

TEXTS

INFORMANT A (HABIB NURANI)

A Wedding in Sanandaj

(1) *ga-ʔaħrâ didân¹ ga-Sanandâj¹ bráta-u broná mágar xášti waxtâre¹ ga-xášti t^wkè lóxle xáenwa.¹ ʔáy lá-yele blané-u broné mangál ʔâtà¹ ʔazâd hâwén-u¹ lóxle xâen-u,¹ lóxle pasnî-u¹ mântâke lóxle hezîwa waryá čákmá müddâtè-u¹ ta-lóxle pasnî,¹ ʔo-waxtâra xlulâ holî.¹ (2) ga-dokà¹ táte-u daākè¹ bì-zoa¹ ʔantaxâb kolîwa¹ mânî¹ gorî ta-bronî.¹ hitwa¹ bronâké hæl-bratâké la-xewâle ba-ʔamrêf,¹ wâle čín tate-ú daākâkè¹ kəmriwa ʔéa ʔayzè-ya?¹ bronâké-č qâbùl kólwa.¹ (3) ba-müddât-e ké¹ bæxlé dasgîrân-yelu,¹ báz-ham rába başòr lóxle xáenwa.¹ xamé-u xmalè¹ hæl-kaldú la-xáenwa ʔəqrâ,¹ yáni kaldâké hāmēša réşaf ksèwala.¹ (4) şalmè doqâwa.¹ şalmè litwala¹ qáme xamá-u xmalá ya-ʔaxóne dasgîranâf hiyá waryà.¹ hāmēša xa-čaçâw ba-reşâf-yele¹ yá lâčägâ ba-reşâf-yela,¹ ta-zâmân-e ke-ʔanà xlulá wilî.¹ (5) ʔaná wáxt-e xlulá wilî¹ ga-Tarân-yeli nóşi.¹ daâkî híya Tarân¹ kəmrá tá-ləma ləbá hitóx baxtá gorè?¹ xor-səní rába là-yele.¹ ʔanà¹ ʔəsrî-u təlħà šné-yeli¹ xlùla wilî.¹ ham-dárs qârenawa¹ ham-ga-bánk ħaştà konáwa.¹ (6) daâkî hiya¹ kəmrá gbé het-ó baqá ʔaħrâ.¹ xa-bratá mətwali-ó baqòx¹ rába zārîf,¹ rába ʔayzà,¹ mən-xanâwadè ʔayzâ.¹ familù rába ʔayzá-y¹ ʔăxonâf ʔayzá.¹ ʔăxonâf xa-duktâr-ye,¹ ʔăxonâf duktâr kakèle.¹ xá ʔăxóna xetâf¹ čákmá šoglə hité.¹ (7) mäsälân¹ hamrênwa baqòx¹ nəft zăbónwa,¹ məşrüb zăbónwa.¹ t^wkané rāba hitwale¹ hitwale ba-ʔijarâ.¹ xá ʔambár rába rabtâ hitwale¹ zmâţela¹ tir-ʔahân,¹ ʔasən¹ zăbónwa.¹ lùle zăbónwa.¹ wäsâʔel-e saxtmanî zăbónwa.¹ míri tòb¹ morăxăşi şaqrâ-u,¹ ken-ò.¹ ken-ó xâenaf.¹*

TEXTS

INFORMANT A (HABIB NURANI)

A Wedding in Sanandaj

(1) In our town, in Sanandaj, a girl and a boy perhaps sometimes, in some places would see each other. But it did not happen that, like now, the girls and boys were free to see one another and become fond of one another, or that they went out together for some time and chose one another, then got married. (2) There, the parents would generally choose who they married to their son. Sometimes the boy had never seen the girl in his life, but when the parents would say 'Is she good?', the boy would accept. (3) When they became betrothed, they still saw each other very little. The fathers-in-law and mothers-in-law did not see their bride very much, because the bride had always covered her head. (4) She was shy. She was shy to come out before her father-in-law and mother-in-law or the brother of her betrothed. There was always a robe on her head or there was a veil on her head, until the time that I married. (5) When I married, I myself was in Tehran. My mother came to Tehran and said 'When do you want to get married?', but I was still not very old. I was twenty-three when I married. I was both studying and also working in a bank. (6) My mother came and said 'You must return to the town (Sanandaj). I have arranged a girl for you, very pretty, very nice, from a good family. Their family is very good. Her brother is good. Her brother is a doctor.' Her brother was a dentist. 'Another brother of hers has several jobs.' (7) For example, I can tell you, he used to sell oil, he used to sell drinks. He had many shops, which he had rented out. He had a big warehouse, which was full of metal beams. He would sell iron. He sold pipes. He sold building materials. I said 'Fine, I'll take leave and come back. I'll come back and see her.'

(8) *ja-qáme d-èa ʿay-bratá daǎkí hamrà| xa-šatá ga-Kursàn-yeli| xà yomá| ʿay-baxtí ʿatá ya-xǎetá| xiyàli.* (9) *rásm ga-doká ʿǎxà-yele.| ga-yomà| reš-šatà,| baqa-xətnà| mən-be-kaldá xwǎn kwíwa.| xwǎn mà-yele?| mən-taxtá trəšwalu,| xa-taxtá rūwà.| gáf širìn mǎtíwa,| ləbǎs mǎtíwa,| jələ ʿayzè mǎtíwa,| kwíwalu baqá xətnǎkè.| rásm ba-d-áy jorà-yela.* (10) *dohól-u zorná lapláwa qáme.| mən-belá xəmè,| mən-belá xətnǎkè,| gezíwa ba-dohól ʿu-zorná mən-d-áy kují-u mǎhǎlè,| dǎyáwa ʿaláf ta-gezíwa be-kaldà.| gezíwa be-kaldà.| yǎtíwa.| xa-čáy šáténwa-u| xánči ʿarəq šáténwa.* (11) *ʿo-waxtára ʿarəq rába rasmí-yela.| heštàn| wəskí rába litwa.| xwanǎké kmenwalà-u| gezíwa báqa béla nòšu.* (12) *ʿaxní jwanqé smíxəxwa ga-ħawšà.| xá-ʿada jwanqé, bǎruxǎwalí, smíxəxwa ga-ħawšà.| har-ǎxá tǎmašà kolóxwa.| xá-ʿada blanè| smíxiwa.| ʿo-waxtára baté mangal-lǎxá kǎryé là-yelu.| baté ntòe-yelu.| ʿay-ʿotaqà| ʿəqrá koštá là-yela.| tre-ʿəqrà-yela ʿotaqáf.* (13) *ʿáy-ga xa-tǎbǎqá duwóm-yela šawyáwa mǎsǎlán tǎbǎqá haftóm-e lǎxà.| ʿay-ʿotáq čǎkmá ntoté-ya ʿo-waxtára ʿotaqé ʿəqrá ntòe-yelu.* (14) *mən-lǎhǎl ʿo-xiyàli.| míru ʿéa xǎlǎstá Xanǎkè-ya.| šəmá ʿǎxonáf Xanǎkè-yele, ʿəlhá mǎnìxle.| bróna rába ʿayzèk-yele,| rǎba.| ʿéa xǎlǎstá Xanǎkè-ya.* (15) *ʿo-waxtára Xanǎká pišwa,| heštán mən-ʿolám la-zilwa.| ʿaná mən-lǎhǎl ʿo-xiyàli.| ʿay-əč ʿo-waxtára ʿaná ʿafsàr-yeli| ga-Kurdəstàn.| rásm d-èele| ʿafsàrè| ʿartəš rakwíwa susì.| susì kwiwálu.* (16) *xa-nǎfar-əč mangál nokàr,| xa-sarbǎz,| lǎpólwa ba-šonéf rəša susí xèt.| susyǎké mən-sarbǎzخانە kméwale qam-tǎrǎ,| həl-didí markúwa| ta-hezn-ó báqa sarbǎzخانè.| ʿo-waxtára mašiné ʿəqrá litwa,| pás mən-susí ʿəstəfadá kolíwa.| sarbǎzخانە-č lǎhǎl-yela,| ga-ħdúid tǎlhà kilométré,| ʿarbá kilométré ʿorxà-yela.* (17) *ʿaná xa-yomá rəša susí-yeli| ʿáy-u xǎlǎstáf rád xǎri,| xǎlǎstáf kəmra baqǎf| ʿéa bróna Jǎhǎn-ye.| šəmá daǎkí Jǎhǎn-yele.| kámra báqa baxtì| kámra ʿéa bróna Jǎhǎn-ye.| xirá-y ba-ʿafsàr.| ʿáy-əč mírwala ʿəlhá šóqla ta-daǎkəf| ʿǎjáb bronèk-ye.| ʿǎjáb zǎrif-ye.| ʿo-waxtára ʿána-č xiyàli.*

