THE DIALECT OF AWROMAN
(HAWRĀMĀN-Ī LUHŌN)

Grammatical sketch, texts,
and vocabulary

BY
D. N. MACKENZIE

København 1966
Kommissionær: Ejnar Munksgaard
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Introduction

Near the turn of this century three Europeans in succession visited the mountainous district of Awroman (Hawrāmān), in the west of the Persian province of Kurdistan (Ardalān), and made notes on the dialects spoken there. The first to publish his not very considerable notes was J. de Morgan, in 1904. By that time both Åge Meyer Benedictsen and Oskar Mann had returned with the fruits of their labours, but neither immediately published his material.

Although both these scholars actually visited Awroman, the greater part of their linguistic notes was made beforehand in the town of Sanandaj (Sīna). It is possible that Mann became aware of a certain discrepancy between his notes and the dialect of Awroman proper, due to the shortcomings of his informant. At least, whatever the reason, he did not mention the dialect specifically in the plan for the appropriate part of his great Kurdisch-Persische Forschungen. Nevertheless his notes were published, after his death, by Hadank. It will, therefore, be necessary to return to the question of their accuracy.

The most important collection of notes and texts was undoubtedly that made by Benedictsen. Unfortunately it was not until 1921, when in his own words 'les textes ne m’étaient plus bien familiers, et que bien des passages m’étaient devenues incompréhensibles', that his material was published, ‘grâce aux lumières et au zèle inlassable de M. Arthur Christensen’.

In the light of new material it is now possible to give a clearer picture of the morphological processes of the language. These are of a surprising complexity for a modern West Iranian dialect. They are far more intricate, for example, than those of any Kurdish dialect, though Hawrāmī forms an island in a Kurdish sea. Indeed, in many ways Hawrāmī has the aspect of a somewhat archaic Middle Iranian dialect. Not the least of its claims for attention is the light it throws on the history of neighbouring Kurdish dialects.
In 1957 I had the good fortune to meet in London a young man from Awroman, Tahsin, son of Muhammad Amin, originally of the district of Luhôn (see Map). Now when Benedictsen visited 'Naw-e-Sütä' (recte Nawsûda) in 1901 he was the guest of the 'sultän-e-Lohûn' [sic], who, however, regarded him with 'une méfiance crois­sante' and in the end 'une inimitié ouverte' which forced him to retire from the scene sooner than he would have wished. It was to our common amusement, therefore, that Tahsin and I decided this 'sultän' must have been his great-grandfather, namely Ḥama Saʿīd Sân (= Sultân), father of Jāfar Sân, father of Muḥammad Amīn Sân. My friend proved ready and willing to make amends for his ancestor and the following notes are based entirely on information kindly supplied by him in the course of many months of periodic questioning. Thanks are also due to the School of Oriental and African Studies, of the University of London, which made his co-operation possible.

Hawrāmî is a Gôrānî dialect and, as will appear, probably the most archaic and best preserved of the group. The dialect described here is that of Hawrāmān-ī Luhôn, and more specifically of its chief village Nawsûda. This was the home of Jafar San and his family until 1932, when he went into exile in Iraq. There he died, in Halabja, in about 1943. Tahsin was born in a Hawrāmî village in Iraq. On the family's return to Persia his father went to live in Pāwa, which he therefore considered his home. Nevertheless he was well aware of the differences between his mother tongue and the dialect of Pāwa. To avoid any chance of confusion, however, I preferred to restrict my enquiries to his own dialect. It must be said further that his second language is the Kurdish of Suleimaniye. While it is always possible that this may have influenced his Hawrāmî, his remarkable consistency under cross-examination leads me to think not.

I have felt obliged to reverse the process and transcribe the occasional quotations from Kurdish according to the scheme demanded by the description of Hawrāmî.

---

5 See the family tree given by C. J. Edmonds, Kurds, Turks and Arabs, London, 1957, p. 155, to which work the reader is also referred for a full description of Awroman (see Index, s. v. Hewrāmân).
Key to the map.
(Villages identified from the 1/4 inch: 1 mile map by Tahsin.)

a  Daray mar.  
b  Gulp.  
c  ? Bäxa kon.  
d  Berwāz.  
e  Hāna garmā.  
f  Xarpāni.  
g  Balxa.  
h  Biāra.  

Luhon.  Nawsuda.  
la  Zāwar.  
le  Benirwe.  
lb  Sosakān.  
lf  Narwi.  
lg  Šařakān.  
lh  Daraw Hajjiā.  
lc  Šošme.  
li  Wuřā.  

Hajji.
<table>
<thead>
<tr>
<th>Code</th>
<th>Place</th>
<th>Code</th>
<th>Place</th>
<th>Code</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>ja</td>
<td>Hirwe.*</td>
<td>jd</td>
<td>Komadaraya.*</td>
<td>jg</td>
<td>Dişa.</td>
</tr>
<tr>
<td>jb</td>
<td>Daribar.*</td>
<td>je</td>
<td>Nijār.*</td>
<td>jh</td>
<td>G(1)rāla.</td>
</tr>
<tr>
<td>jc</td>
<td>Darīān.</td>
<td>jf</td>
<td>Sawaiye.*</td>
<td>ji</td>
<td>Nuriāw.*</td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td>pa</td>
<td>Xānagā.</td>
<td>pd</td>
<td>Nosma.</td>
<td>pf</td>
<td>Sarkrān.</td>
</tr>
<tr>
<td>pb</td>
<td>Durisān.*</td>
<td>pe</td>
<td>Darmur.</td>
<td>pg</td>
<td>Bṭndara.</td>
</tr>
<tr>
<td>pc</td>
<td>Darabayān.*</td>
<td></td>
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<td></td>
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<tr>
<td>ta</td>
<td>Kamālā.</td>
<td>tc</td>
<td>Dizli.</td>
<td>te</td>
<td>Tifli.</td>
</tr>
<tr>
<td>tb</td>
<td>Darawki.</td>
<td>td</td>
<td>Bārāmāwā.</td>
<td>tf</td>
<td>S(1)len.</td>
</tr>
<tr>
<td></td>
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</tr>
<tr>
<td>ra</td>
<td>Dagāgā.</td>
<td>rd</td>
<td>Dalamarz.</td>
<td>rf</td>
<td>Asparez.</td>
</tr>
<tr>
<td>rb</td>
<td>Māzibin.</td>
<td>re</td>
<td>Zom.</td>
<td>rg</td>
<td>Kalji.</td>
</tr>
<tr>
<td>rc</td>
<td>Bṭridar.</td>
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</tbody>
</table>

* Kurdish-speaking population.
Phonology

§ 1. The phonemic system of Hawrāmi is remarkably similar to those of the surrounding Kurdish dialects of Suleimaniye and Sina. There are 26 consonants (including two semi-vowels), which may be represented by the same symbols as have already been adopted for the Kurdish dialects. The vowel phonemes, however, 10 in number, present a problem of representation. For various reasons, particularly the close relationship between 'long i, ū' and the corresponding semi-vowels, the diacritics traditionally used are inadequate for our purposes. The symbols used below, therefore, may appear strange at first sight.

<table>
<thead>
<tr>
<th>Consonants</th>
<th>Labial</th>
<th>Dental Alveolar</th>
<th>Palato-Alveolar</th>
<th>Velar</th>
<th>Uvular</th>
<th>Pharyngeal</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stop and Affricate</td>
<td>p</td>
<td>t</td>
<td>ċ</td>
<td>k</td>
<td>q</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b</td>
<td>d</td>
<td>f</td>
<td>g</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fricative</td>
<td>f</td>
<td>s²</td>
<td>z</td>
<td></td>
<td></td>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>Nasal</td>
<td>m</td>
<td>n</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td></td>
<td>l</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Vibrant</td>
<td>r</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semi-vowel</td>
<td>w</td>
<td></td>
<td>y</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Consonants.

§ 2. Of the consonants it is the dental and alveolar series which requires most definition.

(a) d, normally a voiced dental stop, is realized in post- and inter-vocalic position, and between r and a following vowel, as a continuant [ə], as in the Kurd. of Sul. and Sina. This sound, represented in the notes of Andreas and Benedictsen by δ,

2 As in Sul. Kurdish (v. *KDS*, I, § 10b), the Arabic emphatic consonant ـ s is heard in the two words *šag* '60' and *šad* '100' only.
3 *KDS*, I, §§ 8b, 37.
without further definition, is a half-close central continuant caused by the tip of the
tongue approaching the upper teeth without making contact. Thus it is not a fricative
and will be written here \( d \), i.e. as a continuant allophone of \( d \).

An exception is the \( d \) of the 2nd person plural verbal ending -\( de \). Although
Benedictsen gives -\( d\ddot{a} \) as a variant of his -\( d\ddot{a} \), Tahsin never realized this as other than
a dental stop in any context.

\[ kard \ 'he did', \ karg\ddot{a} \ 'done', \ karde \ 'you do' \]

In one context \( d \) is entirely absorbed, viz. by a following \( i \), e.g. -\( t\ddot{g}i- \) > -\( i- \) in
\[ b\ddot{i}d\ddot{a} \ ['bi:ez] \ 'look!' \]

(b) The same continuant [\( \ddot{a} \)] is heard as the normal realization in final position of
the 2nd singular personal pronoun suffix, in contrast with the non-final form -(i)t.
The continuant is accordingly written \( \ddot{f} \).

\[ h\ddot{a}y-t\ddot{a} \ 'art thou awake?' \]
\[ d\ddot{z}man-t\ddot{f} \ 'thy enemy', \ ag\ddot{a}-\ddot{f} \ 'thy mother' \]

(c) The phoneme \( n \) comprises, beside the normal voiced dental nasal, a velar
allophone [\( \ddot{n} \)]. This is never heard without a following \( g \) (\( k \)), however fleeting.

\[ angusa \ [a\ddot{n}\ddot{g}us\ddot{a}, \ a\ddot{n}\ddot{g}\ddot{usa}] \ 'finger' \]
\[ dang \ [da\ddot{n}g, \ da\ddot{n}\ddot{g}/k] \ 'fame' \]

In a few numerals it is realized as a nasalization of the preceding vowel \( \ddot{a} \), thus \( y\ddot{a}n\ddot{z}a \ [j\ddot{a}:\ddot{z}\ddot{a}] \ 'eleven'.

(d) \( l \) and \( l \), \( r \) and \( \ddot{r} \), correspond exactly to the same phonemes of Sul. Kurd.\(^5\) \( l \) is
a front and \( l \) a back, velarized, dental lateral. \( r \) is an alveolar flap, while \( \ddot{r} \) is rolled.
Neither \( l \) nor \( r \) ever occur in initial position in a word.

\[ m\ddot{I}la \ 'mountain pass' : \ m\ddot{I}la \ 'mouse' \]
\[ m\ddot{a}ru \ 'I bring' : \ m\ddot{a}ru \ 'I break' \]

(e) \( h \) and \( c \), occurring mainly in loanwords from Arabic, are quite distinct from \( h \)
and the glottal stop \( [\ddot{y}] \) respectively.

\[ \dot{h}o\ddot{r}ia \ 'houri', \ \ddot{h}\ddot{a}z\ddot{r} \ 'ready' \]
\[ \ddot{c}umr \ 'age', \ (\ddot{c})am\ddot{r}a \ 'order' \]

Vowels.

§ 3. Seven of the vowel phonemes are 'long', \( i \ e \ e \ a \ o \ o \ u \), and three 'short', \( i \ a \ u \).

(a) Of the short vowels \( i \), a slightly open, central [\( \ddot{i} \)], is particularly unstable. In
unstressed position between consonants it is frequently not realized.

\(^5\) \textit{KDS}, I, §§ 13-16.
Vowel scheme

\[
\begin{array}{c}
i &  & u \\
& e & a & \alpha \\i & & u
\end{array}
\]

\(w^\prime it\) 'he said'
\(kit^\prime ebm\) 'my book'
\(w^\prime is\it\) 'you put'

In such cases raised \(i\) will normally be written, as

\(naw^\prime l, \tilde{a} \ kiteb^\prime ma, \ wist\it\ara.\)

(b) In initial syllables both \(i\) and \(u\) are prone to reduction in certain contexts, even when stressed, e. g.

\(*/b^\prime z > \ /'bi/, *k^\prime ita > k^\prime i^\prime a, *b^\prime is\anka > b^\prime is\anka, *k^\prime usi > k^\prime w^\prime si, *k^\prime u\anka > k^\prime w^\prime u\anka\)

(c) \(u\) is realized as a short, slightly open \([u]\), except as in these last examples (i. e. the word \(k^\prime ws\anka\) and the verbal stem \(k^\prime w^\prime s- < ku\anka\)) where the sequence \(^w^\prime u\anka\) is reduced to a labialized velar \([kw]\) without syllabic value. [Following \(w\anka\), \([u]\) is probably to be considered an allophone of \(i\) in every case.]

(d) \(a\) ranges from an open front \([a]\), normally, to near half-open \([e]\), particularly in final position. It is quite distinct, however, from the phoneme long \(e\).

(e) The long vowels \(i, u\) are very near to cardinal position. When unstressed and preceded by another vowel they are realized as semi-vowels, i. e. form diphthongs (\(v. \ infra\)). Unstressed \(i, u\) followed by another vowel, however, do not become entirely semi-vocalic, i. e. they do not always appear to lose their syllabic nature.

\(lu\anka\) \([lu/w\anka:u]\) ‘they went’
\(us\anka\) ‘he was sleeping’
\(wiar\anka\) \([wi/ja\anka:u]\) ‘I pass’
\(kit\anka\ eb, kit\anka\ ebi\) ‘book’ (direct, oblique singular)

\(lue\) \([lu:u]\) ‘if he had gone’
\(n^\prime awse\) ‘he was not sleeping’
\(w^\prime iar\anka\) \([wi:a\anka:u]\) ‘if I pass’
\(z\anka\ rol\anka, z\anka\ rol\anka\ ay\) ‘child’
(f) A special case of the realization of unstressed i, u followed by another vowel is that of verbs with initial y-, w-, with the modal prefixes m(i)-, b(i)-. Thus

\[mi\text{-}y\dot{a}ri \] is realized \([mi/\text{ja}\text{-j}:i:]\]
\[mi\text{-}war\text{-}u \] is realized \([mu/wa'f:u:]\)

It appears convenient to retain the phonemic spellings -iy-, -iw-, for these i, u.

\[mi\text{-}war\text{-}u \quad 'I eat' \quad : \quad mu\text{-}war\text{-}i \quad 'you eat'\]
\[mu/wa'f:u/wo:] \quad 'I drink' \quad : \quad mu/wa'f:i/jo:] \quad 'you drink'\]

(g) In contrast with the diphthong ay the vowel sequence ai also occurs, e. g. zārola'i 'childhood'.

The diphthongs can, therefore, hardly be written in any other way than ay and, by analogy, aw. It is equally possible to write phonetically yV, wV (V representing any vowel) whenever they occur. However, in view of the constant alternation between iyV and iV, u/wV and uV in verbal paradigms, it seems preferable to retain the vowel phonemes i, u regularly in this context, as in the examples above. For this reason the macron as a diacritic is out of place here.

(h) The half-close long vowels e, o are quite distinct from the half-open e, a respectively.

\[b\text{-}ie \quad 'they were' \quad : \quad b\text{-}ie \quad 'if he had been'\]
\[lu\text{-}ene \quad 'they were going' \quad : \quad lu\text{-}ene \quad 'they have gone'\]
\[w\text{-}aro \quad 'if he eat' \quad : \quad w\text{-}aro \quad 'drink!'\]
\[wari'o \quad 'it is eaten' \quad : \quad wari'o \quad 'you drink'\]

(j) In unstressed position before another vowel o is normally indistinguishable from the close u, e. g.

\[\text{fo}\text{-}o \quad [ru'a:] \quad , \text{oblique plural of fo 'day'}\]
\[biro\text{-}e \quad [bifu'e:] \quad , \text{plural of biro 'brow'}\]

(k) e is most frequently the product of the juncture of a and following e. Compare

\[wri / w\text{-}te \quad 'he / they slept' \quad : \quad âm\text{-}a / âm\text{-}e \quad 'he / they came'\]
\[kit\text{-}eb / kit\text{-}ebe \quad 'book / books' \quad : \quad dag\text{-}a / dag\text{-}e \quad 'village / villages'\]

It is also the result of the reduction of final -ewa in certain circumstances (v. § 24). In a few cases it appears to be the result of Imāla, e. g. er 'fire' (< *ādir, OIr. ātar-); but compare kit\text{-}eb 'book' (< Ar. kitāb). The latter form is normal in Kurd., from which it is probably borrowed.

(l) o has only one function. It appears for the suffix -(a)wa following a consonant or the vowels i, u.
 warenew’a ‘I was drinking’, waru’o ‘I drink’
 warena’o ‘you were drinking’, wari’o ‘you drink’
 warew’a ‘he was drinking’, warow’a ‘he drinks’
 wardewa ‘drink ye!’ war’o ‘drink!’

 bòqaš niā kināčakéwa / mezakáyo ‘he pushed the girl / table’

Juncture.

§ 4. Apart from the juncture of -a + -e, yielding -e, the following alone have any major effect on morphological processes.

-a is normally absorbed by a preceding vowel other than i, u. Thus

\[ yān’a, pi’ā + -a \text{ remain } yān’a, pi’ā, \]
\[ war’e, war’o + -aw’a > warew’a, warow’a. \]

On the other hand, final -a is displaced by following -e.

\[ da- + -ene > d’enene, yān’a + -ew > yān’ew. \]

Stress.

§ 5. Stress plays a major role in Hawrāmi. Its position alone may either distinguish between otherwise identical forms or entail certain morphological consequences.

lu’e ‘they went’ : l’ue ‘if he had gone’
ām’ene ‘they have come’ : l’amene ‘if I had come’
m’ārā ‘it is a snake’ : m’ārā ‘they bring’
xu’a ‘laughter’ : x’ua ‘laugh!’
x’ās’a ‘goodness’ : x’āsa ‘good (fem. sing.)’
pol’ā-n ‘it is steel’ : pol’āmā-na ‘it is our steel’

(a) Each word has one invariable loud stress, the position of which is not predictable except within certain inflectional patterns. This main word stress is marked by [-] before the stressed vowel (not necessarily syllable). Words, or phrases, of three or more syllables may also have an appreciable secondary stress, marked [\-], the position of which bears no fixed relation to that of the main stress.

Pretonic:
1 mnišu’ar’a ‘I am sitting down’
2 niš’ener’a ‘I was sitting down’
3 n’ištân’er’a ‘I sat down’

Posttonic:
1 n’al’âne ‘I did not go’
2 m’asān’u ‘I do not buy’
3-4 n’aniš’ar’a ‘if I do not sit down’
4 n’aniš’ener’a ‘I was not sitting down’
5 n’aniš’tabener’a ‘I had not sat down’
In these examples the stress pattern is determined by the fixed order of precedence of the stresses of the various prefixes, stems, endings and suffixes.

(b) The only examples of a shift of stress away from the normal pattern occur when a vowel irregularly loses its syllabic character. Its stress is then taken by the following syllable.

\[
\text{b'lu 'if I go', but b's\'anu [b'sa:nu'] 'if I take'} \\
\text{r'o/loe 'day/days', but b'i/o/biro'e [b'i:e:] 'eyebrow/brows'}
\]

(c) Sentence stress differs only in degree from word stress. In complete utterances the main stresses are marked \[\text{[ ]}\], the secondary stresses \[\text{[ ]}\]. Thus, \text{dir'e\'a}i + hizi + \text{\'aw}e + i zangim\'a + jazni > d'\text{re\'a} hizi j\text{\'a}we i zang'm\'\text{a} d\text{jni}. 'I heard this bell throughout last night'.
Morphology

Nominal Inflection.

§ 6. In the inflection of both nouns and adjectives a distinction of two numbers (singular and plural),¹ two grammatical genders (masculine and feminine), and two cases (direct and oblique) is observed.

(a) A substantive appears in the oblique case when it is:

i) the direct object of a verb, and is at the same time defined,

ii) in genitival relation to another noun (v. § 9, ii),

iii) governed by a preposition (but see § 43 (c)),

iv) the agent, in certain circumstances, of a transitive verb (v. § 38 (a)).

In all other circumstances a noun appears in the direct case.

(b) With nouns having no natural gender² the distinction of grammatical gender is mainly dependent on the form of the word. Thus nouns which in their simple form end in a consonant, or in the stressed vowels -a, -i, -o, -u, are masculine. Those ending in unstressed -a or -i, or in stressed -e, are feminine. Most nouns ending in -lā are masculine, but a few are feminine.

§ 7. All adjectives (other than those listed in § 13), whether attributive or predicative, agree with the nouns they qualify in number, gender and case.³ They accordingly show the fullest inflection. The inflectional morphemes are the same for all nouns and adjectives, viz. obl. sg. M. -i (-y), F. -e, and dir. pl. -e, obl. -lā for both genders. When these are joined with the simple nominal forms there emerge three main patterns of inflection.

¹ A small number of nouns appear only in the plural, e.g. j’lle 'clothes', q’lze 'hair', sîm’ele 'moustache(s)'.

² With some animals the sexes are distinguished by different names, e.g. asp 'horse', mā’ini 'mare'; g’awa (F!) 'ox', māng’āwa 'cow'; bar’ān 'ram', m’aya 'sheep'; sābr’in 'he-goat', b’tza 'she-goat'; tut’a 'dog', d’ala 'bitch'; yākān’a 'wild boar', d’ara 'wild sow'. For other animals the same noun, with fixed gender, serves for both sexes, e.g. Masc. bīt’a 'kid', hawreš’a 'rabbit', xug 'pig'; Fem. ‘āska 'gazelle', b’uška 'bear'. kī’a, F. 'cat' has irregular stress.

³ Except that of two or more attributive adjectives joined by u ‘and’ only the last takes inflectional endings.
I. Adjectives and Masc. nouns ending in a consonant, or stressed -i, -o, -u; Fem. nouns ending in unstressed -a, -i.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Dir.</td>
<td>pir 'old (animate)'</td>
</tr>
<tr>
<td>Obl.</td>
<td>p'iri</td>
</tr>
<tr>
<td>Pl. Dir.</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Dir.</td>
<td>har 'donkey'</td>
</tr>
<tr>
<td>Obl.</td>
<td>h'ari</td>
</tr>
<tr>
<td>Pl. Dir.</td>
<td>h'are</td>
</tr>
<tr>
<td>Obl.</td>
<td>har'a</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Dir.</td>
<td>řo 'day'</td>
</tr>
<tr>
<td>Obl.</td>
<td>řoy</td>
</tr>
<tr>
<td>Pl. Dir.</td>
<td>řoe</td>
</tr>
<tr>
<td>Obl.</td>
<td>řo'a</td>
</tr>
</tbody>
</table>

Fem. nouns ending in -i preserve this in the direct case, both sg. and pl., but only in isolation. When they are joined with any other form (except a simple epithet) they are inflected as if they ended in -a.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Dir.</td>
<td>k'ard'i (k'ard'a-) 'knife'</td>
</tr>
<tr>
<td>Obl.</td>
<td>k'ard'e</td>
</tr>
<tr>
<td>Pl. Dir.</td>
<td>k'ard'gi (k'ard'ge-)</td>
</tr>
<tr>
<td>Obl.</td>
<td></td>
</tr>
</tbody>
</table>

II. Adjectives and Masc. nouns ending in stressed -a; Fem. nouns ending in stressed -e.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Dir.</td>
<td>kon'ã 'old (inanimate)'</td>
</tr>
<tr>
<td>Obl.</td>
<td>kon'ay</td>
</tr>
<tr>
<td>Pl. Dir.</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>kon'ã</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Dir.</td>
<td>yān'ã 'house'</td>
</tr>
<tr>
<td>Obl.</td>
<td>yān'ay</td>
</tr>
<tr>
<td>Pl. Dir.</td>
<td>yān'e</td>
</tr>
<tr>
<td>Obl.</td>
<td>yān'ã</td>
</tr>
</tbody>
</table>

Fem. nouns ending in -e only preserve this in isolation. When they are joined with any other form (except either Izafe) they lose this ending and are inflected as if they ended in -a.

4 Exceptionally btr'o 'eyebrow', pl. btr'o (v. § 3 (j)).
III. Adjectives, and nouns of either gender, ending in stressed -ā.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Sg. Dir.</th>
<th>Obl.</th>
<th>PI. Dir.</th>
<th>Obl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>jīlā 'separate'</td>
<td>jīlāy</td>
<td>jīlε</td>
<td>jīlε</td>
</tr>
<tr>
<td>Fem.</td>
<td>jīlε</td>
<td>jīlε</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Examples.

- Bring a book / books!
- Build a house / houses!
- Bring a knife, knives!
- Call a girl, girls!
- Buy a village / villages!
- Harmer than iron / board / stone.
- The face of a woman / girl / mother
- A book of (= for) boys / men / women / girls

Definition.

§ 8. The degree of definiteness of a substantive may be marked by any one from three pairs of suffixes, according to its gender.

(a) The suffixes -ew M., -ewa F.,\(^5\) express singleness or indefiniteness. Their presence naturally precludes the plural morphemes\(^6\) and the oblique morphemes expressing

\(^{5}\) A fem. noun takes the suffix -ew, however, when it quantifies another noun (v. § 10) or when a greater degree of indefiniteness is intended. The obl. is then -ewi.

\(^{6}\) Indefiniteness in the plural is marked only by the absence of any of the following defining suffixes.

- One night (s'awa) from the nights
- A pitcherful (āflaw'ewi, cf. āflaw'eway p'ara 'a full pitcher')
- Some years (s'ala)
- He came to a village (dag'a F.)

- He even eats knife-blades
- Sharpen the blades of the knives.
a direct object. Otherwise a noun with either suffix is declined according to pattern I above.

- a donkey, day, house, man
- a she-ass, knife, girl, mother
- bring a book / knife!
- a knife-blade
- a man’s / girl’s head

(b) A substantive is normally defined by one of the suffixes -ak’a M., -ak’e F. With these suffixes the noun is declined mainly according to pattern II above.

- the donkey, day, house, man
- the donkeys, days, houses, men
- the she-ass(es), knife (knives), girl(s), mother
- the mothers
- bring the book / books!
- bring the knife / knives!
- the head of the man / girl
- the face of the woman / mother
- the boys’ / girls’ books

(c) An isolated substantive qualified by a demonstrative adjective (v. § 13, i) always takes one of the suffixes -’a M., -’e F.

- this donkey, house, man
- that she-ass, knife, girl

Unlike -aka, however, this determinant normally follows all other inflectional morphemes and suffixes. When so separated from the qualified noun it is represented by -’a for both genders (and is therefore not realized after any vowel other than i, u).

- that my book / daughter
- buy this donkey / house!
- buy that knife / village!
- bring that my book / daughter!
- bring that our book / daughter!
- these donkeys, houses, men

* In this case only was Tahsin in any doubt, as to whether ‘that village’ should be *a dag’a or *a dag’e (though in the course of a story he used a werag’a ‘that evening’). The obl. sg. and dir. pl. forms are undoubtedly both a dag’e.
When a plural pronominal suffix is present, as in the examples marked + above, the definite suffix -!a is concealed. Rarely the suffix -'a, or at least its stress, may occur before such a pronominal suffix. The effect is to emphasize the individuality of the object defined.

- those she-asses, knives, girls
- those my books / daughters
- those our books / daughters
- buy these donkeys / houses!
- buy those knives / villages!
- bring those my books / daughters!
- bring those our books / daughters!

Izafe.

§ 9. There are two forms of Izafe in Hawramî, connecting a substantive with a following epithet or genitive respectively.

i) The Epithetic Izafe is i (y). It is displaced, however, by the sg. noun endings -i, -i, -e, and by all inflectional morphemes. The following epithet, even a noun in apposition, agrees in number, gender and case with the substantive it qualifies.

- a black book
- black books
- a big house
- big houses
- a crown (t'âja) of gold (âilt'una)
- a big cave (m'ařa)
- a big village
- big caves / villages
- a black stone
- black stones
- a beautiful girl
- beautiful girls
- (made) from bad iron
- (made) from old wood
- (made) from shining steel

ja tawåne si’äwe
hånu zånewe goš’tåne

— (made) from black stone
— that of a fat woman.

(a) In the oblique plural the succession of two words, noun and epithet, each with the morpheme -‘a is avoided, the first -ä being reduced to -a.10

dagåw pår u yår’a gawr’ä
kår’sew pår u maår’a wærkl’ä
yår ew pår zår h’la baåråft’ä
ine yåräpè żånå goš’tåne

— a village full of big houses
— a mountain full of small caves
— a home for delinquent children
— these are the footprints of fat women.

That this vowel, -a, is a reduction of the morpheme -‘a, and not simply a compound vowel (see below), is shown clearly by the following example, in which it is realized after -ä.

håne piåy’a goš’tåne

— those of fat men.

(b) When the qualified noun phrase is defined, either by the suffixes -ak’ä, -ak’é or by a demonstrative adjective, the Izafè construction is replaced by an ‘open’ compound construction. That is to say, the noun is joined to its epithet by a compound vowel -a (not realized after -a, -ä, but displacing the F. endings -i, -le) and the adjectival element is then inflected as if the phrase were a single substantive.

kitåba siåwåk’a / siåwåk’e
kitåba siåwåk’aw xånå
kitèba siåwåkåy / siåwåkå bårå
ä yår’a gawr’ä / gawr’ë
ä yårå gawråqå / gawrå wóñå
ä yårå gawråw / gawrå xåniå wóñå
i dagå gawr’ë
i dagå gawré / gawrå b’såna
tawåna siåwåkë / siåwåkå bårå
ä kinåc’ä zårif’ë
ä kinåcå zårifè / zårifå çåña

— the black book / books
— the Khan’s black book
— bring the black book / books!
— that big house / those big houses
— destroy that big house / those big houses
— destroy that big house / those big houses of the Khan!
— this big village, these big villages
— buy this big village / these big villages!
— the black stone(s)
— bring the black stone / stones!
— that beautiful girl, those beautiful girls
— call that beautiful girl / those beautiful girls!

(c) In the case of a singular masculine noun qualified both by an adjective of inflectional type 11 and by a demonstrative adjective, the suffix -‘a may appear twice, viz. once (with secondary stress) immediately following the adjective, which it emphasizes, and again finally.

10 The behaviour of the adjective tar ‘other’ in this context is exceptional; v. §13 (b).
11 The only case in which this phenomenon is observable.
The Genitival Izafe is u (w). This displaces the sg. obl. morphemes -i, -e, but is itself superseded by the M. sg. ending -i, F. sg. ending -e, and by both pl. morphemes, dir.-e, obl.-ā. The following genitive almost always appears in the obl. case.12

\[ h,āru / yān,aw \, šuān'ay \]
\[ h,āre / yān,e \, šuān'ay \]
\[ māh,āraw / k,ārdaw / dag,āw \, šuān'ay \]
\[ kīnāc,e \, šuān'ay \]
\[ māh,āre / k,ārdge / dag,e \, šuān'ay \]
\[ h,ārewu / yān,e\, wu \, šuān'ay \]
\[ māh,ārewaw / k,ārdewaw \, šuān'ay \]
\[ dag,e\, ewaw \, kīnāc,\, ewaw \, šuān'ay \]
\[ hārak,\, aw / yānak,\, aw \, šuān'ay \]
\[ hārak,\, e / yān,\, k\, e \, šuān'ay \]
\[ māhārak,\, e / kārdgak,\, e / kīnācak,\, e \, šuān'ay \]
\[ dagāk,\, e / dagek,\, e \, šuān'ay \]
\[ hār,\, suānakay / hārakaw \, suānay \, bāra \]
\[ kārdaw \, suānakay / kārdakā \, suānay \, bāra \]
\[ hār,\, suānakay / hārakaw \, suānay \, bāra \]
\[ kārdge \, suānakay / kārdgakā \, suānay \, bāra \]
\[ ā h,\, āru / māh,\, āraw \, suānay'\, a \]
\[ ā h,\, āre / māh,\, āre \, suānay'\, a \]
\[ ā hār,\, kārdaw \, suānayā \, bāra \]
\[ ā hār,\, kārgā \, suānayā \, bāra \]

(a) This same Izafe form occurs in a number of combinations where the genitival nature of the second element is sometimes less than obvious, e.g.

\[ p,\, āfu \, āfāw\, 'ewi \]
\[ mašy,\, ulu \, harm\, 'āna \]
\[ p,\, āw \, qān\, 'ani \]
\[ tāynu \, ĉ̂ewiā \]

It also helps to form a number of compound prepositions (v. § 43 (a)).

12 See § 10.
Partitive relation.

§ 10. A partitive relation is not expressed with the genitive (oblique), but by the simple juxtaposition of the quantifying and quantified nouns.

\[
\begin{align*}
\text{siniew} & \text{ bir}^{n}\text{nǐ} & \text{— a tray of rice} \\
\text{čuuna} & \text{ s}^{n}\text{REW na}^{c}\text{IR} & \text{— some head of game} \\
\text{nisna}^{c}\text{āt} & \text{ Rā} & \text{— half an hour’s journey (of road)} \\
\text{pāru} & \text{ ḥfallawāw}^{w} \text{ nāw}^{n}\text{tam pay bāra} & \text{— bring me a pitcherful of oil!}
\end{align*}
\]

When the quantifying noun is feminine and singular it takes the suffix -ew, not -ewa.

\[
\begin{align*}
\text{h}^{n}\text{i}^{n}\text{lew} & \text{ k}^{l}1\text{āśe} & \text{— a pair (h’ita) of shoes} \\
\text{m}^{l}\text{i}^{n}\text{lew} & \text{ m}^{n}\text{āk}^{l} & \text{— a handful (m’ista) of salt} \\
\text{kome}^{w} & \text{ laxt}^{l} \text{e mař}^{l}1 & \text{— a heap (kom’ā) of broken boards}
\end{align*}
\]

Note the (inexplicable) distinction between:

\[
\begin{align*}
\text{zārū} & \text{ piäl}^{l} \text{ w č}^{l} \text{āym dā pan}^{n} & \text{— give me the money of (= for) a cup of tea,} \\
\text{zārū} & \text{ due piäl}^{l} \text{ w č}^{l} \text{āym dā pan}^{n} & \text{— . . . . . . . . for two cups of tea,}
\end{align*}
\]

with ‘cup’ in the direct case in both sentences, and:

\[
\begin{align*}
\text{zārū} & \text{ čuār / fīr}^{n} \text{a piäl}^{l} \text{ w č}^{l} \text{āym dā pan}^{n} & \text{— give me the money for four / many cups of tea,}
\end{align*}
\]

with the expected oblique case.

Vocative.

§ 11. A simple noun, or one qualified by a single epithet joined to it by the Izafe, is uninflected when used as a vocative.

\[
\begin{align*}
\text{|ay mat’ia} & \text{ — O aunt!} \\
\text{|ay mat’ia} & \text{x}^{s} \text{āsa} & \text{— O dear (good) aunt!} \\
\text{|ay k}^{l}1 \text{u}^{n} & \text{ — O lad!} \\
\text{|ay k}^{l}1 \text{u}^{n} & \text{jī}^{n} \text{ān} & \text{— O young lad!} \\
\text{|ay mām}^{l}1 \text{oy x}^{s} \text{ās} & \text{— O dear uncle!}
\end{align*}
\]

Such an epithet may be compounded with the noun, however, and the resulting open compound takes the defining suffixes M. -\text{a}, F. -\text{e}, in the vocative.

\[
\begin{align*}
\text{|ay mat’ia} & \text{x}^{s}1 \text{e} & \text{— O dear aunt!} \\
\text{|ay k}^{l}1 \text{u}^{n} & \text{jū}^{n}1 \text{a} & \text{— O young lad!}
\end{align*}
\]

Similarly, when a noun is qualified by more than one epithet the final adjective may take the appropriate defining suffix.

\[
\text{|ay fāh}^{n} \text{şi}^{n} \text{ay beš}^{n} \text{ārm}^{n} \text{e} \text{bewaqārē} & \text{— O shameless and undignified whore!}
\]
When no vocative particle is present the stress is brought forward to the first syllable of a noun.

řōla  – Child!
áḏā  – Mother!
ḥāma-tamāl  – Lazy Hama!

Comparison of adjectives.
§ 12. (a) The comparative is formed by the addition of -t'ar to the simple adjective and inflects normally. In comparisons ‘than’ is expressed by the preposition Ja.

polā ja tawāne ōaqṭārā  – steel is harder than stone
tawānewa niṇa ja almāsī ōaqṭāra  – there is no stone harder than diamond
i tawanē ja kārde tēstārāna  – this stone is sharper than a knife
mūzgevi xās xāstārā ja čifūčāmewi juānxāsī  – a good brain is better than a handsome face.

(b) A superlative in -tar'in is used attributively, preceding the noun.

madāli ew pay āzātar in čask'ari  – a medal for the bravest soldier
kit'ebew pay ziraktar in zārol'ay  – a book for the cleverest child.

Predicatively, however, the superlative is normally expressed by the periphrasis ‘more . . . than all . . .’.

almās ja gird tawānewe ōaqṭārā  – diamond is the hardest stone.

Adjectives preceding the noun.
§ 13. The following classes of adjectives precede the nouns they qualify:

i) The demonstrative adjectives ā ‘that’, i ‘this’, which are inflexible. The qualified noun, or noun phrase, takes the suffix -'a, -'e (v. § 8 (c)).

ii) Numerals, both cardinal (§ 14) and ordinal (§ 15).

iii) Superlatives (§ 12 (b)).

iv) The following interrogative and indefinite adjectives, none of which agrees with the noun qualified. The noun may take an indefinite suffix -ew, -ewa (v. § 8 (a)).

či ‘what(ever)’
cīnn(a) ‘some’
fiłān(a) ‘such-and-such’
gird ‘all’
hič (with the negative) ‘(not) any’
har, h'arči, hač ‘whatever, whichever’
kām ‘which’
what book are you reading?
- some nights
- some time
- a period of some months
- such-and-such a person, so-and-so
- than all stone(s)
- you have everything
- every day
- he would do no kind of work
- whatever kind, manner
- which book are you reading?

(a) The adjective fir'a ‘many, much’ may either precede or follow the noun it qualifies. Only when following does it agree with the noun.

m āre fir'e
fir'a piāl,e āl'ay

- many snakes
- many cups of tea.

(b) The adjective tar ‘other’ always follows the noun it qualifies and accordingly agrees with it.

sac'al'ew tar
kināch'eway tar'a
jila kon,e x'alqi tar'i
kināch' e tar'e

- (in) another hour
- another girl
- old clothes of other people
- other girls

It is exceptional, however, in that it does not take the obl. pl. morpheme -'ā, but -i for both genders. The obl. morpheme of the preceding noun therefore remains unchanged (v. § 9, i (a)).

pes'a haz'ār juān,ā tar'i
pes'a kināch'ā tar'i
lu'taw kaš'ā tar'i

- like a thousand other youths
- like other girls
- the peaks of other mountains

(c) ‘Such’ is expressed by pās(n)a, čāmn'a, etc., primarily adverbs meaning ‘thus’, following the qualified noun.

suālk'ari čāmn'a
čěwi pās(n)a nábian

- such a beggar
- there has never been such a thing.

(d) Certain ordinary adjectives may occasionally precede the noun they qualify and are then uninflected. The effect is of greater emphasis.

caj'ab kāš'b'iew
xās Juābšā nādāwa

- a fine (strange) business!
- they did not give a straight (good) answer.
Cardinal numerals.

§ 14.  

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yak</td>
<td>11</td>
</tr>
<tr>
<td>2</td>
<td>d’ue</td>
<td>12</td>
</tr>
<tr>
<td>3</td>
<td>y’are</td>
<td>13</td>
</tr>
<tr>
<td>4</td>
<td>ču’är</td>
<td>14</td>
</tr>
<tr>
<td>5</td>
<td>panj</td>
<td>15</td>
</tr>
<tr>
<td>6</td>
<td>šiš</td>
<td>16</td>
</tr>
<tr>
<td>7</td>
<td>hawt</td>
<td>17</td>
</tr>
<tr>
<td>8</td>
<td>hašt</td>
<td>18</td>
</tr>
<tr>
<td>9</td>
<td>no</td>
<td>19</td>
</tr>
<tr>
<td>10</td>
<td>da</td>
<td>20</td>
</tr>
</tbody>
</table>

(a) *yak* is the only adjectival form of ‘one’

*yak* pi’a / ż’ani — one man / woman

In counting, however, the form *y’uwa* is used. Thus,

*y’uwa, d’ue, y’are, ču’är . . .* — one, two, three, four, etc.

This is, in fact, a feminine pronoun, the masculine equivalent being *yo*.

*y’oša / y’uwaša* — one (male / female) of them

taniš yó / yúwa āmā — only one (man / woman) came.

(b) Normally a noun qualified by a cardinal appears in the plural.

*panj* šiš su’äre — five or six horsemen

*šad s’âle* — a hundred years

*d’ue / y’äre kitébem pay bâra* — bring me two / three books!

(c) When a definite noun is also qualified by the numerals ‘2’ or ‘3’ these, appearing as *d’ua, y’ara*, form a type of open compound with it, the whole being treated as a singular.

*d’ua kitebakây bâra* — bring the two books!

*ā yâra zârolayá čiřa* — call those three children!

*but, ā čuår zârolâ čiřa* — call those four children!

(d) Note the idiomatic use of the cardinal adjective in *māngay čuārd’e ‘full (‘Fourteen’) moon’.*

(e) When used substantively all the cardinals (except *y’uwa* F., obl. *y’uwe*) may take the obl. morpheme *-i (-y).*

*pay yoy, d’ui, y’ari, ču’āri, noy, day, wis* — for one, two, three, four, nine, ten, twenty.

13 See § 2 (c).
14 See § 1, n. 2.
Ordinals.

§ 15. Ordinals are normally formed by the addition of -'am (-h'am for the numbers 10–19) to the cardinals.

ba'lam, du'lam, yar'lam, çu'lam, no'lam, – first, second, third, fourth, ninth,
dah'lam, yânzah'lam tenth, eleventh
yak'alam pi'â
– the first (= most important) man.

Alternatively -am'in is employed.
yaram'in jâr
– the third time
çu'ram(in) zârolakây bára
– bring the fourth child!

Pronouns. Personal and Demonstrative.

§ 16. Hawrâmî has, in effect, not two but three series of independent pronoun forms which may be classed under this heading.

(a) Pronouns of the 1st and 2nd persons, singular and plural, which are inflexible.

<table>
<thead>
<tr>
<th></th>
<th>Sg. 1</th>
<th>Pl. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>min 'I, me'</td>
<td>em'a 'we, us'</td>
</tr>
<tr>
<td>2</td>
<td>to 'thou, thee'</td>
<td>2</td>
</tr>
</tbody>
</table>

(b) Pronouns of the 3rd person, ed, Âd, which have both personal and demonstrative features. These are fully inflected, according to pattern I, but with exceptional obl. plural forms.

<table>
<thead>
<tr>
<th></th>
<th>3 Proximate</th>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Dir.</td>
<td>ed 'he (here)'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>Âed 'he'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. Dir.</td>
<td>Âedé 'they'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>Âedîša</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>3 Remote</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Dir.</td>
<td>âd 'he (there)'</td>
</tr>
<tr>
<td>Obl.</td>
<td>Ââdi</td>
</tr>
<tr>
<td>Pl. Dir.</td>
<td>Ââde 'they'</td>
</tr>
<tr>
<td>Obl.</td>
<td>Ââdiša</td>
</tr>
</tbody>
</table>

(c) Purely Demonstrative pronouns, in'a, Âan'a. These are fully inflected according to pattern II, but with the addition of the suffix -'a where it is observable (in the M. sg. obl.) and the same 'pronominal' obl. plural. Although the stress is normally on the last syllable it may shift to the first, yielding the emphatic forms Âina, Ââna.
### Suffixes.

