

WOWA Kurdish (Central, Sanandaj)

Text A — Three brothers

speaker 01 (male, age 72)

collected by Mazhr Ebrahim around 2006 in Hamroḷa

(*Corpus of Southern Central Kurdish* 689)

Text

1. pāwšāyk bīwa la zamān qadīmā. am pāwšā sē kur=i biwaw sē kanīšk. riš=i čarmu kirdēya w amrī pīr biwaw. šaw-ē kurakān=i bāng kird. wit=i rolā min amrim wasiat=tan bo aka-m. āmānat ēwa am wasiatay mina būwana rēya. witīya rola min har waxtē mirdim sē šaw kīšī qawragam kēšin, ama yak. dūmin rola āmānat=tān lē farz wē, šaw la kēf rašā naxafin. sēmīn witī rola sē dāna dawrīš tēn yakē dānā-y law kanišal=yān-a bian pē bā bīw-an. čwāramīnīšī rola āmānattān lē farz wē rafēqī sū čāwkāl nakan. danayk has ba nāw sū čāwkāl, sāhiraw farazānaw rafēqī nakan.
2. āqā čan modatēk=i pē ačē pāwšā amr xwā akāt ū amrē ū. kurakaānīšī; kur būčik awē ayžē pēyān. ayžē kākabāwk=im wasiat=i kirdēya bē bā bičīn kēšī qawrakay bayn. aron čikē dānīšin-ū ayžīn wēlīka! Qawr čay pē tē am kura..... būčkaka čālēk akanē ū arēta nāw čālaka dānīšē 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. amīš dang nākā tā agayēda bān kočik alhaka halasē wa šimšēr awā la pāwšā a-y-kož-ē. aw pāwšā akožēt-ū aywā lawlā la jīekā qāyimī akāt-ū qawrakay bāwkī tamīs akā=ū. āqā asbakay-ū aslahay-ū gištī tērētaw tētaw bo māl. šaw duwom arē har waw jūra dānay tir tē har pāwšāyk awīš akožē. šaw sēyim dānay tir tē, ama sē šawakay, sē nafar dižmin bāwkī awin har sē šawaka am sēyāna akožē. čārwākayān-ū aslahayān-ū libāsyān tērētī la mālā dāyanē.
3. birākān aron ayžīn, day rola bāwkmān ama qawrakay, ča=y pē hātēya. itir lāy awānīšaw nāyžē. āqā arūn bū rāw=ū šaw rēyān akafēda kēf raš. harčī birāy būčik hāwār akā: birā bāwkim wasiyatī kirdēya bā lam kēfā rož nakaynaw birīn. aw do birāka wa qawli nakan, ayžīn na qay čā akā nowra nowra nigabānī awayn āqā birāy gawra nigabānī awād modatē, aw halasē birāy nawē nigabānī awād, birāy būčik waxtē halasē čī har dik-yān xaw-yān pē-yā kaftēya, am dānīšē am dānīšēt-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 ifrīt-i topāna ayžē ama bāwkim witī la kēf rašā maxafin, ā am ištīhā-y tēyāy-wa lawalā tēnaw kārim niya. Tēnaw bo mālō.
4. modatēkī pē ačē. ayžīn āqā la aw war bahraw, sē dāna kanīšk hāna aw waraw. har awna zarīf=in, har hīčkayš nātwanē birē biyāntērēta am waraw. laškar akan laškar-ū sipā akan birākān-y-ū tawāw mantaqa jam akan hīčka 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. kanīšik gawraka tērēta am waraw. duwā rūžaw duwāra laškar akanaw birūn, duwāra swār asbē tir awē hin šaw dowūmī. arē kanīšk nawoyš tērēta am waraw. rož sēwim swār am asbakay tir awēto arē kanīšk būčik-iš tērēta am waraw. ayāntērēt ū itir asbal hā tēwēlāw. kanīškīš tērēta mālaw . hīčkayš nāzānē ama kiya!
5. Ba xwā čan modatēkī pē ačēt ū rožē ayžēta birākānī ayžē bēn. dawatyān akā. ayānwāta mālaw čī aw sē dāna kanīška wā law war āwakaw bīwin. har sēkyān hāna māl am birā būčikyāna. ayžīn amāna kiya? Ama swārgalē wam nāwa hātīn, birdyānū. ama lērā čā akan? ayžē bēnaw birākānī awāta tēwla. čī aw sē dāna asbīša hā tēwalaka basyāwasin. ayžē birā giyan. Bāwkim wasiyatī kird, aw sē šawē ā am sē nafara sāhēw amāna hātīn, awānma košt ama asbakānyāna. amānīša malawānīwin tāmīmana aw kanīškala 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 dawrēš har ēwāray dawrēšē tē. wasiyat bāwkyāna kanīškī pē awan. itir kas nāzānē am dawrēšala kīn o čan o či kārān! 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 bahrī 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. čūn 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. īsa 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 dawrēša 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 hīčka 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 qālāyk 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 bīwaw. 