

Text 4: Širin and Farhād

This text was recorded in October 2007 by Parvin Mahmoudveysi in the village of Gawraǰū. The narrator is a man who is approximately seventy-five years old. His child and wife were present during the narration of parts of the story. The story is a rendering of one of the episodes of the Shah-Nameh, which is known throughout the Iranian world and recounted in countless different versions. Considerable sections of this narrative are in verse form, obviously relics of storytellings that the narrator has heard earlier; these sections, which are in Kurdish, are enclosed by curly brackets, {}, in the text. There are a number of inconsistencies in the content, as the narrator is not a trained storyteller, but on the whole, his rendering is quite remarkable and reflects an earlier oral tradition of storytelling that must have been very much alive during his younger years.

	GORANI	ENGLISH	
(4:1)	širīn armanī-yē	Širin is Armenian.	(00:02)
(4:2)	až armanisān hāmaya ¹³⁵	She came from Armenia.	(00:04)
(4:3)	farā(d) {?! fagh} kuřa-y faghfūr čīn biya	Farhād was the son of the Emperor of China;	(00:06)
(4:4)	pādšā-y waxt biya	he was the king of that time.	(00:09)
(4:5)	čīnī biya	He was Chinese.	(00:11)
(4:6)	īna wa xāway, farā(d) jwān-e širīn ¹³⁶ mawīnē, širīn wa xāw(ē) ān mawīnē	He, in (his) dream(s), Farhād sees the beautiful one, Širin; (and) Širin, in (her) dream(s), sees him (i.e., Farhād).	(00:12)
(4:7)	ya čište ka mwān jūr yak zātē ya xwiyā řasī wanšān, ya čište ¹³⁷ biya,	Something, they say, something from God’s essence reached them; there was something,	(00:19)
(4:8)	až bayn iřtanšān, ya čitānešān, až hes-e řařumšān wa yak biya {PM: bařē}	between them, there was something; they had a sixth sense for each other. {PM: Yes.}	(00:26)
(4:9)	širīn sar iřtaniř hawmayrē ¹³⁸ řū makariya irān	Širin goes forth without a word (and) heads towards Iran.	(00:33)
(4:10)	tā māya ī marz-e qasira {PM: bařē}	Until she reaches this border of Qasr-e Širin. {PM: Yes.}	(00:35)
(4:11)	až ī qas(i)ra {?! xa} xasraw, dāstān xatarēk-ē	In this (city of) Qasr-e Širin, Xasraw... It is a story of danger.	(00:40)
(4:12)	{PM: bařē} {?! he} xasraw mařoya řāw,	{PM: Yes.} Xasraw goes hunting;	(00:45)

¹³⁵ The forms *hāmaya* (here) and *biya* (sentences 3, 4, and 5) are perfects in tense-aspect. They are translated as simple past in these contexts.

¹³⁶ The meaning of *jwān-e širīn* is not entirely clear.

¹³⁷ The analysis of *čište* is not final.

¹³⁸ The idiom *sar iřtaniř hawmayrē* is literally, ‘she takes her own head’.

GORANI	ENGLISH	
(4:13) až dile wišay, dita mawīnē žanēk, āfratēk, ¹³⁹	among the bushes, he sees a girl, a lady, a woman.	(00:48)
(4:14) bař ¹⁴⁰ mayiniš, āfrataka ĵiftiš har niya,	(She) with her small waist! There has never been another woman like her.	(00:52)
(4:15) ay xwiya ina až kā durus biya, či mārēšwa aw qasir	Oh God, of what is she created? (Xasraw) brings her back to Qasr-e Širin.	(00:56)
(4:16) farā(d)-ič, kuřa-y faghfūr-e činī,	As for Farhād, the son of the Chinese Emperor,	(01:00)
(4:17) āsā dawra-y mwān dawriši biya, kaškūhiš ¹⁴¹ tā birī dānawarī ¹⁴² kardē	at that time, they say, it was the dervish era; his bag was embroidered with precious stones, as many as you can imagine.	(01:06)
(4:18) xarqa-y lāt ¹⁴³ šāhī wa waršay biya,	He wore a royal robe, a “xarqay lāt” with rubies.	(01:10)
(4:19) xarqa-y lāt min nimazānim, ēma nāmiš mazānām	A xarqay lāt, I do not know (what it is), (but) we know its name.	(01:12)
(4:20) řasāka-y dasiš dānawarī biya	His hand staff was gem-studded.	(01:15)
(4:21) ya kiřāš giwa, āsā ī giwa nawya, kar(d)aša pā, ha ī giwa-y šima {laughs}	(As for) his shoes, at that time there was nothing like them. He put them on his feet, exactly these shoes of yours (i.e., made by you)! ¹⁴⁴	(01:18)
(4:22) mwāy, {poetic: farā(d) čan sāřat řaš kard lāyangazawa, ¹⁴⁵ wa kiřāš giwa-y gurāngazawa}	They say, {poetic, to end of sentence 22: Farhād went for a couple of hours without a pause, wearing his shoes that the (tribe of) Gurān had repaired.}	(01:23)
(4:23) hāmay, garsī tā wxtē hāmaya bar čwārqāpī qasir	He came... He searched, until the time he came to the four-gated (city of) Qasr-e Širin.	(01:29)
(4:24) čwārqāpī žinaftī qasir {PM: bařē} hā	Have you heard of the four-gated (city of) Qasr-e Širin? {PM: Yes.}	(01:35)
(4:25) {PM: žinawtanim, čwārqāpī} ā, čwārqāpī āna qařa-y širin biya, širin	Yes? {PM: I have heard of the four-gated (city).} Yes, the four-gated (place), that was Širin’s castle, Širin’s.	(01:38)
(4:26) māya āna,	(Farhād) arrives there;	(01:43)
(4:27) mařowa bar qāpī ā qařa,	he goes up to the gate of that castle;	(01:46)

¹³⁹ Here the narrator uses the Kurdish term *žanēk* and the Arabic term *āfratēk*.

