

## Story of A kind man

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1 Speaker Suram Dam ] guṭe minas ṭe bila ke , ine parianmu cum , muṣar giçam naa .

This story is that...from a fairy... should I start?

2 Speaker Piar Karim ] awa mama , awa ]

Yes Ma'am, yes.

3 Speaker S D ] parianmu cum , ine parimo , sokumo , ḍusokin , mama guware , zaminatum hin insaanan ic<sup>h</sup>umo , nicun , berum muḍaṭ k<sup>h</sup>ošiš eçam ine gane iimo xandaane , in ç<sup>h</sup>iṣulo ḍiwasimi , baadulo beṣal ine pari ke numuya yaare sokimi ke , eh , haalar sokimi , in nimo muymo ḍuwal ḍuusumo .

From a fairy. That fairy came down. After coming down, my dear, she married an earthly human.

Having married... His family were searching for him for long time. He was left in the mountains. Later, when he came down to his home taking the fairy along. He left. She flew back by herself.

4 muiyan , moyan bam , p<sup>h</sup>aṭ oṭumo , p<sup>h</sup>aṭ no baadulo ḍaa uwe , ine uuwe uuṣaçam , paal oçam nuse k<sup>h</sup>ošiš eṭasar uu ke ṡayp umanuman , uc<sup>h</sup>umo , uc<sup>h</sup>umo , mama nazer , in kar meey me , kar meeyme , yuuçim buut ke ḍiyanimi , ṣiyas ṣapik ke aṭeeyurkimi , yoolum gatu ke ḍiyanimi , amulo miyaar c<sup>h</sup>il ke aṭeeyurkum , hik ṡhaane bulan car nimi .

She had a son and a daughter. She left them behind and their father was rearing them. He was trying, but they also disappeared. She took them with her. She took them with her, my dear. He searched for them. His walking shoes wore out. He did not find food. His clothes also wore out. He did not find water to drink. At one place he went to a stream.

5 bulancar niyase kaa , iṭe bululo c<sup>h</sup>il ke miyaam , aci mo guse ayatis niyaṭin ḍa kar mayaam ayuwe gane nuse , iṭe bule goor yaarar giyasar , han ḍeewan ḍiimi .

Having gone to the stream... (He is taking to himself) I will drink water from the stream. After washing my head [lit. this-here head attached to me], then I will start searching for my children. Having said that when he went under the falling stream, a demon appeared.

6 han ḍeewan zuasar , ine senimi , " ke ḍaa muu besan eçam , muu k<sup>h</sup>os ḍeewe aṣuçi bi .

Now the demon is going to eat me. What bath or anything am I taking" Having said that... There was a garden. He had sat in that garden.

7 muu ḍeewe aṣuçi bi , ḍa ṡe besan ṡusulu ne ales eçam nuse , basiṡan bilim iṭe basiṡulo ulo , iṭe bululo ulo xaurutam .

Now the demon is going to eat me. What bath or anything am I taking" Having said that... There was a garden. He had sat in that garden.

8 ise han deewan zuwas ke , deewe zuwase kaa , ine senimi ke , “ guyk yatum , goč<sup>h</sup>ar yatum , ĵaa ak<sup>h</sup>ole musaafirana baa , ĵariipana baa , ĵaa ĵariibi cum , ayašo , eeyan , ayan , uwaalaan ” senimi .

When that one demon appeared... When the demon appeared, he said, “I would have laid down my life on your name and your voice. I am a traveler here. I am a poor man. Take mercy on my poverty. Don't eat me. My son and daughter are lost,” he said.

9 senasar , ise deew wapasa manimi , numa daa iseulo bamate han šeeran diimi , han šeeran zuwasar esar ke iṭe senimi , “ ĵaa le bes ke api , ayašuyṇ , ak<sup>h</sup>i ĵe ĵariipana baa , naačaraan , musaafirana baa , ĵaa le bes ke api , c<sup>h</sup>amine baa , ṭṭaṭine baa ” senimi .

On saying that the demon returned. Having returned, a lion came there when he was in the falling stream. When a lion came, he said the same thing to the lion, “I have nothing... don't eat me. I am poor. I am helpless. I am a traveler. I have nothing. I am hungry. I am cold,” he said.

