INFORMANT B (YESKEL PAZ)

The Historical Background of the Jews

(1) bəqróx mən-didì| kəmrèt| hulaé Kurdəstằn| čəkmà-yelu?| wa-čəkmà šəné ga-dóka xirèn?| mən-làma hiyén báqa Kurdəstấn?| ʾárz hòna,| m-zămàn-e| Kuréš-e Kăbìr| hiyén báqa Hămădằn,| ʾAsfăhằn,| Golpayăgằn.| ʾáy təlḥá tʷké hulaé ràba xirén gáu.| čùn| Širằz-u| — Širấz ʾo-waxtấra ba-šəme ʾƎstàxr xirté-ya| — ʾƎstàxr-u| ʾƎsfăhằn-u| Golpayăgằn-u| Hămădằn,| ʾənyexáe paetaxtè| Kuréš-e Kăbìr xirén,| səlsəlá-e ʾaxamanešì.| (2) hulaé ke-hiyén báqa dòka| bàr-d-o| pără-kandà xirén mən-doká| hiyén báqa Kurdəstằn,| xá ʿədà,| lá kŭlè.| xá-ʿəda mən-ʾƎsfăhằn hiyén. xá-ʿəda mən-Golpayăgằn hiyén.| xá-ʿəda mən-Širằz hiyén.| xá-ʿəda mən-Ḥămădằn hiyén| báqa Kurdəstằn.| (3) ʾó waxtấra ʾənyexáe ga-Kurdəstằn| qărìb-e| ʾalpà baté.| ʾalpá baté hulaé ga-Kurdəstằn xirà-y,| Kurdəstằn-u| ʾaṭrằf-e Kurdəstấn.|

Professions of the Jews

(4) ʾənyexáe šoġlù má xirá-y?| trè ṭăbăqé xirén.| xá ṭăbăqà| ḥăkimè xirén.| xá ṭăbăqà| băzazè-u| ʿătarè-u| b-áy jóra xirén ga-ḥaštà.| xá ʿədà-č| čarčiyè xirén.| čarčí yáni gezíwa báqa malăwaè.| ga-malăwáe zəndəgì kolíwa.| ʾó-č hár kāsbì kolíwa.| ṣanʿát lìtwalu.| kāsbí kolíwa ga-dokà.| ba-kāsbí puḷé tăḥènwa-u| kmenwa-ó ga-sətwá məntấke yalú-u baxtú kəxlìwalu.| zəndəgí kolìwa.| (5) ʾonyé yá ṭăbăqá ʾăwaḷ-yelù| ḥăkimè-yelu,| măgól ṭayfà-e| Ḥấkim Rafaèl,| babá-e daăká Daryùš,| Ḥấkim Rafaèl,| ʾăxoná Ḥấkim Šəmʿùn.| xa-ṭáyfa Ḥấkim Šəmʿùn xirén.| xá ṭáyfa xét xirén Ḥấkim Bašì,| ṭayfá-e didàn.| ʾaġá-e Dáryuš Xằn| ᴴšošeletéfᴴ ga-lăxá kliwtè-ya,| lága didí ha-yà.| ʾənyexáe ga-Kurdəstằn| ʾéa-ṭăbăqá-e ʾằwaḷ xirén.| (6) xá ṭăbấqa xèt-əč xirén| bíš tex-ò,| ʾonyexàe| təjarát xírlalu məntấke xarəj.| zilén baqà| Rusìya,| zilén báqa Turkìya.| jàns šəqlá-y,| miyá-y ga-Kurdəstấn zəbnà-y.| ʾənyexáe ḥaštú xirtè-ya.| náft miyá-y mən-dòka,| ga-Kurdəstấn zəbnà-y.| ʾó waxtấra nàft| ga-bušké rŭwè-yele.| bušké ʾəsrí putè.|

INFORMANT B (YESKEL PAZ)

The Historical Background of the Jews

(1) You have asked me saying 'The Jews of Kurdistan—how many were they? How many years were they there? When did they come to Kurdistan?' I tell you,[42] at the time of Cyrus the Great, they came to Hamadan, Isfahan and Golpayagan. In these three places there were many Jews. This was because Shiraz—at that time Shiraz was (known by) the name of Istakhr—Istakhr, Isfahan, Golpayagan, Hamadan, these were the capitals of Cyrus the Great, of the Achaemenid dynasty. (2) The Jews who came there were later scattered from there and came to Kurdistan, some of them, not all. Some came from Isfahan. Some came from Golpayagan. Some came from Shiraz. Some came from Hamadan to Kurdistan. (3) At that time those in Kurdistan were about one thousand families. The Jews of Kurdistan were one thousand families, Kurdistan and the surrounding districts.

Professions of the Jews

(4) What was their profession? There were two classes. One class were doctors. One class were cloth-merchants, grocers. They had work such as this. Some others were peddlers, peddler, that is they went to the villages. They lived in the villages. They would do business. They did not have a craft. They did business there. They made money in business, brought it back and used it to support their children and wife.[43] They lived (like this). (5) Those who were of the first class were doctors, like the family of Ḥakim Rafael, the father of the mother of Daryuš, Ḥakim Rafael, the brother of Ḥakim Šəmʿun. There was a family of Ḥakim Šəmʿun. Another family was Ḥakim Baši, our family. Mr Daryuš has here written down his family tree, here it is by me. This was the first class in Kurdistan. (6) There was another class, which was lower. They had business abroad. They went to Russia and they went to Turkey. They bought goods, brought them to Kurdistan and sold them there. This was their job. They brought oil from there and sold it in Kurdistan. Then oil was in large barrels. Barrels of twenty cans (in capacity).

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[42] Literally: May I make a petition.

[43] Literally: They ate it with their children and wife.

(7) xamsár puté kmènwale-u| ga-Kurdəstā̆n zabnìwale.| dubára jə́ns lablíwa mən-Kurdəstā̀n,| kătirà,| saˁlàb,| řewì,| dălàq.| ʾənyexáe lablìwa| báqa dóka zabnìwale.| m-dóka jə́ns kmenwále-o Kurdəstā̀n-u| ga-dóka zabnìwale.| ʾəmrā̆r-e măˁā̆š ba-d-ò kolíwa.| (8) xá-ˁəda-č bazarì-yelu.| ga-bazā̀r ḥášta kolíwa.| ʾənyexáe kasəbé zorè-yelu.| jə́ns mən-d-ənyexáe šaqlíwa yá kmènwa,| magòl| ʾáġa be-Ḥayìm,| ʾòni jə́ns kménwa,| be-Móše be-Sosanè jə́ns kménwa.| ʾənyexáe jə̀ns kménwa.| ʾé-əč šaqlìwale mánu,| zabnìwale| ṭotà kolíwa-u| hàm púḷe d-óni kwíwalu| hám nóšu zəndəgí kolíwa bàef.| (9) pás ʾèa| ʾé ˁədà| ga-Kurdəstā̀n| baqyú-č ga-malăwàe-yelu.| gezíwa báqa malà| čarčì kəmréxwa báqu ʾonyexáe.| hár màla| trè báte,| təlḥà báte| xá-bela gàaf-yele| mən-d-áy hulaè.| kénwa jə́ns mən-ʾáḥra lablíwa báqa dokà,| mən-Sanandàj,| ʾaḥrà| jə́ns lablíwa báqa dokà.| kwíwale báqa dehatiyé ga-réša xarmàn.| jə́ns b-puḷé šaqlìwa mánu.| kenwá-o ʾaḥrà,| puḷè| ṭălabkā̆r kwiwale-ó baqù.| nóšu zəndəgí kolíwa ba-d-èa.|

