

WOWA Kurdish (Central, Sanandaj)

Text K — Hasan Zirak

speaker 08 (female, age 62)

collected by Mazhr Ebrahim around 2006 in Dūšan

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Text

1. šāyk awē; kurēkī awē kuraka haft sāl pā nāgrē; haft sāl hašt sāl pā nārē. aw waxt šā mēmānī šāy tir akā; ayžē birā awa kurakaw çay pē hāt? ayžē kura kurakam nāzānim rūm niya qisa kam. ayžē day dā bēža. witī walā haf sāla pāy niya ū hā la mālē tārīkā, nāw tanūrēkā. witī: kura xāsa birā; hayf nawē. day pāy niya min çay pē kam. harçī aywayna duktur am lā aw lā hīç alājī nākā
2. awīš ayžē azānī çā bika? ayžē çā. Birū pirr mištū bika la mawīž ū bīwa bīka dāwēnakay. bīka dā awa axwā bīka gul tanūraka. bīka gul tanūraka; kam kam halasēda pā birsī awē; halasēda pā twāšā akā tā bizā çitē tirī niya bixwam! twāšā akā çī la gūl tanūrakayžaw maüž has ayxwā. dwāra har axafētaw axafētaw sohā halasē tuwāšā akā çī nāw mālāka pīrya la maüž. pīrya la maüž awīš halasē itir pāy awē xwā giyanē pāy pē awā. halasē maüžakān gird akātaw aykāta dāwēnī arōta nāw tanūraka.
3. waxtē tēn ayžin ay filāna kas hay šāh bāwiro kurakaw pāy girdēya w maüžaka gištī çinīy-asaw. Awīš ayžē bēlī. Duwāra duā rož tiryaw aykana bar diryāka baraw bān bū lāy šāh. har wa gāwlakī arō wa pā arō pā awrē kam kam pā awrē arōt lāy šā=w. ačēta lāy xwārī lāy bābāy dānīšēt. awīš ayžē ama kurakata wā pāy naw? ayžē arē hašt sāl pāy nāwē; haft hašt sāl pāy nāwē. aw waxta hīç birāyik itir garakī nāwē. pāy niya, īma awamāna būčas?
4. šā asbēkī awē asb bā-w borānī pē ayžin. awīš nigabān awē la bar diryāga piyāwaka xaftēya. xaftēya. Awīš itir mināl awēt ū birā büçkalat ū āway jūra kamkam kamkam gawrā awē ayžēta hēnaka ayžēta nigabānaka, ayžē lēra çā akay? ayžē min niyabān bābātīm, asbī sanēya asbaka nawā diz bīwā. Awīš arō çā akā? frazān awē çan salē bē pā awēt pā agrēt wērān itir wāya pē tē. hīçka çārī nākā. aw waxta arō çā akā. piyāwaka axafē nawū apēçēta pāy mayīnakaw. nawū aypēçēta pāy mayīnakaw zīnū bārī akā zīn axā milyāw. laxāwī akātū wāyžānē asbēka āwā tēt wa dawr šārā yā wa jēkā tēt ū ačē.
5. kāyay pē akā. har swārī awē aywātū arē kas nazānē bū çī šārē. Nāwēsēd itir, awīš dān-ākafē; itir xwayī girtēya; dānākafē. arōta šārē tir wā šā has. law šārā šā anīšētaw. swār dāxwazēt šā w itir twāšā akā ama kurakay filāna kas a ayžē birū filāna kas piyāwēk hātēya, kurē, wam nāw-ū nīšāna swār asbē bīwa; asbaka ba hīçkē nāwēsē hīçka zātī niya biçēta qarayā walē bo xway awēsē. ayžē tā birū bērnī. tuwāšā akā māyin tērtā baraw nāw hawšā çwāra akā. māyin . Pīramāina binyāwīm haz akā tuwāšāy juwānī pīramāyin kā.
6. ayžē dā bē aw kura bērna bān dā bizānim aw kura çī kārayka. kur awana bān ū ayžin āqa silām ū alayka silām ū ayžē kur kīt. to? çī kāray to? ayžē min kur filāna kasim. ayžē la kām? ayžē la filān šārā kur filānkasim ū. haft sāla pām nagērdēya la šūn pā girtinā bū xway hātūma daraw namzānī. min am māyinma kēšāwa daraw bo xway wām zānī la dawr šārā tēt ū ačē. hāwirdimī bo ay šāra. wityān xwā bidgirē çūn dādīnaxistēya tīka tīkaw kā. Hīçē agaynū asb tērna mālū.kur tērna māl ū nān ū çāyī pē awan ū ayžē bas ama to zīrak ī min kanīškēkim has ayam pēt , Hasan zīrak. to bas ama zīrak ī, aw āna Hasan tamlyān pē wit. īsa buwasa Hasan zīrak
7. īsa çūyī īsa zīrak ī īsa tamal nīd īsa zīrak ī. to lam šāraw swār am māyina būyī hātīda am šārakay tir. kanīškī bū māra akan=ū kanīškī pē awan=ū çan mudatē dā anīšēt ū swār awē arōta šārē tir šā kanīškī pē awāt ayžē ba min çā; kanīškī birdēya ū rōya gwāya birdiya ku dāwma pē awīš kanīšk swār māyinē akā w aytērēta šārē tir. aytērēta šārē tir šāy tir dilī lē ačē. awīš kanīškī pē awā.

