

The Concept of Revenge in *The Tale of Suto and Tato* by Basil Nikitin and Ely Bannister Soane

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Abstract:

Throughout the Kurdish history, Kurdish people were deprived of having an independent state of their own; they were always being governed by authoritative countries, and Empires. Even in the threshold of the twentieth century Kurds were not able to establish a unity among themselves, as their Emirates had eliminated in the first half of the nineteenth century. They have been divided into various tribes. Tribes, as it is expected, are often at odds with each other, aspiring and wielding power is a vicious desire among chief tribes. Therefore, this research sheds light on two outstanding Kurdish tribes under the auspices of the Ottoman Empire in the second decade of the twentieth century. The study deals with *The Tale of Suto and Tato* a story written by Basil Nikitin, and Banister Soane altogether. Additionally, the tale centres around the feud and schism that arise between Suto, the Agha of the Duski tribe, from the village of Nerwa in Horamar and of the clan of Mala Miri and Tato, the Agha of the Rekani tribe from the village of Razga. Indeed, as the writers of the story expound that the story is not based on the imagination of the writers, the events do mirror actual historical events that occurred in 1913.

Throughout the events, it becomes evident, that the two tribes start battling with each other vehemently and aggressively; therefore the researcher analyses the characters of Aghas and their followers. Except for the tribesmen, Kurdish Islamic clerics like the chieftains are revengeful. Henceforth the research reveals the interior motives of the two religious men Shaikh Muhammad Sadiq and Mulla Said as the two important characters who incite feud between the two tribes. Most significantly, the research concentrates on the heated predicament 'revenge' that is born out of their tribal completion and their hunger for power and authority. The researcher demonstrates the root of the

mentioned term and explains it in accordance with the tribal conflicts that befall among the two tribes. Albeit, the study; elucidates the role of the Ottoman Empire within the Kurdish tribes, the study further delineates the features of the Kurdish tribes and how tribal rigid mentality could bring about bloody feud between the two tribes for years.

Keywords: *Revenge, Suto and Tato, Basil Nikitin, Ely Bannister Soane*

Introduction: The Notion of Revenge

Religiously revenge has been a prevalent act within religious scriptures. Biblically God declares "Vengeance is Mine" (5th book of Moses, alias: Deut. 32,35ss). Therefore no man is allowed to seek revenge except God. In the last days of Moses he gives instructions to his people especially the Joshau, the historical figure, disciple of Moses who led the Israelites people to be saved from slavery in Egypt and to head toward the promised land where they can be free. This land at that time was called Kanan. This notion has been repeated in the Old Testament for instance in *The Book of Psalms* (Ps 2,3). Moreover, in *The New Testament* Jesus also preaches 'But I say to you love your enemy and pray for those who persecute you'. He further stands against reacting to evil doings as he states 'But I say to you, do not resist the evildoer when. But whoever strikes you on the right cheek, turn the other to him as well'. (Rm. 12,19 ; Hebr. 10,30; 2p.2,3). Likewise in Islam the idea of revenge is not the same as in Christianity. Accordingly in the Quran it is mentioned in 'Who transgresses against you, punish him for his transgression to the extent to which he has transgressed against you' (Al-Baqara, verse195). Elsewhere in the Quran it is mentioned that it is righteous to take revenge equally 'A life for life, and an eye for an eye, and a nose for a nose and an ear for an ear and a tooth for a tooth and for other injuries equitable retaliation' (Al-Maidah, verse 45).

It is deemed that revenge is a desire to inflict pain on others usually as a reaction or response to gain justice. It is indeed a basic human trait and wish (Lanpher 2010). Moreover, retribution is taken from someone whose identity has been tarnished and shattered, and all what the avenger does is to endeavour mending the damage that has been done to him within his society. In so doing, he is essays to reassure his identity as much as he can. (Coral 2001) Jeroen (2003, cited Grobbink et al., 2014,p.5) clarifies the reasons behind taking revenge; she categorizes the impulse of seeking revenge into four reasons. First, mortification; the act of damaging the reputation and self-esteem of someone. Second, the other reason is taking revenge for restoring the position

that has been established. Third, and the tendency to instigate infliction in order to achieve greatness. Fourth, executing retribution signifies that the avenger aspires to be morally more accepted and appreciated than his rivals.

In the article 'Revenge: An Analysis of Its Psychological Underpinnings' Frijda (2008, cited Grobbink *et al.*, 2014,p.5) explicates that that society should not impede the reprisal acts to carried out because it brings various various advantages. It hinders further destruction to be done in the future. It also makes the avenger profit from the act of vengeance, to be considered as a person who set limits for the other person who tries cause harm, to restore his sense of esteem, to retrieve loss of power and to stand firm against shame and pain that the other person could inflict. Frijdas affirms that revenge is a potent psychological feeling that compels the avenger to take action, a person who takes revenge psychologically has summoned courage thus he becomes even physically ready to implement the act of extreme reprisal. The avenger is often has a fixed aim when he takes revenge, thus no revenge is taken in vain accordingly. Taking revenge is deeply personal and the way the revenger takes his own actions might not be reasonable at times 2because the way the revenger behaves is based on his own psychological impulses. It could also be seen that revenge is taken to gain psychological balance or equilibrium.