(10) ʾéa Kurdəstā̀n-ye| wa-ta-jáng-e benulmălălí ʾăwàḷ piš-ʾéa.| jáng-e be-nulmălălí ʾăwàḷ| wáxt-e piš-ʾèa,| ʾənyexáe rábau mən-graní mən-báyn zìli.| mìli.| rábau zíli baqà| Hămădán ʾu-Kərmanšā̀h.| ḥătá zíli baqá ˁƎrā̀q| báqa Baġà.| xá-ˁədu qími híyen báqa ʾIsràyəl,| hár g-ó waxtărà.| ʾó waxtā̆ra-č ʾIsrayél mangól ʾătá là-yela.|

(11) xá-ˁəda-č hítwalan ga-Kurdəstā̀n| mən-maˁləmulà ləxmá kəxlíwa,| maˁlàm-yelu,| yàni| ḥaxàm-yelu,| ràb-yelu.| ʾənyexáe ga-dóka hìtwalan.| yalé hu-laé Kurdəstā̆n gezíwa béla d-onyexàe,| qărènwa,| hulaulà qărénwa.| (12) ta-bár-d-o ʾAliā̀ns híye báqa Kurdəstā̀n.| ga-hăzār-o no-sà| ʾAliā̆ns híye báqa Kurdəstā̀n.| ga-dóka madrăsá ʾAliā̆ns tərṣàle.| yalé hulaé kurdəstanì| zíli báqa madrăsá ga-dóka xèt.| šərúʾ wílu ba-yălopé hulaulà-u| yălopé fă̆ransà-u| ˁəbrì,| fàrsi.| ʾənyé ḥaštú ʾèela.| kasə́be ʾomdé lìtwalan ga-Kurdəstā̆n,| hamrét xà.| našá-e hăwèle,| xa-karxàna hăwéle| ya-xá moʾăsăsà hăwéle| xamšà-me năfăré,| trè-me năfăré| ʾəmà năfăré ga-dóka ḥaštá holì,| ʾó lìtwalu.|

(7) They brought fifteen cans of it and sold it in Kurdistan. Then they took goods from Kurdistan, such as gum, fox (fur), fox, marten (fur). They took these there and sold them. They brought back goods from there to Kurdistan and sold them there. They made their livelihood in this way. (8) Another group were market stall keepers. They worked in the market. They were small merchants. They bought goods from those who brought them (from abroad), like Aġa be-Ḥayim, they would bring goods, and the family of Moše be-Sosane would bring goods. They would bring goods. They (the small merchants) would buy from them, sell the goods and make a profit. They would give them (the big merchants) their money and they would also make a livelihood by this themselves. (9) Now, the remainder of this class in Kurdistan was in the villages. They would go to a village—we called them 'peddlers.' In each village there was one house in every two or three (who bought) from these Jews. They would come and take goods there from the town, from the town of Sanandaj, they would take goods there. They would offer it to the villagers at the time of the harvest. They would buy the goods from them with money. They would come back to the town and give the money of the creditors back to them. They would make a livelihood in this.

(10) This was Kurdistan up until just before the First World War. Just before the First World War most of them (the Jews) perished from famine, they died. Many of them went to Hamadan and Kermanshah. They even went to Iraq, to Baghdad. Some went to Israel, already at that time. At that time Israel was not like now.

(11) We had a group of people in Kurdistan who earned their livelihood from the teaching profession, they were teachers, that is they were sages, they were rabbis. We had such people there. The Jewish children of Kurdistan went to the homes of these people and studied Judaism. (12) Later the Alliance (Israélite) came to Kurdistan. In 1900 the Alliance came to Kurdistan. The Alliance built the school there. The Jewish children of Kurdistan went (until that time) to another school there. They began to learn Judaism, learn French, Hebrew and Persian. This was their work. We did not have big traders in Kurdistan at all.[44] A person who had a factory or an institution with five hundred people, two hundred people, a hundred people who worked there—they did not have this there.

[44] Literally: Tell me one (if you can).

Festivals

(13) hulaé ʾáḥra Sanandǎ̀j,| mangól hulaé sáer-e tʷké xèt,| ʾelăwaè| doqìwalu kŭlé.| ʾawáḷ pătirè.| duwóm ʾăṣartà.| lā-la-ʿòmer| bár-d-o ʾăṣartà.| pésaḥ šèni| bár-d-o ʾăṣartà.| bár ʾăṣartá kèxwa,| šoasár ba-tămùz-yele-u| bár-d-o təšʿá ba-ʾÀ̀b.| šăbát naḥamù.| bár-d-o roš-ha-šanà.| kipùr.| bár d-ənyexàe| kyáwa ḥănukaè.| bár ḥănukaé məzdané ʾilanè.| bár-d-o lelangè.|

(14) mà kolíwa ga-pătiré?| pătiré ga-lága didàn| rába moḥkàm doqíwala.| xá-yarxá bár ʾilanè,| ʾənyexáe ga-fkə́r kwénwa ké báqa pătiré má lazə́m-ye tahyà holí.| béhtar-e zărà| tăḥènwale.| kménwale ga-belà.| yatwíwa ʾənšè| dána ba-dána găbènwale,| lá-bada xá-mdi xarəjí gáef hăwè,| ʿayzà la-hăwé,| ḥamèṣ hăwé.| bàr-d-o| ʰód pàʾamʰ| bădiqà kolíwale| ké dubara tămìz.| (15) baʿdàn| qarwá pătiré ké xarwà,| ʾorxèl| ʾijàra kolíwa.| ʾorxèl,| ṭaxonà,| ʾijará kolìwa,| šămə́š gezə́lwa báqa dokà| gbéwa hezə́lwa tămíz hòlwala,| ké lá báda qamxà| ga-dóka hăwè.| ʾay-ləxmá lá-xar ḥaméṣ xăzàr.| (16) ʾó waxtə̀ra| wáxt-e tămíz wililè,| kewá-o kmərwà| ʾorxél Qasə̀m| yá ʾorxél Dărăqurdalè,| yá ʾorxél Ḥaplùl| ʾéa ʾămadéni bàqa| hulaè.| pàs| gezíwa báqa dokà-u| hár belà| zărá-e béla nóšef mătúwa réša xá taʿná xmarà-u| lăbə́lwale ga-dokà.| kólwale qamxá ḥăsabì-u| kmewale-ó bèla.| lá šóqwa bšəlmaná ʾíla dǎ́e bàef,| hár nòšu.| bšəlmaná ḥáq lìtwale ʾíla dǎ́e bàef.| ʾéa rajə́ʾ ba-qamxà.| (17) ʾătá xet-mà kolíwa?| bàr-d-o| gbènwa| ləxmà tarṣí,| ʰmatsòtʰ tarṣí.| ʰmatsótʰ má-jor tarṣiwà?| kménwa xà năfár.| bar-d-èa| ʾay-ḥášta wilàlu,| xá nǎ́far kéwa ga-belà,| tăqə̀lwale baqú,| yáni ʿòmer kəmríwa baqéf.| hár ʿòmer| xá kilo-u pəlgè.| xá-kilo-u pə̀lge| mən-d-áy qamxà| dărénwa ga-pliyáw xá kasá rabtà.| mătíwale ga-pliyáw xá măsalà,| tărazù,| taqlìwale.| ʾèa| béla Daryúš gyǎ̀n,| măsălàn,| xamsàr ʿomeré gbé.| béla didì| tresàr gbé.| béla d-ó ʾəsrì gbé,| béla d-ó ṭlài,| ba-tăfawót-e našăkè,| čəkmá năfăre-hítwalu xála ʾaxlì.| b-ày-jora| ʾéa taqlìwale.| ʾéa ba-ʿăla ḥădà matwíwale.|

