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## TEXTS

### THE PRINCESS WHO REFUSED TO TALK

(1) *ítwa létwa xa-šultana. ya-šultana àtwale xá-danka brata. əl-bratəw  
+rāba gbəwala. +rāba +rāba gbəwala. gbəwa ki xa-enəw əlhá la-òd ya-tunnù  
enəw kór xadrí bále əl-bratəw xá-danka məstá rešá +bassór la-hawya. ya-  
+šultana +rāba-š qudrāt ətwalé. +rāba qwəttà ətwalé. xabrəw-əš +rāba perwà.  
(2) bālè xà-yoma ya-bratəw, ki-šəmmáw Marjané +Xatùn-wele, fkár-wədla  
ámra xa-kámma-yome ána b-là-maqyan, xazyán dadí ma-b-òd. ya-bráta là-  
mqəla. +šultana wəxt-wele šaydónwa ki-bod-má bratəw la-màqula. (3) kəmmət  
doktoré ga-dúnye átwá ga-olkà doktoré mədyile máni-t-əš +là-msaa-wele  
əl-d-áy-brata mamqewalà xabrá hiwalá-wele rešəw +qatáa-welule. heč-čára  
là-xadora-wela. bráta la-maqaà-wela.*

(4) *xa-yomà, tré-danke wazír àtwale, wazír móre báat +šultana, móre  
wazír +šultana hawe-basimá, bratá balkí puč-xulmà xzítá. balkí ləbbàw  
m-xayán píš. balkí ešiqə əl-xa-dánka broná lá-mara. xánči maxyané zamrané  
madéx laxxà mar-xánči əl-bratà kefáw xòš b-odíla. bálki maqyà, ləbbáw paláx  
maqyà. (5) +šultana ya-xabrá qbəllele. +šultana čápke dhəlle. nokár ədyelè.  
məre már maxyané-nan zamrané raqlané adè, xánči raqlì əl-d-áy bratà. bálki  
ləbbáw paláx gallán maqyà. maxyané zamrané ədyelu, bratá mədyàlu. bráta  
ədyéla ytəwlà. (6) bráta là-l-a-gab xórra, là-l-o-gab. rešáw təltələle +qanšàr.  
ayné zmərru, rəðllu, mxèlu. raqlanè ədyélu. má-t wódlu ya-bráta rešáw là  
mrəmlalé. (7) +šultana m-xelá xyarà-wele ki-bratá kəmma qalandartá, bod-má  
haxxà xdirá. +šultana mə-xdúg la-ayolá-wele m-òdwa. čápke dhəlle kúllu  
maxyané raqlané zəllu. əl-bratà mqimàle.*

## TEXTS

### THE PRINCESS WHO REFUSED TO TALK

(1) There was once a king. This king had a daughter. He loved his daughter very much. He loved her very much. He wanted one of his eyes—God forbid—or both of his eyes to become blind rather than have a single hair lacking from the head of his daughter. This king had a lot of power. He had a lot of power. His word always prevailed. (2) One day, however, this daughter of his, whose name was Marjane Xatun, thought (to herself) saying ‘I shall not speak for a few days and see what my father will do’. The girl did not speak. The king was almost going mad, since (he wanted to know) why his daughter was not talking. (3) He brought as many doctors as there were in the world, in the country, and whoever could not make the girl speak he would give an order and they would cut off his head. No solution was found. The girl did not talk.

(4) One day—he had two ministers—one minister said to the king, the minister said ‘May the king be well, perhaps the girl has had a bad dream. Perhaps she is angry with one of us. Perhaps she is in love with a boy and does not tell. Let us bring here some musicians and singers, let them cheer her up a little. Perhaps she will speak, her heart will open up and she will speak’. (5) The king agreed. The king clapped his hands. A servant came. He said ‘Let the musicians, singers and dancers come, let them dance a little for this girl. Perhaps her heart will open and she will speak with us’. The musicians and singers came and they brought the girl. The girl came and sat down. (6) The girl did not look this side or that side. She hung her head in front (of them). They sang, danced and played music. The dancers came. Whatever they did, the girl did not raise her head. (7) The king was watching her secretly, for (he wondered) why the girl had become so wretched. The king out of his worry did not know what to do. He clapped his hands and all the musicians and dancers went away. He raised the girl up.

(8) ədyéle máre bràti. | āt-kyát ki-aná +mbúlax nāš-làtti. | ágar aná məlli, | bar-mənni | +šultantá b-xadràt. | ma-t ótti lótti kúllu didàx-ilu. | bod-mà la-maqlát? | mqi! | xa-trè-kālime gállì mqi! | mōnni lóbbax piš? | jəgráx ədyè? | (9) g-d-ay-+rabtā, | armón +rabtā, | +b-rəwwá belā, | gal-axčá otagé yan xaznè, | gal-nokārawè, | gal-+qarawašè, | xayú baáx puč-xàbra miré? | +yān-púč xulmà xzítát zədyat, | lišanàx dwíq? | (10) āgàr | əl-xá-danka brónət ay-+šultanawè | ya júwe bronà, | +talubà-š hawé | abùlatte, | là-nxup, | +məssát báí amrət. | aná +məssén baáx +čarà-oden. | kyát ki-aná xa-+šultanèlen. | má-t abyát aná +məssén baáx odèn. | bod-mà la-maqlát? | mqi! | (11) bráta har-o-júr rešáw talyà, | +m-ótag +palóta izalà. | +šultaná +rába xduglú xadorè. | čápke daholè, | waziré idāyly. | mərə | waziré jwán šmìmun! | ána áxči gal-bráti mqi! | xa-kālimá +jwábi la-hwəllale. | ána +rába +rába xdúg wadèn. | zadúlen əl-d-ay bratì | xa-púč šulá b-rešáw ódya hawé. | aná baxún +tahá yomé mholtà híwalen. | +hál +tahá yomè. | āgár +čarà wódlxun, | +msèlxun bratí mamqetunwalá, | ki-hèč. | ágar là, | rešət-tùnnxun | +qətyà b-xadár. | (12) +šultána +palóte tàra | m-otāg. | ayné tre-waziré gal-+dǎgde màqulu. | máre ma-òdex? | mà amréx ba-+šultaná? | ki-gal-+šultanà ki-la-maqlá, | gallàn b-maqyá? | má-t wadéx lá xadorà. | +šultaná āgár la-maqyantá hawyá +šultána rešàn +b-qatéle. | (13) mərə | gal-+dǎgde màqulu | wazíre máru ba-+šultanà. | mar-adè | amréx báew xáš o-bratá madéla laxxà. | nòšan galláw maqéx | xazéx balkì | naxpà | m-tré-danke yá-jur +dǎqna-xwaré našè | balkí maqyà. | xabru-xà wadúle gal-+dǎgde waziré. | (14) +šultana idāyle | rešá makopù | máru +šultaná hawé basimà. | axní natijà +mtélan. | xáš bráta ágar +məssét madétta laxxà, | xa-ána m-aqərwa | bratá xazənna, | maqén gallàw. | xazèn | ana-lél-xen g-kəxwè xirén, | xəzyén ki-kəxwáw +rába qwitá | +rába bahurtelà. | wa-lá hamónen xa-pučulá b-rešáw ədyá hawè. | abúlen xazèn | mayàwile. | (15) o-xét wazirá máre +šultaná basimà | aná-š +g-ktabè | kəmmát daftaré səfré +ktabé attá plixén xirèn-əllu. | lekát ki-šəm-d-áy bratà | m-šəmmáw šəmma it, | +mazzaléw +rába +rába bahurtèla. | ána abúlen xazèn | aná-š xa-galláw maqén xazèn | bod-mây o-bráta la-maqlá. |

(8) He came and said 'My daughter, you know that I have nobody except you. If I die, after me you will become queen. Whatever I have<sup>8</sup> will all be yours. Why do you not speak? Speak! Speak one or two words to me! Are you upset with me? Are you angry?' (9) In this big palace, in a big house, with so many rooms, treasures, with servants and maid servants, has one of them said a bad word against you? Or have you had a bad dream and have had a fright and your tongue has become tied? (10) If you love a son of a king<sup>9</sup> or another boy, even if he be a beggar, do not be ashamed. You can tell me. I can sort it out for you. You know that I am a king. Whatever you want I can do for you. Why do you not speak? Speak!' (11) The girl with her head hung down in the same way (as before) went out of the room. The king became very worried. He clapped his hands and the ministers came. He said 'Ministers, listen well! I spoke a lot with my daughter, but she did not reply a single word. I am very worried. I am afraid that something untoward has happened to this daughter of mine. I give you a moratorium of three days, up to three days. If you find a solution and can make my daughter speak, then nothing (will happen to you). If not, the head of both of you will be cut off'. (12) The king went out of the room. The two ministers spoke with one another. 'Now, what shall we do? What shall we say to the king? For, if she does not speak to the king, will she speak with us? Whatever we do will not work. If she does not speak, the king will cut off our head'. (13) Now, the ministers spoke to each other and then said regarding the king 'Let him come and let us tell him to bring the girl here again. We shall talk to her ourselves. Let's see, perhaps she will be ashamed with two such senior people, perhaps she will speak'. The ministers agree among themselves. (14) The king came in. They bowed and said 'May the king be well. We have reached a decision'. (One minister said) 'If you can bring the girl in again, I should like to see the girl from close up and speak with her. Let me see, last night I looked at the stars and saw that her star is very strong, is very bright. I do not believe that something evil could have come upon her. I want to see what is the matter with her'. (15) The other minister said '(May) the king (be) well, I also have just opened several books and looked in them. Wherever the name of the girl appears, there is (mention) of her name, its fortune is very bright. I also want to see, let me also talk with her and see why the girl is not talking'.

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<sup>8</sup> Literally: whatever I have I have not.

<sup>9</sup> Literally: kings.

(16) +šultaná čápke daholè| nokár idàyle| máre bráta mar-adyà. | əl-bráta madùlula. | máre wazír b-xawòd, | má-t ábulet gal-bratá maqèt. | wazír idàyle +qánšar bratà| màre| (17) azəzti, | xài, | át-kyát ki-áxnì kullán əllàx gbéx. | bod-mà lá maqulát?| ayolát ki-dadáx m-xdúg xánči-piš šàydən. | kəmmát doktoré-š idàylu| ki-lá-+msulu əllàx mamqè, | rešú +qətyè xadoré. | +awùn-ilu| áxča našé melí ba-xatrót ki-át la-maqulát. | ána ki-dáqna xwára mánna xoišt wadèn, | +məssát baí amrát mà-xdir, | má šulá-xdir ki-át la-maqulát?| ána gal-dadáx maqèn| baáx +čára gòd. | (18) là maqulá. | máre o-xét wazír idàyle. | tasbehéw +palotəllu. | əl-tasbehéw xyarè. | əl-lišanəw xyaré. | máre bràti, | ána fkár wadén ki-gárág maqyàt. | bod-ód ana-lékət xirèn, | šānsáx +rába bahurtəla. | xa-šulá là-xdir ki-ləbbáx dóq la-maqyát. | kyát ki-dadáx wáxt-ile šaydən. | át əl-dadáx là-gbate?| mqi! la-maqulà.

(19) la-maqulá. | máre xa-dankà| nokár idàyle. | máre +šultaná basima| xá-danka +čobán ədyè| máre kí-+mse bráttox məmqela. | +šultaná már-ade làxxa. | (20) lá-abulen nāš adé. | xá-danka doktor là madétun. | nāš lá-abulen áde galli maqè, | bod-ód ágar brati gallí la-maqulá| gal-māni b-maqyá?| là-abulen. | (21) wazír marè| +šultaná-hawe basima. | áxča našé ódye +čára là-widu| balkí yá əlhà šdírele, | ya-našá +māsse +čára òd. | máre adé xazéx mà maré. | (22) +čobán idàyle| gal-xa-danká +torbà| ay-ixalà| wiyoré +luwà. | +əl-báte +bənyané xyarè| maré +šultaná| šəmyén ki-át fəssè palulét. | máre là, | aná ga-šahré +jār +məsrixén. | māni-t| əl-bratí +məssé mamqelà| baèw| fəssè-nan| dehwè ba-hawén. | ágar-əš bratá abyá +jahál hawè, | ábya gállew gorà, | aná qablèn, | ána +ràzi xadrén. | ána yà-xabra mirənne. | bále là mirén| māni-t áde báew fəssé palèn. | (23) o-+čobán máre bod-mà la-maqulá brátóx?| máre là-ayolen. | át-ədyet, | gárag àt-ayet báa la-maqulá. | máre mar-adyá laxxà. | ágar gallí là-maqya, | xá-danka səllí +m-salmáw dahèn, | magón bulbúl maqyà. | mdí aná ərbè məmqyén. | má-jur +lá-msen əl-bráttox məmqənna?| xá mar-adyà, | xazén bod-mà la-maqulá.

(16) The king clapped his hands. A servant came. He said 'Let the girl come'. They brought the girl. He said 'Minister, please, speak with the girl as much as you want'. The minister came up before the girl and said (17) 'My dear, (by) my life, you know that we all love you. Why are you not talking? You know that your father has almost gone mad with worry. So many doctors come who cannot make you speak and have their heads cut off. It is a pity that so many people die because you do not speak. I, who am an elder, am pleading with you, can you tell me what has happened, what event has happened with the result that you do not talk? I shall talk to your father and he will find a solution for you'. (18) She did not speak. Now, the other minister came. He took out his rosary. He looked at his rosary. He looked at her tongue. He said 'My girl, I think you should talk, because wherever I have looked, your fortune is very bright. Nothing has happened such that your heart should be troubled and you do not speak. You know that your father is beginning to go mad. Don't you love your father? Speak!' She did not speak.

(19) She did not speak. Now, a servant came in. He said '(May) the king (be) well, a shepherd has come. He says that he can make your daughter speak. King, let him come here'. (20) 'I do not want anybody to come. Do not bring me a single doctor. I do not want anybody to come and talk to me, for if my daughter does not talk to me, who will she talk to? I do not want it'. (21) The minister said 'May the king be well. So many people have come and not found a solution. Perhaps God has sent this one, and this man is able to find a solution'. He said 'Let him come and let's see what he says'. (22) The shepherd came with a bag of food. He came inside. He looked at the grand buildings<sup>10</sup> and said 'King, I have heard that you are handing out money'. He said 'No, I have made a proclamation in the towns that whoever can make my daughter talk, I shall give him money and gold. Furthermore, if the girl wants and he is young, if she wants to marry him, I would agree, I would be happy with this. I have made this statement. I have not said that I shall hand out money to whomsoever comes'. (23) The shepherd said 'Why does your daughter not speak?' He said 'I do not know'. You have come. You should know why she does not speak'. He said 'Let her come here. If she does not speak to me, I'll give her face a slap and she will speak like a nightingale. Bring her, I have made even sheep talk. How could I not make your daughter talk? Let her come and I shall see why she does not talk'.

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<sup>10</sup> Literally: the houses and the buildings.

(24) *bratá madúlula +luwà. | ya-+čobán xyaré alláw marè | kámma sqə̀ltelat! | kámma jwān-ilat! | háyf léwe la-maqulát? | bod-má +lāl xdírat? | ba-mà la-maqulát? | kyát ki-ǵgár āt-la-maqyāt, | +šultaná reší b-+qàtele. | bratá la-maqulà.*

(25) *bratá la-maqulà, | +čobán máre baat-+šultanà | +šultaná hawe-basimà | kámmət lǎxxa nášé mar-+pálti tǎra. | át-əš +plút tǎra. | bráta šúqla tǎk lǎxxá. | ána mamqə̀nna. | (26) kullú +palótu tǎra. | šultán-əš +palóte tǎra. | bráta ták pyašá yatowà. | +čobán idǎyle ba-bratá maré xzí xà. | kyát kə̀mmá rešé +hal-attá +qə̀tyé xdirí ki-át la-maqulát? | ǵgar la-maqyāt, | réši-š +qə̀tyà b-xádər. | (27) ána awùn-ile | +yalè-tti, | baxtà-tti. | ána ə̀dyèn. | ba-xatrì ba-xatrí trè-kǎlime mǵí! | gáat lǎxxá náš lét. | fáqàt | aná inán àd-ilex. | har-gǎlli, | gǎlli mǵí! | +mə̀stürí! | dhüllí! | rúq +b-salmí! | má-t abulát gǎlli. | bráta rešáw la-maromǎlle.*

(28) *máre xzi. | ána áyolen ə̀dadáx āt-+rába gbǎtte. | ayné kullú wazirè, | wǎkilé lǎxxa ki-gáat béla ità | kullú ə̀lláx ə̀bulu. | bále xá-nǎfar it | fáqát ǵgár la-maqyāt, | o-+rába jǵgréw gdè. | ó-š ə̀lhà-ile. | ǵgar la-maqyāt, | ána gezén geb-ə̀lhà. | kə̀mrén ə̀lhà, | ə̀lhà. | (29) bráta qyamà. | mára áxča nóšox là-mǵusla! | bráta mára bə̀ew | aná tasmím dwə̀qtán, | inǎd dwə̀qtan, | +tahà yomé | là maqyán, | ki-ga-kúllu +ktabè | ay-đunyè | kalwí | ki-brát +šultanà | Marjáne Xatùn, | là-mqela. | (30) máre āt-là-mqelax, | ə̀llí-š ga-+tína šərǎx. | ána là-abulen kalwí ki brát +šultána là-mqela, | +šultanà | réšət áy +čobán +qtelelè. | lǎxxá bráta +palóta izalà.*

(31) *+palóta izàla, | +šultana idǎyle. | máre +šultaná basimà, | šmélox xzə̀lox má-jur mǵèla? | +šultaná máre ána là šə̀myén. | máre gǎlli là-mqela. | máre attá +palotáw xə̀zyàli | gǎlli là-mqela. | (32) máre bále gǎlli mǵèla. | máre là, | dúgle dǎgolet. | +jǎllāt | idá reš-d-ày! | m-ə̀qrà dhullé! | rešew +qtilé! | máre +qurbán dinóx xádren máre +šultaná aná là | dúgla là-məri. | ya-mqèla gǎlli. | məri là | ána là šə̀myén. | ána məri mǎni-t átta adé lǎxxa +lá-mse ə̀l-bráti mamqelà, | réšew +b-qatə̀nne.*

(24) They brought the girl in. The shepherd looked at her and said 'How comely you are! How beautiful you are! Is it not a pity that you do not talk? Why have you become dumb? Why do you not talk? You know that if you do not talk, the king will cut off my head'. The girl did not talk.

