nāw kōlān. ka kawtimawa xwārawa bō nāw kōlān majbūr taqtaq la dargām dāyawa. ka la dargākam dāyawa mālaka, xānaxōyaka wutī, 'čīa?' wutim, 'ba xwā, har xōmim.' wutī, 'čōn har xōtī? ēstā min la dargāka . . .' wutim, 'ba xwā, har xōmim agar bāwaṛim pē akan. xōmim ū kawtuwimata xwārawa, hičīšim lē *nahātuwa. dargākam lē bikanawa.' dargākayān lē kirdimawa, dasyān kird ba pē kanīn ū zōriš pēyān xōš bū ka hičim lē nāē [nāya]. injā čūmawa, ba řahatī, ba zarifī čūmawa jēgāy xōm ū bō xōm nūstim. bayānī ka hātīm amam gēṛāyawa bō řafīqakān, dasyān kird ba pē kanīn.

181. A: Sarxōši zōr jār šitī wā ba insān akāt. aḥmad haya, la sarāy ēstā iš akā, zōr 'antikaya. injā awa jārān zōrī axwārdawa. řōžēkyān zōr axwātawa w šaw diranī ba sarā ē, ačētawa bō mālawā. tamāšā akā, dīwārakayān lawa pēš, ḥasāraka hamūy rūxāwa, baṭām dargākayān har dā xirāwa. šawē diranīš abē, bārāniš abārē lēy,

it was time for him to go, and he had to return to Ababeilé, 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 Ababeilé. 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 Kalsum 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 dargāka adāt, jwābī nādanawa. jārēki tir disānawa lēy adātawa ba qāimī, ba tūfai. dāyk ū bāwka pīra faqīrakay ha! as'in, alēn, 'awa kēya?' kuḥa alē, 'minim, lēm bikanawa.' alēn, 'aḥmad, tōy?' alē, 'balē.' alēn, 'mirdūt mirē, xō dīwārakān hamū rūxāwa w hič ḥasār nīa, bō čī law lāwa nāēyta žūrē?' alē, 'mirdūtān mirē, ba xwā karin ēwa. natānbīstuwa la qur'anā afarmø: *wadxulu-lb^yūta min abwābihā?*'

182. Dūbāra la bābat sarxōšīawa; lam fōžānaā la yazatayaki bayāā xōnimawa, alē dū fāfiq ba yakawa ha! as'in, ačīn bō šōnēk, axōnawa hatā tawāw sarxōš abin. la pāšā birsīyān abē, alē, 'bā bičīn pēčka bixōyn.' ačīn bō dūkānēk, mat'amēki pēčka, lōqanta ya'nī, ka pēčka bixōn. kābrā ē, alē, 'ba xwā, namānmāwa.' yakēkyān ba fāfiqakay alē, 'ba xwā, min birsīma. mādām mini hēnāwa bō ēra, hičīš nīa biyxōm, min gōčkat axōm.' awiš wā azānē gāltay lagalā akā, alē, 'farmū.' sarī xōy bō fā agirē w gōy axāta bardamī. awiš nākāta nāmardī, qapāl akā la gōyā w aypičirē w ayxwā.

183. Kābrāš, faqīra, ka tamāšā akā wā gōy bīrāwa baw šawa ha! as'ē, ačē bō pōlīsxāna, šikāti la sar . . . šikāt la fāfiqakay akāt. bō bayānī ka ēnawa hōš xōyān tamāšā akan, am šita ka agar 'araq nabwāya w sarxōšī nabwāya ba hič naw'ek ama rūy naadā. itir wā dar akawē awa abē ba darsē bōyān ka jārēki tir baw naw'a naxōnawa ka xōyān wā lē bikan.

184. B: Dyāra dāwā la minīš akay ka ḥakāyatēki bō bigērimawa. ba xwā, ḥakāyatēki wā fāst ū wāqi'im la bīr nīa, faqaḥ ḥakāyatēki bō agērimawa w wā bizānim minīš xōnuwmatawa, faḡa ha! bastrābē. alēn dū kābrā sarxōš abin hardūkyān, balām zōr axōnawa, awaḡa axōnawa ka la nāw jādaā ba yaktiriā, am bam lāya, aw baw lāya, hatā xalqīš nānāsin—ēn, hīn abīnin, māḡ abīnin. ka māḡ abīnin am bawī tiryān alē, alē, 'ama fōža.' awī tir alē, 'ba xwā, wā bizānim māḡa.' awiš alē, 'na', tō sarxōšī. min wā azānim ama fōža, māḡ nīa.' awiš alē, 'na wallā, māḡa, fōž nīa.'

185. Lēyān abē ba šaf ū damaqālī, waxta la yaktirī bīdan. kābrāyaki ka law lāwa ēt, wā bizānim awiš sarxōš abē, pēy alēn,

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,¹ 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"?'²

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 it¹ 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

alên, 'kâbrâ, wara, ba êma biê ama mâṇa yâ rōḷa?' alê, 'ba xwâ, minîš wakû ewa ṡarîbim, xalqî am šâra nîm, nâzânim ama mâṇa yâ rōḷa.' minîš am ḥikâyatî sarxōša azânim, jâ nâzânim wâqî'aya yâxûd xō-ḥaî-basta.

186. Ḥikâyatî dū šeti bō bikam. alên la šetxânayakâ dū šet abê, am šetâna la šetakânî tir nextêk bâštir abin, 'aqlîyân. amâna jêgâyakî bâšyân bō dâ anên, faqaṡ am dū šeta ayânawê bizmârê dâ kutin. bizmâraka, yakêkyân, šetaka ayawê dây kutê faqaṡ ba sara pânakayâ dây akutê. lêy adâ, lêy adâ, tabî'î nâçeta nâw diwâarakawa, nâçaqêta diwâraka. kâbrây šetay tiriš alê, 'tô, nâzânî?' ama alê, hâwâr akâ, alê, 'am bizmâra awânay dirusyân kirduwa xirâpyân dirus kirduwa. la jÿatî am sara tiž kan sarakay tiryân tiž kirduwa.' awî tiriš ê, alê, 'â, âxir bōya ba êma alên: šeta. ama am sarayân bōya tiž nakirduwa, hî am diwâra nîa, hî diwâarakay tira. biyêna, la diwâarakay tir, lawê biyçaqêna, zôr bâštir açaqê.' ê, bizmârakay lê asênê, aybâta diwâarakay barâmbârî, xêfâ xêfâ lê adâ, ayçaqênê w la pâšâ dast akâ ba pê kanîn, alê, 'çawi lê bû, tô bê-'aql bûy. amayân hî aw diwâra nîa, hî diwâarakay tira.'

187. Rôžê malây mazbûra qâzêk abiržênê wa la nâw rôn sûri akâtawa, ba dyârîy dâsi aybâ bō taymûri šâ. la rêgâ zôr ârazûy açeta yakê la *qâçakânî qâzaka, qâçaka axwâ. ka agâta xizmat šâ, biçûki ba jê aênê wa dyârîaka pêškašî pâšâ akâ. šâ arwânê, qâzêki sûrawkirâwa balâm rânêki nâtawâwa. pâšâ ba malâ alê, 'malâ, abînim am qâza qâçêki nîa.' malâš alê, 'šâ, qâzi am wulâtay êma hamû yak-qâçin.' šâ hiç daṇ nâkâ, wâ azânê ama maqsay hîna, qisayaka ka pilârêka la xōy bigirê, çunkê taymûr qâçêki šala. la pâš muddatêk agařen, tamâšâ akâ pôlê qâz lawê abê, hamû qâzakân la sar yak qâç râ wastâwin. malâš qâzakân pišânî pâšâ adâ wa alê, 'sułtânim, tamâšâ farmû, am qâzâna gišt yak-qâçin. dyârîakay minîš lam qâzâna bû.' aw hala pâšâ bō qâzakân râ awašênê, awânîš la ḥaybatâ la sar dū qâç. ařon wa ḥaî ên. pâšâ alê, 'bizâna malâ, gištyân dū-qâç bûn.' malâ alê, 'qurbân, minîš wahâ ba tûřai dâre bō tô biwašênim tô çwâr qâçit 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!'

II

WĀRMĀWA

Wārmāwa is the name of a sub-district (*nāhiya*) of Halebje district (*qazā*), occupying the extreme south-western corner of Suleimaniye province. These texts were all recorded in the village of *Sīāra* (supposedly from **sēdāra* '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. *Āwlqādirī 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 Maḥmū. The snatch of nonsense verse, 'The mice', he threw in for good measure.

The last War. text was recorded by the village's comedian, *Tōfiq*. 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'.

Žinī lādeī

188. MIN nāwim nāmīqa ka 'amrim īsa nōzda bīst sāla, nōzda sāla. har la hawwalī *kaṛaṭ ka la dāyk būm, la talfī, la pāš awa gaīma šaš ḥaw^t sāī, lagaī fāfiqim, lagaī minātā, minālī fāfiqimā yārim akird, gamam akird, wa la pāš awa wām lē hāṭ amāwzyā, ačūma lāy kār ū barx. la pāš awa la lāy kār ū barx najātīm bū wahām lē hāṭ būm ba waṛwērkay [wyaṛwyaṛkay] māli xōmān, kāsiḃiy [kāspi] māli xōmim akird.

189. Wa la pāš awa wahām lē hāṭ amtwānī bičim bō šār ū barka, bō silēmānī, bō karkūk, bō halawja. wa la pāš awa wām lē hāṭ būm ba falā, jūtī māli xōmānim akird wa lagaī fāfiqimā dāim jūtīm akird. laḡal fāfiqī xōmā ka jūtīm akird, waxtē ahātīmō la jūt ačūm bō sayrī am čamāna, ačūm bō fāw bō amī sarkažāna. lam sarkažāna fāwīm akird. wā nizikī 'amrim čūa čwārda pānza sāī, amam akird.

190. La pāš ama čūm bō šārazūr. dū sāī la šārazūr būm, warzērīm akird. la pāš warzēri wahām lē hāṭ bānyān kirdim. 'amrim čūa pānza, šānza sāī, wām lē hāṭ bānyān kirdim bō askarī wa la pāš askarī najātīm būḡa, awā xalās būm. īsa wām la māli xōmā, būḡim ba kuṛa muxtār.

* * *

191. Ka waxtē paīa nādā, hēma jūt akayn ba wuškaward. la pāš wuškaward ka xalās awēt hēma ba taṛakāl jūt akayn. la pāš taṛakāl čī akayn, ka xalās būyn šēf abiṛin wa la pāši šēf čī akayn, wardī adaynō. la pāš ward-wa-dān čī akayn, la pāš ward-wa-dān das akayn ba dār ū dasak biṛin. la pāši dār ū dasak biṛin čī akayn, hawā hāwīna, kapr akayn. la pāš kapr kirdin čī akayn, wā waxtī dirawī jōya, diraw akayn.

192. La pāši dirawī jō čī akayn, dirawī ganim akayn. la pāši dirawī ganim xalās būyn kēšay akayn. la pāš kēša kirdin čī akayn, aykutīn, tawāw xalās abin. la pāš xalās būn amjār wuškaward dā ačēnīnō. ama bazmī falā'īmāna, awā xalās bū. la pāš xalās-būnmān

Village life

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.

* * *

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

çî akayn, hawā sê māṅay pāiza, açîn bō sar maraza bō diraw kirdin. xarîkîn hara kas la şonî xōmān, xarîkî maraza w zar'at û pamû û amāna abîn. wa la pāş ama çî akayn, ka xalās bûyn tēyna māli xōmān, bō xōmān sê māṅakay zisān dā anîşîn, isrāḥat akayn la māli xōmānā, aḥasēynō. alhamdülilā, la xwāwa zyāya bō guzarānmān, guzarānmān zōr bāşa.

193. Kuḫî wāmān tē haî akawē ka waxtē açîn bō fāw, bō am şāxāna, rōżî dū ḥaywān, sê ḥaywān akużîn. awîş isrāḥatekî zōr xōşa bō baḍanî ēma û fā bwārdinēkî zōr bāşa bō hēma. wa la pāş awa çî akayn, la pāş awa dē-wa-dē akayn bō xōmān ba isrāḥat. hamû qawm û xizmî yakîn am pēñj şaş dē—sîāra w çināra w bîrkē w 'āzawān û qāştî w aḥmaḍ biḫîna. am pēñj şaş dē hamû xizm û xoşî yakîn, wa'zmān zōr xōşa. isrāḥatmān haya, zōr bāşîn wa hamūmān wakû pāşā la şonî xōmānā bō xōmān fā abērîn, xōmān, şonî xōmān ba isrāḥat azānîn.

* * *

194. Waxtē ka hēma abîn ba jāyēî, ba harzakārî ka dāwāy žin akayn, ka waxtē xarîkîn kārî xērmān hā ba dasō, žin tērîn, wusûli hēma wahāsāna. ba rōżî çwārşamma w pēñjšamma hēma danî qawm û aqrabāy xōmān akayn, işalā la sar xēr awā şāî akayn. ka waxtē şāî û zamāwan akayn amrēkî zōr xōş fā abērîn, kayfēkî zōr xōşmān haya. ka waxtē xalās abîn bar û dwā, har la pāş çwār māñ, pēñj māñ yakēkmān, ba çwārşamma w pēñjšammaya, yakēkmān žin ērîn, zamāwanî zōr xōş akayn, xōş fā-bwārdinēka bō ahlî ēma w bō mawqî' û şonî ēma, zōr xōş fā abērîn.

195. Ka waxtē dāwāy am žina akayn, waxtē dāwāy am žina akan, ka waxtē açîn žinmān adanē wa la pāş haftayē malā bāñ akan, māray aw'rin. ka malā māray biḫî şîrwāwiḫî akan, bizānîn şîrwāmān çanē lē asēnîn. ama hamûy wusûlî û fasmî ahlî dēy sîāray ēmaya. wusûlmān wahāya la nāw xōmānā. la pāş awa ka žinyān dāynē açîn jilî bō kiḫîn la silēmānî, jilî bō ērîn. la pāşî awa ka hātînō zamāwanî akayn. wusûlî zamāwanmān, danî āwāiakamān akayn wa la pāş 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.

* * *

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

wa bayāniā haḷpaḷkē akayn. la pāš haḷpaḷkē imjār tēyn, das akirē ba nān xwārdin wa la pāš nān xwārdin amjār ačīn, bŭk swār akan, aywan bō māli zāwā wa la pāš awa itir xalās bŭ.

196. Ka māḷēkmān mināli abē hēma wusŭlmān wāya ēškī *ērīn [adērīn], wakŭ aw ēškay ērīn pēy ēžīn gōzawān. har māḷē la māli xōmān maḷēk awayn, ačīna māli ama. čī akayn, gōzawāni akayn. wusŭlmān wāya kulli māḷēkmān law . . . panjā šast māḷ win . . . aw dē, awē bičīn, wusŭlmān wāya bičīn la xōšiy aw mināḷō, ba sarkēšiy aw māḷa bikayn. la bar čī ačīn, la bar xōšī w žīāni aw māḷa awē bičīn, la bar xōšiy aw māḷa bičīna lāy aw mināḷa. ka waxtē aw mināḷay bŭ čī akā, zamāwan akā la dwāiā, la xōšīā zamāwan akā. harčiyakišī ka kičī awē hič kas ba mālyān nāčē, gōy nādanē.

197. Waxtē yakēkmān ka akawēta hīlākat, ka kawta hīlākat ahlī āwāiakamān hamŭ yaka-yaka w dwān dwān ū čwār čwār ačīna māḷakay. la bar čī ačīn, la bar xātiri aw āzārdāray ka zōri pē xōša w sāḷhēwī aw āzārdāra zōri pē xōša, la bar awa ačīn xwāyš pēy xōša. ka waxtē kawta hīlākat, hīlākatēki zōr *saxt, čī akayn, aw malā čī akā, bānj akayna aw malā yāsini bixōnē. la pāši aw yāsīn xwandina agar najāti biwē [bŭē] xwā ḷahmi xēri lē akā, xās abētō.

198. Agar xāsīš nabŭō, awā 'amri dirēž bō jamā'ati ḷāzirīmān wa jē ēḷē. wa la pāš awa čī akayn, xalqī ahlī āwāimān dŭ gawramān bāḷwāz akā, ačīn bardī bō ērīn wa bāqīšmān ačīn, qabrī bō akanin. wa la pāš awa čī akan, ka waxtē aw janāzayān našōrd, aywan, taslimī akan. la pāš taslim kirdin malākamān talqīni akā w wa jamā'ati islām, ahlī dēkamān, wa jārē fātīḷay bō dā ađan ū agarēna dwāō wa la pāš awa ba ḷōžī dwāiḷiā tā'zēy bō dā anēn hatā da dwāḷza šaw.

* * *

199. Wa la šōni ēma, dēy siāra, yakēkyān xōm, min jārē milki xōmāna, ḷāziria, wā wa dasmānō. wa bāqīmān, niwamān hamŭy milki xōyatī, hič kas nātwanē ziḷm ū zōrmān lē bikā. wa maxsad

and then throughout the morning we have a round-dance. Then, after the round-dance, the eating begins and after the eating then 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,¹ and when we stand guard in that way we call it 'gozewan.'² Each one of our families, we take a sheep and go to the house of this one. What do we do? We make a 'gozewan' 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 Yasin¹ 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.¹ 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 Fatiha¹ 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.

* * *

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

čīa, la bar awa ka milki xōmāna w hī bāwbāpīra gawramāna. wa har kasēkišmān *zawīnī [zabīnī] nawē biykefē kasī tirmān haya la āwātakā—pyāwēkī wakū āwrahmānī mahmū haya, zawīy haya, yakēkī wakū hamaḍamīnī fatāh haya, zawīy haya—wa zalāmī sāhēwī jūtakanī tir ačina lāy, tašabūsī pē akan, ayāndanē, ayānkēlin.

200. Wa bāqīšī harčī *zawīnī [zamīnī] das nakawē w naywē ačina sar sinūrī birkē w čināra, zawī akēlin. wa 'arzī har kasēk bikēlin, hī kasēkī wakū šēx řazā bikēlin. wa la pāšī awa zakātī adanē, la bēhī 'arzakā yān zakātī adanē yān pyāwatīyān bōy haya. wa šōnekī wakū kānī čarmūy āwīlqāḍīrī miḥamma baḡīš, milki miḥamma baḡa wa falā'akānī hamūy aykēlin wa zakāt ū tāpōy adanē. har kasēkišyān ka *zawīnī xōyānī biwē jīrtī bō řā akēšin, gōlēkī nādanē wa wāsita čīa, 'arz ū āwī bāwbāpīrī xōyāna. wa agar aw baḡzāḍayša lam waxtā bāš wē la nāw miskēnā ama zōr bāša, agar xīrāwīš wē hīč miskēnē ba dasīō řāzī nīa w jē ēfē, ačē la šōnē tir, milki baḡzāḍay tir akēfē.

* * *

201. Awā hēma sē kas řāw akayn la mawqī'ek ū šōnekī zōr xōšā, wā xarīkīn řāw akayn. bařē, awā ḡaywānēkim kušt, ka waxtē ḡaywānakam kušt dām ba kōli zalāmē la řafīqakānimā, birdī la sar āwēkī xōš la šōnekī xōšā, amānawē das bikayn wa isrāḡat kirdin wa mawqīḡēkmān bō aw dyārī kirdiḡa, bičēta sar aw mawqīḡa, dā binīšē wa hatā ēmayš ačina sar aw mawqīḡa. tasādūf wā řē kaw^t la dwāy aw sē ḡaywānī tirmān kušt, wā bū ba čwār ḡaywān, birdmāna sar aw āw ū mawqīḡa.

202. Ka čūyna sar aw āw ū mawqīḡa, dā nīštīn, isrāḡatmān kird ba hawasī xōmān wa la pāš isrāḡat kirdin ḡaywānakamān hař girt, nārdmānō. la māř hēsīrēkyān hāwird, ḡaywānakānyān lē nīa. wa la pāš awa řōž la pāš nīmařō, hēmayš bō xōmān ḡařyāyn bō šāxawa w řāmān abwārd, hatā damī 'asr ū xōrāwā řāmān bwārd, řēmān kaw^t la tāšēkī zōr nāřaḡat. harčanmān kird baynēk māynō, řēmān naw, xalās nabūyn.

203. Waxtē ka ḡařyāynō xalās nabūyn, šawmān ba sarā hāř, kawtīna nāřaḡatī. la pāš aw nāřaḡatīa la āwāiō hātin ba dwāmānā.

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^r 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.

* * *

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

ka waxtē hātin wa dwāmānā wutyān, 'bō wātān ba sar hāṭ, bō kawtina īsa?' wutmān, 'baḷē, šonmān kawta saxtēkī wakū hawāsālēr, fēgāmān naw bigarēyna dwāō, šonakamān zōr saxt ū nāraḥat-ū. baḷē, awā šawīšmān wa sarā hāṭ, wāmān bō fē kawt.''

* * *

204. Waxtē ka quram dar čū xōm ū birā gawrakam, ka quram dar čū min la pēši awā, māṅē la pēš aw bānyān kirdim. wa la pāš awa awīšyān bāṅ kird wa hardūkmān ka čūyna lāy fāisi tajnī—fāisi tajnī hāta 'āzabān—wa lawē, ka fāsmiyān girtin, wutyān, 'baḷē, itir ama nāwī askarītāna hātiḡatō.' baḷē, bāša, nāwī askarīmān hātiḡatō. hēma dū birā čōn hardūkmān ba jārē bigirēyn, bimānkan ba askar? wutyān, 'nākirē, hardūktān nākirēn ba askar. yakēktān akirēn ba askar, yakēktān adirēnō ba bāwktān.' wa la pāš awa nārdinyānō hatākū šaš māṅ.

205. La pāši šaš māṅ la qalijaō, la naḥyay wārmāwa, markazī qalija, bānyān kirdin, wutyān, 'awē hašt nō rōži tir bičin bō halawja wa la yakī māṅi ḥawtā bičin bō halawja.' ka čūyn bō halawja, čūyna halawja lāy fāisi tajnī, čōnī jwāw dāyn, birdinyān, faḥsyān kirdin. la pāš fa's kirdin yakī sē fāsmiyān pē girtin. la pāš awa ka yakī sē fāsmiyān pē girtin, lawawdwā ta'jilyān kirdin hatā dū sāli tir.

206. La pāš dū sālawdwā ham bānyān kirdim la naḥyay wārmāwa - - - ū nārdimyānō bō lāy fāis tajnī bō halabja. wa la pāš awa izni dām, wuti, 'awē birōy,'—la rōži pēnjšammū izni dām—'awē rōži šammū la māli xōtān birōy bō silēmāni, rōži yakšamma la tajnīy silēmāni hāzir bi.' wa rōži yakšamma la tajnīy silēmāni qāfyān kirdim, kirdimyān ba askar, ba dāyilī fawji tadrībān kirdim wa tā'inyāna sar fasili hašt xistim. šaw la fasili hašt būm, ḥatā baynē da pānza bist šaw.

207. La pāš da šaw, pānza bist šaw naxōšīnēkim girt. la pāš naxōšīnaka injāzay da šawyān dāmē, hātimō wa la pāš awa rōimō, čūmō bō silēmāni bō fawji tadrīb. la pāš awa yānza šaw la fawji tadrīb māmō wa la pāš awa bāwkim wuti, 'baḡali bō 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 up¹—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 Qaliije, 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 me¹ 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

wutī, 'baḍali bō adam,' minīš wutim, 'qabūlim nā baḍalim bō biday.' wutī, 'nākirē, awē baḍali bō bidam.' wutim, 'baḷē,' la lāy aw, 'baḍalim bō bida.' ka la pāš awiš xōm naqlī fawjī tānī kird la karkūk—fawjī tānī, liwā rābah kird la karkūk wa la pāš awa sē māṅakam askarī la karkūk tawāw kird. la pāši sē māṅaka badalim dā, taskaram war girt ū hātimō. xalās.

Bēžin ū Manīḡa

208. MAMLUKATĒ haya pēy aḷēn mamlakata jāw. mamlakataka barāz zōr tērē ba bašar ū ba falā'at ū ba kasābat ū hamū san'atēkyān das akā ba xwārdinī. aḷēn, 'ēma har wā čāka bičīn bō lāy tīrāb, bō lāy kay kāūs šā, baškam am dardamān darmān bikā.' haḷ asin, čan rīšsipīyakyān, ačīn bō lāy kay kāūs šā.

209. Ka ačīn kay kāūs šāyš dūrbīnčīyaki haya, gurgīnī nāwa, gurgīn wā ba sar bāḷaxāna w ḡasāra tamāšā akā, ēžē, 'ay šāhim, bāzē xalqān hātin, sar ba xākawa w ba bālī basta w ḡasra'nākawa, hamū xōyān girtiḡa la quḡ.' āy, ka ačīna barō, ačīna xizmatī šā, ēžin, 'ay pāšā,

ba dastī xūgān zōr zōr zabūnīn,
jē milkī tūrān ḡawālay tūnīn.
umēdmān ba tō, ay šāy sāḡēb *tāḡ,
čārmān nāčāra, bimānka 'īlāḡ.'

210. Kay kāūs šāyš lawyā aḷē, 'kē atwānē bičē bō am harakata w bō am wa'ziata, da'bī bikā, la sar amāna čīy awē min la dīnyā aydamē.' bēžin aḷē, 'baḷē, min.' 'umrī ḡaw^t sāl awē, bēžin. la pāšānā rōsam, ka lawē xālōyāsī, rōsamī zāl, šaqāzilēki lē aḡā, aḷē, 'hatīwī nafām, tō ba šān ū bāhūy xōtā aparmūytō wa yā xud ba xaznay zōrī šā, ba tamāḡī xazna akawit?'

211. Awīš lawyā tin awē, aḷē, 'ay pāšām,

ba qīsay ḡīw dīl madarō ba taṅ,
sipām bō rēk bixa w min ačīm bō jaṅ.'

haḷ asē, aḷē,

awana nūsīn hōrdū ba 'ām
qāxaz namanin ū qaḡam bū tamām.
dāyān la dahōl, hōrdū xurōšā,
la nālay aspān sarzamīn jōšā.

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-out¹ 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, downcast² 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.'

ha! s̄an ba sip̄a w ba laškīrēkī zōrō w gurgīnīš, ka dūrbīnčiy kay kāūs šāya, laga! xwayānā birdyān ka āyakū bēžin mināla, nafāma, bō muḥāfazay harakatī bēžin, ka wā gurgīnī lēfā bē, pyāwēkī dinyādīwa w āqīla.

212. Ha! s̄an, čūn, gaīština mawqī'aka. la mawqī'aka ka dā ništin pēy wut . . . la daštēkī wāā čādiryān ha! dā, wutī, 'tō bēra šonī am barāzāna, pēšānim bi'da, bizānīn kōya.' awīš ha! girtin, laškīrakay bird, xwayān xēmayān ha! dā la daštakā. laškīrakay bird, rūy kirda bēša, wutī, 'ay šāhim,

ay bēšay 'azīm, saḡī waxtī sār,

dāim tyā kawtiḡin hazār dar hazār.'

213. Kātē awīš ha! s̄a, barḡēkī zirēliy pōšā w kirdīa bar xōy ū rūy kirda wēšaka bō kuštīnī barāzakān. yakānaya j̄yā bū lēyān, lūtēkī dā la bēžin. ka lūtēkī dā la bēžin, bēžin wāy azānī yakānaka aykužē. ka dīqatī kird wakū zalāmēkī zōr ba-harakat čōlaka pāsārya biḡirē wā sarī wa alqay zirē w hīnakay, ba lāšay ḡirsyā w dasī kird ba palafīrē, hīčī pē nakiryā. barāzaka wa-harakat bū. awīš wutī, 'mādamakū ēwa ama harakat ū ḡurḡattāna hatā yakēktān la mamlakata j̄awā bimēnin min am mamlakata j̄ē nāēlim [nāya'lim] ū das akam ba kuštintān.'

214. Aw rōža tēyān kaw^t, čwār sa^d w ḡaftā yakānay lē kuštīn, nērakānyān. la pāš aw čwār sa^d w ḡaftā awānay tirīš, firay tir, hīnī wurd ū hīnī anwā'ī tirī kušt. ēwāra gurgīn wutī, 'min har wā čāka. harčī dāyray kay kāūs šā hīčī naytwānī bičē, am ḡarba bikā. am mināli šāš sāla ka hāt ū am harakatay kird, ka mādam wā bū ēma ḡaftā w awana pālawānī kuštīn. čan wazīr ū nāib ū wakīl ū wukalā, ēma hamū nān-bi'ryā awīn, tanyā am šaxsay basa. har wā čāka biyfawtēnim.'

215. Ha! s̄a, čū, sūratī manījay kičī šāy afrāsyāwī pē bū, wakū īsay xōmān šaw ka hātina čādirakaō sūratī manījay pēšān dā w wutī, 'hunar nīa kuštīnī barāz, hunar amaya tō sāḡēbī amam bō payā bikay.' awīš ha! s̄a, ka čāwī kaw^t ba sūratāka ānan bēhōš kaw^t, bēžin. ka bēhōš kaw^t wastī ba sar bāḡirēkā w birdī la ma'iyatī [ma'ētī] šāy afrāsyāwī turk, la šārā lawē birkī dā.

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 šārā birki dā tasāduf sar ḥawz ū āw ū gulbāxī manījāy kiči šā afrāsyāwī kird. la pāš awa manījāy kiči šā afrāsyāw bayānī ka rōž bū kārakarēki nārd, čū āwī bō bēre, das ū damī bišōrē. kātē ka dīqatī kird jwānēki zōr 'ajāib, zōr lāiq la sar am ḥawz ū gul ū gulzāra kawtiğa. kārakar la bar jwānī ū nizāfat ū puxtīy aw kuḥa, la bar širīnīy aw kuḥa hič rēy dāgīr nakird birwātō, lawē awiš bēhōš kawt.

217. Yakē tirī nārd ba dwā, awiš har hākazā, har bēhōš kawt lawē, tā žinēki nārd wa dwāyā. žinaka jwān-'umr nabū, kāmīl bū, aw dīfī kamtir bū. haš sā, āwī bird ū gaḥāyaō, čū bō lāy manīja. awiš ta'xīr bū, la waxtī xōyā naḥōišō. wutī, 'hay wahā-wahā-lē-kirāw, bō či dirāḡ hātītō?' wutī, 'ay xānim, wā lawē

yakēk kawtiğa la bin rēḥānay paldēz,
rēḥānay paldēzī birdiğa la bēz.'

218. Amjār manīja xōy haš sā ka am šōrat ū nāwī bīst, am kārakarāna bayānyān kird bam kuḥaō, xōy haš sā, hāḡ bō sar ḥawzaka. ka dīqatī kuḥakay kird ū jwānīy kuḥakay kird hākazā xōyši wakū awān mīqdārē bēhōš kawt. la pāš bēhōši amjār ka hōši hātō wutī, 'xānaxirāw, xwā biḡgirē! tō čōn twāniḡta, hātī ba sar xāki bāwki minā ū hātīta sar ḥawzī min? šā afrāsyāw pēt bizānē bayānī palpalit akā.'

219. Awiš pēy wut, 'agar asp ū čakim abū ba lāō, gunī bārgīrakam šāy afrāsyāw, faqaḡ biḡēm či? isa hič silāḥēkim pē nīa, miniš bē-dasalātīm wakū tō.' haš sā, birdīa hōdakay xōy wa najārī hāwird, la nāw hōdakay xōyā sanūqēki dirus kird, la nāwō kililī haš agirē w dā axiryā. hatā čil šaw ba šaw ba yakō būn ū ba rōž acūna nāw sanūqakaō w qiflī la xōy dā axist. pāš čil šaw muxtārī miḡalaka pēy zānīn.

220. Ka muxtārī miḡalaka pēy zānīn čū, xabarī dā wa šāy afrāsyāw. ka xabarī dā ba šā afrāsyāw, šā afrāsyāw birāzāyaki bū, garšyāwzīnī nāw-ū. haš sā, čū, nārdī, garšyāwzīniš ba tamāy manīja bū. aw nayēlā, manīja šūy pē naakird ū šā afrāsyāw xōy

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,¹ 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,¹ 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 Gershyawzin¹—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

aydāē [-dāya], ka garšyāwzīn birāzāy šā afrāsyāw-ū. manīja šūy pē naakird.

221. Ha! sā, ka waxtē pēy zānī garšyāwzīn birdī bō mayyān, lawē la mayyānā wutī,

‘biywan bō bāzār, guzargay ‘attār,
biykan la gøy aqay laqamī dār,
nānī biwīrin [būrīn] la rūy rōstgār.’

ba bizmārī firāṅ

gōčkayān dā kutā ba qaḍ dīwārā,
jārī dā ba ahlī bāzārā,

‘hač kas danika jōyaki pāšāy xwārdiḡa lāzima hač kas bō xōy biḡa lam kuḡa.’

222. Law waxtayšā pīrānī waysa hāṭ ba sarā, wazīri šā afrāsyāw bū. pīrānī waysa pēy wut, ‘āyakū tō xuškazāyaki rōsam bam anwā’a ba hatīw ū matīwī bāzār akuḡit, xō rōsam māḡa, jā dwāy čī akay, la kō dā anīši, la kō xōt ašārītō? rōsam mērda w yaxsīri wa kuna mēxē ačēta xwārō.’ awiš pēy wut, ‘har waxtē das biḡama gurzī gāwsarī čī rōsam ū čī gunī bārgīrakam, lāy yakēka.’ wutī, ‘pāšā, lāzim nākā bam ḡakāyatāna. min nimaxxōrday tōm, čan sāla lēl tōā ‘amrim sarf kirdiḡa wa īsta ḡaz nākam la fawtāndini. wallāhī, rōsamī zāl rīšay šā afrāsyāw ū milatī turk la sar ‘arzā nāčēlē [nāyalē].’

223. La pāšanā ka rījāy lē kird wutī, ‘biywan,

biyxana zīnān, jēy tārīk ū taṅ,
biys’pērīn ba das awlāy arḡaṅ.’

birdyān, zīnānēkyān kird ū la nāwafāstī bāzārā la mawqī’ēkī zōr qāimā sipārdyān ba das šaš ḡawḡ ḡaras, ḡarasakān pēyān awutīn armanī. armanī būn ka mazbūt ū ka šā afrāsyāw xōši ḡarak būn, ka sāq-ū lēlīā. čan miqdārē lawē ḡaras wa dyārīwa dā ništiwin, nōbatyān girt šaw ū rōž.

224. Kullī sātē dav’ayē, kay kāūs šā jāmi jahānnāmay bū, la nawrōzā kullī sātē dav’ayē tamāšāy akird. rōžēkyān giwī bāwkī bēžin ha! sā, čūa lāy rōsamō, wutī, ‘ay rōsam, min sūtyāḡim bō am kuřimō w birzyāḡim bō am kuřimō, zōr yādī [yāy] am kuřima akam. har čōnē mašhūra ka šā afrāsyāw kuštiḡyasī [kuštīasi] garakima

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

bičita lāy kay kāūs šā, tamāšāy jāmī jahānnāma bikā, bizānī āyakū am kuḫī mina māğa, namirdiğa.'

225. Rōsamī zālīš haḫ sā, čūa lāy kay kāūs šā, pēy wut, 'kay kāūs šā, tō lāzima imḫō ka wāday jāmī jahānnāmaya tamāšāy bikay, sar-'arz ū žēr-'arz bigaḫēy, bizānī bēžin māğa wa yākū kužryāğa, mirdiğa.' awiš čū, la saḫrāyakā, la girdēki āwā barz tamāšāy jāmī jahānnāmaya akird, čū, rōsam lēliā čū. wutī, 'ay rōsam, harčī sar-'arzē gaḫyām, ba xwā, bēžini tyā nīa.' wutī, 'žēr-'arzim bō bigaḫē.' tamāšāy žēr-'arzi bō kird, miqdārēk gaḫyā, miqdārawdā tōskē pē kanīni hāt, xanaya girtī, wutī, 'čīa?' wutī, 'wallāhi, wā la šārī šā afrāsyāwa, wā la zīnāna.'

226. Wutī, 'tagbīr čīa?' wutī, 'har awana mābē, tagbīrakay wa das xōmō[†] saḫla.' rōsam, awiš haḫ sā, čil pālāwānī wakū xōy kird ba qatārčī wa čī miqdārē wulāx ū bārī kird la čak ū aslaḫa w azrāq ū amāna, birdi lēl xōyā. šārī šā afrāsyāwiš tanhā dū qāpīy haya, har čwār atrāfi baḫra. hač kas mayrib tasādūf bikā awē law dēw qāpīakō bimēnētō tā bayānī. la hač lāyakō bēt tā bayānī rēy nīa bičēta šār.

227. Awiš wā hāt, mayrib gaišta qarāxi šār ū a dam darwāzaka. gaišta awē, wutī ba ḫarasakān, wutī, 'birāy čak bin ū pyāwi čak bin ū min musāfirim ū kārwanīm ū bārī tijāratim pēya, garaka rēm bikan, bičima am šāraō.' awāniš wutyān, 'mamnū'a, hač kas yurūb la pāš sa'āt dwānżay 'arabi itir rēy nīa hatā wakū bayānī sa'āt yakī rōž nabē *biḫwā.' wutī, 'wa ilā har aḫōm.' rōsam bāwušī pyā kirdin, syān bū, čwār bū, har čanē bū, hamūyānī girmōla kird ū bastinī ba yakō w birki dāna nāw šatakaō.

228. Xōy haḫ sā, čūa šār ū čūa xānēkō w xisti. miqdārē la xānakā māō, dasī kird ba tijāratī wakū kasē bičē, mālē ba ārazū bibaxšētō la nāw milatēkā, ba xir ū ba firōšēki zōr harzān ū hamū kas tamāḫī tē akird. manījays 'ayni rōž ka am mawzū'a lēy rū dā bāwki sari tāšīğa w darbadarī kirdiğa w la bāzārā agaḫē, hamū rōžē latē 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 sunset¹ 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 chucked 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

nānē, dū nān, har čanē, tika tika nān kō akātō, ačē, la kuni zīnānakaō ayxāta xwārō bō bēžin la bar ama namirē la zīnānakaā.

229. Mīqdārē ka rōsam māga lam xānā manīja čua lāy tijārē, wutī, 'latē kulēra bimdarē bō xōm ū yārī zīnānīm.' wutī, 'māli kāwil bē, lata kulēra hič ba tō w yārī zīnāniṭ nākā. tijārē hātiḡa, wā la filān xāni pīrāni waysaā, gawharī pēya, xarīka aybaxšētō, ba balāš aḡā wam 'alama. ḡaqqat ba xir ū ba firōša, baḡām balāša. tō lāzima biči, lēy pāreýtō, baškam čitēki biḡātē idāray pē bikan mīqdārē.'

230. Manījayš ka hał sā, rōyšt, čū, wutī, 'xāla, tu xwā, mīqdārē pāram biḡarē bō xōm ū yārī zīnānīm.' rōsamīš ka sarī hał birī w tamāšāy kird—pyāwī gawra duḡnāsin ū āqilin, šit anāsin—zāniy manījaya ba aql. dasī bird, lawyā gawharēkī dāē, wutī, 'kuḡī lālay, bičō, am gawhara wurd bikarō la bāzār, mīqdārē xōrišti lē bisēna bō xōtān, biyxōn, la pāšānā čil bār dārī lē bisēna, la lāy aw zīnānā kaḡakay bika, čil tanaka nawtiš bisēna, biyka ba sariā. la pāš ama, yurūb dā hał, āḡiri pēwa nē w xōṭ dūr biḡira.'

231. Awīš hał sā, čū, har wakū rōsam wutī mīqdārē xōrišti sand, birdī bō bēžin, wutī, 'bēžin, ba xwā, xālōṭ hātiḡa najāti dā.' wutī, 'xālōm nāḡayēta ayra. čōn tē xālōm?' kilkawānakay xōy law zarfaā ka bōy dā ḡirt, la kuni zīnānaka xistuwyā xwārō bōy—kilkawānakay xōy tē xistuwa, rōsam—ka kilkawānakay binī wutī, 'itir lāy min mawēsa, bičō bō xizmat kirdinī xālōm. min tōm naḡaraka.'

232. Ēwāra ka am nawt ū dār ū tifāqay hamū sand ū kaḡakay kird, ēwāra, sa'āt yāḡza w nīwī 'arabi, āḡiri pēwa nā. ka āḡiri pēwa nā, la bar ama ka šāraka 'azīm ū rōsam nāšārazā w šawqī dar kawē w bičē, bēžin dar bēre. awīš gurz ū kamanī xōy hamū la xānakā dā sar yak ū muqābilī kird jwān. ēwāra dasī dā qulfakay wa nāw bāzārā rāy kēšā, čū bō sar āḡir, gaḡakē wam lā w gaḡakē waw lā hamūy ma'b kirdō tā ḡaišta sar zīnānaka.

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 bread¹ 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.

233. Ka čua sar zīnānaka pēy wut, bēžin, wutī, 'gyān.' wutī, 'min gyān na, tō gyān. yak rījāt lē akam, rījām biğira.' wutī, 'xāla, ama haw^t sāla wām lam zīnānā. bā la pāš am haw^t sāla tyā bisūtēm faqaṭ rījāy gurgīnim lē maka. gurgīn har akužim.' awiš pēy wut, 'rōla, min bam wa'ziata w bam anwā'a gaištiğima tō, ba sayāhī w ba darwēšī w tōya awana kābrāyaki nafām ū bē-aql bī, rījāy šaxsē nağirī bō min ka naykužit? wallāhī, miniš lāqay tō nākam.'

234. Rōsam tōryā tōskē, dū sē daqqaya, dūr kawtō la zīnānaka. manīja čū ba lāyā wa pēy wut, 'hay kar, tō agar āqil būytāya naakawtīta ayraō. mādamakū rōsam hātiğa, isa rījāy gurgīni lē akā, qay nākā, bitē, "xāla, sōnim xwārdiğa, la bar xātiri tō tōpē gulī lē adam." min aw tōpa gula wahā lē akam bō tō, agar rōzi awanay yaramē gōšti lē biwiri hēmānakū sizāy aw tōpa gula zōrtir bē law yarama gōšta ka hamū rōzē yaramē gōšti lē biwiri.'

235. Amjār manīja čū ba zwānay bēžin ū pēy wut, 'xālō, sōni xwārdiğa, tōpē gulī lē aḡā, la bar diłi tō wutiğyati, "lēy aḡam," faqaṭ la bar xātiri tō tōpē gulī lē aḡā. lāzima biēy, darī bēri.' awiš hāt, la zīnānaka darī hāwird ū dasī kird ba šikāt kirdin. la šārakaā, harči šāraka bū, hamūy ma'b kirdō w tanhā šā afrāsyāw xōy ū žinakay, baħrī bün, la dalāqaō pařina nāw baħrō.

236. Šārakay bar ħukm kird, pīrāni waysay kird ba pāšāy šāraka w xōy hātō w manījay hāwird bō bēžin, law sarō hātinō. ka hātinō, miqdārē layra mānō tā wakū bēžin hōši kirdiğa w manīja zilf ū qiži dar hātō, bū ba kičeki jwān wakū awwal jār. aw waxta zamāwanī bō kird ū ba yak gaištin.

237. Sālē dūān lawawdwā gurgīn dāy wa bar darğāy māl bēžinā. pēy wut, 'ay gurgīn, tō manē ārdi mini wā ba lāō, lāzima biydaytō.' awiš pēy wut, 'rōla, min čan qarzi kuři wak tō kawtiğata lām ū

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 pound¹ 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

har wā xwārdiğma. ārdī tō la lāy min bē nātwanī lēm bisēni tō.† manījays tōpē guī bō kirdiğa, nārinjōka—ēma ka šōratmān bīstiğa, la haç kə biğā ataçētō—façaç mōmī dāw wa atrāfakayā, guļbāx ū çitēy pyā nāğa, bōnēki xōši haya.

238. Awış pēy wut, 'xwā biçkā ba qurbānī xālim, la bar xātiri xālim qay nākā, tanhā tōpē guli lē ađam. sēñi fūt ka.' sēñi bō fūt kird, wuti, 'jā rōla, hamū kas pāra ađā ba guļ, aykiřēt. tō wa min wa bē pāra guļim bō ērit.' ka tōpa guļakay dā ba nāw sēñiā sēñi kun kird ū la nāwsikiā taçiō, har pārcayē gōšti çū bō mamlakatē.

Rēy Xānaqī

239. SĀLĒ hał sāyn, lēmān dā, çüyn bō xānaqī. šaw çüyna birkē, la dwāy birkē rōin, çüyna pēwāz. la pēwāz bawrēkmān lē wārī, sē šaw ū sē rōž māynō. la pēwāzō rōin, šaw hał sāyn, lēmān dā, çüyna barlūt. la barlūtō bārmān kird, šaw çüyna dēy rōsam xān. la wāzēkā nō kaçaç dāmān, la wāzē la sirwānā. āwakamān lē hātū, la zūsānā bawr wārīw.

240. La pāši awa law wāza pařinō çüyna wāzēki tir, la wāzēki tirā harçanmān akird namānawērā biğayn la āwaka, wa la pāši awa malawānmān bū, malawānakān dāyān la āwaka, zātman škā wa la aw wāza pařinō. rōin taçrībi niw sa'āt fē, dwāy awa çüyn, ařwānin wāzē tir la sirwān jyā būğatō, rēmān nīa. kawtīna mayriw.

241. La dwāy mayriw hiçmān bō nakiryā, wutmān, 'xwāya, āw amānwā.' si w dū wulāxmān pēya, bis ū dū kasin. wa la dwāy awa lēmān dā, malawānakānmān dāyān la āwaka. āwaka hatā quřquřākay ēmay agirt wa pařinō. šaw, sa'āt çwārī šaw, çüyna dēy rōsam xān. la dēy rōsam xān bayāni bārmān kird wa çüyna xānaqin.

242. Wa la xānaqī, sē šaw ū sē rōž la xānaqīā būyn. lawē xurmāmān sand, bārmān ğirt bō gō^{di}rēžmān wa šawī dwāi bārmān

† Or 'bisēnitō'?

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

kird, hātīnō. hātīna barlūt, la barlūtō bārmān kird, hātīna bāwanūr. la bāwanūr tōf ū bārān lēy hal kirdīn, karakānmān gištyān wēsā wa xurmākānmān nīwa ba kōl hāwirdō, wa karakānmān nīwayān tōpī.

243. Wa lawē hātīn, hātīna banī xēlān. la banī xēlān hātīn, aīwānīn dēwāna hātībū, fēy naadāyn wa la dēwāna wa malawān paīrānīnīō. la dēwāna bārmān kird, šaw hātīna qāštī, la qāštīō bārmān kird, ēwāra hātīna syāra.

Girānī

244. SĀĒ lēmān dā—girānī bū—čūyn bō garmīān bō xala sandin. šaš haw^t kas lēmān dā, šaš haw^t wulāxmān pē bū. wa layraō aīōin dē wa dē, xalamān das nakaw^t wa hatākū čūyna nārsālīh lam lāy kifrīō. wa la nārsālīh fāfiqakānim la āwāī būn, min karakānim ba wēšayakā lē xuī, čwār jarda lēm hal paī, xarik win [ūn] bimkužin. wutim, 'bāwkim, bō čī amkužin? min nābalađim, šāyatītān lē nādam.'

245. Wa dwāy awa lēm dā, fōim, čūm bō dwānza imām. la dwānza imām xalamān das nakaw^t, hal gaīyāynō bō šārī kifrī wa la dwāy awa hātīna nāw bāzārī kifrī, čūyn, lawē bāzē xurmāmān san. hōrdūāyaki zōr la dawrī silāhya bū wa harčanmān akird awana hōrdūāka zōr-ū wulāxakānmān bō dar naacū, bičīn bō kiñirbān. har zalāmēk dū karmān dāgata bar, lēmān dā, ēwāra čūyna kiñirbān.

246. Šaw la kiñirbānā win, aw šawa, šawī dwāīnī čūyna māī jāfir bağ. lawē waznay xalamān lē sand, jō, ba sē dīnār. šaš tanaka jōmān lē sand ba sē dīnār. lawēō bārmān kird, hātīnō žalay hājī qāđirī maħmūy jāf. šaw la māī hājī qāđirī maħmūy jāfā būyn. bayānī hātīna pāriyāwla, a dēy šēx maħmūy šēx miħamma sālīh.

247. 'Arzī ba xizmatit akam, la bāwanūr, la say xalīl sē šaw ū sē fōž lawē tōf girī dāyn. hamū fōžē hawānay jōmān abird, amānhārī la āšakān, bašī naakirdīn čūnka girānī bū. wa la dwāy awa minyān

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 Déwane¹ 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.¹ 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)² 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 tins¹ 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 bag¹ 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 êšt, řafiqakānim. sē šaw ū sē rōž la pārīyāwla wim [ūm] wa la dwāy awa min wa tanyā bārim kird la pārīyāwlaō w šaw hātima dēy aḥmay ḥāji fattāḥ. la dēy aḥmay ḥāji fattāḥō bayāni wa tanhā bārim kird, nānēk ū birē pākati xurmām pēya, šaw hātima xiři daradōin.

248. La xiři daradōinā gō^{di}rēžakānim pakyān kaw^t, zōr zōr ma'jūb būm ba dyārīyānō, bō naařōin. bārakānim le xistin, harčanim kird gōrēžakān naařōin. bārakānim xist, šaw ba tanyā ba aw kažaō būm ba čōl ū hōl, zōr zōrim birsī-w, zōr zōr hilāk wim, zōr zōr sarmām bū. bayāni rōžim lē būō, tūši kārwanē būm, wutim, 'bimparēninō la dēwāna.' wutyān, 'wallāhi, hēma nāwērin biđayn la dēwāna.'

249. Hātima sar dēwāna, ařwānim ḥaftā haštā wulāx hā ba sariō, hēsiri awāwaylē, la garmīān xalayān hāwirdū. wa la dwāy awa miniš wutim, 'birāy čak win, yārīyakim bidan, am gōrēžānima lagalā biparēninō.' wutyān, 'birāy bāšim, la dwāy ēmaō am gōrēžāna bēra, ēmaš ḥawlēki lēlā ađayn.' ka waxtē hātīm, la āw pařimō w gōrēžim bār kird hōšim nabū la birsā.

250. Wa waxtē ka min hātīm ařwānim kābrāyak dū kar ařrēnē, faranji-sipiřyak, ařwānim māmayaki mina w dū gōrēži bō hāwirdiğim ū ba šon minā hātuwa. ka gaīma māmakam wutim, 'min birsīma, zōr zōr hilākim.' wuti, 'nānim bō hāwirdiği [hāwurdūi].' imjār bārakānmān gōri, nāmān la gōrēžakāni tir. kara sařtakānmān dā bar, ba xālī karakānmān hāwirdō. nōži mayrīw dāyilī māli xōmān būyn.

Miškān

251.

MIŠKĀN hātinō wa yari yari,
 dasyān hā wa bān mišti xanjarī.
 tāq'imī řiš-čarmū ābāy lā adā,
 tāq'imī harzakār solyān bā adā.
 min čūma āš. . . .
 la tāwī miškān, yā řabbī tōba!
 yakēkyān tyā bū, bōray mil bārik,
 řēğay dar akir^d wa šawī tārik,

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 Déwane.' They said, 'By God, we dare not go into the Déwane.'

249. I came up to the Déwane 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 (?)¹

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.

....

Mahmū w Simanswār

252. DAF'AYĒ pāšāyē bû, pāšāy mu'azzama bû, la šārī hēmanā bû, nāwī brāim pāšā bû. 'arzit akam, sē kuḫī bû, yēkyān aḫmay nāw bû, yēkyān miḫammay nāw bû, yēkyān mahmūy nāw bû. waxtē pāšā ka la sar taxt bû wasīyatī [wasētī] kird, wutī, 'haç waxtē min mirdim maçina fāwī girdī řaş.' waxtē ka mird birdyān bō qabrisān, nāyān. kuḫakānī pāšī xōy çūna sar taxt, miḫammay ḫukmī akird.

253. Pāšī dū sāl wutī, 'min açim bō fāwī girdī řaş, bizānim çy lē awē.' haḫ sā, dū saḫ pyāwī xōy lagaḫ wazīrakānā xista takī xōy ū çū bō fāwī girdī řaş. ka çū bō fāwī girdī řaş laşkir biḫaway kird ba girdī řaşā. diqatyān dā, swārē payā bû lam daştā, řaşswār bû, amana tēž ḫāḫ bam swārāna, sarī har saḫ swārakay kird ū hī pāšāyši kird, swāraka. sarī pařān ū pāšī sar pařān swār lēy dā, řōī, gařāō.