(8) Now, before my mother told (me about) this girl, one year when I was in Kurdistan, one day I saw this wife of mine whom you see (now). (9) The custom there was like this. On New Year's day they would give a table (of gifts) to the groom on behalf of the family of the bride. What was a 'table'? They made it out of a board, a large board. They put sweets in it, they put clothes in it, they put fine clothes in it, then gave it to the groom. The custom was like this. (10) The drum and pipe went in front. From the house of the parents-in-law, the house of the groom, they went with drum and pipe through the lanes and streets, (the music) playing until they arrived at the house of the bride. They went to the house of the bride and sat down. They drank tea and they drank some arak. (11) At that time arak was legal.¹⁰ There was not yet much whisky. They brought the table (for the groom), then went to their homes. (12) We youngsters were standing in the courtyard. We, a few youngsters, my friends, were standing in the courtyard. We were just looking. A few girls were standing there. At that time houses were not low like here. Houses were high. The room there was not as low as this (room here). A room there¹¹ was twice (the height). (13) At that time what was the second floor was equivalent to, for example, the seventh floor here. While this room is as high as this, at that time the rooms were high like that. (14) I saw her from afar. They said 'That is the sister of Xanāka.' The name of her brother was Xanāka, may God grant him rest. He was a very fine lad. 'That is the sister of Xanāka.' (15) At that time Xanāka was alive, he had not yet passed away. I saw her from afar. She—once I was an officer in Kurdistan. It was the custom that officers, in the army, would ride on a horse. They would give them a horse. (16) Somebody like a servant, a soldier, would, moreover, follow him on another horse. He would bring the horse from the barracks to the door and would mount me (on the horse), (waiting) until I went back to the barracks. At that time there were not so many cars, so they would make use of a horse. The barracks were at a distance, around three or four kilometres away. (17) One day I was on a horse. She and her sister passed by and her sister said to her 'That is the son of Jāhān.' The name of my mother was Jāhān. She said to my wife, she said 'That is the son of Jāhān. He has become an officer.' She (I am told) said¹² 'May God preserve his mother, he is a wonderful boy, he is wonderfully handsome.' I saw her at that time.

¹⁰ Literally: official.

¹¹ Literally: its (i.e. of the Sanandaj) room.

¹² The *grāšwale* form is used here with an evidential sense (§9.3.2. ii).

(18) *daāki-č hīya báqa Taràn,¹ míra baqì¹ gbé het-ó¹ ay-bratá goretà.¹ míri tòb¹ hár-či¹ á¹ kəmràt¹ ána mātúna ba-réš¹ enì.¹ hár-či¹ á¹ kəmrát qābùl hitì.¹ ^Ház^H zílawa¹ mírwala baqá¹ áxonāf-u¹ nóšaf là halbáta,¹ xa-nāfar-xét šórwala baqá¹ áxonāf¹ hāmər kè¹ ay-bronā¹ həl-d-áy bratá gbè.¹ ^Ház^H oní-č qābùl wílwalu.¹ (19) ána xa-yomá hiyen-ò,¹ zína dokà-u¹ leléf-o zílex baqà¹ širini hāmex-ó,¹ xá-‘əda mən-našè¹ qawmàn kè¹ bi-zóa sənú rāba-yele,¹ māsālàn¹ əšti-šənè,¹ šoi-šənè.¹ árba xamšá nāfāré pílex orxà-u¹ zílex dokà,¹ məntáke daāki.¹ ána tatí mən-olám zilwa¹ qáme təlhá-šəne qáme d-ò.¹ tatí-u¹ áxoná rūwi,¹ ay-áxoní,¹ ya-xéet ‘akséf ga-lāxà-y,¹ ó əštá šoá šənə qáme-d-ea mən-olām zíl.¹ (20) zílex dokà-u¹ širini híwlu baqàn¹ u-xét xíra ba-dasgiranì.¹ xíra ba-dasgiranì,¹ bəqātef-o qúmna zína dokà.¹ hīya ga-balkonākè,¹ kəmrá baqì¹ ba-lišaná bšəlmanè¹ kèt gārāká?¹ yáni mǎni gbet?¹ ána-č míri Mərzá Xānāká ga-belà-y?¹ kəmrá ʔ.¹ (21) ay-zílwala mírwala báqa Mərza Xānāká,¹ mírwala Mərza Xānāká xá-gora gbelòx.¹ la-káyan mǎni-ye.¹ Xānāká-č mən-panjárāké m‘ine-ò¹ həl-didí xèle.¹ á kúle dasgiranàx-ye!¹ (22) ta-áxá míre baqàf¹ áy ərqála.¹ xét šalmé litwala samxá lága didí ána xāēnaf.¹ ərqála zíla tíwa ga-xa-‘otāq.¹ ta-nóšaf tārāké mázra ba-réša-nóšaf.¹ tára mázra ba-réša nòšaf¹ zílawa tíwa ga-dokà.¹ (23) bār-d-o¹ ána tìwna¹ xa-čáy mélu baqì.¹ là,¹ šarbát mélu baqì.¹ xələstá rābta šarbát méla baqì.¹ míri ána šarbát mən-‘íla didáx là šáténa.¹ gbén dasgiranì šarbát hámya baqí.¹ pás har-či¹ əšrār wílu là hīya.¹ axréf ba-zór miyālun-u¹ míri là šáténaf ána.¹ (24) ja-rásm áxà-yele¹ xor-ay-bratá lá-xar ay-broná xáya x-kà,¹ maxšusán wáxt-e áxonāwaláf tiwèn.¹ šalmè doqáwa.¹ ^Ház^H bār-d-o xét yāwāš yāwāš¹ hīya,¹ šarbátáké méla baqì¹ u-bár-d-o tíwa lagi-u¹ xa-dána lāčágá rabtá ba-rešáf-yela.¹ rešáf ksèwala-u¹ yāwāš mən-rešáf gəršàli¹ šoltáli d-o-làg.¹ (25) baqá-‘awal¹ kāràt¹ ána híyeli ga-Kursàn.¹ qáme didí¹ hič-kás ay-ħaštá la-wilawalè¹ ké lāčágá ba-rešá dasgiraní nātènef-o¹ dasgiraní yátá lā-‘ilì.¹*

(18) My mother came to Tehran and said to me ‘You must go back and marry this girl.’ I said ‘Fine. Whatever you say, I am willing to do. I agree (to do) whatever you say.’ Then she (my mother) went and said to her (the girl’s) brother—of course not she herself, she sent somebody else to her brother to say that the boy loves the girl. Then they agreed. (19) I returned one day and went there. On that very night we went to fetch the sweets,¹³ a group of people, our relatives, who were mostly elderly, for example sixty or seventy years old. We set off, four or five people (in all) and went there, with my mother. My father had passed away three years previously, my father and my elder brother—this brother of mine whose picture you see here, he passed away six or seven years ago. (20) We went there and they gave us sweets, and then she became my betrothed. After she became my betrothed, the next morning I went there. She came onto the balcony and said to me in the language of the Muslims *kēt gārāka?*, i.e. ‘Whom do you want?’ I said ‘Is Mərza Xänäka at home?’ She said ‘Yes.’ (21) She went and said to Mərza Xänäka, she said ‘Mərza Xänäka, a man wants you. I do not know who it is.’ Xänäka looked out of the window and saw me. ‘Oh, it is none other than your betrothed!’ (22) When he said this to her, she fled. She no longer had confidence to stand by me, whilst I could see her. She fled and sat in a room. She closed the door behind her.¹⁴ She closed the door behind her and went and sat there. (23) After that, I sat and they brought me tea. No, they brought me sherbet. The elder sister brought me sherbet. I said ‘I shall not drink sherbet from your hand. I want my betrothed to bring sherbet to me.’ Then, however much they insisted, she did not come. In the end they brought her by force. I said ‘I shall not drink it (unless she serves me).’ (24) Now, it was the custom that the girl should not yet see the boy, especially when her brothers are sitting (in the room). She was shy. Then after a while, she slowly came again, brought the sherbet to me and sat by me. A large veil was on her head. She had covered her head. I slowly pulled it from her head and threw it to one side. (25) I, for the first time, was able to do this in Kurdistan. Before me nobody had done such a thing, namely that I should take away the veil from the head of my betrothed and my betrothed should sit by my side.

¹³ Symbolic act signifying the agreement of the family of the bride to the betrothal.

¹⁴ Literally: upon herself.

(26) *bàr-d-o^l leləf-o^l da‘wát wílu mən-familàn^l mən-xanāwadàn^l mən-
 ʾāxonì^l mən-daākì^l ʾāxonà xéti,^l mən-d-ó famíl-č ya-hiyénwa baqá širní xoràn.^l
 leləf da‘watàn wílú,^l ba-ʾastá pa-gošà holì,^l kəmríle pa-gošà.^l ʾo-lelé xa-šám
 mfāšál híwlu baqàn-u^l ʾaná ʾo-lelé la-zína-o belá,^l ga-doká gnèna.^l (27) ta-
 bóqātef-o zína-ò.^l qímna zína reš-Tarān báqa reša ḥaštì,^l cún gbéwa ham-dàrs
 qārèna-u^l ham-ḥaštà-hona ga-bánk.^l bar-xa-mūdát-xet daākì híya ba-šonì ʾáxa
 kòla ʾát taḥšilóx timà-y^l gbé het-ò^l lagá ʾāxonòx.^l ʾāxonì dawaxanè-hitwale,^l ʾáy
 ʾāxonì.^l gbé het-ó məntáke d-ó komák holèt.^l (28) tòb,^l ʾána ḥášta bánk wél
 wilàli-u^l hiyen-ó zína tíwna lagèf-u^l bəxlé ḥaštá wilàn-u^l ḥaštán ʾayztà-yela-u^l
 rába ʾayztà-yela-u.^l ta-xlulà wilán.^l (29) xlulà wilán-u^l g-ó waxtāra-č^l tanhá xà
 ʾákás hitwa^l ʾáks nātéwa ga-Kursān.^l ʾaxní nōšan durbín ʾakasi lítwalan.^l ʾó ʾakse
 ntéle.^l durbíne xét-əč lítwa,^l viðyo.^l ^Ház^H čəkmá ʾaksé ntenilan,^l ʾonyexáe píšen
 báqa yādgarì.^l*

