

The Neo-Aramaic Dialect of
Barwar

Volume Three: Texts

by

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A35 NANNO AND JENDO

Informant: Dawið Gwørgøð (ʔEn-Nune)

(1) ʔíθwa tré xawràne,¹ xa-šmme Nanno,¹ xa-šmme Jendo.¹ mára,¹ xà-yoma,¹ Nanno¹ zille l-ʔrxe¹ nubólle txúna l-ʔrxe.¹ qəm-máwər txúne díye gu-ʔrxe¹ ʔu-txàna-weewa.¹ xa-bèna¹ xírre hàtxa¹ ʔína θéla ða-dəbba.¹ θéla tíwla qam-tárət ʔrxe.¹ (2) xírre¹ móre ʔe-b-álaha ʔe-dəbba θéla tíwla.¹ dác páltən ʔána?¹ har-píšele gu-ʔrxe.¹ bar-xáçça xèna¹ mára ʔθyele xa-tèla.¹ šláma-lləx xáθi dəbba.¹ mára b-šéna xóni tēla.¹ ʔat-dàx-it?¹ móre háwət basimta,¹ spáy-in,¹ xáθi dəbba,¹ ʔət dác-it?¹ móre spáy-in,¹ basíma.¹ (3) mòt wáða?¹ b-álaha hon-tíwta ləxxa,¹ xánçí manyòxe.¹ móre ʔp-ʔana t-átwən ʔáxxa kəsləx.¹ tíwle.¹ xáçça xéna léla zilta,¹ ʔθyele xa-kálba.¹ ʔp-aw šláma lléxu.¹ b-šéna-w ʔawàða.¹ ʔp-aw tíwle.¹ (4) xáçça xéna ziltela,¹ θíθela ða-qātu.¹ ʔp-ay šláma lléxu.¹ b-šéna-w ʔawàða.¹ ʔp-ay tíwtela.¹ tíwe xáçça xèna,¹ xa-béna ʔθyele xa-ʔaqúbra xās-súsa,¹ maṭróye,¹ ʔu-lwíša jüllət xumàla,¹ ʔu-maṭróye xās-súse díye,¹ pyáða táma tàma.¹ (5) mukəlyəlle súse díye.¹ xírele.¹ šláma lléxu.¹ mára b-šéna-w ʔawàða.¹ há xóna ʔaqúbra ləka?¹ móre b-álaha hon-zála xlúla.¹ mára ləka hátxa t-it-mxímila-w¹ sépux ʔu-gugíye b-jüllux?¹ (6) móre hon-zála xlúla.¹ bas-mádam t-ítu tíwe,¹ t-átwən ʔáxxa kəsléxu xəmlən.¹ har-ṭapənnə xlúla.¹ ʔp-aw tíwele tàma.¹ (7) mára xa-béna hádax ʔáni tíwe,¹ dəbba mərə¹ ʔp-xa mənnéxu léle l-zmárta xa-məndi¹ maxmálleni hox-tíwe ʔáxxa?¹ qātu mára he-b-álaha xáθi dəbba,¹ ʔána yáðən zəmrən.¹ zmírra qātu,¹ zmírra.¹ ʔu-qímila ʔánna har-rqàða.¹ ʔaqúbra gríšle sépe díye,¹ be-pálgət dīwəmlə.¹ rqàðela,¹ ʔu-píšla t-ámrat xlúlele táma.¹ (8) munixla xáçça.¹ mára manixəx xáçça.¹ dəbba qəm-mbaqràla qātu,¹ mára xáθi qātu,¹ ʔánna zmaryàðəx,¹ m-əkət líptəlla hátxa basime?¹ mára xáθi dəbba,¹ šátwəa šənnə tarjəməw-wəwə gu-Wólto.¹ mára xáθi qātu¹ zmaryáðəx basimela¹ zmúrrən xánçí xèna.¹ (9) zmürtela qātu xá-ga xéta¹ ʔu-qíme rqàðela.¹ priqela¹ ʔu-mərə¹ ʔánna zmaryáða m-əkət líptəlla?¹ biš-basimela m-ənàha.¹ ʔána gu-Həlmun-in líptəlla.¹ ziltəwəa tajəríða tàma.¹ šəmánwə ʔánna bnáða zmərə¹ ʔu-líptənnə mənnéy.¹