254. Pāšāka xalqī aw šāra tā'zēyān bō dā nā šaş māñ. mamlakat wa bē pāšā idāra nākā w guzarān nākā. pāšā dā binēn. wutī, 'baḫē, kuḫī xōy bikayna pāšā, kuḫī pāšā bikayna pāšā la jēy kuḫakay xōy.' imjār aḫmayān kird wa pāšā, ḫukmī kird, ḫukmī kird tā wa dū sāl, ḫukmēki 'adālat ū zinjīri 'adālatī řā kēšā, ḫukmēki fawā'ī 'āday kird.

255. Pāšī ama wutī, 'min birāyakam la girdī řaş tyā çūwa. açim bō šon ḫaqī birāmā.' haḫ sā, dū saḫ pāḫawānī zirēpōši xista tak xōy ū lagaḫ wazīrakānā çūn bō girdī řaş, biḫawayān kird wa girdī řaş. diqatī dā, imjār ham *misli jārān çitē la dūr ḫāḫ, birqī dā, la dūr kirdyān ba di. amana tēž ḫāḫ nayānazānī çī w çī-řaḫa. ḫāta nāwyān, tamāšāy kird ama řaşswārēka. amana ba-jařarat-ū am řaşswāra sarī hamūy pařān, yānī swārēkyān nahāta dast wa tīrēki bitaqēninē. lēy dā, řōişt ū amānişi kuşt.

256. Māway lē dā tā wa dū řōž nařōinō w har nařōinō, sōrāxi nabū. tā'zēyān dā nā la šārā, tā'zēyān bō dā nā. pāšī tā'zē, tā'zē škā, wutī, 'bāwkim, ēma pāšā dā binēyn, mamlakat wa bē pāšā, wa bē šā

Mahmud and Simenswar

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,

idāra nākā.' wutyān, 'baḷē, kuḷēkī haya, har la maktaba, axwēnēt, taḷabaya faqaṭ mināfa.' wutī, 'bičîn, bāñî kan.' hāwiridyān wa wazîr û wazārāt qabûlyān kird, ahli aw mamlakata qabûlî kird, xistyāna jēy *birāy xōy, kiridyān ba pāšā.

257. Am maḥmûa kuḷēkī čāk bû. ḥukmēkî 'adālatî akird, ḥawt sāl ḥukmî kird. pāš ḥawt sālaka wutî, 'min,' wa wazîrî wut, 'amawē hači xayātî am šāraya bôm bāñ kay, hači dārtāšî am šāraya bôm bāñ kay.' pyāwî dirus kird la dār 'aynan zalām, yāñî sūrati wakû zalām. imjār lāy xayātēk yakî dasē bargî bō dirus kird û kirdî wa qaḍ dāraka 'aynan zalām.

258. Sad wuḷāxî āwird, swārî am wuḷāxānay kird ba bizmār, am dîw *aw dîw dāy kutā ba mil qaltāxā. ka dāy kutā wutî, 'wazîr.' wutî, 'ā.' wutî, 'min xôm pēšî akam, tō la pāšaō tēy bixuḷa, bā birōyn bō girdî ḷaš.' imjār ka čûna girdî ḷaš wutî, 'wazîr.' wutî, 'ā.' wutî, 'čālē haḷ kana, min xôm tēy bičim.' čālēkî muntazamî haḷ kan, wazîr, haḷî kand û kuḷa pāšā xōy darî dā, harkyān čûa nāw čālawa. awyān pūšyān dā ba mil xwayān, xwayān qāim kird.

259. Pāšî awa xwayān qāim kird dîqatyān dā la čālā, awā ham hamān dasūr wak jārî pēšû swār payā bû. haṭ ba sarî am saḍ swāra, sarî paḷān, awana tēž hāt tēy nafikiryā, bizānē ama ḷōḷ-la-bara yāmakû bē-ḷōḷa. sarî paḷān, lēy dā, ḷōi. waxtē ka aw lēy dā, ḷōi, wutî, 'wazîr.' wutî, 'ā.' wutî, 'tō birō, wakālatî min wa, dā binîša. min wa šon am midafīā aḷōm.'

260. Aw ḷōi, am asarî wēstā. asarî wēsā, birdî, šā, firay bird kamî bird, ayra bō silēmānî. ka birdî kirdî ba aškawtēkā, kunēkā. kawta šonî ba kunā, čûa xwārawa. ka čûa xwārawa tē fikiryā—yāñî bist û čwār sa'āt bam kunā aḷōi, imjār sarî la ḷōšnāia tirō dar čû. tamāšāy *kird ama mamlakatē tira. swārî dyār nîa w šonî nîa.

261. Dîqatî dā, ama saḥrāya, am mamlakata, faqaṭ girdēkî tyāya. čû, takānî dā bō gird, wutî, 'baškam čitē bibînim.' čûa sar gird, dîqatî dā, yak jūtyār jūt akā. ḷūy kirda jūtyār, wutî, 'ay jūtyār.'

'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 jÛtyâr, min bîrsîma. bîrsîma, pârâyşim zôr pēya, pârât adamê, biçô la şâr nânîm bô bêna.' wutî, 'min nâçîm bô şâr, min jÛtay xôm akam, faqat tō biçô, la mālî ēma nân bixō, bērō.'

262. Kurā pāšā qabûlî nakird biçê bô mālî awân, nân bixō w bêtō, 'aybî lê hâṭ. pârây dâ wa mil jÛtyâra. wutî, 'hâ maka, hō maka lam jÛta, anâ ama şērê lam wêšaāya, tēta darō, aṭşkēnê.' wutî, 'hâ nâkam, hō nâkam, 'aynan dardî xôt wurd aykam. hiç danîm lēwa nāya la bar ṡāyatî çî, la bar ama am şēra nāyata darō.' wutî, 'bāša.' pârây dâ wa kuṡ, kuṡ lēy dâ, fōî.

263. Amîş çwâr çakî xōy kirda lāwa, aw dÛr kawtuwa, adadan layra bô kō, yānî bist xatwa, sî xatwa, awana dÛr kawtuwa. kâbrâ dÛr kawtuwa w kuṡa pāšā layra dasî kird ba hōra kirdin, hōray muntazamî kird. şēr ba nirkanîrk hâta darō la wêša, çîṅî haṡ xist bô sar şānî, biyşkēnê. amîş kuṡêkî ba-harakat bÛ, pāṡawānî 'ajāib bÛ. çua pēşō bô şēr, gøy şērî bā haṡ dâ, şērî dâ ba 'arzâ. wutî, 'ay şēr, haṡ asî, la jēy am gā aṡbasîm, jÛtî pē akam; haṡ nāsî, jÛt nākay, awkužîm.' hamû ins û jînsê gøy haya w tē aḡâ. wasî la jēy gā, tēy axuṡî.

264. Kâbrây jÛtyârî sâhêw gā rāy kird û xabarî ba pāšā dâ, wutî, 'ay pāšām.' wutî, 'balê.' wutî, 'ḡawṡ sâla hiç kas nâtwānê ṡārîjî şārî tō danî lēwa bē, wa şwānî namâ, ḡaywānātî namâ, fēbwâr nâtwānê bêta am şara. îmfō jasâratê la kuṡêkî ṡarîbay wām bînî, â, jasâratêkî wāy kird.' wutî, 'nâbê.' wutî, 'agar dirôm kird sari min û qanāray tō.'

265. Haṡ sâ, çwâr fawj 'askaryân bô bāṅ kird, yānî wa mudaṡahō wa řaşâşō. pāş û pēşyân lê girt û ba 'askarō hâṭ bô sayrānî am şēra ka biybînê. diqatî dâ, tamāşây kird, ama şerakaya, am kâbrâ wastîḡyatî [wastîyatî] wa nēlay xistîḡata [xistēta] milî, tēy axuṡê, jÛtî pē akâ. bāṅî kird, 'ay kâbrâ, aw şēra bîkuža. maxsay tō çia w min ḡasîlî akam.'

266. Kâbrâ wutî, 'balê, min ama dilî mina, min yaxsîrim kirdîḡa. kuştînî la lāy min nîa, faqat min nasîḡatî akam wa zararî

'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

[zaradî] lê nadā, hiç waxtê zararî [zaradî] nawê bō tō.' wutî, 'abê çôn nasîhatî akay?' wutî, 'balê, min barî adam. am şêra gøy haya, aqlî haya, har bê-zimāna. lawyā qinčka biđātō, pēy aîēm, ba îšārat tēy gayānim nāykužim, tēy nagayānim aykužim.'

267. Ka barî dā wutî, 'ay šēr, biçō, lawyā qinčka bi^darō.' çū, qinčkay dāō. wutî, 'ay šēr.' wutî, 'ā.' wutî, 'amawê hiç waxtê zararî bō mamlakatî pāšā nawê w bō pāšā nawê.' wutî, 'balê.' wutî, 'hiç waxtê amawê law wēšaṭ naēyt, zarar biđay la kas.' dasî haî biṛî, ya'nî 'aynan tamanā, ba îšārat tēy gayān. wutî, 'awîša pāšāy waxta. biçō, tamanāyakî bō bika, la bar away 'umraka la sari haî biğirê, ħukmaka, min naṭkužim.' çū, tamanāyakî bō pāšā nakird, nāy wa sar çāwîō. har çitêk-ū, zimānî naw. wutî, 'da, wara, biçō wēšaka.' çūa wēšaka, lēy kawt.

268. Īmjār pāšā xulqî maħmūy kird, birdiō lagaî xōy. nānî xwārd, da'watî kird, pāš da'wat kirdin wutî, 'çi maxsayaki haya min ħāsili akam, la mamlakatā.' wutî, 'maxsay min har řašswārē w kirdiğma wa mamlakatakaā wa šon awaā hātim, awima awē.' wutî, 'na bistiğma w na diğma řašswār la mamlakatî minā wā sāhēw dasalāt wē w bēta mamlakatî tō w xasārî wā biđā w nam-bistuwa w nayšimdığa. faqat čia, min wazirē haya, wazirî qadimîa, kōna, bā bāñî kam, su'ālêki lê bikam.'

269. Bāñî kird, wutî, 'ay wazir.' wutî, 'ā.' wutî, 'řašswār haya la mamlakatî xōmān bam taqrîra [taqîra] w bam řasārata?' wutî, 'balê, haya. nāwî simanswāra.' wutî, 'jā mawqihî kōya?' wutî, 'qat'ıyan [qathēn] kas nāzānē mawqihî kōya, faqat čia, am kuřa bitwānē biçē bō lāy simirx—simirx haždihāya^k haya, fēr būwa ba baçakānî, la sar dāraka ayxwā, sālî kařatē. İsa baçay kirdiğma simirx, hēštā naxurāğa, hā la xurānā, haždihā bē bōy—faqat am kuřa bitwānē aw haždihāya bikužē simiry wa řasî pēy ežē, aṭgayēnēta ħin, řašswār.'

270. Wutî, 'kuřim, atwānî?' wutî, 'balê.' tîr ū kawānî haî ġirt ū řōî bō dār. mawqihēk-ū wakū aw kaža. çū, la guzarî dārā xōy dā

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.'¹ 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

ğirt ū dā ništ bōy. dīqatī dā, la kaž bar būwa, har dū čāwī wakū alitirk asūtē, wakū čāwī turumbēl asūtē. pāši awa nizik būwa, nizikī dār būwa, nāwqa^d w gardinī ālān la qaḍ dār bičēta sarō. ka bičēta sarō amiš tīrēkī tē taqān, tīrī difā' bū, dāy la har dū čāwī, kōrī kird.

271. Haždihā ba bē-čāwī māō, kawta xwārō. halī kēšā šimšēr, čūa sarī, pārča-pārčay kird, kuštī w fiřēy dā. qarībī da kīlō, dwānza kīlō gōštī haždihāy birī, birdīa sarō, xistīa bar bačakān. bača dasī kird ba xwārdinī gōštī haždihā, wutī, 'ay binyādam.' wutī, 'bařē.' wutī, 'tō čākaḡ kirdiḡa lagař ēmaā. dāykī ēma bētō īsa, qahrī haya, yazabi lē aḡirē, la guzarā mawa. dāykī ēma bardī hā wa sar šānō, tō bibinē awkužē.'

272. 'Ařē, "kē dužmināyatīy kirdiḡa lagař minā xōy dar xāt dužmināyatīy lagař akam." wa čākay nāzānē ama tō kirdiḡta. bā binīšetō, ēma tēy bigayēnīn, dāykī ēma, qisay lagař bikayn wa pāši ama ka qisamān lagař kird, pāši awa īnjā dāykim tēta sar xōy, ēžē, "kē čākay lagařim kirdiḡa čākay adamō.'" wutī, 'bařē.' kābrā čū, xōy qāim kird, ka maḡmū wē, la bin dārakaā dāyān pōšt, la xōy dā pōšt.

273. Šimirx hātō, tamāša akā haždihā kužyāḡa. bardē hā wa sar šānō. wutī, 'kē dužminī mina xōy dar bixāt dužmināyatīy lagařā akam.' kas nabū jwābī biḡātō. barda gawrakay fiřē dā, bardē gawra bū, fiřēy dā, hātō lāy bačkakān. bačka pēy wut, 'ay dāykī ēma.' wutī, 'bařē.' wutī, 'čanēka tō bačka akayt ū haždihā ayxwā?' wutī, 'qarībī sad sāla.' wutī, 'bāša, lamawpēš bō nawkušt?' wutī, 'ba činim nakawt.' wutī, 'ay, īsa bō čī, kužyāḡa, ařēy dužmināyatīyān akay? bēža, "kē čākay kirdiḡa čākay biḡamō. či maxsayakī haya?"'

274. Ka bačakānī wutī, 'dāya, tō baḡ ka, bēža, "kē čākay kirdiḡa čākay lagařā akam,"' ka bāñī kird wutī, 'kē am čākay kird čākay biḡamō.' maḡmū hāta darō, wutī, 'min kirdiḡma.' wutī, 'čīt awē?'

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

wutī, 'wallāhī, amam awē la tō, bimgayēnī bō mamlakatī sīmanswār.' wutī, 'šalā saq sālī tir min bačkam bikirdāya w haždihā biyxwārdāya, am pałpita lē nağirtāyam. bāša, mādam tō čakakaṭ lagał min kirdiğa, biçō, ḥaw^t kunna āw, kunnay gāwaz, bōm bēra ayra wa ḥaw^t baxta, dā-wasta, qaław yānī wakū barān, bōm bēra ayra.'

275. Čūa lāy pāšā, wutī, 'ay pāšām.' wutī, 'bałē.' wutī, 'ḥaw^t baxta dā-wastam awē al'ān la tō wa ḥaw^t kunna āw.' wutī, 'bāša, bōt payā kam.' dāy wa kōlī hamālā bō lāy sīmīrx, bōyān bird. xwārdinī xōyši 'adadī ama māñē guzarānī pē bikā bō dāyān pēy. fōia lāy sīmīrx, kunna āwakān ū dā-wastakān halī wast wa žēr bālīa w halī ġirt ū sīmīrx birdī. xōyši čūa nāw bālī.

276. Rōi, rūy kirda mamlakatēk, ḥaw^t sāl fēga-w, wa ḥaw^t māñ birīy wa sīmīrx. tamāšā akā la nāw baḥrēkā qałāčayak haya, birdī, rūy kirda qałāča. lāy qałāča dāy nā. čwār dawrī qałāčaka bař-ū, faqatī kār čia, baqīmanī baḥr-ū. dāy nā, wutī, 'ama šon ū mawqīḥēkī sīmānswāra. ēwāra tētō ayra, aybīnī. itir 'ilāji xōt bika.' wutī, 'bāša.' aw lēy dā, fōi, sīmīrx, fōiō bō mawqīḥī xōy.

277. Pāši awa čū, čāłēkī hał kand ū tēy čū, maḥmū, xōy qāim kird la čālaka. tamāšāy kird, ēwāra řašswār hātō, māinakay kirda tawīlayakō, xōy čūa sar qarawēlayakī řaq, dā ništ. tamāšāy kird, zarpē xwārdinī bō hāt, la sē naw'ī hā wa sarō. ba'zēkī lē xwārd ū ba'zēkī nāya pištī sarī xōy wa dāy nā. xōyši hilāk bū, lēy kawt. maḥmū zōrī birsi-w, hał sā, 'adadēkī lē xwārd ū pāši 'adadaka injāarakū čūa čālaka.

278. Bayānī hał sā xwārdin bixwā, sīmānswār, ū biçētō bō řaw, tamāšā akā xwārdinakay lēy xuryāğa. wutī, 'kēy ka hātīğita [hātīita] mawqīḥī min wa lam xwānita xwārdiğa? tā wa tēmō ēwāra nağātī xōṭ biḍa anā awkužim.' řēy guzarānī nīa birwā. lēy dā, řašswār, fōi w ēwāra hātō. itir manjahī namā, maḥmū. sīniaka hātō bar dasī, hāt, lagałi xwārd. wutī, 'nařōit?' wutī, 'naxēr.'

279. Wutī, 'bāša, min qarārī qa'day min wāya, wa'day min, zōrān bigirīn. mini dā ba 'arzā bimkuža, biṭdam ba 'arzā awkužim.'

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.¹ Well, since you have done me the good turn, go and bring me here seven oxhide water-skins 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, 'zōr bāša.' haî sān, nānyān xwārd, dasyān kird wa zōrān ġirtin. aw šawa tā wa bayānî zōrān, kasyān kasyān naxist. bayānî maḥmū wutî, 'barim da, min bā biçim, nož akam.' çū, nožî kird û fira pāṛāō w pāšî pāṛānō ka hāt zōrānî ġirt lēliā.

280. Rašswārî dā wa 'arzā. haî kēšā xanjar, šimšēr, sarî biwiṛē [būṛē]. wutî, 'sarim mawiṛa.' dugmay tirāzān, tamāšā akā āfrata, kaniška. ka kanišk-ū, bāwušē palka wa sarō, naykušt, wutî, 'day, bō çî tō amita kird lam birāyānî mina ka kaniškēkî?' wutî, 'min aḥdim kirdiğa, min pālawānim, yakē naē [naya] pištî xōm biğā wa arzā šū nākam. imṛō tō minit dā wa 'arzā šū wa tō akam.' wutî, 'bāša.' māray kird.

281. Wutî, 'min kaniškî šāy pariānim, nāwim malika tāūsa.' wutî, 'bāša.' pēkō mānō 'adadî dū sē sāl, rāyān pēkō abwārd. pāšî dū sē sālaka šawēkyān pēkō wūn, wutî, 'maḥmū.' wutî, 'ā.' wutî, 'imšaw min amirim. bayānî 'arabē tē, min 'aidî aw 'arabima, amwātō.' wutî, 'šet mawa,' w pēkō xawtin, gama w yāriyān kird tā wa nīmašaw. pāšî nīmašaw kanišk la xōyō mird. haçiya^k qapî lē ġirt û qurinjiki lē ġirt mird.

282. Bayānî rōž-ūō, tamāšā *akā 'arabēk swārî ḥuštirēka, hāta kalawarî, wutî, 'maḥmū, awā amānatē hā lāt, 'aidî mina. bimdarē.' wutî, 'ama amānatî nīa lām.' wutî, 'bimdarē, hā lāt.' çūa žūr bizānē hōš nahātō, çū, tamāšā akā xarika—yānî bēn akā, xirāp awē. wutî, 'wā bāša biydamē, am çiy lē bikam lam baḥrā?' wutî, 'wara, 'arab, bitdamē.'

283. Wa harkyān xistyāna sar ḥuštir, ḥuštir talasim wū, haî ġirt û birdî wa āsmānā [āsmānā]. ba talasimîš bē-hōša, bāñî kird, wutî, 'maḥmū, agar atwānî bēy ba dwāmā, min kaniškî šāy pariānim û awā birdimyānō.' wutî, 'quṛ ba mālitō ġirē, min la kē bēm ba dwāy tōā?' aw lēy dā, rōi, amiš haî sā, swārî māinî řaš bū, la baḥr

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

kirdîa aw baḫō, māina ḫaṣî bar dā, law lāwa kawta sar baḫr ū sarawxwār fōi.

284. Dîqatî dā, ama sē dēwa ṣaḫ akan, yaktiryān hamū zāmār kirdiḡa. wutî, 'wāz bēra, bā yaktirî nakuḡîn. am binyādama bē, ama ma'lūm ṣar'mān akā.' čua lāyān, wutî, 'bō čî yaktirîtān wā zāmār kirdiḡa, xwā bitāngirē.' wutî, 'wallāhî, ēma—la sar ama kilāwî saxrî jîna, ama tūlî silēmān pēyammār, ama qālîčay silēmān pēyammara. kilāwî saxrî jîn, biykayta sar kas nāḫbînē. tūlaka biday, lam qālîča biday, *aḫē, "labē", aḫē, "la kəp?", hačkə maxxəḡ biwē qālîčayš awwā.'

285. Wutî, 'da, wā nāē, karakān, čōn abē? min am tîra ataqēnim, ēwa hač kāmṫān zū hāwirdtānō bō awṫāna, hač yakē, bō awṫāna.' wutî, 'zōr bāṣa.' tirî taqān, bîs ū čwār sa'āt fē tîr aḫwā. ḫāyān kird wa ṣon tîrā. tā awān fōin kilāwî kirda sarî, čua sar qālîča, tūtēkî lê dā. wutî, 'labē.' wutî, 'la kwē?' wutî, 'la mamlakatî ṣāy pariānā dām na.'

286. Qālîča haḫî bird, la qarāxî ṣārēkā dāy nā ka ṣārî ṣāy pariāna. dāy nā w qālîčay qaḡ kird ū nāya bāxaḫî w kilāwî nāya bāxaḫî w tūlî girta dasîō, rūy kirda pyāwî rîṣsipî la ṣarakā. wutî, 'kaniṣkēkî ṣāy pariān lam baynā hāwirdyānō. kāmāsēya qalākay?' wutî, 'kaniṣkakay ṣāy pariān, a' awa qalāčakayatî. ḡāyatî čîa? ama ḫawzēka, dū xuṣkî tirî lagaḫā îtir tēn bō sar am ḫawza. agar ḫaz akay biybîni layra dā niṣa.' wutî, 'bāṣa.'

287. Dā niṣṫ, tamāṣāy kird, lagaḫ dū xuṣkî tirîā hātin bō sar ḫawzaka, malayān kird. dwāna xuṣkakay wa yakō malayān kird, amîṣ dwāy awān malay kird. čua ḫawzaka, kilāwî saxrî jîni kirda sar ū čua bōqay milî, kas naybîni. la kōlîā fōiō bō hōdakay xōy. la hōdakay xōyā xōy aṣkirā kird. wutî, 'hā maḫmū, hāti.' wutî, 'baḫē, hātim.' wutî, 'mādam tō hāti, zōr bāṣa.' pēkō ḫāyān bwārd la qalāčaā, yānî 'adadî yak māḡ.

288. *Kaniṣka pāṣā wutî, 'maḫmū.' wutî, 'ā.' wutî, 'ama hič

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

284. He saw three demons¹ fighting 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 Sakhr the Jinnee, this, the stick of Solomon the Prophet, and this, which is the carpet of Solomon the Prophet. If you put the cap of Sakhr the Jinnee on your head nobody will see you, and if you strike the carpet with the stick it will say, "Whatever you say. Whither away?"'² 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 Sakhr the Jinnee 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

*fāyay [fāy] nīa. biçō maǰlīsī pāšā, baškam pāšā min biqā ba tō.' wutī, 'balē.' çūa maǰlīsī pāšā. wutī, 'wusūlī žin wa šū dānī ayra čia, kiłāšaka dā nē bō pāšā, kōnarakānī. ka çūa darō, hātō, pēlāwakānī dā kan, bōy bitakēna w biynē tāqē. ama wusūlī awē, azānē dāwāy žin akay.' wutī, 'zōr bāša.'

289. Pāšā hał asā, çūa darō, pēlāwakānī bō dā anā, ahātō, pēlāwakayšī hał aǰirt, aynā tāqaka. pāšā wutī, 'ay maǰlīs, am kuřa hātīga dāwāy žin la ēma akā. ēwa čī ałēn? bā biykužin?' wutī, 'na pāšā, maykuža. biynēra wa šon hikāyatī aǰmay kōrā. agar hāwirdō žinī biqarē, agar nayhāwirdō awā hič, i'dāmī ka.' wutī, 'bāša.' wutī, 'rōla, tō biçō šon hikāyatī aǰmay kōrā, bōm bēra w min žinit ađamē.' wutī, 'zōr bāša.'

290. Qālīčay bird, law pařī šār dāy xist, çūa sarī, tūlēkī lē dā. wutī, 'labē.' wutī, 'la kwē?' wutī, 'la lāy aǰmay kōrā dām nē.' hałi ğirt ū birdī, lāy birakā dāy nā. tamāšā akā, gumagumē tē lam birā. çūa xwārō, tamāšā akā ama pyāwēkī hāfizī řiščarmūa, dā ništiğa lam birā. su'ālī lē kird, wutī, 'tō čiyt ū čikārayt?' wutī, 'min mīmānim.' nān hāğ bō aǰmay kōr, wutī, 'nān bixō.' wutī, 'nān nāxōm ģakāyatī xōtim bō nakay.' wutī, 'tō nān bixō, min ģakāyatī xōmu bō akam.'

291. Nānī xwārd ū pašī nān xwārdin wutī, 'min kuřek būm, sāđa, 'amrim la čwārdaā bū, la šārā 'amalam akird. kābrāy 'arab hāt, jāřī dā, wutī, "kē tē lēlimā ba qatārčiatī xōnī xōy biđamē." wutim, "min tēm." xōnī xōm lē war ğirt, birdim, dāma dāy kakam ū birākānim, čūm lagałi. čil hēsiri hāwird, lagał čil xārārā. ka hātina sar am bīra minī dā ēlāya [dāyałā] xwārō, xārarakānim piř kird la āłtūn bōy, hałi kēšāya sar, nāmān la hēsir, lēmān dā, řōin.'

292. Zōr řōin ū kam řōin, kuřaka, aǰmađ, tamā'ī lē yālib bū ka biykužē. wutī, 'arab.' wutī, 'ā, aǰmađ, xariki amkuži?' wutī,

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 shoes¹ 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 Blind¹ 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

‘‘arab, ba xwā, awkužim, bīst bār lam bārānima na^{daytē}.’ wutī, ‘bāša, bīs’t adamē.’ fira fōīn, kam fōīn, . . . ‘ba xwā, ham awkužimō da bārī kam nađaytē.’ wutī, ‘bāša, da bārī kayšit ađamē.’ fira fōīn, kam fōīn, wutī, ‘har awkužim away tir-*im *nađaytē.’ ‘nātdamē.’ wutī, ‘ay mīwān, kōr būm ū kawtima am bīra.’ wutī, ‘zōr bāša.’

293. Haġ sā, hāta darō, swārī qālīča bū, tūlī lē dā. wutī, ‘labē.’ wutī, ‘la kō?’ wutī, ‘lāy qasrī pāšāy pariān dām na.’ hāwirdī, la qasrakaā čū, hikāyatī aħmay kōrī bō kird. wutī, ‘ay majlīs, wazīr, biykužim?’ wutī, ‘na, maykuža, biynēra wa šon hikāyatī āsingārā.’ wutī, ‘fōla, atwānī, bičōa šonī hikāyatī āsingār ū bōm bēra w žinit ađamē.’ wutī, ‘bāša.’

294. Swārī qālīča bū, tūlēkī lē dā. wutī, ‘labē.’ wutī, ‘la kwē?’ wutī, ‘lāy dukānī āsingārā dām nē.’ birdīa lāy dukānī āsingār, dāy nā. dā ništ lāy dukānīā, tamāšā akā hačī san‘āt akā řaš awētō, čakušī lē ađā w san‘atī bō nākirē. wutī, ‘tō hačī san‘āt akay bō čī řaš awētō?’ wutī, ‘wallā, min fōžēkyān kuřēk āw āwirdī layraō, gilim dāō. wutī, “fōžē sē čakuš awašēnim la sē šūša āsin, aykama sē šūša āltūn.” min fōžē wutim, “čwār šūša biwašēnō.” āy, wutī, “nāywašēnim.” xistima āwaka, hamū āltūnakam būwatō āsin, īsa wurd awim bō aw kuřa āw bēretī, gilī ađamō.’ wutī, ‘bāša, ama wā hikāyata?’ wutī, ‘balē.’

295. Haġ sā, lēy dā, fōīō. . . . wutī, ‘ay wazīr, bā biykužīn. hikāyatī āsingārīši hāwirdō.’ wutī, ‘na, maykuža, biynēra wa šon hikāyatī lēfadirūā.’ wutī, ‘biřō, hikāyatī lēfadirūm bō bēra w žinit ađamē.’ nārdī wa šon hikāyatī lēfadirūā. qat‘ā [qatđā] am lēfadirūa hačī taqaġ akā wa dasī akā, harčī darzī awašēnē nāykā wa lēfaka, aydā [ayyā] la dasī.

296. Īnjār dā nīst la sar dukānaka tā ēwārē, ēwārē su‘ālī lē kird, ‘tō čiyt ū čikāray?’ wutī, ‘min yarībim.’ wutī, ‘bā bičīn bō māli

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 Peris.' 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,

ēma.' čū māli awān, nānī bō hāwird, wutī, 'nān bixō.' wutī, 'nān nāxōm hikāyatī xōtim bō nakay.' wutī, 'hikāyatī xōmi bō akam, nān bixō.'

297. Nānī xwārd ū pāši nān xwārdin wutī, 'ay filān kas, min rōžēkyān kōtirē hāṭ, ništ baw dāraō, dasim bird, kōtirim ḡirt. kōtir barzī kirdimō, la āsmānī biṫim, birdimīa mamlakatī xōy. kōtir būa āfrat, pēy wutim, "ay kuṫī lēfadirū." wutim, "baṫē." wutī, "tō, čil kārakarim haya, bičō lāy am čil kārakara, pāši am čil kārakara bēra lāy xōm, min bō tōm, tō bō minī." haṫ sām, čūma lāy sī w nōyān, yakēkyān māō, čūmō bō lāy, ḥōriaka xōy. šaqēki tē haṫ dām, xistimīa bar dukānakay xōm.'

298. 'Īsa taqalim bō nākirē wa darziā, wa lēfaā, har ba dastimīa akam. aṫwānim, ēžim baškam aw kōtira bētō, biyḡirimō, awa nāētō.'

hikāyatī lēfadirūyši birdō, bō pāšāy pariānī kird. šāy pariān imjār kaniški xōy dāē, 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 'Abdullā, son of *Malā* (mullah) *Maḥmūd*, 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, *Xōndinī kurdī bō sinfī 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 Šarifi Hawllāy koxā Mustafay Činārna*. 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 *Sindōlān*, 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 *Girbdāx*, 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 'Usēnī Brāīm. Hussein, son of Ibrahim, aged about 30, was born in *Hasār* 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 *dū naxōndawārī bāš* 'two good illiterates'. The first was *Aḥmadī Muḥammad Sa'īd*, a jovial man in his fifties. Born in *Nūradīn*, some miles west of Sindolan on the north bank of the Zab, he had lived about half his life in Girbdakh. He explained that *mīlataka ba ḥāšīratī nūradīnī manšūrin, āyākān ba ḥāšīratī mīrāwdalī* 'the people are known as the Nuredini 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 *Bāōmarī Amzay*. Ba(b H)omer ('Umar?'), son of Hamze, 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 *Halšō*, a village in the hills nine miles east of Qala Dize, but had lived for the past eight years in Girbdakh.

Pyāwī bē-aql

299. KĀBRĀYAK (ha)bū, čand sāl bū kāsibīy [kāspī] dakird har faqīr bū, (dawlamand nadabū. awiš) gutī, ‘dabē bičim bō lāy šāžin, amin bizānim bō či har faqīrim, čand sāla kāsibī dakam.’ kābrā rōyšt, wīstī bičē bō lāy šāžin, bizānē bō či čand sāla kāsibī dakā w har faqīra. (aw šāžinaš lam išanay dazānē.)

300. La rēē tūšī sayak bū, pēy gut, ba kābrāy gut, ‘bō kō dači?’ kābrā gutī, ‘dačim bō lāy šāžin, čūnka amin čand sāla kāsibī dakam har faqīrim (wa dawlamand nābim).’ sayaka pēy gut, ‘da, bō minišī pē bilē, “amin čand sāla har girwēm, bō či čak nābimawa?”’ kābrā gutī, ‘bāša.’

301. Kābrā rōišt, amjā gaišta bāxawānēk. kābrāy bāxawān pēy gut, ‘bō kō dači?’ kābrā gutī, ‘dačim bō lāy šāžin. amin čand sāla kāsibī dakam har faqīrim ū dawlamand nābim.’ kābrāy bāxawān pēy gut, ‘da, bō minišī pē bilē, “amin čand sāla xizmatī am bāxay dakam har barī nāgirē.”’ kābrā gutī, ‘bāša.’

302. Amjā kābrā rōišt hatā gaišta lāy šāžin wa pēy gut, ‘ay šāžin, amin čand sāla kāsibī dakam har faqīrim ū dawlamand nābim.’ šāžin pēy gut, ‘wara, tō biba ba šā, aminiš maḥrūmī tō dabim (wa la sar taxt dā niša, pāšāyatī bika).’ kābrā bama rāzī nabū.

303. Kābrā ba šāžinī gut, ‘adī sayak pēy gutim, “čand sāla har girwēm, bō či čak nābimawa?”’ šāžin pēy gut, ‘pēy bilē, pyāwī kar ū bē-āqil bixwāt (čāk dabētawa).’ kābrā gutī, ‘bāša.’ gutī, ‘adī bāxawānēk pēy gutim, “čand sāla xizmatī am bāxay dakam, bō či barī nāgirēt?”’ šāžin gutī, ‘pēy bilē, sē kūpa āltūn la bāxakaydā haya, la filān šondā, daryān bihēnē bāxakašī barī dagirē.’ kābrā gutī, ‘bāša.’

304. Amjā rōišt la kin šāžin ū gaḥāyawa, tūšī bāxawānakay bū. pēy gut, ‘pēt gut, ba šāžin?’ kābrā gutī, ‘baḥē, pēm gut. šāžin gutī, “sē kūpa āltūn la filān šondā 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

āltūnāna bāxay barī nāgirēt). daryān bihēnē w bāxakašī barī dagirē.” kābrāy bāxawān ba kābrākay gut, ‘da, wara, bā daryān bihēnīn, nīway bō tō.’ kābrā bama rāzī nabū.

305. Amjā rōišt hatā gaišta sagaka, pēy gut, sayaka ba kābrāy gut, ‘pēt gut, ba šāzin?’ kābrā gutī, ‘pēm gut. gutuwatī, “pyāwī bē-aql ū kar bixwāt čak dabētawa.”’ sayaka ba kābrāy gut, ‘adī čiy ba tō gut?’ kābrā gutī, ‘ba minī gut, “wara, biba ba šā, la sar taxt dā binīša, aminīš maḥrūmī tō dabim.”’ gutī, ‘adī bō ba qisat nakird?’ gutī, ‘ba xwā, min har la sar baḥma birinj binūm bāštira laway ka bibim ba šā.’ sayaka gutī, ‘ka wā bē la tō kar ū bē-aqiltir nīa. ba xwā, amin tō axōm.’ (sayaka swārī sarī kābrā bū wa xwārdī.)

Kīsaḥek wa dū mirāwī

306. Dū mirāwī lagaḥ kīsaḥek la āwēkdā būn. am dū mirāwīa w kīsaḥaka pēkawa rāyān dabwārd ba kayfxōšī w rafīqāyatī hatākū qadarēkī, baḥān waxtēkī āwakay aw gōmay iškī kird. mirāwīakān dayānwīst bičīn bō jēekī kay wā ka āwī tēdā bē, čūnka ba bē āw nātwānin bižīn.

307. La bar away ka kīsaḥakaš rafīqyān bū pēyān gut, ‘ēma dačīn bō jēekī ka, āwī tēdā bēt. atōš dēy lagaḥmān?’ kīsaḥaka gutī, ‘baḥē, aminīš nātwānim ba bē āw bižīm, lagaḥtān dēm.’ mirāwīakān pēyān gut, ‘bāša, baḥān dabē tō šartī awamān lagaḥ bikayt ka ba sar dēyakdā rōištīn, xalkī aw dēya tamāšāmān dakan, nābē qīsa bikayt wa bar bibītawa. agīna, ka qīsa bikayt, bar dabītawa wa damirī wa hič xatāy ma nīa.’

308. Kīsaḥaka gutī, ‘bāša, ēwa čī bilēn ba qīsetān dakam.’ mirāwīakān dārēkyān hēnā, har yaka sarēkyān girt ba dīmīyānawa wa ba kīsaḥakašyān gut, ‘atōš ba dīmī nāwqadakay bigira wa amaš dafirīn wa halit dagirīn bō nāw āwaka.’ kīsaḥaka ba dīmī tund dārakay girt wa mirāwīakān firīn.

309. Ba sar dēyakdā rōištīn. waxtēk xalkī dēyaka čāwyān pē kawtīn dastyān kird ba qīžačīž. kīsaḥakaš xōy rā 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 attacked¹ 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

bam naw'a xō fā nagirtin wa zimān fā nagirtin zōr jār dabēt ba dužminī aw kasa ka xōy fā nāgirēt wa dabēt ba sababī namānī aw kasa wa yān zararēkī zōrī tūš dakāt.

Bayānī badbaxti

310. LA mindālīawa hič išim nadakird čünka la pēšawa hamānbū wa ihtiyājimān ba iš kirdin nabū. agar išišmān bibwāya bābim fēnjbārī dagirt wa iši pē dakird. baḷān waxtēki ka dastkurti ba sardā hāt maǰbūr būyn ka ba dastī xōmān iš bikayn wa bābim lagaḷ āyāy aw dēyādā naxōši la baynyāndā paydā bū wa la bar away ka āyāyaka zōrdār bū wa zuḷmī dakird bābišim maǰbūr bū ka dēyakay xōmān ba jē bihelē wa bičēt bō jēēki kay wā ka natwānē dastdirēžiy bō bikāt.

311. Wa kāсібimān dakird ba dastī xōmān bō away ihtiyāji xōmān pēk bihēnin wa la pāš away ka 'umrmān gaišta tamanī ḥawt hašt sāli nārdinī bō maktabē, tākū gaiština sinfī šaš pēy xōndim. la pāšān ixtidārim nabū ka ba masrafī xōm la šār bixōnim. aminīš waxtēk ka am dawrayayān kirdawa maǰbūr būm ka bēm, xōm dāxil bikam bō away fanj-ba-xasār nabim wa istifāday lē bikam wa ihtiyāji xōmī pē daf' bikam.

Ganim

312. FALLĀḤ la waxtī awwalī jistāndā dast dakāt ba jūt kirdin wa zawī kēfān wa tōw čāndin. waxtēki dirēž pē dačē hatākū la tōwakay dabētawa, la čāndinī. la pāš away ka la čāndinī tōwakay dabētawa dast dakā ba ward biḫin bō sālēki ka. aw daylay ka čānduwyatī, ka la 'arzi hāta darē, miškī tēdā haya ba kamī. fallāḥakaš taḷayān bō dirust dakāt wa dayānpastētawa, kuna miškakān. la pāš rōžēki ka aw—kunēki kay ka paydā bibē—taḷay lē dā danē wa dayānkūžē. hatākū ganimaka gawra dabēt har dayānkūžē.

313. La pāš away ka gawra bū ganimaka dast dakāt ba guḫ kirdin wa dānakay faq dabēt wa la pāšān dast dakāt ba dirwēna kirdinī wa ka la dirwēna kirdinī būawa [bōwa] gēray dakāt wa daykāt ba kā w dān. la pāš away ka gēra kirdinī tawāw bū ba šanay

hold his tongue is often the enemy of that person who cannot restrain 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 Elementary school). Afterwards I was not able to study (at the Intermediate 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.¹ 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 kēšānaway bō māfawa ba kā w dānawa.

Arsalān la mamlakatī Farangīān

314. RŌŽĒK la rōžān patrūsyāy farangī la sar taxtī xōy qarārī girtibū, cānd wazīr ū pālawānī kursīnīšīn la dawray dā nīštībū, pēy gutin, 'ay wazīrī da min, dabē kē habī la dinyādā muqābilay min bikā, biwērēta min ba šarf?' gawayakī zōr yaḫā, zōr la xōyḫā dadī, zōr ba-pišt-ū-qawat bū, zōr dawlamand bū.

315. Šārēkī habū, šārē qullay sēhamyān pē dagut, har cōwār dawray šārī ḫasār bū, bas sē darkay habū, law sē darkānaš nōbačī w qalawurī xōy lē dā nābū. qamarī wazīr ū šamsī wazīr nāibi dastaḫāst ū dastačōpī bū. tamāšāy najūmēyān kird, gutyān, 'ay pāšāy min, kas nīa la dinyā muqābilay tō bikā, daraqatī tō bē, šarfay lagał tō bikā bas malikšāy rōmē nabē.'

316. 'Malikšāy rōmē žinēkī haya, nēwī malikay faxrūtānja. malikay faxrūtānj ḫāmīlaya ba kuḫēkī, aw kuḫay bibē nēwī danēn arsalān. arsalān pālawānēkī wā šajīḫ ū wā cāpūk ū cālāk la dinyādā nābē, qatīš nabūwa. agar aw jēt pē šilōq bikā w šarfay lagał tō bikā mamlakatī lēt tēk bidā w lēt wērān bikā.'

317. Dangī qaymās xānī farangīy dā wakū birāzāy, kuḫī birāy bū, pēy gut, 'ay qaymās xān, hał sta [hasta], biḫō bō sar mamlakatī malikšāy, dawray lē bigira, la sar taxtī xōy biykūža, mamlakatī ba yaxsīr bigira wa žin ū māł ū mindāłakay bō min bēna ba dīł, min lēra ba baḫrēyān dā dadam.' hał stā [hastā], rōi, qaymās xānī farangī, bō sar malikšāy rōmē, dastyān ba 'arbī kird, āgāy la xōy nabū, malikšāy rōmē, la sar taxtī xōy saryān biḫī, žin ū māł ū mindāłakayān ba dīł ū ba yaxsīrī girt.

318. Wazīrēkī habū, wazīrī kārdār, tamāšāy kird, žinē malikšāy dagiryā, gutī, 'ay malikay faxrūtānj, bōc dagiryēy?' gutī, 'min bōya dagiryēm, bō taxt ū baxtī xōm wa māł ū dawlatī xōm wa sar ū sarwatī xōm.' gutī, 'hał sta, magiryā, aw dāwa bō tōya, bō kasī dī nīa. hał sta, biḫō, bargī xōt bigōḫā, bargī kārakarān la bar xōt bika. la hač mawqīḫēk darfatit bū, firsatit bū, xō nijāt bida.'

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.'¹

316. 'Melikshah of Rom has a wife whose name is Queen Fakhrutaj.¹ 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, and change your clothes and put on servants' clothes. Wherever you get the chance, the opportunity, make your escape.'

319. Haġ stā ba dastūrī wī, ba qisay wī, ba qisay wazīrī kārđār haġ stā, cū, bargī kārakarānī la bar xō kird. ċil kārakarī habū, la nēwyāndā dā nīšt. waxtēk pyāwī da pāšāy patrūsyāy farangī cūn, girtyān, hāwīštyānina sar gamī w pāpōrī, biyānban bō mamlakatī patrūsyāy wa farangiān, muddatēk ba pāpōrē, ba bahrēdā fōištīn, la mawqī'ēkī lāyān dā bō isrāḥat ū nān ū qāwa w qilyānī xōyān bixōn. žinakay pēy gut, ba gamīawān, gutī, 'fuxsatim bida, biřēk ba dim āwēdā darōma xwārē.'

320. Žinaka la pāpōrē hāta xwārē, jangalānēkī lē bū, xōy la jangalānakaydā māť dā. waxtēk pāpōryān pē dā dā aw žinayān la fikr cūawa w xōy šārdawa, la fikryān cūawa [cōwa] w pāpōr fōi bō mamlakatī farangiān, tasmīl ba mamlakatī farangiān būawa pāpōr. agar lēy hāta darē, aw ḥālamay lē hāta darē, pēy gut, patrūsyāy, 'kwā awḥay minī lē dagařēm?' gutī, 'qurbān, awī habē hēnāwmāna, danā nāzānīn, ba ċiy dimān šik nāē [nāya].'

321. Dangī qamarī wazīrī dā, gutī, 'bōm tamāšāy najūmē ka, dāxō lagaġa yān na.' gutī, 'qurbān, aw žinay tō lēy dagařēy lagaġ nā.' dařē, 'adī awa ba ċi cūn bō mamlakatī malikšāy, bō ċin nārdin, bō wā ba batāġi hātinawa?' gutī, 'qurbān, mamlakatī malikšāmān fath kirduwa, ċand kilisāmān lē *tartīb [tarbiāt] dā dāwin, bit ū salammān lē *tartīb dā dāwin, aw māġ ū mindālakaš awandī habū hēnāwmāna.' gutī, 'xayr, nahātuwa.' ċandī tamāšāy najūmēyān kird aw žina nadītrāyawa, bōyān nadītawa cūbūa [cūbō] kilōrī dārēkawa, la kilōra dārakadā qarārī girtibū.

322. Aw bā lawē bē, awjār bēyna sar ū kārī xwājā naḥmānī mīsrē. *tājīrēkī [ta'jilēkī] zōr dawġamand bū, hamū sātēk dařōi bō xirilfirōštīn ū tūjārat, ba sālāwaxť dahātawa, ba dwāzda māng dahātawa. řōžēk tamāšāy najūmēy kird, kutī, najūmēk pēy gut, 'ay xwājā na'mān, atū biřō bō safarē, safarit ba xēra, astērāt la burjī xōšdāya, iřit muwafaq dabē, qāzānjēkī zōrit pē dagā.'

323. Dangī qatār ū naḥārī dā, ċand yulāmī dang dā, qatār ū naḥārī řāzāndawa w awiř [řāzāndawawiř] fōi bō sar pāpōrē. awiř ba bahrēdā hātin bō mamlakatī farangiān, gayna aw 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 û ḥasākiri patrūsyāy lēy lā dābū bō qāwa w qilyān [qāwqilyān] xwārdinē, awiṣ lawē lāy dā. muddatēk lawē mānawa, xwājā naḥmān ba pyāsa ba dim baḥrēdā daḥōia xwārē bō lāy jangalān û bişalān û qāmişalēn û gwēy fā girt, dangi giryanēk dahāt zōr ba ḡaribi, ba malūli.

324. Pēy gut, 'atū ciy dagiryēy law jangalānaydā, žinī, pyāwi, dēwi yān dirinjī, ajinday?' gutī, 'min na dēwim, na dirinjīm ū na ajindam. min bōya dagiryēm, žinē malikšāy rōmēya wa lē qawmāwa, patrūsyāy farangī taxt ū baxti lē tēk dāwa. miniš haḥātuwim la bar dasti wī, xōm lēradā hašār dāwa.' tamāšāy najūmē xōy kird, xwājā naḥmāni, kutī, 'lēra baw lāwa biḥōy iṣit la zarardāya, wa gaḥē.' la rēy xōyrā gaḥāyawa, aw žinay hēnāya darē, lagaḥ qatār ū naḥāri xōy cūawa, swārī pāpōrē bū, rōiwa bō mamlakatī mīsrē.

325. Cū bō mamlakatī mīsrē, lawē xabar ba šārī mīsrē gaī, pēyān gut, 'ay xwājā naḥmān, atō čand rōža, čand saḥa daḥōiṣti, ba saḥawaxt dahātiawa, aw dafḥa ḥajāib atū ba juḥmayakī hātiawa?' ḥazizi mīsrē la dūy nārd, 'ay xwājā naḥmān, atū bō wā zū hātiawa?' gutī, 'qurbān, amin ḡabarim bō tū hēnāwatawa w bōya zū gaḥāwinawa. jwābim zāniwa agar patrūsyāy farangī fa sar malikšāy rōmēy dāwa, la sar taxti xōy sarī biḥiwa, māi ū ḥāyila ba tālāni girtuwa. aminīš bōya hātuwimawa agar atūš muqayyatī xōt bikay, nawakū fa sar tōš bidā, atōš bikūžē, mamlakatī la tōš wērān bikā.'

326. Jā datē, 'yā xwā, ba xēr ēy. wallāhi bās bū, jwābēki čakit hēnāwa.' jā kutī, 'tagbirim ciya, ay wazīrayna?' kutī, 'tagbirī tō awa bē, har čwār dawray šārī mīsrē la xandak ū sipēr hangēwa.' čand 'adadēki ḥaskarī lē *tartīb dā dā ba čak ū aslahay jangī, bō xātiri ahway kābrā agar bē la nāxāfil swārī sarī nabē w mamlakatī lē wērān nakā. ba qisay kirdin, har čwār dawray šārī mīsrēy la xandak ū sipēr hangāwt, čand ḥaskarī lē *tartīb dā dā ba asbābi jangī, ēška w qalawuri lē dā nā.

327. Rōžēk žinē malikšāy rōmē wakū malikay faxrūtānja awā la kin xwājā naḥmāni, hōdayakī bō tartīb dāwa, dū kārakarī bō fā girtuwinata aw mindālay la pištē dabētawa. xwāy mindālakay pēy

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 Fakhrutaj, 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.¹

hātā kird, cānd majrīsī wazīr ū wazarā w rāfiq ū *tājirī rāfiqī da xōy xiř kirdinawa da'watī, la xōšiy away xwāy kuřī dāwatē.

328. Birdyāna majrīsē nēwī lē binēn. ēkī kutī, 'xwājā mahmūd bē,' ēkī kutī, 'xwājā aḥmad bē,' w kutī, 'xayr, min kuřī xōm nēw danēm amīr arsalān.' jā kutyān, 'atū *tājirī, atō xwājāy, dabē lagał bē. arsalān bō gawrāna.' kutī, 'hazār gawray nēwī gāwānī lē ē, hazār gāwānī nēwī gawray lē ē. abahwē iš tēk nācī.' jā kutyān, 'arazōy xōt bē, cōnī nēw danēy ba kayfī xōta.' nēwī nā amīr arsalān.

329. Amīr arsalān la qutābīēy nā bō xwēndinē, ba ḥawt sāfān 'ilmī muxtasarī xwēnd. rōžēk hāta darē, tamāšāy kird, dinyāy zōr pē xōš bū. cūawa mālē, kutī, 'bāba, min cīy dī nāxwēnim, awandī la qawam habū xwēnduwma.' jā kutī, 'rōla, maxwēna, cīt pē xōša ahwē bika. hařō sar dūkānē, bikiřa w bifirōša.'

330. Rōžēk cūa [cō] sar dūkānē, dā ništ, tamāšāy kird, hatā ēwārē har daykirī w lēy dakirdawa w dayfirōšt ū daynūsī, zōr bē-saḥat bū. ēwārē tamāšāy kird, jalabēkī swārān bawēdā hāt, ba bar dimī wīdā, tūla w tānjīyān zōr lagał būn. dilī hāta jōlāna bō awān swārān, dilī firī awiš wakū wān agar tartibī *bō bidirē. hał stā, ba gurjī hātawa bō mālē, bō lāy bābī, bō lāy dākī.

331. Kutī, 'ay arsalān, atū awrō bō wā ḥējizī, bō wā malūlī?' gutī, 'dāya, agar atū dāk nabūyāya min ēstā mistēkim la dimī tō dadā, sarim la qalbē jō dakirdāwa. aw gaz ū nīw gazay sar dūkānē kiřin ū firōštīn ba min nākirē.' jā gutī, 'rōla, bō cī wā tūřay? hał sta, cīt pēma tałaba. mālēkī zōr xwāy dāwa, harcī tō pētima tałaba, ama bōt paydā dakayn ū maqsūdīt ḥāsil dakayn.'

332. Gutī, 'amin damawē—cīl swārim dawē, hamūy ba šīr ū řimb ū aslahay jangī w wulāxī cāk, rōžē bicīma řaw ū řawškārē, ēwārān dēmawa hōda w dīwāxānī da xōm,' dałē, 'bāša, rōla, ba sar cāw, harcī atō bilēy 'amrī tō la sar sarīa.' hał stā sibḥaynē bābī,

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.¹ 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

wakū xwājā na'mān bē, cū, bōy la bāzārē gaṛā. cānd γulāmī ba kayfē bin bōy girt, cānd wulāxī cākī bō kiṛin, cānd širī cākī bō kiṛī, cānd řimbī ba dilī xōy bō kiṛī. řōžē ba dirēžāia řōžē hatā ēwārē dāma w sartrinjen ū ta'limī swārī w pālawāniēy dakird.