(30) *ja-ʾātà^l ba-rajə^l ba-xlulà hámna báqa didòx.^l bar-d-áy širní xoràn^l xa-
 mūdát-e trè-yarxe,^l təlḥà yarxé tìl gārəšwá.^l hitwa xá-šata tìl gārəšwa ké^l gbén
 xlulà holì.^l gbéwa xá-^cda mən-nāše pìre^l xanāwadà^l hezf baqà^l xosté xlulà,^l yáni
 hamrí ʾijazá hūlmu báqa xanāwadé kaldà^l hamrí ʾijazá hūlmu^l ke-ʾaxní xlulà
 holéx.^l (31) ʾóni-č xa-bašór kəmríwa hàya-u^l xánči nōšu doqìwala.^l kəmríwa
 hàya-x-kar,^l palāpál la-holmù.^l là,^l xet-bronāké rəwyà-y,^l bratāké rwitè-ya-u^l gbé
 xlulà holì.^l (32) pás ʾijazá xlulá kwìwa.^l ʾé kəmríwale xostè xlulá.^l ʾé m-ʾawałáf.^l
 bar-d-èa^l ʾijazá wilwalù,^l gbéwa xa-širní xorān-e mfāšàl doqì širní hāwi-ò.^l (33)
 rába famíl da‘wát kolìwale.^l gezəxwa báqa širní xoràn.^l tábāqé rüwè hitwa^l
 kəmríwalu xwān.^l ba-kurdí bšəlmané-č kəmríwale xwānčà.^l ga-d-èəč^l širìn
 mātíwa-u^l klučè-u la-káena,^l ʾābnābatè-u^l nuqlè-u.^l kúle məndixanè^l kúle məndíx
 kè^l širìn hāwé,^l xəlyà-hāwe.^l ʾéa mārásém-e širné xoràn-yela.^l*

(26) Then, in the evening, they invited our family, my brother, my mother, my other brother, my family members who had come to ‘eat the sweets’ (at the betrothal). In the evening they invited us to honour us by performing the ‘stretching of the leg’, they call it ‘stretching of the leg.’¹⁵ That night they gave us a copious dinner. I did not go back home that night but rather I slept there. (27) In the morning I went back. I set off and went to Tehran for my work, because I had both to study and to work in a bank. After a while my mother came after me and says¹⁶ ‘Your studies are finished, you must return to your brother.’ My brother had a pharmacy—this brother of mine.¹⁷ ‘You must come back and help him.’ (28) So, I stopped the work in the bank and I went back and stayed with him. We worked together. We worked together very well, very well. (This continued) until we held the wedding. (29) When we held the wedding, at that time there was only one photographer who took photographs in Kurdistan. We ourselves did not have a photography camera. He took photographs. There were no other cameras (and no) video. We took a few photographs and they have remained as a reminder (of the event).

(30) Now, let me tell you about a wedding. After the ‘eating of sweets’, a period of two months or three months would pass. Sometimes a year would pass before they wanted to hold the wedding. A few senior people of the family had to go to request the marriage, that is to say to the family of the bride ‘Give permission, give permission for us to hold the wedding.’ (31) They (the family of the bride) would say ‘It is a little too soon’ and would be rather reluctant (to give their permission). They would say ‘It is still too soon, do not rush.’ (The family of the groom would say) ‘No, the boy is already grown-up, the girl is grown-up. They must marry.’ (32) Then they gave permission for the wedding. They called that the ‘request of the wedding.’ This (is what happened) at first. After they had given their permission, they had to hold a big ceremony of ‘eating the sweets’ and distribute sweets. (33) They would invite a lot of family and we would go to the ‘eating of the sweets.’ There were big trays which they called (in Farsi) *xwān* (‘table’). In the Kurdish of the Muslims it was called *xwānča*. In this they put sweets, cakes and I don’t know what, sugar candies, confectionary. Everything, everything that was sweet. This was the ceremony of the ‘eating of the sweets’ (betrothal).

¹⁵ Giving the right of the groom to enter the house.

¹⁶ Literally: She does thus.

¹⁷ The informant points to a picture of his brother on the wall.

(34) *bár-d-o geziwa¹ bár-d-ea ke-xostá xlulá wilwalù,¹ xèta kolíwa¹ mà kəmríwale¹ háft-e xlulà?¹ 'ilá dwaqà.¹ kəmríwale 'ilá dwaqà.¹* (35) *xá-‘ada jwanqé da‘wát kolíwa¹ mənťáke xətnáké ta-yóma yátiwa,¹ naqlíwa-u nandənwa-u.¹ dearà dāenwa 'šlef-u,¹ šābubà dāenwale,¹ ta-yomà.¹ 'éa 'ilá dwaqà-yela.¹* (36) *bár 'ilá dwaqà¹ kaldá gbéwa lablíwa hāmām.¹ 'ənšè.¹ 'o-waxtára xor-hāmām lítwa ga-belá.¹ hāmām 'āmumì-yela¹ mangál hāmām-e turkì-ya¹ 'ágar xiyāwelòx.¹ geziwa báqa hāmām.¹* (37) *hāmām-e turkì mà-jor-ila?¹ lāxà¹ 'otāq-ila,¹ tré talhá 'əqrá lāxà.¹ šerè,¹ šeré màe-hitwa,¹ máe šāxinè.¹ tūn hitwalá.¹ hāmamáké mašxniwalà.¹ mən-d-ó šeré dārenwa ga-tās.¹ máe dārenwa ba-rešù.¹* (38) *lāfkà garšíwa,¹ kastà garšíwa.¹ pašòr garšíwa ga-‘aqlú.¹ xa-pašòr képa komtā-yela.¹ kménwala ga-txéla 'aqlù¹ ke-‘aqlú šāf xāri.¹ nimašorà dāenwa ba-šalmù,¹ báqa šalmú 'ayzà hāwé.¹ hānà doqíwa ba-rešù.¹ rasí rajš' ba-hānā-č là-ḥqelan.¹ 'éa hāmām zalù-yele.¹* (39) *bár-d-o kenwá-o be-kaldà.¹ ga-dokà¹ nāhār kwíwalu.¹ rajš' ba-hānabandān lá ḥqéli baqóx.¹ hānabandān-əč¹ 'arbá xamšá yomé qāme xlulá yelá.¹ ya-trè-yome qāme xlulá yelá.¹ tré-yome qāme xlulá yelá.¹* (40) *gbéwa xá-‘ada mən-bé xətnà¹ hāna doqi-ò.¹ hāna xa-məndix-ye¹ xá mən-māwád-e gīyahì-ye.¹ mən-‘ilanà doqilé.¹ xa-məndix-ye¹ ké pərčé komà kolú.¹ māwád-e tābi'ì-ye¹ lá mangál d-áy rangé ya-‘áta hit.¹ māwád-e tābi'ì-ye doqíwale ga-rešù.¹* (41) *gbéwa be-xətnà¹ xá-‘ada 'ənšé-u jwanqé hezi¹ hānà doqí ga-rešá kaldākè.¹ ga-rešá-e kaldà,¹ hānabandān qārenwala,¹ gurani-hitwa b-šamá hānabandān.¹* (42) *bar-hānabandān xlulà-yela.¹ lelé xlulà¹ mən-be-xətnà¹ 'o-našé ya-da‘wát kolíwalu,¹ familù yelú,¹ bāruxù-yelu.¹ hawkār-yelu,¹ kúle da‘wát kolíwalu.¹* (43) *šmās-e kništà¹ gezəlwa susì kméwa.¹ 'ay-susì qāšáng marzənwale-ò.¹ yaráq dāélwa báef.¹ parčané 'ayzé dāélwa ba-susiyākè.¹ qāšáng marzənwale-ò.¹ xa-jām dāélwa qám babenèf.¹*

(34) Afterwards, after they had performed the ‘request of the wedding’, they did something, what was it called, the week of the wedding? — ‘the joining of hands.’ It was called ‘the joining of hands.’ (35) They would invite several young men and they would sit with the groom for the day, dance and jig. They would beat the tambourine and play the pipe for a day. This was ‘the joining of hands.’ (36) After ‘the joining of hands,’ they had to take the bride to the bath. At that time there was still no bathroom in the house. The bath was public, like a Turkish bath, if you have seen one. They would go to the bath. (37) What is a Turkish bath like? There is a room here, two or three rooms like this here. Taps, there were water taps, hot water. It had a furnace. They used to heat the bath. From the taps they put (the water) in a jug. They poured the water over themselves. (38) They scrubbed with a loofah. They scrubbed with a bag (of soap). They scrubbed with a *paşor* (‘foot washer’) on their feet. A ‘foot washer’ was a black stone. They applied it to the bottom of their feet so that they would become smooth. They put cleansing mud on their face, in order to treat¹⁸ their face. They put henna on themselves. In fact, we have not talked yet about henna. This was (the custom of) their going to the bath. (39) Afterwards they came back to the house of the bride. There they gave them lunch. I have not told you about the henna ceremony. The henna ceremony was four or five days before the wedding, or it was two days before the wedding. It was two days before the wedding. (40) A group of people from the groom’s family had to obtain henna. Henna is something, it is a herbal substance. They obtain it from a tree. It is a thing that makes hair black. It is a natural substance, not like the colours that there are nowadays. It is a natural substance that they put on their head. (41) The family of the groom, a group of women and young people, had to go and put henna on the head of the bride. (They put henna) on the head of the bride, and sang the *hänabandan* to her, there was a song called *hänabandan*. (42) After the *hänabandan* came the wedding. The people whom they invited on the night of the wedding from the family of the groom were relatives, were friends, were work colleagues—they invited them all. (43) The beadle of the synagogue went to fetch a horse. He decorated the horse beautifully. He put a decorative cover on it. He put fine materials on the horse. He decorated it beautifully. He put a mirror in front of its forehead.