Festivals

(13) The Jews of the town of Sanandaj, like the Jews of other places, observed all the festivals. First Passover. Secondly Shavuot—Lag Ba-ʿOmer, then Shavuot, second Passover, then Shavuot. After Shavuot we came to the seventeenth of Tamuz. After that the Ninth of Ab. Sabbath *Naḥamu.* Then New Year. The Day of Atonement. After these came Ḥanukka. After Ḥanukka Tu bə-Shvat.[45] Then Purim.

(14) What did they do at Passover? In our community they observed Passover very strictly. A month after Tu bə-Shvat, they considered what preparations should be made for Passover. They would find the best wheat. They would bring it home. The women would sit and sort it grain by grain, lest there be something extraneous in it, whether it be something that is not good or whether it be leaven. Then they would make another inspection (to ensure) that it was clean again. (15) Afterwards, close to the time Passover took place, they hired a water-mill. A water-mill (that is) a mill. They hired it and a beadle would go there. He had to go and clean it, lest there was flour there. The bread must not become leavened. (16) Then, when he had cleaned them, he would come back and say 'The mill of Qasim, or the mill of Daraqurdale or the mill of Ḥaplul are ready for the Jews (to use).' Then they would go there. Every family put its own wheat on the back of a donkey[46] and took it there. They made flour as it should be made and brought it home. They did not allow a Muslim to touch it, only they themselves (were allowed). A Muslim was not allowed to touch it. This is what concerns the flour. (17) Now, what else did they do? After that they had to make bread, make matzos. How did they make matzos? They brought somebody. After they had done this work, a person came to the house and weighed (out the flour) for them, that is (he weighed out) what they call an ʿomer. Each ʿomer was a kilo and a half. They poured out a kilo and a half of the flour into a large bowl. They put it onto scales, scales. They weighed it. The family of dear Daryuš, for example, needs fifteen ʿomers. My family needs twelve. His family needs twenty, his family thirty, according to the different (numbers) of people, how many people they had to eat the food. In this way they weighed it out. They put it aside.

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[45] Literally: the gifts of the trees.

[46] Literally: on the load of a donkey.

(18) bàr-d-o| kénwa tănurà.| tănurá gbèwa| qa̋me-o| maqlìwala| ké tănurá ḥaméṣ là hawyá.| xášti báte hìtwa| tănurá-e ʿăla-ḥădá maxṣúṣ baqà| pătirè hítwalu.| ʾáxni măsălàn| tănurá ga-belà| ʿăla-ḥădá báqa pătirè hítwalan.| ʾilá lá dăénwa báaf ta-pătirè.| (19) bár-d-o xá năfár kéwa dokà| ʿòmer ʿéčwa.| qamxà ʿéčwale.| kólwale ba-lešà.| kólwale ba-lešá ga-pliyáw xa-ṭášt-e mesì| ke-qa̋me-o xwartá wilawale-ò| xwaré xiriwà-u| məqrəxiwalu-ò.| maxṣuṣàn kmárna| məqrəxiwalu-ò.| ʾéa là xárwa ʾo-lá qrixá hăwè.| gbé maqrəxiwale-ò| lá bàda| xoràka| ḥaméṣ ga-d-éa xila-hăwè.| (20) ʾéa kmènwale-u| ʿèčwale.| kwə́lwale taḥwíl-e nanawakà̋r.| ʾó yá ləxmà kolawà-o,| ʾó yá ləxmăké kolawale-ò,| kwə́lwale taḥwíl-e d-óa dána danà.| ʾó-č kolawale-ò| ba-gerà.| ba-géra kolawale-ó ləxmăkè,| ʾó-ya ləxmăké dăyále ba-tănurà,| ʾó bšəlmantè-ya ləxmá dăyáwa ba-tănurá.| hulaà lá ka̋ewa.| (21) wa̋le ga-xaští tʷkè| hítwa fa̋qat hulaà-yele| ʾəlhá mănixle ʾAwlé săqəzì.| ʾəlhá mănixle ʾAwlé săqəzí nòšef| hám ʿèčwale| hám da̋ewale ba-tănurà.| ʾó săqəzì-yele.| ʾòa lá šóqwa bšəlmanà| da̋ele ba-tănùra,| nòšef da̋ewale ba-tănúra ləxmăkè.| ʾéa ləxmà.| (22) ʾó waxtà̋ra| kyáwa réša maṣṣaè.| təlḥá dané maṣṣaè tarṣíwa.| xá maṣṣà| xá mămonà.| xá maṣṣá tré mă-monè.| xá maṣṣa təlḥá mămonè.| léle pătirè| băraxá tré təlḥà kəmréxile| bàr-d-o kəmnóx.| ʾé maṣṣaè| baxtá máre belăkè,| yá ʾo-baxtá-e ləxmăkè kolawale-ó,| tarṣàwalu.| nòšu dăyíwalu ba-tănurà.| lá kwíwalu ba-ʾíla báxta bšəlmantăkè-č.| nóšu dăyíwalu ba-tănurà.| (23) ʾənyexáe maxṣùṣ-yeni| lá-xar ʾíla táqra báu ta-léle pătiré baraxà hamrí.| kəmríwa báqa didàn| ʾamà̋n| mən-d-áy ləxmá là ʾaxlétun.| ʾa̋gar mən-d-áy ləxmá ʾaxlètun,| kasăxún bazyà.| yalè-yelan.| tahdìd koliwalán.| lá báda mən-d-áy ləxmá ʾaxlètun| ta-léle pătiré baraxèf hamríla.| ʾèa-č| ba-d-áy jorà.| ʾéa rájəʾ ba-ləxmàn.|

