

Nur Qhatún Óórokuč on Blessedness (barkát) ***Нур Кхатун Чорокуч о благословении (barkát)***

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The article presents a tale told by a storyteller from Nager (Pakistan) about the way “blessing” (*barkát*) is interpreted according to the Burusho people’s traditional view of the world.

Key words: Nager, Pakistan, “blessing” (*barkát*), burusho, burushaski language

В статье представлено повествование рассказчицы из Нагера (Пакистан) о том, как толкуется «благословение» (*barkát*) в соответствии с традиционным взглядом народа бурушо на мир.

Ключевые слова: Нагер, Пакистан, «благословение» (*barkát*), бурушо, язык бурушаски

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Nur Qhatún of the clan of the Óórokuč was said to have been sixty-eight years of age when I recorded her stories at her home in Hispar on 13 May 1996. In keeping with the marriage traditions of the Burúšos of Nager (Pakistan) she had been married at sixteen. Her husband, Dáado Ásdáar of the Arbáapkuč, was said to have been twenty or more years older than his bride, making his date of birth fall somewhere in the first decade of the twentieth century, though there are no records of births and deaths for pre-modern Hispar¹, a remote village on an alluvial fan at 3050 m. wedged between two formidable glaciers and often cut off from

¹ Bu. *hisk* (comb) + bu. *bar* (ravine) > the Ravine of the Comb > Hispar.

the outside world by avalanches, mudslides and ongoing tectonic adjustments (minor earthquakes).

But the generational difference between Dáado Ásdáar and his teenage bride, combined with the love they shared throughout their married lives for *nimásín* (traditional story telling), have provided us with an Einstein-Rosen bridge or ‘wormhole’ to the world and world-view of early Islamic Hispar. Storytelling, being conservative in nature, innocently maintains in time-honored narratives elements from earlier world views and social realities.

A strong focus on ethics characterizes the stories of Nur Qhatún of the clan of the Córokuč. This contrasts with the great majority of the oral traditions of Hispar, which are dominated by the fascination and horror of encounters with supernatural beings (witches, fairies, giants, and ogres) that often hover in the ‘middle air’ (*madál hawáate*), together with or fighting against shamans (*biṭán*) and witch hunters (*paśoó*)². Nur Qhatún did not deny the existence of the amoral supernatural beings of the *madál hawáate*. But they are not her narrative focus.

The supernatural beings that occur in Nur Qhatún’s story are said to be Islamic *jinn*s whose existence is vouchsafed by *sūrah* 55 (*sūrah ar Rahman*), *āyahs* 14–16, of the *Holy Qur’ān* and are, thus, clearly under the control of Allah (s.w.t.). A comparison with the stories of the literally ‘heartless’ Koschei the Deathless (Russian: Кощёй Бессмертный) and the ever-virtuous Vasilissa the Beautiful (Russian: Василиса Прекрасная), whose pure heart can overcome even the worst of evils apparently without specific reference to God, would not be inappropriate as will become evident in the following narration.

² See, for example [van Skyhawk, 2009; van Skyhawk, forthcoming].

It is not customary in Hispar that a woman narrate a story to a man unless that man is a member of her family or, at least, a close relative. Thus, my field assistant, Ahmad Husain of the village of Hoper-Hakalshal, Nager, who is a maternal grandnephew of Nur Qhatún, served as interlocutor in the following narrative. To distinguish the two streams of the spoken word the letters AH will stand for Ahmad Husain and NQ for Nur Qhatún.

1. (AH) *bésan écu báa, et nimáse iik.* (NQ) *ya aínhó náa ke chórum aqhónane cágan góor écam.* (AH) *thiik dilá, baré. chórum eté nimás ii éti.* (NQ) *áya kalá ye aqhónan bam.* (AH) *awá ápi.*

(AH) What do you want to narrate? What is the name of the story? (AH leads NQ into the language, posture and dramatic roles of the oral ‘performance stage’). (NQ) Wait a moment! I will tell you the story of a priest of olden times (intones NQ with an overly correct use of the Burúsaski future tense first person singular). (AH) Do tell us that story of olden times (intones AH with corresponding dignity). (NQ) My Great Father!³ Once there was a priest. (AH) Yes, my grandmother (encourages AH).