(25) The girl did not talk and the shepherd said to the king 'May the king be well, let the people here go outside. You also go outside. Leave the girl alone here. I shall make her talk'. (26) Everybody went outside. The king also went outside. The girl stayed alone sitting. The shepherd came and said to the girl 'Have a look. Do you know how many heads have so far been cut off because you do not talk? If you do not talk, also my head will be cut off. (27) It is a pity for me, I have children, I have a wife. I have come (here). For my own sake, speak two words! There is nobody here. Only I and you are (here). Speak with me, just with me! Curse me! Strike me! Spit in my face! (Do) with me whatever you want'. The girl did not lift her face.

(28) He said 'Look. I know that you love your father a lot. All these ministers and officials who are in the house, they all love you. But there is one person who will be very angry if you do not talk. He is God. If you do not talk, I shall go to God. I shall say 'God, God'. (29) The girl got up. She said 'Do not tire yourself so much!' The girl said to him 'I have decided and am determined not to talk for three days, so that in all the books of the world they write that the daughter of the king, Marjane Xatun, did not speak'. (30) He said '(If) you do not speak, you will bury me.<sup>11</sup> I do not want them to write that the daughter of the king did not speak and the king cut off the head of the shepherd'. At this point the girl went out.

(31) She went out and the king came in. He said '(May) the king (be well), did you hear and witness how she spoke?' The king said 'I have not heard'. He said 'She did not speak with me'. He said 'I saw her just now as she came out, but she did not speak with me'. (32) He said 'But she spoke with me'. He said 'No, you are lying. Executioner, come and (deal with) this man! Beat him thoroughly!<sup>12</sup> Cut off his head! He said 'I implore you.'<sup>13</sup> He said 'King, I did not lie.' She spoke with me. I said 'No, I have not heard (this). I said that whoever comes here now and cannot make my daughter talk, I shall cut off his head'.

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<sup>11</sup> Literally: You have smeared me with mud.

<sup>12</sup> Literally: Beat him from the root.

<sup>13</sup> Literally: May I become the sacrifice of your religion.



(33) +čobán lá-ayole ma-òd. | màre | +šultaná basìma | kyét ma b-òd | xá  
 bratóx mar-adyà. | bratóx mar-adyá laxxà. | át nóšox +tšila bar-+stòl | már  
 la-xazyàlox. | ána gállaw maqèn | át m-qálaw šamàtte. | (34) bratá idàyla. |  
 +šultana nóšew +tašùlela. | kullú +palótu tarà. | màre | má-t mǎrax baí qámol  
 kómma dayqè | gèna már. | aná-abulen xǎš ayén āt-baí mà-mǎrax | mǎrax anà | āt-  
 lá-abulat gallí maqyát ki-+ktabé kalwì, | aná-š mǎri báax | lá-abulen ki-+ktabé  
 kalwì réšew +qətyà. | har-áyne xǎbre máru báí. | màr! | bod-mà la-maqulát? | (35)  
 bráta +palotá izàla | lá maqulà. | jəgràw idáyile. | +šultaná +palotè. | màre | +šultána  
 là-šmeloxx? | máre ána jwǎn šméli. | máre át əlli mašlofét. | aná +šultanà-hawen, | āt-  
 baí dúgle dagolèt! | +jallāt idáyile. | našè idáyilu, | əl-d-áy +masmoxulle ki-réšew  
 +qatèle. | (36) máre +šultaná +qurbànox xadrén. | máre xzì. | ána belà-tti, |  
 +yalè-tti, | baxtà-tti. | áta bǎxti +smíxa bar-syáme smoqè amblén. | xá daqíqa xošt  
 wadén +smùx | bráta mar-ádyà làxxa. | gál en-nòšaw xazyá | reší má-jur  
 +qatùlèt | bálki maqyà. | (37) +šultaná máre là! | bára wazír máre +šultaná  
 basìma | ya-qalandàr | +smíx ba-réšew +qatoè. | čún wasità wadé, | kúd-nǎš gǎrag  
 xabréw qabəlle. | +šultaná qabolè. | čápke daholè, | bráta madùlula. | (38) máre  
 ba-bràta, | máre Marjàne, | xá awwál xzì +šultanà, | xzì dadǎx | má-jur réši  
 +qatùlele. | +rahmǎx adé! | xà kǎlima mqí, | xà kǎlimà, | át ganì parqát. | ágar  
 la-maqyàt, | reší +qətyà b-xadǎr. | (39) lá maqulà. | réšew makopùlle. | hár +jallāt  
 xanjár +maroməlla. | +šultaná máre xà | tré +tǎha. | téz +čobán +palotè | qyáme  
 màre | ána àyolen, | ána àyolen ma-xdír əl-d-ay-bratà. | ána àtta mamqǎnna. |  
 kullxún +xamèš xdúrun. | kúllu nǎš már la-maqé. | (40) máre +šultaná  
 hawe-basìma, | xošt wadèn, | dastúr hòl. | xǎbra hól màr | əsrí-w xá-danka +šamalé  
 mar-madè, | əsrí-w xà-danka. | əsrí-w xá-danka +šamalé madùlu. | +šultaná màre |  
 ána má-t maré wadèn, | bále áyne +šamalé ba-mà-ilu? | (41) máre +šultaná  
 hawe-basìma, | āt-là-ayolet ki-šadyom bratóx əsrí-w xà šatá-tta? | téz bratá qyamà,  
 +naré daholà, | mára lá là, | ána əsrì šənné-tti! | +šultaná +rǎba +pasoxè, | l-bratéw  
 xatoqəlla | našoqəlla ki-mqèla. |

(33) The shepherd did not know what to do. He said '(May) the king (be) well, you know what one should do, let the girl come, let the girl come here. You hide yourself behind the chair. Let her not see you. I shall speak with her. You will hear her voice'. (34) The girl came. The king hid himself. They all went outside. He said 'Say again what you said to me a few minutes ago. I want to know again what you said to me. You said you do not what to talk to me so that the books will write (about it) and I said to you that I do not want the books to write that his head was cut off. Say to me the same words. Say (them)! Why do you not speak?' (35) The girl went out without talking. She was angry. The king came out. He said 'King did you not hear?' He said 'I heard very well. You are cheating me. I am a king and you are telling me lies!' The executioner came. The people came. They make him stand up in order to cut off his head. (36) He said 'King, I implore you'.<sup>14</sup> He said 'Look. I have a home, I have children, I have a wife. Now my wife is waiting for me to bring red shoes. I entreat you to wait for a minute. Let the girl come here. Let her see with her own eyes how you cut off my head and perhaps she will talk'. (37) The king said 'No!' Then the minister said '(May) the king (be) well, this poor man is waiting for his head to be cut off. Because he is making a (final) will, everybody must agree to his request'. The king agreed. He clapped his hands and they brought in the girl. (38) He said to the girl, he said 'Marjane, first see how the king, see how your father cuts off my head. Have mercy. Speak one word, one word and you will save my life. If you do not speak, my head will be cut off'. (39) She did not speak. They pushed down his head. The executioner lifted the knife. The king said 'One, two, three'. Quickly the shepherd extricated himself, stood up and said 'I know, I know what has happened to the girl. Now I shall make her talk. All of you be quiet. Let nobody speak'. (40) He said 'May the king be well, I request you to give an order. Make an announcement and say 'Let them bring twenty-one candles, twenty-one'. They brought the twenty-one candles. The king said 'I shall do whatever he says, but what are these candles for?' (41) He said 'May the king be well, don't you know that today your daughter is twenty-one years old?' The girl quickly got up and shouts saying 'No, no, I am twenty!' The king became very happy and embraced and kissed his daughter, because she spoke.

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<sup>14</sup> Literally: May I become your sacrifice.

(42) máre +šultaná +l-čobán +saroxàlle! máre ma-yàllox?| má wàdlox?| át gal-má-fkər əl-d-ay-bratá məmqiyàlox?| máre +šultaná hawe-basima.| át dardət nišé là kyátte.| nišé āgár +qanšár molà-š hawé! ga-qorà-š daráttu| āgar šənnu xà-šata| zòda amrátu,| maqè.| ána b-d-ò-fkər wádli| ki-šənnáw zóda amrənnu,| màqya.| bás yà-šula gdéwa əl-d-ó mamqoé.| wa-yəlli| wa-ya-šúla wədlile.|

(43) +šultaná dastúr hwəlle! máre ba-xatrát ki-bratí mqèla,| át-əš má-t àbulet,| má-t míren ána godén baox-kwèn.| wa-xánči maxyané zamrané raqlané adè,| maxé zamri,| ba-xatrát ki-bratí mqitá.|

## THE BIRD WHO BOASTED

(44) xa-yomá Šlómo ha-mélex ytiwwa +g-otagèw,| panjarà| +támaša wadà-wele| batè,| ilanè.| màre! xzéli tre-qušé gal-+dógdé màqulu.| (45) qúš gorá ba-qúš baxtá marè| kyát-ma baxtá,| ya-Šlómo ha-mélex xá-jur jəgrí madùlele.| abúlen ezén xa-dánka tapúg dahèn| əl-d-áy +amartèw,| ki-axčà jwàn-ila,| maprxənná b-šəmmé.| (46) qúš ki-baxtá-ila mára| +janəm| mà šula-ttóx mənnew?| Šlómo ha-mélex mà widé?| awùn-ile| šúqle yatəw b-+yān-nəšew.| mà šula-ttóx mənnew?| bod-má dəmmà mandulét?| bára doqìlox,| bára +qatlìlox.| (47) là,| ána b-ezén àtta šúla odənne.| Šlómo ha-mélex əl-qúš +saroxàlle.| mára ága qúš,| mar-xazèn.| át-kullóx xa-+čangèlet| gal-xá +sbotí +məssén əllox +qatlén.| át mà-jur +məsséta +əl-amartí gal-xá-danka tapùk| mapərxətta b-šəmmé?| (48) marè| +qurbənew xdərri,| át mà šulá-ttox?| át bod-má b-šúli yarowèt?| át bod-mà b-šúlət góra baxtá yarowèt?| kíud gorá geb-báxta nóšew paqèla.| ána geb-báxti nóši pəqyàli.| át ba-ma-yà maqét?| (49) Šlómo ha-mélex +rába xošèw idáyle mən-d-áy məsälá.| máre sí-lox xài,| kéfox wùdla!| attá fkərri át ma-marèt.|

(42) Now, the king called the shepherd and said ‘How did you know? What did you do? With what scheme did you make this girl talk?’ He said ‘May the king be well. You do not know the illness of women. Even if women are facing death, even if you put them in the grave, if you say their age is one year more (than it really is), they speak. I had the idea of saying that her age was more (than it really was) so that she would talk. Only this method would result in her being made to talk. I knew this and so this is what I did’.

(43) The king made a decree and said ‘Since my daughter spoke, whatever you want, whatever I promised, I shall give to you. Let some musicians, singers and dances come, let them play and sing, since my daughter has spoken’.

### THE BIRD WHO BOASTED

(44) One day King Solomon was sitting in his room and at the window he was watching houses and trees. He said: I saw two birds speaking with each other. (45) The male bird said to the female bird ‘You know what wife, this King Solomon makes me so angry. I want to go and kick his palace, which is so beautiful, and make it fly into the sky’. (46) The bird who was the wife said ‘My dear, what business do you have with him? What has King Solomon done? It is a shame (to behave in this way), leave him in peace.<sup>15</sup> What business do you have with him? Why are being provocative.<sup>16</sup> They will arrest you afterwards, then kill you.’ (47) ‘No, I shall go and do this job right now.’ King Solomon shouted to the bird. He said ‘Mr bird, let me see. You in total are (no more than) a single handful. I can kill you with a single finger of mine. How could you make my palace fly in the air with kick?’ (48) He said ‘With respect,<sup>17</sup> what is this to do with you? Why do you interfere with my affairs? Why are you interfering with the affairs of a husband and wife? Every husband boasts to his wife.<sup>18</sup> I boasted to my wife. Why should you say such a thing?’ (49) King Solomon was very amused with this story. He said ‘My dear, enjoy yourself! Now I have understood what you are saying.

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<sup>15</sup> Literally: Let him sit at his own side.

<sup>16</sup> Literally: Why are you bringing blood.

<sup>17</sup> Literally: I have become his sacrifice.

<sup>18</sup> Literally: puffs himself up with his wife.

## A MISSED OPPORTUNITY

(50) *ítwa góra baxtâ<sup>l</sup> wazyätú jwān-là-wela.<sup>l</sup> góra baqatyóm gezəlwa,<sup>l</sup> léle gdèwa,<sup>l</sup> +ánjağ +mæsséwa ki<sup>l</sup> báat +yaléw-inan báat baxtèw<sup>l</sup> xà-tika láchma +hasəlwa.<sup>l</sup> (51) bǎle kul-lél damoxèw<sup>l</sup> idèw paláxwalu<sup>l</sup> kmórwa əlhà,<sup>l</sup> magon-kì<sup>l</sup> kyèt<sup>l</sup> ó-jur bài-š hól.<sup>l</sup> ána +awùn-ilen!<sup>l</sup> áxča šənnè<sup>l</sup> xaí tré la-xdir.<sup>l</sup> hár gal-d-áy +ruzì<sup>l</sup> ána yomí maporənnè.<sup>l</sup> (52) Elyáhu +hannawí idáyle g-xulmèw.<sup>l</sup> máre gòra,<sup>l</sup> tār-šəmmé pláxle baðx.<sup>l</sup> baqattá šulá izalðx<sup>l</sup> +g-wərxà<sup>l</sup> əlhá xa-jwān jwān xaznà hwíləłlox.<sup>l</sup> +g-wərxá b-xazəttá.<sup>l</sup> antəttá.<sup>l</sup> gal-d-ó +mæssét kullà<sup>l</sup> šulðx,<sup>l</sup> belðx,<sup>l</sup> +bənyanðx,<sup>l</sup> má-t ít lét duz-odəttu<sup>l</sup> ba-nóšox tkanà palxét.<sup>l</sup> (53) góra baqatyóm qyamè,<sup>l</sup> +m-pəxanulèw<sup>l</sup> máre baxtá əlhá hwəlle.<sup>l</sup> la-ixalá ixalè<sup>l</sup> là heč-+məndəğ.<sup>l</sup> xá-tika ləxmá antùle<sup>l</sup> máre əlhá hwílelan gáat +wərxà.<sup>l</sup> yaroqè,<sup>l</sup> izàle.<sup>l</sup> izále ba-šulèw.<sup>l</sup> (54) izále +g-wərxà,<sup>l</sup> xá-danka korpì-itwa.<sup>l</sup> mən-d-ó korpì<sup>l</sup> ya-góra gárag pèrwa.<sup>l</sup> fkə̀r-wədle<sup>l</sup> máre aná əsrí šənnéle láchxa šùla godén.<sup>l</sup> gə-əsrí šənné mən-d-ay-korpì<sup>l</sup> ení plixè pyarén.<sup>l</sup> xa-ení +čemənnu<sup>l</sup> xazén +mæssén mən-d-áy korpí perèn.<sup>l</sup> (55) enéw +čyaməllu,<sup>l</sup> korpí pyarəlla.<sup>l</sup> +rába +pasoxé ki-enéw +čimé korpí pürəlla.<sup>l</sup> +matúle šulèw,<sup>l</sup> šuléw wadəlle.<sup>l</sup> (56) bərdān-birá fkə̀r wadé<sup>l</sup> mərə<sup>l</sup> là hamonén əlhá dúgle dagəl.<sup>l</sup> lél-xen b-xulmí ədye<sup>l</sup> Elyáhu +hannawí šdirəlle bai<sup>l</sup> míre ki-+g-wərxá baí hawəllè.<sup>l</sup> bas-kəlu?<sup>l</sup> bod-mà la-xzéli.<sup>l</sup> (57) fkə̀r-wade bálki dyarì.<sup>l</sup> dyaréw mən-šulá +asər,<sup>l</sup> +g-wərxá xazúle heč-+məndəğ lét.<sup>l</sup> xazúle heč-+məndəğ.<sup>l</sup> +matúle belà,<sup>l</sup> báxta mára mà?<sup>l</sup> máre heč la-maqyàt.<sup>l</sup> báxta əllí məšlifù.<sup>l</sup> lá izalì lá idayì<sup>l</sup> +g-wərxá heč-+məndəğ létwa.<sup>l</sup>*