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; hīčka 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 koštiya. waxtē nizīk awētaw či xwaška būčkalakay xo ya. awiš tēt o aywāta mālaway 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 hīčka 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 amīš 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 axwātaŭ čī āwē xwaš ū dar diryāwa tamīz kiryāwaw. awīš ayžē kī am kārya kirdēya. am xāsīya bo min kirdēya . wa šīr mādarim wa ranjē pidarim, har kārēgī has anjāmī awam boy. amīš 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 nātwnim. ayžē bāšē ča bikam? ayžē arū boškay qīr haft dāna nawū tērī. Qīr atāwnītaŭ 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 aypīči. aw waxta min arom aytērmaw bot. āqā amīš 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 ītir kārēkī nāmēnē. dā awā la sū čāwkāl awīš akafē. arē žinakay tērētaŭ . žinakay tērētaŭ lawalā tērētī aw rowānay akā tā milk piling. plining tērētī tā mantaqay šēr. ū šērīš aytērētaŭ 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 aged. One night he called his sons (and) said, 'My dear sons, I will die soon, I have a will for you. It's your duty to fulfill my wills.' He said, 'My dear sons, when I die, guard my tomb for three nights! This is the first will. Secondly, dear sons! You shall not sleep in the black mountain. Thirdly, dear sons! Three Dervish will come here. Give each of them one of the daughters in marriage. Fourthly, I shall warn you not to become friends with 'Sü čāwkāl'. There is a guy who is called Sü čāwkāl'. He is a wizard, a sly, do not become friends to him.'
2. A while passes on it and the king dies. His sons too, the youngest one tells the others. He says, 'brothers, our father has made his will that we should guard his tomb. Come that we go and do so. They go and rest a bit.' They say, 'Let go of it, what is going to happen to the tomb!' This son... the young one digs a hole and goes into the hole and sits (in it). When it becomes after midnight, suddenly a king comes over along with his horse, sword, and gun. (The man) says 'Damn king! How much you pillaged my wealth!). To take revenge, he exhumes the tomb to take out his corpse and take it away. The son does not make a move until he arrives at the final rock on the dead body. The boy gets up and hits at the king with his sword and kills him. He kills that king and take it (his corpse) to the other side to hid it somewhere. He cleans the tomb of his father and brings back to home all the belongings of the king: the horse, the armory. In the same way, in the second night he goes to the cemetery. Another king comes and he kills him as well. The third night another one comes over. That makes it three nights! Three enemies of his father come to the tomb all the three nights (and) he kills all this three. He brings with him their horses, and guns, and put them in the house.
3. His brothers go (to the tomb) and say: "see this is the tomb of our father! Nothing has happened to it!" He doesn't narrate to them what happened. The they go hunting. by night the road leads them to the black mountain. The youngest brother complains 'According to the will of our father, let's not stay the night in this mountain! Let's go!'. The other two brothers do not listen to his words and say, 'No problem, we will guard one by one'. The eldest brother wards a bit, then the middle brother takes up guarding When

the youngest brother wakes up, he sees that both have fallen asleep. He sits there. He sits and while passes to it. Suddenly a dragon comes (to the room) The dragon is close to bite them that the youngest son gets up and kills it with a sword. When they wake up in the morning, they see that he has killed a dragon. He says, 'that's why our father said, 'do not sleep in the black mountain!'. This dragon was in it. They come back [It's not my business]. They come back home.

