

WOWA Kurdish (Southern, Bijar)

Text B — Mard-ū Nāmard ('Mard and Namard')

speaker 02 (Rahim, male, age 46, BA in literature)

collected by Masoud Mohammadirad in Bijar, August 2016

Text

1. pīyāwī dū wa nāw mard, mard wa rāsī, kal bigīr mardimdār, rašiw. dā īwāra harčī dirārē kaygaya nāw das ayakaw awaka. dasi wa qawmū kasū kārū giškawa dū. har ka lay biqomī, awajay wa pūl bū, awajay wa gal bū, darē mālē mard kotī. tā čarxē čap činaw gardī ki mard kamdas kafīū dāmīnī. das la harka aw kay, das dinya rangyaw. tanānat awānak čanī mard war lawa wa damyānaw bū. mard lay hamka nānajīma dilī pir dū.
2. čikī nānaraqa kaya nāw jāntāügū. maškūlay dū xaya šānyāw. dašt girya war. dirūū dirū tā tūšū la kāwrāy dīyāy. xwašū tūšū xwaš tawāzay kanū. ūšū min nāwim mardaw dičma filāna jīya. to kīd? īšū min nāmard im ū az qazā minīš har waraw awra dičim. dwāra kafna rīyū diron. tā dūwa nīmarū la sāy dārī dānišna nān xwārdin. nāmard ūšī halā tūšagay to xwaymān. harčāxē kūtāī hāt jā ēnagay mi aw kaym.
3. žabīgū dawnū sēyān tā la tūšgagay mard nīmīnīū dwāra duwa waxtē nīmarūjē xwārdin. nāmard ūšī dā nānū dūwagad bīyāra. wāsmānaw bird la wirsī. mard ūšī čitīgim namāya birā, jā naway tafāqagay tona. nāmardīš ūšī tāza nānē čaw birāyī čaw wirsēgī ča. ētir layawlā xomān rafīqimān nīkirī. to law lāwa bičū, mi laylāwa. nāmard swār māynagay dū Alī az to madad.
4. mardīš-a šakatū maynū wirsū wa lāygā kafia rīū dirū. dirūū dirū tā damaw xwar nīštin. dagaya maxārēk, sar kaya maxāragawāw. dā dičīya nāw la šakatīyā xaw lay kafē. sāatīgū dawn xafīgū nīxafi ki wa zirna zirmē pāyg la xaw dāčalakī. timšā kay ča wirčē zilakay lārka lark waraw maxāraga dīyāy. āzānay diči ū bīdangī xway la pištē kočēki šārīgaw. čikē way diči. či goryagū rūīgū palangīgīš dīyāna nāwū.
5. das kana qīsyā kirdin. māma rüy rū kayad wirčū ūšī čas birā la war čawim pašiw dīyāyd. īšī wilā harčī hawāga al mižim, bū binyāwim dīyāya lūtmā. ganjē bāšikišim has, zātīm čī la čingim darčī. māma rüy kayad jwāwū īšē. kora birā lay biāwāna binyāwim ča kay, la xwadaw xwad dilaxwar kirdēyīd. lay qīsiyāna wāz bīyārin, būšīn bizānim imrū ča bīyaw ča kirdēwin?
6. palang das kaya qīsyā kirdinū ūšī rāsī čaw kaftīya dūatē pādšā naxwašaw hič hakīmī pay wa dardī nīway. har hakīmīgīš bīyāya bān saryū darmānī nakay šā day la milī parnī. gorwiš dīyāya qīsiyaw ūšī ā lay xwāra rīyana pazī bī jār wa jārī bizna pīrī čitī lay digirtim ū dixwārdim. yama baynīga šwānaga čīya sīē zilakay āwirdīya. wa hič xwāū payxamarī nītanim toxwan la dānay bikafim
7. māma rüy īšī jā aźnawin la mi. harka maxzē aw sawa sīyaga dirārī, bikolnīū būway būriya dar lūtē aw dūataga, pižmay kayū dīyāya sar xway. kolū kūtā, diūāy čawā ū qīsyaty firyayg har kāym la sūčīg kīšna sarāw xafin, bayānīš alsinaw yaka yaka la maxāraga dēarčina dayšt.
8. har ka awāna diron, mard alsī ū la nwā ganjaga dirārīū. waraw lāy šiwānaga kafīya rī. la dūraw čawī kafia sawagaw. la dilyawaš ūšī pas rāsa. dīyāya lāy kāwrāy šiwānū ūšī birā ay gamālada nīfrūšīd. ūšī na birā xwāzīd lay biāwāna bikaydam panē gorgaw. mard kīsay ašrafī way dayū šiwān kafīya tamā. amjā gamālaga tūpnī maxzagay dirārī kolnīū dinīgaya naw dasmāl-ēk ū šahr būsa ki hātīm.
9. dorū ū dorū tā gaya šahr ū la mardim šūn-a mālē šā girē. mardim ūšīn kārīt čas wa šāwa. ūšī pijisk im hakīm im. hātēwim dūtē pādšā xwašaw bikam. ūšīn birā gīyānit algiraw darčū: dāyima sad wak tono la to bāntir hātīyaw sarī nīyaya bānī. īšī na īwa kārđān naw,

