

SECTION B  
HISTORY AND CULTURE

B1 THE VILLAGE OF DURE (1)

Informant: Yuwəl Yuḥanna (Dure)

- (1) 'ána 'íwəm berwərnàya.<sup>1</sup> xiyən gu-Düre.<sup>1</sup> Düre 'íla mǎθi.<sup>1</sup> Düre 'íla xá mən-tlǎθi  
'u-xamšà maθwáθət Bérwər.<sup>1</sup> 'ánna tlǎθi 'u-xámša 'íla 'áxcǐ maθwáθət mšixàye,<sup>1</sup>  
'aturáye krəstyàne.<sup>1</sup> 'u-'íθgən qúrbət tmàni xéne maθwáθət qurðáye bálki biz-zàwda.<sup>1</sup>  
(2) qàmθa,<sup>1</sup> maθwáθət krəstyáne biš-ràbewa m-an-t-qurðáye.<sup>1</sup> 'ína 'íman-t záwna  
mšuxlǎple,<sup>1</sup> mšixáye mšuréla bšàra,<sup>1</sup> 'u-mušəlmanúθa zyáda.<sup>1</sup> rába mən-d-ánna  
maθwàθa' píšla prime<sup>1</sup> 'u-xákna píšla riqe-u' píšla qñile.<sup>1</sup> 'u-píšla mšuxǎlpe maθwáθət  
qurðáye mušəlmàne.<sup>1</sup> (3) hadíya,<sup>1</sup> 'an-maθwáθa t-íla hál-diya pyáša,<sup>1</sup> qúrbət tlǎθi 'u-  
xámša maθwàθa,<sup>1</sup> ðá mən-diyéy Dúrela.<sup>1</sup> 'u-'ílnən<sup>1</sup> 'əštá-maθwaθa qúrba l-gðàðela:<sup>1</sup>  
'En-Nüne,<sup>1</sup> 'u-'íyyət,<sup>1</sup> 'u-Bəšmiyáye,<sup>1</sup> 'u-Derəške,<sup>1</sup> 'u-Máye.<sup>1</sup> 'ánna 'íla maθwáθa  
gu-'àθrət Bérwər.<sup>1</sup> y-amrəxle,<sup>1</sup> 'áθra diyən,<sup>1</sup> šəmna díya<sup>1</sup> 'áθrət Bérwər.<sup>1</sup> (4) txúme  
díye 'íla<sup>1</sup> mən-madənxá<sup>1</sup> Zàwa,<sup>1</sup> 'u-mən-màrwa<sup>1</sup> 'íla<sup>1</sup> Xawóra.<sup>1</sup> y-ámri mən-Záwa  
hál Xawóra Bèrwer-íla.<sup>1</sup> 'u-txúme díye<sup>1</sup> 'íla mən-turánət Šaráníuš 'án t-rešəwàθa,<sup>1</sup>  
y-amrəxla,<sup>1</sup> prášela Tjáyre xtéθa mən-Bérwər.<sup>1</sup> 'u-mən-tayómna 'íle rešət-'Amediya.<sup>1</sup>  
'áy-gota díya Bèrwer-íla<sup>1</sup> 'a-páθa xéta 'íla Šəpna.<sup>1</sup> 'ánna txúma díyze.<sup>1</sup>  
(5) 'u-Bérwər 'íla xa-'àθra' šamínəle,<sup>1</sup> 'u-taš'íθanàyele.<sup>1</sup> 'íθ-gáwe 'umránə 'atíqe.<sup>1</sup>  
har-gu-Düre 'íθgena 'arþa 'umránə.<sup>1</sup> tré-mənnə tlíxela níxela.<sup>1</sup> lá-yǎðəxxa taš'íθa  
díyè.<sup>1</sup> 'ína 'an-tre-xéne píšela hál-danət t-ixwa 'áxcni tàma,<sup>1</sup> hál-šət 'álpa 'əççá-  
mma-w šáwəwi tmànya,<sup>1</sup> 'íman t-moqíma Düre.<sup>1</sup> (6) Már Qayyóma 'íwa gu-gallíya<sup>1</sup>  
'u-Már Gwírǵis gu-Düre.<sup>1</sup> gu-d-ánna tre-'umránə<sup>1</sup> xəlmat 'etanéθa y-oðəxwala gáwe  
díye.<sup>1</sup> taš'íθət Már-Gwírǵis maxzóyalla qa-t-xamšà-mma,<sup>1</sup> 'arbà-mma<sup>1</sup> hátxa šónne  
bàr-Mšíxa,<sup>1</sup> píšele bənya.<sup>1</sup> dářət xámša Már-Gwírǵis píšele bənya.<sup>1</sup>

