# Texts

Transcription fṭn

w = [u] before C; y = [i] before C

w- = [w] before V; y = [y] before V; yi- and y- are free variants in verbs (ynām ~ yinām)

ˀ if after a pause or between two vowels

ᵊ epenthetic vowel at the beginning of a word (also after article; al-ᵊḥǧaṛa)

Epenthetic vowels inside the word not specially marked.

( \_\_\_\_ ) in translation: additional information

( \_\_\_\_\_ ) in transcription: mistake corrected by speaker her/himself

[\_\_\_\_\_\_\_] in transcription: corrected or added word

ə is allophone of i

u is phonemic

## Urfa-011: On the cemetery of Ḥarrān [control/trans]

Ismail, 5.5.2010,

Dort sind fast alle von den Banī ˁIǧil begraben, auch wenn sie in Urfa wohnen.

|  |  |  |
| --- | --- | --- |
| 0.01 | hāḏa l-ᵊgbūr, ˀal-miǧanne, ˀal-gabǝr, wāḥad ymūt yidfunūnu hēne yidfunūnu yqasslūnu ˁala ˁurf Islām, ˁala ˁādāt uṣūl Islām, yqasslu, ˀal-xōǧi yqasslu, w yǧībūnu hēne yčaffnūnu yḥuṭṭūnu b-al-kefen, čafan – kefen –čafan, ydummūnu. | 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 baˁdēn, ˁugub sabˁ ᵊsnīn yigdarūn yḥuṭṭūn qēr wāḥad bī. ˀin mā ṣār sabˁ ᵊsnīn qēr wāḥad mā yḥuṭṭūn. | After that, seven years after 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 sane, ˀal-gabǝr hāḏa mā yiftaḥūnu – mā yiftaḥūnu – baˁad sabˁ ᵊsnīn yiftaḥūnu yigdarūn ˀin māt ḥade ˀin ṣār mayyit uxṛa l-al-ˁēle, 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 | ˀalḥaz qādi nrūḥ gabǝr ǧiddi, gabǝr ḥabbābti ˁammi ṯalāṯe mawǧūdīn bi-gabǝr wāḥad, bēnāthum sabˁ ᵊsnīn, sabˁ ᵊsnīn yiftaḥūn al-gabǝr, gabl as-sabˁ ᵊsnīn mā yiftaḥūnu, xaṭīya yaˁni ygūlūn al-mayyit sabˁ 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-sabˁ ᵊsnīn yidfunūn bī. nahāṛ az-zyārāt iḥna ˁa-l-ᵊgbūr ha-l-miǧanne ˀakṯar an-nōbāt b-al-ˁīd niǧi b-ˁīd ar-ramaḏ̣ān. w b-ˁīd aḏ̣-ḏ̣aḥīya fazla maḥḥad yiǧi zihīd. ta-nrūḥ iḥna ˁala miǧannitna min qādi xōǧam, ˁala miǧannit…gabǝṛ ǧiddi ḥabbābti, b-al-ˁīd 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 | bīhum al-mayyit ǧidīd gabru ta-ngūl ḏa… gāl al-mayyit al-ǧidīd, al-ḥabāyib baˁḏ̣an al-maṛāt yaˁni yibčin, yibčin ˁalē baˁḏ̣hin ǧidīd ˁaman waladhe mayyit axūha mayyit ygūmin yibčin ta-ngūl al-bači (b-)al-miǧanne ˀaṣlǝnda ḥarām. | There are some, when somebody died recently, let’s say he died a short while ago[[1]](#footnote-1), the women, some of 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 ˀigir āya, ˀigir duˁa, yibkūn al yibkūn baˁaḏ̣hum al-yōm waladu mayyit yibči ˀamma bī ygūl b-arḏ̣-in tibči ˀigir-lu al-ḥamdilla ˀigir-lu l-fātiḥa, ˀigir-ǝllu yāsīn, ˀinte w b-xēru šaqle, ˀaḥsan m-al-bači, al-bači xaṭīya 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 gabǝṛ qāyin bābāti ˀāni, ˀabu rāˁit bēti, ˀabūha. hāḏa māt gabǝḷ… yirmi beš on iki bin altı – ˀarbaˁ ᵊsnīn – ˀē, ˀarbaˁ ᵊsnīn yimkin ṯalāṯ arbaˁ ᵊsnīn, ˀē, ˀAḷḷa yirḥamu, gāl huwwa gabǝṛ ǧidd walādi, ǧidd banāti, ǧiddhin, hināk gabǝṛ āni ǧiddi ˀāni ǧiddi ˀāni. | 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 | ha-l-kāsāt la-šū? – ˀal-kāsāt haḏanne, ˀad-dann hāḏa gabǝr Šēx Ibrāhīm, šēx zāt yaˁni, hēne yḥuṭṭūn mayye, yimlūn bī mayye, ˀalḥaz fāḏ̣i[[2]](#footnote-2) mā bī, yiǧūn baˁaḏ̣hum hēne al-mayye hāḏi b-al-gēḏ̣ yišrabūn minhe ˁala ḥirmit aš-šēx – miššān al-baraka – ˀē, 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 wāḥid waǧˁān yṣīr ˁaǧīy-in ziġīr mū ˁadil, yiǧūn w yisgūnu min gabǝr Šēx Ibrāhīm, min gabru hēne. ˀal-miǧanne ˀāni gerče yōminni xaššēt mā grēt, nigra al-fātiḥa ˁalēhin, 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*]. |
|  |  |  |
| 4.15 | gōlit ṯalǝṯ nōbāt qul huwa aḷḷāhu ˀaḥad al-gabǝr yōmin tiǧi fōg al-gabǝr xōǧam ta-ngūl fōg al-gabǝr alḥaz, ta-nrūḥ yamm gabǝr ǧiddi ta-ˀafahhmak saġlam. | 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 | maˁnāt ṯalǝṯ nōbāt qul Aḷḷāhu ˀaḥad ygūlūn, al-xawāǧi ygūlūn, baˁdēn tigra l-fātḥe yōmin ᵊtgūl hīčiḏ, rāˁi l-gabǝr yišūfak b-iḏn Aḷḷa, min ǧawwa yšūfak b-iḏn Aḷḷa, ˀiḥna yaˁni ngūl yōmin tigra ṯalǝṯ nōbāt qul Aḷḷāhu ˀaḥad, ˀinte tgūl hadīt-in wāṣla rūḥ al-marḥūm hāḏa, ˀal-fātiḥa, ygūlūn al b-al-gabǝr yišūfak. | 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 ˀIsmāˁīl ǧāˁid yigra ˁala gabri ˀal-fātḥe, yigūl yiǧi ˁala…ˁala wuǧūdu ˁala rūḥu, ᵊhnīye serinlik ṯuwāb yaˁni yiǧi ˁala xēru, 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 ˁugub ḥabbābti b-sitt ᵊsnīn, xamǝs sitt sabˁ ᵊsnīn zād, ˀibin ˁamm abūyi zād dammṓ hēne, ˀibin ˁamm abūyi, ˁamǧa oġlu babamǝn ˁamǧası oġlu zād dammṓ hēne, ˀāni ˀaˁarifu māni hēne ṯalāṯa mawǧūdīn: ˁammi w ḥabbābti w-ibin ˁamm abūyi – w bēnāthum sabˁ ᵊsnīn? – ˀē, sabˁ ᵊsnīn, ˀē sabˁa ˀakṯar … | 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…. here are three persons buried. My uncle, my grandmother, and my father’s cousin. – And between (their departure) are seven years? – Yes, seven years, … |
| 7.21 | gabǝl as-sabˁ ᵊsnīn al-gabǝr mā yiftaḥ, mā yiftaḥūnu xōǧam, čünkü ˁalēš yigūlūn lissaˁ al-mayyit al-badan ṣaġlam. ˀamma baˁad sabˁ ᵊsnīn mā yḏ̣all ṣaġlam yiftaḥūnu yḥuṭṭūnu l-ˁiḏ̣ām b-al-kōše min qādi ˁidd riǧlēnu, ˀar-rās min hēne yḥuṭṭūn al-mayyit, rāsu hēne w riǧlēnu 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 any more 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 head here and his feet their. |
| 7.39 | yiǧabblūnu hīčiḏ yṣaffḥūnu, waǧhu ˁa-ǧ-ǧible yṣaffḥūnu waǧhu ˁa-ǧ-ǧible. baˁad sabˁ ᵊsnīn yōmin tiǧi ḥāliyle al-xašarāt tākulhum al-bani ˀādam. min yḏ̣all sine ytixx al-badan. ˀaz-zēn hāy hū, ˀaz-zēn al-ˁimāl, ˁamal, yaˁni ˀal-ādami ˀalḥaz hāḏa l-badan hāḏa trāb, kunna trāb ǧīna m-at-trāb ᵊnrīd ᵊnṣīr at-trāb. ˀamma ˀaz-zēna šinhi? ˀaz-zēna l-ˁamal. | 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. After a year the body get’s rotten. The good thing is the deeds. A human’s body is only dust, we are all dust. We are of dust and we will become dust. But what is good? The deeds are good. |
| 8.03 | ˀaṣ-ṣāliḥ, ˀal-ḥasanāt al-ˁamal, haḏāk rabb al-ˁālamīn yḥuṭṭu b-al-ǧanne. ˀiḥna kunna šuġulna miššān aǧ-ǧanne, ˀad-dinya hāḏi bōš, ˀiḥna xuṭṭār – ˀad-dinya fāniya – fāniya d-dinya, ˀiḥna bīhe 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 ˀište ˀiḥna ˁadǝn… ˀiḥna l-ˁarab ˁarab Harrān ta-ngūl, ˀakṯarha b-al-mīye sittīn sabˁīn ydummūn b-al-hēne[[3]](#footnote-3) b-aš-Šēx Ḥayā ngūl hēne ngūlhe miǧannit aš-Šēx Yaḥya, ˀaš-Šēx Ḥayāt ibin Qays, Yaḥya, Ḥayā ngūl-lu Ḥayā, Šēx Yaḥya ḥayy – yaˁni ha-l-makān mubārak – ˀē, 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 | yaˁni niǧi hēne daha, yēlōn yimūt b-Istanbūl yiwaṣṣi yigūl “ˀāni dummūni [b-Ḥarrān!]”, ˀiḥna ta-ngūl ᵊˁrubi yēlōn yirūḥ ˁala Stanbūl ta-ngūl marīḏ̣, yirūḥ ysawwi ˁamalīye ˁa-š-šife xastaxāne yēlōn yimūt b-al-xastaxāne yirtaḥam, yiwaṣṣi ˀahálu ygūl “dummūni b-aš-Šēx Yaḥya, lā tdummūni b-Istanbūl, ˀuxḏūni ˁala ˀaháli, hēne!” | We come back here. 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-ydummūnu b-Istanbūl, b-Ādane hep ˁaynǝ ˀalla yrīd ˁa-š-Šēx Ḥayā, yiḥūtṭūnu b-al-… b-al… ha-l-atobīs b-at-tābūt yǧībūnu ˀī hēne ydummūnu, ˀila ˁa-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. |

*ˁatgān* ist AP eski olmuş i Ggs zu ˁatīǧ

xarbān verdorben

al-laḥam mirwiḥ das Fleisch stinkt

ad-dann fāriq küp boş

*nxušš ǧawwa* gehen wir runter?

man sagt zu Hl.

iṭni šifa!

iftaḥ šuġli

Mähen

in ṣār čiṯīr bi-l-maṭōr

in ṣār zihīd bi-l-īd yḥasslūnu

torpāne Sense

*torpānčīye* Sensenarabeitr

yinširib

yinlaff

*yuguṭfūnu* sie pflücken

yiṭbaxūnu

yifawwrūn kochen

čīgit farrik = çiğ köfte

čīgt-in mistáwiye gekochte köfte

mḥammūṣ ? kızartma

## Urfa-012: Lentils and Thistles [control/trans]

Ismail, 5.5.2010, 5:40

Uses a few words he has heard in Syria and Iraq

waraqa besides wruga, miyye besides ímye, yaˁṭi besides yinṭi, kwayyis besides zēn

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| --- | --- | --- |
| 0.4 | hāḏa al-ˁadas, yizraˁūnu ˀonikinǧi ˀay, ˀonbirinǧi ay, xamǝs tušhur yḏ̣all hīčiḏ, ˀarbaˁ tušhur, xamǝs tušhur, sitt tušhur. baˁdēn yiǧūn yiḥaṣṣdūnu b-al-mōtōrāt, yōm-innu yības, ˁugub xamǝsṭaˁǝš yōm hīčiḏ, baˁad-ma yības b-al-mōtōrāt yiḥaṣṣdūnu, yuṭluˁūn at-tibin ˁayrǝ | 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 | tibnu w-al-ˁadas ˁayrǝ, w-al-ˁadas ˁād yāxḏūnu ˀahalu ybīˁūnu b-al-ˁarṣa, b-al-ˁarṣa yibīˁūnu, al-ˁadas taqrīban, al-ˁadas al… hāḏa al-xaḏ̣ar ᵊngul-lu, yeşil mercimek, ybīˁūn kīlawu waraqa, b-wruga, al-kīlo, al-ˁadas. | 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 ybīˁūnu ˀímyit ǧiriš, ˁašr ᵊgrūš – ˁašr ᵊgrūš – ˁašr ᵊgrūš yaˁni al-ˁašǝr kīlawāt waraqa, at-tibin, w-al-ˁadas, baˁdēn-ma yāxḏūnu ˁa-l-fabrikāt tkassru ysawwūnu qišimtēn, yṣīr kīlawu b-malyūnēn, gišru yiṭlǝˁūnu yiṭlǝˁūn gišru yṣīr al-kīlu b-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 one million. |
| 1.03 | b-al-markēt, b-as-sūpermarkēt, b-al-baqqāl yibīˁūnu b-wrugtēn w nuṣṣ, waraqtēn w nuṣṣ yaˁni waraqtēn zād ybīˁūnu. taqrīban bir yūrow yaˁni yūrow avrūpa. ˁa-l-bēt iḥna nrūḥ nāxuḏ xamǝs kīlawāt, yāzīna šahrēn ṯalāṯ. al-… an-nuṣṣ kīlo, rubuˁ kīlu ysawwi ˁēš linna, nuṣṣ kīlo ysawwīne ˁēš 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-gāˁ? – al-gāˁ hāḏi siǧīy. hāḏi siǧīy. ˀī, hāḏa l-ˁadas hāḏa siǧīy, maˁṭīnu mayye, yēlōn mū siǧīy mā yṣīr, al-ˁiḏīy mā yṣīr hēne. čünkü al-ˁiḏīy yibas, mā ṣār mǝṭar yibas, min hāḏa ysawwūnu 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 yǧībūnhin ysawwūn siǧīy yisǧūn bīhin al-ˁadas. al-mayye… b-al-buwāri haḏanne yisḥabūn mayye, w yisǧūn al-ˁadas, w ˀal-mayye hāḏi mayyt al-barāǧ hāḏi mayyt al-barāǧ hāḏi – hāḏi mayyt al-barāǧ - – hāḏi mayyt 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[[4]](#footnote-4) 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 yōmin al-barāč ydaššrūn al-mayye yḥuṭṭūn ṣīfōn ᵊb-gaḷǝbha, buwāri, ṣīfōn, halḥīn mayye mā-miš malṭūˁa,[[5]](#footnote-5) hāḏi timtali l-mayye yḥuṭṭūn al-būri, aṣ-ṣīfōn hēne yḥuṭṭūn, w min hēne tgūm ᵊtkubb yisǧūn al-ˁadas 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 | yinṭūnu mayye yōminnu yaˁṭaš yisgūnu mayye, al-mayye taqrīban ˁ-al-ˁadas marra waḥde mayye šahar tkaffīy, tāzīy. baˁda šahar uxṛa yisḥabūn yinṭūnu mayye ta-mā yības. | They give water to them; when they need it[[6]](#footnote-6) 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-ˁadas vērmu yṣīr zēn yaˁṭi ta-ngūl ad-dönem hemen hemen aṯnaˁaš dönem ʾiḥna hēne nsammī, nsammī čēl – čēl – al-gāˁ ngūl-lhe aṯnaˁaš dönüm nsammī čēl, ač-čēl yaˁṭi al tizraˁ ta-ngūl čēl, ˁadas ač-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.* The *čēl* gives \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ we say *čēl*, a *čēl* of lentils |
| 2.52 | al-ˁadas imyitēn kīlōw, al-mītēn kīlo yiǧi xams ᵊṭwān ˁadas. al-xams ᵊṭwān, al-kīlo yiǧi xamsa w-ˁišrīn kīlo, al-vērim maḥṣūl. yōmin yiǧi xamsa w-ˁišrīn kīlōw kwayyis yaˁni zēn hemen hemen yiǧi la-l-xams ᵊṭwān arbaˁ ᵊṭwān xams ᵊṭwān yiǧi l-ˁadas. | 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 | ˀač-čēl, ˀaṯnaˁaš dönüm. ˀiḥna hēne ˁa-l-guwāˁi, ᵊtgūl [dgūl]“ˀašgadd ˁindak gāˁ?” ᵊtgūl “ˁindi ˁašr ᵊtičāl ˁašǝr čēlāt.” al-ˁašǝr čēl mīye w-ˁišrīn dönem, mīye, ad-dönem iṯnaˁaš dönem čēl nsammī b-al-ˁarab, 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 gāˁ, čēl ḥunṭa, al-ḥunṭa čēlhe, mīye w ˀarbaˁa w ṯimānīn kīlōw b-al… b-ad-dibbābi, ad… dabbītha aṯ-ṯamantaˁaš lītar, ˀiṯnaˁaš dabbīt ḥunṭa li-ṯummha nčīlhe nsammīhe čēl. – ˀā, fhimtak. | A *čēl* of land, a *čēl* of wheat (is different)[[7]](#footnote-7); 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 | ˀiṯnaˁaš dabbīt ḥunṭa nsammīhe čēl. ᵊtgul-lu “čam čēl ǧannak?” ygūl “mīye čēl, ǧāni ḥunta.” ˀal-mīye čēl yisawwi b-al-ḥisāb il-matematīk ṯimanṭaˁaš ṭōn w-arbaˁmīt kīlow. al-mīye čēl ṯimanṭaˁaš [ˀalif] w-arbaˁmīt kīlow, ᵊtčēlhe b-al-kamyūn yāxuḏha ˁa-l-midīne, ˀal-ḥunṭa ybīˁūnhe, al-ˁadas, al-ˁadas čēlu mītēn kīlow, | Twelve cans of wheat are called *čēl.* You say, “How many *čēl* have you got?”[[8]](#footnote-8) 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. You measure them on a truck and then they bring it to Urfa where they sell the wheat; as for the lentils, one *čēl* of lentils is 200 kilos. |
| 4.12 | ˀal-ḥunṭa čēlhe mīye w-arbaˁa w-ṯimānīn kīlow, w-aš-šiˁīr čēlu mīye w-iṯnēna w-xamsīn kīlow, ˀaš-šiˁīr xafīf, ˀaš-šiˁīr xafīf čēlu ṯnaˁaš dabbīye, čēlu mīye w-iṯnēna w-xamsīn kīlow, w-al-ˁadas ˁamanu ṯiǧīl, čēlu mītēn kīlow. al-ḥunṭa mīye w-arbaˁa w ṯimānīn kīlow, čēlhe. | 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. |
| 5:00 | hāḏa ˀiḥna nsammī šōk, hāḏa, ˀaš-šōk hāḏa hnītu hāḏi baˁdēn ᵊtṣīr ᵊb-gaḷbu mā-dri šakle, bīhum awwali yāklūnhe zād amma ˀiḥna mā-nākulhe, yāklūn galbu. | This (plant) we call thistle; the thistle, this thingamajig… When there is I don’t know what stuff inside of it, there are people who eat its interior. We do not it them. |
| 5.13 | gaḷǝb hāḏe šwayy yiṣīr guṭma hīčiḏ ḥāmḏ̣e wēya ḥilwa yāklūnhe, ˀiḥna mā-nākulhe halḥīn. yṣīr ṭaraf al-ˁadas ᵊb-gaḷb al-ˁadas fazla mā yṣīr ˁaman yiṭuššūn ilāč, ysawwūn ilačlama yabanǧi madde mā yṣīr. | Its interior get’s a little bit like this, it is sour or sweet, 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 pesticidal agent; they spray pesticidal agent and therefore weeds do not come up. |

## Urfa-024ª: Vegetables (*zalzawāt*) [control/trans]

Ismail, 6.5.2010

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

|  |  |  |
| --- | --- | --- |
| 0.03 | az-zalzawāt xōǧam, ˀal-mayya hāḏi, mayyt-in at trūḥ min hēne, ˀaz-zōda, ˀal-barāǧ, ˀaz-zōda nisgīha, ˀal-mayyt az-zōd al-fazla, ᵊtrūḥ min hēne ˁala Sūrīya. Sūrīya yizraˁūn ˁalēha guṭun yizraˁūn ˁalēha ḥunṭa, yizraˁūn ˁalēha šiˁīr, yizraˁūn ˁalēha ˁadas, yizraˁūn ˁalēha 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 | maˁnāt az-zalzawāt, ˀal-bēḏinǧān, ˀal-frǝnǧi, ˀaṣ-ṣōṭ, ˀal-xuḏ̣āṛa, ˀal-bǝṣal, ˀan-naˁnāˁ, ˀal-baqdanūs, ˀal-… ǧumlit al-… as-sabze ˀiḥna ngūl az-zalzawāt, zalzawāt yaˁni kalíme qǝṣa – qǝṣa – ˀē, ᵊngūl aǧ-ǧumla zalzawāt. | The meaning of *zalzawāt* is: aubergines, tomatoes, chilli pepper, vegetables, 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 | ˀamma ˀin ṭawwalithe, ᵊtgūl bēḏinǧān ṣōṭ ᵊfrǝnǧi bǝṣal niˁnāˁ baqdanūs[[9]](#footnote-9) ˀāā… dibše baṭṭīx. tˁarif al-baṭṭīx? – ˀal-baṭṭīx ˀē – ˀal-baṭṭīx, ag-garˁa ṣū qabaġı bāmye, yaˁni hāḏi kullhe ˀiḥna b-aǧ-ǧumla, ᵊnsammīha zalzawāt. | But if you (want to) make it long you say aubergines, chilli pepper, onions, peppermint, parsley… water-melons, musk-melons. Do you know the musk-melons? – The musk-melons, yes! – The musk-melons, the pumpkins, the okra; in its entirety we call all this *zalzawāt.* |

## Urfa-024b: Seasonal workers [control/trans]

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| --- | --- | --- |
| 1.10 | hēne ˁidna b-dīrit Ḥarrān, b-al-gaṛāye ˀal mā ˁindu gāˁ, ˀal-gāˁ mā ˁindu gāˁ milič ta-ngūl arāḏ̣i, mā ˁindu yimkin ba… mū kullhe ˁidhe bīhum mā ˁidhum. ˀal mā ˁindu gāˁ yirkabūn b-al-ato.. b-al-kamyūnāt yrūḥūn ˁal-Anqaṛa ˀīštaġlūn b-al-panǧar yiduggūn qazma, qazma qara qazması nsammīha 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… 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). |
|  | yiduggūn al-… yihawwūn al… al-panǧaṛ yirūḥūn b-al-kamyōnāt b-al-kamyōnāt yōmin yirūḥūn ˁa-ṭ-ṭarīg yisawwūn qaza, ˀal-kamyūn yōmin yinǧilib yimūtūn ṯalāṯīn arbaˁīn wāḥad \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ w ˁaǧāwīnhum. | 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, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ together with their children. |
| 1.46 | ˀal-ˁaskarīye, ˀaǧ-ǧandarma mā txallīhum yirūḥūn b-al-kamyūnāt ᵊtgul-lhum “rūḥu b-al-atabōsāt!” b-al-otobīs b-al-bāṣ as-Sūrīyīn ysammūn bāṣ iḥna ngūl atabōs. yirūḥūn b-al-atabōs, ˀal-atabōs daha güvenliy, daha emniyetliy. | The army, the police[[10]](#footnote-10) no longer let them go on trucks, they tell them, “Go with buses!” With and autobus, *bāṣ* they say in Syria, but we say *atabōs.* So they go on the bus, the bus is more reliable, more safe (than the truck). |
| 1.59 | ˀawwal aǧ-ǧandarma ywaǧǧifhum ˁa-d-darib w-ǧaˁ ynazzil ummāˁīnhum m-al-kamyūn ygul-lhum “rūḥu b-al-atabōs!” ˀal yrūḥūn ˁa-l-panǧaṛ il ˁēlitu xamsa sitte ˁašṛa yištaġlūn. ˁumru m-al-ˁašṛa fōg ṯnaˁaš ṯalaṭaˁaš sine, bunayyāt walla wilād 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 yōmīye ˁišrīn ṯalāṯīn malyūn, lēṛa, ˀal-wāḥad ˀal-ˁēle čam wāḥad yištaġlūn ˁašṛa yōmīthum mītēn waragāt mītēn w xamsīn ˁala mǝṭraḥ aš-šuġul, ˀaš-šuġul yōmin šuġul kaṯīr w-mā-miš ḥade ˀal-yōmīya 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 few people then the daily wage is high. |
| 2.32 | yōmin šuġul mā-miš w mille čiṯīr al-yōmīye tigaˁ [tigaḥ], tinzil. bēn al-ˁišrīn wa-ṯalāṯīn tilˁab (al-)yōmīt ar-rās al-ādami, ˀal-farid. ᵊmn-aṣ-ṣubuḥ l-al-maġrib, ˀiḏa min tuṭluˁ aš-šamis lummun-ma tġīb aš-šamis ˀiḏa 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 | ˀaḏ̣-ḏ̣uhur yākul akil sāˁa zimān mōḷa baˁdēn uxra ydugg qazme, yduggūn yištaġlūn arbaˁ tušhur xamis tušhur yaˁni yōm olaraq mīye w ˁišrīn 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 | ˀal-bēt an-normāl al-bēt al ˁindu xamis ˁāylāt sitte sabˁe b-bṭāl aš-šuġul yiǧībūn ˁašaṛa ᵊṯnaˁaš xamǝstaˁaš alif lēṛa turki. yiǧībūn yqazniǧūn mǝṣāri. bidūn maṣrafhum bidūn akǝlhum bidūn kullši. yōmin yiǧūn hēne kull bēt xamǝstaˁaš alif ˁišrīn alif yiǧīb mǝṣāri ˀil ˁēltu, ˀal ˁindu walad-in lāḥiǧ yǧawwzu b-al-flūs haḏannīč. | A normal family that consists of five, six or seven \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ take home 10-, 12-, 15,000 Turkish Lira and 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 | ˀal mā ˁindu walad… – w yirǧaˁūn baˁda l-bēt? – yiǧūn ˁala bēthum haḏōl, yiǧūn ˁugub, baˁad xamǝs tušhur mīye w xamsīn yōm yirǧaˁūn ˁala byūthum. | 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 | baˁad-ma yirǧaˁūn ˁala byūthum hēne ˁād ydaššin šunhu ydaššin ˁād b-Urfa b-Ḥarrān? ydaššin ḥōš [ḥawš] al-guṭun, ygūmūn yḥūšūn guṭun ˁād haḏōle yōmin yirǧaˁūn. yḥūšūn al-guṭun al-kīlōw ˀǟǟǟ b-ˁišrīn ǧiriš – b-ˁišrīn ǧiriš – ˀē, ˀal-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 – ˀē, rās al-ādami l-al-maġrib yiḥūš mīyit kīlo guṭun ˀin ṣār ḥabūb yištaġil ḥabūb yaˁni ḥabūb tˁarif ḥabūb? çalışkan yaˁni. l-al-maġrib yimli bandač guṭun taġrīban ímyit kīlu iḥna ngūl, ˁišrīn lēṛa yōmītu [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 *ḥabūb,* 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 get’s 20 Lira as a daily wage. |
| 4.14 | ˁa-l-ˁēle ˁād, ˀamma hēne mǝṣraf mālhum čünkü bētu ġādi w yiǧi hēne ḥōš guṭun imyitēn mitr ˁan bētu, lā yinṭi ḥagg darib lā yinṭi ḥagg atabōz lā yinṭi ḥagg ačil. ᵊb-ǧarītu yištáġil zād šahrēn yḥūšūn guṭun. | For the family is… but here is his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 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 | ˀal-bēt al-ḥabūb al yištaġil yiḥūš ˁišrīn ṯalāṯīn ṭōn guṭun. zād yṣīr-lu xamǝs sitt ālāf līra. baˁad-ma yāxḏūn ᵊflūshum al-mǝṣāri ˀal yḥūš al-guṭun yāxḏūn ḏaxīrithum. ḥunṭa yāxḏūn ˁa-l-bēt xams imyit kīlōw, | 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, ˀarbaˁ xamǝs dibbābi tanak ṯamanṭaˁǝš liter, ˀayčiček yaġi ˀiḥna nsammī w yāxḏūn sukkar čāy mīyit kīlōw, w yāxḏūn čāy ˁašǝr kīlawāt, yāxḏūn xamǝst ṭōrbāt sitt ˁalāyiǧ mīt kīlo burġul ˁēš, 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 | ḏāxǝrtu b-al-bēt b-aš-štē, ˀal yākulhe kullhe b-aǧ-ǧumle yāxuḏhum, ᵊb-nōba waḥde, kullhe yḥuṭṭha b-al-bēt. ˀalif lēṛa, ˀalfēn lēṛa yḥuṭṭ ḏāxre. baˁdēn-ma yḥuṭṭ ḏāxǝrtu ˁād mā yištaġlūn yugǝˁdūn b-aš-štē, b-aš-štē ˁād yugǝˁdūn 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 | ˀal ˁindu sayyāra ṭaqṣi w yigdar yˁarif ysūg yāxḏ-illu ṭ-ṭaqṣi ygūm yrūḥ ˁal Aqčaqala. yiǧīb banzīn ybīˁ yǧīb čāy ybīˁ ysawwi tiǧāra, yōm kull yōm yrūḥ ˁala Sūrīye yḏ̣all-lu xamsīn waraga sittīn waraga mīt waraga | The one who owns a car, a motor, 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 yiǧību, yiǧīb imyit litre banzīn malyūn hēne ybīˁu b-malyūnēn. mīyit lēṛa qārow, yqaznič, yǧīb čāy w yǧīb sakkarow, yǧīb arzāq b-Sūrīye kullši raxīṣ – kullši raxīṣ – kullši raxīṣ, ˀiḥna kullši ˁidna qāli, ˀiḥna ˁidna hēne šī qāli. | From the petrol he brings (from Syria). When he brings hundred litre (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 | ˀā šift al-banzīn al-māzōt iḥna b-Urfa b-al-petrōl nāxḏu b-ṯalaṯ lēṛāt, šift ᵊb-Tall Abyaḏ̣ ˁamannu māzōt Sūrīye xaḏēna b-lēṛa w ṯalāṯīn ǧiriš, yaˁni sabˁīn mīt alif hemen hemen belki lēṛa, ˀarxaṣ 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-11) 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 | ˁalēš? ˁamannu ǧaˁ yiǧi min Sūrīye. ˀal-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, ˀē ˁaman hāḏa ˁaman nāxuḏ al-petrōl min hēne min Tall Abyaḏ̣ yōmin nāxḏu 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. This makes one and a half Lira difference. Yes, and therefore we bought the petrol from here, from Tall Abyaḏ̣, as it is cheap. |
| 6.23 | ˀas-sayyārāt hāḏi ngūm nākul min al-xubuz. yaˁni nākul xubuz. ˀin xaḏēna qāli mā yxallīna xubuz, yaˁni xaḏēna ˀal-gāz, ˀal-māzōt ᵊb-ṯalāṯa, ṯalāṯa w mītēn ta-ngūl ṯalāṯa w ˁišrīn ǧiriš ṯalaṯ lērāt. mǝṣārīna iḥna Turkīya iḥna lissaˁ ᵊlsānne mitˁallim ˁal malyūn ṯalat malāyīn ᵊngūl ḥatta lissaˁ malyūn, mā ngūl lēṛa ˁallamōne ˀawwali ˁal 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 | yōmin ᵊngūl ṯalaṯ malāyīn w mītēn nāxḏ al-māzōt, mā nqaznič mǝṣāri xōǧa. para mā-nqaznič, qār mā yḏ̣all. ˀin xaḏēna l-māzōt raxīṣ yḏ̣all-inna xubuz. ˀiḥna zād Turkīye ḥāliyle, ᵊtḥuṭṭ vērgi. ˀal-ˁarab ygūlūn ḏ̣arība, ˀiḥna 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 ˁa-l-māzōt, ˀal-vergi yāxḏūnu zād uxṛa yraddidūnu zād ˁalēna ˀaṣlan zād ḥagglīye. ysawwūn xizme ṣaġlǝq ysawwūn makātib, madāris, ᵊdrūb, ˀad-dawle mnēn tiǧīb? tinṭi min ǧēbhe? ti-tāxuḏ minni ta-tinṭīni, ˀad-dawle waẓīfithe mamūri. | 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 to me, this is the government’s duty. |
|  | hāḏi maˁnat ad-dawle gōlt ad-dawle, wa-l-ḥamdilla uxṛa rās… ᵊhnīye ˀas-salāma, ˀaš-šukur iḥna l-ḥamdilla nuškur, nuškur Aḷḷa ngūl zihīd wēya čiṯīr ᵊngūl aš-šukur mā-yxalaṣ nḥamadu nistaḥamadu ˁala kull ḥāl rabb al-ˁālamīn iš-ma yaˁṭīni ˀagūl al-ḥamdu li-llā. | This is the meaning of government, the sense (of the word) government. Thanks 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 | ˀal-baṭin hāḏiy, ˀal-baṭin al-ādami ˀin ḥaṭṭēt bīhe laḥm zād (ᵊtgūl) mā-tgul-lak ˁāfiye. w ˀin ḥaṭṭēt bīhe xubuz mā-tgūl ˁāfiye w ˀin ḥaṭṭēt bīhe bēḏinǧān mā-tgul-lak iš-ma tḥuṭṭ bīhe tākul, hahaha. | 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. |

*ḏaxīre ~ ḏāxra* kış için buğday ~ zahra

māˁūn eşya ummāˁīn, meine ummāˁīni Bettini 391 muwāˁīn

## Urfa-034: *Liquorice* [published in M. Klimiuk 2021]]

Ismail, 7.5.2010

3:33

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| 2.1 | *hāḏa ˀiḥna nsammī ˁirǧ as-sūs, ˁala… ˁirǧ as-sūs – ˁirǧ as-sūs – ˁirǧ as-sūs, hāḏa ˀas-sūs yḥafrūn-u m-al-asfal, min ˁirǧ-u yiṭluˁūn-u w b-al-makīne yi-yi… ykassrūn-u miṯil ta-ngūl press gibi[[12]](#footnote-12). hāḏa ˀaṣlǝnda[[13]](#footnote-13) ˁirǧ-in qalīḏ̣ w b-at-turuk insammī ˀiḥna hēne ygūlū-l-u yambalı, yambalı.[[14]](#footnote-14)* | 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 | *ˀiḥna ˁa-l-ˁirǧ as-sūs nāxuḏ hāḏa kīlow hāḏa kīlo ˁirǧ as-sūs, kīlow, ˀarbaˁ līrāt al-kīlow, insawwī bī ˀiḥna ˁašǝr marrāt hemen hemen, mayy as-sūs ˁašǝr 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-irmaḏ̣ān miyyit ġrām ˁirǧ as-sūs ˀā… yṣīr – ˁAyše, uskuti bāba,[[15]](#footnote-15) ˁAyše uskuti! ˁAyše uskuti, ugˁudi, ugˁudi, Ḥalīme zād ugˁudi!* | 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-irmaḏ̣ān miyyit ġrām yḥuṭṭūn-u b-al-tabsiyye w-yḥuṭṭūn ˁalē ṯaliǧ, ṭāsit būz[[16]](#footnote-16) ǝnsammī būz, yḥuṭṭūn al-būz fōg as-sūs, yḏ̣all ymūˁ ymūˁ ymūˁ fōgu, fōg hāḏa ymūˁ 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 ymūˁ min fōg-u, w-inṣaffī b-as-süzgāǧe, inṣaffī, w-inḥuṭṭ ˁalē ˁād indaḥḥiǧ ˁala ṯǝxn-u, guṭmut mayye w-aš-šurūb ṣār. nuṣṣ litrit al-uxṛa mayy inkabb inḥuṭṭ fōg-u yṣīr litre w-nuṣṣ; ˁala 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 | *ˁugub-ma nṣaffī b-as-süzgāǧe nišrab-u ˁa-l-maġrib inḥuṭṭ ˁalē uxṛa būz, – ˁAyše, uskuti ˀabūy! – al-maġrib nišrab-u b-irmaḏ̣ān, hāḏa, ˁugub… baˁdēn-ma nifṭaṛ yōmin nišrab-u ymawwiˁ al-ačil, yaˁni ḥazǝm[[17]](#footnote-17) 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[[18]](#footnote-18), it (helps) digest it. |
| 2.7 | *w miššān ač-člē, ač-člē, al-böbrek yaˁni, al-ḥaǧaṛa[[19]](#footnote-19) b-ač-člē ywaǧǧiˁ al-ḥaǧaṛ, ywaǧǧiˁ al-ḥaǧaṛ, ymawwiˁ al-ḥaǧaṛ al-mayyt as-sūs hāḏi, w-šifāt-he čiṯīre yaˁni čiṯīr yinšifi yaˁni, iš-ma tˁidd 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-irmaḏ̣ān yišrab mayyt as-sūs, al-pepsi-kōla mā nišrab-ha, ˀabad! mayyt as-sūs ˁidna (ˀaġla) ˀaḥsan m-al-pepsi. aḥa… yaˁni ˀaḥala, aḥsan inḥibb-he. […] 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 ybīˁūn-he b-aš-šuwaš, ḥāḏ̣re. baˁaḏ̣, baˁaḏ̣ maˁmalčiyye b-al-bēt yḥuṭṭ-l-u, hīčiḏ ysawwi dabaw-in čibīr yḥuṭṭ ˁašǝr kīlawāt min hal-mayy as-sūs, msawwī ybīˁ min-he, yaˁni maˁāš xubuz, ˀiḥna, ǝhnīt as-sūg mā nāxuḏ-he, baˁaḏ̣-ne ˀiḥna 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.[[20]](#footnote-20) We do not buy it from the market; we make it at home with our own hands. |
| 2.10 | *niˁmil ihnīt b-al-bēt aḥsan insawwi aš-šakle ˁal īdē-ne, ᵊnšūf-ha b-iˁyūn-ne šinu šī bī-he. ˀiḥna ˀal-ˁarab, gerči kull šakle, ḥatta l-al-pepsi kōla uxṛa, ˁaman-ni mā\_šūf yōmin išnōn 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 | *ˀarīd aš-šakilt al ašṛab-ha, ˀal akul-ha ˀašūf-ha b-ˁēni, yaˁni šnōn tiṣīr šnōn tin… tistawi. min hāḏa nḥibb ᵊškāl-ha al b-īdē-ne, w-salāmt-ak w-al-ˁāfye – xurf Aḷḷa ˁalē-k – w ˁalē-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-044: Bags and sacks [published in M. Klimiuk 2021]

Ismail, 7 May 2010

2:40

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| 1.1 | *ˀiḥna hēne, ˀal-ˁalīǧe[[21]](#footnote-21) ta-ngūl, ˀal-ḥunṭa wēya ˀaš-šiˁīr wēya[[22]](#footnote-22) kull šakle nḥuṭṭ-u b-al… ˀaṭ-ṭōrba nsammī-he, ṭōrba, čwāl ta-ngul-il-he bi-de[[23]](#footnote-23) ngul-l-he ˁalīǧe.* | Here, let’s say, we have the sack and we put wheat, barley, and everything (like this) in it. We call it *ṭōrba*,[[24]](#footnote-24) sack; and we also call it *ˁalīǧe.* |
| 1.2 | *riḥit ˁala xālt-i ˁa-ǧ-ǧarye w čān tinṭī-ni ˁalīǧit ḥunṭa, ˁalīǧe. ˁind wurč al-ˁarab, duwal al-ˁarab, ˀal-ˁIrāg as-Sūrīye ygūlūn kīse. ˀiḥna nsammī-he ˁalīǧe.* | (In the past) I went to my aunt in the village and she used to give me a sack of wheat, a *ˁalīǧe.* With the Arabs, in the Arab countries, in Iraq and in Syria, they say *kīse.* We call it *ˁalīǧe.* |
| 1.3 | *ˀasġar min ˁalīǧe ngul-l-he pōšēte, pōšēt, pōšētit xubuz, ˀakbar m-al-pōšēte ˁalīǧe, ˀakbar m-al-ˁalīǧe ngul-l-he farde,[[25]](#footnote-25) farde, farde, fardit ḥunṭa. ˀal-farde fōg al-mīyit kīlo, fōg al-mīye, min ᵊtfūt al-imye, ᵊnsammī-he ˀawwali b-al-ˁarṣa ybīˁūn ḥanāṭi,[[26]](#footnote-26) ysawwūn-he min šaˁr al-maˁaz.* | [SP When it is smaller than a *ˁalīǧe*?] When it is smaller than a *ˁalīǧe* we call it *pōšēte* or *pōšēt*, like a bag of bread. A *ˁalīǧe* is bigger than a *pōšēte*, and what is bigger than a *ˁalīǧe* 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-šaˁar ysāwūn al-fardāt al-fa.. ˀal-awwalīyāt al-awwalīyīn alḥaz gāmat. haḏīč ᵊnsammī-he farde. yaˁni ḥitt xām-ha m-aš-šaˁar al-ma… al-ˁaniz miṯil as-šaˁar, yaˁni 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-šaˁar haḏannīč yiṣnaˁūn-hin yxayyṭūn-hin ˁala baˁaḏ̣-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, ˀal-guṭun al yḥuṭṭūnu bi-.. al-ᵊhnīye[[27]](#footnote-27) nsammī-he bandaǧ,[[28]](#footnote-28) bandaǧ guṭun, zād yāxuḏ imyit kīlow, ˀal-guṭun yaˁni, ˀal-guṭun lā ngūl li-ˁalīǧt-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 *ˁalīǧe* or *farde* or *kīse,* we call it *bandaǧ*, a sack for cotton. |
| 1.7 | *zād luwwa maˁdan tara yizraˁūn-u w yiǧi m-ač-Čīn w yiǧi min Bangladēš, yiǧi min Bangladēš, yiǧi b-al-matrāt w hēne yigṭaˁūn-he, ṭūl-ha mīye w sittīn, mīye 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 ˁayrə yxallūn-ha maftūḥa, yxayyṭūn-ha b-xēṭ ib-xēṭ al-guṭun w yˁabbūn-ha guṭun nsammī bandaǧ guṭun. ˀal-guṭun yōmin yrūḥ ˁa-l-fabrīġa, yaˁni huwwa w čīgīt-u, yikšimūn al-xēṭ m-al-kenār[[29]](#footnote-29) w min fōg-ha w yiftaḥūn-u hīčiḏ ᵊb-saˁ ītifarraq 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 | *ṭalˁit aškāl ˁalāyiǧ bandaǧ al-guṭun w-al-kīse, ˀaaa, w-al-ˁalīǧe w-ač-čwāla, ˀal-farde nsammī-hin ˁalāyiǧ hīčiḏ. w-ziġīr-u pōšēte, ˀal-ˁIrāgīyīn al-ˁarab ygūlūn ˁillāga. humma ygūlūn ˁillāga ˀiḥna ngūl-l-u kīse l-al-ᵊčwāla, ˀiḥna nsammī-he pōšēte yaˁni ˀasas al-pōšēte zād kilme turkīye mī-hi ˁarabīye.* | 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 *ˁillāga.* They say *ˁillāga*: we (also) say *kīse* to the *čwāla*. We call it *pōšēte*, which is actually a Turkish word; it’s not Arabic.[[30]](#footnote-30) |

## Urfa-045: *ǧamra* and *ḏ̣arība* [control/trans]

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 (starting with the air, then water, finally the soil)

|  |  |  |
| --- | --- | --- |
| 0 | aǧ-ǧamrāt, xōǧam, b-aš-štē yōmin yigḏ̣i ta… ˀiyyām aš-štē b-at-tāli, ˀǟǟǟ… nsammīhin ta-ngūl an-nahāṛ al-mayye mīhi bārde! ingūl al-yōm wgaˁat ǧamrat ha-l-mayye[[31]](#footnote-31) w-al-yōm wgaˁat ǧamrat al-hawa, al-hawa yidfi. | The *ǧamra*-days, my teacher, happens, when the winterdays come to and end, we call them, let’s say, today the water is really cold/isn’t really cold. So we say “today the *ǧamra*-day of the water happened, today the *ǧamra*-day of the air happened, this means the air is getting warm. |
| 18 | w-al-yōm wgaˁat ǧamrat at-trāb, ǧamra, w-al-yōm wgaˁat ǧamrat al… ta-ngūl ˀay al-hawa w-at-trāb w-al-mayye ṯalāṯ 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. |
|  | al-yōm, b-aš-štē ˀiyyām b-al-mart b-aš-šūbāṭ yṣīr barid nōbāt čiṯīr insammī bard al-ˁaǧūz, ngūl barid al-ˁaǧūz, insammī bard al-ˁaǧūz {47} w yōmin al-bard al-ihniyye tigaˁ [tigaḥ] ta-ngūl, az-zaraˁ zād alḥaẓ ta-ngūl halḥīn yuzraˁūn b… as-sabze. | 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… |
|  | yōmin yiǧi ˀaš-štē ˁa-as-sabza, ad-dinye ṣṣīr bārde, nsammīha ˀiḥna ḏ̣-ḏ̣arība, {103} az-zariˁ al… ḥu… al-bēḏinǧān al-frinǧi čalā ḏ̣-ḏ̣arība w yibas ˁād. | When the winter hits the vegetables, when it gets cold again, we call it *ḏ̣arība.* The *ḏ̣arība* “eats” the seed … the aubergines, the tomatoes, they wither. |
|  | haḏāk al-barid ānidan gelen ygūl at-turuk al-barid ānidan yōmin yiǧi, ta-ngūl as-sabzāt tibas, aš-šiǧar ygūm ysitt yapragu. iḥna ˁād insammīha 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.* |
|  | aḏ̣-ḏ̣arība maˁnātha b-duwal al-ˁarabi ygūlūn al-vergi, ˀiḥna al-barid yōmin yiǧi b-nōba waḥde nsammīha ḏ̣arība. | In the Arab countries *ḏ̣arība* means tax. But we call the cold which comes suddenly *ḏ̣arība.* |
| 125 | w-ingūl al-yōm aḏ̣-ḏ̣arība ḏ̣ribat al-ǝhniyyāt yibasin ǝb-nōba. al-yabragāt ysittin, aṣ-ṣōt, al-bēḏinǧān, al-franǧi ta-ngūl aš-šiǧar yōmin ygūm ysitt yapragu. ˀē nsammi ḏ̣arība al-yōm aḏ̣-ḏ̣arība ḏ̣ribat iḥna b-ilsānne. | 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 he *ḏ̣arība* has hit (the plants). |

mī bārde. It’s not cold.

mīhi bārde! It’s really cold!

## Urfa-057: The Story of the Magician [control/trans]

Ḥalīme (born 1948)

Recorded: 8 May 2010; 3:17

|  |  |  |
| --- | --- | --- |
| 0.01 | hiyye hiyye abūha hēne bāše b-al-bädäd yaˁni wāli b-al-bäläd abūha b-Urfa hāḏi ṣāyre hēne abūha wāli. ˁugub huwwa zangīl čiṯīr, ˁugub-mu mayyit abūha – ḏ̣āllit-illu ibnayye – hī w ummha yōmin ḏ̣ālla al-ibnayye yiǧīha al-māmūr yiǧīha l-ḥākim, yiǧīhe yxaṭbūnha 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 daughte– 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 yxaṭbūnha al-kubāṛ w-az-zangīl w-mā trīd. nahāṛ ǧāyhe dāgg al-bāb šāyib yōmin dāgg al-bāb fākkit-illu al-bāb ummha al-bāb ummha yōmin xašš gāyil: āni ǧīt arīd bintič. yōminnu gāl arīd bintič (šāyib). yā bnayyti gāyitt-ilhe hāḏa šāyib w-inti binti ab.. abūč masmī maˁrūf, yixaṭbič al-ḥākim al-qāymaqām al-ihnīye w-mā trīdīn(hum) wu-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 said, “I want your daughter”, she said to her, “My daughter, he is an old man and you are my child. Your father was 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 arīdu, aš-šāyib saḥḥār, siḥirbāz. gāyil yōmin māxiḏhe šāyle hdūmha ummha zād gāyle arīd arūḥ ǝb-sāgtu ta-ndall bēthe. ǧaˁad yimšin yrūḥin ba-ǧbilet bi-ǧbilit Uṛfa. muqār šī yōmin rāyḥāt ˁa-l-muqur ad-dinye ṣāyre maqrib hiyye w-ummha w-šāyib ǧāˁdīn aš-šāyib ygūt al-ibnayye min īdha w-yāxuḏhe ǧawwa. gāyil yirīd itiǧawwazha. yōmin tismaˁ ḏ̣abḥit al-ibnayye āāā al-… ummha. | She said, “Yes, I want him.” The old man was a magician, a wizard. He said (to himself), “When I have taken her, she will carry her clothes with her.” Her mother said, “I want to go with him to know her (new) home.” So they went to the mountains 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 cries of the girl, |
| 1.20 | ǧāˁde šuḥḥ. sāˁa zimān miṯil igˁaditne ḏiyye ǧāy gāyil ǧāy ˁal ummha gāyil: rawwḥi ˁāwnīni! yōmin ǧāye inna l-ibnayye mayyte. mšallxa hīčiḏ zātthe al-ḥayye al-ḥayye lādġithe w-ǧaˁad yišḥatha ǧāy. ǧāy b-as-saččīne w-gāyil l-ummha taˁāli ta-ngaṭṭíḥḥe (< ˁhe) 142 w-gāymīn ygaṭṭˁūnhe. mgaṭṭīnha w-ḥāṭṭha b-al-ǧidir ḥāṭṭha ˁa-n-nār gāyil l-ummha: taˁāli ṭbaxīha! | she sat down immediately. 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 ummha tuṭbaxha. ˁugub-mi ṭābxithe w-šāḥle al-laḥam w-mṣaffīye b-al-lgāne ysawwi summ mṣaffi b-al-lgāne w-ṭāliˁ laḥamhe. | So she started to cook it. After she had cooked it, she put aside the flesh and then sieved (the remaining liquid) into bowls to make poison. She had sieved it into bowls after she had taken out the flesh. |
| 2.00 | w-ǧāyib aǧ-ǧidir gāyil: sawwī-li ˁēš burgul! msawwit-illu ˁēš burgul ummha. w-yǧīb al-laḥam, laḥam binithe yḥuṭṭu ˁa-l-burgul w-gāyim yākul. hiyye yōmin mṣaffīye as-summ ulugṭi[[32]](#footnote-32) s-summ mn-al-gāˁ ha-l-gadd w-ṣurrī maḥramtič! aš-šāyib yōmin min qādi gāyim yākul ǧībi as-summ 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 | ˀaš-šāyib gāyim yākul, yākul šnōn-mu māčil māčil as-summ ˁugub šuḥḥ gāyim yiḥtās w-mayyit. yōminnu mayyit ad-dinye lēl. mayyt aš-šāyib w-mǝǧǝrze xāyfe gāyle alḥaz ši-yšīr ˁalayya? | 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?” |
| 2.30 | ṭālˁe b-ač-čōl ǧāˁde fōg al-maqāṛa. yōminhe ǧāˁde fōg al-maqāṛa yiǧūn yibīˁūn xāṯir yibīˁūn ǧälle ˁa-l-balad, yiǧībūn awwali. yōminhe mdaḥḥǧe aǧ-ǧḥīš ha-l-ǧḥīš gafal w-gāyme tōmī-lhum: taˁālu yōmin… ǝšbīč? š-inti inis ǧinis gāyle walla 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.” |
|  | w-mart ǝflān w-hīčiḏ w-hīčiḏ ṣār ˁalīyye. w-ḏibaḥ binti aš-šāyib ǝnṭāha l-al-ḥayye ḏibaḥḥa. yunṭūn xabar ˁa-l-iḥkūma yōmin yiǧūn al-ǝḥkūma inna l-maqāṛa kulla ˁǝḏ̣ām | “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-ˁiǧyān yāxḏ al… al-banāt al yiḏ̣ḥak ˁalēhin yinṭīhin l-al-ḥayye tildaqhin w-yuṭbaxhin ysawwīhin zehir w-ybīˁ. b-hāḏi zād hīčiḏ ˁindi. | 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

ligan pl. lǝgāne leğen

tikayyafna eğlendik

ǧaḥaš pl. ǧḥīš

winken (CA *wmˀ* IV *awmaˀa ilā* to motion signal, make a sign

yōmi 1sg ōmi

yōmī-lhum ōmī-lhum

ōmet-ilhum

*ǧīt ˁal-xōǧe winnu ǧāˁid baktım ki …*

## Urfa 061: Hayat al-Harrani [control/trans/control]

Ḥalīme (born 1948)

8 May 2010

from 3:17 [3:00]

|  |  |  |
| --- | --- | --- |
| 3.17 | Šēx Ḥayāt al-Ḥarrāni, huwwa ˀawwali b-Ḥarrān faqīr, maḥḥad ītiṣannat-illu, maḥḥad ysōlfu, huwwa ṯarīyu xōǧe b-Ḥōrān, Ḥōrān mā nindall aṣṣōbha. | Sheikh Ḥayāt al-Ḥarrāni was in former times a poor and strange[[33]](#footnote-33) 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[[34]](#footnote-34) is. |
|  | hāḏa rāyiḥ wāḥad ˁa-l-ˁaskariyye yrūḥūn ˁa-l-ˁaskariyye. yōmin w rāyiḥ ˁa-l-ˁaskariyye, lā, rāyiḥ ˁa-t-tiǧāṛa, yōmin w rāyiḥ ˁa-t-tiǧāṛa ˁa-l-Yaman, yōmin w rāyiḥ ˁa-t-tiǧāṛa ˁa-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 | yirga w ˁala xšēbe[[35]](#footnote-35) w ˁala xšibe tāxḏu ǧǧību b-al-baḥar ˁala ḥarf aǧ-ǧazṛa, yḏ̣all ᵊb-gaḷb aǧ-ǧazra yōmin ydaḥḥiǧ la-ḥōlu la-ḥawalē mn-ahal Ḥarrān. ydaḥḥiǧ mā ḥōlu mā ḥawalē ydaḥḥiǧ ǧāmiˁ biˁīd. | 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 | yōmin yrūḥ ˁa-l-biyāḏ̣a yimši w yiǧi la-ǧāmiˁ ˁind aǧ-ǧāmiˁ, ˀaǧ-ǧāmiˁ, ˀinhum ǧāyīn ᵊmṣallyīn. ˀal yiǧūn b-aǧ-ǧāmiˁ yṣallūn tiǧi al-malāyka, ᵊṣṣalli b-aǧ-ǧāmiˁ. | When he went (in the direction of) the white (building) he cam 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-lu, “ˀinte mīn w mnēn ǧīt?” gāyil, “āni ǧīt ˁala [l-]Yaman ˁa-t-tiǧāṛa w-al-gāmiyye nkasrat w xirbat w-al-ᵊxšēbe ǧābatni ˁala ḥarf aǧ-ǧazṛa, w daḥḥagit hīčiḏ w šifit biyāḏ̣a ǧāmiˁ w ǧīt ˁa-ǧ-ǧāmiˁ. | 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.” |
|  | gāyil, “ᵊnḏ̣all hēne b-aǧ-ǧāmiˁ. yiǧi ˀimām al-ǧāmiˁ, ˀal-xōǧe. maḥḥad yāxḏak ˁala Ḥarrān alla l-xōǧe ḏāk.” yōminnu ǧaˁad ᵊb-gaḷb aǧ-ǧāmiˁ ǧāy al-xōǧe. | 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. |
| 4.36 | yōmin ᵊmdaḥḥiǧ, “ˀabū! w-innu ˀal-faqīr Yaḥya hēne ˀal mā ydaḥḥǧū-lu. ˀinnu hāḏa xōǧt aǧ-ǧāmiˁ!” gāyim ᵊmṣalli b-aǧ-ǧimāˁa, yōmin ᵊmṣalli b-aǧ-ǧimāˁa gāyim yrīd yrūḥ. | When he looked at him, (he said to himself), “Hey man, this is the strange Yaḥya at whom nobody looks here (at home). And *he* is the imam of the mosque!” He started to pray with the community and when he had prayed with the community he wanted to go. |
| 4.47 | yōmin w yrīd yrūḥ al-xōǧe hāḏa ˀurkuḏ̣[[36]](#footnote-36) ᵊb-ḏ̣haru, gāyil-lu, “daxīlak!” gāyl-illu, “ˀāxḏak, ˀamma mā tˁallim ḥade! mā tˁallim!” gāyil, “mā͡ ˁallim.” | 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 tell anybody! Don’t tell!” He said, “I won’t tell.” |
| 4.57 | gāyil-lu “qammḏ̣ ᵊˁyūnak!” yōmin ᵊmqammiḏ̣ ᵊˁyūnu mqammiḏ̣ ᵊˁyūnu, ˀaz-zilime. hāḏa yōmin ᵊmqammiḏ̣ ᵊˁyūnu w yšīl b-amr ͡Aḷḷa w yzittu 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 | yōminnu fakk ᵊˁyūnu w ˀinnu b-Ḥarrān, fakk ᵊˁyūnu w ǧāy ᵊflān ˁugub sabˁ ᵊsnīn, ˁugub sabˁ ᵊsnīn tā ǧī flān ǧī flān ǧāy ˁala bētu. | When he opened his eyes, he was in Harran. He opened his eyes. And after seven years somebody came. After seven years somebody came to his house. |
| 5.20 | ǧāˁid haḏāk uxṛa yiǧi yṣalli al-xōǧe Yaḥye, Yaḥye. yōminnu ǧāy al-ˁaǧāwīn, “ᵊmhabūl,” ygaṭṭbūnu b-al-ḥaǧar yihnūnu. | 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. |
| 5.31 | w-al-gāyil il martu, “š-ilhum b-al-faqīr hāḏa yḥāčūnu hāḏa yēlōn yˁarfūnu šnōōōn!” martu gāyme tisˁalu, “š-bī š-mā bī?” gāyil, “hāḏa huwwa l ǧābni min Ḥōrān, mn-al-Yaman ǧābni hēne!” | He said to his wife, “What do they want with this poor man? 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 Yemen. He brought me back here.” |
| 5.46 | w gāyme tgūl il ǧārithe: “lā tsōlfūnu! hāḏa hīčiḏ w hīčiḏ. hāḏa hīčiḏ šēx hāḏa hīčiḏ.” al-… ˀahal Ḥarrān gāymīn yurkuḏ̣ūn ᵊb-ḏ̣haru ta-yuguḏ̣būnu ta-yitimassaḥūn bī. | She stood up and said to her neighbor, “Don’t talk to him like this! He is this and that. He is sheikh so and so.” The people of Harran rushed after him to grasp and touch him. |
| 5.57 | yiǧi l-arḏ̣ al-gabǝṛ w yxušš hināk ᵊb-gaḷb al-gabǝṛ tiftakk al-gāˁ w yxušš bīhe 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. |

mā tˁallim ḥade! eindeutig mā, nicht lā für neg. Imper.

