

The Gorani language of Gawraǰū, a village of West Iran

Texts, grammar, and lexicon



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This book is the result of the collective efforts of all its authors, and we consider their individual contributions to be of equal value. The approximate division of labor was along the following lines: The actual recordings were made by Parwin Mahmudweyssi in the village of Gawraǰū during two periods of fieldwork, September-October 2007, and October 2008. During the first stay, she was accompanied by Geoffrey Haig and Sayyid Fereidoon, a respected religious leader of the Ahl-e Haqq. Haig supervised the recordings and the initial processing of the files with the software ELAN. Mahmudweyssi undertook the initial transcription and translation of the texts, while Haig, Paul and Mahmudweyssi developed the final transcriptions. Later Denise Bailey joined the team and undertook the task of setting up the lexicon, developing the glossing system, and collaborating with Mahmudweyssi in translating and editing the final selection of texts. Paul wrote the original grammatical sketch, based on his elicitation work in the speech community. The grammar was later extended and revised by Bailey and Haig, using material from the text corpus. Haig coordinated the different parts of the manuscript. In the final production stages, we were assisted by Maximilian Kinzler in solving a number of technical problems.

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ABBREVIATIONS

The following chart shows the abbreviations used for the interlinear morpheme-by-morpheme glosses of the Gawraǰūyī texts and for some lexicon definitions. These abbreviations mainly follow the standard of the Leipzig Glossing Rules, revised version of February 2008 (<http://www.eva.mpg.de/lingua/resources/glossing-rules.php>). A few abbreviations have been added or modified for the Gawraǰūyī language material.

GLOSS	Definition	Forms	GLOSS	Definition	Forms
1	first person		INTJ	interjection	
2	second person		IPFV	imperfective	<i>ma-</i> (<i>m-</i>) (+ past stem)
3	third person		NA	not analyzed	
ADD	additive	= <i>ič</i> (etc.)	NEG	negation, negative	<i>na-</i> , <i>ni-</i>
ADV	adverb	<i>-a</i>	PASS	passive	<i>-īs</i>
BP	bound pronoun	= <i>im</i> , = <i>it</i> , = <i>iš</i> (etc.)	PASS1	passive-1	<i>-yā</i>
BP.K	bound pronoun, as in Kurdish	= <i>ay</i>	PL	plural	<i>-ān</i>
COMPD	compound marker	<i>-a</i>	PL.K	plural, as in Kurdish	<i>-ayl</i>
COMPL	complementizer	<i>ka</i>	POST	postposition	= <i>ay</i>
DEF	definite	<i>-aka</i> (<i>-yaka</i> , <i>-ka</i> , <i>-a</i>)	PREV	preverb	
DEM	demonstrative	= <i>a</i>	PROX	proximal	<i>ī</i> , <i>īn</i>
DIST	distal	<i>ā</i> , <i>ān</i>	PRS	present	(stem form)
DRCT	directional	= <i>wa</i> (= <i>ya</i> , = <i>a</i>)	PRT	particle	= <i>wa</i> , = <i>awa</i>
EZ	Ezafé particle	= <i>e</i> (= <i>y</i>)	PST	past	(stem form)
IMP	imperative	<i>-Ø</i> , <i>-a</i>	PST.SBJV	past subjunctive	(past stem +) <i>-ā</i> (e.g., <i>kuštā</i> , <i>kardā</i>)
IND	indicative	<i>ma-</i> (<i>m-</i>) (+ present stem)	PTCP	participle	
INDF	indefinite	<i>ya</i>	REFL	reflexive	<i>īštan</i>
INDF1	indefinite-1	<i>-ē</i> , <i>-ēk</i> (<i>-yē</i> , <i>-yēk</i>)	REFL.H	reflexive, as in Hawrami	<i>wē</i>
INDF2	indefinite-2	<i>-ī</i> (<i>-yī</i>)	SBJV	subjunctive	<i>bi</i> (<i>b-</i>)
INF	infinitive	(past stem +) <i>-a</i>	SG	singular	

Other symbols:

= ‘clitic boundary’; - ‘separates segmentable morphemes’; Ø ‘non-overt, but reconstructible morpheme’; . ‘separates several metalanguage elements represented by a single object language element’; _ ‘separates several object language elements represented by a single metalanguage element or by a unity of several metalanguage elements’.

