

Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology with a Sample of Glossed Texts

VOLUME 2



Geoffrey Khan, Masoud Mohammadirad,

Dorota Molin and Paul M. Noorlander

In collaboration with Lourd Habeeb Hanna,

Aziz Emmanuel Eliya Al-Zebari and Salim Abraham



**UNIVERSITY OF
CAMBRIDGE**

Faculty of Asian and Middle
Eastern Studies



<https://www.openbookpublishers.com>

© 2022 Geoffrey Khan, Masoud Mohammadirad, Dorota Molin and Paul M. Noorlander, in collaboration with Lourd Habeeb Hanna, Aziz Emmanuel Eliya Al-Zebari and Salim Abraham.



This work is licensed under an Attribution-NonCommercial 4.0 International (CC BY-NC 4.0). This license allows you to share, copy, distribute and transmit the text; to adapt the text for non-commercial purposes providing attribution is made to the authors (but not in any way that suggests that they endorse you or your use of the work). Attribution should include the following information:

Geoffrey Khan, Masoud Mohammadirad, Dorota Molin and Paul M. Noorlander, *Neo-Aramaic and Kurdish Folklore from Northern Iraq: A Comparative Anthology with a Sample of Glossed Texts, Volume 2*. Cambridge Semitic Languages and Cultures 12. Cambridge, UK: Open Book Publishers, 2022, <https://doi.org/10.11647/OBP.0307>

Copyright and permissions for the reuse of many of the images included in this publication differ from the above. Copyright and permissions information for images is provided separately in the List of Illustrations.

In order to access detailed and updated information on the license, please visit, <https://doi.org/10.11647/OBP.0307#copyright>

Further details about CC BY-NC licenses are available at, <https://creativecommons.org/licenses/by-nc/4.0/>

All external links were active at the time of publication unless otherwise stated and have been archived via the Internet Archive Wayback Machine at <https://archive.org/web>

Updated digital material and resources associated with this volume are available at <https://doi.org/10.11647/OBP.0307#resources>

Every effort has been made to identify and contact copyright holders and any omission or error will be corrected if notification is made to the publisher.

Semitic Languages and Cultures 12.

ISSN (print): 2632-6906

ISSN (digital): 2632-6914

ISBN Paperback: 9781800647695

ISBN Hardback: 9781800647701

ISBN Digital (PDF): 9781800647718

DOI: 10.11647/OBP.0307

Cover images:

Cover design: Anna Gatti

13. A ‘PIOUS’ FOX

Masoud Mohammadirad

Speaker: Hawsar Najat Bapir (CK. Shaqlawa)

Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/235/>

Summary

A cunning fox was starving and went into a village full of chickens pretending to be a pious Muslim. He told the rooster deceptively that the Islamic era had begun and no injustice remained in the world, so he was on pilgrimage to Mecca. The rooster fell for his deception and decided to accompany the fox on his pilgrimage to Mecca. Later, the dove joined them as well.

In the evening, the fox took both of them to his den to rest. He deceived them into a deal: anyone who would make a noise during the night would be eaten. Using this trick, the fox killed the rooster and ate it.

When daylight came, the dove also started to make a noise. The fox was about to eat her too, but the dove asked him about his religion. If he told her what his religion was, she would let him eat her. As soon as the fox opened his mouth and answered he was a follower of Muhammad, the dove flew away. The fox said, ‘I wish I had said I believed in Christianity; I would have eaten her by now!’

(1) *tab'an mən nāw-əm Hāwsar Nadzāt Bāpīr Ǧahmān
Sūrtsī=ya. | xarkī Šagrāwāy=ma. | dāk-əm nāwī Jamilā=ya. | la dūy
dwāzday hazār-ū nosat-ū haštā=w hašt la dāyək būy=ma. |*

(2) *tsirok'i aw jāra=m ka da=m-hawē bās-ū xwāsak=i la-sar bə-
kām, | řewi-ū kałāšēr=ū kotār=a. | da-lē ha-bū na-bū | řožāk la řožān |
kas la xwāy gawratər nà-bū. | řewiyakī zor zor fērbāz=ū | zòr=iš makār
ha-bū. |*

(3) *ha-bū na-bū | kas la xwāy gawratər na-bū. | řewiyakī galak
fērbāz=ū | galak^y=iš makār ha-bū. | řožāk la řožān | řewi law hāra
nāxošay ka tē=y-dā bū | wistī xo=y řəzgār kà. | dzā fērāk^y=i hīnā=w |
fērāk^y=i bərd | řē=y kat=a gundak^yī. |*

(4) *dūt=i | māmər=ū mərīšək hamū dānīštī=na lagar dānī a-xon. |
karabāb=iš la nāw=yān=a=w dam dama a-qoqīnī. | got=i, 'ba xwā xwā-
y dā!' | got=i lē=yān nəzīk boaba=w | mərīškakān řā=yān kərd=ū | hār-
ātən. |*

(5) *got=i kałāšēr/karabāb l=i wa dūr kātowa. | got=i, 'bərā g'iyān
lò lē=m wa dūr a-kawīawa? | ato nà-zānī sardamī mahdī-
muhamadī=ya? | zūlm=ū zordārī na-māya=w | 'adālāt hamū dunyā=y
gərti=ya. | amn=iš ba dīn bū=yma=w gařāym-oawà, | ba tamāy
hadzē=ma. '*

(1) Well, my name is Hawsar Najat Bapir Rahman Surchi. I am from Shaqlawa. My mother is called Jamila. I was born on 2 December, 1988.