8. awēta du žin; awēta du žin. kanīškī pē awāt ū tēta šār māl bāwkī. tēta šār māl bāwkī ū la lāy xwārē āwāyaka čādirē hal awāt ū minālakānī tē anēt=ū. žinakay yakē kurēkyān awē. minālakānī tē anēt ū xway. ayžē ama kēya či qudratēkī has hātēya lāy xwārē āw šā, latak minā adwē. witī awa šā šās bē tak minā dawā ka. am kura witēya..... Hasan zīrak.
9. awiš ayžē hāy ama kīya dā birūn bērnī. Haft šaw haft rož šar akan. Duwāy haft šaw ū haft roža xānimakānyān xaftēyēn du dāna kotir tē. du dāna kotir tē ayžē ay ādam ādamizā awar xawarī wa čaw bīwīna. awar xaftēyī wa xaw bīwēna. šā kurakānt akožē šūakat akožē; kurakat akožē; kurakāntān akožin. Šā atānxwāzē bo xway. ayžē hay, dānay la žinakān dā ačalākē; dā ačalākē; das anēta žinakaw ayžē hasa hasa. ayžē čas? Am kotira wāy witēya. ayžē awar xaftēyī wa xaw bīwēna. agariš xabarī wa čaw bīwīna.
10. miškē tēt kurakāno sar awrin; ayina dāwintā miškē tēt. ba la miškaka milī ka. la xwēn miškaka ba la mil minālakān ū zirnī awētaw. čaw xwayšit galā fātmānī way rēqnay xwama binay bān čaw šūakat. hatik čawī dāypoša xwaš awētaw. Tuwāšā akā šū dawāyian dāwa pē čwyān kōr kirdēyaw nātānē hič kārē kāt=ū. kur kožyāwa žin yakēkī xrāmān šārēkaw. žinū čita arūn māla māla agarrin nān gaāyī akanaw tu xwā karim niya itir. Žinaka axafin. axafin. sar anna bān kotē kučkaw axafin. či kotraka tē duwāra har am qisayāna bo akātaw.
11. žinaka tuwāšā akā či miškē har tēt ū ačē. Awā la mišk mišk atopē. awā la mišk mišk , āwa jora xwēnaka awā la mil minālakānaw. milyān anna lāy yakaw; xwēnakā awā qaw mil minālakānī. minālakān awinaw binyāwim. awinaw binyāwim ū galā fatmāwriyakayš tērēt galāy čū. galāy čū tērēt ū wa rēqnay aw kotira wa hatēya qisay bo akā, kotir sayiaka wā hātēya qisayān bo akā. wa rēqnay away aynēta bān čaw šūakay. bū xway čaw šūš xwaš awētaw. čaw šū xwaš awētaw, tuwāšā akā či ā waw jūra halasē arō haft sāl šar akā latak bāwikyā.
12. haft sāl šar akā latak bāwik; bāwik akožē. bāwikī akožē itir law šāra nāmēnē, rā akā bū šārē tir. rā akā bū šārē tir ū law šāra awēta šāy aw šāra. awēta šāy aw malēkata w māl ū itir milatēk anēta žēr das xway. bižin am šarayla čan šār a hā žēr dasyā. ama hasan zīrak awaw tamalw itir la āxiraw bua hasan zīrak. īsa nāwyān nāwa Hasan zīrak.

Translation

1. There was a king. He had a son. His son couldn't walk [lit. he didn't hold his feet] for seven, eight years. The King invited another King, who said, 'Brother, what happened to your son?' He said, 'I prefer not to talk about my son.' The other king said, 'Please talk.' He said, 'It's been 7 years that he cannot move. He is in a dark house, in an oven.' The other king said, 'It's a pity.' The king said, 'He can't move, what can I do to him?' No matter how often they took him to the doctor, he wouldn't be cured.
2. The other king said, 'You know what you should do? Fill your fist with raisins, take them, and put them in his apron.' By the time he has finished those, put some more at the edge of the oven. Put them at the edge of the oven. Little by little he will get up; he will become hungry. He will get up and look around to eat more.' The son saw that there were raisins at the edge of the oven. He ate them. He went to sleep again. He woke up the next day. He saw that the house was full of raisins. He got up. God gave him the ability to walk [lit. God gave him legs]. He got up, collected the raisins, put them into his apron, and went back to the oven.
3. People said, 'Oh King, it seems that your son is able to walk now.' He said, 'Let him be.' The next day they put the raisins in front of the door [The raisins continued] all the way to the king. He crawled to the king. He got the ability to walk, and he went and sat next to the king, next to his father. The other king said, 'Is it the son who couldn't walk [lit. who didn't have legs]?' He said, 'Yes, he couldn't walk for seven, eight years.' His brothers

wouldn't accept him. [They would say] 'He can't walk [lit. he doesn't have legs]. Why should we have him?'