10 senasar , ise šeer wapasa numa ĵaṅal cum daṇoy c<sup>h</sup>ap akuruman eer dṇusun , danante eer p<sup>h</sup>aṭ eṭimi , danate p<sup>h</sup>aṭ eṭase kaa , “ k<sup>h</sup>oṭ šečamaa , k<sup>h</sup>oṭ oošačamaa , k<sup>h</sup>oṭ haraaman bilaa , halaalan bilaa ” , senasar .

On saying that. Having returned, that lion brought a piece of raw meat and left it on a stone for him. After it was left on the stone, (he thought to himself,) “Shall I eat this? Shall I not eat it? Is this halaal? Is it haraam (unclean)?”

11 xudaaye hukum , asmaana cum sa dṇusok , iṭe eer ĵuṇur manimi , ĵuṇur manaasar , “ ye beeyaa k<sup>h</sup>oṭ daa šuwaan bilaa xer aar saa deçirimi ” , nuse , saa tar bahaanaa manimi .

On the command of God, the sun came down from the sky. That meat got cooked. After it was cooked, (he thought to himself,) “No, this must be good because the sun cooked it for me.” Upon saying that, he made the sun responsible for that.

12 “ saa aar deçirimi ” , nusen , iṭe ine nušen , ye daa guč<sup>h</sup>arimi , yuutisulo ṭauc apim , eeh , yatisate p<sup>h</sup>arcin apim , mama guware , ṭei meeyme guč<sup>h</sup>arçume , guč<sup>h</sup>arçume , ĵatkusan mo haalar walimi .

Saying “The sun cooked that piece for me,” he ate it. Then he started walking. He did not have shoes on his feet. He did not have cap on his head, my dear. Like that he walked and walked and reached the home of an elderly lady.

13 ĵatkusan mo haalar niwal , ele kaap<sup>h</sup>i ṭeele hurutasar ine , “ au nuyan , ami nuyan , ho ĵe besan gor ečam , ho ĵaa haale šapik ke api , ho ĵe besan gor ečam ” , senasar .

Having reached the home of an elderly lady, he stayed there for a few days. “(My Dear) What will I do for you. I have no food at home. What will I do for you?” she said.

14 “ šakar api , ye ak<sup>h</sup>ole mušanulo guč<sup>h</sup>ačam ke , ye ɖaa ɖuušam , p<sup>h</sup>aɖ amana baa , p<sup>h</sup>aɖ amana baa ”, senimi .

Sweet grandmother! I will sleep here in one corner and then I will leave. I am so tired, so tired,” he said.

15 ye ɖoole ine mapere egučamo , eeh , pauwe ɖraŋan mamu ič<sup>h</sup>imo , belisar šin ne , mamu ič<sup>h</sup>iasar , mor buyaɖin nee , iɖe numi , in ɖuusimi .

There that old woman had him sleep. After milking sheep, she gave him half a glass of milk. Upon receiving the glass of milk, he thanked her. After drinking that, he left.

16 ɖey meeyme , ɖey meeyme , guč<sup>h</sup>arčume , guč<sup>h</sup>arčume , guč<sup>h</sup>arčume , niyasar , ɖaa ise šeer t<sup>h</sup>umuk muma , baaɖšaane hincar ic<sup>h</sup>umi .

Doing that, and having walked, walked and walked, gone. He met the lion again, and the lion led him to the door of a king.

17 baaɖšaane hincar nicun , ise baaɖšaa hincar ic<sup>h</sup>uyasar , ise šeere ulo nimi , in holpa p<sup>h</sup>aɖ eɖimi , p<sup>h</sup>aɖ eɖasar ak<sup>h</sup>i zaxnaranulo , ak<sup>h</sup>i mašrbaanulo , mišaaski iik ečan , mašarbaulo cum han ɖolan ɖuusimi .

Having taken him at the door of a king and on taking him to the door of the king, that lion went inside. It left him outside. On leaving him outside at the door, an ewer like this. Let us name it in our language. A snake came out of the ewer.