## SECTION B HISTORY AND CULTURE

### B1 THE VILLAGE OF DURE (1)

Informant: Yuwəl Yuḥanna (Dure)

(1) I am from Barwar. I lived in Dure. Dure is my village. Dure is one of thirty-five villages of Barwar. These thirty-five villages are only Christian villages, Assyrian Christian. There are approximately eighty other Kurdish villages, perhaps more. (2) Once the villages of the Christians were more numerous than those of the Kurds. But as times changed, the Christians began to diminish (in number) and Islam began to increase. (The inhabitants of) many of these villages were slaughtered. Some fled and were (subsequently) killed. They were then changed into Muslim Kurdish villages. (3) Now, those villages that remain until now, about thirty-five villages,—one of them is Dure. We have six villages that are near to one another: 'En-Nune, 'Iyyət, Bəšmiyaye, Dərəške and Maye. These are the villages in the land of Barwar. We call it 'our land', its name is the land of Barwar. (4) Its borders are on the East the Zab and on the West the Khabur. They say from the Zab to the Khabur is Barwar. Its borders (in the North) are the Šaranuṣ mountains, 'those of the peaks', as we call them, which divide lower Ṭyare from Barwar. In the South it is the summit of Amedia. One side of it is Barwar and the other side is Şapna. These are its borders.

(5) Barwar is a land which is fertile and historical. It has ancient churches. In Dure alone there are four churches. Two of them were destroyed and obliterated. We do not know their history. But the other two remained until the time that we were there, until the year 1978, when Dure was evacuated. (6) (The church) of Saint Qayyoma was in the village and Saint George was in Dure. In these two churches we used to hold church services. The history of Saint George shows that it was built five hundred or four hundred years or so after Christ. Saint George was built in the fifth century.