## A MISSED OPPORTUNITY

(50) There were (once) a husband and wife. Their situation was not good. The man went out in the morning and came back at night. He could barely manage to obtain a piece of bread for his children and for his wife. (51) Now, every night, when he went to bed, he would open his hands and say 'God, provide for me as you think best.'<sup>19</sup> I am in a miserable state. For so many years I have not advanced in life.<sup>20</sup> I am eking out my day with this salary'. (52) The prophet Elijah came to him in his dream. He said 'Man, the door of heaven has opened for you. Tomorrow, when you go to work, on the way God has given to you a very fine treasure. You will see it on the way. You should take it. With this you can put everything in order, your work, your house, your family, whatever it is, and you can open a shop for yourself'. (53) The next day the man got up. He joyfully said 'Wife, God has provided'. He did not eat any food, nothing. He took a piece of bread. He said 'God has provided for us on the way'. He went off running. He went to his work. (54) As he went along, on his way there was a bridge. The man had to cross the bridge. He thought and said 'I have worked here for twenty years. For twenty years I have crossed this bridge with my eyes open. Let me close my eyes and see whether I can cross this bridge'. (55) He closed his eyes and crossed the bridge. He was very happy that he had crossed the bridge with his eyes closed. He arrived at his work and did his work. (56) Suddenly he thought, saying 'I do not believe that God lies. Last night he came in my dream. He sent the prophet Elijah to me. He said that He (God) would provide for me on the way. But where are they?'<sup>21</sup> Why did I not see (them)'. (57) He thought 'Perhaps when I return (I'll see them)'. On his return from work in the evening, he saw that there was nothing on the road. He saw nothing. He arrived home and his wife said 'What (news)?' He said 'Don't say anything. Wife, they have deceived me. Neither when I went nor when I came back was there anything on the road'.

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<sup>19</sup> Literally: as you know, in that way give to me.

<sup>20</sup> Literally: My one has not become two.

<sup>21</sup> I.e. the things God promised me.

(58) *mára xa-sí-lox geb-Šlómo ha-mèlex.* | *bqúr mǎnnèw,* | *ó +mar-aqəl-ile.* |  
*ò kyél bod-má ya-šulá xđír.* | *baqatyóm qyamè,* | *izalé geb-Šlómo ha-mèlex.* | *máre*  
*aǵái Šlómo ha-mèlex* | *máre xà axxa-šulá b-reší ədyé.* | *lelé Elyáhu +hannawí*  
*ədyéle g-xulmì.* | *zǎlli +g-wǎrxà.* | *korpi piràli.* | *dyarí-š ədyèli,* | *+g-wǎrxá*  
*héč-+mǎndǎǵ là-xzeli.* | *ána là hamónen əlhá dúgla dagǵl.* | *bod-mà ya-šúla*  
*xđǎrre?* (59) *Šlómo ha-mélex fkǎr wadé,* | *fkǎr wadé.* | *máre bàew* | *mar-xazèn.* |  
*m-korpi mà-jur pǎrrox?* | *máre korpi* | *ána əsrì šǎnnéle m-ó-ka raxšén* | *gal-éni*  
*plixè.* | *bále ó yomà* | *mári xa-ení +čəmǎnnu* | *perén xazèn* | *+mǎssèn mǎn-d-áy korpi*  
*perén.* | *ení +čimlí pǎrri.* (60) *máre enóx +čimílox pǎrřòx.* | *ó +torbá +mlitǎt fǎssé*  
*dehwé əlhá baóx ki-šǎdrǎwale* | *čún át enóx +čimé zǎllox* | *jüwe nǎš əntyalé.* | *át*  
*ǵǎrag enóx là +čəmǎtwálu.* | *əlhá baóx hwǎlle* | *bále át ixaláw là yǎllóx.* (61) *bále*  
*+m-trosá ki-Šlómo ha-mélex +hoxmǎ-ttox* | *dǎrre ədyéle ba-baxtèw* | *+qazyá*  
*miràle.* | *la-xèn* | *m-korpi enéw čimè la-pyára-wele.*

## FATHER AND SONS

(62) *xá mǎšpaxà* | *xa-famíl gal-+dǎǵde kullí xayèwa.* | *bratà* | *híwalu gorà,* | *xlulá*  
*wǎdla.* | *xá-yoma ədyèla* | *mára dǎy* | *+amǎn-ha-šém lá-ayolan m-òdan.* | *xá-gora*  
*mǎšlifǎlli,* | *zilan ǵǎllew.* | *zadúlan gorí ayèl,* | *+talǎqli.* (63) *baàw* | *jǎǵrǎw idáyle.* |  
*əsrá-š +yále ətwala,* | *bronawé +mbul-xa-bratà,* | *əsrà-š +yále bronawé-twala.* |  
*bronawé kullí yǎtwiwa ya-jür* | *g-+otǎǵ* | *gal-+dǎǵde qaraà-welu.* | *šmèlu kí* | *bratà*  
*xaluntà* | *xaluntú mà-mǎra ba-+dàa.* (64) | *+daá mǎra bàaw,* | *mára bràti,* | *+aqláx*  
*lèka-ile?* | *mára.* | *áxča šǎnnéle ki-ána gwirǎn,* | *ayné axonawáx ki-xazulǎttu* | *fǎqǎt*  
*xayù* | *ày dadáx-ile.* | *ayne-xét kullù* | *m-jüwe gure-ilu.* | *+hal-attá là-qbǎtan* | *dadáx*  
*ayèl.* (65) | *+yalé šamúlule ya-xabrá* | *+rǎba niga+rǎn pyašú.* | *là ayolú* | *əmnyu ílu*  
*brǎn-dǎdu-ile* | *émnyu lèwu.* | *mǎn-+dǎu-š la-baqorú.* | *kúlla +wadá g-d-ay-fkǎr*  
*welú.* | *izalù* | *geb-Šlómo ha-mèlex.*

(58) She said ‘Go to King Solomon. Ask him, he is clever. He will know why this has happened’. In the morning he got up and went to King Solomon. He said ‘My lord, King Solomon, such-and-such a thing has happened to me. At night the prophet Elijah came (to me) in my dream. I went on my way. I crossed the bridge. When I came back on my return I saw nothing on the way. I do not believe that God lies. Why has this happened?’ (59) King Solomon thought and thought. He said to him ‘Let me see. How did you cross the bridge?’ He said ‘I have been walking across there for twenty years with my eyes open. But on that day I said “Let me close my eyes and cross, let me see if I can cross this bridge.” I closed my eyes and crossed’. (60) He (the king) said ‘You closed your eyes and crossed. Since you went with your eyes closed, another person took the bag full of gold coins, which God had sent for you. You should not have closed your eyes. God provided for you, but you did not recognize this provision’.<sup>22</sup> (61) (He said) ‘It is indeed so, King Solomon, that you have wisdom’. He returned home to his wife and told her the judgement. He never again crossed the bridge with his eyes closed.

### FATHER AND SONS

(62) A family used to live together. They gave the daughter away (in marriage) and she had a wedding. One day she came and said ‘Mother, for God’s sake I do not what to do. A man has seduced me and I have gone with him. I am afraid that my husband will know and divorce me’. (63) She became angry with her. She had ten children, sons, as well as a daughter. She had ten sons. The sons were all sitting together in the room reading.<sup>23</sup> They heard what their sister said to the mother. (64) The mother said to her, she said ‘My daughter, where is your intelligence?’ She said ‘It is so many years that I have been married, but these brothers of yours that you see, only one of them is from your father. All the others are from different men. Until now I have not allowed our father to know’. (65) The boys heard these words and became very worried. They did not know which of them were their father’s son and which of them were not. They did not ask their mother. They were constantly thinking about this. They went to King Solomon.

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<sup>22</sup> Literally: its (i.e. the bag’s) food.

<sup>23</sup> Literally: were sitting this way, in the room together they were reading.



(66) *màru* | *Šlómo ha-mélex hawé basimà* | *áxni xá axxa-xabrá šəmyéx*  
 +*m-daàn*. | +*rába niga+ràn-ilex*. | *dadán-əš xaá lèwe* | *ki-baqréx mənne èmnyan*  
*bronéw-ilex*, | *o-dádət èmnyan-ile*. | *át čún* | +*šultànelet* | *ayolèt*. | *baàn mar-xazex* |  
*èmnyan brōn-dadán-ilex*. | (67) *Šlómo fkər wadé*, | *fkər wadé*. | *máre xzìmun*. |  
*ezétun reš-qórət dadxùn*. | *kùd mənxxun xá-danka* | +*síwa antétun*. | *dahétun*  
*g-qoréw kəmmət* | +*məssétun*. | *jəgrèw* | +*paltétune*. | *dhúlun g-qorèw*, | *bára* | +*idámun*  
*gebì*, | *ána bāxxun amrèn* | *atxún emnixún bronèw-iletun*. | (68) *yaroqùlla*  
*reš-qórət-dadú*. | *kúid-mənnu xá-danka* | +*siwà antílu*, | *daholù*, | *daholù*, | *daholù*,  
*daholù*. | *xayú* | +*smix kanár là daholé*. | *paroqù*. | *idàylu geb-Šlómo ha-mélex*, |  
*màru* | *dhállan bále héč*-+*məndəg là-yəllan*. | (69) *móre lá atxun-là-ayoletun*, | *bále*  
*anà-ayolen*. | *kullxùn dhállxun?* | *móru là*, | *yà* | *xayù* | *là dhəllé*. | *axní dhállan*, |  
*móran bāa la-dahòlet?* | *móre ána là dahén*. | *móre ò-ile brōn-dadxún*. | *ó*  
*ki-la-dhállé g-qórət dadéw ləbbéw qəllè*. | *bronéw ò-ile*. | *atxún héč mənxxún bronéw*  
*lewètun*. | (70) | +*ondà yəllí* | *ki-yá dadú lèwe* | *fəqát dádət d-ay-bronà-ile* |  
*ki*-+*rahmèw ədyelé* | *qorá la-dhəllé*. | *dadú jùwe-naš xđr*, | *ki*-+*daú la-maqulà*, | *bále*  
*dádət d-ò broná*, | *čun-Šlómo ha-mélex mərə* | *o-broná g-qórət dadéw la-dhállé*  
*ləbbèw qíl* | *dadéw ò-ile*. |

## WEDDINGS

(71) *abúlen xánči-š m-xlulát ay-gāban maqén*, | *ki-mà-jur xlulá godíwa g-Urmí*. |  
*kullán kyéxwa xlulá g-Urmí* | +*rába áy xazoè-wela*. | +*rába məllətyè-š* | *jur-ba-júr*  
*xlulyé əttù*, | *bále fkər wadén ki-didàn* | +*rába* | +*rába ay-xazoè* | +*rába ay-šamoè*  
*ilá*. |

(72) *elčyè gdéwa*. | *kəmríwa ba-bratxùn* | *bélə d-áy* | +*flankás abúlu adè* | *el-*  
*čulà*. | *xábwa kwíwa*. | *kəmríwa imánət abulètun*, | *abúlu našé adé elčulà* | *bratxún*  
*abúlula ba-bronù*. |

(66) They said ‘King Solomon, may you be well. We have heard such words from our mother. We are very worried. Our father is not alive for us to ask him which of us is his son, of which of us is he the father. Since you are the king, you know. (Tell) us so that we may see which of us is the son of our father’. (67) Solomon thought and thought. He said ‘Look, go to the grave of your father. Each of you take a stick. Beat on his grave as much as you can. Provoke his anger. Beat on his grave, then come to me and I shall tell you which of you is his son’. (68) They ran to the grave of their father. Each of them took a stick and beat and beat and beat and beat. One of them was standing aside not beating. When they finished, they came to King Solomon and said ‘We beat but we did not come to know anything’. (69) He said ‘No, you do not know, but *I* know. Did all of you beat?’ They said ‘No, this one—one of them—did not beat. We beat. We said “Why do you not beat?” He said “I shall not beat.”’ He (the king) said ‘He is the son of your father. The one who did not beat on the grave of his father took pity.<sup>24</sup> *He* is his son. None of you are his son’. (70) Then they knew that he was not their father, but he was the father only of the son who took pity and did not beat the grave. Their father turned out to be another man, who their mother did not talk about, but he (the mother’s husband) was the father of that son, since King Solomon said ‘That son did not beat the grave of his father since he took pity. His father is that (one in the grave)’.

## WEDDINGS

(71) I want to talk a little about weddings in our community, how they would hold weddings in Urmi. We all knew that a wedding in Urmi was well worth seeing. Many nations have different types of wedding, but I think (one of) ours is very much worth seeing and hearing about.

(72) The messengers of the betrothal would come. They would say that the family of so-and-so want to come to ask for your daughter’s hand. They would give the message. They would say ‘When you agree, some people want to come to request a betrothal, they want your daughter for their son’.

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<sup>24</sup> Literally: His heart burnt.

(73) +dallaltà gezáwa.<sup>|</sup> elčyè gdéwa.<sup>|</sup> ba-+daáw kəmríwa kì<sup>|</sup> bratáx abúləxxa ba-bronàn.<sup>|</sup> bratá-inan broná-š əl-+dóǵde +hal-kì lel-xlulá lá xazéwa.<sup>|</sup> bas-+daát bratà<sup>|</sup> dadát bronà,<sup>|</sup> o-dada-+dáat bráta baqríwa<sup>|</sup> m-dada-+dáa ay-bronà:<sup>|</sup> bróna mà gód?<sup>|</sup> mà la-gód?<sup>|</sup> šuléw mà-ile?<sup>|</sup> mà lewé?<sup>|</sup> (74) má-t-wele kəmríwa<sup>|</sup> +rába taaríf godíwa<sup>|</sup> bronán xá bronèle.<sup>|</sup> +jəǵára là garáš.<sup>|</sup> +qumár là +tál<sup>|</sup> gal-blané là gezél.<sup>|</sup> kud-šabbát knəštà gezél.<sup>|</sup> (75) +dáat ay-bratà-š mára<sup>|</sup> +walla bratán-əš xa-brətela.<sup>|</sup> m-béla tára la-+pàlta.<sup>|</sup> gal-náš là maqyá.<sup>|</sup> jwán šəftè godá.<sup>|</sup> jwán marqayè godá,<sup>|</sup> jwán +tòz antyá.<sup>|</sup> (76) áxča-š abyané əttà máyle.<sup>|</sup> bále áxni hála là-abulex brátan hawáxxa l-góra<sup>|</sup> bod-ód hála zürtela.<sup>|</sup> +dáat +hatàn-əš mára<sup>|</sup> kúlla əsrà šənné tafáat áttu<sup>|</sup> broní m-bratá +rəwwa ba-hawé.<sup>|</sup> əsrà šənné xa-+məndəǵ léwu.<sup>|</sup> (77) ó-jur-inan +sawdaú xadóra gal-dəǵdè.<sup>|</sup> +dáat +kálo qyamà<sup>|</sup> kalleqənd madulá.<sup>|</sup> hiwálu ba-d-áy elčyè,<sup>|</sup> báat dáda +dáa d-áy bronà,<sup>|</sup> gal-+pasoxè-nan<sup>|</sup> gal-rəqla,<sup>|</sup> gal-zamòre,<sup>|</sup> izalù,<sup>|</sup> +hal-kì<sup>|</sup> léle d-áy xlulà.<sup>|</sup>