In the world literature, revenge has dominated various literary works, even since the classical plays of Seneca, Sophocles, Euripides and Elizabethan plays of William Shakespeare, Christopher Marlowe and Thomas Kyde. In particular, in Seneca's plays revenge was a recurrent theme.

The most important elements of the Seneca tragic plays is the appearance of spectres in his revenge in pursuit of revenge, and the messengers who bear horrendous news perpetuated by the avengers Seneca had a profound effect on the Elizabethan drama, Shakespeare, Marlowe and Kyde would similarly emulate Roman plays of Seneca as they would introduce spectres and vengeful events in their dramatic works. For instance, one of the most striking examples of vengeful plays by Shakespeare is The Tragedy of Hamlet, King of Denmark, prince Hamlet is one of the most striking characters in the plays of Shakespeare, within the play he reached the degree of madness as he resumes to procrastinate the act of revenge against is uncle Claudius who poisoned his father and took the throne. Hamlet is outraged and brimmed with vengeance to take the life of his uncle. He also strongly stands against his mother Gertrude for her incestuous lust to have married Claudius soon after the

unexpected death of his father. The act of revenge is performed at the end of the play as Hamlet murders Claudius. The revenge he took at least made him feel that he has achieved justice for his father. But the consequence of his revenge was fatal as he was also killed in the dual battle with his rival Laertes.

Furthermore, Greek plays as well would deal with the issues of revenge. For example Sophocles' *Antigone* is replete with revengeful acts. Creon, the uncle of Antigone impetuously insists to retaliate against Antigone for burying her brother Polynices whom he thinks was a traitor, to bury him Creon had a firm conviction that she has committed a sin against the gods. On the one hand, Creon is full of revenge that therefore he becomes stubborn to forgive on the other hand Antigone on the other hand Antigone does not abandon her decision to confess that she is wrong, while in fact she is right to give ritual burial to her dead brother. Creon imprisons her to death. Besides, *Medea* by Euripides is also another Greek play that heavily focus on the theme of revenge, as Medea murders her children to retaliate against her husband Jason who has betrayed her.

Besides, not only Greek plays would deal with revenge and violence, Greek mythical stories as well would deal with conflicts between human beings, and gods and gods versus humans, many of the myths contained fatal revenge acts, such as the story Atlas, how Zeus took revenge on the Titan gods and captured the Titan God Atlas and placed the whole globe on his shoulders for eternity as a punishment for contesting with him to be the most powerful god in the Olympus.

By the same token, Kurdish folktales are brimmed with tribal conflicts during the Kurdish Emirates. Such folk stories are usually are orally narrated and sung as battle songs. Much like the story of the Suto and Tato, other Kurdish folk tales focus on vengeance between tribes, and Aghas. One of the most famous folk tale is the story of Yezdin Sher, the cousin of the Badirkhan Beg who likewise betrays his cousin Badirkhan Beg. Other tribal stories like Felite Quto, Darweshe Abdi, Lalikhana Govay, and Alie Mamend concentrate on feudal and tribal conflicts.

The Summary of *The Tale of Suto and Tato*

For years the Rekani tribe led by Tato Agha had been subjugated by a barrage of attacks perpetuated by Suto, the Agha of the tribe of Duski from the Nervo village in Horemar. The Rekani people had had enough of the injustice

they suffered under Suto's unexpected attacks to kill their men and loot their village. Therefore, Tato decides to rescue his people from the adverse situation. He gathers his men and tells them that they have to stop the attacks of Suto. As was customary, one day Suto sends his brother Haio and his men to the village of Razga to loot the village. Tato and his brothers confront him and kill him. Hearing the tragic event, Suto vows to retaliate against Tato. Suto's men immediately side with him to take revenge. He takes his men to the village of Razga to attack Tato's men. Both tribes did not cease to kill each other. Suto attempts to besiege and take the Razga fort by cutting trees to reach the walls. In response, Tato's men set fire to the poles soaked with kerosene, killing tens of Suto's men. However, Suto promises to not stop avenging. He begins to besiege the fort for twenty days by building a huge stony trench. This news reaches the Government of Amedi. Soon, the Quima Maqam of Amedi sends some officers to observe the scene. Noticing this, Suto's men decide to stop fighting, fearing to confront a harder ordeal with the government.

The soldiers take money from Suto for his savage attacks and tells Tato to move to Amedi with his fellow men and family for protection. In so doing, Shaikh Muhammad Sadiq will take hold of the Rekani lands with the assistance of the Quim Maqam of Amedi, as Sadiq sent a letter to convince Tato to let him take hold of the Rekani lands for the sake of protecting of the Rekani tribe. Tato agrees. Tato, with his brothers and fellow men, settles down in Nero, Amedi. In return, Sadiq will be receiving one-tenth of the harvests each year. To weaken Suto, Sadiq decides to rebuild the fort with the help of the Turkish commander Sura Chaush. On the other side, Suto realizes the plan and attacks the armed men of Sadiq, murdering twenty of their men, including Chaush. In such a heavy defeat, Sadiq is angered and seeks revenge. Mulla Said gives him useful insight on how to ambush Suto. He suggests that a hundred men of each Shemdinani, Rekani, Muzuri Herki, and Girdi must accompany him to besiege the fort. Sadiq is delighted with this advice, and he agrees to the plan.

