# NEW: for Aozan correction, then Miriam > ELAN:

**085, 135, 139, 142, 144, 162, 163**

**DONE:**

* **029, 034, 043**[[1]](#footnote-2)**, 044, 048, 057, 061, 068, 069a/b, 070, 072, 073, 074,** **075, 076, 077, 080, 081, 087, 092, 094,** **097,** **098,** **105, 106, 107**, **110, 112, 115, 119, 120, 122, 123 (check 0.33), 124, 125 (check 2:00), 133, 136, 140, 150,**
* **Aozan: sofar pushed** on **Github from the texts above: (029, 034, 043, 044, 048, 057, 061, 068, 069a/b, 070, 072, 073, 074, 075, 076, 077 (a-e), 080, 081, 087, 092, 094, 097, 098, 105, 106, 107, 110, 112, 115, 119, 120, 122, 123, 124, 125, 133, 136, 140, 150**

[Texts 1](#_Toc122368674)

[Urfa-011: On the cemetery of Ḥarrān [Aozan control: transc, trans & ELAN Stephan recheck done] 3](#_Toc122368675)

[Urfa-012: Lentils and Thistles [Miriam control/trans & ELAN] [Aozan rechecked control & trans, Stephan recheck done 10.12.22] 8](#_Toc122368676)

[Urfa-014 Story from the village of Qōran [new] [Aozan control & trans, Stephan recheck done 11.12.22] 11](#_Toc122368677)

[Miriam Urfa-024ª: Vegetables (*zalzawāt*) [control/trans & ELAN] [Aozan rechecked transcription and translation, Stephan recheck done 10.12.22] 14](#_Toc122368678)

[Urfa-024b: Seasonal workers [Miriam control/trans, Stephan recheck done 12.12.22] ELAN 14](#_Toc122368679)

[Urfa-027: In the village in former times [new] [Aozan control & trans] 19](#_Toc122368680)

[NEW-Urfa-033: Sheikh Nifil [Aozan control/trans] 20](#_Toc122368681)

[Urfa-034: *Liquorice* [published in M. Klimiuk 2021]] 23](#_Toc122368682)

[Urfa-042 About hospitality [new] [control transc: Aozan] [trans: Miriam & Aozan] ELAN 25](#_Toc122368683)

[Urfa-043 Truffels (published WZKM 100) 30](#_Toc122368684)

[Urfa-044: Bags and sacks [published in M. Klimiuk 2021] 34](#_Toc122368685)

[Urfa-045: *ǧamra* and *ḏ̣arība* [Miriam control/trans] [Miriam ELAN] 35](#_Toc122368686)

[NEW Urfa-046: The game called *xwētīme* [Aozan control/ trans] [Miriam ELAN] 37](#_Toc122368687)

[NEW Urfa-047: The game called *qubbēye* “blind man’s bluff”[Aozan control/trans] [Miriam ELAN] 39](#_Toc122368688)

[Urfa-048 The game čaʕab [Aozan control/trans] [Miriam ELAN] 40](#_Toc122368689)

[Urfa-057: The Story of the Magician [Miriam control/trans] [Miriam ELAN] 41](#_Toc122368690)

[Urfa 061: ḥayāt al-ḥarrāni [Miriam control/trans/control] [Miriam ELAN] 43](#_Toc122368691)

[Urfa-070: Chicken stable [new] [Aozan control & translation] 46](#_Toc122368692)

[Miriam Urfa-072: Life in former times [control/trans] [Miriam ELAN] 46](#_Toc122368693)

[Urfa-077: The Jinn [corr. Aozan] ELAN 51](#_Toc122368694)

[Urfa-092: *Sultan Murad* [control/trans Aozan] ELAN 61](#_Toc122368695)

[Urfa-094: Three advices [new] [Aozan control & translation, Miriam control] [Miriam ELAN] 67](#_Toc122368696)

[Urfa-097: The three daughters [new] [Aozan control & translation] ELAN 72](#_Toc122368697)

[Aozan Urfa-098: Story of a young woman [control/trans] ELAN 73](#_Toc122368698)

[Aozan Urfa-105: About the life in former times [control/trans] [Miriam ELAN] 75](#_Toc122368699)

[Urfa-106: When I went to Ankara [new] [Aozan control & translation] [Miriam ELAN] 79](#_Toc122368700)

[Urfa-107: Talking about business [new] [Aozan control & translation] [Miriam Elan] 80](#_Toc122368701)

[Urfa-110: Sālim az-Zīr [Aozan controlled the transcription and the translation] Miriam ELAN 86](#_Toc122368702)

[Urfa-115: Story of the camel [new] [Aozan control & translation] [Miriam ELAN] 89](#_Toc122368703)

[Urfa-118: Camels 89](#_Toc122368704)

[Urfa-119: Marriage and veto [new] [Aozan control & translation] [MIRIAM ELAN] 90](#_Toc122368705)

[Urfa-120: Kreuzheirat [new] [Aozan control & translation] MIRIAM ELAN 92](#_Toc122368706)

[Urfa-122: Nimrod [Aozan control/trans] MIRIAM ELAN 93](#_Toc122368707)

[Urfa-123/124: The stealing boy [new] [Aozan control & translation] Miriam control & ELAN 96](#_Toc122368708)

[Urfa-125: Coffee and two grains of barley [new] [Aozan control & translation] [Miriam ELAN] 98](#_Toc122368709)

[Urfa-133: The Prophet Moses [new] [Aozan control & translation] [Miriam ELAN] 101](#_Toc122368710)

[Urfa-136: Dishes: çiğ köfte [new] [Aozan control & translation] 108](#_Toc122368711)

[Urfa-140: al-ᵊbyāt [new] [Aozan control & translation] 110](#_Toc122368712)

[Urfa-150: Kbab ~ içli köfte [new] [Aozan control & translation] 111](#_Toc122368713)

[Urfa-151: ʕĀšūra [new] [Aozan control & translation] 112](#_Toc122368714)

[Urfa-152: A dream [new] [Aozan control & translation] 114](#_Toc122368715)

[Urfa-155: Stories from childhood [new] [Aozan transcrption & translation] 115](#_Toc122368716)

[Urfa-158: The prophet Moses and the mangy dog [new] [Aozan control & translation] 118](#_Toc122368717)

[Urfa-160: Sheyhmus and Abdalqadir [new] [Aozan control & translation] 119](#_Toc122368718)

[Urfa-164: All around the bread [[published in M. Klimiuk 2021]]] 121](#_Toc122368719)

[Urfa-165: Amīna’s childhood and her wish to study the Koran [new] [Aozan control & translation] 127](#_Toc122368720)

[Urfa-167: Sheikh ʕNād and his slave [new] [Aozan control & translation] 131](#_Toc122368721)

[Urfa-173: A story [new] [Aozan control & translation] 135](#_Toc122368722)

[Urfa-175: al-Bastīg [new] [Aozan control & translation] 136](#_Toc122368723)

[Urfa-176: Condolence [new] [Aozan control & trnslation] 138](#_Toc122368724)

[Urfa-177 Marriage and wedding in former times [Aozan control & translation] 141](#_Toc122368725)

[Urfa-179: Old stories from my family [new] [Aozan control & translation] 152](#_Toc122368726)

[Urfa-183: The policeman who ate a holy carp [new] [Aozan control & translation] 159](#_Toc122368727)

[Urfa-184: Against the Evil Eye [new] [Aozan control & translation] 160](#_Toc122368728)

[Urfa-186: Bidīle [Aozan control & translation] 162](#_Toc122368729)

[Urfa-187 Two wives and a fridge [Aozan control & tanslation] 163](#_Toc122368730)

[Urfa-190 The ill and blind mother [Aozan control & tanslation] 165](#_Toc122368731)

[Urfa-191 The Kurd and his two wives [Aozan control & tanslation] 167](#_Toc122368732)

[Urfa-002 III [new] [Aozan control & tanslation] 168](#_Toc122368733)

[Urfa-002 IV [new] [Aozan control & tanslation] 169](#_Toc122368734)

[Urfa-002 II [new] [Aozan control & tanslation] 172](#_Toc122368735)

[Urfa-002 I [new] [Aozan control & tanslation] 174](#_Toc122368736)

## Urfa-011: Urfa-011\_Cemetry-Harran-2010

Ḥarrān

Ismail, 5.5.2010

Most members of the Banī ʕIǧil tribe are buried there even when they lived in Urfa or other places.

|  |  |  |
| --- | --- | --- |
| 0.01 | hāḏa l-ᵊgbūr, al-miǧanne, al-gabǝr, wāḥad ymūt yidfunūn-u hēne, yidfunūn-u yqasslūn-u ʕala ʕurf islām, ʕala ʕādāt uṣūl Islām, yqassl-u, al-xōǧe yqassl-u, w-yǧībūn-u hēne yčaffnūn-u yḥuṭṭūn-u b-al-kefen, čafan – kefen –čafan, ydummūn-u. | These graves, the graveyard, the grave, when somebody dies, they bury him here, they bury him, they wash him according to the Islamic tradition, according to the tradition of the fundamental rules of Islam; he washes him, the sheikh washes him, then they bring him here, wrap him into the shroud, they put him into the shroud, the shroud, and then they bury him. |
| 0.22 | al-gabǝr baʕdēn, ʕugub sabʕ ᵊsnīn yigdarūn yḥuṭṭūn qēr wāḥad bī-´. in mā ṣār sabʕ ᵊsnīn qēr wāḥad mā yḥuṭṭūn. | After that, seven years later they can again put somebody else into it. If seven years have not passed, they do not put anybody else (into the grave). |
| 0.31 | ta-ngūl hāḏa, mayyit luwwa sine, al-gabǝr hāḏa mā yiftaḥūn-u – mā yiftaḥūn-u – baʕad sabʕ ᵊsnīn yiftaḥūn-u yigdarūn in māt ḥade in ṣār mayyit uxṛa l-al-ʕēle, kull-min… ta-ngūl alḥaz iḥna … | Let’s say, if it is only one year ago that one has died, then they do not open it – they do not open it – but after seven years they can if somebody dies, when there is another dead in the family. Everybody…. let’s say, now we… |
| 0.43 | alḥaz qādi nrūḥ gabǝr ǧidd-i, gabǝr ḥabbābt-i ʕamm-i ṯalāṯe mawǧūdīn bi-gabǝr wāḥad, bēnāt-hum sabʕ ᵊsnīn, sabʕ ᵊsnīn yiftaḥūn al-gabǝr, gabl as-sabʕ ᵊsnīn mā yiftaḥūn-u, xaṭiyye yaʕni ygūlūn al-mayyit sabʕ ᵊsnīn mū tāxx hā! | Now we are going over there, to the grave of my grandfather, to the grave of my grandmother and my uncle. All three are in one grave, but between their (departure) were seven years. (After) seven years they can open the grave, before seven years they don’t open it, it’s a sin, because, so they say, the deceased has not yet rotten before seven years (have passed). |
| 1.04 | […] bi-sabʕ ᵊsnīn yidfunūn bī. nahāṛ az-zyārāt iḥna ʕa-l-ᵊgbūr hal-miǧanne akṯar an-nōbāt b-al-ʕīd niǧi b-ʕīd ar-ramaḏ̣ān. w b-ʕīd aḏ̣-ḏ̣aḥiyye fazla maḥḥad yiǧi zihīd. ta-nrūḥ iḥna ʕala miǧannit-na min qādi xōǧam, ʕala miǧannit…gabǝr ǧidd-i ḥabbābt-i, b-al-ʕīd ar-ramaḏ̣ān yiǧūn hēne yigrūn al-yāsīn, yigrūn al…al-fātiḥa. | After seven years they (can) bury him in it. Days of the visit to the graves, to the graveyard are during feasts, particularly at the feast at the end of Ramadan. At the Feast of Sacrifice not so much, only a few come. Let’s go over there, my teacher, to our graveyard, to the graveyard, to the grave of my grandfather and grandmother. At the feast at the end of Ramadan people come here and recite the sura *Yāsīn*, they recite the sura *al-Fātiḥa.* |
| 1.31 | bī-hum al-mayyit ǧidīd gabr-u ta-ngūl ḏa… gāl al-mayyit al-ǧidīd, al-ḥabāyib baʕḏ̣-an al-maṛāt yaʕni yibčin, yibčin ʕalē-´ baʕaḏ̣-hin ǧidīd ʕaman walad-he mayyit axū-ha mayyit ygūmin yibčin ta-ngūl al-bači (b-)al-miǧanne aṣlǝnda ḥarām. | There are some, when somebody died recently, let’s say he died a short while ago[[2]](#footnote-3), the women, sometimes the women are crying over him. Some of them, when somebody died recently, because (for instance) her son or her brother has died (then) they come and cry. But in principle crying on the cemetery is a forbidden (according to religion). |
| 1.55 | […] b-arḏ̣-in tibči igir āya, igir duʕa, yibkūn al yibkūn baʕaḏ̣-hum al-yōm walad-u mayyit yibči amma bī ygūl b-arḏ̣-in tibči igir-lu al-ḥamdilla igir-lu l-fātiḥa, igir-ill-u yāsīn, inte w b-xēr-u šaqle,  aḥsan m-al-bači, al-bači xaṭiyye hā! | Instead of crying recite a verse (from the Koran) or say a prayer! There are some who cry when today their son died, but there are those who say, “Instead of crying say for him ‘Praise to God’ or recite the *Fātiḥa* for him or recite the sura *Yāsīn* for him. It’s better for you and for him, better than crying, because crying is a sin.” |
| 2.20 | hāḏa, hāḏa gabǝr qāyin bābāt-i āni, abu rāʕit bēt-i, abū-ha. hāḏa māt gabǝḷ… yirmi beš on iki bin altı – arbaʕ ᵊsnīn – ē, arbaʕ ᵊsnīn yimkin ṯalāṯ arbaʕ ᵊsnīn, ē,  Aḷḷa yirḥam-u, gāḷ huwwa gabǝr ǧidd wēlād-i, ǧidd banāt-i, ǧidd-hin, hināk gabǝr āni ǧidd-i āni ǧidd-i āni. | This, this is the grave of my father-in-law, the father of my wife, her father. He died on 20 May 2006 – four years – yes, four years ago, maybe three to four years, may God have mercy with him. So this is the grave of my sons’ and my daughters’ grandfather, their grandfather. Over there is the grave of my own grandfather, *my* grandfather. |
| 2.58 | hal-kāsāt la-šū? – al-kāsāt haḏanne, ad-dann hāḏa gabǝr Šēx Ibrāhīm, šēx zāt yaʕni, hēne yḥuṭṭūn mayye, yimlūn bī-´ mayye, alḥaz fāḏ̣i[[3]](#footnote-4) mā bī-´, yiǧūn baʕaḏ̣-hum hēne al-mayye hāḏi b-al-gēḏ̣ yišrabūn min-he ʕala ḥurmit aš-šēx – miššān al-baraka – ē, miššān al-baraka, miššān al… | For what are these cups? – These cups, this jar, belongs to the grave of Sheikh Ibrāhīm, a real sheikh; they put water inside, they (usually) fill it with water, but now it’s empty, there is no water. Some people come here in summer and drink form this water to bestow honour to the sheikh – Because of the blessing? – Yes, because of the blessing, because of the… |
| 3.19 | bī wāḥad waǧʕān yṣīr ʕaǧiyy-in ziġīr mū ʕadil, yiǧūn w-yisgūn-u min gabǝr Šēx Ibrāhīm, min gabr-u hēne. al-miǧanne āni gerče yōm-inn-i xaššēt mā grēt, nigra al-fātiḥa ʕalē-hin, ᵊngūl ṯalǝṯ marrāt ᵊngūl [*sūrat al-Ixlāṣ* and *sūrat al-Fātiḥa*] | If there is somebody ill, if a small child is not well, then they come and give him to drink (from the water) of Sheikh Ibrahim’s grave, from his grave here. (When entering) a graveyard, actually when I entered, I didn’t do it, we use to recite the *Fātiḥa* upon them (i.e. the deceased), we pray three times, we say [it follows the recitation of *sūrat al-Ixlāṣ* and *sūrat al-Fātiḥa*]. |
|  |  |  |
| 4.20 | gōlit ṯalǝṯ nōbāt qul huwa aḷḷāhu aḥad al-gabǝr yōm-in tiǧi fōg al-gabǝr xōǧam ta-ngūl fōg al-gabǝr alḥaz, ta-nrūḥ yamm gabǝr ǧidd-i ta-afahhm-ak ṣaġlam. | Saying thrice, “Say, God is one!” when you come to the grave, my teacher, let’s say (standing) like now over a grave… let’s go to the grave of my grandfather, there I will explain it to you in detail. [Some prayers follow.] |
| 5.25 | maʕnāt ṯalǝṯ nōbāt qul Aḷḷāhu aḥad ygūlūn al-xawāǧi ygūlūn, baʕdēn tigra l-fātḥe yōm-in ᵊtgūl hīčiḏ, rāʕi l-gabǝr yišūf-ak b-iḏn Aḷḷa, min ǧawwa yšūf-ak b-iḏn Aḷḷa, iḥna yaʕni ngūl yōm-in tigra ṯalǝṯ nōbāt qul Aḷḷāhu aḥad, inte tgūl hadīt-in wāṣla rūḥ al-marḥūm hāḏa, al-fātiḥa, ygūlūn al b-al-gabǝr yišūf-ak. | The reason for reciting thrice, “Say, God is one!” followed by the *Fātiḥa* is, so the religious teachers say, that when you do like this, the “owner of the grave” can see you from below. With God’s permission. We say, when you recite three times, “Say, God is one!” then you say this as a kind of present (together with) the *Fātiḥa*, which reaches the soul of the deceased. They say that the one who is in the grave can see you. |
| 5.46 | yišūf yigūl hāḏa Ismāʕīl ǧāʕid yigra ʕala gabr-i al-fātḥe, yigūl yiǧi ʕala…ʕala wuǧūd-u ʕala rūḥ-u, ᵊhniyye serinlik ṯuwāb yaʕni yiǧi ʕala xēr-u, ṯuwāb.  […] | He looks and says, “This is Ismail he is reciting a *Fātiḥa* at my grave. It’s said, it (the saying of the prayer) reaches his existence, his soul, and brings coolness and reward, it comes for his deeds, his reward. |
| 7.01 | w ʕugub ḥabbābt-i b-sitt ᵊsnīn, xamǝs sitt sabʕ ᵊsnīn zād, ibin ʕamm abū-yi zād dammō-´ hēne, ibin ʕamm abū-yi, ʕamǧa oġlu babamǝn ʕamǧası oġlu zād dammō-´ hēne, aʕarif-hum āni hēne ṯalāṯa mawǧūdīn: ʕamm-i w ḥabbābt-i w-ibin ʕamm abū-yi – w bēnāt-hum sabʕ ᵊsnīn? – ē, sabʕ ᵊsnīn, ē sabʕa akṯar … | Five, six, seven years after my grandmother they buried also the cousin of my father here, the cousin of my father, the son of my father’s uncle was buried here. I know of three who are buried here. My uncle, my grandmother, and my father’s cousin. – And between (their departures) are seven years? – Yes, seven years, seven or more… |
| 7.21 | gabǝḷ as-sabʕ ᵊsnīn al-gabǝr mā yiftaḥ, mā yiftaḥūn-u xōǧam, čünkü ʕalēš yigūlūn lissaʕ al-mayyit al-badan ṣaġlam. amma baʕad sabʕ ᵊsnīn mā yḏ̣all ṣaġlam yiftaḥūn-u yḥuṭṭūn-u l-ᵊʕḏ̣ām b-al-kōše min qādi ʕidd riǧlēn-u, ar-rās min hēne yḥuṭṭūn al-mayyit, rās-u hēne w riǧlēn-u min hināk. | Earlier than seven years the grave is not opened, they do not open it, my teacher. Why? Because they say, that until then the deceased’s body is still sound. But after seven years it is not intact anymore and then they can open it and they put the bones in one corner next to his feet. They put the head of the deceased from here, his head here and his feet there. |
| 7.39 | yiǧabblūn-u hīčiḏ yṣaffḥūn-u, waǧh-u ʕa-ǧ-ǧible yṣaffḥūn-u waǧh-u ʕa-ǧ-ǧible. baʕad sabʕ ᵊsnīn yōm-in tiǧi ḥāliyle al-ḥašarāt tākul-hum al-bani ādam. min yḏ̣all sine ytixx al-badan. az-zēn hāy hū, az-zēn al-ᵊʕmāl, ʕamal, yaʕni al-ādami alḥaz hāḏa l-badan hāḏa trāb, kunna trāb ǧīna m-at-trāb ᵊnrīd ᵊnṣīr at-trāb. amma az-zēna šinhi? az-zēna l-ʕamal. | The put him into the direction of Mecca, they put him on one side his face in the direction of Mecca. They put him on one side facing Mecca. After seven years, when you come (and open the grave) the insects have eaten the human body. After a year the body gets rotten. The good thing is the deeds. A human’s body is only dust, we are all dust. We are made of dust, and we will become dust. But what is good? The deeds are good. |
| 8.03 | aṣ-ṣāliḥ, al-ḥasanāt al-ʕamal, haḏāk rabb al-ʕālamīn yḥuṭṭ-u b-al-ǧanne. iḥna kunna šuġul-na miššān aǧ-ǧanne, ad-dinya hāḏi bōš, iḥna xuṭṭār – ad-dinya fāniya – fāniya d-dinya, iḥna bī-he xuṭṭār. [...] | The sincere (who does) good deeds is the one whom God will bring to Paradise. All our doings are because of the Paradise; this world is empty, and we are only guests. – This world is fading. – Yes, the world is fading, and we are only guests on it. |
| 9.42 | hēne ište iḥna ʕadǝn… iḥna l-ʕarab ʕarab Harrān ta-ngūl, akṯar-ha b-al-miyye sittīn sabʕīn ydummūn b-al-hēne[[4]](#footnote-5) b-aš-Šēx Ḥayā ngūl hēne ngūl-he miǧannit aš-Šēx Yaḥya, aš-Šēx Ḥayāt ibin Qays, Yaḥya, Ḥayā ngūl-lu Ḥayā, Šēx Yaḥya ḥayy – yaʕni hal-makān mubārak – ē, mubārak, huwwa mubārak. | Here, we Arabs, the Arabs of Ḥarrān, most of them, sixty, seventy per cent of them are buried here next to Sheikh Hayat. We say, we call it cemetery of Sheikh Yahya, Sheikh Hayat ibin Qays, Yahya. We call him Ḥayā “life”, because Sheikh Yahya is still alive. – This means, this place is blessed. – Yes, blessed, it is blessed. |
| 10.06 | yaʕni niǧi hēne daha, yēlōn yimūt b-Istanbūl yiwaṣṣi yigūl “āni dummū-ni [b-Ḥarrān!]”, iḥna ta-ngūl ᵊʕrubi yēlōn yirūḥ ʕala Stanbūl ta-ngūl marīḏ̣, yirūḥ ysāwi ʕamaliyye ʕa-š-šife xastaxāne yēlōn yimūt b-al-xastaxāne yirtaḥam, yiwaṣṣi ahál-u ygūl “dummū-ni b-aš-Šēx Yaḥya, lā tdummū-ni b-Istanbūl, uxḏū-ni ʕala ahál-i, hēne!” | We come back here. Even if someone dies in Istanbul he devises, “Bury me in Harran!” Every Arab, when he goes to Istanbul because of an illness, when he goes there to a hospital to have an operation: If he dies, if he passes away in the hospital, he will have instructed his family by will saying, “Bury me at Sheikh Yahya, don’t bury me in Istabul, take me here to my people!” |
| 10.27 | mā yiqbal ta-ydummūn-u b-Istanbūl, b-Ādane hep ʕaynǝ alla yrīd ʕa-š-Šēx Ḥayā, yiḥutṭūn-u b-al-… b-al… ha-l-atobīs b-at-tābūt yǧībūn-u ī hēne ydummūn-u, ila ʕa-š-Šēx Ḥayā. mā yiqbal ta-yrūḥ ta-ngūl ᵊb-qēr mǝṭraḥ. [...] | He does not accept it to be buried in Istanbul or in Adana. It’s always the same; he wants (to be buried) at Sheikh Hayat. They put him in a bus, inside the coffin, bring him here and bury him here, only at Sheikh Hayat’s place. He will not accept to be taken to another place. |

## Urfa-012\_Lentils-Harran-2010

Ismail, 5.5.2010, 5:40

* Uses a few words he has heard in Syria and Iraq when working as a truck driver, e.g., *waraqa* besides wruga, *miyye* besides *imye*, *yaʕṭi* besides *yinṭi*, *kwayyis* besides *zēn*

|  |  |  |
| --- | --- | --- |
| 0:04 | hāḏa al-ʕadas, yizraʕūn-u onikinǧi ay, onbirinǧi ay, xamǝs tušhur yḏ̣all hīčiḏ, arbaʕ tušhur, xamǝs tušhur, sitt tušhur. baʕdēn yiǧūn yiḥaṣṣdūn-u b-al-mōṭōrāt, yōm-inn-u yības, ʕugub xamǝsṭaʕǝš yōm hīčiḏ, baʕad-ma yības b-al-mōṭōrāt yiḥaṣṣdūn-u, yuṭluʕūn at-tibin ʕayrǝ | These are lentils; they seed them in December, or in November. They remain five months like this, four, five months, six months. Then they start to harvest them with reapers. When they are dry. Fifteen days after they have dried, they harvest them with reapers, and they put the straw aside. |
| 0:25 | tibn-u w-al-ʕadas ʕayrǝ, w-al-ʕadas ʕād yāxḏūn-u ahal-u ybīʕūn-u b-al-ʕarṣa, b-al-ʕarṣa yibīʕūn-u, al-ʕadas taqrīb-an, al-ʕadas al… hāḏa al-xaḏ̣ar ᵊngul-l-u, yeşil mercimek, ybīʕūn kīlaw-u waraqa, b-wruga, al-kīlo, al-ʕadas. | The straw and the lentils are seperated. Their owners take them and sell them at the corn-exchange, at the corn-exchange. They sell them for about… the lentils, we call this (kind) green lentils, they sell them for one Lira per kilo, one Lira for one kilo lentils. |
| 0:42 | w-at-tibin ybīʕūn-u imyit ǧiriš, ʕašər ᵊgrūš – ʕašr ᵊgrūš – ʕašr ᵊgrūš yaʕni al-ʕašǝr kīlawāt ᵊb-waraqa, at-tibin, w-al-ʕadas, baʕdēn-ma yāxḏūn-u ʕa-l-fabrikāt tkassr-u ysāwūn-u qišimtēn, yṣīr kīlaw-u malyūnēn, gišr-u yiṭlǝʕūn-u yiṭlǝʕūn gišr-u yṣīr al-kīlu malyūnēn | The straw is sold for hundred Kuruş, (no) ten Kuruş – ten Kuruş – ten Kuruş which means ten kilos for one Lira, the straw. As for the lentils they take them to factories where they break them into two pieces. Then one kilo costs one million [= one Lira]; they take remove the hull, the remove the hull and then one kilo costs two million. |
| 1:03 | b-al-markēt, b-as-sūpermarkēt, b-al-baqqāl yibīʕūn-u wrugtēn w-nuṣṣ, waraqtēn w-nuṣṣ yaʕni waraqtēn zād ybīʕūn-u. taġrīban bir yūrow yaʕni yūrow avrūpa. ʕa-l-bēt iḥna nrūḥ nāxuḏ xamǝs kīlawāt, yāzī-na šahrēn ṯalāṯ. al-… an-nuṣṣ kīlo, rubuʕ kīlu ysāwi ʕēš lin-ne, nuṣṣ kīlo ysāwī-na ʕēš šōraba. | In the market, in the supermarket or in the grocery store they sell it for two and a half Lira, two and a half Lira which means for two Liras more. This corresponds roughly to one Euro, one Euro. We usually take five kilos home which is enough for two or three months. One half or a quarter of a kilo makes a meal for us. Half a kilo is good for a (lentil) soup. |
| 1:25 | w-hāḏi l-gāʕ? – al-gāʕ hāḏi siǧīy. hāḏi siǧīy. ī, hāḏa l-ʕadas hāḏa siǧīy, maʕṭīn-u mayye, yēlōn mū siǧīy mā yṣīr, al-ʕiḏīy mā yṣīr hēne. čünkü al-ʕiḏīy yibas, mā ṣār mǝṭar yibas, min hāḏa ysawwūn-u siǧīy. | And this field? – This field is an irrigated field. It’s an irrigated field. These lentils are being irrigated; they have put water on them. If they are not irrigated, they do not grow. Non-irrigated fields are not possible here, because they get too dry. If there’s no rain they dry. Because of this they make irrigation to the fields. |
| 1:45 | mā ššūf al-buwāri haḏanne yǧībūn-hin ysāwūn siǧīy yisǧūn bī-hin al-ʕadas. al-mayye… b-al-buwāri haḏanne yisḥabūn mayye, w-yisǧūn al-ʕadas, w-al-mayye hāḏi mayyt al-barāǧ hāḏi mayyit al-barāǧ hāḏi – hāḏi mayyt al-barāǧ– hāḏi mayyit al-barāč. | Don’t you see the pipes over there? They bring them to make irrigated fields, to irrigate the lentils with them. The water… These pipes provide water[[5]](#footnote-6) and then they irrigate the lentils. This water is from the reservoir, water from the reservoir – this is water from the reservoir. |
| 2:00 | tiǧi hēne yōm-in al-barāč ydaššrūn al-mayye yḥuṭṭūn ṣīfōn ᵊbgaḷǝb-ha, buwāri, ṣīfōn, halḥīn mayye māmiš, magṭūʕa, hāḏi timtali mayye yḥuṭṭūn al-būri, aṣ-ṣīfōn hēne yḥuṭṭūn, w-min hēne tgūm ᵊtkubb yisǧūn al-ʕadas bī-´. | It comes here when they let it (flow from the reservoir) and they install a syphon inside the pipes. Now there is no water, it’s shut off. This is filled with water, they put the pipe here and the syphon there and from here the water starts to flow out and so they irrigate the lentils with it. |
| 2:16 | yinṭūn-u mayye yōm-innu yaʕṭaš, yisgūn-u mayye, al-mayye taġrīban ʕal-ʕadas marra wəḥde mayye šahar ᵊtkaffīy, tāzīy. baʕd aš-šahar uxṛa yisḥabūn yaʕṭūn-u mayye ta-mā yibas | They give water to them; when they need it[[6]](#footnote-7) they water them. As for the lentils it is enough to irrigate them approximately once a month, that’s enough. Then, a month later, they will again water them in order that they do not dry. |
| 2:30 | al-mayye ṣārat al-ʕadas vērm-u yṣīr zēn yaʕṭi ta-ngūl ad-dönem hemen hemen iṯnaʕaš dönem iḥna hēne nsammī-´, nsammī-´ čēl – čēl – al-gāʕ ngūl-lhe iṯnaʕaš dönüm nsammī-´ čēl, ač-čēl yaʕṭi al tizraʕ ta-ngūl čēl | With the water the yield of the lentils gets good, let’s say for 1000 sqm about… 12,000 sqm is an area, we call here *čēl.* The field which has an expanse of 12,000 sqm is called *čēl.* This *čēl* provides – when you sow it –let’s say a *čēl*, a *čēl* of lentils |
| 2:52 | ʕadas ač-čēl al-ʕadas mītēn kīlow, al-mītēn kīlow yiǧi xams ᵊṭwān ʕadas. al-xams ᵊṭwān, al-kīlow yiǧi xamsa w-ʕišrīn kīlow, al-vērim maḥṣūl. yōm-in yiǧi xamsa w-ʕišrīn kīlow kwayyis yaʕni zēn hemen hemen yiǧi la-l-xams ᵊṭwān arbaʕ ᵊṭwān xams ᵊṭwān yiǧi ʕadas. ač-čēl, iṯnaʕaš dönüm | Two hundred kilos of lentil seeds, two hundred kilos yield five tons, five tons. This means, one kilo becomes 25 kilos of harvest. When one kilo brings in 25 kilos then it is a good yield, then (one *čēl*) brings in four to five tons, five tons of lentils. |
| 3:13 | iḥna hēne ʕa-l-guwāʕi, ᵊtgūl [dgūl]“ašgadd ʕind-ak gāʕ?” ᵊtgūl “ʕind-i ʕašər tičāl ʕašǝr čēlāt.” al-ʕašǝr čēl miyye w-ʕišrīn dönem, miyye, ad-dönem iṯnaʕaš dönem čēl nsammī-´ b-al-ʕarab, čēl ᵊngūl. | The *čēl* is 12,000 sqm. Here, with regard to the fields you say, “How large is your field?” and you say, “I have ten *čēl,* ten *čēl.*” Ten *čēl* are twelve hectares as 12,000 sqm are one *čēl* as we call it in Arabic. |
| 3:30 | čēl gāʕ, čēl ḥunṭa, al-ḥunṭa čēl-he, miyye w-arbaʕa w-ṯimānīn kīlow b-al… b-ad-dibābi, ad… dabbītha aṯ-ṯimantaʕaš lītər, iṯnaʕaš dabbīt ḥunṭa li-ṯumm-ha nčīl-he nsammī-he čēl. – ā, fhimt-ak. | A *čēl* of land, a *čēl* of wheat (is different)[[7]](#footnote-8); one *čēl* corresponds to 184 kilos, measured in cans. One can has 18 litres. Twelve cans of wheat full to the brim we call one *čēl* – I understand you. |
| 3:49 | iṯnaʕaš dabbīt ḥunṭa nsammī-he čēl. ᵊtgul-lu “čam čēl ǧann-ak?” ygūl “ miyye čēl, ǧā-ni ḥunta.” al- miyye čēl yisāwi b-al-ḥisāb il-matematīk ṯimanṭaʕaš ṭōn w-arbaʕmīt kīlow. al-miyye čēl ṯimanṭaʕaš [alif] w-arbaʕmīt kīlow, yšīl-he b-al-qamyūn yāxuḏ-ha ʕa-l-midīne, al-ḥunṭa ybīʕūn-he, al-ʕadas, al-ʕadas čēl-u mītēn kīlow, | Twelve cans of wheat are called *čēl.* You say, “How many *čēl* have you got?”[[8]](#footnote-9) And the answer will be, “Hundred *čēl*, I’ve got hundred *čēl*.” According to mathematics these hundred *čēl* make eighteen tons and 400 kilos. Hundred *čēl* are 18,400 kilos. He measures them on a truck and then brings it to Urfa where they sell the wheat; as for the lentils, one *čēl* of lentils is 200 kilos. |
| 4:12 | al-ḥunṭa čēl-he miyye w-arbaʕa w-ṯimānīn kīlow, w-aš-šiʕīr čēl-u miyye w-iṯnēn w-xamsīn kīlow, aš-šiʕīr xafīf, aš-šiʕīr xafīf čēl-u ṯnaʕaš dabbiyye, čēl-u miyye w-iṯnēn w-xamsīn kīlow, w-al-ʕadas ʕamann-u ṯiǧīl, čēl-u mītēn kīlow. al-ḥunṭa miyye w-arbaʕa w ṯimānīn kīlow, čēl-he. ᵊftahamit ʕalay-ye zēn? zēn? šnōn ᵊkwayyis? | As for the wheat, one *čēl* is 184 kilos, one *čēl* of barley is only 152 kilos, because barley is light, barley is light, one *čēl* is twelve cans and 152 kilos. Since the lentils are heavy, one *čēl* is 200 kilos, and the wheat 184 kilos. You understand me, right? Good? How is it? Good? |
| 4:40 | hāḏa iḥna nsammī-´ ngul-lu šōk. – šōk? – ī šōk, hāḏa yiṭlaʕ yabanǧi madde, hāḏa yiṭuššūn ilāč, al-ilāč mā yiktil-u, ᵊbgaḷb al-ʕadas mā yiṣīr, zihīd, yunṭūn-u ilāč, fazla hēna al-ilāč ʕaman mā yruššūn, yuṭluʕ ba-l-kenār. amma b-al-ᵊhnāk mā yiṣīr *fazla. – mā yiṣīr – ī.* | This (plant) we call it thistle. – Thistle? – Yes, thistle. It grows as weed, (therefore) they spray herbicid, but the herbicide agent does not kill it. Inside of the lentil (fields), they don’t grow, only a few, (because) they spray herbicide agents on it. There are more here, because they do not spray herbicide agents, so they grow more on the edges. But there it does not grow that much now. – Not much. – Yes. |
| 4:56 | ī yiǧi yṣīr ba-l-kenār. hāḏa, hāḏa, hāḏa ʕušub ngul-lu iḥne, ʕušub, hāḏa iḥna nsammī-´ šōk, hāḏa aš-šōk hāḏa hnīt-u hāḏi baʕdēn ᵊtṣīr ᵊbgaḷb-u mā-dri šakle, bī-hum awwali yāklūn-he zād, amma iḥna mā-nākul-he, – yāklūn-hē? – yāklūn gaḷb-u. | Yes, it grows on the edges. This, we say to it weed, we call it weed, weed. This, we call it thistle. This thistle, there is its thing; then something grows inside of it, I do not know (its) form; there were people who (used to) eat it also. But we do not eat it. – They used to eat it? – They used to eat its interior. |
| 5:13 | gaḷǝb hāḏe šwayy yiṣīr guṭma hīčiḏ ḥāmḏ̣e ḥilwa yāklūn-he, iḥna mā nākul-he halḥīn. yṣīr ᵊb-ṭarf al-ʕadas ᵊbgaḷb al-ʕadas fazla mā yṣīr ʕaman yiṭuššūn ilāč, ysāwūn ilačlama yabanǧi madde mā yṣīr. | Its interior gets a little bit like this, it is sour or sweet, and so they eat it. We do not eat it now. It grows on the edges of the lentil fields, not so much inside of them because they spray herbicide agent; they spray herbicide agent and therefore weeds do not come up. |

## Urfa-014\_Village\_of\_Qoran-Harran-2010

5.5.2010

Ismāʕīl, born 1970

(not Ismail Batan) from the village of Qōran

Heft III

|  |  |  |
| --- | --- | --- |
| 08:22 | iḥne ʕid-ne alḥaz hēne kilme yaʕni ygūlūn wādi yigṭaʕ kull al-widyān. hāḏa huwwa wald rayyis […] huwwa wald rayyis w-zaʕlān min abū-´. | We have here a saying; they say “the ‘valley’ that gathers (the water of) all the valleys”. This is the son of the son of a chief […], he is the son of a chief and he is angry with his father. |
| 08:49 | w-gūm šayyil bēt-ak w-taʕāl ʕala qēr nizil, ʕala qēr ʕarab. wakt-in ǧāy ʕa-l-ʕarab ḏōlāk, bāni bēt-u, ač-čādir, demek ki šādd ač-čāsir ʕala čāsir ar-rayyis. | He took down his tent and came to another campground, to other Arabs. When he arrived to those Arabs, he pitched up his tent, the tent. Thus, he pitched the tent next to the chief’s tent. |
| 09:06 | yaʕni al-bēt wakt-inn-u yinšadd, mū l-uwwa maras? – yšiddūn al-bēt b-al-maras – huwwa, šidd ᵊmrəs-ak ʕala maras ar-rayyis, al ǧāy-u ǧidīd, | I mean, the tent, when it is pitched up, doesn’t it have a rope? – They used to pitch up the tent with the rope. – He tied his rope on the rope ofthe chief. He who had just arrived. |
| 09:21 | yaʕni hāḏi maʕnāt-he, tara mā ʕind-i kullši ǧūʕān āni, hāḏa ar-rayyis aǧ-ǧāy ʕind-u w-az-zaʕlān ʕind-u ydarrb-illu b-aṭ-ṭabši yaʕni miṯil hāḏi ḥunṭa ište ṭaḥīn ište samin mā\_dri šinu. hāḏa ṣāyir gahawči ʕind ar-rayyis ḏe. | And this means: I don’t have anything, I am hungry. The chief to whom he had come felt sorry for him and sent him a tray. I mean like wheat, flour, ghee, I don’t know what. And this one (the newcomer) became a coffee servant for that chief. |
| 09:43 | demek ki tāli l-lēl ᵊmʕattib yaʕni ʕatābt-u inn-u huwwa zād walad rayyis, rā ʕa… ar-rayyis hāḏa samʕān-u gāyl-illu: “inte, smiʕt-ak, ʕattabit w-b-ʕatābt-ak.” – al-ʕatābe tʕarif-ha, mū? | After midnight he sings his *ʕatāba* (which is a traditional Arabic musical form improvised by a solo poet singer) in which he claims that he is also the son of a chief. The chief hears him and says to him, “I heard you singing a *ʕatāba,* your *ʕatāba.*” ˗˗ You know what the *ʕatāba* is, right? |
| 10:04 | “b-ʕatābt-ak miṯil inte sāwēt ḥāl-ak wald rayyis. čād-inn-ak miṯil-ma ʕattabit: ʕala rās-i, w-inčān-ak ǧaʕad ᵊssāwi čiḏib alle aḏbaḥ-ak. | “It seems like you made yourself a chief in your *ʕatāba*. If you are like what you sang about, then you have my respect. (But) if you are lying, then I surely will kill you. |
| 10:16 | āni gāyil alḥaz arīd adarrib zulm-i ʕala ahal-ak ta-šūf-ak ṣaḥīḥ wald rayyis alle lā.” | He said, “I will now send my men to your family in order to see if you are really the son of a chief or not.” |
| 10:21 | “ī”, gāyil, “rūḥu ʕal ahal-i bass atəraǧǧā-kum ʕala ʕamm-i Wādi lā trūḥūn!” – gāyil “ʕalē?” – gāyil “ʕamm-i Wādi riǧǧāl-in ḏ̣aʕīf mā ʕind-u šī. w-al-qēr, ʕal abū-ye ʕal ʕamām-i at trīdūn-u min-hum rūḥu!” | He said, “Okay, go to my familly, but I beg you not to go to my uncle Wādi” He said, “Why?” He answered, “My uncle Wādi is a poor man. He has nothing. But if you want to go to my father and my other uncles, go ahead!” |
| 10:40 | haḏōl wakt-in rāyḥīn gāylīn an-nōba “ta-nmurr ʕala ʕamm-u Wādi ta-nšūf ᵊšnōn-u!” wakt-in ǧāyīn ʕala ʕamm-u Wādi in ar-rəkkāba aḏ-ḏibāyiḥ mā yinzilin min-he. yiḏbaḥūn wəḥde yirmūn-he l-al-xuṭṭār w-yiǧībūn al-uxra yiḏbaḥūn-he. yaʕni | While they are on their way they say suddenly, “Let’s pass by his uncle Wādi and see, how he is!” When they arrived to his uncle’s place, lo and behold (the meat of) the slaughtered animals never came down from the grid (where they were roasted). They slaughtered one and served it to the guests and then they brought the next and slaughtered it. |
| 10:52 | yaʕni haḏōle ʕād wakt-in šāyfīn ʕamm-u Wādi, “hāḏa lissaʕ al-faqīr”, gāyil, “ruddu yā ǧimāʕa! Wādi yigṭaʕ kull al-widyān.” ǧāyīn ʕalē gāyil “ᵊšnōn?” gāylīn “xayyo miṯil-ma ygūl zēn” nahār ǧāy ʕa-r-rayyis hadiyye: ṭēr ḥurr. tara l-ʕarab düškün ʕala ṭēr al-ḥurr. | When they saw his uncle Wādi, they said, “If this one is the poor one (then let alone his other uncles). Let’s go back, guys. Wādi gathers (the water of) all the valleys.” [we have seen enough]. They went back to him (their chief) and he asked, “How was it?” They said, “Brother, (it is) as he said, it’s good [i.e. he is the son of a chief].” One day the chief received a present: a falcon. You know the Arabs are mad on falcons. |
| 11:19 | wakt-in ǧāy ṭēr al-ḥurr gāyil “hala daḥḥǧ-inne il hāḏa l-aṭ-ṭēr ᵊšnōn-u?” gāyil, “waḷḷa, yā šēx hāḏa ṭēr ḥurr ṣiḥīḥ, bēḏ̣at ḥurr amma rbāt diǧāǧe. gāyil “ᵊšnōn?” gāyil “rbāt diǧāǧe.” “ī”, gāyil, “zēn”. ʕugub ǧāyāt ṯaliṯ nāgāt, gāyil “ʕarrif-inne m-al-umm m-al-ḥabbābe w mn-al-ᵊhniyye!” | When he received the falcon he said, “Look at this falcon, how is it?” He said: “By God, o sheikh, this is a real falcon; it hatched from the egg as a free (falcon), but it grew up as a chicken.” He said, “How so?” He said, “It grew up as a chicken.” He said: “Fine!” Afterwards he received three she-camels and said, “Figure it out for us, which one is the mother and which one is the grandmother and which one is the thingy [the daughter].” |
| 11:43 | gāyil “xallū-hin yʕaṭašin w-yǧībūn-hin ʕa-l-ḥawāḏ̣ ʕa-l-mayye!” ʕugub mū-hum ǧāybīn-hin, gāyil “hāḏi l-umm w-hāḏi l-binit w-hāḏi al-ḥabbābe.” ʕarfān-hin, ʕarfān-hin kull-hin. | He said: “Let them become thirsty and then bring them to the basin, to the water!” After they had brought them, he said: “This one is the mother, this one is the daughter and this one is the grandmother” He figured it out, all of them. |
| 11:57 | gāyil-lu ʕād “ʕallim-ni šnōn ʕrifit ṭēr al-ḥurr inn-u rbāt diǧāǧe?” rāyiḥ sāʕil rāʕīy-u gāyil “doġri!” gāyil “diǧāǧe… hāḏa ṭēr al-ḥurr yrūḥ ʕa-l-misčane, ytimargal bī-he, ad-idiǧāǧe tara trūḥ ʕa-l-misčane.” | Then he says to him: “Tell us, how did you know that the falcon grew up as a chicken?” He (the chief) had gone to ask its keeper who said. “It’s true!” He said (I knew because), “Chicken… this falcon goes to the ash heap and welters in it. And it is the hen that goes to the ash heap.” |
| 12:13 | gāyil “hāḏa, lōn-u umm-u mrabbīt-u ḥurr hāḏa mā ǧī ʕa-l-misčane w-gām ytimargal bī-he.” manası var. gāyil “w-al-ᵊhniyye, ᵊšnōn ʕrifit-hin an-nāgāt?” gāyil “an-nāgāt awwal nōba yixallin aẓ-ẓiġīre tišrab.” gāyil “inte mādām-in ha-l-kuṯra tʕarif | He says: “If his mother had raised him free (as a falcon), he wouldn’t have gone to the ash heap and weltered in it.” There is a reason for it. He said, “And these here, how did you figure out the camels?” He said, “The she-camels let drink the youngest one first.” He says: “Since you know so much, |
| 12:27 | mā tʕallim-ni āni šinu min ādami?” ar-rayyis ᵊb-ḥilf-u yāw. gāyil “yā šēx, inte šēx w-abū-k šēx w-inte wlēd al-flān w ǧidd-ak ᵊflān.” | why don’t you tell me what kind of a man I am?” The chief himself asked this. He said, “O sheikh, (It is known about you that) you are a sheikh, your father is a sheikh, and you are the son of that and that and your grandfather is the so-and-so.” |
| 12:38 | gāyil “lā!” gāyil “tinṭī-ni yamīn allāhi taʕāla inn-ak mā tḥāčī-ni?” gāyil “mā\_ḥāčī-k!” gāyil “waḷḷa šēx inte olsa olsa inte wlēd biyyāʕ minte wlēd rayyis.” gāyil “ᵊšnōn?” gāyil “rūḥ isʕal umm-ak!” hāḏa ǧāy ʕal umm-u | He said, “No, (that is not true)! Do you promise by God that you will not do anything to me?” He said, “I will not do anything to you!” He said, “You may be a sheikh but actually you are the son of a hawker. You are not the son of a chief.” He said: “How so?” He said, “Go and ask your mother!” When he came to his mother (he said), |
| 12:57 | “yuṃṃa! āni wlēd man?” gāyle “wlēd-i, inta abū-k ᵊflān rayyis w-hīčiḏ.” gāyil “lā! yā tʕallmī-ni yā aḏbaḥ-ič!” yaʕni umm-u mwazzī-he yaʕni korkutmuş b-at-turuk. gāyil “ʕallim-ni! abū-ye minhu?” | “Mom, whose son am I?” She said, “My son, your father is the chief so-and-so.” He said, “No, you either tell me the truth or I will kill you!” He scared her, it’s *korkutmuş* in Turkish. He said, “Tell me, who is my father!” |
| 13:12 | gāyle “waḷḷa ya-wlēd-i! abū-k aṣ-ṣiḥīḥ mā yṣir-lu ḏ̣ane. w-nahāṛ ǧā-ne hēne biyyāʕ, minšān ta-yṣīr l-abū-k ḏ̣ane čān axalli l-biyyāʕ ynām ʕind-i.” ˗˗ msāwiyye zine yaʕni. | She said, “Honestly, my son! Your father could not have children. One day a hawker came to us and I let him sleep with me in order that your father will have children.” She commited fornication. |
| 13:29 | ǧāy ʕala hāḏa, gāyil “xayyo! doġri tgūl āni wlēd biyyāʕ. saʕalit umm-i, gālat-li abū-k biyyāʕ. fahhim-ni inte šnōn ʕrifit-ni inn-i wald biyyāʕ?” | He came back to him and said, “My brother, you are telling the truth: I am the son of a hawker. I asked my mother and she said to me, ‘Your father is a hawker.’ But tell me, how did you know that I am the son of a hawker?” |
| 13:40 | gāyil “yā šēx! āni wakt-inn-i zʕilit min abū-y w-ǧīt ʕalē-k šaddēt ač-časir ʕa-č-časir. āni šinhi maʕnāt-he? in mā ʕind-i šī. daḥḥič inte š-kuṯur ᵊʕrub-ak. | He said, “O sheikh, when I quarreled with my father and came to you, I pitched my tent next to yours. What did I mean by that? I meant that I had nothing. But look how many tribesmen you have! |
| 13:50 | lōn min kull bēt lāmm-illi ʕaniz wēya nʕaǧe, āni ṣār ʕind-i arbaʕīn xamsīn ᵊnʕaǧe mā ḏ̣all-illi iḥtiyāǧ. inte gimit ddarrb-illi b-aṭ-ṭabši, b-aṭ-ṭabši, šuġl al-biyyāʕ.” | I would have gathered a goat or a sheep from each tent and so I would have ended up having fourty to fifty sheep. I wouldn’t have any needs anymore. But you sent me the tray, just a tray; and this is something what only a hawker does.” |

## Urfa-024\_Vegetabels\_and\_Seasonal\_Work-Harran-2010

Ismail, 6.5.2010

*zalzawāt* und Saisonarbeiter (ab 1:10), 8:01

|  |  |  |
| --- | --- | --- |
| 0:03 | az-zalzawāt xōǧam, al-mayye hāḏi, mayyt-in at trūḥ min hēne, az-zōda, al-barāǧ, az-zōda nisgī-ha, al-mayyt az-zōd al-fazla, ᵊtrūḥ min hēne ʕala Sūriyya. Sūriyya yizraʕūn ʕalē-ha guṭun yizraʕūn ʕalē-ha ḥunṭa, yizraʕūn ʕalē-ha šiʕīr, yizraʕūn ʕalē-ha ʕadas, yizraʕūn ʕalē-ha zalzawāt. | The *zalzawāt*, my teacher. This water, the water that flows from here is the surplus from the reservoir. We irrigate with the surplus and the abundant water runs from here to Syria. In Syria they grow cotton with it, they grow wheat, they grow barley, the grow lentils, and they grow *zalzawāt* with it. |
| 0:25 | maʕnāt az-zalzawāt, al-bēḏinǧān, al-frǝnǧi, aṣ-ṣōṭ, al-xuḏ̣āṛa, al-bǝṣal, an-naʕnāʕ, al-baqdanūs, al-… ǧumlat al-… as-sabze iḥna ngūl az-zalzawāt, zalzawāt yaʕni kalíma qǝṣa – qǝṣa – ē, ᵊngūl aǧ-ǧumla zalzawāt. | The meaning of *zalzawāt* is: aubergines, tomatoes, chilli pepper, greens, onions, peppermint, parsley. The entirety of all vegetables, this we call *zalzawāt.* That means *zalzawāt* is a kind of abbreviation. We call the entire vegetables *zalzawāt.* |
| 0:43 | amma in ṭawwalit-he, ᵊtgūl bēḏinǧān, ṣōṭ ᵊfrǝnǧi, bǝṣal, niʕnāʕ, baqdanūs[[9]](#footnote-10) āā… dubši baṭṭīx. tʕarif al-baṭṭīx? – al-baṭṭīx ē – al-baṭṭīx, ag-garʕa ṣū qabaġı bāmye, yaʕni hāḏi kull-he iḥna b-aǧ-ǧumla, ᵊnsammī-ha zalzawāt. | But if you (want to) make it long you say aubergines, chilli pepper, onions, peppermint, parsley… watermelons, muskmelons. Do you know the muskmelons? – The muskmelons, yes! – The muskmelons, the pumpkins, the okra; in its entirety we call all this *zalzawāt.* |

## Urfa-024\_Vegetabels\_and\_Seasonal\_Work-Harran-2010

|  |  |  |
| --- | --- | --- |
| 1:10 | hēne ʕid-na b-dīrit Ḥarrān, b-al-gaṛāye al mā ʕind-u gāʕ, al-gāʕ mā ʕind-u gāʕ milič ta-ngūl arāḏ̣i, mā ʕind-u yimkin ba… mū kull-he ʕid-he bī-hum mā ʕid-hum. al mā ʕind-u gāʕ yirkabūn b-al-ato.. b-al-qamyūnāt yrūḥūn ʕal Anqaṛa yištaġlūn b-al-panǧar yiduggūn qazma, qazma qara qazması nsammī-ha qazma. | Here with us, in the Plain of Harran, in the villages, (it is like that): The one who does not have land, who has no land, no property, no estates, he cannot… not all of them, but there are people who don’t have it. Those who have no land get on the bus, they get on a truck and go to (the province of) Ankara to work on the turnip fields. They work with a hoe, we call it “black hoe” (in Turkish). |
| 1:31 | yiduggūn al-… yihawwūn al… al-panǧaṛ yirūḥūn b-al-qamyōnāt b-al-qamyōnāt yōm-in yirūḥūn ʕa-ṭ-ṭarīg yisawwūn qaza, al-qamyūn yōm-in yinǧilib yimūtūn ṯalāṯīn arbaʕīn wāḥad. huṃṃa w ʕaǧāwīn-hum. | They dig up (the soil with a hue) to aerate the turnips; they go there on trucks and when they have an accident on the way, when the truck turns, over thirty or fourty of them die, they (all) together with their children. |
| 1:46 | al-ʕaskarīye, aǧ-ǧandarma mā txallī-hum yirūḥūn b-al-qamyūnāt ᵊtgul-lhum “rūḥu b-al-atabōsāt!” b-al-otobīs b-al-bāṣ as-Sūrīyīn ysammūn bāṣ iḥna ngūl atabōs. yirūḥūn b-al-atabōs, al-atabōs daha güvenliy, daha emniyetliy. | The army, the police[[10]](#footnote-11) no longer let them go on trucks, they tell them, “Go with buses!” By bus, *bāṣ* they say in Syria, but we say *atabōs.* So, they go on the bus, the bus is more reliable, safer (than the truck). |
| 1:59 | awwal aǧ-ǧandarma ywaggif-hum ʕa-d-darib w-ǧaʕ-ynazzil ummāʕīn-hum m-al-qamyūn ygūl-lhum “rūḥu b-al-atabōs!” al yrūḥūn ʕa-l-panǧaṛ il ʕēlit-u xamsa sitte ʕašṛa yištaġlūn. ʕumr-u m-al-ʕašṛa fōg iṯnaʕaš ṯilaṭaʕaš sine, bnayyāt wala wēlād mā yufrug. | First the police started to stop them on the road and let them unload their belongings from the truck telling them, “Go by bus!” As for those who go to work on the turnip fields they are five, six, (up to) ten per family. Above the age of ten, twelve or thirteen they are working, girls and boys alike. |
| 2:15 | yduggūn qazma yāxḏūn yōmiyye ʕišrīn ṯalāṯīn malyūn, lēṛa, al-wāḥad al-ʕēle čam wāḥad yištaġlūn ʕašṛa yōmīt-hum mītēn waraga mītēn w-xamsīn ʕala mǝṭraḥ aš-šuġul, aš-šuġul yōm-in šuġul kaṯīr w-māmiš ḥade al-yōmiyye qālye. | When they work with the hoe their daily wage is ten to thirty million Lira; for one person; a family, according to how many there are working, they (earn) 200 Lira when they are ten. Or 250, it depends on the working place. And if there is a lot of work and no people then the daily wage is high. |
| 2:32 | yōm-in šuġul māmiš w-mille čiṯīr al-yōmiyye tigaʕ [tigaḥ], tinzil. bēn al-ʕišrīn wa-ṯalāṯīn tilʕab (al-)yōmīt ar-rās al-ādami, al-farid. ᵊmn-aṣ-ṣubuḥ l-al-maġrib, iḏa min tuṭluʕ aš-šamis lummun-ma tġīb aš-šamis iḏa ydugg qazme. | But when there is no work and many people, the daily wage goes down. The daily wage per head fluctuates between twenty and thirty for one person. (They work) from the morning to the sunset. From the time the sun rises until the time the sun goes down they work with the hoe. |
| 2:47 | ʕa-ḏ̣-ḏ̣uhur yākul akil sāʕa zimān mōḷa baʕdēn uxra ydugg qazme, yduggūn yištaġlūn arbaʕ tušhur xamis tušhur yaʕni yōm olaraq mīye w-ʕišrīn mīye w-xamsīn yōm yištaġlūn. | At noon they eat, there is one hour break then they work again with the hoe. They are working for four or five months, that means in days they work 120 to 150 days. |
| 3:00 | al-bēt an-normāl al-bēt al ʕind-u xamis ʕāylāt [frād] sitte sabʕe b-bṭāl aš-šuġul yiǧībūn ʕašaṛa ᵊṯnaʕaš xamǝstaʕaš alif lēṛa turki. yiǧībūn yqazniǧūn mǝṣāri. bidūn maṣraf-hum bidūn akil-hum bidūn kullši. Yōm-in yiǧūn hēne kull bēt xamǝstaʕaš alif ʕišrīn alif yiǧīb mǝṣāri il ʕēlt-u, al ʕind-u walad-in lāḥiǧ yǧawwz-u b-al-flūs haḏannīč. | A normal family that consists of five, six or seven members take home 10-, 12-, 15,000 Turkish Lira at the end of the season. They earn (this amount of) money except their costs, except their food, except everything. When they come back here, every family brings 15 to 20,000 Lira to their extended family. The one who has an adolescent son will (now) marry him off with that money. |
| 3:27 | al mā ʕind-u walad… – w yirǧaʕūn baʕda l-bēt? – yiǧūn ʕala bēt-hum haḏōl, yiǧūn ʕugub, baʕad xamǝs tušhur miyye w-xamsīn yōm yirǧaʕūn ʕala byūt-hum. | The one who has no son… – Do they return home? – Yes, they return home, after five, six months they return, after hundred or 150 days they come back home. |
| 3:36 | baʕad-ma yirǧaʕūn ʕala byūt-hum hēne ʕād ydaššin šunhu ydaššin ʕād b-Urfa b-Ḥarrān? ydaššin ḥōš [ḥawš] al-guṭun, ygūmūn yḥūšūn guṭun ʕād haḏōle yōm-in yirǧaʕūn. yḥūšūn al-guṭun al-kīlow ǟǟǟ b-ʕišrīn ǧiriš – b-ʕišrīn ǧiriš – ē, al-xamǝs kīlawāt b-lēṛa. | After they have come home, what begins here in Urfa and Harran again? The picking of the cotton begins. So they start to pick cotton when they have come back. They pick cotton and they get 20 Kuruş for one kilo. – 20 Kuruş – Yes, that means 1 Lira for five kilos. |
| 3:56 | rās al-ādami – ǧilīl – ē, rās al-ādami l-al-maġrib yiḥūš miyyit kīlo guṭun in ṣār ḥābūb yištaġil ḥābūb yaʕni ḥābūb tʕarif ḥābūb? çalışkan yaʕni. l-al-maġrib yimli bandač guṭun taġrīban imyit kīlow iḥna ngūl, ʕišrīn lēṛa yōmīt-u [yōwmītu]. | Each person – This is little. – Yes. Until sunset they pick hundred kilos of cotton per head. If one is diligent, if one works a lot. You know the word *ḥābūb,* don’t you? It means *çalışkan* (in Turkish). Until the sunset each person fills one large sack of cotton, let’s say approximately hundred kilos and he gets 20 Lira as his daily wage. |
| 4:14 | ʕa-l-ʕēle ʕād, amma hēne mǝṣraf mā-l-hum čünkü bēt-u ġādi w-yiǧi hēne ḥōš guṭun imyitēn mitr ʕan bēt-u, lā yinṭi ḥagg darib lā yinṭi ḥagg atabōs lā yinṭi ḥagg ačil. ᵊb-ǧarīt-u yištáġil zād šahrēn yḥūšūn guṭun. | For the family is… but here they do not have expenses, because his house is over there and he comes here for picking the cotton, just two hundred meters from his house. He does not have to pay for the journey, nor does he have to pay for the bus, nor for the food. Another two months he picks cotton in his village. |
| 4:27 | al-bēt al-ḥabūb al yištaġil yiḥūš ʕišrīn ṯalāṯīn ṭōn guṭun. zād yṣīr-lu xamǝs sitt ālāf līra. baʕad-ma yāxḏūn ᵊflūs-hum al-mǝṣāri al yḥūš al-guṭun yāxḏūn ḏaxīrit-hum. ḥunṭa yāxḏūn ʕa-l-bēt xams ᵊmīt kīlow. | A hardworking family picks twenty to thirty tons of cotton. So they get five to six thousand Lira. After they have got their money, those who have picked cotton take their winter stock. They bring five hundred kilos of wheat home. |
| 4:44 | yāxḏūn samin, arbaʕ xamǝs dibābi tanak ṯimanṭaʕaš litar, ayčiček yaġi iḥna nsammī-´ w-yāxḏūn sukkar čāy miyyit kīlow, w-yāxḏūn čāy ʕašǝr kīlawāt, yāxḏūn xamǝs ṭōrbāt sitt ʕalāyiǧ mīt kīlo burġul ʕēš, mīt kīlo burġul čīga nsammī-´ čīy köfte ysawwūn. | They take ghee, four or five canisters, eighteen litres of sunflower oil as we say. They also take hundred kilo sugar for tea, ten kilo tea, and five or six sacks, that is hundred kilo, of coarse bulgur and hundred kilo of fine bulgur to make *çiğ köfte*. |
| 5:02 | ḏaxǝrt-u b-al-bēt b-aš-štē, al yākul-he kull-he b-aǧ-ǧumle yāxuḏ-hum, ᵊb-nōba wəḥde, kull-he yḥuṭṭ-ha b-al-bēt. alif lēṛa, alfēn lēṛa yḥuṭṭ ḏaxre. baʕdēn-ma yḥuṭṭ ḏaxǝrt-u ʕād mā yištaġlūn yugǝʕdūn b-aš-štē, b-aš-štē ʕād yugǝʕdūn hēne. | So they have stock at home for the winter. They buy everything that they eat (in winter) all at once and put it in the house. They spend 1,000 or 2,000 Lira for the winter stock. After they have laid in the winter stock they do not work any more, they just stay here for the whole winter. |
| 5:16 | al ʕind-u sayyāra ṭaqṣi w-yigdar yʕarif ysūg yāxḏ-illu ṭ-ṭaqṣi ygūm yrūḥ ʕal Aqčaqala. yiǧīb banzīn ybīʕ yǧīb čāy ybīʕ ysawwi tiǧāra, yōm kull yōm yrūḥ ʕala Sūriyye yḏ̣all-lu xamsīn waraga sittīn waraga miyyit waraga | The one who owns a car, a motorcar, the one who knows to drive, he takes a car and goes to Akçakale. He brings petrol to sell it and he brings tea to sell it that means he works in trading. Every day he goes to Syria and every day fifty, sixty or hundred Lira remain for him; |
| 5:31 | min banzīn al yiǧīb-u, yiǧīb imyit litre banzīn malyūn hēne ybīʕ-u b-malyūnēn. miyyit lēṛa qārow, yqaznič, yǧīb čāy w yǧīb sukkar-u, yǧīb arzāq b-Sūriyye kullši raxīṣ – kullši raxīṣ – kullši raxīṣ, iḥna kullši ʕid-na qāli, iḥna ʕid-na hēne šī qāli. | From the petrol he brings (from Syria). When he brings hundred litres (which he has bought) for one million he sells it here for two millions. This makes hundred Lira profit. He brings tea, he brings sugar, he brings foodstuff because in Syria everything is cheap – Everything is cheap. – everything is cheap there but here with us it is expensive. No matter what, here it is expensive. |
| 5:49 | ā šift al-banzīn al-māzōt iḥna b-Urfa b-al-petrōl nāxḏ-u b-ṯaliṯ lēṛāt, šift ᵊb-Tall Abyaḏ̣ ʕamann-u māzōt Sūrīye xaḏēna b-lēṛa w-ṯalāṯīn ǧiriš, yaʕni sabʕīn mīt alif hemen hemen belki lēṛa, arxaṣ min Urfa. | You saw that we bought the petrol, the diesel from the filling station for three Lira. And you saw that in Tall Abyaḏ̣[[11]](#footnote-12) we bought it for one Lira and 30 Kuruş, because it is diesel from Syria. That means it is 70,000 (old Liras) or even one (new) Lira cheaper than in Urfa. |
| 6:03 | ʕalēš? ʕamann-u ǧaʕ-yiǧi min Sūriyya. al-banzīn al-liter ᵊb-lērtēn – ᵊb-lērtēn – ᵊb-lērtēn bi-Tall Abyaḏ̣, b-al-petrōl b-Urfa b-ṯalāṯa w-nuṣṣ, lēṛa w-nuṣṣ yufrug farig čiṯīr, ē ʕaman hāḏa ʕaman nāxuḏ al-petrōl min hēne min Tall Abyaḏ̣ yōm-in nāxḏ-u raxīṣ. | Why? Because it comes from Syria. One litre petrol is two Lira – two Lira – two Lira in Tall Abyaḏ̣ but at the filling station in Urfa it cost three and a half. One and a half Lira makes a big difference. Yes, and therefore we bought the petrol from here, from Tall Abyaḏ̣, as it is cheap. |
| 6:23 | as-sayyārāt hāḏi ngūm nākul min al-xubuz. yaʕni nākul xubuz. in xaḏēna qāli mā yxallī-na xubuz, yaʕni xaḏēna al-gāz, al-māzōt ᵊb-ṯalāṯe, ṯalāṯe w-mītēn ta-ngūl ṯalāṯe w-ʕišrīn ǧiriš ṯaliṯ lērāt. mǝṣārī-ne iḥna Turkiyya iḥna lissaʕ ᵊlsān-ne mitʕallim ʕal malyūn ṯalit malāyīn ᵊngūl ḥatta lissaʕ malyūn, mā ngūl lēṛa ʕallamō-ne awwali ʕal malāyīn. | These cars, we start to eat bread of them, we eat bread. If we buy (the petrol) expensive no bread is left for us. This means, if we buy the petrol and the diesel for 3.20, let’s say three Lira and 20 Kuruş. We are still used to count our Turkish money in millions, we still say three millions, or we say one million instead of one Lira because we have got used to it from former times. |
| 6:49 | yōm-in ᵊngūl ṯalaṯ malāyīn w-mītēn nāxḏ al-māzōt, mā nqaznič mǝṣāri xōǧa. para mā nqaznič, qār mā yḏ̣all. in xaḏēna l-māzōt raxīṣ yḏ̣all-inna xubuz. iḥna zād Turkiyye ḥāliyla, ᵊtḥuṭṭ vērgi. al-ʕarab ygūlūn ḏ̣arība, iḥna ngūl vērgi. | When we pay 3 million and 200 for the diesel we don’t earn money and there remains no profit. If we buy the diesel for a cheap price then some bread remains for us. Moreover, here in Turkey (the government) imposes a tax. The Arabs say *ḏ̣arība* but we say *vērgi* for tax. |
| 7:10 | yḥuṭṭūn vērgi ʕa-l-māzōt, al-vērgi yāxḏūn-u zād uxṛa yraddidūn-u zād ʕalē-na aṣlan zād ḥaggliyye. ysawwūn xizme ṣaġlǝq ysawwūn makātib, madāris, ᵊdrūb, ad-dawle mnēn tiǧīb? tinṭi min ǧēb-he? ti-tāxuḏ minn-i ta-tinṭī-ni, ad-dawle waẓīfit-he māmūr-i. | They impose a tax on the diesel. They take a tax but on the other hand they also give it back to us, so it is fair (that they take taxes). They install public health services, they erect schools and roads. From where else should the government bring this? Should it give all that from its pockets? They take it from me to give it (back) to me, this is the government’s duty, (it is) my civil servant. |
| 7:25 | hāḏi maʕnat ad-dawle gōlt ad-dawle, wa-l-ḥamdilla uxṛa rās… ᵊhnīye as-salāma, aš-šukur iḥna l-ḥamdilla nuškur, nuškur Aḷḷa ngūl zihīd wēya čiṯīr ᵊngūl aš-šukur mā yxalaṣ nḥamad-u nistaḥamad-u ʕala kull ḥāl rabb al-ʕālamīn iš-ma yaʕṭī-ni agūl al-ḥamdu li-llā. | This is the meaning of government, the sense (of the word) government. Thank God there is also safeness; we thank God a lot for this. We thank God for it, may it be little or may it be much, we express our thanks to God, we do not stop praising the Lord of the Worlds. Whatever he gives me I say thanks to God. |
| 7:47 | al-baṭin hāḏiy, al-baṭin al-ādami in ḥaṭṭēt bī-he laḥam zād (ᵊtgūl) mā tgul-lak ʕāfiye. w in ḥaṭṭēt bī-he xubuz mā tgūl ʕāfiye w in ḥaṭṭēt bī-he bēḏinǧān mā tgul-lak iš-ma tḥuṭṭ bī-he tākul, hahaha. šlōn xōǧam? | This stomach here, the stomach of a human; if you put more meat in it, it does not say thanks. And if you put bread in it, it does not say thanks, and if you put aubergines in it either. Whatever you put in it, it just eats it, hahaha. How is it, Sir? |