(18) After that they came to the oven. They had to heat the oven beforehand so that the oven did not contain leaven. There were a few families who had a separate oven especially for Passover. We, for example, had a separate oven for Passover. People did not touch it until Passover. (19) Then a person would come and knead the ʿomer. He kneaded the flour and made it into dough. He made it into dough in a copper bowl, which he had covered in white beforehand.[47] They had become white, they had coated them with white. I say especially 'They had coated them with white.'[48] This could not be unwhitened. They had to coat it with white lest leaven had been eaten in the food. (20) They brought it and he kneaded it. He handed it over to the baker, the woman who spread out the bread (dough), the woman who opened out the bread (dough)—he delivered it (the dough) to her piece by piece. She opened it out with a rolling-pin. She spread the bread out with a rolling-pin—the one who puts the bread in the oven. It was a Muslim who put the bread in the oven. A Jew did not know (how to do it). (21) But in some places there was sometimes only a Jew (who did it, such as) ʾAwle from Săqəz, may God give him rest. ʾAwle from Săqəz, may God give him rest, would himself both knead it and also put it into the oven. He was from Săqəz. He did not allow a Muslim to put it in the oven. He put the bread into the oven himself. That is bread. (22) Then she (the baker) came to (make) matzos. They made three (types of) matzos. One matzo with one lump.[49] One matzo with two lumps. One matzo with three lumps. On the night of Passover we say a blessing, then two and three. I shall tell you later. The mistress of the house or the woman who made the bread would make these matzos. They would put them in the oven themselves. They did not give them to the Muslim woman. They themselves put them in the oven. (23) They were special. No hand could touch them until they said the blessing on the night of Passover. They would say to us 'Be careful, do not eat this bread. If you eat this bread, your stomach will split.' We were children. They used to threaten us. You must not eat this bread until they say its blessing on Passover night. This (was done) in this way. This concerns our bread.

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[47] Literally: made white.

[48] I.e. the verb *m-qrx* is used specifically to denote the covering of vessels used for Passover with a protective white coating.

[49] Literally: breast.

(24) ʾó waxtȁra| kménwa qawurmà kolíwa ba-payíz,| qawurmá maxṣúṣ báqa pătirè.| qawurmá nătènwa| dărénwale ga-qoqé gəḷì,| qoqé ṭinanè.| qoqá săfȁl kəmríwa baqéf,| qoqé săfàli.| dărénwale ga-d-òa,| máe lilá dărénwa rešèf.| matwíwale ga-tʷká rába qărirà| ké báqa pătiré mən-d-èa ʾaxlí.| (25) ʿăláwa ba-d-áy láxma pătiré ké tarṣəxwalè,| mən-tʷka maèf| mən-bèe dăréxwa gáef.| hár ʿómer xamsàr dáne,| ʾəsrà dáne,| trèsar dáne| bée dăréxwa gàef| tʷká maè.| ʾéa matwìwale| ləxmà kolíwa báef,| ʾéa bíš hàya házm xárwa.| kŭle béla là tarṣíwa,| xàšti báte.| ʾéa-č mawzóʿ-e pəsrà.| (26) ʾò-waxtăra| mən-ʾăwáḷ-e payìz,| ʾé-ga guré gezíwa bazȁr| tomè šaqlíwa,| ʾarzóx hòna,| gozè šaqlíwa,| šezè šaqliwa,| štāḷwè šaqlíwa,| ʾajíle šaqlìwa.| báqa pătiré gbé tarṣìlu.| (27) šišmè šaqlíwa,| ga-belá gbéwa qalwìwalu,| šišmé lá qliwè.| šišmé dărénwalu bar-xá qaḷì,| bar-xá qaḷí ḥăsabì.| gbéwa ba-ʾilà ʾo-toqú doqiwalé-o.| lá xár ba-xá-mdi xèt.| bšəlmanè lá koliwa.| hár hulaé ta-nòšu kolíwalu.| doqiwalu-ò| măwišíwalu-ó báqa pătirè,| báqa ḥălìq.| ʾéa xá mdìx.| (28) ʾé ʾajilé nătènwalu| tá-ge qárwa pătirè| kəmríwa báqa ʾənšè| sȁj matwéx.| sȁj maxṣùṣ-yele,| yóma maxṣùṣ.| yatwìwa| tămām-e ʾé ʾajilé qălènwalu.| ʾíla lá táqra bàu,| ʾíla ḥamèṣ,| ḥamèṣ lá xărí.| (29) ʾasúr-ile báqa didàn| m-širinè ʾaxléx,| ġér ʾáz ləxmà lá-hăwe-u| betà-u| ʾó ləxmá pătirè-u| məntȁke ʾó qawurmà,| ʾó pəsrá ya-məntȁke lilà.| lilăkè trə́ṣwalu.| mən-d-óa ʾazȁd-yele baqàn.| ʾò kéwalan ʾaxléx.| híč məndíx xét là kəxlexwa,| lá mastà,| lá guptà,| lá xalwà.| híč mən-ʾənyexàe| ʾasúr-yele báqan tmánya yomè.|

(24) Then they brought *qawurma*, which they made in the autumn, *qawurma* specially for Passover. They took the *qawurma* and put it in earthenware pots, earthenware pots—they would call this a clay pot, clay pots. They put it in this and put liquid fat of a sheep's tail on top of it (to preserve it). They put it in a very cold place, so that they could eat it for Passover. (25) In addition to this Passover bread, which we used to make, we (made other bread in which) instead of water we put eggs. In every ʿomer we would put in fifteen, ten, or twelve eggs, instead of water. They put this in and made bread with it. This would be digested more quickly. They did not make it in every family, (only in) a few families. This is the subject of meat. (26) Now, from the beginning of autumn the men would go to the market and would buy seed snacks, I say to you,[50] they would buy walnuts, they would buy almonds, they would buy peaches, they would buy mixed nuts. They had to make them for Passover. (27) They bought sesame, which they had to clean in the house, (since it was) uncleaned sesame. They poured the sesame over a carpet, a suitable carpet. Then they had to take away their husks by hand. It was not possible to do it with something else. The Muslims did not do this. Only the Jews did it for themselves. They took them (the husks) away and dried them (the sesame) for Passover, to (make) *ḥăliq* paste.[51] This is one thing. (28) They would put the mixed nuts aside until close to Passover they would say to the women 'Let's put out the griddle.' The griddle was a special one, (for) a special day. They sat and fried all those mixed nuts. Nobody touched them, with a hand polluted with leaven, so that they did not become polluted with leaven. (29) We are forbidden to eat sweets, with the exception of what did not have bread (in it), egg, the Passover bread, together with the *qawurma* and the meat with the fat of the sheep's tail. They made the fat of the sheep's tail. It was permitted for us to eat any of this. We could eat this. We did not eat anything else, not yoghurt, not cheese, not milk. None of these (did we eat), they were forbidden to us for eight days.

[50] Polite conversational filler, literally: I make your petition (= I present to you).

[51] A paste made of sesame, nuts and dates eaten at the Passover meal to represent the mud of Egypt.