¹⁴⁰ The sense of *bař* is not clear.

¹⁴¹ The term *kaškūhiš* could refer to either his ‘bag’ or ‘cloak’.

¹⁴² The sense of *tā birī dānawarī* is not entirely clear.

¹⁴³ The sense of *xarqay lāt* (or: *xartay lāt*) is not clear.

¹⁴⁴ Here the narrator directs his comment to his audience, PM, who is Hawrami (Gorani). The narrator treats her as a representative of the Gorani who traditionally made these special shoes.

¹⁴⁵ The sense of *lāyangazawa* is not clear.

	GORANI	ENGLISH	
(4:28)	yakē aǰ kanizān,	one of the maidservants,	(01:49)
(4:29)	māya bān sariš, sar bānwa tamāšā makarē	she comes (to a place) above him (and) looks down from the roof.	(01:51)
(4:30)	mwāyš, tamāšā makarē, mawīnē ī dawriša,	(The maid servant) says to him; she looks (and) sees this dervish.	(01:53)
(4:31)	wasīlaš har čī hē, hīn dawriš niya,	His belongings, everything that he has, they are not things of a dervish.	(01:56)
(4:32)	yak kaškūtiš hē piš dāna-u ǰawāhir-ē {PM: em}	He has a bag; it is full of precious items and jewels. {PM: Em.}	(02:00)
(4:33)	ǰasāka-y dasiš har dāna-u ǰawāhir-ē, xarqa-y lātiš hīn	His staff is decorated with precious items and jewels, his xarqay lāt, thing... ¹⁴⁶	(02:03)
(4:34)	ānī mwāy,	She says:	(02:08)
(4:35)	širīn ya dawriš hāmay,	“Širin, a dervish has come;	(02:10)
(4:36)	ǰawāhiriš hē {unclear: bī sa ān dī wa ya}	he has jewels {xxx}.”	(02:12)
(4:37)	ǰūr ya čit-e tir mwāy, mwāy ya dawriša hāmay	She says somehow something else, she says: “A dervish has come;	(02:15)
(4:38)	ǰawāhir dirē ¹⁴⁷ bī sar bī sāmān {PM: baṭē}	he has endless amounts of jewels.” {PM: Yes.}	(02:17)
(4:39)	ān-ič širīn māya bān sariš,	She too, Širin, comes (to a place) above him;	(02:20)
(4:40)	tamāšā makarē	she looks.	(02:23)
(4:41)	aǰ žērwa manūrē ¹⁴⁸ waṭā mawīnē mwāy	She looks at him without raising her head. By God, she sees, she says (to herself that)	(02:25)
(4:42)	ǰaskiš ¹⁴⁹ wa xāwī dīyašī, ina ān-ē	she has seen his likeness in (her) dream(s); this is him.	(02:27)
(4:43)	farā(d)-ič aǰ žērwa manūrē ānwa,	Farhād also looks at her without raising his head.	(02:32)
(4:44)	xāw-e ī ǰaskša, ī iniš dīya ī žanē-na	(His) dream of this picture; this is what he saw, it is this woman.	(02:33)
(4:45)	{PM: baṭē} aǰ yak āškārā mawin	{PM: Yes.} They recognize each other.	(02:36)
(4:46)	ānī mwāy {poetic: dawriš bifarmā, bwā bāṭā-y xasraw bika tamāšā}	She says: {poetic, to end of sentence 46: “Dervish, please come in. Behold the Greatness of Xasraw.”}	(02:39)
(4:47)	ānī mwāy {poetic: tu čašit {?! ča} čašit garak-ē aǰ hāl dawrišān,	He (i.e., Farhād) says: {poetic, sentence 47, to end of 48: “What do you, (what),	(02:46)

¹⁴⁶ The narrator does not finish the sentence.

¹⁴⁷ The verb *dirē* is as in Kurdish, meaning ‘have’. Gawraǰūyī lacks a lexical verb for ‘have’.

¹⁴⁸ The translation of *aǰ žērwa manūrē* (here and in sentence 43) is not final. The action involves looking indirectly without especially raising the head.

¹⁴⁹ The form *ǰaskiš* is a metathesis of *ǰaskiš* (compare to Persian *aks*).

GORANI	ENGLISH	
	what do want from the situation of dervishes?	
(4:48) dawriš magardē bē qawm-u xīšān}	A dervish wanders about, without family or kin. }	(02:50)
(4:49) šār wa šār gharībim magardim bē qawm-u xīšān	From city to city I wander as a stranger, without family or kin.”	(02:52)
(4:50) až ānā dī až yak āškārā mawin	There, then, they recognize each other.	(02:55)
(4:51) baʿd manišē mwāy xasraw, mwāy baʿē,	Afterwards (Farhād) sits down, and says: “Xasraw!” (Xasraw) says: “Yes?”	(02:58)
(4:52) maʿroya huzūriš,	(Farhād) enters his (i.e., Xasraw’s) presence.	(03:01)
(4:53) pādšā-y waxt irān biya,	(Xasraw) was the king of that time in Iran.	(03:03)
(4:54) ya guʿ-e ī bāxčata biya min	(Farhād says:) “Give me a rose from this garden of yours!” ¹⁵⁰	(03:06)
(4:55) āsā wazīr wakīliš biya, wātašē ¹⁵¹ āy, īna (či, tu...	At that time (Xasraw) had the minister (and) the lawyer. They have said: “Well, this one (what, you...	(03:09)
(4:56) bi, īna) dī bitīya, eʿdāmiš bikarin, ī dawriš až kā hāmay, ī šāra	was, this one) then, let him be hanged! This dervish, where has he come from, this damned one?”	(03:13)
(4:57) mwāy na bāwā makuša gharīb-ē, ya palpē až īn bīr,	(One of Xasraw’s advisors) says: “No, man, don’t kill him, he is a stranger; (instead) take him an impossible task (to perform);	(03:17)
(4:58) nimatānē anjāmiš bitīya	he cannot fulfill it.	(03:21)
(4:59) ī kuštayš bā naw	Do not let it come to killing.”	(03:23)
(4:60) ānī mwāy, min ya jūr, ī	(Xasraw) in turn says: ¹⁵² “I, somehow, “this	(03:26)
(4:61) guʿ bāxčata, ī ditata baw bitīm wanit,	flower from your garden,” this young woman, come, (you said) we should give (her) to you.	(03:28)
(4:62) matāwī āw až nižūwarān ¹⁵³ bārī ī dīmay	Can you bring water for us from Nižūwarān to this side?”	(03:32)
(4:63) mwāy ā	(Farhād) says: “Yes.”	(03:36)
(4:64) kū bīsītūn nišāniš matīn-u mwāy, xob, maw(u) biṛawī až fara(g)nsa ¹⁵⁴	They show him the mountain of Bisotun, and (Farhād) says: “Well, you must go from France.” ¹⁵⁵	(03:38)

