

## Text 2: Tītīla and Bībīla

This text was recorded in October 2008 by Parvin Mahmoudveysi in the village of Gawraĵū. The narrator is a woman of approximately thirty years of age. The recording took place at the narrator's home, and her child was also present. The story is a traditional children's folk tale. This particular story is widespread throughout the region, and versions of it are well-known all across Kurdistan, and as far north as the Caucasus. Possibly due to this, the story contains numerous semi-formulaic stretches of speech in Southern Kurdish (enclosed by {...} in the text).

	GORANI	ENGLISH	
(2:1)	{Narrator's child speaks: tītīla-u bībīla} {Narrator speaks:} tītīla-u bībīla?	{Narrator's child speaks:} Tītīla and Bībīla {Narrator:} Tītīla and Bībīla?	(00:00)
(2:2)	tītīla-u bībīla, ēma wa zwān kurdī mwāzām bizina šal-u mīša šal	Tītīla and Bībīla, in the Kurdish language we say: "The lame goat and the lame ram."	(00:02)
(2:3)	ya bizin mawu, ya mīš maw(u) šal mawin	There is a goat (and) there is a ram; they are lame.	(00:07)
(2:4)	wa kaya mawin, gala mašuwa kū, <sup>72</sup> ānān aḷ ka mamanin	They are at home; the flock goes to the mountain(s) (and) they (i.e., the goat and the ram) stay at home.	(00:11)
(2:5)	inānī bar darwāza wāz mawu, bar maḷawin aḷ pača, mwān biḷawām, biḷasāma galaka	They... The front of the gate is open; they go out of the courtyard (and) they say: "Let's go, let's reach the flock."	(00:15)
(2:6)	mašina sar zimkān, <sup>73</sup> gala mašuwa ā das, az zimkān makariya ā das	They go to the Zimkān (river); the flock goes to that (other) side. From the (side of) the Zimkān (river), (the flock) crosses to that (other) side.	(00:20)
(2:7)	gala makariya ā das	The flock crosses to that side...	(00:24)
(2:8)	ya dafayī inānī mwān, hay birā, mwāy ā	Suddenly, they (i.e., the goat and the ram) say: "Hey, brother!" (The ram) says: "Yes?"	(00:26)
(2:9)	bizinaka, miška wa bizinaka mwāy, mwāy	The goat... (actually) the ram says to the goat, (the ram) says:	(00:29)
(2:10)	ēma manyāma yā(ga)-ām,	"We have remained, we are (still in) place.	(00:31)
(2:11)	mēz makarāma ī āwa, mēzaka-y har kāmmān kafīš gir(t)	We will urinate in this water; whichever one of us has urine that makes froth;	(00:32)
(2:12)	maḷasām, mapaḷām ā das, maḷām, maḷasāmwa	we reach, we cross to that (other) side, we go, we reach to...	(00:36)

<sup>72</sup> The term *kū* refers here to high alpine pastures in the mountains, rather than to one particular mountain.

<sup>73</sup> *Zimkān* is the name of a local river.

