Sara Belelli

The Laki variety of Harsin

Grammar, texts, lexicon

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Foreword

Southern Kurdish, with its multiple varieties and disputed boundaries, remains the least well-researched group within the traditional tripartite classification of 'Kurdish'. Sara Belelli's rich documentation of Harsini Laki constitutes a highly significant contribution to a better understanding of the complex relationship between Southern Kurdish and the Laki group, and will be welcomed by Kurdologists, Iranianists, and all scholars interested in the rich ethno-linguistic heritage of the region. In accordance with our aim of ensuring maximum accessibility and accountability of linguistic data, the original texts and sound files included in this book are being made available as part of the Multi-CAST portfolio of language resources hosted at the Department of General Linguistics in Bamberg:

https://multicast.aspra.uni-bamberg.de/resources/kurdish/#laki

Sara Belelli's association with the Department of General Linguistics in Bamberg goes back many years, and we are very proud to be able to include her study as number two of *Bamberg Studies in Kurdish Linguistics*. We would also take the opportunity of thanking the staff at University of Bamberg Press for handling the manuscript and the providing the technical infrastructure for the online publication.

Bamberg, September 2021

Geoffrey Haig, editor-in-chief of *BSKL*

Acknowledgements

The present book is a revised and updated version of my Ph.D. dissertation entitled "*A Study on Language and Folklore in the City of Harsin (Kermānshāh Province, West Iran): Sketch Grammar with Texts and Lexicon*", submitted to and defended at "L'Orientale" University of Naples, Italy, in 2016. The research project, carried out between 2013 and 2015 under the supervision of Adriano V. Rossi as doctoral supervisor, was aimed at documenting and describing the language spoken by the inhabitants of Harsin, as one of the many lesser-known linguistic varieties of Kermānshāh Province of western Iran.

The completion of this challenging task would not have been possible without the help and cooperation of many people. First and foremost, I express my deepest gratitude to the language consultants who welcomed me into their homes, providing hospitality during fieldwork sessions and devoting their time and energy in support of my efforts for documenting their mother tongue. Naming all of them here would be impossible, but I feel deeply grateful and indebted to each and every one of them. I hope they will benefit from this contribution.   (= Fariborz Hamzeh'ee)

I am also grateful to Prof. Mohammad Rezā (Fariborz) Hamze'i and Dr. Akram Bināyān of the Rāzi University of Kermānshāh, who trusted me without hesitation, took on the burden of responsibility of introducing me to the Harsini speech community and provided help and assistance to solve many logistical issues. The same share of gratitude is due to Salman Aliyari Babolghani, who took charge of finding a safe place for me in the city of Kermānshāh. He introduced me to the Rahimizāde, Pormehr and Rashidpur families, who provided hospitality and support in the time-consuming effort of finding consultants and organizing fieldwork sessions. I sincerely thank the Jahānbakhshi family for their assistance in a very critical moment of my research. Their unconditional help has been fundamental.

My dearest friend Hossein Sheikhi, his family and the people of Darb-e Gonbad (northern Lorestān) deserve special mention. Their care during moments of discouragement has been invaluable and their kindness has gone far beyond traditional Iranian hospitality. They were always ready to share their knowledge on their mother tongue (Kākāvandi Laki) and to

accompany me in the process of learning, for which I express my deepest appreciation and gratitude. They made me feel at home, and I consider them as my Iranian family.

Heartfelt thanks are also due to Adriano V. Rossi, for his punctual remarks, suggestions and critiques, which greatly contributed to the shaping of this work, and to Geoffrey Haig, Ergin Öpengin, and Erik Anonby for their early interest and encouragement in preparing the manuscript for publication.

I also register my deepest gratitude to Daniele Guizzo, for having introduced me to Iranian linguistics and Kurdish studies at the very beginning of my undergraduate career, piquing my curiosity about Southern Kurdish and Laki varieties in the first place. I feel equally grateful to Gerardo Barbera, who gave me access to his personal library and provided essential suggestions and input for the advancement of my research.

This book is ultimately dedicated to my family and to Salvatore, for their constant love and encouragement.

Sara Belelli, Naples, 2021.

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Notes on transcription

The symbols used for the transcription of Harsini texts, words and example sentences have been maintained as uniformly as possible. The chosen orthography, however, remains provisional and minor inconsistencies might persist. Only further research will clarify unsettled issues and allow for the elaboration of a more stable transcription system.

Table 1 contains an overview of the chosen conventions. The table is arranged in columns, with each symbol on the left corresponding to its core phonetic value expressed by an International Phonetic Alphabet (IPA) symbol on the right. Further information on phonetic variants and (morpho)phonological processes is contained in the dedicated sections of Chapter 2.

Table 1: Symbols used in the transcription of Harsini

Vowels		Consonants					
$ī$	[i]	p	[p]	$ʔ$	[ʔ]	$ž$	[ʒ]
i	[ə]	b	[b]	m	[m]	x	[x]
e	[e]	t	[t]	n	[n]	h	[h]
a	[a]	d	[d]	$ŋ$	[ŋ]	l	[l]
$ā$	[ɑ]	k	[k]	$ř$	[r]	$ł$	[ɫ]
o	[o]	g	[g]	r	[ɾ]	y	[j]
$ö$	[ø]	$ġ$	[ɣ]	s	[s]	w	[w]
u	[u]	q	[q]	z	[z]		
$ü$	[y]	$ʕ$	[ʕ]	$š$	[ʃ]		

The romanization of Persian orthography follows the conventions summarized in Table 2. This graphic notation is over-differentiated in comparison to the phonology of modern literary Persian (Fārsi) and several graphemes may represent a single Persian phoneme: e.g. <s̱>, <s>, <ṣ> [s]. Nonetheless, the system has the advantage of allowing for a globally accurate and unambiguous representation of the standard orthography of the language.

Table 2: Transliteration of Persian orthography

ا	*a, e, o* (word initially); *ā* (word medially)	ز	*z*	ل	*l*
آ	*ā*	ژ	*ž*	م	*m*
ب	*b*	س	*s*	ن	*n*
پ	*p*	ش	*š*	و	*v, u, ow, o;* *va* (conjunction)
ت	*t*	ص	*ṣ*	ه	*h, e*
ث	*s̱*	ض	*ż*	ی	*i, γ, eγ*
ج	*j*	ط	*ṭ*	وئ أ ء	*ʾ*
چ	*č*	ظ	*ẓ*	◌ۆ◌	*o, a, e*
ح	*ḥ*	ع	*c*	أ	*an*
خ	*x*	غ	*ġ*	ای	*i* (word initially)
د	*d*	ف	*f*	خو	x^w (before *ā, o*)
ذ	*ẕ*	ق	*q*		
ر	*r*	ک	*k*		
		گ	*g*		

The romanization of sporadic Arabic words and sentences occurring in this study follows well-established conventions, by and large corresponding to those in Table 2 with the exception of the four additional graphemes of the Persian inventory (پ <p>, چ <č>, ژ <ž>, گ <g>). The main differences concern the notation of Arabic long vowels و <ū> and ی <ī> (instead of Persian <u> and <i>) and of Arabic short vowels <u> and <i> (instead of Persian <o> and <e>).

The difficulties in choosing a uniform system for the romanization of proper nouns (i.e. proper names, toponyms, ethnonyms), as well as titles and quotations from reference works in Persian, Arabic or Kurdish, are well known to anyone acquainted with the transcription of languages employing Arabic-based scripts.

For the representation of proper nouns, a globally consistent system has been adopted. In the case of place names, the English exonym has been preferred if considered to be sufficiently conventionalized and of common use in the English language (e.g. Iran, Iraq, Baghdad, Tehran, Zagros). For lesser-known toponyms, the institutional name has been transcribed according to the conventions in Table 2, with the following differences: ث, ص <s>; ذ, ظ, ض <z>; ط <t>; ح <h>; چ <ch>; خ <kh>; ژ <zh>;

ش <sh>. The presence of آ ا <ā>, ؤ ئ أ ء <'>, and ع <ᶜ> has been noted in transcription in all positions.

The few local place names differing from the official toponym are reported inside parentheses on their first occurrence and preceded by an abbreviation specifying the source language (Lak. for Laki; SK for Southern Kurdish; CK for Central Kurdish). In the case of Laki and Southern Kurdish, the chosen transcription follows the conventions in Table 1; for Central Kurdish the transcription follows the conventions in Blau (2000).

Ethnonyms and names of languages have been treated in the same way as toponyms: the labels of wider usage in the literature (e.g. Sorani, Kurmanji, Gorani etc.) have been kept in their simplest form, without any diacritical mark. Otherwise, a broad transcription has been adopted.

Proper names of Iranian authors have been kept as they were reported in roman script in their printed works. In the remaining cases, they have been transcribed according to the conventions used for toponyms, ethnonyms and names of languages.

Quoted words and sentences were normally kept as they were found in the original source. Only the transcription of example sentences from Fattah (2000) has been normalized and adapted to the transcription conventions employed in this study, in order to simplify reading and comparison. If a term was attested only in an Arabic-based script (e.g. a word from Karimpour 1382/2003), it has been tentatively transcribed. In many cases, arbitrary choices had to be made and this may have led to some minor inconsistencies and inaccuracies.

Abbreviations and symbols

Table 3 below contains the set of conventional abbreviations and symbols used for the interlinear morpheme-by-morpheme glossing of example sentences in Part II and the Harsini text in Chapter 6 of this book. Except for a few modifications, they follow the standards established in the Leipzig Glossing Rules in their revised version of May 2015 (https://www.eva.mpg.de/lingua/resources/glossing-rules.php, accessed Sept. 2021). The abbreviations of names of languages are also listed below.

Table 3: List of abbreviations and symbols

Gloss	Definition	Gloss	Definition
1	first person	INDF1	indefinite suffix 1
2	second person	INDF2	indefinite suffix 2
3	third person	INF	Infinitive
ADD	additive	INTJ	interjection
BP	bound pronoun	NA	not analyzed
C	consonant	NEG	negation
CMPD	compound marker	NMLZ	nominalizer
CMPR	comparative	PART	verbal particle
COMPL	complementizer	PASS	passive
COP	copula	PL	plural
DEF	definite	POST	postposition
DEM	demonstrative particle	PROX	proximal
DIM	diminutive	PRS	Present
DIST	distal	PST	Past
DRCT	directional particle	PTCP	Participle
EU	euphonic	REL	relative particle
EZ	ezāfe particle	RFLX	reflexive
IMP	Imperative	SBJV	Subjunctive
IMPF	Imperfect	SG	singular
IND	indicative particle	VOC	vocative
IND-	indicative marker	V	vowel
INDF	indefinite quasi-article	?	doubtful

=	The equals sign is used before enclitic morphemes to highlight the boundary between them and their host.
-	Hyphens separate segmentable morphemes, both in example sentences and in the corresponding glosses.
.	Periods separate multiple metalanguage elements (words or abbreviations) corresponding to a single object language element.
_	Underscores separate multiple object language elements corresponding either to a single metalanguage element, or to a unity of several metalanguage elements.

Ar.	= Arabic (i.e. literary Arabic)
Pers.	= Persian (i.e. modern literary Fārsi)
Turk.	= Turkic
Har.	= Harsini
Lak.	= Laki of Lorestān
Gor.	= Gorani
SK	= Southern Kurdish
CK	= Central Kurdish

Part I

Chapter 1: Introduction

1.0 Overview

The present work is a description of Harsini, the language variety spoken by the people of Harsin, a small urban centre located in south-east Kermānshāh Province, western Iran. When I decided to engage in this project of language documentation, I was motivated by the feeling that it was urgent to provide the academic community with a larger and more reliable amount of data from the many underdocumented varieties spoken at the southernmost edges of the Kurdish-speaking region of the Middle East. Indeed, at the moment of writing, most of them are still lacking a corpus of spoken samples and published texts, which represent an essential starting point for any well-grounded linguistic analysis, let alone for a serious attempt at dialectological classification.

The elaboration of the grammatical description of the target language has been largely data-driven and is mostly based on the linguistic material I collected during a series of field trips in the Province of Kermānshāh between January and April 2014. The study is divided into four main sections:

Part I (Chapter 1) is an introduction to the speech community and research methodology. The chapter provides basic information on the physical and human geography of Harsin, an overview of the linguistic situation in the city and its wider area, and some remarks on data collection.

Part II (Chapters 2-4) provides a concise grammatical description of Harsini. The three chapters are respectively dedicated to phonetics and phonology, morphosyntax, and lexis. The format chosen for organizing the grammatical sketch, with the exception of a few adjustments, follows the publications by Mahmoudveysi et al. (2012) and Mahmoudveysi & Bailey (2013) on Gorani. The reason for this choice lays in the intention of facilitating comparison and cross-reference between those works and the present one. Other useful models for organizing the grammatical

description were MacKenzie (1961a), Lazard (1992a), Paul (1998a), and Barbera (2005).

Part III (Chapters 5-6) includes the corpus of transcribed and translated texts. Each of the seven texts in Chapter 5 is preceded by a brief introduction, providing some information on language consultants and the recording situation. The texts are also supplemented by a synthesis of the narrative content, including some notes on folktale typology. In line with standard practice in contemporary documentary linguistics, the audio recordings for this study are freely available at:

https://multicast.aspra.uni-bamberg.de/resources/kurdish/#laki

This allows readers to verify the analysis of the transcribed texts, and to identify possible inconsistencies or mistakes. Chapter 6 contains the morpheme-by-morpheme interlinear glossing of a sample text.

Part IV (Chapter 7) is a comprehensive glossary of lexical forms and bound morphemes occurring in the grammar and the textual corpus, followed by an English-Harsini index.

1.1 The geography of Harsin

The city of Harsin (34° 16′ N, 47° 35′ E) is the main administrative centre of the eponymous county (Pers. *šahrestān-e Harsin*), located at the south-eastern edge of Kermānshāh Province [1] (Pers. *ostān-e Kermānšāh*) in western Iran.

The County of Harsin has an overall extension of 1,082.7 km^2 and is bounded to the west by the Kermānshāh County (Kermānshāh Province), to the north and east by the Sahne County (Kermānshāh Province) and to the south by the Delfān County (Lorestān Province).

According to the latest administrative partition of the Islamic Republic of Iran,[2] the County of Harsin includes two districts (Pers. *baxš*): Bisotun,

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[1] The Province of Kermānshāh, also known as Kermānshāhān or Bākhtarān, is divided into fourteen counties: Pāve, Salās-e Bābājāni, Javānrud, Ravānsar, Sarpol-e Zahāb, Qasr-e Shirin, Dālāhu, Gilān-e Gharb, Eslāmābād-e Gharb, Kermānshāh, Sonqor, Sahne, Harsin, and Kangāvar.

[2] The data concerning physical and political geography, population and society were mostly drawn from the Statistical Yearbook of Kermānshāh Province (Pers. *sālnāme-ye āmāri-ye ostān-e Kermānšāh*, latest version at https://mpo-ksh.ir/fa/blog/2020/03/26/سال-آماری-سالنامه‎

and Markazi (i.e. 'Central'). Each is in turn divided into two rural districts (Pers. *dehestān*): Chamchamāl [3] and Shizar in the District of Bisotun; Cheshme Kabud and Howme in the Central District. The county includes 148 villages (Pers. *ābādi*), of which 132 are currently inhabited. Harsin and Bisotun (SK *Bīsitün*), respectively located in the Central District and in the District of Bisotun, are mentioned as the county's major urban centres.

Figure 1: Map of Kermānshāh Province with county subdivisions
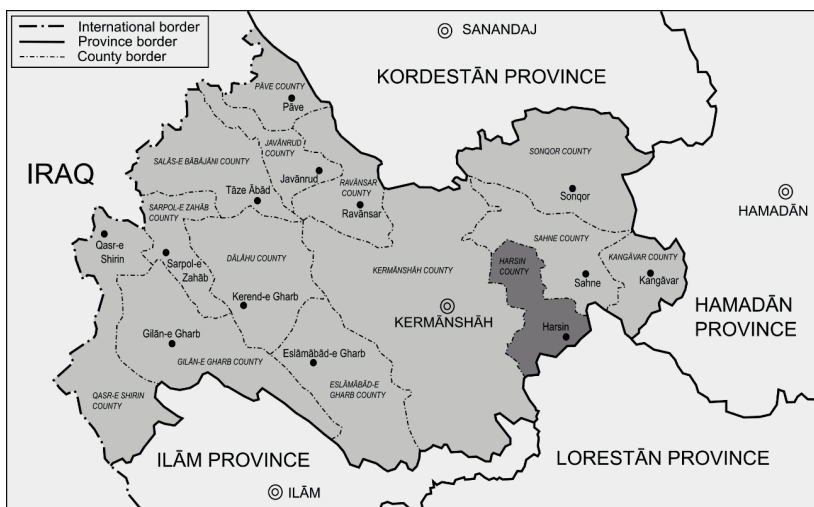
The city of Harsin lays 44 km southeast of Kermānshāh city (SK *Kirmāšān*), at an altitude of about 1,550 m above sea level. It is located within one of the many intermontane valleys that characterize the geomorphology of the Zagros range, a major mountain system extending in northwest-southeast direction over much of western Iran, and encompassing Kermānshāh Province. The alluvial plain of Harsin opens up to the south of the Parrāw uplands, a mountainous ridge reaching a

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۱۳۹۷-استان-کرمانشاه, accessed Sept. 2021), and from the National Population and Housing Census, year 1395/2016 (Pers. *saršomāri-ye ʿomumi-ye nofus-o maskan*, http://www.amar.org.ir/سرشماری/نتایج-سرشماری-عمومی-نفوس-و-مسکن accessed Sept. 2021). Other useful information was drawn from Jaʿfari (1379/2000) and Borjian (2014).

[3] Occasionally reported as Chamjamāl or Chamchāl.

maximum height of 3,385 m and stretching for 62 km, up to the famous Mt. Bisotun (2,805 m). The city leans against the southern slope of Mt. Divāngah (1,850 m) and is surrounded by other elevations, including Mt. Shiraz[4] (2,693 m) in the north and Mt. Zarrin (about 2,500 m) in the south.

The hydrography of the region is marked by the presence of numerous springs and watercourses. The most important river crossing the county is the Gāmāsyāb (or Gāmāsāb), originating about 23 km south-east of Nahāvand (Hamadān Province) and merging with the river Qarasu about 60 km south-east of Kermānshāh city.

The climate of the county, as that of the whole Kermānshāh Province, is classifiable as hot semi-arid/steppe.[5] However, the proximity of mountain areas of considerable elevation and the presence of winds blowing from the Mediterranean Sea substantially influence average temperatures and precipitations, such that Harsin and its surroundings are included in the cold region (Pers. *sardsir* or *yeylāq*) of the province. The climate is generally mild in spring/early summer and cold in winter,[6] with moderate rainfalls during non-summer months. Summers are usually drier and hotter, while winters are characterized by frequent, often heavy snowfalls.[7]

These climatic conditions, added to a sufficient water supply, make the plain of Harsin particularly suitable for agriculture and lead to a verdant and lush landscape, especially during springtime. In the past, forests of shrubs and trees used to cover most of the county's foothills and plains, but long and intensive human activity has caused their progressive shrinking and the decline of the once thriving wild fauna of deer, goats, sheep, wild pigs, leopards, and foxes (Borjian 2014).

In geo-historical perspective, the County of Harsin and the south-eastern area of Kermānshāh Province where it is located can be

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[4] Reported as Shirez in Jaᶜfari (1379/2000: 369).

[5] Type 'BSh' of the Köppen-Geiger climate classification.

[6] The average temperatures registered in the city of Harsin for the year 1397/2018-2019 reached a maximum of 29.6°C in the month of *mordād* (July 23rd – August 22nd) and a minimum of 4.3°C in the month of *dey* (December 22nd – January 20th), with a record high of 42°C in summer and a record low of -7°C in winter.

[7] In his travel notes, Rawlinson (1839: 99) mentions that "The road from Khorram-ábád to Kirmánsháh [...] leads by the plains of Alishtar and Khawah to Ḥarsín; but this is impracticable in winter from the deep snow [...]".

considered as the northernmost prolongation of a contiguous highland territory of the Zagros range, traditionally known as Lorestān (or Luristan). Indeed, in its broader geographic definition, this term applies to a much wider area than the one included in present-day Lorestān Province, extending on a northwest/southeast axis from Kermānshāh and Hamadān in the north to Ahvāz and the Persian Gulf in the south, and from the border territories of Iraq in the west to Isfahan and Shiraz in the east (Fattah 2000: 41).

Since the later Middle Ages (12th century) the territories of historical Lorestān were divided into two semi-independent principalities ruled by two *atabeg* dynasties: *Lor-e Kuchek* (i.e. 'Little Lorestān') in the north and *Lor-e Bozorg* (i.e. 'Great Lorestān') in the south. After the fall of the Lor-e Bozorg principality (15th century), the term Lorestān underwent a semantic restriction, being thereafter used to indicate only the Lor-e Kuchek territories (also known as *Lorestān-e Feyli*), in turn divided into two distinct geographic entities: *Pish-e Kuh* (the 'cismontane' territories on the eastern slope of the Kabir Kuh) and *Posht-e Kuh* (the 'tramontane' territories on the western slope of the Kabir Kuh). In addition to these labels, the term *Bālā Gerive* is commonly applied to the highland region stretching to the south and east of Khorramābād city.

These traditional designations remained in use long after the whole area was brought under the central government's authority of Persia between the 18th and the 19th century and Pish-e Kuh and Posht-e Kuh were respectively converted into the present-day administrative Provinces of Lorestān and Ilām. Since these categories permeate virtually all descriptions of the ethno-linguistic landscape of central-west Iran, from the earliest accounts to most recent scholarship, it is important to keep in mind their polysemous nature for a correct identification of their intended referents in each context.

1.2 Populace and social composition

Due to its favourable location and ecology, the region of Harsin boasts a long history of human presence. Long-time and virtually uninterrupted human activity in the area is attested by robust evidence since Paleolithic

times [8] and several archaeological vestiges of pre-Islamic Iran [9] bear witness of the long-lasting importance of these territories in antiquity, by virtue of their proximity to one of the ancient routes linking the Iranian Plateau to Mesopotamia.

Both in pre-modern and modern times, the area of Harsin hosted populations of sedentary peasants devoted to agriculture and small-scale cattle breeding. However, as historical sources and place names attest, the region has long been exploited – alongside the close-by rural districts of Kākāvand and Khāve[10] – as summer quarters (Pers. *sardsir* or *yeylāq*) by a section of the Lak Kākāvand tribe and related groups of mobile pastoralists, traditionally dwelling in northern regions of present-day Lorestān (historical Pish-e Kuh).[11]

Mentions of Lak tribes of northern Lorestān are found throughout the abundant exploration literature of the late 19th and early 20th century.[12] Many of these accounts include lists of local tribes and tribal partitions, generally dividing Laks into two main groups: the *Delfān*, dwelling between the plains of Kuhdasht and Holeylān up to Harsin and the territories north of Nurābād, and the *Selsele*, dwelling north of Khorrāmābād, in the plain of Aleshtar up to Nahāvand. Although the names and number of tribes attributed to each subgroup may vary, the

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[8] Remains of human occupation dating to Middle Paleolithic have been discovered in the Bisotun cave, cf. Trinkaus & Biglari (2006).

[9] Among these, stand out the Achaemenid monumental inscriptions of Darius I at Bisotun and the Sasanian site of Tāq-e Bustān, on the outskirts of present-day Kermānshāh city. Archaeological artifacts dating to the Sasanian era, among which an unfinished rock monument, an artificial water basin and the ruins of a fort, locally known as Fortress of Garshāsp (Pers. *qalᶜe-ye Garšāsp*), are also present in the city of Harsin. On these, see Huff (1985).

[10] Both locations are found in the Delfān County, northern Lorestān Province. The district (Pers. *baxš*) of Kākāvand includes the rural districts (Pers. *dehestān*) of Itivand-e Shomāli, Itivand-e Jonubi, Kākāvand-e Gharbi and Kākāvand-e Sharqi, while the two rural districts of Khāve-ye Shomāli and Khāve-ye Jonubi are currently part of the Central district of the Delfān County.

[11] At the beginning of the 19th century Rousseau (1813: 88) quoted the *Kakewend* (*Kākūwand* in Minorsky 1986) alongside the *Horseni* (*Ḥarsinī* in Minorsky 1986) among nomadic Lak tribes dwelling in the region of Kermānshāh. More than a century later, Field (1939: 179) notes that Kākāvands, in the process of becoming sedentary at that time, "lived near Harsin on the border of the province". See Oberling (2010).

[12] See, among others, Rousseau (1813: 88-89); Rawlinson (1839: 107); Sheil (1856: 401-402); Houtum-Schindler (1879: 85-88); Curzon (1892: 275); Mann (1904: 1176); Wilson (1912: 2, 14-15, 18-36); Rabino (1916: 30-36); Edmonds (1922: 343-346); Field (1939: 173-184).

Kākāvand tribe is consistently included within the Delfān division (see also §1.3.2).

Starting from the early 20th century, the Kākāvand peoples and related Lak groups of northern Lorestān began to sedentarize, as a result of the modernizing policy promoted by the Pahlavi ruling dynasty, wishing to solve the "tribal problem" in every possible way, including enforced settlement and military coercion.[13] This abrupt sedentarization process brought about considerable changes in the social fabric of Harsin and nearby areas, challenging the capability of traditionally sedentary inhabitants to integrate the newly-settled tribal households, with which they had been competing for the exploitation of the same ecological niche. The shift from seasonal to permanent cohabitation rekindled deep-rooted frictions, which often persist and resurface today in the form of reciprocal bias and scepticism.[14]

If a complete and permanent eradication of mobile lifestyles proved impossible to achieve through coercive means, from the mid-20th century the voluntary abandonment of nomadism in west Iran increased steadily, encouraged by new opportunities offered by expanding urban centres and their growing industrial economy. Nowadays, Kākāvand Laks are mainly installed in the County of Harsin and the city itself, but sizeable communities tracing back to closely related Lak tribes such as the ⁽ᶜ⁾Osmānavand, Jalālavand and Zardalān (Fattah 2000: 22, 56) are also present in the region, as again reflected in toponymy.[15]

Until the last few decades, the city of Harsin has confirmed itself as one of the primary destinations of migration flows from nearby rural villages and northern Lorestān. This movement of people has helped compensate for the progressive displacement of the city's inhabitants towards major urban centres – especially Kermānshāh and Tehran – to receive higher education, or seek better working conditions.[16]

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[13] See Black-Michaud (1974) on this subject.

[14] The episode of a fight between a Kākāvand tribesman and the inhabitants of Harsin reported by the British explorer Freya Stark (1934: 58-59) gives a vivid testimony of the state of conflict that came along with the progressive settlement of Lak tribes in the area.

[15] Two rural districts named Jalālvand and ⁽ᶜ⁾Osmānvand are part of the Firuzābād District in Kemānshāh County.

[16] According to the latest available data, the city of Harsin has a population of 44,146 individuals, which represents over 56% of the county's total. Nonetheless, a comparison of the data for the year 2016 with those of the previous three censuses (2011: 49,967; 2006:

As mentioned earlier, small-scale agriculture and pastoralism has long been the backbone of the region's economy, but the institution of the Bisotun sugar-refining factory in the early 1960s and of the Kermānshāh oil refinery about a decade later attracted large sections of the available workforce. Another important productive activity has traditionally been the manufacture of *gelim*s, a kind of flat rug for which the city is well-known, both locally and internationally. Unfortunately, during the last century, traditional handicrafts and related cultures, habits and techniques have experienced a considerable decline and are now on the verge of disappearance.

Concerning religious beliefs, the prevailing creed in Harsin is Shia Islam. It shall be remarked, however, that the Lak tribes settled in the region are described in historical accounts as originally adhering to the Ahl-e Haqq creed,[17] before they converted for the most part to Twelver Shiism (Field 1939: 175). Even in the absence of specific statistics, it can be assumed that the number of Ahl-e Haqq believers currently residing in the County of Harsin or in the city itself is not negligible, considering also the relative proximity of important centres of this faith, above all the town of Sahne (SK *Sahana*).

1.3 Linguistic milieu

The linguistic situation observed in Harsin (§1.4) cannot be duly described or understood without some background knowledge of the linguistic geography characterizing the wider region of west Iran where the city is located.

The Province of Kermānshāh, alongside large sections of Ilām Province and adjoining areas of Iraq, constitutes the core speech zone of Southern Kurdish varieties (§1.3.1.3), which together represent the majority language spoken in the region. However, the whole SK speech area is characterized by long-time and pervasive intra-family and extra-

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51,636; 1996: 55,088) highlights the outcomes of a progressive depopulation process, which appears to be a destiny shared by many peripheral population centres in Iran.

[17] The terms *Ahl-e ḥaqq* (lit. 'People of truth'), *Yāresān, Kākā'i* or *ᶜAli elāhi*, reported here in their Pers. notation, refer to a religious community adhering to a syncretistic or – according to some believers and scholars – Islamic esoteric cult related to the tradition of Shia heterodoxy (Ar. *ġulāt*). For the relevant bibliography, see van Bruinessen (2009).

family language contact, with the presence of sizeable groups speaking other West Iranian varieties – Central Kurdish (§1.3.1.2); Laki (§1.3.2); Lori (§1.3.3); Gorani (§1.3.4); local Persian vernaculars and mixed Persian-Kurdish creoles[18] – as well as non-Iranian languages – particularly Turkic, Neo-Aramaic and Arabic vernaculars.[19]

Extensive and all-encompassing influence of dominant standard languages – Persian in Iran and Arabic and Sorani Kurdish in Iraq[20] – also plays a crucial role on local dynamics of language change and shift. Various forms and degrees of bilingualism (local variety/dominant language) and multilingualism (local varieties/dominant languages) are the norm among virtually all speaking communities.

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[18] Several scholars have underlined the partial fallacy of the traditional Southwestern/Northwestern Iranian distinction (see Paul 1998b; Korn 2003, 2016) and the linguistic pertinence of these categories is currently open to questioning. Nonetheless, they are still very current in scholarship and their usefulness for simplified taxonomic classifications continues to be recognised.

[19] Turkic varieties are spoken alongside local CK and SK varieties in Bijār, Qorve and nearby districts (Kordestān Province), cf. the language map of Kordestān Province in Anonby et al. (2015-2019). Speakers of Turkic dialects are also the majority in the city of Sonqor (Kermānshāh Province) and a minority in the largely SK-speaking cities of Kangāvar (Kermānshāh Province) and Asadābād (Hamadān Province), see Fattah (2000: 2-3, 5, 17-19). North-Eastern Neo-Aramaic (NENA) varieties are spoken by Jewish communities in several spots of the core SK-speaking area (e.g. Bijār, Kerend, Khānaqin, Qare Hasan, and Qasr-e Shirin), where they have long lived in close symbiosis with local CK, SK, Gorani and Turkic varieties. These parlances, together with the Neo-Aramaic vernaculars of Bukān, Saʾin Qalᶜe, Sanandaj, Saqqez and Takāb, spoken in the core CK-speaking region, are part of the so-called 'Western Iranian' (Khan 2009: 5-11), 'trans-Zab' (Khan 2011), or 'Eastern' (Fassberg 2015: 100ff.) subgroup of Jewish NENA dialects. After a mass migration outside Iran in the 20th century, however, only a few families of native NENA speakers are still found in the area. SK is also in contact with the Arabic parlances of east Iraq and with a pocket of Arabic speakers in northwestern Ilām Province, cf. the language map of Ilām Province in Anonby et al. (2015-2019).

[20] Persian (Fārsi) is classified as a Southwestern Iranian language and is currently the only official language of administration and education in the Islamic Republic of Iran. Competence in written and spoken Persian (often regional Persian varieties, showing phenomena of interference with local languages and dialects) is the norm in the region, although it may vary considerably according to individual levels of literacy. Arabic and Kurdish are the official languages of Iraq. Competence in Arabic (particularly the spoken Iraqi vernacular) is thus presumably common among SK speakers living on the Iraqi side of the border and to some degree also among those inhabiting adjoining areas of Iran. Basic knowledge of literary Arabic, taught as a compulsory subject in public schools and largely used as the language of religion, is also widespread in the rest of Iran.

In such a complex scenario, a few explicatory remarks may clarify the general picture. The following paragraphs are intended to provide basic information on languages and groups of Iranian varieties with which Harsini has some linguistic affinity or has been in areal contact. The approach is essentially synchronic, with only sporadic references to genetic affiliations. Traditional and current language labels will also be discussed, in order to avoid perpetuating common misunderstandings and terminological inaccuracies. The need for a synthesis imposed to overlook many details, for which reference to basic bibliography will be made.

1.3.1 Kurdish

The Kurdish language is probably best described as a bundle or continuum of closely related varieties, traditionally classified in the Northwestern group of the Iranian language family, in turn part of the Indo-Iranian branch of Indo-European.[21] Types of Kurdish are spoken by an estimated 20 to 40 million native speakers[22] mainly inhabiting a vast mountainous territory of the Middle East unofficially known as Kurdistan.

The region populated by Kurds is not politically unified and is currently divided by the administrative boundaries of five countries: Turkey, Syria, Armenia, Iraq and Iran. Sizeable Kurdish-speaking communities are also found outside this continuous stretch of land, particularly in eastern Anatolia, Georgia, Turkmenistan and Afghanistan,

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[21] The so-defined Kurdish languages have traditionally been observed as occupying an intermediate position between Northwestern and Southwestern Iranian (SK being the closest to Southwestern Iranian). Lecoq (1989c) includes Kurdish alongside the Central Plateau dialects in the 'Carmanian' group of West Iranian (opposed to a 'Medo-Caspian' and a 'Hyrcanian' group) based on the analysis of a selected set of phonological and morphological traits.

[22] No reliable statistics on the number of Kurdish speakers is currently available and the figures reported in the literature may vary considerably. Therefore, all the estimates quoted hereafter should be taken with due caution.

in the Khorāsān, Māzandarān and Sistān va Baluchestān Provinces of Iran,[23] and in various destination countries of the Kurdish diaspora.[24]

The most widely accepted linguistic classification of Kurdish languages recognizes a Northern, a Central and a Southern (or Southeastern) group (MacKenzie 1986: 479; Blau 1989a: 327-328; Schmitt 2000: 76-77; Fattah 2000: 2-4), although a twofold distinction of a Northern (or Northwestern) and a Southern (or Southeastern) group is occasionally adopted in the literature (Oranskij 1973: 149; McCarus 1997: 691). The genetic relationship between Kurdish linguistic clusters is widely recognized on account of historical phonology,[25] but it has always proved difficult for scholars to delineate the outer contours of the language, as well as those of its internal subgroupings.

In fact, no linguistic predecessor of any Kurdish variety is currently known and the short diachronic span of Kurdish literary history [26] prevents any far-reaching insight into the development of this bundle of Iranian parlances over time.

Besides this, widespread language contact and various kinds of areal phenomena (e.g. population movements with complex mutual influences across the groups in contact) variously impacted inherited linguistic distinctions, thus obscuring genealogical relationships.[27] The differences between or even within individual groups of contemporary Kurdish varieties are often considerable enough to impede mutual intelligibility.

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[23] Most Kurdish speakers of Khorāsān, Māzandarān and Sistān va Baluchestān trace back to the communities of Kurds forcibly resettled by the Safavid ruler Shāh ᶜAbbās I (late 16th - early 17th century) as a countermeasure against the pressure of Turkic invaders on the northern and eastern borders (Blau 1989a: 327).

[24] Between 1 and 2 million Kurds are documented as living in the diaspora (according to figures updated to 2016 at https://www.institutkurde.org/en/info/kurdish-diaspora-1232550988, accessed Sept. 2021). Kurdish exile communities are present in several European countries (e.g. Germany, France, Sweden), in Middle Eastern countries (e.g. Israel, Lebanon, Jordan), as well as in Kazakhstan, the USA, Canada and Australia.

[25] See MacKenzie (1961b) and Paul (2008) on this topic.

[26] One of the earliest known written records in a variety of NK is a small monophysite liturgical prayer in Armenian script dating to the 15th century, while the oldest known manuscripts written in Arabic script date to the 16th-17th century. See Asatrian (2009: 15-16) and Öpengin (2021).

[27] For a recent attempt to define a relative chronology for selected grammatical features of Kurdish see Jügel (2014).

In the absence of a unitary normative standard, several regional substandards based on different scripts and orthographies have emerged for written purposes. At present, the Kurdish continuum appears to be settling on a bi-standard NK-CK norm, with SK lagging behind the other two groups in the process of standardization.[28]

Dimli/Zazaki[29] and Gorani/Hawrami varieties (§1.3.4), traditionally regarded and studied as part of the Kurdish language complex, are now treated by most scholars as languages in their own right, although native speakers may consider themselves ethnically and linguistically Kurds.

1.3.1.1 Northern Kurdish

Varieties of NK (Kurmanji) are the mother tongue of slightly more than half of the Kurdish-speaking population (ca. 20 million according to McCarus 2009: 587). They are spread over a vast area extending from the southern and eastern provinces of Turkey, and the northernmost provinces of Iraq up to the Armenian capital Yerevan, and including the north-eastern edge of Syria, and the territories west of Lake Orumiye in the Iranian Province of Āzerbāijān-e Gharbi (West Azerbaijan). NK dialects are also spoken by communities installed in eastern Anatolia, the southern Caucasus and Central Asia, by Kurds historically residing in the Iranian Provinces of Khorāsān and Sistān va Baluchestān, as well as by most exile communities of the Kurdish diaspora.

Notwithstanding some relevant differences in phonology,[30] the main traits distinguishing NK from the Central and Southern groups concern morphosyntax. Overall, NK shows a richer and more conservative morphology, with the retention of case distinctions (direct/oblique) for nouns and pronouns and gender oppositions (masculine/feminine) for singular nouns in the oblique case and for the annexation particle (ezāfe). Typical NK features are also the absence of a definite marker and of pronominal clitics (bound pronouns), both of which exist in other varieties of Kurdish.

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[28] On language standardization and language policies in Kurdistan, see Hassanpour (1992).
[29] The endonym Dimli and the exonyms Zaza or Zazaki (originally derogatory in nature but largely used in western scholarship) apply to a group of dialects spoken in eastern Anatolia, at the north-western edges of the NK-speaking area. See Paul (2009).
[30] See Blau (1989a: 329) and McCarus (2009: 628) for an overview.

A few other differences are also traceable in the verbal system of NK, with the presence of periphrastic passives, and an additional periphrastic causative construction, contrasting with the morphological constructions of CK and SK dialects. NK varieties are also unique in possessing a modal particle for future reference (McCarus 2009: 630).[31] NK has drawn the attention of typologists for its complex forms of morphosyntactic agreement in the conjugation of transitive verbs in the past, which in some dialects approximates canonical ergativity.[32]

Concerning NK dialectology, a subdivision into a western (Kurmanji "proper") and an eastern branch[33] has been proposed by MacKenzie (1986: 479) and Blau (1989a: 327-328). A recent assessment of Kurmanji-internal variation can be found in Öpengin & Haig (2014) and Haig & Öpengin (2018).

1.3.1.2 Central Kurdish

CK (Sorani) is the second-largest group of Kurdish varieties by number of speakers (ca. 5 million, according to McCarus 2009: 587), spoken over a long stretch of land set on both sides of the Iraq-Iran border. The varieties spread on the Iraqi side, particularly in the Governorates of Kirkuk (CK *Kerkûk*), Erbil (CK *Hewlêr*) and Sulaymāniya (CK *Silêmanî*),[34] are known as Sorani "proper", while those spoken on the Iranian side, in southern West Azerbaijan Province and in Kordestān Province, are generally referred to as 'Mukri' or simply 'Kurdi'. The term 'Sine'i' (also spelled Sina'i) is occasionally employed as specific denomination of the CK

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[31] Note, however, that some SK varieties of Iraq exceptionally possess a calqued future construction involving the particle *rāḥ* of Iraqi Arabic (Fattah 2000: 374 fn. 143).

[32] Canonical ergativity is characterized by a marked Agent (in the Oblique case), an unmarked Object (in the Direct case) and a verb agreeing with the Object (Haig 2008: 214). However, many NK dialects are recognized as being in a stage of transition, with agreement patterns deviating from prototypical ergativity (e.g. high frequency double oblique constructions, verbs agreeing in number with the Agent). See Haig (2008: 201-275) for a detailed discussion of this subject.

[33] The first group includes the varieties of Turkey, Syria and Iran, while the second includes those spoken in Central Asia and the southern Caucasus, akin to the Bahdinani (also Badinani or Badini) dialect spoken in the Iraqi Governorates of Dohuk and Nineve (up to Mosul) and in the Hakkāri Province of Turkey.

[34] Since 1991, these regions and the Governorate of Dohuk (CK *Dihok*) constitute the autonomous Kurdistan Region of Iraq, also known as Iraqi Kurdistan or Southern Kurdistan (CK *Kurdistânî bâšûr*).

dialect(s) spoken in and around the city of Sanandaj (CK *Sine*),[35] while the label 'Southern Jāfi' used by Fattah (2000: 3) specifically identifies the CK dialect(s) spoken across the Iranian Provinces of Kordestān and Kermānshāh. Tiny pockets of CK speakers are also present in the Māzandarān and Khorāsān Provinces of Iran.

While in CK and SK morphology shared traits clearly outnumber distinctive features, the break between the Central group and its Northern kin is far more sharply defined. Proceeding from NK to CK, case and gender distinctions are progressively lost. Typical CK features are the presence of a definite marker, a generalized ezāfe morpheme, morphological passives and causatives and the so-called 'open compound' (MacKenzie 1961a: 64, 1961b: 83) or 'free compound' construction (i.e. *composé libre* in Blau 1989b: 337; Lecoq 1989c: 254).

As mentioned earlier, the presence of bound pronouns constitutes a salient isogloss bundling CK and SK together, with NK (and, incidentally, Zazaki) excluded. Bound pronouns play a crucial role in CK grammar, especially for the conjugation of transitive verbs in the past: CK varieties preserve a transitive/intransitive and present/past split in alignment patterns, but having largely lost nominal case they mark the Agent of past transitive verbs by obligatorily indexing it via an appropriate bound pronoun. Overall, CK can be seen as exemplifying a more advanced stage in the ideal (but clearly non-linear) process of "loss of ergativity" (Bynon 1979: 211) characterizing Iranian languages in diachrony, and in some ways synchronically reflected in different Kurdish varieties.

1.3.1.3 Southern Kurdish

The bundle of closely related SK varieties is spoken by a minority of the Kurdish-speaking population. [36] In addition to the label 'Southern Kurdish', current in the literature, other cover terms (e.g. Kalhori, Kermānshāhi, Palawāni, Feyli) are occasionally applied to this dialect cluster. In general, native speakers of SK refer to individual dialects simply as 'Kurdish' (SK *kordī, kwirdī* etc.). For the sake of distinctness *vis-*

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[35] Information on Sine'i Kurdish can be found in De Morgan (1904) and Christensen & Barr (1939: 198-234).

[36] Ca. 3 million according to Fattah (2000: 4), but this figure is probably overstated, as it seems to include Laki speakers in the count.

à-vis neighbouring groups, they may add a reflexive marker (e.g. *kordī xomān*, *kwirdī wižmān* 'our own Kurdish'), or a tribal/geographic specifier (e.g. *kordī kalhorī* 'Kalhori Kurdish, the Kurdish spoken by Kalhors', *kordī kirmāšānī* 'Kermānshāhi Kurdish, the Kurdish spoken in Kermānshāh city/area/Province') to the generic language label.

Compared to the Northern and the Central clusters, which have always occupied a dominant position in linguistic scholarship on Kurdish, SK has so far received little attention, attesting itself as "the weakest link in any classification of Kurdish languages" (Haig 2008: 202 fn. 1). Indeed, until the relatively recent publication of Fattah's survey in 2000, only cursory passages addressing the SK group could be found in major reference works and Kurdological literature in European languages. [37] Fattah's monograph currently represents the most detailed reference for SK dialectology, notwithstanding some limits concerning the methods of data collection[38] and the admittedly burdensome access to a vast amount of comparative data (Fattah 2000: 11).[39]

Despite Fattah's research efforts, our knowledge of the dialects spoken at the southernmost Kurdish periphery is still largely inadequate and there is no full consensus on what SK ultimately consists of. A particularly problematic case is that of Laki (§1.3.2), often listed among SK varieties but whose position with respect to Kurdish and in the West Iranian context as a whole is still open to debate. In this study, the narrowest possible definition of SK will be adopted, with Laki "proper" (§1.3.2) being provisionally taken as a separate cluster.

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[37] Some notable exceptions are Querry (1896) on the dialect of Bijār; De Morgan (1904) and Christensen & Barr (1939: 235-284) on the SK varieties of Bijār and Kermānshāh; and Soane's (1909) study of a SK folksong. The comparative lexicon by Houtum-Schindler & Justi (1884) features a few Kalhori and Zangane words. More recently, a type of SK (Badre'i) has been described in Blau (1989c) and an elegiac poem from Posht-e Kuh has been published by Dehqan (2009). The literature in Persian is much wider, although not always readily available, with a large number of published and unpublished theses, articles and books. Among these are well-known works, such as Karimi Doostan (1380/2001) on Badre'i.
[38] The texts in Fattah's corpus (Fattah 2000: 859-910) are word-for-word translations of a single folktale originally recorded in the Zebiri/Züri dialect of SK. Moreover, several dialects treated in the description, among which is Harsini, are not represented in the collection.
[39] Documentation of SK is recently being revived by new research projects, working at the assemblage of corpora of language data and other kinds of linguistic and bibliographic information, cf. Anonby et al. (2015-2019); Matras et al. (2016).

Figure 2: Linguistic map of SK areas (based on Fattah 2000: vi)

Speakers of SK inhabit a vast region, mostly comprised within the borders of present-day Iran and roughly delimited by the County of Qorve (Kordestān Province) in the north and by the Counties of Ābdānān and Dehlorān (Ilām Province) in the south (cf. Fig. 2). The SK domain also includes, in the west, a narrow stretch of land on the Iraqi side of the border (roughly between the District of Ḫānaqin and the territories north and east of Al-Kūt, Al-Wāsiṭ Governorate) and reaches, in the east, the Iranian County of Tuyserkān (about 50 km far from Hamadān city, Hamadān Province). The SK enclave of Bijār, located a few kilometres north of the town of Qorve, in a mostly CK-speaking environment, constitutes the northernmost outpost of the SK-speaking area.

While NK and CK have seen the early emergence of more or less prestigious literary forms, later developed into broadly normative written standards, SK is still lacking a common orthography and its use is for the most part restricted to everyday oral communication. This condition has historically contributed to the persistence of a high degree of surface diversity, as already noted by MacKenzie (1961b: 79). At a closer look, however, SK varieties reveal themselves as a rather compact dialect continuum, bound by a fair degree of mutual intelligibility and grounded in a series of shared phonological, morphosyntactic and lexical traits.

As outlined in §1.3.1.2, the differences between SK and CK are less pronounced than those separating them from NK: in addition to several phonological commonalities, SK shares with CK the presence of a definite marker (-*aka*/-*aga*/-*a* and variants), a set of bound pronouns, the so-called 'free compound' construction and morphological passives and causatives. SK dialects are also characterized by the absence of gender and case distinctions and by a patchy distribution of the ezāfe morpheme.

On the other hand, they are unique in possessing a collective morpheme -*aγl*/-*el*/-*al*/-*γal*/-*gal* (Windfuhr 1989b: 258; Paul 2008) as default plural marker, differing from the plural morphemes commonly used in the other two groups.[40] The most striking feature characterizing SK with respect to NK and CK on one side, and Laki on the other, however, is the lack of ergativity/agentiality in the conjugation of transitive verbs in the past: all SK dialects show a straightforward accusative (or 'neutral', as in Haig 2008: 303) alignment throughout their verbal system, meaning that all core arguments (Subject, Agent and Object) are morphologically unmarked and the Agent/Subject of any verb, irrespective to transitivity and tense, is normally cross-referenced via an agreement suffix on the verb, ultimately deriving from the set of bound pronouns reanalyzed as agreement markers (Haig 2008: 300).

A series of minor differences distinguish SK dialects from one another, but these do not seem deep enough to compromise mutual intelligibility. The dialects spoken at the fringes of the continuum are characterized by phenomena of convergence with neighbouring languages and dialects, contributing to blend language boundaries. Very

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[40]A comparable morpheme exists in some CK dialects, but its use is much more restricted (see Christensen & Barr 1939: 232; MacKenzie 1961a: 54 fn. 1).

often, variation follows the rifts traced by religious and tribal affiliations and knowledge of these proves fundamental for a better understanding of the spatial distribution and interaction between different SK varieties.

Fattah (2000: 9) proposed a preliminary classification of SK into seven dialect subgroups (summarized below from north to south).[41] Leaving the enclave of Bijār aside, the dialects pertaining to the second, third and fourth groups are centred in Kermānshāh Province and adjoining areas of Kordestān, Hamadān and Iraq, while the dialects pertaining to the last three groups are uniformly spoken in Ilām Province and adjoining areas of Iraq (i.e. historical Posht-e Kuh):

1. Bijāri: also known as 'Garrusi' (Querry 1896; De Morgan 1904; Christensen & Barr 1939: 291-331), is spoken in the southern part of Bijār County (former Garrus, Kordestān Province).

2. Kolyā'i: is spoken in the district of Chahārduli-ye Gharbi (Qorve County, Kordestān Province), as well as in the northern and eastern areas of Kermānshāh Province (an exception here is the town of Kandule, where a Gorani dialect is spoken, cf. §1.3.2). This group also includes the SK dialects spread in the Counties of Asadābād, Hamadān, Tuyserkān and Malāyer (Hamadān Province). Further south, SK varieties make way for Northern Lori dialects (§1.3.3).

3. Laki-Kermānshāhi: includes the varieties spread in the Rural Districts of Dorudfarāmān and Miyāndarband (Central District, Kermānshāh County),[42] as well as in the Counties of Sahne and Harsin, with the exception of most villages of the Rural District of Chamchamāl, where Kalhori-Sanjābi-Zangane varieties are namely spoken. Despite being considered by Fattah as part of the SK cluster, Laki-Kermānshāhi varieties can be considered as transitional between SK and Laki "proper", for they share many features with Laki varieties of Lorestān (cf. §1.3.2;

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[41] For further details on the distribution of dialects up to village level see Fattah (2000: 5-39). Additional observations on internal classification and labelling of SK varieties in Kordestān Province can be found in Anonby et al. (2019). For a secondary assessment of SK language data in dialectological perspective see Belelli (2019).

[42] Following Fattah (2000), in future occurrences the varieties spoken in districts of Dorudfarāmān and Miyāndarband populated by ethnic Pāyravand will be collectively referred to as 'Pāyravand'.

§1.4). The variety of Harsin described in this study is included in this group.

4. Kalhori-Sanjābi-Zangane: seemingly, the largest cluster of SK dialects. Kalhori varieties are spread in the territories occupied by ethnic Kalhors, roughly delimited to the north by the city of Eslāmābād-e Gharb (former Shāhābād), to the south by the city of Eyvān (Ilām Province), to the west by the Iraqi city of Khānaqin and to the east by the Rural District of Harasam, which is the domain of Zangane vernaculars. Varieties akin to Kalhori are prevailing in the territories beyond the Iraqi border, roughly from the area of Khānaqin to Wārmizyār and Zurbātiya (District of Badra, Al-Wāsiṭ Governorate). The dialects spoken in the regions historically occupied by ethnic Arkavāz, between the cities of Eyvān and Ilām (Ilām Province), are also ascribed to this group. The same applies to the varieties spoken in the Counties of Shirvān and Chardāvol (to the west of Eyvān) with the exception of the 'Khezel' variety, classified by Fattah (2000: 28) as a Laki dialect. The 'Zebiri' variety (SK *züri*, also Southern Shirvāni) apparently intermediate between the Kalhori-Sanjābi-Zangane and Badre'i groups of SK, is spoken south of the valley of Shirvān and was among the dialects spoken in the historical SK-speaking community of Baghdad.

5. Malekshāhi: or rather 'Ilāmi'. this branch includes the dialects spread in the region to the north and west of Badre (Ilām Province), occupied by ethnic Malekshāhi and Mishkhās.[43] Varieties ascribable to this group are also spoken in the district of Sālehābād (Mehrān County, Ilām Province) and in the Iraqi region of Zurbātiya (District of Badra, Al-Wāsiṭ Governorate), alongside a Lori variety termed 'Shuhāni' or 'Rusyāna' (Fattah 2000: 36). Dialects ascribable to the Malekshāhi branch were also spread among the SK-speaking community of Baghdad, and contributed, together with the Zebiri and Badre'i varieties, to the formation of the interdialectal 'Feyli' *koiné* of the city.[44]

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[43] Reported as Myaxās in Fattah (2000). The group roughly combines the 'Ilāmi' and 'Mālekshāhi' subgroups in Aliakbari et al. (2014: 7).

[44] As geographic denomination, the term 'Feyli' was traditionally applied to the principality of Lor-e Kuchek ('Lorestān-e Feyli'), and particularly to Posht-e Kuh (Fattah 2000: 41). Some scholars have later adopted the term to denote various peoples and languages of those

6. Badre'i: (SK *baɣraɣ* in Fattah 2000) is spoken in the district of Badre (Darre Shahr County, Ilām Province). The Badre'i vernacular of the SK-speaking community of Baghdad contributed to the formation of the SK *koiné* of the city. For a description of Badre'i see Blau (1989c) and Karimi Doostan (1380/2001).

7. Kordali: the Kordali varieties are spoken at the southernmost limits of the SK-speaking area, in the Counties of Dehlorān and Ābdānān (Ilām Province) inhabited by ethnic Kordali. Kordali varieties are also spread north-east of Al-Kūt, in the Iraqi Governorate of Al-Wāsiṭ. Kordali dialects show a high degree of similarity with neighbouring Laki varieties of Darre Shahr and with Northern Lori dialects spoken further east and south (especially in lexicon, cf. Belelli 2019: 88).

Fattah's classification marks an important starting point for a group-internal classification of SK, but the groups he identified, mainly on ethnic grounds, should not be taken as clear-cut, sharply defined bundles of dialects. In fact, besides the varieties more clearly ascribable to one group or the other, we witness the presence of several transitional idioms possessing mixed characters, which makes their attribution to either group problematic.

Dialect blending is particularly common in major urban centres (e.g. Kermānshāh, Qasr-e Shirin, Ilām) where linguistic convergence is facilitated by constant interaction between inhabitants of various geographic origins and linguistic backgrounds.[45] This is why only further documentation activity may allow for a definite assessment on the dialectology of SK.

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territories (e.g. Mann 1910; Anonby 2003, using this denomination for Northern Lori varieties and their speakers) and at times applied it to the whole of SK. According to Fattah (2000: 70-74), however, the term has been used as self-denomination only by the historical SK-speaking community of Baghdad. The inherent ambiguity of this term makes it a rather infelicitous choice as broader language label and its cautious use in dialectological descriptions is therefore highly advisable.

[45] A paradigmatic case is that of Kermānshāh city, attracting considerable migratory flows from neighbouring rural areas. Kermānshāh is now a multilingual city, hosting speakers of different SK dialects and other regional varieties (e.g. CK, Lori, Laki and Gorani). The SK vernacular of the city (described in Christensen & Barr 1939: 235-284, 342-358) is being progressively supplanted by a local Persian vernacular, largely influenced by Kurdish in phonology and morphosyntax, on which see Guizzo (2007).

1.3.2 Laki

The term Laki (also Lakki) collectively refers to the dialects spoken by Laks, a large and historically mobile ethnic group traditionally occupying the north-eastern areas of historical Lorestān (i.e. Pish-e Kuh). In addition to the Lak tribes of the Delfān and Selsele divisions[46] already mentioned in §1.2, several sources relate the presence of sizeable groups of Lakophones among Northern Lori-speaking tribes of Pish-e Kuh.[47]

At present, Laki dialects are spread in a region wedged between the SK and the Lori ethno-linguistic blocs, unofficially known as Lakestān. This territory includes the Counties of Kuhdasht, Delfān, Selsele, Borujerd and Khorramābād (up to Khorramābād city) in present-day Lorestān Province, and stretches northwards and eastwards to comprise the Lak communities settled in southeastern Kermānshāh Province and southern Hamadān Province. Groups of Laki speakers are also present in Ilām Province, especially in the County of Darre Shahr, in the northern part of the Counties of Shirvān and Chardāvol[48] and in the District of Badre.[49]

Beyond this rather compact core, minor Laki-speaking islands are reported in northern Iranian provinces (e.g. Gilān, Khorāsān and Māzandarān).[50] Small pockets of Laki speakers are also located beyond the

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[46] The three major tribes of the Delfān division are the Kākāvand, Mumivand and Ivativand. Important tribes of the Selsele division are the Hasanvand, Kulivand and Yusufvand (among others, cf. Rawlinson 1839: 107; Edmonds 1922: 343). A more recent account can be found in Amanolahi (1370/1991: 165-169).

[47] The members of the Beyrānvand tribe of the Bālā Gerive confederacy are said to speak a Laki dialect (Rabino 1916: 6; Mann 1910: xxiii; Edmonds 1922: 340; Blau 1993: 93). The Tarhān division is also reported as largely Laki-speaking in Mann (1910: xxiii). This observation is partly confirmed by Amanolahi (1370/1991: 55), who accounts for the presence of Laki-speaking groups within the Tarhān division, although they are not described as the majority.

[48] The 'Khezel' vernacular, classified by Fattah (2000: 7, 28) as a variety of Laki, is spoken in this region.

[49] According to Fattah (2000: 7), a dialect akin to Laki is spoken by a section of the Hendemini tribe inhabiting the area of Badre.

[50] Lak tribes were forcibly resettled in the northern Iran during Nāder Shāh Afshār's rule (1736–1747). Hamze'i (2015) relates the presence of Lak speakers in Manjil (Gilān Province), Kalāt and Dargaz (Khorāsān-e Razavi Province) and Kalārdasht (Māzandarān Province). Izady (1992: 78-85) provides a detailed list of Laki-speaking tribes inhabiting these regions. Mircherāghi (1369/1990) is a description of the Laki dialect of Kalārdasht, known as *Khʷājavandi*. According to Fattah (2000: 57), besides Laki, a section of the population of Kalārdasht speaks a variety of SK.

Iraqi border (particularly around Khānaqin and Kifri), nearby Kāshān and Qom, in Fārs, in Sistān va Baluchestān and as far as Anatolia (Izady 1992: 78-85), although the actual association of these groups to the Laki ethno-linguistic complex needs to be checked more carefully. The total number of Laki-speakers has been estimated at around a million people (Fattah 2000: 4, 10), but this figure is probably overstated.[51]

Some early accounts on Laki come from the 19th and early 20th century reports of travellers, explorers and political officers, who generally recognise it as a language distinct from Lori.[52] Ever since, no major advances in our knowledge of Laki dialects have been made and the question of the genetic affiliation of Laki, and of its relationship with other West Iranian languages and dialects, remains for the most part unanswered.[53]

Most scholars agree in considering Laki as a Northwestern Iranian variety (or group of varieties), constituting the southernmost cluster of the Kurdish language group.[54] However, only some of these explicitly regard Laki dialects as varieties of SK. Others maintain a more cautious approach, admitting the possibility of classifying Laki as a Kurdish dialect, yet underlining that several commonalities with Northern Lori would allow to call it a mixed language, transitional between the Kurdish and Lori language blocs.[55] Alternative and perhaps not sufficiently investigated views, such as Izady's (1992: 174-175), assert a closer affinity of Laki to Gorani/Hawrami dialects.

Indeed, Laki shows commonalities with other Kurdish dialects, in particular with the CK and SK groups. These include phonological features (e.g. phonemic opposition between /l/ and /ł/ and /r/ and /ř/;

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[51] It is possible that the number of speakers of Laki as primary language does not exceed the hundreds of thousands (https://www.ethnologue.com/language/lki, accessed Sept. 2021).
[52] See, for instance, Edmonds (1922: 340): "Two distinct though related dialects are spoken in Luristan, Luri by the tribes of Bala Gariveh except the Bairanavand, Lakki by the Bairanavand and the tribes of Pish-i-Kuh. I have not the erudition necessary to discuss these dialects, but I would class Luri as a dialect of modern Persian, while Lakki has much in common with modern Kurdish". A similar statement is reported in Edmonds (2010: 186).
[53] See Shahsavari (2010) and Aliyari Babolghani (2019).
[54] See Minorsky (1943: 75); Windfuhr (1989a: 248, 1989c: 294); Blau (1989a: 328, 1993: 93); Lazard (1992: 215); Schmitt (2000: 77); Fattah (2000: 55-62); Asatrian (2009: 12).
[55] See the discussion in Anonby (2004-2005).

common realization of the group *ng* as [ŋ]),[56] morphological features (e.g. presence of a definite marker *-a*/*-ka* and of an 'open compound construction') and lexical traits. As with SK, they are characterized by the presence of a plural collective marker *-al*.

On the other hand, typically Laki seem to be the form *(=a) ma-* of the indicative marker, the form *wiž* of the reflexive marker, a series of particular postverbs paralleling common Kurdish preverbs, the presence of particular postpositions and verbal endings, as well as a series of peculiar vocabulary items (Fattah 2000: 61-62). Moreover, Laki differs from both its northern and southern neighbours (i.e. SK and Lori) in its alignment patterns, showing forms of agentiality in the conjugation of past transitive verbs. Much like CK, these involve the obligatory cross-reference of an Agent via a bound pronoun.[57]

As I personally observed, mutual intelligibility between Laki and most SK varieties is possible, although it may require a certain degree of effort and acclimatization, especially on the part of SK speakers. This degree is certainly lower for speakers of so-called Laki-Kermānshāhi and Kordali varieties which, despite being devoid of any form of agentiality as most SK dialects, share additional features with neighbouring Laki parlances.

Unfortunately, we still know very little about Laki internal variation. A tentative dialect distinction into Pish-e Kuh and Posht-e Kuh Laki, respectively spoken "in the Luristan province of Iran and adjacent areas" and "in the Ilam and Kermanshahan provinces of Iran, and in an area in Iraq across the border from Ilam" has been proposed by Anonby (2004-2005: 11). However, this suggestion seems somehow at odds with the information on dialect distribution provided by Fattah (2000), who asserts that varieties of Laki are almost exclusively spoken in northern Lorestān (i.e. historical Pish-e Kuh), with only a few Laki-speaking islands occupying the easternmost counties of Ilām Province (i.e. historical Posht-

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[56] Note, however, that these features also characterize varieties of Gorani/Hawrami, and possibly other varieties in the region. Therefore, it is unclear whether they are good diagnostics for dialectological attributions, or should rather be considered as broader areal phenomena.

[57] For a more thorough discussion of alignment patterns in Laki, see Dabir-Moghaddam (1392/2013).

e Kuh), still on the eastern slope of the Kabir Kuh. The Posht-e Kuh region is otherwise reported as mainly SK-speaking (see §1.3.1.3).[58]

As for the thorny question of the Laki speakers' self-perception raised in Anonby (2004-2005), it shall be kept in mind that, as van Bruinessen (1992: 37) aptly stated, "ethnicity is a fluid thing and, to some extent, at least voluntaristic. It is not nature-given, one does not necessarily belong unambiguously to a specific ethnic group. Everyone has a number of partially overlapping identities, and it depends on the situation which ones he or she will emphasize or deemphasize". The observation that the Laki speakers of Pish-e Kuh preferably identify themselves as Lor, while Laki speakers of Posht-e Kuh identify alternatively as Lor or Kurds (Anonby 2004-2005: 8) should be considered in view of the above.

Based on my own experience among speakers of Kākāvandi Laki, I can safely assert that most of them define themselves primarily as Laks, without specifying if this has any implication in considering themselves part of the Lori or Kurdish ethnocultural complexes. It appeared to me that the Laki ethno-linguistic identity usually supersedes any other "higher-ranking" or broader identity. Nonetheless, Laki speakers are well aware of occupying an "intermediate" position (be it geographic, ethnic, linguistic, etc.) between the Kurdish and Lori continua[59] and shifting self-definitions, varying according to different communicative situations and interlocutors, should not be surprising at all. Even so, the Laki speakers consulted typically perceive their mother tongue as a peculiar kind of Kurdish.

Concerning social prestige, my observations on Laki largely coincide with Anonby's (2004-2005). Due to the high level of social bias surrounding Laki-speaking communities of Kermānshāh Province, outsiders tend to associate Laki vernaculars (and by extension also Laki-Kermānshāhi varieties, showing typical Laki features) with "cultural

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[58] Only few historical sources (e.g. De Morgan 1904: 4) and contemporary studies (e.g. Windfuhr 1989c: 294; Amanolahi 1370/1991: 57) make reference to the presence of sizeable groups of Laki speakers in Posht-e Kuh.

[59] This general awareness is attested by a recurrent pseudo-etymology of the ethnonym 'Lak', often explained by native speakers as being formed by the 'L' of Lor and the 'K' of Kurd. This ethnic name, however, is most likely related to the Indic numeral for 100,000, used in Safavid historical sources and administrative documents to count tribal households (numbered by *lak* of families), see Potts 2016: 248ff.

conservativism, rurality and economic deprivation" (Anonby 2004-2005: 14). Although Laki parlances do not seem to be critically endangered in the communities I observed, negative attitudes possibly emerging among native speakers due to external bias may be detrimental for their survival in the long term, encouraging Laki speakers to avoid passing on linguistic knowledge to younger generations of speakers.

Early accounts and notes on Laki dialects (particularly concerning lexicon) can be found in De Morgan (1904) and Soane (1921). More recent resources include dictionaries and glossaries in Persian (Karimpour 1382/2003; Kiyāni Kulivand 1390/2011; Izadpanāh 1391/2012), a wordlist in Anonby (2003) and a few isolated words in Kiā (1390/2011). Lazard (1992b) and Aliyari Babolghani (1396/2017) are two descriptions of Laki varieties of the Delfān area. [60] Mohammadirad (2020) contains a typological description of pronominal clitics in Laki Kākāvandi and Harsini. Belelli (2020) is a grammatical sketch of Kākāvandi Laki with a textual appendix. Many studies on Laki society, culture and folklore, occasionally providing additional linguistic information, are also available in Persian (e.g. Hamze'i 1385/2006).

1.3.3 Lori

In its broader linguistic definition, the term 'Lori' applies to a series of related Iranian varieties spoken by both settled and nomadic people inhabiting the area of the Zagros range more or less coinciding with the territorial span of historical Lorestān. According to the political geography of present-day Iran, the Lori-speaking area can be said to extend from the territories south of Nahāvand city (Hamadān Province) and south of Khorramābād city (Lorestān Province), to encompass large sections of the present-day Provinces of Khuzestān, Esfāhān, Chahārmahāl va Bakhtiāri and Kohgiluye va Boyer Ahmad, up to northern Fārs.

The varieties of the Lori language continuum are commonly classified, alongside Persian, within Southwestern Iranian.[61] As for their internal

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[60] Besides the description of a Laki variety of the Delfān region, Aliyari Babolghani's comparative study includes three Lori dialects (Haft Lang Bakhtiāri, Darre Jozāni and Sagvand), two SK dialects (Kalhori and Gahvāre'i) and a Gorani dialect (i.e. Gawrajuyi).

[61] Specifically, they form with Shushtari-Dezfuli, Davāni, Sivandi and other Fārs dialects the 'Perside' group of Southwestern Iranian (Windfuhr 2009: 13).

classification, two (MacKinnon 2011) or three (Anonby 2003) dialect groups are generally distinguished. The main isogloss, roughly coinciding with the course of the river Āb-e Dez, runs between a Northern group (i.e. Lori "proper", Lorestāni or less frequently Feyli) including all the varieties spoken in historical Lor-e Kuchek,[62] and a Southern group including the dialects spoken in historical Lor-e Bozorg.[63] The Southern group is seen by Anonby (2003) as divided into Bakhtiāri, with about a million speakers, and a smaller group of remaining varieties, themselves labelled as Southern Lori.

Northern Lori dialects are spoken alongside Laki by many ethnic groups of historical Pish-e Kuh.[64] They are almost uniformly spread east, west and south of the Laki speaking areas, from Nahāvand (Hamadān Province), Borujerd and Khorramābād (Lorestān Province), up to Andimeshk (Khuzestān Province) and west of Kuhdasht up to the easternmost counties of Ilām Province.

In addition to the Lori-speaking Hendemini population of the counties of Badre and Darre Shahr (eastern Ilām Province), Lori-speaking islands are reportedly found on both sides of the Iraq-Iran border, in a region roughly comprised between Sālehābād in the north and Dehlorān in the south (Fattah 2000: 7). However, the belonging of these parlances to Lori rather than to SK has never been verified in the field. Furthermore, Fattah (2000: 5, 42) accounts for the presence of historical Lori-speaking communities in Kermānshāh Province, particularly in the city of Kangāvar and in a few villages in the County of Eslāmābād-e Gharb (Fattah 2000: 7).

Prolonged Laki-Lori contact in northern Lorestān has led to convergence between these two language clusters, especially concerning lexicon, [65] eventually shaping them as two opposing yet symbiotic interfaces between contemporary Northwestern and Southwestern

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[62] These include the Gyāni (or Gioni), Khorrāmābādi, Chagani and Bālā-Gerive'i dialects.

[63] These include the Boyer-Ahmadi, Mamasani and Kohgiluye dialects, with the optional addition of Bakhtiāri.

[64] The Bālā Gerive (inhabiting the mountainous region south of Khorramābād and north of Andimeshk in Khuzestān Province) and Tarhān people (inhabiting the western and south-western regions of present-day Lorestān, on the edge of Posht-e Kuh) are the main ethnic groups of historical Pish-e Kuh, speaking Lori dialects.

[65] As revealed also by the lexicostatistic analysis in Anonby (2003).

Iranian. So far, little linguistic research has been carried out on most Northern Lori varieties and many of them are still awaiting documentation and description.[66]

1.3.4 Gorani

The last major language group historically spoken in the region is Gorani/Hawrami. The core-area of diffusion of so-called Gorani/Hawrami dialects is the Awrāmān region, including the territories around Pāve and Nowsud, on the north-western tip of Kermānshāh Province, and some adjoining areas east of Halabja, on the Iraqi side of the border.[67]

Besides the dialects spoken there, usually referred to as 'Hawrami' or 'Hawramani' proper, Gorani varieties are also spoken around Gahvāre, Kerend, Qasr-e Shirin and Sarpol-e Zahāb, as well as in the enclaves of Kandule, north of Kermānshāh city, and Qorve, in Kordestān Province (Mahmoudveysi & Bailey 2013: 2). Beyond the Iraqi border, pockets of Gorani-speakers are found nearby Khānaqin, Kirkuk, Koy Sanjaq and Mosul, in an area inhabited by ethnic Bājalān, Shabak, Sārli and related groups (Fattah 2000: 63-64; MacKenzie 2002).[68] No reliable estimate on the number of Gorani/Hawrami speakers is currently available, but sources speak of several tens of thousands (Leezenberg 1993: 6).

On strictly linguistic grounds, Gorani is currently classified by most scholars as a Northwestern Iranian language independent from Kurdish. However, as so often in the area of west Iran we are dealing with, linguistic taxonomies can be at odds with native speakers' self-perceptions and most speakers of Gorani/Hawrami dialects would not hesitate to define themselves as Kurds in ethno-linguistic terms.[69] It should also be emphasized that the label Gorani, applied here and elsewhere as a cover

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[66] For further bibliography see MacKinnon (2011).

[67] The city is sadly remembered for the atrocities (systematic destructions of villages, massive deportations and resettlements, poison gas attacks against the civil population) of the Anfal campaign, carried out by the Baathist government in the final stages of the Iraq-Iran war (1980-1988).

[68] According to Fattah (2000: 63) the Shabak and Sārli groups pertain to the Kākā'i confederacy. Maps showing the distribution of Gorani varieties are contained in Mahmoudveysi et al. (2012: 6) and Mahmoudveysi & Bailey (2013: 6).

[69] See Leezenberg (1993) for a discussion of this topic.

term for this group of present-day dialects, does not seem very current among native speakers and neighbouring communities[70] and its overall appropriateness is a matter of debate.

Concerning the current distribution of Gorani/Hawrami dialects, many scholars are prone to thinking that the sparse Gorani "speech islands in a sea of Kurdish" (MacKenzie 1961b: 73) we observe today, might be the remnants of an earlier, wider area of diffusion of Gorani, that was later overlaid and eroded by the progressive spread of Kurdish parlances. The Gorani substratum would thus underlie observable differences characterizing the CK and SK groups as compared with NK. The question cannot be further pursued here, but possible alternatives to this scenario have been put forward.[71]

The relationships among individual Gorani/Hawrami varieties are still poorly understood. [72] It is generally agreed upon that Hawrami represents the most conservative form of Gorani, retaining a more complex morphology in comparison to other dialects. With its estimated 23,000 native speakers in the year 2000, Hawrami is classified as 'definitely endangered', with children no longer learning the language as mother tongue (Moseley 2010).[73]

Besides indicating a bundle of contemporary Iranian varieties, however, the term 'Gorani' has also been used in the literature to refer to 'literary Gorani' (or 'Gorani *koinê*'). In this sense, the term denotes the

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[70] Speakers of Gorani varieties, as those of other local dialects, usually refer to their vernacular simply as *kurdī* 'Kurdish', even if they are generally aware that "their Kurdish" differs considerably from neighbouring varieties. Other endonyms used for Gorani dialects are tied to tribal (e.g. Kākā'i, Shabaki, Bājālāni) or geographic labels (e.g. Kandulai, Hawrāmi). Outsiders may refer to the Gorani-speakers of Iraq as Mācho(zuwān), from Gor. *māčo* 'He says' (Mahmoudveysi et al. 2012: 3; Mahmoudveysi & Bailey 2013: 2 fn. 8).

[71] See MacKenzie (1961b); Windfuhr (1975); Leezenberg (1993); Jügel (2014); and Haig (2018) on this topic.

[72] See Bailey (2018: 551ff.) for a preliminary investigation on internal variation in Gorani.

[73] Note, however, that this level of endangerement might not apply uniformly to all Gorani/Hawrami speaking communities: for instance, intergenerational language transmission is still very common in the area of Pāve and Nowsud (Masoud Mohammadirad p.c.). Standard references for Gorani/Hawrami dialectology are Mann & Hadank (1930) and MacKenzie (1966). More recently, the efforts for the documentation of Gorani varieties have been resumed by the project "Documentation of Gorani, an endangered language of West Iran" of the DoBeS (Dokumentation Bedrother Sprachen) program, which resulted in the publication of two monographs on the Gorani varieties of Gawraju (Mahmoudveysi et al. 2012) and Zarda (Mahmoudveysi & Bailey 2013).

language of written and oral transmission of the sacred scriptures (*kalām*) of the Ahl-e Haqq religious community, as well as a closely related literary language that emerged as a common written medium for poetic expression at the court of the Ardalān principality (centred in present-day Sanandaj) between the 14th and the 19th century A.D.[74] The promotion of Gorani literature by the Ardalān court fostered the diffusion of this literary medium in central west Iran, where it is still used and understood by native speakers of various regional vernaculars.

The composite character of literary Gorani led scholars to describe it as a *koiné* or continuum, differing to a varying extent in morphology and syntax from all existing dialects (MacKenzie 2002), yet being equally "intelligible to speakers of a range of 'Zagrosian' languages" (Kreyenbroek & Chamanara 2013: 151). As MacKenzie (1965: 258) observed, speakers of different vernaculars often attribute the phonetic values of their own dialects to the written Gorani texts while performing them orally,[75] a fact that contributes to strengthen speakers' perception of this language as "their own" traditional idiom for poetry, epics and (in the case of the Ahl-e Haqq communities) sacred literature. This sense of close affinity between literary Gorani and local vernaculars is clearly reflected in Izadpanāh's attribution of the label 'Laki' to a text composed in a form of literary Gorani (Izadpanāh 1990; 1384/2005).

Research on the diffusion of literary Gorani in the central and northern Zagros area is still scanty and only a small number of literary Gorani texts have been fully edited and studied.[76] At the present stage of knowledge, there is no full answer to the crucial question of how this common literary language contributed to shape the linguistic geography of present-day central west Iran, although there is broad consensus that this has been the case.

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[74] Literary Gorani was eventually superseded by CK (Sorani), which rose and became widespread at the nearby court of the Bābān principality, with capital in present-day Sulaymāniya.

[75] Oral recitations of literary Gorani texts, particularly episodes of the Shāhnāme ('The Book of Kings'), the Iranian national epic, can still be heard in central-west Iran, but this time-honoured tradition is currently preserved only by a small number of (mostly elderly) performers.

[76] These include Mokri (1956; 1966; 1967; 1977). Two recent contributions on epics in literary Gorani are Chamanara (2013; 2015).

1.4 Classification of Harsini

The variety described in this study, hereafter referred to as Harsini,[77] is spoken as mother tongue by the native inhabitants of the city of Harsin. Moreover, despite the scanty documentation of the linguistic situation in rural areas, it can confidently be stated that varieties akin to Harsini are spoken in other localities of Harsin County, as attested by the data available from the villages of Parive and Sarmāj-e Hosseinkhāni.[78]

According to the classification proposed by Fattah (2000) and outlined in §1.3.1.1, Harsini is included within the Laki-Kermānshāhi group of SK, together with the vernaculars of Bisotun, Sahne, Chehr and Pāyravand. As it will be illustrated in Part II, however, this variety can be better recognised as intermediate between SK dialects of the Kermānshāh area and Laki "proper" (as defined in §1.3.2), proving in many ways closer to the latter than to geographically more distant SK varieties (such as, for instance, Kalhori varieties spoken in the west of Kermānshāh Province). Indeed, as Fattah (2000: 10) acknowledges, the Laki-Kermānshāhi and Kordali groups stand out for their additional commonalities with neighbouring Laki dialects as compared to other SK groups, particularly in morphology and lexicon.

In the case of Laki-Kermānshāhi varieties, common morphological features include the form *(=a) ma-* of the indicative marker, the form *homa* of the second person plural free pronoun, a series of peculiar complex prepositions and postverbal particles and the form *wiž* of the reflexive marker. Fattah (2000:13) observes that due to this overall closeness to Laki, speakers of other SK dialects normally need to invest more time and effort in verbal interactions with speakers of Laki-Kermānshāhi varieties (Fattah 2000: 13); still, the level of mutual intelligibility remains globally high.

Fattah (2000: 23) further states that a certain gradation in the presence of typical Laki features is observable within the Laki-Kermānshāhi group:

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[77] Harsini is the common endonym used by speakers to refer to this variety. The label is attested in Text [1:12], as further specification for *kwirdī* 'Kurdish'. However, native speakers may equally refer to this vernacular as 'Laki' if the communicative situation allows it, as happens in the DoBeS Archive materials.

[78] The variety of Parive is exemplified by Text 1 and Text 7 of the corpus in Part III, while that of Sarmāj-e Hosseinkhāni is documented by the DoBeS Archive materials.

proceeding from Harsin and Chehr northwards and westwards, typical Laki traits progressively decrease, while the similarities with neighbouring SK varieties increase. Harsin and Sahne are at the opposite ends of the spectrum, with the first possessing the highest number of commonalities with Laki "proper" (including some additional lexical items, cf. §7.1) and the second more often aligning with common SK features.[79]

On the other hand, all Laki-Kermānshāhi dialects differ from Laki in the use of certain verbal endings (the 2SG and 2PL endings in the case of Harsini) and bundle together with the rest of SK in alignment patterns, showing straightforward accusative (or 'neutral') alignment throughout their verbal system. The latter feature has been taken by Fattah (2000) as the primary isogloss distinguishing SK varieties from Laki, as well as the main reason for including Harsini and related Laki-Kermānshāhi vernaculars within the SK dialect group.

Overall, the evidence from Harsini presented in this study confirms the data provided by Fattah (2000), which depict this vernacular as intermediate between SK and Laki "proper". It has never been specified in the literature, however, that Harsini is not the only (and perhaps not even the majority) linguistic variety spoken in Harsin. In fact, as already outlined in §1.2, a considerable share of the city and the county's inhabitants is of Lak – particularly Kākāvandi Lak – origin and speaks a dialect akin to other Laki varieties of Lorestān. This crucial information on linguistic diversity within the city is overlooked in both Fattah (2000) and Mirdehghan & Moradkhani (2010).

The general impression is that those two varieties, symbiotically spoken in the city, have been kept more or less distinct by the relative independence of the originally sedentary vs. originally mobile components of the population, reflected also in their occupation of different neighbourhoods, and ultimately deriving from the troubled relationship they have established with each other starting from the mass sedentarization of the Kākāvand tribal households in the area.[80]

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[79] Exemplary is the use, in the dialect of Sahne, of the indicative marker *a-* instead of the common Laki and Laki-Kermānshāhi form *(=a) ma-*.

[80] A study addressing the contexts of use of each variety and the accommodation strategies (especially in relation to alignment patterns) adopted by Harsini and Kākāvandi speakers in communicative interactions, might be an interesting topic for future investigations.

When it comes to group identity and self-representation, Harsini speakers tend to draw a rather sharp dividing line between themselves and neighbouring communities of Laki speakers, even if they seem less categorical in distinguishing their own linguistic variety from Laki as a whole. In fact, Harsini speakers were found to refer to their language both as Kurdish and as Laki, without manifesting any clear preference for any of these labels.

Concerning linguistic vitality, one can observe an increasing tendency among native speakers to neglect teaching Harsini to younger generations. In general, they tend to perceive Persian or other regional varieties as more profitable in a perspective of social advancement, while their attitudes towards the variety they speak are often negative.[81] Finding young people with a good active command of Harsini is becoming rarer, even if passive competence is still quite common among younger people. Overall, the use of the vernacular in family and social environments is shrinking at a high rate, a situation that exposes Harsini to a concrete risk of extinction in the foreseeable future.

Furthermore, lacking a written norm and any well-grounded literary tradition, Harsini is not normally used for writing purposes. Occasional attempts at representing the language in written form are found in a few printed booklets of poetry and in conversations across the new media (e.g. websites, blogs, forums, social networks). In the majority of cases, the writing system employed is Arabic-based and most often consists in an adaptation of Persian orthographic conventions. In a few instances, it is possible to witness the application of the Arabic-based script used for Kurdish.

The general impression concerning Kākāvandi Laki, whose study goes beyond the scope of this book,[82] is that it preserves a higher degree of vitality in comparison to Harsini. The Kākāvandi dialect is still normally passed on to younger generations, who use it in everyday interactions with family and peers. A good amount of resources in Kākāvandi and closely related Laki varieties are available on the internet, and movies and other types of audio-visual material are easily accessible.

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[81] Many Harsini speakers manifested perplexity regarding my interest for their dialect, which they perceived as unimportant and silly.

[82] See Belelli (2020) for further information on this Laki dialect.

This does not mean necessarily that Kākāvandi is immune from processes of linguistic decay. Negative attitudes towards this vernacular and Laki varieties in general on the part of neighbouring social groups might represent a risk factor for the vitality of these idioms in the medium and long term, discouraging their transmission to future generations. Before this happens, they need to be thoroughly documented and described and, in this respect, provide a wide and open field for future research.

1.5 Fieldwork procedure

Field research for the completion of this documentation project was carried out during three individual journeys in Kermānshāh Province and northern Lorestān. The trips were made between January and April 2014 at a distance of one or two weeks from one another, and lasted two months in total.

The fieldwork produced a corpus of more than two hours of connected speech,[83] recorded from native speakers of various spots of the County of Harsin (i.e. Bisotun, Chālābe, Harsin and Parive), as well as a number of samples in the Kākāvandi Laki of Darb-e Gonbad (Lak. *dargoma*, Kuhdasht County, Lorestān Province). The recorded material mostly consists of traditional folktales and anecdotes, representative of the oral narrative repertoire of the region. For the aims of the present study, I selected only the materials collected in Harsin from speakers native to the city and the neighbouring village of Parive.

The first visit to the Province of Kermānshāh was planned for the beginning of 2014. During the first trip (January 2014), I mostly stayed in the city of Kermānshāh, where I met language consultants from Sahne and Harsin. During daily visits, I could collect spoken samples in the village of Chālābe and the city of Bisotun. Towards the end of my stay, thanks to the assistance of Prof. Mohammad Rezā (Fariborz) Hamze'ī, I was introduced to Dr. Akram Bināyān, who agreed to host me in Harsin and helped me with the arrangement of the first interviews with Harsini and Kākāvandi speakers in the city. At an initial stage, the recordings were

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[83] By 'connected speech' is intended a naturalistic spoken text spontaneously performed by the informant(s) without any restriction or direction imposed by the researcher.

carried out at Dr. Bināyān's private house. However, I soon perceived that consultants were more disposed to speak spontaneously in a familiar environment and this persuaded me to start carrying out daily visits to their private homes, where Texts 1, 3, 4 and 7 were collected.

During the second visit (February 2014), I could spend more time in Harsin thanks to the kind hospitality of the Jahānbakhshi family. During my stay at their house I could focus more on direct elicitation of words and sentences, and I was able to record Texts 5 and 6.

During the third and last visit to Kermānshāh (March 2014), I was hosted by the Sheikhi family in Kermānshāh. On that occasion, I started working on a parallel collection of Kākāvandi Laki speech samples, while devoting the remaining time to a preliminary transcription and translation of the Harsini texts already gathered. I could also spend some days in the village of Darb-e Gonbad (northern Lorestān), where additional Kākāvandi Laki materials were collected.

All recordings were made in a linear WAV-format at 44KHz frequency, using an Olympus LS-11 recorder with built-in microphones. The use of this tool could assure that the recording sessions were held in a spontaneous and relatively unintrusive situation. The language used in my interactions with language consultants was Persian. I tried to intervene as little as possible while recording, in order to avoid interrupting or influencing their flow of speech. However, this cautious approach could not forestall the presence of sporadic cases of code-mixing and code-switching to Persian, which are nonetheless an expected phenomenon in the context under study.

Seven Harsini texts were finally selected to be included in this work on the basis of content, quality of recording and fluency of speech. Their total duration is 58:53 minutes. For all of them, a rough transcription and an English translation could be produced in situ. Uncertain passages were later checked and modified once back in Italy, consulting native speakers whenever necessary.

The software Adobe Audition was used to process the recordings, reduce ground noise, delete unmeaningful silences and adjust volume. After the development of a consistent transcription system based on the Latin script, the texts were entered into the software program FLEx

(FieldWorks Language Explorer)[84] to be glossed and analyzed, although a good part of this work has been done manually. In parallel, a basic lexicon was created, to be later integrated with the linguistic forms contained in the grammatical sections.

Only at a late stage of the research, at the beginning of October 2015, I could access the audio files stored in the DoBeS archive of the Max Planck Institute for Psycholinguistics, containing some unprocessed language materials collected by Dr. Parvin Mahmoudveysi in Kermānshāh Province, while working on the project "Documentation of Gorani, an endangered language of West Iran".[85] The recordings, labelled as laki_conv_1 and laki_conv_2, consist of two interviews of 21:18 and 45:50 minutes and later revealed themselves as good samples of two different varieties of the so-called 'Laki-Kermānshāhi' group. The first (laki_conv_1) is a conversation with a thirty-six year-old female speaker born and raised in the village of Sarmāj-e Hosseinkhāni,[86] while the second (laki_conv_2) is a conversation with a male speaker from the region north and east of Kermānshāh city, where so-called Pāyravand vernaculars are spoken.

Considering the close proximity of the variety exemplified by laki_conv_1 to the vernacular of Harsin, I have deemed it appropriate for the purposes of this study. After having completed a summary transcription and translation of the text, I selected a few excerpts to include as example sentences in the grammatical description.

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[84] FLEx is an open source software developed by SIL International. The software is designed to help field linguists perform many common language documentation and analysis tasks, e.g. eliciting and recording lexical information, creating dictionaries, interlinearizing texts, analyzing discourse features and studying morphology.

[85] The recordings are available at https://archive.mpi.nl/islandora/object/tla%3A1839_00_0000_0000_0018_03DC_B (Accessed Sept. 2021). I wish to thank Parvin Mahmoudveysi for allowing the use of the DoBeS materials in my research.

[86] This village is located in the Shizar Rural District (District of Bisotun, Harsin County).

1.6 Research limitations and shortcomings

Although the decision to focus solely on Harsini might appear limiting, the documentation and description of a virtually unknown variety revealed itself as a challenging task for a single researcher in the field. Hence, this study suffers from more or less unavoidable shortcomings the reader should be aware of from the very beginning.

First, the need for rapid collection of linguistic information, added to a few restrictions in my freedom of movement and interaction with local residents, especially at the beginning of my stay, impeded a more balanced selection of consultants on the basis of significant sociolinguistic traits (e.g. age, gender, education level, social group). The availability of texts with a greater degree of diversity regarding those parameters could have improved the description considerably. However, luckily enough, I could rely on few but good consultants, who were representative of both genders, had a good command of their own vernaculars and were both willing and capable to provide spontaneous speech samples, as well as supplementary linguistic information.

Another evident limit concerns the typological uniformity of the textual samples. The Harsini corpus on which the linguistic analysis is based consists mostly of traditional narratives and folktales in the form of monologues. Other categories of texts (e.g. everyday conversations, media broadcasts, descriptions of real-life events or local customs and crafts) are essentially lacking. Underdiversified linguistic material is likely to affect and compromise the quality and quantity of available data sets, particularly concerning vocabulary, and eventually return a partial image of the language under study. If the recourse to direct elicitation from a lexical questionnaire has been of utmost importance to enrich the attested lexicon, the availability of the DoBeS materials was crucial for clarifying difficult aspects of grammar and to complement the study with examples and types of linguistic structures otherwise unattested in the primary Harsini texts.

An additional problem concerned the lack of adequate acoustic analyses of spoken samples. The transcriptions and the phonological description were compiled relying primarily on my capability of hearing and distinguishing sounds. Future laboratory measurements and/or a double check with the help of trained native speakers will enable the

amendment of remaining mistakes and idiosyncrasies. Most of the problems described so far could have been overcome, or at least mitigated, if the time spent on the field would have been longer. Still, Dimmendaal (2001: 68) points out that that there are always limitations in the results of fieldwork, however long or intensive it may be.

Part II

Chapter 2: Phonetics and phonology

2.1 Consonants

The Harsini phonemic inventory includes 24 consonants /p, b, t, d, k, g, q, č, j, f, v, s, z, š, ž, x, h, m, n, ŋ, l, ł, r, ř/ (among which /ŋ, ł, ř/ are of uncertain phonemic status), two semi-vowels /w, y/, and three marginal phonemes /ʔ, ġ, ʕ/. They are summarized in Table 4 according to their normal point and manner of articulation:

Table 4: Consonant inventory [87]

	Labial	Dental/ alveolar	Post-alveolar	Velar	Uvular	Pharyngeal	Glottal
Stops/Affricates							
Voiceless	p	t	č	k	q		(ʔ)
Voiced	b	d	j	g			
Fricatives							
Voiceless	f	s	š	x			h
Voiced	v	z	ž	(ġ)		(ʕ)	
Nasals	m	n		*ŋ			
Laterals							
Plain		l					
Dark		*ł					
Vibrants							
Tap		r					
Trill		*ř					
Semivowels	w		y				

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[87] An asterisk * marks consonants of uncertain phonemic status. Parentheses ( ) mark marginal phonemes.

2.1.1 Notes on the realization of consonant phonemes

Many Harsini consonant phonemes exhibit a range of phonetic realizations. The core phonetic value is reported on the left, with some considerations on conditioned variation on the right. Unless otherwise stated, the phonemes occur in word-initial, medial and final positions:

i. **Marginal phonemes.** The three marginal consonant phonemes of Harsini occur predominantly in loanwords.[88] They are unevenly realized throughout the texts recorded, very much depending on the sociolinguistic history and literary background of the speaker:

/ġ/ [ɣ]   Voiced (post-)velar fricative. The nature and status of this sound in the Harsini consonant system is problematic, as its contrastive value is not supported by unambiguous minimal pairs, except perhaps word-initially (§2.1.2). It may occur in both borrowed Iranian words and loans of ultimate Turkic or Arabic origin, e.g. *ġazā* [ɣaˈzɑː] 'fate, destiny' (Pers. *qaża*).[89] Harsini speakers, however, rarely produce this sound in items having /ġ/ in Persian, as its normal Harsini counterpart is /q/ (see below). Variation in such cases is likely related to register and/or the degree of literacy in Persian. This is suggested also by the occurrence of *duġ* [duːɣ] 'buttermilk' and *duruġ* [duˈɾuːɣ] 'lie' in a case of code-switching (cf. [5:54]), instead of *duq* [duːq], *duru* [duˈɾuː] (cf. [6:191]).

/ʕ/ [ʕ]   Voiced pharyngeal fricative. E.g. *ʕarus* [ʕaˈɾuːs] 'bride'. This phoneme is marginal in the system, being realized word-initially only in a small number of words (generally of Arabo-Persian origin). It is usually dropped in medial

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[88] In all of the cases we observed in the data, loanwords of Arabic origin found in Harsini are also attested in Persian. The large majority of them likely entered Harsini via Persian and can thus be considered as Persian loans of Arabic origin. Whenever a term of non-Iranian origin is quoted in its Persian form for comparison with a Harsini equivalent, it will consistently be marked as 'Pers.', regardless of its ultimate origin.

[89] Persian /ġ/, as its counterpart in Harsini, is characterized by a high degree of conditioned variability. On a diachronic level, it results from the convergence of an inherited voiced velar fricative [ɣ], of Arabic voiced uvular fricative [ʁ] (written as *ghayn*) and voiceless uvular stop [q] (written as *qāf*), and of Turkic g and k before back vowels. See Windfuhr (1979: 138-139; 1997: 682).

position, almost systematically triggering the compensatory lengthening of a preceding vowel: e.g. *baʕd* [baːd] 'after'. It can hardly be considered part of the phonological system of Harsini. Its presence in transcription does not invariably indicate a realization [ʕ]. Most often, <ʕ> is just a graphic notation facilitating the identification of the original Persian and Arabic lexeme in orthography (as in Mahmoudveysi et al. 2012: 10; Mahmoudveysi & Bailey 2013: 9), meanwhile drawing the reader's attention on "the possibility of related phonological effects in the transferred form" (Bailey 2018: 56).

/ʔ/ [ʔ]   Glottal stop, as in Pers. *soʔāl* 'question'. Its occurrence is limited. It is sometimes realized in careful delivery of loans of Arabo-Persian origin, especially in intervocalic position. It is usually absent in more phonetically integrated loans: e.g. *qwirān* [qwəˈɾɑːn] 'Quran' (Pers. *qor'ān*). It can be substituted by a glide in words such as *fāyīda* [fɒːjiˈda] 'benefit' (Pers. *fā'ede, fāyede*).

ii.   Stops/Affricates:

/p/ [p]   Voiceless bilabial plosive, as in Pers. *panj* 'five'. E.g. *čap* [čap] 'left'. This phoneme is pronounced as slightly aspirated [pʰ] in syllable-initial position before vowels, e.g. *pül* [pʰyːl] 'money', *matape* [mataˈpʰeː] 'he/she strikes'.

/b/ [b]   Voiced bilabial plosive, as in Pers. *bābune* 'chamomile'. E.g. *bül* [byːl] 'ash, dust', *ābādī* [ɑːbaˈdiː] 'village', *qorub* [qoˈɾuːb] 'sunset'. /b/ can have a lower degree of sonority in word-final position. Historical *b* shows a tendency towards lenition in intervocalic and post-vocalic positions: e.g. *xavar* [xaˈvaˑɾ] 'news' (Pers. *xabar*), *čuwīn* [čuˈwiːn] 'wooden' (Pers. *čubīn*), *birdin* [ˈbərdən] 'they took/carried away' vs. **mabirim> *mawirim> möwrim* [møwˈɾəm] 'I take/carry away'. This phenomenon is nevertheless inconsistently applied, with attested cases of full stop preservation (e.g. *ābādī* [ɑːbaˈdiː] 'village') and cases where preservation and lenition co-occur in different contexts in the same word (e.g. *kabāw* [kaˈbɒˑw] 'kebab').

/t/ [t]   Voiceless dental-alveolar plosive, as in Pers. *tut* 'berry'. E.g. *tašī* [tʰaˈʃiː] 'spindle', *kwilfatī* [kwəlfaˈtʰiː] 'housekeeping', *viłāt* [vəˈɫaːt] 'region'. It is pronounced as a slightly aspirated [tʰ] in syllable-initial position before vowels: e.g. *tašī* [tʰaˈʃiː] 'spindle'. It is frequently dropped or just weakly pronounced in original word-final clusters: e.g. *bīs* [biːs] 'twenty', *haf(t)* [haˑf/haft] 'seven'.

/d/ [d]   Voiced dental-alveolar plosive, as in Pers. *dozd* 'thief'. E.g. *döz* [døˑz] 'thief', *andāza* [andɑˈza] 'size', *agard* [aˈgaɾd] 'with'. /d/ can have a lower degree of sonority in word-final position. Historical *d* shows a tendency towards lenition: [90] e.g. *dā* [dɑː] 'he gave' vs. *nyāma* [ˈnjɑːma] 'I haven't given', *madözī> *mayözī> *möwzī* [møwˈziː] 'he/she steals', *nadirī> *nayirī> *nerī* [ˈneːɾiˑ] 'he/she doesn't have'. The range of possible outcomes vary from full plosive retention, to approximant, to zero phonetic value. Frequent alternation of pairs such as *ādim*/*āyim* [ɑːˈdəm/ɑːˈjəm] 'human being' is observed synchronically. In some words (e.g. *xwidā* [xwəˈdɑː] 'God', *čādir* [čɑːˈdəɾ] 'chador, tent', notably found also in Persian) full plosive /d/ is preserved in all attested instances, but this might be an accidental feature of the available language material. The tendency of a word-final *d* to be dropped is revealed by instances of cluster simplification, e.g. *döz* 'thief' (Pers. *dozd*), *ban* 'lace' (Pers. *band*), *čan* 'how much/many?' (Pers. *čand*), as well as in instances of full drop, e.g. *nama* 'felt' (Pers. *namad*).

/k/ [k]   Voiceless velar plosive, as in Pers. *kučak* 'small'. E.g. *kilkawāna* [kʰəlˌkʰawɑːˈna] 'ring', *kilik* [kʰəˈlək] 'finger'. This sound can be pronounced as slightly aspirated [kʰ] in syllable-initial position before a vowel. A palatal realization [kʲ] is occasionally heard before front unrounded vowels and in word-final position (as in spoken Persian). The apparent free variation of this phoneme with the voiced velar plosive in the realization of the complementizer *ki*/*gi* [kə/gə] is

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[90] This phenomenon is generally referred to as 'Zagros-*d*' (Windfuhr 1989b: 254; McCarus 2009: 591).

evident, but the phonological conditions determining this alternation have not been investigated in detail.

/g/ [g]   Voiced velar plosive, as in Pers. *gorg* 'wolf'. E.g. *gwijar* [gwəˈdʒaˑɾ] 'small', *agard* [aˈgaɾd] 'with', *kānig* [kʰɑːˈnəg] 'fireplace'. A slightly palatal realization [gʲ] is occasionally heard before front unrounded vowels and in word-final position (as happens consistently in spoken Persian). Word-final /g/ can be pronounced with a lower degree of sonority. Historical *g* shows a tendency towards lenition: e.g. *agar* [aˈgaˑɾ]> **aɣar> ar* [aːɾ] 'if', *agard* [aˈgaɾd]> **aɣard> ard* [aːɾd] 'with'. Possible outcomes vary from full plosive retention to zero phonetic value. Theoretical intermediate stages[91] are unrepresented in the available data. The phenomenon is often inconsistently applied, with the synchronic alternation of pairs such as *agard*/*ard* 'with', *agar*/*ar* 'if', as well as cases in which the plosive is retained in all the attested occurrences: e.g. *āgir* [ɑːˈgəɾ] 'fire'.

/q/ [q]   Voiceless uvular plosive, as in Pers. *qor'ān* 'Quran'. E.g. *qwiřbāqa* [qwərbɑːˈqa/qwərbɑːˈχa] 'frog'. This phoneme constitutes the normal Harsini outcome of sounds of various origin, as it is found in both Iranian words and loans of ultimate Arabic and Turkic origin, e.g. *qazān* 'pot' (CK *qazān,* Pers. *qazġān*). It is normally realized as voiceless plosive in word-initial position (sometimes slightly aspirated before vowels): e.g. *qorub* [qoˈɾuːb] 'sunset' (Pers. *ġorub*), *qār* [qʰɑːɾ] 'cave' (Pers. *ġār*), where it contrasts with /x/ (§2.1.2). This sound can be pronounced with a higher degree of sonority (as happens consistently in spoken Persian), particularly before low vowels. In intervocalic and postvocalic word-final position, it gives way to fricative variants approaching the phonetic field of /x/, e.g. *čāq*/*čāx* [čɑːq/čɑːx] 'fat' (Pers. *čāq*). These instances of variation have been regularly signalled in transcription. The high degree of variability in the realization of this sound is particularly

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[91] Fricative and approximant realizations of /g/ in similar contexts are attested in both SK and Gorani varieties, cf. Fattah (2000: 101); Mahmoudveysi & Bailey (2013: 13).

evident in words like *āqā* [ɑːqɑː/ɑːχɑː], occasionally also [ɑːɣɑː] under the influence of high-register Persian pronunciations (see /ġ/ above).

/č/ [ʧ]   Voiceless post-alveolar affricate, as in Pers. *čupān* 'shepherd'. E.g. *čirāwā* [ʧɘrɑːˈwɑː] 'horse', *bückaɫa* [byˈʧkaˈɫa] 'tiny', *hüč* [hyːʧ] 'nothing'.

/j/ [ʤ]   Voiced post-alveolar affricate, as in Pers. *jājim* 'small carpet'. E.g. *juwān* [ʤuˈwɑːn] 'youngster', *gwijar* [gwɘˈʤaˈɾ] 'small', *ganj* [ganʤ] 'treasure'.

iii.   Fricatives:

/f/ [f]   Voiceless labiodental fricative, as in Pers. *ferferi* 'curly'. E.g. *farš* [faɾʃ] 'carpet', *badqīyāfa* [badqijaːˈfa] 'ugly', *harf* [haɾf] 'word(s)'.

/v/ [v]   Voiced labiodental fricative, as in Pers. *vaqt* 'time'. E.g. *vāveylā* [vɑːvejˈʎɑː] 'lamentation, lament', *līva* [liːˈva] 'crazy'. The phonemicity of /v/ in Harsini is suggested by the presence of near-minimal pairs (§2.1.2). In some occurrences, this sound results from lenition of an original *b* in intervocalic/postvocalic position: e.g. *xavar* [xaˈvaˈɾ] (Pers. *xabar*) 'news' (see /b/ above).

/s/ [s]   Voiceless dental fricative, as in Pers. *susk* 'beetle'. E.g. *sür* [syːɾ] 'marriage', *šöso* [ʃøˈso] '(early) morning, the next day/morning, tomorrow', *das* [das] 'hand'.

/z/ [z]   Voiced dental fricative, as in Pers. *zelzele* 'earthquake'. E.g. *zuwān* [zuˈwɑːn] 'tongue', *nizīk* [nɘˈziːk] 'near', *bāz* [bɑːz] 'falcon'.

/š/ [ʃ]   Voiceless post-alveolar fricative, as in Pers. *šoš* 'lung'. E.g. *šīš* [ʃiːʃ] 'six', *pišī* [pʰɘˈʃiː] 'cat'. In Harsini, it alternates with the voiced counterpart in several occurrences of the additive morpheme =*īš* [iːʃ] 'also, too', realized as =*īž* [iːʒ] especially (but not exclusively) in environments characterized by a higher degree of sonority (e.g. before words beginning with voiced stops/affricates).

/ž/ [ʒ]   Voiced post-alveolar fricative, as Pers. *žāpon* 'Japan'. E.g. *žīr* [ʒiːɾ] 'under', *bowažin* [boˈwaˈʒən] 'step-mother', *řuž* [ruːʒ]

'day'. In isolated items, we observe some alternation with the voiced dental fricative, e.g. *řuž/řuz* [ruːʒ/ruːz] 'day', probably conditioned by Persian influence and/or register.

/x/ [x]   Voiceless (post-)velar fricative, as in Pers. *xub* 'good, fine'. E.g. *xavar* [xaˈvaˑɾ] 'news'; *xiftelīxiftān* [xəfˌteːliˑxəfˈtɑːn] 'name of a magic dress'. Of rare occurrence in word-final position, where it can be the outcome of an original *q* in words such as *čāx* [čɑːx] 'fat' (see /q/ above). Fattah (2000: 127) suggests that in Harsini this phoneme is often weakened to /h/ in word-initial position, both alone and in the group /xw/. In the available language material, however, this phenomenon does not seem to apply as extensively as Fattah observed (§2.1.4).

/h/ [h]   Voiceless glottal fricative, as in Pers. *hodhod* 'hoopoe'. E.g. *řāhat* [rɑːˈhaˑt] 'calm, comfortable', *har* [haɾ] 'just, exactly'. This phoneme is generally stable in initial and intervocalic positions, but frequently deleted in medial position, almost systematically triggering the compensatory lengthening of a previous vowel (as in spoken Persian) or the intervention of a glottal stop: e.g. *ša(h)r* [ʃaːɾ] 'city' (Pers. *šahr*), *la(h)za* [laʔˈza] 'moment' (Pers. *laḥže*). It is usually unpronounced in final position. In this case, a preceding vowel sound is realized as long: e.g. *šā(h)* [šɑː] 'king'.

iv.   Nasals:

/m/ [m]   Voiceless bilabial nasal, as in Pers. *mum* 'wax'. E.g. *mardim* [maɾˈdəm] 'people', *mīmī* [miːˈmiː] 'paternal aunt'.

/n/ [n]   Voiced alveolar nasal, as in Pers. *nane* 'mother, grandmother'. E.g. *nīšān* [niˈʃɑːn] 'show, display', *šāna* [ʃɑːˈna] 'comb'. In a limited series of words, /n/ tends to be dropped in post-vocalic final position: e.g. *zamī(n)* [zaˈmiː] 'ground'. Before the velar stop /g/, /n/ has a predictable velar realization [ŋ]. The group /ng/ is almost systematically reduced to [ŋ] in word-final position (see /ŋ/ below). In the group /ānz/ occurring in a small series of numerals, the phonetic outcome of /n/ is often just a nasalization of the

preceding vowel /ā/. The nasalization occurs consistently in the numerals *pānza* [pʰɑ̃ːˈza] 'fifteen' and *šānza* [ʃɑ̃ːˈza] 'sixteen', and is variably present in the numerals *γā(n)za* [jɑ̃ːˈza/jɑ̈ːˈza] 'eleven' and *dwā(n)za* [dwɑ̃ːˈza/dwɑːˈza] 'twelve'.

/ŋ/ [ŋ] Voiced velar nasal. E.g. *kałiŋ* [kʰaˈɫəŋ] 'big',), *māŋ* [mɑ·ŋ] 'moon'. This sound has uncertain phonemic status and a defective distribution, never occurring in word-initial position. Its phonemicity might be suggested by isolated contrasting pairs (§2.1.2), although the sound is perhaps better analysed as predictable allophone of /n/ before homorganic consonants (/k/ and /g/) and predictable outcome of a sequence /ng/, especially in word-final position. The longstanding debate on the status of [ŋ] in Kurdish and related varieties[92] has evident consequences on transcriptional choices. In this study, we have preferred the traditional notation as *<ŋ>* (as in MacKenzie 1961a; McCarus 2009) whenever the group *ng* appears to be completely reduced to [ŋ] in medial and final positions, with the aim of reflecting the phonetic salience of this phenomenon in the Harsini data: e.g. *ziriŋ* [zəˈrəŋ] 'intelligent' (Pers. *zerang*), *qašaŋ* [qaˈʃaŋ] 'beautiful' (Pers. *qašang*), *jaŋ* [dʒaŋ] 'war' (Pers. *jang*), *tifaŋ* [tʰəˈfaŋ] 'rifle' (Pers. *tofang*). The transcription *<ng>* has been adopted in the few remaining cases.

v. Laterals:

/l/ [l] Voiced alveolar lateral, as in Pers. *lule* 'tube, pipe'. E.g. *lülakašī* [ʎyːˌlakʰaˈʃiː] 'plumbing', *pül* [pʰyːl] 'money'. In Harsini, as in Laki varieties and in some Gorani dialects (§2.1.3), the voiced alveolar lateral /l/ is sometimes articulated as (more or less audibly) palatal. This realization is common for the plural suffix *-al*, and well attested in words such as *gila* [gəˈʎa] 'unit', *kwil* [kwəʎ] 'all', *maʕlüm* [maˈʎyːm] 'clear, evident', *lā* [ʎɑː] 'beside'.

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[92] See MacKenzie (1961a: 4) for a discussion on the same issue in CK.

/ɫ/ [ɫ]   Lateral approximant ('dark *l*'). E.g. *kaɫiŋ* [kʰaˈɫəŋ] 'big, huge', *māɫ* [mɑːɫ] 'house'. This phoneme does not occur in word-initial position. Its phonemic status is suggested by the minimal or near-minimal pairs listed in §2.1.2, but a cautious approach to this question needs to be kept due to its apparent instability in Harsini.

vi.   Vibrants:

/r/ [ɾ]   Voiced alveolar flap, as in Pers. *ġorur* 'pride, vanity'. E.g. *farār* [faˈɾɑːɾ] 'escape, break'. This phoneme cannot occur in word-initial position, where only the voiced alveolar trill is found.

/ř/ [r]   Voiced alveolar trill. E.g. *řuž* [ruːʒ] 'day', *ařā* [aˈrɑː] 'for', *kwiř* [kwər] 'boy'. This sound may be seen as a complementary positional variant of /r/ word-initially. Nonentheless, its phonemic status in other contexts is demonstrated by the minimal or near-minimal pairs listed in §2.1.2.

vii.   Semivowels:

/y/ [j]   Voiced palatal approximant, as in Pers. *yād* 'memory'. E.g. *yak* [jak] 'one', *pyā* [pjɑː] 'man', *miney* [məˈnej] 'after'. This sound can result from the lenition of an original *d* (see /d/ above).

/w/ [w]   Voiced labio-velar approximant. E.g. *wiž* [wəʒ] 'self', *bowa* [boˈwa] 'father', *šöw* [ʃøw] 'night'. This sound can result from the lenition of an original *b* (see /b/ above). In these cases, it can alternate with the voiced labiodental fricative in words like *āw*/*āv* [ɒˑw/ɑːv] (Pers. *āb*) 'water'.

2.1.2 Minimal pairs

The following minimal or near-minimal pairs, available from the language materials at hand, demonstrate phonemic contrasts between the consonant sounds listed above, to the degree possible based on the data:

i.   **Voicing contrasts:**

/p/ - /b/	*pül* 'money'	*bül* 'ash'
	pā 'foot'	*bā* 'come!'
/t/ - /d/	*tīr* 'arrow'	*dīr* 'late'
	tā 'until'	*dā* 'mother'
	tö 'you'	*dö* 'two'
/k/ - /g/	*kuł* 'back'	*guł* 'deceit, trick'
/č/ - /j/	*ču* 'wood'	*ju* 'canal'
	čam 'eye'	*jamʕ* 'assembly, together'
/f/ - /v/	*farq* 'difference'	*vark* 'lamb'
/s/ - /z/	*sard* 'cold'	*zard* 'yellow'
	sar 'head'	*zař* 'gold'
/š/ - /ž/	*šīr* 'milk'	*žīr* 'under'

ii.   **Place contrasts:**

/p/ - /t/	*pā* 'foot'	*tā* 'until'
/t/ - /č/	*tü* 'berry'	*čü* 'how?'
/č/ - /k/	*čam* 'eye'	*kam* 'little'
	čuł 'empty'	*kuł* 'back'
/k/ - /q/	*kār* 'work'	*qār* 'cave'
	eškāł 'complication'	*ešqāł* 'rubbish'
/b/ - /d/	*bār* 'load'	*dār* 'tree'
/d/ - /j/	*dā* 'mother'	*jā* 'place'
	dām 'I gave'	*jām* 'cup, goblet'
/j/ - /g/	*jā* 'place'	*gā* 'cow, calf'
/f/ - /s/	*haf* 'seven'	*has* 'there is'
/f/ - /š/	*pifī* '(animal) lung'	*pišī* 'cat'
/s/ - /š/	*sā* 'shadow'	*šā* 'king'
	bus 'stop!'	*buš* 'say!'
/š/ - /x/	*šā* 'king'	*xā* 'egg, testicle'

/x/ - /h/	*xar* 'donkey'	*har* 'each, every'
/v/ - /z/	*var* 'in front, before'	*zař* 'gold'
/z/ - /ž/	*nāz* 'delicate, sweet'	*nāž* 'don't throw!'
/m/ - /n/	*šām* 'dinner'	*šān* 'shoulder'
	mān 'they come'	*nān* 'bread'

iii. Stop/affricate-fricative contrasts:

/t/ - /s/	*tā* 'until'	*sā* 'shadow'
/d/ - /z/	*dī* 'then'	*zī* 'quickly'
	bād 'wind'	*bāz* 'falcon'
/č/ - /š/	*čü* 'how?'	*šü* 'husband'
/k/ - /x/	*ku* 'where?'	*xu* 'well, fine'
/g/ - /x/	*gā* 'ox, cow, calf'	*xā* 'egg, testicle'
	āgir 'fire'	*āxir* 'finally'
/q/ - /x/	*qār* 'cave'	*xār* 'thorn'

iv. Nasal-stop contrasts:

/m/ - /b/	*mār* 'snake'	*bār* 'load'
	mīmī 'aunt'	*bībī* 'old lady'
/n/ - /d/	*bān* 'upper part, top'	*bād* 'wind'

v. Vibrant-lateral contrasts:

/ř/ ~ /l/	*pař* 'feather'	*pal* 'leaf' (also 'feather')
	kwiř 'boy'	*kwil* 'all'
/r/ ~ /ł/	*bār* 'load'	*bāł* 'wing'
	gur 'tomb'	*guł* 'deceit, trick'

vi. Other contrasts:

/q/ - /ġ/	*qazā* 'food'	*ġazā* 'fate, destiny'
/r/ - /ř/	*parī* 'fairy'	*pařī* 'he/she/it jumped'
	hur 'houri'	*huř* 'saddlebag'
/l/ - /ł/	*kwil* 'all'	*gwił* 'flower'
/n/ - /ŋ/	*mān* 'they come'	*māŋ* 'moon, month'
	tan 'body'	*taŋ* 'narrow, tight'
	dan 'they shall give'	*daŋ* 'call'
/m/ - /ŋ/	*dam* 'mouth'	*daŋ* 'call'
/g/ - /ŋ/	*sag* 'dog'	*saŋ* 'stone'

2.1.3 Some comparative remarks

Interesting observations emerge if we compare the consonant inventory of Harsini with that of other known Laki and SK varieties:

   i.   A shift of an initial /x/ to /h/ in word-initial position, both in isolation and in the group /xw/, is said by Fattah (2000: 125ff.) to be common in Harsini, in the variety of Bisotun and in the dialects of the Kordali group. Conversely, Fattah does not identify this phenomenon in the varieties of Sahne, Chehr and Pāyravand, that align with the majority of SK dialects in the consistent preservation of /x/. The loss of obstruction in word-initial (post-)velar fricatives is again motivated, according to Fattah (2000: 127), by close contact with Laki. While this is of course likely, it must be observed that similar phenomena are also attested in Northern Lori [93] and in Gorani dialects. [94] Even so, checking Fattah's findings against the primary Harsini data in the present study, this tendency proves to be much less developed than expected. Words like *xamīr* 'dough', *xasūra* 'father-in-law, mother-in-law', *xwirī* 'wool', *xwordin* 'to eat', *xwandin* 'to read' have not been attested with an initial glottal fricative in Harsini. The exception to this are rare: *hāłu* 'maternal uncle' and possibly *(h)wāz-* (PRS stem of *xwāstin* 'to request/claim as wife'). In the second case, however, /x/ is uniformly dropped, rather than weakened. On the other hand, the loss of friction is prevalent in Kākāvandi and other Laki varieties: e.g. *hamīr* 'dough', *hwārdin* 'to eat', etc.[95]

   ii.   Palatal features are occasionally heard in the pronunciation of clear /l/ in a limited series of Harsini words. Palatalization of /l/ is equally attested, but far more sharply audible in Kākāvandi Laki and other Laki varieties (cf. Lazard 1992b: 216). Anonby (2004-2005: 16) suggests that a palatal pronunciation [ʎ] might have emerged in Laki due to the need for a clearer acoustic distinction between the lateral /l/ and the lateral approximant /ł/. This is of course possible, but one should not disregard other factors (such as contact and interference between neighbouring

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[93] Cf. the examples 72, 86, 133, 136, 156, 166, 167, 168 and 198 of the comparative wordlist compiled by Anonby (2003: 186-197).
[94] See MacKenzie (2002).
[95] Cf. some lexical items from the Laki of Aleshtar reported in Lazard (1992b: 223): *hwean-/hwean-* 'to read'; *hword-* 'to eat'; *hwost-/hwoz-* 'to marry'.

varieties) that could have been at play in this development on an areal scale. Note that the presence of palatal features in the realization of /l/ in comparable contexts has been observed for the Gorani of Zarda and Dawra (Mahmoudveysi & Bailey 2013: 13) and seems hinted at in the literature on the Northern Lori varieties of Khorramābād and the Bālā Gerive area (cf. MacKinnon 1977: 213; Amanolahi & Thackston 1986: 199; MacKinnon 2002: 107).

 iii.   Other elements of interest stand out if Harsini is checked against the set of phonological features first selected by Mackenzie (1961b) as capable of defining Kurdish in the context of West Iranian.

Evidence from Harsini acquires more significance if compared with the data available from other regional languages and dialects. The clearest result is that those features apply unevenly to Harsini, as to the SK dialect group where deviations from expected "Kurdish-like" developments are very frequent (particularly, as it seems, in southernmost varieties, i.e. those of Ilām Province).

Nonetheless, Harsini presents a few additional divergences from prevailing SK forms, that project it closer to Laki. The few examples below are illustrative, but insufficient to capture the extent of the complexity observed in the area. For a more detailed account, reference to the existing literature on the topic should be made:[96]

"Kurdish-like" development: postvocalic *m, *šm, *xm > v/w

	SK	Har.	Lak.	Gor.
'you (PL)'	*īwa*	*homa*	*homa*	*šima*
'ground'	most SK *zawī, zaü,* but e.g. Ilām *zamī(n)*	*zamī(n)*	*zamī(n)*	*zamīn*

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[96] See Fattah (2000: 152-163) for SK; Anonby (2004-2005: 18-19), Shahsavari (2010), Aliyari Babolghani (2019) for Laki; and MacKenzie (2002) for Gorani. The data in the table have been obtained from these sources, and from Mahmoudveysi et al. (2012) and Mahmoudveysi & Bailey (2013).

"Kurdish-like" development: postvocalic *m, *šm, *xm > v/w

	SK	Har.	Lak.	Gor.
'groom'	most SK *zāwā*, but e.g. Ilām *zāmā*. Kermānshāh also *dāmā(d)* (← Pers.); Kordali also *domā* (prob. ← Lori)	*zāmā*, also *dāmād* (← Pers.)	*zāmā*	Zarda *zāmā*; Gawraju *zāwā*
'eye'	most SK *čaw, čow*, but e.g. Ilām *č(γ)am*	*čam*	*čam*	*čam*

But note:

	SK	Har.	Lak.	Gor.
'seed'	*töm, tum, tüam, tγam*, rarely *tox(o)m* (← Pers.)	*töm*	*töm, tüm*	Gawraju *tüxm*

"Kurdish-like" development: initial *x > k

	SK	Har.	Lak.	Gor.
'laugh PST'	*xanī-*, only Bijār *kanī-*	*xanī-*	*xanī-*	*xanist-*
'donkey'	*xar*	*xar*	*xar*	*har*

As underlined also by Fattah (2000: 153), if these observations do not have immediate implications for genetic affiliations, they certainly give evidence of the multiple and often overlapping patterns of historical development and contact-induced change involving virtually all languages spoken in central west Iran (e.g. Kurdish, Lori, Laki, Gorani, Persian), in ways that are not always predictable or easily explained.

2.1.4 Consonant Gemination

A geminated pronunciation of certain consonants is attested in Harsini language materials, but gemination does not seem to have a straightforward distinctive role in the system. The only exception might be the voiced alveolar flap /r/, whose "long" or trilled counterpart /ř/ has been identified as a distinct phoneme in Harsini: e.g. *xořamī* 'joy' (Pers. *xorrami*), *pař* 'feather' (Pers. *parr*).

In general, gemination is mostly found in loans of Arabic origin or in words that are commonly geminated in Persian, and seems to affect some consonants more than others. Among the most recurrently doubled consonants are /s, m, l, j, q/. A strong tendency towards simplification of geminates is observed in most cases, especially in integrated loans: e.g. *avał* 'first' (Pers. *avval*), *mama(d)* 'Mohammad' (Pers. *mohammad*), *šalāq* 'whip' (Pers. *šallāq*), *kala* 'head, skull' (Pers. *kalle*). Sequences of an identical consonant can occur at a morpheme boundary ("fake gemination"), e.g. between a word ending in /t/ and the form *-tir*: *dit-tir* [dəˈtːər] 'another girl'.

Sometimes, the doubling of consonants seems to meet a need for emphasis. This kind of 'pragmatic' gemination is also observed in loanwords whose consonants are not originally doubled: e.g. *masałan* 'for instance' [masaˈłaːn/masːaˈłaːn] (Pers. *maṣalan*), *āfarīn* 'well done!' [ɑːfaˈriːn/ˈɑːfːariːn] (Pers. *āfarin*).

The apparent absence of straightforward minimal pairs distinguished only by consonant length may not justify the marking of gemination in transcription. However, the general rule adopted in this study allows for the double marking of a consonant in transcription if that was heard as doubled in most or all attested occurrences – e.g. *najjār* 'carpenter' (Pers. *najjār*), *mitavajje(h)* 'aware, attentive' (Pers. *motavajjeh*), *galla* 'flock' (Pers. *galle*), *mijassama* 'statue' (Pers. *mojassame*) – or if the gemination resulted from assimilation processes, e.g. *maččit* 'mosque' (cf. *masčit*, laki_conv_1, 4:34-4:35, 4:43-4:44; Pers. *masjed*). Nonetheless, the marking of a geminated consonants in a specific word by no means implies that the consonant is pronounced as such by Harsini speakers in all utterances of that word.

To the detriment of an immediate identification of the concerned lexical items, the graphic notation of word-final doubled consonants in

loanwords such as *haq* 'right' (Pers. *ḥaqq*), *řad* 'trace, track, footprint' (Pers. *radd*) has been avoided. In these cases, the chosen transcription generally agrees with the actual phonetic realization.

2.2 Vowels

The Harsini vowel system includes nine phonemes /ī, ü, u, i, e, ö, o, a, ā/. In addition, two vowel sounds qualitatively close to /e/ and /o/ (also represented by <*e*> and <*o*> in transcription) occur as marginal phonemes in less integrated Persian loanwords (as illustrated in §2.2.1 below).

Harsini vowels show a complex pattern of open/close features and various degrees of pitch and length, although they seem to be better distinguished qualitatively rather than quantitatively. Indeed, as it is true for most varieties of Kurdish and related languages, their difference in length is not as straightforwardly contrastive as that of timbre. For this reason, length has not been overtly marked in the representation of core phonetic values of vowel phonemes (e.g. in Table 1 above, and §2.2.1 below), but has been tentatively represented in phonetic transcriptions.

