

B3 THE VILLAGE OF 'ĒN-NUNE (1)

Informant: Gwərgəs Bakus ('Ēn-Nune)

The Location of 'Ēn-Nune

(1) 'Ēn-Nūne¹ kúlla npiltela gu-xa... 'íθ turáne l-d-àw-geba¹ l-d-àw-geba.¹ 'an-t-ila 'ída çäple¹ 'ila ba-ròža.¹ 'an-t-ila 'ída yámne 'ila talàna.¹ (2) talána yá'ni talàna,¹ sab-šmša 'é-gət maxyáwa¹ turáne 'àtxena wíye.¹ m-šmša 'é-gət mǎxya¹ y-áwe tǎlla¹ ba-túra.¹ yá'ni le-hoyáwa šmša 'àyya,¹ hál palgət-yòma,¹ 'é-gət y-àθya,¹ màtya šmša,¹ 'é-gaya y-óya šmša l-talàna.¹ qedámta hál bar-kawùθra¹ šmša y-óya bàθar túra,¹ fa-tǎlla háwe¹ qam-túra.¹ lè-y-hawe šmša.¹ y-amríwa talàna.¹ (3) 'o-xéna 'íwa ba-ròža.¹ 'áwwa l-d-é-paθa xèta,¹ l-'ída l-çäple.¹ qa-báθrən 'íθən 'an-turánət 'ína... turánə t-ína bēl-'Irāq 'u-Türkiya.¹ sab-bár 'Ēnə-Nūne,¹ yá'ni gārbiya,¹ líθ maθwáθa xène,¹ 'íθən 'an-turáne t-ila bēl-'Irāq 'u-Türkiya.¹ (4) m-hádəx 'Ēn-Nūne¹ qúrbəwa mən-'Ašīθa.¹ 'é-ga tajarùθa¹... yá'ni mnáxət bábī haqəwa¹ qa-t-sáwi y-awúðwa tajarùθa¹ mən-'Ašīθa.¹ 'u-mán-'Ašīθa y-aθíwa tajarúθa y-oðíwa mən-Bārəwə,¹ 'u-y-aθíwa.¹ fa-mnáxət sáwi¹ 'áwən 'íθwale rába yaθtáne,¹ yá'ni šaqlíwa y-awíwa tajarúθa m-gðàðe.¹ (5) 'ína npiltela,¹ yá'ni Mâyē,¹ máθət Mâyē,¹ xárθa Derəške,¹ xárθa 'Ēn-Nūne,¹ 'u-Dūre,¹ 'u-'Íyyət,¹ 'u-Bəšmiyâyē¹ 'u-hál t-ázət máθət hal-Žàwa.¹ (6) 'u-Žàwa y-azəxíwa.¹ 'ána b-txàrən¹ 'asqəxíwa¹ m-Bágdad táma l-máθa 'Ēn-Nūne,¹ 'asqəxíwa mǎrzə Žàwa.¹ šaqláxíwa xa-ərbə mǎnnən,¹ 'u-'urxa-'urxa,¹ ... 'u-parmáxíwale har-táma l-mǎrzə Žàwa.¹ 'u-y-oðáxíwa nūra.¹ mǎwəxíwale táma.¹ (7) 'u-nabláxíwa štéθa mǎnnən.¹ mən-qedámta¹ 'u-hál sa'at-sáwíwa 'ašrta¹ yan-tmànya¹ y-awəxíwa tíwe tàma,¹ klíθa b-qətəwa,¹ šmša ganyáwa,¹ xárθa derəxíwa xá-ga xèta.¹ yá'ni nabláxíwa mǎnnən duzùθa štéθa-w¹ 'u-mǎwəxéθət bəsrə.¹ 'ərbə har-mən-táma b-'urxa¹ 'i-šaqláxíwale.¹ 'u-parmáxíwale tàma¹ 'u-y-attəxíwa¹ xamləxíwa¹ msaxəxíwa¹ 'u-raqdəxíwa.¹ yá'ni rába xayúθa basimtəwa.¹

B3 THE VILLAGE OF ʿĒN-NUNE (1)

Informant: Gwərgəs Bakus (ʿĒn-Nune)