333. Bā aw lawē bē, bēynawa sar ū pāy patrūsyāy. řōžēk bāngī qamarī wazīr ū šamsī wazirī kird, gutī, 'bōm tamāšāy najūnē bikan, dāxwā aw γirasara pē gaīwa yān na.' gutī, 'baḷē, bargī nwē *lēt mumbāarak [lēmbāarak] bē, pē gaīwa, 'umrī la sēzda w cūwardaydāya, pālawāni wā šajī' ū wā nāmdār qat nīa. ēstēš awā la mīsrē la kin xwājā naḥmānia, awā *tarbiati [tartībi] swārīē w ī pālawāniē dakā. cānd γulāmī lagafin, řōž ba dirēžāia řōžē la taḥlimdāya.'

334. Jā dangī qaymās xānī dā, gutī, 'qaymās xān, haḷ sta, biřō, awiš ba maradī malikšāy bara. biřē, "min damawē arsalān ba xō w ba dākī w ba bābī bōm bēna bō ēra ba sarī řūtī w ba palī bastū, danā agar bōm naēnī maradī malikšāy nišānī wiš dadam, la sar taxtī xōy sarī dabiřim."

335. Awiš cānd ḥadadēkī ḥaskar ū ḥasākīr řagaḷ xist, řōžēk āgāyān lē nabū la mīsrē, har cūwār dawray šārī mīsrē la xēwat ū cādir hangāwtrābū. sibḥaynē agar haḷ stān wakū bafri lē bibārē har cūwār dawray šārī aw hamū cādiray lē haḷ dirābū. zōr pē nacū ēlcīy da patrūsyāy, wakū pyāwī patrūsyāy bin, gaīština diwāxānē 'azizī mīsrē, bāragāy 'azizī mīsrē, kāyazēkyān ba dastawa bū, nāmay tē nūsṛābū lē ḥālī nadabūn, zimānī farangīānī nadazānī.

336. Bāngī arsalānyān kird. arsalān agar hāt kulsiēkī pōlāiyān bō dā nā, la nēwqadī majrisē dā ništībū, ba har cūwār dawraydā dagaṛā w qisay dakird. nāmakayān dāya dastī. agar xwēndīawa āwuřēkī la xwājā naḥmānī bābī dā, awjār dazānē agar kuṛī xwājā naḥmānī nīa, gutī, 'ay xwājā naḥmān, amin agar kuṛī tō nīm bō cīt kirduwima kuṛī xō?'

337. Gutī, 'ay kuṛī xōm, tā awřō kuṛī min būy, law řōž ba dwāwa kayfī xōt. amin ba fiṛyāt kawtim, amin dāyki tōm najāt dā la jangalānīdā la cāngī patrūsyāy farangī. ēstēš tā awřō kuṛī min būy, law řōž ba dwāwa ārazōy xōta.' gutī, 'bāša, ay bābī min, ēstēš amin

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 bābī xōt qabūl dakam. faqat agar zūt pē bigutābāmāya amin dačūm, hatā ēstē tōlē bābī xōm dastān^d, mamlakatī xōm war dagirtawa, aw yadram qabūl nadakird.'

338. Jwābī pyāwī da patrūsyāy dā, gutī, 'ay pyāwī patrūsyāy, awa pēy biŕēn ba patrūsyāy, amin ba xō w ba bābim bōy dēm ba dīl, ba sarī rūtī, ba pēy pēxwāsī, ba dastī bastū, faqat žin hayba ba sar walātāndā biŕwā, ħurmaya, nāmahrama, hayba.' pēyān gut ba arsalānī, gutyān, 'ba xwā, agar dēn čaka, nāēn [nāyan] maradī malikšāw nīšān dadayn.' arsalān hēndī fiq haŕ stā širēki la mili yēkyān dā, awī lawē kušt.

339. Agar kuštī 'azizī mīsrē zōr pē tēk cū, gutī, 'ay xwājā na'mān, tagbīrim čiya, aw fitnayay bō min *nāyawa [twāndawa] arsalānī?' gutī, 'injā, ay pāšām, atū arsalānit bō čiya? dast ū bāzū, šān ū bāhūy, dast ū rimbē wī bō čiya? la tū ħaskar dar kirdin bē, la min tā'in dar kirdin bē, la arsalānīš šaŕ kirdin bē. pištīwān ba xudāy gawra, harčī biŕēyn bōmān dačīta [dašta] sarē.'

340. Haŕ stā, swār būn la wuŕāxī, kawtina 'arb lagaŕ tāyfay farangīān. ba ħajalay biŕt ū čwār sa'ātān aw dū hōrdūay škāndin, la sar taxtī bābī xōy dā nīštawa, tānжі ħākimatīēy la sar sarī xōy rō nā. wazirī kārdār pēy gut, 'ay arsalān, atū ēstē māwita.' daŕē, 'čim māwa?' daŕē, 'atū bigaŕē la šārī, aw hamū qalāyčyāna, hamū bit ū salamin lēyān *tartīb dāwin. atū aw bit ū salamāna biškēna.'

341. Daŕē, 'farmū, pēšim kawa, min našārazām, tā bičim biyānškēnim.' wa pēši kawt, dastī dāya širī rūt ū rōī. awwaŕ kilisāy gaīštinē, agar gaīštinē tamāšyān kird, wa sar kawtin, bit ū salamī lē *tartīb dā dirābūn. sōfiyaki sarī la bin bitē nābū, sažday bō xwāy xōy dabird. arsalānī nūka širēki gayāndē, gutī, 'či dakay [štakay] lēra, ay pīra sag?'

342. Gutī, 'lēm nagaŕāy, amin wā lagaŕ xwāy xō tēkaŕ bibūm, awē bimgutābāya bōm daŕōī, dū'am qabūl dabū.' gutī, 'haŕ sta, tō čit dīwa? haŕ sta, biŕwāna čit ba sar hātuwa.' agar tamāšyā kird āwī awī dībū, aw šāra wā namābū, xirōšābū šār, qabīla gōŕābū,

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 distressed 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,¹ 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 unacquainted 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 communing 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 tēdā bû aw dawra namābû, taxt û baxtyān wērān kirābû.

343. Arsalānī tamāšāy kird, pardayak lawē dā dirābūawa w aw hamū bit û salama zōrī pirsyār lē kirdin la kābrāy. aw parday bō ha! dāyawa, tamāšāy kird, šiklēkī zōr jwānī lē časpi kirābû, la qadī diwārī. pēy gut, 'aw šikla ī kēya?' gutī, 'aw šikla šiklī fafuyliqā, kiçē patrūsyāy farangiāna.'

344. Jā kutī, 'agar wakū amin diwima, wā la kin min jwāna lēra, la kin xōšī wā jwāna?' gutī, 'ba!ē, satīsād awanda jwāna.' jā gutī, 'estē agar amin 'aksī xōt bō bikēšim û la mistēt binēm, biybay, pē nišānī wī biday wakū amin bō wī sūtāwim, awiš wā bō min dasūtēnī?' gutī, 'agar tū ba fēm bikayawa ba salāmatī w naēlī [naya!ī] namkūzin amin ba sar cāw zōr cākī di! dasūtēnim.'

345. Jā ha! stā, nāmaya!kī bō nūsi wa la dwāy ahway šiklī xōy bō girt bō xō, ba širi rūt, ba hayhatēkī zōr qōz û ba-sām û pālawānēkī cāk, dāya dastē. sē 'aksī bō kēšān, harsēkī dāna dastē. ba rēy kird, tā sar ba!rē laga! rōi, dangī gamiawānī dā, pāpōri bō pē dā dā, gutī, 'bi!ō, ahway wa pa!ēna, hatā daybaya mamlakatī farangiān, sarī pē ba mamlakatī farangiānawa danēy, maga!ēwa.' da!ē, 'zōr cāka.'

346. Arsalān la rēy xōy!ā ga!āyawa, hāta sar taxtī xōy, dā ništ, zōr marāqī bû, zōrī di! ba-γam bû wa 'ašqī aw kiçay bibū wak fafuyliqāya, kiçē patrūsyāy farangiān, hiç hōšī la dinyāē [dinyāya] namābû. bābī pēy gut, wakū xwājā na!mān bē, gutī, 'ay arsalān, atū bō ci wā bē-kayfi? bōc wā bē-mayli? bō zyād la rōžān wā hājizi?'

347. Gutī, 'ay bābī min, amin çan waxta fēri! rāw û rāwškārē—taqrībī (h)ašt nō da rōž dabē amin la žūrēdā, estēš amin hawasim cūwata [çōta] rāw û rāwškār û sāyah!ē. agar šitēkī wā bikay min xamī xōy pē bi!rawēnim ci bē-kayf nīm.' jā gutī, 'çit lāzima?' kutī, 'awham lāzima tō!rawānānim bō dang da, daçima sar ba!rē, tō!rān dā dēlima ba!rē w māsiān dagirim. γam ba āwē çatir da!wā la hamū šitēk.' da!ē, 'zōr cāk.'

348. Agar cūawa bō dākēy qisa kird, bō dākē arsalānī, xwājā

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,' 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. gutī, 'ba xudāy, ay xwājā naḥmān, pēm wāya arsalān la *kīsī ma cū.' haḥ stā, tēy gaī mazbūt agar qisakay kirdibū, cū, dasta jilēkī mamlakatī farangiānī bō ba dirūn dā la kin xayātī. birdīa kin pāpōrawānī, gutī, 'maḥlūm bē arsalān nāgařētawa, dařwā. agar gaīšta aw barē, la baḥrē pařinawa, aw dasta jilay bidaē [bidaya], biřē, "bō tōyān nārduwa," wa gařē.' dařē, 'zōr cāk'.

349. Cū, swār būn la pāpōrē, pāpōryān birda nēwānē, nēwandi baḥrē, la qarāyān dastyān ba sūrānawē kird bō māsiān. arsalānī dangī gamiawānī dā, gutī, 'lē xuřa. amin atōm bōya nahēnāwa māsiān bigirin, amin la iřī xōm dagařēm.' pālī pē ba pāpōrēwa nā, birō, rōi bō barī walātī farangiān. rōin, gaīna aw barē, gamiawānī pēy gut, 'ay arsalān, agar har dařōy dāk ū bābī da tō aw dasta jilayān bō tō nārduwa, la baryān ka.' gutī, 'zōr cāka.'

350. Dasta jilakay la bar kirdin, pēy gut, 'ay gamiawān, daćiawa aw barē, amin hatā ḥaw^t sālī dī nāēmawa. ba ḥajalay ḥaw^t sālī dika agar hātīmawa cāka, naḥātīmawa sika ba nāmī xwājā naḥmāniawa lē da, danā har ba nāmī miniawa lē da. ba bābīm wā biřē.' gutī, 'zōr cāka.' aw rōiřt, gařāyawa. cānd muddatēk rōi la cōl ū bēābān ū bē āw ū bē nān, wāy lē hāt dinyāy la bar cāwī tārīk bū.

351. Bā aw lawē bigařē. patrūsyāy farangī dūbāra dangī qamarī wazīr ū šamsī wazīrī dā, gutī, 'bizānin, dāxwā aw γirasara la kwēya, ba cí pāya gaīwa.' gutī, 'bařē, qurbān, bargī nwē lēt mumbārak bē, awhay tōy lē datirsēy awā nīzīk bū. najūm dařē rūy kirda mamlakatī farangiān, bas ba tāqī tanēša.' patrūsyāy farangī pēy gutin ba qamarī wazīr ū šamsī wazīr, 'awa kārbadastī minin. rē w rēbāzānī lē bigirin, bizānin ba hać mawqī'ēkī lēw haḥ kawt biygirin, najātī madan hatā dayhēnina bar dastī min, amin lēra la qanāray dadam.'

352. Awā qamarī wazīr ū šamsī wazīr ḥaskar ū ḥasākiryān dang dā, pēřī rēēyān pē girt, muddatēk mānawa la sar rēy amīr arsalānī. xwāy wāy taydir pē bū, law jēyay awī la sar rēē būn, bawēdā naćū. arsalān ba lāyakī didā cū bō šārī farangiān. tamāšāy šārī 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,¹ 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 c̄wār dawray šār gaṛā, sē darkay habūn, aw sē darkānaš nōbaćiy lē rā wastābūn. darkay nāwqadyān dū kasī lē būn, xwājā kāwus ū xwājā tāwus, har^{do}kyān birā būn.

353. Bōya aw dū birāya lawē rā wastābūn, hardūkyān musulmān būn, pēyān xōš nabū arsalān bifawtē. xwājā kāwusī najūmī habū, dayzānī la ċi rōžekidā amīr arsalān wārid ba šārī farangīān dabē. ċū bō kin patrūsyāy farangī, pēy gut, 'ay pāšā, ama faqīrīn. ba xō w ba birām darkayakmān bidaē nōbatī lē bigirīn, baškū arsalān wa dastī ma bikawē, biykeyna dyārīy xōmān, bō tōy bēnīn ba dīl, atūš xalātman bikay.' gutī, 'zōr ċāk.'

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, nayhēlīn patrūsyāy farangī biykūžē. ḥayfa bō pyāwēkī wakū amīr arsalānī jē-gawray xānadān bifawtē.' awā amīr arsalān gaīa aw darkay xwājā kāwus ū xwājā tāwusī lēn, la zārī darkēdā girtyān.

355. Xwājā kāwusī pēy gut, 'ay arsalān, atō ḥaybit nakird, atū kēt pē daḥen kuṛī malikšāy rōmē, tō taxtī xōt ba jē hēšt bō faṛuyliqāya, kićē patrūsyāy farangī?' pēy gut, 'ay xwājā kāwus, amin bō faṛuyliqā nahātuwim.' gutī, 'adī bō ċi hātuwī?' gutī, 'min bōya hātuwim, dužmin ba ċkīn lagaḥ farangīān, la mamlakatyān šārazā bibim.' pēy gut, 'jā atū wā ba našārazāī hātuwī, ēstē bizānē patrūsyāy farangī atū i'dām dakā.' xwājā kāwusī ba amīr arsalānī gut, 'bigaṛēwa ba fēy xōtdā.'

356. Pēy gut, 'nāgaṛēmawa, ay xwājā kāwus, hatā sē rōžī dī amin la xizmat wadā dabim.' gutī, 'awa kāсібīw ċiya, ay xwājā kāwus ū xwājā tāwus?' gutī, 'ama qāwaxānamān haya.' arsalān gutī, 'agar awa qāwaxānaw habē amin dabima kuṛī wa, nēwī xōm dagōrīm, nēwī xōm danēm alyās xānī farangī, kuṛī xwājā kāwusī, wa hać kasē lēy pirsīm aḥēm kuṛī xwājā kāwusīm, alyās xānī farangīm pē daḥen, ċan waxta xwēnduwma la mamlakatī xārīj, 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 unacquainted 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

awfō hātuwimawa xizmatî bābî xôm dakam wa nēwî xōšim la kin kas nālēm, nāmbīninawa.'

357. Xwājā kāwusî pēy gut, 'wazîrêkî haya, patrûsyā, nēwî qamarî wazîra, zōr 'aq̄la, ba-siyāsata, ba-si'ra, ba-talasima, jādūy zōrin. nēwî xōt la kin wî nalēy.' jā rōinawa bō mālē. xwājā kāwusî sibhayanē bargî qāwaciatîey [qāwacētî-] la bar kird, dastî ba qāwa tē kirdinē kird. insānêkî zōr qōz bû, qarabāliyî zōrî wa sar gaṛā la qāwaxānē, la bar jwāniē aw pyāway wak alyās xāna.

358. Qamarî wazîr pēy zānî agar kuṛêkî wā qōz qāway dagēfē la qāwaxānē xwājā kāwusî. qamarî wazîr swār bû, qāwaxānaka dūr bû la dāiray patrûsyāy, rōi bō qāwaxānē. alyās xānî farangî ba cāwî hangāwt, pirsyārî kird la xwājā kāwusî, gutî, 'aw swāra kêya awa hāt bō qāwaxānē?' pēy gut, 'āgāt la xō bē, ay arsalān, awa qamarî wazîra, ba saḥût nabā.'

359. Nîzîk bû la qāwaxānē, arsalān istîqvālî kird, jîlawî girt. gutî, 'amin wujūdî awham nîa, ay arsalān, atû jîlawî min bigirî. atû kuṛî malikšāy rōmēy, la naway askandarî zulqurnay xarjî la rōzē stānduwa.' pēy gut, 'ay qamarî wazîr, amin arsalān nîm.' gutî, 'adî atō kêy?' pēy gut, 'amin alyās xānim, kuṛî xwājā kāwusîm.' gutî, 'bō cān waxta atû dyār nabūy?' gutî, 'amin la xwēndinē bûm la xārîj. awfō hātuwimawa xizmatî bābî xôm dakam.'

360. Gutî, 'dazānim arsalānî, balān nēwî xōt ba min nālēy.' arsalān bō xōy gutî, 'nāzānim arsalān kêya.' xōy lê nanās kird, la qamarî wazîr. qamarî wazîr pēy gut, 'agar atû nēwî xōt ba min bilēy amin faṛuyliqā la dasit danēm, ba rēt dakamawa bō walāti xōt, atû agar cūyawa madḥî min bikay, bilēy, "kas pyāwatîy lagaḥ min nakird qamarî wazîr nabē.'"

361. Arsalānî gutî, 'amin cî kārîm baw îšaya? faṛuyliqā ba min cî? amin kuṛî xwājā kāwusîm û aw kiçē patrûsyāy farangîa, kiçā pāšāya, la qamçē êkdā nîn.' qamarî wazîr pēy gut, 'ay arsalān, kāyazî ḥākîmî 'alabē bōmān hātuwa, awā amîrşang, kuṛî ḥākîmî 'alabē ba rēwaya bō xwāzbēnîy faṛuyliqā. atû nēwî xōt ba min nalēy dāxêkit ba jargîawa danēm.'

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 Melikshah of Rom, descended from Alexander the Great,¹ 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.'¹

362. Arsalānī pēy gut, 'ay qamarī wazīr, minatit nabē, haqit ba sar minawa nīa. min faqīrim, cí yadrim la tō nakirduwa, bōc wā la minit hał pēcāwa?' pēy gut, 'ay arsalān, amin parōšē ahōma, atū ćan *Fazālat [zalālati] ū řazilīt ćēštuwa la sar fařuyliqā, amin dazānim 'ašqī fařuyliqāyay, bōya atū hātuwī bō ěra, bałān bō tō nābē fařuyliqā. la bar ćawī tō sibħaynē daydama amīřsangī, kuřī ħākimī 'alabī.' arsalānī pēy gut, 'kayfi xōta.'

363. Qamarī wazīr hał stā, ćūawa bō bāragāy patrūsyāy. awjār šamsī wazīr hāt bō qāwaxānē xwājā kāwusī, dā ništ la panā arsalānī. pēy gut, ba arsalānī, 'atū arsalānī. ćan waxta patrūsyā tāqībit dakā, bēt away atū āškīrā bibī la pāšāy atū i'dām dakā.' gutī, 'ay šamsī wazīr, amin arsalān nīm.' gutī, 'bałē, atū arsalān nabī, bałān nēwē xōšit la kin qamarī wazīr małē, datfawtēnē.' gutī, 'bałē, ay šamsī wazīr, amin agar arsalān nabim ćōn dabima haw? amin alyās xānī farangīm, kuřī xwājā kāwusīm.' šamsī wazīr pēy gut, 'bāša, awī dayzānī har wāy bilē.' awa šamsī wazīriš hał stā, xwāħāfizay xwāst, ćūawa bō mařrisē patrūsyāy. awā arsalān la qāwaxānēya.

364. Amīřsang pēřawī dar kawt, la qarāx šārī xēwat ū ćādīryān hał dā. ħākimī ħalabē kāyazēkī nūsībū bō patrūsyāy, 'awā kuřī min hāt,' gułēkī la bāyīdāya, pēškēši bikā, gułakaši wak kē bē, fařuyliqā kićiatī [kićēti]. kāyazakayān bird bō patrūsyāy. patrūsyāy pēy gutin, ba pyāwī da amīřsangī, 'amin aw pyāway nabīnim wa amīřsangīš kićē min nabīnē, sawdāy nadīta dirust nīa.' pyāwaka řōinawa bō kin amīřsangī, pēy gutin, 'ći bū?' gutyān, 'ay pāšāy ma, patrūsyā farmuwyatī, "dabē amin amīřsangī bibīnim, awiř fařuyliqā bibīnē. sawdāy nadīta dirust nīa.'" amīřsangī gutī, 'ba sar ćaw, amin ba xizmatī dagam.' ěwārē řabarī dā ba patrūsyāy, amīřsangī, gutī, 'amšaw mīwānim.' patrūsyāy hōday guławřišēn kird, ćand kulsīy lē ćaspāndin, amīřsang wā ba dīwāxānē patrūsyāy gaī.

365. Bā aw lawē bē, dā ništīn. arsalāniš agar bištī amīřsang ćū

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 transaction¹ 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,¹ 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

bō xwāzbēnīē faḥuyliqā xamī kawta dīlī, pēy gut, 'ay xwājā kāwus, bā biçin bō dīwāxānē patrūsyāy, dāxō γabar ū baḥs çiya.' arsalān ū xwājā kāwus çün bō dīwāxānē patrūsyāy. arsalān agar tamāšāy kird pyāwēkī zōr jwān, zōr qisazān, pālawānēkī šajīḥ lawē dā nīštībū.

366. Qamarī wazīr agar çāwī pē kawt pēy gut, 'hā, arsalān, bizāna çī dāxēkīt ba jargiawa danēm. çākī tē fikira. awhā amīršanga, amšaw faḥuyliqāyay dadaynē. atū nēwī xōt ba min nagut.' pēy gut, 'ay qamarī wazīr, haqīt ba sar minawa nīa. faḥuyliqāyay dadayē mumbārakī bē.' awjār nōray qisay patrūsyāy hāt, daygut, 'ay amīršang, sibḥaynē bō ēwārē lēt ma'lūm dakamawa ba hamū naw'ē.' awā amīršang haḥ stā, rōištawa bō bin xēwat ū nēw hōrdūy xōy.

367. Awa la dwāy amīršangī majrīs çōl nabūwa. patrūsyā daḥē, 'ay qamarī wazīr, bōm tamāšāy najūmē ka, amin agar kiçē xōm bidama amīršangī, dāxwā astērān muwāfiqin yān na, āxiri xēr dabē yān šar dabē.' qamarī wazīr daḥē, 'baḥē, pāšā, agar bēt ahway atū kiçē xōt bidaya amīršangī—amīršang çand pyāwēkī tawāwa, har la barī pēyḥā tā taplī sarī hiç ḥaybī lē nāgīrē, la qisāndā zōr tawāwa, hiç iḥtirāzī la qisān nāgīrē, kuḥī ḥākimi ḥalabīša, zōr ba-pišt-ū-qawata, pāšāzādaya, muxtadīra, das-rōiwa, iḥ lahway çātir nāzānē. faḥuyliqāy bidayē iḥit ba xēr dabē. biydaē.'

368. Patrūsyāy gutī ba šamsī wazīr, 'atū daḥēy çī?' gutī, 'amin daḥēm, ay pāšā, kiçē tō ba 'amal amīršangī nāē [nāya]. agar biydayē, ba amīršangī, iḥit lē tēk daçē, fitna w futūr paydā dabē, šārit lē dašewē. kiçē tō har bō arsalānī çāka, lagaḥ arsalān ū faḥuyliqā astērān muwāfiqin.' patrūsyā agar awhay bist bargī γazabēy pōšī, dangī jalādānī dā, gutī, 'biḥōn, la sarī šamsī wazīr bidan.'

369. Awā arsalānīš lawē rā wastāwa, gwēy law qisa w bāsānaya. jalādān xōyān sāz kird la sarī šamsī wazīr dan, jalādān pēyān gut, ba pāšāy, 'aw pyāwa wakū šamsī wazīra pyāwēkī ba-wafā [ba-ōfā]

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

bū bō tō, hayfa la sarī day. bē-ēmagī maka.' patrūsyāy gutī, 'nāmawē. aw iṣē awim bō cā dakā bā har xarāb bē.'

370. 'Ālamī zōrī lē rā wastābū, tāsūfī šamsī wazīryān dakird, ba patrūsyāyān gut, 'atū la sarī šamsī wazīr day dabē sarī hamūānin bibīrī.' patrūsyāy gut, 'mādam wāya biṛōn, la zīndānēy hāwin.' šamsī wazīr gutī, 'ay pāšā, min nāpārēmawa, bē-minat ba, cīt la dast dē biyka. waxtē dabē atō hawjēy min bibīawa. minīš aw waxtay šarta jwābit nādamawa, yā ba sarī rūtī yā gazēk jāwī šīn la milī xōt nakay, naēy [nayay] bō kinim, dayālatēm pē nakay, amin qisē la iṣī tō nākamawa.' gutī, 'biṛōn, biyban, la zīndānēy hāwin, iṣī wīm nāwē.' awā dīwāxānē patrūsyāy cōl bū.

371. Sibḥaynē la taplī bašarat dirā, qarāryān dā faḥuyliqāya bidana amīršangī, bō šawē dā'watī amīršangī bē bō māfē patrūsyāy. qamarī wazīr aw rōžē swār bū, cū bō qāwaxānē xwājā kāwusī w xwājā tāwusī, pēy gut, 'ay arsalān, bibīna ba cāwī xōt cōn amīršangī w faḥuyliqāya pēk šād dakam.' gutī, 'maylī xōta, ay qamarī wazīr. cī daxlīm ba sar faḥuyliqāyawa nīa. min qāwacīm.'

372. Bō ēwārē xabar dirāya xwājā kāwusī, awā patrūsyā ū qamarī wazīr ū amīršang hātin bō qāwaxānē. xānimē kicē patrūsyāy farangī ḡulāmēki habū xwājā yāqūb, nārdī bō kin bābī, gutī, 'pēy biṛē, ba bābīm, aminīš awšaw dēm bō qāwaxānē.' patrūsyāy gutī, 'bāša, bā bē.' awīš ba rē bū la qasrī xōy, hāt bō qāwaxānē. hōdayakī ba jwē bōyān piṛ farš kird.

373. Xwājā kāwusī pēy gut, ba arsalānī, 'atū haṛō, xizmatī faḥuyliqāya bika, qāway bō tē ka.' faḥuyliqāya cīl kārakarī lagaḥ bū. arsalān hāt bō dīwī faḥuyliqāya, qamarī wazīrīš la rāstī panjaray dā ništībū, faḥuyliqā ū arsalānī lē dyār būn lawērā. faḥuyliqā pēy gutin, ba kārakarānī xōy, 'awa biṛōnawa bō qasrī min, amin tēy bigam la amīršangī, biynāsīm, giftügōyay bibyēm.'

374. Kārakarānī ba rē kirdinawa, pēy gut, 'atū arsalānī yān na?' gutī, 'min haw nīm.' gutī, 'hawī xōm lē magōṛa. tū, aw dīnay atūy la sarī, minīš hātima sar aw dīnay. pēm biṛē ba sa'ī, atū

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 qabūī bikay amin hawim.' la panā yak dā nīştin, wa'dāyān ba ēk dā.

375. Faḥuyliqā gutī, 'agar amin bō tū nabūm qāpēk žārē mār daxōmawa, ḥayātē xōm mafḥ dakamawa.' arsalānīš pēy gut, 'agar ba maxsad nagam minīš ba širī xōm xōm dakūžim, ḥayātē xōm maf' dakamawa.' faḥuyliqā gutī, 'sibḥaynē šawē sa'āt cōwār wara bō qasrē min.' dalē, 'bāša.' awa wa'dāyān bast. faḥuyliqā rōištawa.

376. Sibḥaynē cānd jāda maḥyā kirān, ba ḥatr ū guḥawē āwrišēn kirān. faḥuyliqāyān swār kird la māinē, bō amīršangī biyban ba būk. pirtaqālēkyān dāya dastī faḥuyliqāya. arsalān la sar jāday rā wastābū, harcānd šārī farangiān tē xirōšābū bō away faḥuyliqāyān ba būk dabird. awā faḥuyliqā swār bū, ba jādaydā hāta xwār, aw pirtaqālay ba dastīawa yārīy pē dakā. gaia rāstī arsalānī, pirtaqālakay la dastī xōy firē dā, kawta bardimī arsalānī. arsalānī haḥī girtawa, bōnī kird. qamarī wazīr cāwī lē bū, pēy gut, 'hā, ay arsalān, har awandat pē dabiḥē.'

377. Rōi, birdyān bō amīršangī. šawē saḥāt cōwār mi'ād tawāw bū. arsalān dastī dāya širī rūt, cū bō qasrī faḥuyliqāya w amīršangī, wa dīwī ḥasārē kawt, tamāšāy kird amīršang law damadā lawē nabū, cūbū ziyāratī bitē bikā la xōšiy awhay agar faḥuyliqāyān bō hēnābū. arsalān cūa [cō] kin faḥuyliqāya, dā ništ. pēy gut, 'ay arsalān, tō cōn hātī?' pēy gut, 'agar amin bitirsāmāya la mamlakatī rōmē ba-tanē nadahātīm bō nēw dužminī.'

378. Lawān qisāndā būn, giftūgōyān dakird, amīršang la darkay dā. agar wa žūr kawt tamāšā dakā awa pālawānēk la kin faḥuyliqāya dā ništuwa. lēy haḥī kēšāya širī, ḥamlay bird bō sar arsalānī. amīršangī pēy gut, ba faḥuyliqāya, 'ay kawna fa'īša, aw pālawānay šik dabay la dawray xōt? bōya amin tafra daday, damnērī bō ziyāratī bitē.'

379. Širēkī dā hēnāya arsalānī. arsalān la jēwa nabizūt, dastī dirēž kird, bālēcōqay širī girt, dastī rā takānd, i amīršangī, širī la dastī amīršangī dar ēnā, širēkī 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

qadēfā ba dū kartī kird. awā amīršangī lawē kušt. ay, āfarim bō dast ū řimbit, ay arsalān! awā fařuyliqāyay stān^d.

Hāwīn

380. PĀR bahārē mālin bār kirdin bō kōstānī dārašmānay, lawē būyn sē māngī hāwīnē tawāw. agar čūyn jē sābāt bū, injā, awjāarakaynē faršmān lē řā xistin, dā ništīn, isrāḥatin kird. rōžī wā habū swārī wulāx abūyn la daštēkī gōr la bar mālānawa, řimbāzīn dakird ba wulāx hatā wakū māndū dabū. agar māndū dabū dā dabazīn, la bin dārēk dā daništīn, bō xōmān čān lē danā, kabāb ū šitī wān daxwārd, isrāḥatin dakird la bin aw dāray tā wakū ēwāra, ēwārē dahātinawa bō mālē.

381. Ahālīy dē nāčē bō kōstānē. bō nāčī bō kōstān ahālīy dē? la bar žīānī xōy, yānī kāsibī kirdin, wakū tūtīn, wakū ganim ū jō řā nēw hēnān. har āyā ačīn bō kōstān. iš kirdin bō āyā kama, awana bē agar ba sar zarā'atī xōyřā dagā.

Tūtīn

382. PĀR amin šitīlim kird. aw šitīlāna agar dām čānd ba āwī bārānē řwā. la pāš away tāw hař-āt dū sē rōž sabrim lē girt, injā čūm, jōgam bō hař bast, šitīlakānim dāštīn. tā pēnj juḥma baw pēya šitīlakānim dadāštīn. la pāš awa šitīlakān gawra būn, jā awjār āwim la ḥarzi nā tā wakū wa gā hātawa, yānī išk būawa, jā awjār jūtīm la sardā bast, dastīm kird ba kēlānī tā wakū la šowēy būmawa.

383. Dūbāra gāsinēkī dišīm lē dā tā wardīm dāyawa. dūbāra gāsinēkī dišīm la 'arzakay dā, wā bū ba sē gāsin. awjār xatīm dā. awjār ba bēlē hařīm dā ba dērāw, hatā hamū ḥarzaka ba dērāw ḥāzīr bū, jā awjār čūm ba lāy šitīlakānawa. agar čūm tamāšām kirdin, šitīlakān řaq būn. agar tēy danūsām ba řagawa nadahāt, dapičīřā. čūm, āwakam bō řā bastīn, dāštīnim tā binyān 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

būawa. awjār šitilakān ba dastī halim kandin, ba dasikim girtin, bastimin hatā bilāw nabin, da sawēm hāwītīn, hēnānimawa bō mālē.

384. Aw šaway šitilakān la mālē bün. injā pē^{nj} šaš kas paydām kirdin bō sibḥaynē bō čaqāndinē šitilakān. čūyn bō sar ḥarzakay, bō jēy tūtīnakay, aw jēyay ka ba dērāw māwatawa, āwim bō fā bast. ēkakīn dastī dā ba pēmaḥay, dastī kird ba āw tē kirdin, awānī dīš dastyān dāya sar ū dasik šitilakān, dastyān kird ba čaqāndinē hatā wakū ḥarzakan tawāw čaqānd. agar ḥarzaka tawāw bō awjār ba jēn hēšt, hātīnawa mālē hatā sibḥaynē.

385. Injā sibḥaynē yakakīn dastī dāya pēmaḥay, čū, tūtīnakay dāšt. sē rōžān baw gōra tā wakū tūtīnaka sēpārāw kirā. hatā ḥawtūčkī lē gaḥāyn, la pāš aw ḥawtūay dāštīn tā sē jārān, ḥawtūē jārēkmān dadāšt. jā awjār tūtīnakay nēwkōlī hāt, nēwkōlīn kird. agar lē būynawa awjār dāštīn tūtīnaka. awjār sarī sipī bō, sarakānin pisānd, ēxta kirdin. xasāndīnī tūtīn bō xātīrī away palkī ba-qūwat bē.

386. Hātīn, čīla tūtīnakay bin-palkī dakayn. agar bin-palkakan lē kirdawa injā dayxayna qartālawa, daybaynawa mālē, la bin kaprē halī daḥēžīn. la bin kaprē halīn rīšt, awjār ba sūžīnē w ba banī dastīn ba pēwa kirdinaway kird. hatā dāw tawāw dabē pēwa dakayn, jā agar dāwaka tawāw bō sarakam qulfa dān hardūk. hēnām, čwār kōlakam čaqāndīn, dārēkim ba sardā fā kēšān. awjār hēnān, dāraka bizmārin lē dān.

387. Dāwa tūtīnaka ka pēwa kirāwa awā ba dārakam dā kird hatā išk bō. agar išk bō lēm kirdawa, awjār halim xist la bar tāwē. agar sipī bō, jwān bō, la bar tāwē jā awjār birdīma žūrē, hatā wakū hamū tūtīnaka ba sar-pal ū bin-palawa baw dastūrāy la čīlakan kirdawa, hēnānawa mālē, pēnawa kird hamūy āwā tā jwān *išk bō, jā hamūn la žūrē danā. awjār ḥambāl hāt, tūtīnakay hēnā, dastī kird ba rīšāndīnī. dāw ba dāw dāy girta sindūq, jam'ī tūtīnaka bō ba da farda.

Qāzānj

388. AMIN ū bāōmar da pāizēdā čūyn bō safarē rīsq ū awāna bikiḥīn, čil farda tūtīnin kiḥī. la māzūčīnān da bār māzūn kiḥī, 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 shovel¹ 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,¹ so we plucked the flowers and topped² 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.

'İbārata la çil pût māzū, balān tūtinakan zararēki zōrī kird. faḥsī awsālī bāš nabū. ama la māzūakay [māzōkay] qāzānjēki bāšīn bū, zararī tūtinakay piř kirdawa.

389. Ēstē amin ū bāōmar gutin, 'bā biçin ḥaywānī dōy, ya'nī ḥaywānī zāw, bikiřin. awrō bahāra, ḥaywānī zāw ba kār dē, bō dōy qīmatī dakā.' çūyn, panjā sarin ḥaywānī zāw kiřī, sī saryān bizin būn, bist sarišyān mař būn, faqat mařakān da saryān dū barxyān habū. ba wāsītay yakī dū barxyān habū qīmatēki çakyān kird. la bizinakāniš bist sarmān firōštawa, da sarin bizin bō māyawa la qāzānjē. awānišīn har yakē pēnj sar bō dōy mālē xōn hēştinawa, çūnkī la sar qāzānjē mābūnawa.

Misāl

390. KĀBRĀYAK çū bō kin āsingarēki, āsinēki ba dastawa bū, gutī, 'wastā, aw āsina bōm bārīk bika w rāy kēša,' hatā āsinakay ba mār ū dū hēnā, bārīki kird ū pēy rā kēšā. āxir gutī, 'aw sara astūrakam bō pān ka.' dwā gutī, 'kunēkišī tē bika lēra.' awjār āsinakay pē kird ba sūžin. āsingaraka xōy ḥālī nabūbū agar çiy pē dirust dakā.

391. Agar tawāwī kird kirduwyā ba sūžin. āsingaraka pēy gut, 'atō agar sūžinakat ba min dirust dakird bō la pēšdā pēt nadagutim, "sūžinēkim bō dirust bika"? atō ba dizī aw sūžinaya ba minit tawāw kird. agar la pēšdā ba minit bigutbā, "sūžinakam bō dirust bika," sin'atī xōm 'āsāntirim dazānī w zūtirim tawāw dakird.'

Bō xātiri Faqē Miḥammad

392. LA šārī sułtān maḥmūdīdā kuřa tujārēk habū, malikūtūjārī šārī yaznay bū. aw kuřa šawē dagařā la šārīdā. šawēki sułtān maḥmūd ū hayāsī xās ū ḥasan mamandī la pēš darkay ḥasan mamandīdā tūši aw kuřay būn, pēyān gut, 'atū ba šaw bō dagařey la šārīdā? ba diz ū pyāw-xirāpit tē dagayn.' gutī, 'amin kuři malikūtūjārī aw šāram, kārī xarāb nākam.'

We bought ten loads of galls¹ from the gall-pickers, (each) consisting of forty poots,² but our tobacco made a big loss. The inspection³ 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 Faqé 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 Memendi¹ 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.'

393. Sultān maḥmūd pēy gut, 'kafilēkim bidaē [bidaya] hatā baraḏāt bikam awšaw, danā sibaynē rōž bibētawa yi'dāmit dakam.' kuḥaka dagaḷi rōišt, guti, 'bābim kafilīm dakā.' agar čūn bō kin bābi kafālati nakird, 'ašāy lē kird, guti, 'aw kuḥi min nīa. čiy lē dakan kayfi xōwa.' hawjār kuḥaka guti, 'bimban bō kin birāyakam, aw kafilīm dakāt.' birāyakaši guti, 'amin kafilīēy nākam. bō či da šawēdā dagaḥēt ū dasūrētawa la šārīdā?'

394. Awjār kuḥaka birādarēki habū, aw birādaray nēwī faqē miḥammad bū, zōr faqīriš bū. guti, 'bimban bō kin wī, aw kafālatēm dakā.' rōištīn dagaḷi bō kin mālē faqē miḥammadī, bāngi faqē miḥammadyān kird, gutyān, 'atū kafilīē aḥmadī kuḥi malikūtūjāri dakay? sib'aynē sultān maḥmūd dayawētawa.' faqē miḥammad guti, 'baḷē, amin kafilīy dakam. sib'aynē ka dāiray sultān maḥmūdī dā nirā amin bō xōm ū aḥmadī kuḥi malikūtūjāri dēnim bō xizmat sultān maḥmūdī.'

395. Awjār faqē miḥammad zōr dilxōšiy aḥmadī dāyawa, pēy gut, 'hājiz maba, sultān maḥmūd hatā amin nakūži nātwānī hič ba tō bilē.' xizmatēki zōri kird awē šawē wa sib'aynē ka rōž būawa faqē miḥammad aḥmadī kuḥi malikūtūjāri lagaḷ xōy bird bō kin sultān maḥmūdī. sultān maḥmūdīš aw kuḥay agar girtbūy, la bar darkay ḥasan mamandīdā girtbūy, čūnkī ḥazi la kičē ḥasan mamandī dakird. ḥasan mamandīš waziri pālšāy bū.

396. Sultān maḥmūd daywist ka la sarī aw kuḥay bidā. čūnkī faqē miḥammad lagaḷi čū, bō xōy birdi w taslīmī sultān maḥmūdī kird, sultān maḥmūd ba faqē miḥammadī gut, 'ay faqē miḥammad, čūnkī atō kafālatit kird, lagaḷ xōšit hēnā bō ēra, na bābi xōy ū na birāy xōy nayāntwānī kafālatēy bikan, awa 'afūm kird bō xātiri tō. kičē ḥasan mamandīš dāma ba aḥmadī bō xātiri tō. 'afūšim kird ū lēy xōš būm.' wa s-salām.

Sultān Salīm

397. SULTĀN salīm habū, aw sultān salīma xalīfay islāmē bū, sā'ib kašf ū karāmat bū. hamū waxtēki la mamlakatī widā harčiyaki bikirābā āgādār bū. la harč mamlakatī zuḷm la žēr ma'iatī widā

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 Faqé¹ Muhammed 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 Muhammed, whom they summoned, saying, 'Will you go bail for Ahmed, the son of the chief merchant? Sultan Mahmud wants him again tomorrow.' Faqé Muhammed 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 Muhammed 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 Muhammed 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 Muhammed went with him, took him himself and surrendered him to Sultan Mahmud, Sultan Mahmud said to Faqé Muhammed, 'O Faqé Muhammed, 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 dayzānī, fawran bō xōy dačū bō aw jēgāy, dafḥī aw zułmay dakird. la zamānī wīdā kas naydatwānī yaḍrē la kas bikā, yā kas naydatwānī dizīē bikā čūnkī sułtān salīm āgādār bū.

398. Wāliy baydāē [baydāya], ka la ma'iatī sułtān salīmīdā bū, kumāndārēkī habū, žinēkī habū aw kumāndāray, wāliy baydāē ḥazī law žinay dakird, 'ašqī bībū. bō xātirī žinakay kumāndāray kay kušt hatā žinakay bōy bibē, wa dastī xōy bikawī. žinakaš jwābī wāliy nadadāyawa. wāli zōrī ḥawl lagał dā ka aw žina mērdī pē bikātawa. žinaka wujūdī wāliy ba hič nadazānī, jwābī nadadāyawa.

399. Wāli ba žinakay dagut, 'agar ba xōši naēy askarī danērim, ba zōr fāt kēšin, bithēnin bō mālē min.' žinakaš pēy dagut, 'hatā sułtān salīm bimēnīt, atō min nātwanī ba zōrim barī bō xōt.' sułtān salīmīš law qisāna āgādār bū, rōžēkī ba wazirēkī xōy gut, 'bā biřōyn bō baydāē.'

400. La astambūlēwa sułtān salīm ba muddayakī kam hāta baydāē, libāsī darwēšīē da baryān kirdbū bō xātirī away kas nayān-nāsī. awē rōžē sułtān salīm čū, mīwānī žinakay bū. la dargāyān dā, kuřēkī habū žinaka, kuřa čūkala hāt bō pišt darkay, lēy pirsīn, 'kēya la darkay dadā?' sułtān salīm gutī, 'darwēšin, yařibīn la wī šaray, kas nānāsīn. mīwānīn, hātuwīn awšaw řān bigirin.' kuřaka gutī, 'bā bičimawa ba dākēm bilēm.'

401. Kuřaka čū bō kin dākī, pēy gut, 'dū darwēš, yařibīn. dałēn, "yařibīn, kas nānāsīn, awšaw jēn bikanawa.'" žinakaš ba kuřakay xōy gut, 'hařō, bāngyān ka, bā bēn bō žūrē. la hōday bābītān jēyān bō čāk bika.' nān ū ta'am, xwārdamanī bōy nārdin, xizmatēkī zōr bāšī kird.

402. Sa'āt sēy šawē wāli bāščāwašēkī nārd dagał da nafarān agar ba ḥukm aw žinay bō barin. bāščāwaš la darkay aw žinay dā, gutī, 'wara darawa, danā ba ḥukm datbam bō wāli.' žinakaš pēy gut, ba bāščāwaši, 'hatā sułtān salīm bimēnī atū nātwanī amin ba ḥukm

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 Istambul 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

barî bō wālî. atûş û wālîş yałatû kird.' bāšçawaşaka riqî ha! stând la žinakay û pilyân girt û ba hukm biyban bō wālî.

403. Žinaka gutî, 'sultân salîm la kwēy, mālxarāb, bō la hāwārî min nāēy?' sultân salîm la jēy xōy ha! stā, libāsî darwēšiy firē dā, bāngî bāšçawaşi kird, ba bāšçawaşi gut, 'mirdût mirî, nāzānî ama sultân salîmim, amin awa lēram? çōn datwānî aw žina ba zōrî barî, biybay bō wālî?' imzāyakî xōy niwîsî, bō wālîy nārd.

404. Wālî awē šawē dilî tōqî la tirsî da sultân salîmî, çünkî nay-dazānî çōnî dakūžit—yi'dāmî dakāt yān daykāta nišānay tifangān, mizî datwēnîtawa, da garwēy dakā. žinaka ka wāy dazānî awa sultân salîma, aw darwēša ka miwāniatî, xōy da žēr pēy da sultân salîmî hāwît, pēy gut, 'ba qurbānit bim, ay sultân salîm, bō wā dirang la hāwārî min hātî? çünkî atû hamû waxtē āgādārî, dabû zûtir la hāwārî min hātbāy.'

405. Sib'aynē agar rōž būawa sultân salîm çû bō dāiray wālî. ka çû wālî namābû, mirdbû. amrî kird, sultân salîm, ba hamû askar û kumāndārēkî baydāē, rēzî kirdin û safî pē kēšān. awē rōžē sultân salîm çil kumāndārî ha! bižārd, awānay i'dām kirdin çünkî awāna yaŷān bûn. bāqî çand nafarēkî ka wā 'askar bûn futbay kumāndārîēy dānē.

406. Wālî la baydāē dāy nāyawa, pēy gut, 'ay wālî, yaŷānatîē nakay daga! milatî, danā atûş har wakû aw wālîy dika yi'dām dakam û datkūžim.' awjār sultân salîm gaŷāyawa bō jēgāy xōy wakû astambûl bē. aw sultāna 'adālatî āwā bû. wa s-salām.

Çil û yak qatî

407. KĀBRĀYAK bû, nēwî faqē aḥmad [faqēḥmad] bû, pyāwî habûn, çû safarē bikā ba kārwanî. la rē gaia ziafēnēkî. bō xō xwēndawār bû, tamāšāy kird, kāžēla sarēk kawtbû [kaw'tbû] la 'arzē, çil û yak qatî la nēwçāwānî aw kāžēla saray nūsrābû. gutî, 'aw kāžēla saray daybamawa bō mātē xōm, aw çil û yak qatla

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 him¹ or melt lead² 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

nāēlim [nāyalim] bikā.' birdiawa, la mālē wurdī hēfiawa, da pařōyaki bast, da bin nīrgay xānūy qāim kird.

408. Ĵā xuškēki habū, aw faqē aħmaday. fōžēki xuškakay rānik ū cōxay bō fāyał dakird, asrēlikī wa dast nakawt. gařā, aw kāžēla saray ka birāyakay hēnābūyawa, la sar nīrgay xānūy dā nābū, hēnāy, azmānī kirda aw darmānay, lahwērā ħamli ħał girtbū, mindālī wa zigī kawt. faqē aħmad ħāĵiz bū la xuškakay ka wā zigī piřa, gutī, 'datxinkēnim.' gutī, 'sabrēkim lē bigira tā qisay xōmit bō bayān bikam, aw zigam la čiyawa būwa.'

409. Ĵā gutī, 'la binyādamānit girtuwa.' awiř gutī, 'law darmānay ka tō hēnāwitatawa—la sar nīrgay xānūy būwa, amin hēnāwima, azmānim kirdōtē, bizānim awa asrēlika yāna haw nīa. aw zigam law darmānayawa paydā būwa, la hīč kasim nagirtuwa. al'ān har kičim, xōm taslīm ba kas nakirduwa.' faqē aħmad azmānī xōy gast, gutī, 'xuškē, agar aw mindāla ba zārīt ħał girtbū law darmānayawa nātixinkēnim. agar ba adabē ħalit girtbē, la awaya pyāw ĵimāhyān lagał kirduwī, datkūžim. da zārīř ħalit girtbū ħāfū ba, γ^{ay}ānatīt nabūwa.'

410. Žinaka hēlinĵi ħāt, mindālakay ba zārī bū, ma'lūm bū ka xuškakay pāka. kuřakay aw kiča gawra bū. wazīrēki 'āqilmand bū, ya'nī karāmatdār bū, tamā'i kuřa čūkalay kird, gutī, 'dabē aw kuřa čūkalay bikiřim.' kiřiy. kičēki habū aw wazīray. birdiawa bō mālē, aw kuřa čūkala, ba kičakay gut, 'ba qarārī ħawt fōžī dī sarī aw kuřa čūkala bibiřa, ĵarg ū siān darī bēna, bōm bibiržēna, bōm binē da nēw bālōlēk nān, bōm bēna.'

411. Ĵā ħawt fōža tawāw bū, kičakay gutī, 'aw mindāla čūkalay ba bē gunāħ bō biykūžim? či xulā ħalī nāgiri min aw kuřa čūkalay biykūžimawa.' kuřaka gutī, 'ħařō, dēla sayak tirakiwa, tūtika sayaki řaři čwār-čawī la bara, biyēna, biykūžawa la ĵyātī min.' tūtika řařakay hēnā, kuřtiawa, ĵarg ū siy dar hēnān, bižartini, bō bābi bird, darxwārdī bābi dadā. bābaka ba kičakay gut, 'awa ĵarg ū siy

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.¹ 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 kuřaya bōt hēnāwim?’ gutī, ‘baľē.’ lēy war girt ū xwārdī. sa‘ātan gēž bū, kawta kēwān, xōy haľ dāšt, mird, fawtā. awa qatlēk bū.

412. Kuřa čūkala bū ba wazīr, kičē aw wazīray māra kird. pāšākay wī xawnī dī, la dū aw kuřay nārd ka wazīriatī, gutī, ‘ay wazīri min, xawnēkī ‘ajāibim dīwa. amin aw čil xizmatkāray xōm balakyān dagirtim.’ wazīraka pēy gut, ‘ay pāšā, šawē amin ma‘nāy aw xawnat pē dalēm.’ pāšā waxtēkī čūawa bō mālē xōy wazīrakay lagaľ xōy birdawa. aw la jēgāyaki xōy panā dā. wazīraka ba pāšāy gut, ‘manū, xōt māt ka, žinakat darwā.’

413. Aw pāšāya, waxtēkī žinakay rōišt bō kin aw čil xizmatkāray ka la hōdayaki būn, ba har čilyān dayāngā. injā pāšā dagaľ wazīrakay čūn bō žūrē, wazīraka har čilī kušt. wazīr ba pāšāy gut, ‘amin žinē tō nākūžim, bō xōt daykūžī, nāykūžī, kayfī xōta.’ pāšāš širakay la wazīri war girt, žinakay pēy pārča-pārča kird. pāšā zōr mamnūnī wazīri bū. wa s-salām.

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, XŌŠNĀW, 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, townsmen 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 *Gardī* from the village of *Gazna*, 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* („ *pīwān*),
 437 *fawtēnim* („ *fawtīnim*).

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, *Bak'ir 'Umar*, was a man of about 40. Originally from the *Xōšnāw* 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 *Šērāwī* 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 [*Rāwāndiz*], in the crowded *dīwānxāna* of Mustafa Agha. The story-teller was *Fattāḥ Galīfa 'Abdullā*, a rather garrulous professional in his fifties. How this story lost its beginning has already been told (in the Introduction).

Yisif û Zilaxā

414. **ĀŖĀK** pāšāyak xawnakī dīt—kuḩakay xawnakī dīt, xawnakay lō bāwkī xōy gēḩawa. bābī gōtī, 'aw xawnay aw jāra gēḩatawa la bō min jārakī ka magēḩawa.' aw xawna wahā bū, rōž hāt, law qōray dar cū, la qōray ḩastay dar hāt. law xawnay bō bāwkī—tikrārī lō way kirdawa, gōtī, 'aw xawna, xawnaka zōr bāša. atū la rōžak dabīa zātakī zōr gawra.'