(78) lélət xlùla,<sup>|</sup> xlulá godíwa ušwá yomé ušwá lelawè.<sup>|</sup> +kálo madewalà.<sup>|</sup> +masəmxíwa gáat +hayàt<sup>|</sup> gál marqolè,<sup>|</sup> gál zamorè,<sup>|</sup> gál šraè,<sup>|</sup> gál +šamalè<sup>|</sup> gál +sandúq d-áy jehèz.<sup>|</sup> +masmxíwalà.<sup>|</sup> (79) bronə-əy<sup>|</sup> +hatán masqíwale reš-+garè.<sup>|</sup> nurà godíwa lóka.<sup>|</sup> +hatán +m-yān-núra perwà,<sup>|</sup> kí +yani<sup>|</sup> behrà +paloté,<sup>|</sup> nurá behrá +paloté ilà.<sup>|</sup> (80) tré xabušé smoqé kwíwa b-idèw.<sup>|</sup> kəmríwa<sup>|</sup> əl-d-áy xabušé dhúllu g-reš-+kalò,<sup>|</sup> kí ayét kí +kaló qəsməttəx-ila.<sup>|</sup> bəra-š<sup>|</sup> košét təxyà<sup>|</sup> aqləw +lečəttá<sup>|</sup> ki-át réšaw +zòr hawét.<sup>|</sup> (81) yasəqwa reš-+garè.<sup>|</sup> xabušé dahəlwalu<sup>|</sup> g-reš-+kalò.<sup>|</sup> kullú čəpkè dahíwa,<sup>|</sup> kullú raqlíwa,<sup>|</sup> ki-+hatán xabušé ni-+šanà widíle əl-+kaló,<sup>|</sup> kí mən-d-ò lelé<sup>|</sup> kalò<sup>|</sup> ay-nošəw-ila.<sup>|</sup>

(73) A matchmaker would go.<sup>25</sup> The messengers would come. They would say to her mother 'We want your daughter for our son'. The girl and the boy did not see each other until the night of the wedding. But the mother of the girl (asked) the father of the boy, the parents of the girl asked the parents of the boy: 'What does the boy do?' and so forth 'What is his profession?' and so forth.<sup>26</sup> (74) Whatever (type of person) he was, they praised him saying 'Our son is an (exemplary) son. He does not smoke. He does not gamble. He does not go out with girls. Every Saturday he goes to synagogue. (75) The mother of the girl says 'Our daughter also is an exemplary daughter. She does not go out of the house. She does not speak with people. She makes dumplings well. She patches (clothes) well. She dusts well. (76) Indeed, she has so many suitors. But we do not yet want to give our daughter away to a husband, since she is still young. The mother of the groom says 'My son will be older than the girl, with a difference in all of ten years. Ten years are nothing'. (77) In this way they negotiate with one another. The mother of the bride rises and brings a stick of sugar. They give it to the messengers and to the father and mother of the boy. They go off with merriment, dancing and singing, until the night of the wedding.

(78) The night of the wedding—they would hold a wedding for seven days and seven nights. They would bring the bride. They would make her stand in the courtyard, making her dance, with singing, with lamps, with candles, with the box of the dowry. They would make her stand. (79) They would take the boy, the groom, up onto the roof. They would make a fire there. The groom would pass across the side of the fire, which signifies the bringing out of light, the fire is the bringing out of light. (80) They would give him in his hand two red apples. They said 'Knock these apples on the head of the bride, so that you know that the bride is your destined fortune. Then go downstairs and tread on her foot, so that you will be dominant over her'. (81) He would go up onto the roof. He would knock the apples on the head of the bride. Everybody clapped hands and they all danced, when the groom threw the apples at the bride, because from that night the bride belonged to him.

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<sup>25</sup> This is a woman who originally makes the match and announces the arrival of the messengers to the family, after which she departs.

<sup>26</sup> Literally: What does he do? What does he not do? What is his profession? What is it not?

(82) *+hál ki-d-o-lelé-š +kaló hála là xəzyáwale. | ágar abéwa-š lel-xlulá +kaló maxlpiwalà, | +mæssəwa. | +rába-š ayne-šúle xdiríwa, | bod-ód +hatán hála l- +kaló là xəzyáwale. | (83) +hatán kwašé təxyà. | daát +kaló marà | attá +hatán b-adé aqlàx +lečlá. | bǎlé ágár +mæssát àt aqléw +lučlá | ki-àt rešéw +zór hawyát. | bǎle hamméša +hatàn | aqlát +kalò +léčwala. | géna aqláw +lyačəlla, | čápke daholù, | raqolù. | (84) izalú gáat +otǎg, | ixalà, | šatoè, | raqolè, | zamorè. | kámma yomè | kullù | kùd-yom | kùd-lel | bél +hatàn | xlulà kəwyáwa, | +hál kí-t idáyle léle d-áy pardín šaróé. | (85) +hatán masxoè godíwa. | bár lel-xlulá | baqatyómət yōm-aròta | +hátān masxoè godíwa. | maxyané zamranè madéwa. | xá-danka +m-baruxáwət ay-+hatàn | dawtalāb xadórwa, | əl-mewanì gódwa | əl-+hatàn | yómət arotà. | amblíwale +hamām. | yà | baáw kəmríwa | +hatán masxoè. | amblíwale +hamām. |*

(86) *+m-hamám dərwa | +ásər gal-+baruxawèw, | gal-mùsika | amblíwale knəštà. | baqatyóm šabbàt, | baqatyóm gèna | amblíwale knəštà, | géna m-knəštá gal-mùsika madríwale belà. | ba-kullú mewané šəftè kwíwa, | šəftè kəxlíwa. | yá xlúlat áy +huppà. | (87) attá +matéx réšə d-ày | pardín šaróè. | pardín šaróè | lélə d-áy xošəba godíwala. | xá-danka pardá +yasríwa m-gudà | ušwà yomé, | ušwà lelawé | ó pardá gǎrág +ysərta hawyáwa. | (88) ni+šán d-o-pardá yà-wela | ki-máni-t ágàr | pùč xabré | máqe bar-+káló +hatàn | ó pardà | +qanšarú +qatyàle, | la-qablà, | la-qablì | kí ya-šxinà, | yá pardà, | yá paròxet | áyne xabré qbìle xadrí. | (89) bára qemíwa zamrìwa. | pardà | šarəwala. | əl-+hatàn | m-otǎg partfíwale tára reš-syamè. | bod-mà partfíwale tára? | kəmríwa átta xén àt | gorà xdirét. | ba-nòšox | +fəssè +b-haslét | máre baxtà xdirét. | xén áxni óllux là-+msex +tašéx. | át gezét nóšox əl-nòšox +tašét. |*

(82) Until that night he had not yet seen the bride. Even if they wanted to change the bride on the night of the wedding, they could. Many such cases happened, since the groom had not yet seen the bride. (83) The groom comes downstairs. The mother of the bride says ‘Now the groom will come and tread on your foot, but, if you can, *you* tread on his foot, so that *you* will be dominant. However, the groom always would tread on the bride’s foot. Now, he treads on her foot and they clap hands and they dance. (84) They go into the room, to eat, drink, dance and sing. For several days all of them— every day, every night the wedding took place at the house of the groom, until the night of the releasing of the curtain came.<sup>27</sup> (85) They would perform the bathing of the groom. After the night of the wedding, on the Friday morning, they would perform the washing of the groom. They brought musicians and singers. One of the friends of the groom would volunteer to host the groom on the Friday. They took him to the baths. They called this the washing of the groom. They took him to the baths.

(86) He returned from the baths and in the evening they took him to synagogue with his friends and with music. On Saturday morning, again in the morning they took him to synagogue and again brought him back from synagogue to the house with music. They served wheat dumplings to all the guests and they ate the dumplings. This is the wedding of the canopy. (87) Now we come to the releasing of the curtain. They would perform the releasing of the curtain on the Saturday night. They would draw a curtain over the wall. For seven days and seven nights the curtain had to be closed. (88) The purpose of the curtain was this, that whenever somebody spoke bad words behind (the back) of the bride or the groom, the curtain would cut him off in front of them. It does not allow (this). For this tabernacle,<sup>28</sup> this curtain, this covering does not allow these words to be accepted. (89) Then they would rise and sing. They released the curtain. They threw the groom out of the room onto the shoes.<sup>29</sup> Why did they throw him out? They would say ‘You have already become a husband. You must earn money for yourself. You have become the master of a wife. We cannot shelter you anymore. You should go and look after yourself’.

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<sup>27</sup> The seventh night, at the end of the wedding.

<sup>28</sup> Literally: divine spirit.

<sup>29</sup> I.e. on the shoes that were piled up outside, since it was a holy place.

(90) yá-wela kí m-otág partfíwale tára. | géna gdèwa, | gèna partfíwale tára. | tré-zae +tahá-zae ya-šúla godíwale. | o-párda šarèwala. | kí yaní ägàr | +hál attá-š mǎni-t | +qətrà +ysíra hawé | +yǎn xa-pùč xábra míra hawé | o-pardá šarèwale, | ayné šəryè xadóru. | (91) +hatàn | ínan +káló béhra +palotù. | +hal bahorè. | +rába +rāba | báte kwéwa ki-là damxíwa. | jarimàn | gal-+dógde raqlíwa, | zamrìwa, | wà xlulà | áy ušwá yomé ušwá lelawé parqàwa. |

(92) ána xá xabrá +rába ki-muhəm-ile | áy xlulát áy Urmì m-báli zólle amrənwà. | lélat xlulà | mewanè | fəssè, | čèk, | là madéwa. | yá xa-zóra dehwa madéwa. | ya goryè madéwa | ya parčá báat jullè madéwa. | ya amàn madéwa. | ò-jur | +xleè madéwa. | (93) bǎle | ayné-š kí madewalù | xà nǎfár | m-famìl, | yá šammǎš, | lélat ay-xlulà | ayné kullú | +xleè | kí madéwalu báat +kalo +hatàn | +masrəxwalu. | mà-jur gódwa? | amrəx mǎsǎlan xaltət | +kalò | goryè mditá. | (94) goryè dóqwalu b-idèw | kmərwa | bá bá bá bà | +azíze mewanè | xzímun xáltət | +kaló mà wátta! | xá-zoa goryát awuršùm | áy šušà, | áy awuršùm sqilè | goryé mabruqé mdità | báat +kalò. | əlhá manté +kaló +hatàn | gal-xaltət | áy +kalò | +talafyé šbirè odílu. | (95) ya xadár amón +kalò | là ədyé, | là xilé, | lá šətyè, | bǎle xà danká | dehwa šdiré ba-+kalò. | əlhà | awāzyé šbirè | +kaló +hatán odílu gál amonà. | (96) ya +doyít áy +kalò | m-Tehràn | xá +qətta parčà | šdiré ba-+hatàn | ki-ódlu jarkèt-inan | +šalwalè. | ò-jur-inan | ayné +xleè kúllu +masrxìwalu. | našé čapke dahíwa. | kúd xléta-š +masroxè | bára xa-musik maxéwa, | čàpke dahíwa. | +rába +rába ay-xazòde-inan | áy trəngà welá. | (97) ána ayné kəmmá qəsməttát áy xlulá kí mirilì | kullú aná namayšù kəlwawalí. | lāxxa | teatrù widená. | wa-+rába náše-š teatrú xəzyùla | wa-+rába náše ki-là xəzyùla ayolú ki-g-Urmí xlulýe mà-jur godíwalu. |

## PASSOVER

(98) léle d-áy patirè | áxni +massé m-šuqà lá šaqláxwa. | tmanyà yomé | belà | tkanè-inan | šulé +ysiré kwèwa. | +hudàe | bèla kwéwa | w-+massè-š | nòšu yapéwalu. | +massé-š yapéwa lòka-š | +rába +rába áy xazoè-wela. |

(90) This is why they threw him out of the room. Again they came and again threw him out of the room. They did this two or three times. They would release the curtain. This signifies that if until now somebody had tied a knot or said a bad word, the curtain would release him and these would become released. (91) The groom and the bride go out into the light, until it became light. There were many houses in which (people) did not sleep, they danced line dancing and they sang, and the wedding, which (lasted) seven days and seven nights, came to an end.

(92) I forgot to say something regarding the weddings in Urmi that is very important. On the wedding night the guests did not bring money or cheques. They brought a small gold coin, or they brought stockings, or they brought material for clothes, or they brought a vessel. They brought gifts such as these. (93) Now, a member of the family or a beadle would announce all the gifts that they brought for the bride and groom on the night of the wedding. How did he do this? Let us say, for example, that the maternal aunt of the bride had brought stockings. (94) He would hold the stockings in his hand and say 'Now, dear guests, see what the aunt of the bride has done! She has brought a beautiful pair of silk stockings, of nylon, of silk, shining stockings for the bride. God willing the bride and groom will reciprocate the aunt of the bride well'. (95) It may happen that the paternal uncle of the bride has not come, has not eaten, has not drunk, but he has sent a gold coin to the bride. Indeed the bride and groom should reciprocate the uncle well. (96) (It may happen that) the maternal uncle of the bride has sent a piece of material from Tehran to the groom for him to make into a jacket and trousers. In this way they would announce all the gifts. People would applaud. After announcing each gift, they would play some music and applaud. It was well worthwhile to see and very merry. (97) I wrote a play about all these aspects of a wedding that I have described. I have staged it here in a theatre. Many people have seen the stage production. But many who have not seen it know how weddings were held in Urmi.

## **PASSOVER**

(98) On the eve of Passover we did not buy matzos from the market. For eight days (we were) at home, the shops and the workplaces were closed. The Jews were at home and they baked matzos by themselves. They baked matzos there and this was very worthwhile seeing.



(99) *gezíwa* +*xàtte šaqlíwa*.<sup>1</sup> +*xátte dánka dánka gabèwalu*.<sup>1</sup> *bára amblíwalu* *ərxèl*.<sup>1</sup> *ərxél qalwìwala*.<sup>1</sup> *b-krè godíwala*.<sup>1</sup> *kúd məšpaxà*,<sup>1</sup> *kúd famil*,<sup>1</sup> *gál nobtá* +*xatté taxnìwalu*.<sup>1</sup> (100) *madèwalu*,<sup>1</sup> *əlkyát áy belà* | *léša gòdwa*.<sup>1</sup> *ó lešá godíwale* +*massè*.<sup>1</sup> *ba-tmanyá yomé* +*rába jwàn* +*massé kwéwa*,<sup>1</sup> *rakixè-š pešíwa*.<sup>1</sup> *gal-d-úne* +*massè* | *elù doqíwale*.<sup>1</sup> (101) *bále čún kyètun* | +*g-rába tkánət áy dunyè* | *əllán šār mandéwa* | *kəmríwa báan ki* | *atxùn* | +*g-massxùn* | *dəmmát ay-+yálat áy gomè* | *marowètune*.<sup>1</sup> *ebélu ya-šúla* +*hudáe sabət odíwale* | *kí ya-šúla duz-lèwe*.<sup>1</sup> *zólly g-komsèr*.<sup>1</sup> +*rəwwát áy komsèr*,<sup>1</sup> *qàdi áy goymé*,<sup>1</sup> *mallà*,<sup>1</sup> *imàm*,<sup>1</sup> *xá šährdār* | *mdèlu* | *əmbəllulu*.<sup>1</sup> (102) *máru xzímun áxni mà-jur* +*massé wadéx*,<sup>1</sup> *kí báan là amrétu* | *áxni dəmmət ay-+yálat goymé marowəxxe* +*g-massè*.<sup>1</sup> *əmbəllulu ga-ərxèl*,<sup>1</sup> *xzélú má-jur ayne-+xátte gabúlu*,<sup>1</sup> *má-jur lešà wadú*,<sup>1</sup> *má-jur yapùlu*,<sup>1</sup> *má-jur wadú*.<sup>1</sup> (103) *aynè* | +*rəwwe náše kí m-tárāfət áy goymè-nan* | *mən-tárāfət áy* +*arelè*,<sup>1</sup> *mən-tárāfət máčət ədyèwa* | *máru ba-+hudaè* | *áxni əlxiún hamonèx* | *áxni ayolèx*.<sup>1</sup> *bàlè* | *lá-+msex əl-d-áyne kullù naše* | *kí be-fkár be-+aqəlilu* | *ya-xábra máru áxni mafkərxəxu*.<sup>1</sup> (104) *ya-šúla ó-jur-inan pəšle*.<sup>1</sup> *bára ušwá tmanyá yomé ki-elá* +*masse kəxliwa*,<sup>1</sup> *tmanyamənjì lélət áy elá* | *biqqür godíwa*,<sup>1</sup> *əl-+dəgde xa-zoè*.<sup>1</sup> *elá reš-šátət* +*dəgde* | *g-patiré barxìwalu*.<sup>1</sup> (105) *gezíwa belá l-belà*,<sup>1</sup> *əl-+dəgde našqíwa*,<sup>1</sup> *èla barxíwale*,<sup>1</sup> *kəmríwa šənnə šaté* +*matètun*.<sup>1</sup> *samanì daréwa*.<sup>1</sup> *xa-sehmá gáat* +*moè mandéwa* | *xaš* +*nohrà daréwa*,<sup>1</sup> *gal xəlyanulà* | *ki-+yani yá šatà* | *idaylà* | *báan gal-+baraxà-inan* | *gal-xəlyanulà adyá*.<sup>1</sup>

## THE FESTIVAL OF TREES

(106) +*səmhá ilánə d-áy Urmì* | *magón ay-láxxa là kəwyáwa*.<sup>1</sup> *ba-+dəgde* | +*báldi* +*báldi šadorè*.<sup>1</sup> +*báldi* +*báldi* +*yáni* <sup>H</sup>*məšlóx manòt*.<sup>H</sup> | +*báldi* +*bəldì* | *ga-+səmhá ilanè* | *g-Urmí godíwala*.<sup>1</sup> *lelə* | *jwán ixàle bašlíwa*.<sup>1</sup> +*rába* +*rába jwán ixále bašlíwa*.<sup>1</sup>

(99) They would go and buy wheat. They selected the (clean) wheat grain by grain. Then they took it to the mill. They cleaned the mill. They hired it. Each family ground it in turns. (100) They would bring it back and the elder son of the household would make the dough. They made the dough into matzos. The matzos were very good for the eight days, they remained soft. With these matzos they performed their festival. (101) Now, as you know, in many places in the world people would slander us and say to us 'In your matzos you mix the blood of the children of Muslims'. The Jews wanted to prove that this was not true. They went to the police station. They fetched for the chief of police, the judge of the Muslims, the mullah, the imam, the mayor and took them (to their home). (102) They said 'See how we make matzos, so that you do not say to us that we mix the blood of the children of Muslims in our matzos'. They took them to the mill and they saw how they cleaned the wheat, how they made the dough, who baked it, how they made (the matzos). (103) Those important people, who had come on behalf of the Muslims, on behalf of the Christians, on behalf of the mosque, said to the Jews 'We believe you, we (now) know (the truth). But we cannot make all the people who are without understanding and intelligence and say this thing understand. (104) The situation remained the same. After seven or eight days of eating matzos at the festival, on the eighth night of the festival they made visits, in order to see one another. At Passover they gave each other blessings for the festival and for the New Year. (105) They would go from house to house, kiss one another, give festival blessings and say 'May you attain long years (of life)'. They would serve a stew of cracked wheat. They would put a piece of silver in the water and a mirror. This signified that the (new) year would come with sweetness, that it would turn out to be for us blessings and sweetness.