## Urfa-072: Life in former times [control/trans]

Ibrahim, 9.5.2010 in Yardımcı/az-Ziyāra

Alte Zeit 7:45

Grüne Teile für Geoffrey

|  |  |  |
| --- | --- | --- |
| 0.02 | ˀawwali ˀal-mille kull ᵊbyūthum ᵊhnīthum ᵊb-gaḷb aǧ-ǧarye. ˀalḥaz al ˁindu gāˁa gām ysawwi b-gaḷǝb gāˁtu 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 gaˁad ᵊb-ǧ… ᵊb-gāˁtu yˁammir ysawwi bēt qādi, ᵊb-ṭāpīyu yˁammir qādi. yigūl “ˀarīd aˁammir hēne azraˁ šiǧaṛ bēti ta-yṣīr zēn, ˀabˁid ˁin aǧ-ǧarye ta-mā yṣīr šakli yaˁni tidāġaṭat[[37]](#footnote-37) 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 yizraˁūn šiǧaṛ ᵊb-gaḷǝb bētu. gām ysawwi yizraˁ warid. gām ysawwi l-ᵊškāl ysawwi sēṛa. kull šakle gām ysawwi bētu ha-n-nōba ˀil ḥālu. ˀawwali b-gaḷb aǧ-ǧarye, mā yǝṭlǝˁ m-aǧ-ǧarye maḥḥad yˁammir b-ač-čōl. | Trees; they started to plant trees inside their courtyards. They[[38]](#footnote-38) 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 | ˀalḥaz kullhum gāmu yˁammru b-ač-čōl yisḥab ǧērānu b-ač-čōl. ˀalḥaz ta-ngūl miṯl al-bēt haḏāk alḥaz. sāḥib ǧērānu sāḥib mayytu hināk zaraˁ šiǧaṛ hināk bētu. 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 ha-š-šakil hāḏe. ˀal ˁindu milič gām yuṭluˁ min ᵊhnīye. haḏōl mesela min ha-ǧ-ǧarye ˀalḥaz ˁindu bugaṛ ḏōle, ˁindu bgaṛa b-al-bēt miššān ḥalību miššān xāṯru miššān ǧubnu. ˀal-ˁaǧāwīn al-ˁiǧyān az-zġār yuṭluˁūn yisraḥūn bīhin, ysawwūn ha-š-šakil hāḏe ta-yišbaˁin 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 | ˀawwali, ˀal-mille ˀakṯarha ˁidhe qanam. ˀal-qanam ṣārat zihīdāt hēne. ˁaman mā ḏ̣all mǝṭraḥ yisraḥūn. ˀal-mille gāmat tištari bugaṛ ˁaddēne. ˀal-ᵊbgaṛa daha ṣārat qōlay. yrūḥ yisraḥ wḥadu, w waḥde b-gadd ˁadal xamasṭaˁš ᵊnˁaǧe, gām yāxuḏ ᵊbgaṛa ˁaddēne miššān ḥalībhe w miššān xāṯirhe. | 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 ˀawwali kullu qanam al-bēt at trūḥ bī arbaˁīn xamsīn ímyit dābbit qanam šī. ˀalḥaz 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 ˁaman hināk šī, mǝṭraḥ-in yiṭlaˁ yisraḥ bīhin. ˀamma hēne māmin, mǝṭraḥ al bīhe mayye alḥaz haḏanne mā ḏ̣all bīhe qanam, kullu b-aǧ-ǧbāl haḏāk, bāˁu ˁala ˀahil 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 | ˀawwali ˀal-qanam, yōmin yḥalbūnha, ˁugub-ma yḥalbūnha al-ḥurma, ˀač-čibīre, ˀal b-al-bēt. hiyya atˁarif ḥurmit ač-čibīra al-uṃṃa haḏīč tāxḏ al-ḥalīb w ˁa-n-nār ᵊtfawwru ˀawwal fāl ˁugub-ma tfawwru 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 yōminnu yubrud ˁaddēne ᵊǧǧīb ᵊssawwi ˀinčāḏin inčāḏin ᵊtrīd ᵊssawwi xāṯir, ᵊtxaṯṯru wi-tqaṭṭī. ᵊtḥuṭṭu muṭraḥ-in hawwiy hināk yṣīr ǧubun ˁaddēne. | 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.[[39]](#footnote-39) |
| 2.52 | hā ˁugub-ma yṣīr ǧubun ˁaddēne ši- ssawwi? šī šukwa ngūl lilhe iḥne ˀawwali, ˀaš-šukwa, min ǧilid al-ᵊhnīye yuṭluḥ, ˀal-ǧadi. – ˀal-ǧadi – ˀaǧ-ǧadi. ˀawwali yəṭluˁūn yiḏbaḥūn aǧ-ǧadi mā yigšumūn ǧildu yǝṭluˁūnu mir\_\_rāsu kullu tek parča hāw yinaḏ̣ḏ̣fūnu w zēn yqasslūnu 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[[40]](#footnote-40) well in salt. |
| 3.15 | w yisawwūnu šukwa, ˀaš-šukwa ˁaddēne šnōnhe? lilhe ṯalaṯ riǧlēn xašab talaṯ riǧlēn. w-aš-šukwa ḏiyye lilhe xšibe yurbuṭūnha 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 zalˁūm aǧ-ǧadi yṣīr miṯl al-musluq. ᵊtkubb al-xāṯir qādi al-ḥurma, wi-tkubb ˁalē mayye wi-ššiddu w tgūm ᵊtxuḏ̣ḏ̣u w-iḥna ngūl, ᵊtxuḏ̣ḏ̣ al-xāṯir. ᵊtxuḏ̣ḏ̣u zēn ᵊtxuḏ̣ḏ̣u, ˁugub-ma txuḏ̣ḏ̣u zēn, ᵊtkubbu b-aǧ-ǧidrīye, ˀaz-zubda ˁaddēne aǧ-ǧišde, ˀas-samin ᵊngūl yuṭluˁ li-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 | ˀal-ḥurma ˁaddēne tāxḏ as-samin min fōg, w (tḥaṭṭ) ᵊtḥuṭṭu, ˀaa w tlumm ha-š-šakil \_\_\_\_\_\_\_\_\_\_\_\_\_\_ ᵊtlumm as-samin. ˁugub-ma yṣīr čiṯīr ᵊtmawwˁu ˁugub-ma tmawwˁu šī ǧild-in nōba. šukwa, ˀiḥna ši-ngul-lhe ši-ngūl Ismāˁīl 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 yḥuṭṭūnu as-samin ᵊb-gaḷəbha, ˀal-ᵊkwāṛa ši-ngul-lhe? ˀal-ᵊkwāṛa ngul-ilhe. zād al-ᵊkwāṛa min ǧildha, zād al-ᵊhnīye, ˀal…al-ǧadi zād yṣīr al-xārūf zād yṣīr, ˀē. | They put it inside another skin, *kwāṛa*, do we call it like this? We call it *kwāṛa.*[[41]](#footnote-41)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-ˁukka – ysammūnha ˁuqqa – ˁukka. yḥuṭṭūn as-samin qādi, ˀal-ḥurma tḥuṭṭ as-samin kullu qādi, kullhum yāklūn m-as-samin haḏāk. b-aš-štē b-al-gēḏ̣ kullhum 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 *ˁukka* – they call it *ˁukka. –* 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 bīhe. – mā yxarab bīhe. – ˀaǧ-ǧild al yḥuṭṭūn bī as-samin ysammūnu ˁukka, ˀal-ˁukka as-samin mā yxarab bīhe. [… 5.08] ˀī yḥuṭṭūn ˁalēhe dibis al-falōṭi yxalṭūn ta-ymaˁˁu ṣṣīr layyne. yaˁni yḥuṭṭūn ˁalēhe dibis falōṭi. | And it does not get rotten in it. – It does not spoil. – The skin in which they put the ghee is called *ˁukka.* 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 baˁdēn zād yḥuṭṭ ykassrūn ar-rummān ᵊb-sāgit ḏāk, yaˁni yiṭḥanūnu gišr ar-rummān. yiṭḥanūnu miṯil aṭ-ṭaḥīn, ᵊb-sāgt al-falōṭi yḥuṭṭūnu fōgha ta-mā txaṛab, ta-ḏ̣ḏ̣all saġlam yaˁni ˁumurha 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 ˁa-ṣ-ṣāč, ˀawwali b-aǧ-ǧarye b-al-garāye, kull ṣubḥ ᵊyxabzūn, kull ṣubuḥ, kull bēt kull ṣubuḥ, ˀal-yōm ᵊšgadd iḥtiyāǧu ta-ngūl, ˀiḥtiyāǧu ˁišrīn xubuz, ˁišrīn ᵊrqēf. ˀal-ˁišrīn ᵊrqēf al-ḥurma ṣubḥ ᵊtgūm m-aš-šufaq ṭālˁat aš-šamis, ᵊtgūm, šnōn-ma tgūm ᵊtqassil bēthe w-ᵊtnaḏ̣ḏ̣if ḥawālēhe. | 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 | ˁugub-ma tnaḏ̣ḏ̣if tuṭluˁ aṭ-ṭaḥīn wi-ssawwi ˁaǧīn. tˁaǧǧinu w ssawwi ˁaǧīn w ǧǧīb aṣ-ṣāǧ w tirmī́ w-tiǧˁid, ḥabāyb al-bēt yugˁudin yugūmin yixabzin, ˀal-yōm ᵊšgadd yāzīne? ˀal-yōm ˁišrīn ᵊrqēf yāzīne. | 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 sat down (woke up?). The women of the house 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 ˁišrīn rqēf yṣaffṭinnu w yirminnu iḥtiyāǧ kun\_\_nahāṛ hāḏa ysawwinnu. kun\_\_nahāṛ hāḏa l-iḥtiyāǧ hāḏe ysawwinnu. hā al-ˁādēnīye ˁādēne ˀalḥaz alḥaz gāmu ysawwūn b-aš-šahaṛ, ˀalḥaz b-aš-šahaṛ gāmin, ᵊtyabbis al-xubuz ᵊtxallī́ šahaṛ. | So they baked twenty loaves, stacked them and brought them down (from where?). 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 | ˀamma awwali kull ṣubuḥ, ˀal-bēt, ˀahl al-bēt yugˁudūn mn-aṣ-ṣubuḥ, min ṭālˁat aš-šamis al-mille kullhe tugˁud. hēne aǧ-ǧarye, ˀal-garāye kullhe min ṭalaˁit aš-šamis yugˁudūn, xall šuqul šī xallu mā-min yugˁudūn aṣ-ṣubuḥ. ˁugub ṣalāt aṣ-ṣubuḥ al-mille tugˁud tufṭur w tsawwi xubuz w ˀal luwwa šuqul yisawwi šuġlu l-aḏ̣-ḏ̣uhur yištaġlūn. | But in former times they did it every morning. The (female) members of the family gathered[[42]](#footnote-42) 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 | ˀaḏ̣-ḏ̣uhur ˁaddēne, ˁugub ṣalāt aḏ̣-ḏ̣uhur al-mille kullhe tnām. ˁaǧīyān ᵊngūl – ˀal-mille kullhe tnām? – ᵊtnām, čibīr w zġīr saˁtēn yǧayylūn iḥna ngūl. ˀalḥaz ᵊššūf b-at-talafizyōn meksika ygulū-lhe 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 ˁugb aḏ̣-ḏ̣uhur sāˁtēn talāṯ, kull-min ᵊb-bētu aǧ-ǧarye tiǧīhe mā-min ḥade, kullhe nāyme, kullhe nāyme yǧayylūn. hā ˁugum… ǧirīb l-al-ˁaṣǝr ˁaddēne ṣalāt al-ˁaṣǝr, ˀal-mille tgūm [dgūm] ᵊtgūm ᵊtgūm ˁaddēne tgūm ˁala šqāḷha. | 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, at the time of the afternoon prayer the people stand up again and start doing their work. |
| 7.25 | wi-ssawwi šqāḷha tgūm ᵊssawwi šqāḷha ˁaddēne ha-š-šakil hāḏe, w ddāwim ᵊhnīye l-al-lēl. hā b-al-lēl ˁaddēne ˀaǧ\_\_ǧāˁdīn ǧāˁdīn ᵊb-bētu w ˀar\_\_rāyiḥ mitxarriǧ yrūḥ ˁala mitxarriǧ ˁala mǝṭraḥ, ha-š-šakil hāḏe al-maˁīše ddāwim yaˁni. | 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. And like this life continues again and again. |

Grünes übernommen in Gra

wḥadu er allein

wḥadi ich allein

ǧīt wḥadak? bist du allein gekommen?

waḥadhe sie allein

čalētu waḥadkum?

waḥadčin

ḥīwān ḥawāwīn

ˀawwal fāl zuerst

ˀawwal fāl nišrab mayye w-ˁugub nākul xubuz.

xaḏ̣ḏ̣ umrühren, schütteln

ḏawwab beim Butterschmalz den Schaum (ḏūb) abschöpfen

yiqšum auseinander schneiden

*ṣaffaṭ yṣaffiṭ* aufstapeln katlamak

ˁaddēne = recte = ˁiddēne = ˁinidne bei uns

## Urfa-077: The Jinn

Ibrahim, 9.5.2011 in Yardımcı/az-Ziyāra

15:19

Cf. Fartacek Dschinn, p.75 ff. saˁlawiyya / saˁluwwa

auch arab. Wikipedia <http://ar.wikipedia.org/wiki/%D8%B3%D8%B9%D9%84%D9%88%D8%A9>

saˁluwwa saˁlāt

|  |  |  |
| --- | --- | --- |
| 0.04 | hēne šī, ˀiḥna ngūl as-saˁālwa, ˀas-saˁālwa, yuṭluˁin – ˀas-suˁluwwa, ˀas-suˁluwwa, ǧīna, b-al-ˁarab ᵊngūl as-suˁluwwa. – ˀas-suˁluwwa hēne. mǝṭāriḥ šī, hināk b-al-lēl ˀin riḥit alli tuṭluˁ ˁalēk. muḥaqqaq tuṭluˁ ˁalēk ᵊššūfak ᵊtxawwfak. | There is what we call the demon, the demon comes out – The demon called *suˁluwwa* comes to us, in Arabic we say *suˁluwwa. –* Yes the *suˁluwwa* 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 yuktulūnak, kesin hāḏi al yiṣīr, ˀē – ᵊtgabbu b-gaḷbak, ᵊtgabbu b-gaḷbak – yaˁni ˀamis mesela hēne, čān ˁidna wāḥad, rabīˁi. huwwa, maṛtu, ᵊṣṣīr ḥāmil ᵊtḥabil. yōmin ᵊtḥabil wlād, ᵊtwaǧǧiˁ ˁa-l-wlād. yōmin ᵊtḥabil ˁa-l-wlād ᵊtwaǧǧˁu. | You will either get mad or you will die or they will beat you. This will surely happen, yes. – Your heart stands still, your heart stands still. – 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 | huwwe mā yṣīr-lu wlād. kull-ma tḥabil maṛtu yṣīr wlād – baṭinhe ygūmin yiǧinhe b-al-lēl, ˀas-saˁālwa. win ygul-li, ǧāni win ygul-li “hīčiḏ ᵊšnōn ᵊnrīd ᵊnsawwi?” ha-n-nōba ˀat-tixātra mā yilgū-lu čāṛa. tugˁud twaǧǧiˁ alli twaǧǧiˁ ṯalāṯ arbaˁ marrāt ᵊtwaǧǧiˁ. | So he did not get chidren. Always when his wife conveived a child they started to come into her belly at night. The demons. He came to me and said, “It’s like that, what can we do?” This time the doctors did not find a cure for him. She kept on losing the child, three or four times she miscarried. |
| 1.09 | ˁāmalawwal ˁādēne ˀuxṛa ḥablāne l-ḥurma win ygūl uxṛa wlād hāḏe: belli, gāl gāman yiǧinhe yiǧin ˁa-l-ḥurma. huwwe zād yabanǧi, yaˁni mū m-al-madīne mūhu Urfalli. gilt-illu “ta-rrūḥ ˁala xōǧa, šēx!“ čān, nuṭluˁ ᵊrrūḥ ˁala šēx, ˀāni w huwwa. | Last year this woman became pregnant again and he said another child \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ 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. |
| 1.28 | ᵊrrūḥ ᵊnfahhim l-aš-šēx, win ygūl hāḏe, “ˀaktib-ilkum w lā txāfūn!” gām w čān yiktib-inna wruga. w saww-inna wruga, min āyat al-qurˀān, w kitabhe win ygūl “haḏanne tḥuṭṭūnhin ˁindhe!” w kitab-inna wruga zād, gāl “(t)ḥuṭṭūha 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! |
| 1.59 | lumman ᵊtxalaṣ uxṛa asawwi, ‌lā txāfūn!“ gāl, “hāḏa l-wlād hāḏa ˀal yiṣīr.” čān nāxuḏ al-wruga haḏīč. ḥaṭṭēnāha ˀinṭēnāha ˁala l-ḥurma, min ḥaṭṭēnāha ˁa-l-ḥurma w-šālathe ˁidhe, haḏannīč mā yiǧinhe b-al-ḥilim. | When it is finished I will maken you another one, don’t worry!” Then he said, “This child is the one who will 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 | ˀawwali yiǧinhe b-al-ḥilim, yōmin ᵊtnām yiǧinhe b-al-lēl. hiyye nāyme w ygūmin yiǧinhe. hā w-alḥaz ṣār-lu wlād. ṣār-lu al-wlād ṣār-lu šahaṛ šhaṛēn[[43]](#footnote-43) ṣār-lu. kayyāf ˀawwali kull-ma yṣīr-lu wlād ᵊtwaǧǧiˁ. | 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 | ǧī sōlafu ˁala šēx mesela ǧāybīn ᵊbnayye min qēr balad, ˀal-ᵊbniyye minhable, bniyyit bēt ˁumurha sabˁaṭaˁǝš ṯumunṭaˁǝš minhable mā tˁarif. māxḏīnha ˁala tixātre māxḏīnha ˁala l-prōfesōrīye mū lāǧī-lhe čāre yaˁni māmin šaklit-in bellīye ygūlūn “minhable, mā nigdar ᵊnsawwī-lhe šay.” | They talked about a sheikh to whom they had brought a girl from another town. The girl was crazy, she was a home-girl.[[44]](#footnote-44) 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, whe cannot do anything for her.” |
| 2.39 | samˁānīn ᵊb-šēx hēne, ǧāybīnha ˁa-š-šēx; ˀal-ᵊbnayye. yōmin ǧāybīnha ˁa-š-šēx ᵊmdaḥḥǧ-ilhe ˁarfānhe. šēx Hādi; hā ygūl ᵊšnōn; mū ǧāyibhe gāḏ̣b-ilhe as-sēf; ˀas-sēf w ḏ̣āribhe b-as-sēf – ḏ̣āribha b-as-sēf? – b-as-sēf ḏ̣āribha. | Then they heard of a sheikh her and brought the girl to the sheikh. When they brought her to the sheikh he had a look at her and was in the know. He was Sheikh Hādi.[[45]](#footnote-45) He said, “How?” He brought her and took a sword. Then he hit her with the sword. – He hit her with the sword?” – Yes, he hit her with the sword. |
| 3.02 | wāǧˁa b-al-gāˁ, wa-hāḏi ummha w-abūha gāymīn ītibāčūn yuṭluˁūn b-ač-čōl yaˁni “bnayyitna mātat,” gāylīn, – “ḏibaḥḥa š-šēx” – “ḏibaḥḥa š-šēx,” ˀaš-šēx ˁādēn rāmi ᵊhnītu ǧubbtu w farrašhe fōgha al-ᵊhnīye, fōg al-ḥurma. w gāḏ̣ib ad-daff w gām ydugg. | She fell down to the ground and 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 beat it. |
| 3.20 | yduggūn madīḥ, yimdaḥ fōgha. hā yigūl ˁugub sāˁa ygūl čān yšīlha (ˁa-) ǧubbtu ygūl inna l-ᵊbnayye ˁargāne, ṭayybe, yigūl čān tugˁud, w tugˁud b-al-kanār, ˀummha w-abūha ydaḥḥǧū-lhe w gāyle “yumma! yāba! ˀāni šinhu šuġli hēne? ˀiš-ǧaˁad asawwi hēne?” | They performed lauds (for the prophet Muhammad), they sang lauds over her. It is said that after an hour he took away his cloak from her. 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 ši ǧīna ˁa-z-ziyāra.” hā ygūlūn rāyḥīn ǧāybī-lu ṭaqṣi māxḏī-lu ṭaqṣi hadīye w ǧāybīn inṭō la-š-šēx. w-al-ᵊbnayye ṭābat w rāḥat – ṭābat w rāḥat – ᵊb-sāˁ zimān. ˀas-saˁālwa ište hīčiḏ ysawwin al-xawāǧi zād yiktibū-lhin min ᵊhnīyāt al-qurˀān mā ītigallaṭin ˁala hnīye. | They said, “Nothing (to worry), we went to a sanctuary.” It is said that they bought a car for the sheikh and gave it 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 Koran. So they cannot come close to you. |
|  | NEW STORY |  |
| 3.59 | ˀalḥaz iḥne ˁiǧyān ᵊzġār kull ˁaǧi-n ẓaġīr nḥuṭṭ-illu gāma, gāma, ˀāyat al-kursi ngūl, muska, ᵊnḥuṭṭha mā nxāf hīč, ˀal-ǧinn min as-saˁālwa mā yitigallaṭan ˁalēk. ˀāni, ˀinte ssōlif, āni ǧanni hēne b-al-bēt hēne – b-al-bēt hēne? – b-al-bēt hēne šu-ygūlū-lu haḏāk aaa… – suqun? – lā mū as-suqun. |  |
| 4.22 | ˀabu lubēt? – ˀabu lubēt, ˀismu huwwa – karabasan – karabasan b-at-turuk yigūlūn karabasan. yōmin ᵊtnām ylabbit fōgak b-al-ˁarabīye ˀabu lubēt hā abu lubēt ṣǝˁlu yōmin al-wāḥad nāyim, ˀāni nōbtēn ṣār ˁalayye. ḥatta ṯalāṯe, ṯalaṯ nōbāt ṣār ˁalayye, ˀāni nāyim hēne b-ad-dār haḏīye nāyim, |  |
| 4.45 | b-al-lēl w čān yiǧi w yubruk fōgi, gǝḏ̣abni kull wuǧūdi kull wuǧūdi ha-š-šakil hāḏa gǝḏ̣abni. mā agdar agūl mā agdar asōlif, ᵊb-nōba! ˀarīd aṣīḥ mā agdar gāḏ̣ib ᵊlsāni w gāḏ̣ibni ha-š-šakil mā agdar altabǝṭ. hā w gimit ˁādēne b… b-rās ᵊlsāni gimit agṛa ˀāyat al-kursi. |  |
| 5.09 | grēt āyat al-kursi gǝḏ̣at āyat al-kursi w huwwa čān \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ni. nōbtēn haḏanne hēne ṣāru ˁalayye w nōba zād ᵊb-qēr mǝṭraḥ. yiǧi ha-š-šakil hāḏe ˀā hīčiḏ yugḏ̣ubak, ᵊtfukk ˁēnak, mā ššūfu. ˀamma ˀinte magḏ̣ūb lā tgūl hīčiḏ lā tigdar ᵊtgūl hīčiḏ. lā tigdar ᵊssōlif lā tigdar ᵊtfukk ˁēnak – ḥissak mā yuṭluˁ. |  |
| 5.27 | lā tigdar … ib-nōba. hīčiḏ hīčiḏ gimadat mā ššūfu huwwe yčalliṭ ˁalēk yčalliṭ ˁalēk abalubēt nsammi abalubēt. yaˁni ḥissak itḥasib ḥālak ǧaˁad aṣīḥ ama ḥissak mā-miš mā yrūḥ. aṣīḥ mā yuṭluˁ ḥiss mā-min. ba-tāli yōm ydaššrak yrūḥ ˁād ḥissak inte tizgaḥ ḥissak ˁād yuṭluˁ, al yammak ˁād yismaˁak ygūm |  |
| 5.47 | ˀāni ṯalaṯ nōbāt ṣār ˁalayye, ṯalaṯ nōbāt, ˀā hēne b-al-bēt gǝḏ̣abni ha-š-šakil hāḏa mā\_\_gdar atimalmal ᵊb-nōba, ˀarīd asōlif mā\_\_gdar. ˀarīd ᵊhnīye gāḏ̣ibni min iṯumi min ᵊlsāni min wuǧūdi ha-š-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 |  |
| 6.01 | ˀiḥne b-zimānāt ˀǟǟǟ, ǧārna šī wāḥad bēt b-al-maḥalle. huwwa māt ᵊrtiḥam ᵊngūl-lu Šēx Mǝṭar. šēx-in yaˁni bizzāt yaˁni Aḷḷa yirḥamu. Šēx Mǝṭar ˁālim bir xōǧa yaˁni taqwa ṣāḥib taqwa. nahāṛ rabīˁu wāḥad ˁāzmu ˁala Stanbūl. rāyiḥ maˁzūm ˁala Stanbul māxiḏ Šēx Mǝṭar ᵊb-sāgtu, maˁā, ˁala 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 | yōmin rāyḥīn qādi wāḥad-in hināk qayri müslüm ta-ngūl masīḥi wēya ˀaw xristyāni, ˁindu bnayye mī ˁādle. [trīd aṣ-ṣuffat?] ˁindu bnayye mī ˁādle. ᵊbnayytu mā tilbas ᵊhdūmha ᵊtkaššim ᵊhdūmha dāwamli šī tilbas ᵊtkaššim ᵊhdūmha. mā tilbas ᵊhdūm, msallaxa dōm miṯil-ma ˀummha 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.[[46]](#footnote-46) 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 | ˀaz-zlime hāḏa msawwī-lhe šubbāk b-al-bēt, šubbāk b-ᵊḥsāb miṯl al-ḥabis ta-ngūl, ḥuǧra. – qafaṣ – qafaṣ msawwī-lhe qafaṣ w bāb w čilīt w-ᵊmčallit ˁalēhe w yḥuṭṭha b-al… aš-šubbāk. yunṭūnha l-ačil ᵊtkubb al-ačil tkubb… ᵊmsallaxa – miṯil ḥīwān – miṯil ḥaywāne ˀē. | 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 | yōmin māxḏīn… Šēx Mǝṭar ǧāybī-lu ˁa-l-baḥǝs hāḏa, gāylī-lu ǧīrānne ˁidhum hīčiḏ ᵊbnayye. w mā ǧaˁad at-taxtūr mā yiṭayyibhe w-at-taxātre w-al-ˁillāme w-al-xawāǧi maḥḥad yiṭayyibhe, ˀaṣṣōb-ma nāxuḏhe mā ligō-lhe čāṛa. gāyil iš Šēx Mǝṭar “mā tigdar ᵊtsawwī-lhe šakle wruga wēya šakle?” | When they took… They brought Sheikh Mǝṭar to investigate this. They told him, “We have neighbours who have such and 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 agūm ta-rrūḥ ᵊnšūfha.” yōmin ǧāyīn ˀabūha ˀugḏ̣ubu mdaḥḥǧ-ilhe Šēx Mǝṭar w fukk al-bāb w ḥuṭṭ Šēx Mǝṭar ˁalē ǧawwa ḥuṭṭ Šēx Mǝṭar w čallit ˁala Šēx Mǝṭar al-bāb. | He said, “With God’s permission. 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 tṭayyibhe yōma zād axallīk maˁāha. yā tṭayyibhe yōma zād axallīk ˁidhe šādde trīd ᵊtṭayyibhe ta-nšūf!” mā yiǧin Šēx Mǝṭar. b-iḏn Aḷḷa yugḏ̣ub w yuṭluˁ ᵊhḏā lābis šaḥḥāṭīye klāšu, yuṭluˁ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ klāšu ygūm yṣaṭṭǝrha. yṣaṭṭǝr waǧihhe yuṣṭurha \_\_\_\_\_\_\_\_\_\_\_\_\_\_ yuṭluˁ aǧ-ǧnūn minhe. | 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. She is bound. Let’s see if you will cure her. He did not believe in Sheikh Mǝṭar. With God’s permissioni 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 | ṣāṭǝrhe ṣaṭǝrtēn ṯalāṯ w ṣāyiḥ w… w-al-ˁāǧīye gāyle bi-smi-ḷḷā b-iḏn Aḷḷa ṭayybe wāǧfe w-gāyle gāyme tlumm ˁala ḥālhe hīčiḏ ᵊtqabbi ta-ngūl ḥayāha w gāyle “ˀǝnṭūni hdūm!” gāyil Šēx Mǝṭar “ˀǝnṭūni hātū-li hdūmha!” ᵊmnawwšīn ᵊhdūmhe mlabb … minṭīhe gāyme tilbas gāyle “tamām yā ǧiddo [wie mit feminin?] gurbānak āni ṭǝbit. daxīlak ǧiddo!” gāyme tilbas ᵊhdūmha w ṭālˁīn [huwwa] hiyye w Šēx Mǝṭar ǧimīˁ w ǧāˁdīn gāyle “yāba! ˀāni 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 abūha ˁād gāyil l-aš- Šēx Mǝṭar “xayyo, ˀinte… āni tamām inte šēxi. ši-trīd?” gāyil “ˀāni mā\_\_rīd kullši, ˀāni miššān Aḷḷa ṭayyabithe, ˀāni mā\_\_rīd ᵊflūs w mǝṣāri mā arīd.” gāḏ̣ib ˁād Šēx Mǝṭar w ǧāy ˁal-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 | ˀabūha huwwa yibīˁ aǧ-ǧubun, tāǧir ǧubun. w-gāyil ˁād kull sine yḥuṭṭ dābbītēn ǧubun yinṭīhin l-al-atabōs ygūl hāḏa tāxḏūnhin tinṭūnhin l-aš- Šēx Mǝṭar hāḏi hadīt Šēx Mǝṭar, ǧubun. salāmtak w-al-ˁāfye. | 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 yaˁni zāten ˁālim, ˀiḥna al-mhabūl aš-šūx hēne ygūl al-ᵊmhabūl yṭayybūn al-ᵊmhabūl, al-ᵊmhabūl baˁḏ̣ ᵊmhabale ˀaṭ-ṭibb mā yilgāhum čāṛa, ˀal-ˁāǧiz yaˁni ṭ-ṭibb ˁāǧiz qaliyor. ygūl at-turuk tıbbın ˁaciz qaldıġı qonularda (aš-) šūxne ˀiḥne hēne aš-šūx al-maˁrūfīn, | 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 ˁalēhum al-ᵊmhabūl al-waǧˁān aš-šīt al… aš-šīt al ta-ngūl mālhe čāṛa, ˀaš-šūx b-iḏn aḷḷā yṭayybūnu yaˁni yṭayybūnu ˀabad. | 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 iḥna min gaṛāyibne ngul-lu as-sǝˁlu, – min gadd-ma s-saˁālwa yuṭluˁin-illu [ˁalē]. – ˀinsān min gadd-ma yšūf saˁālwa – sammō s-sǝˁlu – ˀas-sǝˁlu huwwa ḏābiḥ wāḥad ᵊmn-as-saˁālwa, kātil… mindamī-lhum, w šāmiṭ as-s… ᵊtfungtu ḏ̣̣āribu w mayyit, ˀas-sǝˁlu mayyit. ˀa..ˁu… ˁugub-ma māt ygūl ha-n-nōb gāmō yquččūnu – dāwamlǝ yquččūnu – ygūl āni b-al-bēt ˀarīd aṭluḥ ba… b-ač-čōl ašūfhum b-ač-čōl wāǧfīn ašūfhum yigūl bass huwwa yšūfhum. | One of our relatives, we call him 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 is one who has killed one of the demons, a murder… This means he has a blood feud with them. One who produced a weapon, one who drew his gun and shot at him. So he died, the demon died. After he has died they start to persue him. – They always persue him. – Then this one says, “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 ib-sāgti min yḥuṭṭūni bēnāthum, ygūl amši bēnāthum min xōfi itikāwanūn kōn. ygūl ḏ̣allēt ṯalāṯ arbaˁ snīn hīčiḏ. āni w-humma devām kōn min nuṭluˁ al-xāli hīčiḏ awwali mā-min tuwāle. yuṭluˁ ˁa-l-xāli hīčiḏ ˁa-l-gāˁ yirūḥ ˁa-č-čōl, ˁa-t-tuwāle. |  |
|  | yigūl min aṭluˁ hīčiḏ ygūl yuguṭˁū-li ygūl yṣīr alli al fāˁaš b-al-ˁaṣī b-al-ǝhnīye ygūl al-milli tdaḥḥǧ-illi āni ǧaˁad afaˁˁiš ḥade maḥḥad yšūfhum haḏōlak mā yšūfūnhum - ī - lumminu-mu rāḥ rāḥ ˁa-l-ḥiǧǧ rāḥ ˁala dǝxal an-nabi ˁala gabr ar-rasūl, |  |
|  | ˁala gabr ar-rasūl ǝxlǝṣ alḥaz yšūfūnu yinhazmūn ˁinnu. gāl yā rasūl Aḷḷa daxīlak minhum xalliṣni aw min ḥaǧǧu dǝxal ˁa-r-rasūl ˁalit s. w salām mā ˁād yiǧūnu, ǝtrikō. ḥaǧǧ yaˁni [ma] 1030 as-saˁālwa hēne čiṯīr ǝbyūt al b-al-midīne … ama mū kull ˁala ḥade yaˁni. |  |
|  | mū kull ˁala ḥade yšūfūn baˁḏ̣ nās yiǧūnhum. yiǧi b-šäkil insān ǝb-šäkil ḥīwān, yiǧi b-šäkil al-ḥīwān yiǧi, b-šäkil al-insān yiǧi. iḥna ˁād Ibrāhīm ysōlif yōmin nuṭluˁ b-ač-čōl b-al-lēl ta-ngūl inrīd nuṭluˁ baṛṛa, nfukk al-bāb yōmin ǝnrīd ǝnmidd xuṭwuṭne nsammi bismilla. |  |
|  | yōmin insammi mā itigallaṭūn yibˁidūn yaˁni baˁḏ̣hum ˁalēš, yigūl, al-misǧane yōmin tiǧīhe w-tdūshe hīčiḏ ib-qēr-ma tsammi. ḏīč as-sāˁa tdūshum humma fōg al-misǧane yilˁabūn. alḥaz humma ˁala inančna islāmīye. |  |
|  | aslam bi-d-dinye ḏīye as-saˁālwa iḥna mā nšūfhum. humma yšūfūnna hāḏa maktūb b-al-qurˀān b-al-āxir iḥna nšūfhum humma mā yšūfūnna. rabb al-ˁālamīn 1125 yirīd ysawwi b-at-ters. hā hēne ˁalēne alḥaz kull mǝṭraḥ šī ǝǧnūn hēne alḥaz ˁidna šī. |  |
|  | ygūl rabb al-ˁālamīn kull insān, inte zād āni zād kull insān lūwa min ǧiddāmu mḥāfaḏ̣e mäläk yigūl al-mäläk yigūl yōmin al-insān inte alḥaz yōminnak timši al-mäläk ǧiddāmak ygūl yfukk-illak darib. ˁinhum hā inte ˁādēne miṯil-ma gāl Ismāˁīl b-aslāmīye kull xuṭwa tsammi bismilla. |  |
|  | axāf innak tdūs ˁaǧīhum axāf innak ǝtdūsu ygūl samm bismilla mā-yṣīr šī mā tdūsu. mā tidḥamun ama in dustu ha-n-nōb 1205 nigbal haḏīye haḏīye čünkü yaqīn alḥaz as-saˁālwa šī ǝǧnūn šī. wa-yˁarfūn asqāl al-māḏ̣īyāt al-awwali ṣāyir aǧ-ǧinn yˁarif w-yˁallim al-insān |  |
|  | ama al-miǧbil mā yˁarif, yˁarif bass aṣ-ṣāyir, alḥaz ši baˁḏ̣ xawāǧi ysōlfūn aǧ-ǧnūn, ygūlūn ḏ̣āyˁilne ḏahab ǝlgu! ǝlgu! ygūl aṣ-ṣǝˁlu yˁallmu. ygūl b-ǝflān mǝṭraḥ b-ǝflān mǝgṭaˁ. ygūl āni arid al-xōǧe, aṣṣōb al-xōǧe? |  |
|  | āni ǧirät ˁala rāsi āni šifit saˁalit xōǧe gilit in Yāsīn al-Aḥmad, ē gǝlt-illu wald ˁammi āni b-Avrūpa aṣṣōbu ˁallim-ni! midāmin yˁarif al-ǧinn hāḏa aṣ-ṣaˁālwa w-čān yisˁalu w-ygūl b-al-Almānye. gilit lō wald ˁammi b-Holanda šnōn Almānya? |  |
|  | ṯāni nahār saˁalit axū win ygūl ṣār-lu xamǝs tiyyām b-Almānye. ṣaḥīḥ. yaˁni iḥna nisˁal ˁin ibin ˁammne. ygūl Ibrāhīm isˁal aǧ-ǧinn ˁindinnu yˁarif ibin ˁammu aṣṣōbu. gāyil w…win ygūl ibn ˁammak b-Avrupa yaˁni ginnā-lu (~gulnā-lu) b-Avrupa yištaġil |  |
|  | gāl b-hay dawla yištaġil gāl ibin ˁammak halḥīn b-Almānye, b-Almānye. iḥna ibin ˁammne b-Hōlanda ṣār-lu xamsa w-ˁišrīn sine b-Hōlanda Ibrāhīm gāl, inte mā tˁarif yaġnīš yāw gāl: lā ibn ˁammak b-Almānya. Ibrāhīm ˁād ṯāni nahār gāyil Muṣṭafa Muṣṭafa al hēne mū b-Hōlanda. |  |
|  | gāyl-lu yāw al-bāriḥ saˁalit xōǧe. saˁal aǧ-ǧnūn kalāmhum, w-saˁalit ˁin Yāsīn, yaˁni al qādi zād ismu Yāsīn, Yāsīn saˁaltu gult b-Hōlanda? huwwe ygūl lā b-Almānye gāyil ī waḷḷa Yāsīn luwwa xamǝs tīyām ˁid xawālu. xālu b-Almānya w-ǧāy yzūr xawālu. |  |
|  | ṣārlu xams tīyām b-Almānya. yigūl b-Almānya hāḏa ygūl lā hāḏa mā yˁarif. demek ṣaḥīḥ b-Almānya. alḥaz as-saˁālwa yˁarfūn yuṭluˁun šqāl šqāl b-šäkil ǧaḥaš, b-šäkil faras b-šäkil qanam. b-šäkil ˁaniz b-šäkil čälib, mā yiǧi b-sīmt insān; |  |
|  | baˁḏ̣ nōbāt šäkil šäkil yṣīr hāḏe mawǧūd. ama iḥna mā nˁarif alḥaz yuṭluḥ yiǧi b-al-lēl itixattamne kidīš ngūl ǧaḥaš ngūl hāḏa ǧaḥaš, halbuki belčinnu sǝˁlu sǝˁlūwa mā nˁarif. aǧ-ǧinn iḥna nsammī sǝˁlu, sǝˁlūwa, as-saˁālwa šäkl-in šī, šäkl-in šī as-saˁālwa. |  |
|  | šī islām w-šī mūhum islām, raḥmāni var, islām islām müsülman miṯilna islām w-ši muhum islām, qayri müslüm, šayṭāni, raḥmāni w-šayṭāni alḥaz islām zāten miṯilne mā yǝḏ̣rǝbūn ḥade, mā yiǧūn ˁala darib ḥade, mā yxaffūn ḥade, w-aš-šayṭāni haḏāk yxawwif ib-sāgt aš-šayṭān, šayāṭīn, šayāṭīn Iblīs ǝb-sāgǝt Iblīs naˁaltulla ˁalē b-sāgtu. |  |

yinšab-illak, mā ydaššrak

ǝnhabal yinhabil verrückt werden

sawwa ysawwi IMP saww hāḏa!

nhabalit

*gabb gaḷbi* mein Herz blieb stehen

ywaǧǧiˁ 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 - ˁindak xubuz? mā ˁindi, 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

tifāˁašna itifāˁašūn sich zerfetzen birbirlerine parçalıyor

dǝḥam yidḥam çarpmak dḥamithe

ˁindinn- + suffix mademki ˁindinnak ǝtˁarif, ˁindinnič itˁarfīn

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

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

iḥna islāmīye

al-qayri müslim

mā yigbal er akzeptiert nicht

## Urfa-092: *Sultan Murad* [control/trans]

Ismail, 10.5.2010

9:00

|  |  |  |
| --- | --- | --- |
| 0.5 | as-sulṭān Murād b-zimānāt ˁala dōr al-ˁuṯmānīye. huwwa ḥākim zād belli bi… zimān ᵊmsawwi qǝrālīye bāše yaˁni ˁa-l-ˁuṯmānīye. huwwa ḍurmu, ḍurmu ṣāyir guṭma ḏ̣aˁīf, ḏ̣aˁfān. | 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 | ḏ̣aˁfān ḍurmu dawiltu yaˁni min ṭaraf al-ˁaǧ… ˁaskarītu, min ṭaraf silāḥu w-min ṭaraf šäklu ḏ̣aˁfān, yaˁni ˁindu xāynīn ṣāyrīn wuzāratu wazīrītu wzārtu. ar-rūs, čār ar-rūs, ar-rūs čārǝ gāyil-lu mdizz-illu 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-lu yā… rūḥu gūlū-lu, mdarrb-illu ˀelčīye gāyil ˀäää… “ˀarīd minnu ḥarib, sawaš, ḥarib arīd minnu ḥarib ta-ntiḥārab[[47]](#footnote-47),” w-gāyil, “tamām!” Sulṭān Murād gāyil mesela ˁugub hafte ta-yḥaḏ̣ḏ̣ir ˁaskaru ta-niǧi ntiḥārab ˁa-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 qāftu mašġūḷa. ǧaˁ- ydawwir b-al-ᵊhnīye ǧāy ᵊmxalli as-sarāy ᵊmxalli kullši ṭāliˁ aǧ-ǧbile w ǧaˁ-ydawwir hīčiḏ miṯl al-maǧnūn, miṯl al-mhabūl ydawwir b-aǧ-ǧbile. hināk mitxaṭṭmu rāˁi. | 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 | yōmin šāyif ar-rāˁi, ar-rāˁi mā yˁarfu ˀinnu Murād. mā yˁarif innu l-qǝrāl. gāyil-lu “š-bīk yāba? ǧūˁān? taˁāl āni ˁindi xāṯir w ḥalīb w… w ǧubun, xubuz, taˁāl w-ukul yā šāyib yā ˁammi! ukul! ˀāni daḥḥiǧ ˁindi xāṯir w xubuz, taˁāl! 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!” |
|  | ar-rāˁi faqīr yaˁni dīwāne. manṭi gāyim yiṭˁamu xāṯir w ǧubun w ḥalīb w mišbiˁu w gāyil-lu: “ˀinčād itrīd inčād itrīd xāṯir zād anṭīk saṭil.” gāyil “ˀaxūye, ˀiš-lī bī?” | The shepherd was poor and indigent. He gave him yoghurt, cheese and milk to eat and thus filled him. Then he said, “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 | manṭi saṭǝl xāṯir gel hāḏa ˀuxḏu li-bētak hadīye. balči ˀinte faqīr ašūfak w-ᵊhnīye b-qāftak čiṯīr mašġūḷa. as-sulṭān māxḏu w-gāyil as-sulṭān zād w-gāyil “bāčir āni uxra ˀarīd, bētak aṣṣōbu?” gāyil “bēti b-al-balad hēne,” ta-ngūl. | He brought 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 “bētak aṣṣōbu?” gāyil “bēti b-al-midīne.” gāyil “ˀē,” gāyil “bāčir āni arīd aǧi ˁa-l-balad,” ar-rāˁi “bāčir āni aǧi ˁa-l-balad, ˀinčād ᵊtgūl ta-d-aǧīb-lak zād saṭil xāṯir, ˀaṣṣōb bētak? bētak aṣṣōbu? | 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 want, I bring you another bucket of yoghurt. Where’s your house?” |
| 2.23 | waḷḷa gāyil “bēti ˀāni, mā tindall bēti bass tiǧi ˁa-l-ᵊhnīye ˁal.. – ta-ngūl – ˁa-s-sarāy āni ˀaštaġil b-as-sarāy qādi šaġġūl,” mū mˁallim ˁala ḥālu, “bass ᵊtgūl minu?” gāyil “ismak 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 “ˀin saˁalit ᵊtgūl Murād ač-čibīr humma kull ḥade yˁarifni qādi, ydallūnak ˁalayye bēt Murād ač-čibīr,” gāyil l-ar-rāˁi. “tamām,” gāl ar-rāˁi.” waḷḷa, ar-rāˁi rāyiḥ w-ǧāy ˁala s-sulṭān Murād, ᵊmḥawwil ˁala bētu ǧāy, | He said to the shepherd, “When you are asked, 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 nahāṛ ar-rāˁi msawwi saṭǝl xāṯir w-yḥuṭṭu b-īdu[[48]](#footnote-48) w gāyil “arīd arūḥ aḥuṭṭ āxḏu l-aš-šāyib haḏāk al-faqīr. ᵊb-xēri ta-nṭi saṭǝl xāṯir.” yōminnu minkatt ˁa-s-sūg ǧāy ˁa-l-balad, yisˁal b-al-ˁaskar ǧāy ˁa-l-bāb ˁa… ta-ngūl awwali š-isimhe, as-sūr. | The next day he prepared a bucket of yoghurt, took it in his hand and said, “I want to go and take 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 mn-as-sūr ǧawwa mā-yxallūnu gāyil “walu! hāḏa hēne wāḥad yištaġil ˁidkum ismu Murād ač-čibīr, w ˀāni ǧibt-illu saṭil xāṯir.” “wal” gāylīn “yā xayyo hēne mā-miš Murād ač-čibīr, ˀinte yaġnīš! ˀiḥne mā ˁidna Murād ač-čibīr, ˁidna 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 | “as-sulṭān šinu šuġlu b-sāgtak? ˀinte ǧāyb-illu saṭǝl xāṯir ᵊtrūḥ ǧawwa yiḏbaḥak.” “wal” gāyil “yā ǧimāˁa ˀāni mā-li šuġul ˁid sulṭān Murād, ˀāni ˀarīd Murād ač-čibīr, ˀasˁal ˁin Murād ač-čibīr, Murād. hāḏa min fōg hīčiḏ, mā-dri šnōn, lāyḥu, šāyfu 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, “He 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-rāˁi w gāyil “xallū hōbhōb ṣīḥū-lu hāḏa xallū yiǧi ǧawwa! iftaḥu, fukkū-lu l-bāb! fukkū-lu l-bāb xall yǧīni ǧawwa. fākkī-lu l-bāb, “wal” gāyil “waḷḷa inte mā tˁallimni ṯarīyak inte s-sulṭān. ᵊtgūl āni Murād ač-čibīr, demek tiḏ̣ḥak ˁalayye. ˁalē-ma ˁallamitni?” ar-rāˁi ygūl ˁal-Murād ˁa-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 “ˀabū wal” gāyil “ˀinte ḥarām ˁindak xadādīm w ˁindak zulum. mā tˁallimni wal albāriḥ hāḏa ˀagūl aš-šāyib al-faqīr hāḏa, ˁaǧal mn-aǧ-ǧbile ˀataltil ᵊb-saṭil al-xāṯir w-inte hēne kullši ˁindak. mā tgūl-li?” | When he came in he said, “Indeed! You are a right one. You have servants and other men and 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. What do you say now?” |
| 4.20 | gāyil “waḷḷa, yā xayyo, hīčiḏ āni gilt ašūf al-mille yōminha agūl-lhe kullhe tgūm ᵊtgallǧ-illi, ssawwī-li yaˁni, ˀäääää, yḥibbūni ˁamanni qrāl. ˀinte ḥabbētni ˁamanni faqīr ǧibt-illi saṭǝl xāṯir.” gāyil “ugˁud ta-nšūf ta-ntiḥarrač āni w-inte,” as-sulṭān ygūl l-ar-rāˁi. | 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-bīk?” gāl “yā, yā xūye humma ǧimīˁ ǧāˁdīn waḥadhum” gāyil “ˀāni xulgi ḏ̣ayyiǧ w ṭǝlaˁit ǧīt ˁa-ǧ-ǧbile, ˀar-rūs, dawlit ar-rūs w fakkat ˁalayye ᵊtrīd minni ḥarb. w-āni mā ǧaˁad atigēwan b-ˁaskari wālīti qaymaqāmīti, ta-ngūl ḏīč as-sāˁa ši-ˀagūl-ilhum? | “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 ǧāˁad atigēwan bīhum ta-ḥārb ar-rūs axāf ar-rūs yqallibne. yuqlubni, mā ǧaˁad atigēwan ᵊb-millti.” gāyl-lu: “ˁalē mā ttigēwan?” gāyil “waḷḷa mā… mā ndall mā ǧaˁad 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 “ˀinte \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ˁaǧal m-ǝnte qrāl ˁalēhum? mā ssawwīhum mā tṭawwaḥḥum[[49]](#footnote-49) mā tdazginhum.” “šnōn asawwīhum” gāyil, “ˀinte šnōn ssawwīhum?” halla ˁǝṭni msāˁde hafte zimān, ˀāni ˀadazginhe. ˀadazgin ˁaskarak.” | He said, “You \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ . Arent’t you king over them? And you don’t put them right, don’t make them to be obedient, 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! ˁindinnak inte tdazginhe tā-rīd ašūf ᵊšnōn ᵊtdazginhe.” gāyil “ˀawwal bādye ˀinte ˁaskarak, tinṭīni hafte š-mā ˀasawwi mā ttiqāraš ᵊb-šuġli!” gāyil “iš-mā tsawwi w-inte serbest!” gāyil l-ar-rāˁi. | “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-rāˁi gāḏ̣ib awwal mu… lāmm gāyil “čam wilāye šī ˁa-l-uṯmānīye?” ta-ngūl ímyit wilāye, ímyit wilāye, al-wilāyāt hāḏi mdarrib ˁalēhum xabar li ṣār hafte šī ˁala r-rūs mdarrib ˁalēhum xabar kullkum bāčir baˁad bāčir tiltammūn tiǧūn hēne b-as-sarāy aḏ̣-ḏ̣uhur hēne ˀarīdkum ˁugub ṯaliṯ tīyām. | 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 ˁalēhum ṭurrāše yaˁni ṭurrāše xabarǧi kullhum ṣāyiḥ-ilhum b-al… lāmmhum b-al-ḥōš yōmin lāmmhum gāyil kull awwali yilbasūn zibnāt ˁabāt ta-ngūl kallīge dišdāše[[50]](#footnote-50). | 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-ˁaskar ḥōl-ma ḥawālēhum gāyil “daḥḥǧu! š-ma\_gūl āni ti-ssawwūn?” gāylīn “ˀī!” ygūl “taktak” gāylī-lhum “šīlu ˁabātkum la-fōg!” sarāwīl mū lābsīn “šīlu ˁabātkum ta-rīd adaḥḥič Aslām alli Naṣāra.” | 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, “Okay!” and 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 | yaˁni bīhum xāynīn, huwwe yrīd huwwe… dawle ˀislāmīye al-ˁuṯmānīye ˁalēš wgaˁat? gāyil “šīlu!” ydaḥḥič “hāḏa mṭahhar hāḏa ygūl ṣaġlam, uṭluˁ min hēne! hāḏa mū mṭahhar, hāḏa” ygūl “guṭṭu kalltu!” awwal bādye mṣaffi al-wālīye al-qaymaqāmīye ḥakkāmu | 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. |
|  | ᵊmṣaffi al mitṭahhrīn w-al mū mitṭahhrīn gāyil ta-ngūl ḏ̣āllīn ˁašra xamǝsṭaˁš mitṭahhrīn ˁišrīn. w-ṯimānīn mū mitṭahhrīn demek ki kullha xāyne b-dawiltu mūhum Aslām, ᵊmsawwīhum 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 ˁalē min qādi, yā wal gāyil šūf ar-rāˁi l-ǝmhabūl qāftu tištaġil axēr minni. qāft ar-rāˁi tištaġil axēr minni āni zād demek bōš ṣāyir bāše ṣāyir padišāh. ˁugub-mu mṣaffīhum gāyil arīdkum kull min ˁaskarkum ᵊtḥaḏ̣ḏ̣rūn ˁaskarkum kāmil w tiǧūn ˁugub hafte ˁa-r-rūs ᵊnrīd ᵊnḥārbu. | 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, “I want from all your soldiers that they are completely ready after a week when we will fight the Russians.” |
| 7.24 | yōmin lāmm ˁaskaru w ˁaskaru kullhum ǧāyīn ṣaġlam. ˁaskaru haḏōle, haḏōle ḏibaḥhum. yōmin ǧāyibhum yrīd yḥārib ar-rūs, al-xabar rāyiḥ ˁala rūsīye. | 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 minhum minhazim, rāyiḥ ˁa-r-rūs gāyil “yā xayyo, as-sulṭān Murād lāgī-lu wazīr-in ˁāǧil čiṯīr ˁāǧil w ǧuwāsīsne kullha ḏabaḥḥa, w lā tkāwnūnhum w tarāhu yqallibkum tarā yqallbak” ar-rūs “šnōn” gāylīn, gāl “kull ǧuwāsīsne guṭaˁ klālhum. | 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. Don’t fight them! They 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 ˁindu ˁaskar-in ṣaġlam, ha-n-nōba tara yqallbūnak lā tḥārbu! āni agul-lak lā tḥārbu!” ar-rūs ˁād gāḏ̣ib ta-ydarrib xabar uxra ˁala Sulṭān Murāḍ gāyl-lu “xayyo āni mā-ˁād aḥārbak as-savaš mā ˁād arīdu. sava... ḥarib mā ˀarīd minnak.” | The new vizier has reliable soldiers, this time they will certainly defeat you, don’t fight them! I tell you, don’t fight them!” The Russian XXX to send another message to Sultan Murad saying, “My brother, I do no longer fight you, I don’t want war, I don’t want fighting.” |
| 8.08 | baṭṭalit inna l-ḥarib w-wāǧif yōmin ǧāy aṭ-ṭāriš ˁa-s-sulṭān Murād gāyil “ᵊšnōn mā ǧāk al-xabar?” ar-rāˁi ygūl ˁa-s-sulṭān Murād “mā ǧāk al-xabar?” gāyil “šinu min xabar?” gāyil “mā ǧāk al-xabar mā yḥārbūnak \_\_\_\_\_\_ xabar lak.” gāyil “ᵊšnōn?” | The war ended and 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 XX” He said, “How come?” |
| 8.22 | gāl āni ˀaˁarif iḥna ˀal-ˁaskarīye ˀal-ordi hāḏi maḥḥad yqallibhe b-ad-dinye. alḥaz yiǧīk ṭāriš” w-ṣaḥīḥ ǧāyu gāyil “mā yḥārbūnak w-gǝḏ̣at w-salāmtak w-al-ˁāfiye.” | He said, “I know, that these soldiers, this army cannot be defeated by anyone in the world. Now a messenger comes 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 | ˁugub-min qādi ˁād ha-n-nōb sulṭān Murād gāyl-illu gāyil la-r-rāˁi gāyil “xayyo mā ḏ̣all ˁindi yaˁni wazīr mhabil mahbūl, ˀinte ṣṣīr ˁindi wazīr!” gāyil “ˀabūye ˀāni, ˀāni šuġli ˀāni rāˁi kull-min ysawwi šuġlu maḥ… ˀāni šuġli rāˁi ˀarūḥ ˁala qnimi w-inte ṣār šuġlak sulṭān ilg-illak wazīr-in zēn w wāḥad-in ˁāǧil w-saww dawiltak idāra! ᵊmsallim ˁalēk wa-da-arūḥ.” w salāmtak w-al-ˁāfye! | 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! |

iš-lī bī was soll ich damit?

iš-lina bī, iš-lī bīha?

min faraḥ aṣ-ṣǝbi faraḥ an-nibi

allegedly

ṯarīy-ak/-ič

ṯarīkum intu zanāgil w tgūlūn iḥna fugara demek ki ise

humme ṯarīhum zanāgīl ‘allegedly they are rich’

āni gallaǧt-illak ssawwī-li yağcılık yapmak schmeicheln

mā tigēwan bī

lā ttigēwan bī!

