

WOWA Kurdish (Southern, Bijar)

Text H — Kar tamał ('Lazy donkey')

speaker 03 (Asghar, male, age 30, BA in mathematics)

collected by Masoud Mohammadirad in Bijar

Text

1. rûžî rûžgārî dānay tājir la nāw dānay dihāt-ê büçik zindigî dikird. çitgal-i mxtalifî arāy xway dīyāwird la bāzārā dafrūšt û pûl way jam dikird. tājira yay dāna kar dāšt ki tamāmē bārānî ki dīyāwirda šahr difrūšt dinyā bān pišt-i karagay. tājira karay xās imāyat dikird, wayā digayā; xway dizānist çanî lay kara ihtiyā dīrî. pas qašang tamizî dikird wayā digayā; qazā way dīyā. çün karay bār-ê zīyāyî dīyā lē û rāhat diwirday
2. walî kara yayjā tamal bî; har dilî nīxwāst kār bikay; biyānak digird arāy xway; disarrān û kar xwašî dīyāt dānīšî û bixway û bixafî. kara lāy xwayaw diwit: hāy hāy duwāra birīmāna bāzār. arbāwīš har istirāhat wam niway; mi har xwašim yāy bixwam û bixafim; tājira dilî xū istirāhat nīxwāzî walî mi dilim istirāhat xwāzî. walî kara xū nafām bî nīzānist xū ar ay tājira narüa bāzār û kār nakary û darāmad nauāštü xū hička hičkārî nītunin bikan; hatā xarj û xorāk-i xoyānīš nītunin dar kan āqas; tuwāy hatmān kār kay.
3. bastigî dāšt bāzār ça bixwāzē: tājira har rož yay čišt diwirt: yay rûž hubūbāt diwird; xalāt diwird; sawzî diwird; adwīya diwird; hatā kaftā mīwaš war xway diwird. har rûž xarīdānî war xway diwirda bāzār. walî arāy gayin wa bāzār tawāstā har rûž bidā la dānay çam la çamaw rad biyātā. la hayn-i obūr la çamagaš tājira yay jā hūšî wa karayaw bî; xaylî muwāzib karay bî diwit nawā çitî way biyāy.
4. yay rûž ki rawayna bāzār; yay dāna la rafēqān tājira lawra bî way wit: lamawlā xwā biyāra xwā xaylî muštarî zīyāw biya. tājiraš wa rafēqay wit dasit xwaš; pas way tawr. lamawlā bas mi xwā yārīma bāzār dasit dard nakay ki wam xawar dāyt. çitî nagozašt ki tājira dwānza kīsa xwā āmāda kird irāy yaka buwaygay bāzār war xway
5. šīš dānay hāwird binya bān kara; kara kafta takān takān. zānist ki bāray sangīn a; wit ay kar-i zwān basō, ayb nayrî pas yay dāna lay kīsāna lāwamā bā bārad kamî sūkaw bû. ahā alāb bî bāray çikî sūkaw bî. xwāstin harakat bikan, kara duwāra nakafta rēya. tājira xaylî karay dūs dāšt walî ay rā zānist ki karay xwāyî tamalî bikay pas girt yay dāna çü rāsaw kird panj šīš dānā dā la kara bā kara bikafīya rīyā. kara šorū kirda sarrānin; tājiraš way wit basda iti
6. yayjā moftaxwar çāšiyāyd xwayd û xafid û hič kārî irām nīkayd. kafa rīya bā birümān arāy bāzār. aw rûž tājir har panj kīsa birda bāzār û firūštay û naqdyaw kird. mawqay ki pūla way dān, wit āy damit garm ay rafēq ajaw xawarî wam dāy; dasit dard nakay. iti gi rûžî xwā dīyāwirda bāzār. kīsān pir dikird û la bān pišt-i karay dičinyāgay û dīyāwirday bāzār
7. kara majbūr bî bāzē rûž panj kīsa bāzē rûž šīš kīsa war xway buway bāzār. harčan rāy xaylî saxt bî û har xwašî nīyahāt. walē waxtāy dīyātaw waraw māl xwašî dikird çün dizānist ki kārāy tamām biyaw mawqay xwārdin û xaftin û istirāhat kirdina. çan rûž guzašt duwāra tājira šīš kīsa xwā nīyā bān pišt-i karay û kaftna rē birün arāy bāzār
8. mawqay-i radbīn la āwaga tājira dī ki āwaga, āwē çamaga hātīya bān wa karay wit tawāy muwāzib bümān çün nakona bikafīma lēy û āw buwaygamān. kaftna rēyū birūna nāw āwa yay dafa kara pāy xizyāw čīna nāw āwa wa bāraw. bāray xīs bî û karaš kolan xīs bî walî tājira wa zūrīš bî la āwa kīšyāyān dayšt. kara xirāw tirsyāu walî yay dafa dī ihsās kird bān pištî sūkaw biya; xwašî kird wit ay ay āwa mojiza dīrî; ya ça kirdīya; awa arāy ça bāram sūkaw kirdīya
9. walî kara nīzānist ki ay rūdxāna ay čama āway hič jādūî nayrî waxtî kaftina la āwa xwāy nāw gunīyān nāw āwa hal biyaw wa xatir awa biya bāray sūkaw biyaw wāna āwa hič kārî

nakirdiya. tājira darē kīsa aw kird ū ay hičē xwā la nāwī naminyāya. ča bikam? ayb nayrī xāsa halā xudā rahm kird karam āw nawirday čiti wa karam nāt. alān čun bārīš nayrim pas arāy ča birūma bāzār

