

Mustafa Dehqan

Qisey Giranba: A Sôranî Folktale from Mukrî Kurdistan

ABSTRACT: "Qisey Giranba" (The Valuable Remark) is one of the most well-known folktales in present-day Mukrî Kurdistan, a stateless nation in northwestern Iran. Unlike northern and southern Kurdistan—where folktales are appreciated in written form—literature in Mukrî Kurdistan is most popularly appreciated in its oral form and has not been widely published. "Qisey Giranba" is a *hekayet* largely transmitted orally in the region by elder *beyt* singers, but a total of three incomplete manuscripts of the tale exist in personal libraries of Mukrî Kurds and a Persian version of the text has been published in Tehran. This article presents a complete transcription from a recorded performance by an old singer in the region and translated into English in a style that remains as close as possible to the original performance. The article presents the tale as an example of the Mukrî Sôranî dialect and places the tale within the context of the region's contemporary culture as an example of central Kurdish literature.

THE HISTORY AND THE LITERATURE of Kurdish tribes of Mukrî Kurdistan (or Sâwjbulâgh, Kurdish Sablax) are best known from Safawid times (1501–1722) onward.¹ Mukrî Kurdistan is a strategic area in the geographic heart of northwestern Iran. It is a district in southwestern Âdharbâyjân that is to the south of Lake Urmîya and the present-day city of Mehabad in Iranian Kurdistan.² As is the case with most Kurdish stateless nations, estimates of the total number of Mukrîs vary widely. Although there are no official censuses regarding the number of Mukrî Kurds, most sources agree that today there are more than four million. Almost all are Sunni Muslims, in contrast to their

Azeri and Persian neighbors in Ādharbāyjān who are Shiites. Mukrî Kurdistan is agriculturally rich with high-grade pasture lands as well as large and fertile mountain valleys.

The literature of central Kurdistan, including Mukrî Kurdistan, is perhaps best described as an oral form. Mukrî old men and women use oral literature to preserve accounts of their history and descriptions of their society, as well as to represent themselves and their past. Although some historically important aspects of this literature (such as *beyts*)³ are not currently practiced in the region, in general oral literature is still carefully preserved. A *beyt* is an orally transmitted story that is either completely sung or performed using a combination of sung verse and spoken prose. In central Kurdistan, Kurdish written literature is less known and less appreciated than in northern and southern Kurdistan, and we do not find the galaxy of literary men writing in Kurdish, such as Elî Herîrî (1089–1110), Mele Ehmedê Bateyî (1417–1491), Mele Ehmedê Cizîrî (1570–1640), Feqiyê Teyran (1590–1660), Ehmedê Xanî (1651–1707), and others who were active in the southern parts of Kurdistan.⁴ A few poets wrote in Kurdish in central Kurdistan, but they were not well-known in their time.⁵ Thus, while Kurdish written literature flourished in northern and southern Kurdistan, Kurdish oral literature was dominant in central Kurdistan. With the exception of the Mukrî oral *beyts*, which Oskar Mann published in *Kurdisch-persische Forschungen* in 1906,⁶ and some other regional works,⁷ the important oral folktales and *beyts* of Mukrî Kurdistan still remain unpublished and untranslated into Western languages. This essay presents a Mukrî *hekayet*, entitled “Qisey Giranba,” (The Valuable Remark), as an example of a prose genre of Mukrî oral literature. The text contributes to the understanding of the Mukrî dialect of Sôranî and the literature of central Kurdistan.

“Qisey Giranba”

The difficult question of literacy sometimes arises in the study of Mukrî oral literature. Some oral Mukrî tales now have written versions and Mukrî Kurds have used these written versions to teach the tales to their children. In other words, for some Mukrîs there are two kinds of oral tale: an oral tale with no written version and an oral tale with a written version. The former describes the Mukrî singers of *beyts*, who claim that they merely repeated word-for-word what their fathers told

them. This style of transmission is purely oral and generally accepted in Mukrî Kurdistan.

Oral tales that also have a written version are somewhat rare. Although Kurdish tales and legends have most often been transmitted orally, some scattered manuscripts of the tales also exist. The manuscripts are normally from the twentieth century, yet there are some manuscripts dated as early as 1710. The author or scribe is not named in the colophons of these manuscripts.