## Urfa-098: Story of a young woman [control/trans]

Xalīl (Bani Ṣaxar), 11.5.2010 in Urfa

Tabak: 3:00

|  |  |  |
| --- | --- | --- |
| 0.45 | gāl hiyye šaṛṛābit titin yā xūye w nahāṛ ᵊmxallṣa titin mā ˁidhe čigāṛa w ǧāˁde b-al-lēl, mǝštamma rīḥt ad-duxxān, rīḥt ad-duxxān. ˁa-l-buˁud mǝštammithe. w ˁa-r-rīḥa rāyḥe, ˀal-maṛa, yōminhe rāyḥe ˁa-r-rīḥe w lāǧīthum ᵊzlimtēn ǧāˁdīn: salām! ˁalēkum 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 “ˀaxūye! ˀāni ǧīt arīd lī siqāṛa.” (gāḏ̣be) gāḏ̣ib w mǝnṭīha siqāṛa. w huwwa ˁadu ˀabūha, ˁadu ˁammhe. – düšmān ˁammhe – ˀē, ˁadu ˁammhe b-al-ˁarab. ˁašgānhe ḥābbittu w ḥābb al-bint. gāḏ̣be ǧāye ˁa-l-bēt, yōminhe ǧāye ˁa-l-bēt “ˀugḏ̣ubi 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 (who said), “Take the coffee and hide it!” |
| 1.56 | “w qabbi at-titin w qabbi ač-čāy!” ᵊmqabbīthin mā-miš. ǧāyīn xuṭṭār ˁala ˁammhe. ˀē, ˀal-xuṭṭār yirīdūn al-ghawa. w-al-ˁarab awwali balāy al-ghawt al-murra mā-yiṣīr, ˀalli ghawt-in murra, ˀalli ghawt-in murra. | “And hide the tobacco and hide 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, without bitter coffee. |
| 2.19 | “wal yā binti” gāyil “ᵊghawa mā-min.” gāyilt-illu “mā-min, titin mā-min” gāyle, “ˀalli b-šarǝṭ tinṭīni lil az-zlimt al aṭǝlbu ˀāni!” gāyil: “gūli! ṭalabtič ǝnṭētič, ṭalabtič marra ṯānye ˀǝnṭētič ṭalabtič ṯālṯe inṭētič. w-iḥna l-ˁarab gōlit ǝnṭētič xalāṣ! mingāl ˀǝnṭēt! tamām!” | He said, “My daughter, there is no coffee.” She said to him, “There is none, and there is no tobacco too.” Then she said, “Except on condition of bringing me 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 warāha suwālif, yēlōn al-qamīṣ”. gāyle “yā ˁamm yā Waṭbān”, hū ˀismu Waṭbān ˁammhe. “šaffi ᵊxlāfi, šaffi xalaf minwit al-gōm al-miǧāfi, Xalaf Xalaf b-al-gēḏ̣ nafnūf w b-aš-šitē dāfi. | After that no talking around remains, if \_\_\_\_\_\_\_\_\_\_\_\_\_\_ .” She said, “O my uncle, o Waṭbān!” The name of her uncle was Waṭbān. “My lips do not lie, my lips aim is Xalaf \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Xalaf, Xalaf who is cool in summer and warm in winter.” |

## Urfa-105: About the life in former times [control]

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

Im Ort Tall Xarma/Sorallı

9:40

|  |  |  |
| --- | --- | --- |
| 0.01 | gabǝḷ-ma tiǧi ˀal-mayye, činna nizraˁ ˁala l-fiddān ˁa-l-bǝgaṛ, ˁa-l-bǝgaṛ, ᵊnšidd ᵊbgaṛtēn b-an-nīr al-xašab w-al-ˁidde xašab, ᵊnḥuṭṭ bīha ḥadīde hīčiḏ tišxaṭ al-gāˁ, ˀal-maˁāš zifit, ᵊnšidd ᵊmn-aš-šufāg al-awwali nāxuḏ ṯumnītēn ḥunṭa, nizraˁ ᵊṯnēne fiddānēn ᵊnsūg wāḥad yizraˁ mn-aš-šufāg l-al-maġrib, ˀaṯ-ṯumnītēn ᵊnšiddha 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 *ṯumnīye* of wheat. We cultivated the earth with two animals but the one who worked on the soil from dusk to dawn took only two *ṯumnīye*. We also pulled the *ṭabbān*, we did the work with the *ṭabbān* (which is used to cover the seeds). |
| 1.10 | ˀā, niǧi tibin čān tibin. ᵊnḥuṭṭ at-tibin miššān al-bǝgaṛ yāklu al-bǝgaṛ yišbaˁ, ᵊnnām, nnām sāˁtēn gūm saḥḥǝr al-bǝgaṛ nsaḥḥǝr al-bǝgaṛ w mn-aš-šufāg uxṛa nšidd. šuqulne maˁāšne hāḏa hū čān. ˀawwali ˀaṭ-ṭāḥūn aṭ-ṭaḥīn fōg b-aǧ-Ǧillāb hīčiḏ ᵊb-ˀĀḏane Dōdāš filān. | 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 but then “Get up and feed 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. |
| 1.54 | ˀašidd al-biˁīr min hēn, ˁa-l-biˁīr ˁa-ǧ-ǧamal ˁa-ǧ-ǧaḥaš, “rūḥ ˁa-ṭ-ṭāḥūna ˁa-l-mayye tiṭḥan.” sǝra yox[[51]](#footnote-51) ˀarbaˁ tiyyām xamǝs tiyyām dört gün beş gün, ekmek yox, ač, kimse yox, sǝra yox, ˀarbaˁ tiyyām xamǝs tiyyām nitna tā tiṭḥan aṭ-ṭāḥīn al-bēt hēn mayyit mn-aǧ-ǧūˁ, mā-min xubuz. | I went from here 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 until we could mill the flour while the family here was dying of hunger, because there was no bread. |
| 2.47 | ˁala-ma niǧi ˁa-l-bēt innu mn-aǧ-ǧīrān nāxuḏ ṭaḥīn aǧ-ǧīrān kullu ta-nxabiz. niǧi wǝḥde mn-al-ᵊfrād ᵊtrūḥ l-al-gurḏ̣a [Turkish 2.57-3.11] wāḥad ᵊmn-al-ᵊfrād yḏ̣all, farde, hā ˁašǝr tiyyām ᵊtxalaṣ, ˀuxṛa nšidd rrūḥ ˁala… hāḏa maˁāšne ṃayy mā-min. | 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 taˁāl ᵊmn-aṣ-ṣubuḥ ˁa-l-maġrib ssūg w timši, ᵊmn-aṣ-ṣubuḥ ᵊnšidd l-al-maġrib yēlōn arīd amši ˁala riǧlayya ˀaṭubb Āḏane, Āḏane ˀaṭubbha hā! mn-aš-šufāg ˁa-l-xallāt aḏ̣-ḏ̣alām māši ˁala riǧlayye, yēlōni ˀamši hīčiḏ aṭubb Āḏane, min Ḥarrān aṭubb Āḏane, hā hīčiḏ maˁāšne čān. | With draught animals; come and plough from morning to evening! We ploughed from morning to evening and if I had walked (the same distance in one direction) I had 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 | ˀal-ḥurma tilbas ṯōb wāḥad, ˀawwali az-zlime lu ṯōb wāḥad. ˀalḥaz az-zlime lu ˁišrīn ṯōb, ˀal-ḥurma laha ˁišrīn ṯōb kullha nāylōn. gāmin yšiddin rūshin min waṛa miṯl ad-deve ysawwin miṯl al-biˁīr. salām al-biˁīr yā! ṣār xarāb čān awwali nāmūs ḥayā šī. ˀaz-zilime lē rād yufūt ˀal-ḥurma tigaf xamsīn mītraw. | The woman 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 ṯōbha hīčiḏ. miṯil yasīr miṯil al-ˀēr ˁind al-yüzbāši. lummin-ma ˀaz-zlime yfūt tā hī tfūt. čān ṣudug, ˀawwali čān nāmūs. wāḥad lē tiḏ̣āyag al-ˁašīre kullhe tgūm ᵊb-sāgtu. nāmūs ḥayā qayrīye, ˀē ha-s-sāˁa hāḏiy ˀal-axx umudu[[52]](#footnote-52) b-axū ˁalag ᵊb-an-nāṛ, nāmūs mā ḏ̣all, ḥayā mā ḏ̣all. ˀal-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 she also passed. 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 the brother hopes that his brother burns in fire. Neither honour nor shames has remained. The woman has begun to step on the man’s heart, like this she goes on. |
| 6.06 | ˀal-ᵊkbāṛ ġābat yeni moda çıktı naylōn naylōn. ˀawwali čān ǧūx, girmi sine aǧ-ǧūx tilbas hū yḏ̣all ǧidīd. ˀalḥaz naylōn šahar yˁallig yrūḥ. ˀawwali činna ˁala l-xēl nirkab al-xēl nifzaˁ b-at-tfungāt ᵊnḥāmi waṭanne. |  |
| 6.46 | ˀal-lēl w-an-nahāṛ ᵊnḥāmi l-waṭan lā yiǧīna dišmān min Sūrīye. yiǧi yāxuḏ qaname yāxuḏ baˁarne yāxuḏ ḥalanne. ˀat-tfunge b-īdak b-al-lēl b-an-nahāṛ miṯl al-ˁaskarīye. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ᵊtnām haḏāk yiǧi yāxuḏ ḥalālak yiḏbaḥak. hā hīčiḏ čān. ˀalḥaz ṣār as-sayyārāt nāmūs badal ṣār guṭun ṣār mǝṣāri ṣār mǝṣāri xērsiz. |  |
| 7.39 | ˀawwali činna b-wurūk pangalōt rrūḥ ˁa-l-madīne ta-rrūḥ w niǧi. ˀalḥaz b-al-malyār ᵊtrūḥ l-al-madīne tiǧi bōš. xērsiz bereketsiz, ˀē al-ḥamdilla ˁala d-dawle ˀal-ḥamdilla ˁala ḥukūmitne, ˀal-ḥamdilla ˁala Turkītne. |  |
| 8.04 | ˀAḷḷa ygawwi al-bērag al-ḥamar wa-ḥne ǧawwā. ˀAḷḷa lā yqārbinna w \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ qēr. ˀinšaḷḷa l-bērag al-ḥamar hāḏe \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ˁalēne hīčiḏ. ayyıldız. ˀiḥna ˁāyšīn \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ǧawwā. ˀinšaḷḷa dāyme yḏ̣all hīčiḏ fōgne. |  |
| 8.36 | ˀAḷḷa yˁammir at-Turkīye. ˀawwali čānu ˁArab Ḥarrān yrūḥūn ˁala Sūrye miššān kīlow čāy yā \_\_\_\_\_\_\_\_\_\_\_\_\_ kīlow ghawa. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ yuḏ̣urbūnu ˁa-l-ᵊḥdūd zād ymūt. ˀalḥaz kull-ši b-Turkīye šīy, ˀAḷḷa berekettir ˀAḷḷa yhannīne maˁāšne! – ˀāmīn. |  |
| 9.02 | ˁiš\_\_\_\_\_\_\_\_\_\_\_\_ duwal al-aǧnabīye kullu ˁindina b-Turkīye hā hīčiḏ w-inšaḷḷa dāyme hīčiḏ, ˀAḷḷa yistirne, min gaḏ̣ab aḏ̣-ḏ̣ulum w-ač-čiḏib. ˀē mū hīčiḏ yā wald axū? – naˁam naˁam! |  |

## Urfa-110: Sālim az-Zīr [trans]

Ḥaǧǧ Mamdūḥ, 12.5.2010, 8:00

|  |  |
| --- | --- |
| az-Zīr ḏibaḥ ˁiyāl ˁammu kullu ḥarb w-maṛtu, ˀuxt iKlēb nōba ˀahalhe mā ḏ̣all-ilhum gūč ˁalē. gāḷō-lhe ṣīri waǧˁāne ṣīri xasta waǧˁāne w-gūli: al-xōǧe gāḷ-li ḥalīb as… as-sabiˁ, ḥalīb-in sabiˁ ysawwi 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 lion, lion’s milk will make me heal.’” |
| w-maǧbūr yrūḥ ˁala muṭraḥ as-sbāˁ, bälči as-sabiˁ yuguḏ̣bu w-yāklu. irčib iǧḥašu w-rāḥ ˁala muṭraḥ as-sbāˁ. an-nōb yōmin yrūḥ hināk as-sbāˁ ǝhǧimin ˁalē. hū giḏ̣ab as-sabiˁ, ḥilab as-sabiˁ w-mila ǧ-ǧūd. darrab al-ḥalīb an-nōba. iǧḥašu čalinnu as-sabiˁ sbāˁ?. | 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 killed him. |
| gām yuguḏ̣bu min as-sbāˁ w-yčattif, yuguḏ̣bu min as-sbāˁ w-yčattif. hināk ǝḏbaḥu axū. ǧā al-xabar, “yā wayli” gāḷ. ˀinte hēne wi-hnāk gāmat aǧ-ǧāme ˀaxūk. yā wayli gāl. | 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. |
| ǝfṭan l-as-sbāˁ hāḏi, ˀāni kullhe čattafithe w-ǧaˁad aḏbaḥhe miššān aǧ-ǧaḥaš. šnōn yiḏbaḥūn axūy? yā wayli, gāl, waḷḷa yiḏbaḥūn. hināk yōm-innu ḏbaḥō, yōm-innu ǧī hinne. an-nōba ˀaxū gāyil: lē ǧīy ˀaxūyi yxallu yḏ̣all yigaf ˁindi… gabri ygul-li tamām alli mū tamām? | Remember (?) these lions; I tied them all and I will kill them because of the donkey. How did they kill my brother?” He said, look, they have killed him. And when they killed him when he came, his brother said, “When my brother comes he should stay at my grave and ask me, ‘Is it okay or is it not okay?” |
| idfinu b-al-gabir. šgadd-ma yiḏbaḥ min ḏōlak hīčiḏ yiǧi ˁind al-gabir. ygūl: yāzi ˀalli mā yāzi? – ygūl mā yāzi! huwwa ygūl ˁala ḥālu: yā wayl gāl wāḥad min a…aš-šiyāb ta-nḥuṭṭu b-al-gabir ta-ha yingāl yāzi alla mā? ta-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!” |
| hāḏa yōm-innu gām yiḏbaḥ, ǧī ˁala l-gabir hāḏa ḥāṭṭīnu b-gaḷb al-gabir. xūyi, gāl, yāzi alli mā yāzi? gāl yā wayl yāzi yāzi! ˁǧizne. yā wal, ˀinte ṭayyib? fakk al-gabir hīčiḏ innu zād w-yiḏbaḥu. | 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. |
| an-nōb gāl: mā nigdir ǝntiḥayyal ˁalē. ˁalē intīy, ǝb-šaˁir rāsič tirbuṭīn [īdēh], šaˁr ar-rās hāḏa mitīn. guṭṭi šaˁir rāsič sawwi ḥabil w-šiddi ˀīdēh bälči-nnu itičattaf ta-niḏbaḥu. hiyye čattafattu b-al-ǝmrisi gaˁad ta-šūf ḥēlak šlōnu. | 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!” |
| čattafattu b-al-ǝmrisi mingāl hīčiḏ giṭaˁ ˁa-l-ǝmrisi. čattafattu b-at-tēl al-ḥadīd mingāl hīčiḏ šnōn-ma čattafattuw? ǝṭlaˁat al-ḥabil hāḏa gālat ta-šūf hāḏi zād. | She tied him with the rope (but) he broke the rope like this. So she tied him with an iron wire. How much did she tie him? She put the rope on him and said to him, “Let’s see what you can do now!” |
| luwattu ˁalē luwattu ˁalē lummin-ma gālit hāy hāḏa šlōn? šlōn-ma gāl hīčiḏ, gāl hīčiḏ, gāl hīčiḏ, laˁ! gālat rawwiḥū-lu huwwa mčattaf ˁād ǧāw. tallafō talāf ǝb-nōba. tallafō talāf ǝb-nōba w-ǧābu 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?” He said, “So!”, he said, “So!” [I can open it]”, but, “No!” [he couldn’t]. She said, “Come here, he is bound, you can come”. They 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. |
| hāḏōl ad-dänizǧīye yḥūšūn bāliq yṣīdūn bāliq miṯil Isṭanbūl yaˁni. hāḏa n-nōba zatt al-ǝhnīye ˀinnu ṯiǧīl, yōmin isḥabu hīčiḏ ˀinnu ṣandūg. isḥabaw aṣ-ṣandūg hināk ǝṭlaˁō yōmin ǝṭlaˁō, ˀinnu hū zlime. ibtāli yrūḥ! fakkaw aṣ-ṣandūg innu flān ǧābō ˁa-l-bēt gāmu ydāwūnu. čiṯīr ǧilīl iflān 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. |
| bāšt al-balad ydawwir sāyis l-al-xēl. gāylīn hēne izlime. čiṯīr izlimt-in zēn yṣīr sāyis. gāḷ: xallu yiǧi! ǧābō luwwa w-ṣār sāyis-in l-al-xēl. gām yāxuḏ al-xēl ˁala ǧāl al-baḥar hīčiḏ. yāxuḏ al-xēl ˁala ǧāl al-baḥar w-min al-baḥar yuṭluˁ ǝḥṣān, ˀärkäk, al-faras zād ˁāṭi yšabbi l-faras minnu. | 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. |
| l-al-ḥōl ṣāyir muhra minnu gāyim yrabbīhe dāyir sine w-yrūḥ hināk ˀuxra l-ǝḥṣān ṭilaˁ ˀuxra al-faras šabbāha. ǧābat ǝḥṣān an-nōb. w-rabbāhin haḏanne lummun-ma ṣār ˁa-l-kēf. irčib ˁādu naḥar ˁala Klēb w-Ǧassās b-ḏ̣ahar al-faras az-zēna hāḏi. taḥārabaw ˁād ḏibaḥhum. baˁad hāḏa ḏibaḥhum ˁād. | 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. |

Wörter und Phrasen

naḥar klettern; naḥar ˁa-ǧ-ǧbile he climbed the mountain

čattaf anbinden

ǧūd Gefäß (kap)

ǝhǧim yhaǧim ?

yā wal! fem. yā walli Anrede für einen, dessen Namen man nicht kennt

gāmat aǧ-ǧāme kıyamet koptu

gaṭṭ yguṭṭ schneiden

ytiḥayyal ˁala j-m überlisten

gǝṭaˁ ausreißen koparmak

sollen

xallu yiǧi er soll kommen

xallha tiǧi sie

xallhum yiǧūn

xallhin yiǧin

## Urfa-118: Camels

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

Im Ort Tall Xarma/Sorallı

Über Kamele (nur für Vokabular

ˀāni b-al-biˁīr saráḥit čiṯīr.

*ḥalīb al-biˁīr, ḥalīb al-baˁir mā-yṣīr xāṯir, mā-yṣīr ǧubun - mā-yfawwrūnu. al-biˁīr bi-š-šǝkwa ḥalību mā-yṣīr, b-al-xāṯir mā-yṣīr.*

*w-min hēne bi-r-riǧil hāḏi [rechter Fuß] tˁagulu mā-yṣīr xaṭīya hā.*

w-ṣubuq b-salāmha ˁuburha tḥuṭṭ bōyaq

ṣubq ǝḏ̣hārha w-dabiš šǧāhha

ˁagǝl yumnāha rechtes Knie

## Urfa-122: Nimrod [control/trans]

Ibrahim, Urfa 1.10.2014

4:30

On the prophet Abraham see

Ben-Ari, Shosh. 2007. “The stories abuth Abraham in Islam: A geographical approach.” *Arabica* 54.

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| --- | --- | --- |
| 0 | Namrūd, xōǧam, ᵊb-zimānāt ˁāyiš b-Uṛfa, huwwa ˀas satt Ibrāhīm al-Xalīl (b-al-mayye) b-an-nāṛ. Namrūd siˁīd, siˁīd, Aḷḷa ḥābbu ˀawwal nōb awwal Aḷḷa ḥābbu ˁala gōl al-awwalīn yaˁni 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. |
| 20 | ygūl “āni tanrə, āni rabb.” yaˁni tōba ˀastaġfir Aḷḷa, ḥāša yā rabbi, huwwa ygūl, Namrūd. Namrūd min-gadd mūhu siˁīd. əǧbilit Namrūd šifithe? – ˀē, šifithe. | (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? – Yes, I’ve seen it. |
| 31 | ygūl, yōmin yirga ˁa-ǧ-ǧbile rāčib al-kidīše, w yirga ˁa-ǧ-ǧbile, min amr\_Aḷḷa {40} al… al-kidīše riǧlēnha ˀaǧ-ǧiddāmiyyāt yṣīrin giṣīrāt, yigṣaran, yigṣaran, taˁrif yigṣaran? w riǧlēnha ˀal-warāniyyāt, arqa ayaqlar ta-ngūl ygūl at-turuk, yiṭwalan tā-trūḥ ˁadil, mā tmayylu. | 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. |
| 54 | yirga ˁa-ǧ-ǧbile ˀil-məṭraḥu mn-asfal, min ad-dūz il-makānu[[53]](#footnote-53). w ygūl yōminnu yḥawwil asfal, asfal yaˁni yḥawwil mn-aǧ-ǧbile yinḥadir, ǟǟǟǟ, al-kidīše riǧlēnha ˀaǧ-ǧiddāmiyyāt yuṭwalan w-al-warāniyyāt yigṣaran ta-mā tmayylu, yḏ̣all yḥawwil hīčiḏ dūz biša… ˁadil. | 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. |
| 115 | lummin-ma yḥawwil b-al-gāˁ, w baˁdēn ītidazginin min amr\_Aḷḷa. Aḷḷa ḥābbu, siˁīd, ḥābbu. bass huwwa ḥaḏ̣ḏ̣u fāyin[[54]](#footnote-54), mā ˀaslam yēlōnu 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 became Muslim. If he had become a Muslim it had been better, but he was Nimrod (and hence undiscerning). |
| 128 | šī ǧarye hēne ˀisimhe ˀal-Qazāni, al-Qazāni ˀasfal yamm ǟǟǟ… ta-ngūl b-al-ōvat Ḥarrān asfal ygūl, b-al-Q… al-Qazāni maˁnātu qazāni ǧidir yaˁni 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.* |
| 141 | ygūl al-ˁēš yistawi, aa- aǧ-ǧidir al-ˁēš, ḥamīṣt al-laḥam ta-ngūl yišwūnhe wayya qazan kebāb wayya ˀawwali zimān ši-yākul mā nindall. yigūl min īd lē-ˀīd ynawwšūnu, lummun-ma yrūḥ ˁa-ǧ-ǧbile ygūlūn bi-xaməs daqāyiq yiṣal aǧ-ǧidir, yiṣal ḥāṛṛ, al-ˁēš 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. |
| 159 | yiṭbaxūnu ˀasfal b-al-Qazāni w ydarrbūnu ˁalē l-aǧ-ǧbile elden ele ygūl b-at-turuk, min īd lē-ˀīd, min īd lē-ˀīd, min īd lē-ˀīd, innu wāṣlu b-xaməs sitt daqāyiq, ˁašər 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. |
| 210 | huwwa siˁīd. Namrūd, maḥḥad yigdar-lu ˀabad, yaˁni ẓālim bir hükümdār, rabb al-ˁālamīn bi-ˁizztu w ǧalālu, tabi ˀal-ˁulama 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.” |
| 227 | yaˁni ˀal-millt al mā ǧidrat-lu, al-millt iš-gadd ḥārab mā māt, ama bagga, bagga trīd tiḏbaḥ Namrūd. ygūlūn al-awwalīn. huwwa ˁād al mubāšrītu ˁindu yaˁni ta-ngūl al… al yduggūn b-ar-ramil, alli yyy… yšūfūn aǧ ǧiddām, xawāǧtu ˀal ˁindu | 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. |
| 245 | gāylīn “yā Namrūd”, ǟǟǟ yxāfūn ˁalē, gāyil “bagga ti-tiḏbaḥu maˁ al-asaf.” yōmin gāylī-lu “ti-tiǧīk bagga w tiḏbaḥak.” w gāyil “al-bagga šnōn tiḏbaḥni?” | They said, “O Nimrod!” They were afraid for him and said, “Unforftunately a mosquito will kill him. When they said to him, “A mosquito will come to you and kill you”, he said, “How can a mosquito kill me?” |
| 254 | “waḷḷa” gāylīn “yā Namrūd, al-bagga tiḏbaḥak inta xušš ǧawwa! čalliṭ ˁala ḥālak al-bāb w lā tiṭlaˁ baṛṛa! lummin-ma nšūf, ta-nšūf išnōn 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.” |
| 303 | xāšš imčalliṭ ˁala ḥālu ˀal-bāb b-ad-dār imčallṭīn al-qīrān aṭ-ṭūg, mū mxallīn šakle txušš əb-nōba, bass imxallīn hnīt al-bāb ˁarəḏ̣ al-miftāḥ hāḏi, nāsyīnhe, ḏ̣ālla maftūḥa w ǧāye l-bagga xušši min qādi[[55]](#footnote-55), hīčiḏ Aḷḷa darrab ˁalē. | 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. |
| 317 | xāšša l-bagga ˁalē ǧawwa zzzzzzz w xušši b-xašmu min xǝšštu min xašmu xušši w rāgye ˁala mǝxxu. huwwa ˁād ǝb-mǝxxu Namrūd ǧaˁad ta-ngūl tgūm al-bagga tākul ətsawwī raḥatsīz ᵊb-mǝxxu. | 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 bain and began to make make him uncomfortable. |
| 330 | w bass yihabbṭūn hīčiḏ ˁala kalltu hīčiḏ ǧāˁdīn ˁindu wāḥad w yhabbiṭ b-šīt-in xafīfe: ṭǝqq! ṭǝqq! yhabbiṭ ˁala kafftu tā ˀal-bagga (mā) tigaf. nahār nahārēn ṯalāṯe xamse ˁašra mn-al-iyyām gāyl-ilhum “nahār huwwa ilidi mūt” gāyil “al-kalle hāḏiy al-bagga ḏī mā tuṭlaˁ minhe.” | 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 I die. This mosquito will not leave my head.” |
| 350 | “w-az-zēn intu sawwū-li kallit ḏahab, min ḏahab sawwū-li kalle tā hāḏi ˀagṭaḥḥa w-aḥuṭṭ al kallt aḏ-ḏahab haḏīč al-bagga (mā taˁnīhe) mā taˁḏ̣īhe”, gāylīn “tamām!” huwwa maḥḥad yigdar yixālfu. | “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 ?? (tokanamaz)” They said, “Okay!” Nobody could object to him. |
| 402 | nahār ǧāybīn walla ǧā.. ǧāy…ǧā… ǧāybīn as-sēf walla l-mūs wāḥad ǧāybīn ǝmsawwī-lu kallit ḏahab. w gāṭˁīn kalltu w ḥāṭṭīn kallt aḏ-ḏahab fōgu w yraččbūnhe yrīdūn ta-yxayyṭūnhe Namrūd rāḥ māt! | The next day they brought a sword or 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! |
|  | al-kalle rāḥat al-bani ˀādam in ingaṭˁat kalltu, yḏ̣all ṭayyib? - lā! - w māt ˁād Namrūd gālu ˁād al-bagga ṣārat-illu ˀaǧal, ṣārat-illu ˀaǧal, al-bagga sabab w-al-bagga gtilat an-Namrūd w-salāmtak w-al-ˁāfye! | 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. May you be well and strong! |

min-gadd mūhu siˁīd “he is so happy!”

min-gadd mīhi siˁīde “she is so happy!”

mū yrīd ymūt! ‘he will die indeed!”

What do … want from …?

ᵊš-lik biyye? “What do you (m.) want from me?”

ᵊš-lič biyye? “What do you (f.) want from me?”

š-ilkum bīne? “What do you (m.pl.) want from us?”

š-ilhum bī? “What do they (m.pl.) want from him?”

al-xaṭab ṣār xaḏ̣ar = al-xaṭab ǝbtalla ‘feucht werden’

## Trüffel (WZKM)

|  |  |
| --- | --- |
| 1. *al-xuṯra, maˁnāthe xōǧam, al-xāṯir yōm-innu ṣār, rabb al-ˁālamīn b-ˁizztu w-ǧalālu, ta-ngūl vēya aṭ-ṭibb vēya iḥna nsammī al-bilim adamları, mā yigdarūn ysawwūn xuṯra b-ġēr liban.* | Die Gerinnung, also, mein Leh­rer,[[56]](#footnote-56) 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. |
| 2. *yḥuṭṭūn ˁalē liban aw xāṯir al-ḥalīb yṣīr xāṯir, in mā ṣārat xuṯra, al-ḥalīb il ḥālu yṣīr xāṯir? mā yṣīr! hāḏa sawwa, demek, rabb al-ˁāla­mīn bi-ˁizztu 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 mālu, xō­ǧam, ač-čime, iḥna nsammī čime, b-at-turuk iḥna b-Urfa ygūlū-lu keme, keme, iḥna l-ˁarab ǝngūl čime, ač-čime hāḏa mālu 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-ˁālamīn b-ˁizztu w-ǧalālu, b-al-mǝṭar haḏāk īī… yḥuṭṭ ǝbḏāru, al-mǝṭar ḏāk yōm-in yṣīr b-al-a… b-al-gāˁ. ḏāk an-nhār yṣīr bḏār ač-čime, ˁala gōl yaˁni, iḥna ṭabi*[[57]](#footnote-57) *bǝ-ˁyūni 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*[[58]](#footnote-58) *trūḥ ǝtḥūšu b-al-gwāˁi.* | 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-ybīˁūnu b-al-balad, b-Urfa, al yāklūn yāklu, bī yāklu mā ybīˁu bī yḥūš čiṯīr yiǧi ybīˁu. hāḏa zād ǝnsammīha xuṯrut ač-čime*  SP: *bēš ybīˁūnha?*  *al-kīlu ač-čime iḥna b-Urfa huwwe yṣīr šaklēn ṯalāṯa ngūlu zġār šī, ǝkbār šī ḥabbt al-gidd al-baṭāṭa l-kubār ǝšwayye.* | 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-ˁašir lērāt, ḥatta ṯnaˁaš līra. yōm yṣīr čiṯīr yigaˁ ˁas-sabˁe. az-zġār ybīˁūnu b-xams lērāt. yōm-innu yṣīr galīl zahīd yilga l-al-ˁišrīn līra, yaˁni yōm-in mā-miš. yōm-innu čiṯīr ǟǟǟ… yirxaṣ.* | Das Kilo kostet 10 Lira,[[59]](#footnote-59) 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 ǝhnītu hāḏi hiyye ač-čime ˁād ǝšnōn nsawwī? ač-čime iḥna hēne ǝnǧību bīhum ysawwūn kabābu. yǧībūn laḥam qīyme*[[60]](#footnote-60) *huw­wa wa-laḥm al-qīyme yugur­ḏ̣ūnu ˁala baˁḏ̣u, yxalṭūnu.* | 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, yḏ̣ammūnu sāda qīyma, sāda kabāb. čime w-laḥam, yišwūnu yāklūnu …yō… ygaššrūnu yugurḏ̣ūnu b-sāgtha maˁ 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 walla kabābu mā sawwēna [mā] ngul-lak yaˁni sawwēna, amma ygūlūn hīčiḏ. iḥna sawwēna nga… nǧību nugurḏ̣u ǝnqasslu zēn hī w-gǝširhe mā ngaššru nugurḏ̣u inǧe ad-dōġrama ngūl w-fra… ǝzġār.* | 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-saman guṭma nḥamm­ṣu. nḥuṭṭ ˁalē bēḏ̣, niksir ˁalē bēḏ̣, nāklu hīčiḏ. iḥna hīčiḏ čalēna, kabābu āni mā čalētu.* | 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-ˁēn zēn. yōm-in hīčiḏ tikšim miṯil baṭāṭa m-al-waṣṭa, tiˁṣir mayyithe b-ˁēnak, miššān al-ǝˁyūn zēn. šife l-al- ǝˁyūn. yaˁni l ǝˁyūnu guṭma yōǧˁinnu al yidmaˁin.* | 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 (?) gāl guṭma ygūl ˁēni ǧaˁad ǝtšūf hīčiḏ. bulānǝk ǝngūl yaˁni yšūf galīl. yiˁṣir ač-čime b-ˁēnu ygūlūn zād, ygūlūn zād šife… l-al- ǝˁyūn.* | 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 ˁal-haḏāk aǧ-ǧibal, hāḏa barakt al-arḏ̣, barakt al-gāˁ.* | 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-innu yṣīr b-ar-rabīḥ*[[61]](#footnote-61) *hā­ḏa barakt al-gāˁ, naˁrif 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 mā-min baṭāṭa hāḏe fāṣūlīye mā-dri šinu mā-min. –* SP: *mā-min – mā-min hāḏa, hāḏa yāklūnu, al-mille tāklu b-arḏ̣ al-laḥam yaˁni b-arḏ̣ 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. *b-arḏ̣ al-laḥam yāklūnu, yaˁni čiṯīr malīḥ hū, kwayyis, čiṯīr zēn. ṭˁamtu 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, itaqassal b-al-mayy, naḏ̣īf, mā yḏ̣all bī ḥaǧar* [*– hāḏi bnayyitne Amīna –*] *yqasslūnu b-al-mayy, zēn itaqassal b-al-mayy, w-ǝlǝx su*[[62]](#footnote-62) *… mayytin 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. *itaqassal ta-mā yḏ̣all bī waḥlu, mu yṣīr b-at-trāb huwwa. itaqassal zēn, yingarǝḏ̣, ya it… ssawwi aš­lama b-al-mayye w-tḥuṭṭ ˁalē samin w-bēḏ̣ wayya laḥam. čiṯīr malīḥ yṣīr zēn, ta ṭˁamtu zēna, axēr*[[63]](#footnote-63) *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-ˁišrīn malyōn, ṯalāṯīn awwal-ma yǝṭlǝˁ. l-al-ˁašra l-xa­mǝsṭaˁš ha-š-šakli. šī zġār šī kbār šī hīčiḏ šī hīčiḏ huwwa škāl ǝškāl.* | 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 šaklu aswad, iḥne hēne ḥamar. –* Ismāˁīl: *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-gāˁ ǝšnōn, al-gāˁ ḥamra yṣīr ḥamar, al-gāˁ sōda yṣīru sōd. –* Ismāˁīl: *ˁala lōn al-gāˁ yṣīr. – lōn at-trāb. –* SP: *ˁala lōn al-gāˁ. –* Ḥalīma: *ˁa-l-gāˁ, 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. Ismāˁīl: *yšābih l-al-gāˁ yaˁni ˁala lōn al-gāˁ yaˁni. awwali belči sōlaft-illak ˁala hnītu, maktūba, ač-čime, ˁa-l-awwalīn baˁaḏ̣ al-yašlīye, ˁala kbārna, ysammūn luwwa mǝṭar l-lēle ygūlūn ṣār haḏāk al-mǝṭar ḏīč al-yōm yṣīr ha-l-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-nahār al-maysūm*[[64]](#footnote-64) *haḏāk al mā ṣār mǝṭar awwali  al-qōče*[[65]](#footnote-65) *yšīlīnu mn-al-bīr mayy ykub­­būn b-al-gāˁ ta-yiṭlaˁ 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. Ismāˁīl: *yaˁni o..o ḏāk al-yōm, mayyit ḏāk al-yōm, mayyit­he, in mā ṣār mǝṭar, mǝṭar ač-čime yšī­lūn m-al-bīr yṭǝlˁūn mayye m-al-bīr w-ykubbūn b-al-gāˁ w-ʾuxra 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. *yaˁni al… ḏāk al-yōm b-amr Alla … xuṯra, xuṯra … xuṯrut ač-čime āni gilt-illak huwwe ˁalēha – ē – al-mayye ḏīč ḏāk an-nahār 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-048 The game čaˁb [new]

May 2010

Ismail

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| 0 | ˀawwali ač-čaˁab, ˀal-awwalīn yilˁabūn ta-ngūl āni zād aṭifaṭṭan awwali ˁamāmi l-ᵊkbāṛ |  |
|  | ˁagb ᵊnˁaǧa hāḏe hēne nsammī ˀač-čaˁab, yuṭluˁūnu m-aṯ-ṯnēne ˁagbēn ᵊṯnēne w ysāwūnhin zēn w-ḥatta yḥannūnhin, ysāwūnhin ḥumur bēle ysāwūnhin zēnāt. |  |
|  | w kull min ᵊčˁābu b-ǧēbu; ˀawwali ᵊtgūlhin miṯil alḥaz yōmin yḥuṭṭ skambīl ᵊb-ǧēbu, yōmin yḥuṭṭ al-ōkāy ᵊb-ǧēbu ᵊb-ǧēbu – iš-bī? |  |
|  | yilˁabūn ᵊčˁāb, ᵊčˁāb ˁād lilhin ᵊhnīye ta-ngūl wuruč hīčiḏ ǟǟǟ wuruč luwwa nīšān w wuruč dūz, is… ygūl ˁād yilˁabūn ᵊṯnēne ygūl yḥuṭṭ ᵊb-īdu məṣāri ta-ngūl ˁašər lērāt. |  |
|  | zutt! yōminnu yzutt ygūl yzutt ydaḥḥič yiǧin ᵊxlēf wāḥad hīčiḏ, wāḥad hīčiḏ ˁala xlēf l-al-kammāš, ˀāni zād tam nasīhin tam olarak hinne čünki ˀarbaˁ xams ᵊškāl yiǧin. |  |
|  | wāḥad yigaf, wāḥad yigaˁ, ˀal wugaˁ hīčiḏ čāb w hīčiḏ l-al-gaḏ̣ōb win wəḥde hīčiḏ w hīčiḏ l-al… ˁala l yzutt [īzoṭṭ] yaˁni ˁal-ysitt ač-čaˁab. |  |
|  | b-īdu čaˁb ygūlū-lu al yzoṭṭ w-haḏāk ngul-lu ˀiḥne nsammī ˀal-gaḏ̣ōb. yilˁabūn bi-nevˁi kumar gibi yaˁni ˁala məṣāri, ˁala sukkar, ˁala məṣāri, ˁala ǧōz. |  |
|  | yāxḏūn kōm šugbān ǧōz, kull wāḥad xaməs kīlawāt kīlawēn yugḏ̣ub ǧōzāt xamse b-ǧēbu ygūl “zutt!”. yōmin yiǧi hāḏa yāxuḏ yōma hāḏa yinṭi yinṭi xamis ǧōzāt. |  |
|  | yōma yilˁabūn ˁala sukkar, ˁəǧyān ta-ngūl, yāxḏūn sukkar peskawīt iḥne hīčiḏ w ˁēna yaˁni daˁwat ač-čaˁab hāḏi hiyye. ˀal yilˁab čaˁab yōma yinṭi yōma yāxuḏ, ya kazanır ya kaybeder. |  |

## Urfa-014 Story from the village of Qōran [new]

5.5.2010

Ismāˁīl from the village of Qōran (40 years)

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| 0 | ˀiḥne hēne ˁidne kilme yaˁni ygūlūn wādi yigṭaˁ kull al-widyān. hāḏa hū walid rayyis […] huwwe walid rayyis w-zaˁlān min abū. |  |
|  | w-gūm šayyil bētak w taˁāl ˁala qēr nizil, ˁala qēr ˁarab. waktin ǧāy ˁal ˁarab ḏōlāk, bāni bētu, ˀač-čādir, demek ki šādd ač-čāsir ˁala čāsir ar-rayyis. |  |
|  | yaˁni ˀal-bēt waktinnu yinšadd, mū luwwa maras? – yšiddūn al-bēt b-al-maras – huwwa, sidd ᵊmrəsak ˁala maras ar-rayyis, ˀal ǧāyu ǧidīd, yaˁni hāḏi maˁnāthe. |  |
|  | tara mā ˁindi kullši ǧūˁān āni, ydarrb-illu b-aṭ-ṭabši yaˁni miṯil hāḏi ḥunṭa ˀište ṭaḥīn ište samin. hāḏa ṣāyir gahawči ˁind ar-rayyis ḏa. |  |
|  | demek ki tāli l-lēl ᵊmˁattib yaˁni ˁatābtu ˀinnu huwwa zād walid rayyis, raˁi… ar-rayyis hāḏa samˁānu gāyl-illu: “ˀinte, smiˁtak, ˁattabit w-b-ˁatābtak.” – ˀal-ˁatābe tˁarifha, mū? |  |
|  | “b-ˁatābtak miṯil inte sāwēt ḥēlak ibin rayyis. čādinnak miṯil-ma ˁattabit – ˁala rāsi, ˀinčādak ǧaˁad ssāwi čiḏib alli ˀaḏbaḥak. |  |
|  | ˀāni gāyil alḥaz arīd adarrib zulmi ˁala ˀahalak ta-šūfak ṣaḥīḥ walid rayyis alli lā.” |  |
| 10:33 | “ˀī”, gāyil, “rūḥu ˁala hali bass atəraǧǧākum ˁala ˁammi Wādi lā trūḥūn!” – gāyil “ˁalē?” – gāyil “ˁammi Wādi riǧǧāl-in ḏ̣aˁīf mā ˁindu šī. w-al-qēr, ˁal abūye ˁal ˁamāmi at trīdūnu minhum rūḥu!” |  |
|  | haḏōl waktin rāyḥīn gāylīn “ta-nmurr ˁala ˁammu Wādi ta-nšūf ᵊšnōnu!” waktin ǧāyīn ˁala ˁammu Wādi ˀin ar-rikkāba ˀaḏ-ḏibāyiḥ mā yinzilin minhe. yiḏbaḥūn wəḥde yimūnhe l-al-xuṭṭār w yiǧībūn al-uxra yiḏbaḥūnhe. |  |
|  | haḏōle ˁād waktin šāyfīn ˁammu Wādi, “hāḏa lissaˁ al-faqīr”, gāyil, “ruddu yā ǧimāˁa! Wādi yigṭaˁ kull al-widyān.” ǧāyīn ˁalē gāyil “ᵊšnōn?” gāylīn “xayyo miṯil-ma ygūl nahār ǧāy ˁa-r-rayyis hadīye ṭēr ḥurr. tara l-ˁarab düškün ˁala ṭēr al-ḥurr. |  |
|  | waktin ǧāy ṭēr al-ḥurr gāyil “hala daḥḥǧ-inne! il hāḏa ˀaṭ-ṭēr ᵊšnōnu?” gāyil, “waḷḷa, yā šēx hāḏa ṭēr ḥurr ṣaḥīḥ, bēḏ̣at ḥurr amma rbāt diǧāǧe. ˀal-faḏ̣la mā yākulhe. yifṭis min ǧūˁu w-mā yākul al-faḏ̣la.” |  |
|  | ygūl “aṭ-ṭēr al-ḥurr b-aš-šubak mā ylāwi.” gāyil “ᵊšnōn?” gāyil “rbāt diǧāǧ.” “ˀī”, gāyil, “zēn”. ˁugub ǧāyāt ṯaliṯ nāgāt, gāyil “ˁarrif-inne m-al-umm, m-al-ḥabbābe w mn-al-ᵊhnīye!” |  |
|  | gāyil “xallūhin yˁaṭašin w yǧībūhin ˁa-l-ḥawāḏ̣ ˁa-l-mayye!” ˁugub muhum ǧāybīnhin, gāyil “hāḏi l-umm w-hāḏi l-binit w-hāḏi al-ḥabbābe.” ˁarfānhin, ˁarfānhin kullhin. |  |
| 11:57 | gāyil-lu ˁād “ˁallimni šnōn ˁrifit innu ṭēr al-ḥurr innu rbāt diǧāǧe?” rāyiḥ sāˁil rāˁīyu gāyil “doġri!” gāyil “diǧāǧe… hāḏa ṭēr al-ḥurr yrūḥ ˁa-l-misčäne, ītimargal bīhe. tara trūḥ ˁa-l-misčäne.” |  |
|  | gāyil “hāḏa, lōnu ˀummu mrabbītu ḥurr mā ǧī ˁa-l-misčäne w gām ītimargal bīhe,” manası var. gāyil “w-al-ᵊhnīye, ᵊšnōn ˁrifithin an-nāgāt?” gāyil “an-nāgāt awwal nōb yxallin ˁa-ẓ-ẓġīre tišrab.” |  |
|  | gāyil “ˀinte mā-dām-in ha-l-kuṯra tˁarif mā tˁallimni ˀāni šinu min ādami ar-rayyis ᵊb-ḥilfu yāw.” gāyil “yā šēx, ˀinte šēx w-abūk šēx w-inte wlēd ᵊflān w ǧiddak ᵊflān.” |  |
|  | gāyil “lā!” gāyil “tinṭīni yamīn allāhi taˁāla ˀinnak mā tḥāčīni?” gāyil “mā\_ḥāčīk!” gāyil “waḷḷa šēx inte olsa olsa ˀinte wlēd biyyāˁ minte wlēd rayyis.” gāyil “ᵊšnōn?” gāyil “rūḥ isˁal ummak!” |  |
|  | hāḏa ǧāy ˁal ummu “yuṃṃa! ˀāni wlēd min?” gāyle “wlēdi, ˀinta ˀabūk ᵊflān rayyis w-hīčiḏ.” gāyil “lā!” yā tˁallmīni yā ˀaḏbaḥič!” yaˁni mwazzīhe. |  |
|  | gāyil “ˁallimni! ˀabūye minhu?” gāyle “waḷḷa ya-wlēdi! ˀabūk aṣ-ṣaḥīḥ mā yṣir-lu ḏanne. w-nahāṛ ǧāne hēne biyyāˁ, minšān ta-yṣīr l-abūk ḏanne čān axalli l-biyyāˁ ynām ˁindi.” msāwīye zine yaˁni. |  |
|  | ǧāy ˁala hāḏa, gāyil “xayyo! doġri tgūl āni wlēd biyyāˁ. saˁalit ummi, gālat-li ˀabūk biyyāˁ. fahhimni ˀinte šnōn ˁrifitni ˀinni walid biyyāˁ?” |  |
|  | gāyil “yā šēx! ˀāni wakt-inni zˁilit min abūy w-ǧīt ˁalēk šaddēt ač-časir ˁa-č-časir. ˀāni šinhi maˁnāthe? ˀin mā ˁindi šī daḥḥič inte škuṯur ᵊˁrubak. |  |
|  | lōn min kull bēt lāmm-illi ˁaniz wēya nˁaǧe, ˀāni ṣār ˁindi ˀarbaˁīn xamsīn ᵊnˁaǧe mā ḏ̣all-illi ˀiḥtiyāǧ, ˀinte gimit ddarrb-illi b-aṭ-ṭabši, b-aṭ-ṭabši, šuġl al-biyyāˁ. |  |

## Urfa-042 About hospitality [new]

5.5.2010

Ismāˁīl

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| 0:08 | ˀal-ǧūmˁa al məḏ̣at rəḥt ˁala ṣalāt al-ǧumˁa w-xōǧāt… məftīt Urfa məfti ˀUrfa b-ǧ-ǧumle, b-ar-rādyaw yinṭi ǟǟǟ xuṭba, xuṭbit aǧ-ǧumˁa. |  |
|  | gāl-inne “ˀē yā ǧimāˁit Urfa! ˀaš-šahar xamse yiǧūn xuṭṭār ˁala Urfa miššān māč [– al-ḥiss guṭma xallhin lā yiṭulˁin ḥisshin! – ] yiǧūn miššān māč Ṭrabzōn w Fenerbahče.” |  |
|  | gāl “yōmin yiǧūn bāčir iḥna ˀōtēlāt Urfa, al-ōtēlāt mawǧūdhin ṯalaṯ talāf w-sitte miyye. ˀUrfa tigdar al-ōtēlāt ṯalaṯ talāf w-sitte miyye wāḥad ᵊtnawwim ᵊtbayyit ˁidhum. ˀin ṣāraw zōd in ǧāw al-xuṭṭār zōd, zād yiǧūn zōd taḥmīnen.” |  |
|  | gāl “yiǧūn zōd al-xuṭṭār al yiǧū ˁala ˀUrfa al huwwa bētu makān məṭraḥu yrūḥ ˁal baladīye [104-112] ᵊtrūḥūn ᵊssāwūn ˁala l-baladīye murāǧaˀa ta-ngūl |  |
|  | čam wāḥad, čam wāḥad tigdarūn ǧǧībūn ˁala bēthum ˁidukum ᵊfrāš wēya ˀinte ta-ngūl ṯalāṯe ṯnēne ssawwūn murāǧaˀa tā al-xuṭṭār, aḏ̣-ḏ̣yūf ygūlūn al-ˁarab as-sūrīyīn ygūlūn iḥna ngūl xuṭṭārne. |  |
|  | ˀal-xuṭṭār lā ybātūn baṛṛa, tā bāčir yōmin yrūḥūn min Urfa yḥamadūn Urfa b-az-zēn ta-ygūlūn Urfa misāfirperver iḥna b-at-turuk ᵊngūl misafirperver. |  |
|  | gāl “iḥne wēlād Ibrāhīm al-Xalīl, Ibrāhīm Hazreti Ibrāhīm ṣalla llāhu ˁalayhi wa-sallam.” gāl “iḥne ˀabūne ǧiddne rābi bi-blādne mištamm hawāne, ˀiḥne hawāne ˀiḥne msāwi ṣōlma. |  |
|  | hā, Ibrāhīm al-Xalīl gāl rabb al-ˁālamīn ᵊb-ˁizztu w-ǧalālu sāˁlīnu l-awliya, ˀaṣ-ṣaḥābt al-awwali gāylīn “rabb al-ˁālamīn ˁalēš ygūl-illak ‘xalīlim’? ‘xalīlim ˁalēš ygūl-lak xalīli? |  |
|  | xalīli maˁnāthe gōlt xalīli min rabb al-ˁālamīn min gadd-ma yḥibbu kull maġrib ᵊb-ġēr xāṭri mā-yākul ˁēš, ˁaša, kull ṣufurtu ˀal-maġrib kull ṣufurtu ᵊb-qēr xāṭir mā yṣīr alli ˁindu xāṭir |  |
|  | ˀalli yṣīḥ l-al-xāṭir alli yˁazim yˁazim ˁala ṣufurtu. min hāḏa rabb al-ˁālamīn ᵊb-ˁizztu w-ǧalālu ysammī ‘xalīli’, ‘xalīli’. nahāṛ wāḥad ǧāyu xāṭir mā ˁind mū lāǧi ḥade, |  |
|  | yōmin ǧāyu xāṭir gāyil “ˀāni ǧūˁān.” w-gāyil “ˁala bāb aḷḷa.” gāyil “ᵊtfaḏ̣ḏ̣al!” yōminnu xāšš ᵊmdaḥḥiǧ ˀin xāṭru qayri mislim mūhu mislim wēye ˀiḥna nsammī tabiri cayse |  |
|  | ngul-lu Naṣrāni qayri müslüm mā yigbal, aḷḷa, al-xāṭir, Ibrāhīm al-Xalīl ṣalla llāhu ˁalayhi wa-sallam zaˁlān minnu mū mənṭī ˁäčil. ˀinte minte muslim, minte ˁala dīnne, mā-nṭīk ačil, yōminnu ṭāliˁ b-ač-čōl bi-ḥsāb yaˁni qāčču m-al-bēt ta-ngūl qāčču nazīkčesi ygūl kovmuş. |  |
|  | ta-ngūl rabb al-ˁālamīn ᵊb-ˁizztu w-ǧalālu ydarrib-lu Ǧabraˀīl gāyil “rūḥ gūl Ibrāhīmi!” ygul-lu “lēš?” “sāwa hīčiḏ āni ˀad-dinye xalagt al-ins w-al-ǧins kullhe ta-tˁabidni. |  |
| 3:34 | xalagt al-ins w-al-ǧins kullhe ˀanṭī rəzəgha, ˀāni yōmin afarriǧ ᵊrzāq mā gūl mislim mū mislim tābiˁ aḷḷa mū tābiˁ aḷḷa. naṣrāni, yahūdi, xəristiyān mislim mā afruk [< afrug]. |  |
|  | kull ha-d-dinye kull… kull ad-dinye b… b-al-arḏ̣ al b-al-arḏ̣ kullhe ˀanṭi rəzəqha, mā gūl yaˁni mislim w mislim. ˀIbrāhīm wāḥad mū muslim mā ǧdir yinṭī xubuz. |  |
|  | rūḥ gūl l-Ibrāhīm tā ˁbādtu kullhe al-bōš fāḏ̣ye mīzānu mū mraddid az-zlime haḏāk mū mənṭī xubuz āni, ˀIbrāhīm mū maqbūl ˁindi daˁawtu gəḏ̣at. rūḥ ṣīḥ l-az-zlime raddidu! |  |
| 4:08 | Ibrāhīm ǧāy w-gāyim yurkuḏ̣ b-ač-čōl il xāṭru al qačču. lāgī gāyil “daxīlak gurbānak taˁāl āni dāxil ˁalēk! daxīlak taˁāl ukul xubzi! taˁāl təġaddi ˀāni sāwēt kusūr w-inte ˁiff ˁinni! al-kusūr minni w-al-ˁaff minnak!” |  |
|  | w-ǧābu w-ˁaššā w-saqqā w-darrabu w-ḏīč as-sāˁa rabb al-ˁālamin ᵊb-ˁizztu rḏ̣i ˁalē w-ṣār mamnūn w-gāl: “yā Ibrāhīmi, tamām hāḏi al arīdhe minnak. ˀaṣ-ṣufra xaṭir mṣalli mū ?? mislim mū mislim yahūdi xirs masīḥi |  |
|  | ḥatta al mā yigbal aḷḷa ḥāyše yā rabbi tōba ḥatta al mā yigbal aḷḷa yōmin yiǧi xāṭir haḏāk ḏ̣ēfak xāṭrak tī tiṭˁamu w ssaqqī w-tišbiˁu w-mā mā tqāriš ᵊb-dīnu, mā-lak ˁalāga. |  |
|  | huwwa hū rabbu kull insān huwwa w-rabbu. ˀinte mā txušš bēnu w-bēn rabbu! huwwa ˀanna ˀinte kull insān kull dīn yrīd ta- .. dīnu yikṯar yḥibb wāḥad qēr ta-yiǧi ˁala dīnu anna haḏīč b-īd al-wāḥad. |  |
|  | yiǧi mā yiǧi huwwa b-kēfu ḥurrīye ˀanna b-al-gūwa b-al-qaṣib b-az-zōr mā yṣīr. taˁāl ˁa-d-dīn in ṣār b-az-zōr yṣīr zōrāki, az-zōrāk mā yṣīr naḏ̣īfe mī m-al-galban mī ṣadrane. |  |
|  | ˁamanhe mī ṣadrane ˀiḥne dīn aslām zād yˀamir ˁalēne ygūl al yḥibbkum intu ˀəgru ballqu dīnkum ballqu šī ta šawwfū dīnne al-ḥamdu li-lla ˁalēne kull šītu zēne. |  |
|  | ballqu dīnkum ˁal ᵊgbāḷak huwwa rāḏ̣i ǧāy ahlan w-sahlan mū ǧāy zād uxra ˀahlan w-sahlan. ˀin ǧī zēn ᵊnḥəbbu daha fazla amma nḥəbbu yṣīr axūne d-dīn at-turuk ygūl din kardeşimiz olur. |  |

## Urfa-U IV [new]

August 2001

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|  | ˀuxra miltammīn al-ˁUbāde: iš-nizraˁ, iš-nizraˁ gāylīn b-al-gāˁ š-nizraˁ čād min qādi wāḥad gāyil “yā šēx, ta-nizraˁ miliḥ.” |  |
|  | ygūl ḏōle ǧāybīn al-miliḥ w-zārˁīnu b-al-gāˁ. yitnūn ta-yiṭluˁ miliḥ, yitnūn ta-yiṭluˁ miliḥ, zārˁīn miliḥ, ˀal-miliḥ ǧawwa l-gāˁ. |  |
|  | ᵊšnōn yiṭluˁ ygūl nahāṛ ygūl wāḥad ǧaˁad ˁind al-gāˁ ǧaˁad yinṭurha ygūl mdaḥḥiǧ ǧāy aḏ-ḏibbān |  |
| 41:10 | ǧāy aḏ-ḏibbān rādd rāyiḥ ˁa-š-šēx, šēx šēx šinhu gāyil ˁa-š-šēx? “šēx ᵊb-ˁagli ˀiḥne šīt az zrəˁnāhā (al-)miliḥ az zrəˁnā čala aḏ-ḏibbān, min hāḏa mā ǧaˁad yiṭluˁ.” |  |
|  | gāyil “ˀuguḏ̣.bu tfungātkum w-rūḥu uguḏ̣.bu nōba ˁind al-miliḥ, ˁind al-gāˁ bass tiǧi aḏ-ḏibbān uḏ̣urbū!” |  |
|  | ygūl ḏōle ǧāˁdīn rabəˁ ᵊṯnēne ygūl ǧaˁad yitisōlafūn b-ᵊḥsāb ǧaˁad yinṭurūn ˁa-l-gāˁ ygūl ǧāye ḏibbāne təzzzz. |  |
|  | winhe ǧāye fōg guṣṣut rabīˁu gāyil: “igaf lā ttaḥarrak!” – “wal” gāyil “ᵊšbīk?” gāyil “lā ttaḥarrak!” yḥuṭṭ at-tfunge ˁalē w-ṭuxxu. |  |
| 42:00 | yōmin ṭāxxu ˀin zāttu b-al-gāˁ: gūm! wal gūm! ḏibaḥit wāḥad daḥḥiǧ dammu šnōn! daḥḥiǧ ᵊšnōn dammhe rišäk ˁalēhe. mdaḥḥiǧ in rabīˁu zād rāyiḥ gāyil “wāḥad minne, wāḥad minhum ha-l-batt al yṣīr, wāḥad minne, wāḥad minhum.” |  |

## Urfa-U IV 2 [new]

August 2001 ?