CHAPTER 1

1. BACKGROUND TO THE SPEECH COMMUNITY AND THE TEXTS

1.1 The village of Gawraǰū

The village of Gawraǰū (Persian گوراجوب; the final is generally not pronounced) is located in the western part of Kermanshah province. This province lies in the westernmost part of Iran, bordering Iraq. The province has a population of about 1.9 million people, almost half of whom inhabit the province's capital, the city of Kermanshah. The province is well known as the site of numerous archaeological sites, some of which date back to the Paleolithic Era. The most famous archaeological highlights are the magnificent monuments of the Achaemenid and Sasanian eras, including the Old Persian inscriptions of Darius the Great (521 BC at Bisotun), and the mixed Sasanian-Achaemenid edifices at Kāngavar.

The province is divided into fourteen counties (Shahrestans). Gawraǰū belongs to the county of Dālāhu (دالاهو), in the west of the province, in a region commonly called the Goran area. The name Gawraǰū is used collectively to refer to a cluster of five hamlets: Gawr. Morādbeyg, Gawr. Qeshlāq, Gawr. Bābākaram, Gawr. Zeyd Ali, and Gawr. Safar Shah. Colloquially, the name Gawraǰū is also generally used to refer to the largest of these hamlets (Gawr. Morādbeyg), and this is what we will refer to as Gawraǰū in the rest of this book. Gawraǰū consists of about 100 houses, nestled in the valley of the Zimkān river. The nearest town is Īslāmābād (formerly Šāhābād). Gawraǰū can be reached by unsealed roads; the village has electricity and a post office.

Traditionally, the populace lives from small-scale agriculture and animal husbandry. The inhabitants of the village belong overwhelmingly to the Ahl-e Haqq, or Yaresan, religious group. They speak a peculiar dialect, close to the Gorani language used for the sacred texts of this religion. However, they also use a variety of Southern Kurdish as a lingua franca, and are taught exclusively in Persian at school, so these two languages are increasingly dominant (see next section). The village language, Gawraǰūyī, will almost certainly die out within one or two generations, not only because of the increasing dominance of other languages, but also because the village itself is under imminent physical threat through the construction of a dam on the Zimkān river, which will completely flood the valley. Construction work is well under way, and many of the village's inhabitants have already left the village.

1.2 The language situation

The language situation in Kermanshah province and adjacent regions is quite complex and has never been systematically investigated. There are three main languages, or language clusters, prevalent in the region. The first is Persian (Fārsī), the official language of the state of Iran, used as the sole medium of education in state schools and for all official purposes. As a consequence of compulsory schooling and exposure to mass media, competence in Persian is on the increase among the younger people, who probably all can now speak Persian. Genetically, Persian is classified as a Southwest Iranian language.

The second important group of languages are those that are commonly referred to as 'Kurdish' (*Kurdī*), more specifically, Central and Southern Kurdish dialects. Although the term Kurdish is fraught with difficulties (see MacKenzie 1961a), the fact remains that many people of Kermanshah province consider themselves ethnically and linguistically 'Kurdish', and refer to their language(s) as *Kurdī*. Indeed, the speakers of Gawraǰū sometimes refer to their language as *Kurdī*. In particular, *Kurdī Kermānšāhī* (Kermanshah Kurdish), in its various sub-varieties,

is an important lingua franca throughout the region, and it is steadily advancing at the cost of local languages such as Gawraǰūyī (see next section). The varieties of Kurdish spoken in western Kermanshah province mostly belong to the Southern group of Kurdish.