(7) 'álpa-w xamsà-mma,<sup>1</sup> 'álpa-w 'áštà-mma šonne hàtxa<sup>1</sup> 'úmur diyela-w<sup>1</sup> har-hádax 'úmur Már Qayyòma.<sup>1</sup> 'ina tarix piša kθiwa liθgena,<sup>1</sup> 'áxcī 'áx-t-ix šmìyalla.<sup>1</sup> 'u-mən-msapyanuyáθat nàše.<sup>1</sup> 'áxcī gu-Már-Gwirgis Dúre 'iθwa xa-kèpa<sup>1</sup> 'áwwa kθiwota taš'íθa 'ólle diyē,<sup>1</sup> xa-kèpa rába 'atíqa.<sup>1</sup> 'áwwa maxzóyalla qá-t hāwáli 'álpa-w 'arbà-mma<sup>1</sup> šonne<sup>1</sup> t-ile piša bənya.<sup>1</sup> yá'ni xamsá-mma 'áštá-mma šonne bar-Mšixa.<sup>1</sup> (8) 'ánna tré 'umránē 'əp-'ani<sup>1</sup> hál šēt-'álpa 'əççá-mma šáwwi-w tmánya,<sup>1</sup> xálmət y-oðíwa gəwa.<sup>1</sup> b-é-šeta pišla Dúre muqyámta-w<sup>1</sup> kúlla máθwaθət Bərwər,<sup>1</sup> sáma zóda t-maθwàθa,<sup>1</sup> pišla moqime,<sup>1</sup> 'u-tlixē,<sup>1</sup> 'umránē tlixē,<sup>1</sup> 'u-bustanáne mùqðe,<sup>1</sup> 'u-máθa šwíqta xārbá-w<sup>1</sup> náše tride<sup>1</sup> kút-xa xíša l-xà-gēb.<sup>1</sup> (9) b-è-dana<sup>1</sup> kúl anna-maθwáθa qəm-maqimúla,<sup>1</sup> 'áxcī máθət 'Ēn-Nune Deriške 'ay-pišla mən-sābab<sup>1</sup> 'Ēn-Nune 'iwa márkaz nəhiya<sup>1</sup> qəm-šoqila.<sup>1</sup> šēt-'álpa 'əççá-mma tmáni-w tmánya qəm-maqimilē-ži,<sup>1</sup> t-láθi b-yárxət xà.<sup>1</sup> móra t-lá yománe gārəg mrazgítu ganéxu pəšítu tride.<sup>1</sup> 'əθyela tridəlla<sup>1</sup> kúlla nášət màθa,<sup>1</sup> máθa mùqðəlla,<sup>1</sup> 'Ēn-Nune 'u-Derəške,<sup>1</sup> 'u-p-əy.<sup>1</sup>

(10) yá'ni Bārwer pištela kúlla m-Záwa l-Xawóra t-là-maθwáθa.<sup>1</sup> kúlla tlixē,<sup>1</sup> maθwáθət qurðəye 'u-surəye.<sup>1</sup> 'ána 'ó-yomət moqíma Dúre màθm prišáyíθ,<sup>1</sup> támənwa.<sup>1</sup> 'ána hár gu-máθət Dürənwa.<sup>1</sup> qédamta jàlde,<sup>1</sup> 'áštá b-yárxət Tāmuz,<sup>1</sup> 'álpa-w ççá-mma šáwwi-w tmánya,<sup>1</sup> kályənwə gu-tárət bəθa.<sup>1</sup> (11) 'iwa sá'at tmánya qédamta xzéli xákna náše θáya<sup>1</sup> mən-'Ēn-Nune ta-Dúre.<sup>1</sup> 'əθyela wíre<sup>1</sup> mótýe kəsli.<sup>1</sup> 'ina lújna θáya mən-'Ēn-Nune,<sup>1</sup> 'áyya lújnət maqyámət nàše,<sup>1</sup> tarhül.<sup>1</sup> boqorra mənni<sup>1</sup> móra 'ékele bəθət mùxtər.<sup>2</sup> mári mùxtər hóle gu-'umra.<sup>1</sup> 'ó-yoma wáða qurbána.<sup>1</sup> (12) 'iθwa xa-bráta díyən mīθta-wawa.<sup>1</sup> wáðəlla qurbána.<sup>1</sup> 'áy wela-'á-brata xarəθət m̄túmra gu-Dúre,<sup>1</sup> qam-maqimülən.<sup>1</sup> mári hóle b-xšəwən gu-'umra.<sup>1</sup> xíšli boqərri mənney gu-dártət 'umra<sup>1</sup> 'u-wírra qréla qa-mùxtər.<sup>1</sup> plitlə mùxtər.<sup>1</sup> (13) bar-plitlə kəslyə,<sup>1</sup> móra 'áxnī lújnət tarhül-iwəx,<sup>1</sup> 'u-'əθyəx ta-t-māðəxləxu<sup>1</sup> ta-t-m-díya 'ar-pà-sá'əte<sup>1</sup> gārəg kúlla nášət máθa pəl̄ti m-gu-máθa.<sup>1</sup> 'u-'azítu pal̄títu l-wāðər.<sup>1</sup> bār 'ar-pa-sá'əte Dúre maqðəxla.<sup>1</sup> wéle xa-xábra maxjəlana.<sup>1</sup> (14) 'itli gáni séra hon-wiðəlle,<sup>1</sup> rába basiməle,<sup>1</sup> maqħərənəle.<sup>1</sup> yá'ni maqyámta d-áyya màθa.<sup>1</sup> 'ən-hawə́twa mürəlli<sup>1</sup> t-awənwá-'əθya t-amrənwala 'an-šère.<sup>1</sup> mára:

(7) It is one thousand five hundred or one thousand six hundred years old. The age of Saint Qayyoma is the same. But there is no written history, only what we have heard and traditions of the people. In Saint George of Dure there was only a stone, on which its history was written, a very ancient stone. This shows that it was built about one thousand four hundred years ago. That is five-hundred or six-hundred years after Christ. (8) Services were held in these very two churches until the year 1978. In that year Dure was evacuated. All the villages of Barwar, or most of the villages, were evacuated and destroyed. The churches were destroyed, the orchards were burnt, the village was left a ruin and the people were driven away, each going a different direction. (9) At that time they evacuated all those villages. Only 'En-Nune and Deriške remained since 'En-Nune was the capital of the district, they left it. In the year 1988 they evacuated also them, on the 30th January. They said 'You must prepare yourself in three days to be deported.' They came and deported all the people of the village and burnt the village, 'En-Nune and also Derəške.

(10) That is all of Barwar, from the Zab to the Khabur became (a land) without villages. All were destroyed, both the Kurdish and the Christian villages. On the day that specifically Dure, our village, was evacuated, I was there, I was in the village of Dure. Early in the morning, on the 6th of Tamuz (July), 1978, I was standing at the door of the house. (11) At eight o'clock in the morning I saw some people coming from 'En-Nune to Dure. They came and entered (the village) and arrived at my home. This was a committee coming from 'En-Nune, it was the committee for the evacuation of the people, evacuation. They asked me saying 'Where is the house of the village head?' I said 'The village head is in the church'. That day he was at mass. (12) There was a girl of ours who had died. They were holding a mass for her. That was the last girl who was buried in Dure before they evacuated us. I said 'I think he is in the church.' I went and asked them in the courtyard of the church and they went in and called for the village head. The village head came out. (13) After he came out to them, they said 'We are the evacuation committee and we have come to let you know that in four hours from now all the people of the village must leave the village. You should go outside. After four hours we shall burn Dure.' It was a terrifying piece of news. (14) I have myself a poem that I composed. It is very beautiful, but is sad. That is, (it is about) the evacuation of the village. If you had told me, I would have come to recite these poems. It goes:

(15) *xa-xamšušéba t-Támuz xammàna*<sup>1</sup>  
*gu-Dúre mxéle bórqa-w rawðàna*<sup>1</sup>  
*píšla mxurdétha m-kúlla geiwàna*<sup>1</sup>  
*bíyət 'askárət húkma zalmàna*<sup>1</sup>