## THE FESTIVAL OF TREES

(106) The Festival of Trees (Ṭu bə-Shvat) in Urmi was not like it is here. They would send gifts<sup>30</sup> to each other. The meaning of 'gifts' (in Hebrew) is *məšloax manot* 'the sending of portions'. They would have the practice of sending gifts at the Festival of Trees. They would cook good food in the evening. They would cook very good food.

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<sup>30</sup> Consisting of sweets and other goodies.

(107) *yatwìwa* | *šwawè* | *+yá* | *+dostè* | *ya nàše* | *kyí mən d-émnu tká* | *+mässe*  
*adè* | *yá m-reš-* | *+garè* | *yá* | *+m-otáğ* | *gdèwa* | *+yalàğ* | *mandéwa* | *ki-baù* | *+báldi* | *+báldi*  
*dáre gáat* | *+yalàğ* | *+m-garé* | *+torbà taltéwa* | (108) *kì* | *áxnì* | *+báldi* | *+báldi* | *abùlexa* |  
*ó mar-béla qèmwà* | *má-t* | *+lazám-ile* | *g-reš-míz* | *ítwa* | *xánči* | *g-d-ó* | *+yalàğ* | *yá* | *g-d-ó*  
*+torbá daréwa* | *baèw* | *ki-* | *+yáni* | *yà* | *biqqúr-ila* | *ba-* | *+dàğde-š* | *o-yomà* | *baqatyomèw* |  
*+báldi* | *+bàldi* | *šadríwa* | *kud-náš* | *kì* | *doltà-twale* | *ba-d-úne* | *+kasbè* | *+báldi* | *+bàldi*  
*šadàrwa* |

(109) *léle d-áy* | *+səmhá ilanè-š* | *kəmriwa* | *ki* | *tār-šəmmè* | *paláx* | *má-t* | *náš* | *m-*  
*əlhá abè* | *əlhá* | *baéw* | *kwəl* | (110) *xa-báxta* | *qyamà* | *mára* | *gorà* | *kyét* | *šmitán* | *ki-lélə*  
*+səmhá ilanè-ila* | *tār-šəmmè* | *b-pàlax* | *ána* | *yasoqán* | *reš-* | *+garè* | *xazyán* | *tār-šəmmè*  
*paloxè* | *m-əlhá* | *má-t* | *abyàn* | *bài* | *kwəl* | (111) *góra* | *jəgrèw* | *idáyle* | *máre* | *+jànəm* |  
*šúq* | *ayne-xabrè* | *mára* | *là* | *góra* | *ána* | *ábulan* | *ezán* | *xazyàn* | *yasoqá* | *reš-* | *+garè* | *rešáw*  
*maromálle* | *g-šəmmè* | *xyará* | *xazúla* | *kì* | *sehrá* | *+wír* | *xel-ewà* | *xánči* | *+samoxà* | *sehrá*  
*+palóte* | *m-xel-ewà* | (112) *idáw* | *paloxàllu* | *mára* | *əlhà* | *+qurbanóx* | *xadràn* | *ána*  
*nāš-didàn-ilan* | *ána* | *lišán* | *ha-qòdeš* | *maqyán* | *tār-šəmmé* | *attá* | *plìx* | *baí* | *xa-* | *+sağ*  
*+gàna* | *hól* | *ba-* | *+yalí* | *+ruzí* | *fəryà* | *hól* | *ba-gorí-š* | *+aqəl* | (113) *gèna* | *sehrá* | *wiyoré*  
*xel-ewà* | *xánči* | *+samoxà* | *gèna* | *sehrá* | *+palotè* | *mára* | *əlhá* | *la-šmèlox* | *mā-mári?* |  
*ána* | *nāš-didàn-ilan* | *lišán* | *ha-qòdeš* | *maqulán* | *ána* | *xəzmòx-ilan* | *xoišt* | *wadán* | *xa-*  
*+sáğ* | *+gána* | *bài* | *hól* | *+ruzí* | *fəryá* | *ba-* | *+yàli* | *hól* | *xa-* | *+aqəl-əš* | *ba-góri* | *hól* | (114)  
*baxtá* | *idáyla* | *kwašá* | *idáyla* | *təxyà* | *gorá* | *əl-d-áy* | *mandùlalla* | *xel-kotàk* | *dahólalla* |  
*šwawé* | *marù* | *baà* | *dahólatta* | *əl-d-áy?* | *báxta* | *má* | *wə̀dta?* | *móre* | *àtta* | *+aqlí* | *ədyéle*  
*reší* |

(107) Neighbours, friends, relatives would sit (together). They knew from what place (the gifts) could come. They would come either from the roof or from within the room. They threw down a scarf in order to put gifts in it for them. They hung a bag from the roof. (108) When we wanted some gifts, the owner of the house would rise—what was required was on the table and he put some in the scarf or in the bag, for this was the ‘first fruits’. They would send gifts to one another on that day and the next. Anybody who was wealthy<sup>31</sup> would send gifts to the poor.

(109) On the eve of the festival of Trees they would say that the door of heaven opens. Whatever a person wants from God, God would will give to him. (110) (Once) a woman got up and said ‘Husband, you know I have heard that it is the eve of the Festival of Trees. The heavens will open. I am going up onto the roof to see the heavens open. Whatever I request from God, he will give me’. (111) The husband became angry. He said ‘My dear, stop (saying) such things’. She said ‘No, husband, I want to go and see’. She went up to the roof. She raised her head to the sky. She looked and saw that the moon had passed behind a cloud. She waited a little and the moon came out from behind the cloud. (112) She opened her hands and said ‘God, I implore you,<sup>32</sup> I belong to the Jewish people.<sup>33</sup> I speak the holy language. The door of heaven has now opened. Give me a healthy body. To my children give abundant provision. To my husband (give) intelligence’. (113) Again the moon passed behind a cloud. She waited a little and again the moon came out. She said ‘God, did you not hear what I said? I am one of the Jewish people. I speak the holy language. I am your relative. I appeal to you, give me a healthy body. Give abundant provision to my children. Give some intelligence to my husband’. (114) The woman came back. She came back down. The husband threw her down and beat her.<sup>34</sup> The neighbours said ‘Why are you beating her? What has the woman done?’ He said ‘Now intelligence has come to me!’.

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<sup>31</sup> Literally: who had wealth.

<sup>32</sup> Literally: may I become your sacrifice.

<sup>33</sup> Literally: I am (one of) our people.

<sup>34</sup> Literally: beats her under a blow.

## THE BIRTH OF A CHILD

(115) *g-Urmì-š<sup>1</sup> xa<sup>1</sup> +wadà<sup>1</sup> g-juwè mǎllatyé-š<sup>1</sup> ya-xábra šəmyónne<sup>1</sup> bǎle<sup>1</sup> čún áxni aqárwa welàn<sup>1</sup> +b-jamátət nòšan<sup>1</sup>, +kaló ki-ədyáwa gáat belà<sup>1</sup>, +rába əntəzà<sup>1</sup> kwéwalu ki-bratá<sup>1</sup>, ya-+kalò<sup>1</sup>, bronà yádla<sup>1</sup>.*

(116) *ǎgár bratà yadláwa<sup>1</sup>, nǎš-+sálma la-kwəlwala<sup>1</sup>, +yani gnahàw-ile<sup>1</sup>. baá bratà ydálta?<sup>1</sup> bod-má bronà la-ydálta?<sup>1</sup> əl-+daàw-əš xazewalá<sup>1</sup> gállaw áxčà<sup>1</sup> magón našé là maqéwa<sup>1</sup> kəmriwa<sup>1</sup> +salmá komulà mdéla bratá<sup>1</sup>. (117) bǎle ǎgár bronà yadláwa<sup>1</sup>, kəmriwa<sup>1</sup> +salmá xwarì mdéla bratáx<sup>1</sup>. āt-+salmàx hawé xwará<sup>1</sup>. jwàn bráta +mər-wítat<sup>1</sup>. awwalmənjì<sup>1</sup> yadolàw<sup>1</sup> bronà yadállá<sup>1</sup>, broná-š gdèwa<sup>1</sup>, awwalmənjí əlki m-kohenè šaqlíwale<sup>1</sup>. pədyòn godíwa baéw<sup>1</sup>. (118) b-tmanyà yomé<sup>1</sup> bàra-š<sup>1</sup> bəgzàre godíwa<sup>1</sup>. yá bəgzarè<sup>1</sup> godíwala bélé d-ay-bròna<sup>1</sup> ya gáat knəštà<sup>1</sup>. +rába áy xazoè-wela<sup>1</sup>. (119) sàndaq<sup>1</sup> hammešà<sup>1</sup> dádət áy +hatàn xadárwa<sup>1</sup>, +yà dádət +kaló<sup>1</sup>. ǎgar dadət +kalò<sup>1</sup> sandàq xdirá hawéwa xa-záa<sup>1</sup>, gárag dadət +hatàn sandàq xadárwa<sup>1</sup>. yá dádət +hatàn sandàq xdirá hawéwa<sup>1</sup>, dádət áy +kalò b-xadárwa<sup>1</sup>. (120) bǎle<sup>1</sup>, ǎgar tunnù<sup>1</sup> sandàq xdirá hawéwa ga-awwàl<sup>1</sup>, m-xá-danka famìl<sup>1</sup>, m-xá-danka məšpaxà<sup>1</sup> kawòd kwíwale<sup>1</sup> wa-godíwale sandàq<sup>1</sup> gáat knəštà<sup>1</sup>. mqélan reš-d-ód kí +kalò<sup>1</sup> ki-bratá yadláwa<sup>1</sup> jùwe šíla-š godíwa<sup>1</sup>. ba-xátrət ki-juwé-+wada broná yadlá<sup>1</sup>, jùr ba-júr ixále báaw kwíwa<sup>1</sup>, +tàwa<sup>1</sup>, dušà<sup>1</sup>, gal-gozè<sup>1</sup>, gal-pàlu<sup>1</sup>, gal-qənnət gozè<sup>1</sup> gal-+nabát +mərdixà<sup>1</sup>, gal-jùr ba-júr ixalé<sup>1</sup>. (121) ó-jur xəlye málye godíwa kwíwa báaw<sup>1</sup> kí xa-xèt-zaa<sup>1</sup> +xasàw qawé<sup>1</sup> bróna yadlá<sup>1</sup>. bǎle ǎgár ò<sup>1</sup>, aynè šulé godíwalu<sup>1</sup>, bratà-š yadláwa<sup>1</sup>, tremənjí zaá-š bráta yadláwa<sup>1</sup>, +m-trosa gdé-imara kí<sup>1</sup> áy ləbbá qyalà-wela<sup>1</sup> kí mà-jur xadráwa<sup>1</sup> kí xa-xèt-zaa-š bráta ydálta?<sup>1</sup>*

## THE BIRTH OF A CHILD

(115) In Urmi, and once also in other countries so I have heard, indeed since we were close together in our own community, when the bride had come into the home, people had great expectation that the girl, the bride, would give birth to a son.

(116) If she gave birth to a daughter, nobody would give her respect,<sup>35</sup> because (they claimed) it was her fault. 'Why has she given birth to a daughter? Why has she not given birth to a son?' If they saw her mother, they did not speak to her like (they normally spoke to) people. They said 'The daughter has brought shame.'<sup>36</sup> (117) But, if she gave birth to a son, they would say 'Your daughter has brought honour.'<sup>37</sup> May you be honoured.<sup>38</sup> You have brought the girl up well'. If she gave birth first to a son, if a son was born, they would buy the firstborn son from the priests. They performed the ritual of 'ransoming (the firstborn)'. (118) Then, when he was eight days old, they would perform circumcision. They would perform the circumcision either at the home of the boy or in the synagogue. It was well worth seeing. (119) The father of the groom would always become the godfather, or the father of the bride. If the father of the bride had been a godfather once (already), the father of the groom had to become the godfather. Or, if the father of the groom had been a godfather (already), the father of the bride would become (the godfather on this occasion). (120) But, if both had been godfather before, they gave the honour to a family member and made him the godfather in the synagogue. We have spoken about how they acted differently when a daughter-in-law gave birth to a girl. In order that she would give birth to a boy another time they would give her all kinds of food, omelette, honey, with walnuts, with sweet paste, with walnut kernels, with boiled sugar stick, with all kinds of food. (121) They made all these types of sweets and gave them to her so that another time her back would be strong and she would give birth to a boy. But, if, despite their doing these things, she still gave birth to a girl, she gave birth to a girl a second time, in truth it can be said that she was miserable. For how could it be that she has given birth another time to a girl?

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<sup>35</sup> Literally: give her face.

<sup>36</sup> Literally: blackness of face.

<sup>37</sup> Literally: whiteness of face.

<sup>38</sup> Literally: May your face be white.