A35 NANNO AND JĒNDO

Informant: Dawið Gwǿrgǿs (?Ēn-Nune)

(1) There were two friends, one called Nanno and the one called Jĕndo. Now, one day Nanno went to the water-mill, he took grist to the water-mill. He brough his grist into the water-mill and it started to be ground. Then, he looked and saw that a bear had come. It had come and sat in front of the door of the mill. (2) He looked and said ‘By God, that bear has come and sat down. How can I get out?!’ He stayed in the mill. After a while, a fox came. ‘Greetings to you, sister bear!’. She said ‘Welcome brother fox! How are you?’ He said ‘Thank you, I am well, sister bear. How are you?’ She said ‘I am well, thank you’. (3) ‘What are you doing?’ ‘By God, I am sitting here to rest a little’. He said ‘I also shall sit here with you’. They sat. Not long passed before a dog came. He also (said) ‘Greetings to you!’ ‘You are most welcome!’ He also sat down. (4) A little more (time) went by and a cat came. She also (said) ‘Greetings to you!’ ‘You are most welcome!’ She also sat down. They sat a little longer, then a mouse came on the back of a horse, riding, dressed in fine clothes, riding on the back of his horse, passing by. (5) He stopped his horse and looked ‘Greetings to you all!’ They said ‘You are most welcome. Where (are you going) brother mouse?’ He said ‘By God, I am going to a wedding’. They said ‘Where (are you going) while so festively dressed, with your sword and with tastles on your clothes?’ (6) He said ‘I am going to a wedding. But, while you are sitting, I shall sit with you and have fun. I’ll reach the wedding (before it finishes)’. He also sat down there. (7) Now, they sat in this way for a while and then the bear said ‘Is anyone of you for a song or something to entertain us while we sit here?’ The cat said ‘Yes, by God, sister bear, I know how to sing’. The cat sang and sang. They got up and danced. The mouse drew his sword, while in the middle of the gathering. They danced and it seemed as if there was a wedding there. (8) They rested a little. They said ‘Let’s rest a little’. The bear asked the cat, she said ‘Sister cat, where did you learn those songs of yours, which are so beautiful?’ She said ‘Sister bear, I was an interpreter in Wolto for seven years’. She (the bear) said ‘Sister cat, your songs are beautiful, sing to us some more’. (9) The cat sang again and they got up and danced. They finished and they said ‘Where did you learn these songs from? They are more beautiful than the others’. I learnt them in Halmun. I went on business there. I heard the girls singing and I learnt them from them’.

(10) *har-tūwewa, xzēley tēla kwīša... julle diye rāba šapīre-wεwa. mōra 'āna jūlux hātxa šapīre m-ēka xōni tēla. yā'ni rāba xā-mdi pīšela jūllux gu-d-āna diyēni. mōre xāthi dābba 'ay-qāššatila. mōra mōdi qāššat. tānūleni. (11) mōre lā' le-'āθya mtanōye, xāf nāše šmā'alleni. mōra 'āp-xa līθ. xīrela 'āp-xa lēla xāzye. har-'āxnax, 'āxni xonāwāθax. (12) mōre 'āna xā-bena tfigən xa-kīsa hātxa mēlyεwa dāwa. 'u-zūlen, xpīren xo-ḏà 'ilāna, mtūšyenne tāma-w' 'u-kūt-bena-bena šaqlōnni xa-dāwa mōnne diye. 'u-dāmxən xo-d-à 'ilāna rāš-d-ó-dawa diyi, ta-t-lá-'aθe xa-šaqlle.*