## Urfa-027\_Cultivation-Harran-2010

Ǧōšaw (1914-2012) Coşo Ünalan

6 May 2010

Village of Məḥāwi

|  |  |  |
| --- | --- | --- |
| 0:28 | awwali zimān awwali, b-al-fiddān: kidīš w-bugaṛ, alḥaz b-al-miṭōr, | In former times, it was done by using draught animals: horses and cows. Nowadays it is done by tractors. |
| 0:37 | awwali b-al-fiddān yizraʕūn al-kidīš aṯ-ṯōr iḥna nsammī-hin b-al-fiddān, aṯ-ṯōr ngul-lu aṯ-ṯōr, aṯ-ṯōr ysūg fiddān baqaḷ yṭuššūn al-ḥunṭa b-īdē-hum. | In the past they cultivated the fields with draught animals: horses, oxen, we call them *fiddān* (draught animal). The ox, we call it *ṯōr*, it cultivated the field as a draught animal; and the mule. They sowed the wheat with their hands |
| 0:49 | alḥaz ǧī al-miṭōr mibḏar šī, yiʕabb al-mibḏar w yizraʕūn b-al-gāʕ ʕa-l-miṭōr. yiṣīr al-ḥunṭa hīčiḏ, tiǧi al-gəṛṛāṭa tugruṭ-he maʕāš-ne hīčiḏ hassaʕ. | Now the tractor has come, there is the sowing machine; they fill the sowing machine and cultivate the field with the tractor. Such the wheat grows and then the harvester comes and harvests it. Our income has become like this now. |
| 1:05 | awwali mayye hēne b-Urfa māmin, ṣārat min māḏ̣it ṯalāṯīn arbaʕīn sine al-mayye ǧat hēne alḥamdilla čox, ḥamd olsun! | In the past there was no water here in Urfa, the water arrived here thirty forty years ago, thank God there’s a lot, thank God. |
| 1:17 | gabəḷ al-barāǧ tizraʕ ḥunṭa w-šiʕīr ʕa-l-məṭar | Before the dam they cultivated wheat and barley (relying) on rain. |
| 1:25 | ʕa-l-məṭar miṯil-kum al-ḥunṭa w-aš-šiʕīr nizraʕ ḥunṭa w-šiʕīr, in ṣār məṭar yṣīr, mā ṣār məṭar mā yṣīr, | Relying on the rain, like you; wheat and barley, we used to cultivate wheat and barley. If there was rain, it grew, if there was no rain, it didn’t grow. |
| 1:33 | in ṣār yaġmur čiṯīr ḥunṭa zād ᵊṣṣīr hīčiḏ, mā ṣār məṭar al-ḥunṭa tmūt hīčiḏ zād ᵊtmūt. uxṛa b-arād aḷḷāhi [...] | If there was a lot of rain, the wheat would grow like that. If there was no rain the wheat died like that, it died. Again by God’s willing |
| 1:54 | al-ādami ṣār šēṭān yindall al-ᵊbyāṛa alḥaz ǧawwā-ne al-mayye hēne šī. | The humanbeing has become a devil, he knows where the wells are and now there is water beneath us here. |
| 2:07 | ʕid-kum ḥaywānāt? – ē šī qanam, bəgaṛ bugaṛ maʕaz faras kidīš ište šīy. ḥitt al-kidīš rāḥ bugaṛ zād ṣār xafīf. | Do you have animals? ˗˗ Yes, there is sheep, cows, goats, horses, workhorses, so it is. Even the workhorses are gone and the cows have become few. |
| 2:31 | Sūriyye awwali waḥad-he ʕayrat-an ište düšmāne, awwali čānaw düšmāne min ᵊḥkumat al-ᵊḥkūma ṣārat al-ahāli kull-min b-arḏ̣-u gām yištaqil w hā hīčiḏ. | Syria was isolated in former times, they were basically enemies; they were enemies. After the (Assad) government had come into power, the families stayed in their respective lands (they could not visit each other) and started to work and it was like that. |
| 2:46 | kull-u awwali arāḏ̣i hāḏi l-badu yiǧūn hēne w rāḥaw ṣāraw b-al-bēt w rāḥat w šālat. | In former times, the land belonged to the Bedouins, they used to come and then they left again and settled until they left again carrying (their things with them). |
| 2:57 | awwali ʕala dōr bini Hlāl hā! ygūlūn yirḥalūn w yinzilūn b-al-bāʕir, alḥaz rāḥat al-bāʕir mā ḏ̣allat bāʕir. | That was in the time of the Banu Hilāl. It is said that they moved and settled with camels. Nowadays there are no camels anymore. |
| 3:09 | alḥaz miṭōrāt čiṯīre ṭaqsiyāt čiṯīre qamyūnāt čiṯīre kullši ṣār čiṯīr ḥamd olsun. | Nowadays there are many tractors, cars, and trucks. Everything has become abundant, thank God. |
| 3:24 | Sūriyye w Turkiyye awwali čānaw min gabil ʕašr ᵊsnīn awwal xamstaʕaš sine gabl-in yingaḏ̣ib Apo, | Syria and Turkey used to be; in former times, ten, fifteen years ago, before Apo was arrested, |
| 3:39 | čānaw dūšmān, Sūriyye ssawwi besleme ʕa-t-terōr, ᵊssawwi besleme w ydarrb-u ʕala Turkiyye ydarrb-u ʕala Turkiyye. | they used to be enemies. Syria supplied terrorism and sent it to Turkey. It supplied (terror) and sent it to Turkey, sent it to Turkey. |
| 3:52 | humma w slāḥ-hum w-ᵊhnīt-hum ydarrbūn ta-yxarrbūn Turkiyye, yrīdūn ta-yxarrbūn Turkiyye. | They sent them and their weapons and so in order to destroy Turkey. They wanted to destroy Turkey. |
| 3:57 | Apo ʕid-hum hināk, Abdulla Öcalan ysawwūn besleme hināk, ʕugub Turkiyye ziʕlat ʕalē-hum gālaw | They had Apo there (in Syria), Abdullah Öcalan. They were supporting (him) there. After Turkey had become angry with them, they said: |
| 4:06 | “hāḏa ši-ydawwir ʕid-kum? intu yōma ǧǧībūn-u tunṭūn-na tsallmūn-na yōma iḥna nfukk ḥarb ʕalē-kum nuḏ̣rub-kum.” | “What is he looking for with you? You either bring and hand him over to us or we will wage war on you and hit you.” |
| 4:16 | gāmaw ᵊṭrədō-´ rāḥ ʕala… aṣṣōb rāḥ? ʕala Kenya ʕala Afrika rāḥ. | So they kicked him out. He went to… where did he go? To Kenya, to Africa. |
| 4:22 | yōm-in ᵊkməšō-´, aṣṣōb-u kməšō-´? – harab hā! – ᵊnhizam, aṣṣōb-u gḏ̣ubō-´? b-Kenya? | When they caught him. Where was he when they caught him? ˗˗ He had fled the country. – He had run away, where was he when they caught him? In Kenya? |
| 4:29 | ʕaǧab Kenya mi, ʕala Afrika rāḥ hināk, Sūriyye ʕād Ḥāfiḏ̣ Asad māt. | It was Kenya, wasn’t it? He went to Africa. And in Syria Ḥāfiḏ̣ Asad died. |
| 4:40 | min māt Ḥāfiḏ̣ Asad wlid-u ṭəlaʕ, daḥḥag mā ḏ̣allat-ill-u čāṛa, ǧī gām ysawwi ustufāq ᵊbsāgt Turkiyye. | When Ḥāfiḏ̣ Asad died, his son came to power. He realized that he had no solution but to make a deal with Turkey. |
| 4:47 –5:00 | huwwa w Turkiyye gām yṣīr zēn bēnāt-hum, awwali dūšmān. | Things have become good between him (Syria) and Turkey. Though they were enemies at first. |

## Urfa-029\_Smoking-Harran-2010

Ğōšo Ünalan - (1914-2012) and other members of the family.

In the village of Maḥāwi (Öncül)

6 May 2010

3:12

|  |  |  |
| --- | --- | --- |
| 0.07 | mā-l-i nafis bī-´ alḥazēne tām l-al-xāli arīd adāwim hele, uxṛa lī nafs-in atruk-u yaʕni. šifit šī min fāyidt-u min tarkān-u. | I don’t want it (viz. smoking) to continue like this all the time; I would like to stop (smoking). I saw the advantages of it (viz. non-smoking) when I quitted it. |
| 0.14 | at-titin, zahīr, summ, šift as-summ? miṯil as-summ, lā ʕa-l-ačil b-iṯm-ak luwwa ṭaʕm-u lā šī b-iṯm-u luwwa ṭaʕm-u (…) | The tobacco is poison, it is toxin, have you ever seen poison? Like poison, it makes that you don’t have taste in your mouth, that no taste is left in the mouth. |
| 0.27 | riǧl­ē-k tōǧiʕ-ak wuǧūd-ak tōǧiʕ-ak, rās-ak dāyix-la-k kull-u min at-titin hāḏa. al yitrik-u yxalaṣ min kull bala b-nōba. | Your foot is aching, your body is aching, your head is dizzy, and this is all because of the tobacco. The one who stops smoking is at once free from all these calamities. |
| 0.35 | w baʕd­ēn ʕugub-ma tirakt-u raddēt winn-i an-nōba ašūf gām yṣīr zōr ʕalay-ye, kull-ma gūl arīd atrik-u nahāṛ nahāṛēn nōbāt mā\_šrab-u. | And then, after I had quitted it I started again because I saw it is hard for me. Everytime when I wanted to stop smoking, I sometimes did not smoke for one or two days. |
| 0.43 | agūl halā uxṛa arīd ašrab ǧigāṛa ǧigāṛt­ēn ᵊtrudd ʕalē-´. mū arudd taktūk yaʕni, ašrab-u, mā-l-i bass mā-l-i nafis bī-´, uxṛa, ʕēn-i ʕalē-´ mā arīd ašrab-u ha. | Then I said, I want to smoke one or two cigarettes and I returned to it again. Not really, I smoked only a little bit, I didn’t want to smoke again; when my I fell upon it (I said) I don’t want to smoke it. |
| 0.56 | summ hā! – lōn-ak tuturk-u bixīt hā, txalaṣ minn-u. – ṯiman tišhur āni tirakt-u, ṯiman tišhur – uxṛa raddēt ʕalē-´? – alla radd­­ēt ʕal­ē-´ yāw – hīčiḏ – w-āni agūl: yēlōn nahāṛ wāḥad aturk-u falla arudd ʕalē-´, bir gün hā, sadece bir gün! | It’s poison! – If you succeed to quit you are lucky, you are free from it. – I stopped eight months ago, eight months. – Did you start again? – I have really returned to it. – So it is. – And I said, when I stop for one day only I will never return to it again. One single day, only one day. |
| 1.11 | ṯiman tišhur – āni amis ᵊštarēt ʕilāǧ b-imye w xamsīn malyūn, ḏ̣allēt šahar w mā ǧdirit aturk-u. – | Eight months. – Recently I bought a (smoking cessation) drug for 150 millions and I took it for one month but I could not quit it. |
| 1.20 | xayyo, at-titin – ṯiman tušhur tirakt-u āni. kull ḥayāt-i b-nōba kīlaw-i lā b-al-ʕaskariyye lā b-al-ᵊhniyye lā zād wa-lā nigaṣ, ǧawwa sittīn, sittīn ǧawwa sittīn ṯiman tišhur tirakt-u ʕašǝr kīlawāt zidit ʕašǝr kīlawāt. | My brother, smoking. – I stopped eight months ago. For my whole life I had the same weight, even during the military service and so on. It never increased or decreased, (always) under sixty; sixty or under sixty. But during the eight months after stopping smoking I gained ten kilos of weight. |
| 1.40 | awwali b-nōb kesin lā tgūl yā āni ʕalēš mā\_zūd arīd ākul hīčiḏ ᵊhniyye agūl ākul laḥam ākul – bōš, mā yinfaʕ – bōš. | Formerly (was) never (like this); don’t say! Why do I not gain weight, I eat this and that, I eat meat, but it does not help, it’s for nothing. |
| 1.51 | amma ʕugub-ma tirakt-u māmin b-al-ṯiman tišhur ʕašǝr kīlawāt xaḏēt. – ē inṭēt-hin alle lissaʕ wāǧfāt alḥaz? – waḷḷa mā tuwazzanit ᵊb-ʕagl-i lissaḥ-ḥin wāǧfāt mā rāḥin, ē. | However, after I have stopped smoking I gained ten kilos in less than eight months. – Have you lost them or do you still have them? – Actually I did not weigh myself but I think they are still here, they haven’t gone. |
| 2.07 | yaʕni tiftakk miʕadt-ak ʕa-l-ačil māmin šī? – yāw ḥitt nōm-ak yṣīr ṣiḥḥatli lō! – al yitruk at-titin, šift al miṯil šǧaṛt-in yābse māmin. | Your stomach is open for food, isn’t it? – Even your sleep gets better. – The one who quits smoking is (at that time) like a dry tree, there is nothing. |
| 2.17 | aš-šǧaṛa yōm-in-he tēbas aš-šǧaṛa bī-he xastaliq, yā bī-he dūde yā bī-he mā\_dri šinu, yapraq-ha šēn mā tištaġil mā tigḏ̣ub ᵊhniyye. | A tree, when a tree withers it has a disease. Either there is a worm in it or it has I don’t know what. Its leaves are bad; it does not grow and does not produce (fruit). |
| 2.26 | al yitrik at-titin, tifraʕ aš-šǧaṛa, miṯil aš-šǧaṛa yifraʕ bī-´ seferden ha-n-nōba ygūm al ygūm ǧanlani – ǧanlani. – yāba āni šift al tārčīn-u yāba ḥitt rang-hum ytibaddal – rang-u, b-dakkt-u ybaddil – min waǧh-u ytibaddal. – | The one who stops smoking, like the (dried) tree starts to get branches again, it returns to life. – Returns to life. – Look, I have seen those who quitted smoking, even their colour changes – His colour, it changes it at once. –At his face the colour is changing. |
| 2.48 | ysāwi išlem b-ad-damm, al-miʕde dāyim fūl, yrīd at-tārič at-titin, miʕadt-ak māmin? devamli yaʕni fūl dāyim. mā tunguṣ, min tunguṣ ᵊgṭēme nafs-ak tgūm ᵊtrīd al-ačil timlī-he dāyim malyāne. | It (smoking) treats your blood, your stomach is always full. The one who wants to quit smoking… isn’t there anything in your stomach? It’s always full and it does not become less. When it becomes a little bit less you want to eat and fill it but it’s always full (i.e. smokers do not eat a lot). |

bis 3.12

## Urfa-033\_Sheikh\_Nifil-Harran-2010

Ismail, 7.5.2010,

4:37 (Rest Abdalqadir bis 7:30)

|  |  |  |
| --- | --- | --- |
| 0.07 | nahāṛ b-al-ayyām ʕala ayyām dōr zimān ar-rasūl ʕalē-´ aṣ-ṣalāt w-as-salām, hazreti Muḥammad, rāyḥīn ʕa-l-ḥarib, ʕa-l-ḥarib, ḏ̣āllīn hafte, xamǝsṭaʕš yōm, ʕišrīn yōm b-al-ḥarib. | One day, in the days and the era of the prophet Muḥammad, peace and blessing be upon him, they went to war, to the war, they were away for a week, fifteen days, twenty days they were in the war. |
| 0.25 | w-yōm-in rāyḥīn, ḏ̣āllīn b-al-ḥarib ǧaʕ-yruddūn min al-ḥarib ʕala byūt-hum, ᵊbsāgt aṣ… ᵊbsāgt aṣ-ṣaḥābt an-nibi wāḥad zād ism-u Nifil, Nifil ᵊbsāgt an-nibi ʕalē-´ aṣ-ṣalāt w-as-salām. Nifil. | After they had gone and stayed in the war, they came back from the war to their houses, together with the companions of the prophet. The name of one of them was Nifil; Nifil was with the prophet, peace and blessing be upon him. Nifil. |
| 0.40 | b-al-ḥarib hāḏa, mistašhid, šahīd, ṣāyir šahīd, maḏbūḥ yaʕni mayyit, ṣāyir šahīd w-ar-rasūl ʕalē-´ as-salām w hazreti ʕAli w-Abu Bakr aṣ-ṣaddīq dāmmīn-u mǝṭraḥ-in mištahid [recte mistašhid] w ǧāyīn ʕala byūt-hum. | He had died in this war, he had become a martyr, I mean, he had been killed, he was dead, he had become a martyr, and the prophet, peace and blessing be upon him, ʕAli and Abu Bakr aṣ-Ṣiddīq had burried him at the place where he died. And then they were on their way home. |
| 0.58 | Nifil, yōm-in rāʕit bēt-u, ḥurumt-u aaa ṭābi mihni ʕala gaḷib-ha inn-u zlimit-he mayyit ta-ngūl waḷḷa xāyfe, ʕalē-ha xōf, wāǧfe ʕala… aṣ-ṣaḥābe w-ar-rasūl yōm-in yiǧūn ʕala darib-hum gāṭṭit-il-hum. awwal ar-rasūl qāfilt-u min ǧiddām, ǧaʕ-tiǧi, | Nifil’s spouse, his wife, of course she had fears in her heart that her husband was dead, let’s say, or she was afraid, she had fears on her. So she was standing (on the road); and when the companions and the prophet passed by she cut their way. The prophet’s caravan was in the front. She went towards them |
| 1.17 | gāḷat “yā ḥabīb Aḷḷa, yā rasūl Aḷḷa! ᵊzlimt-i Nifil, wēn-u mū rāḥ ᵊbsāgit-hum ḥarām māmiš, mū yamm-ak.” | and said “O you beloved of God, messenger of God! My husband, Nifil, where is he? Didn’t he go with them? How come that he is not here, that he is not at your side.” |
| 1.25 | ar-rasūl ʕalē-´ aṣ-ṣalāt w-as-salām ᵊmdaḥḥiǧ. gāḷ “š-ilhe dā\_gūl al-ḥurma š-arīd agūl l-al-ḥurma hāḏi agūl-l-ha ahnī-he yaʕni, āā axaǧil-he wēya mā\_dri šnōn agūl yaʕni aḥazzin-he.” ᵊmdaḥḥiǧ waṛā-´ hīčiḏ | The prophet, peace and blessing be upon him, looked around and said (to himself), “What should I tell this woman? What will I tell her? If I tell her… I feel sorry for her. And I don’t know how to say, I mean I will make her sad.” He looked behind him like this. |
| 1.41 | yōm-in ᵊmdaḥḥiǧ waṛā-´ in hazreti ʕAli raḏ̣iya ḷḷa ʕan-hu zād b-al-qāfilt al-ikinǧiyye al-ma… aṯ-ṯānye. ǧāye qāfilt hazreti ʕAli zād saʕalatt-u zād ʕayne. gāyilt-ill-u “yā ʕAli ḥarām ᵊzlimt-i rāʕi bēt-i Nifil, | When he looked behind him, lo and behold, ʕAli, may God bless him, was in the second caravan, in the second. When ʕAli’s caravan came, she asked him the same saying to him, “O ʕAli, how come, my man, my husband Nifil, |
| 1.57 | saʕalt ar-rasūl w gāḷ isʕali ʕAli, inte tʕarif aṣṣōb-u wēn ᵊb-hay qāfile?” hazreti ʕAli raḏ̣iya ḷḷāhu ʕan-hu gāḷ “yāw āni šnōn al-ḥurma ḏīye ahnī-he, axaǧil-he. | I have already asked the prophet and he said, ‘Ask ʕAli!’ Do you know where he is, where, in which caravan?” ʕAli, may God bless him said (to himself), “How can I let this woman down? I feel sorry for her?” |
| 2.10 | ar-rasūl ʕalē-´ aṣ-ṣalāt wa-salām mā ʕallam-he, w āni šnōn agul-il-he?” zād ᵊmdaḥḥiǧ waṛā-´ hīčiḏ in Abu Bakir, qāfilt Abu Bakr aṣ-ṣiddīq. Abu Bakr aṣ-ṣiddīq maʕnāt-u aṣ-ṣadīq ṣiddīq mā-y… alle yʕidd aṣ-ṣiddīq ṣādiq. | The prophet, blessings and peace be upon him hasn’t told her, and how am I supposed to tell her?” So he looked behind him like this, where he saw Abu Bakr aṣ-Ṣadīq’s caravan. Abu Bakr aṣ-Ṣiddīq, which means “the honest” is honest, he doesn’t... the honest one must be honest. |
| 2.24 | gāḷ “isʕali hīčiḏ!” mādd b-uṣbuʕ-u zād lē waṛā-´, gāḷ “isʕali Abu Bakir, ǧa-yiǧi huwwe balči yʕarif” | He said, “Ask him!” He pointed with his finger backwards saying, “Ask Abu Bakr, he is coming, maybe he knows.” |
| 2.31 | uxṛa tānye guṭma ǧāy Abu Bakr aṣ-ṣiddīq, yōm-in ǧāy Abu Bakr aṣ-ṣiddīq gāyilt-ill-u “yā Abu Bakir, ᵊzlimt-i Nifil, ḥarām, mū maʕā-kum mū bsāgt al-qāfile mū bsāgt aṣ-ṣaḥāba. mū rāḥ ᵊbsāgit-kum, wēn-u?” Abu Bakir aṣ-ṣiddīq ᵊmdaḥḥiǧ gāḷ. | Again she waited a while, then Abu Bakr came. When Abu Bakr aṣ-Ṣiddīq had come, she said to him: “O Abu Bakr, my husband Nifil, how come that he is not with you; he is not with the caravan, he is not with the companions. Didn’t he go with you? Where is he?” Abu Bakr aṣ-Ṣiddīq looked around and said (to himself), |
| 2.47 | “rasūl aḷḷa mā ʕallam-he, hazreti ʕAli mā ʕallam-he. w-āni šnōn?” yōm-in ᵊmdaḥḥiǧ waṛā-´ hīčiḏ zād mā ḏ̣āll ta-ygūl, ymidd uṣbuʕ-u lē waṛa. | “God’s messenger has not told her, ʕAli has not told her, how can I?” When he looked behind him like this, no one was left, let’s say, so he stretched out his finger and pointed backwards. |
| 2.55 | ṣāyiḥ “Aḷḷa!” Abu Bakr aṣ-ṣiddīq ṣāyiḥ “aḷḷa!” yōm-in ṣāyiḥ “aḷḷa!” hīčiḏ miltafit waṛā-´ in Nifil rāčib ᵊḥṣān-u w-ǧaʕ-yiǧi waṛā-´. gāl “yā umm-i hāḏa inn-u ǧaʕ yiǧi waṛā-yi.” gāyilt-ill-u “tamām, xurf aḷḷa ʕalē-k, ǧīy.” | He shouted, “God!” Abu Bakr aṣ-Ṣiddīq shouted, “God!” When he had shouted, “God!” he turned around and, lo and behold, Nifil was riding on his horse and coming behind him. He said, “My dear lady, there he is coming behind me” She said to him, “Perfect, thank you, he has come (back).” |
| 3.12 | yōminn-u ǧāy Abu Bakr aṣ-ṣiddīq damm-u b-īd-u, huwwa damm-u b-īd-u. w ǧī yōm-in ṣāḥ aḷḷa ǧī waṛā-´. ǧī ʕala rasūl aḷḷa, humma aaaa komutanım ḥabībo Muḥammad! ǧī ʕala rasūl aḷḷa, gāḷ “yā ʕala rasūl aḷḷa! | When Abu Bakr aṣ-Ṣiddīq came, his blood was in his hands (it was his responsibility), his blood was in his hands. And when he shouted, “God”, he (Nifil) came behind him. He came to God’s messenger (and said), “My leader, my beloved, Muḥammad.! He came to God’s messenger, and said, “O God’s messenger! |
| 3.27 | šinhi al-ḥāl? masʔala šnōn hāḏi ṣārat?” gāḷ “ʕalēš yā Abu Bakir?” gāḷ “āni ṣiḥit inte mā ʕallamit-he w Ali mā ʕallam-he. w-āni zād ṣiḥit aḷḷa waḷḷa w inn-u Nifil waṛā-yi rāčib b-al-xēr w ǧaʕ… kidīš w ǧaʕ-yiǧi. šinhi hāḏi ḥikmit-he?” gāḷ-lu “yā Abu Bakr aṣ-ṣiddīq~~i~~ inte ʕamann-ak ṣiddīq | What is going on? How did this happen?” He said, “Why, Abu Bakir?” He said, “I shouted that you hadn’t told her and ʕAli hadn’t told her, and I called God and suddenly Nifil was behind me riding safely on a horseand coming closer. What is the wisdom of this?” He said to him “Abu Bakr aṣ-ṣiddīq, since you are ṣiddīq (honest) |
| 3.45 | mā tigdar ḥēš-ak, ḥēš-ak mā tigdar tikḏib mā maddēt īd-ak inte alle trīd aṣ-ṣiddīq.” ism-u ṣiddīq. | you cannot, God forbid, God forbid, you can not lie. You did not point with your hand backwards, but to want to be honest.” His name is ṣiddīq (the honest). |
| 3.52 | “yōm-inn-ak ṣiḥit aḷḷa rabb al-ʕālamīn bi-ʕizzt-u wa-ǧalāl-u, Aḷḷa, darrab-li Ǧabrāyīl w gāl-ill-i “gūl ʕal ḥabībi ta-ygūl l-Abu Bakir l-Abu Bakir, yēlōn-u ṣāyiḥ marrtēn, nōbtēn aḷḷa b-al-ḥarib hāḏa š-gadd-mu mustašhidīn aš-šǝhada aṣ ṣāraw al-mayytīn, xamsmiyya wēya alif wala sabʕimye, | “When you called God, the Lord of the worlds, he, with his glory and majesty, sent Gabriel to me and said, “Tell my beloved to tell Abu Bakir, Abu Bakir: If he would have shouted twice, two times, God, regardless how many have died in this war, have become martyrs, have perished, five hundred or one thousand or seven hundred… |
| 4.12 | yēlōn ṣāyiḥ nōbtēn “aḷḷa” kull-hum āni gawwamit-hum w darrabt-hum bsāgit Nifil, bass sāḥ marra wəḥde miššān Nifil bass gawwamt-ill-u Nifil. ʕamann-u ṣāḥ wəḥde “aḷḷa” āni hemen ǝnṭēt rūḥ-u raddadit rūḥit Nifil ʕala ha… ʕala badan-u, | If he had shouted twice, “God!” I would have revived all of them and sent them with Nifil. However, he shouted only once for Nifil, so I just revived Nifil. As he shouted “God” once, I immediatly gave his soul back, I gave Nifil’s soul back to... to his body. |
| 4.27 | w ramšit ʕēn xallēt-u waṛa Abu Bakr aṣ-ṣiddīq ta-mā yičḏib[[12]](#footnote-13) kalām-u ta-yṣīr yḏ̣all dawām ṣiddīq winn-u waṛā-´, hal-masʔala hāḏi hiyye. | And in the blink of an eye, I made him (appear) behind Abu Bakr aṣ-Ṣiddīq, so he won’t be a liar, so his words will always be ṣiddīq (honest) and so he appeared suddenly behind him.” And that's the way it is. |

## Urfa-034\_Liquorice-Harran-2010[published in M. Klimiuk 2021]]

Ismail, 7.5.2010

3:33

|  |  |  |
| --- | --- | --- |
| 2.1 | *hāḏa iḥna nsammī-´ ʕirǧ as-sūs, ʕala… ʕirǧ as-sūs – ʕirǧ as-sūs – ʕirǧ as-sūs, hāḏa as-sūs yḥafrūn-u m-al-asfal, min ʕirǧ-u yiṭluʕūn-u w b-al-makīne yi-yi… ykassrūn-u miṯil ta-ngūl press gibi. hāḏa aṣlǝnda ʕirǧ-in qalīḏ̣ w b-at-turuk insammī-´ iḥna hēne ygūlū-l-u yambalı, yambalı.* | This we call liquorice, liquorice – liquorice – liquorice. They dig this root from beneath (the ground). They get it from (the plant’s) root and then they grind it with a gadget, something like, let’s say, a press. Actually it is a thick root; in Turkish we call it… here they say *yambalı*. |
| 2.2 | *iḥna ʕa-l-ʕirǧ as-sūs nāxuḏ hāḏa kīlo*w*hāḏa kīlo ʕirǧ as-sūs, kīl*o*w, arbaʕ līrāt al-kīlow, insawwī-´ bī-´ iḥna ʕašǝr marrāt hemen hemen, mayy as-sūs ʕašǝr marrāt b-al-bēt.* | We buy one kilo of liquorice. From this one kilo of liquorice, which costs four lira, we can make a liquorice drink about ten times, ten times (we can make it) at home. |
| 2.3 | *al-muqrib b-ᵊrmaḏ̣ān miyyit ġrām ʕirǧ as-sūs ā… yṣīr – ʕAyše, uskuti bāba, ʕAyše uskuti! ʕAyše uskuti, ugʕudi, ugʕudi, Ḥalīme zād ugʕudi!* | In Ramadan, at sunset, (we take) one hundred grams of liquorice and it becomes… Aicha, shut up, Aicha, shut up! Shut up, Aicha, and sit down! Halime, sit down too! |
| 2.4 | *b-ᵊrmaḏ̣ān miyyit ġrām yḥuṭṭūn-u b-al-tabsiyye w-yḥuṭṭūn ʕalē-´ ṯaliǧ, ṭāsit būz ᵊnsammī-´ būz, yḥuṭṭūn al-būz fōg as-sūs, yḏ̣all ymūʕ ymūʕ ymūʕ fōg-u, fōg hāḏa ymūʕ al-būz l-al-maġrib.* | In Ramadan they take a hundred grams, put it on a tray and put ice on it; a cup of ice. We call it *buz* (in Turkish). They put the ice on the root and it slowly melts on it; the ice melts on it until sunset. |
| 2.5 | *lummun-ma yiṣīr al-būz ymūʕ min fōg-u, w-inṣaffī-´ b-as-süzgāǧe, inṣaffī-´, w-ᵊnḥuṭṭ ʕalē-´ ʕād ᵊndaḥḥiǧ ʕala ṯǝxn-u, guṭmut mayye w-aš-šurūb ṣār. nuṣṣ litrit al-uxṛa mayy ᵊnkabb ᵊnḥuṭṭ fōg-u yṣīr litre w-nuṣṣ; ʕala miyyit ġrām litre w-nuṣṣ.* | When the ice has melted upon it, we drain it through a strainer and, according to its thickness, put a little bit of water on it and it becomes syrup. We add another half litre of water, pour it on it, and it becomes one litre and a half. Out of hundred grams (of root) one litre and a half (of syrup). |
| 2.6 | *ʕugub-ma nṣaffī-´ b-as-süzgāǧe nišrab-u ʕa-l-maġrib ᵊnḥuṭṭ ʕalē-´ uxṛa būz, – ʕAyše, uskuti abū-y! – al-maġrib nišrab-u b-ᵊrmaḏ̣ān, hāḏa, ʕugub… baʕdēn-ma nifṭaṛ yōm-in nišrab-u ymawwiʕ al-ačil, yaʕni ḥazǝm ysāwi.* | After we have drained it through a strainer, we again put ice on it and drink it at sunset. – Aicha, shut up! – In Ramadan we drink it at sunset. When we drink it after breaking the fast, it softens the food[[13]](#footnote-14), it (helps) digest it. |
| 2.7 | *w miššān ač-člē, ač-člē, al-böbrek yaʕni, al-ḥaǧaṛa b-ač-člē ywaǧǧiʕ al-ḥaǧaṛ, ywaǧǧiʕ al-ḥaǧaṛ, ymawwiʕ al-ḥaǧaṛ al-mayyt as-sūs hāḏi, w-šifāt-he čiṯīre yaʕni čiṯīr yinšifi yaʕni, iš-ma tʕidd mā txalaṣ* | It’s (also good) for the kidneys, the kidneys, kidney stones; it removes nephroliths. The liquorice syrup removes the stone: it makes the stone melt. It’s a cure for many things; many things are cured by it—as many as you list; you could not finish (listing all its cures). |
| 2.8 | *Urfa kull-u b-ᵊrmaḏ̣ān yišrab mayyt as-sūs, al-pepsi-kōla mā nišrab-ha, abad! mayyt as-sūs ʕid-na (aġla) aḥsan m-al-pepsi. aḥa… yaʕni aḥala, aḥsan ᵊnḥibb-he*. [gap] *w b-at-turuk zād ysammūn-he yambalı.* | The whole of Urfa drinks liquorice syrup; we don’t drink Pepsi Cola. Never! We regard liquorice syrup better than Pepsi; we like it more. In Turkish they call it *yambalı.* |
| 2.9 | *b-as-sūg yḥaḏ̣ḏ̣rūn-he ybīʕūn-he b-aš-šuwaš, ḥāḏ̣re. baʕaḏ̣, baʕaḏ̣ maʕmalčiyye b-al-bēt yḥuṭṭ-l-u, hīčiḏ ysawwi dabaw-in čibīr yḥuṭṭ ʕašǝr kīlawāt min hal-mayy as-sūs, msawwī-´ ybīʕ min-he, yaʕni maʕāš xubuz, iḥna, ᵊhnīt as-sūg mā nāxuḏ-he, baʕaḏ̣-ne iḥna nsawwī-´ b-īdē-ne b-al-bēt.* | At the market they prepare it and sell it in bottles, ready made. Some people, who know it well, take large amounts (home), ten kilos of liquorice, make (syrup) and sell it, just to make some extra money.[[14]](#footnote-15) We do not buy it from the market; we make it at home with our own hands. |
| 2.10 | *niʕmil ᵊhnīt b-al-bēt aḥsan ᵊnsawwi aš-šakle ʕal īdē-ne, ᵊnšūf-ha b-ᵊʕyūn-ne šinu šī bī-he. iḥna al-ʕarab, gerči kull šakle, ḥatta l-al-pepsi kōla uxṛa, ʕaman-ni mā\_šūf yōm-in ᵊšnōn ysawwūn-he mā\_ḥibb-he.* | We prepare it at home. It’s better to do it with your own hands, so we can see with our own eyes what is in it. Actually we Arabs (have reservations against) everything… even for Pepsi Cola. Because I don’t see how they make it, I do not like it. |
| 2.11 | *arīd aš-šakilt al ašṛab-ha, al akul-ha ašūf-ha b-ʕēni, yaʕni šnōn tiṣīr šnōn tin… tistawi. min hāḏa nḥibb ᵊškāl-ha al b-īdē-ne, w-salāmt-ak w-al-ʕāfye – xurf Aḷḷa ʕalē-k – w ʕalē-k!* | I want to see with my own eyes how things I drink and eat are prepared. Therefore I like that we do it ourselves. Enjoy it! – Thank you! – You’re welcome. |

## Urfa-042\_Hospitality-Harran-2010

7.5.2010

Ismāʕīl

Heft III

|  |  |  |
| --- | --- | --- |
| 0:08 | al-ǧūmʕa al məḏ̣at riḥit ʕala ṣalāt al-ǧumʕa w-xōǧāt… məftīt Urfa məfti Urfa b-ǧ-ǧumle, b-ar-rādyaw yinṭi ­ē­ēē xuṭba, xuṭbit aǧ-ǧumʕa. | Last Friday I went to the Friday prayer and the preacher... the imam of Urfa, the imam of whole Urfa, was giving a sermon on the radio, the Friday sermon. |
| 0:22 | gāḷ-in-ne “ē yā ǧimāʕit Urfa! aš-šahar xamse yiǧūn xuṭṭār ʕala Urfa miššān māč. al-ḥiss guṭma xall-hin lā yiṭlaʕin ḥiss-hin in! yiǧūn miššān māč Ṭrabzōn w Fenerbahče.” | He said to us: “O, people of Urfa! On the fifth of the month guests will come to Urfa for a match (speaking to his daughter: The noise, just a little bit… Make them (your sisters) stop making such a noise.) They will come for the match between Trabzon and Fenerbahçe.” |
| 0:37 | gāḷ “yōm-in yiǧūn bāčir iḥna ōtēlāt Urfa, al-ōtēlāt mawǧūd-hin ṯalaṯ tālāf w-sitte miyye. Urfa tigdar al-ōtēlāt ṯalaṯ tālāf w-sitte mīt wāḥad ᵊtnawwim ᵊtbayyit ʕid-hum. in ṣāraw zōd in ǧāw al-xuṭṭār zōd, zād yiǧūn zōd taḥmīnen gāl “yiǧūn zōd.” | He said: “When they arrive tomorrow, we, the hotels of Urfa, the capacity of the hotels are 3,600. The hotels of Urfa, 3,600 people can sleep and stay the night over in them. If more (people) come, more guests; there will come more”, he said, “probably more than that will come.” |
| 0:56 | al-xuṭṭār al yiǧūn ʕala Urfa al huwwa bēt-u makān məṭraḥ-u yrūḥ ʕa-l-baladiyye … (1:02-1:12) ᵊtrūḥūn ᵊssāwūn ʕala… al-baladiyye murāǧaʕa | He said: “More guests will come; those who will come to Urfa (will be more). The one (of you) who has some more space in his place, should go to the municipality; you should go to the municipality and register, |
| 1:17 | ta-ngūl čam wāḥad, čam wāḥad tigdarūn ǧǧībūn ʕala bēt-kum ʕid-kum ᵊfrāš wēya … inte ta-ngūl ṯalāṯe inte ṯnēne ssawwūn murāǧaʕa tā al-xuṭṭār, aḏ̣-ḏ̣yūf ygūlūn al-ʕarab as-sūriyyīn ygūlūn iḥna ngūl xuṭṭār-na. | Let’s say, how many you can bring to your place, that you have beds or that you, let’s say, (can host) three and you two.” You register with regard to the guests; the Arabs from Syria say *ḏ̣yūf*, we say *xuṭṭār* ‘our guests’. |
| 1:32 | al-xuṭṭār lā ybātūn baṛṛa, tā bāčir yōm-in yrūḥūn min Urfa yḥamadūn Urfa b-az-zēn ta-ygūlūn Urfa misāfirperver iḥna b-at-turuk ᵊngūl *misafirperver*. | So the guests won’t sleep outside, so tomorrow when the guests leave Urfa they will praise Urfa, they will say Urfa is hospitable, we say *misafirperver* in Turkish. |
| 1:44 | gāḷ “iḥne wēlād Ibrāhīm al-Xalīl, Ibrāhīm Hazreti Ibrāhīm al-Xalīl ʕal­ēt-u aṣ-ṣalāt w as-salām.” gāḷ “iḥne abū-ne ǧidd-ne rābi bi-blād-ne mištamm hawā-ne, iḥne hawā-ne iḥne msāwi ṣōlma. *havamızı solmuş* ygūlūn at-turuk. | He said, “We are the sons of the prophet Abraham, Abraham, Abraham the Friend (of God), may blessings and peace be upon him.” He said, “We, our father, our grandfather grew up in our land, they breathed our air, our air has got warm, the Turks say *havamızı solmuş.*” |
| 2:02 | hā, Ibrāhīm al-Xalīl gāḷ rabb al-ʕālamīn ᵊb-ʕizzt-u w ǧalāl-u sāʕlīn-u al-awliya, aṣ-ṣaḥābt al-awwali gāylīn “rabb al-ʕālamīn ʕalēš ygūl-ill-ak ‘xalīlim’? ‘xalīlim ʕalēš ygūl-l-ak xalīl-i? | Abraham, the Friend of God, the Lord of the Worlds in his glory and majesty, the saints, the companions of that time asked him: “Why does the Lord of the Worlds call you *xalīlim* ‘my friend’? Why does he call you ‘my friend’? |
| 2:14 | xalīl-i maʕnāt-he gōḷt xalīl-i rabb al-ʕālamīn min gadd-ma yḥibb-u kull maġrib ᵊb-ġēr xāṭir mā-yākul ʕēš, ʕaša, kull ṣufurt-u al-maġrib kull ṣufurt-u ᵊb-qēr xāṭir mā yṣīr alle ʕind-u xāṭir | The meaning of ‘*xalīli’*, the word ‘*xalīli’* means that the Lord of the Worlds loves him so much, because at no sunset he is dining without a guest. In the evening, each of his dining meal at sunset, he does not have any dinner without having guest. |
| 2:27 | alle yṣīḥ l-al-xāṭir alle yʕazim yʕazim ʕala ṣufurt-u. min hāḏa rabb al-ʕālamīn ᵊb-ʕizzt-u w-ǧalāl-u yḥibb-u ysammī-´ ‘xalīl-i’, ‘xalīl-i’. nahāṛ wāḥad ǧāy-u xāṭir mā ʕind mū lāǧi ḥade, w yōm-in ǧāy-u xāṭir gāyil “āni ǧūʕān.” | No way, he always must call for a guest, he must invite someone to his meal. And because of that the Lord of the Worlds in his glory and majesty loves him and calls him ‘my friend’, ‘my friend’. One day a guest came to him, one who had not found anybody. When he came to him as a guest he said, “I am hungry.” |
| 2:43 | w-gāyil “ʕala bāb aḷḷa.” gāyil “tifaḏ̣ḏ̣al!” yōm-inn-u xāšš ᵊmdaḥḥiǧ in xāṭr-u qayri mislim mū-hu mislim wēya iḥna nsammī-´ *tabiri caizse.* | He said, “at God’s door”[[15]](#footnote-16) He said, “Come in, please!” When he entered, he noticed that his guest is not Muslim, he is not Muslim, or we call him… if the expression is allowed, |
| 2:54 | ngul-lu Naṣrāni qayri mislim w­ēya mā yigbal~~,~~ aḷḷa, al-xāṭir, Ibrāhīm al-Xalīl ʕal­ēt-u aṣ-ṣalāt w-as-salām zaʕlān minn-u mū mənṭī-´ ačil. gāyil “āni mā\_nṭī-k ačil inte minte mislim, minte ʕala dīn-ne, mā\_nṭī-k ačil”, yōm-inn-u ṭāliʕ b-ač-čōl bi-ḥsāb yaʕni qāčč-u m-al-bēt ta-ngūl qāčč-u nazīkčesi ygūl kovmuş, ta-ngūl | we call him Christian, a non-Muslim, or he does not accept God, the guest. Abraham the Friend (of God), may blessings and peace be upon him, was angry with him and did not give him to eat. He said, “I do not give you to eat, you are not Muslim, you do not follow our religion, I do not give you food.” When he went outside, unfortunately he had kicked him out of the house, let´s say in a more polite expression, he expelled him, let’s say. |
| 3:15 | rabb al-ʕālamīn ᵊb-ʕizzt-u w-ǧalāl-u ydarrib-l-u Ǧabraʔīl gāyil “rūḥ gūl Ibrāhīm-i gul-l-u lēš sāwa hīčiḏ.” āni ad-dinye xalagt al-ins w-al-ǧins kull-he tā tʕabid-ni. | The Lord of the Worlds in his glory and majesty sent Gabriel to him saying, “Go and tell to my Abraham, ask him, why he has done this. I created the earth and the human beings and the demons to worship me. |
| 3:30 | xalagt al-ins w-al-ǧins kull-he anṭī-´ rəzəq-ha, āni yōm-in afarriǧ ᵊrzāq mā\_gūl mislim mū mislim tābiʕ aḷḷa mū tābiʕ aḷḷa. naṣrāni, yahūdi, xəristiyān mislim mā afrug [afruk]. | I created all the human beings and the demons, I provided them with livelihood. And when I distributed the livelihood I did not say “Muslim or non-Muslim, (only) follower of God or not. I do not differentiate between a Christian, a Jew, a Christian and a Muslim. |
| 3:44 | kull had-dinye kull… kull ad-dinye b… b-al-arḏ̣ al al al al b-al-arḏ̣ kull-he anṭi rəzəq-ha, mā\_gūl yaʕni mislim mū mislim. Ibrāhīm wāḥad ᵊzl… wāḥad mū mislim mā ǧdir zād yinṭī-´ xubuz. | The whole world, the whole world, on the earth; I gave livelihood to everybody who is on earth regardless if he is Muslim or not. Abraham could not basically give a non-Muslim bread. |
| 3:57 | rūḥ gūl l-Ibrāhīm tara ʕbādt-u kull-he ʕa-l-bōš fāḏ̣ye mīzān-u mū mraddid az-zlime haḏāk mū mənṭī-´ xubuz, āni, Ibrāhīm mū maqbūl ʕind-i daʕawt-u gəḏ̣at.” | Go and tell Abraham, that his worship is for nothing, it is in vain, as long as he doesn’t bring back that man and does not give him bread. As for me, Abrahams’s prayer is not accepted”. |
| 4:08 | Ibrāhīm ǧāy w-gāyim yurkuḏ̣ b-ač-čōl yidawwir il xāṭr-u al qačč-u w-lāgī-´ gāyil “daxīl-ak gurbān-ak taʕāl āni dāxil ʕalē-k! daxīl-ak taʕāl ukul xubz-i! taʕāl təġadda āni sāwēt quṣūr w-inte ʕiff ʕinn-i! al-quṣūr minn-i w-al-ʕaff minn-ak!” | Abraham immediately ran outside looking for his guest whom he had kicked out. When he found him, he said, “I beseech you, I become a sacrifice for you, come, I am beseeching you! Please, come and eat my bread! Come and have lunch! I made a mistake and you ought to forgive me! The mistake was from my side and the forgiveness has to be from your side.” |
| 4:21 | w-ǧāb-u w-ʕaššā-´ w-saqqā-´ w-darrab-u w-ḏīč as-sāʕa tā rabb al-ʕālamīn ᵊb-ʕizzt-u w ǧalāl-u rḏ̣i ʕalē-´, ṣār mamnūn minn-u gāḷ: “yā Ibrāhīm-i, tamām hāḏi al arīd-he minn-ak. aṣ-ṣufra xāṭir mṣalli mū mṣalli mislim mū mislim yahūdi xəristiyāni masīḥiy | He brought him, he gave him a dinner and he gave him to drink. Only after he had sent him away (after that treatment), the Lord of the Worlds in his glory and majesty was satisfied with him, he had become happy about him and said, “O my Abraham, allright, that is what I wanted from you. The meal, the guest, regardless if he prays or not, if he is Muslim, Jew or Christian, |
| 4:40 | yitbaʕ ḥitta ḥatta al mā yigbal aḷḷa ḥāyše yā rabb-i tōba, an\_agūl tōba, ḥatta mā yigbal aḷḷa yōm-in yiǧi al-xāṭir haḏāk ḏ̣ēf-ak xāṭr-ak tī-tiṭʕəm-u w ssaqqī-´ w-tišbiʕ-u w-mā mā tqāriš ᵊb-dīn-u, mā-l-ak ʕalāga. | if he follows … even if he does not accept God, o Lord forbid, forgive me, but even if he does not accept God: when a guest comes he is your guest, your guest. You have to feed him and give him to drink. You have to satiate him and you must not interfere with his religion, this is not of your concern. |
| 4:55 | huwwa hū w-rabb-u kull insān huwwa w-rabb-u. inte mā txušš bēn-u w-bēn rabb-u! huwwa amma inte kull insān kull dīn yrīd ta-... dīn-u yikṯar yḥibb tā wāḥad qēr yiǧi ʕala dīn-u amma haḏīč b-īd al-wāḥad. mā yiǧi mā yiǧi huwwa b-kēf-u | It’s between him and his Lord, for every human it’s (an issue between) him and his Lord. Do not get in between him and his Lord! He and you, every human being, every religion wants his religion to spread, he would like that someone else would come on his religion but that is up to him. If he does not come, it is up to him. |
| 5:08 | ḥurriyye amma b-al-guwwa b-al-qaṣib b-az-zōr mā yṣīr taʕāl ʕa-d-dīn in ṣār b-az-zōr yṣīr zōrāki, az-zōrāki mā yṣīr naḏ̣īfe mī m-al-galb-dan mī ṣadəqane. mī ṣadqane | On one’s own free will, but with violence, forcing him, in the hard way, there is no conversion. If it is done in a hard way, then it is forcing, and forcing is not fair, it is not from the heart, from the inside, since it is not from the inside. |
| 5:23 | ʕaman-he mī ṣadrane iḥne iḥne dīn aslām zād yʔamir ʕalē-ne ygūl “al yḥibb-kum intu əgru ballqu dīn-kum ballqu šī tā… šawwfu dīn-ne al-ḥamdu li-lla ʕalē-ne kull šīt-u zēne. | We belong to the religion of Islam and it orders to say, “The one who likes you, recite and spread your religion, tell things so that… show that in our religion, thank God, everything is good for us! |
| 5:35 | ballqu dīn-kum ʕal ᵊgbāḷ-ak huwwa rāḏ̣i ǧāy ahlan w-sahlan mū ǧāy zād uxṛa ahlan w-sahlan. amma in ǧī zēn ᵊnḥəbb-u daha fazla nḥəbb-u yṣīr axū-ne d-dīn at-turuk ygūl *din kardeşimiz olur*. | Tell things about your religion to the one in front of you and if he is convinced and comes (to our religion), then he is welcome. And if he is not, then he is welcome too. But if he converts, it is good, we would like him, we would like him more, he would become our brother in religion; in Turkish we say *din kardeşimiz olur.* |

This has not been re-checked yet.

|  |  |  |
| --- | --- | --- |
| 5:47 | ­­ē, aṯ-ṯāni-wal maṛṛa, al-xāṭir, iḥna uxra b-xāṭir, al-yōm St­­ēfan xōǧa ʕind-i xāṭir ḏ̣­ēf, ­ᵊSt­ēfan xōǧa xāṭr-i xāriǧ šakl-u tiǧī m­­əṣība min rabb al-ʕālamīn mā-kfal-u | yes, the second time, the guest, we are still talking about the guest, today master Stephan is my guest, master Stephan is my guest, out of his ability, if he gets some trouble from God, I would not be able to look after him. |
| 6:01 | ḥayše, w-xāriǧ hāḏi minhu yiǧī huwwa ḏ̣­ēf-i ma-ḥad yigdar yitqāraš maʕā wala yitakallam ʕal­ē šīt-in tizʕil-u kalām-in yizʕil-u mā ygūl in gāḷ anǧaġ āni aḏbaḥ-u | but if other than that comes, he is my guest no one can bother him or say about him something that would make him sad, words that would make him sad, he cannot say, if he does, I have no other way but to kill him. |
| 6:12 | minhu mā kān! xārǧ b­ēt-i ᵊS­­tēfan xōǧa maḥad ysōlf-u ḥatta yelōn-u al yiǧi yrīd ḥatta yelōn-u Sətafan xōǧa ḥayše, yelōn-u ḏābiḥ abu az-zlima ḏāk uxra mā-ysōlf-u ʕind-i ḏ̣­ēf | whoever he is! out of my house, master Stephan nobody can talk to him, even if the one who comes wants, even if, master Stephan, God forbid, even if he has killed his father, that man still cannot talk to him. he is my guest. |
| 6:26 | yiǧī-ni ygūl “xayyo St­ēfan xōǧa ḏabaḥ abū-y” agul-lu “tamām ḏabiḥ abū-k amma ha-l-ḥīn xāṭir ʕind-i” āā baʕd­ēn āni āxḏ-u l-b­ēt-u asalm-u, baʕad ma-asalm-u ᵊl-b­­ēt-u, ḥitt ʕa-ṭ-ṭarīq ʕa-d-darib, iḥna ṭarīq ᵊb-salām Sūriyye, ʕa-d-darib mā-ysōlf-u | he comes to me and says “brother, master Stephan killed my father” I say to him “Well, he killed your father but now he is my guest” then I take him to his home and hand him over, after I bring him home, even on the way, on the *tarīq*, like how Syrians say, on the way no one talks to him. |
| 6:42 | yōm-in ašūf zōr, aṣīḥ l-ᵊxwūt-i ibn ʕamm-i banāt walad ʕamm-i qarāyb-i agūl “taʕāl-u ʕind-i xāṭir w-flān ʕašīra ti tiǧi tāxḏ-u āni mā ninṭī” yiǧūn yiʕawnūn-i w-iḥna mā-ninṭī | when I see a difficulty, I shout to my brothers, my cousin, my cousins, my relatives, I say “Come here I have a guest, a tribe wants to come and take him and I am not giving him in”, they come and help me and we do not give him in. |
| 6:54 | bass al-ḥkūma tigdar tāxḏ-u minn-i in ṣār zōr, al-Puluṣ w­­ēya al-ʕaskariyye in ǧat, ǧaʕd ᵊtdawr-illu mirrāt ᵊmsāwi ṣūǧ ḥayše, tigdar tāxḏ-u mā-gdar al-ᵊḥkūma mā-gdar-ilhe, amma ṣūǧ-in xafīf, agdar agūl “xayyo āni kafīl-u, bāčir āni aǧib-ilkum ʕa-l-qaraqōl | but the government can take him from me if a difficulty occurs, the police or the military if they come, they would be looking for him, if he has made troubles sometimes, God forbid, they can take him, I cannot stand against the government, I am incapable, but if it is a small trouble I can say “brother I guarantee him, tomorrow I will bring him to you to the police station. |
| 7:10 | amma ṣūǧ-in čibīr mā-gdar agabb-u humma yāxḏūn-u, w-baʕd­­ēn ʕād yōm-inn-u ᵊmsāwi ṣūǧ āxḏ-u l-b­­ēt-u asalm-u ʕugub agūl “xayyo ʕugub māxḏ-u l-hal-u rūḥ-u iḏbaḥ-u mā-l-i ʕalāqa, amma h-al-ḥīn ʕind-i ḏ̣­ēf maḥad ysōlf-u, xāṭr-i, yelōn kalti trūḥ, kalti trūḥ mā-nṭī” | but if it is a big trouble I cannot hide him , they would take him, and then, when he makes a trouble, I take him home and hand him over and then I say “brother, after I take him to his family, now go and kill him, it is not of my business, but now I have him as a guest, nobody can talk to him, my guest, if you dare going, if you dare going, I do not give him in”. |
| 7:28 | w-iḥna ngūl “al-ʕarab” Orfa ngūl “al-ḥurma mā-ṭinṭi daxīl-he” ad-daxīl al-minhazzūm alle yquččūn-u, min baṛṛa ǧaʕad yquččūn-u yiǧi yidxal b­ēt-ak yaʕni maʕnāt-he ad-daxīl hīčiḏ, ǧaʕad yquččūn-u arbaʕa zilum mā-ygdar-ilhum ǧaʕ yirkuḏ̣ ǧiddām-hum | And we say “the Arabs, in Urfa we say “the woman does not give her refugee in”, the refugee the one who is running away, the one who is being chased from outside, they are chasing him, he comes and enters your house I mean it means a refugee like this, they are chasing him four men, he cannot beat them, so he is running in front of them. |
| 7:42 | ǧi xašš b­ēt-i dixal rāḥ ʕa ḥurumt-i rāʕit b­­ēt-i uxra daxīl-he mā-ṭinṭī tgūl “ḥāǧ! hōp! ḥāǧ ʕin-kum az-zlima hāḏa daxīl-i mā-nṭī-kum yā” mā-ṭinṭī | he comes and enters my house, he enters, goes to my wife, the housekeeper again, he is her refugee and she does not give him in, she says “enough, stop, enough with you, this man is my refugee, I do not give him to you”, she does not give him. |
| 7:52 | ā w-min hāḏa iḥne welād Ibrāhīm al-xalīl ʕa-l-xāṭir ᵊnḥibb-u, lahu yelōn-u ḥitt in ḥayše qātīl ᵊmsāwi ǧināyāt uxra mā-ninṭī, hāḏa xāṭir-na ḏ̣­ēf-na ᵊnmūt w-mā-ninṭī, w salāmt-ak w al-ʕāfiye, hāḏi maʕnāt al-xāṭir | and for that reason, we are the sons of Ibrahim al Khalil, the guest we like him, even though, God forbid, he is a murderer, he has committed crimes again we do not give him in. This is our guest, our guest, over our dead bodies we would not give him in. God bless you, this is the meaning of the guest. |

## Urfa-043\_Truffle-Harran-2010 (published WZKM 100)

|  |  |
| --- | --- |
| al-xuṯra, maʕnāt-he xōǧam, al-xāṯir yōm-inn-u ṣār, rabb al-ʕālamīn b-ʕizzt-u w ǧalāl-u, ta-ngūl wēya aṭ-ṭibb wēya iḥna nsammī-´ al-bilim adamları, mā yigdarūn ysawwūn xuṯra b-ġēr liban. | Die Gerinnung, also, mein Leh­rer,[[16]](#footnote-17) ihre Bedeutung ist (folgen­de): Das Joghurt, wenn es wird, (das hat) der Herr der Welten durch seine Kraft und Macht (er­schaffen), denn, sagen wir, we­der die Medizin noch die soge­nannten Wissenschaftler können eine Fermentation ohne Lab (*liban*) machen. |
| yḥuṭṭūn ʕalē-´ liban aw xāṯir al-ḥalīb yṣīr xāṯir, in mā ṣārat xuṯra, al-ḥalīb il ḥāl-u yṣīr xāṯir? mā yṣīr! hāḏa sāwa, demek, rabb al-ʕāla­mīn bi-ʕizzt-u šī yōm, al-yōm ḏāk xuṯrit al-ḥalīb. w šī yōm āāā xuṯ­rut ač-čime, āā… xuṯrut ač-čime. | Man gibt *liban* oder Joghurt hin­ein und dann wird die Milch zu Joghurt; wenn sie nicht ge­rinnt… wird die Milch von al­leine Joghurt? Nein, wird sie nicht! Das machte also der Herr der Welten, durch seine Kraft eines Tages; jener ist der Tag der Milchgerinnung und am (ande­ren) Tag ist die „Fermentation der Trüffeln“, … die „Fermen­ta­tion der Trüffeln“. |
| 3. ač-čime hāḏa, bḏār mā-l-u, xō­ǧam, ač-čime, iḥna nsammī-´ čime, b-at-turuk iḥna b-Urfa ygūlū-l-u keme, keme, iḥna l-ʕarab ᵊngūl čime, ač-čime hāḏa mā-l-u bḏār, | Die Trüffeln besitzen keine Sa­menkörner, mein Lehrer. Die Trüffeln, wir nennen sie *čime*, auf Türkisch sagt man hier in Urfa *keme.* Wir, die Araber sagen *čime.* Ja, diese Trüffeln haben keine Samenkörner. |
| 4. zād luwwa yōm yṣīr mǝṭar rabb al-ʕālamīn b-ʕizzt-u w ǧalāl-u, b-al-mǝṭar haḏāk īī… yḥuṭṭ ᵊbḏār-u, al-mǝṭar ḏāk yōm-in yṣīr b-al-a… b-al-gāʕ. ḏāk an-nahār yṣīr bḏār ač-čime, ʕala gōl yaʕni, iḥna ṭabi b-ᵊʕyūni mā nšūf, ygūlūn ysōlfūn. | Also, wenn es eines Tages regnet, der Herr der Welten – durch sei­ne Kraft und Macht – legt durch diesen Regen ihre Samen, also, wenn dieser Regen kommt, in die Erde. An diesem Tag entstehen die Trüffelsamen, so sagt man, ich habe es natürlich nicht mit eigenen Augen gesehen, man er­zählt es so. |
| 5. ḏāk an-nhār zād yōm-in yṣīr mǝṭar ygūlūn as-sine č-čime yṣīr čiṯīr xēr baraka, w-ḥagīga zād yṣīr ač-čime ygūm yikṯar, al-mille trūḥ ᵊtḥūšu b-al-guwāʕi. | An jenem Tag, wenn es Regen gibt, sagen sie auch: ‚Dieses Jahr wird es viele Trüffeln geben, gu­ter Segen (Gottes).’ Und wirklich beginnen die Trüffeln mehr zu werden und die Leute gehen auf die Felder, um sie zu sam­meln. |
| 6. w-yiǧūn w-ybīʕūn-u b-al-balad, b-Urfa, al yāklūn yākl-u, bī-´ yākl-u mā ybīʕ-u bī yḥūš čiṯīr yiǧi ybīʕ-u. hāḏa zād ᵊnsammī-ha xuṯrut ač-čime  SP: bēš ybīʕūn-ha?  al-kīlo ač-čime iḥna b-Urfa huwwa yṣīr šaklēn ṯalāṯa ngūlu zġār šī, ᵊkbār šī ḥabbt al-gidd al-baṭāṭa l-kubāṛ ᵊšwayye. | Und sie kommen in die Stadt, nach Urfa, um sie zu verkaufen. Wer sie ißt, der ißt sie; der sie ißt, verkauft sie nicht und der viele sammelt, kommt und ver­kauft sie. Das nennen wir auch „Fermentation der Trüffeln“  Um wieviel verkaufen sie sie? – Ein Kilo Trüffeln hier bei uns in Urfa *–* da gibt es zwei, drei Sor­ten – sagen wir, es gibt kleine und es gibt große, von der Größe einer Kartoffel, ziemlich groß. |
| 7. kīlō b-ʕašir lērāt, ḥatta ṯnaʕaš līra. yōm yṣīr čiṯīr yigaʕ ʕas-sabʕe. az-zġār ybīʕūn-u b-xams lērāt. yōm-inn-u yṣīr galīl zihīd yilga l-al-ʕišrīn līra, yaʕni yōm-in māmiš. yōm-inn-u čiṯīr ǟǟǟ… yirxaṣ. | Das Kilo kostet 10 Lira,[[17]](#footnote-18) sogar 12 Lira. Wenn es viele gibt, fällt (der Preis) auf 7. Die kleinen verkaufen sie um 5 Lira. Wenn es wenige gibt, steigen sie auf 20 Lira, also wenn es (fast) keine gibt. Wenn es viele gibt, werden sie billig. |
| 8. ač-čime ᵊhnīt-u hāḏi hiyye ač-čime ʕād ᵊšnōn nsawwī-´? ač-čime iḥna hēne ᵊnǧīb-u bī-hum ysawwūn kabāb-u. yǧībūn laḥam qīyme huw­wa wa-laḥam al-qīyme yugur­ḏ̣ūn-u ʕala bʕaḏ̣-u, yxalṭūn-u. | Die Trüffeln, das sind also die Trüffeln, wie bereiten wir sie zu? Wir hier bringen die Trüffeln… es gibt welche, die machen Ke­bab daraus. Sie bringen Fleisch zum Faschieren und faschieren sie dann mit dem Fleisch zusam­men, sie vermischen es. |
| 9. w-b-al… šifit al-maġrib yōm-in sawwēna l-kabāb, yḏ̣ammūn-u sāda qīyma, sāda kabāb. čime w-laḥam, yišwūn-u yāklūn-u yō… ygaššrūn-u yugurḏ̣ūn-u bsāgit-ha maʕ al-qīyme. | Und… du hast doch gestern abend gesehen, wie wir das Ke­bab gemacht haben… sie geben reines Faschiertes dazu, einfa­ches Kebab, nur Trüffeln und Fleisch. Sie kochen und sie essen sie. Sie schälen sie und faschie­ren sie zusammen mit dem Fleisch. |
| 10. w-iḥna waḷḷa kabāb-u mā sawwēna [mā] ngul-l-ak yaʕni sawwēna, amma ygūlūn hīčiḏ. iḥna sawwēna nga… nǧību nugurḏ̣-u ᵊnqassl-u zēn hī w-gǝšir-he mā ngaššr-u nugurḏ̣-u inǧe ad-dōġrama ngūl w-fra… ᵊzġār. | Was uns betrifft, so haben wir noch nie Kebab daraus gemacht. Ich sage dir nicht, daß wir das je gemacht haben, aber sie sagen, so (macht man es). Wir machten, wir nehmen sie und hacken sie ganz fein, wir waschen sie gut samt der Schale, wir schälen sie nicht, wir hacken sie ganz fein, wir sagen… klein. |
| 11. w ba-s-samin guṭma nḥam­ṣ-u. nḥuṭṭ ʕalē-´ bēḏ̣, niksir ʕalē-´ bēḏ̣, nākl-u hīčiḏ. iḥna hīčiḏ čalēna, kabāb-u āni mā čalēt-u. | Wir rösten sie ein wenig in Butter­schmalz und geben Eier dazu, wir schlagen Eier darüber und essen sie so. So habe ich sie schon gegessen, aber Kebab habe ich davon noch nie gegessen. |
| 12. šī ygūlūn zēn ygūlūn al-čime miššān al-ʕēn zēn. yōm-in hīčiḏ tikšim miṯil baṭāṭa m-al-waṣṭa, tiʕṣir mayyit-he b-ʕēn-ak, miššān al-ᵊʕyūn zēn. šife l-al-ᵊʕyūn. yaʕni l ᵊʕyūn-u guṭma yōǧʕinn-u al yidmaʕin. | Man sagt, sie sind gut, die Trüffel, sie ist gut für die Augen. Wenn du so wie eine Kartoffel in der Mitte auseinander schneidest und den Saft in dein Auge preßt, dann ist das gut für die Augen, ein Heilmit­tel für die Augen. Also für den, dem die Augen ein wenig schmerzen, dem sie tränen. |
| 13. al yšūf gāḷ guṭma ygūl ʕēn-i ǧaʕad ᵊtšūf hīčiḏ. bulānǝk ᵊngūl yaʕni yšūf galīl. yiʕṣir ač-čime b-ʕēn-u ygūlūn zād, ygūlūn zād šife… l-al-ᵊʕyūn. | Der wenig sieht, der sagt, mein Auge sieht so, trübe sagen wir (auf Türkisch), also der, der schlecht sieht. Er preßt Trüffeln in sein Auge und sie sagen, sie sagen, das ist ein Heilmittel… für die Augen. |
| 14. Maḥmūd: ač-čime hāḏa maw­sim awwal aš-šite. iḏa kān ṣār mǝṭar ʕal-haḏāk aǧ-ǧibal, hāḏa barakt al-arḏ̣, barakt al-gāʕ. | Die erste Trüffelsaison ist im Winter. Wenn es dort in den Ber­gen Regen gibt, das ist der Segen der Erde, der Segen des Bodens. |
| 15. yōm-inn-u yṣīr b-ar-rabīʕ [rabīḥ] hā­ḏa barakt al-gāʕ, nʕarif al-mawsim yṣīr zēn, al-mawsim ar-rizig yṣīr zōd. min hāk ač-čime hāḏa ač-čime. | Wenn es diesen Segen des Bo­dens im Frühling gibt, dann wis­sen wir, daß die Saison gut wird, daß der Ertrag gut wird. Und davon kommen auch die Trüf­feln, das sind die Trüffeln. |
| 16. hāḏa awwali, awwali māmin baṭāṭa hāḏe fāṣūlīye mā\_dri šinu māmin. – SP: māmin – māmin hāḏa, hāḏa yāklūn-u, al-mille tākl-u barḏ̣ al-laḥam yaʕni barḏ̣ al-laḥam. | Früher, früher da gab es keine Kartoffeln und Fisolen und ich weiß nicht was, das gab es nicht. – Gab es nicht. – Das gab es nicht und so aß man sie (die Trüffeln), die Leute aßen sie anstelle von Fleisch, also anstelle von Fleisch. |
| 17. barḏ̣ al-laḥam yāklūn-u, yaʕni čiṯīr malīḥ hū, kwayyis, čiṯīr zēn. ṭʕamt-u flān zēn. | Man aß sie anstelle von Fleisch, also sie sind sehr gut, ganz ausge­zeichnet, ihr Geschmack ist gut. |
| 18. hāḏa ha-š-šakil hāḏa, yā xōǧe, ytaqassal b-al-mayy, naḏ̣īf, mā yḏ̣all bī ḥaǧar [– hāḏi bnayyit-ne Amīna –] yqasslūn-u b-al-mayy, zēn ytaqassal b-al-mayy, w-ǝlǝx su… mayyt-in dāfye. | So diese Form (haben sie), mein Lehrer, man wäscht sie mit Was­ser, (damit sie) sauber (werden), damit keine Steine daran blei­ben. [Das ist unsere Tochter Amīna]. Sie waschen sie mit Was­ser; sie werden gut mit Was­ser gewaschen; lauwarmes Was­ser, lauwarmes Wasser. |
| 19. ytaqassal tā mā yḏ̣all bī-´ waḥl-u, mū yṣīr b-at-trāb huwwa. ytaqassal zēn, yingarǝḏ̣, yā it… ssāwi haš­lama b-al-mayye w tḥuṭṭ ʕalē-´ samin w-bēḏ̣ wēya laḥam. čiṯīr malīḥ yṣīr zēn, tā ṭʕamt-u zēna, axēr m-al-laḥam huwwa. | Man wäscht sie, damit kein Lehm daran bleibt, kein Staub. Man wäscht sie gut und schneidet sie, du kochst sie in Wasser und gibst Butterschmalz und Eier oder Fleisch darauf. Das ist sehr köst­lich, sie werden gut, ihr Ge­schmack ist gut, sie sind besser als Fleisch. |
| 20. SP: ač-čime qāli? – ē! – qāli – xamsa w ʕišrīn malyōn, ṯalāṯīn awwal-ma yǝṭlǝʕ. l-al-ʕašra l-xamǝsṭaʕš haš-šakli. šī zġār šī kbāṛ šī hīčiḏ šī hīčiḏ huwwa škāl ᵊškāl. | Sind die Trüffeln teuer? – Ja! – Teuer. – 25 Millionen, 30 Millio­nen, wenn sie gerade neu auf den Markt kommen. Bis zu 10, 15 Millionen je nach Art. Es gibt kleine und große, so und so, ver­schiedene Arten. |
| 21. Gōnye yṣīr aswad, Gōnye yṣīr šakl-u aswad, iḥne hēne ḥamar. – Ismāʕīl: yšābih l-al-baṭāṭa. – l-al-baṭāṭa. | (Die aus) Konya sind schwarz, die von Konya sind von schwar­zer Art; hier bei uns sind sie rot. – Sie ähneln Kartoffeln. – Kartof­feln. |
| 22. Ḥalīma: al-gāʕ ᵊšnōn, al-gāʕ ḥamra yṣīr ḥamar, al-gāʕ sōda yṣīru sōd. – Ismāʕīl: ʕala lōn al-gāʕ yṣīr. – lōn at-trāb. – SP: ʕala lōn al-gāʕ. – Ḥalīma: ʕa-l-gāʕ, ē! | So wie der Boden ist. Wenn der Boden rot ist, sind sie rot, wenn der Boden schwarz ist, werden sie schwarz. – Sie werden wie die Farbe des Bodens. – Die Farbe der Erde. – Wie die Farbe es Bo­dens. – Gemäß dem Boden, ja. |
| 23. Ismāʕīl: yšābih l-al-gāʕ yaʕni ʕala lōn al-gāʕ yaʕni. awwali belči sōlaft-ill-ak ʕala hnīt-u, maktūba, ač-čime, ʕa-l-awwalīn baʕaḏ̣ al-yašlīye, ʕala kbāṛ-na, ysammūn luwwa mǝṭar l-lēle ygūlūn ṣār haḏāk al-mǝṭar ḏīč al-yōm yṣīr hal-mǝṭar ḏāk ygūl hāḏa mǝṭar ač-čime, mǝṭar ač-čime w-mǝṭar al-xuṯra. | Sie ähneln dem Boden, also sie sind wie die Farbe des Bodens. Vielleicht habe ich dir schon früher davon erzählt (und du hast es) aufgeschrieben: die Trüf­feln, gemäß der Vorfahren, ge­mäß einiger alter Leute; laut unseren Alten… sie behaupten, es gebe in der Nacht einen (spe­ziellen) Regen, sie sagen, die­ser Regen ist an jenem Tag gefal­len und das ist jener Regen, der Re­gen der Trüf­feln, der Regen der Fermenta­tion. |
| 24. Ḥalīma: an-nahāṛ al-maysūm haḏāk al mā ṣār mǝṭar awwali al-qōče yšīlūn-u mn-al-bīr mayy ykubbūn b-al-gāʕ ta-yiṭlaʕ ač-čime. | An dem Tag, in jener (Jahres)-Zeit, in der kein Regen gefallen ist, da schöpften früher die Be­du­i­nen Wasser aus den Brun­nen und schütteten es auf die Erde, da­mit die Trüffeln heraus­kom­men. |
| 25. Ismāʕīl: yaʕni o… ḏāk al-yōm, mayyit ḏāk al-yōm, mayyit­-he, in mā ṣār mǝṭar, mǝṭar ač-čime yšīlūn m-al-bīr yṭǝlʕūn mayye m-al-bīr w ykubbūn b-al-gāʕ w uxra yṣīr čime. | Also, an jenem Tag, das Wasser jenes Tages… wenn es nicht reg­net, wenn es keinen Trüffelregen gibt, dann schöpfen sie aus dem Brun­nen, dann holen sie Wasser aus dem Brunnen und schütten es auf die Erde und so entstehen dann auch Trüffeln. |
| 26. yaʕni al… ḏāk al-yōm b-amr aḷḷa … xuṯra, xuṯra … xuṯrut ač-čime āni gilt-ill-ak huwwa ʕalē-ha – ē – al-mayye ḏīč ḏāk an-nahāṛ xuṯ­rut ač-čime. | Also an jenem Tag gibt es auf Gottes Befehl hin eine Fermen­tation der Trüffel, ich habe dir davon schon erzählt. – Ja. – Das Wasser jenes Tages (bewirkt) die Fermentation der Trüffeln. |