18 “ ye yaa alii k<sup>h</sup>ose ašuci bi muu , k<sup>h</sup>os ɖole ašuci bi ”, senasar , ese ɖol esimi ke , “ ɖe gušučar aɖuusabaa , ɖe k<sup>h</sup>ine baaɖšaa hince besane batulo baa , un ar akuman ” senimi , ise ɖol ulo hole meeyme , ulo hole meeyme , aaxer baaɖšaa ey ine ɖariipar musalginimi , ise ɖole .

O Ali, now the snake is going to eat me. This snake is going to eat me" On saying that, that snake told him that, "I have not come out to eat you. I am in the skin of something at the door of the king. You don't get scared" That snake went inside the palace and came outside the palace. After doing that for a while, at the end the snake proposed the daughter of the king for that poor man.

19 numusalgin , ɖaa ise šeer ɖiimi , šeer ɖiin , šeere senimi ke , “ ye muu ašpuran ce ɖuun ke ɖe hik ɖhaanar guč<sup>h</sup>učam ”, senimi .

Then the lion came again and told him, “Now you hold my mane then I will take you somewhere.”

20 nusen , mama nazer , niin , niin , niin , niin , guč<sup>h</sup>arčume nuun yayŋane basa umanuman , yayŋanulo basa numan , ise yayn cum , ye ɖeele hurutimi , yayŋan ɖoorčom , uɖaɖasate ɖayowan nuki t<sup>h</sup>ok ečume nuuro .

And then, oh dear! Having gone, gone, gone, and gone, and travelled, they stayed for a night in a water mill. After staying for a night in a watermill, the poor man stayed there. They ground the grain and ate the flour by putting the flour on their palms.

21 c<sup>h</sup>ordīnar waapas baadšaa iimo maraman đeerimi ke “ bee , ine waapas đicu ”, nusen .

The king sent one of his ministers in the morning, " No, bring him back", Having said that.

22 ise šeer eeras ke šeere waapas ic<sup>h</sup>umi , nicun ee baadšaa ey yuumi , “ une ɣagaliip , une ɣariipi p<sup>h</sup>aş meey bila , ye zu ” nusen .

The lion was sent to bring him back. Having brought him back, that king gave his daughter in marriage to him. “Your problems and your poverty will end. Come!” said (the king).

23 yuumi , mama guware , mene , amulum iṭe ṭil aalabaa , amulu yuuwam ke , alṭa rupaya bim ice baadšaar peeš oṭimi , “ une goy joočaa ke ṭo je ar amaya baa , asqayma , une goy joo senş ayaamaya baa ”, senimi .

He gave her in marriage to him, (My Dear). I don't remember someone gave him two rupees somewhere. He presented those two rupees to the king. He said, “You are giving me your daughter in marriage and that scares me. You will kill me. You give me your daughter in marriage. I dare not say that.”

24 ine ey garooni numo , ine ɣaripar yuumi , ise šeere ešpuran ce đun , “ un jaa eey gumanuma ”, nusen , ise šeree ešpuran ce đun , “ ṭo jaa amiiran , baadšaaane kaa jaa gar ečam nusen jaa waada ayeṭa baa , jaa aymo ɣariibiye kaa waada bilum ”.

His daughter was now a bride, he had given the poor man his daughter in marriage. Holding the lion's mane, (the king) said, “You are now my son. I never wished to give my daughter in marriage to a rich man or a king. I never wished that... I wished that I would give my daughter in marriage to someone poor.

25 “ ṭo k<sup>h</sup>uulṭo une waada jaa pura manimi je xoş baa ” nuse , hanpa ine baadšaa eye ešpuraṅulo đunumo , hanpa ine ɣariip hire đunin , ničuman ke đal hik ṭhaane aṣipo ɣarip mahalanar giyaman .

“So, today you made my wish true and I am happy,” he said. The daughter of the king held the mane of the lion on one side and the poor man held the mane on the other side. They were going along, and at one place, they found themselves in a [?strange] palace.

26 mahalanar giyaman , nikiyaninin in ar imanimi , iimo ɣariibiye esate , ar imanasar , baadšaa maraman eerimi , “ ar akuman , une ɣariibi p<sup>h</sup>aş manimi , ɣuslo neṭan guymo gali gatu p<sup>h</sup>aṭ neṭan , ales eṭi ”, nuse .