When I was student, my teacher sent me to the various parts of Kurdistan for my dissertation research. Because of his interest in Mukrî folklore, he wanted me to research Kurdish oral beyts. For some weeks I stayed in a mountainous agricultural village, which was fifteen miles from Mehabad in the center of Mukrî Kurdistan, and studied Mukrî oral literature. Fortunately, during this time a friend of my cousin, Salih Qadirî, adopted me. He was an illiterate, seventy-four-year-old Mukrî beyt singer. While staying with him, I recorded an oral version of "Qisey Giranba" and other folktales. Mr. Salih gave particularly helpful interviews and other guidance during my fieldwork. Most of interviews with Mr. Salih took place during the summer of 2003 in Mehabad and Sanandadj.

"Qisey Giranba" is considered to be in the class of folktales that have two versions: an oral version and an incomplete written version. According to Mukrî informants, the tales were written in Mukrî Kurdistan by unknown singers of beyts, after their audience requested that they do so. According to elderly Mukrî informants, the written version of "Qisey Giranba" is attributed to such an unknown early singer. To my knowledge, there are a total of three incomplete manuscripts of the written version of "Qisey Giranba" in the personal libraries of Mukrî Kurds, including the version used in this essay.

Of all the interesting folktales in the Sôranî dialect of Mukrî Kurdistan⁸ that I have recorded, the most well-known in present-day Mukrî Kurdistan is "Qisey Giranba." It is even familiar to informants in its Azerî Turkish version.⁹ For example, Abdulrehman, an illiterate Kurdish informant, knew the Turkish version. An incomplete version was also published in Persian, in Tehran (Kalbâsî:1983).¹⁰ Many local people know "Qisey Giranba" and it stands as a unique entity among the one hundred short folktales I recorded. While the rest of the folktales are no longer than a few lines or paragraphs, "Qisey Giranba" occupies ten to fifteen paragraphs. I recorded the following oral version from

Salih Qadirî's account without any alteration.¹¹ In this tale the narrator uses the third person to report an old man's advice, although different versions of "Qisey Giranba" feature different characters.

For the Sôranî transcription of the folktale I use the Hawar system of Kurdish,¹² which represents the Mukrî dialect of Mehabad (Sablax) in which the folktale is narrated. I have tried to remain faithful to the performance by preserving Mr. Salih's pronunciation. The translation is presented in a simple English style that remains as close as possible to the Mukrî Sôranî words.

"Qisey Giranba"

1. Carêkî sê pyawî Kurd bô kasbî deçne wułatêkî dûr. Çen şalyan pê deçêw, her yek le wan sî direman we dest dexten û geranewe bô wułatî xôyan.
2. Zistan debê. Şewê rêyan de cêyêkî dekwê we le maşêkî mîwan debin. Zôr mandû debin. Dûyan xewyan lê kewt û yekyan herçî hewlîda leber xem û narahetyan xewî lê nekewt. Hestaw çû kî saheb-maşeke ke le tenîşt 'awirgêkî danîşt bû.
3. Zôr dadenîşêw hiçyan qisan naken. 'Ew car mîwaneke be saheb-maşekey ke kabrayekî zôr pîr bû deşê: "Mame! Bôçî qisan nakey?" 'Ewîş deşê: "kesî Mamî! 'Emin qisey be pûlî dekem." Deşê: "qisey be çendî?" Deşê: "be de pûlan." Temah kabray heldegrêw. De pûlan deda be kabray pîrew deşê: "qisem bô bike."
4. 'Ewîş deşê: "kesî Mamî! Dinyaye ke zistan bû, befir le 'erzi da bû, rêt kewte cêyêkî we şewê lewê mayewe, sibheynê ke hestay, dîtî xêşe hewrîş be 'asmanêwe nîye beşam kizebayekî dê, 'eger derîşyan kirdî mebada derê kewî! 'Ewende rawesta heta kizebayekey dexa."¹³ 'Ewey kut û bê deng bû.
5. Kabra kutî: "Mame! Bôçî qisan nakey?" 'Ewîş cwabî da we kutî: "kesî Mamî! 'Emin qisan be pûlî dekem. De diremim deye ta qiset bô bikem." Dîsaneke temah kabray girt û de pûlî dîkey da be pyawe pîrekey.
6. Kabray pîr diremekanî wergirt û kut: "kesî Mamî! Ta qiseyan lê nepirsîwî le xê ra¹⁴ helmedeye." 'Ewey kut û bê deng bû. Kabra kutî: "Mame pîre! Dîsan qisan bike." 'Ewîş cwabî da we kutî: "kesî Mamî! 'Emin hiç qiseyêkî bê pûl nakem. Pûlim deye ta qiset bô bikem." Kabra kutî: "nîme." Kabray pîr cwabî dawê kutî: "'eger waye¹⁵ hesta! bişê! binû!."

