

Northern Kurdish

— *muserz02* transcription and translation —

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The *muserz02* transcription and translation

utterance

[001] (in the the first 16 seconds various listeners speak to the narrator; their contributions are not transcribed) îja damarya qîzkê hebûye (followed by some unclear / incomplete utterances)

[002] Navê qîzkê (...) Fatik bûye.

[003] Navê qîza damarya wê jî Eyşik bûye.

[004] îja daîme çûne ber dewar bi hev ra.

[005] çêleka diya Fatikê daîme li dewar xistîye, nehîştîye Eyşik rûnê.

[006] Fatik jî (...) teşîya xwe dibe, dirêse, bar dike.

[007] êvarê tê wî giloka xwe tîne dide damarya xwe.

[008] îja damarî li qîza xwe dixê, dibê: "çima ew êtim e, ew tere ber dewar, ew royê teşîya xwe aqasa dirêse!

[009] çima tu jî?" Dibê: "Dewar nasekine."

[010] Qîzik jî nizane çêleka diya wê lêdixîne, nahêle.

[011] îja wê çaxê cardinê tîne qeda xwe tê dide. Dibê: "çer bûye, çer nebûye". Dibê: "Welle ava filan çêleka hana li dewar dixîne."

[012] Dibê: "Lema ez nikarim teşîyê birêsim."

[013] Rokî (ji) mêrê xwe ra dibê: "Ez nebîranîya dikim. Tu yê ji mi ra wê çêlekê şerjê(bi)kî, çêleka diya Fatikê şerjê(bi)kî."

[014] Fatik jî pir bedew bûye.

[015] Tîne, dibê: "Tu şerjêbike." Waya jî

translation

[001] At that time the girl had a stepmother.

[002] The name of a girl was Fatik.

[003] And the name of the stepmother's daughter was Eyşik.

[004] At that time (they) would always go to (tend) the cattle together.

[005] The cow of Fatik's mother always struck at the cattle, (it) did not let Eyşik have any rest.

[006] As for Fatik, she takes her spindle, spins, loads (the yarn into a ball).

[007] In the evening (she) comes, (she) takes her ball (of thread), gives (it) to her stepmother.

[008] Then (upon seeing this) the stepmother beats her daughter, saying: "Why (can she spin so much wool), she is an orphan, she tends the cattle, (she) spins this much (with) her spindle in a day!

[009] And why (can't) you?" (Eyşik?) says: "The cattle do are too unruly" (lit. 'don't stop', it is unclear who is speaking here).

[010] And the girl didn't know (that) the cow of her (=Fatik) mother butts (the other cows), does not leave (them) in peace.

[011] Then once again (the mother) nags at her (Fatik). (The mother) says: "(tell me) what happened, what didn't happen? (i.e. what's going on?)" (Fatik) says: "Well some cows there butt at the cattle."

[012] (Fatik) says: "That's why I cannot spin."

[013] One day (she) says to her husband: "I have a craving for something: You will slaughter that cow for me, (you will) slaughter the cow of Fatik's mother."

[014] And Fatik was very beautiful.

[015] (She) brings (it), saying: "You will

dibê: “Ez çer çêlekê şerjêkim.” Dibê:
“Welle tu yê şerjêkî.”

[016] Tîne wê çêlekê şerjêdike,
[017] Digurê, Wî goştê wê gava tîne bi
qîzkê û dîya wê were tel bûye, fena jehrî.
Gava Fatik jî dixwe pir pê xweş bûye.

[018] Ew ji teref xaliqê alemê hestîyê wî
tîne ziman.

[019] Dibê: “Tu yê hestîyê mi biherî, di
afirê mi da bike çel. “

[020] Dibê: “Gava kî tu hat li cem mi, ez
(...) (ji) te ra qise dikim.

[021] Gava ke ew derî bi ser te da kilît
(di)kin, terin malê, ew terin deweta, tu di
mal da dimînî.”

[022] Dibê: “Tu werî (...) hema ser ewa
mi bigrî, ez bi te ra qise dikim. Tu yê derî
kilît kî, herî. Nêzîka ew hatin malê tu jî
berîya werî malê.”

[023] Ava jî dibê “Erê.”