¹⁸ Literally: be good to.

(44) *məntáke d-áy našé ba-dohól-u zornà^l geziwa baqá kaldá hämeníla be-xətnà^l mən-d-áy kují-u mähälè^l ʔo-waxtára xór xiyabané ʔəqrà-litwa.^l kùlè kují-u mähälè-yelù^l ga-pliyáw maxşuşàn^l mähälé didàn,^l mähälé yähudì,^l hulaé ga-dokà-yelù.^l kùlè hulaé lā-ləxle yelú.^l (45) ʔay-našé b-ay-kujǎwáe geziwa-u^l dohól ʔu-zorná dǎyáwa ʔəlaf-u^l ʔáy našé ya-ga-ʔáy kují yelù^l kùlè^l qalá d-áy zorná šāmenwalè^l kénwa waryà.^l ga-tára haşşú samxíwa.^l jám kménwa ba-qám kaldá-u xətnà.^l ʔəqrá ʔəhtərám-e ləxle doqíwa.^l (46) gezáxwa be-kaldà.^l kaldá kménwala tēx.^l markwíwala həl-d-ó susì.^l bāz-ham^l ba-dohól-u zornà^l ʔay-našè^l xá-ʕada píle m-qǎmaf^l xá-ʕada píle m-bàraf,^l ba-dohól-u zorná lablíwala be-xətnà.^l (47) ʔtá ga-be-xətnà^l tárz-e qəduš ʔəxà-yelè^l ke-xá-dana pardá doqíwa-u^l g-o-dimǎf^l kaldá-u xətná samxì^l g-ay-lág-əč našé samxíwa.^l (48) ʔo-waxtára^l haxaxám^h-e kništàn,^l ʔəlhá mǎnìxle,^l kəmríwale^l Xǎlifá Mixaʔèl,^l Mixáʔel Dǎyanì,^l ʔəlhá mǎnìxle,^l ʔó kwéwale kätuwäkè,^l kǎlúwala ba-xát-e nòşef.^l kméwala ga-dokà,^l qǎrèwala-u^l kmórwa xətná čəkmá kwál báqa kaldákè,^l kaldáké mà hitá.^l kùlè kalwíwale-u^l pirè^l gbéwa ʔemzà holiwalá.^l (49) bar-d-èa^l ʔay-mārasóm tím,^l našé geziwa-o belà-u^l hár-kásu gezálwa béla nòşef-u^l kaldá-u xətná pişíwa^l geziwa ga-pardà.^l (50) bəqǎtə-č^l gbé paxasù^l hezà^l ʔay-stačé bākārət-e^l d-ay-kaldà^l lablálu báqa tata-u-dačkà^l wa-maxwíwala našé xét-əč ke-ga-dokèn^l ke-ʔǎlén ʔay-bratà^l bātulà xirté-ya,^l bratulà xirlála.^l be-bātulá lá xirtè-ya.^l rasmán ʔəxà-yelè.^l ʔtá ga-lǎxá lá bātulá baqrí-u^l là-hitu.^l qǎme d-ó-č xlúla holì kùlè be-bātulà-yen.^l (51) bār-d-o^l léle ʔáşər-e šābət.^l léle rotá xlulá xǎrawà,^l lelé šābət^l gbéwa xətná hezl-ó be-kaldákè^l ga-dokà^l xǎletèf holì.^l xǎletèf xa-dásá ləbàs-yelè,^l krawət,^l surà.^l (52) ləbás ʔayzé šaqlíwa baqèf-u^l mǎtíwale ga-xa-xwàn-u^l ga-doká yǎtíwa,^l ʔaràq šátéwa-u^l mazzà kəxlíwa-u^l ʔáy-ka dolá-u zorná là lablíwa,^l dearè lablíwa,^l deará šābubà.^l ga-doká xánči naqlíwa-u,^l har-kásu gezálwa béla nòşef.^l (53) tá beqáta šābət.^l bəqáta šābət gbé famíl hé belá xətnà,^l xətná lābál báqa kništà.^l jám^l xǎríwa-u^l ba-dolá-u zorná lablíwale kništà.^l bār-d-ea kništà-č tímá,^l bǎraxà mirú,^l kùlè zílì bǎraxá sefár mirù,^l kništá tēma,^l kén-o béla bāz-ham ba-dohól-u zornà.^l*

(44) The people went with it with drum and pipe to the bride to bring her to the house of the groom, through the alleys and streets—at that time there were not so many roads. They were all lanes and streets, especially within our streets, the Jewish streets, where the Jews were. All the Jews were (living) side by side. (45) The people went along these lanes. The drum and pipe were played. All the people who were in the lane and heard the sound of the pipe would come outside and stand at the door of their courtyard. They brought a mirror to the bride and groom. They had such respect for one another. (46) We would go to the house of the bride. They brought the bride down. They mounted the bride on the horse. (Then) also with the drum and pipe, the people took her to the house of the groom with the drum and pipe, some in front of her and some behind. (47) Now, at the house of the groom, the method of consecration was as follows. They would draw a curtain. On one side of it stood the bride and groom and on the other side stood the people. (48) Then the rabbi of our synagogue—may God grant him rest, he was called Xālifa Mixa’el, Mixa’el Dāyani, may God grant him rest—he had the marriage contract which he wrote with his own hand. He would bring it there and read it and say how much the groom would give to the bride and how much the bride had. They would write everything down and the elders had to sign it. (49) After that, when the ceremony had finished, people went home, each person going to his own home. The bride and groom remained and went behind the curtain. (50) In the morning the ‘woman inspector’ had to go and take the ‘sheets of virginity’ of the bride to the parents. They would show it to other people who were there so that they would know that the girl had been a virgin, she had had virginity, she had not been a non-virgin. Our tradition was like that. Now here they do not require a virgin, they do not have (them). Before they marry, they are all non-virgins. (51) Afterwards, on the eve of Sabbath—the wedding took place on Friday—on the eve of Sabbath the groom had to go back to the bride’s home in order for them to give him there his gift. His gift was a set of clothes, a tie, a shirt. (52) They bought fine clothes for him and put them in a chest. They sat there and drank arak. They ate snacks. At that time they did not bring the drum and pipe, they brought tambourines, the tambourine and flute. They danced there a little, then everybody went home. (53) Until the morning of Sabbath—on the morning of Sabbath the family had to come to the house of the groom and take the groom to the synagogue. They would gather and would take him to the synagogue with the drum and pipe. After the synagogue had finished and they had said the blessing, everybody had gone and said the blessing on the Torah—the synagogue finishes and they go home again with the drum and pipe.

(54) *xətná kménwale-o béla nošû. | ta-ʔəšər | ʔay-dohól-u zorná ga-ʔay-ħawšá dāénwa. | ħáwəš hitwa, | ħawšé rūwè. | g-áy ħawšá dāénwa ʔəlāf-u | jwanqé-u piré-u ʔənsé-u guré-u ʔáméta kíle naqlíwa. | ʔaráq šāténwa-u | naqlíwa. | kíle məst-yelu. |*
 (55) *zəndəgí rába rába bāsimà-yele. | ʔátá zəndəgí rába sadà xirá-y. | našé rába táqalà lá dāénwa, | rába hārs-u jáw litwálu báqa puḷè. | ʔátá kíle ʔolám xirté-ya puḷè. | hár-kas bi-zóa ħāwéle bíš ʔayzà-y. | ga-dokà | rába našè | rába hamrét daw-lamán ħāwèn, | dawlamán là-yelu. | hár-kāsu pəška-nóšef hitwale. |* (56) *zəndəgí ʔayzà kolíwa | zəndəgyú xārāb là-yele. | zəndəgí sadà-yele. | ʔay-moblamán-u ʔasxá litwalan ʔáxni. | ʔay-méz litwalan. | ʔaxni | fārš rába hitwalan, | qalíyè. | qalíyè mandéxwalu rešá ʔārà. | pəští hitwalan | dāéxwalu ba-guzà. | došáké ʔayzè mandéxwa rešá ʔārà, | yátéxwa reš ʔārà | b-áy jorà. | ʔátá har-lá-giz la-kélox yátət ʔāxà. |*