They found themselves in a palace, and he grew scared. He recalled his poverty and was very scared. The king sent his minister, saying, “Don’t be scared. Your poverty has ended. Take a [bath] and then change your clothes.”

27 amiṭ ʔariibi libaaḍulo bam ke iṭe libaaḍulo ine baaḍṣaa ey yuumi , “ ʔaa iṭe niyaṭ haʔaṭ xuḍaaʔe ḍaacanimi , ak<sup>h</sup>i ne ʔaa ay ḍumumanumulo , ʔaa amiiranar eewčam , ʔariipantar yuučam nuse ʔaa waaḍa bilum ”

He was in rags. He was in rags when the king gave him his daughter in marriage. “God made my intention and requests true. I promised myself on my daughter’s birth that I would give her in marriage to a poor man.”

28 ʔey ne niyun mama guware , ʔele kaafi ine ʔarqi manimi , ine baaḍṣaa ine ey mucum haa hik awlaaḍe kaa ele ales imanimi , abaši p<sup>h</sup>aṣ manimi , numan ine baaḍṣaa ey ḍurus oor rahaṭi manaasulo , han ʔiṣan ḍiin č<sup>h</sup>iṣanatar ḍumuysimi ]

Having given him his daughter in marriage, (My Dear), the poor man became successful. He had children from the daughter of king. His poverty ended. Having that happened and the time he was prospering, one day a storm flew the king's daughter on to a mountain.

29 č<sup>h</sup>iṣanatar ḍumuysasar ḍaa p<sup>h</sup>aṣ ee , p<sup>h</sup>aṣ ee , p<sup>h</sup>aṣ ee , ak<sup>h</sup>urus badalikanulo c<sup>h</sup>il moyar mopaṭ noo bom , iṭe badalikulm c<sup>h</sup>ilulo muymo ʔamaaṭe nuur niicinin , ye ise egucarčume ho ʔhumuk numa ʔaṅal cum , ho ḍaa ḍiimi ine ʔagaliip šemi .

When she was flown to the mountain, he searched, searched and searched for her. There was a water filled open container in front of her. She saw the face of her husband in that container. She walked holding the container and then she found him. After those tribulations, he came back.

30 nušen , ye ʔeylate mama guware , ine ʔariibi nušen , ʔapike abaš šemi , guc<sup>h</sup>arase abaš šemi , ḍaa ʔhumiṅ ʔagaliipič<sup>h</sup>in šeme , baaḍṣa ey yuumi , ike meeyme , ike meeyme , aaxri ine baaḍṣaa senimi ke , “ wapas zu ke ʔaa ʔaxṭ guč<sup>h</sup>ičam ” senate , “ ye ʔe ʔaxṭe gane aṭaaya baa ”, senimi , “ ʔaa ʔariibi bila , ye k<sup>h</sup>ine goi ʔowaa guṭer šukuro ečabaa , muwaalu bom ḍumuca baa ” senasar , “ un cum imṭihaan bila ” nuse , xuḍaaʔe hukum mama guware , in cum imṭihaan bilum .

Having suffered, like that, my dear, he suffered from poverty. He suffered from hunger. He suffered walking long distances. And he also suffered other problems. The king gave his daughter to him in marriage. After that all happened, my dear, the king told him, “Come back and I will give you the throne.” To which he replied, “I did not come for your throne. I am poor. You have given me your daughter in marriage, for that I am grateful. She was lost and I found her.” (The king replied,) “It was your test.” It was the will of God, my dear, that he be tested.

31 ine ik<sup>h</sup>are , in baaḍṣaa ey mor k<sup>h</sup>aana eṭumar ine ak<sup>h</sup>i baruwe giyalan nuṭhi sečom sey baan .

It is said that he would bake a simple bread for himself and ate it when there were so many dishes made for the daughter of the king.

32 barue giyalan nuḥi šečam , yaa ḍaa ine mor ḍalṭas ṭaam eṭume kaa , ine šikarkuce p<sup>h</sup>aquan ne šičam , sey baan .

He would bake a simple bread and eat. Or when a nice meal was made for her, he cooked a simple vegetable and ate that.

33 hazaar šukuru eṭiṣ ayaamayam , je guṭe ḍunyaa cum ales amayam , xuḍaa yaare šarminḍa amayam ḍaa k<sup>h</sup>in baadšaa yaare be seyam .