[024] Gava tînin dîkin qelî, qa jinik nikare
bixwe. Ne ew, ne qîza wê. Ne Eyşîk
dixwe, ne diya wê dixwe.

[025] Ava jî hema ji xwe ra wer royê hinkî
dixwe, hestîyê wê bi dizî wan dibe, dike
afirê çêleka diya xwe.

[026] Diha wer dimîne, rokî, dudu, sisê
(...). Dewet hebûye.

[027] Fatik pir bedew bûye. Şimika nigê
Fatikê jî sade gi zîv bûye.

[028] Lawê pašê jî dilê wî pir dikeve
Fatikê. Tere dewetê.

[029] Ew damarya wê dibê tu yê (... ,
hesitations). Ew mêrkê lawê pašê dibê:
“Ava şimika hanê li nigê kê were ez ji xwe
ra dixwazim.”

[030] (Interruptions from listeners) Di wê

slaughter it.” And he says: “Why should
I slaughter the cow?” (She) says: “By
God, will you slaughter (it).”

[016] (He) slaughters that cow.

[017] (He) skins (it). When (he) brings the
cow’s meat, (it) tastes bitter to the girl
and her mother, like poison. But when
Fatik ate (it), she became very joyful
through it.

[018] Through the Creator of the World
its (the cow’s) bones, acquire (the gift of)
speech.

[019] (The remains of the cow?) say: “You
will take my bones and bury (them) in
my manger (lit. ‘put in a hole’).”

[020] (They) say: “When you come to me,
I talk to you.

[021] When they close the door on you,
they go to the wedding celebrations, you
are staying at home.”

[022] (They) say: “Then you come
immediately, cry over these (remains) of
me, I talk to you. Then you will lock the
door and go. Shortly before they come
home, you come home first.”

[023] And she says “yes.”

[024] When (they) bring (it and) make (it
into) qelî, the woman cannot eat (it).
Neither she nor her daughter. Neither
Eyşîk, nor her mother eats (it).

[025] But she (the girl) always eats a little
bit every day, stealthily carries its bones
(and) puts (them) in the manger of her
mother’s cow.

[026] It stays that way a while, one day,
two, three (...). There was a wedding
ceremony.

[027] Fatik was very beautiful. And the
slipper on Fatik’s foot was pure, all of
silver.

[028] The son of the Pasha – his heart was
very taken by Fatikê (lit.: his heart fell to
F.) (She) goes to the wedding.

[029] That stepmother of her says: “You
will (...).” That man, the Pasha’s son,
says: “That slipper there – on whoever’s
foot it should fit (come), I desire for
myself.”

[030] In the meantime (her stepmother)

arê da wê sîtilê datîne (...).

[031] Dibê: “Ez heta ji dewetê tēmê, ez û qîza xwe, tu yê wer bigrî hêsirê te va sîtila tijî bibe.”

[032] Qîzik jî rûdine, digrî, rep digrî.
Dibê: “Ez ê vê sîtilê çer tijî bikim?”

[033] Tere ser afirê çeleka diya xwe, hestî jê ra tê ziman teref Xwedê da.

[034] Dibê: “Here xwoya xwe rind tēkî sîtilê, ava xwe berde, tijî ke, li hev xe, li hev xîne.

[035] Xwey rind helîya, tu here ji xwe ra dewetê. Tu were xwe bixemilîne, here dewetê.

[036] Nêzikîya ew û diya xwe hatin tu li pêşiyê were malê ji xwe ra li ser runê, bigrî. Ewa diha çî zanin?” (...)

[037] Va tere dewetê ji xwe ra dilîze.

[038] Gava damarya wê lê mêzedike, ji qîza xwe ra dibê: “çavê vîya fena wê Fatika mala me ye.”

[039] Dibê: “De însan li hevdû narin?” Ji xwe ra ew û diya xwe dilîzin û vana jî dilîzin. Lawê Paşê

[040] šimika nigê Fatikê dikeve.

[041] Dikeve, (...) šimikê nigê gava dikeve wê çaxê šimikê dibin, davêjin nizanîm dibin davêjin li kuvî? erê! dibin davêjin kanîyê.