Festivals

(57) *pätirè | ʔaná daʕwát konóx lelé pätiré hál lāxà! | ^Hmən-axare^H Purim, | Lelangè kəmrəx-ʔāxni, | našé, | ʔənsé-u gurè | hár-kas hewalè | ga-belá yātūwa | tāmisi dóqwa. | belāké gbé tāmám tamíz holíle, | gard-u-xakéf doqíle, | qalíyè napšì, | došáké napšì, | belá holíle ba-jám báqa pätirè. | ʔéa ʔāwāḷèf. |* (58) *bār-d-o | gbéwa hezíwa zārā šaqli, | zārāké ħāmènwale-o | ga-béla dána dána gābènwale, | tāmíz holíwale. | nóšu lablíwale ʔorxèl. |* (59) *ga-dóka ʔorxél reš-kepè-yelu, | tre-képe réša ləxle. | máe mən-láʕel kénwa tèx. | päre ba-taxtè-hitwa. | ʔay-päre măčiriwalu-ò, | ba-fəšár-e d-o-màe | ʔay-harà | ʔo-kepé tre-kepé kəmríwalu harà, | čeriwà-u | ʔay-zārà | taxnìwale | kolíwale ba-qamxà. |* (60) *lá-hezi qámxa šaqli, | qámxa ké kašér la-ħāwè. | gbé zārà | nóšu taršile, | nóšu tamíz holíle, | nóšu taxnile, | læxmá ^hpəsax^h holí gaéf, | maššá taršì, | kašèr ħāwé. |*

(54) They brought the groom to their house. Until evening they played the drum and pipe in the courtyard. There was a courtyard, (there were) big courtyards. They beat the drum¹⁹ in the courtyard and young and old, women and men all danced together. They drank arak and danced. They were all drunk. (55) Life was very very pleasant. Now life has become very easy. People (then) did not exert themselves. They did not have much yearning for money. Now the whole world has become money. Everybody who has more is (considered) better. There you would think that many people were rich, but they were not rich. Every one of them had enough for himself. (56) They led a good life, their life was not bad. Life was simple. We did not have this furniture and the like. We did not have (things) like this table, etc. But we had a lot of bedding and carpets. We would spread out carpets on the floor. We had a back-support, which we put on the wall. We spread out good mattresses on the ground and sat on the ground in this way. Now you could never sit like that.

Festivals

(57) Passover—I invite you to come here on the eve of Passover! After Purim—we call it Lelange—people, women and men, everybody who could, would stay in the house and do cleaning. They had to make the whole house clean, remove the dust, shake the carpets, shake the mattresses, in order to make the house into a mirror for Passover.²⁰ This is the beginning.²¹ (58) Afterwards they had to go and buy wheat, bring the wheat back, sort it grain by grain in the house and clean it. They would themselves take it to the mill. (59) There the (grinding by) mill was on two stones, two stones on top of one another. Water would come down from above. There were propellers made of wood. It (the water) would turn the propellers. By the pressure of the water, the grindstones—the stones, the two stones were called grindstones—would turn and grind the wheat, make it into flour. (60) They would not go and buy flour, flour that was not kosher. They had to make flour themselves, clean it themselves, grind it themselves, make Passover bread with it, make unleavened bread, so that it would be kosher.

¹⁹ Literally: They beat on it.

²⁰ I.e. as clean as a mirror.

²¹ Literally: This is its beginning.

(61) *léle pätirè,| léle pätiré yätíwa baqá pəšhà. | pəšhá pəšhíwa. | kúile našé*
ʔāgadə qārénwala, | ham-gurè, | ham-yalè. | bār-d-o | yätíwa | ʔarbá bāraxòt | ʔarbá
pyalé šätènwa, | bāraxá kəmriwa. | čəkmə məndixané ké gbé hamri bāraxà, | pəsrá
rešà-yele, | ħāliq-yela, | ħāliq taršíwa. | (62) ga-ʔIràn | ya-ga-tāmám-e mamlákkáté
ke-xarəj m-Israyel-yén | lelé pätiré trè lelé-ya. | b-Israyél xà lelé-ya. | ʔonyexáe ya-
ga-golà-yen | yáni xárəj m-ʔIsráyəl-yen trè lelé doqíla. | ʔaxni-č | trè lelé doqáxwala. |

(63) *bár-d-o kyáwa lelé réša šatà. | ʔo-lelə-č | pəsrá tim, | məšxà kəxlíwa. |*
ga-tāmám ʔay-haftà | ké pätiré xirtè-ya, | šóa yomè | ħič-kas | ^Hdəvré^H xalwá là
kəxlíwa. | ħič kas, | čún ʔáxní nóšan là kewalán | xalwáké ħāmèxile, | lá taršèxile. |
(64) kəmrèxwa | ʔay-našè | ʔay-bšəlmanè | ke-xálwa zábni ta-didàn | ʔay-xalwà |
mən-d-ó tortà | yá mən-d-ó ʔərbá dəwqà-y | ga-xa-pätīlā dəwqá-y | ké pätīlāké
mumkón-ye pəsrá bəšlāwélu gəf. | pas-ʔéa baqa-dídan kašér là-y. | ʔaxni g-o-
müdüte-tämámef | ^Hdəvré xaláw^H là kəxláxwa | ħič, | ta-lelé reš-šatà. | (65) léle reš-
šatá xa-səfrá šāwénwa rüwà, | mən-d-əy-lag reš-ay-belá | ta-reš-o-belá. | xanāwadé
yätíwa | našé daʔwát kolíwa. | duxwà taršíwa. | ħaḷwà taršíwa. | xurma-u-rün
taršíwa. | dušà mätíwa. | kārà mätíwa. | guptà mätíwa. | mastà mätíwa. | ʔonyexáe
kúile mätíwalu tāmám-e réša səfrá zamíwa mən-d-ay-jóra məndixàne. |

(66) *ləxmà | hār-kas | ga-təḷhà xanāwadé, | ʔarbà xanāwadé | ħatmán ga-beləf*
tānurà-hitwa. | čəkmá lelé qámé pätirè | baxtá hulálta hitwa | kyáwa | ləxmáké ko-
lawalè-o. | náše ʔo-belá nóšu komākáf kolíwa. | (67) ləxmáké kolíwàle-o, | xa-báxta
xét dəyáwale ba-tānurà. | tānuráké ba-šiwè malqíwala. | ləxmá kolíwale-ò, |
šaḫxiwale-ò, | ráq xàrwa | ta-léle pätirè. | ħič-kas ləxmá bazār là šāqəlwa ba-pätiré. |
ħič-kas, | kúile maššáe belá kolíwa. | (68) ba-d-ó mudätà | ga-d-ó šoa-yomè | lá
guptà, | lá mastà | hār-či ké mən-xalwá-yele lá kəxlèxwale. |

(61) On the eve of Passover, on the eve of Passover they would sit for the purpose of the Passover ceremony. They performed the Passover ceremony. Everybody read the Aggadah, both men and children. Then they would sit, four blessings—they would drink four cups and say the blessing. There were several things over which they had to say a blessing, whether it was the meat of the head, the *ḥaroset* (mixture of nuts, dates and sesame).

(62) In Iran, or in all the countries that are outside of Israel, the night of Passover is two nights, but in Israel it is one night. Those who are in the exile, that is outside of Israel, celebrate it for two nights. We also celebrated it for two nights.

(63) After that came New Year's Eve. On that night the meat was finished and they used to eat dairy food. During the whole of the week of Passover,²² seven days, nobody ate dairy products, nobody, because we could not fetch milk ourselves or prepare it. (64) We would say those people, those Muslims, who sell milk to us, have taken the milk from the cow or from the sheep and have kept it in a container in which they may have cooked meat. So this for us was not kosher. During the whole period we did not eat milk products, nothing, until New Year's Eve. (65) On New Year's Eve we spread out a large cloth, from this side, on this (side of) the house, to that (side of) the house. The family would sit, they would invite people. They made *duxwa*.²³ They made sweets. They made dates and egg. They put out honey. They put out butter. They put out cheese. They put out yoghurt. They put all these things out and filled the whole surface of the cloth with such things.

(66) As for bread—in (every) three families, in (every) four families there was sure to be somebody who had an oven in his house. A few days before Passover, there was a Jewish woman who came and opened out the bread (dough). The people of the house helped her. (67) They opened out the bread and another woman put it onto (the sides of) the oven. They heated the oven with wood. They opened out and spread out the bread, and it (dried and) became stiff (and was kept like this) until the eve of Passover. Nobody bought bread in the market at Passover. Nobody. Everybody made unleavened bread at home. (68) At that period, on those seven days (of Passover), we did not eat cheese, yoghurt or anything that was made from milk.

²² Literally: During the whole week in which Passover had taken place.

²³ Dish made from rice and yoghurt.

