

WOWA Kurdish (Central, Sanandaj)

Text A — Three brothers

speaker 01 (male, age 72)

collected by Mazhr Ebrahim around 2006 in HamroĻa

(*Corpus of Southern Central Kurdish* 689)

Text

1. pāwšāyk bīwa la zamān qadīmā. am pāwšā sē kur=i biwaw sē kanišk. riš=i čarmu kirdēya w amrī pīr bīwaw. šaw-ē kurakān=i bāng kird. wit=i rolā min amrim wasiat=tan bo aka-m. āmānat ēwa am wasiatay mina būwana rēya. witiya rola min har waxtē mirdim sē šaw kīši qawragam kēšin, ama yak. dūmin rola āmānat=tān lē farz wē, šaw la kēf rašā naxafin. sēmīn witi rola sē dāna dawriš tēn yakē dānā-y law kanišal=yān-a bian pē bā bīw-an. čwāramīniši rola āmānattān lē farz wē rafēqi sū čāwkāl nakan. danayk has ba nāw sū čāwkāl, sāhiraw farazānaw rafēqi nakan.
2. āqā čan modatēk=i pē ačē pāwšā amr xwā akāt ū amrē ū. kurakaāniši; kur büčik awē ayžē pēyān. ayžē kākabāwk=im wasiat=i kirdēya bē bā bičīn kēši qawrakay bayn. aron čikē dānišin-ū ayžin wēlika! Qawr čay pē tē am kura..... büčkaka čālēk akanē ū arēta nāw čālaka dānišē ū. awā la nīmašaw duwā nīmašaw čī yay rā pāwšāyk tē čī āqā wa sūwārī asbēgaw wa šimšēr ū aslaha ū mohēmāt. ayžē ay pāwšāy wā wa pē kiryāw čanē pol o māl-m-o xwārd aysa mirdī. ayātaw lāšakay dar bēre bīwā la qīnā. amiš dang nākā tā agayēda bān kočik alhaka halasē wa šimšēr awā la pāwšā a-y-kož-ē. aw pāwšā akožēt-ū aywā lawlā la jīkē qāyimī akāt-ū qawrakay bāwkī tamīs akā=ū. āqā asbakay-ū aslahay-ū gišti tērētaw tētaw bo māl. šaw duwom arē har waw jūra dānay tir tē har pāwšāyk awiš akožē. šaw sēyim dānay tir tē, ama sē šawakay, sē nafar dižmin bāwkī awin har sē šawaka am sēyāna akožē. čārwakayān-ū aslahayān-ū libāsyān tērēti la mālā dāyanē.
3. birākān aron ayžin, day rola bāwkmān ama qawrakay, ča=y pē hātēya. itir lāy awānišaw nāyžē. āqā arūn bū rāw=ū šaw rēyān akafēda kēf raš. harčī birāy büčik hāwār akā: birā bāwkim wasiyatī kirdēya bā lam kēfā rož nakaynaw birīn. aw do birāka wa qawli nakan, ayžin na qay čā akā nowra nowra nigabānī awayn āqā birāy gawra nigabānī awād modatē, aw halasē birāy nawē nigabānī awād, birāy büčik waxtē halasē čī har dik-yān xaw-yān pē-yā kaftēya, am dānišē am dānišēt-ū čik=i pē ačē yayrā dānay ištīhā tē ištīhāy tē lamā lūšyān kā halasē wa šimšēr awā la ištīhāka atopnē waxtē xawar-yān awē soh halasin čī dānay ifrit-i topāna ayžē ama bāwkim witi la kēf rašā maxafin, ā am ištīhā-y tēyāy-wa lawalā tēnaw kārim niya. Tēnaw bo mālo.
4. modatēki pē ačē. ayžin āqā la aw war bahraw, sē dāna kanišk hāna aw waraw. har awna zarīf=in, har hičkayš nātwanē birē biyāntērēta am waraw. laškar akan laškar-ū sipā akan birākān-y-ū tawāw mantaqa jam akan hička nātwanē lam āwa kāta aw waraw. āqā swār asbaka awē, aw asbā wā pāwšā awal šaw hātēya. arē asb malawān a wa bān āwā arē. akāta aw waraw. kanišik gawraka tērēta am waraw. duwā rūžaw duwāra laškar akanaw birūn, duwāra swār asbē tir awē hin šaw dowūmī. arē kanišk nawoyš tērēta am waraw. rož sēwim swār am asbakay tir awēto arē kanišk büčik-iš tērēta am waraw. ayāntērēt ū itir asbal hā tēwēlaw. kaniškiš tērēta mālaw . hičkayš nāzānē ama kiya!
5. Ba xwā čan modatēki pē ačēt ū rožē ayžēta birākānī ayžē bēn. dawatyān akā. ayānwāta mālaw čī aw sē dāna kaniška wā law war āwakaw bīwin. har sēkyān hāna māl am birā büčikyāna. ayžin amāna kiya? Ama swārgalē wam nāwa hātin, birdyānū. ama lērā čā akan? ayžē bēnaw birākānī awāta tēwla. čī aw sē dāna asbiša hā tēwalaka basyāwasin. ayžē birā giyan. Bāwkim wasiyatī kird, aw sē šawē ā am sē nafara sāhēw amāna hātin, awānma košt ama asbakānyāna. amāniša malawāniwin tānimāna aw kaniškala hāwird-