GORANI	ENGLISH	
(2:13) har kāmman bē qisa <sup>74</sup> mēzakamān kafīš nagirt, āw mayarēmān	Whoever of us — excuse me for saying this — has no froth on our urine, (then) the water will take us (i.e., that one of us) away.”	(00:39)
(2:14) inānī mēz makarina āw, mēz mīšaka kaf mayrē, mīš maparēwa rā maṛawē maṛasiya gala, aṛā-y ištaniš <sup>75</sup> maṛawē wa rāwa	They urinate in the water; the ram’s urine makes froth, (so) the ram crosses over, goes (and) reaches the flock, (and) simply goes on his way.	(00:43)
(2:15) bizinakay āw mayarēš	(As for) the goat, the water carries her away.	(00:48)
(2:16) bizin āw mayarēš	(As for) the goat, the water carries her away,	(00:50)
(2:17) maṛawē kam kam makatē kinār daryāyēk <sup>76</sup>	(the goat) goes; she is eventually stranded at the edge of a river;	(00:53)
(2:18) ya xwāparastēk māy aṣ lāwa, mawīnēšwa mwāy āy ī bizina dāwu gīyān makanē gunāš-ē	a pious man comes along, finds her there, (and) says: “Oh, this goat, by Dāvud, it is dying, it is poor (i.e., poor thing).”	(00:56)
(2:19) mināyša kinār zimbānaka	He takes her to the edge of the Zimbān (river).	(01:02)
(2:20) mināyša kinār zimbānaka-u dī aṛā-y ištaniš kam kam ya čika waraka matīya wan bizinaka hāz makatīya war quliš zinnawa mawu	He takes her to the edge of the Zimbān (river) and then simply, little by little, a bit of sunlight falls on the goat; (the goat) gains strength in her legs (and) comes back to life.	(01:04)
(2:21) magar(dē) <sup>77</sup> ya qayr giž gīyā mwarē-u dī āwis mawu bizinaka	She looks around (and) eats a little (of) the various kinds of grass; then the goat becomes pregnant.	(01:11)
(2:22) maṛawē dawr ya āsyāwēk aṣ ānā ištaniš ištaniš qāyim makarē	She goes near a mill; there she hides herself, herself,	(01:16)
(2:23) dī wa rūžāna mašuwa lawiṛ-u šawāna-yč māya aṣ ānā ištaniš hay mawsē aṛā-y ištaniš basazwān <sup>78</sup>	then every day, she goes to graze, and also every night, she comes from there (and) simply sleeps all the time, poor creature.	(01:20)
(2:24) tā ya mudatē wan mašu dī	Some time passes, then.	(01:24)
(2:25) tītīla-u bībīla mārē	She brings Tītīla and Bībīla (into the world).	(01:27)
(2:26) tītīla-u bībīla mārē dunyā <sup>79</sup>	She brings Tītīla and Bībīla into the world;	(01:28)

<sup>74</sup> This expression *bē qisa* (lit., without speaking), translated as ‘excuse me for saying this’, is used when introducing a topic that could be considered impolite.

<sup>75</sup> The phrase *aṛā-y ištaniš* (literally, ‘for self’) is an idiom, translated here and elsewhere as ‘simply’ or ‘just’.

<sup>76</sup> The term *daryā* can refer to any body of water, such as a sea, lake, or river.

<sup>77</sup> In the verb *magar(dē)*, the prefix may be pronounced here as *mi-*, and the plosive *g* as *y*.

<sup>78</sup> The expression *basazwān*, literally, ‘closed mouth’, is used to address or refer to children and animals.

<sup>79</sup> Alternately, *mārē (a)w dunyā*: The preposition *(a)w* is not audible, however. In this clause, the goal argument

	GORANI	ENGLISH	
(2:27)	kam kam kam kam tītīla-u bībīla ʕalāy ḥaḡ <sup>80</sup> qawī mawin	little by little, little by little, Tītīla and Bībīla, by God, they become strong.	(01:30)
(2:28)	dī wa rūž in mašūwa kū gīyā mwarē iwārān māya šīrakaš matīya wanšān	Then (the goat) goes by day to the mountains, eats grass, (and) in the evenings, she comes (and) gives them her milk.	(01:33)
(2:29)	ča, kā <sup>81</sup> gurg ažin nāziḡ <sup>82</sup> mawu	What, Mr. Wolf comes down; evil befalls them.	(01:38)
(2:30)	ažiniš nāziḡ mawu	He comes down; evil befalls them,	(01:41)
(2:31)	makatiya šūn bizin māyē mawīnē baḡē dū wačkaš-īč-iš <sup>83</sup> hē	(the wolf) comes after the goat; he sees (that) yes, she also has two offspring:	(01:42)
(2:32)	tītīla-u bībīla	Tītīla and Bībīla.	(01:45)
(2:33)	inī mwāy	This one (i.e., the wolf) says:	(01:47)
(2:34)	ina mazāni ča makarim, wa rū(ž) bizinaka bišūwa kū māyim pišt baraka wanšān mwīnim, mwarimšān	“Do you know what it is that I will do? By day, when the goat goes to the mountain(s), I will come, I will close the door (and) eat them.”	(01:48)
(2:35)	mašina dile āsyāwakawa tītīla-u bībīla wa rūžāna	Tītīla and Bībīla go into the mill daily.	(01:53)
(2:36)	waḡa birā <sup>84</sup> inān-ī(č) mašina kū, dāykašān	By God, brother, these ones also go to the mountain(s); their mother...	(01:57)
(2:37)	dāykašān mašūwa kū yak daf(a) gurgaka māya pišt(t) baraka	their mother goes to the mountain(s); suddenly, the wolf comes up to the door.	(02:00)
(2:38)	walē dāykašān mwāy rūḡa, <sup>85</sup> mwāy baḡē, mwāy har ka hāma pišt(t) baraka, baraka aḡāš wāz nakara	But their mother says: “Dear child.” (Tītīla and Bībīla) say: <sup>86</sup> “Yes?” (Their mother) says: “Whoever comes up to the door, don’t open the door for him,	(02:03)
(2:39)	tā ištanim māymwa, mwān bāšad	until I myself come back.” They say: “All right.”	(02:08)
(2:40)	birā gurg māya pišt(t) bar mwāy, matīya wa baraka, mwāy kī-ya kī-ya taqa taq makarē	Brother, the wolf comes to the door; he knocks on the door. (Tītīla and Bībīla) say: “Who is it? Who is it (who) knocks at the door?”	(02:11)
(2:41)	mwāy min-īm dāykatān baraka wāz kara, gwānim taqī <sup>87</sup>	(The wolf) says: “I’m me, your mother; open the door, my udder is bursting!”	(02:16)