## Urfa-044: Urfa-044\_Sacks-Harran-2010 [published in M. Klimiuk 2021]

Ismail, 7 May 2010

2:40

|  |  |  |
| --- | --- | --- |
| 1.1 | *iḥna hēne, al-ʕalīǧe*[[18]](#footnote-19) *ta-ngūl, al-ḥunṭa wēya aš-šiʕīr wēya*[[19]](#footnote-20) *kull šakle nḥuṭṭ-u b-al… aṭ-ṭōrba nsammī-he, ṭōrba, čwāl ta-ngul-il-he bi-de*[[20]](#footnote-21) *ngul-l-he ʕalīǧe.* | Here, let’s say, we have the sack and we put wheat, barley, and everything (like this) in it. We call it *ṭōrba*,[[21]](#footnote-22) sack; and we also call it *ʕalīǧe.* |
| 1.2 | *riḥit ʕala xālt-i ʕa-ǧ-ǧarye w čān tinṭī-ni ʕalīǧit ḥunṭa, ʕalīǧe. ʕind wurč al-ʕarab, duwal al-ʕarab, al-ʕIrāg as-Sūrīye ygūlūn kīse. iḥna nsammī-he ʕalīǧe.* | (In the past) I went to my aunt in the village and she used to give me a sack of wheat, a *ʕalīǧe.* With the Arabs, in the Arab countries, in Iraq and in Syria, they say *kīse.* We call it *ʕalīǧe.* |
| 1.3 | *asġar min ʕalīǧe ngul-l-he pōšēte, pōšēt, pōšētit xubuz, akbar m-al-pōšēte ʕalīǧe, akbar m-al-ʕalīǧe ngul-l-he farde,*[[22]](#footnote-23) *farde, farde, fardit ḥunṭa. al-farde fōg al-miyyit kīlo, fōg al-miyye, min ᵊtfūt al-imye, ᵊnsammī-he awwali b-al-ʕarṣa ybīʕūn ḥanāṭi,*[[23]](#footnote-24) *ysawwūn-he min šaʕr al-maʕaz.* | [SP When it is smaller than a *ʕalīǧe*?] When it is smaller than a *ʕalīǧe* we call it *pōšēte* or *pōšēt*, like a bag of bread. A *ʕalīǧe* is bigger than a *pōšēte*, and what is bigger than a *ʕalīǧe* we call *farde*, large sack, like a sack of wheat. The *farde* contains more than 100 kilos, more than 100. When it exceeds 100 we call it like this. Formerly they sold different kinds of wheat in it at the corn exchange. They used to make it from goat hair. |
| 1.4 | *m-aš-šaʕar ysāwūn al-fardāt al-fa.. al-awwaliyyāt al-awwaliyyīn alḥaz gāmat. haḏīč ᵊnsammī-he farde. yaʕni ḥitt xām-ha m-aš-šaʕar al-ma… al-ʕaniz miṯil as-šaʕar, yaʕni t-turki ygūl keçi kılından.* | The people in former times made the large sacks from hair and these we call *farde.* Even their cloth is made of goat hair, like the hair. The Turks say it’s from *keçi kılı.* |
| 1.5 | *miṯil bēt aš-šaʕar haḏannīč yiṣnaʕūn-hin yxayyṭūn-hin ʕala baʕaḏ̣-hin w čibīre hiyye ṣṣīr, ᵊnsammī-he farde, farde.* | They (i.e. the big sacks) are like the black tents: they produce and sew them up together. And they become big. We call them *farde.* |
| 1.6 | *w-al-guṭun, al-guṭun al yḥuṭṭūnu bi-.. al-ᵊhnīye*[[24]](#footnote-25) *nsammī-he bandaǧ,*[[25]](#footnote-26) *bandaǧ guṭun, zād yāxuḏ imyit kīlow, al-guṭun yaʕni, al-guṭun lā ngūl li-ʕalīǧt-u bandaǧ-u, farde wa-lā kīse, bandaǧ, bandaǧ guṭun ḥaša.* | As for the cotton, we put the cotton in things we call *bandaǧ,* a sack of cotton which also contains 100 kilos. When it is for cotton we do not call it *ʕalīǧe* or *farde* or *kīse,* we call it *bandaǧ*, a sack for cotton. |
| 1.7 | *zād luwwa maʕdan tara yizraʕūn-u w yiǧi m-ač-Čīn w yiǧi min Bangladēš, yiǧi min Bangladēš, yiǧi b-al-matrāt w hēne yigṭaʕūn-he, ṭūl-ha miyye w sittīn, miyye w sittīn yxayyṭūn wuruč min-he,* | There is a production for it. They grow it and it comes from China and Bangladesh. From Bangladesh it comes in panels (lit. in metres) and here they cut it into size. Its length is 160 cm, 160 cm, and then they sew up its side. |
| 1.8 | *wuruč ʕayre yxallūn-ha maftūḥa, yxayyṭūn-ha b-xēṭ ib-xēṭ al-guṭun w yʕabbūn-ha guṭun nsammī-´ bandaǧ guṭun. al-guṭun yōm-in yrūḥ ʕa-l-fabrīġa, yaʕni huwwa w čīgīt-u, yikšimūn al-xēṭ m-al-kenār*[[26]](#footnote-27) *w min fōg-ha w yiftaḥūn-u hīčiḏ ᵊbsaʕ yitifarraq bandaǧ al-guṭun.* | They leave one side open; this side is later sewed up with a cotton string. They fill it with cotton and we call it a sack of cotton. When the cotton and its seeds are brought to the factory, they tear the cord from the sides and from above and open it like this. The sack of cotton opens immediately. |
| 1.9 | *ṭalʕit aškāl ʕalāyiǧ bandaǧ al-guṭun w-al-kīse, aaa, w-al-ʕalīǧe w-ač-čwāla, al-farde nsammī-hin ʕalāyiǧ hīčiḏ. w-ziġīr-u pōšēte, al-ʕIrāgiyyīn al-ʕarab ygūlūn ʕillāga. humma ygūlūn ʕillāga iḥna ngūl-l-u kīse l-al-ᵊčwāla, iḥna nsammī-he pōšēte yaʕni asas al-pōšēte zād kilme turkiyyye mī-hi ʕarabiyye.* | Many types of sacks have come up: the sack of cotton, the bag, the middle-sized sack, the (normal) sack, the large sack. We call them sacks. The small one is called *pōšēte*. The Iraqi Arabs say *ʕillāga.* They say *ʕillāga*: we (also) say *kīse* to the *čwāla*. We call it *pōšēte*, which is actually a Turkish word; it’s not Arabic.[[27]](#footnote-28) |

## Urfa-045\_Gamra\_Dariba-Harran-2010

Ismail, 8.5.2010

2:06

In Turkish popular culture people think that between 20th February and 6th March there is a gradual rise in temperature; it starts with the air, then follows the water, and finally the soil gets warmer.

|  |  |  |
| --- | --- | --- |
| 00.00 | aǧ-ǧamrāt, xōǧam, b-aš-štē yōm-in yigḏ̣i ta… iyyām aš-štē b-at-tāli, ǟǟǟ… nsammī-hin ta-ngūl an-nahāṛ al-mayye mīhi bārde! ᵊngūl alyōm wugaʕat ǧamrat hal-mayye[[28]](#footnote-29) w-al-yōm wugaʕat ǧamrat al-hawa, al-hawa yidfi. | The *ǧamra*-days, my teacher, happen when the winterdays come to and end, we call them, let’s say, today the water isn’t really cold. So we say, “Today the *ǧamra*-day of the water happened, today the *ǧamra*-day of the air happened.” And this means the air is getting warm. |
| 0:18 | w-alyōm wugaʕat ǧamrat at-trāb, ǧamra, w-alyōm wugaʕat ǧamrat al… ta-ngūl ay hawa w~~-~~trāb w-al-mayye ṯalaṯ ǧamrāt. | Today was the *ǧamra*-day of the soil, the *ǧamra*, and today was the *ǧamra*-day of… yes, the air, the soil, and the water, there are three *ǧamra*-days. |
| 00:29 | alyōm, b-aš-šte iyyām b-al-mart b-aš-šūbāṭ yṣīr barid nōbāt čiṯīr ᵊnsammī-´ bard al-ʕaǧūz, ngūl barid al-ʕaǧūz, ᵊnsammī-´ bard al-ʕaǧūz w-a… yōm-in al-bard al-ᵊhniyye tigaʕ [tigaḥ] ta-ngūl, az-zariʕ zād alḥaẓ ta-ngūl halḥīn yizraʕūn zabze. | Today, in winter, there are days in March and February which are sometimes very cold, we call this the cold of the old woman, we say the cold of the old woman, we call it the cold of the old woman. And when this kind of cold happens, and if at that time they have already planted the vegetables… |
| 00:56 | yōm-in yiǧi aš-šte ʕa-az-zabzāt, ad-dinya ṣṣīr bārde, nsammī-ha ᵊhni… aḏ̣-ḏ̣arība, az-zariʕ al… ḥu… al-bēḏinǧān al… ᵊhnīt-u čalā-´ ḏ̣arīb w yibas ʕād. | When the winter hits the vegetables, when it gets cold again, we call it *ḏ̣arība.* The *ḏ̣arība* “eats” the seed … the aubergines, the thingy, they wither. |
| 1:07 | haḏāk al-barid *aniden gelen* ygūl at-turuk al-barid *aniden* yōm-in yiǧi, ta-ngūl az-zabzāt tibas, aš-šiǧar ygūm ysitt yaprag-u. iḥna ʕād ᵊnsammī-ha ḏ̣arība. | This cold comes suddenly, the Turks say, it comes suddenly. The vegetables wither and the trees begin to shed their leaves. We call it *ḏ̣arība.* |
| 1:18 | aḏ̣-ḏ̣arība maʕnāt-ha b-duwal al-ʕarabi ygūlūn al-vērgi, əḥne al-barid yōm-in yiǧi b-nōba wəḥde nsammī-´ ḏ̣arība. | In the Arab countries *ḏ̣arība* means tax. But we call the cold which comes suddenly *ḏ̣arība.* |
| 1:25 | w-ngūl alyōm aḏ̣-ḏ̣arība ḏ̣rəbat al-ᵊhniyyāt yibasin ᵊb-nōba. al-yapragāt ysittin, aṣ-ṣōṭ, al-bēḏinǧān, al-frənǧi ta-ngūl aš-šiǧar yōm-in ygūm ysitt yaprag-u. ē nsammī-´ ḏ̣arība alyōm aḏ̣-ḏ̣arība ḏ̣rəbat iḥnē bi-lsān-ne. | We say, today the *ḏ̣arība* hit and this and that has withered immediately; the leaves are shed, the chili pepper, the aubergines, the tomatoes… and the trees begin to shed their leaves. Yes, we call it *ḏ̣arība*, in our language we say, today the *ḏ̣arība* has hit (the plants). |

## Urfa-046\_Game\_Xwetime-Harran-2010

Ismail, 8 May 2010

4.40

|  |  |  |
| --- | --- | --- |
| 0.10 | al-liʕib, xōǧam, awwali iḥna l-ʕarab, ta-ngūl alḥaz fazla māmiš yaʕni miṯil alḥaz ṭāliʕ iskambīl, al-ōkēy, alḥaz alḥīn al-bilgisayār, yilʕabūn b-al-bilgisayār ōkēy ta-ngūl, oyun yaʕni ysammūn yilʕabūn, | Playing games, my teacher; in former times, we Arabs; let’s say nowadays there is not many of it. I mean nowadays cards and the game Okay have come in fashion. And now they play on the computer (and) Okay. Let’s say they call it *oyun*, they play |
| 0.27 | iḥna awwali al-ʕarab yilʕabūn ᵊxwētīme, xwētīme nsammī-he xwētīme, al-ᵊxwētīme rānāt haḏanne r-rānāt yiǧmaʕūn-hin hīčiḏ miṯl aṭ-ṭuppa, sabiʕ rānāt ysawwūn-hin ydaʕbilūn-hin, ydaʕbilūn-hin | As for us, in former times the Arabs used to play *xwētīme, xw­ētīme.* We call it *xw­ētīme*, the xw­ētīme is played with socks. They form them into a ball; out of seven socks they form it, they bring them into a round shape. |
| 0.45 | w yṣuffūn-hin b-at-tapsiyye, w-iḥna ta-ngūl arbaʕa yaʕni ǧāʕdīn ᵊntaʕallal b-al-bēt, āni w-ᵊStēfān xōǧa wāḥad-ne ǧimīʕ ṭāxəm ta-ngūl, w-ᵊMḥimmad ʕAli w Maʕrūf ᵊb-wurič, huṃṃa b-wurič w-iḥna b-wurič. | They place them in a row on a tray. And we are, let’s say, four people. I mean sitting at home having a good time, teacher Stephan and I are together in one team, let’s say, and Mḥimmad ʕAli and Maʕrūf are on the other side. They are on one side and we are on the other side. |
| 1.02 | nilʕab ʕalē-man? ngūl: alyōm ᵊnrīd nilʕab ᵊxwētīme ta-ntaʕallal ta-ntaharraǧ b-al-lēl. xayyo nilʕab ʕala arbaʕ tibāsi qadāyif, künefe. | “Against whome will we play?” We say, “We want to play *xw­ētīme* today, just to have fun and entertain ouselves at night. Bro, let’s play for four plates of qadāyif or künefe.” |
| 1.12 | ᵊšgadd al-arbaʕ tibāsi? ysawwūn arbaʕīn līra. aaaa, āni w Stēfān xōǧa ninṭi arbaʕīn w Maʕrūf w-ᵊMḥimmad ʕAli yinṭūn arbaʕīn, nirmī-hin ʕidd Melek, al-məṣāri. | How much are the four plates? They make fourty liras. Teacher Stephan and I will give fourty and Maʕrūf and Mḥimmad ʕAli will give fourty. We leave the money with Melek. |
| 1.25 | w-ᵊngūl: “minu yuqlub tinṭīn-u arbaʕīn-u w-al yxasarūn arbaʕīn-hum ᵊnrūḥ w-ᵊnǧīb bī-ha qadāyif w nākul-he. yaʕni nilʕab ʕala šakle. | And we tell her, “Who wins, you give him his fourty and those who lose (we take) their fourty and go buying with it *qadāyif* and eat them. That means we play in a certain manner. |
| 1.36 | nidaššir ʕād ᵊngūl “aṭ-ṭalʕa čam ṣāyir raqam?” ta-ngūl “aṭ-ṭalʕa miyye wəḥde, raqam.” awwal nōb minhu yilʕab yrīd yqabbi al-xātam?” ʕAli di-yqabbi l-xātam. | Then we start and we say, “At how many points does the game end?” Let’s say, “It ends at 101 points. Who wants to play and hide the ring first?” ʕAli wants to hide the ring. |
| 1.48 | awwal nōb yāxḏūn ᵊhnītēn, rāntēn, ta-ngūl Melek tāxuḏ rāntēn, ᵊtḥuṭṭ al-xātam ᵊb-wəḥde tqabbī-hin. w tiǧīb-hin tirmī-hin ʕind Stēfān xōǧa wēya Mḥimmad ʕAli, yaʕni yfaḏ̣ḏ̣lūn ᵊb-baʕaḏ̣-hum ygūlūn “inte daḥḥiǧ!” | At first they take two pieces, two socks, let’s say Melek takes two socks, puts the ring in one of them and hides them. Then she brings them and throws them to teacher Stephan or to Mḥimmad ʕAli. I mean they choose who wants to go first and say, “Look it up!” |
| 2.01 | ᵊStēfān xōǧa ʕād yōm-in yiǧi ar-rāntēn marmiyyāt hīčiḏ, yšīl hāḏi ydaḥḥiǧ al-xātam bī-he, huwwa nōb yqabbi l-liʕbe lilhum ᵊṣṣīr awwal ydaššnūn huṃṃa ydaššnūn. | Then teacher Stephan, when there are the two socks left for him, he takes one and looks if the ring is in it. If is (in it), it is his turn now to hide, the game is theirs, they start first. |
| 2.12 | ydaššin ʕād ᵊStēfān xōǧa wēya Ismāʕīl, āni w huwwa ǧimīʕ, nugḏ̣ub as-sabəʕ ar-rānāt ʕād ᵊntiqabba ǧawwa al-… al-šāle wēya b-al-kōše. hīčiḏ ba… ᵊntiqabba tā ḏōlak mā yšūfūn-he. | Then teacher Stephan or Ismāʕīl would start; him and me together. We take the seven socks and we hide under a scarf or in the corner. Like this, we hide in order that they cannot see it. |
| 2.25 | m-as-sabʕ w-ᵊnḥuṭṭ al-xātam ᵊb-wəḥde w-ᵊnǧīb at-tapsiyye nirmī-ha ǧiddām Maʕrūf w-ᵊMḥimmad ʕAli, yōm-in nirmī-ha ʕād huṃṃa, al-xātam in ligū-´ awwal marra, awwal, awwal-ma ymidd īd-u, ta-ngūl awwal marra, | We put the ring in one of the seven, bring the tray and throw it in front of Maʕrūf and Mḥimmad ʕAli. When we throw them, then they, if they had found the ring on the first time, the first time he puts his hand to draw, let’s say, first try. |
| 2.39 | in liga al-xātam yāxḏūn al-liʕbe, *oynu alıyorlar*, yāxḏūn al-liʕbe, in mā ligā-´ awwal marra in ligā-´ ṯāni marra, haḏāk iḥna nsammī-´ dīmi, yinṭi ʕašər raqamāt, nōba wəḥde, *ikincisinde*. | If he finds the ring, they take the game, *oynu alıyorlar* (in Turkish), they take the game. If he does not find it the first time, if he finds it on the second time, we call it “dīmi” and it counts ten points; at once, if he finds it on the second time. |
| 2.56 | b-al-ikinǧiyye, ᵊngūl “āx! dīmi!” Ismāʕīn w Mḥa… Stēfān xōǧe ysaǧǧlūn ʕašər raqamāt yaʕni puan. | On the second time we say, “Ah! *dīmi*!” Ismāʕīl and teacher Stephan score ten points. |
| 3.07 | uxṛa yqabbi Stēfān xōǧe, ṯāni marra, uxṛa ʕayne ydaššin awwal marra, awwal marra, mā yil… al ligā-´ yāxuḏ al-liʕbe, yāxḏ aṣ-ṣīniyye. | Again, teacher Stephan hides it for the second time, once again the same. He starts first, first time. If he finds it, he takes the game, he takes the tray. |
| 3.19 | ṯāni marra al in ligā-´ dīmi, ṯāliṯ marra al in ligā-´ xaməs raqamāt yinṭī b-aṯ ṯāliṯ in ligā-´, ysaǧǧlū-l-u xaməs raqamāt uxṛa yqabbi, Stēfān xoǧe. | On the second try it is *dīmi*; if he finds it on the third try, it gets him five points. On the third time, if he finds it, he scores five points and he hides it again, teacher Stephan. |
| 3.29 | rābiʕ ta-ngūl ṯāliṯ marra ʕād uxṛa yḥuṭṭ al-xātam ᵊb-qēr wəḥde, yiǧi ʕād hinne mihin sabʕe? awwal marra mā ligā-´, ṯāni marra mā lig ā-´, ṯāliṯ marra mā lig ā-´, arbaʕa ta-ngūl dört, arbaʕ marra mā lig ā-´, xamis marrāt ʕād yḏ̣all iṯnēne, yḏ̣allin iṯnēne ta-ngūl ᵊhnītēn. | The fourth, let’s say the third time he puts the ring in another one; aren’t they seven? He does not find it the first time, he does not find it the second time, he does not find it the third time, four, let’s say four, he does not even find it the fourth time, the fifth time, there is two left, two are left, let’s say two tries. |
| 3.49 | yōm-in yḏ̣allin iṯnēne in ligā-´ yāxuḏ al-liʕbe, w-in mā ligā-´, yḏ̣all *en son* b-at-tāli uxṛa yinṭi puanēn, yiktib ʕalē-´, ysaǧǧil iṯnēne. al-xātam ᵊšnōn yāxḏūn-u? | When there are two left, if he finds it, he takes the game, and if he doesn’t, he has one last chance in the end, again it gives two points, he scores, he scores two points. , how do they take the ring? |
| 4.05 | yā trīd tilgā-´ awwal marra yōma en son b-al-ikinǧiyye, b-haḏanne in ligēt-u tāxḏ-u w mā ligēt-u al-liʕbe tḏ̣all ᵊddāwim w tinṭi raqam. uxṛa yiǧi ta… al-xātam ʕād ygūm ydaḥḥiǧ ʕala l-ʕēn, iḥna ʕād al-awwalīn yāxḏūn-u m-al-ʕēn. | You either want to find it the first time or at the end, in the second time. If you find it in those tries, you take it, if you don’t the game goes on and gives on points. Another time, the ring… he starts to look at the eye. Our ancestors, they used to take it from the eye. |
| 4.17 | ygūl ygūm al-ᵊmẓaffar ­ē­­ē­ē Stēfān xōǧe, mū qabba l-xātam, ygūm yqabbi ʕēn-u hīčiḏ ma-ydaḥḥiǧ ʕa-t-tapsiyye, in daḥḥag ᵊb-ʕēn-u yāxḏūn-u min ʕēn-u hīčiḏ ydaḥḥiǧ ʕala ʕēn-u, ygūl ydaḥḥiǧ ʕal­ē-´ hīčiḏ ygūl gāyle ʕēn-u hāḏiyān-u yaʕni ygūl. | Let’s say Mẓaffar, eeh, teacher Stephan, hasn’t he hid the ring? So he hides his eye like this, so he does not look at the tray. If he looks by his eye, they take it from his eye (by the help of his eye). He looks with his eye like this, so he looks at him like this and he says, “His eye has told (me) here it is!” This he says. |
| 4.37 | “ā!” ygūl “ligēt-u!” w yāxḏ al-liʕbe, hāḏi liʕbit al-xwētīme. | “Ah!,” he says, “I have found it!” And he takes the game. This is the game *xw­ētīme*. |

## Urfa-047\_Game\_Qubbeya-Harran-2010

Ismail, 8 May 2010

0.50

|  |  |  |
| --- | --- | --- |
| 0.05 | al-qubbēya, iḥna awwali yōm-in-ne zġāṛ, yōm-in-ne zġāṛ b-al-gaṛāye yōm-in-ne nrūḥ nilʕab(ūn) qubbēya, b-al-qubbēya ta-ngūl iḥna čam wāḥad arbaʕa xamse. | Blind man’s buff: back then, when we were children, when we were children we went out and we used to play blind man’s buff in the village. Let’s say, ‘How many are we? Four, five.’ |
| 0.20 | wāḥad min-ne ygūl inte titn… inte bummak, (b)ummak yigūl bummak inte ygūl-l-ak inte bummak, inte ti-titġammaḏ̣ yaʕni yitġammaḏ̣ w haḏōle yrūḥūn yitiqabbūn. | One of us says, “It’s your turn, your turn.” He says, ‘You are up.’ So you close your eyes (i.e. he ties his eyes shut), I mean, this one closes his eyes and the others go and hide away. |
| 0.31 | w ygūm ʕād hēne w mǝṭraḥ-u al makān-u al ᵊtġammaḏ̣ bī-´ ʕād yrūḥ ygūm ydawwir-il-hum b-qēr mǝṭraḥ ygūm yqučč-hum, in gǝḏ̣ab-u in gǝḏ̣ab-u b-īd-u laxx-u ygūl “ṣōbīy” ṣōba ygūl-l-u | He starts from here, the place where he has closed his eyes. He goes looking for them in another place, he starts to catch them. If he catches someone by his hand, if he touches him, he says, “ṣōbīy”. He says ṣoba to him. |
| 0.40 | yaʕni inte an-nōba inte titġammaḏ̣, *seni yakaladım* b-at-turuk, hāḏi iḥne nsammī-he qubbēya, giṣīre fazla mī-hi ṭuwīle. | That means, now it is your turn to close your eyes, I cought you it’s in Turkish. We call this qubb­ēya, it is short, not that long. |

## Urfa-048\_Game\_Cab-Harran-2010

May 2010

Ismail

Heft III

|  |  |  |
| --- | --- | --- |
| 0:02 | awwali ač-čaʕab, al-awwalīn yilʕabūn ta-ngūl āni zād aṭifaṭṭan ʕal­ē-hum awwali ʕamām-i l-ᵊkbāṛ | In former times (there was) the game *čaʕab.* People in former times used to play it. I also remember them, back then my old uncles. |
| 0:10 | ʕagb ᵊnʕaǧa hāḏe hēne čaʕab ᵊnsammī-´ ač-čaʕab, yuṭluʕūn-u min… m-aṯ-ṯnēne ʕagbēn ᵊṯnēne w ysāwūn-hin zēn w-ḥatta yḥannūn-hin, ysāwūn-hin ḥumur beyle ysāwūn-hin zēnāt. w kull min ᵊčʕāb-u b-ǧēb-u; | The ankle of a sheep, here we call it *čaʕab*; they take it out from two heels and they make them look good, they even paint them with henna, they make them red; so they make them beautiful and everyone has his ‘ankles’in his pocket. |
| 0:23 | awwali ᵊtgūl-hin mū miṯil alḥaz yōm-in yḥuṭṭ ᵊskambīl ᵊb-ǧēb-u, yōm-in yḥuṭṭ al-ōkēy – iš-bī-´? – yḥuṭṭ al-ōkēy ᵊb-ǧēb-u | Back then you could say this, not like nowadays, when everybody puts playing cards in his pocket, when he puts the game Okay – (to his daughter: what is the matter with him?) – when he puts the game Okay in his pocket. |
| 0:32 | yilʕabūn ᵊčʕāb, ᵊčʕāb ʕād lilhin ᵊhniyye ta-ngūl wuruč hīčiḏ ­­ē­ē­ē wuruč luwwa nīšān w wuruč dūz, is… ygūl ʕād yilʕabūn ᵊṯnēne ygūl yḥuṭṭ yug­ḏ̣ub ᵊb-īd-u məṣāri ta-ngūl ʕašər lērāt. yigul-l-u: zuṭṭ! [zoṭṭ] | They used to play with ankles, they had ankles. Let’s say, like this: one side has a mark, and one side is flat. Then it will be played by two, so one puts, holds money in his hand, let’s say ten liras, and he says to him, “Throw it!” |
| 0:47 | yōm-inn-u yzuṭṭ ygūl yzuṭṭ ydaḥḥič yiǧin ᵊxlēf wāḥad hīčiḏ, wāḥad hīčiḏ, ʕala xlēf la-l-… la-l-… l-al-kammāš, āni zād tam nāsī-hin tam olarak hinne čünki arbaʕ xams ᵊškāl yiǧin. | When he throws it, the one who throws looks if they come athwart, one is like this and the other is like that. When (they fall) athwart, it is (good) for the one who holds the money (because it counts double). I have actually forgotten how it was exactly (played), because they have four five possibilities. |
| 0:59 | wāḥad yigaf wāḥad yigaʕ, in wugaʕ hīčiḏ čāb w hīčiḏ ʕala l-gaḏ̣ōb win wəḥde hīčiḏ w hīčiḏ l-al… ʕala l yzuṭṭ yaʕni ʕa-l ysitt ač-čaʕab. b-īd-u čaʕab ygūlū-l-u al yzuṭṭ | If one comes standing and the other falls, if it falls down like this, then it is for the one who holds (the money). If one comes like this or that, it is for the one who throws. I mean, the one who throws the ankle with his hand, the ankle, they call him, the one who throws. |
| 1:10 | w-haḏāk ngul-l-u iḥne nsammī-´ al-gāḏ̣ōb. yilʕabūn bi-nevʕi qumār gibi yaʕni ʕala məṣāri, ʕala sukkar, w ʕala məṣāri, w ʕala ǧōz. | And that one, we call him *al-gāḏ̣ōb* (the holder); they play it like a kind of gambling, I mean on money, on sweets, on money, and on nuts. |
| 1:22 | yāxḏūn kōm šugbān ǧōz, kull wāḥad xaməs kīlawāt kīlawēn yugḏ̣ub ǧōzāt xamse b-ǧēb-u ygūl “zuṭṭ!”. yōm-in yiǧi hāḏa yāxuḏ yōma hāḏa yinṭi yinṭi xamis ǧōzāt. yōma yilʕabūn ʕala sukkar, ʕəǧyān ta-ngūl | They take a heep, a pouch of nuts, each one five kilograms, two kilograms. He takes five nuts in his pocket and says, “Throw!” When it comes (like said before), either this one takes it or he gives five nuts (to the other player). Or they play on sweets, the children, let’s say. |
| 1:35 | yāxḏūn sukkar peskawīt iḥne hīčiḏ wuʕēna yaʕni, daʕwat ač-čaʕab hāḏi hiyye. | They take sweets, biscuits, I mean we remember it like this; this is the issue of the čaʕab, this it is. |

## Urfa-057\_Story\_of\_Magician-Harran-2010

Ḥalīme (born 1948)

Recorded: 8 May 2010; 3:17

|  |  |  |
| --- | --- | --- |
| 0.04 | hiyye hiyye abū-ha hēne bāše b-al-balad yaʕni wāli b-al-balad abū-ha b-Urfa hāḏi ṣāyre hēne abū-ha wāli. ʕugub huwwa zangīl čiṯīr, ʕugub-ma mayyit abū-ha – ḏ̣āllit-ill-u bnayye – hī w-umm-ha yōm-in ḏ̣āll al-ᵊbnayye yiǧī-ha al-māmūr yiǧī-ha l-ḥākim, yiǧī-ha yxaṭbūn-ha mā trīd. | (There was a girl) whose father was pasha in the town, he was the governor of Urfa, here it happened. He was very rich. After he had passed away, he left behind a daughter– she and her mother. Since she has remained (alone), the high official and (even) the ruler came to her in order to betroth her. But she did not want. |
| 0.30 | mā trīd kull ḥade yxaṭbūn-ha al-ᵊkbāṛ w-az-zanāgīl w mā trīd. nahāṛ ǧāy-he dāgg al-bāb winn-u šāyib. yōm-in dāgg al-bāb fākkit-ill-u al-bāb umm-ha yōm-in xašš gāyil: āni ǧīt arīd bint-ič. Yōm-inn-u gāḷ arīd bint-ič, aš-šāyib. yā bnayyt-i gāyitt-il-he hāḏa šāyib w-inti bint-i ab… abū-č masmīʕ ᵊmʕarūf, yixaṭb-ič al-ḥākim al-qāymaqām al-ᵊhnīye w mā trīdīn-hum w trīdīn aš-šāyib hāḏa? | She accepted nobody to get affianced, neither the big ones nor the rich. One day an old man knocked the door. When he knocked her mother opened the door to him. He entered and said, “I came to ask for your daughter’s hand.” When he, the old man, said, “I want your daughter”, she said to her, “My daughter, he is an old man and you are my child. Your father was respected and well-known. The ruler and the governor and who else wanted to betroth you, but you rejected them. Do you want this old man?” |
| 0.53 | gāyla arīd-u, aš-šāyib saḥḥār, siḥirbāz. gāyil yōm-in māxiḏ-he šāyle hdūm-ha. umm-ha zād gāyle d-arūḥ ᵊbsāgt-u ta-ndall bēt-he. ǧaʕad yimšin yrūḥin b-aǧ-ǧbile, bi-ǧbilt Uṛfa. muqāṛ šīy. yōm-in rāyḥāt ʕa-l-muġur, ad-dinye ṣāyre maqrib hiyye w-umm-ha w-šāyib ǧāʕdīn aš-šāyib ygūt al-ᵊbnayye min īd-ha w-yāxuḏ-he, ǧawwa. gāyil yirīd ytiǧawwaz-ha. yōm-in tismaʕ ᵊḏbaḥt al-ᵊbnayye āāā al-… umm-ha, ǧāʕde šuḥḥ. | She said, “Yes, I want him.” The old man was a magician, a wizard. It is said that when he had accepted her, she took her clothes and also her mother said, “I want to go with him to know her (new) home.” So, they went to the mountain, to the mountain of Urfa. There was a cave. When they reached the cave, evening had fallen. The girl, her mother, and the old man sat down. Then he took the girl by the hand and pulled her inside saying, “I want to marry her.” When the mother heard the slaughtering of the girl, she sat down immediately. |
| 1.20 | sāʕa zimān miṯil ᵊgʕadit-ne ḏiyye gāyil ǧāy ʕal umm-ha gāyil: rawwḥi ʕāwnī-ni! yōm-in ǧāye inn-a l-ᵊbnayye mayyte(n). ᵊmšallxa hīčiḏ zātt-ha al-ḥayye al-ḥayye lādġit-he w ǧaʕad yišḥat-ha ǧāy. ǧāy b-as-saččīne w gāyil l-umm-ha taʕāli ta-ngaṭṭiʕ-he [ta-ngaṭṭiḥḥe] w-gāymīn ygaṭṭʕūn-ha. mgaṭṭʕīn-ha w-ḥāṭṭ-ha b-al-ǧidir ḥāṭṭ-ha ʕa-n-nār gāyil l-umm-ha: taʕāli ṭbaxī-he! | She was sitting for an hour like we are sitting here until he came out and said, “Come and help me!” When she came in the girl was dead. She was naked, a snake, a snake had thrown her (on the ground) and stung her. He (the wizard) pulled her near, he had a knife and said to her mother, “Come here and let’s cut her apart.” They cut her apart, put her into a pot and then on the fire. He said to her mother, “Come and cook it!” |
| 1.50 | w-gāyme umm-ha tuṭbax-ha. ʕugub-mi ṭābxət-he w-šāḥle al-laḥam w-mṣaffiyye b-al-lgāne ysāwi summ zād hēne mṣaffi b-al-lgāne w-ṭāliʕ laḥam-he. | So, she started to cook it. After she had cooked it, she put aside the flesh and sieved (the remaining liquid) into bowls; he then made poison. He had sieved it into bowls after he had taken out the flesh. |
| 2.00 | w-ǧāyib aǧ-ǧidir gāyil: sāwī-l-i ʕēš burġul! msāwit-ill-u ʕēš burġul, umm-ha. w-yǧīb al-laḥam, laḥam binit-he yḥuṭṭ-u ʕa-l-burġul w-gāyim yākul. hiyye yōm-in ᵊmṣaffīye as-summ ulugṭi s-summ mn-al-gāʕ hal-gadd w-ṣurrī maḥramt-ič! aš-šāyib yōm-in min qādi gāyim yākul ǧībi as-summ w ḥuṭṭī-´ min yamm aš-šāyib. | He brought the pot and said, “Make a stew for me!” And her mother made a stew for him. Then he brought the meat, the meat of her daughter, put it onto the burgul and started eating. When filtering the poison, she had taken some of it secretly from the bottom (of the sieve) and had wrapped it into her headscarf. When the old man started to drink – lo and behold! – she took the poison and put it inside the food (lit. next to him). |
| 2.20 | aš-šāyib gāyim yākul, yākul ᵊšnōn-mu māčil māčil as-summ ʕugub šuḥḥ gāyim yiḥtās w-mayyit. yōm-inn-u mayyit ad-dinye lēl. mayyt aš-šāyib w-mǝǧǝrze xāyfe gāyle alḥaz ši-yṣīr ʕalayye? | The old man started to eat. He ate and as soon as he had eaten the poison, immediately after that, he began to tumble and died. When he died, it was night. The old man was dead; she had squatted down and was in fear. She said, “What will happen to me now?” |
| 2.34 | ṭālʕe b-ač-čōl ǧāʕde fōg al-maqāṛa. yōm-in hī ǧāʕde fōg al-maqāṛa yiǧūn yibīʕūn xāṯir yibīʕūn ǧalle ʕa-l-balad yiǧībūn awwali. yōm-in-he mdaḥḥǧe ač-čḥīš hal-čḥīš gafal w gāyme tōmī-l-hum: taʕālu yōm-in… ᵊš-bī-č? š-inti inis? ǧinis gāyle waḷḷa inis! | She went outside and sat down in front of the cave. After she had sitten down in front of the cave, people came who went to the town to sell yoghurt and dried cow dung. They did like that in former times. When she saw the donkeys, this caravan of donkeys, she waved to them and said, “Come here!” They said, “What happened to you? Are you a human or a jinn?” She said, “By God, I’m human.” |
| 2.50 | w-mart ᵊflān w hīčiḏ w hīčiḏ ṣār ʕalayye. w ḏibaḥ bint-i aš-šāyib ǝnṭā-ha l-al-ḥayye w-ḏibaḥ-ḥa. yunṭūn xabar ʕa-l-ᵊḥkūma yōm-in yiǧūn al-ᵊḥkūma in-ha l-maqāṛa kull-ha ʕḏ̣ām | “And I am the wife of so-and-so and this and that happened to me. This old man killed my daughter and gave her to a snake. He killed her. They informed the government and when (the men of) the government came they found the cave full of bones. |
| 3.00 | win al-ḥayāye mṛabbaṭa b-az-zanāǧīr yāxḏ al-ʕiǧyān yāxḏ al… al-banāt al yiḏ̣ḥak ʕalē-hin yinṭī-hin l-al-ḥayye tildaq-hin w yuṭbax-hin ysāwī-hin zehīr w ybīʕ. hāḏi zād hīčiḏ ʕind-i. | Look, the snakes were bound in chaines. He had taken the children, the girls. He laughed at them and then he gave them to the snake in order that it stings them. Then he cooked them to make poison for selling it. This is what I know (of stories). |

*ḏ̣ubaḥ* schreien

*ǧīt ʕal-xōǧe winnu ǧāʕid baktım ki …*

## Urfa-061\_Life\_of\_al-Harrani-Harran-2010

Ḥalīme (born 1948)

8 May 2010

Only from 3:17 [3:00]

|  |  |  |
| --- | --- | --- |
| 00.01 | Yṣīr aswad, yṣīr šakl-u aswad, iḥna hina ḥamar, la-l-baṭāta, al-gaʕa šlōn al-gaʕa yṣīr ḥamur ʕala lōn al-gāʕa yṣīr aw lōn ᵊtrāb, ʕala lōn al-gamuḥ, īh! ʕala lōn al-gāʕa awwali bilči ʕan marčūba al-čime al-awwalīn baʕd yāšiya al-ᵊkbār-na ysammu ygūlu al-maṭar lēle yōm yṣīr al-maṭar ygūlu hāḏ al-maṭar čime maṭar ačime w-maṭar al-xōfa an-nahār al-mayṣūm haḏāk. |  |
| 00.48 | Ma ṣār maṭar awwali al-kočari yšīlūn min al-bīr mayye ykubbūn ba-l-gāʕ ṭalʕat čime. Yaʕni ḏāk al-yōm mayyit ḏāk al-yōm ma ṣār maṭar, maṭar ač-čime yšīlūn mn al-bīr yiṭalʕūn mayye mn al-bīr w-ykubbūn ba-l-gāʕ w-uxra ṣīr čime yaʕni ʕa-ḏāk al-yōm amr Aḷḷa xuṭrat čime ani gilt ill-ak awwali ēh? Al-mayye an-nahār xutrat al-čime w-xuṭratan ḥalīb xuṯrat al-kafi zād zayy šīl-u al-yōm |  |
| 1.20 | Al-awwalīn baʕaḏ̣-hum yaʕni mu kull-hum yṣīr maṭar al-maṭar haḏāk zād mxaṯirīn al-ḥalīb ṣāyir xāṯir al-awwalīn yaʕrfūn-u ani ma ʕārf-u. al-manṭar hi ši miṯil al-šisir ifṭirt miṯil aṭ-ṭarši haḏāk manṭar yaʕni inčān zaʕzīl fōg an-nār yaṯami ʕadwi bi-miləḥ iṭaʕamtu čiṯīr zēn al-xōǧe čiṯīr zēn. Al-ᵊfṭər naʕam |  |
| 2.35 | šlōn yqasslūn-u baʕd čamm sane yiftaḥūn-u, ba-s-sabiʕ snīn ā xōǧe awwali kull iḥna nagadi zurna šēx ḥayāt al-ḥarrāni fotōgrāf gabl-u zēn ġādi  xōǧe hina huwwa faqīr  šēx ḥayāt al-ḥarrāni huwwa xōǧa al-ǧāmiʕ awwali |  |
| 3.17 | Šēx Ḥayāt al-Ḥarrāni, huwwa awwali b-Ḥarrān faqīr, maḥḥad ytiṣannat-ill-u, maḥḥad ysōlf-u, huwwa ṯarīy-u xōǧe b-Ḥōrān, Ḥōrān mā nindall aṣṣōb-ha. | Sheikh Ḥayāt al-Ḥarrāni was in former times a poor and strange[[29]](#footnote-30) man in Harran. Nobody listened to him and nobody talked to him. Reportedly he was a scholar from Ḥōrān. I don’t know where Ḥōrān[[30]](#footnote-31) is. |
| 3.30 | hāḏa rāyiḥ wāḥad ʕa-l-ʕaskariyye yrūḥūn ʕa-l-ʕaskariyye. yōm-inn-u rāyiḥ ʕa-l-ʕaskariyye, lā, rāyiḥ ʕa-t-tiǧāṛa, yōm-inn-u rāyiḥ ʕa-t-tiǧāṛa ʕa-l-Yaman, yōm-inn-u ʕa-t-tiǧāṛa ʕa-l-Yaman al-gāmiyye txarab tinkasir. | Once there was one who went to the military service, they go to the military service. When he went to the military service – no, he went for business! He went for business to Yemen. When he went for business to Yemen the ship broke (and sunk). |
| 3.44 | w yirga w ʕala xšēbe w ʕala xšibe tāxḏ-u ǧǧīb-u b-al-baḥar ʕala ḥarf ǧazṛa, yḏ̣all ᵊb-gaḷb aǧ-ǧazṛa yōm-in ydaḥḥiǧ la-ḥōl-u la-ḥawalēn ahal Ḥarrān. ydaḥḥiǧ mā ḥōl-u mā ḥawalē-´ ydaḥḥiǧ ǧāmiʕ, biʕīd. | He climbed on a small piece of wood which took him out on the sea and then to coast of an island. He stayed in the middle of the island and looked around (to find) people from Harran. He looked at what was around him and saw a mosque far away. |
| 3.59 | yōm-in yrūḥ ʕa-l-biyāḏ̣a yimši yōm-in yiǧi l-aǧ-ǧāmiʕ ʕind aǧ-ǧāmiʕ, ǧāmiʕ, in-hum ǧāyīn ᵊmṣallyīn. al yiǧūn b-aǧ-ǧāmiʕ yṣallūn tiǧi al-malāyka, ᵊṣṣalli b-aǧ-ǧāmiʕ. | When he went (in the direction of) the white (building) he came to the mosque. The mosque where people were praying. Those who had come to the mosque were praying and (also) the angels had come to pray in the mosque. |
| 4.10 | w gāylī-l-u, “inte mīn w mnēn ǧīt?” gāyil, “āni ǧīt ʕala [l-]Yaman ʕa-t-tiǧāṛa w-al-gāmiyye nkasrat w xirbat w-al-ᵊxšēbe ǧābat-ni ʕala ḥarf aǧ-ǧazṛa, w daḥḥagit hīčiḏ w šifit biyāḏ̣a ǧāmiʕ w ǧīt ʕa-ǧ-ǧāmiʕ. | They said to him, “Who are you and where are you from?” He said, “I came to Yemen for business. My ship broke up and went into pieces. Lumbers brought be to the coast of the island and when I looked around I found something white, a mosque, and so I came to the mosque.” |
| 4.24 | gāylīn “ᵊnḏ̣all hēne b-aǧ-ǧāmiʕ. yiǧi imām al-ǧāmiʕ, al-xōǧe. maḥḥad yāxḏ-ak ʕala Ḥarrān alla l-xōǧe ḏāk.” yōm-inn-u ǧaʕad ᵊbgaḷb aǧ-ǧāmiʕ ǧāy al-xōǧe. yōm-in ᵊmdaḥḥiǧ | They said, “Let’s stay here in the mosque! The imam of the mosque will come and there is nobody except that imam who can bring you back to Harran.” When he stayed in the mosque, the imam came. When he looked at him, (he said to himself), |
| 4.37 | abū! w-inn-u al-faqīr Yaḥya hēne al mā ydaḥḥǧū-l-u. inn-u hāḏa xōǧt aǧ-ǧāmiʕ! gāyim ᵊmṣalli b-aǧ-ǧimāʕa, yōm-in ᵊmṣalli b-aǧ-ǧimāʕa yrīd yrūḥ. | “Hey man, this is the strange Yaḥya at whom nobody looks here (at home). And *he* is the imam of the mosque!” He (the imam) started to pray with the community and when he had prayed with the community he wanted to go. |
| 4.47 | yōm-in w-yrīd yrūḥ al-xōǧe hāḏa urkuḏ̣ ᵊb-ḏ̣har-u, gāyil-l-u, “daxīl-ak!” gāyl-ill-u, “āxḏ-ak, amma mā tʕallim ḥade! mā tʕallim!” gāyil, “mā͡ ʕallim.” | When the imam wanted to go he rushed after him and said, “I beseech you!” He said to him, “I will take you (with me), but don’t let anybody know! Don’t tell it!” He said, “I won’t tell.” |
| 4.57 | gāyil-l-u “qammḏ̣ ᵊʕyūn-ak!” yōm-in ᵊmqammiḏ̣ ᵊʕyūn-u mqammiḏ̣ ᵊʕyūn-u, az-zlime. hāḏa yōm-in ᵊmqammiḏ̣ ᵊʕyūn-u w yšīl b-amr aḷḷa ysitt-u b-Ḥarrān. | He said to him, “Close your eyes!” When he had closed his eyes, this man… When his eyes were closed he took him and—by God’s order—he let him down in Harran. |
| 5.09 | yōm-innu fākk ᵊʕyūn-u winn-u b-Ḥarrān, fākk ᵊʕyūn-u w ǧāy ᵊflān ʕugub sabʕ ᵊsnīn, ʕugub sabʕ ᵊsnīn tā ǧī flān ǧī flān ǧāy ʕala bēt-u. | When he opened his eyes, he was suddenly in Harran. He opened his eyes. And after seven years somebody came. After seven years somebody came to his house. |
| 5.20 | ǧāʕid haḏāk uxṛa yiǧi yṣalli al-xōǧe Yaḥye, Yaḥye. yōm-inn-u ǧāy al-ʕaǧāwīn, “ᵊmhabūl,” ygaṭṭbūn-u b-al-ḥaǧar yihnūn-u. w-al-gāyil il mart-u, “š-il-hum b-al-faqīr hāḏa? | He was sitting when imam Yaḥya came to pray again (with him). When he came (to the town) the children shouted, “He’s crazy!” They threw stones at him and so on. He said to his wife, “What do they want with this dumb man? |
| 5.33 | yḥāčūn-u hāḏa yēlōn yʕarfūn-u šnōōōn!” mart-u gāyme tisʕal-u, “š-bī-´ š-mā bī-´?” gāyil, “hāḏa huwwa l ǧāb-ni min Ḥōrān, mn-al-Yaman ǧāb-ni hēne!” | They insult him but if they knew him—how (different would they behave)!” His wife asked him, “Who then is he?” He said, “He is the one who brought me from Ḥōrān, from Yemen he brought me back here.” |
| 5.46 | w gāyme tgūl il ǧārit-he: “lā tsōlfūn-u! hāḏa hīčiḏ w hīčiḏ. hāḏa hīčiḏ šēx hāḏa hīčiḏ.” al-… ahal Ḥarrān gāymīn yurkuḏ̣ūn ᵊb-ḏ̣har-u ta-yuguḏ̣būn-u ta-yitimassaḥūn bī-´. | She stood up and said to her neighbour, “Don’t talk to him like this! He is this and that. He is a sheikh, so it is.” The people of Harran rushed after him to grasp and touch him. |
| 5.57 | yiǧi l-arḏ̣ al-gabǝṛ w yxušš hināk ᵊbgaḷb al-gabǝṛ tiftakk al-gāʕ w yxušš bī-he w yrūḥ w-ᵊttičallat. | He came to the site of the grave and entered it. The earth opened, he entered it, went away and (the earth) shut. |

## Urfa-068\_Tribes\_Armenians\_Jews-Harran-2010

Ibrahim, Ismail and others

9.5.2010 in Yardımcı/az-Ziyāra

11.50 [in Heft Texte S.32-38]

|  |  |  |
| --- | --- | --- |
| 0 | šī baʕaḏ̣ ʕašāyir, baʕaḏ̣ ʕašāyir ǧaw m-al-ʕIrāg, m-al-ʕIrāg, ʕala dōr Atatürk, yaʕni Turkiyye mū ṣār ḥarib, mū ṣār šakle, nufūs zihīd ṣār mā ḏ̣all nufūs, al-bölge ḏī māmin insān. |  |
| 0.17 | Turkiyye ḏāk al-wakt al-ḥukūma Atatürk, ʕala Yūnānistān ᵊhniyye ʕala … ʕala l-ʕIrāg ʕala Sūriyye ʕala Azarbayǧān ʕala al-Īrān ʕala Yūnānistān ʕala Yugoṣlavya gāḷ: ənṭū-ni nufūs! al mā trīdūn-hum ənṭū-ni yā-hum. |  |
| 0.35 | mesela hēne šī aǧ-Ǧumayle ngūl-il-hum, ʕašīre, Ǧumayle, ǧaw min al-ʕIrāg, m-al-ʕIrāg ǧaw, alḥaz ᵊb-Ḥarrān ənṭā-hum Ḥarrān ḏāk al-wakit Atatürk gāḷ-il-hum “Ḥarrān lilkum.” hā-kum haḏiyye al-bölge ḏiyye, intuw.” | Here it is, this region is yours! |
| 0.47 | alḥaz hēne ʕašīrit ad-dinye huṃṃa, haḏōlak gabəḷ ṯimānīn tisʕīn sine ǧaw m-al-ʕIrāg. ǧidd-hum ǧī m-al-ʕIrāg, huṃṃa kull-hum šālaw w ǧaw hēne. |  |
| 0.57 | mesela ta-ngūl ʕUbāde, ʕUbāde šī ǧāyīn m-al-ʕIrāg, šī min Sūriyye, ǧāyīn awwali, yqōčrūn ygūlūn, yrūḥ yqōčir ʕala məṭraḥ, w daḥḥaǧ ʕa-l-mikān haḏāk zēn w ḏ̣all qādi. |  |
| 1.12 | awwali zād ʕaman māmin ᵊḥdūd bēnāt-na iḥna w Sūriyye, māmin ᵊḥdūd min hēne tirkab ᵊtrūḥ ʕala Ḥalab, w tiǧi. al-mille trūḥ min hēne; yizʕal yrūḥ qādi. w-ᵊltammaw ʕādēne hēne, kull-min gām yiltamm yamm gaṛāyb-u. |  |
| 1.26 | mesela šī ta-ngūl hēne ʕUbādi, yiǧi ʕIrāgi min al-ʕIrāg ʕUbādi ygūl “āni ʕUbādi.” ygūl “āni zād ʕUbādi taʕāl yamm-i!” yiǧi Ǧmayli ygūl “āni Ǧmayli.” ygūl aǧ-Ǧmayli “taʕāl yamm-i!” |  |
| 1.37 | w gāmaw ysāwūn kull-min yugḏ̣ub-ill-u bölge, kull-min yṣīr bölge, mesela Bini ʕIǧil, Bini ʕIǧil alḥaz ta-ngūl čiṯīrīn, hēne ᵊb-Ḥarrān čiṯīrīn ᵊb-Sūriyye čiṯīrīn b-al-ʕIrāg čiṯīrīn, čiṯīrīn. ǧāyīn miltammīn. |  |
| 1.51 | šī rāyḥīn ʕala Sūriyye šī ǧāyīn ʕala Turkiyye šī rāyḥīn ʕa-l-ʕIrāg, yaʕni haḏōle mū ᵊb-məṭraḥ wāḥad, ǧāy hēne ta-ngūl “āni ǧāy hēne, āni ʕIǧli ǧāy hēne alḥaz b-aǧ-ǧarye ḏiyye, bāčir akṯar hēne, ʕugub xamsīn sine agūl “hāḏiyye liyye,” mesela. |  |
| 2.06 | šinhu ʕalēš awwali ʕaman ǧīy? dīrit Ḥarrān zād kull-u ʕašāyir, Ḥub­­ēṭ šīy, Ǧumayle šīy, ʕUbāde šīy, Siyāle šīy, ēēē Ṭammāḥ šī, ondan sonra Nuwāǧiḥ šīy – Maʕāǧle šīy – Maʕāǧle šīy, ʕAbīd šīy, kull-na ʕabīd aḷḷa, – Qaǧar šīy – Qaǧar šīy – Bini Xamīs – Bini Xamīs, Bini Zēd šīy – Mašōr šī –Mašōr šīy – Mašōr – Bini Sadd šīy [gap] Bini Mḥimmad šīy [gap] |  |
| 2.47 | Bini ʕIǧil mesela ta-ngūl fxāḏ-he, al-ᵊkbāṛ yaʕni iḥne ysōlfūn-ne, imyit fuxuḏ šī. – imye? – imye šīy, imyit fuxuḏ, hēne b-al-… hēne b-Ḥarrān imyit fuxuḏ šī. Bini ʕIǧil kull-he ʕašīre wəḥde, amma imyit fuxuḏ šīy, imyit ʕēle. |  |
| 3.06 | kull ʕēle bī-he xamsīn mīt wāḥad, alif wāḥad, kull ʕēle, al-mīt fuxuḏ kull fuxuḏ bī-´ xams imye, alif wāḥad šīy. aǧ-Ǧumayle ʕayne fxūḏ w fxūḏ, as-Siyāle ʕayne – ʕUbāde ʕayne – ʕUbāde ʕayne. |  |
| 3.18 | b-al-midīne mesela min awwali šī ʕašāyir, rāyḥīn šī mesela āni ta-ngūl rāyiḥ ʕa-l-midīne kaṯrān qādi ḥatta b-al-midīne čiṯīr ʕašāyir šī, kull-he ʕašāyir. |  |
| 3.27 | ē, bölgit Ḥarrān hēne hāḏi kull-he ʕarab min hēn w-ugḏ̣ub-ha min ǧāy min ᵊSrūč, al-Qōrunšahar, al-bölge ḏī kull-ha ʕarab, kull-ha ʕarab ḏiyye min awwali, yaʕni mū ǧāyīn haḏōle min xamsīn imyit sine. |  |
| 3.48 | haḏōle min ṯalṯimye arbaʕimye xams imyit sine hēne. min yōm-in artǝq šūf awwali ēmat ǧāyīn. ʕala dōr al-ʕuṯmāniyye alle gabǝḷ al ʕugub mā nʕarif mā nibxan yaʕni. |  |
| 4.00 | ʕala ǧdūd-ne mā… mā nibxan ǧāyīn ǧāʕdīn min nifṭan hēne w nisʕal ᵊkbāṛ-ne ǧdūd-ne hēne awwali. amma al aʕarif-hum mesela ǧāyīn min al-ʕIrāg aǧ-Ǧumayle šīy, haḏōle nʕarif-hum, haḏōle gabǝḷ ṯimānīn sine ǧaw. |  |
| 4.17 | mesela ʕUbāde ǧaw m-aǧ-ǧbile, min Sūriyye m-al-ʕIrāg ǧaw gabḷ imye, imye w xamsīn sine, neyse ǧaw hēne. Bini ʕIǧil zād ʕayne. Bini Sadd zād belčin awwali hēne belči mū hēne, yaʕni kesin tārīx māmin kesin tārīx māmin, amma min imyit­­ēn imyit sine al-mille ḏī kull-he hēne, maḥḥad rāyiḥ. |  |
| 4.43 | maḥḥad ǧāy min qēr mǝṭraḥ, al-mille rāyḥe min hēn maḥḥad ǧāy min qādi. yaʕni in ʕaddēt-hum imyit ʕašīre šīy, imyit ʕašīre šīy, hēne. – |  |
| 4.56 | xōǧam, awwali ta-ngūl ʕa-zimān al-awwali, maʕnāt al-ʕašāyir yōm-in-hum minǧamʕīn ta-ngūl iḥna l-ʕašāyir al-qabīlāt al-Ǧēs al-ʕarab, ᵊb-dīrit Ḥarrān ta-ngūl, awwali yiǧūn-hum al-badu, al-qazu ygūlū-l-u ngūl-ul-hum, al-badu, yxāfūn m-al-badu awwali, ᵊbduwi |  |
| 5.10 | al-badu yiǧūn ta-ngūl ʕala gōḷ ᵊkbāṛ-na hā, ygūl miṯil ašqiyye yiǧūn yiqṣibūn māl-hum, yāxḏūn qanam-hum, yāxḏūn baʕīr-hum, ykāwnūn yāxḏūn məṣārī-hum, b-ᵊslāḥ yiḏbaḥūn-hum. | yiqṣibūn = zorla almak *yaġṣibu* rauben  ašqiyye Turkish eşkiya. |
| 5.23 | al-badu al-awwalīn al-ᵊbduwi – yiǧūn min Sūriyye, al-badu – yiǧūn b-al-xēl, miṯil alḥaz ta-ngūl ngūl-l-u ašqiyye, ḥarāmiyye, al-badu ʕād ygūlūn al-badu, ǧō-na al-badu. |  |
| 5.33 | yiǧūn imye xamsīn ᵊzlime b-al-kudaš yiǧūn yāxḏūn qanam-hum ḥalāl-hum, ḥatta banāt-hum, məṣārī-hum, yxaṭfūn-hin w min hāḏa ʕād iḥne b-ᵊhdāy b-ᵊhdāy minǧamlīn ygūl yaʕni ǧāmlīn ᵊb-məṭraḥ, yxāfūn m-al-badu. |  |
| 5.49 | awwali ač-čōl, ʕaskariyye mā tḥakim ʕala kull məṭraḥ, amniyyāt māmiš, puluṣiyye māmiš, yiltammūn ta-ngūl: al-yōm iḥna ʕēlit-ne čam wāḥad? imyitēn wāḥad. |  |
| 5.58 | b-al-lēl kull-ne wāḥad … b-al-lēl nuwāṭīr šī, nuwāṭīr, bekčiyye, yinṭurūn ʕa-l-gabīle. l-aṣ-ṣubuḥ yḏ̣allūn ǧāʕdīn ʕala slāḥ al-awwali aw sēf aw at-tfunga čād-ha ṭālʕe. aw al-muwāse yigafūn l-aṣ-ṣubuḥ. |  |
| 6.11 | ʕa-l-ᵊblād hāḏa kull-u – yunṭurūn-u – ʕa-l-ᵊblād hāḏa kull-u Ḥarrān, ad-dawle ḥāṭṭa bekči wāḥad – bekči wāḥad qēr mā ysāwi šī – lā ʕaskar šī lā puluṣ šī, al-bekči haḏāk huwwa ḥākim ʕa-l-bölge ḏiyye. huwwa ʕaskarīt-he huwwa puluṣ-ha – amma l-gabāyil hiyye tunṭur ḥāl-he. |  |
| 6.29 | al-gabāyil hiyye tunṭur ḥāl-he, hiyye l-ʕašīre hiyye tlumm ḥāl-he, hiyye tunṭur ḥāl-he w hiyye ttisallaḥ b-sēf-he w tfungut-he w-ᵊhnīt-he tgūm tḥafiḏ̣ ḥāl-he ma…. m-al-qazu – al-qazu iḥna nsammī-hum m-al-qazu, m-al-badu al-qazu yiǧūn yiqṣibūn-hum. – |  |
| 6.42 | al-qazu, maʕnāt-u yiǧūn ysāwūn tallān yaʕni tallān, yaġlamama, yiǧi ʕa-ǧ-ǧarye, yiǧbis-he, yāxuḏ qanam-he, yāxuḏ ḥalāl-he, yāxuḏ məṣārī-he w yuktul az-zilum yiḏbaḥūn-hum yāxuḏ-hum ḥatta banāt-hum yiḏbahūn-hun, ī, al yihnūn-u yiḏbaḥūn-u. | tallān = talan, yağma |
| 7.02 | b-al-lēl yiǧūn bēt wāḥad yiǧūn yilgūn yiḏbaḥūn-u huwwa w ʕēlt-u, yāxuḏ bint-u w baʕdēn zād iǧābənda yāxuḏ qanam-u, yāxuḏ ḥalāl-u, yāxuḏ məṣārī-yu w yrūḥ mā yxāfūn Aḷḷa. huwwa badu, ʕrubi ǧahīl yā, ǧahīliyye dönemi, yaʕni ngūl…ǧuhale – ǧahīliyye | icabinda |
| 7.14 | čalḥaz sōlafit mesela ʕala… ʕa-l-Armaniyye, ʕa-l-Armaniyye: awwali, al-midīne, al-balad, ṯalṯ aqsām šīy, al-balad: šī Yahūd, šī Armaniyye w šī Islām, ṯalāṯe, kull-min luwwa maḥalle. | čalḥaz biraz önce, demin |
| 7.35 | hināk ǧāʕdīn, maḥḥad yikāwin ḥade, maḥḥad ᵊhniyye, hā yōm-in ṣār al-ḥarib, al-ḥarib, ḏāk al-wakit, b-ad-dōġe hināk, haḏōle hēne māmin ṣōrun, lā Armani wa-lā Yahūd māmin ṣōrun hēne. | dōġe doǧu |
| 7.52 | al-mille baʕaḏ̣-ha trūḥ w tiǧi, ytiǧawwazūn yāxḏūn yunṭūn baʕaḏ̣-hum, yaʕni bēnāt-hum zēn. b-ad-dōġa qādi al-Armaniyye hināk čiṯīrīn, hināk gāmaw yuḏ̣rubūn aslām. |  |
| 8.07 | hā! yōm-in ḥikam At… Atatürk ḥikam ʕa-l-bölge, al-mille min gadd-ma ǧarrat min-hum – glūb-ha ʕalgāne – glūb-ha ʕalgāne, gāmat, ʕaskariyye māmin al-mille gāmat gabbat ʕala al-Armaniyye w gāmat ᵊthiǧǧ-hum min qādi. |  |
| 8.21 | al… al-Armaniyye ʕādēne mā yǧārib ʕa-r-Rūs, ar-Rūs mā tigbal-u – ǧī lē ǧāy – ǧī lē ǧāy, al-mille qaččōt kaččat-hum ʕādēne. ad-dawle mā kaččat-hum al-mille kaččat-hum, gālat, gālū-l-hum iḥna mā niḏbaḥ-kum xaṭiyye, amma rūḥu min hēne! rūḥu min hēne tā mā niḏbaḥ-kum. |  |
| 8.37 | ǧaw ʕādēne fātu min hēne m-al-midīne, al b-al-midīne zād šālaw ᵊbsagit-hum. l-alḥaz hēne šī ʕid-na Armaniyye, mawǧūdīn ᵊb-Qōran šī wāḥad, ḏ̣all qādi minhazim wēlād-in ziġīr, ḏ̣āll min ʕēlt-u w-iḥna ahal aǧ-ǧarye xaḏō-´ rabbō-´ w huwwa Armani. |  |
| 8.56 | – ǧawwazō-´ – ǧawwazō-´ w əslam, ṣār mislim w lāḥiǧ w­­ēlād-u, walād w­ēlād-u hēne misilmīn miṯil-ne maḥḥad yḥāčī-hum – abad! – |  |
| 9.08 | awwali mā, mā yḥāčūn baʕaḏ̣-hum.al-Armani w-al-Yahūdi, maḥḥad yizʕal min-hum maḥḥad ykāwin ḥade maḥḥad yiḏbaḥ ḥade, al-Yahūd yiǧi ʕ-Aslām w-al-Aslām yiǧi ʕa-l-Yahūd, al-Armaniyye yiǧi ʕa-l-mislim w-al-mislim yrūḥ ʕa-l-Yahūd. |  |
| 9.20 | w yištarūn min baʕaḏ̣-hum yāxḏūn w yinṭūn, w ṣudga maḥḥad yizʕal min ḥade, iḥna zād ᵊhniyye. Aslām mā tigbal aš-šuqul hāḏe, al-ʕašāyir mā yigbalūn. |  |
| 9.32 | yōm-in al-Franṣəz xaḏat Urfa, ḏāk al-wakit kull al-… al-ᵊhniyye gabbat, al-ʕašāyir, al-ʕašāyir hiyye qləbat Franṣəz, ʕašāyir al-ᵊkrād w-al-ʕarabiyye, ᵊltammaw gālaw iḥne mā nigbal ᵊhnīt al-Franṣəz, ᵊnrīd ᵊnḥārib-hum nuṭluʕ-hum min balad-na. |  |
| 9.53 | amma al-Armaniyye w-al-Yahūd mā ǧiblaw, ṣāraw ᵊbsāgt al-Franṣəz. gālō-l-hum “intu ʕalēš ᵊṣṣīrūn ᵊbsāgt al-Franṣəz? intu mū ʕid-ne ḥna ǧimīʕ hēne? ʕalēš intu trabbʕūn ḏōle.” |  |
| 10.06 | w gāmaw ʕādēn ʕašāyir gabbat w čand… ᵊtkučč Franṣəz min hēn, ṭəlʕat-hum min hēne, w xallaṣna ʕan-ne w-haḏōle, haḏōle xānaw bī-ne. gāmaw ᵊbsāgit-he haḏōlak yṣīrūn iḥna, iḥna w-intu gālaw ǧimīʕ. |  |
| 10.20 | iḥna mille wāḥad iḥna ǧāʕdīn b-məṭraḥ ʕalēš inte tirābaʕ ʕa-l-Franṣəz? inte Armani! al-Franṣəz šunu šuql-ak ᵊbsāgt-u? |  |
| 10.28 | w ḏāk al-wakit rāḥaw ʕādēne, šī rāḥ ʕala Sūriyye, šī rāḥ ʕala Isrāʔīl, awwali Isrāʔīl *başbakanı* šīy š-ism-u? ᵊhnīye – Yitshak Rābīn – Mōše, Mōše Dayan, Mōše Dayan. Mōše Dayan bēt-u b-al-midīne, b-al-midīne. |  |
| 10.44 | huwwa, huwwa gāri b… – b-ʕēn wəḥde – hā! hā haḏāk haḏāk gāri b-al-midīne, w-āni orṭag-i hēne b-al-ǧarye hēne orṭag-i, huwwa w hāḏa gāryīn ǧimīʕ b-al-məktab. |  |
| 10.56 | yuṭluʕ b-at-televizyon ygūl hāḏa rabīʕ-i b-al-məktab, Mōše Dayan. hēne ṣirit inte ʕalēš inte txīn ʕa-d-dawle hēne? hāḏi mīhi likke? |  |
| 11.07 | w-al-Yahūd sōlafaw b-al-ʕarab? – lā! lā, b-at-turuk ysōlfūn, b-at-turuk ysōlfūn. – ysōlfūn b-at-turuk – b-at-turuk ysōlfūn, amma lsān-hum huṃṃa yʕarfūn-u ham ysōlfūn b-at-turuk, ham ysōlfūn ibrānīǧe, yaʕni iṯnēn zād šīy. |  |
| 11.24 | amma maḥḥad yiḥāčī-hum, maḥḥad ykāwn-u, maḥḥad yiḏbaḥ-u – ḥatta alḥaz halḥīn b-Isrāʔīl šī baʕaḏ̣ Yahūd ygūlūn “inte aṣṣōb-u blād-ak?”ygūlūn “āni Urfalli.” – Urfalli! |  |

