



Universiteit
Leiden
The Netherlands

A grammar of Kumzari : a mixed Perso-Arabian language of Oman

Wal Anonby, C.A. van der

Citation

Wal Anonby, C. A. van der. (2015, April 22). *A grammar of Kumzari : a mixed Perso-Arabian language of Oman*. Retrieved from <https://hdl.handle.net/1887/32793>

Version: Corrected Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/32793>

Note: To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle <http://hdl.handle.net/1887/32793> holds various files of this Leiden University dissertation.

Author: Wal Anonby, Christina van der

Title: A grammar of Kumzari : a mixed Perso-Arabian language of Oman

Issue Date: 2015-04-22

Appendix 1: Folktales

Pačaxčēō

qiššit-ē mām-ē ḥakāyit-ē tiskan ya'nī
 raft wāhid mardkē=ā ḥubbō wā yē rōk-ē =ā
 ḥubbō wā yē
 mām yē murs-ē bap yē murs-ē ya'nī rōk-ē na
 ḥubbō wā yē
 sātē wā yē arḍ-ē arḍ-ē wā yē ya'nī

 arḍ-ē di-ta si-ta bēnī'it qīšr-ē tk-a ya'nī

 arḍ-ō ba rōk-ō māl bap yē

 sā tukš yē iš wā šan na inda kasafa dīn-ō na

 inda wālēyit na
 tamna=ā dgō ba ḥubbō xō ḥubbō č-um kwēt

 č-um xujm-ō tk-um ba xō kwēt
 ya'nī rōzō da' tā ruppī tār-um
 mā-ō si- šaṭṭa ruppī

 dgō ba yē č-ī brō
 wā ḥubbō=ā wēkil wašt-iš wā yē
 raft ba ādamī
 ba indarağ-a xō
 dgō ba yē dinyē-ē

 ēka=ā ḥubbō mē=ā wā tō wēkil-ē
 xōrdin-an dē ba yē
 kam wābur=ā ar čīz-ē
 wābur ba yē ya'nī
 yasara yē k-ē tā-um
 čaqadar ba mē=ā dō-um
 raft pi šan kwēt
 ya'nī di-ta māš si-ta māš gid-iš
 mā-ō šā- šaṭṭa ruppī dug-a
 xujmū tk-a
 si-ta māš čār tā īyō
 si- mā-an a'āla ka čār mā-an īyō
 raft zēran sōq-ō=ā
 tamna=ā šāḥarē wā šan pačaxčē-ē

 pačaxčē-ē qafala-ē pi indur
 lēlam tkīn ba yē sōq-ō
 lēlām-yē šaṭṭa mīya ba šā- šaṭṭa
 byō yē ka lašaṭa yē kin ba šaš šaṭṭa xērid-iš yē

 mār aqrab inda yē=ā dām na

 wa yēk-ē tay pē aḥla šan=ā ya'nī

 pē walēyit yē=ā
 tēy pi kwēt tay wālēyit-ō
 dgō ba yē ēka=ā yā dōm ba tō=ā

 čaqadar nawl yē

0 A story great to tell. That is to say, a tale.
 11 There was a certain man who had a grandmother. That
 boy, he had a grandmother.
 23 His mother had died. His father had died. But that boy
 had a grandmother.
 30 Now, some property was in his possession. That is, he
 had a plot of land.
 33 A plot of land... enough to build two or three palaces
 upon!
 37 The property belonged to the boy, for it was his
 inheritance from his father's estate.
 40 In those days, they would kill him, for no reason; they
 didn't care, in those immoral times,
 44 in that country.
 46 So he said to his grandmother, "Grandmother, let me
 go to Kuwait.
 50 Let me go and work for myself in Kuwait.
 52 I mean, today I will take ten rupees,
 55 and by the end of this month I will make three
 hundred rupees!"
 57 She said to him, "If you are going, then go!"
 61 As for the grandmother, he left a guardian with her.
 63 [The boy] went to someone,
 64 to his neighbours,
 65 and said to him [them], "Listen carefully to what I am
 saying:
 66 You know my grandmother: you are her guardian.
 68 Provide her with food.
 70 If there is not enough food, whatever
 71 happens to her, that is to say,
 72 provide for her. I will come;
 73 whatever is needed I will give it."
 75 The boy left them and went to Kuwait.
 78 Well, he made two or three months' salary,
 81 Six hundred rupees per month... he was making,
 82 he was working.
 83 Three months' salary, even four he made,
 88 three months to start, then four months went by.
 90 Going to the lower souq,
 91 he saw there was a furniture souq, and they had a
 chest.
 94 A chest that was locked from the inside.
 97 They were peddling it in the souq.
 99 They were peddling it for six hundred.
 104 It came about that suddenly he [the boy] snatched it
 [the locked chest] up, for six hundred, he bought it.
 110 There could've been a snake or a scorpion in it, for
 all I know.
 112 And someone came, who was from his family, I
 mean,
 115 from his country,
 116 he was leaving Kuwait. He was leaving the country.
 120 He said to him, "You see, this [thing] I am giving to
 you [to take back],
 121 how much will it cost?"

dgō ba yē dīnār-ē sēzda-ta ruppī
sēzda-ta ruppī dār-iš ba yē
wa pačaxčē-ō kardīd-iš wā yē
dgō ba yē brāsin yē wā xō ba ħubbō mē

wād-iš pačaxčē-ō rōk-ō
kardīd-iš yē inda ħawī-ō
dgō ba ħubbō-ō
ēka=ā yā kār-ō=ā
rōr tō fāns-ē yē
xwaš wa sālām radda tk-ā ba tō
ħubbō-ō kardīd-iš yē inda qāyit-ō
kardīd-iš yē qāyit-ō āntē inda
ħēwī šan ya'nī
wa ādamī tār-in ba yē wa šām wa rzāq wa šiġl

sā yē=ā wa ġurbit-ō=ā
zank-ō raft xā indaraġ-an xō
ṭala'a bur pi yē
baṭṭa wābur
pačaxčē-ō ṭala'a wābur pi yē
ditk-ē
dunya-ō čō čō wā yē
wa yē=ā šabbīt širx-ō wā yē=ā
wāšaf tō-a na
xaylē ba yē xaylē inda īn-ō
inda pačaxčē-ō yumkin čār-ta
panj tā malyūn ġāz byār-a
raft indur ba nēyt-an
yā nēt-an wās-in bā yē na=ā

nēt-an xōd-iš
šām-an wa ka nān-an wa ka brinz-an wa ka
qūt-an wa mēčūrī-an
ya'nī yē xōd-iš wa āxur
brō inda īn-ō jāga xō
brō inda pačaxčē-ō wa qafala xō kin
sā wa bazza-ō zank-ō āmad=ā
tamna=ā īn-an yē xōs-in
kār-an yē xōs-in
wā zwān dār-iš
yē dāyit-ē zīn
yē dāyit-ē gārad
yē dāyitē dām čī na
ya'nī kār-an mē xōs-in
yā kas tk-a na ġay ēlukō šōbubō na

jwān
sā wēkil-ō dgō ba yē ām biš!
ġār kin na tō ām biš!
iš gaw na
mē=ā nwāz=ā tā ba ē'ū
ba yā waxt-ō na tō brō
iš gaw na sātē na
wa laħa nwāz=ā
wēkil-ō āmad indur
āmad indur ya'nī šū-ō inda xānaġ-ō

wa zank-ō raft
wa ka byō wa bāla ditk-ō

122 He said to him, "A dinar. Thirteen rupees."
126 He gave him thirteen rupees,
129 and he laid down the chest before him,
130 saying to him, "Take it with you to my
grandmother."
134 He brought the boy's chest,
137 [and] laid it down, in the courtyard.
142 He said to the grandmother,
143 "You know this thing:
144 your grandson has sent it.
146 He is doing fine, and he sends his greetings to you."
152 The grandmother laid it down in the yard,
156 she laid it down in the yard, over there, in
158 their courtyard, I mean.
160 And people brought her supper, and provisions, and
work.
165 Now, this [woman], when it was sunset,
167 the woman went to [visit at] her neighbours' house.
170 [The chest's] lid was lifted,
171 it was opened,
172 the lid of the chest was opened
173 by a girl!
174 Her beauty made the world turn!
176 And this! This mound of gold that she had,
178 it surpasses description.
179 She had much, much in the what's-it-called...
182 in the chest! That treasure,
183 it would fetch maybe four or five million!
185 She went in to where the charity food was kept.
188 This charity food [people] had brought, she didn't
care,
190 she ate the charity food.
192 Suppers! And the breads! And the rice dishes!
194 And the soups! And fish stew!
195 That is to say, she ate it. And afterward,
197 she would go into the what's-it-called, her own place,
200 she would go into the chest, and lock herself in.
203 Now when the poor old woman came,
204 She found her what's-it-calleds [provisions], eaten.
206 Her things! Her own provisions, eaten!
209 Well, she complained:
211 "Whatever kind of thief,
212 whatever kind of robber,
213 whatever kind of I-don't-know-what,
214 I mean, my things eaten...!"
216 (this person was acting not unlike Aliko
Shobubu.[the narrator])
220 So.
221 Now, the guardian said to her, "Be quiet!
222 Don't be so loud, you be quiet!
224 Don't make a sound.
226 As for me, tomorrow, she will come to here.
228 By this time [tomorrow], you be gone!
231 Don't say a word now. "
233 When it was about the next day,
235 the guardian came inside.
236 He came inside, that is to say, the husband (guardian)
was in the house,
238 and the woman left.
241 And then! The girl came up,

ɬala'a bur
 ba yē pi ʃaħar-ō
 byō indur sawġat-an xōr
 dgō ba yē ba čā? inča tk-ī
 bazza=ā ya'nī
 ādamī-an nēyt wās-in ba yē
 wa čikē xōrdin šiġl
 wā=ēbar wā= ēbar
 tō t-ī txōr-ī yā yā kār-an na
 jōr-in xōr-in pi gīya ba yē
 mē=ā ēka=ā wā ʃan-um ē'ū na
 ēka=ā mē āmas-um pi ʃaħar-ō yā=ā
 abāra yā sōs-ē mē inda xānaġ-ō=ā
 abāra rōr ʃan-um
 tamna=ā ʒank-ō dgō ba yē
 wa rōr ʃan yē čumb
 tany-a indur tēnar-a xō=ā
 dgō ba yē
 mi na=ā kas jīs-ē mē na
 ɬata wa barza b-um mē na
 sā tu jīr-ī mē
 bass=um č-um mē na
 bass yā ʒank-ō=ā
 abāra mē rōr yē
 pis yē xēris-ē mē
 wa fāns-ē mē wa sā wā yē
 dgō ba yē čā wēkil-ō=ī=ā
 wēkil rōk-ō=ī=ā
 dgō ba yē hē
 dgō ba yē nwāz brō zēran
 wa qāwlō kin ba qīʃr-ē
 ba di-ta qīʃr-an
 tā ba mē wa tā ba ɬubbō mē
 ba ɬsēb mē
 inda ɬawš-ō yē kin
 yā ɬawš-ō ba īn-ō ba rōk-ō
 di-ta qīʃr bēnīyit kin
 dwāzda-ta dwāzda-ta tābaq
 ba ɬsēb mē
 dgō ba yē bā yē na
 ɬubbō-ō rēsud
 wa yā ditk-ō wā yē wa
 bāba=ā yā rōr-ō=ā
 pis tō fāns-ē yē wa
 wa ēka=ā inda ʃaħar-ō īyō

 wa yā nēyt-an xōs-a yē yē
 dgō ba yē bā yē na
 wa wēkil-ō raft qāwil-ō gid-iš ba

 di-ta qīʃr
 wa wād-in wa xujmū gid-iš
 ma'nat yē tā ba mē tā ba ɬubbō mē
 yasara ba yē
 č-a ba xān yē qīʃr-ē ɬubbō xō
 tā yē ba mē č-um ba yē
 xālaʃ wābur
 qīʃr-an bēnī'it-an ġāz-an salama gid-ī

 dgō ba wēkil-ō

242 came up,
 243 out from the cabinet,
 244 she came inside, and she ate treats.
 247 He said to her, "Why are you doing this?"—
 248 the poor woman, I mean,
 249 people have brought charity food for her,
 251 and a bit to eat, and things,
 252 and so on and so forth,
 253 you come and these are the things you eat?"
 255 "Searching, where is one to find something to eat?"
 257 As for me, since I am with them (that is) here,
 260 since I have come out of *his* chest,
 262 since *he* put me in the house like this,
 264 I am like their child."
 266 Then the woman said to her,
 267 "How could a child of theirs
 268 stay in there and hide herself like that?"
 269 She said to him,
 270 As for me, no one looked for me,
 271 not until I was to show myself.
 273 Now that you have seen me,
 274 I've had enough. I'm not leaving.
 275 Enough! This woman,
 276 I am like her child.
 278 Her boy has bought me,
 279 and has sent me, and now [here, I am] hers."
 283 She said to him, "What are you, the guardian?
 285 Are you the boy's executor?"
 286 He said to her, "Yes."
 287 She said to him, "Tomorrow, go down
 290 and make a bid on a palace.
 291 on two palaces.
 293 One for me, and one for my grandmother.
 296 On my bill.
 297 Make them in the courtyard,
 298 this courtyard of the what's-it-called, of the boy.
 300 Build two palaces,
 303 each with twelve floors,
 305 at my expense."
 308 He (the guardian) said to her (the girl), "All right."
 309 The grandmother came back.
 311 And this girl was with him and...
 313 "Well, this child here,
 314 your son sent her and...
 317 And as you can see, she came out from inside the
 chest,
 320 And she has eaten this food, it was her.
 322 She said to him, "It's all right."
 324 And the guardian went to make business
 arrangements for
 325 two palaces.
 327 And they brought them and built them,
 329 "I mean, one for me, one for my grandmother,
 331 providing for her.
 332 My grandmother shall go to her palace home,
 334 [and] the one that is for me, I shall go to it.
 336 It will be finished,
 337 you will completely settle payment for the building
 of the palaces."
 339 She said to the guardian,

ya'lla xaṭṭ-ē kataba kin
 ḥaraqā yē kin
 fān yē ba rōk-ō byāt
 ūny-a na kwēt na
 wēkil-ō xaṭṭ-ē kataba gid-iš
 ḥubbō-ō xaṭṭ-ē kataba gid-iš
 wāqā gid-in wa fānd-in yē
 awa=ā li kullu ḥāl byō
 wayda ūn-ī na
 yā čāb kin
 di- tā ẓangērir xērid-iš
 di- tā ẓangērir ẓank-an
 sō-a šan ba kārō-ō
 kas xuṭyō k-a na
 māḍ tamna=ā šaw=ā

rōk-ō rēsud
 sā wa rōk-ō naḏala yē tk-a
 šiyārāt-ō=ā
 balya-an ya'nī

balya-ē ō
 wā arḍ-ō xān yē ē'ū lakin yā qīšr

yā bēnīyit-an yā qīšr-ō
 yā šaḡala na yē fakara
 šwāl ẓank-ō gid-iš
 dgō ba yē ya'nī
 ẓank-ō yē=ā qīšr baḏḏa-ō yē=ā
 ḥubbō mē ēwū wā yē xānaḡ-ō ba mē wa

na mē wā ē kāmīl
 ẓangērir rin bāla ba yē
 dgīn ba yē ādamī ba kārō-ō
 nām yē fālan
 āmas-ē dgō ba mē
 yā arḍ-ō bar mē yā bar mē
 sā čābē īnčīya
 dgīn ba yē gaw ba yē byāt

ya'nī bard-in yē ba yē
 ḥubbō-ō ditk-ō āntē wējī yē gid-iš

dgō ba yē ba ḥsēb tō xērus-ī mē
 wa mē yā xujmū gis-um ba ḥsēb xō ya'nī
 lakin sā nwāḏ brō ẓēran
 qāḏī-ō byār šēx wālēyit-ō
 ka čīḏ ādamī gap
 wa byā kāwa
 bēr ba mē ba sinnit
 a'lla u rasūla
 bass ya'nī ẓan
 sā tūny-um na wā tō na
 xān tō na
 tō maḥram=ī ba mē
 maḥram=um ba tō
 dgō ba yē jwān-ē
 šabaḥa wābur pi šabḥ=ā
 raft ẓēran
 qāḏī-ō wād-iš wa šēx-ō wād=ā

340 "Hurry! Write a message,
 341 seal it,
 342 send it to the boy so that he will come.
 344 Don't let him stay in Kuwait!"
 347 The guardian wrote a message,
 348 the grandmother wrote a message,
 350 they signed it and sent it.
 352 It said, "In any case, you should come.
 353 Don't keep staying there."
 355 So how did she do this?
 356 She bought two slaves,
 357 two female slaves,
 358 putting them at the gate,
 361 so that no one would trespass.
 364 Things stayed as they were. They saw, in the
 evening,
 368 the boy arrived.
 369 Now when the boy got out
 370 of the car,
 371 there was a problem, I mean. [he thought he was at
 the wrong place]
 373 he was confused [he couldn't find his house]!
 374 Where his land was, and his house had once stood,
 there was only a palace!
 376 There were these buildings, this palace,
 378 This was not his doing. He had to think.
 381 He questioned the [slave] woman.
 383 He said to her, I mean,
 385 to this woman, at the palace of that poor one,
 386 "My grandmother was here, and this house is mine,
 and...
 388 she had no one except me."
 389 The slaves went up to her.
 391 They said to her, "There's someone at the gate,
 392 his name is such-and-such.
 393 He has come, he said to me,
 394 "This land is mine, this is mine,
 395 now what has happened? What is this?"
 396 They [the girl] said to her [the slave], "Tell him to
 come."
 398 That is to say, they escorted him to her.
 399 The grandmother, the girl there shook hands with
 him.
 402 She said to him, "I... expense... You bought me,
 405 And I built this at my own expense, I mean.
 409 But now tomorrow, go down,
 411 bring the judge, and the sheikh of the land,
 414 also any other important people,
 415 and bring the marriage contract,
 416 carry it to me at the court,
 417 by God and the Prophet!"
 418 So that was it. That is to say, the woman...
 419 "Now I am not staying with you any longer,
 420 in your house.
 421 You are marriageable to me,
 422 I am marriageable to you."
 423 He said to her, "Fine."
 425 When he woke up in the morning,
 426 he went down,
 427 he brought the judge and he brought the sheikh,

wa kāwa bard-iš ba yē
gid-iš yē zēnī
sā wa gid-iš yē zēnī=ā
mād wā yē laba sāl-ē=ā
dgō ba yē tāt-um tō br-ī hijj

ba hšēb mē
fard ba tō kard yē pē xō

sā il-mhum dgō ba yē
zank-ō dgō ba yē bā yē na
azama gid-iš ba tiyārī-ō
hēn wa nažala gid-iš=ā tiyārī-ō=ā
yak-ē pi ziṭṭī-an ḥaddad-an=ā
dgō ba zan xō dgō ba yē
brō bāla ba ditk-ō yā
ar rōk-ō yē gis-ē yē=ā
ka tēl-a mē yē=ā
rāṭī tō-a ba mē yē=ā
kam ba čaqadar=ā
kam gāz dō-um ba yē
waḷa surx tāt-a=ā sirx dō-um ba yē
zank-ō raft ba yē dgō ba yē
āka šū mē fāns-ē mē
awa=ā ka tāt-ī tī ba yē=ā
čī tāt-ī dō' ba tō
dgō ba yē byār marī'it-ē
wa jayb-ē wa
īn-an sī-in inda gōš-an na
kāwašē dgō ba yē byāt axur nwāšam

wa dgō zank-ō raft dgō ba zangērīr-an
ida martk-ō yā=ā āmad bāla
barza wābur ba kāra=ā
wa rū mē jīr-iš yē=ā
qašša tō sar-an šmā
kana kiš-ē yē mūl yē xwēm-an brāsn inda
falaq kūn yē
mēš-um yē na wa bass
wa ništ-ē ba yē walama waḷla
nikta nikta wa tamna=ā nasala yē gis-ē
wa ka kēn inda yē
sā surx-an wā yē ar zank-ō wād-iš
ka kēn inda yē ar wātud-in gid-in ba yē

wašt-in yē ḥāl yē ḥāl zamī-ō tā yē -in

xwēm-an yē brāsīd-in inda
aḷla karama k-a inda lāḥm yē
wa raft zēran
čī kin xaṭṭ-ē kataba kin
law yē ḥaraqa kin
fān yē ba rōk-ō pi raft-ē hijj

sāfar gid-ī wa zan tō
di- kas wā=barra wa si- kas wā=indur
kas-an ba yē šēdiq-an na
ar martk-ē wā yē=ā kār-an banj-an na=ā

kawada wā yē

430 and he carried the marriage contract to her.
432 He married her.
435 Now having married her,
437 when he had lived with her about a year,
439 she said to him, "I want you to go on the Hajj pilgrimage,
442 at my expense,
443 for it is commanded of you, it is your own responsibility."
444 Now importantly, he said to her,
446 the woman, he said to her, "All right,"
448 He decided to go on the flight,
450 Now when his flight landed,
453 one of the rogues, of the villains,
457 said to his own wife, he said to her,
459 "Go up to that girl,
460 the one whom the boy married,
462 if she lets me do this,
464 if she agrees with me on this,
466 how much, however much,
468 I will give her any amount of money;
469 or [if] she wants gold, I will give her gold."
471 The woman went to her, she said to her,
472 "My husband there has sent me,
474 he said "if you want to become his,
476 he will give you whatever you want."
477 She said to her, "Bring a gold bridal necklace,
480 and a gold bridal diadem, and
482 what do you call those that they put in the ears...
485 earrings"... She told him to come... later in the evening.
490 and said, the woman went and said to the slaves,
493 "If that man ever comes up
495 appearing at the gate,
497 if my face sees him (and I catch sight of him),
498 your heads will be cut off.
499 Instead kill him, spilling his blood completely,
reaching to the level of his crack.
503 May I not see him, ever."
506 And she waited for him in readiness, by God!
507 Slowly, slowly, and they saw him approaching,
510 and right away they attacked him.
511 Now, she had the gold that the woman had brought...
515 right away they attacked, taking whatever they wanted from him,
517 they left him for dead; his situation was like that of the ground.
519 They spilled his blood out.
520 God have mercy on his soul!
522 He descended to death.
524 What have they done! They wrote a message.
528 They sealed it shut.
530 Send it to the boy, who has gone on the Hajj pilgrimage.
533 "You have gone on a journey, and your wife!
536 She has a couple guys outside, a few guys inside.
539 The people with her aren't your friends either!
541 All sorts of men are with her, that are [doing] bad things...
543 all kinds of them."

sā rōzō rin arafāt
inda munna=in č-in wā=bāla arafāt nwāz

wa ran ba ſiyārī-ō nawl yē kin
šaw drāz=ā
či qadar wātid-iš ba yē=ā
dār-iš ba yē=ā
kardīd-iš yē inda arđ-ō
inda arđ-ō yē=ā
inda xān yē radda kin
ar čōt arafāt=ā
lakin radda wābur
wa xaṭṭ-ō rēs-a ba yē na=ā raft-ē na

raft wā=bāla ẓangērīr-an āntē=in
raft wā=bāla ba ẓank-ō xwaft-ē ba sērīr-ō
xwaft-ē rāhit-ē ba īn-ō drīša-ē
amu abaša kin yē wa dōšag yē
wa byār yē ba drīša-ō
kard yē zēran pišt-ō qīšr-ō
wa ḥarra kin zēran pišt qīšr-ō
murd dām na aṭala bur dām na

raft na ba yē na
baḡa s'āl jwāb
mād šabaḡa wābur pi šabḡ=ā
šiyārit-ē uddū gid-iš
jīr-iš ẓank-ō wanna tk-a
ra ba yē gid-iš yē wā=ēbar wā=ēbar
bard-iš yē mustašfa-ō
wa aljū yē gid-in mastašfa'-ō
māddit mā-ē
māddit mā-ē=ā xālaš wābur

ẓank-ō yak mā sō=ā xwaš wābur
dgīn ba yē bāba=ā ē'ū brō xān xō
sā yē ġērūb-ē xānaḡ-ō=ā
dān-a na walēyit-ō na
xān xō kārīm- tē
wa ēhil=ā kār iš ba yē na ēwū ya'nī na

ra ba rō xō
kaft inda šaḡra-an
sātē čēnaḡ
tamna=ā kōrk-ē tēy zēran
jāmal-ē wā yē rukbō gis-ē ba jāmal xō
dgō wa sā rāy-um k-um salām alēkum ālēkum
salām
dgō ba yē hā tēl-ī mē na
dgō ba yē sā tu rēsīd-ī
ḡasa na majma gid-ī
wa ḡasa na šaw wābur
wa ḡasa maxluq-an č-in wā=bāla
wa ḡasa maxluq-an ta'-in wā=zēran
tēl-ī mē na
tō awa=ā byō aw ād ba mē
wa ka xōd-ī īn-ō=ā xōrdin ād ba mē=ā

s'āl mē kin wa aw dār-iš ba yē
wa xōrdin dār-iš ba yē

546 Now, that day they were going to Arafat.
548 They were in Mina, they were going up to Arafat the next day.
551 He went to book the flight, he paid the airfare!
554 On that long night,
557 however much [the agent] demanded of him,
558 he gave it to him,
559 he just snatched up [the ticket].
561 To this land of his,
562 to his house, he went back.
563 The one who was going to Arafat,
565 instead he returned [to his country].
566 If the message hadn't reached him, he wouldn't have left.
570 He went upstairs, the slaves were there,
573 he went up to find the woman asleep on the bed,
575 asleep, reclining by what's-it-called, by a window.
578 Right away he took hold of her and her mattress
580 and brought her to the window,
581 dropped her down... behind the palace.
583 And he looked down behind the palace.
586 Whether she died or whether she was [only] injured, I don't know.
589 He didn't go [down] to see her.
590 There was the answer, without even a question.
594 Time went by. When he woke up in the morning,
595 he went by car,
596 searching for the woman. She was moaning.
597 He went to her, took her, here and there,
598 carried her to the hospital.
601 And they took care of her at the hospital,
603 she stayed there a month.
605 When a month had passed, [her healing] was finished.
608 The woman, being there a month, became well again.
610 They said to her, "Madam, you can go home now."
613 Now, since she was a stranger in the house,
614 she did not know that country,
615 or which one was her house.
616 Since she was a [distant] relative, that is to say, she didn't have any possessions there.
619 She went on her way.
621 She came to the desert.
624 Now, she was thirsty!
626 She saw that a boy was coming toward her.
628 He had a camel, and he was mounted on his camel.
630 She said [to herself], now if I can, I will do it. "Salam aleikum, aleikum salam."
635 She said to him, "Please don't leave me!"
637 He said to her, "Now, you! You have arrived.
641 Still you haven't spoken,
643 still it's not night,
646 still many people are going up there,
648 still many people are coming down there."
649 "Don't leave me!
650 Please! I'm asking you, give me water!
652 And when you eat something, give me some food and...
654 I'm asking..." And he gave water to her.
658 And he gave food to her.

lakin salaḥa jāmāl-ē wā yē wa salaḥa
dgō ba yē sā šmā kō'ī=ē=ā
ēšin=in na
sā čāb-ē č-ī wā=bāla ba īn-ō ba jāmāl-ō=ā

dabaga tī-ī na
dgō ba yē ā'ā dabaga tō-um na
dgō ba yē mē sā č-um ba yē bāla bē dabaga
tō-um
dgō hā čē čāb-ī tō
čāb-ē dabaga tī-ī
byō sō-um tō ba yē
byō ūn-ī ba yē
bīyō ka raft
pā wā=ēbar wa pā wā=ēbar
tamna=ā dgō ba yē tāfaq-ō yā=ā wa maḥzam-
ō yā=ā
wa yā kār-an wā tō=ā sī-ī kārīmtē=ā

dgō ba yē ana sayy kūš xō
dār-iš ba yē
tāfiq xō dār-iš ba yē
wa maḥzam xō dār-iš ba yē
xātī xō wa ngāl xō bišt xō sōd-iš kūš xō

sayd-iš jāmāl-ō bāla
dgō ba yē brō ānsū ānsū šambara kin
wuwuwā wuwuwu dabaga tō-um
wa hā wayda xō bā tō na
bā tō na
wuwuwu raft inča nikta=ā
rēsīd wā=xā sī hāmādō=ā
rēsīd wā=xā ḥam bxāyō=ā

nikta bāla wā=xā ḥamā qdōrō
hē! hē! hē! inča wa ban yē tōdar-ī=ā
wā=inča mēš tk
bō pē yē wā=bāla nikta
wa čōt wa ka sō ba yē
tā bār-ē wa tā māzād yē tk-a
tāfaq wā yē wa tāḥa wā yē
wa maḥzam-ō wā yē wa bišt-ō wā yē wa kār-
an
ammū wā yē šang-ē wā yē mēčūrī wā yē ngāl
yē wa kawada
sā jāmāl-ē turwā=ā
tō=ā turwā-ī pištu yā
tār-ī pī gīya
wa gur yē
bang wābur bā yē
pā yē taftafa=ā wa rāstaḡ k-a tāxanē

wa yē raft šaw drāz-an wa raft jāmāl-ō gid-iš
wa raft
lumrād rēsīd jāg-ē dgur
tamna=ā yēkē dgur āmad ba yē kō'ī-ē

ništ ba yē dgō ba yē giya=ā

dgō ba yē šū mē wā mē ēwō

660 But he was armed; he had a camel, and weapons.
664 He said to her, "Now you are mountain bedouins,
665 [but] those people are not...
667 Now, how about you get up on the what's-it-called,
on the camel?
670 You won't fall off?"
672 She said to him, "No, I won't fall off."
674 She said to him, "That is, only if I mount the camel
now, will I fall off
677 He said, "What! What is with you!
679 How would you fall off?!"
680 Come and I will put you on the camel myself,
681 come and sit on it."
683 So finally she got up on the camel.
686 She sat astride it.
687 Then she said to him, "That gun, and that cartridge
belt,
690 and those things that you have, just where are you
putting them?"
693 "Perhaps lift it onto your lap," he told her,
694 giving it to her.
695 He gave her his gun
696 and he gave her his cartridge belt,
697 his robe and his headrings and his cloak, she put
them all on her lap.
702 The camel got up.
704 He said to it, "Go over there, over there, trot!"
707 "Whooooaaaa! I'm falling!"
710 And "Hey, hold on, you'll be fine!
711 You'll be fine!"
712 "Whooooaaaa!" Going on a little ways like this,
715 she arrived at the very house of Said Hamado,
717 arrived at the house of that very Hambxāyō,
Mohammed of Bukha,
719 a little ways up from the house of HamQdoro.
721 "Oh, oh, uh-oh!" "If you hold the reins like this
723 it'll walk like this."
724 "Go ahead, upward a little bit
725 and it will go and it will break into a gallop."
728 One was fast and one was hurrying it along.
730 She had a gun and she had weapons
732 and she had the cartridge-belt and she had the cloak
and things,
735 she had everything, she had a comb, she had
everything, his headrings, and so many things!
741 Now, when a camel runs [away],
743 as for you, you run after it!
745 Where are you bringing [it] from?
747 And take it!
749 Dusk came upon her,
750 her leg was sore, so when she straightened it, she
wailed.
752 And she was gone, all night. And she was gone; she
took the camel and left.
762 In any case, she came to another place.
766 She saw another person coming toward her, a
mountain bedouin.
771 He sat down with her, said to her, "Where [are you
headed]?"
772 She said to him, "I have my husband, here,

lakin sâ sū mē raft pi mē
 āmad na ba mē na wa čēnağ=um wa
 gišnağ=um wa
 wa aw dār-iš ba yē
 tamna=ā dgō ba yē tēl-ī mē na
 dgō ba yē sātē yē waxt-ō=ā amala tk-a na
 lakin tō xwaw inšalla šō-ō=ā mē wa tō=ā xēr
 tō'at
 awa=ā xwaft asta asta wa in yē abaša kin

slāh-an yē ar wā yē bāgur tāfaq-an yē wa kār-
 an yē wa
 jōr yē rukbū kin ba jāmal xō
 jōr yē wa raft
 sâ bāgur raft kas na gur yē xwaw-ō

lumrād rēsud-in bāla-tar pi wālēyit-ō
 inča ka sal=ā
 sâ kumzar=īm pi sall awya kin

yā sâ ran=ā ba nummağ=ā xātī xō kēn

šalwal xō kēn jāmağ-ē sō kūš xō

qāba-ē sō ba xō xātī ārabī sō ba xō

ngāl-ō labasa kin
 kiššit xō dalla kin
 abāra dām čī na šēx-ē šēx-ē

pi zēran pi zēran šēx-ē hē
 brō zēran wālēyit-ō
 rēsud wālēyit-ō=ā
 šēx wālēyit-ō murs-ē
 wa rōzō=ā laba da' rōz ba yē=ā
 wa ditk-ē wā yē paṇḍa sāl paṇḍa sāl wā yē
 wa šēx-ō murs-ē
 tamna=ā dgīn ba yē burwā ēka=ā šēx-ō rēsud

iš šēx dgur ba yē yā rōk-ō na
 šayaxa yē tk-im
 gid-in yē wa pi tēra-ō yē wā jāmağ yē

wa bard-in yē xā šēx-ō
 wa nadaba gid-in ba yē wa
 wa šayaxa yē gid-in
 ditk-ō mād wā mām xō
 wa yā sōd-in yē xānağ-ō na martk-ē na
 maḥram ba yē=ā ba zan šēx-ō yē wa dit yē

sâ yēk-ē kuruxdā wā šan inča zan ēl abla
 ḥarbī
 wa č-in barzit-ō=ā
 ūmit yē qaym tō'at ba yē
 pi xiš-an yē jwān-ī yē=ā pi spērī yē=ā
 ūmit yē qaym tō'at
 sâ dgō ba yē=ā tā-in barra=ā dgō ba šan

sâ rōk-an šēx-ō ġašya gis-in

773 but now my husband has left me,
 774 he didn't come back again and I'm thirsty and I'm
 hungry and..."

778 So he gave her water.
 779 Then she said to him, "Don't leave me!"

782 He said to her, "Now then, right now, it's no use!
 785 But you sleep, hopefully tonight, when you and I..., it
 will all work out."

790 Oh yes, he is asleep. Slowly, slowly, slowly, she took
 his what's-it-calleds.

793 Her weapons, she had each of them again, her guns,
 and her things, and...

798 looking for it, she mounted her camel,
 799 looking for it, she left.

800 Now again she left, no one was there; sleep had
 overtaken him.

804 In any case, they arrived higher up from the country,
 806 just like Sal [is above Kumzar], you know?

808 Just like now, [when] we are in Kumzar, you have to
 climb down from Sall.

810 Now when that one had gone halfway, she put away
 her dress,
 814 put away her pantaloons, and girded her loins with a
 man's wrap!

818 She put on a shirt like a man; she put on an Arabic
 thobe.

820 She donned the headrings.
 821 She combed her long hair.

823 She looks just like a... I don't know what! A sheikh!
 A sheikh!

829 A real sheikh, like from days of old, yeah!
 830 She went down to the city.

833 When she arrived in the city,
 835 the sheikh of the country had died.

837 That day, about ten days earlier [he had died];
 839 he had left a daughter of 15; she was 15 years old.

842 And the sheikh had died.

845 Then they said to him, "Run, it must be that the
 sheikh has arrived.

847 There is no other sheikh for us, except this boy here.
 850 Let's make him sheikh!"

852 They took her and... on the way, her in her man's
 clothes,
 854 they carried her to the house of the sheikh,
 856 with traditional fanfare and cheering for her,
 858 to make her their sheikh!

860 The daughter stayed with her mother,
 862 not putting her up at that house, not [with] a man,
 864 because it would be forbidden for her, for the
 sheikh's wife, her and her daughter.

868 Now, one of the old men compared her beauty to that
 of the wife of Ali Abdullah Harbiya.

872 When they went to the sheikh's court,
 874 they were staring at her!

876 Her cheeks were so beautiful, so white were they,
 880 that everyone was gazing at her.

882 Now he said to him, when they came outside, he said
 to them,
 885 "Now the young people have clothed the sheikh for
 modesty's sake.

pi tāraf yē=ā yā xalqit yē xālaq zank-an
čā čā tikš-a tō inča gaw na

ana šnēw-a tō bzēn-a tō
ēka=ā pi čā ūmit mē qaym tō'at ba yē byā=ā
ḥamala biš šēx-ō tukš-a tō
filhāl ḥkōmit gargur māzādī maxlōq-an
šwānd-in
šwānd-iš šwānd-iš
tāfaq-īn-ō byō zēran
awa=ā šēx wālēyit-ō awa=ā
ar čō pi tō tār-a rēsad
salām alēkum ālēkum salām
dgō ba yē šēx majma tō tk-um

dgō ba yē gaw
dgō ba yē kām ādamī šwānd-um
dgī-in awa=ā šēx-ō wa čīz-ē čōt
pi ādamī=ā ṭala'a tk-a

sā bāba=ā mē=ā zank-ē āmad ba mē zank-ē
jāmal-ē wā yē slaḥ-an mē gid-iš pi mē
wa ḥaqīqat xō gaft-um ba yē
ya'nī ḡalata gid-um bā yē
dgō ba mē bā yē na ḥata šaw-ō
xwaw-ō gid-iš mē wa
kār-an xō gid-iš kār-an mē gid-iš wa raft
sā āmas-um ba tō bāba=ā
balkē ya'nī šwāl k-ī ya'nī
pi ādamī-an tō kas-an ṭala'a kin ba mā faḍala
biš
dgō ba yē šōbur kin ḥata nwāz
dgō ba yē mē šwāl tk-um
sar-an ša'bō-ō tk-um
yē wā yē xā šan
šabaḥa wābur pi šabḥ=ā wād-iš ba yē

sā qadar dgur xērid-iš jāmal-ē dgur xērid-iš

jāmal-ō yā wašt-iš yē abnīd-iš yē
sā xatya mardk-ō yā dūšin-ī ān jāmal-īn-ō=ā

wadara gid-iš xērid-iš ba xō bār dgur

wād-iš ba yē wā ān āmad wa
dgō ba yē yā ān-an na dgō ba yē hē

dgō ba yē sā yā šmā mardk-an=ē
kō'ī-an=ē ya'nī

ar kas-an tēmuš-ē tēra-in bzēn-in ba ādamī-an

wa kār-an pi ādamī tēl-in na
yā kār-an na ya'nī na
sā yēk-ē jīs-ē pi jāmat
yē gis-ē ba zan yē amar yē
wa ḡalata gis-ē ba zan yē
wa jīs-ē wād-in pē yē mrād yē dās-ē na

wa sā br-ē yā k-ē na

888 Some say, his looks are that of a woman."

891 "What are you saying?! You'll be killed! Don't talk like that!

893 If he hears you he will strike you down!

896 Come on now, why am I staring at her?!

900 Watch out for the sheikh! He will kill you!"

903 In any case, the hardheaded, corrupt government, they listened to all the people.

909 She listened, listened

910 to the gun-man: "Approach the court!"

914 "They say, O sheikh of the country, it is said that... "

916 whatever leaves you, comes back! He came.

920 "Peace be upon you." "And upon you be peace."

923 He said to her, "O Sheikh, allow me to speak with you."

924 She said to him, "Speak!"

925 He said to her, "It is the case that I have heard people

926 say that the sheikh, when something leaves

928 from someone [i.e. when someone is robbed], he restores it.

930 Now, sir, as for me, a woman came to me, a woman.

933 She had a camel. She took my weapons from me,

937 And... to be honest I admit, I said to her...

938 I mean, I wronged her.

939 She said to me, "It's all right," until the night came;

941 when sleep overtook me and

942 she took her things, she took my things and left.

944 Now I have come to you, O sir,

946 in spite of it, I mean, if you would ask, well,

948 if there might be someone of your people to join with me, they would be welcome."

952 She said to him, "Wait until tomorrow."

954 He said to her, "I beseech you,

956 I must do it, for the sake of the public!"

959 He stayed at her house (i.e. that night).

960 When he awoke in the morning, he was brought to her.

962 Now, she had bought some more. She had bought another camel.

967 This camel, she had left it alone, tying it up.

969 Now, this man's clothes from the previous day, from that camel-rider,

972 she got rid of them. She bought other clothes for herself again.

976 He was summoned to her and that one came, and

977 He said to her, "That's not them." She said to him, "Yes."

981 She said to him, "Now, [if] you who are men,

982 [if] you who are mountain bedouin [can be robbed], I mean,

983 anyone who is seen on the road could be struck by these people,

986 I say, people's things they wouldn't leave alone,

989 these things of theirs, I mean."

991 Now, she had seen someone in the crowd.

992 He had taken his wife's possessions,

994 and he had hurt his wife,

995 And she had looked for him, he was brought to her, he hadn't given his account/ reason.

998 And "now go; don't do these things [anymore]."

raft wa balya yē kin
jāmal-īn-ō rēsud
salām alēkum ālēkum salām
dgō ba yē hā dgō ba yē
mē=ā jāmal-ō gid-in pi mē zank-ē
wa kār-an mē slāh-an mē wa
wa sātē dgī-in awa=ā h̄kūmit-ō jwān-ē
wa āmas-um ba tō
dgō ba yē masya biš
mēš-um jāmāt-ō mē mē xō=ā xābar=um na

šabaḥa wābur pi šabh=ā jāmal yē gid-iš

bard-iš yē ba yē ba kār-an maglēs-ō

kār-an wā yē rēsud
dgō ba yē jāmal tō=ā
dgō ba yē hē
dgō ba yē yā tāfaq tō=ā kār-an tō=ā

dgō ba yē hē
ar faḍala but šēx-ō
dgō ba yē yā kār-an k-ē na
sā br-ē na yā majma-an yā ḡalaṭa k-ē na
ba zank-ē ādamī na wa ādamī ḥamala šmā
tkin na
ka sā ādamī dgur jāga mē=ā
qaṣṣa sar tō tk-a
lakīn sā ḥata rajama gid-um wa raft
šū yē šwand-iš

ar kardīd-iš yē za pē qīṣr-ō

awa=ā yā wālēyit-ō=ā awa=ā
ādamī kār čōt pi yē ṭala'a tk-a

sā č-um ba zan xō dām giya na

yēk-ē čōt pi qīṣr-ō sā č-ī ba yē=ā

yalla sā dit šēx-ō xistārī gid-in ba mē

na šābaḥ dišumbur č-um xāna
lumrād rēsīd salām alēkum ālēkum salām
hā zank-ō dānid-iš yē šū yē

yē dānus-ē yē na čāb-ē dān-a yē=ā

yā-ē bēnē muxx yē wa kiššit yē ba ēwū wa

čwān-ī ḥāra tk-ī na ba yē na
salām alēkum ālēkum salām
tamna=ā dgō ba yē šēx majma tō tk-um

dgō ba yē gaw
dgō ba yē kār-an mē
zank-ē gid-um wa raft-um ḥijj
xaṭṭ-ē āmad ba mē law yē ḥaraqa
awa=ā zan tō č-ē
kāra yē inča inča=in

1000 She went and solved their problems.
1003 The camel-rider arrived.
1005 They greeted each other.
1006 She said to him, "Yes?" He said to her,
1007 "As for me, they took the camel from me, a woman
1009 and... my things, my weapons and...
1011 And now they say that the government is a just one
1013 so I have come to you."
1014 She said to him, "You stay the night [here].
1016 I will hear [the cases of] all the people. Personally, I
don't know [about your case] yet."
1020 When she awoke in the morning, she took his
camel,
1021 She took it with her with [his other] things to the
majlis.
1023 She had [his] things, he arrived.
1025 She said to him, "Is this your camel?"
1026 He said to her, "Yes."
1027 She said to him, "This is your gun? These are your
things?"
1028 He said to her, "Yes."
1029 (the ones that would be acquired by the sheikh.)
1030 She said to him, "Don't do these things,
1032 now don't go and slander
1034 someone's wife and people who are cautious of
you.
1036 Were another person in my place,
1038 he would cut off your head.
1040 However, now I trusted you." So he left.
1044 She heard her husband['s case]/ Her husband was
listening.
1046 The one who had thrown her down from the palace
[window].
1048 "They say that in this country, they say that
1050 when a person loses something [i.e. is robbed], he
restores [i.e. takes action].
1051 Now I go to [find] my wife... I don't know where
she is."
1055 [sheikha thinking:] Someone is leaving the palace
and now you are going after her?
1060 "Well, now, the sheikh's daughter has made me a
marriage proposal,
1062 in fact, Monday morning I am to be married."
1069 In any case, he arrived. [They greeted each other.]
1073 Oh! The woman recognised him, it was her
husband.
1078 He didn't recognise her. How would he recognise
her?
1080 This, between her head and [the ends of] her locks
of hair, it was to here [she was covered] and...
1083 You can't see her.
1088 [They greeted each other.]
1089 Then he said to her, "O Sheikh, allow me to speak
with you."
1091 She said to him, "Speak!"
1092 He said to her, "My things!"
1095 I married a woman and I went on pilgrimage.
1099 A message came to me, its edge sealed with wax.
1101 It said, your wife is leaving...
1103 It happened like this, like this...

wa haqīqit ya'nī rōzō mē arafāt-um
inda munna-um č-um bāla arafāt nwāz

wa āmad-um šō-ō drāz=ā
wa sayd-um yē pi dōšag īn-ō šērīr-ō

kardīd-um yē zēran pišt-ō qīšr-ō
yē wa dōšag yē
murd murd na
aṭala būr wa ādamī bard-in mustašfa-an bard-
in jāga-ē
wa īn dām na sā tō faḍala biš

āmas-um s'al tō tk-um
dgō ba yē bāba=ā tō šām tō wā mē rōzō
šām tō wā mā xān mā
wa xwaw pēna mā xān mā
iš-ē ba tō amar na
brō na wā=ēbar wā=ēbar na
wa mi s'al tk-um talafōn tk-um mēš-um
ādamī
dgō ba yē bā yē na ništ wā yē
šaw-ō āmad xwānd-iš yē maglēs-ē

šām wād-iš ba yē
tīya wābur raft ba yē
bō bāla ba surbānō
dgō ba yē majma tō tk-um
dgō ba yē gaw
dgō ba yē hā tēl-ī mē
wa zan tō ṭala'a tk-um
ka tēl-ī mē=ā yā ka fa'ala tk-um inda tō=ā
tā-um īn tō ṭala'a tk-um
zan tō dō-m ba tō waḷa rāṭī na

dgō ba yē bēlē rāṭī=um byō
dgō ba yē jāmaḡ xō sayy bāla pi kūn xō

jāmaḡ xō sayd-iš bāla pi kūn xō
xwaft ba yē kūn xō wā=bāla
ām-ō ādī yē
wa haḍ yē wa qaḥmit yē
qaḥama kin wā=bāla
dgō ba yē hāl maxnat inčka tō

tō maxnat tī-ī mē qaḥba-ē=um na

mē ka=um mē zan tō=um
hā mē zan tō=um mē zan tō=um
lakīn yē yā=ā qašša gīs-ē ba tō=ā
qīmit da' azār tā pānḍa azār tā ruppi

sawḡat gīs-um pi yē mē
wa tawaqa lāḥm mē gīs-um
tō āmad-ī na s'al na jwāb
kardīd-ī mē zēran kišt-ī mē=ā
pišt majma ādamī=ā
sayy xō
bō čan xō čōr ba šābun-ō wa ēka=ā līf-ō

1104 And truly, I mean, that day I was at Arafat,
1107 I was in Muna; I would be going up to Arafat the
next day.
1109 And I came, [travelling] the whole night,
1110 I lifted her up from... mattress... what's-it-called...
the bed,
1112 I dropped her down behind the palace,
1115 her and her mattress.
1117 Did she die? She didn't die.
1119 She was injured and someone carried her to the
hospital, carried her somewhere
1121 and what's-it-called, I don't know, now you go
ahead [be the judge],
1123 [That's why] I have come to ask you."
1126 She said to him, "Sir, you will dine with me today.
1128 You will dine with us at our house.
1130 And sleep beside us at our house.
1133 You have no means,
1134 don't go here and there.
1135 And I will ask to call and see someone. [i.e. I will
look into your case]
1138 He said to her, "All right." He stayed with her.
1141 Night came. She read it [the court cases] in her
majlis.
1145 Dinner was brought to him.
1147 When he had finished [eating], he went to her.
1149 He went up to the rooftop.
1151 She said to him, "Let me speak with you."
1153 He said to her, "Speak."
1154 She said to him, "Yes, you let me
1155 and I will restore your wife [to you].
1158 If you let me, then I will do this act in you,
1161 I will come, I will restore your what's-it-called.
1162 I will give you back your wife. Or do you not
agree?"
1165 He said to her, "Yes I do! I agree, bring it on!"
1170 She said to him, "Put your skirt up over your
bottom."
1172 He put his skirt up over his bottom.
1173 He slept with her with his bottom up [in the air].
1175 The coming was easy.
1177 And her luck and her jumping up,
1178 She jumped up!
1179 She said to him, "You are just like a gay man [i.e.
male prostitute]!
1181 *You* are becoming gay [i.e. male prostitute], [but] *I*
am not a prostitute!
1183 Who am I? I am your wife.
1186 What?!!! I am your wife. I am your wife!
1188 But in this case, being part of a deal for you,
1189 for the sum of ten thousand, fifteen thousand
rupees,
1191 I took dates and nuts from him, I did.
1193 And I beat my body.
1195 You came with neither question nor answer.
1196 You pushed me down to kill me?
1198 on someone's word [alone]?
1199 Get up!
1200 Go wash your body with soap, and with you know,
this scouring pad,

wa faraka lāhm yē kin
 ṭā'ir tī-ī na tō maxnat=ī
 ēka=ā wa ēka=ā ka mē kēr-ē barza
 txwā-um wā tō lakīn mē=ā kas nixin pā mē
 jīs-ē na
 wa čōrid-iš lahm yē ba šābun ba fōdar ba
 šāmbō wa ba kar
 wa līf kin ba lāhm yē wa ṭiyar bur
 dgō ba yē ūnī-im na brim
 mē=ā dišumbur č-um xāna č-um xāna ba č=ā?

mi zan tō=um
 wākiš yē wa šaw drāz=ā
 wa šābah būr-in pī šabḥ=ā īn-ō kas na

raft tamna=ā zēran ba ḥārit
 dgō šan ba yē burwā-ē
 wa dgōm ba šmā šēx šmā zan kī yē=ā
 dgō yē ba mē=ā
 wa afada mād wa
 čāb ēka=ā ēka=ā čōt xāna na ēka=ā raft na

ya'nī raft-in xān xō
 tō raft-ī mē āmad-um xālaš jwān=ā ajb-ō=ā

1203 and scrub the body.
 1205 You are not pure, [since] you are gay,
 1207 Thus and so; if I [catch] a penis showing itself,
 1208 I will sleep with you but as for me, no one should
 be found mounting my legs!
 1213 And washed his body with soap, with soap powder,
 with shampoo, and with stuff,
 1217 and scrubbed his body and finished washing,
 1219 She said to him, "Let's not stay; let's go!
 1220 As for me, I am to be married on Monday. Why
 should I get married?
 1223 I am your wife!"
 1225 Open it, and it was a long night,
 1228 When [he] got up in the morning, the what's-it-
 called [the sheikha] wasn't there.
 1231 He went, they saw, down to the town.
 1233 They told him, "She has fled!
 1234 If I ask you, is your sheikh the wife of someone?"
 1235 He said, "She's my wife!"
 1237 And he stood there dreaming of it...
 1238 How in these circumstances would she get married?
 Obviously she wouldn't get married.
 1241 In the end, they went back to their own house.
 1243 You went, I came. The End. Was it good? Was it
 wonderful?

Abūyi salaḥnī Ūmmī rakabnī

raft qīšit-ē wa ḥakaya-ē=ā
 raft mardk-ē wa zank-ē
 šēx=in na ya'nī na ādī=in
 mardk-ē wa zank-ē wā šan=ā tā kōrk-an
 wā šan māl dunya-ō
 māl dunya-ō wā šan
 māl dunya-ō wā šan
 wa kērim=in bidūn ma'na
 ar tay walēyit-ō čāz tk-in ba yē

nāšta tk-in ba yē
 nāšta tk-in wa šām tk-in
 wa čāz tk-in wa
 ba ādamī ayya ādamī
 lumrād māl-ō yā=ā wā šan=ā
 wāšaf tō'at na
 jamī jārī wābur
 ba ādamī ya'nī
 jārī wābur ba ādamī
 bazza būr-in
 šām rōz mād wā šan na
 sā mām-ō=ā čō xā indarāḡ-an xō
 bōp-ō=ā čō maglis šēx-ō
 xōr-a šām čāz nāšta
 wa mām-ō čō qaḥwē šaraba k-a
 wa ba yā rōk-ō=ā iš na
 gišnaḡ ya'nī iš wā yē na
 sātē rōk-ō dgō ba šan bāba=ā

7 There was a story and a telling...
 9 There was a man and there was a woman.
 12 They were not royalty, that is to say, they were not; they
 were common people.
 15 A man and a woman, they had one son.
 17 The wealth of the world, they had it.
 20 They had the wealth of the world.
 22 They had the wealth of the world,
 27 and they had limitless generosity!
 30 Anyone who came to the city, they would make lunch for
 them.
 33 They would make breakfast for them.
 38 They would make breakfast and they would make supper
 40 and they would make lunch and
 41 for people, for anyone.
 44 In any case, this wealth that they had,
 48 it was beyond description.
 50 It became entirely spent.
 52 On people, that is to say.
 53 It was spent entirely on people.
 58 They became beggars.
 60 They didn't even have enough for one day's supper.
 68 Now the mother, she would go to her neighbours' houses.
 72 The father, he would go to the sheikh's court...
 76 to eat supper, lunch, breakfast
 79 and the mother would go to drink coffee
 81 and for this boy, (whisper:) there was nothing!
 84 That is to say, he was hungry, he had nothing.
 88 Now, the boy, he said to them, "O my Father,

mā=ā amala tk-a na mā č-im
 mā č-im wā=ēbar
 wa čōt wā=ēbar
 wa šarm tō-um
 br-um giya xōr-um giya
 sātē kana bāba=ā ka sō-um tō rē'in=ā

inda tāfaq-ē=ā tany-ī=ā
 dgō ba yē hē tany-um
 dgō ba mām xō
 ka sō-um tō rē'in inda asp-ē=ā
 asp-ē dī'-in ba mē=ā
 wa sō-um tō wā šan rē'in
 ya'nī hata asp-ō byār-um
 āxur dug-um tō
 wa bap mē tāfaq-ē jōr-um ba xō pi šēx-ō
 sō-um tō wā yē rē'in
 āxur tāfaq-ō tār-um=ā dug-um tō

dgō ba yē bā yē na rāṭī=um
 filhāl ra ba šēx-ō
 dgō ba šēx-ō tāt-um tō
 tāfaq ād-ī ba mē
 bap xō sō-um wā tō rē'in
 ēkša bap mē yā
 ra pi mā yēk-ē dgur
 ba qāḏī-ō
 dgō ba yē bāba=ā
 mām xō sō-um wā tō rē'in
 asp-ē ād ba mē
 hata byā-um asp tō dō-um ba tō
 mām xō dug-um
 dgō ba yē bā yē na
 rukbō kin ba asp xō
 nwāz šabaḥa kin rukbō kin
 yā rōk-ō yē=ā
 gur yē šaw drāz-an
 rōz drāz-an
 wa šaw drāz-an
 filhāl fakka wābur fajr-ō=ā gišnaḡ
 rēs inda walēyit kō-ō šaḥra=ā ya'nī

rēs nummaḡ walēyit=ā
 tamna=ā gišnaḡ
 sātē īn-ē murs-ē inda ḡēlila-ō
 ēka=ā yā=ā na=ā pi drāz=in na

ḡaby-an ḡāzalē-ē
 ḡāzalē murs-ē inda īn-ō ḡēlila-ō
 ra ba yē
 tamna=ā škum yē bzēn-a xō
 rōr-ē inda yē
 ḡāzalē-ō škum yē
 rōr-ē inda yē
 ša'ata škum yē gid-iš ba īn-ō
 ba bayšak-ō
 ša'ata škum yē gid-iš
 īn-ō wād-iš pi yē bāla
 rōr ḡāzalē inča=ā
 kišt-iš yē ḡalalīṭī

91 as for us, this is not working out. Let's leave.
 92 You [lit.: we] go over there,
 93 and she [i.e. the mother] goes over there,
 94 but I am shy.
 95 Where am I to go? Where am I to eat?
 100 Now, on the other hand, O my father, if I were to put you
 up as collateral
 103 for a gun, would you stay?"
 107 He said to him, "Yes, I will stay."
 109 He said to his mother,
 110 "If I were to put you up as collateral for a horse,
 112 if they would give me a horse,
 114 and I put you up with them as collateral,
 115 that is to say, so that I bring the horse back,
 116 then I would get you,
 118 and for my father I would get a gun from the sheikh,
 121 I would put you up as collateral for it.
 122 Afterward, when I brought the gun back, I would get
 you."
 126 She said to him, "All right. I agree."
 130 In any case, he went to the sheikh.
 131 He said to the sheikh, "I want you
 132 to give me a gun.
 133 I will put up my father as collateral.
 135 Here is my father."
 138 He [the boy] left us [them] and went to someone else.
 140 To the judge.
 141 He said to him, "Your honour,
 142 I am putting up my mother as collateral;
 143 give me a horse,
 145 so that when I come and give you back your horse,
 147 I will get my mother back."
 148 He said to him, "All right."
 151 He mounted his horse!
 154 The next morning he woke up, he mounted his horse!
 156 This was this boy.
 158 He took it all night long!
 159 All day long.
 160 and all night long.
 163 In any case, when it was before dawn, he was hungry.
 166 When he reached the region of the desert mountain, that
 is,
 169 when he had reached halfway to the city,
 170 he felt hungry.
 173 Now, a what's-it-called had died in the lagoon.
 176 You know this thing, you know, that has long [antlers]
 you know...
 179 oryxes. A gazelle.
 181 A gazelle had died in the what's-it-called, the lagoon.
 186 He went to it,
 188 He saw that its belly was moving!
 190 There was a fawn inside it.
 191 The gazelle, in its belly,
 192 there was a fawn.
 194 He sliced open its belly with what's-it-called,
 197 with the stone dagger
 199 He cut open its belly,
 200 he brought this out of it:
 203 A gazelle fawn like this,
 203 he killed it in the correct way,

wa šīwī yē gid-iš ba xō
rōr-ō kišt-iš
iš wā yē āw na
iš wā yē ikka na
ā'ā iš wā yē kārđ na
qaşsa māraq yē gid ba ġuşş-ō=ā
wa falaqa yē gid-iš pi angar=ā
wa jumr wād-iš ba xō pi nixn-an asp-ō=ā
wa āw xōd-iš pi asp=ā
pi mū asp-ō=ā
ġāzalē-ō xōd-iš
wa ṭiyar wābur wākiš yē
āw xōd-iš pi mū-an asp-ō āraq-an
wa ātiš-ō labaqa gid-iš pi nixin-an yē
wa rēsad inda walēyit-ē
tamna=ā yā walēyit-ō=ā
yā sāṭī'ī gaft-um yē dīt xōr šit'anē

waḷa maṭlē'ī šimiš=ā
yē dīt xōr šit'anē
tamna=ā rēsad ba yē
salām alēkum ālēkum salām
rēsid ba bōp-ō
dgō ba yē āmas-um ba tō bāba=ā

dīt tō xistārī tk-um
dgō ba yē dīt mē=ā
lakīn yē rōk-ē ya'nī inda ḥisn jamāl

dgō ba yē dīt mē=ā
laba şaṭṭa ādamī murs-in ba yē

inčka sāṭī'ī yēk-ē kam

sātē rōzō sātē dīt mē=ā
šām txōr-ī č-ī tany-ī pēna yē
ka čwānid-iš ba tō ba sālfiit
ġēlbū yē gid-ī=ā yē dug-ī zēnī

sālfit-an bē ya'nī bē ḥakkī-an ya'nī
wa ka rāyid-iš na ba tō na=ā
tō ġēlbū yē gid-ī
yē dug-ī zēnī
wa ka yā ġēlbū tō gid-iš
qaşsa sar tō tk-um
dgō ba yē bā yē na
filḥāl nwāz nwāxistin gid-in
ṭiyar būr-in raft-in mqābalit
inda jāga-ē
sā bağa in bağa kāwan ya'nī

sā wa dītk-ō rōk-ō jīr-iš=ā
dītk-ō dil yē bzand-iš in-ō
rōk-ō lū majma wā yē=ā
wa čwān-a na bā yē na sā dgō-a na

byō rōk-ō ka gaft-iš
dgō ba yē hā
dgō ba yē waḷḷa
abūyi salaḥnī wa ummī rakabnī

205 and he grilled it for himself.
208 He killed the fawn.
212 He didn't have any water.
213 He didn't have any matches.
215 He didn't have any knife.
218 He cut its throat with a sharp stone,
220 and he slit it apart,
223 and he struck a spark on the horse's hooves,
225 and he drank water from the horse,
227 from the horse's hair,
229 he ate the gazelle,
230 and he finished. He untied it [the horse].
233 He drank water from the horse's hair, the sweat.
237 And he lit the fire from its hooves.
242 He arrived in a city.
247 He saw this city...
248 [to audience:] In this one [tale] that I have just now
spoken of, was it the daughter of Khor Shetane
250 or of Matlei Shimish?
253 So this is [the city of] the daughter of Khor Shetane.
254 He saw that he reached it [where she was].
256 They greeted each other.
257 He reached the father.
259 He [the boy] said to him [the father], "I have come to
you, Sir,
260 to [ask if I may] be engaged to your daughter."
263 He [the father] said to him [the boy], "My daughter,
264 that is to say, she will only have a boy who is very
handsome."
266 He [the father] said to him [the boy], "My daughter,
269 about one hundred people have died for her [i.e. trying to
court her].
271 Just like now, one less [than one hundred. i.e.: "you will
be the hundredth"]
274 Now, today, now my daughter...
278 You will eat supper, you will go and sit beside her.
280 If she overcomes you with a riddle,
283 if you [she] wins [over] her [you], then you [shall not]
marry her.
286 That is to say, only riddles, I mean, telling [riddles].
289 And if she cannot overcome you,
292 if you win her,
294 then you [may] marry her.
295 And if she wins over you,
296 I will cut off your head."
299 He [the boy] said to him [the father], "All right."
300 In any case, they prayed the evening prayer,
303 they finished, they went to the meeting
306 somewhere.
308 Now they didn't have the what's-it-called, that is to say,
they didn't have the marriage contract.
310 Now when the girl saw the boy [the boy saw the girl],
314 he was love-struck by the girl, the what's-it-called,
316 the boy, so that he couldn't say a word,
318 and he was powerless against her, now he was
speechless.
320 It came about that the boy then said it.
323 She said to him, "Well?"
325 He said to her, "I swear.
326 My father provided me with weapons and my mother

yīšrab ilḥalāl bēn ilḥarām
yīšrab bilmā'ī bēn issamā'ī
wa bēn ilārḍ
 a gaw yē=ā
 a pē bārē=ā
 ar dītk-ō dgō ba yē hē
 dgō ba yē *abūyi salaḥnī wa ummī rakabnī*

yākil ilḥalāl bēn ilḥarām
u yīšrab bilmā'ī bēn issamā'ī
wa bēn ilārḍ
 iš-ē na
 majma jōr-a pi ẓank-ō iš-ē na

wa majma rōk-ō
 yē bē ka rāy-ī bā yē
 gaw yē ya'nī
 filḥāl fakka wābur fajr-ō
 tamna=ā dgō-a ba bōp-ō
 pi ẓaraf mē ḡēlbū īn tō gid-um dit tō

bōp-ō dgō ba yē kē dgō-a=ā
 pē nwāẓ pē šaw-ō šaw-ō šaw-ō

āmad bāgur
 dgō ba yē gaw
 dgō ba yē tō gaw na
 dgō ba yē ā'ā
 mē iš gaw-um na tō gaw bē
 dgō ba yē *abūyi salaḥnī u ummī rakabnī*

u yīšrab ilḥalāl bēn ilḥarām
u yākil bilmā'ī bēn issamā'ī wa bēn ilārḍ

u yākil bilḥalāl bēn ilḥarām
u yīšrab ilmā'ī bēn issamā'ī wa bēn ilārḍ

u yāyi ẓēr ḥaṭṭu ra'sī alā zandī
 yē āmad ba yē watō
 yē āmad xwaft pēna yē=ā
 ẓank-ō šaw-ō yā=ā
 muxx xō sōd-iš ba bōḡal yē
 sā yē dgō ya'nī
ẓēr ḥaṭṭu ra'sī alā zandī
šillō rīšē taḥīt
rīšē ya'nī īn-ē jayb-ē

jayb xō kand-iš
 sōd-iš yē ẓa bālišt-ō
 sā yē rōk-ō pē wād-iš ba yē
 rōzō pištū'ī wa āmad xwaft pēna yē
 kardīd-iš xō pēna yē
 filḥāl šabaḥa wābur pi šabḥ= ā
 rāyid-iš na bā yē na gid-iš yē

gid-iš yē zēnī ya'nī
 wa mād wā xā āmō xō
 laba da' rōz-an yāzda rōz-an
 dgō-a ba

provided me with a horse.