may be unmarked since it occurs as a fixed expression. More study is needed.

<sup>80</sup> The phrase *alāy ḥaḡ* (literally, ‘to God/truth’ in Arabic) can mean ‘with God’s help’ or ‘in truth’.

<sup>81</sup> The term of address *kā* is normally used to refer with respect to older men. Here it is used in an ironic sense.

<sup>82</sup> The expression *ažin nāziḡ* (literally, ‘from above to below’) is used when something evil happens to someone.

<sup>83</sup> The word *wačka* refers to the offspring of animals and of human beings.

<sup>84</sup> The narrator uses the term of address *birā* ‘brother’ as a friendly way to relate to her audience.

<sup>85</sup> The form *rūḡa* is singular, but the form can be used with plural referents, as ‘children’.

<sup>86</sup> The form of ‘say’ is singular.

<sup>87</sup> The verb in *gwānim taqī* is simple past, also in sentence 44.

GORANI	ENGLISH	
(2:42) mwāy na, dāyka-y ēma šāxiš hē, tu šāxit nīya	(Tītīla and Bībīla) say: <sup>88</sup> “No! Our mother has horns; you have no horns.”	(02:20)
(2:43) dwāra ayzan mašu māywa, mwāy dū gila čū manīya qa-y sarišwa māy matiya baraka mwāy taq taq mwāy kī-ya	Once again (the wolf) goes (and) comes back; it is said that: “He has put two pieces of wood on his head.” He comes (and) knocks on the door, making (the sound) (lit., says) “taq taq”; (Tītīla and Bībīla) say: “Who is it?”	(02:24)
(2:44) mwāy min-īm dāykatān gwānim taqī darwāzaka wāz ka tā bāyma dile mwāy na	(The wolf) says: “I’m me, your mother, my udder is bursting, open the door that I may come in.” (Tītīla and Bībīla) say: <sup>89</sup> “No!	(02:30)
(2:45) tu dāyka-y ēma nīyay, dāyka-y ēma	You are not our mother; our mother	(02:37)
(2:46) siyā-yē tu qāwa-yī	is black; you are brown.”	(02:39)
(2:47) mašu xulāsa ištaniš siyā makarē-u māywa dwāra matiya wa baraka	(The wolf) goes, finally, he makes himself black; he comes back (and) knocks on the door again.	(02:41)
(2:48) mwāy na dāyka-y ēma iwārān māywa tu dāyka-y ēma nīyay	(Tītīla and Bībīla) say: “No, our mother comes back in the evenings; you are not our mother.”	(02:44)
(2:49) in-ī(č) mašu ya kuča qawī mārē matiya wa bar bar maškinē, mašuwa dile	This one also (i.e., the wolf) goes, brings back a hard stone, (and) bangs on the door; he breaks the door (and) goes inside.	(02:47)
(2:50) tītīla mwarē-u bībīla-yč mwarē	He eats up Tītīla and he eats up Bībīla, too.	(02:51)
(2:51) yakē ya tik až xūnakašān hay matikiya <sup>90</sup> zamīn	From each of them, one drop of their blood drips onto the ground.	(02:53)
(2:52) birā iwāra bizin māywa mawīnē nik nāhmē <sup>91</sup> řūtākāniš nīya	Brother, in the evening, the goat comes back; she sees, hopeless, (that) nothing is left of her dear children.	(02:56)
(2:53) māyē makatiya ī řāsā mašuwa-u	She sets off straight down this road; she goes and	(03:00)
(2:54) mwāy xwiyā ča bikarim ī řūtān mina ča wana hāma ča wardiš, <sup>92</sup> xirs wardiš gurg wardiš	she says: “O God, what will I do? These children of mine, what happened to them? What ate them? Did a bear eat them? Did a wolf eat them?”	(03:03)
(2:55) kamtār wardiš, ča wardiš	Did a vulture eat them? What ate them?”	(03:08)