Within the Iranian languages themselves, Kurdish has been traditionally classified as “Northwest Iranian”. But in fact, despite the widespread use of the term “Kurdish”, it has yet to be convincingly demonstrated that the languages concerned really do constitute a viable (i.e., reconstructible) group within Northwest Iranian. More recently, the categorical distinction between Northwest and Southwest Iranian has been called into question (Paul 1998, Korn 2003). According to this view, the Northern and Central groups of Kurdish are transitional dialects between Northwest and Southwest Iranian, while Southern Kurdish (e.g., of Kermanshah) is closer to Southwest Iranian. Resolving these issues go beyond the scope of this book, but we hope that the data contained in this documentation may contribute to a better understanding of the complex genetic and areal relationships among the languages of the region.

Another language spoken in the region, and considered by some to be Kurdish, is Laki, though its relationship to Kurdish remains controversial in the literature (see Fattah 2000 and Anonby 2004/2005 for recent discussion). Finally, the third major influence in the region is Gorani (see next section), generally considered to be a Northwest Iranian language. The most important dialect of Gorani is Hawrami, with its main geographical centre as Paveh, in Iran. It is also spoken in the area around Halabja in Iraq. We consider Gawraǰūyī to be a dialect of Gorani.

All three of the linguistic influences in the region have more or less developed written forms, literary traditions, and conventionalized standards. Persian is the most robustly standardized language, with a rich literary tradition and high prestige throughout the country. For Kurdish, the Central Kurdish dialect of Sorani has acquired some prestige as a written language and a language used in the mass media (satellite television), and indeed, it now serves as a language of administration in the neighboring Kurdish autonomous region of Iraq. Hawrami has a written tradition and there are local initiatives towards fostering the standardized, written form. This, then, is the broad linguistic triad within which local vernaculars such as Gawraǰūyī are situated. The villagers are generally trilingual, speaking Gawraǰūyī, Persian, and a local form of Kurdish for informal interactions with local people from outside the immediate village.

1.3 The term “Gorani”

There is considerable confusion surrounding the name Gorani. In the earlier European tradition of Iranian linguistics, the term Goranî (Guranî) was used to refer to the language of the “Guran”, a people considered distinct from both the Kurds and the Persians, and inhabiting an area on the northwest fringe of the Zagros mountains close to the present-day border of Iran and Iraq. A number of other groups were also included in the Guran, for example, the Bajalan, who live as far west as Mosul in today’s Iraq.¹ In part, this view of the matter is historically motivated and is based on the use of “Gorani” as the written language in the principality of Ardalan, which was dominant in the region from approximately the fourteenth to nineteenth centuries. Gorani is also the name for the language of the sacred texts of the Ahl-e Haqq (or Yaresan) religion, with which the Ardalan were closely linked and which was considerably more widespread in the region than it is today. According to this account, the language Hawrami (Hawramani), spoken in the Awraman district of Iran and around Halabja in Iraq, is considered a “Gōrānī dialect” (MacKenzie 1966:4). According to Hadank (1930: 76), Hawrami and the Gorani of the enclave of Kandula constitute the “core” of the Gorani language.

¹ See the summary of earlier European scholarship in Hadank (1930).

However, present-day usage among the inhabitants of the area is quite different. The term Gorani, if used at all as a language name, is only used to refer to the language of poetry and of the sacred texts of the Ahl-e Haqq. Otherwise, people refer rather generally to “Kurdī” for most varieties of Central and Southern Kurdish used as lingua francas throughout the region, and may even extend the term to other languages. The main distinction drawn by the people of the region is thus between Kurdī and Hawrami for the variety of Paveh. The term Gorani is therefore not part of common usage among laypeople. Recent fieldwork in Iraq (2010) by Mahmudweyssi confirmed the existence of pockets of what we would refer to as Gorani in locations even as far as the north-west areas of the Mosul region in northern Iraq.² But the speakers of these varieties refer to them with such names as Bājalānī, Kākāyī, Šexānī, Šabakī, and Zangana. The name Māčo (lit., ‘he says’) is also commonly used by the speakers concerned, usually as a collective term for these Iraqi varieties.