Professions of the Jews

(69) *šoǵlé báqa hulaèl rábau parča-fròš-yelu. | rába 'atarì hítwa. | xārazi-fròš hítwa. | dawaxanadār hítwa. | duktərə rába hítwalan. | tajərə hítwalan | jəns kménwa | zabníwa báqa parča-fròše. | (70) 'árz hāwé ba-xzəmtòx. | duktərə kakè hitwalán. | zargār rába hitwalán, | zargār, | 'onyexáe ya-dewà pašri-ò, | déwa taršì. | xa-'ədə hitwalán ké kəmríwalu čarčì. | čarčì 'ò-yele | ya-'aspál mātíwa réša xmarà | rešá susì maxšusán parčanè, | lablíwalu ga-malāwàè | zabníwalu. |*

Houses

(71) *belè | kúle náša béla jyà hítwale. | mangál lāxà | 'apartmáné là-yela. | hár-kas béla nòšef, | ya-trè ṭābāqé, | ya-təlḥà ṭābāqé, | ya-xà ṭābāqá. | təlḥà-bate g-ay-belá, | xámša báte g-ay-belá. | ga-lāxá 'əsrí-u 'arbá belèn. | (72) litwa ga-doká. | kúle | xà ṭābāqá | yá trè ṭābāqé, | wāle | kúle-č ḥawšà hítwalu. | ga-ḥawšú 'ilanè-hitwa, | 'ilané mewà, | yá xāmušè, | maxšusàn | bāšire rāba hítwa ga-ḥāwša našé. | kəmríwa bāširé 'ašlán bāraxà hitú. | kúle náše ḥāz kolíwale belù | 'ilané bāširè hāwé. |*

Rabbis

(73) *ga-dokà | kúl yomá pəsrà-hitwa, | pəsrá tazà. | rabàn | ráb-e kništàn | ham-ràb-yele, | hám torà qāréwa, | hám miḷà kólwa, | wa-hám šoḥèṭ-yele. | 'áy gbéwa hezál baqá xá-^tka kəmríwala qāšābxanà, | yáni ga-d-ó-^tka ya-toryú 'ərbú 'onyexáe dabḥi-ò, | gbéwa hezálwa ga-dóka nòšef dābəḥwalu-ò. | xāéwa 'ay-ḥaywān ké dabḥile-ò | ṭārefá là hāwé. | (74) qāšāb hítwalan b-šəmə 'Aziz-Xān. | hulàa-yele. | 'ó pəsrāké kméwale ga-^tkanè. | hár-kas gezálwa ba-'ānazé nòšef, | xa-nāfār-ye, | trè nāfārén, | təlḥà nāfārén, | 'arbà nāfārén g-o-belà | ba-'ānazé nóšu pəsrá šaqliwa. |*

Professions of the Jews

(69) As for the professions for the Jews, most of them were cloth-sellers. There were many grocers and haberdashers. There were owners of pharmacies. We had many doctors. We had merchants who brought clothes and sold them to the cloth-sellers. (70) Let me say to you,²⁴ we had dentists. We had many goldsmiths—goldsmiths, those people who would smelt gold and make gold. We had a few who were called ‘peddlers.’ A peddler was somebody who put goods on a donkey or on a horse, especially fabrics, and took them to the villages to sell them.

Houses

(71) As for houses, everybody had a separate house. It was not like here (where there are) apartments. Everybody was in his own house, with either two floors, three floors or one floor. (There were) three homes in this house, five homes in this house. But here (the buildings) consist of twenty-four homes. (72) There was (nothing like this) there. Everything was one floor or two floors, and they all had a courtyard. In their courtyard there were trees, fruit trees, either apple trees—there were especially many grapes in the courtyard of people. They would say that grapes in particular brought blessing.²⁵ Everybody wanted there to be grape vines in their home.

Rabbis

(73) There, every day there was meat, fresh meat. Our rabbi, the rabbi of our synagogue—he was a rabbi, he read the Torah, he performed circumcisions, and he was a *šoḥet*. He had to go to a place called the ‘butcher’s shop’, that is to that place where they slaughtered their cows and sheep, he had to go there and slaughter them himself. He would see that the animal that they slaughtered was not unkosher. (74) We had a butcher by the name of Aziz Khan. He was a Jew. He brought meat to the shops. Everybody went and according to his own requirements, whether he was one person, or there were two people, or there were three people, or there were four people in the house, they would buy meat according to their requirements.

²⁴ Literally: May a petition be made for your service. This is a formulaic filler calquing an idiom of Kurdish and Persian.

²⁵ Literally: had a blessing.

(75) ^Hbrit-milā^H ma^ʿmulān^l ya-ga-bèla kolíwale^l ya-ga-kništā.^l rába náše da^ʿwāt kolíwa,^l čún kəmríwa qála mīlá šāmoé mašwà hité.^l rabān^l nòšef^l mīlā kólwa.^l (76) kéwa ga-belá ya-ga-kništā.^l bāraxà kmórwa,^l mīlā kólwa.^l mīládef-əč kòlwale,^l rába rába ʿayzà,^l rába mən-duktaré ya-kolile^l rába biš-ʿayzà-yele.^l ʿašlán na-raḥāttí litwalu ʿo-našé,^l xór darmanè-č lítwa ʿo-waxtāra darmáne dāen.^l pāroé maqlíwa^l ʿo-qilā,^l qilé pāroè^l mātíwa réša ʿo-mīlā.^l

Relations between Jews and Muslims

(77) xá-mdi lá míri baqòx^l bšəlmané ga-Kursān^l sunnì-yelu.^l bšəlmané trè jorén.^l xá ší^ʿá xá sunnì-ye.^l ʿənyaxáe ya-Kursān-yelu^l čún kùrd-yen^l sunnì-yen.^l sùnni-yen,^l məntáke huláe rába ʿayzè-yelu.^l wále ʿonyexáe ya-ší^ʿà-yelu^l mangál Hamān,^l Tarān,^l ʿƏsfahān,^l Šírāz,^l Kərmān,^l Xorasān,^l Balučəstān,^l ʿənyexáe ʿəqrá šorèr-yelu^l ta-ʿəlhā-hāmər mālél!^l (78) qáme d-óa ʿána b-olām henā,^l hulaé wáxt-e zilén waryà,^l maxšusán ga-yomāwáe nəxlà,^l gbéwa xa-párča zayrá dāén balāxà^l b-lá səngù^l ké ʿálen ʿənyexáe hulaèn,^l lá-ba bšəlmané taqri-bàu,^l ʿənyaxáe nəjəš-yen,^l hulaé nəjəš-yen.^l (79) ʿāgar xa-nāfár hezəlwa ... lá ga-ʿaḥrá didān^l ga-ʿaḥranè-xet,^l ʿənyexáe ší^ʿà-yelu,^l māsálan hamréx ... báqa máre t^wkaná hāmərwa^l xá kílo xéta holì,^l mastà holì.^l ʿāgar kílo bi-zóa xāráwa mastākè,^l là dārewal-ó t^wkàf,^l dāřəwa^l ʿó ya-šaqlá pułé bi-zòdā hāwól.^l (80) kmórwa ʿāgar ʿay-mastá dārenaf-ó t^wká nošəf^l nəjəš xārá,^l yáni kəsif,^l xārāb.^l ʿāxá kəmríwa ʿonyexàe,^l wále ga-ʿaḥra didán ʿāxá là-yele.^l ʿaxní kénwa belán yātiwa.^l ḥáz kolíwa hén béla didán yāti ʿonyexáe.^l yāti^l xàlan ʿaxlile.^l

(75) They would generally perform circumcision either in the house or in the synagogue. They would invite many people, because they said that it was a good deed to hear the cry (of the baby) at circumcision. Our rabbi would perform the circumcision himself. (76) He would come to the house or the synagogue. He would say a blessing and perform the circumcision. He circumcised him²⁶ very well. He was much better than the doctors who do it. The people were not ill at ease, yet they did not have medicines at that time to apply. They would burn rags and they would put on the circumcision the burnt ash, burnt rags.

Relations between Jews and Muslims

(77) One thing I did not tell you, the Muslims of Kurdistan are Sunni. Muslims are of two kinds, one is Shi'ite and the other Sunni. The ones in Kurdistan, since they are Kurds, are Sunni. They are Sunni and were very good to the Jews. But those who are Shi'ites, like (those of) Hamadan, Tehran, Isfahan, Shiraz, Kirman, Khorasan, Baluchistan, they were so hostile (to the Jews) that God said 'That is enough!' (78) Before I was born, when the Jews went outside, especially on rainy days, they had to put a yellow patch here, on their chest so that they (the Muslims) knew that they were Jews, lest the Muslims touched them, for they were unclean, the Jews were unclean. (79) If somebody went—not in our town, in other towns, where they were Shi'ites, for example let's say—and said to a shop owner 'Give me a kilo of such-and-such a thing, give me yoghurt', if the yoghurt turned out to be more than a kilo, he did not pour it back. He would pour it out and the person buying it would have to give more money. (80) He would say 'If I pour this yoghurt back into its container,²⁷ it will become unclean,' that is dirty, bad. They would say things like that, but in our town it was not like that. They would come to our house and sit. They wanted to come to our house and sit. They would sit and eat our food.

²⁶ I.e. the child.

²⁷ Literally: its place.