415. Aw birānay, birāy aw kuḩay, birāyakānī har s'tān, rōžak ba bābyān gōt, gōtyān, 'bāba, ama birāy xōmān dabayna ḩāwē.' bābī gōtī, 'na, kuḩim, birātān gičkaya. hēštā maybana ḩāwē.' awāna harāmay lagar bābyān kird, aḩlālyān kird lagar bābyān, har stān, birāyakayān birda ḩāwē.

416. La pāšdān bīrak habū, birāyakayān ēxista nāw aw bīray. har stān, jīlki birāyakayān la bar kirdawa, cūn, la xīnī gurgyān war dā, birdyānawa lō bābyān, gōtyān, 'awa gurg xwārditī la ḩāwē. ama māmizakmān qīt kirdawa, cūyina dū māmizakay, birāmān la pāš ba jē mā, gurg xwārdī.' awāna har stān, bāwkī gāzī kird, cānd pāšāy gurgān haya, gurg xīḩ būnawa, ba zimānī gurgān, gurg iqrāryān kird, gōtyān, 'ama namānxwārdīa.'

417. Aw birāyāna gaḩānawa la pāšdān lō jēyaka ka hāwīštyāna aw bīray, har ka aw jēya hāwīštyāna nāw bīrē, cūnawa, dabīnin kārwanak hātīa, aw kārwanā dōlkyān hāwīšta nāw aw bīray, aw kuḩa lagar aw kārwanā hāta darē. birāyakānī law lāwa hātinawa, gōtyān, 'bāba, aw 'abdakmāna, lēra ba jī māya, 'abdī maya, bimāndarawa.' aḩlālī kird, tujāraka, har stā ba cānd dīnār, taqḩiban ba sad dīnārī aw kuḩay lēyān kiḩī, kuḩakay birdawa la bō mīsr.

418. Pāšāy mīsr, har ka 'azīzī mīsrē bū—ba dyārīy la bō 'azīzī mīsrē bird. 'azīzī mīsrē cī kuḩī nabū, bē-kuḩ bū. aw kuḩa nāwī yisif bū, zōr zātakī zarīf bū. bē-γāyat awa la māḩī mā, la māḩī 'azīzī mīsrē mā taqḩiban muddatak 'aft sārān. la pāšān žinī 'azīzī ['ayzī] mīsrē, har ka žinī bū, la kinī bū, 'azī law kuḩay kird. aw kuḩa har stā, aḩlālī kird, gōtī, 'amin iḩī wahā ta'aruzit nākam.' cāndī aḩlālī lē kird ta'aruzī nakird.

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 interpreted¹ 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, opposed¹ 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,¹ 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,² 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. *Žina har stā, hōdayakī kird jām̄xāna, ćand yānī šūša haya, binī, sarī w atrāfī, hamūy šūša bū. har stā, gāzī kird aw kuḫa, gōtī, 'wara, tū qāwacīy may. wara, ći qāwakim lō bīna.'* aw kuḫa har stā, qāwakī lō bird, tamašāy kird aw žinaš xōy rūt kirdawa, hīc la bardā nīa, tamašā dakātin, dabīnī aw žina hamūy qālibī la darēya. ćawī xōy girt, harāmakay, masīnay qāway girt ū tēy har dā. ćūa xwārē, la dū ćūa xwārē, žina tund pišt̄milī yisifi girt, la pišt̄rā rāy kēšā, nahlakī lē dā, gōtī, 'awa qāwacīy mina, harći ta'aruzī min bibītin, hātīa ta'aruzī min bī.'

420. La pāšdān 'azizī mīsrē pēy zānī, aw kuḫay hāwīšta zindānē 'aft sārān. la nāw aw zindānay dū sēyakī dika habūn, yakyān jū bū, dū islāmī dikaš būn, bawērā ćūna aw zindānay, mān 'aft sārān. la pāšān aw kuḫa yisif xawnakī dīt, aw xawnay lō aw dahrāmaka, lō jūakay [jōkay] gērāwa, xawnakay lō jūakay gērāwa. la pāšdān jūaka la zindānē dar ćū, yisif la zindānē mā. har stā, lō 'azizī mīsrē taqrīrī kirdawa. 'azizī mīsrē ćiy daw kuḫa la fikirī namāya ka hāwīštīa nāw zindānē.

421. La pāšdān rōžak aw jūakaya ka dar ćū la zindānē gōtī, 'ba xwāy, aw yisif la zindānē ćākakī la bō min kirdīa, lāzima darhaqī aw ćākayay amin jē-ba-jē kam īšakay.' 'azizī mīsrē rōžak xawnī dīt, aw xawnay, ćand dinyā haya gāzī kird, nayāntānī xawnay tīkrār bikanawa. jūaka har stā, gōtī, 'bāba, šaxsak haya, ba šart la nāw zindānē darī bīnin aw xawnay 'ānda dazānī ći xawnaka.'

422. Awjā har stā 'azizī mīsrē, ćū, darkay zindānī kirdawa, tamašāy kird, yisifi hīnāya darē, gōtī, 'wara, atū agar aw xawnay minit zānī hāfūt dakam la zindānē, agar aw xawnay minīšit nazānī awjār ihdāmit dakam.' kuḫa ka har stā xawnakay xōy la bō gērāwa, law xawnaydā, yānī āxir darāja, 'aft sārān girānī dabū. la pāšdān la xawnakay har stā, kuḫakay yisif gōtī, 'amin dar bīna, 'aft sārān amin ćand amlākī dinyā haya, wāridāt ū tēkawlēka haya, amin hamūy xiḫ dakamawa.' awa hamūy xiḫ kirdawa.

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.¹ 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.¹ 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 pāšdān 'azīzī mīsrē ba sardā mird. aw kuḫa la jēy 'azīzī mīsrē dā ništ, tamašāy kird, aw zilaxāya ka žinī 'azīzī mīsrē bū, aw kuḫa yisif, zōr 'ašqī bū, āxir daraja 'ašqī bū. hēštān harāma nabū, daywīst ta'aruzī bikātin, har ka ba iši xarāpa. aw kuḫa, cūnka kuḫakī zōr lāiqakī zarīf bū, har ka la dirī xōy wahā bū, yāni xudā away kirduwa ka aw šaxsa dabita pēyambar—rōžak har stā, žina ta'aruzī bū. baynakī pē cū, la pāšdān aw kuḫa hīc naydawīst ta'aruzī bikā.

424. La pāšdān har stā, wal'al baynakī pē cū, kuḫa 'ašqī zilaxāy bū. kuḫa tē fikirī, 'ašqī bū, cūnka xudā wāy kird ū awāna hardūk pēkwa šād bibin. kuḫa har stā, 'ašqī bū, zilaxā xōy dāwa pāš, rūy nadāē. kuḫa marāqī kird, baynakī pē cū, wīstī har ka qisay lagar bikā, giftī lagar bikā, hīc istifāday lē nakird. har stā, rōžak cū, nārdī—čand šaxsān hātin, nārdyāna aw dū, pīražinay hāt ka dāxwāzī bikātin, mērdī pē nakird.

425. Rōžak har stā, yisif, cūa rāwē lagar sē wazil ū xōy lagaridā būn, cūa rāwē, diqatī kird, aw zilaxāya la panāy dārakī fā wastāya, tamašāyān dakātin. la bō yisif cū. hardūkyān 'amryān taqrīban gāišt būa čil sārī, hēštān ka na aw mērdī kirdbū, na aw žinī hīnābū. tamašāy kird lō yak cūn, lagar yak šād būn.

426. Lawēndar du'āyakyān kird, gōtyān, 'yā rābbī xudā, agar atū bikay 'umrī ma bēxiawa sar yakakī dika čārda sārī.' law 'ānday xudā fā'mī pē kirdin, 'umrī wāna būa—har yak 'umryān būa [bō] čārda sārī. har stān, hātinawa qasrē. la qasrē 'aft šaw ū 'aft rōž dōr ū zuḫnāyān la bō wāna lē dā, kayf ū sayf la bō wāna kirā. būa pāšāy mīsr, har ka nāwī 'azratī yisifa, la mīsr 'ukm 'adālatakī dā nā.

427. Girāniakī [grānēki] ba sardā hāt, aw šaxsa har stā, čand amlāk ū falā' ū tēkawlēka haya awānay hamū gāz kird, 'amū ganimaka w jō w awānay hamū lē stāndin, la 'ambārī kird. la pāšdān la 'ambārī kird awa girāni ba sardā hāt, wakū čand dinyā haya hamūy dahāt la kin awāna, ba pāra aw daylay dafirōštīnē.

428. La pāšdān awāna, birāy way, māri bābī, har ka yisifīa, 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 fourteen¹ 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—

būn, rūt būn, cîyān namā, xwārdinyān namā, awa har stā birāyākānī, gōtyān, 'bāba, pāšāyāy haya la mīsr, daylī dafirōšita millat ba pāra, ba nīwa qīmat.' har stā, birāyākānī cūn, tamašāyān kird, har ka awa, aw kābrāya ganimī dafirōšitin, cū, la pēš darkay way ēxistyān.

429. Aw yisifa birāyākānī nāsī, dū birāyākānī nāsī, aw dū birāya, yakī ziř bū, dū birāyākānīš ī *xōy būn. har stā, tamašāy kird, birāyākānī xōy nāsīawa. aw yisifš birāyakī ka gićkōka habū, birāyakašī lagaryān hātibū. gōtī, 'angō wakī ganimī lawāna tē dakan aw 'ayārakay—har ka tištī pē dapēwin, ganim—angō 'ayārakay *bāwē la nāw juwārī aw birāyakay gićka.' awānīš har stān, 'ayārakayān hāwišta nāw juwārakay. sibaynē ka bāryān kird, awāna birōn, gāzyān kird, gōtyān, 'wara, atū aw řibat dizī, řibay jōy.'

430. 'Ay bāba, amin namdizīa.' gōtyān, 'barē wallā, atū řibay jōt dizīa.' dū birāyakay dika lagarī ziř būn, gōtyān, 'ama dařōyn, bā bimīnētīn.' har stān, awān dařōyštīn, hatā nīwařē dagařānawa. nāzānin ka aw [kaw] birāyakyān, aw dū birāyaka, awayān hāwišta nāw birē—aw qīsaqīsa—būyta pāšāy mīsr, away nāzānin. har stān, lēyān dā, jārē řōištīn, cūn lō kin bābyān, gōtyān, 'bāba, wallā, lawēndar birāmān řibakī jōy dizībū, řibaka zēř bū, dizībūy. lawēndar pāšāy mīsr aw kuřay girt, gēřāyawa.'

431. Awīš har stā, darpēy xōy, lagar kutakī, pāšāy mīsr, hāwišta nāw jawārakay mārī bābī. bābī lawēndar hēwāš hēwāš dacū. bāb ū dāyki har dū cāwyān kōra bū la 'azmatī aw kuřa, har ka yisif, hāwištyāna nāw birē. la pāšdān xudā řa'mī pē kird, būa pāšāy mīsr, har stā, awāna cāwyān řōn dabūawa, cāwyān dakirāwa. hatā dāxili mārē bū, awāna cāwyān kirāwa. har stā, gōtī, 'kuřim, kānī birātān?' gōtī, 'wallā, bābim, birāmān lawēndar pāšāy mīsr gēřāyawa.'

432. La pāšdān awān har stān. bābakay tē gaišt ka aw kuřī wīa, yisif, la mīsr būyta pāšā, xudā away řa'mī pē kird, būyta pāšā. har stā, lēy dā, gōtia žinakay xōy, gōtī, 'biřō lagar kuřakat.' gōtī, 'biřō, ama bā biřōyn, awa kuřī mina, yisif, dyāra būyta pāšāy mīsr.' palī

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 out¹ 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 grief¹ 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 kuřakay, awiř cimakay ka hayānbū kirdyāna xayr, cimakyān naēřt, har stān, mili řeyān girt, la bō misr hātin, la nīwařē hātin.

433. Yisif zānīy har ka awa dāk ū bābī dēn, dēn lō šārī, la nīwařē. har stā, tartībī sē 'arasī dar kird, cand šurta w jēř, awānay ba 'aras šaraf la bō bāwki xōy dar kird la bō řegā. bābī hāt ū cāwī pē kat, dabīnī kuřī wī, 'azrat yisif, la sar taxtī dā nīřtia. gōtī, 'angō cīna?' gōtyān, 'ama faqīrīn ū 'ār ū masala awhānaya.' la pāřdān away pē cū 'azratī yisif gōtia [gōtē] bābī, gōtī, 'amin kuřī tūma.' awjār bābī har stā, gōtī, 'kuřim, atū ba cī dardi wuhāt lē hāt?'

434. Gōtī, 'wallā, bābim, amin lagaryān cūma řawē, la řē gōtyān, "agar ama tartībaki lō wī nakayn ama pāř zamānak ka bimīnētīnawa awa dabita pāřā la jēy ama. amař birā gawrayna, aw birā gićkaya, kū dabi? na', bā biykužīn, māri bābmān lē damīnētīnawa." awjār aminyān bird, gōtyān, "wara, birām, biřō nāw biray, tēnīmāna, handak āwmān lō bīna." awāna yāynatiyān lagar aw birāya, lagar minyān kird, aminyān hāwiřta nāw birē.'

435. 'La pāřdān xudā řa'mī kird, kārwanak la mindā řey kird, aminī hīnā, la nāw birē aminī hīnāya darē, tamařay minyān kird, dabīnin amin mindārim, sabīma. la pāřdān aw birāyānī min gařānawa, aminyān firōřt. gōtyān, "awa 'abdī maya," aminyān firōřt wa pārayān dā. bāř, amintān hēřta nāw birē, lō la pāř mintān firōřt, pāratān *war girt?'

436. Bābī gōtī, 'kuřim, cī qābīlī wānaya?' gōtī, 'bigira, sarī wāna bibīra, mādam awān aw xarāpayān lagar tū kird.' gōtī, 'na', bāba, amin řīrim 'arāra, awāna birāy minin, la tūna. amin la bar xātīrī tū awānam 'afū kird, faqat nāmawē awāna bēna kinim, dā binīřin. yānī yakakyān bā la baydā bī, yakakyān la hawlēr bī, awāna har yaka dū sē gundyān dadamē lō xōyān, aw gundāna tamařā bikan, law gundāna iř bikan.'

437. Awāna *ka [cī] la sar gundāna dā mazrān har yaka būna pāřāy gund, yānī āyāy gundakī, šārakī. awāna pārayān zōr bū, dawramand būn, gōtyān, 'na', ama wā bikayn.' birāyakān, aw dū birāyaka lagar hardūkyān yak būn, dayānwīřt dīsān aw birāyaka

Egypt.' He took his wife's arm (to go and be) with his son, and everything¹ 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,¹ 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

bifawtēnin. rōžak gōtyān, 'wallāhī, ama bā biçin biykužin.' awāna tartībyān kird. yisifiš xabarī habū ka awāna tartīb dakan, law birāya, biykužin. nārdī dū bābī, gōtī, 'bāba, awāna dišān tagbiryān kirdia amin bikužin.'

438. Bābī jwābī la bō birāyakān nārd, gōtī, 'na', mādam wahānēya aw birāyāna wāzyān lē bīna, daryān bika la šārī, bā la mamlakatī tū naminēn.' birāyakay har stā la mamlakatī, nārdī la bō šārakī dika, āidī wān nabītin. la pāšdān bāwkī w dāykī 'amrī xudāyān ba jē gayānd. mā lawēndar 'azratī yisif ba tanhā, šaxsan xōy. pāšī muddatakay xudā fā'mī kird, harzānī ba sardā qawmā, kuřakī bū, kuřakay nāwyān lē nā. la pāšdān 'azratī yisifiš ba sardā wafātī [ufwātī] kird.

439. Wakī wafātī kird aw kuřay šaš māngān bū, la nāw lānik bū. zilayxā lawēndar būa malīka la mīsr. pāšdān kuřakay taqrīban būa 'amrī šāzda sār ū nīw, wīstī jē w šūn ū tartībī bābī xōy dā binētawa. rōžak xawnakī dīt, law xawnay bābī dabīnī walīa, 'ālīma, pēyambarā. awiř har stā, lō dākī gērāwa, gōtī, 'dāya, bābī min waxtī xōy çī būwa?' gōtī, 'kuřim, bābī ta waxtī xōy mindār bū, nafām bū, dū sē birāy habūn, awāna girtyān, ēxistyāna nāw birē.' hikāyatakay lō kuřī gērāwa.

440. Awīř gōtī, 'agar aw māmānam māyna, amin damawē ḥaqī bābī xōm amin law māmāna war girimawa.' dākī gōtī, 'kuřim, atū ba tanhāy, atū xudā qabūl nākā tū biçī, biyānkužī, atū ḥaqay lawān war girīawa.' har stā, rōžak çū, çūa sar rēy māmī, gōtī, 'amin damawē māmim bikužim.' har stā, çiy wīst, wīstī māmī bikužītin. la pāšān zigī fā'mī habū, naywīst māmāy bikužī. - - - *māmaka kuřakay fawtānd, māmī la sar taxtī dā ništ. šāraka 'amūy būa bar 'amrī māmī, šāraka būa āidī māmī. 'azratī zilaxā xōy xinkānd la 'azmatān, lagar māmī la sar taxtī dā ništ.

441. Wīstyān ka aw zēndānaya, ka yisif būa nāw aw zēndānī, aw zēndānyān [zīndyānyān] kōrī, dabīnin šaxsakī tēdāya, aw šaxsay tūki haya wakū sa, yānī hiç jēgāyakī dyār nīa. aw šaxsayān hināya dar, la nāw širyān nā, kundak šir. law kunda širay taqrīban sē rōž mā, la pāšān hamū bařar bū.

442. Taqrīban bišt sār habū la nāw aw zīndānāy mābū, tūki 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.¹ The Lord Joseph stayed there all by himself, alone. After a time God had mercy and there was an abundance of food² 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

û cāw, qālibī hamū bizirī kirdbū, bas cāwī la darē bū. nayāndazānī awa bašara, gurga, dēwa, ciya. la pāšān xudā ra' mī lē kird, la nāw širyān nā, awa būa bašar. gōtyāna aw bašaray, 'atū waxtī xōy ci zilmakit kirdīa?' gōtī, 'bāba, amin jūma.' - - -

Šērzād Xān û Šimul'uzār

443. LA šārī gurišta pāšāyak habū, brāim pāšā, sē kuṛī habū. kuṛakī nāwī šērzād xān bū, kuṛakī nāwī jīhānšēr bū, kuṛakī nāwī aḥmad bū, bābyān ibrāim pāšā bū. rōžak cūn la bō rāwē lagar kuṛakānī, lagar 'ašīratī xōy cūn la bō rāwē, tamašāyān kird, la bīšakī rāst hātin, šērak dar hāt law bīšay. kasak law hazār kasay, yakak tāqatī nabū hatākū bićī, aw šēray bikužī.

444. La kuṛakānī *yakakyān habū ka nāwī šērzād xān bū, rāw zōr cū, milī dā wurāyī, yārī dāya aw šēray, šīrakī da šērī dā, šērakay kušt. lawēndarē rāwyān batār kird, hātinawa mārē. rōžak gōtī ba kuṛakānī, 'ay kuṛī min, wakī amin mirdim angō hīc dā manīšin la jēgāy min, šērzād xān dā binīši.' rōžak mird, brāim pāšā la šārī gurištay ka pāšā bū, mird.

445. Aw birāya *tagbiryān kird ka awī dīka—šērzād xān bū, lawān gawratir bū—tamāhyān lē kird biykužin. gōtyān, 'cōn awa la dākakī dīkaya, la dākī ma nīa, bāb-birāyaka, dāk-birā nīa, away lāzima bikužin, awa nabīta pāšā jēy bābmān.' awāna har stān, tamāhyān lē bū, gōtyān, 'birām, bā bićina rāwē.'

446. Ba fēr birdyāna rāwē, galak tēnī būn la cōliakī. cūna sar birakī, piṛī āw bū, gōtyān, 'ay birām, kē daćī āwī har bikēši, kē nāćī?' šērzād xān gōtī, 'amin daćim.' awayān ba kindirī dā hēšta nāw birē wakū āwī dar binin, āwakay bixōnawa. dāyān hēšt hatā *āwakyān har kēšā tā ba xōy ū dū birākān lagar āyākānī tiryān āw xwārd, dwāīē šīrakyān la kindirakay dā, aw kindirayān pićirānd ka birāyakay xwayān la binī birē ba jē hēšt. ba jēyān hēšt, ba xōyān cūnawa, gōtyān, 'birāmān šēr škāndī, šēr xwārdī.'

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.'

447. Lawêndarê kârwanak dahât, kârwanakî tijârat dahât, la sar aw bîray xistyân. lawêndarê dôlkyân dâ hêşta birê wakû aw dar bînin, awî bixônawa. awîş, şêrzâd xân, har stâ, xöy hâwîşta nâw dôlkakay, dar hât. gôtyân, 'atû çiy lêra?' gôti, 'wallâhî, amin başarim, katîma nâw aw bîra.' law bîra daryân hinâ.

448. Gôti, 'atû kêwa daçi, ay tûjârbâşî?' gôti, 'daçîma şârî guriştay.' gôti, 'tûjârbâşî, tû naçîa şârî gurişta. birâyakim lawêya, aminyân har dâ hêşta nâw aw bîray. amin agar biçîma wêndarê aw birâyakânî min aminî dakuşin.' gôtyân, 'qaydî nâkâ, ama daçîn. awân 'adyân nîa. kû atû la bar dastî ma dar bînin? ama atûmân la birê dar hinây, la bô xö dîtmânawa, aw 'adî nîa.'

449. Rôiştin la bô şârî bâbî, çûna şârî bâbî wî. lawêndar maxlûq çawî pê kat, gôtyân, 'wallâ, şêrzâd xân lagar aw tujâraydâya.' jîhânşêr la dûy nârd, gôti, 'lâzîma aw tujâra bêtin, ba xö w ba kuîrî bêt bô majlîsî min.' lagar kuîrakay çûa majlîsî. gôti, 'awa birây minâ, atû 'adit xistîa.' gôti, 'naxêr, amin la sar bîrî awê têni bûm, aw lagar awê la bô min hâta darê, kuîrî xöma.' har stâ, şafyân kird lawêndarê, şafyân kird lagar tujâray.

450. Rôiştin, katîna fêy şârî qarârî. çûn, darwêşaka nâwî la xö nâ darwêşbaça, şêrzâd xân. çûna şârî, - - - gôti, ba tujârî gôti, 'bâba, amin lô xöm daçîma şârî, daçîm darwêşî dakam, la faqîrî dagaîem.' awîş bîrak zêryân dâe, rôîşt, rûy dâya şârî, çûa [çö] majlîsî pâşây, qarârî. la majlîsî qarârî, aw qarâra dû wazîrî habû, yakak nâwî xazand bû, yakak nâwî bahman bû. har stâ, çiy kird, aw majlîsa, dastyân ba şarâb xwârdinaway kird. - - -

451. Gôtyân, 'mîwân, atû nâzânî aw şarâbay bixöy?' mîwânakaş gôti, 'barê wallâ, amin dazânim aw şarâbay bixöm.' bîrak şarâbî, dû sê şûşa şarâbyân dâe, aw mîwâna sarxöş nabû. law wazîrakânî pâşây êka^k nâwî bahman bû, gôti, 'pâşâ, atû bigîra aw darwêşay, biykuşa. agar naykuşî nadâmat dabînî la dastî aw darwêşay.' harçî xazandîş bû, misilmân bû, gôti, 'pâşâ, atû aw mîwânay makuşa. awa mîwânakî zör bâşa.' law qîsanadâ bûn şaw ba sar dâ hât.

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 Gurishte.' He said, 'Chief merchant, don't go to the city of Gurishte. 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.¹ 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.

452. Mîwânaka lagar wazîrî qarârî, ka nâwî xazand bû, cûa mârê, la mârê mîwândârîakî tawâwî kird. cây la bô lê nâ, nânî dâê, xwârdî. şawê ba tanê la ôdakî nûst. aw xazandîş kîzakî habû, zôr jwân. aw kîza cawî baw kuřay kat. aw kuřa awanda jwân bû, ka nâwî darwêşbaçaya, zôr jwân bû, 'aşqî bû, handî qarârî nagirt la sar jêy xôy.

453. Nîwaşaw dâ hât, darkay kirdawa, sabr ba sabr acû, dû mâcî la aw darwêşay kird ka mîwânîti, dû mâcî lê kird. law waxtaydâ aw kuřa ba xabar hât, cûnka pâşazâda bû, wa xabar hât, gôtî, 'amin nimakî bîbî tûm kirdîa, amin away qabûl nâkam. agar atû har nastî, bigařeyawa sar jêy xôt, amin dû şîrit lê dadam, datkužîm.' law qîsânadâ bûn xazand, wazîr, har stâ la xawê, cûa pâş darkay, dangî hastî xôy girt, dabînî aw qîsay dakan.

454. Kîzaka, darwêş qabûlî nakird, kîzaka hâtawa sar jêy xôy. hâtawa sar jêy xô, xazand cûa kin kîzakay, gôtî, 'awa cîya mas'ala?' ba kâbrây gôt, gôtî, 'wallâ, hîc nîa—la baynmân—hîcmân la baynî nîa.' har stâ, baw şawê xazand wakî awhay zânî har stâ, cû, malây hînâ, cû, qâziy hînâ, dû şâidîşî hînâ, ba şâid û ba qâzî aw kîcay la aw kuřay mâra kird. wakî lêy mâra kird awa bû ba zâwây xazandî wazîr, ka wazîrî qarârîa, bû ba zâwây wî.

455. Qarârîş kîcêkî habû, nâwî şîmul'uzâr bû. xabar la xwârê hât, la pâşây yaman, gôtyân, 'ay pâşâ, ay qarâr, agar atû naçy, şîmul'uzârmân bidayê, ama yânî mamlakatit lê kô dakaynawa w mamlakat xarâ dakayn, datkužîn.' har stâ sibaynê, cûna maydânê, dabînî töz çubarak ba dyâr kat la daštê, qâsîdak hât. tamaşâyân kird, qâqazakayân škând, xîndyânawa, 'ay janâbî qarârî, agar atû kîzî xôy şîmul'uzârê la bô pâşây şârî yaman nanêrî ba laşkirawa, ba hamû şitawa, ba zêf û mârawa, ama atû tārân dakayn û sarîşît dabîfîn.'

456. Aw gôtî, darwêşbaça, law majlîsî dâ niştîbû, gôtî daw qâsîdî, î pâşây şârî yaman, gôtî, 'aw qâqazay bida dastî min, bizânim awa cî nûsrâya.' qâqazakay lê war girt, qâqazakaşi dirând, dastî dâ goy qâsîdî wa gokaşi lê—goşi lê *dirând wa zimânîşî lê *dirând 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 Derwëshbeche, 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 *cadi* and two witnesses, and married the girl to the boy with witnesses and a *cadi*. 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. Derwëshbeche, 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

lêwakānīšī biṛī. awjā gōtī, 'biṛō, harcī dakay hiç qusûrī maka, amin kiçit la bō nānērim.'

457. Law majlisa bāzak gōtyān, 'pāšā, šitēkī zōr xarāb bū awa, iškāi xarāb bū awa baw qāsīday kird.' qāsīd gaṛāwa, la šārī yaman gōtyān, 'wallāhī, qāsīdmān awa hātawa, zōr ba-kayfa, aw har pē dakanī.' *nayānzānī lēwyān biṛībū, didānakānīš *paydā kirāwa, lēyān wāya pē dakanī. wakī qāsīd dētīn dabīnī aw išyān lagar kirdīa, bē-sar-ū-baryān kirdīa.

458. Awān laškiryān kird la bō sar šārī qarārī, 'askar hāt la bō sar šārī qarārī. bahmanīš bū, gōtī, 'pāšā, amin namgōt, "atū aw darwēšbaçay bikuža, aw balāt ba sar dīnī"? atū natkušt, awjā bibīna, bizāna çī nadāmat dabīnī dastī aw darwēšbaçay.' pāšā har stā, laškiri pāšāy yaman gayštē, laškirakī galak zōr gayštē, bē-ḥad ū bē-ḥisāb, laškir zōr bū, bē-γāyat bū, kas la darḥaqī nadahāt.

459. Har stā, baçadarwēš, hāta darē, bargī da bar kird, gōtī, 'çi wurāyak nīa la bō min bīnī kū amin swār bibim, biçima xazāy?' çand wurāy la tawīlay pāšāy habū, ī qarārī, mumkīna sad wurāy habūbī, hamūy la bō hīnā. dastakī dahāwīta sar pištē, awāna pištyān daškā, çunka aw kuṛa hand kuṛakī tawāw bū wa pārawānakī zōr ba-qūwat ū šajī' bū, xānzāda bū. pištī daškānd, harcī wurāyakī hīnāy ba qadar bišt wurāyī awa pištī škānd.

460. Pāšā gōtī, 'la tawīlay min nīa çī wurāyakī awhā ḥatakū aw darwēša swār bibī, la bō yazāy biçit?' gōtyān, 'nīa, pāšā, illā la aždihāxwānī zētīr ka wurāyī bāpīrita, aždihāxwān ka la xānimān bastūtawa, la panjara kā w jay dadaynē. kas nāwērī aw wurāya bibīnī, awanda hāra, nātwanīn. awīš,' gōtyān, 'da bāša, da biynērin, bā xōy biçī, biyhēnīta darē, baškam aw çapōkakī lē dadā, daykužī.'

461. Awīš wakī cū, wurāyaka la bō hāt, çapōkakī rā wašāndē. šērzed çiy kird, dastī dā bižīān, bižīy girt la mistakī, la nāwçāwānī aw wurāyay dā, rāy kēšāya darē. gōtī, 'zīnak nīa amin law wurāyay

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 Derweshbeche (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 Derweshbeche.' 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. Derweshbeche 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?’ zînak lawê bû, ba bîst kasân aw zîna birind nadabû, ba xō dastakî dā, aw zînay la sar pišta wurāyakay dā nā, xōy swār bû.

462. Gōtî, ‘qat šîr, řimак nîa amin das bidamê, šařî bikam lagar awāna?’ gōtyān, ‘na wallā, cí řimî wahāmān nîa, guzrî [!] wahāmān nîa illā gurzî bāpîra gawray pāšāy haya, agar away dar bîni tû, bitānî dari bîni awa zōr bāša la bō ħarb.’ darwēšbaća gōtî, ‘la kāma řāstîa?’ cû, jēyān pišān dā, dabîni ‘alqay dyāra, awa ħafsad māra jû xānî la sar aw girday kirdîa, awîš la bin aw hamūydāya. har cû, dastakî dāē [dāya], řāy kēšā. aw mārî aw jūāna, aw faqîrāna hamû ba bin aw šitay katin, ba bin aw xōray katin, māryān war gařān.

463. Gurzakay dar inā, cûa maydānē, dastî ba kuštyārî kird lagar laškiri pāšāy yaman, aw laškiri zōr bē-sar-û-bar kird. sē řōžān ħatā hēwārē pēwa bû, wa řōžî cāram hāt, law maydānay bićî, swārî wurāyî xōy bû, darwēšbaća, ba bin qasrî pāšāydā hāt. šîmul’uzār wakî tamašāy kird kuřakî awanda jwāna, cāwî lē kird la panjaray, tamašāy kird, ‘ašqî bû.

464. Zēřakānî xōy hamūy la bar kirdawa, la dūr dastasiřakî nā, lōy har dā. wakî lōy har dā kuřaka cāwî birind kird, cāwî pē kat, bē-hōš bû. xazandî xazūrî, ka wazîrî pāšāya, gōtî, ‘hay, atû la bar kićak aw hā bē-hōš dabî?’ awîš řōiřtin, bē-hōš nadabû, řōiřtin la bō ħarbî aw *řōžē. ħarbyān kird, yazāyān kird, ħatā ēwārē, hēwārē hātînawa.

465. ‘Wallāhî,’ gōtî, ‘wa cāka amin bićim la bō žwānî aw kižay, ka kižî pāšāya, šîmul’uzāra, amin bićim bō žwānî bāša.’ šaw cû la bō žwānî kižî pāšāy, cûa qasrî, tamašāy kird, kižî pāšāy lawê dā niřtîa w cāwî pē kat, gōtî, ‘farmû, wara.’ awîš cû, lagar yak dā niřtin, xawyān lē kat û kižî pāšāy, ka šîmul’uzāra, awa dasgîrānî habû, wakî dasgîrānî wî dētin tamašā dakāt, zalāmak awa lagar dasgîrānî wî nūstîa.

466. Awîš har stā, šîrî lē bû, šîrakî dar hînā, řāy wašānd la tōqa saridā, sarî qalāštawa, kuřtî, walħāzir birîndārî kird. žinaka har stā, ciy kird, gōtî, ‘lāzima, awa lēra kužrā, lāzima away bizir 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.' Derwëshbeche 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, Derwëshbeche, 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,¹ he wounded him. The woman got up, and what did she do? She said, 'Since he has been killed here I must get

har stā, juwārakī hīnā, la nāw juwārakay nā, handak zēfīšī har dā nāwī, zārki bast, fiḡay dā dari aw šāray, la daraway šārī fiḡa dā.

467. Diz habū, dizakān la bō xōyān bird. wakī diz birdyān—dizakān sar-‘askaryān habū, ‘āmīdyān habū—wakī birdyāna kin ‘āmīdī gōtī, ‘awa kē hīnāy?’ gōtī, ‘wallāhī, pāšā, šitakī zōr bāšim hīnāya, hamū zēfa.’ gōtī, ‘da, daybīnī, biykawa.’ awiš sarakay dakanawa, hamū dā nīštin, jimā‘atyān dā, bas saryān kirdawa, dabīnin zalāmakī zōr jwān, pallawāna, šāzādaya, awa lawēndar saryān biḡia.

468. Gōtī, ‘mādām atū awit hīnā la bō min, agar atū naći, duxtōrī naynī, awī čak kaynawa, amin la sarī tū dadam.’ aw diza har stā, cū, hāta hawlērē, duxtōrakī pē dazānī ka annahū, birēyn, ‘alī afandī, ‘alī jarāḡ. ē, ka cū ‘alī jarāḡī bāng kird, gōtī, ‘‘alī afandī!’ gōtī, ‘barē.’ gōtī, ‘har sta [hasta], wara, bićin, pāšā iḡitī pēya.’ ‘alī afandī har stā ba xō w ba darmānī xōy, ba xō w ba karastay xōy har stā, lagar kābrāy hāt, cū, la šārī birda darē.

469. Gōtī, ‘atū amin lō kēndarē dabay, xānaxarāb?’ gōtī, ‘amin atū dabam pāšāy dizān, lawēndar birīndārakmān haya, la bōmān čak bikay ū darmānī bikay.’ gōtī, ‘bāša, zōr bāša.’ gōtī, ‘awjā pāšā xarjakī zōr bāšit dātē.’ har stān lawē, birdyān, tamašāy kird, ‘alī tabīb, sumā‘ī pēwa nā, dītī hēštā namirdīa, namirdibū. darmānī kird, ba qadāy ćand rōžēk darmānī kird—aw, šērzādī darmān kird ba qadāy ćand rōž, sarī ćā bū.

470. Gōtī, ‘ay pāšā, amin daćimawa la bō lāy mārim, aćimawa šārī, la mēža māri xōm nadītīa, ‘arzit dakam ū iznim biday, bićimawa lāy mindārakān, bizānim mindārakān māyna yān namāyna.’ awiš har stā, gōtī, ‘ba xēr hātī, ba sar ćāw, amin awandamān dawīst la tū ćā dabīawa. awa ćā būwa w awa al‘ān xwā ḡāfizit bī.’

471. Har stā, ćā būawa [bōwa], hātawa lō lāy mārē. gōtyān, ‘atū la kē būy, mārjarāb, aw ćand rōža? aw ‘askarī pāšāy yaman, řizānatī xīsta nāw awa, ama hamūy kušt. atū la kē būy?’ gōtī, ‘bāba, amin birīndār būm.’ awiš har stā, ‘askarī hātawa sarē, dīsānēka, dūbāra aw ‘askarānay, laškīrī pāšāy yaman, hamū kuštī.

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. Dîsân cûa sar jêy şîmul'uzârî, ka kîzî pāšāya, cûa sar jêy wî. aw jāra dasgîrānî hât, dabînî, tamašā dakā, kābrāy jārān awa lagar dasgîrānî dîsān nūstia! - - -

Hikāyatakî 'Usmānî binî 'Afān

473. KA lō xōšawîstî bayān kird gōtî: amin hamū fōžē acūma fāwē, nēcîrim agirt wa pêš nēcîrē xō akatim. fōžak cūma fāwē, māmizak hât la pêš amin, fā wastā. amin cūma dūy, pēm nagîrā hātā āxir daraja ba nihāyat gaišt, wurāyē min waqfî kird, fā wastā. dîsān 'arakatim kird, be sē jār waqfî kird.

474. Jārî sēyamē cūma bin cādirakî, tamāšam kird, gurjîak la nāwî bû, la bin aw cādirē. su'alî kird, 'yā 'usmān, ba xēr bēy. atū kû hātî?' gōtim, 'wallā, amin la dū nēcîrakî agařēm, nēcîrakay min hât lō ērāna.' gōtî, 'nēcîrit bināsa.' tamāšay cādirim kird, cî nēcîrî tēdā nabû. gōtî, 'aminim, amin nēcîrî tūma.'

475. 'Amin kiçî kîsrāyma. cānd sār lawawpēš la artūš šařak qawmā, min 'āšqî tū bûm. sē birā lagarim haya, aw sē birāyāna kuřî kîsrāyna, hātîna bō fāwuškār, la dawray makkā fāw dakayn. ba qadarî cānd fōžaka lērāna dā ništūyna; āwřō birāyakānim cūna darawa, amin hātîm bō fēgay tū, min tōm dōziawa w amin atōm dît.'

476. 'Ka hātîm tamāšay tūm kird, wurāyî tū wastā. mazāna awa wurāyî tū xarāba. awa sē fōža fēya baw qōnāya atū hātî ērāna. awjārē birāyakānim dēnawa, biřō bō aw darawa, xōt panhān bika, cūnka birāyakānî min tō la kin amin bibînin ihtimāda bitkužin, wa agar atūš awān bikužî bō min zararî haya, awāniš atū bikužin bō min zararî haya.'

477. Aw fōišt, hatā šaw xōy panhān kird. la pāšî away sib'aynē dā hāt tōz la cādir cūa darē. 'usmānî binî 'afān hāt lō aw cādira, gōtî, 'biřō, bizāna awāna hātîna la mirkî tū fāw akan, sayrān akan, bē pāra, salāmyān la tū nakird, ma'nāy nīa awa. atū pyāwakî wā gawray ka mirkî tū fāwî lē akan, hîc salāmyān la tū nakird, atūyān ba pyāw nazānî, atūš awān ba pyāw mazāna.'

478. 'Usmānî binî 'afān, ēwāra dā hāt, harsēkî girtin, lagar xuškakay birdiawa mālî xōy, mamlakatî xōy ka makkaya. la pāšî

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 he¹ 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 girl¹ 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.¹ 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.² 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 kiçakay lē stāndin, xuşkakay lē stāndin la bātī aw pūši xwārdinay, ka sayrānyān la mirkī wī kirdīa. la pāši çand rōžakī xuşkakay pašēmān būawa [bōwa], gōtī, 'wallā, amin çadrim la birāya xō kird, ma'nāy nīa awa la bātī away. birāya min mayūs bün la taxtī kīsrāy, nāwērin biçinawa.'

479. Žinakay i'āda kirdawa. ka i'āday kirdawa çū, la dast birāyakānī nā, rōišt, çil rōž mōlatī dā ba dwāywa biçitin. la pāši çil rōž mōlatī nagirt, pēnj rōža, bišt rōž mōlatī kird, pāši bišt rōž çūa dūy. nagaışta çī zalāmēk, çī insānēk, gaışta qasrēkī, bē-darka bū. law *qasra darkay tēdā nabū. gurzakī birind kird, la bar *qasrī dā, la *dark çūa žōrē, qasrakay xarāb kird.

480. Tamāşay kird, žinak hāta darē, çāwī pē kat, awī la dūy çübū la birī kird, gōtī, 'atū nāwit?' gōtī, 'nāwī min jamālřux.' gōtī, 'atū nāwit jamālřuxa?' gōtī, 'adī, atū?' gōtī, 'amin nāwim 'usmānī binī 'afān.' gōtī, 'çāk bū šērzād lēra nabū, danā aminīşı akušt, atūşı akušt.' gařawa, ka gařawa gaışta šērzād, tamāşay kird, zōr pyāwakī *ba-sām bū, šēr lēy atirsā.

481. Gōtī, 'yā 'usmān, yā 'arab, la çī agařey?' gōtī, 'wallā, amin řawl dadam biçima fārs, law qasray mēwān büm, xwārdinim xwārd, xuşkakat atirsā, amin la bar away hātima darē.' gōtī, 'birō, bigařewa, mēwānī minī awşaw.' awşaw mēwāndāriy kird řatā sa'āt sēy şawē. la sa'āt sēy şawē gōtī, 'amin išēkim ba dastawa haya, lagar māmī min řarbm haya, daçim 'arb dakam la sar kiçi xōy, naydāyta min.'

482. 'Usmān gōtia šērzād, 'aminīş dēm lagarit bō aw mamlakata řatākī aminīş bibīnim, tamāşay bikam.' gōtī, 'na, atū dā nişa, mēwānī minī. amin masalayak haya, bōt agēřimawa. kayfit lēya wara, kayfit lēya mē.' masalay bō gēřawa.

483. Gōtī, 'bābī min wazīri māmī min bū, hardūkyān birā bün. kiçi xōy ka āftābřux lagarī hāt, away dā ba min. la pāşdān 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,¹ 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

'amrî haqî hînâ, 'amrî xwây kird, mird. la pâşî ka bâbî min mird aminyân la madrasa manh kird, gōtyân, "birō, la jêgâyakî dî lō xōt bixwîna. lōc lērâna daxwîni?" amin 'umrim hašt sārân bû. la pâşdân 'umrim bûa dwâzda sâr.'

484. 'Xwâja siâpōš 'amaqdâr bû, bângî minî kird, gōtî, "yâ şêrzâd, daçîa [daçê] kê?" gōtim, "daçîma maktab, daxwînim." gōtî, "wara, maçō, îşî hujr haya. birō lây māmê xōt, çunka kursî î tûa, irsa. mādâm irsa lōc kasakî çayrî la sar dâ binîşî, bōc atû la sar dâ nânîşî, ma'nây çiya? birō, ba māmê xōt birê, 'ham kiçit î mina, ham kursîşit î mina, çayrî amin qabûl nākam la sar kursîa min dâ binîşin.' "

485. Ka gařawa çûa kin dākê xōy, dākakay pêy gōt, 'kuřim, bōc wâ 'ajizi?' gōtî, 'wallâ, haftâ hâbdim hâzir kirdîa, daçîma kin malîki māmî xôm. çadrî la min kirdîa, amin wazîrim, wazîrâyatîy nadâyta min, çayrîy la sar dâ *nâyna. mādâm wahâya amin daçim, murâja'atî māmî xôm akam, lōc amin wazîr nîma, çayrî wazîra. amin aw hâbdânaş lagar xôm abam.'

486. Xwâja siâpōš pêy gōt, 'bas, pêy birê, "taxtit, kursit î mina lagar kiçakat, lêşit dakiřim ba pâra, amin faqîr nîma birê, 'ba balâş bidamê.' " ka şêrzâd çand 'abdêki lagar xō bird sê jâr xabari māmê xōy dâ ba qâsid, jwâbî nadâwa. ka çûa nâw mařrisê, şêrzâd, çûa sar mařrisê, salâmî kird, hamû salâmyân war girt, bas māmê wî nabî, gēy lê nabû.

487. Tamâşay kird, aw kasay ka çayrîa la sar kursîa wî dâ niştîa—aw sâ'ib irsa—mili girt, la taqî dâ, kuştî. gōtî, 'yâ şêrzâd, lō çî wahâ bē-adabî?' gōt, 'amin bē-adab nîma, atû bē-adabî. agar atû bē-adab nabây amin lōc tōrî dabûm û daçûma aw kōrân û aw kōrân? bâbî min wazîr bû, bâbî min mird, amin la jēy bâbî xôm wazîrim. çî ma'nâya? kasê çayrî la sar kursîa [kursê] bâbî min dâ binîşî amin [binîşemin] qabûl nākam.'

488. 'Wa la pâşî kursî kiçakaşit î mina, î tû nîa. wa nâzânî amin ba balâş lêt axwâzim, ba mālî dunyâ çandî talab bikay, wa bârî huştir pârât adamê, ba milyôn, ba milyârd, çand talab bikay, amin

to me. Afterwards my father passed away¹ 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.¹ 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 he¹ 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 wall¹ 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 lōya kiçî xôm nadâ tû, atûşim la sar kursîa dâ nanâ, gôtîm, bizânim çî naw'a pyâwakî lê ba darday.'

489. Gôtî, 'amin aw nawha pyâwma—çand pahlawânit haya la mamlakatî siâpōş *la bō maydân hâzirim, yakâwyak hamût lô la 'arzi bidam û âya dayânkužim, âya âzâdyân dakam.' la pâşî way swâl û jwâbî nakird, kasakî yayrîy hînâ bō wakâlat, la sar kursîa xōy dâ nâ, gôtî, 'hatâ sib'aynê dēmawa.' ka çûa mārê xōy dâkî mirdibû, dagiryân la mārê wân. hatâ aw dâkê xōy birda sarqabrâ w la nâw qabrî nâ w kifn û difnî kird, ba jêyân hêşt, malîkî siâpōş yâzda hazâr nufûsî dawray qasrê xō dâ nâ, hamûy ba nizâmî, ba ta'limât dây nân ka agar şêrzâd 'arakatî kird biykužin, xōy qâhim kird.

490. Xwâja siâpōş 'amaqdâr bû, gôtî, 'kuřim, bizâna dōstit nîa law mamlakata illâ duşmin nabî. ka malîk duşminê tû bitin dyâra hîç dōstit nîa. baw kasânay gôtî, "har kasî inarhabâ la şêrzâd bikâtin aykužim." sabab çiya? dyâra kayfî lagar atû nâêtin, çawî ba tû har nâêtin. çâk waya mamlakatî xôt ba jê bêri w xânî w qasr û mirk û atfal û xôt hamû bifirōşî, la daftar biday, dakât çand mablây pâra. birê, "ba xwâja siâpōş firōştîm, bizânim kê mînihi haya."'

491. Ba dallâl bāngî rā hêşt sê rōžā, 'qaysarî w xāna w utêl û hamām û awa w awa hamû firōştîm, handa mablāya, baw handa pāram dā, la pâşî way dāma xwâja siâpōş, kê mîniha, kê huqûqî haya lagar amin, bê, manhim bikā.' kas nabû huqûqî lagar awî habî wa qarzdārî kasîş nabû.

492. La pāşdān bāngî rā hêşt, gôtî, 'kuřim, disān hawānawat lēra nābî, biçōa darē, biřō lērāna. bāng rā bēra, "kê manhim dakā, amin la mamlakatî nāmînim, ařōm." sê rōž bāngî rā hêşt ba dallālî, kas naygōt, 'lōç darōy, lō nārōy?', kas xōy ba sarawa nabin.

493. 'Aw siâpōşa, xwâja siâpōş, aw qasray lô min durust kirdîa bê-darka. êk layamî lê dāya. lōya bê-darkaya çunka amin sa'ib-duşminim, malîk duşminî mina. wa aminîş law rōžî hatâ al'ānēka,

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 barrel¹ 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 shops¹ 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

hamū rōžakī ka xudā xalqī kird, hamū šawē daćim, sē saḥāt law mamlakatī siāpōši ḥarbī akam, sē saḥātā maytyān lē dēxim, dwāē dēm, agařēmawa. ka agařēmawa maxsadim āxir nabūa. awjār agar dēy, wara lagarim, agar nāēy, mē.'

494. Gōtī, 'dēm.' wurāyakišyān lō wī zin kird, lagar šerzād cūna nāw aw ḥarbay. ḥarbyān awē šawē muwafaq būn. šūra katibū, rūxābū. --- gōtī, 'bizāna, māmī min ćand bē- 'āqira, wā azānī amin mirdīma, lōya ḥaskarī la nāw dargay nahēštīa.' 'usmān gōtī, 'na', awa maxsadī awaya ka tamāšay bikātin, atū—kas lērāna nīa—bēy, bitgirin'.

495. Hujūmī kird lō nāw aw darkay, wakī cū kasī tēdā nabū, rūxābū. kasay wān saḥū bū. awjā rōi lō mamlakatī siāpōši. awjār kamandī la pištē xō kirdawa, ba sar mināradā cū, cū la qasrē wī, āftābřux, dasgīrānī bū, kićē māmē wī, hīnāya darē. ka hīnāya darē wurāyaki zōr bāši da bindā bū, harsēkyān swār būn.

496. Laškir jumla řeyān lē girtin. birāwayān kird, awāna sē řeyān girt, har yak da řeyaki cūn. aw žina zōr āzā bū, širi hīnāya darē, cūa nāw ḥarbay la dastařast, ya'nī la yamīn ū - - - la harsēk lā ḥamlayān bird, ḥarbyān kird. la pāšdān āftābřux šerzādī kušt, nayzānī, tārīk bū šaw, širakī lē dā, wak mišār xištī kird, kuštī.

497. Laškir škastay kird, waxtēk bāngī 'usmānī kird, gōtī, 'yā 'arab, māy?' gōtī, 'māyma, ammā zōr birīnim da qālibidā haya.' gōtī, 'kān šerzād?' gōtī, 'wallā, nāzānim.' tamāšay kird, cū, aw jēya širi lē dābū, wakī mišārī xištī kirdibū, 'aynan la dwāē [dwāya] mišārī lē dāya, la sar nāwćay xišt kirdibū. awjār ka tamāšay kird, aw maytay har girt, har ēkak kart-kartyān har girt, hīnāyān la pēši qasrī xōy.

498. Bayānī dā hāt, rōž har hāt, šartiawa, āftābřux šerzādī šardawa, lagar 'usmān hātin bō aw qasra. āftābřux ka šardiawa, šerzādī šardawa, la pāšdān xōy řūt kird, xōy ba sar řimē dā dā, ba xōši xōy kušt, āftābřux ka dasgīrānī šerzādī bū. 'usmān ba tanhā cū lō aw qasray.

499. Waxtī cū jamālřux gōtī, 'lōć atū? kānī šerzād?' gōtī, 'amin zōr birīndārim, tadāwīm bika ḥatā qisat lō akam.' tadāwiy 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

širî garm kird, dāyē, birinî bast, xōy hāzir kird bō hārbî māmî xōy. gōtî, 'daçim, xînî birāy xōm akamawa.' aw žina ta'ammulî nakird 'usmān dīsān lagarî swār bû.

500. Awjāra hāt, jamālflux, ba šaw dāxilî aw mamlakatay bûn. dīsānēka ba cārnr̄ hamlayān bird la bin aw mināray qalhay siāpōš. cūa sar ba kamandē, sē hābd la sar sarē wî nōbadār bûn. la pāšdāndarē ēkyān firārî kird, dūši kušt. širakîši la nāwqadî māmē xōy dā—çî naw' āftābflux la šerzādî dābū, šaqqî kirdibū, awiš wahāy la māmî xōy dā, šaqqî kird.

501. Aw žina gařāwa, jamālflux, ba 'usmānî binî 'afānî gōt, 'kān qabrî šerzādî, la kēya?' tamāšay kird, pišānî dā, gōtî, 'bīna, biybīnim.' ka nīwařey hīnāya dar la nāw qabrî, māčekî lē kird, gōtî, 'bāša.' mācakîši la āftābflux kird, gōtî, 'bizāna, mārē minīšit xarā kird, ē birāē minīšit xarā kird, ē xōšit xarāb kird. jēt zōr xōša, la jēy xōy ba.'

502. Gařāwa dīsānēka la bō qasrē xōy. wasiyatî [wasētî] xwīndawa la bō 'usmānî binî 'afān, gōtî, 'amin cūn dafawtēm, řimakyān la min dāya law hārbay, ka mamlakatî siāpōšia—aw řima atū āgāt lē nabū. sarî aw pahlawānam firē dā, haftēyakyān kaw^t ba širakî—ka širim lē dā haftēyakyān kaw^t, sarim firē dā. hamlay kird law sara atūš bikužî, ammā, āfarīn, atū firārit nakird wa aminīš namhēšt atū bikužî, amin aw pahlawānam kušt. awa qāidî jayšî wān bû, tamāy ba āftābflux bû, way zānî amin šerzādīm.'

