

WOWA Kurdish (Southern, Bijar)

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

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

collected by Masoud Mohammadirad in Bijar, August 2016

Text

1. pîyāwî dū wa nāw mard, mard wa rāsî, kal bigîr mardimdār, raşîw. dā îwāra harçî dirārê kaygaya nāw das ayakaw awaka. dasî wa qawmû kasû kārû gişkawa dū. har ka lay biqomî, awajay wa pûl bû, awajay wa gal bû, darê mālê mard kotî. tã çarxê çap çinaw gardî ki mard kamdas kafiû dāmînî. das la harka aw kay, das dinya rangyaw. tanānat awānak çanî mard war lawa wa damyānaw bû. mard lay hamka nānajîma dilî pir dū.
2. çikî nānaraqa kaya nāw jāntāügû. maşkûlay dū xaya şānyāw. daşt girya war. dirûû dirû tã tûşû la kâwrây dîyây. xwaşû tûşû xwaş tawāzay kanû. ûşû min nāwim mardaw diçma filāna jîya. to kîd? îşû min nāmard im û az qazā minîş har waraw awra diçim. dwāra kafna rîyû diron. tã dūwa nîmarû la sây dārî dānîşna nān xwārdin. nāmard ûşî halā tûşagay to xwaymān. harçaxê kûtāî hāt jā ēnagay mi aw kaym.
3. žabîgû dawnû sēyān tã la tûşgagay mard nîmînîû dwāra duwa waxtê nîmarûjê xwārdin. nāmard ûşî dā nānû dūwagad bîyāra. wāsmānaw bird la wirsî. mard ûşî çitîgim namāya birā, jā naway tafāqagay tona. nāmardîş ûşî tāza nānē çaw birāyî çaw wirsēgî ça. êtir layawlā xomān rafîqimān nîkirî. to law lāwa biçû, mi laylāwa. nāmard swār māynagay dū Alî az to madad.
4. mardîş-a şakatû maynû wirsû wa lāygā kafia rîû dirû. dirûû dirû tã damaw xwar nîştin. dagaya maxārêk, sar kaya maxāragawāw. dā diçîya nāw la şakatîyā xaw lay kafē. sātîgû dawn xafîgîû nîxafi ki wa zirma zirmê pāyg la xaw dāçalakî. timşā kay ça wirçê zilakay lārka lark waraw maxāraga dîyây. āzānay diçî û bîdangî xway la piştê koçêki şarîgaw. çikê way diçî. çî goryagû rûigû palangîgîş dîyāna nāwû.
5. das kana qîsya kirdin. māmā rûy rû kayad wirçû ûşî ças birā la war çawim paşîw dîyāyd. îşî wilā harçî hawāga al mižim, bû binyāwim dîyāya lûtmā. ganjê bāşîkîşim has, zātîm çî la çingim darçî. māmā rûy kayad jwāwû îşē. kora birā lay biāwāna binyāwim ça kay, la xwadaw xwad dilaxwar kirdēyîd. lay qîsîyāna wāz bîyārin, bûşin bizānim imrû ça bîyaw ça kirdēwin?
6. palang das kaya qîsya kirdinû ûşî rāsî çaw kaftîya dūatē pādşā naxwaşaw hîç hakîmî pay wa dardî nîway. har hakîmîgîş bîyāya bān saryû darmānî nakay şā day la milî parnî. gor-wîş dîyāya qîsîyaw ûşî ā lay xwāra rîyana pazî bî jār wa jārî bizna pîrî çitî lay digirtim û dix-wārdim. yama baynîga şwānaga çîya sîē zilakay āwirdîya. wa hîç xwāû payxamarî nîtanim toxwan la dānay bikafim
7. māmā rûy îşî jā aźnawin la mi. harka maxzē aw sawa sîyaga dirārî, bikolnîû būway bûrîya dar lûtē aw dūataga, pižmay kayû dîyāya sar xway. kolû kûtā, diüāy çawā û qîsyaty firyayg har kāym la sūçîg kîşna sarāw xafin, bayānîş alsinaw yaka yaka la maxāraga dēarçîna dayşt.
8. har ka awāna diron, mard alsî û la nwā ganjaga dirārîû. waraw lāy şiwānaga kafiya rî. la dūraw çawî kafia sawagaw. la dilyawaş ûşî pas rāsa. dîyāya lāy kâwrây şiwānû ûşî birā ay gamālada nîfrûşîd. ûşî na birā xwāzîd lay biāwāna bikaydam panē gorgaw. mard kîsay aşrafî way dayû şiwān kafiya tamā. amjā gamālaga tûpnî maxzagay dirārî kolnîû dinîgaya naw dasmāl-êk û şahr bûsa ki hātîm.
9. dorû û dorû tã gaya şahr û la mardim şûn-a mālê şā girē. mardim ûşin kārî ças wa şāwa. ûşî pijisk im hakîm im. hātēwim dûtē pādşā xwaşaw bikam. ûşin birā gîyānit algiraw darçû: dāyima sad wak tono la to bāntir hātîyaw sarî nîyaya bānî. îşî na îwa 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 dūriya darē lütē dötagāw. dütagayš pižmay kayū alsī dinišiya qinaw. pādišāyš mēri dütagay arā-y mard wiriū haft šaw haft rūž kotinū samā kan. dwāy baīnīg šā kafiū mirī. wa qaray ēya ki korī nīyū wasīyat nasīyat kay mard buwa pādšā sālā wa xwašīu xoramī la pādšāhī mard dāwirīu.
11. rūžig 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 rūžaw nāmardīša gomalakot kay dičiya nāw maxāraga xway šārīgaw. damaw īwāra gīānawaragān dīyānawaw. duwāra māma warč üši birā aw rā witim bū binyāwim dīyāy čaftašīrim girtanawaw. 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. No matter how much he earns during the day, he distributes it between people around him. His generousness is for all his relatives, and for whomever bumps into him. whoever who needs money, goes and knocks at Mard's door. The destiny turns in a way that Mard becomes poor. Whomever he asks help, rejects him. Even those to whom Mard had been very generous. Mard became sad after seeing all this vicissitude.
2. He put a little dried bread in a cloth and put a musk of diluted yogurt on his shoulder. He sets off to the desert. He goes and goes until he bumps into a guy. They say hello to each other. Mard says 'I am Mard and I'm heading such-and- such place. who are you?' He says, 'I am Nāmard, and I am going in (through) the same direction' They set off (to the road) and go until it becomes noon. Under the shadow of a tree, they start (sit) eating meal. Nāmard says 'Now we eat your food. Whenever it finishes, we will eat that of mine.'
3. After three meals, there remains nothing of Mard's food. Again, it is time for eating lunch Nāmard says 'Bring your bread and diluted yogurt. We starved of hunger.' Mard says 'I have nothing left, brother! Now it's time for (us to have) your food' Nāmard says 'Now there remains no food, brotherhood, or hunger! From now on we cannot be friends. You go from this route, and I (will take) this route.' Nāmard gets on his horse and sets off.
4. Mard, tired, exhausted, and hungry takes a route and leaves. He goes and goes until it becomes the time of sunset. He arrives at an old house. He goes inside the old house. As far as he goes in, he falls asleep from tiredness. He sleeps for one, two hours, but wakes up from sleep by the voice of a foot. He looks around and sees a big bear coming smoothly inside the old house. Quickly he hides himself behind a rock. A while passes on it. A wolf, together with a fox, and a leopard come inside.
5. And they start talking. Uncle wolf turns his face to the bear and says 'What's wrong brother! You seem disturbed to my eyes' He says 'No matter how much I breathe I smell a human being around. I have a good fortune. I'm afraid I lose it!' Uncle fox replies and says 'Brother! What is a man supposed to do in this n this desert? You are worried for no reason. Give up these talks. Now tell me what you have been up to today?'
6. The leopard starts talking and says 'A rumour is going the round that the king's daughter is sick, and no doctor can heal her. Each doctor who goes to her and cannot heal her, is going to be killed by the king.' The wolf comes to speech' (?) and says, 'Down here there was a herd of sheep. Now and then, I would grab an old sheep from it and eat it. It's been