[042] Dibin davêje kurnê kanîyê, šimika wê, ewê êtîm,

[043] va lawê paşê tere hespê xwe, gava

places that cauldron (on the floor). (The story takes a rather unexpected jump back to the home of Fatik and her stepmother).

[031] (She) says (to Fatik): “Until I come back from the wedding, I and my daughter, you will cry so much (that) your tears fill that cauldron.”

[032] And the girl sits down, cries and cries. (She) says “How can I fill this cauldron?”

[033] (She) goes up to the manger of her mother’s cow, it’s bones have acquired (the gift of) speech through God.

[034] (The bones) say: “go, pour enough of your salt in the cauldron, put water (lit. ‘your water’) in it, make (it) full, mix, mix it up together.”

[035] (When) the salt has thoroughly dissolved, you yourself go to the wedding. Come, adorn yourself, (and) go to the wedding.

[036] Shortly before she and her mother arrive you should come home before them and come to the house, sit down in front (of the cauldron) by yourself and cry. What will they know?” (i.e. the stepmother and her daughter)

[037] She goes to the wedding by herself, dances.

[038] When her stepmother sees her, (she) says to her daughter: “The eyes of that one are like that Fatik from our house.”

[039] (Eyšik) says: “But can’t two people resemble each other?” She and her mother dance among themselves, and they (reference is unclear) dance. The Pasha’s son (anticipates the later narrative)

[040] The slipper on Fatik’s foot falls (off).

[041] (They) bring the slipper (and) throw (it) into at that moment they take the slipper and throw (it) – I don’t know where they take it and throw it? – Yes (of course), they take (it) and throw it in the well.

[042] They take it and throw it into the well. the slipper of hers, the orphans

[043] This Pasha’s son goes to his horses,

xulam dibin. . .Dibên: “Paša em dikin-nakin hesp vediciniqin, avê naxwin.”

[044] Dibê: “Bavo îja avê naxwin.” Axirî dibê: “ Bigrin kanîyê gi temîz bikin.”

[045] Vana temîz dikin, wê şimika qîzka êtîm, ya Fatikê dibînin.

[046] Paša jî dibê: “Wûn ê bikevin nava vê êlê da bigerin.

[047] Ava şimika li nigê kê hatî wûn ê ji mi ra bixazin.”

[048] Vana dikin nigê kê li niga nayê, tînin dikin nigê Fatikê, nigê Fatikê, şimika wê bûye.

[049] Tînin Fatikê dixemilînin û dikin paš perdê û (. . .).

[050] Ê li niga hatî, de lawê pašê dibê: “Ez ê ji xwe ra bînim werim.”

[051] Damarya wê tê dikute, dikute. û Eyşika reş, yekî reş e, lêv deqandî bûye.

[052] Tîne wê dike paš perdê û dibê: “Niha dewet tê û kî çî zane?”

[053] Fatikê jî digre, dike tendûrê, salkî jorda dide ser devê tendûrê.

[054] Teref xaliqê alemê da hestiyê çêleka wê tê ziman.

[055] Gava berbû, dewet tê,

[056] dîk tê ser şêmûgê, dibê: “Qaqlaqî!”
Dibê: “Eyşika rindik tendûrçî Fatma (. . .).

[057] (. . .) Eyşka keçel paš perdê da.” Li dîk dixin (. . .) Cardin dîk tê, dibê:

when (unclear here) the servants bring (them to the well). (They) say: “Pasha, whatever we try, the horses shy back, they don’t drink the water.”

[044] (The Pasha’s son) says: “Father! (apparently addressed to the Pasha himself), (the horses) don’t drink the water now!” Finally (the Pasha says): “Just clean the whole of the well!”

[045] They clean it, (and they) see that slipper of the orphan girl, of Fatik.

[046] The Pasha says: “You will go down among those people and search.

[047] That slipper – whomsoever’s foot it fits you will ask (her hand in marriage) for me.”

[048] Whomsoever’s foot they put it on, it doesn’t fit, (they) put (it) on Fatik’s foot, Fatik’s foot, (and) it was her slipper.

[049] (They) adorn Fatik, put her behind a curtain and (. . .).

[050] The one whose feet (it) fits, (about her) the Pasha’s son says: “I will take (her) home for myself.”