§ 17. Beside the independent forms there occur six personal pronoun suffixes.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>M.</th>
<th>F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. Dir.</td>
<td>in'a 'this'</td>
<td>in'e</td>
</tr>
<tr>
<td>Obl.</td>
<td>inay'a</td>
<td>in'e</td>
</tr>
<tr>
<td>Pl. Dir.</td>
<td>an'e</td>
<td></td>
</tr>
<tr>
<td>Obl.</td>
<td>aniš'a</td>
<td></td>
</tr>
</tbody>
</table>

**Remote**

| Sg. Dir. | ān'a 'that' | ān'e |
| Obl. | ānay'a | ān'e |
| Pl. Dir. | ān'e |
| Obl. | aniš'a |

### Suffixes.

**§ 17.** Beside the independent forms there occur six personal pronoun suffixes.

<table>
<thead>
<tr>
<th>Sg. 1</th>
<th>-(i)m³⁵</th>
<th>Pl. 1</th>
<th>-mā</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>-(i)l, -(i)t-</td>
<td>2</td>
<td>-lā</td>
</tr>
<tr>
<td>3</td>
<td>-(i)s</td>
<td>3</td>
<td>-sā</td>
</tr>
</tbody>
</table>

(a) These suffix forms fulfil the functions of a pronoun which is:

i) in genitival relation to a noun ('possessive suffix'),
ii) direct object of a transitive verb in the present tenses,
iii) agent of a transitive verb in the past tenses,
iv) governed by a preposition.

In conjunction with the substantive verb (v. § 28) they may also have dative sense.

(b) The 'possessive suffix' is attached directly to the noun, or phrase, it qualifies. When this represents an article of personal property, or one having a close personal relation to the possessor, it is normally defined by the suffix -ak'ā, -ak'e.

- kitebak'ām, -ak'ā, -ak'ās — my, thy, his book
- yān'a hařin'a kāwilbiak'āsā — their dilapidated mud house

but,
- yān'e wēmā (wūřān) — one of our houses (has collapsed).

### Parts of the body and senior relatives are not so defined.

- d'āstm — my hand
- s'ārtī — thy head
- pāy ṛāstm (mešo) — my right foot (hurts)

¹⁵ When followed by another morpheme these forms lose their vowel. In such cases a raised ⁴ will normally be written.
māinake əg’em     – my mother’s mare
āna āspu lātāymāna  – that is our father’s horse.

(c) As the last two examples show, the possessive suffix follows any oblique morpheme which may be present. The same is true of an agent suffix.

sarāw kořewim / kināčèwem mārā  – I broke a boy’s / girl’s head.

A suffix governed by a preposition differs significantly from its possessive or agential counterpart in that it *displaces* an oblique morpheme which would otherwise be present (though this is not discernible in the case of a fem. sg. noun). Thus:

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>kitebakāym (kināčakām) bāra</td>
<td>– bring my book (daughter)</td>
</tr>
<tr>
<td>kitebakām / kināčakām bāra</td>
<td>– bring my books / daughters</td>
</tr>
<tr>
<td>ā kitebimā (kināčemā) bāra</td>
<td>– bring that my book (daughter)</td>
</tr>
<tr>
<td>ā kitebāmā / kināčāmā bāra</td>
<td>– bring those my books / daughters</td>
</tr>
<tr>
<td>but,</td>
<td></td>
</tr>
<tr>
<td>kitebakām (kināčakām) pay bāra</td>
<td>– bring the book (girl) for me</td>
</tr>
<tr>
<td>kitebakām / kināčakām pay bāra</td>
<td>– bring the books / girls for me</td>
</tr>
<tr>
<td>ā kitebimā (kināčemā) pay bāra</td>
<td>– bring that book (girl) for me</td>
</tr>
<tr>
<td>ā kitebāmā / kināčemā pay bāra</td>
<td>– bring those books / girls for me</td>
</tr>
</tbody>
</table>

(d) Before elaborating these examples it is convenient to introduce one last suffix which may appear with a nominal form, viz. the adverbial -ic (-ye; -c only following -e, -i, -y) ‘also, moreover, even’. Its position, following an obl. morpheme, but preceding any pronominal suffix, may be clearly seen in the following series of sentences.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>kitēba siāwakāy(č) bāra</td>
<td>– bring the black book (too)!</td>
</tr>
<tr>
<td>kitēba siāwakāy(či)m bāra</td>
<td>– bring my black book (too)</td>
</tr>
<tr>
<td>kitēba siāwakā(yč) pay bāra</td>
<td>– bring the black book for me (too)</td>
</tr>
<tr>
<td>ā kitēba siāw(č)ā / siāway(č)ā bāra</td>
<td>– bring that black book (too)</td>
</tr>
<tr>
<td>ā kitēba siāw(či)m / siāway(či)m bāra</td>
<td>– bring that my black book (too)</td>
</tr>
<tr>
<td>ā kitēba siāw(č)y’má / siāwa(yč)y’má pay bāra</td>
<td>– bring that black book for me (too)</td>
</tr>
<tr>
<td>kārdga težak(č) bāra</td>
<td>– bring the sharp knife (too)</td>
</tr>
<tr>
<td>kārdga težak(či) bāra</td>
<td>– bring your sharp knife (too)</td>
</tr>
<tr>
<td>kārdga težak(či)m pay bāra</td>
<td>– bring the sharp knife for me (too)</td>
</tr>
<tr>
<td>ā kārdga tež(č) bāra</td>
<td>– bring that sharp knife (too)</td>
</tr>
<tr>
<td>ā kārdga teže(č) bāra</td>
<td>– bring that your sharp knife (too)</td>
</tr>
<tr>
<td>ā kārdga teže(či)m pay bāra</td>
<td>– bring that sharp knife, those sharp knives for me (too)</td>
</tr>
<tr>
<td>kitēba siāwakā(yč) bāra</td>
<td>– bring the black books (too)</td>
</tr>
<tr>
<td>kitēba siāwakā(yči)m bāra</td>
<td>– bring my black books (too)</td>
</tr>
</tbody>
</table>
kitèba siàwaké(či)m pay bāra – bring the black books for me (too)
à kitèba siàwà(yéá) bāra – bring those black books (too)
à kitèba siàwà(yéá)má bāra – bring those my black books (too)
à kitèba siàwe(či)má pay bāra – bring those black books for me (too)
kârdà težaká(yé) bāra – bring the sharp knives (too)

e tc. etc.

Reflexive Pronoun.

§ 18. The sole reflexive pronoun is we- 'self'. It never occurs independently, but is always qualified by a personal pronoun suffix, thus

wem, weʃ, weš – myself, thyself, himself (herself)
wemá, weʃtā, weʃšā – ourselves, yourselves, themselves

This qualified form may take a second pronominal suffix.

kitèbakaw wè-t-im pay bāra – bring me your own book!
ḥakàyatalè wètim pay kāra – tell me your (own) story!

It does not, however, take the same suffix twice.

weš (for *weš-tš) fārā – she disguised herself.

Possessive Pronoun.

§ 19. The place of a possessive pronoun is taken by the words hin M.,¹⁶ ḥina F., hîne pl., which, joined to a following genitive noun or pronoun, give the sense 'that of . . .'.

hinu mtn ja hinu tô firá xāštârā – mine is much better that yours
à kârdè hinaw mtnâna – that knife is mine
à kârdè gîrd hîne mtnâne – those knives are all mine
i bîzè hinaw tâtáymâna – this goat is my father's.

Interrogative pronouns.

§ 20. The following interrogative pronouns occur.

dèš ‘what?’
dke ‘who?’
dkâm ‘which?’
dènâ dèšâ – what is that?
dpay dèšî mîdiây – what are you looking at?
di yarîbû kên – who is this stranger?
dkâmšâ – which one (of them)?

¹⁶ hin appears in neighbouring Kurdish dialects in much the same sense, and in Suleimani Kurd. with the extended meaning of 'what's-his-name, thingummy'.
Verbs.

§ 21. Each verb has two stems, present and past, which are not always predictable one from the other. On these two stems the system of simple tenses is built by means of various modal prefixes and personal endings. From the present stem are formed:

i) the Present Indicative tense,
ii) the Present Subjunctive,
iii) an Imperfect tense,
and iv) the Imperative.

From the past stem are formed:

v) the Past Indicative tense,
and vi) the Past Conditional.

Also from the past stem is formed a past participle which, combined with simple tenses of the substantive verb, yields further, compound tenses. These are:

vii) the Perfect Indicative,
viii) the Perfect Subjunctive,
ix) the Pluperfect,
and x) a Perfect Conditional.

An infinitive verbal noun is also formed from the past stem, by the addition of the morpheme -(a)y. It is in this form that verbs are normally quoted.

The use of the various tenses is described below, § 46.

Relation between the stems.

§ 22. (a) The majority of verbs have past stems ending in -ā and infinitives therefore in -āy, preceded by a consonant. With very rare exceptions the form of the present stem is then that of the past stem less the final vowel.

<table>
<thead>
<tr>
<th>Intransitive</th>
<th>Past</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>gelāy</td>
<td>gel-</td>
<td></td>
</tr>
<tr>
<td>práy</td>
<td>prá-</td>
<td></td>
</tr>
<tr>
<td>ptžmāy</td>
<td>ptžm-</td>
<td></td>
</tr>
<tr>
<td>tarsāy</td>
<td>tars-</td>
<td></td>
</tr>
<tr>
<td>žiwāy</td>
<td>žiw-</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transitive</th>
<th>Past</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>fāřāy</td>
<td>fāř-</td>
<td></td>
</tr>
<tr>
<td>lesāy</td>
<td>les-</td>
<td></td>
</tr>
<tr>
<td>parsāy</td>
<td>pars-</td>
<td></td>
</tr>
<tr>
<td>šelāy</td>
<td>šel-</td>
<td></td>
</tr>
<tr>
<td>zānāy</td>
<td>zān-</td>
<td></td>
</tr>
<tr>
<td>žanāy</td>
<td>žan-</td>
<td></td>
</tr>
</tbody>
</table>
Exceptions.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ařfāy</td>
<td>'snatch'</td>
<td>ařfā-</td>
</tr>
<tr>
<td>asāy</td>
<td>'buy'</td>
<td>asā-</td>
</tr>
<tr>
<td>dāy</td>
<td>'give'</td>
<td>dā-</td>
</tr>
</tbody>
</table>

(b) Many verbs have past stems ending in -iā-, infinitives in -iāy. These form their present stems in -ia.\(^{17}\)

Intransitive.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>gižiāy</td>
<td>'fight'</td>
<td>gižiā-</td>
</tr>
<tr>
<td>likiāy</td>
<td>'stick'</td>
<td>likiā-</td>
</tr>
<tr>
<td>māniāy</td>
<td>'be tired'</td>
<td>māniā-</td>
</tr>
<tr>
<td>mařiāy</td>
<td>'break'</td>
<td>mařiā-</td>
</tr>
</tbody>
</table>

The only Transitive of this type is

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>niāy</td>
<td>'put'</td>
<td>niā-</td>
</tr>
</tbody>
</table>

(c) Verbs whose past stems end in -i, infinitives in -iay, have present stems without this final vowel. With the exception of

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi'ay</td>
<td>'be'</td>
<td>b-</td>
</tr>
</tbody>
</table>

they are all Transitive.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>asařiay</td>
<td>'wipe'</td>
<td>asaři-</td>
</tr>
<tr>
<td>ažn(aw)iay</td>
<td>'hear'</td>
<td>ažn(aw)i-</td>
</tr>
<tr>
<td>biriay</td>
<td>'cut'</td>
<td>biri-</td>
</tr>
<tr>
<td>činiay</td>
<td>'pluck'</td>
<td>čini-</td>
</tr>
<tr>
<td>diziay</td>
<td>'steal'</td>
<td>dizi-</td>
</tr>
</tbody>
</table>

(d) When the past stem of a verb ends in -st- the present stem, with few exceptions, ends in -z-.

Intransitive.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>(e)st'ay</td>
<td>'rise'</td>
<td>(e)st-</td>
</tr>
</tbody>
</table>

Transitive.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>āst'ay</td>
<td>'let'</td>
<td>āst-</td>
</tr>
<tr>
<td>gast'ay</td>
<td>'bite'</td>
<td>gast-</td>
</tr>
<tr>
<td>wāst'ay</td>
<td>'request'</td>
<td>wāst-</td>
</tr>
<tr>
<td>wist'ay</td>
<td>'throw'</td>
<td>wist-</td>
</tr>
</tbody>
</table>

Exceptions.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>bast'ay</td>
<td>'tie'</td>
<td>bast-</td>
</tr>
<tr>
<td>kiāst'ay</td>
<td>'send'</td>
<td>kiāst-</td>
</tr>
</tbody>
</table>

\(^{17}\) See § 3 (e).
nr istha

There is a similar relation between some past stems ending in -št- and their present stems ending in -z-.

Transitive.

birešt'ay 'roast'
mišt'ay 'suck'
rašt'ay

but many such verbs have present stems in -š-.

Intransitive.

ništ'ay 'sit'

Transitive.

kešt'ay 'weigh'
kvišt'ay 'kill'

Other past stems ending in -t- correspond to a variety of present stems ending in palatal consonants.

Intransitive.

wit'ay 'sleep'

Transitive.

mit'ay 'spill'
pāt'ay 'chop'
sot'ay 'burn'
wāt'ay 'say'
wet'ay 'sift'
wat'ay 'doff'
wurat'ay 'sell'

Note the 'irregular' correspondences of

girl'ay 'seize'
akwūt'ay 'fall'
šīt'ay 'wash'

e) When the past stem ends in -rd- the corresponding present stem normally ends in -r-.

Intransitive.

wiard'ay 'pass'

18 Cf. kešt'ay, keš- 'pull'; the above form with -t- is secondary, as in awa-pešt'ay, alongside awa-peč'ay, -peč- 'wrap up'.
Transitive.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Present Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>bard'ay</td>
<td>'take'</td>
<td>bard- : bar-</td>
</tr>
<tr>
<td>kard'ay</td>
<td>'do'</td>
<td>kard- : kar-</td>
</tr>
</tbody>
</table>

The stem vowels may differ, or the present stem be contracted.

Intransitive.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>mard'ay</td>
<td>'die'</td>
</tr>
</tbody>
</table>

Transitive.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>wārd'ay</td>
<td>'eat'</td>
</tr>
<tr>
<td>āwird'ay</td>
<td>'bring'</td>
</tr>
</tbody>
</table>

Classification of stems.

§ 23. The formation of the simple tenses is materially affected by the forms of the two stems. The main types may be classified as follows:

Past stems.
1) Monosyllabic, e.g. kard-, wit-.
2) Polysyllabic, with initial stress, e.g. lasari-, wHard-.
3) Polysyllabic, with final stress, e.g. awhrd-, /of1«-.
4) Ending in -d-, e.g. dinfd-, da-.
5) Ending in -z-, e.g. 1 azn(aw)i-, bird-.

Present stems.
A) Ending in a consonant, e.g. us-, niš-.
B) Ending in -a-, e.g. da-, gižia-.
C) With initial a-, e.g. asän-, asař-.
D) With initial ā-, e.g. ār-, āz-.

Some stems, naturally, fall into more than one such class.

Preverbs.

§ 24. A number of verbs are compounded with the 'preverbs' an'ā, ar'ā, aw'ā. These are, in fact, only ever prefixed to the infinitive,

anakard'ay 'don', araništ'ay 'sit down', awawārd'ay 'drink'.

With all finite forms of the verbs they are suffixed, after the personal endings and all other suffixes.

kard-an'ā, karō-š-an'ā
nišl-ar'ā, minišo-ř'ā
wārd'e-w'ā, miwarow'iā

awa is exceptional in that after all consonants and the vowels i, u it appears as ō.

wārd'ō, miwaru'ō, miwaru-š'-ō.
(a) The form -w/a, following a verbal ending with final -e, may yield either -ew/a or -l/e. The result may be seen below (§ 33 (b)) in the conjugation of āmīāy. The reason for this reduction is unclear.19

As a ‘preverb’ awa yields -arāwa when combined with -ara (but see § 43 (a)).

\[
\begin{align*}
\text{wizūšara wār} & \quad \text{- I shall throw it down} \\
\text{wizosarāwa wār} & \quad \text{- he will throw it down again} \\
\text{wistšarāwa wār} & \quad \text{- he threw it down again.}
\end{align*}
\]

With -ana it appears to form *-awana in the combination dāwanāy 'hit',

dāśāwanā

- they set off (lit., beat it)

but on the analogy of the similar combination, with an absolute preposition, dāypanāy 'give (to)', dāš pānā 'he gave it to him', the ‘preverbs’ may become separated as wana, dāš wānā

- he set off.

**Modal and Negative prefixes.**

§ 25. (a) mi-, before vowels m-, is prefixed to the present stem of certain verbs only to form the Present Indicative tense. All verbs with an initial vowel other than a- take the prefix m-. Initial a- is displaced by the prefix mi-. All verbs with initial n-, z-, ū-, and y-, and some with initial d-, g-, r-, and w-, appear to take the prefix m-. The factors determining which verbs do and which do not take this prefix are not evident.20

(b) Verbs taking m(r)- in the Present Indicative take the prefix b(r)- in the Present Subjunctive and the Imperative, with the exception of a few with initial w-. Thus, from

\[
\begin{align*}
\text{ār-} & \quad \text{‘bring’} & \text{Indic. mār-} & \text{Subj. b(r)-} \\
\text{us-} & \quad \text{‘sleep’} & \text{mus-} & \text{b(r)-} \\
\text{asān-} & \quad \text{‘buy’} & \text{misān-} & \text{b(r)sān-} \\
\text{niš-} & \quad \text{‘sit’} & \text{miniš-} & \text{b(r)niš-} \\
\text{wān-} & \quad \text{‘read’} & \text{miwān-} & \text{b(r)wān-} \\
\text{war-} & \quad \text{‘eat’} & \text{(mi)war-, but w(r-)ar-} \\
\text{wāč-} & \quad \text{‘say’} & \text{māč-, but w(r)āč-}
\end{align*}
\]

Verbs which do not take the prefix b(r)- are stressed on the first syllable in both Present Subjunctive and Imperative, as are all verbs in the Past Conditional.

19 Short forms such as ew/a, mew/a, bew/a are not, however, reduced to *e, *me, *be. Nor are such forms as āmew/a (<*āmā-e-w/a) reduced.

20 The syllabic structure of the stem does not seem to have any bearing on the matter. Cl. keš- / mi-niš-, ḍuṣ- / mi-ṭam-, wār- / mi-wār-.

21 See § 3 (b).
(c) The negative prefix for the Present Indicative and the Imperative is normally \textit{m\textsuperscript{i}a}- for all verbs. With stems having initial \textit{a}-, however, and the stem \textit{a}- 'come', this would produce forms indistinguishable from the affirmative except occasionally in the position of the stress. \textit{ma}- is therefore replaced by \textit{mi}- and \textit{n\textsuperscript{l}r}-, giving in effect \textit{n\textsuperscript{l}m}- with these stems. Thus,

<table>
<thead>
<tr>
<th>Affirmative</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>\textit{m\textsuperscript{a}r}-</td>
<td>\textit{n\textsuperscript{l}m\textsuperscript{a}r}-</td>
</tr>
<tr>
<td>\textit{mus}-</td>
<td>\textit{m\textsuperscript{a}ws}-</td>
</tr>
<tr>
<td>\textit{mis\textsuperscript{a}n}-</td>
<td>\textit{m\textsuperscript{a}s\textsuperscript{a}n}-</td>
</tr>
<tr>
<td>\textit{mi\textsuperscript{n}i\textsuperscript{s}}-</td>
<td>\textit{m\textsuperscript{i}ani\textsuperscript{s}}-</td>
</tr>
<tr>
<td>\textit{mi\textsuperscript{w}\textsuperscript{a}n}-</td>
<td>\textit{m\textsuperscript{i}aw\textsuperscript{a}n}-</td>
</tr>
<tr>
<td>\textit{(m\textsuperscript{a})war}-</td>
<td>\textit{m\textsuperscript{a}war}-</td>
</tr>
<tr>
<td>\textit{m\textsuperscript{a}c}-</td>
<td>\textit{m\textsuperscript{i}aw\textsuperscript{a}c}-</td>
</tr>
</tbody>
</table>

and, from \textit{a}-, \textit{ma}-, \textit{n\textsuperscript{i}ma}-.

(d) The prefix \textit{n\textsuperscript{l}a}- negates all other tenses of all verbs, replacing \textit{b\textsuperscript{1}(r)}- in the Present Subjunctive.

**Personal endings.**

§ 26. There are five distinct sets of personal endings, forming the Present tenses, the Imperative, the Imperfect, the Past Indicative and Past Conditional respectively. They are essentially as follows:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperative</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sg. 1</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-\textit{u} / -\textit{w}\textsuperscript{23}</td>
<td>-\textit{\textsuperscript{l}ene}</td>
<td></td>
</tr>
<tr>
<td>2 -\textit{i} / -\textit{y}</td>
<td>-\textit{\textsuperscript{e}ni}</td>
<td></td>
</tr>
<tr>
<td>3 -\textit{o}</td>
<td>-\textit{\textsuperscript{e}}</td>
<td></td>
</tr>
<tr>
<td><strong>Pl. 1</strong></td>
<td>-\textit{\textsuperscript{me}} / -\textit{ym\textsuperscript{e}}</td>
<td>-\textit{\textsuperscript{enme}}</td>
</tr>
<tr>
<td>2 -\textit{\textsuperscript{de}} / -\textit{yd\textsuperscript{e}}</td>
<td>-\textit{\textsuperscript{ende}}</td>
<td></td>
</tr>
<tr>
<td>3 -\textit{\textsuperscript{a}}</td>
<td>-\textit{\textsuperscript{ene}}</td>
<td></td>
</tr>
<tr>
<td><strong>Past Indicative</strong></td>
<td>Past Conditional</td>
<td></td>
</tr>
<tr>
<td><strong>Sg. 1</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-\textit{\textsuperscript{a}(ne)}</td>
<td>-\textit{\textsuperscript{ene}}</td>
<td></td>
</tr>
<tr>
<td>2 -\textit{\textsuperscript{i}} / -\textit{\textsuperscript{y}} (-\textit{\textsuperscript{ay} after \textit{i}})</td>
<td>-\textit{\textsuperscript{eni}}</td>
<td></td>
</tr>
<tr>
<td>3 M.</td>
<td>-\textit{\textsuperscript{e}}</td>
<td></td>
</tr>
<tr>
<td>3 F. -\textit{\textsuperscript{a}}\textsuperscript{24}</td>
<td>-\textit{\textsuperscript{e}}</td>
<td></td>
</tr>
<tr>
<td><strong>Pl. 1</strong></td>
<td>-\textit{\textsuperscript{ime}} / -\textit{ym\textsuperscript{e}} (-\textit{\textsuperscript{ayme}})</td>
<td>-\textit{\textsuperscript{enme}}</td>
</tr>
<tr>
<td>2 -\textit{\textsuperscript{ide}} / -\textit{yd\textsuperscript{e}} (-\textit{\textsuperscript{ayde}})</td>
<td>-\textit{\textsuperscript{ende}}</td>
<td></td>
</tr>
<tr>
<td>3 -\textit{\textsuperscript{e}}</td>
<td>-\textit{\textsuperscript{ene}}</td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{22} The second forms in each case appear after stem-final vowels.

\textsuperscript{23} Hadank, publishing Mann's 'Auramâni' material, has Pres. Sg. 1 -\textit{\textsuperscript{dm}} (-\textit{\textsuperscript{um}}) in every case but one (\textit{mälü} (Sh) against \textit{mäldm} (A), p. 386) and Sg. 3 -\textit{\textsuperscript{d}} (except \textit{mäglü} (Sh), p. 390). -\textit{\textsuperscript{dm}} occurs as a Pres. Sg. 1 ending only in the literary Gorânî xoq\textsuperscript{\textprime} (e. g. Mokri, "Kurdish Songs", No. 171) and it was almost certainly this that his informant (A), if not (Sh) also, was 'selling' to Mann as Hawrâmi. The few correct forms in A's manuscript vocabulary (kindly placed at my disposal by the Akademie der Wissenschaften und der Literatur, Mainz) were not transcribed by Mann and were therefore overlooked by Hadank. They are:...
The connection between the Imperfect and Past Conditional endings is obvious. The latter must be presumed to comprise the former preceded by a 'conditional infix' \(^*\)-ā-, with \(\tilde{a} + e > \varepsilon\).

**Substantive verb.**

§ 27. (a) The substantive verb, beside the normal tenses detailed below, has a special enclitic form of the present tense. This, alone of present tenses, shows a distinction of gender in the 3rd person singular. In the 3 Sg. Masc., moreover, the postvocalic form of the enclitic depends on the position of the stress in the word supporting it.

Following a consonant, \(i\), or \(u\).  Following a vowel

\[
\begin{array}{ll}
\text{Sg. 1} & -anā \\
\text{2} & -ani \\
\text{3 M.} & -ā \\
\text{3 F.} & -ana \\
\text{Pl. 1} & -anme \\
\text{2} & -ande \\
\text{3} & -ane \\
\text{na} & -nā \\
\text{ni} & -ni \\
\{ & -n after a stressed vowel \\
\} & -na after an unstressed vowel \\
\text{na} & \text{na} \\
\text{nm} & -nme \\
\text{nd} & -nde \\
\text{ne} & -ne
\end{array}
\]

The postvocalic forms of the enclitic appear regularly as the auxiliary in the Perfect Indicative of all verbs.

(b) The enclitic also combines with \(ni\) to form the following negative present:

Sg. 1 \(n\'ianā\), 2 \(n\'iani\), 3 M. \(n\'iā\), 3 F. \(n\'iana\) – am, art, is not

Pl. 1 \(n\'ianme\), 2 \(n\'iande\), 3 \(n\'iane\) – are not

(c) Following the adverbs \(n\'i\) (v. § 45 (a)), however, the enclitic verb appears in a variant form in all persons other than the 1st Sg. The variant forms are identical with the Past Indicative endings given above. Thus, \(n\'i\)ānā, but \(n\'i\)āy, \(n\'i\)ā, \(n\'i\)āyme, \(n\'i\)āyde, and \(n\'i\)e (*\(n\'i\)-e).

\(\text{in}d\)\(ā\) \(\text{ē}k\)\(ō\)? \(\text{in}d\)\(ān\)\(ā\) \(\text{ē}\) – where are you? here I am.

23 contd. \[
\begin{align*}
\text{mh by nus} & = \text{mabruu-} 'I shut it' (cf. mābīnām, p. 381), \\
\text{mēh šūs} & = \text{mačašu-} 'I taste it' (cf. māčšām, p. 383), \\
\text{mēh ly\'us\'y} & = \text{ma\'es\'u-} 'I lick it up', \\
\text{m\'y\'e\'u/\'y\'s\'u} & = \text{m\'e\'e\'u/i\'s\'u-} 'I you wrap it up'.
\end{align*}
\]

A further corruption is to be seen in the form \(\text{mnyrwm} = \text{m\'ant\'ar\'um} 'I put down' (p. 390; it occurs twice in A's vocabulary), in which the 'preverb' -ara appears before, instead of after, the personal ending (v. § 24 above); the correct form \(\text{mnyrwh} = \text{man\'iaw-ara} is given by A on another page of his vocabulary. 24 Thus a past stem ending in a consonant or \(i\) appears to be declined like an adjective, in the 3rd person, e. g. Sg. M. \(\text{w}l\)\(T\), F. \(\text{w}l\)\(Ta\), Pl. \(w\)\(Te\). But stems with final \(\tilde{a}\) do not change like adjectives in \(\tilde{a}\), nor is the stem modified for gender or number in the 1st and 2nd persons.
(d) Examples.

min kṓr-anā / kīmāčé-nā — I am a boy / girl
lo kṓr-ani / kīmāčé-ni — you are a boy / girl
āg kṓr-ā / kēru emā-n — he is a boy / our son
ādā kīmāčé-na / kīmāčé mīn-ana — she is a girl / my daughter
emā kūče-nme / kīmāčé-nme — we are boys / girls
šmā kūče-nde / kīmāčé-nde — you are boys / girls
āgfe kūče-ne / kīmāčé-ne — they are boys / girls
ānā čēš-ā — what is that?
āsp-ā / kītēb-ā / yānā-n — it is a horse / book / house
tawānī-ana / mānī-nana — it is a stone / mare
āspe-nne / yānē-nne — they are horses / houses
kītēbakā-n / tawānakē-na — it is the book / stone
ānā āsua tātáym-ā / tātáym-na — that is my / our father’s horse
ānē mānaw tātáym-ana / tātáym-na — that is my / our father’s mare.

§ 28. The morpheme h’a- combines with the 3rd person (postvocalic) forms of the normal enclitic verb, thus

Sg. M. han, 3 F. h’ana, Pl. h’ane

with the sense ‘there is, are’.

(a) In the affirmative and interrogative, but not the negative (where the simple forms ni‘ā, etc., suffice), these forms appear with the personal pronoun suffixes giving the sense of ‘to have’.

kītēbewti hán? hánm — have you a book? (yes) I have
harmānat hāna pāyi karū? — is there anything (have you any work) that I can do for you?

hānam — yes (I have)
kārdiš hāna / hāne — he has a knife / some knives
xuēwi zarifšiš hān — she has a pleasant laugh.

(b) The ordinary enclitic substantive verb is used in conjunction with the personal pronoun suffixes in a number of idioms, e. g.

hāy-tā — are you awake?
āwūrd-šā — he is hungry (now)
(but āwūrd-n — he is hungry (poor and starving))
qūbūl-m-ā — I accept
țājīrakā hāłtšā — the merchant is lucky.
Especially common is the use with the word gar'ak ‘necessary’ to express ‘want, wish’.

\[\text{garak}\text{-m-}\text{a} \quad \text{I want (it is necessary to me)}
\]
\[\text{cëšî} \text{garakå} \quad \text{what do you want?}
\]
\[\text{agar} \text{garak'å} \text{ba} \text{m'råå} \text{btyawi} \quad \text{if you want to attain your desire . . .}
\]

In tenses other than the Present Indicative, forms of the verb bi'ay serve in all these constructions in place of the enclitic, or han, etc.

\[\text{due} \text{kër-e-š bëne} \quad \text{he had two sons}
\]
\[\text{âwrå-š be} \quad \text{he was hungry}
\]
\[\text{garåkså be} \text{bilå pay} \text{řåwe} \quad \text{they wanted to go hunting.}
\]

**Past Participle.**

§ 29. The past participle, from transitive verbs always passive in meaning, is formed from the past stem by the addition of -la. Thus, from

\[\text{wit-} \quad \text{the participle} \quad \text{wit'å} \quad \text{'having gone to sleep'}
\]
\[\text{wiard-} \quad \text{wiard'å} \quad \text{'having passed'}
\]
\[\text{âwird-} \quad \text{âwird'å} \quad \text{'having been brought'}
\]

but from

\[\text{âtê-} \quad \text{âtê'å} \quad \text{'having come'}.\]

The participle, being an adjective, has distinct feminine and plural forms. The direct case forms appear consistently throughout the compound tenses.

<table>
<thead>
<tr>
<th>M. wit'å</th>
<th>F. wit'e</th>
<th>Pl. wit'e</th>
</tr>
</thead>
<tbody>
<tr>
<td>wiard'å</td>
<td>wiard'e</td>
<td>wiard'e</td>
</tr>
<tr>
<td>âm'å</td>
<td>âm'e</td>
<td>âm'e</td>
</tr>
</tbody>
</table>

**Stress precedence.**

§ 30. The various elements which make up verbal forms each have a certain stress value, including zero. When two or more elements, which would have had the main word stress had they occurred singly, appear in the same verbal form they are subject to the following order of precedence:

1) negative prefixes, n'å-, m'å-, n'im-,
2) the ‘preverb’ suffixes -an'å, -ar'å, -aw'å (-j, -e),
3) the modal prefix b'(t)-, or the initial stress of the Present Subjunctive, Imperative, or Past Conditional,
4) the personal endings of the Present Indicative or Imperfect, or the past stem, or the past participle.

Thus the stress of a member of class 2 becomes a secondary word stress if a member of class 1 is present, as this has the main word stress. The stress of a member
of class 3 becomes a secondary word stress if a member of class 2 is present, but is often reduced entirely if a member of class 1 is present, and so on. The effect of this will be seen in the paradigms below.

Regular conjugation.

§ 31. i) The Present Indicative is formed of the present stem, the Present personal endings and, with some verbs, the modal prefix m(1)-. The substantive verb bi'ay shows slight irregularity in this tense. Thus, from:

<table>
<thead>
<tr>
<th></th>
<th>Us- 'sleep'</th>
<th>Da- 'give'</th>
<th>Kar- 'do'</th>
<th>B- 'be'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td>mus'ū</td>
<td>mid'aw</td>
<td>kar'u</td>
<td>bu</td>
</tr>
<tr>
<td>2</td>
<td>mus'i</td>
<td>mid'ay</td>
<td>kar'i</td>
<td>bi</td>
</tr>
<tr>
<td>3</td>
<td>mus'o</td>
<td>mid'o</td>
<td>kar'o</td>
<td>bo</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>mus'me</td>
<td>midg'me</td>
<td>kar'me</td>
<td>b'im</td>
</tr>
<tr>
<td>2</td>
<td>mus'de</td>
<td>midg'de</td>
<td>kar'de</td>
<td>b'id</td>
</tr>
<tr>
<td>3</td>
<td>mus'ā</td>
<td>mid'ā</td>
<td>kar'ā</td>
<td>bā</td>
</tr>
</tbody>
</table>

Negative, with the prefix m'α-,

<table>
<thead>
<tr>
<th></th>
<th>M'awsu</th>
<th>M'agaw</th>
<th>M'akar,u</th>
<th>M'abu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

ii) The Present Subjunctive is formed of the present stem and the Present personal endings with, in some cases, the modal prefix b'(i)-. When this is not present the first syllable of the stem is stressed. The subjunctive of the verb 'to be' is only distinguished from the indicative in the negative.

<table>
<thead>
<tr>
<th></th>
<th>B'usu</th>
<th>B'igaw</th>
<th>Karu</th>
<th>Bu</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>B'usi</td>
<td>B'igay</td>
<td>Kar'i</td>
<td>Bi</td>
</tr>
<tr>
<td>3</td>
<td>B'uso</td>
<td>B'ido</td>
<td>Kar'o</td>
<td>Bo</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>B'usme</td>
<td>B'igaym'e</td>
<td>Kar'me</td>
<td>B'im</td>
</tr>
<tr>
<td>2</td>
<td>B'usde</td>
<td>B'idayd'e</td>
<td>Kar'de</td>
<td>B'id</td>
</tr>
<tr>
<td>3</td>
<td>B'usā</td>
<td>B'idā</td>
<td>Kar'ā</td>
<td>Bā</td>
</tr>
</tbody>
</table>

Negative, with the prefix n'a-,

<table>
<thead>
<tr>
<th></th>
<th>N'awsu</th>
<th>N'agaw</th>
<th>N'akaru,u</th>
<th>N'abu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

iii) The Imperative consists of the present stem and the Imperative endings and, with some verbs, the prefix b'(i)-.

<table>
<thead>
<tr>
<th></th>
<th>B'usa</th>
<th>(B'i)da</th>
<th>Kar'a</th>
<th>Ba</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl. 2</td>
<td>B'usde</td>
<td>(B'i)dayde</td>
<td>Karde</td>
<td>B'id</td>
</tr>
</tbody>
</table>
Negative, i.e. prohibitive, with the prefix \( \text{m'a}- \),

<table>
<thead>
<tr>
<th>Sg. 2</th>
<th>( m\text{'awsa} )</th>
<th>( m\text{'اغa} )</th>
<th>( m\text{'aka} \text{'ara} )</th>
<th>( m\text{'aba} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl. 2</td>
<td>( m\text{'awsde} )</td>
<td>( m\text{'اغا} \text{'ayde} )</td>
<td>( m\text{'aka} \text{'arde} )</td>
<td>( m\text{'a} \text{'ide} )</td>
</tr>
</tbody>
</table>

iv) The Imperfect is formed simply by the addition of the Imperfect endings to the present stem.

<table>
<thead>
<tr>
<th>Sg. 1</th>
<th>( \text{us'ene} )</th>
<th>( \text{d'ene} )</th>
<th>( \text{kar'ene} )</th>
<th>( \text{b'ene} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>( \text{us'eni} )</td>
<td>( \text{d'eni} )</td>
<td>( \text{kar'eni} )</td>
<td>( \text{b'eni} )</td>
</tr>
<tr>
<td>3</td>
<td>( \text{us'e} )</td>
<td>( \text{de} )</td>
<td>( \text{kar'e} )</td>
<td>( \text{be} )</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>( \text{us'enme} )</td>
<td>( \text{d'enme} )</td>
<td>( \text{kar'enme} )</td>
<td>( \text{b'enme} )</td>
</tr>
<tr>
<td>2</td>
<td>( \text{us'ende} )</td>
<td>( \text{d'ende} )</td>
<td>( \text{kar'ende} )</td>
<td>( \text{b'ende} )</td>
</tr>
<tr>
<td>3</td>
<td>( \text{us'ene} )</td>
<td>( \text{d'ene} )</td>
<td>( \text{kar'ene} )</td>
<td>( \text{b'ene} )</td>
</tr>
</tbody>
</table>

Negative, with the prefix \( \text{n'a}- \),

<table>
<thead>
<tr>
<th>Sg. 1</th>
<th>( \text{n'aws\text{'}ene} )</th>
<th>( \text{n'اغ\text{'}ene} )</th>
<th>( \text{n'aka} \text{'ar\text{'}ene} )</th>
<th>( \text{n'aba} \text{'ene} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

v) The Past Indicative is formed by the addition of the appropriate personal endings to the past stem. Thus, from:

- \( \text{wit}- \) 'sleep'
- \( \text{d\text{'}a}- \) 'give'
- \( \text{kard}- \) 'do'
- \( \text{bi}- \) 'be'

<table>
<thead>
<tr>
<th>Sg. 1</th>
<th>( \text{w} \text{'}\text{ti}(\text{ne}) )</th>
<th>( \text{d\text{'}a}(\text{ne}) )</th>
<th>( \text{kard\text{'}a}(\text{ne}) )</th>
<th>( \text{b\text{'}ia}(\text{ne}) )</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>( \text{w} \text{'}\text{ti} )</td>
<td>( \text{d\text{'}a} )</td>
<td>( \text{kard} )</td>
<td>( \text{b\text{'}i} )</td>
</tr>
<tr>
<td>3 M.</td>
<td>( \text{wit} )</td>
<td>( \text{d\text{'}a} )</td>
<td>( \text{kard} )</td>
<td>( \text{b\text{'}i} )</td>
</tr>
<tr>
<td>3 F.</td>
<td>( \text{w} \text{'}\text{ta} )</td>
<td>( \text{d\text{'}a} )</td>
<td>( \text{kard} )</td>
<td>( \text{b\text{'}i} )</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>( \text{w} \text{'}\text{time} )</td>
<td>( \text{d\text{'}ayme} )</td>
<td>( \text{kard\text{'}ime} )</td>
<td>( \text{b\text{'}iayme} )</td>
</tr>
<tr>
<td>2</td>
<td>( \text{w} \text{'}\text{tide} )</td>
<td>( \text{d\text{'}ayde} )</td>
<td>( \text{kard\text{'}ide} )</td>
<td>( \text{b\text{'}iayde} )</td>
</tr>
<tr>
<td>3</td>
<td>( \text{w} \text{'}\text{te} )</td>
<td>( \text{de} )</td>
<td>( \text{kard\text{'}e} )</td>
<td>( \text{b\text{'}ie} )</td>
</tr>
</tbody>
</table>

Negative,

<table>
<thead>
<tr>
<th>Sg. 1</th>
<th>( \text{n'aw} \text{'}\text{t\text{'a}(\text{ne})} )</th>
<th>( \text{n'اغ\text{'}\text{a}(\text{ne})} )</th>
<th>( \text{n'aka} \text{'arg\text{'}a}(\text{ne}) )</th>
<th>( \text{n'abi} \text{'a}(\text{ne}) )</th>
</tr>
</thead>
<tbody>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

vi) The Past Conditional consists of the past stem, always stressed on the first syllable, and the Past Conditional endings.

<table>
<thead>
<tr>
<th>Sg. 1</th>
<th>( \text{w} \text{'}\text{t\text{'e}ne} )</th>
<th>( \text{d\text{'}ene}^{25} )</th>
<th>( \text{kard\text{'}e} \text{'ene} )</th>
<th>( \text{b\text{'}i\text{'}e} \text{'ene} )</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>( \text{w} \text{'}\text{t\text{'eni} )</td>
<td>( \text{d\text{'}eni} )</td>
<td>( \text{kard\text{'}eni} )</td>
<td>( \text{b\text{'}i\text{'}eni} )</td>
</tr>
<tr>
<td>3</td>
<td>( \text{w} \text{'}\text{te} )</td>
<td>( \text{de} )</td>
<td>( \text{kard\text{'}e} )</td>
<td>( \text{b\text{'}ie} )</td>
</tr>
</tbody>
</table>

\(^{25}\) See next note.
vii) The Perfect Indicative, being formed from the past participle by the addition of the enclitic present of the substantive verb, has distinct forms for Masc. and Fem. in the singular.

<table>
<thead>
<tr>
<th>Pl.</th>
<th>M.</th>
<th>Sg. 1 M.</th>
<th>1 F.</th>
<th>2 M.</th>
<th>2 F.</th>
<th>3 M.</th>
<th>3 F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wi'ti'enme</td>
<td>d'enme</td>
<td>k'argi'enme</td>
<td>b'i'enme</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>wi'ti'ende</td>
<td>d'ende</td>
<td>k'argi'ende</td>
<td>b'i'ende</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>wi'ti'ene</td>
<td>d'ene</td>
<td>k'argi'ene</td>
<td>b'i'ene</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Negative,

<table>
<thead>
<tr>
<th>Sg. 1</th>
<th>n'awti'ene</th>
<th>n'aqgi'ene</th>
<th>n'akargi'ene</th>
<th>n'abi'ene</th>
</tr>
</thead>
</table>

etc.

etc.

etc.

etc.

viii) The Perfect Subjunctive is formed from the past participle by the addition of the Present Subjunctive of the substantive verb (see ii) above).

<table>
<thead>
<tr>
<th>Pl.</th>
<th>M.</th>
<th>Sg. 1 M.</th>
<th>1 F.</th>
<th>2 M.</th>
<th>2 F.</th>
<th>3 M.</th>
<th>3 F.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>wi'ti'enme</td>
<td>d'enme</td>
<td>k'argi'enme</td>
<td>b'i'enme</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>wi'ti'ende</td>
<td>d'ende</td>
<td>k'argi'ende</td>
<td>b'i'ende</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>wi'ti'ene</td>
<td>d'ene</td>
<td>k'argi'ene</td>
<td>b'i'ene</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Negative,

<table>
<thead>
<tr>
<th>Sg. 1</th>
<th>n'awti'anā</th>
<th>n'aqgi'anā</th>
<th>n'akargi'anā</th>
<th>n'abi/anā</th>
</tr>
</thead>
</table>

etc.

etc.

etc.

etc.

**26** A number of Past Conditional and Perfect Indicative forms of the verb ɗā- are identical. Regarding this peculiarity of verbs with a past stem ending in ɗ-à-, see § 33 (a).
ix) The Pluperfect is formed from the past participle by the addition of the Imperfect (and not, as might be expected, the Past) tense forms of the auxiliary verb.

Pl. 1

Negative,

Sg. 1 M.  

etc.  

etc.  

etc.  

etc.

x) The Perfect Conditional consists of the past participle and the Past Conditional forms of the auxiliary.

Pl. 1

Negative,

Sg. 1 M.  

etc.  

etc.  

etc.  

etc.

Variant conjugations.

§ 32. (a) Variations from the regular conjugation are caused, in the present tenses, by the different combinations of the modal and negative prefixes with certain present
stems (v. § 25). In the past tenses the only normal deviation is in the position of the stress in polysyllabic stems. The following are representative examples. From:

är- ‘bring’   asän- ‘buy’   wiår- ‘pass’   wâc- ‘say’

i) Present Indicative.

Sg. 1  mår\'u       m\'isän\'u       wiår\'u       mâc\'u
Neg.  n\'mår\'u       m\'asän\'u       m\'aw\'år\'u       m\'awâc\'u

ii) Present Subjunctive.