- 330 It drinks what is permitted out of what is forbidden,
 332 It drinks of the water between the heavens
 334 and the earth."
 336 [girl says:] "Please tell me what was that??"
 338 Please [say the riddle] once more?,"
 339 This is what the girl said to him. Yes.
 341 He said to her, "My father provided me with weapons
 and my mother provided me with a horse.
 345 It eats what is permitted out of what is forbidden,
 348 and it drinks of the water between the heavens
 350 and the earth."
 352 There was no [reply].
 355 He looked for a word from the woman, there was
 nothing.
 358 and a word, the boy:
 359 "Just this, if you can do it,
 360 say it [the answer to the riddle], that is to say."
 362 In any case, the dawn prayer was called.
 364 Then he said to the father,
 365 "In my opinion, I have won over your what's-it-called.
 Your daughter."
 367 The father said to him, "Who says so?!"
 371 [Give her more time:] even tomorrow, even the night.
 [another] night, [another] night!"
 377 He came again.
 378 She said to him, "Say [it]!"
 380 He said to her, "You haven't guessed [the riddle yet]?"
 381 She said to him, "No.
 382 I will not say anything. Only you say it."
 385 He said to her, "My father provided me with weapons
 and my mother provided me with a horse,
 389 and it drinks what is permitted out of what is forbidden,
 390 and it eats of the water between the heavens and the
 earth.
 392 and it eats what is permitted out of what is forbidden,
 395 and it drinks of the water between the heavens and the
 earth.
 398 and a bird came up to him and laid its head on his arm."
 401 and there! She came to him.
 403 She came to sleep beside him,
 404 The woman, that night,
 405 she put her head on his arm [shoulder].
 408 Now he said, that is to say,
 409 "A bird laid its head on his arm,
 412 he put a golden bridal diadem underneath,"
 414 a golden bridal diadem, that is to say, a what's-it-called,
 a golden bridal diadem...
 416 she put away her diadem,
 417 she put it under the pillow.
 418 Now this boy even brought it to her,
 420 the next day when he came to sleep beside her,
 421 He laid down beside her.
 426 In any case, when she woke up in the morning,
 427 she could not overcome him [i.e. guess his riddle]. He
 married her.
 429 That is to say, he married her,
 431 and he stayed with the household of his father-in-law
 433 about ten days, eleven days,
 436 she said to...

ṣank-ō dgō ba yē nwāṣ
 ādamī-ē tay ba bap mē
 kō'ī-ē sā bōp-ō na šēx-ō=ā
 dgō ba yē kana mē ṣan xō dig-um

č-um ṣank-ō raft-ē na wā mē na
 lakin ida ya'nī
 ṣan mē bra wā mē=ā brat na
 ana ga-iš ba yē ka ṣan tō brat wā tō=ā

gaw ba yē tō āmō mē
 ka ṣan xō gr-um bum
 wā mām xō bap xō=ā
 awa=ā wēl yē gō ba ān
 ana ga-iš ba ān=ā
 pē dgō ba tō
 dgō ba yē bā yē na
 mād ṣabaḥa=in čōt barṣētō

tamna=ā kō'ī-ō rēsad yē wa ṣan yē

salām alēkum ālēkum salām
 tamna=ā dgō ba yē hā x
 tāt-um ṣank-ō dug-um
 č-um ba xō jāga-ē xujmū tk-um ba xō
 ṣan mē raft-ē na wā mē na
 sā tō šēx-ō=ī
 čāb dgī-ī ka yā walēyit-ō yā=ā
 tšū=um na
 inda yē na ya'nī na
 č-um walēyit-ē dgur
 ṣan mē bra wā mē=ā brat na
 dgō ba yē bēlē ka ṣan tō=ā

a jiga č-ī bra wā tō
 ra'ī bambay ra'ī sāfar
 ra'ī ay jāga-ē
 dgō ba yē mē ka ṣan xō gr-um āmō

br-um=ā
 dgō ba yē ṣan xō gur brō sātē

dgō ba yē ka dit xō dās-um ba tō

pē dgōm ba tō ḥakama kin ē'ū=ā
 ā'ā brō
 ar tāt-ī=ā āmō gur brō
 wa āmad ba ṣan xō
 dgō ba yē bāba=ā bap tō rāṭī ba mē

dgō brō ṣan xō gur brō
 hē bā yē na
 nwāṣ mičē tāt-im=ā tambār-im
 ba siyyārit=in ba jāmal=in
 ka xōrdin-an
 ka šākar-an
 ka brinz-an
 wa ka mēčūrī-an
 wa ka ḡāṣ-an
 wa ka širx-an wa ka filḥāl

438 The woman said to him, "Tomorrow,
 440 someone will come to my father.
 441 A mountain bedouin. Now [to] the father, [to] the sheikh,
 445 he [the bedouin] will say to him [the sheikh], 'If I were
 to take my wife
 446 [and] leave, the woman wouldn't go with me.
 449 But if, I mean,
 452 [shouldn't] my wife go with me? She won't go.'
 455 If he [the sheikh] says to him [the bedouin] that [his]
 wife should go with [him],
 457 say to him: 'You are my father-in-law.
 459 So let me take my wife and go
 460 to my own mother and father!'
 461 I say, let him say [it] to that one [the bedouin],
 463 [for] if he says [it] to that one [the bedouin],
 464 he will also say [it] to you."
 465 He said to her, "All right."
 468 He stayed, they woke up in the morning, he went to the
 drawing room,
 469 He saw that the mountain bedouin arrived. He and his
 wife.
 472 They greeted each other.
 474 Then he said to him, "O Sheikh,
 475 I wanted to take the woman,
 476 to go with me somewhere, to work for myself.
 478 My wife wouldn't go with me.
 479 Now you are the sheikh!
 480 So what do you say, when in this city, here,
 482 I cannot make a living?
 483 that is to say, not in [this city]?
 484 I will go to another city.
 485 Should my wife go with me? She will not go."
 487 He [the sheikh] said to him [the bedouin], "Actually, yes.
 If she is your wife,
 490 wherever you go, she should go with you.
 492 If you go to Mumbai, if you go on a trip,
 493 no matter where you go."
 495 He [the boy] said to him [the sheikh], "Since I am taking
 my wife from my father in law [in marriage],
 497 shouldn't I leave?"
 498 He [the sheikh] said to him [the boy], "Take your wife,
 go now."
 501 He [the sheikh] said to him [the boy], "Just because I
 have given my daughter to you [in marriage],
 503 am I to tell you that you must rule here?
 504 No [, I shall not]. Go!
 505 Whatever you want, son-in-law, take [it, and] go!"
 508 And he came to his wife,
 509 he said to her, "Dear madam, your father is in favour of
 me.
 512 He said 'go, take your wife, [and] go.'"
 514 "Yes, all right.
 515 Tomorrow, whatever we want, let's carry away."
 518 They are in cars, they are on camels:
 519 there was also food,
 520 and there was also sugar,
 521 and there was also rice,
 522 and there was also fish soup,
 523 and there was also money,
 525 and there was also gold and also..." In any case,

dām čē qaymit

činta malyūn ambād-iš yē

wa raft rēsid walēyit-ō
walēyit xō ya'nī
tāfaq-ō bar xā šēx-ō
bap xō wād-iš āmad
asp-ō bar yē xā qāḏī-ō
mām xō wād-iš wa āmad
wa sōd-iš yē inda xānağ-ō
wa zan yē wā yē
wa tō raft-ī wa mē āmad-um
bass čikk-ē xālaš
yē čikk-ē kōta-ē
jwān-ē banj-ē dām

jwān-ē
sātē ṭiyar tī-im šarg

527 I don't know how much they took, it was worth so much!

528 how many millions' worth, you know, they took it with them.

530 And [they] left. [They] arrived in the city.

532 That is to say, [in the boy's] own city.

535 He took the gun back to the sheikh's house.

536 He brought his father back, he came.

538 The horse, he took it to the judge.

540 He brought his mother back, and came.

543 And he put [them] in the house.

545 And he had his wife.

549 And you went and I came.

550 It's finished. It was a little one. It's over.

552 This was a little one. It was a short one.

555 Whether it was a good one, or whether it was a bad one, I don't know.

556 (audience:) It was a good one!

559 Now, we've finished quickly.

Ġrābō

raft yēk-ē rōk-ē ḥubbō wā yē ḥubbō-ē

mām bap iš na mām yē murs-ē bap yē murs-ē

ḥubbō-ō wā yē ḥubbō-ō zindağ ya'nī

bazza-ē
sā wa dimistan-an=ā kō'ī=in ēka=ā bāram tō-
a na
ğēla tkard-in ġēla ġēla dug-in

wā xuṣb-an
yā xānağ man-ē tār-a ba šan

wa yā nīm-ē tār-a ba šan
wa ān=ā rub'-ē tār-in ba šan
wa ān nuṣnuṣf tār-in ba šan ...
laba panj mā šaš mā
panj mā ġēla ḥaṣala tk-in=ā
sātē ḥubbō-ō dgō ba yē ġēla xō txōr-im na

tēl-im ba xō
sā ba dimistan=ā č-im tkard-im ba xō kō-ō

ana panj mā ġēla wā mā=ā bīs mā dug-im

dgō ba yē bā yē na
wašt inda xumba-ō
wa xwā sōd-in mayka yē
ḥata=ā dimistan
bāram wābur=ā
sā kō'ī-an č-in ays tk-in

ğēla-an dug-in č-in kō-ō

āšinan wa'b wā šan

6 There went someone. It was a boy; he had a grandmother. A grandmother.

12 Mother, father, he hadn't any. His mother had died, his father had died.

15 The grandmother was with him, the grandmother was alive, that is to say.

20 They were poor.

22 Now when it was wintertime, they were mountain bedouins, as you know it doesn't rain there,

25 They were beginning to harvest the wheat. Wheat, they were harvesting wheat.

28 [The land] was flourishing.

31 These [people], at the house of... they brought them a measure [of wheat],

32 and these [people], they brought them a half,

33 and those [people], they brought them a quarter,

35 and those [people] brought them a small share...

36 about five months' [worth], six months' [worth],

38 They got five months' [worth] of wheat...

40 At that time, the grandmother said to him, "We will not eat our wheat.

46 We will keep it.

48 So when it is wintertime, we will go and cultivate for ourselves on the mountain.

50 If we have five months' [worth] of wheat [seed to sow now], we would harvest twenty months' [worth]."

54 He said to her, "All right."

56 It was left in the clay granary jar,

58 And they put salt with it.

60 Until winter.

65 Since the rains were coming,

67 the mountain bedouins were going to migrate at that time.

69 They were going to cultivate wheat, [so] they were going to the mountains.

70 Those ones had a field,

wa šumr bar yē
wa wa xār bar yē
wa gōsin-an č-in na inda yē na

yē pē čār tā panj tā ādamī gid-iš ba xō
wa ġēla-an xō sayd-in
raft-in inda msayyid āntē jāga-ē ar wa'b
ka'nağ
āntē wa'b ka'nağ inčka arđ yē-an na

ġēla-an kardīd-in
ays gid-in
āmad-in zēran inda qāyit-ō inča bē
tēra-ō=ā sā wana tā-in bāla gōsin-an txōr-in

na wa'b gid-iš ba inča wa
bard wa īn-an ḥayzēna jwān na inda qāyit-ō

kardīd-iš xō
ḥata=ā sā kō'ī-an ġēla-an xō gadda tk-in

sā rōk-ō ḥubbō-ō dgō-a ba yē bō

da ādamī gur ba xō
ba īn-an qaṣṣa ba īn-an gadda k-in ġēla xō

wa mē čāz tk-um
gūnī-ē gid-in ba xō r-in bāla
čār tā panj tā ādamī gid ba xō aft ašt tā ādamī
wa yē čāz tk-a ḥubbō-ō
barza wābur=ā inda msayyid=ā
tamna=ā mūl yē wa'b-ō ēka=ā iška yē=ā
zāmī-ō
iš ġēla na ammū īn-an xōs-in

ḥata tay bāla=ā gōsin-an txōr-in
tēra-ō na qāyit-ē na
wa āntē knār-ē knār-ē gap šidrit-ē ya'nī knār-ē

dgō ba ādamī dgō ba yē
wa sātē ġēla mē xōs-in
ādamī ġēla mā gadda gis-in
iš wā mā na bō br-ē xān mā
wa br-ē čāz xōr-ē
mā tany-im ē'ū jāga xō
zē knār-ō
mukē ġēla-an gis-ē=ā
yumkin byāt pi sā ḥata nwāšam
āxur tay mē dān-um yē
č-um na pi ē'ū na hā
wa ništ ē'ū zē knār-ō
āšinan raft-in
r-in xānağ-ō čāz xōd-in
gīya ġēla-an mā immī

ġēla-an šmā mūl yē urtut-ē pi yē na
ādamī gadda gis-in
amma ka bā šan

71 and [the field had] acacia trees in it,
73 and thorn trees in it,
74 and [so that] goats would not go in there [i.e. thorn
fences to prevent them from eating the plants and
destroying the field].
75 Only four or five people harvested it for themselves,
80 and picked their own wheat.
82 They went in to Msayyed village: there was a place
that was an old field,
85 There was an old field, on that which was like a plot
of land,
88 they cultivated wheat.
90 They ploughed,
92 they came down, into the meadow, just like this.
95 On the way, now when they were coming up, the goats
were eating.
100 he made no [walled] field like this and...
102 stone[s] and... what's it called... [the stone wall
around the field] was not well made. [It was] out in the
open [i.e. without a fence].
107 It [the wall] had fallen down.
108 so that..., now the mountain bedouins would harvest
their own grain.
112 Now, the boy... the grandmother was saying to him,
“Go,
115 get a number of people
116 to cut the what's-it-called, to harvest the what's-it-
called, our grain
118 and I will make lunch.
123 They picked up a burlap sack, they went up.
125 He got four or five people, seven or eight people.
129 and she made lunch, the grandmother.
131 When he showed up, in Msayyed,
136 He saw: The whole field must have been like this, the
ground.
139 There was no grain. All of the what's-it-calleds had
been eaten,
142 the goats were eating until he came up.
145 There was no way, there was not a meadow.
147 And there was a jujube, a big jujube, a tree, that is to
say, a jujube [tree].
153 She said to someone, she said to him,
155 “...and now my wheat is eaten,
156 someone has harvested our wheat.
160 We have nothing. Go, all of you go to our house,
162 and go eat lunch.
163 We will stay here, where we are.
165 under the jujube tree.
167 Whoever has taken the wheat,
168 shall perhaps come between now and evening.
171 When he comes, I will recognise him.
173 So. I will not leave here.
176 And she sat down. There, under the jujube tree.
179 Those ones left.
182 They went to the house, they ate lunch.
184 “Where is our wheat, O child? [she is asking her
grandson]
185 Your wheat is completely gone, without a trace.
186 Someone has harvested [it].
188 May grief befall them,

al|a yā||ā mār-ē xōr-a šan
 ya||a bumr-in
 mā bazza=im ġēla-an mā gadda gis-in
 baġa haqq ċī gis-im ba šan
 naktē tē bang-ō=ā tēr āmad ġrāb-ē
 ēka=ā yā-an=ā qāq tk-in=ā
 yā ġrāb-an baṭna=ā qā qā tk-in na=ā

 hē ġrāb-an gap-an ništ inda knār-ō
 tamna=ā dgō-a ēka=ā yā ġēla gadda gis-ē=ā

 ar ġēla-an mā gis-ē=ā ēka=ā yā ġrāb-ō

 sā čōt ba yē bāla abaša yē tk-a
 tē ba rēs-a ba yē=ā ġrāb-ō pōrid
 wa ḥarḥara tk-a ba yē
 raft inda xilxil-an āntē kō-ō raft gāwd-ē

 jīr-iš yē daxl wābur gawd-ō
 sā gāwd-ō dān-a
 sā bang-an ġāyit yē
 yē ra ba yē wa čōt pišt-ō yē
 č-um abaša yē k-um pē gawd-ō
 yē raft raft raft trēs-a yē
 pišt-ō bang-ō
 ġāyit yē nwāxistin=ā rēsīd ba gāwd-ō
 jāmaġ xō wād-iš
 faraša yē gid-iš ba gāwd-ō inča=ā
 pi byāt-a barra=ā
 wa bard sōd-iš ba yē wa īn

 wa ra ba yē indur abaša yē gid-iš
 tō=ī ġēla-an mā xōs-ī=ā
 al|a qabaḥa tō ka wa dām čī na
 par-an yē ēbn ba angar
 wa ēbn wa kassa kassa kin inča=ā
 wa ēbn wa sō yē zē xātī-ō
 xātī xō say bāla
 wa sō yē ēwū ġrāb-ō ē'ū=ā xātī bā yē

 sā sā sā čāb-ē brat
 dānid-iš na walēyit xō na
 ġawya wābur
 ra ba sar ba rō xō
 kaft wālēyit-ē wālēyit yē na
 ra ba xānaġ-ē āmad ba xānaġ-ē
 daqqa gid-iš ba xānaġ-ō
 āmad ba yē barra zank-ō wa mardk-ō
 hā sā yē zank-ē wa mardk-ē iš wā šan rōr na

 dgō ba yē bāba=ā mi tāt-um tany-um wā šmā
 xānaġī
 ba āmrī'it šmā
 wa laqmit txōr-um wā šmā
 wa znān-an šmā čōr-um
 wa kār tār-um ba šmā
 č-um wā šmā ēbar
 mi txēr-um ba šmā
 wa č-um wā šmā ēbar
 kār-an šmā tk-um

189 may God send a snake to bite them,
 191 so that they die, O God!
 192 We are poor, they have harvested our wheat,
 194 It's not fair, what have we done to them?"
 198 A little before sunset, a bird came: a crow.
 201 You know these ones, the ones that caw,
 203 these crows from the Batinah coast, the ones that
 caw,
 206 yes, big crows. It sat in the jujube tree.
 210 Then he was saying, "This wheat that must have been
 harvested,
 213 the one who has taken our wheat, it must have been
 this crow."
 217 Now he went up to [try to] catch it.
 221 Before he reached it, the crow flew away.
 225 And he was looking around for it,
 226 [but] it went into the wadi pass, in the mountain over
 there, it went into a cave.
 231 He saw it go inside the cave.
 233 Now, he knew the cave.
 235 Now it would soon be sunset.
 237 He went to it, and to chase after it.
 240 "I am going to catch it out of the cave."
 244 He went, went, went to get to it,
 246 after sunset,
 247 It was almost nightfall when he arrived at the cave.
 250 He brought his skirt,
 251 spreading it out over the cave [entrance] like this,
 253 so that he could come out [later].
 255 and he put a stone by it [to hold the skirt in place],
 and what's-it-called,
 257 and went in to it [the crow], he caught it.
 260 "You! You who has eaten our wheat,
 263 May God disfigure you and I don't know what!"
 266 He tied its feathers together,
 267 and he tied, and crumpled, crumpled [them] like this,
 270 and tied up, and put them under the robe...
 273 He lifted up his robe,
 274 and put it here, on the crow here, a robe was over
 him [the crow],
 278 right then, now how could he [the boy] go out?
 282 He didn't know where his own country was.
 285 He became lost.
 288 He went as he thought best, by his own way;
 290 he came upon a city. It wasn't his own city.
 294 He went up to a house. Coming up to a house,
 299 he knocked on the house.
 300 Coming to him outside were the woman and the man.
 304 So! Now, that was a case of a woman and a man
 having no children.
 308 He said to him, "O sir, I would like to stay with you
 in your house,
 311 at your service.
 312 and, I will eat a bit with you,
 314 and, I will wash your dishes,
 315 and, I will bring things for you,
 316 I will go with you over there:
 317 I will buy fish for you
 318 and I will go with you over there:
 319 I will do work for you."

dgīn ba yē jwān-ē byō
 mardk-ō dgō ba yē jwān-ē
 wa ẓank-ō=ā xaykē rāṭī na
 lakīn mardk-ō rāṭī
 lumrād gid-in yē ba xō
 gid-in yē ba xō=ā
 xābar=in ba yē sā yē ġrāb-ō=ā
 jīr-in yē wā yē wa watō
 mardk-ō jīr-iš yē wā yē
 sā bang-ō=ā
 ẓank-ō dgō ba yē ẓank-ō
 immī brō ūn-ī pēna muẓgit
 ba kāra muẓgit
 ana muẓgit-īn-an
 sālam dī-in wā=zēran
 sālam dī-in wā=bāla=ā
 byō gaw ba mē immī
 muẓgit-īn-an tā-in bāla
 īn-an kaš šām-an
 mē šām-an tkēš-um
 sā yē=ā raft
 tany-a pēna muẓgit ba kāra muẓgit

 sālam dī-in bēw turwā ḥasa ba
 āntē=ā mām=ā šām-an kaš
 yā ḥubbō šām-an kaš
 sā ẓank-ō sāḥib wā yē
 ḥasa sā yē wa bang-ō=ā tay ba yē

 sātē mād wā yē laba mā-ē=ā bīs rōẓ=ā

 dgō-a sā ūny-um ba kāra muẓgit ḥata kāy

 tany-um ē'ū wa ana barẓa tī-in na
 mi tēmuš-um šan nēzik ba xānağ-ō
 raft na muẓgit na āntē na
 ništ ēwū amū muẓgit-īn-an āmad-in bāla bēw

 burwā āxur bō šām-an kaš
 tamna=ā mardk-ē šām txōr-a
 tālum-ē šām wā yē ništ-ē šām txōr-a ... ba
 ẓamī-ō
 šām-an kaš byā mardk-ō ra barra

 šām-an gur sō inda ẓaplağ-ō inda šaḥarē-ō

 sar-ō sōd-iš ba yē
 wa bōp-ō āmad sā mardk-ō raft
 bōp-ō āmad sā čāẓ txōr-in
 šām-an šan wād-iš ẓank-ō
 sā yē aṣṣa gid-iš ba īn-ō
 aṣṣa gid-iš ba tēr-ō
 tēr-ō qāq gid-iš wa bār tō'at wā yē=ā qāq tk-a

 bōp-ō mardk-ō dgō ba yē hā bāba=ā
 tēr tō čumbū=ā ēka=ā ġanna tk-a na=ā

 čī tāt-a

320 They said to him, "Fine. Come."
 323 The man said to him, "Good."
 325 Well, the woman, she was really not in agreement,
 328 but the man agreed.
 331 So they took him in.
 334 Taking him in,
 335 They found out from him that there was this crow,
 337 They saw it with him, amazing!
 338 The man saw it with him.
 340 Now when it was sunset,
 342 the woman said to him, the woman:
 344 "O child, go and sit beside the mosque,
 346 at the entrance to the mosque.
 347 If the mosque-goers
 348 are greeting down there,
 349 are greeting up there,
 351 come and say to me, "O mother,
 352 the mosque-goers are coming up;
 354 serve the what's it called: supper."
 356 I will serve supper."
 359 Now as for this one, he left.
 362 He sat beside the mosque, at the entrance to the
 mosque.
 365 They were greeting [each other], then he ran still to...
 368 there, "Serve the supper, O mother!"
 369 "Serve the supper, O grandmother!"
 373 Now the woman, she had a lover.
 376 Now this one, when it was still dusk, he would come
 to her.
 380 Now he [the boy] stayed with her [the woman]...
 about a month, twenty days.
 283 He said [the boy is thinking to himself:], "Now it was
 important that I should sit beside the entrance to the
 mosque until when?
 385 I will stay here and... if they don't appear,
 387 I will see them close to the house."
 389 He didn't go there to the mosque.
 391 He stayed here. Once the mosque-goers had already
 come up,
 395 he [the boy] ran to go and serve supper!
 398 He saw a man eating supper,
 400 He had a platter of supper, he was sitting eating
 supper... on the floor.
 403 He [the boy] served supper to him, he [the boy]
 came, the man went out.
 407 He [the boy] took all the supper [that the man had
 been eating], he [the boy] put [it] in the wooden chest, in
 the cabinet.
 411 He [the boy] closed the lid.
 415 And the father came. Now the man had left.
 418 The father came, now they were eating lunch,
 421 She brought their supper, the woman,
 424 Now he [the boy] squeezed the what's-it-called...
 426 he squeezed the bird.
 427 The bird cawed (when it became uncomfortable, it
 would caw).
 430 The father said to him, "Oh! Son,
 432 what happened to your bird that it should sing like
 that?
 436 What does it want?"

dgō ba yē bāba=ā yē tēr-ō=ā
 fēṭahit ādamī tk-a
 dgō ba yē hā čāb-ē fēṭahit šmā tk-a
 awa=ā sā indur brinṣ inda šāḥar-ō
 sā indur brinṣ jīs-ē ẓaplaḡ-ō

sā indur brinṣ ba kē=ā

dām na raft wād-iš yē
 čaḥḥa yē kin ba šām-an xō
 xōd-iš yē tālum-ō brinṣ-ō ē'ū ba kē=ā
 brinṣ xaykē gis-ē yē ō
 mād iš gaft-iš na ẓank-ō na

ām wābur ād
 bōp-ō na mād wa
 šū na xābar na čāb yē na

rōṣ-an-ē dgur=ā raft
 ništ ēbar-tar
 amū sālām dār-in wā=zēran
 sālām dār-in wā=bāla wa burwā
 bāba=ā šām-an kaš ba bap-an
 ēka=ā šan pišt-ō mē
 alḷa kōr tō k-a
 tamna=ā mardk-ō wā yē indur
 wā ẓank-ō inda īn-ō inda xānaḡ-ō
 fa'ala tk-a inda yē
 ka byā sā tu bāba=ā kaš yē=ā

lawya yē kin inda nāt-ē
 inda yē nāt-ē ēka=ā yē na wa
 mardk-ō inda yē
 qaym yē kin inča
 nāt-ō qaym gid-iš
 mardk-ō inda yē inča qaym-īti=ā

sā čāṣ txōr-in
 yē jāga mā sā nāt-ō qaym=ā
 sā šām txōr-in inda yē
 ẓank-ō xānaḡ-ē dgur
 ka byō aṣṣa kin ba yē
 qā čumbū yē na
 yē fēṭahit mā tk-a wa hā mā bāba=ā
 fēṭahit tk-a wa
 čī jīs-ē=ā čī jīs-ē=ā
 mardk-ē lawya nāt-ō awa=ā ō
 mardk-ē=ā ēka=ā dgō-a na
 mi xābar=um na ba yē na
 amu šamšīr-ō gur ba xō amu
 amu bō ba nāt-ō ka mā hād yē

di- tā qiṣṣit kin pi ḥawṣ ēwū
 jēlumb-ē yē=ā wurk-ē wā=bāla jēlumb-ē
 sātē balaša=im dānud-iš yē
 kē yā ādamī-ō dānud-iš yē
 mardk-ō ya'nī
 lakin rōk-ō dān-a yē na
 ẓank-ō wād-iš dgō ba yē byō
 ēka=ā ān-an kār-an tō=ā

438 He said to him, "O father, that bird,
 440 it is telling on someone."
 442 He said to him, "Oh! how does it tell on you?"
 445 "It said that now inside there is rice, in the furniture!
 448 now it has seen inside there is rice, in the wooden
 chest."
 450 [father says:] "Now inside there is rice, whose
 [doing] is that?"
 453 [boy says] "I don't know." He went to bring it.
 455 "Serve it for our supper."
 458 He [the father] ate it. "For whom is this rice platter?"
 462 Strange! [Someone] has taken so much rice!"
 466 Things stayed as they were. She didn't say anything,
 the woman.
 469 She became silent, silent.
 470 That father, time went by and...
 471 Her husband, he didn't know anything or find out
 anything.
 474 On another day, he [the boy] left.
 477 He sat closer to over here.
 480 Once they had greeted each other down there,
 482 they had greeted each other up there and he ran.
 485 "O Father, serve supper to the fathers...
 487 Of course they are behind me."
 488 "May God blind you!"
 490 He saw that the man was with her, in...
 491 with the woman in the what's-it-called, in the house.
 493 [They were] doing sexual acts in it.
 496 Right away she came, "why you! [saying] baba,
 hurry up and..."
 497 They rolled him up in a carpet!
 500 In this carpet, you know like this, and...
 504 the man was inside it.
 505 They stood it up like this!
 507 She stood the carpet upright.
 508 The man was inside it. Standing up like this, he was.
 You see?
 515 Now they were going to eat lunch.
 516 That place, now right where the carpet was standing,
 518 now they were going to eat supper there.
 520 The woman was in a different room.
 522 Suddenly she came and held tightly onto it [the bird].
 525 "Caw!" "What is the matter with it?!"
 527 "It is telling on us and... oh my... O son...
 530 It is telling on and...
 531 What has it seen? What has it seen?
 533 What?! It said that a man is rolled up in the carpet!
 536 A man! What?! It can't be saying that!"
 538 "I don't know anything about it."
 540 Quickly he picked up the sword, quickly...
 542 Quickly he went to the carpet, immediately he struck
 it through the middle!
 545 He cut it into two pieces from this part.
 549 One of its sides had a hip above the other side.
 560 Now we are staring, he knew it.
 563 He knew who this person was:
 564 the man, that is to say.
 565 But for the boy he wouldn't have known about him.
 567 He brought the woman. He said to her, "Come.
 571 Those must be your doing?"

sā mē tālaq tō dō-um
 ḥaqq tō dō-um ba tō bō ba ahla xō
 iza gaw yē ba bap xō
 šū mē yē mardk-ē kišt-ē=ā
 mē dgōm ba šan yē=ā
 mi jir-um yē ba zan xō
 mi kišt-um yē pi ḥaqq mē
 ka tō dgī-ī na=ā
 āmbiš tī-ī ēka=ā mē=ā
 balkē tarqit-ē tk-im ba yē wa
 wa kas xābar na tō brō xān xō
 tālaq tō dās-um bass xālaṣ
 mi dgō-um na
 dgō ba yē dgōm
 ḥaqq yē dār-iš ba yē
 wa raft xā mām xō
 dgō ba yē čumbū=ī=ā

dgō ba yē bass šū mē tālaq mē dār-iš

fānd-iš ba yē bap-ō ba šū yē
 čumbū zan tō=ā
 mē xō tālaq dār-um ḥawz katbit-ō
 bass pi āmaxt-ō wā mē sā tāt-um yē na

sā ništ-ē mā inda xānağ-ō yē wa rōk-ō tēr-īn-ō

sā dgō ba dgō ba yē tēr

rōk-ō dgō ba yē ba mā ō

dgō ba yē majma-ē dgōm ba tō

dgō ba yē gaw
 sā dgō ba yē miyyit-ō=ā

č-im gēr yē tk-im mayya gēr-an
 ādamī tēmuš-in mā
 mā zarra yē tk-im ādamī tēmuš-in mā
 lakīn āxur burwā ka bō xōr-ē xar xōr-ē

sō yē ba xōr-ō wa qišit-ō yē=ā sī-im ba yē

wa jāmağ xō ḥazēmit tk-im ba yē

wa dug-um yē wa č-um č-um pi ē'ū
 ar jāga bēr-um yē
 tēbur-um yē dūr
 šaw drāz-ē ya'nī inda kō-ō
 kas xābar na ba tō na
 wa šabaḥa tī-ī=ā yē kas na wa

tamna=ā dgō ba yē jwān-ē āmō

majma-ē jwān
 filḥāl tēr xō gid-iš xōr-ō wād-in

wa sōd-iš yē ba yē
 pā wā=ēbar wa pā wā=ēbar
 wa jāmağ-ē sōd-iš škum yē

574 Now I will give you a divorce.

577 I am giving you alimony. Go to your relatives.

580 If you say this to your father:

582 "My husband, he has killed this man",

585 then I will say this to them:

587 "I found him with my wife,

589 so I killed him, as my own prerogative."

592 If you don't say anything,

594 if you are silent about me, you know,

597 perhaps we will sing a eulogy for him and...

600 and no one will know; you go to your own house.

602 I have given you a divorce; it's enough, it's finished.

604 I won't say anything."

606 She said to him, "I'll say it."

607 He gave her her alimony,

608 and she went to her mother's house.

610 She [the woman's mother] said to her [the woman],
 "What happened to you?"

611 She said to her, "It's over. My husband gave me a
 divorce."

615 She sent the father to him, to the husband.

616 "What's the matter with your wife?"

617 "I myself divorced her, fate's limit.

621 It's over. She has been with me for a long time; now
 I don't want her anymore."

625 Now they were sitting in the middle... of the house,
 he and the boy. The bird-boy.

631 Now he [the man] said to... he [the man] said to him,
 the bird[-boy]...

634 [to] the boy, he [the man] said to him [the boy]

"What [ever has happened] to us...?!".

635 He [the boy] said to him [the man], "Let me have a
 word with you."

636 He [the man] said to him [the boy], "Speak."

638 Now he [the boy] said to him [the man], "The dead
 person,

639 [if] we go to make his grave in the cemetery,

640 people will see us.

643 [If] we throw it [the body away], people will see us.

646 So instead afterward, run, a donkey go and buy, a
 donkey.

650 Put him on the donkey and the [other] piece of him
 we will put on [top of] it,

653 and we will tie his man's skirt around him tightly [his
 two halves, to hold them together]...

656 and I will take him and leave. I will leave here.

659 Let me take him somewhere.

660 I will take him far away.

661 The whole night, I mean. In the mountains.

665 No one will know about you.

667 When you wake up in the morning, he won't be
 there... and..."

670 Then he [the man] said to him [the boy], "All right,
 Nephew,

672 it's a good word [plan]."

676 In any case, he took his bird, they brought the
 donkey,

680 and he [the boy] sat him [the body]

681 astride it.

683 and he put a man's skirt around his waist,

wa ödud-iš yē wa raft
 asta asta mēš tk-a r-in bāla sīh-ō
 wa qāmi nwāz=ā rēsid sal
 palla ġēla-an yē=ā raft-ē bāla
 āzar man nā šad man ar yē šad man

ġēla ō kō'ī-an sā gadda gis-in

ġēla xō na=ā sā yē=ā kawada āntē

wa čār tā ādamī āntē ništ-in=ā
 sā xōr-ō wākud-iš
 rōk-ō wākud-iš yē pi xō ban yē
 wa ra ba mardk-an wējī šan tk-a
 salām alēkum
 sā xōr-ō ra ba ġēla-an txōr-an=ā
 sā ādamī-ō yē=ā pēna ġēla-an na=ā

pēna mardk-an na=ā ġēla-an ba yē

āmad bard gid-iš ba xō bard

āfur īn-ō ād-ē āfur xōr-ō ād-ē

hušš hušš
 sā xōr-ō farra wābur
 amu bīyāyē ādamī-ō qašša wāb

qašša tk-a ba žamī-ō
 wa yā ān jam pā-an mād ba xōr-ō
 ambē ka guryid xinn gid-iš
 wōwōwō wā wā wā wā bap mē kišt-ē
 dinyē-ē ēka=ā rōk-ō bap mē kišt-ē=ā

bap mē žindağ
 xōr-ō ra bāla dasta ġēla txōr-a
 sātē bap mē kišt
 bāba=ā rāstī ādamī ba yē
 yā fānd-in yē bard-ē āmad ba yē
 di- tā qiššit gid-iš yē=ā
 sā čāb tkī-ī
 sā mā yā ġēla-an dī-im ba tō
 ka āzar man-an
 wa ka panj šad man-an
 wa ka dō āzar man-an
 dī-im ba tō jāga bap tō
 dgō ba šan ba yē na
 ka dē-ē ba mē
 bēr-ē wā=mē xān mē
 sayy yē bēr-ē xān mā
 wā mē=ā baxš šmā iš dgō-um na

mardk-ō dgō-a dō-um ba yē
 ka bap yē kišt-um
 wād-in yē wa ġēr bōp-ō gid-in
 ēšinan čār panj kas-an šan
 ġēr mardk-ō gid-in
 wa bīs tā paṇḍa tā jāmal wād-in
 laba bīs tā sī tā mardk-an=ā
 bīs tā sī tā jāmal=ā

685 and held it fast, and left.

688 He walked slowly, they went up to the rocky plain.

692 By dawn prayer time, he had reached Sal village.

696 It was full of wheat there, piled high!

698 A thousand bushels, nine hundred bushels, hundreds of bushels!

701 The wheat!!! So the mountain bedouins had harvested it,

703 it wasn't their own wheat, now there are heaps of it here!

706 And four people were sitting there,

709 Now he untied the donkey.

711 The boy untied it from its rope.

714 and he went to greet the men.

715 "Peace be upon you!"

718 Now the donkey, going to eat the wheat,

720 since this person [who was to guard the wheat] was not beside the wheat,

722 it was not beside the men, so he [the donkey] had the wheat to himself.

724 He [the man guarding the wheat] came, stones he picked up, stones.

727 He threw stones at the what's-it-called. He threw stones at the donkey.

730 "Hie, hie!"

731 Now the donkey fled.

733 Suddenly it came about that the person was split [in two].

735 He split [and fell] to the ground.

737 and that half with his legs stayed on the donkey.

741 He had cried already, now he wailed!

743 "Waaaaaaaah! No! No! You have killed my father!

746 Listen, everyone! The boy has obviously killed my father, since

749 my father was alive!

750 The donkey went up to eat some wheat,

752 Now, my father is killed."

755 "Can it be true? Someone was with him.

759 This one threw it, a stone came to him,

760 He broke him into two pieces?! [i.e. with a stone!?!]

762 Now how did this happen?!

765 Now we will give this wheat to you.

768 If it's a thousand bushels,

769 or if it's five hundred bushels,

770 or if it's two thousand bushels,

772 We will give it to you for your father's sake."

775 He said to them, "All right.

776 If you are giving it to me,

777 carry it to me at my house.

779 Pick it up, carry it to our house,

782 and... [regarding] me, your case is settled. I won't say anything."

788 The man said, "I will give [it] to him,

789 since I killed his father."

792 They brought him, and the father, they buried.

794 There were four or five of them.

796 The man, they buried.

799 And they brought twenty or fifteen camels.

803 About twenty or thirty men,

805 twenty or thirty camels,

palla ġēla-an gid-in
 gūnī gūnī wād-in gūnī
 laba panj şaṭṭa gūnī=in ō
 wa ar jāmāl-ē=a panj tā panj tā sōd-in ba yē
 panj tā gūnī ġēla şabaḥa gid-in
 bīs wa panj tā sī tā jāmāl tay
 laba āzar man ġēla tay
 ar yē şad nā şad man
 xālaş=in yē rukbō kin ba xōr-ō
 wa ēşinan pişt-ō yē=in
 ar yēk-ē tāfaq wā yē
 ḥazēmit=in tāfaq-an şan wā şan
 sā rēsid xān xō
 xān şan pişt-ō bang-ō
 hā hā immī ġēla-an xō wād-um
 wād-ī pi gīya=a
 ādamī-ē kişt-in āntē ō
 wa ēka=a gis-ē wa raft-um wās-um pi yē

dāxlū gid-um buxxar-ō
 tīya wābur=a ra ba şan
 dgō ba şan sātē samḥ-ō mi k-ē
 sātē şām tk-um ba şmā
 ḥāwlī tukş-um ba şmā
 lakin waxt-ō banj-ē
 sā sōr wa pīma tk-um ba şmā čāz

pīma wa sōr şām wā mē
 dgīn ba yē başal u mēlaḥ axīr min kil şayy

filḥāl şām xōd-in pişt-ō bang-ō
 sōr wa pīma wād-iş ba şan şām arma

nwāxistin=a āmad ba şan
 dgō ba şan bāba=a tāfaq-an byār-ē
 tāfaq-an xō byār-ē
 yumkin kas-ē byāt kār-an şmā z-a
 mi sayy-um ba şmā wā xō
 ḥata nwāz byā īn-an xō gur-ē tāfaq-an xō

ammū tāfaq-an gid-in
 bard-in pēna ġēla-an
 inda xānağ-ō āntē jāga txwā-in=a
 yē wa ramyit-an maḥzam-an
 maḥzam-an abū şāḥ-an na=a
 wa tāfaq-an gid-in wa bard-in xānağ-ō
 tīya wābur āmad ba şan
 dgō ba şan pi tāraf bap mē kişt-ē yē=a

ēka=a ḥubbō mē=a
 ēka=a tēmuş-ē yē
 wās-ē ḥubbō xō wād-iş āmad
 ḥubbō mē ana yēk-ē tiss-ē dō-a=a
 ḥubbō mē tumr-a marg yē inda tiss-ē
 in qūq-ē in fiss-ē
 lāzum ḥubbō mē tumr-a
 ida ḥubbō mē murd
 dinyē-ē lūmū mē k-ē na
 dar-ō abnīd-iş ba şan pi barra
 dar-ō ġālaq kin ba şan

808 they filled with wheat.
 809 Sacks. Sacks they brought, sacks.
 811 There were about five hundred sacks!!!
 813 And on each camel they put five [sacks].
 817 They tied on five sacks of wheat.
 821 About twenty-five or thirty camels,
 824 about a thousand bushels of wheat,
 826 hundreds, nine hundred bushels.
 828 They had finished, he mounted the donkey,
 831 and those people were behind him.
 832 Each one had a gun.
 835 They were armed, they had their guns.
 838 Now, he arrived at his house,
 840 at their house after sunset.
 843 "Yes, well, Grandmother, I brought my wheat."
 846 "You brought it from where?"
 849 "They killed someone over there!!!"
 851 And... he must have done it, and I went, I brought
 from him.
 853 I went inside the storehouse."
 857 It being done, he went to them.
 860 He said to them, "Now, excuse me.
 862 Now I will make supper for you,
 863 I will slaughter a goat for you,
 864 except this is a bad time [for it].
 865 Now salt fish and onion I will make for you for
 lunch.
 868 Onion and salt fish. Supper is on me."
 871 They said to him, [a saying in Arabic:] "Onions and
 salt are better than anything else."
 875 In any case, they ate supper after sunset.
 879 He brought them salt fish and onions for supper.
 dates.
 883 In the evening, he came to them.
 885 He said to them, "Sirs, bring your guns.
 889 Bring your own guns.
 892 Someone might come and steal your things.
 894 I will put them away with me for you
 895 until tomorrow, [then] come and get your what's-it-
 called, your guns."
 899 They took all of the guns,
 900 They carried them to beside the wheat,
 902 In the house there the place where they sleep,
 903 he and the bullets, the cartridge belts.
 906 Cartridge belts, that were X-shaped,
 908 and guns they took and carried to the house.
 911 He finished, he came to them.
 914 He said to them, "For the sake of my father whom
 you killed,
 917 so my grandmother,
 918 So you see her."
 919 he brought... He brought his grandmother, she came.
 922 "My grandmother, if someone passes gas,
 925 My grandmother will die. Her death is in the gas.
 930 either fart or gas.
 932 My grandmother would certainly die.
 935 If my grandmother dies,
 937 listen to what I'm saying: don't blame me!"
 940 He locked the door on them from the outside.
 945 He barred the door on them!

wa ēšinan=ā ḥāram xazya=in

sī tā mardk-an
ka yēk-ē tiss-ē ādō-a ba šaw=ā
ḥubbō yē tumr-a hā
yē marg-ē marg-ē na yē na
bap yē murd sā pē ḥubbō yē tumr-a ō

na amala yē kin
raft xān šan
šaw=ā gū gid-iš inda qādaḥ-ē
qiššit-ē qādaḥ=ā
gū gid-iš inda yē wa gmēz āw
wa qāmi nwāz=ā wād-iš yē
sōd-iš yē inda xānaḡ-ō
dar-ō wēl tilq wa raft
wa sayd-in xō=ā arf tiss
arf gū na=ā ājā! ājā!

wā wā ar kas-ē=in burwā
ar tāfaḡ-an xō wēl-in burwā-in
farra būr-in dām na r-in giya na
xānaḡ-ō yā=ā qētil-ē
sā ḥubbō yē tumr-a na=ā
kō'ī-an raft-in
lumrād burwād-in raft-in
tāfaḡ-an mād ba yē ramyit-an mād ba yē

ḡēla-an yē wā yē wa ṭēr yē wā yē
wa tō raft-ī wa mi āmad-um
ba ba sābab-ō ēka=ā yē ādamī-ō ar kišt-iš
yē=ā

948 and these ones, they were in a bad state, they were pitiable.

952 Thirty men!

953 What if one of them passes gas in the night?

956 His grandmother would die!? So!

958 That's not the sort of death for her!

961 His father is dead, now what if his grandmother should die too!!!

964 Don't let this happen!

965 He went to their room,

968 In the night, he defecated in a container,

971 a [broken] piece of a container, you know?

972 He defecated in it and urinated,

975 and at sunrise, he brought it,

977 He put it in the house,

979 He opened the door and left.

981 When they got up, there was the smell of gas.

983 that is, the smell of excrement, you know? My oh my!

985 Oh no! Every one of them ran!

988 Everyone had left their guns and had run!

990 They ran far away. I don't know where they went.

992 That house, it's a deadly one.

997 Now won't his grandmother die?!

1003 The mountain bedouins went... [interruption]

1030 In any case, they ran! They left!

1035 The guns remained with him, the bullets remained with him,

1038 He had his wheat, and he had his bird...

1041 and you left and I came.

1045 All because they thought this person was the one who killed him

Bāḡ al-Mawz

bāḡ al- mawz

tīskan-ē mām ḥakāyit

sā gō-um yē kumzar-ī tī mē=ā

wāḥid rayyal yak-ē mardk-ē na yak-ē martk-ē
na

ḡank-ē wā yē iṣ wā yē rōr na mardk-ē wā

ḡank-ē bass

tāt-a rōr-an byār-a

tāt-a rōr-an byār-a

iṣ wād-iṣ na

bīyō yak tā ḡank-ē dgur gid-iṣ

mād sāl-ē di-sāl iṣ wād-iṣ na

wa yēk-ē dgur gid-iṣ lumrād aft kas gid-iṣ

aft tā ḡank-an iṣ wād-iṣ rōr na

pē aft kas=in ēšinan na

alḷa iṣ dās-ē ba šan na

ka bīyō tā bār

ḡank-an ēšinan tāman-in wā yē waḷa

tālaḡ šan dō'-a

hā

The Banana Garden

0 A well-told tale.

4 Now shall I tell it in Kumzari?

7 [Arabic:] There was a man [end Arabic], there was a certain man, a certain man

13 had a wife, he had no children; a man had

18 just a wife.

19 He tried to have children,

20 he tried to have children,

21 he didn't have any.

23 So he went and married another wife.

25 Time went by, one year, two years, he didn't have any [children].

28 Then he married another wife. In all, he married seven of them.

30 Seven wives, and he had no children.

35 Even with all seven wives, that were these ones,

36 God hadn't given them any [children].

38 Then it came about one time...

39 [Mal:] The women, did they stay with him or

40 did he divorce them?

41 Pardon?

zank-an ēšīnan tāman-in wā yē wāla
tālaq šan dō'-a
ā'a wā šan=in wā yē=in ar aft
kas-an šan
sā mād yē xānağ-ō ya'nī iš wā šan rōr na

alla iš dās-ē na
wa bang-ō=ā ġurbit-ō=ā yēkē mālalla āmad
ba
kār-ō-ō bazza ya'nī
yālla mālallā tk-a na
armā jōr-a čīz-ē jōr-a

āmad wa tamna=ā dgīn ba yē
mā=ā pi tāraf mā=ā
zank-an dgīn ba yē mardk-ō kas na

pi tāraf mā=ā kār-an=im
ya'nī qadar qayitan tk-im
wa qadar kār-an tk-im
wa rāy-im na dgīm ba tō ālallā na

arma=in wa brinz=in wa xōrdin=in wa kār=in
wa kawada
lakin mā dist-an xō xays tk-im na ba tō na
tāt-ī ya'nī čī tāt-ī=ā bu gur ba xō

mā=ā iš wā mā rōr na
ḥata rōr-ē xō fān-im na
sā dgī-in ba mālallā-ō ya'nī bazza-ō tamna=ā

dgō ba šan
iš wā šmā rōr na yā aft kas-an na

zank-an ba tā ādamī
dgīn ba yē hē g-in ba yē
hē ba tā ādamī=im ba tā mardk-ē=im wa aft
kas
zank-an=im
wa iš wā mā rōr na
tamna=ā dgō mē rōr-an dō-um ba šmā
dgīn ba yē tō čābē rōr dī ba mā=ā

dgō ba šan dōm ba šmā aft-ta ḥabb ānar

aft-ta ḥabb ānar dō-um ba šmā=ā
ğaraqa k-ē
wā=angar sē kāwa xō
wā=angar ġaraqa k-ē
wā=angar wustīn tē-ē
wā=angar zā-ē
wa aft-ta rōk-an tār-ē wā=angar
lakin yēk-ē ba mē
yēk-ē d-ē ba mē=ā mi tār-um ba šmā

dgīn ba yē dim ba tō
mā=ā wana šū mā aft-ta rōr wā yē=ā
yēk-ē čōt šaš kas wā yē
tamna=ā dgō ba šan bā yē na
lumrād dār-iš ba šan aft-ta ḥabb

42 [Mal:] The women, did they stay with him or
43 did he divorce them?
44 No, they were with them [they were with him],
45 there were all seven of them.
48 Now, time passed; this household, I mean, it had no
children;
52 God had not given any.
54 At dusk, at sunset, one “wealth of God!” came to
57 the gate, a poor person, I mean:
59 “Hey! Wealth of God!” he was doing, you know...
60 He was asking for dates, he was asking for
something...
63 He came and he heard them say to him,
65 “As for us, for our part,”
66 the women said to him, “The man [our husband] isn’t
here.”
69 “As for us, we’re working,
70 That is to say, we are doing some embroidering...
71 and we’re doing some work,
73 and we can’t tell you “Al-Allah [we cannot dismiss
you as God’s responsibility, since we have food].”
75 There are dates, and there is rice, and there are things
[to eat], and heaps [of things]!
78 But we’re not getting our hands dirty for you.
80 If you want, that is to say, whatever you want, go take
it for yourself.
83 As for us, we don’t have any children,
84 not even a child of our own to send.”
85 Now, they said to the “Malallah”, that is to say, the
poor person then
86 said to them,
89 “You have no children, even though you are these
seven
91 wives of one man?”
94 They said to him, “Yes,” they said to him,
95 “Yes, we are with one man, we have a single husband,
and we are seven
96 wives,
97 and we have no children.”
98 Then he said, “I myself will give children to you.”
101 They said to him, “You, how can you give children
to us?”
104 He said to them, “I will give seven pomegranate
seeds to you.
107 Seven pomegranate seeds I will give to you.
109 Swallow [them],
111 All together, put them in the palm of your hand,
112 All together, swallow [them],
113 All together, you will become pregnant,
114 All together, you will give birth,
116 and you will bring forth seven sons all together...
117 but one [of them] for me.
119 Give me one of them, and me, I will bring [the boys^o]
to you.”
123 They said to him, “We will give [him] to you.
124 As for us, if our husband had seven children,
126 and one left, he would [still] have six.”
131 Then he said to them, “All right.”
133 In any case, he gave it to them, seven seeds,

aft-ta ḥabb ānar
inda kaw šan waraḥa gid-in wā=angar

wa raft pē šan dgō ba šan
č-um pi šmā=ā
wa barq-an wa bāram-an=ā tā-um ba šmā
kana yā=ā baḥḥa-ē na šāḥar-ē

sā tamna=ā xōd-in=ā mardk-ō raft
lāḥa di-mē=in si-mē=in=ā
wustin būr-in
sāl-ē di-sāl na'-mē=in da'-mē=in wa ḡād-in

aft-ta kōrk-an wād-in
sā rōk-ō ḡank-ō awēlī awēlī bātar pi in-an

bātar pi rōk-an ya'nī xalaqa yē bātar

pi xalaqa rōk-an ēšin-an pištū yē=in

sātē laba čār panj sāl wābur
panj šaš sāl wābur ba šan=ā
aft sāl=ā sīd-in šan madrēsīt-ō
ammū šan wā=angar šaff awwal ya'nī
sātē laba inči ba nummaḡ di-mā=in si-
mā=in=ā
tamna=ā rēs
yā ādamī rēs
byō ba šan ba kārō-ō
salām alēkum
wa alēkum salām
bīyāyē gīya rōr mē
āmas-um ba in xō
āmas-um ba rōr xō
amu byō ḡank-an
burwād-in sīna madrasit-ō
ar yēk-ē rōr xō byār-a wa
byō xānaḡ-ō
dgīn ba yē kī dgō-a rōr xō
dīm ba tō=ā
tūmr-ī būmur
rōr-an xō dīm na mā tā rōr wā mā byār-im

mā ta ta rōr wā mā
rōr xō=ā dīm ba tō
dīm na
lumrād ra pi šan
mād-in rōk-an xānaḡ-ō di-rōḡ si-rōḡ čār rōḡ

bard-in šan madrasit-ō bār-ē dgur
sā madrasit-ō in-ē inda yē ya'nī rōḡin-ē

rōḡin-ē inda yē inčka bāla yē-ō kārō-ē

yē čāb kin yē šāḥar=ā
gardīd-iš xō ṭēr-ē
wašt-iš rōk-an
dawaxa wāb-in inda madrēsīt-ō=ā
wa ka jahḥa kin ba rōk-ō awēlī rōk-ō jwān-ō

134 seven pomegranate seeds;
137 they swallowed all together from the palms of their hands.
140 And he left from them, saying to them,
141 "I am leaving you,
142 During the lightning and rains, I will come to you."
144 On the contrary, this one, he was not a poor person; he was a sorcerer.
148 Now seeing that they ate, the man left.
151 About two or three months [later],
153 they became pregnant.
155 [A year, two years...] Nine or ten months later, they gave birth.
160 They had seven sons.
162 Now the very first wife's boy was better than what's-it-called,
166 better than the other boys, that is to say, his looks were better
168 than the looks of the other boys, the ones after him [in rank].
171 Now about four or five years went by,
173 five or six years having gone by for them,
175 seven years, they put them in school...
177 all of them together in grade one, that is to say.
181 Now around half-way through, two or three months [later],
184 they saw that he arrived.
187 This person arrived.
188 He came to them, to the gate.
189 "Peace be upon you."
190 "and upon you be peace."
192 He goes, "Where's my child?
193 I have come for my what's-it-called,
194 I have come for my child."
195 Immediately the women came
196 [and] ran toward the school.
200 Each one of them brings her child and
202 comes to the house.
203 They say to him, "Who says we would
204 give our own children to you?
205 Drop dead!
206 We won't give our own children, we who have only brought forth one child [each].
209 We only have one child each.
210 Our own children, are we to give them to you?
211 We shall not give [them]!"
213 Anyway, he went from them.
215 The boys stayed at home two days, three days, four days.
217 They took them once again to the school.
220 Now, in the school was a what's-it-called, I mean, a vent-window.
224 There was a vent-window in it just like there is above this, the gate.
228 How did he do this, this sorcerer?
231 He turned himself into a bird.
233 He let the boys be [he didn't yet attack].
235 When they were absorbed in their work at the school,
238 and he immediately swooped for the first boy, the fine one!

jahḥa kin ba yē=ā wa sayy yē pi mayya rōk-an
gur yē wa burwā yē rōk-ō gid-iš
ṣayaḥa gid-iš yē=ā rōk-ō
bādam-ō pēna xānaḡ-ō bādam-ē inda ḥawī-ō
ya'nī
ida ya'nī bādam-ō išk wābur pi wā=ḡarbī

yē jōr-ē mē pi wā=šarqī
ida bādam-ō šarxit yē išk wābur pi wā=šarqī

yē jōr-ē mē pi wā=ḡarbī
ar jāga-ē ṣawṣ-ē
jōr-ē mē ya'nī byā ba mē āntē
filḥāl burwād-in rōk-an ba mām-an ba bap xō,

wa r-in g-in ba šan
bap mā brār mā gid-iš yē mardk-ō wa raft

wa bōp-ō kōr wābur pišt-ō īn-ō pišt-ō rōk-ō

wa mām-ō mād baḡa kōr kōr bur na

lumrād gid-iš yē wa raft
ḥalla gid-iš inda walēyit-ē
kō-ē mūl yē urtit-ē ādamī inda yē na qā'it-ē

inda yē aft tā xānaḡ baḡa ādamī
yē xō sakana gis-ē bē
ḥalla wābur wa aft-ta klīl dār-iš ba yē

dgō ba yē yā xānaḡ-an=ā
brō inda yē
wākiš wa yēk tā yē
wa brō na inda yē na
ya'nī iṣḥalā=ī na.
lakin asp-ē inda yē xānaḡ-ō
ar rōṣ-ē ḥabbē xōrdin bar ba yē pīza dar-ō

mād yē rōk-ō=ā
raft yā šaš tā xānaḡ-an=ā
tā xānaḡ palla xwā
tā xānaḡ palla ḡāṭaf
tā xānaḡ palla nixn ādamī
tā xānaḡ palla ādamī alaqa
tā xānaḡ palla šumr ēmaḡ šumr
tā xānaḡ palla qiz'an
ar tā-ē ya'nī bar kār-an xō
iš kār-ē jwān inda yē na
ḡay yā xānaḡ-ō ar dgō ba yē ra' na inda yē na
wa mād xōr yē dō'-a brinz zīra wa nān ḡenum

wa rōwn ḡōsin
bāṭal gid-iš yē bāṭal
sā pē wā yē lāḥa čār panj rōṣ-an
ka bīyō ka raft inda īn-ō inda xānaḡ-ō

wa wākid-iš yē=ā tamna=ā asp-ē insī inda yē

wa ḥawṭ-ē sirx īn-ē axča sirx

241 He swooped on him and lifted him up from among the boys!

245 He took him and ran! He took the boy.

248 This boy shouted:

251 "The almond tree near the house, the almond tree in the courtyard, I mean,

254 If, I mean, the almond tree has become dry from the west,

258 then search for me in the east.

260 If half of the almond tree has become dry from the east,

263 then search for me in the west.

264 Any green place,

265 search for me, I mean, come for me there."

269 Right then, they ran, those boys, to their mothers, to their father.

271 and they went to tell them,

272 "O our father, our brother- the man took him and went away."

275 And the father became blind, because of what's-it-called, because of the boy.

281 And the mother remained without blindness, she did not become blind.

283 In any case, he took him and left.

285 He landed in a country,

287 on a mountain completely without a single soul, an empty place.

292 In it [the country] were seven houses, without people.

296 Only he lived there by himself.

299 He landed and he [the sorcerer] gave seven keys to him [the boy].

303 He said to him, "These houses,

305 [you can] go inside them.

306 Open [them], but this one...

308 don't go into it.

310 I mean, it's not meant for you."

[added by Mal:]--But there was a horse in the house,

[added by Mal:] every day he put some food under the door for him!--

313 He would go, this boy,

314 into these six houses:

315 One house full of salt,

317 One house full of rope-wood,

319 One house full of fingernails,

322 One house full of people hanged,

324 One house full of acacia-wood, acacia firewood,

326 One house full of cauldrons,

328 Each one of them, I mean, had its own things.

330 There was nothing great inside them,

332 except that house which he was forbidden to enter.

336 And he kept feeding him: zira rice [tahdig?], and wheat bread,

341 and goat ghee.