<sup>88</sup> The form of ‘say’ here is singular.

<sup>89</sup> The form of ‘say’ here is singular.

<sup>90</sup> It is possible that *hay matikiya* could be interpreted as *hē matikiya*, with progressive aspect, ‘is falling’.

<sup>91</sup> The exact sense of *nik nāhmē* is not clear here.

<sup>92</sup> The form *wardiš* ‘ate’ ends with a singular form of the pronominal suffix, but it is used here for plural referents.

	GORANI	ENGLISH	
(2:56)	xulāsa makatiya řā māyē mašuwa bān ka-y xirs	Finally, she gets on the way (and) sets off for the roof of the bear's house.	(03:10)
(2:57)	matiya wa bānakašay mwāy	She bangs on his roof; (the bear) says:	(03:14)
(2:58)	kī-ya kī-ya, řima řim makarē piř kāsa-u kučařa-y mināřim <sup>93</sup> xāk makarē	“Who is it, who is it? Who is making loud noises? Who is making the dishes of my children full of earth?” <sup>94</sup>	(03:16)
(2:59)	mwāy min-im min-im biz bizakān-ē	(The goat) says: “I'm me, I'm me, it is goaty-goat.	(03:21)
(2:60)	dü čaw đirim jür girdakān-ē, dü řax đirim jür biřakān-ē	I have two eyes, they are like walnuts, I have two horns, they are like small spades;	(03:23)
(2:61)	har ka řuřamiř <sup>95</sup> wardē, řang(iř) řax řayřān-ē <sup>96</sup>	whoever has eaten my children — I'm declaring war on him (lit., his war is Satan's horn)!”	(03:28)
(2:62)	mwāy min nawardamē	(The bear) says: “I haven't eaten (them).”	(03:31)
(2:63)	māy mašuwa bān ka-y gurg, čü zānim řuwās	(The goat) sets off for the roof of the wolf's house; what do I know, <sup>97</sup> the fox.	(03:32)
(2:64)	matiya wa bānakařānay, mwāy kī-ya kī-ya řima řim makarē piř kāsa-u kučařa-y mināřim xāk makarē	She bangs on their roof; (the fox) says: “Who is it, who is it? Who is making loud noises? Who is making the dishes of my children full of earth?”	(03:36)
(2:65)	mwāy min-im min-im biz bizakān-ē dü čaw đirim jür girdakān-ē, dü řax đirim jür biřakān-ē har ka řuřamiř wardē, řang řax řayřān-ē	(The goat) says: “I'm me, I'm me, it is goaty-goat. I have two eyes, they are like walnuts, I have two horns, they are like small spades; whoever has eaten my children — I'm declaring war on him (lit., his war is Satan's horn)!”	(03:42)
(2:66)	mwāy min nawardamē	(The fox) says: “I haven't eaten them.”	(03:50)
(2:67)	mařu bān ka-y gurg xulāsa, matiya wa bānakašay, mwāy kī-ya kī-ya řima řim makarē piř kāsa-u kučařa-y mināřim xāk makarē	(The goat) goes to the roof of the wolf's house, finally; she bangs on his roof. (The wolf) says: “Who is it? Who is it making loud noises, (who) is making the dishes of my children full of earth?”	(03:52)
(2:68)	mwāy min-im min-im biz bizakān-ē dü čaw đirim jür girdakān-ē	(The goat) says: “I'm me, I'm me, it is goaty-goat. I have two eyes, they are like walnuts,	(03:59)
(2:69)	dü řax đirim jür biřakān-ē har ka řuřamiř wardē, řang řax řayřān-ē	I have two horns, they are like small spades; whoever has eaten my children, I'm declaring war on him (lit., his war is Satan's horn).”	(04:03)

<sup>93</sup> The form *mināřim* is singular, but can refer to plural ‘children’.