Sg. 1  b\'år\u       bis\'ānu\u\u\u27       wiår\u       w\'âc\u
Neg.  n\'år\u       n\'asän\u       n\'awår\u       n\'awâc\u

iii) Imperative.

Sg. 2  b\'år\a       bis\'āna       wiår\a       w\'âc\a
Neg.  n\'im\'år\a       m\'as\'āna       m\'aw\'iår\a       m\'aw\'âc\a

iv) Imperfect.

Sg. 1  är\'ene       asän\'ene       wiår\'ene       wâc\'ene
Neg.  n\'är\'ene       n\'asän\'ene       n\'awår\'ene       n\'awâc\'ene

From:  āw\'ird- ‘bring’       wiår- ‘pass’

v) Past Indicative.

Sg. 1  āw\'ird\'āne       wiår\'āne\(ne\)
Neg.  n\'aw\'ird\'āne       n\'awiår\'āne

vi) Past Conditional.

Sg. 1  \'aw\'ird\'ene       wiår\'ene
Neg.  n\'aw\'ird\'ene       n\'awiår\'ene

vii) Perfect Indicative.

Sg. 1 M.  āw\'ird\'an\a       wiår\'an\a
Neg.  n\'aw\'ird\'an\a       n\'awiår\'an\a

eetc., etc.

(b) The ‘preverbs’ ana, ara, awa (-o, -e) alter the usual stress patterns throughout the conjugation. Thus,

27 See § 3 (b).
from: *araništ|ay, niš- 'sit down' \( \text{awawārd|ay, war- 'drink'} \)

i) Present Indicative.

| Sg. 1 | m\|inisu\|ar|a | \( (m|)\text{waru}^\circ \) |
|-------|-----------------|-----------------|
| 2     | m\|inisì|ar|a  | \( (m|)\text{war}^\circ \) |
| 3     | m\|inisì|or|a  | \( (m|)\text{war}\,\text{ow}^a \) |
| Pl. 1  | m\|inisın|er|a  | \( (m|)\text{war}m\,\text{ew}^a, -\text{war}m^e \) |
| 2     | m\|inisı|er|a  | \( (m|)\text{ward}\,\text{ew}^a, -\text{ward}^e \) |
| 3     | m\|inisı|ær|a  | \( (m|)\text{war}\,\text{aw}^a \) |

Negative.

| Sg. 1 | m\|anišuar|a | m\|awaru|a |
|-------|-----------------|-----------------|
|       | etc.            | etc.            |

ii) Present Subjunctive.

| Sg. 1 | b\|inisuar|a  | w\|aru|a |
|-------|-----------------|-----------------|
| 2     | b\|inisı|ar|a  | w\|ari|a |
| 3     | b\|inisı|or|a  | w\|arow|a |
| Pl. 1  | b\|inisın|er|a  | w\|ar|mew|a, \text{warm}^e |
| 2     | b\|inisı|der|a  | w\|ar|dew|a, \text{ward}^e |
| 3     | b\|inisı|ær|a  | w\|ar|aw|a |

Negative.

| Sg. 1 | n\|anišuar|a | n\|awaru|a |
|-------|-----------------|-----------------|
|       | etc.            | etc.            |

iii) Imperative.

| Sg. 2 | b\|inisar|a  | war\|a |
|-------|-----------------|-----------------|
| Pl. 2  | b\|inisı|der|a  | w\|ar|dew|a, \text{ward}^e |

Negative.

| Sg. 2 | m\|anišar|a | m\|awar|a |
|-------|-----------------|-----------------|
| Pl. 2  | m\|anišı|der|a  | m\|awardew|a, -\text{ward}^e |

iv) Imperfect.

| Sg. 1 | niš\|ener|a | war\|enew|a, \text{war}^e |
|-------|-----------------|-----------------|
| 2     | niš\|eni|ar|a  | war\|en|a |
| 3     | niš\|er|a  | war\|ew|a, \text{war}^e |
| Pl. 1  | niš\|enı|mer|a  | war\|enmew|a, \text{war|enm}^e |
| 2     | niš\|enı|der|a  | war\|endew|a, \text{war|end}^e |
| 3     | niš\|ener|a  | war\|enew|a, \text{war|en}^e |
 Nr. 3

Negative.

Sg. 1 \( n^\text{anishener|a} \) \( n^\text{awarenew|a}, -\text{ware|e} \)

etc.

v) Past Indicative.

Sg. 1 \( n^\text{ištā(ne)r|a} \)

2 \( n^\text{ištiar|a} \)

3 M/F. \( n^\text{ištar|a} \)

Pl. 1 \( n^\text{ištimer|a} \)

2 \( n^\text{išlider|a} \)

3 \( n^\text{išter|a} \)

Negative.

Sg. 3 \( n^\text{anistar|a} \)

etc.

vi) Past Conditional.

Sg. 1 \( n^\text{ištener|a} \)

2 \( n^\text{ištieniar|a} \)

3 \( n^\text{išter|a} \)

Pl. 1 \( n^\text{ištenmer|a} \)

2 \( n^\text{ištender|a} \)

3 \( n^\text{ištener|a} \)

Negative.

Sg. 3 \( n^\text{anist|er|a} \)

etc.

vii) Perfect Indicative.

Sg. 1 M. \( ništ\text{,aniar|a} \)

1 F. \( ništ\text{,enar|a} \)

2 M. \( ništ\text{,aniar|a} \)

2 F. \( ništ\text{,eniar|a} \)

3 M. \( ništ\text{,anar|a} \)

3 F. \( ništ\text{,enar|a} \)

Pl. 1 \( ništ\text{,enmer|a} \)

2 \( ništ\text{,ender|a} \)

3 \( ništ\text{,ener|a} \)

\( wārd\text{,an|e} \)

\( wārd\text{,en|e} \)

\( wārd\text{,enew|a}, wārd\text{,en|e} \)
Negative.

Sg. 3 M. \( n\'ani\text{š}t\text{a}n\text{a}r\text{i}a \)

\( n\'\text{aw}\text{\textbar} \text{fa}n\text{\textbar} \text{a} \)

etc.

etc.

viii) Perfect Subjunctive.

Sg 1 M. \( ni\text{š}t\text{\textbar}\text{a}b\text{\textbar}r\text{\textbar}a \)

1 F. \( ni\text{š}t\text{\textbar}\text{e}b\text{\textbar}r\text{\textbar}a \)

2 M. \( ni\text{š}t\text{\textbar}\text{a}b\text{\textbar}r\text{\textbar}a \)

2 F. \( ni\text{š}t\text{\textbar}eb\text{\textbar}r\text{\textbar}a \)

3 M. \( ni\text{š}t\text{\textbar}\text{a}b\text{\textbar}r\text{\textbar}a \)

3 F. \( ni\text{š}t\text{\textbar}\text{e}b\text{\textbar}r\text{\textbar}a \)

Pl. 1 \( ni\text{š}t\text{\textbar}e\text{b}m\text{\textbar}r\text{\textbar}a \)

2 \( ni\text{š}t\text{\textbar}eb\text{\textbar}d\text{\textbar}r\text{\textbar}a \)

3 \( ni\text{š}t\text{\textbar}eb\text{\textbar}r\text{\textbar}a \)

Negative.

Sg. 3 M. \( n\'ani\text{š}t\text{a}b\text{\textbar}r\text{\textbar}a \)

\( n\'\text{aw}\text{\textbar} \text{f}a\text{\textbar}b\text{\textbar}w\text{\textbar}a \)

etc.

etc.

ix) Pluperfect.

Sg. 3 M. \( ni\text{š}t\text{\textbar}a\text{b}r\text{\textbar}a \)

\( w\text{\textbar}r\text{\textbar}d\text{\textbar}a \text{b}\text{\textbar}w\text{\textbar}a \)

Neg. \( n\'ani\text{š}t\text{a}b\text{\textbar}r\text{\textbar}a \)

\( n\'\text{aw}\text{\textbar}r\text{\textbar}d\text{\textbar}a \text{b}\text{\textbar}w\text{\textbar}a \)

etc.

etc.

x) Perfect Conditional.

Sg. 3 M. \( ni\text{š}t\text{\textbar}a\text{b}r\text{\textbar}a \)

\( w\text{\textbar}r\text{\textbar}d\text{\textbar}a \text{b}\text{\textbar}e\text{\textbar}w\text{\textbar}a \)

Neg. \( n\'ani\text{š}t\text{a}b\text{\textbar}r\text{\textbar}a \)

\( n\'\text{aw}\text{\textbar}r\text{\textbar}d\text{\textbar}a \text{b}\text{\textbar}e\text{\textbar}w\text{\textbar}a \)

etc.

etc.

Irregular Conjugation.

§ 33. (a) The verb \( lu\text{\textbar}\text{\textbar}y \) ‘to go’ is conjugated irregularly, mainly in that the stems, present \( lu\text{\textbar} \), past \( lu\text{\textbar}\text{\textbar} \), lose the vowel -\( u \)- throughout in the negative and also in the Present Indicative and Subjunctive tenses. Parts of the conjugation of the more regular type, \( xu\text{\textbar}\text{\textbar}y \) ‘laugh’, \( du\text{\textbar}\text{\textbar}y \) ‘talk’, are given below for comparison.

The verbs \( \text{\textbar}m\text{\textbar}\text{\textbar}y \) ‘to come’, \( awa\text{-}\text{\textbar}m\text{\textbar}\text{\textbar}y \) ‘come back’, have a number of irregular forms, notably the 3rd Sg. Present, Indicative and Subjunctive, and certain of the Imperative forms.

Both of these irregular verbs, even more than regular verbs with a past stem ending in -\( 1\text{\textbar} \), present a number of tense forms which are distinguished, in the affirmative, by the position of the stress alone. In the negative even this distinction is obscured. E. g.
Nr. 3

Perf. Indic. Pl. 3 lu\l\'ene
Neg. n\l\'alene = Neg. n\l\'alene
Past Indic. Pl. 3 \l\'äm\'e
Neg. n\l\'äm\'e = Neg. n\l\'äm\'e

Note also the negative forms of
Past Indic. Sg. 3 lu\l\'ä
Neg. n\l\'alä = Neg. n\l\'alä

(b) From: \l(u)- 'go'
  x\l- 'laugh'
  a- 'come'
  a-+ -awa

i) Present Indicative.

Sg. 1 mil\l\'u xy\l\'u maw maw\l\'o
  2 mil\l\'i xu\l\'i may may\l\'o
  3 mil\l\'o xu\l\'o me mew\l\'a
Pl. 1 milm\l\'e xom\l\'e m\l\'ayme m\l\'ayme
  2 mild\l\'e xod\l\'e m\l\'ayde m\l\'ayde
  3 mil\l\'ä xu\l\'ä m\l\'ayä m\l\'ayäw\l\'a

ii) Present Subjunctive.

Sg. 1 b\l\'il\l\'u x\l\'i\l\'u baw baw\l\'o
  2 b\l\'il\l\'i x\l\'i\l\'i bay etc.
  3 b\l\'il\l\'o x\l\'i\l\'o be etc.
Pl. 1 b\l\'il\l\'me x\l\'i\l\'me b\l\'ayme
  2 b\l\'il\l\'de x\l\'i\l\'de b\l\'ayde
  3 b\l\'il\l\'ä x\l\'i\l\'ä b\l\'ayä

iiii) Imperative.

Sg. 2 l\l\'ua x\l\'ua bo bor\l\'e\l\'e
Pl. 2 l\l\'ode x\l\'ode b\l\'ayde bayd\l\'e

28 See next note.
Negative.

Sg. 2  |  m'ala |  m'axua |  n'im |  n'imor\(e^{29}\)  
Pl. 2  |  m'alde |  m'ax\(e\)ode |  n'im\(a\)yde |  n'imayd\(e\)

iv) Imperfect.

Sg. 1  |  lu'ene |  xu'ene |  'ene |  en\(e\)  
2      |  lu'eni  | etc.     |  'eni  |  en\(i\)\(o\)  
3      |  lu'e    | etc.     |  e    |  ew\(a\)  
Pl. 1  |  lu'enme |  'enme   |  en\(m\)\(e\)  
2      |  lu'ende | etc.     |  ende |  end\(e\)  
3      |  lu'ene  | etc.     |  'ene |  en\(e\)

Negative.

Sg. 1  |  n'al\(e\)ene |  n'ene |  n'ene  
etc.    | etc.       | etc.      

From:  |  lu\(a\)- 'go'  |  xu\(a\)- 'laugh'  |  åm\(a\)- 'come'  |  +-awa

v) Past Indicative.

Sg. 1  |  lu'\(a\)(ne) |  xu'\(a\)(ne) |  åm'\(a\)(ne) |  *åmäw\(a\), åmän\(e\)  
2      |  lu'\(a\)y  | etc.       |  åm'\(a\)y |  åmäy\(\?\)  
3 M./F. |  lu'\(a\)   | åm'\(a\)   |  åmäw\(a\)  |  åmäy\(\?\)  
Pl. 1  |  lu'\(a\)yme | åm'\(a\)yme | åmäy\(m\)\(e\)  
2      |  lu'\(a\)yde | åm'\(a\)yde | åmäy\(d\)\(e\)  
3      |  lu'\(a\)e  | åm'\(e\)  | åme\(w\)\(a\)  |  åmew\(a\)

Negative.

Sg. 1  |  n'al\(a\)ne |  n'axu\(a\)ne |  n'åm\(a\)ne |  n'åmän\(e\)  
2      |  n'al\(a\)y  | etc.       |  n'åmäy |  etc.      
3      |  n'al\(a\)  | n'åmä   |  
Pl. 1  |  n'al\(a\)yme | n'åm\(a\)yme |  
2      |  n'al\(a\)yde | n'åm\(a\)yde |  
3      |  n'al\(a\)e  | n'åme   |  

vi) Past Conditional.

Sg. 1  |  lu\(a\)ene |  xu\(a\)ene |  åm\(a\)ene |  åmen\(e\)  
2      |  lu\(a\)eni  | etc.     |  åm\(a\)ni |  åmen\(i\)\(o\)  
3      |  lu'\(a\)e  | åme   |  åme\(w\)\(a\)  |  åmew\(a\)

\(^{29}\) The introduction of an euphonic -\(r\)- into the Imperative, normal in the neighbouring Kurdish dialects (v. KDS, I, § 210 (b)), is restricted here to the two singular forms of this verb alone.
<table>
<thead>
<tr>
<th>Number</th>
<th>Form</th>
<th>1st Person Singular</th>
<th>2nd Person Singular</th>
<th>3rd Person Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl. 1</td>
<td>lu'ēnme</td>
<td>1'āmēnme</td>
<td>1'amēnme</td>
<td>1'amēnme</td>
</tr>
<tr>
<td></td>
<td>lu'ēnde</td>
<td>1'āmēnde</td>
<td>1'amēnde</td>
<td>1'amēnde</td>
</tr>
<tr>
<td></td>
<td>lu'ēne</td>
<td>1'āmēne</td>
<td>1'amēne</td>
<td>1'amēne</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Negative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sg. 1</td>
<td>n'alēne</td>
<td>n'aaxēne</td>
<td>n'amēne</td>
<td>n'amēne</td>
</tr>
<tr>
<td></td>
<td></td>
<td>etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n'alēni</td>
<td>etc.</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>n'alē</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td>n'alēnme</td>
<td>n'amēnme</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n'alēnde</td>
<td>n'amēnde</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n'alēne</td>
<td>n'amēne</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vii) Perfect Indicative.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sg. 1 M.</td>
<td>lu'ānā</td>
<td>xu'ānā</td>
<td>ām'ānā</td>
<td>ām'ānāwā</td>
</tr>
<tr>
<td></td>
<td>lu'ēnā</td>
<td>xu'ēnā</td>
<td>ām'ēnā</td>
<td>ām'ēnāwā</td>
</tr>
<tr>
<td></td>
<td>lu'āni</td>
<td>etc.</td>
<td>ām'āni</td>
<td>ām'āniwō</td>
</tr>
<tr>
<td></td>
<td>lu'ēni</td>
<td>etc.</td>
<td>ām'ēni</td>
<td>ām'ēniwō</td>
</tr>
<tr>
<td></td>
<td>lu'ān</td>
<td></td>
<td>ām'ān</td>
<td>ām'ānō</td>
</tr>
<tr>
<td></td>
<td>lu'ēna</td>
<td></td>
<td>ām'ēna</td>
<td>ām'ēnō</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>lu'ēnme</td>
<td></td>
<td>ām'ēnme</td>
<td>ām'ēnme</td>
</tr>
<tr>
<td></td>
<td>lu'ēnde</td>
<td></td>
<td>ām'ēnde</td>
<td>ām'ēnde</td>
</tr>
<tr>
<td></td>
<td>lu'ēne</td>
<td></td>
<td>ām'ēne</td>
<td>ām'ēne</td>
</tr>
<tr>
<td>Negative. (cf. Past Conditional, negative, above)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sg. 1 M.</td>
<td>n'al'ānā</td>
<td>n'axu'ānā</td>
<td>n'am'ānā</td>
<td>n'amānawā</td>
</tr>
<tr>
<td></td>
<td>n'al'ēnā</td>
<td>n'axu'ēnā</td>
<td>n'am'ēnā</td>
<td>n'amēnawā</td>
</tr>
<tr>
<td></td>
<td>n'al'āni</td>
<td>etc.</td>
<td>n'am'āni</td>
<td>etc.</td>
</tr>
<tr>
<td></td>
<td>n'al'ēni</td>
<td>etc.</td>
<td>n'am'ēni</td>
<td>etc.</td>
</tr>
<tr>
<td></td>
<td>n'al'ān</td>
<td></td>
<td>n'amān</td>
<td></td>
</tr>
<tr>
<td></td>
<td>n'al'ēna</td>
<td></td>
<td>n'amēna</td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td>n'al'ēnme</td>
<td></td>
<td>n'amēnme</td>
<td></td>
</tr>
<tr>
<td></td>
<td>n'al'ēnde</td>
<td></td>
<td>n'amēnde</td>
<td></td>
</tr>
<tr>
<td></td>
<td>n'al'ēne</td>
<td></td>
<td>n'amēne</td>
<td></td>
</tr>
<tr>
<td>viii) Perfect Subjunctive.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sg. 1 M./F.</td>
<td>lu'ā/ēbu</td>
<td>xu'ā/ēbu</td>
<td>ām'ā/ēbu</td>
<td>ām'ājēbuō</td>
</tr>
<tr>
<td></td>
<td>lu'ā/ēbi</td>
<td>etc.</td>
<td>ām'ā/ēbi</td>
<td>etc.</td>
</tr>
<tr>
<td></td>
<td>lu'ā/ēbo</td>
<td></td>
<td>ām'ā/ēbo</td>
<td></td>
</tr>
<tr>
<td>Pl. 1</td>
<td>lu'ēbime</td>
<td></td>
<td>ām'ēbime</td>
<td></td>
</tr>
<tr>
<td></td>
<td>lu'ēbide</td>
<td></td>
<td>ām'ēbide</td>
<td></td>
</tr>
<tr>
<td></td>
<td>lu'ēbā</td>
<td></td>
<td>ām'ēbā</td>
<td></td>
</tr>
</tbody>
</table>
Negative.

Sg. 1 M./F.  
\( n'al/\ddot{a}/\ddot{e}b\)  
\( n'axu/\ddot{a}/\ddot{e}bu \)  
\( n'\ddot{a}m/\ddot{a}/\ddot{e}bu \)  
\( n'\ddot{a}m\ddot{a}/\ddot{e}bu,\ddot{a} \)  

et.

ix) Pluperfect.

Sg. 1 M./F.  
\( lu'\ddot{a}/\ddot{e}bene \)  
\( xu'\ddot{a}/\ddot{e}bene \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}bene \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}bene,\ddot{a} \)  

2  
\( lu'\ddot{a}/\ddot{e}beni \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}beni \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}beni,\ddot{a} \)  

3  
\( lu'\ddot{a}/\ddot{e}be \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}be \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}be,\ddot{a} \)  

Pl. 1  
\( lu'\ddot{e}beneme \)  
\( \ddot{a}m/\ddot{e}beneme \)  
\( \ddot{a}m/\ddot{e}beneme,\ddot{a} \)  

2  
\( lu'\ddot{e}bende \)  
\( \ddot{a}m/\ddot{e}bende \)  
\( \ddot{a}m/\ddot{e}bende,\ddot{a} \)  

3  
\( lu'\ddot{e}bene \)  
\( \ddot{a}m/\ddot{e}bene \)  
\( \ddot{a}m/\ddot{e}bene,\ddot{a} \)  

Negative.

Sg. 1 M./F.  
\( n'al/\ddot{a}/\ddot{e}bene \)  
\( n'axu/\ddot{a}/\ddot{e}bene \)  
\( n'\ddot{a}m/\ddot{a}/\ddot{e}bene \)  
\( n'\ddot{a}m\ddot{a}/\ddot{e}bene,\ddot{a} \)  

et.

x) Perfect Conditional.

Sg. 1 M./F.  
\( lu'\ddot{a}/\ddot{e}biene \)  
\( xu'\ddot{a}/\ddot{e}biene \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}biene \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}biene,\ddot{a} \)  

2  
\( lu'\ddot{a}/\ddot{e}bieni \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}bieni \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}bieni,\ddot{a} \)  

3  
\( lu'\ddot{a}/\ddot{e}bie \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}bie \)  
\( \ddot{a}m/\ddot{a}/\ddot{e}bie,\ddot{a} \)  

Pl. 1  
\( lu'\ddot{e}bieneme \)  
\( \ddot{a}m/\ddot{e}bieneme \)  
\( \ddot{a}m/\ddot{e}bieneme,\ddot{a} \)  

2  
\( lu'\ddot{e}biende \)  
\( \ddot{a}m/\ddot{e}biende \)  
\( \ddot{a}m/\ddot{e}biende,\ddot{a} \)  

3  
\( lu'\ddot{e}biene \)  
\( \ddot{a}m/\ddot{e}biene \)  
\( \ddot{a}m/\ddot{e}biene,\ddot{a} \)  

Negative.

Sg. 1 M./F.  
\( n'al/\ddot{a}/\ddot{e}biene \)  
\( n'axu/\ddot{a}/\ddot{e}biene \)  
\( n'\ddot{a}m/\ddot{a}/\ddot{e}biene \)  
\( n'\ddot{a}m\ddot{a}/\ddot{e}biene,\ddot{a} \)  

et.

Passive.

§ 34. The passive of all transitive verbs is formed by means of a secondary conjugation, based on two stems derived from the transitive verb. In forming the passive stems the morphemes \(-ia-, \) present, and \(-i\'a-, \) past, are added directly to the transitive present stem. Thus:

\[ ku\ddot{s}\ddot{t}ay, \; k\ddot{u}\ddot{s}\ldots \] ‘kill’ > \( ku\ddot{s}\ddot{s}ia-, \; k\ddot{u}\ddot{s}\ddot{a}- \) ‘be killed’

\( (awa)\ddot{w}\ddot{a}nay, \; \ddot{w}\ddot{a}n- \) ‘read’ > \( \ddot{w}\ddot{a}nia-, \; \ddot{w}\ddot{a}ni\ddot{a}- \) ‘be read’

\( \ddot{w}\ddot{a}tay, \; \ddot{w}\ddot{a}\ddot{c}- \) ‘say’ > \( \ddot{w}\ddot{a}\ddot{c}ia-, \; \ddot{w}\ddot{a}\ddot{c}\ddot{a}- \) ‘be said’

A few passive verbs have slightly irregular stems, e.g.

\( da\ddot{y}, \; d\ddot{a}- \) ‘give’ > \( diria-, \; diri\ddot{a}- \) ‘be given’

\( kar\ddot{d}ay, \; kar- \) ‘do’ > \( kiria-, \; kir\ddot{i}\ddot{a}- \) ‘be done’

\( gir\ddot{t}ay, \; ger- \) ‘take’ > \( giria-, \; gir\ddot{i}\ddot{a}- \) ‘be taken, blocked’
Passive verbs are identical in form with a number of intransitive verbs with infinitives in -i\(\ddot{a}y\) (v. § 22 (b)) and are conjugated regularly (see below).

Causative.

§ 35. A causative verb is also expressed by a secondary conjugation based on stems derived from the simple verb. The causative morphemes are -(i)n\(\ddot{a}\), present, and -(i)n\(\ddot{a}\)-, past, added to the present stem of the simple verb. Thus:

\[\begin{align*}
es\ddot{a}y, \ e\ddot{s}- & \quad \text{‘hurt’ v. i.} \quad > \quad e\ddot{s}\ddot{n}-, \ e\ddot{s}\ddot{n}\ddot{a}- \quad \text{‘hurt’ v. t.} \\
giraw\ddot{a}y, \ giraw- & \quad \text{‘weep’} \quad > \quad giraw\ddot{n}-, \ giraw\ddot{n}\ddot{a}- \quad \text{‘make weep’} \\
pizm\ddot{a}y, \ pizm- & \quad \text{‘sneeze’} \quad > \quad pizm\ddot{n}-, \ pizm\ddot{n}\ddot{a}- \quad \text{‘make sneeze’}
\end{align*}\]

When the simple present stem ends in -ia-, however, this is displaced by the causative morphemes, e.g.

\[\begin{align*}
fawti\ddot{a}y, \ fawtia- & \quad \text{‘perish’} \quad > \quad fawtm-, \ fawtm\ddot{a}- \quad \text{‘destroy’}, \\
\end{align*}\]

with the exception of

\[\begin{align*}
giraily, \ giria- & \quad \text{‘boil’ v. i.} \quad > \quad girin-, \ girin\ddot{a}- \quad \text{‘boil’ v. t.}
\end{align*}\]

To an intransitive verb with present stem in -u-, viz. du\(\ddot{a}y\), du- ‘talk, chatter’, there corresponds a transitive, causative in form, don\(\ddot{a}y\), don- ‘talk to, address’.

The causative verb is conjugated regularly as a transitive verb with infinitive in -i\(\ddot{a}y\). Some verbs, causative in form, have simple transitive meaning, e.g. awa\(\ddot{s}oqn\ddot{a}y\) ‘shake, agitate’, and even, in the case of verbs of ‘noise’, intransitive meaning, e.g. qe\(\ddot{e}n\ddot{a}y\) ‘shout’, qizn\ddot{a}y ‘scream’.

Conjugation of Passive and Causative verbs.

§ 36. From: \textit{kiri\ddot{a}y} ‘be done’ \quad \textit{girawn\ddot{a}y} ‘make weep’

i) Present Indicative

\begin{align*}
\text{Sg. 1} & \quad kiri\ddot{a}w & \quad \text{girawn\ddot{u}} \\
\text{Neg.} & \quad m'iakiri\ddot{a}w & \quad m'agirawn\ddot{u}
\end{align*}

ii) Present Subjunctive.

\begin{align*}
\text{Sg. 1} & \quad k'i\ddot{r}i\ddot{a}w & \quad g'irawnu \\
\text{Neg.} & \quad n'iakiri\ddot{a}w & \quad n'agirawn\ddot{u}
\end{align*}

iii) Imperative.

\begin{align*}
\text{Sg. 2} & \quad k'i\ddot{r}ia & \quad g'irawna \\
\text{Neg.} & \quad m'iak\ddot{r}ia & \quad m'ag'irawna
\end{align*}
iv) Imperfect.
Sg. 1  kiri'ene  girawn'ene
Neg.  n'akiri'ene  n'agirawn'ene

v) Past Indicative.
Sg. 1  kiri'lâne  girawn'lâne
Neg.  n'akiri'lâne  n'agirawn'lâne

vi) Past Conditional.
Sg. 1  kiri'ene  girawn'ene
Neg.  n'akiri'ene  n'agirawn'ene

vii) Perfect Indicative.
Sg. 1  M.  kiri'lânâ  girawn'lânâ
1 F.  kiri'enâ  girawn'enâ
Neg.  n'akiri'lânâ  n'agirawn'lânâ
e etc., etc.

Continuous tenses.
§ 37. A specifically continuous sense is given to the Present Indicative and Imperfect tenses of any verb by an adverb which, preceding either tense form, is formed from it by the substitution of the morpheme -ây for the personal endings. In other words, the adverb consists of the present stem +ây for the Imperfect tense, and the same with the modal prefix m(i)-, where appropriate, for the Present tense. Rarely the adverb may be formed with a negative prefix.

mîramây muîramû
hizi ūmây ūmûnê
kwešiây kwešiâw
har ja ḫâwây ḫârò
mawârây mawâro
miḏiây miḏiâw pay â bāxiâ
Ja du(d)ariâkô diḏy diène
– I am running
– yesterday I was running
– I am being killed
– it is raining already
– it is not actually raining
– I am looking at that orchard
– I was looking out of the window

The adverb may take a pronominal suffix expressing the direct object, e. g.
kwešây-šā kwešënme
– we were killing them.

(a) In the case of compound verbs (v. § 42) such an adverbial form does not appear to be used. Instead the non-verbal element is stressed to give the continuous sense.
qîsê karû
qîsê karû
– I (shall) talk
– I am talking.
Tenses formed from the past stems of Transitive verbs.

§ 38. The past stems of all transitive verbs, and accordingly all tense forms based on them, have a passive sense. They are not, however, used to express a true passive (in which the agent is unknown), but to give a transitive meaning in conjunction with an expressed agent. The ending of the verb then always expresses the person of what may be termed the *affectee* of the verbal action, e.g.

\[kušt\'anā-t\]  \(\text{thou hast killed me (I have been killed – by thee)}\)

(a) When the agent is impersonal it may be expressed by a noun in the oblique case, e.g.

- yaxakà garmāy tāwnāwa  \(\text{the heat melted the ice}\)
- tažnāy kōre kārđe  \(\text{they were blinded by thirst}\)
- āwrdāy pāra wistā  \(\text{hunger afflicted me}\)
- sarđāy ūq kargāwa  \(\text{the cold froze (made) me stiff}\)
- garākmā be blīme pay ūawe wālē wārāni  \(\text{we wanted to go hunting but the rain did not permit}\)
  \(\text{nāst}\)
- sān ūmā diwāxān wālē nāwānī akāyim  \(\text{the Sultan came into the reception room but my illness did not permit me to rise}\)
  \(\text{nāst hurzuw}\)

(b) By far the more common construction, however, is for the agent to be expressed, or if it is present as an independent nominal form for it to be resumed, by a pronominal suffix. Such a nominal form is then in the direct case and occurs first in the clause.

- telēw-iš hur giśl  \(\text{he took up a cudgel (a cudgel, by him it was taken up)}\)
- ā kɪnāĉ-e-m-ā diēnā  \(\text{I have seen that girl (that girl, by me she has been seen)}\)
- lātām nāst-iš blī mu pay sīnāmāy  \(\text{my father would not let me go to the cinema (my father, it was not allowed by him . . .)}\)
- ḍāgā eḡā-š kīāstēnā  \(\text{she has sent her (that one, this one by her has been sent)}\)
- garmā karakē-š tāwnāwa  \(\text{the heat melted the butter (the heat, the butter by it was melted)}\).

§ 39. The pronominal suffix of the agent is suffixed to whichever representative of three classes of word comes first in the clause, viz.

4*
i) a nominal form expressing an affectee, direct or indirect,
ii) an absolute preposition,
iii) the verb.

When suffixed to the verb itself it follows the personal endings, but precedes any 'preverb' suffix, e.g.

\[ \text{wārd-šā-wa} \quad \text{they drank it} \]
\[ \text{est-š-ā} \quad \text{he found it} \]
\[ \text{wist-š-mara wār} \quad \text{I dropped it down.} \]

(a) Two types of paradigm therefore arise, consequent on the change in person of the agent or the affectee. Thus, from \text{di'ay} 'see', the simple tenses:

<table>
<thead>
<tr>
<th>Past Indicative</th>
<th>Agent</th>
<th>Affectee</th>
</tr>
</thead>
<tbody>
<tr>
<td>I saw</td>
<td>di-m</td>
<td>d'īāne-š</td>
</tr>
<tr>
<td>thou sawest</td>
<td>di-š</td>
<td>d'īay-š</td>
</tr>
<tr>
<td>he saw</td>
<td>d'ī-mā</td>
<td>d'īayme-š</td>
</tr>
<tr>
<td>we saw</td>
<td>d'ī-tā</td>
<td>d'īayde-š</td>
</tr>
<tr>
<td>you saw</td>
<td>d'ī-šā</td>
<td>d'īe-š</td>
</tr>
</tbody>
</table>

Perfect Indicative.

| I have seen (M.) | di'an-šm | d'īanā-š | he has seen me M. |
| (F.)            | d'īena-m | d'īenā-š |
| (Pl.)           | d'īene-m |          |
| thou hast seen (M.) | di'an-št | d'īani-š | he has seen thee M. |
| (F.)            | d'īena-t | d'īeni-š |
| he has seen (M.) |          |          | he has seen him |
| (F.)            | d'īan-Š  |          | he has seen her |
| we have seen (M.) | d'īan-mā | d'īenme-š| he has seen us |
| (F.)            | d'īena-mā|          |
| you have seen (M.) | d'īan-tā | d'īende-š| he has seen you |
| (F.)            | d'īan-tā |          |
| they have seen (M.) | di'an-sā | d'īene-š | he has seen them|
| (F.)            | d'īenme-s |          |

Pluperfect.

| I has seen (M.) | di'ab,e-m | d'īab,ene-š | he had seen me M. |
| (F.)            | d'īeb,e-m | d'īeb,ene-š |

etc., etc.

§ 40. An indirect affectee may be expressed simply by a nominal or pronominal form. In the latter case some emphasis is laid on the pronoun.
When, as is generally the case, the direct affectee is of the 3rd person the verb may take a personal ending which represents, not the direct affectee but, either

i) a pronominal indirect affectee, or even

ii) a pronominal qualifier of the direct affectee.30

Examples, i)

kitebâkâ-š dâne (panâ)  — he gave the book to me (the book, by him I was given to)

kitebâkâ-m dâni panâ  — I have given you the book

i zamînâ-tâ čanâ násâye  — you did not buy this land from us

wârm-im po diáni / diêni  — I have dreamt about you (M/F)

nâwâtî-im panâ  — did I not say to you?

jîle pâşiyanê-š pay asâ  — he bought regal clothes for him

hâkâyata-š pay kârđ  — he told the story for him

ii)

bâxêkâ-š diaye  — he saw our garden (the garden, by him we were seen)

bâxêkâ-m diêne  — I have seen their garden

diraxtakê-š birîyagde  — did they cut your trees down?

diraxtakê-tâ birîyânâ  — you have cut my trees down.

The first case (i) above in effect covers the behaviour of compound verbs whose affectee, though indirect, is not governed by a preposition, e.g.

močîrí-sâ kardâ  — they instructed her (made instruction to her).

(b) When the direct affectee is both of the 3rd person and pronominal it need not be expressed at all in a sentence of the type (i). Thus:

dâyme-š panâ  — he gave it (or, them) to us

čanâ-tâ násâye  — you did not take it/them from us

čanâ-š asâye = asâyme-š čanâ  — he took it/them from us.

30 This dialect of Hawrâmî shares this peculiar extension of the transitive past construction with the Kurdish of Sul. and Mukri (v. KDS, I, § 229; Mann, Mundart der Mukrt-Kurden, I, § 94), but not that of Sîna. Since no examples of this construction are to be found in the Hawr. material collected by Benedictsen, and the present material is taken from an informant as well acquainted with Sul. Kurd, as with his mother tongue, it is possible that it is not a true Hawr. construction at all, but an individual borrowing from Kur­dish. What seems more likely, however, is that the Kurd. idiom has had its effect on a group of neighbouring Hawr. speakers.
Auxiliaries.

§ 41. (a) The only auxiliary verbs occurring in Havr. are the isolated forms 3rd Sg. present miš(i)o, imperfect aši'e, of a verb *ašiay 'must, ought, should'. The present form is followed by the Present Subjunctive of the main verb and the imperfect by the Past Conditional.

- miš(i)o bili / nāli - you must go / should not go
- aši' lueni - you should have gone
- aši' pāsātā kardē - you should have done thus.

(b) The particle bā, also followed by the Subjunctive, expresses 'let . . .'.

- bā bilmera wār - let us go down
- bāza, bā btlo - let him go (allow, . . .).

Compound verbs.

§ 42. Apart from the verbs compounded with 'preverbs' (v. § 24) a large number are formed with nouns, adjectives and adverbs. Such adjectives and adverbs are inflected normally.

- i mezā (M) ja taktāy dirōs / waš kiriān - this table is made (dirōs / waš karday) of wood
- ā qāliē (F) lūla bīga - roll that carpet up (lul dāy)
- wakāza wāra biana - the stick got free (war biay).

While nouns in such combinations do not seemingly inflect for gender,

- ḥakāyatake (F) wēltim pay bayān kara - tell me your story
- ānā tawankē-na (F) to bās-i karda - that is the stone you mentioned

they frequently appear in the plural,

- xitlē-m māga - do not tickle me (xitla dāy)
- qīse-m kārđe - I spoke (qīsa karday).

Pre- and postpositions.

§ 43. (a) Of the simple prepositions (see list below) ba and ja are peculiar in that they combine with the postpositional suffixes -ana, -ara, -awa (already met as 'preverbs', § 24) to form compound prepositions with divergent meaning. They also regularly appear devoiced, as p- and ē(i)- respectively, before 3rd personal pronouns, demonstrative pronouns and adjectives, and in certain other combinations (see the vocabulary). With the postpositions these devoiced forms occur as 'absolute' pre-

31 mābo bili was also recorded for 'you must not go', but, being a solitary example, was perhaps calqued on Kurd. nābe bitfaj; v. KDS, I, § 221 (a), but cf. also Sin. Kd. aše 'must': nāwe 'must not'.

- do not tickle me (xitla dāy)
- I spoke (qīsa karday).
positions, employed when the form they govern is other than an independent noun or pronoun. In this way

\[ p\text{-}ana, c\text{-}ana \ \text{correspond to} \ ba, ja \ \text{respectively}, \]
\[ p\text{=}a, c\text{=}a \ \text{correspond to} \ ba, ja \ldots \text{-awa} \ \text{respectively}, \]
\[ p\text{=}a \text{a} \ \text{apparently represents} \ ba \ldots \text{-awa} + ara. \]

See sentences 105 ff. (p. 63).

The postpositions also appear alone and following compound prepositions, their meanings varying according to the accompanying verb. See sentences 97 ff.

Compound prepositions are formed with a variety of nouns and adjectives, normally followed by the genitival Izafe -u, -w.

Of very rare occurrence is the prepositional form -aw 'towards', only appearing suffixed to a noun form (cf. KDS I, § 252 (b)).

(b) \[ \begin{array}{ll}
ba / p\sim p\text{-}ana, & \text{to, by} \\
ba / p\sim \ldots \text{-ara}, & \text{on, through} \\
ba / p\sim \ldots \text{-awa} \sim p\text{=}a, & \text{about, on, against, with} \\
p\text{=}a \text{a}, & \text{on} \\
(ba) \text{ be,} & \text{without} \\
b\text{=}a\text{yn-u,} & \text{between} \\
\text{c}a\text{ni}, & \text{with} \\
\text{c}e\text{er-u,} & \text{under} \\
\text{c}e\text{er-u} \ldots \text{-ana,} & \text{below} \\
d\text{ile,} & \text{inside, into} \\
d\text{am-i (Kurd. or Pers. Izafe),} & \text{at (the moment of)} \\
dt\text{m}a\text{a-w,} & \text{after} \\
darb\text{as-u,} & \text{concerned with} \\
y\text{ayr-u (+ negative),} & \text{except} \\
fj / \text{c}(t)\sim \text{cana,} & \text{in} \\
fj / \text{c}(t)\sim \ldots \text{-awa} \sim c\text{=}o, & \text{from, to} \\
fj \text{bab'al-u,} & \text{about, concerning} \\
fj \text{bon'a-w,} & \text{on account of} \\
j\text{ila}, & \text{instead of, as} \\
jn\text{ik-u,} & \text{beside} \\
p\text{ay,} & \text{near} \\
p\text{ay \text{d}ile,} & \text{to, towards, for} \\
p\text{iesa,} & \text{onto, into} \\
\text{f}u \text{ ba, f}u\text{-aw,} & \text{like} \\
s\text{ar-u,} & \text{towards, facing} \\
\end{array} \]

The preposition *ow noted by Christensen, B-C, 64, appears to have arisen largely from mishearing of the conjunction u 'and' and the 'preverb' -a.
A noun governed by a simple preposition appears in the oblique case only when it forms an integral part of the clause. When the whole phrase is merely adverbial the noun remains in the direct case, even when it is definite.

gird ċew ċ-i dinīa-na qoratu xuvāyā — everything—in this world, life (dinīa)—is (brought about by) the power of God

ba ṭayš-u-noś i dinīāya barme sar — let us live out this life—in pleasure

Compound prepositions with the genitival Izafe necessarily take the oblique case in all circumstances.

dimāw ṭayš-u-nošewi firāwāni — after much pleasure

Adverbs.

§ 44. Adverbs may be formed from any noun by means of the suffix -e. This is distinct both from the oblique singular morpheme, as it is the same for both genders, and from the direct plural ending, as it becomes -ye after nouns ending in -ā (not -e).

pā‘ize — in autumn
hiz‘i šawe — last night (yesterday at night)
wasī hár bi — he went wild with pleasure
qinī geřnāš — he shouted in anger
tarsāye mārd33 — he died of fright
āwṛaye pākam kāwta — I collapsed from hunger
āwis nāyāwe pana taźnāye kōr be34 — if water had not reached him he would have gone blind with thirst

A noun with this suffix may also take a postpositional suffix.

āwṛayena mirāy mirēne — they were dying of hunger

The suffix also appears to be added to a noun governed by a simple preposition.

ba hazār ṭayāri — by a thousand ruses

33 From tars‘āy ‘to fear’, rather than l‘arsi ‘fear’.
34 taźnāye, from taźn‘a ‘thirst’, probably on the analogy of āwṛaye < āwṛā ‘hunger’.
§ 45. Two types of independent adverbs require special mention.\footnote{35 See also, regarding the adverbial suffix -ič, § 17 (d).}

(a) \(ānā,\ inā\) correspond closely to French voilà, voici, but are practically untranslatable into English. Frequently they appear instead of the copula.

\[
m̥q̥io\ inā\ mārewiš\ čana-n\quad \Rightarrow\quad mārewiš\ inā\ čana\]

- he sees that there (is) a snake inside it

In one example, at least, a plural form occurs:

\[
hare\ due\ ine\ čā\]

- both (are) there.

(b) \(pāsa,\ pesa\ 'thus' (the latter also used as a preposition 'like')\) are peculiar in that they may support a pronominal suffix, be it agential or governed by an absolute preposition. In this case the pronominal suffix is always followed by the defining suffix -\(lā\) (§ 8 (c)).

\[
agar\ pesa-t-ā\ ntwiste\ldots\quad \Rightarrow\quad if\ you\ had\ written\ thus\ldots
\]

\[
pāsa-š-ā\ panā\ āmān\ kas\ màyāro\ q’seš\ čani\quad \Rightarrow\quad it\ has\ come\ over\ him\ so\ that\ no\ one\ dares\ speak\ with\ him;\ he\ becomes\ angry.
\]

\[
kāro,\ tuřā\ bo\]

\footnote{35 See also, regarding the adverbial suffix -ič, § 17 (d).}
Notes on Syntax

Use of tenses.

§ 46. The use of tenses in Hawrāmi agrees closely with that in the neighbouring Kurdish dialects (v. KDS, I, §§ 244 ff.), given that the Imperfect tense here formed from the present stem replaces the Kurd. Imperfect tense, formed from the past stem. The various uses may be summarized as follows:

- Present Indicative: habitual and actual present action/state, continuous present action (v. § 37).
- Present Subjunctive: in subordinate clauses, injunctive, following mišio, bā (§ 41), garak (§ 28 (c)) and certain verbs (tāwāy, yārāy, āstāy, etc.).
- Imperfect: continuous, prolonged, repeated, or habitual past action.
- Past Indicative: definite past action, recently perfected action.
- Perfect and Pluperfect: perfected and long perfected action.

The only major differences between Hawr. and Kurd. are in the combinations of tenses which appear in Conditional sentences.

Conditions.

§ 47. (a) In present, possible conditions the Present Subjunctive in the protasis is generally followed in the apodosis by the Present Indicative.