misa am waraw. kanīšk gawra awāta birāy gawray ū. kanīšk nāwa awāta birāy nāwū=yū. kanīšk būčkīš māra awrē bo xway

6. ba xwā modatēkī pē ačēt=ū. sē dāna dawreš har ēwāray dawrešē tē. wasiyat bāwkyāna kanīškī pē awan. itir kas nāzānē am dawrešala kīn o čan o či kāran! Har yakē dānay la kanīškān awan ū aron. čan modatēkī pē ačē. rožē sū čāwkāl tētū. māynīkī has wa nāw māyin sē ling, sāhir ū bahri a māyin sē ling-ū āqā tēt ū alālētawaw awēda nawkaryān har či birāy būčik ayžē bāwa bāwkim wasiatī kirdēya, rafēqī makan, ama dar kan. ayžin kura xālo faqīra atānē ča bikā? Čan modatē lāyān awētū. Māyin sāz akā ū xway sāz awētū.
7. rožē ačna lēw čam ū. ayžēta kanīškān, har sē hāway u har sē kanīšk, wawyal pāwšā, hānā čamā. ayžē bēn min swār am māyintāna akam. lam āwa atān kama aw waraw. bēna am waraw hāmēla awin yakē kurēktān awē. kanīšk gawra awātū tērētī-a am waraw dāy awaznē. duwāra kanīšk wasat awāta aw waraw tērē dāyamarznē ū kanīšk būčik zātī nāwē, aywāta čay kirda ēma, toys biro. Aywāta aw awraw, pā awāta māyin ū dar ačē. har či hāwār akan azērnin či birāyiliš nīna mālā. hāna čūn bo sahrā. čun bo rāw ū. ēwāra tēnaw kanīšikal das akana gīrī ayžin wila hāl ū hikāyat wā. jā aw roža xway akāta naxwaš, sū čāwkāl. ayžē amro naxwašim nātānim takdānā bēm
8. āqā tētawaw birāy būčik panja hal apēkēt ū ayžē wilā žinakay toy bird ū rü. awiš halasē wa šūnyā arē. halasē čan rožē wa rēyāā arō. arēt nizīk wa biyāwānēkā či qālāyk diyāra. Jinē la bān qalākaw ayžē ay swār kīd may ama mantaqay šēr a. isa bētaw ba xwā tīka tīkat akā. amiša ayžē čim pē akā, ba xwā tēm. arē nizīk awētaw či xwašk gawrakay xoya. xwašk čāwy akafēta bira. rā akā tēt baraw pīriyaw. āy birā to čaw am mantaqa čaw. aw dawreša hātēya šērēka hā lam mantaqaw. am mantaqa mamlakat aw-a. āqā ēwāra šēr tētaw či āraq la nok tūkakānyaw pāk hātēya. ayžē čas čikāras: ayžē wilā sū čāwkāl žinēkī rifān, harčim kird namgirt. la molk min dar čū. čūya molk piling. itir namtānī wa šūnyā birom. ēyžē wilā day awa žinakay minī birduwa. ayžē ak mālo kāwil bē hička daraqaw sū čāwkāl nāyē.