Table 5: Vowel inventory

	front		central	back
high	ī	ü		u
			i	
mid	(e)	ö		(o)
low		a		ā

2.2.1 Notes on the phonetic realization of vowel phonemes

While the complexity of the Harsini vowel inventory would call for a more in-depth acoustic analysis, the vowel phonemes identified so far are listed below, alongside their core phonetic value and some information on possible patterns of vowel length and other instances of variation (all deserving further study):

/ī/ [i]	Close front unrounded vowel, as in Pers. *bībī* 'old lady'. E.g. *īma* [iːˈma] 'we, us', *mīmī* [miːˈmiː] 'paternal aunt'. This vowel is typically long, but permits shorter pronunciations in open unstressed syllables and word-finally. /ī/ is often hard to distinguish from allophones of /e/ (see below), due to the proximity of their phonetic ranges. Therefore, it cannot be guaranteed that the identity of /ī/ and /e/ has been accurately reflected in the transcription of all occurrences.
/ü/ [y]	Close front rounded vowel. E.g. *pül* [pʰyːl] 'money', *šü* [ʃyˑ] 'husband'. This phoneme does not occur in initial position. It is usually long in closed stressed syllables. /ī/ and /ü/, despite contrasting phonemically (§2.2.2), seem to occur in free variation in the pronunciation of some words, e.g. *mü/mī* [myˑ/miˑ] 'hair', *hüč* [hyːʧ] 'nothing' vs. *hīčka* [hiːʧˈka] 'nobody, no one'. In transcription, <ü> is also used to represent a labio-palatal approximant [ɥ].[97]
/u/ [u]	Close back rounded vowel, as in Pers. *tutun* 'tobacco'. E.g. *kuł* [kuːɫ] 'back', *maču* [maˈʧuː] 'he/she goes'. This vowel is typically long, but permits shorter pronunciations in open unstressed syllables and word-finally. It is very rare (if not absent) in word-initial position.
/i/ [ə]	(Close-mid/near-close) central unrounded vowel. E.g. *kil* [kəl] 'dispatch, *mi* [mə] 'I', *ism* [əsm] 'name', shipping'. This vowel has a range of phonetic realizations [ɪ ɵ ə] slightly diverging in height (from near-close to mid). It can be short or extremely short. It is also very unstable and usually deleted in

[97] The correlation between /ü/ and the labio-palatal approximant [ɥ] (represented as <ẅ> in Fattah 2000: 110) is attested by the fact that the SK dialects lacking the first also miss the second. The existence of a separate semivocalic phoneme /ẅ/ [ɥ], as Fattah (2000: 110) postulates, is possible but dubious. I provisionally take the labio-palatal approximant [ɥ] as a development of /w/, produced by a series of coarticulatory processes involving an original group /wī/ following /a/ (§2.3).

unstressed syllables bordering a stressed syllable: e.g. *pād(i)šāh* [pɑːdɘˈʃɑː/pɑːdˈʃɑː] 'king'.

/e/ [e]   Close-mid front unrounded vowel, as in Pers. *čerā* 'why'. E.g. *era* [eːˈɾa] 'here', *vere* [veːˈɾeː] 'to, towards'. This vowel is typically long, but permits shorter pronunciations in open unstressed syllables and word-finally. A slightly diphthongized (or perhaps just more tense) [eʲ] sound is also present in Harsini, but its nature and status are problematic. Fattah (2000: 115) accounts for a phoneme /ė/ and describes it as an evolution, a change in timbre of the vowel /ī/ in a list of basic words including almost 200 units. Lazard (1992b: 216) identifies a similar form *e*ʸ (represented as [ɛ, ɛⁱ]) in the Laki of Aleshtar, stating that this vowel should be phonemically distinguished from *e*, but probably not from *ey*. In the absence of clearly contrasting pairs, [e] and [eʲ] have provisionally been kept together under a single phoneme /e/, whose phonetic field can approximate (and overlap with) that of /ī/ in distributionally unpredictable positions.

A vowel segment with similar [e] quality but typically lax (as in Persian), is also found as marginal phoneme in less integrated loanwords, e.g. *ezdevāj* [ęzdęˈvɑːʤ] 'marriage', *ejāza* [ęʤɑːˈza].

/ö/ [ø]   Close-mid front rounded vowel. Usually half-long or short. This phoneme has a very restricted occurrence, being attested only in a small number of monosyllabic words, e.g. *döz* [døˑz] 'thief', *öw* [øw] 'he/she', *tö* [tø] 'you'.

/o/ [o]   Close-mid back rounded vowel, as in Pers. *bolbol* 'nightingale'. E.g. *xargoł* [xaɾˈgoˑɫ] 'thistle', *šöso* [ʃøˈso] '(early) morning, the next day/morning, tomorrow'. In principle, it is realized as close-mid, but has a phonetic range varying from [o] to [ʊ]. It can be either half-long or short, but is usually short in word-final position. The diphthongized realization [wɘ] of this phoneme is very

common in word-medial position, and seems to be the rule in many cases after a syllable-initial velar /k, g, x/ or uvular /q/: e.g. *kwil* [kwəl/kwəʎ] 'all' (never attested as *kol [koˑl]), *qwirān* [qwəˈrɑːn] 'Quran' (never attested as *qorʔān [qoˑɾˈʔɑːn]), *xwišk* 'sister' [xwəšk] (never attested as *xošk [xoˑšk]). However, the degree of diphthongization varies in pairs like *kwiř/koř* [kwər/kʰoˑr] 'boy', *gwił* [gwəł] 'flower' vs. *gołkārī* [goˑłkɑːˈriː] 'floriculture'.

A vowel segment with similar [o] quality but typically lax (as in Persian) is also found as marginal phoneme in less integrated loans, e.g. *ostoxān* 'bone' [ǫstǫˈxɑːn].

/a/ [a] Open front unrounded vowel, as in Pers. *namad* 'felt'. E.g. *agard* [aˈgaɾd] 'with', *hałqa* [hałˈqa] 'ring'. This vowel is usually short, but permits longer pronunciations in closed stressed syllables. Its pronunciation may vary slightly in height. This phoneme is very unstable and is frequently weakened in unstressed position, preceding a stressed syllable: e.g. *āylal* [ɒˑjˈʎaˑl] 'children'> *āylila* [ɒˑjʎəˈla] 'the children'. It is predictably raised in contact with semivocalic sounds at morpheme boundary (§2.5.1, v-vii).

/ā/ [ɑ] Open back unrounded vowel, as in Pers. *āmāde* 'ready'. E.g. *āgir* [ɑːˈgəɾ] 'fire', *dā* [dɑː] 'mother'. This vowel is usually long, but permits shorter variants in open unstressed syllables, word-finally and in the groups /āy/ and /āw/. Its pronunciation may vary slightly in the degree of rounding. Especially in the context of a semivocalic or nasal sound, it is pronounced as a rounded (or perhaps further raised) allophone [ɒ], [ɔ] approaching the phonetic field of /o/: e.g. *xāw* [xɒˑw/xɔˑw] 'dream, sleep', *nām* [nɒːm/nɔːm] 'inside'.

2.2.2 Minimal pairs

The following minimal or near-minimal pairs attest for most phonemic vowel oppositions discussed in the preceding paragraph:

i. Height contrasts:

/ī/ - /e/	*šīr* 'milk'	*šer* 'lion'
/ü/ - /ö/	*dü* 'smoke'	*dö* 'two'
/ī/ - /a/	*līvī* 'colostrum milk cheese'	*līva* 'crazy'
/e/ - /a/	*vere* 'towards'	*vera* '(to/from) here'
/u/ - /o/	*guł* 'trick, deceit'	*gołkārī* 'flower-growing'

ii. Backness contrasts:

/ü/ - /u/	*čü* 'how?'	*ču* 'wood'
	kü 'mountain'	*ku* 'where?'
/ö/ - /o/	*böwī* 'bride'	*bowe* 'his/her father'
/a/ - /ā/	*jamʕ* 'assembly, together'	*jām* 'goblet'

iii. Roundness contrasts:

/ī/ - /ü/	*dīr* 'late'	*dür* 'far'
	kī 'who?'	*kü* 'mountain'
/e/ - /ö/	*de* 'he/she/it may give'	*dö* 'two'

iv. Other contrasts:

/i/ - /ī/	*dir* 'out'	*dīr* 'late'
	si 'three'	*sī* thirty' (also 'black')
/i/ - /e/	*si* 'three'	*se* 'black'
/i/ - /o/	*si* 'three'	*so* 'morning'
/i/ - /a/	*piř* 'full'	*pař* 'feather'
/ü/ - /a/	*sür* 'marriage'	*sar* 'head'
/ö/ - /a/	*döm* 'tail'	*dam* 'mouth'
/o/ - /a/	*kołiŋ* 'pickaxe'	*kałiŋ* 'big, elder'
/ī/ - /ā/	*žīr* 'under'	*žār* 'poor'
/ü/ - /ā/	*dür* 'far'	*dār* 'tree'
/ö/ - /ā/	*lö* '(river)bank'	*lā* 'side'
/o/ - /ā/	*so* 'morning'	*sā* 'shadow'

2.3 Diphthong-like sequences

In Harsini, some sequences of two sounds might be interpreted either as formed by two vowels (V+V) or by a vowel and a semivowel (V+C; C+V).

Although their interpretation as diphthongs is possible in principle, the absence of unambiguous vowel sequences (except across morpheme boundaries) in the language suggests to treat them as VC and CV clusters, and adopt a broader transcription.

Even if some of these (notably /ey/ and /wi/) may convey semantic differences when compared to other vocalic segments, in the present study they will not be analysed as separate phonemes.

i. Descending sequences:

/ey/ *seγr* 'gaze, look'
/āy/ *čāγ* 'tea'
/āw/ *xāw* 'sleep'
/ow/ *qowł* 'promise'
/öw/ *šöw* 'night'

ii. Ascending sequences:

/wi/ *gwim* 'lost'
/wo/ *gwozar* 'pass'
/wa/ *gwar* 'calf'
/wā/ *xwā* 'salt'
/yā/ *pγā* 'man'

The treatment of the sequence [øy] or [øɥ], indicated in transcription as <öü>, is particularly problematic. It is seemingly produced by a series of coarticulatory processes concerning an original group /wī/ following /a/, in words such as **tawīla> töüla* [tøɥˈla] or in the conjugation based on the Present stem of the verb 'to see' (PST *dī-*/PRS **bī-> *wīn-> ün-*): e.g. **ma-bīn-im> *ma-wīn-im> möünim* [møɥˈnəm] 'I see'.

It has been difficult to reach a satisfying solution for the graphic representation of these developments. The chosen semi-phonemic transcription aims at reflecting perceived phonetic realizations, but has to be taken as largely provisional.

2.4 Syllable structure and consonant clusters

Vowels (V) and consonants (C) combine in the structure of Harsini syllables in the following patterns:

Table 6: Syllables

i.	V	*a* 'that'
ii.	VC	*āš* 'soup'
iii.	VCC	*asr* 'teardrop'
iv.	CV	*lā* 'beside'
v.	CVC	*māł* 'house'
vi.	CVCC	*siłm* 'fear, dread'

The most frequently attested types are CV and CVC. In addition to the basic patterns listed above, the marginal types CVCCC (e.g. *deyšt* 'outside'), CCV (e.g. *pyā* 'man'), CCVC (e.g. *xwor* 'down') and CCVCC (e.g. *gwirg* 'wolf'), all of which involve semivowels, might be included in the list.

Harsini syllables may occur with or without an onset and with or without a coda. There are, however, a series of phonotactic constraints on the type of consonant clusters allowed to occur as onsets or codas, as well as minor limitations on the distribution of vowels and consonants.

Overall, syllables constituted by a single vowel are uncommon. All vowels except /ü/ (with /u/ and /ö/ being very rare) can occur at the beginning of a word and are attested at least once as the nucleus of V, VC and VCC syllables. A non-phonemic glottal stop [ʔ] is normally realized before a syllable beginning with a vowel after a pause. All vowels may occur as the nucleus of syllables with an onset.

The frequency of syllables and consonant clusters including /h/ is very low, since this consonant is unstable and only rarely preserves consonantal features in pronunciation. Some examples of CC clusters allowed to occur as onsets and codas in different positions of the word are provided in the following two paragraphs. The clusters formed by doubled consonants are excluded from the discussion, as they have been treated already in §2.1.3.

2.4.1 Initial clusters

Consonant clusters are in principle disallowed as onsets of word-initial syllables, except under deletion of an unstressed vowel (usually /i/) in rapid delivery. The attested clusters of this type most often include a stop or fricative as C1 and a liquid, vibrant or more rarely a fricative/affricate as C2:

/br/	*birā* [bəˈɾɑ:/brɑ:] 'brother'		/pł/	*płāsīkī* [pʰəłɑ·si:ˈki:/płɑ·si:ˈki:] 'plastic'
/dr/	*duru* [duˈru:/dɾu:] 'lie'		/kl/	*kilik* [kʰəˈlək/klək] 'finger'
/pr/	*pirīzī* [pʰəɾi:ˈzi:/pɾi:ˈzi:] 'bundle'		/gł/	*giłī* [gəˈłi:/głi:] 'earthen'
/tr/	*tirāzī* [tʰəɾɑ:ˈzi:/trɑ:ˈzi:] 'scale'		/fł/	*fiłān* [fəˈłɑ:n/fłɑ:n] 'such-and-such'
/kr/	*kirās* [kʰəˈɾɑ:s/krɑ:s] 'shirt'		/pf/	*pifī* [pʰəˈfi:/pfi:] '(animal) lung'
/fr/	*fira* [fəˈɾa/fra] 'very'		/pš/	*pišī* [pʰəˈʃi:/pʃi:] 'cat'

Clusters involving a consonant plus the semivocalic segment of a CV sequence (§2.3) are also observed in this position:

/gw/	*gwar* 'calf'
/nw/	*nwā* 'in front of, before'
/py/	*pyā* 'man'
/gy/	*gyān* 'soul, life'

Nonetheless, several cases of ambiguity between C*w*/C*uw* (or C*aw*) and C*γ*/C*iγ*, chiefly before low vowels, occur in the available materials: e.g. *zuwān* [zwɑ:n/zuˈwɑ:n] 'tongue', *řuwāł* 'side, direction, path' [rwɑ:ł/ruˈwɑ:ł], *čwār* [ʧwɑ:ɾ/ʧuˈwɑ:ɾ] 'four', *piγāz* [pjɑ:z/pʰəˈjɑ:z] 'onion', *pγā* [pjɑ:/pʰəˈjɑ:] 'man'. Since this aspect and related phenomena of glide insertion have not been investigated in detail, transcriptions generally aim at representing perceived pronunciations in each occurrence.

Semivowels cannot occur as onset of a word-initial consonant cluster. Groups of three or more consonants are not allowed as syllable onsets.

2.4.2 Medial and final clusters

Consonant clusters allowed as syllable codas are numerous and their composition is less restricted than that observed in syllable onsets.

Virtually all classes of consonants can combine in this position, although some sequences are more common than others. The most frequently attested clusters include a lateral, a sibilant, a nasal or a vibrant as C$_1$:[98]

/rd/	*zard* 'yellow'	/sb/	*asb* 'horse'
/rg/	*gwirg* 'wolf'	/st/	*šast* 'sixty'
/rk/	*ba.la.mirk* 'elbow'	/sr/	*asr* 'teardrop'
/rq/	*mirq* 'chicken'	/zr/	*nazr* 'offering, vow'
/rx/	*čarx* 'wheel'	/xt/	*baxt* 'luck'
/rf/	*harf* 'word(s)'	/xs/	*šaxs* 'person'
/rs/	*xirs* 'bear'	/ft/	*jift* 'couple'
/rš/	*farš* 'carpet'	/fl/	*qofl* 'lock'
/rz/	*darz* 'hole'	/bl/	*qabl* 'before'
/rm/	*bad.förm* 'ugly'	/kr/	*fikr* 'thought'
/rč/	*qarč* 'crunch'	/kl/	*šekl* 'shape'
/rj/	*xarj* 'expense'	/km/	*hökm* 'command'
/lk/	*vilk* 'flank, kidney'	/ks/	*maks* 'stop'
/łq/	*dałq* 'packet'	/tr/	*mitr* 'meter'
/łm/	*siłm* 'dread, fear'	/mr/	*ʕomr* 'life'
/št/	*xišt* 'brick'	/ms/	*šims* 'bar'
/šk/	*ā.rišk* 'burp'	/nj/	*panj* 'five'

Another type of consonant cluster occurring as syllable coda is formed by the semivocalic segment of a VC sequence (§2.3) plus a consonant:

/wr/	*döwr* 'around'	/yf/	*heyf* 'pity'
/wł/	*qöwł* 'saying, promise'	/yr/	*seyr* 'look, glance'
/wš/	*köwš* 'shoe'	/yn/	*beyn* 'between'

Consonant clusters including /h/ are uncommon, considering that this phoneme is rarely realized as a consonant in pronunciation. However, clusters like /hr/ in words like *zo(h)r* 'noon' or *ša(h)r* 'city' might be

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[98] On the possible cluster /ng/, not included in the list, cf. /n/ and /ŋ/ in §2.1.

analyzed as occurring syllable-finally. Clusters of three consonants, though very rare, can occur as syllable coda, in which case they consist of a glide-continuant-stop sequence: e.g. *deyšt* 'outside'.

In word-medial position, sequences of two consonant are almost systematically split into separate syllables, in compliance to a general tendency to avoid empty onsets. This is observed also in the re-syllabification of consonant clusters at syllable boundaries, when e.g. a vowel-initial morpheme is attached:

čirk 'dirt'	*čir.kin* 'dirty'
kord 'Kurd'	*kwir.dī* 'Kurdish'
češm 'eye'	*češ.ma* 'spring'
haš(t) 'eight'	*haš.tā(d)* 'eighty'

Word-internal sequences of various kinds, including those less common or disallowed as syllable onsets and codas, can derive from processes of word compounding or are found at morpheme boundaries (e.g. *vił.gard* 'stray', *höz.ča* 'fountain'), while others result from morphophonological processes (§2.5.3).

Sequences of three consonant are rare, both as syllable codas (with the only attested case of *deyšt* 'outside') and in secondary contact: whenever present, they must contain at least one continuant, e.g. *qwi.rān.xwan* 'reader of the Quran'.

2.5 Some morphophonological processes

2.5.1 Vowel coarticulation and coalescence

In Harsini, several vocalic sounds are subject to conditioned changes when occurring next to each other, before certain consonant sounds or at a morpheme boundary. In such cases, their treatment depends primarily on the quality of the vowels involved and, in the case of vowel groups found at a morpheme juncture, on the nature of the concerned morpheme.

Coarticulatory processes are frequent when the modal prefixes *ma*- and *bi*- or the negative morpheme *na*- precede a verbal stem beginning with certain sounds. The presence of those morphemes leads to the deletion of an initial /h/ or the lenition of /v/, /b/ and /d/ in intervocalic

position (for a list of such verbal forms see §3.13.1). The resulting vowels or semivowels often trigger secondary changes in the vowel sound of the combined morphemes.

Some instances of coarticulation are listed below. Additional information on variation of specific morphemes when preceding or following vowels and semivowels will be provided in the relevant sections addressing morphology:

i.   V (except /ī/) + /ī/ → /Vy/

This happens when morphemes beginning with or consisting in a vowel /ī/ (such as the form =ī of the 3SG bound pronoun; a 2SG, 1 PL, 2PL Present copula; the additive morpheme =īš/=īž; the relative particle =ī; the indefinite suffix -ī/-īk) occur after a word-final vowel:

(1)   *dā=γš=ī=a*   *m-uš-e*
       mother=ADD=BP.3SG=IND   IND-say.PRS-3SG
       'his mother, too, says' [1:71]

ii.   /ī/ + /ī/ → /ī/

This happens when morphemes beginning with or consisting in a vowel /ī/ (as those listed above) follow a base ending in /ī/ (e.g. *kī* 'who'). In these cases, the resulting vowel can be uttered as extra-long:

(2)   *b-ün-im*   *tö*   *kī=(ī)t* [kiːːt]
       SBJV-see.PRS-1SG   2SG   who=COP.PRS.2SG
       'Let me see who you are' [2:103]

iii.   /a/ + /e/ → /e/

This occurs, for instance, when a word ending in /a/ (e.g. *halqa* 'ring') is followed by the form =e of the 3SG bound pronoun or the indefinite suffix -e:

(3)   *bowe=γš=ī*   *hałqe*   *ař=e*
       father=ADD=BP.3SG   ring.INDF2   for=BP.3SG
       san-ī=a
       buy.PST-NA=COP.PRS.3SG
       'Her father has bought a ring for her' [1:56]

iv. /a/ + /a/ → /a/

This happens when morphemes beginning with or consisting in a vowel /a/ (e.g. the plural marker -*al*; the demonstrative and directional particles =*a*; the definite suffix -*a*) attach to a word ending in /a/ (e.g. *halqa* 'ring'):

(4) *ī*   *hałqa*
     PROX   ring.DEM
     'this ring' [1:78]

v. /a/ + /y/ → /ey/

This happens, for instance, when a word ending in /a/ (e.g. a noun carrying the definite suffix -*a*/-*ka*) is followed by the additive morpheme =*īš*/=*īž*, or when the morphemes *ma*- and *na*- precede a verbal stem beginning in /ī/ (in both cases, /ī/ becomes a semivowel under the effect of the rule illustrated in point i. above):

(5) *pγā-ke=γš=a*   *m-uš-e*
     man-DEF=ADD=IND   IND-say.PRS-3SG
     'also the husband says' [1:16]

(6) *me-γl-īm=e*
     IND-leave.PRS-1PL=BP.3PL
     'We will leave him' [7:53]

(7) *ne-γl-ø*
     NEG-let.PRS-IMP.2SG
     'don't let (him)' [5:21]

vi. /a, i/ + /w(i)/ → /öw/
     /a/ + /w(u) → /ow/

This happens when the prefixes *ma*-, *na*- or *bi*- precede a verbal stem beginning with /w/, generally as a consequence of the lenition of a stem-initial /b, v/:

(8) *šöw*   *sar*   *har_dö*   *kwiř=a*   **ma-w(i)ř-ī* [møwˈriː]
     night   head   both   son=IND   IND-cut.PRS-3SG
     'At night, he slaughters both sons' [1:102]

(9) *gīs=it*   **bi-w(i)ř-ir-e* [ˈbøwrəɾeː]
braid=BP.2SG   SBJV-cut.PRS-PASS-3SG
'May your braids be cut off' [1:90]

(10) *mar*   *tŏ*   **na-w(i)t-ī* [ˈnøwti]   *ɣa*
isn't_it   2SG   NEG-say.PST-2SG   PROX
šīša_ʕomr=im=a?
bottle.of.life=BP.1SG=COP.PRS.3SG
'You have said "this is my bottle of life", haven't you?' [2:61]

(11) *šekl=e*   *maʕlüm*   **na-wu* [now]
form=BP.3SG   clear   NEG-become.PRS.3SG
'her shape would not be evident' [1:83]

vii.   /a/ + /wī/ → /öü/

This occurs when the prefixes *ma-* and *na-* precede a verbal stem beginning with the group /wī/, further contracted to /ü/ in pronunciation:

(12) **ma-wīn-in* [møɥˈnən]
IND-see.PRS-1PL
'They see' [2:75]

(13) **na-wīn-ītin?* [ˈnøɥniːtən]
NEG-see.PRS-2PL
'Don't you see?' [7:21]

Some of these phenomena complicate the choice of a satisfactory transcription and glossing system. In order to preserve the readability of example sentences and texts, the use of parentheses to include elided vowels has been usually avoided, and most instances of vowel coarticulation and coalescence have not been transcribed analytically. However, it is beyond doubt that further research is needed before a more consistent solution for their graphic representation can be found.

2.5.2 Epenthesis

A hiatus deriving from the suffixation of a 2SG Imperative verb ending in /a, ā/ with a bound pronoun or a clitic particle is commonly avoided by the insertion of a /t/ sound:[99]

(14) *bi-ka-t=ā!*
      SBJV-do.PRS.IMP.2SG-EUʔ=PART
      'défais!, ouvre! [unpack!, open!]' (Fattah 2000: 460)

This epenthetic consonant might be considered as extraneous to the 2SG Imperative ending (which is commonly -ø in Harsini) although a final /t/ is often realized in 2SG verbal agreement, especially in the presence of further suffixation. In fact, it is possible that this feature came about in analogy to the reappearance of final /t/ sounds in 2SG and 3SG verbal endings and copula forms, when occurring in similar contexts:

(15) *m-e*   *ɣe_dafʕa*   *bi-xw-et=e*
      IND-want.PRS.3SG   suddenly   SBJV-eat.PRS.3SG=BP.3SG
      bi-kwiš-et=e
      SBJV-kill.PRS.3SG=BP.3SG
      '(he) is on the point of eating him, killing him' [2:15]

(16) *na-firut=üt=e*
      NEG-sell.PST=COP.PST.3SG=BP.3SG
      'He had not sold/he would not have sold' [laki_conv_1, 31:24-31:25]

A nasal /n/ is inserted (or perhaps retained, in the case of personal pronouns) to break a vowel sequence resulting from the suffixation of certain personal pronouns, prepositions and occasionally numerals:

(17) *tö-n=īž=a*   *ma-xw-e*
      2SG-EUʔ=ADD=IND   IND-eat.PRS.3SG
      'He's going to eat you as well' [4:151]

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[99] This constitutes a difference with respect to the majority of SK varieties, inserting a /r/ sound instead: e.g. *bikare!* 'Do it!', *naware!* 'Don't take!', *bułāre*! 'Knead it!' (cf. Fattah 2000: 219-220; 285-287).

(18)   *mi*   *va-n=ī*   *movāzibat*   *bi-ka-m*
      1SG   to-EUʔ=BP.3SG   care   SBJV-do.PRS-1SG
      'I would take care of it' [2:58]

(19)   *har*   *si-n=īš*   *kwiř=in*
      each/every   three-EUʔ=ADD   boy=COP.PRS.3PL
      'all three, well, are boys' [laki_conv_1, 3:20]

2.5.3 Deletion

The short, central vowel /i/ is particularly unstable and is usually deleted in unstressed position between consonants. This commonly affects the realization of pronominal clitics, person markers and verbal stems in contexts like the following:

(20)   *xwaš=(i)m=a=ɣān=a* [ˈxwaˑʃmaˌjɑːna]   *m-āɣ*
      good=BP.1SG=DRCT=BP.3PL=IND   IND-come.PRS.3SG
      'I like them!' [1:120]

(21)   *tö*   *hawās=(i)t=a* [haˈwɑːsta]   *darpeykar-il-a*
      2SG   attention=BP.2SG=DRCT   door.and.structure-PL-DEF
      bu
      be.PRS.SBJV.3SG
      'Pay attention to the house' [6:168]

(22)   *āwird-īm(i)n=a* [ɒˈwəɾˈdiːmna]
      bring.PST-1PL=COP.PRS.3SG
      'We have brought' [2:24]

(23)   *ma-š(i)k-an-in=ī* [maˑʃkaˈnəniː]
      IND-break.PRS-CAUS.PRS-3PL=BP.3SG
      'They break it' [2:76]

2.6 Stress patterns

In Harsini, the position of lexical stress is largely predictable. Each word has a primary stress (marked by ´ in the following examples). The syllable carrying the stress is typically characterized by greater amplitude and length. Monomorphemic lexical words and proper names formed by more than one syllable are generally stressed on the last syllable:

> *nizī́k* 'near'
> *bowá* 'father'
> *mamá* 'Mohammad'

An exception is represented by a few disyllabic adverbs and function words that are normally stressed on the first syllable. In these cases, word-initial stress denoting focus overrides the default (word-final) lexical stress:

> *ɣáʕnī* 'that is to say'
> *válī* 'but'
> *báłe* 'yes'

The same applies to words used as vocatives:

> *bā́bā* 'Dad!' [5:21]
> *ā́qā* 'Mister!, Sir!' [6:147]

Compound words may have a secondary stress (marked as ` in the examples that follow), occurring on the last syllable of the first element: e.g. *qwirā̀n.xwán* 'reader of the Quran'.

Polymorphemic words have different stress patterns, depending on the morpheme added to the stem. The definite suffix *-a/-ka* (e.g. *kwiř-á* 'the boy'), the plural marker *-al* (e.g. *dit-ál* 'the girls'), the comparative and superlative suffixes *-tir/-tirīn* (e.g. *bàdmaza-tír* 'more disgusting'), the form *tir* attaching to nominals with the meaning 'another' (e.g. *dit-tír* 'another daughter') and the suffix *-im/-om* forming ordinal numbers (e.g. *döwím* 'second') attract primary stress. When multiple morphemes potentially carrying the stress attach to the same phonological word, the stress falls on the last available host:

> *köwš-il-á* 'the shoes'
> *maxār-àl-ī-tír* 'some other caverns'

On the other hand, the indefinite suffix *-e/-ī(k)* (e.g. *žín-ī* 'a woman'), the indicative particle *=a* (e.g. *dirìs=a makám* 'I prepare'), the demonstrative particle *=a* (e.g. *a kás=a* 'that person'), the cliticized prepositions (e.g. *mā̀n=a mā́ł* 'they come home'), the bound personal pronouns (e.g. *sár=mān* 'our head'), the enclitic copula (e.g. *badbáxt=im* 'I am miserable'), the additive morpheme *=īš/=īž* (e.g. *dít=īš* 'the girl, too), the conjunction *=ö* (e.g. *mìn=ö tö́* 'me and you'), the ezāfe particle *=i* (e.g. *àšk=i mirwārī́* 'pearly tear') and the compounding element *=a* (e.g. *dìt=a bǔčkałá* 'the younger girl') are unstressed.

In verbal forms, stress patterns show a higher degree of variability. In Infinitives, the primary stress generally falls on the last syllable (e.g. *kirdín* 'to do'). As a rule, the indicative marker *ma-* does not attract primary stress. Therefore, Present and Imperfect verbal forms are either stressed on personal endings (e.g. *magīrdī́* 'he/she/it turns', *makirdím* 'I was doing') or on the root if the person agreement is not syllabic (e.g. *maxwám* 'I eat', *makírd* 'he/she/it was doing'). The negative prefix *ni-* usually attracts primary stress (e.g. *nímakirdìm* 'I wasn't doing').

As the indicative marker, the subjunctive marker *bi-* is usually unstressed. Verbal forms built with this morpheme are stressed on the verbal stem or on personal endings (e.g. *bikám* 'I would do'; *bixwé* 'he/she/it would eat'). The negative prefix *na-* does not appear to attract stress in subjunctive forms. However, both *bi-* and *na-* may carry the stress in Imperative forms: e.g. *bíka!* 'do!', *náka!* 'don't do!'. In the Preterite, primary stress normally falls on the stem, rather than on personal endings (e.g. *kírdin* 'they did'). In Perfect verbs, stress generally falls on the syllable preceding the Present clitic copula (e.g. *kird-ím=a*). On the contrary, the stress falls on the Past clitic copula intervening in the formation of the Pluperfect (e.g. *xaft=ǘ* 'he had slept').

In some cases, stress can be distinctive:

kirdín 'to do'	vs.	*kírdin* 'they did'
badbaxtī́ 'misfortune'	vs.	*badbáxtī* 'you are miserable'
kārī́ 'hard-working'	vs.	*kā́rī* 'a job'

Chapter 3: Morphosyntax

3.1 Nouns and the noun phrase

The lexical class of nouns includes words referring to concrete and physical entities (e.g. *das* 'hand'; *kwičik* 'stone') or to abstract concepts and imaginary entities (e.g. *xwašī* 'happiness', *parī* 'fairy'), as well as words pertaining to more restricted subclasses, such as proper names (e.g. *mama xān* 'Mohammad Khān') and classifiers (e.g. *gila* 'unit'; *man* 'measure corresponding to three kilos').

Harsini nouns can be simple, as well as compound. Prototypical noun words inflect according to number (singular vs. plural) and can carry markers for definiteness and indefiniteness, but are not grammatically distinguished either for gender or for case.[100] Moreover, they can be accompanied by other particles indicating grammatical relations. The main grammatical functions of a prototypical noun are subject/agent, predicate, direct or indirect object, adverb and qualifier.

In the following sections basic information concerning the structural characteristics of Harsini nouns and noun phrases will be given, while the mechanisms of nominal composition and derivation will be specifically addressed in the paragraphs on word formation (Chapter 4). Whenever certain aspects of phonology, syntax or lexis are alluded to in the description, there will be cross-references to the sections where those subjects are treated in more detail.

3.1.1 Gender

In Harsini, grammatical gender is not morphologically distinguished. Biological gender on the other hand (male or female) may be differentiated through the availability of lexical pairs, particularly in terms referring to human beings or higher animals:

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[100] With the possible exception of the hypothetical oblique and vocative markers discussed in §3.1.3.1.

[+ feminine]	[+ masculine]
žin 'woman, wife'	*pyā* 'man, husband'
dit 'girl, daughter'	*kwiř* 'boy, son'
dā 'mother'	*bowa* 'father'
xwišk 'sister'	*birā* 'brother'
dał 'female dog'	*gamāł* 'male dog'

Some of the gender-specific lexical items contrast with corresponding gender-neutral (generic) words:

[gender-marked]	[generic]
māɣn 'female horse'	*asb*, *čirāwā* '(generic) horse'
miŋā 'female cow'	*gā* '(generic) ox, cow, calf'
dał 'female dog'	*sag* '(generic) dog'
gamāł 'male dog'	*sag* '(generic) dog'

Another device used to convey information related to gender, in the absence of specialized terms, consists in placing the qualifying adjectives *ner* (more rarely *nař*) 'male' or *mā* 'female', either after or before the generic noun.

When the adjective precedes the noun, the two elements are usually joined by means of the vocalic linker *-a-*. In the case of female canines, the term *dał* 'female dog' is usually preferred to the adjective *mā* and placed before the noun:

[+ feminine]	[+ masculine]
pišī mā 'female cat'	*pišī ner* 'male cat'
mā xar 'female donkey'	*neraxar* 'male donkey'
dałagwirg 'female wolf' (Fattah 2000: 239)	

This system is mostly used with terms referring to animals, but it can be applied to other entities as well:

nařadö 'male demon' [7:22]

In the case of humans, a gender-neutral nominal can be specified for feminine or masculine gender by preposing a gender-marked noun in apposition:

žin hamsāya 'female neighbour, woman next door' [6:19]

3.1.2 Unmarked nouns

An unmarked noun, that is a noun in its simplest form, is formally singular and can be interpreted as definite or indefinite depending on discourse recoverability and pragmatic context:

(24) *bowa*   *m-uš-e=a*   *dit*
       father   IND-say.PRS-3SG=DRCT   girl
       'the father says to the daughter' [1:24]

(25) *pīrhan*   *ařā=m*   *b-ār-ø=ö*   *čādir*
       shirt   for=BP.1SG   SBJV-bring.PRS-IMP.2SG=CONJ   chador
       'Bring me a shirt, and a *chador*' [2:4]

Unmarked nouns may have generic meaning, referring to an undetermined plurality, a class of items, or an abstract concept:

(26) *kwiř*   *n-er-ī*
       son   NEG-have.PRS-3SG
       'he doesn't have sons' [5:20]

(27) *hanā=ö*   *γānala*   *m-ar-in*   *ařā*   *ʕarus=ö*
       henna=CONJ   PROX.PL   IND-bring.PRS-3PL   for   bride=CONJ
       dāmād   *xiř=a*   *m-e-n-ö*   *ʕarus*
       groom   turn=IND   IND-give.PRS-3PL=CONJ   bride
       ařā   *žin*   *xiř=a*   *m-e*
       for   woman   turn=IND   IND-give.PRS.3SG
       dāmād   *ařā*   *pyā*   *xiř=a*   *m-e*
       groom   for   man   turn=IND   IND-give.PRS.3SG
       'they bring the henna and such things for the bride and the groom (to) pass it along, and the bride distributes it among women, (while) the groom distributes it among men.' [laki_conv_1, 5:41-5:48]

(28) *birsāq*   *ařā=m*   *b-ār-an*
      fritter   for=BP.1SG   SBJV-bring.PRS-IMP.2PL
      'bring me fritters' [1:66]

(29) *ʕarusān*   *ni-mow*   *nān*   *bi-xw-e*
      doll   NEG-IND.become.PRS.3SG   bread   SBJV-eat.PRS.3SG
      'Dolls can't eat!' [1:129]

When a noun occurs in its unmarked form, its singular or plural value can be inferred only on the basis of contextual clues. However, nouns are frequently accompanied by morphemes overtly marking them for definiteness, indefiniteness, singularity and plurality.

3.1.3 Definiteness, indefiniteness, singularity

3.1.3.1 Definite marker: *-a/-ka*

The (stressed) suffix *-a* attaches to nouns to highlight definiteness. The definite marker generally follows nouns or noun phrases referring to entities that are recoverable in discourse or already known to the hearer (with the exception of proper names):

(30) *birsāq-á*   *ma-xw-e*
      fritter-DEF   IND-eat.PRS.3SG
      'he eats the fritter' [2:95]

When preceding a verb carrying the indicative marker *ma-*, the definite suffix *-a* can be confused with the clitic *=a* attaching to the element preceding the verb (§3.13.3). In such cases, stress is distinctive, as it can fall on the definite suffix but not on the clitic:

(31) *šü-á*   *m-uš-e*
      husband   IND-say.PRS-3SG
      'The husband says' [1:15]

(32) *mi*   *šü=a*   *ma-ka-m=a*   *bin=ī*
      1SG   husband=IND   IND-do.PRS-1SG=DRCT   to=BP.3SG
      'I will marry him' [1:15]

The definite suffix coalesces with the final vowel of words ending in /a/, whose definiteness can only be inferred from the context:

(33)　*kalá*　*ma-xw-e*
　　　head　IND-eat.PRS-3SG
　　　'(he) eats the head' [2:48]

The allomorph *-ka* is used after words ending in /ā/:

(34)　*tīx-a*　　*ma-n-ī=a*　　　　*nām*　*gīs*　*dā-ka*
　　　blade-DEF　IND-put.PRS-3SG=DRCT　inside　braid　mother-DEF
　　　'He puts the blade among the mother's braids' [1:102]

(35)　*ařā_xātir*　*tiłā-ka*
　　　because.of　gold-DEF
　　　'for the sake of the gold' [2:71]

At least in one case, the final vowel of the noun *čirāwā* 'horse' is deleted before the definite suffix *-ka*:

(36)　*čirāw-ka*　*siłm=a*　*ma-k-e*
　　　horse-DEF　fear=IND　IND-do.PRS-3SG
　　　'the horse gets scared!' [1:43]

The definite suffix seems to be optionally realized with nouns followed by a bound pronoun in possessive function. If the definite suffix is present, it might meet a need for further emphasis. It should be noted that the vowel of the suffix *-ka* is dropped before the bound pronoun =γān:

(37)　*har*　*dā-k=γān*　　　　*bī=a*
　　　just　mother-DEF=BP.3PL　be.PST=COP.PRS.3SG
　　　'It was their mother('s fault)!' [1:105]

(38)　*bāad*　　*qowł*　　*bī-ø*　　　　*si*　　*dit-a=t*
　　　must　　promise　be.PST-3SG　three　daughter-DEF=BP.2SG
　　　b-e-γ=a　　　　　　*ma*
　　　SBJV-give.PRS-2SG=DRCT　1SG
　　　'You have to promise you will give me your three daughters' [2:17]

Overall, the definite suffix seems to be optional and often missing, even when semantics would call for its presence. Its omission is probably related to the fact that, under precise discourse and pragmatic conditions, unmarked nouns also can be interpreted as inherently definite (§3.1.2).

Despite the general validity of the rules described so far, problematic cases exist. For the examples presented below, a conclusive solution has not been found yet:

(39) *γe*   *kale*   *kala*   *γā* *gusfand-a* *γā* *gā-γa*
      INDF   head.INDF2   head   or   sheep-?   or   calf-?
      'A head, (it is) a sheep or a calf's head' [2:33]

(40) *va*   *jang=i*   *pādišā-γa*
      to/at   war=EZ   king-?
      '(he is) at the king's war' [3:25]

An interpretation of the sequences *gāγa* and *pādišāγa* as nouns followed by a definite suffix *-a* separated from the hosting noun by a glide /y/ is unlikely, considering that the allomorph *-ka* normally follows nouns ending in /ā/. =γa might rather be analysed as a 3SG clitic copula occurring after /ā/, although no further examples involving this form in similar contexts are available, and textual evidence suggests that the 3SG copula form =sa is generally used after /a/ (§3.13.11.1).

A third possibility would be to postulate the existence of an oblique marker *-a* (*-γa* following /ā/ and possibly other vowels), of very rare occurrence and akin to the one attested in the Gorani of Zarda (Mahmoudveysi & Bailey 2013: 23). However, such a morpheme is never mentioned in Fattah (2000) and the available data are insufficient to validate this hypothesis.

The definite suffix *-a*/*-ka* is frequently used as a vocative marker, optionally following a noun employed as a term of address:

(41) *kwiř-a*
      son-VOC
      'O son!' [1:49], [1:86]

(42) *birā-ka=m*
      brother-VOC=BP.1SG

'My friend! [lit. my brother]' [7:71]

Fattah (2000: 260) refers to an allomorph *-aka* of the definite suffix (marginal in the 'Laki-Kermānshāhi' group, but common in other SK varieties) which might occasionally function as a vocative marker in Harsini: e.g. *gyānakam!* 'ma vie! [my life, my dear!]'. This observation, however, is not supported by additional examples from the Harsini corpus.

In the absence of explicit discourse particles (interjections) such as *ay*, *ey* 'O!, hey!' (§3.10) explicitly pointing to the vocative function of a noun, this function can be signalled through stress. When a noun is used as a term of address, the stress shifts away from its usual position (that is, on the last syllable) to the first syllable of the noun.

3.1.3.2 Indefinite marker: *-e/-ī(k)*

Indefiniteness, and occasionally singularity, can be marked on nouns and noun phrases by means of the (unstressed) indefinite suffixes *-e* or *-ī*:

(43)   *hā-m=a*   *nām*   *put-ī*
       exist.PRS-1SG=DRCT   inside bin-INDF1
       'I am in a bin' [2:42]

(44)   *dit-ī*   *m-ār-ī=ö*   *kwiř-ī*
       girl-INDF1   IND-bring.PRS-3SG=CONJ   son-INDF1
       'she gives birth to a daughter and a son' [4:112]

(45)   *mādar-e*   *dir-īmin*
       mother-INDF2 have.PRS-1PL
       'we have a mother' [1:121]

Following terms ending in /a/, the indefinite suffix merges with the final vowel of the word, yielding /e/:

   parda 'curtain' → *parde* 'a curtain' [1 :126]
   jaʕba 'box' → *jaʕbe* 'a box' [2:73]
   kala 'head' → *kale* 'a head' [2:33]

In the Harsini texts, the forms *-e* and *-ī* of the indefinite suffix seem to occur in free variation. The form *-ī* is slightly more frequent, but further

research is needed to clarify possible differences or constraints in their respective use. Precise rules of distribution cannot be determined at this stage.

On the other hand, the allomorph *-īk* (*-k* following /ī/) is commonly used when the indefinite suffix is followed by another suffixing element (e.g. the conjunction =ö, the clitic copula, an enclitic preposition):

(46)   *dit-īk=a*   *māł*   *dir-in*
       daughter-INDF1=DRCT   house   have.PRS-3PL
       'they have a daughter at home' [1:20]

(47)   *yāru*   *naṙadö-īk=a*
       fellow   male.demon-INDF1=COP.PRS.3SG
       'The fellow is a male demon' [7:31]

Differently from some SK varieties, CK and Gorani,[101] in Harsini the final consonant of the indefinite suffix cannot be optionally kept in the absence of additional suffixation. Vice versa, the suffix *-ī* may substitute the expected form *-īk* in the presence of further suffixing elements:

(48)   *dit-ī=a*   *māł*   *dir-in*
       daughter-INDF1=DRCT   house   have.PRS-3PL
       'they have a daughter at home' [1:21]

If an indefinite noun is followed by a modifier, the indefinite suffix attaches after the modifier, ultimately behaving as a phrasal affix:

(49)   *pišī*   *gwijīn-e*   *dir-ī*
       cat   little-INDF2   have.PRS-3SG
       'She has a little kitten' [2:44]

(50)   *jawān=i*   *bīkār-ī*
       youngster=EZ   unemployed-INDF1
       'an unemployed young man' [5:6]

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[101] See Fattah (2000: 241) for SK; MacKenzie (1961a: 52ff.) for CK; and Mahmoudveysi et al. (2012: 14), Mahmoudveysi & Bailey (2013: 20) for Gorani.

(51) *xišt=i*   *tiłā-īk=a*
ingot=EZ   gold-INDF1=COP.PRS.3SG
'It is a gold ingot' [6:49]

Another way to express indefiniteness or singularity consists in placing the indefinite quasi-article *ɣe* 'one, a' (derived from the numeral *ɣak* 'one') before a noun or noun phrase:

   ɣe küza 'a jug' [5:32]
   ɣe qāšoq řün 'a spoon of butter' [5:33]

Most frequently, the indefinite article *ɣe* is used in combination with an indefinite suffix to reinforce the idea of indefiniteness or singularity:

(52) *ɣe*   *žin-īk=ö*   *ɣe*   *pɣā-ī*
INDF   woman-INDF1=CONJ   INDF   man-INDF1
'a woman and a man' [7:1]

(53) *ɣe*   *keywānu-e*   *m-āɣ*
INDF   old.lady-INDF2   IND-come.PRS.3SG
'an old woman comes' [7:6]

Indefinite suffixes occur also in combination with certain indefinites and quantifiers (e.g. *hüč* 'any', *čan* 'some', *har* 'every, whichever') in contexts that do not necessarily imply singularity, as well as with the interrogative or exclamatory adjective *če* 'what?, what a...!' (§3.5, §3.6):

(54) *hüč*   *xwidā-ī*   *n-er-im*
any   God-INDF1   NEG-have.PRS-1SG
'I'm wretched! [lit. I don't have any God]' [7:8]

(55) *čan*   *midat-ī*
some   moment-INDF1
'Some time' [1:95]

(56) *har*   *āw-ī*
whichever   water-INDF1
'whichever (kind of) water' [4:44]

(57) če   hösn-ī   dir-ītin   homa?
      what   virtue-INDF1 have.PRS-2PL 2PL
      'What virtue do you have?' [4:86]

Against Fattah's (2000: 243) observation that indefinite suffixes cannot combine with plural markers (§3.1.4), we might adduce counter-examples like the one below, providing that the vocalic sound before -tir 'other, another' can be analysed as an indefinite suffix (cf. §3.6.1 on this issue):

(58) ma-ws-e   va   maxār-al-ī-tir
      IND-wait.PRS-3SG at   cave-PL-INDF1?-CMPR
      'He waits in some other caverns' [4:141]

3.1.4 Plurality

As we have seen so far, Harsini speakers can express singular number in different ways: unmarked nouns can be interpreted as singulars or generic plurals according to context (§3.1.2), or rather be marked for singularity through the indefinite markers described in §3.1.3.2.

So-called mass or uncountable nouns referring to collective, unitary or abstract entities normally do not occur in the plural. On the other hand, plurality is marked on a countable noun or element used in a substantive sense by means of the (stressed) suffix -al (allomorph -l after /ā/ and /a/), probably originating as a collective marker (Windfuhr 1989b: 258):

(59) āɣl-al   hardik   mird-in=a
      child-PL   both   die.PST-3PL=COP.PRS.3SG
      'both children are dead [lit. have died]' [1:103]

(60) čirāwā-l   āw=a   ma-xwa-n
      horse-PL   water=IND   IND-eat.PRS-3PL
      'the horses drink water' [1:48]

The use of this suffix as generalized plural marker stands out as a typical trait of SK dialects, when compared to NK and CK.[102] Similar suffixes are

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[102] A similar suffix -gal (with variants -al, -aɣl) is occasionally attested in Sorani after names of animals with the collective meaning 'herd, flock of ...' (Mackenzie 1961a: 54 fn. 1), but the regular plural suffix in CK dialects is -ān. The Sine'i variety of CK is exceptional, reportedly

also used as regular plural markers in the Laki varieties of Lorestān, in a few dialects of south-western Iran and in some varieties of the Tāfresh group of Central Plateau dialects.[103]

A marginal variant *-el* of the plural suffix seems to occur in Text 2 and Text 4, substantiating Fattah's (2000: 248) observation that different forms of this suffix can coexist in the idiolect of one and the same speaker. In the available material, the allomorph *-el* is apparently found only in combination with bound pronouns, but the data are too limited to allow for an identification of possible rules for such variation:

(61) *m-uš-e=a*   *dit-el=e*
      IND-say.PRS-3SG=DRCT   daughter-PL=BP.3SG
      'He says to his daughters' [2:3]

(62) *žin-el=γān=a*   *ma-kwiš-in*
      wife-PL=BP.3PL=IND   IND-kill.PRS-3PL
      'They kill their wives' [4:165]

The plural suffix frequently occurs in combination with the definite suffix *-a*, forming definite plurals. Since the definite suffix attracts word stress, the vowel /a/ of the plural suffix comes to be reduced to /i/:

(63) *sar*   *āγl-il-á*   *biřĭ=a*
      head   child-PL-DEF   cut.PST=COP.PRS.3SG
      'he slaughtered the kids' [1:134]

In Harsini, the plural suffix followed by a morpheme *-a* (akin to the demonstrative marker described in §3.1.6.2) intervenes in the formation of the plural demonstrative pronouns *γānala* 'these ones' and *awānala* 'those ones' (§3.4.2).

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using a suffix *-gal* in free alternation with *-ān* to form the plural of any noun (Christensen & Barr 1939: 232).

[103] In particular, this plural marker exists in Chagani (Blau 1993: 96; MacKinnon 2011), in some southern varieties of the Lori continuum, in some Fārs dialects and in Sivandi (see Lecoq 1989b: 342, 344, 346). Among the Central Plateau dialects, Lecoq (1989a: 314) relates the existence of an analogous plural marker in the Āshtiāni and Āmore'i dialects of the Tāfresh group.

In the structure of the noun phrase, the plural suffix is said by Fattah (2000: 250) to attach to the head and not to the modifier, but contradictory evidence emerges from the linguistic material at our disposal:

(64) *e*   *zamān-al=i*   *qadīm=a*
      PROX   time-PL=EZ   ancient=DEM
      'these old times' [6:54]

                                    vs.

(65) *lebās*   *čuwīn-al*
      clothes   wooden-PL
      'the wooden clothes' [2:82]

Persian-like and Arabic-like plural suffixes are used in a limited set of words:

atrāfī-ān 'entourage, courtiers' [2:106]
mowq-āt 'moments' [1:4]
edāra-jāt 'offices' [6:54]

The Persian plural marker *-hā* (mostly used with inanimate or non-human nouns in literary Persian, but joined to any noun in colloquial Persian), is attested in the available Harsini material after nouns pertaining to the semantic field of time:

māŋ-(h)ā '(for) months' [1:73]
modat-(h)ā 'times, (for) some/a long time' [4:68]

In fact, like the comparable Persian morpheme, this suffix shows the supplementary characteristics of an adverbial marker. It might be considered as partially productive in Harsini, being also attested in combination with non-borrowed words, such as *māŋ* 'month' above. In rapid delivery, the suffix generally loses the glottal fricative segment.

The Persian plural suffix *-ān* (regularly used in literary Persian with nouns designating humans or, more rarely, animals) occurs only once in the data, in *atrāfīān* 'entourage, courtiers'. It is probable that in this case the suffix has been borrowed together with the base, with which it forms a lexicalized unit.

Some words of Arabic origin ending in /a/ form their plural by means of the suffixes *-āt* (regular feminine plural in Arabic) or *-jāt* (a Persian

innovated form of the Arabic suffix). In [1:4], however, the suffix is used in an instance of code-switching to Persian.

Only a few examples of Arabic broken plurals are attested in the available material. They are always found in lexicalized forms, most likely adopted via Persian: e.g. *hawās bīn* 'to be attentive, to pay attention' (Pers. *ḥavās*, from Ar. *ḥawāss*, broken plural of *ḥāssa* 'sense'); *hödudan* 'approximately' (Pers. *ḥodudan*, from Ar. *ḥudūd* plural of *ḥadd* 'limit, boundary') and *řasmřosüm* 'customs and traditions' (Pers. *rosum*, from Ar. *rusūm*, broken plural of *rasm* 'tradition, custom').

3.1.5 Ezāfe and compounding

3.1.5.1 Ezāfe particle: =*i*

In Harsini, as many other West Iranian languages, a variety of different modifier types can be linked with the head noun in a construction traditionally termed 'ezāfe construction'. The ezāfe is normally described as an enclitic vocalic morpheme attaching to the head of a noun phrase and linking it to a dependent modifier, usually with a specifying function.

The dependent element following the head can be another nominal, an adjective, a Participle, a numeral, an adverb or adverbial phrase, a pronoun or a prepositional phrase. Depending on the nature of its constituents, the ezāfe construction can express a wide variety of semantic relationships (e.g. qualification, possession, affiliation, specification, location).

Fattah (2000: 261-265) relates that the use of the ezāfe particle is not a generalized feature of SK varieties, clearly stating that the dialects of the Laki-Kermānshāhi branch (which Harsini is part of) lack a specific grammatical marker for this construction. However, from the analysis of the available data this observation turns out to be somewhat inaccurate for the variety under study.

It is surely true that in Harsini a head can be linked to its determiner through simple juxtaposition, and this is in fact the dominant tendency among Harsini speakers:

dit döwim 'the second daughter' [2:40]
kwiř pādišā 'the king's son' [1:41]
dit kałiŋ 'the elder daughter' [2:7]

kilik wiži 'her own finger' [1:58]
kwirdī harsīnī 'Harsini Kurdish' [1:12]

However, a generalized ezāfe particle =*i* is available, even though native speakers rarely realize it in speech:

dit=i döwim 'the second daughter' [2:40]
kwiř=i pādšā 'the king's son' [4:51]
dit=i kałiŋ 'the elder daughter' [4:102]
kāwiř=i zīɣād 'many sheep' [5:16]
xišt=i tiłā 'a gold ingot' [6:66]

Reasons for the sizable cross-speaker and within-speaker variation in producing the ezāfe particle are yet to be determined. Hypotheses on the significance of factors concerning phonology or sociolinguistic variables have been proposed for the same phenomenon in Gorani (Mahmoudveysi et al. 2012: 16). Some influence of the comparable Persian construction on the frequency of use of the ezāfe morpheme may also be envisaged.[104]

The addition of adnominal modifiers in the noun phrase is recursive. A theoretically infinite number of elements can be connected in a chain of annexation, either by simple juxtaposition or by means of the ezāfe particle:

dāstān badbaxtī wižim 'the story of my own misfortune' [1:1]
hökm=i siłeymān=i peqambar 'Prophet Solomon's command' [7:78]

The ezāfe particle never occurs with expressions of quantity (§3.8) or with noun phrases expressing partitive relations:

dö gila huř birsāq 'two saddlebags of fritters' [1:67]
ɣe qāšoq řün 'a spoon of butter' [5:33]

Finally, it should be noted that an allomorph =*e*, akin to the Persian ezāfe particle, occurs at least once in the Harsini corpus, linking the borrowed prepositional form *mes(ł)* (Pers. *mesl* 'like') to its dependent nominal:

mese řusarī 'like a headscarf' [2:44]

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[104] Lecoq (1989a: 318, 320, 322; 1989c: 254) attributes the irregular presence of an ezāfe morpheme in the Central Plateau dialects to Persian influence.

In a second case, it might be involved as linker in an intensive reduplicated construction formed by the adjective *dür* 'far', with a superlative sense (§4.2):

va düredür 'from afar' [1:124]

In both cases, the linking morpheme seems to have been borrowed as a fixed unit with the element it is attached to. This suggests that the Persian-like ezāfe particle =*e* is not productive in Harsini. Nonetheless, it may occur in occasional instances of code-switching and code-mixing.

3.1.5.2 Compound marker: =*a*

The morpheme =*a* intervenes in another type of construction, usually referred as 'open compound' (MacKenzie 1961a: 64, 1961b: 83) or 'free compound' construction (i.e. *composé libre*: Blau 1989b: 337; Lecoq 1989c: 254). This construction exists in SK, CK and Gorani/Hawrami,[105] but not in NK.

Its canonical structure involves a head noun followed by a determiner (either an attributive adjective or, more rarely, a noun) and linked to it by means of a compound marker -*a*. The definite marker -*a*/-*ka* follows the formed noun phrase, conferring on it a definite sense:

(66) *dit=a*   *büčk-ał-a*
      girl=CMPD   little-DIM-DEF
      'the younger daughter' [7:20]

The behaviour of the particle =*a*, linking a head noun to its modifier, is largely comparable to that of the ezāfe morpheme. However, the semantic and grammatical conditions triggering its occurrence instead of the ezāfe particle are still unclear. Definiteness is probably a relevant factor in determining the preferential use of the compound marker =*a*. The construction with =*a* is also found in the presence of the demonstrative adjectives *ī*/*e* 'this, these' and *a* 'that, those'.

The perceived degree of semantic integration of the elements involved might also be significant in this sense. The open compound construction

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[105] See Fattah (2000: 268) for SK; MacKenzie (1961a: 64-65; 1961b: 83) for CK; and MacKenzie (1961b: 83, 1966: 18), Blau (1989b: 337), Mahmoudveysi et al. (2012: 16), Mahmoudveysi & Bailey (2013: 27-28) for Gorani/Hawrami.

seems in fact related to the mechanism of word compounding by means of the morphological linker *-a-*, forming complex lexemes characterized by a high degree of structural and semantic cohesion: e.g. *māŋašöw* 'moonlight night', *pīražin* 'old woman' (§4.3.2). In this type of compound, however, the order of head and modifier is generally reversed, with the head following the modifier. Moreover, the so-formed compounds can be followed by indefinite suffixes, which is not the case for noun phrases formed with the compound marker *=a*.

3.1.6 Other morphemes pertaining to nouns and noun phrases

3.1.6.1 Relative particle: *=ī*

An enclitic particle *=ī* (*=y* before /a/ and /ā/, not realized after /ī/, cf. Fattah 2000: 708) can mark a noun or noun phrase functioning as the head of a restrictive (or determinative) relative clause introduced by a complementizer (§3.14.2.2):

(67)　*nām*　　*qār-al=ī*　　*gi*　　*dir-in*
　　　inside　　cave-PL=REL　　COMPL　　have.PRS-3PL
　　　'into the caves that they have' [4:126]

Nonetheless, the relative marker appears to be optional and most frequently omitted. For instance, it is normally absent when the head of a restrictive relative clause is accompanied by a demonstrative adjective.

　　The morpheme marking the head of a relative clause is formally indistinguishable from the indefinite marker *-ī* and from the 3SG bound pronoun *=ī*. In the example below, the /ī/ after *šotori zař* might in principle be analysed as a relative particle following the noun phrase 'woman with the gold camel', but this option would appear less likely if we consider the relative clause that follows as non-restrictive:

(68)　*žin*　　*agard*　　*šotor=i*　　*zař-ī*　　　　　*ki*
　　　woman　　with　　camel=EZ　　gold-INDF1/REL?　　COMPL
　　　hāt-ī=as　　　　　　　　　　　　*ařā*　　*dar*　　*hasā(r)*
　　　come.PST-NA=COP.PRS.3SG　　　　to　　door　　courtyard
　　　'the wife with a camel (full) of gold, who has come to the courtyard's threshold' [6:110]

3.1.6.2 Demonstrative particle: =a

A particle =a (unstressed) attaches to the end of a noun or noun phrase determined by a demonstrative adjective (§3.4.1). The demonstrative particle coalesces with a word-final /a/ (and possibly with other vowels, too), as in the following example involving the word *küza* 'jug':

  ī küza 'this jug' [5:36]

The demonstrative particle is also formally indistinguishable from the 3SG Present copula, the Indicative particle and the so-called 'directional particle' (when these are realized as =a). Usually, but not always, these homophonous forms can be distinguished on the basis of context.

  When a demonstrative adjective modifies a noun phrase, the demonstrative particle attaches to the last element of the phrase. If the phrase includes a bound pronoun, an additive morpheme or both, the particle =a attaches after these clitics:

(69)   *ī*   *köwš-al=t=a*
       PROX   shoe-PL=BP.2SG=DEM
       'these shoes of yours' [1:15]

(70)   *a*   *damād=ī=a*
       DIST   groom=BP.3SG=DEM
       'that groom of hers' [3:82]

(71)   *e*   *jawān=i*   *vełgard=īš=a*
       PROX   youngster=EZ   vagrant=ADD=DEM
       'this vagrant boy, too' [5:18]

In at least one attested case, the demonstrative particle seems to attach to the end of a clause (after a 3PL enclitic Present copula) rather than to the last element of the noun phrase, but the hesitations in the speech characterising this passage make the analysis uncertain:

(72)   *až*   *žin=ö*   *až*   *pγā=ö*   *až*
       from   woman=CONJ   from   man=CONJ   from
       hin=a   *nām*   *hin*   *ī*   *zindānī*
       thingummy=DRCT   inside   thingummy   PROX   prisoner

ī   *dīv=n=a*
PROX   demon=COP.PRS.3PL?=DEM
'from men, to women, to thingummy are among what-do-you-call-them, these demon's prisoners' [2:66]

As a rule, the demonstrative particle =*a* is obligatorily realized after any nominal preceded by a demonstrative adjective. However, counter-examples exist in the available material, all involving a proximal demonstrative. Moreover, in all cases the terms concerned end in a vowel (either /ī/ or /ā/):[106]

> *ī pirīzī* 'this bundle' [1:74]
> *e lebās tałāʔī* 'this golden dress' [2:84]
> *ī eždehā* 'this dragon' [3:78]

Due to the scantiness of data, it is hard to determine the reason for this irregularity, which might be attributed to the presence of the proximal demonstrative, to the word-final vowel, or perhaps to neither of these.

    The same applies for the exceptions listed below, where the absence of the demonstrative particle might be ascribed either to the presence of a conjunction =*ŏ*, or to the fact that the morpheme's dedicated host ends in a vowel:

(73)   *a*   *tašī=ŏ*   *xwirī*
       DIST   spindle=CONJ   wool
       'that spindle and (that) wool' [6:19]

(74)   *a*   *āw=ŏ*   *keɣnī=ŏ*   [...]
       DIST   water=CONJ   spring= CONJ [...]
       'that water(course) and (that) spring and [...]' [3:17]

Finally, the demonstrative particle is omitted when the demonstrative adjectives are used in opposition to each other. In this respect, the primary Harsini data support similar observations in Fattah (2000: 316):

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[106] Similar exceptions are noted by Lazard (1992b: 217) for the Laki of Aleshtar.

(75)   *čihel*   *šöw*   *ařā*   *ī*   *xwišk=im*   *čihel=īš*   *ařā*   *a*
       forty   night   for   PROX   sister=BP.1SG   forty=ADD   for   DIST
       xwišk
       sister
       'Forty nights for this sister of mine, forty for that sister too' [2:53]

3.2 Adjectives

The lexical class of adjectives is not inflected for gender and number. Prototypical adjectives can express various properties of the noun they modify, e.g. colour, quality, shape, mental or physical state. They can be simple or formed through derivational morphology and compounding processes (Chapter 4).

In noun phrases, attributive adjectives generally follow the head noun they modify and are linked to it through simple juxtaposition, by means of the ezāfe particle (§3.1.5.1) or through the annexation construction involving the compound marker =*a* (§3.1.5.2). In some cases, the attributive adjective can precede the noun it modifies. In this position, a linking vowel -*a*- is realized between the adjective and the noun.

Two or more adjectives in coordination can be either juxtaposed or joined by means of a linking morpheme (i.e. the ezāfe particle or the enclitic conjunction =*ö*):

γe pīražine kasīf=i badförm 'a dirty, bad-shaped old woman' [4:18-19]
češma qašaŋ=ö xuī 'a beautiful and good spring' [4:66]

When the adjective has a predicative function, it precedes the appropriate form of the copula or a conjugated form of the verb 'to be, become' (§3.13.11):

(76)   *dit*   *gwijīn*   *fira*   *dānā=ö*   *bāhuš=a*
       daughter   small   very   wise=CONJ   intelligent=COP.PRS.3SG
       'The younger daughter is very wise and intelligent' [2:23]

(77)   *dit*   *xeγlī*   *badförm=a*   *mow*
       girl   very   bad.shaped=IND   IND.become.PRS.3SG
       'The girl becomes very ugly' [4:47]

The boundary between the lexical classes of adjectives and nouns is particularly labile. Adjectives may act as nouns and be inflected accordingly, and nouns often occur in adjectival function. In the first two examples below, the words *bīčāra* 'poor, hopeless' and *mirwārī* 'pearl, pearly' are used as nouns, while in the other two they function as adjectives:

(78)   *bīčāra*   *ma-č-u*
        poor.person   IND-go.PRS-3SG
        'The poor (girl) goes' [1:105]

(79)   *mirwārī=a*   *čam=e*   *b-āɣ*
        pearl=DRCT   eye=BP.3SG   SBJV-come.PRS.3SG
        'Pearls would come out from his eyes' [4:98]

(80)   *bīčāra=m*
        hopeless=COP.PRS.1SG
        'I'm hopeless' [7:8]

(81)   *ašk=i*   *mirwārī=a*   *čam=e=a*   *m-āɣ*
        tear=EZ   pearly=DRCT   eye=BP.3SG=IND   IND-come.PRS.3SG
        'Pearly tears come out from his eyes' [4:114]

Adjectives can also be used as adverbs, as *xās* 'good, fine, well' in the second of the examples below:

(82)   *dā=t*   *xās*   *bowa=t*   *xās*
        mother=BP.2SG   well   father=BP.2SG   well
        '(may) your mother (be) well, (may) your father (be) well' [7:34]

(83)   *xās*   *řaxs=a*   *ma-k-e*
        well   dance=IND   IND-do.PRS.3SG
        'she dances properly' [1:58]

Adjectives intervene in the formation of complex predicates (§3.13.2.1).

3.2.1 Degrees of comparison

In Harsini, the comparative and superlative forms of adjectives are derived through suffixation. The comparative is formed by means of the (stressed) suffix *-tir*. Fattah's (2000: 271-343) observation that an allomorph *-tirik* is used in the region of Harsin is confirmed by the data from the DoBeS Archive:[107]

(84) *lak=i*   *lořisān*   *masan*   *hin*   *īma*   *nīya,*
     laki=EZ   Lorestān   for.example   thing   1PL   NEG.COP.PRS.3SG
     bi-zān-īmin   *bīštir=ī.*   *awāna*   *la(h)ja*
     SBJV-know.PRS-1PL   most=BP.3SG   3PL   accent
     dir-in,   *īma*   *la(h)ja*   *n-er-īm.*   *ar*   *lak=i*
     have.PRS-3PL   1PL   accent   NEG-have.PRS-1PL   if   Laki=EZ
     sāda   *qissa*   *ma-ka-n*   *awāna*   *la(h)ja-l=γān*
     plain   speech   IND-do.PRS-3PL   3PL   accent-PL=BP.3PL
     kam-ī   *qöl-tirik=a,*   *īma*   *xu*
     little-INDF1   coarse-CMPR=COP.PRS.3SG   1PL   well
     ni-ma-fa(h)m-īm.
     NEG-IND-understand.PRS-1PL
     'the Laki of Lorestān, for instance, is not (like) ours, (that) we would know most of it. They have an accent; we don't have any accent. If they speak plain Laki, their accents are a bit coarser, we don't understand well' [laki_conv_1, 1:54-2:08]

The comparative adjective might be preceded by an adverbial qualifier such as *fira* 'very', *xeγlī* 'very', *kamī* 'a little'. The standard of comparison is commonly introduced by the prepositions *va* or *až* 'from' and can either precede or follow the comparative adjective. If the reference to a standard is lacking, the comparative has an intensive or attenuating value:

(85) *wiž=ī*   *badmaza-tir*   *nīya*
     RFLX=BP.3SG   bad.tasting-CMPR   NEG.COP.PRS.3SG
     '(The water) itself does not taste that bad [lit. is not worse-tasting]' [4:63]

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[107] This passage has been reported in full because it gives interesting information on folk perceptions on dialect boundaries between Harsini and the Laki of Lorestān.

In a comparison of equality, the adjective is in its basic form and the standard is introduced by the prepositions *jür* (or possibly *ču*) 'like, as':

(86) pyā-ke=γš   jür   mi   sāde=a
      man-DEF=ADD   like 1SG simple=COP.PRS.3SG
      'The man, well, is simple like me' [6:34]

(87) γe   nafar   jür   mi   dānā
      INDF person like 1SG wise
      'A person as wise as me' [6:58]

The superlative of an adjective is formed by the (stressed) suffix *-tirīn* (further segmentable as the comparative suffix *-tir* plus a suffix *-īn*): e.g. *nizīktirīn* 'closest', *dürtirīn* 'furthest'. The superlative adjective is placed before the nominal head without the intervention of the ezāfe particle.

Unfortunately, the available materials offer scant examples of superlative adjectives. The only occurrence is an irregular form *be(h)tarīn* 'best', which is both suppletive (with no corresponding basic adjective) and formed by means of a variant form *-tarīn* (akin to Pers. *-tarin*) of the suffix:

be(h)tarīn ř̄ī 'the best way' [6:137]

Some comparatives and superlatives preserve two alternative forms, one of which is formed through the addition of the suffix *-tir/-tirīn* to an inherited comparative base, never occurring independently in contemporary language:

xu/xās 'good, fine, well':
    i. *xutir/xāstir* 'better', *xutirīn/xāstirīn* 'best'
    ii. *be(h)tir* 'better', *be(h)tirīn* 'best'
    (from an inherited base *beh* 'better')

zīyād 'much, many, a lot'/*fira* 'very, much':
    i. *zīyātir/firatir* 'more, further'
    ii. *bīštir* 'more, further'
    (from an inherited base *bīš* 'more')

The absolute superlative is expressed by the basic form of the adjective preceded by adverbs such as *fira* 'very' and *xeγlī* 'very':

(88) xeylī   tamis=a   xeylī   xu=a   sar=it
     very   clean=COP.PRS.3SG   very   good=COP.PRS.3SG   head=BP.2SG
     'Your head is very clean; it is very good' [4:22]

Alternatively, a superlative or intensive sense can be conveyed through the reduplication of an adjectival base:

zīzī 'very quickly, at full speed' [7:21]
düredür 'afar, far away' [1:124]

3.3 Personal Pronouns

3.3.1 Independent personal pronouns

Harsini has two sets of personal pronouns: independent and bound. Both sets distinguish number (singular and plural) and person (first, second and third), but are otherwise invariable. The independent personal pronouns are summarized in Table 7:

Table 7: Independent personal pronouns

	Singular	Plural
1	mi(n), ma	īma
2	tö(n)	homa
3	öw	awāna

The usual form of the 1SG independent pronoun is *mi(n)*, but a variant form *ma* is also attested:

(89) mi   bi-č-im
     1SG   SBJV-go.PRS-1SG
     'I shall go' [1:72]

(90) min   ī   nama   diris   kird-im=a
     1SG   PROX   felt   right   do.PST-1SG=COP.PRS.3SG
     'I made this felt' [1:132]

(91) ī   xwirī=a   ařā   ma   ma-řis-ī?
     PROX   wool=DEM   for   1SG   IND-spin.PRS-2SG

'will you spin this wool for me?' [6:32]

1SG and 2SG pronouns have an optional final /n/. They are most frequently realized without the final nasal, except when followed by another morphological element (e.g. the enclitic copula, the additive morpheme, the conjunction):

(92) *γa*   *hin*   *min=a*
      PROX   thing   1SG=COP.PRS.3SG
      'this is mine' [2:63]

(93) *tön=īž=a*   *ma-xw-e*
      2SG=ADD=IND   IND-eat.PRS-3SG
      'He's going to eat you as well' [4:151]

As in most Iranian languages, Harsini does not have a dedicated personal pronoun for the third person. In fact, the 3SG and 3PL independent pronouns largely overlap in form and function with the distal demonstrative pronouns. In the singular, *öw* can alternate with the more common form *ava* of the distal demonstrative, while the plural form *awāna* is indifferently used as anaphoric or demonstrative pronoun (§3.4.2).

The 2PL form *homa* stands out in the Harsini set of independent personal pronoun, as one of the features characterizing the so-called 'Laki-Kermānshāhi' subgroup with respect to the rest of SK (Fattah 2000: 21):

(94) *če*   *hösn-ī*   *dir-ītin*   *homa?*
      what   virtue-INDF1   have.PRS-2PL   2PL
      'What virtue do you have?' [4:86]

Indeed, the Laki-Kermānshāhi varieties share this pronominal form with Laki dialects of Lorestān (Lazard 1992b: 217; Mirdehghan & Moradkhani 2010: 516), other SK dialects having a common form *īwa* (and variants, see Fattah 2000: 275-277).

In Harsini, there is no distinction between formal and informal pronouns, although Fattah (2000: 279) signals a recent trend to use the 2PL as a form of courtesy, under the influence of Persian. This observation, however, is not supported by examples in our materials.

Independent personal pronouns function much as nominals and can occur in any syntactic function that is commonly taken on by noun phrases. In particular, full pronouns can function as:

i. **The subject of a verb**. In Harsini, the subject is always indexed by an appropriate agreement suffix attached to the verb and this makes the presence of an explicit pronominal subject redundant. If a full pronoun is present, it generally complies with a need for emphasis or contrast:

(95)   *īma*   *m-uš-īm*   *kalāsyāw*
        1PL   IND-say.PRS-1PL old.mill
        'we call (it) 'old mill'' [6:78]

ii. **The expressed referent of a pronominal clitic**. In this function, independent pronouns are found in right and left dislocations (which are very frequent in Harsini) and are used, similarly to the redundant pronominal subjects above, for the sake of clarity or to emphasize or define a topic:

(96)   *awāna*   *bad=γān=a*   *m-āγ*
        3PL   bad=BP.3PL=IND   IND-come.PRS.3SG
        'they dislike her' [4:117]

(97)   *bad=γān=a*   *m-āγ*   *awāna*
        bad=BP.3PL=IND   IND-come.PRS.3SG   3PL
        'they dislike her' [4:117]

iii. **The direct object of a transitive verb**, in both Present and Past tenses:

(98)   *har*   *tö*   *dir-im*
        just   2SG   have.PRS-1SG
        'you're the only one I have' [2:61]

iv. **The complement of a prepositional phrase**. In this function, the independent pronouns can express a wide variety of semantic roles (Instrumental, Comitative, Source, Goal, Recipient):

(99)   *mi*   *bi-wāz-im=a*   *tö,*   *vagard*   *mi*   *ʕarusī*
        1SG   SBJV-request.PRS-1SG=DRCT   2SG   with   1SG   marriage

bi-ke-ɣ
SBJV-do.PRS-2SG
'I shall claim you (as my wife), you shall marry me' [2:32]

v. **The second element of an annexation construction** (§3.1.5.1), usually expressing possession, affiliation or a partitive relation:

(100) *hidīya   mi   bi-gir-ø*
       present   1SG   SBJV-take.PRS-IMP.2SG
       'Take my present' [2:92]

In functions iii., iv. and v., independent pronouns alternate with the set of bound pronouns (described in §3.1.2 below), of which they are essentially pragmatically-determined variants, chosen to express a higher degree of contrast and topic switch.

3.3.2 Bound personal pronouns

Harsini bound pronouns are summarized in Table 8. These personal markers attach as enclitics to various lexical classes, e.g. nouns, reflexive markers, verbs, adpositions, numerals, quantifiers:

Table 8: Bound personal pronouns

	Singular	Plural
1	=*im* [=*m*]	=*mān*
2	=*it* [=*t*]	=*tān*
3	=*ī*/=*e* [=*ɣ*]	=*ɣān*

The allomorphs =*m* and =*t* of the 1SG and 2SG bound pronouns occur after vowels:

(101) *bowa=m*   *ī*   *jürī*   *xwišk-il-a=m*   *ī*   *jürī*
       father=BP.1SG   PROX   way   sister-PL-DEF=BP.1SG   PROX   way
       'my father such and such, my sisters such and such' [2:104]

(102) *dā=t*   *xās*   *bowa=t*   *xās*
       mother=BP.2SG   well   father=BP.2SG   well
       '(may) your mother (be) well, (may) your father (be) well' [7:34]

(103) *b-e-ø*   *damřü=t*
SBJV-hit.PRS-IMP.2SG face=BP.2SG
'splash it on your face' [4:62]

(104) *mīmī=t*   *bi-mir-e*
aunt=BP.2SG   SBJV-die.PRS-3SG
'as I live and breathe! [lit. may your aunt die]' [7:7]

The vocalic sound /i/ is usually dropped when the bound pronoun is followed by another clitic, according to the morphophonological rule described in §2.5.3:

(105) *xwaš=(i)m=a=ɣān=a*   *m-āɣ*
good=BP.1SG=DRCT=BP.3PL=IND IND-come.PRS.3SG
'I like them!' [1:120]

(106) *tö* *hawās=(i)t=a*   *darpeɣkar-il-a*
2SG attention=BP.2SG=DRCT door.and.structure-PL-DEF
bu
be.PRS.SBJV.3SG
'Pay attention to the house' [6:168]

After consonants, the 3SG pronominal clitic has two attested forms: =*ī* and =*e*. These variants seem to alternate freely throughout the Harsini texts, but possible reasons for this alternation need to be investigated further:[108]

(107) *xišt* *tiła-ka* *dā-m=as=a*   *bin=ī*
ingot gold-DEF give.PST-1SG=COP.PRS.3SG=DRCT to=BP.3SG
'I gave him the gold ingot' [6:72]

(108) *dögila* *qazā* *m-e-n=a*   *bin=e*
again food IND-give.PRS-3PL=DRCT to=BP.3SG
'They give her the food once again' [2:102]

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[108] The examples that follow might suggest that these allomorphs could be remnants of a gender distinction, but counter-examples are too numerous to take a stand on this matter.

Following certain vowels, the 3SG bound pronoun is susceptible to the morphophonological processes described in §2.5.1. After a word ending in /ā/ it is normally realized as =γ:

(109) m-uš-e=a   dā=γ
       IND-say.PRS-3SG=DRCT   mother=BP.3SG
       'he says to his mother' [1:79]

After a word ending in /a/, such as *bowa* 'father' in the example below, the 3SG bound pronoun supersedes the final vowel of the noun:

(110) bow=e=a   m-uš-e
       father=BP.3SG=IND   IND-say.PRS-3SG
       'her father says' [2:45]

Following other vowels, the 3SG bound pronoun =e does not seem to undergo modifications. If the analysis is correct, both realizations =e and =γ are permitted when the bound pronoun is followed by another vocalic clitic (e.g. the indicative particle =a):

(111) kačał=a   šü=e
       bald=COP.PRS.3SG   husband=BP.3SG
       'her husband is bald' [3:44]

(112) pišī=e   kala   ma-xw-e
       cat=BP.3SG   head   IND-eat.PRS-3SG
       'Her cat eats the head' [2:48]

(113) šü=e=a   m-uš-e
       husband=BP.3SG=IND   IND-say.PRS-3SG
       'her husband says' [4:167]

(114) šü=γ=a   ma-č-u
       husband=BP.3SG=IND   IND-go.PRS-3SG
       'her husband goes' [3:24]

Bound pronouns alternate with independent pronouns in many of the functions listed in §3.3.1. In particular, they can express:

i.   **The direct object of a transitive verb** (either simple or complex), both in Present and Past tenses:

(115)   *m-ār-et=e*   *ařā*   *māł*
        IND-bring.PRS-3SG=BP.3SG   to   house
        '(he) brings him to (his) house' [1:101]

In this function, the bound pronouns are often preceded by a vowel sound /a/ (glossed as NA, not analyzed), instead of being suffixed directly to the verb:[109]

(116)   *mö-ün-in-a=m*
        IND-see.PRS-3PL-NA=BP.1SG
        'they will see me' [2:71]

ii. **The complement of a preposition** (either simple or complex):

(117)   *ča*   *ařā=tān*   *b-ār-im?*
        what   for=BP.2PL   SBJV-bring.PRS-1SG
        'What shall I bring (for) you?' [2:3]

iii. **The Possessor** of a possessed noun phrase or second element of a partitive relation:

(118)   *xwirī-a=t*   *hā-ø*   *ku?*
        wool-DEF=BP.2SG   exist.PRS-3SG   where
        'Where is your wool?' [6:28]

(119)   *kwil=γān*   *āzād=a*   *ma-k-e*
        all=BP.3PL   free=IND   IND-do.PRS-3SG
        'She sets all of them free' [2:66]

When the pronoun denotes a Possessor, the possessed nominal is frequently (but not always) specified by a definite suffix. As suggested by Fattah for SK (2000: 283) and by MacKenzie for other Kurdish dialects

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[109] Fattah (2000: 284) noticed this phenomenon in many SK varieties, but excluded its presence in Laki-Kermānshāhi dialects. At least for Harsini, this assumption should be revised. The nature of this morpheme, however, remains unclear: it might be interpreted as a directional particle, as a euphonic element as in the case of 2SG Imperatives (§3.13.6.3), or as part of the bound pronoun itself, if we assume that "Persian-like" pronunciations are possible, cf. *mādaram* in [1:122].

(1961a: 80-81), the definite marker is more frequent when 1. actual (alienable) possession, or 2. personal connection – including kinship relations with one's siblings, spouse and children[110] – is implied:

(120) *kām=γān*   *birā-ka=t=a?*
       which=BP.3PL   brother-DEF=BP.2SG=COP.PRS.3SG
       'lequel d'entre eux est ton frère? [which of them is your brother?]' (Fattah 2000: 682)

It is most often lacking when a relation of inalienable or natural possession holds between the Possessor and the possessed item – including body parts and kinship terms on the direct ascending line, e.g. *dā* 'mother', *bowa* 'father' – as well as when terms of relationship are used idiomatically with non-kins.

iv.   **An indirect participant,** such as a Benefactor or Experiencer.[111] These roles are performed by bound pronouns in more or less fixed expressions indicating a physical or mental state (§3.13.14).

3.3.3 Reflexive and reciprocal forms

In addition to the two series of independent and bound pronouns, Harsini has a reflexive marker *wiž* 'self, own'.[112] This form is equally attested in the Laki varieties of Lorestān (Dabir-Moghaddam 1392/2013: 895-896) and has been identified as a typical feature of so-called 'Laki-Kermānshāhi' dialects.[113]

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[110] The assimilation of some kinship terms with alienable possession might seem in contradiction with the common perception of blood relatives as naturally (thus inalienably) related to an individual. Note, however, that kinship relations on the collateral or descending blood line may in fact be considered as alienable (e.g. through marriage in the case of siblings and children, or divorce in the case of one's spouse), and not given once and for all as that with ancestors. It should not be forgotten, however, that we are dealing here with a language use, which might just be arbitrary and not comply with this kind of considerations.

[111] See Haig (2008: 107ff.) for a detailed discussion of this topic.

[112] Fattah (2000: 291) registers a variant *vij* of the reflexive marker in Harsini, but this form never occurs in the available corpus.

[113] Other SK dialects have the form *xwa/xo* instead (Fattah 2000: 291). We observe the form *wē* in the Gorani of Zarda (Mahmoudveysi & Bailey 2013: 32-33, 77) and the form *īštan* in Gawrajuyi (Mahmoudveysi et al. 2012: 18), even though *wē* is occasionally attested in the latter dialect, too. In Lori varieties, the reflexive marker is *xo*.

The reflexive marker *wiž* is generally followed by an appropriate form from the set of bound pronouns (Table 8), further specifying it for person. The pronominal clitic is optional only for the third person singular. The whole set is given in Table 9 below:

Table 9: Reflexive markers

	Singular	Plural
1	*wiž=im*	*wiž=mān*
2	*wiž=it*	*wiž=tān*
3	*wiž(=ī)*	*wiž=γān*

As a rule, reflexives must be coreferential with the syntactic subject (or subjects) of the clause. Like other personal pronouns or full noun phrases, they can fulfil several functions, e.g. the direct object of a transitive verb with a reflexive sense, the complement of an adposition (as in the first example below) or the Possessor in an annexation construction, with or without an expressed linking particle *=a*:[114]

(121)   *lebās*   *čuwīn-al*   *var*   *wiž=ī=a*
        clothes   wooden-PL   on   RFLX=BP.3SG=IND
        m-ār-e=r
        IND-bring.PRS-3SG=PART
        'she takes off the wooden clothes' [2:82]

(122)   *öw=š*   *dāstān*   *wiž=ī*   *kwil*   *taʕrīf=a*
        3SG=ADD   story   RFLX=BP.3SG   all   description=IND
        ma-k-e
        IND-do.PRS-3SG
        'She, then, tells her whole story' [2:104]

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[114] In the two attested cases where the reflexive is linked to its head by means of an explicit linking morpheme ([1:76]; [7:55]), the compound marker *=a* is used instead of the ezāfe particle *=i*. However, the acceptability of the ezāfe morpheme in such instances should be checked against a larger data set.

(123) bi-č-in   ařā   ābādī=a   wiž=γān
      SBJV-go.PRS-3PL   to   village=CMPD   RFLX=BP.3PL
      'to go (back) to their own village' [7:55]

The rule requiring coreference with the subject is apparently straightforward, but interesting counter-examples occur in the material at our disposal. Reflexive markers are occasionally used as subjects themselves, despite the coreferentiality rule (Haig 2008: 219):

(124) wiž=γān=a   m-ā-n=a   māł
      RFLX=BP.3PL=IND   IND-come.PRS-3PL=DRCT   house
      'they themselves come back home' [4:122]

In such cases, the reflexives have an emphatic value, and can in fact be accompanied by a coreferential noun or independent pronoun:

(125) tö   wiž=it   ni-ma-zān-ī
      2SG   RFLX=BP.2SG   NEG-IND-know.PRS-2SG
      'tu ne (le) sais pas toi même [you don't know (it) yourself]'
      (Fattah 2000: 292)

Finally, there is a marked tendency to extend the use of *wiž* to cases of coreference with a topic, rather than with a subject:

(126) saŋ   wiž=im   xwirī   b-e-ø   bin=im
      stone   RFLX=BP.1SG   wool   SBJV-give.PRS-IMP.2SG   to=BP.1SG
      'Give me as much wool as my own weight [lit. my own weight of wool]' [6:141]

(127) ařā   wiž=im   kār=a   ma-ke-γ   γā
      for   RFLX=BP.1SG   work=IND   IND-do.PRS-2SG   or
      ařā   wiž=it?
      for   RFLX=BP.2SG
      'Tu travailles pour moi ou pour toi-même ? [Do you work for me or for yourself?]' (Fattah 2000: 617)

Fattah (2000: 292) mentions the existence of an invariable reciprocal pronoun *γaktir(ik)ī* 'one another', unattested in our Harsini material.[115] On the other hand, a reciprocal use of the numeral *γak* with the meaning of 'one another, each other' has been observed in both the DoBeS Archive recordings and the textual corpus from Harsin:

(128) *vit-in=a=m*   *šīrin=ö*   *far(h)ād*   *dö*   *nafar*
      say-3PL=DRCT=BP.1SG   Shirin=CONJ   Farhād   two   person
      bī-n=a,   *xwaš=(γ)ān=a*   *γak*
      be.PST-3PL=COP.PRS.3SG   good=BP.3PL=DRCT   one.another
      hāt-ī=a   *gi*   *masan*   *va*
      come.PST-NA=COP.PRS.3SG COMPL   for.example   to
      γak   *na-řasī-n=a*
      one.another   NEG-reach.PST-3PL=COP.PRS.3SG
      'they've told me Shirin and Farhād were two people who loved each other (but) who, for example, didn't reach out for each other' [laki_conv_1, 14:57-15:01]

(129) *m-anjin-et=e=a*   *mil*   *γak=arā*
      IND-smash.PRS-3SG=BP.3SG=DRCT   on   one.another=POST
      'He smashes her again and again [lit. on one another]' [6:75]

3.4 Demonstratives

Harsini has two sets of demonstrative adjectives and pronouns: one for proximal and one for distal deixis.

3.4.1 Demonstrative adjectives

Demonstrative adjectives are illustrated in Table 10:

Table 10: Demonstrative adjectives

Proximal	Distal
ī/e	*a*

---

[115] In the only occurrence of *γaktirī* from the textual corpus [7:54], this form does not seem to have reciprocal meaning, functioning in fact as an indefinite pronoun 'another one' (see §3.6).

The forms *e* and *ī* of the proximal adjectives seem to alternate freely, *ī* being used in the slight majority of the occurrences:

(130)   *e*   *pül=i*   *kalān=a*
         PROX   money   big=DEM
         'This big amount of money' [5:43]

(131)   *ī*   *kwil*   *pül=a*
         PROX all   money=DEM
         'all this money' [7:10]

The demonstrative adjectives are invariable for number and are placed immediately before the noun or noun phrase they modify (either singular or plural). As a rule, the nominal is followed by a demonstrative particle =*a*, which in the case of noun phrases is placed at the end of the phrase (§3.1.6.2):

(132)   *ī*   *dit=a*
         PROX girl=DEM
         'this girl' [1:55]

(133)   *a*   *dit=a*
         DIST girl=DEM
         'that girl' [2:88]

(134)   *ī*   *dit-al=a*
         PROX girl-PL=DEM
         'these girls' [7:14]

(135)   *a*   *dit-al=a*
         DIST girl-PL=DEM
         'those girls' [4:81]

The demonstrative adjectives intervene in the formation of adverbs of manner (§3.9.1).

3.4.2 Demonstrative pronouns

Demonstrative pronouns are illustrated in Table 11:

Table 11: Demonstrative pronouns

	Proximal	Distal
Singular	*ɣa*	*ava*
Plural	*ɣāna, ɣānala*	*awāna, awānala*

Differently from demonstrative adjectives, demonstrative pronouns do not contrast only in terms of near and distant reference, but also for number (singular and plural):

(136) *ɣa   čī=a?*
      PROX   what=COP.PRS.3SG
      'what is this?' [1:92]

(137) *tö   ɣāna   bi-xwe-ɣ*
      2SG   PROX   SBJV-eat.PRS-2SG
      'you shall eat these' [2:34]

(138) *ma-nīš-e=a   bān   sar   ava*
      IND-sit.PRS-3SG=DRCT   on   head   DIST
      'it perches on the head of that one' [3:38]

(139) *awāna   ni-ma-kwiš-in*
      DIST   NEG-IND-kill.PRS-3PL
      'those ones don't kill (anything)' [3:54]

Plural demonstrative pronouns can be further specified for number by the plural suffix *-al*, yielding the variants *ɣānala* 'these' and *awānala* 'those':

(140) *ɣānala?*
      'these ones?' [laki_conv_1, 8:16]

(141) *ɣānala=ö   awānala   birā=n*
      PROX.PL=CONJ   DIST.PL   brother=COP.PRS.3PL

'ceux-ci et ceux-là sont frères [these ones and those ones are brothers]' (Fattah 2000: 250)

As already mentioned in §3.3.1, the distal demonstrative pronouns and the 3SG and 3PL personal pronouns can alternate in the same functions. The plural distal pronoun *awāna* is formally indistinguishable from the 3PL independent personal pronoun, while the 3SG pronoun *öw* can alternate with the singular demonstrative *ava* with slight or no difference in meaning:

(142)   *ya*   *m-uš-e*   *šamsʕali*   *öw=a*   *m-uš-e*
        PROX   IND-say.PRS-3SG   Shamsᶜali   3SG=IND   IND-say.PRS-3SG
        ruzīʕalī
        Ruziᶜali
        'This one says Shamsᶜali, that one says Ruziᶜali' [6:58]

The proximal demonstratives *ya* and *yāna* are also occasionally used instead of 3SG and 3PL independent personal pronouns.

The boundary between demonstrative pronouns and third person independent pronouns is as labile as that between demonstrative pronouns and demonstrative adjectives. In fact, the proximal (*ī*/*e*) and distal (*a*) demonstrative adjectives occasionally substitute the singular demonstrative pronouns *ya* 'this one' and *ava* 'that one' in pronominal function:

(143)   *ī=š*   *kala*   *m-ār-e*   *m-e=a*
        PROX=ADD   head   IND-bring.PRS-3SG   IND-give.PRS-3SG=DRCT
        pišī=e
        cat=BP.3SG
        'This one, then, brings the head (and) gives it to her cat' [2:48]

(144)   *e*   *bīlā* *va_ʕonwān* *kolfat-ī*   *era*   *kār*
        PROX   let   as   servant-INDF1   here   work
        bi-k-e
        SBJV-do.PRS-3SG
        'let her work here as a servant' [2:78]

(145)   *a*   *m-uš-e*   *nöwruzˁalī*
           DIST   IND-say.PRS-3SG   Nowruz^cAli
           'that one says Nowruz^cAli' [6:58]

3.5 Interrogatives

In Harsini, interrogative words include pronouns (most of which can also be used as adjectives) and adverbs. All of these can occur in both direct and indirect questions.

Interrogatives and indefinites (§3.6) are the only two lexical classes partially retaining an inherent animacy distinction (*kī* 'who?' vs. *ča/čī* 'what?' and related compound forms). The interrogative words attested in the available material are:

kī 'who?'

(146)   *kī*   *sar*   *āɣl-il-a*   *mö-w(i)ř-ī?*
        who   head   child-PL-DEF   IND-cut.PRS-3SG
        'Who (could) slaughter the children?' [1:105]

(147)   *b-ün-im*   *tö*   *kī=t*
        SBJV-see.PRS-1SG   2SG   who=COP.PRS.2SG
        'Let me see who you are' [2:103]

ča, če, čī 'what?', 'which?'. *ča* is an interrogative pronoun, while *če* is an adjective. A nominal preceded by the adjective *če* is normally followed by an indefinite suffix. The pronominal form *čī* is attested only before the enclitic 3SG copula *=a*:

(148)   *ča*   *me-ɣt-ī=a*   *nām=im?*
        what   IND-want.PRS-2SG=DRCT   name=BP.1SG
        'What do you want from my name?' [6:59]

(149)   *če*   *hösn-ī*   *dir-ītin*   *homa?*
        what   virtue-INDF1   have.PRS-2PL   2PL
        'What virtue do you have?' [4:86]

(150)   *ɣa*   *čī=a?*
        PROX   what=COP.PRS.3SG

'what is this?' [1:92]

The adjective *če* can have exclamatory value. Even in this case, the modified nominal is normally followed by an indefinite suffix:

(151) *če*   *āw*   *xu-īk=a*   *ya!*
       what   water   good-INDF1=COP.PRS.3SG   PROX
       'What a good water is this!' [4:62]

čü 'how?':

(152) *ī*   *šotor=a*   *čü*   *dözī-t=a?*
       PROX   camel=DEM   how   steal.PST-2SG=COP.PRS.3SG
       'How have you stolen this camel?' [6:176]

(153) *āxir*   *ʕarusān*   *čü*   *nān=a*   *ma-xw-e?*
       well   doll   how   bread=IND   IND-eat.PRS.3SG
       'Well, how (could) a doll eat?' [1:129]

čijürī 'how?':

(154) *sar=im*   *čijürī=a?*
       head=BP.3SG   how=COP.PRS.3SG
       'How is my head?' [4:40]

čan(ī) 'how much/many?':

(155) *b-ün-im*   *čanī*   *me-ɣt-ī*
       SBJV-see.PRS-1SG   how.much   IND-want.PRS.3SG
       'I see how much she wants' [6:138]

ku, kura 'where?':

(156) *xwirī-a=t*   *hā-ø*   *ku?*
       wool-DEF=BP.2SG   exist.PRS-3SG   where
       'Where is your wool?' [6:28]

(157) *dit*   *hā-ø*   *kura?*
       girl   exist.PRS-3SG   where
       'Where is the girl?' [1:71]

key 'when?':

(158) *ni-ma-zān-im*   [...] *key*   *ver(a)*   *hāt-ø*
NEG-IND-know.PRS-1SG [...] when   to.here   come.PST-3SG
'I don't know [...] when she came (back) here' [4:124]

ařā 'why?':

(159) *tö*   *ařā*   *īqira*   *pakar=ī?*
2SG   why   this.much   sad=COP.PRS.2SG
'Why are you so sad?' [2:22]

(160) *ařā*   *kār*   *ni-ma-ke-γ?*
why   work   NEG-IND-do.PRS-2SG
'Pourquoi ne travailles-tu pas? [Why don't you work?]' (Fattah 2000: 687)

In addition to the interrogatives listed above, one can add the form *kām* 'which (one)?' occurring in a single Harsini example:

(161) *kām=γān*   *birā-ka=t=a?*
which=BP.3PL   brother-DEF=BP.2SG=COP.PRS.3SG
'lequel d'entre eux est ton frère? [which of them is your brother?]' (Fattah 2000: 682)

There is also a single occurrence of the particle *mar* 'isn't it true that...?', introducing rhetorical questions[116] and connoting surprise, indignation or possibility (roughly translating as an English question tag):

(162) *mar*   *tö*   *nö-w(i)t-ī*   *γa*
but   2SG   NEG-say.PST-2SG   PROX
šīša_ʕomr=im=a?
bottle.of.life=BP.1SG=COP.PRS.3SG
'You have said "this is my bottle of life", haven't you?' [2:61]

---

[116] The comparable Persian particle *magar* can fulfil several functions: it is used as a modal particle of possibility meaning 'may, might', as a preposition of exception meaning 'except', as a conditional conjunction meaning 'unless, except if; not unless, only if', and as an interrogative adverb introducing rhetorical questions. In the available Harsini material, this particle is not attested in the first function.

Certain interrogative words can be preceded by prepositions, specifying a spatial relation or providing additional meaning to the corresponding simple forms:

ařā ku, ařā kura 'whither?':

(163) *ařā   ku=a   ma-č-ī?*
       to   where=IND   IND-go.PRS-2SG
       'Where are you going?' [2:86]

(164) *bi-č-īm   ařā   kura?*
       SBJV-go.PRS-1PL   to   where
       'Where shall we go?' [7:39]

vere ku, vere kura 'whither, in which direction?':

(165) *vere   ku?*
       towards   where
       'dans la direction d'où, dans quelle direction? [in which direction?]' (Fattah 2000: 686)

(166) *vere   kura?*
       towards   where
       'Going where?' [6:175]

va ku 'where from/to?':

(167) *tö   va   ku   hāt-ī?*
       2SG   from   where   come.PST-2SG
       'Where did you come from?' [2:86]

va kī 'from/to who?':

(168) *va   kī?*
       from   who
       'de qui? [from who?]' (Fattah 2000: 690)

ařā ča 'what for?', 'why?':

(169) *ařā   ča   bi-č-īmin?*
       for   what   SBJV-go.PRS-1PL

'Why shall we go?' [7:38]

va peɣ če 'what for?', 'after what?':

(170) va_ peɣ   če   mirād-ī   hāt-ī=a?
      after   what purpose-INDF1 come.PST-2SG=COP.PRS.3SG
      'For what purpose have you come?' [4:57]

3.6 Indefinites

Indefinites in Harsini include pronouns and adjectives, both simple and complex. Indefinite pronouns and adjectives often have equal or similar forms and many of them can also function as adverbs or relative pronouns.

As certain interrogatives, indefinites can contrast for animacy (e.g. *kasī* 'somebody' vs. *hinī* 'something'; *har čī/har če* 'whatever, anything' vs. *har kī/har ke* 'whoever, anybody, anyone'). Some of them can occur in combination with the indefinite suffixes *-e* and *-ī(k)* (§3.1.3.2), attaching directly to the indefinite pronoun or, in the case of indefinite adjectives, to the noun or noun phrase the adjective relates to. Indefinite adjectives normally precede the nominal they modify. A more or less exhaustive list of Harsini indefinites is provided below:

kas(ī) (pronoun) 'one, somebody, someone'; 'nobody, no one' (in negative sentences):

(171) mi   dī   kas   n-er-im
      1SG then person NEG-have.PRS-1SG
      'Well, I have nobody' [2:61]

(172) kas-ī   b-āɣ   b-öwr-et=e
      person-INDF1 SBJV-come.PRS.3SG SBJV-take.PRS-3SG=BP.3SG
      'someone would come and take it' [5:36]

ahad(ī) is entirely comparable to *kas(ī)* in meaning and function. In the texts, it is attested only in combination with the form *hüč/hīč* 'nothing, anything, none, any, no', forming complex indefinites (see below).

γak(ī), γek(ī) (pronoun) 'one, somebody, someone':

(173) γak-ī   m-uš-e
      one-INDF1   IND-say.PRS-3SG
      'one says' [2:9]

(174) γak-īk=γān=a   ma-wāz-ī
      one-INDF1=BP.3PL=IND   IND-request.PRS-3SG
      'He wants to marry one of them' [4:82]

(175) γek-ī   m-āγ
      one-INDF1   IND-come.PRS.3SG
      'someone comes' [3:16]

The indefinite *γak* can also function as a distributive pronoun 'each (one)' or have a reciprocal sense (§3.3.3):

(176) bā(a)d   hatman   ařā=t   dī   γak-ī   γe
      must   absolutely   for=BP.2SG   then   one-INDF1   INDF
      čī   diris   ke-γmin
      thing   right   do.PRS-1PL
      'So, each one (of us) absolutely has to make one thing for you' [2:68]

fiłān(ī) (pronoun and adjective) 'such-and-such, so-and-so, certain'. While *fiłān* is used both pronominally and adjectivally, *fiłānī* is invariably used as a pronoun:

(177) šām-ī   čāγ   fiłān-ī
      dinner-INDF1   tea.INDF1   such-and-such-INDF1
      'a dinner, a tea, something' [6:69]

(178) γa   fiłān=a?
      PROX   such-and-such=COP.PRS.3SG
      'Is this such-and-such?' [1:92]

(179) γe   dīv-ī   ka   hā-ø   fiłān
      INDF   demon-INDF1   COMPL   exist.PRS-3SG   such-and-such

kü   ava   dir-ī
mountain   DIST   have.PRS-3SG
'A demon, who is on such-and-such mountain, has that' [2:9]

γāru (pronoun) 'one, such-and-such person, fellow':

(180) γāru   nařadö-īk=a
       fellow   male.demon-INDF1=COP.PRS.3SG
       'The fellow is a male demon' [7:31]

(γe) čī (pronoun) 'something'. Preceded by the quasi-article γe 'a, an', the
    word čī 'thing' takes on the function of the indefinite pronoun
    'something':

(181) pā=γ=a   ma-xw-e=a   qe   γe   čī
       foot=BP.3SG=IND IND-hit.PRS-3SG=DRCT shape   INDF   thing
       sangīn-ī
       heavy-INDF1
       'her foot hits the shape of something heavy' [6:44]

(γe) hin(ī) (pronoun) 'something, this and that'. Like čī above, the term
    hin indicates an indefinite entity, as English 'thingy, thingummy,
    what-do-you-call-it' and the like. When it is preceded by the quasi-
    article γe and/or followed by an indefinite suffix, it translates as an
    indefinite pronoun 'something':

(182) ařā=mān   hin   āwird-ī=a
       for=BP.3PL thingy   bring.PST-NA=COP.PRS.3SG
       'He has brought us this and that' [2:20]

(183) va   γe   hin-ī   mese   řusarī
       with   INDF   thing-INDF1 like   headscarf
       'with something like a headscarf' [2:44]

The pronominal form hin is also employed in a possessive construction
(akin to CK (h)ī, γī + Possessor, and Pers. māl + ezāfe + Possessor)
meaning 'that/those of' or 'belonging to':

(184) γa   hin   min=a
       PROX   thing   1SG=COP.PRS.3SG

'this is mine' [2:63]

har (adjective) 'whatever, whichever, any, each, every'. An indefinite suffix may or may not follow the nominal modified by this adjective. If the suffix is present, the adjective normally translates as 'whatever, whichever'; if the suffix is absent, it normally means 'each, every':

(185) *har*   *āw-ī*   *hāt-ø*   [...]
    whichever water-INDF1 come.PST-3SG [...]
    'whichever (kind of) water comes out [...]' [4:44]

har intervenes in the formation of several complex indefinites (below) and adverbs (§3.9).

har čī, har če (pronoun and adjective) 'whatever, anything, whichever, any':

(186) *har_čī* *ma-k-e*   *čirāw-ka* *siłm=a* *ma-k-e*
    whatever IND-do.PRS-3SG horse-DEF fear=IND IND-do.PRS-3SG
    'Whatever he does, the horse gets scared!' [1:43]

(187) *har_čī* *fāmīl=īš* *dir-ī*   *hā-ø*   *lā*
    any   relative=ADD have.PRS-3SG exist.PRS-3SG next.to
    ī   *dīv=a*
    PROX demon=DEM
    'any relative he has, is next to this demon, too' [2:63]

(188) *γā* *řün=a* *m-e*   *γā* *har_če*
    or butter=IND IND-give.PRS-3SG or whatever
    '(he) gives butter or whatever' [5:29]

har ke, har kī (pronoun) 'whoever, anybody, anyone':

(189) *har_ ke* *ma-č-u*   *ni-ma-tün-ī*   *ī*   *eždehā*
    whoever IND-go.PRS-3SG NEG-IND-can.PRS-3SG PROX dragon
    bi-kwiš-e
    SBJV-kill.PRS-3SG
    'Whoever goes cannot kill this dragon' [3:78]

(190) *har_kī* *ma-nīš-ī* *farār=a* *ma -k-e*
    whoever IND-sit.PRS-3SG escape=IND IND-do.PRS-3SG

'Whoever sits down runs away' [4:109]

har kām 'whichever, whoever, anything, anyone, each one:

(191) *dī* *har_kām* {xxx} *ma-nīš-in*
     then each.one {xxx} IND-sit.PRS-3PL
     'then, each one {xxx} sits down' [4:177]

(192) *ar* *fārsī* *har_kām=īš=a* *m-uš-in*
     if Persian anyone=ADD=IND IND-say.PRS-3PL
     masxare=a
     ridiculous=COP.PRS.3SG
     'if anyone, well, tells (it in) Persian, it's ridiculous' [laki_conv_1, 2:57-3:00]

hardik, har dö (pronoun and adjective) 'both'. The form *hardik* seems to occur both as a pronoun and as an adjective, while the form *har dö* (akin to Pers. *har do* 'both') is attested only once in adjectival function. Due to the scantiness of data, it is unclear whether *har dö*, as its Persian equivalent, can also be used in pronominal function. The noun modified by these indefinite adjectives is normally in the singular (as happens with numerals, §3.7.1), though the verb shows plural agreement:

(193) *mö-ün-ī* *hardik* *kat-in=a*
     IND-see.PRS-3SG both fall.PST-3PL=COP.PRS.3SG
     'She sees that both have fallen' [1:91]

(194) *hardik* *āyl-a* *ma-nīšt-in=a* *qiŋ=ava*
     both child-DEF IND-sit.PST-3PL=DRCT rear=POST?
     'Both children were sitting on (their) rears once again' [1:112]

(195) *šöw* *sar* *har_dö* *kwiř=a* *mö-w(i)ř-ī*
     night head both son=IND IND-cut.PRS-3SG
     'At night, he slaughters both sons' [1:102]

hüč (pronoun and adjective) 'nothing, anything, none, any, no'. When used as an indefinite adjective, *hüč* normally requires the presence of the indefinite suffix after the modified nominal:

(196)   *hüč*   *n-uš-ø*
       nothing   NEG-say.PRS-IMP.2SG
       'Shut up' [4:139]

(197)   *a*   *si*   *gila*   *dit*   *hüč*   *xwidā-ɣ*   *n-er-in*
       DIST   three   unit   girl   no   God-INDF1   NEG-have.PRS-3PL
       'those three girls are wretched [lit. those three girls don't have any God]' [7:2]

The indefinite adjective *hüč* is largely used to form complex indefinites.

hīčka, hüč kas (pronoun) 'nobody, no one':

(198)   *hīčka*   *ni-mö-ün-īt=ī*
       nobody   NEG-IND-see.PRS-3SG=BP.3SG
       'Nobody sees it' [4:129]

(199)   *hüč_kas*   *nīya*   *šü*   *bi-k-e=a*
       no.one   NEG.COP.PRS.3SG   husband   SBJV-do.PRS-3SG=DRCT
       bin=ī
       to=BP.3SG
       'there is no one that could marry him' [1:18]

hüč/hīč ahad(ī) (pronoun) 'nobody, no one':

(200)   *hīč_ahad-ī*   *nīya*
       no.one-INDF1   NEG.COP.PRS.3SG
       'there is nobody' [3:14]

(h)ame (pronoun and adjective) 'everybody, everyone, all'. The indefinite *(h)ame* is attested once in adjectival function, instead of the more common *kwil*. However, as its Persian equivalent, *(h)ame* can likely occur both in pronominal and adjectival function:

(201)   *mā(h)*   *řamazān*   *(h)ame*   *mardim*   *řuža*   *bi-gir-in*
       month   Ramadan   all   people   fast   SBJV-take.PRS-3PL
       'During the month of Ramadan all people would fast' [6:4]

tamām (adjective) 'all, whole'. Like *(h)ame* above, *tamām* is occasionally used in adjectival function, instead of the more common *kwil*:

(202) *tamām=i*   *šīša_ʕomr*
       all=EZ   bottle.of.life
       'all the bottles of life' [2:64]

kwil (pronoun and adjective) 'everybody, everyone, all':

(203) *kwil*   *dir-in*   *řaxs=a*   *ma-ka-n*
       everybody   have.PRS-3PL   dance   IND-do.PRS-3PL
       'everybody is dancing' [2:84]

(204) *kwil=ɣān*   *āzād=a*   *ma-k-e*
       all=BP.3PL   free=IND   IND-do.PRS-3SG
       'she sets all of them free' [2:66]

kwil čī (pronoun) 'everything':

(205) *a(ž)*   *köwš*   *až*   *kwil_čī*
       from   shoe   from   everything
       'from the shoes to everything (else)' [2:69]

čan(ī) (pronoun and adjective) 'some, a few'. When used as an adjective, *čan(ī)* precedes the nominal in the singular (as happens with numerals, §3.7.1) and implies an indefinite plurality. With the form *čan*, the modified nominal is optionally followed by an indefinite suffix:

(206) *čan*   *šabānaruz=a*   *ma-č-in*
       some   night.and.day=IND   IND-go.PRS-3PL
       'they travel for some days and nights' [2:94]

(207) *čan-ī*   *mardim*   *zindānī*   *kird-ī=a*
       some-INDF1   people   captive   do.PST-NA=COP.PRS.3SG
       '(the demon) has made some people captive' [2:66]

(208) *čan*   *midat-ī*
       some   moment-INDF1
       'Some time' [1:95]

zīγād (adjective-adverb) 'much, many, a lot':

(209) *kāwiř=i*   *zīγād*   *dir-ī*
      sheep=EZ   many   have.PRS-3SG
      'he has many sheep' [5:16]

kam(ī) (adjective-adverb) 'few, a bit, a little':

(210) *kam-ī*   *xamīr=a*   *bin=ī=a*   *ma-sīn-ī*
      little-INDF1   dough=DRCT   from=BP.3SG=IND   IND-get.PRS-3SG
      'She gets a bit of dough from her' [1:68]

Other quantifiers, such as *qirī* 'a bit' and *fira* 'much' might be added to the list. Being attested only in adverbial function in the Harsini corpus, they will be discussed in the section on adverbs (§3.9.4).

3.6.1 The form *tir* 'other, another, else'

The English indefinites 'another, other, else' are expressed in Harsini by means of an element of the form *tir* (having a variant *tirik*, as reported in Fattah 2000: 343 and attested in the materials from the DoBeS Archive), which prosodically attaches to a noun and creates the meaning 'other, else' etc. in relation to that noun.

This suffix (glossed as -CMPR for simplicity) is evidently connected to the homophonous morpheme forming comparative adjectives (§3.2.1), presumably via a semantic extension of the comparative meaning 'more X' to '(an)other X':

(211) *hašār=ī*   *ka-n*   *va*   *jā-γ-tir*
      hidden=BP.3SG   do.PRS-IMP.2PL   in   place-INDF1?-CMPR
      'Hide him elsewhere' [3:39]

(212) *ma-w(i)s-e*   *va*   *maxār-al-ī-tir*
      IND-wait.PRS-3SG   at   cave-PL-INDF1?-CMPR
      'He waits in some other caverns' [4:141]

(213) *wiž=a*   *mow*   *sā*   *ye*   *dit-tir*
      self=IND   IND.become.PRS.3SG   owner   INDF1   daughter-CMPR
      'she herself becomes mother of another daughter' [4:12]

(214)   *dit-ī-tir=īž=a*   *māł*   *dir-ī*
        daughter-INDF1ʔ-CMPR=ADD=DRCT   house   have.PRS-3SG
        'She has also another daughter at home' [4:49]

(215)   *dö*   *āɣl-tirik*   *dir-im*
        two   child-CMPR   have.PRS-1SG
        'I have two other children' [laki_conv_1, 2:38-2:39]

This indefinite intervenes in the formation of complex pronouns, such as *ɣaktirī/ɣakītir* 'another one, someone else' or *ɣaktir(ik)ī* 'one another, each other' (§3.3.3):

(216)   *ɣak-tir-ī*   *wiž=ī*   *ma-kiř-in-ī*
        one-CMPR-INDF1ʔ   RFLX=BP.3SG   IND-scrape.PRS-CAUS.PRS-3SG
        'she herself drags another one' [7:54]

(217)   *ɣak-ī-tir*   *kiłās=i*   *ɣā(n)ze=a*
        one-INDF1ʔ-CMPR   class=EZ   eleven=COP.PRS-3SG
        'another one [i.e. son] is in eleventh grade' [laki_conv_1, 3:22-3:24]

The specificity of this indefinite with respect to those listed in the previous paragraph poses some additional questions, that deserve a separate discussion.

The literature treats this form in different ways: Fattah (2000: 343) opts for interpreting SK *-tir* as an enclitic particle attaching directly to the determined element, while similar indefinites in neighbouring varieties (CK, Gorani) are usually analysed as free forms.[117] In this study, however, the indefinite *-tir* has been tentatively considered as a (stressed) phrasal affix attaching to the element it determines (either singular or plural). This analysis might be supported by examples such as (214), where the additive *=iž* does not split *-tir* from its base.

We may in fact be dealing here with an extension of use of the homophonous morpheme forming comparatives. A similar phenomenon can be observed in Persian and other Iranian languages, where the suffix

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[117] Cf. *tar* in Hawrami (MacKenzie 1966: 22); *tir* the Gorani of Gawraju (Mahmoudveysi et al. 2012: 262) and in Sorani Kurdish (MacKenzie 1961a: 68; Thackston 2006: 232).

forming comparative adjectives can occasionally follow words and phrases with locative or temporal meaning: e.g. Pers. *pīš-tar* 'before', *ān ṭaraf-tar* 'over there, further' (Lazard 1989: 277-278).

A related problem concerns the nature of the vocalic sound /ī/ (/y/ after /ā/ and /a/) which is usually (though not always) inserted between the determined element and -*tir*. Fattah (2000: 343) informs us that this vowel has been at times equated with the ezāfe particle, or interpreted as an indefinite marker. Even if Fattah seems to prefer the first hypothesis, the second option would fit the Harsini case better considering that the ezāfe is only rarely realized in this variety and, whenever present, it never has the vowel quality /ī/ (cf. §3.1.5). Moreover, an interpretation of the /ī/ vowel as indefinite affix might be suggested also by the interchangeable position of -*tir* and -*ī* in *yaktirī*/*yakītir* 'another one, someone else'.

3.7 Numerals

3.7.1 Cardinal

A list of Harsini cardinal numerals is given below. The forms attested in the corpus are signalled by references to their position in the texts. The list has been complemented with the data obtained through direct elicitation and the DoBeS Archive materials:[118]

sifr	'zero'		*hižda*	'eighteen'	
γak	'one'	[1:98]	*nuzda*	'ninteen'	
dö	'two'	[1:66]	*bīs*	'twenty'	[1:73]
si	'three'	[1:107]	*sī*	'thirty'	
čwār	'four'	[4:127]	*č(ih)el*	'forty'	[2:53]
panj	'five'		*panjā*	'fifty'	
šaš/šīš	'six'	[7:65]; [4:127]	*šas(t)*	'sixty'	
haf(t)	'seven'	[1:93]	*haftā(d)*	'seventy'	
haš(t)	'eight'		*haštā(d)*	'eighty'	[2:53]
nö	'nine'		*navad*	'ninety'	
da	'ten'		*sad*	'hundred'	
γā(n)za	'eleven'		*döüs*	'two hundred'	
dwā(n)za	'twelve'		*sīsad*	'three hundred'	
sinza	'thirteen'		*čwārsad*	'four hundred'	
čwārda	'fourteen'		*pānsad*	'five hundred'	[4:93]
pānza	'fifteen'		*hizār*	'thousand'	[4:88]
šānza	'sixteen'		*hizārhizār/*	'million'	
hivda	'seventeen'		*milyān*		

The numeral *γak* 'one' has an alternative form *γe*, used as an indefinite quasi-article (§3.1.3.2). In compound numerals, the elements follow each

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[118] A list of numbers from one to twenty is found in laki_conv_1 [29:30-29:44].

other (the larger coming first) and are joined by means of a conjunction =ö: e.g. *sī-ö-šaš* 'thirty-six' [laki_conv_1, 3:47]. In rapid delivery, however, the conjunction is often reduced to an indefinite vocalic sound /i/ or even dropped completely:

(218) *čwārsadpanjā*   *māł*   *dir-ī*
       four_hundred_fifty   house(hold)   have.PRS-3SG
       'it [i.e. the village] has four hundred fifty house(hold)s' [laki_conv_1, 4:35-4:36]

Cardinal numbers precede the nominal they qualify without ezāfe. The counted nominal follows the numeral in the singular:

haštād ruž 'eighty days' [2:53]
čihel šöw 'forty nights' [2:53]
haf(t) kwinā 'seven holes' [1:93]

An "enumerative" word or classifier can be inserted between the numeral and the counted noun (§3.8). Approximation is conveyed by placing the indefinite article *ye* before a numerical expression, which may or not be modified by an indefinite suffix *-e/-ī(k)*: e.g. *ye haštād řuž* 'about eighty days' [2:53]. An approximate value can be expressed also by a sequence of successive numbers, followed or not by a classifier:

dö si řuž 'two or three days' [2:56]
dö si gila dit 'a couple of daughters' [5:19], [5:20]
si čwār gila āγl 'three or four children' [5:45]

These two methods are not mutually exclusive and can be cumulated.

Distributive expressions are formed through the repetition of a numeral, usually with an interposed particle *=a*:[119]

(219) *γaka_γak=a*   *ma-xwa-m=γān*
       one_by_one=IND   IND-eat.PRS-1SG=BP.3PL
       'I'll eat them one by one' [7:61]

The numeral 'two' can be modified by the Persian-like plural suffix *-ān*, conferring on it the partitive sense 'two (of a whole)'. In at least one of the

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[119] The use of the preposition *va* in similar instances is possible (see Fattah 2000: 749), but unattested with numerals in the available materials.

available examples, however, a partitive interpretation is unlikely and the form *duān* seems to be used as a simple variant of *dö* 'two':

(220) *ye*   *dit=a*   *m-ār-ī*   *ye*   *kwiř=a*
       INDF   daughter=IND   IND-bring.PRS-3SG   INDF   son=IND
       m-ār-ī   *duān*
       IND-bring.PRS-3SG   two
       'She gives birth to a baby girl and a baby boy, two of them' [3:28]

(221) *a*   *duān=a*   *vazīr=ö*   *vakīl=in*
       DIST   two=DEM   minister=CONJ   delegate=COP.PRS.3PL
       'Those two are a minister and a delegate' [3:43]

The meaning 'half' is conveyed by the word *nism*.

3.7.2 Ordinal

Ordinal numerals are formed by means of the suffix *-im*, occasionally taking the form *-om*. In the case of compound numerals, the suffix attaches to the end of the last element:

dit döwim 'second daughter' [2:40]
ye māhi čārdahome 'a moon of the fourteenth (night)' [4:31]

The ordinal 'first' is expressed either by the forms *yakim/yakom* or by the borrowed form *avał* of Arabic origin. The ordinal of *si* 'three' is *siwim*. After numerals ending in /a/ or /ā/, a glottal fricative is realized between the numeral and the suffix:

čārdahim/čārdahom 'fourteenth'
panjāhim/panjāhom 'fiftieth'

With numerals ending in /ö/ and /ī/, a homorganic glide is inserted to avoid the hiatus:

döwim/döwom 'second'
sīyim/sīyom 'thirtieth'

Ordinals are used as adjectives or adverbs. In adjectival function, they follow the nominal they determine (with or without ezāfe).

Fattah (2000: 304) quotes a second series of ordinals, formed by attaching the supplementary suffix *-īn* to the suffix *-im/-om*:

haftimīn/haftomīn 'seventh'

Contrarily to the first series, these ordinals cannot be used as adverbs, are placed before the noun they modify and indicate the unity that completes a series, instead of expressing a simple numerical rank. None of these forms, however, is attested in the available material.

3.8 Classifiers and measure words

A certain number of "enumerative" words or classifiers can be inserted between a numeral or the indefinite adjective *čan* 'some' and a counted noun. Different classifiers are used for specific semantic classes of nouns. They are inserted between the numeral and the counted noun in the singular. Despite the fact that classifiers are semantically nouns, they functionally resemble uninflected particles. They are thus incompatible with the ezāfe particle and may be omitted without any significant change of meaning.

The only classifier attested in the Harsini corpus is *gila* 'piece, unit'. It occurs frequently with nouns referring to small objects and occasionally with animals and humans. Fattah (2000: 323) relates that this form is far more common than the comparable classifier *dāna* 'grain' (Pers. *dāne*), which is nonetheless occasionally used in other varieties of the region, such as the vernacular of Pāyravand:

> *dö gila huř birsāq* 'two saddlebags of fritters' [1:67]
> *si gila dit* 'three daughters' [7:1], [7:2]
> *si čwār gila āyl* 'three or four children' [5:45]

The classifiers listed below are quoted in Fattah (2000: 321ff.) with reference to Harsini, but are all unattested in our samples:

sar 'head': is used to count cattle. Alongside its diminutive variant *sarik/sarig* or *sarka* 'small head', *sar* can be used to count small vegetables or objects.

sīx 'spit (to roast meat)': occurs almost exclusively in relation to the word *kabāw* 'roasted meat'.

liŋ 'leg': indicates single objects of a pair, especially in reference to items of clothing.

lam 'stomach, belly': is typical of the Laki-Kermānshāhi group of dialects, other SK dialects having *zik*, *iškam* (and variants) instead. It is used in reference to childbirth:

(222) *panj   lam   āɣl   āwird-ø*
   five belly child bring.PST-3SG
   in 'elle à donné naissance à cinq enfants [she gave birth to five children]' (Fattah 2000: 324)

das 'hand': is a generalized classifier used to count items of clothing or objects in a collection.

The following classifiers are said by Fattah to have entered the vernaculars of the region quite recently, under the pressure of Persian. None of these is attested in the available material:

tak 'single unit': is equivalent to *liŋ*, indicating one item of a pair.

tā 'unit': is a generalized classifier used with any countable noun.

nafar 'person': is used to count humans.

tan 'body': is used to count humans.

Classifiers are related to measure words (e.g. *man* 'measure of weight, approx. three kilos', *kīlu* 'kilo', *mitr* 'meter', *qāšoq* 'spoon'). They share the same syntax, being inserted between the numeral and the (singular) counted noun without the ezāfe particle:

ɣe man xwirī 'a man of wool' [1:28]
ɣe qāšoq řün 'a spoon of butter' [5:33]

As a rule, classifiers and measure words are mutually exclusive and cannot be used in one and the same expression of quantity. The expression *dö gila huř birsāq* 'two saddlebags of fritters' [1:67], however, stands out as a counter-example.

3.9 Adverbs

The class of adverbs is very loosely defined: it includes adjectives and nouns used adverbially, as well as a large number of adverbial expressions. Formally, the class of adverbs has much in common (and indeed frequently overlaps) with that of prepositions (§3.11).

Semantically, adverbs can express a wide range of concepts. They can be classified as adverbs of manner, adverbs of time, adverbs of place, or adverbs of quantity and degree. Other adverbial forms, which do not fit in the categories just mentioned, are treated in the paragraph dedicated to discourse particles (§3.10).

Adverbs can be simple or compound. They generally function at the clause or discourse level, but some of them are also used to modify adjectives or other adverbs. Adjectives can be used adverbially, providing that the quality they express can be applied not only to objects, but also to processes conveyed by verbs. Adverbs of this sort can be labelled 'adjective-adverbs' and usually translate as adverbs of manner. Some of them can be followed by the comparative marker *-tir*.