¹⁵⁰ That is, Xasraw’s garden.

¹⁵¹ The form of *wātašē* is singular.

¹⁵² Xasraw repeats what Farhād had said.

¹⁵³ The name Nižūwarān refers to the area behind the mountain of Bisotun.

¹⁵⁴ The word *maw(u)* could also be written as *mwö*.

GORANI	ENGLISH	
(4:65) usā āsā faransa biya,	At that time, the master was in France.	(03:42)
(4:66) puḷā bārī-u usā bārī,	“Bring steel and bring the master,	(03:45)
(4:67) ya taraša aṛā min durus bikarin tā min	that they make a hammer for me, so that I	(03:48)
(4:68) ī kūwa a(ṛā) tu bitāšū	may hammer this mountain for you,	(03:51)
(4:69) ī āw bārma ī dīmay, aḷ nižūwarān	(that) I may bring this water to this side, from Nižūwarān.”	(03:55)
(4:70) ānī dī wa šēṛ mwanēšānwa, dī {PM: baḷē} ā	He then recites them (i.e., verses) in the form of a poem, then. {PM: Yes.} Yes.	(03:59)
(4:71) baḷd mwāy	Afterwards it is said:	(04:03)
(4:72) {poetic: puḷāšān hāwird xarwār wa xarwār, usāš farang bī, puḷā-y sawzawār	{poetic, sentence 72, to end of 76: “They brought steel, masses and masses; the master was European, the steel was from Sabzevār}.	(04:06)
(4:73) sē sāḷatī kardšān āwgīrī tiša, maxār bitāšo čū wī(d) na wiša, ā	In three hours they drew water out from the hammer, so that they could hammer the mountain like (one could hammer a soft) willow in the bushes.” Yes. ¹⁵⁶	(04:12)
(4:74) ḷa dūraw mwāy,	From afar, it is said,	(04:19)
(4:75) mwāy dāng-e šaw ṛaft, yā ziyāy yā kam,	it is said, part of the night passed, whether much or a little;	(04:22)
(4:76) āwgīrī quḷangšān kar(d), yāran-e usādān, wa asrīn-e čam}	they drew water from the pickaxe, the companions and the master, with tearful eyes.}	(04:24)
(4:77) āqay nār(āh)ay biya zānist sar čay mawīnī	He was so sad; he knew what would happen to him.	(04:28)
(4:78) ā quḷang mwāy, quḷangiš girta,	Yes. The pickaxe, it is said he took the pickaxe on...	(04:31)
(4:79) maṛafta pā-y bīsītūn,	He was going to the foot of Bisotun (mountain).	(04:33)
(4:80) bīsītūn ā quḷangiš girta šānwa na pā-y kū,	Bisotun, yes, he put the pickaxe on his shoulder, at the foot of the mountain.	(04:36)
(4:81) kū dasiš karda zāyaḷa-u ṛū ṛū	The mountain began to make loud cries and laments.	(04:39)
(4:82) {PM: ēhmm} kūwaka hāma dang {PM: baḷē}	{PM: Ehmm.} The mountain began to speak. {PM: Yes.}	(04:41)
(4:83) wātašē {poetic: farā(d) har ka ī dāmša aṛā-y tu tanī, bīx-u	(The mountain) has said: {poetic, to end of sentence 83: “Farhād, whoever tied (i.e.,	(04:42)

¹⁵⁵ It is likely that the narrator really means ‘Europe’ rather than France.

¹⁵⁶ The sense of this sentence is not clear.

GORANI	ENGLISH	
binčīnaš ži bin bikinya, bikanē}	set) this trap for you, may his roots be pulled out of the depths.” ¹⁵⁷	
(4:84) wātašē, {poetic: tu saxtī maxārān, bār wa narmī, girawim kardē, až bayn-e giraw šīrīnim bardē}	(Farhād) has said: {poetic, to end of sentence 84: “(I swear) by the solidity of the mountains: May they become soft! I have made a wager; through the wager I have won Širin.”}	(04:48)
(4:85) {PM: baḩē}, ā, {poetic: aw waxte quḩanga mārē, māy na bar das, čīmā birīska-y wahār bē māma na sar dā}	{PM: Yes.} Yes. {poetic, to end of sentence 85: When (Farhād) takes the pickaxe, it comes out of (his) hand, as the lightning bolt of springtime comes from above.}	(04:54)
(4:86) ā dī quḩang ja dang kaft, kūyš kunā kardē tāšiyašī	Well, then, the pickaxe made no sound; it has penetrated the mountain (and) has shaped it.	(05:01)
(4:87) {PM: baḩē}, baḩd ya šaw šīrīn	{PM: Yes.} Afterwards, one night, Širin,	(05:04)
(4:88) makatīya sariš biḩawē sar bitīya,	she wishes to go visit him (i.e., Farhād).	(05:06)
(4:89) wa šaw wa šawdīz biya, aspakaš ānakay ¹⁵⁸ xasraw wa dizīwa	(It was) nighttime (and) she was with Šabdiz, her horse, which belongs to Xasraw. (She goes) in secret.	(05:09)
(4:90) {PM: ahā} swār šawdīz mawu, maḩawē, nezīke bīsītūn mawā-u,	{PM: Ahaa.} She mounts Šabdiz (and) goes forth; she draws near to Bisotun (mountain) and	(05:14)
(4:91) paḩāšay matīya, qul šawdīz maškinē, aspakaš	a rock falls (and) breaks the leg of Šabdiz, her horse.	(05:20)
(4:92) ānī mwāy {poetic: dasit naḩēzē usā-y hunarman, ya qul šawdīzit kardī lang}	(Širin) says: {poetic, to end of sentence 92: “May your hand not blacken and drop off! O master craftsman, you made one of Šabdiz’s legs lame.”}	(05:23)
(4:93) ānī mwāy, {poetic: dasim biḩēzē, nazānām tu bī, čīmā māng bī až panām kū bī}	(Farhād) says: {poetic, to end of sentence 93: “May my hand blacken and fall off! I did not know that it was you; you were like a moon, suddenly appearing near me at the mountain.”}	(05:28)
(4:94) až ānā až yak āškārā mawin,	There, they recognize each other;	(05:33)
(4:95) baḩd mwāy jā ča bikarām, čūn, mawina, min jā, čū(n)	afterwards (Širin) says: “Then what should we do? How, what will I, how...	(05:36)
(4:96) ya ī qul aspa šikīsē, čūn jwāw xasraw čūn bitīm	Now this leg of the horse has been broken. How, how should we answer for this to Xasraw?”	(05:38)