Soon Mulla Said is sent with four hundred men to surround the fort. They succeed in invading the village of Suto, Nero, and retrieve all the commodities that Suto has taken from the Rekani people. Vehemently, Tato sets the Nero village on fire as revenge for all the harm Suto caused him and his people. The victory again gives Sadiq a joyful feeling. Suto feels helpless and sends his clerk Mulla Hassan, the Qazi of Duski, to Mulla Said to make peace and be forgiven. With the help of Mulla Said and Mulla Hassan, the two

agents of Sadiq and Suto, Suto is forgiven on the condition that he should pay Sadiq blood money for the orphans of Sura Chaush.

With the passage of time, and Suto feels insecure. He asks Tato to make peace, telling him that when Sadiq is powerful, he will destroy both of them. Tato is also overjoyed to be united with Suto. To tighten their relationship and to end the feud, Suto gives Tato his daughter in marriage. After the marriage, Suto and Tato plan against Sadiq. They both agree to convince the Shaikh of Barzan to rebel against Sadiq. In doing so, Sadiq becomes powerless and dies. Still seeking power and protection he feigns sickness. People of his village come to lament his illness. He also sends for Tato, with all his men, he arrives to visit him. During the night, as Tato and his men go to bed, Suto murders them all in their sleep. After doing that, he thanks God for eradicating his enemies.

Revengeful Characters in *The Tale of Suto and Tato*

The story is narrated from the perspective of the third person narrator thus it gives accurate descriptions of the happenings. Within the story there is a chain of revengeful events that follow one another from the start to finish. The two most striking Aghas, Tato and Suto are the characters who seek revenge and each one of them has his own goals. The story opens with the declaration of attaining retribution. Tato, the Agha of the Rekani tribe is unable to bear the injustice that Suto Agha, brings upon them every now and then, therefore he announces to his noble men that it is his duty to take revenge no matter what may happen, even if it costs his life he will not allow Suto Agha to attack and to loot his village. With his fervent desire to attack, his brothers Tamo, Hadi and Resol, do obey him to take action 'I cannot submit like you, I will not make a Jew of myself in Suto's hands,' death is pleasanter than life thus; with God's help I shall terminate Suto's power whether I die or live' (Nikitin and Soane 1923, p.71).

Tato gives his brother courage to abolish the oppression they suffer under the dominance of Suto. His brothers carry the fear for Suto, because they already have witnessed how aggressive Suto was pillaging and looting their village. However with the inner power of Tato his brothers gain strength to fight side by side with their brother. That is why they respond instantly to Tato 'We shall run counter to any plan you may consider advisable; but we shall be annihilated, for we are not strong enough to cope with the Horamari' (Nikitin and

Soane 1923, p.71). Tato is a typical Kurdish man who sees that honour and dignity is better than death, he is not afraid to lose his life for the sake of earning a decent and an honourable life. He is not only putting his life in danger for himself but for his village people and family. Here he is tying a unity among his people to be grouped and to not accept ignoble life any longer therefore fearlessly and gallantly he affirms to his brothers 'And if we be annihilated, there is no loss. If we prevail, we have profited in name and honour till Judgment Day, and if vanquished we die and are at rest. Whatever comes to pass I am resigned' (Nikitin and Soane 1923, p.71). Moreover, Tato, to take action from the very start of the story, he is on par a level with tragic heroes in ancient Greek and Elizabethan stage plays. He summons his courage to take the ordeal of facing his antagonist, the one who is too fearful to be confronted, Suto.

Tato and Tamo readied themselves for any impending attacks from Suto. Haply, one day it so happened that Haio, Suto's brother, in accordance with his custom, visited the Rekani villages and commenced harrying and plundering. Tato and Tamo accompanied by ten of their men approached him and said 'Go out from amongst our people: from this day on we do not consent to your coming or going in Rekani' (Nikitin and Soane 1923, p.71). Once Haio hears such words from Tato he does not believe his ears, as he is too consent that Rekani people are too coward to confront them, he likewise verbally disparage Tato as he responded to him 'Nevertheless, we are [here], and we do not regard you as of Any importance' (Nikitin and Soane 1923, p.71) When Haio uttered such words, he was promptly attacked, killing him and with his men, those who survived soon reported the attack to Suto.

Outraged and vengeful, Suto is livid to fight back without fearing, therefore he called his tribal men to get ready to assail.

