

B17 THE MYSTERIOUS PRIEST IN T̄IYARE

Informant: Bənyamən Bənyamən (ʔEn-Nune)

(1) *hadíya mtánəx xa-qəššət̄ t̄-íla wíta gu-T̄iyàre qám-plaša qamàya, yáñi qám-šetət ʔálpa-w ʔəçčá-mma w-arbàssər. náše diyən gu-Türkiya, gu-T̄iyàre. xa-qàša, jüllət qəššalle-w dəqne díye ʔax-d-o-t-qàša, síqele gu-xa-màθa t-suràye, t-t̄iyaràye. mət̄y ele ʔašórta gu-gnéthət yòma.* (2) *zilele gu-xa-bèθa, dóryalle šláma l-xa-báxta tàma mbašòle. ʔíθwala xa-bróna zòra. ʔu-ʔe-bàxta ʔímə t̄-íla xziθalle ʔáwwa jüllət qàša ʔalle díye ʔu-dəqne díye, zilta nšiqtəlla ʔíde díye, dwìqtela qàdre. muθéthəlle xa-t̄at̄iya, driθəlle l-ʔàra. muθéthəlle barəšta bar-xàše. dwìqtela qàdre díye.* (3) *məra tu-t̄iwa. məre kéle gəwərx. məra gáwri hóle plàxa. díya b̄-àθe. qàša tíwəle spàra-w qiməle ʔaw-yalínka zòra kùvi-wewa. lé-y-aθewa kəs-çù-naša ʔəlla gu-qáplət bábə.* (4) *qàša qəm-šadòlle-w mšowətle mənne-w ʔu-xkíkə mənne-w qəm-maθéle qəm-mattúle gu-xáne díye, gu-qáple mšadòlləlle, mšawóθe mánne díye, ʔo-yalínka zòra.* (5) *márat bèθa ʔímət θèle, qəm-xazéle brön-díye gu-qáple mšadòlləlle-w ʔu-brön-díye hádax píša šəna mánne díye. məre t̄la-báxta, ʔáwwa mòdile. ʔáwwa rábi qəššele háyyə nšúqla ʔíde díye. məre là ʔáwwa lèle qàša. ʔáwwa saṭənele, ʔáwwa dəqne kúlla mól̄ya saṭəne.* (6) *qíma dwìqəlle qàša ʔu-mírəlle gu-gòma xlíqle t̄ára báθre díye. zilele meθóye qəšə t̄la-t-maxéle qàša. báxta zdila, nxìpla. qím̄la qréla b-šwàwe. zilla móra t̄la-ráyyəs-t màθa ʔu-θèla.* (7) *móra t̄la-mùt mxáyəlle qàša. məre ʔáwwa lèle qàša. dūgləle. ʔáwwa kúlla ʔaw-dəqne díye mól̄ya saṭəne. ʔáwwa lèle qàša. wa-l-hásəl móra ʔáwwa šədànele. qémi mpalt̄ile qàša ʔu-nablile be-ráyyəs.* (8) *ʔu-tàma qəm-dawqile qàdre díye ʔu-xille. dártət-yoma qím̄le rìqle, zille m-gu-d-e-màθa. ʔu-zille lèðəx léka zille. ʔámri ʔáwwa Namùdko šədànele. m-hàdəx-wewa wáða hatxəne.*

(9) *zilla xà-šeta-w, tré ʔu-t̄làθa. mšoréle plàša qamàya. ʔímən t-mšoréle plàša, T̄iyaràye ʔáp-ʔani qím̄la rìqle zilla l-ʔÛrmi. zilla l-ʔÛrmi, ʔu-šetət šwàssər klèle plàša, prìqle. ʔngləznàye wírra gu-ʔIràn, síqla mtéla l-máll̄a diyən.* (10) *qəm-xazíla máll̄a diyən hálbət snìqe-wewa. yawíwala ʔarzàq, ləxma, ʔu-samìne, yawíwala çəy, ʔarzàq. ʔè-ga náše hóla zíne sər̄ra, xá bar-d-o-xəna, θáya šqála ʔarzàq ʔu-zàla.*