## Urfa-069a\_Armenians-Harran-2010

Ibrahim, Ismail and friends

9.5.2010 in Yardımcı/az-Ziyāra

2:25

069 together 4:30

|  |  |  |
| --- | --- | --- |
| 0.05 | yaʕni al-ᵊhniyye al-ʕašāyir hēne, uṃṃ-hum Armaniyye, māxḏīn ḥurma Armaniyye min Armaniyye, al-mislim māxiḏ min al-Armaniyye miǧǧawwiz ṣāyir-l-u wēlād, w-gaṛāyib, li-lḥaz xawāl-hum šī āni aʕarif-hum. |  |
| 0.21 | yrūḥūn ʕala xawāl-hum ᵊb-Sūriyye yrūḥūn yiǧūn – b-aǧ-ǧarye šī hēne – hē b-aǧ-ǧarye šī hēne. – min māḏ̣it ʕašr ᵊsnīn ʕašǝr sanawāt, ǧaʕadit bēt karwa ǧirīb l-ahál-i, bēt Qādir Beg, karawči, karwa, āni ǧāʕid bī činit gabǝḷ bēt-i hāḏa. | māḏ̣it = evvel ~ ago |
| 0.38 | nahāṛ ṭǝlʕat al-bāb al-ʕaṣr ad-dinya w-ᵊnšūf qāfilit tūrist yimkin bī-hum ʕašara fōg al-ʕašara, ba… ḥabāyib w zilum, wəḥde min ḥabāyib win-he tgūl liyye daggat wāǧfe ʕa-l-bāb gāḷat “al-bēt hāḏa li-man?” gilt “waḷḷa, al-bēt hāḏa mū liyye.” |  |
| 0.52 | bass āni ǧāʕid bī-´ karawči yaʕni, karwači, win-he tgūl “al-bēt hāḏa bēt ḥabbābt-i, bēt ahál-i, al-bēt hāḏa txušš b-al-bēt, ʕala īd-ak al-yamīn bīr šī w hīčiḏ dāṛ šī hīčiḏ |  |
| 1.05 | ā yimkin axušš ǧawwa txallī-ni asḥab asḥab fotoġrāf?” w-āni gilit “tifaḏ̣ḏ̣ali! buyrun!” ᵊtsōlif-ni b-al-ʕarab! āni w hiyye nitsōlaf b-al-luġa ʕarab yaʕni tam ʕarab faṣīḥ. |  |
| 1.14 | “inti mnēn?”gilt-il-he, gāḷat “āni min Isrāʔīl, awwali” gāḷat “al-bēt hāḏa bēt ḥabbābt-i, awwali ǧāʕdīn hēne.” gāḷat “w ḥabbābt-i ǧǧib-in-na ṭāri ʕala bēt-na ʕayne bēt hāḏa” gāḷat. | ṭāri bahsetme |
| 1.26 | w čānat tisḥab fotoġrāf, gāḷat “al-bīr mū hēne?“ gilit: hāḏiyān-u! ṣiḥīḥ ʕala kalām-ha hiyye min baṛṛa šāfat – ʕala t-tasbīt – ʕala tasbīt-he, w ḥatta zād āni zād sāwēt gašmariyye, sāwēt ʕalē-he gašmariyye. |  |
| 1.37 | gilt-il-he māmiš ḏahab mā ḥabbābt-ič mī mqabbiyye b-al-kōše flān, čād šī ta-nuṭulʕ-u āni w-inti b-an-nuṣṣ, nuṣṣ liyye nuṣṣ ličče gāmat tiḏ̣ḥak ᵊtgūl “maʕ al-asaf māmiš.” |  |
| 1.48 | inčād šī gūli ta-nāxuḏ-u liyye axēr-ma yitixx, ta-nuṭluʕ āni w-inti nākl-u ǧimīʕ ᵊntišārak-u. w sāwat gāmat tiḏ̣ḥak w-ᵊtgūl “lā, māmiš” w-ᵊsḥabat fotoġrāfāt, tišakkarat gāḷat “tešekkür ederim”, “bir šey degil” w čānat tisḥab w-ᵊtrūḥ. – |  |
| 2.02 | mā yḥāčūn-hum awwali – ē, al-ᵊbyūt haḏōlak al-byūt al b-al-midīne kull-hin akṯar-hum huṃṃa ǧāʕdīn al-byūt az-zēnāt huṃṃa ǧāʕdīn bī-hin – Bāb Ḥarrān šīy, iḥna nsammī-hin Bāb Ḥarrān maḥalle – |  |
| 2.14 | kull-ha Yahūd, kull-ha Armani, haḏinne maḥḥad yḥāči ḥade yrūḥūn ʕa-l-gaṛāye yiǧūn ʕa-l-balad yrūḥ w yiǧi, maḥḥad yizʕal min ḥade. |  |

## Urfa-069b\_Arabicised\_Kurds-Harran-2010

Ibrahim, Ismail and others

9.5.2010 in Yardımcı/az-Ziyāra

069 beginning with 2:26

2:05

|  |  |  |
| --- | --- | --- |
| 2.26 | w šī ǧarye ysōlfūn b-al-ʕarab lākin aṣǝl-hum ᵊKrād – ē, ᵊhniyye hāḏi Bēzūg, al-Qōrīn, aṣǝl-hum ᵊKrād w mā yʕarfūn b-al-ʕarab, āāā b-al-ᵊkrād – šī ǧarye, aṣǝl-hum ʕArab – Ḥāčim – gaṛāyib-ne iḥne Bini ʕIǧil, |  |
| 2.41 | ʕind al-ᵊKrād, alḥaz kull-hum ᵊKrād [gap], yʕarfūn iḥne ygūlūn iḥna ʕArab, ʕArab ʕAlyān amma ʕəǧyān-hum ʕaman māxḏīn ḥabāyib ᵊKrād ṣāyrīn ᵊKrād. | sind wegen Blutrache weg  Unterstamm der Bani ʕIǧīl, benannt nach einem ʕAli > ʕAlyān |
| 2.53 | hāḏi al ngūl ʕin-he aǧ-ǧarye ḏiyye hēne ǧirībe, ᵊhniyye, isim-he Bēzūg, ʕašīre iḥna nsammī-he Qōriyyīn, Qōrīne huṃṃa zād ygūlūn iḥna Qōriyyīn, al-Qōriyye haḏōle b-aṣl ᵊKrād, aṣǝl-hum ᵊKrād awwali, |  |
| 3.07 | bass ǧāyīn hēne ǧāʕdīn ʕind al-ʕArab w māxḏīn m-al-ʕArab w manṭīn ʕa-l-ʕArab ᵊmʕarrbīn yaʕni ngūl miʕirbīn, yaʕni miʕirbīn kilmit-he ṣāyrīn ʕArab iḥna ʕalē-ne ngūl miʕirbīn. |  |
| 3.18 | al-miʕrib arṭǝq ʕArab ol… ṣāyrīn, b-al-ᵊkrād mā yʕarfūn, belči kbāṛ-hum yʕarfūn amma zġār-hum b-al-ᵊkrād mā yʕarfūn ysōlfūn b-al-ʕarab, |  |
| 3.28 | libs-he ʕarab ʕādit ʕarab uṣūl al-ʕarab yaʕni kull šīt-hum ʕarab, abad mā yʕarfūn b-al-ᵊkrād haḏōl al-Qōriyyīn yaʕni ta-ngūl ahal Bēzūg. |  |
| 3.38 | w-iḥna zād linne gaṛāyib wuruč Bozova b-zimānāt-him ʕašīre bēt yaʕni min Bini ʕIǧil čam bēt, mindammīn, mindammīn yaʕni ad-damm ᵊtʕarf-u ḏābḥīn ᵊzlime. | ǧāllīn weggehen, göç etmek  ǧallaw yǧill |
| 3.51 | w ǧāllīn ǧāllīn qādi ǧāllīn iḥna… iḥna al yiḏbaḥ ᵊzlime w yšīl ʕala qēr mǝṭraḥ ᵊngūl ǧille, ǧille yaʕni ǧallaw. |  |
| 4.00 | ǧāʕdīn ʕala Bozova w-al… hināk rāyḥīn ǧāʕdīn, māxḏīn m-al-ᵊKrād manṭīn l-al-ᵊKrād, arṭǝq ṣāyrīn ᵊmkarrdīn ṣāyrīn ᵊKrād, iḥna nsammī-hum huṃṃa ygūlūn ʕArab ʕAli ygūlūn il ḥāl-hum, biz Arap Ali, asās aṣǝl-na ʕArab ʕAlyān iḥna ngūl-l-hum ʕArab ʕAlyān. | w-al… hināk = orada |
| 4.17 | b-al-aṣǝl huṃṃa ʕArab, Bini ʕIǧil gaṛāyib-ne, čiṯīrīn balči xamsimye alif bēt, Bozova w gaṛāyā-ha w Yaylak w tʕarif inte b-alḥīn ḏāk, ḥitt b-al-ʕarab mā zād mā yʕarfūn amma ygūlūn iḥna Bini ʕIǧil, zād gaṛāyib-ne šīy salāmt-ak w-al-ʕāfye. | b-alḥīn ḏāk |

## Urfa-070\_Hen\_House-Harran-2010

9 May 2010

Ismāʕīl

|  |  |  |
| --- | --- | --- |
| 0:00 | ad-diǧāǧāt yxuššin bī-´, ᵊnsammī-´ gunn diǧāǧ, šūf al-bēḏ̣a bgaḷb-u daḥḥiǧ gunn diǧāǧ. | The chickens get inside, we call it *gunn diǧāǧ*, coop. Look, the egg inside of it! Look it is a coop! |
| 0:06 | daḥḥiǧ ad-diǧāǧāt yxuššin bī-´ yugʕudun qurqa ybīḏ̣in, | Look how the chickens get inside; they are at hatching and lay eggs in it. |
| 0:09 | al-muġrib yḏ̣allin hēne ysiddūn al-bāb ḏe tā al-ᵊḥsēni, ač-člāb mā-yākulin-hin, al-ᵊḥsēni | At sunset they stay here, the door gets closed, so the foxes and the dogs won’t eat them; the fox. |
| 0:16 | ta-ngūl b-al-lēl amniyāt miṯil qaraǧit ad-diǧāǧ, iḥna ngul-l-u gunn diǧāǧ, gunn, msāwī hīčiḏ zġayyir gunn diǧāǧ, gunn diǧāǧ | Let’s say, at night there is safety, it is like a chicken garage. We call it *gunn* *diǧāǧ*, coop. It is made small like this, a chicken coop. |

## Urfa-072\_Villages-Harran-2010

Ibrahim, 9.5.2010 in Yardımcı/az-Ziyāra

Alte Zeit 7:45

Grüne Teile für Geoffrey

|  |  |  |
| --- | --- | --- |
| 0.02 | awwali al-mille kull ᵊbyūt-hum ᵊhnīt-hum ᵊbgaḷb aǧ-ǧarye. alḥaz al ʕind-u gāʕa gām ysawwi bgaḷǝb gāʕt-u bēt. tidāġaṭat al-mille, daḥḥiǧ hīčiḏ al-ḥagg! | In former times the houses and the stuff of the people were all inside of the village. Now, the one who owns land has begun to make a house on his estate. The people have dispersed. Look! That’s the truth! |
| 0.14 | kull… kull-min gaʕad ᵊb-ǧ… ᵊb-gāʕt-u yʕammir ysawwi bēt qādi, ᵊb-ṭāpīy-u yʕammir qādi. yigūl “arīd aʕammir hēne azraʕ šiǧaṛ bēt-i ta-yṣīr zēn, abʕid ʕin aǧ-ǧarye tā mā yṣīr šakli yaʕni tidāġaṭat al-mille. | Everyone who lives in the… builds a house over there on his field. He let it build over there on land which is registered for him in the cadastre. He says, “Here I want to erect a house and I want to plant trees that it becomes beautiful. I want to be far from the village that nothing happens. Thus the people have dispersed. |
| 0.30 | šiǧaṛ gāmu yizraʕūn šiǧaṛ ᵊbgaḷǝb bēt-u. gām ysawwi yizraʕ warid. gām ysawwi l-ᵊškāl ysawwi sēṛa. kull šakle gām ysawwi bēt-u ha-n-nōba il ḥāl-u. awwali bgaḷb aǧ-ǧarye, mā yǝṭlǝʕ m-aǧ-ǧarye maḥḥad yʕammir b-ač-čōl. | Trees; they started to plant trees inside their courtyards. They[[31]](#footnote-32) started to plant flowers. They made this and that and erected greenhouses. At once they started to make everything for themselves. In fomer times everything was inside the village, nobody left the village, nobody built a house on the open land. |
| 0.46 | alḥaz kull-hum gāmu yʕammrūn b-ač-čōl yisḥab ǧērān-u b-ač-čōl. alḥaz ta-ngūl miṯl al-bēt haḏāk alḥaz. sāḥib ǧērān-u sāḥib mayyt-u hināk ziraʕ šiǧaṛ hināk bēt-u. haḏāk hīčiḏ. | Now they all have started to build houses outside (the village) and they even bring electricity out to the open land. Now it is like that house over there. (His owner) has brought electricity there, he has brought water there, he has planted trees. There is his house, so is it. |
| 0.55 | kull-min gāmu ysawwūn haš-šakil hāḏe. al ʕind-u milič gām yuṭluʕ min ᵊhnīye. haḏōl mesela min haǧ-ǧarye alḥaz ʕind-u bugaṛ ḏōle, ʕind-u bgaṛa b-al-bēt miššān ḥalīb-u miššān xāṯr-u miššān ǧubn-u. al-ʕaǧāwīn al-ʕiǧyān az-zġār yuṭluʕūn yisraḥūn bī-hin, ysawwūn haš-šakil hāḏe ta-yišbaʕin al-ḥīwān haḏanne. | Everybody started to do it like this. The one who has his own property left. Those, for example, are from this village. Now they have cows, they have cows at home for the milk, for the yoghurt, for the cheese. The small children go out and pasture them, they make it like this in order that these animals get enough to eat. |
| 1.24 | awwali, al-mille akṯar-ha ʕid-he qanam. al-qanam ṣārat zihīdāt hēne. ʕaman mā ḏ̣all mǝṭraḥ yisraḥūn. al-mille gāmat tištari bugaṛ ʕādēne. al-ᵊbgaṛa daha ṣārat qōlay. yrūḥ yisraḥ wḥad-u, w waḥde b-gadd ʕadal xamasṭaʕš ᵊnʕaǧe, gām yāxuḏ ᵊbgaṛa ʕādēne miššān ḥalīb-he w miššān xāṯir-he. | In former times most people had sheep. (But now) sheep have become few here. Because there is no space to graze them. So the people started to buy cows. The cows are easier (to handle). They to and graze alone and one is worth as much as fifteen ewes. So they have begun to buy cows because of their milk and their yoghurt. |
| 1.49 | waḷḷa awwali kull-u qanam al-bēt at trūḥ bī-´ arbaʕīn xamsīn imyit dābbit qanam šī. alḥaz māmin, māmin alḥaz qanam zihīd, čiṯīr zihīd, bass b-aǧ-ǧbāl šī. | By God, formerly there were all sheep. Whatever house you entered there were 40, 50, 100 head of sheep. Now there aren’t. There aren’t. Now there are few, very few sheep, only in the mountains are there sheep. |
| 2.00 | hināk b-aǧ-ǧbāl šī qanam ʕaman hināk šī, mǝṭraḥ-in yiṭlaʕ yisraḥ bī-hin. amma hēne māmin, mǝṭraḥ al bī-he mayye alḥaz haḏanne mā ḏ̣all bī-he qanam, kull-u b-aǧ-ǧbāl haḏāk, bāʕaw ʕala ahal aǧ-ǧbile. | Over there in the mountains, there are sheep, because there is enough place to graze them. But here aren’t any. At places where there is water, there no sheep now remain. All of them are in those mountains. They have sold (them) to the mountain people. |
| 2.17 | awwali al-qanam, yōmin yḥalbūn-ha, ʕugub-ma yḥalbūn-ha al-ḥurma, ač-čibīre, al b-al-bēt. hiyya ᵊtʕarif ḥurmit ač-čibīra al-uṃṃa haḏīč tāxḏ al-ḥalīb w ʕa-n-nār ᵊtfawwr-u awwal fāl ʕugub-ma tfawwr-u txallī-´ tsawwi dinlenme ta-yubrud guṭma. | In former times, when they milked them, after they have milked them… the old woman (did it), the one who was at home, she knew it. The old woman, the “mother” is the one who takes the milk and first brings it to the boil on the fire. After she has brought it to the boil she lets it rest so it cools down a little. |
| 2.40 | hā yōm-inn-u yubrud ʕādēne ᵊǧǧīb ᵊssawwi inčādin inčān ᵊtrīd ᵊssawwi xāṯir, ᵊtxaṯṯr-u wi-tqaṭṭī-´. ᵊtḥuṭṭ-u muṭraḥ-in hawwiy hināk yṣīr ǧubun ʕādēne. | When it has cooled down she brings… and makes, if she wants to make yoghurt she let it curdle and covers it. She puts it at a cool place and there it becomes cheese.[[32]](#footnote-33) |
| 2.52 | hā ʕugub-ma yṣīr ǧubun ʕādēne ši- ssawwi? šī šukwa ngūl lilhe iḥne awwali, aš-šukwa, min ǧilid al-ᵊhnīye yuṭluʕ [yuṭluḥ], al-ǧadi. – al-ǧadi – aǧ-ǧadi. awwali yuṭluʕūn yiḏbaḥūn aǧ-ǧadi mā yigšumūn ǧild-u yuṭluʕūn-u mir\_rās-u kull-u tek parča hāw yinaḏ̣ḏ̣fūn-u w zēn yqasslūn-u b-al-miliḥ b-al-ᵊhnīye. | And what does she do after it has become cheese? There is something called *šukwa.* In former times there was the *šukwa* made of skin, the skin of a young billy goat. In former times, when they slaughtered a young billy goat, they did not dissect its skin, the left it all in one piece from the head down. They cleaned it and tossed it[[33]](#footnote-34) well in salt. |
| 3.15 | w yisawwūn-u šukwa, aš-šukwa ʕādēne šnōn-he? lilhe ṯalaṯ riǧlēn xašab ṯalaṯ riǧlēn. w-aš-šukwa ḏiyye lilhe xšibe yurbuṭūn-ha l-īdēn w riǧlēn aǧ-ǧadi ǧild aǧ-ǧadi. | And then they made a rack called *šukwa* out of it. What is a *šukwa*? It has three feet made of wood, three feet. And this *šukwa* has a piece of wood to which they bind the hands and the feet of the billy goat, the skin of the young billy goat. |
| 3.28 | w zalʕūm aǧ-ǧadi yṣīr miṯl al-musluq. ᵊtkubb al-xāṯir qādi al-ḥurma, w-ᵊtkubb ʕalē-´ mayye w-ᵊššidd-u w tgūm ᵊtxuḏ̣ḏ̣-u w-iḥna ngūl, ᵊtxuḏ̣ḏ̣ al-xāṯir. ᵊtxuḏ̣ḏ̣-u zēn ᵊtxuḏ̣ḏ̣-u, ʕugub-ma txuḏ̣ḏ̣-u zēn, ᵊtkubb-u b-aǧ-ǧidrīye, az-zubda ʕādēne aǧ-ǧišde, as-samin ᵊngūl yuṭluʕ lē fōg. | And the throat of the billy goat is like a water tap. And the the woman pours the yoghurt inside, then she pours water in it, ties it up and starts to rock it. We say, she is rocking the yoghurt. She rocks it very well, and after she has rocked it she pours it in a pot. And then the butter, the cream, the fat comes up. |
| 3.49 | al-ḥurma ʕādēne tāxḏ as-samin min fōg, w tḥaṭṭ ᵊtḥuṭṭ-u, aa w tlumm haš-šakil ḏe ᵊtlumm as-samin. ʕugub-ma yṣīr čiṯīr ᵊtmawwʕ-u ʕugub-ma tmawwʕ-u šī ǧild-in nōba. šukwa, iḥna ši-ngul-l-he ši-ngūl Ismāʕīl haḏīč? | Then the woman takes the fat from upside and puts it, collects it like this. She collects the fat. When she has collected a lot she melts it and after she has melted it she puts it in another skin. It is called *šukwa,* how do we call it, Ismail? |
| 4.08 | ǧild-in nōba šī yḥuṭṭūn-u as-samin ᵊbgaḷəb-ha, al-ᵊkwāṛa ši-ngul-l-he? al-ᵊkwāṛa ngul-il-he. zād al-ᵊkwāṛa min ǧild-ha, zād al-ᵊhnīye, al…al-ǧadi zād yṣīr al-xārūf zād yṣīr, ē. | They put it inside another skin, *kwāṛa*, do we call it like this? We call it *kwāṛa.*[[34]](#footnote-35)The *kwāṛa* is also from skin, it is also from the skin of a young billy goat or of a lamb. Yes. |
| 4.27 | yḥuṭṭūn as-samin qādi hināk mā yxarab al-ʕukka – ysammūn-ha ʕukka – ʕukka. yḥuṭṭūn as-samin qādi, al-ḥurma tḥuṭṭ as-samin kull-u qādi, kull-hum yāklūn m-as-samin haḏāk. b-aš-štē b-al-gēḏ̣ kull-hum m-as-samin haḏāk ysawwūn ačil, ysawwūn kull šakle min as-samin hāḏe. | They put the ghee inside it and there it does not get rotten; it’s called *ʕukka* – they call it *ʕukka. –* Hose pipe*.* They put the ghee inside, the woman puts all the ghee inside it and they all (the whole family) eats from this ghee. Winter and summer they make their food with this ghee; they make everything with this ghee. |
| 4.45 | mā yxarab bī-he. – mā yxarab bī-he. – aǧ-ǧild al yḥuṭṭūn bī-´ as-samin ysammūn-u ʕukka, al-ʕukka as-samin mā yxarab bī-he. [gap 4:53 - 5.08] ī yḥuṭṭūn ʕalē-he dibis al-fallōṭi yxalṭūn ta-ymawwʕ[ūn]-u ṣṣīr layyne. yaʕni yḥuṭṭūn ʕalē-he dibis fallōṭi. | And it does not get rotten in it. – It does not spoil. – The skin in which they put the ghee is called *ʕukka.* In the hose pipe the ghee does not spoil. They put grape jelly on it (the skin) and rub it inside in order that it becomes soft. That means they put grape jelly on it. |
| 5.15 | w baʕdēn zād yḥuṭṭ ykassrūn ar-rummān ᵊbsāgit ḏāk, yaʕni yiṭḥanūn-u gišr ar-rummān. yiṭḥanūn-u miṯil aṭ-ṭaḥīn, ᵊbsāgt al-fallōṭi yḥuṭṭūn-u fōg-ha tā mā txaṛab, ta-ḏ̣ḏ̣all saġlam yaʕni ʕumur-ha yiṭwal. ysawwūn ačil, b-as-samin haḏāk ysawwūn ačil. | And then they they cut pommegranates and put them together with it (the jelly) on it, that means they grind the skin of (dried) pommegrantes, they grind it like flour. And together with the grape jelly they put it on the goat’s skin in order that it does not get rotten, that it remains good and that it persists for a long time. With this ghee they make food. |
| 5.31 | yḥuṭṭ al-xubuz hīčiḏ ysawwi ʕa-ṣ-ṣāč, awwali b-aǧ-ǧarye b-al-gaṛāye, kull ṣubḥ ᵊyxabzūn, kull ṣubuḥ, kull bēt kull ṣubuḥ, al-yōm ᵊšgadd iḥtiyāǧ-u ta-ngūl, iḥtiyāǧ-u ʕišrīn xubuz, ʕišrīn ᵊrqēf. al-ʕišrīn ᵊrqēf al-ḥurma ṣubḥ ᵊtgūm m-aš-šufaq ṭalʕit aš-šamis, ᵊtgūm, šnōn-ma tgūm ᵊtqassil bēt-he w-ᵊtnaḏ̣ḏ̣if ḥawālē-he. | They make the bread on an iron plate. In former times they used to bake bread in the villages every morning. Every family did it every morning. They said, “How much is today’s needs? – The needs is twenty loaves, twenty loaves.” The woman got up at dusk, at sunrise. As soon as she had got up she washed up her house and cleaned its surroundings. |
| 5.53 | ʕugub-ma tnaḏ̣ḏ̣if tuṭluʕ aṭ-ṭaḥīn w-ᵊssawwi ʕaǧīn. tʕaǧin-u w ssawwi ʕaǧīn w ǧǧīb aṣ-ṣāǧ w tirmī-´ w-tiǧʕid ḥabāyb al-bēt yugʕudin yugūmin yixabzin, al-yōm ᵊšgadd yāzī-ne? al-yōm ʕišrīn ᵊrqēf yāzī-ne. | After the cleaning she took the flour and made the dough. She kneaded the dough and brought the iron plat, put it on the ground and woke up the women of the house. They all sat down and started to bake bread. (They said to each other), “How much is enough for us today? – Today twenty loaves are enough for us.” |
| 6.08 | yxabbzin ʕišrīn rqēf yṣaffṭinn-u w yirminn-u iḥtiyāǧ kun\_\_nahāṛ hāḏa ysawwinnu. kun\_\_nahāṛ hāḏa l-iḥtiyāǧ hāḏe ysawwinn-u. hā al-… ʕādēnīye ʕādēne alḥaz alḥaz gāmaw ysawwūn b-aš-šahaṛ, alḥaz b-aš-šahaṛ gāmin, ᵊtyabbis al-xubuz ᵊtxallī́ šahaṛ. | So they baked twenty loaves, stacked them and put them (at a place). So they filled the needs of every day. Every day the made as much bread as was needed. Ha, but nowadays the do it once in a month, only once in a month the bake and then they dry the bread and leave it for a month. |
| 6.25 | amma awwali kull ṣubuḥ, al-bēt, ahl al-bēt yugʕudūn mn-aṣ-ṣubuḥ, min ṭalʕit aš-šamis al-mille kull-he tugʕud. hēne aǧ-ǧarye, al-gaṛāye kull-he min ṭalʕit aš-šamis yugʕudūn, xall šuqul šī xallu mā-min yugʕudūn aṣ-ṣubuḥ. ʕugub ṣalāt aṣ-ṣubuḥ al-mille tugʕud tufṭur w tsawwi xubuz w al luwwa šuqul yisawwi šuġl-u l-aḏ̣-ḏ̣uhur yištaġlūn. | But in former times they did it every morning. The (female) members of the family gathered[[35]](#footnote-36) early in the morning, at sunrise the all the people gathered. Here in the village, in the villages, they used to gather at sunrise. Regardless of whether there was work or not they gathered in the morning. After the morning prayer the people were sitting together and had breakfast, they baked bread and the one who had work did his work: They worked until noon. |
| 6.47 | aḏ̣-ḏ̣uhur ʕādēne, ʕugub ṣalāt aḏ̣-ḏ̣uhur al-mille kull-he tnām. ʕaǧīyān ᵊngūl – al-mille kull-he tnām? – ᵊtnām, čibīr w zġīr saʕtēn yǧayylūn iḥna ngūl. alḥaz ᵊššūf b-at-talafizyōn meksika ygulū-l-he fiesta, fiesta – siesta. – hī hēne! | At noon, after the midday prayer all the people sleep. The children, let’s say – All the people sleep? – Yes, they do. The young and the old have an afternoon nap for two hours. Now you can see it on television that the Mexicans call this *fiesta, fiesta – siesta –* Yes, like this! |
| 7.04 | yǧayyil al-ḥurma w-az-zlime kull-min ʕugb aḏ̣-ḏ̣uhur sāʕtēn talāṯ, kull-min ᵊb-bēt-u aǧ-ǧarye tiǧī-he mā-min ḥade, kull-he nāyme, kull-he nāyme yǧayylūn. hā ʕugum… ǧirīb l-al-ʕaṣǝr ʕādēne ṣalāt al-ʕaṣǝr, al-mille tgūm [dgūm] ᵊtgūm ᵊtgūm ʕādēne tgūm ʕala šqāḷ-ha. | Women and men alike have a nap of two or three hours after noon. Everybody who is in the house. When you come (at that time) to a village you won’t find anybody, because they are all sleeping. They all have an afternoon nap. Towards late afternoon, we have the afternoon prayer the people stand up again and start doing their work. |
| 7.25 | w-ᵊssawwi šqāḷ-ha tgūm ᵊssawwi šqāḷ-ha ʕādēne ha-š-šakil hāḏe, w ddāwim ᵊhnīye l-al-lēl. hā b-al-lēl ʕādēne aǧ ǧāʕdīn ǧāʕdīn ᵊb-bēt-u w ar rāyiḥ mitharriǧ yrūḥ ʕala mitharriǧ ʕala mǝṭraḥ, haš-šakil hāḏe al-maʕīše ddāwim yaʕni. | They do their jobs, they start doing their jobs and in this way they continue until the evening. As for the evening there are those who stay at home and those who go out, they go out to another place to have a chat. And like this life continues again and again. |

## Urfa-073\_Talls\_Flood-Harran-2010

Published in FS Ingham

|  |  |  |
| --- | --- | --- |
| 1 | *haḏanne, at-tall hāḏa ǧaʕ ygūlūn al-*ᵊ*kbāṛ yaʕni, ygūlūn haḏanne min – fēḏ̣ Nūḥ – fēḏ̣ Nūḥ ṣāyir. awwali yōm-in ṣāyir fēḏ̣ al-maṭāriḥ ḏīye kull-hin ṣāyrīn mayye.* | These…this tell, so the old ones use to say, these (tells) are (remains) of the Flood, they originate from the Noachian flood. Once, during a flood, all these places were covered with water. |
| 2 | *m-al-fēḏ̣ haḏāk – ṣuwāṛa*[[36]](#footnote-37) *ṣāyre – ṣuwāṛa ṣāyre – w ṣāyir al-fēḏ̣ hāḏe w-at-trāb hāḏe.* | This flood caused swirls, swirls emerged, and they separated the water from the soil. |
| 3 | *ha-n-nōba hāḏa t-trāb hāḏa šunhu farg-u ʕinne? at-trāb min hāḏa l-gāʕ w-at-tall* ᵊ*trāb-u mū wāḥad?* | Well, what makes this soil different? The soil of this field and the soil of the tell are not identical. |
| 4 | *at-trāb haḏāk hāḏe ysawwūn-u lubun awwali. haḏāk ysawwūn-u miššān al-lyās yṣīr zēn.* | In former times they used to make mud bricks out of this soil. They did like that because of the plastering which gets well of it. |
| 5 | *ylayysūn ad-dār, al b-ač-čōl, ad-dār ylayysūn-ha b-hāḏe* [*haḏe*] *miṯil ṣuwā miṯil čimenṭo, trāb-ha farqli qēr šakil,* | On the countryside they (still) plaster the houses with it. It becomes (hard) like (modern) plaster, like cement, because of its different structure. |
| 6 | *yrūḥūn yǧībūn šī masa… al-ʕIlle zād šī, ngul-l-u trāb al-ʕIlle.* ᵊ*ǧǧīb-u tlayyis ad-dār yqadi miṯil čimenṭo, dūz, miṯil alči.* | They bring it also from al-ʿIlle[[37]](#footnote-38), we even say “mud from al-ʿIlle”. You bring it and plaster your house with it and it becomes like cement, smooth like gypsum mortar. |
| 7 | *farg-u min hāḏe, ǧawwā-hin māmin šī hāḏe. al-mille ište ḥawāl-ma ḥawalē-´ mʕammrīn bēt hināk w-ṣāyre ǧarye. kull tall yōw suwāt-u ǧarye yaʕni kull tall ǧawwā-h ǧarye.* | This is the only difference; there is nothing under them (i.e. no remains of old cultures). The people have built houses around them and so villages have emerged. Besides every tell is a village, at the foot of every tell is a village. |

## Urfa-074\_Talls\_Burial\_for\_Children-Harran-2010

Published in FS Ingham

|  |  |  |
| --- | --- | --- |
| 1 | *at-tlūl iḥna baʕaḏ̣ gaṛāye zād, äää… ysawwū-hin zād la-ʕəǧyān* ᵊ*ẓġāṛ miǧanne. ydummūn ʕǝǧyān* ᵊ*ẓġāṛ bī-hin. yaʕni iḥna ta-ngūl Qōran balči aǧ-ǧarye hāḏi mā ndall, mā šifit.* | The tells, we…some villages also, aa ... they use them also as cemeteries. They bury small children there. Well, we speak about Qōran, maybe this village [here is different], we don’t know, I have not seen (it). |
| 2 | *akṯar gaṛāye, yōm-in ymūt ʕaǧīy-in ẓaġīr ʕǝmr-u šahar šahrēn, arbaʕ tišhur, sine sintēn… la-sintēn ᵊb-ʕagl-i hemen hemen, la-sintēn. m-as-sintēn w asfal al-ʕǝǧyān aẓ-ẓġāṛ yōm-in ymūtūn b-aǧ-ǧarye, min hēne mā yāxḏ-u l-Ḥarrān ta-ydumm-u, ydummūn-u b-at-tall – b-at-tall –* | In most of the villages… when a small child whose age is a month or two, four months, a year or two. Almost until the age of two, as far as I know. Small children, two years and beyond, when they die in the village, they don’t bring them from here to Harran to bury them, they bury them in the tell. – In the tell. |
| 3 | *ī, yaʕni miǧannt-in ẓġīre l-al-ʕǝǧyān aẓ-ẓġāṛ, miǧann… miǧannt aẓ-ẓġāṛ. yḥafrū-l-u gabir ydummūn-u b-at-tall. akṯar al-gaṛāye yaʕni miǧanne zād olarag ysawwūn-u qullanma.* | Yes, it is a small cemetery for the small children, the cemetery of the small. They dig a grave for him and then they bury him in the tell. Most villages use it (the tell) also as a cemetery. |
| 4 | *halḥīn zād ʕayne dawām ᵊb-ʕagl-i, mū hīčiḏ, Brāhīm? – ē. – yaʕni ydummūn ʕǝǧyān ᵊẓġāṛ zād b-at-tall. al… mū al-*ᵊ*kbāṛ mā ydummūn-hum, bass aẓ-ẓġāṛ ydummūn-hum* ᵊ*b-ǧaryit-hum ta-mā yrūḥ ba ... bʕīd awwali ta-ngūl balči wāsṭāt māmiš* | They still do it nowadays, don’t they, Brahim? – Yes! – Well, they bury small children in the tell, not the older ones, they don’t bury them here, only the small ones. They bury them in their village in order not to go so far (to visit their graves). Maybe, because in former times there was no transportation |
| 5 | *wēya ta-mā yxarab al ymūt bsāʕ yirwiḥ, ydummūn-hum hemen b-at-tall, mā yāxḏūn-hum ʕa-l-gaṛāye. at-tall hāḏa ysawwūn-u bī-´, maxsat-i ta-tʕarif-he.* | or (they did it) in order that the dead should not rotten. The one who dies immediately begins to smell. So, they bury them immediately in the tell and don’t take them to the villages. This is what they do at the tell. My aim is (~I told that to you) that you know this. |

## Urfa-075\_Corn\_and\_Language-Harran-2010

Ibrahim

9 May 2011 in Yardımcı/az-Ziyāra

3:37

Heft I, p.46

|  |  |  |
| --- | --- | --- |
| ab 1:50 | hā al-badu, čalḥaz Ismāʕīn gāḷ al-qazu haḏōle yqazūn al-badu. al-badu iḥne, haḏōle al-badu mūhum ʕarab. aṣil-hum mū ʕArab. mū ʕArab lā! al-badu mūhum ʕArab. | The Bedouins, earlier Ismail mentioned the raids. The Bedouins used to raid. The Bedouin, they are not Arabs. Their origin is not Arab. No, they aren’t arabs! The Bedouins are not Arabs. |
| 2:04 | amma ʕaman-hum ysōlfūn b-al-ʕarabiyye, ygūlūn “iḥna ʕArab” mūhum ʕArab. al-badu awwali min awwali, ǧdūd-na ygūlū-n-na haḏōle mūhum ʕArab. badawiyye haḏōle bduwi haḏōle mū ʕArab yaʕni, kōk-hum mū ʕArab. | However, as they speak Arabic, they say, “We are Arabs.” But they are not Arabs. Our ancestors always told us that they are not Arabs. They are Bedouins, but their origins are not Arab. |
| 2:18 | al-ᵊbduwi kōk-u mū ʕArab, ašqiya. – lākin intu ʕArab – iḥna ʕArab aṣǝl. alḥaz iḥna masala Bini ʕIǧil. šī linne šaǧaṛa, ᵊšgaṛa šīy. | The origin of the Bedouin is not Arab, they are bandits. – But you are Arabs? – We are real Arabs. We Bani ʕIǧil, for example, we have a pedigree. |
| 2:28 | b-aš-šǧaṛa haḏīč kull awwali al-ʕašāyir. hāḏi min dōr al-ʕUṯmāni zād šīy. al-ʕēle – ngul-l-u an-nisab – lilhe an-nisab šī, yiktib nisab-u. inte ṣṣīr ᵊtrūḥ tiktib ḥāl-ak abū-k yiktib-l-ak b-an-nisab. ān\_aṣīr aktib yiktib-l-i b-an-nisab ygūl wald ᵊMḥammad. | Formerly all tribes had a pedigree; it is still from the era of the Ottomans. The family – we call it genealogy ­– has a genealogy, it writes down the family tree. When you start to write about yourself your father will write for you the family tree. When I want to write it down he will write for me the family tree saying son of Mḥammad. |
| 2:49 | bāčir āni wlid-i yṣīr w-āxḏ-u wlid-i aktib ism-u qādi – soyad māmiš awwali – soyad māmin, Brāhim, Ibrāhīm ibin Mḥammad ᵊMḥammad ibin Bōzaw, Bōzaw ibin Maḥmūd w ydāwim haš-šakil hāḏe ᵊb-nisab šī šǧaṛa, al-ʕašāyir kull-min luwwa šǧaṛa. | And tomorrow I will have a son and I will take my son and I will write down his name there (in the family tree). – Formerly there was no family name. – There was not family name, instead one said Ibrāhīm son of Mḥammad, Mḥammad son of Bōzaw, Bōzaw son of Maḥmūd. And it continued like this. In a genealogy there is a family tree, in the tribes everybody has a genealogy. |
| 3:04 | masala iḥna Bini ʕIǧil ᵊšǧarit-ne l-ᵊhniyye trūḥ? Ḥazreti Ḥusayn ᵊtrūḥ min qādi niǧi. alḥaz b-an-nisab ʕid-ne šī. Hazreti Ḥusayn min qādi iḥna ǧdūd-ne yiǧūn ha-š-šakle hāḏi ydāwmūn. | For example, we Bani ʕIǧil, our genealogy goes back to whom? It goes back to Imam Ḥusayn, from him we descend. We have it in our our genealogy. Our ancestors descend from Imam Ḥusayn and it continues like this. |
| 3:17 | nisab awwali al-kutuk, nisab. yōm-in wāḥad yḏ̣īʕ yrīd yilgūn-u. yiǧūn ʕa-l-ʕašīre ygūlūn az-zlime ḏa min-man? al-ʕašīre tuṭluʕ an-nisab w-ᵊtdaḥḥǧ-ill-u hāḏa min man? hāḏe min hay makān? | Geneology means *kütük.* When one gets lost and they find him, they come to the tirbe and say, “From whom (descends) this man?” The tribe takes out the genealogy and looks him up: From whom is he? From which place is he? |

## Urfa-076\_Bedouins-Harran-2010

continuing from 075

3:12

|  |  |  |
| --- | --- | --- |
| 0.02 | as-sʕūdi, haḏōl alḥaz riyās-hum qrāl-hum, badu, haḏōle mūhum ʕarab! – aṣǝl-hum turuk zād balči ydayyrūn ʕa-t-turuk – yaʕni aṣǝl-hum mūhum ʕarab. haḏōle awwali badu b-al-… ač-čōl. – b-ač-čōl. |  |
| 0.15 | b-ač-čōl lilhum ᵊhniyye čuwādir w yḏ̣allūn b-ač-čōl, b-al-balad mā-l-hum šuġul. wakt al-ʕuṯmāniyye, al-ingilīz, ʕāwanat-hum ḥikamaw ʕa-l-ʕuṯmāniyye, ḥārabaw l-ʕuṯmāniyye ṣāraw inṭat-hum as-sʕūdi ʕādēne w huṃṃa ḥikamaw ʕa-s-sʕūdi |  |
| 0.30 | w gāḷaw “iḥna ʕarab”, huṃṃa mūhum ʕarab, badu! al-badu mū ʕrubi! yaʕni haḏōle kull ᵊkbāṛ-na ǧdūd-ne kull-hum ygūlūn al-kalām hāḏe. ygūlūn “haḏōle mūhum ʕarab, badu!” |  |
| 0.41 | amma ište alḥaz ʕaman ḥākmīn ʕa-d-dawle ygūlūn “iḥna ʕarab“ ʕarab ygūl yaʕni. – Sʕūdi ʕArabistān ḥitt ᵊmsammīn-he ʕArabistān! |  |
| 0.49 | iḥna awwali n-nisab, an-nisab xōǧam, ta-ngūl āni alyōm riḥit ʕala Sūriyye, hināk šī ʕašīre Bini ʕIǧil, ʕašīre, riḥit ʕal­ē-hum xāṭir, ḏ̣ēf, xəṭarit-hum |  |
| 1.02 | ygūlū-l-i yisʕalūn-ni “inte min-man?” agul-l-hum “āni min Ḥarrān, ʕIǧli, Bini ʕIǧil, min-man?… min ᵊflān qab… min ᵊflān fuxuḏ, min gōm ad-Dugmān.” hā, ygūlūn “iḥna zād Bini ʕIǧil. |  |
| 1.14 | ēē iḥ… ʕidd ᵊǧdūd-ak ta-nšūf iḥna nirid ʕala baʕaḏ̣-ne alle mā nirid, al-awwalīn ṭābi alḥaz gāmat, alḥaz alḥīn. iḥna, āni aʕarif haḏiyye. masala agūm aʕidd ᵊǧdūd-i [ždūd-i], | nirid nesepte yaklaşıyoruz |
| 1.24 | ygūlūn agūl-il-hum ygūlūn “b-ǧidd-kum min huwwa? gūl-l-hum “ǧidd-i flān” mesala Ḥarmūš, iḥna ǧidd-na gōm al-Bōzaw hēne, Ḥarmūš. ygūlūn “Ḥarmūš iḥna zād ǧidd-ne.” yugʕud əgbāḷ-i “ʕidd ta-nšūf!” |  |
| 1.37 | tā nirid ʕala Ḥarmūš. āni ʕād agūl aʕidd Ismāʕīn al-Maḥmūd al-Bōzaw al-Maḥmūd al-ᵊMḥimmad al-Ḥasan al-Ḥarmūš. ᵊnʕidd ʕas… sabʕ ᵊǧdūd ṯamin ᵊǧdūd, agaf ʕād ᵊb-Ḥarmūš. |  |
| 1.50 | huwwa zād yʕidd ta-ngūl ᵊMḥimmad, ʕAli wali… ta-ngūl ʕala hnīt-u ᵊǧdūd-u yiǧi ʕād ʕal Ḥarmūš, yōm-in ʕād ᵊb-Ḥarmūš nilga baʕaḏ̣-ne, hāā demek ki “iḥna gaṛāyib, ṣaġlam ṣaḥīḥ!” |  |
| 2.03 | w-inčād mā āni mā ʕaddēt wēya hū mā ʕadd, mā nigdar yaʕni nisʕal baʕaḏ̣-ne, yigūl inte ḥāšā-k tikḏib, minte min-ne! hīčiḏ maʕnāt an-nisab ᵊnʕidd ᵊǧdūd-ne. |  |
| 2.14 | awwali ṣōyad māmiš kütük māmiš, nisab šīy. w kull-min yāxuḏ min ahal-u ta-ngūl yāba āni. ǧidd-i min hūw? abu ǧidd-i min hūw? ᵊkbāṛ-na ywaṣṣūn ʕa-zġār-hum ygūl “ište wlēd-i, inte, ǧidd-na flān ādamīy, ǧidd-na flān ādamīy. |  |
| 2.29 | yōm-inn-ak ᵊtrūḥ gaṛāyib min bi-flān mǝṭraḥ wēya b-Ḥarrān wēya b-Urfa, in ʕaddēt ᵊǧdūd-ak inte w huwwa tiǧāmaʕūn.” yaʕni daʕawt an-nisab w-aǧ-ǧdūd, an-nisab hāḏa huwwa. salāmt-ak w-al-ʕāfye. |  |
| 2.44 | w isim ǧaryit-kum šinu? – haḏiyye? – ē! – haḏiyye ngūl-il-he az-Zyāṛa. – az-Zyāṛa – az-Zyāṛa hēne gabǝr Ǧābir al-Anṣār, Ǧābir al-Anṣār min ṣaḥābt an-nabi, ṣalla ʕa-s-salām, hēne alḥaz gabr-u hēne b-aǧ-ǧarye. |  |
| 3.01 | w min ʕaman gabr-u hēne, az-ziyāṛa yzūrūn hēne ʕaman ygūlūn yzūrūn yzūrūn ṣāyre zyāṛa – az-zyāṛa – haḏiyye az-Zyāṛa. – w b-at-turuk? – b-at-turuk Yardımcı. |  |

## Urfa-077\_Jinn-Harran-2010 (a - e)

Ibrahim, 9.5.2010 in Yardımcı/az-Ziyāra

15:19

Cf. Fartacek Dschinn, p.75 ff. saʕlawiyya / saʕluwwa

auch arab. Wikipedia [http://ar.wikipedia.org/wiki/%D8%B3%D8%B9%D9%84%D9%88%D8%A9](http://ar.wikipedia.org/wiki/سعلوة)

saʕluwwa saʕlāt

|  |  |  |
| --- | --- | --- |
| 0.04 | hēne šī, iḥna ngūl as-saʕālwa, as-saʕālwa, yuṭluʕin – suʕluwwa, suʕluwwa ǧǧī-na. b-al-ʕarab ᵊngūl as-suʕluwwa. – as-suʕluwwa hēne. mǝṭāriḥ šī, hināk b-al-lēl riḥit alle tuṭluʕ ʕalē-k. muḥaqqaq tuṭluʕ ʕalē-k ᵊššūf-ak ᵊtxawwf-ak. | There is what we call the demon, the demon comes out – The demon called *suʕluwwa* comes to us, in Arabic we say *suʕluwwa. –* Yes, the *suʕluwwa* demon is here. There are places, if you go there by night she will come over you. She will certainly come over you; she will see you and frighten you. |
| 0.22 | yā tinhabil yā tmūt, yā yuktulūn-ak, kesin hāḏi alle yiṣīr, ē – ᵊtgabbib gaḷb-ak, tgabbib gaḷb-ak – yaʕni amis mesela hēne, čān ʕid-na wāḥad, rabīʕi. huwwa, maṛt-u, ᵊṣṣīr ḥāmil ᵊtḥabil. yōm-in ᵊtḥabil wlēd, ᵊtwaǧǧiʕ ʕa-l-wlēd. yōm-in ᵊtḥabil ʕa-l-wlēd ᵊtwaǧǧʕ-u. | You will either get mad or you will die or they will beat you. This will surely happen, yes. – You will tremble and quiver. – Recently we had one here, a friend of mine. His wife got pregnant, she became pregnant. (But) when she conceived a child, she always lost the child. When she got pregnant with a child she lost him or her. |
| 0.50 | huwwa mā yṣīr-l-u wl­ēd. kull-ma tḥabil maṛt-u yṣīr wlēd – baṭin-he ygūmin yiǧin-he b-al-lēl, as-saʕālwa. win ygul-l-i, ǧā-ni win ygul- l-i “hīčiḏ iš-šī ᵊšnōn ᵊnrīd ᵊnsāwi?” han-nōba at-tixātra mā yilgū-lu čāṛa. tugʕud twaǧǧiʕ alle twaǧǧiʕ ṯalāṯ arbaʕ marrāt ᵊtwaǧǧiʕ al-wlēd. | So he did not get children. Always when his wife conveived a child they started to come into her belly at night. The demons. Look! He said to me, he came to me and… Look! He said, “It’s like that, what we can do?” And again the doctors did not find a cure for him. She kept on losing the child, three or four times she miscarried. |
| 1.09 | ʕāmalawwal ʕādēne uxṛa ḥablāne l-ḥurma win yigūl uxṛa wlēd hāḏe: belli, gāḷ gāman yiǧin-he yiǧin ʕa-l-ḥurma. huwwa zād yabanǧi, yaʕni mū m-al-midīne mūhu Urfalli. gilt-ill-u “ta-rrūḥ ʕala xōǧa, šēx!“ čān, nuṭluʕ ᵊrrūḥ ʕala šēx, āni w huwwa. | Last year this woman became pregnant again. Look! He said it was again a boy. He said, “They come again to her, they come to the woman.” He is also a stranger, this means he is not from the town, he is not from Urfa. I said to him, “Let’s go to a sage, to a sheikh!” So we went to a sheikh, he and I. |
| 1.30 | ᵊrrūḥ ᵊnfahhim l-aš-šēx, win ygūl hāḏe “āni aktib-il-kum w lā txāfūn!” gām w čān yiktib-in-na wruga. w sāwā-n-na wruga, min āyat al-qurʔān, w kitab-he win ygūl “haḏanne tḥuṭṭ-ha ʕind-he!” w kitab-in-na wruga zād, gāl “ḥuṭṭū-ha b-al-mayye w kun\_\_nahāṛ tišṛab mayye m-al-ᵊhnīye! | We went there and explained the issue to the sheikh. He said, “I will write something for you, don’t worry!” He stood up and wrote and amulet for us. He made an amulet for us from verses of the Koran. He wrote it and then he said, “Put these all on her!” And he wrote for us another amulet and said, “Put this into water and then she should drink from this water every day! |
| 1.50 | lummun ᵊtxalaṣ uxṛa asāwi, ‌lā txāfūn!“ gāḷ, “hāḏa l-ᵊwlēd hāḏa alle yiṣīr.” čān nāxuḏ al-wruga ḏīč. ḥaṭṭēnā-ha inṭēnā-ha ʕala l-ḥurma, min ḥaṭṭēnā-ha ʕa-l-ḥurma w-šālat-he ʕid-he, haḏannīč mā yiǧin-he b-al-ḥilim. | When it is finished I will maken you another one, don’t worry!” Then he said, “This child will definitely be born.” We took the amulet and put it on her; we gave it to the woman. After we had put it on her and she was carrying it with her, those (demons) did no longer come to her dreams. |
| 2.03 | awwali yiǧin-he b-al-ḥilim, yōm-in ᵊtnām yiǧin-he b-al-lēl. hiyye nāyme w ygūmin yiǧin-he. hā w-alḥaz ṣār-l-u wl­ēd. ṣār-l-u al-wlēd ṣār-l-u šahaṛ šhaṛēn ṣār- l-u. kayyāf! awwali kull-ma yṣīr-l-u wl­ēd ᵊtwaǧǧiʕ. | Before they came to her dreams, the came to her during night when she was sleeping. When she was sleeping the started to come to her. Hey, but now he has got the child. He has got a boy one or two months ago. He is very glad because formerly (his wife) always miscarried. |
|  | NEW STORY |  |
| 2.18 | šī sōlafaw ʕala šēx mesela ǧāybīn ᵊbnayye min qēr balad, al-ᵊbnayye minhable, bnayyit bēt ʕumur-ha sabʕaṭaʕǝš ṯumunṭaʕǝš minhable mā tʕarif. māxḏīn-ha ʕala tixātre māxḏīn-ha ʕala l-prōfesōriyye mū lāǧī-l-he čāre yaʕni māmin šaklit-in belliyye ygūlūn “minhable, mā nigdar ᵊnsawwī-l-he šay.” | Some talked about a sheikh to whom they had brought a girl from another town. The girl has become mad, she was a home-girl.[[38]](#footnote-39) Her age was seventeen or eighteen and she was mad, she did not know what she was doing. They brought her to doctors, they brought her to professors but they did not find a cure for her. She did not have clear symptoms and so they said, “She’s crazy, we cannot do anything for her.” |
| 2.39 | samʕānīn ᵊb-šēx hēne, ǧāybīn-ha ʕa-š-šēx; al-ᵊbnayye. yōm-in ǧāybīn-ha a-š-šēx ᵊmdaḥḥǧ-il-he ʕarfān-he. šēx Hādi; hā ygūl ᵊšnōn mū ǧāyib-he gāḏ̣b-il-he as-sēf; as-sēf w ḏ̣ārib-he b-as-sēf – ḏ̣ārib-ha b-as-sēf? – b-as-sēf ḏ̣ārib-ha. wāǧʕa b-al-gāʕ, | Then they heard of a sheikh here and brought the girl to the sheikh. When they brought her to the sheikh, he had a look at her and he knew right away (what was wrong with her). He was Sheikh Hādi.[[39]](#footnote-40) It is said that as soon as he had brought her he grasped the sword for her. Then he hit her with the sword. – He hit her with the sword?” – Yes, he hit her with the sword. She fell down to the ground. |
| 3.04 | wa-hāḏi umm-ha w-abū-ha gāymīn ytibāčūn yuṭluʕūn b-ač-čōl yaʕni “bnayyit-na mātat,” gāylīn, – “ḏibaḥ-ha (ḏibaḥ-ḥa) š-šēx” – “ḏibaḥ-ha š-šēx,” aš-šēx ʕādēn rāmi ᵊhnīt-u ǧubbt-u w farraš-he fōg-ha al-ᵊhnīye, fōg al-ḥurma. w gāḏ̣ib ad-daff w gām ydugg. yidugg madīḥ, yidugg yimdaḥ fōg-ha. | Her mother and her father started to cry and went outside the village shouting, “Our daughter has died! The sheikh has killed her, the sheikh has killed her!” The sheikh, however, took off his cloak and covered her with it, (he spread it) over the woman. Then he took the tambourine and started to perform. They performed lauds (for the prophet Muhammad); he played and sang lauds over her. |
| 3.22 | hā yigūl ʕugub sāʕa ygūl čān yšīl-ha (ʕa-) ǧubbt-u ygūl in al-ᵊbnayye ʕargāne, ṭayybe, yigūl čān tugʕud, w tugʕud b-al-kanār, umm-ha w-abū-ha ydaḥḥǧū-l-he w gāyle “yuṃṃa! yāba! āni šinhu šuġl-i hēne? iš-ǧaʕad asāwi hēne?” | It is said that after an hour he took away his cloak from her. It is said that the girl was in sweat but well. It is said that she sat up. She sat aside. Her mother and her father were looking at her when she said, “Mum! Dad! What’s my business here? What I am doing here?” |
| 3.40 | gāylin “māmiš šī ǧīna ʕa-z-ziyāra.” hā ygūlūn rāyḥīn ǧāybī-l-u ṭaqṣi māxḏī-l-u ṭaqṣi hadiyye w ǧāybīn inṭō-´ la-š-šēx. w-al-ᵊbnayye ṭābat w rāḥat – ṭābat w rāḥat – ᵊbsāʕ zimān. as-saʕālwa ište hīčiḏ ysāwin al-xawāǧi zād yiktibū-l-hin min ᵊhniyyāt al-qurʔān mā ytigallaṭin ʕala hniyye. | They said, “There is nothing (to worry), we went to a sanctuary.” It is said that they bought a car for the sheikh and gave it to him as a present. The girl had recovered and went away – she was well and went away – immediately. The demons do it like that but the sage men write amulets against them which are made from verses of the Coran. So they cannot come close to you. |
|  | **NEW STORY** |  |
| 3.58 | alḥaz iḥne ʕiǧyān ᵊzġār kull ʕaǧi-n ziġīr nḥuṭṭ-ill-u gāma, gāma, āyat al-kursi ngūl, musqa, ᵊnḥuṭṭ-ha mā nxāf hīč, al-ǧinn minn as-saʕālwa mā yitigallaṭan ʕalē-k. āni, inte sōlif, āni ǧan-ni hēne b-al-bēt hēne – b-al-bēt hēne? – b-al-bēt hēne šu-ygūlū-l-u haḏāk aaa… – sukun? – lā mū as-sukun. | Now, when we have small children, we put an amulet on every small child; an amulet, let’s say (with) the Verse of the Throne, an amulett, we stick it in order that we are not afraid, (because) the demons or whatever,[[40]](#footnote-41) the *saʕālwa* do not approach you. As for me, you may talk,[[41]](#footnote-42) they came to me. Here into the house. – Into this house here? – Into this house here, how do they call them… *sukun*? – No, not *sukun.* |
| 4.20 | abu al-lubēd? – abu lubēd, ism-u huwwa – karabasan – karabasan b-at-turuk yigūlūn karabasan. yōm-in ᵊtnām ylabbit fōg-ak b-al-ʕarabiyye abu lubēd hā abu lubēd ṣǝʕlu yōm-in al-wāḥad nāyim, āni nōbtēn ṣār ʕalay-ye. ḥatta ṯalāṯe, ṯalaṯ nōbāt ṣār ʕalay-ye, āni nāyim hēne b-ad-dār haḏiyye nāyim, | Abū al-Lubēd? – Abū Lubēd is his name. – karabasan – In Turkish they say karabasan (=nightmare). He rides on you when you are sleeping. In Arabic it is called Abū Lubēd , which is also a demon that comes when you are sleeping. He came over me twice, in fact even three times, while I was sleeping in the house, in this house. |
| 4.45 | w b-al-lēl w čān yiǧi w yubruk fōg-i, gǝḏ̣ab-ni kull wuǧūd-i kull wuǧūd-i haš-šakil hāḏa gǝḏ̣ab-ni. mā agdar agūl mā agdar asōlif, ᵊb-nōba! arīd aṣīḥ mā agdar gāḏ̣ib ᵊlsān-i w gāḏ̣ib-ni haš-šakil mā agdar altabǝṭ. hā w gimit ʕādēne b… b-rās ᵊlsān-i gimit agṛa āyat al-kursi. | He came and sat on me at night. He grabbed all of me, my whole body. He grabbed my body like this. I could not speak or talk at all! I wanted to scream, but I couldn’t, because he was holding my tongue and my body so I could not move. Then I started to recite the Verse of the Throne with the tip of my tongue. |
| 5.09 | grēt āyat al-kursi gǝḏ̣at āyat al-kursi w huwwa čān yrūḥ ʕin-ni nōbtēn haḏanne hēne ṣāru ʕalay-ye w nōba zād ᵊb-qēr mǝṭraḥ. yiǧi haš-šakil hāḏe ā hīčiḏ yugḏ̣ub-ak, ᵊtfukk ʕēn-ak, mā ššūf-u. amma inte magḏ̣ūb lā tgūl hīčiḏ lā tigdar ᵊtgūl hīčiḏ. lā tigdar ᵊssōlif lā tigdar ᵊtfukk ʕēn-ak – ḥiss-ak mā yuṭluʕ. | I recited the Verse of the Throne, and by the time I finished the recitation, he (the demon) went away. It happened to me twice here and once in another place. He comes like that and grabs you. When you open your eyes, you do not see him. You are held by him, so you cannot say anything. You can not talk or open your eyes ­­– your voice does not come out. |
| 5.27 | lā tigdar … ᵊb-nōba. hīčiḏ hīčiḏ ǧimad-ak – bass mā šift-u? – mā ššūf, mā ššūf-u, huwwa yčalliṭ ʕalē-k yčalliṭ ʕalē-k abu lubēd, iḥna nsammī-´ abu lubēd. yaʕni ḥiss-ak ᵊtḥasib ḥāl-ak ǧaʕad ᵊṣṣīḥ amma ḥiss-ak māmiš mā yrūḥ. aṣīḥ mā yuṭluʕ ḥiss māmin. ba-t-tāli yōm-in ydaššr-ak ʕād yrūḥ ʕād ḥiss-ak inte tizgaḥ ḥiss-ak ʕād yuṭluʕ, al yamm-ak ʕād yismaʕ-ak ygūm ygūl ᵊš-bī-k? | You cannot... not at all. He freezes you like that. – But you don’t see him? – You don’t see, you not see him. Abu Lubēd locks you; we call him Abū Lubēd. I mean your voice; you think that you are screaming, but your voice does not come out. You scream, but no sound comes out. Eventually, when he leaves you; when he goes away, you shout and then your voice comes out. So the person next to you hears you and asks you, “What’s wrong with you?” |
| 5.47 | āni ṯalaṯ nōbāt ṣār ʕalay-ye, ṯalaṯ nōbāt, ā hēne b-al-bēt gǝḏ̣ab-ni haš-šakil hāḏa mā\_gdar atimalmal ᵊb-nōba, arīd asōlif mā\_gdar. arīd ᵊhniyye gāḏ̣ib-ni min iṯmu-y min ᵊlsān-i min wuǧūd-i haš-šakil hāḏe. – | As for me he came over me thrice, three times. Here in the house he grabbed me like this. I could not budge at all and when I wanted to speak I couldn’t. I wanted to speak but he kept shut my mouth, he grabbed my tongue and my body like this. |
|  | **NEW STORY Ismail** |  |
| 6.00 | iḥne b-zimānāt ǟǟǟǟ ǧār-na šī wāḥad bēt b-al-maḥalle. huwwa māt ᵊrtiḥam ᵊngūl-l-u Šēx Mǝṭar. šēx-in yaʕni bizzāt yaʕni aḷḷa yirḥam-u. Šēx Mǝṭar ʕālim bir xōǧa yaʕni taqwa ṣāḥib taqwa. nahāṛ rabīʕ-u wāḥad ʕāzm-u ʕala Stanbūl. rāyiḥ maʕzūm ʕala Stanbūl māxiḏ Šēx Mǝṭar ᵊbsāgt-u, maʕā-´, ʕala Stanbūl. | Once we had a neighbour in our quarter. He died, he passed away. We called him Sheikh Mǝṭar. He was a real sage man, may God grant him mercy. Sheikh Mǝṭar was a learned man and very pious, he possessed piety. One day somebody invited his friend to Istanbul. As he was invited he went to Istanbul and he took Sheikh Mǝṭar with him. |
| 6.27 | yōm-in rāyḥīn qādi wāḥad-in hināk qayri müslüm ta-ngūl masīḥi wēya aw xristyāni, ʕind-u bnayye mī ʕādle – trīd aṣ-ṣuffat? – ʕind-u bnayye mī ʕādle. ᵊbnayyt-u mā tilbas ᵊhdūm-ha ᵊtkaššim ᵊhdūm-ha dāwamli šī tilbas ᵊtkaššim ᵊhdūm-ha. mā tilbas ᵊhdūm, msallaxa dōm miṯil-ma umm-ha ǧābat-he. | When they went there (they met) somebody there who was a non-Muslim, let’s say he was a Christian or an adherent of Christ.[[42]](#footnote-43) He had a daughter who was not normal. – Do you want the cigarette case? – He had a girl who was not normal. His daughter did not wear clothes, she tore her clothes. Always when she put on clothes she tore them. She did not wear clothes, she was always naked like her mother delivered her. |
| 6.48 | az-zlime hāḏa msāwī-l-he šubbāk b-al-bēt, šubbāk b-ᵊḥsāb miṯl al-ḥabis ta-ngūl, ḥuǧra. – qafaṣ – qafaṣ msāwī-l-he qafaṣ w bāb w čilīt w-ᵊmčallit ʕalē-he w yḥuṭṭ-ha b-al… aš-šubbāk. yunṭūn-ha l-ačil ᵊtkubb al-ačil tkubb… ᵊmsallaxa – miṯil ḥīwān – miṯil ḥaywāne ē. | This man had made a fence for her in the house. A fence, let’s say something like a prison, a cell. – A cage. – Yes, he had made for her a cage with a door and a lock. He put her inside the fence and locked her. When they gave her food she spilled it, she spilled… She was naked. – Like an animal. – Yes, like an animal. |
| 7.04 | yōm-in māxḏīn… Šēx Mǝṭar ǧāybī-l-u ʕa-l-baḥǝs hāḏa, gāylī-l-u ǧīrān-ne ʕid-hum hīčiḏ ᵊbnayye. w mā ǧaʕad at-taxtūr mā yiṭayyib-he w-at-taxātre w-al-ʕulame w-al-xawāǧi maḥḥad yiṭayyib-he, aṣṣōb-ma nāxuḏ-he mā ligō-l-he čāṛa. gāyil iš-Šēx Mǝṭar “mā tigdar ᵊtsāwī-l-he šakle wruga wēya šakle?” | When they took… They brought Sheikh Mǝṭar to investigate this. They told him, “We have neighbours who have such a daughter. No doctor can cure her. No doctors, no sages, no sheikhs, nobody can cure her. Wherever we have brought her, they did not find a cure for her.” He said to Sheikh Mǝṭar, “Couldn’t you make an amulett or something like this for her?” |
| 7.23 | w gāyil “b-iḏn aḷḷa! halla ngūm ta-rrūḥ ᵊnšūf-ha.” yōm-in ǧāyīn abū-ha ugḏ̣ub-u mdaḥḥǧ-il-he Šēx Mǝṭar w fukk al-bāb w ḥuṭṭ Šēx Mǝṭar ʕalē-´ ǧawwa ḥuṭṭ Šēx Mǝṭar w čallit ʕala Šēx Mǝṭar al-bāb. [narrative imperatives] | He said, “With God’s permission. Come on! Let’s go to her and have a look!” When they came her father took him and Sheikh Mǝṭar had a look at her. He (the father) opened the door, let Sheikh Mǝṭar go inside, he put him inside and locked the door behind Sheikh Mǝṭar. |
| 7.35 | gāyil “yā tṭayyib-he yōma zād axallī-k maʕā-ha. yā tṭayyibhe yōma zād axallī-k ʕid-he šādde [recte: *ašiddak*] trīd ᵊtṭayyib-he ta-nšūf!” mā yiǧin Šēx Mǝṭar. b-iḏn aḷḷa yugḏ̣ub w yuṭluʕ ᵊhḏā lābis šaḥḥāṭiyye klāš-u, yuṭluʕ ikšm… klāš-u ygūm yṣaṭṭǝr-ha. yṣaṭṭǝr waǧih-he yuṣṭur-ha yit… yuṭluʕ aǧ-ǧnūn min-he. | He said, “Either you cure her or I will let you there with her. Either you cure her or I will let you beside her and I will tie you up too. Let’s see if you will cure her. He did not believe in Sheikh Mǝṭar. With God’s permission he put off his shoes and grabbed them. He was wearing clogs, slippers. He put off his slippers and started beating her with them. He slapped into her face, he slapped her and so the demons got out of her. |
| 7.53 | ṣāṭǝr-he ṣaṭǝrtēn ṯalāṯ w ṣāyiḥ w… w-al-ʕaǧiyye gāyle bi-smi-ḷḷā b-iḏn aḷḷa ṭayybe wāǧfe w gāyle gāyme tlumm ʕala ḥāl-he hīčiḏ ᵊtqabbi ta-ngūl ḥayā-ha w gāyle “ǝnṭū-ni hdūm!” gāyil Šēx Mǝṭar “ǝnṭū-ni hātu hdūm-ha!” ᵊmnawwšīn ᵊhdūm-he mlabb … minṭī-he gāyme tilbas gāyle “tamām yā ǧiddo gurbān-ak āni ṭǝbit. daxīl-ak ǧiddo!” gāyme tilbas ᵊhdūm-ha w ṭālʕīn [huwwa] hiyye w Šēx Mǝṭar ǧimīʕ w ǧāʕdīn gāyle “yāba! āni ṭǝbit.” | He slapped her twice or thrice and was shouting… The girl said, “In the name of God,” and, with God’s permission she got well and stood up. And she started to recollect herself and covered her pudenda like this saying, “Give me clothes!” Sheikh Mǝṭar said, “Give me her clothes!” They handed him her clothes and when he gave them to her she startd to put them on and said, “Well, grandpa, owing to you I have recovered. I take refuge to you, grandpa!” She put on her clothes and then she and Sheikh Mǝṭar went out together. Then she said, “Daddy, I am healthy!” |
| 8.21 | w gāḏ̣ib abū-ha ʕād gāyil l-aš-Šēx Mǝṭar “xayyo, inte… āni tamām inte šēx-i. ši-trīd?” gāyil “āni mā\_rīd kullši, āni miššān aḷḷa ṭayyabit-he, āni mā\_rīd ᵊflūs w mǝṣāri mā arīd.” gāḏ̣ib ʕād Šēx Mǝṭar w ǧāy ʕal-Urfa. | Her father took her and said to Sheikh Mǝṭar, “My brother, I am fine and you are my sheikh. What do you want?” He said, “I do not want anything, I cured her for the love of God, I do not want money, I want no money.” And then Sheikh Mǝṭar came back to Urfa. |
| 8.32 | abū-ha huwwa yibīʕ ǧubun, tāǧir ǧubun. w-gāyil ʕād kull sine yḥuṭṭ dābbītēn ǧubun yinṭī-hin l-al-atabōs ygūl hāḏa tāxḏūn-hin tinṭūn-hin l-aš-Šēx Mǝṭar hāḏi hadīt Šēx Mǝṭar, ǧubun. salāmt-ak w-al-ʕāfye. | Her father sells cheese, he is a cheese dealer. And it is said that every year he takes two large canisters of cheese and brings them to the bus saying, “Take this with you and give it to Sheikh Mǝṭar, this is a gift for Sheikh Mǝṭar, cheese.” Enjoy it! |
| 8.47 | Šēx Mǝṭar yaʕni zāten ʕālim, iḥna al-mhabūl aš-šyūx hēne ygūl al-ᵊmhabūl yṭayybūn al-ᵊmhabūl, al-ᵊmhabūl baʕḏ̣ ᵊmhabale aṭ-ṭibb mā yilgā-hum čāṛa, al-ʕāǧiz yaʕni *tıbb aciz* *kaliyor*. ygūl at-turuk *tıbbın aciz kaldığı konularda* aš-… šūx-ne iḥne hēne aš-šūx al-ᵊmʕarūfīn, | Sheikh Mǝṭar is a wise man anyway. Here we say that the sheikhs can cure the mentally insane. The mentally insane… for some of the mentally insane people medicine does not find a cure, it is helpless. Medicine is unable to help. The Turks say that for those cases where medicine fails there are our sheikhs, our well-known sheikhs. |
| 9.06 | yāxḏūn ʕalē-hum al-ᵊmhabūl al-waǧʕān aš-šīt al… aš-šīt al ta-ngūl mā-l-he čāṛa, aš-šūx b-iḏn aḷḷā yṭayybūn-u yaʕni yṭayybūn-u abad. | So they bring to them the mentally insane, the ill, all those cases for which is no cure. With God’s permission the sheikhs heal them, they cure them for sure. |

