

## WOWA Kurdish (Central, Sanandaj)

### Text K — Hasan Zîrak

speaker 08 (female, age 62)

collected by Mazhr Ebrahim around 2006 in Dûşan

(*Corpus of Southern Central Kurdish* 689)

#### 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 rûm niya qisa kam. ayžē day dā bēža. witī walā haf sāla pāy niya û hā la mālē tārīkā, nāw tanūrēkā. witī: kura xāsa birā; hayf nawē. day pāy niya min çay pē kam. harçī aywayna duktir am lā aw lā hiç alājī nākā
2. awiŝ ayžē azānī ča bika? ayžē ča. Birū pirr mištū bika la mawīž û 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 čitē tirī niya bixwam! twāšā akā čī la gūl tanūrakayžaw maüž has ayxwā. dwāra har axafētaw axafētaw sohā halasē tuwāšā akā čī nāw mālāka pirya la maüž. pirya la maüž awiŝ 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 giŝtī činīy-asaw. Awīŝ ayžē bēlī. Duwāra duā rož tiryaw aykana bar diryāka baraw bān bū lāy šāh. har wa gāwlaķī arō wa pā arō pā awrē kam kam pā awrē arōt lāy šā=w. ačēta lāy xwārī lāy bābāy dānīŝēt. awiŝ ayžē ama kurakata wā pāy naw? ayžē arē hašt sāl pāy nāwē; haft hašt sāl pāy nāwē. aw waxta hiç birāyik itir garakī nāwē. pāy niya, īma awamāna būčas?
4. šā asbēkī awē asb bā-w borānī pē ayžin. awiŝ nigabān awē la bar diryāga piyāwaka xaftēya. xaftēya. Awīŝ itir mināl awēt û birā būčkalat û āway jūra kamkam kamkam gawrā awē ayžēta hēnaka ayžēta nigabānaka, ayžē lēra čā akay? ayžē min niyabān bābātīm, asbī sanēya asbaka nawā diz bīwā. Awīŝ arō čā akā? frazān awē čan salē bē pā awēt pā agrēt wērān itir wāya pē tē. hička čārī nākā. aw waxta arō čā akā. piyāwaka axafē nawū apēčēta pāy mayinakaw. nawū aypēčēta pāy mayinakaw zīnū bārī akā zīn axā milyāw. laxāwī akātū wāyzanē asbēka āwā tēt wa dawr šārā yā wa jēkā tēt û ačē.
5. kāyay pē akā. har swārī awē aywātū arē kas nazānē bū čī šārē. Nāwēsēd itir, awiŝ dān-ākafē; itir xwayī girtēya; dānākafē. arōta šārē tir wā šā has. law šārā šā anīŝētaw. 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 hičkē nāwēsē hička zātī niya bičēta qarayā walē bo xway awēsē. ayžē tā birū bērnī. tuwāšā akā māyin tēta baraw nāw hawšā čwāra akā. māyin . Pīramāina binyāwīm haz akā tuwāšāy juwānī pīramāyin kā.
6. ayžē dā bē aw kura bērna bān dā bizānim aw kura čī kārayka. kur awana bān û ayžin āqa silām û alayka silām û ayžē kur kīt. to? čī kāray to? ayžē min kur filāna kasim. ayžē la kām? ayžē la filān šārā kur filānkasim û. 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 û ačē. hāwirdimī bo ay šāra. wityān xwā bidgirē čūn dādīnaxistēya tīka tīkaw kā. Hičē agaynū asb tērna mālū. kur tērna māl û nān û čāyī pē awan û 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 čūyī 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 čan mudatē dā anīŝēt û swār awē arōta šārē tir šā kanīškī pē awāt ayžē ba min ča; kanīškī birdēya û rōya gwāya birdiya ku dāwma pē awiŝ kanīšk swār māyinē akā w aytērēta šārē tir. aytērēta šārē tir šāy tir dilī lē ačē. awiŝ 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 čāw 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 ačalakē; dā ačalakē; das anēta žinakaw ayžē hasa hasa. ayžē čas? Am kotira wāy witēya. ayžē awar xaftēyī wa xaw bīwēna. agariš xabarī wa čāw 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. čāw xwayšit galā fātmānī way rēqnay xwama binay bān čāw šūakat. hatik čāwī 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 čāw šūakay. bū xway čāw šūš xwaš awētaw. čāw 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. bīžin 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 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 doctor he wouldn't be cured.
2. The other king said, 'You know what you're supposed to do? Fill your fist with raisin, take it and put it in his apron.' By the time he finishes that, put some more at the edge of the oven.' Put it at the edge of the oven. Little by little he gets up; he becomes hungry. He gets up and looks around to eat more.' The son saw that there was raisin at the edge of the oven. He ate it.' He went to sleep again. He woke up the next day. He saw that the house was full of raisin. He rose. God gave him the ability to walk. He rose, collected the raisins, 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 raisin in front of the door. It continued to upstairs to the king He walked to the king. He went sat next to the king, next to his father. The other king said, 'Is it the son who couldn't walk? He said, 'Yes, he couldn't walk for seven, eight years. His brothers wouldn't accept him.'
4. The king had a horse, which was called the horse of wind and thunder. A guardian was sleeping at the door of the palace. The son was a child, and he had just had the ability

