

Neo-Aramaic and Kurdish Folklore from Northern Iraq

A Comparative Anthology with a Sample of Glossed Texts

VOLUME 2



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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>

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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

27. THE INDECENT NEIGHBOUR¹

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Recording: Lourd Hanna

Audio: <https://kurdic.ames.cam.ac.uk/audio/239/>

Summary

Uncle Awdo Sula stood by his house in Shaqlawa in the morning and saw a beautiful lady carrying a tray on her head passing by and coming towards him. The man was thrilled and thanked God for coming across such a beautiful woman.

She greeted him and brought berries for him and his family. He, expecting she would have had romantic intentions, became infuriated, poured all the berries on the ground, and fed them to his hens. He told the beautiful woman to go away and never return. She nor his own wife understood why he was so angry. He had felt that he was being treated like a poor person.

¹ I am grateful to Jonson Shamoan, native of Shaqlawa, and Hejar Ergoshi for their help with interpreting the language in certain passages.

(1) *awà-š har a-gʻērm-owa. | řožak dāʿnē səbaynà bû. | Awdo Sülà-yān pē da-got. | mār-yān la gařaki Bētərmē bû. | got-i, 'dāništbum dānē səbaynà bû' | got-i, 'handa-m dīt' žənək hāt. ' | nāw-i Pəlka Wardē bû wā bə-zānəm. | ā.*

(2) *got-i, 'sīniyakʿi gawrā sar-i dā-pošrā bû. | la kolānakāy ma | da-hāt lo mārē māt | da-hāt=a xwārē lo mārē māt. | hāt got-əm, "xwā dā xwā aw daḷat! | [tsi ba tsi kərd xo čə sarī pēs]² kāwānā!?' | aw la kū xwā mən-i xwaš wist | baw səbaynāy! | hayāt=a!'"*

(3) *got-i warz bahār būy. | got-i aw-iš salām-i kərd-ū dā-ništ-ū | got-i, 'hā! | la tsə da-gařay?' | got-i, 'waḷāhī, awanda-m lo tò hīnāyna. | got-əm, "na-xom [naw bīy[...]aw-iš].³"*

(4) *got-i, 'tsə-na?' | waḷā awatsī qomāšakay har-a-dāt-awā | a-bīnī tūf! | tū wəḷāhī! | ʿasabī bû. | yaʿnī řoh-i la bar da nā-mā. | yaʿnī şat şaytān-i lo hātən.*

² Speech muffled.

³ Speech muffled.

(1) I will tell this [story] too. One morning⁴— [Uncle] Awdo Sula, as they called him, stood by his house, which⁵ was in the Betirma neighbourhood [of Shaqlawa]. He said, ‘I was sitting [by my house]. It was morning’, he said, ‘and I saw a woman coming.’ Her name was Aunt Warde—as far as I know. Yes.

(2) He said, ‘There was a big tray [she was carrying], which was covered [with a cloth]. She was passing by our alley, heading towards our house.’ She came [closer]. I said, “God, look at that beauty. Look at her veil! God must have loved me so much for me to meet her this morning! It is a [great] life!”

(3) It is said that it was the season of Spring. It is said that she greeted him and sat down. He said [to her], ‘What? What are you looking for?’ She said, ‘By God, I have brought you some [berries]. I thought,⁶ “I shall not eat [them and give them to you]”’.

(4) He said, ‘What’s this? Indeed, the thing, she removed the cloth on the tray [to show him what was in the tray]. He said,⁷ ‘Wow! Indeed [the tray was full of] berries!’ He became furious. He lost his reason.⁸ He was filled with rage.⁹

⁴ Lit. One day, it was in the morning.

⁵ Lit. they called him Awdo Sula; his house.

⁶ Lit. I said.

⁷ Lit. he saw.

⁸ Lit. Soul did not remain in him.

⁹ Lit. One hundred evils came to him.

(5) got-ī, 'ato awa=t lō lo ma hīnāya?¹ mā ama wārāg-īn?¹ tsə-na baw səbaynay?¹ nī-m=a hā! awà to nī-ya la pēš-ət¹ da sar-yān bənatūak ha-bū!¹ 'hā yān la bərsā mardīna?¹

(6) got-ī, 'hastā!¹ čòs-ət lo a-kam.¹ hamū=y dā-waşānd.¹ | gāzē mārīšk-ū barxàk¹ dū, sē bār-x=i ha-būn:¹ \widehat{tp} , \widehat{tp} , \widehat{tp} , \widehat{tp} , \widehat{tp} -ū, ☉, ☉,¹⁰ āwā=y kərd, \widehat{tp} , \widehat{tp} , \widehat{tp} , 'warən!¹ mārīšk hātən àw lā.¹

(7) Pəlka ... žənaka=s got-ī, 'tamāšā kà!¹ garak mutasər bū.¹ pašīmān=iš bū¹ nà=y-zānī.¹ got-ī, 'da řò ba řē xo!¹ jār-əš ka nà y ēra!¹

(8) žənī Mām Awdo ... got-ī, 'Awdò¹ ato ... lō aw žəna=t fašəl kərd?¹ gunāh=a wā ē hāt inābū=y.¹ xwā ya'nī tsī, kəfr=i kərdbū?¹ 'na bə-řo na tū bī na àw bī.¹ dzārī ka bā aw išāna nà-kā.¹

¹⁰ Here the narrator expresses ideophones used to call for the sheep and hens to come in the direction of speaker. \widehat{tp} is a labio-alveolar sound. The ☉ symbol is pronounced close to a bilabial click sound.

(5) He said, 'Why have you brought this to us? Are we mules? What are these [berries doing here] this morning? You think that I'm poor? Do you see what's in front of you?'—there was a barn in front of them—'Do you think we are dying of hunger?'

(6) He said, 'Get up! I will show you.' He poured out all of them (i.e. the berries). He called for the hens and sheep—he had two, three sheep: Cluck! Cluck! Cluck! Cluck! Cluck! Ba! Ba! He did this, Cluck! Cluck! 'Come!'. The hens came [to eat the berries].

(7) [To] Pelka to the woman he said, 'Look!' The woman [noticed his vehement reaction and] became very resentful. She regretted [what she had done] and did not realise [it was so upsetting]. He said [to her], 'Go away!'¹¹ Don't come back here anymore!'

(8) Uncle Awdo's wife said, 'Awdo, you—why did you get angry at that woman? She's innocent. She came and brought us [berries]. So what, had she committed blasphemy?' [Awdo replied], 'No, go away! I don't want [to hear a word from] either you or her! May she will not repeat such behaviour.'¹²

¹¹ Lit. Go on your road!

¹² Lit. things.