|  |  |  |
| --- | --- | --- |
|  | New story, Ibrahim |  |
| 9.18 | wāḥad min gaṛāyib-ne ᵊngul-l-u as-sǝʕlu, – min gadd-ma s-saʕālwa yuṭluʕin-ill-u [ʕalē-´]. – insān min gadd-ma yšūf saʕālwa – sammō-´ s-sǝʕlu – as-sǝʕlu huwwa ḏābiḥ wāḥad ᵊmn-as-saʕālwa, kātil… mindamī-l-hum, w šāmiṭ as-s… ᵊtfungt-u ḏ̣ārib-u w mayyit, as-sǝʕlu mayyit. a… ʕu… ʕugub-ma māt ygūl ha-n-nōb gāmaw yquččūn-ni – dāwamlǝ yquččūn-u – ygūl āni b-al-bēt arīd aṭluʕ ba… b-ač-čōl yigūl ašūf-hum b-ač-čōl wāǧfīn ašūf-hum yigūl bass huwwa yšūf-hum. | One of our relatives, we call him “the demon” because the demons came to him that often. – A man who sees the demons very often… – they call him a demon himself. – The demon (the same guy) is one who has killed one of the demons, a murder… This means he has a blood feud with them. He produced a weapon, he drew his gun and shot at him. So he died, the demon died. “After he has died,” he said, “They start to persue me.” – They always persued him. – He said, “I’m at home, but I want to go outside (of the village) to see them. They are standing outside and he sees them. But only he sees them. |
| 9.48 | ygūl ᵊbsāgt-i min yḥuṭṭūn-i bēnāt-hum, ygūl amši bēnāt-hum min xōf-i ytikāwanūn kōn. ygūl ḏ̣allēt ṯalāṯ arbaʕ ᵊsnīn hīčiḏ. āni w-huṃṃa devām kōn min nuṭluʕ al-xāli hīčiḏ awwali māmin tuwāle. yuṭluʕ ʕa-l-xāli hīčiḏ ʕa-l-gāʕa yirūḥ ʕa-č-čōl, ʕa-t-tuwāle. | He says, “They are with me. When they put me among them, I walk with them out of fear and they fight each other.” He says, “I stayed like this for three or four years and there was always fighting. We went to the privy, because formerly there was no toilet. He went out to the privy , just out to the fields, outside to the toilet. |
| 10.03 | yigūl min aṭluʕ hīčiḏ ygūl yuguṭʕū-l-i ygūl yṣīr ntifāʕaš b-al-ʕaṣīy b-al-ᵊhniyye ygūl al-milli tdaḥḥǧ-ill-i āni ǧaʕad afaʕʕiš ḥade maḥḥad yšūf-hum haḏōlak mā yšūfūn-hum – ī – lumminn-u-ma rāḥ rāḥ ʕa-l-ḥiǧǧ rāḥ ʕala dǝxal an-nabi ʕala gabr ar-rasūl, ʕala gabr ar-rasūl ǝxlǝṣ | He says, “The moment I go out they cut my way and they fight with sticks or whatever. The people watch me how I am fighting one of them but no one can see them. Theye don’t see them.” – Yes. –When he went on pilgrimage, he went to the Prophet’s shrine – to the Prophet’s tomb – to the tomb the Prophet and only then he was relieved. |
| 10.18 | alḥaz yšūfūn-u yinhazmūn ʕinn-u. gāḷ yā rasūl Aḷḷa daxīl-ak min-hum xalliṣ-ni. aw min ḥaǧǧ-u dǝxal ʕa-r-rasūl ʕalēt aṣ-ṣalāt w-as-salām mā ʕād yiǧūn-u, ᵊtrikō-´. ḥaǧǧ yaʕni [ma] – as-saʕālwa hēne čiṯīr ᵊbyūt al b-al-midīne b-al-ᵊbyūt yšūfūn ᵊhniyye, | Now, when they see him they run away from him. –He said, “O prophet of God, I take refuge to you, let me get rid from them!” After his pilgrimage to the Prophet, blessings and peace be upon him, they stopped to come to him. They left him. I mean he went on pilgrimage. – There are a lot of demons here. They also see them in the houses which are in the city, |
| 10.36 | amma mū kull ʕala ḥade yaʕni. mū kull ʕala ḥade yšūfūn baʕaḏ̣ nās yiǧūn-hum. yiǧi b-šakil insān ᵊb-šakil ḥīwān, ī, b-šakil al-ḥīwān yiǧi, b-šakil al-insān yiǧi. – iḥna ʕād Ibrāhīm ysōlif yōm-in nuṭluʕ b-ač-čōl b-al-lēl ta-ngūl ᵊnrīd nuṭluʕ baṛṛa, nfukk al-bāb yōm-in ᵊnmidd xuṭwuṭ-ne nsammi bismilla. yōm-in ᵊnsammi bismilla mā itigallaṭūn | However, not to everyone sees them. They do not appear to everyone. They come to some people only. The demon comes in the shape of humans and in the shape of animals. Yes, they come in the shape of animals and in the shape of humans. We, sorry for interrupting Ibrāhīm, when we go outside at night, let’s say we want to go out. We open the door and when we step outside we say, “In the name of God”. When we say, “In the name of God,” they don’t come close, |
| 11.00 | yibʕidūn yaʕni baʕaḏ̣-hum ʕalēš, yigūl, al-misǧane yōm-in tiǧī-he w-tdūs-he hīčiḏ ᵊb-qēr-ma tsammi. ḏīč as-sāʕa tdūs-hum humma fōg al-misǧane yilʕabūn. alḥaz humma ʕala iḥna inanǧ-na islāmiyye, aslām b-ad-dinye ḏiyye | they go away. That’s it why some people say, when you go to the ash heap and step in without saying, “In the name of God”, you will step on them (the demons) in that moment because they used to play on the ash heap. They exist according to our Muslim belief, according to Islam. In this world |
| 11.15 | as-saʕālwa iḥna mā nšūf-hum. humma yšūfūn-na hāḏa maktūb b-al-qurʔān b-al-āxir iḥna nšūf-hum humma mā yšūfūn-na. rabb al-ʕālamīn yirīd ysāwī-´ b-at-ters. hā hēne ʕalē-ne alḥaz kull mǝṭraḥ šī ᵊǧnūn hēne alḥaz ʕid-ne šīy. | we don’t see the demons, but they see us. This is written in the Qoran. However, in the afterlife we see them, but they don’t see us. God wants to do it the other way round. So, here around us there are demons everywhere; right now for instance they are here with us. |
| 11.31 | ygūl rabb al-ʕālamīn kull insān, inte zād āni zād kull insān luwwa min ǧiddām-u mḥāfaḏ̣e malak yigūl al-malak yigūl yōm-inn-u al-insān inte alḥaz yōm-inn-ak timši al-malak ǧiddām-ak ygūl yfukk-ill-ak darib ʕin-hum tā ma tiḏ̣rub-hum hā inte ʕādēne miṯil-ma gāḷ Ismāʕīl b-aslāmiyye kull xuṭwa tsammi bismilla. axāf inn-ak ᵊtdūs ʕaǧiyy-u | God says that every human, even you, even me, every human has in front of him a guardian angel. He says that the human, now you, for instance; when you walk, the angel is in front of you and frees your way from them, so you don’t hit them. Therefore, as Ismāʕīl said, according to Islam, you should say, “In the name of God” with every step you take. I am afraid you will step on his (the demon’s) children, |
| 11.53 | axāf inn-ak ᵊtdūs-u ygūl samm bismilla mā-yṣīr šī – mā tdūs-u. mā tidḥam-u – amma in dəst-u ha-n-nōb yinšab-ill-ak – mā ydaššr-ak – hā al-qayrimüslüm mā yigbal, iḥna islamiyye nigbal haḏiyye, haḏiyye čünkü yaqīn alḥaz as-saʕālwa šī ᵊǧnūn šīy. wa… yʕarfūn ašqāl al-māḏ̣iyyāt al-awwali ṣāyir aǧ-ǧinn yʕarif w yʕallim al-insān | I am afraid you will step on him and so say, “In the name of God” and nothing happens. You don’t step on him. You don’t crush him, but if you step on him, he will come after you and won’t let up on you.” Those, who are not Muslims don’t believe that. But we are Muslims and we believe it because it is true that the *saʕālwa* and other demons exist. They know the things that have already happened. The demons know them and can tell them to the humans. |
| 12.20 | amma al-miǧbil mā yʕarif, yʕarif bass ʕa aṣ-ṣāyir, alḥaz šī baʕaḏ̣ xawāǧi ysōlfūn aǧ-ǧnūn, ygūlūn ḏ̣āyʕ-il-ne ḏahab ilg-u! ilg-u! ygūl aṣ-ṣǝʕlu yʕallm-u. ygūl b-ᵊflān mǝṭraḥ b-ᵊflān mǝgṭaʕ. ygūl āni arīd al-xōǧe, aṣṣōb al-xōǧe? | However they don’t know the future, they only know what has happened. For instance, there are some sage men who can talk to the demons. They say to them, “We have lost some gold, find it!” It is said that the demon will tell him saying, “It is in this and that place, at that spot.” One says, “I want (to see) the sage. Where is the sage?” |
| 12.40 | āni ǧirēt ʕala rās-i āni šifit saʕalit xōǧe gilit ʕind Yāsīn al-Aḥmad, ē gilt-ill-u wald ʕamm-i āni b-Avrūpa aṣṣōb-u ʕallim-ni! midām-in yʕarif al-ǧinn hāḏa as-saʕālwa w-čān yisʕal-u w-ygūl b-al-Almānye. gilit lā wald ʕamm-i b-Holanda šnōn Almānya? | It happened to me. I saw it. I asked a sage called Yāsīn al-Aḥmad and said to him, “My cousin is in Europe. Where exactly is he, let me know!” As he knows the demons, the saʕālwa, he asked and then he said, “He is in Germany.” I said, “No, my cousin is in Holland, how can he be in Germany?” |
| 12.57 | ṯāni nahār saʕalit axū-´ win ygūl ṣār-l-u xamǝs tiyyām b-Almānye. ṣahīḥ – yaʕni iḥna nisʕal ʕin ibin ʕamm-ne. ygūl Ibrāhīm isʕal aǧ-ǧinn ʕind-inn-u yʕarif ibin ʕamm-i aṣṣōb-u. gāyil w… win ygūl ibn ʕamm-ak b-Avrupa yaʕni iḥna ginnā-l-u (~gulnā-l-u) b-Avrupa yištaġil gāḷ ᵊb-hay iš-dawla yištaġil, gāḷ ibin ʕamm-ak halḥīn b-Almānye, | The next day I asked his brother (my cousin’s brother) and he said that he had been in Germany for five days. It was correct! That means we asked about our cousin. Ibrāhīm says, “Ask the demon there, if he knows where our cousin is!” He (the sage) said, “Your cousin is in Europe...” I mean we told him that he was in Europe and that he was working there. He (Ibrāhīm) asked, “In which country does he work?” He answered, “Your cousin is currently in Germany”. |
| 13.16 | b-Almānye. iḥna ibin ʕamm-ne b-Hōlanda ṣār-l-u xamsa w ʕišrīn sine b-Hōlanda Ibrāhīm gāḷ, lā inte mā tʕarif yaġnīš yāw gāḷ: lā ibn ʕamm-ak b-Almānya. Ibrāhīm ʕād ṯāni nahāṛ gāyil Muṣṭafa al hēne mū al b-Hōlanda. gāyl-l-u yāw albāriḥ saʕalit xōǧe. | In Germany, but our cousin works in Holland. He has been in Holland for twenty five years. So, Ibrāhīm said to him, “No, you know nothing. You are wrong.” He said, “No, your cousin is in Germany”. So the next day Ibrāhīm asked Muṣṭafa, the one, who is here, not the one in Holland. He says to him: “Dude, yesterday I asked a sage, |
| 13.31 | saʕal aǧ-ǧnūn kalām-hum, w saʕalit ʕin Yāsīn, yaʕni al qādi zād ism-u Yāsīn, Yāsīn, saʕalt-u gult b-Hōlanda? huwwa ygūl-l-i lā b-Almānye gāyil ī waḷḷa Yāsīn ṣāyir luwwa xamǝs tiyyām ʕid xawāl-u. xāl-u b-Almānya w-ǧāy yzūr xawāl-u. ṣār-l-u xaməs tiyyām b-Almānya. | who asked the demons and talked to them, about Yāsīn.” The one who is there is also called Yāsīn. “I asked him if Yāsīn is in Holland. He said to me no and that he was in Germany.” He (Muṣṭafa) said, “True, actually Yāsīn has been in Germany for five days at his uncles’ place. His uncle is in Germany and he went there to visit his uncles so he has been in Germany for five days.” |
| 13.46 | yaʕni yigūl b-Almānya w hāḏa ygūl lā hāḏa mā yʕarif. demek ṣaḥīḥ b-Almānya. – alḥaz as-saʕālwa yʕarfun yuṭluʕun škāl ᵊškāl b-šakil čaḥaš, b-šakil faras b-šakil qanam. b-šakil ʕaniz b-šakil čalib, –mā yiǧi b-sīmt insān baʕaḏ̣ nōbāt – šakil šakil yṣīr, hāḏe mawǧūd. | That means, he said that he is in Germany and this (Ibrāhīm) said, “No, he does not know”. However, he really was in Germany. The demons – they know – appear in different forms: in the shape of a donkey, a horse, a sheep, a goat, – a dog... Sometimes he doesn’t come in human shape – It appears in different forms, so it is. |
| 14.07 | amma iḥna mā nʕarif alḥaz yuṭluḥ yitxattam-ne b-al-lēl kidīš ᵊngūl čaḥaš ᵊngūl hāḏa čaḥaš, halbuki belč-inn-u sǝʕlu sǝʕlūwa mā nʕarif. aǧ-ǧinn yaʕni iḥna nsammī-´ sǝʕlu, sǝʕluwwa, as-saʕālwa šakl-in šī, as-saʕālwa | But we don’t know it. For instance, if we come across a beast of burden at night, we would say that is a donkey, but maybe it is a demon. We don’t know. The demons, we call them *səʕlu* and *səʕluwwa* (the female); there are two types of *saʕālwa*: |
| 14.22 | šī islām w šīy mūhum islām, raḥmāni var, islām islām müsülman miṯil-na. islām w ši mū islām, qayri islām – *raḥmani bir de şeytani var* – raḥmāni wa šayṭāni. – alḥaz al islām zāten miṯil-ne mā yiḏ̣irrūn ḥade, – *e, zarar olmaz –* mā yiǧūn ʕala darib ḥade, mā yxawwfūn ḥade, w-aš-šayṭāni haḏāk yxawwif ᵊbsāgt aš-šayṭān haḏāk – šiyāṭīn – šiyāṭīn, Iblīs ᵊbsāgt Iblīs naʕlatulla ʕalē-´ bsāgt-u. | Muslim and non-Muslim – there is a blessed type – Muslims, Muslims like us. A Muslim and a non-Muslim – a blessed (from God) one and a cursed one (from Satan) – So the Muslim ones are actually like us. They do not harm anyone. They don’t come in anyone’s path. They don’t scare anyone, but the one from Satan (the evil one), that is the one, who is scary. He is together with the Satan. They are demons. They are with the Devil; may God’s curse be upon him. They are with him. |

yinšab-illak, mā ydaššrak

ǝnhabal yinhabil verrückt werden

sawwa ysawwi IMP saww hāḏa!

nhabalit

*gabb gaḷbi* mein Herz blieb stehen

ywaǧǧiʕ fallen lassen; f. Kind verlieren

Doublette:

wruga Amulett - waraga Papiergeld

tigallaṭ itigallaṭ 1 Pl. tigallaṭna sich nähern

labbat / ṭ aufsteigen binmek

yiltabiṭ = kıpırdamak

*gǝḏ̣a* zu Ende sein bitmek - ʕindak xubuz? mā ʕindi, gǝḏ̣a. mayye gǝḏ̣at.

*gimadat* dondurmuş

*zagaḥ* schreien, bağırmak

yōma …yōma „oder“ yōma tiǧi yōma mā tiǧi? Will you come or will you not come?

tikāwanna b-as-sūg

tifāʕašna itifāʕašūn sich zerfetzen birbirlerine parçalıyor

dǝḥam yidḥam çarpmak dḥamithe

ʕindinn- + suffix mademki ʕindinnak ǝtʕarif, ʕindinnič itʕarfīn

yinšab-illak peşine takılır pl. yinšabū-lak yaʕni mā ydaššrak

*ǧaʕad ydawwrū-lak* sie suchen dich ūn > ū

iḥna islāmīye

al-qayri müslim

mā yigbal er akzeptiert nicht

## Urfa-080\_Gazelles\_and\_Jews-Harran-2010

Ismail, 9.5.2011 in Yardımcı/az-Ziyāra

4:45 Heft S.59ff

|  |  |  |
| --- | --- | --- |
| 0.01 | al-qazāle xōǧam, aaa…, nahāṛ šī qazāle ʕala dōr ar-rasūl ʕalē-´ aṣ-ṣalāt w-as-salām, qazāle lilhe ǧalā… yaʕni ǧalāʕīṭ-ha ṯnēne wēya ṯalāṯe mā\_ndall čam wəḥde yildin mā\_ndall. |  |
| 0.18 | hiyye trūḥ tirʕa ʕa-l… ʕa-l-guwāʕi, ᵊtrūḥ tirʕa tākul ʕušub tākul ta-yṣīr bī-ha ḥalīb w tiǧi tirḏ̣aʕ [tirḏ̣aḥ] ǧalāʕīṭ-ha, yaʕni ǧalāʕīṭ-ha z-zġāṛ. |  |
| 0.31 | nahāṛ rāyḥe ʕala… ʕa-ǧ-ǧbile daʕ… ǧaʕad tirʕa w-inn hināk aṣ-ṣayyāde, aṣ-ṣayyāde ngūl-l-hum iḥna ʕa-l-ᵊhniyye b-at-turuk ysammūn-hum awǧi. aṣ-ṣayyāde yṣūdūn qazāl, yṣūdūn qazāl win-hum ḥāṭṭīn-he bēnāt-hum w yrīd yiḏbaḥūn-he. |  |
| 0.47 | awwali hniyye ʕid-hum ᵊnsammī-´ iḥne ox ᵊtgūl b-at-turuk ᵊngūl-l-u ox, yaʕni hniyye aaa – niššābe – niššābe, al-ʕarab ygūlū-l-he niššābe iḥne zād ᵊngūl-l-u ox ta-ngūl. |  |
| 1.00 | yōm-in ḥāṭṭīn-he bēnāt-hum w yrīd yiḏbaḥūn-he mdaḥḥǧe lā tinhazim hīčiḏ, hiy… mā-l-he mhazzam, yaʕni mā tigdar tinhazim. w gā… ʕala dōr ar-rasūl gāḏ̣be ṣāyḥe “madad yā rasūl aḷḷā! madad, arīd imdād minn-ak. yā rasūl aḷḷā, madad!” |  |
| 1.17 | yōm-in ṣāyḥe “madad rasūl aḷḷā!” fazʕān ʕalē-he, ǧāy-he. daqīqa b-sāniye ǧāy-he. ᵊmdaḥḥǧīn al ḥāṭṭīn-he bēnāt-hum wāǧif ʕid-he r-rasūl, ē ʕād Yahūd zād yʕarfūn rasūl aḷḷā. |  |
| 1.29 | gāyil-il-he “iš-bī-č yā qazāle yā aṣ ṣǝḥti ʕalay-ye ši-trīdīn minn-i?” gāyle “yā rasūl aḷḷā “ṣǝḥit ʕalē-k ḥādō-ni l-yahūd w yrīd yiḏbaḥūn-ni, w āni arīd minn-ak madad arīd minn-ak, āni xallēt ǧalāʕīṭ-i b-al-bēt w-alḥīn ṣār bī-´ ḥalīb |  |
| 1.44 | w ǧaʕad yitnin-ni tā d-arūḥ aṭʕəm-hin arḏ̣aʕ-hin [arḏ̣aḥḥin], arḏ̣aʕ-hin ḥalīb. w haḏōle ḥādō-ni yrīd yiḏbaḥūn-ni, ikfal-ni limman-ma\_rūḥ l-al-bēt w-aǧi, ikfal-ni min-hum tā\_rūḥ ʕa-l-bēt w-anṭi ḥalīb-i arḏ̣aʕ ǧalāʕīṭ-i w baʕdēn aǧi xall-hum yiḏbaḥūn-ni. hāḏi rid… ridit-he minn-ak.” |  |
| 2.03 | rasūl aḷḷā b-ʕizzt-u wa-ǧalāl-u ṣalla ʕalē-´ w sallam gāyil l-al-yahūd, gāyil “yā ǧimāʕa, intu tʕarfūn-ni?” gāylīn “nʕarf-ak naʕam, inte rasūl aḷḷā, Mḥammad.” gāyil “hāḏiyye l-qazāle ṣāḥat madad minn-i w ǧīt ʕalē-he, fziʕit ʕalē-he, w-arīd min-kum, mimkin mimčin tinṭūn-ni, bsaʕ tinṭūn-he msāʕade ta-trūḥ il-bēt-he, |  |
| 2.23 | mǝṭraḥ ǧalāʕīṭ-ha, mǝṭraḥ-ḥe… yaʕni makān-he. tirḏ̣aʕ ǧalāʕīṭ-ha w baʕdēn tiǧī-kum tiḏbaḥūn-he.” tss gāylīn “yā rasūl aḷḷā tamām iḥna nigbaḷ ᵊkfālt-ak, tamām qabūl. gūl inte gūl-il-he!” gāyil-l-he rasūl aḷḷā “rūḥi w-in mā ǧītīy!” yaʕni trūḥīn axāf mā tiǧīn āni aḏ̣all bidāl-ič asīr. |  |
| 2.43 | inti in mā ǧīti āni yiḏbaḥūn-ni bidāl-ič.” gāyle “yā rasūl aḷḷā, āni d-arūḥ ʕala ǧalāʕīṭ-i arḏ̣aḥ-ḥin w-inčād kiḏabit ʕalē-k aw ᵊḏ̣ḥičit ʕalē-k mā ǧ­īt, xall rabb al-ʕālamīn bi-ʕizzt-u wa-ǧalāl-u b-ad-dinya haḏīč yiʕliǧ-ni ᵊbsāgit zangīn al mā yinṭi zakāt-u. |  |
| 3.01 | ᵊbsāgt az-zanāgīl al mā yinṭūn zakāt-hum demek nāṛ-hum šidīde qādi, xall yiʕliǧ-ni bsāgt az-zangīl al mā yinṭi zakāt-u, yiʕliǧ-ni maʕā-hum b-ad-dinye ḏīč, in mā ǧīt.” rasūl aḷḷā gāyil “tamām, āni āni kaff… amān xayyo kfālt-ič rūḥi.” |  |
| 3.16 | ᵊmdarrib-he ǧāye ʕa-l-bēt w… w yōm-in ǧāye tirḏ̣aʕ ǧalāʕīṭ-ha, ᵊššūf ǧalāʕīṭ-ha bsāʕ yirḏ̣aʕin muṭmuṭ ᵊb-daqqe b-sāniye wəḥde rāḏ̣ʕāt, rāḏ̣ʕāt-he. gāḷat: yā ǧalāʕīṭ-i irḏ̣aʕin lissaʕ bī-´ ḥalīb gāḷat yā uṃṃa! |  |
| 3.30 | iḥna rḏ̣iʕna bsāʕ rūḥi ǧaʕad yitnā-č rasūl aḷḷā, lā tiʕawwǧīn-u axāf trūḥīn ttiʕawwaǧīn-u axāf yuḏ̣urbūn rasūl aḷḷā, aǧ-ǧalāʕīṭ yikālmin-he bsāʕ rāḏ̣ʕāt-he ḥatta ḥitt mīhin gablānāt yākulin. |  |
| 3.42 | wāḥad mū māčil zād, gāḷat “yā umma bsāʕ ruddi!” iḥna xallī-ne iḥna aḷḷa ydabbir-ne. [inti ruddi ʕala ǧalāʕīṭ-ič!][[43]](#footnote-44) inti ruddi ʕal ḥabīb aḷḷā, rasūl aḷḷā, lā yrūḥūn al-yahūd yiḏbaḥūn-u.” |  |
| 3.54 | w hemen rāḏ̣ʕit-hin w rādda ʕala rasūl aḷḷā, yōm-in ǧāyitt-u, al-yahūd mdaḥḥǧī-l-u ǧirīb bī-´ qazāle, ʕaman-he ənṭat ṣōz ʕa-rasūl aḷḷā w gāḷat hīčiḏ w hīčiḏ w ǧat ʕala… ǧat ʕa-l-mōt, ǧaʕad tiǧi ʕa-l-mōt. nrīd niḏbaḥ-ha. |  |
| 4.07 | yōm-in ǧat wgafat ʕind ar-rasūl al-yahūd ramaw al-ᵊsyūf al-ᵊhniyye b-al-gāʕ al-yāyāt w šālaw əṣābuʕ-hum [əṣābuḥ-ḥum] ygūlūn “lā ilāha illa ḷḷāh, ašhadu an lā ilāha illa ḷḷāh wa-ašhadu anna Muḥammad… gāmaw ǝslamaw. |  |
| 4.18 | tišāhadaw gālaw “yā rasūl aḷḷā, ʕind-ina al-qazāle hīčiḏ ᵊtxāf b-ad-dinye ḏīč min… min al-mōt, mi-n-nāṛ min ǧahannam ᵊtgūl xall yiʕliǧ-ni b-nāṛ ǧahannam, w ǧat ənṭat ḥāl-he fide iḥna ʕaǧal demek darib-ne mūhu ʕadil. |  |
| 4.31 | gəḏ̣abaw tišāhadaw w ġādi w-ǝslamaw, hāḏa miššān ṣārat-il-hum sabab al-ġazāle, kull-hum ǝslamaw al-yahūd al gāḏ̣bīn yrīd yiḏbaḥūn-he. salāmt-ak w ʕāfye! |  |

## Urfa-081\_Food\_in\_Former\_Times-Harran-2010

Ibrahim and friends, 9.5.2011 in Yardımcı/az-Ziyāra

2:06

Heft S.63

|  |  |  |
| --- | --- | --- |
| 0.13 | ḥabbiyye šī, hēne b-al-bölge ḏiyye ysāwūn-he awwali, alḥaz zād ysāwūn bass mū miṯil awwali, awwali čiṯīr ysāwūn-he, alḥaz zihīd ysāwūn-he. | ḥabbiyye < ḥunṭa + ʕadas  ~ tuzlu aşure |
| 0.23 | yḥuṭṭūn ʕalē-´ ḥunṭa – ḥunṭa, šism-u nōxut – ḥummuṣ, ḥummuṣ, ʕadas, ʕadas, yiṭbaxūn-u b-al-mayye, yḥuṭṭūn ʕalē-´ dibis, ṣōṭ, yḥuṭṭūn ʕalē-´ hniyye, wa… yṣīr ḥārr, ḥārr yinčāl čiṯīr zēn, ē. |  |
| 0.46 | ᵊhniyye šīy, baṣṭǝrma šīy – baṣṭǝrma? – baṣṭǝrma ysāwūn-he b-al-ᵊhniyye, al-ḥabāyib b-al-burġul yufrukun al-burġul miṯil ač-čīge, ysāwin hīčiḏ ᵊhniyye, ᵊzġār ᵊzġār, w yḥuṭṭun ʕalē-´ laḥam, laḥam qiyyme, w yḥuṭṭūn-u…. |  |
| 1.04 | šī yḥamṣūn-u b-as-samin w šī yiṭbaxūn-u b-al-mayye, w šī yištahūn-u b-al-mayye yiṭbaxūn-u ṭabǝx w hīčiḏ w šī yḥamṣūn-u b-as-samin zēn. | If cooked in oil: *gṛāṣa* |
| 1.17 | qēr ačil šīy ᵊhniyye, kḅaḅḅ šī, zād b-al-burġul ysāwūn-u yimlūn ᵊbgaḷb-u laḥam w bǝṣal, w… ṣōṭ, dibis, ysāwūn qārǝšǝq hīčiḏ yḥuṭṭūn ᵊbgaḷb-u yimlūn-u ysaččrūn-u. šī zād hāḏi šī yḥamṣūn-u b- al… as-samin, w šī ysāwūn-u b-al-mayye, yiṭbaxūn-u b-al-mayye w yṣīr. |  |
| 1.39 | hēne gdūrt-un ᵊkbāṛ šī, ḥabāyib hēne ysāwin ʕādēne ǧaw… – qazan – ᵊgdūr ᵊngūl ᵊgdūr-un ᵊkbāṛ, w bgaḷǝb haḏanne ysāwin al-ḥabāyib w yāklūn-u. w-yḏ̣all haḏāk ište al yiǧi xāṭir al yiǧi yinṭūn-u. |  |
| 1.55 | šī gurṣa šīy – gurṣa – al-gurṣa xubuz hēne, šift al-xubuz al ysāwūn-u yluffūn-u? al-gurṣa akbar aqalaḏ̣ minn-u, aṯxan. ysāwun-he l-ḥabāyib yḥuṭṭun ʕalē-he samin – simsim – simsim yḥuṭṭun ʕalē-he, w yḥamṣūn-ha miššān al-fuṭūr aṣ-ṣubuḥ, gurṣa ngūl-il-he, ḏīč ysāwūn-he. |  |
| rest Ø |  |  |

## Urfa-087\_Smide-Harran-2010

Ismail, 10 May 2010

1:04

|  |  |  |
| --- | --- | --- |
| 0.02 | yā Ismāʕīl, an-nahāṛ b-al-qade čalēna simīde. – ē čalēna simīde, hā! as-simīde hāḏiy, ǟǟǟ yōm-in b-al-maḥalle ta-ngūl ǧīrān-ne wəḥde aḷḷa yinṭī-he yṣīr-il-he ḏ̣ane ta-ngūl ᵊbnayye wala wlēd, iḥna ngūl aḷḷa yinṭī-he! |  |
| 0.21 | aḷḷa ǝnṭā-ha, ǧārit-ne aḷḷa mǝnṭī-he, ṣārat-il-he bnayye, w iḥna, rāʕit bēt-i, Amīne, ᵊmsāwīt-il-he simīde. ᵊb-samin ʕarab, as-simīde šifit-he b-ʕēn-ak, ǧirīš-u, ǧirīš al-madgūg – čalēt-ha – ē, al-ǧirīš, hāḏi ysāwūn-he lilhe tā mā ḏ̣ḏ̣urr az-zaġīr. |  |
| 0.40 | tā mā ḏ̣ḏ̣urr hiyye ʕaman-he lissaḥ-ḥa aǧ-ǧirīḥ aǧ-ǧidīd wālde hā! al-wālde ysāwū-l-he simīde tā zēne w... w-iḥna ʕalē-ne iḥna ṯuwāb-ha šīy, xēyr yaʕni ṯuwāb-ha čiṯīr. |  |
| 0.53 | yōm-in tāxḏ-il-he as-simīde ygūl al-wālde tiṭʕam-he as-simīde rabb al-ʕālamīn ygūl yinṭī-k ṯuwāb čiṯīr, ḥasanāt, xēr yaʕni b-al-xēr nsāwī-l-he s-simīde. as-simīde maʕnāt-ha hāḏi hiyye. |  |

## Urfa-092\_Sultan\_Murad-Harran-2010

Ismail, 10.5.2010

9:00

|  |  |  |
| --- | --- | --- |
| 0.05 | as-sulṭān Murād, ᵊb-zimānāt ʕala dōr al- ʕuṯmāniyye. huwwa ḥākim zād belli bi… zimān ᵊmsawwi qǝrāliyye bāše yaʕni ʕa-l- ʕuṯmāniyye. huwwa ḍurum, ḍurm-u ṣāyir guṭma ḏ̣aʕīf, ḏ̣aʕfān. | Sultan Murad was, in his time, in the era of the Ottomans, a ruler. It’s known that he was a king, a pasha for the Ottomans. But his situation was a little bit weak and fragile. |
| 0.22 | ḏ̣aʕfān ḍurm-u dawilt-u yaʕni min ṭaraf al-ʕaǧ… ʕaskarīt-u, min ṭaraf silāḥ-u w-min ṭaraf šakl-u ḏ̣aʕfān, yaʕni ʕind-u xāynīn ṣāyrīn wuzārat-u wazīrīt-u wzārt-u. ar-rūs, ač-čār ar-rūs, ar-rūs čārǝ gāyil-l-u mdizz-ill-u xabar, | His situation and his country were weak. Weak with regard to his soldiers, with regard to his weapons, and with regard to his inner state. That means, his ministers have become treacherous. The Russians, the Tsar of the Russians, has sent him a message, |
| 0.41 | gāyil-l-u yā… də-rūḥu gūlū-l-u, mdarrb-ill-u ēlčiyye gāyil ǟǟǟ… “arīd minn-u ḥarib, sawaš, ḥarib arīd minn-u ḥarib ta-ntaḥārab,” w-gāyil, “tamām!” Sulṭān Murād gāyil masale ʕugub hafte ta-yḥaḏ̣ḏ̣ir ʕaskar-u ta-niǧi ntaḥārab ʕa-l-ᵊḥdūd. | telling him… “Go and tell him!”—He had sent to him messangers—“I want war with you, fighting, I want war with you, let’s fight!” Sultan Murad said, “Agreed! After one week—to prepare his soldiers—let’s fight at the border!” |
| 1.02 | Sulṭān Murād qāft-u mašġūḷa. ǧaʕ- ydawwir b-al-ᵊhniyye ǧāy ᵊmxalli as-sarāy ᵊmxalli kullši ṭāliʕ ʕa-ǧ-ǧbile w ǧaʕ-ydawwir hīčiḏ miṯl al-maǧnūn, miṯl al-ᵊmhabūl ydawwir b-aǧ-ǧbile. hināk mitxaṭṭm-u rāʕi. | Sultan Murad’s mind was very busy. He was looking for something, he left his palace, he left everything and went up to a mountain seeking for something like crazy, like a madman. There, a shepherd met him. |
| 1.22 | yōm-in šāyif ar-rāʕi, ar-rāʕi mā yʕarf-u inn-u Murād. mā yʕarif inn-u l-qǝrāl. gāyil-l-u “š-bī-k yāba? ǧūʕān? taʕāl āni ʕind-i xāṯir w ḥalīb w… w ǧubun, xubuz, taʕāl w-ukul yā šāyib yā ʕamm-i! ukul! āni daḥḥiǧ ʕind-i xāṯir w xubuz, taʕāl! tifaḏ̣ḏ̣al ukul!” | When the shepherd saw him, he didn’t know that he was (Sultan) Murad. He did not know that he was the king. He said, “What’s wrong with you, daddy? Are you hungry? Come! I have yoghurt, milk, and cheese, and bread. Come and eat, old man, my uncle! Eat! Look, I have yoghurt and bread! Come, help yourself, eat!” |
| 1.37 | ar-rāʕi faqīr yaʕni dīwāne. mənṭī-´ gāyim yiṭʕam-u xāṯir w ǧubun w ḥalīb w mišbiʕ-u w gāyil-l-u: “čalēt xāṯir w-ᵊhniyy inčād ᵊtrīd xāṯir zād anṭī-k saṭəl.” gāyil “yā axū-ye, iš-l-i bī-´?” | The shepherd was naïve and indigent. He gave him yoghurt, cheese and milk to eat and thus filled him. Then he said, “ You have eaten yoghurt and if you want more yoghurt I’ll give you a whole bucket.” He said, “My brother, what I’m doing with all that?” |
| 1.50 | mənṭī-´ zād saṭǝl xāṯir gāyil hāḏa uxḏ-u li-bēt-ak hadiyye. balči inte faqīr ašūf-ak b-ᵊhniyye b-qāft-ak čiṯīr mašġūḷa. as-sulṭān māxḏ-u w-gāyil as-sulṭān zād gāyil “bāčir āni uxra arīd, bēt-ak aṣṣōb-u?” gāyil “bēt-i b-al-balad hēne,” ta-ngūl. | He gave him a bucket full of yoghurt and said, “Take this home as a present! Maybe you are poor and I see that your mind is very much occupied with something.” The sultan took it and then (the shepherd) said, “Tomorrow I will (bring you) more, where is your house?” He said, “My house is in the town.” Let’s say. |
| 2.06 | gāl “bēt-ak aṣṣōb-u?” gāyil “bēt-i b-al-midīne.” gāyil “ē,” gāyil “bāčir āni arīd aǧi ʕa-l-balad,” ar-rāʕi, “bāčir āni aǧi ʕa-l-balad, w inčād ᵊtgūl tā d-aǧīb-l-ak zād saṭəl xāṯir, aṣṣōb bēt-ak? bēt-ak aṣṣōb-u? | He said, “Where is your house?” He said, “My house is in the town.” He said, “Okay, tomorrow I will come to town.” The shepherd said, “Tomorrow I will come to town and if you agree, I will bring you another bucket of yoghurt. Where’s your house?” |
| 2.23 | waḷḷa gāyil “bēt-i āni, mā tindall bēt-i bass tiǧi ʕa-l-ᵊhniyye ʕal… – ta-ngūl – ʕa-s-sarāy, āni aštaġil b-as-sarāy qādi šāġūl,” mū mʕallim ʕala ḥāl-u, “bass ᵊtgūl minu?” gāyil “ism-ak šinu?” | “My house,” he said, “You don’t know my house, just come to the whatsit, to the palace. I work in the palace, I am a worker there.” He did not reveal himself. (The shepherd) said, “Just say who… what is your name?” |
| 2.37 | gāyil “in saʕalit ᵊtgūl Murād ač-čibīr humma kull ḥade yʕarif-ni qādi, ydallūn-ak ʕalay-ye, bēt Murād ač-čibīr,” gāyil l-ar-rāʕi. “tamām,” gāḷ ar-rāʕi.” waḷḷa, ar-rāʕi rāyiḥ w ǧāy ʕala s-sulṭān Murād, ᵊmḥawwil ʕala bēt-u ǧāy, | He said to the shepherd, “When you ask, say Murad the elder, they all know me there and will show you the wey to me, to the house of Murad the elder.” The shepherd said, “Agreed!” and (the next day) he went to Sultan Murad, he went down to his house there. |
| 2.56 | ṯāni nhāṛ ar-rāʕi msāwi saṭǝl xāṯir w yḥuṭṭ-u b-īd-u[[44]](#footnote-45) w gāyil “arīd arūḥ āxuḏ l-aš-šāyib haḏāk al-faqīr. ᵊb-xēr-i tā\_nṭī-´ saṭǝl xāṯir.” yōm-inn-u minkatt ʕa-s-sūg ǧāy ʕa-l-balad, yisʕal b-al-ʕaskar ǧāy ʕa-l-bāb ʕa… ta-ngūl awwali š-isim-he, as-sūr. | The next day he prepared a bucket of yoghurt, took it in his hand and said, “I want to go and bring it to this old, poor man. Do a good deed and let’s give him a bucket of yoghurt!” When he came down to the market, to the town, he asked the soldiers at the gate, at the… how did they call it formerly? The city wall. |
| 3.14 | yrīd yxušš min as-sūr ǧawwa mā-yxallūn-u gāyil “walu! hāḏa hēne wāḥad yištaġil ʕid-kum ism-u Murād ač-čibīr, w āni ǧibt-il-lu saṭəl xāṯir.” “wal” gāylīn “yā xayyo hēne māmiš Murād ač-čibīr, inte yaġnīš! iḥne mā ʕid-na Murād ač-čibīr, ʕid-na wāḥad sulṭān Murād.” | He wanted to go inside through the city wall, but they did not let him in. He said, “Hey dude, there is one here working with you whose name is Murad the elder and have brought a bucket of yoghurt for him.” They said, “Hey brother, here is no Murad the elder, you are wrong! There is only one Murad, the sultan.” |
| 3.29 | “w-as-sulṭān šinu šuġ… inte ǧāyb-ill-u l-as-sulṭān saṭǝl xāṯir, ᵊtrūḥ ǧawwa yiḏbaḥ-ak.” “wal” gāyil “yā ǧimāʕa āni mā-li šuġul ʕid sulṭān Murād, ani arīd Murād ač-čibīr, asʕal ʕin Murād ač-čibīr, Murād. hāḏa min fōg hīčiḏ, mā\_dri šnōn, lāyḥ-u, šāyf-u al-Murād, | “The sultan has got nothing to do with you.” If you go inside and give him a bucket of yoghurt he will kill you.” He said, “ Guys, I have nothing to do with Sultan Murad, I want Murad the elder, I ask for Murad the elder, Murad!” That one, Murad—I don’t know how—saw him from above and recognized him. |
| 3.46 | as-sulṭān Murād šāyif ar-rāʕi w gāyil “xallū-´ hōbhōb ṣīḥū-l-u hāḏa xallū-´ yiǧi ǧawwa! iftaḥū-l-u, fukkū-l-u al-bāb! fukkū-l-u al-bāb xall yǧī-ni ǧawwa. fākkī-l-u al-bāb, “wal” gāyil “wal inte mā tʕallim-ni ya wal, ṯarīy-ak inte s-sulṭān. ᵊtgūl āni Murād ač-čibīr, demek tiḏ̣ḥak ʕalay-ye. ʕalē-ma ʕallamit-ni?” ar-rāʕi ygūl ʕal-Murād ʕa-l-pādišāh. | Sultan Murad saw the shepherd and said, “Get a move on! Call him and let him come inside! Open the gate! Open the gate and let him come to me!” After they had opened the gate for him he said, “Hey guy, you haven’t told me that you are apparently the sultan. You said to me, ‘I am Murad the elder,’ which means you made fun of me. Why didn’t you tell me?” said the shepherd to Murad, to the Padishah. |
| 4-08 | ǧāy xāšš ǧawwa “abū wal” gāyil “inte ḥarām ʕind-ak xadādīm w ʕind-ak zilum. mā tʕallim-ni wal albāriḥ āni agūl aš-šāyib al-faġīr hāḏa, ʕaǧal mn-aǧ-ǧbile ataltil ᵊb-saṭl al-xāṯir w-inte hēne kullši ʕind-ak. mā tgūl-l-i?” | When he came in he said, “Indeed! I see that you have servants and other men! You didn’t tell me about this. Yesterday I thought you are a poor, old man and therefore I carried this bucket of yoghurt down from the mountain. And you have everything here. Why don’t you tell me?” |
| 4.20 | gāyil “waḷḷa, yā xayyo, hīčiḏ āni gilt ašūf al-mille yōm-in-ha agūl-l-he kull-he tgūm ᵊtgallǧ-ill-i, ssāwī-l-i yaʕni, ē, yiḥibbūn-ni ʕamann-i qrāl. inte ḥabbēt-ni ʕamann-i faqīr ǧibt-ill-i saṭǝl xāṯir.” gāyil “ugʕud ugʕud ta-nšūf ta-ntiharraǧ āni w-inte,” as-sulṭān ygūl l-ar-rāʕi. | He said, “By God, my brother! I see that the people just adulate me, they do me… let’s say they only like me, because I am a king. But you liked me because of my poverty and you gave me a bucket of yoghurt. Sit down and let us have a chat.” The sultan said this to the shepherd. |
| 4.41 | “gūl! yā xayyo iš-bī-k?” gāl “yā, yā xū-ye huṃṃa ǧimīʕ ǧāʕdīn waḥad-hum” gāyil “āni xulg-i ḏ̣ayyiǧ w ṭǝlaʕit ǧīt ʕa-ǧ-ǧbile, ar-rūs, dawlit ar-rūs w fakkat ʕalay-ye ᵊtrīd minn-i ḥarəb. w-āni mā ǧaʕad atigēwan ᵊb-ʕaskar-i wālīt-i qāymaqāmīt-i, ta-ngūl ḏīč as-sāʕa ši-agūl-il-hum? | “My brother, what’s wrong with you?” He said, “My brother, they all are sitting around alone (i.e. they do not co-operate). I am in despair and so I went up to the mountain. The Russians, the State of the Russians declared war to me, but I can not trust my soldiers, deputies, and governors. What should I do now? |
| 5.01 | mā ǧaʕad atigēwan bī-hum tā\_ḥārb ar-rūs axāf ar-rūs yqallib-ne. yuqlub-ni, mā ǧaʕad atigēwan ᵊb-millt-i.” gāyl-lu: “ʕalēh mā ttigēwan?” gāyil “waḷḷa yā ḥa… mā\_ndall mā ǧaʕad atigēwan.” | I do not trust them to fight the Russians and I am afraid that the Russian will defeat us. They will defeat me and I do not trust my people.” He said, “Why don’t you trust them?” He said, “By God, I don’t know it, but I don’t trust them.” |
| 5.13 | gāyil “inte ʕaǧal ᵊmhabūl ʕaǧal? mǝnte qrāl ʕalē-hum? mā ssāwī-hum mā tṭawwaʕ-hum [tṭawwaḥ-ḥum] mā tdazgin-hum.” “šnōn asāwī-hum” gāyil, inte šnōn ᵊssāwī-hum?” hāḏa, “ʕǝṭ-ni msāʕde hafte zimān, āni adazgin-he. adazgin ʕaskar-ak.” | He said, “Are you crazy? Arent’t you king over them? And you don’t put them right, you don’t make them to be obedient and don’t sort them out.” He said, “How can I put them right?” He said, “Give me permission to do it, just a for a week, and I will sort them out. I will make your soldiers obedient.” |
| 5.26 | “tsss” gāyil “xayyo dazgin! ʕind-inn-ak inte tdazgin-he tā­\_rīd ašūf ᵊšnōn ᵊtdazgin-he.” gāyil “awwal bādye inte ʕaskar-ak, tinṭī-ni hafte š-mā asāwi mā ḥad, mā ttiqāraš ᵊb-šuġl-i!” gāyil “iš-mā tsāwi inte serbest!” gāyil l-ar-rāʕi. | “Tsss,” He said, “My brother, sort them out! Whereas you will sort them out, I will look how you do this.” He said, “First of all, (regarding) your soldiers, give me one week and whatever I do, do not intervene!” He said to the shepherd, “Whatever you do, you are free.” |
| 5.42 | ar-rāʕi gāḏ̣ib awwal mu… lāmm gāyil “čam wulāye šī ʕa-l-ʕuṯmāniyye?” ta-ngūl imyit wulāye imyit wulāye, al-wulāyāt hāḏi mdarrib ʕalē-hum xabar lissa hafte šī ʕād ʕa-r-rūs mdarrib ʕalē-hum xabar gāyil kull-kum bāčir baʕad bāčir ti-tiltammūn tiǧūn hēne b-as-sarāy, aḏ̣-ḏ̣uhur hēne arīd-kum. ʕugub ṯalaṯ tiyyām. | First the shepherd (wanted) to bring and gather them. He said, “How many provinces are there in the Ottoman Empire?” Let’s say there are hundred, hundred provinces. So he sent a message to these provinces that there is one week left until (the fight) with the Russians. He sent a message saying, “All of you have to come tomorrow (or) after tomorrow and gather in the palace at noon. I want to have you here after three days.” |
| 6.00 | mdarrib ʕalē-hum ṭurrāše yaʕni ṭurrāše xabarǧi kull-hum ṣāyiḥ-il-hum b-al… lāmm-hum b-al-ḥōš yōm-in lāmm-hum gāyil kull awwali yilbasūn zibnāt ʕabāt ta-ngūl kallīge dišdāše[[45]](#footnote-46). | He sent messangers to them, heralds, to call all of them and to gather them in the courtyard. When they had gathered in the courtyard… at that time everybody wear cloak-like wraps. |
| 6.17 | gāyil aḏ̣-ḏ̣uhur “daḥḥǧu!” lāmm al-ʕaskar ḥōl-ma ḥawālē-hum gāyil “daḥḥǧu! š-mā\_gūl āni ti-ssāwūn?” gāylīn “ī!” ygūl “tek tek” gāyl-lil-hum “šīlu ʕabāt-kum lē fōg!” sarāwīl mū lābsīn “šīlu ʕabāt-kum tā\_rīd adaḥḥič aslām alle min nuṣāra.” | At noon he said, “Look!” The soldiers have had gathered around them. Then he said, “Look! You will do what I say?” They said, “Yes!” He said, “One after the other!” Then they said to them, “Lift your robes up!” They did not wear trousers. “Lift your robes up! I want to see if you are Muslim or Christian.” |
| 6.38 | yaʕni bī-hum xāynīn, huwwe yrīd huwwe… dawle islāmiyye al-ʕuṯmāniyye ʕalēš wgaʕat? gāyil “šīlu!” ydaḥḥič “hāḏa ᵊmṭahhar hāḏa ygūl ṣaġlam, uṭluʕ min hēne! hāḏa mū ᵊmṭahhar, hāḏa” ygūl “guṭṭu kallt-u!” awwal bādye ᵊmṣaffi al-wāliyye al-qāymaqāmiyye ḥəkkām-u | There were traitors among them and he wanted (to find out) why the Ottoman had become weak although they are a Muslim country. He said, “Lift up!” then he looked and said, “He is circumcised, he is allright, go away from here! He is not circumcised, cut his head off!” First of all he sorted out the governors, the rulers. |
| 6.50 | ᵊmṣaffi al-miṭṭahhrīn w-al mū miṭṭahhrīn gāyil ta-ngūl ḏ̣āllīn ʕašra xamǝsṭaʕš miṭṭahhrīn ʕišrīn. w-ṯimānīn mū miṭṭahhrīn demek ki kull-ha xāyne b-dawəlt-u mū m-islām, ᵊmsāwī-hum wāli qaymaqām ḥākim. | He sorted out those who were circumcised and those who were not circumcised. There left ten, fifteen or twenty circumcised men. Eighty were not circumcises which means they were all traitors in his country, they were not Muslim, but he had made them governors and rulers. |
| 7.03 | as-sulṭān Murād ydaḥḥiǧ ʕalē-´ min qādi, yā wal gāyil šūf ar-rāʕi l-ᵊmhabūl qāft-u tištaġil axēr minn-i. qāft ar-rāʕi tištaġil axēr minn-i āni yaʕni zād demek bōš ṣāyir pāše ṣāyir padišāh. ʕugub-mu ᵊmṣaffī-hum gāyil arīd-kum kull min ʕaskar-kum ᵊtḥaḏ̣ḏ̣rūn ʕaskar-kum kāmil w tiǧūn ʕugub hafte ar-rūs ᵊnrīd ᵊnḥārb-u. | Sultan Murad looked at him from far and said, “Hey, look at this crude shepherd, his brain works better than mine. The brain of this shepherd is better than mine. I have become a Padishah and a Pasha for nothing!” After he had sorted them out he said (to his generals), “I want from you that all your soldiers are completely ready after a week; then we will fight the Russians.” |
| 7.24 | yōm-in lāmm ʕaskar-u w ʕaskar-u kull-hum ǧāyīn ṣaġlam. ʕaskar-hum haḏōle, intu haḏōle ḏabbaḥ-hum. yōm-in ǧāyib-hum yirīd yḥārb ar-rūs, al-xabar rāyiḥ ʕala rūsye. | When he had gatherd his soldiers they were all allright. As for the other soldiers, he had killed them. When he brought them to fight the Russian the news had reached the Russians. |
| 7.33 | wāḥad ǧāsūs min-hum minhazim, rāyiḥ ʕa-r-rūs gāyil “yā xayyo, as-sulṭān Murād lāgī-l-u wazīr-in ʕāǧil čiṯīr ʕāǧil w ǧuwāsīs-ne kull-ha ḏabaḥ-ḥa, w lā tgārbūn luwwa tarā-hu yqallib-kum tarā yqallb-ak” ar-rūs “šnōn” gāylīn, gāḷ “kull ǧuwāsīs-ne guṭaʕ klāl-hum. | One of their spies had escaped, went to the Russians and said, “My brother, they have found a very intelligent vizier for Sultan Murad and they killed all our spies. Do not come near him as he will certainly defeat you.” The Russians said, “How come?” He said, “They cut the heads of all our spies. |
| 7.51 | al-wazīr aǧ-ǧidīd w al ʕind-u saġlam ʕaskar-in ṣaġlam, han-nōba tara yqallbūn-ak lā tḥārb-u! āni agul-l-ak lā tḥārb-u!” ar-rūs ʕād gāḏ̣ib ta-ydarrib xabar uxṛa ʕala sulṭān Murāḍ gāyil “xayyo āni mā ʕād aḥārb-ak as-sawaš mā ʕād arīd-u. sawa... al-ḥarib mā arīd minn-ak, baṭṭalit ʕin al-ḥarib.” | The new vizier has reliable soldiers, this time they will certainly defeat you, don’t fight them! I tell you, don’t fight them!” And then the Russians sent another message to Sultan Murad saying, “My brother, I do no longer fight you, I don’t want war, I don’t want fighting, I have dismissed fighting.” |
| 8.08 | w wāǧif yōm-in ǧāy aṭ-ṭāriš al-mar… as-sulṭān Murād gāyil “ᵊšnōn mā ǧā-k al-xabar?” ar-rāʕi ygūl l-as-sulṭān Murād “mā ǧā-k al-xabar?” gāyil “šinu min xabar?” gāyil “mā ǧā-k al-xabar mā yḥārbūn-ak da-axabar l-ak.” gāyil “ᵊšnōn?” | When the messanger came to Sultan Murad the shepherd said to him, “Haven’t you got the news?” Haven’t you got it?” He said, “What kind of news?” He said, “Haven’t you got the message that they will not fight you? I want to inform you.” He said, “How come?” |
| 8.22 | gāḷ āni aʕarif iḥna al-ʕaskariyye al-ordi hāḏi maḥḥad yiqlab-ha b-ad-dinye. alḥaz yiǧī-k ṭāriš” w ṣaḥīḥ ǧāy-u gāyil “mā yḥārbūn-ak gǝḏ̣at, w-salāmt-ak w-al-ʕāfiye.” | He said, “I know that these soldiers, this army cannot be defeated by anyone in the world. Now, a messenger is going to come to you.” And right, he came to him and said, “They will not fight you, (war) is over, may you be safe and sound!” |
| 8.32 | ʕugub-min qādi ʕād han-nōb sulṭān Murād gāyl-ill-u gāyil l-ar-rāʕi gāyil “xayyo mā ḏ̣all ʕind-i yaʕni wuzart-in mhabale [*wazīrt-i mhabbil*] mahbūl, inte ḏ̣all ʕind-i ṣṣīr wazīr!” gāyil “abū-ye āni, āni šuġl-i āni rāʕi kull-min ysāwi šuġl-u maḥ… āni šuġl-i rāʕi arūḥ ʕala qnim-i w-inte zād šuġl-ak sulṭān ilg-ill-ak wazīr-in zēn han-nōba wāḥad-in ʕāǧil w sāw dawilt-ak idāra! ᵊmsallim ʕalē-k w-ad-arūḥ.” w-salāmt-ak w-al-ʕāfiye! | After that Sultan Murad said to the shepherd, “My brother, no stupid viziers have remained with me, so you become my vizier!” He said, “My father, my job is to be a shepherd and everybody should do his job. My job is to be a shepherd, and so I go with my sheep. Your job is to be sultan, so find yourself a good vizier, a clever one, and set your country in order! So I say good bye and go away.”  Enjoy it! |