¹⁵⁷ The expression *binčīnaš ži bin bikinya, bikanē* is used as a curse that a person would not have any descendants. In that case, a king’s dynasty would be ended.

¹⁵⁸ The spelling of *ānakay* is not final.

GORANI	ENGLISH	
(4:97) mwāy matarsa, mwāy {?! ǰawr}, ¹⁵⁹ {poetic: ya tawr mayamda	(Farhād) says: “Don’t be afraid.” He says: {?! Way}, {poetic, sentence 97, to end of 98: “One way or another I will bring you to	(05:42)
(4:98) dawlatxāna, dāyara bašar činat nazānē}	to the palace, so that none of the people will notice you.”}	(05:45)
(4:99) asp-u šīrīn-u giš(t) girta šānwa hāma aṛā-y qasir	(Farhād) took (and carried) the horse and Širin and everything on his shoulder(s). He came to (the city of) Qasr-e Širin.	(05:49)
(4:100) āsā ī bān tāqa, řaftay tašrif bardī {PM: nawafā, nalwāynān}	At that time, at this (place), Bān Tāq— have you been there? ¹⁶⁰ {PM: No, by God, I haven’t been there.}	(05:54)
(4:101) ay bān tāqa, īsa, alān īsa pāsgākaš-ē {PM: āhā}	Well, at Bān Tāq, now, presently there is now the sentry station. {PM: Aha.}	(05:57)
(4:102) āna yāya-y har pāsgā biya qadīm, āna mwān ā dawra	There, that place which always was the sentry station of old; ¹⁶¹ that’s what they say (about) that time. ¹⁶²	(06:00)
(4:103) baʿd, ē āyamānē maʾmūr wātšānē gaṛā,	Afterwards, eh, people have called the sentries on duty the “Gaṛā”.	(06:04)
(4:104) {PM: ehim} gaṛā, nām-e gaṛā biya awaṭ, īsa mwāžām žāndārmirī, āna mwān gaṛā {PM: baṭē},	{PM: Ehim.} Gaṛā, the name Gaṛā was there first; now we say “gendarmerie”. They say Gaṛā. {PM: Yes.}	(06:09)
(4:105) dawra-y āna biya	It was the era of that.	(06:13)
(4:106) gaṛākān, ¹⁶³ mwāy yakē nāw gaṛā(k)ān, {xxx}, wātašē gā(h) gā(h), siyā-y sang gā(h) māyē gūš,	The Gaṛā, it is said that one of the Gaṛā {xxx} said: “Sometimes one can hear the sound of stones.”	(06:15)
(4:107) waxte kūčik, pāš dāya kūčik, kūčik řaftay farsax, war pāšay {PM: baṭē}	When a stone, his (i.e., Farhād’s) foot strikes a stone, the stone flies (the distance of one) “farsaxs” ¹⁶⁴ away from his foot. {PM: Yes.}	(06:21)
(4:108) aspakay až šānšwa-u šīrīn-ič až šānšwa, har dūš hawgirtaw	The horse is on his (i.e., Farhād’s) shoulder(s), and Širin is also on his shoulder(s); (Farhād) has picked up both of them.	(06:26)
(4:109) baʿd maṛasīya, ānā, až xwar māyin	Afterwards, (as) they reach that (place), they wake up.	(06:30)

¹⁵⁹ The narrator first says *ǰawr*; a mispronunciation of *tawr*; then corrects himself.

¹⁶⁰ The name *Bān Tāq* is literally, ‘over the recess (in the stone)’.

¹⁶¹ The translation of the first clause is not final.

¹⁶² It is implied that the sentry station is no longer there..

¹⁶³ The spelling of *gaṛā(k)ān* is not final.

¹⁶⁴ A *farsax* measures approximately 6240 meters.