*xéna xášən b-šère,*<sup>1</sup> *'ášti-w xàmša šére.*<sup>1</sup>

(16) *xàrtha,*<sup>1</sup> *m-bár t-ile yáwa xábra múxtər gu-kúlla mátha,*<sup>1</sup> *náše kú-mdi t-íwa-  
mšàya*<sup>1</sup> *kút-xa məndi 'íwa mpalótəlle wəðər,*<sup>1</sup> *pláta l-wəðər mən-màtha.*<sup>1</sup> *'u-'áyya lújna  
sáqəla l-gallíya,*<sup>1</sup> *m-táma kθàwəla*<sup>1</sup> *mšaróyela kθàwa*<sup>1</sup> *bəθwáθət nàše*<sup>1</sup> *'u-mo-t-itlèy.*<sup>1</sup>  
(17) *'u-θéla gu-màtha.*<sup>1</sup> *gu-mátha θéla mṯéla l-be-'abònewa.*<sup>1</sup> *qáša Sérgun táməwa.*<sup>1</sup>  
*'áni 'u-qáša Sérgun wírra b-judàla.*<sup>1</sup> *mjuwədlun.*<sup>1</sup> *xáčca pyáša plíšlun,*<sup>1</sup> *'áni 'u-qáša.*<sup>1</sup>  
*krihbun mən-qáša*<sup>1</sup> *'u-pliṯlun.*<sup>1</sup> (18) *zillun bəθət múxtər.*<sup>1</sup> *gu-bəθət múxtər,*<sup>1</sup> *tíwla lújna,*<sup>1</sup>  
*mgubéla !lā-nàše xéne*<sup>1</sup> *'áp-'ani t-áwa mən-lújna*<sup>1</sup> *qa-t-yáwi sahðùtha*<sup>1</sup> *mó-t-itla nàše,*<sup>1</sup>  
*mò-t-liṯla*<sup>1</sup> *qa-t-kəθwiley.*<sup>1</sup> *tíwla,*<sup>1</sup> *xabúše kúlla msujliley*<sup>1</sup> *'u-an-məndiyánət 'iθwaley,*<sup>1</sup>  
*b-sahðúθət múxtər 'u-d-àn-tre-yale,*<sup>1</sup> *Zəyyəwa,*<sup>1</sup> *šamáša Zəyya,*<sup>1</sup> *'u-Fuḥàнна*<sup>1</sup> *'áwəwa  
'ustāð Kənnə.*<sup>1</sup> *'ánna 'íwa mən-Derəgne.*<sup>1</sup> (19) *bàr*<sup>1</sup> *'arbá-sa'əte gríšla,*<sup>1</sup> *kúlla mátha  
kθiwàla*<sup>1</sup> *'u-mo-t-iθwala*<sup>1</sup> *'u-mo-t-liθwalèy.*<sup>1</sup> *'ína léwa 'ax-t-íwa náše kθiwe.*<sup>1</sup> *'ána  
gárəg hawónəwa spəy zúze šqíla,*<sup>1</sup> *taqríban 'o-biš-başora 'ənənəwa šqíla.*<sup>1</sup> *kúlla-mdi  
t-ínəwa kθíwa šípəlla-w*<sup>1</sup> *šwíqəlla 'áxcī xabúše,*<sup>1</sup> *'u-'axcī 'anjaše.*<sup>1</sup> *'an-məndiyáne  
xène,*<sup>1</sup> *kúlla šípəlla.*<sup>1</sup> (20) *'u-har-hádəx zliməlla kúlla nášət màtha.*<sup>1</sup> *bàte*<sup>1</sup> *'áxni qáşra  
díyən mubnələn šətət xámšə-w !lātha,*<sup>1</sup> *'u-xámšə-w 'ərpa.*<sup>1</sup> *tré-šənnə bnáyəx 'ò-qaşra,*<sup>1</sup>  
*b-é-dana d-é-ga t-íwa pála 'əmma,*<sup>1</sup> *'əmma-w xamšə-fəlse.*<sup>1</sup> *kulífəle 'əllən šawwə-  
'alpe dinār,*<sup>1</sup> *'ášta šáwəwa 'əlpe.*<sup>1</sup> (21) *yá'ni b-é-danət qəm-maqimələn,*<sup>1</sup> *lé maşótəwa  
banátwale 'o-bétha biş-başóra mən-'əmma-w xámšə 'əlpe dinār.*<sup>1</sup> *qəm-madqərile külle  
!lātha 'əlpe dinàre.*<sup>1</sup> *məri !la-d-ó rayəs-əllújna*<sup>1</sup> *məri 'ati !lātha 'əlpe dinàre*<sup>1</sup> *másət šáqlət  
ðá dəkkána gu-Bàgdad.*<sup>2)</sup> *'áxcī t-yáwət sarqafliya díya.*<sup>2)</sup>

(15) One Thursday in hot July  
 In Dure lightning and an earthquake struck  
 It was surrounded on every boundary  
 By the army of the tyrannical government

I am continuing with the poems, sixty-five poems.