*agar wārān wāro tāř bū* — if it rains I shall get wet.

(b) When the action of the apodosis must necessarily follow that of the protasis in time the Past Indicative may appear expressing the condition.

*agar dim māčuš pana* — if I see (saw) him, I shall tell him.

See sentences 154–6 (p. 64).

§ 48. (a) In past, impossible conditions the Past Conditional tense is used in the protasis, followed by either the Imperfect or the Pluperfect tenses.
agar hizi ámeni pêwa winénmeš — if you had come yesterday, we could have seen it together
fratárma n’wistâbe — . . ., we could have written more.

(b) The same combination of tenses occasionally expresses a possible condition (see sentence 158), the meaning being clear only from the context.

(c) In the same circumstances as permit the use of the Past Indicative in a possible condition (v. supra), the Perfect Conditional may appear in the protasis of impossible conditions, always followed by the Pluperfect.

agar hizi diëm wâchéneš panå
agar hizi diëbiem wâtâbem panå

if I had seen him yesterday I would have told him

See sentences 157–162.

Relative clauses.

§ 49. A relative clause, especially when immediately following its antecedent, may be joined to it by the indeclinable particle ka ‘that’. This is, however, frequently omitted.

ina kitebakàn to bástî karô — this is the book (which) you mentioned.

An antecedent separated from the verb of which it is the object by a relative clause appears in the direct case and is resumed by a pronominal suffix.

piâka / žanake ka isa âmâ čuar, čiﬂa-ş
piâkay / žanake čiﬂa ka isa âmâ čuar

call the man / woman who has just come in.
Texts

I. Sentences

1. inà gól-ā. This is the upper arm.
2. qól ina-na. The upper arm is this (part).
3. aspakôw i kināče xāstār-ā. This girl’s horse is better.
4. māinâw à kuřiâ xāstâra-na. That boy’s mare is better.
5. řèe zimsâni târike-ne. Winter days are dark.
6. waratâw bârz-ā. It is late (the sun is high).
7. xâlqu ko sinjâqi-ā. He is a native of Koy Sanjaq.
8. ja ko sinjâqis tâ s’lemâni řâkè gird x’râba-na. From Koy Sanjaq to Suleimaniye
   the road is bad all the way (is all bad).
9. ja narwiò tâ nausûa nimsâcâl řâ-n. From Narwi to Nawsuda it is half an
   hour’s journey (road).
10. har mààba. Don’t be an ass!
11. bà ba piâ. Be a man!
12. čëstu bè? What was the matter with you?
13. hîzì ďâ bèni? Were you there yesterday?
14. čâ biànâ. I have been there.
15. hâym biö. I was awakened.
16. zârolaîm flîrâ waš nàبيان. My childhood was not very happy.
17. čewi pâs(n)â nàبيان. There has never been such a thing.
18. wârmîm mè. I am sleepy (sleep comes to me).
19. xuám me. I am going to laugh (laughter comes to me).
20. bò ègâ. Come here!
21. ka min âmâne to nààn waɾâni. When I came you were having a meal (eating
   bread, food).
22. hanqûrî pesa hàlçe ja zamînc bar nîme, làkîn ja diràxtewîc màločîrâ. Grapes
   do not grow (come up) from the ground like mushrooms, but hang down from
   a tree.
23. màzû bìlì pay yânâyâ. I permit you to go to their house.
24. tâtan nàstis bîlû pay sînamây. My father would not let me go to the cinema.
25. mawårây màwâro, pèwî cîlâwakât āstân jìâ. It is not actually raining, so
   (foolishly) you have left your coat behind!
26. waresakè bâzârâ. Let the rope down!
27. *birtāyś nāraḥātā*. It is difficult to cut it.
29. *cīnnewā dasu wēm nārīti(m)*. It is some time since I have cut my hand.
30. *bāqīkāwā bīdā*. Give me the change (rest, of the money).
31. *ā qāliē lūla bīdā*. Roll that carpet up!
32. *xtlēm māga*. Don't tickle me!
33. *hūr žilewiēnī; gījiakāt xtlēl de? You were wriggling; was your shirt tickling you?*
34. *hīži čoxēway tāzēm warana be; diēzāi fōy xtlēm de*. Yesterday I had a new 'chogha' (jacket) on; all day long it was tickling me.
35. *pay cēši mīḍiāy? What are you looking at?*
36. *mīḍiāy mīliāw pay ā bāxiā*. I am looking at that orchard.
37. *agaj ya duariakō bīdiay bāxēkāytnā winū. If you look out of the window you will see our garden.*
38. *ka to diānēf ya duariakō diāy diēnē. When you saw me I was looking out of the window.*
39. *ya duariakō diāne, paŋ sīs suārem die, ū bu egāt ēnē. I looked through the window and saw five or six horsemen coming in this direction.*
40. *waltār diēnē. I have seen them before.*
41. *ā kīnāčēmā diēnā ēwāt. I have seen that girl before this.*
42. *hūrīs māzū / nāmāzu*. I shall/shall not toss it up. [cf. 48]
43. *hursta-w-araništāytp xirābā*. Your behaviour is bad.
44. *warmanā hurst*. He woke up, got up (from sleep).
45. *sacātšt sīs hūrzā*. He got up at 6 o'clock.
46. *giroew sačātšt sīs hūrze*. He used to get up every day at 6 o'clock.
47. *ā goštā hūr wāza. Hang that meat up!* 
48. *hūrīs māzū / māwāzu*. I shall/shall not hang it up. [cf. 42]
49. *xarikanā hūrīs wāzu*. I am just hanging it up.
50. *komeš. We beat it.*
51. *agar mexakāt kūe . . . If you had hammered the peg . . .*
52. *lūa āgā. Go there!* 
53. *ka to yāwāy kirmāsān mnī lūābēnē pay sināy. When you reached Kirmanshah I had already gone to Sanandaj.*
54. *ba zārolai har ba pāy pāwirālu luēne ūna. In (my) childhood I used always to walk about barefoot.*
55. *mɪdrā. Stop!* 
56. *mātāwō mɪdrorā. He cannot stand up(right).*
57. *to nānīti. You did not wait.*
58. *nīštāne ūdā. I waited until he caught up (on his road).*
59. *nīštā tā sačāt ēdā, to hūr nāmāy. I waited till 10 o'clock (but) you did not come.*
60. *fėnās p'ĕnēnā. He has turned pale (his colour has flown).*
61. *wāsīm mīsīō. I like him (he seems pleasant to me).*
62. wášiš mišiaw. He likes me.
63. l'fakā màšela. Don’t squash the mulberries!
64. dimet šténë? Have you washed (the two sides of) your face?
65. taqìate ší. I touched, grazed you.
66. birnìjakì yàtána. Sift the rice!
67. kë mitàwò i čímarìá wàzo? Who can climb this plane tree?
68. mitàwi wáziš? Can you climb it?
69. mitàwù wazušš. I can climb it again.
70. mítàwu bòw. I cannot come.
71. nátàwàm bòw. I could not come.
72. ka zàrold bëne nátàwene inglìzi bivánù. When I was a child I could not read English.
73. àwì muwarù w nànič muwarù. I drink water and eat bread too.
74. àwìm wàrdà = wàrdë. I have drunk water.
75. dië nàñem wàrdë. I have eaten two loaves.
76. har ja isàwà wàrdỳ wàrò. It is raining already (even from now).
77. hìzì wàrààn wàrè. It was raining yesterday.
78. hìzì har wàrày wàrà. It kept on raining yesterday.
79. miñ wastànàš. I have climbed it [a tree].
80. fìlànà kìs wastànàš. So-and-so has (already) climbed it.
81. tôyè wàsàš. You climb it too!
82. hòr waza sàr. Climb up [a wall]!
83. wizùš kisàm. I shall put it in my pocket.
84. wastìmò kisàm. I put it back in my pocket.
85. xuliawò. I wander about.
86. panàš xomè. We laugh at it.
87. agar xùëm panà dèneš wanà. If he had laughed at me I would have hit him.
88. miyàris? Are you equal to it?
89. har nàyàrenëš. I was simply not equal to him.
90. nàyàräm, pàwèi fàmàne. I could not stand up to him, so I ran (away).
91. ka zàrold bëne inglìzi nàyàwenena. When I was a child I did not understand English.
92. ba qì'sè ëhasàni, luò cànì kàrawànakày wàru ḥakàyatakà ka ažnàwìèbenëš ja bàbàatu càtakà sàru řàkà. According to Hasan, he went with the caravan because of the tales he had heard about the robbers on the roads.
93. ba be l'fàng luà. He went without a gun.
94. jìtàti l'fàngi telëwiś hùr girt. Instead of a gun he took (up) a cudgel.
95. be hìc, yàprü telëwi nàbò, jìjà cànì kàtàwàš gòžë cànì càtakà ba tànià. Without anything except (it be) a cudgel for a weapon he could not fight with the robbers alone.
96. kàrawànakà jà gundìko řu ba fìlànà dagà luà. The caravan set out from Gundik for such-and-such a village.
First it went into a gully and so (in this manner) traversed the mountain.

When it came out of the gully onto the plain it came to a village.

The caravan unloaded at the village and some of the men went about the village to buy food for all of them.

Afterwards the caravan went across a bridge (which was) over a river which flowed (and the river was passing) along a valley.

Then it went up the mountain and down the other (that) side.

Finally it passed by the edge of a wood.

As it went under the trees some of the loads fell off the animals.

Nevertheless the whole caravan reached Dagakone at sunset.

He pushed the girl.

He pushed them.

He pushed them.

He has clothes on.

Go through that hole.

He has clothes on.

If it were not for you being here, he would give it to us.

If it were not for you, he would give it to them.

If it were not for you, he would have given it to us.

We call it (a ladder) payj’a.

I kept telling him not to go (do not go!) but he took no notice.

I made him eat it (I ate it by him).

Giving is better than receiving.

This adze-head is made from bad iron.

That day you were in Khanaga I was there too.

He heard the shout.

He heard it.

Where have you come from?

I have come from home.

I ran to school.

Where did you go?
126. luáni pay păwây? Have you been to Pawa?
127. păyîf mujió. He is looking at you.
128. diâne păyîf. I looked at you.
129. i warēsê xâsana pay dîlânê. This rope is good for a swing.
130. ā tawànaw lâ kuršiâ bâra. Bring that stone by the chair.
131. niziku márgiâ. Your hour of death is nigh (it is near your death).
132. kuɾâkâ htr wasì sâru diwârakây. The boy climbed up the wall.
133. pâr pâiže tûśu hâśšewê âmâne. Last autumn I came across (met) a bear.
134. ennà nizika be, agar dâsim pay bârge dâsim taqîéš ē. It was so near that if I had stretched out my hand to it I could have touched it.
135. waru yânakâyana biniâšarâ, wâru waralâwi. Put it down in front of the house, in the sunlight.
136. ā pâlţūwimnû kûra dârâra. Hang (that) my coat up!
137. ēwêwim da dâsû. Hand me something!
138. hûrçin topâkêš dêne dâsû wirëšarûwa wâr. However often I handed him the ball he threw it down again.
139. ganmakêšâ hârâ tâ wârdâ bîa. They ground the wheat until it was fine.
140. i kalîmè wâčîo? Can (should) this word be used (said)?
141. i kalîmè mâčîo. This word is used.
142. i kalîmè mâwâčîo. This word is not used.
143. i kîtebà mâwâñîowa. This book cannot be read.
144. saq sêle ēwâl nîwânîewa. A hundred years ago it could not be read.
145. i kîtebâta mgław (pana) pay inaya btwânîowa. I am giving you this book to read (for this, that it may be read).
146. gîlûaṃ giriêna. My throat is blocked up.
147. màgrawnûsh. I shall not make him cry.
148. màn nàgrawnànim. I didn’t make him cry.
149. ālât pižmìnûm. Pepper makes me sneeze.
150. wâzînamara wâr. Help me (cause me to) climb down!
151. birâkâš ba zôr hûrîš waznâ sarù diwârakây. His brother forced him to climb up the wall.
152. donâyûs donò. He is talking to him.
153. màddonam. Don’t talk to me!
154. agar řišîš tâši w jîle xâsêš kurianâ juânewi ba-haykâlîs čanà bar mé. If you shave him and put fine clothes on him a fine figure of a youth will emerge (from him).
155. ãnâ mîlû køsâna. agar nàwårâ xo xâs; āgar wârâ ãnâ tâř bu. qàyqîš čêšê? I am going to the mountains (hunting). If it does not rain, well and good; if it does rain then I shall get wet. What does it matter?
156. lûa pay kîrmâşûni. agar mînîč čâ biâ ãnà winût, agarnà lûa pay târânî. Go to Kirmanshah. If I am there then I shall see you, otherwise go to Teheran.
157. agar wàlêf panâm luêne pay bayqây. If you had told me I would have gone to Baghdad.
158. *agar mìnìč àmene gìrdimà pèwa wàš wiàrènme.* If I were to come too we could all pass a pleasant (time) together.

159. *to nàbìeni ðì dëneš pàñì.* If it were not for your being here I would give it to him.

160. *waru tà nàbìe kwìšëneš.* Were it not for you I would kill him.

161. ............... *kwìšìbènm.* .......... I would have killed him.

162. *agar hiìì àmàbìeni isà hàrduimà diàbènmà.* If you had come yesterday we would have both seen it (by) now.

**Proverbs.**

163. *agar gàràk’tà ba mìrìgì bìyàwì\*  
   na sàwëna jàm na ñòìa áwì.  
   If you want to attain your desire  
   Neither mirror by night nor water by day  
   (should you waste time looking into, at your own reflection).

164. *agar gìrd gawrè bìme, kë layàmàkà gerò?* If we should all be great men, who will hold the bridles (when we dismount)?

165. *zàmìn sàxìt u ñàmàn bàrì.* The ground (is) hard and the sky high (and there is nothing can be done to change matters).

166. *hàra kawà ñùà bárìdà, bì ba hasàrà.* The grey donkey went to Baghdad and became a mule.

167. *ažnìàn’tì u nàmìsàn’tì.* You have heard it and you have not understood it.

168. *tùsà nàle uclara, hàzwègayčësh bàsta qìlìčkàš.* The fox could not get into (its) hole and yet it tied a dwarf-oak bush to its tail (as an added impediment).
II.1

(1) sáwew ja šawá, řow ja řoa, pādšew be, ojâxaš kóra be, dawlâtwi firâš be. (2) wazirewi câqîšiš be, tagbirîš pay kárd, wáštî panâ: (3) saqâxânêw ja biâbânô binâ kâra, tâ har kâsew ja durô âmâ w tažnaš bi, mištew âwi wârowa wa duçêt pay kâro, balku xuďâ zârolêwi biô do panâ. (4) ja qazâ qîsê waziru weš pasânîš kârdê. (5) â matlabâšâ ba yâgê ãwirô.

(6) sâlewyâw tamâmaš panâ ši. (7) žânaw pâdšây řow ništârâ, ýâre zârolês dîe. (8) mîtîre diârshâwa tâ gawrê bie. (9) yâwê si sâlâ, dimâw inaya žânišâ pay ãwirê. (10) pâdšâ amlâku wêš gird kârd ba ýâre báše, har yôsâ ja sâru bâšu wešo ništârâ, maşyûlu ūkâmi bi. (11) firâ caqâlâte bêne.

(12) çâ dimâw pâdšâ t årku pâdšâsîš kard, dâsit kard ba tìbdât kardây. (13) giôrêw zârolakês luênê lâš, wâçênês panâ: bôre sâru pâdšâi wêt. (14) řâzi nábi. (15) yâwâ darajêw ba tamâmi juâbiš dê: daçèw tar nâyde lâ min, firâtâ çâdzî kardânà. (16) ba kulli juâbiš dê. (17) daçèw tar nâmêwa.

This short text is not properly Hûramî of Luhôn but a word for word ‘translation’, or reconstruction, of Benedictsen’s first text (B-C, 76), given for the sake of comparison with his notation. Even in this form the language seemed somewhat strange to Tahsin.

III. Hâkâyâtaw Hâmâ-tamâli²

(1) Piražânêw lay faqîray beçârê bê, kôrêwîs be, nâmês hâmâ-tamâl be. (2) kâr u kâsibi [kâspi] hâmâ-tamâlî araništây u kawtây pâle be. (3) hiç nawaça harmânêwa nákare. (4) aqjâ pirakêš sâcebê tâ weragâ gîma be ka lümqêw nân paydâ karo pay hûrdûsâ. (5) hârei kàré hâmâ-tamâl hûr nàze. (6) ennà tamâl be hatât nàleç sàru âwe. (7) jàr þàr piražânî falâqâyêš kàrê, lûkîn hàr fàydâs nàbe.


(17) piražânî luà dàmîšô, bìzûno çêçûs kàrdác. (18) ka dîs inà sînnoqewiš asân èrîs war bûnà, wàhtîš: řôla, xuďà ja mûnit bîsâno. (19) nàxtew zàrmâ bê, âdîtîçîr

II.

(1) Once upon a time there was a king; he was childless (his hearth was blind) but he had much wealth. (2) He had a wise minister, who counselled him, saying: (3) ‘Make a cistern in the desert so that whoever comes from afar, and is thirsty, may drink a little water and say a prayer for you; perhaps God will give you a child.’ (4) It happened that he approved of his minister’s words. (5) He carried out that plan. (6) A whole year passed by. (7) The king’s wife sat down one day and saw (that she had given birth to) three children. (8) She looked after them until they grew up. (9) They reached (the age of) thirty years; after that wives were procured for them. (10) The king divided all his territory into three parts and each one of them settled in his own part and occupied himself with governing. (11) They were very just. (12) Thereafter the king abandoned the kingship and took to worshipping (God). (13) Every day his children would go to him and say to him: ‘Come back to your kingship’. (14) He did not consent. (15) It reached a stage where he answered them once and for all: ‘Do not come back to me again; you have made me very angry.’ (16) He answered them finally. (17) They did not come back again.

III. The story of Lazy Hama

(1) There was (once) a poor, helpless old woman (who) had a son (whose) name was Lazy Hama. (2) Lazy Hama’s (only) occupation was sitting and lying down. (3) He did no kind of work at all. (4) His aged mother would disappear from morning till night in order to find a morsel of bread for both of them. (5) Whatever she did, Lazy Hama would not get up (to) go and work. (6) He was so lazy he would not even go to the privy. (7) From time to time the old woman would even thrash him, but it had absolutely no effect. (8) After some time, by means of a thousand tricks, the old woman managed it so that Lazy Hama got up and could walk. (9) The old woman had no strength left to work any longer. (10) She said: ‘(My) child, here we have a little money; you had better take it and do something with it that we may live.’ (11) Hama put the money in his pocket and went to the market, but he knew nothing of business. (12) He saw a fellow with a closed box in his hands which he was selling. (13) Hama asked: ‘What is in this box?’ (14) The fellow said: ‘Try your luck (you and your luck), maybe there is nothing in it and maybe there is something good in it.’ (15) Hama said: ‘I accept, I’ll buy it.’ (16) He gave all the money he had for the box and returned to the house. (17) The old woman went to meet him to see what he had done. (18) When she saw that he had bought a box she was fired (with rage) and said: ‘Child, may


(42) yak dūe ūfē čā dimā ḥama izniš ja pāḏšāy wāst u xuğāḥāfīzišt kārd. (43) ūna f'rā āwraš be wa hić nāniš nābe pānā. (44) wiru kilkawānāyš kawtō, wātši: āy kilkawāna, garakmā isā nān ḥāzīr bo. (45) har ennās zānā hārcī taḏam sar zamīnana be āmā waru dāmīš, norakār āmā ba āftāwā w lāgānō, dāsē ṣātē wā ba fōtēwī nāyāb āsāfēs. (46) xās nāništ wārd u dimāw nāni čēs ārāzū kāro ja mēwahāṭtī waru dāmīšana ḥāzīr be. (47) dimāw mēwāy ūf-aw yānā mišt niā.

(48) ūna tūṣu darwēšewi šāmā wā darwēš wakāzēwās dāsō be. (49) darwēš wātši: āy ēwīr, f'rā āwṛā w tāqānā. (50) ḥama wātši ba kilkawānāy ka nān pay i darwēša faqirayā ḥāzīr kāro. (51) darwēši baḏbāxt, ka hāmišt nāni ṣātēšiš wārḡā, diš inā ba āmraw i kilkawānāyā xorākewi sāhānā wāru dāmīšana ḥāzīr bi. (52) bismillāḥīšišt kād u dāsīšt kārd ba wārdīyāy. (53) ka darwēš nāništ wārd wā ṣékru xuğāyš kārd wātši: āy musulmān, i kilkawānāyātā màfārī pi wakāzemā? (54) ḥama wātši: ā wakāzē pay čēši xāsana? (55) i māmālāmā qubūl niā. (56) darwēš wātši: pi wakāzē mutāwi hāmištā hošīrī wēt kāri. (57) āmraš pānā kāra, dižmáništ pācōrā, dēw bo, drīnij bo, āḏām bo, āḏamīzād bo. (58) ḥama wātši dišt wēsana: ēlīsō wā dimāwa kilkawānākāš ēnā misānu. (59) darwēš kilkawānāš kārd angēsā wā ḥama wakāzaḏ gīrta dāsō w xuğā-
God take you from me! (19) We had a little money, that too you have squandered; now what shall we live on?' (20) Hama opened the box and saw that there was a snake in it. (21) He put the snake in a niche, but the old woman and her neighbours were afraid of the snake and said: ‘You must kill it.’ (22) So Hama took hold of an adze and went to kill the snake. (23) The snake broke into speech and said: ‘Do not kill me, I am the son of the king of the snakes. (24) If you take me back to my father he will reward you well.’

(25) The boy was amazed and said: ‘God’s power preserve us!’ (26) He said: ‘Very well,’ and bade his mother farewell and set off after the snake. (27) The snake said: ‘When we reach the country of the snakes many snakes will come to meet me. (28) Have no fear, simply walk over them. (29) And when we go to my father he will say to you: “What do you want me to give you?” (30) (Up to) two times say: “(Long) life for the King’s head.”’ (31) The third time he says: “What do you want?” say: “The ring of the king of the snakes.” (32) Whatever you seek this ring will get for you.’

(33) With their faces to the wilderness and their backs to civilization they went until they reached the city of the snakes. (34) The snake took Lazy Hama into the presence of the king. (35) The king said: ‘Lazy Hama, I have but one son and you have saved him. (36) What do you want me to give you?’ (37) Hama answered: ‘For the King to live long.’ (38) Again the king of the snakes said: ‘What do you want?’ (39) Hama still said: ‘For the King to live long.’ (40) The third time Hama said: ‘The ring of the king of the snakes.’ (41) The king heaved a sigh and said: ‘Would that I might lose everything I have (but) that you had not asked for the ring, but here I give it to you.’

(42) One or two days later Hama took leave of the king and bade him farewell. (43) On the road he became very hungry and he had no food with him. (44) He remembered the ring and said: ‘O ring, I want food to be ready now.’ (45) He only knew this much, that every kind of food on earth appeared before him, servants came with basin and pitcher, he washed his hands and dried them on a fine towel. (46) He ate a good meal and after the meal whatever kind of fruit he desired appeared before him. (47) After the fruit he set out for home.

(48) On the road he met a dervish and the dervish had a staff in his hand. (49) The dervish said: ‘O traveller, I am very hungry and thirsty.’ (50) Hama told the ring to produce food for this poor dervish. (51) The unfortunate dervish, who had always eaten plain bread, saw that by order of this ring a regal meal appeared before him. (52) He said grace and began to eat.

(53) When the dervish had eaten and thanked God he said: ‘O Moslem, won’t you exchange this ring of yours for this staff of mine?’ (54) Hama said: ‘What is that staff good for? (55) I do not agree to this bargain.’ (56) The dervish said: ‘With this staff you can always take care of yourself. (57) Give it the order and it will knock your enemy to pieces, be he demon, ogre, or human being.’ (58) Hama said in his heart: ‘I shall exchange it and afterwards I shall take the ring back from him.’ (59)
Ncen carys kati. (60) Njama amraṣ karda ba wakhže ka darwësi këso. (61) har ennës zanë wakhza wára biana darwësi w palpâhš kárđ. (62) Njama luňa, kilka-wëndakš áwirdô wa ōu-aw yänë milše niá.

(63) ka yøjawa yänë mujiô inâ aḏāš waxtça miro wa yänakš bián ba werënë. (64) cëmarëtu pâdšay çâ šaranâ hiç wilalëwanâ amsâliš nábe pay nâyâbi. (65) Njama wâtîš ba kilkawänây: garâk'mâ sawây, wärmana hür stâ, qâsrewam pay hëzišra biébo tamâmu diniyana dang bár karô. (66) wa fawri luň kâm ḡâkim xâs be šarakâna, ñëwirëš pay saru aḏâš. (67) ḡumâmlamiša kârdâa wa jile nâyâbeš pay asâ. (68) pîražânî sarâš siř manâbe çi çewa xâsâ, çun direžâ cerm شâ næña ḡaqâ ziâtâr wa jîla konë xalqê tài nàbo hiçës nádiabe. (69) lâkin wâsïe inaya ḡjama-tamâl be silâmëti ãmâno yänë hösîš saru wësë nábe.

(70) ka sawây hür ste düš inâ yänë hařinë kâwilbiakâšë bián ba çëmarâtew ba hiç nawtew amsâliš ja diniyâna niá. (71) Njama däsew jile fära xâše çardenâ, dimâw ḡumâmi w řë-tâšây, wa yak juñnewi ba-haykâl wa juânxâšiš çanâ bar ñi. (72) dlë yänakâyšana çë śâraçú káro ja wârdëy u dileyânë w albës hamišâ ḡjažër be. (73) ba middâtu çinë mängëwi nâmëš wilâtkâna wâlë bió wa bâs hâr bâs sarwâtu ḡjamy be. (74) dlë ñânâyçana hamišâ bâsù juânxâšiš kiri. (75) pâsašâ panâ ãmâbe ñtir kas bâsù pâdšay nákare.

(76) aḏâkëš ñëwë wâtüs: řôla, ŋûkür gurh çëwit hân u juâñani, çi ñânëwa nimâri? (77) Njama wâtüs: aḏâ, kûnâçewaw pâdšay hâna, mâcâ ennë zarîfana nàwari, nàkari, har tamâšâw sâw gardâniš kâri. (78) pîražânî wâtûs: řôla, aḏâf xâs, tâtâf xâs, pâdšâ çanî kûnâçë wëš mujiô ba bekâsewì pesë tó? (79) Njama wâtûs: â kûnâçë ziâtâr kâsim garâk niá.

(80) ḡjama-tamâlew, ka ãwșâ ñârâyë márđë kas har nâzâne, isà dwànù pâdšâyana bâsîš kiri. (81) ñëwë pâdšâ çanî wazirâš ñôwàñana nišasterâ; (82) wâtûs: i yaribë kén ka çi şâru mûnanâ pesë nàmaḍâr biâ? (83) bâçze wà wazirakhâs wâtûs: xabarëma niá, lâkin yôsâ, çun çâqtl be w hamišâ xabarë ja awzâtu šarakây bë, wâtûs: âgar pâdšâ ijâzë farmâwó tâ çárzë kâru. (84) pâdšâ wâtûs: âdây, wâzîr, q'œse kâra.

(85) wazir wâtûs: pâdšâm slâmât, inâ âsëna ḡjama-tamâlës nâmë be. (86) kâřu pîražânëwë fära faqîre be, wâxt be ñârâyë mirâ. (87) çînna sâlew çëwal i kuřa gûm bì wa kas šonîș nâzâne. (88) maxlôq niâñårâ ka marḍâbo wa aḏâkëš kâwta suâl kardëy. (89) inâ yâre mûngën paydë bîanî pir ñawç, lâkin kas sûfû i sarwâtïša mázâno. (90) nn pâsašâ xâs mizânù pâdšâ kiâno šonîș, bizâmëne wës çës mâço.
The dervish put the ring on his finger and Hama took hold of the staff and they bade each other farewell. (60) Hama ordered the staff to kill the dervish. (61) The next thing he knew the staff had set about the dervish and knocked him to pieces. (62) Hama went, brought back the ring and set out for home.

(63) When he reached home again he saw that his mother was near dying and that his house was a ruin. (64) The king's castle in that city had no equal in any country for beauty. (65) Hama said to the ring: 'When I wake up from sleep tomorrow I want such a palace to be ready for me as will be famous throughout the world.' (66) And straightway he went to whichever doctor was the best in the city and brought him to his mother. (67) He bathed her and bought fine clothes for her. (68) The old woman was amazed at these fine things, for all her life she had never seen anything but dry bread and other people's old clothes. (69) But from joy that Lazy Hama had come safely home she almost lost her senses.

(70) When they woke in the morning they saw that their ruined mud house had become such a building as had no kind of equal in the world. (71) After a bath and a shave, Hama put on a suit of fine clothes and turned out an upright and handsome young man. (72) In his house whatever he wanted in the way of food and furniture and clothes was (immediately) present. (73) In a few months his name spread throughout the country and all the talk was of Hama's riches. (74) Among the women too there was always talk of his good looks. (75) It came about that no one talked of the king any more.

(76) One day his mother said: 'Child, thanks (be to God), you have everything and you are young; why don't you take a wife?' (77) Hama said: 'Mother, the king has a daughter who they say is so beautiful that you (need) eat nothing, do nothing, only look at the shadow of her neck.' (78) The old woman said: 'Child, (may) your mother and your (late) father (be) well, how will the king give his own daughter to a nobody like you?' (79) Hama said: 'I want no other than that girl.'

(80) One (such as) Lazy Hama, who once if he had died of hunger nobody would have known (or cared), was now talked of in the king's court. (81) One day the king was sitting in court with his ministers; (82) he said: 'Who is this stranger who has become so famous in this city of mine?' (83) Some of the ministers said: 'We do not know,' but one of them, as he was wise and was always informed of the affairs of the city, said: 'If the king graciously permits that I may tell him.' (84) The king said: 'Carry on, minister, speak!' (85) The minister said: '(May) my king (be) safe, this (fellow)'s name was originally Lazy Hama. (86) He was the son of a very poor old woman and they were near dying of hunger. (87) Some years ago this boy disappeared and nobody knew whither he went. (88) People decided that he was dead and his mother was reduced to begging. (89) It is now three months that he has appeared again in this fashion, but no one knows the secret of these riches of his. (90) I consider it best so, that the king should send for him, that we may know what he says himself.'
(91) ṭąḏšā kíáštš sónaw ḥamáy ka bē, memámiś bo, ĕn isá ḥamá piēwi mįňtárám bo ja šárakáně wa sarwátana yakâm be. (92) ḥamá wātįś bo qąšiḏakáy: cárzu pāḏšày kára ka ḥázírənã pay har āmrewə. (93) ḥamá wèš řek įsti wá jímárá pay čámártu pāḏšày. (94) tásąḏef pása be ka yáwá lá ba rašakáy kınčè pāḏšày sría ka čani kanizakās pay yānày luéne. (95) ḥamá fawri čāš'qú kınčè bǐ, ĕn zarifįś darajána nábe. (96) aje ḥoriana ja bahásto ţămēnara wář. (97) kínčè kíš ḥamáś dí wá ba tirav čąšqi gırlťara bía.

(98) ḥamá luď diwânu pāḏšày wa stjďəs pay bárd. (99) pāḏšā farmáwāš: mlľámmad, binišara. (100) ḥamá ništará wa dimáw cárzu irádáti wátuś: pāḏšám āmraš čēsana kíståmiš šónim? (101) saráyćça iná řaw táxtita. (102) pāḏšā farmáwāš: mǐn básu tomm fľra ažnián wa máxloq básu dawlammnit fľrá karó wa isá mrtábärarı bo yakam piəw i šăriá. (103) mǐn čun námè tom náźnawiena, ḥyár yarībáni yá āhlu i šărâyáni, sıřįt čēśa?

(104) ḥamá wátuś: pāḏšám slámašt, iná ḥakāyátama. (105) mǐn faqirewi fľra bečára bēne. (106) āwṛāyenā mrāy mřène čani aḏā pirákém. (107) a wąxtă kás hawālǐm názàne wa kám kàsèc dárbašé ānaya bēne liq̲̀mīw nāmā bǐdā ka panaš bīziwme. (108) lākın isá čun ja sāŷaw xuĎâyō w saraw pāḏšày sarwatmànnană giṟd kās básim karo wa inā biānā ba memānu pāḏšày.


(114) wátuś: aḏā, bịyāwam pana. (115) čāš'qū kınčè pāḏšày biană wa mšiō bŭi, dāwās kari. (116) piražani wátuś: řoła, aḏąt ıńsk, táiš xás, pāḏšā čani kınčè weš muغو bo bekasewi pesa to? (117) piražanis ba zor kįasta pay čámáratu pāḏšày, lākın xás juábšā naq̲̀wə. (118) kınčè pāḏšày ċušt śamayō bo, ammā ba be iznu tātayš natiwe šuś pana karo.

(119) diwânu pāḏšàyana har ā ņo qarār diriā ka ba nawčew sĭřu dawlammni ḥamay āškīrā kirio. (120) wazirā wátuś: pāḏšám slámať, agar nazānme i kābrā i sarwatlič čiko bi mûmkmīn ā pāḏšày dawlamanatar bo wa ā wəxta ja šărakana bo ba yakam piă. (121) qarāršā dā ka pirażaneway cayăra paydā karā wa kiānšā ka bo ba kārakaraw yānaw ḥamay. (122) moćiřišā kargā ka ba har nawčew bīn bizānō ḥamā i sarwatlič čiko bi.

(123) mîddatewiş pana śi, kārakara har natăwāś hić xabarew baro pay pāḏšày. (124) āxirliş řoew kārakara gośiś čo be ka aḑăkeś wātįś ba ḥamay: (125) řola, isa to pay ḥiṃmāmi mīli, kîlkawanakaw šăw mără angusatana băra bar, naku ḥiṃmāmana
The king sent after Hama to come and be his guest, since now Hama was a respected man in the city and the first in wealth. Hama said to the messenger: 'Submit to the king that I am ready for any command.' Hama prepared himself and set out for the king's castle. By chance it so happened that when he reached the door he saw the king's daughter as she was going home with her maids. Hama immediately fell in love with the girl, for her beauty was beyond measure. One would have said she was a houri come down from heaven. The girl too saw Hama and was smitten by the arrow of love for him.

Hama went to the king's court and paid homage to him. The king said: 'Be seated, Muhammed.' Hama sat down and after paying (his) respects said: 'What is my king's command, that he has sent for me? My head is in the path of thy throne.' The king said: 'I have heard much talk of you and people talk much of your wealth and now you are considered as the first man in the city. Since I have not heard your name (before), whether you are a stranger or a native of this city, (I wondered) what is your secret?'

Hama said: 'Your Majesty, this is my story. I used to be a very poor man. I was dying of hunger with my old mother. Nobody knew about me then and there were few, moreover, concerned (enough) to give us a morsel of bread to live on. But now that, in the shadow of God and Your Majesty, I am rich everybody is talking about me and I have even become the king's guest.'

The king said: 'How did you obtain this wealth?' Hama said: '(May I be your) sacrifice, everything in this world is (brought about by) God's power. No doubt it pleased God that I should become so rich.' In short, he did not tell the truth about the ring. He took his leave and returned home.

He said: 'Mother, come to my aid. I have fallen in love with the king's daughter and you must go and ask for her (hand). The old woman said: 'Child, (may) your mother and father (be) well, how will the king give his own daughter to a nobody like you?' He sent the old woman to the king's palace by force, but they did not give her a straight answer. The king's daughter's heart was with Hama too, but without her father's permission she could not marry him.

In the king's court that very day it was decided that the secret of Hama's wealth should be discovered in some way. The ministers said: 'Your Majesty, if we do not find out where this fellow has got this wealth from he may become richer than the king and then he will be the first man in the city.' They decided to find a cunning old woman and send her to be the servant of Hama's house. They instructed her to find out, by whatever means it might be, where Hama had got his wealth from.

Some time went by (and) the servant could not take any news to the king. In the end the servant overheard the mother saying to Hama: 'Child, now you are going to the bath take the ring of the king of the snakes off your finger.'
dile sábun u kafiana gnora, čun agar gim bo disän ginme suála. (126) kárakara 
liču weš gasto wa wátiš: sā inana sifr su sarwatšiš.

(127) fawri ā weragā xabarīš bard pay pādšāy. (128) pādšā farmāwāš: i 
kilkawānama garakā. (129) wátiš ba wazirākā: agar i kulkawānama pay ħazir 
nakarde saratā hinu minā. (130) wazirakē qarārśā dā ka wācā ba kárakare darmānu 
behošī bdīo ba ħamay u ađēš wa kulkawānakay dizo.

(131) kárakara šawe darmānš kardāna dile čārī wa dāš ba ħamay u ađēš. 
(132) har duešā fawri behoše kawte. (133) hur sta, kulkawānakaš angusaw ħamayana 
bar āwirīd wa bardīš pay pādšāy. (134) ka hošīš āmāwa wešara ħamā fawri dasīš 
bard pay kulkawānakayš. (135) ka diš diār niā hāwārīš kard: ađā, kulkawānakašā 
dzialan. (136) adākeš wātiš: har zānām i kárakare čewewiš inā daso. (137) fola, 
nawātim pana bā yarīb či yānaw emana nabo? (138) ħamā wātiš: mun pay xātraw 
to ā kárakaremē [!] girta. (139) ču zānu ema dižmanmā han?

(140) ħamā, ā middata ka dawlamānā be, enna xās biabe čani faqir u ūfqrāy 
u maxloqi, fira wašawiš be ja šārakana wa ja mamlakatakanā. (141) isa ka ttr 
hīčīš naman maxloq har bazaīš ēwa poraš wa wāčene: ay ħamay faqir, čani pesa 
zu pesaša pana āmā? (142) čun xāsāş kardābəe isā maxloqič čaniš xās be. (143) 
ammā pādšā, ka kulkawānakaš kawt das, dasīš kard ba zilm u zorewi frāwān ka 
račiyatakeš yakjār bezār u nāřaḩate bee dasīša. (144) čun pādšā be in saltanat u 
zoriš be, wa isā kulkawānaw šaw mārāyēš be, ttr ja hīči natarse wa ja hīči naparsewa. 
(145) har kas dižmanš bee fawri fawtineš wa mužtāj ba harčī biē hamīša waru 
dasišana ħazīr be.

(146) čāwał pādšā zānābeš ka kināčakeš dīlīš inā ba ħamayə. (147) isa ttr 
nawewrīš kard ka kinače hajgiz natāwo ħamay ba čam wino, lākīn kinače har 
dilīš ba ħamayə be, wa pi faqiria ťama har tamādır be kinače pādšāyš pay bo. 
(148) ťama enna faqir be, kawtabeša suāla čani adākeš; (149) enna be-ahammiat 
be, pādšā nakuštīš wa wātiš: bā bor biżiwo. (150) suālkari čāmna mutāwo češ 
karo?

(151) kinače pādšāy dāyānewaš be, ennah ađēš wašaš sie wa dāyānakeš 
kināčakeš ennaw čamāš waša sie. (152) kinače ja marāqu ẖamayana ẖangzarda w 
začīš bībe wa dāyānakeš fira marāqana be ka nuru čamāš pesa dilgīrāna bo. 
(153) foew kinače wātiš ba dāyānakeš: ḥač nawewrī kardān mišo byāwi ba ẖamay 
wa bizāni či pesaša sar ẖamā wa nawewrī kari čamim pana gino. (154) agar pādšā 
zāneš ka dāyāna milo pay lā ẖamay fawri saraš biye, lākin piražani, čun čayāra 
be, zāne čani bilo ka kas panaš nazānō. (155) weragew izniš wāst ka bilo, sar būço 
ja yānakayš. (156) čāwa weš fārā wa jile suālkariš kardene pay inaya kas naźnāsoš.
lest it should fall into the soap and lather in the bath, for if it is lost we shall be reduced to begging again.’ (126) The servant bit her lip (in surprise) and said: ‘So this is the secret of his wealth!’

(127) Straightway that evening she took the news to the king. (128) The king said: ‘I want this ring.’ (129) He said to the ministers: ‘If you do not produce this ring for me your heads are mine.’ (130) The ministers decided to tell the servant to give Hama and his mother a sleeping-draught and to steal the ring.

(131) At night the servant put the opiate into the tea and gave it to Hama and his mother. (132) Both of them immediately became unconscious. (133) She got up, took the ring off Hama’s finger and carried it to the king. (134) When he recovered consciousness Hama immediately felt for his ring. (135) When he saw that it was not there he called out: ‘Mother, they have stolen the ring.’ (136) His mother said: ‘I just knew this servant had something in hand. (137) Child, did I not tell you that no stranger should come into our house?’ (138) Hama said: ‘I took that servant for your sake. (139) How should I know that we have enemies?’

(140) Hama, when he was rich, had been so good to the poor and the common people that he was much loved in the city and in the country. (141) Now that he had nothing left people had compassion for him and said: ‘Poor Hama, how has this befallen him so soon?’ (142) As he had done good so the people were good to him. (143) But the king, when the ring fell into his hands, began to practise such great tyranny that his people were utterly weary and distressed at his hands. (144) Since he was king and had the power, and now had the ring of the king of the snakes too, he no longer feared anything nor asked (leave) of anyone. (145) Whoever was his enemy he immediately destroyed him and whatever he needed was always ready at his hand.

(146) From the beginning the king had known that his daughter’s heart was set on Hama. (147) Now he arranged it in such a way that the girl could never see Hama, but the girl still set her heart on Hama and, even in his poverty, Hama still hoped that the king’s daughter would be for him. (148) Hama was so poor that he had sunk to begging, together with his mother. (149) He was so insignificant that the king did not kill him but said: ‘Let him live. (150) What can a beggar like this do?’

(151) The king’s daughter had a nurse whom she loved as a mother and the nurse, for her part, loved the girl as dearly as her (own) eyes. (152) The girl had become pale and weak from longing for Hama and her nurse was greatly distressed that the light of her eyes should be so sad. (153) One day the girl said to her nurse: ‘However you do it you must reach Hama and find out why this has befallen him and you must contrive somehow that I see him.’ (154) If the king had known that the nurse was going to Hama he would have beheaded her immediately, but the old woman knew how to go without anyone being aware, for she was cunning. (155) One evening she asked permission to go and visit her home. (156) There she disguised herself and put on beggars’ clothes, so that nobody should recognize her.
(157) luā, ḥama w aḍākeš diewa wa bayāniš kard pay ḥamay ka ẓani ƙināče pāḍšāy har ƙašiqaśana wa āda edaš kīštēna pay lāyš. (158) ḥamayẹ cā mufasal ba dāyāneš wāt ḋa ẓani ṭoš yāwān ba āro wa ḥaƙāyataw kulka wałinaṣ pay karda. (159) wātš ba dāyāne: ẓarzu ƙināče pāḍšāy kara ka ẓaun bī qa-baṭiyaṭi wema cā́shi qu ȧde bianā; (160) lākin ẓun pāḍšā pi masale miṣaḥo pay xāṭraw xuḍay wāzim ẓana bārō, nak pāḍšā panaşi bizāni wa xīrbiš pana karo. (161) dāyāna wātš: ṭoła, xamīṭ nafo. (162) ışallā ba har nawkew biaŋ muwilde ba yaktiri.

(163) dāyāna ka luāwa ẓa ƙināče gir4 ẓewiš pay gelnāwa wa ka ƙināče wazaw ḥamayš xās zāna ẓasi kard ba graway payš. (164) wātš: ẓa aḍa – ẓun ba dāyānakeš aḍa  waive – ba har nawkew biaŋ mišo ḥamay najāt biḍayme. (165) isa tīṭ tāpāḍšā faftārīs nawkew ba kas wāsīš nasie wa ḥata ƙināče weš qiniš be ẓana. (166) pāḍšā qadaxaṣ kardabe ka ƙināčekeš bilo ḥara wa hamiṣa jà qasra ḥaba be. (167) pāsaha ẓana ṭāṭayš ba dižmanu weš zāne wa zāneč tā tātās mano āda matāwō wa ḥamay biyāwō wa ḥamayę har ba sułkari manowa.