342 Robust he made him, robust!

345 Now, he was still with him, about four or five days.

348 Then it came about that he went inside the what's-it-called, inside the house.

351 Upon opening it, he saw there was a talking horse inside,

355 and a pool of gold, what's-it-called, molten gold,

hawt-ē lakin axča-an sirx
ka biyō wa ka baḡaža in xō kin inda

hawt-ō
linkit xō na
wa ka labasa wābiš ba yē axča
pi ē'ū=ā ḡata ē'ū

kōrk-ō tay talaqa yē k-a talaqa bur na
dgō ba yē asp-ō dgō ba yē
miskīn rōk-ō yā-a
xabala ba ḡisn-ō wā tō
amma na yē tabaqa wābur ba tō=ā
pi yē čikē=ā bap tō tay-a dgō' ba tō

ya'nī čumb=ī
laffa linkit xō kin ba qışit-ē xēlak
wa gaw ba yē asp-ō xōs-ā mē
yē dignūn na tō na
wa lakin dinyē'ē=ā
bap tō pē rōzō wa nwāz čōt na kār na

quz'an-an tār-a barra
ēmaḡ-an tār-a barra
kurd-an xajm-ō tk-a
yē šēx-ē šāḡar-an-ē
wa tukš-a tō ba in-an ba šāḡar-an

brinz sō ba tō wa tā-in
txōr-in tō šabaḡa tījāwar pišt ba nwāz

lakin tō=ā ēka=ā majma-ē dgōm ba tō
sā ālamit yē tk-a asp-ō ya'nī
tō wayda turs xō byār-a na
tō wayda amma kin na
wana āmad=ā
tār-a qiz'an-ē ēka=ā qiz'an-ō gap-ō sinsla-an
ba yē=ā
sō yē ba kirdan=ā palla yē k-a āw
wa labaqā yē k-a ba ḡalgāzī
ḡalgāzī yē k-a ba ēmaḡ-an
wa ṭambur-an sō zēr yē=ā
faḡara tk-a aw spēr inča ba yē

wa tār-a ba xō ṭabl-ē
wa tay ba grā=ā
dgō ba tō gard ba in-ō
gard ba qiz'an-ō inča-ē
dgō sā šāḡar-ō dgō ba rōk-ō

gard ba yē
sā yā na asp-ō dgō ba yē
dikkara sikkara sikkara gard ba yē bass
dikkara bār-ē dikkara dist xō dō' ba tō
wa tkard-a tō inda in-ō inda quz'an-ō

išk tī-ī wa tumr-ī wa tār-in tō bāla

wa āxur=ā šan tō waza'a tō tk-in ba qiz'an-an

359 a pool, but golden.

363 Then it came about, and right then he dipped his
what's-it-called in

364 the pool,

365 his finger, you know?

366 And immediately his finger was clothed with gold,

368 from here up to here [motions with finger, tip to base
of finger].

370 The boy tries to peel it off, it won't peel off!

374 He said to him, the horse said to him,

376 O you poor wretched boy.

377 Alas, for the beauty which is yours!

379 What a pity that this sticking has happened to you,

382 after some time, your father will come and say to
you,

383 "What happened to you?"

Bandage your finger with a piece of cloth,

386 and tell him, "The horse has bitten me."

389 He will not believe you.

391 But listen carefully to what I am saying:

393 Today and tomorrow, your father will not yet leave
for work.

398 He will bring cauldrons outside,

400 He will bring firewood outside,

402 He will make fire pits.

403 He is a chief of sorcerers,

405 and he will kill you for those... for [the other]
sorcerers.

408 He will put rice on you, and they will come;

410 they will eat you, at this time in the morning, the day
after tomorrow.

414 But as for you, you see, I am telling you:

416 (Now, you understand, the horse is teaching him:)

418 Hold on, don't be afraid,

420 Hold on; don't feel sorry for yourself.

422 When he comes,

425 he will bring a cauldron, you know the kind of big
cauldron with chains on it,

429 putting it over the fire pit, filling it with water,

433 lighting it [a fire] with kerosene,

434 putting kerosene on the firewood,

435 and putting logs under it,

437 and it will foam, the water on it will be white like
this,

440 and he will bring a drum for himself.

444 When it comes to a boil,

445 he will tell you to go around the what's-it-called,

447 go around the cauldron like this,

449 He will say... now, the sorcerer, he will say to the
boy,

450 "Go around it."

451 Now, this, you know, the horse said to him,

454 "Twice, thrice; thrice only walk around it.

457 twice... the second time, he will give his hand to you,

459 and he will drop you into the what's-it-called ... into
the cauldron.

462 You will dry out and you will die, and they will take
you out.

464 And afterward, they will distribute you among the
[other] cauldrons,

xōrdin tk-a ba maxlōq-an ba šāḥar-an
wa tā-in ba tō txōr-in tō
lakin tō gaw ba yē
wana āmad=ā gaw ba yē
bāba=ā mē dān-um na

awwal tō kin āxur mē tk-um pišt ba tō
lakin yē sikkara tk-a bē
ana āmad ba ṭabil-ē=ā
bārē gid-iš gardīd-iš ba qiz'an-ō
dikkara sikkara-ē
kardīd-ī yē na inda yē na=ā tumr-ī
wana kardīd-ī yē inda yē
burwā byō ba mē
rukbo kin bā mē wa brō wa č-im
wa dān-um pē salama ba mā dān-um na
pē hē=ā dān-um pē salama indur

lumrād yē gid-iš šabaḥa wābur pi šabḥ=ā

ṭambur-an bard-iš barra
qiz'an-an wa mičē-an wa dakka gid-in
wa dgō ba yē bāba=ā čē tk-ī=ā
dgō ba yē sūr tk-im
ādamī ḏifū tk-im nwāz
dgō jwān-ē xēr-ē
wa sā rōk-ō na wašt ba xō wā yē bē

dgō ba yē dist tō čumb=ā

dgō ba yē dist mē ram xānağ-ō

wākud-um
xōrdin dō-um ba asp-ō
asp-ō xōd-iš mē
dgō ba yē tō gaw mē dān-um

jwān mād wa šabaḥa wāb pi šabḥ=ā

palla kin aw
wa fağara kin lā alḥillaḥ
paqpaqa kin qiz'an-ō
tamna=ā dgō ba yē
byō bāba=ā ēka=ā ṭabil-ō=ā
byō bāz kin ba īn-ō
ar asp-ō g-iš ba yē
sā bōp-ō dgō ba yē
dgō ba yē bāba=ā mē dān-um na
awwal tō kin mēš-um tō
wa āxur=ā mē tk-um
bārē dikkara kin jwān bā yē na
ṭabil-ō abaša kin wa sā sā
tay-a tāt-a tk-a tay-a wa tēğar
ba īn-ō wātō ba quz'an-ō
ḥata āxur rōk-ō inča k-a ya'nī
bārē gid-iš dikkara sātē
sā sā sikkara-ē ba yē wa bast kin ya'nī

wa ka dakka pā kin ba yē zamī-ō

467 making food for many people, for sorcerers.
470 and they will come for you to eat you.
472 but you must tell him:
474 when he comes, say to him,
476 "O Father, I don't know [how to go around the
cauldron].
477 First, you do it, then I will do it after you."
481 But he [the sorcerer] will do it three times only.
483 When he comes with a drum,
484 once he does it, walks around the cauldron,
486 twice, a third time,
488 if you don't drop him into it, you will die.
491 Once you have dropped him into it,
492 run, come to me.
494 Climb onto me and go and let's leave,
496 although I don't know whether we'll be safe.
498 [audience says:] "Really?" [Aliko says:] "Yes indeed,
I don't even know if it is safe."
502 In any case, he did it. Upon waking up in the
morning,
506 he carried the logs outside,
507 cauldrons and things and digging,
508 He said to him, "O Father, what are you doing?"
510 He said to him, "We are making a wedding.
512 We are inviting some people tomorrow."
516 He (the boy) said, "That's good; that's fine."
517 And now, that boy, he stayed right by him [the
sorcerer].
519 He [the sorcerer] said to him [the boy], "What has
happened to your hand?"
520 He [the boy] says to him [the sorcerer], "My hand... I
went to the house;
522 I opened it;
523 I was giving food to the horse,
524 The horse bit me.
526 He [the sorcerer] said to him [the boy], "You say
[this], [but] I know [the truth]."
529 Fine. Things stayed as they were. When he got up in
the morning,
532 he [the sorcerer] filled [the cauldrons] with water.
534 and it foamed, may God save us!
537 It churned [and boiled] in the cauldron!
538 Then he said to him,
539 "Come, Son, you know this drum,
540 come play for the what's-it-called."
541 That which the horse had said to him,
542 now the father says to him.
544 He says to him, "O Father, I don't know [how].
545 First you do it; I will watch you,
548 And afterward, I myself will do it.
550 Once, twice do it, fine, that's all."
553 He took hold of the drum, and suddenly,
554 he comes, wants to make him come forward,
556 for whatever, just like this, for the cauldron.
558 Until after the boy does it this way, I mean,
560 he did it once, twice now.
564 Right away, as he was going around the third time,
and he was just finishing, I mean,
567 and right away he [the boy] stood firmly on the
ground,

amu byō rāstaḡ yē
ka byō dist xō sō ʒakon yē

ka byō yē
wa ka kasafa yē kin inda yē
inda quz'an-ō
našaba wābur inda yē inča
burwā sīna asp-ō
ambād-iš ba xō xwā ambād-iš ba xō ḡātaf

wa wākiš yē
tā ba yē wa tā māzad yē tk-a
asp-ō yā dān-um čī na
ḡata pišt-ō pišin pišt-ō pišin
mayya pišin wa nwāz pištīn

tamna=ā dgō ba yē ḡarḡara kin

sā sā čā tēmuš-ī
inda aql-an ān-an wālēyit-an=in=ā
dgō' ba yē ḡalla ba ʔa'r=in ammū yē ḡiraḡ-ē

dgō ba yē ammū yē ādamī=in
ammū ādamī sā č-in ba īn xō

sā č-in čāz txōr-in
mēš yē gid-iš dgō ba yē ḡarḡara kin

sā čī tēmuš-ī
dgō ba yē sātē gap=in ʔēr-an=in

dgō ba yē wā=tō tā-in sātē

qadar dgard-in xō mār wa qadar aqrab

qadar ḡawd-an jōr-in mardk-ō
wa yālīā
dgō ba yē ḡarḡara kin
dgō ba yē sātē gap=in ḡōsin-an
wa yālīā ḡātaf kard
ḡātaf-ō kardīd-iš
wa mēš kin
dērya dgō ba yē ḡāra kin
dgō ba yē sātē gap-an ḡā-an=in
ayya nēzik būr-in
xwā kard
sā trēs-in ba rēsid-in ba ḡātaf-an=in

wa qaffa būr-in wātō
ar mardk-ē dgī-in ē'ū=in
ēka=ā ḡātaf-an kaft-in na=ā ē'ū=in ya'nī

jōr-in šan=ā axara būr-in pi šan

wa āmad-in=ā ba xwā=ā bang-an
wa filḡāl bang-ō wābur ba šan
rāyid-in na bā šan na
šara'a=in walēyit-ē ēka=ā inčka sātē īyō
bistan-ē muḡ

568 immediately he [the sorcerer] comes in line with him,
569 right away he [the boy] comes and puts his hands on
his [the sorcerer's] backside,
570 right away he comes to him,
571 and right away he plunges him into it,
572 into the cauldron.
573 He was sticking straight down into it, like this.
575 He [the boy] ran toward the horse.
578 He loaded for himself salt, he loaded for himself
wood to make ropes,
581 and he set it off [made the horse run],
584 one [spur] on it, and he added another [spur].
585 This horse [ran like] I don't know what!
587 Until after early afternoon, afternoon,
590 between early afternoon and late afternoon prayer-
time.
593 Then he [the horse] said to him [the boy], "Look
around!
596 What do you see right now?"
597 "On the mountains, are those cities?"
599 He [the boy] said to him, "They are landing on
mountain-ledges, all those ants."
602 He [the horse] said to him, "All of those are people,"
605 "All of the people are now going to their what's-it-
called,
607 now they're going to eat lunch."
609 He made him [the horse] fly [on]. He [the horse] said
to him, "Look around!
611 Now what do you see?"
612 He [the boy] said to him, "Now they are the size of
birds."
614 He [the horse] said to him, "They are coming for you
now."
616 "Some [of them] will turn themselves into snakes and
some [into] scorpions.
620 Some of them will search in caves for the man,
623 and O God!"
625 He said to him, "Look around!"
626 He said to him, "Now they are the size of goats."
628 "Now quickly, drop the wood for rope-making."
630 He dropped the wood for rope-making.
632 And they flew!
634 After a long time, he said to him, "Look around."
636 He said to him, "Now they are the size of cows."
637 That means they became near.
638 [horse says:] "Drop the salt!"
640 Now they are reaching to... they reached the wood to
make rope.
643 and they came to a stop, just like that.
644 Every man said, "They're here."
645 Since this must be the wood for making rope that was
dropped, it means they are here."
647 Since they were looking for them, they were delayed
by them [i.e., because they thought they were by the
wood].
649 When they came for salt, it was nightfall.
652 and right then, nightfall came upon them;
653 they didn't catch them.
656 They came to dock in a country you know like about
this time [10 pm], at a date palm garden.

asp-ō dgō ba yē sā tō dōm ba tō mū

mū dār-iš ba yē lāḥa inča mū-an

yā mū-ō na gur wā xō
ana čīz-ē gard-a ba tō
banjā'ī wābur ba tō
ḥaraqa kin mē tā-um ba tō
āy jāga-ē ya'nī
wa sā tō brō inda yā muğ-an ēka=ā ūn-ī inda
yē
nwāz bīdarī-ō tay jērda tk-a

gaw ba yē nōxada-ē mē ... radda tk-um ba tō
tō byō na radda kin na mē radda tk-um

wa ṣabḥ tī īyō tā īyō wa čāz-an wa waxt
nāšta=ā
laqmit yē byār ba mē wā xō
xōrdin pi xā nōxada-ō xō
yā ammū=ā ba šēx-ō ya'nī
rōk-ō xābar na bā yē na
ēwū lumrād wa mād inda xānağ-ō inda muğ-
an
bīdar āmad dgō ba yē hā lakin rōk-ē

dgō ba yē hā
dgō ba yē tāt-um tany-um wā tō
bīdar-ō tō bīdar-ō=ī mi radda tk-um ba tō

wa lakin-ā nikta čīkē xōrdin byār ba mē wā xō
pi xānağ-ō pi īn xō
dgō ba yē amma tō ka na
samma kin ba yē
ān jērda tk-a yē radda tk-a

sā šēx-ō wā yē si-ta ditk-an
di-kas-an r-in xāna
yak-ē wā pē yē=ā ditk-ō čikk-ō wā yē
gaft ba bap xō mē č-um na xāna na
ana xāyar-ē bālağ fatta tō fānd-um yē
ba tō yē mē xāna tāt-um

wa midum xāyar-ē xālāl ḥasa xāna tāt-um na

dgō ba yē bā yē na rōr-an āmō tō walama=in
ba mā
mād mād mād
sātē šaw jumāt-an wa dišumbar-an=ā
tā-in ba ḥawṭ-ō ba nwāšam

ēšin-an ditk-an=ā sar-an xō dalla tk-in
mū-an xō dalla tk-in jēdil xō tk-in

kār xō tk-in tōfur tār-in ba xō
ḥall wa šīḡl wa īn wa ...
č-in ḥawṭ-ō ya'nī

yē rōk-ō=ā tēmuš-in yē āntē
sā ditk-ō čikk-ō ṣaḥara yē gid-iš

661 The horse said to him, "Now as for you, I am giving you [some of my] hair."

666 He gave hair to him, it was around this much hair [shows handful].

669 This hair, you know, take with you.

671 If things turn against you,

672 [if] evil happens to you,

674 burn [the hair], [and] I will come to you.

676 Any place, I mean.

678 And now, you go into this date palm orchard, you know, and stay inside it.

681 Tomorrow a peasant will come, he will water the date palms,

683 Say to him, a gardener, I... will work shifts with you.

686 You don't come, don't come back. I myself will work the shift.

688 When morning comes, it comes, and lunch and [at] breakfast time,

691 bring a bit of his food for me with you:

693 food from the house of the gardener himself!

696 That is to say, all of these were from the sheikh.

698 The boy didn't know about it.

702 Here, in any case, and he stayed in the house, in the date palm orchard.

707 [The] peasant came. He said to him, "Oh, [you're] only a boy."

711 He said to him, "Yes?"

712 He said to him, "I want to stay with you.

713 The peasant, you are the peasant, I will work shifts with you."

716 And just, a little bit, a tiny bit of food bring for me and yourself from the house, from your what's-it-called.

719 He said to him, "So that you don't despair,

722 begin working on it."

723 The other one waters the date palms, he does the shift work.

726 Now, the sheikh had three daughters.

729 Two of them had married.

732 He had only one left: he had the youngest daughter.

734 She said to her father, "I am not going to marry."

737 If I sent you a ripened, juicy green melon,

740 it would mean that I wanted to marry. {If I want to marry, I will send you a ripe, juicy green melon.}

743 And as long as [I send you] an unripe melon, I still do not want to marry.

747 He said to her, "All right. Your uncle's children are ready for us."

750 Time went by, and more time, and more time.

752 Now, on Thursday nights, and on Mondays,

755 they would come to the orchard pool in the late evening.

757 These girls, they would comb their hair.

760 They would comb their hair, they would plait their hair in two braids,

761 do their things, colour their hair auburn,

764 hair oil and things and whatnot and... ,

765 that is to say, they would go to the orchard pool [to bathe].

766 That boy, they would see him there.

768 Now, the young girl [was] enchanted [by] him.

dgō yā rōk-ō=ā jwān-ē
 ya'nī xalaqa ba yē
 ka tāt-um dug-um yē šū'ī yē xistar mē

sā šā č-in=ā yē tay ḥawṭ-ō

sā ditk-ō šang-ō wašt-iš pi xō ba ḥawṭ-ō šang-
 ō
 šang-ō ar dalla tk-in ba yā
 wa raft-in raft-in raft-in raft-in
 inča ba'ada būr-in farra=ā
 tamna=ā dgō ba xwē xō ēja īn mē mād ba ...
 šang-ō
 šang mē mād ba īn-ō ... ba ḥawṭ-ō

č-um ba yē tār-um yē āwust-ē
 dgīn ba yē č-im wā tō
 dgō ba šan ā'ā br-ē na mi xō č-um
 wa raft
 wa barza wābur ba ḥawṭ-ō=ā
 yē rōk-ō inda ḥawṭ-ō=ā nōr-ē
 pi spērī na lāmā'a tk-a inda āwan
 šang-ō abaša gid-iš wa ... āmad
 amu nwāz-ī=ā inda xāyar-an

xāyar-ē bālaḡ ar fatta tō'at
 dār-iš ba ... fān ba bap xō
 bap mē dgō ar ... sātē ...
 tamna=ā br-ī dgō dgō ba yē ẓar'-ō īn mē

dit mē īn tāt-a ... xāna tāt-a

wa sātē bā yē na
 č-um tēbur-um yē xāna ba pis āmō yē
 āmad bōp-ō dgō ba yē hā bāba=ā
 xāna tāt-ī
 pis āmō xō kārim-ī tāt-ī
 dgō ba yē baba=ā mē xāna tāt-um
 lakin pis āmō ḡēr pis āmō ičinā

dgō ba yē hā
 dgō ba yē byār ba mē aft tā ānar
 mē tany-um bāla qīšr-ō
 wa ar walēyit-ō=in mardk-an
 ammū šan byār šan
 kas wēl na na baẓza wa na bīdar

mē ānar-an tḡan-um pi īn-ō ... pi qīšr-ō

mē tay ba kē xistar mē
 baẓza-ē pāša-ē
 dgō ba yē dgī'ī? dgō ba yē hē

lumrād wād-iš bīdarī-ō wā yē baẓza-ō baẓza-ō
 wa ...
 wa ... qawm dāwud wa qawm ēl millā'ō
 qawm šālah pis abla šālah yē wā šālah zēdūnī
 wa ... , rōk-an fōḡilī=in=ā
 wa ngāl-an ba šan ... ngāl-an šan ba šan wa
 laba šaṭṭa ādamī gap=ā

772 She said, "This boy, he is good,
 773 that is to say, he is so handsome
 774 that I want take him as a husband, he [will be] my
 fiancé."

778 Now when they would go there, he would come to
 the orchard pool.

781 Now the girl left her comb behind at the orchard
 pool, the comb,

783 that comb with which they would comb their hair.

785 And they went, went, went, went,

787 like this when they had become far away,

788 then she said to her sister, "Oh! I left this comb of
 mine."

790 "I left my comb at the what's-it-called, at the orchard
 pool."

793 "I will go to it, I will bring it. [You] go ahead."

795 They said to her, "We will go with you."

796 She said to them, "No, don't go. I will go myself."

799 And she went.

800 When he appeared at the orchard pool,

802 this boy in the orchard pool, he was radiant!

804 So white was he that he glistened in the water.

808 She took hold of the comb, and... came.

812 Right away the next day, [she was] in the garden of
 green melons.

814 A green melon that was ripe and juicy,

815 she gave to... She sent it to her father.

818 "My father said that... "now..."

820 see that you go to your father." She said to him, "The
 produce of my what's-it-called..."

822 "My daughter wants what's-it-called... she wants to
 marry.

825 And now, it's all right.

826 I will have her marry her uncle's son."

829 The father came, he said to her, "Yes, child?"

832 "You want to marry?"

833 "Which of your uncle's sons do you want?"

835 She said to him, "O father, I want to marry."

837 "Except a cousin, [someone] other than a cousin,
 otherwise not."

840 He said to her, "Yes?"

843 She said to him, "Bring me seven pomegranates."

845 "I will sit up on top of the palace."

847 And whichever men are in the country,

849 bring them, all of them.

851 Don't leave anyone [out]! Neither beggar nor
 peasant!

854 I will throw the pomegranates from the what's-it-
 called... from the palace.

857 I will come to the one who is my fiancé.

859 It could be a poor man or a wealthy man."

862 He said to her, "Are you sure?" She said to him,
 "Yes."

865 Then, they brought, the peasant and with him the
 beggar, the beggar and...

870 And the lineage of Dawoud and the lineage of El the
 Mullah, the lineage of Saleh the son of Abdullah Saleh,
 that of Saleh Zaiduni and... obnoxious boys those!

880 And they had their headdress rings on, their
 headdress rings were on them [for the formal occasion]

ēšin-an šē'it tār-in ya'nī

īn tay ba kē=ā ānar-ō=ā
hē bass=in hē bass=im
wa amu fān yē amu taqqa tk-a inda bazza-ō

ar zām-ē tā-ē filhāl aft tā āmad ba yē
ka šēx-ō dgō mē dit xō dōm na ba yē na yē
čāb dgō ... yā īšī'it wā yē na
bīdar-ē ā'a radda tk-a ba bīdar mē
sā mē kana dit xō ād-um ba yē=ā

dgīn ba yē qawm ēl hamīmē

ēšin-an ādamī-an gap-an=ā
dgīn ba yē tō'at na
yā ādamī-ē=ā ditk-ō rōk-ō yā jōr-a
tē dit xō dī ba yē ditk-ō šart-ō kin ba yē ya'nī

ana ajaza wābur pi šart-ō=ā
āxur dit xō ād na ba yē na

hā kana yē tāt-a yē ō
jwān ra ba šēx-ō
dgō ba yē hē
dit mē tal bur tō gis-ī xistar dug-a tō

wa lakin na ba šart dgō ba yē ba šart gaw

gaw dgō ba yē tāt-um qīšr-ē
dwāzda tā tābaq-an qublō qīšr dit mē gis-ē
yā qīšr dit mē na qīšr dgur tābaq qublō yē

gis-ē ya'nī
č-ī inda yē=ā wā=daxl-ō tī-ī inda yē
wa č-ī indur ... jīsr-ē ba yē
wa tāt-um ḥawṭ-ē šīrx axča-ē
wa ḥawṭ-ē spēr
yā inda yē
rōz panšumbur šaw jumāt saḥba tī-im jumāt
yā inda yē
dit xō kāwa tēbur-um ba tō ba ḥaqq

wa lakin yā inda yē na qašša tō sar tō

dgō ba yē šōbur kin
ka rāyud-um=ā rōz jumāt=ā
yē ka rāyud-um ka rāyud-um na=ā
lā aḥillaḥ!
šaw-ō raft ḥaraqa mū gid-iš pi asp-ō
asp-ō rēsid ba yē
dgō ba yē hā
dgō ba yē šēx-ō čāb inča inča

dgō ba yē tā qīšr
wa di-ta ḥawṭ-an tā wā mā jāri ... yēk bē
inšallā
šaw jumāt našaba bur pēna yē qīšr-ē dgur
warya wābiš walēyit-ō

and about one hundred important people [were there],
883 That is to say, these [one hundred elders] were
brought as witnesses.

885 These came for whom? The pomegranate...

889 Yes, there were enough: Yes, we were enough.

894 And immediately she threw it [the pomegranate],
immediately it pummeled the poor person,

895 Each time one, in all seven [of them] came to him.

900 So that the sheikh said, I am not giving my daughter
to him, how do I say this... this one doesn't make a living.

905 A peasant! No! He works shifts for my peasant!

907 Now [indignation] has it befallen me that I would
rather give my own daughter to this?

909 They said to him, "This is the lineage of El
Hamimee,

910 these being important people,"

911 they said to him, "It shall not be.

913 The girl chooses that very person, that boy.

917 Before you give your daughter to him, that is to say,
he must give her the bridewealth.

920 Perhaps the bridewealth bothers him?

922 [In that case] after all don't give your daughter to
him!

925 Eh? Lest she should want that fellow!

928 Well. He went to the sheikh.

930 He said to him, "Well.

931 My daughter has decided on you to take as a fiancé,
she will take you.

935 But without any bridewealth." He said to him, "With
bridewealth. You name it!"

938 He said to him, "I want a palace,

941 twelve stories [high], to be presented to my daughter.

945 This palace that is for my daughter, it is another
multi-storeyed palace

948 to be presented to her, I mean.

950 When you go into it, get inside it,

953 when you go in... there is a bridge.

954 And I want a golden pool— of pure gold—

956 and a pool of silver.

958 These inside it [the palace].

960 On Thursday, Friday's eve, when morning dawns on
Friday,

964 I will carry the marriage contract for my daughter to
you for the bridewealth.

968 However unless these [things] are inside it, your head
will be cut off."

970 He said to him, "Wait."

973 If I am able, on Friday,

976 then I am able. If I am not able,

979 may God save us!

983 That night he went to burn the hair from the horse.

986 The horse came to him.

987 He said to him, "Yes?"

988 He said to him, "The sheikh how... like this, like
this."

990 He said to him, "One palace

992 and two pools, we have one already... [so then] only
one? God willing!"

998 Friday's eve standing before him was another palace!

1002 It shone out over the country.

hawt-ē širx wa hawt-ē spēr axča inda yē
iddan-ō yā tē qāmēt=in=ā bang dār-iš

sā šabaḥa=in=ā ... nōr qīšr-ō-ē hē

tamna=ā yā nōr-ē qīšr-ō-ē

dgīn ba šēx-ō hā

tō dgī rāy-a na

kas rāy-a na

yēk ... tā ... inda tā rōz yā wābur na

aya ba yē dō-um yē ba yē bra wā yē xāna

dār-iš yē ba yē

šabaḥa tī-in jumāt-an

inda qīšr-ō=ā

sā mardk-ō pā yē drāz

wa zank-ō pā yē drāz inča ništ-ē yā

jumāt=in wa mard- ... zank-ō muxx yē īn ...

muxx yē knār yē wa šiš yē tk-a

ba tēra-ō=in ya'nī

sā yā tēra-ō=ā wa uddū tk-a

dgīn ba yē tēra bāḡ al- mawz

ar čō ba yē=ā tumr-a

šāḥar-ē inda yē

ar čōt ba yā tēra-ō=ā sō yē na

mūl

dgīn ba yē bāḡ al- mawz ya'nī

yā bāḡ inda yē na bāḡ al- mawz ya'nī

yē tīskan bāḡ al- mawz

yē tīskan bāḡ al- mawz

sā wa čāz=ā

tamna=ā šaš-ta kōrk-an da'bar-tī

šaš-ta kōrk-an=ā ar šaš kas-an šan salaḥa=in

salaḥa=in ba tāfaq ba īn ya'nī

xālaq-an šan inčka xālaq rōk-ō yē=ā

ditk-ō jīr-iš šan

lakin mardk-ō xwaft-ē na

ka byō ka xars čum yē āmad zēran

ditk-ō xiš yē taqqa gid-iš ba xiš čum yē

qaḥama gid-iš bāla mardk-ō dgō ba yē hē

dgō ba yē ičinā

dgō ba yē abdin ba tō=in gaw čī jīs-ī

dgō ba yē baba=ā ka brār ba tō=in

šaš tā kōrk-an uddū gid-in

pi tēra-ō=ā pišt pi za qīšr-ō

rin zēran tēra bāḡ al- mawz

1004 A pool of gold and a pool of silver were in it.

1007 This muezzin before [people] were awake, he gave the [dawn] call to prayer,

1010 now they were just waking... It was light [shining from] the palace. Yes!

1014 He saw this light [shining from] the palace.

1017 They said to the sheikh, "So.

1019 You say he can't do it?!"

1020 No one can do it!

1021 One... single... in a single day, this could not have happened!

1025 If it is his doing, I will give her to him. Let him marry her.

1027 He gave her to him [in marriage].

1028 They woke up Friday morning.

1031 In the palace,

1033 now, the man, his legs were stretched out.

1035 And the woman, her legs were stretched out. That's the way they were sitting..

1037 They were Friday. And man... the woman, his head [was in] what's-it-called,

1040 his head [was in] her lap and she was delousing him.

1042 that is to say, they were on the path.

1045 Now, when he was on this path, and going by [them],

1046 they said to him, "A path [to the] banana garden:

1048 whoever goes there, dies.

1050 A sorcerer is in it."

1051 (a voice calls:) "Whoever goes by this path won't survive!"

1054 At all!

1056 They said to him, "That is to say, it's the the banana garden."

1058 This garden that we are talking about, you know, that is to say, it is the banana garden.

1060 It's the tale of The Banana Garden.

1061 This is the tale of the Banana Garden.

1062 Now when it was lunchtime,

1064 she saw that there were six boys chattering.

1066 Six boys, all six of them armed with weapons,

1073 armed with guns, with what's-it-called, that is to say

1076 Since their faces were the same as the face of her boy,

1078 the girl was looking at them.

1080 But the man was sleeping, you see?

1082 Then it came about, that tears were falling down from her eyes.

1086 The girl... tapped him on the cheek, on the cheek [to wake him up]

1089 [She was] jumping up on top of the man. He said to her, "Yes?"

1092 She said to him, "Never mind."

1093 He said to her, "What! Whatever you have to tell me, say it! What did you see?!"

1095 She said to him, "Hey, just now your brothers were [here]..."

1097 Six boys were going by;

1098 from the path behind,... below the palace,

1100 they went down a path [of] the banana garden.

wa yē tēra-ō=ā ar čōt ba yē
radda tō'at na
sātē tē pīšin=in jāri

wa ka ḥaraqa mū-an kin
wa ka rēsid ba yē asp-ō
abaša šamšir xō kin qaḥama kin ba kāmār yē
yē tēgar wa asp-ō wa zank-ō pišt-ō yē

jilbē yē ba kāwa yē lablab-īti yē inda tēra-ō

asp-ō dgō ba yē hā ka čāz xōs-ē jāri

ka ḥasa brār-an tō xāyus-in pi šām
wa ka ḥasa iš ḥašala gis-ē čāz na
yē lāzum sā xōs-ē šan
kalimānō tk-a na hē
sā wa barza wābiš ba bāḡ al- mawz=ā
tamna=ā brār-an yē ḥaps=in
čāz xōs-ē jāri
sā asp-ō dgō ba yē dinya-ē=ā mē

lakin tō ḥamala biš tā ṭarb ba tō bē
sā wana āmad ba tō tēgar=ā

midam šamšir-ō āmas-ē na bā yē na=ā

iš kin na
aminča šamšir xō sō na
wēl yē byāt
sā wana āmad nēzik wābur ba mē=ā
sā mē=ā tay na ba mē na
tay ba ut-tō ya'nī
tō abaša mē abaša zḡwān xō tk-um
tkēš-um inda falaq kūn yē
za jamaḡ-ō inča
tkēš-um inda kūn asp-ō inda

inda kūn īn-ō kūn šāḥar-ō

yē lāzum ḥarḥara tk-a
qatqaṭa yē tār-a na
lāzum ḥarḥara tk-a ba zḡwān-ō
tō sō ba yē lakin tā ṭarb

ana di-ta zindaḡ tō-a

asp-ō dgō ba yē wa ka bō ba yē

sā wa barza wābur bāḡur=ā tamna=ā dgō

w al'isā wāḥid wu lō iṣātēn ē
wa byō wā=tēgar
qaḥama kin tay wā=tēgar
tay wā=tēgar tay wā=tēgar
ān rōk-ō jwān xālaq
wa ka ka ra ba pišt asp yē=ā

amu zḡwān xō ṭala'a kin asp-ō

1102 and that path, whoever goes down it,
1103 does not return."

1105 At that time it was already before the early
afternoon.

1107 And right away he burned the hairs.

1109 And right away the horse came to him.

1111 He took hold of his sword, he leapt up on his back.

1114 He [went] ahead, and... [on] the horse and the
woman [ran] behind him,

1117 With her headscarf in hand, she was hurrying,
hasty, reckless, [running] onto the path.

1122 The horse said to him, "Well. If he [the sorcerer]
has already eaten lunch,

1126 then your brothers will still be eaten for supper.

1130 and if he has not yet taken anything for lunch,

1131 then he will have to have eaten them now."

1135 He didn't understand. Well.

1138 Now when he showed up at the banana garden,

1140 he saw that his brothers were bound.

1143 He [the sorcerer] had already eaten lunch.

1145 Now the horse said to him [the boy], "Listen
carefully to what I have to say: I...

1152 But you be careful that you only give him one blow.

1155 Now, when he [the sorcerer] comes to you, in front
of you,

1156 regardless [of whether] the sword has struck him
[well],

1158 Don't do anything.

1159 Just like this, don't put your sword [to him again].

1161 Let him come,

1162 Now, when he comes close to me,

1164 now as for me, he will not come to me.

1165 That is to say, he will come to YOU [instead].

1166 You stick out... I will stick out my tongue,

1168 I will rub his bottom.

1170 under the man's skirt like this.

1172 I will rub him on the bottom, [said] the horse, on
the...

1173 on the bottom of what's-it-called... the bottom of
the sorcerer.

1175 He will have to look around,

1177 [for] that which is tickling him,

1178 He will have to look around for the tongue.

1181 You give it to him... but only a single blow! not
two!

1184 If [you give] two he will come alive [again]. [one
blow will kill him, two will make him alive again]

1187 The horse said to him, "And right away go to
him."

1189 Now when he [the sorcerer] appeared again, then
[the horse] said,

1190 [in Arabic:] "One dinner or two?"

1196 And he came forward!"

1197 He [the boy] jumps up [and] comes forward!

1199 He comes forward, comes forward...

1200 that good-looking boy.

1203 And when... when he [the horse] goes over, that
horse

1205 immediately he [the horse] put his tongue up there,
the horse,

amu sō yē inda mayya šaraxa yē
inča qatqata inča qatqata
wa amu sō ba yē
gur pi ēwū ḥata ē'ū

tamna=ā dgō ba yē zīd

dgō ba yē

labata kin inča qalaba wabiš
qaḥama kin zēran
brō ba brār-an xō
wa qayd-an wākiš pi pā šan
wa adala wābur wējē=in
wa zank-ō rēsid na pā ba yē wā na pi xars-an

ān zank-ō pišt ba šan bē

hē pišt ba šan bē sā rēsid bē
hā bap tō kōr bur pišt-ō tō

wa bāram išk wābur pi wā=garbī
sā na jōr-in pi wā=šarqī

sā tā-ī sā tā-ī=ā faḍala biš

tāt-um tō brō bō ba mām xō
bō ba bap xō jōr-in tō
dgō ba asp-ō rāy-ī tōpur-ī ba mā=ā
mē wa brār-an mē aft kas=im
aft kas wa zan mē ašt kēsī yē
āntē bap mē kōr būs-ē pištu mē
dgō ba yē tōpur-um ba paṇḍa kas
šmā hō aft kas-ē bē=ā
lumrād sā bāḡ-ō yā salama wābur ba šēx-ō

hē bāḡ al- mawz
wa pōr
ḥalla wābiš walēyit-ō awēlī jāga bap yē wa
mām yē
wa brō ba mām-ō ba bōp-ō
dis xō kēšid-iš ba čum yē wa naqqad yē gid-iš

ba mām-ō
wa jwān būr-in
tō raft-ī wa mi āmad-um
xālaš
tīskan-ē jwān
hē hē māl-ē

- 1206 immediately he put it in the middle of his crack,
1208 like this, tickling, like this, tickling,
1209 and immediately gave it to him.
1210 He [the boy] took [cut] him [the sorcerer] from here to there.
1213 Then he [the sorcerer] said to him [in Arabic:], “Add [strike me again]!”
1214 He said to him [in Arabic:], “My father didn’t teach me small bites, my father taught me blows of iron!”
1218 He [the sorcerer] shuddered like this; he collapsed.
1222 He [the boy] jumped down.
1224 He went to his brothers.
1226 And he took off the ties that bound their feet,
1228 And they met, shaking hands,
1231 And the woman did not arrive [until now, for] she was on foot. She was in tears.
1234 [Hamedo:] That woman was behind them just [now]?
1235 Yes, just behind them, she only arrived now.
1237 [Horse explains to boy:] So, your father became blind because of you.
1242 And the almond tree dried out from the west.
1244 Now you see, they were looking for him from the east.
1245 Now you are coming. Now that you are coming, go ahead,
1248 I want you to go, go to your mother,
1251 go to your father, they are looking for you.”
1254 He said to the horse, “Can you fly with us?”
1256 Me and my brothers are seven people.
1258 Seven people and my wife is eight people.
1260 There my father has become blind because of me.
1262 He said to him, “I will fly with fifteen people!”
1264 You yourselves are only seven people?”
1267 In any case, now this garden was given [by the boy] to make peace with the sheikh.
1269 [Mal:] Yes, the banana garden...
1270 And they flew!
1272 He landed in the first country, the place of his father and his mother.
1276 And he went to the mother, to the father.
1278 He passed over his eye[s] with his hand, and he healed him.
1281 of the mother [father].
1282 And they became well.
1283 You went and I came.
1284 The End.
1288 Was it a good tale?
1289 [Mal:] Yes. [Hamedo:] Yes, it was a beautiful one.

Aḥmad Tka

yā alla yisalmik qassit aḥmad tka yē=ā
yēk-ē ōjuzō zank-ē ōjuzō rōr-ē wā yē rōr-ē
ya'nī taqrīban umr paṇḍa sāl bīs sāl

- 0 Well, God save you, this is the story of “Ahmad Does It”, it is so...
5 There was an old person. An old woman, she had a grandchild, a grandchild.
12 I mean, he was nearly full grown... fifteen or twenty

čōt=ā jīr-iš īn-ē
 ruppī jīr-iš ruppī inda tēra-ō
 nummaḡ ruppī-ē
 rōk-ō y'ā umr yē paṇḍa sāl tō'at da' sāl

 ruppī jīr-iš āmad ba ḥubbō xō
 ba ōjuzō-ō mām yē na
 mām yē murs-ē yē lētum-ē
 ništ-ē indur wā ḥubbō xō
 tamna=ā dgō ba yē mam=ā nummaḡ ruppī
 jīr-um č-um ḥijj
 nummaḡ č-ī ḥijj ba nummaḡ ruppī
 č-ī ḥijj č-ī ḥijj ba nummaḡ ruppī-ē

 č-ī ḥijj č-ī ḥijj ba nummaḡ ruppī-ē

 tō'at na
 dgō ba yē č-um
 č-ī wa||a āka tēra-ō
 raft twakkal kin brō
 raft sā bilmitil walēyit-ē inčka xāṣab-ā
 raft raft wa kaft dbay
 rēsid dbay rēsid dbay=ā
 sātē čōt sā kas dān-a na
 čōt dikkan-ē inča wa inča
 tō=ā sā tō wa č-ī ḥijj=ā
 br-ī ba mqāwlan
 ba rō xō
 rēsid ba dikkan-ē
 s'al yē gid-iš
 salām alēkum ālēkum salām
 ya'nī ādamī tāyir-ē dikkan-ō ṣāhib dikkan-ō
 yē=ā
 tamna=ā dgō ba yē tō=ā nām tō k=ā
 sā yā aḥmad tka yē=ā rōk-ō yē=ā bazza-ō=ā
 dgō ba ādamī dikkan-ō tō=ā nām tō k=ā
 dgō mē=ā nām mē aḥmad
 nām tō aḥmad mē=ā nām mē aḥmad tka
 aya tō brār-an=im
 ā tō aḥmad=ī
 mē aḥmad tka=um
 tamna=ā dgō yā||a sātē xwēm būr-in ba
 angar brār-an angar=in
 wā yē rōz-ē di-rōz
 iš na jāga dgur dān-a na na
 sā sakana gid-iš wā yē=ā wā tāyir-ō ya=ā

 tamna=ā tāyir-ō dgō ba y=ā ya||a mā sā
 brār-an=īm
 lakin šaw-ō br-im xā šēx-ō dṣ-im

 tō č-ī ḥijj wa tō sā tu ẓ-ī

 yā šaw-ō xā šēx-ō dṣ-im

 č-im xaznit-ō šēx-ō dṣ-im
 tamna=ā yē aḥmad dgō ba yē ḥā awwal bar-
 im yē
 yē bazza-ō=ā

years old.
 17 He left... he found something...
 22 he found a rupee, a rupee on the path.
 24 A half-rupee.
 27 This boy was... his age was not yet fifteen, he was ten
 years old.
 32 He found a rupee, he came to his grandmother.
 35 to the old person, [who] was not his mother.
 38 His mother had died, [so] this [boy] was an orphan.
 41 He lived in... with his grandmother.
 43 Then he said to her, "O Grandmother, I have found a
 half-rupee, I am going on Hajj."
 49 "Half... you're going on Hajj with a half-rupee?!
 51 You're going on Hajj, you're going on Hajj with a half-
 rupee?
 53 You're going on Hajj, you're going on Hajj with a half-
 rupee?
 54 It will never happen!"
 55 He said to her, "I'm going!"
 56 "[If] you're really going, there's the way."
 60 He left. "You're departing, [so] go!"
 63 He went now, like into the town, like Khasab,
 66 He went, he went, and he fell upon Dubai.
 69 He arrived at Dubai. Arriving at Dubai,
 75 now, he went [there], now he knew no one.
 77 He went into a shop, like this and like that,
 79 You, now if you go on Hajj,
 81 you would go to [a] travel agency.
 82 [Audience:] He was going his own way.
 83 He arrived at a shop,
 84 He asked him a question.
 85 They greeted each other.
 87 Well, the merchant shopkeeper, this one was the owner
 of the shop.
 92 Then he said to him, "What is your name?"
 96 Now this Ahmad Does It fellow, this boy, the beggar,
 100 he said to the shopkeeper, "What is your name?"
 102 He said, "My name is Ahmad."
 105 "Your name is Ahmad? My name is Ahmad Does It!
 108 Could it be that we are brothers?"
 110 "Eh? You are Ahmad?"
 113 "I am Ahmad Does It."
 117 Then he said, "OK", now they became related to each
 other by blood, they were brothers to each other."
 120 He was with him a day or two,
 122 for there wasn't any other place that he knew, you see?
 123 Now since he took lodging with him, with this
 merchant,
 126 the merchant said to this one, "OK, now we are
 brothers."
 131 [Ahmad Tka says:] "But tonight let's go and rob the
 sheikh's house."
 135 [Ahmad says:] "You're going on Hajj and now you're
 stealing?"
 138 [Ahmad Tka says:] "This very night let's rob the
 sheikh's house.
 140 Let's go steal the sheikh's valuables."
 143 Then this Ahmad said to him, "Let's begin carrying it
 out."
 147 He is the one who is pitiable.

ar tāt-a dgō ba aḥmad ān
 dgō ba aḥmad dikkanīnō awwal bār mē
 yē=um
 awwal bār tō=ī
 dgō ba yē hē
 sā yā yā pē na muxx wā yē=ā

amu rōz-ō pišt-ī
 lāzum ādamī xābar tī-in wa
 wa ādamī sabara tkīn ba walēyit-ō wa šīgl

awwal bār maxluq-an ḡafala=in
 sā nīyyit aḥmad tka inčīya yē=ā
 tamna=ā dgō ba yē ka z-im awwal bār mē
 yē=um
 rōz-ō mē č-um z-um
 sā č-im wā=angar lakin mē č-um tēḡar
 šaw wābur=ā ba xubrit
 br-im ba xaznit-an šēx-ō dz-im
 sōq-ō gid-in wād-in ammū xaznit gid-in

šabaḥa būr-in pi šabḥ=ā awa=ā xā šēx-ō zīs-in
 in
 ēšinan ar zīs-in šēx-ō pē ām ba yē

kas iš dgō na
 šaw-ō sabara tk-im čābē šīgl-ō=ā

lāzum tā-in bāgur
 sā čāb kin šēx-ō=ā
 jāga yā xānaḡ-ō xaznit-an inda yē īn-an na

ḥafara kin dār ma dār
 sā yā ba ar tay ar ḡarra=ā

sā rōz-ō pištū'ī ba yē=ā
 ba aḥmad ādamī dikkanīnō
 mēš kin mēš kin mēš kin sā č-in ba yē kaft
 gambil-ō
 kaft inda yē=ā gis-um iš ba yē tēra byā bāla
 na
 wa yē tāt-a tār-a yē bāla na
 tāt-a tukš-a yē
 ādamī aḥmad bazza=ā tāt-a tukš-a yē
 ka dgō ba yē čābē=ā dgō ba yē čābē=ā

če ḥata tī-im
 aḥsan pi muxx tō qašša k-um pi ādamī dān-
 in tō
 maxlōq-ō baḡa rū wā tō dān-ī=ā
 dān-ī yē ba rū yē
 dgō ba yē ka muxx yē qašša kin
 muxx yē qašša kin
 jitt-ō wašt-iš yē inda gambil-ō
 muxx-ō gur brō
 yā šnuft-ē yē jārī qyāš mē
 muxx-ō gur brō
 ēnar yē muxx-ō
 tamna=ā dgīn awa=ā xā šēx-ō zīs-in

148 Whatever he wanted he told to that Ahmad,
 151 He said to Ahmad the shopkeeper... "the first time it is
 me."
 155 "The first time it is you?"
 157 He said to him, "Yes."
 158 Now this [Ahmad Tka] also, you know, he had a head
 on his shoulders/ was a clever fellow:
 160 Immediately the following day,
 162 someone must find out whether...
 164 whether they are standing guard for the country's
 Ministry.
 166 The first time everyone is unsuspecting.
 168 Thus was the scheming of Ahmad Does It.
 170 Then he said to him, "When we steal, the first time it
 will be me [my turn].
 173 Today I am going to steal.
 175 Now we will go together, but I will go ahead.
 178 When night came, on to the plan of action...
 180 "Let's go and steal the sheikh's valuables.
 182 They took the souq, they brought, they took all of the
 valuables.
 189 When they got up in the morning, it was said that they
 had robbed the sheikh's house.
 193 These people who had robbed the sheikh, even they
 kept quiet/ even the sheikh kept quiet.
 198 No one was saying anything.
 200 Tonight we will keep watch [and see] how the thing
 turns out,
 203 They will certainly come another time.
 207 Now how is he doing it/ how must he do it, the sheikh?
 209 This place, the house valuables which are in the
 what's-it-called,
 212 He dug all around it!
 221 Now, this is for whoever comes, whoever makes a
 mistake, eh?
 225 Now the next day it was his turn.
 228 [the turn of] Ahmad, the shop-keeper fellow.
 231 They walked, walked, now they are going to
 it, he fell into the hole.
 236 He fell into it, "I am taken!" There was no way for him
 to come up [to get out of the hole].
 240 And he [Ahmad Does It] did not want to bring him out,
 242 he wanted to kill him.
 244 That poor Ahmad fellow, he wanted to kill him.
 248 So he said to him(self?), "How could this be?" He said,
 "How could this be?"
 249 What will become of us?
 251 Better that I cut off your head than that someone
 recognise you.
 255 Will all the people recognise you without a face?
 259 You recognise him by his face!
 262 He told him to cut off his head.
 265 He cut off his head,
 267 the corpse, he left it in the hole.
 271 Take the head, go!
 272 [to audience] Have you heard this already from me?
 275 Take the head, go!
 276 Hide it, the head.
 278 Then they said that [someone] had robbed the sheikh's
 house,

kaft-in bā šan
 lakin maxlōq-ō bağa muxx kas dān-a yē kī
 na
 kas dān-a yē kī na
 yā ūdū billā
 bard-in yā jitt-ō=ā dakka yē gid-in
 inda maqbērit-ō
 šēx-ō čābē kin jwān
 sabara kin ba mētaw
 lāzum muxx-ō tār-in ba gēr-ō
 wašt-iš da' tā zangērir
 hāraş-an ba gēr-ō sabara tk-in
 sabara tk-in kē muxx-ō tār-a
 dūr-in ya'nī pi gēr-ō=ā
 tā bār tī-in mēš-in gīya hata mēš-in

sā wa raft awwa bār=ā
 tamna=ā hāraş-an ba yē radda wāb
 radda wāb byō xānağ-ō
 yē=ā aħmad tka yē=ā
 byō xānağ-ō čā'ī Ūrī palla kin čā'ī

wa samama yē kin
 amu samm kard inda yē
 gur ba xō adada šan da' tā finjan
 xōb sā wa qublū bur-a=ā tamna=ā dig-in
 wā=šmā
 āka zīn-ō
 muxx-ō ēka=ā šmā sabara tk-in=ā
 čā'ī wās-um ba šmā pi šēx-ō pi xā šēx-ō

ūn-ī jāga xō č-ē gīya
 ūn-ī jāga xō
 muxx-ō pē čāb tk-a ba y'=ā
 sā wašt-iš šan jāga šan sakana gid-iš

dgō ba šan ēka=ā šēx-ō gaft-ē ba mē
 abaşa xōr-in wā=āngar
 panj tā da' tā īn-ē abaşa kin=ā
 šaraba kin wā=āngar
 ar txōr-a yē tumr-a
 ar da' kas-an šan murd-in
 samm-ō kišt-iš šan samm-ē qatal

muxx-ō sō inda gēr-ō
 şabaḥa būr-in pi şabḥ=ā
 tamna=ā dig-in awa=ā hāraş-an ar da' kas-
 an šan murs-in
 yā ūny-a gīya
 sā yā šēx-ō ajaḫa būr
 čābē šiğl-ō yē=ā
 čābē yē da' tā čābē murd-in
 na ṭarb na šiğl na īn
 jwān sā šēx-ō=ā jāmal wā yē jāmal-ē jāmal-
 ē
 naşaba tō'at ba inčka dgī-ī
 kalb al-būlīs ha=ā
 īn-an dān-a kāra dān-a zīn-an

dān-a šiğl-an dān-a hē

280 they fell in with them,
 281 but all the people, without a head nobody knew who he
 was.
 285 No one knew who he was!
 288 Only God knew!
 290 Carrying this corpse [away], they buried it.
 292 In the grave.
 294 How is the sheikh doing? So.
 296 He kept watch in the moonlight!
 298 They had to bring the head to the grave.
 302 He left ten slaves [to guard the grave].
 305 The guards at the grave, they kept the night watch.
 309 They kept watch [to see] who would bring the head.
 311 They were far, that is to say, from the grave,
 313 so that once they [the thieves] came, they [the slaves]
 would see where... so that they would see [the thief].
 316 Now, when he went the first time,
 317 he saw the guards with it [at the grave], he came back!
 320 He came back, he came to the house!
 324 (There he was, it was him, this Ahmad Does It.)
 325 He came to the house with tea, he filled up the tea-pot
 with tea,
 330 and poisoned it!
 333 Right away he dropped poison into it.
 335 He picked up the number of them ten teacups.
 338 Well. Now, when he approaches, then let them call you
 [to come] over.
 342 There's the thief!
 344 Since it must be you who are guarding the head,
 346 I have brought you tea from the sheikh, from the house
 of the sheikh.
 350 Stay in your own place. Where are you going?
 352 Stay there in your own place.
 354 Just the head- what did he do with it?!
 356 Now he left them to stay in their place [where] they
 were staying.
 358 He said to them, "Of course the sheikh has told me."
 360 They take and drink together!...
 362 Five of them, ten of them drink! Really!
 366 They drink together!
 368 Whoever drinks it will die.
 371 All ten of them died.
 374 The poison killed them, poison made from Qatal fish
 venom.
 378 He put the head in the grave!
 380 When they woke up in the morning,
 383 they heard it was said that the guards, all ten of them,
 had died.
 386 Where was he [the killer]?
 388 Now this sheikh became troubled.
 390 How did that happen?
 392 How were those ten, how did they die?
 393 Neither wound, nor mark, nor anything.
 397 So. Now, the sheikh... he had a camel, a camel. A
 camel.
 406 It stood up like a what-do-you-call-it,
 409 a police dog, right?
 412 He knows the what's-it-calleds. He knows the
 happenings, he knows the thieves,
 415 he knows things. Yes!

sā yā jāmal-ā ka pīš ba xō ba yē wākiš

tēmiš-a yē šabḥ rkāḥ-an kī tk-a
sā dān-a tk-a duzzuwa yē na

yā inčka sā ḡa inda kwēt
pē jīr-um sā...
kalb blīsa šurṭa
sā jāg zīn-ō kārimsō ḥāramī-ō=ā yē dān-a
sā wa aḥmad ida yē ām barra=ā

tamna=ā jāmal-ē raxama inda ḥēwī yē
ē hā šīḡl-ē
sā šabaḥa tī-in pi šabḥ=ā
jāmal-ō inda kārimsō=ā
yē pēna xā ki=ā ništ-ē pēna xā ki=ā

yē čāb kin
byō barra bēw antēlē byār ba xō

wa šēwil-ē wa gambil-ē kin ḥawy-ō
gambil-ē kin ḥawy-ō gambil-ē kin ḡuzr

tamna=ā qaṣṣa gardan jāmal-ō kin
qaṣṣa māraq yē kin
wa jalaṭa yē kin
wa pī-an yē gur pi yē
wa ana ammū dafana yē kin gambil-ō
wašt-iš yē šaṭaḥa mūl yē
kas dān-a yē čī inda yē na
wa ān ōjuzō-ō xwaft-ē indur mām yē
xābar na dafana yē gid-iš tīya wābur
šabaḥa būr-in pi šabḥ
jāmal-ō jōr-in pi yē=ā walēyit-ō
ḡīya yā xasafa wābur
kas dgō jīr-um yē na
ēbar čābē šīḡl-ō
kas dgō-a jīr-um yē na
raft *lā ḥāwla qōwitin*
ka āmad šēx-ō ōjuzō fān ōjuzō-ē

zank-ē
brō gard ba xānaḡ-an
brō gard ba xānaḡ-an
kē gap šan=ā kē pī jāmal wā yē=ā

ar pī jāmal wā yē=ā
yē jāmal-ō kišt-ē
sā yā ar di-rōz t- gard-a
dgard-a walēyit-ō ba gap-an yē
ar rōz-ē šaqqā
nwāz ēbar nwāz ēbar rōz ēwiš ēbar

ar kas dgō iš wā mē na
rēsid ba xān yē=ā xā aḥmad tka

sā aḥmad tka kas na ānsō na
mām-ō ānsō wa yā ōjuzō-ē gap ba ōjuzō=ā

čābitnī immī čābitnī xāla=ā

418 Now this camel, since he could see in front of him
what would come to pass,

422 he would see in the morning whose shoes did it.

425 Now he would know it was the thieves' [shoes] that
did it,

427 It was like this now... in Kuwait,

429 even I saw...

430 police dog, [of the] police.

432 Now the den of thieves where the rascal was, he knew.

440 So when Ahmad [Tka] when in this case he came
outside,

442 he saw a camel reclining in his courtyard.

446 oh, yes, it is an issue.

450 Now when they woke up in the morning,

451 where could the camel be?!

454 There he is! Beside the house where who lives? Beside
the house of whom?

457 What is to be done about this?

458 Once he came outside, he brought a digging stick with
him.

462 And a shovel, and made a hole in the courtyard.

465 He made a hole in the courtyard, he made a deep
hole...

470 See, he cut the neck of the camel.

474 He cut its throat.

475 And he skinned it.

476 And took its fat from it.

477 And once he had buried the whole thing in the hole,

479 he left it alone, completely levelled.

482 Nobody would know what is in it.

485 And that old person sleeping inside, his mother,

488 she didn't know. He buried it... he finished.

493 They woke up in the morning.

495 They looked for the camel near that city.

498 Where is it? This was destroyed.

500 Someone said, "I didn't find it."

503 What's the matter over here,

506 Someone again said, "I didn't find it."

509 It's gone. There's nothing we can do about it.

514 Immediately came the sheikh. He sent an old person, an
old person.

519 A woman.

520 Go around to [all] the houses.

522 Go around to [all] the houses,

523 whoever is prosperous among them, whoever has
camel fat,

529 whichever one has camel fat,

530 this is the one who has killed the camel.

534 Now this [one] every two days would go around,

536 she would go around the town to its important people,

537 every day accusing,

538 one day this side, the next day that side, the day after
that the other side,

541 Everyone said, "I don't have anything."

543 She arrived at the house of this one, at the house of
Ahmad Does It.

544 Now Ahmad Does It was not there.

546 The mother was there. And she was an old person, a
very great old person, you know?

551 "How are you O my mother, how are you Auntie?"

yā šēx-ō fāns-ē mē nikta awa=ā nikta
 sā ar di-kas-an šan yē
 pē ar yā ōjužō-ō
 ar yē xābar na
 ān pē xābar bā čā na
 sā yā mām aḥmad tka na pē xābar na

tamna=ā dgō qyāš mē=ā pis mē wā yē
 hē raft indur wa čikē dār-iš ba yē
 sā ōjužō-ō yē=ā āmas-ē
 pī-an jōr-a=ā
 ra barra=ā
 aḥmad tka maltaqa yē wābur
 ba kāra dar-ō
 dgō ba yē hā āmas-ī pi gīya
 dgō ba yē āmas-um pi indur
 dgō ba yē afaḷla mām tō
 ēka=ā nikta ḥubbō tō
 ēka=ā naktē pī jāmal dār-iš ba mē
 byō byō byō

yā čī dās-ē ba tō=ā
 hō andak-ē byō!
 wād-iš yē indur
 qašša gardan yē gid-iš
 wa dakka yē kin bāla jāmal-ō
 ana našara tō-a majma-ō na=ā tkō ba yā=ā

ān ōjužō nāta tk-in
 balkē raft-ē ġarbī raft-ē šarqī

raft-ē ēbar ēbar
 maḍya būs-ē
 yēk kas jīr-iš yē na
 šēx-ō yē=ā ḥayara bur āqil yē
 sā čāb k=ā
 rōž-an dgur alana gid-iš šēx-ō

wād-iš yā axča-an=ā
 šaffa kin inda šārō-ō
 inda sikkit-ō *bilmitil* inčka kumzar hā sikkit
 aqal hā
 wa sā maxlōq-an wa askār-an wa šurṭa wa
 ammū
 ništ-in
 ḥarḥara tk-in ba yā=in
 kē jamma tk-a sayya
 sā amu čaḥḥa na
 ar jamma tk-a zīn-ō
 jamma tk-a sayya ba xō na=ā zīn-ō
 šan ammū čum-an šabaka
 yē čāb kin
 jōtī sō ba xō jōtī aḥmad tk-a
 jōtī sō ba xō yā na
 lawaḡa gid-iš ba sīyālī
 inčka kīlō na
 tabaqa tk-a ēka=ā jīs-ē ba inda ġābana-an
 tō-in=ā
 siyyālī yā kin ba yē pi zēran
 mēš kin

553 This sheikh has sent me a little, indeed a little.
 554 Now, both of them
 555 even each of these old people
 556 Neither of them knows,
 557 even that one doesn't know anything about it.
 559 So this mother of Ahmad Does It, you know, even she
 didn't know.
 562 Then she said, "According to me, my son has it."
 565 Yes... she went in there, and gave a little bit to her.
 570 Now, that old person, having come
 572 to look for some fat,
 573 going outside there,
 574 she came face to face with Ahmad Does It
 576 at the entryway of the door.
 577 She said to him, "Well, where have you come from?"
 579 He said [mumbled] to her, "I came from inside."
 580 She said to him, "[from] God's bounty, your mother,
 581 you know, a little... your grandmother,
 582 you know, a little camel fat she gave me."
 584 [Ahmad Tka says,] "Aaaaah! Come here, come here,
 come here!
 586 What's this that she has given to you then?
 587 This is [only] a little bit... come on!
 590 He brought her inside,
 591 He cut her neck
 593 and buried her on top of the camel.
 595 If word were to get around, you know, it would fall on
 this one [Ahmad Does It]!
 599 They were waiting for that old person.
 601 however, having gone to the west, having gone to the
 east,
 602 having gone here and there
 603 having gotten lost, /she was lost:
 604 Not one person found her.
 608 This sheikh, he wracked his brain,
 612 "Now, how's that?"
 614 In days that followed, he spoke to an assembly of
 people, the sheikh.
 618 Bringing all this gold,
 623 he paraded along the street!
 625 along the avenue, for example like Kumzar, well,
 Aqeli Avenue, so.
 629 Now when the crowds of people, and the soldiers and
 the police and everyone
 632 was assembled...
 634 they looked for this one...
 636 who will bend over, to pick it up...
 639 now, not suddenly poured out,
 641 the one who bends down is the thief.
 644 The one who bends down, picks up, is the thief.
 646 All of their eyes were riveted.
 648 What is he doing?
 650 A shoe, he put on a shoe. It's Ahmad Does It.
 655 These shoes that he put on,
 657 he smeared them with tar.
 662 like a kilogram, you know?
 664 It sticks, you see, that it gets on... gets into the grooves,
 you know,
 666 He tarred this to it underneath.
 669 He walked.