503. 'La pāši way ka amin haqî xōm war girt, awřōž birīndārim, nāmīnim hatā sibay, hatā dūsibay. umēdit ba min nabitin. ganj ū xazīnay xōm hamū pēškēšî tū kird, amin wārisim, kas haqî la sar nīa. naščia mamlakatî kīsrāy la bō žinakî, çî ma'nāy tēdā nīa. atū mādām kuřî aw naw'a pyāway, zōr zangīnî, hazār žin lō tū haya, xōt mafawtīna la sar žinēkî.'

504. Sarî wa sar řānē wî kird, hatā sib'ayna hardūkyān girayān, sib'ayna mird, 'amrē xwāy kird. ka 'amrē xwāy kird tamāšay 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

hīnāy, šušṭī jwān, šārḍiawa law bāyay, la nāw aw bāyay kifn ū difnī
kird, ba xākī sipārd. ka ba xākī sipārd, 'usmānī binī 'afān, har stā,
aw ašyāy ka la nāw aw qasray habū hamūy la wurāyān nā w la bō
xōy bird, cūa kin dāk ū bābī xōy.

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

SŪRĪ

THE *Sūrī* 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') *Husēn Muhammad Amīn*, was in his middle fifties. He came originally from the village of *Bēsmaḳar*, also called *Swīsṅāwa*, 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.

Hārē min

505. WAKĪ az kička bŭm, pička mazin bŭm, gŏtyāna min, bāwkē min gŏt, 'harŭ maz mař.' pāšī wakī mastir bŭm inā gŏtyāna min, 'harŭ jŏt.' abēynē gā. dŭ gā dē bayna jŏtē, ḥatā hēwārē dē jŏtē kayn, hēwārē gāē xŏ hīnīn, hēynawa.

506. Hārē min cé bŭ, xŏs bŭ. min la bŏ xŏ řēnjbarak girt, hinārīma jŏt. śīwānakiśim girt, hinārīma maz mař. pāšī wakī ganim gaī wējā sapānakim girt. wējā hinārdim bidirŭtin. wakī dirŭšī gērayn kir, hingīśin har āwēt, (dāyna bāy,) kēśāyna zŏr. pāšī wakī aw ganimīn kēśā kārīnakīn cé kir, kāyn kēśāē.

* * *

507. Āxē dē kŏrin, wējā dē āwē ta nāw āxē kan. wējā dē kās pa nāw war kan, dē tēk dan, tēk dan. wējā dŭ kas dē kēśin, quřī, yēkiś dē kata likbin. pāšī wakī hīśk bŭn dē kana dīwār, dē kana xān.

Āerŏk: 'Aḥmad' ū sē kŏsa

508. HABŪ, habŭ, cí la xudē mastir nabŭ,
cíś la banday dirŏhintir nabŭ.

zīnak ū mirŏwak habŭn, sē gāyān habŭn. mirŏwaka gŏta zīnakē, 'atŭ sibyanē harŭ bāzēr, gāyaki bifirŏśa. amā řŭsīn ū a birsīyna, la bŏ ma pa jilk bida w pa pērāw bida w pa śakir bida.' gŏtī, 'az dē címa jŏtē, atŭś gāy biba bāzēr, bifirŏśa.'

509. Zīnakē gā birda bāzēr bifirŏśī. sē birā habŭn la bāzērē, kŏsa bŭn, wakī yak la lāy zŏrē bŭ, ēkiś la nīwakē bŭ, ēkiś la lāy zērē bŭ. wakī gāy bird, gayānda lāy zŏrē, kŏsay gŏta zīnakē, 'nērīē tŭ pa ćandi?' gŏtī, 'nērī nīa, gāya.' kŏsa gŏtē, 'nērīa, atŭ dīnī, gā nīa. akar bifirŏśī nērīē tŭ sē līra tīnītin, az dē ćārā dama tŭ.' zīniaka cŏ, naydāē.

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.'¹ 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 town¹ 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,¹ but I'll give you four.' The woman went on and did not give it to him.

510. Gašta kōsē nīwakā bāzērē. aw kōsay gōtē, 'hā, zīnē, gīskē tū pa ćandi?' zīnakē gōtē, 'bāba, nēria, gīsk nīa.' kōsa gōta zīnakē, 'nērī nīa, gīska, atū dīnī. az hama rōzē galak haywānā akīrim, gīska, nērī nīa. akar gīskē xō bifirōšī dīnārakī tīnī, az dē dūā dama tū.' naydāē.

511. Ćō xwār la bō binē bāzēr, gašta kōsē dī. kōsē dīka gōtē, 'dīkirē tū pa ćandi?' gōtī, 'bāba, dīkir nīa, gīska.' gōtī, 'na, zīnē, dīkira. az hamū rōzē ćilā akīrim, bīstā akīrim. gīsk nīa, dīkira.' gōta zīnakē, 'dīkirē tū sē diramā tīnī, akar bidaya min dē ćār daramā dama tū.' inā dāy pa ćār daram. gāyān kirda dīkir, lēyān stānd pa ćār diram.

512. Wakī gāy dāē zīnakē daramā pa nān ū kasb dā la bō xō w mērdē xōy. hējiz bū, zīnaka, zōr hējiz bū. zīnaka ćowa mārā xō. mērdakaš hēwārē la jōtē hātawa, ćāwē xō gērān la mārā xō dāxwā zīnakē ći śīw lē nāya. gōtī, 'zīnē, tū hawfō la bō ma ći lē nāya?' gōtī, 'mirōw, hindak nān ū kasbim ē la bō śīwē hīnāy, bixōy. la bō sibašim gōšt-ū-mōšt wē hīnāy, śīwakā xōš dē lē nēyn'.

513. Wakī ćōna nāw jīē xō, biniwin, gōtī, 'mirōw, amin gāē xō gayāndima lāy zōrī bāzērē, mirōwakay gōta min, "wallā, gā nīa, nēria, tū dīnī." amin gāē xō birda xwārē, gaštima nīwakā bāzēr, "hā," kōsē nīwakē gōta min, "gīskē tū pa ćandi, gīsk? gīskē tū dīnārakī tīnī, barē dē dū dīnārā dama tū." gaštima lāy zērē, gōtī, "dīkirē tū pa ćandi?" gāyān kirda dīkir, pa ćār diramām dāē. daramak min wē pa nān ū kasb dāy, sibay dē kayna śīw-ū-mīw, dē xōyn.'

514. Mirōwakaš gōta zīnakē, 'atū xō hējiz maka, dē tōrā xō lē kamawa. az azānim, anāsim aw kōsāna.' sibyanē har dū gāē dīy birdin, firōtī, mirōwakay firōt. karakī dēzay pē kīrī, hindak pāray māšawa, zēf mānawa. karē dēzay dā pēs xō la bō maz kōsē lāy

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 supper¹ 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

zōrī bāzērē, sē zēf ta kūna karīfā kird. wakī gašta maz kōsay dū sē dārakī lē dān, karīs gōtī, 'tiṛ, tiṛ,' har sē zēfī la kūnī hātina darē la maz kōsay. gōtī, 'kar-bāb-xudān, atū har aṛī zēf?!'

515. Kōsay gōt ta dirē xō, 'tabī aw karay law mirōway har bistīnī, wē aṛī har zēf.' gōtē, 'atū karē xō nāfirōsī?' mirōwakay gōta kōsay, 'mā tū nābīni karē min har wē aṛī zēf?' kōsay gōtē, 'tabī aw karay bifirōsīa [bifrōsya] min.' karē xōy dā pēs xō, la bō maz kōsay nīwakē cō. wakī gašta hēway kōsē nīwakē, sē zēfī ta kūnērā kirdinawa, dū sē dārakī lē dān, sē zēfakay fīfē dān.

516. Kōsē lāy zōrīs wē la dū tē. wakī gaština yēk yē nīwakē gōtē, 'birā, aw mirōway sē dār la karē xō dān, sē zēfī rītin.' gōtī, 'la maz tūsī rīt zēf?' gōtē, 'arē wallā, la maz minīsī rītin zēf.' 'wallā,' gōtī, 'tabī aw karay ānī bifirōsīta ma ānī tabī har lē bistīnin, har wē rī zēf.' har dū birāyakā gōta mirōwakay, 'aw karay bifirōsa ma.'

517. Mirōwakay karē xō dā pēs xō, la bō maz yē xwārē cō. wakī hēštā nagašta maz mirōwakay xwārē har sē zēf ta kūna karīfā kirinawa. inā dū sē dārakī lē dān, inā karī gōt, 'tiṛ, tiṛ,' har sē zēfī fīfē dān. har sē kōsaš gaština yak, yē xwārē gōta hardukē zōrē, 'aw mirōway sē dār la karē xō dān, sē zēfī rīt.' gōtī, 'wallā, la maz tūsī rītin? la maz mašī har rītin zēf. wallā, tabī aw karay har bidata ma, pa pāra bī, pa cí bī, tabī bifirōsīta ma.'

518. Harsēk pē war hātin kū lē bikirīn. mirōwē xudānē kar gōta har sē kōsa, 'mā angō nābīnin karē min har wē rī zēf?' gōtī, 'mārzarāb, aw karay bifirōsa ma. pa cāndī bī dē la tū kirīn.' gōtī, 'karē min šas hazār zēfā tīnīt, dū hazār xātīrē-ngō bitīn, cār hazār zēfīs bidana min.' cār hazār zēfyān dāē, karyān lē kirī.

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, ¹ 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. Wakî mirōwaka cō, pārē xō batin, kōsa gōta mirōwakay, 'cí xwārdin bidayna kari?' inā gōtî, 'la zōrakā hō jwān wa bēnin, barik ū māfūrā la bō kari rā ēxin ū xwārīnīs, xamsakā kunjīā, tanakaśī dōśāwē tēkhar bikan, la bar kari dā nē, dargaś la sar pēwa nē, wējā sibyanē warina bar wî, dē la bō-ngō rî zēf.'

520. Rōzā barāē birāē mastir kar la bō xō birda zōr, bastawa. gōriā wi bū, gōriā birāē mastirē bū, rōzā barāē aw la bō xō bird. rōzā pāstir gōriā birāē nāwītirē bū. wakî birāē nāwītirē sibyanē hāt la birāē xō pirsî, gōtî, 'kū bū, cāk bū, xarāb bū? galak zēfî rītin ānî kēm?' awis pa qast qisa la bō nakird, gōtē, 'ḥatā azi sāxim har rû nēm, hind zēfî wē rītina.'

521. Rōzā dwāē birāē kička bird, gōriā wi bū. gōta birāē xō, 'cí bū?' gōtî, 'galak bās bū, hindak zēfî rītin.' birāē kička bird, awē sawē awi bird, la zōrē bastawa. sibyanē zū wakî hāt darkē wa ka, karakaś la pišt darkē sikat bibū. awis nazānî, hindî pār pa darkēfā nā nabūwa. pē karē sikat bibū, pē wi katibū pišt darkē, nabūwa dark.

522. Wējā nārē karî sipî acōn. gōtî, 'kar-bāb-xudān, har wē rīti majīdî' cūbū bāzēr, gōtibū dū ḥamārā, 'karē min har wē rīti majīdî. la bō min darkē wa ka, pa min nābītawa, dē ḥaqa dama-ngō.' wakî darkēyān kirdawa kū karē wi wē sikat būy, har sē birā hātina maz ēk, rā wastān, gōtyān, 'mār-xarāb, atū la bō cí qisat la bō min nakird?' gōtî, 'amā harsēk birāē ēkīn [brāyēkīn], harsēk wakî yēk lē bēyn.' gōtî, 'birā, karīn la řamazānî kifî pa cār hazār zēf, dā biçin, aw mirōway bikuzīn, řamazānî, tōrā xō lē wa kayn. amay kuştin.'

523. Zīnakaś gōta mērdē xō, 'hā, aw mirōwa la ma nāgarēn.' mirōwakaś har stā, jilkē xō gōfīn dā nanāsinawa, harduk cōna āqāri. dārak wā hay, amā bēynē xiřnūk. zīnakē hō bāwaşin lē kird, mirōwakaś har hō kōrî, pāqiz akird. har sē kōsa hātin, 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

kirdē. mirōwakay nāwē xō kirda aḥmad. aḥmadi ci kird, bīst zēf kirina xōrda, inā hamī paw xiḥnūkēwa kirdin.

524. Wakī har sē kōsa hātina maz aḥmadi gōtyānē, 'awa ciya?' gōtī, 'awa řazē mina, hōtawa pāray pēwa tē.' gōtyānē, 'aḥmad, aw řazay ḥaz akayn bifirōšia ma.' aḥmadīs gōtē, 'mā dinyā har la bō pāray nīa? řazē minīs pāra pēwa tē.' 'naxēr, tabī har bidaya ma.' hawīs gōtē, 'az řazē xō nāfirōšim.' inā zīnakē gōtē, 'dē, bifirōšia.'

525. Inā gōtē, 'wakī har la min nagařēn dē firōšim. angō dē la min har stīnin. az mirōwakī faqīrim. řazē min da hazār zēřā tīnītīn, dū hazār zēř xātīrē-ngō, hašt hazār zēřīs bidana min.' awānīs gōtē, 'galak bāsa.' hašt hazār zēřyān dāē, lēyān kiřī. gōtyānē, 'aw řaza cītōw pa xudān bikayn?' awīs gōtē, 'har wakī min bāwašīnē lē bikan ū bikōrin.' awān xīwatā xō hīnān, la nāw řazē xōyān girtawa.

526. Zīnakēs gōta mērdē xō, 'dā ama [dāma] biřōyn, naxō dē ma kuzīn.' awīs ū zīnā xō cōna gundakī. har sē kōsa hindī bāwašīn la řazī kird, hindī haryān kōrī, pēwa hāt hinda xiḥnūk, barē wi, ci pāra pēwa n^{ah}āt. har sē kōsa gōt, 'awa 'ayn řamazān aw fēra la ma kird.' cōn la dū bigařēn. law gunday cōna gunday, hař pisyāryān kird. hindak zīnā gōtī, 'awa mārā aḥmad lēra.'

527. Wakī aḥmadi dīt kū aw kōsa wē la dū wī agařēn kū bibīninawa, bikuzīn, aḥmadi qabrak la bō xō kōrī, inā xōy ta handur qabrī nā. kērdakīšī tagař xō birda qabri, gōta zīnā xō, 'wakī hātīn la bō maz tū, atū la xō bida. dē swālē la tū kan, "aḥmad ci lē hāt?" atūs bigiryē, la xō bida, bibē, "aḥmad mird."'

528. Wakī kōsa hātīn gōtyānē, 'aḥmadē birāē ma ci lē hāt?' giryā, la xōy dā, gōtī, 'mird.' awānīs gōtē, 'qabrē aḥmadē birāē ma nīsa ma bida.' awīs gōtē, 'watēhē qabrē aḥmadi.' inā wakī kōsa cōnē pa řaw la qabryān hāwētawa, āxyān la sar fiřē dā, gōtyān, 'dē maytē wi la qabrē dar inīn, dē naftē pēdā kayn, āgiri bar daynē dā bisōzīt, dē tōrā xō lē kaynawa.'

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.'

529. Kōsē barāīē āx la sar hāwēt, dast dā bardī, la sar har girī. inā aḥmad kapī lē girt ū lēy biḥī. inā dastē xō hō la kapē xō kird, way nakird birāē dī bibīnin, inā rōy, cō darāhē, rū ništ. inā birāē dīka gōtē, 'atū la bō atirsēy? ḥimrē tū namīnī!' awīs gōtē, 'bōn wā lē tē.' inā yē dīka cōē, xōsxōsānī cōē kū dē bardē la sar qabrē wi har girītin.

530. Inā gyūy lē girt, lēy biḥī. inā awīs dastē xō pa gyūē xōywa nā w rōy, way nakird birāē dī pē biḥasē, bizānītin, gōtī, 'bāyaki lē tēt, la minī dā.' bū gōrīā yē dī, cōē. awīs cō kū bardē la sar har girī, la qabri dar bīnītin maytē wi. inā lēwā awīsī biḥī.

hazār faḥmat la tū w la dāy-bābē tū. xalās.

529. The first swindler threw the earth off and put his hand to the stone¹ 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. 'Aqra] 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 *Sūrċī* tribe to the south and west and the *Zēbārī* tribe and the *Bārzanīs* 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. *Sādiq*, 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 north-west of Akre, for example *Gundik*.

Aḥmadē Pīrikē

531. MİRÔVAK habô, hamô rōžē p xô dā čita [dāšta] čyāy, dā p xô pištiakē [pištēkē] dārā ĩnita bāžarī, p xô dā firôšit, dā dat p nān, dā batava bô xô *w dāykā xô. rōžakē čô čyāy, tayrakē zēr girt, ĩnāva, p xô bira bāžarī dā firôšitin. bira bar dikānā mirôvakī, gôtē, 'vī tayray nākiřī?' gôtē, 'balē, p čandē?' gôtē, '*p pēñj dīnārā.' xudānē dikānē gôtē, 'balē, bidava, dē kirim *p pēñj dīnārā.'

532. Ēkī dīka har l [hall] țaništ wī bô, gôtē, 'bô min bīna p šaš dīnārā.' hāt, dā datē, ēkī dīka wēvatir bô, gôtē, 'bô min bīna p haft dīnārā.' hāt, dā datē, ēkī dīka wēvatir bô, gôtē, 'bô min bīna p hašt dīnārā.' hāt dā data wī p hašt dīnārā. aw harsēkēt awwili harsēk birāēt yēk bôn, gôta xudānē țayrī, 'dē čī kay? qābila țayrī nadaya ma?' țayr p xurtī l dastī ĩnā darē, hāvēta pāš dikānē. gôta xudānē țayrī, 'hara, bu xô šikāyatē bika.'

533. Xudānē țayrī čī kir, rā bô, awī dastakē jilkēt žinā kirina bar xô, p šav das dā jarikī, čô āvē. gašta birāē māztirē, milē xô l milē wī dā. kābrā va gařyāva, gôta žinakē, 'av šava nāhēya māl lālī min? azē misāfirim.' žinakē gôtē, 'mālā ta l kērēya?' gôtē, 'mālā minā l filān jādē.' gôtē, 'balē, dē hēm. dā bičim, jarikē xô dā nima māl, nōka dē hēm.'

534. Mirôvaka čôva, xudānē țayrī rā bô, čô mālā kābrāy, darga quțā. kābrā hāt, dark bô va kirava. čôn, rû ništīn, kābrā das hāvēta žinakē, das t sukirē warānd kô dē māčī kat, zānī kô xudānē țayrīa. xudānē țayrī čī kir, rā bô, kābrā xandiqānd, kāyazak nivisī bô birāēt wī kô, 'az aḥmadē pīrikēma, xudānē țayrikēma, ava min birāē hungô xandiqānd. ava yēt xôšin, yēt naxôš dē l dû hēn,' 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,¹ and now I have strangled your brother. These are the good things; the bad ones will come later'—

kāyaz dā nā sar sîngē kābrāy. fā bô, dar kaft l xānī, dark dā exist, çô mālā xô.

535. Şubay zû birāēt wî hātina dikānē, mān hatā nîvrô, birāē wā nahāta bāžarī. aw taḥayir mān, gôtî, 'birāē ma avrô dyār nīa, dā biçîna mālā wî, saḥ kaynē, balka yē naxôş bît.' aw çôn, l dargay dā, kas jâbā wā nadā. dark va kirava, çôna žôr kô birāē wā yē xandiqāndî, kāyazak dît kô yā nivîsî, 'az aḥmadē pîrikēma, xudānē tayrikēma, ava min birāē hungô xandiqānd. ava yēt xôşin, yēt naxôş dē l dû hên.'

536. Aḥmadî zānî dē çin, şikāyatē lē kan lālî ḥākimî. aḥmadî baṭāniak paydā kir ô hindak baqālî paydā kir, çô l bar darkē qişlê, tiştê xô dā nā wē darē. dît har dô birāēt kābrāy hātin. saḥ tkatē har yêkē xanjarakā pişk-zêf yā l bar piştā wî, har yêkē dabānjak yā l taniştā wî. aḥmadē pîrikē albîsē xô gôrâbô, gôta wān, 'dē çi kan, az xulām?'

537. Awān gôtē, 'dē çin, şikāyatē l aḥmadē pîrikē kayn, birāē ma yē xandiqāndî.' aḥmad gôtē, 'az xulām, hung xudānēt xô *w xanjarā pişk-zêf ô xudānēt xô *w dabānjê, ḥākim dē bežita-ngô [bēştangô], "'ajîba, hung naşēna hētîmakî?'" (a)wān gôta aḥmadî, 'am çi bikayn?' gôtē, 'hung xanjarēt xô *w dabānjēt xô *w albîsē xô lālî min dā nēn, pāşî harîna lālî ḥākimî.' awā çi kir, albîsē xô *w aşyāē xô hamô lālî aḥmadî dā nā w çôna lālî ḥākimî, gôtē, 'aḥmadē pîrikē birāē ma yē xandiqāndî.'

538. Aḥmadē pîrikē çi kir, fā bô, aşyāē wān hamô bir ô kāyazak nivîsî, l şûnā xô dā nā, 'az aḥmadē pîrikēma, xudānē tayrikēma, ava min aşyāē hungô bir. ava yēt xôşin, yēt naxôş dē l dû hên.' hatā aw lālî ḥākimî zivîfînava saḥ tkanē kô tiştê wān yē birî, kāyazak l wē darē yā nivîsî, 'az aḥmadē pîrikēma, —' hatā xilāsîē.

539. Ḥākimē mûsilē yē kāyazā tnvîsît bô ḥākimē wî jēy, 'tô

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 offices¹ 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,² 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

čituv ḥākīmī, našēy mirôvakî l mamlakatê xô bigirî?' ḥākīmī p šav l dîwānxānā xô gôtî, 'harçîē biçit, ḥākīmē mûsilê bô min bînita lēra p řazîlî az dē kiçā xô damē.' aḥmadê pîrikê gôtî, 'baxtê xô bida min, az dē inîm, ammā p wî şartî, min 'afô bikay.' ḥākīmī gôtê, 'atô kîy, kuřê min?' gôtê, 'az aḥmadê pîrikêma.' ḥākīmī gôtê, 'min tô 'afô kirî.'

540. Aḥmadî çi kir, řā bô, kavilakê maraz kirî, har biskakê zangilak pēva kir ô sindôqak çê kir ô çô mûsilê. pisyār kir, 'mālā ḥākīmī kērēya?' p řôž mālā ḥākīmī zānî, aw p šav řā bô, çô, hēdi wakô dizā, çô mazalā ḥākīmî. awî kavilê maraz inā darê, milê xô war kir, xô hižānd.

541. Ḥākīmî gôt, 'bismillā, aw kîa?' gôtê, 'huşşş, az malāykatê řuh-kēşānēma.' ḥākīmî gôtê, 'muḥlatā min bida ḥatā şubay dā az řuxsatā xô 'ayālê xô bixāzim, gardanā xô pē āzā bikam.' awî gôtê, 'çu p dastê min nîa. dē ta kama sindôqêdā, dē ta bama lālî řabil-ālamîn, agar aw ta 'afô bikat, naxô çu p dastê min nîa.' ḥākīmî gôtî, '*innā lillāh wa innā ilayhi řāji'ün.*'

542. Aḥmadî ḥākīm t sindôqê nā, gôta ḥākīmî, 'az dē gāz kama ta, "kôç, kôç!" atô bēža, "ḥaw, ḥaw." az dē gāz kama ta, "kiřş, kiřş!" atô wakô karî bizîřa. xudê p-řaḥma, balka ta 'afô bikat. ayş dē bô ta řijāy kam.' aḥmadî gôtê, 'az dē ta darajêt 'usmānidā hāvēma xārê, çu dangā naka. akar tô bikay, ôf!, dē xudê l ta řazab çit.'

543. Aḥmadî sindôq řā kir piştā xôdā, hāt, hakô māndî tbô dā gurêl kat, ḥākīm dā kata hawār. aḥmadî gôtê, 'huşşş, naxô dē xudê l ta řazab çit.' aḥmadî sindôqā ḥākīmî inā dîwānxānā ḥākīmê ākrê. aḥmad çô řanişt ḥākīmî, gôtê, 'hus.' gāz kir, 'kôç, kôç!' aw ḥākīmê t sindôqêdā şānî řawî. gāz kirê, 'kiřş, kiřş!' karānî ziřî. aḥmad řā bô, gôta ḥākīmî, 'xudê l ta xôş bô.' sindôq va kirava. waxtê ḥākīm

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

dar kaft l sindôqê dît hâkimê âkrê yê rû ništi l sar taxtê xô, majlisâ wî yâ girtîa, inâ şarm kir, hâlan paqî.

‘Çākî namāya’

544. MİRÔVAK haya, l kûstân dê hêtin bô garmîân. dît mârak yê t nāv bafrêdâ, yê simirî l sarmâ. awî mirôvî gôtî, ‘az dê vî mârak bama garmîân. dinyâ hatâva, yâ garma, balka namirî.’ awî mirôvî çi kir, dast dâ mârî, kira t jandikêdâ. hindak âx bô mârî kira t jandikêdâ. mirôvakay gôtî, ‘xêra, haywânê xudêya, dâ namirîtin sarmâdâ.’ hâvêta milêt xô, hâta garmîânê.

545. Sê çâr qûnâyâ hât, gaştina jê garmê. jandikâ xô l piştâ xô va kirava, dâ nâ ‘ardî, davê wê va kirava, mâr inâ darê. gôta mârî, ‘haywânê xudê, p xêr biçî, wayarâ ta p xêr!’ mârî çi kir, fâ bô sar kilkâ xô, çô barakâ kâbrây. kâbrây gôtê, ‘dê çi kay, mârô?’ mârî gôtê, ‘az dê p ta va dam.’ kâbrây gôtê, ‘min tô l nāv bafrê inây, naxô dâ mirî sarmâdâ. ava sê çâr rôža min tô l piştâ xô kirî, avaş haqê çākîa mina, dê tô p min va day?’

546. Mârî gôtê, ‘dužmin bigata dužminî çu hêva w hêva nîna. bāpîrê ma sarâ bāpîrê-ngô l baħaştê hâvêta darê. az dê p ta va dam.’ kâbrây gôta mârî, ‘wara, biçîna şarî‘atî.’ mârî gôtê, ‘biçîna lâlî kê?’ kâbrây gôtê, ‘wara, dâ biçîna lâlî binadârâ hanê.’ mârî gôtê, ‘hara, dâ biçîn.’ harduk gal yak çôn, çona lâlî binâ dārê, gôtê, ‘bô ma şarî‘atî bika.’ binâ dārê gôta kâbrây, ‘bāxiva.’ kâbrây gôta mârî, ‘tô bibêža.’ mârî gôta kâbrây, ‘tô bibêža.’

547. Kâbrây gôta binâ dārê, ‘az l kûstân bôm, dâ hêma garmîân. min dît av mârâ t nāv bafrêdâ bô, dâ mirî l sarmâ. amin bô xêrâ xô hal girt, dâ nâ jandikêdâ, hindak âx min bô kirê w davê jandikê min dirû ô jandik min hâvêta piştâ xô. az hâtim bô garmîân, 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 died¹ 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!'¹ 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.¹ 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.'

gaštima jê garm, min mār bar dā wê darê, min gôtê, “p xêr biçî, haywânê xudê.” mār fā bô sar kilkâ xô, zivîfîa barakâ min, min gôtê, “dê çi kay, mārô?” mārî gôta min, “dê p ta va dam.” min gôtê, “min çâkî yâ tgal ta kirî.” mārê tbêžît, “çâkî namāya.”

548. Binā dārê gôta kâbrây, ‘waya, hakô mār tbêžîtin. az dârakâ mâzinim. hâvînê waxtê garmê mirôvak dê hêtin l fêkê, dê hêta bin sêbarâ min, dê rû nêt, dê şûtikâ xô va katava, dê sarê xô kôt kat, dê fênîk bît, dê istirâhatê kat, dê nivît, gyânê wî dê fahat bît. pâşî hingî dê fâ bît kô dê çît, dê hô barê xô kata min, dê bêžît, “av tãê hanê yê bâşa bô hinjâr.” nâbêžîtav xô, “min istirâhatâ kirî bin vê dārê, azê nivistîm, min çâkî lê dîtî.” naxêr, zamânê çâkîê namāya, mār yê haqa.’

549. Mārî çi kir, fâ bô sar kilkâ xô, gôta kâbrây, ‘dê p ta va dam.’ kâbrây gôta mārî, ‘az şarî’atê vê binadārê qabûl nâkam.’ mārî gôtê, ‘kayfâ taya.’ kâbrây gôta mārî, ‘yâ hanê çelaka, dâ biçîna lâlî wê, şarî’atê xô bikayn.’ mārî gôtê, ‘bilâ.’ harduk vêkrâ çôna lâlî çelê, gôta çelê, ‘ma şarî’atak yê hay, bô ma bika.’ çelê gôta wî, ‘bibêžîn masalâ xô.’ mārî gôta kâbrây, ‘tô bibêža.’ kâbrây ‘aynan wakô masalâ binâ dārê bô gôt. çelê gôtî, ‘mārê haqa.’ mirôvakay gôta çelê, ‘bô çi mārê haqa?’

550. Çelê gôta wâ, ‘balê, az gôlik bôm mālâ xudânê xô, az mâzin bôm, galak çel ô gâ yê l min zêda bîn, hamô sâlê dâ şîrî l min xôn, dâ mâstî l min xôn, dâ rûnî l min xôn, xudânê min galak xêrâ l min dîtî. nôka xudânê min qasâb yê înây, dê min firôşîtin, azâ pîr bîm. çâkî namāya. xudânê min nâbêžîta ‘aqlê xô, “min galak xêr yâ l vê çelê dîtî w nôkaş yâ p davê xô xudân tbît.” na’, dê min firôşîta qasâbâ dâ min va kužîn bô xâtîrâ rûb’ dinârakî. walhâsil, çâkî namāya, mārê haqa.’

551. Mārî çi kir, fâ bô sar kilkâ xô, gôta kâbrây, ‘dê p ta va dam.’ kâbrây gôta mārî, ‘az şarî’atê çelê wa nâkam.’ mārî gôtê, ‘kayfâ taya.’ kâbrây gôta mārî, ‘yê’ hanê fîviaka. wara, dâ şarî’atê xô bayna lâlî fîvî.’ çôna lâlî fîvî harduk, gôta fîvî, ‘ma şarî’atak yê

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.' fîvî gôta mārî, 'bibêža.' mārî gôta kâbrây, 'tô bibêža.'

552. Kâbrây gôta fîvî, 'az l kûstân bôm, dâ hêm bô garmîân. min dît mārak t nāv bafrêdâ bô, waxt bô bimirî l sarmâ. min dil pê şôt, min gôt, "xêra." min hâvêta jandikêdâ, min davê jandikê dirû, min jandik hâvêta milê xô hatâ hâtima bādînâ, gaştima jê garm. min jandik l milê xô inâ xârê, dâ nâ 'ardî, min davê wê va kirava, min mār inâ darê, az saḥ tkamê mārê garm bî, yê qalaw bî.'

553. 'Min gôta mārî, "p xêr biçi, ḥaywânê xudê." mār hâtav barakâ min, min gôtê, "dê çi kay?" gôta min, "dê p ta va dam." min gôtê, "min çâkiâ tgal ta kirî, min tô yê l piştâ xô kirî, hinda rôzâ min tô hal girtî, bô çi dê p min va day?" mārî gôtê, "akar dužmin gašta dužminî lêk fâ nâbirin.'"

554. Rîvî gôta kâbrây, 'ata çituv dirô kir!' kâbrây gôtê, 'bô çi?' fîvî gôta wân, gôt, 'çituv ta das hâvêta mārî? az bawir nâkam.' gôta mārî, 'watuva, mārô?' mārî gôtê, 'balê.' fîvî gôta kâbrây, 'awwal ta çituv das hâvêta mārî, kira jandikêdâ, nôkaş wa lê bika.' kâbrây das hâvêta mārî, dâ nâ jandikêdâ.

555. Rîvî gôta kâbrây, 'ta davîş lê dirûbô?' kâbrây gôtê, 'balê.' fîvî gôtê, 'az bawir nâkam.' gôta mārî, 'watuva, mārô?' mārî gôtê, 'balê.' inâ gôta kâbrây, gôtê, 'davê jandikê bidirû, har wakî awwilî ta çituv dirûbô nôkaş wa lê bika.' kâbrây davê jandikê har wakî awwilî bâş dirû, mār 'asê bô. inâ fîvî gôta kâbrây, 'dê, vêjâ bikuža mārî.' kâbrâ p har dô pîa p sar jandikê kaft hatâ mār têdâ hařişi, inâ māraka kuşt.

La'bâ rîvî

556. TBEŽIN fîviak tgal qurbaşayakî bôna şirik. fîvî gôta qurbaşay, 'atô çand la'bâ tzânî?' qurbaşay gôtê, 'az şad ô yak la'bâ tzânim.' fîvî gôtê, 'az yak la'b tzânim.' rôžakê bafra w sarmâya, fîvî dît

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,¹ "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 çô lālî wā, inā fīvî gôta qurbaşay, 'hîlayakê bika dā am dastê gurgî xilās bibîn, naxô dē ma xôt.' qurbaşay gôtî, 'la'bêt xô min hamô bîr kirinava.'

557. Rîvî gôtê, 'pā, min la'bā xô bîr nakirîa.' gurg çô lālî wā. fīvî gôta qurbaşay, 'wara, az ô tô dē şarî kayn hatā gurg bibêzita ma, "ava hungô çiya?" az dē bēžimê, "ma çêçik vêkrā yêt kirîn, amê çêçikêt xô nanāsînava. çāk bô tô hâtî, dā bô ma lêk va kay.'" fīvî gôta qurbaşay, 'az dē bēžima ta, "hara, çêçikêt ma l kunê bîna darê dā gurg bô ma lêk va kat.'"'

558. Gurgî çî gôt, dilê xôdā, gôtî, 'az j̄arakê vāna nāxôm, hatā çêçikêt xô tînina darê, pāşî dē hamā vêkrā xôm.' gurgî gôta fīvî, 'dē, çêçikêt xô bînina dar dā bô hungô lêk va kam.' fīvî gôta qurbaşay, 'az dē bēžima ta, "hara, bîna darê." atô hara t kunêdā, rû nê xārê, nahê dar. az dē gāzî ta kam, "atô bô çêçikā nāynîa dar?" atô bibêza, "zôrin, az naşêmê." az dē bēžima ta, "fā wasta, az dē hēma hārî ta.'"'

559. Rîvîş çô zôr, harduk rû niştin t kunêdā. gurg mā l bar darkê kunê, gāz kirê, 'hung bô nāhēna darê?' fīvî gôta gurgî, 'atô p xêr biçî, sar çāvā. am l mālā xô pêk hâtîn.' gurg çî bikat?

Hārôn Rāşîd ô diz

560. WAXTÊ hārôn rāşîdî diz zôr bôn l baydā, şurta dar haq nat^bâtin, naşyānê. şavakê hārôn rāşîd albîsê xô gôrābô, p xô dar kaft bô taftêşā bāzarî ô yā maḥalā, dîtin sa'at şaş sê mirôv l kôlānakê dar kaftin. hārôn rāşîdî tē xurî, gôtê, 'hung kîna?' gôtê, 'am fêvîngîn.' inā hārôn rāşîdî xô nêzikî wā kir, gôtê, 'hung rāstîê bô min bibêza, hung çina?'

561. Gôtê, 'bābô, am dizîn.' hārôn rāşîdî gôtê, 'ayş dizim, min nākana şirikê xô, gal hungô bēm?' wān dizā ma'yan kir kô awîş diza, inā gôtê, 'balê, tōş wara, ba şirikê ma.' har çār 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-

širik. *ḥatā qadarakē çôn, pāšī va gaŕyānava. gôta hārôn řašidī, 'atô çī tzānī?'* hārôn řašidī gôtē, 'mā hung çī tzānin?'

562. *Ēkī l wā gôtē, 'hakar az biçima pišt haft darkā, tulusmakē bixûnim, har haft darga dē va binava.'* yē dwē gôtē, 'akar řa biřawit az tē tğahim aw çī tbēžit.' yē sēyē gôtē, 'agar az biçim, nôbaçi yē řā wastāy bit, az pif kamē ḥālan dē xawřā çit.' hārôn řašidī gôtē, 'balē, ayş tiştakī tzānim.' inā gôtē, 'tô çī tzānī, bēża.' gôtē, 'balē, akar ma bigirin, ma binina bar řalbē kô dē ma řalb kan, az dē şēm xô lē xilās kayn.'

563. *Īnā řirikēt wī gôtī, 'ava xôş masalaya.'* har çār bôna řirik, takbîr kir, gôtē, 'av řava biçina dizîā kē?' har yēkē qisak gôt. hārôn řašidī çī gôtē, gôtē, 'akar hung guçikē xô bidana min av řava dē çina xazîna ḥukmatē.' awān harsēkēt dika gôtē, 'ava xôş tagbîra.' har çār řē kaftin, çôn bô xazînē.

564. *Dît nôbaçi řā wastāya, sinĵi-tāq. kābrāy pif kirē, nôbaçi nivist. dangē řa hāt, řawîn. kābrāy gôtē, 'āhā, ava çiya?'* řirikēt wī gôtē, 'çi qawmī?' gôtē, 'av řa yē tbēžit, "hārôn řašidē tğal hungôdā, hung qurbānī wī bibin, naxô nôka dē hēm, hungô lēk inima darē.'" har çār řā wastān, wān harsēkēt awwilī gôtī, 'am êk-u-dô tnāsîn kī kuřē kēya, akar ava hārôn řašid bit.' kābrāy gôtē, 'az xulām, az ô hārôn řašid, hārôn řašid ô az, wēva kīva, kīva wēva?!' inā gôta êk-u-dô, 'birā, warin, dā biçin. av řaya dirô tkat.'

565. *Har çār çôn, çôna pišt darkī. kābrāy tulusmak pēva xund ô pif kirē, ḥālan dark va bôva. har çār çôna žôr, xazîna va kirava. sēā piştîet xô dā girtin, êkiş gaŕyā nāv mālē, dît tiştakē sipī yē l sar mēzē. awī taxmîn kir ava řakira, hindak davē xô nā, dar kaft xwē. awī çī kir, çô lālī harsēkēt dika, gôtē, 'piştîet xô dā ninava.'* inā gôtē, 'bô çī dā nēynava?' gôtē, 'min xwā wī tām kir.'

566. *Īnā gôtē, 'ma zaḥmatē birī, amēt gaştina xazînē, ma piştîet xô yēt dirust kirī.'* inā gôtē, 'ḥawĵa nīa, min xwā wī tām 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.'¹

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 duř bin am nābayn.' majbôr bôn harsêkâ pištîet xô xālî kirinava, va gařyān, çôn bô çôlî har çār. inā lē bô sipēda, nařyān çu dizîet dîka bikan, dā lē bîta rōž. inā gôta yêk-u-dô, 'av řava jē ma kêrē bît, bēyna kê darē?' gôtî, 'filān řkaftē.' har yêk p xô çô jēyaki. hārôn řařîd çô mālā xô.

567. Dinyā bô rōž, dît sindôq-amîni çô bô dāirē, hārôn řařîd yē l bar paņjarē, ē tē tfikirîte [tifikirtē], dît sindôq-amîni dasrôkâ xô inā darē, taži zēř kir, dāv řaxsakî, gôtē, 'hara, ba mālā ma, bēžē bilā hal girin.' pāři hingî sindôq-amîni çî kir, rā bô, çô lālî hārôn řařîdî, gôtē, 'xalîfa, ta zānîa çî qawmîa?' inā gôtē, 'na', çî bîa?' gôtē, 'sindôqâ řkândî.'

568. Ē, gôtē, 'galak māl birîa?' 'wallāhî,' gôtē, 'az nizānim, min řisāb nakirîa kânē çand birîa.' gôtē, 'hara, bižmēra, bizāna çand malyôn t kêmin.' çô, řisābā xô kir, hātava, gôtē, 'nîv malyôn yē kêma.' řālan hārôn řařîd çô dāirē, jîlkēt yazabē kirina bar xô, gāz kir řurtî, 'dē, bigirin sindôq-amîni, ban, řaps kan. dē, harin filān mawqu'î, sē mirôvêt lē, harsêkâ nôka bô min bînina ēra.'

569. Harsêk řālan ināna řuzôrā xalîfay, rā girtin. inā amr kir, 'hung çina?' inā gôtē, 'yā xalîfa, am har sē řarîbayna.' xalîfa gôtē, 'azē tbînim hung dizin. çand dizîe l bāžarē baydā hātîna kirin hamô hungin. řavē dîka sindôqâ řukmatē yā hātîa řkândin, azē tbēžim hungin. bô min isbāt bikan naxô dē-ngô harsêkâ řalb kam.' wāniř gôtē, 'yā xalîfa, am mirôvêt řaqîrîn, am řarîbana, ma çu pē nākîrêt. akar dē ma řalbîř kay amrē taya.'

570. Řālan amr dā, gôtî, 'harin, vāna biban, řalb kan.' harsêk birina xārē, řîrîta řāzir kir, řalāba dirust kir kô dē řalb kan. hārôn řařîdî p dizîva v rē kir dû řallābî, gôtē, 'atô har sē mirôvā bîba, 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 rā gira. az dē čim, jilkēt darwēšā kama bar xō, dē hēm, nik ta rā birim. atō bibēža wān har sē mirōvā, “hung qurbānī vī faqīray bibin min hung ‘afō kirin.””

571. Harsēk ināna bar şalbê, rā girtin. hārôn řašidī albīsē faqīrā kira bar xō, aw čō xārē. wān har sē dizā gōta ēk-u-dō, ‘aw řirikē ma gōtī, “akar hungō bīnina bar şalbê az dē řēm xō lē xilās kayn.”’ ava dyār nīa, dar kaft dirō.’ hālan ēkī l wān harsēkā gōtē, ‘yē’ hanē, aw mirōvē řirikē ma.’ hardukē dīka tē fikirīnē, gōtē, ‘wallāhī, řāst tbēži [řāzdibēži], ‘aynan awa.’

572. Awēt wē āxiftinēdā, hind dīt lālī wārā rā birī. şallābī gōta wān harsēkā, ‘hung qurbānī faqīrē hanē bibin min hung ‘afō kirin. warin dā-ngō bama lālī xalīfay.’ xalīfay či kir, hālan čō, albīsē řismī kira bar xō, čō, sar taxtē xō řū ništ. aw har sē diz birina lālī. waxtē čōna wē darē hārôn řašidī gōtē, ‘hung bō dizīā tkan?’

573. Waxtē dīt, hārôn řašid nāsiava, zānī kō řirikē wāna. inā gōta hārôn řašidī, ‘yā xalīfa, hawja nīa am ču ifāda bidayn, řanābē ta p xō tzānīt masala čiya.’ inā gōtē, ‘dē tōba kan, az dē bō-ngō ēk ô ma’āš va bīrim, l xazīnē hamō hayvē bičīn, bu xō war girin, balē hakar az bizānim hung jārakā dīka dizīā bikan mihaqqaq vē halē dē hungō şalb kam.’ harsēkā tōba kir sar dastē wī.

574. Gāz kira qāzī, wazārat gāz kir, gāzī mu’āwinī, gāzī ma’mōr markazī kir, gōtē, ‘min tvēt av māla paydā bītava. ču čāra nīna.’ mu’āwinī gōtē, ‘amr ka.’ gal xō mu’āwin bira darē, p tinē gōtē, ‘av māla yē lālī sindôq-amīnī, ammā awwil daf’a nača mālā wī dā ču řikā bu xō nabat. awwil dē bēžima ta, “hara mālā min, kař bika, pāři hara mālā qāzī, pāři hara mālā ma’mōr markazī, pāři hara mālā sindôq-amīnī.”’

575. ‘Ammā dē či bēžīē? awwil hakō tō čōy, l dargay bida, akar gōt, “aw kīa?” bēžē, “mu’āwina.” agar gōta ta, “ta či tvēt?” bēžē,

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 zêfâ yâ şubay zû filân kasî îny.” waxtê dāv ta hālan bîna, sar mēzê dā nê huzôrîā majlisê.’

576. Mu‘āwin çôê, l dargay dā, gôtê, ‘aw kîa?’ gôt, ‘azim, mu‘āwin.’ gôtê, ‘ta çi tvêt?’ gôtê, ‘azê hâtîma wê dasrôkâ zêfâ yâ şubay zû filân kasî îny.’ hālan îna, dasrôk dastî nā. mu‘āwin va gaŕyā, hāt bô majlisê. hārôn řaşîdê rû niştîa, wazārat yā rû niştîa, qāzî rû niştîa, midûrilmāl rû niştîa. hālan aw dasrôkâ zêfâ l sar mēzê dā nā.

577. Hākîmî gôta mu‘āwinî, ‘kuŕê min, ta l kērê paydā kirin?’ gôtê, ‘l mālā sindôq-amîni bôn.’ hākîmî gôta majlisê, ‘hung pê şāhid bin.’ hālan v fê kir l dû sindôq-amîni l hapsê, gôtî, ‘bilā bêta dāirê, miĥākîmaya.’ waxtê bira dāirê hākîmî gôtê, ‘kuŕê min, atô bô çi tgal ĥukmatā xô yê xāinî? ĥukmat ta p xudān tkat, p žinva, p kuŕva, p kiçva, p xulāmva, p xidāmva, p albîsava, p arzāqva. bô çî tô xīānatê tgal ĥukmatā xô tkay?’

578. Gôta qāzî, gôta wazāratê, gôta majlisê hamā, ‘aw kasānê xāin bîtin tgal ĥukmatā xô, řazāê wî çiya?’ hamā qirār pê dā, ‘balê, har kasakê xāin bît tgal ĥukmatā xô şalb dê çita sar.’ îna hākîmî qirār pê dā, gôtî, ‘harin, sindôq-amîni biban, şalb kan.’

Gulêt ganîmî yêt zêŕ

579. Az ŷulām bêžim : l zamānakî hākîmak habô, galakê p-‘adālat bô. awî çi kirbô l dāirā xô, awî zangilak l ôdā xô dirist kirbô, zinĵîrak vê êxistbô, sarê zinĵîrê bar bô darkê xārê nik nôbaçî. har kasakê māramak habā sarê zinĵîrê dā hižînit, nakô nôbaçî wa nakirbā kô biçita şilāl lālî hākîmî. l bar hindê aw řaras dirist kirbô.

580. Rôžakê dangê řarasê hāt. hākîmî gôta wazîrakê xô, ‘hara xārê, bizāna aw kîa řarasê thižînit.’ wazîr fā bô, çô xārê, waxtê saĥ

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 ruler¹ 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

kirê dît êzyâyaka sarê xô yê hâvêtîa kalâbâ zinjîrê. waxtê wazîrî watuv dît va gaŕyâva, zivîrîava. hât, gôta hâkimî, gôtê, 'hâkimî xôş bît, êzyâyakî sarê xô hâvêtîa [hâvêtê] kalâbâ zinjîrê.' hâkimî gôtê, 'hara, bizâna, awî êzyây ma'lûm şolakâ hay, bar hindê sarê xô yê hâvêtîa kalâbâ zinjîrê.'

581. Waxtê wazîr jârakâ dîka hâtav xârê êzyây çāv vê kaftin, êzyâ kafta rêkê. wazîr l dū çô hata çona çyây, dît êzyây sarê xô bir t qurômê dârêdâ. sarê wî nâçita zôr. nabêža awî çêçikê kirîa, sarê wî mâzin bî, qurômê dârê yê vêk hâtîava, sarê wî nâçita zôr. waxtê wazîrî watuv dît aw va gaŕyâva, çô mâl, bivirak inâ, qurômê dârê fira kir. êzyâ çô zôr ô hata darê. waxtê êzyây dît rêkâ wî xôş bô, fira bô, êzyâ çov zôr, dastikakê gulêt ganimî inâ darê yêt zêf, t dastê wazîrî nâ. awîş baxşîşê wî bô, dâê.

582. Waxtê wazîr va gaŕyâva çô lâlî hâkimî, aw dastikê gulêt ganimî dastê hâkimî nâ. hâkimî gôta wazîrê xô, 'ava l kêrê das ta kaftin?' wazîrî gôtê, 'hâkimî xôş bît, ava mârî dânav min. hâl ô masalê wî hô bô.' hâkimî gôta wazîrê xô, 'amin taxmîn tkir kasê l min 'adâlattir nahâtîna sar dinyâê, balê wa dyâra barî min hâkimêt habîn l min 'adâlattir. atô hara, albîsê darwêşâ bika bar xô, bô xô hindak pârâ biba, hara, bigarê l mamlakatâ, l bâžarâ, bizâna l zamânê kê hâkimî gulêt ganimî bîna zêf. wa dyâra aw l min 'adâlattir bia.'

583. Wazîrê wî rā bô, dastakê albîsê darwêşâ kira bar xô, çô bô mamlakatâ, bô bâžarâ, pisyâr kir l kê bâžarî mirôvakê mâzin haya. êkî gôtê, 'l mûsilê mirôvakê hay, nâvê wî aħmada, mālā wî yā l filān maħalê, 'amrê wî gaštîa şad ô çil sālî.' wazîr çô bô mûsilê, pisyâr kir mālā aħmadî, kuŕê filān kasî, l kê maħalêya. êkî gôtê, 'yā l filān maħalê.' dirhamak dâê, gôtê, 'wara, mālā wî nişā min bida.'

584. Kâbrâ tgal çô, çona bar darkî, l dargay dâ, gôtê, 'aw kîa?' awî gôtê, 'mêvanim.' hâtin, dark bô va kir, kâbrâ çô şilâl, dît

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 hollow¹ of a tree. But its head would not go in. Would you believe it²—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 dirhem 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 axtyār yê t nāv nivînkādā, hindî biçûkakî yê lê hâtî. awî silâm kirê, p qāyma şyā silāmā wî lê war girît. inā gôtê, 'tô p xêr hâtî, wara, rû nê.' aw rû nişt, kâbrâê axtyār gôta žinā xô, 'rā ba, nivînakê bîna bô mēvānê ma, rā êxa.'

585. Žinā wî barîngār bôê, gôtê, 'ma jê mēvānā nîa, bilā p xô biçîna mizgaftê.' kâbrāy gôtê, 'hurmat, mēvān xêr ô barakatin.' walhāsil, hatā bîa rōž vê şavê nanivistin, hindî žinā wî şafê mērê xô tkat ô xabarêt naxôš tbēžitê. mirôvaka hamô gāvê dā l bar žinā xô girît, hatā bîa rōž. çu êkî l wān nanivistin l bar şafî.

586. Waxtê bîa sipêda mēvānî gôta kâbrāy, gôtê, 'mām, azê hâtîm bô suwālakê.' kâbrāy gôtê, 'bibêža, kasê māmê xô.' mēvānî gôtê, 'mām, azê hâtîm, qāsîdê hākîmîma bô masalakā hutuva.' kâbrâê axtyār gôtê, 'ava t zamānê mindā nabîa. min birāyakê dîka yê hay, p 'amr l min māstîra. mālā wî yā l baydā, nāvê wî sa'îda, mālā wî yā l filān maḥalê, agar t zamānê wîdā bit.' wazîrî ruxsatā xô lê xāst, çô bô baydā.

587. Çô bô wê maḥalê, pisyār kir mālā sa'îdî l kê darêya. biçûkakî gôtê, 'tgal min wara, az dē nişā ta dam.' çôna bar darkê sa'îdî, darga qutā. gôtê, 'aw kîa?' gôtê, 'mēvāna.' hâtin, darga bô va kir. sar kaft, çô şilāl, dît kô sa'îdê rû niştîa l sar taxtî, fidîna wî nāvanāvaya. silāv kirê, silāv lê war girt, gôtê, 'tô p xêr hâtî, karam ka, rû nê.' kâbrā rû nişt, jîgarak dāê, marḥabā lê kir. wê şavê mēvānê wî bô. piçak žînkā wî ahwantir bô. harā xirāb bô tgal, ammā na wakô žinā aḥmadî bô. wê şavê p xô su'batā xô kir hatā xawā wān hāt, nivistin.