[051] Her stepmother comes (and) thrashes (her) repeatedly. And the black Eyşik, she is a black one, thin lipped (lêv deqandî is an idiomatic expression).

[052] (The stepmother) takes her (Eyşik), puts her behind the curtains and says: “The wedding procession is coming, and who’s to know anything (about it)?”

[053] (She) takes Fatik, puts her in the tendûr, puts a flat stone down over the opening of the tendûr.

[054] The bones of her cow gain the gift of speech thanks to the Creator of the World.

[055] When the berbû(k) (woman sent to fetch a bride (bûk) in a traditional wedding) and the wedding procession arrives,

[056] the cockerel comes to threshold, saying (=crowing) “qaqlaqî!”. (The cockerel continues:) “ Eyşika the fair, Fatma a tendûrçî (‘one who makes tendûr.’)! (check interpretations)

[057] Bald-headed Eyşik (is) behind the curtain.” (They) beat the cockerel. Once

- “Qaqlaqî!
[058] Fatma rindik tendûrçî. Eyşika keçel paş perdê da.”
[059] Wer dibê. Vana dibên: “Helbet di vî dîkî da tişteke heye.”
[060] çer salê tendûrê bilind dîkin, mezê dîkin cc tirînca qîzkê dayî tendûrê. Qîzik bedew e.
[061] Terin perdê jî bilind dîkin yeka reş ê pîs heram, fena mirtiva wayê di paş perdê da.
[062] Destê wê digrin dibên: “çima aha kirî?”. Dibê: “Welle damarya mi ez aha kirime.”
[063] Dibê: “Gava kî we hatî ez xwestime,
[064] paşa şimika nigê mi birîye, dibê: “Qîza xwe anîye, kirîye vira, ez jî êtîm bûme, dîya min tûnebûye.
[065] Ez avêtime tendûrê.” Dibê: “Dîk hatîye ziman.
[066] Ji berbûya, ji xwendîya ra gotîye.”
[067] Vana radibin dibên: “Em çer bikin?”. Ji tendûrê derdixînin.
[068] Berbû (. . .) wê ji pişt perdê derdixînin.
[069] Eyşikê derdixînin, Fatikê dîkin paş perdê, dixemilînin.
[070] Radibin deweta wê digrin, birê dîkin û dewet tere.
[071] Dewet tere, em bîn dewet pir tere, hindik tere. Vana terin para berdidin keçkê.
- again the cockerel comes, saying:
“Qaqlaqî!”
[058] Fatma the fair (is) a tendûrçî.”
Bald-headed Eyşik (is) behind the curtain.”
[059] Thus speaks (the cockerel). They say: “There is certainly something in that cockerel”
[060] Upon raising the stone slab from the tendûr, (they) see that the shining light of the girl fills (lit. has given) the tendûr, qîzik bedew, the girl (is) beautiful.
[061] (They) go and raise the curtain (there is) a girl, black and dirty, forbidden, like a gypsy who is behind the curtain.
[062] (They) take her hand, saying: “Why did (she) act this way?”. (Fatik) says: “Well my stepmother put me here like this.
[063] (She) says: “When you came and asked for my hand in marriage, (and? – the connection to the preceding is unclear)
[064] the Pasha took the slipper of my foot.” (she) says: “(She=the stepmother) brought her own daughter, put her here, as for me, I was (just) an orphan, I had no mother.
[065] (She) threw me into the tendûr.” (she) says: “The cockerel was able to speak.
[066] He told the berbû and xwendî.”
[067] They say “What shall we do?”
(They) pull (her) out of the tendûr.
[068] And the berbû pull her out from the back of the curtain.
[069] (They) pull out Eyşik, (and they) put Fatik behind the curtain, (they) adorn (her in preparation for the wedding)
[070] (They) go and perform her wedding dance (and then) they accompany (the bride) and the wedding procession leaves (for the groom’s house).
[071] The wedding procession goes, let’s say: the wedding procession is on its way (lit. ‘goes a lot, goes a little’). They (the stepmother etc.) go and grab the girl from behind.

[072] Keçkê çer temkî lêdxînin, ew damaryaya qîzkê, qîzik jorda tere, dikeve erdê. Ber yanê kanyê da dibe du gula.