9. dānišē lōna šaw-ū soh halasē arē arō milk am jē tēlē agayta milk piling. awiš kam arē fra arē či qalāyk darakafēd ū žinēk hā bān qalākaw. hāwār akā: ay swār kīd may ama mantaqay piling a. ba xwā bētaw tīka tīkat akā. bar lī biro faqīrī bā natkožē. ayžē ba xwā har čigim pē bikā tāza hātēyim. arēd baraw či xwaška nāwrasīyagay xo ya. awiš čāwy akafēta bira, xwaši xwaši tēt ū bāwši pēyā akā. aywāta mālawa-w ēwāra paling tētaw či awiš wak šēr gišt giyan la āraqā raš biwaw. ayžē: Sū čāwkāl žinēkī rifān, harčim kird namgirt. la molk min dar čū. čūya milk bāz. itir namtānī wa šūnyā birom. ēyžē wilā awa žin minīwa birdīya. ēyžē tāza maruwa šonyā; hička daraqat sū čāwkāl nāyē.
10. qorbān akafēda sobhā. ayžē wilā arom wa šūnyā. arō kam arō fra arō či dwāra qalāy tir dar akafē. awiš har wak amān žinēk hā bān qalāgaw. ayžē xālo may ama bāz harka bo am mantaqa hatēya koštīya. waxtē nizīk awētaw či xwaška būčkalakay xo ya. awiš tēt o aywāta mālawa-w wa dawro pištyā kārīm niyaa saryā. ēwāra, bāz tētaw, či la nok paragānyāw āraq atēkē. ayžē čas bo ča hīlāk buyī. ayžē wilā sū čāwkāl žinēkī rifān, harčim kird namtānī bīgirim. dar čū la dasim. ayžē day wilā awa žin minīwaw. min wa šūn aw žina arom. ayžē maro. ayžē ba xwā arom wa šonyaw. ayžē day arū wa šūnyā. magar māyin čarmū čil kurū kārē kā bo to. xwašik māyin sē ling sū čāwkāl a. hā la bahr ā; čil dāna kurōy has. aw māyina nawē hička nātāwānē kār bū to kā. harka birē sū čāwkāl aykožē.
11. ayžē day ča bikayn? ayžē azānī ča! Min rāwēžēkit bo akam. čašmaw āwīkī has kānīkī has. čan sālā am kānīya kōraw būyasaw. arū kānīyaka tamīz dar away. wa qaw adlē šakar awayt aykayta nāw kānīyakaw. āwakay šīrīn akaytū āwē xwāšū. aw gi došamay tēta daštaw. tē law āwa axwātaw. baška xwat xayta mil dasū pāyā bilālīdaw kārēko bo bikā. āqā amiš arōtaw aw rāwēža bāsī akā buī arō aw kāra anjām awātū māyin čarmū tēda daštaw. bahr čapla lē awāw māyin čarmū tēda daraw wa kurōakānyaw. arē law

āwa axwātaŵ čī āwē xwaš ū dar diryāwa tamiz kiryāwaw. awiš ayžē kī am kārya kirdēya. am xāsīya bo min kirdēya . wa šir mādarim wa ranjē pidarim, har kārēgī has anjāmī awam boy. amiš la nāw čālēgā tēda daraw ayžē māyin čarmū hāl wāw hikāyat wā . sū čāwkāl, min kur pāwšāy filānim ū žinakamī birdēyaw wa šūnyā hātēm ū panām hāwirdēya to.