Now will I go at once and annihilate the clan of Mikail Agha Rekani, and will seize all the Rekani land as revenge for Haio." All said: " We are ready, whatever you order, we shall execute. Certainly the revenge of the Agha's brother is a duty upon all of us (lit. on all our heads), and even without your orders it is incumbent upon us day and night to strive for Haio's revenge. (Nikitin and Soane 1923, p.71)

Fredrich Barth comments that tribal feud would last fifty hundred years, when one of the members of a tribe gets murdered by someone from another tribe, his relatives would have to take revenge upon the culpable tribe, they

would rail on the other tribe and kill any one from the tribe or the first person they encountered if they have not found the real guilty one. Sometimes they would kill up to five men. Then as a consequence, the other tribe would also take revenge. (1953, cited in Bruinessen, 1992, p. 64-65) In the same manner, Suto vouches to retaliate against Tato's men, they launch an attack on the fort with his armed men in the Razga village. They besiege the fort with wish to annihilate the whole villagers at once. However, Tato does not show signs of weakness to be defeated, he rather confronts them and encourages his men to keep fighting endlessly 'Fear nothing, a man is for such a day as this, to seize, to kill, that is the manly way. Wait, and now will I scatter them'(72). With a sense of confidence Tato fights heavily with Suto's men as a result his forces retreated. Nonetheless, the two Aghas began to attack each other verbally, each one threatens the other to wait for an impending attack.

I go to prepare destruction for you, this time I will make a chirpa of stone. Then you cannot fire it." Tato answered him, and called out : " I have debauched thy father: Your wooden chirpa did not avail, and before you can bring a stone one to the fort a long time will pass. Perhaps by then God will find me some means. (Nikitin and Soane 1923, p.72)

Logically. It appears that Tato is more righteous just than Suto because he and his men had not went to the village of Suto, Nerwa to plunder and loot, it is Suto who assaults Tato's men continuously. Yet Suto thinks he is too rational and right to resume raiding the Razga village. It is apparent that his manners vague as he does not disclose a particular reason for his incessant attacks. In such miserable states he only years to remain more powerful than everyone around him, and to demonstrate power and his superiority he vindictively causes harm to the Rekani people without showing a sense that his opponent tribe is Kurdish like his. Therefore he does not have the feeling of unity and oneness with the tribe of his own race. Hereby, his sense of revenge is personal, he only aims to gain power and cause destruction. Besides, his feelings of vengeance bear no solid evidence to sympathise with him, While Tato feels that he has to respond to the attacks of Suto. Therefore their ways and methods of retaliating is not the same.

Bruinessen (1992) writes that how the two Aghas behave affect their men to behave like them similarly as if their men are brainwashed and indoctrinated. All their followers behave, vindictively and aggressively to retaliate and to annihilate the men of the other tribe. Brother of Tato and Suto likewise

are readied to launch attacks against each other equally. With the help of Shaikh Muhammad Sadiq Tato could gain much strength, as the Razga fort was being rebuilt and protected by his men. Indeed it is important to illuminate role of Shaikhs within tribes. Since 18th century onward there were still a good number of Shaikhs in Kurdish society and within the tribes was not an exception as they could resolve the tribal conflicts. Shaikh Muhammad is one of the examples who does his best to end the conflict, people would trust the Shaikhs to solve their disputes.

Shaikhs would be like political leaders especially when the government did not have sufficient leading officials to negotiate and resolve conflicts. No matter how skilfully they could end tribal conflicts there were also several number of Shaikhs to make use of the conflicts that rise among conflicting tribes hereby Shaikh Muhammad is the profiteer and exploiter when he is called to solve the feud between the Rekani and Duski tribes.

Shaikh Muhammad Siddiq '[whose] desire was ever to get fine flour from between two hard millstones,' intervened in the conflict by offering Tato his protection (for a price) and intimidating Suto. The latter had to consent to a settlement on the shaikh's terms. Both chieftains lost a lot in the conflict, and the gains were all the shaikh. (Bruinessen 1992, p230)

Shaikh Muhammad is avaricious and greedy for possession and power, he is unable to resolve the tribal conflict because he only focuses on what he may gain in the dispute. Henceforth he seeks the help of Mullah Said to act on his behalf. It is the Shaikh who incites and infuriates Suto to be more aggressive and violent. As for Suto the Shaikh is his formidable opponent who will destroy him with Tato therefore Suto has to combat both of them sooner or later. Therefore, his very deceptive and cunning offer to help Tato was of no avail but total destruction of both sides.