čōt wā=bāla=ā
 ʂaṭṭa tabaqa ba īn-ō ba rkaḥ-an pi zēran

 ēka=ā inčka rēg-an sayya ba xō īn-ō na

 rkaḥ-ō rēg-an sayya ba xō siyālī-ō ba rkaḥ-ō
 na
 trēs-a ānsū xalwat-ē
 jōr-a ba xō maqqa
 tay dakka tk-a jāga-ē
 wa čōt wā=zēran panja tā sayya
 ba rkaḥ-an jamma tk-a na
 mēš tk-a bē
 ana tabaqa tk-a ba rkaḥ-ō inčka
 rēg-an ēka=ā tabaqa tk-a ba rkaḥ-an tō-a=ā
 trēs-a sar-ō zēranī=ā
 ḥafara gambil-ē tk-a=ā sō yē inda yē
 yā na naqala wābur
 wa kas jamma tk-a na
 čābē šigl-ō yē=ā
 iš mād na
 inda šārō yē=ā
 yā axča=ā yā mēš tk-a dūsō ba yē

 tabaqa ba pā yē
 čōt sar-ō zēranī iš na maxluq ānsō na

 ḥafara ḥafara gambil-ē gid-iš
 širx-an kaf inda yē
 sā dān-a jāga xō
 radda tō tay wā=bāla
 bāgur bīs tā dgur tabaqa ba īn yē

 trēs-a sar-ō bālīṭī
 gambil-ō ḥafara yē tk-a tār-a bāla
 sā jārī wābur wa kas jamma tk-a
 tā sayya na
 yā ūdū billā šēx-ō gaft-iš ba yā
 mād rōz-ē dō rōz=ā alana gid-iš šēx-ō

 alana gid-iš wa ahad u amān

 mē=ā kī inča gis-ē yē=ā
 ḥukm-ō ba yē jāga mē
 hē mē kī inča gis-ē yē=ā
 ḥukm-ō ba yē jāga mē
 hā dāman dār-iš ba maxlōq-an ya'nī

 iš tk-um na bā yē ya'nī na

 inča ka sā kas xābar yē kī yē na
 tamna=ā sā ahad gid-iš pi šēx-ō
 wa ahad dār-iš ba čāf-ō ammū šan
 mē kē yē=ā ar yā axča gis-ē
 wa yā inča gis-ē
 wa inča gis-ē ḥōkūm-ō ba yē dinya-ē yā

 mē tany-um bē
 tamna=ā radda kin gaw mē=um

670 When he went up there,
 671 a hundred stuck to what's-it-called... to the bottom of
 the shoes!
 676 You see, in this way, they were picking up pebbles, the
 what's-it-called, you know?
 678 The shoes were picking up pebbles to the tar that was
 on the shoes.
 681 He arrives there, in a wilderness.
 683 He looks for an escape (place to deposit) for himself,
 684 he comes to a place to bury [the gold],
 685 and [then] went back down fifty times to pick it up.
 687 with the shoes he wasn't bending down!
 689 he was only walking,
 690 if it was sticking to the shoes like this,
 692 you know, pebbles were getting stuck to the shoes.
 694 He arrives at the lower mountain peak,
 695 Digging a hole, he puts it in it!
 698 This [gold that he had], it disappeared!
 699 And no one was bending down!
 702 How was this working?!
 704 Nothing stayed!!
 705 In that street there!
 707 That gold there!... That one was walking, stepping on
 it,
 709 it stuck to his feet.
 710 He went to the lower mountain peak, where there were
 no people,
 712 He dug, and dug, and made a hole.
 713 He dropped the gold into it!
 714 Now, he knew its place,
 716 Returning, he came upward,
 718 twenty more times, with it stuck to his what's-it-called
 [shoes].
 721 He arrives at the upper mountain peak,
 722 at the hole he had dug, he brought it up there.
 724 Now he had finished, and no one was bending down or
 727 picking them up!
 729 "I give up!" the sheikh said of this.
 733 He stayed a day or two, then he spoke to the assembly,
 the sheikh.
 736 He spoke to the assembly. And [he gave the thief]
 amnesty.
 739 "I swear, whoever has taken this [gold] like this,
 742 he shall have the government in my place.
 745 Yes! I swear, whoever has taken this [gold] like this,
 748 he shall have the government in my place.
 752 So. That is to say, he gave his guarantee to all the
 people:
 755 "I am not doing anything with him [to punish him], I
 mean."
 756 This way, now, no one knew about who he/it was.
 760 Now that he heard the promise from the sheikh,
 763 And he gave the promise on the beach to all of them,
 765 "I swear, whoever it is who has taken this gold...
 767 And has taken this [gold] like this,
 769 and has taken like this, that one shall have the
 government, listen to what I am saying!
 772 I am only living/staying...
 774 Let us see you come back [turn yourself in]! Say, "it's
 me."

injuwa=a čāb=a
 byō tō=i bē bass=i=a
 balkē ħukm-ō jōr yē ba drō
 inča wa inča wa inča wa inča wa muxx
 maxlōq-ō qaṣṣa gis-um
 bars-um yē jāga-ē na=a
 jāmal-ō byār wā=mē dakka giya

wa pī-an jāmal-ō byār
 wa axča yē xōr
 ħōkūm-ō dār-iš ba yē šēx-ō
 mā xō ništ-im xān xō
 majma tk-im ba yē yē
 xālaṣ tō raft-i mi āmad-um
 ya nummaḡ rupī-ō ya nummaḡ rupī-ō

777 Come on! How is it [going to be]?
 779 Come on, is it you? Haven't you had enough?
 781 Maybe the government seeks a lie, [such as:]
 782 Like this and like this and like this and like this and I
 have cut off the heads of all the people,
 786 I carried them to a certain place, you know?
 787 Bring the camel to me, where to bury [it]/ where is it
 buried?
 789 And bring the camel's fat,
 790 And feast on his gold.
 793 He handed over the government to him, the sheikh.
 796 We ourselves lived in our house,
 797 We're just talking about him. It is him.
 800 The End. You went, I came.
 805 [audience:] This half rupee! [audience:] This half
 rupee.

Rōran Šēxō

raft yēk-ē qiṣṣit-ē wa ħakyit-ē
 šēx walēyt-ō šēx-ō
 inda walēyt-ō na šēx-ō ya'nī
 xalafa gid-iš aft tā kōrk-an
 iš na ditk-an na
 aft tā kōrk-an xalafa gid-iš
 šaš kas-an ħarr-in
 yak-ē maxnat-ē
 čikk-ō maxnat-ē
 čōt bāz tk-a wā ĩn-an wā ditk-an
 bāz tk-a wā ditk-an inda ħajr-ō
 sā ēšinan=a šaš kas-an gap-an=a
 dgīn ba bap xō bāba=a č-im
 xistar jōr-im ba xō
 mā pi tā mām tā bap
 šaš tā zank-an jōr-im ba xō
 pi tā mām tā bap
 ditk-an šēx ya'nī pi jāga dgur
 yēk-ē yēk-ē dug-im na
 yā maxnat-ō=a wašt-in yē
 gaft-in na ba yē na
 bōp-ō dgō ba šan br-ē
 jōr-ē ba xō
 šabaḥa būr-in raft-in
 raft-in rēsid-in ba nummaḡ
 ya rōk-ō xābar na
 āmad bāz tk-a=a ditk-ē bžand-iš
 yēk-ē ditk-ē bžand-iš
 ditk-ē inča gapa=a bžand-iš yē
 ditk-ō dgō ba yē tō ka mardk-ē=i
 ka raft-i wā brār-an xō
 āka rin xistārī tk-in ba xō=a
 ka raft-i wā šan
 āmas-i bāz tk-i wā ditk-an
 ām bāla xā šan=a
 tamna=a dgō ba bap xō bāba=a gīya
 brār-an mē=a
 bōp-ō dgō ba yē brār-an tō r-in

7 There went one. A story and a telling.
 19 A sheikh of a country. The sheikh.
 22 That is to say, he was the sheikh of the country.
 25 Seven sons he had.
 27 He hadn't any daughters.
 28 He had seven sons.
 33 Six were macho.
 35 One was a gay.
 37 The youngest was a gay.
 38 He would go and play with those, with the girls.
 42 He would play with the girls on the mountainside.
 46 Now these ones, the six older ones,
 50 they said to their father, "O father, we are going
 53 to find fiancées for ourselves.
 56 We [who are] from one mother, one father,
 58 we will look for six women
 60 from one mother, one father.
 61 That is to say, sheikh's daughters. From another place.
 65 We won't marry one at a time."
 69 This gay one, they left him.
 70 They didn't tell him.
 73 The father said to them, "Go.
 74 Look for yourselves."
 76 They got up in the morning, they left.
 83 They left, they arrived halfway.
 88 This boy didn't know.
 90 When he came to play, he hit a girl.
 94 He hit one girl,
 95 one of the girls like this size, he hit her.
 98 The girl said to him, "Since you are a man,
 99 you should have gone with your brothers,
 100 and since they have gone to get themselves engaged,
 102 so you should have gone with them.
 104 [Instead] you have come to play with girls?"
 106 Coming up to their house,
 108 then he said to his father, "O Father, where are my
 brothers?"
 111 The father said to him, "Your brothers went

xistārī tk-in ba xō
dgō ba yē pi čī mē dgī na ba mē na=a

dgō ba yē tō wā šan=i na

bāba=a inda walēyt-ō=in na wa
bāz tk-i wā ditk-an=a
tī-i na ba mā na
dgō ba yē ād ba mē ayya zāmē
xōr-ē šamšīr-ē wana tukš-um tō
raft dār-iš ba yē xōr-ē wa šamšīr-ē
wa ra pišt-ō šan
šan šabḥ-ē raft-in
yē inčka sātē raft
nwāšam=a pišt-ō bang-ō=a
pišt-ō bang-ō=a tamna=a
ništ-in ba tēra-ō=a maraḥa gis-in
ar šaš kas-an šan
āmad rēsid ba šan
salām alēkum ālēkum salām
pi čī ništ-ē ēwō
yē awa=a dgīn ba yē tō kē=i=a
dgō ba yē šmā kē bē=a
mē kē=a dān-ē mē na=a
māqulē dān-ē mē na=a
čābē xistārī tk-ē ba xō
dgē na ba mē na=a
sā pi čī ništ-ē ēwō=a
dgīn ba yē mār-ē ba tēra-ō mār-ē
mār-ē qaḥama tk-a txōr-a mā
inča č-im=a tay pišt-ō mā
inča č-im=a tay pišt-ō mā
inča č-im=a čōt wā=mā
sātē rāyus-im raft-im na ništ-im
tamna=a dgō ba yē giya yē=a
dgō ba šan giya yē=a
dgō ba šan āntē wā=tēgar
ra-in ba yē
tamna=a mār-ē mār-ō āntē rāstī jāga xō
ḥušū tk-a
mār-ē inčka ēka=a yā=a gūl=a dān-i
yē=a
inča qaḥama qaḥama tk-a ba šan=a
āmad bžand-iš yē ba qētub-ō
bžand-iš mār-ō rōk-ō maxnat-ō
mār-ō kišt-iš
filḥāl aqaba būr-in ar aft kas-an šan
wa raft-in
šabaḥa būr-in wa raft-in
kaft-in walēyit-ē walēyit-ē dgur
šēx-ō aft tā ditk-an wā yē
yē walēyt-ō=a aft tā ditk-an wā yē šēx

šan tā walēyit-ē dūr=in aft tā kōrk-an=in

rin ba šēx-ō
dgīn ba yē āmas-im xistārī ditk-an tō tk-
im
šēx-ō dgō ba šan ditk-an mē
mē zīn-ē wā mē walēyt-ō zīn-ē kār dz-a

112 to get themselves engaged.”
114 He [the boy] said to him [the father], “[What about] me, why did you not tell me?”
117 He [the father] said to him [the boy], “You, you are not with them,
118 O son, they are not in the country, and
120 playing with girls as you do,
121 you don’t fit in with us.”
124 He said to him, “Quickly. Immediately give me
127 a donkey... [and] a sword, or else I’ll kill you.”
132 He went and gave to him a donkey and a sword.
134 And he went after them.
136 They had left in the morning,
137 [whereas] he had left like this, just now.
141 In the evening, after sunset,
146 after sunset, he saw:
150 They were sitting by the road, they were taking a rest,
152 all six of them.
156 He came, he arrived at where they were.
160 They greeted each other.
165 “Why are you sitting here?
166 They actually said this to him, “Who are you?”
167 He said to them, “Who are you supposed to be?!”
173 Who am I? Don’t you know me?
175 You really don’t know me?
177 How could you go to get engaged,
178 and not tell me?
180 Now why are you sitting here?”
183 They said to him, “There is a snake on the road. A snake!
186 A snake. It will jump up and eat us!
190 We go this way, and it comes after us;
191 We go that way, and it comes after us.
192 We go this way, and it goes toward us!
194 We couldn’t go now. We are staying.”
201 Then he said to him [them], “Where is it?”
204 He said to them, “Where is it?”
206 He [they] said to them [him], “Up ahead there.”
207 They went to it,
209 They saw: a snake! The snake was really there in its own place. It was slithering.
212 A snake just like this, you know, a serpent, you know?

216 It was jumping up, jumping up toward them like this, and
220 He came and struck it with [his] walking stick.
223 He struck the snake. The boy, the gay one.
225 He killed the snake.
227 In any case, they banded together, all seven of them.
228 and they left.
233 They got up in the morning, and they left.
235 They came upon a country. Another country.
238 The sheikh [of the country] had seven daughters.
242 [The sheikh of] this country, he had seven daughters, the sheikh.
245 They were from one far-away country, they were seven boys.
250 They went to the sheikh.
251 They said to him, “We have come to present our suits/ get engaged to your daughters.”
255 The sheikh said to them, “My daughters...
258 I, I have a thief in the country, a thief, he steals things.

xēzina mē zīs-ē jārī yē gis-ē
 rāyus-um na ba yē na
 ar zīn-ō tukš-a=ā
 aft tā ditk-an mē ba yē=in
 ar aft kas ba yē
 mukē-ē tikš-a yē pi yē šmā zīn-ō=ā
 aft tā ditk-an dō-um ba yē
 aft kas-an dō-um ba yēk-ē
 wa āxur šmā šmā xō=ē

 ar tukš-a zīn-ō
 aft tā ditk-an mē ba yē
 baḡa haqq iš ḡāz tāt-um na
 šabḡ wābur na=ā šaw-ō yā=ā
 rōk-ō gōp-ō raft
 xānaḡ-ē dār-iš ba šan wa ništ-in inda yē
 raft šaw=ā
 qadaḡa gid-iš wa yē čāb kin
 xwaft pēna kurdan-ō
 maxnat-ō=ā šām txōr-a wa txwā-a

 šan ramasa tī-in
 č-in wā=ēbar wa tā-in wā=ēbar
 rōk-ō gōp-ō raft iš-ē na jīr-iš na
 šaw-ō dgur rōk-ō yēk-ē dgur raft
 čikk-tar raft iš-ē na jīr-iš na
 lumrād šaš kas raft-in iš-ē na

 sā yā=ā yē šaw-ō yē maxnat-ō
 šaw=ā raft
 wašt-iš šan xwā=in=ā
 gūnī gur ba xō
 wa āpiš yē ba laḡm xō raft
 raft inča pi čāf ḡuḡban
 raft inča wā=aqil=ā
 rēsid ba sar ḡēlila
 awa=ā raft inda xēzina-ō
 raft-ē raft xēzina-ō
 tamna=ā xēzina-ō zīs-in
 dar-ō tilq wa ḡāz-an gis-in jārī
 sā yē raft ba čāf-ō inča wā=bāla
 wā=bāla=ā
 tamna=ā ātiš-ē jīr-iš ātiš-ē āntē čō-ō=ā
 ātiš-ē labaqa
 āmad ra ba ātiš-ō
 sā yē sōd-iš indur āntē=ā šamšir xō
 wa xar xō abnīd-iš āntē pi dūr=ā
 wa gūnī xō sōd-iš āntē
 wa āmad ba ātiš-ō
 tamna=ā si-kas=in si-ta zīn=in
 ar yēk-ē gūnī palla wā yē ruppī
 salām alēkum ālēkum salām
 hā šmā zīs-ē=ā
 raft-ē xēzina-ō jārī=ā
 gaft-in ba yē hē
 šmā čī wās-ē=ā
 gaft-in ba yē mā ruppī wād-im
 yē dgō ba šan mē axča wās-um
 šmā kaft-ē na ba axča-an na pi čī=ā
 dgīn ba yē mā axča dān-im na

263 He has stolen my treasure, he has finished taking it.
 264 I cannot [catch] him.
 266 Whoever kills the thief,
 269 shall have my seven daughters.
 272 He shall have all seven of them,
 274 any one of you who kills the thief,
 276 I will give [my] seven daughters to him.
 280 I will give the seven to someone.
 285 And afterward you, you are your own persons [it's up to you].
 288 Whoever kills the thief,
 289 [my] seven daughters will be his.
 291 Without bridewealth. I don't want any money."
 295 It was not yet morning, in the night,
 296 the oldest boy left.
 297 He gave them a house, and they stayed in it.
 300 Leaving at night,
 301 he walked around, and how did he do it?
 303 He slept beside the hearth.
 304 The gay boy, he would eat supper, and he would go to sleep.
 308 They [the other brothers] would socialise,
 309 They would go here and there.
 311 The oldest boy left, he didn't find anyone.
 315 [unclear text] The next night, another boy left,...
 319 The youngest left, he didn't find anyone.
 320 In any case, six of them had gone, [and had] not [found] anyone.
 325 Now, it was his turn, it was his night, the gay one.
 330 When it was night, he left.
 332 Leaving them to sleep,
 338 he picked up a burlap sack,
 339 and covered his body with it; he left.
 342 Going like this from the Ghoshbani clan's shore,
 344 going like this toward the Aqali clan ['s shore],
 345 he arrived at the top of the lagoon.
 347 Indeed, he went into the treasure house.
 350 Having gone, he went to the treasure house.
 351 He saw that they had robbed the treasure house.
 353 The door was open, and they had already taken the money.
 357 Now [as] he was going to the beach like this and up and up,
 360 He saw a fire, a fire there by the well,
 364 a fire burning!
 365 He came and went to the fire.
 370 Now he, setting there, his sword,
 374 and tying up his donkey there a ways away,
 376 and put his burlap sack there,
 380 and came to the fire.
 381 He saw that there were three. There were three thieves.
 386 Each of them had a burlap sack full of rupees.
 390 They greeted each other.
 393 "So?! It's you [who] have stolen?
 396 You have already gone to the treasure house?"
 398 They said to him, "Yes."
 400 "What have you brought?"
 403 They said to him, "We have brought rupees."
 405 He said to them, "I have brought gold.
 407 Why haven't you come across [any] gold?"
 410 They said to him, "We don't know about the gold.

jīs-im na mayya ar čī mayya=ā ruppī=in

dgō ba šan šmā č-um pišt-ō šmā=ā
rōz-ē č-um ti šmā
lakīn wa rōz-ō raft-um=ā
tēmiš-um xēzina-ō wa zīs-ē
mē=ā axča-an dān-um
ayya awwal šām xōr wā mā
šām xōr tiyar tī-ī č-im
yē=ā ruppī-an tēbur-im wa axča tār-im

yē jwān-ē mē=ā gūnī mē āntē jārī

šām xōd-in wā šan tiya būr-in raft-in
dgō ba yēk-ē
tō ūn-ī ba kārō-ō ēwō
yēk-ī ūn-ī wā=inča wa
yēk-ī ūn-ī wā=inča wa
mi č-um indur awwal
gūnī xō-ī palla tk-um
āxur bang šmā bzēn-im=ā
arzamē u tā'ē byāt
kas gār k-a na
raft indur=ā jāga gid-iš ba xō=ā
inča sā īn-ō bzēn-a
šamšir-ō bzēn-a kiš-a šan=ā
jāga gid-iš ba xō=ā
axča mēnū gid-iš pi xō=ā kār wa īn

xālaš wābur tamna=ā hē byō
yē ra ba kārā-ō=ā raft ba kārā-ō=ā raft

qašša sar yē kin ba šamšir-ō
wa bāgā yē kin bar yē inča=ā
muxx-ō bard-iš āntē=ā
kār jwān tk-a
tiya bur hē yēk-ē dgur byāt
yēk-ē dgur āmad
qašša sar yē kin
wa bard-iš yē pēna yē
wa yēk-ē dgur āmad wa qašša sar yē kin
si-kas kišt-iš
tiya wābur dist xō bzand-iš inda xwēm-
an
amšīd-iš ba šētuf-ō āntē bāla=ā
āntē qaḥama kin wā=bāla na
tabaqa kin ba šētuf-ō
ba šētuf-ō ān bālī'ī yā
ḥata ba dar-ō=ā
wa muxx-an gur ar si-ta=in
brō dakka kin za xōr-ō
xōr xō gur wa brō
muxx-an dakka kin zēr yē
gambil kan ba yē dakka kin za xōr-ō wēl

raft zēran xā šan xwaft
qāmi nwāz dār-in=ā
brār-an yē sayd-in xō hā tō=ī=ā
zīn-ō tukš-ī yē ō ēka=ā šmā kiš-ē yē na

413 We haven't found any. The only thing to be found there is rupees."

417 He said to them, "You, I go behind you,

419 one day I will go ahead of you.

421 But today when I go,

422 I will see whether the treasure is stolen.

425 As for me, I know what gold is."

428 "So first eat supper with us.

430 Eat supper; when you have finished, we will go.

433 This way, we will carry [home] rupees, and we will bring gold [too]."

438 "This is a good [plan]. As for me, my burlap sack is there already."

443 They ate supper with them, they finished, they left.

446 He said to one,

447 "You stay here at the gate.

448 One of you stay like this and

450 one of you stay like this and

451 I will go in first.

453 I will fill my own sack.

455 After I call out to you,

456 you will come one at a time.

458 No one should make noise."

462 He went inside, he took a place for himself,

465 Now in this way he could strike with the what's-it-called,

466 he could strike with the sword to kill them,

468 he took a place for himself,

469 He took the gold and things and what's-it-calleds out of his way,

472 he finished, they heard, "OK, come!"

475 He [a thief] went to the gate. He went to the gate, he went [in to where the boy was].

482 He [the boy] cut off his head with the sword!

485 and he stabbed it! He carried it like this!

487 Carrying the head over there,

489 he does a good job of it,

490 he finished it, [he called out,] "OK, let another one come."

493 Another one came.

494 He cut off his head!

496 And he carried it to beside it [the other one].

498 And another one came. And he cut off his head!

504 He killed three.

505 Having finished, he struck his hand into the blood.

508 He wiped it on the lintel, there on top,

510 there where he jumped up to,

512 he smeared it on the lintel!

515 on the lintel that is the upper part,

517 up to the door,

519 and he took the heads, all three that were there,

522 and he went to bury them under the donkey!

524 He took his donkey, and he left!

525 He buried the heads under it!

527 He dug a hole for it, he buried them under the donkey, he left them!

532 He went down to their house. He went to sleep.

536 At dawn,

537 his brothers got up, "Oh? It's you?"

540 Have you really killed the thief? Obviously you could not have killed him!"

dēr-e=ā āmad-in ba šan askar-an
awa=ā zīn-ō kišt-in byā-e bāla
ēšinān šaš kas-an raft-in
xilq-e ādamī yē xwaft-e jāga xō

dgō ba šan mē č-um na
rāyus-um na
raft-e na wā brār-an xō na
brār-an raft-in
sā āw āntē āw ingānē āw
ingānē āw dist xō bzēn-a inda ingānē-ō

qaḥama kin ba xwēm-an čōr-in
čōr-in pi šētuf-ō na
kas čāf-a na kas čwān-a na
ar walēyt-ō=in
kas dgō-a mi rāy-um na
dgī-in lāzum gīya brār šmā
ēka=ā dgī-in aft kas=im šaš kas=e=ā

ān brār mā xwaft-e
wa rāya na wa dān-a na wa
bō byār yē lāzum bō byār-e yē
rin ba yē askar-an
wād-in yē wa āmad-in
sā wa āntē=ā dist-an xō tēbur-in bāla
inča=ā
amu kalimānī kin na
amu ingānē-ō sayy pi bāla xwēm-an čōr

tīya wābur=ā dgō ba askar-ō
pi za xōr-ō muxx-an āntē=ā byār

muxx-an wād-iš
zīn-an kišt-in=ā ar si-kas-an šan
indur=in
gēr šan gid-in
nwāšam-ī=ā šēx-ō ām ba yē
dgō ba yē byō ditk-an mē
ba tō ar aft kas-an šan
dgō ba rōk-ō čikk-ō
rōk-ō dgō ba yē mē=ā aft tā zank-an rāy-
um na
mē čikk-ō=um čikk-ō ba mē

yē gap-tar-e gap-tar-e

gap-ō gap-ō ba yē
čikk-tar čikk-tar ba yē
ar kas-e ba tā-e xō ya'nī
mē=ā čikk-ō ba mē čikk-ō
kāwa bard-iš
brār-an xō ammū šan xistārī šan gid-iš
wa čikk-ō gid-iš ba xō
sā čikk-ō darasa gis-e
milla-e dān-a

ktēb wā yē kār wā yē
rin xāna=ā šabaḥa būr-in
dgīn ba āmō xō č-im ba ahla xō

545 After a long time, they came to them, the police.
550 "They said that they killed the thief." "Let them come up."
556 Those ones, the six of them, went.
558 [There was] a crowd of people. He [the gay brother] slept
where he was.
563 He said to them, "I won't go.
565 I couldn't."
567 He didn't go with his brothers.
568 The brothers left.
570 Now, there was water there, water. A clay jar of water.
572 A clay jar of water [that] he stuck his hand into the clay
jar,
574 he jumped up to wash off the blood!
577 To wash off the lintel, you know,
578 no one could reach. No one could do it.
583 Everyone in the country,
584 everyone said, "I cannot do it."
586 They said, "We must find where your brother is."
588 Of course they said, "Are there seven of us, [or] are there
six?!"
590 That brother of ours is asleep
591 and he cannot and he doesn't know how and..."
595 "Go and bring him! You must go and bring him!"
596 They went to him, the police,
597 They brought him and... they came.
600 Now when [they] were there, they put up their hands like
this,
603 right away it wasn't going smoothly.
605 Right away he lifted up the clay water jar [and] washed the
blood.
610 Finishing, he said to the police officer,
612 "From under the donkey. Those heads that are there, bring
[them]."
618 He brought the heads.
620 The thieves that were killed, all three of them, were inside.

623 They buried them.
625 That evening, the sheikh came to him.
628 He said to him, "Come. My daughters
629 are for you, all seven of them."
632 He said [this] to the youngest boy.
634 The boy said to him, "As for me, seven wives, I cannot.

638 I am the youngest [brother], [so] the youngest [daughter]
is for me.
642 He is the oldest [brother], [so for him] is the oldest
[daughter].
643 The older [brother], the older [daughter] for him.
646 The younger [brother], the younger [daughter] for him.
648 That is, to each his own.
651 As for me, the youngest one is for me, the youngest."
654 They brought the marriage contract;
655 his brothers, all of them, got engaged.
658 And he chose the youngest one for himself.
660 Now the youngest one had studied.
662 She was a mullah [religious teacher]. She knew [things]
(she was a seer).
664 She had books, she had [magical] things.
667 Having married, they awoke in the morning,
669 they said to their father-in-law, "We are going to our own

ṣank-an xō dug-im č-im ya'nī

dgō ba šan ammū šmā br-ē
ar šaš kas-an šmā
lakin rōk-ō čikk-ō pē ūny-a wā mē
nwāz wa rōz īwiš pišt-ō šmā

sā wa ān ditk-ō ktēb-ō wākid-iš=ā
tamna=ā tēra-ē tay ba šan tēra-ē
di-ta tēra=in tā inča čōt
wa tā inča čōt
dgō ba šan yā tēra-ō=ā
ar inča čōt=ā
ba dist asrē=ā br-ō ba yē
sā ditk-ō dgō ba šū xō
gaw ba brār-an xō
ēka=ā tēra-ō tay ba šan=ā
br-in na ba yē tēra-ō bālī'ī na jam rāstī
na
br-in ba yē=ā jam asrē=ā
ān=ā šāhar-ē ba yē
gaš ba šan dgō ba šan
dinyē' -ē ana raft-ē=ā
di-ta tēra tay ba šmā
di-ta tēra=ā br-ē na ba yā na
br-ē ba yē=ā jam rāstī yā
sā wa raft-in=ā rēsid-in ba tēra-an=ā
šaš kas=in wa šaš tā ṣank=in dwāzda
kas=in
tamna=ā dgō ba yē

dgīn mā sā pi čī rāy yē gr-im=ā
mā zīn-an kišt-iš mār-ē kišt-iš
sā ṣank-an gid-iš ba mā
sā dgō ba mā
br-ē na ba yā tēra-ō na
pi čī=ā mā č-im
mā hačča yē tk-im na
dignūn-im yē na
raft-in ba tēra-ō yā=ā tēra-ō banj-ō
rēsid-in=ā inda qayit-ō=ā
xānağ-ē āntē xānağ-ē
šāhar-ē nažala kin pi yē
tamna=ā dgō ba šan *fik wala fi mitbin*
inda šmā waḷa inda ṣank-an šmā
fik wala fi mitbin
dgīn ba yē na *fī* mā wa na *fi mitbin*
mā inda mā na
wa inda ṣank-an mā na
inda mā na mā=im na
fik wala fi mitbin
dgīn ba yē *lā fī wa lā fi mitbin*
ar byār šan ar šaš kas
ar dwāzda kas-an šan bard kin
bard bard gid-iš bard ḥayyar
šaš kas wā=ēbar wa šaš kas wā=ēbar
wa raft
paštīnī=ā ditk-ō ra ba ktēb-ō

families.

673 That is to say, we have each taken wives, [so] we are going."
675 He said to them, "All of you go,
677 all six of you,
678 except the youngest boy only, he shall stay with me.
679 Tomorrow and the day after tomorrow, [he will come] after you."
684 Now when that girl looked into the future,
686 She saw a path was coming to them, a path!
689 There were two paths, one went this way,
691 and one went that way.
693 She said to them, "This path,
694 the one that goes this way,
697 to the left-hand side, go on it."
699 Now the girl said to her husband,
701 "Tell your brothers:
703 you know the path that comes to them,
705 Let them not go on this upper path, the right-side one.

706 They should go on this one, on the left side,
712 that other one, a sorcerer is on it."
714 He was saying to them, he said to them,
715 "Listen to what I am saying! If you go,
716 two paths will come to you.
718 The two paths, don't go on them!
720 Go on this one: this one on the right side."
724 Now when they went, when they came to the paths,
728 There were six [brothers], and six women: there were twelve people [in all].
733 Then he said to him, [this line is all a mistake, corrected in 734]
734 They said, "Now why should we follow his plan?
737 We... [who] killed the thieves, killed a snake,
740 now we [who] have taken wives with us,
742 now he says to us,
743 "Don't go on this path!",
744 Why? We will go.
747 We will not heed him.
748 We don't believe him."
750 They went on that path, the bad path.
754 They came, into the meadow,
757 there was a house there, a house,
760 A sorcerer was coming down from it!
765 Then he said to them, "[Shall I eat] you or the women?"
767 "[Is my desire to eat] in you or in your wives?"
771 "[Shall I eat] you or the women?"
774 They said to him, "[Eat] neither us nor the women.
778 Us, not us,
779 and not our wives.
780 Not us, not any of us."
781 "[Shall I eat] you or the women?"
782 They said to him, "Not us, and not the women."
785 He brought each of them, all six of them,
786 all twelve of them, he turned into stone.
788 Stone. He made them into stone. Stone. Rock.
791 Six over here, and six over there.
794 And he left.
797 In the late afternoon, the girl went to her books [to divine what happened].

dgō ba yē brār-an tō

šāḥar-ō rin ba tēra-ō banj-ō
 šāḥar-ō bard-an gis-ē šan
 ar dwāzda kas-an šan
 wa pē qadar dgur ādamī āntē=in
 ana *fik wa fi mitbin*
 wana inda tō wana inda zan tō dug-a tō
 ana *mā fi wa mā fi mitbin*
 bard tk-a ba tō bard-ē tk-a ut-tō
 mād šabḥ wābur=ā raft
 dgō ba āmō xō raxaša mē kin č-um

gaš na ba yē na brār-an mē
 wa ditk-an tō inča gis-in na wa raft
 sā wa rēsid=ā zank-ō dgō ba yē
 ana āmad ba tō=ā gaw ba yē *fi mitbin*
 wēl yē gur-a mē
 ana *fi mitbin*=ā zank-ō dug-a
 ana fi=ā mardk-ō dug-a
 tamna=ā rēsad
 tamna=ā dgō ba yē
fik waḷa fi mitbin
 dgō ba yē *fi mitbin*
 zank-ō gid-iš
 zank-ō gid-iš=ā bard-iš yē xānağ-ō
 zank-ō wā yē āntē
 sōd-iš yē pēna zank-ō
 wa mardk-ō mād bē
 mād jāga xō bard gid-iš yē na

ā ništ bē čōt wa tay
 šabḥ-ē=ā čōt za qīšr-ō
 dgō ba zank-ō
 šwāl yā zan yē kin yā ādamī-ō=ā
 umr yē sōs-ē čē=ā
 rōḥ yē sōs-ē gīya=ā
 šwāl yē gid-iš dgō ba yē=ā
 šū tō umr yē sōs-ē gīya=ā
 dgō ba yē=ā šū mē
 umr yē sōs-ē šīša-ē
 wa šīša-ō sōs-ē škum-ē jinjawir

ēka=ā čēla gapa na
 šīša-ō inda jinjawir-ē
 inda škum-ē jinjawir
 wa jinjawir=ā ar sbū'-ē
 čōt zēran walēyit šēx-ō=ā
 ditk-ē txōr-a
 kana āw qaṭa'a tō'at fālaj-ō
 sā pē nwāz rōz īwiš
 rōz jumāt yē čōt āntē
 čōt āntē ditk-ē txōr-a ditk-ē
 āxur āw-ō čōt
 wa ana ditk-ē txōr-a na=ā
 āw šan qaṭa'a tō'at
 ar jumāt-ē nažala tk-a
 dgō bā yē na
 sā rōz jumāt=ā šabḥ-ē=ā raft
 raft rōk-ō qāmi nwāz=ā raft ra ba pā xō

799 She said to him [her husband, the youngest brother],
 “Your brothers,

801 The sorcerer. They went on the bad path,
 802 the sorcerer has made stones out of them.
 805 All twelve of them.
 807 And there are also some other people there.
 809 If [he wants to eat] you and the woman,
 812 Either you or your wife, let him take you.
 814 If he cannot [eat] you, and he cannot [eat] the women,
 816 He will turn you to stone, he will make a stone of you.”
 819 Time passed. When morning came, he left.
 823 He said to his father-in-law, “Give me your leave [and] I shall go.”

827 He didn't tell him what the brothers
 831 and his daughters had done. And he left.
 837 Now when he arrived, the woman said to him,
 839 “If he comes to you, tell him he should eat the women.
 842 Let him take me,
 843 if [he wants to eat] the women, he will take the woman.
 845 If [he wants to eat] me, he will take the man.”
 849 They saw that he [the sorcerer] arrived.
 850 Then he said to him,
 851 “[Shall I eat] you or the women?”
 853 S/he said to him, “[Eat] the women.”
 854 He took the woman.
 856 Taking the woman, he carried her to the house.
 857 He [the sorcerer] had the [a] wife there.
 858 He put her [the girl] beside his wife.
 860 And the man just stayed.
 864 He stayed where he was. He [the sorcerer] did not turn him into stone.
 867 Yes. He just stayed. He [the sorcerer] would go and come.
 870 In the morning, he would go down to the palace.
 872 She [the gay man's wife] said to the woman,
 873 She asked this wife of his, “This person,
 875 where is his spirit kept?
 877 Where is his soul kept?”
 880 She asked her, saying to her:
 881 “Your husband's soul, where is it kept?”
 884 She [the sorcerer's wife] said to this one, “My husband's
 885 soul, it is kept in a bottle.
 889 And the bottle, it is kept in the stomach of a master sorcerer.
 895 that must be the one who is in the form of an albatross,
 897 The bottle is inside a master sorcerer,
 898 it is in a [the] stomach of a master sorcerer.
 902 When the master sorcerer, every week
 903 goes down to the sheikh's country,
 905 he eats a girl;
 906 Otherwise the water is cut off, from the water channel.
 908 Now before the next day, the day after,
 911 On Fridays, he goes there.
 915 He goes there, he eats a girl. A girl.
 917 Afterward the water flows.
 918 And if he doesn't eat a girl,
 920 their water is cut off.
 923 Every Friday, he comes down.”
 926 She said, “All right.”
 929 Now on Friday, in the morning, he left.
 933 The boy left. At dawn, he left. He went on foot.

wa rēsid āntē=ā tamna=ā dar-an bast-ē
kas nasaxa tk-a na ammū dar-an bast-ē
marrē šaw wā šan
ammū šan inda xānağ-an=in wa dar-an
qafala
tā ditk-ē tay bāla=ā
ditk-ē dunya-ō čōt=ā čōt wā yē
ditk-ē šēx xars-an čum-an tay zēran
rēsid ba čō-ō=ā
ba jāga tukš-a yē arđ-ō=ā qayit-ē

ditk-ō dgō ba rōk-ō ništ-ī ē'ū ba čī=ā
sayy xō bō ēnar xō
jinjāwir-ē tay ba mē zēran
sā txōr-a mē
dgō ba yē ya'nī dakara alja kin

wēl yē byāt
tamna=ā dgō tamna=ā tay zēran

yē ēdir-ē gis-ē
sā rōk-ō šāxiṭ-ē kin šāxiṭ-ē inča
dgō ba šāhar-ō yā ba tō yā ba mē
ana kaft-um hāram tō kiš mē
wa ana ka-ī hāram mē tukš-um tō
sā wa nažala kin=ā
ditk-ō=ā jilbē yē gid-iš pi yē=ā
sōd-iš yē škum xō=ā dār-iš yē ba ditk-ō

ēka=ā inča bāz hawlī tk-ī=ā
wa yē yē mardk-ō šamšir-ō wā yē
wa ditk-ō pišt-ō yē
inča qaḥama tk-a wā yē

inča qaḥama tk-a wā yē
inča qaḥama tk-a wā yē
sā jinjāwir-ō na qaḥama tk-a
tāt-a tay txōr-a šan=ā
sā yē walama ba yē watō
jinjāwir-ō inča čōt=ā
qadama xō tk-a ba yē
jinjāwir-ō inča čōt=ā
qalaba xō tk-a ba yē
jinjāwir-ō inča čōt=ā
qalaba xō tk-a ba yē
ka kaf hāram šan
kaf hāram šan
wa ka ād yē
ka qašša yē kin ba di-ta qiššit
dgō ba yē *zīd*
dgō ba yē *abūyi ma xallaf allē'ī laqmit*
il'ašīd
abūyi xallaf allē'ī darb ilḥadīd
falaqa wābiš pi angar

ra ba yē škum yē dird-iš
škum jinjāwir-ō
wād-iš pi yē bāla
ğāžalē-ē rōr-ē ġāžalē-ē
wa šīša-ō umr yē sōs-ē inda ġāžalē-ō

937 When he arrived there, he saw that the doors were closed.
939 No one [dared to] breathe, all of the doors were closed.
942 Life was like deep night for them.
944 All of them were in the houses and the doors were locked.

947 One girl came up,
949 a girl whose beauty made the world turn.
953 A sheikh's daughter. [Her] tears were falling down.
956 Arriving at the well,
958 at the place where he would kill her, the piece of land, an open space.
963 the girl said to the boy, "What are you sitting here for?
966 Get up, go and hide yourself!
968 A master sorcerer is coming down to me
969 so he will eat me!"
973 He [the boy] said to her, "Well, remember God [i.e. because you're going to die].
975 Let him [the sorcerer] come."
978 He saw he was coming down [the sorcerer came down in the form of a giant albatross].
980 He screeched.
982 Now the boy made a line with a stick, a stick like this!
987 He said to the sorcerer, "This is for you. This is for me.
991 If I fall into your territory, kill me.
993 And if you fall into my territory, I shall kill you."
997 Now when he came down,
999 the girl, he took her headscarf from her,
1003 he put [tied] it around his waist, he gave it [the scarf end] to the girl.
1005 You know, it's like the hawli game that you play...
1007 And he, this man [the boy], he had a sword.
1010 And the girl was behind him.
1011 Like this he was jumping up with him, [the boy is mirroring the sorcerer's moves].
1012 Like this he was jumping up with him,
1014 Like this he was jumping up with him,
1016 Now that master sorcerer who was jumping up,
1018 he wanted to come and eat them,
1020 but aha! He [the boy] was ready for him!
1022 The master sorcerer was coming like this,
1023 advancing toward him.
1024 The master sorcerer was coming like this,
1025 he turned to avoid him.
1026 The master sorcerer was coming like this,
1027 he turned to avoid him.
1028 Right away he fell into their territory.
1029 [the sorcerer] fell into their territory,
1030 and right away [the boy] struck him.
1032 Right away he cut him in two.
1034 He [the sorcerer] said to him, "Strike again!"
1035 He said to him, "My father didn't teach me small bites;
1037 my father taught me blows of iron!"
1040 They [the two halves of the sorcerer] split from each other!
1043 He went to him, he slit his stomach,
1046 the master sorcerer's stomach.
1047 He [they boy] brought up from it,
1048 a gazelle. A fawn of a gazelle.
1052 and the bottle, his soul was put in the gazelle.

pi yē yā
 škum gāzalē-ō hē
 šaraxa škum gāzalē-ō kin wa
 šīša-ō wād-iš pi yē bāla
 dgō ba ditk-ō
 br-ō zēran ba bap xō
 dar-an xō wākš-ē
 bass-iš tay na ba šmā na
 ditk-ō raft zēran
 tamna=ā daqdaqa kin ba dar-ō
 bāba=ā dar-ō wākiš
 jinjawir-ō murd šāhar-ō murd
 kē kišt-iš yē=ā
 mardk-ō kišt-iš yē
 giya mardk-ō=ā mardk-ō ākša
 āmad bāla šēx-ō
 dgō ba yē rāfaqē=in
 inna dit mē
 ba tō bağa haqq
 dō-um yē ba tō
 gur yē zēnī bağa haqq ān
 tāt-um na pi tō na
 gur yē wa'bit-ē
 lilla'i ta'āla
 tō-a na gur dit xō
 dgō ba yē abdin
 filhāl kāwa bard-iš ba yē
 wa dār-iš yē ba yē
 wa āmad-in bāla yē wa zank-ō
 wa šīša-ō wā yē
 rēsid walēyt-ō
 jāga zan yē āntē yā
 sā šāhar-ō zan yē wā yē
 wa zan yē āntē pē yē=ā
 ōdas-ē yē
 tamna=ā tay zēran
 šāhar-ō tay zēran
 awa=ā wā rōhī
 sayaha tk-a wā rōhī
 zan yē dgō ba yē giya rōh tō=ā
 dgō ba yē rōh mē wā āka īn ādamī-ō
 rōh tō wā yē=ā
 dgō ba yē rōh mē wā yē
 ām ba yē
 dgō ba yē rōh mē ād ba mē
 dgō ba yē rōh tō dō-um ba tō=ā
 ēšinan bard-an yā-an=ā
 ādamī-an=ā
 ammū šan xalaqa šan kin ādamī
 wa mēš-in šan ād-ē wēl šan ḥaraka k-in
 burwā-in
 jwān āxur īn tō dō-um ba tō
 āxur rōh tō dō-um ba tō
 xalaqa šan gid-iš
 dgō ba yē čum-an xō ēbin
 čum-an xō bast-iš wākid-iš
 tamna=ā laba bīs tā ādamī īn-ō
 xwē-an yē
 zank-an brār-an yē
 wa brār-an yē wa laba da' pānda kas

1054 from its this.
 1054 Yes, from the gazelle's stomach.
 1057 He sliced open the gazelle's stomach, and
 1058 he brought the bottle out from it.
 1060 He said to the girl,
 1061 "Go down to your father.
 1063 [say:] Open your doors.
 1065 It is finished; he will not come to you."
 1067 The girl went down.
 1070 They heard knocking on the door!
 1072 "O father, open the door!
 1073 The master sorcerer is dead! The sorcerer is dead!"
 1074 "Who killed him?"
 1075 "The man killed him."
 1078 "Where is the man?" "The man is right there."
 1080 He went up to the sheikh.
 1083 He [the sheikh] said to him, "These are a solemn trust:
 1085 Here is my daughter,
 1086 she is for you without bridewealth,
 1087 I am giving her to you,
 1088 take her as your wife, without bridewealth, that
 1089 I do not require of you.
 1091 Take her as a trust,
 1092 by God!"
 1095 "It shall not happen, take your daughter!"
 1097 He said to him, "Never!"
 1099 In any case, he carried the marriage contract to him.
 1102 And he gave it to him.
 1104 And they came up, he and the woman.
 1106 And he had the bottle.
 1108 They arrived in the city,
 1109 His wife's place was there.
 1111 Now the sorcerer, his wife was with him.
 1113 And... his wife who was still there with him,
 1114 He was keeping her [the boy's first wife].
 1115 They saw that he was coming down.
 1117 The sorcerer was coming down.
 1119 He was saying... [Arabic]"And my soul!"
 1122 He was calling out, [in Arabic] "And my soul!"
 1125 His wife said to him, "Where is your soul?"
 1127 He said to her, "That man there has my soul."
 1130 "He has your soul?"
 1132 He said to her, "He has my soul."
 1135 She was silent.
 1136 He said to him, "Give me my soul."
 1138 He said to him, "If I give you your soul,
 1140 Those stones there,
 1141 those people,
 1142 turn them all back into humans.
 1145 And make them walk. Let them move, run.
 1148 OK? Afterward I will give you your what's-it-called.
 1151 Afterward I will give you your soul."
 1154 He gave them back their [human] forms.
 1155 He said to him, "Close your eyes."
 1156 He closed his eyes, he opened [them].
 1159 He saw that about twenty of these people,
 1162 her sisters,
 1163 the wives of his brothers,
 1164 and his brothers and about ten or fifteen other people,

dgur=ā
 burwā-ē tirwā-in
 ɣaraka tk-in
 čī dard šmā tk-a=ā
 kāmār-an šmā faxt-an šmā xālaš būr-in
 jwān=im jwān=ē=ā
 amu byār yē ka sayy yē
 bālitar pi sar xō
 amu ād yē ba ẓamī-ō
 murd mardk-ō murd
 šīša-ō taftafa wābur
 yē ka ba ẓamī-ō
 šāḥar murd
 sā čāb kin ba ẓan xō wād-iš

ẓan yē ām ba yē
 ẓan šāḥar-ō dgō ba yē mē pē č-um
 msilman=ē jwān=ē ārabī=ē ya'nī

mē č-um wā tō
 dug-um tō ẓēnī
 kāwan-ō bō bar ba mē
 brār-an xō wād-iš
 wa kāwan-ō bard-iš ba yē
 wa gid-iš yē
 si-kas ẓank-an ḥašala gid-iš
 ẓan šāḥar-ō wa ẓan yē wa ẓan šēx-ō
 čār kas-an yēk-ē yēk-ē
 sā yā maxnat-ō
 wa rin ẓēran
 rēsid-in āntē ba nummaḡ=ā čēnaḡ=in
 iš wā šan āw na
 čō-ē ām ba šan čō-ē
 inda kō-ō
 āw tkēš-in pi yē ba gōsin-an=ā kō'ī-an
 wa sātē iš wā šan na
 wa čēnaḡ=in ammu šan
 dgō ba brār-an xō
 br-ē ẓēran
 pi šmā yēk-ē inda āw
 īn madda k-a ba mā āw
 mā mšarr-an xō tabn-im ba angar
 jāmaḡ-an xō na
 mšarr tō wa mšarr mē
 yē=ā dandala tk-im ba yē
 yē qlāš wā šan
 āw sō ba mā inda yē txōr-im
 dgīn ba yē č-im na tō brō
 dgō ba šan ka č-um ẓēran čō-ō=ā
 ar šaš kas-an šmā ma'r=ē
 ma'r bẓēn-um ba kūn-an šmā ma'r
 ma'r tk-um ba šmā
 wa ka na č-um na
 dgīn ba yē bā yē na
 ma'r bẓan ba mā
 ma'r bẓan ba kūn-an mā
 sā niyyit-ē brār-an
 amū čōt čō-ō bēw
 tikš-in yē
 dafana yē tk-in ya'nī

1168 They ran! They were running.
 1170 They were moving.
 1171 "What is hurting you?
 1173 Your backs, your thighs, they are finished."
 1177 "We are well." "You are well?"
 1181 Immediately he brought it, right away he lifted it
 1182 over his head,
 1183 Immediately he smashed it on the ground.
 1185 He died. The [sorcerer] died.
 1187 The bottle was smashed.
 1188 It fell to the ground,
 1189 The sorcerer died.
 1193 Now what would he do with his wife whom he had
 brought?
 1195 His wife, she was silent.
 1196 The sorcerer's wife said to him [the boy], "I'm going too:
 1198 you are Muslims, you are good, that is to say, you are
 Arabs.
 1200 I shall go with you.
 1201 I shall marry you.
 1202 Go and bring me the marriage contract."
 1204 He brought his brothers,
 1205 and he carried the marriage contract to her
 1206 and married her.
 1207 He got three wives:
 1209 the sorcerer's wife and his wife and the sheikh's wife.
 1212 There were four people, counting one by one.
 1215 (Now this was the gay man!)
 1216 And they went down.
 1220 When they reached halfway there, they were thirsty.
 1223 They didn't have any water.
 1225 They came to a well, a well.
 1227 In the mountain.
 1229 They were watering their goats, the mountain bedouins.
 1232 And now they didn't have anything.
 1134 And all of them were thirsty.
 1237 He said to his brothers,
 1238 "Go down,
 1239 one of you, to the water,
 1240 Pass what's-it-called to us, water.
 1242 We will tie our headdresses together,
 1243 of our skirts,
 1244 Your headdress and my headdress,
 1245 These, we will dangle down to him."
 1247 They had this glass:
 1249 "Put water for us in it, we will drink."
 1251 They said to him, "We will not go. You go."
 1256 He said to them, "If I go down the well,
 1259 all six of you must get tattooed,
 1261 I will burn tattoos on your bottoms, tattoos.
 1263 I will put tattoos on you.
 1264 And if not, I will not go."
 1267 They said to him, "All right.
 1268 Tattoo us.
 1269 Burn tattoos on our bottoms."
 1272 Now the brothers were scheming:
 1274 once he had just gone into the well,
 1275 they were going to kill him.
 1276 That is to say, they were going to bury him.

sā yē raft zēran čō-ō
 ma'r-an šan gid-iš
 bard-iš šan āntē inda xalwat-ē inča=ā
 ma'r-an šan gid-iš
 inna yē=ā
 zangērīr mē=ē
 yē=ā zangērīr mē=ē yē=ā zangērīr mē=ē

yā yā kār-an yē=in
 čāb gis-in=ā
 ammū gaš ba šan
 wa raft zēran čō-ō
 āw dār-iš ba šan
 ammū šan āw xōd-in
 sā čō-ō=ā
 tā jēlumb
 gār inda yē
 inča guzr-ē ya'nī
 hē gambur-ē ba yē
 gambur-ō inča čō-ō dabdaba
 ēka=ā bard-an tkō-a ē'ū
 yē twāra tō-a
 tay na ba yē na
 bā'is-ē bā yē=ā
 inča twāra
 ē'ū bass=im
 bass=im bēw ka kēš-in yē ba nummağ

kēš-in yē ba nummağ=ā
 ka kār-d-ō sī'-in ba in-ō
 šamšīr-ō sī'-in ba jāmağ-ō
 kard-in yē inda yē
 qaşsa yē gid-in
 kard-in yē bēw
 wa gab twāra wābur guzr-ō
 wa ka dafana ān gid-in bard
 dafana ān gid-in
 bard kardīd-in ba yē
 ḥawz yē dār-in ba yē
 sātē murd
 dgīn ba xō murd
 dgīn ba zank-an byā-ē č-im
 zank-an dgīn ba šan
 mā č-im na wā šmā na
 mā=ā šū mā murs-ē ba čō-ō
 mā bumr-im ba čō-ō
 šmā na wās-ē mā
 ar wās-ē mā yē
 zank-an raft-in na
 wa šan raft-in
 rēsid-in inda walēyt-ō=ā
 matfa-an naqqa gid-iš
 awa=ā rōr-an šēx-ō āmad-in
 ar šaš kas-an šan
 wa ān maxnat-ō kas na
 giya brār šmā=ā
 brār mā xō=ā wašt-im yē wa raft-im
 na brār mā wā mā
 brār šmā ra pišt-ō šmā
 mā jīr-im yē na

1277 Now he went down into the well,
 1280 he tattooed them.
 1281 Taking them there into a wilderness like this,
 1283 tattooing them,
 1284 "By this I declare that
 1285 you are my slaves.
 1286 By this you declare that you are my slaves. By this you
 declare that you are my slaves."
 1288 This one, this one, they are his belongings.
 1290 How did they do this?
 1291 He said this to all of them.
 1292 And he went down the well.
 1295 He gave water to them.
 1297 All of them drank water.
 1299 Now in the well,
 1301 [he was off to] one side,
 1302 he was shouting from inside it.
 1304 That is to say, it was a deep hole like this,
 1306 yes, it had a niche,
 1307 a niche just like the well of Dabdaba.
 1311 It must be that stones are falling here
 1312 He took cover.
 1313 It didn't [hit] him.
 1314 Shielding himself from them,
 1316 like this, he took cover.
 1317 "Here we have done enough.
 1319 We have done enough already," so right away they
 pulled him [up] halfway.
 1323 Pulling him [up] halfway,
 1324 right away they put the knife to the what's-it-called,
 1325 they put the sword to the skirt,
 1327 they dropped him [the boy] into it [the well].
 1328 They cut him [off].
 1330 Once they had dropped him,
 1331 he immediately took shelter in the deep [part of the well].
 1333 And right away they buried that one, with stones.
 1344 They buried that one.
 1347 They dropped stones on him,
 1350 they levelled the ground over him,
 1351 "Now he [must] be dead,"
 1352 they said to themselves, "he is dead."
 1354 They said to the women, "Come, let's go."
 1356 The women said to them,
 1357 "We are not going with you.
 1358 As for us, our husband has died in the well;
 1360 may we die in the well!
 1362 None of you brought us,
 1363 The one who brought us was him."
 1365 The women didn't go.
 1367 And they [the brothers] went.
 1372 When they arrived in the country,
 1373 cannons were fired.
 1374 It was said that the sheikh's children had come,
 1375 all six of them.
 1376 And that gay one was not there.
 1378 "Where is your brother?"
 1380 "Our own brother, we left him and went.
 1383 No brother of ours was with us..."
 1385 "Your brother went after you."
 1386 "We didn't see him."

mā=ā brār xō jīr-im na
 ra-im jāga fālan-ē
 šaš tā dītk-an āntē=in
 ar šaš kas-an šan
 xistārī šan gid-im
 wa āmad-im
 paštin-ī=ā kō'ī-ō āmad
 wā yē laba bīs tā gōsin=ā
 ḥawli wa gōsin wa
 wā yē ban-ē wa dēlō
 āw dō ba īn-an
 čō-ō yē=ā ḥawt-ō ba yē
 ya'nī ba gōsin-an
 zank-an dgīn ba yē zank-an
 sā tēmuš-in yē inda čō-ō
 dgīn ba yē
 āka šū mā kaft-ē čō-ō=ā
 byār yē bāla
 wa yēk-ē pi mā dug-im tō zēnī
 āmad wa dēlō dandala gid-iš ba yē wa
 wa abnīd-iš yē inda škum xō
 ēwō=ā ḥazmit xō
 wā=ēbar ōdas-ē yē dist xō
 wa āntē zank-an ar si-kas-an šan wa
 mardk-ō
 wa hē čikk-ē čikkē
 wa čikk-ē čikkē
 wa čikk-ē čikkē
 ṭala'a yē gid-in ba īn-ō bāla
 sātē di-kas gid-iš
 dgō ba yē zank-an ga ba yē
 tō šū mā byār bāla
 wa yēk-ē dug-im tō
 yēk-ē gur ba xō pi mā
 kārim-ē tāt-ī=ā
 dgō ba yē mi rāy-um na
 dug-um šan na ēšinan na
 mi bazza=um
 zank-an tō ba tō=in
 mi iš tāt-um na
 ḡāz dār-iš ba yē
 zank-ō yē ar dīt šēx-ō=ā
 ḡāz wā yē
 ḡāz dār-iš ba kō'ī-ō
 wa zank-an xō gid-iš ar si-kas-an šan
 wa xōr xō wa rin zēran
 wa nwāšam-ī šaw=ā rēsid-in
 rin xānaḡ-ō wa kas xābar ba šan na
 šabaḥa būr-in pi šabḥ=ā rin zēran
 rin zēran maglēs-ō
 sā bōp-ō ništ-ē ēwō
 si-kas pi brār-an yē
 ništ-in wā=inča wa si-kas wā=inča wa
 yē byār-ē ba kārō-ō
 wa indur ajā
 ēka=ā brār šmā āmas-ē=ā
 kana mā na k-a ba bap xō wējī yē kin
 wa ništ-ē ba zamī-ō
 dgō ba šan ka ḥaqq ba mē
 ḥaqq gr-ē ba mē

1388 As for us, we didn't see our brother.
 1390 Going to a certain place,
 1391 six girls were there,
 1392 all six of them
 1393 we got engaged to them,
 1394 and we came."
 1397 That afternoon, the mountain bedouin came.
 1400 He had about twenty goats with him:
 1402 male goats and goats and...
 1404 He had a rope and pail with him,
 1406 to give water to the what's-it-calleds,
 1407 (that well, it had a pool by it)
 1408 that is to say, to the goats.
 1409 The women said to him, the women,
 1412 (Now they would see him in the well.)
 1414 They said to him,
 1415 "There is our husband who has fallen in the well,
 1416 bring him up,
 1417 and one of us will marry you."
 1422 He came and he let down the pail and,
 1424 and he tied it around his waist,
 1427 here, wrapping it tightly around himself,
 1429 and holding it with his hand like this,
 1432 and there were all three of the women and the man,

 1436 and well, little by little,
 1437 and little by little,
 1438 and little by little,
 1439 they lifted him out of the what's-it-called. Up.
 1445 Now it took two people.
 1446 She said to him, The women said to him,
 1448 "You bring up our husband
 1449 and one of us will take you [as a husband].
 1450 Take one of us for yourself.
 1452 Which one do you want?"
 1453 He said to him, "I cannot
 1454 take them, those ones.
 1456 I am a poor person.
 1457 Your wives are for you.
 1459 I don't want anything."
 1462 She gave money to him,
 1464 the woman, the one who was the sheikh's daughter,
 1465 she had money.
 1467 She gave money to the mountain bedouin,
 1469 and he took his wives, all three of them,
 1471 and his donkey, and they went down.
 1474 and late that evening, they arrived.
 1477 They went to the house, and no one knew about them.
 1483 Waking up in the morning, they went down.
 1485 They went down to the sheikh's court.
 1487 Now, the father was sitting there.
 1490 Three of his brothers
 1492 were sitting like this and three were like this and,
 1493 "Bring him to the gate
 1494 and inside. What!
 1496 Can it be that your brother has come!?
 1498 Shouldn't we let him shake hands with his father?!"
 1502 And he [just] sat on the ground.
 1505 He said to them, "If justice belongs to me,
 1506 take justice from me.

inna yē bap mē
 šaš tā ẓangērīr ba mē=in wā yē
 šaš tā ẓangērīr-an mē
 si-kas ba kitf yē wā=rāstī=ā
 wa si-kas ba kitf yē wā=asrē
 ēšīnan=ā ẓangērīr-an mē=in
 ataqa=in ba mē
 wa gnūnus-ē na=ā
 bē-r-ē šan inda xalwat-ē
 wa mēš-ē šan
 ida ar kas-ē ma'r-ē ba kūn yē na=ā
 qaṣṣa sar mē kin
 sā ādamī-an dgīn ba šēx-ō šēx
 ēšīnan šīgl-ē gis-in rōr-an tō
 hā šīgl-ē gis-in inda kō-ō
 yēk-ē msīr-ō raft-in=ā šīgl-ē gis-in

 čābē rōr-an yē=in
 brār-an yē=in ẓangērīr-an yē=in tō'at
 ḥaqq ba yē
 bard-in šan xalwat-ē
 ar ẓām-ē yak-ē tēmuš-in
 tamna=ā ar yēk-ē
 ma'r-ē ba kūn yē
 dgīn ba yē šēx
 bēlē yē=ā ataqa=in ba yē
 wa yē=ā sā si-ta ẓank-an wā yē
 šan yēk-ē yēk-ē wā šan
 šēx-ō dgō xālaṣ
 ḥōkm-ō ba yē yē šēx-ō
 yē=ā ar si-ta ẓank-an wā yē=in=ā
 šēx walēyt-ō
 wa ēšīnan ẓangērīr-an yē=in
 wa mē=ā wēzir=um
 wa ān ḥōkm-ō ba mā
 mā xō ya'nī
 šayaxa yē gid-in
 wa ḥōkm-ō dār-in ba yē wa
 brār-an ēšīnan ẓangērīr-an=in
 wa tō raft-ī wa mi āmad-um
 yēk tā raft

1508 I declare that he, my father,
 1510 he has six slaves that belong to me.
 1512 My six slaves,
 1514 three at his right shoulder,
 1515 and three at his left shoulder.
 1517 Those ones there, they are my slaves.
 1519 They are bound to me.
 1520 If you don't believe [me],
 1521 take them into the wilderness,
 1522 and look at them.
 1523 If any of them does not have a tattoo on his bottom,
 1526 cut off my head."
 1529 Now people said to the sheikh, "Sheikh,
 1531 those ones have done something, your children."
 1534 "Well?" "They have done something on the mountain.
 1536 They have carried out some scheme, they have done
 something.
 1540 How could it be [that] they [who] are his children,
 1541 [who] are his brothers, become his slaves?"
 1543 Justice was his.
 1545 They took them to a wilderness.
 1546 They looked [at them] one by one,
 1547 They saw that each one
 1549 had a tattoo on his backside.
 1551 They said to him, "Sheikh,
 1552 it's true, that one, they are bound [as slaves] to him.
 1557 And that one, now, he has three wives;
 1558 they have one each."
 1560 The sheikh said, "It's finished.
 1562 The government is his. He is the sheikh.
 1565 That one, the one whom the three women are with,
 1566 is the sheikh of the country.
 1568 And these ones are his slaves.
 1571 and as for me, I am the prime minister.
 1573 And that government belongs to us,
 1574 that is to say, to ourselves."
 1575 They crowned him sheikh,
 1577 and they gave the government to him and,
 1578 those brothers were slaves,
 1580 and you went and I came.
 1585 one finished.