2. (NQ) *aqhónan bam. buṭ matám⁴ écu bam, séi báan. khosé duniáate⁵ kul maqlúuq⁶ uyóonare éecharcu bam, séi báan. matáme iik dilúm, séi báan. iik dilúm, séi báan. téerumaan in zóor⁷ bam, aqhón.*

³ The late John Miles Foley (1947–2012) discussed the function of so-called “fillers” in sustaining the dramatic tension of an oral performance by lauding the dignity of the audience, and with that, the seriousness of the narrated events. See [Foley 1995: 15, footnote 34].

⁴ Urdu, hereafter: u. *mātam*.

⁵ u. *dunyā*.

⁶ u. *kull maxlūq*.

⁷ u. *zōr*.

(NQ) Once there was a priest who led many mourning (congregations in honor of Imam Husain, R.), they say⁸. People say that the creatures of the whole world made his mourning go everywhere. They say that he was famous because of his mourning. He was such a strong priest.

3. (NQ) *ye híkulto ye matámare duúsu bam. ye míimo ímo girámulo matámare duúsu bam. ye ímo girámulo matámare díusumen, séi báan. matámare díus ke matám étimi.*

(NQ) One day he set out to lead a mourning (congregation). He had set out to lead a mourning in our, that is, in his own village. (The people) chose, they say. He was chosen (to lead) the mourning and he led it.

4. (NQ) *matám phaş étasare ke hikum sísik þúmuk umánunen, séi báan. matám phaş ne músařare phaş ne músařare hol ne baş mayáam ne akhí hóle básan nimáaze⁹ ariiñian báalcam nusé uzúu¹⁰ gáyam ne hóle duúsas ke altán sísik þúmuk umánunen, séi báan.*

(NQ) People say that when he had concluded the mourning one or two strangers appeared. When the mourning had finally come to an end he said: ‘I will go outside now.’ Just as here the men do their ablutions for prayer outside (*à part* to AH). ‘I will wash my praying hands. I will do the required ablutions’, said the priest. And when he went out two men appeared, people say.

5. (NQ) *þúmuk numá lée aqhón mii han duróan dilá. iriññançe doói báan, akhéstiñ sísik. lée aço. dáa ma akhéstiñ sísik. dáa jáa básan duróan ásu báan. akhí maléne qhař íchúcu báan.*

⁸ Corresponding to Latin *dicunt*: ‘they say...’

⁹ u. *namāz*.

¹⁰ Arabic: *wudū’* (الوضوء *al-wuḍū’*).

mii jindítine¹¹ baadsáa¹² úme ... khoté hik dukóyalu báa. (AH) béya. oó-dáyala báa, ya. (NQ) yáa.

(NQ) Then one spoke: ‘O priest! We have a matter (to settle) with you’, and these strange people grabbed his hands like this (illustrative gesture). ‘O brother! You seem very strange to me. What is this matter you are talking about?’ (asked the priest). They led him down through the fields like this (illustrative gesture). ‘Our emperor of the *jinn*s your (...)’ (anacoluthon). Have you heard this already? (asks NQ her grandnephew AH). (AH) No. I haven’t heard this (story). (NQ) Really? (NQ makes certain).

6. (NQ) *jindítine¹³ baadsáa ... ěě ... úme matámine sipaarís¹⁴ buṭ déyalimi. úme matámine sipaarís kalá tamanáa¹⁵ maními har hitháan uyóonulo déyalasaṭe tamanáa ne díçin ne diméeru báí, nusén.*

(NQ) The emperor of the *jinn*s ... ěě ... (NQ looks for the thread of her story) has heard much praise about your mourning (congregations). When he heard that at this place your mourning was praised with strong feeling he desired (to hear it himself) and ordered us ‘Bring him here!’ and sent us to you (explained the two *jinn*s).