588. Şubay zû rā bônava, tēştā xô xār, çā xô va xār, inā gôtê, 'kasê māmê xô, hâtîna ta xêra.' gôtê, 'mām, azê hâtîm bô masalakā hutuva.' kâbrāy gôtê, 'ava t zamānê mindā nabîa, min bîr nāêt, balê min birāyakê dî yê hay, nāvê wî karîma, mālā wî yā l basrā, yā

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.'¹ 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 filān maḥalē, dikānā wī yā l filān qaysariē, bazzāza, p 'amr aw l ma hardukā māstira, akar t zamānē wīdā bīt, naxô min nabîstia.' şubay zû fuxsatā xô, xātirā xô lē xāst, çô bô basrā.

589. Pisyār kir dikānā karīmī, kuḫē filān kasī, l kērēya. ēkī gôtē, 'tgal min wara, az dē nîşā ta dam.' tgal çô, çôna barē dikānā wī, dīt kābrā yē l sar taxtakī rû niştī, rīdīnā wī yā řaşa. silām kirē, silām lē war girt, gôtē, 'tôyi karīm, kuḫē filān kasī?' gôtē, 'balē, azim.' gôtē, 'zā, az mēvānē tama.' gôtē, 'ahlan wa sahlān, sar çāvā, karam ka, rû nē.'

590. Waxtē rû nişt marḥabā lē kir, jigarak bô bar dāē, t dastī nā, gāzī çāçī kir, *çāyak bô inā, gôtē, 'galak p xēr hātī.' rû niştin ḥatā bô hēvārī. karīmī gôtē, 'karam ka, dā biçīna māl.' waxtē çôna māl dīt ôdakā muntazam, rû niştin harduk sar taxtā. hind dīt žinak hāt, miqālakē āgirī bô wān inā ô har yēkē *nārgīlak [nāngīrak] bô inā, har yēkē finjānakā qahwē bô inā, ya'nī gala(k) xizmat lē kir ḥatā waxtē šivē, šiv bô inā. harduk šivā xô xār, wē žinē masīn bô inā, dastēt hardukā şuştin, xāwlī dāvē.

591. Ḥatakô waxtē nivistinē bu xô suḥbat kir, ḥatā sa'at dahē şavē, pāşī karīmī gôta žinā xô, 'av şava mēvānakē 'aziz ma yē hay. řā ba, hara, şiftiakē bāş bô ma bīna dā bixôyn.' žinā wī řā bô, çô tabaqā sarī, şiftiak inā, dā nā lālī wān. mērē wē hō givişī, gôtē, 'av şiftia yē xirāba, hara, vī bibava, ēkē dīka bīna, ava yē xirāba.' žinaka řā bô, çô, aw birava, ēkē dīka inā.

592. Awış saḥ kir, gôtē, 'avaş nagahiştia, hara, bibava, ēkē dīka bīna.' walḥāsil, çār pēnj daf'akā žinaka hāt ô çô—žinaka yā p-ḥamla bô—ḥatā natījay şiftiak inā, mērē wē gôtē, 'ḥurmat, av şiftia yē bāşa, bô ma bişkīna, çē bika, dā bixôyn.' žinaka řā bô, kērik inā, şifti hamô kira kûzû ô çē kir, kira sēniakēdā w l bar mērē xô *w mēvānē xô dā nā, ḥatā hardukā şiftiē xôş xār.

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.

593. Hâtin dâ nivin, inâ karîmî gôta mēvānē xô, gôtê, 'kasê māmê xô, hâtinâ ta bô lēra xēra.' inâ mēvānî gôtê, 'mām, aw masalâ kô az bô hâtîm min l bîr kirava.' karîmî gôtê, 'bô çi ta l bîr kir?' gôtê, 'min pisyar kir, l kî mamlakatî mirôvakê p-'amr haya, gôta min, l mûsilê êkê hay, nāvê wî aḥmada.'

594. 'Waxtê az çôma mālâ wî hakô min dît ḥaḳîqatan yê p-'amr bô ô hindî biçûkakî yê lē hâtî. amin suwālâ xô bô gôt, gôta min, "t zamānê mindâ nabîa. min birāyakê dîka yê hay, nāvê wî sa'îda, yê l baydâ. hara, suwālâ wî ka, aw l min māstira." waxtê az hâtima lālî sa'îdî ô min dît aw jaḥêltir bô l aḥmadî min masalâ xô bô wiş gôt. gôta min, "t zamānê mindâ nabîa. ma birāyakê dîka yê hay, nāve wî karîma, p 'amr l ma hardukâ māstira, mālâ wî yâ l basrâ, filân maḥalê.'"'

595. 'Waxtê az hâtima lālî ta w min tô dîtî, aḥamdulillâ, atô hakô kuřê wānî.' inâ karîm pē kanî, gôtê, 'atô bîa mēvānê aḥmadî l mûsilê?' gôtê, 'balê, az şavakê mēvānê wî bôm.' gôtê, 'mābaynâ wî ô žinâ wî çituv bô?' gôtê, 'çituv bô! az wê şavê nanivistim ḥatâ bîa rōž. žinâ wî har jîvin tdānê, aḥmad har dâ girît. āxir lālî wiş az hâtima lālî sa'îdî l baydâ. žinkâ wî piçak ahwantir bô, ammâ sa'îd l wî jaḥêltir bô.'

596. Tbēžitê, 'çand daf'â žinâ min çô, şiftî inâ?' tbēžitê, 'çâr, pēnj daf'akâ.' tbēžitê, 'wallāhî, l vî şiftîay zyatir ma nîna. çand daf'â hât ô çô, xô l min 'ējiz kir?' tbēžitê, 'naxêr.' tbēžitê, 'awêt axtyâr bîn, žinkêt wān t xirâ(b) bin tgal wān.' vējâ wazîr tbēžitê, 'azê hâtîm bô masalakâ hutuva. aw t zamānê kî ḥākîmîdâ bîa gulêt ganimî bîna zêr? dyâra aw ḥākîm yê p-'adâlat bîa.'

597. Karîmî gôtê, 'ava na masalâ ḥākîmî bô.' gôtê, 'dô birâ habôn, êkê p žin ô p māl bô, êkê salt bô. hardukîş falāḥ bôn. jôxinêt wān ṭanişt yêk bôn, bu xô nôbat tgirt. awwilî nôbatâ birâe māzin bô, birâe giçka nivistbô. birâe māzin tê fikirîa jôxinâ xô, wî p xô gôtav xô, "az dē çi l hinda ganimay kam?" gôtî, "birâe minê salta, dē bu xô žinê inît, dē bu xô mālê kat. amin mālâ xô yâ

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, birāē min masraf tvēt.” awī çî kir, *ḥatā nōbatā wī xilās bō awī ganimē xō hāvēta sar ganimē birāē xō.*’

598. ‘Nōbatā wī xilās bō, gāzî birāē xō kir, gôtē, “birā, rā ba, az dē p xō pīçak nivim.” aw nivist, birāē giçkatirē rā bō. waxtē tē fikirîa jōxinā xō gôtî, “az dē çî l hinda ganimay kam? birāē min xudān māla, xudān mēvāna, azē saltim. amin rōzē sē çār dirham habin basa.” rā bō, ganimē xō, nīvak, hāvēta sar ganimē birāē xō.’

599. ‘*Ḥatā bia fajr, gāzî birāē xō kir, gôtē, “birā, rā ba, dā biçin, nivēžēt xō bikayn, dinyā rōža.” harduk rā bōn, çōna sar āvē. pāna dilē wān tgal yēkē sāylam bō. rābbil‘ālamīn amr kir, “hakō hung ‘abd bin, dilē-ngō tgal yēk ē sāylam bīt, az rābē-ngōma.” irādā wī şādir bō, jōxinēt hardukā bōna zēf.*’ karīmî gōta wazirî, gôtē, ‘kasē māmē xō, av masala yā hō bō.’

Xāin ô Xudē

600. *ḤAKIMAK* habō, darwēşak habō t zamānē wī *ḥakimîdā*. hamō rōzē dā çita lālî *ḥakimî*, dā bēžitē, ‘*ḥakimî xōş bīt, tō bida min, az dē dama xāinî, xāin ô xudē.*’ hamō rōzē *ḥakim* dā zēfakî data darwēşî. darwēş dā çî kat, dā çit, wī zēfî data faqîrakî. faqîrî gōta darwēşî, gôtē, ‘atō hamō rōzē vî zēray li kērē tînî?’ darwēşî gôtē, ‘*ḥaqē ta çiya?*’ faqîrî gôtē, ‘az *ḥaz* kam bizānim.’ darwēşî gôtē, ‘az lālî *ḥakimî* tînim.’

601. *Rōzakē* awî faqîrî çî kir, mēvānî darwēşî kir, rā bō, tażî nāv zādî sîr kir. barî zād xārinē faqîr çō lālî *ḥakimî*, gōta *ḥakimî*, ‘*ḥakimî xōş bīt, atō bō çî wî zēfî tdaya darwēşî?*’ aw tçit, *āraqē* pē va txôt, tbēžita xalkî, ‘*ḥakimî bēn l davî tēt, davē wî yē ganîa.*”’ va gaŕyā, hātava, faqîr. darwēşî xārinā xō xār, bō wa‘dē wî, çōv lālî *ḥakimî*, gôtē, ‘*ḥakimî xōş bīt, tō bida min, az dē dama xāinî, xāin ô xudē.*’

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. Hākimī gôtē, 'pîçak hêva wara, min gu lê nîa.' ma'lûma darwêşî sîr xârbô lâlî faqîrî. pîçakâ dî wêvatir çô, dîsâ gôtē, 'hākimî xôş bît, tô bida min, az dē dama xāinî, xāin ô xudē.' jîarakâ dîka hākimî gôtē, 'hêva wara, min gu lê nîa,' hatâ darwêş nêzikî hākimî bô. darwêşî dastê xô p davê xôva nâ. bar çi wa kir, sîr xârbô, dâ bēn naçita hākimî.

603. Hākimî l dilê xô çi gôt, gôtî, 'waya hakô faqîrî gôtia min.' hākimî lê yazab çô, kâyazak bô darwêşî nivîsî, gôtē, 'hara, vê kâyazê taslîmî filân wazîrî bika.' l kâyazedâ nivîsî, 'har waxtakê xudânê vê kâyazê gašta lâlî ta hâlan bihâvêza [pâvêza] makîne, bigurô.' kâyaz qapât kir, imzâ xô lê dâ, muhrâ xô lê dâ, t dastê darwêşî nâ. darwêş çô kô dē kâyazê bat bô wazîrî.

604. Tê tfikirîtê kô faqîr yê l sar rêkê. faqîrî gôtē, 'pâ, ta avrô zêf naynâya?' darwêşî gôtē, 'avrôka kâyazakâ dâjav min bô wazîrî.' faqîrî gôtē, 'kâyazê bidav min, az dē bô bam.' darwêşî gôtē, 'wa'da wa bît, har tiştakê wazîrî dâ min, az bô ta bînim.' faqîrî gôtē, 'mâdam waya kâyazê bidav min.' darwêşî gôtē, 'hâ, bigira, ava kâyaz bô ta. hara, bida filân wazîrî.'

605. Faqîrî kâyaz lê war girt, çô bar darkê wazîrî, darga qutâ. xizmaçî hâta darê, saħ tkatê kô mirôvakê l bar darkî fâ wastây, kâyazakâ t dastîdâ. xizmaçî kâyaz lê war girt, bir, t dastê wazîrî nâ. waxtê wazîrî va xundava gâz kir, 'xudânê kâyazê bô min bînina lêra.' waxtê xudânê kâyazê bira lâlî wî wazîrî gâzî sê çâr şurtîâ kir, gôtē, 'bihâvêna makîne.' hâlan hâvêta makîne.

606. Rôzâ pâştir (şubatîrâ) l wa'dê xô darwêş çôv lâlî hākimî, gôtē, 'allâh dôst, hākimî xôş bît, tô bida min, az dē dama xāinî, xāin ô xudê.' hākimî mâ, tē fikirî, darwêş hâtava. îna hākimî gôtē, 'bâba darwêş, aw kâyazâ dihû min bô ta nivîsî, baya lâlî wazîrî, ata çi lê kir?' gôtē, 'hākimî xôş bît, aw pārêt barî nôka ta dâna min har watuv dâ bam, dastê faqîrakî nēm.'

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 kāyazā dihûş min birî, aw faqîr hâta barā min, gôta min, "ta avrô çî ināya lālî hākimî?" min gôtê, "avrô kāyazakā dāyav min bô wazîrî, min çî inā lālî wazîrî dē dama ta." faqîrî gôta min, "akar dē çäkîe kay, tō kāyazê bidav min, az dē bô wazîrî bam." minîş kāyaz dāvê w çö. min nadîtîava hatā nôka.' hākimî gôta darwêşî, 'aw kî faqîra, nāvê wî çiya?' darwêşî gôtê, 'filān kasa.'

608. Hākimî gôta darwêşî, 'ata bô çî dihûka, waxtê tō hâtîa lālî min, ta davê xô girt?' gôtê, 'hākimî xôş bît, wî faqîrî mēvānî min kirbô. vējā sir kirbô t nāv xārinēdā. vējā ta amr kir, "wara pēş," minîş davê xô girt. min gôt, dā bēn nahêta ta.' hākimî gôtê, 'pā, barî ta faqîr hâta lālî min, gôta min, "atô bô çî wān pārā daya darwêşî? aw çit, āraqê pē va txôt, şölêt xirāb pē tkat ô tbēzita xalkî, 'hākimî bēn l davî tēt.' "

609. Inā darwêşî gôtê, 'hākimî xôş bît, aw zēfê (kô) ta tdā min hamô fôzê 'aynî wî zēfî dā çim, har watuv kama dastê faqîrîdā. min tgôtî, "xudān 'ayāla, bilā bô wî bît." inā hākimî gôtê, 'pā, ta l bar sirê dastê xô p davê xôva nā, dā bēn nahêta min?' inā darwêşî gôtê, 'balê.' inā hākimî gôtê, 'kuřê min, faqîraka gašta haqê xô. mādām yê xāin bô, xāin har p xô dē pēdā kavît.'

Makrēt žinā

610. MIRÔVAK habô, mirôvak. waxtê nivêž tkir dā bu xô dastê xô fā girî, bu xô di'ā l xudê txāstin, ya'nî rîjā lē tkirin. žinā wî gôtê, 'atô bu xô çî di'ā tkay?' kâbrāy gôta žinā xô, 'az bu xô hîvîe l xudê txāzim kô dā gunahêt min l min xôş bibît.' žinā wî gôtê, 'atô bu xô di'ā nākay, "yā řabbî, tō min l makrēt žinā pārēzi?" kâbrāy gôta žinā xô, 'mā, žinā makr hana?' žinakê t dilê xôdā gôta kâbrāy, 'tô qurbānē sarê min bî hatā az haqê ta dama ta, hatā az makrê žinā nişā ta bidam.'

611. Mirôvaka fallāh bô, bu xô jôt-ô-gā tkir. şubay zû fā bô, çö

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 this¹ 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 šólā xō. žinā wī či kir, gāzī čār pēñj bičûkakā kir, êk ô dirham dāē, gôtē, 'hung harin, bô min pāzda bīst māsīā bīnin.' aw bičûk cōn, hindak māsī bô inān. wē žinē gôta bičûkā, 'ava êk ô dirhamē dī bô hungô. av šava harin l filān zavīē—şubay mērē min dē jôt kat —vān māsīā bibana wē zavīē, bin āxē binēn, dōā lēra, sēā l dirāhanē, čārā l dirāhanē, êkē l dirāhanē, āxē rā dana sarē. waxtē hungô va šärtin warinava, lē bigarēn.'

612. Şubatirā mērē wē tēštā xō xār, har wakô jārā cōv sar kasābatā xō, cō 'āqārī, cō 'aynī wē zavīē, jôtē xō girē dā, das hāvēta hinjārī. awī dō sē xatak inān ô birin, awī dīt hindak māsī dar kaftin tgal gāsini bin āxē. ḥatā bô hēvārī awī kōmakā māsīā xiř va kirin ô ta'ajīb mā. gôtī, 'yā řabbī, l vī dēmay av māsīā či tkan lēra? çu jārā min nabīstia māsī l dēmī habin.' awī hamô xiř va kirin, hēvārī birinava, gôta žinā xō, 'vān māsīā şubay bô ma cē bika bô šivē.' žinē gôtē, 'bilā.'

613. Şubatirā žinē či kir, aw māsī hamô birin, hāvētina t kōrkakēdā, āx rā dā sarē. rā bô, či kir, nīsk lē nā bô šivē. hēvārī mērē wē hātava, žinakē laganakā nīskē tgal sē čār nānakā birin, l bar dā nān. mērē wē gôtē, 'ava čiya ta lē nāy?' gôtē, 'ava nīska min lē nāy.' gôtē, 'pā, kānē aw māsīēt dihû min ināy l 'āqārī?' žinaka či kir, ḥālan rā bô, dar kaft, kira hawār, gôtī, 'bô xātirā xudē, warin. mērē vē žinē yē dīn bī.'

614. Jīrān hātin, şurta hāt, ma'môr markaz hāt, maxlôq tē qawšī, xalkī gôtē, 'ava či bīa?' žinakē gôta maxlôqī, 'harin, suwālā mērē min bika, kā bizānin či tbēžit.' waxtē maxlôqī suwālā mērē wē kir gôtē, 'ta čiya?' gôtē, 'az xulām, min çu nīa. min dihûkā hindak māsī l 'āqārī inānava, min gôtē, "bô ma bika šiv bô şubay." gôta min, "bilā." nôka az tēmava, laganakā nīskē tīnīt, barā min dā tnēt.' maxlôqī gôtī, 'žinaka yā ḥaqa. av mirôva yē dīn bī.'

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.'

615. Ma'môr markazî milêt wî girê dān, bir, haps kir. wê šavê mā t hapsêdā. şubay zû žinā wî çô, têšt bô bir, gôta mērê xô, 'çi tbêži, žinā makr hana yān nīna? tō 'āqil bī?' mirôvakay gôta žinā xô, gôtê, 'hurmat, min tóbaya. avrô pāš waxtê az bu xô di'ā bikam awwil tbêžim, "yā řabbī, tō min l makrêť žinā pārêzi." žinakê 'arzihālak dā hākimī, gôtê, 'mērê wê žinê yê çê bīava, bar da.' mirôvaka bar dāva.

Hākimē anglēz

616. WAXTÊ irāq t dastê anglēzidā hākimakê anglēzi l mûsil bô. rōžakê mayraba, hammālak l bāžar tçit, dā čita mālā xô, tbīnit kô žantak yā l barê dikānakê, dikān yā qapāt-kirīa. hammālī das dā žantê, hal girt, birava. awī nazānī či tēdāya. l dilê xô gôtī, 'az dē vê žantê bam, yā bē-xudāna, az dē bam bô kuřê xô, bu xô tišti bikatê hakô čita maktabê.' žanta bira mālā xô, dā nā.

617. Šubatirā dalālī kira hawār, 'žantak yā bazir bī, sī hizār řupī yêt tēdā. hačīē dītbitava sē hizār řupī baxšiš ḥalāl bô wī.' hammālakay či kir, aw žanta řāsan hal girt, bira lālī hākimī, gôtê, 'šāhib, ḥāl masala yā hōya.' hākimī gāzi xudānī kir, gôtê, 'wara, ava žantā taya?' xudānī gôtê, 'balē, yā mina.' hākimī gôtê, 'čand pāra tēdāna?' gôtī, 'sih ô sē hizār řupī yêt tēdā.'

618. Hākimī gôta hammālī, 'kuřê min, čand pāra vê žantēdāna?' hammālī gôtī, 'wallāhī, šāhib, min va nakirīava, az nizānim čand tēdāna, balē dalālī tkira hawār, "žantakā bazir bī, sī hizār řupī tēdā, hačīē bīnitava sē hizār řupī ḥalāl bô wī." min či gôt, min gôtī, "sē hizār řupīet ḥalāl čētirin l wā sī hizār řupīet ḥarām." hākimī žanta va kirava, hižmārtin, dar kaftin sī hizār.

619. Gôta hammālī, 'tô či dīnī?' gôtê, 'az bisilmānim.' gôtê, 'ta šāhid hana?' gôtê, 'balē.' gôtê, 'hara, bīna malāyakī tgal sē šāhidā.' hammāl čô, malāyak inā tgal sē šāhidā. hākimī gôta malāy, gôta wā

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 šāhidā, 'hung vī mirôvay tnāsin?' gôtê, 'balê.' gôtê, 'warin, sünd bixûnin p qur'ânê.' malây tgal har sê šāhidā p qur'ânê sünd xâr, 'av mirôva bisilmāna.' gôtê, 'hung harinava.' aw izn dān.

620. Gāzī xudānē pārā kir, gôtê, 'atô sar çi dīni?' gôtê, 'az falama.' gôtê, 'hara, qaşayakī bīna tgal sê falā.' aw çô, qaşayak inā tgal sê falā. hākimi gôtê, 'hung vī mirôvay tnāsin?' gôtê, 'balê.' gôtê, 'dê sünd xûnin p injûlê kô ava falaya, çita dērê, mirôvakê bāşa.' balê, qaşay tgal har sê falā p injûlê sünd xâr kô, 'ava mirôvakê bāşa.' gôtê, 'harinava.' awiŝ izn dān.

621. Hākimi gāzī xudānē pārā kir, gôtê, 'kuřê min, dē tō sünd xûnī p injûlê kô, "pārêť min sīh ô sê hizār řupī bôn"?' awī sünd xâr p injûlê kô, 'pārêť min sīh ô sê hizār řupī bôn.' gôta wī, 'tô hara darê, řā wasta řatā az gāzī ta bikam.' aw çô darê. gāz kira řammālakay, gôtê, 'kuřê min, atô dē sünd xûnī p qur'ânê kô, "av pārā min va nakirīnava, min çu lē hal nagirtīna"?' řammālakay sünd xâr p qur'ânê kô, 'min çu pārā lē hal nagirtīna. min çituv dītīnava watuv yêť ināyna lālī řanābê ta.'

622. Gôtê, 'řā wasta lēra.' gāzī yê fala kir, awê kô xudānē pārā, gôtê, 'wara řôr.' awiŝ çô řôr, harduk mawjôd bôn. hākimi gôta yê fala, 'kuřê min, tō yê tbēži, "pārêť min sīh ô sê hizār řupīna." mawjôdê vā pārā mi řmārtin, sī hizār řupīna. ava pārêť ta nīna. hara, bu xô řahqībātê l dû pārêť xô bika.' gôta řammālakay, 'kuřê min, hara, vān pārā bô xô bibava.' řammālī das dā řantê, bin kafŝê xô nā, bô xô birinava.

623. Xudānē pārā çô mālā řammālakay, gôtê, 'ava pārêť minin. sê hizār řupīā bu xô biba, yêť dīka bidav min.' řammālī çi kir, çôv lālī hākimi, gôtê, 'av mirôva balā xô l min va nākat.' hākimi gāz kirê, gôtê, 'az bizānim (pê biřasyēm) řarakā dīka tō biçta lālī vī

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 it¹ 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

ḥammālay bô masalā pārā dē ta bîst sālā ḥukm kam.' inā pārā bô ḥammālakay mān. avaš maḥākimā ḥākimē anglēz bô.

Šex Sa'dī ô yē bē-xam

624. L ZAMĀNAKĪ mirôvak habô, nāvē wī šex sa'dī bô. I dilē xô gôtî, 'az dē gařēm I bāžarā, I mamlakatā, I dinyāē, dā kô banî-ādamakî bibînim yē bē-xam.' aw gařyā hakô darwēšā I bāžarā, I mamlakatēt māzin.

625. Rôžakē çô bāžarakî, dît mirôvak yē I bar dikānakē, I mālî galakē dawlamanda, ya'nî yē yanîa, I 'amrî bîst ô pēnj sāl ḥatā sihē, I lāyiqîē havālēt wī nabôn I dinyāēdā. waxtē šex sa'dî watuv dît I dilē xôdā gôtî, 'hakar habît av šaxsa yē bē-xama. av šava dē bima mēvānē wī dā bizānim kânē I mālā xôš yē dirista ān na.'

626. Aw rā wastā I barē dikānā kābrāy ḥatā bô hēvārî. kābrāy gôtē, 'ay bāba darwēš, ata çu xizmat hana? bibēža.' darwēšî gôtē, 'yā çalabî, az av šava mēvānē tama.' kābrāy gôtē, 'ahlan wa sahlān, bāba darwēš, sar çāvā.' kābrā rā bô, dikānā xô dā exist, pēš darwēšî kaft, gôtē, 'karam ka, dā biçîna māl.' waxtē kô çôna māl, çôna t ôdayakēdā, darwēšî dît aw ôda hamô yā naqš-kirî bô, hamô yā rā existî bô I maḥfûrā, hamô taxtēt āvanôs bôn.

627. Rû niştin sar taxtā, dît žinak hāt, xizmatā wā bikat, galakā lāyiq bô. çô, miqālakē āgirî bô inā, har yêkē *nārgîlak bô inā, har yêkē finjānakā qahwē bô inā, waxtē šivē çô, šiv bô inā, waxtē šivā xô xār çô, masîn bô inā, āv dastēt wā kir, ya'nî galak xizmatā wā kir, wē žinē. darwēšî wa taxmîn kir kô, 'av mirôva yē bē-xama.' darwēšî hind dît dô kuř hātin, êkē raš hakô qērî, êkiš yē sipî, galakē jwān bô. har dô kuř çôna sar kôšā kābrāy, fû niştin.

628. Har yak dā nā sar fānakē xô. waxtē tgal kuřē sipî tāxift, lārî pē tkirin, dā tgal kanît, dā kayfā wī pē hēt. waxtē tgal kuřē raš tāxift dā dô rōndik çāvā hēn. wa'dē šex sa'dî watuv dît hingî p fārisî gôtî,

'daran dinyā garîdam, kasē bē-γam nadîdam,
hakar didam banî-ādam 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,¹ 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

ya'nî, p kurdî, 'az hamô dinyâe gaŕyâm, min kasê bê-γam nadît, hakar min dît bît bani-âdam nadîtîa.'

629. Darwêşî gôta kâbrây, 'çalabî, az dē suwālakê l ta kam.' çalabî gôtê, 'amr ka, bāba darwêš.' darwêşî gôtê, 'azê tbînim l mālê dinyâe xudê tôe yanî kirî, lāvînîeš tôe diristî, balê bô çî waxtê tō tgal kuŕe sipî tāxiftî atō tkanî ô kayfā ta t^hāt, waxtê ta barê xō tkira yē řaš řōndik çāvêt ta t^hātin?' kâbrây gôtê, 'pē na-āxiva, bāba darwêš.' darwêşî gôtê, 'çalabî, wa dyāra ta pē naxōša az mēvānē ta bim naxō kasê qadrē mēvānā nāškînit.'

630. Kâbrây gôta darwêşî, 'atō har l min [halmî] nāgaŕey?' gôtê, 'bāba darwêš, av su'bata galakā dirēža.' darwêşî gôtê, 'yā çalabî, az ĥaz tkam tō bô min bibēži.' kâbrây gôtê, 'bāba darwêš, az galakê dawlāmandim, ya'nî bibēža galak tujār yē p pārēt min šōl tkan. atō vē žinē tbînî, yā xizmatā ma tkat?' gôtê, 'balê.' gôtê, 'ava dōtmāmā mina. ama sūnd bô êk-u-dō xār kō akar aw bimirît az çu žinā nāynim, agar az bimirim aw çu mērā nakat.'

631. Gôtî, 'az řā bôm tgal tujārā, min tijāratā xō dā girt, çōma bilādā mi'āmîlê. az mām taqrîban dō sālā. hamô wa'dā kāyazēt wān dā bô min hēn, p sāx ô salāmatî, ĥatā min xō dirist kir kō dē va gaŕēm, çimava. kāyazak bô min hāt yē tēdā nivîsî, "xudê bikat tōe sāy bî. dōtmāmā ta 'amrē xudê kir.'" gôtî, 'bāba darwêš, pā ma sūnd bô êk-u-dō xārbô. min taxmînet xō kirin, az hēštā jaĥêlim ô yē zangînim. az dē žinakê har înim ô mi sūndîš yā xārî, çāra çî bikam?'

632. 'Çāra awa biçima lālî duxtōrakî, xō saqat bikam.' gôtê, 'bāba darwêš, az řā bôm, çōma lālî duxtōrî, min xō saqat kir. az darmān kirim, az çē bômava, min qastā mamlakatê xō kir, az hātîmava. çōma bar darkê xō, min darga qutā, min dît dōtmāmā min hāta xārê, dark bô min va kirava. bāba darwêš, nabēža wē w 'abdî qisā xō yā kirîa yak, ya'nî yā tēkhal kirî.'

633. Gôtê, 'bāba darwêš, waxtê min çāv dōtmāmā xō kaftin çu řuĥ gyānē mindā namā. az çōma şilāl, řû niştîm, îstirāĥatā xō min kir. wē şavē am nivîstîn, şavā pāştîr am nivîstîn, taqrîban haftîakê mā, şavakê dōtmāmā min gôta min, "pismām, azā tbînim atō 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.¹ 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 nākay, atô yê çôya bâžarâ, bilādēt māzin, ata žinēt jwān yēt dītīn, nôka ta az navēm.”

634. ‘Min gôtē, “dôtmām, hungô kāyazakā hutuva bô min nivîsîbô, ayš rā bôm, l qahrēt xô çôma lālî duxtôrî, hāl ô masalakê hō.” dôtmāmā min gôt, “pismām, ma sûnd bô êk-u-dô xārbô bô mirinē, na bô žinē. avrôka az jaḥelim, balka az çil salē dika yā sāy bim. rā ba, min izn da.”

635. Gôtē, ‘bāba darwēš, min p xô šarm bô. az rāisē tujārānim. min gôtē, “dôtmām, mādam waya xô kir ka, dē ta izn dam, dē ta l ‘abdē xô māra kam.” l bar çî, dā kô har t xānîē mindā bît, xalk pē nahasyēt. bāba darwēš, min bar dā, min l ‘abdē xô māra kir. av kuřē sipî yē mina, av kuřē řaš yē ‘abdîa. vėjā l qahrēt xô az waxtē kuřē řaš tbînim galak ‘ējiz tbim.’

636. Darwēši gôtē, ‘ay çalabî, hakar tō wakô awwil lē hātîava çyā az bēžima ta dē wē kay?’ gôtē, ‘balē.’ darwēš wē šavē nanivist, illā itā‘at bô xudē kir ô řijā l xudē xāst ḥatā bîa nîvšav. kābrāē nivistî bô. bāba darwēši nîvšav gāz kirē, ‘çalabî.’ gôtē, ‘balē.’ gôtē, ‘rā ba.’ aw rā bô. gôtē, ‘tō wakô awwil lē hātîava?’ gôtē, ‘balē, alḥamdôlillāh.’

637. Waxtē bô řôž darwēši gôtē, ‘av ‘arda yē kēya pēš qasrā tava?’ gôtē, ‘yē mina.’ gôtē, ‘rā ba, āvā bika.’ aw rā bô, hōstā inān l bilādā, mihandis inā, qasrak çē kir l dinyāēdā nabin havālēt wē. awî žinak xāst, galak jwāntir bô l dôtmāmā wî. awî qasrā xô hamô naqš kir, hamô atrāfēt wē kirina paņjara, mālā xô guhuzānda wē qasrēdā.

638. Qasrā kavn bô ‘abdî w žinā wî hēlā. hamô wa‘dā žinā çalabî dā rā bîtin, çand çak ô zērēt wē hayn hamā dā p xōva kat, dā čita bar paņjarē. waxtē žinā ‘abdî çāv vē kaftin dā galak qahirît. av tartibāta darwēši bô dā nā. alnatîja, žinā ‘abdî l qahrēt xô paqî.

Kuřē Šultān Salīmî

639. HABÔ, nabô, kas l xudē māstir nabô,
kas l banî-ādamî dirôhûntir nabô.

tbēžin zamānakî šultānak habô, tgôtē šultān salīm. řôžakē awî gôta

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 xô, 'râ ba, xô tabdîlî qiyâf bikayn, ya'nî albîsê xô bigôrîn, dâ biçîn l bâžarâ, l nāv 'aşîratâ, l nāv 'urbânêt 'arabâ kâ bizânîn çi haya, çi nîa.' hardukâ jilkêt darwêšâ kirina bar xô, çôn, dinyâe kaftin, mamlakatâ gaŕyân.

640. Rôžakê çôna 'urbânakê 'arabâ, çôna dîwânxânâ šexî, gôtê, 'as-salâmu 'alaykum.' šexî gôtê, 'alaykum as-salâm, ay bāba darwêš, hung p xêr hâtin, hung çi tgaŕên?' awân gôtê, 'am darwêšîn, sayāhîn, šolâ ma gaŕyâna.' mân l dîwânxânâ wî šexî taqŕîban pêñî šaş rôžakâ. ma'lûma dô mêvân akar bô mirôvî bēn êk ha' l êkî 'aqiltira. šexê 'arabâ taxmînâ xô tê kir, rā bîn ô rû niştinâ wân yâ mâqûl bô, mirôvêt 'aqil bôn.

641. Šexî gôta şultân salimî, 'ay bāba darwêš, atô wara dastê min, min kičâ xô dâ ta.' şultân salim çô dastî, gôtê, 'min bu xô l ta qabûl kir.' rā bô wê gāvêdâ, malâ inâ, lē māra kir. řašmālak āyri bô va dāva, žinā wî bô va guhuzānda wērē. mân taqŕîban dah pānzda rôžâ. rôžakê wazîrē wî gôtê, 'ata çi kir? mā am hātîna žinā lēra bînîn yān am hātîna taftêšâ řa'yatē bikayn?' şultân salimî gôtê, 'az çi bikam? qadar bô, dastê min qawmâ. bô min fêkakê bibîna.'

642. Wazîrē wî gôtê, 'fē avaya, şubay wa'dē ta tēšt xār wara dîwânxânē, hara dastê xazûrē xô, bibêžē, "ay mām, atô řuxsatâ min bida, gardanâ min āzâ ka, am dē çîn." şubay zû tēštâ xô xār, çô dîwânxânē, çô dastê šexî, gôtê, 'mām, gardanâ min āzâ ka, am dē çîn.' šexî gôtê, 'kuŕē min, dē kêva çîn?' gôtê, 'mām, am darwêšîn, tēštê dē lēra xôyn, firāvînē dē çîna řayri gund. am sayāhîn, bēnâ ma nāhêt am dô rôžâ, sē rôžâ l gundakî bîn.'

643. Šexî gôtê, 'kuŕē min, hungô çi 'ējizî lēya, bibêža. ava bô hungô har yêkî haspak, ava bô-ngô šîr ô řum. şubay zû harina řāvê ħatâ hēvārî. alĥamdulillâ hung miĥtājî çu nîna.' bāba darwêš 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.'¹ 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,¹ 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 šîr ô fūmîš navēn. am darwēšîn, sayāhîn, šôlā ma gar̄yāna.'

644. Šēxî gôtē, 'kuřē min, mādām kô wa bô, hungô bô ċî awwil natgôta min? kiċā min galak šēxēt 'arabā txāst, min nadāē. min galak mihibat kafta lālî ta, ya'nî min tô xôš vyāy, lawā min kiċā xô dā ta.' awî gôtē, 'mām, hawja nîa, kēmā bô zôrā nabēža, ya'nî dē har ċim.' šēxî gôtē, 'kuřē min, mādām waya p xēr biċin.'

645. Aw rā bô, ċôv mālā xô lālî žinā xô, gôtē, 'gardanā min āzā ka, az dē ċim.' žinā wî gôtē, 'dē kēva ċî?' awî gôtē, 'mā tô nizānî darwēšā ċu jē w mawdāē xô nîna?' žinā wî gôtē, 'mādām ta tzānî atô dē ċî ta bô ċî az māra kirim, ta av šarmuzārîa inā rēkā bābē min?' şultānî gôtē, 'hawja nîa, az dē yak qisa bēžima ta. ava bāzîbandak lālî ta, akar ta kiċ bô, bô bifirôša, hatā aw kiċ māzin tbîtin tērā masrafā wē haya. akar kuř bô, bihāvēža milē rāstē t bin jîlkādā. ava az ċôm, xātîrā ta.'

646. Aw ô šîrikē xô har dô p rē kaftin, aw ċôna sar wayarā xô. žinā şultān salimî kuřak bô, kuřē wē māzin bô, tċô nāv biċûkâ, t^hātava. awî tgôta šēxē 'arabā 'bāb', dāykā wiš har tgôtē 'bāb'. rōžakē kuřakay gôta dāykā xô, gôtē, 'dāykē, az dē suwālakē l ta kam, atô bô min bibēža, ava bābē mina ān bābē taya?' dāykā wî gôtē, 'kuřē min, bābē mina.'

647. Kuřakay gôtē, 'dāykē, akar bābē min mirîa ziyaratē wî nišā min bida, agar ċôya yayr mamlakat bēža min.' dāykā wî gôtē, 'kuřē min, bābē ta namirîa. rōžakē dô darwēš hātina lēra, bābē min az dāma êkî l wān har dô darwēšā. nēzîkî dah pānzda rōžā lēra bôn, pāšî hingî harduk dû yēk kaftin ô ċôn. awa yē hingî min nadîtîna.' kuřē wē gôtē, 'dāykē, atô nābēžîa min ċôna kē rēkē?' dāykā wî gôtē, 'kuřē min, harduk l garîa hanē āvā bôn.'

648. Kuřaka 'amrē wî gaštô pānzda šānzda sālî. aw rā bô, ċô, haspak inā darē l nāv dawārēt bāpîrē xô, zîn lē kir, liyāv dā sarē, šîr ô fūmēt xô hal girtin, ba'za pārak t pāxilā xô nā, gôta dāykā xô,

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, bridled it, took up his sword and lance, put some money into his bosom and said to his mother, 'Mother,

'dāykē, tō gardanā min āzā bika. azē *çöym, yān dē mirim yān dē bābē xō paydā kamava.' dāykā wī gôtē, 'kuḫē min, az zānim tō dē har çī, hara, p xēr biçī, gardanā ta āzā.'

649. Kuḫaka galakē lāyiq bō. awī barē xō dā bāžarā, çu mamlakat nadîtbôn. har çō, gaḫyā, ḫatā pārēt wī xilās bôn, dawārē xō firôt, albîset bar xōdā firôtin, şîr ô ñumēt xōş firôtin, ya'nî rût bō, bîrsî bō. rōžakē tçit, bāžarē sambôlê hal tdat. çita bar dikānakē, xudānē dikānē yē axtyār bō, galakē dawlamand bō, ya'nî řaisē tujārā bō, nāvē wī aḫmad ḫalwāçî bō. aw kuḫaka l şubay zû ḫatā bō hēvārî pēş dikānā wîva řā wastā.

650. Hēvārî wa'dē aḫmad ḫalwāçî dikānā xō qapāt kir dā çitava taxmînā xō tē kir, aw kuḫ awa yē şubayî wērē řā wastāy, çu naxāria, çu va naxāria. kuḫaka galakē lāyiqā w yē xûn-şîrîna. awī aḫmad ḫalwāçî gôtē, 'kuḫē min, atō yē çî kasî?' kuḫakay gôtē, 'ayş nizānim azē çî kasim.' gôtē, 'tō kuḫē kēy?' gôtē, 'nizānim.' gôtē, 'tō l kērē hātî?' gôtē, 'nizānim.' natîja aḫmad ḫalwāçî gôtē, 'atō nābîa kuḫē min? azē bē-zuḫyatim.' kuḫakay gôtē, 'balē.'

651. Gal xō bira māl, waxtē bira māl gāzî žinā xō kir, gôtē, 'wara, vî kuḫay girîvānē xō hal kēşa dā bîta kuḫē ta.' kuḫaka hardukā girîvānē xō hal kēşā, bō kuḫē wā. şubayā dā tgal xō bata dikānē dā mi'āmilē nişē dat, mudda hayāmakî watuv çō. kuḫakay tēr xār ô tēr va xār, albîsakē jwān kira bar xō, galak lāyiq bō. şārazāy mi'āmilā bāžarî bō.

652. Rōžakē gōta bābē xō, gôtē, 'bāb, atō nahē bāžar, tō yē axtyārî. řû nē l mālā xō, bu xō istîrāḫatē bika.' bābē wī gôtē, 'kuḫē min, māl mālē taya. ḫaz kay p rōžakē bidōřîna, ḫaz kay bu xō zēda bika. azē axtyār bîm, min pāriakē nānî l sar dinyāē māy. ava tō, ava mālē ta.' kuḫakay das hāveta mi'āmilē. şuhrat gaḫyā l bāžarē sambôlê kō aḫmad ḫalwāçî kuḫakē hay, hō *w hō yē lāyiqā. şubay zû ḫatā bāngē mayrab dastē wī baḫāl natbō l mi'āmilē, ya'nî l tişt firôtinē.

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. Rôžakê xabar çit bô mālā wazirî, 'aḥmad ḥalwāçî kuřakê hay, tuĵāra, dikānā wî yā l filān qaysariē, galakê lāyiqā.' xuškā wazirî yā dāya ūltān salimî, yā p nišan kirî, hēštā nabirîa. awē zānî av masala. hēvāriakê [hēvārēkê] gôta birāē xō, 'birā, ūbay tābûrakā 'askarî bilā tgal min bēt, az dē čima t *kažāvēdā, dē čima bāzar bu xō hindak tištî kirim. az ḥaz kam p dastēt xō bikirim.' birāy gôtē, 'kayfā taya.'

654. Ūbay zû tābûrakā 'askarî hāt, misallaḥ, sinĵî-tāq. nîvak pêš kažāvē kaft, nîvak l dû hāt, ḥatā čōna barē dikānā kuřē aḥmadē ḥalwāçî. maxsadā kiçakê çî bô, maxsadā wē aw bô dā kuřakay bibinît. aw çô dikānā kuřakay, awē sar xō hāvēt. êkî gôta kuřakay, gôtē, 'ava dasgirā ūltānîa.' waxtē kuřakay watuv zānî ḥālan kursî bô dā nā, gāz kir, qahwayak bô inā, gôtē, 'amr ka, ay xātûn, ta çî tvēt, dē çî kirî, bibēza.'

655. Awē gôtē, 'tôbē hanē bîna xār, awē šaddā hanē bîna.' walḥāsil ḥatā bîa rōž-āvā, 'awî bîna, avî biba,' çu lē nakirî. bô rōž-āvā, kuřakay gôtē, 'ay xātûnā min, diranga, mayraba. av 'askara awa yē ūbayî rā wastāya, na çu xāriā, na çu va xāriā, bāzarîš çôl bô. akar ta tištak lāzima bēza, naxô dē dikānē hal girim.' kiçakê gôtē, 'ay çalabî, az nahātîma tištî bikirim, azā hātîm bô ta.'

656. Kuřakay gôtē, 'al'afô, atô sarî, az pēma. aw qisa tô tbēžî l min ô l bābē min nahātîa, tāqatā madā nî.' kiçakê gôtē, 'ḥawĵa nîa, yān tvyā guçikê xô bidaya min yān dē nadāmatē binî.' kuřakay gôtē, 'ḥawĵa nîa, nadāmatē bibinim yā nabînim, aw fikirā tô lē, aw fikirā dûra.' dikānā xô qapāt kir, rēkā mālā xô girt, çôva.

657. Rôžā pāştir 'aynan p wî 'ibārati kiçaka hātava, ḥatā bîa mayrab har wakô rōžā awwilî, 'avî bîna, awî rā ka, yē ha bîna.' walḥāsil ḥatā bô mayrab wē rōžēš çu lē nakirî. kiçakê gôta kuřakay, 'tô çî tbēžî?' kuřakay gôtē, 'ḥawĵa nîa, dihû minē gôtîa ta.' kiçakê gôtē, 'ava az çômava, gāvzindā naka.'

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. Kiçaka çôva, gāzî sê çār laymaçîā kir. ôdā kuřakay yā āyri bô, nîvakā ħawšêdā bô. kiçakê gôta laymaçîā, 'l mazalkā min ħatā l mazalkā kuřê aĥmad ħalwāçî bô min laymayakê lē dan, çandê bidama hungô?' gôtê, 'am sēyna, sê şad dînārā bida ma.' kiçakê gôtê, 'ava sê şad dînār bô-ngô. şubay das bihāvênê [pāvênê].' laymaçîā layma lē dā ħatā nîvakā mazalkā kuřakay dar ēxist.

659. Hēvāriakê kuřê aĥmad ħalwāçî çitava, darkê mazalkā xô va tkat, çita žôr, saĥ tkatê kô naqabak yā t nîvakā mazalā wîdā. kuřaka ta'ajîb mā, nazānî aw çiya, ħatā bô sa'at nahê şavê. awî dapak dā nābô sar davê naqabê, nivînêt xô sar çê kirbô. l sa'at nahê şavê kir, 'taq taq'. kuřakay gôtê, 'aw kîa?' žinakê gôtê, 'azim.' gôtê, 'tô kîy?' gôtê, 'az xidāmā filān xātûnēma, xuşkā wazîrî, yā gôtia min, "bēža kuřê aĥmad ħalwāçî ħā'ħā' bêt.'"'

660. Kuřaka tirsyā, rā bô, žôrdā çô xārê. žinaka kafta pêş, kuřaka kafta dû, aw çôn, kuřakay nazānî dē çina kē darê. çôn ħatā l mazalkā kiçakê hal dā. kiçaka hāta barakê, das t sukîrê warānd, gal xô bira žôr. çôn, sar taxtî rû niştin, bu xô kayf kir. walĥāsil hamô şavê, hakô tbô sa'at na, dā xidāmā wê hēta dû kuřakay, dā çin, ħatā tbô sipêda dā bu xô kayfê kan.

661. Rôžakê şultān salîmî gôta wazîrakê xô, 'şubay xô tabdîlî qiyāf bika, dastakā jîlkêt darwēşā bika bar xô, hara, bigarê, bizāna l bāžarî çî haya, çî nîa.' şubatîrā wazîrê wî dastakê jîlkêt darwēşā kira bar xô, çô bāžarî, gařyā. dikānā hanê, qaysariā hanê, guçikê xô dā maxlôqî kâ çî haya, çî nîa. aw çô barê dikānā kuřê aĥmad ħalwāçî. waxtê wî çāv kuřakay kaftin awî çāvêt wî pēva mān, hindi kuřaka hindê lāyiq bô, lāv bô. ħatā bîa rōž-āvā aw darwēş wērê nabizift.

662. Hēvārî kuřakay çāv l darwēşî kaftin, ma'lûma dāykā wî gôtbôê, 'tô kuřê darwēşānî, bābê ta darwēş bô.' l bar hindê kuřakay miĥibat tgal darwēşā habô. waxtê kuřakay çāv darwēşî

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

kaftin gôtê, 'bāba darwēš.' darwēšî gôtê, 'balê.' gôtê, 'wara lēra.' darwēš çô lālî, kuřakay gôtê, 'tô xalkê kêrêy?' darwēšî gôtê, 'xudê tzânît, az darwēšim, min çu jê w mawdâê xô nîna.' kuřakay gôtê, 'tô av šava mēvānê minî.' darwēšî gôtê, 'bilâ.'

663. Kuřakay dikānā xô hal girt, har dô vēkrā çônava, çôna mazalkā kuřakay, rû niştin. dāykā kuřakay šiv bô inā, šivā xô xār, çā xô va xār. bô sa'at na, hind hāgā lē bô taqēnak hāt. kuřakay davê xô p 'ardîva nā, gôtê, 'hara, bēža xātûnā xô, av šava bilā misa'adê bikat, min mēvānakê hay.' aw çôva, gôta xātûnā xô. xātûnā wê gôtê, 'hara, bibêžê, aw ô mēvānê xô bēn. hakar nahêt bilā şubay jābā xô bidat.'

664. Xidāmā wê hātava, gôta kuřakay, 'xātûnā min *yê gôtî, "aw ô mēvānê xô bilā bēn harduk. akar nahêt, kayfā wîa." darwēšî gôtê, 'çalabî, ava çi masalaya?' awî gôtê, 'pê na-āxiva. fā ba, dā biçîn.' harduk žôrdā çôna xārê. waxtê çôn darwēšî çāv wê kaft kô xuškā wazîrîa. aw ta'ajîb mā, nawērā çu dangā bikat. kiçakê gôtê, 'bāba darwēš, atôş bu xô jārîā hanê bu xô biba žôr.'

665. Darwēšîş bu xô jārîak bira žôr, ħatā bîa şubay zû hardukā bu xô kayf kir. şubay zû darwēš ô kuřaka va gařyān, hātina mazalkā kuřakaydā. dāykā kuřakay tēştā wān inā, tēştā xô xār, çā xô va xār, harduk fā bôn, hātina bāžarî. kuřakay gôta darwēšî, gôtê, 'bāba darwēš, akar tô av šava lēra māy har warav lālî min bô şivê.' darwēšî gôtê, 'dā bizānim.'

666. Darwēš şubay zû çôv mālā xô, jilkēt řismî kirina bar xô, çô dāirê. şultānî gôtê, 'ay wazîr, atô şavê dîka nahāt-bôyava?' gôtê, 'naxêr.' gôtê, 'ta çi dît?' wazîrî pā na bô kuřakay sûnd xārbô, 'az dang nākam?' waxtê şultān lē pîrsî, 'ta dihûka çi dît-bô?' gôtê, 'şultānî xôş bît, atô şubay tgal min wara, yā min dîtî tôş dē bînî.' bô hēvārî, hardukā jilkēt darwēšā kirina bar xô, har wakô rōžā awwilî çonav bar dikānā kuřakay.

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. Waxtê kuřakay çāv vē kaftin gāz kirē, 'bāba darwēš.' gôtē, 'balē.' gôtē, 'warina lēra.' waxtē çōna dikānā wī ēk ô kursī bō dā nā, ēk ô çā bō xāst, ya'nī galak qadirē wā girt. bar çē, dāykā wī gôtbōē, 'bābē ta darwēš bō.' bar hindē mihibat gal darwēšādā bō. kuřakay gôtē, 'bāba darwēš, av šava hung har dō mēvānēt minin.' gôtē, 'bilā, çalabī.'

668. Hēvārī kuřakay dikānā xō qapāt kir, har sē vēkrā çōnava. har wakō fōžā awwilī dāykā wī šiv bō inā, wān šivā xō xār, su'batā xō kir, ĥatā bō sa'at na. sa'at na kiçaka hāt, l dapay dā. kuřakay davē xō p 'ardīva nā, gôtē, 'hara, beža xātūnā xō, av šava bilā misa'adē bikat, min dō mēvānēt hayn.' şultān ta'ajib mā, gôtē, 'ava çī bō, çalabī?' kuřakay gôtē, 'pē na-āxiva, bāba darwēš.'

669. Yēt wā āxiŋtinādā kiçaka hātava, 'taq taq' l dapay dā. kuřakay gôtē, 'amr ka.' awē gôtē, 'xātūnā min yē gōtī, "‘ajalan aw ô har dō mēvānēt xō bēn. hakar nahēn şubay jābā xō bidatava."'' kuřakay gōta darwēšā, gôtē, 'rā bin, dā biçin. dyāra xudē yā ināy.' kuřaka žōrdā çō xārē, har dō darwēš kaftina dū. çōn ĥatā l mazalkā kiçakē hal dā. şultānī dīt 'aynī dasgirā wī hāta darē, dastē kuřakay girt.

670. Aw çōna žōr, gōta darwēšā, 'hungiš har yēkē jārīakē bu xō bana žōr.' wazirī har wakō šavā awwilī bu xō jārīā xō bira žōr. şultān 'ējiz bō, qahirī, yazabē girt. fahēt nāv çāvēt wī stūr bōn, mūtē gyānē wī l jilkēt wī dar kaftin. nawērā çu dangā bikat, rū ništa xārē p 'ējizī. aw jārīā kō xātūnē dāyē çō, şikāyat lē kir, gôtē, 'xātūnā min, ava çituv darwēša? har pīta p min nākat.'

671. Xātūn hāta darē, aw p 'ējizī darwēši xurī, gôtē, 'tō hind lē hātī az jārīā xō pēškēši ta bikam, atō pē fāzī nabī? dē, fā ba, hara žōr, bu xō lārīā tgal bika.' darwēš fā bō, çō žōr, yē 'ējiz bō, nivist ĥatā bō fōž. wa'dē bīa fōž kuřakay hāta darē, gāzī darwēšā kir, gôtē, 'fā bin, dā biçinava.' aw hātinav mazalkā kuřakaydā.