(122) bále ágar bronà yadláwa,<sup>1</sup> kəmríwa yelè<sup>1</sup> ayné ixalé báaw hwèllan,<sup>1</sup>  
 +xasàw qwéle,<sup>1</sup> bronà ydólla.<sup>1</sup> ò-jur-inan<sup>1</sup> ayné yomanú mapirìwalu.<sup>1</sup> bále +barúx  
 hasšëm,<sup>1</sup> əlhá bélew +àwa<sup>1</sup> ádyom kullàn ayoléx<sup>1</sup> kí bratá bronà<sup>1</sup> yá gnáhət bratá  
 lèwe,<sup>1</sup> yá bronà b-yadlá<sup>1</sup> yá bratà.<sup>1</sup>

## THE PROFESSIONS OF THE JEWS

(123) +hudáət Urmì<sup>1</sup> +mæssén amrèn<sup>1</sup> +əččí g-əmmà,<sup>1</sup> šulú +bazazulà-wele.<sup>1</sup>  
 +bazazulá +yaní pàrča zaboné.<sup>1</sup> šulá pàrča zabníwa.<sup>1</sup> +bassòr ítwa lóka kí<sup>1</sup> jùwe  
 šúla kwéwalu.<sup>1</sup> māsàl,<sup>1</sup> baqalà<sup>1</sup> yá māsàl<sup>1</sup> əl-ləxmá zabnána g-šuqà,<sup>1</sup> káre gúp̄te  
 zabnanà.<sup>1</sup> (124) ayné šulé +hudaé là-+msewa odíwalu.<sup>1</sup> bod-mà?<sup>1</sup> bod-òd<sup>1</sup>  
 +hudaé áxča là-welu<sup>1</sup> kí māsálan mən-d-ó tkaná šaqlí ki-o-+mæssè<sup>1</sup> yarxá  
 +palətle.<sup>1</sup> goymé-š lá šaqlíwa +m-hudaà.<sup>1</sup> goymé +m-hudaá lá šaqlíwa.<sup>1</sup> goymé  
 +rába +rába əllán +təmyè kyíwa<sup>1</sup> wa-là šaqlíwa.<sup>1</sup> (125) bod-ó wéla kí<sup>1</sup> kullàn<sup>1</sup>  
 +hudaé lòka<sup>1</sup> pàrča zabníwa.<sup>1</sup> bás muštaryù-š<sup>1</sup> kúllu gòime-welu<sup>1</sup> m-malwawè.<sup>1</sup>  
 +yá +arelè,<sup>1</sup> +yá goymè,<sup>1</sup> ya kartwè<sup>1</sup> gdéwa +m-hudaé +māl šaqlíwa.<sup>1</sup> (126) aynè<sup>1</sup>  
 goymé +rába paxilulà godíwa +m-hudaé.<sup>1</sup> kí bod-mà?<sup>1</sup> ayné jwàn +mál madulú,<sup>1</sup>  
 jwàn zabonú.<sup>1</sup> +hudaé šúlu jwàn-ile g-šuqá.<sup>1</sup> bále goymè<sup>1</sup> šúlu jwán lèwe.<sup>1</sup> (127)  
 zóllu gébət ay-+rəwwət ay-komsèr<sup>1</sup> ya-xábra +məmtèlule-llew.<sup>1</sup> +rəwwət komsèr,<sup>1</sup>  
 m-nòšew<sup>1</sup> lá +m-šultanà bqóre,<sup>1</sup> lá m-markàz,<sup>1</sup> markáz Tehràn-wela,<sup>1</sup> xabrà  
 hwólle,<sup>1</sup> móre +hudaé gárag yomət šabbát<sup>1</sup> magón kullù<sup>1</sup> tkànu palxílu.<sup>1</sup> lá-qablex  
 ki-dukanà dwáqta pešá.<sup>1</sup> (128) kəmmát +hudaé lwèlu,<sup>1</sup> tqèlu!<sup>1</sup> məru +jánəm axní  
 dinàn-ile,<sup>1</sup> axní héč-+wada šabbát šúla là godéx.<sup>1</sup> axní šabbát tkána là palxéx.<sup>1</sup>  
 máre là<sup>1</sup> magón kullú g-šuqá gárag tkaná plíxa hawé.<sup>1</sup>

(129) əl-d-áy m-báli zólle amrənwa baxún kí +m-hudaé zargàr-əš kwéwa.<sup>1</sup>  
 zargàrè ítwa,<sup>1</sup> kí dehwe,<sup>1</sup> šul-dehwà godíwale.<sup>1</sup> +sarrafè ítwa.<sup>1</sup> bod-mà?<sup>1</sup> bód-od áy  
 ixàla léwe<sup>1</sup> goymé mənnú šaqlíwa.<sup>1</sup>

(122) But if she gives birth to a boy, they would say ‘See, we gave her these items of food, her womb has become strong and she has given birth to a boy’. They passed their days in this way. But, thank God, thank God,<sup>39</sup> today we all know that (whether) it is a daughter or a son, it is not the fault of the girl, whether she gives birth to son or a daughter.

## THE PROFESSIONS OF THE JEWS

(123) The Jews of Urmi, I can say, ninety percent of them were in the cloth trade. The cloth trade means the selling of material. It was their job to sell material. There were only a few who had a different profession, such as (that of) a greengrocer or a vendor of bread in the market, or a vendor of butter and cheeses. (124) The Jews could not do these jobs. Why? Because the Jews were not so many that they would buy from that shop and he (the Jewish shopkeeper) could finish the month. The Muslims, moreover, would not buy (food) from a Jew. The Muslims did not buy from a Jew. The Muslims thought us to be very unclean and did not buy (from us). (125) It was for this reason that all of us, (all) the Jews there would sell material. But (in this trade) all their clients were Muslims from the villages. Christians, Muslims, Kurds would come and buy goods from the Jews. (126) The Muslims were very jealous of the Jews. Why? They brought fine goods and made good sales of them. The Jews did a good business in the market. But the Muslims did not do a good business. (127) They went to the chief of police and informed him of this matter. The chief of police of his own accord, without asking the king, nor the centre (of government),—the centre was in Tehran—issued an announcement saying ‘The Jews should open their shops on Saturday like everybody else. We do not permit any shop to remain closed’. (128) How the Jews implored and pleaded! They said ‘Sir, it is our religion. We never work on Saturday. We do not open a shop on Saturday’. He said ‘No, like everybody (each) shop must be open on Saturday.

(129) I forgot to say to you that there were also goldsmiths among the Jews. There were goldsmiths, who traded in gold. There were jewellers. Why? Because there was no food that the Muslims would buy from them.

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<sup>39</sup> Literally: may God’s house be prosperous.



(130) mà-t +hudaé wádlu,| mà-t mǎru| ebèlu| ršutà hawíwa| gal-fæssé là xdára. | mǎre gǎrag tkané yómət šabbàt| palxètunu. | +hudaé là-yəllu ma-odíwa. | mǎre máni-t émnu +hudaá tkanéw dwəqtá hawyà, | b-mandéxe gáat +dussàx. | (131) majbùr xdáru +hudaé| tkánu pəlxàlu| bále šúlu là wádlu. | xá pardà təltélu| ytəwlu +qanšár tkaná. | emnú muštárye kí idaá-welu ba-šaqolè| +hudaé marà-welu| axní ədyóm là zabnéx. | tkaná dwəqtela. | (132) má-t wádlu hadaé là-xdára| mǎru gǎrag šuqè. | mǎru bod-mà?| axní mà-widex| gǎrag šabbáwe šúla odéx. | axní šabbát šúla là godéx. | (133) mǎru tkané ki-atxún dwaqètunu, | šuqà| malùl xadóra, | šuqà| +pasuxtà là maxwulá, | šuqà m-sqilulá pyalà. | bǎlé atxún tkané kí palxètunu, | ó šuqà| hamán sqilulá gədyà, | wa-muštaryè-š gdé, | wa-šúqá šulà godá. | bod-ód atxún tkanxún dwaqètunu, | šuqà| šúla lá wadè, | goymè šúla la-wadí. | (134) +hudaé majbùr xdáru| ya-xábra +məmtélule l-markáz, | markáz +yaní Tehrán, | m-Tehrán xábra +məmtélu +l-šultanà. | +šultaná nòšew, | šaxsàn, | nǎš šdǎre| geb-d-ó raísət áy komsérət áy Urmí| marè| yá xabrà| ya-šulá bod-mà widéte| +m-šultaná lá bqirà?| əl-d-ó našá jarimà wádlule. | (135) dastúr hwóllu mǎru +hudaè| +mæssé yomát šabbát tkanú dwiqè hawé, | wa-yomát ay-dín tkánu palxílu. | dín áy +hudáe dín-ile| ay-góyme-š ay-nòšu-ile. | yá šulà| +šultaná là widǎlle. | wa-+hudaé +rába +psəxlu| yá šulá xakmá yomé grəšlule| xakmá šwè| bǎlé +axrdá dùz xdára. |

## SCHOOLS

(136) kyétun kì, | úne náše ki-lá-ayolu mar-ayì, | gáat Urmí| əllán +g-mədrǎš| lišán ha-qòdeš| malpíwa, | +torà, | séfer +torà, | qəddušè, | +baraxè, | ayné kullí +g-mədrǎš əllan malpíwalu. | gáat madrasət áy doltà-š| fàrsi malpíwalan. | (137) axní| bad-baxtulá ətwalan| kí xǎlifè| kí əllàn| +g-mədrǎš| dàrs malpíwa| +rába dahíwalan. | gal-kúd xabrà| ki-là-ayəxwa jwán amrəxwalé| əllàn dahíwa. | aná awwál əl-d-əy amrónna, | bára azén amrén ki-má-jur dahíwa, | má-jur godíwa. | (138) +yála qalandár lokà| +tahá juré zdéle ətwale gáat Urmí. | +g-mədrǎš zdélew ó-wela kì| xǎlifà| là dahǎlle. | +rába zadèwa. | g-kučá zdélew ó-wela kí +hál belá +maté +yāl-goymè| azyàt la-odfle, | la-árqi baréw la-dahíle. |

(130) Whatever the Jews did, whatever they said—they wanted to give bribes, but money had no effect. He said ‘You must open the shops on Saturday’. The Jews did not know what to do. He said ‘If the shop of any Jew from among them is shut, we shall throw him into prison’. (131) The Jews were forced to open their shops, but they did not carry out their business. They hung a curtain and sat in front of their shop. If any clients came to make a purchase, the Jews said ‘We shall not sell today. The shop is closed’. (132) Whatever the Jews did, it did not work. They said ‘There must be trade’. They (the Jews) said ‘Why? What have we done that we must work on Saturdays. We do not work on Saturday’. (133) They said ‘When you close the shops, the market becomes depressed, the market does not appear to be happy, the market loses its beauty. But, when you open the shops, the market acquires this beauty, the clients come and the market does business. Because you close your shops, the market does not do business, the Muslims do not do business’. (134) The Jews were forced to inform the centre (of government) about this matter, that is Tehran, and in Tehran they informed the king. The king himself, in person, sent a man to that chief of police of Urmi, saying ‘Why have you done this thing without having asked the king?’ They fined that man. (135) They made a proclamation and said ‘The Jews can keep their shops closed on a Saturday and they will open their shops on week days (only). This is (in conformity) with the religion of the Jews and of the Muslims themselves. The king has not authorized this’. The Jews were very happy. They dragged on this affair for a few days, a few weeks, but in the end it was settled.

## SCHOOLS

(136) You know that—those people who do not know, let them know—in Urmi in the Jewish school they taught us the Holy Language, Torah, the Torah scroll, the qiddush, blessings, all these they taught us in the Jewish school. In the state school they taught us Farsi. (137) We were unfortunate in that the teachers who taught us in the Jewish school used to beat us a lot. For every word that we did not know how to say well they would beat us. Let me first say this, then I shall go onto say how they beat us, how they behaved. (138) The poor child there in Urmi had three types of fear. In the Jewish school his fear was that the teacher would beat him. He was very afraid. In the street his fear was that before he arrived home Muslim boys would harm him, would run after him and beat him.

(139) *g-belà-š*<sup>1</sup> *zdélew m-dadéw-wela ki-b-od-má* <sup>+</sup>*g-mədrás* *jwán là ya-lopé,*<sup>1</sup> *bod-od-hèč* <sup>+</sup>*wáda* *dadá là hamónwa kí bronà,*<sup>1</sup> <sup>+</sup>*yalà,*<sup>1</sup> *zadùle* <sup>+</sup>*g-mədrás* *qarè*<sup>1</sup> *bod-ód kí xəlifá kotàk dahále.*<sup>1</sup> *hammašá əl-xəlifà hamníwa.*<sup>1</sup> (140) <sup>+</sup>*rába-š* <sup>+</sup>*rába-š* *püč dahíwa.*<sup>1</sup> *dahólu xà-jur-wela kí bázi wáxt xazátwa ó bronà,*<sup>1</sup> *ó* <sup>+</sup>*yalà*<sup>1</sup> *ki-kotàk xíle* *m-xəlifà* *xa-kəmma yomé naxòš xadárwa.*<sup>1</sup> *dahólú* <sup>+</sup>*rába* *šekàst dahíwa,*<sup>1</sup> <sup>+</sup>*rába* *püč dahíwa.*<sup>1</sup> (141) *xá yomà* *xəlifá gal-bronèw*<sup>1</sup> *kí əl-* <sup>+</sup>*yále* *dárs maqrèwa*<sup>1</sup> *əl-axonì* *zorà* *o-reš-xá-danka xábra ki-pàtax b-amérwale*<sup>1</sup> *lá-* <sup>+</sup>*msele amərwalè,*<sup>1</sup> *əl-d-aynè* *gal-zóra broná áy tmánya* <sup>+</sup>*əčča šənnè*<sup>1</sup> *magòn*<sup>1</sup> <sup>+</sup>*tòp gállèw,*<sup>1</sup> *gállə* *dadá g-klàs* <sup>+</sup>*təlwalu.*<sup>1</sup> (142) *broná dahəlwale.*<sup>1</sup> *dahəlwale.*<sup>1</sup> *kwəlwale əl-dadà.*<sup>1</sup> *dadá dahəlwa,*<sup>1</sup> *kwəlwale əl-bronà.*<sup>1</sup> <sup>+</sup>*hal kí-t ya-bronà*<sup>1</sup> *yá axóni zóra ləbbəw zìl* *mdéwalule belà.*<sup>1</sup> *šwawán ziliwa škaytà wədwalu m-idéw.*<sup>1</sup> (143) *bále əlhá maníxət dadì,*<sup>1</sup> *ləbbəw qílwa,*<sup>1</sup> *magón bod-ki l-bróna adè* *ambəlle doktòr*<sup>1</sup> *ya bəw xa-doktòr,*<sup>1</sup> *awwál awwál zílwa əl-d-o xəlifà.*<sup>1</sup> *fəssè hwəlwale,*<sup>1</sup> *ršutà,*<sup>1</sup> <sup>+</sup>*m-dussáx* <sup>+</sup>*plətwalele.*<sup>1</sup> (144) <sup>+</sup>*yáni* *ò-jur-inan*<sup>1</sup> *əllán mləpwalu*<sup>1</sup> <sup>+</sup>*qaydət* *áy d-ò-tka* *ya-jür-wela*<sup>1</sup> *wa-* <sup>+</sup>*rába* <sup>+</sup>*rába* *püč-jur əl-* <sup>+</sup>*yále* *dahíwa,*<sup>1</sup> *bod-ó-š* <sup>+</sup>*yále* *la-* <sup>+</sup>*msəwa*<sup>1</sup> *m-zdélú* *la-* <sup>+</sup>*msəwa* *yalpíwa.*<sup>1</sup> (145) *ána nòši*<sup>1</sup> *ágar* <sup>+</sup>*m-trosà-š* *kí zdələ* *la-hawýawa*<sup>1</sup> *ägàr*<sup>1</sup> *magón nasé* *əllán malpíwa*<sup>1</sup> *táfqa má-t* *ána* *šdyom ay-olèn*<sup>1</sup> <sup>+</sup>*táha* *áxča* *bi-zóda kyènwa,*<sup>1</sup> *bod-ód m-zdélán* *la-* <sup>+</sup>*msəxwa* <sup>+</sup>*rába* *yalpəxwa.*<sup>1</sup> (146) *g-madrásət* *áy doltà-š,*<sup>1</sup> *ki-qarəxwale lóka* *bod-ód* <sup>+</sup>*hudaè-welan*<sup>1</sup> *góyme* <sup>+</sup>*rába* *azyát godíwalan.*<sup>1</sup> (147) *anà*<sup>1</sup> *bára xzéli kí xəlifá* *là-* <sup>+</sup>*msele* *g-klàs*<sup>1</sup> <sup>+</sup>*g-mədrás*<sup>1</sup> *əllí dahəlwa.*<sup>1</sup> *ána qəmli yrəqli*<sup>1</sup> *kí əllí lá dahəl.*<sup>1</sup> *bále*<sup>1</sup> *bár-kəmma yárxe d#wəqləli gáat xiyawàn,*<sup>1</sup> *g-kučà* *xa-jwán dhəlleli.*<sup>1</sup> (148) <sup>+</sup>*xasi mréle,*<sup>1</sup> *əllí əmbəllu* *g-marasxanà.*<sup>1</sup> *əl-d-ó-š* *əmbəllule komsèr*<sup>1</sup> *báat* <sup>+</sup>*xaqirà*<sup>H</sup>.<sup>1</sup> *bára géna hamán hamán yá* <sup>+</sup>*qazyá* *xdəra.*<sup>1</sup> *dadí ədyéle* *m-qulbát ki-adé* *geb-marasxaná* *əllí xazè,*<sup>1</sup> *awwál zólle* *əl-d-ó* *lóka* <sup>+</sup>*plətlele.*<sup>1</sup> (149) *ána-š* *kí m-zdéli* *čun-* <sup>+</sup>*yála-weli*<sup>1</sup> *g-marasxaná* *là pəšli.*<sup>1</sup> *qəmli lelè,*<sup>1</sup> *yrəqli,*<sup>1</sup> *ədyéli belá.*<sup>1</sup> *mən-d-ó* *yomá mári* *ba-dadì*<sup>1</sup> *yá* *ána nòši* *nóši* <sup>+</sup>*b-qatlèn,*<sup>1</sup> *ya* *əllí* *majbúr* *b-lá-odət* *ána ezén* <sup>+</sup>*mədrás.*<sup>1</sup> *ána xén* <sup>+</sup>*mədrás* *ezána ləwen.*<sup>1</sup> (150) *ána* *ábulen* *baxún amrèn*<sup>1</sup> *ya-* <sup>+</sup>*rəba*<sup>1</sup> *yá* *xabrá* *taasuf-awàr-ile.*<sup>1</sup> <sup>+</sup>*məssén* *amrén* *là fəqát* *aná*<sup>1</sup> *kəmma* *danké* <sup>+</sup>*yalé* *magoní* *zadəwa,*<sup>1</sup> *wa-ò-jur-inan*<sup>1</sup> *magòn* <sup>+</sup>*lazəm-ila*<sup>1</sup> *lá* <sup>+</sup>*msélu* *dárs* *yalpíwa*<sup>1</sup> *kí xà-tka* <sup>+</sup>*matéwa.*<sup>1</sup>