Linguistically, there is little doubt that these now isolated pockets are quite closely related to the Gorani dialects of Iran, such as Gawraǰūyī, and in particular, to the dialect of the village of Zarde, which we are also investigating in the framework of our project, but not yet including in the present publication. We take this as indicative of an earlier, much larger area in which various forms of Gorani were once spoken, but which progressively eroded through the encroachment of Kurdish. Outside of the core regions of Hawraman, the varieties of contemporary Iraq, as well as those of Gawraǰūyī and Zardeyī, constitute more or less remnant pockets of this earlier Gorani area. Such a view was already expounded by MacKenzie (1961a), and we consider it largely correct. Thus our usage of the term “Gorani” evokes a historical unity of which speakers of the scattered remnant dialects today are largely unaware. It is, of course, a matter of dispute whether scientific terminology should depart from laypeople’s perceptions, but in the present case, there seems to be good reason to maintain the term “Gorani”, in particular because no other term is available. Thus, our standpoint is that languages and dialects such as Gawraǰūyī, Zardeyī, and others, which exhibit deep similarities to the comparatively well-documented “Hawrami” of Paveh and surroundings (see MacKenzie 1966), can be included in an overarching “Gorani” language (or language group), of which Hawrami is but one representative, albeit the most robust and, in terms of morphology, complex and archaic.

The genetic relationships between the individual Gorani languages remain poorly understood. However, Hawrami and the variety of Gorani spoken in the village of Kandula (north of Kermanshah) appear to be closest to each other (see Paul 2007: 291 and Hadank 1930), while that of Gawraǰū differs from these in a number of important respects (e.g., lack of gender, several differences in the paradigms of verbal agreement). Broadly speaking, Gawraǰūyī appears to have undergone stronger influence from Southern Kurdish, although it may be premature to attribute the differences to contact influence. The dialect of Zarde, on the other hand, is closer to the Hawrami (Paveh) and Kandulai end of the spectrum. Mahmudweyssi’s fieldwork in Iraq suggests that the dialects in Iraq are likewise remarkably similar to the Zarde variety, despite distances of hundreds of kilometers and a national border that separates them.

Traditionally, the small town of Gahvāre has been a cultural and administrative centre of the Gorani-speaking Ahl-e Haqq communities in the region. It lies approximately twenty kilometers northeast of Kerend, and Gahvāre is also a mere ten kilometers from Gawraǰū, but

² Mahmudweyssi’s observation confirms the account provided by Hadank (1930: 43), who discusses a narrow stretch of Gorani-speaking enclaves running some 500 kilometers along a southeast-northwest axis from the border region towards Mosul. Hadank, however, refers to these “westernmost outliers of the Gûrân” as “Bājalān”.

the road between the two is extremely poor. When Oskar Mann visited the town in 1902, a variety of Gorani was still widely spoken there, and Mann was able to gather extensive language material, reproduced in Hadank (1930: 436-455). However, when Ludwig Paul visited the township in 2004, only three speakers remained, all over seventy years old, and having only restricted competence in the language (Paul 2007). The language has thus been almost totally abandoned in favor of the local variety of Southern Kurdish, and more recently, Persian. In fact, it appears that Gorani is still spoken in only in two villages in the entire area, Gawraǰū and Zarde.

In sum, the language of Gawraǰūyī represents a remnant pocket of the Gorani that was once spoken across a wide area (see map xxx). Over the past century, most Gorani speakers have shifted to Kurdish and Persian. It is only a matter of time before Gawraǰūyī likewise becomes extinct.

1.4 Fieldwork procedure

The texts were recorded in situ in the village during two periods of fieldwork in October 2007 and in October 2008. The interviewer was Parwin Mahmudweysi, who spoke as little as possible during the interviews. She herself speaks a variety of Kurdish very close to the Kurdish vernacular widely used as a lingua franca in the region. Most of the time, she intentionally did not speak her own variety of Hawrami in order to avoid influencing the speakers in their own use of the language. On several occasions the speakers lapsed into Kurdish, at which point Parwin would politely request that they continue speaking in Gawraǰūyī. Nevertheless, there was a fair amount of spontaneous and mostly unintentional or unconscious code-switching in the texts. These stretches of speech have also been transcribed but indicated as Kurdish and enclosed by curly brackets, {...}.