Kan'ēdō

qiṣṣit-ē wa ḥakāyit-ē=ā
 raft raft mālāllā yēk-ē rōk-ē

 mām-ē wa bap-ē wā yē
 mām-ō murd bōp-ō murd
 mād wā yē mām mām-ō ḥubbō-ē
 iška sāṭī'ī nafs sāṭī'ī
 sātē dgō ba ḥubbō xō=ā
 balaḡa bur ya'nī gapa tō wābur=ā

 dgō ba yē ḥubbō sā kasib bap mē čī=ā

 kasib bap mē ya'nī

0 A story and a telling...
 5 There went, there went, [someone like] Malallah, a one, a
 boy.
 9 He had a mother and a father.
 12 [Then] the mother died, the father died.
 15 He had remaining the mother's mother, a grandmother.
 17 It's like just now, the same as just now.
 20 Now, saying to his grandmother,
 23 (he was grown-up, that is to say, being your age [to
 audience member])
 25 he said to her, "Grandmother, now what was the livelihood
 of my father?
 28 the livelihood of my father, I mean,

ar xujmū yē tk-a awwal=ā čī=ā
 dgō ba yē kana awwal īn-ē wā yē
 zōraq-ē
 zōraq-ē wā yē=ā čōt diryā
 lē jēl tk-a may sayya
 kan'ad-an wa mēy-an wa būt-an wa
 tēbur-a ba xānağ-an ba xā šēx-ō wa

ba xānağ-an ādamī
 qadar ya'nī naktē arma dī-in ba mā
 wa qadar ḥabb-ē brinz dī-in ba mā
 wa qadar-ē pē qrūnī dī-in ba mā wa
 tšī'it mā pi yē kār-ō ya'nī
 dgō ba yē bā yē na
 sā ka māšuwē-ē xujmū k-um ba xō=ā
 č-um
 dgō ba yē rāy-ī wa č-ī
 bō dabara xō kin
 raft māšuwē-ō gid-iš ba xō
 māšuwē swuk ēka=ā inča ādamī-an sar
 kardē'ō=ā
 wa lē xērid-iš ba xō
 wa raft našaba yē tk-a diryā-ō
 paštin tō-a=ā lēx-ō jēl tk-a=ā
 šabaḥa tō-a=ā sayya yē
 man-ē di-man si-man
 mēy sayy-a inda yē būt
 wa dgō-a ba ḥubbō-ō=ā
 tēbur-a xānağ-an
 nikta nikta xōrdin dī-in ba šan
 arma wa šigl wa wa tšū būr-in pi yē kār-
 ō
 ka byō tā bār ka kan'ad-ē sayd-iš
 laba si-man mēy inda yē
 fōšnīd-iš yē ba xā šēx-ō
 sā xā šēx-ō dār-in yē ba yē
 dgīn ba yē brō īn yē kin
 bō qašša yē kin
 pāk yē kin ba mā ya'nī
 sā wa āmad qašša yē gid-iš
 pāk yē tk-a šaraxa škum gid-iš=ā
 tamna=ā jō'ar-ē škum yē
 laba inča yē=ā

sā zank-ō dgō ba yē jō'ar-ō bar mā

mēy-ō ba mā wa jō'ar-ō bar mā
 rōk-ō dgō ba yē amala tk-a na
 mē mēy-ō fōšnīs-um ba šmā
 jō'ar-ō fōšnīs-um na ba šmā na
 īn wā šan šadayit-ē wābur wā=šan ya'nī

yē dgō ba yē tō mēy-ō fōšnīs-ī ba mā
 mār inda yē aqrab bar mā

dgō ba yē ā'ā
 ka mēy-ō xābar=um ba yē jō'ar-ē inda
 yē=ā
 tfōšn-um na ba šmā na

30 the work he did before, what was it?"
 32 She said to him, "Before, [when he was alive,] he had this:
 34 a zoraq boat.
 35 Having a zoraq boat, he would go fishing at sea.
 38 He would lay out fishing nets. He would catch fish:
 41 kanad fish and fishes and buut fish and...
 43 He would take them to the houses, to the sheikh's house
 and
 45 to people's houses.
 48 Some well, would give us a few dates,
 50 and some would give us a bit of rice,
 51 and some would even give us a qruuni coin, and
 53 from this work we made our living, I mean."
 55 He said to her, "All right, then.
 57 Now as soon as I build myself a small mashuwe boat,
 58 I shall go."
 59 She said to him, "You're able to and you're going?
 60 Go earn a living."
 62 He went and built himself a skiff-
 63 a light little skiff, you know, just like the people here in Sar
 Kardeo have-
 67 and he bought a fishing net for himself,
 68 and he went to place it in the sea.
 72 In the mid-afternoon, he would lay out the fishing net;
 73 When he woke up in the morning, he would retrieve it.
 74 A measure [of fish], two measures, or three measures,
 76 he would retrieve fish from it [the net], small buut fish.
 78 When he would tell the grandmother
 79 to take them to the houses,
 80 [people] would give a bit, a little bit of food to them,
 82 dates and things and... and they made a living from this
 work.
 85 Then it came about one time that he caught a kanad fish.
 88 It had about three measures' worth [12 kg] of fish in it.
 91 He sold it to the sheikh's household.
 94 Now the sheikh's household, they gave it to him,
 96 saying to him, "Go and do this:
 97 go and cut it up.
 99 That is to say, clean it for us."
 101 Now when he came to cut it up,
 102 he cleaned it, slitting its stomach,
 104 He saw a pearl in its stomach!
 106 about like this [big], here, you see? [Aliko shows its size
 with his hand]
 109 [says: tam..., then corrects self and says: sā] Now, the
 woman [of the sheikh's house] said to him, "The pearl belongs
 to us.
 112 The fish is ours so the pearl is ours."
 115 The boy said to her, "That will not work.
 117 I sold the fish to you,
 119 I did not sell the pearl to you."
 121 They had a what's-it-called, that is to say, they had an
 argument.
 124 She said to him, "You sold us the fish.
 126 [if there had been] a snake in it, [or] a scorpion, [it would]
 belong to us."
 128 He said to her "No.
 129 If I had known that in the fish there was a pearl,
 131 I would not have sold it to you,

ba inča inča na
 filhāl šēx-ō āmad
 tamna=ā dgō ba yē bā yē na
 jō'ar-ō wā mā
 lakin inča jō'ar-ō xō tāt-ī=ā
 burwā inda kō-ō
 asp-an insī-an ar inda kō-ō asp-an insī

asp-an insī-an byār ba mē=ā
 byō īn tō dō-um ba tō jō'ar tō
 sā asp-an insī-an tār-a
 filhāl mād šēx-ō bāla kin šām xōr

wa brō mētāw paṇḍa
 brō ūnī ba ḥasī-ō
 ba ḥasī-ō ba čō-ō ya'nī
 sā čō-ō ēwō īn-ō ba yē
 lētab-ē gap yē raft ništ qummit īn-ō

qummit lētab-ō
 šaw wābur=ā tamna=ā asp-ē rēsid
 di-ta rōr wā yē
 asp-ē insī rēsid wa di-ta rōr wā yē
 sā āw txōr-in pi ḥasī-ō=ā
 yē=ā asta asta=ā rukbō kin ba mām-
 ō

pi lētab-ō ya'nī
 rukbō kin ba kāmar mām-ō
 tā šarrax wā=ēbar tā šarrax wā=ēbar rōk-
 ō

tīya būr-in pi āw=ā
 yalla ayya abaša ban yē kin wa mēš kin
 hā mām-ō tēgar wa rōr-an pištū yē=in

byār yē ba kāra xā šēx-ō wa indur

wa dar-ō abnīd-in wa
 awa=ā ēka=ā asp-ō ō
 ēka=ā yē=ā rōr-an yē wā yē
 maxlōq-an zan'ar=in
 jō'ar mē ād ba mē
 dgō ba yē ā'ā
 jō'ar tō dō-um na
 yē asp-an insī-an=ā bar mā=in
 wa raft-in pi mā wa sā tō wās-ī šan

jubbar yē=ā
 raft wa tay raft wa tay
 tamna=ā dgō
 ka lāzum lāzum jō'ar tō dō-um ba tō=ā
 bō dit maṭlē'ī šimiš byār ba mē
 sā dit maṭlē'ī šimiš kē tār-a yē=ā
 filhāl nwāz šabaḥa kin bō bāla
 bāla maxnāqō
 rēsad kafanē'an=ā tamna=ā yēk-ē tay
 zēran
 laba pi ē'ō kinb ba ma'raq yē=ā
 ḥata xā ḥāma qdōrō
 grām-ē kinb kinb-ē ēka=ā yē=ā
 pi čikk-ē čikk-an=ā

132 not like this, [for this small price].”
 133 In any case, the sheikh came.
 136 Then he [the sheikh] said to him [the boy], “All right now.
 138 We have the pearl.
 139 But [since] like this you want your pearl,
 142 run to the mountains.
 143 The magic horses which are in the mountains, magic
 horses:
 146 bring me the magic horses,
 148 then I will give you your what's-it-called. Your pearl.”
 152 Now, he [the boy] would bring the magic horses.
 153 But [firstly] anyway, he stayed with the sheikh, he went up
 and ate supper,
 155 and [then] he left! It was a full moon.
 157 He went, he sat by the water reservoir.
 160 by the reservoir, that is to say, by the well.
 163 Now the well there, it had a what's-it-called by it:
 164 a big wild fig tree. He went and sat at the very top of the
 what's-it-called:
 168 at the top of the wild fig tree.
 170 When night fell, he saw a horse came,
 172 two foals with it.
 174 A magic horse came, and two foals with it.
 177 Now [as] they were drinking water from the pool,
 179 this [boy], he slowly slowly slowly mounted the mother.

182 From the wild fig tree, that is to say.
 184 He got up on the back of the mother,
 185 straddled with one leg on each side of her. The boy.
 190 They had finished with [drinking] the water,
 191 so he quickly took hold of the reins and made them walk!
 194 there... the mother was in front, and the foals were behind
 her.
 197 He brought her to the entryway of the sheikh's house, and
 [walked] right inside.
 200 And they closed the door and...
 201 they said, “Ooooooh! This must be the horse!
 202 [And] there must be its foals with it!”
 204 All the people were amazed.
 206 [boy:] “Give me my pearl.”
 208 He [the sheikh] said to him, “No.
 210 I will not give you your pearl.
 212 These magic horses, they belong to us,
 214 and they went [ran away] from us and now, you have
 brought them [back]. “
 216 (This [sheikh] was abusing his power.)
 220 Back and forth, back and forth [they argued],
 221 then he said... [text unclear]
 223 “If it is really necessary that I give you your pearl,
 225 [first] go and bring to me the daughter of Matlei Shimish.”
 229 Now this daughter of Matlei Shimish, who can bring her?!

235 In any case, the next day he woke up, he went up,
 237 up above Maxnaqo.
 240 When he arrived at Kafanean, he saw someone coming
 down [carrying a tree in his arms in front of him].
 243 About from here, [there was] a kinb tree from his throat
 246 [stretching] all the way to the house of Mohammed Qdoro.
 248 a bundle of kinb tree, you know this kinb tree,
 250 how small it is! [hyperbole]

sā wa rēsid rāstaḡ yē
tamna=ā yē rōk-ō dgō-a wōwōwō
byā-ē ba kinb-ē ba says-a ba xō wōwō

čā!

tamna=ā dgō ba yē tō gēna=ī
abala=ī yē wās-um yē wūrū-ē

yā grām-ē na
lakin tō ajaba būr-ī na
pi yē=ā asp-an insī-an wās-ē na
ajaba būr-ī pi ya na
dgō ba yē hē
ar asp-an insī-an wās-ē mē=um
majma kin jwān tō=ī
ayya qaṣṣa mū-ō=ā
mū qaṣṣa kin ād ba yē
ēka=ā mū-ō dō-um ba tō

ana hādis-ē gardid ba tō=ā
mū-an īn kin
ḥaraqa yē kin tā-um ba tō
wa raft
rēsid-in ālam=ā
tamna=ā yēk-ē dgur maltaqa yē wābur

ay ay ay ar tumī-an kō-ō ammū says-ē

tumī tumī-an ān-an kinb-an yē=ā tumī-
an
tamna=ā dgō ajā! ajā! ō-ō
byār ba maxlōq-ō=ā
kinb-an wa tumī-an says-ē ō-ō
awa=ā sā tu čābē=ī
mē lāṭī-ē wās-um ba xō ba tēnur xō

ēka=ā tō tumī sayy-ī
ka says-um xō=ā
pi ē'ō sayy-um=ā ḥata dām gīya na
ka dgō ba yē ajaba būr-ī na

pi yē=ā ar asp-an insī-an wās-ē yē
ajaba būr-ī pi ummē=ā
tamna=ā dgō ba yē ar asp-an insī-an
wās-ē=ā mē=um
tamna=ā dgō ba yē tō=ī=ā
dgō ba yē hē
dgō ba yē gur mū
ana čīz-ē gardid ba tō=ā
ḥaraqa kin tā-um ba tō wa raft
rēsid ba ālam=ā
tamna=ā ādamī xwaft-ē bāla dil yē
dil-ō wā=bāla
fālaj-ē āw tirwā-a škum yē pi sāma-ō
fālaj-ē
ṣayaḥa tk-a iš-ē na
ḡay wōwōwō wā=čēnaḡī
wōwōwō wa šē'id-ē
sā čābē šīḡl tō tō'at
fālaj-ē āw tirwā-a škum tō

252 Now when he arrived beside him,
253 he heard that boy was saying, "wow!
255 Come [everyone]! Look at [this] a tree he has picked up!
Amazing!
259 What?!"
260 Then he [kinbino] said to him, "You are crazy!
262 You are acting like a madman! I brought this, is this a
small bundle of sticks?
266 This that is [merely] a bundle!
267 Yet you were not surprised
268 at these, talking horses that were brought?
270 Were you not amazed by this?"
273 He [boy] said to him [kinbino], "Well,
274 the one who brought the talking horses was me!"
277 [kinbino:] "Speak the truth! It was you?!"
280 So, [kinbino] cutting the hair,
282 he cut the hair, he gave it to him!
283 [kinbino says:] "You understand, I am giving [my] hair to
you.
284 If misfortune befalls you,
286 Do this to the hair:
287 burn it [and] I will come to you."
289 And he left.
292 When they arrived at Alam ridge,
293 He saw that he came face to face with someone else, [who
said:]
295 "Ooooh! Every tumi tree on the mountain, they were all
were uprooted.
298 The tumi trees... Those tumi trees, the kinib trees, these
tumi trees."
302 Then he said, "Oh my, oh my! What...?!"
304 Bring to all the people
306 the kinib trees and the tumi trees that are uprooted, oh my!
309 I say, why you, what is the matter with you?! [to tumino]"
310 [tumino says:] I have brought a small amount for myself,
for my stone-oven."
312 "Obviously you could uproot the tumi trees,
314 if I carried, I could carry however much!
315 I could carry it from here to anywhere!
317 So then he [tumino] said to him [the boy], "Were you not
amazed
318 by him, the one who brought him these talking horses?
319 Yet you were still amazed even by me?"
322 Then he [the boy] said to him [tumino], "The one who
brought the talking horses was me."
326 Then he [tumino] said to him [the boy], "It was you?"
328 He [the boy] said to him [tumino], "Yes!"
329 He [tumino] said to him [the boy], "Take the hair.
332 If anything happens to you,
334 burn it, [and] I will come to you." And he left.
338 When he arrived at Alam ridge,
339 He saw someone sleeping on his back,
341 facing up.
342 A water channel ran into his stomach from heaven.
343 A water channel.
345 He was shouting, saying nothing
346 except "Woe!" and "Thirst!",
348 "Woe!" and a dying man's creed.
350 "Now how was this thing of yours happening?
353 A water channel is running into your stomach.

ṣayaḥa tk-ī wā=čēnaḡī
tamna=ā dgō ba yē sā tu abala=ī waḷa
čī=ī
iyyē ar nikta dēqiqit-ē panj tā dēqiqit
sā'it-ē wa
nikta āw nakata tk-in ba mē ba gurman-ō

yē čābē sēr mē tka=ā
tō ajaba būs-ī na
pi yē=ā ar asp-an insī-an wās-ē na
ajaba būr-ī pi ummē=ā
dgō ba yē ar asp-an insī-an wās-ē

yē=ā mē=um
tō=ī=ā dgō ba yē hē

dgō ba yē gur mū-an
wa dār-iš ba yē wa
lumrād awya kin xwēr
tamna=ā ē'ū walēyit ba maṭlē'ī šimiš
jwān
sā wa rēsid walēyt-ō=ā mardk-ō=ā
yē ādamī-ō=ā šara'a bōp-ō kin
dgō ba yē āmas-um ba tō
āmas-um ba tō ba dit tō
ba īn ba xistar
sā dgō ba yē na
šēx-ō fāns-ē mē wa
dit xō ād ba yē wa īn na

mē āmas-um ba tō dit tō xistar-ē tk-um

dgō ba yē dit mē xistar tk-ī=ā

dit mē bētar na pi tō na
wa tō bētar=ī na pi īn mē na
pi dit mē na
wa lakin dit mē
xāna yē ba šarṭ bāba=ā
šaṭṭa ādamī murs-in ba yē yēk-ē kam

sā tu sā tu kēs-ē

yumkin šad kēs-ē ājal tō'at
tamna=ā dgō ba yē hā

dgō ba yē dō-um ba tō

xānaḡ-ē palla
gēnum wa jā mayya angar
maxluṭ ya'nī xānaḡ-ē
palla gēnum wa jā
wa šabaḥa tō-um=ā
gēnum-an rukd-ē wa jā-an rukd-ē

wa dō-um ba tō buxxar-ē palla qēšarit
arma qēšarit
wa šabaḥa tō-um=ā
tak-an jrā'ī arma-an jrā'ī
wa dō-um ba tō čō-ē palla āw

355 You are shouting from thirst?"

357 Then he [awino] said to him, "Why you...! Are you crazy or what?!"

359 That [water], [there is only] a little of it every minute or every five minutes an hour and...

362 [it's as if] they are dripping a bit of water for me from the [a piece of] cotton.

364 How will [this] ever quench my [thirst]?

367 You have not been amazed

368 at him, at the one who brought the talking horses,

370 [yet] you were amazed even at me?"

371 He [the boy] said to him [the awino], "The one who brought the talking horses,

372 this one, it was me."

373 [awino:] "It was you?!" He [boy] said to him [awino], "Yes."

375 He [awino] said to him [boy], "Take the hair."

377 and he gave it to him and...

378 in any case, he climbed down to Xwair hamlet!

380 He saw that here was the city of Matlei Shimish!

384 So!

385 Now when he arrived in the city, the man [boy],

389 that person, he approached the father.

393 He [the boy] said to him [the father], "I have come to you.

395 I have come to you, to your daughter,

396 for this: to be her suitor."

398 Now, he didn't tell him [that]

399 the sheikh sent me and

401 to give him your daughter [in marriage] which is for [in return for] this [pearl].

402 [He only said:] "I have come to you to be a suitor to your daughter."

405 He [the sheikh] said to him [the boy], "You want to be a suitor for my daughter?"

407 My daughter is not better than you,

408 and you are not better than my what's-it-called,

411 than my daughter.

412 However my daughter,

413 Sir, her marriage will be with bridewealth.

416 One hundred people have died for her [i.e. trying to be her suitor], less one.

420 Now you [watch out]... now you [watch out]! [You may be the hundredth] person,

421 perhaps the hundredth person will come to this fate."

425 So he [the boy] said to him [the girl's father], "Yes." [i.e. I accept]

427 He [the girl's father] said to him [the boy], "I will give to you

430 a house, full of

433 wheat and of barley mixed together.

435 mixed up, that is to say. A house[ful].

437 Full of wheat and barley.

441 And when I wake up in the morning,

443 all the wheat must be in one corner and all the barley in another.

447 And I will give you a storehouse full of Qesarit, Qesarit dates.

452 When I wake up in the morning,

455 the date syrup baskets must be separated from the dates.

460 And I will give you a well full of water.

wa şabaḥa tō-um=ā
kana ya čō-ō šārar
iš inda yē āw na
dit mē ba tō baḡa ḥaqq

dgō ba yē bā yē na
naqata kin tālum-ō
ka ḥaraqa kin mū-an
āzamē wa tā-ē
rēsid āw-īn-ō
dgō ba yē hā
dgō ba yē čwān-ī čō-ō txōr
šaraba tk-ī=ā
čābē tā-ē=in bē=ā
pē di-ta=in na=ā
ga ba yē di-ta ba mē na=ā
tā čō bē=ā
dgō ba yē ā'ā tā-ē=in
amū bēw ēka=ā inča kin ba yē=ā

biyāyē ka qa

wābōbō gil-an yē āmad bāla jārī
ḥaraqa tā kin kinb-īn-ō rēsid
tamna=ā dgō ba yē hā
dgō ba yē čwān-ī buxxar-ō yē=ā
palla ḡēla mayya angar gēnum wa jā

yē wa nwāz=ā jrā'ī=ā
dgō ba yē yē=ā ka byā-in zēran
laba panj āzar tā maxluq šāḥar
ar kas-ē wa laba inča wa
finjan-ē finjan-ē āmad na ba šan na
di-kyē di-kyē na
gēnum azala gid-in jā azala gid-in
yēk-ē āntē tay zēran=ā
wa ṭīyar=in ē pē mē=ā
bāba=ā yē āwust
dasta xālṭū kin ba yē
inda finjan-ē dār-in ba yē
wa byār-in wa gēnum-an sayd-in ēwō
wa jā-an ē'ō
qēšarīt-īn-an rēsid-in
hā yē wa tak-an yē=ā waḷa baḡa

yē wa tak-an yē=ā xōr-im
ā'ā tak-an wēl-ē
tak-an wēl-im pē ya=ā
pē čwānid-ī ga-ī ba yē ba di-ta buxxar na
dgō ba šan tā buxxar=in bē
filḥāl fakka wābiš fajr-ō urtut-ē na
čō-ō jārī=ā ḡēla azala=ā arma-an jārī

āmad ba yē tamna=ā dgō ba yē ā'ā

ba di-ta buxxar
ba di-ta buxxar ḡēla-an ḡēla
ba di-ta arma=ā yē wa tak-an yē
yē ba di-ta čō
mī dūšin ḡarra=um

463 When I wake up in the morning,
465 instead this well must be dry:
466 without any water in it.
467 [In this case] you shall have my daughter without [any other] bridewealth!"

471 He [the boy] said to him, "All right."
474 He brought [them] out one at a time onto the platter!
475 right away he burned the hairs,
476 one after the other!
478 The water man arrived.
480 He [awino] said to him, "Yes?"
481 He [the boy] said to him, "Can you drink...
482 can you drink the well?"
484 "What?! There is only one of them?!"
485 There are not even two of them?!"
487 Are you not going to get two of them from him for me?!"
489 Is there only one well?"

491 He said to him, "Yes, there's only one of them."
493 As soon as he had begun he had finished, he did, you know, like this to it [loud slurping sound]
496 Right away it came about that "qa'!" [choking on dirt sound]

498 "Alas! Its dirt is already coming up!"
503 He burned another one [hair]! The kinb tree man arrived.
504 Then he said to him, "Yes?"
506 He said to him, "This storehouse,
508 full of grain, with wheat and barley all mixed together, can you
512 between now and tomorrow, separate [the grains]?"

515 He said to him... this: that they should come down,
520 a crowd of about five thousand sorcerers.
523 [For] each person, [there was] approximately this much:
524 there wasn't [even] a cup for each of them.
527 there wasn't [even] a quarter-cup for each [of them].
529 They separated the wheat, they separated the barley.
532 One who was coming down,
533 [when] they had finished, [he said] what about me too!?"
535 "Sir, stay!"
536 They mixed up some [grain] for him!
537 in a cup, they gave it to him.
541 And they brought and put the wheat here
542 and the barley there.
544 The date-eaters arrived.
546 "Yes? [Shall we eat] these [dates] and their date syrup baskets? or without?
548 These and their date syrup baskets, shall we eat?"
549 [boy:] "No. Leave the date syrup baskets."
551 "Must we really leave the baskets?"
554 Could you not even have told him two storehouses?"
557 He said (to them), "There is only one storehouse of them."
558 In any case, when morning dawned, there was not a trace.
561 The well was finished, the grain was separated, the dates were finished.

565 He [the boy] came to him [the sheikh]. Then he [the sheikh] said to him [the boy], "No.
569 [in fact, you have to do that] for two storehouses.
570 For two storehouses of grain, grain.
573 For two [storehouses of] dates, them and their baskets.
575 [And do] it for two wells.
577 I was mistaken yesterday."

ğarra=ī ēka=ā tō ga-ī ba mē ba tā tā na
 sā ga-ī ba mē ba di-ta bā yē na
 raft šaw wābur=ā
 ka ħaraqa āw-īn-ō kin
 čā! maḥana mi tk-ī ba tā bāba

 ā'ā di-ta=in sātē
 di-ta=in wa xwāja xō=ī ħaqa
 ka ka pē si-ta=in=ā ka pē batar
 wa šaraba ān kin
 aržamē u tā'ē
 jwān-ē ā'am
 nikta gardid rīq mē rōzō
 ḥamdilila ā'am
 hē āšinan rēsid-in qēšarīt-īn-an
 di-ta buxxar=in
 māšalla yē wa tak-an yē=ā
 šal alā mḥammad!
 jwān gis-ī rōzō
 ġaraqa kin
 ġēla-īn-an rēsid-in wōwōwō
 mā yē=ā kē=ā ādamī txēn-a ba mā

 pē di-ta=in=ā mā čī tay ba mā=ā

 bēlē di-ta=in rōzō hē jwān-ē

 rub'-ē rub'-ē āmad ba šan
 si-kyē-an gēnum wa si-kyē-an jā

 filḥāl šarṭ-ō gid-iš
 šabaḥa wābur pi šabḥ=ā
 ra ba yē xāna
 dār-iš yē ba yē
 wa raft
 mād di-rōz si-rōz zan xō gid-iš

 wa mučī-an wā yē ka axča-an
 wa ka kār-an wa raft
 rēsid ba ālam=ā
 mū-an ħaraqa gid-iš yē wa zan yē
 rēsid-in ba yē ar si-kas-an šan
 yā ēšinan šēx šāḥar=in ya'nī
 ar yēk-ē ādamī-an ēšinan šēx-an=in
 āšīn-an jāmat=in
 dgō ba yē ēka=ā ditk-ō dug-ī wa č-ī=ā

 wayda ād yē na ba šēx-ō na
 bar yē xā šmā wa zan tō=ā
 sā ḥaram ḥālāl
 bass=ī zanḥ-ō ba tō
 ana tēmuš-ī čwān-ī bā yē
 jang tō tk-a wana čīz-ē tk-a=ā
 mū ħaraqa kin mā tā-im ba tō
 tō iš ba tō na
 na tāfaq na kār na šiḡl
 iš ba tō na
 wēl wā mā bē
 wēl yē sar mā

580 “You were mistaken? Even though you had told me [to do it] for only one at a time!
 583 Now you tell me [to do it] for two. All right.”
 587 He left. When night came,
 588 right away he burned the water-man[’s hair].
 591 [awino says:] “What! It’s you bothering me for one [well] again!”
 593 [boy says:] “No, now there are two of them.”
 594 [awino says:] “There are two? Well, thank-you very much!
 597 If... if only there were three, it would be even better!”
 599 And he drank them,
 600 one after the other.
 602 [awino says:] “It’s all good,
 603 a little bit came around to my throat today.
 604 I’m all well!”
 607 So, those people arrived, the date-eaters.
 610 “There are two storehouses?!”
 611 Māšallāh! These and their date syrup baskets?
 613 May Mohammed rest in peace!
 615 You have done good today!”
 616 They swallowed [the dates].
 619 The grain-separators arrived, oh my!
 622 In the midst of this [crowd of sorcerers], what person would laugh at us?!”
 624 Even if there are two [of the storehouses], what will become of us?”
 626 [boy:] “Yes in fact, there are two today. [sorcerers:] All right, fine.”
 629 There was a kilogram for each of them.
 631 Three quarter-cups of wheat and three quarter-cups of barley.
 634 In any case, he got the bridewealth.
 638 When he woke up in the morning,
 639 he married her.
 640 He gave her to him.
 643 And he left.
 644 Time went by, it was two or three days since he married his wife,
 645 And he had all kinds of things, such as gold,
 647 and stuff, and he left.
 649 Arriving at Alam ridge,
 651 he burned the hairs. He and his wife.
 654 All three of them came to him.
 655 That is to say, these were these chiefs of sorcerers.
 657 Each one of these people was a chief [of sorcerers].
 660 Those people were a coven [of sorcerers].
 662 He [one of the sorcerers] said to him [the boy], “Here you’re taking the girl and you’re going,
 664 don’t go and give her to the sheikh.
 667 Take her to your house and she’s your wife,
 669 now that [what was] forbidden is allowed.
 671 You have finished; the woman is for you.
 673 If you see that you could be up against him,
 675 if he starts a war with you, or makes a move,
 677 burn the hair, we will come to you.
 678 As for you, there is nothing for you to do.
 679 Neither guns, nor stuff, nor things,
 681 there is nothing for you to do.
 682 Just leave it up to us.
 683 Leave it to be our concern.

pi sar mā ḥata sar yē
 wa zan tō zan tō=ā
 wayda ād yē na
 tukš-um tō
 filḥāl tamna=ā rēsid šēx-ō rēsid
 awa=ā dit maṭlē'ī šimiš wā yē

awa=ā fānd-in ba yē
 awa=ā zank-ō fān ba yē
 bāba=ā awa=ā dō-um yē na ba yē na
 mē xō wās-um yē
 wa ra-um ba yē xāna
 awa=ā dō-a yē na
 dō-a yē na=ā
 yaḷḷa ayya ništ-ē ba čī=ā
 jang yē bzēn-im tāfaq-ō
 haraqa mū-an gid-iš
 šaw drāz=ā
 sūqū būr-in maxluq-an
 qadar quz'an wā šan
 qadar tālim wā šan wa
 qadar brinz wā šan wa
 qadar dām čī wā šan na wa
 qadar matfa bzēn-in wa
 qadar dubbāba wā šan wa
 qadar tāfaq wā šan
 filḥāl xānağ-ō ya=ā iš dug-a na

pi qāmi nwāz=ā tay
 qāmi nwāz=ā
 šēx-ō dgō ba šan
 tā di-ta tāfaq ād-ē inča īn=ā
 sayb=ā turs yē byār-a yē=ā
 wa ka wākid-in di-ta tāfaq si-ta tāfaq
 pi xā šēx-ō wa ka wāks yē

šāḥar=in wa kaft-in xwēm
 amu xā šēx-ō kard-in
 amu muzgīt kaft
 maxluq-an ādamī murd-in wuxritī
 aṭala būr-in ya'nī
 wa māḍ adala wābur jang-ō
 ša'bō dgī-in amala tk-a na tumr-im

wa sā di-ta tāfaq bzand-im bē
 ya=ā jīmī wā yē=ā
 yē na xō ādamī=ā
 kē čwān-a dit maṭlē'ī šimiš tār-a=ā
 kē čwān-a čōt
 asp-an insī-an tār=ā
 bass=ī dgīm ba šēx-ō bass tāt-im tō na

ālam bar bāla
 šēx-ō yē rōk-ō
 ālam-ō bard-in bāla
 zangērīr-an āmad-in awa=ā šēx-ō tō=ī
 šēx-ō mē=um awwal jō'ar mē byār-ē
 ka na bass tk-in na
 jō'ar yē bar ba yē
 awwal asp-an insī-an mē byār-a

684 It's a matter between us and him.
 686 If your wife is [indeed] your wife,
 687 don't go giving her.
 688 [otherwise] I will kill you."
 690 In any case, then he arrived. The sheikh arrived.
 692 He said that the daughter of Matlei Shimish was with him [the boy].
 696 He said that they will send for her,
 697 He said that [he] must send the woman to him.
 699 No sir, he said that I will not give her to him.
 701 I myself have brought her
 702 and I have married her.
 705 He said that he would not give her.
 708 He would not give her?
 709 "Let's go! Hurry up! What are you sitting there for?!"
 710 We will have a gun war with him."
 713 He burned the hairs.
 715 All night long,
 716 the crowd [of sorcerers] assembled.
 717 They had some cauldrons,
 719 they had some platters, and
 720 they had some rice, and
 721 they had some I don't know what else, and
 723 they would fire some cannons, and
 724 they had some tanks, and
 725 they had some guns.
 727 In any case, this house, it [was so full that] it wouldn't take any [more].
 730 When it was almost dawn,
 733 when it was dawn,
 735 the sheikh said to them,
 736 "Strike like this with one or two guns, what's-it-called,
 738 firing stray shots, to frighten him..."
 740 And right away they opened fire with two or three guns
 743 from the sheikh's house. And right away they [the sorcerers] opened fire!
 747 They were sorcerers... and they fell in to the blood-battle.
 750 Immediately they knocked down the sheikh's house.
 752 Immediately the mosque fell.
 753 Crowds of people died in an instant,
 755 that is, they were injured.
 756 And it kept going, the war went on.
 758 The [sheikh's] people said, "This isn't working! We are going to die!"
 761 And now we have only fired two guns,
 763 [but] these! All of these that they have,
 764 these are no humans, are they?!!
 765 Who can bring the daughter of Matlei Shimish?
 766 Who can go [and]
 767 bring the magic horses?
 769 You are finished! We are saying to the sheikh that it is finished! We don't want you.
 773 Raise the white flag!
 774 The sheikh [for us] is this boy."
 777 They raised the white flag.
 778 The slaves came and said, "You are [now] the sheikh."
 781 [boy:] "I am [now] the sheikh? First bring my pearl!"
 784 Lest they finish [fighting before I get the pearl].
 785 He must bring the pearl with him.
 786 First he must bring my magic horses.

asp-an insī-an yē bar ba yē
 wād-in ba yē šayaxa yē gid-in
 nadaba gid-in ba yē
 wa zan yē mād wā yē
 wa asp-an yē mād wā yē
 wa jō'ar yē mād wā yē wa
 tō raft-ī wa mē āmad-um xālaš
 ḥāra kin ḥaḡiqit ya'nī

789 He must bring the magic horses with him."
 790 They brought [them] to him. They made him sheikh.
 793 They cheered for him, giving the war cry.
 795 And his wife stayed with him,
 796 and his horses stayed with him,
 797 and his pearl stayed with him, and
 798 You went and I came. The End.
 803 (audience:) Look! I mean, how amazing!

Sōntīō

raft yēk-ē
 qiṣṣit-ē wa ḥakyit-ē
 raft šēx walēyt-ō
 wā yē si-ta ditk-an
 ēšin-an si-kas-an=ā raft-in madrast-ō
 darasa gid-in
 xālaš būr-in pi madrast-ō
 gap-an raft-in xāna ba rōr-an āmō xō
 čikk-ō dgō ba bap xō
 mē=ā č-um na xāna na
 č-um mē na=ā xāna na=ā
 tany-um na ē'ū na
 ana tany-um ēwō tumr-um
 ana č-um xāna ba rōr āmō xō tumr-um
 ḥā bāba=ā čī tāt-ī
 dgō ba yē kin ba mē sōntī-ē
 sōntī-ē gap byār
 lōḥī gap-ē na
 wa kin ba mē inda yē xānağ-ē
 xānağ-ē kin ba mē inda yē
 qafala pi wā=indur
 āw byāt na inda yē na
 āw sōr-ō na
 sō ba mē inda yē
 ḡāzī-ē slandar-ē xōrdin zād
 wa kiswit wa čādir wa tany-um
 jāga kin ba mē inda yē ba nwāz
 wa txwā-um inda yē
 watī sayy-um xō na
 rāy-um na
 ba kūnītī bē
 xālaš tō'at=ā
 bō kard mē dirya-ō
 kard-ī mē dirya-ō=ā
 bar mē ba mōmur wākiš mē
 a jāga br-um
 murd-um ka wābur-um inda sōntī-ō yā=ā
 inda ḥamyā būr-um
 wa ra-um wā=bāla
 ra-um mağrab
 ra-um mašraq
 ana yā tk-ī ba mē=ā
 balkē mān-um zindağ
 wa ana tēl-ī mē jāga mē
 inda walēyt-ō=ā tumr-um
 pi ahla xō rōr-ē

5 There was a person.
 9 A story and a telling.
 12 There was a sheikh of the country,
 14 He had three daughters.
 18 Those three, they went to school.
 21 They studied.
 25 They completed their schooling.
 27 The older ones married the [sons] of their uncle.
 30 The young one said to her father,
 31 "As for me, I am not going to marry.
 35 Not only am I not going to marry,
 36 I am not staying here either.
 39 If I stay here, I will die.
 41 If I marry my uncle's [son], I will die."
 45 "Well, child, what do you want?"
 47 She said to him, "Make me a raft.
 51 Bring a big raft,
 52 that is a big wooden one,
 55 and make me a house inside it.
 57 Make a house for me inside it,
 58 [that] locks from the inside,
 59 so that water cannot go in.
 61 (so that) seawater (cannot go in).
 64 Put inside it for me...
 65 A stove. A coal box. Food, lots [of it].
 70 and clothes and linens and I will live...
 73 make a place in it for me to pray
 75 and I will sleep in it
 76 and I will not stand up.
 78 I won't be able to.
 80 [I will] only [sit] on my bottom.
 82 When it is finished,
 83 go and plunge me into the sea.
 85 Plunging me into the sea,
 87 carry me to Momur Island, [there] release me.
 90 I shall go anywhere.
 92 If I should die on that raft,
 93 if I should become beached,
 94 and if I should go up,
 95 if I should go west,
 96 if I should go east,
 97 if you do these things for me,
 99 perhaps I will stay alive.
 100 And if you make me [stay] where I am
 102 in [this] country, I will die.
 104 From my relatives, a [son]...

šū tāt-um na
 bōp-ō čāb ka sātē=ā
 ūny-a=ā tumr-a
 bēr-a yē xāna=ā tumr-a
 ra ba nijjar-ō
 sōntī-ē wād-iš pi ēwū
 ḥata šaḥarē-ō ba blind-ī
 dgō ba yē ā
 tāt-um tō hijrit-ē kin inda yē=ā
 ba ditk-ō ya=ā
 nwāz tk-a inda yē=ā
 txwā-a inda yē=ā
 ġāzī inda yē=ā
 brinz-ē wā yē=ā
 qaḥwē wā yē=ā
 wa kār-an yē wā yē=ā
 āw-ō byāt na inda yē na
 āw sōr-ō na
 kard-im yē durya-ō
 qafala pi indur wa
 klīl yē wa
 qaṣṣa wābur ba yē
 wa inšalla bīs wa panj āzar tā
 qaṣṣa wābur ba bīs wa panj āzar tā
 xamsa wa tširīn
 wa xālaš ṭiyar yē gid-in
 wa qalafa yē gid-iš ka mā-ē
 wa ka di-mā-an xālaš wābur
 ba šaw ditk-ō raft inda yē
 kas xābar na ba yē na ġay bōp-ō na
 wa qafala dar-ō yē gid-in
 wa indō-an wād-in ba yē šabaḥī
 wa šuḥbū yē gid-in ba ġārī-ō
 bard-in yē āw-an
 wa dār-iš yē ba lenj-ō
 bard-in yē ba mōmur
 wākid-in yē
 abāra āw-ō oġar-ē
 dug-a yē ba quxayg
 wa āw-ō čōt bāla purya=ā
 tēbur-a yē ba sar mistō
 wa lenj-an tēmuš-in yē
 č-in ba yē rāy-in na abaša yē tk-in na
 rāy-in na sī-in yē nēxan na
 gap-ē na
 xall gid-iš
 mšaww gid-iš maḥḥar gid-iš

 wa ġazara gid-iš inda āw-an
 yē wa āw-an sātē tā-ē=in

 inča xall ba yē
 wa maḥḥar ba yē wa
 mād laba si-mā-an
 čār mā-an durya-ō
 čār panj mā-an
 ammū ādamī jīr-in yē
 ar čōt ba yē=ā
 kas tāt-a yē na
 ka byō nāšī būr nāšī

105 I don't want a husband."
 108 What was the father to do now?
 110 If she were to stay, she would die!
 112 If she were to be married, she would die!
 115 He went to a boatbuilder,
 117 he brought a raft [that was] from here
 119 up to the cabinet in height.
 123 He said to him, "Yes?"
 125 "I want you to make a room in it,
 126 for this girl,
 128 so that she might pray in it,
 129 sleep in it,
 130 [have] a stove in it,
 132 she has rice,
 133 she has coffee,
 134 and she has her things,
 135 so that water cannot go in it,
 136 (so that) seawater (cannot go in it)
 137 We shall plunge her into the sea,
 138 locking it from the inside, and
 140 her key and,
 142 we will make a deal on it.
 144 and hopefully, for twenty-five thousand.
 150 We will make a deal for twenty-five thousand.
 151 [Arabic:] Twenty-five."
 153 And it was finished... they finished it,
 155 and they built it from wood, even in a month
 157 or two months, it was finished.
 159 At night, the girl went inside it.
 162 No one knew about her: no one except the father.
 165 And they locked its door,
 167 and in the morning they brought Indians to it [the raft],
 170 and dragged it [the raft] by cart,
 172 they carried it to the water.
 173 And he gave it to the dhow,
 174 to carry it to Momur Island.
 177 [There] they released it.
 179 Like, the tide was going out,
 183 it [the tide] took her to Quxayg Rock.
 185 and when the tide came in,
 187 it carried her to Cape Misto.
 190 When dhows saw it [the raft],
 191 they went to it, they couldn't catch it.
 193 They were not able to bring it aboard,
 195 it being such a big one!
 197 It was covered with green algae,
 199 It was covered with barnacles. It was covered with
 oysters.
 203 And it sank into the water,
 204 until it was one with the water [it sunk to the level of
 the water's surface].
 207 Like this, there was green algae on it
 208 and oysters on it and...
 212 time went by, about three months,
 213 four months, she was at sea,
 214 four or five months.
 215 All the people saw it.
 217 [but] of anyone who went to it [to look at it],
 218 no one wanted it.
 220 Then it came about that there was a storm wind. A

nāšī-ō āmad ḥamyā wābur inda walēyit-ē

inda rāš xaymē
inda laymay inda jāgē'ē ya'nī
ḥamyā wābur ba čāf-ō
nāšī-ō wād-iš yē
ḥamyā gid-iš bāla ba āw-ō gābanō-ō
araṭa yē gid-iš
āw-ō čōt pi yē zēran
rōk-an tā-in gū tk-in ba yē
bāz tk-in pēna yē wa
ēka=ā yā kas tāt-a yē na
kaft-ē ba čāf-ō bē lōh-ē gap

gapa xānağ-ō=ā
lakin inča inča blind-ī yā=ā

sā byō tā bār ka
pis šēx walēyt-ō čōt xāna
adala wābur sūran
daqqa wāb m'allāyē-ō

bālitar pi yē
m'allāyē-ō bzēn-in

sā ēnar īn-ō tk-in
šū xō tkīn na čō xāna na

sā wa ṭabil-an šnaft-iš=ā
dar-ō wākid-iš āmad barra
adliyē ba yē pi ēwū ḥata āntē ō

raft ra ba m'allāyē
wa barza wābur=ā
salām alēkum ālēkum salām
ditk-an ništ-in
wa di-kas ništ-in ba sayyam-ō
āmō šan wā šan
sā ḥasa ēnar gis-in na
qaḥama gid ba yē zēran
yēk-ē pi zangērīr-an
wa dgō ba yē faḍala biš
tā pā wa tā dist kin ba āmō mē
wa yā xwē mē tā pā

wa tā dist ba yē
ēnar yē gid-iš
dist rāstī ēnar gid-iš pi rāstī
ān=ā dist asrē ēnar gid-iš pi asrē

āmō xwaft-ē šēx-ō xābar na
šabaḥa wābur pi šabḥ=ā
tamna=ā ēnar-an yē gēr=in
yē=ā na=ā bātar=in yē=ā na=ā xaykē na
yē=ā gbar-ē yā=ā sirx-ē
ra ba zank-an wād-iš šan
zangērīr-an ar di-kas-an šan
dgō ba yē āmō
skafya k-ē na pi mē na

nor'easter.

222 A storm wind blew up, [the raft] became beached in a country,
228 in Ras al-Khaimah,
229 in Lima, in somewhere, that is to say.
231 [The raft] became beached on the shore,
232 the storm wind brought it,
233 beached it high on the spring tide.
235 It [the storm] stuck it [the raft].
237 Water flowed down from it.
240 Boys would come and defecate on it.
241 They would play beside it and,
244 obviously no one wanted this,
247 [since] it was just left on the beach, a big wooden thing.
250 The size of a house,
251 but this tall, like this, you see [narrator gestures to show height].
254 Now it came about one time that...
256 the son of the sheikh of the country was to be married.
260 It was taking place, the wedding celebration.
263 They were beating drums for the men's M'allayo dance.
264 Up above [the raft].
265 They were drumming for the M'allayo dance [narrator claps like drumbeat],
267 now they were putting henna on the what's-it-called.
269 they were putting henna on their fiancés, whom they were marrying.
272 Now when she heard the drums,
274 she opened the door. She came outside.
279 She had a gown that stretched all the way from here to there!
282 She left. She went to the M'allayo dance.
285 When she appeared,
286 She greeted everyone.
288 Girls were seated,
290 and two people were seated on the platform,
291 Their father-in-law was with them.
293 Now they hadn't put henna on yet.
296 He jumped down to her,
297 one of the slaves,
300 and he said to her, "Go ahead.
301 Do one foot and one hand of my uncle.
303 and this sister of mine [i.e. another slave] will do one foot
304 and one hand."
307 She put henna on it.
310 She put henna on the right hand from the right side.
312 That one [the other person doing henna], the left hand, she put henna on it from the left side.
317 The uncle was asleep. The sheikh[']s son] didn't know.
322 When he awoke in the morning,
323 he saw that his henna was different!
327 That one was better. The other one, not so much.
329 this one here was brown, this one here was red.
332 He went to the women, to bring them.
335 The slaves, both of them.
337 He said to [them], "Nieces [slaves]...
339 Don't conceal anything from me.

ar yēk-ē āzar tā ruppī dō-um ba šmā
 kē ēnar gis-ē wā šmā=ā
 yēk-ē dgō ba yē āmō
 wa xwaft-i=ā ditk-ē āmad
 ditk-ē dām ditk-ō yē=ā bar kē na
 inda walēyit-ō bar mā na
 jīs-um yē na
 pi giya āmad dām na
 ditk-ō na=ā tēr-ē
 mē wād-um yē ēnar tō gid-iš
 dist rāstī ēnar gid-iš pi rāstī
 wa xwē mē yē=ā
 dist asrē ēnar gid-iš pi asrē
 ar yēk-ē āzar tā ruppī ād ba šan
 dgō ba šan išōwō
 kas ēnar k-a na
 wēl-a yē byāt
 ēnar mē k-a na lakin bāgur tk-a na=ā

ēnar mē tk-a
 kas ēnar tk-a na
 ġay yē na
 ūn-ē mār
 wa wād-iš wā xō yē=ā
 ana ġaṭṭa tk-a=ā ba mē=ā
 āmad=ā mār mē k-ē
 qaraṣa mē k-ē
 ūn-ē ba yē ḥata byāt
 wād-iš wā xō mqaṣṣ-ē
 wād-iš wā xō laba inča ntōr=ā
 samsābal wa dangō
 wa nixxī wa kār yā-an=ā
 ntōr-an mardk-ō
 sōd-iš bāla wa
 wa adala wābur m'allāyē-ō
 ḥašša xānaḡ-ō
 ammū šan zank-an=in ya'nī
 iš wā šan mardk-an na
 walla=ā ḥamaqa kin na jwān na
 ka byō ba yē
 lakin adliyē ba yē
 pi ēwū ḥata āntē
 wā šuḥbū tō'at pišt-ō yē
 dgō ba yē tamna=ā
 salām alēkum ālēkum salām
 byō dadē=ā
 āmō mē ṭālbū tō gis-ē ba ēnar-ō

ēnar-an ba mē mē dās-im ba tō
 ka bō bāla ēnar yē kin
 gid-iš ba pā-an
 qaraṣa yē gid-in raqada yē gid-in
 mār yē gid-in mār wābur
 ṭāraf adliyyē-ō kaft-ē āntē pēna šēx-ō=ā

xabaqa yē gid-iš ba mqaṣṣ-ō
 xabq-ē gid-iš inda yē
 nixxī-an xō čaḥḥa kin inda yē
 īn-an=ā barmīt-an īn-an=ā

342 I am going to give each one of you a thousand rupees!
 343 Who was with you putting henna on?"
 348 One of them said to him, "Uncle,
 350 while you were asleep, a girl came,
 352 A girl, I don't know whose daughter she was,
 355 in the [whole] country, she is not from us.
 356 I haven't seen her [before].
 357 I don't know where she came from.
 358 This girl, she is stunningly beautiful!
 362 I brought her to put henna on you.
 363 She put henna on the right hand from the right side.
 365 and this sister of mine [the other slave doing henna],
 367 she put henna on her left hand from the left side."
 370 He gave a thousand rupees to each of them!
 373 He said to them, "This very night,
 374 no one put henna on.
 377 Let her come.
 378 Let no [one] put henna on me; otherwise she won't do
 it again,
 381 she will put henna on me.
 384 No one will put henna on,
 387 except for her.
 388 You stay awake.
 391 When she comes along,
 393 if I fall fast asleep,
 394 when she comes, wake me up.
 395 Pinch me.
 398 Wait for her until she comes."
 401 He brought scissors with him.
 403 He brought like, sweets with him:
 405 nuts and seeds
 408 and chickpeas and these things:
 410 Treats. (It was the man.)
 414 He gathered them up and,
 415 and the M'allayo dance was going on.
 418 At the house they were celebrating,
 419 that is to say, all of them were women.
 421 There were no men with them.
 423 Really, he was terribly overcome with desire,
 426 right away he came up to her.
 427 But she was wearing a wedding gown
 428 from here up to there
 430 it trailed behind her.
 432 He said to her, she heard,
 433 "Peace be upon you." "And upon you be peace."
 435 "Come here, my dear... so...
 436 My father-in-law has requested you for [doing] the
 henna,
 438 we give you the responsibility of doing our henna."
 440 Right away she went up. She put henna on him
 445 on his feet.
 448 They pinched him. They surprised him.
 450 They woke him. He awoke.
 454 The side of the wedding gown that had fallen there
 beside the sheikh,
 458 he cut it off with the scissors.
 461 He made a hole in it.
 463 He poured chickpeas inside it,
 465 what's-it-calleds inside it, hard candies, what's-it-
 calleds,

ntōr-an=ā wa srār yē kin
 srār t̄āraf adliyē-ō yē kin
 šēx-ō pis šēx-ō
 ēnar yē gid-iš
 t̄iyar būr-in xālaš=in
 dītk-ō raft
 yē īn-ō šuḥbū tō'at pišt-ō yē
 adliyē-ō
 wā xabaqa
 qāmi nwāz dār-iš=ā
 sayd-iš xō šēx-ō
 bidlī wā yē bidlī
 mēš tk-a pi xā šan
 mēš tk-a ba ya'nī ntōr-an
 yā raft tēra-ō=ā
 ntōr-an mēš tk-a ti yē
 wa yē mēš tk-a ba ntōr-an
 wād-iš yē ba sōntī-ō
 tamna=ā dgō lāzum yā zank-ō inda yā sōntī-
 ō
 mē=ā tāt-um na dīt āmō xō na

šabaḥa wābur pi šabḥ=ā
 dgō ba bap xō
 mē=ā dīt āmō xō tāt-um na

yē ar č-um ba yē xāna=ā tāt-um yē na
 č-um xāna ba sōntī-ō
 čābē č-ī xāna ba sōntī-ō=ā
 ya=ā lōḥī=ā
 sāl-ē di-sāl kaft-ē durya-ō
 palla gū palla kār
 čābē č-ī xāna ba sōntī-ō=ā
 mē=ā č-um xāna ba sōntī-ō
 kaw tubr-um ba sōntī-ō
 dīt āmō xō tāt-um na
 raft-in ba qāḍī-ō
 qāḍī-ō dgō ba yē bā yē na
 kaw tubr-a ba sōntī-ō
 kaw tubr-im mā
 āmad nwāz pīšin kin
 nwāz paštīn=ā byār-ē
 zūlī-an wa ē'ū pāk k-ē wa
 indō-an āmad-in
 baladiyya wa pāk yē gid-in
 wa sōntī-ō čōrid-in wa
 ka gmēz pēna yē pāk gid-in
 wa ka xā ḥmām-ō pēna yē pāk gid-in wa

zūlī-ē sōd-in
 wa šēx-ō āmad
 wa rōr-an āmō yē āmad-in wa
 qāḍī-ō āmad wa
 ništ-in pēna sōntī-ō
 sā qāḍī-ō qēṭub wā yē bākūr-ē

inča bzēn-a sōntī-ō wa hē
 sōntī-ō rāṭī=ī bēr-im tō xāna
 ba pis šēx-ō=ā
 dgō pi inda yē qīq

468 sweets, and he piled them there.
 471 He piled them onto the side of her wedding gown.
 473 (It was the sheikh. It was the son of the sheikh)
 476 She put henna on him,
 477 they had finished, they were done.
 480 The girl left.
 481 This what's-it-called trailed behind her:
 483 the gown.
 485 with a hole in it.
 488 When the dawn prayer was called,
 489 He got up. The sheikh.
 491 A torch he had, a torch.
 494 He walked from their house,
 495 He walked by, that is to say, the sweets,
 496 these had left a trail.
 499 The sweets walked before him,
 500 and he walked on the [trail of] sweets.
 502 It led him to the raft.
 506 Then he said, "That woman must be on this raft.
 511 As for me, I don't want [to marry] my uncle's
 daughter."
 514 When he woke up in the morning,
 515 he said to his father,
 516 "As for me, I don't want [to marry] my uncle's
 daughter.
 517 The one whom I am to marry, I don't want her.
 519 I will marry the raft."
 522 "How are you going to marry the raft,
 523 this wooden thing?!"
 524 For a year or two, it has been in the sea!
 528 It is full of excrement, full of things,
 530 How are you going to marry the raft?!"
 533 "As for me, I am going to marry the raft.
 535 I will sign the marriage contract with the raft.
 537 I do not want [to marry] my uncle's daughter."
 540 They went to the judge.
 545 The judge said to him, "It's all right:
 548 Let him sign the marriage contract with the raft,
 550 we will sign the marriage contract."
 554 He came, he prayed the early afternoon prayer,
 557 at the late afternoon prayer, they brought...
 559 furniture and they cleaned here and
 560 the Indians came,
 562 [they cleaned up] the garbage and they cleaned it
 563 and they washed the raft and
 565 also the excrement that was beside it they cleaned up,
 567 and also they cleaned up the pigeon house beside it
 and,
 569 they put in a bathroom,
 570 and the sheikh came,
 571 and his uncle's children came and
 573 the judge came and
 575 they sat beside the raft.
 577 Now the judge, he had a walking stick with him, a
 cane.
 581 He hit the raft like this with it. "Yes?"
 584 Raft! Do you agree to marry
 587 the sheikh's son?"
 588 She said from inside it, "Squeak!"

hā hā sāmā'a k-ē hē rāṭī
 qīq inčka āran wā yē=ā
 aṣṣa gid-iš ba čīz-ē yē=ā
 hē sāmā'a k-ē hā
 rāṭī awa=ā rāṭī
 sōntī-ō
 sōntī-ō
 rāṭī=ī bēr-im tō xāna ba pis šēx-ō=ā
 qīq hē rāṭī hē
 pē bār-ē hē sōntī-ō lōḥ-ō
 bēr-im tō xāna ba pis šēx-ō=ā
 qīq
 rāṭī
 rāṭī=ā hē
 bard-in yē xāna
 kaw yē burd-in
 kaw yē burd-in
 ṭiyar būr-in maxluq-an raft-in
 ra maglēš-ō
 šaw=ā ka maylad gid-in
 wa ka ammu čī gid-in wa ka srō kēšid-in
 wa ṭiyar būr-in sātē bass=ī maxluq-an raft-
 in=ā
 dāmar-ō wād-in sōd-in yē pēna sōntī-ō
 raft-in ādamī=ā daqqa gid-iš ba yē hē
 dar-ō wākiš
 dar-ō wākiš dar-ō wākid-iš ba yē
 raft wā yē indur inda sōntī-ō
 dar-ō qafala gid-in bā xō
 sā tō martk-ē=ī gaft ba yē tō'at na
 sā tu āmad-ī bāla
 wa zangērīr-an jīr-in tō
 ādamī jīr-in tō
 sā br-im bāla xānaḡ-ō
 ā'a wā pēna yē naxa sōntī-ō
 sā ahla yē gnūnus-in na yā zank-ō wā yē na

 iš wā yē zank-an na
 drō tār-in
 yā zank-ō ar zangērīr-an yē=ā
 dgīn yē āmad ēnar yē gid-iš=ā
 yā tany-a na inda ēwū na
 yā tay sā mām yē wa bap yē wa rōr-an āmō

 qaww gis-in na
 gnūnus-in na inna yē
 īn-ō wā yē inda yē na zank-ē na
 dgīn ba yē drō tār-ī
 iš wā tō zan na
 dgō ba šan drō tār-um
 nwāz pīšin-ī=ā
 nwāz pīšin tk-ē
 maxluq-an sālām dī-in
 čāz ṭiyar tē-ē pi čāz=ā
 br-ē wā=zēran pēna sōntī-ō wa grē-ē
 wōwō wōwō pis šēx-ō
 pis šēx-ō adafa būs-ē
 ar dgō ba šan
 wa āntē nwāšam ra xwaft pēna zan xō=ā

591 "Oh! Oh! Listen! Yes! It agrees!"
 595 It squeaked like this, as if it had a horn,
 596 as if she was pressing on something,
 597 "Hey! Listen! Well!"
 600 It is agreed! It said that it agrees!
 602 Raft!
 603 Raft!
 604 Do you agree to marry the sheikh's son?"
 606 "Squeak!" "Yes, it is agreed, yes!"
 609 Only once [more]. Hey! Raft! Wooden thing!
 615 Do you agree to marry the sheikh's son?"
 617 "Squeak!"
 619 "It is agreed."
 620 Is it agreed? Yes!"
 622 They got married.
 623 They signed the marriage contract.
 625 Once they had signed the marriage contract,
 626 once they had finished, the people left.
 629 They went to the sheikh's court.
 632 That night, they sang the Maylad wedding poetry,
 635 and they did everything, and they sang the Sro poetry,
 636 and they finished, now when the crowds of people had
 finished and left,
 640 they brought the groom, they put him beside the raft.
 644 The people having left, he knocked on it.
 649 "Open the door!" [narrator makes knocking sound]
 652 "Open the door!" She opened the door to him.
 655 He went with her inside. Into the raft.
 658 They locked the door on themselves.
 660 "Are you a man? She said to him, "It won't work.
 664 Now you! You have come up
 665 and the slaves saw you,
 666 people saw you,
 667 now let's go up to the house."
 669 "No." He stayed beside her aboard the raft.
 673 Now his relatives had not believed that he had this
 woman with him.
 676 "There are no women with him!"
 677 They are lying.
 678 This woman, whom his slaves
 679 said that she came and did his henna,
 682 this one isn't staying in here.
 686 This one is coming." Now her mother and father and
 cousins
 689 were not convinced.
 690 They hadn't believed [the boy]'s oath that
 693 the boy had a what's-it-called in there, a woman.
 696 They said to him, "You're lying."
 699 You don't have any woman."
 702 He said to them, "I'm lying?"
 705 When it is early afternoon prayer time,
 707 [and] you pray the early afternoon prayer,
 708 [and] the people give greetings,
 709 when you have finished [eating] lunch,
 711 go down beside the raft and cry:
 713 "Woe! Woe! The sheikh's son!"
 714 The sheikh's son has been hurt!"
 717 He said this to them.
 719 And there in the evening going to sleep beside his
 wife,

dgō ba yē nwāz č-um bāla qāniš

č-um qāniš nwāz
wa wayda dēr mē kin na
šabaḥa tō-um=ā č-um qāniš
sā ditk-ō wustin
wistin wābur
sā rōk-an ēšinan
mām-ō wa xwē-an
wa āhil-an wa rōr-an āmō-an wa
āmad-in wā=zēran pēna sōntī-ō inčka xinn-ō
xinn-ō gid-in
wā wā wā wā wā wā wā wā wā

pis šēx-ō ēkša-ā

ka dar-ō wākid-iš
qaḥama kin barra
baḡa jilbē
baḡa burqa faja'a ya'nī
šēx-ō raft-ē qāniš-ī
dāxlū wābur maxluq-an
sā laffa=in=ā
dāxlū wābur inda īn-ō
inda sōntī-ō
dar-ō qafala gid-iš bā xō
sā lūmū wābur
sā gnūnud-in
inna ḡank-ē wā yē rāstī
šaw-ō yā=ā šēx-ō āmad ba yē
dgō ba yē dar-ō wākiš
dgō ba yē dar-ō twākš-um na
dgō ba yē dar-ō wākiš
dgō ba yē twākš-um yē na
tēra-ē āmas-ī brō

ra bāla xā šan xwaft
nwāšam dgur raft
dgō ba yē twākš-um yē na
rōz-an dgur nwāšam-ī=ā
ra ba yē dgō ba yē maš hā
wana dar-ō wākiš
wana nwāz nijjar-an tār-um
lōḥ-ō šaraxa tk-in
taftafa yē tk-im ba ēmaḡ

šan wā maqṭa-an šan wa mīšar-an šan
wa ādamī txēn-in bā tō
dar-ō wākid-iš ba yē
dgō ba yē maš hā
mē=ā ḡan tō=um gid-ī mē
wa lakīn tāt-ī tēbur-ī mē
wā=xā šmā aḥla tō mēš-in mē=ā
wa raft-ī ba mē xāna rōz-ē di-rōz
bar mē xā šmā
ādī č-um wā tō bāla ya'nī
tō tāt-ī xwā-ī pēna mē naxa sōntī-ō
wa sā tu kardīd-ī mē inda mušībit-ē
mē nwāz č-um bāla qāniš
wa gō aḥla tō āmad-in ba mē

721 he will say to her, "Tomorrow I am going up to go hunting.