The Location of ʿĒn-Nune

(1) ʿĒn-Nune is situated in—there are mountains on one side and on the other. The ones on the left are (known as) *ba-roža* (‘in the sun’). The ones on the right are (known as) *ṭalana*. (2) (The word) *ṭalana* means ‘shady’, since when the sun rose, the mountains became like that. When the sun shone, there was shade on the mountains. That is, there was no sun, until midday, when the sun would reach (it). Then there was sun on the *ṭalana* (mountain). In the morning, until after lunch, the sun was behind the mountain and there was shade at the front of the mountain. There was no sun. So they called it *ṭalana* (‘shady’). (3) The other was *ba-roža* (‘in the sun’). That was on the other side, on the lefthand side. Behind us there are the mountains that are between Iraq and Turkey. This is because behind ʿĒn-Nune, that is to the North, there are not any other villages, but there are the mountains that are between Iraq and Turkey. (4) So ʿĒn-Nune was close to Ashitha. (There was) trade...my father, may he rest in peace, used to tell how my grandfather would conduct trade with Ashitha. From Ashitha people came and conducted trade with Barwar, then returned. My late grandfather had many customers, that is they plied a trade together. (5) It is situated—that is Maye, the village of Maye, then Dəṛəške, then ʿĒn-Nune, then Dure, then Iyyət and Bəšmiyaye until you reach the Zab. (6) We used to go to the Zab. I remember when we went up from Baghdad to the village of ʿĒn-Nune, we would go up to the banks of the Zab. We would take a sheep with us and slaughter it there, on the trip, on the banks of the Zab. We would make a fire and roast it there. (7) We would take drink with us. From morning until seven or eight in the evening we sat there—it depended on the summer—the sun would set and then we would return again (to ʿĒn-Nune). We indeed took drink with us and roasted meat. We took the sheep from (somewhere) there on the way. We would slaughter it there. We would sit, make merry, swim and dance. Life was very enjoyable.

The Name 'En-Nune

GK: *mən-²ékele 'áθya šámmat 'En-Nùne?*²¹

(8) *duzútha 'ána xèzyen¹ 'áxcí 'ána taxrúnya diyí¹ xèzyen níne zòre.¹ lán-xəzya níne gòre.¹ báلكi t-m-qam-mənnən¹ sab-²é-ga néra ràβewa.¹ nərə¹ rába ràβewa.¹ (9) 'ánna šónne xaráye šúryela bšára 'əb-nera,¹ míya bšára gu-nərə.¹ yá'ni maṭíwa xá-xa-gaya b-qəṭa¹ náša jawíjwa gawe-gawe-diye¹ paláṭwa m-d-é-paṭa xəta.¹ 'ína qámθa y-amrúwa¹ t-náše xáčča 'áqley jriṭṭela¹ npilela-w néra nùballe¹ 'u-míthela gu-nərə yá'ni,¹ xniqela,¹ ma-ṭ-íwa míya rába.¹ (10) yá'ni qámθa báلكi t-palṭíwa 'arbà-metre,¹ xamšà-metre paláṭwa,¹ yá'ni b-səṭwa.¹ yá'ni néra hátxa míya ràβewa.¹ fa-²áxnən m-zorúθa diyən¹ taxrúnyə diyən,¹ làx-xəzye níne gòre.¹ 'áxcí xəzyewəx níne zòre.¹ (11) 'u-qa-módi y-amrúla 'ənət nùne?²¹ duzútha,¹ làx-ḏaya qa-módi.¹ báلكi t-qámθa 'íθwa níne gáwa díya gòre.¹*

The Origin of the Family of Hədo

(12) 'áxnən¹ m-əkewəx 'əθye?²¹ 'áxnən be-Hədo,¹ 'áxnən 'íθyewəx mən-Ṭyáre !èθa.¹ 'ániwa šawwà xonāwáθa.¹ 'áyya p-aqənnə 'állux¹ báلكi t-lat-šəmyalla.¹ (13) šawwá xonāwáθewa.¹ 'ánna¹ 'íθwalu qənyàne,¹ 'íθwalun xa-xàθa.¹ 'íθwalun xa-xàθa.¹ 'ánna zílewa zrāya,¹ θéla qurḏàye,¹ 'e-máθa ṭ-íwa dápna diyèy.¹ mxéla l-béθa diyèy¹ 'u-quzdərra b-xaṭèy.¹ 'u-'áni ləwa táma.¹ (14) 'é-gə θèley,¹ zilla l-d-é-maθə qurḏàye.¹ qənyánə díya qəm-šaqlila,¹ kúlla qənyánə díya.¹ 'ánna zilla l-d-é-maθə qurḏàye¹ 'u-plíšla mənney¹ 'u-qənyánə díya qəm-šaqlila.¹ 'u-šqilla toléy xa-b-²əšra.¹ (15) 'áxcí mò móra?²¹ móra láš-mašəx xáyəx làxxa,¹ sab-qurḏàye kút-yom ṭ-áwa gu-réšən mxáyəllən.¹ 'u-kút-yom ṭ-áθi masqəḏilən.¹ fa-qímila šqilla ganèy.¹ (16) dawérə diyèy,¹ nálət 'áqlə dawérə¹ prízlele.¹ qəm-mattíla bə-l-²əkəs.¹ qəm-²asrúla.¹ 'u-plíṭley mən-tàma¹ qa-t-lè-y-yāḏi 'an-qurḏàye l-²əkela zíle.¹ (17) 'ánna šáwwa xonāwáθa¹ 'əθyela xá-d-anna tíwa gu-Bərwən.¹ xá-d-anna tíwele gu-²Álquš.¹ xá-d-anna tíwele gu-²Arādən.¹ yá'ni burbázzele kúlla dukàne¹ 'ánna šáwwa xonawáθa.¹ (18) hálbat,¹ 'áyya haqóyəx báلكi t-xamš-əmmà-šənnə m-qam-hadíya.¹ báلكi t-²arb-əmma xamš-əmmà-šənnə.¹ 'up-gu-²Arādən 'itlən xóna¹ be-Hədo.¹ 'u-gu-²Álquš 'itlən xóna be-Hədo.¹

The Name 'En-Nune

GK: Where did the name 'En-Nune originate from?