7. (NQ) *altán jindítine akhí ne itótoulo doón ichúçu báan. ye khot. aírasan maními-a. méniko ásqanasar achúyeen-a. dáa máa akhíljuko sisik je khot thithás guṭúmane qhaṭ bes achúyeen séniṣ qháa gósqanasar oó-guchúyeen. gos dádar ayéti. ayéti ke úme tamanáa buṭ mii guchúyeen. akósqayan ke mii yáarum duniáaṭare guchúyeen. mii baadsáa épaçiare guchúyeen.*

¹¹ u. *jinn*.

¹² u. *bādsāh*.

¹³ u. *jinn*.

¹⁴ u. *sifāris*.

¹⁵ u. *tamannā*.

(NQ) So (illustrative gesture) the two *jinn*s grabbed his hands and led him away. ‘That’s it. Is my death at hand?’ (asked the priest himself in desperation). And just as he was thinking ‘Why are people like you leading me with no reason down through the fields?’¹⁶, the *jinn*s responded ‘We are not leading you away to kill you. Don’t make your heart tremble. We are leading you away only because we have a strong liking for you. We will not murder you. We are only leading you down into the world below to our emperor. We are leading you there.’

8. (NQ) *amé ke apio. thu e, guyákal cága étas.* (AH) *béya ápi. súa maí bilá. phasgilás¹⁷ maí bilá.*

(NQ) I have no teeth. Shame on me for telling a story to you (like this). (AH) No my grandmother! It’s good. It’s first class.

9. (NQ) ... *ẽẽ ... guchúyeen. mii matám saráa¹⁸ mii sóqum dilá. dáa har be phat e úlo garèn bićá. be bésan be bésan be turián akhúrjuko bésan bésan jindítiñ buť báan. uyeécum gos oó-gusú. uyeécum gos oó-gusú ke mii gósqanasar oó-guchúyeen. dáa mii be paagálišo¹⁹ báan-a. úme jile zamaanát²⁰ nuká mii guchúyeen.* (AH) *thíik.*

(NQ) *ẽẽ ...* (NQ seeks the thread of her story). We are leading you there. Our house of mourning is very large. Don’t worry about anything. There are lights inside. This and that (you will find there). And there are many *jinn*s with horns like this (illustrative gesture) and many others as well. They are there. But don’t be afraid when you see them. We are not leading you there to kill you. Do you think we are crazy? We

¹⁶ When Nur Qhatún says that the *jinn*s led the priest “down through the fields,” she is not speaking figuratively but literally.

¹⁷ English: first class.

¹⁸ u. *mātam sarā.*

¹⁹ u. *pāgal.*

²⁰ u. *zamānat.*

have taken responsibility for your life and we are leading you there (the *jinn*s reassured the priest). (AH) Right!

10. (NQ) *guchúyeen. gos dádar ayé ke aaqhiri²¹ etéer gos bik ayéti. aaqhiri matám éer écuma, baadsáare. matám éer écuma. éer ne músate ... èè ... méne génan súdeen méne buri dusúdeen, méne láal²² jawaahir²³ góor díseen. ecéere bée sen. ecéere bée sénasulo thum básan yáyam séniş qháa jáa jéimo háa barkátkuş dachiin sen. eté guchíceen. hazáare inkáar²⁴ déjeen. etéer qhaamuqháa²⁵ ya ke je phişik mayáa baa, sen. suá be ke gúimo háa barkátcum básan ke góor yáran apí. kanáao yuúcumen, uée. waa altán síse kanáao yuúcumen.*

(NQ) We are taking you there. Don't let your heart tremble, don't be afraid. After all, you will lead a mourning congregation for him, for the emperor. You will lead a mourning congregation for him. At the end of the mourning ... èè... (NQ seeks the thread of her story). Some (of the *jinn*s) will bring you gold and others pieces of silver. Others still will bring rubies and other jewels for you. Say 'No!' to all of that. When they ask you 'What else should we bring you?' say 'Give me the blessedness of my house.' They will give it to you. But should they refuse, pretend and say 'I am angry now.' Be firm and say 'No!' For there is nothing more valuable than the blessedness of your house (explained the *jinn*s). They gave him advice. The two (*jinn*s) gave him advice.

11. (NQ) *ye Qhudáa²⁶ nícam. básan maí bilá ke es bībītik maime gárbān²⁷ uci támi, sei báan. mí akhil gusāānum juānan qháa*

²¹ u. *āxirī*.