Winter

- (81) ʾāwālān tʷkāne lā ʾasrīwa. | našē gezīwa wárya ba-talgā-č. | xor-tʷkané lā ʾasrīwalu. | wa-ba-čālawā-čʳ | rás m ga-dokà-yele | mäsälān ga-ʾaxár-e páyiz qárwa sätwà | hár xanāwadé ta-nòšef, | hár məšpaḥá ta-nòšef, | gezəlwa | xa-dána tórta šāqəlwala. | kmewal-ó ga-béla nòšef. | (82) rában kéwa dābəḥwal-ó baqəf. | tāmíz kòlwala. | xāéwa ʾārefà lá-hawya, | xārāb lá-hawya. | ʾo-waxtára qāšàng | ... ʾo-nāqolè-u māqolè-u | ʾonyexáe yá ḡgdiðim^H-yen | xārāb-yen, | lá kəxlilù | doqwalú-u šošetwalù. | (83) pəsráké kwálwale ba-ʾilá máre beläkè. | máre beläké mən-d-áy pəsrà | mātíwale ga-tānurá bəšətlwale. | kəmríwale qawurmà. | nātənwale | ga-tʷká qārírā mātíwale. | yaxčál litwalan xor-ʾo-waxtárá. | mātíwale ga-xá-tʷka qārírā hāwé | péš ta-sətwà. | (84) ʾáy qawurmá ʾāxà-yele | galglíwale ga-pliyáw məšxá nòšef, | məšxá tortäkè, | lá məšxà, | denulà. | ga-denulá nóšaf bašlíwala qāšàng. | mātíwale ga-xá ... ʾó waxtára qoqè-hitwa. | qoqé xa-zárf, zrífek-yelu mán ʾapre smoqà. | ʾənyexáe mātíwalu ga-sətwà. | mən-d-óa rába ʾəstəfáda kolíwa. | (85) GK: qalyà hítwa? | (86) qalyá qālènwale. | ʾo-pəsrá qālènwale | xárwa ba-čokè. | bšəlmané ḥāz kolíwa | ʾaxní mändíx šárex baqú ga-lelé reš-šatà, | šwawānì | ʾašnānì, | ʾənyexáe rába ʾašnàe-yelu. | (87) qeməxwa | xá ḥāmalá kməxwa. | xa-xwān rába rabtá taršéxwa ... mäsälān ʾaxní xá-mdi taršéxwa b-šəma dānāgazoè. | ʾonì lā káenwa ma-yén. | širní mātéxwa baqù | šāréxwale baqù | ba-ʾonwán-e reš-šatà. | ʾóni rába moʿtaqəd-yelu | ké mən-xále réša šatá didán ʾaxlì. | (88) ʾáxni mäsälān | pəšpàra taršéxwa | g-ò-lele. | duxwà taršéxwa, | qaysurón šāréxwa baqù. | ʾóni-č qemí hár ʾo-yomà | sangākì, | ləxmá sangākí taršəwa, | gezíwa šaqlíwa-u | mən-kārà-u | dušà-u | guptà-u | mastà-u | ʾənyexáe mātíwa gáaf | ʾu-šāríwa báqa béla didàn. |

Winter

(81) First of all, they did not close the shops. People would go outside even in the snow. Indeed they did not close the shops. In addition, there was a custom there, for example at the end of autumn just before winter²⁸ each family, each family went in their turn and bought a cow. They would bring it back to their home. (82) Our rabbi would come and slaughter it for them. He cleaned it. He checked lest it be ritually unclean, lest it be polluted. Then he carefully took out what had to be removed, those parts that were sinews and were polluted, which they did not eat, and threw them away. (83) He then gave the meat to the head of the household. The head of the household put out some of this meat and cooked it in an oven. They called this *qawurma*. They took it and placed it in a cool place. We still did not have a fridge at that time. They put it in a place that was cool for it to remain until winter. (84) This *qawurma* was like this, they would stir it round in its own oil, the oil of the cow. Not oil, fat, they cooked it well in its own fat. They put it in a—at that time there were pots. Pots were a container made of red clay. They would serve this in winter. They greatly enjoyed this.

(85) GK: Was there *qalya*?

(86) They would fry *qalya*. They would fry meat and it would become *čoke*. The Muslims wanted us to send them something on New Year's Eve, our neighbours and acquaintances—many of them were our acquaintances. (87) We would bring a porter and we made a big tray ... for example we made something called *danagazoe*.²⁹ They did not know what they were. We put out such sweets for them and sent them to them, for New Year. They were determined to eat our New Year food. (88) For example we made an omelette on that night. We made *duxwa*.³⁰ We sent them *qaysuron*.³¹ On that same day they would make loaves of bread, they would go and buy butter, honey, cheese, yoghurt. They would put these on it (the tray) and send them to us.

²⁸ Literally: close to winter.

²⁹ A sweet made from sesame.

³⁰ A dish made of rice and yoghurt.

³¹ A dish made of apricot.

(89) *lelāwāe sātwa yātēxwa¹ dāwre lāxle.¹ lele sātwa ga-doká yārixà-yele¹ qardèç-yela.¹ báqa d-óa beláké mašxniwalè.¹ xa-‘ədá buxarì hitwálu¹ ba-šiwè malqíwalá,¹ ‘o-béla mašxniwale.¹ (90) ‘axní mäsälàn¹ xá-mdi hitwalán b-šamá kursì.¹ mangál d-áy ^Hšulḥān^H təlḥà kárāte d-éa,¹ ‘arbà kárāte d-éa,¹ biš ntóta xançì.¹ xá lā‘éfa dāénwa ba-rešāf.¹ txelāf¹ xá-dana mangāl-yela,¹ har-ga-‘ārā çəqyāwalu.¹ ga-dóka zoxāḷ dārénwa.¹ zoxāḷ dārénwa gāaf.¹ gogórd dāénwa ba-zuxaḷākè¹ malqíwale ga-dokà¹ ‘o-kursí šaxnāwa.¹ (91) kúle yātēxwa b-dāwre lāxle.¹ ga-xá xanāwadé didàn,¹ ‘axní xamšá xonāwalè-yelan,¹ tré xālsyè-yelan,¹ tatá daākà,¹ yātāxwa b-dāwre lāxle.¹ rába tomè kəxləxwa,¹ tomè.¹*

King Solomon

(92) *tatí yātūwa¹ ‘alhá mānixà¹ dāstān ḥāqéwa baqàn¹ mäsälán rája¹ b-šlómo ha-mèlex,¹ reš-šlómo ha-mèlex¹ ‘əqrá ‘aqól xirà-y¹ ga-‘olām mangaléf là xirá-y.¹ hiç-kas ‘áql-e šlómo ha-mèlex lá xirlale.¹ (93) kəmrīwa¹ xa-jām xirlale šlómo ha-mèlex,¹ mangál sinəmə xirté-ya.¹ šəməf xirá-y jām-e jāhānmà.¹ yāni jām-e kāyá ke-ga-‘olām ... xāel-o,¹ ‘əqrā ḥoxméf rába xirté-ya.¹ (94) rába-ç ḥāriš xirá-y,¹ xa-bašór ... ‘arbi ‘ənšè xirlale.¹ ‘arbi ‘ənšé ... ktúba xirèn,¹ gér ‘az-d-ó ya-xirlale¹ šiğà-u¹ ^Hpilagšim^H ‘onyexàe¹ bə-ḥāsāb.¹ mäsälàn¹ šáta zilá-y lā xà baxtéf.¹*

(95) *ḥoxmāe¹ ga-‘olām mašhūr xirté-ya.¹ har-çí məltè¹ ḥasrāt ləblá-y báef.¹ xa-nāfār¹ mäsälán fārz holéx xa-šāh¹ xá-mdi na-raḥāti xirlāwelalè¹ zilá-y mən-d-ó xéta təlbà-y,¹ mšurtà¹ wilá-y baqəf.¹ (96) mirà-y¹ má holèt?¹ ‘ay-ḥāšta dāx ḥòlata?¹ ‘ay-ḥāšta mà xārā?¹ rába dólte ‘olām ḥāméša baqəf xéta ləblá-y,¹ ^Hmā-tanā^H ləblà-y.¹ xāzáne jāwahəratəf¹ ga-‘olām mašhūr xirté-ya.¹ (97) xá waxtāra¹ ‘əqrá ḥāriš xirà-y¹ zilá-y¹ təlābá málka Šābà.¹ málka Šābà gwirté-ya.¹ ‘ó-ç rába dawlamàn xirté-ya.¹ tāmām-e ‘olām ḥasratəf ləblá-y.¹ mirà-y¹ dāx ‘ay-kúle ḥoxmá ‘əlhá hiwté-ya báqa d-áy bronà?¹ dāstané rába hítwale ke-‘aná fəkrí lèn.¹*

(89) During the winter nights we would sit together in a circle.³² A winter night was long there and it was cold. For this reason they heated the house. Some people had a stove, which they would fuel³³ by wood and they would heat the house. (90) We had something called a *kursi* ‘seat’, like this table, three times (the size) of this, four times (the size) of this, it was a bit higher. We would put a quilt on top of it. Under it there was a brazier, which they had dug in the ground. They put coals there. They put coals in it. They put a match to the coals and they ignited them there and the seat became warm. (91) We all sat together. In our single family we were five brothers and two sisters, and together with father and mother, we sat together. We ate a lot of nut kernels.

King Solomon

(92) My father, may he rest in peace, would sit and tell us a story, for example concerning King Solomon, about King Solomon, that he was so intelligent that there was nobody like him in the whole world. Nobody had acquired the intelligence of King Solomon. (93) They said King Solomon had a mirror, which was like a cinema. Its name was ‘Mirror of the World’, that is a mirror that knows what is in the world. He would see this, so great was his wisdom. (94) He was also very lustful. He had at least forty wives—forty wives who were officially married to him³⁴—in addition to those (wives) that he had, (there were also) temporary wives and concubines, who were without number. For example, he went to one of his wives (once) in a year.

(95) His wisdom became famous in the world. Every nation became jealous of him. (If) a person, for example, let’s suppose a king, (if) something unpleasant had happened to him, he went and requested from him (King Solomon) a thing and he (King Solomon) gave him advice. (96) He (the other) said ‘What would you do? How would you do this thing? What will become of this affair?’ Many nations brought something to him, brought gifts. The treasury of his jewels was famous in the world. (97) Once he was so lustful that he went and sought the hand of the Queen of Sheba. He married the Queen of Sheba. She also was very rich. The whole world became envious of him. They said ‘How is it that God has given all this wisdom to this young man?’ He (my father) had many stories that I do not remember.

³² Literally: around each other.

³³ Literally: kindle.

³⁴ Literally: had become by marriage document.