GORANI	ENGLISH	
(4:110) mwāy {poetic: ina, kī-ya wa ī sar waxta, guzar makarē, wa ī rā-y saxta}	(A Gařā) says: {poetic, to end of sentence 110: “This one, who is it at this early time (of the day), passing by on this difficult way?”} ¹⁶⁵	(06:33)
(4:111) mwāy {poetic: ina širīn-ē, šā-y ?ālī maqām, hāmaya sar qula-y tāqwasān}	(Farhād) says: {poetic, to end of sentence 111: “This is Širin, her Highness the Queen, who has reached the summit of Tāqbostān.”}	(06:38)
(4:112) {PM: bařē} ā mwāy tu farā(d), mwāy bařē	{PM: Yes.} Well, (the Gařā) says: “Are you Farhād?”. (Farhād) says: “Yes.”	(06:45)
(4:113) mwāy xob,	(The Gařā) says: “Good!”	(06:48)
(4:114) {poetic: ař minit garak bē, tāqī bisāzī, nīm tāqī hanē, hüč pādšāyē nawinē ař pāsānē}	(Farhād says:) {poetic, to end of sentence 114: “You wanted me to build a “tāq”, with half a tāq; no king ever had anything like it.”} ¹⁶⁶	(06:50)
(4:115) ān-ič mwāy, {poetic: širīn, ča matī sařā, gařā-u řādārān giš(t) bikam kařwařā}	He (i.e., Farhād) also says: {poetic, to end of sentence 115: “Širin, what do consider right? Shall I destroy all of the Gařā and the {xxx}, as in Kerbala?”}	(06:56)
(4:116) ānī mwāy, {poetic: farā(d) ina čay ina hālit-ē, sawdā-y marg wa xayālit-ē}	She says: {poetic, to end of sentence 116: “Farhād, what is this, this state of yours? Is there a desire for death in your mind?”}	(07:03)
(4:117) ī qāřa maka {poetic: wa lařz-e širīn wa merabānī mard kam nimaw(u) či mērdān}	Don’t talk loudly like this; {poetic, to end of sentence 117: through sweet speech, with kindness, a man does not make less of his manhood.”}	(07:09)
(4:118) ānī mwāy xob,	He (i.e., Farhād) says: “Good.”	(07:13)
(4:119) das {?! ba}, das bar na tiřa,	(His) hand... (His) hand out to the hammer... ¹⁶⁷	(07:16)
(4:120) quřangiř hāwird,	He brought the pickaxe;	(07:19)
(4:121) mawdā-y ¹⁶⁸ farangi wāt in-ič wa niyat řasāw-e zangi, řasāw-e zangi dar guma inānayna	the European master said: “This one also has the intent {xxx}...”	(07:21)
(4:122) yādgār řusayna	Yādegār Hoseyni. ¹⁶⁹	(07:27)
(4:123) ya tāqča ařāy ¹⁷⁰ durus ka(rd)	He built a “tāqča” (i.e., small stone recess with an arch) for him.”	(07:28)

¹⁶⁵ Farhād is the one passing by.

¹⁶⁶ The meaning of the last clause is not clear.

¹⁶⁷ The narrator corrects himself.

¹⁶⁸ Sense of *mawdā* and also of the rest of the sentence is not clear here. Sentences 121 to the end of 124 seem to be background information about the *tāq*.

¹⁶⁹ The name Yādegār Hoseyni is another reference to Bābā Yādegār, a main figure in the Ahl-e Haqq religious tradition.

¹⁷⁰ This form of the pronoun *-y* appears to be as in Kurdish, instead of Gawraǰūyī *-š*.

GORANI	ENGLISH	
(4:124) tāqiš durus ka(rd)	So he (i.e., Farhād) built a tāq;	(07:31)
(4:125) gařā sardas(t)ařān bī, das řirīniř girt	the Gařā was their leader; he took řirin by the hand.	(07:33)
(4:126) wāt, gařā das řirīn girt, bard wa aw ¹⁷¹ tāqawa, tāq-e nīm tāq tamturāqa ¹⁷²	It was said (that) the Gařā took řirin by the hand (and) led her to that tāq, the half tāq, the splendid small tāq; (then)	(07:37)
(4:127) {poetic: das wēna-y čifūs, siyā-y nīma sūz, řawān kard parī řalqa-u baqyadūz}	{poetic, to end of sentence 127: his hand, like black, half-scorched wood—he reaches out towards her décolleté.}	(07:43)
(4:128) das, {poetic: dam wēna-y kasa kal siyā-y sar bāyar	Hand... {poetic, sentence 128, to end of 129: His mouth like a broken bowl, his bald head,	(07:47)
(4:129) řahā kar(d), parī řalqa-u řawāhir}	he lays (his hand) on her décolleté and “jewels”.}	(07:52)
(4:130) qayamřaři damiř řür xānakal siyā biya-u, dasiř har xirāw biya, ha, gařā	To make things worse, his mouth was like a black {xxx}, and his hand was very bad, heh, the Gařā.	(07:54)
(4:131) řā řirin ina mawinē, farā(d)y nimazānē	Then řirin sees this, (but) Farhād does not know about it.	(08:00)
(4:132) mwāy {poetic: farā(d) xūnakat kafan řang bikarē, gařā tamāřā-y līmo zard min bikarē}	(řirin) says: {poetic, to end of sentence 132: “Farhād, may your blood color the shroud of your corpse, should the sentry be looking at my yellow lemons.”}	(08:03)
(4:133) farā(d) kī ař xwar hāma, lāř kardwa, dīř ī qāřayna,	When Farhād woke up, he turned around (and) saw this uproar.	(08:10)
(4:134) naw sāřata mwāy, har naw sāřata,	At that moment, it is said, just at that moment,	(08:15)
(4:135) xūniř řūřyā, hařmatiř dā, ya din, gařāř girt,	his blood boiled, he made an attack, he grabbed one of the Gařā,	(08:19)
(4:136) dāř wa zamīn kwāniř wa huwā	he knocked him to the ground, he threw him violently into the air.	(08:22)
(4:137) {poetic: gařā-u řādārān giř(t) kar(d) kařwařā}	{Poetic, to end of sentence 137: The (other) Gařā along the way, he destroyed them all, as in Kerbala.}	(08:24)
(4:138) {PM: bařē} dama sāřatē mwāžā yā waxt-u wāya řařt	{PM: Yes.} At the same moment, time passed and either the time and {xxx}..., ¹⁷³	(08:27)
(4:139) hāwār hāwārřān bī, diz qatiřbār ka(rd),	they were crying out for help; he murdered the thieves,	(08:31)
(4:140) giřřān(i)ř kuřt {?! hehe}	he killed all of them {?! ha ha}.	(08:34)

¹⁷¹ The sequence of *wa aw* is pronounced as *waw*.