(16) Then, after the village head gives the news to all the village, the people took out everything they could and went outside the village. The committee goes up the valley and from there they write, they begin to register the houses of the people and what they possess. (17) They then came to the village. They came to the village and went to what was the house of the bishop. The priest Sargun was there. These people and the priest Sargun entered into an argument. They argued. They and the priest almost had a fight. They were angry with the priest and went out. (18) They went to the house of the village head. The committee sat in the house of the village head and elected three other people to be members of the committee in order to give evidence regarding the possessions of the people<sup>1</sup> and to register them. They sat down and registered all the apple trees, and their possessions, with the testimony of the village head and the two youngsters, that is Zayya, the deacon Zayya, and Yuḥanna, the one (known as) the teacher Kenno.<sup>2</sup> These were from Dērəgne. (19) After four hours had gone by, they had registered the whole village and all their possessions. But it was not as those people wrote. I should have got a good sum of money, but it was I who received almost the least. They deleted everything that I had written. They left (in the register) only apple trees and only wild plum trees. They deleted all the other things. (20) They treated unjustly all the people of the village in the same way. As for houses, we had our villa built in the year fifty-three and fifty-four. We were building the villa for two years, in those days when a workman cost a hundred or a hundred and fifty fils. It cost us seven thousand dinars or six thousand. (21) At the time when they evacuated us, you could not build that house for less than one hundred and fifty thousand dinars. They valued it all as three thousand dinars. I said to the head of the committee, I said 'Can you buy a shop in Baghdad with three thousand dinars? Could you pay even its deposit?'

<sup>1</sup> Literally: what the people had and what they did not have.

<sup>2</sup> Kenno is a hypocoristic form of Yuḥanna.

(22) *máre hàða-huwa<sup>1</sup> bǎyət bǎyət.<sup>1</sup> là-bǎyət,<sup>1</sup> hóle Şaddám si-şki.<sup>1</sup> hàtxa móre.<sup>1</sup> xulàşa<sup>1</sup> kθíwela 'o-mdi-t-íla kθíwe<sup>1</sup> 'u-náše plíʔela tíwe kúlla wádər mən-màθa.<sup>1</sup> 'u-'áθyela 'atnabèle<sup>1</sup> kúlla mən-d-ánnət 'àskar<sup>1</sup> píše gu-dásta tàma.<sup>1</sup> (23) 'u-šwìqəlla ʔlà yománe táma,<sup>1</sup> t-là-xala,<sup>1</sup> t-là-štaya,<sup>1</sup> 'u-t-la-mìya.<sup>1</sup> yómət ʔlàθa<sup>1</sup> tíwla gu- 'atnabèle,<sup>1</sup> qəm-nablólla ʔla-Batíʔe.<sup>1</sup> 'u-píšla gu-d-é Batíʔe.<sup>1</sup> 'u-hadíya mburəbzela<sup>1</sup> Batíʔe-ži šwìqəlla<sup>1</sup> kút-xa hóle zíla b-xá-gərrət yəmmə.<sup>1</sup>*

(22) He said ‘That’s it (no more negotiations). If you want it, fine. If you do not want it, there is Saddam, go and complain (to him)’. That is what he said. In brief, they registered the property<sup>3</sup> and the people left and all sat outside of the village. Cars came, all of the military type, but they remained there in the fields. (23) They left them for three days there, without food, without drink and without water. On the third day they got into the cars and they took them to Batufe.<sup>4</sup> They stayed in Batufe. Now they are scattered. They left Batufe and every one went off empty handed.

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<sup>3</sup> Literally: They wrote the thing that they wrote.

<sup>4</sup> A refugee camp near Zakho for Christians and Kurds.