(168) ẓani dāyānakeš qarāršā dā ka ba har nawkew biaŋ kulka wałinaṣ dikā, lākin ina fira nārabat be. (169) kulka wałina hamiṣa angawsar pāḍšāyana be wa pāḍšāy hamiṣa dle piyāna be wa ḥanake natāwene biyāwās pana. (170) ammā yo jà wazirakāṣ bezār biabe jà zili u zoru pāḍšay wa ḥāżir be i pāḍšāya fawtin wa piewi cādil biniš yāgeš. (171) pāḍšā weš kuřiš nabe wa ƙināčekeš nakribe bo ba pāḍšā. (172) injā aši piewi cādil u săliša estēwa pay saru taxtū. (173) wazir qubuliš kard ka ẓani ƙināče wa dāyānakeš ba har nawkew biaŋ pāḍšāy fawtinā.

(174) ōwew wazir ẓarzu šāyš kard: pāḍšām silāmat, middatewa tašrifṫ nabardjan kašana. (175) bā čēróżeš lawew bišme sayrān; (176) bā pāḍšāyč naxtew israḥat karo. (177) pāḍšā farmāwās: wazir, qisakeṭ māqulana [!]. (178) gir4 ẓew wazir cū ṭašri bino kara. (179) pāḍšā farmāwās: wazir, qisakeṭ māqulana [!]. (178) gir4 ẓew wazir cū ṭašri bino kara. (179) luč wa weragā manzišaša saru hānewio ōeka wista. (180) ṭa weragā pāsa qarār dirīa ka sawāy wazir xizmatu pāḍšāyana bilo kašana.

(181) šafaq suāre bie wa dāšawana, luč ŋu ba kašewi saxt. (182) yāwe mawqrctewi fira saxt, wazir ẓarzuš kard ka tīṭ ba pe biłā wa wālāyakā kiāna wař tā werağā, waxtew pāḍšā tašrif barowa pay manzile. (183) ka sarkaṣe ṭošine bie čīna sarew načir ẖuكرم tfangiana waru damu pāḍšāyana kawte bar. (184) pāḍšā mušaṭa qurtebe tfang taqno. (185) wazir dimāwa boqwaš niā po wa pāḍša qaḍu mā-hazār-hazārakewa tī bī bī wa 몇 yāwāra wař qutqut bi. (186) dniā bi bī šišoq wa dang walā bi ko pāḍša pāş xizān wa kawtana ḥar. (187) harči maxloq be ẓasi kard ba pāḍšām ṭo wa gird hašaša pīmā wa ŋu ba šur luwea.
She went and saw Hama and his mother and related to Hama how the king's daughter still loved him and how she had sent her to him. Hama (then and) there told the nurse in detail how his affairs had reached this pass and told her the story of the ring. He said to the nurse: 'Explain to the king's daughter that I too love her, for all my inability; but, as the king will find out about this matter, for God's sake let her abandon (hope of) me, lest the king find out about her and do her harm.' The nurse said: 'Child, do not worry. God willing, in some way or other you will attain to one another.'

When the nurse returned to the girl she related everything to her and when the girl learnt of Hama's state she began to weep for him. She said: 'Mother,' for she called her nurse 'mother' – 'however it may be we must save Hama.' Now the king's behaviour was such that nobody liked him and even his own daughter hated him. The king had forbidden his daughter to go out and she was always imprisoned in the palace. It had now become so that she considered her father as her enemy and she knew that so long as her father lived she would not be able to reach Hama and Hama would remain a beggar.

She and her nurse decided that, however it might be, they would steal the ring, but it was very difficult. The ring was on the king's finger and the king was always amongst the men and the women could not reach him. But one of his ministers had become disgusted on account of the king's tyranny and was ready to destroy this king and for them to put a just man in his stead. The king himself had no son and his daughter could not be made king. Therefore it was necessary for them to find a just and pious man to ascend the throne. The minister agreed with the girl and her nurse that they should destroy the king, however it might be.

One day the minister said to the king: 'Your Majesty, it is a long time since you have been to the mountains (to hunt). Let us go for an outing for some nights; let the king rest a little.' The king said: 'Minister, what you say is wise.' Everything was prepared for the king to go to the mountains. They went and in the evening their camp was pitched by a spring. That evening it was decided that on the next day the minister should go to the mountains in attendance on the king.

At first light they mounted, set off and went towards a difficult mountain. They reached a very difficult place and the minister suggested that they should continue on foot and send the animals back down until the evening, when the king would return to camp. When the mountain peaks became bright some head of game appeared within range before the king. The king had taken aim and was about to fire. The minister gave him a push from behind and the king rolled down the tremendous (thousand thousand) cliff and by the time he reached the bottom he was shattered to pieces. There was a great commotion and it was noised abroad that the king's foot had slipped and he had fallen down. Everybody began (wailing), 'My king (is dead), alas!' and they all poured dust (on their heads) and set off back to the city.
(188) dimāw muddatewi, ka tačiyaw pāḏšāy tamāma bia, wazire qarārsā dā ka bāz hūr biḏā wa saru haċ kasewio ništō a kasia kara bā pāḏšā. (189) a ṭo harči maxloq be āmābe bar bizānā ke bo ba pāḏšā. (190) ja qasraw pāḏšāyū bāzšā hūr-dā, bāz muddatewi direż har xuliāwa wa naništō. (191) āxir lulaš wārdō wa xul luā, saru ḥamaywī ništō.

(192) harči maxloq be sarīs sīr manabe ka čani i suālkara bo ba pāḏšā; (193) lákm čun čāwāl, waxter ka dawlamān u sāḥīb saltanat be, ḥama har xās biabe čani maxloqī, ka zānāšā inā a ḥamana harči maxloq be ōzī be ka āġ bo ba pāḏšāšā. (194) sarīt naešnu, ḥama bi ba pāḏšā w kīlkawānaš kawtō das wa kīnāče pāḏšāyš māra karđa.

(195) wa mīnīc āmāne, hiċšā naḍāne.

IV.

(1) Pāḏšew be, due kuřeš bene, maḥmuq u alḥmaq. (2) pāḏšewi hāmsā kīnāčeway fīra nāyābaś be, nakari, nawari, tamāšaw sāw gardaniš kari. (3) maħmuq u alḥmaq har due tamāḍāre bene ka i kīnāče bārā. (4) tāṭašā wāṭīš: xās har inana harmānewatā biḏaw pora wa haċ kāmtā xāstar karatātā ānātā kīnāčake māro. (5) inā yo panaḍā dināretā muḍo pana ka bīde ja dur, kāṣibiš [kāspiš] pana karde. (6) dimāw šīš māngā haċ kāmtā dawlamantā āmāyde ānātā bo ba zamā.

(7) kuře tošāsā peta, zařšā nīa kīsāsā w ṭu ba čoli w pašt ba āwaqāni dāšāwana. (8) luce tā yāwē duaṛew, ūraw hāti w ūraw nahāti. (9) čā har yo kīlkawānaw weṣ bar āwrd u har duešā nīe čeru tawanewe, ka haċ kāmsā āmāwa i yāge bizānō awšā āmānō yā nāmānō. (10) kuři wūrdi wāṭīš: ay brā, to ja mīn gawratarani. (11) ūraw hātiara lu wa mīnīc saru xuḍāy ūraw nahātiara mulu. (12) i lā w aw lā w yaktrīsā māc kard u xuḍāḥafīziśā kard u dāšāwana, jimera.

(13) bayme saru kuři gawray. (14) dimāw činna farsaqewi yāwā bāx-u-gulzārew, dīleṛasāšana ca[mārartere] šāhāna diār be. (15) kuřa wāṭūš: xās har inana bilu, čī bāξeṇa naxtew isrāḥat karu, wa bačzew āhifič payqā karu pay aspakaym. (16) ka yāwā dilē bāξi diś inā xizmatkāre āmē pewāyša, layāmu aspakayša girt wa wāṭūš: (17) farmāwa, ay memānī ḝaziz, ay pāḏšāzādī juān. (18) xātuna ḧaz karō
(188) After a while, when the mourning for the king was over, the ministers decided to release a falcon and on whomsoever’s head it should settle, to make him king. (189) That day everybody had come out to see who would become king. (190) They sent up the falcon from the king’s palace and for a long time the falcon simply wheeled about and did not settle. (191) Finally it swooped down and circled and settled on Hama.

(192) Everybody was amazed at how this beggar could become king; (193) but as formerly, at a time when he was rich and powerful, Hama had always been good to the people, when they learnt that this was that same Hama everybody was pleased that he should become their king. (194) I will not make your head ache (with more talk, but tell you that) Hama became king and recovered the ring and married the king’s daughter too.

(195) And I too have come (from there, but) they gave me nothing.

IV.

(1) There was (once) a king (who) had two sons, Mahmud and Ahmed. (2) A neighbouring king had a very beautiful daughter – (so beautiful that if) you were to do nothing and eat nothing, (only) look at the shadow of her neck (it would suffice you). (3) Mahmud and Ahmed were both desirous of taking this girl (to wife). (4) Their father said: ‘The only good (thing) is this, that I set you a task and whichever of you performs it better, that one of you shall take the girl. (5) Now I am giving you each 500 dinars for you to go far away and gain a livelihood with it. (6) After six months whichever of you comes back the richer, that one of you shall be the bridegroom.’

(7) The boys wrapped up their provisions, put the money into their pockets and set off towards the wilderness and away from civilization. (8) They went until they reached a fork in the road, (one) the road of chance and (one) the road of mischance. (9) There each of them took off his ring and they put both (rings) under a stone, so that whichever of them should come back to this place would know whether that (other one) of them had returned or not. (10) The younger son said: ‘Brother, you are older than me. (11) You go on the road of chance and I, for my part, shall go with God on the road of mischance.’ (12) (They argued) this way and that, (then) kissed one another and took leave of each other and set out and moved off.

(13) Let us come to the elder son. (14) After some leagues he reached a large flower-garden, in the middle of which a regal building was visible. (15) The boy said: ‘It is best that I should go and rest a little in this garden and also procure some fodder for my horse.’ (16) When he got into the garden he saw that some servants came to meet him; they seized the bridle of his horse and said: (17) ‘Be so good (as to dismount), dear guest and young prince! (18) The lady would like you to be
i nimařo memănış bi. (19) kuña qubuliš kard wa wättiš: hoštä aspakaaym bo, čun durq maw wa āwräšä.

(20) ka yāwā dle čamārati diš ka yāге čimne yānaw tätayčšana najianaš. (21) dimäw middatewi xātunaw čamārati āmā pay láyš wa kuña har ina nabe behoš gīno, čun zarifi w nāyābi řuksāru kinačě aje mängay čuárdena.

(22) dimäw čays-u-nošewi fira w firāwāni sačāta yāwā nimašaw wa kuña w kinačě tamām māniš bene. (23) ennašā šarāb wārdabe hoššā ja wešā namanabe. (24) balām kinačě enna nāyāba be wa ba jorew weš řāznābewa kuña har ina nabe šet bo payš.

(25) kinačě xās inaya zāne wa zāneč ka milk małmuq kuña pāḍšān wa dawlamannā. (26) waxtu wtiy, ka tanīš har duešā diwāxānakan manebene, kinačě wāttiš: (27) ay pāḍšāzād, girawew karme. (28) esaw har duemā yāgewana musme wa agar tāwāā lā sačbew dāsim naḏayana ā waxta mln bu ba hinaw to wa harči to wāči pāsa karu. (29) wale agar dasṯ dānena mln harči maylim bo panaṯ karu. (30) kuña enna ba āwāto be kinačeš pay bo qubuliš kard.

(31) luena yāge wa tā middatew milk małmuq weš girt. (32) zoriš pay āmābe, waxt be hār bo wa natījana weš nagir wa dasši bard ka kinačě zinā karo. (33) kinačě hāys be wa wāttiš: ay pāḍšāzād, girawakaŋ niāra. (34) kinačě ēa žāna zarifa beimānā be ka hič řāḩm u wašawisi dišāna niā. (35) nokareš čiriye wa wāttiš: barde, harči zariš han čanaš bīsānde wa asp u asāsakayš gird wurašde, mjā barallāš karde, bā bilo.

(36) tumaz ina kinačě pi jora dawlamanna biena, čun hič piŋw natāwāniš šawew čaniš bo wa dasši pay nabaro. (37) čarzu ōyaw wem karu, milk małmudǔšā jorew řušna kard pā ĥala jṭlečiš ṭora manebene. (38) dās wana, luā tā yāwā šarewi nizik wa ča bi ba sāgird kabābēi.

(39) saraṯ naešnu, bayme saru milk aḫmaḏi. (40) ba saray barzo w sarwatewi firāwāna kuña ṛu ba yānaw tātayš luewa wa fikre karwa dāxom brākaš česši sar āmābo. (41) ka yāwā duarāka luq, tawannaŋx hūr dāwa wa dīs inā kilkawānake har due inē ča wa hinakaw milk małmuḍi žange girtan. (42) kilkawānakaŋ weš kardo angusaš wa dās wana. (43) kawt šonaw brākaŋš, bızāno česši sar āmān.

(44) ba dlewi girāŋo řuša niā tā yāwā bāxča-w-gulzārew u āw-u-ḥayātew. (45) ča wastara pay isrāḫati wa bāxčawānakas čiri, čanaš parsā: kuřewi pesa w pāsata naḏian pegara wiaro? (46) bāxčawān wāttiš: gawram, bale, kuřewi pāḍšāzād pesa weč cinna mängew ēwawl pegara wiard, wale ba talismu āyažanem gī bi wa pesa hazār juānā tari āsšana bar naši.
her guest this noon.' (19) The boy accepted and said: 'Look after my horse, for I have come from afar and he is hungry.'

(20) When he got into the building he saw that such a place as this he had never seen even in his father's house. (21) After a while the lady of the house came to him and the boy was on the point of fainting, for the charm and beauty of the girl's face (was such that) one would have said it was the full moon.

(22) After a great deal of pleasure the hour reached midnight and the boy and girl were quite tired. (23) They had drunk so much wine that they were hardly aware of themselves. (24) But the girl was so beautiful and had adorned herself in such a way that the boy was on the verge of going mad for her.

(25) The girl well knew this and she also knew that Malik Mahmud was the son of a king and rich. (26) (When it was) time to sleep, when only the two of them remained in the reception room, the girl said: (27) 'O prince, let us make a wager. (28) Tonight we shall both sleep in one bed and if you are able not to touch me till morning then I shall be yours and I shall do whatever you say. (29) But if you do touch me I shall do to you whatever I wish.' (30) The boy was so full of desire that the girl should be his that he accepted.

(31) They went to bed and for a while Malik Mahmud controlled himself. (32) He was under (such) stress that he was near to going wild and finally he could not control himself and put out his hand to fornicate with the girl. (33) The girl woke up and said: 'O prince, you have lost the wager.' (34) The girl was (one) of those beautiful and faithless women who have no mercy or love in their hearts. (35) She called some servants and said: 'Take him, take all the money he has from him and sell his horse and all his property, then turn him out, let him go.'

(36) Would you believe it? The girl had become rich in this way, for no man had been able to be with her for a night and not touch her. (37) I submit to (you), my master, that they sent Malik Mahmud off in such a way that only his clothes remained to him. (38) He set off and went until he reached a town nearby and there he became an apprentice cabob-maker (whose job it is to stand and fan the charcoal over which the cabobs roast).

(39) I will not make your head ache (but cut a long story short, so) let us come back to Malik Ahmed. (40) With his head high and abundant wealth the boy was going back towards his father's house and thinking of what might have happened to his brother. (41) When he reached the fork in the road he went, turned the stone over and saw that the rings were both there and that Malik Mahmud's had gone rusty. (42) He put his own ring back on his finger and set off. (43) He went after his brother to see what had happened to him.

(44) With a heavy heart he set out until he reached a large flower-garden and place of (much) water and life. (45) There he dismounted to rest and called the gardener, asking him: 'Have you not seen a boy like this and that passing by here?' (46) The gardener said: 'Yes, my master, a princely boy like yourself did pass by here some months ago, but he was caught by my mistress's magic and like a thousand other youths he did not escape her hands.'
(47) milk aḥmaḍ wāṭiš: ay bāxcawān, baram pay lā i kināče, češt garakā niḏaw-l pana. (48) bāxcawān kūrās bard pay qasraw kināče wa hamān jor kināče āmā pewāyša wa bardīšana yāna, balām i jāra kināče ba tiraw čašqu milk aḥmaḍi pekiš wa xiš luā mīlšara. (49) direžāi šawe milk aḥmaḍ pāsa hošīar be šarābi kamš wārd, pay inaya sarwaš nabo, wa hič fikriš naḏā ba zariši w nāyābi kināče.

(50) kināče wāṭiš: ay pādšāzāḏi juān, agar tā sacbew čanim wti wa dasṭ naḏānena, ānā mīn bu ba hinaw to. (51) wa agar dasṭ dānen to bi ba čabdū mīn. (52) kuṛa yāwāna ka pi jora brākaš dīlena šian. (53) wāṭiš: ay parizāḏ, šartāt qubula bo. (54) ka luena yāge milk aḥmaḍ šmērakaš niā baynu harduīšša wa pay weš wt. (55) kināče mjā hārā bīa ka pesa i piā gošī maḍo pana. (56) dasṭi kard ba naqīza-dāy kuṛay ba das u ba qāč, wale milk aḥmaḍ hič weš nayāwnāna. (57) sarāt naešnu, tā ūo biš kināče xaria bīa, kuṛaš nažlewnā.

(58) ka war kawt milk aḥmaḍhurst wa wātiš: ay fāḥišay bešarmi bewaqārē! (59) cajab kāspiewt̄t̄ pay weš estano! (60) brākamiš češ pana kard? (61) kināče garakīš be kuṛay xilāño ba q‘se waše wa wātiš; (62) či harduīmā ba žan-u-merḏi pewa nažiwhme wa ba čayš-u-noš i diniyā barmē sar? (63) kuṛa wātiš: panam wāča, brākam češš sar āmā, annā pi šimšeria palpališ karu. (64) nāčär kināče ḥakāyataš pay kard.

(59) kuṛa āwrīḏiš, harči nokar u kārakare kināče bene girdš čīrie wa wātiš: (60) i yāna w bāxa gird pay š’tma wa ja ārowa girdtā āzādende; (61) balām i āyažanetā, ka tā āro pi jora juāne basazūāneš sarnugum kārdene, hinaw minana, čuń grawakam bardanō wa mišo češ läyiqīš bo pāsaša pana kāru.

(62) milk aḥmaḍ dāš wana, luā pay šārakay ka brākaš čā be wa kināčečiš barda čani weš. (63) čā dāš sarāš tāšā wa bardaš fāḥišaxānewana, āstaš jiā wa wātiš: āna čaywazāš bo! (70) dimāwa luā, gelo pay brākayš.

(63) fira gelā ba be suḍ tā māniā wa ūwraš bi. (72) ārazu w kabābiš be. (73) luā kabāb;xānew, dīš inā yo ja šaḡiḍakā, ōaš u ūtu u pis, brākaw wešā. (74) hurst, bardš bar wa ḥakāytās pay kard wa bardš, ḥumāmlamišš kard wa jile pādšāyāneš pay asā. (75) dāšawana ba šāḏi, ūa ba yānaš tātayšš luwa. (76) milk aḥmaḍ kināčekeš pay bia wa bi ba yāganišnu tātayš.

(64) minī āmāne, hičša naḏāne.
(47) Malik Ahmed said: ‘O gardener, take me to this girl and I will give you whatever you want.’ (48) The gardener took the boy to the girl’s palace and in just the same way the girl came to meet him and took him to the house, but this time the girl was smitten by the arrow of love for Malik Ahmed and her heart went out to him (to his neck). (49) All night Malik Ahmed was so careful that he drank little wine, so that he should not become drunk, and he gave no thought to the girl’s grace and beauty.

(50) The girl said: ‘O young prince, if you sleep with me till morning and do not touch me, then I shall be yours. (51) And if you do touch me you shall be my slave.’ (52) The boy understood that in this way his brother had been lost. (53) He said: ‘O fairy-born, let your condition be accepted.’ (54) When they went to bed Malik Ahmed put his sword between the two of them and went to sleep. (55) The girl became wild because this man took no notice of her in this way. (56) She began to goad the boy with hands and legs, but Malik Ahmed took no notice at all. (57) To cut a long story short, till day came the girl was (so) engaged (but) she did not get the boy to budge.

(58) When dawn broke Malik Ahmed rose and said: ‘O shameless and undignified whore! (59) A fine business you have found for yourself! (60) What have you done to my brother?’ (61) The girl wanted to distract the boy with pleasant words and said: (62) ‘Why don’t we both live together as man and wife and live out this life in pleasure?’ (63) The boy said: ‘Tell me what has happened to my brother, otherwise I shall cut you to pieces with this sword.’ (64) Of necessity the girl told him the story.

(65) The boy set to, summoned all the girl’s servants and maids there were and said: (66) ‘This house and garden is all for you and from today you are all free; (67) but this mistress of yours, who till today has overthrown (so many) helpless youths in this way, is mine, for I have won the wager and I must deal with her as befits her.’

(68) Malik Ahmed set off and went to the town where his brother was and took the girl along with him. (69) There he had them shave her head and took her to a brothel and left her, saying: ‘Let that be your reward!’ (70) Then he went and searched for his brother.

(71) He wandered about much without result until he became tired and hungry. (72) He had a desire for some cabobs. (73) He went to a cabob-shop and saw that one of the apprentices, black and bare and dirty, was his own brother. (74) He got up, took him out and told him the story and took him and bathed him and bought kingly clothes for him. (75) They set off happily and went back towards their father’s house. (76) The girl (from the neighbouring kingdom) became Malik Ahmed’s and he became his father’s successor.

(77) I too have come (but) they gave me nothing.

4 The whole phrase is Kurdish.
V. Couplets

1

ar ina nābo, ja bonaw töwa,
gulāni bahār nākaru bōwa.
If it were not (for) this, (namely) on account of you,
I would not (even) smell the flowers of spring.

2

ar ina nābo, ja bonaw töwa,
marjām nāmarqān, pi kaš-u-kōwa.
If it were not (for) this, (namely) on account of you, (it were for nothing):
Nobody dear to me (my dead) has died (that I should wander thus, like a madman) in these mountains.

3

šallā ūy āzāl nābjāy wa yārim,
nābjāy wa bārī dīlākō yambārim.
Would to God that (from) the First Day you had not been (ordained to be)
my love,
That you had not been the cause of my sorrow-laden heart!

4

čīn sāl bāxawānē namāmi no bīm,
namām bār āmā, mīn fanjaño bīm.
How many years did I tend (was I gardener of) the young sapling!
The sapling grew up (and spurned me), all my effort was wasted.

5

čī, češim wāt, to gelāy ja ōng?
naḍānim kardan, sarim dā la sang.
Why, what did I say (that) you blushed (turned from colour)?
I have committed a folly (and) struck my head against a stone (for shame).

These verses present a number of non-dialect forms taken from literary Gorānī (see V. Minorsky, ‘The Gūrān’, BSOAS, 11, 89 ff. and my ‘Some Gorānī lyric verse’, BSOAS, 28, 255–83) and Kurdish. Most common is the generalized form of the copula -an. Note also the Kurd. preposition la, and many word-forms differing from those given in the Vocabulary.

6 As always in Gorānī verse, which is regularly decasyllabic with a caesura in the middle of each line, an Izafe required morphologically after the fifth syllable is omitted here.
6  
*hur beza ja xaw! ēt wāday warman!*
*sādīm bi batāl, šiwanīm garman.*
Wake up! What time is this for sleep!
My happiness has been spoiled, my lamentation is fierce (*hot*).

7  
*mâyna, mawjāri; cīmā madonī?*
*yā xyā, šēta bi, gtinimā šonī!*
You come, you pass by; why don’t you talk to us?
O God, may you become mad (and) follow us about!

8  
*hay dād, hay bedād, hay bedādīman!*
*bedādīm ja das šaw-tanjāiman.*
Alas and alack! Oh, I suffer (have) injustice!
My injustice is from my spending the nights alone (*night-loneliness*).

---

7 Pāwaī verbal forms; see B-C, p. 73.
Vocabulary

The vocabulary is arranged alphabetically taking into account only initial vowels and consonants (including the semi-vowels i/y, u/w, except in the diphthongs ay, aw).

Hawr. and the neighbouring Kurd. dialects of Suleimaniye and Sina have strongly influenced each other, particularly in vocabulary. Where they are of interest, therefore, equivalent words from these two Kurd. dialects have been quoted for comparison or contrast. No suggestion that the Kurd. and Hawr. forms are etymologically connected is necessarily intended. Sul. forms are quoted from personal notes, Sin. forms mainly from Šayx Muḥammad Mardūx, Farhang-i Mardūx, Teheran (?1957), controlled by various, mostly unpublished sources. Kd. indicates that the form is common to Sin. and Sul. (but not necessarily any other Kurd. dial.).

Etymological statements concern only the Hawr. words and are by no means intended to be exhaustive. Only non-Iranian words, i.e. those ultimately of Arabic and Turkish origin, are regularly marked as such. The abbreviations Ar. and Tk. do not, however, necessarily imply that either form or meaning are identical in the source languages.

A few words marked * are recorded in B-C and not from Tahsin, but are confirmable from the other evidence given. [See Addendum, p. 141.]

Other abbreviations

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>a.</td>
<td>adjective</td>
<td>inter.</td>
<td>interrogative</td>
</tr>
<tr>
<td>abs.</td>
<td>absolute</td>
<td>Mid. Pers.</td>
<td>Middle Persian</td>
</tr>
<tr>
<td>A-B</td>
<td>Andreas-Barr¹</td>
<td>n. f.</td>
<td>noun feminine</td>
</tr>
<tr>
<td>av.</td>
<td>adverb</td>
<td>n. m.</td>
<td>noun masculine</td>
</tr>
<tr>
<td>Av.</td>
<td>Avestan</td>
<td>NP</td>
<td>New Persian</td>
</tr>
<tr>
<td>cj.</td>
<td>conjunction</td>
<td>OP</td>
<td>Old Persian</td>
</tr>
<tr>
<td>cpd.</td>
<td>compound</td>
<td>part.</td>
<td>particle</td>
</tr>
<tr>
<td>dem.</td>
<td>demonstrative</td>
<td>pers.</td>
<td>person(al)</td>
</tr>
<tr>
<td>indef.</td>
<td>indefinite</td>
<td>pl.</td>
<td>plural</td>
</tr>
<tr>
<td>int.</td>
<td>interjection</td>
<td>pn.</td>
<td>pronoun</td>
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</table>

Nr. 3

<table>
<thead>
<tr>
<th>prep.</th>
<th>preposition</th>
<th>vb.</th>
<th>verb</th>
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<tbody>
<tr>
<td>pres.</td>
<td>present</td>
<td>v. aux.</td>
<td>verb auxiliary</td>
</tr>
<tr>
<td>Pth.</td>
<td>Parthian</td>
<td>v. c.</td>
<td>verb causative</td>
</tr>
<tr>
<td>pv.</td>
<td>preverb</td>
<td>v. i.</td>
<td>verb intransitive</td>
</tr>
<tr>
<td>rel.</td>
<td>relative</td>
<td>v. p.</td>
<td>verb passive</td>
</tr>
<tr>
<td>sg.</td>
<td>singular</td>
<td>v. t.</td>
<td>verb transitive</td>
</tr>
</tbody>
</table>

ä, dem. a. (v. § 13, i). that.
i, dem. a. (v. § 13, i). this.
aw, dem. a. (in certain phrases). that (other of two); ~ dasu joak'ē, on that side of the stream; ~ paftu sāri, on that side of the town. [cf. Kd. aw 'that']
ād, pers. pn. (v. § 16 (b)), he (there); āda, she; āde, they.
ed, pers. pn. (v. § 16 (b)), he (here); eda, she; ede, they.
adā, n. f. mother. [Kd. dāyk]
ad'ay, int. (of encouragement). go on! hurry! [= Kd.]
ādāmiz'ād, n. m. human being. [= Kd.]
čād'iz, a. angry. [Kd. čājiz ‘angry’; Ar.]
āflāw'ē, n. f. ewer; āflāw'ā-w-lag'ān, ewer and basin.
āg'ā, av. there.
eg'ā, av. here.
eg'ar, cj. if.
egri'jē, n. f. tress. [Kd. agrija]
eg'ā, n. m. master. [Kd. āyā; Tk.]
~'āni, n. f. mistress. [Kd. ~'in]
aʃ'o, (defective vb., 3rd sg. pres.) one would say; aj'e, (3rd sg. imperf.) one would have said.
oʃ'āxa, n. f. hearth. [Kd. waʃāx; Tk. ojaq]
av, a. reddish-brown, sorrel (horse). [= Kd.]
avā, n. m. small dark sour cherry. [= Kd.]
avāī, v. i. ara~, hang down.
av'if, n. m. fodder. [= Kd.; Ar. caʃaf]
avās, n. m. diamond. [= Kd.]
av'os, n. m. itch. [= Kd.]
~ kaʃ'ay, v. t. itch.
av'at, n. m. pepper. [= Kd.]
av'tun, n. m. gold. [= Kd.; Tk.]
av'ān, a. reddish-brown (material, etc.). [? Ar.]
av'aya, n. f. flag. [Kd. ālā]
av'ma, pers. pn. we, us. [= Kd.]
avmed, n. m. hope; ~aw'ār, a., hopeful.
avmr, n. m. age. [Ar.]
eʃ3'ar, n. f. order, command. [Ar. amr]
āmī'ay, a-, v. i. come. 
an'ā, pv. (v. § 24). See under simple verbs.  
ān'ā, dem. pn. (v. § 16 (c)). that.  
in'ā, dem. pn. (v. § 16 (c)). this.  
ān'ā, in'ā, avv. (v. § 45 (a)). voilà, voici.  
ang'usa, n. f. finger. [Sul. amust, Sin. angus]  
~wel'a, n. m. finger ring. [Kd. ~ila]  
\*mjā, av. then. [= Kd.]  
anjan'ī'ay, anjan-, v. t. (pres. minjan-). chop. [Kd. anjīnīn]  
anjanī'ā, a. chopped.  
anīn'ā, av. otherwise, if not. [Kd. aginā, aynā]  
en'ī'a, av. so (much); ~w..., as much as... [Kd. awanda]  
(כ)annī'm, n. m. body; ~m meš'o, (every bone in) my body aches.  
annā'ā, n. m. measure; ~ girū'ay, v. t., measure.  
zāq'īl, a. wise. [= Kd.; Ar.]  
ār-, see āwarīday.  
ex, n. m. fire. [Kd. āqīr]  
~ war (ana)bi'ay, v. i. catch fire; ~ tī war bona, (approximately) damn you! [Kd.  
~ te bar bun]  
~ war (ana)dī'ay, v. t. set fire. [Kd. ~ bar dān(awa)]  
ar'a, pv. (v. § 24). See under simple verbs. [Kd. dā]  
ār'ō, av. today. [Note, not -f-]  
afr'ī'ay, arfān-, v. t. (pres. mifrān-). snatch. [Kd. ōfānīn, fīrānīn]  
ār'ām, n. m. rest; ~ tī bo, be still!  
~ girū'ay, v. t. settle down.  
ār'aq, n. m. sweat. [= Kd.; Ar. zaraq]  
~ karū'ay, v. t. sweat. [Kd. ~ kirdin(awa)]  
ārač'īn, n. m. desire; ~m an(n), a., desirous. [= Kd., ~man(d)]  
arač'īno, n. m. elbow. [Kd. ānišk; OP arašnī-, v. A-B, 307 f.]  
us-, see wūtay.  
is'a, av. now. [= Sin., Sul. esta]  
\*awsā, av. then, long ago. [= Kd.]  
\*āskā, n. f. gazelle. [Kd. āstik]  
\*ad, n. m. origin; ~ ana, originally. [Ar.]  
(כ)āsmač'ān, n. m. sky, heaven.  
asān-, see āsāy.  
asā'm, n. m. iron. [= Kd.]  
asp, n. m. horse.  
isrāh'āt, n. m. rest, repose. [= Kd.; Ar. īstīrāḥat]  
asafrī'ay, asafē, v. t. (pres. msafrē-). wipe. [Kd. sīfūn]  
āsī'ay, āz-, v. t. (pres. māz-). let, allow; ara-āsī'ay, let down. [Kd. hešīn, hel-; dā ~;  
cf. Pth. hišt, hirz-]
āstay ji‘ā, v. t. leave behind, abandon. [Sul. ba je heśtin]
est‘ay, ez-, v. t. (pres. mez-); awa-est‘ay, find. [See also hur ~]
*āstān‘a, n. m. (B-G, astanā). threshold. [= Kd.]
ās‘āw, n. m. mill.
āsāw‘ān, n. m. miller.
asa‘ā, asān-, v. t. (pres. misān-). take, buy. [Kd. san(d)in, sen-]
es‘aw, av. tonight.
āskir‘ā, a. evident, obvious. [= Kd.]
(i)sall‘ā, int. God willing. [= Kd.; Ar. in šā allāh]
cašq, n. m. love. [Ar.]
cāš‘iq, a. loving, in love, lover; cāš‘iq‘u ..., in love with ...; cāš‘iq‘ā, he is in love.
[Ar.]
es‘āy, es-, v. i. (pres. meš-). hurt, ache. [Kd. esān]
esn‘āy, ešn-, v. c. (pres. mešn-). hurt.
as‘āy, v. aux. (v. § 41 (a)). must, ought.
it‘ir, av. any more, moreover, further. [Kd. itir]
aw‘a, -o, pv. (v. § 24). See under simple verbs. [Kd. -awa, -o]
|āwi, n. f. water. [Kd. āw]
āwadān‘ān, n. m. inhabited place.
āwār‘ā, a. hungry; -n, he is hungry, starving.
~, n. m. hunger; ~š-ā, he is hungry (now); ~ye, av., from hunger.
āwird‘āy, ār-, v. t. (pres. mār-, past āwird-). bring; set to. [Sin. hāwirdin, er-, Sul. ān]
āwār‘ā, n. m. desire. [= Kd.]
caywaz‘ā, n. m. reward, retribution. [Ar., by cīwād out of wadāca?]
cay‘ār, a. cunning; ~i, n. m. trickery. [Ar.]
āz-, ez-, see āstay, estay, resp.
āz‘ā, a. brave. [= Kd.]
āz‘ād, a. free. [= Kd.]
caz‘al, n. m. eternity without beginning. [Ar. azal]
izn, n. m. permission. [= Kd.; Ar. idn]
āznās‘āy, aznās-, v. t. (pres. mižnās-). know, recognize. [Kd. nāsin]
āzn(aw) ‘āy, aznaw-, v. t. (pres. mižnaw-, past āzn(aw)w). hear. [Sin. žinaftin, žinaw-]

ba, prep. (abs. form pan‘a). by, on, to; ~ ...-ara, on, through; ~ ...-awa, about, against, with; ~ be, without.
bā, part. (v. § 41 (b)). let ... (+ subjunctive). [= Kd.]
be, prep. without.
bāb‘ā, n. m. grandfather; ~gawr‘ā, great-grandfather.
bib‘tn, n. m. sash, cummerbund.
bāb‘at, n. ja ~u, cpd. prep., about, concerning.
bağ, a. bad; ~aifl, a., ill-behaved.

be-dāq'i, n.m. injustice.

be-d'ng, a. quiet, noiseless; ~ew, av., quietly.

baydāx, n.f. flag. [Kd. baydāx; Tk. bardaq]

be-h'os, a. unconscious; ~li, n.m., unconsciousness.

bah'ast, n.m. heaven, paradise.

bal, a. erect (penis). [= Sin.]

bālt, n.m. arm, wing. [= Kd.]

bal'a, n.m. calamity, misfortune; (see also giże). [= Kd.; Ar.]

bal'u, n.m. oak. [Kd. bārū; Ar. balūt]

b'alku, av. perhaps. [= Kd.]

balok'a, n.m. clitoris. [= Sin.]

balām, cj. but. [= Kd.]

*bītes'ā, n.m. (B-C, betesae). flame. [= Kd.]

ban, n.m. woollen string. [= Kd.]

bāy'in-u, cpd. prep. between.

bon'ā, n.m. ～w, cpd. prep., for the sake of, on account of.

bināy, bin-, v.t. (= bastay). tie, bind.

bāq'i, n.m. remainder, balance, change. [Ar.]

b'Oqa, n.f. push; ～niāy ～p, v.t., push.

bar, av. outside; ～āmīy, come forth; ～āwirg'ay, take off, doff; ～karğıay, put out;

～luğ'ay, go forth; ～şī'ay, emerge, escape.

bār, n.m. load; ～am'İk, n.m., (lit. ‘load of salt’), fine fellow (used sarcastically);

～wist'ay, v.t., unload.

bar'a, n.m. door.

b'īr'ā, n.m. brother [= Kd.]; ～y ağā-w-bāba'i, full brother; ～y tātu'i, half brother;

～zī'ā, n.m./f., brother's child, nephew, niece; ～zī'ani, n.f., brother's wife, sister-in-law.

b'sr'o, n.m. (pl. bīro'e). eyebrow. [= Kd.]

barg'ay, bar-, v.t. take, carry; ～sar, carry out, complete.

birāl'ūi, n.f. a type of ? cornel, dogwood tree. [Kd. balāluk]

baral'ā, karg'ay, v.t. set loose, free. [Kd. b' (< bar-hal-da) kirdin]

barān, n.m. ram. [= Kd.]

bīr'inj, n.m. (polished) rice.

birešt'ay, bireş-, v.t. roast.

bīrī'yay, bīr-, v.t. cut. [Kd. bitin]

barz, a. high. [= Kd.]

barz'ag, n.m. drinking glass, tumbler. [Kd. pardāx; Tk. bardaq]

bās, n.m. talk, mention. [= Kd.; Ar. baḥθ]

bast'ay, bas-, v.t. (= bināy). tie, bind. [Kd. bastin, bas(t)-]

basaz'mān, a. poor, unfortunate, harmless. [Kd. basaz'mān]

b'āsha, n.f. share, portion. [Kd. baš]
b'ua, n. f. smell. [Sin. bo, Sul. bon]
bāwaʃlani, n. f. step-mother.

bāx, n. m. orchard; ~č'a, n. m., garden; ~awān, ~čawān, n. m., gardener. [= Kd.]
bāxala, n. f. bosom, embrace. [Kd. bāxal]

baxš'ay, baxš-, v. t. 1. forgive; 2. distribute.
b'axta, n. f. luck, fortune.

bi'ay, b-, v. i. be; ~ ba . . . , become.
biābān, n. m. desert.

bacz, n. ~ew, some. [Ar.]

bāz, n. m. falcon.

b'iza, n. f. goat. [Kd. bizin]

bizla, n. m. kid.

bāzār, n. m. market.

bezār, a. weary, disgusted.

baza'i, n. m. ~ āmāy par'a, have pity, compassion on. [Kd. bazai pyā hātin]

čā, av. (= *ja a). there; ~ dimā, thereafter.
čē, av. (= *ja e). here; ~ dimā, hereafter.
č( i) -. Cpd. form of the prep. ja, e.g. čā, či, čök'o = *ja a, i, ko.
čī, inter., indef. a. what, whatever.
či, av. why?
čo, abs. prep., see ja . . . -awa.
čo, n. m. wood (as a material).
ču, av. how? (only in the following context); ~ z'ānu, how should I know? [Kd. ču zānm]
čak, n. m. weapon. [= Kd.]
č'oka, n. f. knee (in the following phrases); lu'ay č'okera, go down on the knees (in humility); s'aru čok'ā, kneeling, sitting on the heels. [Sul. čok, Sin. čuk]
čokla, n. m. dry twig. [Sin. čukala]
čöl, a. forty.
čol, n. m. wilderness, desert. [= Kd.; Tk.]
č'āla, n. f. pit. [Kd. čāl]
čal'ama, n. f. wish-bone (with which a game similar to philippina is played. After two people have broken the bone, whenever one hands anything to the other the recipient must say 'I remember,' the first to forget having to pay a forfeit.) [= Kd., čalamaškena, the game]
čalt'uk, n. m. rice in the husk. [= Kd.]
čam, n. m. eye; ~ raš'ay, v. t., apply kohl to the eyes.
čamč'a, n. m. spoon.
čāmn'a, a. such as that; av., like that.
čimn'a, a. such as this; av., like this.
čin(n), činn'a, a. some; č'innew, some time.
čan, c. j. since, because.
čana, abs. prep., see ja.
čani, n. f. needle.
čani, prep. with; ~, av., how?
čanaka, n. m. chin [Sul. čanaga, Sin. činaka]
~ d'āy, v. t. chatter; čanake m'aga, do not chatter!
činār, n. m. oriental plane tree.
činiāy, čin-, v. t. pluck. [Kd. činin]
čap, a. left.
čap'oka, n. f. downward blow with the open hand; čapok-d'āy, v. t., slap. [Kd. čapok, ~ dān]
č'er-u, cpd. prep. under; ~-ana, below. [Kd. la žer ( . . . -dā)]
č'erūm, n. m. face. [Kd. čir-u-čāw]
čarm'a, a. white. [Sin. čarmig, Sul. čarmu]
cā(r)šua, n. f. bridal dress; ~ poš'āy, v. t., don the bridal dress. [Tk. čaršaf < NP čādar-i šab]
čar'āwi, n. f. lamp.
čiriāy, čiř-, v. t. call. [Kd. čirin]
čes, inter. pn. what?
čiški, n. f. meal, (any boiled) food; ~ng'ā, n. m., mid-morning mealtime. [Kd. češt, ~angāw]
čal'a, n. m. robber, brigand. [= Kd.; Tk.]
čew, n. m. thing.
čew'al, av. previously, before that.
čew'at, av. previously, before this, ago.
ču'ar, av. inside. [Kd. žur]
ču'ār, a. four. [= Kd.]
~č'oj, n. m. door-frame.
~č'oj, a. fourteen.
~mer'd'a, n. m. sitting cross-legged; ~ pek'āy, v. t., sit cross-legged.
čox'e, n. f. homespun 'chogha' jacket; čoxa-w-ťānk, homespun jacket and trousers.
[Kd. čoxa, ĺānk-u-~]
čxam'āx, n. m. steel (ring) for striking on flint (see tawani). [= Kd.; Tk. čaqmaq]
čāy, n. m. tea; ~parz'en, n. m., tea-strainer.
da, a. ten.
dād, n. m. cry for help; hay ~, alas!: buyāwa ba ~im, help!
dīl'a, n. m. face.
dīl'ān, n. m. tooth. [= Sin., Sul. dān]
du(d)ar'ī, n. m. window.
dag'ā, n. f. village. [Kd. de]
dah'am, a. tenth.
duk' al, n. m. smoke. [= Kd.]