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(1) Now I shall tell you a story that happened in Țiyare before the First World War, that is before the year 1914. Our people were in Turkey, in Țiyare. A priest, (a man) who had on the clothes of a priest and whose beard was like that of a priest, went up to a village of Christians from Țiyare. He arrived in the evening as the sun was setting. (2) He went to a house and greeted a woman who was there cooking. She had a young son. When the woman saw the priest's clothes on him and his beard, she went and kissed his hand, and showed him reverence. She brought a woollen mat and put it on the ground. She brought a pillow (to put) behind his back. She showed him reverence. (3) She said 'Sit down'. He said 'Where is your husband?' She said 'He is working. He will be coming back right now. The priest sat waiting. The young child was shy. He did not go to anybody unless (he was) in the arms of his father. (4) The priest sang him a lullaby, talked to him and laughed with him. He brought the young child and put him on his lap, singing lullabies to him in his arms, talking to him. (5) When the master of the house came back, he saw his son in his arms, while he was singing him lullabies and his son had become at ease with him. He said to his wife 'What is he?' 'He is a priest. Come kiss his hand'. He said 'No. This is not a priest. This is a demon. His beard is full of demons'. (6) He seized the priest and put him into the basement stable. He locked the door after him. He then went off to fetch wood with which to beat the priest. The woman was afraid and was ashamed. She called the neighbours. She went and told the head of the village and they came. (7) They said 'Why are you beating the priest?' He said 'He is not a priest. It is a lie. All of this beard of his is full of demons. He is not a priest'. In the end they said that he (the householder) was mad. They rescued the priest and took him to the house of the village head. (8) There they showed him reverence and he ate. The next day he fled. He went from the village and went to we know not where. They said this Namudko (the householder) is mad. That is why he was behaving in this way.

(9) A year went by, two, three. The First (World) War began. When the war began, also the people of Țiyare fled and went to Urmi. They went to Urmi and in the year (19)17, the war stopped, it finished. The English entered Iran and came to our community. (10) They found that our community was very needy. They gave them supplies, bread, loaves, they gave them tea, supplies. At that time the people were standing (waiting their turn, one after another, coming to take their supplies and going away.