10. pas gilaw bixwaymaw arāy māl. kara yay xwašī dikird mawqay gilaw xwardin arāy māl. diwit āy gīyan hič bārī la bānim nīya w tamām bī kār-i imrūmiš tamām bī. gayna māl arāy xway xwārd ū xaft gozrān kird kara arāy xway. xaylī xwašī kird aw rūža; ay dūā rūža duwāra tājira šīš kīsa xwā nīyā bān pišt-i karaw kaftna rēya birūn arāy bāzār. kara lāy xwaya diwit dūaka xaylī xwaš guzašt kār-i nakirdm ū xwārdim ū xaftim. imrūyš tuwanim ay kāra bikam
11. āw-i čama jādūī kayd dūwāra wak dūaka har aw balā ki hāwidma sar aw bāra. imrūš aw kāra bikam; bāram sūkaw dū duwāra durīmān ū xafīmān la māl. tājir la naqšay kara xawar naāšt ū bī xabar waraw samt-i bāzār duryān. har karaw tājira gayna čama yay dafa kara kafta nuwāw. ruway xway čaqān la āwaw parīya nāw āwa. tājira hāwārdā wit ay kar-i nādān ay kar-i ahmaq irāy ča xwad xistīda la āwa; halsarā halsarā
12. walē dīr bī; tā ya jūlyāw tamām-i xwā nāw āwa hal bī ū xwāy la bayn čī. karaš arāy xway xwašī dikird duwāra bārīg arāy naminyāw sūkaw bī bāray. tājirayš zānist ki kara amdan ruwya ay kāra kirdiya; wit halā ki waw tawr bī būsa yay šawsū činaw bīyāma dawrdā. barnāmay arāy činī; karagaš bīxabar. bā būwamadaw māl barnāmay arād dīrim
13. kara xwašī dikird wit xāsa la žēr kār darčīma. tājirīš barnāmay arāy činī la nāw dilē xwayaw. ay dūā rūžaw tājir haš kīsa la bān pišt-i karay činī walē kara hič šikāyatī nakird čūn bāray xaylī sūk bī. kara timšāy bāra kird hašt kīsas pas arāy ča awqara sūka. awa arāy ča aw qara sūka; har ihsās-ē nīkam, kara lāy xwayaw diwit ča kay kura hašt kīsa bū. harčan kīsa bū; xū min nīyarūma bāzār
14. bā harčī la rī xwā dē binya bān pištīm. tājira hič wa kara nawt ū kaftna rī ruway arāy bāzār. har gayna čamaga kara duwāra ruway arāy nāw āwaw. xway žanīya la āwa. amā ay rā tājira načia komak karagay. kara har xwāzasī dī nūtanis halsīgā; ay ya arāy ča awqara sangīnaw bīya; pištīm xwāy biškī; ča bīya ya; ya arāy ča aw qara sangīn a? tājira xaylī bāhūš bī; dizānist karay xwāzī duwāra kilāw binya sarī
15. yayš girtī la jī xwā pamū nīyāya nāw bāray. pamūyš ki ruwaya nāw āw, āw jazb-i xway kirdū sangīnaw bī. tājir bīya kanīnaw wa karay wit fikr kirdīd tūanīd kilāw binya sar-i min? halā ki waw tawr a tawāy har way hašt kīsa birūda bāzār ū dūwāra wayawaš gilaw bixwayd
16. waxtī ruwayna bāzār ū hātinaw kara iti hisāw kār hāta dasī. iti zāt nakird xway bīyay la āwa; xway bixay nāw āwa. lamawlā iti tājira harčī kīsay xwā dinyā bān pišt-i karaga; kara zāt nīkird la nāw āwa xway bīyay la āwa. rāhat nīnīšta nāw āwa. la āwa rad dīyāt ū doryā

Translation

1. Once upon a time there was a trader living in a small village. He would trade many different things in the market for money. The trader had a donkey. He would put all the goods on the donkey's back and would go to the market. The trader took good care of his donkey. He knew how much he needed his donkey. He would clean him and take good care of him. He would give him food. The donkey would easily carry heavy goods on his back.
2. However, the donkey was very lazy. He wanted to rest, he would find some excuse not to work. He would avoid working. He would rather sleep. The donkey would say to himself, 'We're going to the market again... The master does not let me rest; I like to eat and rest. The master does not want to rest, but I do.' The donkey had a full belly. He didn't realize that if the trader did not go to the market and did not work, they would have nothing to eat. He should work at any rate.
3. Depending on the demand in the market, the trader would take different thing to the market, including vegetables, spices, etc. He would even take fruit with him. He would

take his goods with him to the market on a daily basis. The road to the market was such that he had to cross a river. When crossing the river, the trader would take good care of the donkey. He would say, 'Let nothing happen to the donkey.'