I might not be able to say thanks. I might get attached with the world. I might do something displeasing to God and then what would I tell the king?

34 nusen , iṭe ṭaamar iriin aṭeskučam , sey baan .

Having said that, he would not touch the feast, they say.

35 šukuru ečam , sey baan , mama guwaree .

He was thankful, they say, my dear.

36 ye iṭe xuḍaaye hukum eer manimi ke , “ une šukur ečume guč<sup>h</sup>aruma , goor riziq manimi , izat goor manimi , baadšaa ey goor t<sup>h</sup>umuk manumo ”, “ guṭe šukuru p<sup>h</sup>at eṭas api naa ”, nuse , ṭey esimi sey baan baadšaa .

God commanded him, “You were always thankful and you received provisions, you become honorable, and the daughter of the king met you.” --“Never stop being thankful.” They say that the king told him that.

37 baadšaa ṭey esimi sey baan , aṭaa , ye ṭey numa , mama guware , bater ḍusun šečam , ḍaa ak<sup>h</sup>uruman biiṅ ḍusun šečom , ḍaa mene ačašo ḍuysumar ice ačašue armaan ne ačašo uyarčam .

The king told him that, they say, my dear. He used to eat a piece of dry apricot. Bringing dry apple, he used to eat it a little amount. And, if someone brought the livestock, he wished for that and he used to herd them.

38 mone balḍa nuka žučam , baadša ey muc<sup>h</sup>uwam kuli , “ bes ṭey ečaa unar rahaṭ manila ” senate , “ hazaar je maṣruur amaiyam , xuḍaaye je ales ači , xa awašči , šukuru gane je ak<sup>h</sup>i eča baa , je goṭe haasiyaṭulo apayam nuse ”.

Carrying the bundle of wood, he used to come, even when he married the princess. “Why do you do that? You are prosperous.” To which he replied, “(I do it so as) not to become arrogant. God will make me fall down (otherwise). I do this to be grateful I am not in this condition.”

39 ye ɬey eɕume , mama goware , ine baadʂaa hamiša ise ņeer niin ucimo ɬaxpa suɕibim , ine baadʂa ce ise besan waqip bim , niin , ucimo ɬaxpa suɕibi , “ ak<sup>h</sup>i meey bila , ɬei meey bila , ak<sup>h</sup>ilate bo , ine gas ɬeylate bo ” seyme , ɬaxpa suɕi bim waa aɶaa , ye ɬeilate ine ce oolaad ɬuusimi , xuɬa cum ar imaine aaxeri iimo mauɬ ɬimi , ine mauɬ ɬimi ilji gas p<sup>h</sup>aɬ mumanumo , ine ɬaa ņukuro eɕume , “ ɶaa ɶamaaɬ nimi ”, nuse ņukuro eɕume , ņukuro eɕume , ņukuro eɕume , muyuwe kaa ɶeele paal mumanumo .

On doing that. (Dear), The lion of the king always visited and asked about them. It was the king's pet lion. Having visited them, it used to bring news about them to the king. “This is happening, that is happening. The princess is like that. Saying, it used to bring news. Then babies were born. Having the fear of God, at last he died. He died and the princess became a widow. She thanked God, “My husband passed away.” Saying thanks, she lived with her children

40 ye ak<sup>h</sup>uruaman aar yaaɬ bila .

That is all I remember.

41 Speaker PK ] ye ņeɕume miime ddukooma mama , but ņukurya mama

Did they live happily ever after? [lit. Have you returned after having food and water?] Many thanks, Ma'am.

42 Speaker S D ] ak<sup>h</sup>uruaman aar yaaɬ bila , ine ɬarņali cum bee

I remember this much from the narrator, Darsali.

43 Speaker PK ] ɬarņali maar eɕom .

Darsali narrated to you.

44 Speaker S D ] minaņiņ ɬarņali eɕom , ɬ<sup>h</sup>ame eeņki ce eɕam bee , ɬaņ ɬeeņar .

Darsali told stories. As the king was in his bed, he told him bedtime stories in order to put him to sleep.

45 Speaker PK ] sahi sahi .

Ok Ok.