²² u. *la'l, lāl*.

²³ u. *jawāhir*.

²⁴ u. *inkār*.

²⁵ u. *χwāh ma-χwāh, χwāh ma-χzwāh*.

²⁶ u. *xudā*.

²⁷ For *garīpan* (u. *garīb*); cf. Berger, *Grammatik*, 2.59.

níchu çhan yáar ne gómane yáare íçhúmen, séi báan. íçhúyas ke bībīk imánimi. níçhun yáare núu phat ke, áya kalá, Híspare aqhón²⁸ dīçumen ne ho bésan ho bésan tumtáam²⁹ étumen. jindítīñ báman gáñi manúmen, séi báan. gáñi manáas ke bībīk imánas ke bik oó-gumán, ju. çuk ne go. qhatará³⁰ góor apí, ne. íçhúmen, séi báan.

(NQ) ‘O Lord! Now I will go there,’ (muttered the priest to himself). ‘What will become of me now?’ (he brooded). And with his heart trembling this poor fellow followed them, they say. They led him through long fields and then straight down through a hole in the ground, they say. Then he became afraid. They led him down, and when they had arrived, (the other *jinn*s exclaimed) ‘They’ve brought the priest from Hispar.’ O my Great Father!³¹ They made a lot of fuss about him. The *jinn*s who were there assembled (around him), they say. When the priest became afraid, they said ‘Fear not! Come! Be calm! Go over there. There is no danger for you.’ They led him there, they say.

12. (NQ) *níchu, áya kalá, níchu ke íne jindítīne baadsáa táqtatare³² épaçiare íçhúmi, séi báan. duniáatulo³³ aqhón ye ju. jáa úme sipaaris nétin dukúça báa, tamanáa ne. khuéçum bik oó-gumán. khuéçum bik oó-gumán. jáa qhataráne gáne oó-dukúça báa. buç góor sulát³⁴ góor maími. nusén yuúñ-iriñ dumar mullaqaat³⁵ ne ho íçhúmi, séi báan, yáte. (AH) tai-a.*

²⁸ u. *āxūn*.

²⁹ u. *dhūm dhām*.

³⁰ u. *xatarah*.

³¹ Ceremonial address toward Ahmad Husain as an adult male relative and a son of a well-known Shia doctor of theology (*‘ālim*).

³² u. *taxt*.

³³ u. *dunyā*.

³⁴ pe. and u. *şulha*

³⁵ u. *mulāqāt*.

(NQ) O Great Father! The emperor of the *jinn*s led him to his throne, they say. ‘O priest from the world of men! Come here! I have made great effort to bring you here in order to praise you. Don’t be afraid of them. Don’t be afraid of them. I didn’t bring you here to put you in danger. Be in complete peace,’ (said the emperor of the *jinn*s) and kissed (the priest’s) hands and feet, embraced him and led him up to his throne, they say. (AH) Really? (AH makes certain he heard correctly).

13. (NQ) *níchu matám*³⁶ *óor étimi. buṭ bandibás*³⁷ *ne matám étimi. sipaarís*³⁸ *buṭ maními. wáo-qíu numá os sañ numá aaqhiri*³⁹ *altáanučan*⁴⁰ *maními-a. thénčan hurúṭimi-a. óor*⁴¹ *hisaan hurúṭimi-a. (AH) awá ápi, baré. (NQ) áya kalá. hurúṭimi-a. khóle u úimo háa damáyo iirimi ámulum ne ilji yar étumen, séi báan. níaas*⁴² *ne béske béske ne yúa bam, séi báan. áya ámulu iirimi. bas*⁴³. *dáa am ními. matám saráau-lo*⁴⁴ *méniko ésqaiar íchúmen ne matámar nímen. eléimo gaibi*⁴⁵ *manú báí, nusén. ilji yar ne éuk ne aaráam*⁴⁶ *ne bam, séi báan.*

(NQ) There the priest led the mourning assembly. They made elaborate preparations, and he led the mourning assembly. There was great praise for that. Loud was the moaning and weeping, and the hearts (of those in the assembly)

³⁶ u. *mātam*

³⁷ u. *band o bas*; cf. Berger, *Grammatik*, 2.64.