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. Tēštā wā hāt, tēštā xō xār, ammā şultānī naxār. kuřakay gôtē, 'bāba darwēš, tō bō nāxōy?' awī gôtē, 'xudē zēda kat, dilē min nāçita zādī. şubayā az çu nāxōm.' kuřakay nazānī kō yē 'ējiza, kō masala çiya. fā bōn, hātina bāzarī, kuřakay gôtē, 'bāba darwēš, akar hung av şava lēra mān har warinav lālī min, dē bu xō su'batē kayn.' kuřakay çōv dikānā xō, nazānī dē çī qawmīt.

673. Şultān va gařyā, çō mālā xō, jilkēt řismī kirina bar xō, hālan çō dāirē, awī gāz kir, 'bō min wazirī paydā bikan.' wazirī çī kir, wazirī zānī dē çī qawmīt, aw çō mālakā jūā, gôtē, 'min va şērin.' jūā gôtē, 'wara, hara t kōrkā xānōtēdā.' aw çō t kōrkā xānōtēdā, xō va şartava. gōta jū, 'çand nivinkēt hungō hayn bīnin, bihāvēna sar piştā min.'

674. Şultānī gāz kira zābitakī, gôtē, 'hara, siřiakā 'askarī gal xō biba, kuřē aħmad hālwaçī bīnī, ammā p pēçikā naynī, har dō pēt wī bigirin, sar piştē bixiřinin hātā tīnina ēra. hakō hungō inā ēra xabarī nadana min, hālan bibay, şalb kay.' zābitaka çō, har wē gāvē siřiakā 'askarī bir, misallah, dawray dikānā kuřakay girt. kuřakay nazānī çī qawmī. hālan zābitaka çō dikānēdā, sē çār 'askarak tgal xō birin, har dō pēt kuřakay girtin, ēxista 'ardī, dū xōrā xiř kir, nīvakā bāzarī sar ēxist, fā bir.

675. Maxlōq miřawwiř bō, kas nazānī çī qawmī, sarā çiya. ēkī har l wē gāvē çō, xabar dā aħmad hālwaçī, gôtē, 'hāl ô masalē kuřē ta hō qawmī.' aħmad hālwaçī çī kir, hālan das dā dō kīsikēt zērā, har yak binkafşakī nā, çō lālī şultānī. har dō kīsikēt zērā dā nāna sar mēzā şultānī. gôtē, 'ava çiya?' gôtē, 'şultānī xōş bīt, ava zēřin. minēt ināyn bō xazīnē, kā sūçā kuřē min çiya?'

676. Şultānī gôtē, 'kuřē ta kīa?' gôtē, 'filān kas.' şultānī gôtē, 'hahō, aw kuřē taya!' gôtē, 'balē.' inā gôtē, 'atō ô kuřē ta ô ahlē mālā ta hamō dē hēna şalb kirin. av kīsikēt zērā ô mālē ta hamō

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 hukmatēya.' awî gôtê, 'şultānî xôş bît, amin ô pîradāykā wî hardukā şalb ka, mālê min hamô bilā bô hukmatê bît, bas kuřê min izn da.' şultānî gôtê, 'rā ba l pēş çāvê min. hindî min çu şîr p ta na dā dāyna.' awî gôtê, 'şultānî xôş bît, bas tō bēza min, kā sūcā kuřê min çiya.'

677. Kuřê wî bira bar şalbê, şîrit îna kô dē hafikā wî tēdā inin. waxtê rûs kir zābitî dît bāzîbandak yā p milê rāstēva. hālan hamā xô dā pāş, dastê xô l sar êk dā nā, kuřaka hēlāva bin şîritê, çāvê wî t girê dāyna. şultānî sarê xô l panjarê îna darê kô kuřaka yê l bin şîritê rā wastāy, yê rûsa, çāvê wî t girê dāyna, zābitî tgal 'askarā hamā yê xô dāya pāş.

678. Waxtê şultānî watuv dît tē xuřî, gôtê, 'hēştā hungô şalb nakirîa?' hamā gôtê, 'şultānî xôş bît, aw tāqatā madā nîa am şalb bikayn.' gôtê, 'bînina şilāl.' waxtê bira şilāl bāzîband dît p milê wîva. hālaⁿ rā bô, p dastê xô aw bāzîband va kirava. waxtê tē fikirîe dît, înzā wî yā lē. gôta aħmad hāl wāçî, gôtê, 'rāstîe bibēza, ava kuřê kēya?' aħmad hāl wāçî gôtê, 'şultānî xôş bît, hāl ô masalê wî hō bô.'

679. Gôta kuřakay, gôtê, 'kuřê min, bibēza, tō kuřê kēy?' kuřakay gôtê, 'az nizānim.' gôtê, 'çituv tō nizānî, ta dāyk haya, ta bāb haya, ta kî haya?' gôtê, 'min dāykā hay.' gôtê, 'nāvê dāykā ta çiya?' gôtê, 'nāvê dāykā min filāna.' gôtê, 'nāvê bābê dāykā ta çiya?' gôtê, 'filān kasa, şēxê 'arabāna.' hālan şultān rā bô, nāv çāvê kuřakay māçî kirin. aħmad hāl wāçî galak kayfā wî hāt, dilê xôdā gôtî, 'yā řabbî, tō çarayakê l kuřê min bikay, bas şalb nakan.'

680. Şultānî gôta aħmad hāl wāçî, gôtê, 'ava kuřê mina.' aħmad hāl wāçî gôtê, 'şultānî xôş bît, mādām ava kuřê ta bîtin, ta av tîrsa îna rēkā min ô rēkā kuřê xô, bibēza min masalaş çî bô?' şultānî gôtê, 'aħmad, hāl ô masala hō bô.' aħmadî gôtê, 'şultānî xôş bît, mādām waya, ta aw kiç māra nakirîa, gāz ka malāy, bîna, l kuřê xô māra ka.' şultānî gôtê, 'aħmad, az qisā ta nāşkinim.'

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 har wê gāvê v rē kira dû malāy, lē mārā kir. kira dāwat, kira kayf. jûlaka wê gāvê çôva, gôta wazîrî, gôtê, 'râ ba, mizgînîê bidama ta, aw kuî dar kaft kuîê sultânî, xuşkâ filân wazîrî lē mārā kir, kira dāwat.' wazîr dar kaft, tēta darê, saḡ tkatê qiyāmata, awîş wê gāvê çô dastê sultânî.

Kičā Hākimî

682. HABÔ, habô hākimak. awî hākimî habô kiçak ô kuîak. hal stā, kiç ô kuîet xô dā nān l bar malāy, darsā bixûnin. aw, malāyaka hal stā, ḡaz kiçakê kir. rā bô, dā bēžita biçûkâ, 'hing harinav malā xô.' pāşî hingî dā darsā nîşā kiçakê bidatin, dā rā bîtin, das hāvêta kiçakê, şôlā xirāb tgal bikatin. rā bô, aw çi kir, kiçaka galakā p-nāmûs bô, rōžakê, hayvakê balā xô l malāy va kir.

683. Bābê wê gôtê, 'tô bô çi nāçia malāy?' gôt, 'az nāçim, az māzin bîm ô az adab tkam.' inā gôtî, 'lāzima tô biçî.' gôtê, 'bāşa, 'abāyakî tô bô min bikiîa az dē çim.' inā hal stā, 'abā bô kiîî. waxtê 'abā bô kiîî inā rā bô, çô malāy. wê rōžê hal stā, awî malāy çi kir, dars gôta kiçakê. inā biçûk v rē kirinava. inā malāy gôta kiçakê, gôtê, 'wara, rû nē xārê.' inā kiçaka hal stā dā řavîtin. malā hāt dā girîtin, inā rā bô, kiçaka, řavî. 'abāê kiçê dastê malāydā mā.

684. Bābî gôta kiçā xô, 'ta çi lē kir, av 'abāya?' gôtê, 'min dā faqîrakî.' nagôtê kô, 'malāy yê birî w dā vê şôlê tgal min katin.' inā ba'dil-hayāmakî malā nawērā dar kavîtin. hākimî jāb bô v rē kir, gôtî, 'tô bô nāhêy, l majlisā rû nêya xārê?' gôtê, 'az nāhêm, nānê hākimî ḡarām bîa. az naşêm bêma lālî hākimî. lāzima biçia ḡajê, pāşî am dē hêyna diwānxānā hākimî.' jāb bô v rē kir, gôtî, 'bilā bêtin, az dē çima ḡaj.'

685. Inā malā hāt, inā hal stā, hākimî malā kira wakîlê xô yê 'ām, l maḡkamê, kô mālê xô, biçûkê xô, 'ayālê xô hamā taslîmî malāy bikat ô hākimî ô kuîê xôş biçina ḡajê. inā kiçakê çô lālî bābê

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 aba¹ 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, gôta bābē xô, gôtē, 'az rîjā tkam, bô min xāniakî batāl bika, az dē p xô çim nāv xāniē xô, rû nēma xārē. az lēra nābim ḥatā tō tēyava l ḥaj.' gôtē, 'bāša.' hal stā, xāniak dā kiçā xô, xādimakiş dāē, xidām. gôtē, 'lālî ba.' sūār bôn, çôn bô ḥajē.

686. Īnā ba'da hayāmakî malā hal stā dā çita mālā kiçakē. pīražinak girt, gôtē, 'ava bô ta çand lîra, az ḥaz kam tō biçia kiçakē, bô min qāni' bikay.' inā rā bô, malā p jāsûsî ô p hēva w wēva hal stā, çô mālā kiçakē. waxtē çô sar darajā mālā kiçakē inā rā bô, kiçakē çāv vē kaft. waxtē çāv vē kaft kiçaka rûs bô, sarē xô tşušt. das hāvēta awî, bādîā āvē, girt ô hāvēt bô malāy. inā sarē malāy şkast. malā řavî, çova.

687. Ba'dil-hayāmakî inā bābē wē, aw hātinava. hātinava, 'ālam çô istiqbālā wî, barakā wî. gôtē, 'çituvā, malā? ḥālē ta w ma'îsatē ta çituvā?' gôtē, 'wallāhî, galak bāşa, balē am ta'asifē tkēşîn, qusûriakā hātîa ma.' gôtē, 'çi qawmîa?' gôtē, 'kiçā ta bîa, bîa—ḥāşā—qaḥba.' gāzî kuřē xô kir, ḥākimi, gôtē, 'wara, nōka biçî, ḥā'ḥā' xuşkā xô bikużî, jilkēt wē va day nāv xûnē, bô min bîna.' gôtē, 'bāşa.'

688. Kuřaka hal stā, rā bô, sūār bô ô çô mālā kiçakē. gôta xuşkā xô, gôtē, 'ava çiya?' inā gôtē, 'çi bîa?' gôtē, 'av malāya, ḥāl ô masala avaya, lālî bābē ta ava gôt.' inā kiçakē gôt, 'ḥāl ô masalē min avaya dastē malāydā.' inā gôtē, 'zā, bāşa. am dē ḥaywānakî va kużîn, jilkē ta nāv va dam bô bābē ta.' gôtē, 'bāşa.'—'atōş bu xô biřava.' inā hal stā aw, kuřē wî, kuřē ḥākimi, rā bô, jilkēt xuşkā xô birin, birina barî bābē xô, gôtē, 'ava min xuşkā xô kuşt.' kayfā malāyş hāt.

689. Çônava, kô dē kuřaka p şavē çitin, dā xuşkā xô bînitava. bîr kir bar qalabāliyē, maxlôqātē hātîna lālî bābē wî, sarā bābē wî bidan. inā, bô řôż, aw birāē wē nahāt, kiçaka řavî, çô. çô çólî, bîrsî

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, tēnî bô, çôya çayr bâzar. wî bâzarîş 'aynan hâkimakê dika habô. kuřê wî hâkimî p xô çô bô řāvê, nêçirê. inâ l wê darê kiçakaş řûs māya, çiplaq, çu jilk bardā nina.

690. Inâ sayê wî haw kir bô nāv wî gyāy. gôtê, 'atô ansî, jînsî? wara, dar kava naxô dē ta kužim.' inâ gāz kirê, gôtî, 'az hūmatim, az adab tkam dar kavim. tiştakî bihāvêžā bar min, dē kama bar xô.' inâ habāê xô bô hāvêt, kira bar xô, hāta darê. kuřê hâkimî hāvêta pişt xô, sūār kir, bir bô mālā xô, kir bô xidāmā xô. awîş kiçā hâkimî, awaş kuřê hâkimî, yê çayr bâzar.

691. Inâ řā bôva hayāmakî, řôžak, hayvak, sālak, barê xô kirê, daykā wî, kuřê hâkimî, 'av kiça galakā bāša w yā miskîna w yā faqîra.' inâ gôta kuřê xô, 'az haz tkam az vē kiçê l ta mārā kam.' inâ gôtê, 'kayfā ta, dā.' inâ řā bô, gāzî imāmî kir, malāy kir, av kiça l wî kuřê xô mārā kir. ba'da hayāmakî, sālak, dô sāl, sê sāl, dô biçûk lē paydā bôn. inâ řôžakê řā bô, çô sarbānî, çarîbî kir, çarîbîā dayk ô bābêt xô, wê kiçê.

692. Inâ mērê wê sar kaft, kuřê hâkimî, gôtê, 'ta çiya?' gôta žinā xô. inâ gôtê, 'mā az çî bēžima ta? hāl ô masalê miniş avaya w ava hinda sālā az lēraha, tō çu su'alā l min nākay, tō çu jwābā l min nākay. ayş har wakô ta kiçā hâkimîma, filān bâzarî.' gôtê, 'bāša, am dē řā bîn, çîn, sarā bābê ta dayn.' inâ gôtî, 'bāša.' inâ řā bô, çô lālî bābê xô, aw kuř, kuřê hâkimî, gôta bābê xô, 'hāl ô masala avaya.' inâ gôtê, 'bāša.'

693. Gāzî wazîrakî kir, wazîrî gôtê, 'zā bilā kuřaka naçîtin, az dē gal kiçakê çim.' 'askar dirist kirbô, aw dirist kir, řā bôn, dē tgal kiçakê çîn. wazîrîş tamā'î t kiçakêdā habô. hal stān, hātin bô řêkê, isrāhatā xô kir řêkê, šavê çādirêt xô dā nān l wê darê kô dē isrāhatā xô kan. nîvakā šavê wazîraka çô, dē ta'aruzî kiçakê bitin.

694. Inâ řā bô, kiçaka galak adab ô mastôr bô, inâ xô t dast nanā. inâ gôtê, 'az dē kuřakê ta va kužim,' wazîrî gôtê. inâ gôtê, 'bilā, va kuža.' inâ kuřakê wê va kuštava. inâ wê šavā pāştir çôn, qûnāyakā dî dā nā. inâ řā bôn wê darê jārakā dî, kuřê 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 jinnee? 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

šavā pāštir l jēyakē dī dā nā, inā çôn nik bîrakē, aw bîr yā nēzik bô, nik wān, yā āvē.

695. Inā rā bô, wē šavē çô nik kiçakē. inā aw kiçaka p hîlakē gôtê, 'dê çim, dastnivêžā xô šôm,' hatā çô darva. çô darva w xô hāveta t bîrêdā. waxtê xô hāveta t bîrêdā, inā rā bô, wazîraka, hāt, sah katê kô yā t binê bîrêdā. inā wazîrî gāzî 'askarî kir, gôtî, 'rā bin, dā va gařeyn, biçinava. kiçakê, bizāna, řavi. min hingî gôta hākimi, kuřê hākimi, kô av kiça kiçakā pîsa, tuřahāta, balê guyê xô nadā min.'

696. Inā rā bô, wazîraka, çôva, gôta kuřê hākimi, gôtê, 'kiçaka dar kaft kiça qaraçā.' inā rā bô, kuřê hākimi galak 'ājiz bô. waxtê 'ājiz bô, inā rā bô, gôta bābê xô, 'az dê çim, dû vē kiçêrā çim.' inā rā bô, çô, çô, gašta 'urbānakî, sar davê wê bîrê dā nāy, kiçaka yā hal kêšāy. gôtê, 'tô çiy?' gôtê, 'az hālāqim.' gôtê, 'bāša.'

697. Çô jê wî, jê awê kuřê wê awwil va kuştî, dît sûarak hāt yê şôr, haspê wî şôr, jîl ô bargê wî hamô şôr. inā gôtê, 'ayş dê tgal hingô hêm.' ava tbêžina kuřê hākimi. gaştina qûnāyā dika, *jê wazîrî lê dā nāy. inā dît hāt jîhêlakê tāza, jîl ô bargê wî hamô sipî, haspê wî sipî. gôtî, 'ažî dê hêm gal hingô.' gôtî, 'dā biçîn.'

698. Çôn hatā gaştina mālā kiçakê, wî hākimi, l wî bāžarî. inā çôna mālā wî hākimi, gôtê, 'kîa mālā hākimi?' gôtê, 'avaya.' çôna mālā hākimi kô daykā kiçakê ô bābê kiçakê hardukêt kôra bîn. 'salāmu 'alayk,'—'alaykum as-salām, hing p xêr hātin, sar çāvā,' dîwānxāna w çā w qalabāliy ô watuv. bāša.

699. Inā kuřê hākimi gôta hālāqî, gôtê, 'tô çu çîrôkā nizānî?' inā gôtê, 'balê, az çîrôkā tzānim.' wazîrakiş yê tgal dā, tgal kuřê hākimi dā, hālāqî das hāveta çîrôkā xô, çîrôkā xô gôt. inā daykā kiçakê hāta bar panjare, guyê xô dā çîrôkê, kô av çîrôka yā p vē mālê teta gôtin kô, 'hākimak habô, wî hākimi kiçak ô kuřak habôn

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 gipsy'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 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 ô kuřēt xô dā nāna bar malāy ô malāy hal stā, dastē pīsīē tgal habô kô pīsīē tgal bikatin, hākīm čô hāj, 'ô av čirôka gôt.

700. Malāyš yē l wē darē. kuřē hākīmī darkē dā ēxistī kô kas dar nakavīta darē. inā rā bôn, čirôkā xô xalās kir. inā kuřē hākīmī gôtē, 'pā dyāra atô p vē mas'alē tzānī.' inā gôtē, 'arē wallā, az p vē masalē tzānim.' inā gôtē, 'čāwāya? tō rā ba, bô min vē mas'alē bēža kô ava čiya.' gôtē, 'avē masalē, hāl ô masalē ma avaya l awwili hatā āxirī.'

701. Inā gôtē, 'čāwā?' inā gôtē, 'vī wazīrī av bēbaxtiā tgal min kirī w vī malāyaš av bēbaxtiā tgal min kirī w az xuškā tama w avaš mērē vē žinēya. av sūārē šōrīš kuřē mina ô av sūārē sipīš kuřē mina. vējā kayfā hingōya w yē hanē dāykā mina, yē hanē bābē mina.'

702. Inā čāvēt wān zil bōnava w čē bōnava w inā rā bô, sarē malāy wē gāvē birī, sarē wazīrakayš birī. haft šavā, haft rōžā dōl ô zirnā lē dā w kira kayf ô qalabāliy ô hal stā, kičaka, sūār bô, tgal mērē xô čōva.

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 wide¹ 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.

VII

AMADIYE AND *BARWĀRĪ-ŽŌR*

AMADIYE [Kd. *Āmēdiē*] 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-žŏr* (or *-bālā*) to the north, and *Nērwa w Rēkân* 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*. *Qādô*, 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 *Qādô* 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 *Nērwa*, 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-žŏr* 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'dī*, soon came to the end of his account of the establishment of the village. *Xāfūr*, 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

703. NAQLAKĒ ḥākīmakī sē kuṛ habôn. rōžakē kuṛēt wī rā bôn, çóna āšī. karē wā barza bô. aw rā bôn, l karē xô gaŕyān. awā karē xô diŕava l bin qēličkakā kazānē. awā gôfī, 'av kara kēr ma nāhēt, am dē bayn, firôšin.' rā bôn, karē xô firôt, dā p sē tīvangā, êkā bē lûli, êkā bē qontāx, êkā škastī. rōžakā dī rā bôn, gôfī, 'am dē çina nēçirē.' sē paz kuštīn, êkā bē gôšt, êkā bē kavił, êkā mirī. rā bôn, çónav māl, t sē quzānkādā dā nāna kučkī, êkā bē řax, êkā bē darpôšk, êkā kun. ḥaçika yā bē řax bô, āv tēdā namā, ḥaçika yā bē darpôš bô, gôšt žē rā bô, ḥaçika yā kun bô, tištak tēdā namā.

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703A. Naqlakē ḥākīmakī sē kuṛ habôn, ḥākīmī žī karak habô. rōžakē ḥākīm, kuṛēt wī, māna birsī, rā bôn dā çina āšī, karē xô bir ô çôn. waxtē çoyna āšī, havrānē xô hēlā, karē wā barza bô. hingī rā bôn, l karē xô gaŕyān, karē xô nadīt. pištī hingī rā bôn, 'ard va kôlā, karē xô diŕava l bin qēličkakā kazānēva. awā gôfī, 'av kara l kēr ma nāhēt, am dē avī karī bayn, firôšin.' aw rā bôn, karē xô bira sičkē, firôt, dā p sē tīvangā, êkā bē lûli, êkā bē qontāx, êkā škastī. rōžakē rā bôn, gôfī, 'am dē çina pazā l çyāy.' rā bôn, çóna çyāy, pazā, sē paz kuštīn, êkē bē kavił, êkē bē gôšt, êkē bē hastī. pištī hingī rā bôn, hātina māl, gôfī, 'am dē rā bīn, bô xô šivē lē nin.' rā bôn, sē quzānk inān, êkā kun, êkā bē darpôš, êkā bē řax. ḥaçika yā bē řax bô, āv tēdā çô xārē, ḥaçika yā kun bô, gôšt tēdā çô xārē, ḥaçika yā bē qapāx bô, tištak tēdā namā. xalās.

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.

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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.**

Bālil ô Hārônarašid

704. RÔŽAKĒ hārônarašidî birāvak habô, nāvê wî bālil bô. hārônarašid naqlakê faqir bô, fā bô, pāra dayn kirin ž jūakî. rōžakê tījārēt baydā fā bôn, kārê xô kir dā čina tījāratê l bašrā. bālil fā bô, gôtê, 'aži dē gal hinga hēm.' čô nik najārî, gôtê, 'bô min šaš šindôqā čē ka.' bālil čô, kētîk girtin, kirina t šindôqādā. čôn p fēva.

705. Qônāyakê čôn, dā nā 'ardakî, sar āvê, dā bēhnā xô bidan. aw qabilakā 'arabā l wērê bô, šexê 'arabā ma'zôm kirin nik xô bô tēštê. waxtê fā bôn, čôn, bālilî kētîkak kira t barikā xôdā. waxtê fû ništîna xārê, zād inā, sē mirôv fā wastyān, har êkê ž wān hažak dastê xô girt ž bar miškā. hingî l wē dirkê mišk t miša bôn, čôna nāv nivinkēt bičûkâ ô mazinā.

706. Waxtê fû ništîna xārê, aw mirôv, mišk dar kaffin dā bēhna sar zādî. bālilî gôtê, 'hing fû nina xārê, az dē vā miškā dar êxim.' aw fā bô, kētîkak inā darva ô hāvêta nāv miškā. mišk hamî favin, naweryān bēhna darva ž bar kētîkê. xalkê wî gundi gôtê, 'tô dē vî haywānî firôšî?' bālilî gôtê, 'arê.' awā gôtê, 'p čandê?' bālilî gôtê, 'dē êkê va kužim, tiži kavilkê wē zērēt zar.' awā gôtê, 'bilā.' aw fā bô, kētîkēt xô hamî l wē dirkê firôtin. aw tījārēt dî hamî žē ta'ajjib-girtî bôn.

707. Pišti hingî fā bôn, čôna bašrā. tījārēt dî mālê xô firôt. bālil sē tanûrvān girtin, nān bô paht, awî nān hamî hāvêta āvê bô māsîā. hašt nah rōžakā pišti hingî tījārā jāb dāē, gôtî, 'pišti sē rōžēt dî am dē činava.' bālilî gāzî kira māsîā, gôtê, 'ava čand rōža azē nānî dama hinga, hing žî harin, davê xô bô min l binê baħrê bidan, aw tištēt binîdā bô min binin.'

708. Jamî'i māsîā fā bôn, čôn t binê baħrêdā, aw tišt inān. hamî zēr bôn, lu'lu' bôn ô marjān bôn. pišti hingî bālilî zibil kirî, havîr kir, aw lu'lu' ô marjān ô zēr hamî wakî tótîkâ lê kirin, tiži t nāvda

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

zēf ô yāqûf kirin. piştî hingî rā bôn, kārē xō kir dā bēhnav baydā. bālîl rā bō, aw hamî zibil kira t şindôqādā ô bār kirin.

709. Hātin p rēva, sarē girakî rû niştina xārē. bāyak ô bārān hātin, dinyā galak şār bō. bālîlî hindak aw zibil bu xō kira āgir. awā tîjārā dîf, bālîlî āgirē hay. aw çōna nik, gôtē, 'hindakā ž vā bida ma, am žî dā bu xō bikayna āgir.' bālîlî gôtē, 'haka dē bō min sanadakē çē kan, az çi tdama hinga l vēra, hing dē l baydā awî danav min.' awā gôtē, 'bilā.' aw rā bôn, şindôqēt tōfikēt zibilî birin, çi zēf ô lu'lu' ô marjān t nāvda nabôn.

710. Waxtē hātinav baydā har kasak çōv mālā xō. piştî hingî sē çār fōžakā bālîlî gāzî kira wā mirōvā, gôtē, 'daynē mi bidanava.' aw rā bôn, çōn, zibil bō inā. bālîlî barē xō dāē, çi tişt nāvda nabôn. bālîlî gôtē, 'mā muqāwilā min ô hinga aw nīna, tiştē min dāyav hinga sarē giri hing wî bidanav min?' bālîlî rā bō, şindôqak ž wān inā, va kir, tōfikak žē škānd. awā tîjārā barē xō dāē, hamî lu'lu' bôn ô zēf bôn.

711. Aw rā bôn, wā kira giri, gôtē, 'ava ma çi kir? am dē ž kî dirkē avî mālî daynavē?' bālîlî gôtē, 'hing vî mālî nadanava balē sanadakē bō birāē min, hārōnaşaşidî, çē kan, aw bibîta xalîfa l baydā.' awā gôtē, 'bāša.' aw rā bôn, sanadak çē kir, 'sar xalkē baydā hamîē, hārōnaşaşid bibîta xalîfa.'

712. Piştî hingî jû hāta daynē xō. awî tyā sittî zibaydāyē bu xō bibat badalā daynē xō. hārōnaşaşid rā bō, kira giri, gôtî, 'çawā jû žinā min bibat, az bisilmān bim?' bālîlî rā bō, daynē wî jû dāē. hārōnaşaşid bō xalîfa l baydā.

av çērōka qādir şa'dullāy yā gôtî.

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704A. Rōžakē hārōnaşaşid l baydā xalîfa bō, mirōv galak haž žē [hažē] tkir. fōžakē hārōnaşaşidî birāyak habō, nāvē wî bālîlî bō. hārōnaşaşid faqîr bō. fōžakē ž wā fōžā bāştîjārēt wē dirkē rā bôn, kārē xō kir dā çina tîjārātē l başrā. bālîlî rā bō, çō nik najārakî, gôtē, 'bō min şaş şindôqā çē ka.' şaş şindôq bō bālîlî çē kirin. bālîlî 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 repayed 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

čô, bô wā dirkā kaff, hindak kēfik girt, aw kirina t wā şindôqādā, gal xô bir, awî ži lgal xô bār kir. čô nik tîjārā, tîjārā gôtē, 'bārē ta čiya?' gôtē, 'mā-nga šôla? bārē mina, bārē min kēfikin.'

705A. Rā bôn, hēdi hēdi čôn, dā nā sarē girakī. sarē wī girī, wē dirkē qabilakā 'arabā lē habô. awā 'arabā gôtē, 'warina nik ma avrôka bô tēštē, hing ma'zômin nik ma.' waxtē rā bôn, čôna nik wān, nik šēxē 'arabā, bô tēštē hinda mirôv t rā wastyâyna, har êkē hażak dasfīdā bô.

706A. Pištī hingī zād inā, dā nā, mişk dar kaffin dā hēna sar zādī. bālilī gôtē, 'kā hing xô va dan, az dē vā miškā ž vē dirka dar êxim.' waxtē bālilī wa gôtī hamī rā bôn, xô va dān. bālilī kēfikak ž barikā xô inā darva, aw kēfik bar dā wē dirkē, hamī mişk ravīn. aw šēxē 'arabā gôtē, 'tô wī haywānī nāfirôši?' gôtē, 'balē, az dē vī haywānī firôsim. az dē vī haywānī va kużim, dē bô min tizi jildē wē zēf kan.' awī gôtē, 'bilā.' pištī hingī rā bô, bālilī aw kēfik va kušt, kavilē wē inā darva, šēxē 'arabā rā bô, bô tizi zēf kir. galakēt di ži gal wī rā bôn, aw kavil tizi zēf kir, har êkē kēfikak dāē. pištī hingī rā bôn, bār xānā xô bār kir, *čônav bô başrā.

707A. Hačika tîjār bôn, aw rā bôn, mālē xô firôt ô tišt badal kirīn. bālil rā bô, čô nik hinda xabāzā, nik hindak tanīrvānā, nān kirī. harô sipēda yā zû dā rā bit, awī nānī hāvēžita baħrē bô māsīā. pištī hingī p hašt nah rōžakā awā baštîjārā jāb dā bālilī, gôtē, 'xô hāzir ka, pištī sē rōžē' di am dē činava.' waxtē wa gôtīē bālil rā bô, gāzi čand wā māsīā t baħrēdā kirin, gôtē, 'ava čand rōža azē nānī dama hinga, mi ži tištak ž hinga tvētīn, aw tištēt binē baħrēdā. hing bô min davē xô l wī bidan ô bô min binin.'

708A. Hačika aw tišt bôn hamī zēf ô *yāqūt ô dir ô lu'lu' bôn. aw hamī māsī rā bôn, čôna t binē baħrēdā, awā davē xô lē dā, bô wī inān. pištī hingī bālil rā bô, hindak zibil kirī, hamī wakī tōtikā lē kirin, hindak tizi zēf kirin, tizi dô şindôqā ži xālī kirin. pištī hingī aw tîjār hamī rā bôn kô bārēt xô bār kirin, hamī jārakā di hātinava.

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. Hāfina sarē girakī, bāyak ô bārānak hāfīn, aw hamī qaramtīn sarmādā. ḥačika bālil bô, tizi nik wī zibil bô. aw rā bô, wī bô xô āgirak hal kir, wī qahwak čē kir, qahwā xô va xār, awī āgirē xô kir, har wī garm bô, yē^t dī hamī qaramtīn sarmādā. aw bāštījār hāfina wē dirkē, gôtē, 'hindakā ž vā bida ma žī, am qaramtīn sarmādā.' gôtē, 'bāš, az dē dama hinga, balē warin, bô min sanadakē čē kan.' aw rā bôn, sanadak bô čē kir. gôtē, 'az vē dirka či tdamav hinga, hing žī l wē dirkē dē wī danav min.' awā gôtē, 'bilā.' bālil rā bô, sindôqak dāvē yā xālī, ammā^{hi}ndak zibil bô tēdā.

710A. Waxtē hāfīnav baydā har kasak čô mālā xô. pištī hingī sē čār rōžakā bālilī jābā wā v rē kir, hamī hāfīn, gôtē, 'aw mālē min dāv hinga, hing wī mālī bidanav min.' awā gôtē, 'sar sarē xô.' aw rā bôn, čôn, zibil bô inā. bālilī gôtē, 'ž xô na min zibil dāyav hinga, minē dāyav hinga tōtīk hamī nīvakā wā zēf ô yāqūt, di^r ô lu'lu' bôn.' awā gôtē, 'wa nīna.' aw rā bô, čô, sindôqak inā, sindôqak ž wā va kir, aw hindak tōtīk ž wā škāndin, barē xô dāē, hamī di^r ô yāqūt ô lu'lu' bôn.

711A. Aw rā bôn, wā kira girī ô gôtē, 'am dē ž kīrē vī mālī daynav ta?' bālilī gôtē, 'az nizānim. av māla mi ž hinga tvētīn.' pištī hingī har kasak rā bô, čô mālā xô. bālil žī fū ništa xārē l māl. hamī škāt gōfī, 'bālil mirōvakē dīna.' pištī hingī p čand rōžakā bālilī jābā wā v rē kirava, hāfīn, gôtē, 'hā hā nōka min mālē xô l hinga tvētīn.' gôtē, 'wallā, am našēyn vī mālī daynav ta. tō či l ma tkay wa l ma bika.' gôtē, 'mā baynā xōdā hing rā bin, sanadakē bô min čē kan, t mā baynā xōdā ô birē min hārōnašašid, bibīta xalifa l baydā.' aw rā bôn, gāzi čand xalkē baydā kir, hamī p xi^rakē hāfina wē dirkē. awā sanadak čē kir bô bālilī, birē wī hārōnašašid bô xalifa l baydā.

712A. Pištī hingī ḥačika jī bô, hātav daynē xô nik hārōnašašidī. hārōnašašid mirōvakē faqīr bô, či māl nabō bidatē. awī jī tvyā žinā hārōnašašidī, sittī zibaydāyē, bô xô badal bibatin. pištī hingī bālil rā bô, mālē wī jī dāvē, žinā hārōnašašidī žī har bô 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 çöyna çyāy

713. RŌŽAKĒ am šaš *ħaft biçûkak rā bôyn ž māl*, am çöyn, ma *kārē xō kir*, ma *zādē xō bir*, am *rā bôyn*, çöyna çyāy *dā çin*, *bô xō kawā girin ô çina nēçirē*. am l *wē dirkē māyna 'āsē*. *bafr galak habô*, am *māyn t bafrērā*, am *hamī qaramtīn*. am—*waxtē am hamī qaramtīn êk ž ma rā bô*, *hēdi hēdi çô*, 'ardakī *škafftak dīf*. *ħaçika škaff bô yā garm bô*.

714. Am *rā bôyn*, ma *bu xō āgir t wē dirkēva hal kir*, am *rû ništīna xārē l wē dirkē galak*, *ħatā ma bu xō çāyak çē kirī*, ma *zādē xō xār*. *pištī hingī piçak dinyā va bô*, *hēdi hēdi am rā bôyn*, *hātīn p rēva*, am *kāftīna bafrē*. ma *galak ħaywānēt kīvī p rēva dīfīn*, *šibatī gurg ô rīvī ô wā tištā*, am *galak žē tirsyāyn*.

715. *Pištī hingī am hātīna māl*, am *hamī—hamī kasak ž ma çô mālā xō*, *rû ništa xārē*. *rōžā pāštīr am hamī pēkva rā bôyn*, çöyna *maktabē*, am l *maktabē rû ništīna xārē*, ma *bu xō baħsē hindē kir*. *ma'limak hāt*, *sar madā hātā xārē*, *rā bô*, *gôta ma*, 'aw *hing baħsē çī tkan?*' ma *gôtē*, 'amē *bu xō baħsē duhī tkayn*, *waxtē am çöyna nēçirē*.'

716. 'Am *māyna 'āsē*, *rōžā inī am māyn l wē dirkē ħatā ēvārī*, am *hamī galak tirsyāyn*. ma *galak ħaywānēt kīvī dīfīn*, *šibatī gurg ô rīvī ô ħirc ô wā tištā*. *inā pištī hingī am hamī hātīna māl*, am *qaramtīn sarmādā*, ma *bu xō sôpa hal kirin*, ma *xô l bar dirēž kir*. am *rā bôyn*, *rōžā pāštīr*, am *çöyna maktabē*. ma *wājib galak habôn*, ma *wājibēt xō hamī ħal *nakirin*.'

717. *Ma'limī gôta ma*, 'bô *çi ħinga wājibē xō ħal nakirīa?*' ma *gôtē*, 'wallā, am *çöböyna çyāy*, *nēçirē*, *duhī*, *balē am hamī galak qaramtīn ô galak awē dī bôyn*. *pištī hingī amēt hātīna māl*, ma *bô xō sôpā hal kirī*, *āgirē hal kirī*, *amēt rû ništīna xārē ħatā ma piçakē garm bī*, *hēdi hēdi amēt rā bôyn*, *wājib ma yā ħal kirī*, *balē hamī ma na ħal kirīa*. *vē jāra kayfā taya*, *kānē dē tō çī l ma kay am t ħāzirīn*.'

Āmēdiē

718. *Ava nôka amēt bô-nga tāxivīn āmēdiē*, l *bin gihīškakē l maydānē*, l 'ardakē *rāst*. *az dā bô-nga bēžim*, *ħaçika āmēdiēya*, *galak qazāyakā kavna ô yā awē dīa*, *ô ħaçika āmēdiēya*, *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

bīnāyafēt kavnet lē, dō qišla yēt lē, har dō t hariffīna, ēkā lē yā nūa. amēdiē yā l sarē girakī, yā hisār-kirīa. dōmandōrēt wē šīhrin, hamī šīhrin, t bilindin, bažnā dō kīlōmētrā t bilindin, kas našētin šīlāl kavītin ž γayrī yēt lē hayn sē dargah.

719. Tbēna dargahakī dargahē zēbārē, tbēna ēkī—tbēna dargahē di žī dargahē zēbārē. tmīnīta wē dirkē dargahak, tbēna wī dargahī dargahē mūsilē. ḥačika aw dargahē mūsilēya, waxtē hingī xalkē amēdiē tmāna birsī aw xalkē wē trā-bōn, čōna karwānā, waxtē čōna karwānā t wī dargahīfā čōn. balē ḥačika nōkaya, pičakā čē bī, jādēt lē, nīvakā wē hanē jādana. sīkēt lē, mālēt lē, balē—amēdiē jāmiḥakā lē, jāmi'akā lē w minārakā lē galakā tāzaya w yā bilinda, či mināra wakī wē nīnin.

720. Wa ḥačika xalkē amēdiēna hamī kurdin. kārē wā na šibatī kārē hamīāna. hamī tkana bar xō bargûskā—bēna jīlkēt wā bargûsk. čē tkan ž hirīē, t šīnin, t šōrin, t kaskīn, t anwā' ô askālin. aw thāvēna sarē xō darsōkā, har ēk dō darsōkā thāvēta sarē xō, kana bar xō, ô thāvēna pištā xō tištakē dirēž, tbēna wā čīf ān ḥarīr ān girēmşultān. ḥačika amēdīna, galakin. lōyatākē xāsē hay, tbēnē lōyatē kurdī. lōyatē ma galak lōyatākē sivika w yē xōša.

721. Ḥačika amēdiēya, hāvinē galakā garma w pēšī lē mišana w kas našētin lē bižītin. ava sē šava azē l amēdiē tnivim, pēšū az xārim. balē ḥačika sūlāvēya, mantāqakā şayfia, yā şāra, āvā wē galakā şāra w yā xōša w yā sivika. xalkē wē dirkē hamī tžin t kaḫrāva. čina čyāy, tištakī tīnin—tbēnē čulī—thāvēna sar kaḫrā, tbīta sībar ô galak xōš tbīn.

722. 'Ardakē hūna, galak āvēt lē w šallālēt lē w ôfēlēt lē. ḥačika sūlāvēya yā t nīvakā dō čyādā. ḥačika čyāvaka tbēžīnē bišēš, aw *ʃabal maḫīna*. ḥačika yē dīa tbēžīnē čyāē bar sarē kēri, aw 'ardē naqlakē har gāv ingilīz thāfīna wē dirkē maşifē. wa ḥačika amēdiē p xōya 'ardakē ʃabalīa, hamī bara, dōmandōrēt wē čyāna.

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,¹ 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'.¹ 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,² and round their waists³ they put a long thing, (a cummerbund 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,¹ 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 čyāʿaka tbēžinē bišēš, ān ʿabal maṭīna. ḥačika čyāē dia tbēžinē čyāē gāray. ḥačika yē dia tbēžinē čyāē nik irānēva, ḥačika čyāē diā tbēžinē čyāē lāē sōryēva. ô ḥačika āmēdiēya, galak mantaqakā xōša w yā awē dia ô yā nēzīka bō sar ḥudōdē turkī ô sar ḥudōdē irānē. ô ḥačika āmēdiēya, qazāyakā galakā mazina ô galakā xōša. ḥukmaṭā lē, ḥačika ḥukmaṭa ži ḥukmaṭakā ḥarabīa.*

724. *Ḥačika xalkē āmēdiēna dē rā bin, har naqlakē zivistānē dē čina vē dirka, rībārakē hay, galakē mazina, tbēnē zē. čina sar wī zēy, dinamētā l gal xō tban, biṭilā, šarīṭa, thāvēna zēydā, māsiā tkužin. tīnina vē dirka, tfirōšin. ḥačika xalkē wā gundā p xōya, gaṭēt hayn, pičak bičūkin. har šav dē āvē bar danē, māsi dē hēn, dē tiži māsi bin. pišti hingī dē bar dan, l wā gaṭā māsi dē minin tēdā, hawālī ṣadā, dō ṣadā. pišti hingī dē girin, dē inina āmēdiē, dē firōšin.*

725. *Ḥačika āmēdiēya, dō rībārēt lē hayn. l pištā āmēdiē lāʿak, nik lāē zēbārēva, ēkē tbēnē sipna ô ēkē tbēnē rīē šin. ḥačika rīē šina aw t galiakidā tēta xārē, tbēnē galī řašāva, ô ḥačika zēya aw ž nik xābirēva tētīn, galakē dirēža ô yē firaha. bō zivistānē har kas našetīn žē darbāz bibītin.*

Bāpīrē ma

726. *Waxṭē bāpīrē ma hāfī l wērē hāfibō, l sarāngēlē. l sarāngēlē hāfibō, qasrā xwa dā nā sarē vē škafṭē (wē škafṭā hana). āvdal bālōkī, aw ži mazinē—ḥaṭā awērē bō, ḥaṭā sōārē bō—ô mazinātī l vī gundī ži tkir. jāb dāē, gōt, 'bō čī hāṭia, dā nāya sar gundē min, aw ʿadrē l gundē min tkatin ô zararā tgal tkatin ô ta'dāyē lē tkatin?' bēžin jābā wī v rē kir, hāṭa vērē.*

727. *Waxṭē hāṭia vērē, ḥaṭṭ kuṭ wī habōn ô bāpīrē ma ži ḥaṭṭ habōn ô ēšāraṭ dā kuṭēt xwa, gōt, 'ḥačī gāvā hāṭin, rū ništīn, ḥačī gāvā min ēšāraṭ dā hawa, rā bin - - -, har ēkī yē xwa bikužin.' ma'lōma jāb bō wān v rē kir. 'ardakī tbēnē jōxinā mīrā l wērā hana, řaxē gundī, hāṭina wērē, rū ništīna xārē.*

723. As for one mountain [to the north], they call it Bishésh, 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^t 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 Serangéle. He came from Serangéle 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, ‘Whensoever 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. Dîwānā xwa girt. waxtê dîwānā xwa girtî, gôtî, 'bô çî tô ta'dâyê l gundê min tkay, tô çadrê lê tkay?' hajat lê hal êxistîn. awî eşarat dā kuřet xwa, rā bôn - - -, har êkî yê xwa kuřtîn. waxtê kuřtî çôn dā mālā wî tālān kan, ma'lōma bô xwa bînin. bêžin *êřimak lê řavî, yāni xulāmak. *xulāmak lê řavî, êřimakî wān hal girt ô řavānd. av halwayna yêt wîna.

Aḥmad Čalabî ô Bahram Fêris

729. HĀKĪMAKĪ žinak habô, sê çār sālā kā inā nik xô dā—ma'lōma pā 'ayāl nabô. wazîrêt wî ô—az banî sarî—kinkinêt wî inā gôtî, 'pā žinakê bîna dā 'ayalak bibîtin. muxābinî wî bāžerî mā bê xudān.' aw rā bô, sālā pāřtir bu xô žinak inā. sāl waxtakî mābô, xudê karam gal žinā wî kir, *kuřak bô. waxtê kuřak bî nāvê kuřê xô kira aḥmad čalabî, nāvê kuřê xalkî kira bahram fêris.

730. Waxtê—ma'lōma—mazin bîn ô v řê kirina maķtabê ô bu xô dā dasť hāvēna kayfê ô sirānē t bāžerî ô aw dā rā bîtin, dar kavina ḥawšā maķtabê dā kayfê kan, aw dā bičûkêt xalkî kužitin. ḥākimêt bāžerî rā bôn, çôna nik—ma'lōma mazinêt wān—dā čina nik ḥākimî kô dā řambî kan dā bas bičûkêt xalkî bikužitin. 'bābô— inā gôtê—bas bičûkêt xalkî bikuža. am ḥākimêt wî bāžerîyna. av bāžera hamî bin dasťe ma w muxābina, am dilê xô dē pē sôžin ô čē nābît am har êkî dōā bikužîn.'

731. Inā gô, 'bāša, qaydî nîna.' waxtê řôžā pāřtir çô, awî xarābtîr kir, dîsā wî sê çārak dî kuřtîn. waxtê sê çārak kuřtî aw rā bô, gôtî, 'bas harina maķtabê. haķa hazmān bîtin, qalam bîtin hawa bu xô yê girtî. rā bin, harina nāv sūkā, bu xô kayfê bikan, sirānē bikan, hēvārî warinav māl, qaydî nîna.' aw rā bô, řad dînar dānav bahram fêris, řad dānav kuřê xô, aḥmad čalabî. hindî bahram fêris bô, kuřê xalkî bô, hindî aḥmad čalabî bô, kuřê ḥākimî 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 F ris

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 an(other) 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 an(other) 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 F ris.¹

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 hit¹ 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 hit 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 F ris and a hundred to his own son, Ahmed Chelebi. As for Bahram F ris, he was a son of the people, and as for Ahmed Chelebi, he was the prince's son.

732. Rā bôn, çona sūkā, bu xō gaŷyān. hindī aḥmad čalabī bō, çō, l qumārē rû ništa xārē. hindī bahram fēris bō nīvakā sūkē rā wastā, barā xō dāē, ava haspāk hāt, yē dastē dalālīdā p şad dīnārā. waxtē wī qīmat kir p şad dīnārā, şad dīnār taslimī dalālī kirin, haspē xō kēšā, hāt nik birāē xwa, aḥmad čalabī. 'aḥmad čalabī, ta či kir?' gōfī, 'wallā, min şad dīnārēt xō l qumārē dāyn, şad dī žī azē dayndār bīm. qaydī nīna.'

733. Rā bō, rēkā xō girt ô hāfa māl. bābē wī gōfē, 'bābō, hawa či kir?' aḥmad čalabī gō, 'min şad dīnārēt xō l qumārē dā, şad dī žī az dayndār bôm.' hindī bahram fēris bō, gōfī, 'min şad dīnārēt xō dān p hasp ô az hāfīmava.' qaydī nīna. rōžā pāştīr žī disā şad dānav aḥmad čalabī, şad dānav bahram fēris.

734. Wē rōžē žī aḥmad čalabī rû ništa bar qumārē. bahram fēris çō, nīvakā sūkē rā wastā. piştī nīvā sūkē rā wastā barā xō dāē, ava şīrakī dastē dalālākīdā. girt, dā qīmat katin, bu xō bāzār kir p şad dīnārā. şad dīnārēt wī dāē, şirē xō dastē xō girt, hāfa ni^k aḥmad čalabī, gō, 'ta či kir?' inā gōfī, 'şad dīnārēt xō min l qumārē dā, şad dī žī az dayndār bôm. qaydī nīna, bilā.'

735. Hāfīna māl. bābē wī gō, 'hawa či kir, bābō?' inā gōfī, 'wallāhī, mi şad dīnārēt xō l qumārē dā, şad dī žī az dayndār bôm.' bahram fēris žī gō, 'min şad dīnārēt xō bu xō dān p şīr ô az hāfīmava.' gō, 'bilā.' waxtē gōfī, 'bilā,' bahram fēris dar kat ž darva, kuřē wī mā l nik. kuřē xō nişhaf kir, gō, 'bābō, tō tbīnī hindī ava kuřē xalkīa, dō şad dīnār bu xō kirina māl, dā nāna vē dirkē, dē ḥawja bitē. ta, dō şad dīnārēt xō ta l qumārē dā, dō şad dī žī tō dayndār bōy, ava çār şad dīnār.'

736. Bahram fēris har hāt, çō t žōrva, çō t ôdēva, inā gōfē, 'dē, bēža, az kuřē kēma? tā az bizānim.' gōfē, 'kuřē minī. filāna, bēvāna ...' inā gōfē, 'dirēž nakay, dē ta kužim.' či fāstī bō nagōf. aw žī rā

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

bô—ma'lôma kô gala^k nânê wî xârbô, galak maşraf lê kirbô—râ bô, haspê xô l âxûrê dar êxist, sûâr bô, çô. waxfê çöy birâe wî aḥmad çalabî dûvîrâ kira hawâr, 'râ wastâ. haḳa mirin bî, žin bitin pêkva am mirôvêt êkin, dê çin.'

737. Çôn, har dô jûn. çônnav daştakêdâ, çônnav bâžerakî şibatî mûsilê, dâ nâ l baţanakê. haḳa l 'ardakî rû niştîna xârê ḥâkimê bâžerî v fê kir dûv wân mirôvârâ, 'wara, ma'dônî ô mālâ min, tô rû niştî wê dirkê, çi?' çô, rû niştîna xârê wê dirkê. şivâ xô xâr ô pâşivâ xô xâr, çây çê kir ô çâ xô, qahwâ xô va xâr. inâ gôta wî ḥâkim—bahram fêris gôfî, wî ḥâkimî, 'tô vî qat'a 'ardî nâdaya min p firôftin? az dê bu xô âvâhiakî lê âvâ kam. az mirôvakî muhâjirim.'

738. 'Bilâ,' dâe. haḳa p şad dinâr, haḳa p dirhamakî, dâe. aw râ bô, wî çi kir, wî fôžâ pâlay râ êxista nîv dinârakî, dinârakî. mâ baynâ hayvakê wî qasrak l wê dâ nâ, yânî şibatî wê qasrê çi çi 'ardâ nabô. wazirî çäv kira ḥâkimî, gô, 'ḥâkimî xoş bit, av mirôva dê ma data birândin. ava mâ baynâ hayvakêdâ, mirôvakî muhâjir ô hinda avê dî kirî. aw dê ma bē-sar-ô-bar katin.'

739. Inâ gôtê, 'bilânikê, am dê râ bîn, tağbirakê lê kayn. râ bin, şavakâ dî şivakâ bâş lê nin. am dê gâzi kayna ma'dônî ô dê v fê kayna fêkakâ nihânî, biçit ô nahêtava. av qasr ô âvâhiâ âvâ ži kirî bô ma bimînitin.' qahbadâ, qawî t barâzin, ḥâkim. râ bô, dast hâvêtê, şivak çê kir ô dirist kir, êk biçitin, çôna dûvîrâ, 'hâ bahram fêris, mi tvêtin tô bêya mālâ ḥâkimî, ma'dônî.' qaydî nîna, bilâ.

740. Har dô birâ sûâr bôn, çôna wê dirkê, şivâ xô xâr. piştî şivê ô pâşivê inâ gôtê, 'bahram fêris.' inâ gôtê, 'balê.' gôtê, 'muxâbinî ta, ta av qasrâ âvâ kirî ô av şantanaḳa ô bē žin!' inâ gôtê, 'mâ çi lê bikam? çi žinêt waşâ nînin kô az bînim bu xô, lâhiqînim.' inâ gôtê, 'balê, žinkak wâ hay, dê nişâ ta dam.' gôtê, 'l kirê?' gôtê, 'guhârâ-çilkazî, xûşkâ kâfirê çil ô êk dast, kavîta fôžâvâe.' gô, 'bilâ.'

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 Férís 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 Férís, 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 Férís.’ 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,¹ sister of the Forty-one-handed monster, (whose home) lies in the west.’ He said, ‘So be it.’

741. Wê šavê çonav māl, kārê xwa kir, zādê xwa hāzir kir. sipēdê sūār bôn dawārēt xō, darê qasrā xō girt ô çôn. waxtê çöyn, çôn, haķa qúnāyā sālakē, haķa hayvakē, haķa dô sālā, çona baxçayakī, rû niştina xārê. tēn bôn, birsī bôn, dā āvē va xôn. awān ži—ma'lōma aħmad çalabī nivist. bahram fēris zādê xō xār ô kata sar anişkā xō.