¹⁷² The sense of *tamturāqa* is not clear.

¹⁷³ The meaning of this sentence is not clear.

GORANI	ENGLISH	
(4:141) dwāra šīrīn-u šawdīziš girta šānwa, bardša dawlatxāna-u,	Once again, he put Širin and Šabdiz on his shoulder(s); he carried them to the palace and	(08:35)
(4:142) ā galaxā(na), dāmadāri-u čārwā,	that stall (for the flocks), the enclosure, and the shelter;	(08:40)
(4:143) šāyerēkiš kīštwa-u nīyāša bān qul šawdīzwa	he pulled up a plane tree and laid it on the leg of Šabdiz.	(08:43)
(4:144) {PM: baḩē} wātšān ina, dī šawdīz, yānī ī šāyera kardīya mil qul šawdīza šikasya	{PM: Yes.} They said, this is so, then Šabdiz, but that means, this plane tree fell on the leg of Šabdiz (and) broke his leg.	(08:46)
(4:145) baḩd tā waxtē ḩā	Afterwards, it is almost time,	(08:51)
(4:146) bīsītūn ḩā čitēk namanē, ¹⁷⁴ āw bārya ī dīmay nižūwarān {PM: baḩē, baḩē}	Bisotun, ¹⁷⁵ nothing (i.e., no time) remains (before Farḩād) takes water to this side of Nižūwarān. {PM: Yes, yes.}	(08:54)
(4:147) mwāy kī matānē pak ī āyama bināy, kī āyamē(k) bū, kī bū	He (i.e., Xasraw or advisor of Xasraw) says: “Who can find anything negative about this man? Who could this man be, who could he be?”	(08:59)
(4:148) ī mwāy sī sang ištānit taḩā matīmat, ān mwāy dāna-u ḩawāhir matīmat	One of them says: “I will give you thirty times your own weight of gold.” Another one says: “I will give you precious jewels.”	(09:05)
(4:149) ya kaywānū mwāy waḩā, min sī sang ištānim patik bī wanīm, pakiš manām	A woman says: “By God, give me thirty times my own weight of wool, (and if you do that, I swear that) I will wipe him out.”	(09:11)
(4:150) patik, dī, mazānī, {?! ehāḩāḩā}, (xo)	Wool, then, do you know (what it is), {?! eh ha ha ḩā}? (Well...)	(09:15)
(4:151) az ānā mwāy xob ča, matīm wanit, čil sangit patik matīm wanit, har tu patik.	At that moment, he says (i.e., Xasraw or an advisor of Xasraw) says: “All right. We will give you, we will give you wool forty times your own weight. Only wool, right.”	(09:21)
(4:152) mwāy buwa īl dawr bīsītūn	It is said (lit., one says) that nomads were around Bisotun.	(09:25)
(4:153) tā min maš(i)ma ānā wa pā, na paz-u, fašḩ wahār maw(u)	{xxx} (The woman says:) “Until I have gone there on foot, sheep and goats and... It was springtime.	(09:28)
(4:154) bāyad sāḩamiḩ nakarin-u	No-one should tend the livestock and... ¹⁷⁶	(09:33)
(4:155) min wa ānē(k) řasīma, ā guzara-u lā-y farā(d),	When, at the moment I reached the narrow pass of the path and by Farḩād,	(09:35)
(4:156) ā sāḩata aḩ ī dīkān(a), ¹⁷⁷ masan	at that moment, in these villages, for	(09:39)

¹⁷⁴ Here *ḩā čitēk namanē* means that no time is left before Farḩād’s deed is completed, that is, it is almost done.

¹⁷⁵ It is not clear how the name Bisotun is connected here to the sentence.

¹⁷⁶ The sense of the text here is not clear.

GORANI	ENGLISH	
sīyā čādur dawrša bikana, bāwka řo-u ¹⁷⁸ dāya bī dāya-u ¹⁷⁹	example, around the black tents (and) begin to lament: “Father has passed away, woe, woe,” and	
(4:157) pazī war bitin-u biqātnē-u	set the goats free, and they bleat loudly and	(09:44)
(4:158) ināna bū, dī naxša makīšē dī	such things may happen.” So then, she is planning indeed!	(09:46)
(4:159) ya {?! sā} hīn-ič, ya takya hařwā ařām bikara-u piř ya dařq-ič xāk ařām bikara-u	“Such-and-such too, prepare me a tray with sweet pastries, and also a bag full of earth for me and...”	(09:49)
(4:160) {PM: bařē} manya bān sar-u kaywānū, wa lāy lāy mařu ¹⁸⁰	{PM: Yes.} The woman carries (the tray) on her head and (the woman) starts to lament.	(09:56)
(4:161) mařawē-u xwā qwat bī farā(d) makarē-u	She goes and (says): “God gives Farhād strength,” and	(09:59)
(4:162) mwāy ān-ič tā nizīk ānā mawu, fawri dastūr matiya dikān-ič	it is said, when she also is close to that place, she immediately gives the command to the other villages as well.	(10:04)
(4:163) farā(d) yānā	Farhād and such...	(10:10)
(4:164) {?! eħ} mwāy {poetic: dāya-y awāmana-y sāřān, ī zāyařa-u řū řūwa čē ař karda} ¹⁸¹	{?! eh} (Farhād) says: {poetic, to end of sentence 164: “Old woman, this wailing and lamenting of the old women... {xxx awāmanay sāřān} What happened?”}	(10:11)
(4:165) mwāy {poetic: wařā sar tu siřāmat, řirin mardē	She says: {poetic, sentence 165, to end of 166: “May you remain healthy; řirin is dead!	(10:16)
(4:166) ina, xāk-e tar, ařha-y tāzař, ina hařwāka-y war řināzař} ¹⁸²	So it is, fresh earth, her new burial stone. So it is, the sweet pastries (prepared) for her dead body.”}	(10:19)
(4:167) wa driwa hā {PM: arē}	That was a lie, watch! {PM: Yes.}	(10:24)
(4:168) ānī manamya quřang mwāy {poetic: hā quřang hāmřāz-e řaw, la sar dā bawrwa biya kilikim}	He (i.e., Farhād) grasps the pickaxe (and) says (to it): {poetic, to end of sentence 168: “Hey pickaxe, my trusty companion of the night! Come back down from above (and) strike my finger.”}	(10:26)
(4:169) quřanga hawmanāy	He tosses the pickaxe into the air.	(10:31)

¹⁷⁷ The sense of the text is not clear.