(2) This time the story I am going to tell concerns [a] fox, [a] rooster, and [a] dove. It is said that there was and there was not, [but] once there was no one greater than God. There was a very, very cunning and crafty fox.

(3) There was and there was not, [but] there was no one greater than God. There was a very cunning and crafty fox. Once, the fox wanted to relieve himself from the bad state (i.e. hunger) that he was in. He devised a scheme¹ [and] set off to a village.

(4) He observed that many chickens and hens were busy roosting² [and] eating seeds. The rooster was crowing among them. The fox thought,³ '[What a chance] God has granted [me]!' [It is] said [that] he approached them. The hens ran away. They fled.

(5) [It is] told [that] the rooster kept his distance from him. He (the fox) said, 'Brother! Why are you keeping your distance from me? Don't you know that we're currently in the Islamic era?'⁴ No injustice is left. Justice has spread all over the world. I have become pious and have repented,⁵ I want to go on pilgrimage [to Mecca].'

¹ Lit. He brought a trick, he took a trick.

² Lit. sitting.

³ Lit. he said.

⁴ Lit. It is the era of the Mahdi [and the prophet] Muhammed.

⁵ Lit. converted.

(6) *kaḷašēr fəkrakʿ=i kərd-oawà. | got=i, 'ba xway xo=y šətakʿi čāk=a. | atò a-tsī hadzē=ū | àmn=iš lagar=ət d-ēm.ʿ | wa řēy katən. | gund=yān ba dzē hēšt=ū | baraw šwēnī mabàst. | gayštn=a nāw dār=ū bāxātàkʿi=ū bastānàkʿi. |*

(7) *diti=yān kotərak lasār dārē bū | bərga bərg=i bū. | dīt=i řiwī=ū karabāb pēk-awà=na. | got=i, 'āy law ʿajabāy! | maʿqūl=a | řiwī=ū karabāb pēkawa b-ən? | dunyā xərāp gořā=ya.ʿ | got=i fəkràkʿ=i kərd-o | tamašāy karabāb=i kərd got=i, 'hà karabāb gīyān! | xēr=a lagar řiwī?ʿ |*

(8) *goti, 'kàka gīyān, | lo gʿö=t lē nà-bū=a? | ēsta sardamī muhamadī-mahdī=ya | zūlm=ū zordārī na-maya=w | ka amà=š gařāy=na-wa-baw | řiwī=š gařāyt-o. | ba tamāy hadzē=yna.ʿ | walā xo kotər got=i, 'fəkrakʿ=i bāš=a. | àmn=iš lagar=ū d-ēm lo hadzē.ʿ |*

(9) *got=i wa řē kàtən. | řewī fērbāz=iš=yān wa pēš kàt | ba šəkl=ū šēwakī mutadayənī tawāw! | kaʿanahū am řiwī=ya qàt qat qat hīts gunāh=i na-kərdi=na! | lo hadzē wa řē katī=na. | řewī hàrduk=i ba fērān bərdn=a kulānē xo=y | kunēy řiwīyān. | darga=š=i lasar qapāt kərdən. |*

(6) The rooster pondered over [the fox's words and] said, 'Indeed, this is a nice thing. If you're going on pilgrimage [to Mecca] I will accompany you.' They set off. They left the village and headed towards the destination. They arrived at a forest.

(7) They saw that a dove was in the tree. He was cooing. He saw that the fox and rooster were together. He thought,⁶ 'What a surprise! Does it make sense for the fox and rooster to be together? The world has gone wrong.' The dove pondered over this. He looked at the rooster [and] said, 'Hey rooster! What's up?' [You are] with the fox!'

(8) He said, 'Dear brother! How come? Haven't you heard? Now we're in the Islamic era. There is no more injustice and tyranny. We have repented.⁸ Even the fox has repented. [And] now, we intend to set off on pilgrimage [to Mecca].' The dove said, 'That's a good idea. I too will come with you on pilgrimage.'

(9) [It was] said that they set off. The cunning fox was leading them, exhibiting piousness at his best! As if he had never ever committed any sins! They had set off on pilgrimage. The fox tricked them both and took them to his den, the fox's den. He shut the door on them.

⁶ Lit. said.

⁷ Lit. Is it goodness, (you are) together with the fox?

⁸ Lit. converted.