724 I will go hunting tomorrow,

725 so don't wait up late for me.

727 When I wake up in the morning, I am going hunting."

730 Now, the girl was pregnant.

731 She had become pregnant.

735 Now these boys,

736 the mother and sisters

737 and the relatives and the cousins and...

739 they came down beside the raft wailing like this.

741 They wailed:

743 [signing:] "Woe! Woe! Woe!" [they cried, mourning as if he had died.]

744 "If the sheikh's son was here [but he has died]" [they cried and chanted].

746 Right away she opened the door.

747 She tumbled out!

749 Without her headscarf.

750 Without her burqa. That is to say, she was shocked.

753 "The sheikh has gone hunting!"

755 She went into the crowd.

756 Now when they swarmed around,

757 she went into the what's-it-called,

758 into the raft.

759 She locked herself in.

761 Now she was caught.

762 Now they believed

764 [the oath] that he had a wife was true.

767 That night, the sheikh['s son] came to her.

769 He said to her, "Open the door."

771 She said to him, "I will not open the door."

774 He said to her, "Open the door!"

775 She said to him, "I will not open it.

777 You have come on a path, go. [go back the way you came]"

780 Going up to their house, he slept.

782 The next evening, he went.

784 She said to him, "I will not open it."

787 In the evening of the next day,

789 he went to her, he said to her, "See here.

791 Either you open the door,

792 or else I will bring the boatbuilders,

793 [and] they will chop the wood.

794 We will smash it into firewood [they will make matchsticks out of it]!

797 They, they have their chisels and their saws.

799 And people will laugh at you."

802 She opened the door to him.

803 She said to him, "See here.

805 As for me, I am your wife. You married me,

807 and unless you want to take me

809 to your house so that your relatives can look at me...

811 since you have been married to me a day or two,

814 you must take me to your house.

815 That is to say, it's tradition that I go up with you.

817 You want to sleep beside me on the raft,

819 and now you! You have thrown me into calamity!

821 [saying:] 'Tomorrow I am going up hunting...'

823 and telling your relatives to come to me:

wōwōwō pis šēx-ō adafa būs-ē
 mē fajja būr-um
 sā ba rū mē jīr-in
 sīna mē jīr-in
 mū mē jīr-in
 ātiš-ō labaqa gid-ī laḥm mē
 damb gid-ī bā mē
 čābē inča gid-ī ba mē=ā
 mē škašt-um xō pi yā kār-ō

dgō ba yē jwān sā bā yē na
 samaḥa mē kin
 brim bāla xān mā
 dgō ba yē br-im
 dar-ō wākid-in ka axča ba yē
 wa ka šīrx ba yē
 wa kār ba yē
 wa yā ar wātid-in wa ka ḡāzī-an
 wa ka šīḡl-an
 šabaḥa būr-in=ā zangērīr-an āmad-in
 wa gid-in wa awa=ā
 sā jīr-in ahla yē na=ā
 ra wā yē xā šan
 wa wistin wābur
 zād kōrk-ē wād-iš
 ṭiyar wābur dgō ba yē

tēbur-um tō ba bap tō
 xān bap tō a jiga āmas-ī ya

sōd-iš yē sīyārit-ō
 wa raft yē wa šū yē
 salām alēkum ālēkum salām
 ēka=ā dit šmā=ā
 adala bur ḡār-ō
 ḥawlī-an wa tāfaq-an wa
 matfa-ē bžand-in
 wa awa=ā dit mā āmad
 wa awa=ā rōr-ē wā yē
 awa=ā dit šēx fālan gis-ē wa

māšālīla wa dām čī na wa

wa mād wā šan āntē laba da' pānda rōz-an

wa āmad-in xān xō wa
 tō raft-ī wa mē āmad-um
 sā bass-ī jārī būr-um

825 'Woe! The sheikh's son has been hurt!'
 828 I was shocked!
 829 Now they have seen my face!
 830 They have seen my breasts!
 832 They have seen my hair!
 833 You have shamed me (literally: set my body on fire)!
 835 You have sinned against me!
 837 How could you have done this to me?!!
 838 I want nothing to do with this matter (literally: I have broken myself over this matter)."
 842 He said to her, "OK. Now, all right,
 843 forgive me.
 844 Let's go up to our house."
 846 She said to him, "Let's go."
 848 They opened the door, then [he brought] gold to her,
 850 and [he brought][silver] to her,
 851 and [he brought] things to her,
 853 and this, whatever they wanted, and a stove,
 855 and more things.
 856 When they woke up, the slaves came,
 857 and they took and said that
 859 Now (they) not having seen his relatives,
 862 went with him to their [his & his relatives'] house...
 864 and she became pregnant,
 865 she gave birth, she had a son.
 868 [When] it was finished [her giving birth], he said to her,
 869 "I will take you to your father,
 870 to the house of your father, wherever it is you came from."
 873 He put her in the car,
 874 and left. She and her husband.
 877 They greeted each other.
 879 "Since you know your daughter... "
 880 The racket [of celebration] went on!"
 881 Male goats! and guns! and
 884 they fired a cannon!
 885 and they said "Our daughter came [home]!"
 886 and they said "She has a child!"
 887 They said, "The sheikh's daughter has married so-and-so!" and
 889 "Amazing!" and I don't know what all else [they said]! and
 892 and she stayed with them there about ten or fifteen days,
 894 and [afterward] they came to their own house, and
 895 you went and I came.
 901 Now it's finished; I have finished.

Appendix 2: Lexicon

A

a *adv* yes/no question marker; request marker
 -a v.sfx 3s:IMPF; 3s:IRR; 3s:IMPER
 abala *dv* acting crazy
 abara *dv* floating
 abaša *dv* holding; catching

abāra *prep* like; it seems
 abdin *adv* not at all; never
 abnīd v close:REAL
 abnīs v close:PERF
 abrārah *n* gecko
 abrit *n* vessel (boat)

abū *n* Ar: father
 abū šayban *n.com* spider
 ačča *dv* flaking, crumbling
 adaba *dv* suffering; giving hardship
 adad *n* count; amount
 adada *dv* threatening
 adafa *dv* injuring
 adaka *dv* worn out
 adala *dv* neatening
 adala *dv* going on
 adara *dv* excusing
 adda *dv* counting
 adliyyē *n* woman's celebratory dress
 adya *dv* calming
 adyit *dv* contagion
 aḏalat *n* muscle
 af- *num.pfx*
 afada *dv* taking off suddenly
 afaka *dv* breathing deeply
 afata *dv* talking incoherently
 afāda *adv* if only
 afda *num* seventeen
 afrit *n* evil spirit
 aft *num* seven
 aftad *num* seventy
 afya *dv* being in good health
 agana *dv* kneading; pummelling
 agī *n* stupid goat
 ahad *n* Ar: truce, treaty; Ar: promise
 ahad u amān *express* Ar: amnesty
 ahla *n* extended family relations
 aḥḥa *n* feces
 aḥsant *interj* thank-you
 ajaba *dv* surprised; amazed
 ajala *dv* hurrying
 ajammī *n* Iranian settled in an Arab country
 ajara *dv* renting
 ajaza *dv* taking a break from school or work
 ajaza *dv* troubling
 ajā *interj* oh my!
 ajb *adj* wonderful; amazing
 ajbit *n.der* wonder
 ajja *dv* expelling
 akama *dv* loading on a person's back
 akasa *dv* photographing
 akīd *adj; adv* sure, of course
 akk *n* coral paste
 akka *dv* scouring
 ala'a *dv* missing
 alama *dv* learning
 alana *dv* speaking to an assembly of people
 alaqa *dv* hanging
 alū *dv* sitting (children's speech)
 alwa *n* halva (sweet spread)
 al'ul *n* heron
 alla *n.prop* God
 alla ḥāfiṭ tō ka *interj.com* God be with you
 amala *dv* working out; happening; operating
 (surgery)
 amara *dv* sealing; finishing; smoking the waterpipe

amaza *dv* massage
 amba *n* mango
 ambar *v* load:IMPER
 ambar *n* storage depot
 ambād *v* load:REAL; carry off:REAL
 ambār *v* load: ROOT, IMPER, IRR
 ambās *v* load:PERF
 amē *n* paternal aunt, father's sister
 amiča *adv* just like this
 amma *dv* grief; grieving; pitying
 amma *n* female relative
 amma *conj* however
 ammī *adj* ignorant, simple
 ammū *det; adv* all; always
 amr *n* stuff, means, resources
 amš *v* sweep/wipe: ROOT, IMPER, IRR
 amšaw *adv* lately
 amšīd *v* sweep/wipe:REAL
 amšīs *v* sweep/wipe:PERF
 amū *adv* immediately
 amū *conj* once/when
 amya *adj* oblivious
 -an *n.sfx* PL
 ana *conj* if; perhaps
 anasa *dv* relaxing
 anda *n* round woven mat with handles used for
 carrying (sardines)
 andak *n* small amount
 andīyē *n* water channel (irrigation)
 angar *n; pn* each other; together
 angarēzī *adj; n* English
 angiz *n* squid, cuttlefish
 anna *dv* prickling
 annābī *adj* dark red
 antēlē *n* metal digging stick
 anzōrit *n* wild fig
 appū *n* food (children's speech)
 apsīt *adj* upset, angry
 aqaba *dv* tying; banding together
 aqbit *n.der* knot
 aqil *n* mountain
 aqil *n.prop* (Kumzari clan name)
 aqrab *n* scorpion
 aqrub *n* heel
 ar *det* each/every
 ar *pn.rel* that, which, who
 ar *conj.rel* whichever; whatever; whoever, any
 arafa *dv* familiarising; meeting; smelling
 araga *dv* limping
 arasa *dv; adj* crushing; worn out
 araṭa *dv* obstructing
 ardē *n* tahina (sesame paste)
 arḏ *n* plot of land
 arḏī *n.der* powerful sorcerer
 arf *n.der* smell
 arg *n.der* lameness
 arjama *n* stomachache
 arma *n* date (fruit)(dark, preserved stage)
 arma gōšan *n.com* earwax
 armal *n* widower

armala *n* widow
 arnab *n* hare
 arraṭ *n* side (direction)
 arraṭ *n* breeze from the west
 arṭab *n* fresh date (fruit)
 arya *dv* being high up; thinking highly of oneself
 aryt *n.der* chatter
 arzamē *adv.com* repeatedly
 arzan *adj* inexpensive
 asara *dv* wringing out
 askar *n* soldier, police officer
 asp *n* horse
 asp *n* moth
 asp *n* seahorse
 asrē *n* left side
 asta *adv* slowly
 aṣit *adj* existing; alive
 aṣl *n* origin
 aṣṣa *dv* pressing; tightening
 aṣara *dv* pointing, indicating
 aṣān *conj* because
 aṣṣad *interj* well done!
 aṣt *num* eight
 aṣṭad *num* eighty
 ataqa *dv* bonded, bought (slave)
 atta *dv* wetting
 aṭala *dv* hurting
 aṭ'aṭa *dv* shivering
 aw *conj* or
 awa *evid* reportive evidential
 awada *dv* accustomed
 awaltar *adv* previously
 awaqa *dv* suffering with chronic pain
 awgē *adj* bent, crooked
 awwa *interj* good night! (children's speech)
 awwa bār *conj.com* once, when
 awwal *adv* firstly; already; before
 awwaṣ *n* noise (sound)
 awwēlī *adj.der* first, previous, old (former)
 awya *dv* descending on foot
 axara *dv* be late
 axča *n* gold; precious metal
 axča glīt *n.com* synthetic gold
 axča sirx *n.com* gold
 axča spēr *n.com* silver
 axša *n* gold; precious metal
 axu pīšin *n.com* mid afternoon
 axx *interj* yuck!
 ay *det* any
 ay *interj* oh!
 aya *interrog.part; conj.sub* shall (yes/no question);
 would you (with imperative verb form);
 perhaps; if *adv* (suggestion marker)
 ayata *dv* being promiscuous or irresponsible
 ayb *n* insult; shame
 ayda *num* eighteen
 ays *n* ploughing; walking about; migrating
 aytit *n.der* prostitution
 ayya *conj* so (therefore)
 azaka *dv* grunting (from effort)

azala *dv* sorting; separating
 azama *dv* inviting
 azamē *adv.com* repeatedly
 azyit *n* mourning

Ā

=ā *clit* (subordinating enclitic)
 ā *interr* question particle
 ābat *n* large traditional fishing net
 ābā' *v* trap fish: ROOT
 ābn *v* close, tie: ROOT
 ād *v* give:IMPER
 ād *adj* silent
 ādab *n* manners
 ādab *n* latrine
 ādad *n* count; uncountable number
 ādamī *n* person
 ādas *n* lentils
 ādī *adj* normal; easy-going
 ādō *v* give:IRR; succumb:IRR
 ādū *n* enemy; antagonising; not being on speaking
 terms
 āf *n* shorts (short pants)
 āfur *n* stone-throwing
 āfur *n* gale
 ājal *n* fate
 āka *adv.com* there
 ākba *n* plant-drying pit
 ākša *adv* right there
 ālaḡ *n* side (body part); side (position)
 ālaḡla *interj* Ar: for God
 ālam *n* tumour
 ālam *n* flag
 ālamit *n.der* teaching
 ālamu banjō *n.com.infl* cancer
 ālaq *n* needlefish
 ālēkum salām *express* Ar: and upon you be peace
 āljū *n* healing, caring for
 ālō *n* potato
 ālō *n* bat (stick)
 ām *v* come: ROOT
 ām *n* silence
 āmad *v* come:REAL
 āmar *n* seal, finish
 āmarātō *n.prop.infl* United Arab Emirates
 āmas *v* come:PERF
 āmaxt *n.com* a long time ago
 āmbar *n.com* over there
 āmin *n* summer
 āmit *n* paternal aunt; mother-in-law; stepmother
 āmō *n* paternal uncle; father-in-law; stepfather
 āmrī't *n* service
 ān *pn* anaphoric that one; the other one
 ānar *n* pomegranate
 ānānis *n* pineapple
 ānē *n* former unit of currency
 ānsū *n.com* there
 āntē *n.com* there
 āpid *v* cover, hide:REAL
 āpis *v* cover, hide:PERF
 āpiš *v* cover, hide:MIR

āpš *v* cover, hide:IMPER
 āpšīd *v* cover, hide:REAL
 āpšīs *v* cover, hide:PERF
 āqil *n* reason; just person
 āqil *n.prop* Kumzari clan name
 ārab *n* Arab
 āran *n* horn
 āraq *n* sweat
 ārd *n* flour
 ārkū *dv* arguing, insulting
 ārōzō *n.com* day before yesterday
 āsad *n* lion
 āsal *n* honey
 āsmin *n* sky
 āṣab *n* nerve, sinew, blood vessel
 āš *n* tip of the head of the stem-post
 āš *n* mill (traditional stone)
 āšaw! *interj* come on!
 āšinan *pn.com* those ones
 āšyō *n* mast beams across boat deck
 ātar *n* print (hand or foot)
 ātiš *n* fire
 āw *n* water
 āw kēr *n.com* semen
 āwaq *n* chronic physical suffering
 āwga *n* wake (boat)
 āwišin *n* thyme
 āwō *v* stay, hold:IMPER
 āwuk *n* type of medicinal plant
 āwust *v* stay, hold:IMPER
 āxur *adv* afterward
 āyil *n* motor oil
 āyilit *n* family
 āzar *num* thousand
 ā'ā *interj* no

B

b *v* become:IRR
 ba *prep* to; for; with; of; belonging to
 badlī *n* container for drawing water from a well
 badya *dv* start
 bafr *adj* frigid
 бага'а *dv* puncturing; stabbing; cutting a hole
 bagga *dv* breaking up
 бага *prep* without*
 baḡal *n* upper arm*
 baḡara *dv* shouting to someone
 baḡaḡa *dv* dipping
 baḡbaḡa *n* parrot
 baḡḡa *dv* thinking highly of oneself
 baḡl *n* type of date
 baḡḡa *n* fish (children's speech)
 bajja *dv* start
 bakara *dv* prepare waterpipe
 baladiyya *n* garbage bin
 balaḡa *dv* judgement (court)
 balaḡa *dv* maturing; ripening
 balaḡiyiṭ *n* vermicelli noodles
 balaša *dv* staring
 balā'in *n* tonsils; glands (throat)
 balbala *dv* talking very quickly; having one

problem after another
 balkē *adv* maybe; however
 balya *dv* problem; having a problem
 balyit *n.der* problem
 bambō *n* bump
 bambōqit *n* bump
 ban *n* rope; reins
 banada *dv* turning off, closing
 banafsajī *adj* purple
 bandar *n* cove
 bandēra *n* ship's flag
 bandōlō *n* mast box
 bang *n* dusk; call out; call to prayer
 bang *n* bank (financial institution)
 banj *adj* bad
 banjā'ī *n.der* evil
 baṭalōn *n* trousers
 bap *n* father
 bar *v* carry:IMPER, MIR, ROOT
 bar *prep* to; for; belonging to
 baraḡa *dv* appear under water
 baraqa *dv* flashing, glistening
 barbaqa *dv* poking in the eyes
 bard *v* carry:REAL
 bard *n* stone
 barg *n* type of medicinal leaf
 barḡum *n* horn or shell (instrument)
 barḡ *n.der* appearance under water
 barm *n* wave
 barmit *n* hard candy
 barnuṣ *n* blanket
 barq *n* lightning
 barr *n* seed
 barr *n* land; wilderness
 barra *n* outside
 barrūdī *n* washing (a child)
 bars *v* carry:PERF
 barya *dv* avoiding
 barza *dv* appearing
 barzīt *n.der* drawing room
 barzung *n* cradle
 basama *dv* smiling
 basbūsa *n* coconut cake
 bass *adj* only; finished; enough
 bast *v* close:PERF, REAL
 bašrī *n* type of date
 batara *dv* being anxious, having a meltdown
 batta *dv* cutting
 battil *n* battil, dhow (type of boat)
 baṭaḡa *dv* sprawling
 baṭil *n* bottle
 baṭṭa *dv* opening; quitting
 baxara *dv* filling with smoke, scenting with incense
 baxš *n* portion
 bay *adj* thick
 bayana *dv* appearing
 bayšak *n* dagger
 bayw *n* bride
 bazza *n* poor person
 ba'ada *dv* distancing

bā *n* vow, oath; curse, reproach
 bā *v* trap fish, pull in:IMPER
 bā *n* armspan
 bā *prep* on; against; about; compared to
 bā yē *na* *express* all right; it doesn't matter
 bāba *n.voc* O father; O child; O sir; O madam
 bādam *n* nut; nut tree
 bāgil *n* perforated metal cone on waterpipe
 bāgur *adv* again; another time
 bāḡ *n* garden
 bāī *adj* thin
 bākūr *n* cane (stick)
 bāla *adv*; *n* above; up; high; on top of; inland;
 going up; raising; standing
 bālaḡ *adj* mature; ripe
 bālišṭ *n* pillow
 bālitar *adv.der* above; higher
 bālīṭ *adj.der* upper; highest
 bām *n* giant sea turtle
 bān *n* type of fish net
 bānnāt *n* traditions, customs
 bāqara *n* cow; ox; stupid person
 bāqul *n* large beans
 bār *n* time (occasion)
 bār *n* strength; speed; intensity; discomfort
 bār bārē *adv.com* sometimes
 bāram *n* rain
 bāram *n* almond
 bārē *adv.der* once
 bāruk *adj* slender
 bāruṭ *n* patience, will, desire
 bāṣ *n* bus
 bātar *adj*; *adv* better
 bāṭal *n* hero; robust
 bāwasir *n* hemorrhoid
 bāz *n* playing; game; dance
 bāz kōra *n.com* football
 bāz pakkis *n.com* type of board game
 bāz pās *n.com* cards (game)
 bāz wallam *n.com* sport played with sticks
 bāzī *n* play (children); toys
 bā'id *v* trap fish, pull in:REAL
 bā'is *v* trap fish, pull in:PERF
 bē *adv* only; although; already
 bēdil *n* exchange
 bēlē *interj* actually yes!
 bēnī'it *n* building (action); building (edifice)
 bēr *v* carry:IRR
 bēr *v* grind:IMPER
 bēraq *n* flag
 bērid *v* grind:REAL
 bēris *v* grind:PERF
 bēš *adj* stuffed with food
 bētar *adj*; *adv* better
 bēw *conj* already
 bēxil *adj* miserly
 bēyad *n* memory; recollection
 biddī *n* funeral gathering
 bidlī *n* torch (flashlight)
 bidrit *n* seed

bijlī *n* torch (flashlight)
 billa *dv* slobber
 billā *interj* Ar: to God!
 binj *n* thigh
 birmit *n* hard candy
 birradē *n* refrigerator
 bismilla *interj* In the name of God!
 bistan *n* garden; farm
 bis' *n* strong taste
 biš *v* become:2sIMPER
 bišram bēšir *n.com* gull
 bišt *n* cloak
 biyāyē *disc* it came about
 bibī mattō *n.com* parrot
 bīdar *n* peasant
 bīdarī *adj* landless
 bīmar *adj* bedridden
 bīs *num* twenty
 blāmlūk *n* chewing gum
 blēwut *n* plywood
 blind *adj* high
 bōḡ *n* wallet
 bōḡal *n* upper arm
 bōrī bōrī *n.com* beetle; type of large shell
 bōṣ *n* kiss
 bōwin *n.prop* Kumzari clan name
 bōya *n* large plastic buoy
 br *v* go:IMPER
 br *v* go:IRR
 brat *v* go:3sIRR
 bratō *n.voc* O my brother!
 brār *n* brother
 brāsēs *v* cause to arrive:PERF
 brāsīd *v* cause to arrive:REAL
 brāsn *v* cause to arrive:IMPF
 brēs *v* arrive, reach:IMPER
 brēsṇ *v* cause to arrive:IMPER
 brēš *v* vomit:IMPER
 brēz *v* pour:IMPER, IRR, ROOT
 brēzīd *v* pour:REAL
 brēzis *v* pour:PERF
 brinz *n* rice
 briš *v* vomit:IMPER
 brišt *adj* cooked
 brō *v* go:2sIMPER
 brō *v* go:MIR
 brūš *n* broom; toothbrush
 buḡḡārī *adj* demanding; screaming
 bukkar *n* upper stem of waterpipe
 bukr *n* firstborn
 bukrit *n* newborn goat
 bum *v* go:1sIMPER
 bumur *v* die:IMPER
 buqbaq *n* bubble
 bur *v* become: ROOT
 burd *v* accomplish, sign contract:REAL
 burka *n* cistern
 burqa *n* woman's face-mask
 burs *v* accomplish, sign contract:PERF
 burtuqāl *n* orange

burwa *v* run:IMPER, MIR, IRR, ROOT
 burwad *v* run:REAL
 burwas *v* run:PERF
 burxit *n.prop* legendary place name; lost
 bur'an *n* joker, funny person
 buşşar *n* witch, warlock
 but *v* become:3sIRR
 butt *n* duck
 buxxar *n* storehouse
 būm *n* owl
 būm *n* floor
 būm *n* dhow, large type of traditional boat
 būmid *v* crush:REAL
 būmir *v* crush:IMPF, IMPER, ROOT
 būmis *v* crush:PERF
 būr *v* become:REAL
 būrşad *n* berry
 būs *v* become:PERF
 bût *n* type of small fish
 būxad *v* dive:REAL
 būxar *v* dive:IMPER
 būxas *v* dive:PERF
 būz *n* chin
 byā *v* come:IMPER
 byār *v* bring:IMPER, IMPF, IRR
 byāt *v* come:3sIRR
 byō *v* come:2sIMPER, MIR
 byō *conj* it came about
 bzan *v* hit:IMPER, ROOT
 bzand *v* hit:REAL
 bzans *v* hit:PERF
 bzār *n* hot spice mixture
 bzēn *v* hit:IMPER, IMPF, IRR
 b'am *n* thumb

Č

č *v* go:IMPF
 čahḥa *dv* pouring (large amount)
 čan *n* body
 čan čišnan *n.com* bathing
 čang *n* comb
 čangala *dv* twisting, curling
 čap *n* paddle blade; paddling
 čap *interj* shut up!
 čarača *dv* charged; charging
 čaraxa *dv* slitting, straddling, splitting
 čaraxī *adj.der* straddled
 čaraxīī *adv.der* straddling
 čarača *dv* charging (electrical)
 čarra *dv* slipping; sliding
 čarrax *n* straddled leg
 čarrit *n* zipper
 čābē *pn.interr* how?
 čābitnī'ī *pn.interr.phr* how are you doing?
 čādir *n* bedsheets
 čāf *n* beach, shore
 čāf *v* reach:IMPF, IRR
 čāfčāf *n.com* the water's edge, right at the shore
 čāfid *v* reach:REAL
 čāfis *v* reach:PERF
 čāl *n* fabric covering, including blankets,

tablecloths and mşarr 'men's headdress'
 čālakī *adj* haphazard; messy
 čār *num* four
 čārak *n* worthless or broken thing
 čārda *num* fourteen
 čāšumbur *n.com* Wednesday
 čāwanağ *n* bowl
 čāwuz *n* rabbitfish
 čāz *n* lunch
 čā'ī *n* tea
 čē *pn.interr.* what?
 čēl *n* albatross; slow person
 čēnağ *adj* thirsty
 čēnağī *n.der* thirst
 či qadar *pn.interr.com.*; *pn.com* how much/many?;
 however much/many
 čigāra *n* cigarette
 čihḥī *n*; *adj* Shihuh; Shihhi
 čihḥīī *adv.der* in the Shihhi dialect
 čikk *adj*; *n* little; young; child
 čikkit *n* string of fish
 čil *num* forty
 čin *pn.interr.com* how many?
 činkō *n* corrugated metal; roof
 čirbasē *n* slide, slippery rock used as a slide
 čišt *v* wash:ROOT, PERF, REAL
 čixčax *n* stream that forms during heavy rain
 čī *v* go:2sIMPF
 čik *n* push
 čikē *n.der* a little bit
 čīz *n* thing
 člağ *n.der* mother's post-birth coming-out day
 čō *n* well
 čō *v* go:ROOT, 3sIMPF
 čōr *v* wash:IMPF, IMPER, MIR
 čōrid *v* wash:REAL
 čōt *v* go:3sIRR
 črā *n* traditional lamp
 čum *n* eye
 čum buqbaq *n.com* metal snap button
 čum rukbit *n.com* kneecap
 čumbu *pn.interr* what happened?
 čupş *n* lobster
 čurk *adj* dusty
 čūk *n* type of shark
 čūla *n* traditional lamp
 čūz *n* vagina
 čūzak *n* wire fish trap
 čwān *v* be able:IMPF, IRR
 čwānid *v* be able:REAL
 čwānis *v* be able:PERF

D

da *det* a number of
 dabaga *dv* falling
 dabara *dv* providing
 dabba *n* water jug
 dadē *n.voc* dear
 dafana *dv* burying (item)
 daff *adj* deaf
 daftar *n* notebook

dafya <i>dv</i> staying out of the cold	dādē <i>n.voc</i> child (children's speech)
daḡaša <i>dv</i> being busy	dādrō <i>n</i> type of short dhow
daḡbērit <i>n</i> thick, dusty haze	dāfū <i>dv</i> protesting
dahr <i>n</i> a very long time	dāḡ <i>n</i> noisy talking
daḡqa <i>dv</i> staring into space	dākar <i>n</i> penis
daḡya <i>dv</i> sliding	dām <i>n</i> type of coral
dakara <i>dv</i> remembering	dām <i>v</i> know:1sIMPF
dakk <i>n</i> burden	dāmar <i>n</i> groom; son-in-law; brother-in-law
dakka <i>dv</i> digging; burying; filling in; packing in; hammering; banging; copulating (male); being dead drunk	dāmū <i>adj</i> work (employment)
dalla <i>dv</i> standing upright	dām... <i>express</i> I don't know
dalla <i>n</i> coffeepot/carafe	dān <i>v</i> know:IMPF, ROOT, IMPER, IRR
dalla <i>dv</i> untangling; combing	dāndānē <i>n</i> type of men's dance
dallal <i>n</i> guide, agent, negotiator	dānīd <i>v</i> know:REAL
dama'a <i>dv</i> making it all the way to somewhere	dānis <i>v</i> know:PERF
damb <i>n</i> sin	dānū <i>n</i> hate
damdama <i>dv</i> getting lightheaded	dār <i>v</i> give:REAL, ROOT
dandala <i>dv</i> dangling	dār <i>n</i> stick
dandana <i>dv</i> being utterly exhausted	dār ālō <i>n.com</i> bat (for sports)
dandānē <i>n</i> type of men's dance	dār bandirō'ō <i>n.com</i> ship's flagpole
dang <i>n</i> cyst, boil	dār čīnī <i>n.com</i> cinnamon
dangara <i>dv</i> turning	dās <i>v</i> give:PERF
daqana <i>dv</i> picking up, gusting (wind)	dāya <i>n</i> midwife
daqdaqa <i>dv</i> knocking	dāzūd <i>n</i> turmeric
daqqa <i>dv</i> knocking; beating (drums)	dē <i>v</i> give:IMPF, IRR
daqquš <i>n</i> hot pepper sauce	dēbaḡit <i>n</i> full-grown male goat
dar <i>n</i> traditional Gulf calendar	dēlama <i>n</i> pump, <i>esp.</i> electric water pump
dar <i>n</i> door	dēlō <i>n</i> pail
dar <i>n</i> hurt	dēqiqit <i>n</i> minute
darada <i>dv</i> being hurt	dēr <i>n</i> ; <i>adj</i> a long time; late
darama <i>dv</i> curing with medicine	dēw <i>n</i> demon
darasa <i>dv</i> teaching; studying	dg <i>v</i> say:IMPF
dard <i>n</i> pain; bruise	dgard <i>v</i> go around, turn into, happen:IMPF
darman <i>n</i> medicine	dgō <i>v</i> say:IMPF
dars <i>n</i> lesson	dgur <i>adj</i> other; next
dassa <i>dv</i> slipping in; hiding in	diblit <i>n</i> wedding ring
dasta <i>det</i> a number of	diffāyē <i>n</i> heater
dastur <i>n</i> lower sail crossbar	dig <i>v</i> take:IMPF
dašt <i>n</i> open sea	dikin <i>adj</i> dark
dawaxa <i>dv</i> being dizzy	dikkan <i>n</i> shop
dawām <i>n</i> job	dikkanīn <i>n.infl</i> shopkeeper
dawm <i>n</i> sea between tides	dikkara <i>adv.com</i> twice
dawq <i>n</i> calm (water)	dil <i>n</i> heart
daww <i>n</i> yoghurt drink	dimistan <i>n</i> winter
daxala <i>dv</i> entering	dinya <i>n</i> world; the present life
daxl <i>n.der</i> inside; inner part	dinyē'ē <i>express</i> listen to what I'm saying!
daxtar <i>n</i> hospital	dir <i>v</i> slit:2sIMPER, IMPF
daxxa <i>dv</i> going along merrily	dird <i>v</i> slit:REAL
dayl <i>n</i> hem	dirs <i>v</i> slit:PERF
daymē <i>n</i> beginning of summer	dirya <i>n</i> sea; fishing
dayit <i>n</i> communal sickness; plague	diryī'in <i>n.infl</i> fisher
dayn <i>n</i> loan	dismal <i>n</i> handkerchief
dazza <i>dv</i> inciting	dist <i>n</i> hand/arm
da' <i>num</i> ten	dišmal <i>n</i> vulgarity
da'ama <i>dv</i> colliding	dit <i>n.poss</i> girl, daughter
da'bar <i>dv</i> chattering	ditk <i>n.infl</i> girl; daughter
da'da' <i>adj</i> disoriented	dixx <i>n</i> smoke
da'ya <i>n</i> non-ritual prayer	diz <i>v</i> steal, rob:2sIMPER
dāba <i>n.prop</i> Dibba	dī <i>v</i> give:IMPF
	dīb <i>n</i> wolf
	dībē <i>n</i> Great White Shark

dīdī *n* milk (children's speech)
 dīlub *n* strong, swirling current
 dīn *n* religion
 dīnar *n* unit of currency
 dlaḡ *n* sock
 dnān *n* tooth
 dō *v* give:ROOT, IMPF
 dō *num* two
 dōl *n* mast
 dōrbin *n* camera
 dōšag *n* mattress
 dōž *v* sew, milk:ROOT, IMPER, IMPF
 dōžid *v* sew:REAL; milk:REAL
 dōžis *v* sew:PERF; milk:PERF
 dr *v* slit:IMPER
 drām *n* water tank
 drāz *adj*; *n* long/tall; length/height; stretched out
 drēwal *n* driver, chauffer
 drīša *n* window
 drō *n* lie (untruth)
 drōžīn *n.com* liar
 dubb *n* bear
 dubbaḡ *n* butcher
 duff *ideo* bang!
 dug *v* take:IMPF
 dumb *n* stupid person
 dummit *n* tuft of hair below the lower lip
 dunyō'ō *n.infl* the world
 dupsī *n* type of insect; plague of insects
 duqqū *adj* fallen (children's speech)
 durb *n* unstable, wavering thing (*esp.* a boat)
 durj *n* drawer
 durrō *n* celebratory wedding procession
 dušumbur *n.com* Monday
 duwwux *n* smoker
 dūbāy *n* metal fish trap
 dūbū *adj* melted
 dūbyō *n* laundromat; launderer
 dūm *n* tail; back of boat
 dūr *n* smoke
 dūr *adj* far
 dūsū *n.der* step on
 dūš *n* date syrup
 dūšin *n* yesterday
 dwāzda *num* twelve
 dwēs *num* two hundred
 dż *v* steal, rob:IMPF
 d'ān *n* palm thatch

D

ḡabb *n* type of large lizard
 ḡabb *n* beautiful young woman
 ḡaby *n* oryx
 ḡab' *n* hyena
 ḡaḡ *n* blocking, hindering
 ḡalama *dv* being maligned
 ḡamma *dv* hugging
 ḡarbit *n* blustering wind
 ḡarbit *n* bonanza
 ḡarra *dv* being sociable
 ḡayf *n* guest

ḡālum *n* tyrant
 ḡāman *n* guarantee
 ḡēša *n* type of stinging insect
 ḡīfū *n* invitation

E

-ē *n.sfx* a (indefiniteness)
 -ē *v.sfx* 3sPERF
 =ē *clit* be:2p (second person plural existential)
 ēbar *n.com* over here
 ēbē *n* woman's black cloak
 ēbin *v* close:2sIMPER
 ēbn *v* close, tie:MIR
 ēda dnān *n.com* toothache
 ēda ḡōš *n.com* earache
 ēda sar *n.com* headache
 ēdan *n.pl* pain
 ēdil *adj* straight
 ēdilit *n* co-wife
 ēdur *n* a noise
 ēdū *n* enemy; antagonizing; not being on speaking terms
 ēgin *n* dough
 ēhil *n* relative
 ēḡē *n* type of dance
 ēja *interj* oh! hey! wow! well!
 ēka *evid* INF (inferred evidential)
 ēkša *adv* right here
 ēl *n* cardamom
 ēl mātārī *n.com* type of date
 ēling *n* bracelet
 ēmaḡ *n* firewood
 ēmiš *v* sweep/wipe:IMPER
 ēnad *v* hide:REAL
 ēnar *n* henna
 ēnar *v* hide:ROOT, IMPER, MIR
 ēnaran *n.pl* wedding henna nights
 ēnas *v* hide:PERF
 ēnāwī *adj* burgundy colour
 ēr *n* exposed rock in sea
 ēraraḡ *n* type of bream fish
 ērisa *n* thick paste with chicken
 ērisin *n* oar, paddle
 ērkū *n* argument; insult
 ēsur *n* woven plastic mat
 ēsū *n* here
 ēšil *n* ancestor
 ēšinan *pn* these ones
 ēt *n* gear
 ēwō *n* here
 ēzē *n* mourning
 ē'ū *n* here

F

faḡala *dv* going ahead
 faḡara *dv* foaming
 fahama *dv* understanding
 fahd *n* cheetah
 faḡl *n* male date palm
 fajara *dv* exploding
 fajja *dv* awakened suddenly; shocked

fajr *n* early morning prayer
 faja'a *dv* shocking; being rudely shocked
 fakara *dv* thinking
 fakka *dv* opening wide
 falaha *dv* correcting
 falaja *dv* freezing
 falaqa *dv* splitting open; slitting open; slicing
 falj *n* ice
 falq *n* crack, split
 famfoxit *n* goose egg (swollen bump)
 fanana *dv* being super
 fanaša *dv* quitting
 faqama *dv* losing weight (person)
 faqaša *dv* peeling
 faql *n* porcupinefish
 faqqaš *n* bark (tree); shell (egg); peeling skin
 faraḥa *dv* being happy
 faraka *dv* scrubbing
 faraqa *dv* being different
 faraša *dv* spreading out (e.g. cloth)
 faraṭa *dv* leaving suddenly
 fard *n* pistol
 farnī *n* white pudding
 farra *dv* escaping; becoming far away
 farrūgit *n* comb (rooster), crown (hoopoe)
 fars *n* fishing net thread
 farsaḡ *n* moment
 farš *n* carpet; furniture
 farṭ *n* commandment
 farzē *n* nostril-stud
 faš spēr *n.com* diamond
 fašš *n* jewel; metal snap button; light switch
 fašša *dv* deflating
 fataka *dv* slicing open; being sliced open
 fatfata *dv* being succulent (food)
 fatta *dv* ripening (food)
 fatta *dv* wearing out
 faṭana *dv* understanding
 faxṭ *n* thigh
 fa'ala *dv* doing sexual acts
 faza'a *dv* helping out
 fajur *n* big liar
 fālaḡ *n* channel
 fālan *n* so-and-so
 fān *v* send, throw:ROOT, IMPER, MIR, IRR
 fānd *v* send, throw:REAL
 fāns *v* send, throw:PERF
 fār *n* flying fish
 fāsid *n* bad person
 fāsiq *n* liar
 fātaḡ *n* gold ring worn on big toe
 fāydit *n* benefit
 fāzū *n* defeat; success
 fērid *n* red-bean stew
 fēṭahit *dv* telling on someone
 fēzar *n* freezer
 fijmē *n* black dolphin
 filfil *n* pepper
 filhāl *adv* in any case
 filtan *n* so-and-so (female)

findan *n* sweet potato
 finjal *n* coffee/tea cup
 finjan *n* coffee cup
 firm *n* oven
 fiss *n* hissing gas
 fitr *n* thumb-index span (measurement)
 filū *dv* evading
 fiqit *n* person who is free (available)
 fiqū *dv* being free (available)
 fiṭū *dv* filling to overflowing
 flīta *n* wick
 fōdar *n* detergent
 fōdīlī *adj* obnoxious; troublemaking
 fōringī *adj*; *n.der* foreign; Portuguese
 fōšin *v* sell:IMPER
 fōšn *v* sell:ROOT
 fōšnid *v* sell:REAL
 fōšnis *v* sell:PERF
 fōxiṭ *n* thigh
 frāx *n* width
 ftāq *n* hernia
 furī *n* clever, wily goat
 fuṭman *n.pl* weaning period
 fūṭa *n* handkerchief

G

ga *v* take:2sIMPER, 3sREAL
 ga *v* say:IRR
 gab *adv* suddenly
 gačč *n* mortar
 gadda *dv* harvesting
 gaft *v* say:ROOT, PERF, REAL
 gaga'a *dv* snatching
 gahh *n* watermelon
 gamaga *dv* going onto shore quickly in order to
 take a boat out of the water and store it on the
 beach
 gamaza *dv* snatching
 gambil *n* large hole, pit
 gannit *n* stack of dried fish
 gantar *adj* tired out
 gap *n* big person or thing; great; elder; much
 gapa *n* size
 garagumba *n* type of fish
 gard *v* go around, turn into:ROOT, IRR, IMPER
 gardan *n* neck
 gardid *v* go around, turn into:REAL
 gardis *v* go around, turn into:PERF
 gargērit *n* unpaved road surface
 gargur *n* small wire fish cage
 gargur *n* stubbornness; stubborn person
 garī *n* shipping lane
 garm *n* warmth, heat; hot-head; fever
 garmaḡ *adj* hot
 gaša'a *dv* burping
 gaw *v* say:2sIMPER
 gawd *n* cave
 gawgaw *n* type of rabbitfish
 gayyit *n* time (occasion)
 gaz *n* forearm span (measurement)
 gazara *dv* taking the easy way out

gā *n* bull
 gābanō *n* exceptionally high level (tide);
 (proxigean) spring tide
 gāl *n* men's headdress rings
 gārad *n* locust
 gārad *n* thief
 gārak *n* opium
 gārawīn *n.pl* toddlers
 gārī *n* wheelbarrow; cart; trailer; rolling platform
 (cannon)
 gā'ī *n* morning gusts
 gdār *n* wall
 gē *v* say:IMPER
 gēdū *n* waterpipe
 gēlō *n* catfish
 gēmar *n* soft cream cheese
 gēna *adj* mad (crazy)
 gēnum *n* wheat
 gēr *n* grave; burying (person)
 gid *v* take, do:REAL
 gil *n* dirt; clay
 gillāsī *n* small fan
 gin *v* say:3pREAL, 3pPERF
 gind *n* testicle
 ging *adj* mute (person)
 gir *v* take:ROOT, IMPF, IMPER, IRR, MIR
 girr *n* heedlessness
 girrad *n* pit (seed)
 giryā *v* cry, mourn:ROOT
 giryād *v* cry, mourn:REAL
 giryās *v* cry, mourn:PERF
 gis *v* take, do:PERF
 gistir *n* finger ring
 gišnağ *adj* hungry; starving
 gišr *n* coral
 gišš *n* shards
 giya *pn.interr* where?
 giya *n* grass
 giž *v* choose:IMPER
 gižgaz *n* type of shrub
 gižnīd *v* choose:REAL
 gižnīs *v* choose:PERF
 gižr *n* carrot
 gī *v* say:IRR
 gīm *n* bait
 gīrağ *n* ant
 glīt *n* costume gold
 gmēž *n* excrement
 gmēž āw *n.com* urine
 gmēž xōrdin *n.com* feces
 gmō *n* type of fish
 gnād *v* catch, get stuck:REAL
 gnār *v* catch, get stuck:IRR, IMPER
 gnās *v* catch, get stuck:PERF
 gnūn *v* believe:ROOT, IMPER, IRR
 gnūnid *v* believe:REAL
 gnūnis *v* believe:PERF
 gō *n* hunger
 gō *v* say:ROOT, IRR
 gōfīr *n* gall bladder

gōl *n* goal (*esp.* football)
 gōsin *n* goat
 gōš *n* ear
 gōšağī *n* mattress
 gōšt *n* meat; pretty person
 gōž *n* walnut
 gō'al *n* hook
 grā *adj.der* boiling
 grām *n* bundle
 grān *adj* expensive
 grā'id *v* boil:PERF, REAL
 grē *v* cry:IMPER
 grumba *n* flawed spherical item
 grū *n* plastic button
 gubb *n* slow person
 gubbit *n* round basket
 gufl *n* a beard style
 gumm *n* fist
 gumrō *n.prop* Bandar Abbas (city)
 gurbag *n* cat
 gurd *n* midrib of palm frond
 gurgurō *n* type of fish
 gurman *n* cotton
 gū *n* excrement
 gūnī *n* burlap sack
 gwēn *n* tether
 gžin *v* choose:2sIMPER
 gžūž *n* muffler

Ğ

ğabana *dv* being sad
 ğafala *dv* dozing; not paying attention
 ğafl *adj.der* dozing
 ğalaqa *dv* barring
 ğalaṭa *dv* doing something wrong; harming
 ğalla *dv* sprouting; growing to maturity
 ğalq *adj.der* difficult
 ğalyūn *n* prepared tobacco
 ğamara *dv* screaming silently
 ğambur *n* niche
 ğanī *adj* rich
 ğanna *dv* singing
 ğannit *n.der* song
 ğaraqa *dv* sinking
 ğaraqa *dv* swallowing
 ğarbit *n.der* sunset; being away from home
 ğarbī *n* west
 ğarğōrit *n* adam's apple; larynx
 ğarra *dv* mistaking
 ğašš *n* peg, post
 ğašya *dv* covering up for modesty
 ğatta *dv* getting on one's nerves
 ğattit *n.der* meddlesome person
 ğatṭa *dv* falling asleep; sleeping soundly; covering
 ğawya *dv* being lost
 ğay *prep* except
 ğayaba *dv* finishing with
 ğazara *dv* plungeing
 ğābana *n* groove; inlet
 ğābaš *n* period before dawn; early morning prayer
 ğāḍab *n* act of God, punishment from God

ġāfī *adj* floating
 ġāna *n* jaw
 ġār *n* racket (making noise)
 ġāramit *n* sale at a loss
 ġātal *n* storm
 ġātaf *n* type of wood used to make rope
 ġāy *adv* almost
 ġāyit *n* being soon
 ġāz *n* money
 ġāzalē *n* gazelle
 ġāzī *n* stove, range (hob)
 ġāzī *n* sweet nothings
 ġbar *adj* brown
 ġbār *n* dust
 ġbēb *n* light cloud; mist draping the mountains
 ġdān *n* clothesline
 ġēla *n* grain, *esp.* wheat
 ġēlbū *n* winning; defeat
 ġēlila *n* lagoon; wadi streambed; mountain pass
 ġēr *n* difference; being different
 ġērub *adj* foreign; stranger
 ġēt *n* young white date fruit
 ġišš *n* sharp stone used as a knife
 ġlūq *n* woman's large headscarf
 ġmūt *n* gills
 ġōbur *n* incense
 ġōrī *n* clay coffee/tea pot; kettle
 ġrāb *n* crow
 ġrūb *n* sunset
 ġurfīt *n* room
 ġušban *n.prop* Kumzari clan name
 ġuwwē *n* white tern (type of bird)
 ġuzr *n* depth

H

hajr *n* funeral reception
 hall *interj* what?!; hey!
 haraba *dv* being frightened off; being terrified
 hazza *dv* being angry
 hā *interj* well; oh!; so
 hād *v* give, strike: MIR
 hē *interj* well; yes; eh?
 hidī *interj* you did what?; you see?
 hišt *interj* go away! (to large animals)
 hud *interj* knock-knock!

H

ħabasa *dv* being still (surface of the water)
 ħabb *n* seed; bit; spot; pimple
 ħabba *dv* loving
 ħabbē *det.infl* some, a bit of
 ħabībī *n* moon (children's speech)
 ħabsit *n.der* stillness, calm
 ħabšāmam *n* freckle
 ħačča *dv* listening, paying attention, heeding,
 learning from one's mistakes
 hadd *n* tip
 hadd *n* Sunday
 haddad *n* bad person
 hađđ *n* luck
 hađran *n* bridewealth; showing of the bridewealth;

bridewealth parade; green headdress worn by groom
 ħaf *n* trimming
 ħafara *dv* digging
 ħaflit *n* celebration
 ħajaža *dv*; *n* imprisoning; enclosing with rocks or thorns to keep goats out
 ħajjaj *n* someone who goes on the Hajj pilgrimage
 ħakama *dv* ruling
 ħakaya *dv* telling (a tale)
 ħakka *dv* itching; scratching
 ħakka *n* palm fibres pounded into twine
 ħakkit *n* itch
 ħakkiyīn *n.der* person who chats; storyteller
 ħakyit *n.der* telling of a tale
 ħalaba *dv* raining heavily and constantly
 ħalāwa *n* sweets
 ħalgāzī *n.com* kerosene
 ħalħala *dv* alighting; descending; bending over; low-lying
 ħalībī *adj* beige
 ħall *n* grease; hair oil
 ħalla *dv* landing; coming down; bending down; providing a solution to a riddle; flat
 ħamada *dv* thanks, praise
 ħamala *dv* being careful
 ħamaqa *dv* lusting; being overcome with desire
 ħambul *n* newborn
 ħamdilila *interj*; *adj* well; on the mend
 ħaml *n* month's highest tides
 ħamra *n* hyena
 ħamya *dv* docking; beaching
 ħan *n* iron
 ħanna banna *dv.com* tying up loose ends
 ħanna *dv* trapping (with a metal trap)
 ħantał *n* colocynth tree; bitter
 ħaps *adj* tied up; bound
 ħaqa *interj* really!
 ħaqada *dv* remembering
 ħaqīqit *n.der* truth
 ħaqm *n* domestic pigeon
 ħaqq *n* correctness; justice; alimony; prerogative; bridewealth; compensation
 ħaqqā *dv* seeing clearly
 ħara *dv* looking
 ħaraka *dv* moving
 ħarakat *n* change
 ħaraqa *dv* burning; sealing with wax
 ħarħara *dv* looking around
 ħarkit *n* movement; change
 ħarr *n* macho person
 ħasa *adv.com* still; yet
 ħasaka *dv* hating; being angry
 ħasāsī *n* psoriasis
 ħasātē *adv.com* still; yet
 ħassa *dv* feeling; wishing misfortune
 ħašala *dv* obtaining
 ħašara *dv* drowning out with noise
 ħašrit *n.der* noise from all directions
 ħašša *dv* being destructive; demolishing

ʔata *prep;adv* even; until; so that
 ʔatama *dv* crushing
 ʔaw *interj* go away! (said to goats)
 ʔawala *dv* moving house
 ʔawaʔa *dv* encircling
 ʔawlī *n* billy goat
 ʔawš *n* courtyard
 ʔawt *n* orchard pool
 ʔawtit *n.der* circle; going in a circle
 ʔawy *n* courtyard
 ʔawz *n* level; limit
 ʔayaqa *dv* squeaking
 ʔayara *dv* confounding; thwarting; inconveniencing
 ʔayd *n* menses
 ʔayl *n* distance
 ʔayl *n* haunches
 ʔayl *n* infertile
 ʔaylō *n* children's swing
 ʔayš *n* catching goats
 ʔayya rōqē *interj* many words, much chatter
 ʔayyik *interj* good for you!
 ʔayyil *n* expert cheater
 ʔayyiš *n* goat catcher
 ʔayzēna *n* construction
 ʔazana *dv* being sad
 ʔazēmit *adj.der* wrapped tightly; armed; girded
 ʔazza *dv* wrapping; tightening; wrapped; tight
 ʔābabō *n* tiny green date seeds
 ʔābul *n* palm back support
 ʔādis *n* accident
 ʔāfaʔ *n* keeper
 ʔājarī *n* hail
 ʔājī *adj* needing
 ʔājro *n.prop.infl* the mountainside
 ʔāl *n* situation
 ʔālāl *n* permitted; approved or exalted
 ʔāmamō *n* dove
 ʔānik *n* gums (of the mouth)
 ʔāram *n* forbidden
 ʔāramī *n.der* thief, bad person
 ʔārara *n* chafing; heat rash
 ʔāraš *n* guard
 ʔārit *n* quarter (of city)
 ʔāsīyit *n.der* consciousness
 ʔāšaf *n* dried-out dates
 ʔāwa *n* ceremony
 ʔāwarī *n* town-dweller
 ʔāwš *n* destruction
 ʔāyat *n* life
 ʔēbib *n* loved one, beloved person
 ʔēbis *adj* blind
 ʔēdiqit *n* park
 ʔēdis *n* hadith
 ʔējub *n* eyebrow
 ʔēlē *n* rust
 ʔēmīdē *n* mud, clod of mud
 ʔēmīš *n* sea turtle
 ʔēmqu *adj.der* being disagreeable
 ʔēnis wēnis *n.com* anyone
 ʔēriq *n* hot, dry weather

ʔērīr *n* silk
 ʔēzīzī wēzīzī *n.com* treasuring
 ʔijj *n* Hajj pilgrimage
 ʔijrit *n* room (house)
 ʔijrī *adj* high in nicotine (tobacco)
 ʔillaq *n* hairdresser
 ʔisī *n* sloping well for watering goats
 ʔisn *n* beauty
 ʔiss *n* voice
 ʔitt *adj* high in nicotine (tobacco)
 ʔīsū *adj* being in labour (birth)
 ʔīwan *n* ignorant or senseless being, poor or pitiable thing
 ʔlūl *n* fenugreek seeds
 ʔōṭir *n* autumn migration
 ʔsēb *n* calculation; expense; number
 ʔubb *n* vase
 ʔubbō *n* grandmother
 ʔubuhubbō *dv* crawling (children's speech)
 ʔukm *n* judgment
 ʔukūmit *n* government
 ʔukyū *dv* telling (a tale, story, or account)
 ʔummam *n* bathroom
 ʔurmit *n* deprivation
 ʔurš *adj* rough
 ʔusī *n* sloping well for watering goats
 ʔuwwil *n* spring/summer migration
 ʔūnunō *n* type of flower
 ʔūšū *n* slithering; sliding around
 ʔwēl *n* chatter; chattering

I

iččī *n* sneeze
 ida *conj* if
 iddan *n* prayer caller
 iddāla *prep* away from
 iddū *n* passing
 iḥtaram *n* respect; respectful person
 ijāwir *n.com* at this time
 ijāzīt *n* time off of work; holiday
 ijr *n* good deeds
 ikka *n* matches
 ilbō *n* ceiling; heights, heights of the sky
 ilka *n* nose-ring
 illē *n* rope; paddle
 illit *n.der* dirty thing
 -im *v.sfx* 1p
 =im *clit* be:1p (first person plural existential)
 imbē *n* type of fish
 in *conj* either/or
 -in *v.sfx* 3p
 =in *clit* be:3p (third person plural existential)
 inb *n* grape
 inča *adv* like this
 inčka *adv.com* in this way; just like
 inda *prep* in; inside; on
 indaraḡ *n* neighbour
 indīyē *n* irrigation channel
 indō *n* Indian
 indur *n* inside
 ingānē *n* short, wide clay water jar

injwan *interj* come on!
 inna *complr* that (used with oaths, pronouncements)
 innānē *n* type of stingray
 innik dūnik *ideo* in a flash
 innit *n* goat pen
 insī *adj* humanlike, talking (of animals)
 inšalla *adv* God willing
 intaf *n* sun
 intōr *n* treats; sweets
 iql *n* mountain
 irrāgī *n* toque
 irrāmit *n.der* decayed thing; lazy person
 isālō *n.com.infl* this year
 issī *n* urine (children's speech)
 ist *interj* go away! (to large animals)
 iš *det* any; none
 -iš *v.sfx* 3sREAL
 išā'it *n* nothing at all
 išk *adj* dry; hard
 iška *adv* like
 išōwō *n.com.infl* tonight
 išš *n* nest
 ištāka *adj* revolting
 ittō *pn.emph* 2sEMPH
 iṭr *n* perfume
 ixtārō *n.infl* the choice
 iyō *v* come:IMPF
 iyyar *n* whiner
 iyyē *pn.emph* 3sEMPH

I

-ī *sfx* (derivational suffix forming an adjective, adverb, or noun)
 -ī *v.sfx* 2s
 =ī *clit* be:2s (second person singular existential)
 īd *n* holiday
 īdiyē *n.infl* festival monetary gift
 īdū *adj* having continuous, severe pain
 īfē *n* type of fish
 īfīt *n* health
 īn- *n* what's-it-called (placeholder pronoun)
 -īn *n.sfx* person of (attribute, profession, etc.)
 īšī'it *n.der* living
 īšū *adj* living
 -īṭī *sfx.advr.* manner
 īwiš *n* following (chronologically)
 īwī *adj* roosting

J

jabara *dv* obliging
 jadada *dv* renewing
 jaḡbib *n* type of fish
 jahḡa *dv* swooping; closing in on
 jahla *n* clay jar with narrow mouth
 jalaṭa *dv* skinning (an animal)
 jam *n* side
 jamala *dv* pooling of funds (e.g. fishing income)
 jamma *dv* bending; bowing
 jang *n* war
 janjēbil *n* ginger

jannit *n* paradise
 jar *adv* very; really
 jaraba *dv* trying
 jars *adj* biting (wind)
 jawāsmē'an *n.prop.pl* Qawasim
 jawāz *n* identification document
 jawn *n* mortar (for crushing)
 jaww *n* weather, climate
 jawwāfa *n* type of tree
 jaxxa *dv* reclining, sitting
 jaxxa *dv* supreme
 jayb *n* gold bridal diadem; gold necklace
 jaydar *n* type of tuna fish
 jayš *n* army
 jazama *dv* breaking
 jā *n* barley
 jāga *n* place
 jākit *n* jacket
 jā *adj* hooked (fish)
 jā *n* jam (fruit conserve)
 jāmaḡ *n* man's skirt
 jāmaḡšūrī *n.com* laundry
 jāmal *n* camel
 jāma'it *n.der* group
 jāras *n* bell
 jārid *n* type of fish
 jārif *n* type of large traditional fishing net
 jāri *adv* already
 jāwar *n* type of large sea turtle
 jāz *n* ship
 jāzrī *n* northeast wind
 jēdil *n* pair of braids
 jēk *n* pitcher, jug
 jēl *n* departure; laying out of fish nets
 jēlumb *n* side; clan
 jērda *dv* opening orchard canals
 jēriḡ *n* wound
 jēzirit *n* island
 jēzurtō *n.prop.infl* Goat Island
 jahannamīye *n* bougainvillea tree
 jifn *n* eyelid
 jihš *n* fierce person
 jiks *n* lock of hair
 jilbē *n* woman's headscarf
 jild *n* skin
 jilṭ milṭ *adj* stark naked
 jinjāwir *n* master sorcerer; giant; grown-up
 jinn *n* jinn
 jism *n* body
 jisr *n* bridge
 jišt *v* look for, ask:REAL, PERF
 jittit *n* corpse
 jīmī *n* entirety; whole; all
 jīr *v* see, find:ROOT, REAL
 jīrī *n* sand
 jīs *v* see, find:PERF
 jīzī *adj* parched with thirst
 jmāt *n* Friday
 jmēs *n* type of shark
 jnāḡ *n* wing

jōbō *n* water-collecting rock hollow
 jōgur *n* liver
 jōr *v* look for, ask:IMPF, IMPER, IRR, MIR
 jōtī *n* shoe
 jōwa *n* spring (season)
 jō'ar *n* pearl
 jrā'ī *adj* separate
 jubbar *n* abuse of one's position for gain
 jubbē *n* type of shark
 judarī *n* chicken pox (varicella)
 jum *n* shore
 jumr *n* ember
 jurbaḥ *n* type of fish
 jušt *v* look for, ask:ROOT
 jūrit *n* comical person; ridiculous person
 jwāb *n* answer
 jwān *n* goodness; good