(30) bár tmanyá yomé lelè| réša šatá kyáwa qa̋me.| ʾo-lelé moṣaé ᴴxàg.ᴴ| lelé réša šatá kyáwa qa̋me,| xá səfrá šăwèxwa| mən-d-ày réše loʿá| ḥătá ʾò réše loʿá.| ga-belà| nunyè tarṣíwa,| nunyè.| ʾarz-hòna-č| dušà šaqléxwa.| kărà šaqléxwa.| maṣṣè šaqléxwa.| guptè šaqléxwa.| duxwá tarṣìwa.| qārčè šaqléxwa.| ʾóa sáwzi jàd| kəmríwa gilaxà,| gilaxá tarṣìwa.| (31) ʾasfanáj baṣòr hítwa ʾo-waxtă̋ra.| ʾasfanàj tarṣíwa.| pəšpàra tarṣíwa.| qámxa-u bèta tarṣíwa.| haḷwà tarṣíwa.| har-xormá qălénwa-u tarṣìwa.| ʾéa matwíwa rešá səfrà-u| ʾáṣər-e ḥàg,| yáni sáʾət ʾárba bàr korá,| təlḥá bàr korá,| xamšà bár korá,| gezíwa báqa sahrà.| (32) gezéxwa báqa sahrá tá-ge ʾarbìt xăráwa.| ga-dóka našé yatwìwa| ʾáraq šă-toè-u| mašrúb šătoè-u| mándi xalá-u ʾonyexàe-u| ʾo-waxtă̋ra xăráwa bár ʾarbìt| šərúʾ kolíwa gəlà čăqénwa.| čún-ge tazá mən-txél talgá plíṭwa waryà| čăqénwa-u kmenwa-ó belà.| dărénwale ba-dáwr-e ʾé səfrà.| (33) ʾána géznawa be-Daryuš-xa̋n.| gèznawa| ʾéla brixulà hámna baqéf.| jamăké ga-dóka nătènwale| yá xa-mănorá b-d-ó jorà.| har-mən-d-òa| nătènawa| doqnáwa ba-ʾilì-u| kəmnàwa| ʾéla-u reš-šatóx hăwén brixè.| năšəqnàwale-u| ʾó-č didì năšəqwá-u| rába xoš-ḥa̋l xărə́xwa-u| (34) yatwə́xwa-u| băraxá máre belăkè,| xá-qəṭa mən-ləxmá-e ḥamèṣ dóqwa,| zatyé ya-tarṣíwalu ga-béla bàr-d-o.| mən-d-òa| dóqwa ba-ʾilèf-unu| da̋ewala ga-dušà-u| ga-kărá mătúwa gàaf-u| kwə́lwala ba-ʾilèf| kmə́r băraxà már.| ʾo-č băraxá ha-moṣí kmə̀rwa-u| kxəlwalà.| ʾéa pătirè.|

(35) yóma reš-šáta bəqătà-č| tămă̋m-e hulaé kŭ̋le gezíwa báqa sahrà,| gezíwa sàyər.| xá-năfar ga-béla lá yătùwa.| kŭ̋le gezíwa báqa sàyər-u| mən-d-áy xála yá-lele trəṣwalù,| mən-d-éa lablíwa mənù.| ʾo-waxtă̋ra| xá-əda xèt| pəsrá ʿăla-ḥădá ntèwalu| naṭrìwale,| kolíwale kăbà̋b.| ʾàṣər| guré kènwa| dóka yatwíwa ba-ʾaràq-u| ba-xamrà,| ba-ʾaráq yatwìwa,| ʾéa tarṣìwa báqu.| kăbà̋b kolíwa-u| ʾàraq šăténwa ga-doká-u| kenwa-ò.|

(30) After eight days New Year's Eve came upon (us). That night was the end of the festival. New Year's Eve came and we spread out a cloth from this end of the room to that end of the room. At home they cooked fish. Moreover,[52] they bought honey. The bought butter. They bought unleavened bread. They bought cheese. They made *duxwa.*[53] We bought mushrooms. The mixed herbs called *gilaxa*—we would cook *gilaxa.* (31) At that time spinach was scarce—we cooked spinach. We made omelettes. We made flour and egg dishes. We made *haḷwa.*[54] They also fried dates and prepared them. They placed them on the cloth. In the evening of the festival, that is at four o'clock in the afternoon, three in the afternoon, five in the afternoon, they would go to the fields. (32) We would go into the fields until it was time for evening prayers. People sat there and drank arak, drank (other) drinks, (ate) some food and the like. Then, after evening prayers they began to pick herbs. When they had just sprouted out of the snow, they would pick them and bring them home. They put them around the cloth. (33) I would go to Mr Daryuš. I would go to wish him a happy festival. They would raise mirrors there or a candlestick in the same way. I would lift up such (a mirror), hold it in my hand and say 'May your festival and New Year be blessed.' I would kiss him and he would kiss me. We became very jolly. (34) We sat down. (Then came) the blessing of the head of the household—he would hold a piece of leavened bread, pitta breads, which they made in the house afterwards.[55] He held this in his hand, he put it in honey, he put butter on it. He would put it in his hand and say 'Say a blessing.' He then would say the (blessing) 'The One Who brings out (bread from the earth)' and eat it. This is Passover.

(35) On New Year's Day, in the morning, all the Jews went to the fields, they would go on a picnic. Nobody stayed in the house. Everybody went on a picnic. They took food that they had made (the previous) evening. Others who had put meat aside and preserved it made it into kebabs. In the evening the men would come and sit there with arak, with wine. They would sit with arak, which they made for themselves. They would make kebabs and they would drink arak there, then they would come back.

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[52] Literally: Let me make petition also (= let me say also).
[53] A dish consisting of yoghurt and rice.
[54] A sweet made of flour.
[55] I.e. after the end of Passover.

(36) naqoḷè-yela-u| nandoè-yela-u| sà̗z-yela.| zàrb-yela.| ʾonyexáe kenwáwa tá ... kenwáwa belà| ʾazadí ḥăsabì hítwalu| wa-bšəlmané mozaḥămù lá xăríwa ʾenṣafán.| bšəlmané ʾaḥrà| muzaḥămù lá xăriwá.| kəmríwa jažnyanà,| kəmríwa báqa d-éa jážn-e făṭìr.| jážn-e făṭír yáni mà?| yáni ləxmá făṭìr,| ləxmé ké là xəmyá-y.|

(37) pătiré ʾwìra.| kyáwa ʾăṣàrta.| léle ʾăṣartà| ʾó belá yá lăḥà m-ṣalma-ḥaliyé| xá miléf milwà,| yăšiwà mătúwa ga-beléf.| tʷká d-éa ga-kništà matwìla| ga-bèla matwíwala.| ʾašxà̗ṣ| daʿwàt kólwa.| gezíwa dòka| yatwíwa ta-yomà| torà-u| məšnayotè-u| xèta,| kŭle ʾənyexàe,| zohàr-u| ʾənyé kŭle qărénwalu ta-qárwa-e yomà.| (38) qarwá-e yomà| šofàr măxénwa baqán.| šofár măxènwa.| ʾèa| ʿălamăt-e xoš-ḥàli-yele.| bàr-d-o| xá-səfra kmènwa| šăwènwa.| ʾanwáʿe me-wajăte bikùr,| yáni mewajăte tazà| măsălán mangól ᴴšèsekᴴ| dáx ʾăta ga-lăxá táza məṭyá-y kmèn.| méwa kménwa matwìwa.| băraxá kəmrìwa| ʾaškabà maždríwa.| (39) kŭle belà-č| yá kénwa dòka| mən-nóšu qawà-u| ya-čày,| yá dārčìn| kménwa mànu| məntăke qànd.| kwíwale bá-ʾila máre belăkè.| ʾó máre belá-č ba-nobà| tărə̀ṣle,| ʾéa be-Daryuš-xà̗n-ye| ʾóa be-Manawar-xanə̀m-ye,| ʾóa be-Negàr-ye,| ʾéa be-ƎqbÀ̗l-ye,| ʾéa be-didòx-ye.| ʾéa kmènwale,| kəmríwa baqù.| ʾó waxtà̗ra| maʿalmăké ga-dokà| ʾaškabá maždə̀rwa-u| kŭle băraxá kəmrìwa-u| šătènwale.| ʾéa ʾèa.| (40) yóma xarwà-u| kŭle gezíwa báqa kništà.| gezíwa báqa kništà-u| bàr-d-o| ʾənšé ga-béla má kolìwa?| kălanè tarṣíwa-u| šəlkenè,| pərsaxè.| ʾéa ga-belá tarṣìwalu.| (41) kălané mà-yelu?| qamxá kmènwa,| kolíwale ba-lešà| mangól ləxmà.| ʾo-waxtà̗ra| ʾéa pəṣlè dărénwa gáef.| pəṣlé yăruqé dărénwa gàef,| mandénwalu réša sà̗j.| ʾo-waxtà̗ra| mandénwalu pliyáw kărà,| kăré pšiḷà.| ʾéa kmènwale-u| šăkár dărénwa rešèf-u| kəxlìwale.| ʾéa kălanè-yelu.|