min faraḥ aṣ-ṣǝbi faraḥ an-nibi

## Urfa-094\_Three\_Advices-Harran-2010

Ismail

10 May 2010

|  |  |  |
| --- | --- | --- |
| 0:22 | wāḥad ᵊb-zimānāt yrūḥ ʕa-l-qurba, miǧǧawwiz ǧidīd, miǧǧawwiz ǧidīd w rāyiḥ ʕa-l-qurba mištaġil, | One day a man emigrated. He was married, recently married. He emigrated and worked abroad. |
| 0:32 | yaʕni mištaġil xamsṭaʕaš ʕišrīn sine b-al-qurba b-al-qurba ta-ngūl min hēne rāyiḥ mištaġil b-Ādane w b-ʕĒntāb aw ᵊb-Mersīn. yaʕni məṭraḥ b-al-qurba mn-Urfa | I mean, he was working abroad for 15 to 20 years. Let’s say, he left from here and worked in Adana, Antep or Mersin. I mean, somewhere far away from Urfa. |
| 0:42 | mn-Urfa rāyiḥ, ar rāyiḥ hāḏa mištaġil awwali yrūḥūn maši yaʕni mā waṣṭāt māmiš yrūḥūn maši, | He went away from Urfa for work. In former times people went on foot as there was no transportation, they went on foot. |
| 0:54 | yōm-in miše mištaġil b-al-qurba xamsṭaʕaš ʕišrīn sine mxalli ḥurumt-u hēne, miǧǧawwiz w rāyiḥ | After he had left, he was working for 20 years abroad leaving his wife here. He had married and then he left. |
| 0:59 | ṣāyrāt-ill-u ṯalaṯ tālāf aqča məṣāri, al-aqča awwali məṣāri l-awwali al-aqče wəḥde, miṯil ta-ngūl | He earned 3,000 aqče of money, the aqče, the currency of the former times, one aqče would equal, let’s say |
| 1:10 | malyūn alḥaz wēya alif ṯalāṯ məṣāri-n ʕatīǧe ta-ngūl miṯil məṣārī-kum, ᵊmsāwi ṯalaṯ tālāf yūro | one million nowadays, or one thousand, three… ancient money. Let’s say in your currency it would equal 3,000 euro; |
| 1:20 | yaʕni mqaznič b-al-ʕišrīn sine ṯalaṯ tālāf yūro. | I mean he had earned 3,000 euro in these twenty years. |
| 1:24 | ʕugub-mu mqaznič gāyl “yāzi āni štagēt ʕala ḥurumt-i, āni arīd ašūf ḥurumt-i w štagēt yaʕni štagēt […] | After he had earned that he said, “It is enough, I miss my wife, I want to see my wife, I miss her, really I miss her.” |
| 1:37 | ugḏ̣ub-u w ǧāy ʕala … gām rād ʕala blād-u māxiḏ məṣārīy-u flūs-u aqčāt-u ǧāy ʕala blād-u. | He got himself ready and wanted to return to his homeland. He took his money, his aqčes, and set off towards his homeland. |
| 1:45 | yōm-in ǧāy ʕala blād-u w-ǧāy ta-ngūl min Āḏane ǧāy, yā m-Adana min Tarsūs, Ǧayhān wunn-u šāyif wāḥad wāǧfīn ʕa-d-darib, ta-ngūl | While he was on his way back, let’s say, he was returning from Adana, Tarsus, Ceyhan, he suddenly saw some people standing on the road, let’s say. |
| 1:59 | huṃṃa yiǧūn awwali b-ʕarabanāt aw wāṣṭa aw maši inn-u wāḥad al limīme miltamme aǧ-ǧimāʕa, | In former times, people used to travel by carriage or another vehicle or on foot. Then he saw somebody and people gathering around him. |
| 2:06 | winn-u wāḥad ygūl “āni abīʕ an-naṣīḥa b-al-məṣāri, abīʕ an-naṣīḥa b-al-məṣāri, abīʕ nasīḥāt.” | One said, “I sell advice for money, I sell advice for money, I sell advice.” |
| 2:18 | hāḏa ǧāy w-gāyil “šinu ši-tbīʕ naṣīḥāt šin-hiyye an-naṣīḥa?” gāyil “abīʕ an-naṣīḥa b-alif, b-alif aqče.” | He came and said, “What kind of advice do you sell? What advice?” He said, “I sell one advice for 1,000 aqče” |
| 2:26 | hāḏa gāyil “ʕind-i ṯalaṯ tālāf aqče, yā wal an-naṣīḥa ʕaǧab šinhi hāḏi?” arīd anṭi alif lēra w-aštari minn-u naṣīḥa b-alif wruga b-alif aqče. yōm-inn-u wāǧif ʕind-u “xayyo šinhu?” gāyil, wal gāyil hāk “inṭī-ni alif wruga tā\_bīʕ-ak naṣīḥa!” | He said (to himself), “I have 3,000 aqče, I wonder what kind of advice this is!” I will give him 1,000 lira; I will buy from him an advice for 1,000 aqče. He stopped by him and said, “What is it, brother?” He said, “Here you are, give me 1,000 and I’ll sell you one advice.” |
| 2:49 | minṭī-´ alif wruga maʕnāt-he gāyil b-al-ʕarabiyye “iš-šu b-al-ġadar haḏāk yiṣīr iš-šu b-al-ġadar yaʕni iš-maktūb b-al-ġadar haḏāk yṣīr.” | He gave him 1,000. What he said, its meaning in Arabic is, “Whatever fate wills will happen; whatever fate wills will happen. I mean, what is written in destiny that will happen.” |
| 3:02 | gāyil “hāḏi al biʕit ʕalay-ye?” gāyil “hāḏi āni zād aʕarif-he. ī gāyil “āni abīḥ-ḥe b-al-məṣāri.” | He said, “Is it that what you sold to me? I already know that!” He said, “(But) I sell it for money.” |
| 3:07 | māxiḏ minn-u alif wruga. māši ǧāy, gāyil “alif wruga rāḥat” māši ʕa-d-darib uxṛa ǧāyīn ta-ngūl l-ʕĒntāb uxṛa wāǧfīn ᵊb-məṭraḥ wunn-u uxṛa qādi wāǧif wāḥad, wunn-u ygūl “āni abīʕ an-naṣīḥa b-al-məṣāri.” | And he took the 1,000 from him. The other went away and said: “One thousand is gone.” While he was walking along his way, he saw again some people, let’s say, when he reached Antep again some people gathered around someone who said, “I sell advice for money.” |
| 3:23 | wunn-u uxṛa ǧāy gāyil “wal hāḏa ʕaǧab hāḏa balči naṣīḥt-u axēr min ḏāk.” | He came nearer again and said, “Maybe this one’s advice is better than that of the other one.” |
| 3:29 | “wal xayyo bēš ᵊtbīʕ an-naṣīḥa?” gāyil “waḷḷa āni abīʕ an-naṣīḥa b-alf aqče, b-alf aqčit-hum al-awwali | “Brother, for how much do you sell the advice?” He said, “Well, I sell advice for 1,000 aqče.” For the 1,000 aqče of the former times. |
| 3:36 | šinhi gāyil “lā, inṭī-ni al-məṣāri, al-flūs tā\_ʕallm-ak yaʕni, iṭ-ni al-aqčāt!” | He said, “What is it?” He said, “No, give me the money first, then I’ll tell you. Give me the aqčes first!” |
| 3:40 | mənṭī-´ zād alif aqče gāyil “šinhu?” gāyil “al-gaḷəb al iš-ma yḥibb az-zēne haḏīč hiyye al-gaḷəb al yḥibb-he al-gaḷəb hiyye az-zēne haḏīč yaʕni al-gaḷəb ᵊš-bī-´ yḥibb az-zēne haḏīč.” yaʕni turǧumit-he | He gave him 1,000 aqče and said, “What is it?” He said, “The good thing is what the heart desires; the heart, what the heart desires is the good thing. That means, whatever the heart desires this is the good thing.” Its meaning (lit. translation): |
| 3:58 | al-gaḷəb šī yḥibb az-zēne haḏīč.” gāyil “hāḏi hiyye tgūl ʕin-he āni zād aʕarif-he.” ī gāyil “āni abīʕ-he b-al-məṣāri yā xū-ye.” | What the heart desires is the good thing” He said, “Is it that what you are talking about? I already know it!” He said, “(But) I sell it for money, my brother.” |
| 4:04 | gāyil “rāḥat al-alif wruga al-uxṛa zād rāḥat.” māši | He said: “These 1,000 are also gone, they are away.” |
| 4:08 | māši māši māši māši waḷḷa uxṛa ǧāy ʕala wāḥad šāyif-u b-Suruč ta-ngūl ᵊb-qaze Urfa, garrab l-Urfa, | He kept on walking and again came across someone; he saw him in Suruç, let’s say, in the province of Urfa; he got close to Urfa. |
| 4:17 | “abīʕ naṣīḥa, abīʕ naṣīḥa, abīʕ naṣīḥa!” wal gāyil “hāḏa ʕa-d-darib qēr an-naṣīḥa māmin šī?” kull-u ybīʕūn naṣīḥāt māmiš, | “I sell advice, I sell advice, I sell advice!” He said, “Isn’t there anything else on this road but advice? Everyone is selling advice, |
| 4:24 | lā frənǧi lā bordogān lā ṣōṭ lā sukkar kull-u ybīʕūn naṣīḥāt, hāḏa mā ʕid-hum šī qēr an-naṣīḥa” | there is no (one who sells) tomato, orange, pepper, or sugar. Everyone is selling advice; they have nothing but advice.” |
| 4:31 | “wal xayyo gūl inte ši-tbīʕ?” “waḷḷa” gāyil “zād āni zād abīʕ an-naṣīḥa b-alif aqče.” | “Brother, what do you sell?” He said, “Well, I sell advice for 1,000 aqče as well” |
| 4:37 | gāyil “yā rabb-i awwali alfēn ṛāḥin w ḏ̣allat hal-alif, ʕaǧab hāḏa balči yxāf naṣīḥt-u zēne | He said, “My Lord, the first 2,000s are gone and now only this 1,000 is left. Maybe this guy fears (God) and his advice is useful. |
| 4:43 | arīd aštari zād minn-u.” “hāk xayyo alif wruga ʕallim-ni xayyo ʕala naṣīḥt-ak!” | I want to buy it from him. My brother, take this 1,000 and tell me your advice!” |
| 4:48 | gāyil “kullši lilhe zimān yaʕni kullši in lu zimān w mā šakle tiǧi ʕa-l-ʕaǧale, yaʕni aṣ-ṣabir kullši lu zamān w mā šakle tiǧi ʕa-l-ʕaǧale.” | He said, “Everything has its time, that means, everything has its time and nothing should come in a hurry. That means patience is all and everything has its time and nothing should come in a hurry.” |
| 5:01 | wal gāyil “hāḏi naṣīḥt-ak?” gāyil “ī!” wal gāyil “āni zad aʕarif-he.” ī gāyil “yā xū-ye āni abīḥ-ḥe b-al-məṣāri.” | He said, “Is this your advice?” He said, “Yes!” He said, “I already know it!” He said, “Well, brother, but I sell it for money.” |
| 5:08 | māxuḏ al-məṣāri minn-u hāḏa ḏ̣all ᵊb-qēr məṣārīīīīy. | He took the money from him, and the guy was left without anyyyyy money. |
| 5:12 | yā ṣabūr yā aḷḷa, ǧāy, ǧāy ʕala blād-u, ʕa-d-darib ǧaʕa-yimši, ǟǟǟ, yōm-inn-u māši ʕa-d-darib šāyif ᵊhniyye, ǟǟǟ. | “O my patient God!“ He has come back to his homeland but was still walking on the road. While he was walking on the road, he saw something. |
| 5:31 | ǧāy ʕala ʕa-d-darib šāyif bīr, mətraḥ gāyil, šāyif lamme mayye, ǧāy mille miltamme ʕa-l-bīr hīčiḏ miṯl al-gasṭal, w bgaḷb al-gasṭal šī demek ki, awwali iḥna ᵊnsammī-´, yigūlūn at-turuk dīnazōr, ʕāfe šīt-in čibīre, ḥaywān, aǧdarhā, aǧdarhāt-in čibīre in-he wāǧfe | While he was on his way, he saw a well, a place, he saw a gathering of people (at) some water; people who had gathered around the well like that, like a cistern; something was inside of it, we use to call it, the Turks say dragon, a lindworm, something big, a beast, a dragon, a big dragon and people were standing around. |
| 5:52 | winn-u al-mille miltamme w-maḥḥad yǧārib yḥawwil ʕal­ē-he, winn-u ḏīč as-sāʕa al-bāše ygūl “xayyo” al-bāše ǧaʕad ysōlif yigūl “wāḥad-an yxušš ʕal… ʕa-l-bīr hāḏa w yuṭluʕ min qādi ᵊhniyye šī?” ǟǟǟ ta-ngūl “ǧawwa yuṭluʕ al-aǧdarha hāḏa min ǧawwa aw yiḏbaḥ-u aw yuṭluʕ-l-i qādi hniyy wāǧiʕ ᵊbnayye al yuṭluʕ al-ᵊbnayye min qādi, iš-gadd-ma yrīd ᵊhniyye anṭī-´ | They had gathered around it and no one was dared to get down. Then the pasha said, “Is there someone here who can get in the well and bring the thing out?” Let’s say, “Can, someone get the dragon out from inside or kill it or take out a girl who fell down there. Whoever gets the girl out from there I will give him as much as he wants. |
| 6:18 | al yuṭluʕ al… al-ᵊhniyye ǧawwa al-aǧdarhā min ǧawwa, iš-ma yrīd ḏahab anṭī-´” maḥḥad yǧārib yḥawwil, al yxušš yākl-u yiḏbaḥ-u. tss! | Whoever brings the dragon out from inside I will give him as much as gold he wants!” No one dared to get down. Whoever gets in, gets eaten and killed by the dragon. |
| 6:28 | waḷḷa hāḏa ǧāy wāǧif wāǧif saʕlān aš-šāyib gāyil “šinu al-lamme hāḏi?” gāyil “al-pādīšāh, al-bāše ygūl “al yḥawwil b-al-ᵊhniyye hāḏi, iš-ma yrīd anṭī-´” | Well, this guy came, stopped, and asked an old man, “What is the gathering here?” He said, “The padishah, the pasha says, “Whoever goes down, I will give him whatever he wants.” |
| 6:38 | hāḏa mā ḏ̣aḷḷ ʕind-u yaʕni min gōlāt at-turuk ygūl “*kaybedeceği bir šey kalmadi*” yaʕni al-aqčāt rāḥan, ǧī ǧūʕān, rāḥ ᵊmṣaḷḷax w-ǧīy ᵊmṣaḷḷax | The guy had nothing left, I mean, as the Turks say: “He has nothing to lose”, I mean the *aqča*s were gone. He had come hungry. He had left with nothing and he came back with nothing. |
| 6:48 | rāḥ ᵊmṣaḷḷax w-ǧī ᵊmṣaḷḷax, waḷḷa sāʕil gāyil “šinu hal-masʕala?” gāylīn “ǧawwa šī aǧdarhā w-maḥḥad yǧārib, ʕind-u ᵊbnayye, w-maḥḥad yǧārib yḥawwil ʕal­ē-´tā yiṭulʕ-u yiḏbaḥ-u aw yiṭulʕ-u | He had left naked and came naked. Well, he asked, “What is the matter?” They said, “There is a dragon inside and no one dares (to go down). It has a girl and no one dares to go down to to get it out or kill it |
| 7:00 | tā yāxuḏ al-ᵊbnayye minn-u” waḷḷa gāḷ “waḷḷa āni” gāyil “āniy, šīt-in aḏ̣ayyiḥ-ḥa mā ḏ̣aḷḷ, arīd axušš āni ʕal­ē-´” yōm-inn-u xušš ʕal­­­ē-´ awwal ᵊmḥawwil minḥadir ʕalē-´, yōm-in minḥadir ʕal­ē-´, al-ᵊhniyye al-aǧdarha ysōlif yitikallam, yikallm-u | in order to rescue the girl”. Then he said, “Well, I have nothing left to lose. I want to go inside.” When he stepped in, he went down to it. When he went down, the dragon talked to him. |
| 7:20 | wāǧif ʕind-u “wal” gāḷ, al-aǧdarhā gāyl-l-u “inte ʕal­­ēš ǧīt? ši-trīd?” gāyil-l-u “āni mā\_rīd kullši” gāyl l-al-aǧdarhā “asʕal-ak suʕāle, asʕal-ak suʕāle...” (break 7:36-7:47) | He stood next ot it and the dragon said to him, “Why did you come? What do you want?” He said, “I want nothing at all.” The dragon said: “I want to ask you something.” |
| 7:47 | gāyil al-aǧdarhā “waḷḷa, inte šnōn ǧīt? al-mille hāḏi maḥḥad yǧārib yxušš demek inte yaʕni hal-gadd mitg­­ēwin ᵊb-ḥāl-ak qawi yaʕni inte ᵊzlima šiǧīʕ, šiǧīʕ yaʕni ǧangawer, mā txāf?” gāyil “waḷḷa xašš­ēt āni” w gāyil “peki” al-aǧdarhā sāʕl-u, gāyil “w-ad-asʕal-ak ʕin šakle wəḥde, in ʕrifit-he, āni aṭluʕ min h­ēne, anṭī-k iš-ma trīd anṭī-k, aṭluʕ min h­ēne, m-al-bīr hāḏa.” | The dragon said, “How come that you came here? None of these people dared to enter, that means, you are really self-confident, strong, I mean, you are a brave man, *šiǧīʕ* means brave like a warrior. Aren’t you scared?” He said, “Well, I just stepped in.” It said, “Fine!” Then the dragon said, “I want to ask you about something. If you know it, I will get out of here, I will give you whatever you want, I will get out of here, out from this well.” |
| 8:12 | gāḏ̣b al-ᵊbnayye gāyil “isʕal-ni” gāyil “al-ᵊbnayya hāḏi axēr alle l-ʕugurruga hāḏi?” ʕind-u ʕugurruga w-ʕind-u al-ᵊbnayye qazāl čiṯīr ᵊbnayyt al-qa... al-pādīšāh mā\_dri wāǧiʕa qādi, bnayyt al-qrāl “al yuṭluʕ bnayyt-i” gāyil. gāyil “al-ʕugurruga hāḏi ax­ēr alle l-ᵊbnayya hāḏi ax­ēr?” | He took the girl and said, “Go ahead, ask me!” It said: “Is this girl better or this toad?” He had a toad and the daughter of the padishah or I don’t know who had fallen down there. The one who had said, “Who can get my daughter out …” It said, “Is this toad better or is this girl better?” |
| 8:28 | waḷḷa hāḏa mdōšin ᵊmdōšin, gāyil yom-inn-u xāšš bass b-al-bīr gāyil “yaʕni b-al-qadar, šinu ṣāyir yṣīr haḏāk yṣīr, yaʕni min al-qa... awwal naṣīḥt-u aw… awwal maṛṛa | The guy started to think and think. When he had entered the well, he had said, “Whatever fate wills will happen.” This was the first advice. The one from the first time. |
| 8:43 | ᵊmdaḥḥiǧ “wal” gāyil “hāḏa zatan al-ᵊmhabūl zād yʕarif al-ᵊbnayye ḏī ax­ēr min…” ʕugbēn ᵊb-ʕagl-u. hāḏa gilt hīčiḏ mā yihnī-ni gāyil “xayyo, al-gaḷəb, ǟǟǟ, yaʕni al-gaḷəb, al yḥibb-ha l-gaḷəb az-zēne haḏīč” “ᵊšnōn?” gāyil, gāyil “al-gaḷəb al yḥibb-he, āni gaḷb-i ḥabb al-ʕugurruga al-yḥibb-ha al-gaḷəb al-ᵊhniyye, az-z­ēne haḏič” | He looked and said: “Well, even the fool knows that this girl is better.” Then it came to his mind that, “If I say it like this, he won’t harm me.” So, he said: “Brother, the heart, I mean, the good thing is what the heart desires.” It said, “How? What the heart desires, what my heart desires is the toad*.* And the one that the heart desires is the good one.” |
| 9:01 | waḷḷa al-aǧdarhā gāyl-l-u “waḷḷa naʕam ṣadagit, tamām xayyo āni, hā-kum al-ᵊbnayye w-āni tā­­\_ṭluʕ min h­­ēne.” | The dragon continued, “Well, you are right. Fine, brother, here you are, I will give you the girl and get out from here.” |
| 9:11 | w ṭāliʕ b-a… b-a... fōg, waḷḷa l-qiral gāḏ̣ib gāyil “xayyo šgadd ᵊtrīd ḏahab hāk uxuḏ” ʕal yiǧi ʕal yištihi, minṭī-´ ḏahab, w-šāyil ᵊḏhab-u akṯar min aṯ-ṯalaṯ talāf aqcāt ᵊhnīt-u al-ikinǧiyye | He went up and the king said: “Brother, you can take as much gold as you want, just take it!” He came and gave him as much gold as he desired. He took gold more than 3,000 *aqče*s (he had before). This was the second advice. |
| 9:22 | šāyil ᵊḏhab-u w māši, gāyim yimši ʕala bēt-u, yōm-in ǧāy ʕala b­ēt-u b-al-l­­ēl ǧāy, yōm-in ǧāy b-al-l­ēl mdaḥḥiǧ l-al-ḥurma, xāšš b-al-b­ēt ᵊb-b­ēt-u mdaḥḥiǧ al-ḥurma, ᵊb-ḥuḏ̣un-ha wāḥad geniǧ ʕaǧiyy-in ǧāhil, mart-u | He took the gold and went on. He continued his way home. When he arrived home at night, he looked at his wife, he entered the house and looked at his wife, who had someone young sleeping in her arms, a young man. |
| 9:38 | al-ʕaǧī ʕumr-u hemen hemen ʕišrīn sine, “wal“ gāyil “āni xaḷḷ­­ēt ḥurumt-i geniǧ w tiǧawwazit l­­ēle l­ēlt­ēn hafta w riḥit, hāḏa ḥurumt-i ḥarām mihni wāḥad yaʕni, mwālfe wāḥad” ǧaʕ… ḥāṭṭitt-u ᵊb-ḥuḏ̣n-u yaʕni ᵊb-ḥuḏ̣un-he” | The young man was about 20 years old. He said, “I left my wife young and I was only married for a night or two or a week. Then I left. My wife, *ḥarām*, she has fallen in love with someone. She has taken him in his, I mean in her arms.” |
| 9:52 | yisḥab saččīnt-u mūs-u ta-yrīd yiǧi yigṭaʕ kallt al-wl­ēd, faṭnān ʕala kalām-u gāyil “kullši lilhe zamān, hīč, hīč šaġla mā… mā tiǧi ʕa-l-ʕaǧale, yaʕni kullši xall-ha ʕala zimān-he, aš-šaġla mā tiǧi ʕa-l-ʕaǧale. | He pulled out his knife, his blade to cut off the young man’s head. But then he thought of what he had been told and said, “Everything has its time. A matter like this does not get done in a hurry, I mean, leave everything to its time. Things do not come in a hurry. |
| 10:08 | halla ifham uxuḏ ifādt al-ḥurma uxuḏ ifādt al-ʕaǧiyy, ʕaǧab minhu ḏ­ē?” gāyil “arīd arūḥ b-ad-dār ḏīč anām w-aṣ-ṣubḥ afham min-hin, čād-u xaṭīb-he aḏbaḥ-ha w čād mū xaṭīb-he demek mā\_ḥāčī-he" rāyiḥ b-ad-dār ḏīč nāyim | First learn what the woman reports and was the young man reports. Who this could be?” He said, “I am going to sleep in that room and I will learn everything from them in the morning. If he is engaged to her, I will kill her, and if he is not engaged to her, I will not touch her.” He went to that room and slept. |
| 10:17 | aṣ-ṣubuḥ inn-u ḥurumt-u thalli bī-´ “ahl­ēn yā\_bu flān, ahl­ēn yā\_bu flān” hāḏa māḥin yaʕni minhu abu flān? al-ʕaǧi al ᵊb-ḥuḏ̣un-he ta-ngūl ism-u ʕAli “ahl­ēn yā\_bu ʕAli, ahl­ēn yā\_bu ʕAli” gāyil “šinu hāḏi tgul-ill-i “abu ʕAli” yā wal, minhu ʕAli?” | In the morning his wife was welcoming him, “Welcome, father of so-and-so.” He was astonished. Who is the father of so-and-so? Let’s say, the boy, who was in her arms, was named ʕAli. “Welcome, father of ʕAli, welcome, Abu ʕAli!” He said, “What is this, she is saying Abu ʕAli to me? Who the hell is ʕAli?” |
| 10:30 | “wal” gāyil “ʕAli wl­­ēd-i, mū āni mā šifit b-al-l­­ēl, inte ­­ēmat ǧīt? gid… ǧīt b-al-l­­ēl ʕād mū čān ᵊb-ḥuḏ̣n-i nāyim, ʕaǧab mā šifit-ne” gāyil “ʕAli wl­ēd-ič?” gāyle “­ē” gāyil “waḷḷa yā ḥurma āni ṭilaʕt as-saččīne tā\_rīd akurr kallt-u, agṭaʕ kallt-u, w ʕugub ᵊfṭinit ʕala kalām-i “kullši lilwe zimān w mā yǧi ʕa-l-ʕaǧale” | She said “ʕAli is my son. I did not see you at night. When did you arrive? Since you came at night, he was sleeping in my arms, didn’t you see us?” He said, “ʕAli is your son?” She said, “Yes.” He said, “Well, I had already pulled out the knife to cut off his head, but then I thought of my words that everything has a time and should not come in a hurry.” |
| 10:51 | “āh”, gāyil “hāḏa naṣīḥt aṯ-ṯala... aṯ-ṯalāṯe ᵊṭlaʕat, naṣīḥāt-u kull-hin nfaʕann-u, naṣīḥāt ištarā-hin ʕa-d-darib b-al-ᵊflūs, qaznaǧ akṯar min-hin məṣāri w ḏahab w ʕaman ištara an-naṣīḥāt, salāmt-ak w-al-ʕāfye. | He said, “This was the third advice.” All the advices were useful for him, the advices he had bought on the way with money; he made more money from them than they had cost. |

## Urfa-097\_Three\_Daughters-Harran-2010

10 May 2010

Ismāʕīl

|  |  |  |
| --- | --- | --- |
| 0:04 | wāḥad ᵊb-zimānāt zangīl b-al-balad, rāʕi məṣāri w zangīl w masmūʕ yaʕni duyulmuş tanınmış masmūʕ, zlimt-in masmūʕ. | Once there was a rich man in town, owner of money, one who is rich and has prestige; a well-known man, a man (whose words are) heard. |
| 0:13 | ʕind-u ṯalaṯ banāt gāyil “ta-rīd ašūf banāt-i hāy hī al-ʕāǧle, al-ʕaqaliyye, yaʕni zeki.” | He had three daughters and said to himself, “I want to see how wise my daughters are, I mean how smart they are.” |
| 0:19 | yčīl yčīl ʕagəl-hin gāḷ “banāt-i taʕālin tā\_rīd ašūf!” ṣāyiḥ-il-hin aṯ-ṯalāṯe, ǧāʕdāt ʕind-u. | He wanted to measure their wisdom and said, “My daughters, come here!” He called the three of them and they sat down next to him. |
| 0:26 | gāyil “banāt-i šgadd ᵊtḥibbin-ni?” yaʕni yisʕal banāt-u “šgadd tištahin-ni?”, abū-hin yigūl-lil-hin | He said, “My daughters, how much do you love me?” So he asked his daughters, “How much do you like me?” In this way their father was talking to them. |
| 0:34 | ač-čibīre gāyle “yāba, waḷḷa āni aštahī-k ᵊb-gadd ad-dinye, ᵊb-gadd ad-dinye aḥibb-ak!” tgūl l-abū-ha | The oldest one said, “My father, I love you as big as the world; as big as the world I love you,” she said to her father. |
| 0:41 | al-waṣṭāniyye tgūl l-abū-ha “yāba, āni aštahī-k ᵊb-gadd ad-dinye, w-ᵊb-gadd ḏahab ad-dinye w-ᵊb-gadd māl ad-dinye, ᵊb-gadd kullši, akṯar min kullši aštahī-k!” | The middle one said to her father, “My father, I love you as big as the world, as much as gold and money this world has, as much as everything. I love you more than anything!” |
| 0:51 | gāyil “zēn!” saʕal az-zaġīre gāyil “yā bnayyt-i, inti šgadd tištahīn-ni?” | He said, “Well!” Then he asked the youngest one saying, “My daughter, how much do you love me?” |
| 0:56 | gāyle “yāba, āni aštahī-k ᵊb-gadd al-miliḥ, ᵊb-gadd al-miliḥ.” | She said, “My father, I love you as much as salt!” |
| 1:01 | “aḷḷa, aḷḷa!” gāyil “wal hāḏi mhabūle? hāḏi maǧnūne? haḏanne yištahin-ni ᵊb-gadd ad-dinye, ᵊb-gadd aḏ-ḏahab, | “O dear God,” he said, “Is she a fool? Is she insane? The other two love me as big as the world, as much as gold; |
| 1:08 | w-hāḏi, az-zaġīre āni aḥasib-he ṣāḥyit-iy, w tištahī-ni b-gadd al-miliḥ!” | and this little one, whom I thought would be the smartest, loves me as much as salt?!” |
| 1:13 | gāyil “yā bnayyt-i taʕāli tā\_šūf hala šinhi maʕnāt al-miliḥ tištahīn-ni b-gadd al-miliḥ?” | He said, “My daughter, come here, let me see what you mean by saying that you love me as much as salt.” |
| 1:16 | gāyle “yāba āni kull-ma aluff al-lugma, al-ačil, aluff az-zād al-ačil, w-aḥuṭṭ ʕalē-´ miliḥ. | She said, “My father, everytime when I roll a kebab, when I make food, I put salt on it; |
| 1:22 | kull-mā aḥuṭṭ ʕalē-´ miliḥ ākl-u afṭan ʕalē-k aḥibb-ak. ᵊb-gadd al-miliḥ aštahī-k. | everytime when I put salt on it and when I eat it, I remember you. So much I love you. I love you as much as salt. |
| 1:27 | yaʕni dōm ᵊb-fikr-i inte mā tuṭluʕ min ʕagl-i dōm aštahī-k miṯil al-miliḥ, al-miliḥ ʕa-z-zād. | That means you are always in my mind. You never go out of my mind. I always love you like the salt on food.” |

## Urfa-098\_Young\_Woman-Harran-2010

Xalīl (Siyāle), 11.5.2010 in Urfa

Tabak: 3:00

|  |  |  |
| --- | --- | --- |
| 0.45 | gāḷ hiyye šaṛṛābit titin yā xū-ye w nahāṛ ᵊmxallṣa titin mā ʕid-he čigāṛa w ǧāʕde b-al-lēl, w mǝštamma rīḥt ad-duxxān, rīḥt ad-duxxān. ʕa-l-buʕud mǝštammit-he. w ʕa-r-rīḥa rāyḥe, al-maṛa, yōm-in-he rāyḥe ʕa-r-rīḥe w lāǧīt-hum ᵊzlimtēn ǧāʕdīn: salām! ʕalē-kum as-salām! | It is said that (there was a young woman) who was a heavy smoker. One day she stopped smoking and did not have cigarettes. At night she was sitting when she smelled the smell of smoke, the smell of smoke. From far away she smelled it. She went to the direction of the smell and found two men sitting. “Hello!” – “Hello to you!” |
| 1.17 | gāyle “axū-y! āni ǧīt arīd lī siqāṛa.” (gāḏ̣be) gāḏ̣ib w mǝnṭī-ha siqāṛa. w huwwa ʕadu abū-ha, ʕadu ʕamm-he. – düšmān ʕamm-he – ē, ʕadu ʕamm-he b-al-ʕarab. ʕašgān-he ḥābbitt-u w ḥābb hal-bint. gāḏ̣be ǧāye ʕa-l-bēt, yōm-in-he ǧāye ʕa-l-bēt, ugḏ̣ubi w qabbi l-ᵊghawa! | She said, “My brother! I came because I want a cigarette.” He took a cigarette and gave it to her. But he was the enemy of her father, the enemy of her uncle. – The foe of her uncle. – Yes, her uncle’s enemy as we say in Arabic. He fell in love with her. She loved him and he loved the girl. When she came back home, she took the coffee and hid it![[46]](#footnote-47) |
| 1.56 | w qabbi at-titin w qabbi ač-čāy. qabbat-hin māmiš. ǧāyīn xuṭṭār ʕala ʕamm-he. ē, al-xuṭṭār yirīdūn l-ᵊghawa. w-al-ʕarab awwali bilāy al-ᵊghawt al-muṛṛa mā ṣṣīr, alle ghawt-in muṛṛa, alle ghawt-in muṛṛa. | And she hid the tobacco and hid the tea. She hid all this and so it was not available. Then guests came to her uncle. Yes, and the guests wanted to have coffee. In former times, among the Arabs, nothing happened without bitter coffee, bitter coffee was absolutely necessary |
| 2.19 | “wali yā bint-i” gāyil “ᵊghawa māmin?” gāyilt-ill-u “māmin, titin māmin” gāyle, “alle b-šarṭ, tinṭī-ni lil az-zlimt al aṭǝlb-u āni!” gāyil: “gūli! ṭalabt-ak ǝnṭēt-ič, ṭalabt-ak marra ṯānye ǝnṭēt-ič ṭalabt-ak ṯālṯe inṭēt-ič. w-iḥna l-ʕarab gōlit ǝnṭētič xalāṣ! mingāḷ “ǝnṭēt, tamām!” | He said, “My daughter, is there no coffee?” She said to him, “There is none, and there is no tobacco too.” Then she said, “Except on condition of giving me to the man whom I want (to marry)!” He said, “Listen, they asked for your hand and I gave you to them, they asked a second time and I gave you to them, and they asked a third time and I gave you to them. And when we Arabs say, ‘I have given you to them’, then it’s finished. After it has been said ‘I have given’ it’s over. |
| 3.00 | “mā yḏ̣all warā-ha suwālif, yā lōn al-qamīṣ.” gāyle “yā ʕamm yā Waṭbān”, hū ism-u Waṭbān ʕamm-he. “šaffi ᵊxlāfi, šaffi xalaf minwit al-gōm al-miǧāfi, Xalaf Xalaf b-al-gēḏ̣ nafnūf w b-aš-šite dāfi. | This translation must be rechecked. Donʔt add it.  After that no talking around remains, as clear as the color of the shirt?” She said, “O my uncle, o Waṭbān!” The name of her uncle was Waṭbān. “My lips do not lie /solve my matter or make my matter easier; my lips aim is Xalaf \_consider Xalaf from the tribe al-Miǧāfī? Xalaf, Xalaf who smells good in summer and who is warm in winter.” |

## Urfa-105\_Life\_in\_Former\_Times-Harran-2010

Ḥaǧǧ Mamdūḥ Badir [geb. ca. 1930]: 12.5.2010

Im Ort Tall Xarma/Sorallı

9:40

Heft I

|  |  |  |
| --- | --- | --- |
| 0.01 | gabǝḷ-ma tiǧi al-mayye, činna nizraʕ ʕala l-fiddān ʕa-l-bǝgaṛ, ʕa-l-bǝgaṛ, ᵊnšidd ᵊbgaṛtēn b-an-nīr al-xašab w-al-ʕidde xašab, ᵊnḥuṭṭ bī-ha ḥadīde hīčiḏ tišxaṭ al-gāʕ, al-maʕāš zifit, ᵊnšidd ᵊmn-aš-šufāg al-awwali nāxuḏ ṯumnītēn ḥunṭa, nizraʕ ᵊṯnēne fiddānēn ᵊnsūg wāḥad yizraʕ mn-aš-šufāg l-al-maġrib, aṯ-ṯumnītēn, ᵊnšidd aṭ-ṭabbān zād, ᵊnsawwi ṭabbān. | Before the water came we used to cultivate the fields with animals, with cows, with cows. We used to tie two cows to the wooden yoke; the plough was also made of wood and we put a ploughshare of iron onto it. Like this it ploughed the soil. The earnings were misarable. Formerly we used to work from dusk and took only two *ṯumniyye* of wheat. We cultivated two acres (*fiddān* = 4,200 sqm). One would had to work on the soil from dusk to dawn for two *ṯumniyye* of wheat.[[47]](#footnote-48) We also pulled the *ṭabbān*, we did the work with the *ṭabbān* (which is used to cover the seeds). |
| 1.10 | ā, niǧi tibin čān tibin. ᵊnḥuṭṭ at-tibin miššān al-bǝgaṛ yākl-u al-bǝgaṛ yišbaʕ, ᵊnnām, nnām sāʕtēn gūm saḥḥǝr al-bǝgaṛ nsaḥḥǝr al-bǝgaṛ w mn-aš-šufāg uxṛa nšidd. šuqul-ne maʕāš-ne hāḏa hū čān. awwali aṭ-ṭāḥūn aṭ-ṭaḥīn fōg b-aǧ-Ǧillāb hīčiḏ ᵊb-Āḏane Dōdāš filān. ašidd al-biʕīr min hēn, | Yes, we also came for the straw, there was the straw. We took the straw for the cows to eat, in order that the cows get full. We slept two hours, and then got up and fed the cows. We fed the cows and worked on the soil again from dusk onwards. This was our work and our income. And the mill for the flour was up there in aǧ-Ǧillāb, in Āḏane, in Dōdaš, and so on. I went from here |
| 1.54 | ʕa-l-biʕīr ʕa-ǧ-ǧamal ʕa-č-čaḥaš, “rūḥ ʕa-ṭ-ṭāḥūna ʕa-l-mayye tiṭḥan.” sǝra yox[[48]](#footnote-49) arbaʕ tiyyām xamǝs tiyyām *dört gün beş gün, ekmek yox, aç, kimse yox, sıra yox,* arbaʕ tiyyām xamǝs tiyyām nitna tā tiṭḥan aṭ-ṭaḥīn al-bēt hēn mayyit mn-aǧ-ǧūʕ, māmin xubuz. | with the camels. On the back of the camels and the donkeys. “Go to the water mill to grind the crop!” There was a long queue; four, five days, four five days no bread, hunger, nobody; and a long queue. We waited for four or five days in order to mill the flour while the family here was dying of hunger, because there was no bread. |
| 2.47 | ʕala-ma niǧi ʕa-l-bēt inn-u mn-aǧ-ǧīrān nāxuḏ ṭaḥīn aǧ-ǧīrān kull-u ta-nxabiz. niǧi wǝḥde mn-al-ᵊfrād ᵊtrūḥ l-al-gurḏ̣a (gap Turkish 2.57-3.11) wāḥad ᵊmn-al-ᵊfrād yḏ̣all, farde, hā ʕašǝr tiyyām ᵊtxalaṣ, uxṛa nšidd rrūḥ ʕala… hāḏa maʕāš-ne ṃayy māmin. | Until we came home they (lit. we) took the neighbours’ flour to bake bread. One female member of the family went to borrow something. One of the the family members used to do this, one female member. Well, and after ten days it (the flour) was finished and we went again. This was our life, there was no water. |
| 3.27 | b-al-fiddān taʕabna ᵊmn-aṣ-ṣubuḥ ʕa-l-maġrib ssūg w timši, ᵊmn-aṣ-ṣubuḥ ᵊnšidd l-al-maġrib yēlōn arīd amši ʕala riǧlay-ye aṭubb Āḏane, Āḏane aṭubb-ha hā! mn-aš-šufāg al-xalāṭ aḏ̣-ḏ̣alām māši ʕala riǧlay-ye, yēlōn-i amši hīčiḏ aṭubb Āḏane, min Ḥarrān aṭubb Āḏane, hā hīčiḏ maʕāš-ne čān. | With draught animals; it is tiring to work from the morning to evening on the field! We ploughed from morning to evening and if I had walked (the same distance in one direction) I would have reached Adana, yes I had reached Adana! From dusk to nightfall I was walking and if I had walked (straight) I had reached Adana; from Harran I had reached Adana. Like this was our life. |
| 4.14 | al-ḥurma tilbas ṯōb wāḥad, awwali az-zlime lū ṯōb wāḥad. alḥaz az-zlime lū ʕišrīn ṯōb, al-ḥurma laha ʕišrīn ṯōb kull-ha nāylōn. gāmin yšiddin rūs-hin min waṛa miṯl ad-deve ysawwin miṯl al-biʕīr. salām al-biʕīr yā! ṣār xarāb čān awwali nāmūs ḥayā šī. az-zilime lē rād yufūt al-ḥurma tigaf xamsīn mītraw. | The woman used to wear one single garment and the man had one single garment in former times. Now the man has twenty garments and the woman has also twenty garments, which are all made of nylon. They have begun to bind their hair in ponytail style (lit. camel) like a camel’s tail. Like a camel! Everything has become spoiled; in former times their was honour and shame. When a man liked to pass by the woman stood behind fifty metres. |
| 5.01 | tigaf w tilimm ṯōb-ha hīčiḏ. miṯil al-yasīr miṯil al-ēr ʕind al-yüzbāši. lummin-ma az-zlime yfūt tā hī tfūt. čān ṣudug, awwali čān nāmūs. wāḥad lē tiḏ̣āyag al-ʕašīre kull-he tgūm ᵊbsāgt-u. nāmūs ḥayā qayriyye, ē has-sāʕa hāḏiy al-axx umud-u b-axū-´ ʕalag ᵊb-an-nāṛ, nāmūs mā ḏ̣all, ḥayā mā ḏ̣all. al-ḥurma gāmat ᵊtdūs fōg gaḷb az-zilime hīčiḏ ᵊtfūt. | She stopped and tightened her garment like this. Like a prisoner, like a private in front of a lieutenant. When the man had passed then she was allowed to pass. There was honesty; there was honour in former times. When one had problems, the whole tribe was on his side. There was honour, shame, and helpfulness. But nowadays a brother’s hope is that his brother burns in the fire. Neither honour nor shame has remained. The woman has begun to step on the man’s heart; like this she goes on. |
| 6.06 | al-ᵊkbāṛ ġābat *yeni moda çıktı* naylōn naylōn. awwali čān ǧūx, yirmi sine aǧ-ǧūx tilbas hū yḏ̣all ǧidīd. alḥaz naylōn šahar yʕallig yrūḥ. awwali činna ʕala l-xēl nirkab al-xēl nifzaʕ b-at-tfungāt ᵊnḥāmi waṭan-ne. | The old are gone. There is a new fashion out, namely, the nylon. It was the felt in the former times. Even if you wear felt for twenty years, it would stay new, but nowadays the nylon clothes are worn out within a month. Formerly, we used to ride on horses; we went to the rescue with rifles and protected our homeland. |
| 6.43 | al-lēl w-an-nahāṛ ᵊnḥāmi l-waṭan, lā yiǧī-na dišmān min Sūrīye. yiǧi yāxuḏ qanam-ne yāxuḏ baʕar-ne yāxuḏ ḥalāl-ne | We were protecting the country day and night that no enemy would come from Syria; somebody who would come and take our sheep, he would take our camels, he would take our cattle. |
| 7.00 | at-tfunge b-īd-ak b-al-lēl b-an-nahāṛ miṯl al-ʕaskariyye. min ᵊtnām haḏāk yiǧi yāxuḏ ḥalāl-ak yiḏbaḥ-ak. hā hīčiḏ čān. alḥaz ṣār as-sayyārāt nāmūs mā ḏ̣all ṣār guṭun ṣār mǝṣāri ṣār mǝṣāri xērsīz. | The rifle must remain in your hand day and night like in the military. If you fall asleep, he (the enemy) will come and take your cattle and kill you. It was like that. Nowadays there are cars (instead of horses). There is no honour anymore. There is cotton and therefore more money, bad money. |
| 7.43 | awwali činna b-wrugət pangalōt tā rrūḥ ʕa-l-midīne tā rrūḥ aw niǧi. alḥaz b-al-malyār ᵊtrūḥ l-al-madīne tiǧi bōš. xērsiz bereketsiz, ē alḥamdilla ʕala d-dawle alḥamdilla ʕala ḥukūmit-ne, alḥamdilla ʕala Turkīt-ne. aḷḷa ygawwi al-bērag al-ḥamar | In the former times we used to go to the city and come back with one banknote, but nowadays you go to Urfa with 1 billion Turkish pounds and come back empty-handed. It is bad money nowadays, with no blessing. Thank God for the state, our government and our Turkey. May God strengthen the red banner! |
| 8.06 | wa-ḥne ǧawwā-´. aḷḷa lā yqarrb-in-na w yrazzil-na miṯl al-qēr. inšaḷḷa l-bērag al-ḥamar hāḏe yiḏ̣aḷḷ ʕalēne hīčiḏ. ayyıldız. iḥna ʕāyšīn kēf alḥaz ǧawwā-´. inšaḷḷa dāyme yḏ̣all hīčiḏ fōg-ne. | We are inside the country (under its shadow). May God not make us flee and suffer like the others. God willing this red banner will stay upon us like this. The crescent and the star. We live happily here. May it always remain like this! |
| 8.36 | aḷḷa yʕammir at-Turkiyye. awwali čānu ʕArab Ḥarrān yrūḥūn ʕala Sūriyye miššān kīlow čāy yōma kīlow ghawa. al-ʕaskar yuḏ̣urbūn-u ʕa-l-ᵊḥdūd zād ymūt. alḥaz kullši b-Turkiyye šīy, aḷḷa berekettir aḷḷa yhannī-ne ᵊm-maʕāš-ne! – āmīn. | May God let Turkey prosper. In the former times, the Arabs of Harran used to go to Syria for a kilo of tee or coffee and the soldiers shot at them when one approached the border. Nowadays there is everything in Turkey. God has blessed it. May God make us satisfied with our income. – Amen. |
| 9.02 | iš-šū ᵊb-duwal al-aǧnabiyye kull-u ʕind-ina b-Turkiyye, hā hīčiḏ w-inšaḷḷa dāyme hīčiḏ, aḷḷa yistir-ne, min gaḏ̣ab aḏ̣-ḏ̣ulum w-ač-čiḏib. ē mū hīčiḏ yā wald axū-y? – naʕam naʕam! | Whatever there is in the foreign countries, we have it all here in Turkey too. Yes, it is like that, and God willing it will always be like that. May God save us from the wrath of injustice and lies. Isn’t like that, my cousin? Yes, definitely. |

## Urfa-106\_Visa\_in\_Ankara-Harran-2010

Ḥaǧǧ Mamdūḥ Badir [geb. ca. 1930]: 12.5.2010

Im Ort Tall Xarma/Sorallı

Heft III

|  |  |  |
| --- | --- | --- |
| 0:10 | āni ruḥit b-al-basabōrt Anqaṛa sāwi vīze. – vīze ʕala Sūrya? – ʕala Sūriyye yōm-in čān b-Anqaṛa. | I went to Ankara with the passport to get a visa – a visa to Syria? – to Syria, when it still was in Ankara. |
| 0:30 | ibin Ḥāfiḏ̣ al-Asad ism-u – Baššār – Bassām māt. – Bāṣil, Bāṣil – ē, Bāṣim, yōm-inn-u māt min xawāl-i zād haḏōl zād mātaw nās hināk, an-nōb ahal-i yrīdūn ar-rōḥa ʕa-t-taʕziyye. | Ḥāfiḏ̣ al-Asad’s son called Bassām – Baššār – had died. – Bāṣil, Bāṣil – Yes, Bāṣim. When he died, one of my uncles died as well, some people died there, and now my family wanted to go there to show condolence. |
| 0:51 | ad-dinye šte, məṭar, barid, məṣāri māfi, w hāḏi tibči tgūl alle arūḥ ahal-i mayytīn, amān dumān gāḷat: lā! | It was winter, raining, and cold. There was no money; but she was crying and said, “I want to go no matter what! Some of my relatives are dead” I was trying to convince her to change her mind, but she said, “No!” |
| 1:10 | āni ʕaǧal aṭfiš yā ṣabbūr yā aḷḷa sāwēt basabōrt ḥagg ᵊrkūb mā b-ī. | I was looking for a way out (to settle this). “Oh, patient God!” I had to get a passport issued, but I did not have money for the transportation. |
| 1:23 | al-ʕarab čiṯīr ṛāḥat l-Istanbūl šī. rčibit min midīnt ar-Raha ḥawwalt b-al-ʕOsmalliyye, bī-´ ʕarab. | Many Arabs used to go to Istanbul. I took off from the city of Urfa then I changed in Osmaniye, where there were Arabs. |
| 1:36 | bitit ʕid-hum aṣ-ṣubuḥ huṃṃa irkabō-ni, inṭaw ḥagg al-bāṣ l-Āḏane. | I spent the night there. They got me on board in the morning, they paid for the bus ticket to Adana. |
| 1:46 | ḥawwalt b-Āḏane, bitit b-Āḏane ʕid Bini Nmēr, ʕinid Ḥāǧǧ Ḥamze, aḷḷa yirḥam-u. | I got off in Adana and spent the night there at the place of the Bani Nm­ēr, at Ḥāǧǧ Ḥamze, may God rest his soul. |
| 2:02 | aṣ-ṣubuḥ irkab-ni b-al-bāṣ huwwa la-  Angaṛa, giṭaʕ fīš gāḷ maʕ as-salāma, ruḥit la-Angaṛa. | In the morning he got me on the bus to Ankara. He bought me a ticket and said goodbye, so I went to Ankara |
| 2:20 | ḥawwalt ad-dinye ṭālʕit aš-šamis, barid, ruḥit ʕa-l-gunṣur š-isim-ha al bī-he l-qunṣul? | When I got off it was the sunrise and cold. I went to the consul, what is it called, where the consul is? |
| 2:43 | Čankaya, Čankaya, hināk ruḥit lissaʕ maḥḥad fākk māfi ḥade. | Çankaya – Çankaya, I went there, but it was not opened yet. No one was there. |
| 2:54 | nōbetči ṣāḥ ʕalay-ye “hā, iš-bī-´? gel gel!” ruḥit ʕalē-´ b-kulbe nōbatči ʕind al-gunṣul, gilt-ill-u “basabōrt, basabōrt hāā.” | The guard called me. “Hey what’s the matter? Come here!” I went to him, he was in a cottage, a guard at the consul. I said to him, “Passport, passport.” |
| 3:19 | mā-fi ḥade has-sāʕa. sāʕat dokuz konsur geli sāʕa li-l-ʕašra, tisʕa. | No one is here now. The consul comes at 9 o’clock. Till 9, 10 o’clock |
| 3:35 | w daḥḥag ʕalay-ye. bardān məṭar. gāḷ soğuk bardān eywalla, fakk al-ᵊhniyye, bī ṣōba flān kursi, gaʕadit. | He looked at me. I felt cold, it was raining. He said, “Are you cold?” I said, “Yes.” He opened the thing, there was a stove and a chair. I sat down. |
| 3:51 | bī gahwači ṣāḥ ʕalē-´ čāy inṭā-ni səqāṛa ē. ē āni bardān, taʕbān ǧīt baʕīd. ṯari ʕugub āni nāyim. | There was a coffee maker, he called him. He gave me a cigarette. I felt cold and tired. I had come from afar. I fell asleep. |
| 4:10 | as-sāʕa ṣārat tisʕa āni nāyim huwwa igʕad-ni. “hamšeri, hamšeri, hahaha gunṣul geldi kalabalık kıyamāt.” | It was 9 o’clock and I was still sleeping. He woke me up. “Fellow countryman, the consul has arrived. There is a hustle and bustle.” |
| 4:25 | ruḥit hināk gām yinṭī-ne wrāg. neyse milēne al-ᵊwrāg gumna nsallm-u. | I went there and he started to give me some papers. Anyway, I filled the papers and handed them over. |
| 4:40 | “wēn rāʕit al-pāṣ? ṣāḥbit al-pās wēn?” gilit “hāḏi ahliyye āni zawiǧt-i b-al-ᵊblād.” | “Where is the applicant for the passport? The owner of the passport, where is she?” I said, “She is from the family. She is my wife, and she is at home.” |
| 4:52 | gāḷ “mā bidd-i asāwī-´. mā bidd-i asāwī-´. bidd-he tiǧi.” aman duman Urfa wēn Angaṛa wēn? āni faqīr məṣāri māfi. | He said, “I do not want to do it. She has to come,” I begged him: Urfa is far away from Ankara. I am poor, I have no money. |
| 5:10 | “*kim seni göndermiş buraya o imza etsin*!” aman duman, mā bidd-i asāwī-´. minhu darrab-ak hēn huwwa ysāwī-´.” | “Who sent you here must sign it herself.” I begged him. (He said,) “I do not want to do it, who sent you here, must do it.” |
| 5:24 | yā wal darrab-ni ad-dawle, huwwa ysāwī-´, inte ssāwī-´, hā alle tiǧi haḏāk az-zimān Tansi Čiller Bašbakan kadın, Tansi Čiller. | “Well, who sent me is the government. It should do it, you should do it!” – “No, she must come here.” At that time Tansu Çiller was the prime minister, a woman. |
| 5:48 | yā wal gurbān ḥayrān gāḷ minhu hēne dazz-ak huwwe ysāwi. yā wal, gulit, Tamsōn anṭat amir, Tamsu Čiller, Tamsōn anṭat amir la-l-miša w-ar-rāḥi. | “Please, I beg you!” He said, “Who sent you here, must do it!” I said, “Tansu Čiller, Tamsōn has given the order to go. |

## Urfa-107\_Cotton\_Business-Harran-2010

Ḥaǧǧ Mamdūḥ Badir [geb. ca. 1930], Ahmad and Ismail: 12.5.2010

Im Ort Tall Xarma/Sorallı

Heft III

|  |  |  |
| --- | --- | --- |
| 0:05 | I: ugbal yā Aḥmad b-al-ālūfāt xaḏēt guṭun, waḷḷāhi mā\_qazniǧ məṣāri ʕalēh mā\_qazniǧ? ʕamann-i ʕind-i ṣudug. – A: ṣaḥīḥ. | I: Believe me,[[49]](#footnote-50) Aḥmad, I bought cotton for several thousand Lira. I swear to God, I did not make profit. Why didn’t I? Because I am honest.  A: True |
| 0:14 | I: aǧi agul-l-ak ʕammo! məṣārīy-ak bāčir, yēlon al-guṭun ḏe arūḥ abīʕ-u b-ʕašra nāqəṣ alle aǧīb məṣārīy-ak | I: For instance, I say to you, “Uncle, you will have your money tomorrow. Even if I go and sell this cotton with 10% loss, I will bring your money (in time).” |
| 0:21 | M: aṣ-ṣudug yinfaʕ. – I: bass ʕād yōm-inn-i aṣdug, mā aqazniǧ. | M: Honesty pays off. – I: But if I remain honest, I will not make profit. |
| 0:26 | M: ṣaḥīḥ ǧuwāb-u. – I: mā qaznaǧit ʕammo! M: az-zimān hāḏa zimān ač-čaḏḏāb. | M: It is true, what he is saying. – I: I did not make profit, uncle! M: We live in the time of the liar. |
| 0:29 | I: ī, ugbal Aḥmad! – A: qaznaǧit šaraf. I:  alḥamdilla čok šükür sintēn ṯalāṯ sāw­­ēt-hin. | I: Yes, believe me, Aḥmad! – A: You have earned honour. I: Thank God. I worked for two or three years. |
| 0:35 | nahāṛ abū-y w čān yṣīḥ-l-i win ygūl “wlēd-i, ad-agul-l-ak šakle.” gilt-ill-u “yāba gūl!” | One day my father called me saying, “My son, I want to tell you something.” I said to him, “Father, go ahead!” |
| 0:40 | ygūl “wlēdi, aš-šuġul hāḏa mū šuġul-ne. ᵊtrūḥ, axāf inn-ak ᵊtrūḥ təṭmaʕ ᵊtrūḥ-ill-ak ᵊb-ḥade al-fabrīqāt. | He said: “My son, this business is not for us. I am afraid you might get greedy (and take more risks.) and that you will go to one of the factories, |
| 0:46 | tinṭi māl, māl al-ʕālam, ʕibād aḷḷa, tinṭi māl gaṛāyb-ne, əṣdigā-ne at tinṭī-hin əṣdigā-ne, əṣdigā-ne yinṭūn-ne.” | give them money, people’s money, (money) from the servants of God; you will give our relative’s money, our friends’… (the money) which our friends gave us.” |
| 0:53 | M: ṣaḥīḥ. – I: al mā yḥibb-ne mā-yinṭī-ne guṭn-u. M: ṣaḥīḥ | M: True. – I: The one, who does not like us, will not sell us his cotton. M: True! |
| 0:56 | w-axāf inn-ak ᵊtrūḥ nahāṛ ssāwī-l-ak ṭāxəlma b-məṭraḥ. | I: And I am afraid one day you will have a trouble somewhere. |
| 0:59 | M: ᵊtqarag ᵊb-məṭraḥ. – I: ᵊtqarag ᵊb-məṭraḥ w tuṭmaḥ (< tuṭmaʕ), w ḏīč as-sāʕa āni mā-gdar agūm min ǧawwa al-ḥimil. abīʕ bēt-i, abīʕ ᵊguwāʕ-i uxṛa axāf mā\_waffī-´.” | M: You might drown somewhere. – I: You might drown somewhere and get greedy; at that time, I will not be able to hold it. I might have to sell my house and my lands and I am afraid that I will still not be able to pay it off. |
| 1:06 | M: ṣaḥīḥ ǧuwāb-u. – I: yēlōn ywaffin mā ʕala bāl-i mā\_xāf. – M: sāw ʕala l-uṣūl. | M: It is true, what he said. – I: If it can pay off, I would not even get bothered, I would not be afraid. – M: Do it right! |
| 1:11 | I: ­ē amma azēn-ak inn-ak tutruk aš-šuġul hāḏa w taʕālu hēne bīʕu gbāḷ-i bəṣal, bīʕu bəṣal! | I: It would be best when you leave this business and come[[50]](#footnote-51) here and sell onions across the street from me. Sell onions! |
| 1:16 | M: tā\_šūf-ak ᵊb-ʕēn-i. – I: ī, gāḷ bīʕu bəṣal w šuġl al-guṭun hāḏa uturkū-´, wlēd-i! | M: So, I can see you. – I: Yes, he said sell onions and leave this cotton business, my son! |
| 1:21 | w čān nugḏ̣ub ʕād w nuturk-u ʕammo ḥaǧǧi b-nōba. | And indeed, we left it for ever, uncle hajji. |
| 1:25 | waḷḷa āni min hēne ta-ngūl min məṭraḥ ašgadd maṭāriḥ an-nōb ʕād al-mille ḥēšā-kum ʕammo. – M: ṣaḥīḥ, ṣaḥīḥ! | I swear to God, from here, let’s say, from a plac… from how many places (do I still have loans). Now people, God forbid, my uncle. – M: True, true! |
| 1:32 | I: ʕaǧīy ʕind-u ǧiddām bēt-u qamyūn guṭun, xayyo, bēš al-guṭun hāḏa? xayyo ǧaw inṭō-ni tisʕimye bī-´. | I: A fellow who has got a truck of cotton in front of his house. Brother, how much is this cotton? – Brother, some people wanted to buy it for 900. |
| 1:39 | mesela halbuki mū mənṭī-´ tisʕimye, ǧāy-u daṛṛāb. | For example, however, no one has ever offered him 900. Just any traveller came to him. |
| 1:43 | M: ʕalē-k yqallī-´. – I: yqallī-´ ʕalay-ye, ī āni ṣādiǧ, tāǧir-in ṣādiǧ, ar-rasūḷ ʕalē-´ s-salām ygūl uṣdugu! | M: So, he just made it more expensive to you. – I: Yes, but I am honest, I am an honest merchant. The prophet, peace be upon him, said, “Be honest!” |
| 1:50 | yaʕni at-tiǧāṛa b-al-baraka, at-tiǧāṛa baraka, amma w-ar-rizig b-al-ʕašra tisʕe b-at-tiǧāṛa. A: al-baraka w-aṣ-ṣudug. – I: amma | I mean, trade is blessing, trade is blessed; trade provides nine tenths of our daily bread. A: Blessing and honesty. – I: But |
| 1:56 | ṣ-ṣādgīn l-aṣ-ṣādgīn. – M: āh aǧi ygūl inṭā-ni tisʕimye, āni agḏ̣ub-u al-gutun aʕarf-ill-u M: tisʕimye hāḏa mā yrabbiḥ-ni bass. I: mesela | the honest ones, for the honest ones. – M: When I come he says, I was offered 900. I take the cotton, I know it. M: But 900 will not make me any profit. I: Just an example, |
| 2:04 | agḏ̣ub-u, al-guṭun randemān-u aʕarfu b-īd-i. – A: ši-ygūl. – I: lā, lā b-īd-u, min arukk-u b-īd-i… al-lāzig. | I take it, I can figure out its (possible) profit with my hands. – A: What does he say? – I: No, no, in his hands; when I squeeze it in my hands… (I feel) the dirt particles. |
| 2:11 | *bir şifrem var*, agūl hāḏa otuz yedi mā-yfūt ʕal-otuz yedi randemān. | I have a secret, I say this one is 37, its profit does not surpass 37. |
| 2:15 | aṭluḥ al-mākint al-ᵊḥsāb, aḥasib, hāḏa b-tisʕimye āni adarrib al-guṭun ʕala Marʕaš liyye əṣdiga b-Marʕaš fabrīkāt ᵊṯnēne. | I take out the calculator and calculate. This one for 900. I will send the cotton to Maraş. I have friends in Maraş, (from) two factories. |
| 2:22 | lə-qādi awaṣṣl-u hināk mā yāxḏūn-u b-tisʕimye, ḥammāḷ qamyūn, karwa ta-ngūl āni ḥagg-i tʕab-i. | I will have it brought there, but they will not buy it for 900. Loading up a truck, renting, let’s say, I need reward for my effort. |
| 2:32 | hināk mā yāxḏūn-u b-tisʕimye, agūl “xayyo! minhu ənṭā-k?” | They will not buy it for 900 there; then I say, “Brother, who offered you (900)?” |
| 2:35 | “waḷḷa ǧō-ni tuǧǧār ənṭō-ni.” – “wēn-hum?” agūl “aṣṣōb-hum ḏōle?” “ᵊflān ənṭā-ni.” | “Well, some merchants came and offered it to me.” I say, “Where are they? Where are those?” – “The so-and-so offered it to me.” |
| 2:40 | “ī, wēn-u?” “ᵊflān ʕād yinṭī-´.” “ʕammo ḥaǧǧi, mā yinṭi.” “ṣaḥīḥ yinṭī-´. | “Alright, where is he?” “Someone sells.” “Uncle, he does not give.” “True, he gives.” |
| 2:44 | ygūl-l-u ʕašər tiyyām məṣārīy-ak yrūḥ ylōlḥ-u ṯalaṯ tišhur. | He tells him that he would give him his money in ten days, but then he keeps him waiting for three months. |
| 2:48 | M: miṯil ᵊṭrād-ne hāḏa. – I: ylōlḥ-u ṯalaṯ tišhur, ši-ysāwi ʕād ᵊflān tā yqazniǧ! | M: The same way it happened to us. – I: He is stalling him for three months. What doesn’t he do to make a profit? |
| 2:52 | mū ygul-l-ak ʕašər tiyyām yā! yāxuḏ guṭn-ak ybīʕ-u ḏīč as-sāʕa al-waʕde farig-ha čiṯīr čān. aš-šahar yufrug ʕišrīn alif xamsīn alif. | Hasn’t he told you ten days? He takes your cotton and sells it. At that time, the maturity (of a loan) mattered a lot. A month would make a difference of 20,000 or 50,000. |
| 3:00 | ta-ngūl waʕde farkı yüzde čān tara al-fāyiz yüksek. – M: ygūm ysāwi ysāwi maddāt. | Let’s say, the difference in the period of a loan was up to 100%, because the interest rate was so high. – M: So, he makes the period of the loan longer. |
| 3:04 | I: yinṭī-´ iki ay waʕde. yinṭi imyit alif zād yinṭi malyūn, ᵊb-malyūn ʕād ybīʕ-u haḏāk. al ənṭā-´ tisʕimye. | I: He gives him a two-month maturity. He gives him 100,000 and it gives him 1 million. He can sell it for one million, that one who bought it for 900. |
| 3:10 | M: ē, ē! – I: yinṭī-´ šharēn waʕde ybīʕ-u b-malyūn. – M: ṣaḥīḥ. – I: ʕugub ʕašər tiyyām ʕamm al-ḥaǧǧi yiǧī-´ ygul-l-u “xayyo wēn məṣārī-yi?” | M: Yes, yes! – I: He offers him a two-month term and sells it for 1 million. – M: True. – I: After ten days, uncle hajji, he comes and says, “Brother, where is my money?” |
| 3:15 | “waḷḷa, abu fabrīka xayyo, mā\_dri igaf halla uṣbur, uṣbur!” – M: al-fabrīka mā nṭā-´. | “Well, the factory’s owner, my brother, I do not know. Be patient!” – M: (He pretends that) the factory did not give it to him. |
| 3:18 | I: mā nṭā-ni ḥalbuki huwwe yqazniǧ, ṣaḥīḥ, ač-čaḏḏāb yqaznič! | I: He did not give me, but he can make a profit. True, the liar makes profit! |
| 3:21 | M: hā huwwa yqazniǧ. – I: ā, haḏōle ʕād, yiǧi zimān nahāṛ yinṭūn māl čiṯīr l-al-fabrīka ḏīč. | M: He is making the profit. – I: Time will come when they will give too many goods to the factory. |
| 3:28 | nahāṛ al-fabrīka ḏīč tuḏ̣rub ṭōb win-hum ha-n-nōb gitti! yā! āni, xayyo, *bunlardan yaşamam Aḥmad.* | When that factory goes bankrupt one day, those are left with nothing, everything is gone! My brother Ahmad, I can’t live on them. |
| 3:36 | A: dōġri. – I: gəḏ̣abne ʕād w-tərakne š-šuġul ḏa. alḥaz b-al-ʕarṣa rūḥ ʕal abū-ye ṣ-ṣubuḥ, dukkān-u. | A: Right. – I: So we left that business. Now, go to the corn exchange, go to my father, to his store in the morning! |
| 3:41 | M: miṯil-ma tisōlaf-ne ʕumlit ač-čiḏib māšye. I: ē, | M: Like you told us, lying works well. I: Yes. |
| 3:43 | aṣ-ṣubuḥ alḥaz rūḥ ʕal axū-ye abū-ye alḥaz b-al-ʕarṣa qōmisyonǧi gul-l-u ʕind-i ḥunṭa imyit ṭōn. | Now, go in the morning to my brother or my father at the corn exchange and tell a broker that you have ten tons of wheat. |
| 3:48 | hāk xālo bīḥ-he (< bīʕ-he) liyye il-sine wēya sitt tušhur wēya šahar, mā ybīḥ-he abū-ye. | Here you are, uncle, sell it for me within one year or six months or one month. My father, he would not sell it. |
| 3:52 | ygul-lak “wlēd axū-ye abīḥ-he likke pēšin. hāt numūnt-ak abīḥ-he likke pēšin w tāxuḏ məṣārīy-ak w trūḥ. | He would say to you, “My nephew, I will sell it for you in advance. Bring your goods, I will sell it for you in advance and you will take your money and go. |
| 3:58 | āni bāčir hafte šahar mā\_bīʕ māl-ak. mā\_rīd xēr-ak kusura bakma! | I will not be able to sell your goods in a week or a month. Forgive me, but I do not want your good deed! |
| 4:01 | šuġul dēn kesin mā ʕid-ne. lā nāxuḏ wala ninṭi. – A: en iyisi. | We definitely do not do business by debts. We neither borrow nor lend. – A: That’s the best. |
| 4:06 | I: čünki šuġul ad-dēn lōṣṣ. ā, miṯil hāḏa, axū-y zād xaḏa ṣafra, Mḥimmad ʕAlī-ne, axū-ye, as-sine | I: Because debts business is dirty. My brother bought once, our Mḥimmad ʕAlī, my brother, this year. |
| 4:13 | zād xaḏa min ʕinid-kum ṣafra, xaḏa awwal wakit alif ṭōn, alfēn ṭōn huwwa w Gürsel, walid Ḥamad aǧ-Ǧāsim b-aǧ-Ǧrēme. | He actually bought once from you. First he took 1,000 tons, 2,000 tons, him and Gürsel, son of Ḥamad aǧ-Ǧāsim in Ǧrēme. |
| 4:18 | balči šift-u? balči ǧā-kum balči mā ǧā-kum. xaḏaw zihīd, daḥḥagaw w ygūlūn waḷḷa mā ǧaʕad nirbaḥ, | Maybe you saw him? Maybe he came to you, maybe not. They bought cheap, looked and said, “Well, we are not making profit.” |
| 4:23 | al-mille ar-randemāne ǧaʕad yiṭluʕ ᵊhniyye mā tugḏ̣ub ᵊbʕarḏ̣-u. | People, the quality is not holding itself up. |
| 4:28 | w wallāhi mā ǧaʕad ᵊnqazniǧ walā nxasar, amma mā qaznaǧne. w čān yiturkūn-he. | We were neither making profit nor losing, but we did not make profit. So they left it. |
| 4:31 | xaḏaw alfēn ṯalaṯ tālāf ṭōn axū-y Mḥimmad ʕAli w Gürsel. al-azġar minn-i w huwwa w Gürsel nisīb-u. balči lik xabar, balči šift-u. | They took 2,000 tons, 3,000 tons, my brother Mḥimmad ʕAli and Gürsel. (My brother who) is younger than me and Gürsel, his brother-in-law. Maybe you heard of that, maybe you saw him. |
| 4:38 | A: Gürsel šift-u bir ara čān yāxuḏ ṣafra. – I: ᵊtrukō-ha ʕād zihīd xaḏaw w-ᵊtrukō-ha. ʕalēš? | A: I saw Gürsel; he used to buy maiz for a while. – I: They left it then. They bought a little and then they left it. Why? |
| 4:42 | ʕaman-hum ṣādǧīn, ʕammo. – A: awwal šī… – I: aṯnēnāt-hum yǧībūn məṣārīy-ak l-al-bēt w yinṭūn-ak ḥagg-ak, ē ʕammo ḥaǧǧi. | Because they are honest, uncle. – A: First of all... – I: Both of them will bring your money to you at home and give you what is yours, yes, uncle. |
| 4:47 | yōm-in ǧāyāt-ak məṣārīy-ak l-al-bēt zād, yāw ʕaṭā-k ʕišrīn alif nāqiṣ yāw! | When your money comes to you at home, he has given you 20,000 less! |
| 4:51 | M: ʕumlit at-tašxala ǧaʕad ᵊṣṣīr ᵊb-kull məṭraḥ. – I: mū hīčiḏ Aḥmad? | M: Fraud is taking place everywhere. – I: Isn’t like that, Aḥmad? |
| 4:54 | A: ṣaḥīḥ. – I: alḥaz aṣ-ṣādiǧ yōm-in tilgā-´ āni agūl – A: ninṭī-´. – I: ənṭū-´ ʕišrīn alif māl-ak ṣaġlam. | A: True. – I: Nowadays when you meet an honest person, I am saying … – A: We would give him. – I: Give him 20.000 of your money and it is safe. |
| 5:00 | A: š-agul-l-ak? linne balči ʕašr ᵊsnīn nāxuḏ minn-u. – I: abī tamam kabul. – A: w ṣādiǧ w günübirlik. | A: What am I telling you? We have been taking from him for almost ten years. – I: My brother, okay, I agree. – A: daily honest |
| 5:05 | I: ī, ište wēn tāli uxṛa. – A: as-sine yrīd yṣīr. – I: amma as-sine ḏ̣ərab ᵊswāb-in čibīr arbaʕ trilyōnāt. | I: Yes, alright, where is it later? – A: This year it will happen. – I: But this year, he made a big deal, four trillion. |
| 5:11 | ǧaʕad ᵊtgūl, ī hāḏi āni mesela mā\_gdar ākul məṣārīy-ak, mesele wēya Gürsel mā yigdar ʕal­­ēš? ta-ngūl ahal-ne hēne gaṛāyib-ne hēne Gürsel milč-u hēne tigdar ᵊtrūḥ tugḏ̣ub ᵊxnāg-u. | You will say, “Me for instance, I cannot eat your money.” And Gürsel too cannot do it. Why? Let’s say, our family is here, our relatives are here, Gürsel’s people are here, you can go and grab his neck. |
| 5:20 | tugḏ̣ub abū-´ tgūl xayyo wlid-ak čalā-ni, ʕəṭ-ni! | You grab his father and say, “Brother, your son scammed me, give (it back to) me!” |
| 5:23 | al-guṭma biʕīd ʕinn-ak lā tinṭī-´ ʕammo. as-Surūčli lā tinṭī-´, al-Kurdi lā timin bī-´! abad, al-Kurdi māl-ak lā timin bī-´! | The dishonest, God forbid, don’t give him, uncle! The troublemaker, don’t give him! Don’t trust the Kurds! Never. Do not entrust your property to a Kurd! |
| 5:30 | ḏ̣arbit-u ṭōb miṯil gōlit marḥaba. āni alḥaz ʕind-i pīkab ǧaʕad asāwi ḥmāle, | Being in trouble is like saying hello. I have now a pickup, I am doing loading and transporting. |
| 5:36 | ta-ngūl āni tāǧir guṭun čünkü alḥaz raddēt w gimit asāwi ḥmāle. ʕalēš? | Let’s say, I am a cotton merchant because I have come back now and started to make a load. Why? |
| 5:39 | agūl aqazniǧ b-an-nahāṛ imyit alif imyitēn alif, ṯalṯimyit alif. ā, arūḥ ʕala bēt-i mčassiʕ mistarīḥ mā ʕād arīd at-tiǧāṛa. | I say, I make 100,000, 200,000 or 300,000 a day; then I go home and lay down relaxing. I do not want to trade anymore. |
| 5:47 | M: šīt al-ḥalāl axēr min-he māmiš. – I: abad, atʕab yaʕni, in mā taʕabit bī-he mā tākul ḥalāl wlēd ʕamm-i. | M: There is nothing better than sincere work. – I: Bever. I get tired. If you do not get tired earning it, you will not eat in a sincere way, my cousin. |
| 5:52 | A: ṣaḥīḥ, ṣaḥīḥ. – I: wal āni axū-k ugbal xaḏēt al-guṭun ödemiš xaḏēt-u l-Izmir. | A: True, True. – I: I am your brother, here, I took the cotton, paid, I took it to Izmir. |
| 5:57 | āni šaxṣ-i (wrongly šaxṣak) hal ᵊgbāḷ-ak al-guṭun b-ač-čādir laffēt-u b-al-qamyūn w-āni asūg-ha. | Me who is here in front of you. I wrapped the cotton in tent cloth, loaded it in the truck and I brought it, |
| 6:03 | xaḏēt-u l-Izmīr qādi w rumēt-u xaḏēt banādiǧ Izmīr, banādiǧ-hum daġišik al-wurčēn āčəq. | I took it to Izmir there, unloaded it and bought some Izmir guns. Their guns are different as both sides are open. |
| 6:09 | xaḏēt-u w gəḏ̣abit ḥamāmīl w ʕabbēt-u w-ʕala abu guṭun-hum qādi biʕt-u, qaznaǧit minn-u məṣāri zād amma tərakit. | I took it, got some porters, filled it, and sold it to their cotton guy there. I made some money out of it, but I left it. |
| 6:18 | ᵊfhimit axū-y mū? aṣ-ṣaġlam. millit-ne zād aṣ-ṣaġlam, ʕammo, mā tinṭī-´.  A: mā tinṭī-´. | Do you understand, my brother? The sincere one. Our people actually do not sell to the sincere one, uncle. A: They do not sell anything to him. |
| 6:23 | I: yōm-in aǧi alḥaz aʕadd-l-ak aṣ-ṣaḥīḥ Aḥmad agul-l-ak “qardaš ʕugub ʕašər tiyyām anṭī-k məṣārīy-ak” | – I: If I come now and count it out for you in the true way telling you, “Aḥmad, my brother, I will give you your money after ten days.” |
| 6:28 | w-āni arīd-u ʕalēš arīd-u düšük āni mū ǧaʕad afaṭṭs-ak, čünkü al-imkān hīčiḏ aṣ-ṣaġlam yrūḥ ʕa-ṣ-ṣaġlam, | And I want it (to be true). Why should I want to make it low? I am not trying to stangle you, because the ability is like this. The sincere one goes to the sincere one. |
| 6:36 | w-al-čürük ḥēšā-k ḥēšā-k ʕād mū inte yrūḥ ʕa-č-čürük ybīʕ-u yrūḥ ʕala fabrīkt ač-čuruk ybīʕūn-u lōṣṣ. min hāḏa tərakne aš-šuġul. | And the corrupt, God forbid, not you, goes to the corrupt and sells him; he goes to the corrupt’s factory and they sells it to them in a dirty way. Out of this reason, we left the business. |
| 6:44 | M: kull-u čiḏib, kull-u čiḏib. – I: aḷḷa yirḥam abū-k. āni *inan et böyle ticaret şeklimiz ben kendime…* | M: It is all a lie, all a lie. – I: May God bless your father’s soul. As for me, believe me, it’s not our style of trading. Me personally… |
| 6:50 | yēlōn ᵊtgul-l-i “taʕāl bir trilyon taʕāl tā nqazniǧ tā nsāwi aš-šuġul ḏa” al-šuġul al-guṭun mā\_sāwī! | If you tell me, “Come, one trillion, come to make profit, let us do this business!” I will not do the cotton business again. |
| 6:56 | čünki huwwa aṣl-u māl-u waḷḷāhi bıraktık Ahmed, maǧbūr yaʕni mū b-kēf-ne, korkumuzdan. | Because its basics are its goods. I swear to God Aḥmad, we have left it. We had to, I mean, there was was no other option; not because we didn’t like it but out of fear. |

