

The Neo-Aramaic Dialect of
Barwar

Volume Three: Texts

by

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B3 THE VILLAGE OF ʔEN-NUNE (1)

Informant: Gwərgəs Bakus (ʔEn-Nune)

The Location of ʔEn-Nune

(1) ʔEn-Nüne¹ kúlla npíltela gu-xa...¹ ʔíθ turáne l-d-àw-geba¹ l-d-àw-geba.¹ ʔan-t-íla ʔída çàple¹ ʔíla ba-ròža.¹ ʔan-t-íla ʔída yámne ʔíla ʔalàna.¹ (2) ʔalána yáʔni ʔalàna,¹ sab-šámša ʔé-gət maxyàwa¹ turáne ʔàtxena wíye.¹ m-šámša ʔé-gət màxya¹ y-áwe ʔàlla¹ ba-ʔúra.¹ yáʔni le-hoyáwa šámša ʔàyya,¹ hál palgət-yòma,¹ ʔé-gət y-àþya,¹ màtya šámša,¹ ʔé-gaya y-óya šámša l-ʔalàna.¹ qedámta hál bar-kawùþra¹ šámša y-óya bàþar ʔúra,¹ fa-ʔàlla háwe¹ qam-ʔúra.¹ lè-y-hawe šámša.¹ y-amríwa ʔalàna.¹ (3) ʔo-xéna ʔíwa ba-ròža.¹ ʔáwewa l-d-é-paða xèta,¹ l-ʔída l-çàple.¹ qa-báþrən ʔíþən ʔan-turánat ʔína...¹ ʔurána ʔ-ína bēl-ʔIráq ʔu-Türkiya.¹ sab-bár ʔEn-Nüne,¹ yáʔni gàrbiya,¹ líþ maþwáþa xène,¹ ʔíþən ʔan-turáne ʔ-íla bēl-ʔIráq ʔu-Türkiya.¹ (4) m-hádax ʔEn-Nüne¹ qúrbewa mən-ʔAšþa.¹ ʔé-ga ʔajərùþa...¹ yáʔni mnáxət bábi haqèwa¹ qa-t-sáwi y-awúðwa ʔajərùþa¹ mən-ʔAšþa.¹ ʔu-mən-ʔAšþa y-aþíwa ʔajarúþa y-oðíwa mən-Bàrwə,¹ ʔu-y-aþíwa.¹ fa-mnáxət sàwi¹ ʔáwən ʔíþwale rába yaþþàne,¹ yáʔni šaqlíwa y-awíwa ʔajarúþa m-gðàðe.¹ (5) ʔína npíltela,¹ yáʔni Màyə,¹ máþət Màyə,¹ xárþa Deràške,¹ xárþa ʔEn-Nune,¹ ʔu-Düre,¹ ʔu-ʔÍyyət,¹ ʔu-Bəšmiyàye¹ ʔu-hál ʔ-ázət mátət hal-Žàwa.¹ (6) ʔu-Žàwa y-azəxwa.¹ ʔána b-txàrən¹ ʔasqəxwa¹ m-Bágdad táma l-máþa ʔEn-Nüne,¹ ʔasqəxwa márzə Žàwa.¹ šaqləxwa xa-ʔərba mánən,¹ ʔu-ʔurxa-ʔurxa,¹...¹ ʔu-þarmáxwale har-táma l-márzə Žàwa.¹ ʔu-y-oðəxwa nùra.¹ mþawəxwale táma.¹ (7) ʔu-nabləxwa štéþa mənən.¹ mən-qedámta¹ ʔu-hál saʔat-šáwewa ʔaþərta¹ yan-tmànya¹ y-awáxwa tíwe táma,¹ klíþa b-qèþewa,¹ šámša ganyàwa,¹ xárþa deřəxwa xá-ga xèta.¹ yáʔni nabləxwa mánən duzúþa štéþa-w¹ ʔu-mþawəþət bəsrə.¹ ʔərba har-mən-táma b-ʔurxa¹ ʔi-šaqləxwale.¹ ʔu-þarmáxwale tàma¹ ʔu-y-attəxwa¹ xamləxwa¹ msaxəxwa¹ ʔu-raqðəxwa.¹ yáʔni rába xayúþa basimtewa.¹

B3 THE VILLAGE OF ʿĒN-NUNE (1)

Informant: Gwərgəs Bakus (ʿĒn-Nune)