(36) There was dancing, there was jigging. There were musical instruments. There was a drum. Then they came home. It was a proper holiday and, indeed, the Muslims did not disturb them. The Muslims of the town did not disturb them. They said (in Kurdish) *jažnyana* [It is their festival].' They called it *jažn-e faṭir*. What does *jažn-e faṭir* mean? It means unleavened bread, bread that has not risen.

(37) Passover passed by and Pentecost came. On the eve of Pentecost, any household in whichsomebody had died—may it be far from the face of those present—would hold a gathering. Instead of holding it in a synagogue, they held it at home. He would invite people. They would go there and they would sit until dawn reading Torah, Mishnah, and all such things, Zohar, all of these until near dawn. (38) Near dawn they would blow the shofar for us. They would blow the shofar. This was a sign of happiness. Then they would bring a cloth and lay it out. They bring types of first fruits, that is fresh fruits, like loquat, which has just become ripe here. They would bring fruit and lay it down. They said a blessing and performed[56] a memorial of burial. (39) Every family that came there would bring with them coffee, tea or cinnamon, together with sugar. They would deliver it to the master of the house. The master of the house would make (presentations) in turn. 'This is (a gift of the) family of Daryuš-khan. This is (a gift of) the family of Manawar-xanəm. This is (a gift of) the family of Negar. This is (a gift of) the family of Iqbāl. This is (a gift of) your family. They would bring this and they would be announced.[57] Then, the rabbi there would perform the burial memorial. Everybody would say the blessing and they would drink to him. That is that. (40) The dawn came and they would all go to the synagogue. They went to the synagogue. Then what did the women in the house do? They would make *kălane* (onion pastries), *šəlkene* (cakes) and *pərsaxe* (sesame pastries). They made them in the house. (41) What are *kălane*? They would bring flour and make it into dough, like bread. Then they would put onions in it. They would put green onions in it and put them on a griddle. Then they put them in butter, melted butter. They brought it and put sugar on it and ate it. This is *kălane*.

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[56] Literally: send (i.e. to heaven)

[57] Literally: they would say to them.

(42) šəlkené mà-yelu?| beé kmènwa.| qamxá dărénwa ga-beăkè.| ba-xalwà tarṣíwalun-u.| [F]solusyòn[F] tarṣíwa.| ʾé [F]solusyón[F] kménwale réša sǎ̀j.| dărénwa réša sǎ̀j-u| ʾéa kolíwale xá [H]ṭaʿìm.[H]| xá xorak-e rába ʿayzà.| ʾó-č dărénwale ga-pliyáw məšxà,| šǎ́kar dărénwa rešèf-u| kəxlìwale.| ʾéa xorakù-yele| rába ʿayzá ʾo-yomà.| (43) yomá dowòm| tămām-e hulaé kŭ́le gezíwa báqa sàyər,| hár mangól yóme reš-šatà.| kŭ́le gezíwa báqa sàyər.| gezíwa ʾAmanyà-u| báqa ʾAməlyà-u| báqa Saqawà-u| báqa Zafariyà-u| Mowarakawà-u| Xasràwa-u.| ʾənyexáe kŭ́le gezìwa.| gezìwa,| b-ʾàṣər| báxle kenwa-ò,| hár ba-d-ó jorá yá ʾarzòx wilí.| yóma dowòm,| ʾáṣər kenwa-ò| ʾáraq šătoè-u| kéf walà| tá geziwa-ó belà.| ʾèa-č ʾăṣartá.|

(44) ʾătá hiyéxin réša .. təšʾa ba-ʾÀ̀b.| təšʿa ba-ʾÀ̀b| hulaé ràba yaqurtá doqíwala.| [P]nawád dar-ṣáde[P] hulaé ṣomà-yelu,| ṣomé ṣəhyòn.| təšʿa ba-ʾÀ̀b,| kŭ́le hulaé doqìwale.| bíš baṣór náše hítwa ṣomá la-doqìwa.| mǎ́gar rába naxòš xírăwe| yá rába na-raḥàt xírăwe| ʾelá huláe kŭ́le doqìwa.| bawàř-hul,| yála trèsar šəné,| xámsar šəné dòqwale.| (45) mən-ʾàṣref-o| sáʿat xamšà bar-korá| xalà kəxlíwa,| xét là kəxlíwa| har-tá qáwme lelè.| lélef-o gezíwa báqa kništà| ga-dóka šratà lá malqíwa.| tanhá xa-šratá matwíwa báqa xa-šàmʿ.| matwíwa kè| ḥaxămăkè| héle qărè| qam-ʾenèf hawyá.| wǎ́le híč-kas šratá lìtwale.| (46) kenwà-o-č béla,| mən-kništá-č kenwà-o| šratá lìtwalu.| be-šratà-yelu.| ba-yād-e d-eà-y ké| bet-ha-məqdáš werǎ̀n xirté-ya| ʾaxní là-xar šratá hăwélan.| ḥǎ́ta xášti ʾašxǎ́ṣ-e [H]qitsonì[H]-hitwalan| syamé là lošíwa kénwa kništá.| syamé là loší kénwa kništá,| be-syamé gezíwa-o belà.| ʾaqlá qlăpì gezíwa-o belá.| yomá ṣəhyón-e bàqăta-č| šalóm là dărénwa láxle.| be-šalòm.| ḥáli xărèt?| šalòm lá dărénwa.| ʾǎ́t gezə́twa tʷkanà,| ʾăxonóx dóka yelè,| là kəmrə́twa báqef šalóm ʿălexém.| ʾo kǎ̀ewa ke-ta-má lá kəmréte,| čún ʾə́zyo šalòm la-xár hamrét.| ṣəhyòn-yela.|

(42) What are *šəlkane*? They would bring eggs. They put flour in the eggs. They mixed[58] them with milk. They made a solution (i.e. a mixture). They brought the solution and put it on a griddle. They put it on a griddle and made it into something tasty. It was a very delicious food. They put it in oil. They put sugar on it and ate it. This was their food, (and) very delicious (it was), on that day. (43) On the second day all the Jews went on a picnic, just like at New Year. They all went on a picnic. They went to Amanya, to Aməlya, to Saqawa, to Zafariya, to Mowarakawa, to Xasrawa.[59] They went to all of these. They went and returned together in the evening, in the same way as I said to you (before). On the second day, in the evening they would come back, drink arak and have fun, until they went home. This is Pentecost.