[073] Heşîn dibe (...).

[074] Zava, merê wê, lawê paşê, wer dilê wî dikeve herdu gula.

[075] Diçîne û li ber serê xwe ra dike.

[076] Birêda ewa reşa lêv deqandî dibê: "Bîzê mi ji wan gulan tê. Bira ji ber serê xwe bavêje."

[077] De dizane.

[078] Divê: "Bira ji ber serê xwe bavêje."

[079] Paşa dibê: "Mi jê hezkirî, çima ez bavêjim?" Dibê: "Bira bavê." Va davêje.

[080] Li pê dibe canûk, bi nava hespa dikeve, tere.

[081] Tere, cardinê, em bèn fena ji vira (...) ji (Village Name) to Kaxê Darê.

[082] Dewet tê ber kanîyê. Li ber kanîyê dewet peya dibe.

[083] Dibê: "Ez çer bikim, ez serê vîya wenda kim." Dibê: "Bira wê canûyê bikujin."

[084] Dibên: "çima?" Dibê: "Bira bikujin, ez ji canûyê diqarim" "Va çima canû nava hespa ketî?"

[085] Divê filankes: "Canû ye, mi jê hezkirî, di nava hespa da ye, çima bikujin?" Dibê: "Na bira bikujin."

[086] Cardin teref xaliqê alemê da ew canûya dibe heywanik.

[072] On giving the girl a hefty shove, the stepmother of the girl, the girl falls down (off her horse), falls to the ground. At the side of the well, she turns into two rose-bushes.

[073] (They) grow and blossom (lit. 'become green').

[074] The bridegroom, her man, the Pasha's son, his heart is so taken by the two roses.

[075] (He) plucks (them) and puts them on his head(wear).

[076] On the way, the black one with thin lips (Eyşik) says: "Those roses irritate me (lit. 'my anger comes from'). (He) should cast (them) from his head."

[077] Of course (she) knows (that the flowers are really the girl).

[078] (She) says (to the Pasha): "Cast them from your head!"

[079] The Pasha says: "(If) I like it, why should I throw (them off)?" (She) says: "Throw (them away)!" He throws (them away).

[080] From that becomes a foal (out of the flowers), joins the horses (of the procession), and goes (along with them).

[081] It (the procession) goes on again, let's say like (i.e. as far as) from Village Name to the Fields of Trees (refers to a plot of land close to the village, characterised by trees, and familiar to the listeners).

[082] The wedding procession reaches the well. At the well, the (riders of the) wedding procession dismount.

[083] (Eyşik) says: "What should I do, (in order) to get rid of her (Fatik)." (She) says: "They should kill this foal."

[084] (They) say: "Why?" She says: "just kill (it), I hate that foal." "Why is this foal among the horses?"

[085] (someone) says: "It's a foal, I liked it, it's among the horses, why should (they) kill (it)?" (She) says: "No, they should kill (it)."

[086] Once again with the help of the Creator of the World that foal becomes a (different) animal.