On the other hand, several adverbs of time and place (but also a few adverbs of manner) possess typical nominal features. These 'adverb-nouns' can be accompanied by prepositions and demonstratives (either a currently used form *e/ī* 'this, these' or *a* 'that, those' or the unproductive proximal form *im* 'this, these'). They can be followed by the ezāfe or be marked as plural.

The class of adverbs is particularly permeable to borrowing and in Harsini it incorporates various items of Persian and Arabic origin. Some adverbs of Persian origin carry the ending *-āna* or *-akī*, while some of those of Arabic origin are characterized by the adverbial suffix *-an*.

3.9.1 Manner

Most adverbs of manner are adjective-adverbs: e.g. *qašaŋ* 'properly, well' [2:96]; *xās* 'good, fine, well, properly' [1:111]; *řās* 'right' [2:62]; *amānatī* 'on deposit' [6:61]; *zü* 'quickly' [2:36]; *nāxwidāgā(h)* 'unwittingly, accidentally' [6:44].

Less frequently, adverbs of manner are formed with demonstratives (e.g. *ījürī/ejürī* 'this way, like this' [2:40], [2:60]; *ajürī* 'that way, like that' [2:29]) or indefinites (e.g. *har nuʕ* 'in every way' [7:98]).

Some adverbs of manner are borrowed forms of Arabic origin: e.g. *hatman* 'surely' [2:68]; *ʕamdan* 'intentionally' [3:46]; *kwil(l)an* 'totally, completely, overall' [laki_conv_1, 0:24]; *hödudan* 'approximately, more or less' [laki_conv_1, 4:37].

Some adverbs of manner are formed through mechanisms of reduplication. Reduplicated adverbial expressions generally have an intensifying or distributive connotation: e.g. *zīzī* 'very quickly, at full speed' [7:21]; *töntön* 'very quickly' [laki_conv_1, 0:41]; *ɣaka ɣak* 'one by one' [7:61].

Another adverbial construction consists in placing the preposition *va* (or its cliticized equivalent *=a*) before an abstract noun: e.g. *va/=a xwiš(h)āłī* 'happily' [2:107].

3.9.2 Time

A few adjectives can function as adverbs of time (e.g. *zü* 'early' [1:63]; *dīr* 'late' [2:106]), while others possess features of nouns, being formed either with clearly discernible or opaque deictics (e.g. *īmšöw* 'tonight' [7:59]; *īla* 'this time, then' [6:88]; *anjā* 'then' [3:76]; *iska* 'now' [6:112]).

Many adverbs of time are of Arabic origin: e.g. *alʔān* 'now' [2:61]; *hālā* 'now' [laki_conv_1, 0:36]; *avał* 'at first, initially' [4:60]; *āxir* 'at last, finally' [2:9]; *baʕd* 'then' [2:6]; *baʕdan* 'then, afterwards' [1:16]; *belaxara* 'finally' [5:7].

Other attested adverbial expressions of time are *pas* 'then' [4:59]; *dī* 'then' [1:92]; *dögila* '(once) again' [4:143]; *duwāra* '(once) again' [1:63]; *so/sob(h)* 'the next day/morning, tomorrow' [1:103], [4:128]; *šöso* 'the next day/morning, tomorrow' [1:41]; *ɣe dafʕa* 'suddenly' [2:15]; *har* 'repeatedly, continuously, again and again, [1:119].[120]

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[120] The form *har* has three functions in Harsini: it can be an indefinite adjective akin to Pers. *har* 'whatever, each, every' (see §3.6), an intensifying discourse particle meaning 'exactly, just' (see §3.10) or an emphatic adverbial particle (comparable to Pers. *hey*), stressing the reiteration of the process expressed by a verb. The third function seems to fit some occurrences of Gor. *ha(r)* (cf. Mahmoudveysi et al. 2012: 95, where the particle is consistently translated as 'just'). A repetitive meaning of this particle is only hinted at in Mahmoudveysi & Bailey (2013: 194), where it has been translated as 'always'.

A few adverbs of time include a Persian-like plural suffix *-hā*, behaving as an adverbial marker: e.g. *modat(h)ā* 'for some/a long time' [4:68]. A comparable function can be fulfilled by the Harsini plural marker *-al*: e.g. *zim(is)sānal* 'in wintertime' (Fattah 2000: 654).

3.9.3 Place

Adjectives are occasionally used as adverbs of place. However, this class is mostly formed by noun-adverbs, some of which include demonstratives (e.g. *īlā* 'this way/side' [3:81]; *alā* 'that way/side' [3:81]) or indefinites (e.g. *har je* 'wherever' [2:8]). Some of them can be introduced by prepositions. A great number of adverbs of place used as prepositions themselves (§3.11.2) or intervene in the formation of complex predicates (§3.13.2.1).

Some attested adverbs of place are: *ařγā/ařya* 'back' [4:137],[1:79]; *ařer* '(to) here' [4:151]; *ařetā* 'back' [4:150]; *dīm* 'behind' [1:126]; *era* 'here' [2:78]; *vera* '(to/from) here' [7:7]; *wira* 'there' [1:49]; *va/=a deγšt* 'outside' [2:42]; *va/=a dimā* 'back' [1:73]; *va/=a sar* 'up(wards)' [2:99]; *va/=a nām* 'inside' [1:131]; *va/=a nwā* 'before, over' [6:184]; *va/=a xwor* 'down(wards)' [1:44]; *maqrib* 'west(wards)' [2:86].

The plural marker *-al* can intervene in the formation of adverbs of place, giving a sense of approximation to the derived form: *wirala* 'thereabout' [1:115]. Adverbs like *va/=a düredür* 'from afar' [1:124] are formed through reduplication.

3.9.4 Quantity and degree

Adverbs of quantity can precede adjectives to form absolute superlatives (§3.2.1). Some adverbs of quantity are formed with demonstratives (e.g. *eqira* 'this much' [6:151]; *aqira* 'that much' [6:85]) or indefinites (e.g. *har čī* 'however much' [6:136]). Other adverbs pertaining to this class are *qirī* 'a bit' [2:85]; *ye zařе* 'a bit' [3:66] and *fira* 'much' [2:100]. Some adverbs of quantity and degree are borrowed forms of Arabic origin: e.g. *lāaqał* 'at least' [6:166]; *faqat* 'only' [6:54].

3.10 Discourse particles

Discourse particles include nouns, adjectives, adverbs, interjections, clitics and complex expressions. Many of them are borrowed forms of Arabo-Persian origin. This miscellaneous class of 'fillers' is substantially different from other lexical classes. They provide contextual clues to the hearer and can be associated with a large number of pragmatic values, involving the relationship between the speaker and the hearer, the utterance or the whole text. Their multiple pragmatic values often impede a clear definition of their literal meaning. Some of the most common discourse particles occurring in Harsini texts are:

āfarīn 'well done!' [4:22]; *anü* 'then, but' [1:130]; *anü ča* 'just so, exactly' [1:70]; *āxir* 'well, then' [1:129]; *čü āxir* 'why then?, how then?' [3:39]; *bi har hāł* 'anyway, however' [6:144]; *dī* 'so, then, well, anymore, thus, indeed' [1:9]; *hin (dī)* 'thing, thingy, etc.' [1:107]; *har* 'just, only, exactly' [1:52]; *xułāsa* 'finally, briefly, in short' [2:107]; *řāsī* 'by the way, truth be told' [2:57]; *bigir* 'you would say' [1:69]; *guyā* 'apparently, it seems' [2:80]; *yaʕnī* 'that is to say' [1:81]; *mas(ał)an* 'for example, for instance' [5:13],[1:32]; *fiłān* 'etcetera'[1:104]; *yāna, (ya)hāna* 'etcetera, this is it, and such things' [2:61], [1:122], [2:104]; *tömarz (naka)* 'fancy that!' [7:9]; *heyf* 'what a pity!' [7:58]; *zinhār* 'alas!' [7:6]; *bāša(d)* 'fine, alright, may it be' [2:11]; *sa* 'so, then, well' [2:17]; *sa xu* 'fine' [2:12]; *xu* 'well, fine' [1:6]; *xu dī* 'well then' [2:18]; *a, ārī, āre, bałe* 'yes, fine, ok' [1:10]; [1:77], [2:63], [5:40]; *na* 'no' [6:26]; *xeyr* 'no' [6:37]; *āf, uf* 'wow!' [4:62]; *hī, hu* 'oh!' [4:41], [1:82]; *ā, āɣ* 'oh!, eh!, huh!' [1:57], [4:9]; *ey, aɣ* 'O!, hey!' [1:107], [7:8].

Expressions invoking God are also common: e.g. *xwidā, xwidāɣā* 'oh God!' [1:19], [1:103]; *valā* 'by God, well, then' [1:27]; *bi xwidā* 'by God, for God's sake' [7:16]; *va xwidā* 'by God, for God's sake' [6:85]; *aɣtān xwidā* 'for God's sake, please' [1:67].

3.10.1 Additive particle: =īš

The clitic particle *=īš* (more rarely *=īž*) functions as a discourse marker, variously translating as 'and, also, even, as for, indeed'. It can attach to several categories of words (e.g. nouns, adjectives, adverbs, pronouns, verbs) and is extremely frequent in discourse. It can highlight a change of topic or function as an additive focus particle:

(223) γe   dit=īš   kačał=a   šü=e
       INDF   girl=ADD   bald=COP.PRS.3SG   husband=BP.3SG
       'One of the daughters, well, her husband is bald' [3:44]

(224) pedar=īž=a   m-āγ
       father=ADD=IND   IND-come.PRS.3SG
       'The father, too, comes' [3:8]

The additive particle is normally realized as =γš/=γž after /a/ (which is in turn realized as /e/ under the effect of the morphophonological rule described in §2.5.1). After /ö/, /ī/ and /y/, the allomorph =š/=ž is normally used. After /w/ both =īš/=īž and =š/ =ž are possible, while after /e/ both =γš/=γž and =š/=ž may occur.

   Occasionally, but only after consonants, the consonant of the particle may be dropped, yielding =ī:

(225) γe   tifaŋ   šak-ī   b-e-n=a
       INDF   rifle   half-INDF1   SBJV-give.PRS-IMP.2PL=DRCT
       min=ī(š)   tā   min=ī(š)   bi-č-im
       1SG=ADD   so.that   1SG=ADD   SBJV-go.PRS-1SG
       'Give me a worn-out rifle, so that I may go as well' [3:53]

The comparable Persian form *(h)am* (also interpretable as clitic =*(h)am*) can occur instead of or in combination with the additive particle =īš:

(226) modat-(h)ā   ham   řī=a   ma-k-e
       period-PL   too   road=IND   IND-do.PRS-3SG
       'He walks for some time, too' [4:68]

The additive particle intervenes in the formation of particular forms with pragmatic function, which are used anaphorically or help the speaker to play for time. Such forms (transcribed as *γöwš*, *öwš*, etc.) are formally and functionally comparable to Pers. *in(h)am* and have been tentatively interpreted as a combination of the 3SG personal pronoun *öw* and the additive particle, optionally preceded by the proximal demonstrative *γa*:

(227) a   γ-öw=š=a   m-āγ   m-uš-e
       INTJ   PROX-3SG=ADD=IND   IND-come.PRS.3SG   IND-say.PRS.3SG
       'Yes, she [i.e. the mother] arrives, too, (and) says' [1:90]

(228) *öw=š   xu   dī   heywān-īk=a*
3SG=ADD   well   then   animal-INDF1=COP.PRS.3SG
'Well then, it is an animal' [6:26]

3.11 Adpositions

In Harsini, the class of adpositions is rich and diversified. It includes 'primary' prepositions, 'secondary' prepositions and a small number of circumpositions. Prepositions can be simple as well as complex (involving a noun, an adjective or an adverb in combination with a primary preposition or the ezāfe particle).

Fattah (2000: 583) considers this lexical class particularly important for the geolinguistic definition of the so-called 'Laki-Kermānshāhi' group. Indeed, the presence or absence of certain prepositions in common with Laki distinguishes those varieties from the rest of SK.

3.11.1 Primary prepositions

Primary prepositions are relatively few in Harsini and are generally simple. Most of them are polysemous and can express several types of complements. An exhaustive list of the attested forms is provided below:

va 'from, to, at, in, with, by, (made) of': when denoting a spatial relation, this preposition expresses position, provenience and direction. Figuratively, it can introduce a Source/Origin or a Goal/Recipient/Addressee:

(229) *va   tārīkī   ma-nīš-e*
in   darkness   IND-sit.PRS-3SG
'In the darkness, she sits' [6:80]

(230) *va   harsīn*
from   Harsin
'From Harsin' [1:53]

(231) *xana   va   xana*
smile   to   smile
'(from) smile to smile' [1:99]

In addition, it can express Manner, Means, Instrument or Material:

(232)   *va*   *pař*   *bi-sā-ø*   *bin*   *mil=ɣān*
       with   feather   SBJV-rub.PRS-IMP.2SG   under   neck=BP.3PL
       'rub (it) with the feathers under their neck' [1:108]

(233)   *ɣe*   *lebās-e*   *va*   *ču*
       INDF   dress-INDF2   of   wood
       'a dress (made) of wood' [2:72]

The preposition *va* intervenes in the formation of several complex prepositions (§3.11.2). Most often, it is cliticized to a preceding element and realized as *=a*.

In the literature, this clitic form has been variously labelled as 'linker' (i.e. *ligateur* in Lazard 1992a: 220), 'linking vowel' (Thackston 2006: 66), 'allative clitic' (McCarus 2009: 600) or 'directional particle' (Mahmoudveysi et al. 2012: 63; Mahmoudveysi & Bailey 2013: 57). Following Mahmoudveysi et al. (2012) and Mahmoudveysi & Bailey (2013), the particle has been glossed as =DRCT throughout the present study, even when it expresses Source/Origin or, more rarely, Location.

The particle *=a* normally attaches to the verb preceding a complement,[121] but may also attach to non-verbal elements. It usually introduces a Goal, but may also precede a Source/Origin or a complement expressing a 'resultant state':

(234)   *baʕd*   *ki*   *dīv=a*   *ma-č-u=a*   *kü*
       after   COMPL   demon=IND   IND-go.PRS-3SG=DRCT   mountain
       'After the demon has gone to the mountain' [2:36]

(235)   *šar=a*   *šar*   *viłāt=a*   *viłāt*
       city=DRCT   city   region=DRCT   region
       'From town to town, from region to region' [1:99]

(236)   *dīv=a*   *kü=a*   *m-ā=a*   *xwor*
       demon=DRCT   mountain=IND   IND-come.PRS.3SG=DRCT   down

---

[121] Unless, of course, if the complement is a prepositional phrase involving a different preposition, e.g. *ařā*, *bi* (see below).

'The demon comes down from the mountain' [2:37]

(237) *mow=a*   *šöw*
       IND.become.PRS.3SG=DRCT   night
       'the night comes' [4:133]

The directional particle might have a variant =*ar* (=*r* after vowels), e.g. *baʕd=ar māŋ-hā* 'after (several) months' [1:73]. Note that an identical form is used to specify the semantics 'to hit, beat, strike' on the verb *dā-/de-* 'to give':

(238) *kīš=a*   *m-ār-ī*   *b-e=ar*   *āɣl*
       extension=IND   IND-bring.PRS-3SG   SBJV-hit.PRS.3SG=PART child
       m-et=e=r   *küza*
       IND-hit.PRS=BP.3SG=PART   jug
       'he swings it to beat the child (but) he hits the jug' [5:50]

až 'from': this preposition is occasionally used instead of *va*, mainly indicating a Provenience/Source/Origin. The consonant element of the preposition *až* can be dropped in pronunciation, which makes the resulting form hard to distinguish from the directional particle =*a*:

(239) *a(ž)*   *köwš*   *až*   *kwil_čī*
       from   shoe   from   everything
       'from the shoes to everything (else)' [2:69]

It intervenes in the formation of complex prepositions (§3.11.2).

ařā 'to, for': is used to introduce a Goal or Recipient/Benefactive:

(240) *va*   *harsīn*   *bi-č-īt*   *ařā*   *parīva*
       from   Harsin   SBJV-go.PRS-2SG   to   Parive
       '(as if) you would go from Harsin to Parive' [1:53]

(241) *sür-ī=a*   *ma-k-e*   *ařā*   *kwiř-a*
       marriage-INDF1=IND   IND-do.PRS.3SG   for   boy-DEF
       'She prepares a wedding for the boy' [1:94]

čü 'as, like': this preposition is attested only once in the available material, apparently expressing Manner, but the interpretation of the passage in which it occurs is dubious:

(242)   *čü*   *ʕarusī*
        like   wedding
        'like (they do at) weddings' [1:58]

bī 'without': this preposition expresses privation, but the context in which it occurs is unclear:

(243)   *bī_dam=a*   *wira*   *ma-kat-ī*
        speechless=DRCT   there   IND-fall.PRS-3SG
        '{? (he) remains there helpless}' [2:88]

az 'from': this form is attested only once, instead of *až*. It should be considered an occasional variant, perhaps determined by Persian influence:

(244)   *dit-ī*   *dir-ī*   *az*   *a*   *žin=a*
        daughter-INDF1   have.PRS-3SG   from   DIST   woman=DEM
        'He has a daughter from that woman' [4:13]

bi 'to, by': this preposition has probably entered Harsini under Persian pressure and is occasionally used instead of *va* to introduce a Goal/Recipient/Addressee. It occurs also in a few fixed expressions employed as discourse markers (§3.10):

(245)   *m-uš-in*   *bi*   *xwišk*
        IND-say.PRS-3PL   to   sister
        'They say to the sister' [4:119]

bā 'with': as in the previous case, this preposition is probably a borrowing from Persian. It is found instead of the most common form *vagard* denoting accompaniment:

(246)   *ʕarus*   *bā*   *ī*   *šü=a*
        bride   with   PROX   husband=DEM
        'The bride with this groom' [1:33]

dar 'in': this preposition, most likely a borrowing from Persian, is attested once in the available texts:

(247)   *dar*   *zamān=i*   *qadīm*
        in   time=EZ   ancient

'In ancient times' [5:29]

Simple prepositions undergo slight modifications when they occur in combination with bound pronouns. In the case of the preposition *va*, a nasal /n/ is realized between the preposition and the pronominal clitic:

(248) mi   va-n=ī   movāzibat   bi-ka-m
     1SG   to-EU?=BP.3SG   care   SBJV-do.PRS-1SG
     'I would take care of it' [2:58]

The same phenomenon also occurs with the cliticized form =*a* of the preposition, which in the concerned examples expresses a Source/Origin or a Means/Instrument:

(249) damřü=t=a-n=ī   bi-šur-ø
     face=BP.2SG=DRCT-EU?=BP.3SG   SBJV-clean.PRS-IMP.2SG
     'clean your face with it' [4:62]

(250) bowažin=ī   bad=ī=a-n=ī=a
     stepmother=BP.3SG bad=BP.3SG=DRCT-EU?=BP.3SG=IND
     m-āγ[122]
     IND=come.PRS.3SG
     'Her stepmother dislikes her' [3:6]

The preposition *ařā* is regularly followed by the appropriate form from the set of bound pronouns occurring after vowel (§3.3.2). In the case of the 3SG bound pronoun, both *aře* and *ařāγ* seem to be acceptable:

(251) kwilfatī   ařā=γ   bi-k-e
     housekeeping for=BP.3SG SBJV-do.PRS-3SG
     'to do the housework for her' [3:20]

(252) gwinī xwirī ař=e=a   ma-sīn-ī
     sack   wool   for=BP.3SG=IND IND-buy.PRS.3SG
     'He buys her a sack of wool' [6:11]

The deletion of the final vowel of the preposition *ařā* is also consistently attested when the preposition is followed by the 3PL bound pronoun =*yān*.

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[122] For the sake of comparison, the colloquial Pers. equivalent of this sentence would be *zanpedaraš, azaš badeš miād*.

The group is always realized as *ařɣān* ([1:52], [2:91], [7:17]), never as
*ařāɣān.

3.11.2 Secondary prepositions

Secondary prepositions include nouns, adjectives, adverbs and other
expressions of location (including borrowed forms) grammaticalized as
prepositions. Secondary prepositions can combine with primary
prepositions to form complex prepositions.

A first group involves a noun-adverb or an adverb-adjective followed
by a preposition, usually *až* or *va* (or possibly its cliticized equivalent *=a*).
These forms have temporal meaning in all the attested instances:

var až 'before':

  (253)   *var_až*   *ava*
           before   DIST
           'before that' [1:61]

qabl a 'before':

  (254)   *qabl_a*   *kwil=ɣān=a*   *m-āɣ*
           before   all=BP.3PL=IND   IND-come.PRS.3SG
           'she comes (back) before all of them' [2:87]

baʕd a 'after':

  (255)   *baʕd_a*   *modat-ī*
           after   moment-INDF1
           'after some time' [2:80]

A second category involves a noun-adverb or an adverb-adjective preceded
by a preposition, usually *va* (or its cliticized equivalent *=a*) or *ařā*. Most
frequently, they denote a spatial relation. If both *va/=a* and *ařā* (or *vere*)
are available, *ařā* (or *vere*) is generally used to put emphasis on movement.
In some cases, the omission of the preposition introducing the adverbial
element is possible:

va/=a bān 'on, over':

  (256)   *ɣak-ī*   *ma-nīš-e=a*   *bān* *sar* *kwiř* *vazīr*
           one-INDF1 IND-sit.PRS-3SG=DRCT on head son minister

'one perches on the head of the minister's son' [3:33]

va/=a bin 'under, on the bottom of; to, from'. It can denote a spatial relation, a Goal/Recipient or a Source/Origin:

(257)   *ma-s-e=a*   *bin*   *mil=γān*
        IND-rub.PRS-3SG=DRCT   under   neck=BP.3PL
        '(she) rubs (them) under their necks' [1:111]

(258)   *piř*   *gwinī*   *xwirī=a*   *m-e=a*   *bin=e*
        full   sack   wool=IND   IND-give.PRS.3SG=DRCT   to=BP.3SG
        '(she) gives him a sack full of wool' [1:61]

(259)   *kam-ī*   *xamīr=a*   *bin=ī=a*   *ma-sīn-ī*
        little-INDF1   dough=DRCT   from=BP.3SG=IND   IND-get.PRS.3SG
        'She gets a bit of dough from her' [1:68]

va/=a dił 'in, inside, into'

va/=a dombāł 'after, in search of':

(260)   *bi-č-u*   *va*   *mašriq*   *va_dombāł*   *dit*
        SBJV-go.PRS-3SG   to   east   after   girl
        'to go to the east in search of the girl' [2:90]

va/=a döwr 'around':

(261)   *γa*   *ejürī=a*   *döwr=ī*   *xiř=a*
        PROX   this.way=DRCT   around=BP.3SG   turn=IND
        m-ār-e
        IND-bring.PRS-3SG
        'She turns around it this way' [2:60]

va/=a lā, ařā lā, vere lā 'beside, at the presence of, near, at':

(262)   *b-öwr-et=e=a*   *lā*   *pādišā*
        SBJV-take.PRS-3SG=BP.3SG=DRCT   side   king
        'in order to take him before the king' [6:162]

(263)   *b-ā-n*   *ařā _lā*   *mi*
        SBJV-come.PRS-2PL   to.side   1SG

'Come to my place' [7:10]

(264) *vere _lā*   *pādišā*
       to.side   king
       'before the king' [6:175]

va/=a mil 'on, at':

(265) *m-e=a*   *mil*   *ʕarus=ī*
       IND-give.PRS.3SG=DRCT   at   bride=BP.3SG
       'She places it on his bride' [1:32]

va/=a nām, ařā nām 'in, inside, into, among':

(266) *tīx-a*   *ma-n-ī=a*   *nām*   *gīs*   *dā-ka*
       blade-DEF   IND-put.PRS.3SG=DRCT inside braid   mother-DEF
       '(he) puts the blade among the mother's braids' [1:102]

(267) *ma-č-u*   *ařā*   *nām*   *kalāsyāw*
       IND-go.PRS-3SG to   inside   old.mill
       'She goes inside the old mill' [6:79]

va/=a nwā 'before, in front of':

(268) *ma-kat-e=a*   *nwā*   *dā_zarā=ö*
       IND-fall.PRS.3SG=DRCT   front   Dā.Zahrā=CONJ

       mamüla=ö   *si*   *gila*   *dit*
       Mohammad.DIM=CONJ   three   unit   girl

       '(she) sets off before Dā Zahrā, Mohammad and the three girls'
       [7:12]

va/=a ʕonwān 'as, acting as':

(269) *va_ʕonwān*   *kolfat-ī*
       as   servant-INDF1
       'as a servant' [2:78]

va/=a peу 'after': is attested only once, before the interrogative adjective *če*
       (§3.5).

va/=a pišt 'behind':

(270) *ma-č-u=a   pišt   dar-a*
       IND-go.PRS-3SG=DRCT   back   door-DEF
       'She goes behind the door' [2:23]

va/=a sar 'on, over, for, to':

(271) *ī=a   sar   mil   žin-a   ma-pař(-e)=ör*
       PROX=DRCT   on   neck   woman-DEF   IND-jump.PRS(-3SG)=PART
       'This one jumps up onto the woman's neck' [5:46]

va/=a šān 'next to':

(272) *γe   ādim   döwɬaman=īš-ī   hā-ø   šān=ī*
       INDF   man   rich=ADD-INDF1   exist.PRS-3SG   next.to=BP.3SG
       'next to them there is also a very wealthy man' [5:12]

va/=a šun 'after, in search of':

(273) *mi   bi-č-im=a   šun=e*
       1SG   SBJV-go.PRS-1SG=DRCT   after=BP.3SG
       'I shall go in search of her' [2:90]

va/=a tah 'in/to/from the bottom of, under'. In its only occurrence in the
   available material, the preposition seems to be followed by the ezāfe
   particle:

(274) *birsāq   ma-n-ī=a   tah=i   ī   gwinī=a*
       fritter   IND-put.PRS=DRCT   bottom=EZ   PROX   sack=DEM
       '(she) lays (it) on the bottom of this sack' [2:93]

va/=a tu 'in, inside, into':

(275) *ma-n-ī=a   tu   daɬq-e*
       IND-put.PRS-3SG=DRCT   into   packet-INDF2
       'She puts it in a packet' [1:68]

va/=a var 'on, in front of, before':

(276) *ma-n-e=a   var   das=γān*
       IND-put.PRS-3SG=DRCT   before   hand=BP.3PL
       'She puts (it) at their disposal [lit. in front of their hands]' [7:14]

va/=a žīr 'under':

(277)   *ma-n-e=a*   *žīr*   *sar=e*
        IND-put.PRS.3SG=DRCT   under   head=BP.3SG
        '(he) puts it under his head' [5:38]

ařā xātir 'because of, for the sake of':

(278)   *ařā _xātir*   *tiłā-ka*
        because.of   gold-DEF
        'for the sake of the gold' [2:71]

A third category includes prepositional forms apparently derived from the combination of two elements (one of which is a preposition) lexicalized as a unit. The elements forming this kind of complex forms are most often barely transparent:

vagard, agard, ard 'with':

(279)   *vagard*   *īma*   *bī*
        with   1PL   COP.PST.3SG
        'she was with us' [4:124]

(280)   *mi*   *agard*   *tö*   *ʕarusī*   *bi-ka-m*
        1SG   with   2SG   marriage   SBJV-do.PRS-1SG
        'I shall get married with you' [2:52]

(281)   *e*   *kwiř=m=a*   *č(a)*   *ard=e*   *hāt-ø?*
        PROX   son=BP.1SG=DEM   what   with=BP.3SG   come.PST-3SG
        'What happened to my son?' [1:90]

varin, arin 'from, to, with, for, after'. This form with final /n/ is found only in combination with bound pronouns, as observed for *va* above. It can express a Source/Origin, a Goal/Recipient or a Means/Instrument:

(282)   *č(a)*   *(h)āt-ø*   *arin=e?*
        what   come.PST-3SG   to=BP.3SG
        'What's the matter?' [1:101]

(283)   *arin=ī*   *bi-xwa-ø*
        from=BP.3SG   SBJV-drink.PRS-IMP.2SG

'drink from it' [4:62]

(284) e   kalkaxirāwa   varin=ī=a   ma-sāz-ī
       PROX   ancient.ruins with=BP.3SG=IND   IND-build.PRS-3SG
       'he (re)builds the ruins with it' [5:43]

vere 'towards, to'. This preposition seems to denote a movement forward, just like the comparable Gorani preposition *waraw* (Mahmoudveysi et al. 2012: 264; Mahmoudveysi & Bailey 2013: 212). In the available material, it is attested only in combination with the noun *lā*, forming a complex preposition meaning 'to the presence of' (see above) or with the interrogative *ku/kura* (§3.5).

Other secondary prepositions (probably occasional Persian loans) are:

jür 'like, as':

(285) ɣe   nafar   jür   mi   dānā
       INDF   person   like   1SG   wise
       'A person as wise as me' [6:58]

mes(ł)e 'like, as':

(286) mese   řusarī
       like   headscarf
       'like a headscarf' [2:44]

3.11.3 Circumpositions

Circumpositions are formed by a preposition (simple or complex) as their first element and a clitic element (glossed as =POST) attaching to the end of the modified nominal. Most of the semantics of the circumposition is provided by the preposition, while the postposed particle emphasizes movement or gives a "figurative sense" to the deriving form (Fattah 2000: 637).

The attested combinations are *va/=a...=(a)rā*; *va/=a ...=(i)rā*; *va/=a mil ...=arā*; and *va/=a ...=ā* (with a possible variant *va/=a ...=ava* in [1:61] and [1:112], where the SK postposition *=ava* appears to be used instead of Harsini *=ā*):

(287) *dö   das=ī=a   m-e=a   mil   sar*
       two   hand=BP.3SG=IND   IND-give.PRS.3SG=DRCT   on   head
       wiž=arā
       RFLX=POST
       'He puts both his hands on his head' [5:52]

(288) *dā-n=as-a=m=a*   *āw=irā*
       give.PST-3PL=COP.PRS.3SG-NA= BP.1SG=DRCT   water=POST
       'they threw me in the water' [2:78]

(289) *bi-č-īm=a*   *mašad=irā*
       SBJV-go.PRS-1PL=DRCT   Mashhad=POST
       'Let's go to Mashhad' [1:116]

(290) *mi=a   šöso=rā   nīšt-im=a   tā*
       1SG=DRCT   morning=POST   sit.PST-1SG=COP.PRS.3SG   until
       alʔān
       now
       'I've been sitting since morning until now' [6:71]

(291) *dīv=a   mow=a   xavar=ā*
       demon=IND   IND.become.PRS.3SG=DRCT   awareness=POST
       'the demon wakes up' [2:14]

Occasionally, the postposed particle occurs alone, but its function in such cases is unclear:

(292) *ī   lā=rā   ma-č-ī*
       PROX   side=POST   IND-go.PRS-3SG
       'you go down this way' [4:68]

(293) *sar=arā   bi-xwa-m*
       head=POST   SBJV-eat.PRS-1SG
       'I shall eat (your) head' [7:67]

The forms *=(i)rā, =(a)rā* and *=ā*, intervening in the formation of circumpositions are presumably related to the verbal particles described in §3.13.2.2, though the nature of this relationship is opaque.

3.12 Conjunctions

Several terms of the same rank (words, phrases, but also clauses and sentences) can be joined by means of conjunctions. The most frequent coordinating element is the clitic conjunction =ö 'and':

(294) *dā_zarā=ö*   *mamüla=ö*   *si*   *gila*   *dit*
     Dā.Zahrā=CONJ   Mohammad.DIM=CONJ   three   unit   girl
     'Dā Zahrā, Mohammad and the three girls' [7:12]

The general tendency in Harsini consists in repeating the conjunction after each term of an enumeration. However, the simple juxtaposition of items, spaced out by a pause with the optional insertion of the clitic conjunction before the last term, is a viable alternative:

(295) *ī*   *kwil*   *xarj=a,*   *ī*   *kwil*   *pül=a,*   *ī*
     PROX   all   expense=DEM   PROX   all   money=DEM   PROX
     kwil   *birinj=a*   *ī*   *kwil* [...]   *kāwiř=ö*   *miŋā*
     all   rice=DEM   PROX   all   [...]   sheep=CONJ   cow
     'all these purchases, all this money, all this rice, all these [...] sheep and cows' [7:10]

The conjunction can be further reinforced by the additive particle =īš 'too':

(296) *žin=ö*   *pyā=ɣš*   *maxlut=in*
     woman=CONJ   man=ADD   mixed=COP.PRS.3PL
     'Women and men are mixed' [laki_conv_1, 4:19-4:21]

The following copulative conjunctions are also used to link coordinated terms. The presence of a clitic conjunction =ö between them is optional:

(h)am ...(=ö) (h)am 'both ... and':

(297) *ham*   *dit*   *ham*   *kwiř*
     both   girl   and   boy
     'Both the girl, and the boy' [1:89]

či ...(=ö) či 'whether ... or', 'both ... and':

(298) *či*   *harsīn*   *či*   *sahana*
     what   Harsin   what   Sahne

'whether it is Harsin or Sahne' [laki_conv_1, 18:34-18:35]

na ...(=ö) na 'neither ... nor'

The disjunctive conjunction *yā* 'or' can be used alone or repeated to form the copulative conjunction *yā ...(=ö) yā* 'either ... or':

(299)   *baʕdan=a*   *ma-č-in*   *ařā*   *sahana*   *yā*   *harsin*
        then=IND   IND-go.PRS-3PL   to   Sahne   or   Harsin
        'Then, they go to Sahne or (to) Harsin' [laki_conv_1, 5:15-5:18]

(300)   *yā*   *řün=a*   *m-e*   *yā*   *har_če*
        or   butter=IND   IND-give.PRS.3SG   or   whatever
        '(he) gives butter or whatever' [5:29]

The coordinating and subordinating conjunctions functioning at the clause level are further discussed in §3.14.

3.13 Verbs

The class of verbs denotes events, processes and states. Verbs can either be simple (§3.13.1) or complex (§3.13.2). Generally speaking, the verbal system of Harsini is based on the binary opposition between a Present (PRS) and a Past (PST) stem. On these stems, the system of tenses (Present/Future, Past), moods (Indicative, Subjunctive, Imperative) and aspects (Perfective, Imperfective) is built, with the intervention of modal affixes (§3.13.3), negative prefixes (§3.13.4) and personal endings (§3.13.5).

The Present stem is used to form the Present Indicative, the Present Subjunctive and the Imperative/Prohibitive. The Past stem is the basis for the formation of the Preterite (Simple Past), the Imperfect and the Past Subjunctive. Moreover, the Past stem can combine with the Present and Past copula to form the Present Perfect and the Pluperfect (Past Perfect).

In addition to the finite forms, two non-finite (nominal) forms, the Infinitive and the Past Participle, are built from the Past stem. Even if dictionaries generally list verbs in their Infinitive form, the Past stem has been conventionally chosen as the main quotation form throughout the present study.

3.13.1 Verbal stems

A verb's Past stem can be inferred from the Infinitive (§3.13.9.1), while the form of the Present stem is not easily predictable neither from the Past stem, nor from the Infinitive (and vice versa).

In addition, when preceded by modal or negative prefixes, verbal stems beginning with certain consonants are subject to morphophonological changes, which contribute to blur the basic form of the original stem even more. In particular, stems beginning in /b/ or /d/ are subject to phenomena of lenition (§2.1.1) with secondary coalescence of the vowel of the prefix with the resulting glide. An initial /v/ generally becomes a glide /w/ while an initial /h/ is normally deleted after modal and negative prefixes, producing secondary phenomena of vowel coalescence.

The theoretical intermediate or underlying stages of these changes, leading to the attested forms of Present stems, are obviously not evident in spoken language, but have been tentatively reconstructed and included inside parentheses in the list, preceded by an asterisk. It must be stressed that Past stems undergo analogous phonological processes when preceded by prefixes, but in this case we normally have the chance to compare the modified form with the form without the prefix.

Unfortunately, only few Past stems are attested in the available corpus. The unattested forms have been deduced from comparable verbs or secondary literature. The unattested stems shall be considered provisional and are conveniently signalled by an asterisk.

3.13.1.1 Predictable stems

The following empirical rules of derivation of a verb's Present and Past stems apply to Harsini:

i. When the Past stem ends in /ī/ or /y/, the Present stem is normally equal to the Past stem without /ī/ or /y/:

PST	PRS	Examples	Meaning
dözī-	**döz-*	**möwzī*	'to steal'
(> *γözī-*)	(> **γöz-*)	IND PRS 3SG	
vārī-	**vār-*	**mawārī*	'to rain'
(> *wārī-*)	(> *wār-*)	IND PRS 3SG	
biřī-	**biř-*	*möwřī* [1:102]	'to cut'
(> **w(i)řī-*)	(> **w(i)ř-*)	IND PRS 3SG	
(h)eγwāγ-	*eγwā-*	*meγwāγ* [6:87]	'to escape, run away'
		IND PRS 3SG	

PST	PRS	Meaning
namī-	*nam-*	'to grab, catch'
xiřī-	*xiř-*	'to buy'
řasī-	*řas-*	'to arrive, reach'
*pazī-	*paz-*	'to cook'
*xanī-	*xan-*	'to laugh'
*jurī-	*jur-*	'to search'
*tapī-	*tap-*	'to knock'
*gīrdī-	*gīrd-*	'to go round, search'
*pařī-	*pař-*	'to jump'
*kuī-	*ku-*	'to crush, mash'
*šurī-	*šur-*	'to wash, clean'
*sāγ-	*sā-*	'to rub'
*zāγ-	*zā-*	'to deliver, give birth'

ii. Similarly to the preceding group, when a verb has a Past stem ending in *-γā-*, the Present stem is normally equal to the Past stem without the vocalic segment *-γā-* (except for the morphological passives described in §3.13.1.4). If the Present stem includes a weak vowel /i/, this is normally deleted in unstressed position:

PST	PRS	Examples	Meaning
*šikɣā-	š(i)k-	maškī [5:51]	'to break'
		IND PRS 3SG	
*čikɣā-	č(i)k-	mačkī [4:108]	'to stick, become entangled'
		IND PRS 3SG	
*řimɣā-	ř(i)m-	biřme [7:38]	'to be destroyed, fall apart'
		SBJV PRS 3SG	
*řišɣā-	ř(i)š-	mařše [2:100]	'to pour, spill, drop'
		IND PRS 3SG	
*(h)usɣā-[123]	us-	busī [1:109]	'to stop, stand'
		SBJV PRS 2SG	

PST	PRS	Meaning
kīšɣā-	kīš-	'to drag, draw'
*turɣā-	tur-	'to get angry'
nɣā-	n-	'to put, place'

iii. When the Past stem ends in /d/ or /t/, the Present stem is normally equal to the Past stem without /d/ or /t/:

PST	PRS	Examples	Meaning
bird-	*bir-	möwrī [2:32]	'to take'
(> *w(i)rd-)	(> *w(i)r-)	IND PRS 3SG	

PST	PRS	Meaning
mird-	mir-	'to die'
girt-/gird-	gir-	'to take, get'
kwišt-	kwiš-	'to kill'
nīšt-	nīš-	'to sit'
xaft-	xaf-	'to sleep'

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[123] Fattah (2000: 348) attributes a Past stem visā- and a Present stem vis- to this Harsini verb. Lazard (1992b: 223) reports a Past stem husī- and a Present stem us- for the verb 'to wait' in the Laki of Aleshtar. In primary Harsini data, the Past stem of this verb is attested only once (nusɣāy 'you didn't stop' [7:101]) with a negative prefix unfortunately obscuring the basic form of the stem. Therefore, the form reported above remains hypothetic.

PST	PRS	Meaning
*bāft-[124]	bāf-	'to weave'

iv. When the Past stem ends in *-is(t)-* or *-s(t)-*, the Present stem is normally equal to the Past stem without *-is(t)-* or *-s(t)-*. The /t/ of the Past stem is generally omitted, but it might be realized in very careful pronunciations:

PST	PRS	Meaning
zānis(t)-	zān-	'to know'
xās(t)-	xā-[125]	'to want'
*tünis(t)-	tün-	'to be able, can'

But note:

PST	PRS	Examples	Meaning
*bas(t)-	*bas-	möwse [2:73]	'to tie'
(> *was(t)-)	(> *was-)	IND PRS 3SG	
*řis(t)-	řis-		'to spin'

Finally, there are a few verbs showing a high degree of variability in neighbouring SK dialects, where they are attested with Past stems ending in *-ī-*, *-d-* or *-is(t)-*. The scant attestation of these verbs in our corpus complicates the definition of their Past stem form. However, from an observation of the available occurrences and according to the information provided in Fattah (2000: 350 fn. 109) and Lazard (1992b: 222ff.), it can confidently be stated that in Harsini the Past stem of these verbs coincides with their Present stem:

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[124] The verb *bāftin* 'to weave' does not seem to undergo the changes normally involving verbal stems beginning with /b/, as shown in [4:87], but the reason for this irregularity is unclear.

[125] This form of the verb 'to want', probably modelled on its Persian equivalent *x^wāstan*, is attested only once in primary Harsini data. All other instances of the verb 'to want' are regularly expressed by the Present stem *eyt-/e-*, whose corresponding past stem is uncertain (§3.13.1.2).

PST	PRS	Meaning
kan-	**kan-*	'to dig'
*xwan-	*xwan-*	'to read'

3.13.1.2 Unpredictable stems

Several unpredictable couplings of Present and Past stems exist in Harsini. They include instances of variation of the stem vowel, contraction of the Past stem and suppletion. Many basic verbs (e.g. to give, to be, to go, to come, to do, to have, to say, to see) belong to this category:

PST	PRS	Examples	Meaning
bī- (> *wī-*)	*bu-* (> **wu-*)	*mow* [1:1] IND PRS 3SG	'to be, become'
dī-	**bīn-* (> **wīn-*)	*möünī* [1:88] IND PRS 3SG	'to see'
dā- (> *γā-*)	*de-* (> **γe-*)	*me* [2:93] IND PRS 3SG	'to give'
dāšt (> **γāšt-*)	*dir-* (> **γ(i)r-*)	*nerī* [1:50] IND PRS 3SG	'to have'
*(h)īšt-	*īl-* (> *γl-*)	*meylīm* [1:108] IND PRS 1PL	'to leave, let'
*dažī-, dažγā- (> **γžī-, γžγā-*) (?)	*īž-* (> *γž-*)	*meγžī* [7:81] IND PRS 3SG	'to hurt'

PST		PRS	Meaning
xās(t)-, xwāst-, twāst- (?)[126]		*eγt-/e-*	'to want'
xwāst-		*wāz-*	'to request/claim (as wife)'

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[126] The only Past stem form meaning 'to want' attested in the texts is *xās(t)-,* but its connection to the Present stem *eγt-/e-* is doubtful. The etymologically related Past stem *xwāst-* is attested only with the meaning 'to request/claim (a woman as wife), propose marriage, marry (said of men)'. Fattah (2000: 363) attributes a Past stem *twāst-* to the Present stem *ėt-* in Harsini, while Lazard (1992b: 223-224) attributes a Past stem *hēst-* to the Present stem *e^y-* 'to want' in the Laki of Aleshtar.

PST	PRS	Meaning
vit- (> *w(i)t-*)	*uš-*	'to say'
(h)āt-	*ā(γ)-*	'to come'
čī-	*č-*	'to go'
man-/mān-	*mīn-*	'to stay'
san-	*sīn-*	'to get, obtain, buy'
āwird-	*ār-/ar-*	'to bring'
āyšt-	*āž-*	'to throw'
kird-	*ka-*	'to do, make'
xword-	*xwa-*	'to eat, drink'
forut-	**firuš-*	'to sell'
šinaft-	*šinŏw-*	'to hear'
gwozašt-	*gwizar-*	'to pass'
kat-	*kat-*	'to fall, happen'
žan-	*žan-*	'to throw'

3.13.1.3 Causatives

In Harsini, the causative form of simple verbs is expressed through a secondary conjugation. The causative Present stem is derived from the original Present stem of the verb by addition of a morpheme *-in-*, to which corresponds a Past stem in *-ān-*. The so-formed verbs are always transitive and have a regular conjugation:

	PST	PRS	Examples	Meaning
	*gīrdī-	*gīrd-*	*magīrdī* [1:73] IND PRS 3SG	'to go round, search'
Caus.	**gīrdān-*	*gīrdin-*	*magīrdine* [1:17] IND PRS 3SG	'to bring around, turn'

Note, however, that not every verb with such 'causative' form has a properly factitive meaning. Many of these are simply transitive counterparts of intransitive verbs with intrinsic passive or reflexive sense. This clearly reveals that the primary function of the *-n-* formative of so-called 'causatives' is in fact that of a 'transitivizing' morpheme:

PST	PRS	Examples	Meaning
*šikγā-	š(i)k-	maškī [5:51]	'to break' (intr.)
		IND PRS 3SG	
šikān-	š(i)kin-/š(i)kan-[127]	maškane [2:64]	'to break' (tr.)
		IND PRS 3SG	

Other such verbs are:

PST	PRS	Examples	Meaning
*biršān-	*biršin-	möwršine [1:68]	'to roast, fry'
(> *w(i)ršān-)	(> *w(i)ršin-)	IND PRS 3SG	
*hanjān-	anjin-		'to smash'
*kiřān-	kiřin-		'to drag'
*takān-	takin-		'to shake'

It should also be noted that the verbs with unpredictable stems in §3.13.1.2 generally lack a counterpart with 'causative' form. Indeed, not all verbs are allowed to participate in the derivational process described here, as valency-changing strategies notoriously operate in between morphology and lexicon. In the case of complex verbs, for instance, changes in the valency of the verb can be conveyed through the choice of the appropriate light verb (§3.13.2.1).

3.13.1.4 Passives

Passive forms are scantily attested in the available Harsini corpus. It is clear, however, that the passive voice of simple transitive verbs is formed through a secondary conjugation. The passive Present stem of a verb is derived from the Present stem of the active verb by means of a morpheme -ir-,[128] to which corresponds a Past stem ending in -γā-. Passive verbs conjugate regularly:

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[127] A variant -an- of the Present stem formant is attested once for the verb 'to break', but the reasons for this variation have not been investigated in detail.

[128] This morpheme forming passive Present stems is specific to the Laki-Kermānshāhi group of dialects. It is also found in a few other SK dialects (see Fattah 2000: 492ff.), but the majority of these form Present passive stems by means of a morpheme -ya-.

	PST	PRS	Examples	Meaning
Active	*birĭ-*	**bir̆-*	*möwrĭ* [1:102]	'to cut'
	(> **w(i)rĭ-*)	(> **w(i)r̆-*)	IND PRS 3SG	
Passive	*bir̆γā-*	**bir̆ir-*	*böwr̆ire* [1:90]	'to be cut'
	(> **w(i)r̆γā-*)	(> **w(i)rĭir-*)	SBJV PRS 3SG	

Fattah (2000: 491ff.) suggests that a small number of basic verbs form their passive stems in a slightly different way: they incorporate the passive formant *-ir-* also in their Past stem, which thus ends in *-iryā-*. Even if we cannot support this statement in the light of additional data, Fattah's assumption might fit the occurrence of the Harsini verb 'to put, place' as follows:

	PST	PRS	Examples	Meaning
Active	*nγā-*	*n-*	*mane* [1:93]	'to put, place'
			IND PRS 3SG	
Passive	**nirγā-*	*nir-*	*manire* [4:30]	'to be put, appear'
			IND PRS 3SG	

Fattah (2000: 502) further states that in the Laki-Kermānshāhi varieties (including Harsini) and in some other SK dialects, the passive Past stem in *-iryā-* is occasionally extended also to verbs normally having passive Past stems in *-γā-*. Unfortunately, this observation cannot be validated on the basis of primary data.

As for causatives, the passive form of complex verbs is not formed morphologically but lexically, through the choice of an appropriate light verb (§3.13.2.1).

3.13.2 Complex verbs

In addition to the simple verbs described so far, there is a large number of complex verbs, either composed by a nominal element followed by a simple ('light') verb, or formed through the combination of a simple verb with a preverb or a postverbal particle.

3.13.2.1 Verbs with nominal components

The nominal component of a complex verb can be a noun (an action noun, an abstract noun denoting a state or quality, a concrete noun denoting an Instrument), an adjective, an adverb or a prepositional phrase. These 'complex verb components' (signalled as *cvc* in the glossary in Chapter 7) carry most of the semantics of the resulting complex verbal form. The light verb with which they combine generally loses most of its original meaning and retains the main function of conferring a verbal character on the whole construction.

This mechanism of lexical formation is very productive in Harsini and complex verbs are numerous, frequently involving borrowed items of Arabo-Persian origin. The most common light verbs intervening in the formation of complex verbs are the following:

PST *kird-*/PRS *ka-* 'to do, make':
    kār ~ 'to work'; *daŋ* ~ 'to call'; *šü* ~ 'to marry'; *eʕlām* ~ 'to announce'; *azīat* ~ 'to disturb'; *pāk* ~ 'to clean'; *āzād* ~ 'to free'; *tamām* ~ 'to complete'; *gwim* ~ 'to lose'.

PST *bī* (> *wī-*)/PRS *bu-* (> *wu-*) 'to become' (forms verbs often functioning as passives or intransitive counterparts to transitive verbs formed with *kird-*/*ka-* 'to do, make'):
    tamām ~ 'to end'; *řad* ~ 'to pass'; *gwim* ~ 'to get lost'.

PST *āwird-*/PRS *ār-* 'to bring':
    šāns ~ 'to be lucky'; *xiř* ~ 'to turn around'; *va/=a gīr* ~ 'to find'.

PST *hāt-*/PRS *ā(γ)-* 'to come' (forms verbs often functioning as passives or intransitive counterparts to transitive verbs formed with *āwird-*/*ār-* 'to bring'):
    va/=a gīr ~ 'to be found'.

PST *kat-*/PRS *kat-* 'to fall':
    va/=a gīr ~ 'to be found by chance'; *va/=a mineγ* ~ 'to follow, go in search of'; *va/=a řī* ~ 'to start, set out'; *etefāq* ~ 'to happen'.

PST *dā-* (> *γā-*)/PRS *de-* (> *e-*) 'to give':
   sar ~ 'to visit'; *guš* ~ 'to listen'; *diru* ~ 'to lie'; *xafat* ~ 'to despise, humiliate'; *āgir* ~ 'to set (on) fire, burn'; *edāma* ~ 'to continue'; *sidā* ~ 'to call'; *qarār* ~ 'to establish; place'; *va/=a gīr* ~ 'to catch, imprison'.

PST *girt-*, *gird-*/PRS *gir-* 'to take, get' (forms verbs often functioning as passives or intransitive counterparts to transitive verbs formed with *dā-*/*de-* 'to give'):
   bāł ~ 'to take flight'; *āzīγatī* ~ 'to be in mourning'; *va/=a nwā* ~ 'to block'.

PST *xword-*/PRS *xwa-* 'to eat' (forms verbs often functioning as passives or intransitive counterparts to transitive verbs formed with *dā-*/*de-* 'to give'):
   guł ~ 'to be deceived'.

PST *dāšt-* (> *γāšt-*)/PRS *dir-* (> *γ(i)r-*) 'to have':
   dus ~ 'to like'; *fāγīda* ~ 'to avail, be of use'.

PST *čī-*/PRS *č-* 'to go':
   va/=a beγn ~ 'to be destroyed'; *va/=a das* ~ 'to lose, be lost'.

PST *nγā-*/PRS *n-* 'to put, place':
   va/a= dār ~ 'to cook, put on the stove'; *va/a= řuwāł* ~ 'to chase'.

PST *dī-* (> *γī-*)/PRS *bīn-* (> *wīn-*) 'to see':
   xāw ~ 'to dream'.

PST *kišγā-*/PRS *kīš-* 'to draw':
   teγ ~ 'to mop'.

PST *āγšt-*/PRS *āž-* 'to throw':
   řü ~ 'to demand, urge'.

Morphologically, these verbs behave exactly like simple verbs and their verbal component is regularly inflected. The only peculiarity is that the modal prefix *bi-*, obligatory with simple verbs, is optionally omitted with complex verbs.

3.13.2.2 Verbs with verbal particles

A second category of complex verbs is formed by means of verbal particles. Verbal particles are semantically opaque morphemes attaching to a simple verb and conferring on it a particular shade of meaning, usually concerning the space or manner in which the action or event is performed.

The use of postverbal particles instead of common Kurdish preverbs appears to be one of the distinguishing features of the Laki-Kermānshāhi dialect subgroup (with the partial exception of the vernacular of Sahne) with respect to other SK varieties. Indeed, most particles listed below have parallels in the Laki dialects of Lorestān (see Lazard 1992b: 221-222). For the sake of comparison, the corresponding preverbs used in the majority of SK dialects have been signalled:

=*ör* (usually emphasizes a movement upwards, cf. the SK preverb *(h)ał*):

(301) *ī=a*   *sar*   *mil*   *žin-a*   *ma-pař(-e)=ör*
       PROX=DRCT   on   neck   woman-DEF   IND-jump.PRS(-3SG)=PART
       'This one jumps up onto the woman's neck' [5:46]

(302) *řün-a*   *ma-gir-e=ör=ī*
       butter-DEF   IND-take.PRS-3SG=PART=BP.3SG
       'He puts the butter aside [lit. picks the butter up]' [5:28]

=*(e)r* (perhaps with a variant =*(a)r*, emphasizes a movement outwards, cf. the SK preverb *dar*):

(303) *min=īš*   *bowe*   *āwird-im=as=er=e*
       1SG=ADD   father.BP.3SG   bring.PST-1SG=COP.PRS.3SG=PART=BP.3SG
       'I even cursed her [lit. I brought her father out]' [6:48]

Fattah (2000: 434ff.) points out that a preverb *dir*, akin to the common SK preverb *dar* and indicating a movement outwards, is seldom used in Harsini (e.g. *dir čī(i)n* 'to exit, go out', *dir hātin* 'to come out', *dir āwirdin* 'to bring/take out, extract'):

(304) *dir*   *ni-ma-č-in*
       PREV   NEG-IND-go.PRS-3PL

'ils ne sortent pas, ils ne s'extraient pas [they do not go out, they do not exit]' (Fattah 2000: 436)

(305) dir=a   ma-č-in
       PREV=IND   IND-go.PRS-3PL
       'ils sortent [they go out, they exit]' (Fattah 2000: 437)

(306) dir   ā(wi)r-ø!
       PREV   bring.PRS-IMP.2SG
       'extrais! [take (it) out!]' (Fattah 2000: 442)

This suggestion, however, is not supported by additional examples from the primary data at our disposal.

=(i)rā/=(a)rā (usually emphasizes a movement downwards or around, cf. the SK preverb dā):

(307) māł-a   gird-im=e=rā
       house-DEF   take.PST-1SG=BP.3SG=PART
       'la maison, je l'ai assiégée; la maison, je l'ai cernée [the house, I have besieged it; the house, I have encircled it] (Fattah 2000: 448)

=ā (usually emphasizes a movement backwards, repetition or change of state, cf. SK =aw(a), =awā, =ava, =ow and variants):

(308) hāt-im=as=ā
       come.PST-1SG=COP.PRS.3SG=PART
       'I have come back' [6:113]

(309) bi-ka-t=ā!
       SBJV-do.PRS.IMP.2SG-EU?=PART
       'défais!, ouvre! [unpack!, open!]' (Fattah 2000: 460)

In addition to the listed forms, a particle =(a)r often specifies the semantics 'to hit, beat, strike' on the verb dā-/de- 'to give'. Finally, a particle =ow seems to be used once in combination with the verb kird-/ka- 'to do', with the resulting meaning 'to open'. This postverb is normally absent in so-called 'Laki-Kermānshāhi' varieties, having =ā instead, but is common in other SK varieties:

(310) *dar*   *qār*   *kird-ø=ow*
      door   cave   do.PST-3SG=PART
      'he opened the entrance of the cave' [4:134]

Some of these postverbs have possible counterparts among the particles intervening in the formation of circumpositions (§3.11.3).

3.13.3 Modal prefixes

The following modal prefixes are used for the conjugation of Harsini verbs:

ma- (*m-* before vowels): Indicative Present and Imperfect. This form is shared with Laki "proper" by all Laki-Kermānshāhi varieties (except for the vernacular of Sahne), and represents one of the clearest distinctive traits of that group of varieties in comparison to SK dialects. [129] Preceding the Present stem of a verb, this prefix forms the Present Indicative: e.g. *ma-ka-m* 'I do'. When prefixed to the Past stem, it forms the Imperfect: e.g. *ma-kird-im* 'I was doing'. In both cases, an enclitic particle *=a* (glossed as =IND) is required after the element preceding the verb that carries the morpheme *ma-*:[130]

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[129] The variety of Sahne has a prefix *a-* (similarly to the CK of Sulaymāniya). In a small group of SK dialects, mostly spoken in the south-western edge of the SK-speaking area, a prefix *di-* (akin to the one found in Kurmanji Kurdish and in some CK dialects) is used. However, the large majority of SK dialects form the Present Indicative (and some of them also the Imperfect) without a modal prefix.

[130] Lazard (1992b: 218-219 fn. 1) assumes that this clitic *=a*, which he defined as a unique trait among Kurdish dialects and Iranian languages in general, might be a relic of a 'durative' morpheme comparable to those found in other Kurdish dialects, which has been reinforced and later superseded by the prefix *ma-*, perhaps under the influence of Persian. However, it is difficult to envisage how the Persian-like form could have intruded into a construction supposed to involve already another morpheme with a similar function. As suggested by Geoffrey Haig p.c., direct borrowing of *ma-* from Persian looks even more improbable considering that Pers. *mi-* is stressed, has a different vowel quality, and does not trigger the kinds of morphophonological lenitions commonly associated with *ma-*. Note that analogous morphemes *mi-/ma-* exist also in Gorani/Hawrami dialects (see MacKenzie 1966: 32, Mahmoudveysi et al. 2012: 24, Mahmoudveysi & Bailey 2013: 40). In some varieties of Balochi, a clitic *=a* (described as marking Imperfective aspect) attaches to the element immediately preceding the verb. In Koroshi, a clitic *=a* (optionally realized as a proclitic *a=* on the verb) alternates with the Imperfective morpheme *ma-*, but these never occur in combination (see Jahani et al. 1390/2011; Noorzaei & Jahani 2013).

(311) *kār=a*   *ma-k-e*
      work=IND   IND-do.PRS-3SG
      'She works' [2:80]

(312) *surāx=a*   *ma-kird-ø*
      hole=IND   IND-do.PST-3SG
      'It was making holes' [6:188]

The particle is absent if the preceding element ends in /a/ or /ā/:

(313) *pišī=e*   *kala*   *ma-xw-e*
      cat=BP.3SG head IND-eat.PRS-3SG
      'Her cat eats the head' [2:48]

(314) *dā*   *m-āγ=a*   *nām*
      mother IND-come.PRS.3SG=DRCT inside
      'the mother comes in' [1:131]

With antecedents ending in other vowels (especially /ī/), the morpheme =*a* seems to be optional (without any apparent semantic correlate), but the reasons for this variation have not been investigated in detail:

(315) *tö*   *ye*   *ču-ī*   *m-e-γ=a*   *das*   *dit*
      2SG INDF wood-INDF1 IND-give.PRS-2SG=DRCT hand girl
      'You will put a wooden stick in the girl's hands' [2:27]

(316) *ye*   *dit-ī=a*   *m-uš-e*
      INDF girl-INDF=IND IND-say.PRS-3SG
      'A daughter says' [2:4]

The morpheme *(=a) ma-* is incompatible with the verb *dāštin* 'to have'. As a rule, *ma-* does not attract primary stress.

- *bi-* (*b-* before vowels and semivowels): Subjunctive and Imperative. It is frequently omitted with complex verbs and proves incompatible with the verb *dāštin* 'to have'. This prefix and the negative prefixes are mutually exclusive.

All the prefixes described so far undergo modifications and trigger secondary changes in verbal stems beginning with /b/, /d/, /h/, /w/ and /y/, as already illustrated in §2.5.1.

3.13.4 Negative prefixes

Negation is indicated on simple verbs and on the verbal components of complex verbs by means of the following negative prefixes:

ni-: this negative marker combines with the modal prefix *ma-* to negate a Present Indicative or Imperfect verb:

(317) *ni-ma-ka-m*
NEG-IND-do.PRS-1SG
'I don't do'

(318) *ni-ma-kird-im*
NEG-IND-do.PST-1SG
'I wasn't doing/I didn't do'

The presence of the negative prefix rules out that of the morpheme =*a*, normally accompanying the modal prefix *ma-* in affirmative contexts.

na- (*n-* before vowels and semivowels): negates all other tenses and moods. Its presence excludes that of *bi-*. Preceding verbal stems beginning with /b/, /d/, /h/, /w/ and /y/, the prefix *na-* undergoes modifications and/or triggers secondary changes in the stems concerned, as already illustrated in §2.5.1.

In the available material there is no occurrence of the negative prefix *ma-* used in many neighbouring varieties to form the Prohibitive, but its absence in Harsini cannot be decisively excluded.

3.13.5 Personal endings

As a premise, it shall be emphasized that Harsini, as the rest of SK, shows a straightforward neutral alignment throughout its verbal system. This typological trait has been identified by Fattah (2000) as one of the most important features bundling the varieties of the 'Laki-Kermānshāhi' group together with SK dialects. The absence of any tense/transitivity split

in Harsini is in fact a powerful isogloss, substantially distinguishing SK from many neighbouring varieties (Laki, Gorani/Hawrami and CK), all showing various forms and degrees of Tense-Sensitive Alignment.

In Harsini, a series of personal endings are used to express agreement of a verb with its Subject or Agent arguments. The endings used to form present tenses (Present Indicative and Subjunctive) are summarized in Table 12:

Table 12: Personal endings used for Present tenses

	Singular	Plural
1	*-im* [*-m*]	*-īm(in)* [*-ym(in)*]
2	*-ī(t)* [*-y(t)*]	*-ītin* [*-ytin*]
3	*-e(t)/-ī(t)* [*-y(t)*]	*-in* [*-n*]

The suffixes used after stems ending in a vowel (inside square brackets) are slightly different from those occurring after stems ending in a consonant. In the case of the 3SG, the form in square brackets is restricted to stems ending in /ā/:

(319)   *miŋā=γān   ki   ma-zā-γ*
        cow=BP.3PL   COMPL   IND-deliver.PRS-3SG
        'when their cow delivers' [7:18]

With stems ending in /a/, the ending *-e(t)/-ī(t)* simply supersedes the final vowel of the stem:

(320)   *pišī=e   kala   ma-xw-e*
        cat=BP.3SG   head   IND-eat.PRS-3SG
        'Her cat eats the head' [2:48]

The final /t/ of the 2SG and 3SG endings is uniformly realized when the verb is followed by a clitic element. On the other hand, it is commonly absent when occurring at the end of the word. The only attested instances of preservation involve the 2SG ending:

(321)   *va   das=e=a   ma-sīn-īt=e*
        from   hand=BP.3SG=IND   IND-get.PRS-3SG=BP.3SG
        'He gets it from her hands' [6:65]

(322) kam-ī   xamīr=a   bin=ī=a   ma-sīn-ī
       little-INDF1 dough=DRCT   from=BP.3SG=IND IND-get.PRS-3SG
       'She gets a bit of dough from her' [1:68]

(323) kwil   ī   dit-el=a   čāx   ka-ø   tā
       all   PROX   girl-PL=DEM   fat   make.PRS-IMP.2SG   as.much.as
       ma-tün-īt
       IND-can.PRS-2SG
       'Make all these girls fat, as much as you can' [7:14-7:15]

The following personal endings are used for the Imperative/Prohibitive:

Table 13: Personal endings used for the Imperative/Prohibitive

	Singular	Plural
2	*-ø*	*-in/-an* [*-n*]

A variant form *-an* is attested for the 2PL of the Imperative/Prohibitive. With stems ending in /ā/ or /a/ the variant inside square brackets is employed.

The endings used for Past-tense verbs (Table 14) are largely comparable with those used in Present tense clauses (Table 12), with the exception of the 3SG, whose Past suffix is zero. They are used without distinction to cross-reference the Subject of an intransitive verb or the Agent of a transitive verb in the Past:

Table 14: Personal endings used for Past tenses

	Singular	Plural
1	*-im* [*-m*]	*-īm(in)* [*-ɣm(in), -min*]
2	*-ī(t)* [*-ɣ(t), -t*]	*-ītin* [*-ɣtin, -tin*]
3	*-ø*	*-in* [*-n*]

The suffixes used after stems ending in a vowel (inside square brackets) are slightly different from those occurring after stems ending in a

consonant. In the case of the 2SG, 1SG and 2PL suffixes, the first variant inside brackets applies to stems ending in /ā/:

(324) *dā-ym(in)*
       give.PST-1PL
       'we gave' (Fattah 2000: 476)

With stems ending in /ī/ or /y/, the vowel of the suffix generally coalesces with the vowel of the stem:

(325) *čī-min   ařā   bāq*
       go.PST-1PL   to   garden
       'we went to the garden' [6:30]

(326) *řasī-tin*
       arrive.PST-2PL
       'you arrived' (Fattah 2000: 486)

(327) *heγwāγ-min*
       escape.PST-1PL
       'we ran away' [7:108]

With stems ending in /ī/, the final /t/ of the 2SG suffix is normally realized even in the absence of further suffixation:

(328) *mitavajje(h)   bī-t?*
       attentive   become.PST-2SG
       'did you understand?' [6:9]

The personal endings listed in Table 14 are identical to the forms intervening in the formation of the Present Perfect (§3.13.8.1), with the only exception of the 3SG.

3.13.6 Simple verbal constructions based on the present stem

3.13.6.1 Present Indicative

The Present Indicative is formed as follows: modal prefix *(=a) ma-* + PRS stem + personal endings (Table 12).

As an example, the Present Indicative of the verbs *nīšt-* (PRS *nīš-*) 'to sit', *kird-* (PRS *ka-*) 'to do', *dā-* (PRS *de-> e-*) 'to give', *(h)āt-* (PRS *ā(γ)-*) 'to come' and *dāšt-* (PRS *dir-*) 'to have' is given below:

	'to sit'	'to do'	'to give'	'to come'	'to have'
1SG	*manīšim*	*makam*	*mem*	*mām*	*dirim*
2SG	*manīšī(t)*	*makeγ(t)*	*meγ(t)*	*māγ(t)*	*dirī(t)*
3SG	*manīše(t)/manīšī(t)*	*make(t)*	*me(t)*	*māγ(t)*	*dirī(t)*
1PL	*manīšīm(in)*	*makeγm(in)*	*meγmin*	*māγm(in)*	*dirīm(in)*
2PL	*manīšītin*	*makeγtin*	*meγtin*	*māγtin*	*dirītin*
3PL	*manīšin*	*makan*	*men*	*mān*	*dirin*

As we have seen, the modal prefix does not apply to the Present Indicative of the verb *dāštin* 'to have', which has an irregular conjugation. The verb 'to go' has an irregular 3SG form, ending in /u/:

	'to go'
1SG	*mačim*
2SG	*mačī(t)*
3SG	*maču*
1PL	*mačīm(in)*
2PL	*mačītin*
3PL	*mačin*

The verbal element of a complex verb is conjugated regularly, with the morpheme *=a* attaching to the nominal component, except when ending in /a/ or /ā/. The morpheme *=a* is optional when the nominal component ends in other vowels. Postverbs normally follow personal endings.

The Present indicative is negated by means of the negative morpheme *ni-*, attaching to the modal prefix *ma-*. The verb *dāštin* 'to have' forms the negative Present Indicative preposing the particle *na-* to the present stem *dir-* (> **γir-*) yielding *ner-* + personal endings:

'to have'	Negative
1SG	*nerim*
2SG	*nerī(t)*
3SG	*nerī(t)*
1PL	*nerīm(in)*
2PL	*nerītin*
3PL	*nerin*

The Present Indicative is most frequently used to express an ongoing or habitual event, to describe a fact happening at the very moment of speaking or to communicate generic truths, as in the case of present verbs in the following passage:

(329) *piγāz=γān   masan   ambār=a   ma-ka-n.*
       onion=BP.3PL   for.instance storage=IND IND-do.PRS.3PL

       har_ke   n-āyšt=ü   ma-firuš-et=e.
       whoever   NEG-throw.PST=COP.PST.3SG   IND-sell.PRS.3SG=BP.3SG

       har_kī=š=ī   ki   kamdas-e=ö   hin
       whoever=ADD=REL   COMPL   poor-INDF2=CONJ   thingummy

       bu,   e(h)tīāž   dir-ī,   ma-fir(uš-e).
       be.PRS.SBJV.   need   have.PRS-3SG   IND-sell.PRS.3SG
       3SG

       har_ke   now   ambār=e=a
       whoever   NEG.be.PRS.SBJV.3SG   storage=BP.3SG=IND

       ma-k-e   tā   girān=ā   bu
       IND-do.PRS.3SG   until   expensive=PART   become.PRS.SBJV.3SG
       'Their onions, for instance, they store them. Whoever had not planted them, sells them [i.e. those of the previous harvest]. Whoever doesn't have (money) sells them. Whoever is poor and so on, whoever is in need, sells them. Whoever is not stores them, so that/until they become more expensive' [laki_conv_1, 43:52-44:04]

In the absence of a proper Future form in Harsini, the Present Indicative can refer also to a situation located in future time:

(330) *mi   šü=a   ma-ka-m=a   bin=ī*
       1SG   husband=IND   IND-do.PRS-1SG=DRCT   to=BP.3SG

'I will marry him' [1:15]

The Present Indicative is also commonly used as a narrative Present with Past-time reference.

3.13.6.2 Present Subjunctive

The Present Subjunctive is formed as follows: modal prefix *bi-* + PRS stem + personal endings (Table 12).

As an example, the Present Subjunctive of the verbs *nīšt-* (PRS *nīš-*) 'to sit', *kird-* (PRS *ka-*) 'to do', *dā-* (PRS *de-> e-*) 'to give' and *(h)āt-* (PRS *ā(γ)-*) 'to come' is given below:

	'to sit'	'to do'	'to give'	'to come'
1SG	*binīšim*	*bikam*	*bem*	*bām*
2SG	*binīšī(t)*	*bikeγ(t)*	*beγ(t)*	*bāγ(t)*
3SG	*binīše(t)/binīšī(t)*	*bike(t)*	*be(t)*	*bāγ(t)*
1PL	*binīšīm(in)*	*bikeγm(in)*	*beγm(in)*	*bāγm(in)*
2PL	*binīšītin*	*bikeγtin*	*beγtin*	*bāγtin*
3PL	*binīšin*	*bikan*	*ben*	*bān*

In the case of complex verbs with nominal components, the modal prefix attaching to the verbal element is facultative and most often omitted:

(331) *mi*   *ařā=t*   *ča*   *diris*   *ka-m?*
        1SG   for=BP.2SG what right do.PRS-1SG
        'What shall I make for you?' [2:70]

The forms of the Present Subjunctive are negated by means of the negative prefix *na-*, superseding the modal prefix *bi-*:

(332) *tā*   *ī*   *bowa*   *das=e=a*   *mi*
        so.that PROX father hand=BP.3SG=DRCT 1SG
        na-řas-e
        NEG-reach.PRS-3SG
        'so that the hands of this father (of mine) wouldn't reach out for me' [1:132]

Preceding verbal stems beginning in /b/, /d/, /h/, /w/ and /y/, this negative prefix undergoes modifications and/or triggers secondary changes in the stems concerned (§2.5.1).

The Present Subjunctive of the verb *dāštin* 'to have' is irregular. It is formed by the Past stem followed by the appropriate form of the Past clitic copula (§3.13.11.1). This form is indistinguishable from the Pluperfect (§3.13.8.2). It is regularly negated by means of the prefix *na-*, whose presence triggers the lenition (or rather the complete deletion) of the initial consonant of the stem:

'to have'	Affirmative	Negative
1SG	*dāštüm*	*n(γ)āštüm*
2SG	*dāštüt*	*n(γ)āštüt*
3SG	*dāštü(t)*	*n(γ)āštü(t)*
1PL	*dāštümin*	*n(γ)āštümin*
2PL	*dāštütin*	*n(γ)āštütin*
3PL	*dāštün*	*n(γ)āštün*

(333)

jihāz	*māmān=īš=e,*	*dā =γ*	*b-uš-im,*
dowry	mom=ADD=BP.3SG	mother=BP.3SG	SBJV-say.PRS-1SG
īma	*m-uš-īm*	*dā=γ,*	*har_če*
1PL	IND-say.PRS-1PL	mother=BP.3SG	whatever
dāšt=ü		*m-e*	*bin=ī,*
have.PST=COP.PST.3SG		IND-give.PRS.3SG	to=BP.3SG
šaš	*bāłiš*	*dāšt=ü*	*šaš*	*l(ih)āf*
six	pillow	have.PST=COP.PST.3SG	six	bed.sheet
dāšt=ü		*qālī*	*har_ke*	*va*	*tawānāγ*
have.PST=COP.PST.3SG		carpet	whatever	in	power
wiž=ī		*m-e*			*bin=e*
self=BP.3SG		IND-give.PRS.3SG			to=BP.3SG

'the dowry, her mom [Pers.], I should say her mother [Har.], we say her mother, she gives her [i.e. the bride] whatever she might have: (if) she has six pillows, (if) she has six bed sheets (or) a carpet, she gives her whatever (is) in her own power' [laki_conv_1, 20:51-21:01]

In independent clauses, the Subjunctive is used to express all kinds of events which are not actually taking place and whose realization is uncertain, possible, doubtful, desired or conditional. Moreover, it can express injunction in the third person or obligation and exhortation to oneself in the first person:

(334) *bi-č-īm=a*   *mašad=irā*   *bi-č-īm*
     SBJV-go.PRS-1PL=DRCT   Mashhad=POST   SBJV-go.PRS-1PL
     zīɣārat-ī   *bi-ke-ɣmin*
     pilgrimage-INDF1   SBJV-do.PRS-1PL
     'Let's go, let's go to Mashhad, let's go on a pilgrimage' [1:116]

In interrogative clauses, the Subjunctive expresses obligation, intention, exhortation or potentiality:

(335) *ča*   *bi-ka-m?*
     what   SBJV-do.PRS-1SG
     'What shall I do?' [1:19]

(336) *ča*   *ařā=tān*   *b-ār-im?*
     what   for=BP.2PL   SBJV-bring.PRS-1SG
     'What shall I bring for you?' [2:3]

(337) *bi-č-īm*   *ařā*   *kura?*
     SBJV-go.PRS-1PL   to   where?
     'Where shall we go?' [7:39]

The Subjunctive mood is mostly used in dependent clauses, whenever a nuance of eventuality, potentiality, necessity, obligation, volition or doubt is expressed. It is normally required after modal expressions of necessity, possibility or volition (§3.13.13).

3.13.6.3 Imperative and Prohibitive

The Imperative has only two persons: 2SG and 2PL. It is formed as follows: Modal prefix *bi-* + PRS stem + personal endings (Table 13).

As an example, the Imperative of the verbs *nīšt-* (PRS *nīš-*) 'to sit', *kird-* (PRS *ka-*) 'to do', *dā-* (PRS *de-> e-*) 'to give' and *(h)āt-* (PRS *ā(ɣ)-*) 'to come' is given below:

	'to sit'	'to do'	'to give'	'to come'
2SG	*binīš*	*bika*	*be*	*bā*
2PL	*binīšin/binīšan*	*bikan*	*be(a)n*	*bān*

As for the Subjunctive, the modal prefix is optionally omitted with complex verbs:

(338)   *dö*   *huř*   *diris*   *ka-n*
       two   saddlebag   right   do.PRS-IMP.2PL
       'Prepare two saddlebags' [1:66]

In all cases, the prefix *bi-* is superseded by the negative prefix *na-* forming the Prohibitive. As an example, the Prohibitive of the verbs *nīšt-* (PRS *nīš-*) 'to sit', *kird-* (PRS *ka-*) 'to do', *dā-* (PRS *de-> e-*) 'to give', *(h)āt-* (PRS *ā(γ)-*) 'to come' is given below:

	'to sit'	'to do'	'to give'	'to come'
2SG	*nanīš*	*naka*	*ne*	*nā*
2PL	*nanīšin/nanīšan*	*nakan*	*n(e)an*	*nān*

It is not always easy to discern a 2PL Imperative/Prohibitive from a 3PL Subjunctive. Sometimes this choice can only be made on the basis of context. The Imperative/Prohibitive is used to express injunctions, suggestions and prayers:

(339)   *hüč*   *n-uš-ø*   *tö*   *bi-ču*
       nothing   NEG-say.PRS-IMP.2SG   2SG   SBJV-go.PRS-IMP.2SG
       'Shut up, go away!' [4:139]

In the third person, injunctions, suggestions and prayers are expressed by the Subjunctive (§3.13.6.2). When the Imperative/Prohibitive is followed by a clitic (most frequently a bound pronoun), the clitic is normally separated from the verbal stem by a dental consonant /t/ if the stem ends in a vowel or by a vowel /a/ if the stem ends in a consonant:

(340)   *bi-ka-t=e!*
       SBJV-do.PRS-IMP.2SG-EU?=3SG

'fais-le! [do it!]' (Fattah 2000: 286)

(341) *na-kwiš-a=m!*
NEG-kill.PRS.IMP.2SG-EU?=BP1SG
Don't kill me! [2:16]

It is unclear whether these elements should be analysed as simply euphonic (see the discussion on epenthetic /t/ in §2.5.2, and on the /a/ preceding pronominal direct objects in §3.3.2 and footnote no. 109). Note also that some SK dialects (e.g. Qorve, Bijār) normally use a personal ending *-a* for the 2PL of the Imperative/Prohibitive (Fattah 2000: 468).

3.13.7 Simple verbal constructions based on the past stem

3.13.7.1 Preterite (Simple Past)

The Preterite (Simple Past) is formed as follows: PST stem + personal endings (Table 14).

As an example, the Preterite of the verbs PST *nīšt-* 'to sit', PST *kird-* 'to do', PST *dā-* (> *γā-*) 'to give', PST *(h)āt-* 'to come' and PST *dāšt-* (> *γāšt-*) 'to have' is given below:

	'to sit'	'to do'	'to give'	'to come'	'to have'
1SG	*ništim*	*kirdim*	*dām*	*hātim*	*dāštim*
2SG	*nīštī(t)*	*kirdī(t)*	*dāγ(t)*	*hātī(t)*	*dāštī(t)*
3SG	*nīšt*	*kird*	*dā*	*hāt*	*dāšt*
1PL	*nīštīm(in)*	*kirdīm(in)*	*dāγm(in)*	*hātīm(in)*	*dāštīm(in)*
2PL	*nīštītin*	*kirdītin*	*dāytin*	*hātītin*	*dāštītin*
3PL	*nīštin*	*kirdin*	*dān*	*hātin*	*dāštin*

The Preterite is negated by means of the negative prefix *na-*:

(342) *na-zānis-im*
NEG-know.PST-1SG
'I didn't know' [4:158]

Preceding verbal stems beginning with /b/, /d/, /h/, /w/ and /y/, this negative prefix undergoes modifications and/or triggers secondary changes in the stems concerned (§2.5.1).

The Preterite is used to express already accomplished events at the moment of speaking. One of its main functions is expressing events that took place in the past:

(343)   *tö*   *qwitqwitkara*   *kil*   *kird-ī*
         2SG   Cackle.cackle   sending do.PST-2SG
         'You sent Cackle-cackle' [6:112]

However, in Harsini, the Present Perfect (§3.13.8.1) is generally preferred in this function, especially if the moment in the past when the concerned event has taken place is not specified.

The Preterite can be used to express events that are seen as accomplished at the very moment of speaking or, occasionally, to anticipate an event which will take place or be accomplished in the immediate future:

(344)   *ī*   *āw=a*   *gi*   *hāt-ø*   *sī*
         PROX water=DEM   COMPL come.PST- 3SG   black
         hāt-ø   *daŋ*   *na-ka-ø*
         come.PST-3SG   call   NEG-do.PRS-IMP.2SG
         'As soon as this water comes, if it comes out black, don't call (me)' [4:24]

3.13.7.2 Imperfect

The Imperfect is formed as follows: modal prefix *(=a) ma-* + PST stem + personal endings (Table 14). This Imperfect construction is specific to the Laki-Kermānshāhi dialect group, if compared with other SK varieties.[131]

As an example, the Imperfect of the verbs PST *nīšt-* 'to sit', PST *kird-* 'to do', PST *dā-* (> *γā-*) 'to give', PST *(h)āt-* 'to come' and PST *dāšt-* (> *γāšt-*) 'to have' is given below:

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[131] Many SK dialects form the Imperfect by means of a 'durative' infix *-(γ)ā-*, inserted between the Past stem and personal endings, or with a different modal prefix. Other SK dialects lack a specific Imperfect form and express Imperfective aspect periphrastically or by means of other Past tenses.

	'to sit'	'to do'	'to give'	'to come'	'to have'
1SG	manīštim	makirdim	meɣām	mātim	meɣāštim
2SG	manīštī(t)	makirdī(t)	meɣāɣ(t)	mātī(t)	meɣāštī(t)
3SG	manīšt	makird	meɣā	māt	meɣāšt
1PL	manīštīm(in)	makirdīm(in)	meɣāɣm(in)	mātīm(in)	meɣāštīm(in)
2PL	manīštītin	makirdītin	meɣāɣtin	mātītin	meɣāštītin
3PL	manīštin	makirdin	meɣān	mātin	meɣāštin

Fattah (2000: 376) states that the Imperfect of verbs with Past stems ending in /ī/ and /y/ is formed by means of a 'double affixation'. Indeed, in addition to the modal prefix *ma-*, an infix *-ā-* is inserted between the stem and personal endings. In the case of stems ending in /ī/, the stem vowel is realized as the corresponding semivowel /y/:

(345) *ma-rasɣ-ā-m*
       IND-arrive.PST-IMPF-1SG
       'j'arrivais, j'atteignais [I was arriving, I was reaching]' (Fattah 2000: 378)

Despite the scant occurrence of verbs in the Imperfective, this construction might be reflected in at least one additional example from the Harsini corpus, involving the verb *vārīn* (PST *vārī-> wārī-*) 'to fall (said of precipitations)':[132]

(346) *töwirg=a*   *ma-wārɣ-ā-ø*
       hail=IND   IND-rain.PST-IMPF?-3SG
       'It was hailing hailstones' [6:186]

The imperfect considers the event expressed by the verb in its duration or repetition and indicates that its realization is prolonged, continuous or habitual in the past. It roughly translates as an English Past Progressive:

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[132] Note, however, that the zero ending of the 3SG leaves open the possibility of considering the /ā/ here as a postverbal particle =*ā* stressing repetition ('it was hailing again and again', cf. §3.13.2.2), or rather as an exclamatory particle ('it was hailing, indeed!'), corresponding to colloquial Pers. *ā* with the same usage. It might also be analysed as part of the verbal stem.

(347)   *zamānī*   *mi*   *dözī-m=a*   *ī*   *šotor*
         when   1SG   steal.PST-1SG=COP.PRS.3SG PROX   camel
         tö=a   *töwirg=a*   *ma-wāry-ā-ø,*   [...] *surāx=a*
         2SG=DEM   hail=IND   IND-rain.PST-IMPF?-3SG   [...] hole=IND
         ma-kird-ø
         IND-do.PST-3SG
         'when I stole this camel of yours, it was hailing hailstones [...]
         (the hail) was making holes' [6:186-188]

3.13.7.3 Past Subjunctive

Fattah (2000: 389) relates the existence of a Past Subjunctive form in
Harsini, formed as follows: modal prefix *bi-* + PST stem + infix *-ā-* +
personal endings (Table 14).
As an example, the Past Subjunctive of the verbs PST *nīšt-* 'to sit', PST *kird-*
'to do', PST *dā-* (> *yā-*) 'to give', PST *(h)āt-* 'to come' and *dāšt-* (> *yāšt-*) 'to
have' is given below:

	'to sit'	'to do'	'to give'	'to come'	'to have'
1SG	*binīštām*	*bikirdām*	*byām*	*bātām*	*byāštām*
2SG	*binīštāy(t)*	*bikirdāy(t)*	*byāy(t)*	*bātāy(t)*	*byāštāy(t)*
3SG	*binīštā*	*bikirdā*	*byā*	*bātā*	*byāštā*
1PL	*binīštāym(in)*	*bikirdāym(in)*	*byāym(in)*	*bātāym(in)*	*byāštāym(in)*
2PL	*binīštāytin*	*bikirdāytin*	*byāytin*	*bātāytin*	*byāštāytin*
3PL	*binīštān*	*bikirdān*	*byān*	*bātān*	*byāštān*

With complex verbs in the Past Subjunctive, the modal prefix is expectedly
optional. In all cases, the Past Sbjunctive is negated by means of the
negative prefix *na-*, superseding the modal prefix *bi-*, if present. The
negative prefix undergoes modifications and/or triggers secondary
changes before verbal stems beginning with /b/, /d/, /h/, /w/ and /y/
(§2.5.1).

    Having past-time reference, the Past Subjunctive cannot express
orders, suggestions and prayers. It is a counterfactual tense, restricted in
use and mainly occurring in the protasis ('if' clause) of conditional

sentences expressing irreality in the past (§3.14.2.4). Indeed, comparable tenses attested in other Kurdish varieties are labelled as Past Conditional in the literature:[133]

(348) *a(ga)r*   *bi-zānis(t)-ā-m=a*   *ma-hāt-im*
       if   SBJV-know.PST-PST.SBJV-1SG=IND   IND-come.PST-1SG
       'si j'avais su, je serais venu [If I had known, I would have come]'
       (Fattah 2000: 763]

Unfortunately, the available material lacks further examples of verbs in the Past Subjunctive. Thus, the information reported in this paragraph shall be taken as provisional.

3.13.8 Compound verbal constructions

In Harsini, two compound verbal constructions, labelled here as Perfect (Present Perfect) and Pluperfect (Past Perfect) are formed periphrastically, respectively by means of the Present and the Past clitic copula (§3.13.11.1). While in many SK dialects, the participial nature of the verbal base combining with the copula to form the Perfect and the Pluperfect is evident (Fattah 2000: 380), in Harsini the form of the main verb is generally identical to the Past stem, which nonetheless historically derives from a resultative Participle.[134]

3.13.8.1 Perfect (Present Perfect)

The Perfect is formed as follows: PST stem + personal endings (Table 14) + 3SG present clitic copula (§3.13.11.1).

As an example, the Perfect of the verbs PST *nīšt-* 'to sit', PST *kird-* 'to do', PST *dā-* (> *γā-*) 'to give', PST *(h)āt-* 'to come' and PST *dāšt-* (> *γāšt-*) 'to have' is given below:

	'to sit'	'to do'	'to give'	'to come'	'to have'
1SG	*ništima*	*kirdima*	*dāma*	*hātima*	*dāštima*
2SG	*ništī(t)a*	*kirdī(t)a*	*dāγ(t)a*	*hātī(t)a*	*dāštī(t)a*
3SG	*nīštīa*	*kirdīa*	*dāya*	*hātīa*	*dāštīa*

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[133] See MacKenzie (1961a: 137); Thackston (2006: 61) for a comparable tense in CK.
[134] Cf. Haig (2008: 117-129) on this topic.

1PL	*nīštīm(in)a*	*kirdīm(in)a*	*dāym(in)a*	*hātīm(in)a*	*dāštīm(in)a*
2PL	*nīštītina*	*kirdītina*	*dāytina*	*hātītina*	*dāštītina*
3PL	*nīština*	*kirdina*	*dāna*	*hātina*	*dāština*

In the 3SG, a vowel /ī/ is realized between a Past stem ending in a consonant and the Present clitic copula. The nature of this vocalic sound (probably akin to the morpeme forming Past Participles, §3.13.9.2) is debatable and has been marked as not analyzed. In all persons, the final /s/ of the 3SG clitic copula is realized only in presence of further suffixation:

(349)　*dī-m=as=e*
　　　　see.PST-1SG=COP.PRS.3SG=BP.3SG
　　　　'I have seen her' [2:106]

The Present Perfect is commonly used to express events that took place in the past, but whose consequences are still appreciated in the present. However, in Harsini this form is normally preferred to the Preterite (Simple Past) for any kind of past-time event, especially when the temporal reference is not sufficiently specified:

(350)　*min*　　*ī*　　　　*nama*　*diris*　*kird-im=a,*
　　　　1SG　　PROX　　felt　　right　do.PST-1SG=COP.PRS.3SG
　　　　kird-im=as=a　　　　　　　　　*var=im*　　[...]
　　　　do.PST-1SG=COP.PRS.3SG=DRCT　　on=BP.1SG [...]
　　　　hāt-im=a,　　　　　　　　　　　*iska*
　　　　come.PST-1SG=COP.PRS.3SG　　　now
　　　　kat-ī=as=a　　　　　　　　　　*šun=im*　　[...]
　　　　fall.PST-NA=COP.PRS.3SG=DRCT　after=BP.1SG [...]
　　　　vit-ī=a　　　　　　　[...]　*kat-ī=as=a*
　　　　say.PST-NA=COP.PRS.3SG [...]　fall.PST-NA=COP.PRS.3SG=DRCT
　　　　šun=im　　[...]　*tā*　　*pyā=m*　　　*kird-ī=a*
　　　　after=BP.1SG [...]　until　found=BP.1SG　do.PST-NA=COP.PRS.3SG
　　　　iska　　　　　*gi*　　　*pyā=m*　　　*kird-ī=a*
　　　　now　　　　　COMPL　found=BP.1SG　do.PST-NA=COP.PRS.3SG
　　　　sar　　　　*āyl-il-a*　　　　　　*biři=a*
　　　　head　　　child-PL-DEF　　　　cut.PST=COP.PRS.3SG

'I made this felt, I wore it [...] I came (here) [...] at that moment, he started looking for me. He said [...] he started looking for me, until he found me. As soon as he found me, he slaughtered the kids' [1:132-134]

3.13.8.2 Pluperfect (Past Perfect)

The Pluperfect is formed as follows: PST stem + conjugated Past clitic copula (§3.13.11.1).

As an example, the Pluperfect (Past Perfect) of the verbs PST *nīšt-* 'to sit', PST *kird-* 'to do', PST *dā-* (> *γā-*) 'to give', PST *(h)āt-* 'to come' and PST *dāšt-* (> *γāšt-*) 'to have' is given below:

	'to sit'	'to do'	'to give'	'to come'	'to have'
1SG	*ništüm*	*kirdüm*	*dāüm*	*hātüm*	*dāštüm*
2SG	*nīštüt*	*kirdüt*	*dāüt*	*hātüt*	*dāštüt*
3SG	*nīštü(t)*	*kirdü(t)*	*dāü(t)*	*hātü(t)*	*dāštü(t)*
1PL	*nīštümin*	*kirdümin*	*dāümin*	*hātümin*	*dāštüm(in)*
2PL	*nīštütin*	*kirdütin*	*dāütin*	*hātütin*	*dāštütin*
3PL	*nīštün*	*kirdün*	*dāün*	*hātün*	*dāštün*

The Pluperfect is used to locate the event in a time preceding the moment in the past expressed by a Preterite (functioning as its implicit or explicit temporal reference):

(351) *kat=ün*
fall.PST=COP.PST.3PL
'ils étaient tombés [they had fallen]' (Fattah 2000: 379)

(352) *gwisn(a)=e* *bü,*   *howl*
hungry=BP.3SG become.PST.COP.PST.3SG scared
bü,   *xwird=ü*   *mird=ü*
become.PST.COP.PST.3SG die.PST=COP.PST.3SG eat.PST=COP.PST.3SG
'she had become hungry, she had become scared, she had eaten (it and) she had died' [laki_conv_1, 31:19-31:21]

Some of the Pluperfect forms attested in the Harsini material seem to translate as Past Subjunctives. It is the case of the verbs occurring in the protasis of conditional sentences expressing possibility (whenever the event in the protasis is ideally preceding the one described in the apodosis), or in other verbal constructions requiring the Subjunctive (e.g. the expressions of modality described in §3.13.13), whenever these have past-time reference:

(353) *ar*   *har_čī=a*   *bin=im*   *kird=ün*   *žin=a*
       if   whatever=DRCT   to=BP.1SG   do.PST=COP.PST.3PL   wife=DRCT
       māł-a   *nega(h)dārī*   *bi-k-e*
       house-DEF   care   SBJV-do.PRS-3SG
       'whatever they might do to me, at least (my) wife would take care of the house' [6:166]

3.13.9 Non-finite verbal forms

In addition to the finite verbal forms described so far, the verbal system of Harsini is provided with two non-finite (nominal) forms based on the Past stem: the Infinitive and the Past Participle.

3.13.9.1 Infinitive

The infinitive is formed with the Past stem of the verb plus a suffix *-(i)n*, whose vowel is realized only after stems ending in consonant. Being a verbal noun, the Infinitive has all the properties of nouns and can in principle be followed by any of the suffixes attaching to nouns, as well as by bound pronouns in possessive function. The infinitive can also fulfil all grammatical functions normally performed by nouns (e.g. subject, direct or indirect object) and can be accompanied by complements:

(354) *āγl*   *āwird-in*   *za(h)mat=a*
       child   bring.PST-INF   effort=COP.PRS.3SG
       'L'accouchement (litt. apporter un enfant) est une peine [Delivering a child is hard work]' (Fattah 2000: 513)

In Harsini, Infinitives seem to occur as the main verb of adverbial clauses of purpose (§3.14.2.3).

3.13.9.2 Past Participle

Fattah (2000: 385ff.) states that in Harsini the Past Participle is formed through the addition of particular suffixes to the Past stem of a verb. The suffixes *-ī/-e* occur after stems ending in a consonant, *-ā* is used after stems ending in /y/, while there is no suffix after stems ending in a vowel, whose Past Participle formally coincides with the bare Past stem.

The Past Participle normally works as an adjective, but it may also function as a noun. As for the Infinitive, Past Participles may be accompanied by complements and forms a semantically tied unit with them. The frequency of Past Participles in the available material is low (some examples are found in [5:43]). In one of the few attested occurrences, the Past Participle has in fact the value of a Present Gerund (used as an epithet):

(355) *a*   *xanī*   *gwił=a*   *dam=e=a*
      DIST   laugh.PST.PTCP   flower=DRCT   mouth=BP.3SG=IND
      m-āγ
      IND-come.PRS.3SG
      'that one who laughs and flowers come out from her mouth'
      [4:179]

3.13.10 Summary of the verbal system

The tense-mood-aspect system of the Harsini verb can be summarized as follows:

Finite forms		
Based on the Present stem		
	Present Indicative	1SG *mafirušim* 'I sell'
	Present Subjunctive	1SG *bifirušim* 'I would sell'
	Imperative	2SG *bifiruš* 'Sell!'
		2PL *bifirušin/bifirušan* 'Sell!'
Based on the Past stem		
Simple:		
	Preterite (Simple Past)	1SG *firutim* 'I sold'
	Past Subjunctive	1SG *bifirutām* 'I would have sold'
	Imperfect	1SG *mafirutim* 'I was selling'
Compound:		
	Perfect (Present Perfect)	1SG *firutima(s)* 'I (have) sold'
	Pluperfect (Past Perfect)	1SG *firutüm* 'I had sold'
Non-finite forms		
	Infinitive	*firutin* 'to sell'
	Past Participle	*firute/firutī* 'sold'

3.13.11 Copula forms and other expressions of existence

3.13.11.1 Clitic copula

The Present clitic copula has the following forms:

1SG	=*im*	[=*m*]
2SG	=*ī(t)*	[=*γ(t)*, =*t*]
3SG	=*a(s)*	[=*s(a)*/=*γa*?]
1PL	=*īmin*	[=*γmin*, =*min*]
2PL	=*ītin*	[=*γtin*, =*tin*]
3PL	=*in*	[=*n*]

The first form inside square brackets is used after words ending in /a/ or /ā/. In the 3SG after /a/, the attested form is =*sa*, and not =*γa* as in Fattah (2000: 515-516). The form =*γa* may occur after /ā/, although no conclusive examples are available (cf. [2:33]; [3:25] and the discussion in §3.1.3.1):

(356) *masałan   hamsāda   ī   kalkaxirāwa=sa*
       for.instance   neighbour   PROX   ancient.ruins=COP.PRS.3SG
       'for example, he is a neighbour of these ruins' [5:13]

(357) *γa   har   ava=sa   ki   mi*
       PROX   just   DIST=COP.PRS.3SG   COMPL   1SG
       dī-m=as=e
       see.PST-1SG=COP.PRS.3SG=BP.3SG
       'this is exactly the one I have seen' [2:106]

The second forms reported inside square brackets for the 2SG, 1PL and 2PL clitic copula are used after words ending in all vowels except /a/ and /ā/. In the 1SG and 3PL, after vowels other than /a/ and /ā/, the general tendency is that of preserving the vowel /i/ of the copula, although it may also be dropped in rapid delivery. Variant forms with an initial /a/ are attested for the 1SG and 3PL Present clitic copula, but the reasons for this variation have not been investigated in detail:

(358) *žin.šü=an*
       wife.husband=COP.PRS.1SG

'(they) are wife and husband' [1:14]

(359) na   jin=am
       neither   sprite=COP.PRS.1SG
       na   āɣimīzā-ɣk=am
       nor   human.being-INDF1=COP.PRS.1SG
       'I'm neither a sprite nor a human being' [1:46]

The clitic copula normally conveys the idea of 'being':

(360) lak   harsīnī=t,   lak   kure=ɣt?
       Lak   Harsini=COP.PRS.2SG   Lak   where=COP.PRS.2SG
       m-uš-in.   m-uš-im   lak   harsīnī=min   īma
       IND-say.PRS-3PL   IND-say.PRS-1SG   Lak   Harsini=BP.1PL   1PL
       '«Are you a Lak of Harsin? You are a Lak (coming) from
       where?», they ask. I say: «We are Laks of Harsin»' [laki_conv_1,
       1:39-1:43]

As mentioned above, the 3SG Present copula intervenes in the formation
of the Perfect (§3.13.8.1). The negative Present Indicative copula is not
enclitic and has the following forms:

1SG	nī(i)m
2SG	nī(t)
3SG	nīɣa
1PL	nīmin
2PL	nītin
3PL	nī(i)n

The Past clitic copula is used to form the Pluperfect (§3.13.8.2):

1SG	=üm
2SG	=üt
3SG	=ü(t)
1PL	=ümin
2PL	=ütin
3PL	=ün

While the Present clitic copula can occur as the main verb of copula clauses expressing the idea of 'being', the forms of the Past clitic copula are never attested in this function, at least in the available material. Instead, the full forms of the Preterite of the verb *bīn* 'to be, become' are used in affirmative and negative copula clauses in the past.

3.13.11.2 The verb 'to be, become'

The sense of 'becoming', but also that of 'being', is conveyed by the verb *bīn* (PST *bī-*/PRS *bu-*), having a regular conjugation. It shall be recalled that the initial stop /b/ of the stems undergoes lenition (PST *wī-*/PRS **wu-*) when it is preceded by modal and negative morphemes, producing additional assimilation phenomena.

On the basis of the few attested occurrences of this verb in the Harsini material and of the information provided by Fattah (2000: 522ff.), the full conjugation has been reconstructed and summarized below. Examples are provided whenever possible, but the many unattested forms should be double-checked with native speakers. It is, for instance, largely unclear to what degree the cluster /wī/ occurring in certain forms is further contracted to /ü/ in pronunciation.

The Present Indicative has the following forms:

	Affirmative	Negative
1SG	*mowim*	*nimowim*
2SG	*mowī(t)/moü(t)*	*nimowī(t)/nimoü(t)*
3SG	*mow(t)*	*nimow(t)*
1PL	*mowīmin/moümin*	*nimowīmin/nimoümin*
2PL	*mowītin/moütin*	*nimowītin/nimoü(t)in*
3PL	*mowin*	*nimowin*

Since the idea of 'being' in the Present Indicative is normally conveyed by the Present clitic copula (§3.13.11.1), the forms above are only used to express the sense of 'becoming'. As the Present Indicative of other verbs, the Present Indicative of *bīn* may also express future events:

(361)   *mow-(i)n=a*   *āyl-il=a*   *duwāra*
       IND.become.PRS-3PL=DRCT   child-PL-DEF   again
       'they will become (living) children again' [1:108]

(362)   *qoü=a*   *mow-in,*   *mow-(i)n=a*
       strong=IND   IND.become.PRS-3PL   IND.become.PRS-3PL=DRCT
       ɣak-ī   *ɣe*   *qwirānxwan*
       each-INDF1   INDF   Quran.reader
       'they become strong, each of them becomes a reader of the
       Quran' [1:115]

The Present Subjunctive has the following forms:

	Affirmative	Negative
1SG	*bu(i)m*	*nowim*
2SG	*buɣ(t)*	*nowī(t)/noü(t)*
3SG	*bu(t)*	*now(t)*
1PL	*buɣmin*	*nowīmin/noümin*
2PL	*buɣtin*	*nowītin/noütin*
3PL	*bu(i)n*	*nowin*

These forms are used to express both the idea of 'being' and of 'becoming':

(363)   *m-e*   *bu-ɣt=a*
       IND-have.to.PRS.3SG   be/become.PRS.SBJV-2SG=DRCT
       hin   *imām_řizā*
       thingummy   Imam_Rezā
       'You have to be(come) Imam Rezā's what-do-you-call-it' [1:109]

(364)   *b-e-ø=a*   *bin=(ɣ)ān*   *tā*
       SBJV-give.PRS-IMP.2SG=DRCT   to=BP.3PL   so.that
       bi_xwidā   *čāx*   *bu-in*
       by_God   fat   become.PRS.SBJV-3PL
       'Give them (food) so that, by God, they become fat' [7:16]

(365) *xīɣāɫ= it*   *řāhat*   *bu*
       mind=BP.2SG   relaxed   be.PRS.SBJV.3SG
       'don't worry [lit. may your mind be relaxed]' [6:170]

In some cases, the Present Subjunctive is apparently used instead of the Preterite (Simple Past), possibly under the influence of the Persian Preterite forms *budam, budi*, etc. of the verb 'to be':

(366) *kwiř* *vazīr=ö*   *vakīl*   *bu-in*
       son   minister=CONJ   delegate   be.PRS.SBJV-3SG
       '(They) were the minister and the delegate's sons' [3:49]

The Imperative/Prohibitive forms are *bu/now* for the 2SG and *buin/nowin* for the 2PL.

The Preterite (Simple Past) has the following forms:

	Affirmative	Negative
1SG	*bī(i)m*	*nöüm*
2SG	*bī(t)*	*nöü(t)*
3SG	*bī*	*nöwī/nöü*
1PL	*bīmin*	*nöümin*
2PL	*bītin*	*nöütin*
3PL	*bī(i)n*	*nöün*

These forms can convey both the idea of 'being' and 'becoming'. They are frequently used as the main verb of copula clauses with past-time reference:

(367) *ča*   *bī-ø?*
       what become.PST-3SG
       'What happened?' [2:99]

(368) *xāla* *qwiřbāqa* *xavar=a-n=ī*   *nöwī?*
       aunt   frog   news=DRCT-EU?=BP.3SG   NEG.be.PST.3SG
       'Wasn't there any news of aunt frog?' [6:47]

The Imperfect of the verb 'to be, become' is never attested in the Harsini corpus. However, according to the information provided by other sources, its conjugation should be as follows:[135]

	Affirmative	Negative
1SG	*möwγām*	*nimöwγām*
2SG	*möwγāγ(t)*	*nimöwγāγ(t)*
3SG	*möwγā(t)*	*nimöwγā(t)*
1PL	*möwγāγm(in)*	*nimöwγāγm(in)*
2PL	*möwγāγtin*	*nimöwγāγtin*
3PL	*möwγān*	*nimöwγān*

The Past Subjunctive of the verb 'to be, become' is also unattested in the available Harsini material, but should in principle be conjugated as follows:

	Affirmative	Negative
1SG	*bīām*	*nöwγām*
2SG	*bīāγ(t)*	*nöwγāγ(t)*
3SG	*bīā(t)*	*nöwγā(t)*
1PL	*bīāγm(in)*	*nöwγāγm(in)*
2PL	*bīāγtin*	*nöwγāγtin*
3PL	*bīān*	*nöwγān*

The Perfect (Present Perfect) has the following forms:

	Affirmative	Negative
1SG	*bīma*	*nöüma*
2SG	*bī(t)a*	*nöüta*

---

[135] Fattah (2000: 528) indicates the form <*maw̃ām*> for the 1SG Imperfective in Harsini. A full conjugation is reported in Fattah (2000: 551-552) for the closely related varieties of Bisotun and Pāyravand.

	Affirmative	Negative
3SG	*bīa*	*nöüa*
1PL	*bīm(i)na*	*nöüm(i)na*
2PL	*bītina*	*nöütina*
3PL	*bīna*	*nöüna*

These forms are used to express both the idea of 'being' and 'becoming':

(369)   *a*   *möwqa*   *sāda*   *bī-n=a*   *mardim*
        DIST   time   simple   be.PST-3PL=COP.3SG   people
        'At that time, people were simple' [7:93]

(370)   *čirkin*   *bī=a*
        filthy   become.PST.3SG=COP.PRS.3SG
        '(she) has become filthy' [4:140]

(371)   *edāra-jāt*   *nöü=a*
        office-PL   NEG.be.PST.3SG=COP.PRS.3SG
        'there weren't offices' [6:54]

The Pluperfect (Past Perfect) has the following forms:

	Affirmative	Negative
1SG	*büm*	*nöüm*
2SG	*bü(t)*	*nöü(t)*
3SG	*bü*	*nöü*
1PL	*büm(i)n*	*nöümin*
2PL	*bütin*	*nöütin*
3PL	*bün*	*nöün*

(372)   *gwisn(a)=e*   *bü,*
        hungry=BP.3SG   become.PST.COP.PST.3SG
        howl   *bü,*
        scared   become.PST.COP.PST.3SG

'she had become hungry, she had become scared' [laki_conv_1, 31:19-3]

As for other verbs, the Pluperfect forms of the verb 'to be, become' can be used in conditional sentences with Subjunctive meaning:

(373)   *īma*   *bāx*   *ī*   *čī*   *ni-ma-gir-īmin*   *magar*
        1PL   garden   PROX   thing   NEG-IND-take.PRS-1PL   unless
        kas-ī   *ki*   *har=a*   *šar*   *bü*
        person-INDF1   COMPL   just=DRCT   city   be.PST.COP.PST.3SG
        masan   *ābādī*   *jā*   *n-(γ)āšt=ü*
        for.instance   village   place   NEG-have.PST=COP.PST.3SG
        'We don't rent [lit. take] gardens and such things, unless someone who is just from the city, for instance, would not have a place (in) the village' [Laki_conv_1, 4:02-4:09]

If we acknowledge that the cluster /wī/ is contracted to /ü/ in the pronunciation of all negative Preterite (Simple Past) forms of the verb 'to be, become', these would be formally identical to those of the negative Pluperfect (Past Perfect). However, this assumption needs to be checked against a larger data set, the available examples being inconclusive:

(374)   *fira*   *gwisn(a)=e*   *nöü*
        very   hungry=BP.3SG   NEG.be.PST.3SG
        'She wasn't/had not been very hungry' [laki_conv_1, 31:13-31:15]

(375)   *xāla*   *qwiřbāqa*   *xavar=a-n=ī*   *nöwī?*
        aunt   frog   news=DRCT-EU?=BP.3SG   NEG.be.PST.3SG
        'Wasn't there any news of aunt frog?' [6:47]

In the tenses and moods where the meanings of 'being' and 'becoming' are not morphologically distinguished (e.g. Present Subjunctive and Preterite), a particle =ā (§3.13.2.2) is optionally used in order to emphasize the development of the event or the change of state: *garm bī* 'il a été chaud [it was hot]' vs. *garmā bī* 'il est devenu chaud [it became hot]' (Fattah 2000: 525, 529):

(376) *kasīf=ā*   *bī=ö*   *čirkin*   *bī=a*
       dirty=PART become.PST=CONJ filthy become.PST=COP.PRS.3SG
       '(she) has become dirty and filthy' [4:140]

(377) *ambār=e=a*   *ma-k-e*   *tā*   *girān=ā*
       storage=BP.3SG IND-do.PRS-3SG so.that/until expensive=PART
       bu
       become.PRS.SBJV.3SG
       '(he) stores them so that/until they become more expensive'
       [laki_conv_1, 44:01-44:04]

3.13.11.3 Other expressions of existence

Two additional verbal forms are used in existential clauses to assert the generic existence or presence of something in a particular place or time. The forms built on the stem *hā-* are generally used to express the locative-existential meaning 'being (in a place/state)' in the Present Indicative:

1SG	*hām*
2SG	*hāɣ(t)*
3SG	*hā*
1PL	*hāɣm(in)*
2PL	*hāɣtin*
3PL	*hān*

As a rule, these forms are accompanied by expressions of location, obligatorily placed after the verb of existence:

(378) *xwirī-a=t*   *hā-ø*   *kuʔ*
       wool-DEF=BP.2SG exist.PRS-3SG where
       'Where is your wool?' [6:28]

(379) *hā-m=a*   *deɣšt,*
       exist.PRS-1SG=DRCT outside
       hā-m=a   *nām*   *put-ī*
       exist.PRS-1SG=DRCT inside   bin-INDF1
       'I am outside, I am in a bin' [2:42]

(380) kwil   hā-n=a   nām   hasār
       all   exist.PRS-3PL=DRCT inside   courtyard
       'everybody is in the courtyard' [2:75]

The negative equivalent of these forms is the negative Present copula. For all other tenses and moods, both in affirmative and in negative existential clauses, the idea of 'being in a place' is expressed by the verb *bīn* 'to be, become' accompanied by a locative expression. In this case, the locative expression can either precede or follow the verb, though its anteposition seems usually preferred.

The forms built on the stem *ha-* are used to express the idea of 'being there, existing' in the Present Indicative:

1SG	*ham/hasim*
2SG	*heɣ(t)*
3SG	*has*
1PL	*heɣm(in)*
2PL	*heɣtin*
3PL	*han*

A 1SG form *hasim* is attested once in the Harsini texts, but this is too little evidence to ascertain the existence of a parallel conjugation formed on a stem *has-* (akin to the Persian forms *hastam*, *hasti* etc.) in Harsini. Further research is needed to clarify this point:

(381) mi   has-im!
       1SG   be.there-1SG
       'I'll be here!' [6:170]

In all other tenses and moods, the idea of 'being there, existing' is expressed by the verb *bīn* 'to be, become'. As for the forms based on the stem *hā-*, the negative counterpart of the conjugation based on the stem *ha-* is the negative Present copula:

(382) har   a   lak-al=a   kwilan   lak   īma=n
       just   DIST   Lak-PL=DEM   overall Lak   1PL=COP.PRS.3PL
       dī [...] či   harsīn   či   sahana   čamčamāł=a
       then [...] what   Harsin   what   Sahne   Chamchamāl=IND

m-uš-in,	*masan*	*m-uš-in*	*baxš=i*
IND-say.PRS-3PL	for.instance	IND-say.PRS-3PL	district=EZ
čamčamāł.	*īma*	*baxš*	*dīnavar*	*nīmin*
Chamchamāl.	1PL	district	Dinavar	NEG.COP.PRS.1PL
valī	*baxš*	*čamčamāł*	*he-ɣmin*
but	district	Chamchamāl	be.there.PRS-1PL

'Well, all those Laks are Laks (like) us, then [...] whether it be Harsin or Sahne, they say Chamchamāl, for instance, they say the district of Chamchamāl. There aren't Laks like us [lit. we do not exist] in the district of Dinavar but there are [lit. we exist] in the district of Chamchamāl.' [laki_conv_1, 18:31-18:44]

3.13.12 Progressive periphrasis and other phrasal constructions

We have already seen that Imperfect verbs commonly express progressive meaning. Alternatively, a periphrastic construction can be used in Harsini to emphasize the development of an event in the present or in the past.

As for the comparable Persian Progressive construction, this periphrasis is formed with the verb *dāštin* 'to have' (functioning as an auxiliary) followed by a conjugated form of the main verb. If the event is seen in its progress in the present, both verbs are in the Present Indicative (§3.13.6.1):

(383)   *dir-ī*   *m-āɣ*
      have.PRS-3SG   IND-come.PRS.3SG
      '(she) is coming' [6:179]

(384)   *mi*   *alʔān*   *dir-im*   *movāzibat=ɣān=a*   *ma-ka-m*
      1SG   now   have.PRS-1SG   care=BP.3PL=IND   IND-do.PRS-1SG
      'Now I'm taking care of them' [2:61]

(385)   *dir-im*   *kār=a*   *ma-ka-m*
      have.PRS-1SG   work=IND   IND-do.PRS-1SG
      'je suis en train de travailler [I am working]' (Fattah 2000: 505)

If the event is seen in its progress in the past, the auxiliary is in the Preterite (§3.13.7.1), while the main verb is in the Imperfect (§3.13.7.2):

(386)   *dāšt-im*   *kār=a*   *ma-kird-im*
       have.PST-1SG   work=IND   IND-do.PST-1SG
       'j'étais en train de travailler [I was working]' (Fattah 2000: 505)

The progressive periphrasis does not permit negation.

    The repetition of an event or an action in the present or in the past can also be expressed by means of the emphatic adverbial particle *har* 'repeatedly, continuously, again and again', prefixed to the main verb:

(387)   *har=a*   *m-uš-e*
       repeatedly=IND   IND-say.PRS-3SG
       'he keeps saying' [1:119]

(388)   *har=a*   *ma-paz-ī*
       continuously=IND   IND-cook.PRS-3SG
       'she cooks and cooks' [7:17]

On the other hand, the idea of 'being about to do something, on the point of doing something' can be expressed by preposing the conjugated form of the verb 'to want' to the main verb in the Subjunctive, as in Persian:[136]

(389)   *m-e*   *b-āγ*
       IND-want.PRS.3SG   SBJV-come.PRS.3SG
       'he is about to come back' [2:13]

Instances of verb serialization with *āwirdin*, PRS *ār-/ar-* 'to bring' (as in [1:114], [2:13], etc.) and perhaps *girtin*, PRS *gir-* 'to take' (as in [5:18]) have also been observed to convey additional aspectual (inchoative) semantics, but these instances have not been investigated in detail.

3.13.13 Expressions of modality

In Harsini, modality is expressed by several types of verbal constructions involving modal verbs with fully regular conjugations or fixed forms of verbal origin, functioning as modal adverbs. All of them require the use of a Subjunctive verb in the dependent clause.

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[136] For the sake of comparison, the colloquial Persian equivalent of the example that follows would be *mixʷād biād* (literary Pers. *mixʷāhad biāyad*).

In order to express obligation, necessity or possibility, Harsini employs a series of modal particles. Since these forms are impersonal, in the absence of an explicit personal pronoun the subject or agent can only be revealed by the personal ending on the dependent verb. Negation is also expressed on the dependent verb:

bāad, *bās* 'to have to, be necessary, must':

(390) *mi*   *tö*   *bāad*   *bi-wāz-im*
      1SG   2SG   must   SBJV-request.PRS-1SG
      'I have to marry you' [2:32]

(391) *bās*   *b-e-ɣ=a*   *das*   *ava*
      must   SBJV-give.PRS-2SG=DRCT   hand   DIST
      'You have to give it to her [lit. in her hands]'[1:61]

šāad 'maybe, perhaps, to be possible':

(392) *šāad*   *qismat=ī*   *va*   *ya*   *bu=a*
      maybe   destiny=BP.3SG   to   PROX   be.SBJV=NA
      'Maybe her destiny is (to be) with this one' [3:41]

An impersonal construction expressing possibility or capability is formed by a 3SG conjugated form of the verb *bīn* 'to be, become', accompanied or not by a verb in the Subjunctive:

(393) *dāstān*   *badbaxtī*   *wiž=im*   *b-uš-im,*
      story   misfortune   RFLX=BP.1SG   SBJV-say.PRS-1SG
      mow?
      IND.become.PRS.3SG
      I shall tell the story of my own misfortune, is it possible? [1:1]

(394) *ʕarusān*   *ni-mow*   *nān*   *bi-xw-e*
      doll   NEG-IND.become.PRS.3SG   bread   SBJV-eat.PRS.3SG
      'Dolls can't eat' [1:129]

To express capability, a conjugated form of the verb *tünis(t)-* (PRS *tün-*) 'can, to be able to' is used:

(395) *ma-tün-ī*   *b-ār-ī*
      IND-can.PRS-2SG   SBJV-bring.PRS-2SG

'You can take it' [2:10]

(396) har_ ke   ma-č-u   ni-ma-tün-ī   ī   eždehā
      whoever IND-go.PRS-3SG   NEG-IND-can.PRS-3SG PROX   dragon
      bi-kwiš-e
      SBJV-kill.PRS-3SG
      'Whoever goes cannot kill this dragon' [3:78]

In the available material, volition is apparently expressed by two different present stems, *xā-* and *eyt-/e-*, both of which are conjugated regularly. The first form (probably modelled on the colloquial Persian verb 'want') is attested only once in the available corpus, the second being used in all the remaining cases:

(397) mi   das   ya   ni-ma-xā-m
      1SG   hand   PROX   NEG-IND-want.PRS-1SG
      'I don't want (anything from) the hands of this one' [3:66]

(398) mi   har   a   dit=a   m-eyt-im
      1SG   exactly DIST   girl=IND   IND-want.PRS-1SG
      'I want exactly that girl' [2:88]

On the other hand, only the Past stem *xās(t)-* 'to want' is attested in the available material:

(399) na-xās(t)-im=a   dī   edāma
      NEG-want.PST-1SG=COP.PRS.3SG   then   continuation
      b-e-m
      SBJV-do.PRS-1SG
      'I didn't want to continue' [1:99]

The form *me*, corresponding to the 3SG Present Indicative of the verb 'to want', is not only used to stress the imminent realization of an event (§3.13.12), but also as a fixed form expressing necessity or obligation. The dependent verb is conjugated in the Subjunctive:

(400) me   bi-č-ī=a   tamüsī   imām_řizā
      must SBJV-go.PRS-2SG=DRCT   cleaning Imam_Rezā
      'you have to go cleaning at the Imam Rezā (shrine)' [1:108]

The form *bīlā*, derived from the verb PST *hīšt-* (PRS *īl-*) 'to leave, let', functions as a fixed particle expressing the idea of 'letting, allowing' (hortative meaning). The same meaning is also conveyed by the conjugated forms of the same verb. In both cases, the dependent verb is in the Subjunctive:

(401)   *e*   *bīlā*   *va_ʕonwān*   *kolfat-ī*   *era*   *kār*
       PROX   let   as   servant-INDF1   here   work
       bi-k-e
       SBJV-do.PRS-3SG
       'let her work here as a servant' [2:78]

(402)   *bīlā*   *min=īš*   *bi-č-im=a*   *ʕarusī-a*
       let   1SG=ADD   SBJV-go.PRS-1SG=DRCT   wedding-DEF
       'let me go to the wedding too' [2:81]

(403)   *ne-ɣl-ø*   *era*   *bi-xaf-e*
       NEG-let.PRS-IMP.2SG   here   SBJV-sleep.PRS-3SG
       'Don't let him sleep here!' [5:21]

3.13.14 Expressions of physical, mental and emotional states

Some verbal expressions indicating physical, mental or emotional states have a particular construction: the logical subject (i.e. the Experiencer) is represented by a bound pronoun, while the verb of the construction agrees with the state or condition, behaving as grammatical Subject. Nonetheless, the bound pronoun referring to the Experiencer can be accompanied by a coreferential noun phrase or full pronoun, being in fact analysable as a non-canonical Subject. The main verb of the construction is frequently a copula or a conjugated form of the verb 'to become'. The attested constructions of this type convey the following meanings:

'to dislike':

(404)   *awāna*   *bad=yān=a*   *m-āɣ*   *bad=yān=a*
       1PL   bad=BP.3SG=IND   IND -come.PRS.3SG   bad=BP.3SG=IND

m-āɣ   *awāna*
IND-come.PRS.3SG   1PL
'They dislike her. They dislike her' [4:117]

(405)   *bowažin=ī*   *bad=ī=an=ī=a*
        stepmother=BP.3SG   bad=BP.3SG=DRCT=BP.3SG=IND
        m-āɣ
        IND=come PRS.3SG
        'Her stepmother dislikes her' [3:6]

'to like, love':

(406)   *xwaš=(i)m=a=ɣān=a*   *m-āɣ*
        good=BP.1SG=DRCT=BP.3PL=IND   IND-come.PRS.3SG
        'I like them!' [1:120]

(407)   *xwaš=(ɣ)ān=a*   *ɣak*   *hāt-ī=a*
        good=BP.3PL=DRCT   one.another   come.PST-NA=COP.PRS.3SG
        'They liked each other' [Laki_conv_1, 15:00-15:01]

'to be hungry', 'to be thirsty':

(408)   *gwisna=s=ī*   *tešna=s=ī*
        hungry=COP.PRS.3SG=BP.3SG   thirsty= COP.PRS.3SG=BP.3SG
        'she is hungry (and) thirsty' [3:13]

'to pay attention, take care':

(409)   *tö*   *hawās=(i)t=a*   *darpeɣkar-il-a*
        2SG   attention=BP.2SG=DRCT   door.and.structure-PL-DEF
        bu
        be.PRS.SBJV.3SG
        'Pay attention to the house' [6:168]

'to understand':

(410)   *lakī*   *hālī=(ɣ)ān=a*   *mow*   *valī*
        Laki   understood=BP.3PL=IND   IND.become.PRS   but
        ni-ma-tün-in   *b-uš-in*
        NEG-IND-can.PRS-3PL   SBJV-say.PRS-3PL

'they understand Laki but cannot speak (it)' [laki_conv_1, 2:39-2:41]

3.14 Notes on Syntax

3.14.1 Coordination

The conjunctions already described in §3.12 for the coordination of words and phrases are equally used to join grammatically equivalent clauses and sentences:

=ŏ 'and':

> (411) *kwič(i)k-a*   *m-e=a*   *dar=ī=ŏ*
> stone-DEF   IND-give.PRS=DRCT   door=BP.3SG=CONJ
> *ma-č-u*
> IND-go.PRS.3SG
> 'He places the rock at its entrance and goes away' [4:136]

na ...(=ŏ) na 'neither ... nor':

> (412) *na*   *jin=am*
> neither   sprite=COP.PRS.1SG
> *na*   *āyimīzā-yk=am*
> nor   human.being-INDF1=COP.PRS.1SG
> 'I'm neither a sprite nor a human being' [1:46]

či ...(=ŏ) či 'whether ... or', 'both ... and':

> (413) *či*   *bi-gir-in*   *či*   *na-gir-in,*   *ī*
> what   SBJV-get.PRS-3PL   what   NEG-get.PRS-3PL   PROX
> *řasm=a*   *bās*   *dāšt=ün*
> tradition=DEM   must   have.PST=COP.PST.3PL
> 'whether they get it [i.e. a medical certificate] or not, they must maintain this [i.e. the *pāxasür*] tradition'[137] [laki_conv_1, 6:57-6:59]

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[137] The *pāxasür* is the custom of sending older female relatives of the bride and/or the groom to take receipt of the blood-stained linen after the wedding night, as proof of the bride's virginity before marriage.