7. Kabra hestaw çû ser cêgakey û lêy nûst. Beyanî¹⁶ degeļ hawrêkanî hestaw çûne derê. Dîtyan befir de 'erzî dayew bestûyetî, hewrêkîş be dyarewe nîye beļam kizebayekî dê.
8. Kabra be haw êkanî kut: "Emin nayem, 'engôş merôn!" Hawrêkanî kutyan: "ba biřôyn! Rôj lewey xôştir nabê." Kabra fikrêkî kird û kutî: "'emin 'ew qiseyem be de pûlan kirîwe, degeļ 'engô nayem. 'Engôş ke deřôn meylî xôtane; 'emin nayem!"
9. 'Ewan rîyştin. Pyaweke hate kinîw kutî: "kurîm bôçî neřôyştî?" 'Ewîş kutî: Mame! Leber 'ew qiseyey ke tî be de pûlanit be min firôşt."
10. Zîrî pê neçû, hewrêkî hênaw befir daydaye. Pyaweke hew şew û hew řôjan lewê mawew. Rêgay lê gîra.
11. Rîjî heştum hewa xôşî kird. 'Ewîş rîyşt. Hênde neřôyşt, dîtî hawrêkanî le serma req heļatûn û mirdûn. 'Ewanî be xak 'espard û pûley ke pêyan bû le gîrfanî derênan û kutî: "wa çake bî mindalekanyan bermewe."
12. Şewî be ser da¹⁷ hat. Rêy de karwanserayêkî kewt. Lewê mawe. Le nîwe şewê da hestû-xustû hat û hawarêk peyda bû. Dîtî çen neferêk hatn û heryêkî kîlebarêkî qursyan pê bû. Karwanseraçêke desbe-cê hestaw û rîyşt. Qefezeyêk ke le sîçî karwanserakey bû kirdîewe we 'ewanîş be kîlebarewe çûne nêw qefezekeyewe. Lapaşan karwanseraçêke qefezekey daxist û hate we ser cêgakey xîy û lêy nûst.
13. Beyanî kabra çen swarêkî le dûrewe dî ke be 'esleħewe řûyan de karwanserakey kirdûwe we karwanserakeyan de miħasere na. Yêkêk le wan hate jûrêw be karwanseraçîyekey kut: "çen neferêk dwênê-şewê xezênepaşayan dizîwe. Şwênî pêyan wanman ta 'êre helgirtûwe. 'El'an kê hatûte 'êre?" Karwanseraçêke kutî: "hîç nebûwe we hîç kes nehatûte 'êre." Swarekan zîr geřan û hîçyan nedîte.
14. Lapaşan çawyan be kabray kewt û lewyman pirsî: "'etî dwênê-şewê çit dîw çit nedî?" 'Ewîş herçî ke dît bûy bî wanî gêrawe. 'Ewanîş rîyştin û qefezekeyan kirdewew kîlebarekan û zîr şitî dîkeş ke 'îdizetî bûn deryan hêna.
15. Destî dizekan û karwanseraçîyeke bestn û degeļ kabray hemûyan birdne kin paşay. 'Ewey bibû bî paşayan gêrawe. Paşay 'ewanî le zindanê kird û pûlêkî zîrî da be kabray û 'ewîşî 'azad kird.

“The Valuable Remark”