(10) got-i, 'wā hēwāra dā hāt¹ aw jā waxtī nūstānī=ya.¹ bas kas kas iz'āj nā-kā¹ čūnka řē=n dūr=a hatā gayn=a hadzē.¹ karabāb=ū kotār=iš goti-yān, 'basar hār dū čāwān!¹ bas got-i, 'hā¹ pēš away bə-nwīn¹ d-abē am 'tīfāqak=ən kərdabi!¹

(11) goti-yān, 'farmū janābi řiwi¹ pē=mān bə-rē=ū¹ atū řēraw=i.¹ got-i, 'hārkaš dangak¹=i bə-kātən=ū¹ šawē xaw=ən lē tār kā¹ d-abī bə-xorē!¹ karabāb=iš got-yān, 'hamū=mān řāzī=na.¹ mādām ēsta sardamī 'adālat=ū zułm=ū zordārī na-māya=w¹ sardamī dādpārwarīyē=ya¹ ka wā bē kaskàs kas=mān nā-xwā.¹

(12) baw qəsay řēwi tē=y kātən.¹ got-i səbayna dā hāt waxtī barabayānī.¹ karabāb la xo=y řā-na-gərt=ū tēr=i qūqānd.¹ got-i řiwi got-i, 'adī ama 'tīfāq=mān wa na-bū¹ ka to dang¹i nā-kay=ū la xaw=mān na-kay¹ řē=mān dūr=a?¹

(13) 'da ka wā-t=a ēstā waxtī away hāt¹ qānūnakay dzē ba dzē kàyn.¹ nāčār karabāb=yān kùšt=ū¹ goštaka=y xwārd.¹ aw jāray ka řož har-āt¹ kotār=iš bərga bərg=i kərd=ū danga dang¹=i durus kərd.¹ řiwi=š muhāwəla=y kərd kotərakà=š bə-xwā,¹ ba har fərt=ā fērak¹i bī!¹

(10) [The fox] said, 'It's getting near evening. It's time to sleep. But no one should disturb anyone since we have a long way ahead of us until we reach Mecca.' Then the rooster and dove said, 'All right!⁹. He (the fox) said, 'But we need to make a deal before we go to sleep!'

(11) They said, 'Go ahead Mr. Fox, you tell us! You're the leader.' The fox said, 'Anyone who makes a noise and disrupts our sleep¹⁰ shall be eaten!' The rooster [and dove] said, 'We are all in agreement. As long as we live in a period of justice in which tyranny has no place, none of us is going to eat someone else.'

(12) They fell for the fox's story.¹¹ [It is] said [that] the early morning before sunrise came. The rooster could not control himself and crowed a lot. It is said that the fox said, 'Didn't we make a deal that you wouldn't make any noise nor wake us up [since] we've got a long way ahead of us?'

(13) [The fox continued,] 'Now that this is the situation, it's time [for us] to perform the rule that we established.' They killed the rooster and he (i.e. the fox) ate its meat. When the sun rose, the dove started cooing and making noise. The fox attempted to eat the dove too by any means [possible].

⁹ Lit. on both eyes.

¹⁰ Lit. makes the sleep darken/confused for us.

¹¹ Lit. By the fox's saying they fell into it.

(14) *qapārakʿ=ī lē dā=w dawī xo=y lo kərd-uwawà. | baḷām | kotər
zor zor zor zor la řiwī zīraktər bû. | got=ī, ‘janābī řiwī | a-zānəm da-t-
hawē bə=m-xòy. | ʾitīfāqaka-š-ət har la bīdāya lo àw bābatay bû. | bas
pē=m bə-rè | atū sar ba tsə tāyafāk=ū | sar ba tsə dīnàkʿ=ī? |*

(15) *got=ī, ‘lò pərsyār a-kay? | got=ī, ‘na da=m-awē bə-zānəm | aw
jā bə=m-xo. | got=ī, ‘amən sar ba tāyafay muhamadī=ma. | ka řiwī
dangʿ=ī kərd-uwawà | kotər la bar dawān=ī har-ăt. | aw jā řēwī | got=ī,
‘xo xozga gotbā=m-ā amən masīhī=ma=w | la ʾomāti Jardzəsī=ma. | xo
ēstā kotəraka=m xwārd bû. |*

xalās=ū bəřāw=a. | amn=īš hātm-awa hīts=əm pē na-bəřā-wa. |

(14) He attempted to bite the dove and opened his apron to catch her. The dove, however, was much cleverer than the fox. She (i.e. the dove) said, 'Mr. Fox, I know you plan to eat me. The whole thing was meant to be so since the beginning. Just tell me which religion you follow.'

(15) He said, 'Why are you asking [this question]?' She said, 'I just want to know. Then you [can] eat me.' He said, 'I am a follower of the prophet Muhammad's tribe.' As the fox opened his mouth, the dove flew away. The fox said, 'I wish I had said that I was a Christian, and a follower of the *Jardzasi* tribe.'¹² Then I would have eaten the dove.'

It is finished. As for me, I came back [from the events of the tale] and nothing was allocated to me [by the characters in the tale].

¹² I.e. the Christian tribe. During the pronunciation of this word he would have pressed his jaws together and so held the bird in his mouth.