to walk. He said to the guardian, 'What are you doing here?' He said, 'I'm your father's guardian. He has bought a horse. I guard it lest someone robs it. The boy has become sly; he wasn't unable to walk for several years, but now no one could compete with him. He said, 'I'm your father's guardian. He has bought a horse. I guard it lest someone robs it. The boy has become sly; he wasn't unable to walk for several years, but now no one could compete with him. He went and tied the horse feet with felt. He tied the horse feet with felt. He saddled it. He rode the horse. He was riding his horse around the city.

5. He was playing with it. He had mounted on the horse and went to an unknown city. He didn't fall from the horse. He went to another city which had another king. He stayed in that city. The rider got off the horse. The other king recognized him and said, 'Go bring him. This horse cannot be tamed by anyone!' No one dared to go for the horse, but it would let its rider to mount on it. The king said, 'Go bring him!' He looked at the horse. It was so beautiful one would like to keep watching the beauty of the horse.
6. He said, 'Go bring that son up! I shall see what his business is!' They took the boy upstairs. After greeting, the king said, 'What are you? Who are you?' He replied, 'I'm the son of such-and-such a person.' 'I wasn't able to walk for seven years. Now I've come out.' 'I thought the horse would just go around the city. It brought me to this city. They said, 'May God overtake you! How come it didn't throw you down.' Anyway, they brought the horse into the house. They brought the boy in and gave him breakfast. The king said, 'Well, now that you're such a nimble person; I have a daughter who I give to you.' You are striving. Back then he was called Hasan the lazy. Now he had become Hasan, the striving.
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 marry off the girl to him. They gave the girl to him. He stayed 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 went away. I have given her to him.' He mounted the girl on a horse and went to another city. He went to another city. Another King was fond of him. He too married her daughter off to him.
8. It became two wives. The king has given him his daughter. He came back to the city of his father. He came back to the city of his father. He set up a tent at the south 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 in the south edge of my city? Why is he declaring fight on me?' Hasan said, 'If there's a king here let him come fight against me.'
9. The king said, 'Who is this person, go bring him!' They fought for seven days and night. After seven days 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.' She will marry you off for himself. One of the wives woke up. She tried to wake up the other wife, 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 comes. They will behead your sons and put them in your apron. A mouse comes.' Kill the mouse. Rub the blood of the mouse on the kids, they will be alive again. As for the eyes of your husband put some of my poop on his eyes; he will be healed. cover his both eyes he will be healed.' They saw that their husband has been drugged and he has been blinded. He can't do anything. The sons were killed. The wives became beggars in the cities. They searched homes for food. They slept on a rock. A dove came and repeated those words.
11. One of the wives saw a mouse. She hit the mouse, and killed it. She rubbed the mouse's blood on the kids. The kids became alive. She brought some leaves and put the dove

poop on it, as the dove had told her. She put the leaf on his husband's eyes. The husband was cured. He went and fought for seven years with his father.

12. He fought for seven years with his father. He killed his 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 land. He took that country under his control. Let's say a certain number of cities went under his control. This was the same Hasan who was first called Hasan the lazy, but then became Hasan the striving. Now he is called Hasan the striving.