¹⁷⁸ The lament *bāwka řo* is pronounced here with Hawrami pronunciation, rather than as Gawraǰūyī *řū* or *řū*.

¹⁷⁹ The lament *bāwka řo-u dāya bī dāya* is used when some misfortune takes place or when hearing about a misfortune.

¹⁸⁰ The phrase *lāy lāy* is often sung as a lullaby, but also as a lament.

¹⁸¹ The meanings of the text and the transcription of *karda* are not clear here.

¹⁸² Here, *hařwāka-y war řināzař* refers to the sweet pastry made from flour and sugar, which are distributed to the guests who have come to the funeral.

GORANI	ENGLISH	
(4:170) quṭang quṭang aḷ āsmān manīšē māya zwān, mwāy drü matīya kaywānū	The pickaxe, the pickaxe stays (suspended) in the air, begins to speak, and says: “The woman, she is lying!”	(10:33)
(4:171) manamya, ya ling {?! qā} kaywānū matīya qay kamarakaw, ā īsa hamrāy āwiš aḷ ā kamaraka bar māy	(Farhād) grabs the woman by the leg, strikes her against the rock face of the cliff. (It is said that) yes, even now water still comes out of that rock face of the cliff.	(10:37)
(4:172) mwāy hamrāy naqš-ē wa řü-y tāšawa bařd	One says, the indentation on the surface of the rock face is still there.	(10:43)
(4:173) wēm ¹⁸³ bīsītūn řaftēm walē tamāšām xās nakardē řaskakān	I myself have gone to Bisotun, but I have not looked very well at the pictures.	(10:45)
(4:174) aḷ ānā, quṭang bāya wār, farā(d) makušē	After that, the pickaxe comes down and kills Farhād.	(10:49)
(4:175) ā āna awsā mwān, ā dawra xasraw īnāna řām-e,	Yes. That, at that time, they say, Xasraw and these others had a mirror...	(10:53)
(4:176) xasraw parwīz řām-e řahānnimāšā(n) biya, īsa mwān īsay māhwāray {PM: bařē}	Xasraw (and) Parviz, they had this “Mirror of the World”. Now they call it “satellite”. {PM: Yes.}	(10:57)
(4:177) tařa-y dasawišāriš biya, giš(t) nāta,	He had pieces of gold, all {xxx},	(11:02)
(4:178) mwāy {poetic: řām řahānnimā, tařa-y dasawišār, wisiš wa čā-y sarāw nīlūpař}	it is said (lit., one says) (that) {poetic, to end of sentence 178: he threw the “Mirror of the World” and the piece of gold {xxx} in the hollow of Sarāb Nilufar.}	(11:05)
(4:179) ya sarāw nīlūpař {xxx} {PM: bařē} katiya sarāw nīlūpař	In Sarāb Nilufar {xxx} {PM: yes}, he fell in Sarāb Nilufar.	(11:08)
(4:180) aḷ ānā mawīnē dāřagiřān-ē	There, he sees there are vultures.	(11:12)
(4:181) mwāy {poetic: yā miša lařē aḷ nisārān mardē yā farā(d) qasd-e wēš ¹⁸⁴ kard(ē),}	She says: {poetic, to end of sentence 181: “Either a weak ram has died, or Farhād has injured himself again!”}	(11:15)
(4:182) řīrīn mwāy	Řirin says.	(11:21)
(4:183) {PM: bařē} ay xwar matīn bāwā farā(d) īštaniš kušt	{PM: Yes.} Someone gives her the news: “Man, Farhād has killed himself!”	(11:23)
(4:184) ānī mwāy {poetic: řart bo farā(d), aḷ řūnit naniřim wa řāyi,}	She (i.e., Řirin) says: {poetic, to end of sentence 185: “A pledge for Farhād: after you, I will never again be joyful!”}	(11:24)
(4:185) gaňj-u xazānat bitīm wa bāyi} {?! ehim}	Your treasure and fortune I will bequeath to the wind!”} {Ehem.}	(11:28)
(4:186) řīrū-č kuřa-y xasraw-ē {PM:	As for Řiru, he is a son of Xasraw. {PM:	(11:31)

¹⁸³ The form *wē* appears as in Hawrami.

¹⁸⁴ The form of the reflexive *wē* appears as in Hawrami.