K

k *v* do:ROOT, IMPER, IRR
 ka *XX conj.relr* XX that
 ka *v* fall:REAL, 3sIRR
 ka *conj.advr* if/when; then; since, thus, so
 ka *disc.peak* right away
 ka *disc.list* also
 kabara *dv* treating with condescension; acting superior
 kabba *dv* pouring (a large amount)
 kaf *v* fall:MIR
 kaf *n* palm/sole
 kaf *n* bracelet
 kafata *dv* tying
 kafrāḡ *n* cleft
 kaft *v* fall:ROOT, PERF, REAL
 kafya *dv* turning over
 kahraba *n* electricity
 kalaḥa *dv* staring
 kalaka *dv* stuttering
 kam *adj; adv* little; less
 kamala *dv* finishing
 kambar *n* thick rope
 kan *v* dig, put away:ROOT
 kana *conj* otherwise; on the contrary; instead
 kanaḡa *dv* pressing
 kand *v* dig, put away:REAL
 kandarkas *n.prop* Orion's belt
 kandēšin *n* air conditioner
 kans *v* dig, put away:PERF
 kansala *dv* cancel
 kan'ad *n* type of fish
 kapš *n* sheep
 kara *n* time (occurrence)
 karafa *dv* working to the point of exhaustion
 karama *dv* being generous
 karaxa *dv* slapping
 karb *n* thick end of palm branch; buoy
 kard *v* drop:ROOT, IMPER, IRR, MIR
 kard *n* flock, school (fish), cluster (dates), bunch (people)
 kard *n* comportment, responsibility
 kardīd *v* drop:REAL

kardīs *v* drop:PERF
 kara'a *dv* hating
 karfit *n.der* exhausting work
 karnaš *n.prop* Khasab coastal road (corniche)
 karōra *n* needle (medicinal)
 karsa *n* thick rope
 karxit *n.der* slap
 kas *n* person; someone; anyone
 kas *quant* (count of persons)
 kasafa *dv* making filthy
 kasib *n* livelihood
 kaskasa *dv* crumbling
 kasna *adj.com* absent
 kasr *n* period of very high tides
 kassa *dv* crumbling
 kassaḥ *n* lame person
 kaš *v* pull, pass over, turn off (switch), dish out:2sIMPER, MIR
 kašaxa *dv* being super
 kašk *n* dried yoghurt
 kašmir *n* glasses, sunglasses
 kašt *n* twist
 kataba *dv* writing
 katbit *n.der* writing; word; destiny
 kaw *n* palm of hand; marriage contract
 kawada *n; interj* heaps; a lot
 kawl *n* wind
 kawl bālī'ī *n.com* east wind
 kawšī *n* east-southeast wind
 kawwaḡ *n* pottery; incense burner
 kawwaḡīnō *n.infl* the potter
 kawya *dv* medicinally branding
 kay *pn.interr* when?
 ka'bētō *n.prop.infl* the Kabba
 ka'naḡ *adj* old (thing)
 ka'naḡ *n* cross-beam (boat)
 kābab *n* cooked meat
 kābat *n* cabinet
 kāčak *n* underarm
 kāfur *n* pagan
 kāḡud *n* paper
 kālak *n* fish cheek
 kālat *n* fort, castle
 kālat bālī'ī *n.com* Kumzari Castle
 kālat zēranī *n.com* Khasab Castle
 kāmar *n* back
 kāmil *adv* totally
 kān sikkānō *n.com* tiller (rudder handle)
 kār *n* work; thing
 kāra *n* mouth; opening; entryway; gate
 kārabō *n* white dolphin
 kāramit *n* generosity
 kāraraḡ *n* type of fish
 kārd *n* knife
 kārim *pn.interr* which?
 kāsal *n* sardine
 kāsrit *n* small drum
 kāš *v* cultivate:ROOT, IMPER
 kāšid *v* cultivate:REAL
 kāšis *v* cultivate:PERF

kāwarī *n* pottery shard
 kāwašē *n* earring
 kē *pn.interr* who?; whoever
 kēk *n* cake, doughnuts
 kēl *n* dry measure of one kilo
 kēn *v* dig, put away:IMPER, IRR, MIR
 kēr *n* penis
 kēr pāčak *n.com* sea cucumber
 kēš *v* pull:ROOT; pass over:ROOT
 kēš *v* pull, pass over, turn off (switch), dish
 out:IMPER, IRR
 kēšid *v* pull, pass over, turn off (switch), dish
 out:REAL, PERF
 kēšis *v* pull, pass over, turn off (switch), dish
 out:PERF
 kēyō *n.infl* a while
 kič *n* scale (flake)
 kilkal *n* upper arm or shoulder
 kilwiskit *n* type of date
 kin *v* do:2sIMPER, MIR
 kinb *n* type of tree
 king *n* ripening date
 kirdan *n* fire pit
 kiswit *n* clothing
 kiš *v* kill:IMPER, IRR
 kiš *interj* go away! (said to small creatures)
 kiššit *n* lock of hair; tassel
 kišt *v* kill:ROOT, PERF, REAL
 kit *interj* go away! (said to cats)
 kitf *n* shoulder
 kitmān *n* underreporting, minimizing
 kittārē *n* scimitar
 kixx *interj* sit! (to children); shush!
 kībal *n* buoy
 kīl *n* paved surface
 kīlō *n* kilogram
 kīsa *n* pocket; plastic bag
 klē *n* hat
 klīl *n* key
 klōlak *n* kidney
 kmā *n* type of tuna fish
 knār *n* lap
 knār *n* jujube
 knēr *n* cheese
 kō *n* mountain
 kō *v* fall:ROOT, IRR
 kōb *n* cup, small tea glass
 kōfar *n* type of fish
 kōl *n* braided rope joint
 kōr *n* whale
 kōr *n* blind person
 kōr *n* type of fish
 kōrk- *n* boy
 kōš *v* advise:ROOT, IRR
 kōša *n* wedding banner
 kōsē *n* advice for responsible living
 kōšid *v* advise:REAL
 kōšis *v* advise:PERF
 kōt *n* coat
 kōta *adj* short

kō'ī *n.infl* of the mountain; mountain bedouin
 krāh *n* sandal
 ktēb *n* book
 kuffit *n* scrap (e.g. of paper of bread)
 kumbit *n* dune
 kumkuma *n* plastic water jug
 kumzar *n.prop* Kumzar village
 kundur *n* chewing gum
 kups *n* mound; porch
 kurdan *n* three-stone fireplace
 kurfāyē *n* bed
 kurm *n* worm
 kurraf *n* deep-sea fishing nets
 kursī *n* chair
 kurš *n* bladder; potbelly; chamber (of instrument)
 kurš pā *n.com* calf (of leg)
 kuruxda *n* old person
 kurxānē *n* sewing machine
 kūkū *n* type of fish
 kūlī *n* shark
 kūn *n* buttocks
 kūnitī *adv.der* on one's bottom
 kūš *n* lap, loins
 kwār *n* clay fireplace
 kyē *n* quarter-cup measure

L

laba *prep* approximately
 labaqā *dv* lighting; burning; turned on (light);
 igniting
 labasa *dv* clothing; covering
 labaṭa *dv* shudder; shaking
 lablaba *dv* hasty and reckless
 lada'a *dv* biting
 laḍḍa *dv* flashing, shining, glistening
 laff *n* bandage
 laffa *dv* bandaging; covering; swarming; swathing
 laffū *dv* gathering up scattered items
 laḡya *dv* talking incessantly
 laḡa *prep* about
 laḡaqa *dv* hassling
 laḡlaḡ *n* type of fish
 laḡm *n* flesh; body
 lakaša *dv* being round, fat
 lakin *conj*; *adv* but; only; except
 lam *n* peep
 lamaḡa *dv* glimpsing
 lamaṭa *dv* licking
 lama'a *dv* glistening
 lamba *n* lamp
 lambiya *n* lullaby; swim on one's back
 langal *n* anchor
 lanj *n* dhow
 laqaša *dv* hassling
 laqmit *n* morsel
 lašaṭa *dv* whipping; snatching up
 lašt *n* type of fish
 latta *dv* slapping
 laṭama *dv* slapping
 laṭmit *n* slap
 law *n* lip; edge

lawaḡa *dv* smearing
 lawata *dv* shrivelling; wrinkling; being weak
 lawt *n.der* weak person or thing, withered thing
 lawya *dv* curling up/around; rolling up; wrapping
 lawyit *n* wrapping
 layaka *dv* leaking
 laymay *n.prop* Lima
 la'aba *dv* roaring
 la'ata *dv* panting
 la'la'a *dv* being parched with thirst
 lawaḡa *dv* being on one's deathbed
 la'ya *dv* being late; making someone late
 lābit *adv* it is necessary that; certainly
 lāgan *n* bowl
 lāḡa *n* language
 lāḡaḡ *n* type of fish
 lākō *n* type of fish
 lāmū *n* chewing
 lāqab *n* nickname
 lāṭī *adj* short (non-human); low; few
 lāzum *adv* it is necessary that; certainly; must
 lāzuq *n* type of fish
 lā'illahī *interj.com* O God!
 lbān *n* frankincense
 lē *n* fishing net
 lēdam *n* type of fish
 lēlam *n*; *interj* peddling; goods for sale!
 lēt *n* electric light
 lētab *n* type of wild fig
 lētum *n* orphan
 lēwan *n* alcove, space in a building
 li kūkū *n.com* gill net
 likk *n* quantity of one hundred thousand
 likkit *n* main section of net
 likšit *n.der* roundness, fatness
 linkit *n* finger
 linkit pā *n.com* toe
 liḡq *n* bandage
 lībū *n* swat
 līf *n* date palm root strands; scouring pad
 līmē *dv* gesturing to call someone far away
 līmō *n* lime
 lōbya *n* beans
 lōḡ *n* wood
 lōšan *n* perfume, aftershave
 lōtī *n* wild-living person
 luḡḡ *n* riddle
 lumba *n* sea urchin
 lumrād *adv* in any case
 lupp *n* marrow
 luttū *n* collection of scattered items
 lū *n* means
 lū *conj* so that ... not; preventing
 lūḡū *n* whack
 lūlū *n* type of date
 lūlū *n* eye (children's speech)
 lūmū *n* blame; accusation

M

mabrūk *interj* congratulations!
 madda *dv* extending

maddit *n* distance
 madfa *n* cannon
 madrēḡ *n* rooftop stairs; ladder
 madrēsīt *n* school
 madwax *n* pipe (for smoking)
 maḡya *dv* being lost
 mafṣal pā *n.com* ankle
 magdab *n* container for drawing water from a well
 maglis *n* sheikh's court
 maḡrab *n* west
 maḡana *dv* bothering
 maḡdaqa *n* fish habitat
 maḡḡar *n* oyster
 maḡja *dv* pleading a case, explaining a problem
 maḡjad *n* needing
 maḡmas *n* bread lifter (tool)
 maḡram *n* marriageable person
 maḡrēqit *n.infl* dump
 maḡzam *n* belt; cartridge-belt
 majma *dv* word; language
 makara *dv* being devious
 makarōna *n* pasta
 maktab *n* office
 malaka *dv* giving wedding ring
 malbaq *n* matches
 malkut *n* silver anklet
 malla *dv* being bored
 maltaqa *dv* meeting face-to-face
 malyūn *n* million
 mal'ab *n* pitch (football field)
 mamnū *adj* illegal
 man *n* traditional measure (4 kg)
 mangur *n* wheel
 manjum *n* mine (for minerals)
 mankab *n* elbow
 manqab *n* beak
 manqab *n* type of shark
 manqaḡ *n* traditional restaurant
 manqar *n* wood chisel
 manṣab *n* birdlime
 manṭa *n* marlin
 manṭara *n* mirror
 maqbērit *n* grave
 maqfaṭ *n* trap
 maql *n* myrrh
 maqqa *dv* coming apart; taking apart
 maqta *n* small metal chisel
 marada *dv* being unemployed
 maraḡa *dv* being profoundly ill
 maraḡa *dv* being exhausted
 maraḡa *dv* resting during travel
 maraṣa *dv* softening
 mard *n* man
 mardk- *n* man
 marē *adv* perhaps
 marfēsīt *n* stairs to roof
 marg *n* death
 marḡaba *interj* greetings!
 marī'it *n* necklace
 markū'ī *n.com.infl* fish caller

marr *n* quantity of fifty items
 marra *dv* meeting
 marra *dv* disappearing
 marrē *adv* really
 masbah *n* shower (place)
 mast *adj* tired, tiresome
 masxan *n* metal bowl with handles
 masya *n* evening
 masya būrī *interj.com* good evening!
 mašša *dv* sucking
 maš *v* see, look:2sIMPER
 mašk *n* goatskin for churning
 maškat *n.prop* Muscat
 mašraq *n* east
 maššit *n* walking; speed
 matal *n* proverb
 matrēqit *n* bobbin
 matta *dv* cleaning up, cleaning out, scrubbing,
 wiping, sweeping away
 mat'ar *n* outdoor bathing area
 maṭbax *n* kitchen
 maṭlē'ī *n* strong east wind
 maṭmaṭa *dv* tying with cord
 maṭraqa *n* hammer
 maṭrub *n* minstrel
 maṭṭārē *n* hot-water bottle
 maṭ'am *n* restaurant
 mawara *dv* congratulations
 mawsīqat *n* tying
 mawz *n* banana
 maxbaz *n* bakery
 maxlab *n* claw
 maxlēdī *adj* pertaining to the date palm
 maxluq *n* person; living being
 maxluṭ *adj* mixed
 maxnat *n* gay man
 maxraz *n* laces
 maxzan *n* storage depot
 may *n* fish
 mayg *n* shrimp
 mayka *prep* between, among
 maykar *n* middle
 maylad *n* birthday; wedding poetry
 maysānī *n* type of fish
 mayšaṭṭa *n* palm frond broom
 maywa *n* produce (food)
 maywuz *n* raisins
 mayya *prep* between, among; midst
 mazāraq *n* type of fish
 ma'daf *n* undersea mountain
 ma'laq *n* coat hanger
 ma'laq sīna *n.com* lungs
 ma'na *n* meaning, importance
 ma'r *n* tattoo
 mā *n* month
 mā *pn* 1p (first person plural pronoun)
 mā aft *n.com* July
 mā ašt *n.com* August
 mā čār *n.com* April
 mā da' *n.com* October

mā dō *n.com* February
 mā dwāzda *n.com* December
 mā na' *n.com* September
 mā panj *n.com* May
 mā sō *n.com* March
 mā šaš *n.com* June
 mā yak *n.com* January
 mā yāzda *n.com* November
 mād *v* stay:REAL
 mād *disc* things stayed as they were
 mādad *n* octopus ink
 māl *adj*; *n* beautiful; excellent; wealth
 mālalla *n* wealth of God (beggar)
 mām *n* mother
 mām abū kō *n.com* butterfly
 māmādī *n* type of fish
 mām *v* stay:ROOT, IMPER, IRR
 māqulē *interj* really?!
 mār *adj* awake, alert
 mār *n* snake
 mārād *n* desire, reason, account
 māraq *n* throat (outer)
 māraq *n* sauce; soup; broth; rice water
 māraqī *n* chest congestion
 mārārit *n* bile
 mārāšin *n* intestines
 mārānī *n* type of eel
 mās *v* stay:PERF
 māšuwē *n* skiff
 māw *n* metal, steel
 māwrid *n* rosewater
 māya *n* payment for fishing
 māyikan *n* handle on a traditional boat
 māzad *n* increase; addition; hurry
 māzādī *adv.der* a lot
 mdallē *n* coffeepot/carafe
 mē *pn* 1s (first person singular pronoun)
 mēčūrī *n* fish soup
 mēd *n* type of fish
 mēdiḥ *n* tribute (oration)
 mēdiq *n* type of date
 mēkana *n* motor
 mēlat *n* bowl
 mēlilit *n* boredom
 mēmit *n* style of tying men's headdress
 mēna *n* port
 mēnū *n* move aside; disallowing
 mēš *v* see, look at:ROOT, IMPER, IRR
 mēš *n* fly
 mēš *n* walk; flight; working (in working order);
 spread (of fire)
 mēš āsal *n.com* bee
 mēšid *v* see, show:REAL
 mēšis *v* see, show:PERF
 mētar *n* electrical meter (buildings)
 mētaw *n* moon
 mētaw paṇḍa *n.com* full moon
 mēyam *n* hull
 mgāl *n* headdress rings
 mḥallātō *n.infl* the shops

mḥāfiḍ *n* governor
 mḥāmadī *n* currency unit
 mḥuwwil *n* power bar (set of electrical outlets)
 mičābē *pn.com* however
 mičē *pn.com* whatever; everything; all kinds
 middaḥ *n* young, strapping person
 middit *n* a while
 midum *adv* as long as
 migīya *pn.com* wherever
 miḥḥ *n* seine net rope
 mijnaḥ *n* type of date
 mikē *pn.com* whoever
 milla *n* devout person
 millas *n* ladle
 mintab *n* hooked stick to pull fish nets
 mirr *n* myrrh
 misbaḥ *n* prayer beads
 miskīn *adj* pitiable
 mismar *n* clove; nail (metal)
 miswak *n* toothbrushing stick
 mišk *n* mouse
 miyyit *n* dead person
 mizī *n* type of tree
 mīšar *n* saw
 mīzan *n* scale (for weighing)
 mī'ī *n* fish
 mjūm *n* metal studs
 mkabb *n* cone
 mkindī *n* type of fish
 mnaxx *n* large hook
 mōnit *n* type, kind
 mōtar *n* car
 mōzar *n* drawing water; filling to overflowing
 mqaṣṣ *n* scissors
 mqawwa *n* plywood; linoleum
 mqawwil *n* travel agency
 mqābalit *n* meeting
 mqāwil *n* large-scale merchant; large business transaction
 mrabba *n* lumber
 mrajja *n* appointment (meeting)
 mrād *n* desire, reason, account
 mrū *n* chicken
 msajjal *n* device for playing recorded music
 msandam *n.prop* Musandam Island
 msaww *n* fishing net weight
 msilman *n* Muslim
 msīr *n* trip (travel)
 mšarr *n* men's headdress (turban)
 mšaww *n* barnacle
 mšībit *n* calamity
 mšabb *n* hand-held fan (*esp.* of woven palm leaf)
 mṭār *n* label
 mugiya *pn* everywhere; anywhere
 muḡ *n* date palm
 muḡlī *n* type of venomous snake
 muḡyū *n* mix-up
 mukkir *adj* devious
 mur *v* die:ROOT, IRR
 murd *v* die:REAL

murdēḡan *n.infl.pl* the dead
 murḥum *adj* late (deceased)
 murs *v* die:PERF
 murwa barrō *n.com* domestic chicken
 murwa kō'ō *n.com* sandgrouse
 murwaḥ *n* flat place
 muškilit *adj* difficult
 muxwaš *n* pin to clean waterpipe holes
 muxx *n* head
 muzgit *n* mosque
 muzlaq *adj* stuck
 mū *n* hair
 mūl *n*; *adv* total; totally
 mūsīqa *n* music
 mwātan *n* cherished person
 mziḡḡ *n* very salty thing
 m'allāyē *n* type of men's dance
 m'āš *n* salary

N

na *rel* of which
 na *clit* NEG not
 nabaḥa *dv* yelping
 nadaba *dv* giving a war cry
 nadama *dv* regretting
 nadbit *n.der* war cry
 nafala *dv* being messy, scattered about
 nafasa *dv* breathing
 nafaṭa *dv* shaking
 nafaxa *dv* blowing
 naffa *dv* sprinkling (scattered raindrops)
 nafnaf *n* scattered raindrops
 nafs *det* same
 nagrō *n* type of fish
 naḡara *dv* spanking
 naḡnaḡa *dv* leeching off of other people
 nahaba *dv* robbing
 naḡasa *dv* being unlucky
 nahḡa *n* henna (child's speech)
 nahlit *n.der* nosy person
 naḡs *n* unlucky person
 najaha *dv* passing (test)
 nakaba *dv* stubbing
 nakara *dv* hiding; missing
 nakata *dv* dripping
 naktē *n*; *det* small amount; bit, a bit; a few
 nall *n* faucet
 namakī *n* salty snacks
 namōnit *n.der* amazing, extraordinary
 naqaba *dv* pecking
 naqada *n* seeing from a distance
 naqala *dv* disappearing
 naqaša *dv* decorating
 naqaṭa *dv* dripping, coming out one at a time
 naqd *n* cash
 naqmit *n.der* judgment
 naqqa *dv* shooting (cannon)
 naqqa naqqa *dv.com* beating (heart)
 naqqab *n* beak
 naqqadē *n* far-seeing person
 naqš *n* design

naqta *n* drop; pollen
 narm *adj* soft
 nasala *dv* coming into view; approaching
 nasama *dv* giving birth
 nasaxa *dv* breathing
 naşaba *dv* standing
 naşafa *dv* dividing in half
 naşara *dv* winning
 naşada *dv* concerning oneself with
 naşara *dv* sprouting; spreading; communicating
 naşa'a *dv* snatching
 naşša *dv* buzzed (from drink)
 natafa *dv* plucking
 naṭaḥa *dv* butting (with the head)
 naṭa'a *dv* awaiting
 naṭṭa *dv* jumping
 nawara *dv* illuminating
 nawaxa *dv* being extremely ill
 nawl *n* fare
 nawxasa *n* young man
 naxa *prep* aboard (a vehicle)
 naxara *dv* snoring
 naxaza *dv* poking
 naxbara *dv* cracking
 nayama *dv* laid up; admitted to hospital
 naṣaḥa *dv* draining
 naṣala *dv* coming down; bringing down
 naṣū *n* pristine situation, crystal-clear view
 na' *num* nine
 na'aba *dv* plundering
 na'mit *n* blessing
 na'na'a *dv* bleating
 na'sī *n* north-northeast wind; nor'easter
 na't *n* carpet
 nābat *n* date palm pollen
 nābātī *adj* vegetable
 nābī *n* gull
 nādūr *n* clever person
 nāgil *n* coconut; waterpipe chamber
 nāgruz *n* first month of autumn
 nāḡal *n* type of date
 nāḡaš *n* type of shrub used for kindling
 nāḡur *n* type of shrub
 nāḥiyit *n* melody
 nām *n* name
 nān *n* bread
 nāsax *n* breath
 nāşabaḥ *adv* after a while
 nāšī *n.der* north and northeast wind; nor'easter
 nāšī ārabī *n.com* north wind
 nāšī fārsī *n.com* northeast wind
 nāšta *n* breakfast
 nāwaḡ *n* navel
 nāwukō *n* type of shark
 nāxē *n* beginning of fishing net rope
 nāylō *n* nylon thread
 nēbī *n.prop* the prophet
 nēdur *n* sacrificing; providing a meal; requesting
 something from God
 nēfif *n* scattered raindrops

nēgura *n* two days ago
 nējib *n* brilliant person, very intelligent person
 nēt *n* shared food
 nēxan *n* aboard
 nēzik *adj*; *n* near; close relative
 ngāl *n* headdress rings
 niḡāra *n* glasses
 niglis *n* elaborate gold necklace
 nijjar *n* carpenter; boatbuilder
 nišbil *n* fishing line
 nišrit *n* flag
 ništ *v* sit, stay:ROOT, REAL, PERF
 nittar *n* stone anchor, weight
 nixn *n* nail (finger/toe); claw
 nixxī *n* peas, chickpeas
 niyyit *n* harmful plan; devising
 nīdī *n* dew, mist
 nīm *det* half
 nīman *n.com* traditional measure (2 kg)
 nīmruz *n.com* noon, early afternoon, height of the
 day, heat of the day
 nō *adj* new
 nōf *n* surrender flag
 nōr *n* radiance; illumination; shining
 nōwad *num* ninety
 nōxada *n* Ar: captain (of a ship)
 nōzda *num* nineteen
 ntōr *n* treats; sweets
 nufsīn *n.infl* emotionally sensitive person
 nuftēbubō *n* value
 num *n* cloud
 nummaḡ *n*; *det* half
 numr *n* leopard, panther, tiger
 nuqšū *n* careful clean-out
 nuşnuş *n* small portion
 nuxrit *n* nose
 nūdō *n* sleepiness
 nwāšam *n* evening; this evening
 nwāxa *n* captain (ship); commanding (ship)
 nwāxistin *n* evening prayer
 nwāz *n* tomorrow; the next day
 nwāz *n* prayer
 nwāz ēwiš *n.com* the day after tomorrow
 n'āt *n* strength, willpower, resolve

Ō

ō *part* what?!
 -ō *n.sfx* the (definiteness suffix)
 ōbī *n* soothing (infant)
 ōbur *n* vessel (boat)
 ōd *interj* knock-knock!
 ōdad *v* hold:REAL
 ōdar *v* hold:REAL
 ōdas *v* hold:PERF
 ōdī! *interj* heave! (call to pull boat ashore)
 ōfur *n* west/northwest wind
 ōḡar *n* ebbing tide
 ōjuzō *n* old person
 ōkid *v* hit:REAL
 ōkis *v* hit:PERF
 ōkit *v* hit:2sIMPER

ōkt *v* hit:ROOT, IMPER
 ōl *n* mountain peak
 ōmān *n.prop* Oman
 ōō *interj* yes?
 ōq *n* chronic physical suffering
 ōra *n* rowboat
 ōrī *n* person of the Dhohuri clan
 ōstī *n* sleeve
 ōš *n* ream of dates, branch with dates
 ōtī *n* clothes iron
 ōz *n* measure
 ōz *n* water pipe, hose
 ōzar *n* sail

P

pačaxčē *n* small wooden chest; phonograph
 pakkis *n* cowrie shell
 palla *dv* full of; filling; full thing
 pang *n* poker at the top of a palm tree; sword
 panj *num* five
 panja *num* fifty
 panka *n* ceiling fan
 panšumbur *n.com* Thursday
 paqpaqa *dv* churning
 paqqit *n* spot
 par *n* feather
 pašmak *n* Iranian sweet
 paštin *n* afternoon prayer
 paw *n* type of ray
 payman *n* armspan (2 m)
 paʼn *adj* wide, fat
 pā *n* foot/leg
 pāča *n* wealthy person
 pāk *adj* clean
 pānda *num* fifteen
 pārawē *n* type of fish
 pārin *n* last year
 pčāl *adj* soiled
 pē *adv* also; even
 pēčak *n* wooden club
 pēčak *n* type of shark
 pēdam *n* swelling
 pēna *prep* beside
 pēnur *n* lantern
 pērar *n* two/several years ago
 pēsē *n* coin
 pēš *n*; *adv* front; in front of
 pis *n.poss* son
 pistan *n* breast
 pistaq *n* pistachio
 pišt *n*; *prep* after/behind; according to; because of;
 back
 pišt *n* shallows far from land
 pištu pišin *n.com* afternoon
 pištūʼī *adj.der* following, next
 piža *prep.com* under
 pī *n* fat
 pīma *n* onion, green onion
 pīp *n* beep (child's language)
 pīrō *n* grandfather; ancestor
 piš *n* date palm frond or leaf

pišin *n* noon prayer
 plīta *n* wick
 pnēr *n* cheese
 pōkō *n* salty snack; popcorn
 pōr *v* fly:ROOT, IMPER, IRR, MIR
 pōrid *v* fly:REAL
 pōrin *n* a while ago
 pōris *v* fly:PERF
 pōšt *n* skin
 pōšt sīnōʼō *n.com* goatskin hung on a boat's prow
 purya *n* flowing tide
 pūpū *n* robe, dress, dishdasha (children's speech)
 pxa *n.prop* Bukha (town)
 pxūn *n* approaching rain

Q

qa jannur *n.com* type of date
 qa jaʼfar *n.com* type of date
 qa šumrē *n.com* type of date
 qa šurbē *n.com* type of date
 qabaḥa *dv* disfiguring
 qabbē *n.prop* Qaba (village)
 qabqab *n* small crab; quick person
 qad *n* measurement
 qadaḥa *dv* walking about; blowing hard (wind);
 impaired (mental state)
 qadama *dv* stepping forward
 qadar *det* some
 qadara *dv* being able
 qadḍuḥ *n* type of date
 qafala *dv* locking
 qafī *adj.der* locked
 qaḥama *dv* jumping; jumping up
 qaḥba *n* female prostitute
 qaḥmit *n* jumping up
 qaḥwē *n* coffee
 qalaba *dv* turning over
 qalafa *dv* making from wood
 qalb *n* pendant necklace
 qallaf *n* carpenter
 qalmaʼa *dv* wrangling
 qalya *n* sauce; stew
 qambab *n* type of fish.
 qambuṣṣō *n* hedgehog
 qamqama *dv* murmuring
 qanaṣa *dv* shooting; hunting
 qandaḥa *n* rainbow
 qanḥē *n* small anchor
 qannit *n* stacking (dried fish)
 qanṣ *n* shooting, hunting
 qapšē *n* spoon; rounded chisel
 qaraḥa *dv* dropping very low (water)
 qarama *dv* denigrating; gossiping
 qaraṣa *dv* pinching
 qarfaṣa *dv* rumpling
 qarn *n* horn; pointed stud
 qarqaʼa *dv* crackle
 qarra *dv* admit
 qarraṣ *n* mosquito
 qarṭ *n* loan (money)

qartabō *n* type of fish
 qaryit *n* village
 qar'a *n* type of large louse
 qar'a *n* middle buoy in a fishing net
 qar'a *n* squash
 qaş tābayyaq *n.com* type of date
 qaşada *dv* intending; directing
 qaşala *dv* breaking (something small)
 qaşama *dv* dividing
 qaşqaşa *dv* cutting
 qaşş *n* scissors
 qaşşa *dv* cutting; cutting a deal; splitting
 qaş fāras *n.com* type of date
 qaş hābaş *n.com* type of date
 qaş mqālaf *n.com* type of date
 qaş xurşid *n.com* type of date
 qaşara *dv* scraping
 qaşa'a *dv* tipping over
 qaşş *n* type of date
 qaşşad *n* shark sauce
 qaşa'a *dv* cutting off
 qaţā'it *n* scabbard, sheath
 qatqata *dv* tickling
 qawala *dv* singing *qawl* (short poems)
 qawaqa *dv* trumpeting
 qawī *adj* strong
 qawl *n* short poem
 qawm *n* group
 qawqawa *dv* crowing (rooster)
 qaww *n* permission; agreement
 qawwa *n* plywood
 qawyē *adj* corrupt
 qayatan *n* embroidery
 qayd *n* bond; leash, lead; cuff, fetter
 qaym *adj.der* standing
 qazam *n* puny person or thing
 qā *ideophone* caw! (sound of crow)
 qāba *n* shirt
 qādaḥ *n* container
 qādam *n* end of fishing net rope
 qādar *n* respect
 qāḍī *n* judge
 qāhwē *n* coffee
 qālam *n* pen; waterpipe mouthpiece
 qālub *n* large buoy
 qāmarī *n* night wind
 qāmēt *n* waking up very early; rising very early
 qāmi nwāz *n.com* early morning prayer
 qāmuş *n* dictionary
 qāniş *n* shooting, hunting
 qānun *n* law/custom
 qāpt *n* type of fish
 qāq *ideophone* crowing (rooster)
 qāqā *n* date (children's speech)
 qāqum *adv* up (children's speech)
 qār *n* paved surface
 qāşafa *n* cage
 qāşit *n* intention; working on something; taking care of something
 qāşur *n* premature baby

qāşū *n* working away, taking care of something
 qāşa *n* drying (fish)
 qāşabīn *n.pl* family relative
 qāt *n* type of beetle
 qātal *n* poison; type of fish
 qāt *n* type of fish
 qātarī *n* strong west/northwest wind
 qāwil *n* large-scale merchant; large business transaction
 qāyit *n* open space
 qāzum *n* type of Shark
 qā'it *n* open space; empty place
 qbaylī *adj* hospitable
 qbāywā *adv* just a little while ago
 qbēl *n* sardine net
 qbīb *adj* narrow
 qdōrō *n.prop* Qadr (village)
 qēdar *det* some
 qēdē *n.prop* Qada (town)
 qērin *n* yellow-golden date
 qērub *n* relative
 qēşarit *n* type of date
 qētil *n* deadly thing
 qētit *n* private area of the house, set apart for bathing and storage
 qēṭub *n* walking staff
 qēwī *n* strong person or thing
 qidum *adv* early
 qinnaş *n* hunter
 qirş *n* token; currency unit
 qişmit *n* destiny
 qişr *n* palace
 qişşit *n* part; piece; chunk
 qişşit *n* story
 qiş' *n* deep-water fish habitation
 qiş'an *n* date palm bark
 qiṭ *adv* never at all, never ever
 qiyyaw *n* person who stays behind
 qiz'an *n* cauldron
 qīmit *n* price; worth; value
 qīq *ideophone* squeak!
 qīqī *n* eye (child's speech)
 qlāş *n* glass
 qmaylō *n* weevil
 qmār *n* gambling
 qmāt *n* swaddling an infant
 qōq *n* tantrum
 qōṭī *n* can, tin
 qōwit *n* power; height; depth
 qraḥ *n* bald/shaven person or thing
 qrambiş *n* type of fish
 qrad *n* flea
 qradī *n* type of shark
 qraḥ *n* sandal
 qrūnī *n* currency unit
 qubbē *n* umbrella
 qublū *dv* approaching; near; presenting
 qudyū *n* accomplishment
 quffē *n* round woven dining mat
 quḥḥū *dv* coughing; cough

qumbuşşō *n* hedgehog
 qummit *n* very top
 qunwaḥ *n* type of fish
 qurfē *n* type of fish
 qur'an *n* Qur'an
 qus *n* rice and stew
 quşm *n.prop* Qeshm Island
 quşrō *dv* pulling in nets
 quşrū *dv* neglecting
 quşşī *n* type of adder
 qūq *n* vibrating fart
 qūt *n* cooked white rice; soup
 qwāywā *adv* a little while ago
 qyāş *n* size; opinion

R

r v go:3sREAL
 ra v go:IRR
 rabaşa *dv* cluttering; overwhelming
 rabb *n* Lord (God)
 rabil *n* plastic
 rabšit *n.der* clutter
 rabū *n* coughing a lot
 radada *dv* hesitating
 radda *dv* returning; working in alternation
 rafasa *dv* stomping
 rafaşa *dv* climbing (on foot), stepping up
 raff *n* niche
 rafrafa *dv* filled with sparkling water
 raft v go:ROOT, PERF, REAL
 rağyit *n* boast
 raḥala *dv* going on a holiday trip
 raḥlit *n.der* holiday trip
 rajafa *dv* palpitating
 rajama *dv* stoning (throwing stones at)
 raja'a *dv* meeting
 rakada *dv* sprint
 raka'a *dv* bowing
 rakka *dv* being super
 ramaqa *dv* winking
 ramasa *dv* socialising
 rammul *n* small buoy
 ramrama *dv* murmuring
 ramrēmit *n* murmuring
 ramyit *n* bullet
 rang *n* colour; paint; kind
 raqada *dv* surprising; surprised
 raqasa *dv* dancing
 raqēbit *n* nape of neck
 raqm *n* size (clothing)
 raqraq *n* time just before dawn
 raqya *dv* taking on water (ship)
 rasama *dv* drawing
 rasī *n* evidence, proof
 rataba *dv* organising
 raṭafa *dv* folding
 rawaḥa *n* gathering
 rawa'a *dv* appearing (ghost)
 raxama *dv* reclining; sitting
 raxaşa *dv* releasing
 raxšit *n.der* leave; release

rayaḥa *dv* resting, relaxing
 rayb *n* yoghourt
 ra'd *n* thunder
 rā *n* way
 rābū *adj* accompanying
 rāfō *n* nosebleed
 rāhit *n* rest
 rāja *n* radio
 rāmadī *n* grey
 rāmak *n* type of ray
 rāmaṭan *n* month of Ramadan
 rāmišt *n* type of fish
 rāmī *n* rocking, swaying (boat in waves)
 rāqa *n* boulder
 rārik *n.prop* Larak Island
 rāstağ *n* straight direction; place right beside
 rāstī *adj*; *adv* right side; true, right, correct; truly
 rāstīnī *adj.der*; *adv.der* true; truly, truthfully
 rāş xaymē *n.prop.com* Ra's al-Khaimah emirate
 rāṭī *adj* agreeing
 rāwaḥ *n* late afternoon
 rāxamē *n* oblivious or messy person
 rāxamit *n* slow person
 rāy v be able to:ROOT, IMPF
 rāy *n* idea, plan
 rāya v be able to:IRR
 rāyid v be able to:REAL
 rāyis v be able to:PERF
 rā'im *n* massing underwater (fish)
 rā'id v catch:REAL
 rā'ī *n* person who raises goats
 rbē *n* traditional measure (1 kg)
 rēğ *n* pebble
 rēhin *n* collateral; bond (guarantee)
 rējimī *n* type of shark
 rēs v arrive, reach:ROOT, IRR, MIR
 rēsad v arrive, reach:REAL
 rēsas v arrive, reach:PERF
 rēş v vomit:ROOT, IMPER
 rēş *n* vomit; talking a lot
 rēşad v vomit:REAL
 rēşağ *n* vomit
 rēşid *n* headman
 rēşis v vomit:PERF
 rēwa *n* fox; sly person
 rēwa *n* skin disorder
 rēwal *n* throttle
 rēwit *n* stupid person
 rē'in *n* collateral; bond (guarantee)
 ridī *n.infl* bad person
 rifqitē *n* entrusting; solemnly charging; swearing
 (promising)
 rikd *n* corner; base, foundation
 riqī *n.infl* bilge water
 rissim *n* artist, illustrator
 rişğ *n* wrist
 riş v vomit:2sIMPER
 rişk *n* type of louse
 rištağ *n* thread
 rişwit *n* bribe

ritt *adj* dirty
 rīm *n* pus/abcess
 rīm *n* beautiful woman
 rīq *n* throat (inner); saliva
 rīš *n* beard
 rīša *n* pick (for stringed instruments)
 rīšō *n* type of goatfish
 rkāh *n* sandal; shoe
 rmīm *det* myriad
 rō *v* go:ROOT
 rōb *n* yoghurt
 rōbāyō *n* type of fish
 rōh *n* soul; depression in lower throat; enjoyment
 rōk *n.infl* boy
 rōqum *n* number
 rōr *n* child
 rōwn *n* oil
 rōz *n* day
 rōzağ *n*; *adj* fast; fasting
 rōzin *n* vent window
 rōzō *n.infl* today
 ršāš *n* lead (metal); silver (colour); bullet
 ršād *n* pestle
 ršēš *n* neem tree
 rubbat *n* type of stingray
 rubyan *n* prawns
 rub' *n*; *num*; quarter; traditional measure (1 kg)
 rukbit *n.der* knee
 rukbū *dv* mounting (animal)
 ruppī *n* rupee
 ruqq *n* shallow place
 ruṭūbit *n* humidity
 rū *n* face; front; side
 rwād *v* run:IMPF
 ryādīt *n* physical exercise
 ryānī *adj* naked
 rzāq *n* provisions

S

sabara *dv* night watch; guarding
 sabba *dv* being vulgar, rude, improper
 sabbīt *n.der* vulgarity
 sabğ *n* dye
 sabū *n* type of fish
 sadd *n* dam; pact
 sadda *dv* settling; having a pact
 safala *dv* drying
 safara *dv* travelling
 safara *dv* rotting, turning mouldy, discolouring
 saffa *dv* weave (palm work); braid, plait
 sağ *n* dog; detestable person
 saḥala *dv* reserved for
 saḥbana *dv* dragging
 saḥbē *n* type of dance
 sajada *dv* worshipping
 sajala *dv* recording
 sakana *dv* inhabiting; dwelling
 sakara *dv* being drunk
 sakara *dv* blocking, stuffing, constipating
 sakata *dv* being silent
 salaha *dv* armed

salama *dv* making safe; reconciling; making sure; completing a transaction
 salaxa *dv* skinning (animal); taking off one's shirt
 salām alēkum *express* peace be upon you
 salj *n* ice
 sallē *n* laundry basket
 salq *n* type of large battil (boat)
 samaḥa *dv* excusing, forgiving
 samakīn *n.infl* fisher
 samama *dv* poisoning
 samata *dv* tightening
 sama'a *dv* listening
 samba *n* fenugreek
 samm *n.der* poison
 samma *dv* pushing; heaving; starting something difficult
 samsābal *n* peanut
 sandaqa *n* goat pen
 sangī *adj* heavy
 sanksar *n* type of fish
 santala *dv* reforming
 sapt *n* Saturday
 saqf *n* ceiling
 saqqa *n* type of bird
 sar *n* head; top; mountain peak; lid; concern; cape
 sar sālō *n.com.infl* new year
 saramīk *n* floor tiles
 sard *adj* cold; calm, slow to react (person)
 sarf *n* small change (money)
 sarḥ *n* herd
 sarm *n* date palm sapling
 sarma *n* cold
 sawaxa *dv* listening
 sawdana *dv* knocking out
 sawgard *n* cormorant
 sawğ *n* jeweller
 sawgat *n* treats
 sawkē *n* red algal bloom
 sawz *adj* green
 saxt *adj* thick, fat, solid
 say *n* traditional net
 sayb *n* stray gunshots
 sayd *v* lift up, rise:REAL
 saykal *n* bicycle
 sayr *n* category of dates
 says *v* lift up:PERF
 sayy *v* lift up, rise:ROOT, IMPER, MIR, IMPF
 sayya *dv* picking up; picked up; catching; caught
 sa'ala *dv* coughing
 sa'aya *dv* forgetting
 sa'k *n* fishy thing (hand)
 sa'n *n* plate/dish
 sā *disc* now; at that time; now (reproach)
 sābab *n* reason
 sābalō *n* monkey
 sāban *n* wasp nest
 sādū *n* help
 sāfar *n.der* trip
 sāfīn *n* type of fish
 sāğa *n* type of fishing net

sāl n year
sālam n peace; greetings
sālāwī n breeze from the east
sālfit n conversation; true story; account; scenario
sāma n heaven
sāmar n soot
sāmāwī adj light blue
sāmhū n.der forgiveness; excuse
sān v shave:ROOT, IMPF, IMPER
sānd v shave:REAL
sāns v shave:PERF
sāq n tree trunk
sātē adv now; at that time
sāwaraḡ n fish brine condiment
sāxī n bow (of boat)
sāya n shadow
sāyasir adj halfway, balanced
sā'it n hour; clock
sbō n week
sē v put:IMPF
sēd n thoughts turning around in one's mind
sēfē n big spender
sēḡak n guitarfish
sēlam n type of acacia tree
sēlamit n.der; interj safety, health; get well soon!
sēlējē n morgue
sēlik n moray eel
sēr adj full (of food)
sēr nāwaḡ n.com umbilical cord
sērīr n bed
sēwō n dye
sayyam n traditional bed; platform
sēzda num(.com) thirteen
ṣhabba dv loving
siftik n type of fish
sihl n easy thing
sikkan n rudder
sikkara adv.com three times
sikkē n stern (back of ship)
sikkīt n avenue
sikl n Cobia fish
sikya n traditional measure (½ kg)
silsilit n descendant
sinn n net anchor
sinnit n sunna; voluntary ritual prayer
sinsla n metal chain
sirg n palm-frond shelter
sirj n saddle
sirx adj; n red; gold (metal)
sist adj loose
sitrab n type of plant
sitraḡ n razor blade
sitraḡ n type of fish
sittārē n curtain
sixxam n charcoal
siya adj black
siyāḡa n tourist
siyyādit n prayer carpet
siyyālī n tar
siyyārit n car

sī num thirty
sī v put:IMPF, IMPER
sīd v put:REAL
sīf n beach
sīflindō n type of eel
sīḡ n wilderness; open rocky area
sīḡ n large swells (waves)
sīḡū n pulling fish into a net
sīna n;prep chest; front; toward
sīsī n pee (children's speech)
skafya n concealing
skandarkas n.prop Orion's belt (stars)
skindan n type of fish
slandar n gas cylinder; coal box
slāḡ n weaponry
sma n type of drum
smēt n palm floor mat
smīt n cement
smumm n wimp
sō num three
sō v put, survive:ROOT, IMPF, IMPER, MIR, IRR
sōd v put:REAL
sōk adj light (weight)
sōntī n raft
sōq n market
sōr n seawater; salt fish; brine; pickled food
sōs v put:PERF
spēr n white; silver
srandal n gas cylinder
srār n bunch
srō n genre of sung poetry
staḡ n pit (date)
staḡ n clitoris
stād n professor
stārg n star
stōr n storage depot
subbaḡ n light colour, brightness
suffit n palm work
suffū n braid; braiding
sumsum n type of beetle
suqb n type of fruit
surban n roof
sušumbur n.com Tuesday
sūmū n price request, offer
sūqū n driving; gathering in large numbers
sūr n wedding
sūrō n wasp
swak adj light (weight)
swētar n coat
swīč n vehicle ignition switch; vehicle keys
sxafya n concealing
s'al n question

§

ṣabaḡa dv decorating
ṣabaḡa dv waking up
ṣabba dv smearing; plastering; giving an excess of something
ṣabbīt n.der sealant, plaster
ṣabḡa būrī interj.com good morning!
ṣabṣaba dv piling on top

ʃad *num* hundred
 ʃadaqa *dv* believing, trusting
 ʃadda *dv* blocking
 ʃadq *adj.der* honest
 ʃadqit *n.der* performing charity work; blessing the dead
 ʃafaqa *dv* clapping
 ʃafara *dv* whistling
 ʃaff *n* grade (school level)
 ʃaffa *dv* progressing
 ʃafrit *n* whistling
 ʃafʃuf *n* sparrow
 ʃahmit *n* government social assistance
 ʃahara *dv* enchanting
 ʃahb *n.der* morning
 ʃahh *adj* true; right
 ʃahhit *n* health
 ʃahnē *n* crushed dried sardines
 ʃahra *n* desert
 ʃalaba *dv* pissing; driving rain
 ʃamm *n* hardness; hard thing
 ʃamm *adj* deaf
 ʃanduḥ *n* forehead
 ʃanṭara *n* tangerine
 ʃataḥa *dv* levelling
 ʃawara *dv* photographing
 ʃawz *n* green
 ʃayaḥa *dv* calling; shouting
 ʃa'ada *dv* climbing in (a vehicle)
 ʃābun *n* soap
 ʃābuṭ *n* jellyfish
 ʃāfayaḥ *n* hinge
 ʃāḥab *n* owner; manager; boss
 ʃāḥar *n* sorcerer; clever person; crazy person; fierce person; sorcery
 ʃāḥarē *n* cabinetry
 ʃāl *n* type of fish
 ʃām *n* handle
 ʃāmūr *n* stone weight for fishing
 ʃānam *n* idol
 ʃāqatan *n* type of tuna fish
 ʃārm *n* type of queenfish
 ʃāwarag *n* type of plant
 ʃāwawē *n* type of fish
 ʃēdiq *n* friend
 ʃēraḥ *n* animal's milk
 ʃēram *n* type of net; container for fresh fish
 ʃēṭif *n* lintel
 ʃill *n* fish oil wood sealant
 ʃim' *n* type of rifle
 ʃirx *adj* red; gold
 ʃirx *n* calm (sea)
 ʃixxam *n* charcoal
 ʃīm *n* shin
 ʃnāfē *n* type of rabbitfish
 ʃōbur *n* waiting time
 ʃōf *n* wool
 ʃōman *n* type of fish
 ʃubbaḥ *n* radiance
 ʃufr *n* copper, brass

ʃufrit *n* make-up (face)
 ʃufrit *n* type of bird
 ʃufʃuf *n* sparrow
 ʃuḥbū *dv* dragging
 ʃulḥ *n* peace
 ʃumr *n* type of acacia tree
 ʃuntwan *n* pillar, column (of building)
 ʃuqr *n* osprey, falcon
 ʃu'b *adj* difficult
 ʃūrit *n* photograph
 ʃūzin *n* needle (medicinal)
 ʃwāl *n* question; asking

Š

ʃabaḥa *dv* tying on
 ʃabaka *dv* fixing, riveted
 ʃabaṣa *dv* clambering up
 ʃaba'a *dv* resembling
 ʃabba *dv* shining
 ʃabbē *n* deodorant powder
 ʃaddit *n* tension, pull; dispute
 ʃafaṭa *dv* inhaling
 ʃaḡala *dv* working; turning on
 ʃakara *dv* thanking
 ʃakarī *n* diabetes
 ʃakasa *dv* cutting (palm leaves)
 ʃakkīt *n* ache in abdomen or chest
 ʃakl *n* appearance; similarity
 ʃaja'a *dv* supporting
 ʃalala *dv* being lame
 ʃalf *n* spear
 ʃallit *n* type of dance
 ʃalwal *n* pants (trousers)
 ʃalwar *n* pants (trousers)
 ʃamata *dv* individual dancing, bellydancing
 ʃambara *dv* staggering; walking unsteadily
 ʃamraxa *dv* scratching
 ʃamšir *n* sword
 ʃamšīrī *n.der* sawfish
 ʃam'a *n* candle
 ʃan *pn* 3p (third person plural pronoun)
 ʃang *n* comb
 ʃang *n* butterflyfish
 ʃangaw *n* type of crab
 ʃanta *n* bag
 ʃaqqa *dv* accuse
 ʃaqqit *n* slitting in half (fish)
 ʃaqʃaqa *dv* being funny, being giggly
 ʃaraba *dv* drinking
 ʃaraqa *dv* choking
 ʃaraqa *dv* dawning
 ʃarara *dv* drying
 ʃaraxa *dv* splitting
 ʃara'a *dv* docking; putting up in (lodging)
 ʃarbaqa *dv* tangling
 ʃarg *n* fast person or thing
 ʃarm *n* shame; inhibition
 ʃarqī *n* east
 ʃarrax *n* straddled leg
 ʃartaḡ *adj* choppy (seas)
 ʃarṭ *n* condition (requirement); demand made of a

suitor
 šar'ī *adj* wide open (door)
 šaš *num* sixty
 šaš *num* six
 šaṭaṭa *dv* hesitating with one's words
 šaṭṭa *dv* making a great effort
 šaw *n* night; eve
 šaw rōz *n.com* day and night
 šawaḥa *dv* skidding around
 šawata *dv* dyeing
 šawḥaṭ *n* whale
 šawka *n* fork
 šaxš *n* person
 šaxšī *adj* personal
 šayaxa *dv* appointing as sheikh
 šayn *n* type of queenfish
 ša'afa *dv* parching; drying out
 ša'ata *dv* being extremely low tide
 ša'ata *dv* slicing; slicing open; beating
 ša'b *n* public
 šābab *n* young person
 šābak *n* type of large traditional fishing net
 šāfaq *n* setting sun, sunset
 šākar *n* sugar
 šām *n* supper
 šāmbō *n* shampoo
 šānda *num* sixteen
 šārat *n* pubic hair
 šārō *n* street
 šāwan *n* type of codfish
 šāwanaḡ *n* bowl
 šāxiṭ *n* branch
 šāxur *n* type of snapper fish
 šā'in *n* eagle, hawk, vulture
 šā'ir *n* poet
 šdūd *n* ongoing rain showers
 šēbib *adj* young
 šērama *n* autumn
 šērba *n* moustache
 šēš *n* date palm sickness
 šēw *n* type of snake; very thin person
 šēwil *n* shovel
 šēx *n* sheikh; waterpipe
 šē'id *n* witness (person or action)
 šē'id *n* the Islamic creed
 šgā *adj* robust
 šhōr u dhōr *express* for years and years
 šidrit *n* tree
 šigl *n* work; thing
 šillit *n* group
 šilmal *n* ribcage
 šiš *n* nit
 šišṭ *v* wash:ROOT, PERF, REAL
 šixī *n.voc* my dear
 šī'r *n* poetry
 šīr *n* milk
 šīrin *adj* sweet
 šīrinī *n.der* sweets, candies
 šīrō *n.der* type of shrub
 šīša *n* bottle

šīṭan *n.prop.*; *n* Satan; demon; whirlwind
 šīwī *dv* grilling
 škan *v* break:IMPER
 škašt *v* break:ROOT, PERF, REAL
 škēl *n* tying of foreleg and hind leg together
 škēn *v* break:ROOT, IMPF, IMPER, IRR
 škēwī *n* accusation
 škēzī *n* evening wind
 škum *n* stomach; uterus
 šlīm *n* water-pipe burner
 šmā *pn* 2p (second person plural pronoun)
 šmā hō *pn.com.emph* 2pEMPH
 šmār *v* count:ROOT, IMPF, IMPER, IRR
 šmārid *v* count:REAL
 šmāris *v* count:PERF
 šnaft *v* hear:PERF, REAL
 šnaw *v* hear:ROOT, IMPER
 šnawd *v* hear:REAL
 šnaws *v* hear:PERF
 šnāš *n* jaw
 šnāw *dv* swimming
 šnēw *v* hear:IMPF
 šnēw *v* hear:IMPER
 šnuft *v* hear:ROOT
 šō *n* well
 šōban *n* type of fish
 šōbub *n* pouring rain
 šōbubō *n* type of fish
 šōp *n* paddle blade; paddling
 šōr *v* wash:IMPF, IMPER
 šōrba *n* soup
 šōwō ba nummaḡ *n.com* midnight
 šrūb *n* medicated syrup
 šubbaḡ *n* slingshot
 šubr *n* handspan
 šufrāqō *n* frog
 šuqqar *n* type of snapper fish
 šurbaqō'ō *n.infl* hiccups
 šurš *n* cockroach
 šurṭa *n* police
 šurxit *n* section; piece; half
 šū *n* husband; groom; fiancé
 šūhū *n* slip (slide)
 šūmē čōmē *n.com* evil eye
 šwand *v* hear:REAL
 šwans *v* hear:PERF
 šwīt *n* dye

T

t- *v.pfx* IMPF
 -ta *num.sfx* (count)
 tabaqa *dv* sticking
 tabata *dv* understanding
 taba'a *dv* being aware
 tabī tabī *interj.com* come! (said to chickens)
 tabn *v* close:IMPF
 tafala *dv* spitting
 taftafa *dv* battering; smashing
 taḥḥ *interj* come! (said to goats)
 taḥḥa *n* goat (children's speech)
 taḥmil *n* suppository (medicinal)

tak *n* date syrup basket
 taktūk *interj* come! (said to cats)
 takū *interj* come! (said to cats)
 takyit *n* leaning; back cushion
 talafa *dv* killing
 talafōn *n* telephone
 talaqa *dv* peeling
 talfazūn *n* television
 talj *n* ice
 taltala *dv* being vagrant
 tambār *v* load, carry off:IMPF
 tambūlī *n* wattles (goats' neck appendages); pair of
 headdress ring tassels
 tamna *conj;evid* then; SENS (sensory evidential)
 tamš *v* sweep/wipe:IMPF
 tany *v* sit, stay:IMPF
 taqqa *dv* knocking; hitting; tapping
 taqrim *n* treats; sweets
 taqrīban *adv* almost
 taqwim *n* calendar
 -tar *adj.sfx* more
 tarbō *n* type of fish
 tarra *dv* wetting
 taṭ'im *n* vaccination
 taw *n* sickness
 tawaqa *dv* whipping
 tay *v*; *adv* come:IMPF; approximately
 tay' tay' tay' *interj* come! (said to goats)
 ta'aba *dv* tiring
 ta'ta'a *dv* stuttering
 tā *num* one; one by one; one each
 tābaq *n* storey
 tābar *n* ceiling
 tābā *v* trap fish:IMPF
 tāfafit *n* delay
 tāfaq *n* gun
 tāj *n* crown; crest (bird)
 tālum *n* platter
 tāman *v* stay:IMPF
 tānyit *n* second (of time)
 tāpš *v* cover:IMPF
 tār *v* bring, pluck:IMPF
 tāraḡ *n* horseradish
 tārazō *n* balance (for weighing)
 tārit *n* ablutions
 tārix *n* history
 tāruk *n* darkness
 tāso *n* container
 tāt *v* want:IMPF, IRR
 tātā *v* walking (children's speech)
 tātē *n* hand (children's speech)
 tāwa *n* convex metal bread pan
 tāxinē *v* wail:IMPF
 tāyir *n* merchant
 tāyir *n* wheel
 tē *v* become:2pIMPF
 tē *prep* before
 tēbur *v* carry:IMPF
 tēḡar *n*; *adv* front; before; forward; early
 afternoon(2 p.m.)

tēl *v* leave, let:IMPF
 tēla āwan *n.com* place where the waves wash onto
 the shore
 tēlan *n* inner railing (boat)
 tēmiš *v* see, show:IMPF
 tēnar *v* hide:IMPF
 tēnur *n* stone oven
 tēra *n* way
 tēraš *v* vomit:IMPF
 tēriqit *n* wedding poem; eulogy poem
 tēriy *v* grind:IMPF
 tēš *n* scythe-like axe
 tēxa *n* goat hair rope
 tēz *adj* sharp
 tfān *v* send, throw:IMPF
 tfōšn *v* sell:IMPF
 tihādī *n* type of fish
 tik *dv* slitting (fish)
 tikš *v* kill:IMPF
 tilq *adj* open
 timī *n* type of shrub
 timpēdar *adj* half-dressed
 timsah *n* crocodile
 tink *n* thin thing; slicing
 tīrr *n* fart
 tīrš *n* sourness, sour thing
 tīrxēnit *n* type of shark
 tīrxēnit milkfish
 tiss *n* small fart
 tī *v* become:IMPF, IRR
 tīn *n* fig
 tīrma *n* first month of winter
 tīskan *n* tale
 tīš *n* chick; coward
 tk *v* do:IMPF
 tkard *v* drop, plunge:IMPF
 tkāš *v* cultivate:IMPF
 tkē *v* fall:IMPF
 tkēkū *n* repetition of words for clarification
 tkēn *v* dig, put away:IMPF
 tkēš *v* pull, pass over, catch (fish), dish out:IMPF
 tkī *v* fall:IMPF
 tkō *v* fall:IMPF
 tkōša *v* advise:IMPF
 tō *pn* 2s (second person singular pronoun)
 tō *v* become:IMPF, IRR
 tōdar *v* hold:IMPF
 tōkt *v* hit:IMPF
 tōman *n* former currency unit
 tōpur *v* fly:IMPF
 tōr *n* bull; large, stupid person
 tōxar *v* dive:IMPF
 tō'at *v* become:IRR
 trās *n* traditions, heritage
 trāt *n* traditions, heritage
 trēs *v* arrive, reach:IMPF
 trēz *v* pour:IMPF
 trinj *n* citron
 trīk *n* light bulb, electric light
 tsayy *v* lift:IMPF

tubr *v* accomplish (sign contract):IMPF
 tuffaḥ *n* apple
 tuffē *n* type of seed
 tumbak *n* tobacco
 tumī *n* type of tree
 tumr *v* die:IMPF
 turs *v* fear:ROOT, IMPER, IMPF
 turs *n* fear; fearful person
 tursīd *v* fear:REAL
 tursīs *v* fear:PERF
 turwā *v* run:IMPF
 tūrāṣ *n* palm work (weaving palm leaves)
 tūtū *n* scattered raindrops
 twakkal *n* departure
 twākš *v* open:IMPF
 twāl *n* knitted scarf
 twām *n* pair of twins
 twāra *n* shelter; doing rotten things to someone
 txāy *v* bite:IMPF
 txēn *v* laugh:IMPF
 txēr *v* buy:IMPF
 txōr *v* eat, drink:IMPF
 txwā *v* sleep:IMPF
 txwān *v* read:IMPF; put or push down:IMPF

T

ṭabala *dv* playing the drum
 ṭabaxa *dv* wetting
 ṭabaxa *dv* cooking
 ṭabl *n* type of drum
 ṭafaṣa *dv* rotting
 ṭahl *n* bitterness; bitter thing
 ṭahr *adj* pure
 ṭala'a *dv* going up; growing up; deriving; restoring;
 exorcising
 ṭal'it *n* sitting in a boat waiting for fish
 ṭamara *dv* completely burying
 ṭambur *n* log
 ṭamma *dv* being selfish
 ṭaraqa *dv* prompting
 ṭarb *n* wound; blow
 ṭarḥ *n* netting, type of fishing net
 ṭarra *dv* ripping
 ṭarraq *n* prompter
 ṭarrādē *n* motorboat
 ṭarḥ *n* model (manufactured item)
 ṭawya *dv* winding
 ṭa' ṭa' ṭa' *interj.com* come! (said to sheep)
 ṭa'r *n* flat area (on land or in water), plateau, ledge
 ṭābar *n* stupid person
 ṭābug *n* brick, cement block
 ṭāf *n* rope around fishing net edge
 ṭāf *n* twenty-four hour gale
 ṭāfur *n* type of shrub; auburn hair colour
 ṭāḡiyit *n* dictator
 ṭālab *n* fishing instructions
 ṭālaq *n* divorce
 ṭālbū *n* amount owing
 ṭālū *n* looking
 ṭāma *n* solemn charge, commission
 ṭāmū *n* taste

ṭāraf *n* side
 ṭāriṣ *n* messenger
 ṭāzaḡ *adj* fresh; unripe
 ṭēr *n* bird
 ṭēr nābī *n.com* type of gull
 ṭēz *adj* sharp
 ṭfār *n* diaper (nappie)
 ṭiyar *adj* ready; finished
 ṭiyārī *n* airplane; flight
 ṭōbil *n* type of drum
 ṭrādīn *n.infl* motorboat driver
 ṭrājē *n* motorboat
 ṭubla *n* square gold pendant
 ṭufṣ *adj* vile
 ṭyāḥ *n* sardine season
 ṭ'īf *adj* thin (person)

U

ubbub *n* type of plant
 uddū *n* going by
 uff *n* blow (breath, wind)
 uffū *n* cooked white rice (children's speech)
 ujr *n* good deeds
 -um *v.sfx* 1s (first person singular verbal suffix)
 =um *clit* be:1s (first person singular existential)
 umbē *n* type of fish
 umbū *n* drinking water (children's speech)
 ummē *pn.emph* 1sEMPH
 ummū *adv* must, need
 umr *n* age; soul
 ununō *n* prickling (of limbs)('pins and needles')
 urq *n* root
 urqu ḥmar *n.com* stark naked
 urtut *n* trace
 uṣb *n* stomach ailment from food
 uxrē *n* phlegm

Ū

ūd *n* oud (musical instrument)
 ūling *n* type of waterpipe
 ūmat *n* sardine
 ūnī *v* sit, stay:ROOT, IMPER, MIR, IRR
 ūrd *n* powder; snow
 ūrū *n* kindling

W

wa *conj* if/when
 wa xwāja xō'ī *express* please!; I beg of you!
 wadara *dv* throwing away
 wagz *n* tip of a palm frond's midrib
 waḡyit *n* time (occasion)
 wahaba *dv* yawning
 wajada *dv* present (there)
 wajja *dv* squeezing; aching
 wakka *dv* doing something unsteadily or hastily
 walama *dv* readying
 walēyit *n* city; country; region
 wallam *n* small stick used as a projectile
 walm *n* fighting
 wala *conj* or
 walla *interj* truly

wana *conj* if/when; whether; perhaps; or else;
 either/or
 wanna *dv* groaning (with pain); humming
 wannan *n* siren
 waqafa *dv* stopping
 waqana *dv* collecting
 waqa'a *dv* signing (name)
 waqqit *n* racket (noise)
 waqt *n* time
 wara wara *adv.com* quickly
 waraḥa *dv* swallowing
 waraqa *dv* waking early
 ward *n* flower
 wardī *adj* pink
 warq *n* leaf
 warya *dv* flaring, flashing
 waswasa *dv* vascillating
 waswēsīt *n* vascillation; murmuring to oneself;
 plotting evil
 waṣafa *dv* describing
 waṣṣīt *n* medium; middle
 wašm *n* tattoo
 wašt *v* leave, let:ROOT, PERF, REAL
 wathāram *n* bastard
 watō *interj;adv* aha!; just like that
 wawa'a *dv* acting fearfully
 waxt *n; adv* time; in good time
 wayaqa *dv* waking up with difficulty
 waṣa'a *dv* distributing
 wa'aba *dv* yawning
 wa'b *n* field
 wa'bit *n* gift
 wa'rit *n* stifling place
 wā *prep* with; at; having
 wā *interj* woe!
 wā= *clit* to; toward
 wā wā *express* no!
 wāb *v* become:MIR
 wābiš *v* become:MIR
 wābōbō *interj* woe!
 wābur *v* become:3sREAL
 wād *v* bring:REAL
 wādar *v* hold:ROOT, IMPER
 wādar a xō *express* good-bye!
 wāḥa *n* making it to an event
 wāk *v* open:ROOT
 wākid *v* open, take off, untie:REAL
 wākis *v* open:PERF
 wākiš *v* open, take off, untie:2sIMPER, MIR
 wākš *v* open, take off, untie:IMPER
 wāl *n* slit (a shark)
 wālī *n* governor
 wār *v* bring:ROOT
 wās *v* bring:PERF
 wāṣaf *n* description
 wāṣax *n* piece of rubbish
 wāt *v* want:ROOT, REAL
 wātis *v* want:PERF
 wāwā *v* hurt (children's speech)
 wāzin *n* kohl (eyeliner)

wēḥid *adj* few in number
 wēkil *n* guardian; sponsor
 wēl *v* leave, let:ROOT, IMPER, IRR, MIR
 wēzīr *n* government minister
 winč *n* winch
 wīdī *n* wadi (dry riverbed)
 wījī *n* wadi (dry riverbed)
 wīr *n* tuna fish
 wīsū *n* repair
 wōwōwō *n; interj* wailing; amazement; woe!
 wurk *n* hip
 wurt *n* inheritance
 wustin *adj* pregnant
 wuxrītī *adv* briefly; instantly
 wuxyū *adj* partially blind