γā 'or', *γā* ...(*=ö*) *γā* 'either .... or':

(414)   *γā*   *da*   *māł=in*
        either   ten   house=COP.PRS.3PL
        γā   *dwā(n)za* *māł=in*
        or   twelve   house=COP.PRS.3PL
        'they are (composed by) ten or twelve house(hold)s'
        [laki_conv_1, 11:08-11:10]

In addition to the conjunctions listed above, adversative connectives such as *valī* 'but, however' are used to join clauses and sentences of the same rank:

(415)   *agar*   *si*   *dit-a=t*   *b-e-γ*
        if   three   girl-DEF=BP.2SG   SBJV-give.PRS.2SG
        ni-ma-kwiš-(i)m-a=t   *valī*   *xu*   *dī*   *ar*
        NEG-IND-kill.PRS.1SG-NA=BP.2SG   but   well   then   if
        n-e-γ   *ma-xwa-m-a=t*
        NEG-give.PRS.2SG   IND-eat.PRS.1SG-NA=BP.2SG
        'If you'll give (me) your three daughters I won't kill you but, well then, if you won't give them (to me) I'll eat you' [2:18]

After a more or less appreciable pause, the conjoining of clauses and sentences can also be fulfilled through discourse particles and adverbs such as *=īš* 'too', *anü* 'then', *faqat* 'only, just', *āxir* 'at last, finally', *řāsī* 'by the way', *yaʕnī* 'that is to say' (§3.10). Coordinated clauses may also be simply juxtaposed and separated or not by an appreciable speech pause:

(416)   *mö-w(i)rš-in-e*   *ma-n-ī=a*   *tu*
        IND-fry.PRS.CAUS.PRS.3SG   IND-put.PRS.3SG=DRCT   inside
        dałq=e   *m-āž-e=a*   *bin*   *xwirjīn*
        packet-INDF2   IND-throw.PRS.3SG=DRCT   bottom   saddlebag
        'She fries it, puts it in a packet (and) throws it to the bottom of the saddlebag' [1:68]

3.14.2 Subordination

Subordinating link-words include simple conjunctions as well as complex conjunctions. All of them are used to signal the subordination of a dependent clause with respect to the main clause.

The generalized complementizer *ki* (and its variants *ka, gi, ga*) is by far the most frequent of these particles. It can introduce subject and object clauses (§3.14.2.1), relative clauses (§3.14.2.2), as well as other adverbial clauses with temporal, causal or consecutive meaning (§3.14.2.3). Moreover, it occurs in combination with other elements (other conjunctions, pronominal forms, adverbs, prepositions) to form a large number of conjunctional phrases marking various types of subordination.

However, subordinating elements are often omitted, resulting in the pure and simple juxtaposition (parataxis) of the clauses involved. In these cases, the existence and the nature of the relationship of subordination can only be inferred from the context.

Regarding verb concordance, the general rule is that Subjunctive verbs occur whenever there is a shade of eventuality, contingency or uncertainty, while the Indicative is used whenever reality is expressed. The Imperfect normally expresses irreality. In general, the choice of tenses is semantically motivated, instead of being governed by precise rules of agreement.

3.14.2.1 Complement clauses

Complement clauses (Subjective or Objective) are either introduced by the complementizer *ki* (or one of its variants) or constructed in parataxis, when the complementizer is omitted. After verbs expressing a statement, an observation, a verification, a belief or a feeling, the verb of the dependent clause is normally in the Indicative:

(417) *ma-zān-im*   *(ki)*   *kwil=γān*   *kār=a*
       IND-know.PRS-1SG   (COMPL)   all=BP.3PL   work=IND
       ma-ka-n
       IND-do.PRS-3PL
       'je sais qu'ils travaillent tous [I know that they all work]' (Fattah 2000: 701)

(418) *mardim*   *m-uš-in*   *(ki)*   *Hasan*   *čwār*   *māł*
people   IND-say.PRS-3PL   (COMPL)   Hasan   four   house
dir-ī
have.PRS-3SG
'les gens disent que Hassan a quatre maisons [people say that Hasan has four houses]' (Fattah 2000: 701)

(419) *šinaft-im=a*   *e*   *dīv-al=a*   *šīša_ʕomr*
hear.PST-1SG=DRCT   PROX   demon-PL=DEM   bottle.of.life
dir-ītin
have.PRS-3PL
'I've heard from these demons that you have bottles of life' [2:58]

The Subjunctive is preferred if the verb of the main clause expresses doubt, but also with verbal expressions of necessity, hope, decision, habit, etc.:

(420) *ī*   *jür*   *etefāq-ī*   *na-kat-e=a*
PROX   kind   event-INDF1   NEG-happen.PST-3SG=COP.PRS.3SG
valī   *entezār*   *kīšyā-n=a*   *ki*
but   expectation   drag.PST-3PL=COP.PRS.3SG   COMPL
bi-kat-e   *na-kat-e=a*
SBJV-happen.PRS-3SG   NEG-happen.PST-NA=COP.PRS.3SG
'An event like this has not happened, but they expected it to happen, (however) it has not happened' [Laki_conv_1, 8:38-8:43]

(421) *dī*   *haq*   *n-er-ī*   *b-us-ī*   *era*
then   right   NEG-have.PRS-3SG   SBJV-stay.PRS-3SG   here
'You don't have the right to stay here anymore' [1:109]

A verb in the Subjunctive is also the norm after impersonal expressions indicating a supposition, a necessity, a decision or a judgement (e.g. *qarāra* ... 'it is agreed', *xua* ... it is good', *heyfa* ... 'it's a pity', *ʕeyb dirī* ... 'it is not fine', *ʕeyb nerī* ... 'it is fine'). However, if the event is seen as already accomplished or there is a need to stress its certainty, the Indicative can be used. As already seen in §3.13.13, the Subjunctive is normally required

in completive clauses following expressions of modality. When the dependent clause has a counterfactual value, the verb is generally in the Imperfective.

The complementizer may also introduce an instance of direct speech, preceded by an introductory verb implying the idea of 'saying' or 'thinking'. The declarative verb may also be implicit:

(422) *pyā* *girt-ī=as=a* *žīr* *šalāq*
man take.PST-NA=COP.PRS.3SG=DRCT under whip
arin=e *ki* *pedar_suxte* *ī* *šotor=a* *čü*
to=BP.3SG COMPL bastard PROX camel=DEM how
dözī-t=a?
steal.PST=COP.PRS.3SG
'(he) has put the man under the whip, (saying): «Bastard, how have you stolen this camel?»' [6:176]

3.14.2.2 Relative clauses

Relative clauses are introduced by the complementizer *ki* (or one of its variants) and follow their antecedent. The antecedent can in turn be repeated or cross-referenced by a pronominal form (personal pronoun or demonstrative) within the dependent clause:

(423) *a* *kwiř=a* *ki* *dī-t=e*
DIST boy=DEM COMPL see.PST-2SG=BP.3SG
birā=m=a
brother=BP.1SG=COP.PRS.3SG
'ce garçon-là que tu as vu est mon frère [that boy you have seen is my brother]' (Fattah 2000: 710)

Relative clauses can be classified as restrictive (also called determinative), if they define their nominal head, or as non-restrictive (also called appositive or descriptive), if they function as appositions, providing supplementary information on the modified nominal.

As already mentioned in §3.1.6.1, the head of a restrictive relative clause is optionally introduced by the relative marker =ī. Alternatively, the head can be accompanied by a demonstrative adjective, normally ruling out the presence of the relative marker:

(424)   *nām*   *qār-al=ī*   *gi*   *dir-in*
          inside   cave-PL=REL   COMPL   have.PRS-3PL
          'into the caves that they have' [4:126]

(425)   *a*   *āw*   *qadīm=a*   *gi*   *istifāda*
          DIST   water   old=DEM   COMPL   use
          kird-in=a   *vit-in=a*   *angał*
          do.PST-3PL=COP.PRS.3SG   say.PST-3PL=COP.PRS.3SG   parasite
          dir-ī
          have.PRS-3SG
          'the old water that they used, they've said it has parasites'
          [laki_conv_1, 10:22-10:26]

At least in one case, however, both the demonstrative adjective and the relative marker (apparently superseding the demonstrative particle =*a*) are present:

(426)   *ma-řas-ī=a*   *māł*   *a*   *žin=ī*   *gi*
          IND-reach.PRS-3SG=DRCT   house   DIST   woman=REL   COMPL
          a   *dit-al=a*   *dir-ī*
          DIST   daughter-PL=DEM   have.PRS-3SG
          '(he) reaches the house of that woman who has those daughters'
          [4:81]

It shall be recalled that the relative particle is formally indistinguishable from an indefinite marker or a 3SG bound pronoun:

(427)   *va*   *viłāt-ī*   *ki*   *tö*   *vazīr*   *bu-ɣ,*
          in   country-INDF1   COMPL   2SG   minister   be.PRS.SBJV-2SG
          a   *viłāt=a*   *jā*   *mi*   *nīya*
          DIST   country=DEM   place   1SG   NEG.COP.3SG
          'dans un pays o tu serais ministre, je n'aurais pas ma place
          (litt. «dans un pays que tu sois ministre, ce pays-là n'est pas ma
          place») [In a country where you would be minister, I would not
          have a place (lit. that country is not my place)] (Fattah 2000: 714)

In the case of restrictive relative clauses, the complementizer is closely joined to the nominal head in pronunciation, ultimately behaving as a

clitic. On the other hand, in non-restrictive clauses the head is separated from the relative by a short pause and is never overtly marked:

(428) *dit* *sivom,* *ki* *dī* *xavar* *dir-ī* *ya*
     girl third COMPL then news have.PRS-3SG PROX
     ařā *ku=a* *ma-č-u,* *pišī* *gwijīn-e*
     to where=IND IND-go.PRS-3SG cat little-INDF2
     dir-ī
     have.PRS-3SG
     'The third daughter, who is finally aware of where she is going, has a little kitten' [2:44]

A third, intermediate type is constituted by relative clauses providing essential information to the sentence, though being non-restrictive. It is the case of cleft constructions built with a copula. In this type of sentences, the main verb can be inserted between the head and the dependent relative:

(429) *ya* *har* *ava=sa* *ki* *mi*
     PROX just DIST=COP.PRS.3SG COMPL 1SG
     dī-m=as=e
     see.PST-1SG=COP.PRS.3SG=BP.3SG
     'this is exactly the one I have seen' [2:106]

(430) *zamīn=īš-ī* *has-ø* *ki* *masan*
     field=ADD-INDF1 be.there.PRS-3SG COMPL for.instance
     hin *söwzījāt=a*
     thingy vegetables=COP.PRS.3SG
     'There is a field, too, which, for instance, is (planted with) vegetables' [laki_conv_1, 9:51-9:55]

Indefinite relative clauses can be introduced by indefinite pronominal forms such as *har ke/har kī* 'whoever', *har čī* 'whatever, whichever', *har kām* 'each one' *har je* 'wherever' or by any noun accompanied by the indefinite *har*. These expressions can in principle be followed by the complementizer, although it is most often omitted:

(431) *har_kī* *ma-nīš-ī* *farār=a* *ma-k-e*
     whoever IND-sit.PRS.3SG escape=IND IND-do.PRS.3SG

'Whoever sits down runs away' [4:109]

The choice of the dependent verb follows the general rules described above: the verb is in the Indicative if the clause expresses a matter of fact, while the Subjunctive is preferably used whenever a shade of contingency or doubt is present.

3.14.2.3 Adverbial clauses

Adverbial clauses can take on various functions, expressing relations of time, purpose, consequence, cause, concession, and comparison. They may be introduced by simple conjunctions or by complex conjunctions formed by a nominal element and a complementizer *ki* (often implicit).

Adverbial clauses of time can be simply introduced by the complementizer *ki*, placed after one of the nominal terms (subject, nominal predicate, object, adverb or adverbial phrase) present in the subordinate clause. This construction denotes concomitance:

(432)   *šöw*   *ki*   *ma-xaf-e*   *xāw=a*   *mö-ün-ī*
        night   COMPL   IND-sleep.PRS-3SG   dream=IND   IND-see.PRS-3SG
        'when he sleeps at night, he dreams' [5:40]

The conjunction *tā* (rarely followed by the complementizer *ki*) introduces adverbial clauses of time with the meaning 'until, as long as, while':

(433)   *tā*   *ī*   *haštād*   *řuž=a*   *tamām*   *now*
        until   PROX   eighty   day=DEM   finished   NEG.become.PRS.3SG
        ʕarusī   *ni-ma-ke-ym*
        marriage   NEG-IND-do.PRS-1PL
        'Until these eighty days won't be over, we won't get married' [2:54]

tā may also have the more abstract meaning 'as much as, as far as':

(434)   *kwil*   *ī*   *dit-el=a*   *čāx*   *ka-ø*   *tā*
        all   PROX   girl-PL=DEM   fat   make.PRS-IMP.2SG   as.much.as
        ma-tün-īt
        IND-can.PRS-2SG
        'Make all these girls fat, as much as you can' [7:14-7:15]

Adverbial clauses of time can also be introduced by conjunctional phrases such as:

iska (ki) 'as soon as' (denotes immediate succession):

(435) iska   gi   pyā=m   kird-ī=a   sar
       now   COMPL   found=BP.1SG   do.PST-NA=COP.PRS.3SG   head
       āɣl-il-a   biř̃=a
       child-PL-DEF   cut.PST=COP.PRS.3SG
       'As soon as he found me, he slaughtered the kids' [1:134]

baʕd (a ɣa) ki 'after':

(436) baʕd   ki   kišāvarzī   tamām=a   mow
       after COMPL   agriculture   finished=IND   IND.become.PRS.3SG
       m-uš-e   [...]
       IND-say.PRS-3SG [...]
       'After he has finished farming [lit. farming is finished], he says
       [...]' [2:3]

(437) baʕd_a ɣa   gi   hanābandān=ɣān   tamām
       after   PROX   COMPL   henna-ing.ceremony=BP.3PL   finished
       bī   dā   dit   bās   ye   gwinī   birsāq
       become.PST.3SG mother   girl   must   INDF   sack   fritter
       bi-k-e
       SBJV-do.PRS-3SG
       'After their henna-ing ceremony is over, the girl's mother has
       to make a sack of fritters' [laki_conv_1, 22:13-22:18]

Some adverbial clauses of time are introduced by conjunctional phrases formed by a noun expressing time, optionally followed by the complementizer:

vaxtī (ki) 'when':

(438) vaxt=ī   ma-č-u   dīv   hā-ø   xāw
       time=REL   IND-go.PRS-3SG   demon   exist.PRS.3SG   sleep
       'When he goes, the demon is asleep' [2:12]

(439)   *vaxt=ī*   *gi*   *šü=e*   *va*   *ra(h)mat*   *xwidā*
            time=REL   COMPL   husband=BP.3SG   to   mercy   God
            čī=a   *iŋār*   *bowa*   *wiž=im=a*
            go.PST.3SG=COP.PRS.3SG   as.if   father   self=BP.1SG=DRCT
            ra(h)mat   *xwidā*   *čī=a*
            mercy   God   go.PST.3SG=COP.PRS.3SG
            'When her husband died, (it was) as if my own father had died'
            [laki_conv_1, 25:04-25:10]

zamānī (ki) 'when':

(440)   *zamān=ī*   *mi*   *dözī-m=a*   *ī*   *šotor*
            time=REL   1SG   steal.PST-1SG=COP.PRS.3SG   PROX   camel
            tö=a   *töwirg=a*   *ma-wāɣ-ā-ø*
            2SG=DEM   hail=IND   IND-rain.PST-IMPFʔ-3SG
            'when I stole this camel of yours, it was hailing hailstones'
            [6:186-188]

These conjunctional phrases can further combine with prepositions (e.g. *až vaxtī (ki)* 'since', *tā vaxtī (ki)* 'until', *tā zamānī (ki)* 'until', *tā möwqey (ki)* 'until'):

(441)   *až*   *vaxt=ī*   *m-āɣ*   [...] *tā*   *vaxt=ī*
            from   time=REL   IND-come.PRS.3SG   [...] until   time=REL
            gi   *ma-č-u*   *ařetā*
            COMPL   IND-go.PRS-3SG   back
            'from the moment he comes until the moment he goes back (again)' [4:150]

(442)   *tā*   *zamān=ī*   *daŋ*   *hin=a*   *ma-ka-n=a*
            until   time=REL   call   thingummy=IND   IND-do.PRS-3PL=DRCT
            ʕarusī
            wedding
            'until they invite what's-his-name to a wedding' [1:52]

Temporal clauses may also be constructed in parataxis. In the following example, the event expressed by the temporal clause ideally precedes that of the main clause and is therefore expressed by a verb in the Pluperfect:

(443)   *agar*   *šāns*   *b-ār-ī*   *bi-č-ī*   *ava*

        if   luck   SBJV-bring.PRS-2SG   SBJV-go.PRS-2SG   DIST

        xaft=ü

        sleep.PST=COP.PST.3SG

        'If you will be lucky (enough) to go when he is already sleeping'

        [2:9]

The verb of the temporal clause may be in the Subjunctive, if eventuality or uncertainty has to be stressed.

    Adverbial clauses of purpose can be introduced by the complementizer *ki* or by the conjunction *tā* (possibly, but not usually followed by the complementizer). The verb of the dependent clause is always in the Subjunctive:

(444)   *šöso*   *kwiř* *pādišā* *m-āγ*   *ki*   *čirāwā*

        morning   son   king   IND-come.PRS.3SG   COMPL   horse

        āw   *d-e*

        water   give.PRS-3SG

        'The next morning, the king's son comes to give water to the horse' [1:41]

(445)   *āγl-al-a*   *b-īl-ø=a*   *jā*   *tā*

        child-PL-DEF   SBJV-leave.PRS-IMP.2SG=DRCT   place   so.that

        bi-č-īm   *bi-gīrd-īmin*

        SBJV-go.PRS-1PL   SBJV-turn.PRS-1PL

        'Leave the children here so that we may go (and) have a walk' [4:120]

Some clauses of purpose seem to involve a verb in the Infinitive:

(446)   *ma-nīš-ī=a*   *hin*   *šāna*   *kird-in*

        IND-sit.PRS-3SG=DRCT   thingamajob   comb   do.PST-INF

        'She sits down, what-do-you-call-it, combing' [1:63]

(447)   *ma-č-in*   *ʕaxdömaxd*   *kird-in*

        IND-go.PRS-3PL   marriage.contract_etc.   do.PST-INF

'they go sign the marriage contract and such' [laki_conv_1, 3:21-3:27]

(448) piɣāz   āɣšt-in=a.   wiž=im   dī
      onion   throw.PST-3PL=COP.PRS.3SG self=BP.1SG then
      čī-m=as=a   piɣāz   kan-in
      go.PST-1SG=COP.PRS.3SG=DRCT onion   pull.out-INF
      'They have planted onions, I myself went to pick onions'
      [laki_conv_1, 9:03-9:06]

Adverbial clauses of consequence can be introduced by the complementizer *ki*, by conjunctional phrases such as *va jürī (ki)* 'in a way that' or be constructed in parataxis:

(449) ī   šü=a   aqira
      PROX   husband=DEM   that.much
      kwišt-e=as-a=m   [...] ni-m-ā-m
      beat.PST-NA=COP.PRS.3SG-NA=BP.1PL   [...] NEG-IND-come.PRS-1SG
      'this husband (of mine) has beaten me so much (that) [...] I won't come (back)' [6:85-86]

According to the general rule, the verb of the dependent clause is in the Subjunctive if the clause expresses a nuance of eventuality.

Adverbial clauses of cause can be introduced simply by the complementizer *ki* (and variants):

(450) har_ke   a   lā=rā   ma-č-u   sad   töman
      whoever   DIST   side=POST   IND-go.PRS-3SG hundred   *toman*
      döüs   töman   m-e-n=a   bin=ī   gi
      two.hundred   *toman* IND-give.PRS-3PL=DRCT to=BP.3SG COMPL
      das   xālī   haq   n-er-ī
      hand   empty   right   NEG-have.PRS-3SG
      bi-č-īt=a   nām
      SBJV-go.PRS-2SG=DRCT   inside
      'Those who pass thereby give him a hundred *toman*, two hundred *toman*, because you don't have the right to go inside empty-handed' [laki_conv_1, 12:55-13:00]

However, this kind of adverbial clause are more frequently introduced by conjunctions and conjunctional phrases such as *čü(n) (ki)* 'since, because', *ařā (γa ki)* 'for, because', *bi xātir (γa ki)* 'for, because':

(451) *čün* *gi* *šü* *kird-ī=a*
  because COMPL husband do.PST-NA=COP.PRS.3SG
  bi-č-im *a* *šü=γ=a* *bi-kwiš-im*
  SBJV-go.PRS.1SG DIST husband=BP.3SG=DEM SBJV-kill.PRS.1SG
  'Since she got married, I shall go (and) kill this husband of hers'
  [laki_conv_1, 15.25-15:28]

(452) *bi_xātir* *γa* *gi* *mardim* *pīšraft*
  because.of PROX COMPL people progress
  kird-in=a *šöw* *hanābandān=īš*
  do.PST-3PL=COP.PRS.3SG night henna-ing.ceremony=ADD
  ī *hanā* *tazīn=a* *ma-ka-n* *dī*
  PROX henna decoration=IND IND-do.PRS-3PL then
  iska *bałed= in* *tazīn=a* *ma-ka-n*
  now capable=COP.PRS.3PL decoration=IND IND-do.PRS-3PL
  'Since people have improved, the night of the henna-ing ceremony they decorate this henna too, now they are able (to) decorate (it)' [laki_conv_1, 5:33-5:41]

The few attested clauses with concessive value are introduced by the indefinite relative expression *har čī* 'whatever, however much, much as'. This conjunctional phrase can be optionally followed by the complementizer (which is nonetheless absent in all attested occurrences):

(453) *pādišā* *har_čī* *ma-gīrd-ī* *va* *gīr*
  king however.much IND-turn.PRS.3SG to grab
  ni-m-āγ
  NEG-IND-come.PRS.3SG
  'however much the king might search, (the camel) wouldn't be found' [6:136]

The Subjunctive is used in the dependent clause if the event is seen as eventual. No adverbial clauses of comparison are attested in the available Harsini material.

3.14.2.4 Conditional clauses

Conditional clauses are most frequently introduced by the conjunction *a(ga)r* 'if'. The choice of the appropriate verb in the apodosis (main clause) and in the protasis (dependent clause expressing the condition) varies on the basis of the semantics of each conditional sentence:

i. If the condition expressed by the protasis is realizable or possible in the present or in the immediate future, the subordinate verb is normally in the Present Subjunctive, while the main verb is either in the Present Indicative (having a future or habitual value) or in the Imperative:

(454) *agar*   *si*   *dit-a=t*   *b-e-ɣ*
      if   three   girl-DEF=BP.2SG   SBJV-give.PRS-2SG

      ni-ma-kwiš-(i)m-a=t   *valī*   *xu*   *dī*   *ar*
      NEG-IND-kill.PRS-1SG-NA=BP.2SG   but   well   then   if

      n-e-ɣ   *ma-xwa-m-a=t*
      NEG-give.PRS-2SG   IND-eat.PRS-1SG-NA=BP.2SG

      'If you'll give (me) your three daughters I won't kill you but, well then, if you won't give them (to me) I'll eat you' [2:18]

The same applies when the protasis states a condition whose realization will surely trigger the event expressed by the main clause:

(455) *agar*   *ʕavaz=ī*   *na-ka-n*   *kišt*
      if   change=BP.3PL   NEG-do.PRS-3PL   crop

      ni-m-e
      NEG-IND-give.PRS.3SG

      'If they don't change it [i.e. cultivation], it [i.e. the field] does not yield crop' [laki_conv_1, 10:06-10:11]

The use of the Present Indicative in the protasis is rare but seemingly possible:

(456) *ar*   *fārsī*   *har_kām=īš=a*   *m-uš-in*
      if   Persian   anyone=ADD=IND   IND-say.PRS-3PL

      masxare=a
      ridiculous=COP.PRS.3SG

'if anyone, well, tells (it in) Persian, it's ridiculous' [laki_conv_1, 2:57-3:00]

In a future context, if the (realizable) condition expressed by the protasis is ideally anterior to the event expressed by the main clause, the subordinate verb is in a Past tense (generally the Preterite or the Pluperfect, functioning in fact as a Past Subjunctive):

(457)
agar	*kas-ī*		*hāt-ø*	*b-öwr-ī*		*vagard*
if	person-INDF1		come.PST-3SG	SBJV-take.PRS-3SG		with

ī	*ču=a,*	*ču*	*bi-n-ī=an=ī*
PROX	wood=DEM	wood	SBJV-put.PRS-3SG=DRCT=BP.3SG

ne-γl-ī
NEG-let.PRS-3SG

'if someone would have come to take it, with this club, he would hit him with the club and wouldn't let him (take it)' [5:39]

(458)
ar	*mi*	*eʕdām*	*bī-m*		*ar*	*sar-im*
if	1SG	execution	become.PST-1PL		if	head=BP.1SG

biřγā-ø		*ar*	*har_čī=a*	*bin=im*
cut.PST.PASS-3SG		if	whatever=DRCT	to=BP.1SG

kird=ün		*žin-a*	*māł-a*	*nega(h)dārī*
do.PST=COP.PST.3PL		wife-DEF	house-DEF	care

bi-k-e
SBJV-do.PRS-3SG

'if I would be executed, if my head would be cut off, whatever they might do to me, at least (my) wife would take care of the house' [6:166]

ii. If the condition expressed by the protasis was realizable or possible in the past but it didn't come true (i.e. counterfactual hypothesis), the subordinate verb is in the Past Subjunctive and the main verb is in the Imperfective:

(459)
a(ga)r	*bi-zānis(t)-ā-m=a*		*ma-hāt-im*
if	SBJV-know.PST-PST.SBJV-1SG=IND		IND-come.PST-1SG

'si j'avais su, je serais venu [If I had known, I would have come]' (Fattah 2000: 736)

It is unclear, however, if the Imperfective can be used in the protasis instead of the Past Subjunctive, as in Persian. If this is possible in Harsini, the following sentence in Fattah (2000: 735) may either express reality in the past or refer to a counterfactual event:

(460) a(ga)r   dīr=a   ma-xaft-in   īme=yš
       if   late=IND   IND-sleep.PST-3PL   1PL=ADD
       dīr=a   ma-xaft-īmin
       late=IND   IND-sleep.PST-1PL
       's'ils dormaient tard, nous aussi dormions tard [If they were
       sleeping late, we were sleeping late too/If they would have slept
       late, we would have slept late too]' (Fattah 2000: 735)

Other types of conditional clauses can be constructed by means of conjunctional phrases such as the following.

va šartī (ki) 'on the condition that':

(461) ma-č-im   va šārt=ī   ki   tön=īš
       IND-go.PRS-1SG   at condition=REL   COMPL   2SG=ADD
       bi-č-ī
       SBJV-go.PRS-2SG
       'Je pars, à condition que toi aussi tu partes [I'll go, on the
       condition that you go too]' (Fattah 2000: 738)

ma(ga)r (ɣa ki) 'unless':

(462) dī   bās   b-ar-et=ɣ=ā   magar   ye
       then   must   SBJV-bring.PRS-3SG=BP.3SG=PART   except   INDF
       čĭ   gi   dāmād   b-uš-e   masan   kār
       thing   COMPL   groom   SBJV-say.PRS-3SG for.instance work
       wiž=im   bī=a   dī   řāzī=im
       self=BP.1SG be.PST=COP.PRS.3SG   then   in.accord=COP.PRS.1SG
       dī   a   ni-m-ar-in=e
       then   DIST   NEG-IND-bring.PRS-3PL=BP.3SG
       'Then he [i.e. the bride's father] has to take her [i.e. the bride]
       back unless the groom says, for instance, "It was my own fault,
       so I'm fine with it". If so, they do not take her (back)' [laki-
       _conv_1, 8:20-8:29]

arā na 'if not, otherwise':

(463)   *mi*   *ejāza*   *mādar=am*   *bi-sīn-im*
        1SG   permission   mother=BP.1PL   SBJV-get.PRS-1SG
        arā_na   *ni-mow*
        if.not   NEG-IND.become.PRS.3SG
        'I shall get my mother's permission, otherwise it's not possible'
        [1:122]

Chapter 4: Word formation

Several mechanisms are used by Harsini speakers to form new words. We have already touched upon the possibility that a lexical item belonging to a specific class undergoes a change of lexical category. Such transpositions include the nominalization of adjectives and the adjectivization of nouns (§3.2), as well as the adverbialization of nouns and adjectives (§3.9). New lexical items are also formed through the affixation and compounding processes described in following paragraphs.

4.1 Derivation

In Harsini, quite a few suffixes are used to derive nouns, adjectives and (less frequently) adverbs. However, only a limited number of these are productive. Some of the most common derivational suffixes are listed below:

-ī generally forms nouns from nouns or adjectives. The derived nouns can either have abstract meaning, or denote concrete entities:

> *döz* 'thief' → *dözī* 'theft'
> *ʕarus* 'bride' → *ʕarusī* 'wedding'
> *xwaš* 'good, happy' → *xwašī* 'happiness'
> *dirīž* 'long' → *dirīžī* 'length'
> *xu(b)* 'good' → *xubī* 'benefit'
> *tawānā* 'powerful, strong' → *tawānāy* 'strength, power, means'

Following names of trade, this suffix forms words designating a function or activity:

> *kwilfat* 'housekeeper, maid' → *kwilfatī* 'housekeeping'

The suffix *-ī* can also attach to complex words, formed through composition or by means of other affixes (e.g. the suffix *-man* below):

> *döwłaman* 'rich, wealthy' → *döwłamanī* 'richness'

A suffix *-ī* is also used to form adjectives of relationship (be it of kind or origin). This type of derivation is extremely productive and the suffix can attach to virtually any noun:

harsīn 'Harsin' → *harsīnī* 'pertaining to Harsin'
maša(d) 'Mashhad' → *mašey* 'pertaining to Mashhad; someone returned from the pilgrimage to Mashhad'

As a variant of the suffix *-īn*, it forms adjectives of material or colour (see below).

-ī(n) forms adjectives of material or colour from nouns. It occurs both with and without the final nasal:

zař 'gold' → *zařī* 'golden'
tałā 'gold' → *tałāʔī* 'golden'
nama(d) 'felt' → *nameyn* 'felt-made'
ču 'wood' → *čuwī(n)* 'wooden'

The derived adjective may have a figurative meaning:

saŋ 'stone' → *sangīn* 'made of stone, heavy'

-in forms adjectives from nouns, adjectives or adverbs:

bān 'top, upper part' → *bānin* 'upper'
čirk 'dirt' → *čirkin* 'dirty'

-a forms derivate nouns with concrete meaning from nouns, adjectives and numerals:

sifīd 'white' → *sifīda xā* 'egg white'
č(ih)el 'forty' → *čil(l)a* 'period of forty days (usually related to mourning or childbirth)'

This suffix can occur together with the suffix *-īn*, as in the following examples:

čuwīn 'wooden' → *čuwīna* 'wooden thing'
nameyn 'felt-made' → *nameyna* 'felt-made thing'
zard 'yellow' → *zardīna xā* 'egg yolk'

Moreover, it can be applied to verbal stems to form action nouns:

xan- 'PRS to laugh' → *xana* 'laughter, smile'

It can follow complex lexemes formed with elements of verbal origin to create concrete words with a highly descriptive value, used as epithets, names of animals, plants, diseases, etc.

In the available material, several suffixes formed with the consonants /l/, /ł/, /k/, /č/ and /j/ attach to nouns or (to a lesser degree) adjectives, forming diminutives, hypocoristic expressions and terms of endearment (especially with proper names). Among the most frequent ones, are:

-ała, -üla, -ik/-ka, -ak, -ča, -čik/-čka, -jik:

> *büčik* 'small' → *büčkała* 'tiny, smaller, younger'
> *mama(d)* 'Mohammad' → *mamüla* hypocoristic for 'Mohammad'
> *sar* 'head' → *sarik, sarka* 'small (animal) head, classifier for small vegetables'
> *pā* 'foot' → *pāčik, pāčka* 'small (animal) foot'
> *pā* 'foot' → *pāča* 'valley'
> *qālī* 'carpet' → *qālīča* 'small carpet, rug'

In many cases, the basic lexeme cannot occur independently from the "diminutive-like" suffix and the resulting complex form, always concrete, possesses hardly any diminutive connotation:

> *činjik* 'core, kernel'
> *malüčik* 'sparrow'
> *tütik* 'puppy'
> *mārmülik* 'lizard'
> *xirtīnik* 'cartilage'
> *tatik* 'pelvis'
> *qomqomak* 'crocodile'
> *žīržīrnak* 'cricket'
> *mamak* 'breast'

Many other derivational suffixes are traceable in the lexicon of Harsini, though most of them are either scarcely productive or analysable as occasional morphological borrowings, which have entered Harsini together with their lexical base:

-gar, -čī (of Turkic origin) form nouns of trade and profession or agent nouns from nouns or verbal stems:

zař 'gold' → *zargar* 'goldsmith'
qāčāq 'smuggling' → *qāčāxčī* 'smuggler'

In addition to these, Fattah (2000: 814) quotes the almost unproductive suffix *-(a)vān* (related to a verbal base 'to protect, guard') forming nouns of profession with the meaning 'guardian of X':

gā 'ox, cow, calf' → *gāvān* 'cattle breeder'
bāq 'garden' → *bāqavān* 'gardener'

-(i)ssān (related to a verbal base 'to place, set') forms nouns commonly indicating the place where the item expressed by the base is located:

bīmārissān 'hospital [lit. place for sick people]'
lakissān 'Lakestān [lit. region inhabited by Laks]'
lořissān 'Lorestān [lit. region inhabited by Lors]'

This suffix occurs in the following names of seasons:

zim(is)sān 'winter'
tāw(is)sān 'summer'

-dā(n) forms nouns of container from nouns:

āɣl 'child' → *āɣldā(n)* 'womb'

-man indicates possession of the item or quality expressed by the base:

döwla(t) 'richness' → *döwlaman* 'rich'

-sān   indicates similarity with the item expressed by the base:

ʕarus 'bride' → *ʕarusān* 'doll [lit. bride-like]'

-wāna, -wānik (related to a verbal base 'to bind, tie') form a limited number of nouns indicating accessories and jewellery:

kilik 'finger' → *kilkawāna* 'ring'
mil 'neck' → *milwānik* 'necklace'

-ar, -ān (the second probably from Persian) form agent and action nouns from the Present stem of verbs. The resulting items generally intervene in the formation of complex lexemes by further suffixation and/or composition:

-*kar* 'doer'
-*dar* 'giver'
-*xwar* 'eater'
-*gīrān* 'taking'
-*banān* 'application, blockage'

-*ānī* forms nouns from nouns:

lif '(member of a) couple, joined, similar' → *lifānī* 'twin'

-*(γ)atī* forms a small number of nouns from nouns:

āzīγatī 'mourning'

-*āna* forms both nouns and adjective-adverbs:

čaq 'snap' → *čaqāna* 'finger snapping'

The first element of the complex adverbial lexeme *šabānaruz* 'night and day' is formed with this suffix.

-*akī* forms adjectives or adverbs from nouns, adjective or adverbs:

šöw 'night'→ *šöwakī* 'at night'

In addition to the forms listed above, other suffixes occur in occasional borrowings and are unproductive in Harsini: e.g. -*ā* forming adjectives as *dānā* 'wise'; -*īya*, of Arabic origin, forming nouns as *höseynīya* 'place for the commemoration of the martyrdom of Imam Hossein'; -*an*, of Arabic origin, forming adverbs as *asłan* 'absolutely'.

Prefixation is less widespread and the number of prefixes involved in lexical derivation is smaller than that of suffixes. In general, derivate words formed through prefixation pertain to the same lexical class of their base. The main derivational prefixes are:

hām- indicates that the shared possession of the quality expressed by the base word (usually a noun):

sā 'shadow' → *hāmsā* 'neighbour [lit. one who shares the (same) shadow]'
zāmā 'groom' → *hāmzāmā* 'brother-in-law (husband of one's wife's sister)'

böwī 'bride' → *hāmböwī* 'sister-in-law (wife of one's husband's brother)'

A Persian-like variant *ham-* of this suffix is attested in words such as *hamsāda, hamsāya* 'neighbour'.

nā- has a 'negative' or 'opposite' sense and forms adjectives expressing privation of the item or quality indicated by the base:

xwaš 'good, happy' → *nāxwaš* 'sick'
řāhat 'comfortable, calm' → *nāřāhat* 'uncomfortable, upset'

The comparable prefix *lā-* (of Arabic origin) occurs in occasional, highly lexicalized loans:

aqał 'least' → *lāaqał* 'at least'

Some complex lexemes have the form of prepositional phrases and consist of a prefixing prepositional element attaching to a nominal base. The most frequent cases involve the prepositions *bī-* 'without' and *bā-* 'with'. This type of complex lexemes could also be analyzed as copulative compounds (§4.2.1):

kār 'work, job' → *bīkār* 'unemployed'
čāra 'solution, remedy' → *bīčāra* 'hopeless, miserable'
xavar 'news' → *bāxavar* 'informed, aware'
huš 'mind, intelligence' → *bāhuš* 'intelligent, smart, clever'

4.2 Reduplication

Other complex lexemes (mostly adjectives and adverbs, but also nouns) are formed through reduplication of a base. These compounds usually convey a nuance of repetition, distribution or intensity. The two repeated elements can follow each other in simple juxtaposition:

tön 'quick, quickly' → *töntön* 'very quickly'
zü/zī 'early' → *zīzī* 'very early'

A subgroup of this compound type is constituted by onomatopoetic words, formed through reduplication of terms indicating sounds and noises:

taktak 'knock'
čiřčiř 'drip'
wāpwāp 'bow-wow'
qwitqwit 'cluck-a-luck'
myowmyow 'meow-meow'

Alternatively, the reduplicated terms can be linked by means of a vocalic morpheme (usually a linking vowel -*a*- or a conjunction =*ö*):

kiz 'burning sensation' → *kizakiz* '(continuous or intense) burning sensation'
qwit 'cackle, cluck' → *qwitöqāt* '(continuous or intense) cackling'

In one attested case the linker is realized as -*e*-, but it is unclear whether this morpheme can be assimilated to the Persian ezāfe =*e*, or should just be considered an occasional variant of the -*a*- morpheme, perhaps determined by the specific phonological context:

dür 'far'→ *düredür* 'afar, far away'

A few reduplicated compounds have the Arabic broken plural of the base as their second term:

řasm 'tradition' → *řasmřosüm* 'customs and traditions'

Sometimes reduplication involves a change in the vowel of the base (most frequently to /ā/) or in its initial consonant (most frequently to /m/), with or without an intervening vowel linker. The reduplicated compounds involving a change to /m/ of the initial consonant often have a generic plural sense (roughly translatable as 'X and the like', 'X and such things' 'X etcetera'):

xitīmitī 'tickle'
tałā, zař 'gold' → *tałāmałā, zařömař* 'gold and the like'
ʕaxd 'marriage contract' → *ʕaxdömaxd* 'marriage contract and the like'
qāčāq 'smuggling' → *qāčāqömāčāq* 'smuggling and the like'
jaŋ 'war' → *jaŋimaŋ* 'fight, turmoil'
kišmiš 'raisin' (?)

Echoic reduplication is very productive. It creates neologisms and plays on words, such as the words *xiftilīxiftān* and *nāzīlīnāzān* attested in the Harsini texts.

Complex lexemes formed by two repeated words conjoined by means of a clitic =*a* (usually interpretable as a directional particle) express a distributive sense:

māła māł 'from house to house'
viłāta viłāt 'from village to village'
šara šar 'from town to town'
sarbāna sarbān 'from roof to roof'
γaka γak 'one by one'

Fattah (2000: 749) quotes cases of preservation of a full preposition *va* between the repeated terms:

žīr 'under(side)' → *žīr va žīr* 'secretly, discreetly'

This observation is confirmed by a single example from our Harsini corpus. Here, however, the use of the preposition *va* might depend on the final -*a* of the repeated term, that would otherwise obscure the presence of a clitic =*a*:

xana va xana 'from smile to smile' [1:99]

4.3 Compounding

In Harsini, as in many other Iranian languages, compounding is the most productive mechanism of lexical innovation. The number of complex lexemes formed through compounding processes is extremely vast and diversified. Compounds can be ideally divided into 'copulative' and 'descriptive'.

4.3.1 Copulative compounds

Copulative compounds consist of two elements (usually nouns or adjectives) joined in coordination, both of which are semantic heads. The elements are often synonyms or complementary and the resulting complex lexeme or 'binomial' usually indicates a unity or a totality. The

most common type of copulative compound consists in a pure and simple juxtaposition of two lexical elements. The attested combinations are:

i. **Noun + Noun** forming nouns or, less frequently, adverbs:

dam 'mouth' + *řü* 'face' → *damřü* 'face'
žin 'wife' + *šü* 'husband' → *žinšü* 'wife and husband, married couple'
dar 'door' + *peykar* 'shape, frame' → *darpeykar* 'whole door, whole house'
šöw 'night' + *so* 'morning' → *šöso* '(early) morning, the next day/morning, tomorrow'
das 'hand, arm' + *pā* 'foot, leg' → *daspā* 'arms and legs, hands and feet' (?)

ii. **Adjective + Adjective** forming adjectives or adverbs:

tak 'single, alone' + *tanyā* 'alone' → *taktanyā* 'all alone'
kam 'little' + *kwitī* 'piecemeal' → *kamkwitī* 'in part, partially'

In the available material, there are no attested cases involving members of verbal origin (i.e. Participles, Infinitives or verbal stems). Sometimes, the two terms (be they nouns or adjective-adverbs) are linked by a conjoining vocalic element (usually the clitic conjunction =*ö*):

fit 'numerous, many' + *fāmīl* 'relatives' → *fitöfāmīl* '(whole) family, relatives'
qāč 'foot, leg' + *qwil* 'leg' → *qāčöqwil* '(whole) leg'

At least in some cases, the presence of the conjunction is optional. The variant forms with and without the linking element alternate freely, without significant differences in meaning:

damřü 'face' ~ *damöřü* 'face'

Other morphemes of prepositional origin can intervene in the formation of a smaller number of complex lexemes, as in the example below:

(*gwił* 'flower' +) *bar* 'in front of, towards' + *aftāw* 'sun'[138] → *(gwił) baraftāw* 'sunflower'

4.3.2 Determinative compounds

Determinative compounds can be classified as 'dependent' or 'descriptive'.

Dependent determinative compounds express a case relationship (usually of genitival type) between the qualified semantic head (a noun, an adjective or a verbal stem) and its qualifier (a noun, an adjective or an adverb). This group includes a large number of kinship and anatomical terms. The qualifier can either precede or follow the qualified element and the two members are hardly ever conjoined by a vocalic linker (e.g. a compounding morpheme -*a*- or a linking vowel -*ā*-). The so-formed complex lexemes can be further modified by derivational affixes (§4.1). The attested combinations are:

i. **Noun (or noun-adverb) + Noun:**

(a) Qualifier + Qualified
šü 'husband' + *birā* 'brother' → *šübirā* 'brother-in-law (husband's brother)'
birā 'brother' + *žin* 'wife' → *birāžin* 'sister-in-law (brother's wife)'
bowa 'father' + *žin* 'wife' → *bowažin* 'stepmother (father's wife)'
hāłu 'maternal uncle' + *žin* 'wife' → *hāłužin* 'aunt (maternal uncle's wife)'
mamu 'paternal uncle' + *žin* 'wife' → *mamužin* 'aunt (paternal uncle's wife)'

A subgroup of this type is constituted by complex lexemes having *gā(h)* 'place' and *xāna* 'house' as their head. These compounds are often described as cases of nominal derivation, with *gā(h)* and *xāna* being analyzed as actual suffixes:

tafrī(h) 'amusement, leisure' + *gā(h)* 'place' → *tafrīgā(h)* 'place of leisure'

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[138] The usual Harsini word for 'sun' is *xwar*. The forms *āftāw*, *aftāw* and variants (cf. Pers. *āftāb*) are nonetheless attested in other SK dialects of the region.

mirda 'dead' + *šur-* present stem of 'to wash' + *xāna* 'house' → *mirdašurxāna* 'mortuary, morgue (where dead bodies are washed before the funeral)'

(b) Qualified + Qualifier
kwiř 'son' + *pādišā* 'king' → *kwiř pādišā* 'prince, king's son'
kaf 'flat surface' + *köwš* 'shoe' → *kaf köwš* 'sole (of shoe)'
kaf 'flat surface' + *das* 'hand' → *kaf das* 'palm'
mič 'wrist' + *das* 'hand' → *mič das* 'wrist'
kwinā 'hole' + *pit* 'nose' → *kwinā pit* 'nostril'
ban 'band, joint' + *kilik* 'finger' → *ban kilik* 'knuckle'
pišt 'back' + *čam* 'eye' → *pišt čam* 'eyelid'
žīr 'under' + *baqał* 'space located between or under the arms' → *žīr baqał* 'armpit'
sar 'head, origin' + *čupī* 'traditional Kurdish dance' → *sarčupī* 'person who leads a row of dancers'
sar 'head, origin' + *āw/āv* 'water' → *sarā* 'spring(head)'

A subgroup of this type is constituted by compounds having *sā* or its less integrated variant *sāhib* 'owner' (cf. Pers. *sāheb*) as their head:

māł 'house' → *sā māł* 'owner of the house, master of the house'
ʕazā 'mourning' → *sāhib ʕazā* 'relative of the deceased in charge of organizing the funeral'

ii. **Noun, Adjective or Adverb + Verbal element** (Present or Past stem, action noun):

šīr 'milk' + *-xwar* agent noun from the verb 'to eat' → *šīrxwar* 'newborn, nursling'
fāta 'opening chapter (Ar. *sūra*) of the Quran' + *-kar* agent noun from the verb 'to do' → *fātakar* 'person who celebrates a funeral'
xana 'henna' + *-banān* action noun from the verb 'to block, tie, apply' → *xanabanān* 'henna-ing ceremony'[139]
ziła 'gallbladder' + *tirik-* present stem of the verb 'to explode, break' → *ziłatirik* 'fear, dread, terror [lit. explosion of the gallbladder]'

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[139] A Persian-like variant *hanābandān* is attested in the material from the DoBeS Archive.

A subgroup of this type is constituted by compound kinship terms having the Past stem *zā-* 'to give birth' as their second element. Some of these have a form *-r* (an old oblique marker attaching to relationship terms)[140] suffixed to the first element of the compound:

> *hāłu* 'maternal uncle' → *hāłuzā* 'cousin (maternal uncle's son or daughter)'
> *āmu* borrowed form for 'paternal uncle' (cf Pers. *ᶜamu*)[141] → *āmuzā* 'cousin' (paternal uncle's son or daughter)'
> *mīmī* '(paternal or maternal) aunt' → *mīmzā* 'cousin (aunt's son or daughter)'
> *pīš* 'before' → *pīšazā* 'son or daughter a man has from a previous marriage'
> *birā* 'brother' → *birārzā* 'nephew (brother's son), niece (brother's daughter)'
> *dit* 'daughter' → *ditarzā* 'grandchild (daughter's son or daughter)'
> *kwiř* 'son' → *kwiřarzā* 'grandchild (son's son or daughter)'

The (borrowed) form *nöwzā(d)* 'newborn' can also be added to the above list. The forms built with an agent noun can be followed by the suffix *-a*, forming concrete nouns (§4.1):

> *qwitqwit* 'cackle, cluck' + *-kar* agent noun from the verb 'to do' + *-a* → *qwitqwitkara* 'cackling thing, Cackle-cackle'
> *māł* 'house' + *hāłu* 'uncle' + *nīšān* 'show, display' + *-dar* agent noun from the verb 'to give' + *-a* → *(māł)hāłunīšāndara* 'ladybird [lit. the one who shows the uncle('s house)]'

Some complex forms built with elements of verbal origin are further modified by the derivational suffix *-ī*:

> *das* 'hand' + *-gīrān* 'taking' + *-ī* → *dasgīrānī* 'engagement'
> *nām* 'name' + *zad-* (Pers.) present stem of the verb 'to hit, strike' + *-ī* → *nāmzadī* 'engagement'

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[140] A comparable morpheme, labelled "Kinship-*r*" in Paul (2009: 548), is also present in Dimli/Zazaki (see Paul 1998b: 171) and in Gorani varieties of Kermānshāh Province (see Mahmoudveysi & Bailey 2013: 23).

[141] The usual Harsini term for 'paternal uncle' is *mamu*.

In descriptive compounds, the head noun is accompanied by a noun in apposition or a qualifying adjective. The two elements can either be linked through the compound marker *-a-* or not. Most descriptive determinative compounds are nouns, but a few complex adjectives with possessive meaning also fit in this category. The qualifier can either precede or follow the qualified noun, with or without a compounding morpheme *-a-*. The attested combinations are:

i. **Noun + Noun:**

(a) Qualifier + Qualified
das 'hand' + *birā* 'brother' → *dasabirā* 'half-brother, best friend'
māŋ 'moon' + *šŏw* 'night' → *māŋašŏw* 'moonlight night'

(b) Qualifier + Qualified
kala 'head' + *šer* 'lion' → *kałašer* 'rooster [lit. lion-head]'

ii. **Noun + Adjective:**

(a) Qualifier + Qualified
dā 'mother' + *kałiŋ* 'big' → *dā kałiŋ* 'grandmother'
bowa 'father' + *kałiŋ* 'big' → *bowa kałiŋ* 'grandfather'
In the following instance, a suffix *-a* is apparently attached to the end of the compound:
zuwān 'tongue' + *gwijar* 'small, little' + *-a* → *zuwān gwij(i)ra* 'uvula [lit. small tongue]'

(b) Qualified + Qualifier
kal 'old, ruined' + *āsyāw* 'mill' → *kalāsyāw* 'old mill'
bīva 'widowed' + *žin* 'woman' → *bīvažin* 'widow'
pīr 'old' + *mard* 'man' → *pīramard* 'old man'
pīr 'old' + *žin* 'woman' → *pīražin* 'old woman, old lady'
kam 'bit, little' + *das* 'hand' → *kamdas* 'poor'
xwaš 'good, happy' + *hāł* 'state' → *xwiš(h)āł* 'happy'
bad 'bad' + *baxt* 'luck' → *badbaxt* 'poor, miserable'
řīš 'beard' + *čarmī* 'white' → *řičarmī* 'old man'
lam 'belly, stomach' + *piř* 'full' → *lampiř* 'pregnant'

Part III

Chapter 5: Texts in transcription and translation

5.1 Overview

This section contains a selected Harsini textual corpus, on which the grammatical description in Part II is mostly based. Each text has been given a title, which was either provided by the narrator at the moment of recording, or chosen arbitrarily on the basis of the narrative's content. A synopsis of the seven texts contained in this chapter is given below:

Table 15: Synopsis of the Harsini texts

Text	Speaker	Sex	Age	Genre	min:sec
1. *Nameyna* (The felt-made girl)	M.G./ S.S.	F/ F	50/ 62	Tale of magic (version 1)	10:00
2. *Čuwīna* (The wooden girl)	F.P.	F	46	Tale of magic (version 2)	10:11
3. *Šü kačał* (The bald groom)	S.S.	F	62	Tale of magic	04:45
4. *Mā(h) pīšānī* (Moon-forehead)	S.S.	F	62	Tale of magic	09:30
5. *Mardi xīyāłpardāz* (The dreaming man)	M.J.	M	50	Anecdote/joke	04:26
6. *Žin līva* (The crazy wife)	M.J.	M	50	Anecdote/joke	14:17
7. *Mīmī nařadö* (The demonic aunt)	M.G.	F	50	Tale of magic	05:44
				Total	58:53

The arrangement of the seven texts included in this chapter follows a standardised format. Each of them is preceded by a few introductory paragraphs containing relevant information on the narrator and the recording situation. The introduction is followed by a summary of the narrative's content, containing also basic information on the folktale's typology according to Marzolph (1984) and Uther (2004).[142]

The texts in transcription and translation have been divided into numbered paragraphs or annotation units, structured as follows:

[1:12] S.S.   *kwirdī harsīnī!*   Harsini Kurdish!   (00:20)

The segmentation was mainly based on semantic cues and speech pauses. Each unit is identified by two numbers in square brackets on the left side, respectively indicating the text number and the paragraph number: e.g. [1:12]. Only in Text 1, where more than one consultant intervenes in the narration, the speaker's initials have been indicated for each utterance: e.g. S.S. Every annotation has a univocal correspondence with a section of the audio file, indicated by a reference to the beginning time expressed in minutes and seconds: e.g. (00:20).

Transcription conventions are summarized in Table 1 at the beginning of this work. The adopted representation is broadly phonemic, with some instances of phonetic rendering, which have been signalled and motivated in the sections on Harsini phonetics and phonology (Chapter 2). Unresolved problems concerning certain sounds might have caused the persistence of incongruities, which will hopefully be clarified and amended by future research.

I have tried to represent speech pauses, errors, fragments and hesitations as accurately as possible, in order to give an idea of the complex style of the elocution. For this purpose, the conventional symbols in Table 16 have been used.

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[142] Marzolph's classification is ultimately based on the Aarne & Thompson's (1961) index of international folktales (usually abbreviated as AT or ArTh), which attributes an alpha-numeric code to folklore motifs and tale types. Uther (2004, abbreviated as ATU) is a revised and updated version of AT.

Table 16: Symbols used in transcriptions and translations

{ }	Curly brackets include not-analyzed language material, usually representing instances of code-switching to Persian or utterances pronounced by non-native speakers, both in transcription and in translation. These do not include integrated loans or occasional lexical borrowings.
{xxx}	The symbol 'xxx' included in curly brackets substitutes linguistic strings that are not clear in sense or form, both in transcription and in translation.
{? }	Uncertain passages, whose transcription or interpretation is provisional, are included in curly brackets and preceded by a question mark.
{# }	Possible speech errors, hesitations and speech fragments are preceded by an asterisk and included in curly brackets, both in transcription and in translation.
[...]	Three dots in square brackets might indicate a silence, an intentional omission or an interruption in discourse. Whenever present, these phenomena are signalled by the same symbol in translation.
[ ]	Square brackets including language material are used for several reasons. In transcription, they occur whenever the speaker addresses the listener directly, uttering sentences that have little or nothing to do with the narrative plot. In translation, they contain clarifications, preceded by the abbreviation 'i.e.' in the case of unspecified referents, or by 'lit.' in the case of necessary literal rephrasing, explaining idioms or other unusual forms in English.
( )	Parentheses are used to enclose missing language material or unpronounced parts of words in transcription. In translation, they identify the supplemental linguistic material added to the English rendering in order to make the translation comprehensible.

The transcription of Harsini texts is paralleled by a free English translation. In the English version, the primary intent was to preserve a clear correspondence between word and meaning. Punctuation largely follows the standards of written English. In order to help the reader identify correspondences between the Harsini transcription and the English translation, punctuation has also been added to the transcribed text. The punctuation marks in transcription and translation correspond for the most part, but occasional differences might be observed. Further remarks on form or content are contained in footnotes.

Text 1: *Nameyna* (The felt-made girl)

Text 1 has been recorded in Harsin on the 10th of January 2014 (20th of Dey 1392). The main consultant (M. G.) was approximately fifty years old at the time of recording. She is native of the rural village of Parive, but has lived in the city of Harsin since her early marriage. She has not received elementary schooling. The traditional folktale she narrates has been recorded during a session held in the private house of her female neighbour (S. S.), who is also the narrator of Text 3 and Text 4. As the secondary speaker of this text, S. S. intervenes sixteen times, interrupting M. G.'s monologue and uttering brief sentences, either in Harsini or in Persian, to ask the main speaker to clarify specific passages or comment on the general development of the plot. A third speaker utters only one sentence in Persian at the beginning of the recording.

Summary: this folk narrative is representative of a genre commonly labelled as *Tale of Magic* or *Wonder Tale*. The complex schema of this narrative combines Marzolph's (1984) types *510B Cinderella*[143] and 706 *Defamation: Mother allegedly kills her own children*[144]. The second part of the narrative is akin to the version in Eshkevari (1352/1974: 140-143), as summarised in Marzolph (1984: 134).

A man and his wife exchange the promise that, if one of them would die, the other would be allowed to marry only a person fitting the deceased spouse's shoe. The wife eventually dies, and the man starts looking for a woman to marry. Yet, after a long quest, he cannot find anybody whose foot is the right size. In despair, he goes home, where he had left his daughter. As the girl tries the shoes on, her father realizes he should marry her (*510B I b/706 I a). The girl escapes to avoid incest (*510B I a/706 I): she asks a feltmaker to make a tunic under which she may hide (*510B II a), substitutes herself with a statue at the wedding, and runs away from home. During the night, she sleeps on the crown of a tree, nearby a spring. The next morning, a prince passes by and brings her to

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[143] Cf. ATU 510B *Peau d'Asne* (previously *The Dress of Gold, of Silver and of Stars* [*Cap 'o Rushes*]).

[144] Cf. ATU 706C *The Father who Wanted to Marry His Daughter* (previously *Lecherous Father as Queen Persecutor*).

the royal palace. The girl, still in disguise, becomes his maidservant (*510B II b). On the occasion of a wedding, the girl leaves the palace in secret and shows herself to the boy without the felt tunic. After dancing with the beautiful girl, the prince falls in love (*510B II c) and the two exchange their rings. Before the end of the ceremony, the girl wears the felt tunic, goes back to the palace and sits combing wool. The prince decides to go in search of the mysterious girl and asks the maidservants to prepare some provisions. The girl hides the ring the prince had given her at the wedding into one of the fritters and places it at the bottom of his saddlebag. After a long quest, the prince eats the last fritter and finding the ring in it (*510B III a) he understands that the girl must be among his maidservants. Back to the palace, he asks the girl to bring him food and compels her to reveal her true identity (*510B III b). They get married (*510B IV/706 III a) and the girl gives birth to twins (706 III b). Meanwhile, the girl's father keeps looking for her. When he finds out that the girl has become the wife of a prince, he goes to the palace at night, slaughters the children, and slips the bloody knife among the girl's hair locks (706 III c). When the prince wakes up, he blames the girl for murdering the children and chases her away. Carrying the children's bodies (706 III e), she arrives at the foot of a tree where she meets three magic birds. The birds raise the children from death (706 IV a) on the condition that the woman becomes a sweeper at the Imam Rezā shrine. She goes to Mashhad, where the children grow up and become Quran readers. After some time, both the prince and the father go on a pilgrimage to Mashhad, where they meet the two boys. Feeling sympathy for them, both men ask to visit their mother (706 V a). The woman invites them for dinner. The meal becomes the occasion for the final revelation. The prince is persuaded of the woman's innocence (706 V b) and the two are reconciled (706 V c). As a punishment, the prince orders the girl's father to be burned alive (706 V d).

Transcription and Translation:

	Harsini	English	
[1:1] M.G.	*dāstān badbaxtī wižim bušim, mow?*	I shall tell the story of my own misfortune, is it possible?	(00:00)
[1:2] A.B.	{Pers. *čerā nemīše? har če mīxāhad dele tangat, begu*}.	{Why wouldn't it be possible? Tell whatever your gloomy heart wants}.	(00:02)
[1:3] 8S.S.	*biču, biču, tö* {xxx} *čāγe bār.*	Go, go, you {xxx} bring a tea.	(00:08)
[1:4] S.S.	{Pers. *ma(n) kwirdī bāš harf mīzanam baʕzī mowqāt*}.	{Sometimes I speak Kurdish with her}.	(00:11)
[1:5] M.G.	*birā,*[145] *hin dī,* {xxx} *aře bušim.*	My friend, well then, I would tell her {xxx}.	(00:13)
[1:6] S.S.	*xu,*	fine,	(00:14)
[1:7] S.S.	*xu, buš aře.*	fine, tell her.	(00:15)
[1:8] M.G.	*birā γa* [...]	My friend, this [...]	(00:16)
[1:9] M.G.	{xxx} *bi zuwān wižim, dī* [...]	{xxx} in my own language, then [...]	(00:17)
[1:10] S.S.	*a! kwirdī,*	Yes! Kurdish,	(00:19)
[1:11] M.G.	*a!*	Yes!	(00:19)
[1:12] S.S.	*kwirdī harsīnī!*	Harsini Kurdish!	(00:20)
[1:13] M.G.	*γa žinīk-ö pγāγ*	This, a woman and a man	(00:20)

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[145] The narrator uses this term to address the speaker in a friendly way. It literally means 'brother', but the term can be used as term of affection regardless of the addressee's sex (only women were attending this particular recording session).

[1:14] M.G.	*žinšüan.*	are wife and husband.	(00:23)
[1:15] M.G.	{# *šüa*} *muše: «ar tö bimirī, ī köwšalta andāza pā har ke bu, mi ava bās* [...] *mi šüa makama binī», žina muše.*	{# The husband} says: «If you die, whoever's foot will be the size of these shoes of yours, that one I will have to [...] I will marry him», the woman says.	(00:24)
[1:16] M.G.	*baʕdan pyākeyša muše: «minīž köwšila tö andāza pā har ke bu, mi* [...] *ava šü bikea ma».*	Then, also the husband says: «Me too, the one whose foot will be the size of these shoes of yours I [...] She will marry me».	(00:32)
[1:17] M.G.	*pyāka köwšila mare viłāta viłāt, šara šara magīrdine,*	The man carries the shoes from region to region, he brings them around from town to town (but)	(00:37)
[1:18] M.G.	*hüč kas nīya šü bikea binī.*	there is no one that could marry him.	(00:42)
[1:19] M.G.	*muše: «xwidā! ča bikam?».*	He says: «God, what shall I do?».	(00:44)
[1:20] M.G.	*tīr bar ġazā!*[146] *ditīka māł dirin.*	By chance, they have a daughter at home.	(00:45)
[1:21] M.G.	*ditīa māł dirin, mārea māł, dit köwšila makea pā* [...]	They have a daughter at home, he brings (the shoes) home, the daughter puts the shoes on [...]	(00:48)
[1:22] S.S.	*dit wižī?*	His own daughter?	(00:52)

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[146] This expression of surprise may be compared to Pers. *dast bar qażā* 'by chance, accidentally, it happens that...' (Lazard 1990: 319).

[1:23] M.G.	*a! dit wižī, köwšila makea var.*	Yes, his own daughter, she wears the shoes. (00:52)
[1:24] M.G.	*muše: «tö bāsa šü bikeya ma», bowa mušea dit.*	He says: «You have to marry me», the father says to the daughter. (00:53)
[1:25] M.G.	*γöwš: «aγ xwidā! ča bikam, čü bikam?».*	Then she (says): «Oh God! What shall I do? How can I do (that)?». (00:58)
[1:26] S.S.	{Pers. *āfarīn maryam, xeγlī xub*}.	{Well done Maryam, very good}. (01:00)
[1:27] M.G.	*a! γöwša valā,*	Yes! And she, well, (01:01)
[1:28] M.G.	*dita maču, ye man*[147] *xwirī, masałan, mea mama xān, žīr maččit.*	the girl goes (and) gives a *man* of wool, for example, to Mohammad Khān, down the mosque. (01:03)
[1:29] M.G.	*muše: «γa ařām bika nameγnī, faqat γe čame dīγār bu».*	She says: «Make this into a (piece of) felt for me, (so that) just one eye would be visible». (01:08)
[1:30] M.G.	*valā, mare makete name- ö šöw mijassame māre manea jā wižī,*	Well, she brings it, makes it into a felt and, at night, she takes a statue and puts it in her own place, (01:12)
[1:31] M.G.	{? *lā sā ye kuła*[148] *qadīm*} *wižmān [...] mea milīarā.*	{? under the shade of an old canopy} (like) ours (01:19)

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[147] The word *man* refers to a measure for dry goods, roughly corresponding to three kilos.
[148] This passage is unclear, but it seems to contain the word *kuła* 'canopy, hut, sunshade'. The word *kula* is reported in Kiyāni Kulivand (1390/2011: 933) with the meaning 'summer sunshade built with branches and leaves of trees and plants'. Edmonds (1922: 340, 2010: 186, 332) quotes the *kula* or *kūlā* as a bower of branches or a hut of boughs in connection to Lak nomads. Demant-Mortensen (1993: 85-86) provides a detailed description of the object as 'a hut with a roof of leafy branches, supported by twelve or sixteen forked posts arranged in parallel rows, and with walls and sometimes divisions – from the *siah chador* [i.e. black tent] – along three or four sides'. Note, however, the semantics of Balochi *killa* 'tent for a

[...] she places (that) on it [i.e. the statue].

[1:32] S.S.	*mea mil ʕarusī, masan.*	She places it on his bride, for instance.	(01:22)
[1:33] M.G.	*a! mea mil ʕarusī. ʕarus bā ī šüa, bā ī [...] bowase, iska.*	Yes! She places it on his bride. The bride with this groom, with this [...] he is her father, then.	(01:23)
[1:34] S.S.	*bowase.*	He is her father.	(01:26)
[1:35] M.G.	*bowase.*	He is her father.	(01:27)
[1:36] M.G.	*ɣa, dita maču, nameɣna makea var, tā bān pā, ye čame dīɣāra, řüa šar-ö [...] pišta šar-ö řüa bīawāna maču.*	So, the girl goes, she puts the felt on, up to the feet, one eye is visible, heading towards the city and [...] (turning her) back on the city and heading towards the plain, she goes.	(01:28)
[1:37] M.G.	*maču, maču, maču tā xwidā {# ki} xwidā dārī bike[149] maču.*	She goes and goes and goes until the end of the world, she goes.	(01:38)
[1:38] M.G.	*nām ye dögalān dārī ka šöwanīa māɣ, mačua nām dāra,*	Inside the crotch of a tree, when the night falls, she goes into (the crown of) the tree,	(01:42)
[1:39] M.G.	*mačua nām dāra.*	she goes into (the crown of) the tree.	(01:47)
[1:40] M.G.	*šöwa maxafe.*	She sleeps (there) for the night.	(01:48)

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newly-wedded couple, in which they stay for 3 days', *killagara* 'veil, bridal curtain', besides *kul(l)* hut.

[149] This expression seems to equate Pers. *tā xodā xodā ast* or *tā xodā xodā'i mikonad*, translated by Lazard (1990: 156) as 'fam. jusqu'à la fin du monde [until the end of the world]'. Perhaps compare also *xodā xodā dāštan (kardan)* 'To take refuge with God' in Steingass (1963: 448), although this expression seems to be used mainly to ask for God's mercy/help.

[1:41] M.G.	*maxafe. šoso kwiř pādišā māy ki čirāwā āw de.*	She sleeps. The next morning, the king's son comes to give water to the horse.	(01:49)
[1:42] M.G.	*muše: «xwidā!*	He says: «Oh God!	(01:53)
[1:43] M.G.	*har čī make, čirāwka siłma make!*[150] *sā ha nām mil āwa».*	Whatever he does, the horse gets scared! There is a shadow on the water surface».	(01:55)
[1:44] M.G.	*muše: «birā, jinī,*[151]*parī,*[152] *ādimīzādī? bāa xwor,*	He says: «My friend, are you a sprite, a fairy, a human being? Come down,	(01:58)
[1:45] M.G.	*tā īma [...] ī čirāwā āw bixwe».*	so that we [...] this horse may drink water».	(01:59)
[1:46] M.G.	*öwš muše: «valā, na jinam, na āyimīzāykam».*	She says: «By God, I'm neither a sprite, nor a human being».	(02:05)
[1:47] M.G.	*māya xwor,*	She comes down,	(02:08)
[1:48] M.G.	*māya xwor, āw [...] čirāwāl āwa maxwan-ö marete ařā māł.*	she comes down, the water [...] the horses drink water and he brings her home.	(02:09)
[1:49] M.G.	*marete ařā māł, dāya muše: «kwiřa, ya čīa wira e nameyna alājüa āwirdīa?».*	He brings her home, his mother says: «O son, why have you brought	(02:13)

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[150] The word *siłm*, reported as *silm* in Kiyāni Kulivand (1390/2011:750), means 'fear and dread along with circumspection in animals; hesitation and doubt along with caution. To be cautious in any action. To fear and flinch when seeing someone or something. To be afraid while standing still'.

[151] *jinn*s (from Ar. *jinnī* pl. *jinn*) are supernatural creatures, either evil or benevolent, but capable of interacting physically with humans and objects in this world.

[152] Already known to old Iranian mythology as a female demonic being or (evil) sorceress, the Pari (Pers. *pari*) progressively lost her negative attributes, becoming the prototype of a benign, fairy-like creature in later Iranian traditions.

		this weird piece of felt from there?».	
[1:50] M.G.	*öwša muše: «ar bül bin kānig*[153] *ařta mārer, dā, č(a) (h)āt arine? kārī ařta make». muše: «ʕeyb nerī».*	He says: «If he cleans out the ash from the bottom of the fireplace for you, mother, what's the problem? He is going to do some housework for you». She says: «That's fine».	(02:17)
[1:51] M.G.	*γa [...]*	This [...]	(02:23)
[1:52] M.G.	*dī dit har nameyna hā māł-ö ařγān kārībār ī čīa make, tā zamānī daŋ hina makana ʕarusī.*	then, the girl made of felt stays at the house and does the housework and such things for them, until they invite what's-his-name to a wedding.	(02:26)
[1:53] M.G.	*dang šüa makana ʕarusī. masałan, va harsīn bičīt ařā parīva.*	They invite the husband to a wedding. For instance, (as if) you would go from Harsin to Parive.	(02:35)
[1:54] M.G.	*mač" ařā parīva.*	He goes to Parive.	(02:39)
[1:55] M.G.	*γöwša [...] xwidā nīšt, ī dita diris kirdīa!*[154]	Then he [...] God sat down and created this girl (with great care)!	(02:41)

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[153] The word *kānig*, reported as *konik* in Kiyāni Kulivand (1390/2011: 921), refers to a 'pit or fire-container on which the *sāj* [i.e. round and convex piece of metal used to bake bread] is placed. Combustible material that accumulates after burning. The act of taking it out is called *konik*'. The same word in ʕAskari ʕĀlam (1384/2005: 189) is glossed as 'a piece of wood placed under the *sāj* for baking bread'. Note that the connection of the main character with the ashes of the fireplace equates this story with more popular 'Cinderella' tales.

[154] This metaphor is used to underline the uncommon beauty of the girl.

[1:56] M.G.	*mačū, boweyšī hałqe aře sanīa, {# jür} nāmzadī.*	She goes, her father has bought a ring for her, {# like} an engagement.	(02:44)
[1:57] S.S	*āγ badbaxt!*	Oh, poor (girl)!	
[1:58] M.G.	*yŏwša mačū. valā, nameyna manīa žīr kwičikī, mačua nām, čü ʕarusī xās řaxsa make, das kwiřeyša magirī, hałqa kilik wižī makea kilik kwiřa.*	She goes, too. Well, she puts the piece of felt under a rock, she goes inside, she dances properly like (they do at) weddings, she also takes the boy's hand (and) slips the ring from her own finger on to the boy's finger.	(02:54)
[1:59] M.G.	*{? čuxiłea}[155] mārīar, mear deyšt.*	She takes {? her little (felt) cloak} out and goes away.	(02:58)
[1:60] S.S.	*če ziriŋī kirdīa, ava!*	What a clever trick she has made!	(03:01)
[1:61] M.G.	*a! mear deyšt, mear deyšt, māγ, nameyna makea kuł [...] a, mān, dāke var až ava piř gwinī xwirīa mea bine muše: «bās beya das*	Yes! She goes away, she goes away, she comes, she puts the piece of felt on her shoulders [...] oh, it remained (to say that),	(03:08)

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[155] Probably a diminutive form of the word *čux(ā)*, reported as *chuwex* or *chuoxα* in Kiyāni Kulivand (1390/2011: 451) and described as 'a gown or mantle worn by priests'. In ʕAskari ʕĀlam (1384/2005: 90), the word is defined as 'a particular tunic worn by distinguished people, a gown'. An idea of the form and appearance of this item of clothing can be drawn from four pictures of cloaks (named *cura, cuga* or *cugha*) in Demant-Mortensen (1993: 317-398). According to Ingham (2005: 175), "a prestigious item is the *čōxah* or *jūxah* which is a jacket of varying length often highly decorated, bearing the same name as its material *jūx* 'broad-cloth', which has also a secondary development *mjawwax* 'brocaded' [...]. This item would seem to have been introduced from the north perhaps in Turkish times. A similar item called *cōxa* is universally worn as an item of national dress in the Caucasus. This is an outer garment, like an extended jacket with long sleeves in black with cartridge cases on the breast. The word *cōxa* has no meaning in the Caucasian languages but it denotes 'heavy felt' in Turkish (T. *čuha*). A dress of a similar type to the *cōxa* is also worn in India known there as *cōġān*".

	ava, kwilī {? bīa šānava}».	before that, his mother gives him a sack full of wool (and) says: «You have to give it to her and all of it {? has to be combed}».
[1:62] S.S.	*xu.*	Fine. (03:12)
[1:63] M.G.	*yöwša zü māγ, duwāra nameγna makeγa kuł-ö dara mačua nām-ö manīšīa hin šāna kirdin. kwiřa māγ, diłea matape. muše: «mi har a kasa meγtim, mi har ava meγtim». mačina ʕarusī, daŋγāna makan.*	Then, she comes back early, she wears the piece of felt again, she enters the house and she sits down, what-do you-call-it, combing. The boy arrives, his heart beats. He says: «I want only that person, I want only that one». They go to the wedding, they invite them. (03:26)
[1:64] S.S.	*mazānim, mušin: [...]*	I know, they say: [...] (03:27)
[1:65] M.G.	*«xwidā ča bikeγm? ava hā ku?».*	«God, what shall we do? Where is she?». (03:28)
[1:66] M.G.	*muše: «hin ařām bikan, birsāq[156] ařām bāran, dö huř[157] diris kan tā mi*	(The prince) says: «Do (this) thing for me, bring me fritters, (03:30)

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[156] The word *birsāq* or *bežī* refers to a traditional dessert, usually cooked during the New Year's holidays or on the occasion of weddings. It is a type of fritter, oblong in shape, prepared with flour, sugar, animal fat (typical of the Kermānshāh region), cumin and turmeric (see Hamze'i, 1391/2012: 219-220). Izadpanāh (1391/2012: 12) defines the word *bersāq* as 'a particular type of bread, whose dough is prepared with wheat flour, milk and cumin, made into pieces and fried in some kind of fat. In the past, this bread was brought as provisions during long travels with quadrupeds'. Kiyāni Kulivand (1390/2011: 144) defines the word *bersaq* as 'a crispbread prepared with flour, egg, milk and sugar, fried in a local animal fat (*dān*) for long travels, because it goes bad late and is very energizing'.

[157] According to Kiyāni Kulivand (1390/2011: 476), the word *huř* refers to 'a big saddlebag (Pers. *xorjīn*), a sack of woven or plaited wool, having two wings or two horizontal pockets,

	bičim, miney dita bikam».	prepare two saddlebags so that I may go and look for the girl».
[1:67] M.G.	*nöwkarala māžea šun-ö dö gila huř birsāq [...] γöwš hara muše: «ay, aytān xwidā! dā keywānu, tīkałe be! aytān xwidā!».*	He sends the servants and two saddlebags of fritters [...] (The felt-made girl) keeps saying: «Oh, oh, for God's sake! Old lady, give (me) a small piece (of it)! For God's sake!».	(03:39)
[1:68] M.G.	*kamī xamīra binīa masīnī. kilkawāna mačin, manīa nāme. möwršine, manīa tu dałqe, māžea bin xwirjīn.*	She gets a bit of dough from her. She goes and puts the ring into it. She fries it, puts it in a packet (and) throws it to the bottom of the saddlebag.	(03:48)
[1:69] S.S.	*har ařā a sā māła, bigir.*	You would say it is just for the master of the house.	(03:54)
[1:70] M.G.	*anü ča, har dita nameyna!*	Just so, exactly the felt-made girl!	(03:56)
[1:71] M.G.	*γöwša mačin, dinγā magīrdin, dit hā ku? čīā ku? dāγšīa muše: «řuła, ya parī bīa, ya jinī bīa. {# dā} hā ku? dit hā kura? līva, ku bīta?»*	Then they go, they travel all over the world, where is the girl? Where has she gone? His mother, too, says: «My dear, this one was a fairy, she was a sprite. Where is {# the mother}? Where is the	(03:58)

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used to tie a load to the back of quadrupeds'. ᶜAskari ᶜĀlam (1384/2005: 96) defines the word *hurr* as 'a big saddlebag of woven wool for the transportation and preservation of agricultural products'. In Izadpanāh (1391/2012: 47), the word *hur/xur* has the meaning of 'a tool of woven wool, having two wings and used to transport wheat and the like'. An idea of the shape of these items of harness can be drawn from the pictures of saddlebags (*hurdj/hurdg/hurdjin/hurjak* and *hur/xorc*) in Demant-Mortensen (1993: 165-183).

		girl? Crazy (girl), where have you been?»	
[1:72] M.G.	*muše: «ʕeɣ(b) nerī, mi bičim».*	He says: «It doesn't matter, I shall go».	(04:10)
[1:73] M.G.	*valā, maču, magīrdī, baʕdar māŋhā, bīs šöw, ye mā(h), māya dimā [...] hin mān dī [...] xu hin, tamāma mow āzāqa.*	Well, he goes, he goes around, after (several) months, twenty nights, one month, he comes back (and) [...] well, it remained (to say) [...] well then, the provisions finish.	(04:11)
[1:74] M.G.	*āzāqa tamāma mow, dasa makea mil ī pirīzī hā bin xwirjīna.*	The provisions finish, he gets his hands on this bundle, which is inside the saddlebag.	(04:21)
[1:75] M.G.	*māretere, manete žīrī, a [...] qarč! kilkawāna kazāya!*	He takes it [i.e. the fritter] out, puts it under (his teeth), yes [...] Crunch! It's the aforesaid ring!	(04:24)
[1:76] M.G.	*qarčea māɣ, kilkawānī ʕavazbadała make. hina wižīa me, hina öw(=a māre), a.*	A crunch-sound comes out, he exchanges his ring, he gives his own (ring away and takes) hers, yes.	(04:29)
[1:77] S.S.	*ārī, ārī [...]*	Yes, yes [...]	(04:31)
[1:78] M.G.	*{# mā(re)} [...] māre muše: «a ki hā bin māł wižima», a dił wižīa muše, «bičīm ařya ī hałqa».*	{# He tak(es)} [...] He takes (hers and) says: «She's the one who's in my own house», he says to himself, «We shall go back (in search of) this ring».	(04:34)

[1:79] M.G.	*valā, mān, mān ařγa, mān ařγa, mušea dāγ, muše: «nāxwašim, āš řište ařām bika».*	Well, they come, they come back, they come back, he says to his mother, he says: «I'm sick, prepare a noodle soup for me».	(04:39)
[1:80] M.G.	*öwša muše: «beya nameyna, bāre». muše: «mājirā řišit bigire!*[158] *nameyna čü diłta makīše?». muše: «bāša».*	He also says: «Give it to the felt to carry». She says: «May something (bad) happen to you! How could you want the felt (to carry it)?». She says: «Fine».	(04:42)
[1:81] S.S.	*namīne yaʕnī namad kirdīasa sarī?*	Does 'Namine' mean that she has put (a piece of) felt on her head?	(04:52)
[1:82] M.G.	*anü ča, hu! tā bān pā [...]*	Oh yes! Up to the feet [...]	(04:53)
[1:83] S.S.	*šekle maʕlüm now [...] ārī.*	(So that) her shape would not be evident [...] yes.	(04:55)
[1:84] M.G.	*a, maʕlüm now ča hā žīrī!*	Yes, (so that) it would not be clear what is under it!	(04:55)
[1:85] M.G.	*γa mārī [...] muše: «āš řišta bika bea nameyna ařām bārī».*	This one brings [...] he says: «Prepare the noodle soup and give it to the felt (so that) he may bring it to me».	(04:59)
[1:86] M.G.	*öwša muše: «kwiřa! nameyna čü, āxir? mājirā řišit bigire! čü*	She says: «O son! How (comes) the felt, then? May something (bad)	(05:07)

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[158] The verb *řiš girtin* is reported as *reish gerten* in Kiyāni Kulivand (1390/2011: 653), meaning 'a misadventure or a trouble involving or happening to someone'. The expression can be compared also with Pers. *řiš-e kasī be dast āvordan* meaning 'to have someone in one's control, to dominate'.

	diłta makīše?», muše: «va tö ča?».	happen to you! How could you want (this)?», He says: «What (has it to do) with you?».
[1:87] M.G.	*mea bine, marea nām dara, dara qofła make.*	She [i.e. the prince's mother] gives it [i.e. food] to her, she [i.e. the girl] carries it inside the room [lit. door] and he [i.e. the prince] locks the door. (05:10)
[1:88] M.G.	*hina [...] čaqua māžea nameyna, möünī, hurī*[159] *kata deyšt va žīr nama. har diłyāna matape.*	He throws a thingy [...] a knife at the felt-made girl (and) sees (that) a houri came out [lit. fell out] from under the felt. Their hearts beat wildly. (05:13)
[1:89] S.S.	*ham dit, ham kwiř.*	Both the girl, and the boy. (05:21)
[1:90] M.G.	*a, ɣöwša māɣ, muše: «gīsit böwřire,*[160] *bünim ča dī va e kwiřma kird! ey xwidā xafate be! e kwiřma č(a) arde hāt?». vaxtī mačū [...]*	Yes, she [i.e. the mother] arrives, too, (and) says: «May your braids be cut off! Let me see what he [i.e. the felt] did to this son of mine, then! Oh, may God despise him [i.e. the felt]! What happened to my son?». When she goes [...] (05:21)

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[159] According to Islamic traditions, the houris (from Ar. *ḥaurāʾ* pl. *ḥūr*, or *ḥūriyya* pl. *ḥūriyyāt*) are the heavenly virgins whose company will be granted to male Muslim believers in the afterlife.

[160] This idiomatic expression, lit. 'may your braids be cut off', refers to the women's custom of cutting their hair as public expression of mourning for the death of a beloved person. It is used here as an exclamation of rage or surprise. Cf. *geis* in Kiyāni Kulivand (1390/2011: 1014).

[1:91] M.G.	*vaxtī maču, möünī* *hardik katina,*[161] *hurīka* *žīr ī nama bīsa.*	when she goes, she sees that both of them have fallen (to the ground), a houri was (hidden) under that felt.	(05:31)
[1:92] M.G.	*māretγāna wižγān, muše:* *«γa čīa? γa fiłāna?». öwš* *dī daŋ nimake.*	She wakes them up (and) says: «What is this? Is this such-and- such?». Then, she doesn't speak anymore.	(05:37)
[1:93] M.G.	*haft sāz-ö haft řuž sür* *ařea mane,*	She prepares seven musical instruments and seven days of wedding for him,	(05:43)
[1:94] M.G.	{# *ařā dita*} [...] *sūrīa* *make ařā kwiřa, make* *ařā kwiřa.*	{# for the girl} [...] she prepares a wedding for the boy, she does it for the boy.	(05:45)
[1:95] M.G.	*čan midatī makatīa nām,* *xwidā jiftī kwiřa mea* *bine, doqolu.*	Some time passes, God gives her a couple of sons, twins.	(05:50)
[1:96] M.G.	*xwidā jiftea mea bine,* *bowa* {# *ku bi*} [...] *ku* {? *bičīte*}*? bowa makatea* *mineye.*	God gives her a couple (of sons), (but) the father, {# where} [...] where {? does he go}? The father sets out to find her.	(05:58)
[1:97] S.S.	*makatea miney dita.*	He sets out after the girl.	(06:02)
[1:98] M.G.	*diteyš yak e dinānalīa sea,* *a.*	The girl, one of these teeth of hers is black, yes.	(06:02)
[1:99] M.G.	*muše «hāγ?» xana va* *xana, šara šar, viłāta* *viłāt mineya make.*	He says «Are you there?» from smile to smile, from town to	(06:05)

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[161] The verb *katin* 'to fall' here implies a sexual intercourse.

town, from region to region, he looks for her.

[1:100] M.G.	*muše «hāɣ?» xana va xana. ɣöwša muše: «xwidā ča bi(kam?)», har čī muše [...]*	He says «Are you there?» from smile to smile. Then, he says: «God, what shall (I do?)», whatever he says [...]	(06:09)
[1:101] M.G.	*kwiřa mačū mārete ařā māł. muše kwiř: «e badbaxtīka! č(a)(h)āt arine?».*	The boy goes and brings him to (his) house. The boy says: «Oh this miserable one! What's the matter?».	(06:15)
[1:102] M.G.	*dita möünī, muše: «a ki wižīase!».[162] šöw sar hardö kwiřa möwřī, tīxa manīa nām gīs dāka, šöw.*	He sees the girl and says: «Oh, it's her!». At night, he slaughters both sons (and) puts the blade among the mother's braids, at night.	(06:19)
[1:103] M.G.	*ɣöwša muše: «xwidāɣā!». šöso, so gi hiza magirī möünī āɣlal hardik mirdina.*	She says: «Oh my God!». The next day, when she wakes up in the morning, she sees that both children are dead.	(06:29)
[1:104] M.G	*yakī mea ī bāłīš yakī a bāłīše, makate arine, muše: «biču, fiłān fiłān».[163]*	She puts one of them under this arm of hers, the other under that arm of hers, too, (while her husband) runs after her, saying: «Go away, such-and-such».	(06:34)

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[162] There seem to be two 3SG clitic pronouns in *wižīase,* one of which is redundant.

[163] Here *fiłān fiłān* 'such-and-such, so-and-so' implies the insults the prince addresses to the girl, while chasing her away from the palace.

[1:105] M.G	*bowa muše: «har dākyān bīa! kī sar āylila möwřī? har dāka bīa». bīčāra mačū, mačū, mačū ařā pā ye dārī, keynī-ö dār kazāy.*	The father says: «It was their mother('s fault)! Who (could) slaughter the children? It was surely the mother». The poor (girl) goes and goes and goes to the foot of a tree, the aforesaid spring and tree.	(06:38)
[1:106] M.G	*mačū ařā pā a dāra, muše: «xwidā gi tö va pā ī dāra, ya {xxx} iskeyš nijātī pyā kam, e řü ī bowama se kam».*	She goes at the foot of that tree (and) says: «God, you who {xxx} at the foot of this tree, now let me find redemption, let me destroy [lit. blacken the face of] this father of mine».	(06:50)
[1:107] M.G	*si hina mān, si kamutar, muše:*[164] *«īma bībī hur, bībī nur, bībī sešameymin.*[165] *ey badbaxt, nameyna badbaxt!*	Three what-do-you-call-them, three doves come. They say: «We are Lady Houri, Lady Light and Lady Tuesday. Hey	(07:00)

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[164] This verb has singular form, but plural meaning.

[165] These are three supernatural entities closely tied to the female ritual of the *sofre* (lit. 'tablecloth') described, among others, in Atkinson 1832: 25-29; Massé 1938: 302-303; Torab 1998: 183-188, 2007: 115-138; Kalinock 2004: 531-546; Omidsalar 2006. These rituals are usually performed on Tuesdays and involve a sacred meal prepared and consumed by women in order to fulfil a vow (Pers. *naẓr*), be granted a wish or escape a misfortune. During the ceremony, stories and prayers are recited to bless the foodstuff, which is shared within the congregation, or distributed to the poor of the community. The stories told on these occasions usually deal with female difficulties. As explained by Kalinock (2004), the roots of this ritual might be grounded in pre-Islamic and even pre-Zoroastrian traditions, but it later became popular among Shia Muslim communities as well. Over time, the ritual incorporated Islamic beliefs and the *Bibi*s, whose ultimate origins remain obscure, came to be identified as various female personalities of Shiite Islam (see Beveridge 1902: 144; Kalinock 2004: 542; Torab 1998: 179). Some sources describe them as pious and heroic women related to the events of Imam Hossein's death at Karbalā' (see Atkinson 1832: 25-29), while Massé (1938: 302-303) presents them as fictional characters, identified with the sisters of the King of fairies (Pers. *šāh-e pari*).

		poor, poor felt-made girl!	
[1:108] M.G	*si gila pařa meylīma jā, ī dāra bār biku, va pař bisā bin milyān, a nazr xwidā, mowna āylila duwāra. me bičĭa [...] valī me bičĭa tamüsī imām řizā.*	We will leave three feathers here, take this tree and crush it, rub (it) with the feathers under their neck, as God's gift they will become (living) children again. But you have to go [...] you have to go cleaning at the Imam Rezā (shrine).	(07:11)
[1:109] M.G	*me bičĭa nām imām řizā, dī buyta hin imām řizā. dī haq nerī busī era».*	You have to enter Imam Rezā (shrine), and then be(come) Imam Rezā's what-do-you-call-it. You don't have the right to stay here anymore».	(07:26)
[1:110] M.G	*γöwš, valā, kamutaral fiř bāła magirin, si pala[166] meylina jā.*	And then, well, the doves take flight, they leave tree feathers there.	(07:31)
[1:111] M.G	*mačʉ, gałā dāra māre, xāsa makue, masea bin milyān.*	She goes, she brings the leaves of the tree, she crushes (them) properly, (and) rubs (them) under their necks.	(07:32)
[1:112] M.G	*hardik āyla manīština qiŋava.*	Both children were sitting on their rears once again.	(07:39)
[1:113] M.G	*māžetyāna šan, me ařā [...] mačʉ ařā mašad, {xxx} māγ,*	She puts them on her shoulders, she sets off towards [...] she goes to	(07:42)

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[166] The word *pal* seems to be used here as a variant of *pař*, with the meaning 'feather, plumage'. However, *pæl* is also reported in Kiyāni Kulivand (1390/2011: 276-277) with the meaning 'branch, leaf, blossom', which would equally fit the context. In the latter sense the word is attested in Gorani (Mahmoudveysi et al. 2012: 241; Mahmoudveysi & Bailey 2013: 202-203).

		Mashhad, {xxx} she arrives,	
[1:114] M.G	*marin māžine*[167] *mašad, masałan.*	they hit the road to Mashhad, for example.	(07:48)
[1:115] M.G	*dī mowa hin wirala* [...] *āylala māre ʕamał, qöüa mowin, mowna yakī ye qwirānxwan, masałan.*	Then, she becomes thingummy there [...] she brings up the children, they become strong, each of them becomes a reader of the Quran, for instance.	(07:50)
[1:116] M.G	*tā bowa, šüa muše: «bičīma, bičīma mašadirā, bičīm zīyāratī bikeymin». pyākeyž hara mamīnea wira, bowa,*	Until the father, the husband says: «Let's go, let's go to Mashhad, let's go on a pilgrimage». The man keeps staying there [i.e. at the prince's palace] as well, the father,	(07:57)
[1:117] S.S.	*pīramird.*	the old man.	(08:05)
[1:118] M.G	*anü ča dī, mačin ařā mašad.*	Exactly, they go to Mashhad.	(08:05)
[1:119] M.G	*hara muše* [...] *xün ī āylila juša māre,*[168] *bowa.*	He keeps saying [...] the children awaken a feeling of closeness in the father [lit. make the father's blood boil].	(08:08)

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[167] Serial verb constructions involving the verb *āwirdin*, PRS *ār-/ar-* 'to bring' (and possibly *girtin*, PRS *gir-* 'to take') do not always have purely semantic content, but may convey additional aspectual (inchoative) values broadly paralleling Italian constructions with *prendere e...*, *prendere a...* + main verb. Their translation throughout the texts is provisional.

[168] This expression, lit. 'to bring the blood to boiling', is comparable to Pers. *xun be juš āmadan* 'to get excited, to lose control'. Karimpour (1382/2003: 238), under the entry *juš* 'inclination; some sort of internal attraction', quotes the verb *xün juš hātin* with the meaning 'to have a feeling of closeness to a counterpart, both from the point of view of emotions and of blood relations'.

[1:120] M.G	*hara muše: «xwidā! xwašmayāna māy! tö binīš, qwirān ařā mi bixwan». qwirāna maxwane,*	He keeps saying: «Oh God! I like them! You, sit and read the Quran for me!». He reads the Quran for him,	(08:12)
[1:121] M.G	*muše: «ča kāreytin? ča {xxx}?». mušin: «hüč, mādare dirīmin, ařā imām řizā teya makīše, kāra make. īmeyša sīqa sar imām řizā, nānī maxweymin».*	He says: «What's your job? What {xxx}?». They say: «Nothing, we have a mother, she mops, she works for (the shrine of) Imam Rezā. We, too, earn a living thanks to our sacrifices for Imam Rezā».	(08:17)
[1:122] M.G	*yahāna. muše: «now daʕvatī {xxx} ařā māł?». öwša mušin: «mi ejāza mādaram bisīnim, arā na nimow».*	And so on. He says: «Isn't it possible an invitation {xxx} to (your) house?». They say: «I shall get my mother's permission, otherwise it's not possible».	(08:27)
[1:123] M.G	*yöwša muše: «valā, a dö nafarin, hara mušin "bāɣm ařā māł"», mušina dāka, «ča bikam?».*	Then, he says: «Well, there are those two people (who) keep saying "we shall come to (your) house"», they say to the mother, «What shall I do?».	(08:35)
[1:124] M.G	*dāyša va düredür mačů möünī bowa kazāy-ö šüe.*	The mother, then, from afar, goes and sees the aforesaid father and her (own) husband.	(08:42)
[1:125] M.G	*yöwša muše: «ʕarusānī bisīnin, bāran, ʕarusān płāsīkīe».*	Then she says: «Buy and bring a doll, a plastic doll».	(08:47)

[1:126] M.G	*mārin, sifra māžin-ö* *parde dirī, a žina ha dīm.*	They bring (it), they lay the tablecloth and there's a curtain, that woman is behind it.	(08:52)
[1:127] M.G	*muše: «dākam!». muše:* *«buša dāt, buš [...] buša* *māmānat, buš "bā-ö nān* *bixwa!"».*	He says: «Oh mother!». (The girl's father) says. «Tell your mother, tell [...] tell your mom, tell (her to) come and eat!».	(08:57)
[1:128] M.G	*muše: «na, buša e* *ʕarusāna, buš "nān* *bixwa!"».*	She says: «No, tell this doll, tell (her) to eat!».	(09:02)
[1:129] M.G	*yöwša muše: «āxir* *ʕarusān ču nāna maxwe?* *ʕarusān nimow nān* *bixwe».*	He says: «Well, how (could) a doll eat? Dolls can't eat!».	(09:05)
[1:130] M.G	*muše: «anü dā ču sar āyl* *wiža möwřī? mādar dīta* *sar farzand wižī böwře?».*	She says: «Then, how (could) a mother slaughter her own children? Have you (ever) seen a mother slaughtering her own children?».	(09:09)
[1:131] M.G	*muše [...] dā māya nām,* *dā māya nām, dāstān* *muše: «ya bowama, ʕāšiq* *mi bīa,*	He says [..] the mother comes in, the mother comes in (and) tells the story: «This is my father, he was in love with me,	(09:14)
[1:132] M.G	*min ī nama diris* *kirdima, kirdimasa varim* *tā ī bowa dasea mi* *nařase.*	I made this felt, I wore it so that the hands of this father (of mine) wouldn't reach out for me.	(09:20)
[1:133] M.G	*hātima, iska, katīasa* *šunim. až e [...] vitīa [...]*	I came (here and), at that moment, he started	(09:25)

	katīasa šunim, tā pyām kirdīa.	looking for me. From this [...] he said [...] he started looking for me, until he found me.	
[1:134] M.G	*iska gi pyām kirdīa, sar āylila bir̆ia».*	As soon as he found me, he slaughtered the kids».	(09:31)
[1:135] M.G	*pādišā, kwir̆ pādišā muše: «{# ha} [...] haft {# kü} [...] hin haft [...] xar pyā kan, hīzam bāran, kua bikan.*[169] *bowa binina milī, āgirī dan, hara imām r̆izā».*	The king, the prince says: «Find {# sev(en)} [...] seven {# braz(iers)} [...] thingy, seven [...] donkeys, bring some firewood (and) make the stack. Place the father on it (and) burn him, right at (the) Imam Rezā (shrine)».	(09:34)
[1:136] M.G	*haft küra hina māran, bowa manina milī, nafta makea milī, āgirīa mean.*	They bring seven braziers (to) such-and-such (place), they place the father on top, he pours gasoline on him (and) they burn him.	(09:47)
[1:137] M.G	*āgirīa mean. das āylila magirī, bowa, mān ar̆ā māł.*	They burn him. The father takes the children by the hand (and) they go back home.	(09:53)
[1:138] M.G	*mān ar̆ā māł. tamām bī.*	They go back home. This was the end.	(09:56)

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[169] The word *ku* is reported in Karimpour (1382/2003: 687) with the meaning of 'collection, pile, stack' (= Pers. *kume*).

Text 2: *Čuwīna* (The wooden girl)

Text 2 was recorded in Harsin on the 24th of January 2014 (4th of Bahman 1392). The consultant (F. P.) is a forty-six year old woman, native of Harsin and living in the city at the time of recording. She has received elementary school education. The folktale has been recorded in the private house of one of her relatives in Harsin.

Summary: this folk narrative fits into the category of *Tales of Magic* and displays a composite narrative schema: the prologue is comparable to Marzolph's (1984) type *311A *Namaki and the Div*,[170] while the content of the second part overlaps with that of the story of *Nameyna* (Text 1), i.e. Marzolph's (1984) type *510B *Cinderella*.[171] A similar tale is included in Amanolahi & Thackston (1986: 64-70, 156-157):

A farmer and his wife have three daughters. Before going to town, he asks them what they need. The wife and the older daughters ask for clothes, while the youngest asks for a *xiftīlīxiftān*. The man looks for the imaginary dress without success. Finally, he overhears that a demon living on a mountain has it. The man goes there, but indulges in eagerness. While he is stealing the *xiftīlīxiftān* and other precious objects, the demon wakes up and tries to eat him. The creature has mercy upon the man on condition that he hands his three daughters over to him. The man accepts and goes back home, where he tells the matter to his wife. The youngest daughter eavesdrops the conversation. On a Friday night, the demon kidnaps the elder daughter (*311A II c). Back at the cave, he gives her a cattle's head to eat but, as soon as the demon leaves the cave, she throws it away. Later, the demon checks if the girl has eaten the head and discovers the fraud (*311A III a). The same happens with the second daughter (*311A III b). The last daughter, aware of the situation, ties a cat around her waist. When the demon gives her the head to eat, she gives it to the cat. The girl, with a play on words, convinces the demon that she has eaten the head and makes him content (*311A III c). With a second trick, she discovers the place where the "bottles of life" of the demons are

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[170] Cf. ATU 311 *Rescue by the sister* (previously AT 311A* *Escape in Glass Gourd*).
[171] Cf. ATU 510B *Peau d'Asne* (previously *The Dress of Gold, of Silver and of Stars* [*Cap 'o Rushes*]).

stored. She destroys them and sets other captives free. Among them, are a goldsmith and a carpenter, who give her a golden dress and a wooden box (*510B II a). They put her in the box and let her go with the river flow. The box arrives at the king's palace, where the girl becomes a maidservant (*510B II b). At this point, the narration follows the events in Text 1. The girl shows herself off at a wedding and the prince falls in love with her (*510B II c). The two exchange their rings. The prince sets out in search of the girl. The girl hides the ring into a fritter. The prince eventually finds it and understands the truth (*510B III a). Once back home, he asks the wooden girl to bring him food and compels her to reveal her true identity (*510B III b). They finally get married (*510B IV).

Transcription and translation:

	Harsini	English	
[2:1]	*ɣa pɣāɣk-ö žinī si gila dit dirin.*	A man and his wife have three daughters.	(00:00)
[2:2]	*ī si dita [...] pɣāka kišāvarza.*	These three girls [...] the man is a farmer.	(00:05)
[2:3]	*baʕd ki kišāvarzī tamāma mow, muše: «mi bičima šar», xarīd bike. mušea ditele, muše: «ča ařātān bārim?».*	After he has finished farming [lit. farming is finished], he says: «I am going to the city», he would do some shopping. He says to his daughters, he says: «What shall I bring for you?».	(00:09)
[2:4]	*ɣe ditīa muše, masałan: «ařām, řusarī, köwš». ī dit vasata muše: «pīrhan ařām bār-ö čādir».*	A daughter says, for instance: «For me, a headscarf, shoes». This middle daughter says: «Bring me a shirt, and a *chador*».	(00:17)

[2:5]	*dit gwijar muše: «ařā mi xiftelīχiftān bār».*	The younger daughter says: «Bring me a *xiftīlīχiftān*».[172]	(00:26)
[2:6]	*muše: «bāšad». baˁd pyā mačua nām šar.*	He says: «Fine». Then the man goes to the city.	(00:31)
[2:7]	*mačua nām šar, xarīd ařā dit kaɫiŋ-ö vasat-ö žinea make.*	He goes to the city (and) buys things for the elder daughter, the middle (daughter) and his wife.	(00:33)
[2:8]	*baˁd har je mačzu, muše: «xiftīlīχiftān?». «xiftīlīχiftān», mušin, «nīγa».*	Then, wherever he goes, he says: «The *xiftīlīχiftān*?». «There is no *xiftīlīχiftān*», they say.	(00:37)
[2:9]	*āxirī, yakī muše: «xiftīlīχiftān, valā, ye dīvī ki hā fiɫān kü ava dirī. agar šāns bārī bičī ava xaftü,*	Finally, one says: «The *xiftīlīχiftān*, well, a demon, who is on such-and-such mountain, has that. If you will be lucky (enough) to go when he is already sleeping,	(00:42)
[2:10]	*matünī bārī. valī tamaˁ nagirtit ā! har, har a xiftīlīχiftāna bārī, bāγ».*	you can take it. But don't get carried away by greed, ah! You (should) take only, only that *xiftīlīχiftān* (and) come back».	(00:51)
[2:11]	*pyā muše: «bāšad», mačzu.*	The man says: «Fine» (and) goes (away).	(00:57)

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[172] There is no appropriate translation for the term *xiftīlīχiftān* or *xiftelīχiftān*, referring to an imaginary piece of clothing. The word is built through reduplication of the term *xiftān* (Pers. *xaftān*) 'kaftan, woman's short velvet jacket' (Karimpour 1382/2003: 310). In the version of this tale contained in Amanolahi & Thackston (1986: 65, 156), the term used is *jumai xudkan u khudbāz*, tentatively translated as 'a dress that automatically undresses and opens'. As stated there, it is likely that such terms "once had meaning but have survived only in similar expressions tied to particular stories" (Amanolahi & Thackston 1986: 65). The indefinite nature of the term is functional in producing the misunderstanding that underlies the narrative plot.

[2:12]	*mačʊ. vaxtī mačʊ dīv hā xāw. muše: «sa xu».*	He goes. When he goes, the demon is asleep. He says: «Very good!».	(00:59)
[2:13]	*māre tamaʕ magirete,*[173] *har čĭ če qašang va wira has-ö ī xiftīlīxiftāna makea nām gwinī. ka me bāɣ,*	He begins to get carried away by greed, he puts any beautiful thing there may be and this *xiftīlīxiftān* in his sack. When he is about to come back,	(01:02)
[2:14]	*dīva mowa xavarā.*	the demon wakes up.	(01:08)
[2:15]	*dīva mowa xavarā, me ye dafʕa bixwete, bikwišete.*	The demon wakes up, and suddenly is on the point of eating him, killing him.	(01:11)
[2:16]	*muše: «ɣa ařā dita möwrim, atān xwidā nakwišam!», yahāna.*	He says: «I am taking it for (my) daughter, by God don't kill me!», and such things.	(01:14)
[2:17]	*muše: «sa, bāad qowɫ bī si ditat beya mi.*	He says: «Fine, you have to promise you'll give me your three daughters.	(01:19)
[2:18]	*agar si ditat beɣ nimakwiš(i)mat, valī xu dī, ar ney maxwama(t)». muše: «ʕeyb nerī, si ditam ařā tö».*	If you'll give (me) your three daughters I won't kill you but, well then, if you won't give them (to me) I'll eat you». He says: «That's fine, my three daughters (will be) for you».	(01:22)
[2:19]	*pɣā māɣ, bāra mārīa māɫ, žin xwašīa make, ditaɫ fira xwašīa makan,*	The man comes back, he brings the load home, the wife cheers	(01:29)

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173 On this kind of serial verb constructions, cf. footnote no. 167.

		up, the daughters cheer up very much,	
[2:20]	*muše: «ařāmān hin āwirdīa».*	she says: «He has brought us this and that».	(01:35)
[2:21]	*baʕd [...] valī pyāka fira pakara, bowa.*	Then [...] but the man, the father, is very sad.	(01:38)
[2:22]	*žinea muše: «tö ařā īqira pakarī? ī kwil čīa xiřīta, āwirdīta!».*	His wife says: «Why are you so sad? You have bought and brought all these things!».	(01:40)
[2:23]	*dit gwijīn fira dānā-ö bāhuša, mačua pišt dara, guša me.*	The younger daughter is very wise and intelligent, she goes behind the door (and) listens.	(01.45)
[2:24]	*mušī: «ɣa xün ī ditalmānasa! ɣa āwirdīm(i)na, ī ditalmāna dī bāad beɣm(i)na jāɣ».*	He says: «This is (worth) our daughters' blood! We have brought this, and now we have to give our daughters in return».	(01:49)
[2:25]	*öwīš fira nāřāhata mow.*	She becomes very upset, too.	(01:54)
[2:26]	*baʕd, dīva muše: «šöw jomʕa mām, jür girmhār.*	Then, the demon says: «On Friday night I will come, like a thunderbolt.	(01:56)
[2:27]	*tö ɣe čuī meɣa das dit [...] ɣe gila ditilat mušī "biču a gāva ka deɣšt",*	You will put a wooden stick in the girl's hands [...] you will say to one of your daughters "go and bring that cow outside",	(02:00)
[2:28]	*ki dī mina möwrime».*	and then I will carry her away».	(02:06)

[2:29]	*öwīš qabula make. dī, har ajūrī, šöw jomʕa mow, girmhāra mow,*	So, he accepts. Then, exactly like that, it comes Friday night, there comes a thunderbolt,	(02:07)
[2:30]	*dita makea deyšt. «biču, řuła, biču a gāva ka deyšt».*	he leads the daughter outside. «Go, my dear, go (and) bring that cow outside».	(02:11)
[2:31]	*dīva möwrete.*	The demon carries her away.	(02:15)
[2:32]	*dīv ki dit kałiŋa möwrī, maču ye dafʕa, muše: «mi tö bāad biwāzim», dīva muše: «mi biwāzima tö, vagard mi ʕarusī bikey».*	When the demon kidnaps the elder daughter, he goes and suddenly says: «I have to marry you», the demon says: «I shall claim you (as my wife), you shall marry me».	(02:17)
[2:33]	*diteyš dī hüč nimuše. muše [...] ye kale, kala yā gusfanda yā gāya [...]*	The girl doesn't say anything, anymore. He says [...] (it is) a head, a sheep or a calf's head [...]	(02:25)
[2:34]	*muše: «yāna, masan [...] tā mi hātimā va kü, tö yāna bixwey».*	he says: «These ones, for example [...] until I come back from the mountain, you shall eat these».	(02:31)
[2:35]	*öwīš muše: «bāšad».*	She says: «Fine».	(02:35)
[2:36]	*baʕd ki dīva mačua kü, īša muše: «agar bixwame!». zü māre māžetea nām ye ešqāłī.*	After the demon has gone to the mountain, this one says: «Of course I won't eat it!». She quickly takes it and	(02:37)

		throws it among some rubbish.	
[2:37]	*dīva küa māa xwor, muše: «xwordī?». muše: «a!». muše: «buš "gyān tö"!». muše: «gyān tö». baʕd muše: «kala, kala!».*	The demon comes down from the mountain (and) says: «Did you eat?». She says: «Yes!». He says: «Say "(I swear) to your soul"!». She says: «(I swear) to your soul». Then, he says: «Head, head!».	(02:42)
[2:38]	*kala qissa make, muše: «hāma nām ešqāłī».*	The head speaks (and) says: «I am in the garbage».	(02:48)
[2:39]	*ava makwiše, dīv. muše: «ya dī duru dā-ö [...]».*	The demon kills that one. He says: «Well, this one lied and [...]».	(02:52)
[2:40]	*tā diti döwim. dit döwimīš hara ījürī möwre. öwīš duwāra muše: «ī kala bixwa», muše: «bāšad».*	Until (it comes to) the second daughter. He kidnaps the second daughter like this, too. So, he says again: «Eat this head». She says: «Fine».	(02:56)
[2:41]	*mačua kü, māγa muše: «xwordī?», muše: «a!». muše: «buš "gyān tö"», muše: «gyān tö».*	He goes to the mountain, he comes (back and) says: «Did you eat?», she says: «Yes!». He says: «Say "(I swear to) your soul"», she says: «(I swear to) your soul».	(03:01)
[2:42]	*baʕd öwša ham kala hanā make, muše:*	Then, he calls the head, too, (and the head) says:	(03:06)

	«hāma deyšt, hāma nām putī».	«I am outside, I am in a bin».	
[2:43]	*öwša makwiše.*	He kills her, too.	(03:11)
[2:44]	*dit sivom, ki dī xavar dirī ya ařā kua maču, pišī gwijīne dirī. pišīa va ye hinī mese řusarī möwsete kamarī. möwsete kamarī-ö [...]*	The third daughter, who is finally aware of where she is going, has a little kitten. She ties the cat to her waist with something like a headscarf. She ties it to her waist and [...]	(03:13)
[2:45]	*bowea muše: «řuła biču, a gāva ka deyšt». maču.*	her father says: «My dear, go (and) bring that cow outside». She goes.	(03:22)
[2:46]	*dīva möwrete-ö [...]*	The demon kidnaps her and [...]	(03:24)
[2:47]	*muše: «mi biwāzima tö». ījürī muše, hüč nimuše, muše: «mačima kü, māmā, bāad ī kala bixwey». muše: «bāšad».*	says: «I shall marry you». He talks like this, (she) doesn't say anything, he says: «I am going to the mountain, (when) I come back you must eat this head». She says: «Fine».	(03:27)
[2:48]	*īš kala māre, mea pišīe. pišīe kala maxwe. ism pišīeyšī nāzīlīnāzāna.*[174]	This one, then, brings the head (and) gives it to her cat. Her cat eats the head. Her cat's name is Sweetie.	(03:34)
[2:49]	*duwāra möwsetea kamarī. dīva māy, muše: «kala xwordī?». muše:*	She ties it to her waist again. The demon comes (and) says: «Did	(03:41)

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[174] The term *nāzīlīnāzān*, translated here as 'Sweetie' and used as proper name for the animal helper, is built on the term *nāz* 'beautiful, pretty, delicate, sweet' (cf. Pers. *nāz, nāzanīn, nāzu, nāzān*) with the intended meaning of 'the most beautiful, the most delicate, the sweetest (of all)'. As it is the case of the word *xiftīlīxiftān*, the term *nāzīlīnāzān* causes a misunderstanding, that is useful for the development of the plot.

«a!». *muše: «buš "gyān tö"», muše: «gyān tö»,* you eat the head?». She says: «Yes». He says: «say "(I swear) to your soul"». She says: «(I swear) to your soul».

[2:50] *muše: «kala, kala!», muše: «hāma nām dił nāzīlīnāzān!».* He calls: «Head, head!» (and the head) says: «I'm inside Sweetie's belly!». (03:46)

[2:51] *dīv fira xoš(h)āła, muše: «va ʕalī, a dī duru nyā. har īa mawāzime».* The demon is very happy, he says: «By ʕAli, that one didn't lie, then. It is this one I will marry». (03:50)

[2:52] *muše: «mi agard tö ʕarusī bikam». īša muše: «na, tö xwiškilam hardö kwištīta.* He says: «I shall get married with you». This one says: «No, you have killed both of my sisters. (03:54)

[2:53] *is(k)a čihel šöw ařā ī xwiškim, čihelīš ařā a xwisk, ye haštād ruž mi āzīyatī bigirim!* Now, forty nights for this sister of mine, forty for that sister too, I shall be in mourning for about eighty days! (04:01)

[2:54] *tā ī haštād řuža tamām now, ʕarusī nimakeym». dīvīš ki mazāne ya dī řāsgu-ö yāna muše: «bāšad».* Until these eighty days won't be over, we won't get married». The demon, who knows that this (girl) is honest etc., says: «Fine». (04:06)

[2:55] *ī č(ih)el řuža dī dit kārī make, nāzīlīnāzān. masan, dīv vanīa mařase, qazā aře dirisa make, lebāsea mašure, sarea majurī dīval-ö yāna,* During these forty days, then, the girl, (his) Sweetie, does some housework. For example, she takes care of the demon, she (04:13)

		prepares food for him, she washes his clothes, she delouses his head, the demons etc.,	
[2:56]	*tā dö si řu(ž) manīa dī haštād řuž tamām bu.*	until two or three days are left for the eighty days to be over.	(04:24)
[2:57]	*baʕd mušea dīva, muše: «řāsī, šīša ʕomr[175] tö hā ku?»*	Then, she says to the demon, she says: «Right! Where is your bottle of life?»	(04:27)
[2:58]	*dīv nāřāhata muše: «ařā?». muše: «āxar, šinaftima e dīvala šīša ʕomr dirītin. hüč, mi vanī movāzibat bikam».*	The demon (becomes) upset (and) says: «Why?». She says: «Well, I've heard from these demons that you have bottles of life. Nothing, I would take care of it».	(04:32)
[2:59]	*dīvīš a duru muše: «ī hözča šīša ʕomr mina».*	The demon, lying, says: «This fountain is my bottle of life».	(04:39)
[2:60]	*baʕd, ditīša mazāne ya nīγa. soa māγ, gołkārī döwr hözča make, čirāq řušana make, ya ejürīa döwrī xiřa māre.*	Then, the girl knows it is not. The (next) morning she comes, she plants flowers around the fountain, she lights lamps, she turns around it this way.	(04:43)
[2:61]	*dīva küa māγ, muše: «ya čīa?». muše: «mar tö nöw(i)tī "γa šīša ʕomrima"?. mi alʔān*	The demon comes from the mountain (and) says: «What is this?». She says: «You have	(04:50)

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[175] The term *šiša ʕomr*, translated here as 'bottle of life' and reported in Lazard (1990: 268) as 'flacon de vie (d'un génie) [bottle of life (of a genie)]', refers to the container where the demon's external soul is stored.

dirim movāzibatyāna makam. min, tö [...] mi dī kas nerim, har tö dirim», ɣāna.

said "this is my bottle of life", haven't you? Now I'm taking care of them [i.e. the bottles]. I, you [...] well, I have nobody, you're the only one I have», and so forth.

[2:62] *dīvīš guɫa maxwe, muše: «ya ki šīša ʕomr wižim řāsī nīšānī nāma ījürīa make, agar řāsīa nīšān dam dī ča make?».*

The demon, then, is deceived (and) says: «This (girl), to whom I didn't show my bottle of life correctly, is doing this. What would she do, then, if I show her the right one?

(04:58)

[2:63] *ařea muše, muše: «āre, šīša ʕomrim bā(a)d nīšānit dam. hā era, seyr bika, ya hin mina, ava hin kīan? [...]». har čī fāmīlīš dirī hā lā ī dīva.*

He says to her: «Ok, I have to show you my (real) bottle of life. It is here, you see, this is mine, whose are those ones? [...]». (The bottle of) any relative he has is next to this demon('s bottle), too.

(05:06)

[2:64] *pyā ki [...] dīv ki mačua kü, ɣawāšīž ditīša mārī tamāmi šīša ʕomr kwilɣāna maš(i)kane. .*

When the man [...] when the demon goes to the mountain, the girl quietly takes all the bottles of life, she breaks them all.

(05:15)

[2:65] *šīša ʕomr kwilɣān ki šikān, kwila mowna čapčapa tüta-ö[176] mačina āsimān.*

When she has broken all of their bottles of life, they all become

(05:22)

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[176] The meaning of the (adverbial?) expression *čapčapa tüta* is unclear and the translation of this passage is tentative. The form *čapčapa* is comparable to the adverb *čæpæh čæpæh* 'in

		handfuls of dust and go (up) to the sky.	
[2:66]	*baʕd, ditīša māy, möünī dī tanyā mow, āzāda mow. seyrī nām māł hina make, dīva, čanī čī has-ö yāna. mačū, ye dar vāza make, möünī čanī mardim zindānī kirdīa. až žin-ö až pyā-ö až hina nām hin ī zindānī ī dīvna. kwilyān āzāda make.*	Then, the girl comes and sees that she is finally alone, she is free. She takes a look at what's-his-name, the demon's house, (to see) how many things are there and so on. She goes, she opens a door (and) sees that (the demon) has made some people captive. From men, to women, to thingummy are among what-do-you-call-them, these demon's prisoners. She sets all of them free.	(05:29)
[2:67]	*kwilyān āzāda make. baʕd, va nām ī zindānīala yakī zargara, yakī najjāra.*	She sets all of them free. Then, among these prisoners, one is a goldsmith and one is a carpenter.	(05:46)
[2:68]	*mušina dit, mušin: «birā, tö īma āzād kirdīa, haqa milmān dirī.[177] bā(a)d hatman aŕāt dī yakī ye čī diris keymin».*	They say to the girl, they say: «My friend, you have set us free, we owe it to you. So, each one (of us) absolutely has to	(05:51)

handfuls, in groups' (Kulivand 1390/2011: 412). The sense of *tüta* is hard to determine, but generally conveys the idea of something small (cf. *tüta* 'little finger' in Karimpour 1382/2003: 191; *tuwei* 'dust, extremely small piece of something' and *tuweit* 'piece or small quantity of something, such as earth, tea, flour, rice and the like' in Kiyāni Kulivand 1390/2011: 365).
[177] This verb literally means 'to have a right to someone's neck' but is used idiomatically with the meaning 'to be in debt to someone for doing something; to owe something to someone'. It is equivalent to Pers. *ḥaqq be gardan-e kasi dāštan*.

make one thing for you».

[2:69] *zargara muše: «mi ye lebāse tamām zař, tałā ařāt dirisa makam, a(ž) köwš až kwil čī».*

The goldsmith says: «I will make you a dress all of gold, from the shoes to everything (else)». (05:58)

[2:70] *najjāra muše: «mi ařāt ča diris kam?».*

The carpenter says: «What shall I make for you?». (06:04)

[2:71] *dita muše: «mi ki ī lebās zařa bikama varim bičima deyšt, xu, kwil dī, hina makan. nimow, möüninam-ö har ařā xātir tiłāka bīa čīa sarma mārin.*

The girl says: «When I will wear this golden dress to go outside, well then, everybody will do such and such a thing. It's not possible, they will see me and they will cause me a lot of trouble just for the sake of the gold. (06:07)

[2:72] *ye lebāse va ču ařām diris ka, vagard ye jaʕbeyšī va ču andāza wižim diris ka. bāžima āw, ki bünam e sa(r)nivišt mina va ku. bana mow e sarnivišt mi ařā kua maču».*

Make me a dress (made) of wood, make (it) with a wooden box of my own size, too. Throw me in the water, so I see where my destiny leads. It will become bound where this destiny of mine leads». (06:21)

[2:73] *öwša muše: «bāšad». lebāsi čuwīne aře dirisa make-ö ye jaʕba čuwīš aře dirisa make. māžetea nām-ö dare möwse, metea ābi řavān, bi qowł maʕruf.*

He, then, says: «Fine». He makes her a wooden dress and he also makes a wooden box for her. He puts (her) inside (it), he closes its lid and (06:30)

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		leaves it into the water flow, as they say.	
[2:74]	*ī āvi řavāna mařu mařu tā mařasīa nām māł ye pādišāγka.*[178]	This running water goes and goes, until it reaches the house of a king.	(06:39)
[2:75]	*pādišā a řuža ye nazrī dirin, kwil hāna nām hasār-ö möünin ye jaʕbe dirī āwa māre.*	That day there is a ritual banquet at the king('s palace), everybody is in the courtyard and they see that the water is carrying a box.	(06:44)
[2:76]	*mušin: «a řua bār ki bišikanin, ařā žīr āgir qazā dirisa makan xua». maš(i)kaninī, möünin ye ditī hā nāme.*	They say: «Take that box and let them break it. It is good for (being put) under the fire (on which) they are cooking food». They break it (and) see there is a girl inside.	(06:50)
[2:77]	*mušin: «čīa? tö era ča makeγ?».*	They say: «What is this? What are you doing here?».	(06:58)
[2:78]	*muše: «hüč, badbaxtim, ījürī dī dānasama āwirā-ö γāna». muše: «ʕeyb nerī, e bīlā va ʕonwān kolfatī era kār bike».*	She says: «Nothing, I'm miserable, they threw me in the water like this, and so on» He says: «Ok, let her work here as a servant».	(07:00)
[2:79]	*mušin: «ismit čīa?», muše: «ismim čuwīnea».*	They say: «What's your name?». She says: «My name is Wooden».	(07:08)
[2:80]	*baʕd ī kāra makea wira, tā modatī. baʕd a modatī,*	Then, she works there for some time. After	(07:11)

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[178] The nature of the final /a/ here is unclear. It might be analyzed as an oblique marker (see §3.1.3.1).

guɣā kwiř vazīr ʕarusī dirin, kwil huz pādišā ɣāna mačin ʕarusī kwiř vakīl, ī taktanyā manīšea nām māł.

some time, apparently, there is the wedding of the minister's son. The whole royal family etc. goes to the wedding of the delegate's son, (while) this one [i.e. the wooden girl] sits all alone in the house.

[2:81] *baʕd a modatī fikra make, muše: «va ʕalī, bīlā minīš bičima ʕarusīa».*

After some time she thinks (and) says: «By ᶜAli, let me go to the wedding too».

(07:24)

[2:82] *māɣ, lebās čuwīnal var wižīa mārer-ö lebās tałāʔī-ö zařī,*

She comes, she takes off the wooden clothes and (with) the golden dress,

(07:28)

[2:83] *hara sarbāna sarbān mačū ařā māł vazīr.*

from roof to roof she goes to the minister's house.

(07:33)

[2:84] *mačū. vaxtī möünī kwil dirin řaxsa makan-ö ɣāna, īš ye dafʕa mačū qirī řaxsa makear e lebās tałāʔī. dit fira xošgiłīšī bīa.*

She goes. When she sees that everybody is dancing etc., suddenly she goes, too, and dances a bit, with this golden dress (on). She was also a very beautiful girl.

(07:37)

[2:85] *mü sar parīšān-ö boland-ö [...] kwiř pādišāɣša māɣ agarde qirī řaxsa make. ʕāšiq ī dita mow.*

(With her) ruffled and long hair and [...] then, the prince comes and dances with her a bit. He falls in love with this girl.

(07:46)

[2:86] *muše: «xu, tö va ku hātī? ařā kua mačī?» muše:*

He says: «Well, where did you come from? Where are you going?».

(07:52)

	«mi maqrib hātima, ařā mašriqa mačim».	She says: «I have come from the west and I'm going to the east».	
[2:87]	*dit ki ɣe la(h)za manīa masan marāsim tamām bu, qabl a kwilyāna māy, mačŭ ařā māł. duwāra lebās čuwīnila makea var-ŏ manīše.*	The girl, when just a moment, for instance, has remained for the ceremony to be over, she comes (back) before all of them (and) goes home. She wears the wooden dress again and she sits down.	(07:58)
[2:88]	*yānīša mačina māł. kwiř pādišā, bi qowł maʕruf, {? bī dama wira makatī},[179] ʕāšiq bīa. muše: «mi har a dita meɣtim».*	Those ones go home, too. The prince, as they say, {? remains there helpless}, he is in love. He says: «I want exactly that girl».	(08:07)
[2:89]	*kwila mušin: «āxir ava ku hātīa? va ku čīa?*	Everybody say: «Well, where has she come from? Where has she gone?	(08:13)
[2:90]	*tö nimatünī […]». muše: «na, mi bičima šune». sardār-ŏ sipā kwil jamʕa men ki bičŭ va mašriq, va dombāł dit.*	You can't […]». He says: «No, I shall go in search of her». They gather all the generals and the army to go to the east in search of the girl.	(08:16)
[2:91]	*dā-ŏ {xxx} mušin: «bīlā ɣe kamī birsāq ařɣān diris bikeym, ařā nām ři».*	The mother and {xxx} say: «Let's prepare a few fritters for (them to eat) on the way».	(08:24)

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[179] The meaning of *bī dam* (lit. 'speechless', cf. *dam* 'mouth, breath') is unclear in this context. In Jaliliyān (1385/2006: 136), under the entry *bē dam(-u zuwān)* 'shy, timid', the expression *bē dam(-u zuwān) kaft-* is glossed as idiomatic 'to be helpless' (Pers. *nātavān*).