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| 43:15 | ḏibaḥ ndimme ˁalēne iḥne zād uxra ṣār ˁalēne zād uxra ṣār Abū Ǧōšāw ᵊb-Mġayyre ḏābiḥ ᵊzlime ta\_rīd afahhimkum b-al-misˁale, ˀal-misˁale b-aǧ-ǧidīd ᵊb-nōba. |  |
|  | ḏōle yilˁabūn ḥūṛa, ḥūṛa, ˀal-ḥūṛa mā tˁarifūnhe ˀintu. ˀāni zād māni šāyifhe, ˀal-ḥūṛa. yišlaˁūn šī hnīye ˁiriǧ ᵊšǧaṛa |  |
|  | yišlaˁūnu w-ysāwūnu miṯil aṭ-ṭubba b-īdēhum ˁaṣī w-ysāwūn qalˁāt ygūmūn yuḏ.urbūn ˁala baˁaḏ.hum b-al-qalˁāt. |  |
|  | hīčiḏēntiyye yzittūn qōl alḥaz ta-ngūl qōl, baseball gibi, haḏōle yōmin lāˁbīn ḥūṛa demek wāḥad-in Ǧumēyli ḥāči ˁala ǧiddi, |  |
|  | yilˁab zēn huwwa b-al-ḥūṛa, yilˁab zēn, maḥḥad yigdar yiḏ.ərbu 44:20 maḥḥad yigdar yiḏ.ərbu ygūl hāḏa ḥāči ˁalē |  |
|  | gāyil “yā wal, igaf ǧaˁad aǧīk itinni ǧaˁad aǧīk alhaz, ˀaǧi anīč ummak!” ygūl hāḏa rāyiḥ ǧawwa xarig. |  |
|  | ygūl ḥāṭiṭ ᵊtfunga ˁalē w-uḏ.urbu! huwwa w-al-ᵊfrēx zāttu b-aǧ-ǧafar, huwwa w-al-ᵊfrēx. ygūl rādd ˁa-l-bēt gāyil, gāyil “zēn”, isim ḥabbābti mā ˁād atfaṭṭin ˁalēhe – [Čarxāwīye čān isimhe] – mā-dri Zakwa mā-dri šinhi. |  |
|  | gāyl-ilhe: “ᵊbsāˁ šīli al-wēlād w-inhazmi!” bsāˁ!” āla Qōran, Qōran ᵊhnīye ṭaxm ᵊMġayyre. |  |
|  | humma b-ᵊMġayyre ygūl ḏōle ṭālˁīn ṭālˁīn aǧ-Ǧumēle miltammīn ygūl b-īdēhum ᵊtfungāthum yiǧūn ta-yuḏ.urbūn ǧiddi. |  |
|  | ygūl humma yinbaṭiḥ ˁalēhum, yuḏ.rubhum fšige w-kullhe yətiqabba ygūlūn haḏōle, hāḏa hāḏa ndimme. |  |
|  | ya\_walō bsāˁkum yuḏ.rubkum kullītkum. neyse ǧāyīn ˁala Qōran 2x zād ᵊḤlayyil al-Ḥamze rayyis, rayyis Bini ˁIǧil ḏāk al-wakit. |  |
|  | “ˀiš-sawwētu?” gāyil walla indimmēne zātt ˁalēhum biḥsāb wēlādu Mislim Ǧōšaw w-Barhaw. lā! ǧiddi Barha al-Dugmān w-ǧiddi Ǧōšaw zātthum ˁalēhum. |  |
|  | gāyil “ˀāni ndimmēt ḥəllū-ha! miltammīn ta-yrīd yihnūn. gāylīn “ta-yiǧli! ta-yiǧli!” ˀaṣṣōb yiǧli, ˀaṣṣōb yiǧli? ˁinid Bini Mḥimmad ˁala hnīye ˁa-l-qarbi. |  |
|  | yiǧli ˁinid Bini Mḥimmad ˁa-l-qarbi. sabˁ ᵊsnīn ǧālyīn, sabˁ ᵊsnīn ǧālyīn b-al-qarbi, ˀamma ygūl bēthum ta-ngūl saminhum ḥalālhum maˁazhum ygūl yxuššūn ˁalē b-al-xančar. |  |
|  | yuḏ.urbūnhe al-ᵊbgaṛa ygūl min baṭinhe yšiggūnhe b-al-gāˁ ykubbūn baṭinhe b-al-gāˁ w-yxallūnhe. ˀaǧ-Ǧumēle ˁala mālu, fōrit damm w-xāššīn ˁala bēthum w-mālhum ᵊmsāwīnu talan. |  |
| 46:15 | rāyiḥ sabˁ ᵊsnīn ˁa-ǧ-ǧāli, nahāṛ ˁād mū al-ḥagg yrīd yiǧi b-arḏ.u nahāṛ ˁād min gōm ᵊhnīye gorrābt Aḥmad al-ˁAddād |  |
| 46:20 | ǧaˁad yṣīdūn ᵊb-Ḥarrān yṣīdūn ᵊhnīye al-ḥasāni, ygūl haḏōle rāyḥīn ta-yṣīdūn ǧimīˁ ygūlūn awwali mū yilbasūn al-ˁugul, |  |
|  | ḥāṭṭha ˁala kalltu al-ˁəgāl šāddu aǧ-ǧamdān ᵊmsāwī-lhe al-maḥrama ˀiḏin, miṯil iḏin al-ᵊḥsēni hīčiḏ ᵊmsāwī. |  |
|  | ˀal-ˀarnabe, ˀal-ᵊḥsēni ḥāṭṭ-illu hīčiḏ ḥarif ygūl miṯil iḏin al-ᵊḥsēni al-ḥarif. ḏāk ǧaˁad yōmin rāyiḥ ˁa-l-xala ˀītifaḏḏ.a biḥsāb ˁaṭ-ṭwāla. |  |
|  | ygūl rāyiḥ ˁa-l-xala yōmin ǧāˁid yam al-ᵊḥǧaṛa ygūl hāḏa rabīˁu mdaḥḥiǧ šī ˀḏān yxuššin w-yiṭulˁin, šufāg ad-dinye lissāˁ mūhu ḏ.awwīye, |  |
|  | ˀunnu zāttu b-arḏ.u ǧāy ˁalē mdaḥḥiǧ w-unnu rabīˁu, rādd yurkuḏ. min qādi gāyil “ᵊndimēt! ˀaḏ ḏibaḥu ˁād garrābiti zād 2x, zād ˁIǧli.” |  |
|  | ǧāw ᵊgˁadaw b-al-migˁad gālaw “ᵊšnōn rrīd nṣīr, ᵊšnōn rrīd nṣāliḥhum ᵊflān.” gāyil Bōzaw gāyil w-Aḥmad al-Maḥmūd midammīn ǧilaw sabˁ ᵊsnīn. huwwa zād ta-yiǧli sabˁ ᵊsnīn.” |  |
|  | w-kullmin yugˁud b-arḏ̣.u, ˀal-ˁašīre kullmin tiddi zlime, ta-ngūl al-ˁIǧli yiddi al-ˁIǧli w-aǧ-Ǧumayli yiddi aǧ-Ǧumayli. |  |
|  | kullmin yigˁud b-arḏ.u awwali ˁād yōmin yṣīr damm ṣṣīr ᵊhnīye, ygūl al-qarbi lē ḏibaḥ b-al-qarbi yiǧli ˁaš-šarǧi, |  |
|  | yāxḏūnu aš-šarǧi ygūl yqabbī mā yinṭī il ḥade, al-qarbi zād mā yinṭī al yiǧi m-aš-šarǧi mā ydaššru yiǧlūn ˁid baˁaḏ.hum awwali |  |
|  | zād dōm ad-darib yˁazilhum bēn baˁaḏ.hum zād ītiḥārabūn, bēn baˁaḏ.hum zād ītiḥārabūn. |  |

## Urfa-U IVa 2 [new]

August 2001 ?

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| 33:00? | nahāṛ ygūl ǧāˁdīn uxra l-ˁUbāde ǧāˁdīn ygūl b-al-ᵊhnīye al-ᵊfxērīye bīhe dann-in ziġīr, dann-in ziġīr, ygūl at-tēsūn minṭalič, ˁaṭšān yrīd mayye. |  |
|  | ygūl ǧāy w-hāt kalltu b-al-ᵊhnīye b-ad-dann, ǧāyīn yišrab al-mayye, šārib al-mayye mxalləṣha, w-ǧāyim šāyil kalltu m-ad-dann ˁāṣi b-kalltu. |  |
|  | hāḏa ygūl “ta-nrīd nāxuḏ at-tēsūn ˁala flān ᵊhnīye, ṭabīb, bälči nilgāne čāṛa.” hāḏa ygūl lā hīčiḏ lā hīčiḏ miltammīn ˁarab biḥsāb ˁUbāde ygūl kullhe miltamme. |  |
|  | hāḏa ygūl yiˁurr minnu ta-yuṭluˁ mā yuṭluˁ hāḏa yṭill hīčiḏēnti, mā yuṭluˁ wāḥad minhum ṣāḥi. |  |
|  | gāyil “wal igaf! ligēt-illu čāṛa, ˀigaf ta-nigṭaˁ kalltu w-kalltu ˁugub nuṭlaḥḥa.” ygūl ǧāḏˁīnu at-tēsūn ḥāffīn kalltu. |  |
|  | ˁugub-mū ḥāffīn kalltu an-nōb, minkasir ad-dann gāyil: “daḥḥič! yā wal! šūf fēnt al-ḥaḏ.ḏ. mū minkasir ad-dann. |  |
|  | ˁugub mū gāṭˁīn kalltu mdaḥḥǧīn al-källe uxra ḏ.allat ᵊb-galb ad-dänn. “ᵊšnōn nuṭlaḥḥa an-nōba?” yiksirūn ad-dann w-yiṭlaˁūn al-källe. |  |

## Urfa-U IVa 2 [new]

August 2001 ?

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| 37:04 | nahāṛ rāyḥīn miltammīn b-ᵊḥsāb ᵊhnīye rāyḥīn ītiharraǧūn ˁala wuruč Rās al-ˁēn – ˁUbāde! lā, mūhum ˁUbāde. |  |
|  | ygūl rāyḥīn ītiharraǧūn miltammīn ta-ngūl, al-yōm āni, ˀIbrāhīm, ˀinte, miltammīn rrīd ᵊrrūḥ ˁalē min? xōǧa trīd ᵊtrūḥ ˁala ˀUrfa? ˁalē-min ᵊtrūḥ? nrīd ᵊnrūḥ ˁala Fārūq. |  |
|  | ygūl rāyḥīn ˁala Fārūq, Fārūq ygūl ǧāˁid ḏābḥī-lhum aḏ-ḏabīḥa, ygūl ḥamīṣt as-sāǧ, ᵊflān al-ᵊhnīye kullhe mitḥaḏ̣ḏ̣re hīčiḏēntiyye, ḏābḥī-lhum ǧāˁdīn gāymīn ītiqaddūn w-yihmūn mitqaddīn w-gāḏ̣yīn lissaˁ aǧ-ǧimāˁa ǧāˁde. |  |
| 37/36 | neyse ᵊmdaḥḥǧīn ǧaˁad yitnūn ač-čāy, ǧaˁad nišrab čāy alḥazēne tifaṭṭanit l-ač-čāy, čāy yitnūn ač-čāy mīn ᵊmsāwī-lhum čāy ygūl rāčbīn aǧ-ǧīb. |  |
|  | ˀawwali ˁidhum aǧ-ǧiyābe, ˀawwali šī rāčbīn aǧ-ǧīb w-rāddīn. yōmin rāddīn gāyil “ˀabu flān, sawwāha kullhe ṣaġlam bass xallāha ˁōṛa, sawwāha kullhe ṣaġlam bass xallāha ˁōṛa.” |  |
|  | demek wāḥad mi-l ᵊb-sāgithum rādd rāyiḥ ˁala rāˁi l-bēt rabˁi ǧaw ᵊb-sāgti bass ᵊngəfōk xallētha. gāyil “ᵊšnōn wal?” gāyil kull-ši sāwēt bass čāy mā sāwēt w-xallētu ˁōṛa.” |  |
|  | gāyil “xallhum yiǧūn an-nōba ˀuxra! ˀāni šūf ᵊšnōn amma an-nōbe ˀarīd asāwi ˀarbaˁ ᵊˁyūn lilhe.” |  |
|  | ygūl an-nōba rāyḥīn ˁalē ygūl “wlidi, sāw čāy, ṣubb čāy, ṣubb il ˁammak čāy! ǧīb čāy, ṣubb čāy, ǧīb čāy!” |  |
|  | ygūl hāḏa l-al-ˁaṣər balči ˁišrīn nōba čāy išrabu. išrabu čāy an-nōba gāymīn yōmin ǧāyīn gāylīn “wa-lō! rəḥne lˁibne b-xubuzne. |  |
|  | ˀiḥna ˀawwali sāwā-nne ḥamīṣt ač-čāy, ḥamīṣt aṣ-ṣāǧ w-raddēne ha-n-nōba gimne nsāwīhe ˁōṛa. ˀalḥaz ṣārat ˁamye b-nōba mā nšūf.” |  |

## Urfa-165: Amīna’s childhood and her wish to study the Koran [new]

23 Nov 2014

Emine

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| 0 | ˀawwali ta-ngūl iḥne bēt ahali xuṭṭārne čiṯīr, ˀiḥne čiṯīr xuṭṭārne, čiṯīr yiǧūn, Turkīyīn, Sūrīyīn, čiṯīrīn yiǧūz bēt ahali dawām malyān. |  |
|  | ha-n-nōba fərṣat-in yrīd ygušš al-gāˁ mā-min an-nās al… ī mā-min arīd, ta-ngūl al ynām al yugˁud. ˀabūye yištaqil b-ad-dayre ˁamannu ta-ngūl b-al-miḥkama. |  |
|  | ˀal yiǧūn yisˁalūn yāxḏūn fikir minnu, ˀummi zādēn čiṯīr yaˁni ham īdhe ṭālǧe ham zād bēyle waǧihhe ᵊhnīye yaˁni mīhi yaˁni ḥurmit-in ᵊtˁakkiš w-tihni ˀan-nās mā txušš ˁalēhe. |  |
|  | ˀan-nās zād tištahīhe dawām bēt ahali malyān. ha-n-nōba ˀarīd šuqul ahali čiṯīr, ˁidna ḥalāl, ˁidna mrabbṭīn ḥawāyiš bəgaṛ iṯnēne, bəgaṛtēn. |  |
|  | yrīdin ta-ngūl haḏanne yrīdin ᵊḥṭəṭān yrīdin ᵊgšišān zibil, itḥillib yrīdin. ˁindi ˀaxx, ˀāni ˁindi ˀaxx kūt b-al-bēt yrīd bāqəm alli. |  |
|  | ˁugub ta-ngūl, ˁugub Ibrāhīm ṣār wāḥad kūt ismu Ḥasan ḏ̣all ṯəmənṭaˁəš sine w-ᵊrtiḥam. wakt-in ṣārat Fatḥīye rtiḥam huwwa. |  |
| 1:06 | zād yrīd bāqəm, zād lā ygūl, lā ysōlif lē… yxara ˁala ḥālu yrīd ačil yrīd hīčiḏ, yrīd zād bāqəm ha-n-nōba. |  |
|  | ˀāni galbi b-al-ᵊgrāye, ˀarīd ta-d-agri ha-l-maktab ham tā-gri Qurˀān w-mā yxallūnni. ˀabūye gaṛṛāni la-xams ᵊsnīn w gāl “mā trūḥīn, yāzi!” |  |
|  | ha-n-nōba rubāyˁi kullhum gamin yrūḥin ˁala ˀorṭa ˀoqul w-āni mā xallāni ta-rīd agri w-āni galbi b-al-ᵊgrāye hā! w-an-nōba arīd ta-gri ˀagūl bāri mā grēt miktab tagri Qurˀān. |  |
| 1:35 | ha-n-nōba ˀarīd arūḥ mā yxallinni tsss arīd anhazim ha-n-nōb āni, ˀāni ziqīrt al-bēt, ˀarbaˁ ᵊbnayyāt, ˀāni ˀen ziqīrithin, ˀamma ˀāni zād agdar-ilhin, ˀagdar-ilhin šinu? |  |
|  | miṯil Faṭōšitne ˀalḥaz. b-ᵊlsāni ygūl rāˁit al-lsān qālibt an-niswān, rāˁit al-lsān qālibt an-niswān. b-ᵊlsānīy ha-n-nōb aǧīb al-Qurˀān, ˀaqabbī hēne wara sēri hēne, ˀī hēn aqabbī wara sēri hīčiḏ. |  |
|  | ˀalbas-illi ˀāni lābsit-illi hīčiḏ yelege mā\_lbas ˀāni hdūm ˁarab, činit lābsit-illi miṯil hāḏa ṯ-ṯōb w-hīčiḏ qazaqa w-aqabbi ˀal-Qurˀān arūḥ ˁala bēt ᵊmaḥallitne. |  |
|  | šī bēt ǧīrānne al-ˁaǧīye ˁarǧe w-ᵊtgarrīne Qurˀān, ᵊtlimmne kullhe ǧawwa šǧaṛa b-xēr ahalhe, tgarrīne mū b-al-maṣāri, ˀamma trīd mūne zād xizme. |  |
|  | ᵊtrīd minne “taˁālin ta-nqassil al-ᵊmmāˁīn, ta-ngušš ad-dūr, nqassil nigḏ̣i šuqul bēt ahali,” ˀal-ˁaǧīt al-ˁarǧe tgūl-inne, “w-ˁūdēn ta-garrīčin Qurˀān.” |  |
|  | w-iḥne zād arūḥ seve seve aˁāwn al-ˁaǧīye bass tā-rīd agri l-Qurˀān. w-lumm aǧi ˁa-l-bēt ygūlin uxra “riḥti 2x tigrīn?” yuguḏ̣binni ˁādēne, wəḥde tugḏ̣ubni mi-rāsi, wəḥde ttillni min qazaxti. |  |
| 2:46 | xawāti hā! ygūmin ysāwin ˁalayye iškenǧe, ˀī!, w-nahāṛ-in ˁammti ǧāye ˁidne uxt abūye ṣṣīr ᵊmn-abū uxt abūye ǧāt ˁalēne xāṭritne. |  |
|  | w-čān tiǧi w-ᵊtgūl “hāḏi daḥḥiǧ ṭūlha ṣāyre. ˀāni ˁādēne wakt-inni ṣaḥīḥ ᵊzqayyre ta-ngūl amma ṭuwīle 3:04 zqayyre ˀamma ṭuwīle ˀāni rāˁit yaˁni ṭūl. |  |
|  | w-čān yuguḏ̣bunni w-ygūlin “hāḏi ˁalēš l-alḥazze lābse l-alḥazze lābse hnīye yelege, mā tlibsīn ˁarab mā tlibsīn ṯōb w-zubūn. daḥḥiǧ iš-ṭūlha! ṣāyre ṣāyre ḥurma!” |  |
|  | čān ygūmin w-ykaššmin al-qazaga ḏīye fōgi, hiyye w-uxti, ˀuxti ˁād mū minḥamṣāt minni mū ma-štaġil b-al-bēt bass arīd al-ᵊgrāye. |  |
|  | kaššamin al-qazaga fōgi kaššaminhe ta-mā-lbasha ha-n-nōba ta-ylabbsinni ṣāye w-āni mā-lbas aṣ-ṣāye uxra riḥt ligēt-illi qazaga w-mā-lbas aṣ-ṣāye. |  |
| 3:45 | ha-n-nōb ᵊmbārye ˀarūḥ ˁa-ǧ-ǧāmiˁ, ˀarūḥ agri b-aǧ-ǧāmiˁ, ˀarūḥ agri b-al-maḥalle, w-nahāṛ ummi demek ǧat al-marḥūma ˀisimhe Baḥrīye, ˀumm al-ˁaǧīt at tgarrīna Qurˀān. [hāḏi rtaḥmit] |  |
|  | ˀumm al-xōǧe demek ǧāye ˁala ˀummi hiyye w-iḥne ˁammanne ǧīrān ǧāye ˁind ummi, w-nahāṛ winhe ᵊtgul-li “taˁāli b-al-bēt ˁugub… gabəl-ma ugri Qurˀān.” |  |
|  | tgul-li “taˁāli daḥḥǧi ˁindi ha-l-bēḏinǧānāt!” ˀal-ḥurma, “taˁāli ta-nḥaffirhin!” w-čān atgūm aǧib al-ḥafir, al-ḥuffāṛa yaˁni tḥafir w-čān agūm aḥaffir al-bēḏinǧānat lilhin. |  |
|  | daḥḥagat-illi mā kišimit walla bēḏinǧāne hemen hem ˁišrīn bēḏinǧāne ḥufarithin lilhe, l-al-ḥurma, ǧāritne, ˀumm al-xōǧe, ˀumm al-ˁaǧīt at tgarrīne Qurˀān. |  |
|  | hiyye demek ǧāye ˁal ummi, ˀummi gāyme tištaki minni, gāyle “ššūfin hāḏi maksūft al-ˁumur w-trūḥ ˁa-l-xōǧe |  |
| 4:24 | ǧaˁad tigri Qurˀān b-al-ˁallāme tinhazim ta-mā tištaqil b-al-bēt, mā ssāwi walla saqla mā tˁarif walla saqla!” |  |
|  | gāyle ˁalē “xayye mā tˁarif hīīī ˀal-bāriḥ ǧat ˁalēne w-čān ᵊtḥafr-illi l-bēḏinǧān ˀaxēr min ˁaǧūz! šnōn mā tˁarif?” |  |
|  | ˀaha lummunni ǧīt ˁa-l-bēt w-čān yugḏ̣ubinni ˀuxra: “ˀinti ǧaˁad ᵊtrūḥīn ᵊtḥafrīn bēḏinǧān ˁind al-… ˁind Baḥrīye ta-tigri Qurˀān.” ˀaha w-mā xallanni, ˀarīd ta-d-agri w-mā xallannīy. |  |
|  | lummun ta-ngūl ᵊčbirit gimit b-al-bēt ta-rīd agri w-mā\_ˁarif, lummun ta-ngūl tiǧawwazit, ǧīt ha-n-nōbe hēne ˀawwali ˀahali ha-n-nōb ˁyāli ta-ngūl awwal ahali mā xallōni, ha-n-nōb ᵊˁyāli. |  |
|  | ṣārō-li ˀal-ˁiǧyān, Ǧamīle b-ḥuḏ̣ni – lā mū ˀinte, ˀahalak ta-ngūl šinhu ˀaxāf m-as-suwālif hā! “daḥḥǧi xayyi mxallye šuqulha w-rāyḥe tigri Qurˀān” |  |
|  | ˀāni zād mā\_štahi ta kalām yilḥagni kesinlikle b-ad-dinye min ṣərət mā\_štahi ta-yilḥagni kalām, ta-ḥade ysōlif ˁalayye hā. |  |
|  | w-gimit arūḥ uxra w-mā hnēt, ˀiḥna ˁād ǧibne al-misˁale miššān yaˁni tawwne gilne “ᵊšnōn ti ṣṣīr w-ḏ̣allēt wāḥad w-ˁišrīn sine w-awwali ṯalāṯīn yaˁni sine w-mā taˁallamit al-Qurˀān. |  |
|  | demek ki r. ˁāl bir şeysi varmış bir ḥikmet šī, ḥikme šī, lummu ta-ˀarīd mā yxušš ᵊb-ˁagli, lummu ta-ˀarīd ᵊb-nōba yṣīrū-li 2x ˁašər ˁəǧyān, w-tā tawwni ta ˁagli ygūm ydūs b-al-arbaˁīn, w-gimt arūḥ tawwni ta-gimit asāwi ˀaš-šäkle sökme |  |
| 6:01 | ˀawwali šgadd-ma riḥit demek ˁagli ˁaman mū b-al-Qurˀān, demek ki ˀarūḥ bass arūḥ w-aǧi aha w-alḥaz win gimt arūḥ al-ḥamdilla ṣār-li sitt sabiˁ tušhur gəḏ̣ēt at-taǧwīd, |  |
|  | sitt sabiˁ tušhur taˁallamit kull as-sūrāt, yaˁni tawwni gāmit qāfti ddūs tawwni gimit axāf w-gimit a... yaˁni ˀaš-šäkle gāmat ᵊssāwi ˁalayye tesīr, salāmtak w-al-ˁāfye! |  |

## Urfa-183: The policeman who ate a holy carp [new]

27 Nov 2014

Ismail

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|  | ˀawwal gabəl xamsīn sittīn sine, ˀUrfa ǧāy ˁalēhe bāškomisēr, pulus, taˁyīnu ǧāy ˁal Urfa [at-tayˁīn tˁarifu…] gāyim b-Urfa ydawwir mətwaḏ̣ḏ̣if. |  |
|  | ˀiḥna ˀawwali ˀUrfa maˁlūmak al-pulus al yiǧi, ˀal-komisēr al yiǧi, ˀal-ḥākim al … al yiǧi, ˀas-savǧi al yiǧi, ˀal-komutān al-ˁaskarīye ˀal yiǧi, ᵊnsāwī-lu ṣāyġi, ḥurma w-guṭma zād xōf. |  |
|  | maˁlūmak gabəl xamsīn sittīn sine činne nxāf m-al-pulus, zād m-al-ˁaskar, zād yaˁni ˀač-čiḏib mā yiṭluˁ minnu šī, ˀal-wāḥad ta-yˁidd aṣ-ṣaḥīḥ. |  |
|  | ˀal-komisēr ǧāy ˁa-l-Xalīl, ˀawwal-ma al-aǧnabīye, ˀal-yabanǧīye yōmin yiǧūn ˁala ˀUrfa, ˀawwal-ma ydawwrūn yrūḥūn, maˁlūmak Urfa Balıklı Gölü ngūl b-at-turuk, yrūḥūn ˁa-l-Xalīl. |  |
|  | rāyiḥ ˁa-l-Xalīl ᵊmdaḥḥiǧ l-aš-šəbābīṭ gāyil “wlān, bu kefal, bu alabalık bu ne güzel balık! ygūl b-at-turuk, “ˀal-Urfalīye ˀintu lēš mā tāklūn aš-šəbābīṭ haḏanna? daḥḥiǧ iš-mi zēnhin!” |  |
|  | “ˀiḥna, ˀaš-šəbābīṭ haḏanne ˁaskar Ibrāhīm al-Xalīl, nḥibbhin nxāf minhin malāyik haḏanne čiṯīr ᵊnsāwī-lhin ḥərma, ṣāyġe. nḥibbhin nxāf minhin, |  |
|  | maḥḥad yǧārib yḥači ˁalēhin, maḥḥad yǧārib ysōlifhin. yōmin ᵊrrūḥ qādi niṭˁamhin ačil w-ᵊnsaqqīhin.” |  |
|  | huwwa gāḏ̣ib wāḥad w-yḥuṭṭu b-al-pōšēte [b-al-ˁillāga ygūlūn al-ˁarab as-sūrīyīn w-iḥna ngūl pōšēte. pōšēte kilmit fransīye |  |
| 1:39 | māxiḏ wāḥad ˁa-l-bēt gāyim al-muqrib ḥāṭṭ as-samin gāyim yčasčis ḥāṭṭ as-samin čis čis čis minnu w-ḥamyān w-yḥuṭṭ aš-šabbūṭ b-aṭ-ṭāwa w-gāyim yčasčis. |  |
|  | ǧaˁad yišwī čis čis w-ḥade nōbāt put! ˀinhe ˀas-samin guṭmut samin ṭāgga ˁala ˁēnu winhe fāgse ˁēnu. ˀabōw, win ᵊmdaḥḥiǧ gāyil hāḏa, |  |
|  | demek hāḏa “ˀal-Urfalīye ygūlū-li xaṭīye w-maṭīye w-āni mā tiṣannaṭit w-daḥḥiǧ ˁēni ṭaggat!” gāḏ̣ib ḥurumtu gāyilt-illu “šūf!” gilt-illak “xaṭīye.” |  |
|  | ḥurumtu demek rāˁit īmān yaˁni taqwalīye. “ˀaw šūf! mā gilt-illak?” šūf ugḏ̣ub aš-šabbūṭ w-ḥāṭṭittu b-al-pōšēt w-sāttittu b-ač-čöp. |  |
|  | ˀan-nōba ˀal-komisēr hāḏa mā yǧārib yuṭluˁ b-ač-čōl yihni m-al-Urfalīye ˁēnu ṭaggat w-gāḏ̣ib šāyil taˁyīnu w-yā ˀaḷḷa minhazim šāyil ˁala qēr ᵊblād w-rāyiḥ ˁād. |  |

## Urfa-173: A story [new]

25 Nov 2014

Halima

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|  | hiyye binit wald ˁammhe minhe ziqīre, ḥāṭṭ al-xātim ᵊmnēšinhe, wald ˁammhe, ᵊmḥayyaṛa il wald ˁammhe hā! |  |
|  | w-hiyye binit b-an-nazil, ˀan-nazil banāt an-nazil kullhe ˁāšǧe, kullhe ˁāšǧe, kull-min lilhe xaṭīb, w-al-binit hāḏi mālhe xaṭīb, wald ˁammhe mnēšane wald ˁammhe hā |  |
|  | hiyye yōmin timši b-al-ˁarab b-an-nazil ᵊttinaggab hīčiḏ w-timši, al-ǧahhāl an-nazil gāylīn “ya walu kullna ˁašǧāt al-binit hāḏi ˁalēš mā trīd ḥade?” |  |
|  | wāḥad gāyil “ˀāni ˀalle ˀarīd aˁašaghe, ˀarīdhe.” rāyḥe ˁa-l-ḥaṭab, yōmin rāyḥe ˁa-l-ḥaṭab ǧaˁad ᵊtḥūš ḥaṭab, yōminhe tḥūš ḥaṭab hāḏi mitnaǧǧbe hīčiḏ, |  |
|  | w-ᵊtḥūš ḥaṭab hāḏe lāḥiǧhe, ˀaz-zlime, yōminnu lāḥiǧhe gāyil “ya binit ya miliḥǧe al-mingab |  |
|  | ˀašūf al-xadde, ˀal-xadde w-al-ˁēn  timāmi w-al-xašəm ᵊḏwāb as-sēf, tirhīmt al-gōz” gāyil az-zlime, gāyl-ilhe, gāyl-ilhe. |  |
|  | gāyilt-illu “ˀinhaǧǧ! ya walad, lā yiǧūnak ˁmāmi, w-yidˁūnak [l-al-bīḏ̣] ˀāni lā! ˀāni hawīt Minnāˁ min xēṭ al-fəṭṭām. mā\_baddil an-nērāt b-ᵊflūs, w-inhaǧ ya walad lā yiǧūnak ˁmāmi yidˁūnak l-al-bīḏ̣ ǧāsūs!” |  |
|  | gāyl-ilhe “ˁaǧal dallīni ˁala darb as-salām!” gāylt-illu “ˀirkab ar-riǧle b-ḥiǧit al-gānūs w-ᵊtˁīšūn.” |  |

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

23 Nov 2014

Amīna

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| 3.1 | *šnōn ᵊtsāwīn al-xubuz? – walla, ˀal-xubuz awwal fāl xōǧe nǧīb ta-ngūl iḥne… ˀasōlif al-awwalīn alla ˀalḥaz? ˀasōlif al-awwalīn alla ˀalḥaz? ˀasōlif[[66]](#footnote-66) al-awwalīn, ˀal-awwalīn w-alḥaz zād. ˀawwal fāl m-al-awwalīn ta-ndaššin.[[67]](#footnote-67)* | How do you make the bread? – Look, for the bread we first bring, let’s say … Should I talk about the past or about today? (2x) I will talk about the past; the past and also the present. First, let us start with the past. |
| 3.2 | *ˀal-awwalīn iḥne ta-ngūl bēt ahal-i ta\_sōlif ˁal ahal-i, ᵊnǧīb iḥne ˀarbaˁ xamis tičyāl, ništiri l-ḥunṭa, ništiri l-ḥunṭa, čādin al ˁind-u gāˁ zāten ḥuntit-u ṭālˁe mn-ač-čōl.[[68]](#footnote-68)* | In former times, let’s say in my family—I will talk about my family—we used to bring four, five sacks. We bought wheat, we buy the wheat. The one who owns land has wheat anyway from the fields; |
| 3.3 | *w-al mā ˁind-u yrūḥ ītimawwan yištiri ˀarbaˁ xaməs tičyāl ḥunṭa. hāḏīye nǧīb al-ḥunṭa. al yrīd yunxul-ha, yuṭluˁ min-he ǧuwāš w-mā yqassil-he* | the one who hasn’t land stores up provisions and buys four, five sacks of wheat. Then we bring the wheat. One who wants to sift it to remove the chaff does not wash it. |
| 3.4 | *w-al yrīd zād yṣawwul-ha ˀaṣ-ṣuwal,*[[69]](#footnote-69) *yaˁni qasīl al-ḥunṭa, ˀiḥna ngūl-ill-u ṣ-ṣuwal. ᵊnṣawwil yaˁni čēlēn ṯalāṯ ᵊnṣawwil ḥunṭa.* | (But) the one who also wants to soak it; the soaking means “washing of the wheat”. We call it *ṣuwal.*  We soak two to three *čēl*sof wheat.[[70]](#footnote-70) |
| 3.5 | *al-ḥunṭit at ttiṣawwal xubuz-he yṣīr fadar ˁaman-he ttiqassal, w-al-ḥunṭit al mā ttiṣawwal yṣīr xubuz-he mitīn ˁaman-he mā ššūf mayye.* | The bread made of wheat that has been soaked becomes soft because it has been washed[[71]](#footnote-71) (and therefore is moist). The bread made of wheat that has not been soaked becomes hard, because it has not come in contact with water.[[72]](#footnote-72) |
| 3.6 | *haḏīč ˁamanhe ttiqassal ṣṣīr gevšek,[[73]](#footnote-73) xubuz-he, ᵊngūm ˁād ta-ngūl ˁala hnīt ahal-i, ᵊngūm ᵊnṣawwul, ᵊngūm ᵊnṣawwul arbaˁ xaməs tičyāl.* | This (wheat), because it has been washed, becomes smooth and (likewise) the bread (made from it). My family, let’s say, soak it. We soak four, five sacks. |
| 3.7 | *ᵊyḏ̣all b-al-mayyāt w-ᵊyṭūf yuṭluˁ minnu al-ᵊxrayān, ˀism al hīčiḏ šī yabanǧi[[74]](#footnote-74) šī b-gaḷb al-ḥunṭa* | It stays in the water and the black seeds float: they come out. The name of this means there is something in it that is not part of it; it is inside the wheat. |
| 3.8 | *yuṭluˁ minnu ta-ngūl aš-šiˁīr, yuṭluˁ minnu ˀaǧ-ǧuwāš, ᵊnqassl-u nišhal-u zēn, ˀal-ḥunṭa kull-he nqassil-he w-nišhal-he.* | Let’s say, the barley comes out, and the barn also comes out. We wash and sieve it well. We wash and sieve the whole wheat. |
| 3.9 | *w-ᵊnḥuṭṭ-ha fōg ad-dār w-ᵊnšurr-ha ˁa-š-šamis b-al-gēḏ̣ hāḏa. w lummun-ha tibas, nuṭluˁ min-he ta-ngūl čēl čēlēn l-al-ᵊhnīye l-al-xubuz, w-čēl zādēn hāḏe ham ˁa-l-ᵊkbab ǧirīš.* | We put it on the roof and spread it in the sun; in summer we do that. When it has been dried we take one or two *čēl*sfor the bread. And there is also one *čēl* for the *kbab* (made of) fine wheat flour (called *ǧirīš*).[[75]](#footnote-75) |
| 3.10 | *ham zād la-ḥunṭit al-ačil al-burqul,[[76]](#footnote-76) burqul al-ˁēš w-burqul ač-čīge. ᵊnǧīb-he, ᵊnǧīb-he ˀal-ᵊgdūṛa, ᵊgdūṛt al-ḥadīd, ᵊnǧīb-in-ne hemen hemen al-bēt iṯnaˁaš ǧidir, baˁaḏ̣-hum xaməsṭaˁəš ǧidir, nṣuff-hun hīčiḏ w-ᵊnḥuṭṭ-hun ˁa-l-ḥaǧar* | And also for the wheat used for eating, the bulgur; bulgur for cooking and bulgur for (making) *čīge.*[[77]](#footnote-77)We bring the cauldrons, the iron cauldrons. We bring, each family, about twelve cauldrons, some bring fifteen cauldrons. And we put them on stones in rows. |
| 3.11 | *w-ᵊnˁabbi b-gaḷəb-hin al-ḥunṭa ta… ta-ngūl al qassalnā-ha, al ᵊmṣawwala nˁabbi b-gaḷəb… w-ᵊnḥuṭṭ ˁalē-he mayye w-ninṭī-he n-nār.* | Then we fill them with the wheat that we have washed. We funnel the rinsed (wheat), pour water on it, and put it on the fire. |
| 3.12 | *ᵊngūm ᵊnwizz-he b-ḥaṭab guṭun yā b-ǧišš,[[78]](#footnote-78) iš-ma ligēne l-wgūd aš-ši. w-lummun-ha tistawi, ˀal-ḥunṭa, ˁugub-ma tistawi ygūlūn hāḏi ygūlū-l-he silīǧe[[79]](#footnote-79). ḥitt aǧ-ǧīrān yǧūn yišḥadūn as-silīǧe. yǧībūn ᵊmmāˁīn “mā tinṭīn-ni silīǧe?”* | We heat it with the straw or stalks of cotton, whatever we find as heating fuel. And when the wheat is done, after it is cooked, it is called *silīǧe.* And even the neighbours come and ask for the *silīǧe.* They bring vessels and say, “Won’t you (fem) give me *silīǧe*?” |
| 3.13 | *hā ˀawwali mā ˁid-ne iḥne mardiwānāt[[80]](#footnote-80) miṯil alḥaz fōg ad-dār, nirgi ta-ngūl ˁala mardiwān al-xašab w-ᵊnǧīb-in-ne mrise w-saṭəl w-nnāwiš ˁād nšīl-hin ǧidir-in ǧidir.* | Look, in former times we had no stairs to the roof like now. We climbed onto the roof with a wooden ladder and then took a rope and a bucket and, by passing it on from one to the other, pulled it up pot by pot. |
| 3.14 | *ˁād ᵊnšīl-hin ǧidir-in ǧidir yḏ̣all yǧībinn-u ta-ngūl hināk yinṭabix ta-ngūl min… ˁišrīn mitraw ygallṭinn-u lē hēn l-iṯum bāb ad-dār.* | We pulled it up pot by pot. They (fem) brought it – let’s say it was cooked there – from twenty meters they brought it here in front of the door[[81]](#footnote-81) of the house. |
| 3.15 | *ta-ngūl wəḥde zād fōg ad-dār rāčbe tinṭi ᵊtnāwiš al-ᵊmrise ar rabīˁit-he b-al… b-as-saṭəl w-nšīlu kull-u fōg ad-dār as-silīǧe nšīl-he ḥāṛṛa. w-ᵊnšurr-ha ˁa-l-hawa ygubb buxār-ha ygubb w-rīḥit-he timli l-balad.* | Let’s say one has climbed up to the roof and passes the rope over to her friend, and in the bucket we pull the *silīǧe* upto the roof. We the pull it up (when it is) still hot. And we spread it in the open air and its aroma spreads and fills the village. |
| 3.16 | *rīḥit-he zēne zād al-ḥunṭa yōmin tinṭabix, ˀī alle ṣṣīr-il-he rīḥe, ˀāha, w-an-nās min hāḏa yištammūn ar-rīḥe w-yiǧūn zād yrīdūn silīǧe nfarriǧ ˁād min-he ta-ṣṣīr baraktiyye.* | When the wheat is cooked it smells very nice. Yes, it really gets a (good) fragrance. Therefore the people smell it and come to ask for *silīǧe.* And we distribute some of it to secure a blessing. |
| 3.17 | *ˀaha w-ᵊnšurr-u ˁugub-ma yibas lummun ˁād ᵊnḏ̣all ᵊnṣūṭ-u ˁa-š-šamis nahārēn ṯalāṯ waktin b-al-gēḏ̣, ˀad-dinye b-ad-dinye ḥāṛṛa. ᵊbsāˁ yibas ysūg-ill-u nahārēn ṯalāṯ w-yibas.* | Yes, we spread it and after it has dried… We still keep turning it over in the sun for two or three days. It’s summer and the weather is hot and so it dries immediately. It takes only two or three days until it dries. |
| 3.18 | *ˁugub-ma tibas as-silīǧe hāḏi nuṭluˁ m-al-ᵊmṣawwala nuṭluˁ ˁin-ne zād ˁalīǧe m-al-ᵊmṣawwala hāḏi nˁazil-he ˁayre[[82]](#footnote-82) hāḏi ˁād as suwwēne stuwa w-yibis w-šinnā [< šilnā],* | After the *silīǧe* has dried, we take something from the soaked wheat. We put aside one sack of the soaked wheat, the one which we had made. It is done and dry and we take it. |
| 3.19 | *hāḏa nǧīb-u nāxḏ-u ˁa-l-ᵊhnīye, ˁala maṭraḥ-in ndugg-u šī ǧurun hīčiḏ ᵊhnīt al-awwalīn yaˁni ǧurun ˀaǧ-ǧurun m-al-ḥaǧar, w-luwwa hnīye al-mīǧane,* | We take this and bring it to this… to a place where we thrash it. There was a basin in former times, a basin. (They bring it) to the basin made of stone where there is also the large wooden hammer. |
| 3.20 | *hāḏa kullu nḏ̣all hā-w-hā nḏ̣all ᵊndugg lummun ᵊtgūm-ill-u hīčiḏ miṯil al-ᵊhnīye yaˁni ygūm-ill-u ˀaǧ-ǧuwāš, lummun ᵊǧwāšt-u tgūm al-ḥunṭa lummu ǧuwāšit-he trayyiš ᵊtgūm-il-he ǧuwāše.* | And we keep hitting it until this thing comes out, until the chaff comes off. When its chaff comes off, when it peels off the wheat, then the chaff comes off. |
| 3.21 | *ᵊngūl ᵊstuwa ngūm ˁād ᵊnfarrq-u ha-l-ˁəlu ǧuwāš-u b-īdē-ne hīčiḏ yihnin m-aǧ-ǧuwāš, nimli w-ᵊnfarriq w-ᵊnḏ̣all ǧurn-un ǧurun ndugg. lummun nigḏ̣i ḏīč al-ḥunṭa kull-he ṯnaˁāš ǧidir ē.* | We say, “It’s finished!” and start to empty this pile of chaff with our hands. And they (the hands) become like this[[83]](#footnote-83) from the chaff. We fill and empty it and thrash (the wheat) basin by basin until we have finished all this wheat – twelve cauldrons! |
| 3.22 | *w-kull-he ˁād ᵊnšurr-ha ˀuxra nšurr-ha ˀumm-i ššurr-ha b-nōba al hīčiḏ ˁa-l-… ta-ngūl ˁa-l-ḥaṣāyir ˁa-l-xālīyāt[[84]](#footnote-84), ˁa-l… ˁa-ṣ-ṣūḥ ᵊššurr-ha w-lumm-he tibis.* | And we spread all this again (in the open air). My mother used to spread it at once—let’s say she spread it on mats, on carpets, on kilims until it again dried. |
| 3.23 | *uxra w-ᵊtgūm ˁād ᵊḏḏarrīhe ˁa-l-hawa, ᵊḏḏarrī-he tgūm waktin ᵊššūf ad-dinye hawa tgūl “al-yōm arīd aḏarri ḥunṭət-i.”* | Then she winnowed it in the wind. She winnowed it when she saw that it was windy and then said, “Today I will winnow my wheat.” |
| 3.24 | *nahār-in šī hawa tḏarri ˀal-ḥunṭa tigaf ˁād hīčiḏ w-timli ta-ngūl al-qirbāl ya da al-ligan timlā (= timlī) w tigaf al-hawa waktin tigaf ˁād ᵊḏḏarri al-hawa ˁād yḏ̣all yiḏ̣rub yˁazil al-ḥunṭa m-aǧ-ǧuwāš aǧ-ǧuwāš yaˁni al-qābuq[[85]](#footnote-85).* | The day there was wind, she winnowed the wheat by standing like this. And she filled the sieve or she filled the large basin and standing in the wind she winnowed. And the wind separated the wheat from the chaff, from the husk. *ǧuwāš* means husk. |
| 3.25 | *hā ˁugub ˁād tˁabbī-he uxra kull-ha zēn uxra ᵊššurr-ha ta-ngūl w-waktin waktin tindagg uxra ᵊnbill-he mayye.* | Then she fills it again[[86]](#footnote-86) and when everything is fine she spreads it again. And when it is crushed again she wets it with water. |
| 3.26 | *ˁugub-ma tibis nirmī-he min fōg ad-dār waktin ᵊngūm ᵊndugg-ha b-gaḷb aǧ-ǧurn uxra nbill-he mayye ta-tgūm ᵊtrayyiš.* | After it has dried we throw it from the roof; and when we hit it again in the stone basin we wet it with water so it becomes soft. |
| 3.27 | *ˀā ngūm ˁād uxra nšurr-ha, ˁugub-ma ˁād tihnī-he uxra nšurr-ha, w nšurr-ha tibas zēn w-ᵊnˁabbī-he b-al-ˁalāyiǧ. haḏīč ˁal al mū maṭbūxa, al mū maṭbūxa, ˀal-ḥunṭit al mī maṭbūxa, bass ᵊmqassale.* | Yes, and then we spread it again. After we have spread it again and after it has completely dried we fill the sacks with it. This (kind) is not cooked, the wheat that is not cooked, only washed. |
| 3.28 | *haḏīč zādēne wāḥad-he tindagg miššān al-ᵊkbab w-al-basṭirma. haḏīč zād tindagg wāḥad-he ˁayre, haḏīč mā tinxaliṭ ᵊb-sāgit hāḏa.* | It is also crushed for making *kbab* and *basṭirma*.[[87]](#footnote-87) It is crushed extra in order to be mixed with the other. |
| 3.29 | *hāḏa zād ˁād ndarrib-hin ˁād ˁa-ǧ-ǧa… ˁa-ǧ-ǧārūše, ˀat tuǧruš al-burqul tuǧurš-u ˁād ta-ngūl nrīdu ˁēš ᵊšgadd xayye ᵊtrīdīn ˁēš? walla ˀarīd-ill-i xall ṯiman ᵊgdūṛa ta-yṣīrin čīge, ˀač-čīge trūḥ akṯar mi-l-ˁēš.* | Then we send it to the mill which shreds the bulgur, shreds it. Let’s say we want to make (rough ground) bulgur for cooking: (they say) “How much bulgur do you want, sister?” – “I also want to leave eight cauldrons to get fine ground bulgur.” The fine bulgur needs more (wheat) than the rough ground bulgur for cooking. |
| 3.30 | *wa-t-tālyāt zād ta-yṣīrin zād ˁēš, ˀal-ḥurma ˁād tiǧruš yaˁni ssāwi ham xašin ham ᵊssāwi ta-ngūl nāˁim miššān ač-čīge.* | And what comes after also becomes bulgur for cooking. The woman shreds it, she makes both rough ground bulgur and fine bulgur for the *čīge.* |
| 3.31 | *ˀā, ˀuxra nǧīb-u ˁa-l-bēt, ˀuxra ᵊtgūm tunxu-lu ˀumm-i tˁazl-u ᵊtˁazil al-ḥunṭa, ᵊmn-aṣ-ṣrēṣra, ᵊmn-al… ᵊmn-al-ǧirīš al-burqul, ˁēš al-burqul.* | Yes, then we bring it home and again my mother sieves it: she divides it, she divides the wheat into the bad quality[[88]](#footnote-88), the fine bulgur, and the more rough one, the bulgur for cooking. |
| 3.32 | *yaˁni nsāwī-hin ṯalṯ ᵊgsam. tˁazl-u uxra tˁabbi b-al-ˁalāyiǧ, hāḏa l-ač-čīge w-hāḏa ta-ngūl l-al-ˁēš, ˀal-burqul hāḏa l-al-burqul w-aṣ-ṣrēṣrit at tuṭluˁ yinṭī-he l-al-ḥalāl.[[89]](#footnote-89)* | We make three types (of bulgur). She separates them and fills sacks: this is bulgur for *čīge*,and this bulgur for cooking, and this bulgur for fodder that she gives to the animals. |
| 3.33 | *haḏīč an-nuwāˁim at tuṭluˁ, ˀaṣ-ṣrēṣra ygūlū-l-he, haḏīč an-nāˁme ninṭī-he l-al-ḥalāl yaˁni, ˀē hnīye yaˁni miššān al-ačil. tā hiyye w-ǧuwāš-he w-balā-ha w-qaḏ̣ab-ha w-balā-ha kull-u l-al-ḥalāl hāḏa.* | These small little things which come out, they call it *ṣrēsre*; we give these tiny grains to the animals, yes, for eating. This and the chaff, all the bad things which are in it are for the animals. |
| 3.34 | *ˀaha, w-tuṭluˁ al-ḥunṭa haḏīč ˁād al-ḥunṭa ˀal… ad daggēnā-ha b-aǧ-ǧurun al wāḥad-he yaˁni ˀal-ḥunṭa al mī maṭbūxa.* | And the (pure) wheat remains, the wheat which we have crushed in the stone basin. This alone, the uncooked wheat. |
| 3.35 | *hāḏi zād ᵊngūl xayye tara ˀal-ˁalīǧe hāḏi bass ᵊnsāwi ˁalīǧe, ˀal-ˁalīǧe hāḏi zād tara hī ǧirīš, ǧirīš ḥunṭa ngūl-il-he haḏīč zād ᵊtḥuṭṭ-ha wāḥad-he w-tuǧruš-he.* | We say, “My sister, only this sack, we make only one sack; this sack is only for *ǧirīš*.” We call it *ǧirīš* wheat. This we put aside and crush it. |
| 3.36 | *hāḏi zād miššān al-baṣṭirma w-al-ᵊkbab, ᵊnǧīb-he zād ˁa-l-bēt zād tunxul-ha ˀumm-i, w-tˁabbī-he b-al-ˁalīǧe. hāḏi ššīl miššān al-burqul.* | This is also for *baṣṭirma* and for *kbab.* We take it home and my mother sieves it and fills it into the sack. And she takes this out for the bulgur. |
| 3.37 | *hāḏi zād burqul ᵊrḥamt abū-y yištahī mā-ysāwi ta-ngūl wiǧaˁ miˁde ˁēš al-burqul yqadi zēn, mā-yōǧiˁ al-miˁde.* | This is also bulgur; my late father liked it very much because it does not cause pain in the stomach. The bulgur dish is digestible and does not cause stomachache. |
| 3.38 | *ˁaman ˁa-l-ˁīd ṣāyir ač-čīge b-sāˁ tistawi, ˁaman-he ˁa-l-ˁīd ṣāyir mū miṯil al-ḥaḏ̣ir, qiymetli yaˁni.* | But the *čīge* was made only on holidays; on holidays it was made because, unlike today, it was precious. |
| 3.39 | *ˀaǧ-ǧirīš zādēne baṣṭirmat-u zād ṣṣīr zēne w-kbabt-u ṣṣīr zēne, hāḏa, w-al ˁizalnā ˁād l-al-xubuz, haḏāk zād ta-ngūl b-al-bēt ˁala gədar al-ˁēle.* | The *ǧirīš* and the *baṣṭirma* which was made of it were also good; and likewise the *kbab.* This and also what we had separated for the bread. This (wheat) was also (kept) at home in an amount the family could afford. |
| 3.40 | *yaˁni al-yōm ᵊnrīd ᵊnrūḥ niṭḥan, nāxuḏ-inne ˁalīǧe w-nrūḥ niṭḥan-he ˁa-ṭ-ṭāḥūne yiṭḥanūn-he w-yǧībūn-he.* | We said, “Today we want to go milling: we will take one sack and let it be ground at the mill.” They ground it and brought it (home). |
| 3.41 | *ˁugub-ma yiǧībūn-he ta-ngūl nuṣṣ-ha ˀarīd axabiz-ha ˀāni ˀarudd-he b-ligan an-naylōn, nuṣ-ṣha w-aḥuṭṭ ˁalē-he miliḥ.* | After they had brought it home—let’s say I want to make bread from half of it. I put (one half) back into the plastic vessel and put salt into the other half. |
| 3.42 | *malāt ḥafint-i ˁala hnīt-u ˁala quwām-ha hiyye ˀaˁaǧin-he ˀaˁǧin-he zēn, lummun ašūf-ha tgūm ᵊḏ̣ḏ̣all ha-l-gadd al-bālōn at tuṭluˁ min hēne tistawi.* | A handful (of salt) for this amount; then I make the dough. I knead it well until I see that it has become this size. Like a balloon, like this it raises (because of the yeast). |
| 3.43 | *ˀal-ˁaǧīn yistawi yrīd ḥēl yrīd taˁab, lummun yistawi ˀaxallī ysāwi dinlenme, ˀaḥaḏ̣ḏ̣ir ṣāǧ-i ˀaḥaḏ̣ḏ̣ir… ṭaḥīn-i w… ˀaha, w-aǧīb nār-i kull šakilt-hin.* | The dough needs strength, it wants effort. When it is done I let the dough rest. I prepare my baking iron, I prepare my flour, and I make (lit. bring) my fire, all this. |
| 3.44 | *yaˁni ˀaḥaḏ̣ḏ̣ir-he, w-agūm ˁād axabiz, axabiz aḏ̣all agaṭṭiˁ ˁād alawwiz awwal fāl asāwi yumāq[[90]](#footnote-90), aha, w-aǧīb ṭaḥīn aḏarḏir ˁalē ˀaṭ-ṭaḥīn w-axabz-u.* | I prepare (everything) and then I start baking. I bake (but) first I cut off (chunks) and make pieces of dough, I make dough balls. Then I take flour; I dust it with the flour and bake it. |
| 3.45 | *w-ankut-u ˁād axalli guṭma yitni m-aṭ-ṭaḥīn w-ˁa-ṣ-ṣāǧ ahni ˀaḏ̣all asāwī w-hāḏa zād ˁād ᵊnšīl-u ta-ngūl ˁala gədar al-bēt.* | I remove the dust and let it remain (lit. wait) a little bit with the flour. And then I bake it on the baking iron and we make as much as the family needs. |
| 3.46 | *čan-ni msāwye al-ligan hāḏa yāzī-ni[[91]](#footnote-91) hemen hemen fōg aš-šahrēn, ˀal-ligan, nuṣṣ al-ˁalīǧe ˀāni tāzī-ni šahrēn ˁaman-ne ništari m-al-firin hā!* | If I make (all that is in) this vessel, it is enough for me for two months. This vessel equals half a sack and it suffices two months because we also buy (bread) from the bakery. |
| 3.47 | *w-alḥaz ˁad al-ḥunṭit al-ǧidīde ˀalḥaz mā ḏ̣all ḥada ybarqil. kull an-nās trūḥ tištari l-ḥunṭa ḥāḏ̣ir al yrīd ˁēš yištari ˁēš.* | Today, nobody makes bulgur out of the new wheat. Everyone buys the wheat (i.e. flour) ready (for baking) and those who want bulgur buy bulgur. |
| 3.48 | *ˀar-rāyid yāxuḏ b-al-markēt, ar-rāyid yāxuḏ b-ᵊčuwālāt zād šī yinbāˁ, ahl al-gaṛāye zād ṣāyrīn alḥaz mitmaddnīn[[92]](#footnote-92) ṣāyrīn mā ˁād ḥade ybarqil.* | There are those who want to buy it from the supermarket and those who want to buy it in sacks (i.e. from the wholesaler). It is sold (as they like it). Even the village people have become civilised[[93]](#footnote-93) and no longer make bulgur. |
| 3.49 | *mā ˁād ḥade ydugg, mā ˁād ḥadannīč kull-hin yihnin, ˀan-nās alḥaz ᵊtrūh hemen pēšin tištari ˁalīǧit burqul w-ˁalīǧit čīge.* | Nobody crushes (wheat): all this is gone. Now the people go and just buy a sack of bulgur and a sack of *čīge.* |
| 3.50 | *ˀahaw ˁalīǧit ḥitt ṭaḥīn-he zād ḥāḏ̣ir aṭ-ṭaḥīn ygūlūn ᵊflān marqa zēn yrūḥūn yǧībūn mā ḏ̣allat at-tmuwwan.* | Even a (whole) sack of flour is always available. The flour, they say this or that brand is good and they go and bring it. There is no storage any longer. |
| 3.51 | *ˀawwal b-al-awwal an-nās gāmat ᵊǧǧīb, ˀal-awwalīn yaˁni barakt al-awwalīn rāḥat an-nās gāmat awwal b-al-awwal ᵊǧǧīb.* | In former times the people started to bring it (from the village). In the blessed days of the elders, the people went (to the village) and brought it. |
| 3.52 | *ˀamma l-ḥarīm zād miššān raḥatliq[[94]](#footnote-94) al-ḥarīm, ˀal-ḥarīm zād raḥat mū miṯil awwali w-at-taˁab zād zēn yaˁni.* | But now the woman (does not do it) out of laziness; the (life of the) woman has become comfortable and is not like it was in former times. But the effort itself was also a good thing. |

