

ZANUWARE MANU- SHOTTUN SHIKI FARE



ANIMALS CAN LEARN FROM HUMANS

ROHINGYA STORY-THREADING COLLECTION

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Kissa gaan hoil fultuli yore Shomsida
Narrated and embroidered by Shomsida



ROHINGYA
CULTURAL
MEMORY
CENTRE

ROHINGYA
KIMOTI
ROSOMOR
GHOR



FORISO

Doshan yaat garir rosomor kissa ar gura halor yaat gari okkol, kissa innawre hoye de Rohingya rosomor yaat garir zagar fultolar habil okkole. Fotti ekkan kissa ye zibonor ekkan sobok de, shomazhor otoba nizor nizor, arkanor tarar chondo halor zibon zabon nore turamura dehaa.

Arkanor gaang zagat, Rohingya kissa hoiya okkol fukor mazor (Middle East) molluk loi mil ashil, Rakhine razawin, ar Bengali fuths. Itarar zubanor rosom, rosomor kissa okkole dawila bodoilla asor goribo kiyalla boli hoile tara ek fissan ottu ar ek fissan tai goijje de ettolla. Fhunoya okkolle kessu kissa mil faibo, ar anka ar fultola hator ham diye hamore zinda rakibolla Rohingya fultoloya maya fuain dore.

Saba tuloya kabil zetarare tuaiyore fai ye etharare CMC maze raikke, Saleha Akter Urmi ek bosoror owore doshwa ibar fultolar dair maya fuain loi ham goijje, notun kabiliyoti unnoti gori bolla modot gori tarar bafaa raki bolla kula hala shojuk diye, sabar zoriye tara nizere nize zahir gori bolla. CMC maze hibar yaat garir kissa okkol bishi moshur shundor. Ay shun doizza hator fultola ar hator horloi silaye de kithab okkol ash foijjontor tarar moksot ola projet.

“Anr ratto beshi kissa okkol hoi bolla ase. Ennan ekkan bala shozuk anrar gura halore mehsus gori bolla, ar anrar fuain dolla kessu sawli rakiballa,” fultolar habil okkole hoiye de, zetara neki ek maa shor owore hator ham gojil ar hefazot gori rakil yaat gari la kissa dollagori yore.

INTRODUCTION

Threading Stories is a collection of ten folktales and childhood memories, narrated and stitched by the embroidery artists of the Rohingya Cultural Memory Centre. Each story imparts a life lesson, whether social or personal, and represents a piece of their childhoods in Arakan.

In rural Arakan, Rohingya storytellers were familiar with many Middle Eastern *kissa*, Rakhine *razawin*, and Bengali *futhi*. Stories were passed down from generation to generation through oral storytelling, changing and taking on different influences with each generation's retellings. Audiences may find some of the tales familiar, while the drawings and *fultola* (embroidery) artwork offer a refreshingly original rendition by Rohingya women artisans.

As the founding artist-in-residence of the CMC, Saleha Akhter Urmi spent over a year working closely with the ten women of her embroidery group, helping them develop new skills, give free rein to their imaginations, and express themselves through art. *Threading Stories* is a capstone to her work at the CMC. These beautiful handstitched and hand-bound cloth books are their most ambitious project to date.

“We have many stories to tell. This was a good opportunity to relive our childhoods, and to preserve something for our children,” says the embroidery artists, who spent over a month creating the artwork and covers for the *Threading Memories* narrative collection.

Ek zobanat uggua baksha ashil zeneki taito hitar zerfuwar fuwarati. Baksha ye dil uggua gura haati hadiya hisafe hitar zerfuware.

Once upon a time there was a king who lived with his young daughter, the princess. The king gave a baby elephant as a present to his daughter.



Miyala fuwaye gura haati hibare bishi ador goitou ar fuwati
kelaitou. Hiba bodda awilde haatir fuwati.

The girl adored the baby elephant and played with it.
She grew up with the elephant.



Zettot made bakshar zerfuwa balek hoil, hibaye biyagozzil.

When the princess grew up, she got married.



Hendila gura haati wayou bariyore ugguwa bor haati hawye,
bade hiballa ugguwa bodda gori siraa kamara bandil. Sasita
goroyare aro zimmya dilde haatiware kesmot hasil gori balla.

The baby elephant also grew into an adult and a big
room was made specially for it. A caretaker was also
appointed to look after the elephant.



Haati ware shundor gori sasita gorenne sai balla boli baksha
hamisha haatir kamarat aitou.

The king used to visit the elephant's room to make sure
that it is being taken care of properly.



Ziyollor hawdi okkollore haatir kamarat haatir dahkottun rakitou. Ekdin, hawdi okkol ekzon loi ekzon maramari dedde iyan nore haati ye kiyal gozzil.

Prisoners were kept in a room beside the elephant.
One day, the elephant observed two prisoners fighting with each other.



Tarfoddin hibare sasita goroyaye haati re kanaa habai balla gilde awktot, hibaye hibar surataloi maramari diya shuru gozzil.

Next day when the caretaker went to feed the elephant, it began fighting with its tusks.



Zettukkunot baksha ye mamela gaanor babute haati re sasita
goraw yattun funnil baar baksha awshanti hoil.

The king became upset when he heard about the
incident from the caretaker.



Baksha ye hoi farede uggua izzottolla buraa elomdar manush
hitar faraat maze assede yan bade foss okkol defe rild hitare
dahai balla.

The king knew of a respectable, old wise man in his
village and sent the soldiers to call him.



“Anr haati war aadot assede hamisha taanda take ar shanti gori take. Meherbanigori tui anre tui difari bine kiyolla boli gusha dehaide yanore?” baksha ye bura manush ware aaros gozzil.

*“My elephant is usually calm and peaceful in nature.
Can you please find out why is it behaving violently?”
the king requested the old man.*



Bura manushwa haatir daake ghil bade nawrom shoromor saate mulot awoye. Hiba ye kessu awktaw re hatiwar fuwati guzarzil bade hibare buzi balla khushis gozzil.

The old man approached the elephant and greeted it softly. He spent some time with the animal to try and understand it.



Bade, hite haatilloi gusha dehaiye tarfore bakshar kase gil.
Bura manushwa ye baksha re hoilde, hati ye gusha gin shikkede
ziyollor hawdi okkollottun. *“Zanuwar okkolle yo munush
okkollottun shikifare. Ai moshuwara didde masum gura haatir
mumtun hendila maramari doradori okkol nawgoriballa.”*

Then he rode the elephant and went to the king.
The old man told the king that the elephant picked up
violence from observing the prisoners. *“Animals can also
learn from humans. I suggest avoiding acts of violence in
front of this innocent elephant.”*



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