The Location of ʿĒn-Nune

(1) ʿĒn-Nune is situated in—there are mountains on one side and on the other. The ones on the left are (known as) *ba-roža* (‘in the sun’). The ones on the right are (known as) *talana*. (2) (The word) *talana* means ‘shady’, since when the sun rose, the mountains became like that. When the sun shone, there was shade on the mountains. That is, there was no sun, until midday, when the sun would reach (it). Then there was sun on the *talana* (mountain). In the morning, until after lunch, the sun was behind the mountain and there was shade at the front of the mountain. There was no sun. So they called it *talana* (‘shady’). (3) The other was *ba-roža* (‘in the sun’). That was on the other side, on the lefthand side. Behind us there are the mountains that are between Iraq and Turkey. This is because behind ʿĒn-Nune, that is to the North, there are not any other villages, but there are the mountains that are between Iraq and Turkey. (4) So ʿĒn-Nune was close to Ashitha. (There was) trade...my father, may he rest in peace, used to tell how my grandfather would conduct trade with Ashitha. From Ashitha people came and conducted trade with Barwar, then returned. My late grandfather had many customers, that is they plied a trade together. (5) It is situated—that is Maye, the village of Maye, then Dəṛəške, then ʿĒn-Nune, then Dure, then Iyyət and Bəšmiyaye until you reach the Zab. (6) We used to go to the Zab. I remember when we went up from Baghdad to the village of ʿĒn-Nune, we would go up to the banks of the Zab. We would take a sheep with us and slaughter it there, on the trip, on the banks of the Zab. We would make a fire and roast it there. (7) We would take drink with us. From morning until seven or eight in the evening we sat there—it depended on the summer—the sun would set and then we would return again (to ʿĒn-Nune). We indeed took drink with us and roasted meat. We took the sheep from (somewhere) there on the way. We would slaughter it there. We would sit, make merry, swim and dance. Life was very enjoyable.

The Name 'En-Nune

GK: *mən-ʔékele ʔáθya šəmmət ʔEn-Nūne?*¹

(8) *duzúθa ʔána xəzyen ʔáxcī ʔána təxrúnya diyī ʔázyen núnə zòre. ʔán-xəzya núnə gòre. ʔáلكi t-m-qam-mənnən ʔsab-ʔé-ga néra rəbεwa. ʔnəra ʔrába rəbεwa. ʔ(9) ʔánna šónne xaráye súryela bšára ʔəb-nera, ʔmíya bšára gu-nəra. ʔyáʔni maʔtíwa xá-xa-gaya b-qəʔta ʔnáša jawíjwa gawe-gawe-díye ʔpaláʔtwa m-d-é-ʔaθa xəta. ʔína qámθa y-amrúwa ʔt-náše xáčca ʔáqley jrittela ʔnpílela-w néra núbəley ʔu-míθela gu-nəra yáʔni, ʔxníqela, ʔma-t-íwa míya rəba. ʔ(10) yáʔni qámθa ʔáلكi t-ʔalʔtíwa ʔarbə-metre, ʔxamšə-metre ʔpaláʔtwa, ʔyáʔni b-səʔtwa. ʔyáʔni néra hátxa míya rəbεwa. ʔfa-ʔáxnən m-zorúθa diyən ʔtəxrúnyə diyən, ʔlax-xəzye núnə gòre. ʔáxcī ʔázyewəx núnə zòre. ʔ(11) ʔu-qa-módi y-amrúla ʔənət núnə? ʔduzúθa, ʔlax-ðaya qa-módi. ʔáلكi t-qámθa ʔíθwa núnə gáwa díya gòre.*¹

The Origin of the Family of Hədo

(12) ʔáxnən ʔm-əkεwəx ʔáθye? ʔáxnən be-Hədo, ʔáxnən ʔíθyewəx mən-ʔyáre ʔəθa. ʔániwa šawwə xonəwáθa. ʔáyya ʔp-aqənnə ʔállux ʔáلكi t-lat-šəmyəlla. ʔ(13) šawwə xonəwəθεwa. ʔánna ʔíθwalu qənyəne, ʔíθwalun xa-xəθa. ʔíθwalun xa-xəθa. ʔánna zílewa zráya, ʔθéla qurðəye, ʔε-máθa t-íwa dəpnə diyèy. ʔmxéla l-b-éθə diyèy ʔu-quzdərra b-xaθèy. ʔu-ʔáni léwa táma. ʔ(14) ʔé-gə θèley, ʔzília l-d-é-maθə qurðəye. ʔqənyánə díya qəm-šaqłíla, ʔkúlla qənyánə díya. ʔánna zília l-d-é-maθə qurðəye ʔu-ʔlíšla mənnèy ʔu-qənyánə díya qəm-šaqłíla. ʔu-šqílla toléy xa-b-ʔəšra. ʔ(15) ʔáxcī mò mára? ʔmára líš-mašəx xəyəx ləxxa, ʔsab-qurðəye kút-yom t-áwa gu-réšən mxəyəllən. ʔu-kút-yom t-áθi masqəðílən. ʔfa-qímila šqílla ganèy. ʔ(16) dawérə diyèy, ʔnələt ʔáqlə dawérə ʔprizléle. ʔqəm-mattíla bə-l-ʔəkəs. ʔqəm-ʔasrúla. ʔu-ʔlítley mən-təmma ʔqa-t-lè-y-yáði ʔan-qurðəye l-ʔəkεla zíle. ʔ(17) ʔánna šáwwa xonəwəθa ʔáθyela xá-d-anna tíwa gu-Bàrwə. ʔxá-d-anna tíwele gu-ʔÁlquš. ʔxá-d-anna tíwele gu-ʔArədən. ʔyáʔni burbəzzele kúlla dukəne ʔánna šáwwa xonəwəθa. ʔ(18) həlbat, ʔáyya haqóyəx ʔáلكi t-xamš-əmmə-šənnə m-qam-hadíya. ʔáلكi t-ʔarb-əmma xamš-əmmə-šənnə. ʔup-gu-ʔArədən ʔítlən xóna be-Hədo. ʔu-gu-ʔÁlquš ʔítlən xóna be-Hədo.¹

The Name 'En-Nune

GK: Where did the name 'En-Nune originate from?