The recordings were made with a Zoom H2 recorder using built-in microphones to enable recordings to be made spontaneously, and to make the recording situation as unintrusive as possible. The sound was recorded using a linear WAV-format at 44 KHz frequency. Some of the recordings were subsequently processed using Adobe Audition to increase the volume, which was too low due to the less-than-ideal recording conditions and the use of the internal microphones.

A number of people of the village were recorded at the initial stage, but it soon became evident that these people differed widely in the extent to which they had active command of Gawraǰūyī (or at least in the extent to which they were willing to use the language consistently). After some experimentation, two main speakers were found who were both willing and able to provide connected, spoken narratives. Our two main speakers were Arus and Alidust. Arus is a married woman of approximately thirty years of age, who had spent her entire life in the village. On the whole, out of all our informants, she speaks the most consistent and pure form of Gawraǰūyī. Alidust (AD) is a man of approximately seventy-five years of age, who is also a native of the village. In the texts, he tends to use more Kurdish elements, and he speaks a little less clearly, making some stretches difficult to analyze. Both speakers have basic school education (four to five years), and also speak Kurdish and Persian. In addition, recordings were also made with three unmarried women. As they prefer to remain anonymous, they are referred to by the abbreviations YFH, YFF, and YFN (Young Female H etc.). These texts include dialogue passages and contain fascinating insights into daily life in the village.

In the first stage following the recordings, a rough transcription and translation were produced using the software package ELAN.³ The details of transcription were successively modified as

³ ELAN Linguistic Annotator, developed by Han Sloetjes at the Max Planck Institute for

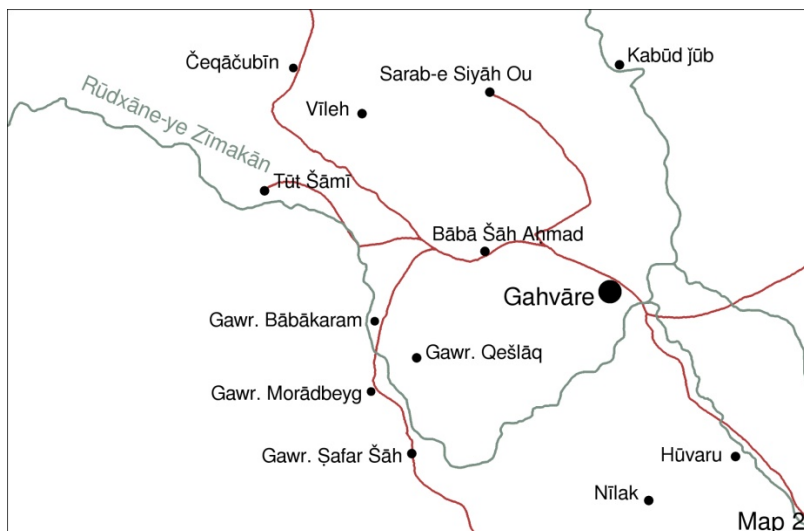
further texts were transcribed, and the translations were likewise modified. Due to visa restrictions and political unrest in the region in 2009, it was not possible to spend an extensive period of time in the village, so most of the work on the texts was done in Germany. A number of questions of interpretation were clarified by consulting Fereidoon Hosseini, originally of Gahvāre, who has a good active command of Gawraǰūyī (though not that of a native speaker); nonetheless, some questions remain unsolved. Of the approximately twenty-five texts recorded, nine were selected for complete analysis and they appear in this book. In total they amount to approximately ninety-four minutes of recordings. The texts were chosen to provide a reasonably representative cross section of speaker and topics, but criteria such as recording quality and coherency were also considered.

Once a
consistent



reasonably

orthography had been developed, the texts were entered into the software program FLEx⁴ to facilitate analysis and glossing, and to enable production of the lexicon. This work was undertaken by Denise Bailey in collaboration with Parwin Mahmudweysi.