X

xabala *interj* alas!
 xabaqa *dv* piercing
 xabaša *dv* being numerous
 xabaša *dv* shuffling; moving
 xabq *n* small hole
 xabya *dv* concealing
 xada'a *dv* limping (habitually)
 xaffa *dv* being crazy
 xalafa *dv* begetting; having (children)
 xalafa *dv* smelling bad (water)
 xalafa *dv* consoling
 xalaqa *dv* creating; causing to live
 xalaqa *dv* being attractive
 xalaṭa *dv* mixing
 xall *n* passive homosexual lover
 xall *n* seaweed; string green algae
 xalla *dv* soaking
 xalqit *n* looks (appearance)
 xalt *adj.der* mixed
 xalwit *n* wilderness
 xamma *dv* treating badly
 xamxama *dv* doing rotten things to someone
 xan *v* laugh:ROOT, 2sIMPER
 xan *n* compartment
 xanafis *n* sideburn
 xanaqa *dv* strangling
 xanāyit *n* treachery
 xand *v* laugh:REAL
 xandaq *n* trench; passageway
 xanjar *n* curved dagger
 xans *v* laugh:PERF
 xanzīr *n* pig
 xar *v* buy:IMPER
 xar *n* donkey; stupid person
 xarafa *dv* reminiscing; babbling on
 xarama *dv* craving
 xarasa *dv* wetting
 xarkuk *n* parrotfish
 xarmaša *dv* messing up
 xarmit *n.der* craving
 xars *n* tears
 xartūm *n* peninsula, something jutting out, corner
 xarxur *n* storehouse, shed
 xasafa *dv* destroying

xaşsa <i>dv</i> owning	xēlak <i>n</i> fabric
xaš xaš <i>ideophone</i> crunch, crackle, munch	xēlij <i>n</i> gulf (in ocean)
xašabē <i>n.infl</i> gallows	xēmur <i>n</i> yeast
xaša'a <i>dv</i> revering, being devout	xēn <i>v</i> laugh:IMPER
xaška <i>n</i> type of waterpipe	xēnağ <i>n</i> humour
xašxaša <i>dv</i> rattling	xēnağī <i>n.der</i> laughter
xaṭaṭa <i>dv</i> planning	xēnō <i>n</i> type of fish
xaṭfit <i>n</i> diarrhea	xēr <i>v</i> buy:ROOT, IMPER, IRR
xaṭṭ <i>n</i> message	xēr <i>n</i> fine thing
xaṭṭar <i>n</i> guest	xērid <i>v</i> buy:REAL
xawara <i>dv</i> embroidering	xēris <i>v</i> buy:PERF
xawwar <i>n</i> embroidery	xēšin <i>n</i> axe; castration
xawza <i>n</i> type of slimy green algae	xēšū <i>n</i> swat
xayara <i>dv</i> choosing	xēzina <i>n</i> safe (place for storing valuables)
xayasa <i>dv</i> being filthy	xēf <i>n</i> type of cheese
xaykē <i>quant</i> much, many	xilq <i>n</i> crowd
xaylē <i>quant</i> very; much, many	xilxal <i>n</i> anklet rattle
xays <i>adj.der</i> filthy	xilxil <i>n</i> small wadi (dry streambed)
xaytar <i>n.der</i> more	xinn <i>n</i> wail
xazala <i>dv</i> ratching	xistar <i>n</i> fiancée; fiancé; suitor
xazīnī <i>n.infl.voc</i> my dear	xistārī <i>n.der</i> engagement
xaznit <i>n</i> treasure	xişwānī <i>n</i> type of shark
xazya <i>dv</i> shaming	xişş <i>n</i> cheek; side (boat)
xābar <i>n; adj</i> news; knowing the news	xişxaş <i>n</i> rattle
xādum <i>n</i> servant	xiyyiṭ <i>n</i> tailor, tailor's shop
xāğur <i>n</i> type of Bream fish	xizmītō <i>n</i> stem-post
xāk <i>adj</i> worthless; low-grade	xīl <i>n</i> medicine
xāl <i>n</i> type of board game	xīnū <i>n</i> betrayal, mutiny
xāla <i>n</i> maternal aunt	xnē <i>n</i> wailing
xālal <i>n</i> green or unripe thing (<i>esp.</i> date)	xnēzī <i>n</i> type of date
xālaq <i>n</i> looks (appearance)	xō <i>pn</i> (reflexive pronoun) self, one's own
xālaq <i>n</i> type of Grouper fish	xōd <i>v</i> eat:REAL
xālaş <i>adj</i> finished	xōr <i>n</i> inlet (ocean)
xālī <i>adj</i> empty	xōr <i>n</i> feeding
xālō <i>n</i> maternal uncle	xōr <i>v</i> eat:ROOT, IMPER, IRR, MIR
xāna <i>n</i> marriage	xōrdin <i>n</i> food
xānağ <i>n</i> house; household; room	xōrxur <i>n</i> place for handwashing
xānit <i>n</i> benefit	xōs <i>v</i> eat:PERF
xār <i>n</i> bone; thorn	xōşī bōşī <i>n.com</i> type of game
xār xnēzī <i>n.com</i> type of date	xōx <i>n</i> peach
xārab <i>adj</i> broken	xrō <i>n</i> rooster
xārid <i>v</i> scratch:REAL	xrō diryī'in <i>n.com</i> type of fish
xāriştin <i>n</i> ashes	xşāb <i>n</i> type of date
xāşab <i>n.prop</i> Khasab (city)	xşurg <i>n</i> sister-in-law
xāşarit <i>n</i> sale at a loss	xşūl <i>n</i> washing bowl
xāşrit <i>n</i> side (of body)	xubb <i>n</i> rain cloud
xāşar <i>n</i> kid (young goat)	xubbaṭ <i>n</i> type of fish
xātan <i>n</i> circumcision/excision; circumcised/excised person	xubr <i>n</i> type of fish
xātī <i>n</i> robe	xubrit <i>n</i> life experience
xāṭar <i>n</i> danger, harm	xujmū <i>n</i> making; working; building
xāwarī <i>n</i> type of stone	xumba <i>n</i> clay storage jar
xāy <i>v</i> bite:ROOT, IMPER, IRR	xumēsī <i>n</i> type of rifle
xāyar <i>n</i> melon	xummar <i>n</i> drinker
xāyg <i>n</i> egg	xumr <i>n</i> alcoholic drink
xāyid <i>v</i> bite:REAL	xurman <i>n</i> mucus
xāyis <i>v</i> bite:PERF	xurṭ <i>n</i> stable thing (<i>esp.</i> a boat)
xdēwī <i>n</i> type of rifle	xus <i>n</i> dear
xdārī <i>adj</i> brown-grey colour	xuşb <i>n</i> flourishing (plants)
xēbuş <i>n</i> semolina porridge	xuṭyū <i>n</i> tread; trespass; sin
	xūyū <i>n</i> swarm (fish)

xūzīk *n* spit
 xwaft *v* sleep:ROOT, PERF, REAL
 xwaš *adj* well (healthy)
 xwaw *v* sleep:2sIMPER
 xwaw *n* sleep; dream
 xwā *n* salt
 xwā *v* sleep:ROOT, IMPER, IRR
 xwānd *v* read:REAL
 xwāns *v* read:PERF
 xwār *n* calm sea with gentle breeze
 xwē *n* sister
 xwēm *n* blood
 xyār *n* cucumber; zucchini

Y

ya *dem* that
 yak *num* one
 yaḷḷa *interj* O God!; let's go!
 yaḷḷa ayya *interj.com* quick!; come on!; let's go!!
 yamama *dv* ritually washing before prayer
 yambay *adv* from both ends
 yasara *dv* providing
 ya'nī *adv* that is to say
 yāzda *num* eleven
 yē *pn*; *dem* 3s (third person singular pronoun) he, she, it; this
 yirz *n* jerz (small-headed axe)
 yumkin *adv* maybe

Z

z *v* steal, rob:IMPER, IRR
 za *prep* under; below; at the foot of
 za kākak *n.com* armpit
 zābala *dv* being very full or stuffed (with food)
 zaflaḡ *n* wooden chest
 zama'a *dv* fainting
 zambil *n* woven mat with handles
 zamī *n* ground
 zan *n* woman; wife
 zand *v* hit:REAL
 zandīq *adj* wicked
 zangalūlū *n* type of flower
 zangērīr *n* slave; black person
 zankīn- *n.der* promiscuous man
 zanna *dv* spinning
 zanqalāfī *adj* casual
 zan'ar *adj* astonished
 zaplaḡ *n* wooden chest
 zara'a *dv* cultivating
 zard *adj* yellow
 zardaḡ *n* yolk
 zarkin *n* thread
 zarra *dv* throwing
 zarzur *n* cowrie chain hung on a boat's prow
 zawa'a *dv* joking, kidding; experimenting
 zawd *adv* a lot, much
 zaw'it *n* joke
 zaygē *adj* numerous
 za'r *n* animosity; quarrel
 zā *v* give birth:ROOT, IMPER, IMPF
 zābid *n* foam on water

zād *v* give birth:REAL
 zādin *n* birth
 zām *n* time; occasion
 zāman *n* period of history
 zāmē *adv* right away
 zār *n* demon possession; exorcism though dance
 zās *v* give birth, be born:PERF
 zāwarit *n* 'visit' to the drums at a dance
 zbayšō *n* type of fish
 zbēdī *n* type of fish
 zburda *n* sheer strake (boat)
 zē *prep*; *n* under; below; at the foot of
 zēfīlaḡ *n* wooden chest
 zēnī *adv.der* as a woman; as a wife
 zēpīlaḡ *n* wooden chest
 zēr *prep* under; down
 zēran *n* bottom; down; lower place; oceanward place; the north; long ago
 zēranī *adj*; *adv* lower; long ago
 zēribit *n* goat pen
 zgurda *n* sheer strake (boat)
 zgurtī *n* healthy young person
 zḡanya *adj* surviving
 zīhr *n* salty food
 zīndaḡ *adj* alive
 zīnj *n* black person; slave
 zīnjēbal *n* ginger
 zīrraḡ *n* type of flying insect
 zītīfī *n* wicked person; immoral person
 zīyārit *n* visit
 zī *v* steal, rob:ROOT
 zīd *v* steal, rob:REAL
 zīla *n* bailing can, pail
 zīn *n* thief
 zīnit *n* metal studs (on wooden items)
 zīq *n* tension
 zīra *n* pot-bottom rice
 zīs *v* steal, rob:PERF
 zīlāḡ *n* sock
 znān *n* dish
 zōk *n* memory (that is lost), forgetfulness
 zōkīn- *n.der* forgetful person
 zōraqa *n* type of small boat
 zraq *adj* blue colour
 zraq *n* type of illness
 zūbd *n* butter
 zūbd *n* type of gecko
 zukmit *n* cold (virus)
 zuqqum *n* searing heat
 zūlī *n* furniture; latrine
 zwan *n* tongue; complaining
 z'ār *n* lower abdomen

References

Acker, Paul

- 1998 Revising oral theory : Formulaic composition in Old English and Old Icelandic verse. *Garland Studies in Medieval Literature* 16 (Garland Reference Library of the Humanities, vol. 2104). New York: Garland.

Aikhenvald, Alexandra Y.

- 2001 Language contact in language obsolescence. In: Alexandra Y. Aikhenvald and R. M. W. Dixon (eds), *Areal diffusion and genetic inheritance: Problems in comparative linguistics*, 1-42. Oxford: Oxford University.
- 2004 *Evidentiality*. Oxford: Oxford University.
- 2004 Evidentiality and mirativity. In: Alexandra Y. Aikhenvald, *Evidentiality*, 195-215. Oxford: Oxford University.
- 2006 Reflections on language contact, areal diffusion, and mechanisms of linguistic change. In Bernard Caron and Petr Zima (eds.), *Sprachbund in the West African Sahel*, 23-36. Louvain-Paris: Peeters.
- 2006 Serial verb constructions in typological perspective. In: Alexandra Y. Aikhenvald and R. M. W. Dixon (eds.), *Serial Verb Constructions: A cross-linguistic typology*, 1-68. New York: Oxford University.
- 2007 Grammars in contact: A cross-linguistic perspective. In: Alexandra Y. Aikhenvald and R. M. W. Dixon (eds.), *Grammars in contact: A cross-linguistic typology*, 1-66.
- 2010 *Imperatives and Commands*. Oxford: Oxford University.
- 2012 Language contact in language obsolescence. In: Claudine Chamoreau and Isabelle L'eglise (eds.), *Dynamics of contact-induced language change*, 77-110. Berlin: Mouton de Gruyter.

Aikhenvald, Alexandra Y. and R.M.W. Dixon (eds.)

- 2003 *Studies in evidentiality* (Typological Studies in Language 54). Amsterdam: John Benjamins.
- 2006 *Grammars in contact: A cross-linguistic typology*. Oxford: Oxford

University.

- 2006 *Serial Verb Constructions: A cross-linguistic typology*. New York: Oxford University.

Amha, Azeb and Gerrit J. Dimmendaal

- 2006 Verbal compounding in Wolaitta. In: Aikhenvald and Dixon (eds.), *Serial Verb Constructions: A cross-linguistic typology*, 319-337.

Andrews, Avery D.

- 2007 Relative clauses. In: Timothy Shopen (ed.), *Language typology and syntactic description, volume II: Complex constructions*, 206-236. Cambridge: Cambridge University.
- 2007 The major functions of the noun phrase. In: Timothy Shopen (ed.), *Language typology and syntactic description, volume I: Clause structure*, 132-223. Cambridge: Cambridge University.

Anonby, Erik J.

- 2010 *Kumzarī* [Kumzari alphabet chart]. Manuscript.

Axenov, Serge

- 2006 *The Balochi language of Turkmenistan: A corpus-based grammatical description* (Studia Iranica Upsaliensia 10). Uppsala: Uppsala Universitet.

Badger, George Percy (ed.)

- 1871 *History of the Imams and Seyyids of Oman by Ḥamīd ibn Muḥammad ibn Ruzayq*. London: Hakluyt Society.
- Bailey, Denise
- 2004 A preliminary study of imperfective aspect in Kurdish. (course paper for *Hauptseminar* on Tense and Aspect, instructor: Götz Keydana). Manuscript.
- Bakker, Peter
- 1997 *A language of our own: The genesis of Michif, the mixed Cree-French language of the Canadian Métis*. New York: Oxford University Press.
- Barjasteh Delforooz, Behrooz
- 2010 *Discourse features in Balochi of Sistan (oral narratives)* (Studia Iranica Upsaliensia 15). Uppsala: Acta Universitatis Upsaliensis.
- Barthes, Roland (transl. Lionel Duisit)
- 1975 An introduction to the structural analysis of narrative. *New Literary History* 6(2): *On Narrative and Narratives* (Winter 1975):237-272. Baltimore, U.S.A.: Johns Hopkins University.
- Bashir, Elena
- 2006 Evidentiality in South Asian languages. In: Miriam Butt and Tracy Holloway King (eds.), *Proceedings of the lexical-functional grammar 2006 conference*, 30-50. Palo Alto, U.S.A.: CSLI Publications.
 - 2010 Traces of Mirativity in Shina. *Himalayan Linguistics* 9(2): 1-55.
- Bayshak, Maryam Salim
- 2002 [in Arabic] Did the Sassanian language influence the language of the Shihuh, and is Kumzari an affected variety? The Shihhi dialect in light of linguistics. *Al-Khaleej* no. 8541:12 (17 October, 2002).
- Beeston, Alfred Felix L.
- 1981 Languages of pre-Islamic Arabia. *Arabica* 28 (2/3)(June-September 1981):178-186.
 - 2013 History of Arabia: Kinda. *Encyclopaedia Britannica online*. retrieved 23 March 2013. <<http://www.britannica.com/EBchecked/topic/31568/history-of-Arabia>>.
- Bernabela, Roy S.
- 2011 *A phonology and morphology sketch of the Šihhi Arabic dialect of alĠēdih (Oman)*. Master's thesis, Leiden University, Leiden, the Netherlands.
- Blau, Joyce
- 2000 *Méthode de kurde: Sorani*. Paris: Editions L'Harmattan.
- Blommaert, Jan
- 2006 Ethnopoetics as functional reconstruction: Dell Hymes' narrative view of the world. *Working papers in Urban Language and Literacies* 32 (King's College London).
- Bosworth, C. E.
- 1983 Iran and the Arabs before Islam. In: Ehsan Yarshater (ed.), *The Cambridge history of Iran, vol. 3: The Seleucid, Parthian, and Sasanian periods*, 593-612. Cambridge: Cambridge University.
- Boumans, Louis
- 2007 The periphrastic bilingual verb construction as a marker of intense language contact: Evidence from Greek, Portuguese, and Maghribian Arabic. In: Everhard Ditters and Harald Motzki (eds.), *Approaches to Arabic linguistics, presented to Kees Versteegh on the occasion of his sixtieth birthday*, 291-312. Leiden: Brill.
- Briant, Pierre

- 2002 *From Cyrus to Alexander: A history of the Persian empire*. Winona Lake, U.S.A.: Eisenbrauns.
- Bright, William
- 1982 Poetic structure in oral narrative. In: Deborah Tannen (ed.), *Spoken and written language: Exploring orality and literacy* (Advances in Discourse Processes 9), 171-84. Norwood, NJ, U.S.A.: Ablex.
- 1984 Literature: Written and oral. In: William Bright (ed.), *American Indian linguistics and literature*, 79-90. Berlin: Mouton de Gruyter.
- 1984 Poetic structure in oral narrative. In: William Bright (ed.), *American Indian linguistics and literature*, 133-148. Berlin: Mouton de Gruyter.
- Brown, Gillian and George Yule
- 1984 *Discourse analysis*. Cambridge: Cambridge University.
- Bulut, Christiane
- 2000 Indirectivity in Kurmanji. In: Lars Johanson and Bo Utas (eds.), *Evidentials: Turkic, Iranian, and neighbouring languages*, 147-184. Berlin: Mouton de Gruyter.
- Burusphat, Somsonge
- 1993 Kui narrative repetition. *The Mon-Khmer Studies Journal* 22: 149-162.
- Butt, Miriam
- 1997 Complex predicates in Urdu. In: Alex Alsina, Joan Bresnan, and Peter Sells (eds.), *Complex predicates* (CSLI Lecture Notes 64), 107-149. Stanford: CSLI Publications.
- de Cardi, Beatrice
- 1972 A Sasanian outpost in northern Oman. *Antiquity* 46: 305-310.
- 2013 Personal communication. London, 27 July 2013.
- Casey-Vine, Paula (ed.)
- 1995 *Oman in History*. London: Immel Publishing.
- Chafe, Wallace L.
- 1976 Givenness, contrastiveness, definiteness, subjects, topics, and point of view. In: Charles N. Li (ed.), *Subject and topic*, 25-56. New York: Academic Press.
- 1984 How People Use Adverbial Clauses. In: Claudia Brugmann and Monica Macaulay (eds.), *Proceedings of the Tenth Annual Meeting of the Berkeley Linguistics Society*, 437-449. Berkeley: University of California.
- 1987 Cognitive constraints on information flow. In: Russell Tomlin (ed.), *Coherence and Grounding in Discourse*, 21-51. Amsterdam: John Benjamins.
- 1994 *Discourse, consciousness, and time: The flow and displacement of conscious experience in speaking and writing*. Chicago: University of Chicago.
- 1995 The Realis-Irrealis distinction in Caddo, the Northern Iroquoian languages, and English. In: Joan L. Bybee and Suzanne Fleischman (eds.), *Modality in grammar and discourse* (Typological Studies in Language 32), 349-365. Amsterdam: John Benjamins.
- Chafe, Wallace L. and Johanna Nichols (eds.)
- 1986 *Evidentiality: The linguistic coding of epistemology* (Advances in Discourse Processes XX). Norwood, NJ, U.S.A.: Ablex.
- Cheung, Johnny
- 2007 *Etymological dictionary of the Iranian verb* (Leiden Indo-European Etymological Dictionary Series 2). Leiden: Brill.
- Christiansen, Niels and Regula Christiansen
- 2002 *Some verb morphology features of Tadaksahak*. Bamako, Mali: SIL International.

- Cinque, Guglielmo
1999 *Adverbs and functional heads—a cross linguistic perspective*. Oxford: Oxford University.
- Comrie, Bernard
1976 *Aspect: An introduction to the study of verbal aspect and related problems*. Cambridge: Cambridge University.
1989 *Language universals and linguistic typology*. 2nd edition. Chicago: University of Chicago.
- Costa, Germana Graziosi
1991 Historical background. In Paolo M. Costa (ed.), *Musandam: Architecture and material culture of a little known region of Oman*, 41-55. London: Immel Publishing.
- Costa, Paolo M. (ed.)
1991 *Musandam: Architecture and material culture of a little known region of Oman*. London: Immel Publishing.
- Dabir-Moghaddam, Mohammad
1997 Compound Verbs in Persian. *Studies in Linguistic Sciences* 27: 25-59.
- Daryaei, Touraj (ed.)
2012 *The Oxford handbook of Iranian history*. Oxford: Oxford University.
- DeLancey, Scott
1997 Mirativity: The grammatical marking of unexpected information. *Linguistic Typology* 1:33-52.
2001 The mirative and evidentiality. *Journal of Pragmatics* 33(3):369-382.
- Dendale, Patrick and Liliane Tasmowski
2001 Introduction: Evidentiality and related notions. *Journal of Pragmatics* 33(3):339-348.
- Diarassouba, Sidiky
2007 *Establishment of literacy standards for an oral language: The case of Nafara discourse patterns, Côte D'Ivoire, West Africa*. Tallahassee, U.S.A.: Florida State University.
- Dixon, R. M. W.
2004 Adjective classes in typological perspective. In: R. M. W. Dixon and Alexandra Y. Aikhenvald, *Adjective Classes: A cross-linguistic typology*, 1-49. Oxford: Oxford University.
- Dixon, R. M. W. and Alexandra Y. Aikhenvald (eds.)
2002 Word: A typological framework. In: R. M. W. Dixon and Alexandra Y. Aikhenvald (eds.), *Word: A cross-linguistic typology*, 1-41. Cambridge: Cambridge University.
2004 *Adjective classes: A cross-linguistic typology*. Oxford: Oxford University.
2006 *Complementation: A cross-linguistic typology*. Oxford: Oxford University.
2009 *The semantics of clause linking: A cross-linguistic typology*. Oxford: Oxford University.
- Donaldson, W.J.
1994 Units of counting and aggregation in Omani Arabic. *Journal of Semitic Studies* 39(1):87-96.
- Donner, Fred McGraw (trans.).
1993 *The history of al-Ṭabarī, vol. X: The conquest of Arabia*. Albany, U.S.A.: State University of New York.
- Dooley, Robert A.

- 2010a *Exploring clause chaining* (SIL electronic working papers). Dallas, U.S.A.: SIL International.
- 2010b Foreground and background in Mbyá Guaraní clause chaining. In: Kenneth A. McElhanon and Ger Reesink (eds.), *A mosaic of languages and cultures: Studies celebrating the career of Karl J. Franklin*, 90-110. Dallas, U.S.A.: SIL International.
- Dooley, Robert A. and Stephen H. Levinsohn
 2000 *Analyzing discourse: A manual of basic concepts*. Dallas, U.S.A.: SIL International.
- Dostal, Walter
 1972 The Shihuh of northern Oman: A contribution to cultural ecology. *The Geographical Journal* 138 (March 1972): 1-7.
- Dry, Helen Aristar
 1992 Foregrounding: An assessment. In: Shin Ja J. Hwang and William R. Merrifield (eds.), *Language in context: Essays for Robert E. Longacre*, 435-450. Dallas, U.S.A.: SIL International.
- Dryer, Matthew S.
 2007 Clause types. In: Timothy Shopen (ed.), *Language typology and syntactic description, volume I: Clause structure*, 224-275. Cambridge: Cambridge University.
 2007 Headless relative clauses. In: Timothy Shopen (ed.), *Language typology and syntactic description, volume II: Complex constructions*, 197-203. Cambridge: Cambridge University.
- Eades, Domenyk
 2009 The Arabic dialect of a Šawāwī community of northern Oman. In: Enam Al-Wer and Rudolf de Jong (eds.), *Arabic dialectology: In honour of Clive Holes on the occasion of his sixtieth birthday*, 77-98. Leiden: Brill.
- Ferioli, Diego
 2010 On the Oral-Formulaic Theory and its application in the Poetic Edda: The cases of *Alvíssmál* and *Hávamál*. *Nordicum-Mediterraneum* (Icelandic E-Journal of Nordic and Mediterranean Studies) 5(1). retrieved 17 May 2013 from <http://nome.unak.is/nm-marzo-2012/5-1x/11-articles51/58-on-the-oral-formulaic-theory-and-its-application-in-the-poetic-edda-the-cases-of-alvissmal-and-havamal>.
- Fleischman, Suzanne
 1985 Discourse functions of tense-aspect oppositions in narrative: Toward a theory of grounding. *Linguistics* 23(6):851-882.
 1995 Imperfective and Irrealis. In: Joan L. Bybee and Suzanne Fleischman (eds.), *Modality in grammar and discourse*, 519-552. Amsterdam: John Benjamins.
- Forbes, Duncan
 1863 *A grammar of the Arabic language*. London: W. H. Allen.
- Friedman, Victor A.
 2001 Admirativity revisited. *Balkansko Ezikoznanie - Linguistique Balkanique* 41(1):55-62.
- van Gijn, Rik
 2009 The phonology of mixed languages. *Journal of Pidgin and Creole Languages* 24(1):91-117.
- Givón, Talmy
 1980 The binding hierarchy and the typology of complements. *Studies in Language* 4:333-377.

- 1983 *Topic continuity in discourse: A quantitative cross-language study.* Amsterdam: John Benjamins.
 - 1984 *Syntax: A functional-typological introduction*, vol. 1. Amsterdam: John Benjamins.
 - 1990b *Syntax: A functional-typological introduction*, vol. 2. Amsterdam: John Benjamins.
 - 1995 *Functionalism and grammar.* Amsterdam: John Benjamins.
 - 2001b *Syntax: A functional-typological introduction*, vol. 2. Amsterdam: John Benjamins.
- Gordon, Raymond G., Jr. (ed.)
- 2005 *Ethnologue: Languages of the world*, fifteenth edition. Dallas, U.S.A.: SIL International.
- Groom, Nigel St.-John
- 1976 *A sketch map of south west Arabia showing pre-Islamic archaeological [sic] sites* [cartographic material] / compiled and names transliterated by N. St. J. Groom in consultation with A. F. L. Beeston. London: Royal Geographical Society.
- de Haan, Ferdinand
- 1999 Evidentiality and epistemic modality: Setting boundaries. *Southwest Journal of Linguistics* 18:83-101.
- Haig, Geoffrey L. J.
- 1998 *Relative constructions in Turkish.* Wiesbaden: Harrassowitz Verlag.
 - 2002 Noun-plus-verb complex predicates in Kurmanji Kurdish: Argument sharing, argument incorporation, or what? *Sprachtypologie und Universalienforschung (STUF) / Language typology and universals* 55(1): 15-48.
 - 2004 *Alignment in Kurdish: A diachronic perspective.* Doctoral dissertation, Christian Albrechts University, Kiel, Germany.
 - 2007 Grammatical borrowing in Kurdish (Northern Group). In: Yaron Matras and Jeanette Sakel (eds.), *Grammatical borrowing in cross-linguistic perspective*, 165-184. Berlin: Mouton de Gruyter.
 - 2008 *Alignment change in Iranian languages: A construction grammar approach.* Berlin: Mouton de Gruyter.
 - 2011 Disharmonic word-order with goal-arguments: the interaction of areal and universal factors. *Fourth International Conference on Iranian Linguistics* (Uppsala, Sweden, 17-19 June 2011). Uppsala: Uppsala University.
- Haiman, John
- 1978 Conditionals are topics. *Language* 54:565–589.
- Halliday, M.A.K.
- 2002 *Linguistics studies of text and discourse* (ed. Jonathan J. Webster). London: Continuum International Publishing.
- Haspelmath, Martin
- 2004 (ed.) *Coordinating constructions.* Amsterdam: John Benjamins.
 - 2007 Coordination. In: Timothy Shopen (ed.), *Language typology and syntactic description, volume II: Complex constructions*, 1-51. New York: Cambridge University.
- Hawley, Donald
- 1970 *The Trucial States.* London: George Allen & Unwin.
 - 1984 *Oman and its renaissance.* London: Stacey Publishing.
- Henning, W.

- 1937 A list of Middle Persian and Parthian words. *Bulletin of the School of Oriental and African Studies* 9(1)(February 1937):79-92.
- Hogarth, David George
- 2011 *The penetration of Arabia: A record of the development of Western knowledge concerning the Arabian peninsula*. Cambridge: Cambridge University.
- Holes, Clive D.
- 1984 *Colloquial Arabic of the Gulf and Saudi Arabia*. London: Routledge.
- 1990 *Gulf Arabic* (Croom Helm Descriptive Grammars). London: Routledge.
- 1995 The structure and function of parallelism and repetition in spoken Arabic: A sociolinguistic study. *Journal of Semitic Studies* (Oxford) 40: 57-81.
- 2004 *Modern Arabic: Structures, functions, and varieties*. Washington, DC: Georgetown University.
- 2006 The Arabian Peninsula and Iraq. In: Ulrich Ammon (ed.), *Sociolinguistics: An international handbook of the science of language and society*, vol. 3, 1930-1940. Berlin: de Gruyter.
- Hopper, Paul J.
- 1979 Aspect and foregrounding in discourse. In: Talmy Givón (ed.), *Syntax and Semantics 12: Discourse and syntax*, 213-241. London: Academic Press.
- Hymes, Dell H.
- 2003 *Now I know only so far: Essays in ethnopoetics*. Lincoln, U.S.A.: University of Nebraska.
- 2004 *In vain I tried to tell you: Essays in native American ethnopoetics*. Lincoln, U.S.A.: University of Nebraska.
- Isaksson, Bo
- 2000 Expressions of evidentiality in two Semitic languages—Hebrew and Arabic. In: Lars Johanson and Bo Utas (eds.), *Evidentials: Turkic, Iranian, and neighbouring languages*, 383-399. Berlin: Mouton de Gruyter.
- Jahani, Carina and Agnes Korn
- 2009 Balochi. In: Gernot Windfuhr (ed.), *The Iranian languages*, 634-692. London: Routledge.
- Jakobson, Roman
- 1960 Closing statement: Linguistics and poetics. In: Thomas A. Sebeok (ed.), *Style in language*, 350-377. Cambridge, U.S.A.: MIT Press.
- 1966 Grammatical parallelism and its Russian facet. *Language* 42:398-429.
- 1968 Poetry of grammar and grammar of poetry. *Lingua* 21:597-609.
- 1987 Poetry of grammar and grammar of poetry. In: Pomorska, Krystyna and Stephen Rudy (eds.), *Language in literature*, 121-144. Cambridge, U.S.A.: Harvard University.
- Al-Jallad, Ahmad M.
- 2009 The polygenesis of the neo-Arabic dialects. *Journal of Semitic Studies* LIV(2):515-536.
- 2013 Arabia and areal hybridity. *Journal of Language Contact* 6(2):220-242.
- Jargy, Simon
- 1989 Sung poetry in the oral tradition of the Gulf region and the Arabian peninsula. *Oral Tradition* 4(1-2):174-188.
- Jayakar, A. S. G.
- 1902 The Shahee dialect of Arabic. *Journal of the Bombay Branch of the Royal Asiatic Society* IX:246-277.
- Johanson, Lars and Bo Utas (eds.)

- 2000 *Evidentials: Turkic, Iranian and neighbouring languages*. Berlin: Mouton de Gruyter.
- Johnson-Laird, Philip N.
 - 1983 *Mental models*. Cambridge, U.S.A.: Harvard University.
- Johnstone, Barbara
 - 1991 *Repetition in Arabic discourse: Paradigms, syntagms, and the ecology of discourse*. Amsterdam: John Benjamins.
- de Jong, Rudolf E.
 - 2011 *A grammar of the Bedouin dialects of central and southern Sinai* (Handbook of Oriental Studies vol. 101). Leiden: Brill.
- Jügel, Thomas
 - 2009 Ergative remnants in Sorani Kurdish? *Orientalia Suecana* LVIII:142-158.
 - 2013 The verbal particle *BE* in Middle Persian. *Münchener Studien zur Sprachwissenschaft* 67(1): 29-56.
- Karimi, Simin
 - 1997 Persian complex verbs: idiomatic or compositional. *Lexicology* 3(2): 273-318.
 - 2008 Opening remarks: Scholarship on complex predicates. *Conference on Complex Predicates in Iranian Languages* (Paris, 5-6 July 2008). Paris: Université Sorbonne Nouvelle, Paris III.
- Keenan, Edward L. and Bernard Comrie
 - 1977 Noun phrase accessibility and Universal Grammar. *Linguistic Inquiry* 8(1): 63-99.
- Khan, Geoffrey
 - 2007 Grammatical borrowing in North-eastern Neo-Aramaic. In: Yaron Matras and Jeanette Sakel (eds.), *Grammatical borrowing in cross-linguistic perspective*, 197-214. Berlin: Mouton de Gruyter.
 - 2008 *The Neo-Aramaic dialect of Barwar*. Leiden: Brill.
- Khan, Muhammad Muhsin
 - 2003 *The translation of the meanings of Sahih al-Bukhari*. Alexandria, VA, U.S.A.: Al Saadawi Publications.
- Khan, Muhammad Zafrulla
 - 1980 *Muhammad, seal of the prophets*. London: Routledge & Kegan Paul.
- King, Geoffrey R.
 - 2001 The coming of Islam and the Islamic period in the UAE. In: Ibrahim al Abed and Peter Hellyer (eds.), *United Arab Emirates: A new perspective*, 70-97. London: Trident Press.
- Kiparsky, Paul
 - 1976 Oral poetry: Some linguistic and typological considerations. In: Benjamin A. Stolz and Robert S. Shannon (eds.), *Oral literature and the formula*, 73-106. Ann Arbor, U.S.A.: University of Michigan Center for the Coordination of Ancient and Modern Studies.
- Korn, Agnes
 - 2008 Voice and transitivity in complex predicates. *Conference on Complex Predicates in Iranian Languages* (Paris, 5-6 July 2008). Paris: Université Sorbonne Nouvelle, Paris III.
 - 2009 Western Iranian pronominal clitics. *Orientalia Suecana* LVIII: 159-171.
 - 2011 *Pronouns as verbs, verbs as pronouns: Demonstratives and the copula in Iranian* (Topics in Iranian Linguistics 34). Wiesbaden: Dr. Ludwig Reichert.
- Kossmann, Maarten

- 2000 *A study of Eastern Moroccan fairy tales* (Folklore Fellows' Communications 274). Helsinki: Suomalainen Tiedekatemia Academia Scientiarum Fennica.
- Lambton, Ann K. S.
1974 *Persian Grammar*. London: Cambridge University.
- Lancaster, William O. and Fidelity C. Lancaster
2011 *Honour is in contentment: Life before oil in Ras al-Khaimah (UAE) and some neighbouring regions*. Berlin: de Gruyter.
- Lazard, Gilbert
1985 L'inférenciel ou passé distancié en persan. *Studia Iranica* 14/1:27-42.
1999 Mirativity, evidentiality, mediativity, or other? *Linguistic Typology* 3:91-110.
- Lecker, Michael
2002 The levying of taxes for the Sassanians in pre-Islamic Medina. *JSAI* 27:109-126.
2003 King Ibn Ubayy and the Quṣṣāṣ. In: Herbert Berg (ed.), *Method and theory in the study of Islamic origins*, 29-72. Leiden: Brill.
- Lehmann, C.
1986 On the typology of relative clauses. *Linguistics* 24:4, 663-680.
- Levinsohn, Stephen H.
1976 Progression and digression in Inga (Quechuan) discourse. *Forum Linguisticum* 1:122-147.
- Liljegren, Henrik
2008 *Towards a grammatical description of Palula, an Indo-Aryan language of the Hindu Kush*. Doctoral dissertation, Stockholm University, Stockholm, Sweden.
- Littell, Patrick and Scott Mackie
2012 Further dimensions of evidential variation: Evidence from Nlẽ?kepmxcín. *Semantics of Under-Represented Languages in the Americas* (SULA 7, Ithaca, New York, U.S.A., 4-6 May 2012). Ithaca, New York, U.S.A.: Cornell University.
- Lockwood, Ronald M. (ed.)
2012 *The Gilaki language* (translation and expanded edition of *Giljanskij jazyk* by V.S. Rastorgueva, A.A. Kerimova, A.K. Mamedzade, L.A. Pireiko, and D.I. Edel'man). Uppsala: Uppsala Universitet.
- Longacre, Robert E.
1976 'Mystery' particles and affixes. In: Salikoko S. Mufwene, Carol A. Walker and Sanford B. Steever (eds.), *Papers from the Twelfth Regional Meeting Chicago Linguistic Society, April 23-25, 1976*, 468-77. Chicago: Chicago Linguistic Society.
1979 The paragraph as a grammatical unit. In: Talmy Givón (ed.), *Discourse and Syntax* (Syntax and Semantics 12), 115-134. New York: Academic Press.
1996 *The grammar of discourse* (2nd ed.). New York: Plenum Press.
2007 Sentences as combinations of clauses. In: Timothy Shopen (ed.), *Language typology and syntactic description, volume II: Complex Constructions*, 372-420. New York: Cambridge University Press.
- Lorimer, David L. R.
1922 *The phonology of the Bakhtiari, Badakhshani, and Madaglashti dialects of Modern Persian, with vocabularies*. London: Royal Asiatic Society.
- Lorimer, J. G.
1915 *Gazetteer of the Persian Gulf, Oman, and Central Arabia*. Calcutta: Superintendent Government Printing.

- MacDonald, Michael C.A.
2000 Reflections on the linguistic map of pre-Islamic Arabia. *Arabian Archaeology and Epigraphy* 11:28-79.
- ca.2009 Ancient Arabia: A brief history and timeline. *Ancient Arabia: Languages and Cultures* project. retrieved 28 March 2013 from <http://krc.orient.ox.ac.uk/aalc/>.
- MacKenzie, D. N.
1971 *A concise Pahlavi dictionary*. Oxford: Oxford University Press.
- MacKinnon, Colin
2011 Lori dialects, *Encyclopaedia Iranica*, online edition, 7 January 2011, available at <http://www.iranicaonline.org/articles/lori-dialects>.
- al-Mad'aj, 'Abd al-Muhsin Mad'aj M.
1988 *The Yemen in early Islam (9-233/630-847): A political history*. London: Ithaca Press.
- Marsham, Andrew
2009 *Rituals of Islamic monarchy: Accession and succession in the first Muslim empire*. Edinburgh: Edinburgh University Press.
- Martin, Laura
2000 Parallelism and the spontaneous ritualization of ordinary talk: Three Mocho friends discuss a volcano. In: Kay Sammons and Joel Sherzer (eds.), *Translating native Latin American verbal art: Ethnopoetics and ethnography of speaking*, 104-124. Washington: Smithsonian Institution.
- Matras, Yaron
1999 The state of present-day Domari in Jerusalem. *Mediterranean Language Review* 11(1999):1-58.
2006 Gypsies, Arabic of. In: Kees Versteegh (ed.), *Encyclopedia of Arabic Language and Linguistics*, vol. 2. Leiden: Brill.
2007 Grammatical borrowing in Domari. In: Yaron Matras and Jeanette Sakel (eds.), *Grammatical borrowing in cross-linguistic perspective*, 151-164. Berlin: Mouton de Gruyter.
2009 Defining the limits of grammatical borrowing. In: Angela Marcantonio (ed.), *The Indo-European language family: Questions about its status* (Monograph series n. 55 of Journal of Indo-European Studies), 11-1—11-25.
- Matras, Yaron and Peter Bakker (eds.)
2003 *The mixed language debate: Theoretical and empirical advances*. Berlin: Mouton de Gruyter.
- Matras, Yaron and Jeanette Sakel (eds.)
2007 *Grammatical borrowing in cross-linguistic perspective*. Berlin: Mouton de Gruyter.
- Matthews, P. H.
2002 What can we conclude? In: R. M. W. Dixon and Alexandra Y. Aikhenvald (eds.), *Word: A cross-linguistic typology*, 266-281. Cambridge: Cambridge University Press.
- McCarus, Ernest N.
2009 Kurdish. In: Gernot Windfuhr (ed.), *The Iranian languages*, 587-633. London: Routledge.
- McDowell, John H.
2000 Collaborative ethnopoetics: A view from the Sibundoy Valley. In: Kay Sammons and Joel Sherzer (eds.), *Translating native Latin American verbal*

- art: *Ethnopoetics and ethnography of speaking*, 211-232. Washington: Smithsonian Institution.
- McWhorter, John H.
2007 *Language interrupted: signs of non-native acquisition in standard language grammars*. Oxford: Oxford University Press.
- Megerdooomian, Karine
2002 Aspect in complex predicates. *Workshop on Complex Predicates, Particle, and Subevents* (Konstanz, Germany, 2 October 2002). Konstanz: Konstanz University.
- Miestamo, Matti
2007 Negation: An overview of typological research. *Language and Linguistics Compass* 1/5 (2007):552-570.
- Miles, Samuel B.
1994 *The countries and tribes of the Persian Gulf*. Reading, UK: Garnet Publishing.
- Mithun, Marianne
1995 On the relativity of irreality. In: Joan Bybee and Suzanne Fleischman (eds.), *Modality in grammar and discourse* (Typological Studies in Language 32), 367- 388. Amsterdam: John Benjamins.
- Mous, Maarten
2003 *The making of a mixed language: The case of Ma'a/Mbugu*. Amsterdam: John Benjamins.
- Muir, William
1861 Sketch of the Chief Nomad Tribes in the Centre of the Peninsula. In: William Muir (ed.), *The Life of Mahomet*, vol. 1, chapter III, section 5. London: Smith, Elder, & co.
- Munro, Pamela
2007 From parts of speech to the grammar. In: Thomas E. Payne and David J. Weber (eds.), *Perspectives on grammar writing*, 71-112. Amsterdam: John Benjamins.
- Nadjmabadi, Shahnaz
1988 Identité ethnique contre nationalité: Le cas de l'île Larak (Golfe Persique). In: Jean-Pierre Digard (ed.), *Le fait ethnique en Iran et en Afghanistan*, 65-74. Paris: Editions du CNRS.
1992 'The sea belongs to God, the land belongs to us': Resource management in a multi-resource community in the Persian Gulf. In: Michael J. Casimir and A. Rao (eds.), *Mobility and territoriality: Social and spatial boundaries among foragers, fishers, pastoralists, and peripatetics*, 329-342. Oxford: Berg.
- Neale, John Mason
1873 *A history of the holy Eastern Church*. London: Rivingtons.
- Niebuhr, Carsten
1792 *Travels through Arabia and other countries in the East*, vol. 2. Perth: R. Morison and Son.
- Noonan, Michael
2007 Parataxis and serialization. In: Timothy Shopen (ed.), *Language typology and syntactic description, vol. II: Complex constructions*, 87-92. Cambridge: Cambridge University Press.
2007 Complementation. In: Timothy Shopen (ed.), *Language typology and syntactic description, vol. II: Complex constructions*, 52-150. Cambridge: Cambridge University Press.

- Nordström, Jackie
2010 *Modality and subordinators*. Amsterdam: John Benjamins.
- Ochs, Elinor
1979 Planned and unplanned discourse. In: Talmy Givon (ed.), *Syntax and semantics, vol. 12: Discourse and syntax*, 51-80. New York: Academic Press.
- Olrik, Axel
1908[1999] Epic laws of folk narrative. In: Alan Dundes (ed.), *International Folkloristics*, 83-98. Oxford: Rowman & Littlefield.
1921[1992] *Principles of oral narrative research*. Bloomington, U.S.A: Indiana University Press.
- Ong, Walter J.
2002 *Orality and literacy: The technologizing of the word*. London: Routledge.
- Oranskij, I.
1970 *Les langues iraniennes* [The Iranian languages]. Paris: Sorbonne Nouvelle, Librairie C. Klincksieck.
- Palgrave, William Gifford
1866 *Narrative of a year's journey through central and eastern Arabia (1862-63)*, vol. 2 (3rd edition). London: MacMillan & co.
- Palmer, Frank R.
2001 *Mood and modality*. Cambridge: Cambridge University Press.
- Pantcheva, Marina
2008c The place of PLACE in Persian. In: Anna Asbury, Jakub Dotlačil, Berit Gehrke, and Rick Nouwen (eds.), *Syntax and semantics of spatial P*, 305-330. Amsterdam: John Benjamins.
- Paul, Ludwig
2008 Persian complex verb constructions in a historic perspective. *Conference on Complex Predicates in Iranian Languages* (Paris, 5-6 July 2008). Paris: Université Sorbonne Nouvelle, Paris III.
2009 Zazaki. In: Gernot Windfuhr (ed.), *The Iranian languages*, 545-586. London: Routledge.
- Payne, Thomas Edward
1997 & 1999 *Describing morphosyntax: A guide for field linguists*. Cambridge: Cambridge University Press.
- Pelevin, Mikhail
2002 Bandari, *Encyclopaedia Iranica*, online edition, 20 July 2002, available at <http://www.iranicaonline.org/articles/bandari-the-dialect-spoken-by-the-native-population-of-bandar-abbas>.
- de Perceval, A. P. Caussin
1853 Essai sur l'histoire des Arabes avant l'Islamisme, pendant l'époque de Mahomet, et jusqu'à la reduction de toutes les tribus sous la loi Musulmane. *The Calcutta Review* 21:1-76. Calcutta: Sanders, Cones, & co.
- Perry, John R.
2005 *A Tajik Persian reference grammar* (Handbook of Oriental Studies 11). Leiden: Brill.
- Phillips, Wendell
1967 *Oman: A history*. London: Longmans, Green, & co.
- Pinault, David
1992 *Story-telling techniques in the Arabian Nights* (Studies in Arabic Literature 15). Leiden: Brill.
- Potts, Daniel T.

- 1978 Towards an integrated history of culture change in the Arabian Gulf area: Notes on Dilmun, Makkan, and the economy of ancient Sumer. *Journal of Oman Studies* 4 (1978):29-51.
- 1985 From Qade to Mazun: Four notes on Oman, c. 700 BC to 700 AD. *Journal of Oman Studies* 8(1):81-95.
- 2000 *Ancient Magan: The secrets of Tell Abraq*. London: Trident Press.
- 2005 The islands of the XIVth satrapy. In: Kamyar Abdi (ed.), *Essays on the archaeology and history of the Persian Gulf littoral*. Oxford: Archaeopress.
- 2008 The Sasanian relationship with South Arabia: Literary, epigraphic, and oral historical perspectives. *Studia Iranica* 37:197-213.
- 2010 Achaemenid interests in the Persian Gulf. In: John Curtis and St. John Simpson (eds.), *The world of Achaemenid Persia: History, art, and society in Iran and the ancient Near East*, 523-534. London: I.B. Tauris.
- 2012 *In the land of the Emirates: The archaeology and history of the UAE*. Abu Dhabi: Trident Press and Sultan bin Zayed's Culture and Media Centre.
- Propp, Vladimir
1928[1968] *Morfologiia skazki* [The morphology of the folktale]. Austin, U.S.A.: American Folklore Society.
- Pustet, Regina
2003 *Copulas: Universals in the categorization of the lexicon*. Oxford: Oxford University Press.
- al-Rawas, Isam
2000 *Oman in early Islamic history*. Reading, UK: Garnet & Ithaca Press.
- Roberts, John R., with Behrooz Barjasteh Delforooz and Carina Jahani
2009 *A study of Persian discourse structure* (Studia Iranica Upsaliensia 12). Uppsala: Acta Universitatis Upsaliensis.
- Robin, Christian Julien
1988 Two inscriptions from Qaryat al-Fāw mentioning women. In: Daniel T. Potts (ed.), *Araby the blest: Studies in Arabian archaeology*, 168-176. Copenhagen: Museum Tusculanum Press, University of Copenhagen.
- 2012 Arabia and Ethiopia. In: Scott Fitzgerald Johnson (ed.), *The Oxford handbook of late antiquity*, 247-334. Oxford: Oxford University Press.
- Ross, E.C.
1874 Annals of Oman. *Journal of the Asiatic Society of Bengal* 43:111-196.
- Rowland, Peter B.
2006 *Essays on Hormuz: Persia and the rise of Islam. Seafaring in the region. Kumzar village*. retrieved 14 July 2011 from <http://www.dataxinfo.com/hormuz/essays/>.
- Rubin, Aaron D.
2007 The Mehri participle: Form, function, and evolution. *Journal of the Royal Asiatic Society*, Third Series, Vol. 17, No. 4 (Oct., 2007), 381-388.
- 2009 The functions of the preposition *k-* in Mehri. *Journal of Semitic Studies* LIV/1 (Spring 2009): 221-226.
- 2010 *The Mehri language of Oman*. Leiden: Brill.
- Sammons, Kay and Joel Sherzer (eds.)
2000 *Translating native Latin American verbal art: Ethnopoetics and ethnography of speaking*. Washington: Smithsonian Institution.
- Samvelian, Pollet
2007 What Sorani Kurdish absolute prepositions tell us about cliticization. In: F. Hoyt, N. Seifert and A. Teodorescu (eds.), *Texas Linguistics Society IX: The*

- morphosyntax of understudied languages*, 265-286. Stanford, U.S.A.: CSLI Publications.
- Schachter, Paul
- 1985 Parts-of-speech systems. In: Timothy Shopen (ed.), *Language typology and syntactic description, volume I: Clause structure*, 3-61. Cambridge: Cambridge University Press.
- Schiffrin, Deborah
- 1981 Tense variation in narrative. *Language* 57(1):462ff.
- 1994 *Discourse markers*. Cambridge: Cambridge University Press.
- Schiffrin, Deborah, Deborah Tannen, and Heidi E. Hamilton (eds.)
- 2003 *The Handbook of discourse analysis*. Oxford: Blackwell.
- Schoff, Wilfred H. (trans.)
- 1912 *The Periplus of the Erythraean Sea: Travel and trade in the Indian Ocean by a merchant of the first century*. London: Longmans, Green, & co.
- Searle, John
- 1969 *Speech acts*. Cambridge: Cambridge University Press.
- Sebeok, Thomas A.
- 1960 *Style in language*. Cambridge, U.S.A.: MIT Press.
- Shahid, Irfan
- 1989 *Byzantium and the Arabs in the fifth century*. Washington, D.C.: Dumbarton Oaks.
- Sherzer, Joel
- 1987 A discourse-centered approach to language and culture. *American Anthropologist*, New Series, 89(2)(June 1987):295-309.
- Shopen, Timothy (ed.)
- 1985 *Language typology and syntactic description, volume I: Clause structure*. Cambridge: Cambridge University Press.
- 2007 *Language typology and syntactic description, volume II: Complex constructions*. Cambridge: Cambridge University Press.
- Shoufani, Elias
- 1973 *Al-Riddah and the Muslim conquest of Arabia*. Toronto: University of Toronto Press.
- Simeone-Senelle, Marie-Claude
- 1997 Modern South Arabian languages. In: R. Hetzron (ed.), *The Semitic languages*, 378-423. London : Routledge.
- Skjærvø, Prods Oktor
- 1988 Baškardi. *Encyclopaedia Iranica*, online edition, 15 December 1988, available at <http://www.iranicaonline.org/articles/baskardi-basakerdi-collective-designation-for-numerous-dialects-spoken-in-southeastern-iran-from-bandar-e-abbas-eastwar>.
- 1989 Languages of southeast Iran: Lārestānī, Kumzārī, Baškardī. In: Rüdiger Schmitt (ed.), *Compendium Linguarum Iranicarum*, 363-369, 518. Wiesbaden: Dr. Ludwig Reichart Verlag.
- 2009 Middle West Iranian. In: Windfuhr, Gernot (ed.), *The Iranian languages*, 196-278. London: Routledge.
- Slot, B.J.
- 1993 *The Arabs of the Gulf, 1602-1784: An alternative approach to the early history of the Arab Gulf states and the Arab peoples of the Gulf, mainly based on sources of the Dutch East India Company*. The Hague: Cultural Foundation and Centre for Documentation and Research.

- Soper, John David
 1996 *Loan syntax in Turkic and Iranian: The verb systems of Tajik, Uzbek, and Qashqay*. Bloomington, U.S.A.: Eurolingua.
- Stankiewicz, Edward
 1960 Linguistics and the study of poetic language. In: Thomas A. Sebeok (ed.), *Style in Language*, 69-81. Cambridge, U.S.A.: MIT Press.
- Stassen, Leon
 1997 *Intransitive predication*. Oxford: Oxford University Press.
 2009 *Predicative possession*. Oxford: Oxford University Press.
- Stilo, Donald L.
 2004 Coordination in three Western Iranian languages: Vafsi, Persian and Gilaki. In: Martin Haspelmath (ed.), *Coordinating constructions*, 269-330. Amsterdam: John Benjamins.
 2004 Double-duty pronominal clitics in Gazi. *Syntax of the World's Languages* (Leipzig, Germany, 7 August 2004). Leipzig: Max Planck Institute for Evolutionary Anthropology.
 2012a Isfahan xxi. Provincial dialects. *Encyclopaedia Iranica*, online edition, 20 June 2013, available at <http://www.iranicaonline.org/articles/isfahan-xxi-provincial-dialects>.
 2012b Intersection zones, overlapping isoglosses, and 'fade- out/fade-in' phenomena in central Iran'. In: Behrad Aghaei and M. R. Ghanoonparvar (eds.), *Iranian languages and culture: Essays in honor of Gernot Ludwig Windfuhr*, 3-33. Costa Mesa, USA: Mazda Publishers.
- Straughn, Christopher A.
 2011 *Evidentiality in Uzbek and Kazakh*. Doctoral dissertation, University of Chicago, Chicago, U.S.A.
- al-Tajir, Mahdi Abdalla
 1982 *Language and linguistic origins in Bahrain: The Bahārnah dialect of Arabic*. London: Kegan Paul.
- Tannen, Deborah
 1982 Oral and literate strategies in spoken and written narratives. *Language* 58(1):1-21.
 1989 *Talking voices: Repetition, dialogue, and imagery in conversational discourse* (Studies in Interactional Sociolinguistics 6). Cambridge: Cambridge University Press.
- Terrill, Angela
 2004 Coordination in Lavukaleve. In: Martin Haspelmath (ed.), *Coordinating constructions*, 427-444. Amsterdam: John Benjamins.
- Thackston, Wheeler M.
 2006 *Kurmanji Kurdish: A reference grammar with selected readings*. Cambridge, U.S.A.: Iranian Studies at Harvard University.
 2006 *Sorani Kurdish. A reference grammar with selected readings*. Cambridge, U.S.A.: Iranian Studies at Harvard University.
- Thomas, Bertram
 1929 The Musandam peninsula and its people the Shihuh. *Journal of the Royal Central Asian Society* 16(1):71-86.
 1930 The Kumzari dialect of the Shihuh tribe (Musandam), Arabia, and a vocabulary. *Journal of the Royal Asiatic Society* 62(4)(September 1930):785-854.
 1931 *Alarms and excursions in Arabia*. London: George Allen & Unwin Ltd..

- Thompson, Sandra A. and Robert E. Longacre
1985 Adverbial clauses. In: Timothy Shopen (ed.), *Language typology and syntactic description, volume I: Clause structure*, 171–234. Cambridge: Cambridge University Press.
- Thompson, Sandra A., Robert E. Longacre, and Shin Ja J. Hwang
2007 Adverbial clauses. In: Timothy Shopen (ed.), *Language typology and syntactic description, volume II: Complex constructions*, 237–300. Cambridge: Cambridge University Press.
- Tomlin, Russell S.
1987 *Coherence and grounding in discourse*. Amsterdam: John Benjamins.
- Ulrich, Brian John
2008 *Constructing Al-Azd: Tribal identity and society in the early Islamic centuries*. Ann Arbor, U.S.A.: ProQuest.
2011 Oman and Bahrain in late antiquity: The Sasanians' Arabian periphery. *Proceedings of the Seminar for Arabian Studies* 41(2011):377–386. Oxford: Archaeopress.
- Utas, Bo
2006 'Genres' in Persian literature 900–1900. In: Gunilla Lindberg-Wada (ed.), *Literary history: Towards a global perspective, vol. 2: Literary genres: An intercultural approach*, 199–241. Berlin: de Gruyter.
- Valin, van, Robert D. Jr. and Randy J. LaPolla
1997 *Syntax: Structure, meaning, and function*. Cambridge: Cambridge University Press.
- van der Wal Anonby, Christina
2010 The mixed Persian/Arabic heritage of Kumzari. *Leiden Institute for Area Studies Seminar* (Leiden, the Netherlands, 8 April 2010). Leiden: Leiden University.
2013 Traces of Arabian in Kumzari. *Forty-sixth Seminar for Arabian Studies* (London, 26–28 July 2013). London: The British Museum.
- Vansina, Jan
1997 *Oral tradition as history*. Oxford: James Currey.
- Versteegh, Kees
2009 Loan words in Arabic and the DO-construction. In: Enam Al-Wer and Rudolf de Jong (eds.), *Arabic dialectology: In honour of Clive Holes on the occasion of his sixtieth birthday*, 187–201. Leiden: Brill.
- Völlmin, Sascha
f.c. The quotative marker in Gilaki. In: *Studies in the typology of Iranian languages* [working title]. Fremont, California, U.S.A.: Jain Publishing Company.
- Völlmin, Sascha, Azeb Amha, Christian J. Rapold, and Silvia Zaugg-Coretti
2010 Converbs, medial verbs, clause chaining and related issues: Proceedings of the workshop held in December 2006 at Leiden University (Frankfurter Afrikanistische Blätter). Köln: Rüdiger Köppe.
- Watson, Janet C.E. and Dömenyk Eades
2012 *Documentation and ethnolinguistic analysis of the Modern South Arabian languages*. Leverhulme Trust Project Grant outline.
- Watters, David E.
2002 *A grammar of Kham*. Cambridge: Cambridge University Press.
- Wichmann, Søren and Jan Wohlgemuth

- 2008 Loan verbs in a typological perspective. In: Thomas Stolz, Rosa Salas Palomo, and Dik Bakker (eds.), *Aspects of language contact: New theoretical, methodological, and empirical findings with special focus on Romancisation processes*, 89-121(1-19). Berlin: Mouton de Gruyter.
- Wilkinson, John C.
 2010 *Ibâdism: Origins and early development in Oman*. Oxford: Oxford University Press.
- Willett, Thomas
 1988 A cross-linguistic survey of the grammaticalization of evidentiality. *Studies in Language* 12:51-97.
- Wilson, Arnold T.
 1928 *The Persian Gulf: An historical sketch from the earliest times to the beginning of the twentieth century*. London: Oxford University Press.
- Windfuhr, Gernot L.
 1982 The verbal category of inference in Persian. In: Jacques Duchesne-Guillemin (ed.), *Monumentum Georg Morgenstierne II* (Acta Iranica 22), 263-287. Leiden: Brill.
 1989 Western Iranian dialects. In: Rüdiger Schmitt (ed.), *Compendium Linguarum Iranicarum*, 294-295. Wiesbaden: Dr. Ludwig Reichert Verlag.
 1991 Central dialects. *Encyclopaedia Iranica*, online edition, 15 December 1991, available at <http://www.iranicaonline.org/articles/central-dialects>.
 1995 Dialectology. *Encyclopaedia Iranica*, online edition, 15 December 1995, available at <http://www.iranicaonline.org/articles/dialectology>.
 2006 Iran vii. Non-Iranian Languages (9) Arabic. *Encyclopaedia Iranica*, online edition, 15 December 2006, available at <http://www.iranicaonline.org/articles/iran-vii9-arabic>.
 2012 Fârs viii. Dialects. *Encyclopaedia Iranica*, online edition, 20 June 2013, available at <http://www.iranicaonline.org/articles/fars-viii>.
- Windfuhr, Gernot and John R. Perry
 2009 Persian and Tajik. In: Gernot Windfuhr (ed.), *The Iranian languages*, 416-544. London: Routledge.
- Yamamoto, Kumiko
 2010 Naqqāli: Professional Iranian storytelling. In: Philip G. Kreyenbroek and Ulrich Marzolph (eds.), *Oral literature of Iranian languages*, 240-257. London: I.B. Tauris & co.
- Yule, Paul
 1999 The Samad Period in the Sultanate of Oman. *Iraq* 61 (1999):121-146.
- Zwemer, Samuel Marinus
 1902 Three journeys in northern Oman. *The Geographical Journal* 19(1)(January 1902):54-64.

Curriculum vitae

Christina van der Wal Anonby was born on the 5th of March 1975 in Kitchener, Ontario, Canada. After graduating with honours from Hugh Sutherland Secondary School in 1993, she studied linguistics and anthropology at McGill University in Montreal, Canada. She completed the Bachelor of Arts degree at Trinity Western University in 1997. From 1998 to 2000, she studied for her Master's degree in International Education and Policy Studies at the University of Alberta, Canada. As a teacher in Kuwait for one year, she made several field trips to Shiraz and Esfehan in Iran. Another year conducting field research in Iran culminated in her thesis on culture and education among Luri nomads; she was awarded the Master's degree in 2002. Following a brief expedition to northern Oman in 2006, she began doctoral research on Kumzari in 2007 as an associate of Leiden University Centre for Linguistics. This dissertation is the result of fieldwork in the Kumzari language area in Oman.