büşin bizānim qalāu bārgāy pādšā la kūras? dičiya dar qalāgaw. dar kotīu üši hātēwim dütē pādšā xwašaw bikam. xolāsa sardān nayārima iš: pādšā qarārū mawār warī dinyū üšū natūyanīd košimad.

10. mardīš ayši bāšd amān tawāy minū düataga la witāxī tanyā bwīmā. waw jūra kanū mard maxzaga dūrīya darē lütē dötagāw. dütagayš pižmay kayū alsī dinišīya qinaw. pādišāyš mēri dütagay arā-y mard wirīu haft šaw haft rüz kotinū samā kan. dwāy baīnīg šā kafīu mirī. wa qaray ēya ki korī nīyū wasīyat nasīyat kay mard buwa pādšā sālhā wa xwašīu xoramī la pādšāhī mard dāwirīu.
11. rüzīg wa alkaft duwāra āw qawē nāmard dīyāy. yaktirī nāsinū nāmard qasamī day üši to ča kirdīd bida pādšā. mardīš üši walā hāl ū hikāyat ā lay jūr ū ā lay doxt o ā lay tawr. ay düā rüzaw nāmardīša gomalakot kay dičiya nāw maxāraga xway šārīgaw. damaw īwāra gīānawaragān dīyānawaw. duwāra māma warč üši birā aw rā witim bū binyāwim dīyāy čaftašīrim girtnawaw. duwāra ganjū xazānaw mazānaw gistī kāwrā war xway birdū rūway. amān ay rā ētir nīlim. gištyān wa yakaw al sin xāraga gardinū nāmard payā kanū ēlā āxwar.

Translation

1. There was a man who was called 'Mard'. Mard was an honest, generous, and gallant man. However much he earned during the day (lit. until evening), he would distribute it to people around him (lit. he would put it into the hands of this one and that one). He was generous to all his relatives (lit. his generousness was for all his relatives), and to whoever might bump into him. Whoever needed money went and knocked at Mard's door. The rising tide of his fortune ebbed (lit. The left wheel of the world rolled) so that Mard became poor. Whoever he asked for help (lit. whoever he opened his hands to) rejected him (lit. put hands in his face), even those to whom Mard had been very generous (lit. was next to their mouth). Mard became sad after seeing all this misconduct.
2. He put a little dried bread in a cloth and put an animal skin bag of diluted yogurt on his shoulder. He set off to the desert. He went and went until he bumped into a guy. They greeted each other. Mard said, 'I am Mard and I'm heading to such-and- such a place. Who are you?' He said, 'I am Nāmard, and I happen to be going in the same direction.' They set off (on the road) and went until it was noon. Under the shadow of a tree, they sat down to eat a meal. Nāmard said 'Now we eat your food. When it finishes, we will eat mine.' After three meals (lit. one food, two, and three, until), there remained nothing of Mard's food. Again, it was time to eat lunch. Nāmard said, 'Bring your bread and diluted yogurt. We are starving.' Mard said, 'I have nothing left, brother! Now it's time for (us to have) your food'. Nāmard said 'Now there remains no food, brotherhood, or hunger! From now on we cannot be friends (Lit. our friendships wouldn't be done). You go by this route, and I (will take) that one.' Nāmard got on his horse and set off, oh, Ali, may you help me.
3. Mard, tired, exhausted, and hungry, took a path and left. He went and went until it was the time of sunset. He arrived at a cave. He went inside (lit. put his head inside) the cave. As soon as he went in, he fell asleep from tiredness. He slept for one, two hours, but was woken up from his sleep by the sound of stomping. He looked around and saw a big bear swaggering into the cave. Quickly he hid behind a rock. A while passed. A wolf, together with a fox and a leopard, came inside.
4. And they started talking. Uncle Fox turned his face to the bear and said, 'What's wrong, brother? You seem disturbed to my eyes.' He said, 'No matter how much I breathe, I smell a human being around. I have some valuable treasure. I'm afraid I might lose it (lit. it might go away from my claw)!' Uncle Fox replied and said, 'Brother! What would a man be doing in this desert? You are worried for no reason. Stop this talk. Now tell me what you have been up to today.'