12. ayžē ak mālīt birmē sū čāwkāl ham xway sāhēr a ham māyin sēnik sāhēr a. min čitēgim la to garak=a. agar aw kāra anjām bay bitānī, atwānim am žinta bērmaw agar anjāmī naway nātwanim. ayžē bāšē ča bikam? ayžē arū boškay qīr haft dāna nawū tērī. Qīr atāwnītaw aysāwnda mina-w. lūwa lūwa nowakān aytā bānīā. tanyā dam ū čāwmū konā lūtim la daštaw aylī. anyā gišt giyānim wa qīr ū nawū haft lū aypīčī. aw waxta min arom aytērmaw bot. āqā amiš tēdaw lāy bāzū. Bāz arē amānya bo āmāda akāw. Wāy pē akan
13. arē xwāy axāta bahr. xway axā bahr ū māyin sē ling ū sū čāwkāl tērēta bān. ačna mayān šar akan. māyin sē lin qap akāta ama. kota nawū qīr awirčērē fray ayā. am qap akāta māyin sē lingā, har rāy sē čwār kilo goštī lē fra awā. aw nāwoala wā pēčyāya piyā, dā awāna tawāw awē am māyin sē ling atopnē. māyin sē ling aytopnē ū lawalā sū čāwkāl itir kārēkī nāmēnē. dā awā la sū čāwkāl awiš akafē. arē žinakay tērētaw . žinakay tērētaw lawalā tērētī aw rowānay akā tā milk piling. plining tērētī tā mantaqay šēr. ū šērīš aytērētaw tā ki māl xoyān. lawalā žinakay hāwirdawaw čapkē gol o čapkē nargiz marēwtān nawēnim hargiz āy hargiz.

Translation

1. There was a king in old times. This king had three sons and three daughters. He had become old [Lit. he had whitened his beard]. One night he called his sons (and) said, 'My dear sons, I will die soon, I have a wish for you. It's your duty to fulfil my wishes.' He said, 'My dear sons, when I die, guard my tomb for three nights! This is the first wish. Secondly, dear sons! You shall not sleep on the black mountain. Thirdly, dear sons! Three Dervishes will come here. Give each of them one of those [i.e. my] daughters in marriage. Fourthly, I shall warn you not to become friends with 'Sü the Yellow-eyed'. There is a guy who is called Sü čāwkāl'. He is a wizard, a sly one, do not become friends with him.'
2. Some time passed [lit. a while passes on it] and the king died. As for his sons, the youngest one told the others. He said, 'Brothers, it is our father's wish that we should guard his tomb. Come, let's go and do so.' They went and rested a bit. They said, 'Let it go, what is going to happen to the tomb!' This son... the young one dug a hole and went into the hole and sat (in it). It was either midnight or after midnight [lit. it hit midnight], [when] suddenly a king came over along with his horse, sword, and gun. [The man] said 'Damn king! You pillaged my wealth so often!). To take revenge, he dug up the tomb to take out his corpse and take it away. The son did not make a move until he arrived at the final rock on the dead body. The boy got up and struck the king with his sword and killed him. He killed that king and took it [his corpse] away [lit. to the other side] to hide it somewhere. He cleaned his father's tomb and brought all the king's belongings back home: the horse, the weapons. In the same way, on the second night, he went to the cemetery. Another king came and he killed him as well. On the third, another one came over. That makes it three nights! Three enemies of his father came to the tomb, one on each of the three nights, (and) he killed all these three. He brought with him their horses, and guns, and put them in the house.
3. His brothers went (to the tomb) and said, 'See, this is the tomb of our father! Nothing has happened to it!' He didn't tell them what had happened. Then they went hunting by night, and the road led them to the black mountain. No matter how much the youngest brother shouted, 'According to our father's wishes, let's not stay the night on this mountain! Let's go!', the other two brothers did not listen to his words and said, 'No problem,

we will keep watch one by one'. The eldest brother kept watch for a while, then the middle brother took over keeping watch. When the youngest brother woke up, he realized that both had fallen asleep. He sat there. He sat, and a while passed. Suddenly a dragon came [into the room]. The dragon was about to bite them, so the youngest son got up and killed it with a sword. When they woke up in the morning, they saw that he had killed a dragon. He said, 'That's why our father said, 'Do not sleep on the black mountain!'. This dragon was on it. They came back [It's not my business]. They came back home.