[2:92]	*mi dī ɣa nöw(i)timī: angoštarīšī kwiř pādišā mea dita. muše: «ɣa hin mi, bigir. hidīɣa mi bigir ařā tö».*	Well, I didn't tell this: the prince gives the girl a ring. He says: «This is mine, take it. Take my present for you».	(08:29)
[2:93]	*ditīš ki is(k)a birsāq dirisa makan, angoštara me va nām ɣe gila birsāq manīa tahi ī gwinīa.*	The girl, while they are preparing fritters, puts the ring inside a fritter and lays (it) on the bottom of this sack.	(08:36)
[2:94]	*baʕdī fira řā(h) tülānī čan šabānaruza mačin, šakata mowin, dī faqat birsāqīš har manīasa ɣakī. mušin: «beɣma kwiř pādišā».*	Then, they travel a very long way for some days and nights, they get tired and finally only one fritter is left. They say: «Let's give it to the prince».	(08:43)
[2:95]	*kwiř pādišā ki birsāqa maxwe, angoštara möünī.*	When the prince eats the fritter, he sees the ring.	(08:51)
[2:96]	*angoštara möünī, qašaŋ, dī, bāxavara mow, ɣa har kī has avasa ki {# tā} [...] hātīasa māłe.*	He sees the ring (and) then he becomes well aware that whoever she is, she must be the one who {# until} [...] has come to his house.	(08:55)
[2:97]	*muše: «bargašta makeɣm».*	He says: «We will go back».	(09:00)
[2:98]	*mušin: «kwiřa ča bī?». muše: «na, dī nimeɣtim, māɣm ařā māł».*	They say: «Boy, what happened?». He says: «No, I don't want (her) anymore, we go back home».	(09:02)
[2:99]	*mā ařā māł-ö, kwil xwiš(h)āł: «ča bī?», muše: «hüč, naxās(t)ima*	He goes home and everybody (is) happy: «What happened?». He	(09:05)

dī edāma bem. mādar, qazā har čī dirī bea čuwīna ařām bārea sar».[180]

says: «Nothing, I didn't want to continue. Mother, whichever food you may have, give it to Wooden (so that) she may bring it to me upstairs».

[2:100] *īš qazā mea čuwīna, mārea sar. čuwīna ki dī fira mazāne dinyā hā das kī, čua [...] hin qazāka dasea mař(i)še.*

So, she gives the food to Wooden, she brings it upstairs. Wooden, who knows well in whose hands the world is, lets the wood [...] thingy, the food drop from her hands. (09:14)

[2:101] *muše: «ya daspā čuwīnīka, ya dī čuwīnea, ya ki nimatünī qazā ařā tö bāre!», muše: «na, ʕeyb nerī, dögila*[181] *beana bine»,*

(The mother) says: «This is a wooden servant, she is made of wood indeed, she is not able to bring you the food!». He says: «No, it doesn't matter, give her (the food) once again». (09:22)

[2:102] *dögila qazā mena bine, mārea sar.*

They give her the food once again and she brings it upstairs. (09:27)

[2:103] *mārea sar-ö kwiř pādišā mič dasea magirī. muše: «buš, řāse ařām buš.*

She brings it upstairs and the prince grabs her wrist. He says: «Tell me, tell me the truth. Let me see who you are. (09:30)

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[180] The verb *sar āwirdin* has been translated here as 'to bring upstairs', interpreting the particle *sar* as an adverb of place, but this analysis remains provisional.

[181] *dögila* here and in [2:102] is used adverbially with the meaning 'once again, another time', and not as a quantifier *dö gila* 'two units (of X)'. The meaning is not 'give her two (plates of) food', but rather 'give her (the food) once again', i.e. give her another dish, in substitution to the one dropped.

	bünim tö kīt. har či has, hā žīr sar tö,[182] *ya tönī».*	Whatever it is, you are responsible for it, that's you».	
[2:104]	*öwš dāstān wižī kwil taʕrīfa make, muše: «ījürī bīasa, bowam ījürī, xwiškilam ījürī, haqīqat minī hāna».*	She, then, tells her whole story (and) says: «It happened like this, my father such and such, my sister such and such, this is my truth».	(09:39)
[2:105]	*muše: «xu». baʕd lebās čuwīna varea mārer-ö* [...]	He says: «Fine». Then, she takes off the wooden dress and [...]	(09:46)
[2:106]	*atrāfiān pādišāyž möünī ča bī a dīr hāt. dara meylina {? vāz}, möünī ya hā gard ī firišta, bigir hurīka aqira qašanga, hāna. muše: «dā, ya har avasa ki mi dīmase».*	The king's entourage, too, (go to) see what happened that he is (so) late. They leave the door {? open}, (the courtiers) see that this one is with this angel, you would say she is a houri, according to her beauty, and so on. He says: «Mother, this is exactly the one I have seen».	(09:49)
[2:107]	*ī xułāsa, va xwiš(h)ałī ʕarusī agardīa make. maču bowa-ö dāyša möünī, māre, muše: «{# dī agard, dī agard}» bi qowł maʕruf, šādī-ö xořamī ʕarusīa makan.*	In the end, he happily marries her. He goes, he meets the father and the mother too, he takes (her as wife) and says: «{# Together, together}». As they say, (with) happiness and joy they get married.	(10:00)

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[182] This expression seems comparable to Pers. *zir-e sar-e kasi budan* (lit. to be under someone's head), meaning 'to be responsible for something, to have a hand in something'.

Text 3: *Šü kačał* (The bald groom)

Text 3 was recorded in Harsin on the 10th of January 2014 (20th of Dey 1392). The narrator is S.S., a 62 year-old housewife, born and raised in Harsin and living in the city at the time of recording. She has not received elementary schooling. This consultant frequently uses Persian in everyday interactions with her children (who have passive command of Harsini) and younger relatives, but usually switches to Harsini when speaking to peers. The folktale she narrates has been recorded at her private house, during the session in which Text 1 was also performed.

Summary: this narrative belongs to the *Tales of Magic* genre. It combines different tale types in a patchy monologue, nonetheless containing interesting elements in terms of language and narrative content. The introductory episodes recall the incipit of Text 1, probably because this recording was carried out shortly after the story of *Nameyna* was told. At some point, the initial course of events is abandoned in favour of a different storyline, which largely pertains to Marzolph's (1984) type 550 *The envious brothers*[183] and parallels the final part of the story in Blau (1989c):

A man and his wife have a daughter. After the death of his wife, the man marries another woman. The woman dislikes the stepdaughter and compels the man to chase the girl out of the house. He gives the girl some food and closes her in a barrel tied to a walnut tree, telling her to wait until she hears him knocking on the barrel. His real intention, however, is to let her starve to death. At night, the wind strikes the barrel. The girl, thinking that her father is knocking, comes out and realizes she has been abandoned. The next morning, a boy passes by and brings her to his house. They eventually get married. Soon after, the boy goes to war and the girl gives birth to twins. At this point, the narrator introduces the figure of a king, who has three daughters and no sons. In order to choose an heir to the throne, the king decides to make three falcons fly. The men on whose head the falcons would perch will marry the three princesses. Two falcons perch on the head of the king's minister's son and the king's

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[183] Cf. ATU 550 *Bird, Horse and Princess* (previously *Search for the Golden Bird*).

delegate's son, while the third perches on the head of a bald, ugly man (who is a beautiful man in disguise). The king is perplexed, but in the end he agrees to give his daughter in marriage to the bald man. After some time, the king becomes blind. He sends his sons-in-law in search of a prey with healing powers (550 I a). The minister's son and the delegate's son plan to set out on their quest alone, but then agree to let the bald groom join them. In the end, those two don't catch any prey, while the minister's son kills two preys (550 II d). The minister's son and the delegate's son take the flesh of the bald groom's preys and bring it to the king. The king eats it, but to no avail (550 III). Finally, the king's younger daughter, who married the bald boy, convinces her father to eat some flesh from the prey's head, which is still in the hands of the bald boy. The king is healed and the bald groom becomes his heir (550 V a). The two envious brothers-in-law are punished (550 V b). Sometime later, the citizenry asks the boy to kill a demon. The boy kills the demon, taking a second revenge on his competitors.

Transcription and translation:

	Harsini	English	
[3:1]	*ɣekī mow*	There is one,	(00:00)
[3:2]	*ɣe öwš (h)am, ījürī, mādarī pedarī dirī.*	a person, too, like this, has a mother, a father.	(00:02)
[3:3]	*pedara žina mawāze.*	The father marries a woman.	(00:05)
[3:4]	*pedar žina mawāze,*	The father marries a woman,	(00:07)
[3:5]	*ditī va jeya mamīnī, va jā mādara gi mirdīa.*	(and) his daughter remains at her place, at the place of the mother who died.	(00:10)
[3:6]	*dita mārin [...] zan bowe, bowažinī badīanīa māɣ, azīatīa make.*	They take the girl [...] her father's wife, her stepmother dislikes her, she torments her.	(00:14)

[3:7]	*muše: «ɣā jā ɣa me bu, ɣā jā mi bu va e māła».*[184]	She says: «There must be either a place for her, or for me in this house».	(00:20)
[3:8]	*pedarīža māɣ, ɣe kamī aře tanaqolāt dirisa make, manea ɣe putī, möwre agard, makea qe dār gird [...] girdakānī.*	The father, too, comes, he prepares some sweets for her, he puts her in a barrel, he takes it and ties it to the trunk of a walnut tree.	(00:30)
[3:9]	*mušea dite, muše: «tö binīš, bān čamit böws tā qorubī mi e ī girdakāna matakinim,*	He says to his daughter, he says: «You, sit down, close your eyes until at down I shake this walnut tree,	(00:33)
[3:10]	*tö {xxx} binīš ařā wižit».*[185]	{xxx} sit down for yourself».	(00:39)
[3:11]	*bāda mea put, taqea māɣ, dita muše: «ya girdakāna matakinī,*	The wind strikes the barrel, a 'bang' sound comes out, the girl says: «He is shaking the walnut tree,	(00:42)
[3:12]	*bowam».*	(it's) my father».	(00:48)
[3:13]	*girdakān [...] dī qoruba mow, seɣra make, dī gwisnasī tešnasī,*	the walnut tree [...] then dusk comes, then she is hungry (and) thirsty,	(00:49)
[3:14]	*bān čame bāza make, seɣra make, šöwa, hīč ahadī nī(ɣa).*	she opens her eyes, she looks, it's night (and) there is nobody.	(00:54)

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[184] The transcription and translation of this passage are tentative.

[185] *ařā wiž* + bound pronoun (lit. 'for oneself') is an idiomatic expression, occurring in virtually all varieties of the region (cf. Gorani *ařā-ɣ īštaniš* translated as 'simply, just' in Mahmoudveysi et al. 2012: 90). It is used to express the general idea of 'benefiting from one's own actions'. Here and elsewhere, the idiom has been translated literally as 'for oneself, for one's own sake/benefit', even if in most cases it is redundant and could as well remain untranslated.

[3:15]	*mačua nām dārī manīšī,* *öwža. mačua nām dārī,* *manīšī tā so.*	She goes into (the crown of) a tree and sits down. She goes into (the crown of) a tree (and) sits until morning.	(00:58)
[3:16]	*so mow, ɣekī māɣ, řada mow-ö*	It gets light, someone comes, passes by and	(01:02)
[3:17]	*va e pā a āw-ö keɣnī-ö* [...] *gwozara make,*	he crosses that water(course) and (that) spring by foot, and [...]	(01:05)
[3:18]	*dita möwrī ařā māł.*	brings the girl to (his) house.	(01:09)
[3:19]	*dita möwrī ařā māł.* *mādarī* [...]	He brings the girl to (his) house. His mother [...]	(01:10)
[3:20]	*kwilfatī ařāɣ bike,*	to do the housework for her,	(01:13)
[3:21]	*kwilfatī bike.*	to do the housework.	(01:15)
[3:22]	*dita möünin qašaŋ-ö dit* *kārī-ö dit ziriŋīka,*	They see that the girl is a pretty, hardworking and intelligent girl,	(01:16)
[3:23]	*ezdevāja makan agardī,* *mawāzete.*	they marry, he marries her.	(01:20)
[3:24]	*mawāzete, mačsu, mačsu,* *šüɣa mačsua,*	He marries her, he goes and goes, her husband goes,	(01:23)
[3:25]	*masałan, jaŋ, va jangi* *pādišāɣa.*	for example, to war, (he is) at the king's war.	(01:27)
[3:26]	*šüɣa meɣlīa jā, hāmiłea* *dita.*	The husband leaves her, (while) the girl is pregnant.	(01:31)
[3:27]	*tā šüa māa dimā, dö gila* *kwiř-ö dita mārī.*	By the time the husband has come back, the girl has delivered two children.	(01:34)

[3:28]	*ɣe dita mārī, ɣe kwiřa mārī, duān.*	She gives birth to a baby girl and a baby boy, two of them.	(01:37)
[3:29]	*mārī, šüa mačua wira.*	She delivers, the husband goes (back) there.	(01:40)
[3:30]	*{# šüa} [...] pādišā si gila dit dirī. muše:*	The husband [...] the king has three daughters. He says:	(01:43)
[3:31]	*«bāzpařāna*[186] *me bikeymin.*	«We have to make the falcon fly.	(01:46)
[3:32]	*ī bāza binīšea bān sar har ke,*	On whoever's head this falcon would perch,	(01:48)
[3:33]	*ī dit pādišā meymin ava». ɣakī manīšea bān sar kwiř vazīr,*	we will give the king's daughter (in marriage) to that one». One perches on the head of the minister's son,	(01:51)
[3:34]	*ɣakī manīšea bān sar kwiř vakīl,*	one perches on the head of the delegate's son,	(01:56)
[3:35]	*ɣakīž ī kwiřa [...]*	one, too, (on the head of) this boy [...]	(01:58)
[3:36]	*hāłati [...]*	(whose) condition (is) [...]	(02:00)
[3:37]	*masałan, nöwkar-ö, ča dirisa make wižī? kačał-ö {# bad} [...] masałan, badqīɣāfa.*	for instance, (that of) a servant and, what does he do? (He is) bald and {# bad} [...] for instance, bad-looking.	(02:01)
[3:38]	*bāz hara möwrin, manīšea bān sar ava, ařā diti gwijarī.*	They bring the falcon, it perches on the head of that one, for his younger daughter.	(02:07)

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[186] Karimpour (1382/2003: 81) quotes a comparable term *bāz qapān* with the meaning 'a falcon that, in old times, they used to make fly and perch on the head of the person that they should appoint as king'.

[3:39]	*pedara māɣ, mušī: «ɣa böwrin va era, hašārī kan va jāɣtir ki ɣa nizīk now. mi [...] čü āxir dit pādišā mena ɣa?».*	The father comes (and) says: «Take him away from here, hide him elsewhere, so that he cannot get close. I [...] Well, how could anyone give the king's daughter (in marriage) to this one?».	(02:13)
[3:40]	*xułāsa, vazīri {xxx} badguna muše: «eɣ pādišā, qobla ſālam salāmat,*[187]	In short, the {xxx} mean minister says: «Oh king, may His Highness be blessed,	(02:20)
[3:41]	*šāad qismatī va ɣa bua.*[188]	maybe her destiny is (to be) with this one.	(02:27)
[3:42]	*bā(a)d bete binī, eškāł nerī».*	You have to give her to him, it doesn't matter».	(02:29)
[3:43]	*dita mea binī, dita mea binī. a duāna vazīr-ö vakīlin,*	He gives the girl to him, he gives the girl to him (in marriage). Those two are a minister and a delegate,	(02:31)
[3:44]	*awāna [...], ɣe ditīš kačała šüe,*	they [...], one of the daughters, well, her husband is bald,	(02:35)
[3:45]	*badförma, badqīɣāfea.*	he is bad-shaped, he is ugly.	(02:38)
[3:46]	*badqīɣāfa ki nīɣa, wižī kirdīa, ſamdan.*	Well, he is not ugly, he has done it himself, on purpose.	(02:40)

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[187] This title, comparable to Pers. *qeble-ye ſālam* 'Qibla of the world, divine centre of the world' and translated here as 'His Highness', was historically attributed to Nāseroddin Shāh Qājār, ruler of Persia from 1848 to 1895.

[188] The nature of the final /a/ of this verbal form is unclear.

[3:47]	*xułāsa, ye ruž pādišā čamalī kura mow.*	In short, one day the king's eyes become blind.	(02:43)
[3:48]	*čame kura mow, dāmād, zāmā kałingī vagard zāmā*	His eyes become blind, the son-in-law, his older son-in-law with the son-in-law	(02:47)
[3:49]	*döwimī gi kwiř vazīr-ö vakīl buin*	his second (one), who were the minister and the delegate's sons,	(02:51)
[3:50]	*mačina kü šikār bikwišin*	go to the mountain to kill a prey	(02:54)
[3:51]	*bārin ařāγ.*	to bring him.	(02:57)
[3:52]	*kwiři kačałīža muše: «minī(š)a mačim.*	And the bald boy says: «I'll go, as well.	(02:58)
[3:53]	*ye tifaŋ šakī bena minī(š) tā minī(š) bičim».*	Give me a worn-out rifle, so that I may go, as well».	(03:01)
[3:54]	*awāna nimakwišin, ya dö gila šikāra makwišī,*	Those ones don't kill (anything), this one kills two preys,	(03:04)
[3:55]	*guštelea mea*	he gives their fleshes to	(03:07)
[3:56]	*a dö bājenāqa, a dö hāmzāmā.*	those two brothers-in-law, those two whose wives are his wife's sisters.	(03:10)
[3:57]	*möwrin, mačin awāna.*	They take (the flesh) and go away.	(03:13)
[3:58]	*awāna mačin,*	They go,	(03:14)
[3:59]	*ya kale faqata möwrī,*	(while) this one takes only a head,	(03:15)
[3:60]	*kala šikāra möwrī.*	he takes the head of the prey.	(03:18)
[3:61]	*awāna mena pādišā-ö har čī makan möünī pādišā*	They give (the flesh) to the king (but) whatever	(03:19)

		they might do, you see, the king	
[3:62]	*asłan*	absolutely	(03:23)
[3:63]	*xubī nerī.*	doesn't get (any) benefit (from it).	(03:24)
[3:64]	*diti gwijar gi bowe řāzī nöüa dāse ya,*	The younger daughter, whose father wasn't willing to give her (in marriage) to him,	(03:26)
[3:65]	*mačū, muše: «ey pedar, ey bowa, bīl minīž ye kamī ařāt [...]*	goes (and) says: «Hey father, hey father let me, too, a little bit for you [...]	(03:30)
[3:66]	*šüa minī(š) āwirdīa bema binit». mušī: «na, mi das ya nimaxām».¹⁸⁹ muše: «gwozašte, ye zaře bixwa».*	(let me) give you (what) my husband has brought». He says: «No, I don't want (anything from) the hands of this one». She says: «The past is past, eat (just) a bit».	(03:34)
[3:67]	*kalī gi ava manea dār,*	When she cooks the head,	(03:40)
[3:68]	*kwiř gwijar, dit gwijar [...]*	the younger boy, the younger daughter [...]	(03:42)
[3:69]	*mārin-ö mena pādišā,*	they bring it and give it to the king,	(03:44)
[3:70]	*pādišā čamalī hardik xua mow.*	both king's eyes get well.	(03:46)
[3:71]	*pādišā čamalī xua mow,*	The king's eyes get well,	(03:48)
[3:72]	*mačū, {# vazīr-ö vakīl} [...] kwiř vazīr-ö kwiř vakīl, hardika me [...]*	he goes, {# the minister and the delegate} [...] the minister's son and the delegate's son, he beats both of them [...]	(03:51)

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¹⁸⁹ The Persian-like form *nimaxām* (Pers. *nemixʷā(ha)m*) of the verb 'to want' is used here.

[3:73]	*makwišin ki kołā(h) nɣāsa*[190] *sar ya.*	they kill (them) for having cheated on this one. (03:56)
[3:74]	*ava mārī makea jānešīn wižī, jānešīn ava qarārea me.*	(The king) takes that one (and) makes him his own successor, he establishes him as his own successor. (03:59)
[3:75]	*qarārea me dit va xwašī-ö vazʕ zindagī xu,*	He appoints the daughter (as queen), happily and with a good lifestyle, (04:04)
[3:76]	*va anjā*[191] *awāna möwse tā baʕd mušin: «ye āwī,*	then he installs them, until, later, they say: «A water(course), (04:08)
[3:77]	*na(h)rī dirīmin. ye eždehāɣ hātīa ī āwa jilöwī girdīa, nwāɣ girdīa.*	we have a river. A dragon has come (and) has blocked this water(course), he has obstructed it. (04:13)
[3:78]	*ča bāad bikeymin? har ke mačᵘ nimatünī ī eždehā bikwiše, eždehā maxwete».*	What shall we do? Whoever goes cannot kill this dragon, the dragon eats him». (04:19)
[3:79]	{# *eždehā*} [...] *ɣa mačᵘ, muše: «šimšīrī bena dasim.*	{# the dragon} [...] this one goes (and) says: «Give me a sword. (04:25)
[3:80]	*šimšīr dö dasa magirī, mačᵘa nām dam eždehā, eždehā va vasata makea dö nism.*	He takes the sword with two hands, he goes into the dragon's mouth (and) cuts the dragon in (04:28)

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[190] The verb here should be in the plural.
[191] The sense of the term *anjā* is not clear. Comparable forms *anjā, enjā* and *jā* are attested in the Gorani varieties of Kermānshāh Province with the temporal meaning 'then' (Mahmoudveysi et al. 2012: 223; Mahmoudveysi & Bailey 2013: 61, 183). However, a locative meaning 'there', equivalent to Pers. *ānjā*, would equally fit this context.

		two halves, (right) in the middle.	
[3:81]	*eždehā gi nisma make, ye nisme māžī īlā-ö γekī va alā.*	After he has cut he dragon in half, he throws a half (of it) this way and another (half) that way.	(04:35)
[3:82]	*kwiř pādišā dö gila fat(h)a make ava, a dāmādīa.*	The prince gains two victories, that groom of hers.	(04:40)

Text 4: *Mā(h) pīšānī* (Moon-forehead)

Text 4 was recorded in Harsin on the 26th of January 2014 (6th of Bahman 1392). It was narrated by the same consultant (S.S) who performed Text 3 and intervened during the narration of Text 1, in her private house in Harsin.

Summary: this narrative can be classified as a *Tale of Magic*. Similarly to Text 3, performed by the same consultant, Text 4 has a composite narrative structure: the first part can be compared with Marzolph's (1984) type 480 *Moon-forehead*,[192] while the second has much in common with his type 707 *The calumniated girl is vindicated*.[193] A similar version is included in the collection of Kurdish folktales published by Darvishyān (1380/2001: 200-205). Comparable motifs are also traceable in the tale of the girl with golden feet in Fattah (2000: 859ff.):

A man and his wife have a daughter. After the death of the woman, the man takes a second wife, who has another daughter (480 I c). The new wife favours her natural child and torments her stepdaughter (480 II a). One day, the two stepsisters are sent to a river to take water. The man's daughter meets an old, ugly woman sitting on the riverbank. The lady asks her to take a look at her head and judge its cleanliness. Even if the lady's head is dirty and full of louses, the girl says that her head is clean and tidy (480 III b). The woman tells the girl to call her when the water of the river becomes yellow. The girl does what she is told, and the magic lady throws her in the water. When the girl comes out, her appearance has changed: she has become beautiful and a star and a moon have appeared on her forehead (480 III c). When the girl returns home, the envious step-mother orders her to bring her natural daughter to that magic place. This time, the stepsister behaves unkindly to the lady (480 III d), who throws her into black water and makes her extremely ugly (480 III e). At this point the narrator introduces two additional characters: a third sister and a prince. The prince dreams of a beautiful girl (who is in fact Moon-forehead), falls in love with her and wants to find her. During his quest, he meets Prophet

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[192] Cf. ATU 480 *The Kind and the Unkind Girls* (previously *The Spinning-Women by the Spring. The Kind and the Unkind Girls*).

[193] Cf. ATU 707 *The Golden Children* (previously *The Three Golden Sons*).

Khezr, who asks him to accomplish two tasks before he can show him the path to the girl's house. The prince does what he is told and finally finds the girl, who is living with her two older sisters. The prince marries her, while the sisters are given in marriage to the minister and the delegate's sons. The three girls are asked to give a demonstration of their qualities: the first tells she can weave a one-meter carpet that would accommodate a hundred people (707 I a); the second tells she can cook a *man* of rice that would feed five hundred people (707 I b); and the third (the prince's wife) says she will give birth to two children: one will cry pearls and the other will laugh flowers (707 I c). The first two fail the test, while the third is successful. The envious sisters plot to abandon her in the desert and let her starve to death. The girl wanders around until a demon takes her captive. After some time, her husband finds her and sets her free. The mean sisters are killed (707 IV b).

Transcription and translation:

	Harsini	English	
[4:1]	{Pers. *āmāda, āmāda*	{Ready, ready	(00:00)
[4:2]	*yekī bud, ye*	Once upon a time, an	(00:03)
[4:3]	*pīrazan bud,*	old woman there was,	(00:06)
[4:4]	*ye pīrazan*	an old woman (who)	(00:07)
[4:5]	*ye doxtarī dāšt.*	had a daughter.	(00:09)
[4:6]	*baʕd az modatī*	After some time,	(00:11)
[4:7]	*mādara mīmīra. mādar mīmīra,*	the mother dies. The mother dies,	(00:13)
[4:8]	*bābāš mīre ye zan dīge mīgīra.*	her father goes and takes another wife.	(00:16)
[4:9]	*ā, fārsī goftam! kordī [...] bebaxšī(d)}.*	Oh, I said it in Persian! Kurdish [...] sorry}.	(00:18)
[4:10]	*maču ye žina mawāze,*	He goes, he marries a woman,	(00:22)
[4:11]	*žina mawāze,*	marries the woman,	(00:23)
[4:12]	*wiža mow sā ye dittir.*	she herself becomes mother of another daughter.	(00:25)

[4:13]	*ditī dirī az a žina, ditīža mārī ī žine.*	He has a daughter from that woman (and) this woman of his gives birth to a daughter, too.	(00:28)
[4:14]	*dital hardika mačin aǎā lö*	Both girls go to the bank	(00:32)
[4:15]	*juī āw bārin, masan,*	of a canal to take water, for instance,	(00:34)
[4:16]	*lülakašī nöüa {xxx} [...] āw bārin.*	plumbing didn't exist [...] to take water.	(00:36)
[4:17]	*qazāna*[194] *möwrin āw bārin.*	They take a pot (with them) to take water.	(00:38)
[4:18]	*seyra make ye pīražine*	She looks (and sees that) an old woman,	(00:40)
[4:19]	*kasīfi badförm-ö*	dirty, bad-shaped and	(00:44)
[4:20]	*ka gīse, müale kasīfi fiłān, nīštīa.*	whose locks, hair are dirty etc., is sitting.	(00:47)
[4:21]	*mušī: «tö seyr nām ī sar mina bika. bün sarim xua, bün {xxx} dasit bea nām sarim».*	She says: «You, take a look at this head of mine. See (if) my head is fine, see {xxx} run your hands through my hair [lit. put your hands in my head]».	(00:51)
[4:22]	*dita muše: «āfarīn! xeylī tamisa, xeylī xua sarit!».*	The girl says: «Well done! Your head is very clean; it is very good!».	(00:57)
[4:23]	*muše: «xu», muše, «biču binīša lö āwa.*	She says: «Good», she says, «go and sit next to the water.	(01:01)

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[194] The word *qazān,* reported in Karimpour (1382/2003: 647) as *qazyān,* refers to some sort of container, a kettle, a bucket, a jerry can or a cooking pot (French 'marmite' in Fattah 2000: 229). The word is equivalent to CK *qāzān, qazān,* Pers. *qazġān, qazqān, qāzqān,* Turk. *kazan* all meaning 'big pot, cauldron'.

[4:24]	*ī āwa gi hāt, sī hāt daŋ naka.*	As soon as this water comes, (if) it comes out black don't call (me).	(01:04)
[4:25]	*sifīd hāt daŋ naka. qirmis hāt t(ö) (h)üč nuš.*	(If) it comes out white, don't call (me). (If) it comes out red, don't say anything.	(01:07)
[4:26]	*vaxtī bīa zard,*	When it becomes yellow,	(01:10)
[4:27]	*buša ma!».*	tell me!».	(01:12)
[4:28]	*öwža manīšī, muše: «dā keywānu, āwa bīa zard».*	Then she sits down and says: «Granny, the water became yellow».	(01:14)
[4:29]	*mažanītīa nām āw, mažanītīa nām āw, māretirī, mowa mā(h) pišānī.*	She throws her in the water, she throws her in the water, she brings her out (and the girl) becomes Moon-forehead.	(01:18)
[4:30]	*mā(h) manirea nām pīšānī-ö sitāreyž, hardik.*	A moon appears on (her) forehead and also a star, both of them.	(01:23)
[4:31]	*ava mowa ɣe, ɣe māhi čārdahome.*[195]	She becomes (like) a (full) moon (on the) fourteenth (night).	(01:29)
[4:32]	*tā d(ī) ī mačū ařā māł.*	Until, finally, this (girl) goes back home.	(01:33)
[4:33]	*bowažinī gi dirī, muše: «tö čī ča kirdī?»,*	The stepmother that she has, says: «What have you done?».	(01:35)

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[195] According to lunar calendars (e.g. the *hejri* Islamic calendar), each month starts with the new moon and the fourteenth or fifteenth day of the lunar month corresponds to the full moon. Metaphorical expressions equating the beauty of a woman with the full moon are very common in Iranian folklore. Cf. Lorimer & Lorimer (1919: 36, 141, 142, 146); MacKenzie (1966: 23, 80-81); Darvishyān (1380/2001: 201); and Lazard (1992a: 244).

[4:34]	*muše: «mi, ījürī, va lö ī āwa*	She says: «I, this way, on the side of this water(course)	(01:37)
[4:35]	*nīštim-ö [...]»,*	I sat and [...]».	(01:40)
[4:36]	*nīšt va lö ī āwa, «ī žina hāt, ījürīa binim vit, minī(š) [...]*	She sat next to this water, «This woman came, she talked like this to me (and) I [...]	(01:42)
[4:37]	*ī hāna žanama nām āwa, ījürīa sarim hāt».*[196]	this one, then, threw me in the water (and) so and so happened to me».	(01:45)
[4:38]	*mušī: «xu, ī dit minīža bāad böwrī».*	(The stepmother) says: «Fine, you have to take my daughter there, too».	(01:49)
[4:39]	*dita āwa maču. dit žin, bowažinī.*	Her daughter goes to the water(course), too. The woman's daughter, her stepmother's.	(01:50)
[4:40]	*mačua wira-ö seyrīa make, mušī: «āw ki sī hāt-ö*[197] *[...] sarim čijürīa? dasi(t) bea nām sarim».*	She goes there, (the old woman) looks at her and says: «A black water came out and [...] how is my head? Run your hands through my hair [lit. put your hands in my head]».	(01:54)
[4:41]	*mušī: «hī! kasīfī tö! mi nimāma nizīkit*	She says: «Oh! You are dirty! I won't come close to you,	(01:59)
[4:42]	*bu sarta māγ, fiłānī».*	your head stinks, you're such-and-such».	(02:02)
[4:43]	*mušī: «biču, binīša lö ī āwa. agar [...]*	She says: «Go, sit on the bank of this river. If [...]	(02:04)

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[196] The transcription and translation of this passage are provisional.
[197] The passage is not clear and its transcription and translation are provisional.

[4:44]	*ā, har āwī hāt nuša mi, sī hāt buša mi».*	hey, whichever (kind of) water comes out, don't tell me, (whenever) black (water) comes, tell me».	(02:07)
[4:45]	*muše: «bāšad».*	She says: «That's fine».	(02:10)
[4:46]	*dita manīa nām āw,*	(The old woman) throws her in the water (and)	(02:12)
[4:47]	*dit xeylī badfŏrma mow, badfŏrma mow, sīā mow.*	the girl becomes very ugly, she becomes very bad-looking, she becomes black.	(02:14)
[4:48]	*tā si gila dit,*	Until the three girls,	(02:18)
[4:49]	*ditītirīža māl dirī,*[198]	she has also another daughter at home,	(02:20)
[4:50]	*ɣe řužī mačin-ö*	one day (they) go and	(02:22)
[4:51]	*kwiřī pādišā*	the prince	(02:23)
[4:52]	*muše: «mi xāw dīma, īĵürī ditī va nām xāwim hātīa,*	says: «I had a dream, a girl like this came into my dream,	(02:25)
[4:53]	*mina me bičima sorāq ī dita bārim».*	I have to go in search of this girl (and) I shall bring her (here)».	(02:30)
[4:54]	*mača gwozara gwozar,*	He goes from district to district,	(02:33)
[4:55]	*ābādīa ābādī, mača mařasea bīɣawānī,*	from village to village, he goes and reaches a plain	(02:35)
[4:56]	*xizri zin(d)a, xizr alyāsa wira nīštīa.*[199]	Khezr the living, Khezr-Elijah is sitting there.	(02:39)

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[198] The logical subject here may be either the girl's father or the stepmother.

[199] The transcription of this passage is not final, but its meaning is overall clear. The supernatural figure of the prophet Khezr ('the green') has the characters of a guide for strained travellers. If the interpretation is correct, the epithet *zin(d)a* 'living' attributed to him alludes to the quality of immortality he possesses. Khezr is indeed linked to the motif of the Water of Life and is often quoted in relation to other immortal figures, among which the prophet Elijah (Pers. *Elyās*), which stands out as his most usual alter-ego. These two

[4:57]	*mušī: «va pey če mirādī hātīa?», mušī: «valā mi a haqīqat ī xāw dīma-ö va nām xāwim*	He says: «For what purpose have you come?», he says: «By God, to tell the truth, I dreamed this dream, in my dream	(02:43)
[4:58]	*ījürī ditī dīma, me bičima sorāq ī dita».*	I have seen a girl like this, I have to go in search of this girl».	(02:49)
[4:59]	*muše: «pas mačī,*	(Khezr) says: «Then, you go,	(02:52)
[4:60]	*avała mačī, barxorda makeyte γe keγnī,*	at first you go, you will come across a spring.	(02:55)
[4:61]	*keγnīa āwī xeylī kasīf-ö badbu-ö fiłān,*	The spring, it's water is very dirty and stinky and such-and-such,	(02:58)
[4:62]	*arinī bixwa, be damřüt, damřütanī bišur, buš: "āf uf uf,*[200] *če āw xuīka γa!*	drink from it, splash it on your face, clean your face with it (and) say: "Wow! What a good water is this!	(03:03)
[4:63]	*a āwa zołāłā!"». maxwe-ö āw {# bad} [...] wižī badmazatir nīya,*	That water is really clear!"». He drinks and then, the water {# bad} [...] itself does not taste that bad.	(03:09)
[4:64]	*maxwe-ö seyra make möünī āw kasīf-ö badbua,*	He drinks, he takes a look (and) sees that the water is dirty and stinky,	(03:13)

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spiritual characters are often described as being doubles of one another, twin brothers or two friends closely bound together (Krasnowolska 2009). Here, as well, their names appear in juxtaposition as to form the double name *xizr alγās* 'Khezr-Elijah'. A remark on popular beliefs concerning the presence of Khezr in the region of Harsin is found in Massé (1938: 228) who informs us that "A Koh-è Parow (environs de Kirmanchah), une source jaillit, dit-on, froide d'un côté de la montagne, chaude de l'autre côté, parce que Khidr (H´edr) le prophète s'est caché dans ce mont jusqu'au Jugement dernier".

[200] According to Kiyāni Kulivand (1390/2011: 119), the interjection *ouf ouf!* is comparable to Pers. *bah bah!, če xub!* 'How nice!' and is used to express appreciation.

[4:65]	*muše: «āwa xeɣlī xua!».*	he says: «The water is very good!».	(03:17)
[4:66]	*āwa mowa češma qašaŋ-ö xuī,*	The water becomes a beautiful and good spring,	(03:20)
[4:67]	*{? až jārān}, bi xwidā!*	{? from (the way it was) before}, by God!	(03:22)
[4:68]	*muše: «xu pas, ī lārā mačī, biču». modat(h)ā ham řīa make,*	He says: «Well then, you go down this way, go». He walks for some time, too.	(03:24)
[4:69]	*šabānaruz, do řuz, si řuž ham řīa make tā mařasīa [...]*	He walks day and night, two days, three days until he reaches [...]	(03:30)
[4:70]	*muše: «mařasīta ye asbī,*	He says: «You'll reach a horse,	(03:34)
[4:71]	*asbī-ö sagī.*[201]	a horse and a dog.	(03:36)
[4:72]	*biču, saga*	Go, the dog,	(03:38)
[4:73]	*kahka nyānasa varī,*	they have put straw in front of it,	(03:40)
[4:74]	*kah gi ařā e heywāna.*	the straw, which is for this animal.	(03:42)
[4:75]	*asba ostoxān nyānasa varī.*	The horse, they have put bones in front of it.	(03:44)
[4:76]	*ostoxāna bina var saga,*	Put the bones in front of the dog (and)	(03:47)
[4:77]	*kah var saga bina var asba,*	put the straw, (which) is in front of the dog, in front of the horse,	(03:49)
[4:78]	*baʕda mačī».*	then you go away».	(03:52)
[4:79]	*mač_u, mařasī-ö kah māre*	He goes, he arrives (there) and he takes the straw,	(03:54)

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[201] The motif of the straw for the horse and the bones for the dog has a parallel in Lorimer & Lorimer (1919: 28-30).

[4:80]	*asba* [...] *kahka manīa var asb-ö ostoxāna manīa var sag,*	the horse [...] he puts the straw in front of the horse and the bones in front of the dog,	(03:56)
[4:81]	*tā mačᵘ mařasīa māł a žinī gi a ditala dirī,*	until he goes and reaches the house of that woman who has those daughters,	(04:00)
[4:82]	*si gila dit. mušī: «mi» [...] koř pādišā yakīkyāna mawāzī, a gwijira.*	three daughters. He says: «I [...] the king's son wants to marry one of them, the younger one.	(04:04)
[4:83]	*dö gilatirīž dirī.*	She has two more.	(04:10)
[4:84]	*a döeyža yakī kwiř vakīla mawāzī, yakī kwiř {# vakīl} [...] vazīr*	Those two, as well, the delegate's son marries one of them and the {# delegate's} [...] minister's son (marries the other) one.	(04:12)
[4:85]	*mawāzī-ö māretyān, muše:*	He marries her, they take them (as wives), (and) he says:	(04:16)
[4:86]	*«če hösnī dirītin homa?», īma mušīm, ta(h)silāt ča dirī, madrak ča dirī?».*	«What virtue do you have?», we say, «What kind of education do you have, which qualification do you have?».	(04:19)
[4:87]	*muše: «mi qālīče mabāfim ye mitr,*	She says: «I'll weave a one-meter rug,	(04:24)
[4:88]	*hizār nafara bāne jā me».*	that would accommodate a thousand people [lit. on it]».	(04:28)

[4:89]	*muše: «bāšad dī, ya tö».*	He says: «Fine, then, that's (what concerns) you».	(04:30)
[4:90]	*diti döwimīža muše* [...]	And the second girl says [...]	(04:32)
[4:91]	*kałiŋīža muše: «mi,*	the elder one says: «I	(04:34)
[4:92]	*birinjī dirisa makam, ye man birinj,*	will cook rice, a *man* of rice,	(04:36)
[4:93]	*pānsad nafaranī bixwe».*	that five hundred man would eat from it».	(04:39)
[4:94]	*öwža muše: «tö».*	He, then, says: «(That is what concerns) you».	(04:41)
[4:95]	*gwijara muše: «ča makey?», gwijarīža muše: «mi,*	He says (to) the younger one: «What (can) you do?». And the little one says: «I	(04:42)
[4:96]	*dö gila āyla mārim.*	will give birth to two children.	(04:45)
[4:97]	*kałiŋa, kwiřa,*	The elder one, the boy,	(04:47)
[4:98]	*gīrva bike, mirwārīa čame bāy,*	when he weeps, pearls would come out from his eyes.	(04:50)
[4:99]	*dita bixane, qah qah*[202] *gwił va dame bāer».*	The girl would laugh (and) flowers would keep coming out from her mouth».	(04:53)
[4:100]	*xułāsa, mawāzī, dita mawāzī-ö*	In short, he marries, he marries the girl and	(04:56)
[4:101]	*mārin-ö mačin-ö*	they take, they go and	(05:00)
[4:102]	*diti kałiŋ gi vitīa birinj dirisa makam, ye man birinj dirisa make.*	the elder daughter who said she would cook rice, cooks a *man* of rice.	(05:01)

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[202] *qah* is an onomatopoetic word comparable to Pers. *qey* 'vomit'. it is used here to convey the idea of bunches of flowers coming out from the girl's mouth.

[4:103]	*šurīa make, va qarārī nimaka makea nāmī*[203]	She makes it salty, she puts salt in it in a way	(05:06)
[4:104]	*ki hizār nafarīž bixwe, nimatūnī ɣe bišqāw bixwe,*	that (even if) a hundred people would eat it, they wouldn't be able to eat even a plate of it,	(05:10)
[4:105]	*ava ava.*	that's that.	(05:15)
[4:106]	*ɣakīža muše:*	One (of them), too, says:	(05:16)
[4:107]	*«mi faršī dirisa makam».*	«I will weave a carpet».	(05:17)
[4:108]	*suzana mārī mač(i)kīa*[204] *nāme.*	A needle eventually gets stuck in it [i.e. in the carpet].	(05:19)
[4:109]	*har kī manīšī farāra make,*	Whoever sits down runs away.	(05:22)
[4:110]	*öwž, öwž ava dirisa make.*	She, she does this.	(05:24)
[4:111]	*tā dit gwijar. dit gwijar gi hāmiła mow,*	Until (it comes to) the younger daughter. When the younger daughter gets pregnant,	(05:27)
[4:112]	*ditī mārī-ö kwiřĭ.*	she gives birth to a daughter and a son.	(05:30)
[4:113]	*ditī mārī kwiřĭ. kwiřa mowa gīrva,*	She gives birth to a daughter and a son. The baby boy starts weeping	(05:31)
[4:114]	*aški mirwārīa čamea māɣ.*	(and) pearly tears come out from his eyes.	(05:35)
[4:115]	*dita maxanī, gwiła damea māɣ.*	The baby girl laughs (and) flowers come out from her mouth.	(05:37)
[4:116]	*dī, xwiškal gi dirī,*	Then, the sisters that she has,	(05:41)

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[203] The transcription and translation of this passage are not final.
[204] On this kind of serial verb constructions, cf. footnote no. 167.

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[4:117]	*hasüdī agardīa makan, badγāna māγ, awāna. awāna badγāna māγ,*	they envy her, they dislike her. They dislike her,	(05:43)
[4:118]	*mān,*	they come,	(05:47)
[4:119]	*dita möwrin, mušin bi xwišk: «bičīma tafrī(h) ařā wižmān.*	they take the girl and they say to the sister: «Let's go have fun, for our own sake.	(05:48)
[4:120]	*āylala bīla jā tā bičīm bigīrdīmin».*	Leave the children here so that we may go (and) have a walk».	(05:53)
[4:121]	*mačin, möwrine ye bīawānī, vełea makan.*	They go, they bring her to a desert (and) leave her (there).	(05:55)
[4:122]	*va bīawān vełea makan, wižγāna māna māł. īwāra šüa muše:*	They abandon her in the desert (while) they themselves come back home. In the evening the husband says:	(05:59)
[4:123]	*«ča binī kirdīa?*[205] *anü žinamā hā ku, ī āylala nimowna gīrva?».*[206] *muše:*	«What have you done to her? Hey, where is my wife, then, (so that) these babies don't start crying?». She says:	(06:03)
[4:124]	*«valā, vagard īma bī. nimazānim ča binī hāt, key ver(a) hāt».*[207]	«Well, she was with us. I don't know what happened to her (or) when she came (back) here».	(06:07)
[4:125]	*xułāsa, mačü, qorubī gi mow, mowa tārīkanī, dīvī māγ.*	In short, (the girl) goes, at sunset, it becomes dark in there, a demon comes.	(06:11)

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[205] The verb here is in the singular, instead of the expected plural.
[206] The transcription and translation of this passage are tentative.
[207] The transcription and translation of *key ver(a) hāt* are not final.

[4:126]	*dīva māγ, möwretea nām qār, nām qāralī gi dirin.*	The demon comes, he brings her into a cave, into the caves that they have.	(06:16)
[4:127]	*čan midatī, šīš mā(h), čwār mā(h), si mā(h), dit va nām ava gīra me.*	For some time, six months, four months, three months, he traps the girl inside it.	(06:22)
[4:128]	*sob(h) gi mačū, kwičikī mea dar qāra,*	When he goes out in the morning, he places a rock at the entrance of the cave,	(06:27)
[4:129]	*hīčka nimöünītī tā šöw gi mā ařā māł.*	nobody sees it until night, when (the demon) comes back home.	(06:32)
[4:130]	*kāri dīvi dīvāruna dirī.*	The demon has devilish work to do.	(06:35)
[4:131]	*qorubī gi mow, šüγa [...] čü döwrež*[208] *sara manīa bīawān, va dāqi žin.*	At sunset, her husband [...] takes a look around the desert, too, anguished for (his) wife.	(06:38)
[4:132]	*mačū, magīrdī, tifaŋī möwrī, küala magīrdī.*	He goes, he goes around, he takes a rifle and searches all over the mountains.	(06:45)
[4:133]	*küala magīrdī. γe ruža mačū, mowa šöw [...] qorubī. möünī dīvī hāt, dīvī hāt-ö*	He searches all over the mountains. One day, he goes, the night comes [...] the sunset. He sees that a demon came, a demon came,	(06:48)

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[208] The exact meaning of *čü döwrež* (lit. 'like a circle, too') in this context is not clear.

[4:134]	*dar qār kirdow,*[209] *čīa nām.*	opened the entrance of the cave (and) went inside.	(06:54)
[4:135]	{xxx} *möünī γakī hā nāma lāγ.*[210]	{xxx} he sees there is someone inside, next to him [i.e. to the demon].	(06:57)
[4:136]	*kwič(i)ka mea darī-ö maču.*	He [i.e. the demon] places the rock at its [i.e. the cave's] entrance and goes away.	(07:00)
[4:137]	*maču tā šöso gi dīva maču ařγā, šöso gi dīva maču ařγā.*	He goes (away) until the next morning, when the demon goes back, when the next morning the demon goes back.	(07:02)
[4:138]	*muše {xxx} muše, žin muše, seγra make tu darzī, muše: «γa čīa vera?».*	She says {xxx} she says, the woman says, she looks inside a fissure (and) says: «What's there?»,	(07:08)
[4:139]	*muše: «hüč nuš, tö biču».*	He says: «Shut up, go away!».	(07:13)
[4:140]	*nimazāne žina wižasī ka kasīfā bī-ö čirkin bīa.*	He doesn't know it's his own wife, who has become dirty and filthy.	(07:15)
[4:141]	*mawse va maxāralītir, öwīž jā magirī ařā wižī va asł(ah)a wižī-ö*	He waits in some other caverns, he finally finds a place for himself with his weapon and	(07:19)
[4:142]	*mawse. šöso gi mow,*	he waits. When the morning comes,	(07:24)

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[209] The verbal form used here is akin to the common SK one (verb 'to do' + the postverbal particle =*awa*, =*ow* and variants). Elsewhere the verb used with the meaning 'to open' is *vāz kirdin*.

[210] The transcription and translation of this passage are tentative.

[4:143]	*dīva mačudī ařyā dögila.*	the demon goes back again.	(07:26)
[4:144]	*dīva mačud,*	The demon goes,	(07:28)
[4:145]	*pyāka mačud ki seyr bike büne ya kī hā nāme.*	the man goes to have a look and see who is in there.	(07:30)
[4:146]	*vaxtī möünī žina wižase, kasīf,*	When he sees it's his own wife, dirty,	(07:33)
[4:147]	*čirkin gīsale, müale, sürate,*	(whose) locks, hair, face (are) filthy,	(07:36)
[4:148]	*mušī: «ɣa vera ča makey?». mušī: «ɣa čan māha mi [...]*	he says: «What are you doing here?». She says: «It has been some months now that I [...]	(07:40)
[4:149]	*sari ī dīva*	the head of this demon	(07:44)
[4:150]	*až vaxtī māɣ hā bān {xxx} pām tā vaxtī gi mačud ařetā*[211]	is at my feet from the moment he comes until the moment he goes back (again),	(07:46)
[4:151]	*giriftār hātima. tönīža maxwe, nāɣ ařer!».*	I've been taken prisoner. He's going to eat you as well, don't come here!».	(07:51)
[4:152]	*mačud, mawse, mawsea kamīn, dita möwrī, dita möwrī, žin wižī, mačud asł(ah)a hā dasī muše: «agar hāt,*	He goes away, he waits, he waits in ambush, he takes the girl, he takes the girl, his own wife, and he goes away, the weapon is in his hands (and) he says: «If he comes,	(07:54)

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[211] The sense of this passage is unclear and its translation provisional.

[4:153]	*mi makwišimī, mi tifaŋ dirim», «durua dī bičǔ {xxx}».*[212]	I'll kill him, I have a rifle» (but the woman says): «It's a lie, go away».	(08:02)
[4:154]	*dita möwrī mačǔ ǎřā māł. dita möwrī mačǔ ǎřā māł-ö [...]*	He takes the girl and goes back home. He takes the girl and goes back home and [...]	(08:05)
[4:155]	*xwiškala me,*	he beats the sisters,	(08:09)
[4:156]	*hardik xwiškali dit. mušin:*[213] *«homa čǔ e sar īa āwirdīt(i)na?». «na» mušin, «valā, īma nöümina, wižī [...]», žinea mačǔ, mušī: «ā!»,*[214]	both of the girl's sisters. They say: «What have you done to this one?». «No», they say, «By god, it wasn't us, she herself [...]». His wife goes (and) says: «Oh!»,	(08:11)
[4:157]	*mušī: «na, valā! ɣāna mi birdina bīawān, veĺim kirdin,*	she says, «No, by God! These ones took me to the desert, they abandoned me,	(08:18)
[4:158]	*bīa tārīk, nazānisim čīnas(a) ǎřā ku.*	it became dark, I didn't know where they had gone.	(08:22)
[4:159]	*va wirala,*	There,	(08:24)
[4:160]	*mi giriftār hātima vagard ī dīvā, dī šīš mā(h), valā dīv manīa».*	I became prisoner of this demon, then, by God, for six months the demon has stayed (there)».	(08:25)

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[212] The transcription and translation of this passage are tentative. The second sentence has been interpreted as if it was pronounced by the woman, but lacks logical consequentiality in either case.

[213] The logical subject here should be the girl's husband, but the plural form of the verb is incongruous.

[214] The transcription and translation of this passage are not final.

[4:161]	*xułāsa, dital mān ařā māł, dital mān ařā māł-ö* [...] *a* [...]	In short, the girls go back home, the girls go back home and [...] that [...]	(08:32)
[4:162]	{# *šü* [...]	{# husband [...]	(08:36)
[4:163]	*dit vakīl}* [...] *kwiř vakīl,*	of the delegate's daughter} [...] the delegate's son,	(08:38)
[4:164]	*kwiř vazīr,*	the minister's son,	(08:40)
[4:165]	*magirin hardik žinyān bikwišin. žinelyāna makwišin,*	they take both their wives to kill them. They kill their wives,	(08:41)
[4:166]	*mamīne ī žina dī vagard āylele. vagard āylelea mān.*	Then, this woman remains, with her children. They come, with her children [...]	(08:45)
[4:167]	*baʕd az modat(h)ā, šüea muše: «mina me böwr(i)mit ařā māł dāt,*	After some time, her husband says: «I have to take you to your mother's house,	(08:50)
[4:168]	*bičīmin sar bey.*	let's go so that you may visit her.	(08:54)
[4:169]	*bičīmin ařā māł dāt sar beymin».*	Let's go to your mother's house to visit her».	(08:56)
[4:170]	*mačcu sara me, va wirala āylelea möwrī-ö*	She goes, she visits (her), she takes her children there and	(08:58)
[4:171]	*dā muše:*	the mother says:	(09:02)
[4:172]	*«anü a ditilam ča binyān kirdina? anü a ditam hā ku?».*	«What have they done to my daughters, then? So, where is that daughter of mine?».	(09:03)
[4:173]	*mušī: «valā, a ditila* [...] *hāłöqazīya ījürī* [...] *hāna va sar mi āwirdina,*	She says: «By God, those girls [...] the situation is like this [...]	(09:06)

		they did this and that to me,	
[4:174]	*ījürī [...] ī pina dāna sar mi,*[215]	like this [...] they harmed me,	(09:12)
[4:175]	*šüelyān kwišteasyān».*[216]	their husbands have killed them».	(09:15)
[4:176]	*va wira,*	There,	(09:17)
[4:177]	*dī har kām {xxx} manīšin,*	then, each one {xxx} sits down	(09:18)
[4:178]	*dit-ö žin-ö šü-ö dö āyl mirwārī-ö*	the girl, the woman, the husband and the two children, the pearly one and,	(09:20)
[4:179]	*nimazānim, a xanī gwiła damea māγ,*	I don't know, that one who laughs and flowers come out from her mouth,	(09:24)
[4:180]	*dī řāhata mowin ařā wižγān.*	and finally they are relieved, for their own benefit.	(09:26)

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[215] This idiomatic expression seems comparable to Pers. *balā'ī rā be sar-e kasi āvardan* 'to harm someone, cause something bad to happen to someone'. The verb *pan wa sar hāwirdin* is reported by Karimpour (1382/2003: 166) with the same meaning.

[216] Here we find the verb in its singular form, instead of the expected third person plural.

Text 5: *Mardi xīyāłpardāz* (The daydreamer)

This text was recorded in Harsin on the 27th of February 2014 (8th of Esfand 1392). At the time of recording, the speaker (M. J., who is also the narrator of Text 6) was a fifty year-old man, born and raised in Harsin and living in the city with his family. He served in the Iranian army during the Iraq-Iran war (1980-1988) and later retired as a wartime veteran. He has received elementary schooling. As it might become clear from the listening of the recordings, the physical characteristics of the consultant's vocal apparatus make him an imperfect candidate for a dialectological survey. However, his good command of the Harsini vernacular and his fluency of speech, added to the interest of the narratives he performed, dictated their inclusion in the present study.

Summary: this tale, as many oral narratives from male narrators' repertoires, can be classified as an *Anecdote/Joke* or *Novella*. The story begins with a young vagrant boy looking around for a place to stay for the night. He eventually finds shelter in an abandoned place nearby a shepherd's house. The shepherd has two daughters. As soon as the girls realize that a stranger is sleeping at the ruins, they inform their father. The man decides to hire the boy as a watchperson in exchange for food and accommodation. Two times a day, the shepherd gives the boy some ghee with a half loaf of bread as a salary. The boy eats the bread and leaves the ghee aside until he fills up a whole jar, which he plans to sell at the market. The boy, afraid of thieves, keeps a wooden club under his pillow to beat whoever might come and steal the jar. At night, he dreams that he has sold the ghee and has made a lot of money from it. He imagines he has rebuilt the ruins and has married a woman, who has given birth to several children. In his dream, the children behave naughtily and start annoying their mother. While he is dreaming to beat one of his sons with a club, he unconciously takes the real club from under his pillow and hits the jar. The jar goes to pieces and the ghee spills on the ground. When the boy wakes up and sees he has lost the ghee, understands that "the one who wishes to grab all, takes little".

Transcription and translation:

	Harsini	English	
[5:1]	*e dāstāna* [...] {Pers. *čiz barāt migam*}[...]	This story [...] {I'll tell you thing [...]	(00:03)
[5:2]	*čīa?*	What is it?	(00:08)
[5:3]	*mardi xīyāłpardāz:*	The dreaming man:	(00:10)
[5:4]	*γa* [...]	this [...]	(00:17)
[5:5]	*γe jawāne,*	a young man,	(00:22)
[5:6]	*γe jawāni bīkārī,*	an unemployed young man,	(00:27)
[5:7]	*belaxara,*	in the end,	(00:31)
[5:8]	*sāzmānda(h)ī nerī, jā-ö māł-ö makān nerī. ī jawāna,*	he doesn't have an accommodation, he doesn't have a place, a house, a place to stay. This youngster,	(00:34)
[5:9]	*xułāsa magīrdea ī kalīküčala tā*	in short, wanders about these old alleys until	(00:39)
[5:10]	*mařasea γe*	he reaches some	(00:45)
[5:11]	*xirāwe, mařasea xarāwe, kalka xarāwe.*[217]	ruins, he reaches some ruins, some ancient ruins.	(00:47)
[5:12]	*baʕd ī kalkaxirāwa, γe ādim döwłamanīšī hā šānī,*	Then, these ancient ruins, next to them there is also a very wealthy man,	(00:52)

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[217] The term *kal xirowa* or *kala xirowa* is reported in Karimpour (1382/2003: 720) with the meaning 'ruins in Laki Kurdish'. The same dictionary reports the words *kał* 'ruins in Lori' (Karimpour 1382/2003: 720), *kalka* 'half destroyed in Laki Kurdish' and *kallik* 'ruins in Laki Kurdish' (Karimpour 1382/2003: 721). Izadpanāh (1391/2012: 103, 104) lists the words *kałł* 'ruins, half destroyed', *kał xerowé* 'ruins', *kałek* 'ruins and remains of a village or a city' and *kałka* 'half destroyed'. Kiyāni Kulivand (1390/2011: 897, 903, 905, 908) reports the terms *kæl* 'ruins, remains of a building, ruins and ancient fortresses, walls of ruins', *kal xerɑwoæh* 'ancient ruins, ancient broken walls, remains of an ancient tower or rampart' and *kælek* or *kæleg* 'ruins, remains of ancient monuments'.

[5:13]	*masałan hamsāda ī kalka xarāwasa, ādim döwłamanīka.*	for example, he is a neighbour of these ruins, he is a wealthy man.	(00:57)
[5:14]	*baʕd galla dirī, gusfandi zīyād,*	Then, he has some flocks, many sheep,	(01:02)
[5:15]	*kāwiř,*	sheep,	(01:06)
[5:16]	*kāwiři zīyād dirī. (v)a kāwiřa mušin gusfand, fārsī.*	he has many sheep. They call the sheep *gusfand*, (in) Persian.	(01:07)
[5:17]	*kāwiři zīyādī dirī,*	He has a lot of sheep,	(01:13)
[5:18]	*baʕd, xułāsa, e juwāni vełgardīša nām a kala magirī maxafe.*[218]	then, in short, this vagrant boy goes and sleeps inside those ruins.	(01:16)
[5:19]	*e ādim tājira dö si gila ditīš dirī.*	This merchant has also a couple of daughters.	(01:24)
[5:20]	*baʕd, xułāsa, kwiř nerī, har dö si gila dit xwidā dāsa binī.*	Then, in short, he doesn't have sons. God gave him only this couple of daughters.	(01:28)
[5:21]	*pas, xułāsa ī jawāna wirala ki maxafe, e āylila mušin: «bābā, ya döza ya», masałan, «neyl era bixafe», fiłān. muše: «na, kwiřa, ʕeyb nerī,*	Then, in short, while this boy is sleeping there, these children say: «Dad, this is a thief!», for example, «Don't let him sleep here!», and so on. He says: «Don't worry, girls.	(01:34)
[5:22]	*īma ki sag ī čī nerīmin,*	We don't have a (watch)dog and such things,	(01:44)
[5:23]	*ya nega(h)bānīa pasala me».*	he will guard the goats».	(01:48)

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[218] This might be an instance of verb serialization with additional aspectual value, on which cf. footnote no. 167.

[5:24]	*xułāsa, ružān gilī ye kwit nān vagard kame řuni heywānī*	In short, each day half (a loaf of) bread with some animal fat	(01:52)
[5:25]	*möwrin miney, ī juwāna maxwe.*	they bring him (and) this youngster eats it.	(02:00)
[5:26]	*ī juwāna nāna maxwe,*	This boy eats the bread	(02:03)
[5:27]	*řuna magireörī.*	(and) puts the butter aside.	(02:06)
[5:28]	*řuna magireörī, xułāsa,*	He puts the butter aside, in short,	(02:09)
[5:29]	*küza giłī va gīra māre, mačua bāzār yā řuna me yā har če. dar zamāni qadīm dādibisad bīa.*	he takes a clay jug, he goes to the market and gives butter, or whatever. In ancient times, there was the barter.	(02:12)
[5:30]	*masan řün dāya*	For example, you gave butter	(02:20)
[5:31]	*küza dānasa binit, řün dāya masałan nān dānasa binit, dādibisad bīa.*	and they gave you a jug, you gave butter and they gave you bread, for example, there was the barter.	(02:24)
[5:32]	*xułāsa, ye küza masīnī. ye řuzgāra*[219] *masałan so,*	In short, he purchases a jug. At a (certain) time, for example, in the morning,	(02:30)
[5:33]	*ye qāšoq řün vagard kamī nān, zo(h)r ye qāšoq řün vagard kamī nān, šöw ye qāšoq řün agard nān,*	a spoon of butter with a bit of bread, at noon a spoon of butter with a bit of bread, in the evening a spoon of butter with bread,	(02:35)

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[219] Instead of an expected indefinite morpheme =*e*/=*ī*, here we find a final /a/, whose nature in this context is unclear.

[5:34] *ɣa e řŭna jamʕa make, jamʕa make, zamānī mařasī,*
he gathers this butter, he gathers it, there comes a time (when) (02:42)

[5:35] *piř küza mow.*
the jug becomes full. (02:46)

[5:36] *piř küza mow, xułāsa, kār nerīmin, ī juwāna ɣe šöw seɣr ī küza make piřa, muše: «ɣa now ɣe möwqe kasī bāɣ böwrete,*
The jug becomes full, in short, it is not of our concern, one night this young man sees that this bowl is full and says: «God forbid someday someone would come and take it, (02:49)

[5:37] *bīlā [...]».*
let (me) [...]». (03:00)

[5:38] *čuī möwre manea žīr sare, ču a qirenī.*[220]
He takes a wooden stick and puts it under his head, a club that big. (03:01)

[5:39] *manea žīr sare, agar kasī hāt böwrī vagard ī čua, ču binīanī, neɣlī.*
He puts it under his head, if someone would come to take it, with this club, he would hit him with the club and wouldn't let him (take it). (03:05)

[5:40] *xułāsa, šöw ki maxafe, xāwa möünī, bałe, e řŭna forutīase,*
In short, when he sleeps at night, he dreams, yes, that he has sold this butter, (03:12)

[5:41] *pül kalāne kirdīa.*
he has made a lot of money, (03:19)

[5:42] *māre ča?*
What does he get? (03:22)

[5:43] *e püli kalāna e kalkaxirāwa varinīa masāzī. xāwa möünī ā! xāwa möünī, forute ī kalkaxirāwa sāxte-ö*
This big amount of money, he (re)builds the ruins with it. He dreams, huh! He dreams that he has sold it, he (03:25)

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[220] This passage was accompanied by a hand gesture indicating the size of the wooden stick.

		has (re)built these ruins and	
[5:44]	*baʕd žinīš xwāstea.*	then he has married a woman, too.	(03:33)
[5:45]	*baʕd va ī žina bīasa sā si čwār gila āɣl.*	Afterwards, he has had three or four children from this woman.	(03:37)
[5:46]	*xuɫāsa, ī āɣlala azīata makan. īa sar mil žina mapař(e)ör, öwa mear žina.*	In short, these children are annoying. This one jumps up onto the woman's neck, that one beats the woman.	(03:42)
[5:47]	*žineɣš hawāra make, mušī: «pɣāka*	And the woman calls for help, she says: «Husband,	(03:49)
[5:48]	*ī āɣlala neyl, ɣa čīa azīata makan?».*	don't let these children (do that)! Why are they bothering (me)?».	(03:52)
[5:59]	*ɣöwša nām ī xāwa dasa möwrī,*	Then, in this dream, he takes (the club) in his hand,	(03:55)
[5:50]	*ču hiza me, kīša mārī bear āɣl, meter küza, řün šipɫāɣ.*	he lifts the club, he swings it to beat the child (but) he hits the jug and the butter splashes.	(03:59)
[5:51]	*küza řüna maš(i)kī, mařasīa zamīn.*	The jug of butter breaks (and) falls to the ground.	(04:06)
[5:52]	*vaxtī mowa xavarā dö dasīa mea mil sar wižarā.*	When he wakes up, he tears his hair out [lit. He puts both his hands on his head].	(04:08)
[5:53]	*řüneɣš va dasea maču.*	And the butter is lost.	(04:14)
[5:54]	{Pers. *bālā raftīm duġ bud, pāɣīn āmadīm*	{we went up, there was buttermilk, we came down, there was a bugle	(04:18)

bux[221] *bud, har čī goftīm*   (call), whatever we said
duruġ bud}.   was a lie}.[222]

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[221] The *q* of Pers. *buq* 'bugle' is uttered as a velar fricative [x] and rhymes with the *ġ* of Pers. *duġ* and *doruġ* (realized as velar fricative [ɣ]). The translation as 'bugle (call)' is suggested by the fact that the sentence is uttered in Persian. Note, however, that the word *buq* is attested in Laki with the meaning 'turkey', as "contraction of [Pers.] *buqalamun*" (Kiyāni Kulivand 1390/2011: 212). It is impossible to determine the speaker's intended referent here.

[222] This kind of closing formulas, usually consisting in a nonsense rhyming sentence, have the function of bringing the hearer back to reality by stressing the fictional nature of the narrative (Cf. Marzolph 2010: 220ff.). In this instance, the formula is pronounced in Persian, while at the end of Text 6 we find the Harsini version *īlā vitim ŕās bī, alā vitim duru bī, har čī vitim duq bī* 'What I said here was true, what I said there was false, whatever I said was buttermilk' [6:191].

Text 6: *Žin līva* (The crazy wife)

Text 6 was recorded in Harsin on the 26ᵗʰ of February 2014 (7ᵗʰ of Esfand 1392) at the narrator's private house. The consultant (M. J.) is the same person who performed Text 5.

Summary: this narrative is the longest recorded. As the previous text, it can be classified as an *Anecdote/Joke* or *Novella*. It combines Marzolph's (1984) types 1541 *Saving gold for the Holiday*,[223] *1381B *The rain of meatballs*[224] and 1009 *Taking care of the door*.[225] A similar version is found in Darvishyān (1380/2001: 134-143):

 A man has a foolish wife. During Ramadan, the month of Islamic fasting, he buys a sack of wool for his wife to spin. The woman sits spinning in the courtyard. After a while, a neighbour comes and invites her for a walk. She accepts and takes the wool and the spindle to the spring. The crazy woman asks a frog to spin the wool for her. She takes the frog's croaking for a positive answer and leaves the wool and the spindle on the waterfront. Once back home, her husband wants to know where the wool is. When he understands that the woman has left it at the spring, he tells her to go and get it back. At the spring, the woman looks for the frog in vain. Finally, she decides to dive into the pond and search for the spindle and the wool. After a while, she hits something hard, takes it out, and sees it looks like a yellow rock. She takes the yellow rock to her husband, who recognizes it as a gold ingot. When the husband says "That's for (the expenses of the month of) Ramadan!", the crazy woman mistakes the name of the month for a proper name and starts looking for a person named Ramazān (1541 I). Someone named Ramazān eventually passes by and the woman gives the ingot to him. When her husband returns, he gets mad at her and chases her away from home (*1381B I). The woman takes shelter in an abandoned place, where she meets some animals: a chicken (*1381B I d), a cat (*1381B I b), and a dog (*1381B I a). She thinks that her husband is sending those animals to convince her to return. In the meantime, the King's camel with a load of gold gets lost.

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[223] Cf. ATU 1541 *For the Long Winter*.
[224] Cf. ATU 1381 *The Talkative Wife and the Discovered Treasure*.
[225] Cf. ATU 1009 *Guarding the Store-Room Door*.

When the woman sees the camel approaching, she is persuaded to go back home (*1381B I e). The husband lets her in, slaughters the camel and hides the gold (*1381B II a). Then, he prepares a camel kebab for his wife and hides the remaining flesh in the basement. In the meantime, the King is looking for his lost pack animal. He asks an old woman to find it in exchange for a big amount of wool. The lady arrives at the foolish woman's house and pretends she needs some camel meat to accomplish a vow. The crazy woman gives her the meat and reveals the secret. The King's guards accuse the woman's husband of theft. Before the man is carried by the guards, he asks his crazy wife to take care of the house. The woman takes her husband's request too literally. After a while, she decides to go to the king's palace to ask for her husband's whereabouts. She unhinges the house's front door and carries it on her shoulders (1009). The king, seeing the woman approaching with a door on her back and hearing her talking nonsense, is eventually persuaded of the woman's craziness and the man's innocence. The man is finally released (*1381B II c).

Transcription and translation:

	Harsini	English	
[6:1]	*γa mowa γe žine pγāγ,*	Once upon a time, there was a woman (and) a man.	(00:00)
[6:2]	*mā(h) řamazāna,*	It's the month of Ramadan,	(00:06)
[6:3]	[*mā(h) řamazān* {Pers. *mīdānī*} {xxx}?]	[{you know} the month of Ramadan {xxx}?]	(00:09)
[6:4]	*mā(h) řamazān (h)ame mardim řuža bigirin,*	during the month of Ramadan all people would fast,	(00:11)
[6:5]	*zuwān böwsin, zuwān.*	they would stop eating [lit. they would tie the tongue, the tongue].	(00:15)
[6:6]	*řuža ařā xwidā bigirin.*	They would fast for the sake of God.	(00:18)

[6:7]	*pyāka mušea žina, muše: «ye man xwirī bisīnim*	The husband says to the wife, he says: «I would buy a *man* [i.e. three kilos] of wool	(00:20)
[6:8]	*biřisīe,*	for you to spin,	(00:25)
[6:9]	[*mitavajje(h) bīt?*] *biřisīe».*	[did you understand?], for you to spin».	(00:28)
[6:10]	*baʕd žineyša muše: «bisīn!».*	Then, the wife, too, says: «Buy it!».	(00:31)
[6:11]	*gwinī xwirī ařea masīnī-ö vagard tašī-ö*	He buys her a sack of wool with a spindle and	(00:36)
[6:12]	[*tašīž avasa {Pers. ke ījürī čarx mīzanī,*[226]	[the spindle is that thing {you spin like this,	(00:41)
[6:13]	*mīša nax}]*	and it becomes a rope}]	(00:45)
[6:14]	*biřisīe,*	you would spin (it),	(00:47)
[6:15]	*muše: «bisīn». masīnī, gwinī-ö xwirī ařea masīnī-ö xułāsa,*	she says: «Buy it!». He buys it, he buys her the sack and the wool and, in short,	(00:50)
[6:16]	*žin va māł agard taši manīšī-ö*	the woman sits in the house with the spindle and	(00:56)
[6:17]	*ye řuž-ö dö řuža mařise. řuži sivom hāmsāka muše:*	she spins for one or two days. The third day the neighbour says:	(01:00)
[6:18]	*«nimāy bičīm ařā sarā bigīrdīmin?». muše: «xu, bičīm!».*	«Won't you come (so that) we may go to the spring to stroll about?». She says: «Fine, let's go!».	(01:05)

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[226] The passage was accompanied by a hand gesture imitating the spinning movement.

[6:19]	*maname a tašī-ö xwirī, vagard žin hamsāya, mean mačuᵃ227 aᵃrā sarā,*	She grabs that spindle and (that) wool, with the woman next door, they go out (and) she goes to the spring,	(01:10)
[6:20]	*maᵃrasina ju āwī.*	they reach a water channel.	(01:17)
[6:21]	*belaxara,*	Finally,	(01:22)
[6:22]	*ye sidāy qwiᵃrbāqa hiza magirī qwiᵃr qwiᵃr! ījürī sidā me.*	a cry of frogs rises, croak croak! It sounds like this.	(01:26)
[6:23]	*žina muše: «xāla qwiᵃrbāqa»,*	The woman says: «Aunt frog!».	(01:31)
[6:24]	*öwža muše: «qwiᵃr!».*	(The frog), then, says: «Croak!».	(01:35)
[6:25]	*muše: «damāqit čāqa?».228 muše: «qwiᵃr!». muše: «ī sirī xwirī mina aᵃrā ma maᵃrisī?».*	She says: «Are you doing well? [lit. Is your nose fat?]». It says: «Croak!». She says: «This time, will you spin my wool for me?».	(01:38)
[6:26]	*öwš xu dī, heywānīka, zuwān ki nerī masan buše a yā na, muše: «qwiᵃr!».*	Well then, it is an animal, it doesn't possess language, for example, to say yes or no, it says: «Croak!».	(01:47)
[6:27]	*xwirī-ö tašī kwila mea dam āw-ö mačuᵃ-ö*	She puts all the wool and the spindle on the waterfront, she goes away and	(01:53)
[6:28]	*yawāšī qoruba mow, mā aᵃrā māł, pyāka muše:*	slowly dusk comes, she comes back home and	(01:58)

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227 Here, the simple verb *dān* 'to give' takes on the meaning 'to exit, go out/away', otherwise expressed by the complex verb *dān..=ar deyšt* (= Pers. *zadan birun*). This verb simplification might be due to the presence of a serialized construction with the following verb *mačuᵃ*.
228 This expression exists also in Pers. with the meaning 'to do well, be well-off', cf. Lazard (1990: 188).

[6:38]	*yöwša muše: «pedarit bār(i)merī!*[229]	Then, she says: «Damn you!	(02:49)
[6:39]	*bāad bičima nām ī āwa bigīrdim,*	I have to go into this water (and) search,	(02:53)
[6:40]	*kwičik bān düke*[230] *pyā bikam bārim».*	to find the whorl on top of the spindle and take it (back)».	(02:57)
[6:41]	*kwičik bān düke,*[231]	The whorl on top of the spindle,	(03:02)
[6:42]	*kwičkal a qirenīka*[232] *manina bān ī dükala.*	it's (one of) those rocks this big that they put on top of these spindles.	(03:05)
[6:43]	*ya mačua nām ī āwa, hara magīrde.*	This (woman) dives into this water and keeps searching.	(03:09)
[6:44]	*xułāsa, nāxwidāgā(h) pāya maxwea qe ye čī sangīnī,*	In short, accidentally, her foot hits the shape of something heavy,	(03:12)
[6:45]	*dasa makea nām āw,*	she slips her hands into the water	(03:19)
[6:46]	*ye sangi zardī peɣdā make,*	(and) finds a yellow rock.	(03:24)
[6:47]	*peɣdā make, magirīa das, möwrī, mačo ařā māł. šöwa mow, pyāka*[233] *muše: «pyā*	She finds it, grabs it with the hand, takes it and goes back home. The night comes, the	(03:30)

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[229] This idiomatic (and more or less insulting) expression, is comparable to Pers. *pedar-e kasi rā dar āvardan* (lit. 'to bring someone's father out'). It is used to convey the idea of someone having a hard time, making a big effort or going through a lot of difficulties because of something or someone.

[230] The word *dük* refers to the traditional hand spindle. For an idea of the shape of this spinning tool, cf. the images of spindles (*dik*) in Demant-Mortensen (1993: 290, 293, 313). The expression *kwičik bān dük* 'the stone on top of the spindle' refers to the wooden (or possibly stone) whorl screwed at one end of the tapering spindle rod.

[231] The speaker pronounces *dük* as *düg* here.

[232] The passage was accompanied by a hand gesture indicating the size of the object.

[233] The intended subject is the wife.

valā čīim», «xāla qwiřbāqa xavaranī nöwī?»,

husband says: «Husband, by God, I went!», «Wasn't there any news of aunt frog?»,

[6:48] *«minīš bowe āwirdimasere,*[234] *namīmasa kwičik bān düke, āwirdima».*

«I even cursed her. I grabbed the whorl on top of the spindle (and) I brought it (home)». (03:39)

[6:49] *muše: «hā kura? nīšāna me», muše: «e». «eγ žin», muše. öw muše, «γa xišti tiłāγka!».*[235]

He says: «Where is it? Show it to me!». She says: «Here it is». «Hey, wife!», he says. He says: «This is a gold ingot!». (03:45)

[6:50] [*xišti tiłā {Pers. ke midānī čī as(t), šimsi tałā}].*

[A gold ingot,{you know what it is, then! A gold bar}]. (03:54)

[6:51] *muše: «γa xišti tiłāγka!*

He says: «This is a gold ingot! (03:58)

[6:52] *γa ařā řamazān!».*

This is for Ramadan!». (04:02)

[6:53] *xułāsa,*

In short, (04:07)

[6:54] *pγāγš, xu, dar e zamānali qadīma a nöüa, edārajāt nöüa faqat kāri kišāwarzī bī-ö žin-ö pγāγ kišāwarzī kirdina.*

the husband, then, in these old times there weren't those (things), there weren't offices, there was only agriculture and men and women, too, used to farm the land. (04:11)

[6:55] *pγā mačua kišāwarzī, žinīš, řuža mow,*

The husband goes to farm (the land) and, (04:20)

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[233] On this expression, cf. footnote no. 229.
[235] A translation of this term as 'gold nugget' would better fit this context. However, the words *xišt* (Pers. *xešt*) and *šims* (Pers. *šemš*) mean '(gold) ingot, bar' in Persian. The term '(gold) nugget' usually translates as Pers. *qeṭᶜe-γe ṭalā*.

		when it's getting light, his wife, too,	
[6:56]	*mału manīšea dar (h)asāra.*	goes and sits on the courtyard's threshold.	(04:26)
[6:57]	*har ke māɣ mału, hara muše: «mašeɣ,*[236] *nāmit kīa?»*	Whoever comes and goes, she keeps asking: «What's your name, Sir?».	(04:29)
[6:58]	*ɣa muše šamsʕalī, öwa muše řuzīʕalī, a muše nöwruzʕalī. ɣe nafar jür mi dānā*	This one says ShamsᶜAli, that one says RuziᶜAli, that one says NowruzᶜAli. A person as wise as me	(04:36)
[6:59]	*māɣ řad bu, muše: «mašeɣ, nāmit kīa?» muše: «ařā? ča meytī [...] ča meytīa nāmim?».*	comes and passes by. She says: «What's your name, Sir?». He says: «Why? What do you want [...] What do you want from my name?».	(04:44)
[6:60]	*muše: «valā, mi mineɣ řamazāna makam». muše: «xu, ma řamazān».*	He says: «By God, I'm looking for Ramazān». He says: «Well, I'm Ramazān».	(04:50)
[6:61]	*«a», muše, «tö řamazānī». muše: «a!». «sa bus, tā ɣa amānatī šüam dāɣa beme binit».*	«Ok», she says, «you are Ramazān». He says: «Yes!». «Well, wait (because) my husband has entrusted this (to me, so that) I would give it to you».	(04:56)
[6:62]	*xułāsa,*	Finally,	(05:03)

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[236] The term *mašeɣ* (Pers. *mašhadi*) 'pertaining to the city of Mashhad' does not necessarily denote geographical origin, but may be used as an honorary title attributed to any person who has accomplished the pilgrimage to the holy city of Mashhad or to elderly, respectable people in general. It is translated here as 'Sir, Mister'.

[6:63]	*öwša maksa*[237] *make-ö žina mačua nām, maname a xišti tiła-ö šimsi tiła māre muše: «hā, ɣa!*	he stands (there) and the woman goes inside, she grabs that gold ingot and brings the gold bar, (and) says: «Here it is!	(05:05)
[6:64]	*šüam vit "ɣa xišti tiłāyka bete řamazān".*	My husband said "this is a gold ingot, you should give it to Ramazān".	(05:14)
[6:65]	*va dasea masīnīte-ö muše: «xeɣlī mamnunim, tašakor! ɣa hin mi bīa, dāmasea das [...] nɣāmase lā šüa tö».*	He gets it from her hands and says: «Thank you so much, thanks! This was mine, I gave it to [...] I left it at your husband's».	(05:19)
[6:66]	*xułāsa, kārī nerīmin, xišti tiłā mea dasī möwre, mačū.*	In short, it doesn't matter, she leaves the gold ingot in his hands, he takes it (and) goes away.	(05:28)
[6:67]	*möwre, mačū-ö*	He takes it, he goes away and	(05:33)
[6:68]	*qoruba mow, šöwa mow, pyā māɣ möünī žin har hüč diris nakirdīa.*	dusk comes, the night comes. The husband comes back and sees (that) his wife hasn't prepared anything.	(05:37)
[6:69]	*muše: «eɣ žin, šāmī, čāɣ, fiłānī [...]».*	He says: «Hey wife, a dinner, a tea, something [...]».	(05:42)
[6:70]	*xułāsa,*	In short,	(05:47)
[6:71]	*muše: «ča? šām-ö čāɣ-ö ča? řa(h)mata pedar! mia šösorā nīštima tā*	she says: «What? Dinner, tea, and what? (May God have) mercy	(05:49)

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[237] The indicative particle =*a* seems to be realized here as a weak vowel /i/.

	alʔān, tā řamazān hātīa,	on (your) father! I've been sitting since morning until now, until Ramazān has come.	
[6:72]	*xišt tiłāka dāmasa binī».*	I gave him the gold ingot».	(05:59)
[6:73]	*xułāsa,*	In short,	(06:05)
[6:74]	*pyā magire žina manjinea mil γakarā.*[238]	the husband starts to smash his wife again and again [lit. on one another].	(06:08)
[6:75]	*žina manjinete mil γakarā. šöw, ī möwqalasa, žina mature,*	The wife, he smashes her again and again [lit. on one another]. In the afternoon, by this time, the woman gets angry,	(06:13)
[6:76]	*manamea čādira makea sarī-ö, mačua ařā* [...]	she takes the *chador* and wears it on her head, she goes to [...]	(06:18)
[6:77]	*nām kalī*	to (the outskirts of) some ruins,	(06:24)
[6:78]	*īma mušīm kalāsγāw,*	we call (it) 'old mill'.	(06:26)
[6:79]	*mаču ařā nām kalāsγāw,*	She goes inside the old mill,	(06:29)
[6:80]	*va tārīkī manīše ařā wižī.*	in the darkness, she sits by herself.	(06:32)
[6:81]	*manīšī, va ī möwqa möünī*	She sits, at that point she sees	(06:35)

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[238] The exact meaning of *manjinea mil γakarā* in this context is unclear. The verb *hanjāndin/hanjānin* is glossed as 'to crush, grind, mince' (Pers. *xord kardan*) in Karimpour (1382/2003: 1061). A similar semantics is attributed to *hænjunen* in Kiyāni Kulivand (1390/2011: 1256) and *(an)ǰinīn* in MacKenzie (1961a: 226). If the meaning of the verb itself is not particularly problematic, the idea conveyed by the prepositional phrase =*a mil γakarā* 'on one another' is doubtful, although probably referring to a repeated or prolonged action of beating. The passage might also contain an instance of verb serialization, as those described in footnote no. 167.

[6:82]	*mirqī dirī*[239] *[...] řī gwim kirdīa,*	a hen is [...] has lost its track (and)	(06:38)
[6:83]	*dirī nizīk žina māγ.*	is coming towards the woman.	(06:44)
[6:84]	*žineyša*[240] *muše: «xāla qwitqwitkara,*	The woman, then, says: «Aunt Cackle-cackle,	(06:46)
[6:85]	*va xwidā ī šüa aqira kwišteasam*	by God, this husband (of mine) has beaten me so much (that),	(06:52)
[6:86]	*řü nāž, nimām».*	don't push me, I won't come (back)».	(06:56)
[6:87]	*manea řuwāł mirq, mirqa qwitöqāta meγwāγ.*	She chases the hen, the hen cackling runs away.	(06:58)
[6:88]	*mirqa qwitöqāta meγwāγ. īla pišī māγ, muše: «myow!».*	The hen cackling runs away. This time a cat comes (and) says: «Meow!».	(07.03)
[6:89]	*muše: «xāla myowmyowkara, xāla qwitqwitkareyš hāt, vagardī nātim».*	She says: «Aunt Meow-meow, aunt Cackle-cackle came (but) I didn't go [lit. come] with her».	(07:07)
[6:90]	*manea řuwāł pišī, pišīža meγwāγ.*	She chases the cat (and) the cat runs away, too.	(07:15)
[6:91]	*(γ)e gila sagī māγ,*	This time, a dog comes.	(07:18)
[6:92]	*muše: «xāla wāpwāpkara,*	She says: «Aunt Bow-wow,	(07:21)
[6:93]	*bi jāni tö, xāla qwitqwitkara-ö xāla myowmyowkara hātina,*	by your soul, aunt Cackle-cackle and aunt	(07:24)

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[239] Here the speaker wanted to use a progressive construction built by means of the verb *dāšt-* 'to have', but then opts for the Present Perfect *gwim kirdīa*.

[240] The vowel /e/ does not seem to express a bound pronoun here, which would indeed be devoid of a logical referent. It more probably represents the raising of the vowel sound /a/ of the definite marker before the additive morpheme =*īš*.

		Meow-meow have come	
[6:94]	*nātima.*	(but) I didn't go [lit. come].	(07:30)
[6:95]	*bičua šun tönīš,*[241] *nimām». manea řuwāł sagīš.*	You go on your way too, I won't come». She chases the dog.	(07:32)
[6:96]	*manea řuwāł sagī(š), sagīša meywāy. döma manea nām pištī,*	She chases the dog (and) the dog runs away, too. He puts his tail between his legs [lit. his back],	(07:36)
[6:97]	*alfarār!*	(and went on) the run!	(07:40)
[6:98]	*xułāsa va ī möwqa, dī, mowa sāʕatal nismi šöw.*	In short, at this point, there come the midnight hours.	(07:43)
[6:99]	*šotori pādišā,*	The king's camel,	(07:47)
[6:100]	*šotori pādišā va bāri zařā, gwima mow,*	the king's camel with a load of gold gets lost.	(07:51)
[6:101]	*va bāri zařā gwima mow-ö xułāsa*	It gets lost with the load of gold and, in short,	(07:58)
[6:102]	*šotora bāri zařā sara manea a kala.*	the camel with a load of gold arrives at those ruins.	(08:01)
[6:103]	*žini dīwāney ča?*	His crazy wife, what (about her)?	(08:06)
[6:104]	*iska gi möünī šotora ī dirīžī-ö va mili dirīž hātīa,*	When she sees (that) a camel that tall and with a long neck has come,	(08:09)
[6:105]	*muše: «xāla {Pers. gardandirāza},*	she says: «Aunt Long-neck,	(08:15)
[6:106]	*xāla wāpwāpkara, xāla myowmyowkara, xāla*	aunt Bow-wow, aunt Meow-meow and aunt Cackle-cackle {came	(08:17)

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[241] This passage is unclear and its transcription is provisional.

	qwitqwitkara {Pers. *āmadan, naγāmadam.*	(but) I didn't go [lit. come] back.
[6:107]	*hālā, čun tö xāla gardandirāzeī myām}, a».*	Now, because you're aunt Long-neck, I'll come}, yes».	(08:26)
[6:108]	*vagardi xāla gardandirāza makatea řī.*	She sets out with aunt Long-neck.	(08:32)
[6:109]	*mačʉ ařā dar māł.*	She arrives at the front door of the house.	(08:36)
[6:110]	*taktak mea dar-ö xułāsa, vaxtī pyā seyra make möünī, bałe, žin agard šotori zařī ki hātīas ařā dar hasā(r).*	Knock, knock, she knocks at the door and then, when the husband looks, he sees, yes, the wife with a camel (full) of gold, who has come to the courtyard's threshold.	(08:39)
[6:111]	*mačʉ, dara bāza make, muše: «žina, γa čīa?», muše: «řa(h)mata pedarit!*	He goes, opens the door and says: «Hey wife, what is this?», She says: «(May God have) mercy on your father!	(08:48)
[6:112]	*tö qwitqwitkara kil kirdī, myowmyowkara kil kirdī, wāpwāpkara kil kirdī, iska xāla gardandirāza hātea,*	You sent Cackle-cackle, you sent Meow-meow, you sent Bow-wow, now aunt Long-neck has come	(08:53)
[6:113]	*hātimasā».*	(and) I have come back».	(09:02)
[6:114]	*muše: «bāa nām, řa(h)mata pidarit, bāa nām».*	He says: «Come in, (may God have) mercy on your father! Come in».	(09:04)

[6:115]	*dara bāza make, šotor möwrea nām-ö*	He opens the door, he carries the camel inside and	(09:08)
[6:116]	*xułāsa,*	finally,	(09:12)
[6:117]	*žina makea nām utāq-ö*	he brings the wife into the room	(09:14)
[6:118]	*šotor hara nām töüla-ö nām hasār-ö töüla-ö har čī has,*	and the camel just in the stable, in the courtyard, in the stable, whatever it is,	(09:16)
[6:119]	*sara möwřī.*	(and) he cuts (its) head.	(09:20)
[6:120]	*gušti šotorīš, xu dī xeylī lazīza, a gīr nimāɣ.*	Camel meat, well then, it is very tasty, it is not (easily) found.	(09:22)
[6:121]	*xułāsa, kār nerīm,*	In short, it is not our concern,	(09:26)
[6:122]	*bāri zařīš,*	the load of gold too,	(09:29)
[6:123]	*va haf(t) kwinā hašāra make*	he hides (it) in seven holes,	(09:31)
[6:124]	*möwkam.*	well-sealed.	(09:34)
[6:125]	*baʕd,*	Then,	(09:36)
[6:126]	*ye kabāwi depšīšī²⁴² va gušti šotor ařā*	a tasty kebab of camel meat, too,	(09:38)
[6:127]	*xānim līva dirisa make bixwe.*	he prepares for the crazy lady to eat.	(09:44)
[6:128]	*baʕd, mušea bine, muše: «gušteɣš nyāmasa*	Then, he tells her, he says: «I have put the meat	(09:47)
[6:129]	*žīr zamī(n)*	underground.	(09:51)
[6:130]	*čāł kanima, nyāmase čāł. har vaxt dus dāštī*	I dug a pit (and) I put it in the pit. Whenever you like, bring the	(09:53)

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242 The core meaning of the Pers. adjective *debš* is 'acrid, sour, pungent', but the word seems used here to express the general idea of something particularly tasty. It is notable that sour flavours (e.g. that of the sumac, a spice used to season roasted meat) very much suit Iranian food tastes.

	gušti šotor bār, ařā wižit bixwa».	camel's meat (out and) eat it for yourself».
[6:131]	*sirvatīš xu katīasa gīre. dī zařömařĭš katīasa gīrī.*	Well, he got his hands on (many) riches, too. Finally, he got his hands on gold and silver, too. (10:00)
[6:132]	*xułāsa, pādišāγš har čĭ eʕlāma makea šar, āqā:*[243]	In short, however much the king might proclaim to the city, my friend: (10:04)
[6:133]	*«šotor mina bāri zař gwim bīa.*	«My camel got lost with a load of gold. (10:09)
[6:134]	*har ke dīase-ö bārete,*[244]	Whoever sees it and brings it (back), (10:12)
[6:135]	*jāγīza mema binī».*	I'll give him a reward». (10:16)
[6:136]	*kār nerīm, pādišā har čĭ magīrdī, va gīr nimāγ.*	It is not our concern, however much the king might search, (the camel) wouldn't be found. (10:18)
[6:137]	*māγ, ča make? muše: «be(h)tarīn řiasa mi γe pīražinī va gīr bārim,*	He comes and what does he do? He says: «The best way is that I find an old woman (and) I see how much she wants (10:23)
[6:138]	*bünim čanī meγtī*	(and) I see how much she wants (10:30)
[6:139]	*tā ī šotora ařā mi γā zindea gīr bārī γā mirdea gīr bārī, guštea gīr bārī».*	in order to find this camel alive or dead for me, to find its meat». (10:32)

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[243] Here, the epithet *āqā* 'Mister, Sir' is used to address the (female) listener. Like the term *birā* 'brother' in Text 1, it can be used as a generic, gender-unmarked term of address to express respect for the referent.

[244] The transcription of this passage is provisional.

[6:140]	*xułāsa, keɣwānuī jür bībī zeɣnowa makatea gīre.*	In short, he comes across an old woman like Bibi Zeynab.	(10:40)
[6:141]	*muše: «saŋ wižim*[245] *xwirī be*[246] *binim*	She says: «Give me as much wool as my own weight [lit. my own weight of wool]	(10:46)
[6:142]	*tā šotor ařāt pyā bikam.*	to find the camel for you,	(10:49)
[6:143]	*ɣā zinda ɣā gušte ařāt pyā (bikam)».*	to find it alive or to find its meat for you».	(10:51)
[6:144]	*bi har hāł,*	Anyway,	(10:55)
[6:145]	*pādišā qabula make-ö muše: «xānim,*	the king accepts and says: «Lady,	(10:57)
[6:146]	*bikata miney, gīr bār».*	go in search of it (and) find it».	(11:01)
[6:147]	*makatea miney, āqā. māła māł, māła māł tā mā ařā māł*	She sets out after it, my friend. From house to house, from house to house until she reaches the house	(11:03)
[6:148]	*xānim.*	of the lady.	(11:09)
[6:149]	*mā ařā māł xānim, muše: «val(ā)a haqīqat duwā kirdima.*	She arrives at the lady's house and says: «By God, indeed, I made a vow.	(11:11)
[6:150]	*řī duwām gušti šotor hātea.*[247]	For my vow, camel meat is needed.	(11:15)

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[245] The word *saŋ* 'stone, weight' alludes to the stones used as weights for old scales.

[246] A directional particle =*a* should be expected to occur before the preposition *bin*, but it is absent here.

[247] The word *řī duwā*, reported in Kiyāni Kulivand (1390/2011: 651) as *rei dowa*, refers to '1. an amount of payment (either material or pecuniary) they give to the fortune-teller, the soothsayer and the sorcerer 2. the thing that fortune-tellers and sorcerers consider necessary for the addressee in order to complete the prediction or spell (such as incense, grains, green myrtle)'.

[6:151]	*ar bu, aqira kamī gušti šotor beyna binim ařā řĭ duwā». žina muše: «har eqira?».*	If it's possible, give me that little camel meat for the offering». The woman says: «Just this much?».	(11:18)
[6:152]	*mačhu, qad manāne, qad baqałe gušti šotora māre mea bine, muše: {xxx}*	She goes, she brings (out) a one *man-*container, an armful of camel meat, and gives it to her, she says: {xxx}	(11:26)
[6:153]	*«böwr, bika řĭ duwā».*	«Take (it), make the offering».	(11:33)
[6:154]	*mare,*	She brings it,	(11:36)
[6:155]	*keywānuša möwre, qašaŋ*	the old woman takes it and, properly,	(11:38)
[6:156]	*manetea nām das pādišā.*	puts it in the king's hands.	(11:41)
[6:157]	*manetea nām das pādišā, pādišāŋša muše:*	She puts it in the king's hands, the king says:	(11:45)
[6:158]	*«böwr, hasāra nīšān dāruqa be». a möwqa va maʔmur vitina dāruqa.*	«Take it and show the courtyard to the police officer». At that time, they called the police officer *dāruqa.*	(11:48)
[6:159]	*«nīšān dāruqa be».*	«Show it to the officer».	(11:54)
[6:160]	*nīšān dāruqa men, āqā.*	They show it to the officer, my friend.	(11:56)
[6:161]	*dāruqa pyā magire qadbasta make.*	The officer takes the husband and arrests him.	(11:59)
[6:162]	*qadbastea make böwretea lā pādišā.*	He arrests him in order to take him before the king.	(12:04)
[6:163]	*{# dāruqeŋša muše: «āqā»} [...] pyāŋša muše: «āqā», {# va dāruqa*	{# And the officer says: «Mister»} [...] And the man says: «Mister», {#	(12:07)

	muše} [...] *va maʔmura muše, muše: «āqā,*	he says to the officer} [...] he says to the policeman, he says: «Mister,	
[6:164]	*har ejāza be sefāriš māła bikama žina»*	just allow me to entrust the house to (my) wife».	(12:12)
[6:165]	[*moltafitī?*]	[are you attentive?].	(12:16)
[6:166]	*«sefāriš māła bikama žina lāaqał ar mi eʕdām bīm, ar sarim biřɣā, ar har čīa binim kirdün, žina māła nega(h)dārī bike».*	«I would entrust my house to (my) wife so that, if I would be executed, if my head would be cut off, whatever they might do to me, at least (my) wife would take care of the house».	(12:17)
[6:167]	*xułāsa, muše: «ey žin», muše, «mi dī dirim mačim,*	Finally, he says: «Hey wife», he says, «well, I'm going.	(12:27)
[6:168]	*tö hawāsta darpeykarila*[248] *bu ā!*	Pay attention to the house, eh!	(12:31)
[6:169]	*va beyn načun ī darpeykaral».*	May this house not be destroyed».	(12:34)
[6:170]	*muše: «na! pyā, xīyāłit řāhat bu, biču! ma hasim!».*	She says: «No! Husband, don't worry [lit. may your mind be relaxed], go! I'll be here!».	(12:38)
[6:171]	*pyā mean ma* [...] *möwrinea deyšt*[249]	The man, they go and [...] drag him out of the	(12:43)

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[248] The compound form *darpeykar* (Pers. *dar-o peykar*) literally means 'the door and the structure' and is used in colloquial language as a synecdoche to indicate the whole house, from door, to walls, to ceiling. This is where the misunderstanding between the man and his wife arises. The man uses this term to allude to the whole house, while his wife takes it literally as meaning 'door jambs, doorframe'.

[249] See [6:19] and footnote no. 227 for a verb serialization similar to *mean möwrinea deyšt*.

	hasā(r). žinīša makea [...] *tavara īma-ö vagard koɬiŋa,*[250]	courtyard. The woman, too, does [...] The axe, (like) ours, with the pickaxe,	
[6:172]	*jā manea ī darala,*	she places them on these (door) jambs	(12:51)
[6:173]	*mār(e)tɣānerī*[251]	and pulls them out.	(12:53)
[6:174]	*tanāfa māže arine, möwsete qašaŋa māžea kuɬ.*	She throws a rope around [lit. to] it [i.e. the door], she tightens it properly and she puts it on her back.	(12:55)
[6:175]	*vere kura? vere lā pādišā.*	Going where? Going before the king.	(13:00)
[6:176]	*xuɬāsa pādišā, pyā girtīasa žīr šalāq arinī ki: «pedar suxte,*[252] *ī šotora čü dözīta?».*	In short, the king has put the man under the whip, (saying): «Bastard, how have you stolen this camel?».	(13:04)
[6:177]	*a, öwša [...]*	Yes, well he [...]	(13:12)
[6:178]	*hā žīr šalāqa dirī {xxx} seɣra make möünī žina darpeykara kwil nɣāsa kuɬ,*	He is under the whip and he is {xxx} he sees (that) the wife has put the whole door on her shoulders (and)	(13:14)
[6:179]	*dirī māɣ.*	is coming.	(13:22)
[6:180]	*muše: «qobla ʕālam,*[253] *mi*	He says: «His Highness, I	(13:23)
[6:181]	*šotor tö nyözīma.*	haven't stolen your camel.	(13:26)

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[250] The transcription and translation of this passage is provisional.

[251] The nature and function of /ī/ after the postverb =*er* 'out' are unclear. It could be interpreted as redundant 3SG bound pronoun referring to the subject of the verb or, as suggested by Ergin Öpengin (p.c.), as a fossilized oblique suffix.

[252] This insulting Pers. expression literally means 'burned father'.

[253] On this title, cf. footnote no. 187.

[6:182]	{xxx} *a žin līvamasa, ɣa darpeɣkara girtīasa kuł, dirī māre.*	{xxx} that is my crazy wife, she has taken the whole door on her shoulders and she is carrying it.	(13:29)
[6:183]	*ava dözīa».*	She has stolen it».	(13:35)
[6:184]	*muše: «xu pas bīlā bāa nwā»*	He says: «Well, let her come in, then».	(13:37)
[6:185]	*mačua nwā, muše: «eɣ žin!», muše: «bałe». muše: «šotor mina čü dözīte?».*	She gets closer, he says: «Hey, woman!». She says: «Yes». He says: «How have you stolen my camel?».	(13:40)
[6:186]	*muše: «qobla ʕālam, zamānī mi dözīma²⁵⁴ ī šotor tōa töwirga mawāryā,*	She says: «His Highness, when I stole this camel of yours, it was hailing hailstones	(13:46)
[6:187]	*jür xā gwinit,*	as (big as) your testicles,	(13:53)
[6:188]	*surāxa makird jür surāx qiŋit». a.*	(the hail) was making holes as big as your rear's». Yes.	(13:55)
[6:189]	*muše: «āqā, ī žina har līvea, vełe dan,*	He says: «Man, this woman is just crazy, let her go.	(13:59)
[6:190]	*āqā, pɣāɣš tabra kan. ɣa līvea».*	Mister, release the man, too. She's crazy».	(14:04)
[6:191]	*īlā vitim řās bī, alā vitim duru bī, har čī vitim duq bī.²⁵⁵*	What I said here was true, what I said there was false, whatever I said was buttermilk.	(14:09)

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²⁵⁴ Here the copula seems to be fronted to /e/, possibly under the effect of the following proximal demonstrative ī.
²⁵⁵ On this formula, cf. footnote no. 222.

Text 7: *Mīmī naṛadö* (The demonic aunt)

Text 7 was recorded in Harsin, on the 10th of January 2014 (20th of Dey 1392), during the same recording session when Text 1 and Text 3 were collected. The speaker is M. G., the same person performing Text 1. She is a fifty year-old woman, native of the rural village of Parive. She has lived in the city of Harsin for most of her life and has not received elementary schooling.

Summary: this story can be classified as a *Tale of Magic*. The plot is compatible with Marzolph's (1984) type *333 B *The Aunt is a Wolf*[256] and shows similarities with the tales in Lorimer & Lorimer (1919: 104-107) and Blau (1989c):

A man, his wife, and their daughters are so poor they survive by eating spontaneous herbs collected in the fields. One day, they meet a rich old woman, who pretends to be the man's aunt. The lady informs them that the village has been abandoned. She asks them to come over to her house to take the goods that were left behind by former inhabitants. The family moves to the lady's house. Day by day, the lady compels the woman to fatten her daughters, until one day one of the girls realizes the lady is a cannibalistic monster. At night, the mother and the daughters prepare some provisions. They take some salt, a needle, and a knife with them and run away, while the distrustful husband stays the lady's house. The next morning, the demonic aunt decides to eat the woman and the girls. When she finds out that they have escaped, she eats the man and starts chasing the fugitives. As soon as the monster reaches the woman, she throws the needle at him, which by magic becomes a mountain of needles. The demonic aunt overcomes the obstacle, but her feet start bleeding. This time, the woman throws salt, which becomes a mountain of salt. The demonic aunt overcomes the obstacle, but her feet start burning. The woman throws the blade at the demon, but to no avail. The woman prays for a watercourse to appear and block the demon. Two water channels

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[256] Cf. ATU 334 *Household of the Witch* (previously AT 333B *The cannibal godfather/godmother*).

appear, the demon is not able to cross them, and the woman with her daughters return safe and sound to their own village.

Transcription and Translation:

	Harsini	English	
[7:1]	*ava, ɣe žinīk-ö ɣe pɣāɣ si gila dit dirin.*	So, a woman and a man have three daughters.	(00:00)
[7:2]	*si gila dit mea si gila kwiř, valī a si gila dit hüč xwidāɣ nerin, jür īma. āɣimal žār, badbaxtīkan.*	He gives the three daughters to three boys, but those three girls are wretched [lit. they don't have any God], like ourselves. They are poor, miserable people.	(00:04)
[7:3]	*mačin ařā pāča parīva īma, masałan, paqāza²⁵⁷ bikan.*	They go to the foothill of our Parive, for example, to pick herbs.	(00:10)
[7:4]	*paqāza bikan,*	To pick herbs,	(00:14)
[7:5]	*bārin, bixwan, binina dār-ö āɣlal bixwan.*	(so that) they would bring (them), eat (them), cook (them) for the children to eat.	(00:17)
[7:6]	*ɣa, ɣe keɣwānue māɣ, keɣwānu zinhār zinhārī²⁵⁸ muše,*	Then, an old woman comes, an old woman, «Alas, alas!», she says,	(00:20)

²⁵⁷ The word *paqāza* is reported as *paqɑzh* (perhaps a misprint of *paqɑzæh*) in Kiyāni Kulivand (1390/2011: 276) and is defined as '[…] a spontaneous herbaceous plant, annual or perennial, pertaining to the family of *Umbelliferæ*, with a pronged trunk, between 15 and 60 cm high, having dark green leaves, with three small leaves, similar to goosefoot [Pers. *pā-ye ǧāz*], a spindle-shaped trunk, yielding white and pink flowers and with seeds similar to black sesame. Sometimes its wide green leaves, which become reddish in spring, are cooked and eaten with rice, being very good (to cure) kidney stones and backaches'.

²⁵⁸ It is not clear if the word *zinhār* is used here in apposition to *keɣwānu*, as an adverb or as an interjection. The function of the final /ī/ is also unclear. In Persian, the word *zenhār* 'protection, refuge, mercy' can be used as an interjection, meaning 'beware!, alas!'. The sense of this paragraph remains uncertain and its translation tentative.

[7:7]	*mušea pyāka, muše: «ey mamüla, mīmīt bimire!*[259] *vera ča makey?».*	she says to the man, she says: «Mohammad, as I live and breathe! What are you doing here?».	(00:25)
[7:8]	*öwša muše: «ay mīmī, hüč xwidāy nerim! ya seyr si gila dit mi badbaxtin, bīčāram».*	He says: «O auntie, I'm wretched! Look, my three daughters are miserable, I'm hopeless».	(00:32)
[7:9]	*tömarz naka,*[260] *mīmī ābādī čuł kirdīa.*[261]	Fancy that! The auntie has emptied the village.	(00:39)
[7:10]	*muše: «bān ařā lā mi, va xwidā, kī bixwe ī kwil xarja, ī kwil püla, ī kwil birinja, ī kwil [...]*	She says: «Come to my place, by God, who is going to eat all these purchases, all this money, all this rice, all these [...]	(00:43)
[7:11]	*kāwiř-ö miŋā? kwil ī čuła. bān!».*	sheep and cows? All of this is (now) abandoned. Come!».	(00:50)
[7:12]	*yöwš muše, ya mušī: «bān agard tā bar(i)matān». keywānu {? qwiltāqwil} makatea nwā dā zarā-ö mamüla-ö si gila dit.*	She says, this one says: «Come together, so that I bring you (there)». The old woman {? with a limp} sets off before Dā	(00:52)

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[259] This idiomatic expression (lit. 'may your aunt die') is used to denote surprise and disbelief at the sight of someone or something. It broadly compares to English 'as I live and breathe!', 'well, blow me down!', 'well, I'll be darned!'.

[260] The expression *tömarz naka* is used idiomatically to convey surprise and astonishment (perhaps with a note of sarcasm). In Kiyāni Kulivand (1390/2011: 352) the word *tumærz* is explained as 'an adverb for the expression of surprise [...]', while Fattah (2000: 698) renders *tomarz* and its variants as 'en fin de compte, finalement, il s'avère que'. Perhaps related to Pers. *ʕarż kardan* 'to illustrate, say', thus Har. *tö=m ʕarz na-ka-ø* 'don't tell me'. In this case, the expression would be equivalent to English 'you do not say!' or 'don't even tell me!'.

[261] The word *čuł* is reported in Karimpour (1382/2003: 271) with the meaning of 'an empty and silent place. This word in Persian has taken on the meaning of desert'. In Kiyāni Kulivand (1390/2011: 432, 453) the words *čowel* and *čuol* are defined as '1. empty, vacant 2. uninhabited desert'. Here, the verb *čuł kirdin* refers to the fact that the lady (who is a cannibalistic monster) has emptied the village by killing all the inhabitants.

		Zahrā, Mohammad and the three girls.	
[7:13]	*mare ařā ābādīa.*	She takes (them) to the village.	(01:01)
[7:14]	*mare ařā ābādīa, ye ruž muše: «dā zarā». māre manea var dasyān, mušī: «ya, kwil ī ditela čāx ka,*	She takes (them) to the village, one day she says: «Dā Zahrā». She brings (food) and puts (it) at their disposal [lit. in front of their hands], saying: «Make all these girls fat,	(01:04)
[7:15]	*tā matünīt.*	as much as you can.	(01:09)
[7:16]	*bea bin(y)ān, tā bi xwidā čāx buin».*	Give them (food) so that, by God, they become fat».	(01:10)
[7:17]	*yŏwša mačuu, māre ařyān, hara mapaze, dā zarā xavare hüč nerī.*	She goes, she brings them (food), she cooks and cooks, Dā Zahrā doesn't have a clue about anything.	(01:12)
[7:18]	*ye řu(ž) miŋāyān ki mazāy,*	One day, when their cow delivers,	(01:17)
[7:19]	*līvīa²⁶² makan, šīr makana līvī,*	they make *livi*, they make the milk into *livi*,	(01:20)
[7:20]	*mea dita büčkała, muše: «ya bar, bea mīmīmān a (h)asār bānina», masan, a (h)asār īma bārī ařā era.*	she gives it to the younger daughter (and) says: «take this and give it to our auntie, (on) that upper courtyard», for example, (as) you would	(01:23)

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²⁶² The word *līvī* denotes a dairy product from the colostrum milk of cows or sheep. The word is reported as *luwe* in Kiyāni Kulivand (1390/2011: 1052, 1054) with the meaning 'milk of a cow or a sheep that has just delivered. They put it on the stove and stir it very much, until it becomes a cream, which they call *luwe* [...]'. The word *liwe* is also found in Karimpour (1382/2003: 803) with the meaning 'sheep milk that becomes semisolid as a result of boiling'.

		bring it from our courtyard, up to here.	
[7:21]	*vaxtī mačū, nöünītin ha mīmī piř dīa kirdīasa pāčka, sarka žin, pyā, zīzī mārea damirā.*	When she goes, don't you see, there's the aunt (who) has filled (everything) with the smoke of legs and heads of men and women, and quickly brings (them) to (her) mouth.	(01:32)
[7:22]	*nařadöīka.*	She is a demon.	(01:37)
[7:23]	*yöwša dit mačirīkine,*[263] *jāma hawā me.*	Then, the girl shrieks (and) throws the cup in the air. [264]	(01:39)
[7:24]	*jāma hawā me, duwāra nařadö mowa mīmī,*	She throws the cup in the air (and) the male demon becomes the auntie again,	(01:43)
[7:25]	*mowa keywānu, va dāyāka.*	she becomes the old woman, the old lady.	(01:46)
[7:26]	*māy, dita mārīa wižī, muše: «mīmīt bimirī,*[265] *ča dīt tö?*	She comes, brings the girl round (and) says: «Oh gosh, what have you seen?	(01:48)
[7:27]	*hüč nīya, čīa?».*	There's nothing, what's there?»	(01:51)

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[263] The semantics of this verb is unclear, although certainly related to the word *čirīka* denoting a woman's sudden shriek. The forms *čirīkunin* and *čirīkyāyn* are cited under *chereikæh* in Kiyāni Kulivand (1390/2011: 420) with the meaning 'to slap someone in the face'. If we attribute the verb a causative sense, as its form would suggest, it might be interpreted as 'to make (sb.) scream'. Note, however, the CK parallel in Mackenzie (1961a: 227) with the meaning 'to shriek (tr.)'.

[264] The subjects of both verbs in the passage are unclear and the translation remains tentative. Possible alternatives are '(the demon) shrieks at the girl (and) blows the cup away' or '(the demon) shrieks at the girl/slaps the girl, and (the girl) throws the cup in the air'.

[265] On this expression, cf. footnote no. 257.

[7:28]	*mištī tałāmałā daspā žinila {xxx}*	She gives her a handful of gold and silver (from) the feet and hands of the women {xxx}	(01:55)
[7:29]	*makea nām jāme, muše: «va fiřān lā dā zarā!».*	she puts it [i.e. the jewellery] in her cup (and) says: «Quickly (go back) to Dā Zahrā!»	(01:56)
[7:30]	*sārā maču ařā lā dā zarā,*	Sara[266] goes to Dā Zahrā,	(01:59)
[7:31]	*muše: «dā nöünī, načītā! yāru nařadöīka.*	she says: «Mother, don't see, don't go back! The fellow is a male demon.	(02:01)
[7:32]	*{# žin}, mīmī keywānu nīya!». mušī: «va če?», muše: «nařadöīka».*	{# The woman}, the auntie is not an old woman!». She says: «Then, what (is she)?». (The girl) says: «She's a male demon».	(02:05)
[7:33]	*muše: «sa, eɣ(b) nerī». hüč nušin, «bāra makeym, řuła,*[267] *šöw mačīm ařɣā, mačīmin».*	She says: «Well, it doesn't matter». They don't say anything, «We will load (our things), dear children, (and) at night we'll go back, we will go (away)».	(02:35)
[7:34]	*har čī muše: «mamüla, dāt xās, bowat xās, ditila neyma kwišt vera».*	Much as she says: «Mohammad, (may) your mother (be) well, (may) your father (be) well, we shall not let the girls be killed here».	(02:15)
[7:35]	*muše: «na, biču*	He says: «No, you go.	(02:20)

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[266] Probably as an audience engagement strategy, the narrator named this character as one of the listeners (myself, in the specific instance).

[267] The word *řuła* is formally singular, but it can be used to address more than one person.

[7:36]	*nimačim», mušī: «tŏ {xxx} dimārā.*	I'm not going», he says, «You that {xxx} back.	(02:22)
[7:37]	*ɣa kwil ī ganja dirīm maxweymin, č(a) (h)āt?*[268]	We have all this wealth, we eat, what's wrong?	(02:23)
[7:38]	*ařā ča bičīmin? māłit biř(i)me!*[269] *a kwil kāwiřa bār, saraɣ böwř, bixwa.*	Why shall we go? May your house fall apart! Bring all those sheep, slaughter them and eat them.	(02:33)
[7:39]	*kāwiř sara möwřīmin, {xxx} bičīm ařā kura?».*	We will slaughter the sheep, {xxx} where shall we go?».	(02:38)
[7:40]	*ɣa,*	This,	(02:41)
[7:41]	*dā*	the mother	(02:42)
[7:42]	*māre*[270]	starts	(02:43)
[7:43]	*xargoła*[271] *make. piř huř ī čī ka make, māžea kuł xararā,*	picking thistles. When she has filled the saddlebag etc., she throws it on the donkey's back,	(02:45)
[7:44]	*valā,*	by God,	(02:49)
[7:45]	*šöw, nismi šöw, māŋašöwa,*	at night, at midnight, it is a moonlight night,	(02:50)

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[268] The transcription and translation of this passage are tentative.

[269] This exclamation is very frequent in colloquial speech to express surprise, disapproval or disagreement. With the negative form of the verb, it is used as polite reply to the denial of a request.

[270] On this kind of serial verb constructions, cf. footnote no. 167.

[271] The word *xar xuoel* (also *xar kuoel*) is reported in Kiyāni Kulivand (1390/2011: 495, 497) with the meaning 'a plant having one rhizome, plurennial, thorny, with a maximum height of 2.5 meters. It has a stalk similar to the sunflower's, with leafy, purple coloured flowers. The external layer of this plant's stalk has the fuzz and fibres of an artichoke, with secondary branches departing from the main branch [...]'.

[7:46]	*ye xwā manīa wižī, gwinuža manīa wižī, tīxīš.*[272]	she takes some salt with her, she takes a big needle with her, and a blade, too.	(02:52)
[7:47]	*va māł dā zarā hin muši* [...]	At home, Dā Zahrā says [...]	(02:57)
[7:48]	*«nařadö e čī e [...] řuła, mačua xāw».*	«The male demon, this thing, this [...] my dear, goes to sleep».	(02:59)
[7:49]	*e čī, e {? řuteyl}[273] bīdāra, pāčka mea dinān ava,*	This thing, this {? tarantula}, is awake, she is biting legs,	(03:01)
[7:50]	*pāčka ādimīzāda.*[274]	human legs.	(03:03)
[7:51]	*ɣöwša mačų, muše,*	Then, she goes (and) says,	(03:05)
[7:52]	*ɣawāše muše: «dital hiz girin, {# nařadö} nimāya darak! {# hin mamüla}.*[275]	she says it quietly: «Girls, wake up, {# the male demon} won't come! I don't care! {# What's-his-name, Mohammad}.	(03:08)
[7:53]	*meɣlīme jā, mačīmin».*	We will leave him here (and) we will go (away)».	(03:12)
[7:54]	*ɣawāša mačin, ditala magirīa (kuł) [...] döa manīa kuł xara-ö ɣaktirī wižī makiřinī,*[276]	Quietly, they go, she takes the girls on (her shoulders)} [...] she puts two of them on the	(03:14)

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[272] The motif that follows, concerning the multiplication of magic objects and their use against the demon, has a parallel in Lorimer & Lorimer (1919: 31-32).

[273] The interpretation of the word *řuteyl* is tentative.

[274] The final /a/ of *ādimīzāda* might be analyzed as an oblique marker (see §3.1.3.1).

[275] The right sentence would be *mamüla nimāya darak!* 'Mohammad won't come (with us)! I don't care!', but the narrator mistakenly says *nařadö* 'male demon'. When she realizes the mistake, she corrects herself saying *hin, mamüla* 'what's-his-name, Mohammad'.

[276] The sense of the causative verb *kiřānin* in this context is not completely clear. It may refer to the mother's action of carrying one of the daughters and it might be related to the verb *kiřānin*, reported in Karimpour (1382/2003:673) with the meaning 'dragging something along the ground'.

		donkey's back, and she herself drags another one.	
[7:55]	*meywān, bičin ařā ābādīa wižγān.*	(and) they flee, to go (back) to their own village.	(03:21)
[7:56]	*vaxtī mowa xavar, muše: «dā zarā čāxit kirdim [...]»,*	When (the demon) wakes up, he says: «Dā Zahrā, I fattened you [...]»	(03:23)
[7:57]	{xxx}	{xxx}	(03:27)
[7:58]	*muše: «čāxit kirdim, lařit kirdim, heγf!*	He says: «I made you fat, I made you thin, it's a pity!	(03:32)
[7:59]	*bičim dī, nöwbatγāna īmšöw,*	I shall go, then, tonight it's their turn,	(03:35)
[7:60]	*ziłatirikγān bikam,*	I shall scare them to death[277]	(03:36)
[7:61]	*baʕd yaka yaka maxwamγān».*	(and) than I will eat them one by one».	(03:38)
[7:62]	*γa vaxtī māγ, möünī kas nīya, mamüla matapea nām kanüa.*[278]	When he goes [lit. comes], she sees that there's nobody. Mohammad hits the inside of the jar.	(03:40)
[7:63]	*mačua nām kanü giłīna, mamüla.*	Mohammad goes into the earthen jar.	(03:46)
[7:64]	*bīčāra mamüla.*	Poor Mohammad.	(03:48)
[7:65]	*bīa döa, marīa wižγarā, kanü mowa šaš kwit,*	(The old woman) becomes a demon, she	(03:50)

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[277] The verb *ziłatirik kirdin* translated here as 'to scare to death', literally means 'to make the gallbladder explode' (Fattah 200: 144, 150). The term *zelæ terraq* is reported in Kiyāni Kulivand (1390/2011: 674) with the meaning 'to be terrified, become fearful, be seized by fear and dread; explosion or rupture of the gallbladder due to fear'.

[278] The word *kanü*, equivalent to Pers. *kandar, kanvar* or *kandu*, is defined in Karimpour (1382/2003: 728) as 'an earthen container where wheat or flour is stored'. It can be big enough to accommodate a man, as shown by a picture in Hamze'i (1391/2012: 113).

		grabs it (and) the jar breaks into six pieces.	
[7:66]	*kanüa maš(i)ke.*	the jar breaks.	(03:55)
[7:67]	*kanüa maš(i)ke, {# mamüla}²⁷⁹ muše: «sararā bixwama mīā va bināguš».*	The jar breaks (and) [i.e. the demon] says {# to Mohammad}: «I shall eat your head from the hair to the back of the ear».	(03:56)
[7:68]	*öwša muše: «ar sar bixweya mīā va bināguš, harfi dā zarā nagirdim va guš.²⁸⁰*	He says: «If you eat (my) head from the hair to the back of the ear, (it means that) I didn't give ear to Dā Zahrā's words.	(04:00)
[7:69]	*bās bičim aga(rd) dā zarā»*	I have to go with Dā Zahrā».²⁸¹	(04:05)
[7:70]	*dī fāyīda nerī.*	Then, it is to no avail.	(04:07)
[7:71]	*ya, birākam,*	Well, my friend,	(04:09)
[7:72]	*mamüla nīmaxwara make,*	he [i.e. the demon] eats half of Mohammad,	(04:10)
[7:73]	*makatīa šun awāna.*	(and) sets out after them.	(04:12)
[7:74]	*vaxtī möünī*	When she [i.e. Dā Zahrā] sees	(04:13)
[7:75]	*dī naṛadöa va zur dīyāra²⁸²*	(that) finally the demon is hardly in sight,	(04:15)
[7:76]	*yöwša muše,*	she says,	(04:17)
[7:77]	*dā zarā muše:*	Dā Zahrā says:	(04:18)
[7:78]	*«va hökmi siłeymāni peqambar», gwinuža māžī, «ya bua kü gwinuž».*	«By Prophet Solomon's command», she throws the needle, «let this one gwinuž».	(04:20)

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²⁷⁹ The intended subject here seems to be the demon.
²⁸⁰ The transcription and interpretation of this rhyming passage are provisional.
²⁸¹ The meaning of the text from paragraph [7:67] to [7:69] is not entirely clear.
²⁸² The transcription and translation of this passage are tentative.

		become a mountain of needles».	
[7:79]	{Ar. *allahumma sale ʕalā mihammad va āle mihammad*}[283]	{Oh Allah, send blessings upon Mohammad and the family of Mohammad}	(04:26)
[7:80]	*mowa dö gila kü gwinuž.*	it becomes two mountains of needles.	(04:28)
[7:81]	*nařadö har zuwāna meγžī, pā wižī har xüna māγ.*	The male demon's tongue hurts very much (and) blood keeps coming out from his feet.	(04:30)
[7:82]	*čiř čiř čiř mačua pāγarā.*	Drip, drip, drip, it pours out of his feet,	(04:33)
[7:83]	*hara māγ.*	it keeps coming out.	(04:35)
[7:84]	*īla duwāra mušī: «va hökmi siłeymāni peqambar bua dö gila xwā, kü xwā,*	This time, again, she says: «By Prophet Solomon's command, (let it) become two salts, mountains of salt,	(04:36)
[7:85]	*tā šur bu,*	so that (the demon) becomes salty	(04:41)
[7:86]	*kizakiz bike».*	and (his wounds) would burn».	(04:42)
[7:87]	*a döša řada make.*	He overcomes those two (mountains), too.	(04:44)
[7:88]	*īla, īla tīxa māže.*	This time, this time she throws the blade.	(04:45)
[7:89]	*tīxa māže, tīxīš řada make,*	She throws the blade, he avoids the blade, too.	(04:48)
[7:90]	*māγ,*	He comes,	(04:50)
[7:91]	*īla muše:*	This time she says:	(04:51)

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[283] The transcription of this passage follows the pronunciation of the informant. The blessing formula addressed to Prophet Mohammad corresponds to Ar. *allāhumma ṣalli ʿalā muḥammad(in) wa āli muḥammad(in)*.

[7:92]	*«hökmi siłeymāni peqambar, ya bua daryāɣ, nařadö natünī biřase īma».*	«(By) Prophet Salomon's command, let this become a river, so that the male demon cannot reach us».	(04:53)
[7:93]	*va jāni mi xwidā! a möwqa sāda bīna mardim.*	I swear, by God! At that time, people were simple.	(04:58)
[7:94]	*har čī a xwidā xāsta[284] bīa,*	Whatever they would ask from God, it would come true,	(05:01)
[7:95]	*valī alʔān na.*	but not now.	(05:03)
[7:96]	*mowa daryā, mowa daryā, vaxtī möünī {xxx}.*	It becomes a river, it becomes a river, when he sees {xxx}	(05:04)
[7:97]	*si {# dö} sina ju řezā make dīyārin.[285]*	Rezā has made three, {# two}, three canals appear.	(05:09)
[7:98]	*muše: «eɣ dā zarā, har nuʕ*	She says: «Hey Dā Zahrā, in every way	(05:12)
[7:99]	*čāxit kirdim, masit kirdim.*	I fattened you, I made you drunk.	(05:14)
[7:100]	*busī, bixwamatān»,*	Stop (so that) I may eat you»,	(05:17)
[7:101]	*īla duwāra mowa keywānua muše: «dā zarā, dāt xās, bowat xās ařā ča nusɣāɣ?».*	This time, she becomes the old woman again (and) says: «Dā Zahrā, (may) your mother (be) well, (may) your father (be) well, why didn't you stop?»	(05:18)
[7:102]	*muše [...]*	She says [...]	(05:23)

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[284] The word transcribed here as *xāsta* seems to be pronounced as *gāsta*.
[285] The transcription and translation of this passage are not final.