## Urfa-151: ˁĀšūra [new]

16 Nov 2014

Amīna

|  |  |  |
| --- | --- | --- |
| 0:09 | ˀal-ˁāšūra malzimithe ˀiš-ma, ˀiš-māmin, ˀiš-ma qəsam al-fiddān gāylīn al-ˁarab awwali, yaˁni š-ma gəṭaˁ ḥunṭut al-madgūga w-ḥummuṣ w-lōlaz w-bāǧille w-ᵊhnīye. |  |
|  | ˁinab-in balāy yṣīr zad ham yaˁni balāy ˁaǧu zād yṣīr w-b-ˁaǧu zād yṣīr ˁinab, ˀal-ˁinab yaˁni ˀaz-zibīb w-zibīb w-ǧōz š-ma qəsam al-fiddān w-ḥabbit sōde w-simsim. |  |
| 0:47 | w-haḏanne ˀawwal fāl ǧibithin ṭəbaxithin gabəl ᵊb-nahāṛ waddanit ᵊb-mayyt-in ḥāṛṛa b-al-ᵊmmāyīn al-lōlaz w-al-ḥunṭa haḏanne yistawin ˁayne. |  |
|  | ˀamma haḏīč š-isimhe? ˀal-bāǧille waǧihhe mitīn mā tistawi trīd ṭabəx čiṯīr, hiyye w-al-ḥummuṣ, haḏanne kullhin/kullmin wāḥadhe w-al-lōlaz w-al-ḥunṭa ǧimīˁ ṭəbaxithin. |  |
| 1:04 | waddanithin ᵊmn-al-lēl w-aṣ-ṣubḥīye kullhin ˁabbēthin kull-min ˁayri ˁayri b-ad-duduklīye ˀaḥuṭṭhun wāḥadhin kullhin ˁayri ˁayri. |  |
|  | w-aṭbaxhin w-ǧibithin raggēthin hēne w-dibs-in ḥilu zād kīlawēn dibs-in ḥilu w-sukkar, haḏann kullhin ǧibithin. |  |
|  | ḥaṭṭēt mā ḥaṭṭēt ˁalēhin mayye hinne ˀāni xallēt zawwadit mayyithin, ˀāni zawwadit mayyithin ta-mā\_ḥuṭṭ ˁalēhin mayye, ta-ṣṣīr ta-tiṯxan mayyithin kullhin. |  |
|  | raddēthin ᵊb-gaḷb aǧ-ǧidir, ḥaṭṭēt dibishin w-ᵊhnīthin w-gəraḏit ˁalēhin tuffāḥ yinḥaṭṭ tīn zād, tīn āni mā ḥaṭṭēt, qayṣi yinḥaṭṭ hā. |  |
|  | w-gəraḏit ˁalēhin tuffāḥ al-ᵊbnayyāt laggaṭan guṭmut rummān zād farradne guṭma ḥaṭṭēne ˁala waǧhu, kullhin raddēthin ᵊb-gaḷb aǧ-ǧidir w-ṭəbaxithin ˁa-n-nār. |  |
| 1:48 | ṭəbaxithin ḏ̣allēt hemen hemen fōg as-sāˁa /2x/ ḏ̣allēt təṭbax-u? ˁa-n-nār lummun w-hīčiḏ čala bˁaḏ̣u yaˁni ṣār zēn ᵊṯxin, |  |
|  | ˀā, lummun ᵊṯxin ṯəlaˁna rumēne šilne [šinne] ˀaǧ-ǧidir tā-ma ydaxxin zād, lē daxxan zād ṣṣīr bī rīḥt ad-duxāne. |  |
|  | dawām ᵊtrīd nār, yrīd nār hā ˁugub ṯəlaˁna raggēne ǧibne hnīyāt ṭəbāši w-farragne bīhin, xallēna guṭma yubrud w-ḥaṭṭēna ˁala wǧūhhin guṭmut ḥabbe sōde, w-ḥabbe guṭmut simsim w-farraǧnā ˁa-ǧ-ǧīrān |  |
|  | w-linne ˀiḥne zād šilnāne ˀiḥne zād b-al-bēt linne – farraǧtīhin ˁaǧyān – farraǧnā w-xallēne ˀiḥne zād il ḥālne b-al-bēt. |  |
|  | w-darrabne la-linne la-hanne (< la-ahal-ne), la-ˀahl Ismāˁīn, la-xūtu w-l-uxti ˀāni. w-šinne il Ǧamīle zād ha-l-gadd zād b-al-buzdolab lummun tiǧi… |  |

## Urfa-150: Kbab ~ içli köfte [new]

16 Nov 2014

Amīna

|  |  |  |
| --- | --- | --- |
| 0:01 | ˀawwalt ᵊmbāriḥ čalēna kbab, ᵊkbab ī, – –– ᵊšnōn sāwēti al-ᵊkbab? – ᵊšnōn sāwēnā? ǧibne, ǧibt al-burqul ač-čīge w-ḥaṭṭēt b-al-ligan al-burqul ač-čīge. |  |
|  | w-ḥaṭṭēt b-al-ligan al-burqul ač-čīge kabbēt ˁala gidar al-ˁēle hā! w-ḥaṭṭēt ˁalē rqīf xubz al-bēt, xubz-in al ᵊnxabzu hēne, xubz al-bēt, rqīfēn xubuz. |  |
|  | w-ḥaṭṭēt ˁalē ṣōṭ-in yābis min ṣōṭne ḥbūb miliḥ, haḏinne guṭmut irmīk ḥaṭṭēt ˁalē ta-yuguḏ̣bu. |  |
|  | w-kassarit ˁalē bēḏ̣, ˀarbaˁ bēḏ̣āt w-ˁəǧanithin haḏanne, fərakithin, fərakithin w-ˁəǧanithin lummun-ma ṣārin ˁaǧīn, lummun-ma ṣārin ˁaǧīn. |  |
|  | hā w-gəraḏ̣it-illi bṣalāt ḥaṭṭēt laḥam-in magrūḏ̣ ˁalēhin ḥabbtēn filfil guṭmut miliḥ, ˀal yirīd ysāwīhin zād ˁalē dibis w-ṣōṭ, |  |
|  | w-al yrīd zād ysāwīhin hīčiḏ normal bass ˁala bəṣal w-laḥam. ˀāni sāwēthin bəṣal w-laḥam, mā ḥaṭṭēt ˁalēhin dibs w-ṣōṭ as sāwēthin al-bāriḥ awwalt ᵊmbāriḥ. |  |
|  | hā ˁugub-ma yǧīb al-ˁaǧī ḏ̣ḏ̣all tigṭaˁ hīčiḏ gəṭˁa gəṭˁa ˀaḏ̣all b-əṣbaˁi afukkhin w-aǧīb al-ḥašwa haḏīč zād alūḥha ˁa-ṭ-ṭīb. |  |
|  | ˀas sāwēthe ˀal gəraḏ̣[it]ha ˀal-bəṣal w-al-laḥam ᵊḥbūb miliḥ ᵊḥbūb filfil, haḏann kullhin xalaṭithin w-ḥaṭṭēthin ˁa-ṭ-ṭīb, |  |
|  | lummun liḥithin liḥithin zēn, lummunhin guṭma xafīf ᵊstuwin w-barradithin ta-mā tfūš al-ᵊkbaba, barradithin zād, xallēthin yibradin. |  |
|  | w-ǧibt al-ˁaǧīn w-fakkētu b-əṣbaˁi guṭma guṭma b-gadd al-bēḏ̣a, ˀaǧībhe w-afukkha b-əṣbaˁi w-aḥuṭṭ ᵊb-gaḷəbha ˀal-ḥašwa. |  |
|  | w-asakkirha w-asāwi ˁala gadd al-ˁaǧī al ˁəǧantu w-al-ḥašwa w-tāli l-ˁaǧīn čādin ˁaǧīn zād zād amaṭṭilhin hīčiḏ zād b-īdi ˀasāwīhin ᵊgrāṣa. |  |
|  | hā w-aǧībhin maṭṭalithin aǧīb az-zēt, ˀaxalli zēn yḥami w-aḥuṭṭ al-ᵊkbabāt aḏ̣all ˁād aḥammiṣhin. |  |

## Urfa-158: The prophet Moses and the mangy dog [new]

21 Nov 2014

Amīna

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| --- | --- | --- |
| 0:01 | ˀan-nibi Mūse ˀuxra hnītu misˁaltu gāyil “yā rabbi l-ˁālamīn” gāyil-lu “yā Mūse! rūḥ hāt-illi ˀašyan al-xalayiǧ, ˀašyan al-xalayiǧ hāt-illi!” |  |
|  | ygūl rāyiḥ an-nibi Mūse mdaḥḥiǧ, lā… mdaḥḥiǧ hīčiḏ lāǧi čalib naǧrab ylaˁˁib an-nafis ygūl w-ǧāy gāḏ̣ib ḥāṭṭ al-ᵊmrəse w-ḥāṭṭha b-ᵊrgubtu w-ǧāy. |  |
|  | yišḥaṭu w-gāyim ysōlif ḥālu gāyl “āni ǧibit ač-čälib hāḏa ˁaǧab āni maqbūl alle ˀač-čälib hāḏa ˁinid aḷḷa?” |  |
|  | ygūl w-gāyim fāll al-ᵊmrəse w-ḥuṭṭha b-ᵊrgubtak w-ǧāy, gāyil “yā rabbi, rabb al-ˁālamīn!” yšūf huwwa w-zāti ǧa-ysawwi yšūf ḥaraktu |  |
|  | gāyil, gāyil “yā rabbi ˀiḥna ˀašyan minni mā-min, ˀašyan al-xalāyig minni mā-min.” gāyil “yā nibi Mūse! lōnak inte ǧāyb-illi haḏāk ač-čälib čān rumētak min nabawīye!” ˀā hāḏe zād l-an-nibi Mūse huwwe w-rabb al-ˁālamīn. |  |

## Urfa-158: The prophet Moses and the mangy dog [new]

21 Nov 2014

Amīna

|  |  |  |
| --- | --- | --- |
| 0:01 | ˀan-nibi Mūse ˀuxra hnītu misˁaltu gāyil “yā rabbi l-ˁālamīn” gāyil-lu “yā Mūse! rūḥ hāt-illi ˀašyan al-xalayiǧ, ˀašyan al-xalayiǧ hāt-illi!” |  |

## Urfa-160: Sheyhmus and Abdalqadir [new]

21 Nov 2014

Amīna

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| --- | --- | --- |
| 0:01 | ˀas-sulṭān Šēxmūs alḥaz bizim Türkiye Siirt bölgesinde, Mardin’de, Mardin’de şeysi orda, Mardin Diyarbakır yolu üzerinde – ˀaˁarif – orda yani yaşamış. |  |
|  | ˀas-sulṭān Šēxmūs awwali huwwa ta-ngūl ᵊb-zimānāt al-awwali huwwa w-aš-šēx ˁAbdalqādir Ǧēlāni humma yšūfūn baˁaḏ̣hum, ˀaz-zātīye humma yšūfūn baˁaḏ̣hum. |  |
|  | ygūl hāḏa ˀas-sulṭān Šēxmūs čiṯīr zaˁˁāl, yizˁal, ǧaˁad ywarrid al-baqče, ywarrid al-baqče w-aš-Šēx ˁAbdalqādir Gēlāni b-Baġdād ǧaˁad yinṭi l-aṭ-ṭalaba, yinṭīhum daris. |  |
|  | hināk humma yšūfūn baˁaḏ̣hum huwwa hāḏa hēne b-Mardīn ᵊb-Turkīye w-haḏāk ᵊb-Baġdād yšūfūn baˁaḏ̣hum. |  |
|  | ygūl al-mayye tingaṭiˁ w-haḏāk yšūfu, yšūfūn baˁaḏ̣hum, w-hāḏa min ᵊˁzaltu ygūl yihni waktinnu ysāwi ydaššir, ydaššir riǧlu, |  |
|  | ygūl waktinnu mdaššir riǧlu hāḏa ˁād yizˁal ˀas-sulṭān Šēxmūs yizˁal 1:17 ygūl ḥade al-ᵊhnīyāt ygūl, ygūl al-mayye ˁād ygūl “ršugi al-mayye min ad-Diyārbakir il Baġdād. |  |
|  | ˀuršugi ˁala hnīyāt al-ˁiǧyān al da-yigrūn, ˀaṭ-ṭalaba, ˁala difātir aṭ-ṭalaba.” ygūl waktinhe rāšǧe ha-l-mayye ygūl gāylīn “hāḏi l-mayye ḏi mnēn ǧatne?” |  |
| 1:36 | gāyil hāḏa “ˀas-sulṭān Šēxmūs izˁil minne. hāḏa ṣadīǧi raššag mayytu li hēne. hāḏi zād ᵊhnīt Šēxmūs.” |  |
| 1:43 | Šēxmūs ˁayne ˀawwal ᵊb-zimānāt al-awwali demek awwal hāḏe šī ḥarib ᵊb-Turkīye w-ygūlūn al-ḥarib gāyme ṭ-ṭayyāṛa trūḥ tuḏ̣rub yaˁni w-ᵊtrudd. |  |
|  | tuḏ̣rub bambāt w-ᵊtrudd, ygūl waktin ᵊmxallṣa yāqit, ᵊmxallṣa bambāt zād aṭ-ṭayyāra, ˀawwali b-ḥarib Qəbrəṣ ī, ḥarib Qəbrəṣ ī. |  |
|  | ygūl waktinhe ygūl ᵊmxalliṣ yāqit w-ᵊmxalliṣ bambāt ygūl demek ki ˀaz-zlime, ˀal-pilōt yrīd yrudd al-pilōt, yrīd yrudd ˁala Turkīye, ˁala Turkīye. ˀī pilot ˁaskarīye yrīd yrudd |  |
| 2:15 | ygūl w-ᵊmdaḥḥiǧ haḏāk inhibetli bir adam waṛā zlime warā, ygūl mihni ǧāˁid b-aṭ-ṭayyāṛa ygūl ḥitt gaḷbu yaˁni gāyim yihni – xāyif – xāyif. |  |
|  | gāyil “ˀimiš! ši-trīd ᵊtrudd? lā trudd! ˀimiš!” gāyil “māni lissa bambātak mā xaḷḷaṣithin.” gāyil “māni mā\_ḏ̣all xallaṣit” gāyil “xallaṣt al-bambāt, banzīl mā ˁindi, banzīl mā ˁindi. |  |
|  | mā ˁindi, xallaṣt al-ᵊhnīye, ˀal-yāqit əxləṣ, ˀal-yāqit w-al-bambāt.” gāyil “ˀimiš ˁindak yāqit zād w-ˁindak bambāt zād.” |  |
|  | w-māši waktinnu māši gāyil “mā tgūl-illi min inte?” gāyil “ˀāni s-sulṭān Šēxmūs.” 2:50 aha ygūl ᵊmdaḥḥiǧ hīčiḏ warā ygūl in ma māmin lā ˁindu ḥade walla mā ḥūd. |  |
|  | ygūl ṣaḥīḥ ˁindu bambāt w-ˁindu yāqit. ˀī b-iḏn aḷḷa ygūl w-zād bambātu w-ǧāy waktinnu ǧāy ygūl w gāyim yisˁal. |  |
|  | yisˁal “aṣṣōb aṣṣōb as-sulṭān Šēxmūs aṣṣōbu?” lummunu yisˁal winnu gāylī-lu “as-sulṭān Šēxmūs bi-Diyarbakir ā b-ᵊflān məṭraḥ.” |  |
|  | ygūl w-kull sine ˀaz-zlime haḏāk gerçek bir olay yani, ˀaz-zlime huwwa w-ˁiǧyānu yiǧūn hēne alli yzūrūnu. |  |
|  | ygūlūn al mā yṣīr-ilhum ḏanne, çocuğu olmayan, šī šǧarāt tīn hīčiḏ nāˁmāt, ygūl yāklūn minhin w-b-iḏn walla aḷḷa yṣīr-ilhum ḏanne. |  |
|  | ˀalḥaz hēne zyārtu hēne kull ḥade yrūḥ, ḥatta oranın yaˁni al-ˁaǧāwīn al-ᵊbnayyāt isimhin Sulṭān w-wēlād isimhum Šēxmūs. ˀal-ˁaǧāwīn čoġunluq alḥaz hināk al b-al-bölge ḏīč. |  |

## Urfa-125: Coffee and two grains of barley [new]

15 May 2010

Ismāˁīl

|  |  |  |
| --- | --- | --- |
| 0:01 | ᵊb-zimānāt xōǧam wāḥad rāˁi ghawa rāˁi maḏ̣īfe, ˀawwali l-ˁarab ygūlūn b-al-garāye yduggūn ᵊghawa, ᵊghawa |  |
|  | ˀaz-zlime hāḏa, ydugg ᵊghawa b-an-nahāṛ kīlow ghawa yṣarrif b-as-sine talaṯmiyye w-xamsīn kīlow yṣarrif yākul ᵊghawa. |  |
|  | yaˁni yṣarrif ᵊghawa sine sintēn al-mille tiǧi m-al-garāye, yitharraǧ[ūn] yišrabūn, bass yišrabūn ᵊghawa ˁind al-gamgūm w-an-nafīle. |  |
| 0:38 | yḏ̣allūn l-aṣ-ṣubuḥ yišrabūn ᵊghawa, ˀaǧ-ǧīrān ˁindu yiǧūn m-al-garāye, ǧarītēn ṯalāṯ maši, yiǧūn ˁalē ta-yišrabūn ᵊghawa. |  |
|  | yugˁudūn ˁindu yōmin yugˁudūn ˁindu ta-yišrabūn ᵊghawa, sine sintēn ṯalāṯ az-zlime hāḏa ḏ̣aˁfān yaˁni flūs mū ḏ̣āll ˁindu məṣārīyu xəlṣānāt. |  |
|  | w-gāḏ̣i mū ḏ̣āll ˁindu gūǧ-in yāxuḏ ᵊghawa mā ˁād yigdar yištari ghawa. |  |
| 1:01 | w-gāḏ̣ib ᵊmbaṭṭil al-ᵊghawa məṣāri mā ˁindu gāḏ̣ib al-gamgūm al-ᵊmmāˁīn ḥāṭṭhin b-al-kōše, rāmīhin. |  |
|  | wāḥad zād ṣāyir zangīl ǧidīd, yammu ta-ngūl, yam ᵊb-ǧarye ǧarītēn ṣāyir wāḥad šabˁān ǧidīd. |  |
|  | samˁān in aš-šēx hāḏa šāyif tārič al-ᵊghawa min hēn w-ṛāyiḥ gāyil “āni ˀarīd agḏ̣ub dār aš-šēx w-ˀarīd āni ˀasāwi ghawa.” |  |
|  | ᵊmdarrib al-ᵊghawa msāwi l-gamgūm, mālīhin ᵊflān gāyim ysāwi ghawa w-yṣubb l-al-ˁālam, ᵊzlimtu yṣubb. |  |
|  | ˁindu zlime wāḥad min zilmu mdarrbu ˁa-š-šēx al-awwali, ˁala ṣāḥb al-ᵊghawa, gāyil “w-rūḥ ṣiḥ-inne la-š-šēx, gul-illu ˀIsmāˁīn ˁāzmak, ˁāzimak ˁa-l-ᵊghawa.” |  |
|  | ygūl ta-yiǧi ˁind-innu huwwa mbaṭṭil ᵊghawtu, ta-yiǧi yḏ̣all yišrab ˁindi ghawa, lā yḏ̣all ᵊb-qēr ᵊghawa, kahvesiz kalmasın! |  |
| 2:00 | yōm-innu ṛāyiḥ ṣāyiḥ-illu gāyil “tamām, ˀaš-šēx yṣīḥ-lak.” w-gabil-ma yiǧi ˀaz-zlime haḏāk gāyil li-zlimtu al ysāwi l-ᵊghawa, |  |
|  | gāyil “aš-šēx ǧa-yiǧi, ˀimil gamgūm ač-čibīr al-gamgūm ač-čibīr!” malyāne bīhe dabbītēn ᵊghawa ǧaˁad ᵊtfūr gāyl-illu “ḥuṭṭ-ullak bīhe ḥabbtēn šiˁīr! ḥuṭṭ ᵊb-gaḷb al-ᵊghawa w-xallha təṭbax!” |  |
|  | “ˀē” gāyil “tamām!” ḥāṭṭ ḥabbtēn šiˁīr w-al-ᵊghawa təṭbax ᵊhnīye ssāwīhe ˀaxṭār dönder yaˁni b-aǧ-ǧäzwit az-ziqīre m-ač-čibīre. |  |
|  | yōm-innu ǧāy aš-šēx, ˀabu ghawt al-ˁatīǧe, gāyil “ahlan, ahlan b-abu flān, ahlan b-abu flān!” gāyim yhalli bī. |  |
| 2:40 | gāyil “ᵊtfaḏ̣ḏ̣al ugˁud!” gāˁid gāyil “ṣubb l-aš-šēx finǧān ᵊghawa!” ṣābb-illu finǧāl ᵊghawa šārib al-ᵊghawa, yōm-innu šārib, gāyim yrīdu ta-yḥamid ᵊb-ghawtu, yani kahvesini övmek istiyor. | … he wants him to praise his coffee… |
| 2:57 | “ᵊšnōn yābu flān ᵊghawti?” gāyil “yābu flān ᵊghawtak čiṯīr zēne, ḥadd zēne, bass yēlōnak minte ḥāṭṭ al-ḥabbtēn aš-šiˁīr ᵊb-gaḷᵊbha daha zēn ṣārat.” |  |
|  | ˀaz-zlime ḏa wāǧif gāyil “ˀabō! demek āni b-gaḷəb dabbītēn ᵊghawa ḥaṭṭēt al-ḥabbtēn šiˁīr w-az-zlime hāḏa ˁrifhin inni ḥāṭṭ ḥabbtēn šiˁīr bīhe! |  |
|  | demek az-zlime ḏa ṣāḥib ᵊghawa ṣaġlam.” yaˁni kēfči ghawa, kēfči ngūl. gāyil tamām ˁugub-mū šārib al-ᵊghawa gāyil xayyo ˀinte… |  |
|  | saˁalu gāyil “ᵊšgadd b-as-sine tišrab ᵊghawa?” gāyil “xayyo, ˀāni b-as-sine ṯalāṯmiyye kīlaw ašrab ᵊghawa.” gāyil “yābu flān, ˀinte mā ˁindak maġdūr w-mā ḏ̣all ˁindak. |  |
|  | gūmu lummu maˁāmīl al-ᵊghawa w-šīlu! ˀāni b-sine ṯalāṯmiyye kīlaw ghawtak ˁalayye lumm-ma tmūt. ghawtak al-ᵊghawa ˁindak uxra ttaḥawwal ṯalāṯmiyye, |  |
|  | ˀinte xayyo demek čēfč-in ḥagīgi l-ᵊghawa w-inte ṣāḥib al-ᵊghawa. ˀāni māni ṣāḥib al-ᵊghawa, ˀinte ṣāḥb al-ᵊghawa. |  |
|  | w-šāyil əmmāˁīnu kullhin naḏ̣ḏ̣afhin māxiḏhin aš-šēx ḥitt əmmāˁīnu zād māxiḏhin. māxḏ-illu ṯalāṯmiyye kīlaw ghawa, |  |
|  | w-gāyil “ˀinte ta-nḏ̣all niǧi nišrab ˁindak ᵊghawa ˀinte ṣāḥb al-ᵊghawa ˀal-ᵊghawa ˀuxra b-maḏ̣īftak. |  |
|  | ˀinte demek hakiki kēfči ghawa, ˀāni mū šuġli ˁa-l-ᵊghawa.” ˀal-ˁarab ygūl “mū kārak yhaddim ᵊdyārak.” |  |

## Urfa-152: A dream [new]

19 Nov 2014

Ismāˁīl

|  |  |  |
| --- | --- | --- |
| 0:01 | b-al-lēl šifit ḥilm-in zēn yaˁni ḥlimit inni b-bēt Aḥmad hāḏa ˀaxu ˁAli Baǧanaǧi, ˀaxū akbar iḥne nsammī ta-ngūl Aḥmad Cičtagin, Aḥmad, ybīˁūn ǧigār wēlādu, ǧiger kebabı. |  |
|  | ᵊḥlimit inni b-bētu w-inni b-bētu ṣubbut ḥunṭa ˀamma šnōnhe! ˀal-ḥunṭa šgadd zēne ḥabbithe! |  |
|  | ṣūwān hīčiḏ ḥunṭut-in zēne hbalatni yaˁni min-gadd mīhi zēne l-ḥunṭa. |  |
|  | winnu wāǧfīn huwwa ˀAḥmad w zawǧitu, rāˁit bētu w-ummu ˀaḷḷa yirḥamha, ˀummu mirtaḥme. |  |
| 0:57 | mətṣannˁīn lābsīn ᵊhdūm-in zēnāt, humma wǧūhhum zēne ᵊšgadd zēnīn yaˁni bēle. |  |
|  | yrīdūn ysāfrūn yrīdūn yrūḥūn ˁala darib, winni ˀāni, ˁidhum adaḥḥiǧ ˁa-l-ḥunṭa timaḥḥanit ˁa-l-ḥunṭa. |  |
|  | winhe yämm al-ḥunṭa ᵊhnīye Maˁrūf ǧaˁad yṣalli, ǧārna Maˁrūf gaḷbu naḏ̣īf, yṣalli ṣalāt-in zēne maqbūḷa. |  |
|  | win min qādi zād ǧaˁad yṣalli Xalīl, berber Xalīl, ˀiḥna nsammi berber, rāˁi dukkāni. |  |
|  | winnu yṣalli Xalē ṣalātu tgūl inhe mī maqbūḷa, miṯil ᵊtgūl bī ǧūwak, ǧūwak hīčiḏ [ynām …] |  |
|  | ˀal yṣalli ˀal-wāǧif ˁala nōbtēn yḥukk ḥālu ṣalātu ttxarrab |  |
|  | b-əwǧūdu hīčiḏ yxammiš ᵊb-ḥālu w yṣalli ṣalātu mā-tinqabil yrīd ta-yṣalli mā-yigdar yṣalli kullu yxammiš ᵊb-ḥālu |  |
|  | Xalē guṭma mā-yigdar l-iṯmu ˀāni min hāḏa agūl čünkü šiftu yaˁni |  |
| 1:52 | ˁamannu yṣalli al-mislim bass iṯmu yōmin yšūf iṯnēne hemen yḥuṭṭ bēnāthum fisād, yifsid bēnāthum, yaˁni lsānu guṭma bozuk, mā-yˁarif ᵊhnīt ᵊlsānu. |  |
|  | min hāḏa agūl ṣalātu mā-tingabil, ˀal yṣalli, ˀal-mislim, lāzim al-mislim ismu mislim yaˁni, |  |
|  | ˀin ṣalla ˀal-yṣalli lāzim kull šēnīye mā-ysāwī. ˀal ysāwi šēnīye ṣalātu mā-tinfaˁu |  |
|  | ˀal ysāwi šēnīye mā-tinfaˁu yaˁni ṣalātu taˁab, qēr at-taˁab māmiš taˁab |  |
|  | w šifit Aḥmad al-ᵊḤḏ̣arīye ˀaḷḷa yiˁlam ummu čiṯīr zēne, winni ˀāni zād asōlif ḥāli, ˀagūl āni zād iḥna ˀamis ṭaḥanne xamis ˁalāyiǧ ḥunṭa |  |
|  | ḥunṭutne zġār bass agbal aḷḷa yiˁlam al-ḥunṭa riziq yaˁni ˀinšaḷḷa rabb al-ˁālamīn |  |
|  | ˀal yšūf al-ḥunṭa čiṯīr yaˁni [al] ḥilmi ˁǧibtu, farraḥni, ḥilmi farraḥni yaˁni ǧī ˁala xōši, zēn yaˁni. |  |

## Urfa-119: Marriage and veto [new]

14 May 2010

Ismāˁīl

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| --- | --- | --- |
|  | ˀal-ᵊḥyār xōǧam, ˀiḥna ˁidne l-ˁarab ᵊb-Ḥarrān b-Uṛfa, ˀal-ˁarab al-ˁašāyir |  |
|  | yōm-in wāḥad ēēē yrīd yǧawwiz ᵊbnayytu yǧūnu xaṭṭābe |  |
|  | ta-ngūl iḥna Bini ˁIǧil w-ǧī xəṭab binti wāḥad ᵊǦmēli, mesela ta-ngūl āāā rrīd ninṭīhe lilhum |  |
|  | ˀawwal nōb adāniš axūti wēlād ˁammi ˀagūl “xayyo, ˀāni ˀarīd aǧawwiz ᵊbnayyti ˁa-Ǧmēle, š-ᵊtgūlūn?” maḥḥad yuṭluˁ ḥissu. |  |
| 0:34 | nugḏ̣ub ta-ngūl āxuḏ ᵊṣyāqha nǧahhiz ēēē ˁugub-ma nǧahhiz nigḏ̣i mā tšūf yiǧi ta-ngūl wāḥad min gaṛāybi min Bini ˁIǧil wēya yiǧi ˀaxūye, ˀibin ˁammi, ˀIsmāˁīn wēya Ḥasan ygūl: |  |
|  | “xayyo! bintak ᵊmḥayyaṛa, mālhe darib, mālhe darib, mālhe darib, nugḏ̣ub ˁād hīčiḏ!” |  |
| 1:00 | ᵊngul-lu “xayyo tamām iḥna māxḏīn ᵊṣyāg/q mi-ǧ-ǧimāˁa ḏōle, ˁišrīn alif lēṛa turki wēya xamsṭaˁš, |  |
|  | ˀaṣ-ṣyāq al mitfahmīnu w-an-nās ḏōle ᵊmsāwīn məṣraf, xayyo, rūḥ ˁa-n-nās ḏōle ˁiṭhum (~ inəṭhum) məṣrafhum w baˁdēn ahlan w sahlan!” |  |
|  | Ḥasan ˁād yugḏ̣ub yrūḥ mū ḥayyar l wlādu? yrūḥ ˁa-ǧimāˁt al iḥne humma ˀal inṭēnā al awwali |  |
|  | “xayyo ˀašgadd ᵊṣyāqkum nṭētu la-xūye?” minni mā-yāxuḏ məṣāri, direk min yrūḥ yinṭi il haḏōlāk. |  |
|  | ˀāni, ˀal-məṣāri al xaššan ᵊb-ǧēbi mā-yiṭulˁin. |  |
|  | yrūḥ ˁa-l-ǧimāˁt al… ˀal ˀaṣ ṣāgaw ˁalēne ˀaṣ-ṣyāg, yrūḥ “xayyo ˀašgadd intu ṣyāgkum inṭētu l-Ismāˁīn?” |  |
|  | ygul-lhum “inṭēne ˁišrīn alif.” yinṭīhum ˁišrīn alifhum. |  |
| 1:43 | “xayyo, ˀašgadd məṣrafkum qēr bašqa yaˁni ǧhāz ᵊhdūm libis?” |  |
|  | ygūlūn “ᵊǧhāzna zād ta-ngūl b-alfēn lēṛa ṯalaṯtālāf ᵊǧhāzne.” |  |
|  | “ǧību ǧhāzkum buqčitkum!” yǧībūn aǧ-ǧhāz il Ḥasan, xayyo, yinṭīhum zād ṯalaṯtālāf lēṛa w yšīl al-buqčit aǧ-ǧhāz w yǧībhe ˁala bētu. |  |
|  | ḥatta ygūl lēlt al-ḥinne uxra yigdar yḥayyir, ˀal-ᵊḥyār maˁnātu |  |
| 2:05 | yaˁni al-garrāba dawām aǧ-ǧirīb ˀin ḥayyar al-ᵊbnayye ḏīč abˁad mitar mā-trūḥ, |  |
|  | devamlı ˀisimhe maˁnāt al-ᵊḥyār hāḏi hiyye ˁa-l-ᵊḥyār. |  |
|  | mū ˁala Ḥasan, ta-ngūl iǧnibāni yōm-in yiǧi qarīb walad ˁammi ˀal b-aǧ-ǧarye ḥawāli ˁamāmi garāybi ˀal liyye, kull ˁIǧli yḥayyir ˁala ˁIǧlīye. |  |
| 2:26 | ˀalḥaz xafīf galīl guṭma gāyim ta-ngūl mū miṯil awwali, ˀuxra šī ˁidne b-dīrit Ḥarrān ᵊḥyār šī |  |
|  | ˀal-ᵊbnayye ymawwtūnhe yxallūnhe ṣṣīr ˁaǧūz mīzān daribha yaˁni mḥayyaṛ ˁalēha. |  |
|  | mā-yxallōnhe ittiǧawwaz ygūl “hāḏi mḥayyaṛa ˁaliyye mānṭīhe, xallha arīd amawwithe b-bēthe, ˀamawwithe b-dāṛha ˁind ummha. |  |
| 2:47 | ˁēš al-ᵊmbarrad ˁād, ˀal-ᵊmḥayyir al-yabanǧi yōm-innu ta-ngūl yiǧi yṣūg ˁala binti w yiǧi yṣīr ᵊḥyār, |  |
|  | ta-ngūl ˁala bint yṣīr ᵊḥyār ta-mā-yṣīr kōn, ˀal-aǧnabi ˁād al mūhu garrābitne, ˀaṣ-ṣāyiǧ ygūl: |  |
|  | “xayyo, tamām, xayyo ˁalēkum ᵊḥyār iḥne linne ˁēš al-ᵊmbarrad, ˁēš al-ḥārr mā-nāklu, mā-niˁliǧ iṯumne, ˁalēš ta-nitkāwan? |  |
|  | ˁalēš ta-nihni linne ˁēš al-ᵊmbarrad, ˁēš al-ᵊmbarrad?” yaˁni ygūl “iḥne b-qēr kōn, ᵊb-qēr ᵊhnīye.” |  |
|  | maˁnāthe w b-qēr kōn yāyni, ḥadīse ta-mā-tuṭluˁ ygūl iḥne linne ˁēš ᵊmbarrad, maˁnāt ˁēš al-ᵊmbarrad hāḏa huwwa. |  |

## Urfa-070: Chicken stable [new]

9 May 2010

Ismāˁīl

|  |  |  |
| --- | --- | --- |
|  | ˀad-diǧāǧāt yxuššin ᵊnsammī gunn diǧāǧ, šūf al-bēḏ̣a b-gaḷbu ˀalḥaz gunn diǧāǧ. |  |
|  | daḥḥiǧ ad-diǧāǧāt yxuššin bī yugˁudun qurqa ybīḏ̣in, |  |
|  | ˀal-maġrib yḏ̣allin hēne ysiddūn al-bāb ḏa tā ˀal-ᵊḥsēni, ˀač-člāb mā-yākulinhin |  |
|  | al-ᵊḥsēni ta-ngūl b-al-lēl amniyāt miṯil qaraǧit ad-diǧāǧ, ˀiḥna ngul-lu gunn diǧāǧ, gunn, msāwi hīčiḏ guṭma zġayyir, gunn diǧāǧ. |  |

## Urfa-097: The three daughters [new]

10 May 2010

Ismāˁīl

|  |  |  |
| --- | --- | --- |
|  | wāḥad ᵊb-zimānāt zangīl b-al-balad, rāˁi məṣāri w-zangīl w masmūˁ yaˁni duyulmuş tanınmış masmūˁ, zlimt-in masmūˁ. |  |
|  | ˁindu ṯalaṯ banāt gāyil “ta\_rīd ašūf banāti hāy hī al-ˁaǧle, ˀal-ˁaqalīye, yaˁni zeki.?” |  |
|  | yčīl yčīl ˁagəlhin gāl ‘banāti taˁālin ta\_rīd ašūf!” ṣāyiḥ-ilhin aṯ-ṯalāṯe, ǧāˁdāt ˁindu. |  |
| 0:26 | gāyil “banāti šgadd ᵊtḥibbinni?” yaˁni yisˁal banātu “šgadd ᵊtḥibbinni tištahinni?”, ˀabūhin. |  |
|  | ˀač-čibīre gāyḷ-la “yāba, ˀāni ˀaštahīk b-gadd ad-dinye, ᵊb-gadd ad-dinye ˀaḥibbak!” |  |
|  | ˀal-waṣṭānīye tgūl la-būha “yāba, ˀāni ˀaštahīk ᵊb-gadd ad-dinye, ᵊb-gadd ḏahab ad-dinya w-ᵊb-gadd māl ad-dinye, ᵊb-gadd kullši, ˀakṯar min kullši ˀaštahīk!” |  |
| 0:51 | gāyil “zēn!” saˁal az-zaġīre gāyil “yā bnayyti, ˀinti šgadd tištahīnni?” |  |
|  | gāyle “yāba, ˀāni ˀaštahīk ᵊb-gadd al-miliḥ, ᵊb-gadd al-miliḥ.” |  |
|  | “ˀaḷḷa, ˀaḷḷa!” gāyil “wal hāḏi mhabūle? hāḏi maǧnūne? haḏanne yištahinni ᵊb-gadd ad-dinye, ᵊb-gadd aḏ-ḏahab, |  |
|  | w-hāḏi, ˀaz-zaġīre ˀaḥasibhe ṣāḥyitiy, w-tištahīni b-gadd al-miliḥ!” |  |
| 1:13 | gāyil “yā bnayyti taˁāli ta-šūf hala šinhi maˁnāt al-miliḥ tištahīnni b-gadd al-miliḥ?” |  |
|  | gāyle “yāba ˀāni kull-ma\_luff al-lugma, ˀal-ačil, ˀaluff az-zād al-ačil, w-aḥuṭṭ ˁalē miliḥ. |  |
|  | kull-ma\_ḥuṭṭ ˁalē miliḥ āklu ˀafṭan ˁalēk aḥibbak. ᵊb-gadd al-miliḥ aštahīk. |  |
|  | yaˁni dōm ᵊb-fikri ˀinte mā-tuṭluˁ min ˁagli dōm aštahīk miṯil al-miliḥ ˁa-z-zād. |  |
|  |  |  |

## Urfa-115: Story of the camel [new]

12 May 2010

Mamdūḥ al-Badir

|  |  |  |
| --- | --- | --- |
| 0:22 | ǧiddi ˀawwali, ǧidd ǧiddi, ǧidd ǧiddi ˁindu maššāye hīčiḏ ᵊḥḏī xaḏ̣ar ḥāṭṭu ᵊhnīye |  |
|  | lē ǧī ˀal-wāḥad iḏa ṣāyir bī falaǧ, ᵊflān falṭān yuḏ̣urbu w-ygūm yaˁni ˀūǧaq |  |
|  | hā, ˁala l-ǧimal hāḏa, ˀaǧ-ǧimal yšīl ˁalē l-bēt bēt-in čibīr lē rād yṣīr yirḥalūn yšīlūn, |  |
|  | ˀaǧ-ǧimal inkisar ši-ysawwūn? ˀinkisar, xallō w-rəḥalaw, xallō b-ad-dār w šālaw eger miṯil al-midīne ǧāy al-midīne hinak rāḥaw. |  |
| 1:26 | haḏōl b-al-lēl yismaˁ aǧ-ǧimal ǧaˁad yhaddir b-al-baˁir wal yōm-innu gām in aǧ-ǧimal yhaddir b-al-baˁir. |  |
|  | wal hāḏa xallēna maksūr ᵊšnōn hāḏa yṣīr? ˀaṣ-ṣubuḥ ṣāḥ la-hal-… an-nazil gāl “bsāˁ ᵊḏbaḥū! ᵊḏbaḥū! |  |
|  | kimsenin haberi olamasın! ᵊḏbaḥū! laḥḥad yṣīr xabar ˁinnu!” |  |
|  | yōmin ḏibaḥō in rabb al-ˁālamīn inǧabbru ḥāṭṭ-illu ṭōg ḥadīd hīčiḏ. |  |
|  | w lāmm aǧ-ǧilid ˁalē w-mxayyiṭ aǧ-ǧilid mā-yṣīr belli, haḏāk aṭ-ṭōg ḏ̣āll ᵊb-bētne čiṯīr. |  |
|  | ˁAnaze w-al-ˁarab ṣāyre ḥarib w-ṣāyir ṭalān w-haḏāk al-… aṭ-ṭōg māxḏīnu ṛāyiḥ. |  |

## Urfa-120: Kreuzheirat [new]

14 May 2010 (gehört thematisch zu 119)

Ismāˁīl

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| --- | --- | --- |
| 0:01 | hā wal ᵊhnīye zād xōǧam hāḏi nisēt ta\_gul-ilhe likke: ˀal-bidīle, ˀat-turuk ysammūnhe berdel, ˀat-turuk ygūlūn berdel. ˀiḥna b-al-ˁarab ᵊngūl bidīle bidāyil. |  |
| 0:12 | ˀal-bidīle ˀāni ˀanṭi binti ta-ngūl limman yabanǧīy ᵊSyāli mesela, walid Mamdūḥ, mū Siyāli? |  |
|  | ˀibin Mamdūḥ, ˀanṭi binti l wlēdu w-binit Mamdūḥ āxuḏhe l wlēdi ntibādal tibidāyil, huwa Syāli w-āni ˁIǧli. |  |
|  | yōmin al-bidāyil ᵊḥyār mā-yṣīr ˁalēhin. ḥiṭṭ Ḥasan mā yigdar yḥayyir ˁalēne ˀal-bidīle, maḥḥad yḥayyir! |  |
|  | [Turkish] |  |
| 0:47 | ˀinte ta-ngūl wlēdak šī bintak šī ta-ngūl āni w-inte rrīd ᵊntibādal, ˀuxra maḥḥad yḥayyir ˁalēne al-bidīle, |  |
|  | ᵊḥyār mā-yṣīr ˁalēhe yaˁni ygūl čünkü ǧaˁad yinṭi bintu gaˁad yāxuḏ ḥurma min qādi. |  |

## Urfa-123/124: The stealing boy [new]

14 May 2010

Ismāˁīl

|  |  |  |
| --- | --- | --- |
| 0:01 | wāḥad ᵊb-zimānāt, huwwa zaġīr, ḥarāmi, ybūg, ˁaǧī, zaġīr, yrūḥ ybūg diǧ… diǧāǧit ǧīrānu, |  |
|  | min maḥalle ta-ngūl min məṭraḥ-in bī ybūg ad-diǧāǧe yǧībhe yinṭīhe l ummu. |  |
|  | “yuṃṃa hāč! bugt ad-diǧāǧe hāḏi.” ᵊtgul-lu “ˁafye ˁalēk wlēdi! hāthe!” |  |
|  | tugḏ̣ub ummu tiḏbaḥha timˁaṭha ᵊtḥamm tišwīhe yāklūnhe. “ˁafye ˁalēk wlēdi,” tgul-lu ˀummu, “ˁafyāk[[95]](#footnote-95) ˁafye wlēdi!” |  |
|  | yǧīb al-bēḏ̣āt tiksirhin ta-yākulhin. ḥarāmi dwām, kull-ma ybūg šäkle yǧībhe, ybūg al-maṣrīye ybūg al-qāze ybūg ad-diǧāǧe, ybūg as-sabze ybūg al-xəḏ̣āṛa |  |
| 0:50 | ᵊš-ma yǧīb l ummu tgul-lu “ˁafye ˁalēk yā wlēdi!” w-ᵊtgūm tākulhe. |  |
| 0:15 | nahār min nahārāt rāyiḥ bāyiǧ šīt-in čibīre ta-ngūl bāyiǧ ᵊbgaṛa, mā\_dri ḥōlīye, ᵊnˁaǧe. |  |
|  | gāḏ̣bīnu magḏ̣ūb, gāḏ̣bīnu ˁaskar awwali ˁaskar al-bāše yōmin māxḏīnu ḥāṭṭīnu ˁa-l-ḥabis, huwwa ḥarāmi! |  |
|  | ˀal-mille zād ᵊtˁarfu, bāyiǧ hāḏa gāl “bāyiǧ diǧāǧti,” hāḏa “bāyiǧ ᵊbgarti.” |  |
|  | ˀabōōō ˀas-sūč čibīr, čiṯīr. ˀal-bāše gəḏ̣ab ᵊnṭā ˀiˁdām. gāl “ˀarīd aˁadimak.” |  |
|  | huwwa ṣāḥi bass al-ˁaǧīy čiṯīr zlimt-in ṣāḥi ˁaqəlli, zēki. |  |
| 0:52 | gāl-ilhum “ˀēy ǧimāˁa tinṭūni ˀiˁdām?” gālō-lu “ˀī!” yōmin ǧābō ta-yišingūnu, |  |
|  | gāylīn “xayyo!” yaˁni ˀat-turuk ygūl “‘son arzun nedir?’ [ˀawwal] āxir kalāmak ši-trīd?” yaˁni yrīd yiḏbaḥūnu. |  |
| 1:06 | yaˁni šīt al yrīdhe ˀen ṣōn ysawwūnhe. “waḷḷa!” gāyil “mā ǧǧībū-li ˀummi ta-d-aḥibb ᵊlsānhe.” |  |
|  | gāylīn “tamām, rūḥu hātu ˀummu!” ǧāybīn ummu, yōmin ǧāybin ummu [gāl] “daḥḥǧi ˀāni ngəḏ̣abit w yrīd ysawwūni ˀiˁdām. w taˁāli ta\_rīd aḥibb ᵊlsānič gabil-ma\_mūt.” |  |
|  | ygūl gāyle “yā wlēdi ᵊtḥibb lsāni ˁalēš?” gāyil “yuṃṃa! lsānič huwwa ˀaḏ ḏibaḥni. yēlōn mū lsānič awwali ˀabūg w-aǧīb-lič ᵊtgūlīn ‘ˁafye ˁalēk! ˁafye ˁalēk! |  |
|  | kullu b-ᵊlsānič, hāti ta\_rīd agṭaˁ ha-l-lsān hāḏa! mā ǧdirti tgūlīn ‘yā wlēdi, lā ssāwī!” |  |
| 1:37 | w dug ˁaḏ̣ḏ̣ ᵊlsānhe w till ᵊlsānhe w-innu gāṭiˁ ᵊlsānhe, gāṭˁ ᵊlsān ummu. ˀal-bāše gāyil “tamām xayyo!” gāyil “tamām!” |  |
|  | rādd al-bāše gāyil “yā flān ᵊšnōn aḏbaḥak? šnōn ta-trīd niḏbaḥak? nigṭaˁ källtak? |  |
|  | nigṭaˁ ᵊšnōn yaˁni nuḏ̣urbak ba-s-sēf? ninṭīk sum, nsittak la-l-ḥayāye, la-l-ˁagrab ba-z-zindān?” |  |
|  | “waḷḷa!” gāyil “ᵊb-kēfkum ˀintu tˁarfūn.” gāyil al-bāše “ˀinte hāḏi zād xallak ᵊhnīye yaˁni niḏbaḥak.” |  |
|  | gāyil “ˁaǧal waḷḷa ǧībū-li diǧāǧe!” ǧāybīn diǧāǧe gāḏ̣ib huwwa minṭīn ad-diǧāǧe minṭīn ad-diǧāǧe huwwa, |  |
|  | ˀal-bāše gāyil-lu “hāk xayyo! ᵊšnōn tiḏbaḥ ad-diǧāǧe ḏiyye ˀiḥna zād niḏbaḥak hīčiḏ.” |  |
|  | yōmin ǧāybī-lu ˀad-diǧāǧe gāḏ̣ib w fukk iṯmak ḥuṭṭ källithe b-iṯmak. w ˁāḏ̣ḏ̣ha gāṭiḥḥe gaṭˁa yaˁni källt ad-diǧāǧe. |  |
|  | b-ᵊšnūnu hīčiḏ ḥāṭṭ källithe b-iṯmu w ˁaḏ̣ḏ̣ ˁalēhe yigṭaḥḥa gaṭˁa. |  |
|  | “ˀā!” gāyil “yā bāše ˀiḏbaḥūni hīčiḏ miṯil-ma ḏibaḥit ad-diǧāǧe!” |  |
|  | ˀal-bāše mā yigdar yḥuṭṭ kalltu b-iṯmu, čibīre kalltu! “wal!” gāyil “hīčiḏ āni ma\_gdar aḏbaḥak, hīčiḏ māmiš ḏabiḥ. xayyo ˁaff ˁinnak! hīčiḏ ma\_gdar aḏbaḥak.” |  |
|  | demek ki maˁnāthe ˁaff ˁinnak w ˁaff ˁinnu l-bāše win ygūl-lu “du-rūḥ! xayyo ˀinte xləṣit inte ṣāḥi ˁaqəlli bir adam, ˀal-fann ᵊqləbu b-al-fann b-al-ˁagəl.” |  |