dil, n. m. heart; ~gr'ân, a., sad. [= Kd.]
d'aša, n. f. bitch. [Sin. dal, Sul. del]
d'il, prep. inside, among; ~na ši'ay, v. i., perish, be lost.
d'ola, n. f. valley. [Kd. dol]
dawlān'än(n), a. rich; ~i, n. m., wealth. [Kd. -man(l)]
dilān'e, n. f. child's swing. [Sul. dilāna, Sin. delākāne]
dilēša'sa, n. m. centre, middle. [Kd. cf. nāwašāst]
dawī'm, n. m. wealth. [Ar.]
dilēyān'a, n. m. furniture and fittings, contents of a house.
dam, n. m. 1. mouth; 2. blade. [= Kd.]
dim, n. m. penis.
dim, n. m. side, half (of the face). [Kd. div]
dam-i, cpd. prep. at (the moment of). [= Kd.]
dim'a, av. afterwards; ~w, cpd. prep., after; ~wa, av., afterwards, from behind;
(see also čā, čē). [Kd. duā]
dang, n. m. noise, fame. [= Kd.]
~ bar karg'ay, v. t. make a name for oneself.
dann'uk, n. m. beak. [Kd. dan(d)uk]
don'āy, don-, v. t. talk to.
din'ā, n. m. world, life. [Ar.]
dār, n. m. (in the following phrase); ~ara karg'ay, hang up (coat, etc., on anything).
[ Kd. dār 'tree']
dur, a. far, distant.
dar'a, n. m. stream.
d'aša, n. f. wild sow. [Sin. daš ?]
darb'ān(n), n. m. gully. [Kd. darban(d)]

darb'sa, a. concerned; ~u, ~ with. [Kd. darbas(t)]

darāf'a, n. m. degree; ~na, within measure. [Ar.]
darm'ān, n. m. 1. medicine; 2. gunpowder. [= Kd.]
dir'māj, n. m. demon, ogre. [= Kd.]
dir'sos, a. (in the phrase) ~ karg'ay, make. [Kd. diryas(t) kirdin]
dāris'ān, n. m. wood, forest. [Kd. dāris(t)ān]
dir'āe, n. f. lie, falsehood. [Kd. dirō]
diraw'ān, n. m. hired reaper. [= Sin.]
dir'āxt, n. m. tree.
dār'āy, dār-, v. t. irrigate. [Sul. dāštān, der-]
dir'āy, dir-, v. t. tear. [Kd. dirin]
dir'āy, dir'ā-, v. p. be given. [Sul. dirān]
dir'āz, a. long; ~ā'ī, n. m., length. [= Kd.]
das, n. m. hand; (see also aw).
~ karg'ay ba... v. t. begin to...
das'a, n. m. group of ten (nuts, etc.), suit; das;ew f'ile, a suit of clothes.
das;gir'än, n. m. fiancé [= Kd.]; ~a, n. f., fiancée.
dî'sän, av. again. [= Kd.]
dî'âšt(a), n. f. plain.
dew, n. m. demon. [= Kd.]
dî'ue, a. two.
dâw'â, n. m. demand, request. [= Kd.; Ar. daçwâ]
dû'am, a. second.
dâwan'ay, see dây.
dûânz'a, a. twelve.
diwûr, n. m. wall.
dwaq'â, n. m. road fork, junction.
duar'i, see duçar'i.
diwâx'ân, n. m. reception room. [= Kd.]
dû'ây, du-, v. i. talk (nonsense, too much). [Sul. duân]
dâxêm, part. (introducing a question, approx.) I wonder. [Kd. dâxo(m)]
dây, da-, v. t. (pres. mida-). give; ~ pan'ay (dây + pana, with repeated infinitive
  morpheme -y), give to; dâwan'ay, v. t. (v. § 24 (a)), hit, strike, set off.
dî'ay, win-, v. t. (= win'ây). see. [Kd. din, bin-]
dây'aña, n. f. wet-nurse, foster-mother. [Sin. dâyân, Sul. dâyan]
dagêq'a, n. m. minute. [Sul. daqqa; Ar. daqîqa]
dî'âr, a. visible; ~ . . . -awa, attending upon. [= Kd.]
dî'ây, dia-, v. i. (pres. mûgia-). look; ~ pay, look at.
drz'ây, drz-, v. t. steal. [Kd. dzin]
dizm'an, n. m. enemy. [= Sin., Sul. dužmîn]

fâhiš'e, n. f. whore. [Ar. fâhiša]
fâhišaxan'a, n. m. brothel.
fîlân(a), a. such-and-such.
fulâq'a karîl'ay, v. t. bastinado. [Ar. falaqa]
fer, a. skilled, expert; ~ bi'ay, v. i., learn. [Kd. fer bun]
fî'ra, a. much; av., very. [= Sin.]
farîwây, farîw-, v. t. order, deign. [Kd. farmun]
farș'aq, n. m. league, parasang. [Sin. firsaq]
frâw'ân, a. abundant. [= Kd.]
farî'ay, farî-, v. t. change, exchange; awa~, exchange.
fişâr'ây, fişâr-, v. t. press.
fol'a, n. m. towel. [= Sin.; Ar. fâla]
fawtîn'ây, fawtîn-, v. c. destroy.
fawtî'ây, fawtîa-, v. i. perish. [Sul. fawtân; Ar.]
fâyq'a, n. m. advantage. [= Kd.; Ar.]
Nr. 3

gu, n. m. faeces; ~ karg'lay, defecate. [= Kd.]
gaf't-āy, gaf-, v. i. bark (dog). [Sin. gafa kirdin]
gaf, a. crippled, palsied (limb). [= Sul.]
gaf'ī, n. m. shirt.
gul, a. leprous; unpleasant, loathsome. [= Kd.]
galīā, n. m. leaf. [= Kd.]
gola, n. f. water channel (between rows of tobacco, etc.). [Kd. gol ‘pool, puddle’; Tk. göl]

gel'sā, n. m. cherry. [= Kd.]
gil, a. caught. [= Kd.]

gil'ā, n. m. testicle. [= Kd.]
gin-, see kawtay.
gin, n. m. testicle. [= Kd.]
gin'mez, n. m. urine; ~in me, I need to make water.
gin-, see kawtay.
gi'n, a. lost.
gam'al, n. m. he-dog. [= Kd.]

gin'sā, n. f. copulation; (see gāy).
gin'ma, n. f. wheat. [Kd. ganma]
gip, n. m. cheek. [Kd. gup]
gir, a. caught. [= Kd.]
gir'aw, n. m. wager.

gawrā, a. all, every; ~i'rdimā, all of us.
gir'aw, every day.
gorān, n. m. neck. [= Sin., Sul. gardan]

gorak, a. (v. § 28 (c)). [= Kd.; Tk.]
goraka, n. m. calf. [Kd. goraka]
garm, a. warm, hot; ~lā, n. m., heat.
gir'in, gir'in-, v. c. make weep, cry.
girawn, girawn-, v. c. make weep, cry.

gorān, n. m. song. [Kd. gorān]
gorāniwā, n. m. (professional) singer. [Sul. ~beż]
gir'sāy, gir's-, v. i. coagulate, stiffen. [Sul. giri/irsān, Sin. girsiān]
gir'lay, ger-, v. t. take, seize. [Kd. girtin, gir-]
goraw'a, n. m. sock. [Sul. gorawi, Sin. gorwā]
giraw, giraw-, v. i. weep, cry. [Kd. giriān, giri(a)-]
giriāy, giri-, v. i. boil. [v. Morgenstierne, A. O., I, 273; cf. N. Bal. graðay]
giri, giri-, giri-, v. p. be blocked.
gas'tlay, gaz-, v. t. bite, sting; awa-, bite oneself (in surprise, anxiety, etc.). [Kd. gastin, gazin, ~awa]
gōš, n. m. ear; ~ ēo bi'lay, hear, overhear. [Kd. go, ~ le bun]
gōšt, n. m. meat.
gā'awa, n. f. ox, bull. [Kd. gā]
gāwas'in, n. m. ploughshare. [Kd. gāsin]
gīwāw, n. m. grass. [Kd. giā]
gāy, ga-, v. t. (pres. migə-). copulate with. [Kd. gān, ge-]
^gi'ān, n. m. (B-C, gjān) soul. [= Kd.]
gāz, n. m. pincers. [= Kd.]
goza'l, e, n. f. pitcher, jar. [Kd. goza]a
 gī'ze, n. (? pl., in the sentence) balā-m dā gīze-t-ara, blast you! gūpūy, gūzίa-, v. i. fight.

yam, see xam.
y'ayr-u, cpd. prep. (+negative). except. [Ar.]
yar'ib, a. strange, foreign. [Ar.]

hač, a. whatever, whichever. [= Sul. < harč(i)]
hīć, a., pn. any(thing); (with a negative) no, nothing.
ūawd'a, a. seventeen.
haftā, a. seventy.
^hautwān'a, n. m. (B-C, haut wānā). the Great Bear. [Sin. āftawānān, Sul. āwta- wānā]

hūjbi, n. m. betrothal.
haqg'iz = harq'iz (by substitution of hač, q. v., for har).
haqū'ata, n. f. story. [Kd. hakāyat; Ar.]
ūal, n. m. state; ba har ~, in any case, nevertheless. [Ar.]
^hul'u, n. m. plum. [Sin. haluča, Sul. haluža]
^hal'u, n. m. eagle. [= Sin., Sul. hālo]
hel'a, n. m. egg. [Kd. helka]
halči, n. f. mushroom.
helk'aki, n. f. fine sieve. [Sul. helak/g; Tk. elek]
^helān'a, n. m. (B-C, hālan). nest. [= Kd.]
halsi, n. f. tear, sob. [Sin asrin, Sul. firmesk]
halu'e, n. f. smallpox.
holi'ar, n. m. baby donkey. [B-C, s. v. hōli (unknown to Tahsin)]
hal'iza, n. f. mussuck, skin used as a churn. [cf. Sul. hīza]
ūmām, n. m. bath-house (especially ‘Turkish’). [Ar.]
~lamiš, a. bathed. [Tk.]
ūm'im, n. m. summer. [Sul. hāwin]
hami'ār, n. m. store, granary. [= Sin., Sul. ċammār]
hāmsā, n. m. neighbour. [Sin. hāwsā, Sul. hāwse]
hamišā, av. always, constantly.
hin, pn. that; ~ak'aw ..., that of ...
hanā, n. m. spring, source. [Kd. kānī]
hang'ari, n. f. grape(s). [Sin. hangur, Sul. tire]
hanāsā, n. m. breath, sigh; ~ hār kešāy, v. t., heave a sigh. [= Kd., ~ hāl kešān]
hoq'a, n. m. oke (a measure of weight). [Sul. ḥoqa; Tk. oqqa]
har, n. m. donkey. [Kd. kar]
har, a. each, every; whatever, whichever; av., always, absolutely; only, merely.

[= Kd.]
hār, a. wild, mad. [= Kd.]
hoř, n. m. double grain-sack for loading on a mule. [= Kd.]
haur, n. m. cloud. [= Kd.]
hur, pv. (approximately 'up', forming the following cpd. verbs): [Kd. hāl]
~ ʾālš'ay, ʾāz-, v. t. toss (a coin).
~ (e)sš'ay, (e)z-, v. i. get up, stand up. [Kd. hāl s(t)ān]
~ ezn'āy, ezn-, v. c. make stand up.
~ d'āy, da-, v. t. throw up; ~ d'āy, uncover. [Kd. ~ dān, -āwa]
~ ʾgēnš'āy, gēn-, v. c. overturn.
~ ʾgîrš'ay, gēr-, v. t. lift; keep. [Kd. ~ gīrshn]
~ kešš'āy, keš-, v. t. pull up. [Kd. ~ kešān]
~ lušš'ay, luš-, v. t. drink up, swallow. [Kd. ~ luššn]
~ mišš'ay, miž-, v. t. suck up. [Kd. ~ mižšn]
~ stš'ay, see ~ šṭay; hursta-w-aranišš'ay, n. m., behaviour.
~ wastš'ay, wāz-, v. i. climb.
~ wāšš'ay, wāz-, v. t. (pres. ~ māz-). hang up. [Sul. ~ wāšsin, Sin ~ āwisttn]
~ waznš'āy, wazn-, v. c. make climb.
~ zš'āy = ~ (e)ššay.
hiš'a, n. f. mud. [Sin. hašq, Sul. quř]
hiš'arē, a., pn. whatever. [= Kd.]
hiš'arēn(n), av. however much.
hiš'dā, n. f. flour.
hiš'iz, av. (with, or implying, a negative) never.
harimš'āna, n. f. work, task. [Kd. firman (: farmān 'command')]
haš'ān, a. muddy, mud-built.
hawreš'a, n. m. rabbit, hare, [Sul. karwēšk, Sin. kawrešk]
hāšš'āy, hāš-, v. t. grind. [Kd. haššin]
hiš'ta, n. f. houri. [Ar.]
hasš'ara, n. f. mule. [Sul. eṣṭr, Sin. hesr]
hasš'sā, n. m. star. [= Sin., Sul. astera]
hasš'tara, n. f. mother-in-law. [Kd. xasu]
hoš, n. m. sense, awareness; ~ī čaná ba, take care of this (for me); ~ī ja wēf bo, take care of yourself!

hošla, n. m. bunch (of grapes). [= Sin., Sul. hešu]

hašpiš'i, n. f! louse. [Sul. aspe, Sin. sipe]

hašpiš'in, a. lousy. [Kd. ~win]

hašša, n. f. bear [Kd. wurč]

hašl, a. eight; ~l, a., eighty; ~lam, a., eighth.

hašṭāl'ui, n. f. peach. [Sin. hašṭālu, Sul. qox]

hoš'ār, a. alert, careful; ~i, n. m., care; ~ī kard'ay, v. t., take care (of).

hāl, n. m. luck, fortune. [= Kd. < hātin 'come']

haut, a. seven; ~am, a., seventh. [= Sul., Sin. ḡafl]

hašā, av. even [= Kd.; Ar. ḡattā]

hīta, n. f. pair (of oxen with plough, unless otherwise defined); (see kīlāš). [Kd. jut; Av. yuxta- not hīta-]

hawāl, n. m. information. [Ar. aḥwāl]

hauwār, n. m. cry for help. [= Kd.]

hāy, n. m. awareness; ~t-ā, are you awake?

haζ kard'ay, v. t. like. [Kd. haζ kirdin; Ar. haζζ]

hez, n. m. strength. [= Kd.]

ḥiz, a. lecherous. [= Kd.]

hoz, n. m. group of families forming a section of a village, sub-section of a tribe. [= Kd.; ? < hoš < Av. haota-]

ḥiz'i, av. yesterday.

hez'im, n. pl. firewood. [Sin. hez'm]

haζ'ār, a. thousand.

ḥāζ'ir, a. ready. [Ar.]

haζd'a, a. eighteen.

h'aζga, n. f. bushy type of ? dwarf oak (especially cut and used as fencing). [Kd. haζg]

ja, prep. (abs. form čan'a). from, in; ~ . . . -awa, from, to.

jā, n. (in the following phrase) ba ~ awird'ay, v. t., carry out, perform.

jabann'am, n. m. hell. [Ar.]

juζal'e, n. f. chick. [Kd. Juζaζa]

jil, n. m. ~ anakard'ay, v. t., don; ~ wot'ay, v. t., doff; j'ile, n. m. pl., clothes [Kd. Jil]

jām, n. m. mirror.

jim'n'ay, jimn-, v. c rock (a cradle).

jim'āy, jim-, v. i. move; ara-, set out. [Kd. Jimin, Jiwın]

jār, n. m. time, occasion. [= Kd.; Mid. Pers. jār]

jor, n. m. manner. [= Kd.]

jārm'āz, n. m. prayer-mat. [Sin. jānmāz]
Juilab, n. m. answer. [Ar.]
Juilan, a. young; ~'u, n. m., colt, foal. [Kd. juilan 'handsome', ~'u]
Juilans'as, a. handsome; ~'i, n. m., good looks. [v. xās]
Ji'a, a. separate; (see āstay). [= Kd.]
Ji'āti, Ji'āy, cpd. prep. instead of. [Sul. la jiāti; Ar. Jiḥāṭ]

ka, rel. part. that, who.
ke, inter. pn. who? [= Kd.]
ko, n. m., see kaš. [Sul. kew, Sin. keφ]
ko, kog'a, inter. pn. where?; čik'o, where?; čik'owa, whence? [Kd. ko]
Kabab, n. m. cabob, meat (usually minced and seasoned) roasted on a spit; ~či',
n. m., cabob-maker, -seller; ~xān'a, n. m., cabob-shop. [Ar., -či Tk.]
Kaf, n. m. foam, lather.
Kanbayir, n. m. perforated ladle (for straining boiled rice). [= Sin.; NP kafgyr]
Kal, n. m. ibex, mountain goat. [= Kd. 'buck'; v. A-B, 305, 349]
Kil'a, n. m. kohl. [Kd. kîl; Ar.]
Kili'o, n. m. lump; kilowew šak'ir, a lump, loaf of sugar. [= Sin.]
Kılk'a, n. f. finger. [Sin. kilk 'finger', Sul. 'tail'; v. A-B, 305]
~wān'a, n. m. finger ring. [= Kd.]
Kalim'e, n. f. word. [Ar.]
Köl'ana, n. f. sheath, scabbard. [Kd. kelân]
Koltnj, n. m. that part of the back between the shoulder-blades; ~im kard'an, my
back aches (from cold). [Kd. k/qoltnj; Ar. qawlanj < Gk.]
Kil'aš, n. m. cotton, rag shoe (similar to Persian ĝowā); hitew kıl'aš'e, a pair of cotton
shoes. [= Sin., Sul. kalas]
Kalas'ler, n. m. cock. [= Kd., v. kal]
Kilawā, n. f. skull-cap, bonnet. [Kd. kilaw; Pth. kulāf]
Kıl'ay, kel-, v. t. plough. [Kd. kelân]
Kam, a. little.
Kām, inter., indef. a., pn. which, whichever. [= Kd.]
Kom, a. hunch-backed. [= Kd.]
Kom'a, n. f. heap, pile. [Kd. koma]
Kam'an, n. m. bow. [Kd. kawān]
1Kam'ar, n. m. waist. [= Kd.]
2Kam'ar, n. m. rock. [= Sin.; N. Kd. kawr]
Kon'a, a. old. [Kd. kon]
Kınac'e, n. f. girl, daughter; kınaacaz'a, n. m./f., daughter's child, grandchild. [Sin.
kināča, Sul. kanišk]
Kınay, kan-, v. t. dig. [Kd. kan(d)ın]
Kıntr, n. m. cotton thread. [Kd. kin(d)ır]
Kınize, n. f. lady's maid.
k'apra, n. f. bower, arbour. [Kd. kapr]
kor, a. blind. [Kd. kor]
ku, n. m. boy, son; ~az'ā, n. m./f., son's child, grandchild. [= Kd.]
kara, n. f. butter. [Kd. kara]
kārdi, n. f. knife. [Sin. kārd, Sul. kerd]
karš'ay, kar-, v. t. do, make; ana~, don (clothes); awa~, open. [Kd. kirdin, ka-; ~awa]
karga, n. f. hen.
kātrak'ara, n. f. maidservant. [Kd. kātrakar]
kēl, n. m. mountain; ~ u ko, mountains. [Kd. kaž]
kāški, n. f. dried buttermilk. [Kd. kašk]
keš'tay, keš-, v. t. (see also kešāy). weigh.
kuš'tay, kuš-, v. t. kill.
keš'lāy, keš-, v. t. (see also kešlay). pull. [Kd. kešān]
kušš'āy, kuššia-, v. p. be killed.
kī'ata, n. f.! vulva.
kāšib'i, kāsp'i, n. m. work, livelihood. [Ar.]
kaš, n. m. mountain; ~ u ko, mountains. [Kd. kaž]
kāški, n. f. dried buttermilk. [Kd. kašk]
kuš'tay, kuš-, v. t. kill.
keš'lāy, keš-, v. t. (see also kešlay). pull. [Kd. kešān]
kušš'āy, kuššia-, v. p. be killed.
kī'ata, n. f.! vulva.
kāšib'i, kāsp'i, n. m. work, livelihood. [Ar.]
kaš, n. m. mountain; ~ u ko, mountains. [Kd. kaž]
kāški, n. f. dried buttermilk. [Kd. kašk]
kuš'tay, kuš-, v. t. kill.
keš'lāy, keš-, v. t. (see also kešlay). pull. [Kd. kešān]
kušš'āy, kuššia-, v. p. be killed.
kuš'lā, n. m. man's long-skirted coat, woman's quilted coat. [Kd.]
kāwāl, a. ruined, destroyed [Kd.]; ~bi'a, having been ruined.
kāwāl, n. m. gelded sheep. [Sul. 'yearling lamb'; v. Morgenstierne, A. O., I, 273]
kāwāl, n. f. pigeon. [Kd. kott]
kuš'āy, ku-, v. t. beat, knock.
kek'ā, n. m. headman. [Sin. kek(w)ā, Sul. koxā]
kāś'a, n. m. pocket; kis/zbāx'ala, n. f., inside pocket of a jacket.
kisi, n. f. vulva.
kāšib'i, kāsp'i, n. m. work, livelihood. [Ar.]
kuš'tay, kuš-, v. t. kill.
keš'lāy, keš-, v. t. (see also kešlay). pull. [Kd. kešān]
kušš'āy, kuššia-, v. p. be killed.
kī'ata, n. f.! vulva.
kāšib'i, kāsp'i, n. m. work, livelihood. [Ar.]
kaš, n. m. mountain; ~ u ko, mountains. [Kd. kaž]
kāški, n. f. dried buttermilk. [Kd. kašk]
kuš'tay, kuš-, v. t. kill.
keš'lāy, keš-, v. t. (see also kešlay). pull. [Kd. kešān]
kušš'āy, kuššia-, v. p. be killed.
kī'ata, n. f.! vulva.
lul'e, n. f. tube, flute, gun barrel. [Kd. lula]
lål'o, n. m. mother's brother, maternal uncle [= Sin., Sul. xāl(o)]; ~z'ā, n. m./f.,
cousin; ~z'ani, n. f., aunt.
lālī'āy, lālia-, v. i. awa~, beg. [Sin. lālīān-, Sul. lālān-, -awa]
ḷim, n. m. sand. [= Sul.]
l'ama, n. f. stomach. [Sin. lam, Sul. zik]
lām'īša, n. f. handful (see 1 mista). [Sin. lāmūš]
lāq, n. m. leg. [= Kd.]
l'llaqa, n. f. (B-C, II, lāqa). branch. [Sin. laq, Sul. ḷq/k]
lqafir'e, n. f. twitching of a dead chicken, etc. [Kd. laqafirte]
lqun'a, n. m. morsel. [Ar.]
lär, a. bent. [= Kd.]
larz'āy, larz-, v. i. tremble. [Kd. larzin]
les'āy, les-, v. t. lick; awa~, lick up, clean [Kd. lesṭin, ~awa]
lūš'tāy, lūš-, see hur ~.
~wān'a, n. m. nose-stud. [= Kd.]
lawarī'āy, lawarīn-, v. i. graze. [Sin. lawarān, Sul. lawarīn]
lū'āy, (l(u)-, v. i. (pres. mll-). go; luā-řān'ay, walk.

mā, n. f. cliff. [= Kd.]
me, n. f. waist.
me, a. female. [= Kd.]
mač'ak, n. m. wrist. [= Kd.]
močār'i, n. m. advice, counsel. [Sin. āmožārī, Sul. -gārī]
mud'dāt, n. m. period, while. [Ar.]
mudr'āy, mudr-, v. i. stop, stand; ara~, stand up(right).
mūfas'āt, a. detailed. [Ar.]
mayr'ib, n. m. sunset. [Ar.]
māh'ara, n. f. she-ass. [Kd. mākar]
mufi'āy, mufi'a-, v. p. spill, be spilt (see mūtāy).
mū'ākī, n. f. salt; (see bār). [Kd. xo]
mel, n. m. rifle bolt [= Sin., Sul. mil]
mīl, n. m. (nape of the) neck. [= Kd.]
mīl'a, n. m. mountain pass.
mīl'a, n. m. mouse. [Kd. mišk]
mūl'āy, mūl-, v. t. rub. [Kd. mūlīn]
manm'a, n. m. (pl. man'm'e). breast. [Kd. mamīk]
mām'ā, n. f. grandmother. [Kd. nana]
mām'ā, n. f. father's brother, paternal uncle [= Sin., Sul. mām]; ~z'ā, n. m./f.,
cousin; ~z'ani, n. f., aunt. [Kd. āmozā, -țin]
māmal'a, n. m. transaction, bargain. [= Kd.; Ar. mūcāmala]
mem'ān, n. m., -āna, n. f. guest. [Sin. maymān, Sul. miwān]
māni'āna, n. f. midwife. [Kd. māmān]
mīn, n. m. a maund, a measure of capacity (= 1/3 tanaka).
man'āy, man-, v. i. remain. [Kd. mān, men-]
mān'e, n. f. bleached skin bag for flour, etc. [Sul. hamāna, Sin. hawāna]
mān'ānga, n. f. moon, month; ~s'awa, n. f., moonlight. [Kd. māng, ~ašaw]
māng'āwa, n. f. cow. [Kd. māṅgā]
man'ārepā'a, n. m. back-sight (of a rifle). [? Ar. manāzīr]
mān'i'āy, mānīa-, v. i. be tired; mānīā', a., tired. [Sin. māniān, māniāg, Sul. mānda bun]
manz'īla, n. f. camp. [Ar.]
māq'ūl, a. sensible. [= Kd.; Ar. macqūl]
mār, n. m. snake; ~āngaz, n. m., one who has been bitten by a snake, who will not forget a lesson. [= Kd.]
*mor, n. m. (B-C, II, mōr). seal. [= Kd.]
mā'ārta, n. f. cave. [Sin. maṛ 'cave used as a sheepfold']
māra karq'āy, v. t. marry (a certain woman). [Kd. ~ kirdin]
merd, n. m. husband; (see zanī). [= Kd.]
mārq'āy, mir-, v. i. die. [Kd. mirdin]
marg, n. m. death.
mārāq, n. m. desire, longing, anxiety. [= Kd.; Ar.]
mārāy, māř-, v. t. break.
mārāy, mārīa-, v. p. break, be broken.
masal'e, n. f. question, matter. [Ar.]
māsāw, n. f. fish. [Kd. māsī]
māsāy, mās-, v. i. swell. [Sul. āwsān, Sin. āwusiān]
1mās'a, n. m. green gram, a pulse. [Kd. mās]
2mās'a, n. m. trigger. [= Kd.]
1mīs'tā, n. f. quantity that fills the two hands cupped together; mīšlew m'āki, a double handful of salt; (see lāmīšta). [Kd. mist (sic)]
2mīš'tā, n. f. aim; mīštet-gīl'ay, v. t., take aim.
mīš'tay, mīž-, v. t. suck. [Kd. mīzīn]
mīt'tay, mjī-, v. t. spill, pour out.
māt'ia, n. f. mother's or father's sister, aunt [Kd. pur, mimūk]; ~z'ā, n. m./f., cousin.
mītk'a, n. f. bush.
mayt'ar, n. m. groom. [= Kd.]
mew'a, n. m. fruit(s). [= Sin., Sul. mīwa]
~hāt, n. m. sg. fruit(s).
mīwī, n. f. vine. [Kd. mew]
mex, n. m. peg. [= Kd.]
mex'āki, n. f. clove. [Kd. mexak]
maxl'ouq, n. m. people. [Ar.]
m'aya, n. f. sheep, ewe. [Sul. me]
mā'ini, n. f. mare. [Kd. māin]
mez, n. m. table. [= Kd.]
māz'i, n. m. back.
mīř-, see mušt'ay.
*mīž'd'a, n. m., or *mīž'd'e, n. f. (B-C, moždā). good news. [Kd. mīžda, also Sin. muzgāni, Sul. muzgeni]
mažy, n. m. brain. [= Sin., Sul. mešk]

1no, a. (rare). new. [= Sin., Sul. no]
2no, a. nine; ~w'am, a., ninth.
nač'ār, av. willy nilly.
nač'īr, n. m. game, quarry. [= Sin., Sul. nečir]
načdān'i, n. m. stupidity, blunder.
naḥ'āt, n. m. ill-luck. [= Kd.]
'aku, cj. lest. [= Kd.]
nok'ar, n. m. servant. [= Kd.]
nim, n. (in the following phrase) nim nim wār'āy, rain finely, drizzle; ~nīk, a., damp; (see šawnim). [Kd. nim 'dampness']
nim, n. m. half. [= Sin., Sul. niw]
nām'e, n. f. name; nāmaq'dār, a. famous. [Kd. nāw, ~dār]
nim'ā, n. f. prayer. [Kd. noz]
nom'ā, n. f. filly. [= Kd.]
nimaq'o, n. m. noon, midday; nimaq'aw, n. m., midnight. [= Sin., Sul. niwa-]
nāmī'āy, nāmi-, v. i. (pres. mī-). ara~, bend down. [Kd. dā nawin]
nān, n. m. bread; ~aqaq'a, dry bread; ~awusĥ'a, plain bread.
naqiz'e, n. f. goad; naqiza d'āy, v. t., goad, prod. [Kd. naqiza, ~ dān]
er, a. male; (see fūsā). [= Kd.]
na'r'a, n. m. a large tree commonly found in cemeteries, ? oak.
nāqaq'at, a. 1. difficult; 2. uneasy, distressed. [Ar.]
nor'a, n. ('turn, time' = Kd.); ~k'ār, n. m., servant, attendant.
nis'ār, n. m. the shady side of a hill. [= Kd.]
nisān'e, n. f. target, fore-sight of a rifle. [Kd. nišāna]
nis't'ay, niš-, v. i. (pres. miniš-). ara~, sit down; awa~, settle, alight (of birds). [Kd. ništin, dā ~, ~awa]
n'awa, n. f. oil. [Kd. nawt]
natij'a, n. m. result; ~na, finally. [Ar.]
nawad'q, a. ninety.
n'wis't'yay, n'wis-, v. t. (pres. miniš-). write. [Kd. nusin]
nawl'sa, a. ill, unwell; ~i, n. m., illness. [Sin. naxwaš, Sul. naxoš, ~i]
naxl, n. ('small quantity' in the phrase) ~ew, a little. [Kd. naxte(k); Ar. naq]
n'aya, n. f. cotton string.
nāyāb, a. fine, beautiful; ~i, n. m., beauty.
ni'āy, nia-, v. t. (pres. minia-) put; ara~, put down, decide, lose (a wager). [Sin. niān, Sul. nān, dā ~]
noz'a, a. nineteen.
niz'ik, a. near [= Kd.]

p-. Cpd. form of the prep. ba.
pā, n. m. foot. [Kd. pe]
pā, abs. prep., see ba...awa.
pay, prep. for; ~ elle, into, onto.
p'auči, av. therefore.
pēč'ay, peč-, v. t. (= pet'ay). awa~, wrap up. [Kd. pečānawa]
pādš'ā, n. m. king; ~i, n. m., kingship; ~zād, n. m., prince; ~yān'a, a., regal.
pič'e, n. f. lichen, tinder. [Sin. pičik, Sul. pušu]
pay'ā, n. m. ladder. [Sin. payńa, Sul. payża]
p'aka, n. f. (in such phrases as) ~m kawta, I became exhausted, distressed; āwrāy ~ wistā, hunger distressed me. [Kd. pak kawtn, xistin]
pek'āy, pek-, v. t. hit a mark. [Kd. pekān]
pek'āy, pekia-, v. p. be struck.
pal, n. m. feather. [Kd. pař]
pāl, n. (in the following phrases) ~ d'āy, v. t., lean back; kawt'ay ~e, v. i., lie down. [Kd. pāl dānawa, kawtn]
pāl'ā, n. m. (pl. pāl'e). leather shoes (Persian kafš). [= Sin., Sul. pelaw 'footwear']
pol'ā, n. m. steel. [= Kd.]
pal-pal, a. in pieces. [= Kd.]
pāl'āw, n. m. overcoat. [= Sin., Sul. pālto; Fr. paletot]
palaw'ar, n. m. bird.
pim'āy, pim-, v. t. measure. [Sin. piwān, Sul. pewān]
pan'ā, abs. prep., see ba.
panj, a. five; ~i, a., fifty. [= Sin., Sul. penj, ~ā]
pānz'ā, a. fifteen.
pār, n. m. side, edge; (see aw). [= Kd.]
pār, a. full; ~ kard'ay, v. t., fill. [Kd. piř, ~ kirdtn].
pir, a. old.
pov'ā, abs. prep., po + -ara; ~ bi'ay, be on (the person, of clothes).
p'irđi, n. f. bridge. [Kd. pirđ]
parś'āy, pars-, v. t. ask. [Kd. prsīn]
p'īr'āy (= p'īt'ay), p'īr-, v. i. fly; (see also ūanga, war). [Kd. fīrin]
pos, n. m. skin. [= Sin., Sul. pest]
pās'a, a. such (= pāsna); av., thus, like that.
pes'a, a. such; av., like this; prep., like.
pas'ak, n. m. felt waistcoat. [= Sin., Sul. pastak]
pasan(n) kard'ay, v. t. like, approve of. [Kd. pasan(d) kirdin]
pās'n'a, a. such; (see pāsa).
paspasakol'e, n. f. spider. [Sin. -kola, Sul. jāljāloka]
peš'a, n. m. bone. [= Sin.]
p'sil'e, n. f. cat, kitten. [Kd. pišila]
p'sq'al'i, n. f. sheep dung. [Kd. pišq/kal]
pāš, n. ('back', in the cpd. prep.) ~ ba, away from.
p'ašta, n. f. ~ w m'ili, nape of the neck. [Kd. pišmil]
pešw'āz, n. m. welcome, welcoming party of men. [= Kd.]
poš'āy, poš-, v. t. put on, don. [Kd. pošin]
pāt'āy, pāč-, v. t. chop; ara~, chop up.
peti'ay, peč-, v. t. (= peč'āy). awa~, tie up, wrap up.
p'eua, av. together. [Sul. pekawa = ba yak-awa]
pāwar'e, n. f. underpants. [Sul. darpe]
pew'āy, n. welcome; ām'āy ~ . . . -awa, come to welcome . . .
p'i'ā, n. m. man. [Sin. piāg, Sul. piāw]
piāl'a, n. m. tea-glass. [= Kd.]
pāl'iz, n. m. autumn.
p'uza, n. f. calf (of the leg). [Kd. puz]
pāzm, n. m. wool.
p'izmin'āy, p'izm'n-, v. c. make sneeze.
p'izm'āy, p'izm-, v. i. sneeze. [Kd. pizmin]
qub'ul, a. accepted; ~ bi'ay, v. i., be accepted; ~ kard'ay, v. t., accept. [Ar.]
qāč, n. m. leg, foot. [= Kd.]
qad-u, cpd. prep. (up, down) the full height of. [Ar.]
qadax'a, n. m. prohibition. [= Sin., Sul. qaday; Tk.]
qol, n. m. upper arm. [= Kd.; Tk.]
qatb, a. useless. [= Kd.]
qil(n)čk'a, n. m. tail. [= Sin.]
qolānč'e, n. f. beetle. [Sin. qolānča, Sul. qālonča]
qol'ānji, n. f. a short span (between thumb and forefinger). [Kd. qulānj; Tk.]
qāl'ia, n. f. carpet. [Kd. qāli]
qawm, n. m. relative, relation. [Ar.]
q'ama, n. f. (a section of) dug-out tree-trunk used to carry a watercourse across a dip. [Sul. qam, Sin. ? qum]
qim'at, n. m. price. [Ar.]
qan, n. m. sugar. [Kd. qan(d)]
q'ini, n. f. anger, hate. [Kd. qin]
q'inga, n. f. rump, anus. (Kd. q'ing)
qon'r'a, n. m. (pl. qon'r'e). European type of shoe. [Sul. k/qondara; Tk. qundura]
qon'äß, n. f. rifle butt. [= Sin., Sul. qonāya; Tk. qundaq]
q'apa, n. f. bite, snap; qap girli'ay, v. t., bite, snap. [Kd. qap, ~ girtn]
qer²'a, a. ruptured, having hernia in the groin. [= Sin., Sul. qoř]
qer²'a, n. m. shout. [= Sin.]
qer²'n'ay, qer²n-, v. t. shout. [Sin. qeřānin, Sul. qir-]
qarsaq'ul, n. m. horse dung. [= Sin., Sul. tars]
qor'sal, n. m. power. [= Sin.; Ar. qudrat]
qurwāqi, n. f. frog. [Sin. qurwāq; Tk. qurbaya: Sul. boq]
qorəx, n. m. edge. [Kd. qarəx/γ]
qirz'angi, n. f. crab. [Kd. qiržāng, etc.; Mid. Pers. kyrzng] 
q'te, n. pl. talk; q'la karili'ay, v. t., talk. [Kd. q'tsa; Ar.]
q'asra, n. f. castle, palace. [Ar.]
qāšlaow, n. m. curry comb; ~ karq'lay, v. t., groom, curry (a horse). [= Kd.; Tk. qasayî]
qut, n. m. piece, fragment; ~qut, a., in pieces. [Kd. kut]
qaw, n. m. public revelation of private business. [= Kd.]
qaw'a, n. m. coffee; ~li, a. brown, coffee-coloured. [= Kd.; Ar.]
qal'm, a. thick; ~li, ~ali, n. m. thickness. [Ar.]
qoz'la, n. m. cough. [= Sin., Sul. kok/xa]
qoz'ay, qoz-, v. i. cough. [Sin. qozin, Sul. kokin]
qirže, n. f. hair. [Kd. qirž]
qižn'ay, qižn-, v. t. scream. [Kd. qižānin]

řā, n. f. road; ~na, on the road; (see also luay). [Kd. ře]
řo, n. m. day; ~na, by day; (cf. āro). [Kd. řož]
řo, int. (of lamentation). alas! [= Kd.]
řu, n. ('face', in the cpd. prep.) ~ ba, ~aw, facing, towards; (see ḫua). [= Kd.]
řaftər, n. m. behaviour.
řojil'ar, n. m. sun. [= Sin., Sul. ḍožgār 'weather']
řek, a. tidy, arranged; ~ wist'ay, v. t., arrange. [= Kd., ~ xistin]
řola, n. (voc.). child! [= Kd.; v. A-B, 330, s. v. zärū]
řolax'ā, n. f. intestines. [Sin. felaxo, Sul. ēxola; v. A-B, 137 f.]
řam'ay, řam-, v. i. (pres. miřam-). run. [Sin. řamiān]
řanga, n. f. colour; ~ pīř'ay, v. i., turn pale.
řangz'ard, a. pale, wan.
řanjb'ar, n. m. muleeer. [= Sul. 'labourer']
řanq'ke, n. f. homespun trousers; (see čoxe). [Kd. řānik]
řaq, a. hard, stiff; (see nān). [= Kd.]
řās, a. true; ~a, n. f., truth. [Kd. řaš(t), ~i]
řest'ay, řes-, v. t. spin. [Sin. řestin, Sul. řistin, řes-]
**Fiš**, n.m. beard; ~ tāš'āy, v.t., shave. [=Kd., ~ tāšin]

~čarm'a, n.m. elder, greybeard. [Sin. *~čarmug, Sul. ~stip]

ťošt'in, a. light, bright. [=Sin., Sul. ţunāk]

ťaš't'ay, ţaž-, v.t. čam ~, apply kohl to the eyes. [Kd. ţaštin]

řuč', a. bare, naked. [=Kd.]

řu'ua, n.f. face; ~ ni'āy, v.t., set out. [Kd. řu, ~ n(i)ān]

řaš'wa, n.f. hunting. [Kd. řaw]

řu'an, n.m. cooking oil, clarified butter. [Kd. řon]

řu'ān, a. free moving (of bowels). [=Sin., Sul. řawān]

řuān'a kargslay, v.t. send off. [=Sin., Sul. řawāna, ~ kirdin]

řuāsa, n.f. fox, vixen; řuāseway n'era, a male fox. [Sin. řiwi, Sul. řewi]

řāwi'ar, n.m. traveller, wayfarer. [Sin. řebgar, Sul. -buār]

řoxân'a, n.m. river. [=Sin., Sul. řubār]

řuks'ār, n.m. face.

řāzn'āy, řāzn-, v.t. awa~, adorn. [Kd. řāzāninawa]

**Sā**, n. (in the following phrase) ~w gargs'ani, shadow of the neck, (epitome of a woman’s) beauty; (see also saya, sāya).

sā, int. well! then! [=Kd.]

sī, a. thirty.

sacb, n.m. morning; ~ew, in the morning. [Ar. subh]

sac'āt, n. (in the following contexts) sacā(t) šśś, six o’clock; sacātew tar, another hour. 

sac'āta, n.f. 1. hour; 2. watch, clock. [Kd. sacāl; Ar. sācat]

sāb'un, n.m. soap. [=Sul., Sin. sāwun; Ar.]

sābr'in, n.m. he-goat. [Sin. sāwrin, Sul. sābren]

sočn'āy, sočn-, v.c. burn; (see solay).

šād, a. hundred. [=Kd.]

šuđ, n.m. profit, advantage. [=Kd.]

shj'd'a, n.m. prostration. [=Kd.; Ar.]

šlāla, n.f. year. [Kd. šāl]

šilām'at, a. safe; ~i, n.m., safety. [=Kd.; Ar.]

šalāl'at, n.m. authority. [=Kd., Ar.]

š'mele, n.pl. moustache(s). [Kd. simel; v.A-B, 131]

sin'a, n.m. chest, breast. [Kd. st'ing]

sin'i, n.m. tray.

śinn'ōq, śl'n'ōq, n.m. chest, box. [Sin. śnuq, Sul. st/an(d)uq; Ar.]

sēnzz'a, a. thirteen.

śāq, n.m. tree-trunk. [=Sin.]

śāq, a. well, fit. [=Sin., Sul. šāy; Tk.]

sar ām'āy, v.i. come about, happen; (see barday). [Kd. sar hāttin]

šīr, n.m. secret. [Ar.]

šī, a. numb, paralysed. [=Kd.]
sur, a. red. [= Kd.]
sar'ā, n. m. head. [Kd. sar]
s'ar-u, cpd. prep. on, upon; ~ . . . -ana, across; ~ . . . -awa, over above, upon. [Kd. la sar (...) -dā)]
sawr`o, n. m. cow dung; ~ g`ā, n. m., dunghill, midden. [Sin. sawr, ~ gā]
sard, a. cold; ~ lā, n. m., cold(ness). [= Sin., Sul. sār d, ~ l] surījē, n. f. measles. [Sin. surīja, Sul. surēža]
sark'aše, n. m. pl. mountain peaks; (see kaš).
sar'īn, a. upper.
sarnug`um, a. inverted, destroyed.
sarw`āš, a. intoxicated, tipsy. [Sin. sarw`aš, Sul. - xoš]
sarw`al, n. m. riches; ~ man(n), a., rich, wealthy. [Ar. tharwat]
sārālī, n. m. level place, plain. [Sin. sārā; Ar. saḥrā]
sot`īy, soč-, v. i. burn. [Sin. sutiān, Sul. surān, sol(e)-]
s`āwī, n. f. apple. [Sin. sef, Sul. sew]
su`āla, n. f. begging; su`āl-kardlay, v. t., beg. [Kd. suāl, ~ kirdin; Ar.]
su`āl-kar, n. m. beggar; ~ lī, n. m., begging. [= Kd.]
su`ār, a. mounted, horseman; ~ lā, n. m., cavalcade. [= Kd.]
saw`āy, av. tomorrow. [Sin. suwāl, Sul. suvain(te); Ar.]
*suxmāl`a, n. m. (B-C, soxmā). embroidered waistcoat. [= Kd.]
s`āya, n. f. shade, shadow; (see sā, sāya). [Kd. sebar]
sāy`a, n. m. (in the following phrase) ja ~ w xu`g`āya, in the shadow (i. e., under the protection) of God. [= Kd.]
si`āy, sīa-, v. i. (pres. misia-), see waš ~.
si`āw, a. black. [Kd. ṭaš]
si`āy, sīa-, v. i. (pres. (m)sia-). awa ~, rest.
sawz, a. green. [= Kd.]