³⁸ u. *sífat*.

³⁹ u. *āxirī*.

⁴⁰ New form from *altáanuč* (*altán* + *gunč*).

⁴¹ u. *aur*.

⁴² u. *niyāz*.

⁴³ u. *bas*.

⁴⁴ u. *sarā*

⁴⁵ u. *gaib*.

⁴⁶ u. *ārām*.

were shriven. Finally, he stayed there for eight days. Or was it fifteen days? Or was it a whole month? (*à part* to AH). (AH) Yes, my grandmother, surely (it was that long). (NQ) O Great Father! Did he stay there? (NQ takes up the thread of her story again). Here (in Hispar) the men of his house said: ‘He died somewhere’, and they observed the funeral rites for him, they say. His sons made the funeral sacrifice and stayed here: ‘Our father died somewhere and that’s that. If not, where did he go? In the mourning house some men led him away to kill him. They went to a mourning assembly and he disappeared there’, (lamented his sons). They observed his funeral rites, calmed themselves and stayed there in peace, they say.

14. (NQ) *ye béurum mudátančum⁴⁷ as gáarcimi. baadsáa-i-aalám⁴⁸ áar diš e ke nícam. jéimo ayáale⁴⁹uyóon akhúrum áya iirimi. álji ayáarum ke écan ke (,,,) ye bas, náa, áya (,,,) baadsáa-i-aalám, jéimo háalare nícam. jáa ayáal akhúrum áya iirimi ne. os dádar maími. nícam, béesa.*

(NQ) After some time the priest approached the emperor: ‘O Ruler of the World! Give me leave to go. All my relatives have said “Our father died.” They will have buried me (i.e. performed my funeral rites). (...) Is it enough for now, my Father? (*à part* to AH). ‘O Ruler of the World! I want to go home. My relatives will have said “Our father died.” They will be afraid. I will go now, alright?’

15. (NQ) *ye ruqsát⁵⁰ áar e séniš qháa ye baréniin. yeéyan, mí aqhón báí. yeéyan, baréniin. aalim⁵¹ báí. qismát⁵²méer étu báí.*

⁴⁷ u. *muddat*.

⁴⁸ u. *bādsāh-i-ālām*.

⁴⁹ u. *ayāl*.

⁵⁰ u. *ruxsat*.

⁵¹ u. *ālim*.

⁵² u. *qismat*.

dućhúin, básan méne básan. ye génañ buri dusún yáare čoť čoť čoť étumen. čoť-čoť étis qháa khok jáa oó-gáya baa-a, sénimi. sénumaťe iné baadsáa sénimi ya ke phiťik maí baa-a. héyam. ya ke phiťik maí baa-a. héyam. kam yánuma ke dáa guǵúyan. sénume káa kam oó-jaǵúnu báan. buť jaǵúnu báan. dáa ek bé-ećam ke jáa han buyátan dilá, sénimi. úme básan buyát dilá ke mú maqsát⁵³ dukóomalća báan.⁵⁴ sen. sénumaťe jáa jéimo háa barkátkuş daćhiin. (AH) ťhiik.

(NQ) When he said ‘Give me leave’ the emperor replied ‘Behold, we will show him our gratitude. He is our priest. We will show him our gratitude. He is a learned scholar of the scriptures. He did us great service. Bring what you can carry!’ Then the *jinn*s brought bars of gold and silver and piled them up in front of the priest. Then the priest said: ‘I won’t accept that.’ Then the emperor said ‘I believe that you are angry. I believe that you are angry with us. If you have received too little I will give you more.’ The priest replied: ‘You have given me a lot. But what should I do with these things? But I do have one request.’ And the emperor replied ‘Whatever you request we want to fulfil that request. Speak!’ Whereupon the priest replied: ‘Give me the blessedness of my house.’ (AH) Right!