[7:103]	*dī hüč nimušin. mačin, mačin, {xxx} pāka makan-ö*	well, they don't say anything. They go and go, they clean {xxx} and	(05:24)
[7:104]	*{xxx} dirin, pākea makan.*	they have {xxx}, they clean it.	(05:29)
[7:105]	*{# mačų, muše} [...]*	She goes and says [...]	(05:32)
[7:106]	*hāmsāla mān, mušin: «dā zarā, mātit biř(i)me! a kura bīta?»*	The neighbours come (and) say: «Dā Zahrā, may your house be ruined! Where have you been?»	(05:33)
[7:107]	*muše: «aɣ, hüč nuš, mamüla kārīa sarmān āwird!*	She says: «Oh, don't say anything, Mohammad got us into such a trouble [lit. brought a matter on our head]!	(05:36)
[7:108]	*{xxx} xward nařadö {xxx} wižmān heɣwāɣmin».*	{xxx} the demon ate {xxx}, (and) we ran away».	(05:39)

Chapter 6: A fully glossed text

Text 1: *Nameyna* (The felt-made girl)

1. *dāstān*   *badbaxtī*   *wiž=im*   *b-uš-im,*
   story   misfortune   RFLX=BP.1SG   SBJV-say.PRS-1SG
   mow
   IND.become.PRS.3SG

2. {Pers. *čerā nemīše? har če mīxāhad dele tangat, begu*}.
   {no gloss}
   {Why wouldn't it be possible? Tell whatever your gloomy heart
   wants}. I shall tell the story of my own misfortune, is it possible?

3. *bi-ču-ø*   *bi-ču-ø*   *tö* {xxx}   *čāγ-e*
   SBJV-go.PRS-IMP.2SG   SBJV-go.PRS-IMP.2SG   2SG {xxx}   tea-INDF2
   b-ār-ø
   SBJV-bring.PRS-IMP.2SG
   Go, go, you {xxx} bring a tea.

4. {Pers. *ma(n) kwirdī bāš harf mīzanam baʕzī mowqāt*}
   {no gloss}
   {Sometimes I speak Kurdish with her}.

5. *birā*   *hin*   *dī*   {xxx} *ař=e*   *b-uš-im*
   brother   thing   then   {xxx} to=BP.3SG   SBJV-say.PRS-1SG
   My friend, well then, I would tell her {xxx}.

6. *xu*
   fine
   fine,

7. *xu*   *b-uš-ø*   *ař=e*
   fine   SBJV-say.PRS-IMP.2SG   to=BP.3SG
   fine, tell her.

8. *birā*   *ɣa* [...]
   brother   PROX [...]
   My friend, this [...]

9. {xxx} *bi* *zuwān*   *wiž=im*   *dī*   [...]
   {xxx} in   language   RFLX=BP.1SG   then [...]
   {xxx} in my own language, then [...]

10. *a*   *kwirdī*
    INTJ   Kurdish
    Yes! Kurdish,

11. *a*
    INTJ
    Yes!

12. *kwirdī*   *harsīnī*
    Kurdish   of.Harsin
    Harsini Kurdish!

13. *ɣa*   *žin-īk=ö*   *pɣā-ɣ*
    PROX   woman-INDF1=CONJ   man-INDF1
    This, a woman and a man

14. *žinšü=an*
    wife.husband=COP.PRS.3PL
    are wife and husband.

15. {# *šü-a*}   *m-uš-e*   *ar*   *tö*   *bi-mir-ī*   *ī*
    husband-DEF   IND-say.PRS.3SG   if   2SG   SBJV-die.PRS-2SG   PROX
    köwš-al=t=a   *andāza*   *pā*   *har_ke*   *bu*
    shoe-PL=BP.2SG=DEM   size   foot   whoever   be.PRS.SBJV.3SG
    mi   *ava*   *bās* [...]   *mi*   *šü=a*   *ma-ka-m=a*
    1SG   DIST   must [...]   1SG   husband=IND   IND-do.PRS-1SG=DRCT
    bin=ī   *žin-a*   *m-uš-e*
    to=BP.3SG   woman-DEF   IND-say.PRS.3SG

{# The husband} says: «If you die, whoever's foot will be the size of these shoes of yours, that one I will have to [...] I will marry him», the woman says.

16. *baʕdan*   *pyā-ke=γš=a*   *m-uš-e*   *min=īž*
     then   man-DEF=ADD=IND   IND-say.PRS-3SG   1SG=ADD
     köwš-il-a   *tö*   *andāza*   *pā*   *har_ke*   *bu*
     shoe-PL-DEF   2SG   size   foot   whoever   be. PRS.3SG
     mi [...]   *ava*   *šü*   *bi-k-e=a*   *ma*
     1SG [...]   DIST   husband   SBJV-do.PRS-3SG=DRCT   1SG
     Then, also the husband says: «Me too, the one whose foot will be the size of these shoes of yours I [...] She will marry me».

17. *pyā-ka*   *köwš-il-a*   *m-ar-e*   *viɫāt=a*
     man-DEF   shoe-PL-DEF   IND-carry.PRS-3SG   region=DRCT
     viɫāt   *šar=a*   *šar=a*   *ma-gīrd-in-e*
     region   city=DRCT   city=IND   IND-turn.PRS-CAUS-3SG
     The man carries the shoes from region to region, he brings them around from town to town (but)

18. *hüč_kas*   *nīya*   *šü*   *bi-k-e=a*
     no.one   NEG.COP.PRS.3SG   husband   SBJV-do.PRS-3SG=DRCT
     bin=ī
     to=BP.3SG
     there is no one that could marry him

19. *m-uš-e*   *xwidā*   *ča*   *bi-ka-m*
     IND-say.PRS-3SG   God   what   SBJV-do.PRS-1SG
     He says: «God, what shall I do?».

20. *tīr*   *bar*   *ġazā*   *dit-īk=a*   *māɫ*
     arrow   on   destiny   daughter-INDF1=DRCT   house
     dir-in
     have.PRS-3PL
     By chance, they have a daughter at home.

21. *dit-ī=a*   *māł*   *dir-in*
daughter-INDF1=DRCT   house   have.PRS-3PL
m-ār-e=a   *māł*   *dit*   *köwš-il-a*
IND-bring.PRS-3SG=DRCT   house   daughter   shoe-PL-DEF
ma-k-e=a   *pā* [...]
IND-do.PRS-3SG=DRCT   foot [...]
They have a daughter at home, he brings (the shoes) home,
the daughter puts the shoes on [...]

22. *dit*   *wiž=ī*
daughter   RFLX=BP.3SG
His own daughter?

23. *a*   *dit*   *wiž=ī*   *köwš-il=a*
INTJ   daughter   RFLX=BP.3SG   shoe-PL=IND
ma-k-e=a   *var*
IND-do.PRS-3SG=DRCT   on
Yes, his own daughter, she wears the shoes.

24. *m-uš-e*   *tö*   *bās=a*   *šü*   *bi-ke-ɣ=a*
IND-say.PRS-3SG   2SG   must=DRCT   husband   SBJV-do.PRS-2SG=DRCT
ma   *bowa*   *m-uš-e=a*   *dit*
1SG   father   IND-say.PRS-3SG=DRCT   daughter
He says: «You have to marry me», the father says to the daughter.

25. *ɣ-öw=š*   *aɣ*   *xwidā*   *ča*   *bi-ka-m*   *čü*
PROX-3SG=ADD   INTJ   God   what   SBJV-do.PRS-1SG   how
bi-ka-m
SBJV-do.PRS-1SG
Then she (says): «Oh God! What shall I do? How can I do (that)?».

26. {Pers. *āfarīn maryam, xeylī xub!*}
{no gloss}
{Well done Maryam, very good}.

27. *a*   *γ-öw=š=a*   *valā*
     INTJ   PROX-3SG=ADD=NA   INTJ
     Yes! And she, well,

28. *dit=a*   *ma-č-u*   *γe*   *man*   *xwirī*   *masałan*
     girl=IND   IND-go.PRS-3SG   INDF   *man*   wool   for.instance
     m-e=a   *mama_xān*   *žīr*   *maččit*
     IND-give.PRS-3SG=DRCT   Mohammad.Khān   under   mosque
     the girl goes (and) gives a *man* of wool, for example, to
     Mohammad Khān, down the mosque.

29. *m-uš-e*   *γa*   *ařā=m*   *bi-ka-ø*
     IND-say.PRS-3SG   PROX   for=BP1SG   SBJV-do.PRS-IMP.2SG
     nameyn-ī   *faqat*   *γe*   *čam=e*   *dīyār*   *bu*
     of.felt-INDF1   only   INDF   eye=BP.3SG   visible   be.PRS.3SG
     She says: «Make this into a (piece of) felt for me, (so that) just one
     eye would be visible».

30. *valā*   *m-ar-e*   *ma-k-et=e*   *nam(a)-e=ö*
     INTJ   IND-bring.PRS-3SG   IND-do.PRS-3SG=BP.3SG   felt-INDF2=CONJ
     šöw   *mijassam(a)-e*   *m-ār-e*
     night   statue-INDF2   IND-bring.PRS-3SG
     ma-n-e=a   *jā*   *wiž=ī*
     IND-put.PRS-3SG=DRCT   place   RFLX=BP.3SG
     Well, she brings it, makes it into a felt and, at night, she takes a
     statue and puts it in her own place,

31. {? *lā*   *sā*   *γe*   *kułā*   *qadīm*}   *wiž=mān* [...]
     beside   shade   INDF   canopy   old   RFLX=BP.2PL [...]
     m-e=a   *mil=ī=arā*
     IND-give.PRS-3SG=DRCT   on=BP.3SG=POST
     {? under the shade of an old canopy} (like) ours [...] she places
     (that) on it [i.e. the statue].

32. *m-e=a*   *mil*   *ʕarus=ī*   *masan*
     IND-give.PRS-3SG=DRCT   on   bride=BP.3SG   for.instance

She places it on his bride, for instance.

33. *a*   *m-e=a*   *mil* *ʕarus=ī*   *ʕarus* *bā*
    INTJ   IND-give.PRS.3SG=DRCT on bride=BP.3SG bride   with
    ī   *šü=a*   *bā*   *ī*   [...]   *bowa=s=e*
    PROX husband=DEM with PROX [...] father=COP.PRS.3SG=BP.3SG
    iska
    now
    Yes! She places it on his bride. The bride with this groom, with this [...] he is her father, then.

34. *bowa=s=e*
    father=COP.PRS.3SG=BP.3SG
    He is her father.

35. *bowa=s=e*
    father=COP.PRS.3SG=BP.3SG
    He is her father.

36. *ɣa*   *dit=a*   *ma-č-u*   *nameyn-a*
    PROX girl=IND IND-go.PRS.3SG of.felt-NMLZ
    ma-k-e=a   *var* *tā*   *bān* *pā*   *ye*   *čam-e*
    IND-do.PRS.3SG=DRCT on until top foot INDF eye-INDF2
    dīɣār=a   *řü=a*   *šar=ö*   [...]   *pišt=a*
    visible=COP.PRS.3SG face=DRCT city=CONJ [...] back=DRCT
    šar=ö   *řü=a*   *bīawān=a*   *ma-č-u*
    city=CONJ   face=DRCT plain=IND   IND-go.PRS.3SG
    So, the girl goes, she puts the felt on, up to the feet, one eye is visible, heading towards the city and [...] (turning her) back on the city and heading towards the plain, she goes.

37. *ma-č-u*   *ma-č-u*   *ma-č-u*   *tā*
    IND-go.PRS.3SG IND-go.PRS.3SG IND-go.PRS.3SG until
    xwidā [...] *ki*   *xwidā_dārī* *bi-k-e*   *ma-č-u*
    God   [...] COMPL God.having SBJV-do.PRS.3SG IND-go.PRS.3SG
    She goes and goes and goes until the end of the world, she goes.

38. *nām   ɣe   dögalān   dār-ī   ka*
    inside INDF crotch   tree-INDF1 COMPL
    šöw=an-ī=a   m-āɣ   ma-č-u=a
    night=DRCT-BP.3SG=IND   IND-come.PRS.3SG   IND-go.PRS.3SG=DRCT
    nām   dār-a
    inside tree-DEF
    Inside the crotch of a tree, when the night falls, she goes into (the
    crown of) the tree,

39. *ma-č-u=a   nām   dār-a*
    IND-go.PRS-3SG=DRCT   inside   tree-DEF
    She goes into (the crown of) the tree.

40. *šöw=a   ma-xaf-e*
    night=IND   IND-sleep.PRS-3SG
    She sleeps (there) for the night.

41. *ma-xaf-e   šöso   kwiř_pādišā   m-āɣ*
    IND-sleep.PRS-3SG   morning   king's_son   IND-come.PRS.3SG
    ki   čirāwā   āw   d-e
    COMPL   horse   water   give.PRS-3SG
    She sleeps. The next morning, the king's son comes to give water
    to the horse.

42. *m-uš-e   xwidā*
    IND-say.PRS-3SG God
    He says: «Oh God!

43. *har_čī   ma-k-e   čirāw-ka   siłm=a   ma-k-e*
    whatever   IND-do.PRS-3SG   horse-DEF   fear=IND IND-do.PRS-3SG
    sā   ha-ø   nām   mil   āw-a
    shadow   be.there.PRS-3SG   inside   on   water-DEF
    Whatever he does, the horse gets scared! There is a shadow on the
    water surface».

44.

m-uš-e		*birā*	*jin=ī*		*parī*
IND-say.PRS-3SG		brother	sprite=COP.PRS.2SG		fairy.COP.2SG

ādimīzād=ī		*b-ā-ø=a*		*xwor*
human.being=COP.PRS.2SG		SBJV-come.PRS-IMP.2SG=DRCT		down

He says: «My friend, are you a sprite, a fairy, a human being? Come down,

45.

tā	*īma* [...]	*ī*	*čirāwā*	*āw*	*bi-xw(a)-e*
so.that	1PL [...]	PROX	horse	water	SBJV-drink.PRS-3SG

so that we [...] this horse may drink water».

46.

öw=š	*m-uš-e*		*valā*	*na*	*jin=am*
3SG=ADD	IND-say.PRS-3SG		INTJ	neither	sprite=COP.PRS.1SG

na	*āyimīzā-īk=am*
nor	human.being-INDF1=COP.PRS.1SG

She says: «By God, I'm neither a sprite, nor a human being».

47.

m-āγ=a	*xwor*
IND-come.PRS.3SG=DRCT	down

She comes down,

48.

m-āγ=a		*xwor*	*āw* [...]	*čirāwā-l*	*āw=a*
IND-come.PRS.3SG=DRCT		down	water [...]	horse-PL	water=IND

ma-xwa-n=ö		*m-ar-et=e*		*ařā*	*māł*
IND-drink.PRS-3PL=CONJ		IND-bring.PRS-3SG=BP.3SG		to	house

she comes down, the water [...] the horses drink water and he brings her home.

49.

m-ar-et=e		*ařā*	*māł*	*dā=γ=a*
IND-bring.PRS-3SG=BP.3SG		to	house	mother=BP.3SG=IND

m-uš-e		*kwiř-a*	*γa*	*čī=a*		*a*
IND-say.PRS-3SG		son -VOC	PROX	what=COP.PRS.3SG		from

wira	*e*	*nameyn-a*	*alājü=a*
there	PROX	of.felt-NMLZ	strange=DEM

āwird-ī=a
bring.PST-2SG=COP.PRS.3SG

He brings her home, his mother says: «Son, why have you brought this weird piece of felt from there?».

50.
öw=š=a	m-uš-e	ar	bül	bin	kānig
3SG=ADD=IND	IND-say.PRS-3SG	if	ash	under	fire.place
ař=t=a	m-ār-e=r		dā		č(a)
for=BP.2SG=IND	IND-bring.PRS-3SG=PART		mother		what
(h)āt-ø	arin=e	kār-ī	ař=t=a		
come.PST-3SG	to=BP.3SG	work-INDF1	for=BP.2SG=IND		
ma-k-e	m-uš-e	ʕeyb	n-er-ī		
IND-do.PRS-3SG	IND-say.PRS-3SG	fault	NEG-have.PRS-3SG		

He says: «If he cleans out the ash from the bottom of the fireplace for you, mother, what's the problem? He is going to do some housework for you». She says: «That's fine».

51.
ɣa	[...]
PROX	[...]

This [...]

52.
dī	dit	har	nameyn-a	hā-ø	māł=ö
then	girl	just	of.felt-NMLZ	exist.PRS-3SG	house=CONJ
ař=ɣān	kārībār	ī	čī=a	ma-k-e	
for=BP.3PL	housework	PROX	thing=IND	IND-do.PRS-3SG	
tā	zamān-ī	daŋ	hin=a	ma-ka-n-a	
until	time-INDF1	call	thingummy=IND	IND-do.PRS-3PL=DRCT	
ʕarusī					
wedding					

then, the girl made of felt stays at the house and does the housework and such things for them, until they invite what's-his-name to a wedding.

53.
dang	šü=a	ma-ka-n=a	ʕarusī
call	husband=IND	IND-do.PRS-3PL=DRCT	wedding
masałan	va	harsīn	bi-č-īt	ařā	parīva
for.instance	from	Harsin	SBJV-go.PRS-2SG	to	Parive

They invite the husband to a wedding. For instance, (as if) you would go from Harsin to Parive.

54. *ma-č-u   ařā   parīva*
    IND-go.PRS-3SG   to   Parive
    He goes to Parive.

55. *γ-öw=š=a*   [...] *xwidā   nīšt-ø   ī   dit=a*
    PROX-BP.3SG=ADD=NA   [...] God   sit.PST-3SG   PROX   girl=DEM
    diris   kird-ī=a
    right   do.PST-NA=COP.PRS.3SG
    Then he [...] God sat down and created this girl (with great care)!

56. *ma-č-u   bowe=γš=e   hałq(a)-e   ař=e*
    IND-go.PRS-3SG   father=ADD=BP.3SG   ring-INDF2   for=BP.3SG
    san-ī=a   {# jür}   *nāmzadī*
    buy.PST-NA=COP.PRS.3SG   like   engagement
    She goes, her father has bought a ring for her, {# like} an engagement.

57. *āγ   badbaxt*
    INTJ   miserable
    Oh, poor (girl)!

58. *γ-öw=š=a*   *ma-č-u*   *valā   nameγn-a*
    PROX-3SG=ADD=IND   IND-go.PRS-3SG   INTJ   of.felt-NMLZ
    ma-n-ī=a   *žīr   kwičik-ī   ma-č-u=a*
    IND-put.PRS-3SG=DRCT   under   stone-INDF1   IND-go.PRS-3SG=DRCT
    nām   čü   ʕarusī   xās   řaxs=a   ma-k-e
    inside   like   wedding   well   dance=IND   IND-do.PRS-3SG
    das   kwiř-e=γš=a   ma-gir-ī   hałqa   kilik
    hand   boy-DEF=ADD=IND   IND-take.PRS-3SG   ring   finger
    wiž=ī   ma-k-e=a   kilik   kwiř-a
    RFLX=BP.3SG   IND-do.PRS-3SG=DRCT   finger   boy-DEF
    She goes, too. Well, she puts the piece of felt under a rock, she goes inside, she dances properly like (they do at) weddings, she

also takes the boy's hand (and) slips the ring from her own finger
on to the boy's finger.

59. {? *čux-ił=e=a*}   *m-ār-ī=ar*
    tunic-DIM=BP.3SG=IND   IND-bring.PRS-3SG=PART
    m-e=ar   *deỷšt*
    IND-strike.PRS.3SG=PART   outside
    he takes {? her little (felt) cloak} out and leaves.

60. *či*   *ziriŋī*   *kird-ī=a*   *ava*
    what   cleverness   do.PST-NA=COP.PRS.3SG   DIST
    What a clever trick she has made!

61. *a*   *m-e=ar*   *deỷšt*   *m-e=ar*
    INTJ   IND-strike.PRS.3SG=PART   outside   IND-strike.PRS.3SG=PART
    deỷšt   *m-āɣ*   *nameyn-a*   *ma-k-e=a*
    outside   IND-come.PRS.3SG   of.felt-NMLZ   IND-do.PRS-3SG=DRCT
    kuł [...]   *a*   *mān-ø*   *dā-k=e*   *var_až*
    back [...]   INT   remain.PST-3SG   mother-DEF=BP.3SG   before
    ava   *piř*   *gwinī*   *xwirī=a*   *m-e=a*   *bin-e*
    DIST   full   sack   wool=IND   IND-give.3SG=DRCT   to=DRCT
    m-uš-e   *bās*   *b-e-ɣ=a*   *das*   *ava*
    IND-say.PRS-3SG   must   SBJV-give.PRS-2SG=DRCT   hand   DIST
    kwil=ī   {? *bī=a*   *šāna=(a)va*}
    all=BP.3SG   become.PST.3SG=DRCT   comb=POST?
    Yes! She goes away, she goes away, she comes, she puts the piece
    of felt on her shoulders [...] oh, it remained (to say that), before
    that, his mother gives him a sack full of wool (and) says: «You
    have to give it to her and all of it {? has to be combed}».

62. *xu*
    fine
    Fine.

63.   *γ-öw=š=a*   *zü*   *m-āγ*   *duwāra*
       PROX-BP.3SG=ADD=NA   early   IND-come.PRS.3SG   again
       nameγn-a   *ma-k-e=a*   *kuł=ö*   *dar=a*
       of.felt-NMLZ   IND-do.PRS.3SG=DRCT   back=CONJ   door=IND
       ma-č-u=a   *nām=ö*   *ma-nīš-ī=a*
       IND-go.PRS.3SG=DRCT   inside=CONJ   IND-sit.PRS.3SG=DRCT
       hin   *šāna*   *kird-in*   *kwiř=a*   *m-āγ*
       thingamajob   comb   do.PST-INF   boy=IND   IND-come.PRS.3SG
       dił=e=a   *ma-tap-e*   *m-uš-e*
       heart=BP.3SG=IND   IND-beat.PRS.3SG   IND-say.PRS.3SG
       mi   *har*   *a*   *kas=a*   *m-eγt-im*   *mi*   *har*
       1SG   just   DIST   person=DEM   IND-want.PRS.1SG   1SG   just
       ava   *m-eγt-im*   *ma-č-in=a*   *ʕarusī*
       DIST   IND-want.PRS.1SG   IND-go.PRS.3SG=DRCT   wedding
       daŋ=γān=a   *ma-ka-n*
       call=BP.3PL=IND   IND-do.PRS.3PL

       Then, she comes back early, she wears the piece of felt again, she
       enters the house and she sits down, what-do you-call-it, combing.
       The boy arrives, his heart beats. He says: «I want only that person,
       I want only that one». They go to the wedding, they invite them.

64.   *ma-zān-im*   *m-uš-in*   [...]
       IND-know.PRS.1SG   IND-say-3PL   [...]
       I know, they say [...]

65.   *xwidā*   *ča*   *bi-ke-γm*   *ava*   *hā-ø*   *ku*
       God   what   SBJV-do.PRS.1PL   DIST   exist.PRS.3SG   where
       «God, what shall we do? Where is she?».

66.   *m-uš-e*   *hin*   *ařā=m*   *bi-ka-n*
       IND-say.PRS.3SG   thingamajob   for=BP.1SG   SBJV-do.PRS-IMP.2PL
       birsāq   *ařā=m*   *b-ār-an*   *dö*   *huř*
       fritter   for=BP.1SG   SBJV-bring.PRS-IMP.2PL   two   saddlebag
       diris   *ka-n*   *tā*   *mi*   *bi-č-im*
       right   do.PRS-IMP.2PL   so.that   1SG   SBJV-go.PRS.1SG

miney   dit-a   bi-ka-m
after   girl-DEF   SBJV-do.PRS-1SG

(The prince) says: «Do (this) thing for me, bring me fritters, prepare two saddlebags so that I may go and look for the girl».

67. *nöwkar-al=a   m-āž-e=a   šun=ö   dö   gila*
     servant-PL=IND   IND-throw.PRS-3SG=DRCT   after=CONJ two   unit
     huř   birsāq [...]   γ-öw=š   har=a   m-uš-e
     saddlebag   fritter [...]   PROX-3SG=ADD   just=IND   IND-say.PRS-3SG
     aγ   aγ=tān   xwidā   dā_keywānu   tīka-ł-e
     INTJ   INTJ=BP.2PL God   mother_old.woman   piece-DIM-INDF2
     b-e-ø   aγ=tān   xwidā
     SBJV-give.PRS-IMP.2SG   INTJ=BP.2PL   God

     He sends the servants and two saddlebags of fritters [...] (The felt-made girl) keeps saying: «Oh, oh, for God's sake! Old lady, give (me) a small piece (of it)! For God's sake!».

68. *kam-ī   xamīr=a   bin=ī=a   ma-sīn-ī*
     little-INDF1   dough=DRCT   from=BP.3SG=IND   IND-get.PRS-3SG
     kilkawāna   ma-č-u   ma-n-ī=a
     ring   IND-go.PRS-3SG   IND-put.PRS-3SG=DRCT
     nām=e   mö-w(i)rš-in-e   ma-n-ī=a
     inside=BP.3SG   IND-fry.PRS-CAUS.PRS-3SG   IND-put.PRS-3SG=DRCT
     tu   dałq-e   m-āž-e=a   bin
     inside packet-INDF2   IND-throw.PRS-3SG=DRCT   bottom
     xwirjīn
     saddlebag

     She gets a bit of dough from her. She goes and puts the ring into it. She fries it, puts it in a packet (and) throws it to the bottom of the saddlebag.

69. *har   ařā   a   sā_māł=a   bi-gir-ø*
     just   for   DIST   owner_house=DEM   SBJV-take.PRS-IMP.2SG

     You would say it is just for the master of the house.

70.   *anü*   *ča*   *har*   *dit-a*   *nameyn-a*
       then   what   just   girl-DEF   of.felt-NMLZ
       Just so, exactly the felt-made girl!

71.   *γ-öw=š=a*   *ma-č-in*   *dinyā*   *ma-gīrd-in*
       PROX-3SG=ADD=IND   IND-go.PRS-3PL   world   IND-turn.PRS-3PL
       dit   *hā-ø*   *ku*   *čī=ā*   *ku*
       girl   exist.PRS-3SG   where   go.PST.3SG=PART   where
       dā=γš=ī=a   *m-uš-e*   *řuła*   *γa*   *parī*
       mother=ADD=BP.3SG=IND   IND-say.PRS-3SG   son   PROX   fairy
       bī=a   *γa*   *jin-ī*   *bī=a*
       be.PST=COP.PRS.3SG   PROX   sprite-INDF1   be.PST=COP.PRS.3SG
       {#*dā*}   *hā-ø*   *ku*   *dit*   *hā-ø*   *kura*
       mother   exist.PRS-3SG   where   girl   exist.PRS-3SG   where
       līva   *ku*   *bī-t=a*
       crazy   where   be.PST-2SG=COP.PRS.3SG
       Then they go, they travel all over the world, where is the girl?
       Where has she gone? His mother, too, says: «My dear, this one
       was a fairy, she was a sprite. Where is {# the mother}? Where is
       the girl? Crazy (girl), where have you been?»

72.   *m-uš-e*   *ʕeγ(b)*   *n-er-ī*   *mi*   *bi-č-im*
       IND-say.PRS-3SG   fault   NEG-have.PRS-3SG   1SG   SBJV-go.PRS-1SG
       He says: «It doesn't matter, I shall go».

73.   *valā*   *ma-č-u*   *ma-gīrd-ī*   *baʕd=ar*   *māŋ-hā*
       INTJ   IND-go.PRS-3SG   IND-turn.PRS-3SG   after=DRCT   month-PL
       bīs   *šöw*   *γe*   *mā(h)*   *m-āγ-a*
       twenty   night   INDF   month   IND-come.PRS.3SG=DRCT
       dimā [...]   *hin*   *mān-ø*   *dī* [...]   *xu*   *hin*
       back [...]   thingy   remain.PST-3SG   then [...]   well   thingy
       tamām=a   *mow*   *āzāqa*
       finished=IND   IND.become.PRS.3SG   provisions
       Well, he goes, he goes around, after (several) months, twenty
       nights, one month, he comes back (and) [...] well it remained (to
       say) [...] well then, the provisions finish.

74. | *āzāqa* | *tamām=a* | *mow* | | *das=a* |
    |---|---|---|---|---|
    | provisions | finished=IND | IND.become.PRS.3SG | | hand=IND |

     ma-k-e=a   *mil*   *e*   *pirīzī*
     IND-do.PRS.3SG=DRCT   on   PROX   bundle

     hā-ø   *bin*   *xwirjīn-a*
     exist.PRS.3SG   inside   saddlebag-DEF

     The provisions finish, he gets his hands on this bundle, which is inside the saddlebag.

75.   *m-ār-et=er=e*   *ma-n-et=e*
     IND-bring.PRS.3SG=PART=BP.3SG   IND-put.PRS.3SG=BP.3SG

     žīr=ī   *a*   [...] *qarč*   *kilkawāna*
     under=BP.3SG   INTJ   [...] crunch   ring

     kazāɣ=a
     aforesaid=COP.PRS.3SG

     He takes it [i.e. the fritter] out, puts it under (his teeth), yes [...] Crunch! It's the aforesaid ring!

76.   *qarč-e=a*   *m-āɣ*   *kilkawān(a)=ī*
     crunch-INDF2=IND   IND-come. PRS.3SG   ring=BP.3SG

     ʕavazbadał=a   *ma-k-e*   *hin=a*   *wiž=ī=a*
     exchange=IND   IND-do.PRS.3SG   thing=CMPD   RFLX=BP.3SG=IND

     m-e-ø   *hin=a*   *öw(=a m-ār-e)*   *a*
     IND-give.PRS.3SG   thing=CMPD   3SG(=IND IND-bring.PRS.3SG)   INTJ

     A crunch-sound comes out, he exchanges his ring, he gives his own (ring away and takes) hers, yes.

77.   *ārī*   *ārī* [...]
     INTJ   INTJ [...]

     Yes, yes [...]

78.   {# *m-ā(r-e)*}   [...] *m-ār-e*   *m-uš-e*   *a*
     {#IND-bri(ng.PRS.3SG}   [...] IND-bring.PRS.3SG   IND-say.PRS.3SG   DIST

     ki   *hā-ø*   *bin*   *māł*   *wiž=im=a*
     COMPL   exist.PRS.3SG   in   house   RFLX=BP.1SG=COP.PRS.3SG

a	*dił*	*wiž=ī=a*	*m-uš-e*	*bi-č-īm*
to	heart	RFLX=BP.3SG=IND	IND-say.PRS-3SG	SBJV-go.PRS-1PL

ařɣa	*ī*	*hałqa*
back	PROX	ring

{# He tak(es)} [...] He takes (hers and) says: «She's the one who's in my own house», he says to himself, «We shall go back (in search of) this ring».

79.

valā	*m-ā-n*	*m-ā-n*	*ařɣa*
INTJ	IND-come.PRS-3PL	IND-come.PRS-3PL	back

m-ā-n	*ařɣa*	*m-uš-e=a*	*dā=ɣ*
IND-come.PRS-3PL	back	IND-say.PRS-3SG=DRCT	mother=BP.3SG

m-uš-e	*nāxwaš=im*	*āš_řišt(a)-e*
IND-say.PRS-3SG	sick=COP.PRS.1SG	noodle_soup-INDF2

ařā=m	*bi-ka-ø*
for=BP.1SG	SBJV-do.PRS-IMP.2SG

Well, they come, they come back, they come back, he says to his mother, he says: «I'm sick, prepare a noodle soup for me».

80.

öw=š=a	*m-uš-e*	*b-e-ø=ɣ=a*
3SG=ADD=IND	IND-say.PRS-3SG	SBJV-give.PRS-IMP.2SG=BP.3SG=DRCT

nameɣn-a	*b-ār-e*	*m-uš-e*	*mājirā*
of.felt-NMLZ	SBJV-carry.PRS-3SG	IND-say.PRS-3SG	misadventure

řīš=it	*bi-gir-e*	*nameɣn-a*	*čü*
beard=BP.2SG	SBJV-take.PRS-3SG	of.felt-NMLZ	how

dił=t=a	*ma-kīš-e*	*m-uš-e*	*bāša*
heart=BP.2SG=IND	IND-pull.PRS-3SG	IND-say.PRS-3SG	fine

He also says: «Give it to the felt to carry». She says: «May something (bad) happen to you! How could you want the felt (to carry it)?». She says: «Fine».

81.

namīn(a)-e	*ɣaʕnī*	*namad*	*kird-ī=as=a*
of.felt-NMLZ	means	felt	do.PST-NA=COP.PRS.3SG=DRCT

sar=ī
head=BP.3SG

Does 'Namine' mean that she has put (a piece of) felt on her head?

82.
anü	*ča*	*hu*	*tā*	*bān*	*pā* [...]
then	what	INTJ	until	top	foot [...]

Oh yes! Up to the feet [...]

83.
šekl=e	*maʕlüm*	*now*		[...] *ārī*
form=BP.3SG	evident	NEG.become.PRS.3SG		[...] INTJ

(So that) her shape would not be evident [...] yes.

84.
a	*maʕlüm*	*now*		*ča*	*hā-ø*
INTJ	clear	NEG.become.PRS.3SG		what	exist.PRS.3SG

žīr=ī
under=BP.3SG

Yes, (so that) it would not be clear what is under it!

85.
γa	*m-ār-ī*		[...] *m-uš-e*	*āš̌_řišta*
PROX	IND-bring.PRS.3SG		[...] IND-say.PRS.3SG	noodle_soup

bi-ka-ø		*b-e-ø=a*
SBJV-do.PRS-IMP.2SG		SBJV-give.PRS-IMP.2SG=DRCT

nameγn-a	*ařā=m*	*b-ār-ī*
felt.made-NMLZ	for=BP.1SG	SBJV-bring.PRS.3SG

This one brings (it) [...] he says: «Prepare the noodle soup and give it to the felt (so that) he may bring it to me».

86.
öw=š=a	*m-uš-e*	*kwiř-a*	*nameγn-a*	*čü*
3SG=ADD=IND	IND-say.PRS.3SG	son-VOC	felt.made-NMLZ	how

āxir	*mājirā*	*řīš=it*	*bi-gir-e*	*čü*
finally	misadventure	beard=BP.2SG	SBJV-take.PRS.3SG	how

dił=t=a	*ma-kīš-e*	*m-uš-e*	*va*
heart=BP.2SG=IND	IND-pull.PRS.3SG	IND-say.PRS.3SG	to

tö	*ča*
2SG	what

She says: «O son! How (comes) the felt, then? May something (bad) happen to you! How could you want (this)?», He says: «What (has it to do) with you?».

87.   *m-e-a*   *bin=e*   *m-ar-e=a*
      IND-give.PRS-3SG=DRCT   to=BP.3SG   IND-carry.PRS-3SG=DRCT
      nām   *dar-a*   *dar-a*   *qoft=a*   *ma-k-e*
      inside   door-DEF   door-DEF   lock=IND   IND-do.PRS-3SG
      She [i.e. the prince's mother] gives it [i.e. food] to her, she [i.e. the girl] carries it inside the room [lit. door] and he [i.e. the prince] locks the door.

88.   *hin=a*   [...] *čaqu=a*   *m-āž-e=a*   *nameyn-a*
      thingy=IND   [...] knife=IND   IND-throw.PRS-3SG=DRCT   of.felt-NMLZ
      mö-ün-ī   *hur-ī*   *kat-ø=a*   *deyšt*   *va*   *žīr*
      IND-see.PRS-3SG   angel-INDF1   fall.PST-3SG   out   from   under
      nama   *har*   *dił=yān=a*   *ma-tap-e*
      felt   just   heart=BP.3PL=IND   IND-beat.PRS-3SG
      He throws a thingy [...] a knife at the felt-made girl (and) sees (that) a houri came out from under the felt. Their hearts beat wildly.

89.   *ham*   *dit*   *ham*   *kwiř*
      both   girl   and   boy
      Both the girl, and the boy.

90.   *a*   *ɣ-öw=š=a*   *m-āɣ*   *m-uš-e*
      INTJ   PROX-3SG=ADD=IND   IND-come.PRS.3SG   IND-say.PRS-3SG
      gīs=it   *bö-w(i)ř-ir-e*   *b-ün- im*   *ča*
      braid=BP.2SG   SBJV-cut.PRS-PASS-3SG   SBJV-see.PRS-1SG   what
      dī   *va*   *e*   *kwiř=m=a*   *kird-ø*   *eɣ*   *xwidā*
      then   to   PROX   son=BP.1SG=DEM   do.PST-3SG   INTJ   God
      xafat=e   *b-e*   *e*   *kwiř=m=a*   *č(a)*
      contempt=BP.3SG   SBJV-give.3SG   PROX   son=BP.3SG=DEM   what
      ard=e   *hāt-ø*   *vaxtī*   *ma-č-u*   [...]
      with=BP.3SG   come.PST-3SG   when   IND-go.PRS-3SG   [...]
      Yes, she [i.e. the mother] arrives, too, (and) says: «May your braids be cut off! Let me see what he [i.e. the felt] did to this son of mine, then! Oh, may God despise him [i.e. the felt]! What happened to my son?». When she goes [...]

91. | *vaxtī* | *ma-č-u* | *mö-ün-ī* | *hardik* |
     |---------|----------|-----------|----------|
     | when | IND-go.PRS-3SG | IND-see.PRS-3SG | both |

kat-in=a	*hur-īk=a*	*žīr*	*ī*
fall.PST-3PL=COP.PRS.3SG	angel-INDF1=DRCT	under	PROX

nama	*bī=sa*
felt	be.PST=COP.PRS.3SG

when she goes, she sees that both of them have fallen (to the ground), a houri was (hidden) under that felt.

92. | *m-ār-et=γān=a* | *wiž=γān* | *m-uš-e* |
     |-----------------|----------|---------|
     | IND-bring.PRS-3SG=BP.3PL=DRCT | RFLX=BP.3PL | IND-say.PRS-3SG |

γa	*čī=a*	*γa*	*fiłān=a*
PROX	what=COP.PRS.3SG	PROX	such-and-such=COP.PRS.3SG

öw=š	*dī*	*daŋ*	*ni-ma-k-e*
3SG=ADD	then	call	NEG-IND-do.PRS-3SG

She wakes them up (and) says: «What is this? Is this such-and-such?». Then, she doesn't speak anymore.

93. | *haft* | *sāz=ö* | *haft* | *řuž* | *sür* | *ař=e=a* |
     |--------|--------|--------|-------|-------|---------|
     | seven | instrument=CONJ | seven | day | wedding | for=BP.3SG=IND |

ma-n-e
IND-put.PRS-3SG

She prepares seven musical instruments and seven days of wedding for him,

94. | {# *ařā* | *dit-a*} [...] | *sür-ī=a* | *ma-k-e* | *ařā* |
     |----------|----------------|-----------|----------|-------|
     | for | girl-DEF} [...] | wedding-INDF1=IND | IND-do.PRS-3SG | for |

kwiř-a	*ma-k-e*	*ařā*	*kwiř-a*
boy-DEF	IND-do.PRS-3SG	for	boy-DEF

{# for the girl} [...] she prepares a wedding for the boy, she does it for the boy

95. | *čan* | *midat-ī* | *ma-kat-ī=a* | *nām* | *xwidā* |
     |-------|-----------|--------------|-------|--------|
     | some | moment-INDF1 | IND-fall.PRS-3SG=DRCT | inside | God |

jift-ī	*kwiř=a*	*m-e=a*	*bin=e*	*doqolu*
couple-INDF1	son=IND	IND-give.3SG=DRCT	to=BP.3SG	twin

Some time passes, God gives her a couple of sons, twins.

96. xwidā   jift-e=a   m-e=a   bin=e
    God   couple-INDF2=IND   IND-give.PRS.3SG=DRCT   to=BP.3SG
    bowa   ku   {# bi-} [...]   ku   {? bi-č-īt=e}
    father   where   {# SBJV-} [...] where   SBJV-go.PRS.3SG=BP.3SG
    bowa   ma-kat-e=a   miney=e
    father   IND-fall.PRS.3SG=DRCT   after=BP.3SG
    God gives her a couple (of sons), (but) the father, {# where} [...]
    where {? does he go}? The father sets out to find her.

97. ma-kat-e=a   miney   dit-a
    IND-fall.PRS.3SG=DRCT   after   girl-DEF
    He sets out after the girl.

98. dit-e=yš   yak   e   dinān-al=ī=a
    girl-DEF?=ADD   one   PROX   tooth-PL=BP.3SG=DEM
    se=a   a
    black=COP.PRS.3SG   INTJ
    The girl, one of these teeth of hers is black, yes.

99. m-uš-e   hā-γ   xana   va   xana   šar=a
    IND-say.PRS.3SG exist.PRS.2SG   smile   to   smile   city=DRCT
    šar   viłāt=a   viłāt   miney=a   ma-k-e
    city   region=DRCT   region   after=IND   IND-do.PRS.3SG
    He says «Are you there?» from smile to smile, from town to town,
    from region to region, he looks for her.

100. m-uš-e   hā-γ   xana   va   xana
     IND-say.PRS.3SG exist.PRS.2SG   smile   to   smile
     γ-öw=š=a   m-uš-e   xwidā   ča
     PROX-3SG=ADD=IND   IND-say.PRS.3SG   God   what
     bi-(ka-m)   har_čī   m-uš-e   [...]
     SBJV(-do.PRS.1SG)   whatever   IND-say.PRS.3SG [...]
     He says «Are you there?» from smile to smile. Then, he says:
     «God, what shall (I do?)», whatever he says [...]

101. *kwiř=a*   *ma-č-u*   *m-ār-et=e*   *ařā*   *māł*

     boy=IND   IND-go.PRS-3SG   IND-bring.PRS-3SG=BP.3SG   to   house

     m-uš-e   *kwiř*   *e*   *badbaxt-īk=a*   *č(a)*

     IND-say.PRS-3SG   boy   PROX   miserable-INDF1=DEM   what

     (h)āt   *arin=e*

     come.PST-3SG   to=BP.3SG

     The boy goes and brings him to (his) house. The boy says: «Oh this miserable one! What's the matter?».

102. *dit=a*   *mö-ün-ī*   *m-uš-e*   *a*   *ki*

     girl=IND   IND-see.PRS-3SG   IND-say.PRS-3SG   DIST   COMPL

     wiž=ī=as=e   *šöw*   *sar*   *har_dö*

     RFLX=BP.3SG=COP.PRS.3SG=BP.3SG   night   head   both

     kwiř=a   *mö-w(i)ř-ī*   *tīx=a*   *ma-n-ī=a*

     boy=IND   IND-cut.PRS-3SG   blade=IND   IND-put.PRS-3SG=DRCT

     nām   *gīs*   *dā-ka*   *šöw*

     inside   braid   mother-DEF   night

     He sees the girl and says: «Oh, it's her!». At night, he slaughters both sons (and) puts the blade among the mother's braids, at night.

103. *γ-öw=š=a*   *m-uš-e*   *xwidāγā*   *šöso*

     PROX-3SG=ADD=IND   IND-say.PRS-3SG   oh.God   morning

     so   *gi*   *hiz=a*   *ma-gir-ī*   *mö-ün-ī*

     morning   COMPL   up=IND   IND-take.PRS-3SG   IND-see.PRS-3SG

     āγl-al   *hardik*   *mird-in=a*

     child-PL   both   die.PST-3PL=COP.PRS.3SG

     She says: «Oh my God!». The next day, when she wakes up in the morning, she sees that both children are dead.

104. *γak-ī*   *m-e=a*   *ī*   *bāł=īš*

     one-INDF1   IND-give.PRS.3SG=DRCT   PROX   arm=ADD

     γak-ī   *a*   *bāł=īš=e*   *ma-kat-e*

     one-INDF1   DIST   arm=ADD=BP.3SG   IND-fall.PRS-3SG

     arin=e   *m-uš-e*   *bi-č-u*   *fiłān*

     after=BP.3SG   IND-say.PRS-3SG   SBJV-go.PRS-3SG   such-and-such

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fiłān
such-and-such
She puts one of them under this arm of hers, the other under that arm of hers, too, (while her husband) runs after her, saying: «Go away, such-and-such».

105. | *bowa* | *m-uš-e* | | *har* | *dā-k=γān* |
|---|---|---|---|---|
| father | IND-say.PRS-3SG | | just | mother-DEF=BP.3PL |

bī=a			*kī*	*sar*	*āyl-il-a*
be.PST=COP.PRS.3SG			who	head	child-PL-DEF

mö-w(i)ř-ī		*har*	*dā-ka*		*bī=a*
IND-cut.PRS-3SG		just	mother-DEF		be.PST=COP.PRS.3SG

bīčāra	*ma-č-u*		*ma-č-u*		*ařā*	*pā*	*ye*
poor	IND-go.PRS-3SG		IND-go.PRS-3SG		to	foot	INDF

dār-ī	*keynī=ö*	*dār*		*kazāy*
tree-INDF1	spring=CONJ	tree		aforesaid

The father says: «It was their mother('s fault)! Who (could) slaughter the children? It was surely the mother». The poor (girl) goes and goes and goes to the foot of a tree, the aforesaid spring and tree.

106. | *ma-č-u* | | *ařā* | *pā* | *a* | *dār=a* | | *m-uš-e* |
|---|---|---|---|---|---|---|---|
| IND-go.PRS-3SG | | to | foot | DIST | tree=DEM | | IND-say.PRS-3SG |

xwidā	*gi*	*tö*	*va*	*pā*	*ī*		*dār=a*
God	COMPL	2SG	at	foot	PROX		tree=DEM

ya	{xxx}	*iske=yš*	*nijāt=ī*		*pyā*	*ka-m*
PROX	{xxx}	now=ADD	redemption=3SG		found	do.SBJV-1SG

e	*řü*	*ī*	*bowa=m=a*		*se*	*ka-m*
PROX	face	PROX	father=BP.1SG=DEM		black	do.SBJV-1SG

She goes at the foot of that tree (and) says: «God, you who {xxx} at the foot of this tree, now let me find redemption, let me destroy [lit. blacken the face of] this father of mine».

107. | *si* | *hin=a* | *m-ā-n* | | *si* | *kamutar* |
|---|---|---|---|---|---|
| three | thingy=IND | IND-come.PRS-3PL | | three | dove |

m-uš-e   *īma*   *bībī_hur*   *bībī_nur*
IND-say.PRS-3SG   1PL   Lady_Houri   Lady_Light
bībī_sešame=ɣmin   *eɣ*   *badbaxt*   *nameɣn-a*
Lady_Tuesday=COP.PRS.1PL   INTJ   poor   of.felt-NMLZ
badbaxt
poor

Three what-do-you-call-them, three doves come. They say: «We are Lady Houri, Lady Light and Lady Tuesday. Hey poor, poor felt-made girl!

108.   *si*   *gila*   *pař=a*   *me-ɣl-īm=a*   *jā*   *ī*
       three   unit   feather=IND   IND-leave.PRS-1PL=DRCT   place   PROX
       dār=a   *b-ār-ø*   *bi-ku-ø*   *va*
       tree=DEM   SBJV-bring.PRS-IMP.2SG   SBJV-crush.PRS-IMP.2SG   with
       pař   *bi-sā-ø*   *bin*   *mil=ɣān*   *a*
       feather   SBJV-rub.PRS-IMP.2SG   under   neck=BP.3PL   from
       nazr   *xwidā*   *mow-in=a*   *āɣl-il-a*   *duwāra*
       gift   God   IND.become.PRS-3PL=DRCT   child-PL-DEF   again
       m-e   *bi-č-ī=a*   [...] *valī*
       IND-have.to.PRS.3SG   SBJV-go.PRS-2SG=DRCT   [...] but
       m-e   *bi-č-ī=a*   *tamüsī*
       IND-have.to.PRS.3SG   SBJV-go.PRS-2SG=DRCT   cleaning
       imām_řizā
       Imam_Rezā

       We will leave three feathers here, take this tree and crush it, rub (it) with the feathers under their neck, as God's gift, they will become (living) children again. But you have to go [...] you have to go cleaning at the Imam Rezā (shrine).

109.   *m-e*   *bi-č-ī=a*   *hin*   *imām_řizā*
       IND-have.to.PRS.3SG   SBJV-go.PRS-2SG=DRCT   thingy   Imam_Rezā
       dī   *bu-ɣt=a*   *hin*   *imām_řizā*   *dī*
       then   become.PRS-2SG=DRCT   thingummy   Imam_Rezā   then
       haq   *n-er-ī*   *b-us-ī*   *era*
       right   NEG-have.PRS-2SG   SBJV-stay.PRS-2SG   here

You have to enter Imam Rezā (shrine), and then be Imam Rezā's what-do-you-call-it. You don't have the right to stay here anymore».

110. *γ-öw=š* *valā* *kamutar-al* *fiř* *bāł=a*
      PROX-3SG=ADD INTJ dove-PL flap wing=IND
      ma-gir-in *si* *pal=a* *me-γl-in=a*
      IND-take.PRS-3PL three feather=IND IND-leave.PRS-3PL=DRCT
      jā
      place
      And then, well, the doves take flight, they leave tree feathers there.

111. *ma-č-u* *gałā* *dār-a* *m-ār-e* *xās=a*
      IND-go.PRS-3SG leaf tree-DEF IND-bring.PRS-3SG good=IND
      ma-ku-e *ma-s-e=a* *bin* *mil=γān*
      IND-crush.PRS-3SG IND-rub.PRS-3SG=DRCT under neck=BP.3PL
      She goes, she brings the leaves of the tree, she crushes (them) properly (and) rubs (them) under their necks.

112. *hardik* *āγl-a* *ma-nīšt-in=a* *qiŋ=ava*
      both child-DEF IND-sit.PST-3PL=DRCT rear=POST?
      Both children were sitting on (their) rears once again.

113. *m-āž-et=γān=a* *šān* *m-e*
      IND-throw.PRS-3SG=BP.3PL=DRCT shoulder IND-strike.PRS-3SG
      ařā [...] *ma-č-u* *ařā* *mašad*
      to [...] IND-go.PRS-3SG to Mashhad
      {xxx} *m-āγ*
      {xxx} IND-come.PRS-3SG
      She puts them on her shoulders, she sets off towards [...] she goes to Mashhad, {xxx} she arrives,

114. *m-ar-in* *m-āž-in=e* *mašad*
      IND-bring.PRS-3PL IND-throw.PRS-3PL=BP.3SG Mashhad

masałan
for.example
They hit the road to Mashhad, for example.

115. *dī*   *mow=a*   *hin*   *wira-l-a*
     then   IND.become.PRS.3SG=DRCT   thingummy   there-PL-DEF
     [...] *āyl-al=a*   *m-ār-e*   *ʕamał*   *qöü=a*
     [...] child-PL=IND   IND-bring.PRS.3SG   growth   strong=IND
     mow-in   *mow-(i)n=a*   *yak-ī*
     IND.become.PRS.3PL   IND.become.PRS.3PL=DRCT   each-INDF1
     ɣe   *qwirānxwan*   *masałan*
     INDF   Quran.reader   for.instance
     Then, she becomes thingummy there [...] she brings up the children, they become strong, each of them becomes a reader of the Quran, for instance.

116. *tā*   *bowa*   *šü-a*   *m-uš-e*
     until   father   husband-DEF   IND-say.PRS.3SG
     bi-č-īm=a   *bi-č-īm=a*   *mašad=irā*
     SBJV-go.PRS.2PL=DRCT   SBJV-go.PRS.2PL=DRCT   Mashhad=POST
     bi-č-īm   *zīyārat-ī*   *bi-ke-ɣmin*
     SBJV-go.PRS.2PL   pilgrimage-INDF1   SBJV-do.PRS.2PL
     pyā-ke=ɣž   *har=a*   *ma-mīn-e=a*   *wira*   *bowa*
     man-DEF=ADD   just=IND   IND-stay.PRS.3PL=DRCT   there   father
     Until the father, the husband says: «Let's go, let's go to Mashhad, let's go on a pilgrimage». The man keeps staying there [i.e. at the prince's palace] as well, the father,

117. *pīramird*
     old.man
     the old man.

118. *anü*   *ča*   *dī*   *ma-č-in*   *ařā*   *mašad*
     then   what   then   IND-go.PRS.3PL   to   Mashhad
     Exactly, they go to Mashhad.

119.
har=a	*m-uš-e*	[...] *xün*	*ī*	*āyl-il=a*
just=IND	IND-say.PRS-3SG	[...] blood	PROX	child-PL=DEM

juš=a	*m-ār-e*	*bowa*
boiling=IND	IND-bring.PRS-3SG	father

He keeps saying [...] the children awaken a feeling of closeness in the father [lit. make the father's blood boil].

120.
har=a	*m-uš-e*	*xwidā*	*xwaš=(i)m=a=yān=a*
just=IND	IND-say.PRS-3SG	God	good=BP.1SG=DRCT=BP.3PL=IND

m-āy	*tö*	*bi-nīš-ø*	*qwirān*	*ařā*
IND-come.PRS.3SG	2SG	SBJV-sit.PRS-IMP.2SG	Quran	for

mi	*bi-xwan-ø*	*qwirān=a*	*ma-xwan-e*
1SG	SBJV-read.PRS-IMP.2SG	Quran=IND	IND-read.PRS.3SG

He keeps saying: «Oh God! I like them! You, sit and read the Quran for me!». He reads the Quran for him,

121.
m-uš-e	*ča*	*kār-e=ytin*	*ča*	{xxx}
IND-say.PRS-3SG	what	job-NMLZ=BP.3PL	what	{xxx}

m-uš-in	*hüč*	*mādar-e*	*dir-īmin*	*ařā*
IND-say.PRS-3PL	nothing	mother-INDF2	have.PRS-1PL	for

imām_řizā	*tey=a*	*ma-kīš-e*	*kār=a*
Imam_Rezā	cleaning=IND	IND-pull.PRS-3SG	work=IND

ma-k-e	*īme=yš=a*	*sīqa*	*sar*	*imām_řizā*
IND-do.PRS-3SG	1PL=ADD=DRCT	sacrifice	on	Imam_Rezā

nān-ī	*ma-xwe-ymin*
bread-INDF1	IND-eat.PRS-1PL

He says: «What's your job? What {xxx}?». They say: «Nothing, we have a mother, she mops, she works for (the shrine of) Imam Rezā. We, too, earn a living thanks to our sacrifices for Imam Rezā».

122.
yahāna	*m-uš-e*	*now*	*daʕvat-ī*
etcetera	IND-say.PRS-3SG	NEG.become.PRS.3SG	invitation-INDF1

{xxx} *ařā*	*māł*	*öw=š=a*	*m-uš-in*	*mi*
{xxx} to	house	3SG=ADD=IND	IND-say.PRS-3PL	1SG

ejāza   *mādar=am* *bi-sīn-im*   *arā_na*
permission mother=BP.1SG SBJV-get.PRS-1SG if.not

ni-mow
NEG-IND.become.PRS.3SG

And so on. He says: «Isn't it possible an invitation {xxx} to (your) house?». They say: «I shall get my mother's permission, otherwise it's not possible».

123. *γ-öw=š=a*   *m-uš-e*   *valā* *a* *dö*
   PROX-3SG=IND   IND-say.PRS.3SG INTJ   DIST two
   nafar=in   *har=a*   *m-uš-in*
   person=COP.PRS.3PL just=IND IND-say.PRS.3PL
   b-ā-γm   *ařā* *māł* *m-uš-in=a*
   SBJV-come.PRS-1PL to   house IND-say.PRS.3PL=DRCT
   dā-ka   *ča* *bi-ka-m*
   mother-DEF what SBJV-do.PRS-1SG

Then, he says: «Well, there are those two people (who) keep saying "we shall come to (your) house"», they say to the mother, «What shall I do?».

124. *dā=γš=a*   *va* *düre_dür* *ma-č-u*
   mother=ADD=NA from afar   IND-go.PRS.3SG
   mö-ün-ī   *bowa* *kazāγ-ö* *šü=e*
   IND-see.PRS.3SG father aforesaid=CONJ husband=BP.3SG

The mother, then, from afar goes and sees the aforesaid father and her (own) husband.

125. *γ-öw=š=a*   *m-uš-e*   *ʕarusān-ī*
   PROX-3SG=ADD=IND IND-say.PRS.3SG doll-INDF1
   bi-sīn-in   *b-ār-an*   *ʕarusān*
   SBJV-buy.PRS-IMP.2PL SBJV-bring.PRS-IMP.2PL doll
   płāsīkī-e
   plastic-INDF2

Then she says: «Buy and bring a doll, a plastic doll».

126.
m-ār-in	*sifra*	*m-āž-in=ö*
IND-bring.PRS-3PL	tablecloth	IND-throw.PRS-3PL=CONJ

pard-e	*dir-ī*	*a*	*žin=a*
curtain-INDF2	have.PRS-3SG	DIST	woman=DEM

ha-ø	*dīm*
be.there.PRS-3SG	behind

They bring (it), they lay the tablecloth and there's a curtain, that woman is behind it.

127.
m-uš-e	*dā-ka=m*	*m-uš-e*
IND-say.PRS-3SG	mother-VOC=BP.1SG	IND-say.PRS-3SG

b-uš-ø=a	*dā=t*	*b-uš-ø*
SBJV-say.PRS-IMP.2SG=DRCT	mother=BP.2SG	SBJV-say.PRS-IMP.2SG

[...] *b-uš-ø=a*	*māmān=at*
[...] SBJV-say.PRS-IMP.2SG=DRCT	mom=BP.2SG

b-uš-ø	*b-ā-ø=ö*	*nān*
SBJV-say.PRS-IMP.2SG	SBJV-come.PRS-IMP.2SG=CONJ	bread

bi-xwa-ø
SBJV-eat.PRS-IMP.2SG

He says: «Oh mother!». (The girl's father) says. «Tell your mother, tell [...] tell your mom, tell (her to) come and eat!»

128.
m-uš-e	*na*	*b-uš-ø=a*	*e*
IND-say.PRS-3SG	NEG	SBJV-say.PRS-IMP.2SG=DRCT	PROX

ʕarusān=a	*b-uš-ø*	*nān*	*bi-xwa-ø*
doll=DEM	SBJV-say.PRS-IMP.2SG	bread	SBJV-eat.PRS-IMP.2SG

She says: «No, tell this doll, tell (her) to eat!».

129.
γ-öw=š=a	*āxir*	*ʕarusān*	*čü*	*nān=a*
PROX-3SG=ADD=IND	finally	doll	how	bread=IND

ma-xw(a)-e	*ʕarusān*	*ni-mow*	*nān*
IND-eat.PRS-3SG	doll	NEG-IND.become.PRS-3SG	bread

bi-xw(a)-e
SBJV-eat.PRS-3SG

He says: «Well, how (could) a doll eat? Dolls can't eat!».

130.
m-uš-e		*anü*	*dā*	*čü*	*sar*	*āyl*	*wiž=a*
IND-say.PRS-3SG		then	mother	how	head	child	RFLX=IND

mö-w(i)ř-ī	*mādar*	*dī-t=a*		*sar*
IND-cut.PRS-3SG	mother	see.PST-2SG=COP.PRS.3SG		head

farzand	*wiž=ī*	*bö-w(i)ř-e*
progeny	RFLX=BP.3SG	SBJV-cut.PRS-3SG

She says: «Then, how (could) a mother slaughter her own children? Have you (ever) seen a mother slaughtering her own children?».

131.
m-uš-e		[...]	*dā*	*m-āγ=a*		*nām*
IND-say.PRS-3SG		[...]	mother	IND-come.PRS.3SG=DRCT		inside

dā	*m-āγ=a*		*nām*	*dāstān*
mother	IND-come.PRS.3SG=DRCT		inside	story

m-uš-e	*γa*	*bowa=m=a*		*ʕāšiq*	*mi*
IND-say.PRS-3SG	PROX	father=BP.1SG=COP.PRS.3SG		in.love	1SG

bī=a
be.PST=COP.PRS.3SG

He says [..] the mother comes in, the mother comes in (and) tells the story: «This is my father, he was in love with me,

132.
min	*ī*	*nama*	*diris*	*kird-im=a*
1SG	PROX	felt	right	do.PST-1SG=COP.PRS.3SG

kird-im=as=a		*var=im*	*tā*	*ī*	*bowa*
do.PST-1SG=COP.PRS.3SG=DRCT		on=BP.1SG	so.that	PROX	father

das=e=a		*mi*	*na-řas-e*
hand=BP.3SG=DRCT		1SG	NEG-reach.PRS-3SG

I made this felt, I wore it so that the hands of this father (of mine) wouldn't reach out for me.

133.
hāt-im=a		*iska*	*kat-ī=as=a*
come.PST-1SG=COP.PRS.3SG		now	fall.PST-NA=COP.PRS.3SG=DRCT

šun=im	*až*	*e*	[...]	*vit-ī=a*		[...]
after=BP.1SG	from	PROX	[...]	say.PST-NA=COP.PRS.3SG		[...]

kat-ī=as=a		*šun=im*	*tā*
fall.PST-NA=COP.PRS.3SG=DRCT		after=BP.1SG	until

pγā=m   *kird-ī=a*
found=BP.1SG   do.PST-NA=COP.PRS.3SG

I came (here and), at that moment, he started looking for me. From this [...] he said [...] he started looking for me, until he found me.

134. *iska*   *gi*   *pγā=m*   *kird-ī=a*
      now   COMPL   found=BP.1SG   do.PST-NA=COP.PRS.3SG
      sar   *āγl-il-a*   *biřī=a*
      head   child-PL-DEF   cut.PST=COP.PRS.3SG
      As soon as he found me, he slaughtered the kids».

135. *pādišā*   *kwiř_pādišā*   *m-uš-e*   {# *ha(ft)*} [...]   *haft*
      king   king's_son   IND-say.PRS-3SG   {# sev(en)} [...]   seven
      {# *kü(ra)*} [...]   *hin*   *haft* [...]   *xar*
      {#brazier} [...]   thingy   seven [...]   donkey
      pγā   *ka-n*   *hīzam*   *b-ār-an*
      found   do.PRS-IMP.2PL   firewood   SBJV-bring.PRS-IMP.2PL
      ku-a   *bi-ka-n*
      mountain-DEF   SBJV-do.PRS-IMP.2PL
      bowa   *bi-n-in=a*   *mil=ī*   *āgir=ī*
      father   SBJV-put.PRS-IMP.2PL=DRCT   on=BP.3SG   fire=BP.3SG
      d-an   *har=a*   *imām_řizā*
      give.PRS-IMP.2PL   just=DRCT   Imam_Rezā
      The king, the prince says: «Find {# sev(en)} [...] seven {# braz(iers)} [...] thingy, seven [...] donkeys, bring some firewood (and) make the stack. Place the father on it (and) burn him, right at (the) Imam Rezā (shrine)».

136. *haft*   *küra*   *hin=a*   *m-ār-an*   *bowa*
      seven   brazier   thingy=IND   IND-bring.PRS-3PL   father
      ma-n-in=a   *mil=ī*   *naft=a*
      IND-put.PRS-3PL=DRCT   on=BP.3SG   gasoline=IND
      ma-k-e=a   *mil=ī*   *āgir=ī=a*
      IND-do.PRS-3SG=DRCT   on=BP.3SG   fire=BP.3SG=IND

m-e-an
IND-give.PRS-3PL
They bring seven braziers (to) such-and-such (place), they place the father on top, he pours gasoline on him (and) they burn him.

137. | *āgir=ī=a* | *m-e-an* | *das* | *āγl-il-a* |
| fire=BP.3SG=IND | IND-give.PRS-3PL | hand | child-PL-DEF |

| *ma-gir-ī* | *bowa* | *m-ā-n* | *ařā* | *māł* |
| IND-take.PRS-3SG | father | IND-come.PRS-3PL | to | house |

They burn him. The father takes the children by the hand (and) they go back home.

138. | *m-ā-n* | *ařā* | *māł* | *tamām* | *bī-ø* |
| IND-come.PRS-3PL | to | house | finished | become.PST-3SG |

They go back home. This was the end.

Part IV

Chapter 7: Lexicon

7.1 Some remarks on the lexicon of Harsini

For its interest in throwing light on the history and development of any linguistic variety, the lexical repertoire would deserve a dedicated treatment, which unfortunately goes beyond the scope of this work. The present paragraph contains a few observations on the still limited evidence available for Harsini.

As virtually any other Iranian language, the lexicon of Harsini has been heavily influenced, at some point of its history, by dominant non-Iranian languages (first and foremost Arabic and Turkic). It is likely, however, that most Arabic and Turkic loans traceable in Harsini, as it is the case for other local Iranian varieties, entered through the mediation of Persian, which later acquired and has kept hitherto the role of dominant language of literature, education and administration.

The use of (mostly Persian/Harsini) bilingual synonyms is a striking feature of the textual material at our disposal. Speakers seem to replace very easily Harsini words with borrowed equivalents and vice versa, even at a distance of a couple of sentences or in one and the same sentence. Some examples are listed below:

asr	~	*ašk*	(Pers. *ašk*)	'teardrop'
bowa	~	*pidar*	(Pers. *pedar*)	'father'
böwi	~	*ʕarus*	(Pers. *ʕarus*)	'bride'
damřü	~	*sürat*	(Pers. *ṣurat*)	'face'
dā	~	*mādar*	(Pers. *mādar*)	'mother'
hāmzāmā	~	*bājenāq*	(Pers. *bājenāq*)	'son-in-law
kāwiř	~	*gusfand*	(Pers. *gusfand*)	'sheep'
keynī	~	*češma*	(Pers. *češme*)	'spring'
kilkawāna	~	*angoštar*	(Pers. *angoštar*)	'ring'
kilkawāna	~	*hałqa*	(Pers. *ḥalqe*)	'ring'
pit	~	*damāq*	(Pers. *damāġ*)	'nose'
sür	~	*ʕarusī*	(Pers. *ʕarusi*)	'wedding'

xwā	~	*nimak*	(Pers. *namak*)	'salt'

Speakers frequently opt for less integrated Persian loans or "persianizing" pronunciations, even if fully integrated forms or native equivalents are available:

āγim	~	*ādim*	(Pers. *ādam*)	'human being'
dirīž	~	*dirāz*	(Pers. *derāz*)	'long'
gyān	~	*jān*	(Pers. *jān*)	'life, soul'
hāmsā	~	*hamsāya, hamsāda*	(Pers. *hamsāye*)	'neighbour'
qurwāq	~	*qwiřbāqa*	(Pers. *qurbāġe*)	'frog'
řuž	~	*řuz*	(Pers. *ruz*)	'day'
soxān	~	*ostoxān*	(Pers. *ostoxʷān*)	'bone'
xana	~	*hanā*	(Pers. *ḥanā*)	'henna'
xanabanān	~	*hanābandān*	(Pers. *ḥanābandān*)	'henna-ing ceremony'
zāmā	~	*dāmād*	(Pers. *dāmād*)	'groom, son-in-law'
žin	~	*zan*	(Pers. *zan*)	'woman'

The easy switch to and from Persian is a good indicator of the all-encompassing pressure that Persian exerts to the detriment of the native lexicon of Harsini.

This pervasive influence also emerges from the observation of the lexical class of verbs. We have already seen in §3.13.2.1 that Harsini, as most Iranian languages, makes use of a very productive device of verbal derivation, consisting in the addition of a verbal form functioning as auxiliary to a nominal base (e.g. adverb, noun, adjective or nominal form of a verb), very often being a borrowed item. The resulting complex verb usually emerges to fill a semantic void, but in a few cases the newly coined complex is observed in parallel to a native verbal form. As in the last of the following examples, the resulting complex verb might also be totally unknown to literary Persian:

(h)eɣwāɣ-	~	*farār kird-*	(Pers. *farār kardan*) 'to escape'
nwā girt-	~	*jilŏw girt-*	(Pers. *jelow gereftan*) 'to block'
šü kird-, žin xwāst-	~	*ezdevāj kird-*	(Pers. *ezdevāj kardan*) 'to marry'
va/=a dimā hāt-hāt- … =ā ařɣā/ařɣa čī-	~	*bargašt kird-*	(Pers. *bargaštan*) 'to return, come/go back'

The inherited lexicon of Harsini, as other aspects of its grammar, attests for the closer affinity of this variety to the Laki dialects of Lorestān, if compared with most SK dialects. This closeness is attested by numerous lexical items (often pertaining to the 'basic lexicon' of the language)[286] unknown to the rest of SK, but shared with Laki. Some examples are listed below:

Har. (= Lak.)	SK	
pit	*lüt* (and variants)	'nose'
lam	*zik* (and variants), *iskam*	'stomach'
gwisna	*birsī* (and variants)	'hungry'
čī, če	*čīšt*	'thing'
āɣl	*mināł*,[287] *zāru*	'child'
gwijar, gwijīn	*büčik*[288]	'small, little'
āyšt- (PRS *āž-*)	*xist-*	'to throw'

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[286] The 'basic lexicon' or 'core vocabulary' of a language is understood as a limited set of lexical items, "typically including words for body parts, salient and frequent natural phenomena, verbs for basic activities such as "eat", pronouns, and numerals under 10" (Öpengin & Haig 2014: 149), that are considered to be more stable and less susceptible to borrowing and/or influence from neighbouring varieties. Typically such lists are based on a variant of the 'Swadesh' list, either in the 100 or 200 item version.

[287] The word *mināł*, as many other common items, is nonetheless part of the 'shared' repertoire of SK speakers. Even if Harsini consultants would not choose it as first designation for 'child', they are able to retrieve it when interacting with people speaking other regional varieties using this word, as demonstrated by the exchange in laki_conv_1 [2:08-2:14].

[288] Only the diminutive form *büčkała* is attested in Harsini, cf. [7:20].

Vice versa, a smaller number of items (many of which verbs) bundle Harsini together with most SK dialects and distinguish it from Laki:[289]

Har. (= SK)	Lak.	
hātin (PST *hāt-*, PRS *ā-*)	*hatin* (PST *hat-*, PRS *ā-*)	'to come'
katin (PST *kat-*, PRS *kat-*)	*köwtin* (PST *köwt-*, PRS *köw-*)	'to fall'
pāraka	*pārna*	'last year'
xaftin (PST *xaft-*, PRS *xaf-*)	*hwatin* (PST *hwat-*, PRS *as-*)	'to sleep'
xwordin (PST *xword-*, PRS *xwa-*)	*hwārdin* (PST *hwārd-*, PRS *ar-*)	'to eat'

The degree of lexical similarity with other Kurdish clusters (especially with CK) appears to be high, but the question has not been assessed in detail. An interesting subject to be left for future research is the evaluation of the degree of lexical similarity with Gorani/Hawrami dialects on one hand, and with Northern Lori on the other. A more circumstantial study would surely shed new light on the complex patterns of substrate and/or contact induced change historically involving virtually all linguistic varieties spoken at the southernmost edges of the Kurdish continuum.[290]

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[289] Interestingly, some of the listed Laki forms are also attested in the Kordali varieties of SK, spoken in close proximity to the Laki of Darre Shahr (Ilām Province).

[290] Two articles addressing the question of the relationship between literary Gorani and the 'Zagrosian' languages of west Iran are Leezenberg (1993) and Kreyenbroek & Chamanara (2013).

7.2 Introduction to the glossary

The Harsini glossary consists of three sections: the first is a tendentially complete inventory of all lexical items (including interjections, onomatopoeic words and idiomatic expressions) occurring in the grammar and the Harsini textual corpus; the second contains a list of the most relevant bound morphemes occurring in Harsini and their allomorphs; while the third is an English-Harsini index.

In the first two, the Harsini headwords are arranged according to the following order: *a, ā, ʕ, b, č, d, e, f, g, h, i, ī, j, k, l, m, n, o, ö, p, q, ř, s, š, t, u, ü, v, w, x, γ, z, ž*. The items of the English-Harsini index are arranged according to the English alphabetical order.

The structure of a typical entry of the Harsini glossary is as follows:

hamsāda (variants: *hamsāya*) *n* neighbour | *hamsāda ī kalkaxirāwasa* He is a neighbour of these ruins [5:13]; *vagard žin hamsāya* With the woman next door [6:19] — Pers. *hamsāye* همسایه (cf. Har. *hāmsā*)

The headword (main citation form) appears in bold italic font at the beginning of the entry, followed by all attested variants inside parentheses. Variants are also found as separate entries in the glossary, containing a cross-reference to the primary headword (e.g. ***hamsāya*** → *hamsāda*). The appropriate abbreviation from Table 17 (e.g. *n* 'noun') indicates the grammatical category or function of the lexeme. When the lexeme has more than one grammatical function, each function is identified by a progressive number.

In the case of polysemous or homophonous forms, the decision of treating them under a single or different entries was taken independently from etymological considerations: they have been grouped under a single entry if their meanings (identified by progressive numbers) were considered to be close enough, otherwise they have been treated under separate entries, distinguished by a subscript number.

The meaning(s) of each word are given in English. Example sentences (or fragments of sentences) are given for most entries, along with their free translation and a cross-reference (inside square brackets) to their position in the texts. When the lexeme occurs in isolation in the texts, only its position is indicated. The exemplified form is identified by an underline, in order to make its identification easier. The absence of

examples or cross-references to the texts implies that the form is not attested in the Harsini texts even if it may occur in other sources (e.g. other recorded texts; Fattah 2000; DoBeS Archive materials) or have been collected through direct elicitation.

The Persian equivalent[291] of the headword is reported at the end of the entry, both in transcription and in Persian script. It is preceded by the symbol — and the abbreviation 'Pers.' (irrespective of the term's ultimate Iranian, Arabic or Turkic origin). The quotation of a Persian counterpart of any Harsini word by no means implies that we are dealing with an instance of direct borrowing, although this might be true in some cases.

When a form having a Persian cognate is used alongside a native Harsini term with analogous meaning but apparently no clear Persian counterpart, a cross-reference to the native Harsini form has been included in round brackets at the end of the entry, preceded by the abbreviation 'cf. Har.'.

The expressions derived from Arabic and formed with elements unknown to Harsini syntax (e.g. *alfarār* 'on the run') have been treated simply as lexical units. Nouns are generally quoted in their unmarked singular forms, except for a few lexicalized plurals (e.g. *atrāfiān* 'courtiers'). The chosen citation form of verbs is uniformly the Past stem, even in those cases where only the Present stem is attested in primary data. Unattested or dubious forms are identified by an asterisk. The present stem of each verb is reported inside parentheses in the body of the entry.

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[291] For 'Persian', modern literary Persian (Fārsi) is intended. Local spoken varieties of Persian, which may differ in phonology and lexis from the standard literary language and the Tehrani-based colloqual language, are also used in the region where Harsini is spoken, but they are not represented in the glossary. The main references for Persian have been Lazard (1990) and Grünbaum & Coletti (2006). Steingass (1963) has been occasionally consulted.

Table 17: Abbreviations and symbols used in the glossary

Gloss	Definition	Gloss	Definition
1	First person	*n:indef*	Indefinite suffix
2	Second person	*nmlz*	Nominalizing suffix
3	Third person	*n:pl*	Plural suffix
adj	Adjective	*n.prop*	Proper name
adjvz	Adjectivizing suffix	*num*	Numeral
adv	Adverb	*onom*	Onomatopoeia
class	Classifier	*part*	Particle
compl	Complementizer	PL	Plural
comp prep	Complex preposition	*post*	Postposition
conj	Conjunction	PRS	Present
cvc	Complex verb component	*prep*	Preposition
dem adj	Demonstrative adjective	*pro*	Personal pronoun
dem pro	Demonstrative pronoun	*pro-form*	Pronominal form
epith	Epithet	PST	Past
idiom	Idiomatic expression	*quant*	Quantifier
indef	Indefinite	SG	Singular
interj	Interjection	*v:asp*	Aspectual marker
interrog	Interrogative	*v:caus*	Causative marker
n	Noun, Noun Phrase	*v:part*	Verbal particle
n:cmpd	Compound marker	*v:pass*	Passive marker
n:def	Definite suffix	*v:mood*	Modal prefix
n:dem	Demonstrative suffix	*v:agr*	Agreement marker
n:dim	Diminutive suffix	*v*	Verb, Verb Phrase

| | introduces example sentences.
‖ | separates the headword from idioms or other forms related to the headword.
~ | substitutes the headword in the body of the entry.
(+) | indicates that the lexeme (most frequently a verb) occurs in combination with the form (most frequently a preposition) included inside parentheses.
(?) | indicates uncertain or provisional forms and definitions.
/ | separates the variants of a single lexeme in the English-Harsini index.

Lexical forms:

a

a *interj* yes, fine, ok | «*a*», *muše*, «*tö řamazānī*». *muše:* «*a!*» «Ok», she says, «you are *Ramazān*». He says: «Yes!» [6:61]

a₁ *dem adj* that, those | *a gāva ka deɣšt* Bring that cow outside [2:30]

a₂ → *až; va*

agar → *ar*

agard → *vagard*

ahad *pro-form* one, (+ *indef*) someone, somebody, (+ *neg*) nobody — Pers. *aḥad(ī)* احد(ى)

alā → *lā*

alājü *adj* strange, weird | «*kwiřa, ɣa čīa wira e nameyna alājüa āwirdīa?*» «O son, why have you brought this weird piece of felt from there?» [1:49]

alʔān *adv* now | *mi alʔān dirim movāzibatyāna makam* Now I'm taking care of them [2:61] — Pers. *al'ān* الآن (cf. Har. *iska*)

alfarār *idiom* on the run | [6:27] — Pers. *alfarār* الفرار

alɣās *n.prop* Elijah | *xizr alɣāsa wira nīštīa* Khezr-Elijah is sitting there [4:56] — Pers. *elɣās* الياس

amānatī 1. *adj* deposited, entrusted 2. *adv* on deposit, in trust | *ɣa amānatī šüam dāɣa* My husband has entrusted this (to me) [6:61] — Pers. *amānati* امانتى

andāza *n* size | *andāza wižim* Of my own size [2:72] — Pers. *andāze* اندازه (cf. Har. *qe*)

angał *n* parasite — Pers. *angal* انگل

angoštar *n* ring | *angoštara me va nām ɣe gila birsāq* She puts the ring inside a fritter [2:93] — Pers. *angoštar* انگشتر (cf. Har. *kilkawāna*)

anjā *adv* then, there (?) | *va anjā awāna möwse* Then, he installs them [3:76]

anü *interj* then, so, well, but, indeed | «*anü a ditalam ča binyān kirdina? anü a ditam hā ku?*» «What have they done to my daughters, then? So, where is that daughter of mine?» [4:172] ‖ ~ *ča interj* just so, exactly, indeed | *anü ča, har dita nameyna!* Just so, exactly the felt-made girl! [1:70]

aqira *adv* that much, so much | *ī šüa aqira kwišteasam* This husband (of mine) has

beaten me so much [6:85] — Pers. *ānqadr* آنقدر

ar (variants: *agar*) *conj* if | *ar mi eʕdām bīm* If I would be executed [6:166]; *agar šāns bārī* If you will be lucky [2:9] — Pers. *agar* اگر ‖ *~ā na* *adv* otherwise, if not, or else | *arā na nimow* Otherwise it's not possible [1:122] — Pers. *agarna, vagarna* اگرنه، وگرنه

ard → *vagard*

arin → *varin*

ař → *ařā*

ařā (variants: *ař* before 3SG and 3PL bound pronouns) 1. *prep* for, to | *mi ařāt ča diris kam?* What shall I make for you? [2:70]; *mačũ ařā māł vazīr* She goes to the minister's house [2:83]; *bīlā ye kamī birsāq ařyān diris bikeym* Let's prepare a few fritters for them [2:91] 2. *interrog* why | *tö ařā īqira pakarī?* Why are you so sad? [2:22] ‖ *~ ča* *interrog* why | *ařā ča bičīmin?* Why shall we go? [7:38]; *~ ku(ra)* *interrog* where, whither | *ařā kua mačī?* Where are you going? [2:86]; *bičīm ařā kura?* Where shall we go? [7:39]

ařer *adv* (to) here (?) | *tönīža maxwe, nāɣ ařer!* He's going to eat you as well, don't come here! [4:151]

ařetā *adv* back | *tā vaxtī gi mačũ ařetā* Until the moment he goes back (again) [4:150]

ařya → *ařɣā*

ařɣā (variants: *ařya*) *adv* back | *dīva mačũ ařɣā dögila* The demon goes back again [4:143]; *mān ařya* They come back [1:79]

asb *n* horse | *mařasīta ye asbī* You'll reach a horse [4:70] — Pers. *asb* اسب (cf. Har. *čirāwā*)

asł(ah)a *n* weapon | *asł(ah)a hā dasī* The rifle is in his hands [4:152] — Pers. *aslaḥe* اسلحه

asłan *adv* absolutely, at all | *asłan xubī nerī* Absolutely, he doesn't get any benefit [3:62-63] — Pers. *aṣlan* اصلاً

asr *n* tear, teardrop

ašk *n* tear, teardrop | *aški mirwārīa čamea māy* Pearly tears come out from his eyes [4:114] — Pers. *ašk* اشک (cf. Har. *asr*)

atrāfīān *n* entourage, courtiers | *atrāfīān pādišāyž möünī* The king's entourage, too, (go to) see [2:106] — Pers. *aṭrāfīān* اطرافیان

ava *dem pro-form* that, that one | *ava makwiše, dīv* The demon kills that one [2:39]

avał 1. *num* first 2. *adv* at first, initially | *avała mačī* At first

you go [4:60] — Pers. *avval* اول

awāna 1. *pro* 3PL they, them, their | *awāna mačin* They go [3:58] 2. *dem pro-form* (variants: *awānala*) those, those ones | *awāna nimakwišin* Those ones don't kill (anything) [3:54]

awānala → *awāna*

aɣ (variants: *eɣ*) *interj* O, hey | *aɣ mīmī, hüč xwidāɣ nerim!* O, auntie, I'm wretched! [7:8]; *eɣ badbaxt, nameyna badbaxt!* Hey poor, poor felt-made girl! [1:107] — Pers. *eɣ* اى

az *prep* from | *ditī dirī az a žina* He has a daughter from that woman [4:13] — Pers. *az* از (cf. Har. *až, va*)

azīat 1. *n* bother, annoyance, disturb 2. *cvc ~ kird-* v.PST (PRS *azīat ka-*) to bother, annoy, disturb | *ī āɣlala azīata makan* These children are annoying [5:46] — Pers. *aẕiyat (kardan)* اذيت (كردن)

až (variants: *a*) *prep* from | *a(ž) köwš až kwil čī* From the shoes to everything (else) [2:69]; *baʕd a modatī* After some time [2:81]

ā

ā *interj* oh!, eh!, huh! | *žinea mačtu, mušī: «ā!»* His wife goes (and) says: «Oh!» [4:156]; *xāwa möünī ā!* He dreams, huh! [5:43]

āb → *āw*

ābādī *n* village | *ařā ābādīa wižɣān* To their own village [7:55] — Pers. *ābādi* آبادى

ādim → *āɣim*

ādimīzād → *āɣimīzā*

āf (variants: *uf*) *interj* wow, wonderful | *āf uf uf, če āw xuīka ya!* Wow! What a good water is this! [4:62]

āfarīn *interj* well done! | *āfarīn! xeylī tamisa, xeylī xua sarit!* Well done! Your head is very clean; it is very good! [4:22] — Pers. *āfarin* آفرين

āgir 1. *n* fire | *ařā žīr āgir ki qazā dirisa makan, xua* It is good for (being put) under the fire (on which) they are cooking food [2:76] 2. *cvc ~ dā-* v.PST (PRS *āgir de-> e-*) to set (on) fire, burn | *āgirīa mean* They burn him [1:136]

āmāda *adj* ready [4:1] — Pers. *āmāde* آماده

āmuzā *n* cousin (paternal uncle's son or daughter) — Pers. *ʕamuzāde* عموزاده

āqā 1. *n* Mister 2. *epith* Mister, Sir | *pyāɣša muše: «āqā»* And the man says: «Mister» [6:163] — Pers. *āqā* آقا

āre → *ārī*

ārišk *n* burp

ārī (variants: *āre*) *interj* yes, fine, ok | *šekle maʕlüm* now [...] *ārī* Her shape would not be evident [...] yes [1:83]; *āre, šīša ʕomrim bā(a)d nīšānit dam* Ok, I have to show you my bottle of life [2:63] — Pers. *āre, āri* آره، آری (cf. Har. *a*)

āsimān *n* sky | *mačina āsimān* They go (up) to the sky [2:65] — Pers. *āsemān* آسمان

āš *n* soup ‖ *~ řišta* *n* noodle soup | *āš řišta bika* Prepare the noodle soup [1:85] — Pers. *āš(-e rešte)* آش (رشته)

āv → *āw*

āw (variants: *āv, āb*) *n* water | *čirāwāl āwa maxwan* The horses drink water [1:48]; *ī āvi řavāna mačiu* This running water goes [2:74]; *metea ābi řavān* he leaves it into the water flow [2:73] — Pers. *āb* آب

āwird- *v.PST* (PRS *ār-, ar-*) 1. to bring, carry | *ī kwil čia xiřīta, āwirdīta!* You have bought and brought all these things! [2:22]; *mārea māł* He brings (it) home [1:21]; *köwšila mare viłāta viłāt* The man carries the shoes from region to region [1:17] 2. to give birth, deliver | *ye dita mārī, ye kwiřa mārī* She gives birth to a baby

girl and a baby boy [3:28] ‖ *~...=er/=(a)r* *v.PST* (PRS *ār- ...=er/=(a)r*) to bring/take out, take off (clothes) | *āwirdimasere* I brought him out [6:48]; *lebās čuwīna varea mārer* She takes off the wooden dress ; *~...=ā* *v.PST* (PRS *ār-...=ā*) to bring/take back — Pers. *āvardan* آوردن

āxir 1. *adj* last 2. *n* end 3. *adv* finally, at last | *āxirī, yakī muše* Finally, one says [2:9] 4. *interj* well, then, so, but, indeed | *āxir ʕarusān ču nāna maxwe?* Well, how (could) a doll eat? [1:129] — Pers. *āxar, āxe,* آخر، آخه

āɣ *interj* oh! | *āɣ badbaxt!* Oh, poor (girl)! [1:57]

āɣim (variants: *ādim*) *n* person, human being | *āɣimal žār badbaxtīkan* They are poor, miserable people [7:2]; *ādim döwłamanīka* he is a wealthy man [5:13] — Pers. *ādam* آدم

āɣimīzā (variants: *ādimīzād*) *n* human being | *na jinam, na āɣimīzāɣkam* I'm neither a sprite, nor a human being [1:46]; *jinī, parī, ādimīzādī?* Are you a sprite, a fairy, a human being? [1:44] — Pers. *ādamizād* آدمیزاد

āɣl *n* child | *dö gila āɣla mārim* I will give birth to two children

[4:96] — Pers. *ᶜayāl, ᶜā'ele* عيال، عائله

āyldā(n) *n* womb

āyšt- *v*.PST (PRS *āž-*) to throw | *čaqua* <u>māžea</u> *nameya* He throws a knife at the felt-made girl [1:88]

āzād 1. *adj* free 2. *cvc ~ bī-* (> *āzād wī-*) *v*.PST (PRS *āzād bu-* > *wu-*) to become free, be freed | *āzāda mow* She is free [2:66]; *~ kird- v*.PST (PRS *āzād ka-*) to set free | *kwilyān āzāda* <u>make</u> She sets all of them free [2:66] — Pers. *āzād (kardan)* آزاد (کردن)

āzāqa *n* provisions | *tamāma mow āzāqa* The provisions finish [1:73] — Pers. *āz̲uqe* آذوقه

āzīγatī 1. *n* mourning, grief 2. *cvc ~ girt-/gird- v*.PST (PRS *āzīγatī gir-*) to mourn, be in mourning | *γe haštād ruž mi* <u>āzīγatī bigirim</u>*!* I shall be in mourning for about eighty days! [2:53]

ﻉ

ᶜalī *n.prop* ᶜAli ‖ *va ~ interj* by ᶜAli | *va ᶜalī, a dī duru nγā* By ᶜAli, that one didn't lie, then [2:51] — Pers. *ᶜalī* علی

ᶜamał 1. *n* development 2. *cvc va/=a ~ āwird- v*.PST (PRS *va/=a ᶜamał ār-*) to produce, grow, bring up (a child) | *āylala* <u>māre</u> *ᶜamał* She brings up the children [1:115] — Pers. *(be) ᶜamal (āvardan)* (به) عمل (آوردن)

ᶜamdan *adv* on purpose, intentionally | *wižī kirdīa,* <u>ᶜamdan</u> He has done it himself, on purpose [3:46] — Pers. *ᶜamdan* عمداً

ᶜarus *n* bride | *ᶜarus bā ī šüa* The bride with this groom [1:33] — Pers. *ᶜarus* عروس (cf. Har. *böwī*)

ᶜarusān *n* doll | *ᶜarusānī bisīnin, bāran, ᶜarusān płāsīkīe* Buy and bring a doll, a plastic doll [1:125]

ᶜarusī 1. *n* wedding, marriage ceremony | *mačina ᶜarusī* They go to the wedding [1:63] 2. *cvc ~ kird- v*.PST (PRS *ᶜarusī ka-*) to marry, get married | *mi agard tö ᶜarusī bikam* I shall get married with you [2:52] — Pers. *ᶜarusi (kardan)* عروسی (کردن) (cf. Har. *sür*)

ᶜavaz 1. *n* exchange — Pers. *ᶜavaz* عوض

ᶜavazbadał 1. *n* exchange 2. *cvc ~ kird- v*.PST (PRS *ᶜavazbadał ka-*) to exchange, switch | *kilkawānī ᶜavazbadała make* He exchanges his ring [1:76] — Pers. *ᶜavaz-o badal (kardan)* عوض و بدل (کردن)

ʕaxd *n* marriage contract — Pers. *ᶜaqd* عقد

ʕaxdömaxd *n* marriage contract and related things

ʕāšiq 1. *n* lover 2. *cvc* ~ *bī-* (> *ʕāšiq wī-*) *v.*PST (PRS *ʕāšiq bu-*-> *wu-*) to fall in love | *ʕāšiq ī dita mow* He falls in love with this girl [2:85] — Pers. *ᶜāšeq (šodan)* عاشق (شدن)

ʕeyb 1. *n* fault, flaw, defect ‖ ~ *nerī* idiom That's fine, It doesn't matter | *muše: «ʕeyb nerī»* She says: «That's fine» [1:50]

ʕomr *n* life, age

ʕonwān 1. *n* title, guise, manner 2. *comp prep* (+ *va*) as, in the guise of | *e bīlā va ʕonwān kolfatī era kār bike* Let her work here as a servant [2:78] — Pers. *(be) ᶜonvān* (به) عنوان

b

baʕd 1. *adv* then, afterwards | *baʕd, dīva muše* Then, the demon says [2:26] 2. *cmpd prep* (+ *a(ž)/=a* ?) after | *baʕd a modatī* After some time [2:81] — Pers. *baᶜd (az)* بعد (از)

baʕdan *adv* then, afterwards | *baʕdan pyākeyša muše* Then, also the husband says [1:16] — Pers. *baᶜdan* بعداً

bad 1. *adj* bad 2. *cvc* ~ *hāt-* *v.*PST (PRS *bad ā(ɣ)-*) (+ BP) to dislike | *bowažinī badīanīa māɣ* Her stepmother dislikes her [3:6] — Pers. *bad (āmadan)* بد (آمدن)

badał *n* exchange — Pers. *badal* بدل

badbaxt *adj* unlucky, poor, miserable | *ey badbaxt, nameyna badbaxt!* Hey poor, poor felt-made girl! [1:107] — Pers. *badbaxt* بدبخت

badbaxtī *n* misfortune | *dāstān badbaxtī wižim bušim, mow?* I shall tell the story of my own misfortune, is it possible? [1:1] — Pers. *badbaxti* بدبختی

badbu *adj* stinky, smelly | *āw kasīf-ö badbua* The water is dirty and stinky [4:64] — Pers. *badbu* بدبو

badförm *adj* ugly, bad-shaped | *dit xeylī badförma mow* The girl becomes very ugly [4:47]

badguna *adj* mean | *vazīri {xxx} badguna muše* The {xxx} mean minister says [3:40]

badmaza *adj* tasting bad, disgusting | *āw [...] wižī badmazatir nīɣa* The water [...] itself does not taste that bad [4:63] — Pers. *badmaze* بدمزه

badqīyāfa (variants: *badqīyāfe* before a clitic =*a*) *adj* ugly, bad-looking | <u>*badqīyāfa ki nīya*</u> Well, he is not ugly [3:46]; *badfȫrma,* <u>*badqīyāfea*</u> He is bad-shaped, he is ugly [3:45] — Pers. *badqiyāfe* بدقیافه

badqīyāfe → *badqīyāfa*

balamirk *n* elbow

bałe *interj* yes, ok | *muše: «<u>bałe</u>»* She says: «Yes» [6:185] — Pers. *bale* بله

bałed *adj* capable, able — Pers. *balad* بلد

ban 1. *n* band, strip, lace, joint 2. *cvc* ~ **bī-** (> *ban wī-*) *v.*PST (PRS *ban bu-> wu-*) to be bound, be established | <u>*bana mow*</u> *e sarnivišt mi ařā kua maču* It will become bound where this destiny of mine leads [2:72] — Pers. *band (šodan)* بند (شدن)

ban kilik *n* knuckle

baqał *n* armful, embrace (space between the arms) | *qad* <u>*baqałe*</u> *gušti šotora māre* She brings (out) an armful of camel meat [6:152] — Pers. *bağal* بغل

baraftāw → *gwił baraftāw*

bargašt 1. *n* return, comeback 2. *cvc* ~ **kird-** *v.*PST (PRS *bargašt ka-*) to go back, come back, return | <u>*bargašta makeym*</u> We will go back [2:97] — Pers.

bargašt برگشت , *bargaštan* برگشتن (cf. Har. *dimā, ařγā*)

barxord 1. *n* clash, impact, encounter 2. *cvc* ~ **kird-** *v.*PST (PRS *barxord ka-*) to clash, hit, encounter, come across | <u>*barxorda makeyte γe keynī*</u> You will come across a spring [4:60] — Pers. *barxʷord (kardan)* برخورد (کردن)

***bas(t)-** (> *was(t)-*) *v.*PST (PRS ***bas**-> ***was**-) 1. to tie, close | *bān čamit* <u>*bȫws*</u> Close your eyes [3:9] 2. to install | *va anjā awāna* <u>*mȫwse*</u> Then, he installs them [3:76] — Pers. *bastan* بستن

baxš *n* district

bā *prep* with | *ʕarus* <u>*bā*</u> *ī šüa* The bride with this groom [1:33] — Pers. *bā* با (cf. Har. *vagard*)

bāad *v* must, have to, shall, should | *ča* <u>*bāad*</u> *bikeymin?* What shall we do? [3:78] — Pers. *bāyad* باید (cf. Har. *bās*)

bābā *n* dad | <u>*bābā*</u>*, γa dȫza γa!* Dad, this is a thief! [5:21] — Pers. *bābā* بابا (cf. Har. *bowa*)

bād *n* wind | <u>*bāda*</u> *mea put* The wind strikes the barrel [3:11] — Pers. *bād* باد

***bāft-** *v.*PST (PRS *bāf-*) to weave | *mi qālīče* <u>*mabāfim*</u> I'll weave a rug [4:87] — Pers. *bāftan* بافتن

bāhuš *adj* intelligent, smart, clever | *dit gwijīn fira dānā-ö* <u>*bāhuša*</u> The younger daughter is very wise and intelligent [2:23] — Pers. *bāhuš* باهوش (cf. Har. *ziriŋ*)

bājenāq *n* brother-in-law | *a dö* <u>*bājenāqa*</u> Those two brothers-in-law [3:56] — Pers. *bājenāq* باجناق (cf. Har. *hāmzāmā*)

bāł 1. *n* wing, arm 2. *cvc* ~ **girt-/gird-** *v.*PST (PRS *bāł gir-*) to take flight, take wing | *kamutaral fiř* <u>*bāła magirin*</u> The doves take flight [1:110] — Pers. *bāl* بال

bān 1. *n* top, upper part 2. *comp prep* (+ *va/=a*) on, over, on top of | *hizār nafara* <u>*bāne jā me*</u> It would accommodate a thousand people [lit. on it] [4:88]

bān čam *n* eyelid | <u>*bān čamit*</u> *böws* Close your eyes [3:9]

bānin *adj* upper, above | *a (h)asār* <u>*bānina*</u> That upper courtyard [7:20]

bāq *n* garden, park | *čīmin ařă* <u>*bāq*</u> We went to the garden [6:30] — Pers. *bāġ* باغ

bāqavān *n* gardener — Pers. *bāġbān* باغبان

bār 1. *n* load | *va* <u>*bāri zařă gwima mow*</u> It gets lost with the load of gold [6:101] 2. *cve* ~ **kird-**

*v.*PST (PRS *bār ka-*) to pack, load | <u>*bāra makeym*</u> We will load (our things) [7:33] — Pers. *bār (kardan)* بار (کردن)

bās *v* must, have to | <u>*bās*</u> *beya das ava* You have to give it to her [1:61]

bāša(d) *interj* fine, alright, may it be | *pyā muše:* «<u>*bāšad*</u>» The man says: «fine» [2:11]; *muše:* «<u>*bāša*</u>» She says: «Fine» [1:80] — Pers. *bāšad, bāše* باشد، باشه

bāxavar *adj* informed, aware | *qašaŋ, dī,* <u>*bāxavara*</u> *mow* Then he becomes well aware [2:96] — Pers. *bāxabar* باخبر

bāz *n* falcon | *ī* <u>*bāza*</u> *binīšea bān sar har ke* On whoever's head this falcon would perch [3:32] — Pers. *bāz* باز

bāz₁ → *vāz*

bāzār *n* bazaar, market | *mačua* <u>*bāzār*</u> He goes to the market [5:29] — Pers. *bāzār* بازار

bāzpařān *n* falcon's flight | <u>*bāzpařāna*</u> *me bikeymin* We have to make the falcon fly [3:31]

be(h)tarīn *adj* best | <u>*be(h)tarīn*</u> *řasa mi ye pīražinī va gīr bārim* The best way is that I find an old woman [6:137] — Pers. *behtarin* بهترین

belaxara *adv* finally, at last | <u>*belaxara*</u> *ye sidāy qwiřbāqa*

hiza magirī Finally, a cry of frogs rises [6:21-22] — Pers. *belaxare* بلاخره

beyn 1. *prep* among 2. *cvc va/=a ~ čī- v.*PST (PRS *va/=a beyn ču-*) to be destroyed | *va beyn načun ī darpeykaral* May this house not be destroyed [6:169] — Pers. *(az) beyn (raftan)* (از) بین (رفتن)

bi *prep* to | *mušin bi xwišk* They say to the sister [4:119] — Pers. *be* به (cf. Har. *va*)

bigir → **girt-**

bin 1. *n* lower part, bottom, end 2. *comp prep* (+ *va/=a*) in, into, inside, under, on the bottom of | *ar bül bin kānig ařta mārer* If he cleans out the ash from the bottom of the fireplace for you [1:50] 3. *comp prep* (+ *va/=a*) to, from | *dögila qazā mena bine* They give her the food once again [2:102]

bināguš *n* earlobe, back of the ear | *sararā bixwama mīā va bināguš* I shall eat (your) head from the hair to the back of the ear [7:67] — Pers. *banāguš* بناگوش

birā 1. *n* brother 2. *epith* my friend, my dear | *birā, tö īma āzād kirdīa* My friend, you have set us free [2:68]

birārzā *n* nephew, niece (brother's son or daughter)

birāžin *n* sister-in-law (brother's wife)

bird- (> *wird-*) *v.*PST (PRS *bir-> wir-*) to take (away), carry (away) | *yāna mi birdina bīawān* These ones took me to the desert [4:157]; *ya ařā dita möwrim* I am taking it for (my) daughter [2:16] — Pers. *bordan* بردن

birinj *n* rice | *ye man birinj* A *man* of rice [4:102] — Pers. *berenj* برنج

birsāq *n* fritter | *birsāq ařām bāran* Bring me fritters [1:66]

biršān- (> *wiršān-*) *v.*PST.*caus* (PRS *biršin-> wiršin-*) to roast, fry | *möwršine* She fries it [1:68] — Pers. *bereštan* برشتن

biřī- *v.*PST (PRS *biř-> wiř-*) to cut | *sar āylila biřīa* He slaughtered the kids [1:134]; *mādar dīta sar farzand wižī böwře?* Have you (ever) seen a mother slaughtering her own children? [1:130] — Pers. *boridan* بریدن

bišqāw *n* dish, plate | *nimatünī ye bišqāw bixwe* They wouldn't be able to eat even a plate of it [4:104] — Pers. *bošqāb* بشقاب

bī *prep* without | *bī dama wira makatī* (He) remains there helpless [2:88]

bī- (> *wī-*) *v*.PST (PRS *bu->wu-*) to be, become, happen | *ča* bī? What happened? [2:99]; *öwīš fira nāřāhata* mow She becomes very upset, too [2:25]

bīawān *n* desert, plain | *va* bīawān *vełea makan* They abandon her in the desert [4:122] — Pers. *biābān* بیابان

bībī *n* lady, old woman, grandmother | *keywānuī jür* bībī *zeynowa* An old woman like Bibi Zeynab ‖ *~ hur* *n*.prop Lady Houri [1:107]; *~ nur* *n*.prop Lady Light [1:107]; *~ sešama* *n*.prop Lady Tuesday [1:107] — Pers. *bibi* بیبی

bīčāra 1. *adj* poor, hopeless | bīčāra *mamüla* Poor Mohammad [7:64] 2. *n* poor, miserable person: bīčāra *mačü* The poor (girl) goes [1:105] — Pers. *bičāre* بیچاره

bīdār *adj* awake | bīdāra It is awake [7:49] — Pers. *bidār* بیدار

bīkār *adj* unemployed | *ye jawāni* bīkārī An unemployed young man [5:6] — Pers. *bikār* بیکار

bīlā → *hīšt-*

bīmārissān *n* hospital — Pers. *bimārestān* بیمارستان

bīs *num* twenty | *baʕdar māŋhā,* bīs *šöw, ye mā(h), māya dimā*

After (several) months, twenty nights, one month, he comes back [1:73] — Pers. *bist* بیست

bīštir *adj* more, further, most — Pers. *bištar* بیشتر

bīva *adj* widowed — Pers. *bive* بیوه

bīvažin *n* widow

boland *adj* long, tall | *mü sar parīšānö* boland (With her) ruffled and long hair [2:85] — Pers. *boland* بلند

bowa *n* father | *valī pyāka fira pakara,* bowa But the man, the father, is very sad [2:21]

bowa kałiŋ *n* grandfather

bowažin *n* stepmother (father's wife) | bowažinī *gi dirī* The stepmother that she has [4:33]

böwī *n* bride

bu *n* smell, stink | bu *sarta māy* Your head stinks [4:42] — Pers. *bu* بو

büčkała *adj* younger, small, little | *dita* büčkała The younger daughter [7:20]

bül *n* dust, ash | bül *bin kānig* The ash on the bottom of the fireplace [1:50]

č

ča (variants: *če, čī*) *interrog* what | ča *ařātān bārim?* What shall I bring for you? [2:3]; *ismit* čīa?

What's your name? [2:79] 2. *interj* what a ...! *če ziriŋī kirdīa, ava!* What a clever trick she has made! [1:60] ‖ **va peɣ ~** *interrog* for what, after what *va peɣ če mirādī hātīa?* For what reason have you come? [4:57] — Pers. *či, če*, چی، چه

čam *n* eye | *ye ruž pādišā čamalī kura mow* One day the king's eyes become blind [3:47] — Pers. *čašm, čašm* چشم

čamčamāł *n.prop* Chamchamāl (rural district in the County of Harsin) — Pers. *čamčamāl* چمچمال

čan (variants: *čanī*) 1. *quant* some | *čan šabānaruza mačin* They travel for some days and nights [2:94]; *möünī čanī mardim zindānī kirdīa* She sees that (the demon) has made some people captive [2:66] 2. *interrog* how much, how many | *seɣrī nām māł hina make dīva čanī čī hasö yāna* She takes a look at thing, the demon's house, (to see) how many of these things are there and so on [2:66] — Pers. *čand(i)* چند(ی)

čanī → *čan*

čap 1. *n* left 2. *adj* left — Pers. *čap* چپ

čapa *n* handful ‖ **čap~** *adv* in handfuls (?) | *kwila mowna čapčapa tüta-ö mačina āsimān* They all become handfuls of dust and go (up) to the sky [2:65]

čaq *onom* snap (sound of snapping)

čaqāna *n* finger snapping

čaqu *n* knife | *čaqua māžea nameɣna* He throws a knife at the felt-made girl [1:88] — Pers. *čāqu* چاقو

čarx *n* wheel — Pers. *čarx* چرخ

čādir *n* chador, tent | *pīrhan ařām bārö čādir* Bring me a shirt, and a *chador* [2:4] — Pers. *čādor* چادر

čāł *n* cavity, hole, pit | *čāł kanima, nyāmase čāł* I dug a pit (and) I put it in the pit [6:130] — Pers. *čāl* چال

čāq → *čāx*

čārdahom *num* fourteenth | *ye māhi čārdahome* A (full) moon (on the) fourteenth (night) [4:31] — Pers. *čahārdahom* چهاردهم

čāx (variants: *čāq*) *adj* fat | *ya kwil ī ditela čāx ka* Make all these girls fat [7:14]; *damāqit čāqa?* Are you doing well? [lit. Is your nose fat?] [6:25] — Pers. *čāq* چاق

čāɣ *n* tea | *šām-ö čāɣ-ö ča?* Dinner, tea, and what? [6:71] — Pers. *čāɣ* چای

če → **ča**

češma *n* source, spring | *āwa mowa češma qašaŋ-ö xuī* The water becomes a beautiful and good spring [4:66] — Pers. *češme* چشمه (cf. Har. *keɣnī*)

č(ih)el *num* forty | *čihel šöw ařā ī xwiškim, čihelīš ařā a xwišk* Forty nights for this sister of mine, forty for that sister too [2:53]; *ī č(ih)el řuža* During these forty days [2:55] — Pers. *čehel* چهل

čijürī *interrog* how | *sarim čijürīa?* How is my head? [4:40] — Pers. *čejuri* چجوری

*čikyā- *v.*PST.*caus* (PRS *č(i)k-*) to get stuck, catch, become entangled | *suzana mārī mač(i)kīa nāme* A needle eventually gets stuck in it [4:108]

činjik *n* core, kernel

čirāq *n* lantern, lamp | *čirāq řušana make* She lights lamps [2:60] — Pers. *čerāɣ* چراغ

čirāwā *n* horse | *čirāwāl āwa maxwan* The horses drink water [1:48]

*čirīkān- *v.*PST.*caus* (PRS *čirīkin-*) to shriek, (make) scream,

slap (?) | *ɣöwša dit mačirīkine* Then, the girl shrieks [7:23]

čirkin *adj* dirty, filthy | *žina wižasī ka kasīfā bī-ö čirkin bīa* It's his own wife, who has become dirty and filthy [4:140] — Pers. *čerkin* چرکین

čiř *onom* drip (sound of dripping) | *čiř čiř čiř mačua pāɣarā* Drip, drip, drip, it pours out of his feet [7:82]

čī 1. *n* thing, object | *ī kwil čīa xiřīta, āwirdīta!* You have bought and brought all these things! [2:22] 2. *pro-form* (+ *indef*) something | *pāɣa maxwea qe ɣe čī sangīnī* Her foot hits the shape of something heavy [6:44] — Pers. *čiz(ī)* (ی)چیز

čī₁ → **ča**

čī- *v.*PST (PRS *č-*) to go | *nazānisim čīnas(a) ařā ku* I didn't know where they had gone [4:158]; *mačua pišt dara* She goes behind the door [2:23]

ču 1. *n* wood | *ɣe lebāse va ču ařām diris ka* Make me a dress (made) of wood [2:72] 2. *n* wooden stick, club, cudgel | *ču hiza me* He lifts the club [5:50] — Pers. *ču* چوب

čuł 1. *adj* empty, desert, abandoned | *kwil ī čuła* All of this is (now) abandoned [7:11] 2. *cvc ~ kird-* *v.*PST (PRS

čuł ka-) to empty, abandon | *mīmī ābādī* <u>*čuł kirdīa*</u> The auntie has emptied the village [7:9] — Pers. *čul* چول

čuwī → *čuwīn*

čuwīn (variants: *čuwī*) *adj* wooden | *duwāra lebās* <u>*čuwīn*</u>*ila makea varö manīše* She wears the wooden dress again and she sits down [2:87]; *ye jaʕba* <u>*čuwīš*</u> *aře dirisa make* He also makes a wooden box for her [2:73] — Pers. *čubi(n)* چوبی، چوبین

čuwīna (variants: *čuwīne* before a clitic =*a*) *n.prop* Wooden, wooden girl | *bea* <u>*čuwīna*</u> *ařām bārea sar* Give it to Wooden (so that) she may bring it to me upstairs [2:99]; *ismim* <u>*čuwīne*</u>*a* My name is Wooden [2:79]

čuwīne → *čuwīna*

čux *n* (felt) cloak, gown, tunic (?) | {? <u>*čuxiłea*</u> *mārīar, mear deyšt* She takes {? her little (felt) cloak} out and goes away [1:59]

čü 1. *interrog* how | *anü dā* <u>*čü*</u> *sar āyl wiža möwřī?* Then, how (could) a mother slaughter her own children? [1:130] 2. *prep* as, like | <u>*čü*</u> *ʕarusī xās řaxsa make* She dances properly like (they do at)

weddings [1:58] — Pers. *čun* چون

čwār *num* four | *čan midatī, šīš mā,* <u>*čwār*</u> *mā, si mā* For some time, six months, four months, three months [4:127] — Pers. *čahār* چهار

čwārda *num* fourteen — Pers. *čahārdah* چهارده

čwārpā *n* quadruped — Pers. *čārpā, čahārpā*, چارپا، چهارپا

čwārsad *num* four hundred — Pers. *čahārṣad* چهارصد

d

da *num* ten — Pers. *dah* ده

daʕvat *n* invitation | <u>*daʕvatī*</u> *ařā māł* An invitation to (your) house [1:122] — Pers. *daᶜvat* دعوت

dafʕa *n* time, turn ‖ *ye ~ adv* suddenly | *īš* <u>*ye dafʕa*</u> *mačú* Suddenly she goes, too [2:84] — Pers. *(yek) dafᶜe* دفعه (یک)

dał *n* female dog

dałagwirg *n* female wolf

dałq *n* (plastic) bag, packet | *manīa tu* <u>*dałqe*</u> She puts it in a packet [1:68]

dam 1. *n* mouth | *gwiła* <u>*damea*</u> *māy* Flowers come out from her mouth [4:115] 2. *n* breath ‖ *bī ~ adj* speechless, shy, timid; *bī ~ kat-* *v.PST* (PRS id.) *idiom* to be helpless | <u>*bī dama*</u> *wira* <u>*makatī*</u> (He) remains

there helpless [2:88] — Pers. *(bī) dam* دم (بی)

dam₁ *n* side, edge, bank | *mačua ařā dam ju āwa* She goes to the bank of the watercourse [6:36] — Pers. *dam* دم

damāq *n* nose ‖ *~ čāx/čāq bī-* (> *wī-*) *v*.PST (PRS *bu-*> *wu-*) *idiom* to do well, be well-off | *damāqit čāqa?* Are you doing well? [lit. Is your nose fat?] [6:25] — Pers. *damāġ* دماغ (cf. Har. *pit*)

damörü → *damřü*

damřü (variants: *damörü*) *n* face | *be damřüt, damřütanī bišur* Splash it on your face, clean your face with it [4:62]

daŋ 1. *n* voice, sound, call, cry 2. *cvc ~ kird-* *v*.PST (PRS *daŋ ka-*) to speak, call, invite | *daŋyāna makan* They invite them [1:63]

dar 1. *n* door | *mačua pišt dara* She goes behind the door [2:23] — Pers. *dar* در

dar₁ *prep* in, at | *dar zamāni qadīm dādibisad bīa* In ancient times, there was the barter [5:29] — Pers. *dar* در (cf. Har. *va*)

darak *n* hell ‖ *va/=a ~ interj* I don't care!, to hell! | *nimāya darak!* He won't come! I don't care! [7:52] — Pers. *(be) darak* (به) درک

darpeykar 1. *n* whole door, door and jambs | *ya darpeykara girtīasa kuł* She has taken the whole door on her shoulders [6:182] 2. whole house | *tö hawāsta darpeykarila bu ā!* Pay attention to the house, eh! [6:168] — Pers. *dar-o peykar* در و پیکر

daryā *n* river, sea, lake, stretch of water | *ya bua daryāy* Let this become a river [7:92] — Pers. *daryā* دریا

darz *n* crack, fissure, small hole | *seyra make tu darzī* She looks inside a fissure [4:138] — Pers. *darz* درز

das 1. *n* hand, arm | *tö ye čuī meya das dit* You will put a wooden stick in the girl's hands [2:27] 2. *class* (used to count items of clothing or objects in a collection) 3. *cvc va/=a ~ čī-* *v*.PST (PRS *va/=a das ču-*) to be lost | *řuneyš va dasea mačua* And the butter is lost [5:53] — Pers. *(az) dast (raftan)* (از) دست (رفتن)

dasabirā *n* step-brother, best friend

dasgīrānī *n* engagement

daspā 1. *n* servant (at weddings) (?) 2. *n* arms and legs, hands and feet (?)