1. At some time [in the past], three Kurdish men went into business in a far away land. After some years, each of them obtained thirty drachmas¹⁸ and started back to their own land.
2. It became winter. One night they arrived somewhere and stayed at a home as guests. They got tired [from the long walk]. Two of them fell asleep but one of them, because of sorrow and grief, could not get to sleep no matter what he tried. He got up [and] went to sit near the owner of house who was sitting by the side of oven.
3. They sat [on the floor] a long time, neither of them speaking [about anything]. Then, the guest said to the owner of house, who was a very old man: “Uncle!¹⁹ Why do you not speak?” He says: “Uncle dear! I speak for money.” [The man] said: “How much does a remark cost?” [The old man] said: “Ten drachmas.” The traveler was motivated by avarice. [He] gave ten drachmas to the old man [and] said: “Talk to me.”
4. The old man said: “Uncle dear, when it is winter, [when] there is snow on the ground, [when] your travels take you somewhere and you stay the night there, when you wake in the morning and see that there is not a cloud in the sky but a cold breeze is blowing, [even] if they [wanted to] dismiss you, be careful that you do not go out! Stay until the cold breeze stops.” The old man said this and then kept silent.
5. The guest said “Uncle! Why you do not speak?” He answered [and] said “Uncle dear! I speak for money. Give me ten drachmas so that I will speak to you.” The man was motivated by avarice again and gave another ten drachmas to the old man.
6. The old man obtained the drachmas and said “Uncle dear! Do not answer automatically unless you are questioned.” He said this and kept silent. The guest said: “Old uncle! Talk [to me] again.” The old man answered and said “Uncle dear! I do not say any remark without money. Give me money and then I will speak to you.” The guest said: “I do not have [money].” The old man answered [and] said: “If it is so, get up! Go! Sleep!”

7. The guest got up [and] went to his bed and slept. He woke with his companions in the morning [and] went outside. They saw [that] there was snow on the ground [and] it has frozen; there was not a cloud [in the sky] but a cold breeze was blowing.
8. The man said to his companions "I will not go, you should not go either!" His companions said "Let us go! There will not be a better day than this." The man thought [a moment] and said "I have bought that remark [by paying] ten drachmas, [so] I will not come with you. [If] you [want to] go, it is up to you; I will not go!"
9. They went. The [old] man came near [him] and said "My son, why did not you go?" He replied "O uncle! [I did not go] because of that remark which you sold to me for ten drachmas."
10. It was not long [before] clouds appeared [and] it snowed. The man stayed seven days and seven nights there. The way was closed to him.
11. The weather turned fine [on the] eighth day. He went then. He did not go very far [before] he saw his companions who had frozen to death. He buried them, brought out their money, and said "It is good that I am able to take this for their children."
12. It was night. He found his way to a caravanserai.²⁰ He stayed there. There was noise and shouting at midnight. He saw some persons come [to the caravanserai] each of them with a heavy knapsack. The caravanserai-keeper immediately got up and left. He left the [doors to the] shelves that were in the corner of the caravanserai open and the persons went into them with their knapsacks. Then, the caravanserai-keeper returned, closed the shelves, returned to his bed and slept.
13. In the morning the man saw some armed horsemen in the distance who moved towards the caravanserai and [finally] blockaded it. One of them came [into the caravanserai] and said to caravanserai-keeper: "Some persons have stolen the king's treasury last night. We followed their footprints here. Now who has come here?" The caravanserai-keeper said "Nothing and no one has come here." The horsemen searched and saw nothing.
14. Then, they eyed the guest and asked him "What did you see and what did you not see last night?" He told them whatever he had seen. They went, opened the shelves, [and] brought out the knapsacks and a large number of other stolen goods.

15. They tied the hands of thieves and caravanserai-keeper [together] and carried all of them, including the guest, to the king. They told [the story] to the king as it had [actually] happened. [Then], the king imprisoned the caravanserai-keeper and thieves but gave a large reward and released him [from captivity].

Karadj, Iran

Notes

1. This research was funded by the Iran National Science Foundation. For the history of these tribes, see Sharaf Khān's description (1860–62: I, 280).

2. There is no complete work about the geography and cultural features of Mukrî Kurdistan. The best works known to me are by Moritz Wagner (1852:100–02), Baron Ernouf (1880:287–94), Eugène Aubin (1908:76–102), and Ḥaibîb Allāh Tābānî (1966). Vladimir Minorsky's work provides a useful historical perspective (1975).

3. Amir Hassanpour's useful article describes the subject matter of several beys (1990:11–12). The episode of the siege of Dumdum Qal'a, located south of Urmiya on the River Qāsimlū, also became a favorite theme of later Mukrî heroic *beyts* (Turkumān 1955:ii, 791–801; Blau 1858).

4. For more information about the life and the works of northern and southern Kurdish writers, see, respectively, Alexandre Auguste Jaba (1860:12–14) and Muḥammad 'Alî Sulṭānî (2000).