16. (NQ) *séniş qháaşinare baadsáa sénimi khine háa barkátkuş máa méne dusúcu báan ke zarúur⁵⁵ íćhiin. khine khoké génañ jáa mámare maǵúyam séniş qháa eléimo hin je juánan hart numá baadsáa-i-aalám. khine háa barkátkuş ke je baa. jáa ayáal etéete duúsaća báan. khué ayáale bée bismíla cíizaťe⁵⁶ ke nícu báan. bée bismíla báñinaťe ke nícu báan. har⁵⁷ cíiz*

⁵³ u. *maqsad*.

⁵⁴ New verb: *d--mal*?

⁵⁵ u. *zarúr*.

⁵⁶ u. *cíz*.

⁵⁷ u. *har*.

uyóonaṭe bée bismila nícu báan. etéecum jáar dolát⁵⁸ áar maí bilá. jáa oó-íchića baa ne ḍáñce doónumo. nimáse duró, baré áya.

(NQ) The emperor proclaimed: ‘If anyone of you has taken away the blessed condition of his house bring it back at once’. By the time he had said ‘I will give you gold for it’, someone like me (NQ’s self-effacing humor) stood up and said: ‘I am the blessed condition of his house. My relatives are prospering now because of it. His relatives use things without saying ‘With the name of Allah’. Without saying ‘With the name of Allah’ they go and fetch flour. They make use of all (sorts of things) without saying ‘With the name of Allah’. For that reason, I get great gain when they don’t say ‘With the name of Allah’. I will not give him back the blessed condition of his house.’ And she stayed obstinate. That’s the way the story goes, my father, isn’t it? (*à part* to AH).

17. (NQ) *doóniṣ qháa béya. mii eté badál⁵⁹ buṭ guyeéćian. zarúur⁶⁰ íchićuma. dáa mii aqhón naráas⁶¹ ne be éca báan ne. zóor⁶² dusúyasulo ke muú khine háa barkátkuṣ jáa muú íchiám. jáa khine káaṭe han waadáan⁶³ óośam sénuṭe bésan waadá óośu baa ke et ke méere esalés dilá. muú iimo jamáat⁶⁴ kanáao mótiṣ. ek iyúa kanáao étiṣ. eqhákindaro kanáao ótiṣ ke har cíizan gaiki ayétišo. chan ke úe esé haláal⁶⁵ néti ṣišo. gaiki ayétišo. óor dáa bes cíiz bímanaṭe bée bismila oó-nišo. bismila ne nišo. ágar⁶⁶*

58 u. *daulat*.

59 u. *badal*.

60 u. *zarūr*

61 u. *nā rāz*.

62 u. *zōr*.

63 u. *wa’dah*.

64 u. *jamā’at*.

65 u. *ḥalāl*.

66 u. *ágar*

akhúrumaan gaiki ne chúyeeen ke dáa jéimo eté chúca báa. dáa thi phat imáimi.

(NQ) When she stayed obstinate the emperor ordered: ‘No! We will be thankful to you! You shall give him (the blessed condition of his house) at once! Why should we anger our priest?’ They forced her, and she said: ‘Now I will give him back (the blessed condition of his house). But I will impose a promise on him.’ Then (the emperor) rejoined: ‘We know which promise you want to impose on him.’ The (*jinn*-woman) continued: ‘He should give his wife this advice. He should give his sons this advice. He should give his daughters-in-law this advice: “Don’t steal anything! They should only enjoy that which rightfully belongs to them. They should not steal. They should not make use of anything without first saying: “With the name of Allah!” If they steal only this much (pressing thumb and forefinger of the right hand together as a sign of miniscule quantity) I will take my blessed condition away and he will live without it.’

18. (NQ) *sénumaṭe bas yáa kanáao ócam. jéimo eté dáchí sé-nimi. sénis qháa ye áya kalá génañ burí ke thílan igúnunen. gáti káa káaṭe dáa ué dícumíšo ué dáa amaná hínaçar dícumen, thaláa šaldá-quldá ne. dícu phat étasare hólum nícu báí. saláam ne çam manáasulo ek iyúa hairáan⁶⁷ umái báan. khíne sis dúu gáti maí báan. khu um ámulo bam, ámulo apám. básan maníš sénumaṭe ke bas. akhíl akhíl akhíl akhíl sénimi.*

(NQ) Then (the priest) rejoined: ‘Enough of this. I will teach them. Give me the blessedness (of my house).’ They gave him some gold and silver. Together with that the same (*jinn*s) who had brought him there brought him back to the door of his house, giving him advice and practical counsel (for his life on the way). When he went into his house and said

⁶⁷ u. *hairān*.