I will place twenty of my own men with you, and will give your men a hundred Martini and Mauser rifles, and will also procure a special order from Government for your protection. And in exchange for this the elders of the Rekani shall give me one tenth of their harvests each year." Tato replied : " Whatever the Shaikh order, I consent. (Nikitin and Soane 1923, p. 74)

Here Tato feels powered while Suto on the other had declares to his fellow men that he is restless and he has to continue to revenge upon Tato and Shaikh Muhammad 'You all know to what extent Tato Rekani is my enemy'

(Nikitin and Soane 1923, p. 75). Suto is shrewd enough to know how he can build power and confront his enemies, for him the number of his enemies have been larger, thus he has to plan more carefully how to start his attacks along side with the forces of Shaikh Muhammad. Therefore Suto prepared ninety of Duski and Hoamari armed forces and attacked the Razga fort. At this critical time Suto could take revenge while killing one of the most leading soldiers called Sura Chaush among others Those who survived Suto informed them to give their leader Shaikh Muhammad a good lesson:

Give up your arms, and go before the Shaikh himself, and tell him not to think again of the lands of Rekan. So long as a lad of the Mala Miri is left, no one can with impunity trespass upon the clan of the Rekani. (Nikitin and Soane 1923, p.76)

In this scene Suto feels victorious to have been able to snatch the opportunity to seize the Razga fort. Symbolically the fort is represents the power and the authority of the Rekani people as they could successfully respond to attacks while fighting on the fort. This event makes Tato and Shaikh Muhammad be seething with wrath 'The Shaikh fell to thoughts of vengeance for this affair' (Nikitin and Soane 1923, p.76). He has to take ideas from his men on how to defeat Suto again. Nobody could make him feel content with their ideas except Mullah Said, one of the young clerics who could give him a strategic plan on how to subdue Suto this time. Therefore he poses his question while he is devoured by vengeance 'What do you think is the best method of revenging Sura Chaush and his men?' (Nikitin and Soane 1923, p.76).

In his plan he suggests that he must be given four hundred men, each hundred must hail from from Duski, Girdi, Herki, and Muzzuri tribes to launch his ambush. During the night they, they could take control of the Razga fort then they headed toward Nerwa, village of Suto they could cunningly besiege the village with the plans of Mullah Said:

...together surrounded and fired a volley on the village, and no sound came from it. By degrees the men sneaked up to it and saw it was deserted and no one in it. We also went to it, and I said to Tato, " This time it is your turn, take your revenge, Tato." His men set fire to the forts of Nerva, and the whole village burned. (Nikitin and Soane 1923, p. 79)

It is obvious that there is a mutual sense of victory as Tato could take revenge. Rupert Hay confirms that 'Tribal law is based on the old law of

retaliation. The tribal chief has no magisterial powers, unless they are given him by the Government he can only act as arbitrator in a quarrel between his tribesmen...'(Nikitin and Soane 1923, p. 69). Therefore without the help of the Qaimaqam of Amedi, and the armed forces of Shaikh Muhammad he could hardly be able to confront Suto. Invading and razing the village unexpectedly deprived Suto of power, he has nothing to do except submitting himself to the wills of Shaikh Muhammad and Tato. Indeed Mullah Said is not different from other tribal men who wanted to take revenge, his shrewdness made him come up with a successful plan to regain the harm Suto has done to the Rekani tribe. When they razed the Nerwa village they could easily retrieve their animals and possessions that Suto had plundered. Their act of revenge could be harmful to burn parts of the village, but they could regain what they have lost. When Suto could reconcile with Tato thus he tells him:

What is past is past, may he and I make a compact and from now hence become friends, and, as formerly, do one another no harm. Shaikh Muhammad Sadiq is a dragon, and will eventually devour both of us he could wield power again. (Nikitin and Soane 1923, p.82)

Naively Tato believes that the two tribes could after broody feuds could live in peace. Nevertheless, Suto still aspires for power and superiority. He feigns illness, therefore relatives and all people who know him visited him before he dies. Among them Tato and his brothers and wife, Suto's daughter all come to visit him. Unknowingly and gullibly Tato laments his sham death:

Agha : Agha : Lift thine eyes a little : May we all be thy sacrifice : Would that once again you might arise from this sickness even be I not left on this earth." Suto raised his eyes a little, sighed, and said, " Tato, I am dying. Thank God, my men have seen me once more. Death is God's ordinance, and it is the way of all of us. (Nikitin and Soane 1923, p.83)

As the night fell, everyone went to bed, Tato and his brothers and servants were given a separate chamber. Suto stops feigning fatal illness, he rises and orders his men Usman and Teli to perform the most merciless act:

I am well, my idea is thus." They departed lightly and took as many men as necessary to the apartment of Tato and Tamo, killed both in their sleep, and disarmed their servants. Suto arose and said "Thank God, I have finished my enemy and taken my revenge in safety. (Nikitin and Soane 1923, p.84)

He ordered his men to commit murder, insatiably and mercilessly Tato's

men were all killed in their sleep. Victoriously. In the end of the story, Suto is seen as the most deceitful and mischievous tribal man betraying his cousin and son in law. He betrayed the trust given to him in order to gain power again. His megalomaniac trait is ostensibly apparent as after reconciliation he commuted murder. It is evident that Tato had pure intentions as a peace-maker despite the harm he received in the hands of Suto. It is important to notice why a person is not forgiving despite the fact that he has been forgiven. Rayan Brown (2004) opines that people who are unable to forgive are egocentric, their side of narcissism does not allow them to forgive others.