(139) At home his fear was from his father (demanding) why he is not studying well at the Jewish school, because a father would never believe that a boy, a child, would be afraid to study at school since the teacher beat him. He always believed the teacher. (140) They would beat (the children) very badly. Their beating was of such a nature that on some occasions you would see the boy, the child who had received a blow from the teacher, become ill for several days. When they beat they would do much harm. They would beat very badly. (141) One day a teacher with his son, who were teaching children, (beat) my young brother, on account of a word in which he should have said *patah*, which he was not able to say (correctly), and played in the class with the young boy, who was eight or nine years old, as if (he were a) ball, he (the son) together with the father. (142) The son beat him and beat him. Then he gave him to the father. The father beat him and gave him to the son. (This went on) until (when) the boy, my young brother, had fainted, they sent him home. Our neighbours went and made a complaint against him. (143) But my father, may he rest in peace, had pity (for the teacher who had been jailed), in such a way that instead of coming and taking the boy to the doctor or (bringing) a doctor to him, he first went to the teacher. He gave him money as a bribe and got him out of jail. (144) In such a way did they teach us. Such was the custom there. They beat the children very badly. Because of this the children could not (learn), because of their fear they could not learn. (145) I myself, if in truth there had not been (so much) fear, if they had taught us like human beings, perhaps I would have known three times as much as I know today, since we could not learn much on account of our fear. (146) In the state school, where we used to study, since we were Jews the Muslims greatly mistreated us. (147) I eventually decided that the teacher should not beat me in the class, at the Jewish school. I ran away so that he would not beat me. But after a few months he caught me in the street and gave me a sound beating. (148) My back hurt and they took me to hospital. They took him (the teacher) to the police for investigation. Afterwards exactly the same thing happened. My father came and instead of coming to the hospital to see me, he first went and had him (the teacher) released from there (the police station). (149) I did not remain in the hospital, on account of my fear, for I was a child. I got up in the night and ran off and came back home. From that day I said to my father 'Either I shall kill myself or you will not force me to go to school. I shall not go to school again'. (150) I want to tell you that this was very regrettable and unfortunate. I can say that (it was) not only me, but so many children like me were afraid and therefore could not study properly in order to attain a (professional) position.

(151) *bále ána +barúx haššém əlhá bélew +àwa<sup>1</sup> géna mà-t xdáre,<sup>1</sup> +mséli b-qəwəyattət nòši.<sup>1</sup> má-t ylipèn,<sup>1</sup> má-t ayolèn<sup>1</sup> kúlla b-qəwəyattət nòši xdíra,<sup>1</sup> bod-òd<sup>1</sup> m-taasufanè,<sup>1</sup> bad-baxtulà,<sup>1</sup> +yalulì aná axčà<sup>1</sup> áy taarif là-wela.<sup>1</sup> wa-magoní-š +rába +rába juwé +yalé ítwa géna.<sup>1</sup> bod-òd<sup>1</sup> +qaydət ay-lòka<sup>1</sup> +rába +rába jur-ba-jür-wela.<sup>1</sup>*

## THE JEWISH QUARTER

(152) *+hudaé gáat ay-daxlâ<sup>1</sup> šúla là godíwa.<sup>1</sup> +g-baxčè<sup>1</sup> g-ilané šúla là godíwa.<sup>1</sup> fáqat šúlu yá párča zabonè-wele<sup>1</sup> ya zargà<sup>1</sup> +sarrafâ.<sup>1</sup> ítwa xá məšpaxá-š kì<sup>1</sup> əlhá mazódlu Xakšûri kí<sup>1</sup> šúlâ d-ây<sup>1</sup> xoškbâr,<sup>1</sup> +yáni áy medá wišà<sup>1</sup> godíwale,<sup>1</sup> áy +sawzè,<sup>1</sup> áy +amrà,<sup>1</sup> ó-jur šúla godíwa.<sup>1</sup> bále +rabayù<sup>1</sup> šúlâ d-ây +bazazulâ godíwa,<sup>1</sup> pârča zabníwa.<sup>1</sup> (153) +hudáe +batù<sup>1</sup> gde-imára g-markàz-welu.<sup>1</sup> +rabayú g-markàz-welu.<sup>1</sup> kómma +baté-itwa +hudaé +rába aqərwa-welu ba-+dágde.<sup>1</sup> g-xa-kučà kwéwa.<sup>1</sup> xa-kómma dánke-š ítwa xánči +dərdiyè-welu.<sup>1</sup> bále g-markàz-wele belú,<sup>1</sup> g-d-úne dukánət +bujágət áy Urmì kí<sup>1</sup> unè<sup>1</sup> qaračnè goymé<sup>1</sup> xayèwa,<sup>1</sup> lòka +hudaé lá xayéwa.<sup>1</sup> (154) +bátu bənyánu jwàn-welu.<sup>1</sup> ítwa xá-kəmma +kàsbe kí<sup>1</sup> bélu jwán là-wele axčá.<sup>1</sup> +rába pùč mapíríwala<sup>1</sup> sátwu-inan +qètu.<sup>1</sup> bále +rabayù<sup>1</sup> jwàn xayéwa.<sup>1</sup> +məssén amrèn<sup>1</sup> +tmaní dar-sàd<sup>1</sup> +tmaní g-əmmá +hudaát ay-Urmì<sup>1</sup> +batè<sup>1</sup> ki-gáwe yatwíwa ay-nòšu welú.<sup>1</sup> +bassór ítwa ki-b-krè yatwíwa.<sup>1</sup> +báte ay-nòšu kwéwa.<sup>1</sup> báte-š b-krè kwíwa.<sup>1</sup> (155) g-Urmí tré-danke knəšyè itwá,<sup>1</sup> xa-ràbta knəštá<sup>1</sup> xa-zòrta knəštá.<sup>1</sup> rábta knəštá áy əlha-maníxət šéx Abdullâ +m-trosá-wele<sup>1</sup> +rába jwán knəštà-wela.<sup>1</sup> àtta-š ó knəštá lóka pištéla<sup>1</sup> gal-tréssar dánke sáfre +torè.<sup>1</sup> (156) əlhá manté xa-yóma balkì<sup>1</sup> +wərxa palxà<sup>1</sup> yá xá-jur xadrá ki-+msəx aqallán aqallán uné sáfre +toré m-óka +paltílu.<sup>1</sup> o-xét knəštá zòrta-wela.<sup>1</sup> šéx Ruwèn kámriwa báaw.<sup>1</sup>*

(151) But I, thank God, whatever happened, was able (to get by) by my own strength. Whatever I have learnt, whatever I know has all come about through my own strength, for, regrettably and unfortunately, my childhood was not very praiseworthy. There were many many other children like me, because the situation there was very different (from here).

## THE JEWISH QUARTER

(152) The Jews did not work in (the cultivation of) crops. They did not work in (vegetable) gardens or (orchards) of trees. Their profession was either the selling of material, (that of) goldsmith or (that of) jeweller. There was one family, Xakšuri, who, may God increase them, conducted business in dried fruit, in raisins, in wool, they did business in such things. But most of them carried out the cloth trade and sold material. (153) It can be said that the houses of the Jews were in the centre (of the town). Most of them were in the centre. There were some houses in which the Jews were very close to one another. They were in a quarter. There were some who were rather scattered (in different areas). But their houses were in the centre. The Jews did not live in the suburbs of Urmi where the Muslim lower class<sup>40</sup> lived. (154) Their houses and buildings were beautiful. There were a few poor people, whose house was not so beautiful. They had a very wretched life, both in winter and in summer. But the majority of them lived well. I can say that eighty percent of the Jews of Urmi owned the houses that they lived in. There were only a few who dwelt in a rented property. The houses belonged to them. They also rented out houses. (155) In Urmi there were two synagogues, a large synagogue and small synagogue. The large synagogue of sheikh<sup>41</sup> Abdulla, may he rest in peace, was truly very beautiful. That synagogue remains there even now, with twelve Torah scrolls. (156) God willing, perhaps one day a way will open, or it will come about somehow that we can bring out from there at least those Torah scrolls. The other synagogue was small. It was called (the synagogue of) sheikh Reuven.

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<sup>40</sup> Literally: gypsies, beggars.

<sup>41</sup> The title of sheikh was given to Jews who had visited the Land of Israel.

(157) kullú ayné knəšyè<sup>l</sup> g-mahállət áy +hudaè kwéwa,<sup>l</sup> kí<sup>l</sup> +hudaé +rába  
 +hasàn-wela báu ba-knəštá izalà.<sup>l</sup> bále yomət šabbàt<sup>l</sup> +rába zaáne xadráwa kí<sup>l</sup>  
 +hudaé m-pəlgət +wərxá kí knəštá izalà<sup>l</sup> deríwa gəl-bara<sup>l</sup> bod-ód góyme  
 +qanšarú +qatèwale,<sup>l</sup> azyàt godíwalu,<sup>l</sup> dahíwalu,<sup>l</sup> yá +mastəriwalu<sup>l</sup> lá qablíwa  
 ezíwa.<sup>l</sup>

## LIFE IN THE WINTER

(158) +hudaè<sup>l</sup> g-sətwa,<sup>l</sup> +māxsusan g-sətwa,<sup>l</sup> g-šúqá xa-+məndəg lá šaqliwa.<sup>l</sup>  
 kullá má-t ít lét g-bel-nəšu godíwale,<sup>l</sup> ixalù,<sup>l</sup> šatoù,<sup>l</sup> pəsrà,<sup>l</sup> qamxà,<sup>l</sup> ləxmà.<sup>l</sup> gə-  
 sətwa ba-+tahà yarxé<sup>l</sup> ba-ərbà yarxé<sup>l</sup> ləxmà yapéwa.<sup>l</sup> l-qəmxa madéwa,<sup>l</sup> kí  
 m-šúqá lá šaqliwa.<sup>l</sup> (159) qalyà godíwa gáat béla<sup>l</sup> daréwa ki-hàwelu,<sup>l</sup> +m-xəttè,<sup>l</sup>  
 +rəzzà,<sup>l</sup> +xurtmanè,<sup>l</sup> m-medá wišà.<sup>l</sup> má-t abétun gáat béla kwèwa,<sup>l</sup> kí báat šuqá  
 bod-ód +rába qardà kəwyáwa,<sup>l</sup> +rába talgà gdéwa,<sup>l</sup> lá +mál-əš +rába gáat Urmí  
 là +mamtéwa.<sup>l</sup> bod-ód m-qardà-ínan<sup>l</sup> mónnət áy talgà,<sup>l</sup> +wərxawé magdlíwa.<sup>l</sup>  
 +wərxawé +qatèwa.<sup>l</sup> (160) +hudaé +rába +rába ba-d-ay-šulà<sup>l</sup> fakurè-welu.<sup>l</sup> m-  
 awwál sətwa má-t +lazəm-wele<sup>l</sup> gáat belá +hazər godíwa.<sup>l</sup> +qéta gúpta šaqliwa,<sup>l</sup>  
 daréwala gáat qupè.<sup>l</sup> rešáw +yasriwala<sup>l</sup> qoríwala ga-arà.<sup>l</sup> sətwa +paltíwala.<sup>l</sup>  
 +rába +rába máre +təmmà.<sup>l</sup> +rába jwán kəwyáwa ixalàw,<sup>l</sup> kxliwa.<sup>l</sup> m-šúqá lá  
 šaqliwa.<sup>l</sup>

(161) gáat áy patirè-š,<sup>l</sup> yá-xabra zólle m-báli amrənwále baxùn,<sup>l</sup> +hudaè<sup>l</sup>  
 məšxà,<sup>l</sup> guptè,<sup>l</sup> xalwè,<sup>l</sup> +qatgé là kəxliwa.<sup>l</sup> bod-mà?<sup>l</sup> bod-òd kí g-belá lətwalu,<sup>l</sup>  
 m-šúqà-š lá šaqliwa<sup>l</sup> bod-ód kí<sup>l</sup> +hamès welé.<sup>l</sup> +bassòr tré +tahá +baté itwa<sup>l</sup>  
 ki-nóšu toryé-ínan ərbè-itwalu gáat belá.<sup>l</sup> ba-nóšu gupté-ínan kàre godíwa.<sup>l</sup> (162)  
 bále +rabayù<sup>l</sup> m-šúqà<sup>l</sup> tmanyá yómət elà<sup>l</sup> guptè-ínan<sup>l</sup> +qatgé là kxliwa.<sup>l</sup> fəqát  
 pəsrà kəxliwa.<sup>l</sup>

(163) g-belà<sup>l</sup> +məlaqè taltéwa.<sup>l</sup> basiré taltéwa +m-garè.<sup>l</sup> sətwa +paltíwalu<sup>l</sup>  
 madéwalu ba-ixalà.<sup>l</sup> +rába +rába jwán máre +təmma kwèwa.<sup>l</sup> əgár mewani  
 odíwa g-belá,<sup>l</sup> kúd +məndəg g-béla kwéwalu.<sup>l</sup> kúd +məndəg šaqliwa g-belá,<sup>l</sup>  
 kwéwalu gáat belá,<sup>l</sup> +lázəm lá-wela m-šúqá ba-šaqolè.<sup>l</sup>

(157) All of these synagogues were in the district of the Jews, so that it was very easy for the Jews to go to synagogue. But on Saturday many times it happened that when the Jews were half way to the synagogue they would turn back, since the Muslims would block their way, harass them, beat them, or curse them and not let them go.

### **LIFE IN THE WINTER**

(158) The Jews in winter, especially in winter, did not buy anything from the market. Everybody made whatever (they needed) in their own house, their food, their drink, meat, flour, bread. In winter they would bake bread for three or four months. They brought flour, for they did not buy (bread) from the market. (159) They made fried meat and put it (in storage) in the house so that they would have it (in the winter), also wheat, rice, chickpeas, dried fruit. Whatever you want was in the house. For since it was very cold and snowed a lot, they did not bring many goods to the market in Urmi. The roads would freeze on account of the cold and the snow. The roads would be blocked. (160) The Jews were very clever at this task. At the beginning of winter they would prepare whatever was necessary in the house. In summer they bought cheese and put it in pots. They sealed it and buried it in the ground. They brought it out in the winter. It was very tasty. It was very good to eat and they would eat it. They did not buy it from the market.

(161) At Passover—I forgot to tell you this—the Jews did not eat oil, cheese, milk products or yoghurt. Why? Because they did not have them in the house nor did they buy them from the market because they were products with leaven. There were a very few, two or three, houses that had their own cows or sheep in the house. They would make cheese and butter for themselves. (162) But most people did not eat cheese and yoghurt from the market for the eight days of the festival. They only ate meat.

(163) In the house they would hang bunches of grapes. They hung grapes from the roof. They would take them down in winter and bring them to eat. They were very good and tasty. If they entertained guests in the house, they would have everything in the house. They would have at hand everything in the house. There was no need to buy anything from the market.