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⁴ FLEx refers to SIL FieldWorks Language Explorer, developed by SIL International.

CHAPTER 2

2. A GRAMMATICAL SKETCH OF GAWRAJŪYĪ

2.1 Introduction

This grammatical sketch was originally drawn up by Ludwig Paul on the basis of elicitation work he carried out with native speaker consultants from Gawraĵū in October 2008. That data provided the framework for our description, but we have since substantially extended and revised the description using the naturalistic data taken from the text collection contained in this book. It is worth noting, however, that there is considerable variation at all levels of the language, both between individual speakers and even in the speech of individual speakers. Furthermore, the texts sometimes contain stretches of code-switching, where GawraĵūyĪ and varieties of Kurdish are intermingled, sometimes with words or phrases from Persian as well. Where possible, the non-GawraĵūyĪ material is noted, but it remains a difficult task to disentangle well-established loan words and loan constructions from more or less ad hoc code-switching. We stress that this chapter offers no more than a “sketch”; a number of points remain unresolved, but ongoing work by Denise Bailey will hopefully close many of the gaps in our knowledge.

2.2 Phonology

In the interests of consistency and reader-friendliness, we have opted to use the same set of symbols both in the text orthography and in the description of the phonology. Table 1 shows the symbols used in the orthography, and their phonetic values:

Vowels	Consonants	
ī [i:]	p [p ^h]	s [s]
i [i, ə]	b [b]	z [z]
ē [e:]	t [t ^h]	š [ʃ]
e [ɛ]	d [d]	ž [ʒ]
a [æ] (-[a])	k [k ^h]	č [tʃ ^h]
ā [a:]	g [g]	ĵ [dʒ]
o [o]	q [q]	x [x]
u [u]	ʕ [ʕ]	gh [ɣ]
ū [u:]	? [ʔ]	h [h]
ü [y]	m [m]	ħ [ħ]
	n [n]	l [l]
	ř [r]	ł [ł]
	r [r]	y [j]
	f [f]	w [w]

Table 1: Symbols used in the orthography

2.2.1 Consonants

The positions of the consonant phonemes in an IPA table, where again the orthographic symbols are used, are shown here in Table 2:

	Labial	Alv.	Postalv.	Pal.	Velar	Uvul.	Pharyn.	Glott.
Plosive (asp.)	p b	t d			k g	q		
Affricate			č ǰ					
Fricative	f v	s z	š ʒ		x gh	(gh)	ħ	h
Nasal	m	n			(ng)			
Lateral		l, ł						
Tap, Vibrant		r, ř						
Semi-vowel	w			y				

Table 2: Consonant phonemes

In addition to those mentioned in Table 2, there are certain sounds that occur predominantly in loan words from Arabic (via Persian), for example /ħ/, /ʕ/ and /ʔ/, although /ħ/ also appears in a native word such as *ħaft* ‘seven’.⁵ Speakers vary in the extent to which they realize these sounds. In highly frequent words, such as *baʕd* ‘then, afterwards’, the pharyngeal sound is seldom realized, but we include it in the transcription because it preserves the traditional orthography of this word in the neighboring languages, because the vowel quality of this word is still slightly affected, and because it enables the word to be readily recognized as a loan. Further examples are given:

- (1) *ħamla* = š ‘attack = BP.3SG’ [6:96]
ʕasāka = y *das* = iš ‘hand = EZ staff = BP.3SG’ [4:20]
ʕaqd ‘engagement’ [8:199]
baʕd ‘after’ [8:199]
ʕarūsī ‘wedding’ [8:199]
hanā tazʔin makarin ‘decorate the henna’ [7N:94]

The question of whether these sounds should be considered part of the phoneme system of Gawraǰūyī, or part of a loanword subsystem, cannot be readily answered. Other sounds that have uncertain status as phonemes are:

- /ř/ e.g., *kuřa* ‘son’, *řōla* ‘child’, *hamřā(y)* ‘still, yet’. It is possible that this sound is a predictable variant of /r/, occurring regularly in the environment _V. In Hawrami, the two are distinct phonemes. This still needs to be investigated for Gawraǰūyī.
- /gh/ In intervocalic position, this sound is often produced as more lenis, resulting in either a glide [y], or zero, or it represents the barely perceptible remnant of a velar/uvular stop: *aghar* ‘if’, *dighān* ‘tooth’, *bighardim* ‘(that I) go around’. As it appears to occur solely in intervocalic position, it could be analyzed as a variant of /g/ (and it is historically in some cases).