- [087] Nizanim dibe çêlek, nizanim dibe golik, nizanim dibe nogin. Diha derew Xwedê nenivîsîne, [087] I don't know (if) it becomes a cow, I don't know (if it) becomes a calf, I don't know (if it) becomes a heifer. May God never utter (lit. 'write') a lie,
- [088] tere li kêleka derê malê rc nêzikîya ew peya dibe, [088] (it) goes to the vicinity of the door of the house, near the place where (one) dismounts (from a horse; this is grammatically difficult to justify, but according to the consultant, the correct interpretation),
- [089] ew li kêleka derê malê da dibe darek, hêşîn tê. Darek bedew, hêşîn tê. [089] near the door it (the animal) becomes a tree, and grows to maturity. A beautiful tree, it grows to maturity.
- [090] Dibê: "Em çer bikin, çer nekin." [090] (She) says: "What should we do, what shouldn't we do?" (Expression of desperation, relevance unclear)
- [091] Hemle dimîne, Xwedê ewa reş (pause) zara didê. [091] (She) becomes pregnant, God gives the black one children.
- [092] Gava doxim dike, dibê: "Bira vê dara kêleka mala me, wan textê wê gi bibire." [092] When she gives birth, (she) says (the identity of the addressee remains uncertain): "That tree near our house, cut it all up into planks (lit. 'cut all its planks')." [093] Dibê: "Ji lawî mi ra têkin bêşik." [093] (She) says: "Let (someone) make (them into) a cradle for my son."
- [094] Cardin paşa tîne wê darê dibire, ji lawî wê ra dike bêşik. Ew bêşîka gi dibe derzî, di wê dergûşa wê ra tere. [094] So then the Pasha cuts down that tree, makes it into a cradle for her son. That cradle becomes all (full of) needles, (which) penetrate that baby of hers.
- [095] Dike-nake dergûşa wê ranakeve. Hema wê bêşikê tîne hûr dike, davêje tendûrê. [095] Do what she will, her baby cannot sleep. (She) takes that cradle and destroys it, throws (it) in the tendûr.
- [096] Davêje tendûrê, (...) berdestîya wan hebûye, tere xwelîya derdixîne. [096] throws it in the oven, (...) they had a female servant, (she) goes (and) takes out the ashes (from the tendûr).
- [097] Mêze dike nîkek wer bedew, nîka teşîya. [097] (She) sees a needle (or hook?), so beautiful, it is the needle of a spindle.
- [098] Fena zêr rind e, (di)teyise, derdixîne hema digre davêje pencerê. [098] (It) is fine like gold, (it) shines, (she) pulls it out (of the ashes) and immediately throws it out the window.
- [099] Diavê pencerê. Hez kirina xalqê alemê di pencere da dibe dîsa fena xwe a berê. [099] (She) throws it (out) the window. (Through the) love of the (creator) of the people of the world (it) becomes in the window like it was before.
- [100] Tê di nav mala paşê da digere, şixula dike, xwe vedişêre. [100] (She, i.e. the girl transformed from the spindle) comes, wanders around in the house of the Pasha, does chores (and) hides herself.
- [101] Rokî, dudu, sisê, Paşa dibê: "Ez [101] One day, two days, three days

gava tēm hundirê malê, van rana mala me wer tewkî ye.

[102] Diha xweş e, diha rind e." Dibê: "Ez li tiştê ketime şikê, diha nizanîm çî ye."

[103] Dibê: "çî ye?", dibê: "Welleh ez carik duduya hatim qîzek di nav mala me de digere, ez gava tēmê tune, qayb dibe."

[104] Paşa rokî qîzê gund giştê telîf dike tîne dibê: "Bira em îro zibaretî daynin."

[105] Zibarê xwe datîne. Hirîyê şeh dîkin.

[106] Paşa dibê: "Mêze ez vamê, ji we ra dibê," dibê "gava ez çîrokî mi heye ez dibê," dibê: "ne yê der tê hundur, ne ji hundur tere derva."

[107] Va çîroka xwe tamam dibê, tamam dike, qîzika te ji pencerê der tê.

[108] Qîzik ji pencerê der tê. Qîz e, fena xwe berê ye.

[109] Mi çer ji we ra gotî, ew wer ji pašê ra wê çîroka xwe gişkî qise dike,

[110] gi dibê: "Aha kir, li mi aha kir, ez aha ketim paš perdê, birêda li mi aha kir.

[111] Heta ez bûm du gula te li mi aha kir." Giş ji serî da mi çer ji we ra gotîye, wer dibê.

[112] Dibê: "Lê îja em çer bikin, em serê wê wenda bikin."

[113] Dibê "Hespê mi hene, canûyê mi gelek in." Dibê 'Ez ê hespa bela bikim,

[114] canûkî minê pir nerind jî heye, ez ê bidim cem te."

[115] Dibê (...): "Tu ê ji canûyan kîjan nerind e, bide min." Dibê: "Wê canûya te ez xwedî dikim, jî hespê te kîjan rind e jî tu bela ke." (...)

(pass), the Pasha says: "When I come inside these days our house is somehow strange.

[102] It is more agreeable, more beautiful." (He) says: "I suspect something, (but) I don't yet know what it is."

[103] (She) says: "What is it?" (He) says: "By God, once or twice I come (home) and a girl is running around in our house, when I come to her, she disappears."