šu, n. m. husband; ~ karg`ay ba, marry, take as husband. [= Kd.]
šaḡ`i, n. m. happiness. [= Kd.]
šaf`aq, n. m. dawn, twilight, dusk. [Ar.]
šak`r`a, n. m. sugar. [= Sul., Sin. šakar]
*šīk`āt, n. m. (B-C, II). complaint. [= Kd.; Ar.]
šelān`e, n. f. apricot. [Sul. šelan, Sin. šilāna]
šil`oq, n. m. disturbance. [= Sul., Sin. ? šluq]
šilaq`īy, šilaq`in, v. t. churn (milk, by shaking and jolting in a halīza). [Kd.
šilaq`ānin]
šel`āy, šel-, v. t. press, squash, knead, massage. [Kd. šelān]
šim`šer, n. m. sword. [= Kd.]
1šān`a, n. m. shoulder. [Kd. šān]
2šān`a, n. m. comb. [= Kd.]
šawn`im, n. m. dew. [= Kd.]
š'oni, n. f. track, trail, trace; š'ona-, v. t. scatter, sow. [Sin. šon, Sul. šon, la ~i]
šān’āy, šān-, v. t. scatter, sow. [Sin. šān]n
šān’ā, a. sixteen.
šaplāxa, n. f. slap on the face. [= Kd.]
šoqn’āy, šoqn-, v. t. awa~, shake. [Kd. šakān]n
šār, n. m. town. [= Kd.]
šor-, see šitay.
šar'āb, n. m. wine. [Ar.]
šorb'āwi, n. f. soup. [Sul. šorbā, Sin. šorwā]
š’artla, n. f. condition. [Ar.]
šār’āy, šār-, v. t. awa~, hide. [Kd. šārdinawā]
šās, a. sixty. [Kd. šas(t)]
šīs, a. six; ~lam, a., sixth. [Kd. šaš]
šīs’e, n. f. glass. [Sin. šīşa, Sul. šuša]
š’oši, n. f. lung. [Kd. ši]
šet, a. mad. [= Kd.]
šot, n. m. milk. [Kd. šir; cf. Sul. šuti ‘watermelon’]
š’l’ay, šor-, v. t. wash. [Kd. š’tin, šo-]
š’a’wa, n. f. night; š’aw, av., at night; (see ešaw). [Kd. šaw]
šiwn, n. m. mourning, lamentation. [Kd. šin]
šuān’ā, n. m. shepherd. [Kd. šuān]
šewī’āy, šewīwā, v. i. be confused. [Sin. šewiān, Sul. šewān]
šī’ay, v. i. (past only). go; pana ~, go past (of time). [Kd. čun, pe ~]

tā, cj., prep. until.
taśqiya, n. f. mourning. [Ar.]
tāb’ut, n. m. coffin. [Ar.]
tāf, n. m. torrent, waterfall. [= Kd.]
tū’i, n. f.! mulberry; tūfān’ē, n. f., red mulberry (Pers. šāhūt). [Kd. tu]
tū’ang, n. m. gun. [= Kd.]
tagbīr, n. m. advice. [= Kd.; Ar. tadīr] tay’ār, n. m. a mule-load (= ca. 600 lbs.). [= Kd.; Tk.]
tik’ā, n. m. morsel, handful. [= Kd.]
takb’ana, n. f. an old-fashioned type of sash. [cf. Sin. tak ‘side’]
tok’il, n. m. skin, shell. [= Sin., Sul. tokit]
takn’āy, takn-, v. t. shake (carpet, etc.). [Kd. takān]
tal, n. m. fine wire. [= Kd.]
tal, n. m. sprig. [= Kd.]
tīl, a. ~o-bi’ay, v. i., roll. [= Kd., ~ bunawa]
tel’ā, n. m. staff, cudgel. [= Kd.]
tal’ism, n. m. magic. [= Sin., Sul. talasm; Ar. < Gk.]
tom, n. m. seed. [= Sin., Sul. to(w)]
tamāḍār, a. desirous. [= Kd.; Ar. ẓamar]
tamāl, a. lazy. [= Kd.]
tamāsā, n. (in the following phrase) ~ kard lay, v. t., look at, see, watch. [Kd. tamāsā kirdin]
tumāız. (word introducing an unexpected statement, approx.) would you believe it?!
of all things... [= Kd.]
tang, a. tight; ~, n. m., girth, surcingle.
tanak’a, n. m. a (4-gallon oil-)tin, (as a measure of capacity) half a bushel. [= Kd.]
tani‘a, av. only; ba ~, alone. [= Kd.]
t‘opa, n. f. ball. [Kd. top]
tāq, n. m. niche.
taq‘a, n. f. stitch. [Kd. taqal]
taqn‘ay, taq-, v. t. 1. sift; 2. fire, let off (gun). [Kd. taqānin]
taq‘i‘ay, taquia-, v. i. ~ čə, come into contact with, touch, graze.
tar, a. other. [Kd. tir]
ta‘ṣ, a. wet. [= Kd.]
t‘ira, n. f. arrow. [Kd. tir]
ta‘r’a, a. angry. [= Kd.]
tār‘ik, a. dark.
t‘arsi, n. f. fear. [Kd. tirs]
tars‘ay, tars-, v. i. be afraid; tars‘aye, av., from fear. [Sin. tirsān, Sul. tirsān]
tireṣṭa, n. m. adze. [Sin. tiraṣṭa, Sul. taṣwe]
tuṣ-u, cpd. prep. facing, meeting; ~ . . . ām‘ay, v. i., come across, meet. [Kd. tuṣ-i . . .
hattan]
toṣ’a, n. m. provisions. [= Sin., Sul. toṣu]
tāṣ‘ay, tāṣ-, v. t. shave. [Kd. lāṣin]
tāt‘a, n. m. father.
tul’a, n. m. dog. [Kd. lutik ‘puppy’]
taw‘ela, n. f. forehead. [Sul. tawel, Sin. toṭ]
taw‘ani, n. f. stone; taw‘anačaxmāx’e, n. m., taw‘anačaxmāx’e, n. f., flint. [Kd. bard,
kvčēk; Sin. kvčēk čaxmāx, Sul. barda aste]
taw‘ay, taw-, v. t. be able. [Sul. tuānin, Sin. tānin]
taw‘i‘ay, tawia-, v. i. awa~, melt. [Sin. tāwiān, Sul. tuān, ~awa]
taxt, n. m. throne.
taxt’a, n. m. board.
tāz’a, a. new. [= Kd.]
tez, a. sharp; ~-kard lay, v. t., sharpen. [= Sin., Sul. tiż; ~ kirdin]
taţn’a, n. m. thirst; ~m-ā, I am thirsty; taţn‘aye, from thirst. [Sin. tinu, Sul. tinu
‘thirsty’, ~m-ā]}

wā, n. m. wind. [Kd. bā]
wēč-, weč-, see wātay, wetay, resp.
xvli'āy, xvilia-, v. i. awa-, spin, wander. [Sin. xvliān, Sul. xvlān, ~awa]
xal'uz, n. m. charcoal. [= Sul., Sin. zuxāl]
xam (γam), n. m. worry; ~bār, a., sad. [Ar.]
xirāb, a. bad; ~i, n. m., harm. [Sin. xirāw, Sul. xirāp, ~i; Ar.]
xarīk, a. busy, engaged (in). [= Kd.]
xorīk, n. m. food. [= Kd.]
xās, a. good. [= Sin., Sul. bāš, čāk; Ar. xāss]
xāla, n. m. goodness. [= Sin., Sul. čāka]
xīl's, n. m. tickling; ~dūy, v. t., tickle. [Sin. xitke, Sul. xitiuka, ~dān]
xāt'una, n. f. lady. [Kd. xātun; Tk.]
xāt'ira, n. f. pay ~w, cpd. prep., for the sake of. [Kd. bo xātir-i; Ar.]
xu'a, n. m. laughter.
xu'āna, n. f. tray of food. [Kd. xuān]
xu'yā, xu-, v. i. laugh. [Kd. pe kanin]
xizm'at, n. m. service; ~kār, n. m., servant. [= Kd.; Ar.]
xiz'yā, xiz-, v. i. slip, slide. [Sin. xiziān, Sul. xizān]

yo, pn. m. (f. yuwa). one.
yā'g'e, n. f. 1. place; 2. bed. [Kd. je(ga)]
yā'gansin, n. m. successor. [Kd. je(ga)nišin]
yāgapā, n. m. foot-print.
yah'ar, n. m. liver. [Kd. jarg]
yak, a. one; ~'am, a., first. [= Kd.]
~jār, av. utterly, exceedingly. [= Kd.]
yakān'a, n. m. wild boar. [= Kd.]
yak'tir, pn. one another.
yān'a, n. m. house. [Kd. māl, xānu; v. Benveniste, BSL, 53, 65 f.]
yānza, a. eleven.
y'are, a. three.
yār'āy, yār-, v. t. (pres. miyār-). be able, equal to, cope with, dare. [Kd. wērān 'dare']
y'asa, n. f. hand span. [Sin. bingis, Sul. bist]
y'auna, n. f. barley. [Kd. jo]
yuua, see yo.
yāw'n'āy, yāwn-, v. c. cause to arrive; we(š)ana ~, take notice.
yāw'āy, yāw-, v. i. (pres. miyāw-). arrive; ~ pana, come to the aid of; ana~, understand, realize. [Kd. gain, gaštān, pe ~, te ~]
yax, n. m. ice. [= Sin., Sul. sahol]

zu, a. early. [= Kd.]
zil, a. big. [= Kd.]
z'ilfe, n. pl. side locks of hair. [Kd. zilf]
zil'm, n. m. tyranny [Ar.]; ~-u-z'or, tyranny, oppression.

zamā, n. m. bridegroom, son-, brother-in-law; biay ba ~, become a bridegroom, consummate the marriage. [Kd. zāwā, bun ba ~]
zamān, n. m. earth. [Kd. zawf] 
zamān, n. m. winter. [Sin. zusān, Sul. zistān]
zamāwan(na), n. f. marriage feast, (see zamā). [Kd. zamāwan(d)] 
zinnā, a. alive. [Sin. zinīg, Sul. zin(d)u] 
zand, n. m. bell. [= Kd.] 
zangol, n. m. knee. [Sul. ažno, Sin. wužing, zirānī; v. A-B, 293, 342] 
~ aradīāy, v. t., kneel. 
zinī, n. m. chin. [Sin. čnāka, Sul. čanāga] 
zānāy, zān-, v. t. (pres. mizān-). know. [Kd. zānin] 
zāf, n. m. money. [= Kd. 'gold'] 
zor, n. m. force, power [= Kd.]; (see also zilm); ~ pay āmāy, be under stress. 
zār'o, n. m. a white, vegetable powder for washing clothes. 
zard, a. yellow. 
zar'if, a. handsome, beautiful; ~'i, n. m., beauty. [Ar.] 
zārotā, n. m. child; ~'i, n. m., childhood. [Kd. min(d)āl, ~i; v. A-B, 330] 
ziw, n. m. silver. [= Kd.] 
zu'dān, n. m. tongue, language. [= Sin., Sul. zimān] 
za, n. m. wound. [Kd. zām, birin] 
ząy, z-, v. i. (pres. miz-). give birth. [Kd. zāin, zāy-] 
ziār'ar, a. more, other. [Kd. ziātr] 
ziāy, zip-, v. i. (pres. mizia-). ara~, go out.

žilequ'yāy, žileqn-, v. c. (pres. mt-). squash (fruit, etc.). 
žilewia'yāy, žilewia-, v. i. (pres. mt-). move, budge, fidget. 
žāni, n. f. woman, wife; ~ āwır'ay, v. t., marry, take a wife. [Kd. žin, ~ hawirdm / henān] 
žanbr'tā, n. m. wife's brother. [Kd. žimbirā] 
žan-merđ'i, n. m. the condition of being man and wife, matrimony. 
ž'anga, n. f. rust; žang-girt'ay, v. t., rust; žangas āwirgəna = žange girtan, it has 
rusted. [Kd. žang, ~ girtm] 
žan'āy, žan-, v. t. (pres. mtžan-). 1. shut (door, etc.); 2. churn. [Kd. žan(d)m] 
žar'aži, n. f. partridge. [Kd. kaw] 
žiw'āy, żiw-, v. i. (pres. mtžiw-). live. [Kd. žiān]
wuvčkl'a, a. small. [Sul. b/pičuk, -čkoła, Sin. bučık]
wąg'a, n. m. time, occasion. [= Kd.; Ar. wačda]
wał'ār, n. m. spring. [Kd. bahār]
wsak'āza, n. f. staff, stick. [Sul. dār-cakāz; Ar. cākkāz]
wał, av. before, previously.
wałā, a. spread, scattered, broadcast; ~ awabi'ay, v. i., be spread. [Kd. bılāw, ~ bunawa]
wał'e, n. f. sister; wałaz'ā, n. m./f. (also waṟaz'ā) sister's child, nephew, niece. [Sul. xušk, Sin. xošk, ~ażā]
wlili, n. f. rose, flower. [Kd. gül]
wli, n. f. hole.
wilk, n. m. kidney. [Sul. gurčila, Sin. gurčık; v. A-B, 142]
wal'āt, n. m. country. [Kd. xildt; Ar.]
wliğ, n. m. mount, beast of burden. [= Kd. 'horse'; Tk. ulaq]
wmin, n. f. blood. [Kd. xon]
wanawš'ā, n. m. violet; ~ 'i, a., violet(-coloured). [= Sin., Sul. binawša, ~i]
wān'āy, wān-, v. t. (pres. miwān-). study; awa~, read. [Sin. xwanin, Sul. xon(d)in, ~awa]
wān'āy, win-, v. t. see, (see diay). [Sul. binin]
war, n. m. sun(light); ~ kawt, the dawn broke, (see kawtlay); ~ pšt'ān, the sun has set, (see pšt'y). [Sin. xwar, Sul. xor; with the latter idiom compare Mid. Pers. xwarparān 'sunset' (v. BSOAS, 27, p. 518, n. 41), the stem here assimilated to the verb 'to fly'.]
war, av. ~(ana) bi'ay, v. i., get free; fall upon. [Kd. bar bun(awa)]
wār, av. down(wards). [Kd. xwār]
wrir, n. m. memory. [Kd. bir]
war'a, n. m. lamb. [Kd. barx]
w-ar-u (. . .-ana), cpd. prep. before, on account of; w(arana bi'ay = para biay.
ward, n. m. ploughed land. [= Kd.]
wurd, a. small, fine. [= Kd.]
wārdy'ay, war-, v. t. (pres. (mi)war-). eat; (awa)~, drink. [Kd. xwārdtn, ~awa]
warg, n. m. wolf; ~ewi me, a she-wolf. [Kd. gury]
weraga'ā, n. m. evening. [Kd. ewāra]
war, n. m. sleep. [Kd. xaw; cf. Mid. Pers. xwamr/n < Av. xwāfna-]
wār'an, n. m. rain. [Kd. bārān]
war'in, a. lower. [Sin. xwar'ig, Sul. xwāra]
weräna', n. m. ruin. [= Kd.]
wurn'yay, wurn-, v. c. scratch. [Kd. xvränin]
wuf'n'yay, wufn-, v. t. destroy, demolish. [? Sin. ruxänin, Sul. ṛuxänin < *xvr-]
war'esa, n. f. woollen rope (for tying load on mule, etc.). [Kd. gures]
wirāst'ay, wirāz-, v. t. sew. [Sul. durun, Sin. durin]
wura'lay, wura's-, v. t. sell. [Kd. firo(s)tn]
waral'āw, n. m. 1. sunshine; 2. sunny side of a hill. [Kd. xoratāw]
warua, n. f. snow. [Kd. bafr]
wār'āy, v. i. (pres. wāro). rain. [Kd. bārin]
wuri'āy, wurīa-, v. i. itch. [Sin. xuriān, Sul. xurin]
wārażū, see wāle.
wis, a. twenty.
waśl'ay, waz-, v. i. rise, climb; ara-, dismount. [Kd. sar kaf/>/tn, etc., but dā bazin 'dismount']
waśl'ay, wāz-, v. t. 1. request; 2. *hang, (see hūr wāstay). [1. Kd. xwāstin, xwāz-
wistl'ay, wiz-, v. t. put, throw; ara-, throw down. [Kd. xistm, dā ~]'
waš, a. pleasant; ~ siš'ay, v. i., be pleasant; ~ im (mi)sio, I like him; ~ i, n. m., pleasure.
[Sin. xwaš, Sul. xoš, ~i]

~ kard'ay, v. t. make.
waš'a, n. m. sparrow-hawk. [= Kd.]*weš'a, n. m. (B-C, wešā). forest. [Kd. beša]
wešk, a. dry. [= Kd.]
weš'ina, n. f. coarse sieve. [Kd. bežing]
wašaw'is, a. beloved; ~ i, n. m., love. [Kd. xwaš/xošawis(t), ~i; v. KDS, i, § 220 b]

wašl'ay, waž-, v. t. jīl ~, take off clothes.
wašl'ay, wāč-, v. t. (pres. māč-). say. [Kd. wutin, Sin. ež-, bež-, Sul. -le-]
wetl'ay, weč-, v. t., sift. [Sul. bežinawa, Sin. bežānin]
wul'ay, us-, v. i. (pres. mus-). sleep. [Sin. xaftin, Sul. xawtin]
wa'aywa, n. f. bride. [Kd. buk]
waxt, n. m. time. [Ar.]
wiarrg'ay, wia-r-, v. i. pass. [Sin. bigirdm, Sul. burdm]
wiarrg'ay, (wiarrl'āy), wiār-, v. t. pass (time). [Sin. bigārdm, Sul. buārdm]
wiarrl'āy, wiāria-, v. p. pass, be passed (of time).
wa'az-, wāz-, wiz-, see wasay, wāstay, wistay, resp.
wāz, n. (in the following phrase) ~ čana āwirg'l'ay, v. t., leave alone, abandon. [= Kd.,
~ le hāwirin / henān]
wažza, n. f. state, condition. [Ar.]
wazi, n. f. walnut. [Kd. goz]
waž-, see wasay.
wežlan, n. m. mastic of the terebinth tree; ~ k'ar, n. m. mastic gatherer. [Kd. binešt]

xuğā, n. m. God; ~ hafirz'i, n. m., leave-taking. [Kd. xu(d)ā]
xug, n. m. pig. [= Kd.]
xul, a. circling, revolving. [= Kd.]
xulāfn'yāy, xulāfn-, v. t. put off, distract. [Kd. xulafānun; Ar.]
xuln'yāy, xuln-, v. t. awa~, spin.
xulort'a, n. m. spinning top. [Kd. xułxula]
xalatl'āy, xalatn-, v. t. deceive. [Kd. xalatānin; Ar. yalaţ]
English–Hawrami and Gorani Index

In the following index (kindly compiled for the most part by my wife), beside the Hawrami material recorded above, practically all the vocabulary contained in Hadank’s edition of Mann’s Gorani material is included, together with the Shabaki Bājālānī published in BSOAS, 18 (1956). All the material has, as far as possible, been transcribed according to the same system as above, to avoid confusion (but the user will still need to acquaint himself with Mann’s transcription and Hadank’s peculiar arrangement in order to trace words in the original). A considerable number of words have been reinterpreted in form or meaning in the index, either on the evidence given by Hadank or on other evidence, mainly Kurdish, impossible to quote in detail. Although all forms (other than L and Sh) must accordingly be considered as conjectural, I am confident that they will prove to represent the sources more accurately than before.

It is worth noting that some of Mann’s shorter vocabularies, especially Au, B and G, contain quite a high proportion of Kurdish words.

Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Au</td>
<td>Auramānī (Mann)</td>
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<tr>
<td>B</td>
<td>Biwanījī (Mann)</td>
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<td>Bj</td>
<td>Bājālānī (Mann)</td>
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<td>G</td>
<td>Gahwārāī (Mann)</td>
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<td>K</td>
<td>Kandūlāī (Mann)</td>
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<td>= ‘the same in’</td>
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<td>L</td>
<td>Luhōni (MacKenzie)</td>
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<td>R</td>
<td>Rījābī (Mann)</td>
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<td>S</td>
<td>Sayyīdī (Mann)</td>
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<td>Sh</td>
<td>Shabakī (MacKenzie, BSOAS)</td>
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Abandon L āstay jiā, K 218 hāstīn; L wāz ēana āwrdīy.
able, be L yārāy: v. can.
about L ba . . . -awa, ja bābat-u: v. approximately.
above L sar-u . . . -awa; K bar, bālā, sarawa, ēvar ≈ Bj.
absolutely L har.

abundant L firāwān = R.
accept L qubul karday.
acceptance K qawūl.
accepted L qubul.
accordingly K bas (!).
account K hasāw: on — of L ja bona-w, war-u.
accustomed, become K 178 čāṣīāyn.
ache L s. v. kollunj: v. hurt.
across L sar-u . . . -ana.
adhere L tkaay.
adorn L awaraznay.
advantage L faada, sud.
advise L mochiri, tgbir.
adze L tiresta, K taraSta.
affair L mamaa ≈ K; K baw; Bj *shul.
affix L tkaay.
afraid, be L tarsdy.
after L dimaw, K dima; L sona-w, Bj na sun-a; K bad ki.
aftnoon v. evening.
afterwards L dima(ua), K dimara.
again L disan; K dubara, hamawa; Bj ham; B dujara.
against L ba . . . -awa; K piay.
age L umr.
ago L ceval: long — L ausa.
agriculture G sawzikal.
ail, come to — of L yaway pana.
aim L misla, misht-girtay.
ala! L hay dad, ro.
alert L hosiar, K husiar.
alight L awanistay.
alive L zinna.
all L gird = K; K hama, Bj hamu; G gist = S.
allow L astay, K 218 hastn, Bj 416 arz.
almond K waham, G bayaam.
alone L (ba) taniad = K, S tayna.
also K ham = BjGRZ; Sh (14) ce.
always L hamiSa, har = K.
ambush K kula.
among L dile.
ancestors Bj abad.
and L u, wa.
anew Bj sar ca nu.
anger L qini; K qar.
age K guSa.
angry L sadiz, tuRa.
animal K janaawar.
authority L saltanat.
autumn L paţiz ≈ KBjG.
await K 211 tâsim kard.
awareness L hây, hoş, K huş.
away from L paşt ba.

Back L mâzi, kolînî; K paşt, Bj pişt = G; K kul, şun = Bj: small of — K tattîk; G siwani.
back-sight of rifle L mantareza.
bad L xirâb, K xarâw; L bad, S bay; K âmal.
badger (!) K cdlaka.
baggage K bina.
balance v. remainder.
balk L topa.
bank K kanâr.
bare v. naked.
barefoot L pâwrwâa.
bargain L mâmâla.
bark L gafiy.
bark of tree K tuk dâri.
barley L yawa, Bj yaw = GRSh, K yaya, giâw.
basil K ŵayhân = G.
basin L lagân.
bastinado L fâlîqa karday.
bât Sh šamkorîk.
bath L ǧimâm.
bathed L ǧimâmlamiš.
be L biay ≈ K 185, et al.
beak L dannuk ≈ K.
bear L hašsa ≈ K; G xîrs.
bear v. give birth.
beard L ŵîs = KGSh.
beast of burden L wîlax.
beat L kuây ≈ K 218, Au.
beautiful L nâyâb, zarîf; K qaşang, xâs.
beauty L nâyâbi, zarîfi, sâ-w gardani.
because L ġun, K ġunkî: — of K pay; G arây.
become L biay ba; Bj 414 qînâ (?)
bit v. morsel.
bitch L dala.
bite L qapa; K kulta: L gaslay, qap girtay.
bitter K tāl.
black L siāw = KSh; K siā = G.
blacksmith K āsingar.
blade L dam.
blast you! L s. v. gize.
bleat K 209 qāltānā.
blessed K mārāk.
blind L kor.
blocked, be L giriāy.
blood L wini = K; Bj hun; G xun.
blossom G qumča.
bloom v. slap.
blue L kawa, K kawawa, kawa, Sh ko.
blunder L naddni.
blush L getdy ja  fang.
boar L yakana; K tdkdn, xu.
board L taxta = K; K 229 alwār.
body L (cjannam; K las, qay.
boil L giriāy ^ K 187: L girināy & Au 382.
bond K aqdnāma.
bone L peša; K suvān = G.
bonnet L kītāwa.
book L kiteb, K kitdw = G.
booty Bj yaxtarma.
bosom L bākala.
both K har du = Bj.
boundless K bi-sāmān.
bow L kamān; v. bowstring.
bower L kāpra.
bowl Bj kāsa; K kvāla, kamula, jām.
bowstring K ūk-kamān.
box L sin(n)aq, K sinuq, G sanuq.
boy L kvār = KSh.
brain L mažg, G mayz.
brain pan (?) K malażi [Kd. mašāsu ‘palate’]
branch L laqa = K; G šāx.
branching K čīlčīt.
brand K dāx(a).
brass G birmaj.
brave L āzā.
bread L nān = KBG; K kuliiri.
break L māriāy, K 204 miřā; R 461 šiḵā = Z: L māriāy ≈ Au 387, Bj; K 204 mārd; G 443 šikāni.
breakfast K čāšt, nāštā.
brass G birmaj.
brave L āzā.
bread L nān = KBG; K kuliiri.
break L māriāy, K 204 miřā; R 461 šiḵā = Z: L māriāy ≈ Au 387, Bj; K 204 mārd; G 443 šikāni.
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break L māriāy, K 204 miřā; R 461 šiḵā = Z: L māriāy ≈ Au 387, Bj; K 204 mārd; G 443 šikāni.
breakfast K čāšt, nāštā.
bush L haţga, mitka; K dâr(i)ču.
bushel L s. v. tanaka.
business v. affair.
busy L xarik = K.
but L bałâm.
butter L kare: (clarified) L ţuan = K.
buttermilk, dried L kaški ~ K.
buttock K simt.
buy L asây ~ K 203.
by L ba.

Cabob L kabâb, G kawâw.
calamity L bałâ.
calf L goraka: (of leg) L puza, G pûz; K paţã.
call L ĺirîay ~ K 214; Au 389 ĺirnâ: K 193 wâm = Au: K 214 dang kard.
camel G šutur, Sh ĺeştur.
camouflage sheet K di(w)Jâma.
camp L manziła.
can L tâwây ~ K 189, AuZSh; B 429 tânis = G.
cap L kitâwa ~ K.
caravan L kârawân ~ K.
caravanserai K kârwânsarâ.
care L hošîrî.
carefree K tulâk.
careful L hošîr; K mitawajî.
careless K xaţîl.
caress K kây karda.
carpet L qâlia.
carry L barday: v. take.
carry out L ba jâ ĺawrdây, barday sar.
cartridge-belt K kisa-kamar.
case L s. v. ḫâl.
castle L qasra.
castor oil plant K kirnây.
cat L kita = K; L pišîle, B pišî = GZ.
catch K 180 gir ĺawrd.
catch fire L ĺe war (ana)bîay, Au 390 ġwir girl.
caught, he K 178 gir āma.
cavalcade L suṭara.
cave L mafa; K âskâfl.
cemetery K qawrasân; Bj ġursân.
centre L dîlečâsa ~ G; K naha.
chaff K simar; Sh kâ.
chance, by K qazârâ.
change (money) L bâqi.
change L ļârây: K 205 guţâ.
channel L qâma: v. watercourse.
charcoal L xuţuz, G zuxâl.
chase K 197 īsk dâ.
chase out K 210 târinâ.
chatter L čanâka dây.
cheapness K arzânî.
cheat K šiwaţâz.
cheek L gip, K gîp = G.
cheese G panir.
cherry L ālubâlu, gelâs.
chest L sina = K: v. box.
chick L jufâle; B jûlik.
chicken v. hen.
chick pea Sh nîho; v. pea.
child L zârola, K zâru; L ţula, K ţula; K layra/i; Au wîrdikla; B minâl = G;
Sh âwel.
childhood L zârolai.
chin L čanâka, zînî = GSh; K zanax.
chisel K askâna.
choose (!) Au 383 bîzânâ.
chop L anjaniy, (ara)pâtay.
chopped L anjaniâ.
churn L s. v. halâza: L ĺanây, šîlaqây.
circle B gird.
circling L xâl.
circumference K 252 halqa zamin.
cistern K čâlâw: v. pit.
claw K čîng ~ G.
clever K dânâ.
cliff L mâ.
climb L (hur) wâstây: cause to — L hur waznây.
clitoris L baloka ~ G.
cloak, felt K faraji.
clock L sačála.
clod K kulú.
close to Bj dam-i.
closed L žiniá.
clothes L jile ≈ K; K barg, řakt: old — K paño.
cloud L hawr = KG, Sh ćawr.
clove L mexaki.
coagulate L girsay ≈ K 185.
coat L kawá, K kuá; K dilá; G řakt.
cock L kalaser.
coffee L qāwa: — coloured L qāwai.
coffin L tābut.
cold L sard = Au: L sardá = K; Bj sarmá.
collapse K 205 šia:.
collar K yaqi.
colonel K sartip = Bj.
colour L řanga ≈ K.
colt L juānu.
comb L šána: (cock’s) K 274 popa.
come L ťámáy ≈ K 177, AuBjRSZSh; B 428 hāma = G.
come about L sar ťámáy.
come across L tuš-u . . . ťámáy.
come back K 178 ťámawa.
come forth L bar ťámáy ≈ K 178, Au; K 178 zíawa.
comfort K damáx i čax.
command L (č)amra: L farmáwáy, K 206 farmá:-
commander-in-chief S sarhang.
companion Sh hamrá ≈ BGRZ.
compassion L s. v. bazai.
complaint L *štikáit.
complete L barday sar.
concerned L darbas(-u).
concerning L ja bábati-u.
condition L wažtá, šarta.
conduct v. behaviour.
confectioner K qannáit.

confused K hāžwáž: be — L ťewiáy ≈ K 206.
consciousness v. awareness.
consent v. acceptance.
consider K 215 řikár kard.
constantly L hamiša; K hay.
consummate marriage L s. v. zamá.
contact L s. v. taqiáy.
convenient K řáhat.
convey L yáwnáy ≈ K 199.
cook Au ášpaz.
cooking oil v. butter.
cope with L yáráy.
copper G mis.
copulate L qiáy.
copulation L gáni.
corn K čína, xala = AuG.
cornel L birálúi.
corner K guša.
corps K laš.
correct K durus.
correctness K řási.
cotton K pama: — cloth K haláwa.
cough L qozá: L qozáy ≈ K 214; K 214 kufănín.
counsel v. advice.
counterfeit coins K pitpiti.
country L waláy, K vilát.
courage K zála.
cousin L mamo-, lalo-, matía-zá; Au ámuzá.
cover K 188 pušá.
cow L màngáwa ≈ Sh; Bj mügáw.
crab L qiržángi.
crane (?) K huqár.
crawling L julájuláš.
crippled L goj.
crop (bird’s) K 237 *jiqildán.
crop(s) Sh xayla.
cross-legged L s. v. čuărmerda.
crow K qaláy ≈ G.
crumple Au 388 žákná.
crupper K pālīm.
cry (for help) L dād, hāwār.
cry K 215 bufrīn,: v. weep.
crystal K bušār.
cudgel L ṭelā.
cummerbund L ṭabīn.
cunning L ẓayūr; K ẓirīn: K fanā, šīwa.
cup Bj kāsā.
curds Sh māst ≈ G.
curdle v. coagulate.
curdled milk (?) K karra: v. butter.
curl K zīl#: v. lock.
curry-comb L qāsaw.
cushion K sarinā.
cut L bīrāy ≈ K 184, BGRZH; K 189 tāš-, v. shave.

daily K rūi.
damage K qayš.
damp L numakh; K taḡ.
dance K 188 hur paṅāyn.
dangle K 180 ẓuḥūn-rama: v. hang.
dare L yārāy ≈ Sh; K 189 tāwā.
dark L tārik = KG.
date Bj xurmā.
daugther L kināče ≈ KSh*Z; B kullaki;
G dita.
daughter-in-law v. bride.
dawn L šaft; Bj bayānīa.
day L ṭu = Sh, K ṭu, Bj ṭuž = BGRZ:
   — before yesterday K pari, Sh paray:
   — after tomorrow Sh perāy.
deaf K kaḡ.
dearness K girānī.
death L marg.
deceiver K fanbāz, šiwabāz.
deception K fan(ḍ)ā; R gul: v. trickery.
deceive L araniāy; K 197 qarār dā.
deed K kār(ā).
defecate L gu karday ≈ K 216.
degree L darajā.
deign v. command.
delay K mulat.
demand L dāwā.
demolish L wuṛnāy.
demon L de, dirīn.
deputy Bj wākī.
desert L ḍol, biābān; K xarāwa.
desire L āra, āwāl, marāq.
desirous L ārazumān, tamādār.
destroy L faurtānāy, wuṛnāy.
destroyed L kāwīl, sarūgūm.
detailed L mifasāl.
dew L šaunām ≈ K 283, G.
diamond L almās.
die L marday ≈ K 223, BjG, B 432 mīrd:
   (animals) K 224 tupūn.
difficult L nāraḥat; K saxt.
dig L kannāy ≈ K 218.
dig up K 209 ṣāspār kard, 218 hur kana.
dirty K čītīn.
discover v. find.
disgusted L bezār, K bizār.
dish, wooden K taṣpī, nānasān.
dismount L arāwastay.
dispute K marāfā.
distant v. far.
distract L xīlānāy.
distress L s. v. paka.
distressed L nāraḥat.
distribute L baxšāy, K 183 bās-.
disturbance L šīloq; K zaļa.
do L karday ≈ K 207 et al., B 431 kird.
document K nāmā.
doff L bar āwirtay, jīl watay; K 218 kana.
dog L tūtā ≈ KBGZ; K til; Sh sipa =
   Bj: he-dog L gamāl = K.
dogwood tree L birāhu.
don L anakarday, poṣāy ≈ K 188.
done, be L kirāy.
donkey L har = KAu, Sh haḡ?: she —
   L māhara: baby — L holiār.
donkey-load K xarwär = Bj.
door L bara = KG; K darwāza.
door-frame L čuārčo.
dough K hamir = Au: burnt — K *kawlaka-sučiā.
dove K kuluri.
down(wards) L wār, K α-, va-, sara-wār,
   Bj wāraw; K čir(ā).
dragon K aždahā.
drain-pipe L gunjdw.
dream Sh horm: v. sleep.
dress L čā(r)šua = K.
drink L (awa)wārday ≈ K 193, Sh.
drink up L hur luštay.
drip K 199 čuč āma.
drive K 199 řān-, 197 hišk dā.
drive away K 210 tārinā.
drive out Bj 410 bar ȃwīnd.
drizzle L nim wārāg.
drum K dahul.
dry L wušk, K wišk, Sh hišk.
duck K karīā; G mām'rāwī.
dunghill L sawrogā.
dusk K 224 ništ.
dyeing K  znalegrażi.

Each L har.
each other v. one another.
eagle L halu.
ear L goš = Sh; K guš = G: (of corn) v. sprig.
early L zu, Sh zi.
earn L kāšbi karday ≈ K 215.
earth L zamin = GZ; Bj zimi, xāk; Sh bil: v. ground.
earthenware pot K guši, kašksāw.
earthquake K bumalarza.
ea K xwaralāt, G warhalāt.

eat L wārday ≈ K 193, BjBSh; B 430 ward = G.
eaves K ličbinī, pāšr.
edge L qarāx, pār.
effort K hawl.
egg L hela, K hīla, G hāya: scrambled — K hilašuana, G hāyfuan.
eight L hašt = Sh.
eighteen L hažda = Sh.
eighty L haštā = Sh.
either K yā.
elbow L aražno, K qe artžni; G qe kuli; Z kunārīsk.
elder L Ḳīšaruma ≈ G.
eleven L yānza, Sh yāzda.
embrace L bāxala; K bāš.
emerge L bar šiay ≈ Au 386, Bj.
empty K hāli.
enclosed, be Bj 415 arakāsiā.
endless K bi-wāya.
enemy L Ḹizman, R *dušman.
engaged v. busy.
enough Au was.
equal v. — to L yārāy.
erect, be — to L yārāy.
erect L bal.
escape K 201 bar luā.
eternity L ẓazal.
European K farangi.
even L hatā.
evening L weraqā, K viraḥ; G. ʿwāra.
every L har = Bj; L g(ṛ)d = KBGRZ.
everybody K har kas, har yu.
everything Bj giş = GRZ; B harčī.
evident L ʿaskirā, K ʿaskār.
ewe L maya = K; G miš.
iewer L ʿāftāwe.
exceedingly L yakjār.
except L yāy-r-a.
exchange K ṣṭāṭ: L (awa)fārāy.
exhausted L s. v. paka.
exist v. L § 28, K 226, etc.
expect R 463 ẓamaṇā bi.
explain K 212 hāli kard.
eye L čem = KAuZShR 463; K čaš = G.
eyeball G gišara.
eyebrow L biro ≈ KG; Sh qāš.
eyelash K bižāng = G.
eyelid K pila = G.
eye-socket K kāsay čem ≈ G; G kāniki čaš.

Face L čiřčam, dida, ťuksār, ťua ≈ KG; G dami čaš.
facing L ţu ba, ţu-aw; tuš-u, K tiš.
faction Bj tid.
fear L tarsi; K hayiuat, tuš; L tarsi.
feather L pal = K.
fellow K yāru: fine — L bāramak.
felt K namay: — cloak K farajī.
female L me.
fence K parčin.
fever K yān.
few K yak čiš.
fidget L žilewiyā.

fifteen L pānza, Sh pāzda.
fifty L panjā = K 122; Sh paynja.
fig Sh hanjir.
fight L gižāy.
fill L pār karday ≈ K 210.
filly L nomā.
finally L natījana.
find L awa-estay; K 210 plyā kard, vizin(awa).
fine L nāyāb: L wurd, K wīrd ≈ G.
fine fellow L bāramak.
finger L angwa, kilka ≈ KGSh.
finger, index G kilkt šāyūd: middle — G — ditīrāsīn: ring — G — bīrāltūta:
little — G — sīta.
finger-guard Sh qaynāx.
fire L er, K āwir = AuSh; G āyir.
fire (gun) L laqnyāy.
firewood L hezime ≈ GSh.
first L yakam.
fish L māsāwī, K māsāī, G māsī.
fisherman K māsāwīgir.
fist K panjā, míšt: v. handful.
fit L sāq.
five L panjā = K 122, Sh.
flag L ālāyā, baydāxa.
flame L *bitesa.
flan L tawančaxmāx
floor K bīn.
flour L hārdī, K ārdī ≈ Sh.
flow K 212 čaṛa kard.
flower L wīlī.
flute L lūlē.
fly Sh magaz: L piřāy; K 220 bāl gird.
foal L juānu.
foam L kaf.
fodder L ālīf, K alīf.
fold K tirmāy.
follow L kawtāy šonā-w, K 180 kaftan a šun, 225 niā a šun.
following L šonā-w.

food L čašī = Au; L xorāk, K xurāk.
foot L pa = K; L qâc; K pal, qul: (of mountain) K pâcâ ku: v. leg.
foot, on K piâda.
footprint L yâgapâ, K yâ(y)a pâ.
for L pay = KA; K parî; Bj ara, bo.
force L zor.
foul G wiâr, K bîgâr.
forehead L tawela, K tila, G tiwil = K (tiût).
foreign L yarib.
fore-sight (of rifle) L nišâne.
forest L dârisân, *weša.
give L baxsây.
fork (of road) L duařâ.
forked K dua laqâna.
form K qay.
fodder L hât, baxta.
forty L chî – K 122, Sh.
forwards K piš.
foster-mother L dâyâna.
four L čaâr = K 122, BjSh.
fourteen L čaârda = KSh.
fox L ūâša = KG.
fragment L qut: v. piece.
free L âzâd; K harda (?): K muft: get — L war (ana)biay.
free L barallâ karday; K 196 var dâ = Bj 413; K 216 vel kard.
freeze K 192 tażâ; Au 382 saren; Bj 414 Fač.
fresh K tâza = Bj.
friend K dus, yâru.
friendship K âšî.
frog L qurwâqi = G.
from L Ja . . . -awa, K Ja, ča, čana = AuBjSZ; B až = G.
frost Bj zuqumi.
fruit L mewa(hât), K miwa, piša.
fuel v. firewood.
full L pař = K.
fur K pustin, tuk.
furniture L dileyâna.
furrow K hil = G.
further L stîr; K hâni.