<sup>94</sup> The house has the traditional earth/clay roof, hence earth falls from the ceiling.

<sup>95</sup> The form *řuřa* is singular but can refer to plural ‘children’.

<sup>96</sup> The sense of the idiom *řang(iř) řax řayřān-ē* is not clear.

<sup>97</sup> The narrator corrects herself with the expression ‘What do I know?’

GORANI	ENGLISH	
(2:70) mwāy min wardamē <sup>98</sup>	(The wolf) says: “I have eaten them.”	(04:08)
(2:71) mwāy xo ištānit āmāda bika(r), bišāma ǰang šāx šaytān	(The goat) says: “Well, make yourself ready; let’s go to the war of Satan’s horn.”	(04:09)
(2:72) mwāy bāšad	(The wolf) says: “All right.”	(04:13)
(2:73) sū arā-y nīmarū ǰang-ē	(The goat says:) “Morning, at midday there will be war.	(04:14)
(2:74) māyim maydānaka ǰang makarām, mwāy bāšad	I will come to the square (and) we will fight.” (The wolf) says: “All right.”	(04:18)
(2:75) ānī māya, māya lā-y lālo pāyar <sup>99</sup> mwāy lālo pāyar, mwāy baṭē, bizinaka	She comes, comes to Lālo Pāydār (and) says: “Lālo Pāydār!” (Lālo Pāydār) says: “Yes, goat?”	(04:21)
(2:76) mwāy min řūṭakānim ī gurga wardašē tu mawu šāxānma tēž bikarī tā min šāxim bitīma bar gaya-y gurg hayiš bitīm <sup>100</sup>	(The goat) says: “Me... (As for) my dear children, this wolf has eaten them; you must sharpen my horns so that I may thrust my horn(s) into the wolf’s belly {xxx}.”	(04:25)
(2:77) mwāy bāšad	(Lālo Pāydār) says: “All right,	(04:33)
(2:78) wa bān čaš	at your service.”	(04:34)
(2:79) šāxiš tēž makarē-u	He sharpens her horn(s) and	(04:36)
(2:80) gurg māya arā lā lālo pāyar, mwāy lālo pāyar, mwāy baṭē, mwāy maw(u) didānānima tēž bikarī tā min ī bizina kut kut bikarim bizinakay bwarim, řūṭakānišim-ič <sup>101</sup> wardē	the wolf comes over to Lālo Pāydār (and) says: “Lālo Pāydār!” (Lālo Pāydār) says: “Yes?” (The wolf) says: “You must sharpen my teeth so that I may tear this goat to pieces (and) may eat the goat; I have eaten her dear children, too.”	(04:38)
(2:81) lālo pāyar mwāy ina ensāf nīya, bāša(d) didān tu-yč tēž makarim, manīšē didān gurgaka gištiš makīšē	Lālo Pāydār says: “This is not fair, all right, I will sharpen your teeth, too.” (So) he sits down and pulls out the wolf’s teeth, all of them.	(04:46)
(2:82) didān gurg makīšē-u mwāy biša nīmarū mwafaq bwa, tā bizānim kāmtān mayērawa <sup>102</sup>	He pulls out the teeth of the wolf and says: “Go! At midday, may you be successful; so I know which of you wins.”	(04:52)
(2:83) birā mašin ǰang makarin	Brother, they go, they fight.	(04:58)
(2:84) ya dafayī gurg mwāy awaṭ kāmmān bitiyām wa kāmmān, bizinaka mwāy awaṭ tu das bišan	Suddenly, the wolf says: “Which of us should strike which of us first?” The goat says: “You strike first.”	(04:59)
(2:85) mwāy bāšad min das mašanim	(The wolf) says: “All right, I will strike a	(05:06)

<sup>98</sup> The object has plural reference but it is expressed in singular form.