(44) Now we have come to the Ninth of Ab. The Jews would observe the Ninth of Ab very strictly. Ninety percent of the Jews fasted, the fast of Zion. All the Jews observed the Ninth of Ab. There were only very few people who did not fast. Even if somebody was very ill or was very unwell, all the Jews still observed (the fast). Believe me, a boy twelve years old (and one) fifteen years old would observe it. (45) That evening at five o'clock in the afternoon they would eat food, but did not eat again until the night of the next day. On that night they went to the synagogue and did not light a lamp there. They only placed one light in the form of candle. They placed it so that the rabbi could read and it could be before his eyes, otherwise nobody had a light. (46) Also (when) they came home, they came home from the synagogue, they did not have a light. They were without a light. It was in memory of the fact that the Sanctuary had been destroyed that we were not permitted to have a light. We even had a few extremists who did not wear shoes when they came to the synagogue. They did not wear shoes when they came to the synagogue. They went home without shoes. They went home barefoot. Also on the day of Zion in the morning they did not greet one another. (They met) without greeting. Do you understand? They did not offer a greeting. If you went to a shop and your brother was there, you would not say to him 'Greetings to you.' He knew why you did not say it to him, since on that day you could not say a greeting. It was (the day of) Zion.

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[58] Literally: made them.

[59] Names of places around Sanandaj.

(47) ʾàṣər| hár xăráwa qárwa mənḥà,| xet-ʾo-waxtȁra| mutȁr-yele baqéf| šăḥiṭà kolíwa.| tmanyà yomé| ʾé-əč tmánya yomé mən-yomà| ṣəhyòn,| mən-yomá reš-yarxé ʾÀb| ḥătá yóma ṣəhyòn| pəsrà lá kəxlíwa huláe.| híč pəsrá ḥáq lítwalu dabḥi-ò.| šăḥità lá xăráwa ga-pliyáw huláe.| mən-yóma ṣəhyòn| ke-xăràwa| bár kóra ṣəhyón šăḥiṭà kolíwa.| ʾò-waxtăra| xàšti baté ké| morăfàh-yelu,| máre doltà-yelu| ʾərbá dabḥiwà-o| qorbȁn kolíwa.| báqa d-eà-y ke-hamrí| ya-rȁbi škùr.| šăbát naḥamù-ya ʾătá.| xíra naḥamú bár korà,| wáxt-e šăbát naḥamù| kȗle doqìwala-u| mangól xá ʾelá ḥăsabì| gezíwa báqa sáyər-u gardèš.| ʾéa šăbát naḥamù.|

(48) ʾătá hiyéxin baqà| ḥănukaè.| ḥănukàe,| tmanyà yomé| ḥănukàe doqíwala.| šratá har-dáx b-ay-jóra ga-lăxá malqì,| kȗle béla ga-doká šratá malqìwa.| halbătá šámˁ là-yela ga-doká.| kȗle širà-yele.| ʾòa| kmèxwale-o.| ʾənšé pìr| plulyè tarṣíwa| ba-kətanà.| ʾənšé pìr| ba-maṣwá-e nòšu| kwìwa.| báqa hár-kas gezə́lwa kəmrìwa| xán hól baqán báqa šráe ḥănukàe| kwə́lwa baqù.| ʾóa matwə́xwale pliyáw ʾo-săfȁl| ʾo-waxtȁra šráe ba-d-áy jorá malqèxwa.| kȗlăni-č ʾo-lelè| məzmór šel-Ḥănukà qăréxwala,| ha-nisím-u nəflawotáf qărèxwalunu,| ba-xoš-ḥalí-u ba-šadì| mangól lăxà,| ʰʾavalʰ rába bíš ˁayzà.| ʾea-č ʾèa.| tmanyà lelé hítwalan.| lelé ʾăwàḷ| xà-dana malqéxwa,| lelé duwòm| trè-dane,| təlḥà-dane,| ta-léle xéta tmanyà-dane malqə́xwa.| ʾea-č ba-d-èele.|

(49) ʾătá kéxwa réša bár Ḥănukaè.| xăràwa| məzdáne ʾilanè.| məzdáne ʾilané Ṭú la-Šwàṭ.| Ṭú la-Šwàṭ| xamsár-e Šăwàṭ.| mà koléxwa?| kȗle belà| ʾanwȃˁ-u ʾaqsȁme| mewà ga-belá,| ʾó-waxtăra sàtwa-yele-u,| yaxčȃl lìtwa,| mà kolíwa?| tălènwale| ga-belà.| ʾaspaglè tălénwa,| kămerè tălénwa,| ʾarmonyè tălénwa,| băṣirè tălénwa,| xămušè tălénwa.| báqa là̀ma gbétulu?| báqa lelé məzdané ʾilanè.| xášti šwətyè năténwa| báqa lelé məzdané ʾilanè.| (50) ʾo-waxtȃra lelé məzdané ʾilanè,| ga-réša kursì| xa-səfrá šăwènwa,| ʾonyexáe kȗle matwíwalu réša ʾay-kursì.| ʾo-waxtȁra| ʾána šárnawa báqa béla Daryuš-xȁn| tabrík kəmnáwa baqèf.| mən-d-ənyexáe kȗle hár-xa xa-dána mătunáwa ga-xá dawrì-u| kəwnáwale ba-ʾíla bronì,| ya-kəwnáwale ba-ʾíla nokarì,| kəwnáwalu lablíwalu məntȃke d-éa báqa be-Daryuš-xȁn| ʾelóx hawyá brixtà.|

(47) In the evening, just as it was getting near evening prayer, it was then again permitted to perform slaughtering. For eight days, for the eight days from the day of Zion, the day of the beginning of Ab until the day of Zion the Jews did not eat meat. They were not permitted to slaughter any meat. Slaughtering was not permitted among the Jews. From the day of Zion, after noon of (the day) of Zion, they slaughtered. At that time a few families who were comfortable, who were rich, slaughtered a sheep and made a sacrifice. This was in order for them to say 'Thank you, oh Lord.' It is now Sabbath *Naḥamu*. When it was the afternoon of Sabbath *Naḥamu*, when it was Sabbath *Naḥamu*, everybody observed it like a proper festival and went on a picnic and an outing. This is Sabbath *Naḥamu*.

(48) Now we have come to Hanukkah. Hanukkah—they observed Hanukkah for eight days. Just as they light a lamp here, every family there used to light a lamp. Of course there was no wax there. Everything was vegetable oil. We brought that (from outside). Old women would make wicks out of flax. Old women would give them as their good deed. To everybody who went (to them) they would say 'Give us a little for the Hanukkah lamps' and he would give to them. We put it (the vegetable oil) in a pot. At that time we lit lamps in this way. All of us that night read the psalm of Hanukkah, we would read 'the miracles and His wonderful acts', with happiness and joy, like here, but much better. That is that. We had eight nights. On the first night we lit one (candle), on the second night two, three, until the night … we lit eight. That is that.