## Urfa-110\_Salim\_az-Zir-Harran-2010

Ḥaǧǧ Mamdūḥ, 12.5.2010, 8:00

Heft I

|  |  |  |
| --- | --- | --- |
| 0:07 | az-Zīr ḏibaḥ ʕiyāl ʕamm-u kull-u ḥarb w maṛt-u, uxt ᵊKlēb an-nōba ahal-he mā ḏ̣all-il-hum gūč ʕalē-´. gāḷō-l-he: ṣīri waǧʕāne ṣīri xasta waǧʕāne w gūli: “al-xōǧe gāḷ-l-i ḥalīb as… as-sabʕa, ḥalīb as-sabiʕ ysāwi šife.” | az-Zīr killed the family of his father-in-law, it was all fighting, his wife, the sister of Klēb…one day her family (saw that) they would not have enough strength (to fight) him. So they said to her, “Fall ill, fall sick and ill and say to him, ‘The doctor told me that the milk of a lioness, lion’s milk will make me heal.” |
| 1:11 | w maǧbūr yrūḥ ʕala məṭraḥ as-sbāʕ, balči as-sabiʕ yuguḏ̣b-u w yākl-u. ᵊrčib ᵊčḥaš-u w rāḥ ʕala məṭraḥ as-sbāʕ. an-nōb yōm-inn-u rāḥ hināk as-sbāʕ ᵊhǧimin ʕalē-´. hū gəḏ̣ab as-sabiʕ, ḥilab as-sabiʕ w mila ǧ-ǧūd. darrab al-ḥalīb an-nōba. ᵊčḥaš-u čalinn-u as-sabiʕ. | So he was obliged to go to the place where the lions are. Maybe the lion will grab and eat him (his enemies thought). He mounted his donkey and rode to the place of the lions. As soon as he went there the lions attacked him. He took the lion, milked the lion and filled the vessel. And he sent the milk immediately (to the woman). As for his donkey the lions ate him. |
| 2:12 | gām yuguḏ̣b-u min as-sbāʕ w yčattif, yuguḏ̣b-u min as-sbāʕ w yčattif. hināk ᵊḏbaḥu axū. ǧā al-xabar, “yā wayli” gāḷ. inte hēne w-ᵊhnāk gāmat aǧ-ǧāme axū-k. yā wayli gāḷ. | So he grasped one of the lions and tied him, he took one of the lions and tied him. (At the same time) there they killed his brother. When the news reached him, he said, “Woe!” You are here and there your brother is in big troubles. “Woe!” he said. |
| 2:37 | ǝfṭan l-as-sbāʕ hāḏi, āni kull-he čattafit-he w ǧaʕad aḏbaḥ-he miššān ač-čaḥaš. šnōn yiḏbaḥūn axū-y? yā wayli, gāḷ, waḷḷa yiḏbaḥūn. hināk ᵊḏbah-ō-´ yōm-inn-u ǧīy an-nōba axū-´ gāyil: lē ǧīy axū-ye xall-u yḏ̣all yigaf ʕind… gabr-i ygul-l-i tamām alle mū tamām? | Remember that I have tied all those lions and I will kill them because of the donkey. (Asking a passer-by) he said, “How did they kill my brother?” He said, “Look, they really did kill him.” They killed his brother there when he came along and (before dying) he brother said, “When my brother comes he should stay at my grave and ask me, ‘Is it okay or is it not okay?” |
| 3:15 | ᵊdfin-u b-al-gabər. šgadd-ma yiḏbaḥ min ḏōlak hīčiḏ yiǧi ʕind al-gabər. ygūl: yāzi alle mā yāzi? – ygūl mā yāzi! huwwa ygūl ʕala ḥāl-u: yā wal gāḷ wāḥad min a… aš-šiyāb tā nḥuṭṭ-u b-al-gabər tā hā yingāḷ yāzi alle mā? tā ygūl yāzi, kāfi! | He buried him in the grave. Whenever (lit. as many as) he killed one of them, he came to the grave and said, “Is it enough or is it not enough?” – He responded, “It’s not enough!” So he [viz. Jassas who is the leader of the family who killed Zir’s brother] said to himself, “Let’s put one of the old men into the grave that, when it will be asked again, ‘Is it enough or not?’ he should say, “It’s enough, enough!” |
| 3:44 | hāḏa yōm-inn-u gām yiḏbaḥ, ǧī ʕala l-gabər hāḏa ḥāṭṭīn-u bgaḷb al-gabər. xū-yi, gāḷ: yāzi alle mā yāzi? gāḷ yā wayl yāzi yāzi! ʕǧizne. yā wal, inte ṭayyib? fakk al-gabər hīčiḏ inn-u zād w yiḏbaḥ-u. | So, when he (Zir) killed another one and came to the grave, they had put him (the old man) into it. He said, “My brother, is it enough or not?” He said, “It’s enough, it’s enough! We have our fill’s of it!” Zir said, “Hey, are you alive?” He opened the grave and killed him too. |
| 4:02 | an-nōb gāḷaw: mā nigdir ᵊntaḥayyal ʕalē-´. ʕalē intīy, ᵊb-šaʕir rās-ič tirbuṭīn [īdē-h], šaʕr ar-rās hāḏa mitīn. guṭṭi šaʕir rās-ič sawwi ḥabil w šiddi īdē-h balčinn-u itičattaf tā niḏbaḥ-u. hiyye čattafatt-u b-al-ᵊmrisi gaʕad gāḷat: tā\_šūf ḥēl-ak šnōn-u. | Now they said, “We cannot outfox him.” [So they said to one of the women], “Bind him with your hair, your hair is very strong. Cut your hair and make a rope out of it and then tie his hands, maybe, when he is bound, we can kill him.” She tied him with the rope and said, “Let’s see how strong you are!” |
| 4:54 | čattafatt-u b-al-ᵊmrisi mingāḷ hīčiḏ giṭaʕ ʕa-l-ᵊmrisi. čattafatt-u b-at-tēl al-ḥadīd mingāḷ hīčiḏ šnōn-ma čattafatt-u, ᵊṭlaʕat al-ḥabil hāḏa gāḷat tā\_šūf hāḏi zād. | She tied him with the rope (but) he broke the rope like this. So she tied him with an iron wire. As soon as she had tied him, she put the rope on him and said to him, “Let’s see what you can do now!” |
| 5:16 | luwatt-u ʕalē-´ luwatt-u ʕalē-´ lummin-ma gāḷat hāy hāḏa šnōn? šnōn-ma gāḷ hīčiḏ, gāḷ hīčiḏ, gāḷ hīčiḏ, laʕ! gāḷat rawwiḥū-l-u huwwa mčattaf. ʕād ǧāw tallafō-´ talāf ᵊb-nōba. tallafō-´ talāf ᵊb-nōba w ǧābaw ṣandūg. ḥaṭṭō-´ b-aṣ-ṣandūg w zattō-´ b-al-baḥar. zattō-´ b-al-baḥar w rāḥ. | She bound it around him again and again, then she said, “How is this?” As he said, “So!”, he said, “So!” [I can open it]”, but, “No!” [he couldn’t]. She said, “Come here, he is bound.” They came and lambasted him completely. They lambasted him, brought a box, put him inside and threw him into the sea. They put him into the sea and he disappeared. |
| 5:55 | haḏōl ad-denizǧiyye yḥūšūn bāliq yṣīdūn bāliq miṯil Isṭambōl yaʕni. hāḏa n-nōba zatt al-ᵊhniyye inn-u ṯiǧīl, yōm-in yisḥab-u hīčiḏ winn-u ṣandūg. sḥab-u aṣ-ṣandūg hināk ᵊṭlaʕō-´ yōm-in ᵊṭlaʕō-´, inn-u hū zlime. ᵊb-tāli yrūḥ! fakkaw aṣ-ṣandūg inn-u flān ǧābō-´ ʕa-l-bēt gāmaw ydāwūn-u. čiṯīr ǧilīl ᵊflān ṭāb. | Those sailors were catching fish, they were catching fish, like those in Istanbul. This one, he threw this whatnot (i.e. the fishing rod)…it was heavy! When he had pulled it out (he saw) that it was a box. They pulled the box out and when they had hauled it out it turned out to be a man who was about to die. They opened the box, brought him to their homes and started to cure him. Soon he recovered. |
| 6:38 | bāšt al-balad ydawwir sāyis l-al-xēl. gāylīn hēne ᵊzlime. čiṯīr ᵊzlimt-in zēn yṣīr sāyis. gāḷ: xall-u yiǧi! ǧābō-´ luwwa w-ṣār sāyis-in l-al-xēl. gām yāxuḏ al-xēl ʕala ǧāl al-baḥar hīčiḏ. yāxuḏ al-xēl ʕala ǧāl al-baḥar w min al-baḥar yuṭluʕ ᵊḥṣān, erkek, al-faras zād ʕāṭi yšabbi l-faras minn-u. | The pasha of that country was looking for a groom for the horses. They said, “Here is a man, a very good man who can become a groom.” He said, “He should come!” They brought him to him and he became a groom for the horses. He took the horses to the shore of the sea; and out of the sea came a stallion, a male horse, the mare wanted to get gravid and so he (Zir) mated the mare with it. |
| 7:15 | l-al-ḥōl ṣāyir muhra minn-u gāyim yrabbī-he dāyir sine uxṛa yrūḥ hināk uxṛa l-ᵊḥṣān ṭilaʕ uxṛa al-faras šabbā-ha. ǧābat ᵊḥṣān an-nōb. w-rabbā-hin haḏanne lummun-ma ṣār ʕa-l-kēf. ᵊrčib ʕād w naḥar ʕala Klēb w Ǧassās b-ḏ̣ahar al-faras az-zēna hāḏi. taḥārabaw ʕād ḏibaḥ-hum. baʕad hāḏa ḏibaḥ-hum ʕād. mū hēk? | One year later a foal was born and he trained it. After a year he went there again, and the stallion came out again and he mated the mare with it. It bore another foal and he trained them until they have become as he liked it. Finally he mounted it and declaimed against Kleb and Jassas on the back of this good mare. He fought them and killed them. After that he killed them all. Isn’t it like that? |

## Urfa-112\_Tall\_Nasir-Harran-2010

Published in FS Ingham

Cheikh Mamdūḥ Badir

May 2010

|  |  |  |
| --- | --- | --- |
| 1 | Tall Xarma – isim awwali Tall Xarma? – Tall Qarma, zimān al-ʕUsmalli, ā, baʕdēn ǧidd-ina hēn nāzil. huwwa w rayyis al-ʕašāyir as-Sūriyye ṣār ḥarb. ma-bēn ʕašāyir-na w-Sūriyye ṣār ḥarb čiṯīr. | Tell Xarma – [SP] Its former name was Tell Xarma? – Tall Qarma, in the era of the Ottomans. Then our grandfather settled down here. A war broke out between him and the chief of the Syrian tribes. Between our tribes and the Syrians there was a lot of war. |
| 2 | rayyis al-ʕašāyir haḏāk gāyil l-aš-šāʕir, šāʕr ē, tʕarif šāʕir? – ē! – gāḷ: rūḥ! ʕa-rayyis ʕašāyir Ǧēs w lē ṣār b-al-ᵊghawa al-maǧlis ṣār tamām. inte b-aṛ-ṛǝbāb, gūl: mǝn fōg diǧil-ha, mǝn fōg diǧil-ha kull al-ʕaǧādīy yassarat wa-Čill ḥabbal-ha. | The chief of those tribes said to a certain poet, a poet, yes, you know what a poet is? – Yes! – He said, “Go to the chief of the tribes of Qays! And when he is sitting in the coffee house, in the majlis, then it is the right (moment) to recite (to him) by playing the rebab:  He beat (?) them from above (the camel)  All men were taken captives  And Čill made pregnant all (women). |
| 3 | yaʕni huwwa erqeq hāḏi kull-ha qadǝn. sen böyle söyle: mǝn fōg diǧil-ha, mǝn fōg diǧil-ha, kull al-ʕaǧādīy yassarat, wa-Čill ḥabbal-ha. gūl hīčiḏ w āni anṭī-k čiṯīr məṣāri. hāḏi zād xarǧiliq hāḏa albīs w rūḥ! | That means, he was a real man and those others were all (like) women. Say this:  He beat (?) them from above (the camel)  All men were taken captives  And Čill made pregnant all (women). Say like this and I’ll give you a lot of money. Here you have also some allowance! Here you have clothes and (now) go! |
| 4 | hā, ǧī ʕala ǧidd-ina hēne ḏāk az-zimān qara čādir, byūt al-ʕarab. gaṛāye flān māmin, kull-u qara čādir, bēt-in aswad, bēt šaʕir. āā, hāḏa zād ǧīy rāčib ʕa-ǧ-ǧaḥaš, ḥawwal w fāt w gaʕad w flān w qahwa w kēf ifil. | Hey, he came here to our grandfather and in that time there still were black tents, the tents of the Arabs, there were no villages here, only the black tent, the tent made of hair. This one came riding on a donkey. He got off, came in and sat down. There was coffee and good mood. |
| 5 | ʕugub gāḷ-l-u: yā… yā ḏ̣ēf-na halla ʕind-ak ṛubāba, halla sawwī-n-na teselli! giḏ̣ab aṛ-ṛubāba, gāḷ nōbtēn ṯalāṯ šarqī, qēr šarqī, gāḷ hak-kilma hāḏi zād, gāḷ mǝn fōg diǧil-ha, mǝn fōg diǧil-ha, kull al-ʕaǧādīy yassarat, wa-Čill ḥabbal-ha. | Afterwards he said to him, “O our guest, since you have a rebab with you, please, comfort us!” He took the rebab and played two or three songs, other songs (than the one he was told in Syria), but then he also said these words:  He beat (?) them from above (the camel)  All men were taken captives  And Čill made pregnant all (women). |
| 6 | maḥḥad ᵊmtabbʕ-il-he hāḏi amma aš-šēx, xaššat qāft-u, neyse hāḏi ǧat al-ᵊqnīm ʕa-l-ḥalīb aḏ̣-ḏ̣uhur kull-man rāḥ ʕala bēt-u ḏ̣aḷḷ ar-rayyis hēne š-šēx, w-aš-šāʕir. gāḷ-ḷ-u: yā šāʕir! gāḷ: hā! gāḷ-ḷ-u: imiš tā nirga fōg at-tall hāḏa w daḥḥiǧ ʕala ʕurbān Ǧēs! šgadd ʕurbān šīy? šgadd qanam šīy? šgadd baʕar šīy? šgadd ḥarīm šīy? šgadd yaʕni xēl? šūf al-ᵊblād! hāt zād ṛubābt-ak ᵊbsāgt-ak! | Nobody did follow along, but the sheikh caught on to it.[[51]](#footnote-52) When the sheep came for the noon’s milking everybody went home, only the chief stayed. The sheikh and the poet. He said to him, “O poet!” He said, “Yes!” He said, “Come on, let’s climb this hill and have a look at the Arabs of Qays! How many Arabs are there? How many sheep? How many camels? How many women and how many horses? Have a look at this country and take your rebab with you! |
| 7 | hāḏa zād ᵊstadār ʕala ʕiyāl-u al-qilīč, ᵊlbis al-ʕabā fōg-u w-rǝga ʕa-t-tall. at-tall hāḏa min fōg min qādi ʕāli. min hēne hīčiḏ, ā, hīčiḏ ᵊngūl, min qād ʕāli, min al-wurč aš-šimāli. | He (the sheikh) returned to his family too. He put on his sword, got the aba onto it and climbed the hill. This hill is steep from the other side, from this side here it is like this, but from the other side it is steep, from the northern slope. |
| 8 | gaʕadu hināk. gāḷ: daḥḥiǧ! gözü doldur – imil ʕēn-ak! ši-tšūf? gāḷ: ašūf ᵊbyūt, čiṯīr. uxṛa ši-tšūf? gāḷ: ašūf ᵊqnīm. uxṛa? gāḷ: baʕar čiṯīr. uxṛa? gāḷ: awādim čiṯīr, xēl čiṯīr, aḷḷa yhannī-k bī-hum! aḷḷa yhannī-k bī-hum! | They sat down there and he said, “Look! Delight your eyes! What do you see?” He said, “I see tents, many indeed.” “What else do you see?” He said, “I see sheep.” “What else?” He said, “Many camels.” “What else?” He said, “Many men, many horses, may God make you happy by them!” |
| 9 | gāḷ: zēn šifit? zēn daḥḥiǧ-ha! gāḷ: zēn, milēt ʕēn-i, yūūūūū… gāḷ: tisḥab-in-ne ṛ-ṛubāba wannis-ne ta-ššūf! saḥab aṛ-ṛubāba, gāḷ-l-u gaṣīdtēn ṯalāṯ. gāḷ: mū hāḏi! al gulit-he aḏ̣-ḏ̣aḥa. gāḷ qēr-he, gāḷ: mū hāḏi, alli gulit-ha b-al-ᵊghawa. | He said, “Did you look well (at them)? Take a hard look at them!” He said, “I have delighted my eyes, yoo-hoo!” He said, “Take the rebab and exhilarate me!” He took the rebab and recited two or three poems for him. He said, “Not this one, the one you played before noon!” He played (again) another one, so he said, “Not this one, the one you played in the coffeehouse!” |
| 10 | mā ʕād yʕarif ši-yrīd yigūl. mā ḏ̣allat firṣa yōx alle tgūl-he. gāḷ: yōm-inn-u maǧbūr alle­\_gūl. yōm-inn-u gāḷ-ha lissaʕ mā gāḷ tamām, hāḏa b-as-sēf gāḷ bī-´ hīčiḏ wa-ṛās-u yidriǧ w ytammim as-sālfe. | He (the poet) did not know any longer what he should play. (The sheikh) said, “There is no chance left but to play it.” He said, “If it is really necessary I’ll play it.” He played it again but before he could complete it [the sheikh] said, the sword (in his hand), “It’s like that”, and so he finished the poem while his head was rolling down (the hill). |
| 11 | ism-u Nāṣir, aš-šāʕir ism-u Nāṣir. awwali čān at-tall hāḏa Tall Xarma, b-zimān al-ʕUsmalli, w min ᵊnḏibaḥ bī-´ az-zlime hāḏa ṣār Tall Nāṣir, ᵊnḏibaḥ bī-´ w-ᵊndifan fōg-u. hā hīčiḏ ǧidd-ina ḏbuḥ-u, wa-Čill darrab-u min Sūriyye hīčiḏ. | His name was Nāṣir, the poet’s name was Nāṣir. Before that the tell’s name was Tall Xarma, in the time of the Ottomans. But when this man was slaughtered there, it became Tall Nāṣir. He was slaughtered and buried on it. Our grandfather killed him like this; and Čill had sent him from Syria. |

## Urfa-115\_Camel-Harran-2010

12 May 2010

Mamdūḥ al-Badir

Heft III

|  |  |  |
| --- | --- | --- |
| 0:22 | ǧidd-i awwali, ǧidd ǧidd-i – ǧidd ǧidd-ak – ǧidd ǧidd-i ʕind-u maššāye hīčiḏ ᵊḥḏī xaḏ̣ar | In former times my grandfather, my grand-grandfather – Your grand-grandfather. – My grand-grandfather had slippers like this, green shoes. |
| 0:37 | ḥāṭṭ-u ᵊhniyye lē ǧīy al-wāḥad iḏa ṣāyir bī-´ falaǧ, ᵊflān falṭān yuḏ̣urb-u w ygūm yaʕni uǧāq | He put them like this; when one came, if there was anyone who was paralyzed, he hit him gently (with the shoes) and then this one could stand up. He was a kind of holy man. |
| 0:53 | hā, ʕala l-ǧimal hāḏa, aǧ-ǧimal yšīl ʕalē-´ l-bēt bēt-in čibīr lē rād yṣīr yirḥalūn yšīlūn, | He came on the camel; if they wanted to move on, he loaded the tent on the camel, a big tent. |
| 1:04 | ā, aǧ-ǧimal inkisar. ši-ysāwūn? inkisar, xallō-´ w rḥalaw, xallō-´ b-ad-dār. w šālaw. eger miṯil al-midīne ǧāy al-midīne hināk rāḥaw. | One day the camel broke its leg. What were they supposed to do? They left it and went away. They left it at the house and moved away. It was (at a place) like Urfa, on this side of Urfa. There they went. |
| 1:26 | haḏōl b-al-lēl yismaʕ aǧ-ǧimal ǧaʕad yhaddir b-al-baʕar. wal, yōm-inn-u gām winn-u ǧ-ǧimal yhaddir b-al-baʕar. | At night he heared the camel giving a grunt to the other camels. When he got up he found the camel which was giving a grunt to the other camels. |
| 1:38 | wal hāḏa xallēna maksūr mayyit. ᵊšnōn hāḏa yṣīr? aṣ-ṣubuḥ ṣāḥ l-ahal-u… an-nazil gāḷ “bsāʕ ᵊḏbaḥū-´! ᵊḏbaḥū-´! | We left it with a broken leg and almost dead, how did this happen?! In the morning he called his people (from where) they had camped and said, “Kill it immediately! Kill it! |
| 1:54 | *kimsenin haberi olamasın!* ᵊḏbaḥū-´! laḥḥad yṣīr xabar ʕind-u!” | Do not let anyone know! Kill it! No one should know (how it has been healed)! |
| 2:01 | yōm-in ḏibaḥō-´ iḏ rabb al-ʕālamīn  mǧabbr-u ḥāṭṭ-ill-u ~~a~~ṭ-ṭōg ḥadīd hīčiḏ. | When they killed it they found out that the Lord of the Worlds had reset his foot by fixing it with an iron ring. |
| 2:11 | w lāmm aǧ-ǧilid ʕalē-´ w-mxayyiṭ aǧ-ǧilid mā yṣīr belli, haḏāk aṭ-ṭōg ḏ̣āll ᵊb-bēt-ne čiṯīr. | Then He had covered it with the skin and sewed the skin up so that (the ring) would not be visible. That iron ring remained in our house for a long time. |
| 2:21 | ʕAnaze w-al-ʕarab ṣāyre ḥarib w ṣāyir ṭalān w-haḏāk al-… aṭ-ṭōg māxḏīn-u ṛāyiḥ, hā! | When the Arabs and the tribe of ʕAnaze had a war between them, the latter took this ring as booty and it disappeared. |

## Urfa-119\_Engagement-Harran-2010

14 May 2010

Ismāʕīl

|  |  |  |
| --- | --- | --- |
| 0:03 | al-ᵊḥyār xōǧam, iḥna ʕid-ne l-ʕarab ᵊb-Ḥarrān b-Uṛfa, al-ʕarab al-ʕašāyir | As for the objection to the marriage, my teacher; we Arabs, the tribes in Ḥarrān, in Urfa we have (a tradtion): |
| 0:12 | yōm-in wāḥad ēēē yrīd yǧawwiz ᵊbnayyt-u yǧūn-u xaṭṭāba | When someone wants his daughter to get married those who ask for the hand of the girl come to him. |
| 0:17 | ta-ngūl iḥna Bini ʕIǧil w ǧīy xaṭab bint-i wāḥad ᵊǦmēli, mesela ta-ngūl āāā rrīd ninṭī-he lilhum | Let’s say, we are from the Bani ʕIǧil and someone from the Ğm­­ēle tribe came asking for my daughter’s hand. Let’s say, just for example, we want to give her to them. |
| 0:27 | awwal nōb adāniš axūt-i wēlād ʕamm-i agūl “xayyo, āni arīd aǧawwiz ᵊbnayyt-i ʕa-Ǧmēle, š-ᵊtgūlūn?” maḥḥad yuṭluʕ ḥiss-u. | First, I would inform my brothers and my cousins telling them, “Brother, I want my daughter to get married with one from the Ğm­­ēle. What do you say?” No one says anything. |
| 0:34 | nugḏ̣ub ta-ngūl āxuḏ ᵊsyāg-ha nǧahhiz ēēē ʕugub-ma nǧahhiz nigḏ̣i mā tšūf yiǧi ta-ngūl wāḥad min gaṛāyb-i min Bini ʕIǧil wēya yiǧi axū-ye, ibin ʕamm-i, Ismāʕīn wēya Ḥasan ygūl: | We go ahead, let’s say, I have already taken her bride price and we have provided the dowry. After we have provided the dowry we are done. Suddenly, let’s say, one of my relatives from the Bani ʕIǧil, or my brother, or my cousin, Ismāʕīn or Ḥasan, comes and says, |
| 0:47 | “xayyo! bint-ak ᵊmḥayyaṛa, mā-l-he darib, mā-l-he darib, mā-l-he darib, nugḏ̣ub ʕād hīčiḏ!” | “Brother! Your daughter’s (marriage) is objected. She has no way, there is no way, we will do like this. |
| 1:00 | ᵊngul-l-u “xayyo tamām iḥna māxḏīn ᵊsyāg mi-ǧ-ǧimāʕa ḏōle, ʕišrīn alif lēṛa turki wēya xamsṭaʕš, | We say to him, “Okay brother, but we have taken a bride price from these people, twenty tousand Turkish lira or fifteen thousand. |
| 1:06 | as-syāg al mitfāhmīn-u w-an-nās ḏōle ᵊmsāwīn məṣraf, xayyo, rūḥ ʕa-n-nās ḏōle ʕiṭ-hum (~ inəṭhum) məṣraf-hum w baʕdēn ahlan w sahlan!” | There is the bride price on which we have agreed on; and these people already had expenses. My brother, (first) go to these people, give them back their expenses, and then you are welcome!” |
| 1:17 | Ḥasan ʕād yugḏ̣ub yrūḥ mū ḥayyar l-wl­ēd-u? yrūḥ ʕa-ǧimāʕt al iḥne huṃṃa inṭēnā-hum awwali | Then Ḥasan starts to go. Didn’t he object (to the marriage) for the sake of his son? He goes to those people to whom we had given (the girl) first. |
| 1:23 | “xayyo ašgadd ᵊsyāg-kum nṭētu la-xū-ye?” minn-i mā yāxuḏ məṣāri, direk min yrūḥ yinṭi il haḏōlāk. | “Brother, how much is the bride price that you gave to my brother?” So, he does not take any money from me, but he gives it directly to those he goes to. |
| 1:27 | āni, al-məṣāri al xaššan ᵊb-ǧēb-i mā yiṭulʕin. | The money that has entered my pocket does not go out anymore. |
| 1:30 | yrūḥ ʕa-l-ǧimāʕt al… al as sāgaw ʕalē-ne as-syāg, yrūḥ “xayyo ašgadd intu syāg-kum inṭētu l-Ismāʕīn?” | He goes to those people who gave the bride price to us and says, “Brother, how much is the bride price you gave to Ismāʕīn?” |
| 1:37 | ygul-l-hum “inṭēne ʕišrīn alif.” yinṭī-hum ʕišrīn alif-hum. | They say, “We gave twenty thousand.” He gives them their twenty thousands. |
| 1:43 | “xayyo, ašgadd məṣraf-kum qēr bašqa yaʕni ǧhāz ᵊhdūm libis?” | “Brother, how much are your other expenses, I mean for dowry, oufits, clothes?” |
| 1:47 | ygūlūn “ᵊǧhāz-na zād ta-ngūl b-alfēn lēṛa ṯalaṯtālāf l­ēṛa ᵊǧhāz-ne.” | They say, “Our dowry costed around, let’s say, two thousand lira; three thousand lira was our dowry.” |
| 1:51 | “ǧību ǧhāz-kum, xayyo, buqčit-kum!” yǧībūn aǧ-ǧhāz l-il-Ḥasan, yinṭī-hum zād ṯalaṯtālāf lēṛa w yšīl al-buqčit aǧ-ǧhāz, yǧīb-he ʕala bēt-u. | “Bring your dowry, brother, your bundles (of mattresses etc.)!” They bring the dowry to Ḥasan and he gives them the three thousand lira. Then he loads the bundles, the dowry, up and brings it to his house. |
| 1:59 | ḥatta ygūl lēlt al-ḥinne uxṛa yigdar yḥayyir, al-ᵊḥyār maʕnāt-u | Even during the henna night he can object to the marriage. The meaning of *al-ᵊḥyār* is… |
| 2:05 | yaʕni al-gaṛāba dawām aǧ-ǧirīb in ḥayyar al-ᵊbnayye ḏīč abʕad mitar mā trūḥ, | I mean it is always (a matter of) kinship; if the relative objects to the marriage of the girl, she is not allowed to go more than one meter away. |
| 2:09 | devamlı isim-he maʕnāt al-ᵊḥyār hāḏi hiyye ʕa-l-ᵊḥyār. | Always there is its name; the meaning of *al-ᵊḥyār* is this, *al-ᵊḥyār* |
| 2:14 | mū ʕala alla Ḥasan, yaʕni ta-ngūl iǧnibāni yōm-in yiǧi qarīb walad ʕamm-i al b-aǧ-ǧarye xawāl-i ʕamām-i gaṛāyb-i al liyye, kull ʕIǧli yḥayyir ʕala ʕIǧliyye. | It does not only have to be Ḥasan (the speaker’s brother). I mean, let’s say, also a ‘foreigner’; when a stranger comes; my cousins from the village, my maternal and paternal uncles, other relatives I have. Everyone from the Bani ʕIǧil tribe can object the marriage of a girl from the tribe. |
| 2:26 | alḥaz xafīf galīl guṭma gāyim ta-ngūl mū miṯil awwali, amma uxṛa šī ʕid-ne b-dīrit Ḥarrān ᵊḥyār šī | Nowadays, it has become way less, not like before. But again, here in the Plain of Ḥarrān the marriage veto exists. |
| 2:31 | al-ᵊbnayye ymawwtūn-he yxallūn-he ṣṣīr ʕaǧūz mīzān darib-ha yaʕni mḥayyaṛ ʕalē-ha. | They would let the girl ‘die’; they let her become an old unmarried woman all her life long because of their objection to her marriage. |
| 2:36 | mā yxallōn-he ittiǧawwaz ygūl “hāḏi mḥayyaṛa liyye mā\_nṭī-he, xall-ha arīd amawwit-he b-bēt-he, amawwit b-dāṛ-ha ʕind umm-ha. [...] | They will not let her get married (to someone else) saying, “This one is reserved for me, I will not give her away even if I cause to let her die at her home. I will cause to let her die at home, at her mother’s. |
| 2:47 | ʕēš al-ᵊmbarrad ʕād, al-ᵊmḥayyir al-yabanǧi yōm-inn-u ta-ngūl yiǧi ysūg ʕala bint-i w yiǧi yṣīr ᵊḥyār, | As for ‘the cold bread’: when a stranger comes and brings the bride price for my daughter... And then there comes the marriage veto. |
| 2:57 | ta-ngūl ʕala bint-i yṣīr ᵊḥyār tā mā-yṣīr kōn, al-aǧnabi ʕād al mū-hu gaṛābit-ne, aṣ-ṣāyiǧ ygūl: | Let’s say, my daughter’s marriage is objected. To avoid troubles, the foreigner who is not one of our realtives, the one who asks for my daughter’s hand will say, |
| 3:03 | “xayyo, tamām, xayyo ʕalē-kum ᵊḥyār iḥne linne ʕēš al-ᵊmbarrad, iḥne ʕēš al-ḥārr mā nəkl-u, mā niʕliǧ iṯum-ne, ʕalēš tā nitikāwan? | “Okay brother! There is a marriage veto on you. As long as there is cold bread for us, we do not eat the hot bread. We do not want to burn our mouths. Why should we have a fight? |
| 3:10 | ʕalēš tā nihni linne ʕēš al-ᵊmbarrad, ʕēš al-ᵊmbarrad?” yaʕni ygūl “iḥne b-qēr kōn, ᵊb-qēr ᵊhniyye.” | Why? We still have the cold bread.” He says, “We (have an option) without quarrel, without anything.” |
| 3:17 | maʕnāt-he w b-qēr kōn yaʕni, ḥadīse tā mā tuṭluʕ ygūl-lin-ne ʕēš al-ᵊmbarrad, maʕnāt ʕēš al-ᵊmbarrad hāḏa huwwa. | Without any dispute, an issue that will not be spread out. So he says to us, “The cold bread is for us.” This is the meaning of ‘the cold bread’. |

## Urfa-120\_Cross\_Marriage-Harran-2010

14 May 2010 (gehört thematisch zu 119)

Ismāʕīl

Heft III

|  |  |  |
| --- | --- | --- |
| 0:01 | hā w-al-ᵊhniyye zād xōǧam hāḏi nisēt agūl-he likke: al-bidīle, at-turuk ysammūn-he *berdel*, at-turuk ygūlūn *berdel*. iḥna b-al-ʕarab ᵊngūl bidīle bidāyil. | There is a thing, my hoca, which I forgot to tell you about: The exchange of two siblings for marriage. The Turks call it *berdel*; the Turks say *berdel*. In Arabic we say *bidīle bidāyil*. |
| 0:12 | al-bidīle āni anṭi bint-i ta-ngūl li-man? yabanǧi Syāli mesela, wald Mamdūḥ, hū Siyāli. | The cross-marriage is: I would give my daughter, let’s say, to whom? To a foreigner, to someone from the Syāle tribe. For instance, to Mamdūḥ’s son. He is from the Syāle. |
| 0:20 | ibin Mamdūḥ, anṭi bint-i l-wlēd-u w-binit Mamdūḥ āxuḏ-he l-wlēd-i ntibādal ntibādal [ti] bidāyil, ā huwwa Syāli w-āni ʕIǧli. | I give my daughter to Madmdūḥ’s son and I take Mamdūḥ’s daughter for my son. So, we do an exchange, because he is a Syāli and I am a ʕIǧli. |
| 0:30 | yōm-in al-bidāyil ᵊḥyār mā yṣīr ʕalē-hin. ḥitt Ḥasan mā yigdar yḥayyir ʕalē-ne, al-bidīle, maʕna yaʕni… – SP: agwa – agwa yaʕni maḥḥad yḥayyir! | When there is an exchange of siblings, no objection can occur to them. Even Ḥasan (the speaker’s brother) cannot object to us, because the ‘cross-marriage’ is… – Stronger. – Yes, stronger, nobody can object to it. |
| 0:41-46 | [Turkish] cut! |  |
| 0:47 | inte ta-ngūl, wlēd-ak šī bint-ak šī, āni w-inte rrīd ᵊntibādal, uxṛa maḥḥad yḥayyir ʕalē-ne. | Let’s say, you have a son and a daughter. If you and I want to exchange (our children), no one can object to us. |
| 0:51 | al-bidīle, ᵊḥyār mā yṣīr ʕalē-he yaʕni ygūl čünkü ǧaʕad yinṭi bint-u gaʕad yāxuḏ ḥurma min qādi. al-bidīle maḥḥad yḥayyir ʕalē-he, *hıyar olmuyor, yok hıyar yok.* salāmt-ak w-al-ʕāfiye. | There is no objection to the cross-marriage. This, because he is giving his daughter, but takes a woman from there (in exchange). Nobody can object to the *bidīle*, there is no objection. Enjoy it! |

## Urfa-122\_Nimrod-Harran-2010

Ibrahim, Urfa 1.10.2014

4:30

On the prophet Abraham see: Ben-Ari, Shosh. 2007. “The stories about Abraham in Islam: A geographical approach.” *Arabica* 54.

|  |  |  |
| --- | --- | --- |
| 0:00 | Namrūd, xōǧam, ᵊb-zimānāt ʕāyiš b-Uṛfa, huwwa as satt Ibrāhīm al-Xalīl b-al-mayye b-an-nāṛ. Namrūd siʕīd, siʕīd, aḷḷa ḥābb-u awwal nōb awwal aḷḷa ḥābb-u ʕala gōl al-awwalīn yaʕni ygūlūn | Nimrod, my teacher, lived once in Urfa and he was the one who threw Abraham (into the water) into the fire. Nimrod was lucky, God loved him; according to what the ancestors say, first God loved him, so they say. |
| 0:20 | ygūl “āni tanrə, āni rabb.” yaʕni tōba astaġfir aḷḷa, ḥāša yā rabbi, huwwa ygūl, Namrūd. Namrūd min gadd mū-hu siʕīd. ᵊǧbilit Namrūd šifit-he? | (But then) he said, “I am God, I am the Lord.” Penance, I ask God’s foregiveness, God forbid, that’s what *he* said. Nimrod was so lucky! Have you seen Mount Nimrod? |
| 0:31 | – ē, šifit-he. ygūl, yōm-in yirga ʕa-ǧ-ǧbile rāčib al-kidīše, w yirga ʕa-ǧ-ǧbile, min amr\_aḷḷa al… al-kidīše riǧlēn-ha aǧ-ǧiddāmiyyāt yṣīrin giṣīrāt, yigṣaran, yigṣaran, taʕrif yigṣaran? w riǧlēn-ha al-warāniyyāt, arqa ayaqlar ta-ngūl ygūl at-turuk, yiṭwalan tā trūḥ ʕadil, mā tmayyl-u. | – Yes, I’ve seen it. It is said that, when he went up the mountain riding his horse, when he climbed the mountain, God gave it that the horse’s fore feet became shorter and its hind feet – *arqa ayaqlar* they say in Turkish – became longer. They became longer so that it (the horse) went up even and did not bring him in a bent position. |
| 0:54 | yirga ʕa-ǧ-ǧbile il-məṭraḥ-u mn-asfal, min ad-dūz il-makān-u. w ygūl yōm-inn-u yḥawwil asfal, asfal yaʕni yḥawwil mn-aǧ-ǧbile asfal yinḥadir, ǟǟǟ, al-kidīše riǧlēn-ha aǧ-ǧiddāmiyyāt yuṭwalan w-al-warāniyyāt yigṣaran tā mā tmayyl-u, yḏ̣all yḥawwil hīčiḏ dūz biša… ʕadil. | He went up the mountain to his place from below, from the plain to his place. It is said that when he went down from the mountain, when he descended, the horse’s fore feet became long and the hind feet became short. So that it did not bring him in a bent position; he kept on descending like this, upright. |
| 1:15 | lummin-ma yḥawwil b-al-gāʕ, w baʕdēn yitidazginin min amr aḷḷa. aḷḷa ḥābb-u, siʕīd, ḥābb-u. bass huwwa ḥaḏ̣ḏ̣-u fāyin, mā aslam yēlōn-u muslim daha zēn ṣār, amma Namrūd! | When he came back to the plain they (the horse’s feet) returned to their right position by God’s command. God loved him, he was lucky, He loved him. However, his luck dwined, (because) he did not become Muslim. If he had become a Muslim it had been better, but he was Nimrod (and hence undiscerning). |
| 1:28 | šī ǧarye hēne isim-he al-Qazāni, al-Qazāni asfal yamm ǟǟǟ… ta-ngūl b-al-ōvat Ḥarrān asfal ygūl, b-al-Q… al-Qazāni maʕnāt-u qazāni ǧidir yaʕni qazāni, b-at-turuk qazāni. | There is a village here whose name is al-Qazāni, al-Qazāni down there next to… down in the Plain of Harran. The meaning of al-Qazāni is cauldron, in Turkish *kazan.* |
| 1:41 | ygūl al-ʕēš yistawi, a… aǧ-ǧidir al-ʕēš, ḥamīṣt al-laḥam ta-ngūl yišwūn-he wēya qazan kebāb wēya *o zaman* huwwa š-yākul mā nindall. yigūl min īd lē īd ynawwšūn-u, lummun-ma yrūḥ l-aǧ-ǧbile ygūlūn bi-xaməs daqāyiq yiṣal aǧ-ǧidir, yiṣal ḥāṛṛ, al-ʕēš ḥāṛṛ. | It is said that the food was cooked in the cauldron, roasted meet which they had grilled, or kebab in a pot or – I don’t know what they used to eat at that time. It is said that, when he went up to the mountain, they passed the pot from one hand to the other within five minutes so that the food arrived there hot. |
| 1:59 | yiṭbaxūn-u asfal b-al-Qazāni w ydarrbūn-u ʕalē-´ l-aǧ-ǧbile elden ele ygūl at-turuk, min īd lē īd, min īd lē īd, min īd lē īd, inn-u wāṣl-u b-xaməs sitt daqāyiq, ʕašər daqāyiq aǧ-ǧidir yrūḥ ḥārr. | They cooked the food down in al-Qazāni and sent it up the mountain to him, *elden ele* they say in Turkish, from hand to hand. The pot reached him within five, six or ten minutes, still hot. |
| 2:10 | huwwa siʕīd. Namrūd, maḥḥad yigdar-l-u abad, yaʕni ẓālim bir hükümdār, rabb al-ʕālamīn bi-ʕizzt-u w ǧalāl-u, tabi al-ʕulama gā… ygūlūn gāylīn “ti-tiǧi bagga w ti-tiḏbaḥ Namrūd.” | He was lucky. Nobody was able to harm him, he was a tyrannic ruler. The Lord of the universe, by His power and virtue… the learned men said, “A mosquito will come and will kill Nimrod.” |
| 2:27 | yaʕni al-millt al mā ǧidrat-l-u, al-millt… ᵊšgadd ḥārab mā māt, amma bagga, bagga trīd tiḏbaḥ Namrūd. ygūlūn al-awwalīn. huwwa ʕād al-məbāšrīt-u ʕind-u yaʕni ta-ngūl al… al yduggūn b-aṛ-ṛamil, alle yšūfūn aǧ ǧiddām, xawāǧt-u al ʕind-u | The people could do him no harm, how much they fought him he did not die. But a mosquito, a mosquito will kill Nimrod. So say the ancestors. How many experts he had, let’s say those who could foresee the future in the sand, all the wise men he had. |
| 2:45 | gāylīn “yā Namrūd”, ǟǟǟ yxāfūn ʕalē-´, gāyil “bagga ti-tiḏbaḥ-u maʕ al-asaf.” yōm-in gāylī-l-u “ti-tiǧī-k bagga w tiḏbaḥ-ak.” yāw al gāyil “al-bagga šnōn tiḏbaḥ-ni?” | They said, “O Nimrod!” They were afraid for him and said, “Unfortunately a mosquito will kill him. When they said to him, “A mosquito will come to you and kill you”, he said, “Dude, how can a mosquito kill me?” |
| 2:54 | “waḷḷa” gāylīn “yā Namrūd, al-bagga tiḏbaḥ-ak inta xušš ǧawwa! čalliṭ ʕala ḥāl-ak al-bāb w lā tiṭlaʕ baṛṛa! lummin-ma nšūf, ta-nšūf ᵊšnōn yṣīr.” | “By God”, they said, “O Nimrod, the mosquito will kill you. Go inside, close the door and don’t come out again! Then we will see what will happen.” |
| 3:02 | xāšš ᵊmčalliṭ ʕala ḥāl-u al-bāb b-ad-dār ᵊmčallṭīn al-qīrān aṭ-ṭūg, mū mxallīn šakle txušš ᵊb-nōba, bass ᵊmxallīn hnīt al-bāb arəḏ̣ al-miftāḥ hāḏi, nāsyīn-he, ḏ̣ālla maftūḥa w ǧāye l-bagga xušši min ġādi, hīčiḏ aḷḷa darrab-ha ʕalē-´. | He went inside and shut himself away in the house. They closed all holes and windows and left nothing where anything could have entered. However, they forgot the thing in the door, the keyhole. They left it open and – lo and behold! – the mosquito came through it. So God sent it to him. |
| 3:17 | xāšša l-bagga ʕalē-´ ǧawwa zzzzzzz w xušši b-xašm-u min xǝššt-u min xašm-u xušši w rāgye ʕala mǝxx-u. huwwa ʕād ᵊb-mǝxx-u Namrūd ǧaʕad ta-ngūl tgūm al-bagga tākul ətsāwī-´ raḥatsīz ᵊb-mǝxx-u. | The mosquito came inside, zzzzzzz and – lo and behold! – entered his nose and through his nose it came up to his brain. Now the mosquito was in his, Nimrod’s, brain and began to make him uncomfortable. |
| 3:30 | w bass yihabbṭūn hīčiḏ ʕala kellt-u hīčiḏ ǧāʕdīn ʕind-u wāḥad w yhabbiṭ b-šīt-in xafīfe: ṭǝqq! ṭǝqq! yhabbiṭ ʕala kafft-u tā al-bagga mā tigaf. nahāṛ nahāṛēn ṯalāṯe xamse ʕašra mn-al-iyyām gāyl-il-hum “nahāṛ huwwa mū yirīd ymūt?” gāyil “al-kelle hāḏiy al-bagga ḏī mā tuṭlaʕ min-he.” | They patted his head like this; they were sitting beside him and one always striked him gently (on his head): tok tok. He patted his head in order that the mosquito falls out of it. One, two, three, five, ten days passed. He said to them, “One day more and he will die indeed!” He (Nimrod) said, “This mosquito will not leave my head.” |
| 3:50 | “w-az-zēn intu sāwū-l-i kallit ḏahab, min ḏahab sāwū-l-i kalle tā hāḏi agṭaḥ-ḥa w-aḥuṭṭ al kallt aḏ-ḏahab haḏīč al-bagga (mā taʕnī-he) mā tʕadī-he”, gāylīn “tamām!” huwwa maḥḥad yiǧarrib yixālf-u. | “The best is that you make me a golden head. Make me a head of gold so that I can cut this one and put on the golden head which the mosquito cannot harm.” They said, “Okay!” Nobody dared to object to him. |
| 4:02 | nahāṛ ǧāybīn waḷḷa ǧā… ǧāy… ǧā… ǧāybīn as-sēf w-al-mūs wāḥad ǧāybīn ᵊmsāwī-l-u kellit ḏahab. w gāṭʕīn kellt-u w ḥāṭṭīn kellt aḏ-ḏahab fōg-u w yraččbūn-he yrīdūn tā yxayyṭūn-he Namrūd rāḥ māt! | The next day they brought a sword and a big knife and they had made for him a golden head. Then they cut his head and put the head of gold on him and fixed it. They wanted to stitch it on him, but Nimrod died! |
| 4:14 | al-kalle rāḥat al-bani ādam in ᵊngaṭʕat kallt-u, yḏ̣all ṭayyib? – lā! – w māt ʕād Namrūd gāḷaw ʕād al-bagga ṣārat-ill-u aǧal, ṣārat-ill-u aǧal, al-bagga sabab w-al-bagga ktilat an-Namrūd. w salāmt-ak w-al-ʕāfiye! | The head was gone! When the head of a man is cut off, can he stay alive? – No! – So Nimrod died and they say that a mosquito was his fate, it was his fate, the mosquito was the reason and it killed Nimrod. Enjoy it! |

ʕiḏ̣a yʕaḏ̣i schaden, verletzen, anstecken zarar vermek, bulaştırmak

ilbis qasəq in wgaʕat ᵊḥǧaṛa ta-mā tʕadī-k!

al-waǧʕān yʕaḏ̣ī-k / ʕiḏ̣ā-ni

## Urfa-123\_Stealing\_Boy\_P1-Harran-2010 & Urfa-124\_Stealing\_Boy\_P2-Harran-2010

14 May 2010

Ismāʕīl

Heft III

|  |  |  |
| --- | --- | --- |
| 0:01 | wāḥad ᵊb-zimānāt, huwwa zaġīr, ybūg, ḥarāmi, ʕaǧī, zaġīr, yrūḥ ybūg diǧ… diǧāǧit ǧīrān-hum, | Once upon a time there was one, a young (boy) who used to steal; a thief, a boy, a young one; he went to steal his neighbours’ chicken. |
| 0:12 | min maḥalle ta-ngūl min məṭraḥ-in bī-´ ybūg ad-diǧāǧe yǧīb-he yinṭī-he l-umm-u. | (He stole) from the neighbourhood, from a place where there were some, he stole the chicken from, brought it and gave it to his mother. |
| 0:17 | “yuṃṃa hā-č! bugt ad-diǧāǧe hāḏi.” ᵊtgul-l-u “ʕafye ʕalē-k wlēd-i! hāt-he!” | “Mum, here you are! I have stolen this chicken.” She said to him, “Well done, my son, give it to me!” |
| 0:21 | tugḏ̣ub umm-u tiḏbaḥ-ha timʕaṭ-ha ᵊtḥamm tišwī-he yāklūn-he. yirūḥ ybūg al-b­ēḏ̣āt min ǧīrān-u, “ʕafye ʕalē-k wlēd-i,” tgul-l-u umm-u, “ʕafyā-k! ʕafye wlēd-i!” | His mother goes ahead, slaughters, plucks, washes and grills it. Then they eat it. (Then) he goes and steals the eggs from his neighbours and his mother again says, “Well done, my son! Bravo! Good job, my son!” |
| 0:33 | yǧīb al-bēḏ̣āt tiksir-hin tākul-hin. ḥarāmi dawām, kull-ma ybūg šakle yǧīb-he, ybūg al-maṣriyye ybūg al-qāze ybūg ad-diǧāǧe, ybūg as-sabze ybūg al-xuḏ̣āṛa | He brought the eggs and she broke them and ate them. (He was) constantly a thief; everytime he had stolen something he brought it (home). He stole a turkey, he stole a goose, he stole a hen, he stole vegetables, and he stole greens. |
| 0:50 | ᵊš-ma yǧīb, yǧīb l-umm-u tgul-l-u “yā wl­ēd-i ʕafye ʕalē-k!” w-ᵊtgūm tākul-he. | Whatever he brings, he brings it to his mother and she says to him, “My son, well done!” And then she starts eating it. |
| **124**  0:15 | nahāṛ min nahāṛāt rāyiḥ bāyiǧ šīt-in čibīre ta-ngūl bāyiǧ ᵊbgaṛa, mā\_dri ḥōliyye, mā\_dri nʕaǧe. | One day he went to steal something big. Let’s say, he had stolen a cow, I do not know, maybe a heifer; I don’t know, maybe a ewe. |
| 0:26 | gāḏ̣bīn-u magḏ̣ūb, gāḏ̣bīn-u al-ʕaskar awwali al-ʕaskar al-bāše yōm-in gāḏ̣bīn-u māxḏīn-u ʕa-l-ḥabis ḥāṭṭīn-u, ī huwwa ḥarāmi! | They caught him; he got caught. The soldiers caught him; in former times there were the soldiers of the pasha. When they caught him, they took him to jail and put him there. He was a thief after all! |
| 0:36 | al-mille zād ᵊtʕarf-u, bāyiǧ diǧ… hāḏa gāḷ “bāyiǧ diǧāǧt-i,” hāḏa “bāg bāyiǧ ᵊbgart-i.” | The people also knew him; one said, “He has stolen my chicken.” Another one said, “He has stolen my cow.” |
| 0:41 | abōōō as-sūč čiṯīre, čiṯīr. al-bāše gəḏ̣ab ᵊnṭā-´ iʕdām. gāḷ “arīd aʕadim-ak.” | Wow, the misdeeds were so many! The pasha sentenced him to death. He said, “I will sentence you to death.” |
| 0:47 | huwwa ṣāḥi bass al-ʕaǧīy.čiṯīr zlimt-in ṣāḥi ʕaqəlli, zēki yaʕni. | But he was smart; the boy was a very smart guy, intelligent. I mean clever. |
| 0:52 | gāḷ-il-hum “yā ǧimāʕa intu tinṭūn-ni iʕdām?” gāḷaw “ī!” yōm-in ǧābō-´ ta-yišingūn-u, | When they brought him to hang him he said to them, “Hey guys, you want to condemn me to death?” They said, “Yes!” |
| 0:58 | gāylīn “xayyo!” yaʕni at-turuk ygūl ‘*son arzun nedir*?’ [awwal] āxir kalām-ak ši-trīd?” yaʕni yrīd yiḏbaḥūn-u. | They said, “Hey brother!” I mean the Turks say, “What is your last wish?” This means what do you want to be your last [first] word? They wanted to kill him. |
| 1:06 | yaʕni šīt al yrīd-he en ṣōn ysāwūn-he. “waḷḷa!” gāyil “mā ǧǧībū-l-i umm-i ta-d-aḥibb ᵊlsān-he.” | So, the last thing he wants, they would do it to him. “Well,” he said, “Would you bring my mother; I want to kiss her tongue.” |
| 1:12 | gāylīn “tamām, rūḥu hātu umm-u xayyo!” ǧāybīn umm-u, yōm-in ǧāybīn umm-u [gāḷ] “yuṃṃa daḥḥǧi āni ngəḏ̣abit w yrīd ysāwūn-i iʕdām. w taʕāli tā\_rīd aḥibb ᵊlsān-ič gabil-mā\_mūt.” | They said, “Okay! Go and bring him his mother!” When they had brought his mother, he said, “Mum, look, I got caught and they want to sentence me to death. Come! I want to kiss your tongue before I die.” |
| 1:24 | ygūl gāyle “yā wlēd-i ~~ᵊ~~tḥibb lsān-i ʕalē?” gāyil “yuṃṃa! ᵊlsān-ič huwwa ḏibaḥ-ni. yēlōn mū lsān-ič awwali aǧi abūg w-aǧīb-l-ič ᵊtgūlīn “ʕafye ʕalē-k! ʕafye ʕalē-k!” | It is said that she said, “My son, why do you want to kiss my tongue?” He said “Mum! Your tongue is what killed me! If it was not for your tongue when I used to steal and bring everything to you, you would say, ‘Bravo! Well done!’ |
| 1:32 | kull-u b-ᵊlsān-ič, hāti tā\_rīd agṭaʕ ha-l-lsān hāḏa! mā ǧdirti tgūlīn “yā wlēd-i, lā ssāwī-´!” | It is all because of your tongue. Give it to me! I want to bite this tongue off. Couldn’t you say, ‘My son, don’t do it!’?” |
| 1:37 | w dugg ʕaḏ̣ḏ̣ ᵊlsān-he w till ᵊlsān-he winn-u gāṭiʕ ᵊlsān-he, gāṭiʕ ᵊlsān umm-u. baʕdēn mū gāṭiʕ ᵊlsān umm-u, al-bāše gāyil “tamām xayyo!” gāyil “tamām!” | And he bit off her tongue; he pulled her tongue out and suddenly bit her tongue off, his mother’s tongue. After he had bitten off his mother’s tongue, the pasha said, “Well, brother!” He said, “Fine!” |
| 1:46 | rādd al-bāše gāyil “yā flān ᵊšnōn aḏbaḥ-ak? šnōn ta-trīd ta-niḏbaḥ-ak? nigṭaʕ kellt-ak? | Then the pasha said, “Hey you, how do you want me to kill you? How do you want us to kill you? Should we cut your head? |
| 1:52 | nigṭaʕ ᵊšnōn yaʕni nuḏ̣urb-ak b-as-sēf? ninṭī-k summ, nsitt-ak l-al-ḥayāye, l-al-ʕagrab b-az-zindān?” | How should we cut (it), I mean, should we hit you with the sword? Or should we poison you? Or should we throw you to the snakes, to the scorpions in the dungeon?” |
| 1:59 | “waḷḷa!” gāyil “ᵊb-kēf-kum intu tʕarfūn.” ē gāyil “xayyo!” al-bāše “inte hāḏi zād xall-ak ᵊhniyye yaʕni niḏbaḥ-ak.” | “Well,” he said, “As you wish, you know it better.” The pasha said, “Brother, we let you (show us how) we will kill you.” |
| 2:06 | ­­­­­­­­­­­­­­­ē gāyil “waḷḷa ʕaǧal ti-ǧībū-l-i diǧāǧe!” ǧāybīn diǧāǧe gāḏ̣ib huwwa minṭī-´ ad-diǧāǧe minṭīn ad-diǧāǧe luwwa, | He said, “Well, bring me a chicken!” They brought a chicken and gave the chicken to him; they gave the chicken to him. |
| 2:14 | al-bāše, gāyil-l-u “hā-k xayyo! ᵊšnōn tiḏbaḥ ad-diǧāǧe ḏiyye iḥna zād niḏbaḥ-ak hīčiḏ.” ē huwwa ṣāḥi. | The pasha said to him, “Here you are, brother! The way you kill this chicken, we will kill you like that.” But he was smart. |
| 2:22 | yōm-in ǧāybī-l-u ad-diǧāǧe gāḏ̣ib w fukk iṯm-ak w-ḥuṭṭ kellit-he b-iṯm-ak. w ʕāḏ̣ḏ̣-ha gāṭiḥ-ḥe gaṭəʕ, yaʕni kellt ad-diǧāǧe | When they brought him the chicken he opened his mouth and put its head in his mouth. Then he bit it off. He cut off the chicken’s head completely. |
| 2:29 | b-ᵊsnūn-u hīčiḏ ḥāṭṭ kellit-he b-iṯm-u w ʕaḏ̣ḏ̣ ʕalē-he w-ᵊgṭaḥ-ḥa gaṭəʕ. | With his teeth like this; he put its head in his mouth, bit on it and cut it off completely. |
| 2:33 | “ā!” gāyil “yā bāše iḏbaḥū-ni hīčiḏ miṯil-ma ḏibaḥit ad-diǧāǧe!” | He said, “Well, o pasha! Kill me like that! In the way I killed the chicken.” |
| 2:36 | ­ē al-bāše mā yigdar yḥuṭṭ iṯm-u b-kellt-u, čibīre kellt-u! “wal!” gāyil “hīčiḏ āni mā\_gdar aḏbaḥ-ak, hīčiḏ māmiš ḏabiḥ. xayyo ʕaff ʕinn-ak, hīčiḏ mā\_gdar aḏbaḥ-ak.” | The pasha cannot put his mouth around his head; his head is too big. He said, “Gosh, I cannot kill you like that, there is no killing like that. Brother, you are pardoned! I cannot kill you like that”. |
| 2:45 | demek ki maʕnāt-he ʕaff ʕinn-ak. w ʕaff ʕinn-u l-bāše win ygūl-l-u “du-rūḥ xayyo inte xləṣit! inte ṣāḥi yaʕni ʕaqəlli bir adam, al-fann, yaʕni ᵊqləb-u b-al-fann b-al-ʕagəl.” | It means (he said), “You are pardoned.” The pasha bestowed a pardon on him and said, “Go away, you are free! You are smart, you are an intelligent man.” He defeated him with brightness, with wits. |