‘Peace be with you!’, his children were astonished. His people assembled and asked where he had been and where he had not been. When they asked what happened, he rejoined: ‘Enough! This and that and that and this happened.’

19. (NQ) *úimo ayáalar sénimi. ye jáa han kanáaoan máca baa. ayúa jamáat auláat⁶⁸ sénumaṭe básan séi báí, áya méso. sénumaṭe jáa jindítine baadśáa káa waadá ne dáaya baa. eléyar awála bam. génañ buri agúnumaṭe jáa bée séna baa. jáa jéimo háa barkátkuṣ dusúya baa. etéulum máa (...) ke bée bismila ke oó-niin, dáraṭar. bée bismila ke oó-niin. máa philám dilá ke máa šuqá bi ke óor máa huyés bió ke tárk-are galén ke ámulum cíiz uyóonaṭe bée bismila oó-niin. bismila káaṭe mayáar Qhudáa niilikin aimá⁶⁹ niilikin niin. etéulo máar barkátkuṣ mašmi. (AH) barkátkuṣ. (NQ) awá barkátkuṣ.*

(NQ) He advised his relatives: ‘I want to give you some advice.’ When he said: ‘O my sons, my wife, my children!’, they answered ‘Yes father. What do you want to tell us? Do tell us.’ Then the priest explained: ‘I have come home with an obligation to the emperor of the *jinn*s. I had ended up there, and when they wanted to give me some gold and silver I said “No!” Instead I’ve brought back the blessedness of my house. Therefore, you should not go to the butter hole without saying before “With the name of Allah (God).” Don’t go without first saying “With the name of Allah (God).” Whether it is of a coarse woolen cloth or of your finely stitched robe (*choga*), or of your small domestic animals or of the stall of your small animals you should not make use of any object without first saying “With the name of Allah (God).” Before you begin any work you should first worship Qhudáa (God) by saying “With the name of Allah,” show reverence to the

⁶⁸ u. *aulād*.

⁶⁹ Plural für u. *imām*.

(Twelve Shia) Imāms, and then set out. Doing so you will have blessedness in your house.’ (AH) Blessedness? (NQ) Yes, blessedness.

20. (NQ) *dáa dubaará⁷⁰ ilji gaiki ayétiin. gaiki akhúrumaan gaiki éteen ke dáa jéimo háa barkátkuṣ lāān écam sénu báí. etéécum máa kanáao mátam sénimi. sénimi. béya. dáa mii gaiki ne bas nusén hurúṭumen. áya kalá. ye áya díimi. bas nusén ye hurúṭumen. watáne⁷¹ síse ke díimi⁷² ne éer salaam étumen. nimáse duró numá áya kalá.*

(NQ) ‘And in the future you should not commit any theft-’ (The emperor of the *jinn*s) said to me: “Even if you steal only so much (illustrative gesture) I myself will take away the blessedness of your house.” That’s why I gave you this advice.’ (explained the priest). “No! And why should we steal anything?” Then they remained there in their house. O my great father! (*à part* to AH). “Our father has come home. Good.” (said the priest’s children) and they stayed there (in peace). His countrymen came there and honored him with their *salaam*. That’s the way the story’s told, my great father (*à part* to AH).

21. (NQ) *eléimo ye dáa iljum eté til nóoli iné iiane baǵárk iian bam, séi báan. til néeli méniko jóṭomuçik ámulo giráśa báa ne imi apóm. áya-máma apóm. kákar-kákar kákar-kákar ke bay híçutian çhúmi, séi báan, ǵasáp ne. (AH) gaiki ne. (NQ) gaiki ne. ǵasáp ne nuká duúsiṣ qháa úlum hiñalar ni bam. çhor ésete dii ehéi (...) khoté bésan dilá ke áya kanáao dilúm. khok bay uliá gaiki étam. bay uliá gaiki étam. áya kanáao dilúm. khaś áçii déyali ke dubaará thoṣ eké báye çhoṭ eké uí ne gi báí. šítiar ul ne ðom étu báí. ðom ne duúsas ke Qhudáaye dóon ke éer*

⁷⁰ u. *do bārah*.