(13) *Nānno hóle mašyòθe. mōre tēla maxzənnux. bābux mnalənne. 'ó-dawa šaqlənne mōnnux. spīrele Nānno hál 'ε-gə-t-ila kulla zīle, kūt-xa zīlele ḏà-gota, 'āw nḫilele bāθra bāθra tēla. nḫilele bāθra bāθra tēla, zīlele, zīlele, zīlele, xāzyele tēla dnīxa xo-ḏa-'ilāna. (14) 'əθyele, šqiləlle ḏa-qatīta, xa-qəsa. māxyalle tēla. tēla riqe. 'aw-'əθyele xpīrele mpūltəlla dāwat tēla 'u-nūbləlla l-b-èθa. zīlele. qəm-nabālle dāwa kulle mōnne diye. pišle milyonè. (15) zwinne b-èθa-w' zwinne mēndiyāne, pišle xā-məndi pīša gu-d-a-māθa, biš-zāngin m-kulla. θéle Jəndo, xāwre diye. qəm-mbaqərrē. Nānno xōni, 'āwowa māl, m-ēka. mōre qāššat rixtela. (16) 'u-dbišle 'ābbe diye, bāye t-yāḏe m-ēkela. mōre b-álaha hātxele qāššat. zīlanwa-w' θela, tīwola haywāne-w' 'u-zmīrra-w xārθa tēla mōre 'ūli dāwa. 'u-gléle 'éka mtūšyalle. nḫilli bāθre diye, qəm-šaqlənne. mōre 'əkətwā tīwa. mōre gu-ḏrxe.*

(17) *qūmele Jəndo yómat trè, zīlele l-ḏrxe. mōre xā-ga xéta t-āθi yātwi tāma. mōre t-āθi xā-ga xéta l-ḏrxe. zīlele 'āw l-ḏrxe, mtūšyalle g'ān-diye. 'anna-'əθye. θiθela dābba, 'əθyele kālba, θiθela qātu, 'əθyele 'aqūbra, sab-wīde-wεwa tāgbir 'āp-təmməl táfqax b-gōḏə. (18) xā-bena hò! hóle θéle tēla tēngər tēngər, 'aqle twērta-w' xāše šmīta. 'əθyele tēngər tēngər, mātyele tāma, mōra mā-lux xōni tēla. mōdi θiθa 'ābbux. julle diye kulle mpurəpṭe. kēla 'an-jūllux. mōdi θiθa 'ābbux. hádax t-ítwa mčokəbna təmməl. 'adyo mōdi θiθa 'ābbux.*

(10) While they were sitting, they saw that the fox was dressed up, that his clothes were very fine. They said 'From where (did you get) these clothes of yours that are so fine, brother fox? Your clothes are something special compared with ours'. He said 'Sister bear, that is a (long) story'. They said 'What is the story? Tell us!' (11) He said 'No. It cannot be told, lest people hear us'. They said 'There is nobody here'. They looked. They saw nobody. 'We are alone. We are brothers'. (12) He said 'Once I came across a bag that was full like this of gold. I went and dug (a hole) under a tree and hid it there. Every so often I take from it for myself a gold coin. I sleep under that tree, on top of my gold, so that somebody does not come and take it'.

(13) Nanno was listening. He said 'Fox, I shall show you. I curse your father! I shall take that gold from you'. Nanno waited until they had all gone, each had gone away.¹ Then he followed after the fox. He followed after the fox and went a long way, then saw the fox sleeping under a tree. (14) He came and took a walking stick, a piece of wood. He struck the fox. The fox ran away. He came and dug. He took out the gold of the fox and took it home. He went (home). He took all of his gold. He became a millionaire. (15) He bought a house, he bought things. He became something special in the village, richer than everybody else. Jøndo, his friend, came. He asked Nanno 'Brother, where is this wealth from?' He said 'It is a long story'. (16) He pressed him,² since he wanted to know where it was from. He said 'By God, the story is like this. I went on my way and some animals came and sat down. They sang and then the fox said "I have some gold" and revealed where he had hidden it. I followed him and took it'. He said 'Where were you sitting?' He said 'In the water-mill'.