## Urfa-176: Condolence [new]

26 Nov 2014

Amīna

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| --- | --- | --- |
| 0:08 | ˀat-taˁzīye ˁidne ta-ngūl aḷḷa lā yǧībhe! wakt-in al-ādami ymūt, wakt-in al-ādami ymūt ta-ngūl min ymūt w… yirtaḥim yqasslūnu. |  |
|  | yšīlūnu ˀaṯ-ṯalaṯ tiyyām ysāwū-lu taˁzīye, ˀaṯ-ṯalaṯ tiyyām ta-ngūl ahalu ˀawwali ˀakṯar zād, ˀalḥaz ᵊš-ma ˁād az-zimān yfūt gāmat tunguṣ. |  |
|  | ˀawwali yḏ̣allūn b-al-haftāt yḏ̣allūn ˁašər tiyyām an-nās hā. haḏōl ˁād ahl al-bēt mā-ysāwūn. |  |
| 0:35 | ba-bēt humma ta-ngūl mā-ysāwūn ačil, yḏ̣allūn mū graḏ̣ lilhum an-nās? humma zād nās ᵊssāwi ˁa-n-nās ᵊgraḏ̣hum ˁād. |  |
|  | ᵊḏ̣ḏ̣all an-nās ᵊssāwī-lhum kull muqrubīye ˀagar ˁaše ˀagar qade ˀagar fuṭūr ᵊššīlhum hafte ˀan-nās. |  |
|  | kull-min yḏ̣all yguḏ̣būn ṣəra ygūl al-yōm ad-dōr liyye, w yiǧi yḏ̣all ysāwi ˀagar qīymāli ysāwi ˀagar ṭabəx agar ḥāḏ̣ir agar ᵊhnīye huwwe ysāwi. |  |
| 1:01 | ˀaw yḏ̣all ysāwi lummun… yaˁni kull-min ysāwi hnītu yaˁni, hāḏi gurḏ̣a. |  |
|  | huwwa, ˀal-mayyit zād awwali ᵊmsāwi yaˁni mū miššān ygūl: kullši gurḏ̣a w dēn ḥitt ᵊdmūˁ al-ˁēn hā gāylīn al-ˁarab. |  |
|  | ˁugub-ma ta-ngūl at-taˁzīye ˁād tigḏ̣i, ygūlūn xayyo iḥne nahār ta-ngūl iḥne nrīd ᵊnsāwi maqərbīt aǧ-ǧumˁa, |  |
|  | ˀiḥne mawlūd ᵊysāwūn al-ˁarab hēne, yˁayyrūn ˀēmat maqərbīt aǧ-ǧumˁa ˁugub xaməs tiyyām, ˁugub sitt tiyyām, ysāwūn ˁād maqərbīt aǧ-ǧumˁa. |  |
| 1:31 | ˀal-ḥalāwa ˁād ysāwūnhe yā ysāwūnhe bsāgt al-mawlūd w ydūrūnhe. |  |
|  | ˀal-mawlūd ˁād mū mn-an-nās ačil al-mawlūd, ačil al-mawlūd ˁāyid ˁala ahl al-mayyit. |  |
|  | yinṭūn ta-ngūl zādēn məṣāri ta-ngūl huwwa čännu mū mṣalli mū mihni yinṭi zād zikātu yinṭūnha ˀahalu, |  |
|  | ygūl “xayyo, ˀāni gabəl awwali čännu mwaṣṣi, čännu mwaṣṣi nṭu xams mīt milyūn, milyār, ˀintu ḥagg zikāti, ˀahalu ˁād yinṭūn ḥagg zikātu. |  |
| 2:03 | ˀā w ysāwūn yǧībūn ˁādēn ta-ngūl ysāwūn ḥalāwtu, yrīd ysāwūn baˁaḏ̣hum awādim yaˁni milli yaˁni tištari ḥaḏ̣ir. |  |
|  | yǧībūn b-at-tanak “iḥna ḥalāwitna hāḏi!” ˀal-ḥaḏ̣ra yǧībūnhe yḏ̣allūn b-at-tabši malāt at-tabši, |  |
|  | yḏ̣allūn ygurfūn malāt aṭ-ṭabši yḥuṭṭūnu b-ᵊrqīf xubuz, xubuz furun agar xubuz bēt w ydāġtūnhe. |  |
|  | w baˁaḏ̣hum yǧībūn ˁalīǧt aṭ-ṭaḥīn fabrīka w tnikit samin, w ˁalīǧit sukkar hā b-ᵊlgānt al-ḥadīd al-ᵊkbāṛ |  |
|  | ykubbūn ᵊtnikt as-samin kullhe ta-ngūl bi-lganēn mesele, ykubbūn ᵊtnikt as-samin, hēne nuṣṣ w hēne nuṣṣ hā! |  |
|  | w yruddūn ˁalēhe aṭ-ṭaḥīn w hamm yinṭūnhe n-nār w b-ᵊhdāy yḏ̣all ˁād yṣūṭha. |  |
|  | ta-ngūl ˁād al-ḥabāyib yḏ̣allin yṣūṭunhe lummun guṭma ītaḥammaṣ aṭ-ṭaḥīn, ˁugub yxallin ᵊb-qēr məṭraḥ, |  |
|  | yxalṭin sukkar ᵊb-saṭəl sukkar w mayye w yruddin zād ˁalēhe ygūmin b-ᵊhdāy b-ᵊhdāy yṣūṭunhe lummunhe ytilawwaḥ tiṯxan yaˁni |  |
|  | w yuṭulˁinhe yirminhe ybarrdinhe yḥuṭṭin ˁalēhe, yḥuṭṭin ˁalēhe ᵊḥbūb, ḥabbit sōde yǧībūn bādem, baˁaḏ̣hum yǧībūn gaḷb aǧ-ǧōz ˁa-l-ḥukum yaˁni ˀal yrīd iš-ma yḥuṭṭ bīhe. |  |
| 3:17 | yaˁni mfəṣṭəqsīz mā-ṣṣīr walla ˁala ǧubun zād mā-ṣṣīr, ˁēb iš-ma yilgūn, ˀal yilgūnhe yaˁni yḥiṭṭūnhe, |  |
|  | hā ˁugub ˁādēne ygūmūn yfarrǧūn baˁaḏ̣hum ˁād riwāyete göre: “rūḥi ḥafyāne walla ˀabūč ta-yšūfič.” yaˁni hnīye suwālif, “rūḥi ḥafyāne, ˀimši!” ta-ngūl rāˁit al-bēt ta-ngūl li-bnayyt al… |  |
|  | miṯil-ma ˀāni wakt-in abūyi māt ˁala mōtit abūyi agūl, mū sāwēna ḥalāwa? – ygūl “rūḥi ḥafyāne, ˀimši balāy ᵊḥḏi b-al-ˁalāme ˀabūč ta-yšūfič.” |  |
|  | “ˀabūyi mayyit aṣṣōb yšūfni?” – “ˀinti dāġtīhe!” yaˁni lāzim al-ᵊbnayye ddāġithe ta yaˁni mahni ta-mā wəḥde ta-ngūl ᵊddāġit lē, |  |
|  | dāġatat ta-mā ḥagg al-ᵊhnīye tfūt ˁalēhe hā. ta-ngūl āni ˀaḥallil abūye mesele, ˀamma ta-ngūl wəḥde ḥurma min ummahāt al-maḥalle dāġatat miššān abūye balči titˁab mā-tḥallil abūyi. |  |
| 4:09 | ygūl xall bintu yaˁni ta-tḥallilu, ˁugub-ma dāġatne ˁād ta-ngūl ḥalāwt abūye dāġatnāhe, ta-nsōlif ˁal abūye sawwēna l-mawlūd. |  |
|  | w ˁəzamne kull-min ˁād ǧāyne ˁa-t-taˁzīye ˁəzamnā ˀiḥna ˁa-l-ˁāde ˁidne, ˀal-yōm inte l-xōǧe ǧīt inte mā ǧīt ta-ngūl ˁal abūye |  |
| 4:28 | ǧīt xaḏēt yaˁni xaḏēt ᵊb-xāṭirna sāwēt-inna baši ṣāġ olsun yaˁni ǧīt ˁala Aqčaqale ǧīt. |  |
|  | hā ˀāni ˁād adawwr-illak agūl “xōǧa yaˁni ˀagar āni, ˀagar āni al-wēlād al b-al-bēt “xōǧa taˁāl ᵊmˁazūm al-yōm ˁidne mawlūd!” |  |
|  | ˀiš-ma min ḥade yaˁni ǧāy māxiḏ ᵊb-xāṭirhum b-Urfa darrabaw ˁalē w ǧī ǧāhum ˁa-l-mawlūd. |  |
|  | w-al-ḥalāwa zād al-ḥalāwt aṭ-ṭaḥīn hīčiḏ ᵊṣṣīr: miṯil-ma gilit w ta-ngūl w-al-ᵊhnīye w-al-ḥalāwt alḥaz an-nās al-ḥāḏ̣re yrūḥūn ǧaˁad yǧībūnhe. |  |
|  | kullši aṣ ṣāyre š-ma yfūt wakit al-mille ǧaˁad ᵊttimaddan. ṭālˁe ha-l-gadd ᵊb-gadd an-nuṣṣ kīlaw ha-l-ᵊgdēd ᵊb-qapāġāt hīčiḏ, |  |
|  | w ˁalēhe qapāġa al-ḥalāwt al-ḥāḏ̣ṛa hā! ˁalēhe qapāġa w ha-l-ᵊgdēd he! ta-ngūl ᵊmqappathe hāḏi ˁād kibār b-al-ˁalāme, |  |
|  | ǧaˁad yfarrǧūnha b-al-garāye b-al-ᵊhnīye hīčiḏ ṣāyrīn yḥuṭṭūn ˁalēhe rqīf xubuz yā sāmūne, |  |
|  | massamūn hāḏa ǧaˁad mihni yaˁni kullši kun nahār ǧaˁad yuṭluˁūn šäkle hāḏi zād ˁala ta-ngūl ḥalāwt al-ᵊhnīye w-al-mayyit aḷḷa lā yǧīb! |  |

## Urfa-175: al-Bastīg [new]

26 Nov 2014

Amīna

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| 0:01 | ˀiḥne hēne šnōn ᵊnsāwi l-bastīg w-al-ᵊnfaraḏ̣a? yǧībin al-ḥabāyib yǧībin al-ᵊgdūra, ˀā, ˀal-ᵊgdūrt al-ᵊkbāṛ, |  |
|  | w yḥuṭṭun yǧībin yḥuṭṭun ᵊb-gaḷəbha dibis w niše, nišet ḥunṭa, w sukkar w-ᵊḥbūb ṭaḥīn. |  |
|  | yḥuṭṭinhin w yḥuṭṭin ˁalēhe mayye w yḏ̣allin yṣūṭinhin w yinṭinhin ˁa-n-nār, yṣūṭinhin, yṣūṭinhin, yṣūṭinhin amma trīd čiṯīr taˁab. |  |
|  | yḏ̣all yṣūṭha lummunhe tilǧin ᵊṣṣīr miṯil al-pālōze lummunha tiṯxan. |  |
| 0:37 | ˁugub-ma tiṯxan ˀāāā ˀamma ḏ̣ḏ̣all ᵊšgadd-ma tṣūṭha ta-mā tihni, ta-mā tˁalig, lē ˁūd ṣṣīr bīhe ṭaˁmit min mā… |  |
|  | ˀas-sukkar yˁalig yṣīr ṭaˁmit ˁalig bīhe tihni yaˁni tilzag ᵊḏ̣ḏ̣all kullu ḏ̣ḏ̣all ᵊṣṣūṭha. |  |
| 0:53 | miṯil wakit ḏ̣ḏ̣all ᵊṣṣūṭha ḏ̣ḏ̣all ᵊṣṣūṭha tāāā lummunhe tistawi w tiṯxan. |  |
|  | w tirmīhe ᵊtbarridhe tgūm ˁād b-aṣ-ṣiyāni tuṭluˁ w ḏ̣ḏ̣all ᵊššīl malāt ˀāā ˀagar ᵊb-čifčīr agar b-al… b-īdhe ḏ̣ḏ̣all ᵊtfarriq b-aṣ-ṣīyāni. |  |
|  | hāḏa at tfarrgu w-ᵊtxallī hīčiḏ winnu yihni ta-yḏ̣all ᵊtbarrdu, ᵊtbarrdu w-ᵊtgaṭṭˁu hāḏa yṣīr ygūlū-lhe nfaraḏ̣a. |  |
| 1:20 | txallī min tiǧmud tiǧmud ᵊb-gaḷb aṣ-ṣēnīye ḏ̣ḏ̣all tuṭluˁ fərəḏ̣t-in fərḏ̣a, ᵊtkubb ˁalēhe niše, |  |
| 1:27 | nišit ḥunṭa tkubb ˁalēhe w-ᵊḏ̣ḏ̣all ᵊššurrha, ᵊššurrha ˁa-l-qaztāt, ᵊššurrha ˁa-l-ᵊxbūb hāḏi al-ᵊnfaraḏ̣a w haḏīč al-bastīg. |  |
|  | ˀal-bastīg zād yǧīb-ilhe xbūb šälti, ˀaš-šälti tfukk ᵊxbūb aš-šälti w tuṭluˁ ᵊḏ̣ḏ̣all ˁayne ḏ̣ḏ̣all ᵊššīl w ḏ̣ḏ̣all ᵊtkubb ᵊbgaḷəb al-ᵊhnīye, |  |
|  | w ḏ̣ḏ̣all ᵊssahhil ᵊssahhil ˁidhe hīčiḏ miṯil al-ᵊhnīye, w ḏ̣ḏ̣all ᵊssahhil ˁala hnīye wəḥde ˁala swīye wəḥde w-ᵊtsāwī miṯil al-xubuz. |  |
|  | ᵊḏ̣ḏ̣all əssahhlu lummun timli al-ᵊxbūb haḏīč fōg ad-dūr w-al-ḥawāš kullhe timtali, ᵊḏ̣ḏ̣all əssahhil ltäfe ḥōš. |  |
| 2:03 | ᵊssahhil ᵊḏ̣ḏ̣all timši w ḏ̣ḏ̣all ᵊssahhil ha-š-šäkle ᵊḏ̣ḏ̣all ᵊssahhil ᵊrfayyiˁ yaˁni santīm de denemez yani, |  |
|  | ᵊrfayyiˁ millīm millīm miṯl al-xubuz aw ˁugub ˁād yiǧmud wakt-in yuḏ̣urbu guṭma l-hawa, |  |
|  | w yiǧmud w-ᵊtgūm ˁādēne ḏ̣ḏ̣all ǧǧīb niše w ḏ̣ḏ̣all ᵊtbuxx ˁalē niše w ḏ̣ḏ̣all ᵊb-īdhe zād ᵊḏ̣ḏ̣all ᵊtbill awwal fāl ᵊtbuxxu mayya, ᵊtbuxxu mayya. |  |
| 2:26 | ta-ygūm ᵊtbuxx gāˁt al-xibb tiǧlib al-xibb ha-š-šäkle w-ᵊtbill miṯil ᵊtbuxx wakt-in ᵊtbuxx al-xubuz yōma. |  |
|  | mā ygūm huwwa ˁaman bī sukkar, sukkar w ḥalā w-ᵊhnīye w yilzag yilzag ᵊtbuxxu ha-š-šäkle, |  |
|  | w ygūm ˁād miṯil wakt-in yˁazzil ˁād al-xibb min al-ᵊhnīye m-al-bastīg yaˁni. |  |
|  | ᵊḏ̣ḏ̣all ˁād ᵊtradd rəddu ha-š-šäkle ˁala bˁalu w ḏ̣ḏ̣all ˁād ᵊtkubb ˁalē niše hāḏa ˀamma b-kull zimān mā-yṣīr. |  |
|  | lē sāwannu b-al-gēḏ̣ yṣīr mitīn miṯil al-lastīk mā-yinčāl w-in sāwattu ᵊssāwī b-aṣ-ṣfiri, b-aṣ-ṣfiri ta-yṣīr yumušaq, ta-yinčāl yaˁni. |  |
|  | ˀāā hāḏi ˁād ḏ̣ḏ̣all ᵊššīl ᵊḏ̣ḏ̣all ᵊtḥuṭṭu ˁa-š-šämis, šäms aṣ-ṣfiri yaˁni mīhi ḥāṛṛa. |  |
|  | ᵊtḥuṭṭu lummun ᵊššūf yihni yaˁni yibas w-ᵊššīlu hāḏa ssāwī miṯil az-zaxre, hāḏa miššān ačl aš-šte. |  |
|  | ᵊḏ̣ḏ̣all agar ᵊtḥuṭṭ ˁalē niše w ššīl ᵊtḥuṭṭu b-al-karṭōne agar ᵊb-ṣinˁe ššīlu. |  |

## Urfa-175: Sheikh ˁNād and his slave [new]

23 Nov 2014

Ismāˁīl

|  |  |  |
| --- | --- | --- |
| 0:01 | bi-zimānāt, yā Štēfān xōǧa, šēx-in čibīr huwwa šēx ˁašīre w zilmu w byūtu aš-šaˁar w qanamu w baˁrīnu w gāyil ilu ˁabdu huwwa ismu Šēx ˁNād. |  |
|  | ˁNād ṣāyiḥ il ˁabdu gāyil “yā ˁabdi trīd ᵊtrūḥ ˁala flān, ᵊblād ᵊflān mäkān hināk šīy. |  |
|  | zād yˁarfu wāḥad šēx-in čibīr ˁindu bnayye ˀisimhe Sitte ˁAdle. |  |
| 0:44 | ᵊtrūḥ ᵊtxaṭb-illi Šēx ˁNād txaṭibhe min abūha liyye zawǧe. w bass abūha yōmin yisˁalak šäkle sāw ˁala ḥalībak!” |  |
|  | yaˁni ygūl il ˁabdu “sāw ˁala ḥalībak! yaˁni ˀinte sōlif ˁalayye ˁala ḥalībak inte tˁarifni, ˀinte ˁabdi. sōlif ˁala ḥalībak, ˀāni mā\_rīd minnak qēr.” |  |
| 1:06 | gāyil “timām, yā šēxi!” hāḏa rāyiḥ al-ˁabid ᵊbsāgtu bsāgtu al-fursān rāyḥīn ǧimīˁ [ǧimīḥ] wāṣlīn abū šēxa Sitte ˁAdle. |  |
|  | “ˀahlēn, ˀahlēn!” ˀabūha yhalli bīhum. maradd gāˁ ahlēn yhalli b-al-ˁabid. |  |
|  | ˀal-ˁabid iḥne ˀawwali maḥḥad yinṭī qīyme, ˁabid, köle yaˁni. ˁamannu šāfu hnīye yḥasbu yaˁni rāˁi hnīye, |  |
|  | “ˀahlan w sahlan b-axūye fūt ᵊtfaḏ̣ḏ̣al!” faḏ̣ḏ̣alhum gūl bēš ṯalaṯ tiyyām yˁazzizūnhum ykarrmūnhum. |  |
|  | ˀiḥna ˀawwali ˀal-ˁarab aš-šyūx al-ˁašāyir awwali yōmin wāḥad yǧīhum xuṭṭār ṯalaṯ tiyyām mā yisˁalūnhum “bēš ṛāyiḥ bēš ǧāy?” |  |
|  | mā ygūl bass yˁazzzu ykarrmu yḏ̣ayyfu yiṭˁamu w ysaggī, mā-yisˁalu b-aṯ-ṯāliṯ tiyyām ˁād. |  |
|  | “yā xāṭir ar-rḥamān yā ḏ̣ēfi bēš rāyiḥ bēš ǧāy?” walla ygūl “yā mˁazzib ar-rḥamān, yaˁni rāˁi l-bēt. |  |
| 2:10 | yā mˁazzb ar-rḥamān iḥne ǧīne šēxi Šēx ˁNād darrib… iḥne ǧaˁad ᵊnfūt min hēne mū xāṭibhe [ˀāni ˀarīd asāwi yaġnīš] |  |
|  | fitne min hēne ḏ̣yūf w gāl-illi [2:27-2:30] šēx Ismāˁīl ᵊtmurrūn ˁalē hināk in fittu min qādi sallmū-li ˁalē. [ḏ̣ayyfū] yḏ̣ayyifhum ᵊzlimt-in zēn. |  |
|  | gāylī-lhum bēš ṛāyiḥ bēš ǧāy?” gāyil “waḷḷa la-ḥne rāyḥīn walla ǧāyīn, kullši mā-rrīd minnak. bass fitne min bass xiṭarnāk |  |
| 2:46 | gāyil “ˀahlan wa-sahlan ˁala rāsi.” mū gāyl-ilhum mū xāṭib Sitt ˁAdle. hāḏa gāyim ˁād ᵊmdarribhum ǧāyīn ˁala Šēx ˁNād. |  |
| 2:57 | “waḷḷa, ˀal-wǧūh mī ˀal-wǧūh ǧāy waǧhu šēn al-ˁabid, al-ˁabid. |  |
|  | ᵊhnīye gāyil “yā ˁabdi! ˀiš-sāwēt mā sāwēt?” – “waḷḷa” gāyil “yā šēx ˁNād marrēna ˁala šēx, ˀismu šēx Ismāˁīl, |  |
|  | ˀabu Sitte, lā huwwa yigbal wa-lā Sitte tigbal. mā yigbalūnak, mā-yrīdūnak. |  |
|  | ygūl ‘hāḏa minhu? hāḏa minhu? ta-yxaṭib ᵊbnayyti? ˀāni šnōn anṭī ḥurma? hāḏa minhu? hāḏa hayy?’” |  |
| 3:21 | gāyim yḥači ˁalē zād ysibbu ysibbu yaˁni ysibbu. |  |
|  | šēx ˁNād gāyil “aḷḷa ˀaḷḷa, yā rabbi!” gāyil “az-zlime haḏāk ˀāni ˀal aˁarfu ˀāni lāzim mā ysibbni. |  |
|  | mā bēni w bēnu qēr az-zēn? mā bēni w bēnu qēr az-zēn? ˀaš-šīt az-zēne w-al… aṣ-ṣudgit az-zēne w-al-ˁirfe al-maḥabbt az-zēne w-al-haǧit az-zēne tststs aḷḷa ˀaḷḷa!” |  |
|  | gāyim yiftakir šēx ˁNād aḷḷa yōm yōmēn ṯalāṯ gāyim nahār ᵊrkab farasak wḥadu w yaḷḷa. ˁala šex Ismāˁīl. |  |
|  | rāyiḥ ǧāyhum ˁalē yōmin wāṣilhum. “ˀahlan ahlan ᵊb-šēx ˁNād! ˀahlēn b-aš-šēx!” |  |
|  | ḥitt yōminnu mḥawwil m-al-faras ḥāṭṭīn ǧawwā fiǧǧe xālīye mā-yxallūn ḥitt riǧlu tluxx al-gāˁ. |  |
| 4:08 | “ˀahlēn yā flān! ˀahlēn yā šēx ˁNād!” w šēx Ismāˁīl mətxattmu “waḷḷa yā xūye!” |  |
| 4:18 | ǧāˁid ˁindu gāyil “xayyo, ˀamis ˁabdi yōmin fāt min hēne ǧākum, mā marrkum? mā darrabit ˁabdi ˁalēkum?” |  |
|  | gāl “ˀī darrabit. saˁannā bēš ṛāyiḥ bēš ǧāy? mā gāl-linna šī! bass gāl fitit w šēxi gāl in rəḥtu qādi tiḏ̣ayyafū ˁinid šēx Ismāˁīl, tiḏ̣ayyafne ˁindu [ˁindak].” |  |
|  | gāyil “mā rād minhum šī?” gāyil “lā!” – “mā gāl-ilkum šī?” gāyil “lā!” gāyil “ˁaǧal xayyo, ˀāni arīd bintak. Sitte ˁAdle axaṭibha liyye zawǧe tinṭīhe?” |  |
|  | gāyil “gūmu ǧahhzūhā! ḥāḏ̣ṛa. wāṣlitak![[96]](#footnote-96) ˀinṭētak yāha.” ᵊmraččib Sitte ˁAdle waṛā b-al-faras w ǧāyibhe ˁa-l-bēt, ˁala bētu. |  |
| 5:00 | yōminnu ǧāyibhe ˁala bētu ṣayiḥ il ˁabdu gāyil “ˀigaf ta\_rīd ašūf!” ṣāyiḥ il ˁabud gāyil “yā ˁabdi taˁāl!” gāl “yā šēxi!” |  |
|  | gāyil “yā ˀāni ˀamis darrabtak ˁala šēx Ismāˁīl ta-txaṭb-illi Sitte ˁAdle w-inte ˁalēš riḥit š-gilt-illu ˁaǧal?” |  |
| 5:27 | gāyil “yā šēx ˁNād! ˀinte yōminnak darrabitni gilt-illi ‘ˀāni ˀarīd adarrbak ᵊtrūḥ ᵊtxaṭb-illi Sitte ˁAdle’ w gilt-illi |  |
|  | ‘sāw ˁala ḥalībak!’ w yā šēxi al-ˁaff minnak āni ḥalībi ḥarām w šīt az-zēne lā trīdhe minni. |  |
|  | gilt-illi ‘sāw ˁala ḥalībak w-āni ḥalībi ḥarām. ḥalībi mū ḥalāl ta\_rūḥ axaṭb-illak ˁala ḥalībi.” |  |
|  | w gəḏ̣ab w čān yugḏ̣ub w gāl “ˀinte, ˁind-in ḥalībak ḥarām” gāl “xayyo hātū-lu sēf, hātū-lu sēf.” |  |
|  | čān yǧīb-lu as-sēf w yhuff källtu w ygūl “ˁind-in ḥalībak ḥarām ši-ddawwir ˁindi?” čān yhuff källtu w-al-misˁale gəḏ̣at. salāmtak w-al-ˁāfye! |  |

## Urfa-106: When I went to Ankara [new]

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

Im Ort Tall Xarma/Sorallı

|  |  |  |
| --- | --- | --- |
| 0:10 | ˀāni ruḥit b-al-basabōrt Anqaṛa [a]sāwi vīze. – vīze ˁala Sūrya? – ˁala Sūrīye yōmin čān b-Anqaṛa. |  |
|  | ˀibin Ḥāfiḏ̣ al-Asad ismu Bassām[[97]](#footnote-97) māt. yōminnu māt min xawāli zād mātaw nās, ˀan-nōb ahali yrīdūn ar-rōḥa ˁat-taˁzīye. |  |
| 0:51 | ˀad-dinye šte, məṭar, barid, məṣāri mā-fi, w hāḏi tibči tgūl allä arūḥ ahali mayytīn, amān dumān gālat |  |
|  | lā, ˀāni ˀaǧal aṭfiš yā ṣabbūri ˀaḷḷa sāwēt basabōrt ḥagg ᵊrkūb mā bī. |  |
|  | ˀal-ˁarab čiṯīr ṛāḥat l-Istanbūl šī. rčibit min midīnt ar-Raha ḥawwalt b-al-ˁOsmallīye, bī ˁarab. |  |
|  | bitit ˁidhum aṣ-ṣubuḥ humma ˀirkabōni, ˀinṭaw ḥagg al-bāṣ l-Āḏane. |  |
| 1:46 | ḥawwalt b-Āḏane, bitit b-Āḏane ˁid Bini Nmēr, ˁinid Ḥāǧǧ Ḥamze, ˀaḷḷa yirḥamu. |  |
|  | ˀaṣ-ṣubuḥ irkabni b-al-bāṣ huwwa la-ˀAngaṛa, giṭaˁ fīš gāl maˁ as-salāma, ruḥit la-ˀAngaṛa. |  |
| 2:20 | ḥawwalt ad-dinye ṭālˁit aš-šamis, barid, ruḥit ˁa-l-gunṣul š-isimha ˀal bīhe l-qunṣul? |  |
|  | Čankaya, Čankaya, Čankaya hināk ruḥit lissaˁ maḥḥad fākk mā-fi ḥade. |  |
|  | nōbetči ṣāḥ ˁalayye “hā, ˀiš-bī? gel gel!” ruḥit ˁalē b-kulbe nōbatči ˁind al-gunṣul, gilt-illu “basabōrt, basabōrt hāā.” |  |
|  | mā-fi ḥade ha-s-sāˁa. sāˁat dokuz konur geli sāˁa li-l-ˁašra, tisˁa. |  |
| 3:35 | w daḥḥag ˁalayye. bardān məṭar. gāl soğuk bardān eywalla, fakk al-ᵊhnīye, fakk al-ᵊhnīye, bī ṣōba flān kursi, gaˁadit. |  |
|  | bī gahwači ṣāḥ ˁalē čāy inṭāni səqāṛa ˀē. ˀē ˀāni bardān, taˁbān ǧīt baˁīd. ṯari ˁugub āni nāyim. |  |
|  | ˀas-sāˁa tisˁa ˀāni nāyim huwwa igˁadni. “hamšeri, hamšeri, hahaha gunṣul geldi kalabalık kıyamāt.” |  |
|  | ruḥit hināk gām yinṭīne wrāg. neyse milēne ˀal-ᵊwrāg gimne niǧi nsallmu. |  |
| 4:40 | “wēn rāˁit al-pāṣ? ṣāḥbit al-pās wēn?” gilit “hāḏi ahlīye ˀāni zawiǧti b-al-ᵊblād.” |  |
|  | gāl “mā biddi asawwī. mā biddi asawwī. bidhe tiǧi.” ˀaman duman Urfa wēn Angaṛa wēn? ˀāni faqīr məṣāri mā-fi. |  |
| 5:10 | “kim seni göndermiş buraya imza etsin, aman duman mā biddi ˀasawwī. minhu darrabak hēn huwwa ysāwī.” |  |
|  | yā wal darrabni ˀad-dawle, huwwa ysāwī, ˀinte ssāwī, haḏāk az-zimān Tansi Čiller Bašbakan kadın, Tansi Čiller. |  |
|  | yā wal gurbān ḥayrān gāl minhu hēne qazzak huwwe ysāwi. yā wal, gilit, Tamsōn anṭat amir, Tamsu Čiller anṭat amir la-l-mišaw w-ar-raḥaw. |  |

## Urfa-184: Against the Evil Eye [new]

27 Nov 2014

Ismāˁīl

|  |  |  |
| --- | --- | --- |
| 0:01 | ˀ aǧ-ǧāyfe šinhe? ˀaǧ-ǧāyfe Štēfān xōǧam aǧ-ǧāyfe tinbāˁ b-al-ˁaṭāṭīr hīčiḏ miṯil šīt ad-dibis ta-ngūl miṯil ad-dibis, ˀal-maˁǧūn miṯil ta-ngūl al-maˁǧūn miṯil šäkle hīčiḏ. |  |
|  | ḥamra šwayye rīḥithe šēne. ˀiḥne hēne nāxuḏhe miššān tuṭrud an-nafas, ˀaš-šēn. |  |
|  | ᵊtxarrib as-siḥir wāḥad iḥne hēne yōmin iḥne hēne ˀaslām al-ḥamdilla čok šükür. |  |
| 0:33 | ṣaḥīḥ iḥne ˀaslām, bass miššān daˁwut as-siḥir yaˁni baˁaḏ̣ ḥabāyib ḥaḏ̣ḏ̣hin fāyin ᵊtgūl “zlimti yrīd ītiǧawwaz ˁalayye.” | aklı zayıf |
|  | ᵊtrūḥ ˁa-l-xōǧe tinṭī ˀimyitēn ṯalṯimyit malyūn, xamsimyit malyūn. yiḏ̣ḥak ˁalēha l-xōǧe, |  |
|  | ygūm “ta\_sāwī-lič wruga, taktib-lič wruga, ᵊzlimtič yḥibbič mā ytiǧawwaz ˁalēč.” |  |
| 0:57 | yā, ˀal-xayr m-aš-šarr kullu min aḷḷa ˀal-karīm. kullši, ˀal-xayr w-aš-šarr kullu ˀamr aḷḷa. |  |
|  | yaˁni ˀāni šaxṣi lā ˀagbal al-wruga, waḷḷa l-xawāǧi yaˁni b-as-siḥir ma\_gbalhum ḥāyše! |  |
|  | waḷḷa ˀat-taqwa w-al-ˁibāde b-aǧ-ǧāmiˁ ˁala rāsi! ˀamanne ˀiḥne ˀal-ḥamdilla islām, bass al-xōǧe qurˀānu w qalamu, |  |
|  | yōminnu ysāwi ˀas-siḥir ygūm ysaḥḥir yṣīr saḥḥār, ˀāni ˀal-xōǧe ḏāk ma\_gbalu. |  |
|  | rabb al-ˁālamīn ᵊb-ˁizztu wa-ǧalālu ˀāyātu b-al-məṣāri lā yinbāˁin wa-lā yinšarin, ˀāyāt al-qurˀān mā yitiṯammanin, Štēfān xōǧa. |  |
|  | yaˁni kilmit aḷḷa ḥabbe minnu mā yitiṯammanin b-al-flūs b-al-məṣāri. hāḏa qurˀān, rabb al-ˁālamīn nazzalu, huwwa b-īdu nazzalu ˁa-l-ḥabīb. ᵊšnōn inte ˀal-xōǧe tiktib w-ᵊssāwi b-al-məṣāri. |  |
|  | ˀāā ˀaǧ-ǧāyfe ˀiḥne ˁād hēne nāxuḏhe yōmin wāḥad ygūlūn ˁalē siḥir. ta-ngūl ṣāyir siḥir, ṣāyir ˁalē hnīye. |  |
|  | yliffūnhe b-aǧ-ǧigāṛa b-at-titin, titn al-qačaq nigšim ᵊgšam ᵊgšam ᵊzġār ᵊzġār nḥuṭṭha b-aǧ-ǧigāṛa. |  |
|  | w-al yišrab titin ˁād ygūm ydaxxin b-ad-dār tuṭrud as-siḥir m-al-bēt w yōminhe zād ta-ngūl yḥuṭṭūnhe b-aṭ-ṭabši zād guṭma xafīf zād guṭma ˁa-ṭ-ṭabši. |  |
|  | ˀaš-šēn al mū lāzim tḥuṭṭha b-aṭ-ṭabši ᵊtḥuṭṭha ˁa-ṭ-ṭīb zad tuṭluˁ duxāne, ˀad-duxāne haḏīč ᵊtxarrib as-siḥir. |  |
|  | tuṭrud as-siḥir miššān as-siḥir yaˁni ˀaǧ-ǧāyfe nāxuḏhe m-al-ˁaṭāṭīr, tinbāˁ b-al-ˁaṭāṭīr, ˁid ˁaṭṭār ˁĪse. |  |
|  | nāxuḏ ᵊmt.a… Amīne tāxḏ-inne hīčiḏ zihīd, gidar xams grāmāt ˁašər grāmāt ᵊb-xamis malāyīn, ᵊb-xams lērāt. |  |
|  | tištarī-lne nōbāt ᵊndaxxin ᵊnxāf min nafas čiṯīr zād iḥne ˁalēne näfäs maˁlūmak ˁaǧīyātne w šuqulne al-ˁālam hēne ᵊtḥassid ḥasūde čiṯir ḥasūde mille šī. |  |

## Urfa-107: Talking about business [new]

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

Im Ort Tall Xarma/Sorallı

|  |  |  |
| --- | --- | --- |
| 0: 05 | I: ˀugbal yā ˀAḥmad b-al-ālūfāt xaḏēt guṭun, waḷḷāhi mā qaznaǧit məṣāri ˁalē ma\_qazniǧ? ˁamanni ˁindi ṣudug. – A: ṣaḥīḥ. |  |
|  | I: ˀaǧi ˀagul-lak ˁammo! məṣārīyak bāčir, yēlon al-guṭun arūḥ abīˁu b-ˁašra nāqəṣ alle ˀaǧīb məṣārīyak. |  |
|  | M: ˀaṣ-ṣudug yinfaˁ. – I: bass ˁād yōminni aṣdug, mō qazniǧ. |  |
|  | M: ṣaḥīḥ ǧuwābak. – I: mā qaznaǧit ˁammo! M: ˀaz-zimān hāḏa zimān ač-čaḏḏāb. |  |
|  | I: ˀī, ˀugbal Aḥmad! – A: qaznaǧit šaraf. I: ˀal-ḥamdilla čok šükür sintēn ṯalāṯ sāwēthe. |  |
|  | nahār abūye w čān yṣiḥ-li win ygūl “wlēdi, ˀad-agul-lak šäkle.” gilt-illu “yāba gūl!” |  |
|  | ygūl “wlēdi, ˀaš-šuġul hāḏa mū šuġulne. ᵊtrūḥ, ˀaxāf-innak ᵊtrūḥ təṭmaˁ ᵊtrūḥ-illak ᵊb-ḥade ˀal-fabrīkāt. | temah, Risiko machen |
|  | tinṭi māḷ al-ˁālam, māl ˁibād aḷḷa, tinṭi māl gaṛāybne, ˀəṣdigāne at tinṭīhin əṣdigāne, ˀəṣdigāne yinṭūnne.” |  |
|  | M: ṣaḥīḥ. – I: ˀal mā-yḥibbne mā-yinṭīne guṭnu. |  |
| 0:55 | ˀaxāf innak ᵊtrūḥ nahār ssawwī-lak ṭāxəlma b-məṭraḥ. |  |
|  | M: ᵊtqarag ᵊb-məṭraḥ. – I: ᵊtqarag ᵊb-məṭraḥ baǧulma w tuṭmaˁ [tuṭmaḥ], w ḏīč as-sāˁa ˀāni ma\_gdar agūm min ǧawwa ˀal-ḥimil. ˀabīˁ bēti, ˀabīˁ ᵊgwāˁi uxra ˀaxāf mā wāfī.” |  |
|  | M: ṣaḥīḥ ǧuwābak. – I: yēlōn ywaffin mā ˁala bāli ma\_xāf. – M: sāw ˁala l-uṣūl. |  |
|  | I: ˀmma ˀazēnak innak tutruk aš-šuġul hāḏa w taˁālu hēne w gbāḷi, bīˁu bəṣāl, bīˁu baṣāl! |  |
|  | M: ta\_šufak ᵊb-ˁēni. – I: ˀī, gāḷ bīˁu bəṣal w šuġl al-guṭun hāḏa uturkū, wlēdi! |  |
|  | w čān nugḏ̣ub ˁād w nuturku ˁammo ḥaǧǧi b-nōba. |  |
| 1:25 | waḷḷa ˀāni min hēne ta-ngūl min məṭraḥ ašgadd maṭāriḥ an-nōb ˁād al-mille ḥēšākum ˁammo. – M: ṣaḥīḥ, ṣaḥīḥ! |  |
|  | I: ˁindu ǧiddām bētu kamyūn guṭun, xayyo, bēš al-guṭun hāḏa? xayyo ǧaw inṭōni tisˁimye bī. |  |
|  | mesela halbuki mū mənṭī tisˁimye, ǧāyu darrāb. |  |
|  | M: ˁalēk yqallī. – I: yqallī ˁalayye, ˀāni ṣādiǧ, tāǧir-in ṣādiǧ, ˀar-rasūḷ ˁalē s-salām ygūl uṣdugu! |  |
|  | yaˁni ˀat-tiǧāṛa b-al-baraka, ˀat-tiǧāṛa b-al-baraka, ˀamma w-ar-rizig b-al-ˁašra tisˁe b-at-tiǧāṛa. |  |
|  | A: baraka w-aṣ-ṣudug. – I: ˀamma ṣ-ṣādgīn l-aṣ-ṣādgīn. – M: tisˁimye hāḏa mā-yrabbiḥni bass. |  |
|  | I: mesela ˀagḏ̣ubu, ˀal-guṭun randemānu ˀaˁarfu b-īdi. – A: ši-ygūl. – I: lā, lā ˀaˁarfu b-īdu, min arukku b-īdi [al-lāzig]. |  |
|  | bir şifrem var, ˀagūl hāḏa otuz yedi mā-yfūt ˁal-otuz yedi randemānu. |  |
| 2:15 | ˀaṭluḥ al-mākint al-ᵊḥsāb, ˀaḥasib, hāḏa b-tisˁimye ˀāni ˀadarrib al-guṭun ˁala Marˁaš liyye ˀəṣdiga b-Marˁaš fabrīkāt ᵊṯnēne. |  |
|  | lə-qādi ˀawaṣṣlu hināk mā-yāxḏūnu b-tisˁimye, ḥammāḷ kamyūn, karwa ta-ngūl āni ḥaggi tˁabi. |  |
|  | hināk mā-yāxḏūnu b-tisˁimye, ˀagūl “xayyo! minhu ˀənṭāk?” |  |
|  | “waḷḷa ǧōni tuǧǧār ənṭōni.” “wēnhum? ˀaṣṣōbhum ḏōle?” “ᵊflān ənṭāni.” |  |
|  | “ˀī, wēnu?” “ᵊflān ˁād yinṭī.” “ˁammo ḥaǧǧī, mā-yinṭi.” “ṣaḥīḥ.” yinṭī. |  |
|  | ygūl-lu ˁašər tiyyām məṣārīyak yrūḥ ylōlḥu ṯalaṯ tišhur. | lōlaḥ schaukeln, hinhalten, verschaukeln |
|  | M: miṯil ᵊṭrādne hāḏa. – I: ylōlḥu ṯalaṯ tišhur, ši-ysāwi ˁād ᵊflān ta-yqazniǧ! |  |
|  | mū ygul-lak ˁašər tiyyām yā! yāxuḏ guṭnak ybīˁu ḏīč as-sāˁa al-waˁde farigha čiṯīr čān. ˀaš-šahar yufrug xamsīn alif. |  |
| 3:00 | ta-ngūl waˁde farkı yüzde čān tara al-fāyiz yüksek. – M: ygūm ysāwi ysāwi maddāt. |  |
|  | I: yinṭī iki ay waˁde. yinṭi ˀimyit alif zād yinṭi malyūn, ᵊb-malyūn ˁād ybīˁu haḏāk. ˀal ənṭā tisˁimye. |  |
|  | M: ˀē, ˀē! – I: yinṭī šharēn waˁde ybīˁu b-malyūn. – M: ṣaḥīḥ. – I: ˁugub ˁašər tiyyām ˁammi l-ḥaǧǧi yiǧī ygul-lu “wēn məṣārīyi?” |  |
|  | ygūl waḷḷa, ˀabu fabrīka xayyo, ma\_dri igaf xayyo, ˀuṣbur, ˀuṣbur! – M: ˀal-fabrīka mā-nṭā. |  |
|  | I: mā-nṭāni ḥalbuki huwwe yqazniǧ, ṣaḥīḥ, ˀač-čaḏḏāb yqaznič! |  |
|  | M: hā huwwa yqazniǧ. – I: ˀā, haḏōle ˁād, yiǧi zimān nahāṛ imt. yinṭūn māl čiṯīr l-al-fabrīka ḏīč. |  |
| 3:28 | nahāṛ al-fabrīka ḏīč tuḏ̣rub ṭōb winhum ha-n-nōb gitti! yā! ˀāni, xayyo, bunlardan yaşamam Ahmet. |  |
|  | A: dōġri. – I: gəḏ̣abne ˁād w tərakne š-šuġul ḏa. ˀalḥaz b-al-ˁarṣa rūḥ ˁal abūye ṣ-ṣubuḥ, dukkānu. |  |
|  | M: miṯil-ma tisōlafne ˁumlit ač-čiḏib māšye. |  |
|  | I: ˀē, ˀaṣ-ṣubuḥ alḥaz rūḥ ˁal abūye ˁal axūye b-al-ˁarṣa qōmisyonǧi gul-lu ˁindi ḥunṭa imyit ṭōn. |  |
|  | hāk xālo bīˁhe [bīḥhe] liyye ˀil sine wēya sitt tušhur wēya šahar, mā-ybīḥhe ˀabūye. |  |
|  | ygul-lak “wlēd axūye ˀabīḥhe likke pēšin. hāt numūntak abīḥhe likke pēšin w tāxuḏ məṣārīyak w trūḥ. |  |
|  | ˀāni bāčir hafte šahar mā\_bīˁ mālak. mā-rīd xērak kusura bakma! |  |
| 4:01 | šuġul dēn kesin mā ˁidne. lā nāxuḏ wala ninṭi. – A: en iyisi. |  |
|  | I: čünki šuġul ad-dēn lōṣṣ. ˀā, miṯil hāḏa, axūye zād xaḏa ṣafra, Mḥimmad ˁAlīne, ˀayūye, as-sine |  |
|  | zād xaḏa min ˁinidkum ṣafra, xaḏa ˀawwal wakit alif ṭōn, alfēn ṭōn huwwa w Gürsel, walid Ḥamad aǧ-Ǧāsim b-aǧ-Ǧrēme. |  |
|  | šiftu? balči ǧākum balči mā ǧākum. xaḏaw zihīd, daḥḥagaw w ygūlūn waḷḷa mā ǧaˁad nirbaḥ, |  |
|  | ˀal-mille ˀar-randumāne ǧaˁad yiṭluˁ ᵊhnīye mā-tugḏ̣ub ᵊbˁaḏ̣u. |  |
|  | w wallāhi mā-ǧaˁad ᵊnqazniǧ walā nxasar, ˀamma mā qaznaǧne. w čān yiturkūnhe. |  |
|  | xaḏaw alfēn ṯalaṯ tālāf ṭōn axūyi Mḥimmad ˁAli w Gürsel. ˀal-azġar minni w huwwa w Gürsel nsību. balči lik xabar, balči šiftu. |  |
|  | A: Gürsel šiftu bi ara čān yāxuḏ ṣafra. – I: ᵊtrukōha ˁād zihīd xaḏaw w-ᵊtrukōha. ˁalēš? |  |
|  | ˁamanhum ṣādǧīn, ˁammo. – A: ˀawwal ši… – I: ˀaṯnēnāthum yǧībūn məṣārīyak la-l-bēt w yinṭūnak ḥaggak, ˀē ˁammo ḥaǧǧi. |  |
|  | yōmin ǧāyātak məṣārīyak l-al-bēt zād, yāw ˁiṭha b-ˁišrīn alif nāqiṣ yāw! |  |
|  | M: ˁumlit at tašxala ǧaˁad ṣṣīr ᵊb-kull məṭraḥ. – I: mū hīčiḏ Aḥmad? |  |
|  | A: ṣaḥīḥ. – I: ˀalḥaz aṣ-ṣādiǧ yōmin tilgā ˀāni agūl – A: ninṭī. – I: ˀənṭū b-ˁišrīn alif mālak ṣaġlam. |  |
|  | A: š-agul-lak? linne balči ˁašr ᵊsnīn nāxuḏ minnu. – I: ˀabī tamam kabul. – A: w ṣādiǧ w günübirlik. |  |
|  | I: ˀī, ˀište wēn tāli. – A: ˀas-sine yrīd yṣīr. – I: ˀamma ˀas-sine ḏ̣ərab ᵊswāb-in čiṯīr arbaˁ trilyōnāt ǧaˁad ᵊtgūl hāḏi. |  |
|  | ˀāni mesela ma\_gdar ākul məṣārīyak, mesele wēya Gürsel mā-yigdar. ta-ngūl ahalne hēne gaṛāyibne hēne Gürsel milču hēne tigdar ᵊtrūḥ tugḏ̣ub ᵊxnāgu. |  |
|  | tugḏ̣ub abū tgūl xayyo wlidak čalāni, ˁəṭni! |  |
| 5:23 | al-guṭma biˁīd ˁinnak lā tinṭī ˁammo. ˀas-Surūǧli lā tinṭi, ˀal-Kurdi lā timin bī! ˀabad, ˀal-Kurdi mālak lā timin bī! |  |
| 5:30 | ḏ̣arbitu ṭōb miṯil gōlit marḥaba. ˀāni ˀalḥaz ˁindi pīkab ǧaˁad asāwi ḥmāle, |  |
|  | ta-ngūl āni tāǧir guṭun raddēt w gimit asāwi ḥmāle. ˁaleš? |  |
|  | ˀagūl aqazniǧ b-an-nahāṛ imyit alif imyitēn alif, ṯalṯimyit alif. ˀā, ˀarūḥ ˁala bēti mčassiˁ mistarīḥ mā ˁād arīd at-tiǧāṛa. |  |
|  | M: šīt al-ḥalāl axēr minhe māmiš. – I: ˀabad, ˀatˁab yaˁni, ˀin mā taˁabit bīhe mā tākul ḥalāl wlēd ˁammi. |  |
|  | A: ṣaḥīḥ, ṣaḥīḥ. – I: ˀāni ˀaxūk ugbal xaḏēt ag-guṭun il Ödemes xaḏēt l-Izmir. |  |
|  | ˀāni šaxṣi [ak] hal ugbālak al-guṭun b-ač-čādir laffētu b-al-kamyūn w ˀāni ˀasūgha. |  |
|  | xaḏētu l-Izmīr qādi w rumētu xaḏēt banādiǧ Izmīr, banādiǧhum daġišik al-wurčēn āčəq. |  |
|  | xaḏētu w gəḏ̣abit ḥamāmīl w ˁabbētu w ˁallabu guṭunhum qādi biˁtu, qaznaǧit minnu məṣāri zād amma təraktu. |  |
|  | ᵊfhimit axūy mū? aṣ-ṣaġlam. millitne zād aṣ-ṣaġlam, ˁammo, mā tinṭī. |  |
|  | A: mā tinṭī. – I: yōmin aǧi Aḥmad aˁadd-lak aṣ-ṣaḥīḥ agul-lak qardaš ˁugub ˁašər tiyyām anṭīk məṣārīyak. |  |
|  | w-āni arīdu ˁalēš arīdu düšük āni mū ǧaˁad afaṭṭsak, čünkü ˀal-imkān hīčiḏ aṣ-ṣaġlam yrūḥ ˁaṣ-ṣaġlam, |  |
|  | w-al-čürük ḥēšāk ḥēšāk ˁād mū ˀinte yrūḥ ˁa-č-čürük ybīˁu yrūḥ ˁala fabrīkt ač-čuruk ybīˁūn lōṣṣ. min hāḏa tərakne ˀaš-šuġul. |  |
|  | M: kullu čiḏib, kullu čiḏib. – I: ˀaḷḷa yirḥam abūk. ˀāni inan et böyle ticaret şeklimiz ben kendime… |  |
|  | yēlōn ᵊtgul-li “taˁāl bir trilyon taˁāl ta-nqazniǧ ta-nsāwi ˀaš-šuġul ḏa, šuġul al-guṭun.” ˀāni mā\_sāwī! |  |
|  | čünki huwwa ˀaṣlu mālu waḷḷāhi bıraktık Ahmed, maǧbūr yaˁni mū b-kēfne, korkumuzdan bıraktık. |  |