The Tale of the Jealous Neighbour

(98) *xa-waxtärá tatí yätüwa^l xá ħăkayát ħăqéwa baqàn.^l hitwa-u litwa^l mən-ʔəlhá biš-pir^l hič-kas litwa.^l māni hitwa?^l xa-gorà hitwá.^l ʔéa gezəlwa ga-pliyáw jangəl.^l ʔilanè gardáqwa-u^l kmèwalu^l ga-ʔaħrá zăbənwalu.^l ba-d-éa zəndəgí kòlwale.^l (99) ba-d-áy zəndəgí rába qānaʕat kólwa.^l rába razì-yele.^l rába xòš-yele.^l lelāwáe kewa-ò^l belá yätüwa.^l xa-dána pút ħălábí dóqwalá ba-ʔiləf-u^l dăélwa gəaf-u^l yaléf naqlíwa-u^l baxtéf naqlāwa-u.^l xòš-yela ħăméša.^l (100) xà šwáwa hitwale^l rāba dawlamán-yele.^l tajər-yele.^l ʔó lelāwáe kewá-o belà,^l gbéwa yätüwa ħəsāb-u ktābe holí.^l tá pəlgà-lele^l xa-sáʕat bār pəlga-lele yätüwa.^l hár qərə^l hár ʔay-ħəsāb kólwale.^l (101) ʔó waxtərə^l ʔay-^Hmaxšírím^H litwa ke-ħəsāb hólí bàaf.^l čòrt-yela.^l čòrt xa-məndix-yela^l məndixáne górd-yelu ga-pliyáw xa-sim,^l dána dána ʔənyexáe ħəsāb kolíwalu.^l ʔáy yätüwa lelə,^l ʔəwəl lelə gezəlwa-ó belà,^l xálef kxəlwalè,^l yätüwa ta-saʕtè^l tré bār pəlga lelə.^l ʔaná xamšà təmné^l mən-Ĥəbīb gbéna.^l xamšá təmné mən-Jəfri gbéna.^l təlhá təmné m-Sàra gbéna.^l ʔarbá təmné ʔəzyó híwli baqəf,^l báqa Šəmʕun.^l (102) ʔənyexáe gbé yätü ba-ħəsāb mətewə.^l baxtef zila tələbè^l kámra ʔət^l b-áy kúle daraiðx^l xor-ʔət ħăméša ħərík-e d-əa!^l ʔáy šwáwa didàn^l gezəl šiwe mən-jangəl kmé zăbənu.^l xa-rezá ləxmá-u guptá šəqəl báqa yaləf-u^l g-ay-pút dăél naqðle naqlí baqəf.^l ʔət ma-kolét?^l (103) ʔáy baxtá-u ʔáy gorà^l bəxəli lablíwa l-d-áy góra xét ké^l ba-d-áy jóra zəndəgí kòl.^l míra daáká lá qoràlox!^l xá-yoma zil lagəf-u^l mire báqef^l mire flənakas!^l ʔət ba-d-áy zəndəgí ba-kār mayayðx kxəl?^l həlox.^l ʔaná jəns kəwná ba-ʔiləx^l láble zəbne^l ʕəyza kásbi hùl ta-nóšox.^l*

The Tale of the Jealous Neighbour

(98) Once my father sat and told us a story. There was, there was not, there was nobody more senior than God. Who was there? There was a man. He used to go to the woods. He used to gather (branches from) trees, bring them back and sell them in the town. He would make himself a livelihood by this. (99) He was very content with this life. He was very satisfied and very happy. In the evening he would come home and sit. He would hold a metal can in his hand and beat it (like a drum). His children danced and his wife danced. Life was always happy.³⁵ (100) He had a neighbour, who was very rich. He was a merchant. He would return home in the evenings and had to sit and do the accounts and books. He would sit until midnight, an hour after midnight, still reading and doing the accounts. (101) At that time there were none of those machines with which one does accounts. It was an abacus (that one used). An abacus is something (containing) things that were round on a wire. One by one he would calculate them (the accounts). He would sit at night. In the early evening he would go back home, eat his food and sit until two o'clock in the morning.³⁶ 'I am owed five tmans by Ḥabib.'³⁷ I am owed five tmans by Geoffrey. I am owed three tmans by Sarah. I gave her today eight tmans, (I gave also) to Šəm'un.' (102) He had to sit and enter these things into the accounts. His wife went and criticized (him). She says 'You, with all your property, you are always busy with this! This neighbour of ours goes and brings branches of wood from the woods and sells them. He buys a little bread and cheese for his children. He drums on the tin and they dance to it. What do you do?' (103) The woman and the man were jealous of the other man who lived in this way. She said 'This cannot continue.'³⁸ One day he went to him (the neighbour). He said to him, he said 'So-and-so, what use is this life to you? I shall give you some cloth. Take it and sell it. Take the earnings for yourself.'³⁹

³⁵ Literally: It was always good.

³⁶ Literally: after midnight.

³⁷ Literally: I want five tmans from Ḥabib. The toman was an Iranian unit of currency.

³⁸ Literally: Mother should not bury you. I.e. you should not go to the grave without changing things.

³⁹ Literally: Give the good business to yourself.

(104) má kul-yóma gezét ʔay-jangàl! ʔay-kúle zaḥamtá garšèta-u? kmet-ó xamšá qārān kwilòx. ʔaná pùl káwna ba-ʔilóx. jèns káwna ba-ʔilóx, se-zàbne! yomá ʔamá šéqel pułé tǎhèt. (105) ʔó míre ʔòb. zíl lagèf-u! méle mtùle-u ʔay-zíl jéns ləblè, jənsǎké ləblé mǎtùle ga-xá tʔkaná zabnè. ʔáy-əč xír mangàl d-ó. bóqǎta ʔášər gezəlwa jéns zǎbənwa-u kǎlūwale. ʔéa xamšà qārané, ʔó təlḥà qārané, ʔó ʔarbà qārané, ʔó xamšà qārané. (106) lelāwáe gbéwa hezəlwa belà tajarǎkè ḥǎsabéf hawle-ó baqèf, ḥǎmár ʔəqrá zəbni, ʔəqrá-č pułèf-ye. (107) xét lá zàrb dǎélwa ʔəláf-u! lá ba-putǎkè dǎélwa ʔu-la yálef naqlīwa. baxtéf míra báqa gorǎkè, míra! lá-gban ʔáy ḥǎsáb-u ktàbe. šòlǎtle! se-báqa jangàl, ʔilanǎkè mélu, zàbnu! ba-lǎxá zəndəgì holét, dú ga-pulǎké ba-naqlèx!

Nadir Shah

(108) ʔó waxtāra kəmrí ga-ʔIrān! Nádər Šāh ʔAfšār rǎba qudréf xirlále. báqa d-ó ʔǎle! ké raʔyǎté, našəf, našé ʔáy mamlǎkātà dǎx zəndəgì kolí dǎx lá kolí, gezəl lelāwàe ləbás-e dawrešì lóšwa. ləbás-e xǎrǎb ləšwa, gezəlwa mǎʔnwa g-à-y-lag, g-ò-lag, xǎe náše mà kəmrí, našé dǎx-yen, zəndəgyú dǎx-ye! wa-ʔǎgar čǎnǎnče xa-našá na-raḥǎtí ḥǎwèle, ʔǎle báef. (109) gezəlwa bar-trè našé sǎmǎxwa, mǎšilwa. gezəlwa mǎsǎlán xá-əda našé ke-ga-xá meydán smixèn! xǎbra ḥǎqèn, mǎšilwa xabrù. ba-d-áy jorà gezəlwa, ʔǎgar čǎnǎnče xǎ-nǎfar zòlm xirǎwe-lèf, gezəlwa jobrǎn kolwalé-u! là šóqwa xét zòlm holì-lef. wa-ba-d-áy jorà qudrǎtéf rǎba xírwa.

(104) Why do you go to the woods everyday and take all this trouble? You bring back (the wood) and they give you five qarans.⁴⁰ I shall give money into your hand. I shall give you cloth, go and sell it! You will make 100 shekels in money a day.' (105) He (the merchant) said 'Fine (that is agreed).' He went to him, brought it (the cloth) and put it down (for him). He (the other) went and took the cloth, he took the cloth away to put it in a shop and sell it. He became like him (the merchant). Morning and evening he would go and sell cloth and write down (what he had sold): this one five qarans, that one three qarans, that one four qarans, that one five qarans. (106) In the evenings he had to go home and give back to the merchant his accounts and say 'I have sold such-and-such' and (say) that his money was such-and-such. (107) He no longer played on the drum, he did not beat the can and his children did not dance. His wife said to the man, she said 'I don't want these accounts and books. Throw it away! Go to the woods. Bring pieces of wood and sell them. Live a life here. Beat on the drum and let us dance!'

Nadir Shah

(108) At that time, they say, in Iran, Nadir Shah Afšar was very powerful. In order that he might know how his subjects, his people, the people of his kingdom lived,⁴¹ he would go at night wearing the clothes of a beggar. He would wear ragged clothes and would go and look this side and that side, to see what people were saying, how people were, how their life was and, if a person had a grievance, he would know about it. (109) He would go and stand behind two people and listen. He would go, for example, to a group of people who were standing in a square, speaking and listening to what they said. In this way he would go and if a person had suffered some injustice, he would go and make amends to him and did not allow him to suffer further injustice. In this way his power had become very great.

⁴⁰ Unit of currency (= 1/10 of a toman).

⁴¹ Literally: how they lived, how they did not live.