4. A while passes on it. People say that on the other side of the river, there are three girls (on the other side). They are very beautiful. (But) nobody can go bring them to this side. The brothers call the army and they gather everybody in that region. Yet nobody can cross the water to go to the other side. The youngest brother gets on the horse. The same horse which belonged to the king of the first night. They hit off. The horse is a swimmer and rides on the water. It arrives the other side. He brings back the eldest daughter to this side. The next day, again they gather the army to go bring the girls. Again he gets on another horse, the one from the second night. He goes and brings the middle girl to this side. The third day he gets on this other horse, goes (there) and brings the youngest girl to this other side too. He brings them and takes the horse into the stable. Also, He brings the girl home. Nobody knows who she is.
5. A while passes to it. One day, he says to this brother: "come". He invites them. He takes them home. They see that those three girls who were on the other side of the river. All of them are at the house of this youngest brother of them. They say: "Who are these?" "These riders came in this direction and brought them?" "What are they doing here?" He says: "come (with me)". He takes them to the stable. Those three horses are tied in the stable. He says: "dear brothers! My (our) father made a will. Those three nights. these three people, the owner of these horses came. I killed them, and here you go, their horses!" These are swimmers, and I could, those girls, bring them to this other side. He gives the eldest girl to the elder brother. He gives the middle girl to the middle brother and marries the youngest girl to himself.
6. A while passes on it. Three Dervishes, each evening a Dervish comes as their father had wanted, they give their sisters to them. Nobody knows who these Dervishes are, and what they do. Each of them takes one of the girls and goes away. A while passes on it. one day 'Sü čawkāl' comes. He has a mare, who is called 'three-feet mare', and is a witch. He comes and begs for being their servant. No matter how much the youngest brother says that their father had made a will for them not to become friends with 'Sü čawkāl'. They respond 'poor him! What is he able to do?' He stays with them for a while He heals the mare, and he becomes healed himself.
7. One day they go to the river side. They say that all three girls and all the daughters in law are in the river. 'Sü čawkāl' says to them 'Come (here) I 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 each will be having a son.' He takes the oldest girl to the other side and brings her back. This time, he takes the middle girl to the other side, and brings her back. The youngest girl is afraid. He takes her to the other side of the river and flees. They (the sisters) shout and cry. But the brothers are not home. They have gone to the field. They have gone hunting. In the evening, when they are back, the girls start crying. They say 'The story is such'. That day Su čawkal fainted illness. He said, 'I am ill, I cannot come with you.'
8. The youngest brother crosses his fingers. They say to him that 'Sü čawkāl has taken your wife and has gone away'. He gets up and goes after her. He is on the way for a couple of days (lit. He goes in the way). He goes close to a desert, where a castle is evident. On the top of castle, a voice says 'Oh rider, who are you? Do not come forward! This is the

territory of the lion! if he will be back by now, he is going to tear you down'. He says 'What is he going to do with me! I'm coming anyway!' He goes closer and sees that it is his elder sister (who was talking). As the sister claped her eye on the brother runs and welcomes him (lit. comes to his oldness) 'Hey brother! you and this territory! The Dervish who came (to ask for my hand) is a lion. He is in this district. This territory is his.' In the evening the lion comes back. He is full of transpiration (lit. Transpiration has spilled out from his crest). She says 'What! What happened?' The lion replies: 'Sü čawkāl abducted a woman. No matter how much I tried I couldn't catch him. He went out from my territory and went to the territory of panther. I couldn't follow him anymore'. The son says, 'By God, he has taken my wife!' The lion says 'May your house be ruined! No one can cope with Sü čawkāl'