(11) *xákma dubbât* 'əngləznəye hola-zine t̄ama,<sup>1</sup> wáðəlla 'əd̄ara,<sup>1</sup> yá'ni 'áni mára mp̄əl̄ola.<sup>1</sup> θéle 'ó-naša t-wéwa píša qáša 'árxe diyē,<sup>1</sup> 'áwewa Namùd̄ko šámme diyē.<sup>1</sup> mt̄éla s̄órr̄a d-áw t̄la-t-šàq̄l.<sup>1</sup> (12) *xá-ðabət* 'əngləznəya t̄-ítwale t̄l̄à k̄áxwe<sup>1</sup> q̄m-xaz̄èle<sup>1</sup> q̄m-yáðèle.<sup>1</sup> móre 'áti<sup>1</sup> là-hallule 'áwewa náša,<sup>1</sup> là-hallule.<sup>1</sup> 'áti kli-támaha xaràya.<sup>1</sup> p̄arqi kùlla xaràye.<sup>1</sup> 'áwewa zd̄ile<sup>1</sup> móre 'ána mòdin wíð̄a.<sup>2</sup> m-èka yáðéli 'áwewa ð̄abət<sup>1</sup> t̄-ile-mára tl̄áli 'áti lá-šaq̄lət 'arz̄āq<sup>1</sup> kli-xaràya.<sup>1</sup> (13) *p̄íšle mtaxmóne hátxa gu-xəyále* diyē.<sup>1</sup> z̄ille kléle xóðe t̄ámaha.<sup>1</sup> har-hóle xyára b-ó-ðabət 'əngləznəya.<sup>1</sup> hóle zd̄ā'a.<sup>1</sup> móre mòdi q̄s̄s̄ət.<sup>2</sup> bar-p̄riqla kùlla náše šq̄illa 'arz̄āq,<sup>1</sup> q̄réle 'o-'əngləznəya<sup>1</sup> Namùd̄ko,<sup>1</sup> m̄àre<sup>1</sup> hàyyo,<sup>1</sup> 'áp-'ati šq̄il.<sup>1</sup> háy làxxa.<sup>1</sup> (14) *móre làt ð̄ā'əlli.* móre là,<sup>1</sup> lan-ð̄ā'əllux.<sup>1</sup> móre d̄-xúr-biyi t̄āza<sup>1</sup> xázəx làt x̄zyəlli ču-gā.<sup>2</sup> móre là,<sup>1</sup> l̄an-ð̄ā'əllux 'ána.<sup>1</sup> bas-'áwewa q̄alux<sup>1</sup> hon-š̄myalle<sup>1</sup> bas-l̄a-yáð̄ən 'íma.<sup>2</sup> móre 'ána yáð̄ət 'ən̄iwəm.<sup>2</sup> móre là.<sup>1</sup> (15) *móre 'ána 'o-x̄a qáša<sup>1</sup> t̄-in 'óθya gu-T̄iyàre,<sup>1</sup> q̄m-d̄oq̄tli xoš̄tli gu-gòma.<sup>1</sup> q̄imlux mx̄əȳəlli.<sup>1</sup> m̄órux 'áwewa saṭ̄ànele,<sup>1</sup> l̄èle qáša.<sup>1</sup> 'u-báxtux q̄imla š̄ràxa bíyux,<sup>1</sup> 'u-q̄réla b-nāše<sup>1</sup> théla q̄m-m̄parq̄ili m-gu-'iθ̄āθux.<sup>1</sup> (16) *móre 'ána 'ò-qáša.<sup>1</sup> d̄üs-itwa<sup>1</sup> 'ána saṭ̄àn̄əwə.<sup>1</sup> 'ána j̄àsūs-in̄wə 'é-ga,<sup>1</sup> j̄àsūs 'əngləznəya.<sup>1</sup> hóla xz̄áȳətla 'ánna k̄áxwe b-r̄əš-r̄üš̄i.<sup>1</sup> 'ána<sup>1</sup> 'úw̄əwə j̄àsūs 'óθya t̄ama.<sup>1</sup> 'ən-háwə 'əsr̄à t̄iyàre xéne<sup>1</sup> 'axw̄áθux haw̄n̄əne,<sup>1</sup> la-mat̄étuwa l-àw̄əwə l̄əxma,<sup>1</sup> 'u-'att̄ituwa l̄áxxa p̄əš̄ituwa hátxa sn̄iqe.<sup>1</sup> 'ina t̄iyar̄əye 'áp-xa m̄ənn̄a l̄iθ̄wale háw̄na.<sup>1</sup> 'u-q̄im̄e híw̄əlle 'arz̄āq.<sup>1</sup> móre hállule 'arz̄āq<sup>1</sup> 'u-'áp-'aw̄əwə t̄-àz̄əl<sup>1</sup> hállule biš-zaw̄da m̄ən-kùlla náše.<sup>1</sup>**

(11) Some English officers were standing there, doing administration, that is they were saying 'Distribute it!'. The man whose guest the priest had been approached. His name was Namudko. His turn came to take (supplies). (12) An English officer who had two stars<sup>1</sup> saw him and recognized him. He said 'You—Don't give to this man, don't give to him! You stand over there in last place. All the others will finish before you'.<sup>2</sup> He was afraid. He said 'What have I done? Where does he know me from, that officer who says to me not to take provisions and stand in last place?' (13) He thought about it to himself.<sup>3</sup> He went to stand alone far away. He kept looking at that English officer. He was afraid. He said 'What is it all about?' After all the people had finished taking provisions, the Englishman called Namudko, he said 'Come, also you take. Come here'. (14) He said 'Don't you know me?' He said 'No. I don't know you'. He said 'Look at me well. Have you never seen me?' He said 'No. I don't know you. But I have heard that voice of yours, but I don't know when.' He said 'Do you know who I am?' He said 'No'. (15) He said 'I am that priest who came to Tiyare, whom you seized and confined in the basement stable. You beat me and said 'He is a demon, not a priest'. Your wife started screaming at you and called people, who came and rescued me from your hands'. (16) He said 'I am that priest. You were right. I was a demon. I was a spy then, an English spy. Look you can see these stars on my shoulder. I was a spy who came there. If ten other men from Tiyare were as intelligent as you, you would not have reached this miserable condition,<sup>4</sup> you would not be sitting here and have become so poor.

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<sup>1</sup> I.e. a captain.

<sup>2</sup> Literally: All the last ones will finish.

<sup>3</sup> Literally: in his mind.

<sup>4</sup> Literally: this bread.