742. Waxtê katīa sar anişkā xō barā xō dāē, ava kāfirakī tētīn, çil ô êk dastēt pēva, sarī l 'asmānī, pē l 'ardī. waxtê dītī wī fukur lē kir. hindī bahram fēris bō, awī şad ô pēnĵah quwat habôn. kāfir ž wērvā hāt ô lē kira hawār. waxtê lē kirīa hawār rāst rā bō ž pēva. waxtē rā bō ž pēva inā gôtē, 'kāfirō, tō zarbē xō dā na.' awī gō, 'na, pēškō, tō zarbē xō dā na.'

743. Kāfir dô bar girtīn, sīngē bahram fēris dān, nāftrangakē çō t āxēdā. awī şahda dā ô nāvē xudē inā ô āxē sar ēxist. awī şirak girt, dā nā, har çil ô êk dastēt wī žēva kirin. çil ô êk dastēt xō hal girtīn ô dā nān binkafşē xō ô žēhal qastā māl kir. 'guhārā-çilkazī! guhārā-çilkazī!' inā gôtē, 'balē.' inā gôtē, 'qōdikā niždārīē bida min, az bihāvēma [pāvēma] birinēt xō. mirōvakē hātī maydānā min dē min bē-sar-ô-bar katin.'

744. Qōdikā niždārīē hāvēta bar birāē xō, darmān hāvēta laşē xō, dastēt xō p xōva kirin, vē jārē sar nişiv hāt. dirēž nākam, walhāsil wē rōžē şarē xwa kir wa har kāfir bē-sar-ô-bar kir. rōžā sēē bahram fēris gôtī, 'vē naqlē xamā mina. kāfir, ava dô naqla tō tbēy, tō zarbēt xō dā tnī. az dē vē naqlē zarbē xō dā nima ta.'

745. Aw rā bō, dast hāvētē. awī qalūnak tē kir, tīzi p sar āgir kir, sē şav ô sē rōžā awī qalūn tkēşā, tīzi wē dastē dūkel ô tamādū kir. awī dast hāvēta şirē xō, dastēt wī wařand. dastēt wī žē wařandina wē dirkē ô nahiş ô nahişyār bō kāfir. rēkā xō girt ô çō. waxtē çöya māl gôtī, 'guhārā-çilkazī!' waxtē dītī, barē awil, gō, 'ava çil-ô-ek-dasta?' gō, 'ava asaħa. ava guhārā-çilkazīa, xūşkā vī kāfirīa?'

746. Guhārā-çilkazī inā gôtī, 'labē, az xidām.'—'qōdikā niždārīē

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 monster^r 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 salve^r 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 downhill. 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 dā az bihāvēma birīnēt xō. av mirōva dē min bē-sar-ô-bar katin.' qôdikā niždārīē hāvēfa bar bahram fēris. awī hal girf, kira t barīkā xōdā, zivirī, hāf. barā xō dāē, hēštā aw kāfirē t wē xur ô xūnā xō war bī. pē xō lē dā, gôfī, 'rā ba, kāfirē mazin. tō šarm nākay tō xō t vē xūnē war day? rā bava.'

747. Aw rā bō, qastā māl kir, gôfa guhārā-čilkazī, 'kā qôdik?' inā gôfē, 'minē dāyav ta.'—'kičē, bidava.' gôfē, 'minē dāyav ta.' gôf, 'habīt, nabīt, ava ta yē haž bahram fēris kirī, dē šû pē kay, lawānikē ta dāv wī.' rā bō, jārak dī zivirī, hātav wē dirkē, gôfē, 'bahram fēris, kā? dē, qôdikē bidav min.' inā gô, 'az nādamav ta.' inā gôf, 'bidav min.'

748. 'Xûškā xwa bida min az dē damav ta, tō nadaya min ham dē tō mirī žī ô xûškā ta dē bō min bīt.' čôna dastē êk, xûškā wī bu xō qabûl kir. rā bôn, sûar bôn, čôn. čôna wē dirkē, qasrē marmar, barā xō kirinē, qasrakā zaxmā t̄aza, fawājakā t̄aza yā māqûl. haķa hayvakē, haķa dô hayvā, rû nišfina xār wērē, kayf ô 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 [*Zāxō*] 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, *Gullī*, *Sindī*, and *Silēvānī*.

The first text here was recorded by one *Husayn*, a *Gullī* from *Bātōfa*, 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 *Xalīl* and *Mahdī* 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.

Mîrzā Mihammad ô Kāfir

749. HABĪ, nabî, çi ž xudê ô pêyambarā maşfir nabî.

Habî hākîmak, sê kuř habîn gal kiçak. gôf, 'yā kuřet min, wasiā min l wa bit, haķar az mirim milê rōzhalāfēdā naçin nēçirē.' pişti hingî bābē wān mir. birāē mażin rā bî, gôf, 'azē çim nēçirē faxē rōzhalāfē.' waxtē çô wērē xazalak dîf, zēfak ştôê aw xazalēdā bî. dasť āvēť fivakā xwa, bikužit, aw xazalē, ô řavî, dā p dūvdā.

750. Čô, l bîstānakî dar kať. rû nišť xwārē sar birkak āvē, dasťnivēžā xwa šušť, nivēžā xwa kir, xwa dirēž kir. pişti sa'āťakē kāfirak hāť, pē xwa l binē pē wî dā, gô, 'rā ba ž xaw, wara, biçin mālā min. azē kiçā xwa yā mażin dim ta.' çôn bô mālā aw kāfiri. šîşak l wî milē wî dā, yē řāstē dā, yē çapē dar ēxist, hil āwîšť p xānîva.

751. Birāēt wî yēt dîka gô, 'birāē ma yē mażin nahāť ž nēçirē. ava šava w nahāť.' bî sipēda, birāē wî haspē xwa dar ēxist, šir ô maťalēt xwa girē dān, sūār bî w çô. waxtē çôy bô rōzhalāfē xazal hāť, řalismē zēřî ştôydā. dasť āvēť širē xwa, aw xazalē bikužit. řavî, wî rā hēlā xazalē, xazal çô, xwa l bîstānidā barza kir.

752. Aw hāť sar birkā āvē, dîsā dasťnivēžā xwa šušť, nivēžā xwa kir ô nivîšť. dîsā kāfirak hāť, pē xwa l binē pē wî dā, gô, 'hilô, rā ba. birāē ta yē l mālā min, mi kiçā xwa yā dāē, yā mażin. kiçā nāvē bô taya.' waxtē çô bô mālē šîşak l milē řāstē dā, yē çapē dar ēxist, aw ži kir t xānîva, řax birāē xwa hil āwîšť.

753. Birāē biçûk ô xûşkā xwa mān. gô, 'birāē ma ava ži çô *w nahāť.' bî sipēda, 'az dē rā bim, dūv birāēt xwadā çim.' waxtē çô faxē bāžērî sūār bî l haspē xwa. xazalak hāť barāhiē, řalismē zēřî ştôydā. rā hēlā xazalē, řavî, çô t bîstānidā. xazalā xwa kušť bîstānidā, inā, daynā sar birkā āvē. kāfir hāť, 'ta bô çi xazalā min kuşťa?' gô, 'kāfirô, çu gû bilāva 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.'

754. Gôtê, 'na, xwa 'ājiz naka. har dô birāēt ta yê l nik [yënnik] min, har dô kiçêt xwa minê dāyn hardukā. wara gal min, kiçā mi yā dīfir bô taya.' waxtê çôn bô mālê kâfirî gôt, 'wara pêšîā min, biçîn bô mālêva.' mîrzā miḥammad bêžit, 'tô l pêšîā mi hara mālê. ava mālā taya, na yā mina.' waxtê çô l barāhîā wî mîrzā miḥammadî šîrak l ştôê yê kâfir dā, kuşt.

755. Rā bî, Kalaxê wî p kērikê hamî şaqşaq kir. çalak l 'ardî kôlā, aw gôştê aw kâfirî kira t wê çälêdā, farşak daynā sar, fîzî sar āx kir. waxtê çô t mazalêva har dô birāēt wî t kuştîna. fā bî, har dô birāēt xwa qabr bô kôlān, va şārtîn. ḥatā bî sipêda aw fā bî, çô bô mālā xwa, nik xûškā xwa.

756. Xûškā wî bêžit, 'yā mîrzā miḥammad, har dô birāēt ma ku lê hāfîn?' gôtî, 'kâfiraki har dô birāēt min yêt kuştîn. aži çôm, min aw kâfir kuşt, tôlā birāēt min va bî. hilô, fā ba, am dē mālā xwa bîn sar wê qasrê.' mālā xwa bir wêrê. vê jārê şölê wî wa 'amalê wî bî nêçîr. xûškā mîrzā miḥammad sar qabrê aw kâfirî haŕô nivêžê tkir. aw kâfir, laşê wî gihaşt êk, jāraka dî sâx bîva.

757. Xûškā mîrzā miḥammadî gôt, 'yā 'ansô, yā jînsô, tô çi kasê nalanāl tkê?'—'aw azim yê birāē ta az kuştîm.' kiçikê gôtê, 'dê çāwānê sâx bê ḥatā az şû p ta bikim?' gôtê, 'bîna nānê ganimî, duhn bida, bêxa laşê min, azê sâx bim.' aw fā bî, aw nān înā, êxist laşê wî. şubāhî siḥārê ž qabrê xwa dar kaŕ, çô lgal kiçikê, har dô, kiçik ô kuŕik, êk ô dô kayf kir.

758. Muddataki haşt na hayvê zikê kiçikê fîzî bî, kuŕak bî. gôt, 'vêjā vî kuŕikî am dē ku lê kîn?' daykā kuŕikî gô, 'azê bim, daynim pêšîā xālê wî. aw dē înit, dē bêžit, "yā xûškā min, min kuŕikak yê bô ma înay, xudān bikê." xûškā wî dē bêžit, "az qabûl nākîm, azê çi dimê?" birāē wê tbêžit, 'amê tişt-ô-mişt dîne. ma biçûk nînin, dē bô xwa xudān kîn.' vêjā birāē žînkê nizānit aw kâfirê wî kuştî yê tçit sar xûškā wî har şav, nizānit aw kuŕ kuŕê xûškā wîa.

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 her, '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. Kuřik mazin bī, bispōr bī, šaš hařf hayvā, šōlkar bī, řenjbār bī. vējā kuřikī dīt aw kuřē kāfirīa. haž bābē xwa w dā xwa natkir, haž xālē xwa tkir. daykā kuřikī tbēžit, 'yā kāfir, ava hōgā nāqathēt. birāē mi bikuža hařā am kayfē bō xwa bikīn.' vē jārē yē kāfir tbēžit, 'av šava ēvārī azē xwa kim dūpiškak. aw waxtē bēt t mālēva azē pātīkā wī va dim, aw dē mirit ô amē kayfē kīn.'

760. Waxtē birāē wē hāt kuřē žinkē čō pēš xālē xwava, 'xālō, baxtē tadā azē štōē ta sūār bim.' xālē wī gō, 'dē, wara, pātīkā štōē min sūār ba.' čôn bō žōrva, aw dūpiškī sarikē xwa inā, dē pātīkā wī va dit, aw kuřikī mistak l dūpiškī dā, kušt. čôn t žōrva, řū ništīn.

761. Bī sipēda, mīrzā miħammad čō řāv ô nēčīrā. bī nīvrō, daykā kuřikī gōt, 'kuřē min, hara āvē.' aw čō ž darva, guhē xwa dā daykā xwa w bābē xwa. daykā kuřikī tbēžit, 'yā kāfir, duhū ta birāē min nakušt. avrō čāwā dē čē bit?' gōtī, 'daykā kuřikī, avrō ēvārī azē xwa kim mārakī řaš, azē vē pāhniā pē wī va dim. aw dē bit āv, 'ardidā čit.' kuřik zivīrī ž āvē, daykā wī gōt, 'kuřē min, tō bō čī hinda ta'axīr tbēž?' gō, 'yā dāyē, az bō xwa kayfē tkim.'

762. Kuřik řā bī, čō pēšiā xālē xwa, 'yā xālō, az baxtē tadā, tō bē pištā min avrōka, pēš duhūva. avrōka dōrā mina.' gōtē, 'bāša, xālō.' mīrzā miħammad dastēt xwa daynān sar har dō milēt kuřikī. kuřik, waxtē hāt t žōrva, mārī sarē xwa kēšā dā mīrzā miħammadi va dit. kuřikī pēhnač mārī dā, kušt.

763. Bī sipēda, mīrzā miħammad čō řāv ô nēčīrā. kāfir hāt bō ni^k žinā xwa, gō, 'kuřē min, hara āvē.' aw čō bar dargahī, guhē xwa dargahīva nā kā dāy ô bābēt wī dē čī qasa bēžīn. žinkē gōt, 'yā kāfir, avrō dē čāwā čē bit?' gōt, 'yā žinkē, subāhī ž nīvrō pēva azē xwa kim 'awrakī řaš l 'asmānā, azē hařēnē dim ô ziřēnē dim, vē jārē birāē ta dē šāš bit, aw dē t haspī dā kavīt, az dē čim, har dō čāvēt wī inīm darē. am dē pištī hingī kayfē bō xwa kīn.'

759. The boy grew up, he reached an age when he could look after the animals and help about the home,¹ 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.'

764. Waxtê bî şav kuřikî tbêžit, 'yā xālō, az şubāhînē dē em rāv ô nêçirē lgal ta.'—'xālō,' ži gôtê, 'bilā, bāša, gal min wara.' nīvā şavē daykā kuřikî gō, 'hilō, rā ba, waxt namāya.' mīrzā miḥammad rā bī, çō. waxtê sipêdê kuřikî rā bī, gō, 'yā dāyē, kā xālē min?' gō, 'çō rāv ô nêçirā.'

765. Kuřikî dast āvēt dārē xwa, sarkōl ô pēxwās p çolē kať, l xālē xwa tgarhēt. xālē xwa dīt sarē girakî, gō, 'yā xālō, avrō ž nīvrō pēva 'awrak dē l 'asmānī çē bit, řaša wakî mārē řaš. tō dē šāš bē, haspî dā kavē.' xālē wī rā bī, gō, 'yā xwārzāē min, kāsē av qasa nagōta min. az na aw mērim.' sil bī ž xwārzāē xwa.

766. 'Awr ž 'asmānī çē bī, ḥarēnē dā w zīřēnē dā, mīrzā miḥammad šāš bī, haspî dā kať. xwārzāē wī çō, l stōē wī sūār bī, dast āvēt šīrē xwa. hind dīt tayrakî gō 'miš', dā dā sar tarmē wī. awī šīrak stōē wī dā. xālē wī waxtē hişyār bī barē xwa dāē, kalaxē tayrakî řax wī. gō, 'yā xwārzāē min, ava çiya?' gō, 'si'ra. min kušť.'

767. Rā bī, dē en bō mālē. mīrzā miḥammad bēžit, 'yā xwārzāē min, sarikē aw tayrî bīna bō daykā xwa.' hātin mālē. bī sipēda, daykā kuřikî aw sarikē tayrî inā, l nāv žahrē qutā, kira t kuřilikaka mazindā. kuřilik šīn bī. kuřik bēžit, 'ô, dāyē, bō çī kuřilikā xālē min šīna?' hōşā filā xwa lē dā, kuřilik bī kun kun, ḥatā bizānit. šivā xwa daynā sar kuçikî.

768. Mīrzā miḥammad zivīřī rāv ô nêçirā, gō, 'yā xūşkā min, šivā min bīna, az dē xum.' šivā wī inā, daynā bar. kuřilikā šīnā žahrē yā t sēnikā wīdā. kuřikî gôt, 'yā xālō, baxtē xudē šivē naxwa ḥatā az biçim, bimizim.' kuřik çō ž darva, gāzī tkit, 'hawāra, nižda hāt sar ma.' xālē wī, dā wī, kirina γār, çôn ž darva, qastā wē hawārē kir.

769. Kuřik zivīřī, hāt t žôrva, kuřilikā xālē xwa sēnikē inā darē, kir t sēnikā daykā xwadā, kuřilikā daykā xwa kir t sēnikā xālē xwadā. xālē wī, daykā wī zivīřīnva, gôtê, 'hay mālķambāx, ava çī hawārā ž qastā bī?' mīrzā miḥammad bēžit xūşkā xwa, 'dē, šivē

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 kuḫê xwa l wê xâina. das̄' âvêt kuḫilikê, piçak l davê xwa dâ. daykâ wî mir.

770. Gô, 'yâ xâlô, daykâ ta mir.' gô, 'yâ xâlô, tô šivâ xwa bixwa, ta šol ž vān masāilâ nîna.' pištî hingî kuḫik̄ tbēžit, 'yâ xâlô, hilô, wara lgal min. az kuḫê kāfirîma.' waxtê çôn t žôrva gô, 'ava aw kāfirê bâbê mina. dē, bikuža.' kušt̄.

Āxiftin

771. XALIL: Birā, zāxô tkavita kûva?

Mahdî: Zāxô sê sa'ata faqrîban ž mûsil dûra, sar mûsildāna, nēzik ž hidûdê turkîaya. dôrmândôrê wê ži çyāna, zûrin—awwil zûrin, pāši çyāna, ô xābûrak ži tētê, ž turkâ têtin, zāxôfā tbôrit ḥafâ çit mûsil, gahita sar dijla, ô zāxô ži galak xôša. zāxô ži sê nāḥia yêt hayn, silêvānî ô gullî ô sindî, ô t nafsê zāxô p xôdâ ži filahêt hayn ô bisirmān ži yêt hayn ô dihî ži yêt hayn. vējā aslê wān dihîā ži, yê ž nāv turkâ hāfîn, ž gundakê tbēžinê dihê.

772. X: Dihî l zāxô wêt hayn, avêt hanê ž barî nôka ž turkîa miḥājir bibîn, hāfina 'irāqê ô sâkin bîn l zāxô. avêt hanê šal ô šapikâ çê tkin ô šolê wānā avaya. āxiftinā wān ži kurdîa, balê aw tbēžin, 'am armanîna,' wa galak ž wānā ži, ya'nî aylabê wānā, armanîanî nizānin. hamî p kurdî t-āxivin, t mālā xôdâ ô ž darva ži.

773. M: Pā xalil, hakar êk bêta zāxô dē çî tištê 'antîka t zāxôdâ bînit?

X: Hagar êk bêta zāxô awwili tištê 'antîka kô bibînitin ž darvay zāxô, piçakê žê dûr—dah daqîqayakâ, waşâ—pîrakî bilinda. am bēžinê pîrâ mazin ô p 'arabî ži tbēžinê *al-ġisr al-'abbāsi*. pîrâ mazin pîraka, ž zamānê kavnwara wê hāfî āvā kirin. kas nizānitin fārixā wî p zabt çanda. av pîrâ hanê ž barêt biḫî wê hāfî āvā kirin. āvā xābûrê, waxtê kô tēta t zāxôdâ, t binrâ tçitin wa çirôkak ži wê l sar vê, āvā kirinā vê pîrê hay.

774. Av çirôkâ hanê çiya, bēžin aw hustāê kô av pîrâ hanê āvā kirî hindî bar tdaynāna sar êk ô āvā tkir ḥafâ kô mayrab dâ pîr

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 interesting 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

ĵarak dî kavitin ô harifit. čand rōžakā, waṣā, gōt, 'nāčēbit hōṣā. lāzima ēkē am bikužin ô daynīna bin asāsē pīrēdā dā pīr xō bigiritin.' gōt, 'pā kē kužin, kē nakužin?' gōt, 'šubahī sipēdē waxtē am bičina sar šōlī aw kasē awwilī bēt, t wērērā bibōrit amē girin ô kužin ô kīna t nāv asāsē pīrēdā.'

775. Waxtē kō bī sipēda ô dasť p šōlī kirin barē xō dinē, kičikaki dalāl ô fāza w ĵwān t vērērā bōrī. gōfīn, 'lāzima am vē kičikē bigirin ô bikužin, bēxīna t asāsē pīrēdā dā av pīra xō bigirit.' gāzī kirina kičikē. waxtē kō kičik hāfa nik wānā barē xō dinē, kiča ḥākīmē zāxōya. nāčār bīn—či ž wānā nahāt, ēdī—sar qasā xō mān ô nazivirīnva. kičik girīn ô kuštīn ô ēxisīn bin barīva ô husťay dasť p āvā kirinā pīrē kir ô pīrā xō āvā kir.

776. Pištī kō pīr āvā kirī čand sālak pēva čōn, barē xō dinē, kaziēt wē kičikē šōr bibīn t kalšā pīrērā, šōr bibīn ô aw kazī šīn bīn ô bīna dārakī banōkē. ḥatā nōka aw dārā banōkē tērā šīna w wē māy.

777. M: Sar zāxōdā, nēzik pīrā 'abbāsīkē, gundak žī yē hay, bēžinē 'abbāsīk. av gundē hanē žī filahēt lēna ô šōlē wān žī awē dīfirēya, jōtyārīa. ganimī tčīnin ô daxlī tčīnin, jahī tčīnin ô tūtīnē žī tkīn ô waxtē—nōka amē l pišt pīrēna—nōka bēdarēt wān žī yē pišt gundīna, janjarēt sarfā tbīn ô šōlē xō yē tkīn, yē gēra tkīn ô karēt pazī žī amē tbīnīn, yē l sar vān gir-ô-mirānin, hamī paža, kahrin ô barxin. ô jōā ḥāzim bagē žī, awā čē-kirī, yē ž xābūrī yē aw kirī, šaq kirī. aw žī čitīn ḥatā zāxō, čit ḥatā ḥidūdē turkīa ô av gundē hanē žī gundē ḥāzim bagēya.

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778. X: Waxtē az bičūk *bīm—ē, barī nōka p dah pāzda sālā rōžakē az čōma nik pīrā sa'dōnī, wērē kandālakē hay. kuřikakī havālē min t wērērā hāt, gōfa min, 'tō tšēy xō p vī kandālīdā bāvēžī?' sāl-waxť žī paizakī galak dirang bī ô āv žī galak tazī ô šār

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

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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 našey.' min gôtê, 'p xudê azê tšëm.' awî gôta min, 'pâ p xudê tô našey. agar tô tšey, dê, jilkêt xô bêxa, xô t kandâlîdâ bāvêža, t âvêdâ.'

779. Min barê xô dâe, avê hanê mi p çu hisâb nâkitin. agar az jilkêt xô na-êxim ô xô bāvêma t âvêdâ az pûçim l nik wî. min gôtê, 'pâ tô tšey xô bāvêžî t âvêdâ ž vî kandâlî?' awî gôta min, 'a.' min gôtê, 'dê, yallâ, tô žî xô bāvêža, ažî dê xô âvêžim.' gôta min, 'na', awwilî tô xô bāvê, pâšî azê xô hāvêžim.' wallâ, 'âqilê mi birî w mi jilkêt xô êxistîn, min guhê xô nadâe âv tazî bitin ân garm bitin, min jilkêt xô êxistîn, min xô rûs ô çiplâx kir, min kir viř, xô l nivâ âvê dâ.

780. Waxtê kô min xô l nivâ âvê dâ ma'lûma az nôqî bîm. min sarê xô înad darê, pištî dô sê—daqîqayakê, waşâ—min sarê xô înad darê, barê xô dima havâlê min, wê l sar kandâlî, barê xô dita min, p min tkanitin. av tištê hanê galak az pê 'âjiz bîm ô zikê mirâ çô. az kafîma malavânîa bâskâ, az gihaštîma taništâ kavri, min xô pêva girt, az sar kandâlî kafîm, wallâ, min pištîstôa kuřîkîrâ girt, azâ qufîm. kuřîkî dasť hāvêť, dasťê xô râ kir, aw žî dâ mi qufîť. min barê xô dâe, aw galak ž min zaxmîra, haqîqat az žê tirsâm žî.

781. Barê xô *dimê, zalâmakî píramêr t wêrêfâ hâť, gôta min, 'kuřô, aw hûn çî tkîn? šarma bô wa. dinyâ êvâra, tô waşâ rûs ô çiplâqî, dê çî kîn?' min gôtê, 'az banî, hâl ô masalêt vî kuřîkî ava(na), gôta min, 'tô xô bāvêža t âvêdâ, ažî dê xô dûv tarâ hāvêžim.' pištî min jilkêt xô êxistîn, min xô rûs kirî, min xô âvêťî t âvêdâ. dinyâ şâr—tô tbînî az ž sarmâdâ tlarizim—az hâfîma darê, barê xô dimê, ava tîq tîq wê p min kînitin. az çî bêžimê nôka? az biqufîm az našême, az naqufîm žî pâ dê—barê xô bidê, hô l min kir ô dinyâ êvâra w dinyâ şâra w azê nasây bim.' wallâ, píramêrê ma râ bî, az ô aw âšť kirîn, çâr fils žî dâna min, gôta min, 'dê, hara, mâm xulâm, sar rêkâ xô. jârakî dî mirôvakî waşâ ta ž rê nabit!'

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782. M: Waxtê bābê min řažû tkîřîťin ô dārâ dê gundî ên ž gundâ

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.¹ 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!'

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782. M: When my father buys charcoal and wood (in the tree) the

bābē mi [bā mi] ži dē pāra dita wān ô talisā dē dit wān ô gundi ži dē čin, dārēt xō birin. l wērē dārā dē kōm kin, hamīē t kōmarēdā, dē āgirī ži bar dinē ô pištī hingī dē āxē sardā kin, haķar řažūā lūla čē kin. haķar ž xō řažū ĥadādi bitin dē p āvē ťamrīnin. waxtē p āvē ťamrīnin dīsā tkina talisādā ô dirūn ô bō ma t-īnin vērē, har talīs p ĥaqē xō dīsā.

783. Ő dārā ži, dārēt sipīndārī, waxtē tkīřitin aw tčit gundēt dūr, l wān 'adrā, p wān gundāva tčitin ô tkīřit wān dārā ô t-īnītin zāxō. vējā l wērē, ž gundā, p xābūrī tīnit p āvē. karxā čē tkin, har ķarxē sih tā yē tēdānin, sih tātēt dārī, ô ēk ži sar sūār tbit ô tīnit ĥafā zāxō. waxtē tīnina zāxō l wērē dē lōrīē kin, řirumpēlē, ô dē bin ĥafā mūsil, dav wakīlī, l wērē dē firōšin ô pāšī dē ĥisābā xō kin ô dē pārēt xō īnītin ô dē ētin.

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784. M: Duhī gōfīn dē ĥajāj ēn ž mūsil. čōbīn maķahē, l wērē 'idē čōbīn 'arafātē ô bīn ĥajī ô hāfīn. duhī ži pā ēkē hay, řirānē maya, aw ži čōbī ĥajē. mi ži gōf, tvēt az bičim, pēšīā wī bičim wērē, ĥafā nīvā řēkē. am ži jēbakē sūār bīn ô čōyn pēšīā wī ô galak 'ālam hāfīn pēšīā wī. am čōyn, gihaštīna marīnā, řū ništīna xwārē l wērē, ma čāy va xār ô āv va xār ô am řū ništīn xwārē, am māyn l hīviē, nahāt. tō nābēži dirang yē dar ķafīn ô galak 'ālam ži hāfībī pēšīē, ž tēhnā ķafbīn hamī, galak ži žē zivīřīnva.

785. Pāšī ĥajīē ma hāt, dirangī, sa'at řašā ô nīv. wallā, am pēkva zivīřīn, wallā, am hāfīn ĥafā bāsīřkē. l wērē dīsā hinda řirumpēlēt di ži hāfībīna pēšīē. am hāfīn ĥafā nēzik řazā. 'ālam galak hāfībī, xalk galak hāfībī pēšīā wī. ĥači hāt dasřēt wī māči kir, wallā, ô ĥajī ži piā hāt, ž řirumpēlē hāfa darē ô piā hāt lgal 'ālamē. pištī hingī ĥajī gahiřta řami'ē, čō, l wērē nivēžā 'ayšā kir ô pištī hingī hāfa māl, řiv ži 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 heap¹ and set fire to it, and afterwards they will put earth over it, if they are making 'tube' charcoal.² 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).

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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 Haji 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 Haji came on foot, he got out of the car and came among the crowd on foot. Afterwards the Haji 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 hāfīn hamī l dav wī, wallā baḥsē ḥajē kir. hind gōf l ḥajē, l wērē, makahē, galak girāna, gōf, 'ḥatā bifilē āvē bō ma t-īnād bīst ō pēnj filsā.' ō xalkē madīnē žī galak, ya'nī, mu'āmilatā wān xōša ō masalā dizīā nik wān nīna. či tištē mirōvī hindā bibitin, pisyār bikitin, dē bīnitinva, 'aynī wī tišfī dē bīnitva. ču awē dīfirē l wērē nīna, ḥīla w ḥawāla nik wān nīna.

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787. X: Sālā hizār ō nahṣad ō pēnjī ō dōē, pištī min makṭab xalās kirī, famām bī, az ta'īn kirim mu'allim l liwā silēmānī. mi natzānī liwā silēmānīē kō tadrīsāt ō xāndīnē l wērē p kurdīa ō rāstī žī min natzānī az kurdī binivīsīm ān kurdī bixūnim, čunkī xāndīnā min makṭabē hamī ž ibfīdāīē ō muṭawasīṭē ō sānawīē ō dawrā mu'allimā hamī p 'arabī bī, mi ču kurdī natzānī, na xāndīn ō na nivīsāndīn.

788. Pištī az čōyma silēmānīē. azmānē wān žī na wakī azmānē maya, yānī laḥjatā wānā ž yā ma. farqē tgal yā ma hay. az māma ḥayrī, az či bikim, či nakim. az majbōr bīm, ḥukmatē az ta'īn kirim, az čōma gundī, barē xō dimē kifēbēt makṭabē hamī p kurdī tab' kirīna. az nizānim bixūnim ō aw žī azmānē ma tē nāgahin. az či bikim, az majbōr bīm kurdīā wān az 'alimim ō sar hindērā žī min darsēt kurdī tgōfīna wānā!

789. Hayvā awwīlī, hayvā dōē, hayvā siē min galak zaḥmatī dīf wa az p makṭabliāva žī galak twastām čunkī min azmānē wānā natzānī. barē hayvā čārē ō pēnjē, ḥatā kō waxtē sālā awwīlī dā xalās bitin, az taqriban azmānē wānā bāš fēr bīm ō bāš 'alimī bīm. nōka azmānē wānā az bāš tzānim wa az zaḥmatīē tērā nābīnim.

790. Waxtē kō az darsā bēžima wānā, pištī kō az azmānē ālē silēmānīē fēr bīm ō 'alimim, min muškilakī dī hāta pēš miva. hindak ž ṭalabēt min, ž makṭabliā, na sōrān bīn, ya'nī na xalkē silēmānīē bīn ō azmānē xalkē silēmānīē natzānīn. aw ṭalaba

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.

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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

hawrāmī bīn. vējā azmānē hawrāmīā gal azmānē xalkē silēmānīē žī farqakī galak mazīn wē tēdā hay. am azmānē xalkē silēmānīē nizānīn, aw žī azmānē xalkē silēmānīē nizānīn ô tadrīsā žī p azmānē xalkē silēmānīē bī. vējā makṭablīā žī zaḥmatī dīt ô mi žī zaḥmatī tgal makṭablīā dīt.

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. *bāla gardān* is evidently a corruption of Pers. *balā-gardān* 'warding off misfortune', but is here understood as 'the revolving wing (which protects)', as the alternative form *bālī gardān* shows (*v. KDS-I*, § 185 (b)).

2³. Lit., 'before my eyes'.

2⁴. The bosom of a man's *čōxa* jacket, bound at the waist by a *pištēn* cummerbund, makes a convenient and capacious pocket.

4¹. Throughout these texts the singular agential suffix *-ī* 'he' often appears where the context seems to require the plural *-yān* 'they'.

6¹. i.e. Turkish *Qambār* '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 *gunāhbār abū* making no sense.

8¹. Lit., 'let . . . my eyes fall on the foreheads of thy children'.

9¹. *rāwžgār* < *rāw-ū-žikār*; cf. Bin. 332, Rdz. 475.

10¹. Lit., 'there is no power, authority'; *dasalāt* < **dast-hal-hāt*.

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 *bismillāh* '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 *dūdāna*.

35². *binēšt* is mastic of the *qazwān* terebinth tree.

35³. Lit., 'brandish thine own hand'.

- 36¹. Lit., 'heavy pillar'.
 36². Lit., 'paired him with the earth'.
 46¹. Cf. Mann, Muk. 6⁵.
 48¹. The normal meaning of *hāt-ū-nahāt* (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 ū qurš a hybrid of 'arš ū kursī 'the Throne of God' and 'arš ū farš 'heaven and earth'? Cf. the proverb, *la 'arš tā ba qurš kas ba dōy xōy nālē turš* 'from heaven down to earth nobody calls his own butter-milk sour', i.e. no man cries stinking fish.
 55¹. Lit., 'do the mountains'; *šāx* 'mountain', *dāx* 'sorrow', but here merely a rhyme; v. *KDS-I*, § 252 (a).
 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. *pīrēšm*, v. *KDS-I*, § 183 (b).
 57¹. Lit., 'put your shoes on my head'; v. note 288¹.
 61¹. 'abā, 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. *mubāraki(t) bē*, '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'āt yak(i 'arabī)*, 'one o'clock (Arab time)', i.e. reckoning always from sunset as twelve o'clock.
 89¹. Lit., 'O my ruined home'.
 91¹. A *kōpān* is a high pack-saddle with a pommel at the front and back, as opposed to the low flat *kurtān*, and all the more fantastic as a portable magic token.
 94¹. Lit., 'a (speck of) dust', used generally for 'a little'.
 94². *tū* introduces a variety of oaths, e.g. *tu xwā* '(I conjure you) by God' < *tū (bī) w xwā* '(may it be) you and God'; *tū pēyamar / qur'ān / sarī bāwki(t) / qabrī bāwkim* '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 **tō bī ū*. . . .
 98¹. In Kurdish *faqē* (< Ar. *faqīh* 'jurist') signifies 'one studying to become a mullah'.

KURDISH DIALECT STUDIES

- 100¹. Lit., 'fourteen-year-old', the accepted ideal of youth and beauty; our 'sweet sixteen'.
- 108¹. The 8,500 ft. peak overlooking Suleimaniye (2,750 ft.).
- 110¹. Lit., 'bought back our blood'.
- 111¹. Lit., 'light'.
- 117¹. i.e., presumably, dry seeds.
- 121¹. *faranĵi* (< Ar. *farāĵiyya*), a large felt cloak with projecting rudimentary sleeves.
- 122¹. Lit., 'yellow'.
- 123¹. Lit., 'fifteen nights'.
- 130¹. (*nāwgal* 'crotch', *qiy* 'arse'.
- 141¹. 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.
- 142¹. Ar. *şaxr*, the jinnec who possessed himself of Solomon's signet, and so his kingdom. See Sale's translation of the Koran, note to Chap. xxxviii (v. 32).
- 145¹. Lit., 'Georgians'.
- 146¹. 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.
- 146². 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.
- 147¹. Lit., 'may your neck be free'.
- 149¹. *āmōzā*, 'son, or daughter, of one's father's brother (*mām*)'. A Kurd has the right of refusal of the hand of his *āmōzā*.
- 151¹. The text jumps, temporarily, to the third person.
- 153¹. It is, of course, a prerequisite of Muslim prayer that the head be covered.
- 156¹. *mawlū(d)*, primarily a gathering to celebrate the anniversary of the Prophet's birth.
- 158¹. Lit., 'this night', as Muslims reckon the day from sunset to sunset; cf. note 87¹.
- 159¹. Lit., 'whither do you make your auspicious (journey)?' More common, in the same sense of inquiry, is *ōyîr bē*, 'May (your journey) be auspicious' (cf. Tk. *uğurlar olsun*).
- 165¹. Lit., 'mud on my head'.
- 167¹. Lit., 'may it be increased for thee very much'.
- 169¹. Lit., 'by God', but with none of the force of the English oath. The Arabic equivalent, *wallā(hi)* in Kurdish pronunciation, is no stronger.
- 170¹. Lit., 'on his head'.
- 171¹. Lit., 'then it was the year 931, (which) is no little time until now'.
- 172¹. Tawéle, Khormal, Gulp, and Biyare are all villages at the foot of the Avroman (Hauraman) range, just within Iraqi territory.
- 174¹. It is not at all clear who took what in this transaction, but the translation given seems to make most sense.

179¹. Lit., 'and arrack has not been the cause of these funny things happening to him (alone)'.

181¹. Lit., 'may your dead die'.

182¹. Lit., 'does not play the coward'.

187¹. The 'famous Mullah', *malāy mašhūr*, is known colloquially as 'the aforesaid Mullah', *malāy mazbūr*.

191¹. *paḷa*, 'the first autumn rain to wet the earth to a depth of at least a hand-span'.

191². See F. Barth, *Principles of Social Organization in Southern Kurdistan*, Oslo, 1953, Appendix I. In this otherwise excellent description the terms *wuškaward* and *taṛakāl* seem to have been transposed.

194¹. Lit., 'the good work is in our hands'.

196¹. *adērīn*, v. *KDS-I*, § 206 (a), fn.

196². There is some confusion here. *gəzawān*, Sul. *gəzabāna*, 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 *mawlūd* (see note 156¹).

197¹. Chapter xxxvi of the Koran, beginning with the cryptic letters *yā sīn* 'Y S', and named after them.

198¹. Lit., 'leaves behind a long life for all of us here present'.

198². The first chapter of the Koran (Ar. *fātiḥa* 'beginning'), repeated constantly as a prayer.

200¹. *gəl* 'quantity that fills the two hands cupped together'.

203¹. The 4,000 ft. ridge overlooking Siyare village (2,250 ft.).

204¹. 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.

206¹. Lit., 'they Q'ed me', slang for *qayd kirdīn* 'to enrol'.

207¹. 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.

208¹. In Firdausi's *Shahname*, the literary source of this story, the country is called *Irmān*, and its inhabitants have recourse to Kei Khusrau, grandson of Kei Kaos.

209¹. Lit., 'telescope-man'.

209². Lit., 'with bound arms (or wings)'.

209³. All the verse in this text is in a mixed dialect with a strong southern flavour.

210¹. *Bēžan* in the *Shahname*, where it is his father, *Gēv*, who objects his youth, as the verse in the next para. indicates.

210². Lit., 'orphan'.

217¹. Lit., 'O (thou to whom) thus and thus has been done'.

219¹. Lit., 'My (gelding) pack-horse's testicles (and) Shah Afrasyab (would be of equal use)'.

220¹. In the *Shahname* the brother of Afrasyab is called *Garsēvaz*.

221¹. Lit., 'European nails', i.e. iron nails, not wooden pegs.

223¹. A demon of Mazenderan, slain by Rostam. In the *Shahname* it is the son of the demon *Akvān*, another of Rostam's victims, who guards the pit.

KURDISH DIALECT STUDIES

223². Possibly a reflection of the people of *Irmān* (see note 208¹).

224¹. *ḡahānnāma* is a corruption of Pers. *ḡahān-numā* 'world-showing'; cf. Kd. colloquial *ḡiblanāma* 'magnetic compass' < *ḡibla-numā* 'Kiblah-showing'.

227¹. Lit., 'after twelve o'clock Arab time' (see note 87¹).

229¹. *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.

229². Lit., 'May your house be ruined', not a very sympathetic expression.

230¹. 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).

234¹. 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 *ḡōqa* 'oke', of 400 'dirhem-weights', which varies from town to town. In Suleimaniye 1 oke = 3·5 kilos.

243¹. i.e. the 'Mad' stream, an unpredictable right-hand tributary of the river Sirwan (Diyale).

245¹. Also *Oniki Imam*, i.e. 'the Twelve Imams'.

245². During the 1939-45 war there was a large Polish army camp in this vicinity.

246¹. *tanaka* is a 4-gallon oil tin; therefore, a 'measure' of three bushels in all.

247¹. *hawāna*, Sul. *hamāna*, is a bleached goat-skin bag for holding flour and other dry goods (Pers. *anbāna*).

251¹. Perhaps for Sul. *yārī* 'game, sport'. War. has *kāya* 'game'.

269¹. The 'thirty-maund rider'?

270¹. 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'.

274¹. Lit., 'that you had not extracted this pretext from me'.

284¹. See notes 141¹, 142¹.

284². Lit., 'Yes, where?' *labē* is normally the reply made by a female to a summons (*v. Bar. 746*), where a male would say *batē*, or simply *ā*.

288¹. *kilāš* (Sul. *kalāš*) are similar to Persian *ḡīve*, being made almost entirely of cotton, with soles of compressed rags threaded on thongs. *k/qōn(d)ara* are shoes of European type (Tk. *kundura*). *pēlāw* signifies 'footwear' in general.

289¹. 'Blind' is properly *kōr* in War., Sul., Muk., *Sināi*, &c., but *kōr* in *Hawrāmī*, the nearest non-Kurdish dialect.

294¹. Lit., 'stopped, detained him'.

305¹. Lit., 'mounted his head'; cf. Bin. 326.

312¹. Cf. War. 191.

315¹. 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*,

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.

316¹. Lit., 'Glory of the Crown'.

327¹. See *KDS-I*, § 230 (d).

330¹. The translation here is doubtful. The original ending of the sentence, . . . *agar tartībī dān*, is incomprehensible.

340¹. *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. *kilīsā* 'church' was surely intended.

343¹. 'Brightface' < **farrux-liqā*.

348¹. See *KDS-I*, § 243 (a).

359¹. Ar. *du l-qarnayn* 'the Bi-corn' is Alexander's usual title in Muslim mythology.

361¹. Lit., 'I'll put a sorrow in your liver (= heart)'.

364¹. Lit., 'an unseen transaction is not proper'. *nadīta* must be a corruption of Pers. *na-dīda*.

380¹. In the foothills, 8 miles due east of Qala Dize.

382¹. Lit., 'the ox'.

382². *šəw* 'furrow'; cf. *šəf*, War. 191, Bin. 312.

383¹. Lit., 'ploughshare'.

384¹. *pēmaḥa* is a broad-bladed shovel used as a portable sluice in directing water into the required irrigation channel.

385¹. Lit., 'its top became white'.

385². *ēxta kirdin* = *xasāndin*, lit., 'to castrate'.

388¹. Various types of *māzū* oak-gall are collected, *gizgil* being large and red, *sīčka* large and star-shaped, &c.

388². A weight, evidently of about 15 lb. avdp. (< Russ. *puđ* ?).

388³. Tobacco being a state monopoly, prices depend on an annual official inspection of the crop.

392¹. See note 81¹.

394¹. See note 98¹.

403¹. See note 181¹.

404¹. Lit., 'make him the target of guns'.

404². Note *mis* 'copper', but *miz* 'lead' or 'tin'.

407¹. *zī* 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).

408¹. The homespun *čōxa* jacket and *fānik* pyjama trousers are made from long strips of *būzū* undyed woollen cloth about 18 inches wide. The warp is first stretched (*fāyal* [*kirdin*] < **fā* (h)ēl- < *fā* *hēštin*) between poles some yards apart and sized with *as(ti)rēlik*, Sul. *sirēš*.

414¹. *tikrār* for *ta'bīr*?

415¹. The catchword *aḥlāl*, of doubtful origin, appears in this text with a variety of meanings.

416¹. Note that *la bar kirdin* means in Sul. 'to put on', in Arb. 'to take off' clothes.

416². Lit., 'confessed'.

KURDISH DIALECT STUDIES

419¹. 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.

420¹. This passage is obviously mistaken. Even in this muddled version Joseph must have interpreted the Jew's dream, as the next paragraph shows.

426¹. See note 100¹.

429¹. *tē kirdin* 'to insert, pour (tea, grain) into (a cup, sack)'.

431¹. 'azmat for *hasrat*?

432¹. *ćimak*, cf. Sul. *štūmak* < *č/šit(ū)mak* 'things'.

436¹. Lit., 'my milk is licit', cf. note 56¹.

438¹. Lit., 'carried out (caused to reach its place) the command of God'.

438². Lit., 'cheapness', antonym of *girānī* 'dearness, famine'.

450¹. *qarār*, presumably a corruption of Sul. *qirāl* (< Tk. < Russ. *korol'*), meaning here a 'King of the Franks'.

455¹. From Ar. **šaymu l-īdār* 'having a mole on the cheek'?

466¹. *walhāzīr* for *wa l-hāsīl*.

471¹. *řizānat* for *razi'at*?

473¹. 'Uḥmān b. 'Affān, of the house of Umayyah, was a son-in-law of Mohammed and became the third Caliph of Islam.

474¹. Lit., 'a Georgian', cf. note 145¹.

477¹. *tōz* is literally 'dust', but Sul. *tōzēk* 'a little'; *v.* note 94¹.

477². Lit., 'this has no meaning'.

481¹. See note 149¹.

483¹. See note 438¹.

484¹. Lit., 'there is work of deprivation'.

485¹. The text here moves into the third person for eight paragraphs in a way that it is impossible to ignore in translation (cf. note 151¹).

487¹. *tāq*, lit., 'arch' or 'niche'.

490¹. Lit., 'your children and yourself, all'.

491¹. *qaysarī*, a covered quadrangle in a market with shops, facing inwards, on all sides.

505¹. Lit., 'go to the pair (of oxen)'.

508¹. *bāžēr*, Ak. *bāžar*, means both 'market' and 'town'.

509¹. The story-teller mentions first the Turkish pound (*līra*) but hereafter the Iraqi *dīnār*. He then falls to Iraqi shillings (properly *dīrham*), but reverts later to the old Turkish silver *maǰīdī(ya)*.

512¹. *šīw*, Ak. &c. *šīv*, is 'supper' and especially 'stew'.

514¹. *kar-bāb-xudān* is a double *bahuvrīhī* compound, 'having a *kar-bāb* (i.e. 'one who has an ass for a father') as a master'.

522¹. See note 509¹.

529¹. 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.

529². Lit., 'May your life not last!', Sul. 'amri(t) *namēnē*.

534¹. *īayr* being masculine, the oblique form *īayrikē*, rhyming with *pīrikē*, must be put down to poetic licence.

536¹. The *qīšla* (Tk. *kīšla* 'barracks') is the building in each district centre which houses the offices of the *qāym(m)aqām* (district governor)

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and all other government officials, including the police. It is known in Sul., &c., as the *sarāy*, *v.* Sul. 181.

536². *az xulām* = *az banī*, lit., 'I (am your) servant'. A woman says *az xidām* (*v.* Bar. 746).

537¹. Lit., 'orphan'.

541¹. Lit., 'free my neck from (them)'.

543¹. *paqīn*, lit., 'to split, burst', cf. Fr. *crever*.

545¹. See note 159¹.

546¹. Evidently the version of the Fall current among snakes.

553¹. Lit., 'to him'.

556¹. Ar. *la'b* 'game', probably for Kd. *lēb* 'ruse, trick'.

560¹. Lit., 'at six o'clock', counting from sunset, *v.* note 87¹.

562¹. Anacoluthon, *v.* KDS-I, § 306 (a).

564¹. Lit., 'I and H.R., H.R. and I, yonder whither, whither yonder?'.

569¹. Lit., 'all are you'.

574¹. Lit., 'Assistant (Commissioner) and District Superintendent', the highest police ranks the narrator would have heard of.

577¹. Lit., 'governor' or 'prince'. The narrator forgot Harun al-Rashid suddenly.

581¹. *qurōm* M., properly 'stump', perhaps confused with *qulēr* F. 'hollow of a tree'.

581². Lit., 'do not say'.

586¹. Lit., 'relative of your uncle'.

588¹. i.e. with the normal formula (*p*) *xātīrā ta*, or to a company Ak. *xātīrā-ngō*, Am. *xātīrā wa*, &c.

610¹. Lit., 'May you be the sacrifice of my head'.

619¹. This reliance on witnesses of character is the practice in Islamic religious courts.

621¹. Lit., 'them', i.e. the monies, *pāra* being used in the plural in the Badinan dialects.

626¹. *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'.

628¹. The story-teller, Faris, was naturally unconscious of the irony of calling the 'verse' in the text *fārisī*, rather than *fārsī* 'Persian'.

629¹. Lit., 'nobody breaks the dignity of guests'.

630¹. *dōtmām* 'paternal uncle's daughter' = Sul. *āmōzā*; see note 149¹.

640¹. Lit., 'work'.

641¹. Lit., 'to my hand'.

642¹. Lit., 'free my neck (of any obligation)'; cf. note 541¹.

673¹. 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.

683¹. See note 61¹.

702¹. Lit., 'big'.

718¹. The curtain wall of a town, Rdz. *šūra*, Ak. *šūr*, Am. **šühr*, *šühr* Zx. *šūrha* (< Syr. *šūrā*). Elsewhere the Ar. word *sūr* is used.

720¹. The homespun woollen suits of the Kurds of Badinan and Soran are much more colourful than those worn in the south, where the *řānik*, pyjamas narrowed at the ankles, and *čōxa* jacket are normally of a brown or fawn colour. (See note 408¹. Only the *pizū*, the waist-hem through which the *bandaxōn* pyjama cord passes, is traditionally of bright-coloured, usually purple, material.) In Badinan the material (see note 673¹) 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 *řānī w barbūz* in Rdz., *pašma w bargūz* in Akre, and *šal ô šapīk* in Zakho.

720². Again in contrast to the silk scarves (Sul. *jāmāna*) worn loosely as turbans in Soran and farther south, the Badinani Kurds wear two fringed black-and-white Arab *keffiyehs* (*jamadānī*), rolled into tight 'sausages', wound round a colourfully embroidered *kilāv* cap.

720³. Lit., 'backs'. The cummerbund (Ak., Am., Gul. *šūtīk*, Zx. *šāl* (?), 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. *pištēn*, War. *pižōn*, *pištōn*, Muk. *pištēnd*, Sor. *piždēn*, *piždbēnd*, *pižbēn*) 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.

721¹. Lit., 'a bend in a watercourse'. Although only a few hundred feet below the hill-top of Amadiye, Sulav is remarkably cooler.

725¹. 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'.

726¹. There is a village Baluke two miles due south of Bétkar, across the Zab.

729¹. See note 626¹ 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.

730¹. Lit., and perhaps even here, 'kill'.

738¹. i.e. double or quadruple it, in terms of 1955 wages.

740¹. Lit., 'Ear-rings (*guhār*)—Forty plaits'.

742¹. Lit., 'infidel'.

743¹. *nīždārī* is presumably a corruption of Pers. *nušādīr* 'sal-ammoniac'.

753¹. Lit., 'don't spread any excrement'.

759¹. That Bad. *bispōr*, elsewhere *pišpōr*, has this basic, and socially significant, meaning of 'a child old enough to help about the house or with the flocks' (cf. War. 188 *wařwēřka*) is confirmed by Č. X. Bakaev, *Kurđsko-russkij slovar'*, s.v. p. 291a. The definition in Jaba-Justi, *Dictionnaire kurde-français*, s.v. p. 78b, 'berger physionomiste, . . . 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

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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 *z̄ zamānē kavn wara* 'come from olden times . . .'?

777¹. See *KDS-I*, § 267 (b); hardly 'the Hazim Beg village'.

780¹. Lit., 'it went through my stomach'.

782¹. *kōmar*, Ak. *kōmir* (< Tk. *kōmür* 'charcoal'), means in Bad. Kd. 'a charcoal-burner's fire'.

782². According to M., *lūla* charcoal is a durable, long-burning type.

790¹. 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 *grāniak* read *girāniak*.

p. 57, l. 7. After 'Bin., Piž.' add 'and Muk.'

p. 63, ll. 2, 3; p. 69, l. 5. For *rīšspi* read *rīšpī*.

p. 75, last line. Add:

Xoš. 448 *ama atūmān la birē dar hināy*: we brought you out of the well

p. 151, l. 16. After 'a, ā' add 'ē', and the example:

Ak. 694 *žēyak*: a place

p. 152, l. 8. For *hami kasak* read *hami kasak*.

p. 154, l. 8; p. 196, l. 3 from below. For *darik* read *dark*.

p. 160, l. 3. For *pišik-zēr* read *pišk-zēr*.

p. 165, last line. For *dirke* read *dirkē*.

p. 199, l. 3 from below. For *dargāy* read *dargay*.

p. 208, l. 4. Add: though the Demonstrative *Izafē* may be omitted, e.g. Ak. 656 *aw fikirā tō lē*: that thought which you are in

p. 217, l. 12. For Bar. *māzināfi* read *māzināfi*.

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