⁷¹ u. *watan*.

⁷² Slip of the tongue for *dúumen*; Preterite 3 Plu. h. of *jú-*.

barkát ne eté háa yoóndal maní bi, séi báan. háa yoóndal numá (...) eké bay eké báye čhoṭ numá tálčar nými.

(NQ) Some time passed, and they forgot (the advice of the priest). And they had a little rascal for a son, they say. He forgot the advice and wanted to play with another small boy, while his mother was not at home. His parents were not at home. He tried several times and finally succeeded in taking about five kilograms of millet from someone, they say. (AH) He stole it? (NQ) He stole it. He had grabbed the millet and taken it and had come to the inner door of the house when it dawned on him what he had done. ‘Ehé!’ he blurted out. ‘What am I doing here? There is the advice of my father. Stealing this millet will not lead to my salvation. It made no sense to steal this millet. After all, there is the advice of my father. My father will kill me when he hears about this.’ And he piled up the millet and put it back (in the sack of its owner). He threw (the grain sack) onto the sitting place around the fireplace and ran away. When he came out (of that house) *Qhudáa* (God) gave him even more blessedness and (the stored grain) reached up to the ceiling of his house, they say. The millet reached up to the ceiling! Up to the ceiling the millet reached! It was piled up to the ceiling!

22. (NQ) *aaqhiri ine úmi dumóo hiñ báato écam sénasulo hiñ báato oó-maními, séi báan. básan Qhudáaye qudrátan⁷³ úlo háale méniko hiñ désaman-a. úlotali méne básan gaiki básan maními ne saǵamaṭe dumóo phat ke tále hóle duúsi bióm, báye čhoṭ. tai ne barkátkuṣ numá khot básan jii mičhím damáne Allaamáatan⁷⁴ áar maními. khot nusén kháne sis dúčhuṣ qháañare⁷⁵ inmo múimo jamáat díčiṣ qháa jóṭo baǵárk muí ddi*

⁷³ u. *qudrat*.

⁷⁴ u. *alāmat*, plu. *alāmāt*.

⁷⁵ Slip of the tongue for *qháašiñare*.

akhil duróan jáa éta bam ke thoş áya kanáaoóum thoş amaná úlo núchu phat étas ke akhí maní biçá sénas ke ho hairáan umánunen, séi báan.

(NQ) When his mother finally came home and he said ‘I will open the door (for her)’ the door couldn’t be opened, they say. (She asked) ‘What power of Allah is holding the door closed?’ When she asked, ‘Who has stolen what here?’ and when she went up to the smoke hole she saw that millet was piled up to the ceiling. So great was the blessedness. ‘What sign is that from the Lord, who gives us the breath of life?’ (wondered the mother of the house). While the mother assembled the people of the village and brought her husband as well, the little rascal who was their son appeared and confessed: ‘I played such a prank until I remembered father’s advice and brought the millet back and let it fall (next to the fireplace). Then all this grain appeared.’ Everyone was astonished, they say.

23. (AH) *thiik dilá náa, ápi. éliz gaiki étas háale ġuníqiş.* (NQ) *hã. dáa um nukóoro be jáa alésan dilá.* (AH) *béya. thiik dilá. barékia. dáa eté hénase cága dilá, ápi.* (NQ) *awá. élum bas et phaş.* (AH) *phaş maními-a, ápi* (NQ) *phaş. phaş.*

(AH) It’s true, isn’t it, my grandmother? Stealing things from someone else’s house is very bad! (NQ) Oh, what is all this in front of you?⁷⁶ (AH) But no! It’s right! Think about it! It’s a very valuable story, my grandmother. (NQ) Yes. And that’s it, the end.’ (AH) Is it finished my grandmother? (NQ) Finished, finished.

⁷⁶ Nur Qhatún meant that as the son of a well-known Shia doctor of theology (*‘ālim*) Ahmad Husain would know the moral teachings of Shiism far better than she herself.

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