GORANI	ENGLISH	
baṭē}	Yes.}	
(4:187) ah {?! xa}, inama aṛāt nawāt	Well, I didn't tell you this (yet).	(11:34)
(4:188) xasraw waqte ka ī žana mārē-u, ī dita mārē-u, yā dü māng yā panj māng,	Xasraw, when this woman brings and, this girl (i.e., Širin) brings, either for two or five months,	(11:38)
(4:189) mwāy šü maka bāwkam, šü bika min-u,	(then) says: "Don't marry my father; marry me and...!"	(11:43)
(4:190) širü-č řašiqiš mawu	Širu is also in love with her.	(11:46)
(4:191) mwāy māhit ¹⁸⁵ nař(i)mē, min řarē tā bizānim ča wa sarim māy	(Širin) says: "May your house not be made desolate! Until I know what will happen (lit., comes) to me,	(11:48)
(4:192) ay tā tu (ji) řwāw bāwkat čü bitimwa, min manayim	what answer should we give to your father? I have remained."	(11:51)
(4:193) xo, nazarši nawya, šü bikaya bāwkaša, {PM: baṭē}	Well, she did not intend to marry his father either. {PM: Yes.}	(11:55)
(4:194) {PM: xob}, az ānā, mwāy bāwā bāwkam, řaftē,	{PM: Well.} Then, (Širu) says: "Father, my father, he has gone.	(11:57)
(4:195) wa dinyāyā, paxšiř kardē, (elābe) ya čišťekiř la li čü,	Everywhere he has spread the bad news, {xxx} something is from her.	(12:02)
(4:196) wēřgardēkiř diyawa wa ī řangařa-u nām, xirāwkār-ē ča-u, čāw frayēkiř dāy	He found a wastrel from this forest, I don't know, a good-for-nothing, he recounted many bad things {xxx} about her."	(12:05)
(4:197) mwāy mazāni ča, ina di farā(d) niyana qawr-u	She says: "Do you know what?" So this, then, they put Farhād into the grave and	(12:11)
(4:198) mwāy řirü, mwāy baṭē, mwāy tu matāni, ara qawřim bikari	she says: "Širu?" He says: "Yes?" She says: "You can, if you do what I say.	(12:15)
(4:199) extiyār tām may, ay řāyīya biya min, tā čil řaw	Give me full power over the kingdom until forty nights (have passed)!	(12:21)
(4:200) ā naxša min mwām ařāt, aw řün-e min, di řü makar(i)ma tu	That is my plan, I tell you, afterwards I, then I will marry you."	(12:26)
(4:201) mwāy ča bikarim	He says: "What should I do?"	(12:31)
(4:202) mwāy řarē extiyār tām biya	She says: "First give me full power.	(12:32)
(4:203) eřlāmiya bika, min har čim wātē, tümatim dāya ī dita	Publish an announcement (and write): "Whatever I (i.e., Xasraw) have said, I have slandered this girl."	(12:33)
(4:204) āna yak	That was the first (thing).	(12:37)
(4:205) {PM: baṭē} ina ganř-u xazāna-yč wa tāhwīř ¹⁸⁶ ina {PM: baṭē}	{PM: Yes.} This is so, he gives her (rights to) the treasury too, this is so {PM: yes},	(12:38)

¹⁸⁵ The word *māhit* is actually pronounced here with final *-d*.

¹⁸⁶ The sense of *tāhwīř* is not clear.

GORANI	ENGLISH
šīrīn.	to Širin.
(4:206) baʿd aḏ čil šaw, walē bāwkat dī bikuš, min šū makar(i)ma tu, mwāy xās	(Širin continues:) “After forty nights, then kill your father. I (will) marry you.” (Širu) says: “Very well.” (12:43)
(4:207) ān-ič, kilīl xazāna matiya wan, lāt-u lūt, gišt sīr makarī aḏ xazāna, mwāy hūčšān nahīšt,	He also gives her the key to the treasury; she gives the homeless and tramps their fill to eat from the treasury; it is said that they did not leave anything. (12:49)
(4:208) gišti řišnī dā mardim	She poured out everything (and) gave it to the people. (12:57)
(4:209) baʿd tā nizīk-e čil šaw, širū šaw sar bāwkašī biři	After close to forty nights, one night, Širu cut off his father’s head. (12:59)
(4:210) sariš biři, mwāy, {poetic: šīrīn dwāra řanjiš bē war bē, xasraw aḏ maydān, taniš bē sar bē} {PM: baḏē}	(Širu) cut off his head; one says: {poetic, to end of sentence 210: “Širin, her efforts were without reward; Xasraw is in the (city) square; his body was without a head.”} ¹⁸⁷ {PM: Yes.}
(4:211) jā mwāy, min {poetic: řašrat, birā(k)ān min čanē gunākārim,	Then (Širin) says: “Me, {poetic, sentence 211, to end of 213: my tribe, my brothers, how great is my sin!” ¹⁸⁸ (13:12)
(4:212) xūnī dū sardār, dū šālyārim	I am tainted with the blood of two leaders, two kings! (13:16)
(4:213) farā(d) wa tūn bāy, xasraw tawas, čaw baynāmītān řaft aḏ hawas}	Farhād is consigned to the place of fire; Xasraw to hell! Their bad reputation was spread everywhere, due to greed.} (13:19)
(4:214) ā, {poetic: šart bo wa šūnit nanīšim wa šāyī, ganje xazāna-y xasraw gišt bitīma bāyī} {PM: baḏē}	Yes, {poetic, to end of sentence 214: I will make an oath: after you I will never be joyful. The fortune of Xasraw, all of it I will give to the wind!”} {PM: Yes.} (13:24)
(4:215) gišti dā bāyī	She gave everything to the wind. (13:29)
(4:216) řafta bān-e qawrakaš čila tēx, makīnayēkiš dā war gīsiš,	She went to his grave on the fortieth day; she cuts off her braid with a razor. (13:31)
(4:217) har čī taftīššān ka(rd), naxayr,	All searched for her, to no avail. (13:35)
(4:218) piyāšān naka(rd), aḏ ānā, dāša īštaniši kušt	They did not find her. Then she struck (herself), she killed herself. (13:36)
(4:219) īna šīrīnī wa ā jūra	This is so; the (story) of Širin is like that. (13:38)
(4:220) širū-č-i bāya biya ¹⁸⁹ qātiř bāwkaš-u, ī dāstāna īna šīrīn-u farā(d) ī jūra biya {PM: baḏē}	As for Širu {xxx}, he was the murderer of his father and this story, this is so, Širin and Farhād, it was like this. {PM: Yes.} (13:42)

¹⁸⁷ The sense of the text here is not clear.

¹⁸⁸ Širin addresses her tribe and her brothers here.

¹⁸⁹ The narrator says *bāya*, then corrects himself to say *biya*.

GORANI	ENGLISH	
(4:221) {PM: baḷē damit waš bo, damit waš bo}, sarit waš bo	{PM: Yes, may your mouth be blessed, may your mouth be blessed.} May your head be blessed.	(13:47)