## Urfa-133: The Prophet Moses [new]

Ibrāhīm

1 Oct 2013

|  |  |  |
| --- | --- | --- |
| 0:05 | Nibi Mūse ˁalēhu s-salām ǧaˁad ydawwir b-ad-dinye w ǧāy ˁala bēt, bēt ṣāyri ḏ̣ēf b-al-bēt qādi. |  |
|  | yōm-innu ǧāy ˁa-l-bēt hāḏe, ˁa-l-bēt mdaḥḥiǧ innu zangīl w ˁindu māl-in čiṯīr, bēt-in… b-ač-čevre māmin huwwa zēn. |  |
|  | dāgg al-bāb gāyil “ˀarīd axāṭirhum hēne, hēne ˀaḏ̣all al-yōm.” |  |
| 0:46 | ˀamma mdaḥḥiǧ ˁa-l-bēt māmin ḥiss nifäs. |  |
|  | yōmin dāgg ˁa-l-bāb ˁalēhum ṭālˁīn w ṭālˁa ˁalē rāˁit al-bēt w “fūt!” gāylit-illu. |  |
|  | w ǧāy w ǧāˁid ǧawwa “s-salām ˁalēkum as-salām.” |  |
| 1:02 | gāyil “ḥarām intu bētkum bēt-in zēn b-ač-čevre ḏīye ˀen zēn bēt. |  |
|  | ˀamma māmin ḥiss nifäs, mā šifit ˁaǧāwīn, mā šifit ˁəǧyān-in ᵊzġāṛ.” |  |
|  | gāylīn: “waḷḷa yā nibi Mūse, rabb al-ˁālamīn mā nṭāne ḏanne, ṣār-inne ˀiḥne mǧawwazīn ˁašr ᵊsnīn, mā ṣār-inne ḏanne. |  |
|  | w mā-nne ḏanne, mā-nne wlād, mā-nne banāt. |  |
| 1:29 | w-inte nibi Mūse rūḥ indaˁ min rabbak balči yinṭīne wlēd, ta-rrīd iḥne zād.” |  |
|  | gāyil “ᵊnṭūni ˀal-bərīǧ, ˀal-bərīǧ arid atiwaḏ̣ḏ̣a.” |  |
|  | māxḏ al-bərīǧ w ṭāliˁ(u) ˁa-l-fəḏ̣a mətwaḏ̣ḏ̣i w ǧāy, wāǧif ˁa-ṣ-ṣalā gāyim yṣalli. |  |
|  | ˁugub-ma mṣalli fākk īdu [min] ir rabbu gāyil “yā rabbi b-ˁizzak w ǧalālak, mā tinṭi ˁa-l-bēt hāḏe wlēd |  |
| 2:00 | ta-yṣīr-ilhum ḏanne, ta-yifraḥūn.” rabb al-ˁālamīn mū minṭī ǧawāb. |  |
|  | ˀē, nibi Mūse an-nibāye min mā yāxuḏ ǧawāb mā-ygūl nōbt-in nōb ir rabbu. |  |
|  | w ǧāy ˁa-l-bēt ᵊmdaḥḥǧīn, rāˁi l-bēt ᵊmdaḥḥiǧ ˁa-n-nibi Mūse mā nṭā ǧawāb. |  |
|  | gāyil “min mā nṭāni ǧawāb rabb al-ˁālamīn ənṭā radd yaˁni, mā mā nṭāne |  |
| 2:30 | w ṛāyiḥ nibi Mūse ṭāliˁ m-al-bēt la-ḏāk w ṛāyiḥ. |  |
|  | fāyit zimān čam nahāṛ agar čam haftāt ǧāy wāḥad qēr ˁa-lbēt hāḏe. |  |
|  | ǧāy w salām ˁalēkum as-salām! gāyil “ḥarām intu bētkum, mū nibi ˀaǧ ǧāyhum hāḏe mū nibi, wāḥad min al-ahalīye.” |  |
|  | gāyil “ḥarām mā ˁidkum ḏanne, mā ˁidkum wēlād, mā ˁidkum ˁiǧyān.” |  |
| 3:00 | gāylīn “waḷḷa mā ˁidne.” – “ˁalāš?” – “rabb al-ˁālamīn mā nṭāne.” |  |
|  | “ˀē, mā riḥtu ˁala taxtūr mā riḥtu ˁala šäkle?” |  |
|  | gāyil “lā! ǧāne nibi Mūse w ginnā-lu nibi Mūse” |  |
|  | *Smāˁīn tˁarifhe ḏīye ˀinte? sōlaftu ˀawwali.* |  |
|  | gāyl-illu w ginne il nibi Mūse w nibi Mūse rāḥ ᵊndaˁa min rabbu w rˁa yimčinnu mā nṭā ǧawāb w nibi Mūse ṭəlaˁ w rāḥ. |  |
| 3:35 | gāyil demek hīčiḏ gāyil ˀī hīčiḏ, gāyil ᵊnṭūni al-bərīǧ! |  |
|  | māxḏ al-bərīǧ ˁugub mū māxiḏ al-brīǧ rāyiḥ mətwaḏ̣ḏ̣i mṣalli ˁugub mū mṣalli |  |
| 3:50 | ǧāy wāǧif ˁa-ṣ-ṣalā w mṣalli w ṭāliˁ min ǧēbu šūše, miṯl aš-šūše qutīye ṭāliˁ min ǧēbu. |  |
|  | fākk īdu (ˁala ˀīdu) ˁala rabbu gāyil “yā rabbi tinṭīhum ḏanne ḏōle alle ˀalḥaz aḏ̣rub aš-šūše ḏiye ˁa-l-gāˁ w-axarib al-ariḏ̣ w-al-samawāt. |  |
|  | rabb al-ˁālamīn ᵊmdarrb-illu xabar gāyil “ˀigaf yā ˁabdi, ˀāni nṭēthum w-inte lā tuḏ̣rub aš-šūše ḏīye!” |  |
|  | hāḏa ǧāy ˁa-l-bēt msawwī-lu ˁaše ägär qade, mqaddīnu mˁaššīnu. |  |
|  | “ˀiš-sāwēt?” gāyil “yṣīr-ilkum lā txāfūn!” ˀī, haḏōle, mūhum gablānīn yaˁni haḏāk awwal nibi w ḥaḏe wāḥad qēr ṣaḥīḥ, |  |
|  | zād fāyit wakit yōminnu fāyit wakit innu ḥaḏe ṣār-ilhum ḏanne. |  |
| 4:45 | w ˁugub aḏ-ḏanne ṣāyr-ilhum wāḥad-in nōba w ˁugub al-wāḥad ṣāyrīn čiṯīrīn. |  |
|  | kull sine ˀal-ḥurma gāyme tilid, gel zaman w git zaman ǧāy nibi Mūse uxṛa ˁa-l-bēt haḏeee. |  |
| 5:05 | haḏe nibi Mūse yōm-innu ǧāy, ᵊmdaḥḥiǧ ˁa-l-bēt haḏe ˀin malyān ˁaǧāwīn. |  |
|  | ᵊmnēn ǧaw ha-l-ˁaǧāwīn ḏōle ˁaǧab bāˁaw al-bēt. |  |
|  | ǧī qēr ḥade ˀalli šinhu ǧāy w dāgg al-bāb uxra ˁa-l-bēt. |  |
|  | fāyit amma čiṯīr wakit, ˁašr ᵊsnīn xamstaˁš sine fāyte. |  |
|  | haḏe yōmin ṭālˁe ˀal-ḥurma ˀinhe ˀal-ḥurma hāḏiyānhe ˀal-ḥurma. |  |
|  | ˁarfānīnu ˀinne nibi Mūse ǧī ǧī nibi Mūse “fūt!” gāyil. |  |
|  | yōmin gāylī-lu “fūt!” ǧaˁad gāyil “li-man al-ˁaǧāwīn ḏōle?” |  |
|  | gāylīn “ˀal-ˁaǧāwīn ḏōle ˁinne.” gāyil “ṣār-ilkum ḏanne?” gāylīn “naˁam ṣāyrī-lne ḏanne. |  |
|  | rabb al-ˁālamīn kull sine ǧaˁad… alid w… w ˁaǧāwīnne ṣāraw čiṯīrīn.” |  |
| 5:50 | nibi Mūse mimbahid gāyim mətwaḏ̣ḏ̣i w-ᵊmṣalli w fākk īdu ir rabbu, |  |
|  | gāyil “yā rabbi b-ˁizzak w ǧalālak, ˀawwali ˀāni ndaˁēt-lak mā ṣār-ilhum, ˁalēš haḏōle ṣār-ilhum alḥaz ḏanne?” |  |
|  | rabb al-ˁālamīn ᵊmdarrb-illu xabar ha-n-nōba. gāyl-illu “yā Mūse, ǧōni min millti wāḥad w mā kisarithum w-ᵊnṭētu ḏanne.” |  |
|  | gāyil “yā rabbi min milltak ǧōk hēne?” gāyil “naˁam, min millti.” |  |
|  | gāyil “yā rabbi, ˀinte ˁaǧal likke mille?” gāyil “yā nibi Mūse, ˀinte šnōn like mille, ˀāni zād liyye mille, ˀāni zād liyye ˀahal.” |  |
|  | “ᵊšnōn likke ˀahal?” – “ˀahal āni zād liyye ˀahal.” gāyil “yā rabbi ˀāni ˀahalak ḏōle ˀarīd aˁarifhum. |  |
| 6:45 | dall-ni ˁalēhum, dall-ni ˁalēhum ta\_rūḥ ašūfhum. ˀarīd arūḥ ašūfhum alle ˀarīd aˁarifhum minhum haḏōle ˀahalak. |  |
|  | halgadd ahalak haḏōle ˀiḥne ˀāni nibi ˀaḷḷa w haḏāk qēr wāḥad āni mā ǧbilit duˁāti w haḏāk ᵊǧbilit duˁātu [-ak]. |  |
|  | w ṭāliˁ šūše min ǧēbu yuḏ̣rub ˁa-l-arəḏ̣ w yxarib al-arəḏ̣. šinhu haḏōle? |  |
| 7:05 | gāyil “yā nibi, yā nibi Mūse ˀinte mā tigdar ˁalēhum ḏōle. haḏōle nās-in čiṯīrīn ˁālyīn.” |  |
|  | gāyil “yā rabbi alle ˀarīd aˁarifhum ḏōle.” gāyil “ˁaǧal midām-innak halgadd mitgawwi ˁala ḥālak, |  |
|  | rūḥ b-ᵊflān məṭraḥ b-ᵊflān ᵊǧbile waṛa ǧ-ǧbile ḏīč hināk sabˁ sabˁ čuwādir šī. b-as-sabiˁ čuwādir ḏōlāk, ḏōlak ahali.” |  |
| 7:33 | nibi Mūse māxiḏ ˁaṣātu ḏōle w rāyiḥ. yōm-innu rāyiḥ yōm-innu ǧāy min fōg aḏ̣-ḏ̣haṛa w yrīd šāyif ač-čuwādir, |  |
|  | ˀač-čuwādir mabnīyāt sabiˁ čuwādir haḏōle ṭālˁīn m-ač-čuwādir. |  |
|  | yōmin ṭālˁīn m-ač-čuwādir ᵊmdaḥḥǧīn in wāḥad ǧaˁad yiǧi m-aḏ̣-ḏ̣haṛa ˀahl ač-čuwādir. |  |
|  | kull-min rāčib farasu w ˁala nibi Mūse kull-min ygūl hāḏe ḏ̣ēfi, kull-min ygūl haḏe xāṭri yrīd yḏ̣all ˁindi b-bēti. |  |
|  | w ǧāyīn rakəḏ̣ ˁala nibi Mūse (ǧāyīn maši) yōmin ǧāyīn ˁala nibi Mūse, nibi Mūse mdaḥḥiǧ, |  |
|  | haḏōle ˀal-mille ḏīye ǧaˁad tiǧi ˁalēyi. šbīhum? ši-dˁawa? |  |
| 8:14 | yōmin wāṣlīnu kull-min ygūl “yā nibi Mūse, ˀinte b-bēti hnīye!” |  |
|  | ˀamma mā yˁarfūnu ˀinnu nabi hīčiḏ. haḏe ygūl haḏe, ḏ̣ēfi haḏe ygūl haḏe ḏ̣ēfi. |  |
|  | lummun lētali mū mitwālmīn w šāmṭīn as-syūf ˁala baˁaḏ̣hum. |  |
|  | yrīdūn yiḏ̣urbūn baˁaṯhum miššān aḏ̣-ḏ̣ēf. gāyil “ˀigafu yā ǧimāˁa hīčiḏ mā yṣīr! b-al-kōn ᵊšnōn ᵊnsāwi?” |  |
| 8:42 | gāyil “ˀaġām šiddu ˁyūni w-uxḏūni w ta-ˀamši ˀāni ˀaṣṣōb amidd īdi ˁala bēt min, |  |
|  | ˀāni b-bēt aḏ̣all ḏ̣ēf b-al-bēt haḏāk, aḏ̣all ḏ̣ēf b-al-bēt haḏāk.” |  |
|  | gāylīn tamām gūmu šiddu ˁyūnu w mdaššrīnu ˁa-l-ᵊbyūt. |  |
|  | nibi Mūse mdaḥḥiǧ ᵊmdaḥḥiǧ lummu mū gāḏ̣ib mrist al-bēt haḏāk āā gāyil “ˀāni ḏ̣ēf al-bēt haḏe, gāyim w ǧaˁād b-al-bēt. |  |
|  | ˀahl al-bēt ᵊmkayyfīn. ˀalyōm aḏ̣-ḏ̣ēf haḏe ˁidne, ǧaˁad ahl al-bēt, rāˁi l-bēt w ˁindu hnīye |  |
|  | gāyl-illu “xāṭirne ˀiš-yākul ta-nsāwī-lu ˀačil, ṭaˁām.” |  |
|  | nibi Mūse gāyil “ˀāni..” gāylīn “ta-niḏbaḥ-illak nˁaǧe niḏbaḥ-illak xarūf, niḏbaḥ-illak ᵊbgaṛa, niḏbaḥ-illak ši-trīd? |  |
|  | gāyil “ˀāni ˀākul laḥam bini ˀĀdam, ˀāni ˀākul laḥam bini ˀĀdam.” |  |
|  | laḥam bini ˀĀdam? gāyil “bini ˀĀdam!” gūm rāˁi l-bēt w-ugḏ̣ub ummak w diǧǧhe b-al-gāˁ, |  |
|  | w-ugḏ̣ub-ilhe ˀas-siččīne w yrīd yigṭaˁ ummu. yiḏbaḥha. ǧāye martu, |  |
|  | gāyilt-illu “yā rāˁi l-bēt iš-ǧaˁad ᵊssāwi?” gāyil “ˀarīd aḏbaḥ ummi ta-nsāwīhe l-aḏ̣-ḏ̣ēf l-al-xāṭir. |  |
|  | gāyle “ˀummak alḥaz in ḏibaḥithe lilhe ˀahal yiǧūn ahalhe ygūlūn ˁalēš ḏibaḥit ḥurmutne? |  |
| 10:10 | ˀinte ˀiḏbaḥni! w-inte zlimti čünki!” gāyil “doġri ˀinti, kalāmič ḥaqqli.” |  |
|  | gūm w daššir ummak ugḏ̣ub martak w-iǧdaḥḥa b-al-gāˁ w-ugḏ̣ub-ulhe ˀas-siččīne w-ᵊyrīd yigṭaˁ kallithe. |  |
|  | ˀilḥagu wlidu. walid al-bēt haḏāk gāyl-illu “yāba ˀiš-ǧaˁad ᵊssāwi?” |  |
|  | gāyil “yā walad arīd aḏbaḥ ummak ta-asāwīhe l-aḏ̣-ḏ̣ēf.” |  |
|  | gāyil “yā yāba tamām inte mā ḏibaḥit ḥabābti, ˀahalhe šī, ˀamma ˀummi zād lilhe ˀahal. |  |
|  | zād yḥasbūnak, ˀinte ˀiḏbaḥni, ˀāni qēr aḷḷa maḥḥad yḥasbak!” |  |
|  | gāyil “ˀinte kalāmak daha maqbūl.” gūm w daššir martak w-ugḏ̣ub wlidak w-iǧdaˁ wlidu, wlidu ziġīr. |  |
|  | yōmin ǧādˁu gāḏ̣ib as-siččīne yrīd yigṭaˁ kalltu nibi Mūse dugg ˁalē. |  |
| 11:00 | gāyil “iš-ǧaˁad ᵊtsāwi?” gāyil “arīd aḏbaḥ-illak wlēdi.” |  |
|  | gāyil “haḏe mū liyye?” gāyil “ˀī naˁam, likke hāḏe ˀarīd aḏbaḥu, likke ta-tāklu.” |  |
|  | gāyil “ˀintu balči ǧiddāmkum astaḥi ma\_gdar ākul, ˀintu yiǧi ˁala xāṭirkum. |  |
|  | ᵊnṭūni yā, ˀāni arīd āxḏu ˁa-ǧ-ǧbile hināk agṭaˁu w-āklu w-aǧi.” |  |
|  | gāyil “hāk!” minṭī waladu w nibi Mūse māxḏu gāḏ̣bu min īdu w māxḏu. |  |
|  | nibi Mūse ǧāybu ǧāyīn ˁala rās aǧ-ǧbile w wāǧfīn ǧāˁdīn huwwa w-al-wlēd. |  |
|  | ˀal-wlēd ǧaˁad yitne tā nibi Mūse yiḏbaḥu, gāyl-illu “yā walad taˁāl ta-nilˁab ˀāni w-inte!” |  |
|  | gāyil “šinhu nilˁab yā nibi Mūse?” gāyil “ta-nilˁab qummēḏ̣a, qubbēya!” “ˀī” gāyil “tamām nilˁab!” |  |
| 12:00 | nibi Mūse gāyil “qammiḏ̣ yā walad! ˀāni arīd ataqabbi [a]!” |  |
|  | gūm al-wlēd mqammiḏ̣ ᵊˁyūnu. w nibi Mūse mitqabbi. yōmin mitqabbi nibi Mūse, nibi Mūse, |  |
|  | ˀal-wlēd ᵊmfattiḥ ᵊˁyūnu, ᵊmdaḥḥiǧ sabiˁ ṭāg samawāt, māmin nibi Mūse. ᵊmdaḥḥiǧ b-al-arəḏ̣ māmin nibi Mūse, |  |
|  | mdaḥḥiǧ šimāl, māmin, mqarrib māmin, ǧible māmin, ᵊmšarriǧ māmin. |  |
|  | yōmin ᵊmdaḥḥiǧ b-al-baḥar sabˁ ṭāgāt asfal innu nibi Mūse waṛa ḥǧaṛa fōg aš-šabbūṭ minǧaḏiˁ mitqabbi. |  |
| 12:40 | ˀal-wlēd ṣāyiḥ ˁala nibi Mūse gāyil “yā nibi Mūse kəsarit ḏ̣ahar aš-šabbūṭ! yāzi! ˀuṭluˁ lāǧi nibi Mūse.” |  |
|  | nibi Mūse ṭāliˁ w ǧāy, ˀal-wlēd gāyil “yā nibi Mūse, ˀaṣ-ṣəra liyye, ˀāni ˀarīd ataqabba w-inte ˀiligni!” |  |
| 13:00 | nibi Mūse mqammiḏ̣ ᵊˁyūnu w-al-wlēd mitqabbi. nibi Mūse fākk ᵊˁyūn ᵊmdaḥḥiǧ. |  |
|  | ˀas-sabiˁ samawāt māmin, ˀas-sabiˁ l-arəḏ̣ māmin, as-sabiˁ l-baḥar māmin. |  |
|  | ᵊmdaḥḥiǧ šimāl māmin, ǧible māmin, ᵊmqarrib māmin, mā ḏ̣all al-wlēd qāb, |  |
|  | rāḥ gāyil “ˀuṭluˁ yā walad mā ligētak! ˀaṣṣōbak inte māmin məṭraḥ kull məṭraḥ daḥḥagit.” |  |
|  | gāyil “yā nibi Mūse, ˀāni ṣirit ᵊšˁaṛa, w ṣirit ᵊb-šārbak, haḏiyānni!” |  |
|  | ᵊšˁaṛa ṣāyir ᵊb-šārbu, ˀaha w haḏiyānni, w ṭāliˁ innu šˁaṛa b-šārbu. |  |
|  | “ˀā” gāyil-lu “yā walad du-rūḥ! ˀāni ˁalēkum ma\_gdar, ˀintu demek daraǧitkum čibīre, ˀaˁla minni, w-āni ma\_gdar ˁalēkum.” |  |
|  | ᵊmdaššru w rāyiḥ ˁādēne nibi Mūse mxallīhum w rāyiḥ ˁādēne w ǧāy al-walad ˁala ˀahalu. |  |
|  | w yurkuḏ̣ mdaḥḥǧīn in haḏe ṭayyib gāyil “ˀiš-ṣār w-ᵊhnīye?” gāyil “waḷḷa mā hnīye hīčiḏ w hīčiḏ sāwēne. |  |
|  | w haḏe nabi ˀaḷḷa, haḏe nibi Mūse.” w rāyiḥ ᵊmxallīhum. haḏōḷe ˀahl aḷḷa, ˀahl aḷḷa. |  |
|  | humma ˁābdīn aḷḷa w qēr ᵊhnīt aḷḷa mā yˁarfūn šäkle, bass yˁarfūn aḷḷa. |  |
|  | qēr mā ˁidhum lā minfiˁit ad-dinye lā lilhum ᵊhnīye, ˀinšaḷḷa zād alḥaz zād balčin zād šī. – xurfaḷḷa ˁalēk! |  |

## Urfa-179: Old stories from my family [new]

Amīna

26 Nov 2014

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| 0:01 | ˀawwali b-zimānāt al-awwali, ǧiddi mištahī-lu ḥurma, rḥamit ǧiddi Nazzāl. |  |
|  | w ḥabbābti, rḥamit ḥabbābti rāˁit läššt-in zēne w zēne w läšše w hāḏe nāšbit-illu ḥurma |  |
| 0:22 | w gāyil “yā ḥurma ˀarīd atiǧawwaz āni.” “ˀā w šnōn ᵊttiǧawwaz?” gāyil “ˀarīd atiǧawwaz.” |  |
|  | hiyye zād al-ḥurmt an nāšbit-illu, ˀawwal māxḏe wāḥad ᵊzlime w ṣāyrī-lhe ṯalāṯe mn-az-zlime, wlēdēn w bnayye. ˀā mi-hnīye. w ḥāṭṭa hnīthe. |  |
| 0:42 | šāyfe zād ǧiddi zād w ḥasīn w trīd gāyme trīd ǧiddi, ǧiddi yihni ˁinhe mā ˁād yxaḷaṣ ḥālu minha. |  |
|  | ˀaha w gāyme ḥabbābti gāyle “yā ṣabūr, yā ˀaḷḷa, gāyil ˀarīd atiǧawwaz ᵊb-kēfič ᵊtrūḥīn ᵊb-kēfič ᵊtḏ̣allīn.” |  |
|  | gāyle “waḷḷa, ˀāni ma-xalli ˁəǧyāni ˀāni, wēlādi, sitt wēlād ᵊbnayytēn āni ma\_xallīhum.” |  |
| 1:00 | ˀāw gāyim w rāyiḥ w ǧiddi huwwa rāyiḥ ǧiddi ˀawwali yištaġil ǧawwa l-ḥākim, yištaġil b-at-Tasyūn. |  |
|  | w ḥabbābti xaməstaˁaš kīlomatir hīčiḏ ᵊb-Šiddaw ᵊb-məṭraḥ ᵊmxallīhe ha-n-nōba māmin yoqṣuluq yaˁni māmin kullši. |  |
|  | ḥabbābti tiǧi ǧǧīb as-siččīne w trūḥ wakt-in yiǧi ta-ngūl ymūt ǧaḥaš ymūt kidīš b-aǧ-ǧarye w-ᵊtrūḥ tāxḏu, |  |
|  | w trūḥ ᵊǧǧarrdu ttinaggab min rīḥtu, rīḥit faṭīse. |  |
| 1:30 | ygūlūn b-ᵊflān məṭraḥ mayyit ǧaḥaš ᵊtrūḥ ᵊttinaggab w tugḏ̣ub as-siččīne w-ᵊǧǧarrid təṣlax aǧ-ǧaḥaš. |  |
|  | w-ᵊǧǧīb tāxuḏ halgadd miliḥ ᵊb-sāgithe wakt-inhe trūḥ ᵊttušš ˁalē miliḥ w-ᵊttušš ˁalē ṭaḥīn w-ᵊtšurru ˁa-t-tēl w tbīˁu. |  |
|  | hāḏa šuġul masläkhe yaˁni māmin, ha-n-nōb māmin yigaˁūn waktin yigaˁūn waǧˁānīn wēlādhe m-al-fagir māmin. |  |
|  | waktin yigaˁūn wēlādhe waǧˁānīn ᵊddawwir ysāwūn ydawwrūn tā š-šḥame ydawwrūnhe. |  |
|  | nahāṛ ummi ǧāye hiyye w rḥamit xāli Maḥmūd rāyḥe ˁala mart abūha ˁād huwwa mitǧawwiz ǧiddi, |  |
|  | w ǧāy yxāfūn wāgfīn [huwwa] hī ˀummi b-gadd ta-ngūl, xāli Maḥmūd ᵊb-gadd ᵊhnīye b-gadd Fārūq w-ummi ˀakbar minnu w b-gadd ta-ngūl ᵊhnīye b-gadd Fāṭōše. |  |
| 2:19 | w yxāfūn kull-min wāḥad wāḥad ydizz wāḥad ygūl inte rūḥ! |  |
|  | yigafūn min biˁīd hīčiḏ yigafūn yitnūn abūhum. balči ˀabūhum yiṭluˁ mn-al-bēt yrūḥ ˁa-ṣ-ṣalā. |  |
| 2:28 | ta-ygūlūn “yāba ˀaxūne waǧˁān, ˀuxḏ-inne šaḥam ta-nsāwi hnīye, ta-nsāwi tibrīǧe. |  |
|  | ˀaxūna waǧˁān mazqūm ta-yrūḥ innu al-barid”, mā-yǧarrbūn. |  |
|  | kullmin ygūl “wal inte rūḥ!” haḏāk ygūl “lā, ˀinte rūḥ!” hāḏi nisēt agūlhe, |  |
|  | w ygūl yitnūnu ta-yrīd yuṭluˁ m-aǧ-ǧāmiˁ, balči yiṭluˁ m-aǧ-ǧāmiˁ yiǧi, yiṭluˁ min bētu mā-yǧarrbūn. |  |
|  | yrūḥūn min mart abūhum ˁa-l-bēt, ygūl w demek mihnīn ˁād māxḏīn ᵊhnīthum w rāyḥīn, māxḏīn ǧisārithum, |  |
|  | w rāyḥīn dāggīn al-bāb. w hiyye fākka l-bāb “ᵊšbīkum? ˁalē ǧītu? ši-trīdūn?” waktin fākka l-bāb. |  |
|  | “ˀummkum darrabatkum? ši-trīdūn?” gāyil. ha ha waḷḷa yxāfūn. |  |
| 3:06 | ˀummne darrabtne waḷḷa, ˀummne darrabtne waḷḷa, ᵊhnīye, ˀaxūne ˀAḥmad mū ˁādil, ˀummne darrabtne.” |  |
|  | mā-yˁarfūn ysōlfūn aṯnēnāthum. ta-ngūl ᵊlsānhum mihni hā min xōfhum minhe, ˀē. |  |
|  | wāgfe ˁa-l-bāb w hiyye, samra w sōde hīčiḏ ᵊhnīye šēne txawwif. |  |
|  | “ˀummne hnīye darrabtne nrīd ᵊhnīye gilne bälči ˀabūne yāxḏ-inne šaḥam, ᵊrrīd guṭmut šaḥam, |  |
|  | ˀaxūne mū ˁādil ta-nsāwi tibrīǧe bälči yhawwid.” |  |
|  | “ˀaha bälči ˀummkum darrabatkum” w ṭāliˁ ˁād gāyil “ᵊšbīč? ši-trīdīn m-al-ˁəǧyān?” |  |
|  | ṭāliˁ ˁād ǧiddi gāyil “taˁālu!” w gāyme ttigaḏ̣ḏ̣am al-ḥurme ˁalēhum. |  |
|  | hū mū miṣṣannṭ-ilhe huwwa zādēne guṭma nafsu hnīye faqīr zād, faqīr w gāyim yimši. |  |
|  | ˀal-ˁəǧyān zād yimšūn waṛā w ǧāybīn ˁād māxḏīnhum šūše ˁād ta-yāxḏūn qazyāg.  ˀawwali ygūl māmin, ˀas-sirǧe māmin, yiˁilǧūn hīčiḏ ygūl miṯil al… ygūlū-lhe srāǧ. yḥuṭṭūn miṯil at-tnike bīhe srāǧ. |  |
|  | yiˁilǧūn miššān as-srāǧ zād gāyil yrīd hīčiḏ ᵊhnīye yrīd miššān yrīd ta-tištarī-nne hnīye qazyāg. |  |
|  | w gāyim ˁād rḥamit ta-ngūl hiyye ˁād uxḏi ˀaš-šūše min īd al-ˁəǧyān, mū rāydīn humma q-qazyāg? |  |
|  | ˀuxḏi ˀaš-šūše min īd al-ˁəǧyān w-uhbuṭi rḥamit ǧiddi ˁal-īdu. w ḥitt kāšme ˀīdu! |  |
| 4:18 | hiyye ˀal-ˁaǧūz hāḏi, ˀahā mihni ˀīdu w māxiḏ ˁəǧyānu w rāyiḥ, rāyiḥ ˁād lummun gāḏ̣ib lāgī-lhum šūše |  |
|  | w ḥāṭṭ-ilhum w gāḏ̣ib ˁād qazyāg w rāyiḥ mištarī-lhum m-al-gaṣṣāb hīčiḏ ᵊšḥamāt, iç yağı minṭīhum mdarribhum gāyil “rūḥu!” |  |
|  | miṯil Fārūq w Faṭṭaw humma zqār. ˀaw rāyḥīn ˁād w hiyye msāwīye ˁalē mihmītu ˀal-ˁaǧūz msāwi ˁalē šī, yā maˁāḏ aḷḷa! |  |
|  | ˁugub ˁād ta-ngūl ᵊmsōlfīn ˁād l-ummhum waktin rāyḥīn ˁād ummi w xāli w gāylīn hīčiḏ w hīčiḏ ṣār. |  |
|  | xāli ˁād wāḥad guṭma ˀakbar ač-čibīr yaˁni ˀal-bičir yiǧi yištaqil min il… Šiddaw ˁala ˀAqčakale |  |
|  | ˀawwali ˀiḥne ˀal-ūfīs yḥuṭṭūn bī ˀal-ḥunṭa, yḥuṭṭūn bī ˀal-ḥunṭa, |  |
| 5:00 | ˀawwali ˀal-ḥunṭa ṣīlow al-ḥukūma tāxuḏ mn-an-nās, w-al-ḥukūma š-ᵊssāwi bī? |  |
|  | ᵊddummu ǧawwa l-gāˁ yrūḥ ˁād xāli zqayyir lissaˁu yištaqil ˁād b-al-ḥunṭa ta-yǧīb l-axūtu. |  |
|  | wakt-innu yiǧi min qādi yitni yitni ˀal-ˁaskar ta-ykubbūn al-ˁēš, ˁugub-ma ytaˁaššūn al-ˁaskar. |  |
|  | yfūt min yam al-ᵊḥdūd, yšūf al-ˁaskar ˁād ta-ykubbūn al-qazawāne, ykubbūn al-ˁēš yiǧi ˁād yguff al-… |  |
|  | hīčiḏ min fōg al-ˁēš w yšīl ˁad min gaḷb al-ˁēš yḥuṭṭ ᵊb-šugbānu w yǧīb l-axūtu. |  |
|  | yǧīb ˁād w ykubb-ulhum ˁād w ygūl ygūmūn yāklūn miṯil aṣ-ṣuwāṣi ha-š-šäkle. |  |
|  | ˀaha w hīčiḏ ˁāyšīn ha-š-šäkle ˁāyšīn yaˁni lummun samˁān bīhum rḥamit ǧiddi, samˁān bīhum āni rḥamit ǧiddi |  |
|  | ˀabūye wḥayyid, gāyil hāḏi madām-in az-zlime ḏe mdašširhum yaˁni mitsōlfīn ˁalēhe. |  |
|  | gāylīn hīčiḏ fagər w nagər ˁidhe sitt wēlād w bnayytēn gāyil arīd arūḥ aǧībhe ˀāni arīd arūḥ aǧībhe, |  |
|  | hāḏi gərrābitne ˀāni šnōn axallīhe? bāčir yṣīrūn ḏ̣ahar l-wlēdi, ˀil wēlādi, |  |
|  | ˀaw gāyim ˁād rḥamit ǧiddi huwwa w wāḥad-in mn-aǧ-ǧarye, wāḥad ᵊzlime yirkabūn awwali b-aǧ-ǧḥāš, |  |
| 6:04 | markabhum ma\_ˁarif šinhu mā ˁād afṭan eger ᵊb-ˁarabāne yrūḥū ˁād yraḥḥlūnhum min Šiddaw ˁād yǧībūnhum ˁal-ˁIlle. |  |
|  | waktin ˁād yǧībūnhum ˁal-ˁIlle yǧībūn yirmūnhum yamm ᵊhnīt al-ˁaskar, yamm al-qaraqōl. |  |
| 6:20 | w ygūmūn ˁād anne anne anne al-ˁaskar ḥabbābti yaˁni ˀādamīye waṣṭa yaˁni b-al-xamsīn b-al-arbaˁīn. |  |
|  | anne anne ysāwū-lhe al-ˁaskarīye ygūmūn ˁād yinṭūnhe yinṭūnhe min arzāg at tiǧi. |  |
| 6:34 | m-al-ˁasakarīye ˀal-fāṣūlīye, ˀar-rizz, al-burqal at tiǧi m-al-ḥukūme yaˁni, |  |
|  | anne alla anne alla yinṭūnhe hiyye zād ᵊtqassil tgūl hātu qasīl inčād ˁidkum hātu ˀāni ˀaqassl-ilkum. |  |
|  | tqassl-ilhum lummun-ma ˁəǧyānhe kabrānīn, kabrānīn, ˀa wakt-inhum ˁād kabrānīn gāyim ˁādēne wēlādhe yrūḥūn ˁal-qazaq, |  |
|  | ḥitta l-ˁaskar mū yˁarfūnhe ane anemin çocukları maḥḥad ysōlifhum, ˁaman annemin çocukları. |  |
|  | waktin anemin çocukları yrūḥūn yqaččqūn ḥitt ysāwūn göz yumma ˁinhum yrūḥūn yruddūn, |  |
|  | yǧībūn ač-čāy, yqammḏ̣ūn ˁinhum, ˀaha w lummun qēr ḥade yrūḥ ygūmūn yihnūnhum alle w gāyim ˁād yṣīr ˁidhum šī. gāymīn ˁād yištarūn ḏahab w mitzangilīn. |  |
| 7:18 | ˀā, ˁugub ˁādēne ygūl nahāṛ w ǧāy ta-ngūl āni mā sōlafit ˁala haḏīč waktin ᵊmsāwye xubuz, |  |
|  | mā sōlafit amma ḏ̣allat waṛa alḥaz Ismāˁīn ˁūd yizˁal ˁalayyi ygūl |  |
|  | nōba ṣṣīrīn ᵊhnīye nōba truddīn ˁala fagərhum. ˀā w gāyim ˁād mā sōlif ˁalēhe haḏīč. |  |
|  | ǧāy ˁād al-qomuṭān awwali ygūl waktin nās ttaˁaššag b-aǧ-ǧarye, ˀan-nās ᵊttˁaššag nās mābi ˁēb mū miṯil alḥaz. |  |
|  | hāḏe flāne bint ᵊflān ˁāšǧe flān, ᵊflāne bint ᵊflāne ˁāšǧe flān. |  |
|  | ˀummi zēne w ǧāy al-qomuṭān, ˀal-qomuṭān mū samˁān? |  |
|  | b-al-ˁašəg w-al-ᵊhnīye mihni gāyil wāḥad mn-ahl aǧ-ǧärye gāyil arīd agul-lak b-aǧ-ǧärye māmin bnayyt-in zēne? |  |
| 8:03 | gāyil alle šī, ˀuxut ᵊhnīye, ˀuxut Maḥmūd Aqdoġan čiṯīr zēne. |  |
|  | gāyim ˁād rḥamit xāli w ǧāy ṣāyḥ-illu al-qomuṭān gāyil gel bakım! šinu? |  |
|  | gāyil gāyil ᵊhnīye gāḷaw “smiˁit bīk in ˁindak uxt-in zēne rūḥ hāthe liyye ta-da\_šūfha šnōn nekadar zēne yaˁni. |  |
| 8:21 | ysōlfūn ˁalēhe čiṯīr zēne ta-šūf ᵊšnōn zēnhe. hāḏa rḥamit xāli gāyil alḥaz in waddēt uxti ˁalē yḏ̣all haḏa wald al-kalib, |  |
|  | yḏ̣all yinšab-ilne gāyim rāyiḥ rabīˁt, rabīˁt rabīˁithum b-aǧ-ǧarye ˀisimhe Ṣāfye. |  |
|  | hiyye sōde w haṭṭūl xunnithe zarga w ˁayne yāš. hinne ˁayne yaˁni rubāyiˁ baˁaḏ̣hin w gāyil walay Ṣāfye. | Rotz |
|  | ˀimši walay hīčiḏ hīčiḏ al-qomuṭān, yā wal Maḥmūd ti tāxuḏni ˁaǧal āni ˀišbīni hiyye sōde. |  |
|  | w gāyim gāḏ̣əbha min īdhe w māxiḏha, waktin māxiḏhe w ǧāy ˁa-l-qomuṭān w gāyil ᵊhnīye “wēn uxtak?” |  |
|  | gāyil “hāḏi!” mdaḥḥiǧ gāyil “bu mu güzel? tuffu ˁalēkum siz güzelden ne anlarsınız? |  |
|  | hāḏi xunnithe zarga ygūl ᵊtlūḥ w sōde w-ᵊšnōn ar-rās kıvırcık.” |  |
| 9:12 | gāyil “bu mu güzel? Allah belanızı versin çık çıkar çık!” ṭāridhum. |  |

## Urfa-027: In the village in former times [new]

Ǧōšaw (born ca. 1920)

6 May 2010

|  |  |  |
| --- | --- | --- |
| 0:01 | ˀawwali zimānāt awwali, b-al-fiddān kidīš w bugaṛ, ˀalḥaz b-al-mōtōr, ˀawwali b-al-fiddān yizraˁūn, |  |
|  | ˀal-kidīš aṯ-ṯōr nsammīhin b-al-fiddān, ˀaṯ-ṯōr ngul-lu aṯ-ṯōr, ˀaṯ-ṯōr ysūg fiddān baqal yṭuššūn al-ḥunṭa b-īdēhum. | pl. bqūl Bedeutung? |
|  | ˀalḥaz ǧī ˀal-mōtōr mibḏar šī, ˀal-ḥunṭa tuṭwal hīčiḏ, tiǧi al-gəṛṛāṭa tugruṭhe maˁāšne hīčiḏ. |  |
| 1:05 | ˀawwali mayye hēne b-Urfa māmiš, ṣārat min māddit ṯalāṯīn arbaˁīn sine, |  |
|  | ˀal-mayye ǧat hēne ˀalḥamdilla čok, gabil al-barāǧ ˁa-l-məṭar ḥunṭa w šiˁīr. |  |
|  | ˁa-l-məṭar miṯilkum al-ḥunṭa w-aš-šiˁīr nizraˁ ḥunṭa w šiˁīr, mā ṣār mā yṣīr, ˀin ṣār yaġmur čiṯīr ḥunṭa zad ṣṣīr hīčiḏ, |  |
|  | mā ṣār məṭār al-ḥunṭa tmūt hīčiḏ uxra ba-rād aḷḷāhi. |  |
|  | ˀalḥaz šī, ˀal-ādami ṣār šēṭān yindall al-ᵊbyāṛa alḥaz ǧawwāne al-mayye hēne šī. |  |
|  | ˁidkum ḥayawān? – ˀē šī qanam, bəgaṛ maˁaz faras kidīš ište šī. ḥitt al-kidīš rāḥ bəgaṛ zād ṣār zihīd. |  |
|  | Sūrīye ˀawwali waḥadhe ayreten ište düšmāne, ˀawwali čānaw düšmāne min ᵊḥkumat al-ᵊḥkūma ṣārat al-ahāli kull-min b-arḏ̣u. |  |
|  | gām yištaqil w ˁāyšīn kullu ˀawwali ˀarāḏ̣i hiyye hāḏi l-badu yiǧūn hēne w šiˁlat. |  |
|  | ˀawwali ˁala dōr bini Hlāl hā! ygūlūn yirḥalūn w yinzilūn b-al-baˁir, ˀalḥaz rāḥat al-baˁir mā ḏ̣allat. |  |
|  | ˀalḥaz mōtōrāt čiṯīr ṭaqsiyāt čiṯīre kamyūnāt čiṯīre kullši ṣār čiṯīr ḥamdilla. |  |
| 3:24 | Sūrīye w Turkīye ˀawwali čānaw min gabil ˁašr ᵊsnīn awwal xamstaˁaš sine gabl-in yingaḏ̣ib Apo, |  |
|  | l-aṯnēn čānaw dūšmān, Sūrīye ssawwi besleme ˁa-t-terōr, ᵊssawwi besleme w ydarrbu ˁala Turkīye ydarrbu ˁala Turkīye. |  |
|  | humma w slāḥhum w-ᵊhnīthum ydarrbūnhum ˁala Turkīye ta-yxarrbūn Turkīye, yrīdūn ta-yxarrbūn. |  |
|  | Apo ˁidhum hināk, Abdulla Öcalan ysawwūn besleme hināk, ˁugub Turkīye ziˁlat ˁalēhum gālat |  |
|  | “ši-ydawwir ˁinidkum, ˀintu yōma ǧǧībūnu tunṭūnna tsallmūnna yōma ˀiḥna nfukk ḥarib ˁalēkum nuḏ̣rubkum. |  |
|  | gāmaw ᵊṭrədō rāḥ ˁala… ˁala Kenya ˁala ˀAfrika. |  |
|  | yōmin ᵊkməšō ˀaṣṣōbu kməšō? – harab yā! – ᵊnhizam, ˀaṣṣōbu gḏ̣ubō? ba-Kenya? |  |
|  | ˁaǧab Kenya mi, ˁala Afrika rāḥ hināk, Sūrīye ˁād Ḥāfiḏ̣ Asad māt. |  |
|  | min māt Ḥāfiḏ̣ Asad wlidu ṭəlaˁ, daḥḥag mā ḏ̣allat-illu čāṛa, ǧī gām ysawwi ˀittifāq ᵊb-sāgt Turkīye. |  |
|  | huwwa w Turkīye gām yṣīr zēn bēnāthum, ˀawwali dūšmān. |  |

## Urfa-136: Dishes: çiğ köfte [new]

Amīna

1 Oct 2013

|  |  |  |
| --- | --- | --- |
| 0:01 | ˀač-čīgt al-faṛək ta-ngūl al-burqul awwal fāl ᵊǧǧīv al-burqul, |  |
|  | ˀal-burqul šaklēn šī b-burqul, ᵊǧǧīb burqul ač-čīge an-nāˁim. |  |
|  | w dibishe w ṣōṭhe, ṣōṭ bēt yrīd yṣīr dibis bēt zād yṣīr ˁalēhe ˀal-ḥāḏ̣ir zād yṣir al-bēt zād. |  |
|  | hā w tgūm tufrukhun tugruḏ̣ ˁalēhin ṯalāṯ arbaˁ ᵊsnūm ṣarməsaq, ṯūm. |  |
|  | hā w-ᵊhnīt bəṣal, rās bəṣal ta-ngūl, ᵊbṣale wəḥde tugruḏ̣ ˁalēhe bṣalt-in yābse w yinfarčin haḏanne. |  |
|  | yḏ̣all guṭma guṭma tḥuṭṭ ˁalēhin mayye w tufrukhin tufukhin lummunhin guṭma yistawin w ssawwī-lhin īdām, ˀīdām bēḏ̣. |  |
|  | tiksir ˁalēhin bēḏ̣tēn w-īdāmhin guṭma yṣīr, tugruḏ̣ ˁalēhin baqdanūs w bəṣal-in yā… xaḏ̣ar. |  |
|  | haḏanne yinḥaṭṭin fōgha gabəl al-īdām yinxalṭin hāḏi čīgt al-bēḏ̣. |  |
|  | w-al-laḥam zād ač-čīgt al-laḥam, ˀal-habra ˁayne nafs əš-šī čīgt al-habra zād ˁayne burqul w dibishe, |  |
|  | w ˁayne bəṣalha ˁayne ˁayne bass lummun tufrukha hāḏi b-būz tufrukha, būz ˀē. |  |
|  | bala ǧāfi tā ˀal-mayye zihīd zihīd yḏ̣all tmūˁ qālib būz zād tinfariǧ hāḏi tiṣīr guṭma ṣṣīr alli ḥāṛṛa, |  |
|  | mū miṯil čīgt al-bēḏ̣ yṣīr guṭma aǧələ yṣīr zād tinfariǧ ˁugub ˁād ᵊtḥuṭṭ ˁalēhe tindagg ˁala l-habra. |  |
|  | ˀal-habra ˀalḥaz al-mille ˀawwali yduggūn ˁa-l-ᵊḥǧaṛā b-al… w šift al-miǧannt az-ziqīre awwali daha ṣṣīr axēr. |  |
|  | ˀamma ˀalḥaz ṭəlˁat qōlay ar-robōṭāt b-ar-robōṭ yinǧarr al-laḥam yinḥaṭṭ ˁalēhe zād tinfiriǧ ˁayne yešilik. |  |
|  | ˁād kiḏe miṯilhe miṯil uxuthe bass hāḏi ˁala laḥam ˁād ᵊṣṣīr. kullhin ᵊhnīye miṯil baˁaḏ̣hin. |  |
|  | hinne kullhin miṯil baˁaḏ̣hin w hnīt al-ˁadas zād ˁayne nafs aš-šī zād kullhe burqulhe w bəṣalha w ṯūmha al-yābis hā! |  |
|  | kullhin waktin ᵊtgūm tinfariǧ yḏ̣all tinḥaṭṭ xāšūgit ᵊhnīt ˁadas šōrabit ˁadas-in ḥāṛṛa ta-tiswīha, |  |
|  | yḏ̣all kull-ma bidāl al-mayye ˀaḏ̣all aḥuṭṭ šōraba lummunhe tihni tistawi ṣṣīr zēne miṯil ˁaǧīn, |  |
|  | ˀagūm ˁād aḥuṭṭ ˁalēhe ayaddimhe bṣala ˀīdām ᵊbṣala hiyye bēḏ̣a wala ṣinˁa, |  |
|  | ᵊbṣala ˀīdāmhe yinḥaṭṭ ˁād ˁalēhe hāḏi zād čīgt al-ˁadas w-al-ᵊhnīy zād ˁayne al-bəṭāṭa. |  |
|  | ˀal-bəṭāṭa zād hašlani ta-ngūl tinṭabix, tinṭabix zād wakt-inha ḥāṛṛa ˁayne al-burqul w-ad-dibis w-aš-ši kullu ˁayne nafs aš-šī. |  |
|  | w bṣalt-in yābse w-aṯ-ṯūm ˁayne waktin ᵊtgūm tinfarik bidāl ad-dibis tinḥaṭṭ bəṭāṭa, |  |
|  | ˀal-bəṭāṭa zād tinfarik b-al-bəṭāṭa w ˀīdāmhe zēt w bṣalt-in yābse. |  |
|  | hāḏi zād ᵊhnīt al-bəṭāṭa haḏanne ˀač-čīga arbaˁ ᵊšqāl. |  |

## Urfa-140: al-ᵊbyāt [new]

Amīna

1 Oct 2013

|  |  |  |
| --- | --- | --- |
| 0:01 | ˀal-ᵊbyāt ta-ngūl al-ḥurma inčād-inhe yaˁni egerki trīd ˁəǧyān ta-ngūl yrūḥ-ilhe ˁəǧyān al ymūtū-lhe hā, |  |
|  | ˀal hinne ˀal yrūḥin gidenler kimler al al ymūtū-lhe ˁəǧyān al yrūḥū-lhe ˁəǧyān al ta-ngūl ˁalēhe səxənte. |  |
|  | haḏinne yrūḥin ˁa-š-šēx ˁala šēx-in yaˁni ybayyit hā, ta-ngūl al mālhe ˁa-š-šēx, |  |
|  | ˁād ygūl “ᵊnṭīni min ˁbugič!” al ˁabag šinhu? ˀal-ˁabag al-hiris al-malbūs ad-dawām yaˁni kullanılmış eşyası, |  |
|  | ta-ngūl maḥrama walla hibrīye walla kišmit ṯōb haḏanne ˁādēne, |  |
|  | ˀiš-ma yaˁni gönlüğünden ne koparsa tliff bīhe halhinne ˀiš-ma tənṭī min gaḷbak yā. |  |
|  | ˀište mū ˀalli maǧbūri halgadd haḏanne ˁād ylaffhin b-al-ᵊbiyāt w-aš-šēx yḥuṭṭhin ǧawwā w ynām ˁa-n-nīye. |  |
| 1:06 | baˁaḏ̣hun zād baˁaḏ̣hun yaˁni al-ḥurma hiyye mart aš-šēx ᵊtḥuṭṭ b-al-gizli, b-al-gizli tḥuṭṭ b-al-gizli ǧawwa rās aš-šēx, |  |
|  | w ygūl ya wali ḥlimit hīčiḏ, ḥlimit hīčiḏ yḥiss aṣ-ṣubuḥ ygūl “hlimit ḥarām ba-flāne bī wāḥad zād, |  |
|  | yḥuṭṭu bālu, yḥuṭṭu bālu yaˁni ˀaš-šēx alḥaz ᵊšyūxne zād ybayytūn hēne, ˀal-ᵊhnīye wāḥad aṣ-ṣāliḥ zād ybayyit. |  |
|  | mū bass aš-šēx aṣ-ṣāliḥ zād ybayyit čünkü ˀiḥna hēne b-ᵊhnīt islāmīye zād al-mibīt šī. |  |
|  | al-mibīt šinhu yaˁni? šey almak ta… ta-ngūl ē b-at-turuk ši-ygūlūn ta-ngūl şey etmek [..] istišārīya, |  |
|  | ˀaš-šēx yōmin yḥuṭṭūn ǧawwa rāsu al-mibīt maġribit aǧ-ǧumˁa aš-šēx b-al-lēl yḥalam. mā-tgūl. |  |

## Urfa-094: Three advises [new]

Ismail

10 May 2010

|  |  |  |
| --- | --- | --- |
| 0:22 | wāḥad ᵊb-zimānāt yrūḥ ˁa-l-qurba, miǧǧawwiz, miǧǧawwiz ǧidd w rāyiḥ ˁa-l-qurba mištaġil, |  |
|  | yaˁni mištaġil xamsṭaˁaš ˁišrīn sine b-al-qurba ta-ngūl min hēne rāyiḥ mištaġil b-Ādane ˀaw b-ˁēntāb aw Mersīn. |  |
|  | yaˁni məṭraḥ b-al-qurba mn-Urfa rāyiḥ, ˀar rāyiḥ hāḏa ˀawwali yrūḥūn maši yaˁni mā waṣṭāt māmiš yrūḥūn maši, |  |
|  | yōmin miše b-al-qurba xamsṭaˁaš ˁišrīn sine mxalli ḥurumtu hēne, |  |
|  | miǧǧawwiz w rāyiḥ ṣāyrāt-illu ṯalāṯ tālāf aqče məṣāri, ˀal-aqče ˀawwali məṣāri l-awwali ˀal-aqče, |  |
|  | ta-ngūl malyūn alḥaz wēya ˀalif ṯalāṯ məṣāri-n ˁatīǧe ta-ngūl miṯil məṣārīkum, |  |
|  | ᵊmsawwi ṯalāṯ tālāf yūro yaˁni mqaznič b-al-ˁišrīn sine ṯalāṯ tālāf yūro. |  |
|  | ˁugub-mu mqaznič gāl “yāzi ˀāni štagēt ˁala ḥurumti, ˀāni ˀarīd ašūf ḥurumti štagēt yaˁni štagēt […] |  |
|  | ˀugḏ̣ubu w ǧāy ˁala gām rād ˁala blādu māxiḏ məṣārīyu flūsu ˀaqčātu. |  |
|  | ǧāy ˁala blādu, yōmin ǧāy ˁala blādu w ǧāy ta-ngūl min Āḏane ǧāy, yā m-Adana min Tarsus Ǧayhān wunnu šāyif wāḥad wāǧfīn ˁa-d-darib, |  |
|  | ta-ngūl humma yiǧūn awwali b-ˁarabanāt aw wāṣṭa ˀaw maši ˀinnu wāḥad al limīme miltamme miltamme aǧ-ǧimāˁa, |  |
|  | winnu wāḥad ygūl “ˀāni ˀabīˁ an-naṣīḥa b-al-məṣāri, ˀabīˁ an-naṣīḥa b-al-məṣāri, ˀabīˁ an-naṣīḥa.” |  |
|  | hāḏa gāyil “šit-bi ˀan-naṣīḥāt šin-hiyye an-naṣīḥa?” gāyil “ˀabīˁ an-naṣīḥa b-alif, b-alif aqče.” |  |
|  | hāḏa gāyil “ˁindi ṯalāṯ tālāf aqče, yā wal an-naṣīḥa ˁaǧab šinhi hāḏi? |  |
|  | ˀarīd anṭī-li w-aštari minnu naṣīḥa b-al-wruga b-alif aqče.” |  |
|  | yōm-innu wāǧif ˁindu xayyo šinhu gāyil “ˀinṭīni ˀalif wruga ta\_bīˁak naṣīḥa!” |  |
|  | minṭi ˀalif wruga maˁnāthe gāyil b-al-ˁarabīye “ˀiš-šu b-al-qadar haḏāk yiṣīr iš-šu b-al-qadar yaˁni ˀiš-maktūb b-al-qadar haḏāk yṣīr.” |  |
|  | gāyil “hāḏi ˀal biˁit ˁalayyi?” gāyil “hāḏi ˀāni zād aˁarifhe.” |  |
|  | gāyil “ˀāni ˀabīḥḥe b-al-məṣāri.” māxiḏ minnu ˀalif wruga. |  |
|  | māši ǧāy māši ˁa-d-daraib uxra ǧāyīn ˁal ˁēntāb uxra wāǧfīn ᵊb-məṭraḥ wunnu ˀuxra wāǧif qādi wāḥad, |  |
|  | innu ygūl “ˀāni ˀabīˁ an-naṣīḥa b-al-məṣāri.” wunnu ˀuxra gāyil “ˁaǧab hāḏa balči naṣīḥtu ˀaxēr min ḏāk.” |  |
|  | “wal xayyo bēš ᵊtbīˁ an-naṣīḥa?” gāyil “waḷḷa ˀāni ˀabīˁ an-naṣīḥa b-alf aqče, aqithum al-amalīye. |  |
|  | šinhi gāyil “ˀinṭīni ˀal-məṣāri, ˀal-flūs ta\_ˁallmak, ˀiṭni ˀal-aqčāt!” |  |
|  | mənṭī zād alif aqče gāyil “šinhu?” gāyil “ˀal-gaḷəb al iš-ma yḥibb az-zēne haḏīč hiyye al-gaḷəb al yḥibb al-gaḷəb hiyye az-zēne haḏīč yaˁni ˀal-gaḷəb šī yḥibb az-zēne haḏīč yaˁni turǧumithe al-gaḷəb šī yḥibb az-zēne.” |  |
|  | gāyil “hāḏi hiyye tgūl ˁinhe ˀāni zād aˁarifhe.” gāyil “ˀāni ˀabīˁhe b-al-məṣāri.” |  |
|  | “yā xūyi” gāyil “rāḥat al-alif al-uxra zād rāḥat.” |  |
|  | māši māši māši waḷḷa ˀuxra ǧāy ˁala wāḥad šāyifhu ba-Suruč ᵊb-qaze Urfa, garrab l-Urfa, |  |
|  | “ˀabīˁ an-naṣīḥa, ˀabīˁ an-naṣīḥa, ˀabīˁ an-naṣīḥa!” w gāyil “ad-darib hāḏa qēr an-naṣīḥa māmin šī?” |  |
|  | kullu ybīˁūn naṣīḥa māmiš lā frənǧi lā bordogān lā ṣōṭ lā sukkar kullu ybīˁūn naṣīḥa, hāḏa mā ˁidhum qēr an-naṣīḥa šī?” |  |
|  | “wal xayyo gūl inte ši-tbīˁ?” “waḷḷa” gāyil “ˀāni zād ˀabīˁ an-naṣīḥa b-alif aqče.” |  |
|  | gāyil “yā rabbi ˀawwali ˀal-alfēn ṛāḥin w ḏ̣allat alif, ˁaǧab hāḏa balči xāf naṣīḥtu zēne, ˀarīd aštari minnu.” |  |
|  | “hāk al-alif wruga ˁallimni xayyo ˁala naṣīḥtak!” |  |
|  | gāyil “kullši lilhe zimān yaˁni kullši in lu zimān w mā šakle tiǧi ˁal-ˁaǧale, yaˁni ˀaṣ-ṣabir kullši lu zamān w mā šakle tiǧi ˁal-ˁaǧale.” |  |
|  | w gāyil “hāḏi naṣīḥtak?” gāyil “ˀī!” w gāyil “ˀāni zad aˁarifhe.” gāyil “yā xūye ˀāni ˀabīḥḥe b-al-məṣāri.” |  |
|  | māxuḏ al-məṣāri minnu hāḏa ḏ̣all ᵊb-qēr məṣārīīīī. |  |