(8) In truth I have seen, as far as I remember, only small fish. I have not seen large fish. Perhaps before our time, since once the river was large. The river was large. (9) In recent years the water has begun to diminish in the river. Sometimes in summer a person could walk in it and come out the other side. But formerly they used to say that if the foot of people slipped a little, they would fall and the river would carry them away and they would die in the river, drown, so abundant was the water. (10) Formerly perhaps it was four metres, or five metres (deep), in winter. That is the river was as large as that. But we, when we were young, as far as I remember, we did not see large fish. We only saw small fish. (11) Why do they call it 'Spring of fishes' ('En-Nune). In truth, I do not know why. Perhaps formerly there were large fish in it.

The Origin of the Family of Hədo

(12) Where did we come from? We, the family of Hədo, came from Upper Ṭiyare. They were seven brothers. I shall tell you this (story), perhaps you have not heard it. (13) They were seven brothers. They had domestic animals. They had a sister. They had a sister. When they went to cultivate (in the fields), Kurds came, from the village that was adjacent to them. They attacked their house and seized their sister while they were not there. (14) When they came back, they went to that village of the Kurds. They took their animals, all of their animals. They went to that village of the Kurds, fought with them and took their animals. They took their revenge ten times over. (15) But what did they say? They said 'We cannot live here any more, since the Kurds will be upon us every day, attacking us and they will come every day to harry us'. So, they took themselves off. (16) Their mules—the shoe of their mules' feet was made of iron. They put it on backwards. They tied them (the shoes) on and set off from there, so that the Kurds would not know where they had gone. (17) The seven brothers, one of them came and settled in Barwar. One of them settled in Alqosh. One of them settled in Aradən. That is these seven brothers were dispersed to all places. (18) Of course we are talking about something (that happened) perhaps five hundred years ago. Perhaps four hundred, five hundred years ago. We also have a brother in Aradən, from the family of Hədo, and in Alqosh we have a brother from the family of Hədo.

The Church of Saint Sawa

(19) 'úmra 'atíqa t-Màr-Sawa,¹ 'áwewa píšele bányá qúrbə gam-šaww-ámma xámší
 tmany-ammà-šanne.¹ 'u-báθrə 'úmra¹ 'íθwa dúkθət xaméθət 'anìðe.¹ (20) 'u-hadíya
 zilwàli¹ xzéwali qá-t 'o-'úmra tlixele kúlla.¹ 'ε-dúkθət māməðiwələn,¹ 'ax-xa-bányo
 zòra,¹ 'átxa gu-'úpra nqíra,¹ kúllən tàmeɞwəx mǔmáðe t-íwəx bórye,¹ 'áwən píšewa.¹
 (21) fa-šqilli šəkla díya,¹ 'ε-dúkθə t-íxwa mǔmáðe,¹ hálbət sawəwáθən t-qámθa kúlla
 tàmeɞwa mǔmáðe.¹ 'áy ləɞwa pqiθa.¹ 'é-ga t-íwa mpúqalle 'úmra,¹ 'ay-píštewa tàma.¹
 (22) hadíya 'ε-dúkθa¹ wéla wíðəlla xa-šúra,¹ 'áxcí báyi 'oðíla¹ xa-šúra bíš-góra¹
 qa-t-é-dukθə t-íla pyáša¹ m-'úmra¹ 'u-é-dukθət bεθ-qorayàθa¹ 'áni kúlla b-t-oðíla
 xa-šúra góra qá-t...¹ 'áxcí b-šoqíla tàma¹ qa-násət 'áθi qa-t-zəyára 'oðiləy.¹ (23)
 'ina 'úmra xáθət Mar-Səwa¹ bányele là b-dúkθə díya hadíya.¹ 'ùllul mánne díye¹
 píšele bányá xa-'úmra xàθa.¹

The Church of Saint Sawa

(19) The old church of Saint Sawa was built about seven hundred and fifty or eight hundred years ago. Behind the church there was a place for burying the deceased. (20) Recently I went and saw that the church was completely destroyed. The place in which they used to baptize us, like a small bath, dug into the earth, where all of us who were born were baptized—that has survived. (21) I took a photograph of it. That place where we were baptized, of course all our ancestors were baptized there. That was not blown up. When they blew up the church, that remained. (22) Now as for that place, they made a fence for it, but they want to make a bigger fence for it, for that place that remains from the church, and that cemetery. They will make a large fence for all of these, but they will leave them there so that people can make a pilgrimage to them. (23) But the new church of Saint Sawa has not been built now in its (original) place. A new church has been built above it.