5. For a discussion of central Kurdish writers see Siddîq Bôrekeî (1991) and Muḥammad Şamadî (2005:636–50).

6. For details on Mukrî Kurds, see Oskar Mann's *Die Mundart der Mukri-Kurden* (1906). Although it is an important classic work on the Mukrî community, in my opinion it omits some important information and contains some misinterpretations.

7. Some excellent works by local scholars of Sôranî oral literature in Mukrî Kurdistan are available, including several publications by Fetahî Qazî (1956, 1969, 1972, 2005) and those by Muḥammad and Ḥasan Qaḍî (1969), and Hemîd Hiseynî (1976).

8. The best broad introductions to the Sôranî dialect of Mukrî Kurdistan are *Kurdskiy Dialekt Mukri* (Eyyubi and Smirnova 1968), *Fonetika Kurdsкого Yazika: Dialekt Mukri* (Smirnova and Eyyubi 1985), and Alessandro Coletti's comparative dictionary *Grammatica e dizionario dela lingua curda* (1984–85). For two other useful discussions of Mukrî prefixes and suffixes, see 'Abdulḥamîd Ḥusaynî's publications (1970, 1971).

9. For valuable overviews of Kurdish engagement with Turkish literature in Mukrî Kurdistan, see publications by Ḥusayn Aḥmadî (1949) and Tahir Pîr Ḥaşimî (1979).

10. For a discussion of the version of "Qjsey Giranba" published in Persian, see *Güyish-i Kurdî-yi Mahâbâd* by Irān Kalbâsî (1983:97–103).

11. I recorded the folktale by audio recorder.

12. Full details of the Hawar system are given in Bedir Khan and Lescot's *Grammaire kurde (dialecte kurmandji)* (1970).

13. The use of *dexa* is puzzling. The word probably refers to something related to the infinitive *xistin* (to throw). Instead of *dexa* it is possible to read *dexe*, but this meaning would be less rich.

14. *Le xô ra* or *le xô ewe* (automatically) is a popular Mukrî idiom that must be learnt as a whole unit, although the formation includes preposition and postposition: *le-* and *-ra*. This idiom also means *falsely* or *lie*, as can be seen from the entry quoted in (Hejar 1997:769).

15. The term *waye* (it is so) is not clear and I cannot interpret it. The same phrase may occur in the other versions of "Qisey Giranba," but the formation in those cases is not clear.

16. Instead of *beyanî* (morning) in the present text, the other versions have here *sibheyne* (morning). *Beyanî* or *beyan* are fairly uncommon terms in Mukrî Kurdistan, which have a second meaning, of tomorrow (Hejar 1997:87).

17. For the different meanings of *da*, which is used extensively in Sôranî Kurdistan and in the Mukrî dialect, see Tawfiq Wahby and Cecil John Edmonds's *A Kurdish-English Dictionary* (1966:30-31).

18. *Direm* (drachma) may mean almost the same thing as its synonym *pûl* (money) in this text (paragraphs 3, 5, 6, 8, 9, 11, and 15). Therefore, drachma may be understood as a unit of money, rather than as the historical Greek drachma.

19. The Mukrî storytellers use the honorific uncle, especially before a first name, to address or refer to a wise man in folktales. In this context the word uncle is best understood as one who helps, although in this case the term is not preceded by a personal name.

20. Caravanserai is originally a Persian word that means an inn surrounding a court in eastern countries where caravans rest at night.

References Cited

Ahmadî, Husayn

1949 *Dâstân-hâ-yi Maḥallî-yi Âdharbâyyân*. Tabriz: Châp-i Ahmadî.

Aubin, Eugène

1908 *La Perse d'aujourd'hui-Iran, Mésopotamie*. Paris: Librairie Armand Colin.

Bedir Khan, Celadet Ali, and Roger Lescot

1970 *Grammaire kurde (dialecte kurmandji)*. Paris: Adrien Maisonneuve.

Blau, Otto

1858 "Die Stämme des nordöstlichen Kurdistan." *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 12:584-98.

Börekeî, Siddîq

1991 *Mêjûy Wêjey Kûrdî*. Bane: Serban.

Coletti, Alessandro

1984-85 *Grammatica e dizionario dela lingua curda*, II/1-2. Rome: Lectures.

Ernouf, Baron

1880 *Le Caucase, la Perse et la Turquie d'Asie d'après la relation de M. le Baron de Thielmann*. Paris: E. Plon.