[104] One day the Pasha invites all the girls of the village, saying: "Let us today undertake our communal work (zibaretî, cf. Chyet 2003)."

[105] (They) set about doing their communal work. (They) card the wool.

[106] The Pasha says: "Look, here I am, I tell you, I have a story, when I tell (it) to you, neither he (who is) outside comes in, nor (he who is) inside goes out (till the story is finished)."

[107] He tells his story completely, (just as he) finishes (it), your girl comes in through the window.

[108] The girl comes out of the window. It's the girl, (she) is like she was before.

[109] (Just) as I told you, she tells the Pasha all this tale of hers,

[110] (she) tells everything: "(She) acted like this, I did such-and-such, I got behind the the curtain this way, on the way (she) did this to me.

[111] Until I became two roses, (and) you did such-and-such to me." Everything, from the beginning on, just as I told you, she recounts.

[112] (She) says: "What should we do then, (in order) to be rid of her?" (presumably refers to the stepmother)

[113] (He) says: "I have horses, I have many foals." (He) says: "I will disperse the horses

[114] and I have a very ugly foal, I will bring it to you."

[115] (She) says: "Whichever foal is ugly, give it to me." (She says): "I will raise that foal of yours, and whichever of your horses is beautiful, you will drive it away."

- [116] Dîbê: "Eger em serê wê aha wenda kin."
 [117] Diha van hespê xwe bela dike, dibe bihar, dîbê: "Ez ê hespa tov kim." (...)
- [118] Tere, hinik hişk bûne hinik sax in, hinik ne rind in
- [119] Dîbê: "Welleh canûkî me, me daye qîzika feqîrî, di mala pîrê da ye."
- [120] Dîbê "Ez ê herim ji wê canûya xwe bînim, bixazim, hela heyê, tune."
 [121] Tere, pîrê dîbê: "Hetanî xwedîyê hespê neyê, dîbê, hesp ji hundir dernayê."
 [122] Dîbê: "Erê, erê canûkî pîs î heram daye, îja hesp ji hundir dernayê."
- [123] Dîbê: "Wellahî heta paşa bi xwe neyê, de duwar neqelişîne, ez ji hundir dernayêm."
 [124] Tere mêzedike, hespek terikî,
 [125] serê wî çûye ber arîka. Bi xwe xwedî kirîye. Qîzkê ser çavê xwe di ber da şuştîye.
- [126] Gi bûye ceh û ûnce. Wer xwedî kirîye, hesp buye fena sûret.
- [127] Hespê xwe ji hundir derdixîne.
 [128] Hesp hinkî tere meydanê. Dibeze, virda tê, wêda tê.
- [129] Hesp xwe davê erdê, ev hespî temî dike qîzik.
- [130] Dîbê: "Tu gava çû-hat, tu xwe bavê erdê, kî tê tu ranebe haya ez tîm=ê."
- [116] (They) say: "Maybe only in this manner we can be rid of her."
 [117] (So he) disperses his horses, spring comes, (then he) says: "I will gather the horses."
 [118] (He) goes (to get the horses), some have died, some are healthy, some are in poor condition.
 [119] (He) says: "Well a foal of ours, we gave to a poor girl, (she) is in the house of the old lady." (from this point on the story becomes somewhat disjointed; the narrator appears to have skipped some intermediate parts.)
 [120] (He) says: "I will go now and fetch my foal from her, ask (for it back), (I wonder) if it's there or not."
 [121] (He) goes, the old lady says: "As long as the owner of the horse doesn't come," she says, "the foal won't go out."
 [122] (She) says: "yes, yes (he) gave (me) this dirty and disgusting (lit. 'forbidden according to Islam') foal, now the horse won't come out."
 [123] (She) continues: "By God, so long as the Pasha himself doesn't come (and) breaks the wall, I won't come out."
 [124] (He) goes, looks (and sees) a huge horse,
 [125] it's head reaches up to the ceiling of the stall. (the girl – the interpretation is unclear) herself had raised (the horse). The girl had washed herself in front (interpretation unclear).
 [126] It was all (full of) barley and ûnce (?). (She) had raised (it) in such a manner (that) the horse had become like a picture.
 [127] (She) takes the horse from inside.
 [128] The horse goes a short way towards the square. (It) gallops, comes hither and thither.
 [129] The horse throws itself on the ground – she gives the horse instructions, the girl.
 [130] (She) says: "When you have gone hither and thither, throw yourself to the ground, whoever comes, you should not get up until I come."