9. He passes the night there. The next morning, he leaves. He goes and goes, until this time he arrives at the territory of panther. he goes a bit until a castle becomes evident to him. A woman is on the castle. She shouts 'Oh rider! Who are you? Do not come forward! This is the territory of the panther. If he will be back by now, he is going to tear you down. Go, set off, that he won't kill you' he says 'By God no matter what happen to me, I have already came here.' He goes closer and sees that the woman is his middle sister. She too, as her eyes clap on the brother, comes happily and cuddles him. She takes him home. In the evening the leopard comes back; He too is all soaked with transpiration. The panther says 'Sü čawkāl 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 falcon. That's why I couldn't follow him anymore.' He says, 'By God, it was my wife that he took away.' The panther says 'Do not go after her anymore! Nobody can cope with Sü čawkāl!'
10. It became morning. the son says: "by God I will go after her." He goes a bit, and again another castle becomes evident. Like the other castles, a woman is on the castle She says 'Hey uncle! Do not come forward. The falcon kills everyone who has entered this territory!' When he gets closer, he sees that it is his younger sister. She comes and takes him home. She welcomes him [I have no business]. In the evening, when the falcon comes back, the transpiration is evident in his feathers. His wife says 'What is it? Why are you exhausted!' The falcon says 'By God, Sü čawkāl abducted a woman. No matter how much I tried I was not able to catch him. I lost him (lit. He fled out of my hand)'. He says 'By God, she was my wife. I will go after that woman.' The falcon says: 'Do not go!' He says, 'By God I will go after her.' The falcon says: 'Now that you go after her, maybe only the mare of forty colts does something for you. She is the sister of 'three-feet mare' of Sü čawkāl. She is in the river; she has forty colts. If it's not that mare, then nobody can do something for you. Otherwise, whoever goes (there) Sü čawkāl will kill him.'
11. He says: 'What should I do?'. The falcon replies 'I will give you some advice: There is a spring and water; there is a spring. It's been some years that this spring has gone dry. You go and dig it very well (so that more water comes out). You put as much as one sack of sugar in the spring. You make its water sweet, sweet water. The mare of forty colts comes out every Monday. She Comes and drinks from that water. You bow on her legs you beg that she does help you. He too leaves, and the advice the falcon gives him.... He goes and does that task. The mare comes out. The river claps and the white mare comes out together with her colts. She goes and drinks from that water. She sees that the water is very fresh, and the spring has become clean. The mare says 'Who has done this? Who has done this favor to me? By God, I will do for him whatever problem he has to deal with'. He too comes out from a hole and says: 'The story is as such: I am the king of such-and-such king. Sü čawkāl has taken my wife. I've come after him. And I have come to you for help.'
12. She says 'May your home be ruined! Both Sü čawkāl and his mare are magicians. I need

to ask you something. If you do that task, I can bring your wife back. If not, I cannot do so.' He says 'Alright! What should I do?' She says 'You go bring a barrel of tar and seven leaf of oakum you melt the tar and pour it on me. One by one you put the leaves of oakum on it. Only leave my face and nostrils free of tar. Ootherwise, cover me with tar and seven leaves of oakum. Then I will go and bring her back to you.' Then, he comes back to the falcon. The falcon goes and prepares this stuff for him. They do such to the mare.

13. She goes and falls into the river. As she falls into the river, Sū čāwkāl and the three-feet mare come out. Then the mares start to fight. The three-feet mare bites the mare of forty clots. Each time a lot of tar and oakum falls from her. On the other hand, each time she bites the three-feet mare, she takes out three to four kilos of her meat. The way that has covered her with oakum, as the oakum finished the mare of forty colts kills the three-feet mare. She kills the three-feet mare, and then it is easy to kill Sū čāwkāl. As he hits Sū čāwkāl, he falls on the ground, (and dies). He goes and brings back his wife He brings back his wife, and (the falcon) accompanies him back to the territory of the panther. The Panther brings him to the territory of lion, and the lion brings him back to their house. Afterwards, he brought back his wife. A bucket of Flower, a bucket of Narcis, may I never see your death!