- Eyubi, K. R., and I. A. Smirnova
 1968. *Knabhts Dabkht Matrā*. Leningrad: Nauka.
- Fetahi Qazi, Qadir
 1956. *Manzuma va Kundi va Sa'ad wa Ma Saif al Din Barg*. Tabriz: Tabriz University Press.
 1969. *Manzuma va Kundi va Shir Mahmud wa Manzuman*. Tabriz: Tabriz University Press.
 1972. *Manzuma va Kundi va Shaykh Fakhr wa Khair al Ayn*. Tabriz: Tabriz University Press.
 2005. *Manzuma va Kundi va Las wa Khazal*. Tabriz: Tabriz University Press.
- Hassanpoor, Amir
 1990. "Bak." In *Encyclopedia Iranica* IX, ed. Ehsan Yarshater, London and New York: Mazda Publishers.
- Hejar, Şer'atkenâr – Abdülhamîd
 1997. *Hezarbasma – Farhang-e Kāndi Fasā*. Tehran: Sarush.
- Hoseini, Ferozd
 1976. *Loshtān*. Shiraz[:]: Pakhān University Press[:].
- Husaini, 'Abdullāhmid
 1970. "Paswandi Af'al dar Guvishi Mukriyan." *Nashriya va Danooshkadeh-ye Adabiyat wa 'Ulum-i Insani-ye Tabriz*, 22:398–419.
 1971. "Paswand dar Guvishi Mukriyan." *Nashriya va Danooshkadeh-ye Adabiyat wa 'Ulum-i Insani-ye Tabriz*, 23:210–29.
- Jaba, Alexandre Auguste
 1860. *Revue de géographie et de statistique*. St. Petersburg: Eggers.
- Kalbasi, Iran
 1983. *Guvishi Kandi va Mahabad*. Tehran: Pazhooheshgāh-e 'Ulum-i Insani.
- Mann, Oskar
 1906. *Die Mundart der Maku-Kunden*. Berlin: G. Reimer.
- Minorsky, Vladimir
 1975. "Mongol Place Names in Maku-Kurdistan." *Bulletin of the School of Oriental and African Studies* 19:78–81.
- Pir Hasani, Jahn
 1979. "Atak Sezi ve Meseller." *Yedigöller* 8:19–21.
- Qazi, Muhammad, and Hasan Qazi
 1969. "Sukhrim Chand Darbaravi Manzuma va Kundi va Las wa Khazal." *Jahān-e Naz* 21:26–36.
- Samadi, Muhammad
 2005. "Muza Sahimi Mukri." *Pazhūheshi-hay-e Jiroshnāma* 16, ed. Hajj Agha, et al. Tehran: Muqafat-e Masha.
- Sharaf Khan Balhisi, Shams al Din
 1860–62. *School Names in Eastern Turan* 4–11, ed. V. Acliammof-Zernof. St. Petersburg: Commissionnaires de l'Academie Impériale des Sciences.
- Smirnova, I. A., and K. R. Eyubi
 1985. *Fonitika Kundskego Yazida: Dabkht Matrā*. Leningrad: Nauka.

Sultani, Muhammad 'Ali

2000. *Hadiqa-ye Sultani, Mu'ad-din-Ahmad-i-Shirvani-i-Tarimistari-ye Kurd-va-Kordi-savarani-ye Kermanshah-ah, 'Ahd-i-Jarman-i-ye 'Asr-i-Hadiq*. Tehran: Suha.

Tabani, Habib Allah

1966. *Bardasari-Uza'i-Fabr'i-Iqtisadi-va-Iusami-ye Kurdistan*. Nimmavi Kurdistan-i-Mukri, Tehran[?]; Nimruz.

Turkman, Iskandar Bayg Munshi

1955. *Tabdih-i-'Alam-va-ye-'Ahd-va-ye-'Ahd*, ed. Haj-Ashraf. Tehran: Khayati Publication.

Wagner, Moritz

1852. *Reise nach Persien und dem Lande der Kurden*. Leipzig: n.p.

Walby, Lawful, and Cecil John Edmunds

1966. *A Kurdish-English Dictionary*. Oxford: Clarendon Press.

MUSTAFA DEHQAN is an independent scholar in Iranian Kurdistan. He earned his bachelor's degree in history and his M.A. in historical linguistics from the University of Tehran. He is the author of numerous journal articles and conference papers. mustafadehqan@yahoo.com

Copyright of Journal of Folklore Research is the property of Indiana University Press and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.