- [131] Gava qîzik tere hinkî serê meydanê, binê meydanê ewa reş ditirse, damarî ditirse. (...)
[132] Hesp xwe diavê erdê.
- [133] Dike nake kî tê nigê xwe tê hildide, hesp ranabe. Paşa pir berê hespê dikeve.
- [134] Dibê: "Aqasa rind xwedî bûye, ez qa vî hespî xwe berdidim."
[135] Dibê: "Gazî xwedîyê wî kin, bira xwedîyê wî wer=ê."
[136] Dibê kî ma, kî nema, dibê qîza pîrê ma.
- [137] Pîrê dibê: "Heta ji derê mala mi da xalîça ranexînin, qîza min nayê."
- [138] Terin, tînin. Xalîça li ber nigê qîzkê radixin.
[139] Qîzik tere ber hespê, nigê xwe aha li hespê dixê. Dibê: "De! hesp ji xwedîyê xwe bêbextiro."
- [140] Gava wer dibê paşa anamiş dike.
- [141] Anamiş dike, Paşa tere dibê: "Pîrê" dibê, "ez xwezgîniyê qîza te me, ez qîza te dixazim."
- [142] Dibê: "Lê ewa ereba reş li mala te da. Ez karim qîza xwe bidim.
- [143] Dibê: "Ez serê wê wenda dikim." Dibê: "Tu çer wenda dikî?" Dibê: "ez wenda dikim."
[144] Tere, tîne qantirkî tî dike, yekî birçî dike.
- [145] Ya tî avê dide ber, lê, giyê dide ber ya birçî jî avê dide ber.
- [146] Xwe kaşdikin, ewê dixeniqînin, dikujin.
- [131] When the girl goes a little to one end and the other of the square, the black one is frightened, the stepmother is afraid.
[132] The horse throws itself to the ground.
[133] Do what they want, whoever comes and kicks the horse, the horse doesn't get up. The Pasha was very upset about the horse.
[134] (He) says: "(It) was raised so well, I really cannot let this horse of mine go."
[135] (He) says: "Call its owner, its owner should come here."
[136] Who stayed, who did not, the old lady's daughter stayed. (interpretation unclear)
[137] The old lady says: "As long as they have not laid carpets from the door of my house, my daughter won't come."
[138] (They) go (and) get (carpets). (They) lay the carpets under the girl's feet.
[139] The girl goes up to the horse, and strikes (it) like this with her foot. (She) says: "De! (sound uttered to get animals to move) horse, who is more unfortunate than its owner!"
[140] When she speaks thus, the Pasha understands.
[141] (He) understands, the Pasha goes and says: Old lady, I am the suitor of your daughter, I ask for your daughter's hand in marriage."
[142] (The old lady) says: "But what about that old black Arab woman in your house? (If you deal with her) I can give (you) my daughter's hand in marriage."
[143] (He) says: "I will get rid of her." (She) says: "How will you get rid (of her)?" (He) says: "I'll get rid (of her)."
[144] (He) goes, brings a mule and lets it go thirsty, and lets another one go hungry.
[145] The thirsty one (he) puts water in front of, no (the speaker corrects herself) grass in front of (it), the the hungry one he puts water in front of.
[146] (They) pull (against each other – presumably they are tied together), they strangle her and kill her (i.e. the

[147] Welleh paša teze heft ro, heft ševa
deweta xwe û wê dike. Ew bi miradê
xwe ša dibin, tu jî bi mirade xwe ša bî.

[148] çîroka mi çû dîyara rehme li dê û
bavê gudara.

stepmother's daughter, who, we must
presume, has somehow become
entangled in the ropes tied to the two
mules.)

[147] By God the Pasha now celebrates
his own and her wedding seven days
and nights. (They) are very content with
their lot, may you too be happy with
your lot.

[148] My story has come to an end, may
Allah's mercy be on the mothers and
fathers of the listeners.