⁵ Thanks to Nicholas Sims-Williams for this observation.

/ŋg/ e.g., *bižāng* ‘eyelash’, *māng* ‘month’, *māngāw* ‘cow’, perhaps best analyzed as a sequence of /n/ + /g/

Another problem is the status of the bilabial velar [x^w], as in *xwār* ‘sister’. In Gawraǰūyī, historical [*x^w] is generally [w], as it is in Hawrami. Examples in Gawraǰūyī include *ward-* ‘eat (past stem)’, *weš* ‘pleasant’. But in other words, it may be difficult to acoustically distinguish [x] from [x^w], especially when that sound occurs before a back vowel.

2.2.2 Vowels

The vowel system consists of four short vowels and six (possibly seven) long vowels, rendered orthographically as follows: a, i, o, u (short); ā, ē, ī, ō, ū, ö, ü (long). Their approximate positions in an IPA table are given in Table 3:

	Front	Central	Back
Close	ī ü	i	ū u
Close-mid	ē ö		o (ō)
Open	a [æ]	ā	

Table 3: Vowel phonemes

Notes on the vowels:

- /ö/ seems to be a marginal phoneme. It is regularly heard in *dō* ‘two’, but elsewhere only with variant pronunciation, e.g., *heyǰūra/höyǰūra* ‘in the same way’, *mounim/möynim* (< **ma-wīn-im*) ‘I see’. It is not included in the transcription of the texts.
- /a/ has a broad range of realizations. It is often realized as an open [æ], but may be weakened to a schwa; an unstable /a/ is found as the initial sound in the preposition *ařā* [(ə)řā] ‘for, to (etc.)’, where it is often deleted, especially in fast speech.
- /ē/, /ī/ The two sounds are phonetically close to each other and sometimes cannot be easily distinguished.
- /ō/ The original fieldwork revealed the existence of a long /ō/. However, the subsequent text analysis suggests that it may be an allophone of /ū/, or in some environments, a realization of the semi-vowel /w/ e.g.: *rāw/rāō* ‘hunting’, *Dāwu/Dāō* ‘god’ (lit., ‘David’), *šīyōnī/šīwnī* ‘he was stirred up’. In the interests of simplicity, the transcriptions of the texts do not use the symbol /ō/, but instead /ū/ or /w/. In the examples in this section, however, we continue to note a vowel /ō/, because its status remains unclear and it may yet turn out to be relevant for the system as a whole (e.g., *řōta* or *řūta* ‘child’).

Examples:

/a/ *tars* ‘fear’, /ē/ *tēž* ‘sharp’, /i/ *tir* ‘another’, /ī/ *šīr* ‘milk’, /ü/ *hüč* ‘not any’, *abrü* ‘eyebrow’, /ū/ *ātūs* ‘itching’, *dirū* ‘lie’, /ō/ *řōta* ‘child’, /o/ *fūrūt* ‘it was sold’, /u/ *guru* ‘wolf’, *kuřa* ‘son’

2.2.2.1 Diphthongs

The following diphthongs are attested, though more detailed analysis may yield an interpretation of these as sequences of two vowel phonemes: [ei], [ou], and [au/ao], written <āw>.

the contexts of these examples do not provide consistent syntactic evidence that the *-ī* is an oblique ending. Some instances may be treated as reduced forms of the additive clitic = *īč*, while for other instances there is no current explanation. The fact that this ending occurs on pronouns and proper nouns is, of course, suggestive of something like a remnant case marker, because these types of high animacy noun phrases tend to retain case marking longer than others (Haig 2008). However, until clear evidence of a syntactic motivation (e.g., object function, transitive subject in past tenses) for this ending is found, it would be premature to call it a case marker.