## LIFE IN WAR-TIME

(164) g-Urmì<sup>l</sup> magón kyétun kí<sup>l</sup> kəmrəxwa dāwre,<sup>l</sup> dáwrət +arelè,<sup>l</sup> dáwrət kartwè,<sup>l</sup> dáwrət jəllonè,<sup>l</sup> dáwrət +urusnè,<sup>l</sup> ayné kullù<sup>l</sup> g-šátət ày<sup>l</sup> əmmà-w<sup>l</sup> arbassàr,<sup>l</sup> +hal əmmà-w əsrì<sup>l</sup> ayné ətfaqé lóka piri.<sup>l</sup> (165) +arelé gdèwa<sup>l</sup> g-xákma +wáda gáat Urmì,<sup>l</sup> +hukmà godíwa.<sup>l</sup> +talàn godíwa.<sup>l</sup> əl-+hudaé azyàt godíwalu.<sup>l</sup> bára jəllonè gdéwa.<sup>l</sup> jəlloné ədyélu gáat Urmì<sup>l</sup> +rába azyàt wádlu.<sup>l</sup> əl-+hudaé +rába +rába +mjizilu.<sup>l</sup> ... +rába +talàn wádlu l-+hudaé.<sup>l</sup> (166) wá əl-sotf-nan sóni m-gab-dadì<sup>l</sup> əl-d-úne-š har-g-xá-yoma əl-túnnu +qətlilu,<sup>l</sup> bod-ód mənnù<sup>l</sup> +rába +məndəganè hawélu<sup>l</sup> +la-msélu hawíwa báu,<sup>l</sup> mánnu áxxa əttú la-hiwálu.<sup>l</sup> dhállu +qətlilu.<sup>l</sup> (167) qrawót áy Túrkiné kí ədyèlu<sup>l</sup> əl-armanyè +rába +mjizilu.<sup>l</sup> m-armanyè +rába +qtəllu.<sup>l</sup> bàra<sup>l</sup> kartwè ədyélu.<sup>l</sup> əl-d-úne m-óka surgùn wídilu kartwé,<sup>l</sup> +hukmá əntyálu b-idù.<sup>l</sup> (168) bára +urusnè ədyélu gáat Urmì.<sup>l</sup> xakmá +wadà<sup>l</sup> +hukmá əntyálu b-íd nòš.<sup>l</sup> šuqá-š məqlàlu.<sup>l</sup> +rába našé +talàn wádlu.<sup>l</sup> má-t +lazəm-wele m-šuqà<sup>l</sup> má-t kí là qílwa<sup>l</sup> gərgəšlule báat belà.<sup>l</sup> xákma +wáda šuqà<sup>l</sup> +bós pəšlà<sup>l</sup> ki-náše yawáš yawáš genà<sup>l</sup> reš-šùlu +mtélu.<sup>l</sup> (169) ó-jur-inan ya-šúla xdárre +hal-ki-yá +šultána d-áy Pahlawì<sup>l</sup> ədyèle.<sup>l</sup> wá yawáš yawáš yawáš<sup>l</sup> +ará xánči +spèla.<sup>l</sup> wa-yóllu máni əl-mànile,<sup>l</sup> +šultanà mánile,<sup>l</sup> wa-má gǎrag odì<sup>l</sup> má gǎrag là-odi.<sup>l</sup> (170) ána +məssén amrén baxún kí g-kullá yriwulá kəmmát xdíra g-Urmì +hudaé m-kúllu məllətyé bi-zóda azyàt grišú.<sup>l</sup> kullá +wadá +hudaé hamméša +g-tìna hawé magón kəmrì.<sup>l</sup> (171) bále xá-šula gèna<sup>l</sup> əl-əlhá škùr wadéx.<sup>l</sup> mà-t xdír la-xdír,<sup>l</sup> mà-t xadárwa lá xadárwa,<sup>l</sup> gèna<sup>l</sup> +rába +rába +hudaè<sup>l</sup> mən-d-áy +ará +sàg +paltíwa.<sup>l</sup> wa-amrét kí aslàn<sup>l</sup> +m-trosá kí ídət mal-axé rešù-wela,<sup>l</sup> kí magón kí axnì fkór wáda-welan əllán azyát godí,<sup>l</sup> mumkún +qatlilan<sup>l</sup> yá mà odílan.<sup>l</sup>

(172) məsàl<sup>l</sup> amrén baxùn<sup>l</sup> xá-danka jwán məsàl<sup>l</sup> wáxtət kí +urusné g-d-áy qrawət dunyé g-arbi-w xà<sup>l</sup> kí b-adéwa gáat Urmì,<sup>l</sup> arbi-w-xá arbi-w-trè.<sup>l</sup> +urusné wáxtət wórru gáat Urmì,<sup>l</sup> mən-náš šúla làtwalu.<sup>l</sup> gál +tangè-inan<sup>l</sup> gál +arabè,<sup>l</sup> axnì +tangé báat awwalmənjì-zaa xzèlan.<sup>l</sup>

## LIFE IN WAR-TIME

(164) In Urmi, as you know, we would say times, the time of the Christians, the time of the Kurds, the time of the Jəllone (tribal Assyrians), the time of the Russians, all these events took place there in the years (19)14 to (19)20. (165) The Christians came for some time in Urmi and held power. They plundered. They harassed the Jews a great deal. Then the Jəllone came. The Jəllone came to Urmi and caused a lot of damage. They harassed the Jews a great deal. They plundered the Jews a lot. (166) They killed both my grandmother and grandfather on my father's side in one day, because they suspected them of having many things and they could not give them to them, they suspected them in this way and they did not give them. They beat them and killed them. (167) When the army<sup>42</sup> of the Turks came, they harassed the Armenians greatly. They killed many of the Armenians. Then the Kurds came. The Kurds banished them from there. They took hold of power. (168) Then the Russians came to Urmi. They took control for some time. They burnt the market. They plundered many people. They carried off home whatever they needed from the market, whatever was not burned. For some time the market remained empty, then people slowly again returned to their jobs. (169) In this way the events took place, until king Pahlavi came and gradually the situation improved.<sup>43</sup> People knew who was who, who was the ruler, what they should do, what they should not do. (170) I can tell you that in all the confusion that happened in Urmi, the Jews suffered more harm than other communities. All the time the Jews were 'in the mud', as they say. (171) But we thank God for one thing. Whatever had happened, whatever took place, nevertheless many, many Jews escaped safely from the situation. You would definitely say that, truly, the hand of angels was over them, for we thought that they would harm us, perhaps kill us or something.

(172) I'll tell you an anecdote, a nice anecdote, from the time the Russians were about to come into Urmi, in the World War in (19)41, (19)41 or (19)42. When the Russians entered Urmi, they did not interfere with anybody. (They came) with tanks and cars. We saw tanks for the first time.

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<sup>42</sup> Literally: battle.

<sup>43</sup> Literally: the situation was cleansed.

(173) +rába +psəxlən kí ədyélu,| čapké dhəllan. | bod-mà +psəxlən? | bod-òd | qámol +urusné idàa, | +batət ay-+hudaé kullù | ni+šaná gal-dəmmà, | gállə d-áy smoqà, | idá smoqà, | ni+šàn dréwalulu | kí əgár Hítler +mtèle | +almán +mtéle Urmì, | kí ayé +hudaé leká ità | kì | +mæssé tēz masbélu b-ídə d-áy +almanne. | (174) qámol +urusné idáa yá xábra mārənnə | kí ya-šúla xdərre. | axní xá-yomane gal-dádi ziləxwa | g-tkánə d-áy ləxmá zabonə, | ləxmà šaqłəxwa. | ləxmá +rába b-qahtì-wele. | ixalé b-qahtì-welu | héč-+məndəg lá maštəxà-wele. | máni +mæssá-wele əgàr | ləxmá šaqəlwa +m-trosá kì | +Rostəm-wele. | (175) zóllan gal-dádi géb +šatəre. | xa-+šatər-itwa l-dadí kì, | +šatərè | ayné ki-ləxmà zabníwa, | +rába gbèwale. | bod-ód bàu | má-t +lazəm-wele | kwəłwa. | zóllan +sməxlən. | (176) +rába-š lá +sməxlən, | xa-əsrì našə itwá. | tēz mdéle tré sangagè | tre-jwán ləxmə, | hwólle ba-dadì. | bára xa-dánka mən-d-áyne polisé ažān | móre ba-dadì | jhùd móre, | jhùd, | kí báat +hudaé kəmriwálu lóka jhùd. | (177) móre yá ləxmá əmbul-xülle +tahà yomé | xaaxún pišì | əl-kúllxun laxxà | axní | masmrèx. | dadí móre báat ažān, | móre át má-t máret ána šamùlen, | bále axní əlhà-əttan | héč +wadá axní əlhá m-bálan lá amboləxxe. | (178) ədyélan belàn. | yómət ki-+urusné ədyélu, | mən-nāš šula-lətwalu. | bàra | bərdān xzelàn | yelé gullè mandulú, | lekət | xa-dankà polis xazulù | +qatòlule. | lá-yəllan mà-xdir. | (179) bára ballì xdərre kí +g-darwazá +urusné idàa | xa-danká askárət +urusné +qtəlwalu, | bod-ód +urusné lékət kì | ažān ya-askár xazàa-welu | +qatòla-welu-le. | (180) ədyélu wórru gáat knəštà, | ána yərqáli gáat knəštà, | +yalà-weli. | bára ... máru ki-áxni mánncun šulá látan laxxà, | fáqat +sarbazè | +yani askärè-nan | ažāne balboléx laxxá. | áxni mənxcún šulá látan. | (181) +plətli tēz ədyéli +yán | dadí məštəxlile. | móre dadí idá ezéx bèla | +ará pùč-jur yarówa | bára +g-wərxá idàan, | +urusné dhóllu xá-danka ažān, | xá-danka ažān +qtəllule. | (182) dadí xərre əlləw | móre bróni ayolét ya-émni ažān-ile? | məri là. | móre hamán ə ažān-ile | ki-zóllan ləxmá šaqolè | móre +hudáa əl-d-ay-ləxmá əmbul-xülle | xaaxún fáqat tré +táha pišì. | əlhá +rəwwèle. |

(173) We were very happy that they came and we applauded. Why were we happy? Because before the Russians came, they had marked all the houses of the Jews with blood, with red, a red hand, so that if Hitler came, the Germans came to Urmi, they would know where the Jews were and could quickly hand them over into the hands of the Germans. (174) I am saying that this happened before the Russians came. Some days we went with my father to the shop that sold bread to buy bread. Bread was in very short supply. Foodstuffs were in short supply. Nothing could be found. Whoever could buy bread was truly a hero.<sup>44</sup> (175) We went with my father to the bakers. There was one baker—bakers are people who sold bread—who loved my father a lot, because he used to give them whatever they needed. We went and waited. (176) We did not wait for long, there were about twenty people. He quickly brought two loaves, two nice loaves of bread and gave them to my father. Then one of the policemen said to my father, he said ‘Jhud, Jhud’, for there they used to call the Jews ‘Jhud’. (177) He said ‘Take this bread and eat it. Your life will last for three days and then we shall destroy all of you here’. My father said to the policeman, he said ‘I hear what you say, but we have God. We shall never forget God’. (178) We went back home. The day the Russians came, they left people alone.<sup>45</sup> Then, suddenly, we saw they were shooting bullets where they saw a policeman and killed him. We did not know what had happened. (179) Afterwards it became clear that as the Russians entered the gate, an army of Russians, they had killed him, because wherever the Russian army saw a policeman, they killed him. (180) They came and entered the synagogue. I ran to the synagogue, I was a boy. Then they said ‘We shall not interfere with you here, we are only looking for soldiers here. We shall not interfere with you’. (181) I went out and quickly went back and found my father.<sup>46</sup> My father said ‘Come, let’s go home. The situation is growing worse’. Then, when we were on the way, (we saw) the Russians beat a policeman, they killed a policeman. (182) My father looked at him and said ‘My son, do you know which policeman that is?’ I said ‘No’. He said ‘He is the policeman who, when we went to buy bread, said “Jew, take this bread and eat it, your life will last for only two or three days.” God is great’.

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<sup>44</sup> Literally: Rustam, the hero of the Shahname epic.

<sup>45</sup> Literally: They did not have dealings with anybody.

<sup>46</sup> Literally: I came to the side (of my father)—I found my father.

(183) bod-mà ay-xábra marónne?| hammešá əlhá gallàn| xdir.| dùz-ile.| là-maren áxni azyát la-gríšex m-id-goymé,| bǎlé gèna| əl-əlhá škúr wadéx ki-əlhá hammešá gallàn-wele.|

## RELATIONS WITH THE CHRISTIANS

(184) Geoffrey abúle ayèl| gal-+arelè| gu-Urmí má-jur xayəxwa.| ána mári báew ki-gáat Urmí| gal-+arelé áxni biš-jwān| xaà-welan| m-má-t gal-goymè.| dùz-ile| unè-š axčá gallán jwān lá-welu,| bǎle gal-+arelé biš-+wərxá izalá-welan. (185) ətwalán šwáwe +arelè.| ətwalán sānatkǎré +arelé ki-gallú šùla godəxwa.| mášālan sotì,| +Balqəz,| kullxún kyetúnwala əlhá manəxlà,| kyétun kí g-belà| kəmmá otaǵé ətwala. (186) b-kré kwáwalu báat msafre ki-gdéwa m-malwawè. | +rāba muštaryàw-əš| +arelè-welu. | muštaryàw| +rabayú +arelè-welu,| armanyè-welu. | +rāba-š gbèwala. (187) anà| gállət ... m-Awstrália xa-nǎfár galléw +dòst xdirənwa. | baéw zamuryé dīsk šdǎrwali baèw. | bára ki-gal-telefón gallí maǵèle,| mǎre| át mǎnilet?| mári m-Urmilen. | mǎre anà-š m-Urmí ədyén lǎxxa. | bǎle át mǎnilet? (188) yǎlli čún +arèl-ile| hatmán sotí b-ayəlla| mǎri nwǎg +Balqəz-ilen. | +m-trosa mǎre gal-d-ay-xabrá ki-šəm-+Balqəz mdeloxè| mǎre +məndəǵ xdirri dǎmmət enì ədyelú. | axčí əl-d-o-baxtá aná gbènwala. | kəmmát adəxwa| m-malà| awwál awwál belán gezəxwa geb-d-ó +otǎg b-kré doqəxwala. (189) mǎre báí ya-náša kí əl-+Balqəz kyèlwala| kí m-malwawé +arelé adéwa gezéwa gebàw. | gal-+arelé axní biš-jwān xayəxwa. | ətwa| xá-danka əlhá manəxle Azíz +Parà,| kí +arelé kyìwale,| +rāba gdéwa gbèw. | +rāba mǎnne maslahàt godíwa. (190) géna ábulen amrén kì| gdé imára kí gal-+arelé axní xančí biš-+wərxá gezəxwa. | ətwalan +dostè| wa-xǎš ya-xabrá m-báli la-ezél kì| kyétun kí gal+arelé axní lišanú-š biš maqəxwale. | lišanán-inan áy +arelè| +rāba əl-+dǎǵde mašbè. (191) axní kəmréx ba-lišanàn| máre x aramit| bǎle uné kəmrí suràye,| ašuri,| lišanət ašuryè. | ki-+rāba +rāba uné kəmríwa| ... axni xəzmèlex. | axní m-xá dada-+dàa iléxa. | bǎle ... ya-xábra kəmríwale ba-+xátrət əllán +mapsoxè. (192) bǎle,| gdé imára kì| m-xéla paxilulá-š godíwa mənnán +rabà. | kəmríwa atxún hammešà| šulxún biš-+qəbǎǵ-ile. | wa-əlhá əllxún biš-zóda əbule. | xánčí gallán paxulá-š godíwa. (193) magón ki-axní ədyélan lǎxxa g-Ereš Yisraèl,| +rabayù| m-óka zəllu,| m-Urmí zəllu| yá Awstràlia,| armanyé zəllu Yǎrəwān. | wa-g-Urmí axčá +aréle la-pəššle. |

(183) Why do I tell this story? God was always with us. It was true. I do not say that we did not suffer from the hands of the Muslims, but we thank God that he was always with us.

### RELATIONS WITH THE CHRISTIANS

(184) Geoffrey wants to know how we got on with the Christians in Urmi. I said to him that in Urmi we got on better with the Christians than with the Muslims. It is true that also they (the Christians) were not so good to us, but (on the whole) we got on better with the Christians. (185) We had Christian neighbours. We had Christian craftsmen with whom we worked. For example, my grandmother Balqəz, you all used to know her, may she rest in peace, you know how many rooms she had in the house. (186) She would rent them out to travellers who came from the villages. Many of her clients were Christians. The majority of her clients were Christians and Armenians. They loved her very much. (187) I had become friendly with somebody from Australia. I had sent him songs on a disc. Afterwards, when he spoke with me on the telephone he said 'Who are you?' I said 'I am from Urmi'. He said 'I also came here from Urmi. But who are you?' (188) I knew that he was a Christian and would definitely know my grandmother. I said 'I am the grandson of Balqəz'. 'Indeed' he said 'When you mentioned the name of Balqəz, something happened to me, my tears flowed. I loved that woman so much. Whenever we came from the village, our family would immediately go to her and rent a room'. (189) That man said to me that he knew Balqəz, because when Christians came from the villages, they would go to her. We got on with the Christians better (than with others). There was a certain Aziz Para, may he rest in peace, whom the Christians used to know and they often went to him. Many took advice from him. (190) Again I want to say that—it may be said that we got on a little better with the Christians. We had friends and again I do not forget this—you know that we often spoke with the Christians in their language. Our language and that of the Christians are very similar to one another. (191) We call our language 'Aramaic', but they call (themselves) *suraye*, Assyrians, the language of the Assyrians. They often said that we are relatives. We are (descended) from the same father and mother. Indeed, they said this to please us. (192) But it should be said that secretly they were very jealous of us. They would say 'Your business is always more successful and God loves you more'. They were rather jealous of us. (193) Just as we came to the Land of Israel, the majority of them left there, left Urmi and went to either Australia—the Armenians went to Yerevan, and there did not remain very many Christians in Urmi.