Gad-fly K xarangza.
gain K naf.
gaiters v. puttees.
game L naçîr; K šîkâr: (children's) K kây; qulqulání.
garden L bəx(ča) = K; L qulzâr.
gardener L bəx(č)awân ≈ K.
garlic K sir.
gate K bəw; G bara, bargâna.
gather K 186 jam bi, 212 jam kard, 190 ēm-
gaze L âska; K âhu ≈ G.
gelding K âxta.
gesture K âšâra.
get up L hur estay, hur zây ≈ K 190: v. stand up.
ghoul K xol (? xul).
girl L knâče ≈ KSh.
girth L tang.
give L dây ≈ K 194, AuBjBGR.
give birth L zây ≈ K 202.
given, be L dîryâ.
glass L šîše: (tumbler) barzaq.
glowing K dâx.
gnat K huča, paşa.
go L luây ≈ K 200, AuBjRSZSh; B 430 raft = G; L šiay ≈ Au 386, B.
go about L gelây ≈ K 219.
go after L kawtay sóna-w: v. follow.
go away K 181 durawa kafî.
go forth L bar luây ≈ K 201, Sh: v. emerge.
go on! L âday.
go out L araziây, K 178 ziâwa.
go past L pana šiay.
goat L brza = AuSh; G brzin: he-goat
L sâbrîn, G sâwrîn = K: v. ibex.
God L xudā = K; Bj xuā: — willing! L ištallā.
gold L āltun.
good L wās = KBjGS; K waš = AuG.
good deed K xāsikari.
good looks L juānxāsī.
goodness L xāsā.
goose K qāz = G.
gorge L ġitu; K dařa.
grain K dāna; xala: pounded — Sh degma.
grain-sack L hoř.
grainary L hamār, Bj amār.
grandchild L kuřazā ≈ K; L kināčazā.
grandfather L bābā = K; K tāta gawri;
G bāwāy bāwāv: great — L bābā gawra.
grandmother L māmā; K nana gawri.
grandson G kuřay kuřa.
grape L hanguri ≈ GSh; K anguri *
Au; K s. v. buł: unripe — K qura.
grape-syrup K dušāw.
grasp K ġir.
grass L ġiwāw = Au; K ġiāw = G.
grasshopper K kula; G malakur.
grave Bj gur.
graze L lawānšy ≈ K 190: L taqiyā čů.
Great Bear L *haftawānā.
greedy K čitš.
green L sauz = KSh.
grey L kawa.
greybeard L řiščarma ≈ G.
greyhound K lānji.
griddle K sōj.
grind L hāřāy, K 213 hāřa kard.
groom L máyter: L qāšāw karday.
ground K bumi, bin: v. earth.
guest L memān ≈ Sh.
gullet K nāqur.
gully L darbann, ġitu.
gun L tifang ≈ BjB: — barrel L lule.
gunpowder L darmān ≈ Au.
gut v. intestines.
gutter K pītura.
Hail K 287 tawana žili ≈ G.
hair L qize; K tītika, mu = G; Sh pīrč.
half L nim = KS; K kut = G; L s. v. dim.
halter K awwār.
hammer K čakuš.
hand L das = KBjSSh; K dač.
handful L lāmištā, tiša; L s. v. mišta
≈ K.
handsome L juānxās, zariř.
hang L wāstay.
hang down L ara-āločāy.
hang up L hūr wāstay, dārara karday;
K 180 ālučin-ara.
happen L sar āmāy.
happiness L šādi.
hard L ťaq = K.
hare L hawreša ≈ KAu; Bj haroša ≈ G:
young — K xīrnāqi.
harm L xīrābī.
harmless L basazušān: v. unfortunate.
hate L qini.
have L § 28; Bj 413 dār- = Sh.
hawk, sparrow- L wāša, K vāša.
hay v. fodder.
hazel-nut K finuq.
he L ād, ed; G ān, ā = R.
head L sara ≈ KBjGSh; K damřu.
headman L kexā.
healthy K čāx.
heap L komā; K 211 tārminta; Sh tāya.
hear L ażnawiay ≈ Au 388; K 205
šnaft = BGRZ; L goš čů biyā, K 197
guš dā.
heart L dūl = BG; K zil.
hearth L ofāxa; K āvīrāy; Au kuāng.
heat L garmā.
heaven L (č)āsmān = G: L bahašt.
heavy K qurs.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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</thead>
<tbody>
<tr>
<td>heel</td>
<td>K qy pążinga.</td>
</tr>
<tr>
<td>height</td>
<td>L s. v. qad-u.</td>
</tr>
<tr>
<td>hell</td>
<td>L jahannam.</td>
</tr>
<tr>
<td>help</td>
<td>K kumak; Bj dasi: cry for — L dād, hāwār = KBj.</td>
</tr>
<tr>
<td>helpless</td>
<td>B bičara.</td>
</tr>
<tr>
<td>hem</td>
<td>K sjāf.</td>
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<tr>
<td>hen</td>
<td>K karga, K karia; B māmir = G.</td>
</tr>
<tr>
<td>m-house</td>
<td>K kulina, lāna.</td>
</tr>
<tr>
<td>henna</td>
<td>K xani = Au.</td>
</tr>
<tr>
<td>herb</td>
<td>K giāw: v. grass, purslane.</td>
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<tr>
<td>herd</td>
<td>K galla = Bj; K ṭama = G.</td>
</tr>
<tr>
<td>here</td>
<td>L ega = Au; L če, K čia; K īlā; Bj inda, G inā, Sh 33 čindā.</td>
</tr>
<tr>
<td>hereafter</td>
<td>L če dimā.</td>
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<tr>
<td>hernia</td>
<td>L s. v. qfā.</td>
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<tr>
<td>hiccup</td>
<td>K nrezira.</td>
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<tr>
<td>hidden</td>
<td>K nihāni.</td>
</tr>
<tr>
<td>hide</td>
<td>K 210 qāyim kard: L awaşārāy; K 210 piārdın(awa).</td>
</tr>
<tr>
<td>hide v.</td>
<td>K skin.</td>
</tr>
<tr>
<td>high</td>
<td>L barz = K.</td>
</tr>
<tr>
<td>hill</td>
<td>Bj gir; Sh tapa.</td>
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<tr>
<td>hip</td>
<td>K kulumik, kumt.</td>
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<tr>
<td>hit</td>
<td>L pekāy ≈ Sh; L dāwanay ≈ K 195, AuBj; K 181 šana, Au 387 šānā.</td>
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<tr>
<td>hit, be</td>
<td>L pekāy ≈ Sh.</td>
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<tr>
<td>hither</td>
<td>K ičia, iria.</td>
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<tr>
<td>hole</td>
<td>L wula = K; G kunā.</td>
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<tr>
<td>hollow</td>
<td>K put.</td>
</tr>
<tr>
<td>honey</td>
<td>K hasal = G.</td>
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<tr>
<td>honour</td>
<td>K sarbarzi.</td>
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<tr>
<td>hoof</td>
<td>K sum.</td>
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<tr>
<td>hope</td>
<td>L umed.</td>
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<tr>
<td>hopeful</td>
<td>L umedawār.</td>
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<tr>
<td>horn</td>
<td>K šāx.</td>
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<tr>
<td>hornet</td>
<td>K sīr pūzi.</td>
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<tr>
<td>horse</td>
<td>L asp = KBG, Sh hasp; K yābu.</td>
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<tr>
<td>horseman</td>
<td>L suār = KBj.</td>
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<tr>
<td>hostile</td>
<td>Au āluż.</td>
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<tr>
<td>hot</td>
<td>L garm = K.</td>
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<tr>
<td>hour</td>
<td>L sačāta, K sāt.</td>
</tr>
<tr>
<td>houri</td>
<td>L ĥoria.</td>
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<tr>
<td>house</td>
<td>L yāna = KBjSh; K māl; G ka(ṯq).</td>
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<tr>
<td>how</td>
<td>L čani = K; L ču.</td>
</tr>
<tr>
<td>however</td>
<td>L many, much K čin.</td>
</tr>
<tr>
<td>however</td>
<td>L many, much K harţnn.</td>
</tr>
<tr>
<td>human</td>
<td>being L ādamizād; K āyim ≈ BG.</td>
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<tr>
<td>huntsback</td>
<td>L kom.</td>
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<tr>
<td>hundred</td>
<td>L ẓad ≈ K 122, Bj; G say = Sh.</td>
</tr>
<tr>
<td>hunger</td>
<td>L āwrā, Sh hawrā.</td>
</tr>
<tr>
<td>hungry</td>
<td>L āwrā ≈ AuG; K ā(w)riā; Sh hawrā.</td>
</tr>
<tr>
<td>hunting</td>
<td>L ṭawa; K šikār = BS.</td>
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<tr>
<td>huntsman</td>
<td>K šikārwān.</td>
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<tr>
<td>hurry</td>
<td>K 197 ḥīšk dā: hurry! L āday.</td>
</tr>
<tr>
<td>hurt</td>
<td>L esāy ≈ K 213, Au; K 213 žān kard ≈ Au: L esnāy.</td>
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<tr>
<td>husband</td>
<td>L merd, šu = KG.</td>
</tr>
<tr>
<td>hut</td>
<td>K kumlān.</td>
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<tr>
<td>I</td>
<td>L § 16 mIn = BjBGSZ; K amin = AuR.</td>
</tr>
<tr>
<td>ibex</td>
<td>L kal = K; G bizint kui.</td>
</tr>
<tr>
<td>ice</td>
<td>L yax = G.</td>
</tr>
<tr>
<td>idle</td>
<td>R mātal.</td>
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<tr>
<td>if</td>
<td>L agar = K: — not L annā.</td>
</tr>
<tr>
<td>ill</td>
<td>L nawaš, K nāwaš; K šakat, māna.</td>
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<tr>
<td>ill-behaved</td>
<td>L badařaf.</td>
</tr>
<tr>
<td>illegal</td>
<td>K nā-šāri, nā-haqqi.</td>
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<tr>
<td>ill-luck</td>
<td>v. misfortune.</td>
</tr>
<tr>
<td>illness</td>
<td>L nawašī, K nāwašī.</td>
</tr>
<tr>
<td>impulsion</td>
<td>K 197 ḥīšk.</td>
</tr>
<tr>
<td>in</td>
<td>L ja ≈ K etc. (v. from); K -ana = Bj; Bj ba, B wa = S; R na = Z.</td>
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<tr>
<td>individually</td>
<td>K yua yua.</td>
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<tr>
<td>information</td>
<td>L hawāl.</td>
</tr>
<tr>
<td>inhabited</td>
<td>K āwā.</td>
</tr>
<tr>
<td>injustice</td>
<td>L bedādi.</td>
</tr>
<tr>
<td>instead of</td>
<td>L jiāti, jiāy = K (as *ja yāy); Z jāy.</td>
</tr>
</tbody>
</table>
intelligence K huš: v. sense.
intestines L ḍolaxā, K ḋixalu = G; Z ḋixalu.
into L (pay) dīle ≈ G.
intoxicated L sarwaš.
inverted L sarnyqum.
iron L āsin = KG.
irrigate L dārāy.
irrigation K *āyāri.
issue v. come, go out.
itch L āloš karday, wuriyāy.

Jackal K ēaqal ≈ G.
jacket L ēoxide.
jar L gozale: v. jug.
jug K lulangi; G kuza: v. jar.
jump K 188 pār-. 
junction L dūrā.

Keep L hur qirtay.
key L kīrel, K kīli̇d/r; K s. v. kut-kuvum.
kid L bizla ≈ K: (yearling) K giska.
kidney L wīlk.
kill L kvāštay ≈ K 216, BjBZSh; K 224 mūn-. 
killed, be L kwśiāy ≈ R 461, ZSh; B 431 kwšis = G.
kindle v. catch, set fire.
kindling K čekul činā.
king L pādsā ≈ KG; G śā.
kingship L pādsāi.
it K hawwā.
kitten L piši̇le; K ḳa layri.
knead L šelāy.
knee L zangol, čoka; K čuk; G zirāni.
knee-cap K kaškina.
kneel L zangol aradāy, luāy čokera.
kneeling L saru čokā.
knife L kārdi ≈ Sh.
knock L kuāy.
knocking K taqa.

know L zānāy ≈ K 197, AuBjRZSh; B 430 dānis; G 442 zānis: L ažnāsāy.
knowing K balay.
knowledge K dānāi.
kohl L kīla; s. v. ěm ḍaštay.

Ladder L payja.
ladle L kawgir; K kaštī.
lady L xātuna.
lamb L wara ≈ GSh; K wālā: (yearling) G kāwīf: v. sheep.
lamentation L šīwan; K ziřazi̇r.
lamp L čīrāwi ≈ K.
land L s. v. ward; Sh lāt.
lane K kuja.
language L zuān ≈ Sh.
lasso K klan.
last K 217 tul kišā.
last night K hīzi šay ≈ G.
last year K pār ≈ G.
late K ār.
lather L kaf.
laugh L wūy ≈ K 192, Au.
laughter L xūa ≈ K.
lay K 192 wisnā, yi̇x dā, 225 mata.
lazy L tamal = K.
lead G siru.
leader Bj ǧawra.
leaf L gūlā = K; G pal.
league L farsaq.
lean L pāb dāy.
learn L fer biay, misāy; K 221 yāy(а) gird.
leave L āstay (ji̇a), K 218 hāstn:— alone L wāz čana āwirday.
leave-taking L xuūdājāfizi; K sarkiṣi̇ (properly ‘visiting’?).
lecher K āwāt.
lecherous L āziz.
leech K zālu.
left L ēp.
leg L lāq, qāče; G pā = Sh: v. foot.
length L direžāi.
lentil K nižu ≈ GSh.
leprous L gül.
lest L naku.
let L bā = K 218, Au: v. allow.
let down L ara-āstay.
let off (gun) L taqnāy.
letter Sh qāqat.
level place L sārāī.
lichen L pife.
lick L (awa)lesāy.
lid K barazinaw.
lie L dirue ≈ K; B duru = G: K 196
dru dā.
lie (down) L kawtay pāle, Au 381 gnā
pālī.
life L dīniā; K gūnā: v. live.
lift L hur girtay ≈ K 221; K 197 hur
dār-, Sh udārī.
light L fasīm = K.
light (weight) K suk.
light v. lamp.
lightning K āxmnāxa.
like L pesa, R pīsa; L čāmna, čīmna; G ču; K hamtaā.
like L s. v. waš siay, K 178 waš āmā: L
pasann karday, ħaz karday ≈ K 212.
likewise K har pāsa.
limping K šalā u šāli.
lining (coat) K āsar.
lion K šīr.
lip L lić ≈ KGSh; K law.
listen K 189 gūš takānīn, 197 gūš dāyın.
little L naxtev, kam = S; K ēza; Au ēwe; K qayri = BR.
live L žiwaq, K 203 žiā ≈ Au.
livelihood K guzarān = S; S mawāš.
liver L yahar; G Jigar.
lizard K mārmultk = G; G qumqumak.
lo! L ānā, inā.
load L bār = KBj; K bārgirī: L bār
karday ≈ K 209, Bj.

loathsome L gül.
lock G qulf: K 215 kālīr kard.
lock (hair) L zīlfe ≈ G: v. curl.
locust K kula; G malakur.
long L direž; K dirāz.
long ago L awsā.
longing L marāq.
look L dīy (pay); G 446 nur-
look at v. watch.
look for v. seek.
loose L barallā karday.
lose L araniāy.
lost L gīm: be — L dilena šīaw.
louse L hašpīš = Au.
lousy L hašpīšān.
love L ṣaśq, wašawisi.
lower L ṣašq; K maśāya.
lower L wārin.
luck L baxta, hāt.
lump L kīlo: — of dirt K kamūl.
lung L šoši; K ssi, G su, Z si.
lute K tamirī.

Mad L āšet, K šīt; L hār; K gil.
magic L tālsm.
magpie K qisqāri ≈ G.
maidservant L kanizē, kārakara.
make L diros karday ≈ K 213; L waš
karday: v. do.

male L ner.
man L piā = KBjBG; K kākā, mardīm;
G m(er); Bj ādām; Sh zalām.
man-eating K āqāmiwār.
manger K āwāra.
manner L jor ≈ K.
many L firā = K et al., Sh firā.
march K kuč.
mare L māini ≈ KG; Bj máhān; Sh
hawlī (? v. L holiār).
market L bāzār = KBGRZ.
marriage feast L zamāwanna; K sur = G.
marry L māra karday, żani āwīrdāy;
K 184 aqîd birî, 185 — bast: L šu karday ba ≈ K 214.
massage L šelây.
master L āya; K way, usâ.
mastic L wezân; Au binešt: — gatherer L wezâankar.
material, white K čilwârî.
matrimony L žan-u-merdi.
matter L masale.
mattress G dušak.
maund L min = K; Au kawč.
meal L čâstî.
mealtine L čâstlingâ.
mean K āmal.
meanwhile Bj ēa bayn.
measles L surîfe.
measure L annâṣa, s. v. daraja: K bîluča:
L annâṣa girlay, pemây.
meat L gošt = Sh, K gušt = G: minced — K kufta.
medicine L darmân = K (!).
meet L luš-u . . . âmây.
melon K xarbuza = G: v. watermelon.
melt L awalâwiây: K 189 tawin-awa.
memory L wir; K yây.
mention L bâs.
merely L har.
midden L sawroğâ.
middle v. centre.
mid-morning L čâstlingâ.
midnight L nîmasaw ≈ KG; G šuârdukvit.
midwife L mâmâna.
milk L šot, K šîft = Sh; G šîr: sour — G du.
mill L âsáw = Au; Sh hasáw: v. millstone.
miller L âsáwân.
millstone K hâra âsawi.
minced meat K kufta.
minute L dayeqa.
mirror L ūm, K jâmak.
miserable R haţâr.
misfortune L balâ, nahât; K badbaxti.
mistress L āyažani; K kaywânu.
mixed, be K 206 šiwîyân.
modesty Au taqîa.
money L zař; K pul = BGRZ: v. counterfeit.
month L mâ nga ≈ KGSh.
moon L mâ nga ≈ Sh.
moonlight L mângasawa ≈ G; Au may-tawi.
more L ziâtar.
moreover L iitr.
morning L sacb; K šawsu = G; Bj sârzi.
morsel L liqma, lika = K.
mortar K čâla.
mosque K mizi.
mosquito K hučâ, paşa.
mother L adâ; K nana, dâya ≈ BG; Sh dâko.
mother-in-law L hasrua.
mount L wîlâx.
mounted L suâr = KBj.
mountain L kaš; Sh ko, K ku = AuG: —
peak L luta, sarkaše.
mourning L šiwan, tažiya.
mouse L mula = K; G müš.
mouselike L sîmele ≈ Sh; G siwîl ≈ K (sûîl).
mouth L dam = KBjGS.
mullah K mīlā; Bj mālā.
mushroom L hālē; K xārē; G qārēk.
mussuck L halīza = K; K kuna = G.
must L ašiay.

Nail G nāxūn.
naked L ṭut = K; Sh. źit; K pati.
name L nāme ≈ KGSh; L s. v. dang.
neape of neck L pašta-w milī.
narrow K tang.
navel K naha; G nāfa.
neck L gardan = K; L mil = KG: v. neape.
needle L čani = K; G darzi.
neighbour L hāmsā.
nephew L birāzā ≈ KBjG; L wālazā.
nest L *helāna; K lāna, kvlena.
net K dām.
never L hargiz.
nevertheless L ba har ḫāl; K bāz ham;
G bā waːju.
new L no, Bj nu; L tāza.
news K xawar = GS: good — L *miżda.
nice K waː.
niche L tāq = K.
niece = nephew, q. v.
night L šawas ≈ KBjG: — before last K pariʃay = G.
night-gown K faxta xawawa.
nightingale K juqa.
nine L no, Sh nu.
nineteen L noza, Sh nuzda.
ninety L nawad = Sh.
no L hič = K: S na xayr.
nobody K hič kas, kasi = B: — else K hani kas.
noise L dang = S; K gāwru, taqa taqa ≈ Bj; Bj ḫāwār: v. voice.
noiseless L bedang.
oon L nimaːro = KG.
nose L luta ≈ KG; Sh lit: — stud L lutawānā.
nothing L hič = K; G hič = SZ.
notice L s. v. yāwnāy: K 215 farxa kard.
now L isa = KRZ; Sh istā; G isata; K čia, jā, ħāri, ina; B ilanga.
numb L stī = K.

Oak L balu ≈ Sh; L nara ?: dwarf — L haːga.
obedient K pāpay.
observe v. watch.
obvious v. evident.
ocasion L jār, wāda.
occupation Bj šul.
o’clock L s. v. sacāt.
ogre L dirinj.
oil L nawta: cooking — L ūan.
oke L hoqa.
oleaster v. sebesten.
on L ba . . . -ara, pora, sar-u; Bj ča sar, war.
once K jāri.
one L yo, K 122 yu; L yak ≈ KBGRZ; Sh ikke.
one another L yaktir; K yutarini.
oinion K piːzi ≈ Sh.
only L taniː, har = S.
on to L pay dile.
open K hāli, vilā(wa): v. spread.
open L awakarday ≈ K 209, Sh; K 209 hāli kard.
opinion K nun: v. believe.
opposite K varāvar.
oppression L zilm-u-zor.
or K yā = S.
oorchard L bāx.
oorder L farmāwāy ≈ K 206.
origin L asl.
orignally L aslana.
other L tar, ziātar; K hani = BjS.
otherwise L annā; K hani.
ought L asiāy.
out(side) L bar, K a—, va bar.
oven K 287 tawr.
over L sar-u . . . -awa; K sar, bālā.
overcoat L pāltāw.
overhear L goś ē biay.
over-ripen K 200 ziliqān.
overturn L hurā gelnāy.
owl G bu.
ox L gāwa ≈ KBjSh.
ox-herd Bj gāwān.

Pace K hangūm.
pack-needle K dūlūwān, gučaw(a)ni.
pair L hita; Sh jišt.
palace L qasra.
palate v. brain-pan.
pale L fangzard; s. v. fanga.
palm (of hand) Z lap.
palsied L goj.
paper K kāyaz ≈ G; Sh qāqat.
paradise L bahašt.
paralysed L sir.
parasang L farsaq.
parents K tātā-nana.
part K lā.
partridge L žaraži ≈ KAu; G kaw: sand
— v. seesee.
pass, mountain L mīla = G; K mlakal.
pass L wiārdāy ≈ K 219, Au; L wiārīy; K 219 guzašt = B; Bj radd bi: L wiārdāy ≈ K 219.
passage K guzar.
paw K čingariki.
pea(s) K nuwāy; G nuxa.
peach L haštālu; K šaftālu.
peak(s) L sarkašē.
pear K hamru = G; — tree K dār hamru.
peg L mez, K mix.
pen-box K qalāmdān (!).

penis L dim; K gun (? v. testicle); G kir.
penknife K čāqu.
people L maxloq; K mardim ≈ G.
pepper L ālat = K.
perform L ba jā āwrdāy.
perhaps L balkū ≈ K; K magar.
period L middāt.
perish L faustāy, dilena šiay.
permission L izn.
person K kas.
pick v. pluck.
pick up v. lift.
pick-pocket K jīv-, kisa-bīr; G girfānbīr
≈ BRZ.
piece L qut; K kūta, šīr; Au pala: in — s L qutqut, palpal: v. fine.
pig L xug.
pigeon L kōwatiri, K kaftri, G kamutir:
v. dove.
pile v. heap.
pile up K 190 ēm-
pillar Au kolaka, K kušāki.
pincers L gāz = K.
pipe K nāwa.
pit L čāla; K nuri.
pitcher L gozāle.
pity L s. v. bazāi ≈ K.
place L yāge ≈ GRZSh; K yā; B jā = S:
L s. vv. āwadānī, sārāī.
plain L dašt(a) = KG; L sārāj.
plane (tree) L ţinār: (tool) K ţana.
plaster K haškārī, anāw; G āhak.
pleasant L waš = K.
pleasure L wašī.
plentiful v. abundant.
plenty K arzānī.
plot (land) Sh lāl.
plough L kelāy: G waqīla, s. v. čamara.
plough-arm, -shaft K dār = G; K tirahiš;
Sh hawšār.
ploughshare L gāwasīn ≈ G.
ploughed land L ward; K šumi ≈ G.
ploughing Sh šom, digwāsīn.
ploughman Sh ḥifṭyār.
pluck L činiqān ≈ K 190.
plum L ḥaḻu, K ḥalucī.
plunder K 212 čāpāw kard.
pocket L kīsā; K girfān ≈ BGR; K tāš.
point K nuk.
poison K žār.
poor L basuẓuān = K; Bj bīcāra.
populous L s. v. āwadānī.
porcelain K kāši = G; B čini = RZ.
portion L baṣā ≈ KAu.
postponement K mulat.
pot K tiānča.
pouch K tūrva.
pour L mīṭay, K 202 mūnja; K 202 ŝiz-
power L qorat, zor; K laš.
prayer L nīmā, Sh nīmāz:—mat L jārmāz.
prepare K 211 lāyār kard, 203 sāzā.
present K baṣ.
press L fiṣārāq, šelāq; K 207 šuārd.
pretext K ūnā.
previously L (ēā)twal, čewal; Au ĉiwtar.
price L qimat.
prince L pādšāzād.
proclaim K 217 jār kišāyn.
prod L naqīza dāy.
produce K 203 sāzā.
profit L sud.
prohibition L qadaxa.
property K hin (v. L § 19).
prostration L sūda.
province K vilāt: v. country.
provisions L ṭoṣa, K tuša.
pull L kešāq ≈ K 217, B; K 217 kīnā.
pull about K 223 xilminā-wa.
pull up L hur kešāq.
pulse v. gram.
pumpkin K kūlaki ≈ G.
purslane K (pol)puna.
push L boqā niqāy po.

put L niqāy ≈ K 225, AuGR; L wistay;
   Bj 417 wār nā; B 433 nā.
put down L araniqāy ≈ Sh arnā.
put off L xilāfnay.
put on L pošāy.
put out L bar karday.
put, be K 225 niriš-ra.
put together, be K 225 diriš pawa.
puttees K pūzawān.

Quail v. seeseec.
quarry L načīr.
question L masale.
quick(ly) K gurj, xayrāna, zu; Sh zi.
quiet L bedang; K *ālmawa, āsuda.
quince G bay.

Rabbit L hawresa: v. hare.
rags K pīlāsī šišā.
rain L wārān ≈ Sh; K vārān; Au wašt,
   wūšān: L wārāq ≈ Au 381; K 182
   wašt.
raisins K ȯskvēčī, Au hačkvēčī; G mawūš.
ram L barān.
raven G qalāwa sia.
reach v. arrive.
read L awawānāy ≈ Au 384; Bj 412
   wānd = Sh.
ready L ḥācr; K lāyār (v. prepare).
realize L anayāwāy.
reap K 213 diraw kard.
reaper L dirawān.
reaping Sh draw.
reception room L diwāxān.
reckoning K hasāw.
recognize L aţnāsāy, Au 388 šinās-
recompense K mīza.
red L sur = K; Sh qirmīz.
reddish-brown L āl, aluān.
regal L pādšāyāna.
relate v. bring.
relative L qawm.
release K 196 var dāyn.
remain L manay ≈ K 223; Sh mand.
remainder L bāqi.
remedy K čāra.
repose v. rest.
request L dāwā; L wāstāy.
respite K mutāt.
rest L ārām, isrāžat; L awasiāy.
result L natīja.
retribution L caywazā.
return L awaqelāy, K 219 hur gilāwa ≈ BjSh; K 178 āmāwa.
reveal v. find.
revelation L qāw; v. shout.
revolving L xvil.
reward L caywazā; K muza.
rib K dina = G.
rice L bīrinj, čaltuk.
rich L dawlamann, sarwatmann.
riches L sarwat.
rid oneself K 213 la milawa kardan.
rider v. horseman.
ridge K sar.
rifle bolt L mel.
rifle butt L qonāxa.
right K dutus = B.
rend K luk lāšī (? v. skin); G pus.
ring L āngusawela, kulkawāna ≈ G.
ripen K 200 yāwā.
rise (sun) L s. v. war kawtay; Bj 414 bar šiā: v. get up.
river L fokāna; K šud; G čam.
road L ṕā ≈ KAuRSZ; Bj ṕa = G; Sh ŕe.
roast L bireštay ≈ K 183.
robber L čāla; K dzī; Bj Jarda.
robbery K dzī; Bj yaxtarma.
rock L kamar: v. stone.
rock (a cradle) L jinmāy.
roll L tlo biay; K 187 gil(ara) bi: K 216 gil(ara) kard.
rolled L lul.
rolling K gil.
roof K bān = G; Sh sardāmi; K ārnīč (properly ‘matting laid on cross-beams to support the mud roof’).
roof-tree K hammāl.
room K yāna: v. house.
root G řiša.
rope L waresa, K waris; K s. v. palatik; G s. v. yuża.
rose L wili: — hip K dilki.
rot K 201 biri luā, tliqāā.
round K dawr, gil.
rub L mālāy ≈ K 222.
rug K pilās, lai.
ruin L werāna.
ruined L kāwil.
rumbing K gurmagurm.
rump L qinga ≈ G.
run L šamāy ≈ K 201, Bj; B 430 šamis
ruptured L qeša.
rush at K 216 hay kard.
rust L žanga; žang-girtay.

Sack L hoř, K huř ≈ Bj.
sad L dūɡrān, xambār.
saddle-bag K lina.
saddle-cloth K jil.
safe L sīlamat.
safety L sīlāmati.
sake, for the — of L ja bona-w, pay xāṭira-w.
saliva K āxtif.
salt L maki; K namaki; G xoā.
salt land K šurakāt.
sand L lim = G (!).
sash L bibin, takbana.
satisfied Sh ser, K sir; K tasat.
saw K mašār, hařa.
say L wātay ≈ K 221 et al.; B 432 wit: L s. v. ajo.
scabbard L kelāna.
scatter L šānāy; K 187 piškanā.
scattered L walā; K 187 šiniara: v. open.
scent K bu.
scissors Sh qāči.
scorpion K aqrāw, dimarakhāli.
scratch L wurrāy.
scream L qižnāy ≈ K 215.
sea K daryā.
seal L *mor; K daž.
seam L āwix, dāmna.
seat v. rump.
sebesten L sinja (properly 'oleaster?):
— tree K sinja rāzi.
second L dām.
secret K nhānī: L sir; K fāz.
secretly K dziawa.
see L diay ≈ K 199, AuBGRSZ; Bj 413
dit, Sh lit; L wināy, Au 386 bin:- v. watch.
seed L tomm = Sh.
seek L gelāy pay; K 211 may kard.
seesee K tayhu, suski ≈ G.
seize L girtay ≈ K 220 girl/d.
self L §18 we-s = AuR; K w-s ≈ BjZ;
Sh (3) he-
sell L wurratay ≈ K 206; K 215 furūs kard.
send L kiāstāy ≈ K 205, AuG; Bj 415
kiānā; L ṭuāna karday; B 431 hištni.
sense L hoš.
sensible L māqul.
separate L jiā = K.
servant L nokar = K (? nawkar); L
norakar, xizmatkār; K kulkaš.
service L xizmat; K nokari (? nawkari).
set fire L er war (ana)dāy ≈ Au 385.
set off L dāwanaq.
set out L arajmāy, ṭuā niāy; K 180
kaftī a ḫā.
set to L āwiraqay.
settle L awaništay: — down L ārām
girtay.

settlement Bj āwāi.
seven L hawt; K 122 haft(ī), Sh ĥaft.
seventeen L ḥawda, Sh havda.
seventy L haftā ≈ Sh.
sew L wrāstāy ≈ K 198; G 442 dut.
shade L saya: shady side L nisār.
shadow L sā, saya, sāya.
shake K 189 šakīn-awa: L taknāy, K 189 takānin; L awašqanāy.
shaking K takān.
shame Au taqia.
shank G sāq.
share L baša.
sharp L tez, K tič.
sharpen L teč karday.
shave L tāšāy.
she L āda, eda: v. he.
shears K duārda.
seath L kelāna.
sheep L maya ≈ BjSh; K pasi ≈ BjG:
gelled — L kāwič: v. lamb.
shell L tokīl: v. rind.
shepherd L šuāna = KBj.
shirt L giji = K.
shoe L kilāš, K kalāša; L pālā = KAu;
L qonra; K pāpa jānti (so, p'čh is mis-
print).
shoot B 429 nāt = G.
shop K dikuvān.
shot K sačma.
shoulder L šāna ≈ KG; K kul.
shoulder blades L s. v. kolinj; K kul.
shout L qērā; K qāw: L qērnāy; K 215
bušīn:- v. cry.
shovel K bāli ≈ Au; K masidula.
shut L žinājā; K 186 jīft bi: L žanāy ≈ K 184.
sickle Sh dára.
side L dim = K; L là = KBjSSh; L par;
K pālu.
sieve L helaki; L wešina, K vičma; K sarān.
sift L wetay ≈ K 187 vič.; L taqnāy.
sigh L hanāsa hur kešāy.
sign K doż, ašāra.
silver L ziw; K puli čarma.
similar K haju.
sin B gunāh.
since L čun.
singer L gorānīwāč.
single L yu a: v. separate.
sink K 180 kaftan.
sister L wâle ≈ KBjZSh; G xoār, B xoška.
sister-in-law L birāzāni.
sit L araniStay K 224, BjGRZ; S 468 dā ništ.
six L šis = K 122; Sh šiš.
sixteen L šašz = K 122; Sh šast.
skilled L fer.
skin L pos, G pus; L toktl; G gaya.
skin bag L haliza = K; L māne ≈ KAu; K xia, maskāla: v. mussuck.
skull-cap L kilāwa.
sky Au āsmān — Sh.
slap L saptäxa, enpoka: capok-day.
slaughter Sh kärd warnā.
sleep L warm = K; Bj hurm, horm = Sh; B xaw = R; K s. v. xt: L witağ ≈ K 191, AuBjBG; R 459 hvit = Sh.
slip L xizāy.
slope K pāča ku, kamar (? v. rock).
slowly Au yārān yārān.
small L wveklā, K wēckala, G buckala; L wurd, G wurdā ≈ Z.
smallpox L halue.
smell L bua ≈ K.
smoke L dukal = G; K du: B 431 kiši: v. pull.
snake L mār = G.
snap v. bite.
snatch L arfây, K 199 ōxfānīn.
spine K *kirk = G; K *tira māzi.
spine K *dūkašs.
spinning top L *xvlopta; K 242 *xilxuli
(not 'ball').
spit K bitisk.
spit Bj 417 *ornu-
spleen G sipit.
split K *dirz; K 198 *tilišša-
spoilt K *tišš, xarāw.
spoon L *čamča, K *čimča; K qaluxa.
spread L *walā, K *višāwa.
spig L *tal = K 284 (not *tal), 285 (not
'branch').
spring L *hāna ≈ KG; Bj *xāni, sarāw.
spring(time) L *wahar ≈ G; K vahar; Bj
bahār.
squash L *žileqnay, *šelāy.
squeeze Au 388 *pirunā.
stable K *gawur; Au *āfir (v. manger).
stack L *telā, *wakāza.
stairs K pilakān.
stalk (wheat) K *kulaš.
stand L *midrāy ≈ K 182.
stand up L *aramidrāy, hur *estay, hur
*zāy ≈ K 190, AuBjSSh.
star L *hasāra ≈ GSh; K *asāri.
starving L s. v. *āwrā.
state L *ḥāl, wazaẓa.
stay v. remain, stop.
steal L *dzīray ≈ K 198; 213 *dzī kard.
steam G *tin.
steel L *polā, G *pulā; L *čaxmāx = K.
step L *pila: v. stairs.
step-mother L *bāwaẓami.
stew Sh *horda: v. soup.
stick L *wakāza; K *kutak.
stick L *likiay; K 194 *gir wārd: L
*lnkāy.
stiff L *rāq.
stiffen L *girsāy.
still L s. v. *ārām: K *hamān.
sting L *gastay.
stitch L *laqala: K 198 *taqal dā-na.
stomach L *lama ≈ KG.
stone L *lawani ≈ KAu; Sh *kamar: v.
rock.
stop L *mudrāy ≈ K 182.
store L *hamār, K *amār.
stork K hāji *laqalq, G *laglag.
story L *ḥakāyala; K *dāsītān = Bj; Sh
*matal.
straight K *rās; B *durus = G.
strainer (rice) L *tayja: (tea) L *čāyparzen.
strange L *yarib.
straw K *simar; G *kā.
stream L *dara; K *čam = G; K *āw: v.
watercourse.
street K *kuja.
strength L *hez; K *hawl.
stress L s. v. *zor.
stretch K 212 *drāzara kard, 217 *hišī-ra.
strike v. hit.
string L *ban = K; L *naya ≈ K.
strive K 196 *hawl dā ≈ Bj.
stroll v. wander.
strong K *čāx.
study L *wānāy.
stupidity L *nadānī.
subject K *rāyat.
submit K 201 *laa a čir.
successor L *yāgansīn.
such L *čāmna; *pāsa = KAu; L *pesa.
such-and-such L *fīlāna.
suck L (hur) *mišlay.
suddenly L *kutupār ≈ K; K *jāraki,
*nākāmi.
suffocate Au 384 *xinkiā: — ed K *xafla.
sugar L *qan = K; L *šakir.
suit L *dasa.
summer L *hāmin; K *tawsān = G.
sun L *rojiār, *war = KGZ; Bj *huw ≈ Sh.
sunlight L *war, *waratāw.
sunset L *māyrib; K *āwā; Bj *virgā.
superior K sargir vargir.
supper K šâm.
surcingle L tang.
sure K xâitirjam.
surgeon K jarrā.
surpass K 186 bâlā das bi.
surround K 221 dawr gird.
sustenance K ʿuzi.
swallow K plisiri.
swallow L ḥur luṣṭay; K 197 qut dâyn.
sweat L āraq (karday).
sweet Au Sirin.
swell L mdîsdy; K 188 panam ayn.
swimmer K malawdn.
swing L dîlāne; K huṭlakānī: K 181 šana.
sword L šmšer ≈ K.
Table L mez.
tail L qilîčka; K dim(a).
take L asîy ≈ K 203, AuBj; L barday ≈ K 183, BjBGSh; L giṭray ≈ K 220, AuBjBG; K 220 nmâ/in.
take away, out K 179 bar āwrd ≈ R.
take down Au 385 āwrd wâr.
take off L bar āwrday, waṭay.
talk L qis = S: L qisa karday ≈ K 212, Sh (109); L duây, donây.
target L niṣâne ≈ K.
task L harâmânā.
taste K lâmi: Au 383 čaš-
tea L čây = B: — glass L piṭla: —
strainer L čâyparzen.
teacher K āxun.
tear L halîs.
tear L diṭray ≈ K 198.
temples K jângî ≈ G.
ten L da ≈ K 122, BjZSh; L s. v. dasa.
ten K čâyîr.
testicle L guṇ = G; K hila: v. penis.
that L ā = KAuBGRSZ, Sh u; L āña ≈ AuBjBG SZ, Sh una; K au = Bj; L hin; Bj s. v. ču(na): L ka, K ki = RZ.
theft K ʿuzi.
then L injâ, K injâ; L awṣâ = K.
there L āğa; K āna ≈ AuG; K āčâya, arâya, awlâ; L čâ, K čâya, Au čâga; Bj čâya.
thereafter L čâ ādîmâ; Bj bâd ča āna.
therefore L pawçî.
they L āde, ede; K 117 awṣân ≈ Au; R āšān = Z; K ʿišān = SZ; Sh esān.
thing L qâîm.
thief K diz; Bj Jarda.
thigh K ʿīn = G.
thin Au bârîk.
thirteen L senza, Sh sezda, K 122 siz(d)ah.
this L ī = KBGSh; L ina ≈ KAuBjGSh.
three L yâre ≈ K 122; Bj sa = Sh.
three L yâre ≈ K 122; Bj sa = Sh.
threshold L *astānâ.
thornd K ālîq, G diṭrik.
thung K 218 ku- ≈ Sh koṭâ: v. beat.
threshing-floor Bj xarma = Sh.
threshing machine Sh jandař.
thresold L *astānâ.
throat L gitua; K nāqîr; G kurîy.
throne L taxt.
through L ba . . . -ara.
throw K bîring: L wîstay ≈ K 181, Z; K 181 šana; B 429 nāt = G; Sh warnâ.
throw away K 182 hawîy dâ.
throw down L arawstāy.
throw up L ḥur dây.
thumb G ḫîlîk gawra.
thunder K girma: G 443 girmîn-
thus L pâsa = K; L pesa, K psa; Bj ʿunān.
tickle L żiila (dây).
tidy L řek.
tie L bastay ≈ K 184; L bināy = Au 381; L awapetay.
tight L tang.
time L jār = K; L wāda; K kaša = BZ; L waxt, zamān = Bj.
tin L tanaka.
tinder L píře ≈ K.
tinkle K ziřa.
tipsy L sarwaš.
tired L māniā: be — L māniāy.
to L ba = Bj; K be, va, B wa = GRZ; L ja . . . -ana, pay = K; K a = BjGS.
tobacco K tamāku, tüütin.
today L áro ≈ KAubj; Sh hāro; G imruž ≈ S.
toe K klitka.
together L pewa; K Jift.
tomorrow L sawāy = G; K suāy = GZ; Sh sāra.
tongue L zuān = KGSh.
tonight L ešaw = Au; K išaw.
tool K aspāw, anjal.
tooth L didān = Sh; K qap: v. bite.
top v. spinning top.
torn K šir (not šari).
torrent L táf.
toss (coin) L hur āstay.
touch L taqiāy čo.
towards L pay, ňu ba, ňu-aw; K piāy.
towel L fota.
town L šār = KBjSh.
trace, track, trail L šoni, K šun.
transaction L māmařa ≈ K.
trap K tali.
traveller L řawišar.
travelling K kuč.
tray L sini, xuāna.
tree L diraxt; K dār: — stump K kutara: — trunk L sāq; K alwār, ču, qay.
tremble L larzāy; K 222 lar-awa.
tress L agrīfe.
trick K šiwa.
trickery L čayāri.
trigger L māša; K pā.
troops K qušan.
troublesome K tāluki.
trousers L řānike; K šuāli.
true L řas.
trumpet K sāž.
thrust L řāsa, K řāsi.
tube L lule.
tumbler (glass) L barzaq.
turban K čālima.
turn Au 390 ġil (≈ L gelāy); B 432 gardis ≈ G.
turn about K 219 gišn.
turn back K 219 hur gišā.
turn over L awaqelnāy: v. overturn.
turn towards K 214 var kard.
turnip K šalami ≈ G.
tusk K qalwa.
twelve L duānza; K 122 duāzdař = Sh.
twenty L wis; Bj bis(t) = Sh.
twig L čokla; K tula ≈ G.
twilight L šafāq.
twist v. spin.
twitching L liqafire.
two L due, K 122 du(i) ≈ Bj; Sh duwa.
tyrammy L zīlm (u zor).
Uncle L lālo ≈ K; G xālu: L māmo ≈ KG.
unclean K čapal.
unconscious L behoš, K bihuš; K šaq-šiř.
uncover L hurā dāy.
under L čer-u, K čir; K a bin.
underpants L pāware.
understand L anayāwāy, misāy; K 201 mās.
uneasy L nārašaţ.
unexpected K nākāmi.
unfortunate L basazuān.
unload L bār wistay.
unpleasant L gūl.
until L ta = KBj.
unused K s. v. daž.
unwell L nawaš: v. ill.
up L hur = K; K a sar, a čuari.
on L sar-u (. . . -awa).
upper L sarín.
upwards K čuar.
urine L gimez, K gumiz.
use K naf.
useless L qalb.

Valley L dola; K dača.
vegetable S sawzti; Sh ārašti.
very L firā = K; K pīr.
village L dagā, K dugā; L s. v. hoz = Sh;
   Bj āwāi; G dihkaya.
vine L mewi, K mi; K s. v. mičvī.
vineyard Au ēraz.
violet L wanawša = G, K vanawša.
visible L diār = K; K pāyā.
vixen L ūšā.
voice K dāng = BjGS: v. noise.
voices, voices L inā, ānā.
vulva L āwši = Au; G kus.

Wager L giraw.
waist L kamar, me.
waistband K pizi.
waiscoat L pasak, *suxma.
wait for K 211 lási kard.
wake L hāy abwābiy: Sh (200) urznā.
walk L luḥ-ḥāniy.
walking S gardiš.
wall L diwār = KSh.
walnut L wazi = K; Z huz; G girdakān.
wān L ōngard.
wander L awawuliāy, gelāy ≈ K 219, K 186 mazrišn ≈ S. 
wanderer K ōhrāw; v. traveller.
want L s. v. garak: K 193 wāst, Au 384
   xwāzi (!); K 192 maw, Bj 412 go, Sh giā: v. request.
war Bj jang.
warm L garm = K.
wash L šilāy ≈ K 204; Sh šušt.
washing powder L zīro.
wasp K zardawāla.
watch L sačāta: L tamāša karday ≈ K 211.
water L āwī ≈ KAuszGSh; K āi.
watercourse L jua ≈ KS; L gola, qama, 
   S qumaš; K kāriz.
waterfall L tāf.
watermelon G šāmi: — seed G tumš šāmi.
water-mill Au āsāw, Sh hasāw.
water-skin v. mussuck.
way v. road.
wayfarer L ōwāwiar.
   we L ēma = AuBjSh; K ima = BGRSZ.
   weak Au yās.
wealth L dawlat, dawlatanni: v. riches.
weapon L čak.
wear v. don.
wear out K 218 putirkiā.
weary L bezār.
   wedge K puāz: māwis (properly ‘press’?).
weep L girāwāy ≈ K 221.
weeping K girāwāy.
weigh L keštay.
welcome L pešwāz, pēwāy.
well L sāq.
well! L sā.
well K čāh ≈ G; K čāl, čāwāni: v. pit.
west G warinis.
   wet L tāf = K; K duła-duла(-š-an ?).
   wet-nurse L dāyāna.
what L či = K; B ča = GS; L čēš = 
   AuSh; K čēš ≈ BJŠ.
whatever L harči ≈ KBGR; L hač.
wheat L ganna ≈ KBjGSh.
wheel K čarx.
when K kāy.
whence L čikowa; B až kānu; Z ja ku.
where L koga; K čiku; Sh (34) čikalā; B kānu.
whetstone K hasān.
which L kām = K.
whichever L har, hač.
while L muddat.
white L čarma = KSh.
whither Sh (74) kała.
who L ke, K ki = G.
whoever K har kām.
whore L fāhiše.
why L či; K pay čiš ≈ AuR; B ayča, ašča; G arāy ēay; Sh (107) aja.
wife L žani = K.
wild L hār.
wilderness L čol.
willingly K sar čami.
willow Sh dārbi.
willy nilly L nāčār.
wind L wā = GSh; K vā.
wind K 189 pičā.
window L du(d)ari; K řočina.
wine L šarāb ≈ G.
wing L bāl = K.
winnowing fork Sh yāba.
winter L zimsän = KG: — quarters S garmasir.
wipe L asařīay.
wire L tal.
wise L čaqil; K dānā: — man K dāns-mand.
wish K xwāšt.
wish-bone L čalama.
with L čani = BjRZ; Sh (16) čini; L ba . . . -awa ≈ KBj; S wa, G wā; K gard.
without L (ba) be, K bi = Au.

wolf L warg = Bj; K varia; G gurg.
woman L žani ≈ KG.
wonder L s. v. dāxom ≈ K.
wood L čo, K ču = G; K čixīř, dārisān.
woodpecker K dārdanukina.
wool L pažm, K pašm.
word L kalime.
work L harmāna ≈ Au; K kār ≈ BjBGRS; L kāsibi; K 209 amāl.
world L diniā.
worry L γ/xam.
would that G kāš ki.
wound L zaxm.
wounded K zaxm; Sh zandār.
wrap L awapečāy, awapetay; K 189 pičān.
wrestle (1) K 214 zirmazili kardan.
wretched R hażār.
wrinkle K luč = G.
wrist L mačač = K; G mič.
write L niwistay, K 224 niwisā ≈ G; Sh (166) yāzmiz kard.

Yawn K ąźāžki.
year L sala ≈ KBj: last — K pār, G pāraka: next — K sāli hani ≈ G: this — K imsāl ≈ G: two years ago G pīrāraka.
yellow L zard.
yesterday L hizi = KG; Bj uzera = Sh; B duaka: day before — G piraka.
yoke K nila = G; Sh bondry.
you L to, K tu = BGRSZ; Bj atu ≈ Sh:
L šima = KBj; G šuma = RZ; Sh ešma; B iwa = S.
young L juān; K bačaka, layra.

Zigzag path K xīř.
Addendum

A short chance meeting with Tahsin in November 1964 provided the opportunity to check the Luhöni forms of the ten words taken from B-C and marked in the Vocabulary with an asterisk. The result throws an interesting light on the variations to be found even within a dialect area as small as the Hawrämän.

āstāna. Not used.

biles'āa, n. m. Correct.

qīān, n. m. Correct.

ḥawtawān'āa, n. m., as in Sul.

helān'āa, read: ḥili'āna, n. f. nest.

kutup'īr, av. Correct.

mor, read: m'ora, n. f. seal.

mīţd'āa, n. m., only.

suxm'āa, n. m. A waistcoat of the same material as the ḍorē, buttoning up to the neck. Only those worn by women are embroidered.

weš'āa, n. m. Correct.
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