*dažī-, dažyā- (> **ɣžī-/ɣžyā-*) (?) *v*.PST (PRS *īž-*> *ɣž-*) to hurt |

nařadö har zuwāna <u>meyžī</u>
The male demon's tongue
hurts very much [7:81]

dā *n* mother | *bowaö <u>dāyša</u> möünī*
He meets the father and the
mother, too [2:107]

dā- (> *γā-*) *v*.PST (PRS *de-*> *e-*) to
give | *har dö si gila dit xwidā*
<u>dāsa</u> *binī* God gave him just
this couple of daughters
[5:20]; *agar si ditat <u>bey</u>*
nimakwišmat If you'll give
(me) your three daughters I
won't kill you [2:18] — Pers.
dādan دادن ‖ usually
~...=(a)r *v*.PST (PRS *de-...=(a)r*
> *e-...=(a)r*) to hit, beat, strike
| *kīša mārī <u>bear</u> āyl, <u>meter</u>*
küza He swings it to beat his
child (but) he hits the jug
[5:50]

dādibisad *n* barter, commerce,
exchange | *<u>dādibisad</u> bīa*
There was the barter [5:31] —
Pers. *dād-o setad* دادوستد

dā kałiŋ *n* grandmother

dāmād *n* groom, son-in-law | *a*
<u>dāmādīa</u> That groom of hers
[3:82] — Pers. *dāmād* داماد (cf.
Har. *zāmā*)

dānā *adj* savant, wise | *γe nafar*
jür mi <u>dānā</u> A person as wise
as me [6:58] — Pers. *dānā* دانا

dāq 1. *n* brand, cauterization 2. *n*
heartbreak, anguish,
affliction | *va <u>dāqi</u> žin*

Anguished for (his) wife
[4:131] — Pers. *dāġ* داغ

dār 1. *n* tree | *bīčāra mačū, mačū,*
mačū ařā pā ye <u>dārī</u>, keynīö
<u>dār</u> *kazāγ* The poor (girl)
goes and goes and goes to the
foot of a tree, the aforesaid
spring and tree [1:105] 2. *n*
fireplace, fire, stove 3. *cvc*
va/=a ~ nγā- *v*.PST (PRS *va/=a*
dār n-) to put on the stove,
cook | *bārin, bixwan, binina*
<u>dār</u>*-ö āylal bixwan* They
would bring (them), eat
(them), cook (them) for the
children to eat [7:4-5]

dāruqa *n* officer, policeman |
nīšān <u>dāruqa</u> be Show it to the
officer [6:159] — Pers. *dāruġe*
داروغه

dāstān *n* story, tale | *öwš <u>dāstān</u>*
wižī kwil taʕrīfa make She,
then, tells her whole story
[2:104] — Pers. *dāstān* داستان

dāšt- (> *γāšt-*) *v*.PST (PRS *dir-*> *er-*)
to have | *mi dī kas <u>nerim</u>, har*
tö <u>dirim</u> Well, I have nobody,
you're the only one I have
[2:61] — Pers. *dāštan* داشتن

dāγā *n* grandmother, old
woman, old lady | *mowa*
keywānu, va <u>dāγāka</u> She
becomes the old woman, the
old lady [7:25]

depš *adj* sour, tasty | *γe kabāwi*
<u>depšīšī</u> va gušti šotor A tasty

kebab of camel meat [6:126] — Pers. *debš* دبش

deyšt 1. *n* exterior, outside 2. *adv* (+ *va*/=*a*) outside, out | *hurī kata deyšt va žīr nama* A houri came out [lit. fell out] from under the felt [1:88]

dił 1. *n* heart, belly, stomach, entrails | *hāma nām dił nāzīlīnāzān!* I'm inside Sweetie's belly! [2:50] 2. *n* interior, inside 3. *comp prep* (+ *va*/=*a*) in, into, inside ‖ *va*/=*a* ~ *wiž* idiom inside/to oneself | *a dił wižīa muše* He says to himself [1:78] — Pers. *del* دل

dimā 1. *adv* (+ *va*/=*a*) back 2. *cvc va*/=*a* ~ *hāt-* *v.*PST (PRS *va*/=*a dimā ā(ɣ)-*) to come back, go back, return | *tā šüa māa dimā* By the time the husband has come back [3:27]

dinān *n* tooth | *diteyš ɣak e dinānalīa sea, a* The girl, one of these teeth of hers is black, yes [1:98] — Pers. *dandān* دندان

dinɣā *n* world | *dinɣā magīrdin* They travel all over the world [1:71] — Pers. *donɣā* دنیا

dir *cvc* out — Pers. *dar* در

dirāz *adj* long — Pers. *derāz* دراز (cf. Har. *dirīž*)

diris 1. *adj* right, correct 2. *cvc* ~ *kird-* *v.*PST (PRS *diris ka-*) to make, prepare | *pɣā māɣ möünī žin har hüč diris nakirdīa* The husband comes back and sees (that) his wife hasn't prepared anything [6:68]; *qazā aře dirisa make* She prepares food for him [2:55] — Pers. *dorost (kardan)* (کردن) درست

dirīž *adj* long | *šotora ī dirīžī-ö va mili dirīž* A camel that tall and with a long neck [6:104]

dirīžī *n* length | *šotora ī dirīžī-ö va mili dirīž* A camel that tall and with a long neck [6:104]

dit *n* girl, daughter | *ɣa pɣāɣk-ö žine si gila dit dirin* A man and his wife have three daughters [2:1]

ditarzā *n* grandchild, grandson, granddaughter (daughter's son or daughter)

dī 1. *interj* then, so, well, but, indeed | *ɣa dī čuwīnea* She is made of wood indeed [2:101] 2. *adv* anymore, again, still, no longer, finally | *diteyš dī hüč nimuše* The girl doesn't say anything, anymore [2:33] — Pers. *digar, dige* دیگه ، دیگر

dī- (*ɣī-*) *v.*PST (PRS *bīn-> ün-*) to see | *ɣa har avasa ki mi dīmase* This is exactly the one have seen [2:106]; *bünim tö kīt* Let

me see who you are [2:103]
— Pers. *didan* دیدن

dīm 1. *n* side 2. *adv* (+ *va/=a*)
behind, on the other side | *a
žina ha dīm* That woman is
behind it [1:126]

dīnavar *n.prop* Dinavar (district
and rural district in the
County of Sahne) — Pers.
dinavar دینور

dīr 1. *adv* late | *atrāfīān pādšāγž
möünī ča bī a dīr hāt* The
king's courtiers, too, (go to)
see what happened he is (so)
late [2:106] — Pers. *dir* دیر

dīv *n* demon, monster, fiend |
dīva mowa xavarā The
demon wakes up [2:14] —
Pers. *div* دیو

dīwāna *adj* crazy, foolish | *žini
dīwāney ča?* His crazy wife,
what (about her)? [6:103] —
Pers. *divāne* دیوانه (cf. Har.
līva)

dīvāruna *adj* demon-like,
devilish (?) | *kāri dīvi
dīvāruna dirī* The demon has
devilish work to do [4:130]

dīγār *adj* clear, evident, visible |
γe čame dīγāra One eye is
visible [1:36]

dombāł *comp prep* (+ *va/=a*) after,
for | *va dombāł dit* In search
of the girl [2:90] — Pers.
donbāl-e دنبال (cf. Har. *mineγ,
šun, řuwāł*)

doqolu *n* twin | *xwidā jiftī kwiřa
mea bine, doqolu* God gives
her a couple of sons, twins
[1:95] — Pers. *doġolu* دوغلو
(cf. Har. *lifānī*)

dö *num* two | *dö gila āγla mārim* I
will give birth to two children
[4:96] — Pers. *do* دو

dögalān *n* crotch (of a tree trunk,
of trousers) | *nām γe dögalān
dārī* Inside the crotch of a
tree [1:38]

dögila → *gila*

döm *n* tail | *döma manea nām
pištī* It puts its tail between its
back (legs) [6:96] — Pers.
dom, domb دم، دمب

döüs *num* two hundred — Pers.
devist دویست

döwim *num* second | *dit döwimīš
hara ījürī möwre* He kidnaps
the second daughter like
this, too [2:40] — Pers.
dovvom دوم

döwłaman *adj* wealthy, rich |
ādim döwłamanīka He is a
wealthy man [5:13] — Pers.
dowlatmand دولتمند

döwłamanī *n* richness, wealth —
Pers. *dowlatmandī* دولتمندی

döwr 1. *n* circle, turn | *ču döwrež
sara manīa bīawān* He takes
a look around the desert
[4:131] 2. *comp prep* (+ *va/=a*)
around | *γa ejürīa döwrī xiřa
māre* She turns around it this

way [2:60] — Pers. *dowr(-e)* دور

döz *n* thief | *bābā, ya döza ya!* Dad, this is a thief! [...] [5:21] — Pers. *dozd* دزد

dözī *n* theft — Pers. *dozdī* دزدی

dözī- *v.*PST to steal (PRS *döz-> yöz-*) | *šotor mina čü dözīte?* How have you stolen my camel? [6:185] — Pers. *dozdidan* دزدیدن

duān *pro-form* both, two of them | *a duāna vazīr-ö vakīlin* Those two are a minister and a delegate [3:43]

duq *n* buttermilk | *har čī vitim duq bī* Whatever I said was buttermilk [6:191] — Pers. *duġ* دوغ

duru 1. *n* lie 2. *adj* false | *īlā vitim řās bī, alā vitim duru bī* What I said here was true, what I said there was false [6:191] 3. *cvc ~ dā-* (> *duru yā-*) *v.*PST (PRS *duru de-> e-*) to lie | *ya dī duru dā-ö* [...] Well, this one lied and [...] [2:39] — Pers. *doruġ (goftan)* (گفتن) دروغ

dus 1. *n* friend 2. *cvc ~ dāšt-* (> *dus yāšt-*) *v.*PST (PRS *dus dir-> er-*) to like, love | *har vaxt dus dāštī gušti šotor bār* Whenever you like, bring the camel's meat (out) [6:130] — Pers. *dust (dāštan)* (داشتن) دوست

duwā *n* prayer, wish, vow | *val(ā)a haqīqat duwā kirdima* By God, indeed, I made a vow [6:149] ‖ *řī ~ n* offering (for a prediction or a spell) | *kamī gušti šotor beyna binim ařā řī duwā* Give me that little camel meat for the offering [6:151] — Pers. *doʿā* دعا

duwāra *adv* (once) again, another time: *duwāra möwsetea kamarī* She ties it to her waist again [2:49] — Pers. *dobāre* دباره (cf. Har. *dögila*)

dük *n* (hand) spindle | *kwičikal a qirenīka manina bān ī dükala* It's (one of) those rocks this big that they put on top of these spindles [6:42] — Pers. *duk* دوک (cf. Har. *tašī*)

dür *adj* far ‖ *~edür adv* afar, far away; *va/=a ~edür adv* from afar | *dāyša va düredür mačü* The mother, then, from afar goes [1:124] — Pers. *dur(edur), dur(ādur)* دور(دور)، دور(ادور)

dwā(n)za *num* twelve — Pers. *davāzdah* دوازده

e

e → ī

eʿdām 1. *n* capital execution 2. *cvc ~ bī-* (> *eʿdām wī-*) *v.*PST (PRS *eʿdām bu-> wu-*) to be

executed | *ar mi eʕdām bīm* If I would be executed [6:166] — Pers. *eᶜdām (šodan)* اعدام (شدن)

eʕlām 1. *n* announcement, proclamation 2. *cvc* ~ **kird-** *v.*PST (PRS *eʕlām ka-*) to announce, proclaim | *pādišāyš har čī eʕlāma makea šar* However much the king might proclaim to the city [6:132] — Pers. *eᶜlām (kardan)* اعلام (کردن)

edāma 1. *n* continuation 2. *cvc* ~ **dā-** (> *edāma γā-*) *v.*PST (PRS *edāma de-> e-*) to continue, go on | *naxās(t)ima dī edāma bem* I didn't want to continue [2:99] — Pers. *edāme (dādan)* ادامه (دادن)

edāra *n* office | *edārajāt nöüa* There weren't offices [6:54] — Pers. *edāre* اداره

ejāza 1. *n* permission, authorization 2. *cvc* ~ **dā-** (> *ejāza γā-*) *v.*PST (PRS *ejāza de-> e-*) to give permission, allow, consent, let | *har ejāza be sefāriš mālabikama žina* Just allow me to entrust the house to (my) wife [6:164]; ~ **san-** *v.*PST (PRS *ejāza sīn-*) to get permission | *mi ejāza mādaram bisīnim* I shall get my mother's permission

[1:122] — Pers. *ejāze (dādan, gereftan)* اجازه (دادن، گرفتن)

ejürī → *jür*

entezār 1. *n* expectation, anticipation 2. *cvc* ~ **kīšγā-** *v.*PST (PRS *entezār kīš-*) to expect, foresee — Pers. *entezār (kešidan)* انتظار (کشیدن)

eqira → *qir*

era *adv* here | *tö era ča makey?* What are you doing here? [2:77] ‖ **vera** (= *va era*) (to, from) here | *vera ča makey?* What are you doing here? [7:7]

eškāɫ 1. *n* complication, difficulty, obstacle ‖ ~ **nerī** *idiom* It doesn't matter, that's fine | [3:42] — Pers. *eškāl (nadārad)* اشکال (ندارد)

ešqāɫ *n* rubbish, garbage | *zü māre māžetea nām γe ešqāɫī* She quickly takes it and throws it among some rubbish [2:36] — Pers. *āšǧāl* آشغال

etefāq 1. *n* event, incident 2. *cvc* ~ **kat-** *v.*PST (PRS id.) to happen — Pers. *ettefāq (oftādan)* اتفاق (افتادن)

eγ → *aγ*

ezdevāj 1. *n* marriage 2. *cvc* ~ **kird-** *v.*PST (PRS *ezdevāj ka-*) to marry, get married | *ezdevāja makan* They marry [3:23] —

Pers. *ezdevāj (kardan)* ازدواج (کردن) (cf. Har. *šü kird-*)

eždehā n dragon | *mačua nām dam eždehā, eždehā va vasata makea dö nism* He goes inside the dragon's mouth (and) cuts the dragon in two halves, (right) in the middle [3:80] — Pers. *eždehā* اژدها

f

fa(h)mī- v.PST (PRS *fa(h)m-*) to understand — Pers. *fahmidan* فهمیدن

faqat adv only, just | *dī faqat birsāqīš har manīasa yakī* Finally only one fritter is left [2:94] — Pers. *faqaṭ* فقط

farār 1. n escape, flight 2. cvc ~ **kird-** v.PRS (PRS *farār ka-*) to escape, flee, run away | *har kī manīšī farāra make* Whoever sits down runs away [4:109] — Pers. *farār (kardan)* فرار (کردن)

far(h)ād n.prop Farhād — Pers. *farhād* فرهاد

farš n carpet, rug | *mi faršī dirisa makam* I will weave a carpet [4:107] — Pers. *farš* فرش

farzand n progeny, children | *mādar dīta sar farzand wižī böwře?* Have you (ever) seen a mother slaughtering her own children? [1:130] — Pers. *farzand* فرزند

fat(h) 1. n victory, conquest, achievement, feat | *kwiř pādišā dö gila fat(h)a make* The prince gains two victories [3:82] — Pers. *fatḥ* فتح

fāmīl n relatives, family | *har čī fāmīlīš dirī hā lā ī dīva* (The bottle of) any relative he has is next to this demon('s bottle), too [2:63] — Pers. *fāmil* فامیل

fārsī n Persian language | *(v)a kāwiřa mušin gusfand, fārsī* They call the sheep *gusfand* (in) Persian [5:16] — Pers. *fārsi* فارسی

fāta n opening chapter (Ar. *sūra*) of the Quran (customarily read during funerals) — Pers. *fāteḥe* فاتحه

fātakar n person who celebrates a funeral

fāɣīda 1. n advantage, benefit 2. cvc ~ **dāšt-** (> *fāɣīda ɣāšt-*) v.PST (PRS *fāɣīda dir-> er-*) to avail, be of use | *dī fāɣīda nerī* Then, it is to no avail [7:70] — Pers. *fāɣede (dāštan)* فایده (داشتن)

fikr 1. n thought, thinking, reasoning 2. cvc ~ **kird-** v.PST (PRS *fikr ka-*) to think | *baʕd a modatī fikra make* After some time she thinks [2:81] — Pers. *fekr (kardan)* فکر (کردن)

fiłān 1. *pro-form* such-and-such, so-and-so, what's his name | *ɣa fiłāna? Is this such-and-such?* [1:92] 2. *pro-form* (+ *indef*) something | *šāmī, čāɣ, fiłānī [...]* A dinner, a tea, something [...] [6:69] 3. *adj* certain, such-and-such | *ɣe dīvī ki hā fiłān kü ava dirī* A demon, who is on such-and-such mountain, has that [2:9] 4. *interj* etcetera, and so on | *keynīa āwī xeɣlī kasīf-ö badbu-ö fiłān* The spring, it's water is very dirty and stinky and so on [4:61] — Pers. *felān, folān* فلان

fira *adv* very, much | *dit fira xošgiłīš bīa* She was also a very beautiful girl [2:84]

firišta *n* angel | *ɣa hā gard ī firišta* This one is with this angel [2:106] — Pers. *ferešte* فرشته

fiř 1. *n* flutter 2. *onom* flap (sound of taking wing) | *kamutaral fiř bāła magirin* The doves take flight [1: 110]

fiřān (+*va*/=*a*) *adv* quickly, rapidly | *va fiřān lā dā zarā* Quickly (go) back to Dā Zahrā [7:29]

fit *adj* numerous

fitöfāmīl *n* (whole) family, relatives

forut- *v*.PST (PRS *firuš-*) to sell | (*e řüna forutīase* He has sold

this butter [5:40] — Pers. *foruxtan* فروختن

g

galla *n* flock | *baʕd galla dirī* Then, he has some flocks [5:14] — Pers. *galle* گله

gałā *n* leaf | *gałā dāra māre* She brings the leaves of the tree [1:111]

gamāł *n* male dog

ganj *n* treasure, wealth | *ɣa kwil ī ganja dirīm* We have all this wealth [7:37] — Pers. *ganj* گنج

gard → *vagard*

gardan *n* neck — Pers. *gardan* گردن (cf. Har. *mil*)

gardandirāza *n.prop* Long-neck | *vagard xāla gardandirāza makatea řī* She sets out with aunt Long-neck [6:108]

gā (variants: *gāv*) *n* ox, cow, calf, cattle | *ɣe kale, kala ɣā gusfanda ɣā gāɣa* A head, (it is) a sheep or a calf's head [2:33]; *a gāva ka deɣšt* Bring that cow outside [2:27] — Pers. *gāv* گاو

gāv → *gā*

gāvān *n* cattle breeder, cowherd — Pers. *gāvbān* گاوبان

gi → *ki*

gila *class* piece, unit, item (to count object, animals and humans) | *ɣa pyāykö žinī si gila dit dirin* A man and his

wife have three daughters [2:1] ‖ *dö~ adv* (once) again, another time | *dīva mačū ařγā dögila* The demon goes back again [4:143]

giłī (variants: *giłīn*) *adj* earthen, clay | *küza giłī va gīra māre* He finds a clay jug [5:29]; *mačua nām kanü giłīna, mamüla* Mohammad goes into the earthen jar [7:63] — Pers. *geli* گلی

giłīn → *giłī*

gird- → *girt-*

girdakān *n* walnut, walnut tree | *γa girdakāna matakinī* He is shaking the walnut tree [3:11]

giriftār 1. *adj* captured, caught, trapped 2. *cvc* ~ *hāt-* *v*.PST (PRS *giriftār ā(γ)-*) to be captured, be caught, be trapped, be taken prisoner | *giriftār hātima* I've been taken prisoner [4:151] — Pers. *gereftār (šodan)* گرفتار (شدن)

girmhār *n* thunderbolt | *šöw jomʕa mām, jür girmhār* On Friday night I will come, like a thunderbolt [2:26]

girt- (vaiants: *gird-*) *v*.PST (PRS *gir-*) to take, get | *γa darpeykara girtīasa kuł* She has taken the whole door on her shoulders [6:182] ‖ *bigir*

idiom you would say | *har ařā a sā māła, bigir* You would say it is just for the master of the house [1:69] — Pers. *gereftan* گرفتن

gīr 1. *n* grab, obstacle 2. *cvc va/=a* ~ *āwird-* *v*.PST (PRS *va/=a gīr ār-*) to find | *küza giłī va gīra māre* He finds a clay jug [5:29]; ~ *dā-* (> *gir γā-*) *v*.PST (PRS *gīr de-> e-*) to imprison, trap | *dit va nām ava gīra me* He traps the girl inside it [4:127]; *va/=a* ~ *hāt-* *v*.PST (PRS *va/=a gīr ā(γ)-*) to be found | *pādišā har čī magīrdī, va gīr nimāγ* However much the king might search, (the camel) wouldn't be found [6:136]; *va/=a* ~ *kat-* *v*.PST (PRS id.) to be found by chance, get one's hands on something | *sirvatīš xu katīasa gīre. dī zařömařīš katīasa gīrī* Well, he got his hands on (many) riches, too. Finally he got his hands on gold and silver, too [6:131]; *keywānuī jür bībī zeynowa makatea gīre* He comes across an old woman like Bibi Zeynab [6:140] — Pers. *gir (dādan, āmadan, oftādan)* گیر (دادن، آمدن، افتادن)

gīrdān- *v*.PST.*caus* (PRS *gīrdin-*) to bring around, spin, turn |

šara šara <u>*magīrdine*</u> He brings them around from town to town [1:17] — Pers. *gardāndan, gardānidan* گرداندن، گردانیدن

*gīrdī- *v.*PST (PRS *gīrd-*) to search, go around, tour | *maču,* <u>*magīrdī*</u>*, tifaŋī möwrī küala* <u>*magīrdī*</u> He goes, he goes around, he takes a rifle and searches all over the mountains [4:132] — Pers. *gardidan, gaštan* گردیدن، گَشتن

gīrva 1. *n* crying, weeping | *kwiřa mowa* <u>*gīrva*</u> The baby boy starts weeping [4:113] 2. *cvc ~* **kird-** *v.*PST (PRS *gīrva ka-*) to cry, weep | <u>*gīrva bike,*</u> *mirwārīa čame bāy* When he weeps, pearls would come out from his eyes [4:98]

gīs *n* lock of hair, braid | *tīxa manīa nām gīs dāka* He puts the blade among the mother's braids [1:102] — Pers. *gis* گیس

gīžnīž *n* coriander — Pers. *gešniz* گشنیز

gołkārī 1. *n* flower-growing, floriculture, floral decoration 2. *cvc ~* **kird-** *v.*PST (PRS *gołkārī ka-*) to plant flowers, decorate with flowers | <u>*gołkārī döwr hözča*</u> <u>*make*</u> She plants flowers around the fountain

[2:60] — Pers. *golkāri (kardan)* گلکاری (کردن)

guł 1. *n* deception, trick, fraud 2. *cvc ~* **xword-** *v.*PST (PRS *guł xwa-*) to be deceived | *dīvīš* <u>*guła maxwe*</u> The demon, then, is deceived [2:62] — Pers. *gul (xordan)* گول (خوردن)

gur *n* tomb, grave — Pers. *gur* گور

gusfand *n* sheep | *baʕd galla dirī,* <u>*gusfandi*</u> *zīyād* Then, he has some flocks, many sheep [5:14] — Pers. *gusfand* گوسفند (cf. Har. *kāwiř*)

guš 1. *n* ear 2. *cvc ~* **dā-** (> *guš yā-*) *v.*PST (PRS *guš de-> e-*) to listen | *mačua pišt dara,* <u>*guša me*</u> She goes behind the door (and) listens [2:23] — *guš (dādan)* گوش (دادن)

gušt *n* meat | <u>*gušti*</u> *šotor bār* Bring the camel's meat (out) [6:130] — Pers. *gušt* گوشت

guyā *idiom* apparently, it seems | <u>*guyā,*</u> *kwiř vazīr ʕarusī dirin* Apparently, there is the wedding of the minister's son [2:80] — Pers. *guyā* گویا

gwar *n* calf, baby cow

gwijar *adj* little, small, younger | *dit* <u>*gwijar*</u> *gi hāmiła mow* When the younger daughter gets pregnant [4:111]

gwijīn *adj* little, small | *dit* <u>*gwijīn*</u> *fira dānā-ö bāhuša* The

younger daughter is very wise and intelligent [2:23]

gwił *n* flower | *dita maxanī, gwiła damea māγ* The baby girl laughs (and) flowers come out from her mouth [4:115] — Pers. *gol* گل

gwił baraftāw (variants: *baraftāw*) *n* sunflower

gwim 1. *adj* lost 2. *cvc ~* **kird-** *v.PST* (PRS *gwim ka-*) to lose | *řī gwim kirdīa* He has lost its track [6:82]; *~ bī-* (> *gwim wī-*) *v.PST* (PRS *gwim bu-> wu-*) to get lost | *šotori pādišā va bāri zařā, gwima mow* The king's camel with a load of gold gets lost [6:100] — Pers. *gom (kardan, šodan)* گم (کردن، شدن)

gwin *n* scrotum, testicles | *jür xā gwinit* As (big as) your testicles [6:187] — Pers. *gond* گند

gwinī *n* sack | *piř gwinī xwirīa mea bine* She gives him a sack full of wool [1:61] — Pers. *guni* گونی

gwinuž *n* big needle | *gwinuža māžī* She throws the needle [7:78]

gwirg *n* wolf — Pers. *gorg* گرگ

gwisna *adj* hungry | *dī gwisnasī tešnasī* Then she is hungry (and) thirsty [3:13] — Pers. *gorosne* گرسنه

gwozar 1. *n* pass, district, neighbourhood | *mača gwozara gwozar* He goes from district to district [4:54] 2. *cvc ~* **kird-** *v.PST* (PRS *gwozar ka-*) to cross, pass (by) | *va e pā a āw-ö keynī-ö [...] gwozara make* He crosses that water(course) and (that) spring by foot [3:17] — Pers. *gozar (kardan)* گذر کردن

gwozašt- *v.PST* (PRS *gwizar-*) to pass | *midatī magwizare* Some time passes [6:35] — Pers. *gozaštan* گذشتن

gwozašte *n* past | *gwozašte, ye zaře bixwa* The past is past, eat (just) a bit [3:66] — Pers. *gozašte* گذشته

gyān *n* soul, life ‖ *~ tö* idiom By your soul | *buš "gyān tö"!* Say "(I swear) to your soul"! [2:37]

ġ

ġazā *n* verdict, fate, destiny | *tīr bar ġazā! ditīka māł dirin* By chance, they have a daughter at home [1:20] — Pers. *qażā* قضا

h

ha- (variants: *has-*) *v.PRS* to be there | *sā ha nām mil āwa* There is a shadow on the

water surface [1:43]; *har čī če qašaŋ va wira has* Any beautiful thing there may be [2:13]

haf(t) *num* seven | *va haf(t) kwinā hašāra make* He hides (it) in seven holes [6:123]; *haft sāzö haft řuž sür ařea mane* She prepares seven musical instruments and seven days of wedding for him [1:93] — Pers. *haft* هفت

haftā(d) *num* seventy — Pers. *haftād* هفتاد

hałqa *n* ring | *hałqa kilik wižī makea kilik kwiřa* She slips the ring from her own finger on to the boy's finger [1:58] — Pers. *ḥalqe* حلقه

ham 1. *adv* also, too | *modat(h)ā ham řīa make* He walks for some time, too [4:68] ‖ *ham ...(=ö) ham conj* both ... and | *ham dit, ham kwiř* Both the girl, and the boy [1:89] — Pers. *ham* هم

hame *quant* all | *mā(h) řamazān (h)ame mardim řuža bigirin* During the month of Ramadan all people would fast [6:4] — Pers. *hame* همه (cf. Har. *kwil*)

hamsāda (variants: *hamsāya*) *n* neighbour | *hamsāda ī kalkaxirāwasa* He is a neighbour of these ruins

[5:13]; *vagard žin hamsāya* With the woman next door [6:19] — Pers. *hamsāye* همسایه (cf. Har. *hāmsā*)

hamsāya → hamsāda

hanā 1. *n* shout, yell, call 2. *cvc ~ kird- v.PST* (PRS *hanā ka-*) to call | *kala hanā make* He calls the head [2:42]

hanā1 *n* henna — Pers. *ḥanā* حنا (cf. Har. *xana*1)

hanābandān *n* henna-ing ceremony — Pers. *ḥanābandān* حنابندان (cf. Har. *xanabanān*)

*hanjān- *v.PST.caus* (PRS *anjin-*) to chop, mince, smash | *žina manjinete mil γakarā* The wife, he smashes her again and again [lit. on one another] [6:75]

haq *n* right | *dī haq nerī busī era* You don't have the right to stay here anymore [1:109] — Pers. *haqq* حق

haqīqat *n* truth | *haqīqat minīš hāna* And so, this is my truth [2:104] — Pers. *haqiqat* حقیقت

har 1. *adv part* only, just, exactly | *har, har a xiftilīxiftāna bārī, bāγ* You (should) take only, only that *xiftīlīxiftān* (and) come back [2:10] 2. *adv part* repeatedly, continuously, again and again | *hara*

magīrde She keeps searching [6:43]

har₁ 1. *quant* each, every 2. *adj* whichever, whatever, any | *har āwī hāt nuša mi* Whichever (kind of) water comes out, don't tell me [4:44] — Pers. *har* هر ‖ ~ *čī* 1. (variants: *har če*) *pro-form* whatever, anything | *har čī a xwidā xāsta bīa* Whatever they would ask from God, it would come true [7:94]; *γā řuna me γā har če* (He) gives butter or anything else [5:29] 2. *adj* whatever, whichever, any | *har čī fāmīlīš dirī hā lā ī dīva* (The bottle of) any relative he has is next to this demon('s bottle), too [2:63] 3. *conj* however much, much as | *pādišā har čī magīrdī, va gīr nimāγ* However much the king might search, (the camel) wouldn't be found [6:136] — Pers. *har čī, har če* هرچی، هرچه; ~*dik*, ~ *dö* pro-form both | *hardik xwiškali dit* Both of the girl's sisters [4:156]; *na, tö xwiškilam har dö kwištīta* No, you have killed both of my sisters [2:52] — Pers. *har do* هردو; ~ *je adv* wherever | *baʕd har je mačū, muše* Then, wherever he goes, he says [2:8] — Pers.

har jā هرجا; ~ **kām** pro-form each one, whichever, whoever, anything, anyone | *dī har kām* {xxx} *manīšin* then, each one {xxx} sits down [4:177] — Pers. *har kodām* هرکدام; ~ **ke** (variants: *har kī*) *pro-form* whoever, anyone, anybody | *ī bāza binīšea bān sar har ke* On whoever's head this falcon would perch [3:32]; *har kī manīšī farāra make* Whoever sits down runs away [4:109] — Pers. *har ke* هرکه

hardik → *har*

harf *n* word(s) | *harfi dā zarā nagirdim va guš* I didn't give ear to Dā Zahrā's words [7:68] — Pers. *ḥarf* حرف

harsīn *n.prop* Harsin | *masałan, va harsīn bičīt ařā parīva* For instance, (as if) you would go from Harsin to Parive [1:53] — Pers. *harsīn* هرسین

harsīnī *adj* pertaining to Harsin, Harsini | *kwirdī harsīnī!* Harsini Kurdish! [1:12] — Pers. *harsīnī* هرسینی

has- → *ha-*

hasār *n* courtyard | *masan, a (h)asār īma bārī ařā era* For example, (as) you would bring it from our courtyard, up to here [7:20] — Pers. *ḥeṣār* حصار

hasāra *n* star

hasüdī 1. *n* envy, jealousy 2. *cvc* ~ **kird-** *v.*PST (PRS *hasüdī ka-*) to envy | *hasüdī agardīa makan* They envy her [4:117] — Pers. *ḥasudi (kardan)* حسودی (کردن)

hašār 1. *adj* lying down, stretched, hidden 2. *cvc* ~ **kird-** *v.*PST (PRS *hašār ka-*) to lay, hide | *va haf(t) kwinā hašāra make* He hides (it) in seven holes [6:123]

haš(t) *num* eight — Pers. *hašt* هشت

haštā(d) *num* eighty | *ye haštād řuž mi āzīyatī bigirim!* I shall be in mourning for about eighty days! [2:53] — Pers. *haštād* هشتاد

hatman *adv* surely, of course, absolutely | *bāad hatman ařāt dī yakī ye čī diris keymin* So, each one (of us) absolutely has to make one thing for you [2:68] — Pers. *ḥatman* حتماً

hawā 1. *n* air 2. *cvc va/=a* ~ **dā-** (> *va/=a hawā γā-*) *v.*PST (PRS *va/=a hawā de-> e-*) to trow in the air, blow away | *jāma hawā me* She throws the cup in the air [7:23] — Pers. *havā* هوا

hawār 1. *n* shout, yell, call, cry for help 2. *cvc* ~ **kird-** *v.*PST (PRS *hawār ka-*) to scream, call for help | *žineyš hawāra make* And the woman calls for help [5:47]

hawās 1. *n* attention, care 2. *cvc* ~ **bī-** (> *hawās wī-*) *v.*PST (PRS *hawās bu-> wu-*) (+ BP) to take care, pay attention | *tö hawāsta darpeykarila bu ā!* Pay attention to the house, eh! [6:168] — Pers. *ḥavās(s)* حواس

hā- *v.*PRS to be (in a place/state), stay | *hāma nām ešqāłī* I am in the garbage [2:38]

hālā *adv* now — Pers. *ḥālā* حالا

hālī 1. *adj* understandable, actual 2. *cvc* ~ **bī-** (> *hālī wī-*) *v.*PST (PRS *hālī bu-> wu-*) (+ BP) to understand — Pers. *ḥālī (šodan)* حالی (شدن)

hāł 1. *n* state, situation, condition ‖ **bi har** ~ *interj* anyway | *be har hāł, pādišā qabula make* Anyway, the king accepts [6:144-145] — Pers. *(be har) hāl* حال (به هر)

hāłat *n* state, situation, condition | *hāłati, masałan, nöwkar (*Whose) condition (is), for instance, (that of) a servant [3:36-37] — Pers. *hālat* حالت

hāłöqazīya *n* state of affairs, situation, circumstances | *hāłöqazīya ījürī* The situation is like this [4:173]

hāɫu n maternal uncle

hāɫunīšāndara →
  māɫhāɫunīšāndara

hāɫuzā n cousin (maternal
  uncle's son or daughter)

hāɫužin n aunt (maternal uncle's
  wife)

hāmböwī n sister-in-law (wife of
  one's husband's brother)

hāmiɫa (variants: *hāmiɫe* before a
  clitic =a) adj pregnant | *dit
  gwijar gi hāmiɫa mow* When
  the younger daughter gets
  pregnant [4:111]; *šüya meylīa
  jā, hāmiɫea dita* The husband
  leaves her, (while) the girl is
  pregnant [3:26] — Pers.
  ḥāmele حامله

hāmiɫe → *hāmiɫa*

hāmsā n neighbour |
  hāmsālamān mušin Our
  neighbours say [7:106]

hāmzāmā n brother-in-law
  (husband of one's wife's
  sister) | *a dö bājenāqa, a dö
  hāmzāmā* Those two
  brothers-in-law, those two,
  whose wives are his wife's
  sisters [3:56]

hāna → *γahāna*

hāt- v.PST (PRS *ā(γ)-*) to come | *tö
  va ku hātī?* Where did you
  come from? [2:86]; *dīva küa
  māγ* The demon comes from
  the mountain [2:61]

heyf 1. n injustice, shame, pity 2.
  interj what a pity!, what a
  shame! | *čāxit kirdim, ɫařit
  kirdim, heyf!* I made you fat, I
  made you thin, it's a pity!
  [7:58] — Pers. *ḥeyf* حيف

heywān n animal | *kah gi ařā e
  heywāna* The straw which is
  for this animal [4:74] — Pers.
  ḥeywān حيوان

heywānī adj animal | *γe kwit nān
  vagard kame řuni heywānī*
  Half (a loaf of) bread with
  some animal fat [5:24] —
  Pers. *ḥeyvāni* حيوانى

heywāγ- v.PST (PRS *eywā-*) to flee,
  run away | *heywāγmin* We
  ran away [7:108] *meywān,
  bičin ařā ābādīa wižγān* They
  flee, to go (back) to their own
  village [7:55]

hidīya n gift, present | *hidīya mi
  bigir ařā tö* Take my present
  for you [2:92] — Pers. *hediye*
  هديه

hin 1. n thing, thingy,
  thingummy, what's-
  his/her/their-name, what-
  do-you-call it | *si hina mān, si
  kamutar* There come three
  what-do-you-call-them, three
  doves [1:107] 2. *pro-form* (+
  indef) something | *pišīa va γe
  hinī mese řusarī möwsete
  kamarī* She ties the cat to her
  waist with something like a

headscarf [2:44] ‖ (+ Possessor) *pro-form* belonging to | *γa hin mina, ava hin kīan?* This is mine, whose are those ones? [2:63]

*hīšt- *v.*PST (PRS *īl-/γl-*) to allow, let, leave | *neγl era bixafe* Don't let him sleep here! [5:21] ‖ *bīlā interj* let's | *bīlā minīš bičima ʕarusīa* Let me go to the wedding too [2:81]

hivda *num* seventeen — Pers. *hefdah* هفده

hiz *cvc* (movement upwards) *~ dā-* (> *hiz γā-*) *v.*PST (PRS *hiz de->* *e-*) to lift | *ču hiza me* He lifts the club [5:50]; *~ girt-/gird-* *v.*PST (PRS *hiz gir-*) to wake up, rise | *γe sidāγ qwiřbāqa hiza magirī* A cry of frogs rises [6:22]

hizār *num* thousand | *hizār nafara bāne jā me* It would accommodate a thousand people [lit. on it] [4:88] — Pers. *hezār* هزار

hizārhizār *num* million

hižda *num* eighteen — Pers. *hejdah* هجده

hī *interj* oh! | *hī! kasīfī tö!* Oh! You are dirty! [4:41]

hīč → *hüč*

hīčka → *hüč*

hīzam *n* firewood | *hīzam bāran* Bring some firewood [1:135] — Pers. *hizom* هیزم

homa *pro* 2PL you, your | *če hösnī dirītin homa?* What virtue do you have? [4:86]

howl 1. *n* fear, dread, terror, fright 2. *adj* scared, frightened, terrified 2. *cvc ~ bī-* (> *howl wī-*) *v.*PST (PRS *howl bu->* *wu-*) to get scared — Pers. *howl (xordan)* هول (خوردن)

hödudan *adv* approximately, more or less — Pers. *ḥodudan* حدوداً

hösn *n* beauty, virtue, quality | *če hösnī dirītin homa?* What virtue do you have? [4:86] — Pers. *ḥosn* حسن

höseynīya *n* hosseiniye (place dedicated to the commemoration of the martyrdom of Imam Hossein and to other religious ceremonies) — Pers. *ḥosseyniye* حسینیه

hözča *n* small fountain, pool | *gołkārī döwr hözča make* She plants flowers around the fountain [2:60] — Pers. *ḥowžče* حوضچه

hu *interj* oh! | *anü ča, hu!* Oh yes! [1:82]

hur *n* angel, houri | *hurī kata deyšt* A houri came out [lit. fell out] [1:88] — Pers. *ḥuri* حوری

huř *n* saddlebag | *dö huř diris kan* Prepare two saddlebags [1:66]

*husyā- (?) *v.PST* (PRS *us-*) to stay, stop, wait | *ařā ča nusyāy?* Why didn't you stop? [7:101]; *dī haq nerī busī era* You don't have the right to stay here anymore [1:109]

huz *n* family, lineage | *kwil huz pādišā yāna mačin ʕarusī kwiř vakīl* The whole royal family etc. goes to the wedding of the delegate's son [2:80]

hüč 1. (variants: *hīč*) *pro-form* nothing, anything | *diteyš dī hüč nimuše* The girl doesn't say anything, anymore [2:33] 2. *quant* any, no — Pers. *hič* هیچ ‖ ~ *kas(ī)* (variants: *hīčka*) *pro-form* nobody, no one | *hüč kas nīya šü bikea binī* There is no one that could marry him [1:18]; *hīčka nimöünītī* Nobody sees it [4:129]; ~ *ahad(ī)* *pro-form* nobody, no one | *hīč ahadī nī(ɣa)* There is nobody [3:14] — Pers. *hičkas(i), hički* هیچکس(ی)، هیچکی; *hīč aḥad(ī)* هیچ احد(ی)

i

imām *n* Imam, religious leader | *valī me bičīa tamüsī imām řizā* You have to go cleaning

at the Imam Rezā (shrine) [1:108] — Pers. *emām* امام

iska *adv* now | *iska xāla gardandirāza hātea* Now aunt Long-neck has come [6:112] ‖ ~ *gi conj* when, as soon as | *iska gi pyām kirdīa, sar āylila biřīa* As soon as he found me, he slaughtered the kids [1:134]

ism *n* name | *ism pišīeš nāzīlīnāzāna* Her cat's name is Sweetie [2:48] — Pers. *esm* اسم

istifāda 1. *n* use, usage, employment 2. *cvc* ~ *kird-* *v.PST* (PRS *istifāda ka-*) to use, employ — Pers. *estefāde (kardan)* استفاده (کردن)

ī

ī 1. (variants: *e*) *dem adj* this, these | *ī xiftilīxiftāna makea nām gwinī* He puts this *xiftilīxiftān* in his sack [2:13]; *e ādim tājira dö si gila ditīš dirī* This merchant has also a couple of daughters [5:19] 2. *pro-form* this one | *īa sar mil žina mapař(e)ör, öwa mear žina* This one jumps up onto the woman's neck, that one beats the woman [5:46]

ījürī → *jür*

īla *adv* this time | *īla duwāra mowa keywānua* This time,

she becomes the old woman again [7:101]

īlā → *lā*

īma pro 1PL we, us, our | *tö īma āzād kirdīa* You have set us free [2:68]

īmšöw adv tonight | *nöwbatyāna īmšöw* Tonight it's their turn [7:59] — Pers. *emšab* امشب

īqira → *qir*

j

jaʕba n box | *ɣe jaʕba čuwīš aře dirisa make* He also makes a wooden box for her [2:73] — Pers. *jaᶜbe* جعبه

jamʕ 1. n assembly, collection, total 2. cvc ~ *kird-* v.PST (PRS *jamʕ ka-*) to gather, collect | *ɣa e řüna jamʕa make* He gathers this butter [5:34] — Pers. *jamᶜ (kardan)* جمع (کردن)

jaŋ n war | *šüɣa mačua, masałan, jaŋ* Her husband goes, for example, to war [3:24-25] — Pers. *jang* جنگ

jaŋimaŋ n fight, turmoil

jawān (variants: *juwān*) 1. n youngster | *ɣe jawāni bīkārī* A young unemployed man [5:6]; *ī juwāna nāna maxwe* This boy eats the bread [5:26] 1. adj young — Pers. *javān* جوان

jā 1. (variants: *je*) n place | *jā-ö māł-ö makān nerī* He doesn't have a place, a house, a place to stay [5:8] 2. cvc ~ *dā-* (> *jā ɣā-*) v.PST (PRS *jā de->* *e-*) to accommodate | *hizār nafara bāne jā me* It would accommodate a thousand people [lit. on it] [4:88]; *va/=a ~ hīšt-* v.PST (PRS *va/=a jā īl->* *ɣl-*) to abandon, leave in a place | *āɣlala bīla jā tā bičīm bigīrdīmin* Leave the children here so that we may go (and) have a walk [4:120] — Pers. *jā* جا

jām n cup, goblet | *jāma hawā me* She throws the cup in the air [7:23] — Pers. *jām* جام

jān n soul, life ‖ *bi/va/=a ~... idiom* I swear, by somebody's soul | *va jāni mi xwidā!* I swear, (by) God! [7:93]; *bi jāni tö* By your soul [6:93] — Pers. *jān* جان (cf. Har. *gyān*)

jānešīn n heir, successor | *ava mārī makea jānešīn wižī* (The king) takes that one (and) makes him his own successor [3:74] — Pers. *jānešin* جانشین

jārān adv then, at that time, before, in the past | {? *až jārān*} {? from (the way it was) before} [4:67]

jāɣīza *n* prize, reward | *jāɣīza mema binī* I'll give him a reward [6:135] — Pers. *jā'eze*, جایزه، جائزه

je → *jā*

jift *n* pair, couple | *xwidā jiftī kwiřa mea bine* God gives her a couple of sons [1:95] — Pers. *joft* جفت

jihāz n dowry — Pers. *jahāz* جهاز

jilöw 1. *n* front 2. prep in front of, before 3. *cvc* ~ *girt-/gird-* *v*.PST (PRS *jilöw gir-*) to block, obstruct, impede | *ɣe eždehāɣ hātīa ī āwa jilöwī girdīa* A dragon has come (and) has blocked this water(course) [3:77] — Pers. *jelow, jolow (gereftan)* جلو (گرفتن) (cf. Har. *nwā*)

jin n jinn, sprite | *birā, jinī, parī, ādimīzādī?* My friend, are you a sprite, a fairy, a human being? [1:44] — Pers. *jenn* جن

jomʕa n Friday | *šöw jomʕa mām* On Friday night I will come [2:26] — Pers. *jomᶜe* جمعه

ju n canal, channel, watercourse | *mařasina ju āwī* They reach a water channel [6:20] — Pers. *ju* جو

*jurī- *v*.PST (PRS *jur-*) to search, rummage, delouse | *sarea majurī* She delouses his head [2:55] — Pers. *juridan* جوریدن

juš 1. *n* boiling 2. *cvc* **va/=a** ~ **āwird-** *v*.PST (PRS *va/=a juš ār-*) to make boil, excite ‖ **xün va/=a** ~ **āwird-** idiom to awaken a feeling of closeness | *xün ī āɣlila juša māre, bowa* The children awaken a feeling of closeness in the father [lit. make the father's blood boil] [1:119]

juwān → *jawān*

jür 1. *n* way, manner, type 2. *prep* as, like | *keywānuī jür bībī zeynow* An old woman like Bibi Zeynab [6:140] — Pers. *jur(ī)* (ى)جورى ‖ **ī~ī** (variants: *ejürī*) *adv* this way, like this | *dit döwimīš hara ījürī möwre* He kidnaps the second daughter like this, too [2:40]; *ya ejürīa döwrī xiřa māre* She turns around it this way [2:60] — Pers. *injuri* اینجورى

k

ka → *ki*

kabāw n kebab | *ɣe kabāwi depšīšī va gušti šotor* A tasty kebab of camel meat [6:126] — Pers. *kabāb* كباب

kačał *adj* bald | *kačała šüe* Her husband is bald [3:44] — Pers. *kačal* كچل

kaf das n palm — Pers. *kaf-e dast* كف دست

kaf köwš *n* sole, bottom of shoe

kah *n* straw | *kah gi ařā e heywāna* The straw which is for this animal [4:74] — Pers. *kāh, kah* كاه، كه

kal 1. *n* ruins | *e juwāni vełgardīša nām a kala magirī maxafe* This vagrant boy goes and sleeps inside those ruins, too [5:18]

kala *n* head, skull | *ye kale, kala yā gusfanda yā gāya* A head, (it is) a sheep or a calf's head [2:33] — Pers. *kalle* كله

kalān *adj* big, huge | *pül kalāne kirdīa* He has made a lot of money [5:41] — Pers. *kalān* كلان (cf. Har. *kałiŋ*)

kalāsyāw old mill | *īma mušīm kalāsyāw* We call (it) 'old mill' [6:78]

kalīküča *n* old alley | *magīrdea ī kalīküčala* He wanders about these old alleys [5:9]

kalkaxirāwa (ancient) ruins | *ī kalkaxirāwa sāxte* He has (re)built these ruins [5:43]

kałašer *n* rooster

kałiŋ *adj* big, elder | *xarīd ařā dit kałiŋ-ö vasat-ö žinea make* He buys things for the elder daughter, the middle (daughter) and his wife [2:7]

kam 1. *quant* a few, a bit, a little | *bīlā ye kamī birsāq ařyān diris bikeym* Let's prepare a few

fritters for them [2:91] 2. *adv* little — Pers. *kam* كم

kamar *n* belt, waist | *pišīa va ye hinī mese řusarī möwsete kamarī* She ties the cat to her waist with something like a headscarf [2:44] — Pers. *kamar* كمر

kamdas *adj* poor

kamīn *n* ambush | *mawsea kamīn* He waits in ambush [4:152] — Pers. *kamin* كمين

kamkwitī *adv* in part, partially

kamtār *n* hyena — Pers. *kaftār* كفتار

kamutar *n* dove | *si kamutar* Three doves [1:107] — Pers. *kabutar* كبوتر

kan- *v*.PST (PRS **kan-*) to dig | *čāł kanima* I dug a pit [6:130] — Pers. *kandan* كندن

kanü *n* jar | *mačua nām kanü giłīna, mamüla* Mohammad goes into the earthen jar [7:63] — Pers. *kandu* كندو

kas 1. *n* person | *mi har a kasa meytim* I want only that person [1:63] 2. *pro-form* one, (+ *indef*) somebody, someone, (+ *neg*) nobody, no one | *ya now ye möwqe kasī bāy böwrete* God forbid someday someone would come and take it [5:36]; *mi dī kas nerim* Well, I have

nobody [2:61] — Pers. *kas(ī)*
کس(ی)

kasīf *adj* dirty, filthy | *žina wižasī ka <u>kasīfā</u> bī-ö čirkin bīa* It's his own wife, who has become dirty and filthy [4:140] — Pers. *ka<u>s</u>if* کثیف (cf. Har. *čirkin*)

kat- *v.*PST (PRS *kat-*) 1. to fall | *hurī <u>kata</u> deyšt* A houri came out [lit. fell out] [1:88] 2. to happen

kazāɣ *adj* above-mentioned, aforesaid | *keynī-ö dār <u>kazāɣ</u>* The aforesaid spring and tree [1:105] — Pers. *ka<u>z</u>ā'i* کذائی

kānig *n* fireplace | *ar bül bin <u>kānig</u> ařta mārer* [...] If he cleans out the ash from the bottom of the fireplace for you [...] [1:50]

kār 1. *n* work, job, business, matter | *<u>kār</u>i dīvi dīvāruna dirī* The demon has devilish work to do [4:130] 2. *cvc* ~ **kird-** *v.*PST (PRS *kār ka-*) to work | *ba⟨d ī <u>kāra makea</u> wira, tā modatī* Then, she works there for some time [2:80] ~ **dāšt-** (> *kār ɣāšt-*) *v.*PST (PRS *kār dir-> er-*) to be busy, matter, be of one's business, be of one's concern | *<u>kār nerīmin</u>* It is not of our concern [5:36] — Pers. *kār*

کار (داشتن، *dāštan, kardan*)
کردن

kārī *adj* hardworking | *dita möünin qašaŋ-ö dit <u>kārī</u>-ö dit ziriŋīka* They see that the girl is a pretty, hardworking and intelligent girl [3:22] — Pers. کاری *kāri*

kārībār *n* work, business, housework | *ařɣān <u>kārībār</u> ī čīa make* She does the housework and such things for them [1:52] — Pers. *kār-o bār* کروبار

kāwiř *n* sheep | *<u>kāwiř</u>i zīɣād dirī* He has many sheep [5:16]

key *interrog* when | *nimazānim ča binī hāt, <u>key</u> ver(a) hāt* I don't know what happened to her (or) when she came back here [4:124] — Pers. *key* کی

keynī *n* source, spring | *barxorda makeyte ɣe <u>keynī</u>* You will come across a spring [4:60]

keywānu *n* old lady, old woman | *mīmī <u>keywānu</u> nīɣa!* The auntie is not an old woman! [7:32] — Pers. *kadbānu* کدبانو

ki (variants: *gi, ka*) 1. *compl* that | *dit sivom <u>ki</u> dī xavar dirī ařā kua mačū* The third daughter, who is finally aware of where she is going [2:44]; *diti kaⱡiŋ <u>gi</u> vitīa birinj dirisa makam* the elder daughter who said she would

cook rice [4:102] 2. *conj* when | *dīv ki dit kaḷiŋa möwrī* When the demon kidnaps the elder daughter [2:32]; *piř huř ī čī ka make, māžea kuł xararā* When she has filled the saddlebag etc., she throws it on the donkey's back [7:43] — Pers. *ke* که

kil 1. *n* dispatch, shipping 2. *cvc* **~ kird-** *v*.PST (PRS *kil ka-*) to send, ship, dispatch | *tö qwitqwitkara kil kirdī, myowmyowkara kil kirdī, wāpwāpkara kil kirdī* You sent Cackle-cackle, you sent Meow-meow, you sent Bow-wow [6:112]

kilik *n* finger | *hałqa kilik wižī makea kilik kwiřa* She slips the ring from her own finger on to the boy's finger [1:58]

kilkawāna *n* ring | *qarč! kilkawāna kazāya!* Crunch! It's the aforesaid ring! [1:75]

kiłās *n* class — Pers. *kelās* کلاس

kirās *n* shirt

kird- *v*.PST (PRS *ka-*) to do, make | *agar řāsīa nīšān dam dī ča make?* What would she do, then, if I show her the right one? [2:62] ‖ **~...=ow** *v*.PST (PRS *ka-...=ow*) to open | *dar qār kirdow* He has opened the entrance of the cave [4:134] — Pers. *kardan* کردن

*kiřān- *v*.PST (PRS *kiřin-*) to drag | *döa manīa kuł xara-ö yaktirī wižī makiřinī* She puts two of them on the donkey's back, and she herself drags another one [7:54]

kišāvarz *n* farmer | *pyāka kišāvarza* The man is a farmer [2:22] — Pers. *kešāvarz* کشاورز

kišāvarzī (variants: *kišāwarzī*) *n* agriculture, farming | *baʕd ki kišāvarzī tamāma mow* After he has finished farming [lit. farming is finished] [2:3]; *faqat kāri kišāwarzī bī* Tere was only agriculture [6:54] — Pers. *kešāvarzi* کشاورزی

kišāwarzī → *kišāvarzī*

kišmiš *n* raisin — Pers. *kešmeš* کشمش

kiz 1. *n* burning sensation 2. *cvc* **~akiz kird-** v.PST (PRS *kizakiz ka-*) to burn | *kizakiz bike* It would burn [7:86]

kī *interrog* who | *pyāka mačū gi seyr bike büne ya kī hā nāme* The man goes to have a look and see who is in there [4:145] — Pers. *ki* کی

kīlu *n* kilo — Pers. *kīlo, kīlu* کیلو

kīš 1. *n* elastic, extension, stretching 2. *cvc* **~ āwird-** v.PST (PRS *kīš ār-*) to extend, stretch, swing | *kīša mārī* bear *āyl, meter küza* He swings it

to beat his child (but) he hits the jug [5:50] — Pers. *keš* کش

kīšγā- *v*.PST (PRS *kīš-*) to pull, drag, draw — Pers. *kešidan* کشیدن

kolfat *n* housekeeper | *e bīlā va ʕonwān kolfatī era kār bike* Let her work here as a servant [2:78] — Pers. *kolfat* کلفت

kołā(h) 1. *n* hat ‖ *~ va sar nγā-* cvc idiom *v*.PST (PRS *kołā(h) va sar ne-*) to deceive, cheat | *kołā(h) nγāsa sar γa* He has cheated on this one [3:73] — Pers. *kolāh* کلاه

kołiŋ *n* pickaxe | *tavara īma-ö vagard kołiŋa* The axe, (like) ours, with the pickaxe [6:171] — Pers. *kolang* کلنگ

koř → *kwiř*

köwš *n* shoe | *pyāka köwšila mare viłāta viłāt* The man carries the shoes from region to region [1:17] — Pers. *kafš* کفش

ku interrog where | *ava hā ku?* Where is she? [1:65] — Pers. *ku* کو

ku₁ *n* pile, stack | *kua bikan* Make the stack [1:135]

*kuī- *v*.PST (PRS *ku-*) to crush, mash | *gałā dāra māre, xāsa makue masea bin milγān* She brings the leaves of the tree, she crushes (them) properly (and) rubs (them) under

their necks [1:111] — Pers. *kubidan* کوبیدن

kuł *n* shoulder, back | *γa darpeykara girtīasa kuł* She has taken the whole door on her shoulders [6:182]

kułā *n* canopy, hut (?) | {? *lā sā γa kułā*} {? under the shade of an old canopy} [1:31]

kur *adj* blind | *γe ruž pādišā čamalī kura mow* One day the king's eyes become blind [3:47] — Pers. *kur* کور

kura interrog where | *qwiřbāqa hā kura?* Where is the frog? [6:37]

kü *n* mountain | *tā mi hātimā va kü, tö γāna bixwey* Until I come back from the mountain, you shall eat these [2:34] — Pers. *kuh* کوه

küra *n* brazier | *haft küra* Seven braziers [1:136] — Pers. *kure* کوره

küza *n* jug, vase | *küza giłī va gīra māre* He finds a clay jug [5:29] — Pers. *kuze* کوزه

kwičik *n* stone, rock | *kwičikī mea dar qāra* He places a rock at the entrance of the cave [4:128]

kwil 1. *adj* whole 2. *quant* all | *ī kwil čīa xiřīta, āwirdīta!* You have bought and brought all these things! [2:22] 3. *pro-form* all, everybody, everyone

| *kwila mowna čapčapa tüta-ö mačina āsimān* They all become handfuls of dust and go (up) to the sky [2:65] — Pers. *koll* كل

kwilfatī 1. *n* housekeeping, housework 2. *cvc ~ kird- v.*PST (PRS *kwilfatī ka-*) to do the housework | *kwilfatī ařāy bike* To do the housework for her [3:20] — Pers. *kolfati (kardan)* (كردن) كلفتى

kwil(l)an *adv* totally, completely, overall — Pers. *kollan* كلاً

kwinā *n* hole, cavity, pit | *va haf(t) kwinā hašāra make* He hides (it) in seven holes [6:123]

kwinā pit *n* nostril

kwirdī 1. *adj* Kurdish 2. *n* Kurdish language | *kwirdī harsīnī!* Harsini Kurdish! [1:12] — Pers. *kordi* كردى

kwiř (variants: *koř*) *n* boy, son | *kwil huz pādišā yāna mačin ʕarusī kwiř vakīl* The whole royal family etc. goes to the wedding of the delegate's son [2:80] ‖ *~ pādišā n* prince, king's son | *koř pādišā yakīkyāna mawāzī* The king's son wants to marry one of them [4:82]

kwiřarzā *n* grandson, granddaughter, grandchild (son's son or daughter)

kwišt *n* killing (?) | *ditila neyma kwišt va era* We shall not let the girls be killed here [7:34] — Pers. *košt* كشت

kwišt- *v.*PST (PRS *kwiš-*) 1. to kill, beat | *tö xwiškilam har dö kwištīta* You have killed both of my sisters [2:52]; *ava makwiše, dīv* The demon kills that one [2:39] — Pers. *koštan* كشتن

kwit *n* piece, half | *ye kwit nān vagard kame řuni heywānī* Half (a loaf of) bread with some animal fat [5:24]; *kanü mowa šaš kwit* The jar breaks into six pieces [7:65]

kwitī *adj* piecemeal

l

la(h)ja *n* accent, dialect — Pers. *lahje* لهجه

la(h)za *n* moment, instant | *ye la(h)za manīa masan marāsim tamām bu* Just a moment, for instance, has remained for the ceremony to be over [2:87] — Pers. *laḥze* لحظه

lak 1. *n* Lak 2. *n* Laki language — Pers. *lak* لك

lakissān *n* Lakestān, region inhabited by Laks — Pers. *lakestān* لكستان

lakī *n* Laki language — Pers. *laki* لكى

lam 1. *n* belly, stomach 2. *class* (to count newborn children and animals)

lampiř adj pregnant

lař adj thin | *čāxit kirdim, lařit kirdim* I made you fat, I made you thin [7:58] — Pers. *lāģar* لاغر

laziz adj delicious, tasty | *gušti šotorīš, xu dī xeɣlī laz̄īza* Camel meat, well then, it is very tasty [6:120] — Pers. *laz̄īz̄* لذیذ

lā 1. *n* side 2. *comp prep* (+ *va/=a, ařā*) by, beside, before, in the presence of | *kadbastea make böwretea lā pādišā* He arrests him tin order to take him before the king [6:162] ‖ *ī~ adv* here, this way; *a~ adv* there, that way | *īlā vitim řās bī, alā vitim duru bī* What I said here was true, what I said there was a lie [6:191]

lāaqał adv at least | *lāaqał ar mi eʕdām bīm, ar sarim biřɣā, ar har čīa binim kirdün, žina māła nega(h)dārī bike* If I would be executed, if my head would be cut off, whatever they might do to me, at least (my) wife would take care of the house [6:166] — Pers. *lāaqall* لااقل

lebās n clothes , article of clothing, dress | *lebāsea mašure* She washes his clothes [2:55] — Pers. *lebās* لباس

lič n lip

lif 1. *adj* joined, similar 2. *n* member of a couple, partner, couple — Pers. *laf(f)* لف

lifãnī n twin

l(ih)āf n bed sheet — Pers. *laḥāf* لحاف

liŋ class leg (one item of a pair, esp. of clothing) — Pers. *leng* لنگ

līva (variants: *līve* before a clitic =*a*) 1. *adj* crazy, foolish | *a žin līvamasa* That is my crazy wife [6:182]; *ī žina har līvea, vełe dan* This woman is just crazy, let her go [6:189] 2. *n* crazy person | *līva, ku bīta?* Crazy (girl), where have you been? [1:71]

līve → līva

līvī n livi dairy product from the colostrum of a sheep or a cow | *līvīa makan, šīr makana līvī* They make *livi*, they make the milk into *livi* [7:19]

loř n Lor — Pers. *lor* لر

lořissān n Lorestān, region inhabited by Lors — Pers. *lorestān* لرستان

lö n bank | *dital hardika mačin ařā lö juī āw bārin* Both girls go to the bank of a river to

take water [4:14-15] — Pers. *lab* لب

lülakašī *n* plumbing, tubing | *lülakašī nowa* Plumbing didn't exist [4:16] — Pers. *lule keši* لوله کشی

m

ma → *min*

maʕlüm *adj* clear, evident | *šekle maʕlüm now* Her shape would not be evident [1:83] — Pers. *maᶜlum* معلوم (cf. Har. *diɣār*)

maʔmur officer, policeman | *va maʔmura muše* He says to the officer [6:158] — Pers. *ma'mur* مأمور

maččit (variants: *masčit*) *n* mosque | *žīr maččit* Down the mosque [1:28] — Pers. *masjed* مسجد

madrak *n* document, qualification, title | *ta(h)silāt ča dirī, madrak ča dirī?* What kind of education do you have, which qualification do you have? [4:86] — Pers. *madrak* مدرک

magar → *mar*

makān *n* place | *jā-ö māł-ö makān nerī* He doesn't have a place, a house, a place to stay [5:8] — Pers. *makān* مکان

maks 1. *n* pause, stop, stay 2. *cvc* ~ *kird-* *v*.PST (PRS *maks ka-*) to stay, stand, stop | *öwša maksa make* He stands (there) [6:63] — Pers. *maks (kardan)* مکث (کردن)

malüčik *n* sparrow

mamak *n* breast

mama xān *n.prop* Mohammad Khān | *dita maču, ɣe man xwirī, masałan, mea mama xān* The girl goes (and) gives a *man* of wool, for example, to Mohammad Khān [1:28]

mamnun *adj* grateful | *xeɣlī mamnunim* Thank you so much! [6:65] — Pers. *mamnun* ممنون

mamu *n* paternal uncle

mamužin *n* aunt (paternal uncle's wife)

mamüla *n.prop* diminutive of Mohammad | *mačua nām kanü giłīna, mamüla* Mohammad goes into the earthen jar [7:63]

man *n* three kilos, *man* | *ɣe man xwirī* A *man* of wool [1:28] — Pers. *man* من

man- (variants: *mān-*) *v*.PST (PRS *mīn-*) to stay, remain, be left | *dī faqat birsāqīš har manīasa ɣakī* Finally only one fritter is left [2:94]; *mamīne ī žina dī vagard āɣlele* Then, this woman remains, with her children [4:166]; *a, mān dāke var až ava, piř gwinī xwirīa*

mea bine Oh, it remained (to say that), before that, his mother gives him a sack full of wool [1:61] — Pers. *māndan* ماندن

manāna n one *man* container (?) | *maču, qad manāne, qad baqałe gušti šotora māre mea bine* She goes, she brings (out) a one *man*-container, an armful of camel meat, and gives it to her [6:152]

mar (variants: *magar*) 1. *interrog* (equivalent to English question tags) isn't it true that | *mar tö nöwitī "ya šīša ʕomrima"?* You have said "this is my bottle of life", haven't you? [2:61] 2. *prep* except 3. *conj* unless — Pers. *magar* مگر

marāsim n ceremony | *ye la(h)za manīa masan marāsim tamām bu* Just a moment, for instance, has remained for the ceremony to be over [2:87] — Pers. *marāsem* مراسم

mard n man, person | *mardi xīyāłpardāz* The daydreamer [5:3] — Pers. *mard* مرد (cf. Har. *pyā*)

mardim n people | *a möwqa sāda bīna mardim* At that time, people were simple [7:93] — Pers. *mardom* مردم

mas adj drunk | *masit kirdim* I made you drunk [7:99] — Pers. *mast* مست

masałan (variants: *masan*) adv for example, for instance | *masałan hamsāda ī kalkaxirāwasa* For example, he is a neighbour of these ruins [5:13]; *zuwān ki nerī masan buše a yā na* It doesn't possess language, for example, to say yes or no [6:26] — Pers. *mas̱alan* مثلاً

masan → *masałan*

mascit → *mačcit*

masxara adj ridiculous — Pers. *masxare* مسخره

mašad n.prop Mashhad | *maču ařā mašad* She goes to Mashhad [1:113] — Pers. *mašhad* مشهد

mašey 1. adj pertaining to Mashhad 2. *epith* Mister, Sir | *mašey, nāmit kīa?* What's your name, Sir? [6:59] — Pers. *mašhadi* مشهدى

mašriq n east | *mi maqrib hātima, ařā mašriqa mačim* I have come from the west and I'm going to the east [2:86] — Pers. *mašreq* مشرق

maxlut adj mixed — Pers. *maxluṭ* مخلوط

mā adj female — Pers. *māde* ماده

mā(h) 1. n month | *mā(h) řamazān (h)ame mardim*

řuža bigirin During the month of Ramadan all people would fast [6:4] 2. moon | *mā(h) manirea nām pīšānī* A moon appears on (her) forehead [4:30] — Pers. *māh* ماه (cf. Har. *māŋ*)

mājirā *n* adventure, misadventure, event | *mājirā řīšit bigire!* May something (bad) happen to you! [1:80] — Pers. *mājarā* ماجرا

māł *n* house(hold), home | *bāra mārīa māł* He brings the load home [2:19]

māłhāłunīšāndara (variants: *hāłunīšāndara*) *n* ladybird

māmān *n* mom, mother | *buša māmānat* Tell your mom [1:127] — Pers. *māmān* مامان (cf. Har. *dā*)

mān- → *man-*

māŋ 1. *n* month | *baʕdar māŋhā* After (several) months [1:73] 2. moon

māŋašöw *n* moonlight night | *māŋašöwa* It is a moonlight night [7:45]

mār *n* snake — Pers. *mār* مار

mārmülik *n* lizard — Pers. *mārmulak* مارمولک

mā xar *n* female donkey

māɣn *n* female horse — Pers. *mādɣān* ماديان

me → *xās(t)-*

mese *prep* like, as | *pišīa va ɣe hinī mese řusarī möwsete kamarī* She ties the cat to her waist with something like a headscarf [2:44] — Pers. *mesl(-e)* مثل

mi → *min*

mič das *n* wrist | *kwiř pādišā mič dasea magirī* The prince grabs her wirst [2:103] — Pers. *moč-e dast* مچ دست

midat (variants: *modat*) *n* moment, period of time | *midatī magwizare* Some time passes [6:35]; *modat(h)ā ham řīa make* He walks for some time, too [4:68] — Pers. *moddat* مدت

mijassama *n* statue | *šöw mijassame māre manea jā wižī* At night she takes a statue and puts it in her own place [1:30] — Pers. *mojassame* مجسمه

mil 1. *n* neck | *va pař bisā bin milɣān* Rub (it) with the feathers under their neck [1:108] 2. *comp prep* (+ *va/=a*) on, over, on top of | *bowa binina milī* Place the father on it [1:135]

milwānik *n* necklace

milɣān *num* million — Pers. *milɣun* ميليون (cf. Har. *hizārhizār*)

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min (variants: *ma, mi*) *pro* 1SG I, me, mine | *mina möwrime* I will carry her away [2:28]; *ī sirī, xwirī mina ařā ma mařisī?* She says: This time, will you spin my wool for me? [6:25]; *ya har avasa ki mi dīmase* This is exactly the one I have seen [2:106] — Pers. *man* من

mineɣ 1. *comp prep* (+ *va/=a*) after, for 2. *cvc va/=a ~ kat-v.*PST (PRS id.) to follow, go in search of | *bowa makatea mineye* The father sets out to find her [1:96]; *~ kird-v.*PST to look for, search (PRS *mineɣ ka-*) *viłāta viłāt mineya make* From region to region, he looks for her [1:99]

miŋā *n* female cow | *kāwiř-ö miŋā* Sheep and cows [7:11]

mirād *n* wish, purpose, aim | *va pey če mirādī hātīa?* For what purpose have you come? [4:57] — Pers. *morād* مراد

mird- *v.*PST (PRS *mir-*) to die | *āylal hardik mirdina* Both children are dead [1:103]; *ar tö bimirī* If you die [1:15] — Pers. *mordan* مردن

mirda → *morda*

mirdašurxāna *n* mortuary, morgue (place where dead bodies are washed before the funeral) — Pers. *mordešurxāne* مرده شورخانه

mirq *n* chicken, hen | *manea řuwāł mirq, mirqa qwitöqāta meywāɣ* She chases the hen, the hen cackling runs away [6:87] — Pers. *morǧ* مرغ

mirwārī 1. *n* pearl | *mirwārīa čame bāɣ* Pearls would come out from his eyes [4:98] 2. *adj* pearly, made of pearl | *aški mirwārīa čamea māɣ* Pearly tears come out from his eyes [4:114] — Pers. *morvārid* مروارید

mišt *n* fist, handful | *mištī tałāmałā* A handful of gold and silver [7:28] — Pers. *mošt* مشت

mitavajje(h) 1. *adj* aware, attentive 2. *cvc ~ bī-* (> *mitavajje(h) wī-*) (PRS *mitavajje(h) bu-> wu-*) to become aware, understand | *mitavajje(h) bīt?* Did you understand? [6:9] — Pers. *motavajje (šodan)* متوجه (شدن)

mitr *n* meter | *mi qālīče mabāfim ye mitr* I'll weave a one-meter rug [4:87] — Pers. *metr* متر

mī → *mü*

mīmī *n* aunt (paternal or maternal) | *duwāra nařadö mowa mīmī* The male demon becomes the auntie again [7:24]

mīmzā *n* cousin (aunt's son or daughter)

modat → *midat*

moltafit *adj* attentive, aware | *moltafitī?* Are you attentive? [6:165] — Pers. *moltafet* ملتفت

morda (variants: *mirda*) *adj* dead | *tā ī šotora ařā mi γā zindea gīr bārī γā mordea gīr bārī* In order to find this camel alive or dead for me [6:139] — Pers. *morde* مرده

movāzibat 1. *n* attention, care 2. *cvc ~ kird-* *v.*PST to take care, pay attention (PRS *movāzibat ka-*) | *mi vanī movāzibat bikam* I would take care of it [2:58] — Pers. *movāẕebat (kardan)* (کردن) مواظبت

möwkam *adj* tight, well-sealed | *va haf(t) kwinā hašāra make, möwkam* He hides (it) in seven holes, well-sealed [6:123-124] — Pers. *moḥkam* محکم

möwqa *n* moment, time | *a möwqa sāda bīna mardim* At that time, people were simple [7:93] — Pers. *mowqe^c* موقع

mü (variants: *mī*) *n* hair | *čirkin gīsale, müale, sürate* (Whose) locks, hair, face (are) filthy [4:147]; *sararā bixwama mīā va bināguš* I shall eat (your) head from the hair to the back of the ear [7:67] — Pers. *mu* مو

myow *onom* meow (cat sound) | *īla pišī māγ, muše: «myow!»* This time a cat comes (and) says: «meow!» [6:88] — Pers. *myow* میو

myowmyowkara *n.prop* Meow-meow | *xāla myowmyowkara* Aunt Meow-meow [6:89]

n

na 1. *interj* no | *muše: «na, mi bičima šune»* He says: «No, I shall go in search of her» [2:90] ‖ ***na...(=ö)*** *na* *conj* neither...nor | *na jinam, na āγimīzāγkam* I'm neither a sprite, nor a human being [1:46] — Pers. *na* نه

nafar *n* person | *γe nafar jür mi dānā* A person as wise as me [6:58] — Pers. *nafar* نفر

naft *n* gasoline | *nafta makea milī* He pours gasoline on him [1:136] — Pers. *naft* نفت

na(h)r *n* canal, river, watercourse | *na(h)rī dirīmin* We have a canal [3:77] — Pers. *nahr* نهر

najjār *n* carpenter | *najjāra muše* The carpenter says [2:70] — Pers. *najjār* نجار

nama(d) *n* felt | *min ī nama diris kirdima* I made this felt [1:132]; *namīne γaʕnī namad*

kirdīasa sarī? Does 'Namine' mean that she has put (a piece of) felt on her head? [1:81] — Pers. *namad* نمد

namī- *v.*PST (PRS *nam-*) to grab, catch | *namīmasa kwičik bān düke* I grabbed the whorl on top of the spindle [6:48] *maname a tašī-ö xwirī* She grabs that spindle and (that) wool [6:19]

nameyn *adj* felt-made — Pers. *namadin* نمدين

nameyna (variants: *namīne*) *n* felt-made thing, felt-made girl | *čaqua māžea nameyna* He throws a knife at the felt-made girl [1:88]; *namīne ɣaʕnī namad kirdīasa sarī?* Does 'Namine' mean that she has put (a piece of) felt on her head? [1:81]

namīne → *nameyna*

nař *adj* male — Pers. *nar* نر (cf. Har. *ner*)

nařadö *n* male demon | *ɣāru nařadöīka* The fellow is a male demon [7:31] — Pers. *narre div* نره ديو

navad *num* ninety — Pers. *navad* نود

nazr 1. *n* vow, offering, gift | *a nazr xwidā, mowna āylila duwāra* As God's gift, they will become (living) children again [1:108] 2. *n* ritual

banquet, sacred meal ceremony | *pādišā a řuža ɣe nazrī dirin* That day there is a ritual banquet at the king('s palace) [2:75] — Pers. *nazr* نذر

nām 1. *n* inside, interior | *mačo ařā nām kalāsyāw* She goes inside the old mill [6:79] 2. *comp prep* (+ *va/=a*) in, into, inside, among | *zü māre māžetea nām ɣe ešqāłī* She quickly takes it and throws it among some rubbish [2:36]

nām₁ *n* name | *mašey, nāmit kīa?* What's your name, Sir? [6:59] — Pers. *nām* نام

nāmzadī *n* engagement | *boweyšī hałqe aře sanīa, {# jür} nāmzadī* Her father has bought a ring for her, {# like} an engagement [1:56] — Pers. *nāmzadi* نامزدى (cf. Har. *dasgīrānī*)

nān 1. *n* bread, food | *nān dānasa binit* They gave you bread [5:31] 2. *cve* ~ **xword-** *v.*PST (PRS *nān xwa-*) to eat — Pers. *nān* نان

nāřāhat *adj* uncomfortable, upset | *öwīš fira nāřāhaṭa mow* She becomes very upset, too [2:25] — Pers. *nārāḥat* ناراحت

nāxwaš *adj* sick | *nāxwašim, āš řište ařām bika* I'm sick,

prepare a noodle soup for me [1:79] — Pers. *nāx^woš* ناخوش

nāxwidāgā(h) *adv* accidentally, unwittingly | *nāxwidāgā(h) pāya maxwea qe ɣe čī sangīnī* Accidentally, her foot hits the shape of something heavy [6:44] — Pers. *nāx^wodāgāh* ناخودآگاه

nāz *adj* beautiful, pretty, delicate, sweet — Pers. *nāz* ناز

nāzīlīnāzān *n.prop* Sweetie (the sweetest of all) | *ism pišīeš nāzīlīnāzāna* Her cat's name is Sweetie [2:48]

nega(h)bānī 1. protection, guard 2. ~ *dā-* (> *nega(h)bānī ɣā-*) *v.PST* (PRS *nega(h)bānī de-* > *e-*) to guard | *ɣa nega(h)bānīa pasala me* He will guard the goats [5:23] — Pers. *negahbāni (kardan)* نگهبانی (کردن)

nega(h)dārī 1. protection, care 2. *cvc* ~ *kird-* *v.PST* (PRS *negahdārī kird-*) to take care, protect | *žina māła nega(h)dārī bike* (My) wife would take care of the house [6:166] — Pers. *negahdāri (kardan)* نگهداری (کردن)

ner *adj* male

neraxar *n* male donkey

nijāt *n* redemption | *nijātī pyā kam* Let me find redemption [1:06] — Pers. نجات

nimak *n* salt | *nimaka makea nāmī* She puts salt in it [4:103] — Pers. *namak* نمک (cf. Har. *xwā*)

nism *n* half | *eždehā va vasata makea dö nism* He cuts the dragon in two halves, (right) in the middle [3:80] — Pers. *neṣf* نصف

nizīk *adj* near, close | *hašārī kan va jāytir ki ɣa nizīk now* Hide him elsewhere, so that he cannot get close [3:39] — Pers. *nazdik* نزدیک

nīmaxwar *adj* half-eaten | *mamüla nīmaxwara make* She eats half of Mohammad [7:72] — Pers. *nime x^wor* نیمه خور

nīšān 1. display 2. *cvc* ~ *dā-* (> *nīšān ɣā-*) *v.PST* (PRS *nīšān de-* > *e-*) to show, display | *ɣa ki šīša ʕomr wižim řasī nīšānī nāma* This (girl), to whom I didn't show my bottle of life correctly [2:62]; *hasāra nīšān dāruqa be* Show the courtyard to the police officer [6:158] — Pers. *nešān (dādan)* نشان (دادن)

nīšt- *v.PST* (PRS *nīš-*) to sit | *mia šösorā nīštima* I've been sitting since morning [6:71];

ī taktanyā <u>*manīšea*</u> *nām māł* This one sits all alone in the house [2:80] — Pers. *nešastan* نشستن

nö *num* nine — Pers. *noh* نه

nöwbat *n* turn | <u>*nöwbatyāna*</u> *īmšöw* Tonight it's their turn [7:59] — Pers. *nowbat* نوبت

nöwkar *n* servant | *hāłati, masałan,* <u>*nöwkar*</u> (Whose) condition (is), for instance, (that of) a servant [3:36-37] — Pers. *nowkar* نوكر

nöwruzʕalī *n.prop* NowruzᶜAli | *a muše* <u>*nöwruzʕalī*</u> That one says Nowruz ᶜAli [6:58] — Pers. *nowruzᶜalī* نوروزعلى

nöwzā(d) *n* newborn — Pers. *nowzād* نوزاد

nuʕ *n* type, way, manner | *har* <u>*nuʕ*</u> *čāxit kirdim* In every way I fattened you [7:98] — Pers. *nowᶜ* نوع

nuzda *num* nineteen — Pers. *nuzdah* نوزده

nwā 1. *n* front 2. *comp prep* (+ *va/=a*) in front of, before | *makatea* <u>*nwā*</u> *dā zarā-ö mamüla-ö si gila dit* She sets off before Dā Zahrā, Mohammad and the three girls [7:12] 3. *cvc ~* **girt-/gird-** *v.PST* (PRS *nwā gir-*) to block, obstruct, impede | <u>*nwāɣ girdīa*</u> He has obstructed it [3:77]

nɣā- *v.PST* (PRS *n-*) to put, lay, leave | *žina darpeykara kwil* <u>*nyāsa*</u> *kuł* The wife has put the whole door on her shoulders [6:178]; *ostoxāna* <u>*bina*</u> *var saga* Put the bones in front of the dog [4:76] — Pers. *nehādan* نهادن

o

ostoxān *n* bone | *asba* <u>*ostoxān*</u> *nyānasa varī* The horse, they put bones in front of it [4:75] — Pers. *ostoxʷān* استخوان (cf. Har. *soxān*)

ö

öw 1. *pro* 3SG he/she/it, him/her/it, his/hers/its | <u>*öwš*</u> *dāstān wižī kwil taʕrīfa make* She, then, tells her whole story [2:104] 2. *dem pro-form* that, that one | *īa sar mil žina mapař(e)ör,* <u>*öwa*</u> *mear žina* This one jumps up onto the woman's neck, that one beats the woman [5:46] — Pers. *u* او

p

pal 1. *n* feather | *si pala meɣlina jā* They leave tree feathers there [1:110] 2. *n* branch, leaf, blossom

panj *num* five — Pers. *panj* پنج

panjā *num* fifty — Pers. *panjāh* پنجاه

pakar *adj* sad | *tö ařā īqira pakarī?* Why are you so sad? [2:22]

paqāza *n* goosefoot, spontaneous herb | *paqāza bikan* To pick herbs [7:3] — Pers. *pāɣ-e ǧāz* پای غاز

parda *n* curtain | *parde dirī* There's a curtain [1:126] — Pers. *parde* پرده

parī *n* fairy | *ɣa parī bīa* This one was a fairy [1:71] — Pers. *pari* پری

parīšān *adj* messy, ruffled | *mü sar parīšān-ö boland* Ruffled and long hair [2:85] — Pers. *parišān* پریشان

parīva *n.prop* Parive (a village nearby Harsin) | *mačin ařā pāča parīva īma* They go to the foothill of our Parive [7:3] — Pers. *parive* پریوه

pař *n* feather | *va pař bisā bin milyān* Rub (it) with the feathers under their neck [1:108] — Pers. *parr* پر (cf. Har. *pal*)

*pařī- *v*.PST (PRS *pař-*) to jump ‖ *~...=ör* *v*.PST (PRS *pař-...=ör*) | *īa sar mil žina mapař(e)ör* This one jumps up onto the woman's neck [5:46] — Pers. *paridan* پریدن

pas *n* goat | *ɣa nega(h)bānīa pasala me* He will guard the goats [5:23]

pas₁ *adv* then, afterwards | *pas mačī* Then, you go [4:59] — Pers. *pas* پس

paxšakura *n* fly, mosquito

*pazī- *v*.PST (PRS *paz-*) to cook | *hara mapaze* She cooks and cooks [7:17]

pā 1. *n* foot | *tā bān pā* Up to the feet [1:63] | — Pers. *pā* پا

pāča *n* valley, foothill | *mačin ařā pāča parīva īma* They go to the foothill of our Parive [7:3] — Pers. *pāče* پاچه

pāčik (variants: *pāčka*) *n* foot, leg, paw | *pāčka ādimīzāda* They are human legs [7:50] — Pers. *pāče* پاچه

pāčka → *pāčik*

pādišā *n* king | *pādišā qabula make* The king accepts [6:145] — Pers. *pādešāh* پادشاه

pāk 1. *adj* clean, pure 2. *cvc* ~ *kird-* *v*.PST (PRS *pāk ka-*) to clean | *pākea makan* They clean it [7:104] — Pers. *pāk (kardan)* پاک (کردن)

pānsad *num* five hundred | *pānsad nafaranī bixwe* Five hundred man would eat from it [4:93] — Pers. *pānṣad* پانصد

pāxasür *n* virginity testing ceremony

pedar *n* father | *pedara žina mawāze* The father marries the woman [3:3] — Pers. *pedar* پدر (cf. Har. *bowa*)

peqambar *n* prophet | *va hökmi siłeymāni peqambar* By Prophet Solomon's command [7:84] — Pers. *peyġambar* پیغمبر

peɣ *comp prep* (+ *va/=a*) after, for | *va peɣ če mirādī hātīa?* For what purpose have you come? [4:57] — Pers. *(dar) peɣ-e* پی (در)

peydā 1. *adj* found 2. *cvc ~ kird-* *v*.PST (PRS *peydā ka-*) to find | *ye sangi zardī peydā make* She finds a yellow rock [6:46] — Pers. *peydā (kardan)* پیدا (کردن) (cf. Har. *pyā₁*)

pifī *n* lung

pin *cvc ~ va/=a sar dā* (> *pin va/=a sar yā-*) *v*.PST (PRS *pin va sar de-> e-*) to do evil, harm (?) | *ī pina dāna sar mi* They harmed me [4:174]

pirīzī *n* bundle | *dasa makea mil ī pirīzī* He gets his hands on this bundle [1:74]

piř *adj* full | *piř küza mow* The jug becomes full [5:35] — Pers. *por* پر

pišgił *n* (animal) excrement — Pers. *peškel* پشکل

pišī *n* cat | *pišī gwijīne dirī* She has a little kitten [2:44]

pišt 1. *n* back | *pišta šar-ö řüa bīawāna mačū* (Turning her) back on the city and heading towards the plain, she goes [1:36] 2. *comp prep* (+ *va/=a*) behind | *mačua pišt dara* She goes behind the door [2:23] — Pers. *pošt* پشت

pišt čam *n* eyelid

pit *n* nose

piyāz *n* onion — Pers. *piyāz* پیاز

pīr *adj* old — Pers. *pir* پیر

pīramird *n* old man | [1:117] — Pers. *piremard* پیرمرد

pīražin *n* old woman | *behtarīn řňasa mi ɣe pīražinī va gīr bārim* The best way is that I find an old woman [6:137] — Pers. *pirezan* پیرزن

pīrhan *n* shirt | *pīrhan ařām bār-ö čādir* Bring me a shirt, and a *chador* [2:4] — Pers. *pirāhan* پیراهن (cf. Har. *kirās*)

pīšazā *n* stepchild, stepson, stepdaughter (son or daughter a man has from a previous marriage)

pīšānī *n* forehead | *mā(h) manirea nām pīšānī* A moon appears on (her) forehead [4:30] — Pers. *pišāni* پیشانی (cf. Har. *töl*)

pīšraft 1. *n* advancement, progress 2. *cvc ~ kird-* *v*.PST (PRS *pīšraft ka-*) to progress,

advance — Pers. *pišraft*
پیشرفت *(kardan)* (کردن)

płāsīkī *adj* plastic | *ʕarusān*
płāsīkīe A plastic doll [1:125]
— Pers. *pelāstiki* پلاستیکی

put *n* barrel, bin | *hāma nām putī*
I am in a bin [2:42] — Pers.
pit پیت

pül *n* money | *pül kalāne kirdīa*
He has made a lot of money
[5:41] — Pers. *pul* پول

pyā *n* man | *ya pyāykö žine si gila*
dit dirin A man and his wife
have three daughters [2:1]

pyā₁ 1. *adj* found 2. *cvc ~ kird-*
*v.*PST (PRS *pyā ka-*) to find |
katīasa šunim, tā pyām kirdīa
He started looking for me,
until he found me [1:133]; *tā*
šotor ařāt pyā bikam To find
the camel for you [6:142]

q

qabl *prep* (+ *a(ž)/=a* ?) before |
qabl a kwilyāna māy She
comes (back) before all of
them [2:87] — Pers. *qabl az*
قبل از

qabul 1. *n* acceptance, consent 2.
cvc ~ kird- *v.*PST (PRS *qabul*
ka-) to accept | *öwīš qabula*
make So, he accepts [2:29] —
Pers. *qabul (kardan)* قبول
(کردن)

qad 1. *n* figure, shape, height,
dimensions — Pers. *qad(d)*

قد (cf. Har. *qe*) 2. *n* quantity,
amount | *qad manāne, qad*
baqałe gušti šotor A one *man*-
container, an armful of
camel meat [6:152] — Pers.
qadr قدر (cf. Har. *qir*)

qadbasta 1. *adj* tied 2. *cvc ~ kird-*
*v.*PST (PRS *qadbasta ka-*) to tie,
arrest, handcuff | *dāruqa pyā*
magire qadbasta make The
officer takes the husband
and arrests him [6:161]

qadīm *adj* ancient, old | *dar*
zamāni qadīm dādibisad bīa
In ancient times, there was
the barter [5:29] — Pers.
qadim قدیم

qah 1. *n* vomit 2. *onom* (sound of
throwing up) | *qah qah gwił va*
dame bāer Flowers would
keep coming out from her
mouth [4:99] — Pers. *qeɣ* قی

qarār 1. *n* stability, decision, base
‖ *va ~ conj* in such a way
(that) | *va qarārī nimaka*
makea nāmī ki hizār nafarīž
bixwe, nimatünī ye bišqāw
bixwe She puts salt in it in
such a way that (even if) a
hundred people would eat it,
they wouldn't be able to eat
even a plate of it [4:103-104]
2. *cvc ~ dā-* (> *qarār yā-*) *v.*PST
(PRS *qarār de-> e-*) to
establish, appoint | *jānešīn*
ava qarārea me He

establishes him as his own successor [3:74] — Pers. *qarār (dādan)* (دادن) قرار

qarč *onom* crunch (sound of biting) | *qarč! kilkawāna kazāya*! Crunch! It's the aforesaid ring! [1:75]

qašaŋ 1. *adj* beautiful, pretty | *āwa mowa češma qašaŋ-ö xuī* The water becomes a beautiful and good spring [4:66] 2. *adv* properly | *tanāfa māže arine, möwsete qašaŋa māžea kuł* She throws a rope around [lit. to] it [i.e. the door], she tightens it properly and she puts it on her back [6:174] — Pers. *qašang* قشنگ

qazā *n* food | *čua [...] hin qazāka dasea mař(i)še* (She) lets the wood [...] thingy, the food drop from her hands [2:100] — Pers. *ġazā* غذا

qazān *n* pot, cauldron | *qazāna möwrin āw bārin* They take a pot (with them) to take water [4:17] — Pers. *qazġān* قزغان

qazīya *n* case, question, problem — Pers. *qažiye* قضیه

qāč *n* foot, leg

qāčāq *n* smuggling — Pers. *qāčāq* قاچاق

qāčāqömāčāq *n* smuggling and similar things

qāčāxči *n* smuggler — Pers. *qāčāqči* قاچاقچی

qāčöqwil *n* (whole) leg

qālī *n* carpet, rug — Pers. *qāli* قالی

qālīča *n* small carpet, rug, mat | *mi qālīče mabāfim ye mitr* I'll weave a one-meter rug [4:87] — Pers. *qāliče* قالیچه

qār *n* cave | *möwretea nām qār, nām qāralī gi dirin* He brings her into a cave, into the caves that they have [4:126] — Pers. *ġār* غار

qāšoq *n* spoon | *ye qāšoq řün vagard kamī nān* A spoon of butter with a bit of bread [5:33] — Pers. *qāšoq* قاشق

qe *n* figure, shape, height, dimensions | *pāya maxwea qe ye čī sangīnī* Her foot hits the shape of something heavy [6:44]

qiŋ *n* rear, bottom, buttocks | *surāxa makird jür surāx qiŋit* It was making holes as big as your rear's [6:188]

qir 1. *n* quantity, amount 2. *adv* (+ *indef*) a bit | *kwiř pādšāyša māy agarde qirī řaxsa make* Then, the prince comes and dances with her a bit [2:85] — Pers. *qadr* قدر ‖ *ī~a* (variants: *eqira*) *adv* this much, so much | *tö ařā īqira pakarī?* Why are you so sad? [2:22];

har eqira? Just this much? [6:151] — Pers. انقدر *enqadr*

qirmis *adj* red | *qirmis hāt, t(ö) (h)üč nuš* If it comes out red, don't say anything [4:25] — Pers. قرمز *qermez*

qiržiŋ *n* crab — Pers. *xarčang* خرچنگ

qismat 1. *n* share, part 2. *n* destiny | *šāad qismatī va ya bua* Maybe her destiny is (to be) with this one [3:41] — Pers. قسمت *qesmat*

qissa 1. *n* discourse, story 2. *cvc ~ kird-* *v*.PST (PRS *qissa ka-*) to speak *kala qissa make* The head speaks [2:38] — Pers. قصه *qeşşe*

qofl 1. *n* lock 2. *cvc ~ kird-* *v*.PST (PRS *qofl ka-*) to lock | *dara qofla make* (He) locks the door [1:87] — Pers. *qofl (kardan)* (کردن) قفل

qomqomak *n* crocodile

qorub *n* sunset, dusk | *dī qoruba mow* Then dusk comes [3:13] — Pers. غروب *ġorub*

qowł *n* saying, word, promise | *bāad qowł bī si ditat beya mi* You have to promise you will give me your three daughters [2:17] ‖ *bi ~ maʕruf* idiom As they say [2:73] — Pers. *(be) qowl(-e maʕruf)* قول (به) (معروف)

qöl *adj* 1. deep, coarse

qöü *adj* strong | *qöüa mowin* They become strong [1:115] — Pers. *qavi* قوی

qurwāq (variants: *qurwāx*) *n* frog

qurwāx → *qurwāq*

qwil *n* leg

qwiltāqwil *adv* with a limp (?)

qwirān *n* Quran | *qwirāna maxwane* He reads the Quran for him [1:120] — Pers. *qor'ān* قرآن

qwirānxwan *n* reader of the Quran | *mowna yakī ye qwirānxwan* Both become readers of the Quran [1:115] — Pers. *qor'ān xʷān* قرآن خوان

qwiř *onom* croak (frog sound) | *qwiř qwiř, ījürī sidā me* Croak croak! It sounds like this [6:22]

qwiřbāqa *n* frog | *dāmase xāla qwiřbāqa* I gave it to aunt frog [6:28] — Pers. *qurbāġe* قورباغه (cf. Har. *qurwāq*)

qwit *onom* cackle, cluck (chicken sound)

qwitöqāt *adv* cackling | *mirqa qwitöqāta meywāy* The hen cackling runs away [6:87]

qwitqwitkara *n.prop* Cackle-cackle | *tö qwitqwitkara kil kirdī* You sent Cackle-cackle [6:112]

ř

řad 1. *n* track, trace, footprint 2. *cvc* **~ bī-** (*řad wī-*) *v.*PST (PRS *řad bu-> wu-*) to cross, pass by | *so mow, ɣekī māɣ, řada mow* It gets light, someone comes, passes by [3:16]; **~ kird-** *v.*PST (PRS *řad ka-*) to pass over, overcome, avoid | *a döša řada make* He avoids those two (mountains), too [7:87] — Pers. *radd (šodan, kardan)* رد (شدن، کردن)

řa(h)mat *n* mercy | *řa(h)mata pedarit!* (May God have) mercy on your father! — Pers. *raḥmat* رحمت

řamazān 1. *n* Ramadan, month of fasting | *māh řamazān (h)ame mardim řuža bigirin* During the month of Ramadan all people would fast [6:4] 2. *n.prop* Ramazān | *mi miney řamazāna makam* I'm looking for Ramazān [6:60] — Pers. *ramažān* رمضان

řasī- *v.*PST (PRS *řas-*) to reach, arrive | *ī āvi řavāna mačγu mačγu tā mařasīa nām māł ɣe pādišāɣka* This running water goes and goes, until it reaches the house of a king [2:74] — Pers. *residan* رسیدن

řavān *adj* flowing, running | *ī āvi řavāna* This running water [2:74] — Pers. *ravān* روان

řaxs 1. *n* dance 2. *cvc* **~ kird-** *v.*PST (PRS *řaxs ka-*) to dance | *vaxtī möünī kwil dirin řaxsa makan-ö ɣāna, īš ɣe dafʕa mačγu qirī řaxsa make* When she sees that everybody is dancing etc., suddenly she goes, too, and dances a bit [2:84] — Pers. *raqs (kardan)* رقص (کردن)

řā(h) *n* street, track, way | *fira řā(h) tülānī čan šabānaruza mačin* They travel a very long way for some days and nights [2:94] — Pers. *rāh* راه (cf. Har. *řī*)

řāhat *adj* comfortable, relaxed, relieved | *pyā, xīɣāłit řāhat bu, biču!* Husband, don't worry [lit. may your mind be relaxed], go! [6:170] — Pers. *rāḥat* راحت

řās 1. *adj* correct, right, true | *īlā vitim řās bī, alā vitim duru bī* What I said here was true, what I said there was a lie [6:191] 2. *adv* rightly, correctly | *ɣa ki šīša ʕomr wižim řāsī nīšānī nāma* This (girl), to whom I didn't show my bottle of life correctly [2:62] — Pers. *rāst* راست

ř̌āsgu *adj* honest, sincere | *dīvīš ki mazāne ya dī řāsgu-ö yāna muše: «bāšad»* The demon, who knows that this (girl) is honest etc., says: «Fine» [2:54] — Pers. *rāst gu* راست گو

ř̌āsī *interj* by the way, right! | *řāsī, šīša ʕomr tö hā ku?* Right! Where is your bottle of life? [2:57] — Pers. *rāsti* راستی

ř̌āzī 1. *adj* satisfied, happy, consenting, willing | *diti gwijar gi bowe řāzī nöüa dāse ya* The younger daughter, whose father wasn't willing to give her (in marriage) to him [3:64] — Pers. *rāzī* راضی

*řimyā- *v*.PST.*pass* (PRS *ř(i)m-*) to be destroyed, be ruined, fall apart ‖ *māł ~* idiom (to express surprise, disapproval or disagreement) | *māłit biř(i)me, a kura bīta?* May your house be ruined! Where have you been? [7:106]

*řis(t)- *v*.PST (PRS *řis-*) to spin | *ye řuž-ö dö řuža mařise* She spins for one or two days [6:17] — Pers. *ristan, reštan* ریستن، رشتن

řišta *n* filament, noodle | *āš řište ařām bika* Prepare a noodle soup for me [1:79] — Pers. *rešte* رشته

*řišɣā- *v*.PST.*pass* (PRS *ř(i)š-*) to spill, pour, drop | *qazāka dasea mař(i)še* (She) lets the food drop from her hands [2:100] — Pers. *rixtan, rixte šodan* ریختن، ریخته شدن

řizā *n.prop* Rezā | *me bičīa nām imām řizā* You have to enter Imam Rezā (shrine) [1:109] — Pers. *režā* رضا

řī 1. *n* street, track, way | *řī gwim kirdīa* He has lost its track [6:82] 2. *cvc va/=a ~ kat-* *v*.PST (PRS id.) to start, set out | *vagard xāla gardandirāza makatea řī* She sets out with aunt Long-neck [6:108]; *~ kird-* *v*.PST (PRS *řī ka-*) to travel, walk | *modat(h)ā ham řia make* He walks for some time, too [4:68]

řīčarmī *n* old man

řī duwā *n* offering (for a prediction or a spell) | *kamī gušti šotor beyna binim ařā řī duwā* Give me that little camel meat for the offering [6:151]

řīš 1. *n* beard 2. *cvc ~ girt-/gird-* *v*.PST (PRS *řīš gir-*) to happen, occur (of a misadventure, a trouble) | *mājirā řīšit bigire!* May something (bad) happen to you! [1:80] — Pers. *riš* ریش

řuła *epith* dear son, dear daughter, dear child | *řuła bičü, a gāva ka deyšt* My dear,

go (and) bring that cow outside [2:45]

řusarī *n* headscarf | *pišīa va ye hinī mese řusarī möwsete kamarī* She ties the cat to her waist with something like a headscarf [2:44] — Pers. *rusari* روسرى

řušan 1. *adj* bright, light, clear 2. *cvc ~ kird- v.*PST (PRS *řušan ka-*) to light, turn on | *čirāq řušana make* She lights lamps [2:60] — Pers. *rowšan (kardan)* روشن (كردن)

řuteyl *n* tarantula (?) | *e {? řuteyl} bīdāra* This {? tarantula} is awake [7:49] — Pers. *roteyl* رتيل

řuwāł 1. *n* side, direction, path 2. (+ *va/=a*) *comp prep* after, for 3. *cvc va/=a ~ nγā- v.*PST (PRS *va/=a řuwāł n-*) to chase, follow | *manea řuwāł mirq* She chases the hen [6:87]

řuz → *řuž*

řuzgār *n* era, epoch, age, period of time | *ye řuzgāra masałan so* At a (certain) time, for example, in the morning [5:32] — Pers. *ruzegār* روزگار

řuzīʕalī *n.prop* RuziᶜAli | *öwa muše řuzīʕalī* That one says RuziᶜAli [6:58] — Pers. *ruziᶜalī* روزيعلى

řuž (variants: *řuz*) *n* day | *ye haštād řuž mi āzīyatī bigirim!*

I shall be in mourning for about eighty days! [2:53]; *šabānaruz, do řuz, si řuž ham řĩa make* He walks day and night, two days, three days [4:69] — Pers. *ruz* روز

řuža *n* fasting | *mā(h) řamazān (h)ame mardim řuža bigirin* During the month of Ramadan all people would fast [6:4] — Pers. *ruze* روزه

řü 1. *n* face 2. *cvc ~ āyšt- v.*PST (PRS *řü āž-*) to demand, urge, push | *řü nāž, nimām* Don't push me, I won't come (back) [6:86] — Pers. *ru (andāxtan)* (انداختن) رو ‖ *~ se kird- v.*PST (PRS *řü se ka-*) *idiom* to destroy, ruin (a person) | *e řü ī bowama se kam* Let me destroy [lit. blacken the face of] this father of mine [1:106]

řün *n* butter, oil, fat | *ye kwit nān vagard kame řüni heywānī* Half (a loaf of) bread with some animal fat [5:24] — Pers. *rowġan* روغن

S

sa *interj* fine, well, then (possibly a contracted form of *iska*) | *muše: «sa eγ(b) nerī»* She says: «Well, it doesn't matter» [7:33]

sad *num* hundred — Pers. *ṣad* صد

sag *n* dog | *ostoxāna bina var saga* Put the bones in front of the dog [4:76] — Pers. *sag* سگ

sahana *n.prop* Sahne — Pers. *ṣaḥne* صحنه

san- *v.PST* (PRS *sīn-*) to buy, get, obtain | *boweyšī hałqe aře sanīa* Her father has bought a ring for her [1:56]; *kamī xamīra binīa masīnī* She gets a bit of dough from her [1:68]

sang → **saŋ**

sangīn *adj* heavy | *pāya maxwea qe ye čī sangīnī* Her foot hits the shape of something heavy [6:44] — Pers. *sangin* سنگین

saŋ (variants: *sang*) 1. *n* stone, rock | *ye sangi zardī peydā make* She finds a yellow rock [6:46] 2. weight (stone used as a weight for scales) — Pers. *sang* سنگ (cf. Har. *kwičik*)

sar 1. *n* head, top, upper part, origin | *bün sarim xua, bün* {xxx} *dasit bea nām sarim* See (if) my head is fine, see {xxx} run your hands through my hair [lit. put your hands in my head] 2. *class* (used to count cattle) 2. *comp prep* (+ *va/=a*) on, on top of, over, to, for | *īa sar mil žina*

mapař(e)ör, öwa mear žina This one jumps up onto the woman's neck, that one beats the woman [5:46] 3. *adv* (+ *va/=a*) up(wards), upstairs (?) | *bea čuwīna ařām bārea sar* Give it to Wooden (so that) she may bring it to me upstairs [2:99] 4. *cvc* *va/=a* ~ *hāt-* *v.PST* (PRS *va/=a sar ā(γ)-*) to happen | *ījürīa sarim hāt* so and so happened to me [4:37] 5. *cvc* ~ *dā-* (> sar *γā-*) *v.PST* (PRS *sar de-*> *e-*) to visit | *bičīmin ařā māł dāt sar beymin* Let's go to your mother's house to visit her [4:169] — Pers. *sar (zadan)* سر (زدن)

sarā *n* spring, also the name of a neighbourhood in Harsin | *maču ařā sarā* She goes to the spring [6:19] — Pers. *sarāb* سراب

sarbān *n* roof | *hara sarbāna sarbān maču ařā māł vazīr* And from roof to roof she goes to the minister's house [2:83]

sarčupī *n* leader of a row of dancers

sardār *n* general, military chief | *sardār-ö sipā kwil jamʕa men* They gather all the generals and the army [2:90] — Pers. *sardār* سردار

sarik (variants: *sarka*) 1. *n* little (animal) head 2. *class* (to count some vegetables and small objects)

sarka → *sarik*

sarnivišt n destiny | *bana mow e sarnivišt mi ařā kua mačư* It will become bound where this destiny of mine leads [2:72] — Pers. *sarnevešt* سرنوشت

sā n shadow, shade | *sā ha nām mil āwa* There is a shadow on the water surface [1:43] — Pers. *sāye* سایه

*sā*₁ n owner | *baˤd va ī žina bīasa sā si čwār gila āyl* Afterwards, he has three or four children from this woman [5:45]

sāˤat n hour | *mowa sāˤatal nismi šöw* There comes a midnight hour [6:98] — Pers. *sāˤat* ساعت

sāda (variants: *sāde* before a clitic =a) *adj* simple, plain | *a möwqa sāda bīna mardim* At that time, people were simple [7:93]; *pyākeyš jür mi sādea* The man, well, is simple like me [6:34] — Pers. *sāde* ساده

sāde → *sāda*

sāhib n owner — Pers. *ṣāḥeb* صاحب (cf. Har. *sā*₁)

sāhib ˤazā n relative of the deceased who is in charge of organizing the funeral

sā māł n owner of the house, master of the house | *har ařā a sā māła, bigir* You would say it is just for the master of the house [1:69]

sārā n.prop Sara | *sārā mačư ařā lā dā zarā* Sara goes to Dā Zahrā [7:30] — Pers. *sārā* سارا

sāxt- v.PST (PRS *sāz-*) to build | *ī kalkaxirāwa sāxte* He has (re)built these ruins [5:43]; *e kalkaxirāwa varinīa masāzī* He (re)builds the ruins with it [5:43] — Pers. *sāxtan* ساختن

sāy- (PRS *s(ā)-*) v.PST to rub | *xāsa makue masea bin milyān* She crushes (them) properly (and) rubs (them) under their necks [1:111] — Pers. *sā'idan* سائیدن

sāz n musical instrument | *haft sāz-ö haft řuž sür ařea mane* She prepares seven musical instruments and seven days of wedding for him [1:93] — Pers. *sāz* ساز

sāzmānda(h)ī n organization, accommodation | *sāzmānda(h)ī nerī* He doesn't have an accommodation [5:8] — Pers. *sāzmāndehi* سازماندهی

se (variants: *sī*) *adj* black | *diteyš γak e dinānalīa* <u>*sea*</u> The girl, one of these teeth of hers is black [1:98]; <u>*sī*</u> *hāt, daη naka* If it comes out black, don't call (me) [4:24]

sefāriš 1. *n* entrustment, recommendation 2. *cvc ~ kird-* *v.*PST (PRS *sefāriš ka-*) to entrust, recommend | *har ejāza be* <u>*sefāriš*</u> *māla* <u>*bikama*</u> *žina* Just allow me to entrust the house to (my) wife [6:164] — Pers. *sefāreš (kardan)* سفارش (کردن)

seyr 1. *n* look, gaze, glance 2. *cvc ~ kird-* *v.*PST (PRS *seyr ka-*) to look | <u>*seyra*</u> *make tu darzī* She looks inside a fissure [4:138]

si *num* three | *γa pyāyk-ö žinī* <u>*si*</u> *gila dit dirin* A man and his wife have three daughters [2:1] — Pers. *se* سه

sidā 1. *n* call, cry, sound, voice | *γe* <u>*sidāy*</u> *qwiřbāqa hiza magirī* A cry of frogs rises [6:22] 2. *cvc ~ dā-* (> *sidā γā-*) *v.*PST (PRS *sidā de-> e-*) to sound, make a sound | *qwiř qwiř, ījürī* <u>*sidā*</u> <u>*me*</u> Croak, croak! It sounds like this [6:22] — Pers. *ṣedā (dādan)* (دادن) صدا (cf. Har. *daη*)

sifīd *adj* white | <u>*sifīd*</u> *hāt, daη naka* If it comes out white, don't call (me) [4:25] — Pers. *sefīd* سفید

sifr *num* zero — Pers. *ṣefr* صفر

sifra *n* tablecloth | <u>*sifra*</u> *māžin* They lay the tablecloth [1:126] — Pers. *sofre* سفره

siłeymān *n.prop* Solomon | *va hökmi* <u>*siłeymāni*</u> *peqambar* By Prophet Solomon's command [7:84] — Pers. *soleymān* سلیمان

siłm 1. *n* fear, dread 2. *cvc ~ kird-* *v.*PST (PRS *siłm ka-*) to get scared, hesitate | *har čī make, čirāwka* <u>*siłma*</u> <u>*make*</u>! Whatever he does, the horse gets scared! [1:43]

sinza *num* thirteen — Pers. *sizdah* سیزده

sipā *n* army | *sardār-ö* <u>*sipā*</u> *kwil jamʕa men* They gather all the generals and the army [2:90] — Pers. *sepāh* سپاه

sirī *n* series, time | *ī* <u>*sirī*</u>, *xwirī mina ařā ma mařisī?* This time, will you spin my wool for me? [6:25] — Pers. *seri* سری

sirvat *n* riches, wealth | <u>*sirvatīš*</u> *xu katīasa gīre* Well, he got his hands on (many) riches, too. [6:131] — Pers. *servat, sarvat* ثروت

sitāra *n* star | *mā(h) manirea nām pišānīö* <u>*sitāreyž*</u>, *hardik* A moon appears on (her)

forehead and also a star, both of them [4:30] — Pers. *setāre* ستاره (cf. Har. *hasāra*)

sivom *num* third | *dit sivom ki dī xavar dirī ařā kua mačư, pišī gwijīne dirī* The third daughter, who is finally aware of where she is going, has a little kitten [2:44] — Pers. *sevvom* سوم

sī *num* thirty — Pers. *si* سی

sī₁ → *se*

sīā *n* black | *sīā mow* She becomes black [4:47] — Pers. *siāh* سیاه (cf. Har. *se*)

sīqa *n* sacrifice | *īmeyša sīqa sar imām řizā, nānī maxweymin* We, too, earn a living thanks to our sacrifices for Imam Rezā [1:121] — Pers. *ṣiġe* صیغه

sīsad *num* three hundred — Pers. *siṣad* سیصد

sīx *class* spit (to roast meat) — Pers. *sīx* سیخ

so 1. *n* morning 2. *adv* tomorrow, next day | *manīšī tā so* She sits until morning [3:15]

sob(h) 1. *n* morning 2. *adv* tomorrow, next day | *sob(h) gi mačư, kwičikī mea dar qāra* When he goes out in the morning, he places a rock at the entrance of the cave [4:128] — Pers. *ṣobḥ* صبح (cf. Har. *so*)

sorāq 1. *n* research, quest 2. *cvc va/=a ~ čī- v.*PST (PRS *va/=a sorāq č-*) to search, look for | *mina me bičima sorāq ī dita* I have to go in search of this girl [4:58] — Pers. *sorāġ* سراغ *(raftan)* (رفتن)

soxān *n* bone

surāx *n* hole, cavity, pit | *surāxa makird jür surāx qiŋit* It was making holes as big as your rear's [6:188] — Pers. *surāx* سوراخ (cf. *kwinā*)

suzan *n* needle | *suzana mārī mač(i)kīa nāme* A needle eventually gets stuck in it [4:108] — Pers. *suzan* سوزن

sür *n* wedding, marriage ceremony | *sürīa make ařā kwiřa* She prepares a wedding for the boy [1:94]

sürat *n* face | *čirkin gīsale, müale, sürate* (Whose) locks, hair, face (are) filthy [4:147] — Pers *ṣurat* صورت (cf. Har. *damřü, řü*)

Š

šabānaruz 1. *n* full day | *fira řā(h) tülānī čan šabānaruza mačin* They travel a very long way for some days and nights [2:94] 2. *adv* day and night | *šabānaruz, do řuz, si řuž ham řīa make* He walks day and night, two days, three days

[4:69] — Pers. *šabāneruz* شبانه روز

šak 1. *n* half, piece 2. *adj* worn-out (?) | *ɣe tifaŋ šakī bena minī(š)* Give me a worn-out rifle [3:53] — Pers. *šaq(q)* شق

šakat *adj* tired | *šakata mowin* They get tired [2:94]

šalāq *n* whip | *pyā girtīasa žīr šalāq* The king has put the man under the whip [6:176] — Pers. *šallāq* شلاق

šamsʕalī *n.prop* ShamsᶜAli | *ɣa muše šamsʕalī* This one says ShamsᶜAli [6:58] — Pers. *šamsᶜalī* شمسعلی

šar *n* city | *mi bičima šar* I am going to the city [2:3] — Pers. *šahr* شهر

šas(t) *num* sixty — Pers. *šaṣt* شصت

šaš (variants: *šīš*) *num* six | *kanü mowa šaš kwit* The jar breaks into six pieces [7:65]; *čan midatī, šīš mā(h)* For some time, six months [4:127] — Pers. *šeš, šiš* شش، شیش

šaxs *n* person, individual — Pers. *šaxṣ* شخص

šāad *v* maybe | *šāad qismatī va ɣa bua* Maybe her destiny is (to be) with this one [3:41] — Pers. *šāyād* شاید

šām *n* dinner | *šāmī, čāɣ, fiłānī* [...] A dinner, a tea,

something [...] [6:69] — Pers. *šām* شام

šān 1. *n* shoulder | *māžetɣāna šān* She puts them on her shoulders [1:113] 2. *comp prep* (+ *va/=a*) next to | *ɣe ādim döwłamanīšī hā šānī* Next to them there is also a very wealthy man [5:12] — Pers. *šāne* شانه

šāna 1. *n* comb 2. *cvc ~ kird- v.*PST (PRS *šāna ka-*) to comb | *manīšīa šāna kirdin* She sits down combing [1:63] — Pers. *šāne (kardan)* شانه (کردن)

šāns 1. *n* luck 2. *cvc ~ āwird- v.*PST (PRS *šāns ār-*) to be lucky | *agar šāns bārī bičī ava xaftü* If you will be lucky (enough) to go when he is already sleeping [2:9] — Pers. *šāns (āvardan)* شانس (آوردن)

šānza *num* sixteen — Pers. *šānzdah* شانزده

šekl *n* shape, figure | *šekle maʕlüm now* Her shape would not be evident [1:83] — Pers. *šekl* شکل

šer *n* lion — Pers. *šīr* شیر

šikān- *v.*PST.*caus* (PRS *š(i)kan-*) to break | *šīša ʕomr kwilɣān ki šikān* When she has broken all their bottles of life [2:65]; *kwilɣāna maš(i)kane* She breaks them all [2:64] —

Pers. *šekastan, šekāndan* شکستن، شکاندن

šikār *n* prey | *mačina kü šikār bikwišin* They go to the mountain to kill a prey [3:50] — Pers. *šekār* شکار

*šikyā- *v.*PST.*pass* (PRS *š(i)k-*) to break | *küza řuna maš(i)kī, mařasīa zamīn* The jug of butter breaks (and) falls to the ground [5:51] — Pers. *šekastan, šekaste šodan* شکستن، شکسته شدن

šims *n* ingot, bar | *šimsi tiłā māre* She brings the gold bar [6:63] — Pers. *šemš* شمش

šimšīr *n* sword | *šimšīr dö dasa magirī* He takes the sword with two hands [3:80] — Pers. *šamšir* شمشیر

šinaft- *v.*PST (PRS **šinöw-*) to hear | *šinaftima e dīvala šīša ʕomr dirītin* I've heard from these demons that you have bottles of life [2:58] — Pers. *šenidan* شنیدن

šipłāy *onom* splash, splat (sound of a liquid striking a surface) (?) | *meter küza, řun šipłāy* He hits the jug and the butter splashes [5:50]

šīn *n* mourning, lament, lamentation — Pers. *šivan* شیون

šīr *n* milk | *šīr makana līvī* They make the milk into *livi* [7:19] — Pers. *šir* شیر

šīrin *n.prop* Shirin — Pers. *širin* شیرین

šīrxwar *n* newborn, nursling — Pers. *širxʷār, šīrxor* شیرخوار، شیرخور

šīš → *šaš*

šīša *n* glass, bottle — Pers. *šiše* شیشه

šīša ʕomr *n* bottle of life (bottle containing the life or soul of a demon) | *řāsī, šīša ʕomr tö hā ku?* Right! Where is your bottle of life? [2:57] — Pers. *šiše-ye ʕomr* شیشه عمر

šotor *n* camel | *šotori pādišā va bāri zařā* The king's camel with the load of gold [6:100] — Pers. *šotor* شتر

šöso 1. *n* (early) morning, dawn | *šöso gi mow* When the morning comes [4:142] 2. *adv* the next day/morning, tomorrow | *šöso kwiř pādišā māy* The next morning, the king's son comes [1:41]

šöw 1. *n* night | *mowa šöw* the night comes [4:133] 2. *adv* at night | *šöw ki maxafe* When he sleeps at night — Pers. *šab* شب

šöwakī *adv* at night

šun *comp prep* (+ *va/=a*) after, for | *makatīa šun awāna* She goes after them [7:73]

šur *adj* salty | *šurīa make* She makes it salty [4:103] — Pers. شور *šur*

*šurī- *v.*PST (PRS *šur-*) to clean, wash | *lebāsea mašure* She washes his clothes [2:55] — Pers. *šostan* شستن

šü 1. *n* husband | *šüilγān kwišteasyān* their husbands have killed them [4:175] 2. *cve* ~ **kird-** *v.*PST to marry (said of women) | (PRS *šü ka-*) *mi šüa makama binī* I will marry him [1:15] — Pers. *šowhar* شوهر

šübirā *n* brother-in-law (husband's brother)

t

taʕrīf 1. *n* description, definition 2. *cvc* ~ **kird-** *v.*PST (PRS *taʕrīf ka-*) to describe, tell | *öwš dāstān wižī kwil taʕrīfa make* She, then, tells her whole story [2:104] — Pers. *taᶜrif (kardan)* تعريف (كردن)

tabra 1. *n* absolution, pardon, release 2. *cvc* ~ **kird-** *v.*PST (PRS *tabra ka-*) to absolve, pardon, release | *āqā, pγāγš tabra kan* Mister, release the man, too [6:190] — Pers. *tabre'e (kardan)* تبرئه (كردن)

tafrīgā(h) *n* place of leisure, resort — Pers. *tafriḫgāh* تفريحگاه

tafrī(h) *n* amusement, recreation, leisure | *bičīma tafrī(h)* Let's go have fun [4:119] — Pers. *tafriḫ* تفريح

tah 1. *n* bottom, end, lower part 2. *comp prep* (+ *va/=a*) in/on/from/to the bottom of | *manīa tahi ī gwinīa* She lays (it) on the bottom of this sack [2:93] — Pers. *tah* ته (cf. Har. *bin*)

ta(h)sīlāt *n* education, studies | *ta(h)silāt ča dirī, madrak ča dirī?* What kind of education do you have, which qualification do you have? [4:86] — Pers. *taḥṣilāt* تحصيلات

tak 1. *adj* alone, single 2. *class* (item of a pair) — Pers. *tak* تک

tak1 (variants: *taq*) *onom* knock, bang (sound of knocking or striking) | *taktak mea dar* Knock, knock, she knocks at the door [6:110]; *bāda mea put, taqea māγ* The wind strikes the barrel, a 'bang' sound comes out [3:11] — Pers. *taq* تق

*takān- *v.*PST.*caus* to shake (PRS *takin-*) *γa girdakāna matakinī* He is shaking the walnut tree

[3:11] — Pers. *tekāndan,* تكاندن، تكان دادن *tekān dādan*

taktanyā *adj* all alone | *ī taktanyā manīšea nām māł* This one sits all alone in the house [2:80] — Pers. *tak(-o tanhā)* تک و تنها

tałā → *tiłā*

tałāʔī *adj* golden | *e lebās tałāʔī* This golden dress [2:84] — Pers. *ṭalā'i* طلائى

tałāmałā *n* gold and similar things, gold and silver

tamaʕ *n* greed, avidity | *valī tamaʕ nagirtit, ā!* But don't get carried away by greed, ah! [2:10] — Pers. *ṭamaᶜ* طمع

tamām 1. *adj* whole, complete | *ɣe lebāse tamām zař* A dress all of gold [2:69] 2. *quant* all | *tamāmi šīša ʕomr, kwilyāna maš(i)kane* All the bottles of life, she breaks them all [2:64] 3. *cvc ~ bī-* (> *tamām wī-*) *v.PST* (PRS *tamām bu->wu-*) to be finished, be over, end | *tamām bī* This was the end [1:138]; *tā ī haštād řuža tamām now, ʕarusī nimakeym* Until these eighty days won't be over, we won't get married [2:54] — Pers. *tamām (šodan)* تمام (شدن)

tamīs *adj* clean | *xeylī tamisa, xeylī xua sarit!* Your head is very clean; it is very good! [4:22] — Pers. *tamiz* تميز

tamüsī *n* cleaning, housekeeping, housework | *valī me bičĭa tamüsī imām řizā* You have to go cleaning at the Imam Rezā (shrine) [1:108] — Pers. *tamizi* تميزى

tan 1. *n* body, person 2. *class* person, individual (to count humans) — Pers. *tan* تن

tanaqolāt *n* sweets, snacks | *ɣe kamī aře tanaqolāt dirisa make* He prepares some sweets for her [3:8] — Pers. *tanaqqolāt* تنقلات

taŋ *adj* narrow, tight — Pers. *tang* تنگ

*****tapī-** *v.PST* (PRS *tap-*) to beat, knock | *diłea matape* His heart beats [1:63] — Pers. *tapidan* تپيدن

taq → *tak₁*

tasbī(h) *n* prayer beads — Pers. *tasbiḥ* تسبيح

tašakor *interj* thanks | *xeylī mamnunim, tašakor!* Thank you so much, thanks! [6:65] — Pers. *tašakkor* تشكر

tašī *n* (hand) spindle | *gwinī xwirī ařea masīnī-ö vagard tašī* He buys her a sack of wool with a spindle [6:11]

tatik *n* pelvis

tavar *n* axe, hatchet | *tavara īma-ö vagard kołiŋa* The axe, (like)

ours, with the pickaxe [6:171] — Pers. *tabar* تبر

tawānā *adj* powerful, strong — Pers. *tavānā* توانا

tawānāy *n* strength, power, means — Pers. *tavānā'i* توانائی

tazīn 1. *n* decoration 2. *cvc* ~ **kird-** *v*.PST (PRS *tazīn ka-*) to decorate — Pers. *tazyin (kardan)* (تزیین (کردن

tā 1. *conj* until | *tā mi hātimā va kü, tö yāna bixwey* Until I come back from the mountain, you shall eat these [2:34] 2. *conj* so that, in order to | *āylala bīla jā tā bičīm bigīrdīmin* Leave the children here so that we may go (and) have a walk [4:120] 3. *prep* until, up to | *tā diti döwim* Until (it comes to) the second daughter [2:40] — Pers. *tā* تا

tā1 *class* item, unit, piece (to count any countable item) — Pers. *tā* تا

tājir *n* merchant | *e ādim tājira dö si gila ditīš dirī* This merchant has also a couple of daughters [5:19] — Pers. *tājer* تاجر

tārīk *adj* dark | *qorubī gi mow, mowa tārīkanī* At sunset, it becomes dark in there [4:125] — Pers. *tārik* تاریک

tārīkī *n* darkness | *va tārīkī manīše ařā wižī* In the darkness. she sits by herself [6:80] — Pers. *tāriki* تاریکی

tāw(is)sān *n* summer — Pers. *tābestān* تابستان

tešna *n* thirsty | *dī gwisnasī tešnasī* Then she is hungry (and) thirsty [3:13] — Pers. *tešne* تشنه

tey 1. *n* squeegee, mop 2. *cvc* ~ **kīšyā-** *v*.PST (PRS *tey kīš-*) to mop | *ařā imām řizā teya makīše, kāra make* She mops, she works for the Imam Rezā (shrine) [1:121] — Pers. *tey (kešidan)* (تی (کشیدن

tifaŋ *n* rifle | *tifaŋī möwrī* He takes a rifle [4:132] — Pers. *tofang* تفنگ

tiłā (variants: *tałā*) *n* gold | *ya xišti tiłāyka* This is a gold ingot [6:64]; *mi ye lebāse tamām zař, tałā ařāt dirisa makam* I will make you a dress all of gold [2:69] — Pers. *țalā* طلا

tirāzī *n* scale — Pers. *tarāzu* ترازو

tirik *n* explosion, rupture — Pers. *tarak* ترک

tīka *n* piece, morsel | *dā keywānu, tīkałe be!* Old lady, give (me) a small piece (of it)! [1:67] — Pers. *tike* تیکه

tīr *n* arrow ‖ *~ bar qazā idiom* by chance, coincidentally | *tīr bar* <u>*qazā! ditīka māł dirin*</u> By chance, they have a daughter at home [1:20] — Pers. *tir* تیر

tīx *n* blade | <u>*tīxa māže, tīxīš řada make*</u> She throws the blade, he avoids the blade, too [7:89] — Pers. *tiġ* تیغ

tö (variants: *tön*) *pro* 2SG you, your | <u>*tö*</u> *ařā īqira pakarī?* Why are you so sad? [2:22]; <u>*tönīža maxwe*</u> He's going to eat you as well [4:151] — Pers. *to* تو

töl *n* forehead

töman *n* toman (official currency of Iran) — Pers. *tumān* تومان

tömarz (naka) *idiom* fancy that, don't tell me | <u>*tömarz naka, mīmī ābādī čuł kirdīa*</u> Fancy that! The auntie has emptied the village [7:9]

tön → *tö*

tön1 1. *adj* quick, rapid 2. *adv* quickly, rapidly ‖ *töntön* adv very quickly, very rapidly — Pers. *tond (tond)* (تند) تند

töüla *n* stable | <u>*žina makea nām otāq-ö šotor hara nām töüla-ö nām hasār-ö töüla-ö har čī has*</u> He brings the wife into the room, and the camel just in the stable, in the courtyard, in the stable, whatever it is [6:118] — Pers. *tavile* تویله

töwirg *n* hail, hailstone | <u>*töwirga mawāryā*</u> It was hailing hailstones [6:186] — Pers. *tagarg* تگرگ

tu *prep* in, inside, into | *seyra make* <u>*tu*</u> *darzī* She looks inside a fissure [4:138] — Pers. *tu(-ɣe)* (ی)تو (cf. Har. *nām*)

*turyā- *v*.PST.*pass* (PRS *tur-*) to get angry, protest | *žina* <u>*mature*</u> The woman gets angry [6:75]

tü *n* berry — Pers. *tut* توت

tülānī *adj* long | *fira řā(h)* <u>*tülānī*</u> A very long way [2:94] — Pers. *ṭulāni* طولانی

*tünis(t)- *v*.PST to be able, can (PRS *tün-*) <u>*matünī bārī*</u> You can take it [2:10] — Pers. *tavānestan* توانستن

tüta *adv* small piece (?) | *kwila mowna čapčapa* <u>*tüta*</u> They all become handfuls of dust [2:65]

tütik *n* puppy

u

uf → *āf*

utāq *n* room | *žina makea nām* <u>*utāq*</u> He brings the wife into the room [6:117] — Pers. *oṭāq* اطاق

V

va (variants: *=a, =(a)r; van/=an* before bound pronouns) *prep* 1. to | *va mašriq* to the east [2:90]; *(v)a kāwiřa mušin gusfand, fārsī* They call the sheep *gusfand* (in) Persian [5:16]; *mi vanī māvāzibat bikam* I would take care of it [2:58] 2. from | *va kü* From the mountain [2:34] 3. in, at | *va bīawān vełea makan* They abandon her in the desert [4:122] 4. with | *va ye hinī mese řusarī* With something like a headscarf [2:44] 5. by | *va ʕAlī* By ʕAli [2:51]

va1 *conj* and | *mušī: «va če?»* She says: «And what (is she)?» [7:32] — Pers. *va* و

vagard (variants: *agard, gard, ard*) *prep* with | *vagard mi ʕarusī bikey* You shall marry me [2:32]; *möünin ɣa hā gard ī firišta* This one is with this angel [2:106]; *e kwiř(i)ma č(a) arde hāt?* What happened to my son? [1:90]

vakīl *n* delegate, representative, lawyer | *kwil huz pādišā ɣāna mačin ʕarusī kwiř vakīl* The whole royal family etc. goes to the wedding of the delegate's son [2:80] — Pers. *vakil* وکیل

valā *interj* by God, I swear, well, then | *valā, ye dīvī ki hā fiłān kü ava dirī* Well, a demon, who is on such-and-such mountain, has that [2:9] — Pers. *vallāh* والله

valī *conj* but | *valī tamaʕ nagirtit, ā!* But don't get carried away by greed, ah! [2:10] — Pers. *vali* ولی

van → *va*

var 1. *comp prep* (+ *va/=a*) in front of, on | *ostoxāna bina var saga* Put the bones in front of the dog [4:76] 2. *comp prep* (+ *až*) before | *dāke var až ava, piř gwinī xwirīa mea bine* Before that, his mother gives him a sack full of wool [1:61] 3. *cvc va/=a ~ kird-v.*PST (PRS *va/=a var ka-*) to wear, put on | *nameɣna makea var* She puts the felt on [1:36] — Pers. *bar, var* بر، ور

varin (variants: *arin*) *prep* 1. from | *arinī bixwa* Drink from it [4:62] 2. to | *tanāfa māže arine* She throws a rope around [lit. to] it [6:174] 3. with | *e kalkaxirāwa varinīa masāzī* He (re)builds the ruins with it [5:43] 4. after, for | *makate arine* He runs after her [1:104]

vark *n* lamb

vasat 1. *n* middle | *eždehā va vasata makea dö nism* He cuts the dragon in two halves, (right) in the middle [3:80] 2. *adj* middle | *xarīd ařā dit kałiŋ-ö vasat-ö žinea make* He buys things for the elder daughter, the middle (daughter) and his wife [2:7] — Pers. *vasaṭ* وسط

vaxt n time — Pers. *vaqt* وقت

vaxtī *conj* when | *vaxtī mačū dīv hā xāw* When he goes, he demon is asleep [2:12] — Pers. *vaqti* وقتى

vazʕ *n* situation, state, condition | *va xwašī-ö vazʕ zindagī xu* Happily and with a good lifestyle [3:75] — Pers. *važ^c* وضع

vazīr *n* minister | *mačū ařā māł vazīr* She goes to the minister's house [2:83] — Pers. *vazir* وزير

vārī- (> *wārī-*) *v.*PST (PRS *wār-*) to rain | *töwirga mawāryā* It was hailing hailstones [6:186] — Pers. *bāridan* باريدن

vāveylā 1. *interj* what a tragedy! (to express desperation for a loss) 2. *n* lament, lamentation — Pers. *vāveylā* واويلا

vāz (variants: *bāz*) 1. *adj* open 2. *cvc* ~ **kird-** *v.*PST (PRS *vāz/bāz ka-*) to open | *ye dar vāza make* She opens a door [2:66]; *dara bāza make* He opens the door [6:111] — Pers. *bāz (kardan)* باز (كردن)

veł 1. *adj* free, detached 2. *cvc* ~ **dā-** (> *veł yā-*) *v.*PST (PRS *veł de- > e-*) to free, let go | *vełe dan* Let her go [6:189]; ~ **kird-** *v.*PST (PRS *veł ka-*) to leave, abandon | *vełim kirdin* They abandoned me [4:157]; *va bīawān vełea makan* They abandon her in the desert [4:122] — Pers. *vel (kardan)* ول (كردن)

vełgard *adj* stray, vagrant | *e juwāni vełgardīša nām a kala magirī maxafe* This vagrant boy goes and sleeps inside those ruins, too [5:18] — Pers. *velgard* ولگرد

vera → *era*

vere *prep* to, towards | *vere kura? vere lā pādišā* Going where? Going before the king [6:175]

vilk *n* flank, kidney

viłāt *n* region | *pyāka köwšila mare viłāta viłāt* The man carries the shoes from region to region [1:17] — Pers. *velāyat* ولايت

vit- (> *w(i)t-*) *v.*PST (PRS *uš-*) to say, tell | *diti kałiŋ gi vitīa birinj dirisa makam, ye man birinj dirisa make* The elder daughter who said she would

cook rice, cooks a *man* of rice [4:102]; <u>muše: «buš, řăse ařăm buš</u> [...]» He says: «Tell me, tell me the truth [...]» [2:103]

W

wāp *onom* bow-wow (sound of barking)

wāpwāpkara *n.prop* Bow-wow | <u>wāpwāpkara kil kirdī</u> You sent Bow-wow [2:112]

wira *adv* there | *har čĭ če qašaŋ va* <u>wira</u> *has* Any beautiful thing there may be [2:13]

wiž 1. *pro* self | *öwš dāstān* <u>wižī</u> *kwil taʕrīfa make* She, then, tells her whole story [2:104] 2. *cvc* **va/=a ~ āwird-** *v.*PST (PRS *va/=a wiž ār-*) to bring round, wake up | <u>māretyāna wižγān</u> She wakes them up [1:92]

X

xafat 1. *n* disdain, contempt, humiliation 2. *cve* **~ dā-** (> *xafat γā-*) *v.*PST (PRS *xafat de-* > *e-*) to despise, humiliate | *ey xwidā* <u>xafate be!</u> Oh, may God despise him! [1:90] — Pers. *xeffat (dādan)* (دادن) خفت

xaft- *v.*PST (PRS *xaf-*) to sleep | *agar šāns bārī bičĭ ava* <u>xaftü</u> If you will be lucky (enough) to go when he is already sleeping [2:9]; *e juwāni*

vełgardīša nām a kala magirī <u>maxafe</u> This vagrant boy goes and sleeps inside those ruins, too [5:18] — Pers. *x^wābidan* خوابيدن

xamīr *n* dough | *kamī* <u>xamīra</u> *binīa masīnī* She gets a bit of dough from her [1:68] — Pers. *xamir* خمير

xana *n* smile | <u>xana</u> *va* <u>xana</u> From smile to smile [1:99] — Pers. *xande* خنده

xana₁ *n* henna

xanabanān *n* henna-ing ceremony

xanī *adj* laughing | *a* <u>xanī</u> *gwiła damea māγ* That one who laughs and flowers come out from her mouth [4:179] — Pers. *xandān* خندان