4. One day when they went to the market, a friend of the trader who was there told him, 'From now on bring salt; there is a lot of demand for salt.' The trader said to his friend, 'Thanks, so be it. From now on I will bring salt to the market. Thanks for giving me this news.' It wasn't long after that that the trader prepared 12 sacks of salt to take to the market with him.
5. He brought 6 sacks to put them on the donkey's back. The donkey started to totter. The man knew that the sacks were heavy. He said, 'Oh, poor donkey, I will take a sack off! May the load be less heavy.' The sacks were now less heavy. He wanted to move; the donkey refused to move. The trader liked the donkey very much, but this time he realized that the donkey wanted to be lazy. He picked up a stick and poked the donkey, so that the donkey would set off! The donkey started to bray! The trader said, 'Stop it.'
6. You've been very lazy! You don't do anything for me! Move! We need to go the market! That day the trader took the five sacks to the market and traded them for money. When he was given the money, he said, 'Oh, thanks, my friend, what a good deed you did for me! Thanks!' From that day on, he would load salt on his donkey and take it to the market every day.
7. The donkey was obliged to take five, six sacks of salt with him to the market... even though it was difficult for him, and he didn't like it. But when he was back home, the donkey was happy since he knew that his work was over, and it was time to relax and eat. A few days passed by. Again, the trader put six sacks on the donkey's back. They set off to go to the market.
8. When they were passing by the river, the trader saw that the water was high. He said to his donkey, 'Let's be careful, lest we fall into it and the water take us.' They set off. Suddenly, the donkey slipped and fell into the water. The sacks were wet. The donkey was soaked with water. The trader got the donkey out (of the water) with difficulty. The donkey was scared. Suddenly, he felt that his back was light. He was happy and said, 'This water is magic. What did it do? How did it make my load seem lighter?'
9. But the donkey didn't know that the river was not magic. It was rather that the water had dissolved the salt and as a result, his load was lighter. So the water had not done any magic. The trader opened the sacks and saw that there was nothing left in them. He said, 'What should I do? It doesn't matter! God had mercy on me; at least nothing happened to my donkey. Now that the sacks are gone, why should I bother going to the market?'
10. In this case I will go home.' The donkey was very happy on the way home. He said, 'Nice, there are no sacks on my back. Today's job is done.' They arrived home. The donkey ate and rested up. He was very happy that day. The next day the trader put six sacks on the donkey's back, and they set off to the market. The donkey said to himself, 'Yesterday was very nice, I didn't do anything. I ate and slept. I should do the same trick today.'
11. The river is magic. Again, as I did to those loads, I will do the same today. My load will be light. Again, we will go home and sleep.' The trader didn't know what was going on in the donkey's mind. They went to the market. As soon as they arrived at the river the donkey fell into the water. He threw himself into the water. The trader said, 'You stupid donkey, why did you throw yourself into the water, get up!'
12. But it was already too late. The salt had already dissolved into the water. The donkey was happy. No load was left for him to carry. The trader realized that the donkey did this. He said, 'Wait and see what I will do to you tomorrow.' He made a plan for the donkey. The donkey was not aware of it. He said, 'Let's go home; I have a plan for you!'

13. The donkey was happy, 'I skipped the job today.' The trader made a plan against him in his mind. The next day he put 8 sacks on the back of the donkey, but the donkey did not complain, since the sacks were light. The donkey looked at the sacks and said, 'There are eight sacks, so why are they so light? Why are they so light? I don't feel them.' The donkey muttered, 'This can't be eight sacks. No matter how many sacks there are, I won't go to the market.'
14. Let him put as much as he wants on my back.' The trader didn't say a word to the donkey. They set off and went to the market. As soon as they reached the edge of the river, the donkey went into the water. He threw himself into the water. This time the trader didn't help him. The donkey tried to get up, but he couldn't. 'Why is my back so heavy? It's about to break. What is this? Why is it so heavy?' The trader was very clever. He knew that the donkey wanted to trick him again.
15. He had put cotton instead of salt into the sacks. The cotton had absorbed water and had become heavy. The trader laughed and said to the donkey, 'Do you think you can trick me [lit. put a hat on my head]? Now that it is like this, you should go to the market with these eight sacks on your back and (then) come back home with them.'
16. After they had been to the market and come back, the donkey understood what was going on. He wouldn't dare to throw himself into the water. From now on, no matter how many sacks of salt the trader would put on the donkey's back, the donkey wouldn't dare to throw himself into the water and sit down calmly in the water. He would cross the water and go on his way.