(8) In truth I have seen, as far as I remember, only small fish. I have not seen large fish. Perhaps before our time, since once the river was large. The river was large. (9) In recent years the water has begun to diminish in the river. Sometimes in summer a person could walk in it and come out the other side. But formerly they used to say that if the foot of people slipped a little, they would fall and the river would carry them away and they would die in the river, drown, so abundant was the water. (10) Formerly perhaps it was four metres, or five metres (deep), in winter. That is the river was as large as that. But we, when we were young, as far as I remember, we did not see large fish. We only saw small fish. (11) Why do they call it 'Spring of fishes' ('En-Nune). In truth, I do not know why. Perhaps formerly there were large fish in it.

The Origin of the Family of Hedo

(12) Where did we come from? We, the family of Hedo, came from Upper Tiyare. They were seven brothers. I shall tell you this (story), perhaps you have not heard it. (13) They were seven brothers. They had domestic animals. They had a sister. They had a sister. When they went to cultivate (in the fields), Kurds came, from the village that was adjacent to them. They attacked their house and seized their sister while they were not there. (14) When they came back, they went to that village of the Kurds. They took their animals, all of their animals. They went to that village of the Kurds, fought with them and took their animals. They took their revenge ten times over. (15) But what did they say? They said 'We cannot live here any more, since the Kurds will be upon us every day, attacking us and they will come every day to harry us'. So, they took themselves off. (16) Their mules—the shoe of their mules' feet was made of iron. They put it on backwards. They tied them (the shoes) on and set off from there, so that the Kurds would not know where they had gone. (17) The seven brothers, one of them came and settled in Barwar. One of them settled in Alqosh. One of them settled in Aradon. That is these seven brothers were dispersed to all places. (18) Of course we are talking about something (that happened) perhaps five hundred years ago. Perhaps four hundred, five hundred years ago. We also have a brother in Aradon, from the family of Hedo, and in Alqosh we have a brother from the family of Hedo.

The Church of Saint Sawa

(19) 'úmra 'atíqa t-Màr-Sawa,¹ 'áwewa píšele bányá qúrbə qam-šaww-ámma xámšī tmány-əmmà-šənnē.¹ 'u-báθrə 'úmra¹ 'íθwa dúkθət xaméθət 'anìðe.¹ (20) 'u-hadíya zilwàli¹ xzéwali qá-t 'o-'úmra tlixēle kúlla.¹ 'ε-dúkθət māməðüwalən,¹ 'ax-xa-bányo zòra,¹ 'átxa gu-'úpra nqíra,¹ kúllən tàmewəx mǔmáðe t-íwəx bórye,¹ 'áwəw píšewa.¹ (21) fa-šqilli šəkla díya,¹ 'ε-dúkθə t-íxwa mǔmáðe,¹ hálbət sawəwáθən t-qámθa kúlla tàmewə mǔmáðe.¹ 'áy ləwə pqiθa.¹ 'é-ga t-íwa mǔqalle 'úmra,¹ 'ay-píšewa tàma.¹ (22) hadíya 'ε-dúkθa¹ wéla wíðəlla xa-šúra,¹ 'áxcī báyi 'oðila¹ xa-šúra biš-góra¹ qa-t-'é-dukθə t-íla pyàša¹ m-'úmra¹ 'u-'é-dukθət bεθ-qorayàθa¹ 'áni kúlla bt-oðila xa-šúra góra qá-t...¹ 'áxcī b-šoqíla tàma¹ qa-náštət 'áθi qa-t-zəyára 'oðilèy.¹ (23) 'ína 'úmra xáθət Mar-Səwa¹ bányele là b-dúkθə díya hadíya.¹ 'ùl!lul mánne díye¹ píšele bányə xa-'úmra xàθa.¹

The Church of Saint Sawa

(19) The old church of Saint Sawa was built about seven hundred and fifty or eight hundred years ago. Behind the church there was a place for burying the deceased. (20) Recently I went and saw that the church was completely destroyed. The place in which they used to baptize us, like a small bath, dug into the earth, where all of us who were born were baptized—that has survived. (21) I took a photograph of it. That place where we were baptized, of course all our ancestors were baptized there. That was not blown up. When they blew up the church, that remained. (22) Now as for that place, they made a fence for it, but they want to make a bigger fence for it, for that place that remains from the church, and that cemetery. They will make a large fence for all of these, but they will leave them there so that people can make a pilgrimage to them. (23) But the new church of Saint Sawa has not been built now in its (original) place. A new church has been built above it.