4. A while passed. It was said that on the other side of the river, there were three girls on the other side. They were very beautiful. [But] nobody could go and bring them to this side. The brothers assembled an army, and gathered everyone from that region. Yet nobody could cross the water to the other side. The youngest brother got on the horse, the same horse which belonged to the king from the first night. They set off. The horse was a swimmer and moved on the water. It arrived at the other side. He brought back the eldest daughter to this side [of the river]. The next day, again they gathered the army to go and bring the girls. Again, he got on another horse, the one from the second night. He went and brought the middle girl to this side. On the third day he got on this other horse, went (there), and brought the youngest girl to this side too. He brought them and took the horse into the stable. He also brought the girl home. Nobody knew who was behind this [taking the girls to the other side].
5. A while passed. One day, he said to his brothers, "Come". He invited them [to his house]. He took them home, and behold, those three girls who were on the other side of the river. All of them were at the house of this youngest brother of theirs. They said: "Who are these?" "There were riders named such-and-such who came and took them away." "What are they doing here [now]?" He said, "Come (with me)". He took them to the stable. Those three horses were tied up in the stable. He said, "Dear brothers! My [our] father made some wishes. On those three nights, these three people, the owners of these horses, came. I killed them, and these are their horses! These are swimmers, and I was able to bring those girls to this side [of the river]." He gave the eldest girl to the eldest brother. He gave the middle girl to the middle brother and married the youngest girl himself.
6. A while passed. Three Dervishes... each evening a Dervish came. As their father had wished, they gave their sisters to them. Nobody knew who these Dervishes were, or what they did. Each of them took one of the girls and went away. A while passed. One day 'Sü the Yellow-eyed' came. He had a mare, who was called the 'three-legged mare', and was a witch. He came and begged to be their servant [Lit. begged them, and he became their servant]. No matter how many times the youngest brother said that their father had wished for them not to become friends with 'Sü the Yellow-eyed', they replied 'Poor him! What is he able to do?' He stayed with them for a while. He healed the mare, and he became healed himself.
7. One day they went to the riverside. He (Sü the Yellow-eyed) said to the girls ... All three girls and all the daughters-in-law were in the river. 'Sü the Yellow-eyed' said to them 'Come (here), I will take you for a ride on this horse! I will take you to the other side from this side of the river. If you go to the other side and come back, you will become pregnant, and you will each have a son.' He took the oldest girl [to the other side], brought her back, and dropped her off. The next (lit. this) time, he took the middle girl to the other side, brought her back, and dropped her off. The youngest girl was afraid. The others said to her, 'What did he do to us? You go [with him] as well.' He took her to the other side of the river and fled [with her]. They (the sisters) shouted and cried. But the brothers were not home. They had gone to the fields. They had gone hunting. In the evening, when

they were back, the girls started crying. They said 'The story is like this'. That day Sü the Yellow-eyed had feigned illness. He had said [to the brothers], 'I am ill, I cannot come with you.'

8. The youngest brother wrung his hands [in sorrow]. They said to him, 'Sü the Yellow-eyed has taken your wife and gone away'. He got up and went after her. He travelled for a couple of days (lit. He goes in the way). He arrived near a desert, [and] behold, a castle appeared [before his eyes]. On the top of the castle, a woman, said 'Oh rider, who are you? Do not come any further! This is the territory of the lion! If he comes back now, he will tear you apart'. He said 'What is he going to do with me! I'm coming, by God!' He went closer, and behold, it was his elder sister (who was talking). As the sister caught sight of [lit. her eyes fell on] the brother, she ran and welcomed him (lit. came to his oldness). 'Hey brother! What are you doing here? (lit. you what, and this territory what?) The Dervish who came (to ask for my hand) is a lion. He is in this land. This territory is his country.' In the evening, the lion came back. Behold, he was covered in sweat (lit. Sweat has spilled out from his hair). She said, 'What! What happened?' The lion replied: 'Sü the Yellow-eyed abducted a woman. No matter how much I tried, I couldn't catch him. He went out of my territory and went to the territory of the panther. I couldn't follow him anymore'. He said, 'By God, he has taken my wife!' The lion said, 'You poor man! [Lit. May your house be ruined!] No-one can defeat Sü the Yellow-eyed.'
9. He spent [lit. sat] the night there. The next morning, he left. He went and went, until this time he arrived at the territory of the panther. He went a bit (further) and behold, a castle appeared). A woman was on top of the castle. She shouted 'Oh rider! Who are you? Do not come any further! This is the territory of the panther. If he comes back now, he will tear you apart. Go, set off, you are innocent, let him not kill you'. He said, 'By God, no matter what happens to me, I have already come [this far].' He went closer and saw that the woman was his middle sister. She too, as she caught sight of the brother, came happily and embraced him. She took him home. In the evening, the panther came back, and behold, he, too, was all soaked with sweat [lit. his whole body had become black with sweat]. The panther said, 'Sü the Yellow-eyed abducted a woman. No matter how much I tried, I couldn't catch him. He fled from my territory and went to the territory of the falcon. That's why I couldn't follow him any more.' He said, 'By God, it was my wife that he took away.' The panther said 'Do not go after her any more! Nobody can defeat Sü the Yellow-eyed!'
10. Morning came [lit. It fell the next morning]. The boy said: "By God, I will go after her." He went a little [way], he went a long [way], and again, another castle appeared. Like the other castles, a woman was on top of the castle. She said, 'Hey uncle! Do not come any further. The falcon kills everyone who enters this territory!' When he got closer, behold, it was his youngest sister. She came and took him home. She welcomed him [lit. she was in his surroundings and his back]. I have no business [narrator talking]. In the evening, when the falcon came back, they could see the sweat (lit. the sweat is evident) in his feathers. His wife said, 'What is it? Why are you exhausted!' The falcon said 'By God, Sü the Yellow-eyed abducted a woman. No matter how much I tried, I was not able to catch him. I lost him (lit. He went out of my hand)'. He (the brother) said 'By God, she was my wife. I will go after that woman.' The falcon said: 'Do not go!' He said, 'By God, I will go after her.' The falcon said: 'Now that you are going after her, maybe only the white mare with forty colts can help (lit. does something for) you. She is the sister of the 'three-legged mare' of Sü the Yellow-eyed. She is in the river; she has forty colts. If not that mare, nobody can do anything for you. Otherwise, whoever goes (there), Sü the Yellow-eyed will kill him.'
11. He said: 'What should I do?'. The falcon replied, 'I will give you some advice: There is