(17) The next day Jøndo went to the water-mill. He said 'They will come again and sit there'. He said 'They will come again to the water-mill'. He went to the water-mill and hid himself. They came. The bear came, the dog came, the cat came, the mouse came, for they had made a plan 'Also tomorrow we shall get together'. (18) Then the fox came, limping, his leg broken, his back crushed. He came, limping and when he arrived there, they said 'What is the matter with you brother fox? What has happened to you? All your clothes are torn. Where are those (fine) clothes of yours? What has happened to you? You were so well-decked out yesterday. What has happened to you today?'

¹ Literally: gone on one side.

² Literally: He stuck to him.

(19) *móre hāl-u¹ hātxa-wawa.¹ xa-náša ’áθyεle m̀axyalli,¹ ’u-šqilalle kúlla dáwa ’u-nùblalle.¹ ’u-lán-đa’a d́axile ðiya.¹ ’ána kázən xáθi d́abbba lá mtanánna q̀ə̀sət¹ m-éka dàwe.¹ m̀arəx ’álla mtanila.¹ ’u-xa-mašmóye-weewa ’allèni lázəm.¹ (20) ’èka ṭ-áwe mašmóye:² xìrele.¹ m̀are b-xšáwən gu-d-ay-’ərxe-weewa.¹ m̀tùšyalle g̣’ān-díye gu-’ərxe.¹ m̀are bálki ṭ-ile-’áp-’ədyo ’əθya.¹ q́ime wìre.¹ m̀are wúru ṭəyax.¹ bálki ṭ-ile-’əθya ’ap-’ədyo t̀ama.¹ wírela gu-’ərxe ṭəya.¹ ’u-ǰándo xá-bena xìrele¹ ’ina ’áni kúlla wìre,¹ šmá’alle qalèy.¹ q́imεle m̀tùšyalle g̣’ān-díye.¹ (21) w-ánna ṭiye ṭiye ṭiye.¹ xa-bèna¹ xa-mənnèy¹ ṭf̣iεle b-áqle díye¹ m̀are hòle!¹ ’áxxa m̀tùšyalle g̣’áne.¹ ’u-rípelalle kúlla,¹ nyása-w xàla ’əbbe-díye.¹ (22) ’aw-ràqa-w¹ hal-’é-ga ṭ-ile-mátya l-màθa,¹ p̀álge z̀ila-weewa,¹ ma-t-wéwa xilalle.¹ mátyle gu-máθa n̄pilεle.¹ ’əθye reše-díye¹ mà-lux xóni ǰándo!² m̀odi q̀ə̀səṭtux:² m̀are b-álaha hātxa θéle ’əbbi.¹*

(23) *manay-díye m̀odi:² náša g̣árəg lá m̀ṭəme¹ kút ṭ-ile-wíða xà-mdi,¹ ’ána ṭ-óðən ’axwàθe-díye.¹*

(19) He said 'This is what has happened. A man came and struck me. He took all the gold and carried it off. I don't know how he knew. I tried, my sister bear, not to tell the story of where the gold coins were from, but you said "You must tell it". Somebody must have been listening to us'. (20) 'Where can he be listening?' He looked and said 'I think he was in this mill. He had hidden himself in the mill'. Perhaps he has gone there also today'. They went into the mill to search. Jōndo then looked and saw that they all had entered. He heard their voices. He went and hid himself. (21) They searched and searched and searched. Then one of them came across his foot. He said 'Here he is! He has hidden himself here. They all attacked him, biting and gnawing him. (22) He ran away and by the time he reached the village half of him was gone, since they had eaten so much of him. He arrived in the village and fell down. People came to him (and said) 'What is the matter with you, brother Jōndo? What has happened to you?'³ He said 'By God, such-and-such has happened to me'. (23) What is its meaning? A man should not covet by saying 'Whoever has done something, I shall do like him'.

³ Literally: What is your story.