a while that the shepherd has gone (and) brought a big dog. By no means, I can not grab one sheep.'

7. Uncle fox says 'Now listen to me: whoever pulls out the brain of that black dog and boils it and puts it in front of the nose of the girl (of the king) she sneezes and gains consciousness'. Very briefly, after all these conversations, each of the animals fall asleep in a corner. The day after, they wake up and one by one leave out the old house.
8. As soon as they leave, Mard gets up and brings out the fortune in the first place. He is off to the shepherd. From far away, his eyes fall on the dog. He says to himself 'It's true then.' He comes to the shepherd and says 'Brother! don't you sell this dog?' He replies 'Brother! you want me to be mocked by the wolf!' Mard gives him a sack of silver. The shepherd gets greedy. Then (Mard) kills the dog. He takes out its brain, boils it and puts it in a cloth, and heads to the city.
9. He goes and goes until he arrives at the city. He asks people about the house of the king. People say (to him) 'What is your task with the king'. He says 'I'm a doctor.' I've come to heal the king's daughter. They reply 'Brother! give up and save yourself! Until now a hundred like you and even better than you have come and have gotten themselves killed' He says 'No, It's none of your business! Tell me where the palace of the king is?' He goes to the door of the castle, knocks at the door and says, 'I have come to heal the king's daughter'. Briefly, let me do not bother you more: the king makes arrangements with him and says, 'If you cannot (heal her), I will kill you'.
10. Mard says 'Alright! but, the girl and I should be alone in a room!' They do such and Mard puts the brain close to the girl's nose. The girl sneezes and gets up and becomes healthy again. The king marries his girl to Mard, and they hold a wedding for seven days and nights. After a while, the king dies. As he has no son, he leaves a will that Mard becomes the king. Some years pass happily on Mard's kingship.
11. One day by chance he bumps into Nāmard. They know each other Nāmard makes him swear and says, 'What did you do that you became the king?' Mard says 'The story is as such.' The next day Nāmard goes into the old house and hides himself. By the evening, the living beings come back. Again, Uncle bear says 'Brother(s)! last time I said I smell human being, you didn't believe me! The guy took all the fortune with himself and went away! All of them get up and search inside the cave. They find Nāmard, and so on.'