Tribal Mentality

The Kurds, one of the largest minorities in the middle is compromised of various tribes. Each tribe has its own traditional rules of governing and management. The British military officer Rupert Hay throughout his experience in Kurdistan for two years he integrated with the Kurdish people from Southern Kurdistan. In his analytical views on the identity of the Kurds, he comments that every Kurd affiliates himself with his tribe no matter he is settling down in a village or a town. (65) As the British military officer and orientalist merges further into the Kurdish community, he sees that the Kurdish community is divided into tribes, thus he defines the tribe as:

A tribe is a community or confederation of communities which exists for the protection of its members against external aggression , and for the maintenance of the old racial customs and standards of life. Some tribes have no recognised chief, some have many. (Hay 1921, p. 65)

Accordingly, the organization of the tribe is meant to protect and shield the tribe members. Each tribe expects to be attacked by a more powerful tribe. And they carries old and traditional customs, such traditional customs make them obstinate and aggressive as each tribe would fight against each other.

Accordingly, Hay (1921) further delineates each tribe should have a leader called Agha or tribal heads they had the duty to have protect their tribes and to be a bridge between the tribe and the government. Most of the time such Aghas would be despotic and oppress their people. In acute tribal conflicts or feuds they would be the only decisive people to solve the problems even though some of the tribal men would not agree with them they would still have the power to decide what must be done with his fellow tribe men. Some of them are the fathers of their people, and the objects of affection , though there are few that are not avaricious. No matter how villain the Agha might be, still his people

pay him respect due to the fact that he is the mere source of reliance for them to protect them from their enemies. Despite being oppressive, there are also few examples of the Aghas who treat his people as if they are his own children while most of them are greedy and lascivious for money, power, and authority. Moreover, servants and tribesmen stay firm, obedient, and honest to their Aghas against any external attacks they could receive. The Agha can either be powerful or powerless in the face of Government, if he is powerless his tribesmen can support him to obtain power. In other situations he could sustain authority from the central government. It is worth mentioning the role of the Ottoman Empire in relation with the Kurdish tribes. The Empire could influence the tribes to a great degree as a greater power.

Akin (2023) asserts that there was a positive relationship between the Empire and the Kurdish tribes in the 19th century as the Empire would aspire to support the Kurdish tribes and their noble men because the Empire also would learn a great deal from the Knowledge of the tribal chieftains and sublimity. Moreover, Rppel (2008) affirms the Empire would give the Kurdish tribes room and opportunity to maintain their ruling power among themselves, The tribal chiefs could also acquire authority and power from the Empire. The Ottoman Empire throughout its reign would give the Kurdish emirates and tribes power and significance. Even in the sixteenth century the Kurdish emirate and tribes supported the Empire in the war against Persian as the Ottoman empire won over the Persians they gained admiration and support since then. Such support from the Empire enabled Kurdish also to be autonomous and independent to run their tribes for centuries. As the Kurdish tribes had autonomous power on how to react in trying times, both the Duski and Rekani tribes under the auspices of the Ottoman Empire could entertain their authority freely. Hereby such independence resulted in being in combat with each other. It is evident that one of the crucial features of the tribes is the unity and obedience of the chieftains or Aghas, early in the story we observe that all the tribesmen of either clan remain meek, submissive and obedient to their Aghas no matter how rational or imprudent the Agha might be, they all give him their ears no matter what may happen to them as a consequence of Agha's decisions.

The Duski tribe under the guidance and leadership of Suto had been obeying him to plunder and ransack the Rekani villages for years, this sense of unity is persistent within Kurdish tribalism as Suto's followers reassure these tribal characteristics in the story:

Suto, with his sons, his brothers, and the elders of his clan visited many persecutions and impositions upon the Rekani, and rendered them so desperate that the power of forbearance no longer remained to them. (Nikitin and Soane 1921, p. 70)

Tato, feeling and bearing the oppression for years starts to think on how to put an end to Suto's constant and hostile attacks every now and then. Tato, as a rational, virtuous, and prudent Agha is not oppressive he is not also crazed with power and domination like Suto. With his skills he could convince his relatives and brothers to be united in order to give a lesson to Suto. His fellow men, though they seem to be brimmed with fear for Suto, decide to obey to him. His fellow tribal men replies to him 'We shall run counter to any plan you may consider advisable; but we shall be annihilated, for we are not strong enough to cope with the Horamari'(Nikitin and Soane 1921, p. 71)". Likewise, Suto's men behave similarly they are ready to fight for him believing that he is the most rational and righteous Agha they could ever have to protect them from any unexpected attacks from Shaikh Muhammad and Tato, As Suto convinces them that once Tato and Shaikh Muhammad wiled power and entrap the Razag fort they will definitely put their lives in danger. In so doing, Suto convinces his people easily that they have to be grouped to fight so that they can be saved this is apparent as they delightfully applasue to their Agha's declaration of attacking the Rekani tribes 'So long as the person of our Agha is present, no one is the possessor of an opinion. Whatever the Agha decide, our duty is obedience' (Nikitin and Soane 1921, p. 75). With the help of his people Suto manages to be more revengeful to attack his enemies. They again confirm their steadfast loyalty to Suto as they denounce to him:

We are steadfast in the Agha's opinion, for whenever the Razga fort be finished we shall be destroyed, so that war is the better course for us, when, if we are to be destroyed, it will be with honour and good fame, not with meanness and dishonour. (Nikitin and Soane 1921, p. 75)

For the tribal men, honour is of immense significance than being defeated and captured that is why the Rekani tribal men do not ever care about their lives than feeling dignified. Albeit, they view their Aghas as semi-gods as nobody within the tribe can stand disagree with him or stand against his opinions and decisions whatever he decides is accepted smoothly. After Suto is weakened he seeks to make peace with Tato, succeeding in that makes him think on how to achieving more power through dexterity and mischievous plans

to stand on his feet and regain his tribal authority. The power he gains is through his men who blindly obey him, this is clear as even after many of his men have lost their lives in the hostile and tribal battle they still listen to him and do what he orders. As Tato and his servants are given a separate room in his house he orders his men to murder Tato and his servants as quickly as possible, his men impetuously agree to do what they have been ordered

'Yes, whatever the Agha orders, we obey with heart and soul' (Nikitin and Soane 1921, p. 84). At the end of the story it Situ's sense of aggression and unforgiveness is seen as he orders to murder Tato with his men.

He adheres to his tribal views no matter how harsh he makes the lives of others a misery. While, the tribe of Rekani are less stubborn and rigid as they could eventually pardon Suto for his crimes. His Suto's choice to commit murder divulges his sense of fear to be defeated. His obsession with power blinded him, he feels deeply successful after his heinous deed. Villainous, his conscience does not prick him. And to exploit his daughter to marry Tato in order to make peace is a deceptive plan. As he even pays no respect to old Kurdish traditions, as giving a daughter in marriage to repay the bloody feud was an old Kurdish custom. Tato virtually holds the Kurdish traditions and ethical values in high regard as he has accepted to marry his cousin, Suto' while Tato is seen as a tragic hero whose mission to make peace between his tribe and the Duski tribe. To have trusted Suto is what led to his demise.

Conclusion

The current study explored the notion of revenge in *The Tale of Suto and Tato*. The story emanated two vengeful tribes that do not easily pardon the indecent and heinous deeds they committed against each other. However, the research threw light on prominent figures; Suto and Tato. The Duski and the Rekani tribes seemed vindictive and revengeful. However, after the blood feud between them has been resolved each of them demonstrated outstanding features- The Duski tribe emerged as an aggressive tribe which is unable to forgive the Rekani tribe. This attitude mirrors the other human face of the tribal traditions of the Rekani tribe that could easily and confidently believe in making peace and reconciliation.

Mostly, it appeared that the tribal conflicts arose between the Duski tribe and the Rekani tribe due to the passive stance and intervention of the Ottoman Empire to make peace between the two of them. The study showed that powerful tribes like the tribe of Duski could manipulate other powerless tribes and there

was no retribution for those who committed horrendous crimes against weak tribes. Furthermore, each of the characters in the story obey their Aghas, nobody should stand against them no matter how unwise or rational he is. In such a case, out of fear tribesmen used to obey their chieftains in appealing times.

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تیگهه توله‌کرنی د چیروکا ستو و ته تووی دا یا باسل نیکیتینی و ئیلی بانیه‌ستهر سۆان

پوخته:

ددریژا هیا میژوویا کوردیدا کوردان ده وله ته کا سه ربه خو نه بوویه کو ئهوان
بکن یه ک مله ت له ورا ئه و هه می ده مان ل بن حوکه ئی ئیمبراتوور و ده وله تین
زله‌یزقه بوون و هه‌تکا ل ده‌ستپکا چه‌رخێ بیستی کوردان نه شیا یه‌گرتنه کئ دناقه
را خوه دا چیکن هه ر وه کو ئیماراتین کوردی ل نیقه‌کا چه رخی نوزدیدا ب دوماهییک
هاتن. کورد دهاتنه دابه شکر بو چه ند عه شیرمتان. هه‌روه‌کو ده‌یه‌ته پیژینیکن
گه‌له ک جاران دناف عه شیرمتاندا ناکوکی چلبدن و سه روک عه شیرمت هه‌زدکن
هیژئ ب ده ستخوه قه بین و ل سه ر عه شیرمتین دی زالبن. ئه‌ف قه‌کولینه ل سه‌ر
چیروکا ستو و ته تووی یه یا باسل نیکیتینی و ئیلی بانیه‌ستهر سۆانی، چیروک باس ل وئ
نه یارمتین دکت ئه و دناقه‌هرا دوو عه شیرت تین کوردی ل ده‌ستپکا چه رخی بیستی ل
بن ده سته لاتا ئوسمانیه. ستو سه روک عه شیرت تا دوسکیایه ژ گوندی نیروه‌یایه ل
ده قه را ئوره‌ماری سه ر ب بنه‌مالا میری و ته توو سه روک عه شیرت ریکانیا یه ژ
کوندی رمزگایه. هه لبه‌ت هه‌روه‌کو هه‌ردوو نفیسه‌ر ئاماژئ بوئ چه‌ندی ددن کو ئه ف
چیروک نه ئاشوپه به‌ئ رویدانین وئ راسته‌قینه‌ه ل سالا ۱۹۱۳ رویداینه. هه‌ردوو عه‌شیرت
لدژی ئیک لیکدکه فن یه کدوو دکوژن و بسالان ئه‌ف نه‌یره‌تیه قه‌دکشیت دناقه‌هرا
هه‌ردوو عه‌شیرمتاندا، له‌ورا قه‌کولهر که‌سایه‌تیا هه‌ردوو ئا‌غایان و زه لامین وان شلو‌قه‌دکت
هه‌ر وه‌سان که سایه‌تیین دیندارژی ده‌ینه شلو‌قه‌کرن ئه‌و که‌ین دیندارژی وه‌کو سه روک
عه شیران ب توندی و دزایه تی هه لسوکه وتئ دکن دچیروکیدا. وه کو که‌سایه‌تیا شیخ
محله مه‌د سه‌دیک و مه‌لا سه‌عید. قه‌کولین جه ختی ل سه ر هه‌را 'توله‌کرنی' دکت ل
چیروکیدا تایبه‌ت ده‌ما ئه‌ف هه‌زه دناف هه‌ردوو عه شیراندا توندت ژبو مه‌ره‌ما بده‌سته
ئینانا هیژئ. قه‌کولهر زاراقی توله‌کرنی پیناسه‌دکت و رولئ وئ دناف هه‌ردوو عه
شیرمتاندا دده‌دیارکرن. هه‌روه‌سا قه‌کولین رولئ ئیمبراتوریا ئوسمانی ددت دیارکرن ل ناف
عه شیرت تین کوردیدا. هه‌ر وه‌سان قه‌کولین هه‌رین عه شایدگه‌ری دئینه‌تیه پیش چاف. کو
جاوان هه‌رین وان دبنه ئه‌گه‌ری نه‌یارمتی و خوینرشتن ب سالان.

په‌یفین سه‌ره‌کی: توله‌کرنی، ستو و ته تووی، باسل نیکیتینی، ئیلی بانیه‌ستهر سۆان.

مفهوم الانتقام في الحكاية سوتو وتاتو للكتاب باسل نيكيتن وإيلي بانى ستر سوان

الملخص:

طوال تاريخ الكرد، حُرِمَ الشعب الكردي من وجود دولة مستقلة خاصة به، فقد كانوا دائماً يحكمون من قبل دول ذات سلطة وإمبراطوريات. حتى في عتبة القرن العشرين لم يكن الأكراد قادرين على تحقيق الوحدة بينهم، حيث تم إزالة إماراتهم في النصف الأول من القرن التاسع عشر. لقد تم تقسيمهم إلى قبائل مختلفة. القبائل، كما هو متوقع، في صراع مع بعضها البعض، لحيازة السلطة. لذلك، يسلط هذا البحث الضوء على قبيلتين كرد ستانيتين بارزتين تحت سلطة الإمبراطورية العثمانية في العقد الثاني من القرن العشرين. يتناول الدراسة قصة سوتو وتاتو التي كتبها باسيل نيكيتن وبانى ستر سوان معاً. بالإضافة إلى ذلك، تدور القصة حول الخصومة والانقسام الذي نشأ بين سوتو، آغا قبيلة دوسكي، من قرية نيروي في هورمار من جهة، ومن الجهة الأخرى، تاتو من عشيرة مالا ميري، آغا قبيلة ريكاني، من قرية رزكا. في الواقع، كما يوضح كاتب القصة أن القصة ليست مبنية على خيال الكاتب، بل تعكس الأحداث الفعلية التاريخية التي وقعت في عام ١٩١٣. طوال الأحداث، يوضح أن القبيلتين بدأتا تقاوتان بشدة وعدوانية؛ لذا يقوم الباحث بتحليل شخصيات الاغوات وأتباعهم. باستثناء أفراد القبيلة، العلماء الإسلاميون الكرد مثل الشيوخ هم متمسكون بالانتقام. وبالتالي، يكشف البحث عن الدوافع الداخلية للرجل الدين الشيخ محمد صادق والملا سعيد كشخصيتين مهمتين يحرسان على الخصومة بين القبيلتين. والأهم من ذلك، يركز البحث على المشكلة الحارقة "الانتقام" التي نشأت نتيجة للصراع القبلي وجوعهم للسلطة. يوضح الباحث جذور المصطلح المذكور ويشرحه وفقاً للصراعات القبلية التي تنشأ بين القبيلتين. على الرغم من ذلك، توضح الدراسة دور الإمبراطورية العثمانية داخل قبائل الكوردية، كما توضح الدراسة سمات الأكراد وكيف يمكن أن تؤدي العقلية القبلية الصارمة إلى خلاف دموي بين القبيلتين لسنوات

الكلمات الدالة: الانتقام، سوتو وتاتو، باسل نيكيتن، إيلي بانى ستر سوان، انتقام