## Urfa-155: Stories from childhood [new]

Amina

21 Nov 2014

|  |  |  |
| --- | --- | --- |
| 0:22 | ˀāni ˀawwali wakt-inni ˀawwali ziqīre ˀāni činit čiṯīr ᵊrḥamit abūyi ˀāni čiṯīr yištahīni. |  |
|  |  |  |

## Urfa-186 : Bidīle

Ismail 1:26

|  |  |  |
| --- | --- | --- |
| 0:0 | *yōmin ᵊrrīd inǧawwiz wlēdna ta-ngūl ᵊnǧawwiz Fārūq* |  |
|  | *ˀarūḥ āni w-Amīne ᵊndawwr-illu ḥurma, ˁala bēt ˁala garāye rrūḥ ˁala bēt* |  |
|  | *ǧīna ˁala bēt ta-ngūl as… ˁala Ǧumēle ˁidhum ᵊbnayye* |  |
|  | *[ᵊḏkarōne lilhum[[98]](#footnote-98)] yaˁni ḏkarōne ˁinidhum bnayyt-in zēne* |  |
|  | *w ǧīna ˁalēhum ᵊnšūf-ha ta-nšūf-ha niˁǧib-he mā niˁǧib-he* |  |
|  | *salām ˁalē-kum – ˁalē-kum as-salām! ˀahlan wa-sahlan!* |  |
|  | *nugˁud ᵊntaharraǧ ᵊflān, umm Fārūq ssāˁil, Amīne tisˁal:* |  |
|  | *xayyo ˀiḥne ǧīne nǧawwiz wlēdna ǧaˁad ᵊndawwr-illu ˁala ḥurma* |  |
|  | *humma ˁād ygūlūn: xayyo ˀiḥne ˁidne bnayye w ˁidne zād wlēd* |  |
|  | *ˀiḥne rrīd yaˁni ta-ntibādal iḥne b-as-syāg mā nǧawwiz* |  |
|  | *ˀinčād ˁidkum ᵊbnayye w tinṭūnhe ntibādal yōmin ˁād ᵊtxušš yxušš ˁa-l-ᵊbnayye yaˁni b-ˁagənne (< ˁagəl-ne)* |  |
|  | *w nḥibb-he ngūl, xayyo ˀintu zād taˁālu šūfu zād* |  |
|  | *yōma ˀarīd ta… ˀiḥne rrīd ta-ntibādal ᵊngul-lhum* |  |
|  | *zād taˁālu xayyo ˀintu zād šūfū́* |  |
|  | *ˀaw in ˁǧibaw humma zād w-iḥna ˁǧibne ntiṭābaq ˀaw ᵊntibādal ˁād hāḏi ˁād isimhe bidīle.* |  |

Remarks

*siˁal ˁinkum* ‘he asked for you’ is not *saˁˁal ˁinkum* araştırmak

*ǧī polīs yisˁal ˁin bētkum*

*ǧī polīs ysaˁˁil ˁinkum ši.*

## Urfa-187 Two wives and a fridge

Ismail 3:38

|  |  |  |
| --- | --- | --- |
|  | *wāḥad yā Štefan xōǧa, ᵊb-zimānāt ᵊzlime ˁindu dār wəḥde, dār-in ṭuwīle miṯil ad-dār hāḏi* |  |
|  | *bass ˁindu dār, bass ˁindu dār wəḥde w ˁindu, ˀaz-zlime hāḏa ḥurumtēn ᵊmǧawwaz ˁindu ḥurumtēn* |  |
|  | *ynām yifruš yifrušin dōšägēn w huwwe ynām b-al-waṣṭa* |  |
|  | *w-al-ḥabāyib ynāmin wəḥde min hēn w wəḥde min hēne.* |  |
|  | *yōmin nōbāt wəḥda tnām qādi wəḥde (tnām) hīčiḏ yaˁni yibˁidin ᵊm-baˁaḏ̣hin* |  |
|  | *ǧāyu ḏāk an-nahār xāṭir, mxaṭūr, yōmin ǧāy xāṭir gāyil: yā rabbi šnōn asāwi?* |  |
|  | *ˁindi dār wəḥde w-al-xāṭir hāḏa yrīd mibīt yrīd ybāt ˁindi ynām ˁindi* |  |
| 1:04 | *gāḏ̣ib al-buzdolabə b-ad-dār b-al-waṣṭa mdaḥḥič gāyil l-al-ḥurma* |  |
|  | *gāyil, ḥuṭṭi b-ad-dār al-buzdolabə w dīri bābu minne w-sāwi pärde al-buzdolabə sāwi pärde yammu!* |  |
|  | *w-al-xāṭir ᵊfiršī-lu min qādi w-iḥne firšī-lne min hēne nnām, l-aṣ-ṣubuḥ ᵊnsāwi idāṛa ˀal-yōm.* |  |
|  | *msāwye hīčiḏ al-ḥurma fārše al-muġrib mitˁallilīn, b-al-lēl nāymin* |  |
|  | *yōmin nāymīn huwwa al-ḥabāyib fāršāt dōšagēn huwwa b-al-waṣṭa* |  |
|  | *w huwwe [wəḥda] min hēne ˁinnu wəḥde min hēne ˁinnu w-al-xāṭir min qādi fāršī-lu.* |  |
|  | *ad-dinye ḥāṛṛa gēḏ̣ hāṛṛa demek guṭma, ad-dinya ḥāṛṛa ta-ngūl b-al-gēḏ̣ b-al-lēl* |  |
|  | *tāli l-lēl tāli l-lēl gāyim ydugg az-ziġīre yrīd minhe yrīd minhe ta-ysāwi.* |  |
|  | *gāyilt-illu: ˁēb! daḥḥiǧ ˁindak xāṭir w hāḏi yammne, ač-čibīre nāyme ya wal!* |  |
|  | *gāyil, daššrīč minhum inti ˀāni gām aṣ-ṣbāy mā yigaf* |  |
| 2:12 | *ˀuṭluˁi al-ᵊhnīye ta-rīd asāwī́ gāyle hēne mā yṣīr* |  |
|  | *gāyil ˁaǧal rūḥi fukki bāb al-buzdolabi b-ḥiǧǧit ǧaˁad tišrabīn mayy w-āni aǧīč w-ᵊnsāwi.* |  |
|  | *hiyye rāyḥa fākka bāb al-buzdolabi hāḏa ǧāy mitlabbishe min wara mṭabbishe mitlabbishe mṣaffiḥhe ḏ̣āribhe.* |  |
|  | *ˁugub-mu ḏ̣āribhe mbarrid galbu ǧāy mažḏūˁ yrīd ynām* |  |
|  | *ač-čibīre zād šāyfittu gāyme dduggu gāyle ˀāni zād arīd.* |  |
|  | *ši-trīdīn walay? gāyil. gāyle, tawwkum miṯil as sāwētu ˀāni zād arīd, ˀāni zād gūm sāw-ni!* |  |
|  | *tss aˁūḏ bi-llāh min aš-šēṭān, gāyil, gūmi rūḥi ˁa-l-buzdolabi zād fukkī́* |  |
| 2:55 | *fukki l-buzdolābi b-ḥiǧǧit ta-tišrabīn mayye w-āni ˀaǧīč miṯil-ma sāwētu hīčiḏ āni zād arīd.* |  |
| 3.02 | *zād rāyḥe fākka l-buzdolabi zād gāyim mitlabbishe zād ḏ̣āribhe* |  |
|  | *ǧāy maǧḏūˁīn nāymīn l-aṣ-ṣubuḥ* |  |
|  | *aṣ-ṣubuḥ al-xāṭir gāyim ǧāˁid gāyil, yā mˁazzib ar-rḥamān, yā ˀabu flān!* |  |
|  | *gāyil, hā šbīk? – gāyil, fəṭasit m-al-ˁaṭaš b-al-lēl mā nṭētūni mayye ta-šrab.* |  |
|  | *gāyil, wal al-buzdolabi ˁindak. čān gimit w šribit mayye. fakkēt al-buzdolabi w šribit mayye.* |  |
|  | *gāyil, wal wald ač-čalib b-al-lēl al yfukk al-buzdolabi tgūm ᵊtnīču.* |  |
|  | *ˀāni zād xifit gilit arūḥ afukk al-buzdolabi ˀašrab mayye zād yiǧi yrīd ynīčni wald ač-čalib hāḏa.* |  |

*ydawwrūn mibīt ta-ynāmūn* they are looking for a sleeping place to sleep

## Urfa-190 The ill and blind mother

Ismail 2:38

|  |  |  |
| --- | --- | --- |
|  | *wāḥad b-zimānāt yā xōǧe ˁindu ˀumm ˁaǧūz ˁamye ˁumurha tisˁīn imye* |  |
|  | *waǧˁāne b-al-bēt w ḥāṭṭa bīhum dāyix mitsalxiš yaˁni dōm tibči* |  |
|  | *ḥāṭṭīnhe b-ad-dār ḥābsīnhe hiyye hahaha bass tibči* |  |
|  | *yāxḏūn ˁa-d-daxātre ydawwrūn bīhe yihnūnhe bōš kullu tibči* |  |
|  | *wuǧaḥḥa bači ˀismu bači hahaha bass tibči* |  |
|  | *ǧāy nahār xāṭirhum wāḥad xāṭir-in ǧiləg ḥēšāk wāḥad-in ǧiləq* |  |
|  | *nāyim bayyāt ˁidhum rabīˁu rabīˁ wlādhe.* |  |
|  | *hāḏa fāršī-lu b-ad-dār b-al-lēl nāyim l-aṣ-ṣubuḥ ynām l-aṣ-ṣubuḥ hahaha al-ibči* |  |
|  | *aṣ-ṣubuḥ gāyim wal gāyil ᵊhnīye il rāˁ al-bēt hē wal ᵊflān wal šinu al-ḥiss?* |  |
|  | *hāḏa yiǧi min qādi l-aṣ-ṣubuḥ hē wal gāyil yā xūye ba tindall hāḏi ˀummi w bass tibči bass tibči* |  |
|  | *qēr al-bači ˁaǧūzne ˁamye w hahaha tibči.* |  |
|  | *išgadd xaḏēnāha ˁa-t-taxātre xaḏēnāha ˁa-l-xastaxānāt ˁala ṭabībīye mā ligō-lha čāṛa* |  |
|  | *gāyil mā txallīni ta-rīd ašūfha. ˀaṣṣōbha? ta-da-šūfha.* |  |
|  | *ˀā gāyil b-ad-dār haḏīč rūḥ šūfha!* |  |
|  | *gāyil ˀāni arīd axušš ˁalēhe laḥḥad yiǧīni ta-da-šūfha šinhu daridhe, balči tˁallimni.* |  |
|  | *xāšš ˁalēhe min wara mčalliṭ al-bāb ḏ̣ārib as-surgi hiyye mdaḥḥǧ-ilhe hīčiḏ ˁaǧūz-in ḥamra zēne.* |  |
|  | *gāḏ̣ib w ǧāy yammhe w till as-sirwāl w hī ǧaˁad tibči w mˁalliǧ riǧlēhe lē fōg w ḥāṭṭhe nāṣifhe nāyičhe* |  |
|  | *yōminnu ˁagub mū nāyičhe sākte ḥisshe magṭūˁ.* |  |
|  | *gāyil hāḏi mātat bint ač-čalib ᵊš-ǧāha mdaḥḥič lā lā mī mayyte ṭayybe!* |  |
|  | *mtill sirwālhe w ṭāliḥ b-ač-čōl ǧāy gāylīn ḥarām išbīhe ˀal-ˁaǧūz?* |  |
|  | *gāyil farrakithe ṭayyabithe mšaḷḷa mā ˁād tibči ˀaw w-al-xāṭir ˁād rāyiḥ.* |  |
|  | *hāḏi ṯāni nahār l-aṣ-ṣubuḥ sākte mē ṭālˁe ḥisshe ˀil ṯāni yōm.* |  |
|  | *aṣ-ṣubuḥ uxra mdaššne hahaha an-nōba mā ˁād tibči an-nōb.* |  |
|  | *gāyme ṣṣīḥ arīd miṯil al-bāriḥ, arīd miṯil al-bāriḥ!* |  |
|  | *tss wal hāḏa miṯil al-bāriḥ šinhu? ˀaw wlēdhe ǧāy ˁalēhe fākk al-bāb gāyil* |  |
|  | *yuṃṃa! ḥarām činti kullu tibčīn hahaha w-an-nōba gimti tgūlīn arīd miṯil al-bāriḥ. šinhi miṯil al-bāriḥ?* |  |
|  | *gāyle, at-taxtūr haḏāk aǧ ǧīy aṣ-ṣbāy haḏāk nāčni w sikatit.* |  |
|  | *gāyil, wald al-kälib nāyč al-ˁaǧūz.* |  |

## Urfa-191 The Kurd and his two wives

Ismail 1:40

|  |  |  |
| --- | --- | --- |
|  | *al-kurdi yā ṭuwīl al-ˁumur yā Štefan xōǧe bi-Swērač, wuruč ᵊSwērač* |  |
|  | *ˀiḥna ˀal-ᵊKrād wāḥad Kurdi b-aǧ-ǧarye māxiḏ ḥurumtēn, ˁindu ḥurumtēn* |  |
|  | *wəḥde čibīre wəḥde ziġīre, šwayye ḏ̣aˁīf durmu miṯli ta-ngūl* |  |
|  | *maddītu mā ˁindu šī yiǧi ˁa-l-bēt al-məġrib yrūḥ* |  |
|  | *huwwe sāriḥ rāˁi ma-dri šqāl yiǧi ˁa-l-bēt wəḥde tgūl: ˀāni ṯōbi makšūm arīd ṯōb* |  |
|  | *yrūḥ ˁin haḏīč ᵊtgūl rāsi ˀāni daḥḥiǧ ᵊšnōn rāsi ᵊm-.. bī gaməḷ uxuḏni ˁa-l-bärbär [ˁa-t-tärzi] ˁa-l-bärbär taxmīnen* |  |
|  | *ta-yihni rāsi ta-mšiṭ rāsi ta-ydaḥḥiǧ iš bī?* |  |
|  | *tss ˀī, ysāwin ˁalē ḥǧaǧ w mā ysōlifhin w nahār nahār huwwe zād min ḏ̣īǧit xulgu ḥitt ᵊhnīye mā-ysāwi* |  |
|  | *mā yqassil mā ynīčhin mā … nafsu mā trīd al-yitak* |  |
| 0:51 | *nahār m-al-məġrib mətḥaḏ̣ḏ̣r-ilhin gāyil: igaf al-yōm haḏanne ˀarīd aṭluˁ min ḥagghin.* |  |
|  | *hāt wəḥde b-ad-dār ḏīye wəḥde b-ad-dār ḏīye gāyil: mā tuṭluˁin b-ač-čōl!* |  |
|  | *yxušš ˁa-z-ziġīre yiḏ̣rubha ynīčhe yuṭluˁ yfūt ˁa-č-čibīre w ḏ̣āll l-aṣ-ṣubuḥ nāyič w nāyič, nāyič w nāyič.* |  |
|  | *mū ṭāliḥ mū mxallīhin yāxḏin nafas* |  |
| 1:08 | *aṣ-ṣubuḥ ˁād gāyim mqasslāt hinne w mqassil huwwe gāyil:* |  |
|  | *di-mšin ta-rrūḥ ˁal.. mā trūḥīn ˁa-l-bärbär? ˁa-t-tärzi?* |  |
|  | *ta-rīd arūḥ aǧīb-ilčin ṯōb, hāč məṣāri!* |  |
|  | *ˀač-čibīre gāyle: ˀāni mā ˁād arīd ṯōb āni ṯyābi l-awwalīyāt kullhin yāzinni ˁindi ṯyāb.* |  |
|  | *ˀaz-ziġīre ǧāyhe gāyil: imši mū trīdīn ˁa-l-bärbär [tärzi] ta-tsāwīn makyāǧ w-ᵊhnīye?* |  |
|  | *gāyle: lā, yā zlime ˀāni alḥaz algā-li min hēne məšəṭ w-amaššiṭ rāsi.* |  |
|  | *w mdaḥḥiǧ hīčiḏ ˁala zubbu tāfil ˁalē hay kalboġlu kälb häm tärzi o hem berber o! ṣirit al-yōm ham bärbär häm tärzi hahaha.* |  |

## Urfa-177 Marriage and wedding in former times

Amīne 16:39

|  |  |  |
| --- | --- | --- |
|  | *ˀiḥna zād hēne ta-ngūl aṣ-ṣubḥa zād al-mōt sōlafna ˁalē ta-nsōlif ˁād ˁa-ṣ-ṣubḥa zād.* |  |
|  | *ˀaṣ-ṣubḥa ta-ˀasōlif dā-sōlif ˁa-l-awwalīn yaˁni mā\_sōlif ˁa-t-tālīn ta-ngūl al-awwalīn ta-ngūl.* |  |
|  | *ˀiḥne, ˀiḥne ˁalēne\_iḥne ta-ngūl ǧaw… wakt-in ǧawwazna ˀaxūye mesela ǧawwazne ˀaxūye riḥna awwal fāl,* |  |
| 0:25 | *šifna ˁa-l-ᵊbnayye, šifna ˁa-l-ᵊbnayye. ˁǧibnāha awwali zād ᵊnˁarifhe ᵊṣṣīr binit ˁammti hā!* |  |
|  | *w ginne (< gilne) hāḏi ˀinčād ši tiǧī hāḏi tiǧī b-sāgitne, hāḏi tiǧī b-sāgitne* |  |
|  | *čād ˁidne ˀaxx ˁindne ˀaxx ˀaxūye kūt, lā yākul b-īdu lā yimši lā … kūt.* |  |
| 0.47 | *təmanṭaˁš sine ˁumru. w ginne: ta-rrūḥ ᵊnǧīb ta-nāxuḏ bint …ᵊˁammti miššān axēr ma…* |  |
|  | *ta-ngūl niǧi nāxuḏ al-garībe nāxuḏ bint ᵊˁammti.* |  |
| 0.55 | *xaḏēnāha šgadd rād abūha minne ˀabūha hiyye bint ᵊˁammti ˀamma ˀabūha qarīb min qēr ˁašīre ᵊḤbāṭi.* |  |
|  | *rād minne syāg xamsīn milyār[[99]](#footnote-99)yaˁni ˀawwali, xamsīn milyūn xamsīn milyūn* |  |
| 1:10 | *ˀā w gimna ˁādēne ˀāni syāgi yaˁni sittīn w hiyye xamsīn ˁamanhe guṭma ǧirībe gurba hiyye syāgha ˀāni syāgi fāt ˁalēhe.* |  |
|  | *syāg Ǧamaw al-Maḥmūd fāt ˁalēne w-āni syāgi fāt ˁalēhe.* |  |
| 1:31 | *yaˁni b-aš-šahrēn ḏanne ṭilaˁne aṯ-ṯalāṯitne ǧimīˁ.* |  |
|  | *w rəḥna ˁād ᵊxṭəbōha ˀahali ᵊxṭəbōha ˀahali ˀənṭōha zād humma ḏōlak zād yrīdūn ta-yinṭūnhe ˀahali.* |  |
| 1:41 | *yaˁni ˁidhum ši il ḥālhum zēne w dārhum dār ṣṣīr dār binithum zēne.* |  |
|  | *ᵊnṭōha ˀaw b-al-hafte oldu da bitti mašaḷḷa māmin nīšān tā šharēn w tā ṯalat tišhur.* |  |
| 1:58 | *hemen min gāḷaw tamām tamām xayyo, ˀəgraw fātḥithe al yrīd yrūḥ yxaṭib hā!* |  |
|  | *ˀawwal fāl al-ḥarīm yrūḥin min min ygūlin “timām!” al-ḥarīm yigbalin w-al-ᵊbnayye zād tigbal.* |  |
| 2:10 | *ˀaz-zilum yrūḥūn, ˀaz-zilum zād yigṭaˁūn as-syāg w-aǧ-ǧihāz w-aḏ-ḏahab ˀāāā* |  |
|  | *yigṭaˁūn kullši w yigrūn fātḥithe w yiǧūn.* |  |
| 2:25 | *ygūlūn ytisāwazūn ˁād ˀabu ˀabu l-ᵊbnayye ˁād min yāxuḏ al-ᵊsyāg yrūḥ as-syāg* |  |
|  | *ta-ngūl iḥne kullu ḥāṭṭīn qāfāthum ˁa-ṣ-ṣūf* |  |
|  | *māxiḏ ˁgūlhum ˁa-ṣ-ṣūf hemen yrūḥūn ᵊšgadd ṭōn ṭōn w nuṣṣ ṣūf, ṣūf, ṭōn w nuṣṣ ˀī ṭōn w nuṣṣ.* |  |
| 2:42 | *ˀAmīne [bint] ˀuxt Ismāˁīn ṭōn w ṯimānīn mīt kīlow xaḏō-lhe ṣūf* |  |
|  | *ygūmūn ˁādēne ˀabūha yrūḥ ˁād yiǧi ˁa-l-midīne hēne yrūḥ yištari ṣūf* |  |
|  | *yǧīb ṣūf ygūmin ˁād al-ḥarīm ˁād yxuššūn ˁād b-ᵊhnīt al-ˁiris.* |  |
| 3:00 | *ygūmin ˁād yqasslin ṣūf w ygūmin ydūsin w yšurrun w ygūmin yǧībin aš-šlūṭ* |  |
|  | *w-an-nās tugˁud ˁa-l-makīne ˁa-l-makīnāt tgūm ᵊtxayyiṭ al ᵊtˁarif ᵊtxayyiṭ ˁa-l-makīne* |  |
|  | *w-an-nās ᵊtfaṣṣil al bīhe tˁarif al bīhe ṯimāyir al bīhe qāfithe ad-dūs.* |  |
|  | *“xayye! ᵊšgadd ᵊnsāwi lḥāf?” wəḥde tgūl “sāwi!”* |  |
|  | *ta-ngūl ˁaman lḥāf ˁarūs lḥāf al-ˁarūs w-al-bēt mū wāḥad, mū yrīd yrūḥ gösteriš l-an-nās ᵊhnīye yaˁni hā!* |  |
| 3:30 | *ta-yṣīr gösteriš ta-ygūl “ˀabū! ᵊš-kubur al-ᵊlḥāf! ᵊš-kubur ad-dōšäg, ᵊšgadd al-maxadde ygūmun ˁād ysāwinnu mitrawēn* |  |
|  | *w hīčiḏ ta-ngūl šibrēn ysāwin ṭūl al-lḥāf w-al-ˁuruḏ̣ zā(d) ˁayne ysāwinnu.* |  |
| 3:45 | *yguṣṣun ˁād ygūmin nās ᵊtfaṣṣil w nās ᵊtxayyiṭ yǧībin ˁād ysahhlin aṣ-ṣūf* |  |
|  | *yḏ̣urbinnu ysāwin yḏ̣allin ysāwin uġrāš kullu b-aṣ-ṣūf al-hafte kullu b-aṣ-ṣūf.* |  |
|  | *lummun ˁād al-hafte ti-tigḏ̣i xayye ygūlūn yinṭūn ˁād yfukkūn telefon ˁala ahl l-ˁarīs* |  |
|  | *al-ˁarīs ǧāˁdīn mā ˁala bālhum bass yinṭūn ysallmūn al…as-syāg, mā ytiqārašūn ᵊb-ši.* |  |
|  | *yiguˁdūn mā ytiqārašūn ᵊb-ši, ˀahl al-ˁarūs al yibtalūn.* |  |
|  | *ygūmūn ˁādēne yfukkūn telefon: “xayye! mā giḏ̣ētin? ˀarīd ta-ᵊflān nahār nahār aṯnēn ᵊrrīd ᵊnrūḥ ˁa-ǧ-ǧhāz“* |  |
|  | *ˁala ǧhāz aḏ̣-ḏ̣ahar ygūmūn. “tamām xayyo gəḏ̣ēne!”* |  |
|  | *ītisāwazūn yirkabūn ˁād yǧībūn ˁād yirkabūn b-at-taksi.* |  |
|  | *eger ḏōlak zād ˁinidhum taksi ḏōlak zād ˁinidhum taksi ˀahl al-ˁarūs.* |  |
| 4:33 | *kull-min wāḥad b-at-telefōnāt ītifāhamūn w-inčādin mā ˁidhum ahl al-ˁarūs yiǧūn yāxḏūn ahl al-ˁarūs* |  |
|  | *yaˁni ysāwūn anlašma bēn baˁaḏ̣hum yirkabūn yiǧūn ˁa-l-midīne hēne* |  |
|  | *ˁa-l-midīne ˁād yiǧūn iḥne sūgne hēne sūg al-midīe sūg al-xām.* |  |
|  | *ᵊšgadd awwali gāṭˁīn wakt as-syāg gāylīn ta-ngūl ṯiman ṭāgāt sabiˁ ṭāgāt al-ᵊhdūm al-ˁarab ḏanne.* |  |
|  | *min ḏanne l-ᵊmšakkalāt al-lammūˁi w-al-pərpər w-ad-dūz w-al-ᵊmšakkalāt* |  |
|  | *yrūḥūn zād al-qāli, ˀal-qāli ta-yhaddmūn bēt al-ˁarīs.* |  |
| 5.06 | *yrūḥin ṯalṯimyit milyūn, ˀarbaˁmiyye xamismiyye at-tāxim hā!* |  |
|  | *ta-yxallin al-ˁarīs ta-mā yāxḏin hīčiḏ ar-raxīṣ w xaṭiyye w-la kullu m-aš-šīt al-qāli al-qāli* |  |
| 5:19 | *aš-šīt al-qāli yāxḏun minhe ˀā w-ītikāwanūn alle?* |  |
|  | *zād b-aǧ-ǧhāz ītikāwanūn wakt alle ītikāwanūn b-aǧ-ǧhāz ītikāwnūn alle* |  |
|  | *kull-min ygūḷ hāḏi ˀinčādinnu ˁād ˀabba l-ᵊbnayye ar rāyid rḥamt abūye čān mā ykāwin.* |  |
| 5:34 | *ygūl xallhum ᵊšgadd-ma yrīdūn ta-yāxḏūn ya wal!* |  |
|  | *ygūl linne ygūl linne, linne yaˁni hā ˀiš-ma yištarūn al-ḥarīm iš-ma yištarin linne.* |  |
|  | *ˀal-ᵊhdūm haḏanne yrīd yiǧinne lā tkāwnin ˁaǧal qāfātčin nāgṣa?* |  |
| 5:46 | *ˀiḥna ngūl “lā!” ta-yāxḏūn m-al-qāli lā ysāwūn maṣraf, ˀā ˀahl …* |  |
|  | *ītikāwanūn ˁād b-dukkān al-ᵊhnīye dukkān al-xām ˁugub ˁād minhi aǧ ǧāye qarībe?* |  |
|  | *ta-ngūl mū qarībe yaˁni dediġim yaˁni miṯli ˀāni ǧāye yōma xālt al-ˁarūs ǧāye ˁammt al-ˁarūs ǧāye* |  |
|  | *ygūm ˁād abb al-ˁarīs kullu abb al-ˁarīs al xassār* |  |
|  | *ygūm yištiri tāxim ˁād xayye gṭaˁ ˁa-l-ᵊflāne zād, ˀəgṭaˁ ˁa-l-ᵊflāne zād* |  |
|  | *aǧ-ǧāyāt ˁa-ǧ-ǧhāz al-yabanǧiyyāt hā! gṭaˁ ˁa-l-ᵊflāne zād ygaṭṭˁū-lhin ˁād tuwāxim.* |  |
| 6:21 | *ˁugub-ma ygaṭṭˁū-lhin ˁād ygūlū-lhin: ˀā yā xayye imšin!* |  |
|  | *ˀinčādin mālhum bēt mālhum ḥade imši xayye ˁa-l-loqanṭa zād hāḏi ˁādithun.* |  |
|  | *yrūḥ ˁād abū l-ˁarīs yqaddi al-kull al-ḥarīm ᵊb-wuruč wazzilun b-wuruč* |  |
|  | *w-yqaddīhum ˁād b-al-loqanṭa w yirkabūn ˁād yinṭūn al-ᵊhdūm ysallmūnhin l-at-tarzi* |  |
|  | *w yǧībūn tāxəm l-al-ˁarūs al-ˁarūs ˁād ˁaǧab ṭuwīle gaṣīre* |  |
| 6:45 | *marbūˁa šnōnha al-ˁarūs simīne? ḏ̣aˁīfe alle?* |  |
|  | *yǧībūn tāxim min ᵊhdūmha ˁēb zād al-ˁarūs ma tigdar tiǧi tfaṣṣil* |  |
|  | *yaˁni ˀiḥne l-ˁarab hā [trūḥ] yǧībūn tāxim min tuwāximhe yinṭūn l-at-tarzi* |  |
|  | *ygūlūn xayyo faṣṣil ˁala gadd hāḏa! at-tarzi ˁād yčīl yfaṣṣil yinṭīhum ˁād tāximhum* |  |
|  | *wāḥad minhin yfaṣṣilhin w ygūm yxayyiṭhin ˁād at-tarzi* |  |
| 7:09 | *hā ygūl xayyo ilḥiǧ-inne b-saˁ! yaˁni (mā) ilḥiǧ-inne tuwāximne al-hafte ḏīč* |  |
|  | *al-haftit aǧ-ǧāye linne zaffitne* |  |
|  | *ywaṣṣūn at-tarzi w-at-tarzi ˁād yxayyiṭhin yilḥiǧ ǧhāzhum* |  |
|  | *yrūḥūn ˁād mū bass ˁād hēne yhaddmūn bēt al-ˁarīs mū bass al-ᵊhdūm* |  |
| 7:27 | *aṭ-ṭwāne haḏanne ˀimye w xamsīn malyūn al-wāḥad, ṭōnēn ṯalāṯ* |  |
|  | *al-maḥārim haḏanne ˀarbaˁ xamse, kanādir rānāt ᵊsyūṛa šwāli ta-ngūl šāle* |  |
|  | *mašālāt al-qāliyyāt mā-dri tuwāxim ṭālˁāt alḥaz šarāšīf mā-dri ši* |  |
|  | *yāxḏūn ᵊhnīyāt ᵊšqi… ṣināˁāt yaˁni min-ˁada l-ᵊhdūm* |  |
| 7:54 | *wakt-in yǧahhzūn yaˁni ǧ-ǧhāz mū bass hīčiḏ aḏ-ḏahab yǧahhzūn* |  |
|  | *ᵊšgadd gāṭˁīn ta-ngūl xamis lērāt l-al-ˁarūs yrūḥ abu l-ˁarīs ysāwīhin xamis lērāt* |  |
|  | *w yinṭīhin yā nahār al-ḥinne yinṭīhin yā yinṭīhin zādēne wakt al-ᵊhdūm* |  |
|  | *ygūl haḏanne zād: xayyo lērātkum ta-ylabbsūnhin ˁād ylabbsūn al-ˁarūs.* |  |
|  | *ˀahalhe zādēne ˀahalhe mū xaḏaw bāšləq xaḏaw yaˁni s-syāg* |  |
|  | *ˀahalhe zād ˁala hnīthum ysawwūn yinṭūn ˁala wiǧdānhum ˁala wiǧdānhum* |  |
|  | *ta-ngūl ahalhe ˁādēne al-misˁale ˀalḥaz tiǧi ˁala ˀahalhe* |  |
|  | *ˀahalhe čādinhum ahal-in zēnīn w yrīdūn rāḥit binithum yrūḥūn yḥuṭṭūn fōg al-xamsīn malyūn* |  |
|  | *yḥuṭṭūn yaˁni məṣāri yaˁni yzawwdūn ta-ngūl yāxḏūn min büfāt az-zēnāt* |  |
|  | *yāxḏūn min xāliyāt az-zēnāt iḥna ˁād as sallam as-syāg* |  |
|  | *as-syāg mā yāklu ˀabb al-ˁarī… ˀabb al-ˁarūs.* |  |
|  | *hāḏa mā nṭa ˀabb al-ˁarīs mā nṭa syag abb al-ˁarūs mā yāklu s-syāg* |  |
|  | *yrūḥ yāxuḏ as-syāg yiǧi ˁa-l-midīne huwwa ayreten mū b-sāgt ahl al-ˁarīs, wḥadu.* |  |
| 9:01 | *yiǧi ˁād yǧahhiz il bintu yāxuḏ al-ummāˁīn al-bīḏ̣.* |  |
|  | *al-ummāˁīn al-bīḏ̣ šinhin? ač-čamašir makīne w-al-bulāšəq alḥaziyāni hā!* |  |
|  | *w-at-tīp w-al-uǧaq w-al-äää kullši š-māmin* |  |
|  | *yaˁni yāxuḏ al-būfe w-al-buzdolab w-at-televizyōn w-al…ḥitt klīmāt ṣāyrīn alḥaz* |  |
|  | *yaˁni mū xaḏa as-syāg? yaˁni b-nōba min perdāt w min xāliyāt w min maxādd min singārāt* |  |
|  | *w min ᵊb-nōb ᵊš-ma yiǧi ˁala ˁaglak, ˀal-bēt ᵊbnōba ḥitt lil al-čanaq* |  |
|  | *l-al-čanaqāt lil la-tuwāxim lil yaˁni bēt-in ᵊmkammal ᵊb-nōba hā!* |  |
| 9:45 | *l-al-ūtye l-al-māṣa l-al-qōltuqāt l-al… yaˁni šnōn al-bēt yitˁammar* |  |
|  | *al-bēt lē iˁmir l-aṣ-ṣōba l-al-ibre w-as-silič - ḥitt aṣ-ṣōbt aǧ-ǧaryān!* |  |
|  | *xōǧa l-al-ibre w-as-silič ᵊb-nōba š-ma yiǧi ˁala ˁaglak.* |  |
|  | *ḥitt čuwālit sukkar yāxuḏ, iš-ši ḏ̣all ˁindu b-īdu, ḥitt kīlo čāy yḏ̣all b-īdu ši m-as-syāg.* |  |
|  | *ḥitt čuwāl as-sukkar ḥitt čāy ta bintu ta-mā tgūl ˁyālhe le rāḥat* |  |
|  | *yaˁni ǧuhāle zād ˀē ḥitt at-torsīl ḥitt aṣ-ṣābūn baˁaḏ̣hum yimlūn* |  |
|  | *yḥuṭṭūn ḥitt baˁaḏ̣hum zād yǧībūn yimlūn ta-ngūl sanādīǧ binithum* |  |
|  | *yḥuṭṭūn fuṣṭug w ǧōz mfarraḏ̣a w baskawīt ta b-al-lēl* |  |
|  | *ˀaxāf inhe nahār-in ᵊtrūḥ tistaḥi mā tākul ačil hafta* |  |
|  | *ta ḏ̣ḏ̣all min al-gaḷb ˁugub tiǧi ˁinid ˁyālhe guṭma w trūḥ ᵊb-dārha* |  |
|  | *tākul baskawīt w sukkar ta tišbaˁ, al-ˁarūs mū tākul čiṯīr?* |  |
|  | *ᵊb-ṣandūgha kullši arzāgha tākul zihīd mū čiṯir ˀē* |  |
|  | *ˀamma hiyye il ḥālhe balči mā yišbiḥḥe min hāḏa yḥuṭṭū-lhe arzāg yīdek.* |  |
|  | *yīdek hā quru quru yḥuṭṭū-lhe ˀahā ˁugub ˁādēne lummun ta-ngūl ysāwūn ˁād ǧhāzhe*  Ismāˁīl: *ḥarām inti mā ǧibti?* |  |
|  | *haḏōḷe ˁād ǧaˁad asōḷif alḥaz ˁūdēne tamām, ˁugub ˁādēne ǧaˁad yisḥab* |  |
|  | *ˁugub ˁādēne lummunni tigḏ̣i ˁād aǧ-ǧhāz yigḏ̣i w lummun haḏōle zād gāḏ̣īn ᵊǧhāzhum* |  |
|  | *ǧhāz aḏ̣-ḏ̣ahar haḏōl zād gəḏ̣aw al-bēt yfukkūn ˁala baˁaḏ̣hum telefōn.* |  |
| 11:16 | *ygūl: xayyo rrīd niǧī nahār al-ḥinne nāxḏ al-ᵊhdūm yǧībūn ˁād ahl al-ˁarīs* |  |
|  | *yǧībūn yuguḏ̣būn makīne, kamyōn, w ylimmūn ˁād millithum zātēne mfarrǧīn mikātīb* |  |
|  | *w lāmmīn bälči xamsīn sittī ˀādami al-ˁiris kull gaṛāyibhum w ᵊmˁammrīn ad-dabče w ṭablāt ᵊddugg ˀā!* |  |
|  | *w yḥuṭṭūn aṭ-ṭable yrūḥūn yḏ̣allūn yṭawwṭūn bēt ahl al-ˁarūs* |  |
| 11:41 | *yǧūn yǧībūn al-ᵊmmāˁīn haḏanne al-luḥuf aṣ ṣārin al-luḥuf ˁašər luḥuf w ˁašər maxādd w ˁašər duwāšīč.* |  |
|  | *w-al-ᵊmmāˁīn yǧan ḏanne al-makīne mā tāxuḏhin min kuṯurhin.* |  |
| 11:52 | *malāt bēt yaˁni raḥīl bēt yǧībūnu ˁād w yiǧūn ˁala bēt ahl al-ˁarīs* |  |
|  | *ygūmūn ˁād yfarrqūnhin haḏanne nahār al-ḥinne yfarrqūnhin ˁād w-al-ᵊhdūm ˁādēne yxallūn ṭāg ˁād l-ahl al-ˁarūs* |  |
|  | *yg xayye haḏanne ta-tilbasīnhin nahār-in tiǧīn miṯil al-gelinlik* |  |
|  | *yaˁni yirmūn ṭāg ˁidhe ṣib.. ᵊb-ṣērhe ᵊb-rānāthe b-kull šaqlithe* |  |
| 12:15 | *yirmūn ṭāg li-ḥḏāha yirmūn ṭāg yiǧi al-bāǧi kullhin yǧībūnhin ˁala ahl al-ˁarīs l-ᵊhdūm* |  |
| 12:21 | *ˀaha b-nōba ˁād yṣafṣufūn bēthe w-ᵊhnīthe b-nōba ˀahl al-ˁarīs yṣafṣufūn yaˁni šūfi ˁād mənṭīnhe dār mənṭīnhe dārēn* |  |
|  | *šūfi ˁād ˁala wiǧdānhum ˁala wiǧdān ahl al-ˁarīs* |  |
|  | *aṣ-ṣubḥa ˁādēne, aṣ-ṣubḥa ˁād awwali b-al-ᵊgdura yǧīb čännu abb al-ˁarīs mkayyif w farḥān* |  |
| 12:43 | *ˀalḥaz čünkü kullši ṣār tembelik ǧaˁad yiḏbaḥ ḏibīḥe mn-al-lēl* |  |
|  | *yiḏbaḥ ˁād čam ḏibīḥe ta-ngūl, (ydis…) ˁizam čiṯīr uwādim ṯaləṯ ḏibāyiḥ, ˀarbaˁ ḏibāyiḥ* |  |
|  | *baˁaḏ̣hum ṯōr yiḏbaḥūn, ˀī ṯōr!* |  |
| 12:59 | *yiḏbaḥūnu mn-al-lēl mā ynāmūn b-al-lēl ahl al-ˁarīs* |  |
|  | *ˀamān ta-ngūl b-al-ḥinne yrūḥūn ydarrbūn taksi ta-yḥanni ˁala ahl al-ˁarūs* |  |
|  | *taksi ta-yrūḥ yḥanni l-ˁarūs yḥuṭṭ ḥinne ˀahl al-ˁarūs ˁād zād lāmmīn ǧīrānhum* |  |
|  | *w zād ˁala ḥālhum ǧaˁad ysawwūn ḥinne yiǧi ˁa-t-taksi wāḥad ahl al-… al-ˁarīs taksi wāḥad yiǧi yiǧi yḥanni al-ˁarūs* |  |
|  | *yinṭīhe kemāli yḥuṭṭ b-īdhe yḥannīhe w yrudd.* |  |
|  | *w haḏōle ˁād ahl al-ˁarīs miltabšīn umm al-ˁarīs[[100]](#footnote-100)* |  |
|  | *ahl axūtu eger axawātu yǧībūn ˁād da-yiḏbaḥūn w ygaṭṭˁūn w yḥaḏ̣ḏ̣rūn ᵊmn-al-lēl* |  |
|  | *yḥaḏ̣ḏ̣rūn tā ṣ-ṣubuḥ min yḥissūn ta-ywuzzūn ta-ygūmūn ta-yilḥiǧūn al-ᵊhnīye, aṣ-ṣubḥa.* |  |
|  | *ˀā mn-al-lēl yigḏ̣ūn ᵊb-nōba, ᵊhnīt al-laḥam daˁūt al-laḥam* |  |
| 13:49 | *w b-al-lēl čādinhum zādēne guṭma zādēne hnīthum [baṭənhum] qāli ˁalēhum* |  |
|  | *ysāwūn yḥammṣūn aǧ-ǧigär ˁal ḥālhum al yitˁabūn* |  |
| 13:55 | *yḏ̣allūn [mā] ysahhrūn l-aṣ-ṣubuḥ il ṭalˁit aš-šamis mā ynāmūn ḏāk an-nahār.* |  |
| 14:00 | *ygūmūn ˁād yugˁudūn yḥissūn m-aṣ-ṣubuḥ ši-di-ysāwūn? ta-ngūl ˀīdi-ysāwūn ˁēš burqul w ṭubīx* |  |
|  | *ta-ngūl ṭubīx yada fāṣūlīye hal ysāwūnhe* |  |
|  | *w ǧābaw ta-ngūl al-ᵊgdūra w rakkabaw al-ᵊgdūra ḥaṭṭaw al-laḥam, ǧidir laḥam.* |  |
|  | *w ǧābaw ḥaṭṭaw ǧidir ˁēš burqul yada rizz, ḥaṭṭaw ǧidir fāṣūlīt-in xaḏ̣ra* |  |
|  | *ta-ngūl yrīd ysāwūn ǧābaw mn-al-midīne ˁād mištarīn gabuḷ huṃṃa.* |  |
|  | *mištarīn ṯalaṯ arbaˁ ˁalāyiǧ fāṣūlt-in xaḏ̣ra, w gˁadan ˁād al-ḥarīm ta-ngūl eger ˁammāl al-ˁarīs eger ᵊǧrībāt xawātu* |  |
| 14:37 | *gāman yugurḏ̣un al-fāṣūlīt al-xaḏ̣ra yugruḏ̣ nās tugruḏ̣ ˁal aṯ-ṯūm w nās ᵊtgaššir al-ᵊfrənǧiy* |  |
|  | *w-hā az-zlime yiftil ˁalēhin w-al-ḥabāyib zādēne yiftilin* |  |
| 14:48 | *w yḥammiṣ aš-šˁēriyye l-al-burqul yḥammiṣ aš-šˁēriyye w yrudd al.. al.. yfawwir al-mayye b-qēr ǧidir* |  |
|  | *w yrudd al-mayye ˁalēhe w yrudd al-burqul w yinṭi b-ᵊhdāy b-ᵊhdāy nār hāḏa l-ˁēš ǧaˁad yiswi ǧaˁad.* |  |
| 15:01 | *w-al-laḥam zād ᵊb-qēr ǧidir zād ǧaˁad yiṭbax w-al-fāṣūlye zādēn yǧīb ˁayne zād yḥuṭṭ-ulhe laḥam min ˁadā.* |  |
| 15:11 | *w yǧīb yḥuṭṭ al-fāṣūlye w yrudd ˁalḗ yrudd al-ᵊfrənǧi* |  |
|  | *w yrudd ˁalḗ d-dibis w yrudd ˁalḗ l-mayye w ṯūmha w miliḥhe w šaqlithe ᵊb-nōba takmīlan* |  |
|  | *w ṣōṭhe w zād b-ᵊhdāy b-ᵊhdāy yinṭīha nār.* |  |

1. Literally: “he is a new dead”. [↑](#footnote-ref-1)
2. Syrian dialect; in the local dialect *fāriq* ‘empty’ is used. [↑](#footnote-ref-2)
3. Calque of *burası*? [↑](#footnote-ref-3)
4. Literally “they pull water” calque from Turkish *su çekmek*. [↑](#footnote-ref-4)
5. Sicher nicht magṭūʕa- [↑](#footnote-ref-5)
6. Literally “when they are thirsty”. [↑](#footnote-ref-6)
7. That means, *čēl* is both a square and measure and a measure of capacity. [↑](#footnote-ref-7)
8. Literally: “have come to you”. [↑](#footnote-ref-8)
9. [baxdanūs] [↑](#footnote-ref-9)
10. In Turkey the *Jandarma* (< French *gendarmerie*) are a special police force which operates mainly in villages and small towns. [↑](#footnote-ref-10)
11. Tall Abyaḏ̣ is the Arabic name the border town to Syria which is called Akçakale in Turkish. [↑](#footnote-ref-11)
12. Turkish postposition *gibi* ‘like’. [↑](#footnote-ref-12)
13. Turkish *aslında* ‘actually’. [↑](#footnote-ref-13)
14. In standard Turkish it is called *meyan kökü.*  [↑](#footnote-ref-14)
15. He addresses his daughter by calling her “daddy”; this is very common. [↑](#footnote-ref-15)
16. Turkish *buz* ‘ice’. [↑](#footnote-ref-16)
17. See above, lexical notes. [↑](#footnote-ref-17)
18. Literally: it makes the food melt. [↑](#footnote-ref-18)
19. Usually the word is pronounced *ḥǧara*. [↑](#footnote-ref-19)
20. Literally: income for bread. [↑](#footnote-ref-20)
21. 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-21)
22. Turkish *veya* ‘or’. [↑](#footnote-ref-22)
23. Local Turkish for *bir de* ‘also’. [↑](#footnote-ref-23)
24. The word *ṭōrba* is a loan from Turkish *torba* ‘sack, bag’. [↑](#footnote-ref-24)
25. Cf. Iraqi *farda* ‘heavy cloth sack usually used as a packsaddle on beasts of burden’ (Woodhead and Beene 1967: 348). [↑](#footnote-ref-25)
26. Plural of *ḥunṭa* in the sense of ‘kinds of wheat, kinds of cereals’. [↑](#footnote-ref-26)
27. 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-27)
28. This word is a loan from the local Turkish dialect: *bendek* ‘large sack’ (*Türkiye’de Halk Ağzından Derleme Sözlüğü* 1963: 626). [↑](#footnote-ref-28)
29. Turkish *kenar* ‘margin, side’. [↑](#footnote-ref-29)
30. 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-30)
31. This is an exact calque of the Turkish phrase *cemre düştü*, lit. ‘the *cemre* has fallen’. [↑](#footnote-ref-31)
32. Narrative imperative. [↑](#footnote-ref-32)
33. The word *faqīr* ‘poor’ usually implies that somebody is also mentally handicapped. [↑](#footnote-ref-33)
34. Ḥōrān is a fertile region in southern Syria. [↑](#footnote-ref-34)
35. Diminutive of *xšibe.* [↑](#footnote-ref-35)
36. Narrativ imperative. [↑](#footnote-ref-36)
37. From Turkish dağıtmak? [↑](#footnote-ref-37)
38. In Arabic the speaker switches back here into the third person singular. [↑](#footnote-ref-38)
39. He means a kind of curd cheese which very much resembles yoghurt. [↑](#footnote-ref-39)
40. Literally “washed it”. [↑](#footnote-ref-40)
41. Actually it is called *ʕukka* ‘hose pipe”, *kwāṛa* is a kind of chest to put the *ʕukka* in. [↑](#footnote-ref-41)
42. Literally: “they sat down (together)”. [↑](#footnote-ref-42)
43. šaharēn ? šahrēn [↑](#footnote-ref-43)
44. 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-44)
45. He lives in the village called Abu Ḥarmala. [↑](#footnote-ref-45)
46. 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-46)
47. [ta-ntaḥārab], because of all the /a/? [↑](#footnote-ref-47)
48. In the text wrongly *b-īdak*. [↑](#footnote-ref-48)
49. < tṭawwaʕhum (ʕh > ḥḥ). [↑](#footnote-ref-49)
50. 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-50)
51. 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-51)
52. Turkish *umut* ‘hope’. [↑](#footnote-ref-52)
53. eindeutig makān nicht mikān! [↑](#footnote-ref-53)
54. Whm fāʔin geizig [↑](#footnote-ref-54)
55. narrativer imperativ [↑](#footnote-ref-55)
56. Das türkische *hocam* “mein Lehrer” wird allgemein zur Anrede von in ir­gend­einer Weise gebildeten und etwas älteren Personen gebraucht. [↑](#footnote-ref-56)
57. Rückwanderer aus türk. *tabi(i)* „natürlich“ < arab. *ṭabīʿī.* [↑](#footnote-ref-57)
58. Im umgangssprachlichen Türkisch wird *millet* “Nation” auch im Sinne von “Leute” gebraucht. [↑](#footnote-ref-58)
59. 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-59)
60. Von türkisch *kıyma.* [↑](#footnote-ref-60)
61. Mit der typischen Auslautverhärtung: *ḥ < ʿ.* [↑](#footnote-ref-61)
62. Türkisch *ılık su* “lauwarmes Wasser”. [↑](#footnote-ref-62)
63. Zur Steigerung von *zēn* wird das den üblichen Elativformen angegliche­ne *axēr* verwendet. [↑](#footnote-ref-63)
64. Das Wort ist nicht ganz klar, wohl eine Verballhornung von *mawsim.* [↑](#footnote-ref-64)
65. Von türkisch *göç* “Herumziehen”. [↑](#footnote-ref-65)
66. A typical Bedouin word, cf. Holes 2001: 245. [↑](#footnote-ref-66)
67. In Iraqi Arabic used in the more restricted sense of ‘to use for the first time’ (Woodhead and Beene 1967: 158). [↑](#footnote-ref-67)
68. In Harran-Urfa Arabic, *čōl* < Turkish *çöl* ‘steppe’, means ‘open land’ and even ‘outside’. [↑](#footnote-ref-68)
69. Cf. Lane 1863: 1749: *ṣawwala* ‘to extract a thing by means of water; to soak a thing to extract the juice or bitterness’. [↑](#footnote-ref-69)
70. *čēl* is a local measure of capacity: 1 *čēl* of wheat is 184 kilo. Cf. Iraqi Arabic *čēla* ‘a container of no standardized size used by merchants to measure out grain, etc.’ (Woodhead-Beene 1967: 88). [↑](#footnote-ref-70)
71. Actually not the bread itself, but the wheat from which the bread is made is washed. [↑](#footnote-ref-71)
72. Literally: it has not seen water. [↑](#footnote-ref-72)
73. Turkish *gev*ş*ek* ‘soft, elastic’. [↑](#footnote-ref-73)
74. Turkish *yabancı* ‘strange(r)’. [↑](#footnote-ref-74)
75. Called *kibbe* in the Levant, *içli köfte* in Turkish: balls made of bulgur, onions, and minced meat. [↑](#footnote-ref-75)
76. The form *burqul* suggest an origin in the local Turkish *burġul* rather than Standard Turkish *bulgur.* [↑](#footnote-ref-76)
77. This word comes from Turkish *çiğ köfte* ‘raw kofta’; originally a kind of beef tartare, the local dish is usually vegetarian and made form extra fine bulgur. The region of Şanlıurfa is famous for *çiğ köfte* which are usually served rather spicy*.* [↑](#footnote-ref-77)
78. Cf. Mayadin (E Syria) *gešš* ‘whole straw’ (Lentin 2013: 166). [↑](#footnote-ref-78)
79. Derived from the root *s-l-g < s-l-q* ‘to boil’. [↑](#footnote-ref-79)
80. Turkish *merdiven* ‘staircase’. [↑](#footnote-ref-80)
81. Literally: to the mouth of the door. Reflexes of *famm > \*ṯamm* with an initial vowel are characteristic of the Shawi dialects, see Behnstedt and Woidich 2011: map 47. [↑](#footnote-ref-81)
82. Turkish *ayrı* ‘separate’. [↑](#footnote-ref-82)
83. She wants to say that their hands get very dusty. [↑](#footnote-ref-83)
84. Turkish *halı* ‘carpet’. [↑](#footnote-ref-84)
85. Turkish *kabuk* ‘husk, peel’. [↑](#footnote-ref-85)
86. She fills the sieve with wheat. [↑](#footnote-ref-86)
87. This is a local dish made of bulgur and meat which is roasted in ghee (local Turkish *bastīrma*. The word is thus not related to Standard Turkish *pastırma* that is a seasoned, air-dried cured beef. [↑](#footnote-ref-87)
88. The word also means ‘cricket’. [↑](#footnote-ref-88)
89. Cf. Holes 2001: 124: ‘legally accounted property: crops, food; camel-herds’. [↑](#footnote-ref-89)
90. Turkish *yumak* ‘ball, knot’. [↑](#footnote-ref-90)
91. The verb *yāzi* ‘to be enough (for)’ is very typical, cf. Procházka 2014: 345. [↑](#footnote-ref-91)
92. Cf. Turkish *medeniyet* ‘civilisation’. [↑](#footnote-ref-92)
93. She wants to express that modern life has even reached the villages. [↑](#footnote-ref-93)
94. Turkish *rahatlık* ‘convenience’. [↑](#footnote-ref-94)
95. Fem. ˁafyāč yā bnayyti! [↑](#footnote-ref-95)
96. pf wṣlattak senin oldu [↑](#footnote-ref-96)
97. Correctly Bāṣil. [↑](#footnote-ref-97)
98. slip of the tongue [↑](#footnote-ref-98)
99. Then about 15,000 €. [↑](#footnote-ref-99)
100. The speaker wrongly says *ˁarūs.* [↑](#footnote-ref-100)