*xanī- *v.*PST (PRS *xan-*) to laugh | *dita* <u>maxanī</u> The baby girl laughs [4:115] — Pers. *xandidan* خنديدن

xar *n* donkey | *māžea kuł* <u>xararā</u> She throws it on the donkey's back [7:43] — Pers. *xar* خر

xarāwa → *xirāwa*

xargoł *n* thistle | <u>xargoła</u> *make* She picks thistles [7:43] — Pers. *golxār* گل خار

xarīd 1. *n* purchase, shopping 2. *cvc* **~ kird-** *v.*PST (PRS *xarīd ka-*) to go shopping | <u>xarīd ařā</u> *dit kałiŋ-ö vasat-ö žinea* <u>make</u> He buys things for the elder

daughter, the middle (daughter) and his wife [2:7] — Pers. *xarid (kardan)* خرید (کردن)

xarj *n* expense, purchase | *kī bixwe ī kwil xarja, ī kwil püla, ī kwil birinja, ī kwil* [...] Who is going to eat all these purchases, all this money, all this rice, all these [...] [7:10] — Pers. *xarj* خرج

xasüra *n* mother-in-law, father-in law

xavar 1. *n* news, information | *xavare nīya* There isn't any news from her [6:36] 2. *cvc* *va/=a ~ =ā bī-* (> *va/=a xavarā wī-*) *v*.PST (PRS *va/=a xavarā bu->wu-*) to wake up, come round | *dīva mowa xavarā* The demon wakes up [2:14]; *~ dāšt-* (> *xavar yāšt-*) *v*.PST (PRS *xavar dir->er-*) to be informed, be aware | *dit sivom ki dī xavar dirī ařā kua mačü* The third daughter, who is finally aware of where she is going [2:44] — Pers. *xabar (šodan, dāštan)* خبر (شدن، داشتن)

xā *n* 1. *n* egg 2. testicle | *jür xā gwinit* As (big as) your testicles [6:187] — Pers. *xāye* خایه

xāla *epith* aunt | *vagardi xāla gardandirāza makatea ř̃* She

sets out with aunt Long-neck [6:108] — Pers. *xāle* خاله (cf. Har. *mīmī*)

xānim 1. *n* lady, woman | *mā ařā māł xānim* She arrives at the lady's house [6:149] 2. *epith* Lady | *pādišā qabula makeö muše: «xānim* [...] The king accepts and says: «Lady [...] [6:145] — Pers. *xānom* خانم

xār *n* thorn — Pers. *xār* خار

xās 1. *adj* good, fine 2. *adv* fine, well, properly | *xāsa makue* She crushes (them) properly [1:111] — Pers. *xāṣ (ş)* خاص

xās(t)- *v*.PST (PRS *xā-, eyt-/e-*) to want, ask | *naxās(t)ima dī edāma bem* I didn't want to continue [2:99]; *mi das ya nimaxām* I don't want (anything from) the hands of this one [3:66]; *mi har ava meytim* I want only that one [1:63] ‖ *me v* have to, must, shall, should | *mina me bičima sorāq ī dita* I have to go in search of this girl [4:58] — Pers. *x^wāstan* خواستن

xātir 1. *n* thought, reason 2. *comp prep* (+ *ařā*) for, for the sake of, because of | *har ařā xātir tiłāka* Just for the sake of the gold [2:71] — Pers. *(be) xāṭer* (به) خاطر

xāw 1. *n* sleep, dream | *ijürī ditī va nām xāwim hātīa* A girl

like this came into my dream [4:52] 2. *cvc ~ dī-* v.PST (PRS *xāw bīn->* *ün-*) to dream | *ī* *xāw dīma* I dreamed this dream [4:57]; *xāwa möünī ā!* He dreams, huh! [5:43] — Pers. *xʷāb (didan)* (دیدن) خواب

xeylī adv very, much | *xeylī tamisa, xeylī xua sarit* Your head is very clean; it is very good! [4:22] — Pers. *xeyli* خیلی (cf. Har. *fira*)

xeyr interj no | *a xāla qwiřbāqa, xeyr, qwiřbāqa hā kura?* That aunt frog, no, where is the frog? [6:37] — Pers. *xeyr* خیر

xiftān n kaftan — Pers. *xaftān* خفتان

xiftelīxiftān → *xiftīlīxiftān*

xiftīlīxiftān (variants: *xiftelīxiftān*) n *xiftīlīxiftān* (imaginary kaftan, magic item of clothing) | *ī* *xiftīlīxiftāna makea nām gwinī* He puts this *xiftīlīxiftān* in his sack [2:13]

xirāwa (variants: *xarāwa*) n ruins | *mařasea ye xirāw(a)-e* [5:10-11]; *mařasea xarāw(a)-e, kalka xarāw(a)-e* He reaches some ruins, some ancient ruins [5:11] — Pers. *xarābe* خرابه

xirs n bear — Pers. *xers* خرس

xirtīnik n cartilage

xiř 1. *n* turn 2. *cvc ~ āwird-* v.PST (PRS *xiř ār-*) to turn around, rotate | *ya ejüřīa döwrī xiřa māre* She turns around it this way [2:60]; *~ dā-* v.PST (PRS *xiř de->* *e-*) to turn, spin

xiřī- v.PST (PRS **xiř-*) to buy | *ī kwil čīa xiřīta, āwirdīta!* You have bought and brought all these things! [2:22] — Pers. *xaridan* خریدن (cf. Har. *san-*)

xišt n ingot, bar, brick | *xišti tiłāyka* This is a gold ingot [6:49] — Pers. *xešt* خشت

xitīmitī n tickle

xizr n.prop Khezr | *xizri zin(d)a xizr alyāsa wira nīštīa* Khezr the living, Khezr-Elijah is sitting there [4:56] — Pers. *xežr* خضر

xīyāł n thought, imagination, intention | *xīyāłit řāhat bu, biču!* Don't worry [lit. may your mind be relaxed], go! [6:170] — Pers. *xiyāl* خیال

xīyāłpardāz adj dreaming, imaginative | *mardi xīyāłpardāz* The dreaming man [5:3] — Pers. *xiyālpardāz* خیال پرداز

xořamī n joy, happiness | *šādīö xořamī ʕarusīa makan* (With) happiness and joy they get married [2:107] — Pers. *xorrami* خرمی

xošgił *adj* pretty, beautiful | *dit fira xošgiłīšī bīa* She was also a very beautiful girl [2:84] — Pers. *xʷošgel* خوشگل

xoš(h)āł → *xwiš(h)āł*

xu 1. *adj* good, fine | *bün sarim xua* See (if) my head is fine [4:21] 2. *adv* fine, well 3. *interj* fine, well | *muše: «xu»* He says: «Fine» [2:105] — Pers. *xub* خوب

xubī *n* virtue, benefit, advantage | *xubī nerī* He doesn't get any benefit [3:63] — Pers. *xubi* خوبی

xułāsa *adv* finally, briefly, in short | *xułāsa, mawāzī, dita mawāzī* In short, he marries, he marries the girl [4:100] — Pers. *xolāṣe* خلاصه

xün *n* blood | *pā wižī har xüna māy* Blood keeps spilling out from his feet [7:81] — Pers. *xun* خون

*xwan- *v.PST* (PRS *xwan-*) to read | *qwirāna maxwane* He reads the Quran for him [1:120] — Pers. *xʷāndan* خواندن

xwar *n* sun

xwaš 1. *adj* good, happy, pleasant 2. *cvc* ~ **hāt-** *v.PST* (PRS *xwaš ā(γ)-*) to like, love | *xwašmayāna māy!* I like them! [1:120] — Pers. *xʷoš (āmadan)* خوش (آمدن)

xwašī 1. *n* joy, happiness | *va xwašī-ö vazʕ zindagī xu* Happily and with a good lifestyle [3:75] 2. *cvc* ~ **kird-** *v.PST* (PRS *xwaši ka-*) to rejoice, cheer up | *žin xwašīa make, ditaḷ fira xwašīa makan* The wife cheers up, the daughters cheer up very much [2:19] — Pers. *xʷoši* خوشی

xwā *n* salt | *bua dö gila xwā, kü xwā* (Let it) become two salts, mountains of salt [7:84]

xwāst- *v.PST* (PRS *wāz-*) to request/claim (as wife), propose marriage, marry (said of men) | *mi tö bāad biwāzim* I have to marry you [2:32] — Pers. *xʷāstan* خواستن

xwidā *n* God | *har dö si gila dit xwidā dāsa binī* God gave him only this couple of daughters [5:20] ‖ *bi/va* ~ *interj* by God [7:16]; *aytān* ~ *interj* for God's sake, please [1:67] — Pers. *(torā be) xodā* (ترا به) خدا

xwidāyā *interj* oh God | *γöwša muše: «xwidāyā!»* She says: «Oh my God!» [1:103] — Pers. *xodāyā* خدایا

xwirī *n* wool | *γe man xwirī* A man of wool [1:28]

xwirjīn *n* saddlebag | *māžea bin xwirjīn* She throws it to the

bottom of the saddlebag [1:68] — Pers. *xorjin* خرجین (cf. Har. *huř*)

xwiš(h)āł (variants: *xoš(h)āł*) happy | *kwil xwiš(h)āł* everybody (is) happy [2:99]; *dīv fira xoš(h)āła* The demon is very happy [2:51] — Pers. *x^wošḥāl* خوشحال

xwiš(h)āłī *n* happiness, joy | *ī xułāsa, va xwiš(h)āłī ʕarusī agardīa make* In the end, he happily marries her [2:107] — Pers. *x^wošḥāli* خوشحالی

xwišk *n* sister | *tö xwiškilam har dö kwištīta* You have killed both of my sisters [2:52]

xwor 1. *adv* below, down 2. *cvc* *va/=a ~ hāt- v.*PST (PRS *xwor ā(γ)-*) to descend, come down | *dīva küa māa xwor* The demon comes down from the mountain [2:37]

***xword- v.*PST (PRS *xwa-*) 1. to eat | *xwordī?* Did you eat? [2:37]; *ī kala bixwa* Eat this head [2:40] 2. (+ *va/=a*) to hit | *pāya maxwea qe ye čī sangīnī* Her foot hits the shape of something heavy [6:44] — Pers. *x^wordan* خوردن

y

ya (variants: *ī*) *dem pro-form* this, this one | *ya daspā čuwīnīka, ya dī čuwīnea, ya ki nimatünī*

qazā ařā tö bāre! This is a wooden servant, she is made of wood indeed, she is not able to bring you the food! [2:101]; *īš qazā mea čuwīna* So, she gives the food to Wooden [2:100]

yaʕnī *interj* that is to say, namely | *namīne yaʕnī namad kirdīasa sarī?* Does 'Namine' mean that she has put (a piece of) felt on her head? [1:81] — Pers. *yaʿni* یعنی

yahāna (variants: *yāna, hāna*) *interj* etcetera, and so on, this is it | *yahāna* And so on [1:122]; *dīvīš ki mazāne ya dī řāsguö yāna muše: «bāšad»* The demon, who knows that this (girl) is honest etc., says: «Fine» [2:54]; *bigir hurīka aqira qašaŋa hāna* You would say she is a houri, according to her beauty, and so on [2:106]

yak (variants: *yek*) 1. *num* one | *yak e dinānalīa sea* One of these teeth of hers is black [1:98] 2. *pro-form* (+ *indef*) one, someone, somebody, each | *yakī zargara, yakī najjāra* One is a goldsmith and one is a carpenter [2:67]; *yekī māγ, řada mow* Someone comes, passes by [3:16]; *bāad hatman ařāt dī yakī ye čī diris*

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keymin So, each one (of us) absolutely has to make one thing for you [2:68] 3. *pro-form* one another, each other | *žina manjinete mil yaḵarā* The wife, he smashes her again and again [lit. on one another] [6:75] ‖ *~a yak adv* one by one | *baʕd yaka yaka maxwamyān* [7:61] — Pers. *yek* یک

yaḵītir → *yaktirī*

yaktirī 1. (variants: *yaḵītir*) *pro-form* another one | *yaktirī wižī makiřinī* She herself drags another one [7:54] 2. (variants: *yaktirikī*) *pro-form* one another, each other

yawāš 1. *adj* slow 2. *adv* slowly, quietly | *yawāšīž ditīša mārī tamāmi šīša ʕomr, kwilyāna maš(i)kane* The girl quietly takes all the bottles of life, she breaks them all [2:64] — Pers. *yavāš* یواش

yā conj or ‖ *yā...yā conj* or...or | *kala yā gusfanda yā gāya* (It is) a sheep or a calf's head [2:33] — Pers. *yā* یا

yāna (variants: *yānala*) 1. *dem pro-form* these ones | *yāna, masan* [...] *tā mi hātimā va kü, tö yāna bixwey* These ones, for example [...] until I come back from the mountain, you shall eat these [2:34]

yāna₁ → *yahāna*

yānala → *yāna*

yā(n)za num eleven — Pers. *yāzdah* یازده

yāru 1. *n* fellow, guy 2. *pro-form* such-and-such, so-and-so, what's his/her name | *yāru nařadöīka* The fellow is a male demon [7:31] — Pers. *yāru* یارو

ye n:indef a, an | *tö ye čuī meya das dit* You will put a wooden stick in the girl's hands [2:27] — Pers. *yek, ye* یک، یه

yekī → *yak*

Z

za(h)mat 1. *n* effort, hard work, trouble 2. *adj* hard, tiring, troublesome — Pers. *zaḥmat* زحمت

zamān n time | *dar zamāni qadīm* In ancient times [5:29] — Pers. *zamān* زمان

zamānī conj when | *zamānī mi dözīma ī šotor töa töwirga mawāryā* When I stole this camel of yours, it was hailing hailstones [6:186] — Pers. *zamān* زمانی

zamī(n) n earth, ground, land | *küza řuna maš(i)kī, mařasīa zamīn* The jug of butter breaks (and) falls to the ground [5:51] — Pers. *zamin* زمین

zan *n* woman, wife — Pers. *zan* زن (cf. Har. *žin*)

zan bowa | *zan bowe, bowažinī badīanīa māγ* Her father's wife, her stepmother dislikes her [3:6] — Pers. *zanpedar* زن پدر (cf. Har. *bowažin*)

zard *adj* yellow | *āwa bīa zard* The water became yellow [4:28] — Pers. *zard* زرد

zardīna xā *n* egg yolk

zargar *n* goldsmith | *yakī zargara, yakī najjāra* One is a goldsmith and one is a carpenter [2:67] — Pers. *zargar* زرگر

zař *n* gold | *γe lebāse tamām zař* A dress all of gold [2:69] — Pers. *zarr* زر

zařa *n* slightest bit 2. *quant* (+ indef) a bit, a little | *γe zaře bixwa* Eat (just) a bit [3:66] — Pers. *z̲arre* ذره

zařī *adj* golden | *lebās tałāʔī-ö zařī* the golden dress [2:82] — Pers. *zarrin* زرین

zařömař *n* gold and similar things, gold and silver | *zařömařīš katīasa gīrī* He got his hands on gold and silver [6:131]

zāmā *n* groom, son-in-law | *zāmā kałingī* His older son-in-law [3:48]

zānis(t)- *v.*PST (PRS *zān*-) to know | *nazānisim čīnas(a) ařā ku* I didn't know where they had gone [4:158]; *ditīša mazāne γa nīya* The girl knows it is not [2:60] — Pers. *dānestan* دانستن

zāγ- *v.*PST (PRS *zā*-) to give birth, deliver | *miŋāyān ki mazāγ* When their cow delivers [7:18] — Pers. *zā'idan* زائیدن

zeγnow *n.prop* Zeynab | *keywānuī jür bībī zeγnowa* An old woman like Bibi Zeynab [6:140] — Pers. *zeγnab* زینب

ziła *n* gallbladder — Pers. *zahre* زهره

ziłatirik 1. *n* fear, dread, terror, fright (lit. explosion of the gallbladder) 2. *adj* scared, frightened, terrified 3. *cvc* ~ ***kird-*** *v.*PST (PRS *ziłatirik ka*-) to scare, frighten, terrify | *ziłatirikγān bikam* I shall scare them to death [7:60] — Pers. *zahretarak* زهره ترک

zim(is)sān *n* winter — Pers. *zemestān* زمستان

zin(d)a *adj* alive, living | *γā zinda γā gušte ařāt pγā (bikam)* To find it alive or to find its meat for you [6:143]; *xizri zin(d)a xizr alγāsa wira nīštīa* Khezr the living, Khezr-Elijah is sitting there [4:56] — Pers. *zende* زنده

zindagī *n* life | *vazʕ zindagī xu* A good lifestyle [3:75] — Pers. *zendegi* زندگی

zindānī 1. *n* prisoner | *va nām ī* <u>*zindānī*</u>*ala* Among these prisoners [2:67] 2. *cvc ~ kird-* *v*.PST (PRS *zindānī ka-*) to arrest, imprison, capture | *čanī mardim* <u>*zindānī kirdīa*</u> He has made some people captive [2:66] — Pers. زندانی (کردن) *zendāni (kardan)*

zinhār 1. *n* protection, refuge, mercy (?) 2. *interj* beware, alas (?) | [7:6] — Pers. زنهار *zenhār*

ziriŋ *adj* intelligent, smart, clever | *dita möünin qašaŋ-ö dit kārī-ö dit* <u>*ziriŋī*</u>*ka* They see that the girl is a pretty, hardworking and intelligent girl [3:22] — Pers. زرنگ *zerang*

ziriŋī *n* intelligence, cleverness | *če* <u>*ziriŋī*</u> *kirdīa, ava!* What a clever trick she has made! [1:60] — Pers. زرنگی *zerangī*

zīyād *quant* much, many, a lot | *kāwiři* <u>*zīyādī*</u> *dirī* He has many sheep [5:17] — Pers. زیاد *ziyād*

zīyārat *n* pilgrimage | <u>*zīyāratī*</u> *bikeymin* Let's go on a pilgrimage [1:116] — Pers. زیارت *ziyārat*

zīzī → *zü*

zo(h)r 1. *n* noon, midday 2. *adv* at noon | <u>*zo(h)r*</u> *ye qāšoq řün vagard kamī nān* At noon a spoon of butter with a bit of bread [5:33] — Pers. ظهر *ẓohr*

zołāł *adj* pure, clear | *a āwa* <u>*zołāłā!*</u> That water is really clear! [4:63] — Pers. زلال *zolāl*

zur 1. *n* strength 2. (+ *va/=a*) *adv* hardly (?) | *dī nařadöa* <u>*va zur*</u> *dīyāra* Finally the demon is hardly in sight [7:75] — Pers. زور *zur*

zuwān *n* language, tongue | *nařadö har* <u>*zuwāna*</u> *meyžī* The male demon's tongue hurts very much [7:81] — Pers. زبان *zabān*

zuwān gwij(i)ra *n* uvula — Pers. زبان کوچک *zabān-e kučak*

zü (variants: *zī*) 1. *adj* early 2. *adv* early, quickly | *γöwša* <u>*zü*</u> *māγ* Then, she comes back early [1:63] ‖ *zīzī* *adv* very quickly, at full speed | <u>*zīzī*</u> *mārea damirā* She quickly brings (them) to (her) mouth [7:21] — Pers. زود *zud*

Ž

žan- *v*.PST (PRS *žan-*) to throw, hurl | *ī hāna* <u>*žanama*</u> *nām āwa* This one, then, threw me in the water [4:37]; <u>*mažanītīa*</u> *nām āw* She throws her in the water [4:29]

žār poor | *āɣimal* <u>*žār,*</u> *badbaxtīkan* They are poor, miserable people [7:2]

žin 1. *n* woman, wife | *ɣa pyāɣkö* <u>*žinī*</u> *si gila dit dirin* A man and his wife have three daughters [2:1] 2. *cvc ~* ***xwāst-*** *v.*PST (PRS *žin wāz-*) to request/claim a woman as wife, propose marriage, marry (said of men) | *baʕd* <u>*žinīš*</u> <u>*xwāstea*</u> Then he has married a woman, too [5:44]

žīr *comp prep* (+ *va/=a*) under, below | *čuī möwre mane<u>a</u>* <u>*žīr*</u> *sare* He takes a wooden stick and puts it under his head [5:38] — Pers. *zir* زیر

žīr baqał *n* armpit — Pers. *zir-e baġal* زیر بغل

žīržīrnak *n* cricket

List of bound morphemes:

a

-a (variants: *-ka*) 1. *n:def* | *mačua pišt dara* She goes behind the door [2:23]; *pyāka kišāvarza* The man is a farmer [2:2] 2. *n:voc* | *kwiřa* O son! [1:49]; *birākam* My friend! [lit. my brother] [7:71]

-a1 (variants: *-e* before a clitic *=a*) *nmlz* | *nameyna* felt-made girl [1:52]; *ismim čuwīnea* My name is Wooden [2:79]

=a *n:dem* | *a āwa zołāłā!* That water is really clear! [4:63]

=a1 (variants: *=an* before bound pronouns; (?) *=(a)r*) *part* 1. to | *mi bičima šar* I am going to the city [2:3]; [5:50] 2. from | *pānsad nafaranī bixwe* Five hundred man would eat from it [4:93]; (?) *baʕdar māŋhā* After (several) months [1:73] 3. at, in | *mowa tārīkanī* It becomes dark in there [4:125] 4. with *damřütanī bišur* Clean your face with it [4:62]

=a2 *part* Indicative particle, attaches to the element preceding a verb carrying the indicative morpheme *ma-* | *dital fira xwašīa makan* The daughters cheer up very much [2:19]

=a3 *n:cmpd* | *dita büčkała* She gives it to the younger daughter [7:20]

=a4 (variants: *=as, =sa, =s*; (?) *=γa*) *v* COP.PRS.3SG he/she/it is | *pyāka kišāvarza* The man is a farmer [2:2]; *a žin līvamasa* That is my crazy wife [6:182]; *har dö si gila dit xwidā dāsa binī* God gave him only this couple of daughters [5:20]; (?) *va jangi pādišāγa* (he is) at the king's war [3:25]

-al (variants: *-el*; *-il* in unstressed position; *-l* after /ā/ and /a/) *n:pl* | *dital hardika mačin* Both girls go [4:14]; *mušea ditele* He says to his daughters [2:3]; *γe gila ditilat* one of your daughters [2:27]; *čirāwāl āwa maxwan* The horses drink water [1:48]

-ał *n:dim* | *mea dita büčkała* She gives it to the younger daughter [7:20]

-am *v:agr* 1SG → *-im*

=am *pro* 1SG → *=im*

=am1 *v* COP.PRS.1SG → *=im*1

-an *v:agr* 2PL.IMP → *-in*

-an- *v:caus* PRS → *-in-*

=an *v* COP.PRS.3PL → *=in*

=ar *part* (?) → *=a*1

=ar1 *v:part* (?) → *=er*

=arā (variants: *=(i)rā*) 1. *post* | *čiř čiř čiř mačua pāyarā* Drip, drip, drip, it pours out of his feet [7:82]; *bičīma mašadirā* Let's go to Mashhad [1:116]; *dimārā* back [7:36] 2. *v:part* movement downwards or around

=ava *post* (?) | *hardik āyla manīština qiŋava* Both children were sitting on their rears once again [1:112]

=as *v* COP.PRS.3SG → *=a*4

=at *pro* 2SG → *=it*

ā

=ā 1. *post* | *diva mowa xavarā* The demon wakes up [2:14] 2. *v:part* movement backwards, repetition, change of state | *hātimasā* I have come back [6:113]; *kasīfā bī* She has become dirty [4:140]

-ā- *v:asp* (?) forms the Imperfective of verbs with stems ending in /ī/ | *tōwirga mawāryā* It was hailing hailstones [6:186]

-ān *n:pl* Persian-like plural suffix | *atrāfiān pādšā* The king's entourage [2:106]

-āt (variants: *-jāt*) *n:pl* Arabic-like plural suffix | *ɣe kamī aře tanaqolāt dirisa make* He prepares some sweets for her [3:8]; *edārajāt nöüa* There weren't offices [6:54]

b

b- *v:mood* → *bi-*

bi- (variants: *b-* before vowels and semivowels) *v:mood* forms the Subjunctive and the Imperative | *ī kala bixwa* Eat this head [2:40]; *buš, řāse ařām buš. būnim tö kīt* Tell me, tell me the truth. Let me see who you are [2:103]

č

-ča *n:dim* | *mi qālīč(a)-e mabāfim ɣe mitr* I'll weave a one-meter rug [4:87]

e

-e (variants: *-ī, -īk*) *n:indef* | *pišī gwijīne dirī* She has a little kitten [2:44]; *hāma nām putī* I am in a bin [2:42]; *ādim döwłamanīka* He is a wealthy man [5:13]

-e1 (variants: *-et, -ī(t), -ɣ(t)*) *v:agr* 3SG | *qazāka dasea mař(i)še* (She) lets the food drop from her hands [2:100]; *me ɣe dafʕa bixwete, bikwišete* Suddenly (he) is on the point of eating

him, killing him [2:15]; *ʕeyb nerī* It doesn't matter [2:101]

-e2 *nmlz* → *-a*1

=e (variants: *=ī, =γ*) *pro* 3SG | *γa pγāγk-ö žine* A man and his wife [2:1]; *öwš dāstān wižī kwil taʕrīfa make* She, then, tells her whole story [2:104]; *mušea dāγ* He says to his mother [1:79]

-el *n:pl* → *-al*

=er (variants: (?) *=(a)r*) *v:part* movement outwards, off | *minīš bowe āwirdimasere* I even cursed her [lit. I brought her father out] [6:48]; (?) *mārīar* She takes (it) out [1:59]

-et *v:agr* 3SG → *-e*1

h

-(h)ā *n:pl* Persian-like plural suffix | *baʕd az modat(h)ā* After some time [4:167]

i

=i *part* ezāfe | *aški mirwārīa čamea māγ* Pearly tears come out from his eyes [4:114]

-il *n:pl* → *-al*

-im (variants: *-am, -m*) *v:agr* 1SG | *būnim tö kīt* Let me see who you are [2:103]; *šīša ʕomrim bā(a)d nīšānit dam* I have to show you my (real) bottle of life [2:63]; *šöw jomʕa mām* On Friday night I will come [2:26]

-im1 (variants: **-om**) suffix forming ordinals | *dit döwim* Second daughter [2:40]; *γe māhi čārdahome* a moon of the fourteenth (night) [4:31]

=im (variants: *=m, =am*) *pro* 1SG | *γa šīša ʕomrima* This is my bottle of life [2:61]; *mi ejāza mādaram bisīnim* I shall get my mother's permission [1:122]

=im1 (variants: *=am, =m*) *v* COP.PRS.1SG | *badbaxtim* I'm miserable [2:78]; *na jinam, na āγimīzāγkam* I'm neither a sprite, nor a human being [1:46]; *řāse ařām buš* Tell me the truth [2:103]

-imīn (variants: *-omīn*) forms ordinals

-in (variants: *-an, -n*) *v:agr* 2PL.IMP | *dögila beana bine* Give her (the food) once again [2:101]; *hin ařām bikan* Do (this) thing for me [1:66]

-in1 (variants: *-n*) *v:agr* 3PL | *γa pγāγk-ö žinī si gila dit dirin* A man and his wife have three daughters [2:1]; *ʕarusīa makan* They get married [2:107]

-in2 forms the Infinitive → *-n*

-in₃ *adjvz* forms adjectives from nouns, adjectives and adverbs | *čirkin bīa* She has become filthy [4:140]

-in- (variants: *-an-*) *v:caus* PRS | *šara šara magīrdine* He brings them around from town to town [1:17]; *kwilγāna maš(i)kane* She breaks them all [2:64]

=in *v* COP.PRS.3PL (variants: *=an*) | *valā, a dö nafarin* Well, there are those two people [1:123]; *žinšüan* They are wife and husband [1:14]

-ir *v:pass* PRS | *gīsit böwřire* May your braids be cut off! [1:90]

=irā *post*; *v:part* → *=arā*

=it (variants: *=t, =at*) *pro* 2SG | *šīša ʕomrim bā(a)d nīšānit dam* I have to show you my (real) bottle of life [2:63]; *bāad hatman ařat dī γakī γe čī diris keymin* So, each one (of us) absolutely has to make one thing for you [2:68]; *buša māmānat* You're your mom [1:127]

ī

-ī (variants: *-īt, -t, -γ(t)*) *v:agr* 2SG | *matünī bārī* You can take it [2:10]; *ī kwil čīa xiřīta, āwirdīta!* You have bought and brought all these things! [2:22]; *māłit biřime, a kura*

bīta? May your house be ruined, where have you been? [7:106]; *barxorda makeγte γe keγnī* You will come across a spring [4:60]

-ī₁ *v:agr* 3SG → *-e₁*

-ī₂ *n:indef* → *-e*

-ī₃ *nmlz* forms nouns from nouns and adjectives | *če ziriŋī kirdīa, ava!* What a clever trick she has made! [1:60]

-ī₄ *adjvz* forms adjectives of relation or adjectives of colour and material | *kwirdī harsīnī* Harsini Kurdish [1:12]; *lebās tałāʔī-ö zařī* The golden dress [2:82]

=ī (variants: *=t, =γt*) *v* COP.PRS.2SG | *tö ařā īqira pakarī?* Why are you so sad? [2:22]; *bünim tö kīt* Let me see who you are [2:103];

=ī₁ *n:rel* marks a noun or noun phrase functioning as the head of a restrictive relative clause | *nām qāralī gi dirin* Into the caves that they have [4:126]

=ī₂ *pro* 3SG → *=e*

=ī₃ *part* → *=īš*

-īk *n:indef* → *-e*

-īm *v:agr* 1PL → *-īmin*

-īmin (variants: *-īm, -γm, -γmin, -min*) *v:agr* 1PL | *bičīm bigīrdīmin* We may go (and)

have a walk [4:120]; *bā<u>y</u>m ařă māł* We shall come to (your) house [1:123]; *bāad hatman ařāt dī yakī ye čī diris ke<u>y</u>min* So, each one (of us) absolutely has to make one thing for you [2:68]; *čī<u>min</u> ařă bāq* We went to the garden [6:30]

=īmin (variants: =<u>y</u>min, =min) *v* COP.PRS.2PL | *īma bībī hur, bībī nur, bībī sešame<u>y</u>min* We are Lady Houri, Lady Light and Lady Tuesday [1:107]

-īn (variants: -<u>y</u>n) *adjvz* forms adjectives of colour or material | *lebās čuw<u>īn</u>al* The wooden clothes [2:82]; *har dita name<u>y</u>na!* Exactly the felt-made girl! [1:70]

=īš (variants: =ī, =īž, =<u>y</u>š, =<u>y</u>ž, =š, =ž) *part* also, too | *öw<u>īš</u> fira nāřāhata mow* She becomes very upset, too [2:25]; *<u>y</u>e tifaŋ šakī bena min<u>ī</u>(š) tā min<u>ī</u>(š) bičim* Give me a worn-out rifle, so that I may go as well [3:53]; *öw<u>īž</u> jā magirī ařă wižī* He finally finds a place for himself [4:141]; *ī<u>š</u> kala māre* This one, then, brings the head [2:48]; *īme<u>y</u>ša sīqa sar imām řizā, nānī maxwe<u>y</u>min* We, too, earn a living thanks to our sacrifices for Imam Rezā [1:121]; *atrāf<u>ī</u>ān*

pādišā<u>y</u>ž möünī The king's entourage, too, see [2:106]; *öw<u>ž</u> ava dirisa make* She does this [4:110]

-īt *v:agr* 2SG → -ī

-īt₁ *v:agr* 3SG → -e₁

-ītin (variants: -<u>y</u>tin, -tin) *v:agr* 2PL | *če hösnī dir<u>ītin</u> homa* What virtue do you have? [4:86]

=ītin (variants: =<u>y</u>tin, =tin) *v* COP.PRS.2PL | *ča kāre<u>y</u>tin?* He What's your job? [1:121]

=īž *part* → =īš

j

-jāt *n:pl* → -āt

k

-ka *n:def; n:voc* → -a

l

-l *n:pl* → -al

m

m- *v:mood* → ma-

-m *v:agr* 1SG → -im

=m *pro* 1SG → =im

=m₁ *v* COP.PRS.1SG → =im₁

ma- (variants: *m-* before vowels) *v:mood* forms the Present Indicative and the Imperfective | *<u>mat</u>ünī bārī*

You can take it [2:10]; *muše* He says [2:105]

ma-2 *v:neg* forms the Prohibitive (?)

=mān *pro* 1PL | *ařāmān hin āwirdīa* He has brought us this and that [2:20]

-min *v:agr* 1PL → *-īmin*

=min *v* COP.PRS.2PL → *=īmin*

n

-n (variants: *-in* after stems ending in consonant) forms the Infinitive | *manīšīa šāna kirdin* She sits down combing [1:63]

-n1 *v:agr* 2PL.IMP → *-in*

-n2 *v:agr* 3PL → *-in*1

n- *v:neg* → *na-*

na- (variants: *n-* before vowels) *v:neg* negates all tenses and moods except for those negated by *ni-* | *valī tamaʕ nagirtit, ā!* But don't get carried away by greed, ah! [2:10]; *a dī duru nyā* That one didn't lie, then [2:51]

ni- *v:neg* attaches to the prefix *ma-* to negate the Present Indicative and the Imperfect | *nimazānim* I don't know [4:124]

o

-om forms ordinals → *-im*1

-omīn forms ordinals → *-imīn*

=ow *v:part* movement backwards, repetition, change of state | *dar qār kirdow* He opened the entrance of the cave' [4:134]

ö

=ö *conj* and | *ɣa pɣāɣk-ö žinī si gila dit dirin* A man and his wife have three daughters [2:1]

=ör *v:part* movement upwards | *īa sar mil žina mapař(e)ör* This one jumps up onto the woman's neck [5:46]

r

=r *v:part* → *=er*

=rā *post; v:part* → *=arā*

s

=s *v* COP.PRS.3SG → *=a*4

=sa *v* COP.PRS.3SG → *=a*4

š

=š *part* → *=īš*

t

-t *v:agr* 2SG → *-ī*

=t *pro* 2SG → *=it*

=t1 *v* COP.PRS.2SG → *=ī*

-tarīn *adj:mod* → *-tirīn*

=tān *pro* 2PL | *ča ařātān bārim?* What shall I bring for you? [2:3]

-tin *v:agr* 2PL → *-ītin*

=tin *v* COP.PRS.2PL → *=ītin*

-tir (variants: *-tirik*) 1. *adj:mod* forms comparatives | *wižī badmazatir nīya* (The water) itself doesn't taste that bad [4:63] 2. *adj* another, other | *ditītirīža māł dirī* She has also another daughter at home [4:49]

-tirik *adj:mod* → *-tir*

-tirīn (variants: **-tarīn**) *adj:mod* forms superlatives | *be(h)tarīn řī* 'the best way' [6:137]

ü

=ü (variants: *=üt*) *v* COP.PST.3SG

=üm *v* COP.PST.1SG

=üt *v* COP.PST.2SG

=üt2 *v* COP.PST.3SG → *=ü*

=ümin *v* COP.PST.1PL

=ün *v* COP.PST.3PL | *ar har čīa binim kirdün* Whatever they might do to me [6:166]

=ütin *v* COP.PST.2PL

ɣ

-ɣ *v:agr* 2SG → *-ī*

-ɣ1 *v:agr* 3SG → *-e1*

=ɣ *pro* 3SG → *=e*

=ɣa *v* COP.PRS.3SG (?) → *=a4*

=ɣān *pro* 3PL | *mi alʔān dirim māvāzibatɣāna makam* Now I'm taking care of them [2:61]

-ɣm *v:agr* 1PL → *-īmin*

-ɣmin *v:agr* 1PL → *-īmin*

=ɣmin *v* COP.PRS.2PL → *=īmin*

-ɣn *adjvz* → *-īn*

-ɣt *v:agr* 2SG → *-ī*

-ɣt1 *v:agr* 3SG → *-e1*

-ɣtin *v:agr* 2PL → *-ītin*

=ɣtin *v* COP.PRS.2PL → *=ītin*

=ɣš *part* → *=īš*

=ɣt *v* COP.PRS.2SG → *=ī*

=ɣž *part* → *=īš*

ž

=ž *part* → *=īš*

English-Harsini index:

a

a n:indef (an) *γe*

abandon, to v (to empty) *čuł kird*; (to leave) *veł kird-*; (to leave in a place) *va/=a jā hīšt-*

abandoned adj (empty, desert) *čuł*

a bit quant (a little) *qirī, γe zaře*; (few) *kam(ī)*

able adj (capable) *bałed* ‖ (to be ~, can) v **tünis(t)-*

above adj (upper) *bānin*

above-mentioned adj (aforesaid) *kazāγ*

absolutely adv (at all) *asłan*; (of course, surely) *hatman*

absolution v (release, pardon) *tabra*

absolve, to v (to release, pardon) *tabra kird-*

accent n (dialect) *la(h)ja*

accept, to v *qabul kird-*

acceptance n (consent) *qabul*

accidentally adv (unwittingly) *nāxwidāgā(h)*

accommodate, to v *jā dā-*

accommodation n (organization) *sāzmānda(h)ī*

achievement n (conquest, feat, victory) *fat(h)*

actual adj (understandable) *hālī*

advance, to v (to progress) *pīšraft kird-*

advancement n (progress) *pīšraft*

advantage n (benefit) *fāγīda*; (virtue) *xubī*

adventure n (misadventure, event) *mājirā*

afar adv (far away) *düredür* ‖ (from ~) adv *va/=a düredür*

affliction n (anguish, heartbreak) *dāq*

aforesaid adj (above-mentioned) *kazāγ*

after prep *baſd a(ž)/=a*; (for) *va/=a mineγ, va/=a dombāł, va/=a peγ, va/=a řuwāł, va/=a šun, varin/arin* ‖ (~ what, for what) interrog *va peγ če*

afterwards adv (then) *anjā (?)*, *anü, baſd, baſdan, pas*

again adv (once ~, another time) *dögila, duwāra* ‖ (~ and ~, repeatedly) adv part *har*

age n (life) *ſomr*; (epoch, era, period of time) *řuzgār*

agriculture n (farming) *kišāvarzī/kišāwarzī*

aim n (purpose, wish) *mirād*

air n *hawā* ‖ (to throw in the ~, blow away) *va/=a hawā dā-*

alas interj (beware) *zinhār*

ᶜAli n.prop *ſalī* ‖ (by ~) idiom *va ſalī*

a little quant (a bit) *qirī, γe zaře*; (few) *kam*

alive adj (living) *zin(d)a*

all 1. quant *kwil, hame, tamām* 2. pro-form (everybody, everyone) *kwil*

alley ‖ (old ~) n *kalīküča*

allow, to v (to consent, let, give permission) *ejāza dā-*; (to leave) **hišt-*

alone adj (single) *tak*; (lonely) *tanyā* ‖ (all ~) adj *taktanyā*

alright interj (fine, may it be) *bāša(d)*

also adv (too) *=(ī)š/=(ī)ž/=γš/=γž/=ī, ham*

ambush n *kamīn*

among prep *beγn*

amount n (quantity) *qir, qad*

amusement n (recreation, leisure) *tafrī(h)*

an n:indef (a) *γe*

ancient adj (old) *qadīm*

and conj *=ö, va*

and so on adv (etcetera) *fiłān, γahāna/γāna/hāna*

angel n *firišta*; (houri) *hur*

anguish n (affliction, heartbreak) *dāq*

animal 1. n *heγwān* 2. adj *heγwānī*

announce, to v (to proclaim) *eʕlām kird-*

announcement n (proclamation) *eʕlām*

annoy, to v (to bother, disturb) *azīat kird-*

annoyance n (bother, disturb) *azīat*

another adj (other) *-tir* ‖ (one ~, each other) pro-form *γak, γaktirī/γaktirikī* (?)

another one pro-form *γaktirī/γakītir*

anticipation n (expectation) *entezār*

any 1. quant (no) *hüč/hīč* 2. adj *har, har čī/har če*

anybody pro-form (whoever) *har ke/har kī*; (anyone, whichever) *har kām*

anyone pro-form (whoever) *har ke/har kī*; (anybody, whichever, whoever) *har kām*

anything pro-form (nothing) *hüč/hīč*

anyway interj *bi har hāł*

apparently interj (it seems) *guγā*

appoint, to v (to establish) *qarār dā-*

approximately adv (more or less) *hödudan*

arm n *bāł*; (hand) *das* ‖ (~s and legs, hands and feet) n *daspā* (?)

armful n (embrace) *baqał*

armpit n *žīr baqał*

army n *sipā*

around prep *va/=a döwr* ‖ (to bring ~, spin, turn) *gīrdān-*; (to go ~, search, tour) **gīrdī-*

arrest, to v (to imprison, capture) *zindānī kird-*; (to handcuff) *qadbasta kird-*

arrive, to v (to reach) **řasī-*

arrow n *tīr*

as prep (like) *čü, jür, mese*; (in the guise of) *va ʕonwān*

assembly n (collection, total) *jamʕ*

ash n (dust) *bül*

as soon as conj (when) *iska gi*

at prep *va/van, =a/=an, =ar/=r*; (in) *dar*

at all adv (absolutely) *asłan*

at first adv (initially) *avał*

at last adv (finally) *āxir, belaxara*

at least adv *lāaqał*

at night adv *šöwakī*

attention n (care) *hawās, movāzibat* ‖ (to pay ~, take care) v *hawās bī-, movāzibat kird-*

attentive adj (aware) *mitavajje(h), moltafit*

aunt 1. n (paternal or maternal) *mīmī*, (maternal uncle's wife) *hāłužin*, (paternal uncle's wife) *mamužin* 2. epith *xāla* ‖ (~'s son or daughter, cousin) n *mīmzā*

authorization n (permission) *ejāza*

avail, to v (to be of use) *fāyīda dāšt-*

avidity n (greed) *tamaʕ*

avoid, to v (to overcome, pass over) *řad kird-*

awake adj *bīdār*

aware adj (attentive) *mitavajje(h), moltafit*;

(informed) *bāxavar* ‖ (to become ~, understand) v *mitavajje(h) bī-*; (to be ~, be informed) v *xavar dāšt-*

axe n (hatchet) *tavar*, (~axe) *kołiŋ*

b

back 1. n *pišt*; (shoulder) *kuł* ‖ (~ of the ear, earlobe) n *bināguš* 2. adv *ařetā, ařya/ařγā, va/=a dimā* ‖ (to come/go ~) v *va/=a dimā hāt-*

bad adj *bad*

bad-looking adj (ugly) *badqīyāfa*

bad-shaped adj (ugly) *badförm*

bag n (plastic ~, packet) *dałq*

bald adj *kačał*

band n (joint, lace, strip) *ban*

bang onom (knock) *tak/taq*

bank n *lö*; (edge, side) *dam*

bar n (ingot) *šims*; (brick) *xišt*

barrel n (bin) *put*

barter n (commerce, exchange) *dādibisad*

base n (decision, stability) *qarār*

bazaar n (market) *bāzār*

be, to v (to become, happen) *bī-*; (~ there) *ha-, has-*; (~ in a place/state) *hā-*

be able, to v (can) **tünis(t)-*

bear n *xirs*

beard n *řš*

beat, to v (to kill) *kwišt-*; (to knock) **tapī-*; (to hit, strike) *dā-...=(a)r*

beautiful adj (pretty) *qašaŋ, xošgił*; (delicate, sweet) *nāz*

beauty n (quality, virtue) *hösn*

be aware, to v (to be informed) *xavar dāšt-*

be bound, to v (to be established) *ban bī*

be captured, to v (to be taken prisoner, be caught, be trapped) *giriftār hāt-*

be caught, to v (to be taken prisoner, be captured, be trapped) *giriftār hāt-*

because of prep (for, for the sake of) *ařā xātir*

become, to v (to be, happen) *bī-*

become entangled, to v (to catch, get stuck) **čikyā-*

become free, to v (to be freed) *āzād bī-*

be deceived, to v *guł xword-*

be destroyed, to v *va/=a beyn čī-*; (to be ruined, fall apart) v **řimyā-*

bed sheet n *l(ih)āf*

be established, to v (to be bound) *ban bī-*

be executed, to v *eʕdām bī-*

be finished, to v (to be over) *tamām bī-*

before prep *qabl a(ž)/=a, var až*; (by, beside, in the presence of) *va/=a lā, ařā lā*; (in front of) *va/=a nwā*; (on) *va/=a var*

be found, to v *va/=a gīr hāt-*, (~ by chance, to get one's hands on something) *va/=a gīr kat-*

be freed, to v (to become free) *āzād bī-*

be helpless, to v *bī dam kat-*

be informed, to v (to be aware) *xavar dāšt-*

be lucky, to v *šāns āwird-*

be over, to v (to be finished, end) *tamām bī-*

berry n *tü*

beside prep (by, before, in the presence of) *va/=a lā, ařā lā*

be taken prisoner, to v (to be captured, be caught, be trapped) *giriftār hāt-*

be there, to v *ha-, has-*

behind 1. prep *va/=a pišt* 2. adv (on the other side) *dīm*

be left, to v (to stay, remain) *man-/mān-*

belly n (stomach) *lam*; (entrails, heart) *dił*

belonging to adj *hin* + Possessor

be lost, to v *va/=a das čī-*

below 1. prep (under) *va/=a žīr* 2. adv (down) *xwor*

belt n (waist) *kamar*

benefit n (advantage) *fāγīda*; (virtue) *xubī*

be ruined, to v (to be destroyed, fall apart) **řimyā-*

best adj *be(h)tarīn*

beware interj (alas) *zinhār*

be well-off v (to do well) *damāq čāx/čāq bī-*

big adj (elder) *kałiŋ*; (huge) *kalān*

bin n (barrel) *put*

birth v (to give ~) *āwird-, zāɣ-*

bit (slightest ~) *zařa* ‖ (a ~, a little) quant *qirī, ɣe zaře*; (few) *kam(ī)*

bitch n (female dog) *dał*

black adj *se/sī, sīā*

blade n *tīx*

blind adj *kur*

block, to v (to impede, obstruct) *jilöw girt-/gird-, nwā girt-/gird-*

blood n *xün*

blossom n (branch, leaf) *pal*

blow away, to v (to throw in the air) *va/=a hawā dā-*

body n (person, individual) *tan*

boiling adj *juš*

bone n *soxān, ostoxān*

both pro-form *hardik, hard dö*; (two of them) *duān* ‖ (~ ... and) conj *ham ...(=ö) ham*

bother n (annoyance, disturb) *azīat*

bother, to v (to annoy, disturb) *azīat kird-*

bottle n (glass) *šīša* ‖ (~ of life) n *šīša ʕomr*

bottom n (end, lower part) *bin, tah*, (buttocks, rear) *qiŋ* ‖ (~ of shoe, sole) n *kaf köwš*; (on the ~ of) prep *va/=a tah*; (in, into, inside, under) *va/=a bin*

bound ‖ (to be ~, be established) v *ban bī-*

bow-wow onom *wāp* ‖ n.prop *wāpwāpkara*

box n *jaʕba*

boy n (son) *kwiř*

braid n (lock of hair) *gīs*

branch n (leaf, blossom) *pal*

brand n (cauterization) *dāq*

brazier n *küra*

bread n (food) *nān*

break, to v *šikān-, *šikyā-*

breast n *mamak*

breath n (mouth) *dam*

breeder ‖ (~ breeder, cowherd) n *gāvān*

brick n (ingot, bar) *xišt*

bride n *böwī, ʕarus*

briefly adv (finally, in short) *xułāsa*

bright adj (light, clear) *řušan*

bring, to v (to carry) *āwird-*

bring around, to v (to spin, turn) *gīrdān-*

bring back, to v (to take back) *āwird-...=ā*

bring out, to v (to take out) *āwird-...=er/(a)r*

bring up, to v (to grow, produce) *va/=a ʕamał āwird-*

brother n *birā* ‖ (step~, best friend) n *dasabirā*

brother-in-law n (husband of one's wife's sister) *hāmzāmā, bājenāq*; (husband's brother) *šübirā*

build, to v *sāxt-*

bundle n *pirīzī*

burn, to v *kizakiz kird*; (to set (on) fire) *āgir dā-*

burning ‖ (~ sensation) n *kiz*

business n (job, matter, work) *kār*; (housework) *kārībār* ‖ (to be of one's ~, to be of one's concern, to care) v *kār dāšt-*

but 1. conj *valī* 2. interj *anü, āxir, dī*

buttermilk n *duq*

buttocks n (rear, bottom) *qiŋ*

buy, to v *xiřī-*; (to get, obtain) *san-*

by prep *va/van, =a/=an, =ar/=r*; (before, beside, in the presence of) *va/=a lā, ařā lā*

by ʿAli interj *va ʕalī*

by chance idiom (coincidentally) *tīr bar qazā*

by God interj (well, then) *valā, bi/va xwidā*

by the way interj *řāsī*

C

cackle onom (cluck) *qwit* ‖ (Cackle-cackle) n.prop *qwitqwitkara*

cackling adv *qwitöqāt*

calf n (baby cow) *gwar*; (ox, cow) *gā/gāv*

call n (sound, voice, cry) *daŋ, sidā*; (shout, yell) *hanā*; (cry for help) *hawār*

call, to v *hanā kird-*; (to speak, invite) *daŋ kird-*; (~ for help, scream) *hawār kird-*

camel n *šotor*

can v (to be able) **tünis(t)-*

canal n (channel, watercourse) *ju*; (river, watercourse) *na(h)r*

canopy n (hut) *kułā*

capable adj (able) *bałed*

capture, to v (to arrest, imprison) *zindānī kird-*

captured adj (caught, trapped) *giriftār* ‖ (to be ~, be caught, be trapped, be taken prisoner) v *giriftār hāt-*

care n (attention) *hawās, movāzibat*; (protection) *nega(h)dārī* ‖ (to take ~, pay attention) v *hawās bī-, movāzibat kird-*; (to protect) v *nega(h)dārī kird-*

care, to v (to be of one's business, to be of one's concern) *kār dāšt-* ‖ (I don't ~, to hell) interj *va/=a darak*

carpenter n *najjār*

carpet n (rug) *farš, qālī* ‖ (small ~, mat, rug) *qālīča*

carry, to v (to bring) *āwird-*; (~ away, take away) *bird-*

cartilage n *xirtīnik*

case n (question, problem) *qazīya*

cat n *pišī*

catch, to v (to become entangled, to get stuck) *čikyā-*

cattle n *gā/gāv* ‖ (~ breeder, cowherd) n *gāvān*

caught adj (captured, trapped) *giriftār* ‖ (to be ~, be captured, be trapped, be taken prisoner) v *giriftār hāt-*

cauldron n (pot) *qazān*

cauterization n (brand) *dāq*

cave n *qār*

cavity n (hole, pit) *čāł, kwinā*

ceremony n *marāsim* ‖ (marriage ~, wedding) n *sür, ʕarusī*; (henna-ing ~) n *xanabanān, hanābandān*; (virginity testing ~) *pāxasür*; (sacred meal ~, ritual banquet) n *nazr*

certain adj (such-and-such) *fiłān*

chador n *čādir*

Chamchamāl n.prop *čamčamāł*

chance ‖ (by ~, coincidentally) idiom *tīr bar qazā*

channel (canal, watercourse) *ju*

chase, to v (to follow) *va/=a řuwāł nγā-*

cheer up, to v (to rejoice) *xwašī kird-*

chicken n (hen) *mirq*

chief n (military ~, general) *sardār*

child n *āγl* ‖ (step ~) n *pīšazā*; (dear ~) epith *řuła*

children n (progeny) *farzand*

chop, to v (to mince, smash) *hanjān-*

circle n (turn) *döwr*

circumstances n (state of affairs, situation) *hāłöqazīya*

city n *šar*

claim, to ‖ (~ as wife, request as wife, propose marriage, marry) v *(žin) xwāst-*

clash n (encounter, impact) *barxord*

clash, to v (to hit, come across, encounter) *barxord kird-*

class n *kiłās*

clean adj *tamīs*; (pure) *pāk*

clean, to v *pāk kird-*; (to wash) *šurī-*

cleaning n (housekeeping, housework) *tamüsī*

clear adj (visible) *dīγār*; (evident) *maʕlüm*; (bright, light) *řušan*; (pure) *zołāł*

clever adj (intelligent, smart) *ziriŋ, bāhuš*

cleverness n (intelligence) *ziriŋī*

cloak ‖ (felt~, gown, tunic) n *čux* (?)

close adj (near) *nizīk*

close, to v (to tie) *bas(t)-*

closeness ‖ (to awaken a feeling of ~) idiom *xün va/=a juš āwird-*

clothes n (article of clothing, dress) *lebās*

clothing ‖ (article of ~, clothes, dress) n *lebās*; (imaginary

item of ~, magic kaftan) n *xiftīlīxiftān/xiftelīxiftān*; (item of ~, item of a collection) class *das*

club n (cudgel, wooden stick) *ču*

coarse adj (deep) *qöl*

coincidentally idiom (by chance) *tīr bar qazā*

collect, to v (to gather) *jamʕ kird-*

collection n (assembly, total) *jamʕ*

colostrum ‖ (dairy product from the ~) n *līvī*

comb n *šāna*

comb, to v *šāna kird-*

come, to v *hāt-*

come across, to v (to clash, encounter, hit) *barxord kird-*

comeback n (return) *bargašt*

come back, to v (to go back, return) *va/=a dimā hāt-*, *bargašt kird-*

come down, to v (to descend) *va/=a xwor hāt-*

come round, to v (to wake up) *va/=a xavarā bī-*

comfortable adj (relaxed, relieved) *řāhat*

commerce n (barter, exchange) *dādibisad*

complete adj (whole) *tamām*

completely adv (overall, totally) *kwil(l)an*

complication n (difficulty, obstacle) *eškāł*

concern ‖ (to be of one's ~, be of one's business, care) v *kār dāšt-*

condition n (situation, state) *hāł*, *hāłat, vazʕ*

conquest n (achievement, feat, victory) *fat(h)*

consent n (acceptance) *qabul*

consent, to v (to allow, give permission, let) *ejāza dā-*

consenting adj (willing, satisfied, happy) *řāzī*

container ‖ (one *man* ~) *manāna* (?)

contempt n (disdain, humiliation) *xafat*

continue, to v (to go on) *edāma dā-*

continuation n *edāma*

continuously adv part *har*

contract ‖ (marriage ~) n *ʕaxd*; (marriage ~ and related things) n *ʕaxdömaxd*

cook, to v **pazī-*; (to put on the stove) *va/=a dār nyā-*

core n (kernel) *činjik*

coriander n *gīžnīž*

correct adj (right) *diris*; (true) *řās*

correctly adv (rightly) *řās*

couple n (pair) *jift*; (member of a ~, partner) n *lif*

courtiers n (entourage) *atrāfīān*

courtyard n *hasār*

cousin n (paternal uncle's son or daughter) *āmuzā*; (maternal uncle's son or daughter)

hāłuzā; (aunt's son or daughter) *mīmzā*

cow n (ox, calf, cattle) *gā/gāv*; (female ~) *miŋā*; (baby ~, calf) n *gwar*

cowherd (cattle breeder) n *gāvān*

crab n *qiržiŋ*

crack n (fissure, small hole) *darz*

crazy 1. adj (foolish) *līva*, *dīwāna* 2. n (~ person) *līva*, *dīwāna*

cricket n *žīržīrnak*

croak onom *qwiř*

crocodile n *qomqomak*

cross, to v (to pass by) *řad bī-*, *gwozar kird-*

crotch n *dögalān*

crunch onom *qarč*

crush, to v (to mash) **kuī-*

cry n (voice, call, sound) *daŋ*, *sidā*; (shout, yell) *hanā*; (~ for help) n *hawār*

cry, to v (to weep) *gīrva kird-*

crying n (weeping) *gīrva*

cudgel n (club, wooden stick) *ču*

cup n (goblet) *jām*

curtain n *parda*

cut, to v *biřī-*

d

dad n *bābā*

dance n *řaxs*

dance, to v *řaxs kird-*

dark adj *tārīk*

darkness n *tārīkī*

daughter n (girl) *dit* ‖ (step~, stepchild) n *pīšazā*;

(brother's ~, niece) n *birārzā*; (paternal uncle's ~, cousin) n *āmuzā*; (maternal uncle's ~, cousin) n *hāłuzā*; (aunt's ~, cousin) n *mīmzā*; (daughter's ~, grand~) n *ditarzā*

dawn n (early moring) *šöso*

day n *řuž*, *řuz*; (full ~) *šabānaruz* ‖ (~ and night) adv *šabānaruz*; (next ~, tomorrow) adv *so*, *sob(h)*, *šöso*

dead adj *mirda/morda*

dear ‖ (my ~, my friend) epith *birā*; (~ child, ~ daughter, ~ son) epith *řuła*

deceived ‖ (to be ~) v *guł xword-*

deception n (trick, fraud) *guł*

decision n (base, stability) *qarār*

decorate, to v *tazīn kird-* ‖ (~ with flowers, plant flowers) v *gołkārī kird-*

decoration n *tazīn* ‖ (floral ~, flower-growing, floriculture) n *gołkārī*

deep adj (coarse) *qöl*

defect n (fault, flaw) *ʕeyb*

definition n (decription) *taʕrīf*

delegate n (representative, lawyer) *vakīl*

delicate adj (beautiful, pretty, sweet) *nāz*

delicious adj (tasty) *lazīz*

deliver, to v (to give birth) *āwird-*, *zāɣ-*

delouse, to v (to rummage, search) **jurī-*

demand, to v (to urge, push) *ŕü āɣšt-*

demon n (monster, fiend) *dīv*; (male ~) *naŕadö* ‖ (~-like, devilish) adj *dīvāruna* (?)

deposit ‖ (on ~, in trust) adv *amānatī*

deposited adj (entrusted) *amānatī*

descend, to v (to come down) *va/=a xwor hāt-*

describe, to v (to tell) *taʕrīf kird-*

description n (definition) *taʕrīf*

desert 1. n (plain) *bīāwān* 2. adj (abandoned, empty) *čuł*

despise, to v (to humiliate) *xafat dā-*

destiny n *sarnivišt, qismat*; (fate, verdict) *ġazā*

destroyed ‖ (to be ~) v *va/=a beyn čī-*, (to be ruined, fall apart) v **ŕimyā-*

detached adj (free) *veł*

development n (growth) *ʕamał*

devilish adj (demon-like) *dīvāruna* (?)

dialect n (accent) *la(h)ja*

die, to v *mird-*

difficulty n (complication, obstacle) *eškāł*

dig, to v *kan-*

Dinavar n.prop *dīnavar*

dinner n *šām*

direction n (side, path) *ŕuwāł*

dirty adj (filthy) *čirkin, kasīf*

discourse n (story) *qissa*

disdain n (contempt, humiliation) *xafat*

disgusting adj (tasting bad) *badmaza*

dish n (plate) *bišqāw*

dislike, to v *bad hāt-*

dispatch n (shipping) *kil*

dispatch, to v (to send, ship) *kil kird-*

display n *nīšān*

display, to v (to show) *nīšān dā-*

district n *baxš*; (neighbourhood, pass) *gwozar*

disturb n (annoyance, bother) *azīat*

disturb, to v (to annoy, bother) *azīat kird-*

do, to v (to make) *kird-*

document n (qualification, title) *madrak*

do evil, to v (to harm) *pin va/=a sar dā-* (?)

dog n *sag*; (female ~) *dał*; (male ~) *gamāł*

doll n *ʕarusān*

donkey n (ass) *xar*; (male ~) *neraxar*

door n *dar*; (whole ~, ~ and jambs) n *darpeykar*

dough n *xamīr*

dove n *kamutar*

do well, to v (be well-off) *damāq čāx/čāq bī-*

down adv (below) *xwor*

dowry n *jihāz*

drag, to v (to drag, draw) *kīšɣā-*, **kiřān-*

dragon n *eždehā*

draw, to v (to drag, pull) *kīšɣā-*

dread n (fear) *siłm*; (terror, fright) *ziłatirik, howl*

dream n (sleep) *xāw*

dream, to v *xāw dī-*

dreaming adj (imaginative) *xīyāłpardāz*

dress n (clothes , article of clothing) *lebās*

drip onom *čiř*

drop, to v (to fall, pour, spill) **řišɣā-*

drunk adj *mas*

dusk n (sunset) *qorub*

dust n (ash) *bül*

e

each 1. quant (every) *har* 2. pro-form (~ one) *har kām, ɣakī* ‖ (~ other, one another) pro-form *ɣak, ɣaktirī/ɣaktirikī* (?)

each other pro-form (one another) *ɣak, ɣaktirī/ɣaktirikī* (?)

ear 1. n *guš* ‖ (back of the ~, earlobe) n *bināguš*

earlobe n (back of the ear) *bināguš*

earth n (ground, land) *zamī(n)*

earthen adj *giłī/giłīn*

east n *mašriq*

eat, to v *(nān) xword-*

edge n (bank, side) *dam*

education n (studies) *ta(h)sīlāt*

effort n (hard work, trouble) *za(h)mat*

egg n *xā* ‖ (~ yolk) n *zardīna xā*

eh interj *ā*

eight num *haš(t)*

eighteen num *hižda*

eighty num *haštā(d)*

elastic n *kīš*

elbow n *balamirk*

elder adj (big) *kałiŋ*

eleven num *ɣā(n)za*

Elijah n.prop *alɣās*

embrace n (armful) *baqał*

employ, to v (to use) *istifāda kird-*

employment n (usage, use) *istifāda*

empty adj (abandoned, desert) *čuł*

empty, to v (to abandon) *čuł kird-*

encounter n (clash, impact) *barxord*

encounter, to v (to clash, come across, hit) *barxord kird-*

end n *āxir*; (lower part, bottom) *bin*

end, to v (to be finished, be over) *tamām bī-*

engagement n *dasgīrānī, nāmzadī*

entangled ‖ (to become ~, catch, get stuck) v **čikɣā-*

entourage n (courtiers) *atrāfīān*

entrails n (belly, heart, stomach) *dił*

entrust, to v (to recommend) *sifāriš kird-*

entrusted adj (deposited) *amānatī*

entrustment n (recommendation) *sifāriš*

envy n (jealousy) *hasüdī*

envy, to v *hasüdī kird-*

epoch n (era, age, period of time) *řuzgār*

era n (epoch, age, period of time) *řuzgār*

escape n (flight) *farār* ‖ (on the run) idiom *alfarār*

escape, to v (to flee, run away) *farār kird-, (h)eγwā-*

establish, to v (to appoint) *qarār dā-*

established ‖ v (to be ~, be bound) *ban bī-*

etcetera interj *γahāna/γāna/hāna*; (and so on) *fiłān*

event n (incident) *etefāq*; (adventure, misadventure) *mājirā*

every quant (each) *har*

everybody pro-form (everyone, all) *kwil*

everyone pro-form (everybody, all) *kwil*

evident adj (clear, visible) *dīγār*; (clear) *maʕlüm*

evil v (to do ~, to harm) *pin va/=a sar dā-* (?)

exactly 1. adv part (just, only) *har* 2. interj (just so, indeed) *anü ča*

example adv (for ~, for instance) *masałan/masan*

except prep *mar/magar*

exchange n *ʕavaz, ʕavazbadał, badał*; (barter, commerce) *dādibisad*

exchange, to v (to switch) *ʕavazbadał kird-*

excite, to v (to make boil) *va/=a juš āwird-*

excrement ‖ (animal ~) n *pišgił*

extend, to v (to stretch, swing) *kīš āwird-*

extension n (stretching) *kīš*

execution n *eʕdām*

executed ‖ (to be ~) v *eʕdām bī-*

expect, to v (to foresee) *entezār kīšγā-*

expectation n (anticipation) *entezār*

expense n (purchase) *xarj*

explosion n (rupture) *tirik*

exterior n (outside) *deγšt*

eye n *čam* ‖ (~lid) n *bān čam, pišt čam*

eyelid n *bān čam, pišt čam*

f

face n *řü, damřü/damöřü, sürat*

fairy n *parī*

falcon n *bāz* ‖ (~'s flight) n *bāzpařān*

fall, to v *kat-*; (to drop, pour, spill) **řišɣā-*

fall apart, to v (to be ruined, be destroyed) **řimɣā-*

fall in love, to v *ʕāšiq bī-*

false n *duru*

family n (relatives) *fāmīl*; (whole ~) *fitöfāmīl*; (lineage) *huz*

fancy that idiom (don't tell me) *tömarz (naka)*

far 1. adj *dür* 2. adv (~ away, afar) *düredür*

Farhād n.prop *far(h)ād*

farmer n *kišāvarz*

farming n (agriculture) *kišāvarzī/kišāwarzī*

fasting n *řuža* ‖ (month of ~, Ramadan) n *řamazān*

fat 1. adj *čāq/čāx* 2. (oil, butter) *řün*

fate n (verdict, destiny) *ġazā*

father n *bowa, pedar* ‖ (~-in-law) n *xasüra*; (grand~) n *bowa kałiŋ*

fault n (defect, flaw) *ʕeyb*

fear n (dread) *siłm*; (terror, fright) *ziłatirik, howł*

feat n (achievement, conquest, victory) *fat(h)*

feather n *pař, pal*

fellow n (guy) *ɣāru*

felt n *nama(d)*; (~ cloak, gown, tunic) *čux (?)*

felt-made adj *nameɣn* ‖ (~ thing, ~ girl) n *nameyna/namīne*

female adj *mā* ‖ (~ dog) n *dał*; (~ wolf) n *dałagwirg*; (~ horse) n *māɣn*; (~ cow) n *miŋā*

few quant (a bit, a little) *kam*

fiend n (fiend, monster) *dīv*

fifty num *panjā*

fight n (turmoil) *jaŋimaŋ*

figure n (dimensions, height, shape) *qad, qe, šekl*

filthy adj (dirty) *čirkin, kasīf*

finally adv (at last) *āxir, belaxara*; (briefly, in short) *xułāsa*

find, to v *pyā kird-, va/=a gīr āwird-*

fine 1. adj (good) *xu, xās* 2. adv (well) *xu*; (properly) *xās* 3. interj (yes, ok) *a, ārī*; (alright, may it be) *bāša(d)*; (well, then) *sa, xu* ‖ (that's ~, it doesn't matter) idiom *ʕeyb nerī, eškāł nerī*

finger n *kilik*

finger snapping n *čaqāna*

finished ‖ (to be ~, be over, end) v *tamām bī-*

fire n *āgir* ‖ (~place, stove) n *dār*; (to set (on) ~, burn) v *āgir dā-*

fireplace n *kānig*; (fire, stove) n *dār*

firewood n *hīzam*

first 1. num *avał* 2. adv (at ~, initially) *avał*

fissure n (crack, small hole) *darz*

fist n (handful) *mišt*

five num *panj*

five hundred num *pānsad*

flank n (kidney) *vilk*

flap onom *fiř*

flaw n (defect, fault) *ʕeyb*

flee, to v (to escape, run away) *farār kird-, (h)eɣwā-*

flight n (escape) *farār* ‖ (falcon's ~) n *bāzpařăn*; (to take ~, to take wing) v *bāł girt-/gird-*

flock n *galla*

floral decoration n (flower-growing, floriculture) *gołkārī*

floriculture n (flower-growing, floral decoration) *gołkārī*

flower n *gwił* ‖ (~-growing, floral decoration, floriculture) n *gołkārī*; (to plant ~s, to decorate with ~) v *gołkārī kird-*; (sun~) n *(gwił) baraftāw*

flower-growing n (floriculture, floral decoration) *gołkārī*

flowing adj (running) *řavān*

flutter n *fiř*

fly n (mosquito) *paxšakura*

follow, to v (to go in search of) *va/=a miney kat-*; (to chase) *va/=a řuwāł nɣā-*

food n *qazā*; (bread) *nān*

foolish adj (crazy) *līva, dīwāna*

foot n (leg) *pā, qāč*; (paw) *pāčik/pāčka*

foothill n (valley) *pāča*

footprint n (trace, track) *řad*

for prep *ařā*; (after) *va/=a miney, va/=a dombāł, va/=a peɣ, va/=a řuwāł, va/=a šun,* *varin/arin*; (on, on top of, over, to) *va/=a sar*; (because of, for the sake of) *ařā xātir*; (~ what, after what) interrog *va peɣ če*

forehead n *töl, pīšānī*

foresee, to v (to expect) *entezār kīšɣā-*

for example adv (for instance) *masałan/masan*

for instance adv (for example) *masałan/masan*

for the sake of prep (because of, for) *ařā xātir*

forty num *č(ih)el*

found adj *pɣā, peɣdā* ‖ (to be ~) v *va/=a gīr hāt-*; (to be ~ by chance, to get one's hands on something) v *va/=a gīr kat-*

fountain n (small ~, pool) *hözča*

four num *čwār*

four hundred num *čwārsad*

fourteen num *čwārda*

fourteenth num *čārdahom*

fraud n (deception, trick) *guł*

free adj *āzād*, (detached) *veł* ‖ (to become ~, be freed) v *āzād bī-*; (to set ~) v *āzād kird-*; (to let go) v *veł dā-*

Friday n *jomʕa*

friend n *dus* ‖ (best ~, stepbrother) n *dasabirā*; (my ~, my dear) epith *birā*

fright n (dread, fear, terror) *ziłatirik, howl*

frighten, to v (to scare, terrify) *ziłatirik kird-*

frightened adj (scared, terrified) *ziłatirik, howl*

fritter n *birsāq*

frog n *qurwāq/qurwāx, qwiřbāqa*

from prep *a(ž), az, va/van, =a/=an, =ar/=r, varin/arin, va/=a bin*

from afar adv *va/=a düredür*

front n *nwā, jilöw* ‖ (in ~ of, before) prep *va/=a nwā, jilöw;* (on) *va/=a var*

fry, to v (to roast) *biršān-*

full adj *piř*

funeral ‖ (person who celebrates a ~) n *fātakar*

further adj (more, most) *bīštir*

g

gallbladder n *ziła*

garbage n (rubbish) *ešqāł*

garden n (park) *bāq*

gardener n *bāqavān*

gasoline n *naft*

gather, to v (to collect) *jamſ kird-*

gaze n (glance, look) *seyr*

general n (military chief) *sardār*

get, to v (to take) *girt-/gird-;* (to buy, obtain) *san-*

get angry, to v (to protest) **turɣā-*

get lost, to v *gwim bī-*

get married, to v (to marry) *ſarusī kird-, ezdevāj kird-*

get permission, to v *ejāza san-*

get scared, to v *howl bī-;* (to hesitate) *siłm kird-*

get stuck, to v (to become entangled, catch) **čikyā-*

gift n (present) *hidīya;* (offering, vow) *nazr*

girl n (daughter) *dit*

give, to v *dā-*

give birth, to v (to deliver) *āwird-, zāɣ-*

give permission, to v (to allow, consent) *ejāza dā-*

glance n (gaze, look) *seyr*

glass n (bottle) *šīša*

go, to v *čī-*

go around, to v (to search, tour) **gīrdī-*

goat n *pas*

go back, to v (to come back, return) *va/=a dimā hāt-, bargašt kird-*

goblet n (cup) *jām*

God n *xwidā* ‖ (by ~) interj *bi/va xwidā;* (for ~'s sake, please) interj *aɣtān xwidā;* (oh ~) interj *xwidāɣā*

gold n *tiłā/tałā, zař* ‖ (~ and similar things, ~ and silver) *tałāmałā, zařömař*

golden adj *tałāʔī, zařī*

goldsmith n *zargar*

good adj (fine) *xu, xās;* (happy, pleasant) *xwaš*

go on, to v (to continue) *edāma dā-*

goosefoot n (spontaneous herb) *paqāza*

gown n (~ cloak, tunic) *čux* (?)

grab n (obstacle) *gīr*

grandchild n (grandson, granddaughter, daughter's son or daughter) *ditarzā*; (grandson, granddaughter, son's son or daughter) *kwiřarzā*

granddaughter n (daughter's daughter) *ditarzā*; (son's daughter) *kwiřarzā*

grandfather n *bowa kałiŋ*

grandmother n *dā kałiŋ*; (old woman) *dāɣā, bībī*

grandson n (daughter's son) *ditarzā*; (son's son) *kwiřarzā*

grateful adj *mamnun*

grave n (tomb) *gur*

greed n (avidity) *tamaʕ*

grief n (mourning) *āzīɣatī*

groom n (son-in-law) *zāmā, dāmād*

ground n (earth, land) *zamī(n)*

grow, to v (to bring up, produce) *va/=a ʕamał āwird-*

growth n (development) *ʕamał*

guard n (protection) *nega(h)bānī*

guard, to v *nega(h)bānī dā-*

guise n (manner) *ʕonwān* ‖ (in the ~of, as) prep *va ʕonwān*

h

hail n (hailsone) *töwirg*

hailstone n (hail) *töwirg*

hair n *mü/mī* ‖ (lock of ~) n *gīs*

half n *nism*; (piece) *kwit*

half-eaten adj *nīmaxwar*

hand n (arm) *das* ‖ (~s and feet, arms and legs) n *daspā* (?); (to get one's ~s on something, be found by chance) v *va/=a gīr kat-*

handcuff, to v (to arrest, tie) *qadbasta kird-*

handful n *čapa*; (fist) *mišt* ‖ (in ~s) adv *čapčapa* (?)

happen, to v *kat-, etefāq kat-, va/=a sar hāt-*; (to be, become) *bī-*

happiness n (joy) *xwašī, xořamī, xwiš(h)ālī*

happy adj *xwiš(h)āł/xoš(h)āł*; (good, pleasant) *xwaš*; (consenting, willing, satisfied) *řāzī*

hard adj (tiring, troublesome) *za(h)mat*

hard work n (effort, trouble) *za(h)mat*

hardworking adj *kārī*

harm, to v (to do evil) *pin va/=a sar dā-* (?)

Harsin n.prop *harsīn* ‖ (pertaining to ~, Harsini) adj *harsīnī*

hat n *kołā(h)*

hatchet n (axe) *tavar*

have, to v *dāšt-*

have to, to v (must, shall, should) *bāad, bās, me*

he pro *öw*

head n (top, upper part, origin) *sar*, (skull) *kala*

headscarf n *řusarī*

hear, to v *šinaft-*

heart n (belly, entrails, stomach) *dił* ‖ (~break, affliction, anguish) n *dāq*

heartbreak n (affliction, anguish) *dāq*

heavy adj *sangīn*

height n (dimensions, figure, shape) *qad, qe*

heir n (successor) *jānešīn*

hell n *darak* ‖ (to ~, I don't care) interj *va/=a darak*

helpless ‖ (to be ~) v *bī dam kat-*

hen n (chicken) *mirq*

henna n *xana, hanā* ‖ (~-ing ceremony) n *xanabanān, hanābandān*

her pro *öw, =e/=ī/=γ*

herb ‖ (spontaneous ~, goosefoot) n *paqāza*

here adv *era*; (to, from ~) *vera*; (to ~) *ařer* (?); (this way) *īlā*

hesitate, to v (to get scared) *siłm kird-*

hey interj (O) *aγ/eγ*

hide, to v (to lay) *hašār kird-*

hidden adj (lying down, stretched) *hašār*

him pro *öw*

his pro *öw, =e/=ī/=γ*

hit, to v *xword-*; (to beat, strike) *dā-...=(a)r*; (to clash, come across, encounter) *barxord kird-*

hole n (cavity, pit) *čāł, kwinā, surāx*, (small ~, crack, fissure) *darz*

home n (household) *māł*

honest adj (sincere) *řāsgu*

hopeless adj (poor) *bīčāra*

horse n *asb, čirāwā*; (female ~) *māyn*

hospital n *bīmārissān*

hosseiniye n (place for religious ceremonies) *höseynīya*

hour n *sāʕat*

houri n (angel) *hur*

house n (home, ~hold) *māł*; (whole ~) *darpeykar*

housekeeper n *kolfat/kwilfat*

housekeeping n (housework) *kwilfatī*; (cleaning) *tamüsī*

housework n *kwilfatī*; (cleaning) *tamüsī*; (work, business) *kārībār* ‖ (to do the ~) v *kwilfatī kird-*

how interrog *čijürī, čü* ‖ (~ much, ~ many) interrog *čan/čanī*

however much conj (much as) *har čī*

how many interrog (how much) *čan/čanī*

how much interrog (how many) *čan/čanī*

huge adj (big) *kalān*

huh interj *ā*

human being n (person) *āγim/ādim*, *āγimīzā/ādimīzād*

humiliate, to v (to despise) *xafat dā-*

humiliation n (disdain, contempt) *xafat*

hundred num *sad*

hungry adj *gwisna*

hurl, to v (to throw) *žan-*

hurt, to v **dižī-* (?)

husband n *šü*; (man) *pyā* ‖ (~ of one's wife's sister, brother-in-law) n *bājenāq, hāmzāmā*; (~'s brother) n *šübirā*

hut n (canopy) *kułā*

hyena n *kamtār*

i

I pro *min/ma/mi*

if conj *ar/agar*

if not adv (or else, otherwise) *arāna*

imagination n (thought, intention) *xīγāł*

imaginative adj (dreaming) *xīγāłpardāz*

Imam n (religious leader) *imam*

impact n (clash, encounter) *barxord*

impede, to v (to block, obstruct) *nwā girt-/gird-, jilöw girt-/gird-*

imprison, to v (to trap) *gīr dā-*; (to arrest, capture) *zindānī kird-*

in prep *va/van, =a/=an, =ar/=r*; (at) *dar*; (inside, into) *va/=a dił, tu*; (among) *va/=a nām*; (on the bottom of, under) *va/=a bin*

incident n (event) *etefāq*

indeed inerj *anü, anü ča, āxir, dī*

individual 1. n (person) *šaxs, tan* 2. class (person) *tan*

information n (news) *xavar*

informed adj (aware) *bāxavar* ‖ (to be ~, be aware) v *xavar dāšt-*

in front of prep (before) *va/=a nwā, jilöw*; (on) *va/=a var*

ingot n (bar) *šims*; (brick) *xišt*

initially adv (at first) *avał*

injustice n (pity, shame) *heyf*

in order to conj (so that) *tā*

in part adv (partially) *kamkwitī*

in short adv (briefly, finally) *xułāsa*

inside 1. n (interior) *dił, nām* 2. prep (in, into) *va/=a dił, tu*; (among) *va/=a nām*; (on the bottom of, in, into, under) *va/=a bin*

install, to v **bas(t)-*

instance adv (for ~, for example) *masałan/masan*

instant n (moment) *la(h)za*

instrument (musical) n *sāz*

in such a way that conj *va/=a qarārī*

intelligence n (cleverness) *ziriŋī*

intelligent adj (clever, smart) *ziriŋ, bāhuš*

intention n (thought, imagination) *xīɣāł*

intentionally adv (on purpose) *ʕamdan*

interior n (inside) *dił, nām*

into prep (in, inside) *va/=a dił, tu*; (among) *va/=a nām*; (on the bottom of, in inside, under) *va/=a bin*

invitation n *daʕvat*

invite, to v (to call, speak) *daŋ kird-*

it pro *öw*

item class (unit, piece) *gila, tā*; (~ of clothing, ~ of a collection) *das*; (~ of a pair) *liŋ, tak*; (~ of cattle) *sar, sarik/sarka*

its pro *öw, =e/=ī/=ɣ*

j

jar n *kanü*

jealousy n (envy) *hasüdī*

jinn n (sprite) *jin*

job n (work, business, matter) *kār*

joined adj *lif*

joint n (band, lace, strip) *ban*

joy n (happiness) *xořamī*

jug n (vase) *küza*

jump, to v *pařī-*

just 1. adv (only) *faqat*; (exactly) adv part *har* ‖ (~ so, exactly, indeed) interj *anü ča*

just so (exactly, indeed) interj *anü ča*

k

kaftan n *xiftān*; (imaginary item of clothing) *xiftīlīxiftān/xiftelīxiftān*

kebab n *kabāw*

kernel n (core) *činjik*

Khezr n.prop *xizr*

kidney n (flank) *vilk*

kill, to v (to beat) *kwišt-*

killing n *kwišt* (?)

kilo n *kilu* ‖ (three ~s) n *man*

king n *pādišā* ‖ (~'s son, prince) n *kwiř pādišā*

knife n *čaqu*

knock onom (bang) *taq/tak*

knock, to v (to beat) *tapī-*; (to hit) *dā-*

know, to v *zānis(t)-*

knuckle n *ban kilik*

Kurdish 1. adj *kwirdī* 2. n (~ language) *kwirdī*

l

lace n (band, joint, strip) *ban*

lady n (woman) *xānim*; (old ~, old woman) *keɣwānu, pīražin*; (grandmother) *dāɣā, bībī* ‖ (~ Houri, ~ Light, ~ Tuesday) n.prop *bībī hur, bībī nur, bībī sešama*

ladybird n *(māł)hāłunīšāndara*

Lak n *lak*

lake n (river, sea, stretch of water) *darɣā*

Lakestān n.prop (region inhabited by Laks) *lakissān*

Laki n (~ language) *lak, lakī*

lamb n *vark*

lament n (lamentation) *vāveylā*; (mourning) *šīn*

lamentation n (lament) *vāveylā*, (mourning) *šīn*

lamp n (lantern) *čirāq*

land n (earth, ground) *zamī(n)*

language n (tongue) *zuwān*

lantern n (lamp) *čirāq*

last 1. adj *āxir* 2. adv (at ~, finally) *āxir, belaxara*

late adv *dīr*

laugh, to v **xanī-*

laughing adj *xanī*

lawyer n (delegate, representative) *vakīl*

lay, to v (to put, leave) *nyā-*; (to hide) *hašār kird-*

leader ‖ (religious ~, imam) n *imam*; (~ of a row of dancers) n *sarčupī*

leaf n *gałā*; (blossom, branch) n *pal*

leave, to v (to allow, let) **hīšt-*; (to abandon) *veł kird-*; (~ in a place) v *va/=a jā hīšt-*; (to lay, put) v *nyā-*

left 1. n (direction) *čap* 2. adj *čap*‖ (to be ~, stay, remain) v *man-/mān-*

leg n *qāč, qwil*, (whole ~) *qāčöqwil*, (foot) *pā*, (paw) *pāčik/pāčka* ‖ (arms and ~s,

hands and feet) n *daspā* (?); (one item of a pair) class *liŋ*

leisure n (amusement, recreation) *tafrī(h)* ‖ (place of ~, resort) n *tafrīgā(h)*

length n *dirīžī*

let, to v (to allow, to consent, to give permission) *ejāza dā-*; (to leave) **hišt-*

let go, to v (to free) *veł dā-*

let's interj *bīlā*

lie n *duru*

lie, to v *duru dā-*

life n *zindagī*; (age) *ʕomr*; (soul) *gyān, jān*

lift, to v *hiz dā-*

light adj (bright, clear) *řušan*

light, to v (to turn on) *řušan kird-*

like prep (as) *čü, jür, mese* ‖ (~ this, this way) adv *ījürī/ejürī*

like, to v (to love) *dus dāšt-*

like this adv (this way) *ījürī/ejürī*

limp ‖ (with a ~) adv *qwiltāqwil*

lineage n (family) *huz*

lion n *šer*

lip n *lič*

listen, to v *guš dā-*

little adj (small, younger) *gwijar, gwijīn, büčkała* ‖ (a ~, a bit) quant *qirī, ye zaře*; (few) *kam*

lizard n *mārmülik*

load n *bār*

load, to v (to pack) *bār kird-*

lock n *qofl* ‖ (~ of hair, braid) *gīs*

lock, to v *qofl kird-*

long adj *dirīž, dirāz, tülānī*; (tall) *boland* ‖ (~-neck) n.prop *gardandirāza*

Long-neck n.prop *gardandirāza*

look n (gaze, glance) *seyr*

look, to v *seyr kird-*

look for, to v (to search) *miney kird-, va/=a sorāq čī-*

Lor n *loř*

Lorestān n.prop (region inhabited by Lors) *lořissān*

Lose, to v *gwim kird-*

lost adj *gwim* ‖ (to be ~) v *va/=a das čī-*; (to get ~) v *gwim bī-*

love ‖ (to fall in ~) v *ʕāšiq bī-*

love, to v (to like) *dus dāšt-, xwaš hāt-*

lover n *ʕāšiq*

lower ‖ (~ part, bottom, end) n *bin*

luck n *šāns*

lucky ‖ (to be ~) v *šāns āwird-*

lung n *pifī*

lying down adj (stretched, hidden) *hašār*

m

make, to v (to do) *kird-*; (to prepare) v *diris kird-*

make boil, to v (to excite) *va/=a juš āwird*

make scream, to v **čirīkān-* (?)

male n *ner, nař* ‖ (~ dog) n *gamāł*; (~ donkey) n *neraxar*; (~ demon) n *nařadö*

man n (husband) *pyā*; (person) *mard* ‖ (old ~) n *pīramird, řičarmī*

manner n (type, way) *jür, nuʕ*

many adj (numerous) *fit*

market n (bazaar) *bāzār*

marriage n *ezdevāj* ‖ (~ ceremony, wedding) n *sür, ʕarusī*; (~ contract) n *ʕaxd*; (~ contract and related things) n *ʕaxdömaxd*; (to propose ~) v *(žin) xwāst-*

marry, to v (to get married) *ʕarusī kird-, ezdevāj kird-*; (said of men: to request/claim as wife, propose marriage) *(žin) xwāst-*; (said of women) *šü kird-*

Mashhad n.prop *mašad* ‖ (pertaining to ~) adj *mašey*

master ‖ (~ of the house, owner of the house) n *sā māł*

mat n (rug, small carpet) *qālīča*

matter n (business, job, work) *kār*

matter, to ‖ (it doesn't ~, that's fine) idiom *ʕeyb nerī; eškāł nerī*

maybe n *šāad*

may it be interj (alright, fine) *bāša(d)*

me pro *min/ma/mi, =im/=m/=am*

mean n *badguna*

means n (power, strength) *tawānāγ*

meat n *gušt*

meow onom *myow*

merchant n *tājir*

mercy n *řa(h)mat*; (refuge, protection) *zinhār*

messy adj (ruffled) *parīšān*

meter n *mitr*

midday n (noon) *zo(h)r*

middle 1. n *vasat* 2. adj *vasat*

milk n *šīr*

million num *hizārhizār, milyān*

mince, to v (to chop, smash) **hanjān-*

minister n *vazīr*

misadventure n (adventure, event) *mājirā*

miserable adj (poor, unlucky) *badbaxt*

misfortune n *badbaxtī*

Mister 1. n *āqā* 2. epith (Sir) *āqā, mašeγ*

mixed adj *maxlut*

Mohammad n.prop (diminutive) *mamüla*

Mohammad Khān n.prop *mama xān*

mom n (mother) *māmān*

moment n (time) *möwqa*; (instant) *la(h)za*; (period of time) *modat/midat*

money n *pül*

monster n (demon, fiend) *dīv*

month n (moon) *māŋ, mā(h)* ‖ (~ of fasting, Ramadan) n *řamazān*

moon n (month) *māŋ, mā(h)*

moonlight night n *māŋašöw*

mop n (squeegee) *teγ*

mop, to v *teγ kīšyā-*

more adj (further, most) *bīštir*

more or less adv (approximately) *hödudan*

morgue n (mortuary) *mirdašurxāna*

morning n *so, sob(h)* ‖ (early ~, dawn) n *šöso*

morsel n (piece) *tīka*

mortuary n (morgue) *mirdašurxāna*

mosque n *maččit/masčit*

mosquito n (fly) *paxšakura*

most adj (further, more) *bīštir*

mother n *dā*, (mom) *māmān* ‖ (~ in law) n *xasüra*; (grand~) n *dā kałiŋ*; (grand~, old woman) n *dāγā, bībī*; (step~, father's wife) n *bowažin*

mother-in-law n (father-in-law) *xasüra*

mountain n *kü*

mourn, to v (to be in mourning) *āzīγatī girt-/gird-*

mourning n (grief) *āzīγatī*; (lamentation, lament) *šīn* ‖ (to be in ~, to mourn) v *āzīγatī girt-/gird-*

mouth n (breath) *dam*

much 1. quant (many, a lot) *zīyād* 2. adv (very) *fira, xeylī*

much as conj (however much) *har čī*

must v (to have to, shall, should) *bāad, bās, me*

my adj *min/ma/mi, =im/=m/=am*

n

name n *ism, nām*

namely interj (that is to say) *yaʕnī*

narrow adj (tight) *taŋ*

near adj (close) *nizīk*

neck n *mil, gardan* ‖ (Long-~) n.prop *gardandirāza*

necklace n *milwānik*

needle n *suzan*; (big ~) *gwinuž*

neighbour n *hāmsā, hamsāda/hamsāya*

neighbourhood n (district, pass) *gwozar*

neither ‖ (~ ... nor) conj *na ...(=ö) na*

nephew n (brother's son) *birārzā*

newborn n (nursling) *nöwzā(d)*

news n (information) *xavar*

next to prep *va/=a šān*

niece n (brother's daughter) *birārzā*

night n *šöw* ‖ (moonlight ~) n *māŋašöw*; (~ and night) adv *šabānaruz*; (at ~) adv *šöwakī*

nine num *nö*

nineteen num *nuzda*

ninety num *navad*

no 1. interj *na, xeyr* 2. quant (any) *hīč/hüč*

nobody pro-form (no one) *hīčka, (hüč/hīč) kas(ī), (hüč/hīč) ahad(ī)*

noodle n (filament) *řišta* ‖ (~ soup) n *āš řišta*

noon n (midday) *zo(h)r*

no one pro-form (nobody) *hīčka, (hüč/hīč) kas(ī), (hüč/hīč) ahad(ī)*

nose n *pit, damāq*

nostril n *kwinā pit*

nothing pro-form (anything) *hüč/hīč*

now adv *iska, alʔān*

Nowruz^cAli n.prop *nöwruzʕalī*

numerous adj *fit*

nursling n (newborn) *nöwzā(d)*

o

O 1. interj *ay/ey* 2. n:voc *-a/-ka*

object n (thing) *čī*

obstacle n (complication, difficulty) *eškāł*; (grab) *gīr*

obtain, to v (to buy, to get) *san-*

of course adv (absolutely, surely) *hatman*

offering n (vow, gift) *nazr*; (~ for the completion of a prediction or a spell) n *řī duwā*

office n *edāra*

officer n (policeman) *dāruqa, maʔmur*

oh interj *ā, āγ, hī, hu*

ok interj (yes) *a, āre/ārī, bałe*

old adj *pīr*; (ancient) *qadīm* ‖ (~ man) n *pīramird, řičarmī*; (~ woman, ~ lady) *keywānu, pīražin*; (grandmother) *dāγā, bībī*

on prep (in front of, before) *va/=a var*; (~ top of, over) *va/=a bān, va/=a mil*; (to, for) *va/=a sar*; (~ the bottom of) *va/=a tah*; (in, into, inside, under) prep *va/=a bin*

once again adv (another time) *dögila, duwāra*

one 1. num *γak/γek* 2. pro-form (someone, somebody) *ahad(ī), kasī*, (each ~, each) *har kām, γakī/γekī* ‖ (no ~, nobody) pro-form *hīčka*; (hüč/hīč) *kas(ī)*, (hüč/hīč) *ahad(ī)*; (another ~) pro-form *γaktirī/γakītir*; (one ~, each other) pro-form *γak, γaktirī/γaktirikī* (?); (~ by ~) adv *γaka γak*

one another pro-form (each other) *γak, γaktirī/γaktirikī* (?)

onion n *piγāz*

only adv (just) *faqat*; (exactly) *har*

on purpose adv (intentionally) *ʕamdan*

open adj *vāz/bāz*

open, to v *vāz/bāz kird-, kird-...=ow*

or conj *γā* ‖ (either ... ~) conj *γā ... γā*

or else adv (if not, otherwise) *arāna*

organization n (accommodation) *sāzmānda(h)ī*

origin n (top, upper part) *sar*

other adj (another) *-tir* ‖ (each ~, one another) pro-form *γak, γaktirī/γaktirikī* (?)

otherwise adv (if not, or else) *arāna*

our pro *īma, =mān*

out adv (outside) *va/=a deyšt*; cvc *dir*

outside 1. n (exterior) *deyšt* 2. adv (out) *va/=a deyšt*

over prep (on, on top of) *va/=a bān, va/=a mil*; (to, for) *va/=a sar* ‖ (to be ~, end, finish) *tamām bī-*

overall adv (completely, totally) *kwil(l)an*

overcome, to v (to avoid, pass over) *řad kird-*

owner n *sā, sāhib* ‖ (~ of the house, master of the house) n *sā mął*

p

pack, to v (to load) *bār kird-*

packet n (plastic bag) *dałq*

pair n (couple) *jift*

palm n *kaf das*

parasite n *angał*

pardon n (absolution, release) *tabra*

pardon, to v (to absolve, release) *tabra kird-*

Parive n.prop *parīva*

park n (garden) *bāq*

part n (share) *qismat* ‖ (in ~, partially) adv *kamkwitī*

partially adv (in part) *kamkwitī*

partner n (member of a couple, couple) *lif*

pass n (district, neighbourhood) *gwozar*

pass, to v *gwozašt-*

pass by, to v (to cross) *řad bī-, gwozar kird-*

pass over, to v (to avoid, overcome) *řad kird-*

past n *gwozašte*

path n *řuwāł*

pause n (stay, stop) *maks*

paw n (foot, leg) *pāčik/pāčka*

pay attention, to v (to take care) *hawās bī-, movāzibat kird-*

pearl n *mirwārī* ‖ (made of ~, pearly) adj *mirwārī*

pearly adj *mirwārī*

pelvis n *tatik*

people n *mardim*

period n (~ of time, moment) *modat/midat*; (age, epoch, era) *řuzgār*

permission n (authorization) *ejāza* ‖ (to get ~) v *ejāza san-*; (to give ~, allow, consent, let) v *ejāza dā-*

Persian (~ language) n *fārsī*

person 1. n *nafar, kas*; (individual) *šaxs, tan*; (human being) *ādim/āyim, āyimīzā/ādimīzād*; (man) *mard* 2. class (individual) *tan*

pickaxe n *kołiŋ*

piece 1. n (half) *kwit*; (morsel) *tīka*; (small ~) *tüta* (?) 2. class (item, unit) *gila, tā*

piecemeal adj *kwitī*

pile n (stack) *ku*

pilgrimage n *zīyārat*

pit n (cavity, hole) *čāł, kwinā*

pity n (mercy) *zinhār*; (injustice, shame) *heyf* ‖ (what a ~, what a shame) interj *heyf*

place n *jā/je, makān*

plain 1. n (desert) *bīāwān* 2. adj (simple) *sāda*

plastic adj *płāsīkī* ‖ (~ bag) n *dałq*

plate n (dish) *bišqāw*

pleasant adj (good, happy) *xwaš*

plumbing n (tubing) *lülakašī*

policeman n (officer) *dāruqa, maʔmur*

pool n (small fountain) *hözča*

poor adj *kamdas, žār*; (miserable, unlucky) *badbaxt*; (hopeless) *bīčāra*

pot n (cauldron) *qazān*

pour, to v (to drop, fall, spill) **řišɣā-*

power n (means, strength) *tawānāɣ*

powerful adj (strong) *tawānā*

prayer n (wish, vow) *duwā*

prayer beads n *tasbī(h)*

pregnant adj *hāmiła, lampiř*

prepare, to v (to make) *diris kird-*

presence ‖ (in the ~ of, by, before, beside) prep *va/=a lā, ařā lā*

present n (gift) *hidīya*

pretty adj (beautiful) *qašaŋ, xošgił*; (delicate, sweet) *nāz*

prey n *šikār*

prince n (king's son) *kwiř pādišā*

prisoner n *zindānī* ‖ (to be taken ~, be captured, be caught, be trapped) v *giriftār hāt-*

prize n (reward) *jāɣīza*

problem n (case, question) *qazīɣa*

proclaim, to v (to announce) *eʕlām kird-*

produce, to v (to grow, bring up) *va/=a ʕamał āwird-*

progeny n (children) *farzand*

progress n (advancement) *pīšraft*

progress, to v (to advance) *pīšraft kird-*

promise n (saying, word) *qowł*

properly adv *qašaŋ*; (fine, well) *xās*

prophet n *peqambar*

protect, to v (to take care) *nega(h)dārī kird-*

protection n (guard) *nega(h)bānī*; (care) *nega(h)dārī*; (refuge, mercy) *zinhār*

protest, to v (to get angry) **turyā-*

provisions n *āzāqa*

pull, to v (to drag, draw) *kīšɣā-*

puppy n *tütik*

purchase n (shopping) *xarīd*; (expense) *xarj*

pure adj (clean) *pāk*; (clear) *zołāł*

purpose n (wish, aim) *mirād* ‖ (on ~, intentionally) adv *ʕamdan*

push, to v (to demand, urge) *řü āɣšt-*

put, to v (to lay, leave) *nyā-*

put on, to v (to wear) *va/=a var kird-*

q

quadruped n *čwārpā*

qualification n (document, title) *madrak*

quality n (beauty, virtue) *hösn*

quantity n (amount) *qir, qad*

quest n (search) *sorāq*

question n (case, problem) *qazīɣa*

quick adj (rapid) *tön*; (early) *zü/zī*

quickly adv (rapidly) *tön, fiřān*; (early) *zü/zī*; (very ~, very rapidly) *töntön*; (very early) *zīzī*

quietly adv (slowly) *ɣawāš*

Quran n *qwirān* ‖ (reader of the ~) *qwirānxwan*; (opening chapter of the ~) n *fāta*

r

rain, to v *vārī-*

raisin n *kīšmīš*

Ramadan n (month of fasting) *řamazān*

Ramazān n.prop *řamazān*

rapid adj (quick) *tön*; (early) *zü/zī*

rapidly adv (quickly) *tön, fiřān*; (early) *zü/zī*; (very ~, very quicky) *töntön*; (very early) *zīzī*

read, to v **xwan-*

ready adj *āmāda*

rear n (bottom, buttocks) *qiŋ*

reason n (thought) *xātir*

reasoning n (thinking, thought) *fikr*

recommend, to v (to entrust) *sifāriš kird-*

recommendation n (entrustment) *sifāriš*

recreation n (amusement, leisure) *tafrī(h)*

red adj *qirmis*

redemption n *nijāt*

refuge n (mercy, protection) *žinhār*

region n *viłāt*

rejoice, to v (to cheer up) *xwašī kird-*

relative ‖ (~s, family) n *fāmīl*; (~s, whole family) n *fitöfāmīl*; (~ of the deceased who is in charge of organizing the funeral) n *sāhib ʕazā*

relaxed adj (comfortable, relieved) *řāhat*

release n (absolution, pardon) *tabra*

release, to v (to absolve, pardon) *tabra kird-*

relieved adj (comfortable, relaxed) *řāhat*

remain, to v (to be left, stay) *man-/mān-*

repeatedly adv (again and again) *har*

representative n (delegate, lawyer) *vakīl*

request, to v (~ as wife, claim as wife, propose marriage, marry) *(žin) xwāst-*

resort n (place of leisure) *tafrīgā(h)*

return n (comeback) *bargašt*

return, to v (to come back, go back) *va/=a dimā hāt-, bargašt kird-*

reward n (prize) *jāɣīza*

Rezā n.prop *řizā*

rice n *birinj*

rich adj (wealthy) *döwłaman*

riches n (wealth) *sirvat*

richness n (wealth) *döwłamanī*

ridiculous adj *masxara*

rifle n *tifaŋ*

right 1. adj (correct) *diris*; (true) *řās* 2. n *haq* 3. interj (by the way) *řāsī*

rightly adv (correctly) *řās*

ring n *kilkawāna, hałqa, angoštar*

rise, to v (to wake up) *hiz girt-/gird-*

ritual banquet n (sacred meal ceremony) n *nazr*

river n (canal) *na(h)r*; (lake, sea, stretch of water) *daryā*

roast, to v (to fry) *biršān-*

rock n (stone) *kwičik, saŋ/sang*

roof n *sarbān*

room n *utāq*

rooster n *kałašer*

rotate, to v (to turn around) *xiř āwird-*

rub, to v *sāɣ-*

rubbish n (garbage) *ešqāł*

ruffled adj (messy) *parīšān*

rug n (carpet) *farš, qālī*; (mat, small carpet) *qālīča*

ruined ‖ (to be ~, be destroyed, fall apart) v **řimyā-*

ruins n *kal, kalkaxirāwa, xirāwa/xarāwa*

rummage, to v (to delouse, search) **jurī-*

run away, to v (to escape, flee) *farār kird-, (h)eywā-*

running adj (flowing) *řavān*

rupture n (explosion) *tirik*

Ruziᶜali n.prop *řuzīʕalī*

S

sack n *gwinī*

sacrifice n *sīqa*

sad adj *pakar*

saddlebag n *huř, xwirjīn*

Sahne n.prop *sahana*

sake ‖ (for the ~ of, because of, for) prep *ařā xātir*

salt n *xwā, nimak*

salty adj *šur*

Sara n.prop *sārā*

satisfied adj (consenting, happy, willing) *řāzī*

savant adj (wise) *dānā*

say, to v (to tell) *vit-* ‖ (you would ~) idiom *bigir*; (as they ~) idiom *bi qowł maʕruf*

saying n (word, promise) *qowł*

scale n *tirāzī*

scare, to v (to frighten, terrify) *ziłatirik kird-*

scared adj (frightened, terrified) *ziłatirik, howl* ‖ (to get ~) v *howl bī-*, (to hesitate) *siłm kird-*

scream, to v (to shriek) **čirīkān-* (?)

scrotum n (testicles) *gwin*

sea n (lake, river, stretch of water) *daryā*

search n (quest) *sorāq* ‖ (to go in ~ of, follow) v *va/=a mineɣ kat-*

search, to v (to look for) *mineɣ kird-, va/=a sorāq čī-*; (to go

around, tour) *gīrdī-; (to rummage, delouse) *jurī-

second num *döwim*

see, to v *dī-*

seem, to ‖ (it ~s, apparently) idiom *guɣā*

self pro *wiž*

sell, to v *forut-*

send, to v (to dispatch, ship) *kil kird-*

series n (time) *sirī*

servant n *növkar*; (at weddings) *daspā* (?)

set (on) fire, to v (to burn) *āgir dā-*

set free, to v *āzād kird-*

set out, to v (to start) *va/=a řī kat-*

seven num *haf(t)*

seventeen num *hivda*

seventy num *haftā(d)*

shade n (shadow) *sā*

shadow n (shade) *sā*

shake, to v *takān-*

shall v (to have to, must, should) *bāad, bās, me*

shame n (injustice, pity) *heɣf* ‖ (what a ~, what a pity) interj *heɣf*

ShamsᶜAli n.prop *šamsʕalī*

shape n (dimensions, figure, height) *qad, qe, šekl*

share n (part) *qismat*

she pro *öw*

sheep n *kāwiř, gusfand*

sheet (bed ~) n *l(ih)āf*

ship, to v (to dispatch, send) *kil kird-*

shipping n (dispatch) *kil*

Shirin n.prop *šīrin*

shirt n *kirās, pīrhan*

shoe n *köwš* ‖ (bottom of ~, sole) n *kaf köwš*

shopping n (purchase) *xarīd* ‖ (to go ~) v *xarīd kird-*

should v (to have to, must, shall) *bāad, bās, me*

shoulder n *šān*; (back) *kuł*

shout n (yell, call) *hanā*; (cry for help) *hawār*

show, to v (to display) *nīšān dā-*

shriek, to v (to scream) *čirīkān-* (?)

shy adj (timid, speechless) *bī dam*

sick adj *nāxwaš*

side n *lā, dīm*; (bank, edge) *dam*; (direction, path) *řuwāł* ‖ (on the other ~, behind) adv *dīm*

simple adj (plain) *sāda*

sincere adj (honest) *řāsgu*

single adj (alone) *tak*

Sir epith (Mister) *āqā*

sister n *xwišk*

sister-in-law n (wife of one's husband's brother) *hāmböwī*

sit, to v *nīšt-*

situation n (state, condition) *hāł, hāłat, vazʕ*; (state of affairs, circumstances) *hāłöqazīya*

six num *šaš/šīš*

sixteen num *šānza*

sixty num *šas(t)*

size n *andāza*

skull n (head) *kala*

sky n *āsimān*

slap, to v *čirīkān- (?)

sleep n (dream) *xāw*

sleep, to v *xaft*-

slow adj *γawāš*

slowly adv (quietly) *γawāš*

small adj (little, younger) *gwijar, gwijīn, büčkała*

smart adj (clever, intelligent) *ziriŋ, bāhuš*

smash, to v (to chop, mince) *hanjān-

smell n (stink) *bu*

smelly adj (stinky) *badbu*

smile n *xana*

smuggler n *qāčāxčī*

smuggling n *qāčāq* ‖ (~ and similar things) n *qāčāqömāčāq*

snacks n (sweets) *tanaqolāt*

snake n *mār*

snap n *čaq*

snapping ‖ (finger ~) n *čaqāna*

so interj *anü, āxir, dī* ‖ (just ~) interj *anü ča*; (and ~ on, etcetera) adv *fiłān*; (~ that) conj *tā*

so-and-so pro-form (such-and-such, what's-his/her-name) *fiłān, γāru*

sole n (bottom of shoe) *kaf köwš*

Solomon n.prop *siłeymān*

some quant *čan/čanī*

somebody pro-form (one) *kas, ahad, γakī/γekī*

someone pro-form (one) *kas, ahad, γakī/γekī*

something pro-form *γe čī, (γe) hinī, fiłānī*

so much adv (that much) *aqira*

son n (boy) *kwiř* ‖ (step~, stepchild) n *pīšazā*; (dear ~) epith *řuła*; (brother's ~, nephew) n *birārzā*; (paternal uncle's ~, cousin) n *āmuzā*; (maternal uncle's ~, cousin) n *hāłuzā*; (aunt's ~, cousin) n *mīmzā*; (daughter's ~, grand~) n *ditarzā*; (son's ~, grand~) n *kwiřarzā*; (king's ~, prince) n *kwiř pādišā*

son-in-law n (groom) *dāmād, zāmā*

so that conj (in order to) *tā*

soul n (life) *gγān, jān* ‖ (I swear, by somebody's soul) idiom *bi/va/=a jān …*

sound n (call, cry, voice) *daŋ, sidā* ‖ (to make a ~) v *sidā dā*-; (~ of snapping, snap) onom *čaq*; (~ of dripping, drip) onom *čiř*; (~ of taking wing, flap) onom *fiř*; (cat ~, meow) onom *myow*; (~ of throwing up, vomit) onom *qah*; (~ of biting, crunch) onom *qarč*; (frog ~, croak) onom *qwiř*; (chicken ~, cackle, cluck) onom *qwit*; (~ of a liquid

striking a surface, splash, splat) onom *šiplāγ* (?); (~ of knocking or striking) onom *tak/taq*; (~ of barking, bow-wow) *wāp*

sound, to v (to make a sound) *sidā dā-*

soup n *āš* ‖ (noodle ~) n *āš řišta*

sour adj (tasty) *depš*

source n (spring) *keynī, češma*

sparrow n *malücik*

speak, to v *qissa kird-*; (to call, invite) *daŋ kird-*

speechless adj (shy, timid) *bī dam*

spill, to v (to drop, fall, pour) **řišγā-*

spin, to v **řis(t)-*; (to bring around, turn) *gīrdān-*

spindle n (hand ~) *tašī, dük*

splash onom *šiplāγ* (?)

splat onom *šiplāγ* (?)

spoon n *qāšoq*

spring n *sarā*; (source) *češma, keynī*

sprite n (jinn) *jin*

squeegee n (mop) *teγ*

stability n (decision, base) *qarār*

stable n *töüla*

stand, to v (to stay, stop) *maks kird-*

star n *hasāra, sitāra*

start, to v (to set out) *va/=a řī kat-*

state n (situation, condition) *hāł, hāłat vazʕ*; (~ of affairs,

situation, circumstances) *hāłöqazīγa*

statue n *mijassama*

stay n (pause, stop) *maks*

stay, to v (to be in a place/state) *hā-*; (to stand, stop) *maks kird-*; (to be left, remain) *man-/mān-*

steal, to v *dözī-*

stepchild n (stepson, stepdaughter) *pīšazā*

stepbrother n (best friend) *dasabirā*

stepdaughter n (stepchild) *pīšazā*

stepmother n (father's wife) *bowažin, zan bowa*

stepson n (stepchild) *pīšazā*

stick n (wooden ~, club, cudgel) *ču*

stink n (smell) *bu*

stinky adj (smelly) *badbu*

stomach n (belly) *lam*; (entrails, heart) *dił*

stone n (rock) *kwičik, saŋ/sang*

stop n (pause, stay) *maks*

stop, to v (to stay, to stand) *maks kird-*

story n (tale) *dāstān*; (discourse) *qissa*

stove n (fireplace, fire) *dār* ‖ (to put on the ~, cook) v *va/=a dār nγā-*

strange adj (weird) *alājü*

straw n *kah*

stray adj (vagrant) *vełgard*

stream n (river, watercourse) *ju*

street n (track, way) *řĭ/řā*

strength n *zur*; (power, means) *tawānāγ*

stretch ‖ (~ of water, lake, river, sea) n *daryā*

stretch, to v (to extend, swing) *kĭš āwird-*

stretched adj (hidden, lying down) *hašār*

stretching n (extension) *kĭš*

strike, to v (to hit, beat) *dā-...=(a)r*

strip n (band, joint, lace) *ban*

strong adj *qöü*; (powerful) *tawānā*

stuck ‖ (to get ~, become entangled, catch) v **čikyā-*

studies n (education) *ta(h)sīlāt*

successor n (heir) *jānešĭn*

such-and-such 1. pro-form (so-and-so, what's-his/her-name) *fiłān*, *γāru* 2. adj (certain) *fiłān*

suddenly adv *γe dafʕa*

summer n *tāw(is)sān*

sun n *xwar*

sunflower n *baraftāw*, *gwiłbaraftāw*

sunset n (dusk) *qorub*

surely adv (absolutely, of course) *hatman*

swear, to ‖ (I ~, by God, well, then) interj *valā*; (by somebody's soul) idiom *bi/va/=a jān*

sweet adj (beautiful, pretty, sweet) *nāz* ‖ (the ~est of all, Sweetie) n.prop *nāzīlīnāzān*

sweets n (snacks) *tanaqolāt*

swing, to v (to extend, stretch) *kĭš āwird-*

switch, to v (to exchange) *ʕavazbadał kird-*

sword n *šimšīr*

t

tablecloth n *sifra*

tail n *döm*

take, to v (to get) *girt-/gird-*; (~ away, carry away) *bird-*

take back, to v (to bring back) *āwird-...=ā*

take care, to v (to pay attention) *hawās bī-*, *movāzibat kird-*

take off, to v *āwird-...=er/=(a)r*

take out, to v (to bring out) *āwird-...=er/=(a)r*

take flight, to v (to take wing) *bāł girt-/gird-*

tale n (story) *dāstān*

tall adj (long) *boland*

tarantula n *řuteyl* (?)

tasting bad adj (disgusting) *badmaza*

tasty adj (delicious) *lazīz*; (sour) *depš*

tea n *čāγ*

tear n (teardrop) *asr*, *ašk*

teardrop n (tear) *asr*, *ašk*

tell, to v (to say) *vit-*; (to describe) *taʕrīf kird-* ‖ (don't ~ me,

fancy that) idiom *tömarz (naka)*

ten num *da*

terrified adj (scared, frightened) *ziłatirik, howl*

terrify, to v (to scare, frighten) *ziłatirik kird-*

terror n (dread, fear, fright) *ziłatirik, howl*

testicle n (egg) *xā*

testicles n (scrotum) *gwin*

thanks interj *tašakor*

that 1. dem adj (those) *a* 2. dem pro-form (~ one) *ava* 3. compl *ki/ka/gi*

that is to say interj (namely) *ɣaʕnī*

that much adv (so much) *aqira*

that one dem pro-form (that) *ava, öw*

that way adv (there) *alā*

the n:def *-a/-ka*

theft n *dözī*

their pro *awāna, =ɣān*

them pro *awāna*

then 1. adv (afterwards) *anjā* (?), *baʕd, baʕdan, pas* 2. interj *anü, āxir, dī*; (fine, well) *sa, xu*; (by God, I swear) *valā*

there adv *wira, anjā* (?); (that way) *alā*

these 1. dem adj (this) *ī, e* 2. dem pro-form (~ ones) *ɣāna/ɣānala*

these ones dem pro-form (these) *ɣāna/ɣānala*

they pro *awāna*

thief n *döz*

thin adj *lař*

thing n (object) *čī* ‖ (thingy, thingummy, what's-his/her/their-name, what-do-you-call-it) *hin*

think, to v *fikr kird-*

thinking n (reasoning, thought) *fikr*

third num *sivom*

thirsty adj *tešna*

thirteen num *sinza*

thirty n *sī*

this 1. dem adj (these) *ī, e* 2. dem pro-form (~ one) *ɣa, ī*

this is it interj *ɣahāna/ɣāna/hāna*

this much adv (so much) *eqira/īqira*

this one dem pro-form (this) *ɣa, ī*

this time adv *īla*

thistle n *xargoł*

this way adv (like this) *ījürī/ejürī*; (here) *īlā*

thorn n *xār*

those 1. dem adj (that) *a* 2. dem pro-form (~ ones) *awāna/awānala*

those ones dem pro-form (those) *awāna/awānala*

thought n *xātir*; (reasoning, thinking) *fikr*; (imagination, intention) *xīɣāł*

thousand num *hizār*

three num *si* ‖ (~ kilos) n *man*

three hundred num *sīsad*

throw, to v *āɣšt-*; (to hurl) *žan-*; (~ in the air) *va/=a hawā dā-*

thunderbolt n *girmhār*

tickle n *xitīmitī*

tie, to v (to close) **bas(t)-*; (to arrest, handcuff) *qadbasta kird-*

tied adj *qadbasta*

tight adj (well-sealed) *möwkam*; (narrow) *taŋ*

time n *vaxt, zamān*; (moment) *möwqa*; (turn) *dafʕa*; (series) *sirī* ‖ (another ~, again) adv *dögila, duwāra*; (this ~) adv *īla*

timid adj (shy, speechless) *bī dam*

tired adj *šakat*

tiring adj (hard, troublesome) *za(h)mat*

title n *ʕonwān*; (document, qualification) *madrak*

to prep *va/van, =a/=an, =ar/=r, varin/arin, ařā, bi, va/=a bin*; (on, on top of, over, for) *va/=a sar*; (towards) *vere*

toman n (Iranian currency) *töman*

tomb n (grave) *gur*

tomorrow adv (next day) *so, sob(h), šöso*

tongue n (language) *zuwān*

tonight adv *īmšöw*

too adv (also) *=(ī)š/=(ī)ž/=ɣš/=ɣž/=ī, ham*

tooth n *dinān*

top n (upper part) *bān*; (head, origin) *sar* ‖ (on ~ of, on, over) prep *va/=a bān, va/=a mil, va/=a sar*

total n (assembly, collection) *jamʕ*

totally adv (completely, overall) *kwil(l)an*

tour, to v (to go around, search) **gīrdī-*

towards prep (to) *vere*

trace n (footprint, track) *řad*

track n (footprint, trace) *řad*; (street, way) *řī/řā*

tragedy ‖ (what a ~) interj *vāveɣlā*

trap, to v (to imprison) *gīr dā-*

trapped adj (captured, caught) *giriftār* ‖ (to be ~, be captured, be caught, be taken prisoner) v *giriftār hāt-*

travel, to v (to walk) *řī kird-*

treasure n (wealth) *ganj*

tree n *dār* ‖ (walnut ~) n *girdakān*

trick n (deception, fraud) *guł*

trouble n (effort, hard work) *za(h)mat*

troublesome adj (hard, tiring) *za(h)mat*

true adj (right, correct) *řās* ‖ (isn't it ~ that) interrog *mar/magar*

trust ‖ (in ~, on deposit) adv *amānatī*

truth n *haqīqat*
tubing n (plumbing) *lülakašī*
tunic n (felt cloak, gown) *čux* (?)
turmoil n (fight) *jaŋimaŋ*
turn n *nöwbat*; (time) *dafʕa*; (circle) *xiř, döwr*
turn, to v (to spin) *xiř dā-*; (to bring around) *gīrdān-*; (~ around, to rotate) *xiř āwird-*
turn on, to v (to light) *řušan kird-*
twelve num *dwā(n)za*
twenty num *bīs*
twin n *lifānī, doqolu*
two num *dö* ‖ (~ of them) pro-form *duān*
two hundred num *döüs*
type n (manner, way) *jür, nuʕ*

u

ugly adj (bad-shaped, bad-looking) *badfőrm, badguna, badqīɣāfa*
uncle n (maternal ~) *hāłu*; (paternal ~) *mamu*
uncomfortable adj (upset) *nāřāhat*
under prep (below) *va/=a žīr*; (on the bottom of, in, into, inside) *va/=a bin*
understand, to v *hālī bī-*, **fa(h)mī-*; (to become aware) *mitavajje(h) bī-*
understandable adj (actual) *hālī*
unemployed adj *bīkār*
unit class (item, piece) *gila, tā*
unless conj *mar/magar*

until conj (up to) *tā*
unwittingly adv (accidentally) *nāxwidāgā(h)*
up adv (upstairs, upwards) *va/=a sar* ‖ (~ to) conj *tā*
upper adj (above) *bānin* ‖ (~ part, top) n *bān*; (head, origin) n *sar*
upset adj (uncomfortable) *nāřāhat*
upstairs adv (up, upwards) *va/=a sar*
up to conj (until) *tā*
upwards adv (up, upwards) *va/=a sar*
urge, to v (to push, demand) *řü āɣšt-*
us pro *īma*
usage n (use, employment) *istifāda*
use n (usage, employment) *istifāda* ‖ (to be of ~, to avail) v *fāɣīda dāšt-*
use, to v (to employ) *istifāda kird-*
uvula n *zuwān gwij(i)ra*

v

vagrant adj (stray) *vełgard*
valley n (foothill) *pāča*
vase n (jug) *küza*
verdict n (destiny, fate) *ġazā*
very adv (much) *fira, xeɣlī*
victory n (achievement, feat, conquest) *fat(h)*
village n *ābādī*

virtue n (beauty, quality) *hösn*; (benefit) *xubī*

visible adj (clear) *dīγār*

visit, to v *sar dā-*

voice n (call, cry, sound) *sidā*, *daŋ*

vomit n *qah* ‖ (sound of throwing up) onom *qah*

vow n (prayer, wish) *duwā*; (gift, offering) *nazr*

W

wake up, to v (to rise) *hiz girt-/gird-*; (to come round) *va/=a xavarā bī-*

walk, to v (to travel) *rī kird-*

walnut n *girdakān* ‖ (~ tree) *girdakān*

want, to v (to ask) *xās(t)-*

war n *jaŋ*

wash, to v (to clean) **šurī-*

water n *āw/āv/āb* ‖ (stretch of ~, lake, river, sea) n *daryā*

watercourse n (canal, channel) *ju*; (canal, river) *na(h)r*

way n (street, track) *řī/řā*; (manner, type) *jür*, *nuʕ* ‖ (this ~, like this) adv *ījürī/ejürī*

wealth n (richness) *döwłamanī*; (riches) *sirvat*; (treasure) *ganj*

we pro *īma*

wealthy adj (rich) *döwłaman*

weapon n *asł(ah)a*

wear, to v (to put on) *va/=a var kird-*

weave, to v **bāft-*

wedding n (marriage ceremony) *sür*, *ʕarusī*

weep, to v (to cry) *gīrva kird-*

weeping n (crying) *gīrva*

weight n *saŋ/sang*

weird adj (strange) *alājü*

well 1. adv (fine) *xu*; (properly) *xās* 2. interj *anü*, *āxir*, *dī*; (fine, then) *sa*, *xu*; (by God) *valā* ‖ (to do ~, be well-off) idiom *damāq čāq bī-*

well done interj *āfarīn*

well-off ‖ (to be ~) idiom *damāq čāq bī-*

well-sealed adj (tight) *möwkam*

what interrog *ča*, *če/čī* ‖ (~ a ...!) interj *ča*, *če/čī*; (for ~, after ~) interrog *va peγ če*

whatever 1. adj (whichever) *har*, *har čī* 2. pro-form (anything) *har čī/har če*; (whoever, such-and-such) *fiłān*

what-do-you-call-it n (thing, thingy, thingummy) *hin*

what's-his/her/their-name 1. n (thing, thingy, thingummy, what-do-you-call-it) *hin* 2. pro-form (such-and-such, so-and-so) *fiłān*, *γāru*

wheel n *čarx*

when 1. interrog *keγ* 2. conj *ki/ka/gi*, *vaxtī*, *zamānī*; (as soon as) *iska gi*

where interrog *ku*, *kura*; (whither) *ařā ku(ra)*

wherever adv *har je*

whichever 1. adj (whatever, any) *har* 2. pro-form (whoever, anybody, anyone) *har kām*

whip n *šalāq*

white adj *sifīd*

whither (where) interrog *ařā ku(ra)*

who interrog *kī*

whoever pro-form *har ke/har kī*; (whichever, anybody, anyone) *har kām*; (whatever, such-and-such) *fiłān*

whole adj *kwil*; (complete) *tamām*

why interrog *ařā ča*

widow n *bīvažin*

widowed adj *bīva*

wife n (woman) *žin, zan* ‖ (brother's ~) n *birāžin*; (father's ~, stepmother) n *bowažin, zan bowa*; (maternal uncle's ~) n *hāłužin*; (paternal uncle's ~) n *mamužin*

willing adj (consenting, happy, satisfied) *řāzī*

wind n *bād*

wing n *bāł* ‖ (to take ~) v *bāł girt-/gird-*; (sound of taking ~, flap) onom *fiř*

winter n *zim(is)sān*

wise adj (savant) *dānā*

wish n (aim, purpose) *mirād*; (prayer, vow) *duwā*

with prep *vagard/agard/gard/ard, va/van, =a/=an, =ar/=r, varin/arin, bā*

wolf n *gwirg*; (female ~) *dałagwirg*

woman n (wife) *žin, zan*; (lady) *xānim*; (old ~, old lady) *dāyā, bībī, keywānu, pīražin*

womb n *āyldā(n)*

wonderful interj (wow) *āf/uf*

wood n *ču*

wooden adj *čuwī/čuwīn* ‖ (~ girl, Wooden) n.prop *čuwīna*; (~ stick, club, cudgel) n *ču*

wool n *xwirī*

word n *harf*; (saying, promise) *qowł*

work n (business, job, matter) *kār* ‖ (house~) n *kārībār*

work, to v *kār kird-*

world n *dinyā*

wow (wonderful) interj *āf/uf*

wrist n *mič das*

y

yell n (call, shout) *hanā*; (cry for help) *hawār*

yellow adj *zard*

yes interj (ok) *a, āre/ārī, bałe*

yolk (egg ~) n *zardīna xā*

you 1. SG pro *tö/tön, =it/=t/=at* 2. PL pro *homa, =tān*

younger adj (small, little) *gwijar, gwijīn, büčkała*

youngster n *jawān/juwān*

your 1. SG pro *tö/tön, =it/=t/=at*
    2. PL pro *homa, =tān*

Z

zero num *sifr*
Zeynab n.prop *zeɣnow*

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This book presents a documentation and analysis of
Harsini, the language variety spoken by the people
of Harsin, a small urban centre located in south-east
Kermānshāh Province, western Iran. The main fea-
tures of phonology and morphosyntax are outlined,
and an extensive corpus of transcribed spoken texts,
recorded in situ, is also provided, together with a le-
xicon. The book also includes comparative notes and
discussion of the place of Harsini within Laki, and its
relationship to Southern Kurdish. The sound files from
the text corpus are available online at https://multicast.
aspra.uni-bamberg.de/resources/kurdish/#laki.