<sup>99</sup> The name *lālo pāyar* ‘Lālo Pāydār’ refers to the person hosting the narrator and audience.

<sup>100</sup> It is possible that *hayiš bitīm* is an idiom, ‘I’ll really give it to him.’

<sup>101</sup> The wolf uses the term of endearment (‘dear children’) in *řūṭakānišim-ič* (rather than *mināš*) in order to provoke the mother goat.

<sup>102</sup> Here *tā bizānim kāmtān mayērawa* could be interpreted as ‘I’ll see which of you wins.’

GORANI	ENGLISH	
māy qap manāy naxayr drü-wē, hüč až dasiš nimāy	blow.” He comes (and) bites; (he realizes) it cannot be true (lit., no, it is a lie); he is unable to do anything.	
(2:86) dü dafa-u sē dafa ha(r) <sup>103</sup> qap manāya hüč wa hüč-ē	Two times and three times he just bites, (but) it is to no avail.	(05:11)
(2:87) bizin mwāy hā gurg, mwāy baṭē, mwāy das min nīya, mwāy baṭē das tu bī waṭā	The goat says: “Hey, wolf!” (The wolf) says: “Yes?” (The goat) says: “Isn’t it my turn?” (The wolf) says: “Yes, it’s your turn, by God.”	(05:14)
(2:88) bizin mašūwa dūrwa māywa matiya bar gaya-y gurg mayarēš	The goat goes back, returns; she strikes the belly (of the wolf) (and) rips it open.	(05:18)
(2:89) ya dafayī mawīnē tītīla-u bībīla bar hāman	Suddenly, she sees that Tītīla and Bībīla came out.	(05:22)
(2:90) mwāy ā rūṭa <sup>104</sup> wa kāyay biyay raftī wa kā, mwāy raftiyām aṛā ka-y lālom	She says: “O dear children, where were you? Where did you go?” They say: “We went to my uncle’s house.”	(05:25)
(2:91) mwāy ay čatān waš ka(rd) <sup>105</sup> a(ž) ka-y lālo čatān hāwir(d), mwāy ganiṃa šīra <sup>106</sup>	(The goat) says: “Well then, what did you prepare in your uncle’s house? What did you bring?” They say: “(The dish of) milk and wheat.”	(05:30)
(2:92) mwāy ay baš min ha kāya, mwāy kirdma dasim, dasim sūzyā, kirdma čāwim čāwim sūzyā <sup>107</sup>	(The goat) says: “Well then, where is my portion?” (One of the children) says: “I put it in my hand (and) my hand was burned; I put it in my eye (and) my eye was burned.	(05:34)
(2:93) kirdmay šawīyakam, šawīyakam sūzyā	I put it in my shirt (and) my shirt was burned.	(05:39)
(2:94) xulāsa kirdmay damim damim sūzyā, nāmay tāqwa pišī birdya <sup>108</sup> bāxwa	Finally, I put it in my mouth (and) my mouth was burned; I put it in the recess in the wall (and) the cat took it away in the garden.”	(05:43)
(2:95) ay dī čapa-y guṭ-u čapa-y čirū <sup>109</sup> marg tuwa nawīnim-u mīm īrānwa <sup>110</sup> hargizā-y hargiz	Well then: A bouquet of flowers, a bouquet of čirū (flowers); may I never see your death, nor (the death of) Auntie Iran, never, never.	(05:49)

<sup>103</sup> The translation of *ha(r)* is tentative.

<sup>104</sup> The form *rūṭa* ‘dear children’ is singular here.

<sup>105</sup> The translation of *waš ka(rd)* is tentative.

<sup>106</sup> The phrase *ganiṃa šīra* ‘milk and wheat’ is a dish of cooked wheat mixed with milk.

<sup>107</sup> The verbs *kirdma* and *sūzyā* are as in Kurdish.

<sup>108</sup> The verb *birdya* is as in Kurdish.

<sup>109</sup> It is not clear what kind of flower *čirū* refers to.

<sup>110</sup> The name *mīm īrān* ‘Auntie Iran’ refers to the wife in the family who is hosting the audience of this story.