a spring and water; there is a spring. This spring has been dry for several years (lit. It's been some years that this spring has gone blind). Go and dig it very well (so that more water comes out). Put as much as one sack of sugar in the spring. Make its water sweet, sweet water. She comes out every Monday. She comes and drinks from that water. You may bow down at her feet [lit. hands and feet], [and] beg her to help you.' He left, and the advice the falcon gave him.... He went and carried out that task. The mare came out. The river parted (lit. claps), and the white mare came out together with her colts. She went and drank from that water, and behold, the water was very fresh, and the spring had become clean. The mare said, 'Who has done this? I swear on the milk my mother gave me, and the toil my father undertook, whatever job he has [for me], I will do it for him.' He (the brother) came out from a hole and said: 'White mare, the story is like this: I am the son of such-and-such a king. Sü the Yellow-eyed has taken my wife. I've come after him. And I have come to you for help [lit. I have taken refuge in you].'

12. She said, 'You poor man! [lit. May your home be ruined!] Both Sü the Yellow-eyed and his mare are magicians. I need to ask you something. If you carry out that task, I can bring your wife back. If not, I cannot do so.' He said, 'Alright! What should I do?' She said, 'Go and bring a barrel of tar and seven pieces of felt. Melt the tar and rub it on me. One by one, put the pieces of felt on it. Only leave my face and nostrils free of tar. Otherwise, cover me with tar and wrap me with seven pieces of felt. Then I will go and bring her back to you.' Then, he came back to the falcon. The falcon went and prepared this stuff for him. They did to the mare as she had asked (lit. they do such to the mare).
13. She went and threw herself into the river. As she threw herself into the river, Sü the Yellow-eyed and the three-legged mare came out. Then the mares started to fight. The three-legged mare bit the mare with forty colts. Each time, a lot of tar and felt fell off her. On the other hand, each time she bit the three-legged mare, she took out three to four kilos of her flesh. By the time the felt that covered her body was finished, the mare with forty colts had killed the three-legged mare. She killed the three-legged mare, and then it was easy to deal with [lit. there was not much to be done with] Sü the Yellow-eyed. As he (the brother) hit Sü the Yellow-eyed, he fell on the ground, (and died). He went and brought back his wife. He brought back his wife, and (the falcon) accompanied him back to the territory of the panther. The panther brought him to the territory of the lion, and the lion brought him back to their house. Afterwards, he brought back his wife. A bucket of flowers, a bucket of narcissi, may I never see your death!