## Urfa-125\_Coffee-Harran-2010

15 May 2010

Ismāʕīl

Heft III

|  |  |  |
| --- | --- | --- |
| 0:01 | ᵊb-zimānāt xōǧam wāḥad rāʕi ghawa rāʕi maḏ̣īfe, awwali l-ʕarab ygūlūn b-al-gaṛāye yduggūn ᵊghawa, ᵊghawa | Once upon a time, my teacher, there was a host (who used to offer) coffee; one who had guest house. In former times, the Arabs used to pound the coffee. |
| 0:17 | az-zlime hāḏa, ydugg ᵊghawa b-an-nahāṛ kīlow ghawa, yṣarrif b-as-sine talaṯmiyye w-xamsīn kīlow yṣarrif yākul ᵊghawa. | That man used pound one kilo of coffee a day; he consumed 350 kilos a year. He consumed and used up so much coffee. |
| 0:28 | yaʕni yṣarrif ᵊghawa sine sintēn al-mille tiǧī m-al-gaṛāye, yitaharraǧūn yišrabūn, bass yišrabūn ᵊghawa ʕind al-gamgūm w-an-nafīle. | For one or two years he had consumed so much coffee. People used to come from the villages; they chatted there and drank coffee form large coffee pot at the fireplace. |
| 0:38 | yḏ̣allūn l-aṣ-ṣubuḥ yišrabūn ᵊghawa, aǧ-ǧīrān ʕind-u yiǧūn m-al-gaṛāye, ǧarītēn ṯalāṯ maši, yiǧūn ʕalē-´ tā yišrabūn ᵊghawa. | They kept on drinking coffee until the morning. The neighbours from his place and from the villages around; from two or three villages they came on foot to drink coffee. |
| 0:47 | yugʕudūn ʕind-u yōm-in yugʕudūn ʕind-u w yišrabūn ᵊghawa, sine sintēn ṯalāṯ az-zlime hāḏa ḏ̣aʕfān yaʕni flūs mū ḏ̣āll ʕind-u məṣārī-yu xəlṣānāt. | They were sitting at his place and drinking coffee. One, two, three years later this man had become poor; that means there was no money left, his money was over. |
| 0:57 | w-gāḏ̣i artəq mā ḏ̣āll ʕind-u gūǧ-in yāxuḏ ᵊghawa mā ʕād yigdar yištari ghawa. | It was finished and he had no means to buy, coffee; he could not purchase coffee any longer. |
| 1:01 | w gāḏ̣ib ᵊmbaṭṭil al-ᵊghawa məṣāri mā ʕind-u gāḏ̣ib lāmm al… al-gamgūm al-ᵊmmāʕīn al-ᵊghawa w ḥāṭṭ-hin b-al-kōše, rāmī-hin. | As he had no money he stopped (serving) coffee. He took the coffee pot, all the utensils for the coffee, put them in the corner and left them there. |
| 1:14 | wāḥad zād ṣāyir zangīl ǧidīd, yamm-u ta-ngūl, yamm-u b-ǧarye ǧarītēn ṣāyir wāḥad šabʕān ǧidīd. | There was another one who had recently become rich. He lived close to him, let’s say, close to him by a village or two. He had recently become rich (lit. sated). |
| 1:23 | samʕān inn aš-šēx hāḏa tārič al-ᵊghawa gāyil “min hēn ṛāyiḥ gāyil: āni arīd agḏ̣ub dār aš-šēx w-arīd āni asāwi ghawa.” | He heard that this sheikh had given up (serving) coffee and said, “I will leave from here, will take the sheikh’s house and I will make coffee.” |
| 1:32 | ᵊmdarrib ʕa-l-ᵊghawa msāwi l-gamgūm, mālī-hin ᵊflān gāyim ysāwi ghawa w yṣubb l-al-ʕālam, l-ᵊzlimt-u yṣubb. | He sent (someone to the market) to have coffee pot(s) made. He filled them, started to make coffee and served it to the people, to his men. |
| 1:38 | ʕind-u zlime wāḥad min zilm-u mdarrb-u ʕa-š-šēx al-awwali, ʕala ṣāḥb al-ᵊghawa, gāyil-l-u “rūḥ ṣiḥ-in-ne l-aš-šēx, gul-ill-u Ismāʕīn ʕāzm-ak, ʕāzim-ak ʕa-l-ᵊghawa.” | He had a man whom he sent to the former sheikh, to the coffee man. He said to him, “Go and call the sheikh over to us! Tell him, ‘Ismail has invited you; he has invited you for coffee.’ |
| 1:49 | ygūl tā yiǧi ʕind-inn-u huwwa mbaṭṭil ᵊghawt-u, tā yiǧi yḏ̣all yišrab ʕind-i ghawa, lā yḏ̣all ᵊb-qēr ᵊghawa, kahvesiz kalmasın! | He should come, since he had given up (serving) coffee. He can come and keep drinking coffee at my place; and so he would not stay without coffee. He should not stay without coffee!” |
| 2:00 | yōm-inn-u ṛāyiḥ ṣāyiḥ-ill-u gāyil “tamām, aš-šēx yṣīḥ-l-ak, ugḏ̣ub” w gabəl-ma yiǧi az-zlime ḏāk gāyil li-zlimt-u al ysāwi l-ᵊghawa, | When he went and called him he said, “It is alright, the sheikh calls you, there you go.” Before he arrived, that man said to his man who makes the coffee, |
| 2:07 | gāyil “aš-šēx ǧaʕ-yiǧi, w-imil al-gamgūm ač-čibīre al-gamgūm ač-čibīr malyāne bī-he dabbītēn ᵊghawa ǧaʕ-ᵊtfūr gāyl-ill-u “ḥuṭṭ-ull-ak bī-he ḥabbtēn šiʕīr! ḥuṭṭ ᵊbgaḷb al-ᵊghawa ḥabbt­ēn šiʕīr w xall-ha təṭbax!” | “The sheikh is going to come, fill the big coffee pot! Fill up the big coffee pot in which two cans of coffee are boiling.” And he said to him, “Put two grains of barley into it! Put two grains of barley into the coffee and let it boil!” |
| 2:21 | gāyil “tamām!” ḥāṭṭ ḥabbtēn šiʕīr w-al-ᵊghawa ǧaʕad-təṭbax yihnī-he ssāwī-he axtar dönder yaʕni b-aǧ-ǧazwit az-ziqīre m-ač-čibīre. | He said, “Alright!” He put two grains of barley while the coffee was boiling. Then he poured it from one pot into the other, I mean (he poured it) from the big into the small coffee pot. |
| 2:32 | yōm-inn-u ǧāy aš-šēx, abu al-ghawt al-ʕatīǧe, gāyil “ahlan, ahlan b-abu flān, ahlan b-abu flān!” gāyim yhalli bī-´. | When the sheikh, the one with the old coffee, had arrived, (the host) said to him, “Welcome! Welcome father of so-and-so! Welcome!” He started to welcome him. |
| 2:40 | gāyil “ᵊtfaḏ̣ḏ̣al ugʕud!” gāʕid gāyil l-zlimt-u “ṣubb l-aš-šēx finǧān ᵊghawa!” ṣābb-ill-u finǧāl ᵊghawa šārib al-ᵊghawa, yōm-inn-u šārib, gāyim yrīd tā yḥamid ᵊb-ghawt-u, yaʕni *kahvesini övmek istiyor.* | He said, “Please have a seat!” He sat down and the other one said to his man, “Pour the sheikh a cup of coffee!” He poured him a cup of coffee and he drank it. After he had drunken it, (the host) wanted him to praise his coffee. |
| 2:56 | “ᵊšnōn yā\_bu flān ᵊghawt-i?” waḷḷa gāyil “yā\_bu flān ᵊghawt-ak čiṯīr zēne, čiṯīr z­ēne, ḥadd zēne. bass yēlōn-ak minte ḥāṭṭ hal-ḥabbtēn aš-šiʕīr ᵊbgaḷᵊb-ha daha zēn ṣārat.” | “How is my coffee, father of so-and-so?” He said, “Well, father of so-and-so, your coffee is very good, very good, extremely good. However, if you had not put these two grains of barley into it, it would be even better.” |
| 3:07 | az-zlime ḏa wāǧif gāyil “abō! demek āni bgaḷəb ad-dabbītēn ᵊghawa ḥaṭṭēt al-ḥabbtēn šiʕīr w-az-zlime hāḏa ʕrif-hin inn-i ḥāṭṭ ḥabbtēn šiʕīr bī-he! | That man stood up and said, “Wow! I have put two grains of barley into two cans of coffee and this man recognises that I have put two grains of barley into it! |
| 3:17 | demek az-zlime ḏa ṣāḥib ᵊghawa ṣaġlam.” yaʕni kēfči ghawa, kēfči ngūl. gāyil “tamām” ʕugub-mū šārib al-ᵊghawa gāyil “xayyo inte…” | That means this man is a true connoisseur of coffee.” A keen coffee drinker; we say *k­­ēfči*. After he had drunk the coffee he said, “Brother, you are…” |
| 3:27 | saʕal-u gāyil “inte ᵊšgadd b-as-sine tišrab ᵊghawa?” gāyil “xayyo, āni b-as-sine ṯalṯəmiyye w-xamsīn kīlaw ašrab ᵊghawa.” gāyil “yā\_bu flān, inte mā ʕind-ak maġdūr w mā ḏ̣all ʕind-ak, | He asked him, “How much coffee do you drink a year?” He said “Brother, I use to drink 350 kilos of coffee a year.” He said, “O father of so-and-so, you are no longer able to do that and you do not have any (coffee). |
| 3:41 | gūmu lummu maʕāmīl al-ᵊghawa w šīlu! āni b-as-sine ṯalṯəmiyye w-xamsīn kīlaw ghawt-ak ʕalay-ye lumm-ma tmūt. al-ᵊghawa ʕind-ak uxṛa ttaḥawwal, | Get up, collect the utensils of the coffee and take them! I will care for your 350 kilos of coffee a year until you die. The coffee will be brought again to your place. |
| 3:50 | inte xayyo demek kēfč-in ḥagīgi ᵊghawa w-inte... āni māni ṣāḥib ᵊghawa, inte ṣāḥb al-ᵊghawa. | You are a true and keen drinker of coffee, and you are... I am not a connoisseur of coffee, you are the coffee connoisseur. |
| 3:55 | w šāyil əmmāʕīn-u kull-hin naḏ̣ḏ̣af-hin māxiḏ-hin ʕa-š-šēx ḥitt əmmāʕīn-u māxiḏ-hin. w-māxḏ-ill-u ṯalṯəmiyye w-xamsīn kīlaw ghawa, | He collected all his utensils, cleaned them and took them to the sheikh. He gave him even his own utensils. And he bought him 350 kilos of coffee. |
| 4:02 | w gāyil “inte tā nḏ̣all niǧi nišrab ʕind-ak ᵊghawa inte ṣāḥb ᵊghawa al-ᵊghawa uxṛa b-maḏ̣īft-ak. | Then he said, “We will keep coming to drink coffee at your place. You are a connoisseur of coffee and the coffee will again be made at your guest house. |
| 4:07 | inte demek ḥagīgi kēfči ghawa, āni mū šuġl-i ʕa-l-ᵊghawa.” al-ʕarab ygūl “mū kār-ak yhaddim ᵊdyār-ak.” inte šuġl-ak xayyo, āni mū kār-i, al-ᵊghawa šuġl-ak inte, artəq al-ᵊghawa ʕind-ak ᵊṣṣīr.” salāmt-ak w-al-ʕāfiye. | You are a true and keen drinker of coffee and coffee is not my business.” The Arabs say “(If you do) something you are not really good at (lit. not your profession), it will destroy your home.” It is your thing, brother, not mine. The coffee is your thing and therefore it will be made at your place.” Enjoy it! |

## Urfa-133\_Sheikh\_Musa-Harran-2013

Ibrāhīm

1 Oct 2013

Heft III

|  |  |  |
| --- | --- | --- |
| 0:05 | Nabi Mūse ʕalē-hu s-salām ǧaʕad ydawwir b-ad-dinye w ǧāy ʕala bēt, bēt ṣāyir ḏ̣ēf b-al-bēt qādi. | When the prophet Moses, peace be upon him, was walking around on earth he came to a house and became a guest in there. |
| 0:22 | yōm-inn-u ǧāy ʕa-l-bēt haḏe, ʕa-l-bēt haḏe mdaḥḥiǧ inn-u zangīl w-ʕind-u māl-in čiṯīr, bēt-in… b-ač-čevre māmin huwwa zēn. | When he arrived in that house, he saw that it was a rich house which had a lot of money. There was no better house in the whole surroundings. |
| 0:40 | w dāgg al-bāb gāyil “arīd axaṭir-hum hēne, tā\_gūl, hēne aḏ̣all al-yōm.” | He knocked the door and said, “I want to be their guest here, let me say, I want to stay here today.” |
| 0:46 | amma mdaḥḥiǧ ʕa-l-bēt māmin ḥiss nifas. | But when he looked into the house, it was as quiet as a mouse in there (literally: there was not even the sound of a breath). |
| 0:50 | yōm-in dāgg ʕa-l-bāb ʕalē-hum ṭālʕīn, ṭālʕa ʕalē-´ rāʕit al-bēt w “fūt!” gāylit-ill-u. | When he knocked the door they came out. The landlady came out and said to him, “Come in!” |
| 0:58 | w ǧāy w ǧāʕid ǧawwa ~~“~~s-salām, ʕalē-kum as-salām.~~”~~ | He came, sat down inside (and they greeted each other saying,) “Peace be upon you! – Peace be upon you too!” |
| 1:02 | gāyil “ḥarām intu bēt-kum bēt-in zēn b-ač-čevre ḏiyye en zēn bēt. | He said, “Indeed, your house is a nice house, the best house around. |
| 1:08 | amma māmin ḥiss nifas, ʕaǧāwīn mā šifit, ʕəǧyān-in ᵊzġāṛ, šakle.” | But there is not even the sound of a breath in it. I did not see any children, no little children, nothing.” |
| 1:13 | gāylīn: “waḷḷa yā nabi Mūse, rabb al-ʕālamīn mā nṭā-ne ḏ̣ane, ṣār-in-ne iḥne mǧawwazīn ʕašr ᵊsnīn, mā-n-ne ḏ̣ane | They said, “Well, o prophet Moses, God has not given us children. We have been married for ten years, but we have no children. |
| 1:22 | mā-n-ne wl­ēd, mā-n-ne banāt. | We do not have sons nor do we have daughters. |
| 1:27 | w-inte nabi Mūse rūḥ ᵊndaʕ min rabb-ak balči yinṭī-ne wlēd, tā rrīd iḥne zād.” | O prophet Moses, go and pray to your God that he may give us a son; that’s what we really want.” |
| 1:38 | gāyil “ᵊnṭū-ni al-brīǧ, al-brīǧ arīd atiwaḏ̣ḏ̣a.” | He said, “Give me the jug! I want to perform the ritual ablution.” |
| 1:43 | māxḏ al-brīǧ w ṭālʕ-u ʕa-l-fəḏ̣a mətwaḏ̣ḏ̣i w ǧāy, wāǧif ʕa-ṣ-ṣalā gāyim yṣalli. | He took the jug, brought it outside and performed the ablution. Then he came back, stood up and started to pray. |
| 1:50 | ʕugub-mu mṣalli fākk īd-u mi-rabb-u gāyil “yā rabb-i b-ʕizz-ak w ǧalāl-ak, mā tinṭi ʕa-l-bēt hāḏe wlēd | After he had prayed, he opened his hands towards his Lord and said, “O my Lord, with your glory and majesty, give a son to this house! |
| 2:00 | tā yṣīr-il-hum ḏ̣ane, tā yifraḥūn.” rabb al-ʕālamīn mū minṭī-´ ǧawāb. | They may have children and be happy.” The Lord of the Worlds did not answer him. |
| 2:07 | ē, nabi Mūse, an-nibāye, min mā yāxuḏ ǧawāb mā ygūl nōbt-in nōb ir-rabb-u. | The prophet Moses…; if prophets do not get any answer, they do not ask their Lord again. |
| 2:14 | w ǧāy ʕa-l-bēt ᵊmdaḥḥǧīn, rāʕi al-bēt ᵊmdaḥḥiǧ ʕa-n-nibi Mūse mā nṭā-´ ǧawāb. | When he came back to the house, they looked at him; the landlord looked at the prophet Moses, (but God) had not given him any answer. |
| 2:19 | gāyil “min mā nṭā-ni ǧawāb rabb al-ʕālamīn”, ənṭā-´ radd yaʕni, mā mā nṭā-ne | He said, “Since the Lord of the Worlds has not given me any answer.” He replied to him, “(God) gave us no answer.” |
| 2:30 | w-ṛāyiḥ nibi Mūse ṭāliʕ m-al-bēt haḏāk w ṛāyiḥ. | Then the prophet Moses left that house and went away. |
| 2:34 | fāyit zimān čam nahāṛ agar čam haftāt ǧāy wāḥad qēr ʕa-l-bēt hāḏe. | Time passed, some days or some weeks, when someone else came to this house. |
| 2:44 | ǧāy w salām ʕalē-kum as-salām! gāyil “ḥarām intu bēt-kum, mū nabi aǧ ǧāy-hum hāḏe mū nabi, wāḥad min al-ahaliyye.” | He came, greeted and they greeted back. Then he said, “Your house is indeed…” The one who came to them (this time) was not a prophet, just a fellow citizen. |
| 2:56 | gāyil “ḥarām mā ʕid-kum ḏ̣ane, mā ʕid-kum wēlād, mā ʕid-kum ʕiǧyān.” | He said, “What a pity, you have no offspring; you do not have sons, you do not have children.” |
| 3:00 | gāylīn “waḷḷa mā ʕid-ne.” – “ʕal­ēš?” –gāyil “rabb al-ʕālamīn mā nṭā-ne, w mā ṣār-in-ne ḏ̣ane.” | They said, “That’s right, we do not have any.” – “Why?” he said – “God did not give us, so we have not got children.” |
| 3:07 | “ē, mā riḥtu ʕala taxtūr mā riḥtu ʕala šakle?” | “So, didn’t you go to a doctor, did not you go somewhere?” |
| 3:09 | gāyil “lā! ǧā-ne nabi Mūse w ginnā-l-u nabi Mūse” | (The landlord) said, “No! The prophet Moses came to us and we told (it) to the prophet Moses.” |
| 3:14 | *Smāʕīn tʕarif-he ḏiyye inte? sōlaft-u awwali.* | Ismail, do you know this (story)? I told it before. |
| 3:20 | gāyl-ill-u w ginne il-nibi Mūse w nibi Mūse rāḥ ᵊndaʕa min rabb-u, rabb al-ʕālamīn, yimčin-u mā nṭā-´ ǧawāb w nibi Mūse šu.. mā gāḷ-l-ne šī w ṭəlaʕ w rāḥ. | They said to him, “We told it to the prophet Moses and the prophet Moses prayed to his Lord, to the Lord of the Worlds. Perhaps he did not give him an answer and so the prophet Moses did not say anything to us. He stood up and went away.” |
| 3:35 | gāyil demek hīčiḏ gāyil ī hīčiḏ, gāyil ᵊnṭū-ni al-ᵊbrīǧ! | He said, “I see, that’s how it was.” He said, “Yes, like that.” The (guy) said, “Give me the jug!” |
| 3:39 | māxḏ al-ᵊbrīǧ ʕugub-mu māxiḏ al-ᵊbrīǧ rāyiḥ mətwaḏ̣ḏ̣i mṣalli. ʕugub-mu mṣalli | He took the jug and after he had taken the jug, he went to perform the ablution and prayed. After he had prayed… |
| 3:51 | ǧāy wāǧif ʕa-ṣ-ṣalā w mṣalli, ʕugub-mu mṣalli w ṭāliʕ min ǧēb-u šūše, miṯl aš-šūše kūtiyye ṭāliʕ min ǧēb-u. | he stood up for prayer and prayed. After he had prayed, he took a bottle out of his pocket, something like a bottle, a can. He took it out of his pocket. |
| 4:01 | fākk īd-u ʕala īd-u, ʕala rabb-u, gāyil “yā rabb-i tinṭī-hum ḏ̣ane ḏōle alle alḥaz aḏ̣rub aš-šūše ḏiyye ʕa-l-gāʕ w-axarib al-ariḏ̣ w-al… as-samawāt. | Then he opened his hand(s) towards his Lord and said, “O my Lord, you either give children to these or I will hit the ground with this bottle right now and ruin the earth and the skies.” |
| 4:13 | rabb al-ʕālamīn ᵊmdarrb-ill-u xabar gāyil “igaf yā ʕabd-i, āni nṭēt-hum w-inte lā tuḏ̣rub aš-šūše ḏiyye!” | The Lord of the Worlds sent him a message saying, “Stop, my servant! I have already given them. So do not hit this bottle (on the ground)!” |
| 4:22 | hāḏa ǧāy ʕa-l-bēt msāwī-l-u ʕaše agar qade, mqaddīn-u mʕaššīn-u. | When he came back to the house, they made a dinner or lunch for him; they served him lunch and dinner. |
| 4:27 | “iš-sāwēt?” gāyil “yṣīr-il-kum lā txāfūn! tamām ad-daʕwa” w ṭāliʕ w rāyiḥ, ī, haḏōle, mūhum gablānīn yaʕni haḏāk awwal nabi w haḏe wāḥad qēr, | “What did you do?” He said, “You will have (children), don’t worry! The prayer worked.” He got up and went away. Those ones did not accept (the whole story) as the first one was a prophet and this one just someone else. |
| 4:40 | ṣaḥīḥ zād fāyit wakit yōm-inn-u fāyit wakit inn-u haḏe ṣār-il-hum ḏ̣ane. | Indeed, time passed. When time had passed, these got children. |
| 4:45 | w ʕugub aḏ̣-ḏ̣ane ṣāyr-il-hum wāḥad an-nōba w ʕugub al-wāḥad ṣāyrīn čiṯīrīn. | After the first-born child, they got another one, and after this one they became many children. |
| 4:51 | kull sine al-ḥurma gāyme tilid, *gel zaman w git zaman* ǧāy an-nabi Mūse uxṛa ʕa-l-bēt haḏeee. | Every year the woman gave birth. After a long time (lit. time come, time go!) the prophet Moses came again to this house. |
| 5:05 | haḏe nibi Mūse yōm-inn-u ǧāy, ᵊmdaḥḥiǧ ʕa-l-bēt haḏe in malyān ʕaǧāwīn. | When the prophet Moses had arrived, he looked into the house and lo and behold, it was full of children. |
| 5:12 | ᵊmnēn ǧaw hal-ʕaǧāwīn? ʕaǧab bāʕaw al-bēt? | Where did these children come from? Did they end up selling the house? |
| 5:15 | ǧī qēr ḥaḏe? alle šinhu ǧāy w dāgg al-bāb uxṛa ʕa-l-bēt. | Did someone else come or what happened? He knocked the door of the house again. |
| 5:19 | fāyit amma čiṯīr wakit, ʕašr ᵊsnīn xamsṭaʕš sine fāyte. | A long time had passed, ten years, fifteen years had passed. |
| 5:24 | haḏe yōm-in ṭālʕe al-ḥurma win-he al-ḥurma hāḏiyān-he al-ḥurma. | When the woman came out, lo and behold it was the very same woman. |
| 5:28 | ʕarfānīn-u inn-u nabi Mūse ǧīy, “nabi Mūse fūt!” gāyil. | They reckognized him. The prophet Moses has arrived! He said, “Prophet Moses, come in!” |
| 5:31 | yōm-in gāylī-l-u “fūt!” ǧāʕad gāyil “li-man al-ʕaǧāwīn ḏōle?” | When they said, “Come in!” he sat down and said, “Whose children are these?” |
| 5:35 | gāylīn “al-ʕaǧāwīn ḏōle linne.” gāyil “ṣār-il-kum ḏ̣ane?” gāylīn “naʕam ṣāyrī-l-ne ḏ̣ane. | They said, “These children are ours.” He said, “You have got offspring?” They said, “Yes, we have got offspring.” |
| 5:40 | rabb al-ʕālamīn ənṭā-na kull sine ǧaʕad… alid w… w ʕaǧāwīn-ne ṣāraw čiṯīrīn.” | “The Lord of the Worlds gave (them) to us. I gave birth every year and our children have become many.” |
| 5:47 | nabi Mūse minbahit gāyim mətwaḏ̣ḏ̣i w-ᵊmṣalli w fākk īd-u min rabb-u, | The prophet Moses was astonished, started to perform the ablution, prayed and opened his hand towards his Lord. |
| 5:52 | gāyil “yā rabb-i b-ʕizz-ak w ǧalāl-ak, awwali āni ndaʕēt-ak ḥarām mā ṣār-il-hum, ʕalēš haḏōle ṣār-il-hum alḥaz ḏ̣ane?” | He said, “O my Lord, with your glory and majesty. First, I prayed to you, how come that they did not get (children). So, why do they have offspring now?” |
| 6:04 | rabb al-ʕālamīn ᵊmdarrb-ill-u xabar han-nōba. gāyl-ill-u “yā Mūse, ǧō-ni min millt-i wāḥad w mā kisarit-hum w-ᵊnṭēt-u ḏ̣ane.” | This time, the Lord of the Worlds sent him a message saying, “O Moses, one of my people came to me. I did not disappoint them and I gave them children.” |
| 6:19 | gāyil “yā rabb-i min millt-ak ǧō-k hēne?” gāyil “naʕam, min millt-i.” | He said, “O my Lord, some of your people came in here?” He said, “Yes, from my people.” |
| 6:25 | gāyil “yā rabb-i, inte ʕaǧal likke mille?” gāyil “yā nibi Mūse, inte šnōn likke mille, āni zād liyye mille, āni zād liyye ahal.” | He said “O my Lord, do you really have people?” He said, “O prophet Moses, the way you have people, so do I have people. I also have (a kind of) family.” |
| 6:35 | “ᵊšnōn likke ahal?” – “ahal āni zād liyye ahal.” gāyil “yā rabbi āni ahal-ak ḏōle arīd aʕarif-hum. | “How do you have family?” – “I also have family.” He said, “O my Lord, I want to get to know your people. |
| 6:45 | dall-ni ʕalē-hum, dall-ni ʕalē-hum tā\_rūḥ ašūf-hum. arīd arūḥ ašūf-hum alle arīd aʕarif-hum ḏōle, min-hum haḏōle ahal-ak. | Lead me to them! Lead me to them, so I can go and meet them. I want to go to meet them; I really want to get to know them. Who are these, your people? |
| 6:51 | hal-gadd ahal-ak haḏōle iḥne āni nabi aḷḷa w haḏāk qēr wāḥad āni mā ǧbilit duʕāt-i w haḏāk ᵊǧbilit duʕāt-u (-ak). | Those have to be your people to a high degree. (Because) I am a prophet of God and that guy is just anyone. However, you did not accept my prayer, but you did accept his prayer. |
| 6:59 | w ṭāliʕ šūše min ǧēb-u yuḏ̣rub ʕa-l-ariḏ̣ w yxarib al-ariḏ̣. šinhu haḏōle? | And that one took out a bottle from his pocket and wanted to hit the earth and ruin it. Who are these?” |
| 7:05 | gāyil “yā nibi, yā nibi Mūse inte mā tigdar ʕalē-hum ḏōle. haḏōle nās-in čiṯīrīn nās-in ʕālyīn.” | He said, “O prophet Moses. You are not able (to compete) with them. These are many people, high-ranked people.” |
| 7:12 | gāyil “yā rabb-i alle arīd aʕarif-hum ḏōle.” gāyil “ʕaǧal midām-inn-ak hal-gadd mitgawwi ʕala ḥāl-ak, | He said, “O my Lord, I still want to get to know them.” He said, “Now that you are so self-confident, |
| 7:19 | rūḥ b-ᵊflān məṭraḥ b-ᵊflān ᵊǧbile waṛa ǧ-ǧbile ḏīč hināk sabʕ sabʕ čuwādir šī. b-as-sabiʕ čuwādir ḏōlāk, ḏōlak ahal-i.” | go to that place, on that mountain, behind that mountain there! There are seven tents. In those seven tents there are my people.” |
| 7:33 | nibi Mūse māxiḏ ʕaṣāt-u ḏōle w rāyiḥ. yōm-inn-u rāyiḥ yōm-inn-u ǧāy min fōg aḏ̣-ḏ̣haṛa w yrīd šāyif ač-čuwādir, | The prophet Moses took his stick and left. He went on and when he came from above the mountain ridge he saw the tents. |
| 7:42 | ač-čuwādir mabniyyāt sabiʕ čuwādir haḏōle ṭālʕīn m-ač-čuwādir. | The tents were picked up; seven tents. Those (people) came out from the tents. |
| 7:49 | yōm-in ṭālʕīn m-ač-čuwādir ᵊmdaḥḥǧīn in wāḥad ǧaʕad yiǧi m-aḏ̣-ḏ̣haṛa šāyfīn-u, ahal ač-čuwādir. | When they came out from the tents, they saw that someone was coming from the ridge and so the people of the tents saw him. |
| 7:57 | kull-min rāčib faras-u w ʕala nibi Mūse kull-min ygūl hāḏe ḏ̣ēf-i, kull-min ygūl haḏe xāṭr-i yrīd yḏ̣all ʕind-i b-bēt-i. | Everyone was mounting his horse and heading towards the prophet Moses. And everyone was saying, “This is my guest!” Everyone was saying, “This is my guest! He should stay at my place, in my tent!” |
| 8:06 | w ǧāyīn rakəḏ̣ ʕala nabi Mūse yōm-in ǧāyīn ʕala nabi Mūse, nabi Mūse mdaḥḥiǧ, | They came running towards the prophet Moses. When they came to the prophet Moses, he looked around. |
| 8:10 | haḏōle al-mille ḏiyye ǧaʕad tiǧi ʕalē-´. š-bī-hum? ši-dʕawa? | Those people were coming to him. What’s up with them? What’s the matter? |
| 8:14 | yōm-in wāṣlīn-u kull-min ygūl “yā nibi Mūse, inte b-bēt-i ᵊhniyye!” | When they had reached him everyone was saying, “O prophet Moses, you are (a guest) in my tent here!” |
| 8:18 | amma mā yʕarfūn-u inn-u nibi hīčiḏ. haḏe ygūl “haḏe ḏ̣ēf-i” haḏe ygūl “haḏe ḏ̣ēf-i”. | But actually, they did not know him and (the fact) that he was a prophet. This one said, “This is my guest!” That one said, “This is my guest!” |
| 8:25 | lummun b-at-tāli mū mitwālmīn w šāmṭīn as-syūf ʕala baʕaḏ̣-hum. | Eventually, as they could not come to an agreement, they drew their swords on each other. |
| 8:28 | yrīdūn yiḏ̣urbūn baʕaḏ̣-hum miššān aḏ̣-ḏ̣ēf. gāyil “igafu yā ǧimāʕa hīčiḏ mā yṣīr, b-al-kōn! “ᵊšnōn ᵊnsāwi?” | They wanted to hit each other because of the guest. He said, “Hey people, stop it! A fight does not settle it!” “How should we do it?” |
| 8:38 | gāyil “aġām šiddu ʕyūn-i w-uxḏū-ni w tā amši āni aṣṣōb amidd īd-i ʕala bēt min, | He said “Sir, blindfold my eyes and take me! I will walk around and to whose tent I point, |
| 8:48 | āni b-bēt aḏ̣all ḏ̣ēf b-al-bēt haḏāk.” | I will stay as a guest in that tent.” |
| 8:51 | gāylīn “tamām, hay čoq qabūl, gūmu šiddu ʕyūn-u” w mdaššrīn-u ʕa-l-ᵊbyūt. | They said, “Alright, highly agreed. Get up and blindfold his eyes!” Then they let him free and (returned) to their tents. |
| 8:57 | nabi Mūse mdaḥḥiǧ ᵊmdaḥḥiǧ lummun-mu gāḏ̣ib mrist al-bēt haḏāk āā gāyil “āni ḏ̣ēf h­ēne b-bēt haḏe” gāyim w ǧaʕād b-al-bēt haḏāk. | The prophet Moses was looking and looking around until he grabbed the rope of a certain tent and said, “I am a guest here in this tent.” And he stayed in that tent. |
| 9:07 | ahal al-bēt ᵊmkayyfīn. “alyōm aḏ̣-ḏ̣ēf haḏe ʕid-ne”, ǧaʕad ahal al-bēt, rāʕi l-bēt w ʕind-u hniyye | The people in that tent were happy. “Today this guest is at our place”. The people in the tent sat down: the owner of the tent and next to him somenone else. |
| 9:17 | gāyl-ill-u “xāṭir-ne iš-yākul tā nsāwī-l-u ačil, ṭaʕām.” | He said to him, “What would our guest like to eat, so we can make food for him, a dish.” |
| 9:25 | nabi Mūse gāyil “āni..” gāylīn “tā niḏbaḥ-ill-ak nʕaǧe niḏbaḥ-ill-ak xārūf, niḏbaḥ-ill-ak ᵊbgaṛa, niḏbaḥ-ill-ak ši-trīd?” | The prophet Moses said “I…” They said, “We would like to slaughter a ewe for you, we slaughter a lamb for you, we slaughter a cow for you, we slaughter for you what you want.” |
| 9:35 | gāyil “āni ākul laḥam bini Ādam, āni ākul laḥam bini Ādam.” | He said, “I eat the meat of humans. I eat human flesh.” |
| 9:42 | “laḥam bini Ādam?” gāyil “laḥam bini Ādam!” gūm rāʕi l-bēt w-ugḏ̣ub umm-ak w diǧǧ-he b-al-gāʕ, | “Human flesh?” He said, “Human flesh!” The owner of the tent got up, grabbed his mother and put her on the ground. |
| 9:49 | w-ugḏ̣ub-il-he as-siččīne w yrīd yigṭaʕ umm-u. yiḏbaḥ-ha. | He pulled the knife and wanted to cut his mother’s (throat) in order to kill her. |
| 9:57 | ǧāye mart-u, gāyilt-ill-u “yā rāʕi l-bēt iš-ǧaʕad ᵊssāwi?” gāyil “arīd aḏbaḥ umm-i tā nsāwī-he l-aḏ̣-ḏ̣ēf l-al-xāṭir”. | His wife came in and said, “O my husband, what are you doing?” He said, “I want to kill my mother, so we can cook her for the guest.” |
| 10:03 | gāyle “umm-ak alḥaz in ḏibaḥit-he lilhe ahal yiǧūn ahal-he ygūlūn ʕalēš ḏibaḥit ḥurmut-ne? | She said, “If you kill your mother… she has a family and her family will come and say, ‘Why did you kill our woman?’ |
| 10:10 | inte iḏbaḥ-ni! w-inte zlimt-i čünki!” gāyil “doġri inti, kalām-ič ḥaqqli.” | Kill me instead! Because you are my man.” He said, “You are right, your words are right.” |
| 10:17 | gūm w daššir umm-ak ugḏ̣ub mart-ak w-iǧdaḥ-ḥa b-al-gāʕ w-ugḏ̣ub-ul-he as-siččīne w-ᵊyrīd yigṭaʕ kellit-he. | He got up, left his mother, grabbed his wife and dragged her to the ground. He grabbed the knife and wanted to cut off her head. |
| 10:24 | ilḥag wlid-u. walid al-bēt haḏāk gāyl-ill-u “yāba iš-ǧaʕad ᵊssāwi?” | (In this moment) his son, the son of the family, came in and said, “Father, what are you doing?” |
| 10:32 | gāyil “yā walad arīd aḏbaḥ umm-ak tā asāwī-he l-aḏ̣-ḏ̣ēf.” | He said, “Son, I want to kill your mother, so I can cook her for the guest.” |
| 10:37 | gāyil “yā yāba tamām, inte mā ḏibaḥit ḥabābt-i, ahal-he šī, amma umm-i zād lilhe ahal. | He said, “Okay father, you did not kill my grandmother because she has family. But my mother also has a family. |
| 10:44 | zād yḥasbūn-ak, inte iḏbaḥ-ni, āni qēr aḷḷa maḥḥad yḥasb-ak!” | They will also put you in jail. Kill me! Because of me, no one but God will call you to account.” |
| 10:49 | gāyil “inte kalām-ak daha maqbūl.” gūm w daššir mart-u w-ugḏ̣ub wlid-ak w-iǧdaʕ wlid-u z-ziġīr. | He said “Your words are even more agreeable.” He got up, left his wife, grabbed his son and dragged his little son to the ground. |
| 10:56 | yōm-in ǧādʕ-u gāḏ̣ib as-siččīne yrīd yigṭaʕ kellt-u nabi Mūse ydugg ʕalē-´. | When he had dragged him to the ground and grabbed the knife to cut his head, the prophet Moses nugded him. |
| 11:02 | gāyil “iš-ǧaʕad ᵊtsāwi?” gāyil “arīd aḏbaḥ-ill-ak wlēd-i.” | He said, “What are you doing?” He said, “I want to slaughter my son for you! |
| 11:05 | gāyil “haḏe mū liyye?” gāyil “ī naʕam, likke hāḏe arīd aḏbaḥ-u, likke tā tākl-u.” | He said, “Isn’t he for me?” He said, “Yes, he is for you. I want to slaughter him for you that you can eat him.” |
| 11:12 | gāyil “intu balči ǧiddām-kum astaḥi mā\_gdar ākul, intu yiǧi ʕala xāṭir-kum. | He said “Maybe I will feel ashamed in front of you and cannot eat him. It will be hard for you. |
| 11:18 | ənṭū-ni yā-´, āni arīd āxḏ-u ʕa-ǧ-ǧbile hināk agṭaʕ-u w-ākl-u w-aǧi.” | Give him to me! I will take him to the mountain there. I will kill and eat him and then I’ll come back.” |
| 11:24 | gāyil “hā-k!” minṭī-´ walad-u w nibi Mūse māxḏ-u gāḏ̣b-u min īd-u w māxḏ-u, rāyḥīn. | He said, “Here you are!” He gave him his son, the prophet Moses took him, grabbed his hand, and then they left. |
| 11:31 | nabi Mūse ǧāyb-u ǧāyīn ʕala rās aǧ-ǧbile w wāǧfīn ǧāʕdīn huwwa w-al-wlēd. | The prophet Moses brought him to the top of the mountain. There they were sitting, he and the boy. |
| 11:36 | al-wlēd ǧaʕad yitni tā an-nibi Mūse yiḏbaḥ-u, gāyl-ill-u “yā walad taʕāl tā nilʕab āni w-inte!” | The boy was waiting until the prophet Moses will kill him. He said to him, “Kid, come let’s play, you and me!” |
| 11:46 | gāyil “šinhu nilʕab yā nabi Mūse?” gāyil “tā nilʕab qummēḏ̣a, qubbēya!” “ī” gāyil “tamām nilʕab!” | He said, “What do we play, prophet Moses?” He said, “Let’s play hide-and-seek or blind man’s buff!” He said, “Alright, let’s play!” |
| 11:59 | nabi Mūse gāyil “qammiḏ̣ yā walad! āni arīd atqabbi (*recte* ataqabba)!” | The prophet Moses said, “Close your eyes, kid! I want to hide!” |
| 12:04 | gūm al-wlēd mqammiḏ̣ ᵊʕyūn-u. w nibi Mūse mitqabbi. yōm-in mitqabbi nibi Mūse, nibi Mūse, | The boy went ahead, closed his eyes, and the prophet Moses hid himself. After the prophet Moses had hidden himself, |
| 12:17 | al-wlēd ᵊmfattiḥ ᵊʕyūn-u, ᵊmdaḥḥiǧ sabiʕ ṭāg samawāt, māmin nabi Mūse. ᵊmdaḥḥiǧ b-al-ariḏ̣ māmin nabi Mūse, | the boy opened his eyes and looked into the seven skies, but the prophet Moses was not there. He looked on the earth, but the prophet Moses was not there. |
| 12:25 | mdaḥḥiǧ šimāl, māmin, mqarrib māmin, ǧible māmin, ᵊmšarriǧ māmin. | He looked to the north, but he was not there, to the west, but he was not there, to the south, but he was not there, and to the east, but he was not there. |
| 12:31 | yōm-in ᵊmdaḥḥiǧ b-al-baḥar sabʕ ṭāgāt asfal inn-u nibi Mūse waṛa ḥǧaṛa fōg aš-šabbūṭ minǧadiʕ mitqabbi. | When he looked down into the seven seas, he found the prophet Moses behind a rock, stretching on a fish and hiding. |
| 12:40 | al-wlēd ṣāyiḥ ʕala nabi Mūse gāyil “yā nabi Mūse kəsarit ḏ̣ahar aš-šabbūṭ! yāzi! uṭluʕ!” lāǧi an-nabi Mūse.” | The boy called the prophet Moses saying, “O prophet Moses, you have broken the fish’s back! Enough! Come out!” So, he has found the prophet Moses. |
| 12:52 | nabi Mūse ṭāliʕ w ǧāy, al-wlēd gāyil “yā nabi Mūse, aṣ-ṣəra liyye, āni arīd ataqabba w-inte ilig-ni!” | The prophet Moses came out and the boy said, “O prophet Moses, now it is my turn. I want to hide and you have to find me!” |
| 13:00 | nabi Mūse mqammiḏ̣ ᵊʕyūn-u w-al-wlēd mitqabbi. nibi Mūse fākk ᵊʕyūn-u ᵊmdaḥḥiǧ. | The prophet Moses closed his eyes and the boy hid himself. When the prophet Moses opened his eyes, he looked around: |
| 13:07 | as-sabiʕ samawāt māmin, as-sabiʕ l-ariḏ̣ māmin, as-sabiʕ l-baḥar māmin. | Into the seven skies – nothing. Into the seven earths – nothing. The seven seas – nothing! |
| 13:13 | ᵊmdaḥḥiǧ šimāl māmin, ǧible māmin, ᵊmqarrib māmin, mā ḏ̣all al-wlēd qāb, | He looked to the north, but he was not there, to the south, but he was not there, to the west, but he was not there. The boy has vanished. |
| 13:20 | rāḥ gāyil “uṭluʕ yā walad mā ligēt-ak! aṣṣōb-ak inte māmin məṭraḥ kull məṭraḥ daḥḥagit.” | He said, “Come out, kid, I haven’t found you! Where are you? You are not here. I have been looking for you everywhere.” |
| 13:29 | gāyil “yā nabi Mūse, āni ṣirit ᵊšʕaṛa, w ṣirit ᵊb-šārb-ak, hāḏiyān-i!” | He said, “O prophet Moses, I have become a hair in your moustache. Here I am!” |
| 13:35 | ᵊšʕaṛa ṣāyir ᵊb-šārb-u, aha w hāḏiyān-i, w ṭāliʕ inn-u šʕaṛa b-šārb-u. | He had become a hair in his moustache saying, “Ha, here I am!” It turned out that he was a hair in his moustache. |
| 13:40 | “ā” gāyil-l-u “yā walad du-rūḥ! āni ʕalē-kum mā\_gdar, intu demek daraǧit-kum čibīre, aʕala minn-i, w-āni mā\_gdar ʕalē-kum.” | He said to him, “Kid, go away! I cannot compete with you. Your rank must be high, higher than mine. I cannot keep up with you.” |
| 13:51 | ᵊmdaššr-u w rāyiḥ ʕādēne nabi Mūse mxallī-hum w rāyiḥ ʕādēne w ǧāy al-walad ʕala ahal-u. | He left him and went away. The prophet Moses left them and went away then. The boy returned to his family. |
| 13:56 | w yurkuḏ̣ w mdaḥḥǧīn in haḏe ṭayyib gāyil “iš-ṣār w-ᵊhniyye?” gāyil “waḷḷa mā hniyye hīčiḏ w hīčiḏ sāwēne. | He was running and so they saw that he was alive. They said, “What happened?” He said, “Well, nothing, we did this and that. |
| 14:03 | w haḏe nabi aḷḷa, haḏe nabi Mūse.” w rāyiḥ ᵊmxallī-hum. haḏōḷe ahl aḷḷa, ahl aḷḷa. | And he is God’s prophet, he is the prophet Moses. He had gone away, left them. These are God’s people, God’s people. |
| 14:12 | huṃṃa ʕābdīn aḷḷa w qēr ᵊhnīt aḷḷa mā yʕarfūn šakle, bass yʕarfūn aḷḷa, bass yʕarfūn xāṭir aḷḷa | They worship God and they do not know anything else but God. They only know God; they only know God’s sake. |
| 14:22 | qēr mā ʕid-hum lā minfiʕit ad-dinye lā lilhum ᵊhniyye, inšaḷḷa zād alḥaz zād balčin zād šī, mā\_ndall yaʕni – xurf aḷḷa ʕalē-k! | They do not have anything else, neither the world’s pleasures nor anything else. By God’s will, maybe nowadays there is also something (like this), but I do not know. –God bless you! |

## Urfa-136\_Cigkofte-Harran-2013

Amīna

1 Oct 2013

Heft II

|  |  |  |
| --- | --- | --- |
| 0:21 | ač-čīgt al-faṛək ta-ngūl al-burqul awwal fāl ᵊnǧīb al-burqul, | As for the kneaded *čīge*, let’s say, we first bring the bulgur. |
| 0:26 | al-burqul šaklēn šī b-burqul, burqul ač-čīge an-nāʕim. | There are two types of bulgur: the bulgur for *čīge* is the fine one. |
| 0:31 | w dibis-he w ṣōṭ-he, ṣōṭ bēt yrīd yṣīr dibis bēt zād yṣīr ʕalē-he al-ḥāḏ̣ir zād yṣīr al-bēt zād. hā! | (We also need) the (tomato) paste and chilli pepper. Home dried chillis and homemade paste should be used; the one which has already been made at home. |
| 0:38 | w tgūm tufruk-hin tugruḏ̣ ʕalē-hin ṯalāṯ arbaʕ ᵊsnūn ṣamərsaq, aṯ-ṯūm. | Then you start kneading it; then you mince three or four cloves of garlic and put them on it. |
| 0:45 | w-ᵊhnīt bəṣal, rās bəṣal ta-ngūl, ᵊbṣale wəḥde tugruḏ̣ ʕalē-he bṣalt-in yābse w yinfarčin haḏanne. | Some onions, let’s say, one onion. You grate an onion, a yellow onion; and then all these (ingredients) are kneaded thoroughly. |
| 0:51 | yḏ̣all guṭmut guṭmut mayye tḥuṭṭ ʕalē-hin w tufruk-hin tufruk-hin lummun-hin guṭma yistawin w ssāwī-l-hin īdām, īdām bēḏ̣. | You keep pouring slowly slowly water on it while kneading and kneading it until it is done. Then you prepare the hot oil with eggs. |
| 1:00 | tiksir ʕalē-hin bēḏ̣tēn w-īdām-hin guṭma yṣīr, tugruḏ̣ ʕalē-hin baqdanūs w bəṣal-in yā… xaḏ̣ar. | You break two eggs onto it and then you add the hot oil, but only a little. Then you cut parsley and some green onions onto it. |
| 1:07 | haḏanne zād yinḥaṭṭin fōg-ha gabəḷ al-īdām yinxalṭin hāḏi čīgt al-bēḏ̣. | Actually these are put on it before adding the oil. Then everything gets mixed and this is the *čīge* with eggs. |
| 1:14 | w-al-laḥam zād ač-čīgt al-laḥam ʕayne, al-habra, nafs əš-šī čīgt al-habra zād ʕayne burqul w dibis-he, | As for the meat: the meat *čīge* is actually the same and this is also true for the *čīge* with minced sirloin. (It is also made) with bulgur and a paste of tomato and chilli pepper. |
| 1:20 | w ʕayne bəṣal-ha ʕayne ʕayne bass lummun ᵊtgūm tufruk-ha hāḏi b-būz tufruk-ha, ᵊb-būz ē ᵊb-qālib būz. | It’s the same; also with onion, but when you knead it you have to knead it with ice; you rub it on an ice block. |
| 1:29 | bala ǧāfi tā al-mayye yḏ̣all zihīd zihīd yḏ̣all ᵊtmūʕ, zād tinfarič hāḏi tiṣīr guṭma alle ṣṣīr ḥāṛṛa, | If you do not mind, until the water is almost gone; it keeps melting. It is kneaded thoroughly and so (the water) becomes less. It even becomes warm. |
| 1:35 | mū miṯil čīgt al-bēḏ̣ yṣīr guṭma *acılı* yṣīr zād tinfarič ʕugub ʕād tinḥaṭṭ ʕalē-he tindagg ʕala l-habra. | Unlike the *čīge* with eggs, this one is a little bit spicy. It is also kneaded after the minced sirloin has been put on it. |
| 1:43 | al-habra tin… ʕād al-mille awwali yduggūn-he ʕa-l-ᵊḥǧaṛa b-al… w šift al-mīǧant az-ziqīre awwali daha ṣṣīr axēr. | In former times the people used make the minced sirloin by beating it on a stone. You saw the small mallet (didn’t you?). In former times it became better. |
| 1:52 | amma alḥaz ṭəlʕat qōlay ar-robōṭāt b-ar-robōṭ yinǧarr al-laḥam yinḥaṭṭ ʕalē-he zād tinfarič ʕayne yešilik-he | But nowadays it has become easier thanks to the food processors. With the food processor the meat gets minced and also the vegetables are grated. |
| 1:58 | zād kiḏe miṯil-he miṯil uxut-he bass hāḏi ʕala laḥam ʕād ᵊṣṣīr. kull-hin ᵊhniyye miṯil baʕaḏ̣-hin. | It is also like that; like its ‘sister’ (i.e., the one with the egg), it just is with meat. All of them are the same. |
| 2:06 | hinne kull-hin miṯil baʕaḏ̣-hin w hnīt al-ʕadas zād ʕayne nafs aš-šī zād kull-he burqul-he w bəṣal-ha w ṯūm-ha al-yābis hā! | They are all the same. And the one with lentils is basically also the same. Actually they are all made with bulgur, onions and garlic; with yellow onions! |
| 2:14 | kull-hin wakt-in ᵊtgūm tinfariǧ yḏ̣all tinḥaṭṭ xāšūgit ᵊhnīt ʕadas šōrabit ʕadas-in ḥāṛṛa tā tiswī-he – tā tiswī-he? – ī! | With all of them; while you are kneading it a spoon of hot lentil soup should be added until it is done. – Until it is ready? – Yes. |
| 2:23 | aḏ̣all kull-ma bidāl al-mayye aḏ̣all aḥuṭṭ šōraba lummun-he tihni tistawi ṣṣīr zēne miṯil ʕaǧīn, | I keep putting the lentil soup instead of water. I add soup until it is done and it becomes good and like dough. |
| 2:30 | agūm ʕād aḥuṭṭ ʕalē-he ayaddim ᵊbṣala īdām ᵊbṣala wala hiyye bēḏ̣a wala ṣinʕa, | Then I put (the following) on it: I roast an onion in hot oil. But only a white onion nothing else. |
| 2:35 | ᵊbṣala īdām-he yinḥaṭṭ ʕād ʕalē-he, hāḏi zād čīgt al-ʕadas, w-al-ᵊhniyye zād ʕayne al-bəṭāṭa. | Then the oil with the onion will be put on it; this is basically the *čīge* with lentils; and the other one is actually similar, the one with potatoes. |
| 2:43 | al-bəṭāṭa zād hašlani ta-ngūl tinṭabix, tinṭabix zād wakt-in-ha ḥāṛṛa ʕayne zād al-burqul w-ad-dibis w-aš-šī kull-u ʕayne nafs aš-šī. | The potatoes are also boiled. Let’s say, when they are boiled, when they are still hot, they (are added) to the bulgur and the tomato and chilli paste. Everything is the same, it’s the same thing. |
| 2:52 | w bṣalt-in yābse w-aṯ-ṯūm ʕayne wakt-in ᵊtgūm tinfarik bidāl al-ʕadas tinḥaṭṭ bəṭāṭa, | Again (you add) a yellow onion and garlic and start kneading it. But instead of the lentils you put potatoes in it. |
| 2:58 | al-bəṭāṭa zād tinfarik b-al-bəṭāṭa w īdām-he zād­ēn zēt w bṣalt-in yābse. | It is kneaded with potatoes together with the hot oil, oil, and a yellow onion. |
| 3:04 | hāḏi zād ᵊhnīt al-bəṭāṭa haḏanne ač-čīge arbaʕ ašqāl. | This is basically the one with potatoes. These are the *čīge* dishes, there are four types. |

## Urfa-140\_Biyat-Harran-2013

Amīna

1 Oct 2013

Heft II

|  |  |  |
| --- | --- | --- |
| 0:01 | al-ᵊbiyāt ta-ngūl al-ḥurma inčād-in-he yaʕni egerki trīd ʕəǧyān ta-ngūl al yrūḥ-il-he ʕəǧyān al ymūtū-l-he hā, | *biyāt* is, let’s say, if a woman wants to have children, but, let’s say, she (always) loses them, they die (before birth). |
| 0:13 | al hinne al yrūḥin gidenler yani kimler, al al ymūtū-l-he ʕəǧyān al yrūḥū-l-he ʕəǧyān al ta-ngūl ʕalē-he səxənte. | Those who go (for *biyāt*) are those whose children die. Those who miscarry (lit. whose children go), the one who, let’s say, has a problem. |
| 0:24 | haḏinne yrūḥin ʕa-š-šēx ʕala šēx-in yaʕni ybayyit, hā, ta-ngūl al mā-l-he tgūl ʕa-š-šēx, | These go to the sheikh, to a sheikh who makes the *biyāt* .Let’s say one who has no (kids) tells the sheikh (her problem). |
| 0:32 | ʕād ygūl “ənṭī-ni min ʕbug-ič!” al-ʕabag šinhu? al-ʕabag al yilbas al-hiris al… al-malbūs ad-dawām yaʕni kullanılmış eşyası, | He says, “Give me a piece from your cloth!” What means *ʕabag*? *ʕabag* is what is worn, garment, what is worn all the time, I mean things that she has used. |
| 0:43 | ta-ngūl maḥrama wala hibriyye wala kišmit ṯōb hā | Let’s say a headcloth or a scarf or a piece of dress. |
| 0:48 | haḏanne ʕādēne iš-ma yaʕni gönlüğünden ne koparsa tliff bī-hin halhinne iš-ma tənṭī-´ min gaḷb-ak yaʕni hā. | And whatever you are happy to give (*viz.* money), you wrap into them; only how much you really give from your heart I mean. |
| 0:55 | mū alle maǧbūri bukadar hā haḏanne ʕād yliff-hin yliff-hin b-al-hniyye b-al-biyāt w-aš-šēx yḥuṭṭ-hin ǧawwā-´ niyyāt ynām ʕa-n-niyye. | There is not a certain amount necessary. He wraps them in the thingy, in the *biyāt*; the sheikh puts them inside and sleeps over it with good intentions. |
| 1:06 | baʕaḏ̣-hun zād baʕaḏ̣-hun yaʕni al-ḥurma hiyye mart aš-šēx ᵊtḥuṭṭ b-al-gizli, b-al-gizli tḥuṭṭ b-al-gizli ǧawwa rās aš-šēx, | Some of them also do it (by bringing it) to the sheikh’s wife who puts it secretly under the sheikh’s head. |
| 1:16 | w ygūl yā wali ḥlimit hīčiḏ, hīčiḏ yḥiss aṣ-ṣubuḥ ygūl “ḥlimit ḥarām b-al-flāne, | Then he says “Hey, I dreamt of this and that.” He wakes up in the morning and says “I dreamt of the woman so-and-so.” |
| 1:21 | bī-´ wāḥad zād, yḥuṭṭ-u b-bāl-u, yḥuṭṭ-u b-bāl-u yaʕni aš-šēx alḥaz ᵊšyūx-ne zād ybayytūn hēne, al-ᵊhniyye zād, wāḥad zād aṣ-ṣāliḥ zād ybayyit. | There is also something which puts it into his mind. I mean, the sheikh, now our sheikhs here also do the *biyāt*, the thingy. But any honest person can do the *biyāt.* |
| 1:33 | yaʕni mū alle aš-šēx aṣ-ṣāliḥ zād ybayyit čünkü iḥna hēne b-ᵊhnīt islāmiyye zād al-mibīt šī. | I mean not necessarily the sheikh. Any honest person can also do the *biyāt* because we have Islam here and therefore the *mibīt* (leaving things overnight at the sheikh) exists. |
| 1:40 | al-mibīt šinhu yaʕni? šey almak ha ta-ngūl ē b-at-turuk ši-ygūlūn ta-ngūl şey etmek […] istišāre | I mean, what is the *mibīt*? It is to take the thing... Let’s say, how do they call it in Turkish, let’s say, to do something [...] like consultation. |

## Urfa-150\_Iclikofte-Harran-2014

16 Nov 2014

Amīna

Heft III

|  |  |  |
| --- | --- | --- |
| 0:01 | awwalt albāriḥ čalēna kbabb – ᵊkbabb ī, –ᵊšnōn sāwēti al-ᵊkbabb? – al-ᵊkbabb ᵊšnōn sāwēnā-´? ǧibne, ǧibt al-burqul ač-čīge w ḥaṭṭēt b-al-ligan al-burqul ač-čīge. | The day before yesterday we ate *kibbeh.* – Yes, *kibbeh.* – How did you make the *kibbeh*? – How did we make the *kibbeh*? We brought, I brought the fine bulgur and put the fine bulgur into the large bowl. |
| 0:18 | kabbēt ʕala gidar al-ʕēle, hā! w ḥaṭṭēt ʕalē‑´ rqīf xubuz, xubz-in al ᵊnxabz-u iḥne hēne, xubz al-bēt, ᵊrqīfēn xubuz. | I poured the amount (of bulgur into the bowl) according to the size of the family. Then I put a loaf of flat bread on it – from bread that we bake here, house-baked bread, two loaves of bread. |
| 0:28 | w ḥaṭṭēt ʕalē‑´ ṣōṭ-in yābis min ṣōṭ-ne, ḥbūb miliḥ, w haḏinne guṭmut irmīk ḥaṭṭēt ʕalē‑´ zād tā yugḏ̣ub-u. | I put on it dried chili pepper from our own pepper, a pinch of salt, and also some semolina in order that it makes (the dough) cohere. |
| 0:36 | w kassarit ʕalē‑´ bēḏ̣, arbaʕ bēḏ̣āt w ʕəǧanit-hin haḏanne, fərakit-hin, fərakit-hin w ʕəǧanit-hin lummun-ma ṣārin ʕaǧīn, lummun-ma ṣārin ʕaǧīn. | I broke some eggs onto it, four eggs. Then I kneaded them and rubbed them until they turned into dough; until they became dough. |
| 0:48 | hā w gəraḏ̣t-ill-i bṣalāt ḥaṭṭēt laḥam-in magrūḏ̣ ʕalē-hin, ḥabbtēn filfil w guṭmut miliḥ, al yirīd ysāwī-hin zād ʕalē‑´ dibis w-ṣōṭ, | I cut some onions and put minced meat on them, two pinches of black pepper and a little bit of salt. Who wants makes it with tomato paste and chili pepper. |
| 1:02 | w-al yrīd zād ysāwī-hin hīčiḏ normal bass ʕala bəṣal w laḥam. āni sāwēt-hin bəṣal w laḥam, mā ḥaṭṭēt ʕalē-hin dibs w ṣōṭ, as sāwēt-hin albāriḥ awwalt albāriḥ. | And who wants makes it like this in the normal way, just with onions and meat. I made it with onions and meat. I did not put tomato paste and chili pepper on them when I made them yesterday, the day before yesterday. |
| 1:14 | hā ʕugub-mā\_ǧīb al-ʕaǧīn hāḏa tḏ̣all tigṭaʕ hīčiḏ gəṭʕa gəṭʕa aḏ̣all b-əṣbaʕ-i afukk-hin w-aǧīb al-ḥašwa haḏīč zād alīḥ-ha ʕa-ṭ-ṭīb. | After bringing the dough you cut it into pieces. I open them with my finger and then I bring the filling and cook it over a low heat on the stove. |
| 1:22 | as sāwēt-he al gəraḏ̣t-ha al-bəṣal w-al-laḥam ᵊḥbūb miliḥ ᵊḥbūb filfil, haḏāk kull-hin xalaṭit-hin w ḥaṭṭēt-hin ʕa-ṭ-ṭīb, | (The filling) which I have made before, which I have cut: the onions, the meat, a pinch of salt and pepper. I mixed them all together and put them on the stove. |
| 1:30 | lummun liḥit-hin liḥit-hin zēn, lummun-hin guṭma xafīf ᵊstuwin w barradit-hin tā mā tfūš al-ᵊkbabba, barradit-hin zād, xallēt-hin yibradin. | After having cooked it well over a low heat, when it is almost well done, I let get it cold in order that the *kibbeh* do not crumble. I cooled them down; I left them to get cold. |
| 1:41 | w ǧibt al-ʕaǧīn w fakkēt-u b-əṣbaʕ-i haš-šakil guṭma guṭma ḏ̣all ᵊb-gadd al-bēḏ̣a, aǧīb-he w-afukk-ha b-əṣbaʕ-i w-aḥuṭṭ ᵊbgaḷəb-ha al-ḥašwa w-asakkir-ha | Then I brought the dough and shaped it with my fingers like this a little bit until it was as big as an egg. I take it and make a hole with my finger to put the filling inside of it. Then I close it. |
| 1:49 | w-asāwi ʕala gadd al-ʕaǧīn al ʕəǧant-u w-al-ḥašwa, w tāli l-ʕaǧīn čādin ʕaǧīn ṣār zād amaṭṭil-hin hīčiḏ zād b-īd-i asāwī-hin ᵊgrāṣa. | I make (*kibbeh*) according to the amountof dough I have kneaded and the amount of filling I prepared. In the end, if some of the dough is left, I press it flat like this with my hands and make flat kibbeh (*grāṣa*) out of it. |
| 2:01 | hā, w-aǧīb-hin aǧīb az-zēt, axallī‑´ zēn yḥammi w-aḥuṭṭ al-ᵊkbabbāt aḏ̣all ʕād aḥammiṣ-hin. haš-šakle ī. | I take them and I bring the oil. I fry them well and I also put the *kibbeh* inside and keep frying them. This is the way (I do it). |

1. (the last 30 seconds of this audio are not the transcribed text in purple) [↑](#footnote-ref-2)
2. Literally: “he is a new dead”. [↑](#footnote-ref-3)
3. Syrian dialect; in the local dialect *fāriq* ‘empty’ is used. [↑](#footnote-ref-4)
4. Calque of *burası*? [↑](#footnote-ref-5)
5. Literally “they pull water” calque from Turkish *su çekmek*. [↑](#footnote-ref-6)
6. Literally “when they are thirsty”. [↑](#footnote-ref-7)
7. That means, *čēl* is both a square and measure and a measure of capacity. [↑](#footnote-ref-8)
8. Literally: “have come to you”. [↑](#footnote-ref-9)
9. [baxdanūs] [↑](#footnote-ref-10)
10. In Turkey the *Jandarma* (< French *gendarmerie*) are a special police force which operates mainly in villages and small towns. [↑](#footnote-ref-11)
11. Tall Abyaḏ̣ is the Arabic name the border town to Syria which is called Akçakale in Turkish. [↑](#footnote-ref-12)
12. The word is pronounced in a strange way as if the speaker had mixed two words. [↑](#footnote-ref-13)
13. Literally: it makes the food melt. [↑](#footnote-ref-14)
14. Literally: income for bread. [↑](#footnote-ref-15)
15. A common saying that means: a good deed for God. [↑](#footnote-ref-16)
16. Das türkische *hocam* “mein Lehrer” wird allgemein zur Anrede von in ir­gend­einer Weise gebildeten und etwas älteren Personen gebraucht. [↑](#footnote-ref-17)
17. Eine Türkische Lira kostete zu dieser Zeit ca. 0,50 €. Die dialektale Form lautet *lēra*, durch Einfluß des Türkischen ist aber auch oft *līra* zu hören. [↑](#footnote-ref-18)
18. This term is derived from the root *ˁ-l-q* ‘to hang’; it is also attested in other Shawi dialects (Lentin 2013: 165). Cf. also Iraqi Arabic *ˁillāga* ‘basket’ (Woodhead and Beene 1967: 320). [↑](#footnote-ref-19)
19. Turkish *veya* ‘or’. [↑](#footnote-ref-20)
20. Local Turkish for *bir de* ‘also’. [↑](#footnote-ref-21)
21. The word *ṭōrba* is a loan from Turkish *torba* ‘sack, bag’. [↑](#footnote-ref-22)
22. Cf. Iraqi *farda* ‘heavy cloth sack usually used as a packsaddle on beasts of burden’ (Woodhead and Beene 1967: 348). [↑](#footnote-ref-23)
23. Plural of *ḥunṭa* in the sense of ‘kinds of wheat, kinds of cereals’. [↑](#footnote-ref-24)
24. The word *hnīye* ‘thing’ is used as a substitute for any noun which does not come to the mind of the speaker at the moment (like thingamabob, thingummy etc.). There is also a verb *yihni* that is often attested in the texts. [↑](#footnote-ref-25)
25. This word is a loan from the local Turkish dialect: *bendek* ‘large sack’ (*Türkiye’de Halk Ağzından Derleme Sözlüğü* 1963: 626). [↑](#footnote-ref-26)
26. Turkish *kenar* ‘margin, side’. [↑](#footnote-ref-27)
27. He is right insofar as the Arabs of Urfa have taken it from the Turkish word *poşet*, which in turn is a loan from French *pochette.* [↑](#footnote-ref-28)
28. This is an exact calque of the Turkish phrase *cemre düştü*, lit. ‘the *cemre* has fallen’. [↑](#footnote-ref-29)
29. The word *faqīr* ‘poor’ usually implies that somebody is also mentally handicapped. [↑](#footnote-ref-30)
30. Ḥōrān is a fertile region in southern Syria. [↑](#footnote-ref-31)
31. In Arabic the speaker switches back here into the third person singular. [↑](#footnote-ref-32)
32. He means a kind of curd cheese which very much resembles yoghurt. [↑](#footnote-ref-33)
33. Literally “washed it”. [↑](#footnote-ref-34)
34. Actually it is called *ʕukka* ‘hose pipe”, *kwāṛa* is a kind of chest to put the *ʕukka* in. [↑](#footnote-ref-35)
35. Literally: “they sat down (together)”. [↑](#footnote-ref-36)
36. The word *ṣuwāṛa* was explained to me as ‘turning water’; it is probably connected to the word for ‘bracelet’, cf. Iraqi Arabic *swār* (Woodhead/Beene 1967:229), Syrian Arabic *ṣwār* (Barthélemy 1935-1954:449). [↑](#footnote-ref-37)
37. Al-ʿIlle (Turkish Öncül) is a small village situated only a few metres from the Syrian border. The famous mud production stopped a few years ago but the pits can still be seen. [↑](#footnote-ref-38)
38. Unmarried daughters who stay at home and go neither to school nor to work are called like this. Probably *bniyyit bēt* is a calque from the Turkish equivalent *ev kızı.* [↑](#footnote-ref-39)
39. He lives in the village called Abu Ḥarmala. [↑](#footnote-ref-40)
40. *al-ǧinn minn* is an example of the common *m-*reduplication used to expresses the notion of ‘and the like’ and ‘and similar (things)’*.* [↑](#footnote-ref-41)
41. A polite expression before or at the time of interrupting someone is talking. [↑](#footnote-ref-42)
42. The speaker uses two different words for “Christian”, the Arabic *masīḥi* and the Turkish *xristyāni.* Appearently he is not aware that these words denote adherents of the same faith. [↑](#footnote-ref-43)
43. The speaker of story confirmed that this sentence is wrong with regard to its meaning. [↑](#footnote-ref-44)
44. In the text wrongly *b-īd-ak*. [↑](#footnote-ref-45)
45. This word is normally not used in the local dialect. The speaker knows it from his journeys as a truck driver to various Arab countries. [↑](#footnote-ref-46)
46. Narrative imperative. The structure in the next two sentences are similar to that in Kurdish, hence to tell a story in an imperative form, which is similar to the conjuctive form in English, hence ‘’She would take the coffee and hide it..etc’’) [↑](#footnote-ref-47)
47. 1 *ṯumniyye* =1½ *teneke*; 1 *čēl* = 184 kg = 12 teneke. [↑](#footnote-ref-48)
48. Twice he uses the Turkish phrase *sǝra yox* (“there was no queue”) instead of *sǝra čox* “there was a long queue” which makes much more sense. [↑](#footnote-ref-49)
49. The literal meaning is ‘accept!’. [↑](#footnote-ref-50)
50. Here he uses the plural as he talks to more than one of his sons. [↑](#footnote-ref-51)
51. Literally: it entered the sheikh’s head (*qāft-u* ‘his head, without suffix *qāfa* < Turkish *kafa* ‘head’). [↑](#footnote-ref-52)