(49) Now we came to (the period) after Hanukkah. (The festival of) the Gifts of Trees took place. The Gift of Trees was Tu Bə-Shvat, Tu bə-Shvat, the fifteenth of Shvat. What did we do? Every family (had) all types of fruit in the house—at that time it was winter, there was no refrigerator, what did they do? They hung it (the fruit) in the house. They hung quinces, they hung pears, they hung pomegranates, they hung grapes, they hung apples. For when do you need them? For the night of the Gift of Trees. Some preserved watermelons for the night of the Gift of Trees. (50) Then on the night of the Gift of Trees they would spread a cloth on the seat and they would put all of them on the seat. Then I would send to the house of Daryuš-khan and convey to him good wishes.[60] I would put one of each of these on a plate and give it to my son, or I would give it to my servant, I would give them and they would take them with this (plate) in order (to say) 'May your festival be blessed' to the family of Daryuš-khan.

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[60] Literally: I would say 'blessings' to him.

(51) ʾó-č rába ḥàs kólwa-u| qémwa ʾó-č xa-məqdȁr| m-éa nătèwale| dubára ʾò-č šárwa báqa didí d-èa.| ʾó-č šàrwa,| o-waxtȁra| màʿləme má kolíwa,| maʿləmé kništà?| təlḥà kništé hítwalan.| təlḥà kništé hitwalán,| xá kništá rabtà-yela,| ʾu-xá kništá zortà-u| xá kništá ᴴḥadàš.ᴴ| maʿlə́m-e kništá rabtà| báqa sakənìn-e kništá nošèf,| ʾăhalí-e kništá nošèf| mănorà maždárwa,| hár mangól d-òa.| mănorá maždərwa| báqa d-èa| ʾelóx hawyá brixtà.| máre belăkè-č| ba-tăfawòt| pùḷ kwə́lwa| xán xamšà qărané,| trè qărané,| hár-či ʾiléf doqàwa| kwə́lwa mătúwa ga-dawriăkè-u| kwə́lwale ba-ʾilá šagərdèf| ʾu-lăbə́lwale báqa măḷăkè,| báqa maʿləmăkè.| ʾéa-č ʾèa.| məzdané ʾilanè| b-ày jorá wilán.| (52) ʾ̆ătá kéxin baqá Lelangè.| Purìm.| Lelangé ma-jòr-yela?| xá-šo qa̋me Purìm| šatá Mošé Răbénu ʿaláw ha-šalòm-yela.| kŭ̋le gezíwa báqa kništà.| ga-kništá ʾo-lelè| ḥaxám-e kništà,| ḥaxám-e kništà ga-doká| darùs kólwa| Mošé Răbénu ʿaláw ha-šalóm dàx m-ʿola̋m zíl,| mà wíle,| zăḥamtá mà gróšle báqa huláe.| ba-d-áy jorà| šárḥ kwə́lwa báqa didàn,| ʾu-b-ày jorá-č| mən-ʿolȁm zíl.| ga-dóka kŭ̋le na-raḥàt xăríwa-u| kenwá-o belà.|

(53) kyáwa réša lelé Lelangè.| yóm Lelangé kŭ̋le ṣomà-yelu.| hulàe| rŭwé ta-zorè| kŭ̋le ṣomá doqìwa.| ʾàṣər| ṣomá là faṭríwa.| gezíwa báqa kništà,| măgilà qărénwa ba-kništá,| măgilá-e ʾEstèr.| xà| məndí xét hìtwalan| ke-ga-tʷke-xét lìt| ba-šəmá tănu-širà.| tănu-širà| maʿləmé dokà| xá-mdi trə́ṣwalu maxṣúṣ-e nòšu-yela| ke-ba-ʾaramít kləwtè-ya.| ʾ̆ătá maxwénaf ʾə́lox ʾȁt.| ʾèa| maxṣúṣ-e Kurdəstȁn-yela.| ga-Sanandàj-yela,| ga-hìč-tʷka xét ʾéa lìtwa.| ḥ̆ătá ga-Hămadȁn| ke-markȁz-e Šúšan ha-birà-yela,| Mordăxáy-u ʾEstér ga-dóka yelù,| ʾána dóka xirèna,| ge-ga-dóka ʾéa là ka̋enwa qărénwala| ʾéa lìtwalu qărénwala.| ʾéa maxṣúṣ-e nòšan-yela.| ʾarz-hòna| ʾéa qărènwala.| ʾéa qəryàlu,| qemíwa kenwá-o belà.| qemíwa kenwá-o belà,| ga-doká ṣomà faṭríwa.| ʾèa| Lelangè-yela.| (54) bəqa̋ta gezíwa bazȁr| kŭ̋le kəmrìwa| taʿnitóx hăwé qăbùl.| taʿnít dwəqlox.| taʿnitóx hăwé qăbùl.| ʾelóx hawyá brixtà| ʾəlhá mantè.| kŭ̋le šatá ba-ləbá băsimà-u| qáləb sȁq doqéte.| bar Lelangè| pătirè-yela| ké ʾarzóx wìli,| qa̋me-o mìri baqóx.|

(51) He was very moved and he also would take some of the same and then he also would send that to me. He used to send it. Now, what did the rabbis do? We had three synagogues, one synagogue was large, one small and one new. The rabbi of the big synagogue would send a menora to the congregation of his synagogue, the people of his synagogue, like that one (over there). He would send a menora in order (to say) 'May your festival be blessed.' The householder would give money in varying amounts, a little, five qarans, two qarans—whatever he could lay his hand on he would give and place on the plate, give it to his servant and he would take it to the rabbi, to the rabbi. That is that. We held (the festival of) the Gift of Trees in this way.

(52) Now we come to *Lelange*, Purim. What was Lelange like? A week before Purim was the birthday of Moses our Lord, peace be upon him. Everybody went to the synagogue. In the synagogue that night, the rabbi of the synagogue, the rabbi of the synagogue there would give a homily concerning how Moses our Lord, peace be upon him, passed away from the world, what he did, what trouble he took for the Jews. In this way he gave us a sermon and (told us) how he (Moses) passed away from the world. Everybody there became sad and they went home. (53) The night of Purim came. On the day of Purim everybody fasted. The Jews, old and young, would all keep the fast. In the evening they did not break the fast. They would go to the synagogue and read the Scroll in the synagogue, the Scroll of Esther. We had something else, which was not found elsewhere, by the name of *Tănu-šira* ('Give a song').[61] *Tănu-šira*—the rabbis there created something that was special to them, which was written in Aramaic. I shall show it to you in a minute. It was a speciality of Kurdistan. It was in Sanandaj but was not found in any other place. Even in Hamadan, which was the centre of Shushan the capital—Mordechai and Esther were there, and I have been there (and found) that there they did not know how to read it (the Purim song). They could not recite it. It was special to us. I tell you, they used to read it. When they had read it, they got up and went home. They got up and went home, and broke their fast there. This was Purim. (54) In the morning they went to the market and everybody said 'May your fast be accepted. You have fasted. May your fast be accepted. May your festival be blessed, God willing. May you keep it (the fast) every year with a good heart and a healthy body.' After Purim was Passover, which I have told you about before.

[61] A song specially composed for Purim.