4. The king had a horse, which was called the horse of wind and thunder. A guard was sleeping at the door of the palace. The son was a child, and he had just gained the ability to walk. He said to the guard, 'What are you doing here?' He said, 'I'm your father's guard. He has bought a horse. I guard it lest someone steals it. The boy had become sly; he had been unable to walk for several years, but now no one could compete with him.

He went, and guess what he did? The man [i.e. the guard] had fallen asleep. He put felt under the horse's hooves. He put felt under the horse's hooves. He saddled it. He put the bridle on it. He rode the horse. He rode his horse around the city.

5. He played with it. He had mounted the horse, and he went to a city. The horse didn't stop, and he didn't fall off either. He held on tight to the reins. He didn't fall off. He went to another city, which had a king. He stayed [lit. sat] in that city. The rider got off the horse. The king recognized him and said, 'Go and bring him. This horse cannot be tamed by anyone!' No one dared to go for the horse, but it would let its rider mount it. The king said, 'Go and bring him!' The king watched as he brought the horse into the yard. He made the horse stop. The horse, one would like to keep gazing at its beauty.
6. He said [to the boy], 'Come forward.' [To his guards] 'Go and bring that boy! I shall see what his business is!' They took the boy upstairs' After greeting [him], the king said, 'Whose son are you? What is your business?' He replied, 'I'm the son of such-and-such a person. 'The king said, 'From which [city]?' And then he said 'From such and such a city, I am the son of such and such a person. I wasn't able to walk for seven years. I simply went out of the palace. I didn't know [where I was heading]. I dragged out this horse. I thought the horse would just go around the city. It brought me to this city. And then they said, 'My goodness [lit. may God overtake you]! How come it didn't throw you off?' Anyway, they brought the horse into the house. They brought the boy in and gave him breakfast [lit. bread and tea]. The king said, 'Well, now that you're so clever; I have a daughter and I will give her to you, since you are clever.' Back then he was called Hasan the Lazy. Now he had become Hasan the Clever.
7. 'Now you're not lazy; you've got on this horse from that city and have come to this city on this horse.' They married off the girl to him. They gave the girl to him. He stayed [lit. sat] there for a while, got on his horse and went to another city. The king had given him his daughter He said, 'It's not my business anymore. He has taken my daughter and gone away. I have given her to him.' He put the girl on a horse and went to another city He went to another city. Another King became fond of him [lit. his heart went to him]. He, too, married his daughter off to him.
8. Now there were [lit. it became] two wives. The king had given him his daughter. He came back to the city where his father's house was. He set up a tent at the southern edge of the city. He put his family in it. His wives each had a child, a son. He put his children in the tent. The king said, 'Who is this person, who sets up a tent at the southern edge of my city? Why is he picking a fight with me?' Hasan said, 'If there's a king here, let him come and fight against me.'
9. The king said, 'Who is this person, go and bring him!' They fought for seven days and seven nights. After seven days and seven nights, his wives were sleeping. Two doves came and said, 'Oh human being, if you are awake, see it with your eyes..... if you're asleep, see it in your dreams. The king will kill your sons and your husband. He will marry you himself! [One of the wives] said 'Oh!' She woke with a start. She tried to wake up the other wife, she said, 'Wake up.' 'What?', she replied. She said, 'this dove has come and said, 'if you're asleep, see it in your dreams... if you're awake, see it with your eyes.

10. A mouse will come. They will behead your sons and put them in your apron. A mouse will come. Kill the mouse. Rub the blood of the mouse on your kids' necks, and they will come to life again. As for the eyes of your husband, put some of my droppings on his eyes; he will be healed. Cover both his eyes; he will be healed.' They saw that their husband had been drugged and he had been blinded. He couldn't do anything. The sons were killed. The wives became homeless, each wandering round a [different] city. They searched houses for food. They slept on flat rocks. A dove came and repeated those words.
11. One of the wives noticed a mouse. She hit the mouse, and killed it. She rubbed the mouse's blood on the kids. She put their necks next to each other. She rubbed the blood on their necks. The kids came back to life [lit. the kids became humans again]. She brought some leaves and put them on her husband's eyes, together with the droppings of the dove that said those words, the holy dove.
She put the leaf on her husband's eyes. The husband was cured. He went and fought against his father for seven years.
12. He fought against his father for seven years. He killed the father. He killed his father. He didn't stay in that city. He fled to another city. He fled to another city and became the king of that city. He became the king of that city. He became the king of that land. He took that country under his control [lit. under his hands]. Let's say a certain number of cities came under his control. This was the same Hasan who was first called Hasan the Lazy, but then became Hasan the Clever. Now he is called Hasan the Clever.