5. The leopard started talking and said (lit. put hand on talking), 'A rumour is going round that the king's daughter is sick, and no doctor can heal her. Each doctor who goes to her and cannot heal her will be killed by the king (lit. the king will make his neck fly off).' The wolf started talking (lit. came to speech) and said, 'Down here there was a herd of sheep. Now and then, I would grab an old sheep from (the herd) and eat it. A while ago the shepherd went (and) brought a big dog. There is no way that I can grab (even) one sheep (lit. by no God and Prophet can I grab one of them).'
6. Uncle Fox said, 'Now listen to me: if someone pulls out the brain of that black dog and boils it and puts it in front of the nose of the girl (the king's daughter), she will sneeze and gain consciousness.' In short, after all these conversations, each of the animals lay down and slept in a corner. The day after, they woke up and left the cave one by one.
7. As soon as they left, Mard got up and took out the treasure. He went off to the shepherd. From far away, his eyes fell on the dog. He said to himself, 'It's true, then.' He came to the shepherd and said, 'Brother! Won't you sell this dog?' He replied, 'Brother! You want me to be mocked by the wolf!' Mard gave him a sack of silver. The shepherd got greedy. Then (Mard) killed the dog. He took out its brain, boiled it and put it in a cloth, and headed to the city (lit. oh, city, wait, I'm coming).
8. He went and went until he arrived in the city. He asked people about the house of the king. People said (to him), 'What is your business with the king?' He said, 'I'm a doctor. I've come to heal the king's daughter.' They replied, 'Brother! Give up and save yourself! Before now a hundred like you and even better than you have come and have got themselves killed (lit. put their heads on it).' He said, 'No, it's none of your business! Tell me where the palace of the king is.' He went to the door of the castle, knocked at the door and said, 'I have come to heal the king's daughter.' Briefly, to cut a long story short (lit. let me not make your head ache), the king made arrangements with him and said, 'If you cannot (heal her), I will kill you.'
9. Mard says 'Alright! But the girl and I should be alone in a room!' They did as he asked (Lit. such) and Mard put the brain close to the girl's nose. The girl sneezed and got up and became healthy again (lit. sat on her buttocks again). The king married his daughter to Mard, and they held a wedding for seven days and nights. After a while, the king died. As he had no son, he left a will that Mard should become the king. Some years passed happily under Mard's kingship. One day, by chance he bumped into Nāmard. They recognized each other. Nāmard made him swear to tell the truth and asked, 'What did you do to become king?' Mard said, 'The story is like this.' The next day Nāmard went into the cave and hid. In the evening, the wild beasts came back. Again, Uncle Bear said 'Brother(s)! Last time I said I smelled a human being, you didn't believe me (lit. you grabbed my collar)! The guy took all the treasure with him and went away!' All of them got up and searched inside the cave. They found Nāmard, and so on.