2.3.1 Number marking on nouns

Singular nouns are unmarked, while plural nouns take the suffix *-ān*. This suffix can occur alone, as in the next example:

- (9) *pāṭawān-ān har čī makarīn* ‘The heroes, whatever they do ...’ [5:87]

It may also be followed by a bound pronoun in possessive function (see Section 2.3.5.1):

- (10) *didān-ān = im* ‘my teeth’

It frequently occurs in combination with the definiteness suffix *-aka* (see next section), yielding *-akān*:

- (11) *māmīr-akān* ‘the chickens’ [1:93], *kawš-akān* ‘the shoes’ [1:95],
kūz-akān ‘the vases’ [3:55]

When the noun concerned is indefinite, plurality may be unmarked, as in:

- (12) *xulāsa mwāy haft hašt mināt ī jūra*
‘Finally, (the cat) speaks in this way to seven (or) eight children.’ [1:42]

2.3.2 Definiteness and indefiniteness

Nouns, or more precisely, noun phrases, also inflect for definiteness and indefiniteness. The definiteness suffix is *-(y)aka* (usually realized as *-agā*). The first vowel is dropped after short stem-final vowels:

- (13) *dīt-aka* ‘the girl’, *šīr-aka* ‘the milk’, *pišī-yaka* ‘the cat’

In general, the use of the definiteness suffix is roughly comparable to that of the definite article in English, being determined by assumed discourse recoverability, that is, if the reference of a noun phrase is considered to be known or recoverable to the hearer, it takes the definiteness suffix. Examples of the definiteness suffix are shown:

- (14) *(až) niwāy māšīn-aka* ‘in front of the car’ [elicited data]

- (15) *sīfra-ka bināž!*
‘spread(?) the sofra (the cloth on which food is served)’ [elicited data]

However, some nouns appear in discourse without the expected definiteness marker, as in *pāṭawānān* in the first example in Section 2.3.1 above, as well as in the following example:

- (16) *dāwu kuřa = t na-kuš-ē* ‘may God protect your son’ (lit., not kill) [elicited data]

In some contexts, variants with and without the definiteness suffix appear to be possible:

- (17) *āna žan = im-ē⁷ / žan-aka = m-ē* ‘she is my wife’ [elicited data]

⁷ Pronounced [žan-me:], with obligatory deletion of the medial unstressed [ʃ].

(18) *waš=it māy žan=im būy?* ‘would you like to become my wife?’ (lit., does your pleasure come you may become my wife?) [elicited data]

In other examples, possibly idiomatic, the variant with the definiteness suffix is apparently impossible:

(19) *diṭ=it tang mawu?* ‘are you sad / feeling lonely?’ (not: **diṭ-aka=t*), (lit., ‘does your heart become narrow?’) [elicited data]

The conditions for the presence and absence of the definiteness suffix offer interesting possibilities for further research.

Indefiniteness is also marked on nouns. There appear to be two markers:

INDF1	Indefinite-1	-ē, -ēk [-yē, -yēk]
INDF2	Indefinite-2	-ī, [-yī]

Examples for the Indefinite-1 marker are:

(20) *tarašta-yēk* ‘a hatchet’ [1:11], *daryā-yēk* ‘a river’ [2:17], *āsyāw-ēk* ‘a mill’ [2:22], *pīknik-ēk* ‘a small gas-cooker’ [3:86].

Notice that the Indefinite-1 marker is actually a phrasal affix, rather than part of noun morphology in the strict sense. Thus, in the following examples, it affixes to the postposed adjectives *zirang* and *gawrā*:

(21) *Hāyde diṭ=e zirang-ēk-ē* ‘H. is a bright girl’ [elicited data]

(22) *īna sēf gawrā-(y)ēk-ē* ‘this is a big apple’ [elicited data]

Examples of the Indefinite-2 marker are:

(23) *ūrdū-yī aṛā=s makarin* ‘they make a camp for him’ [5:91]

(24) *ya qūr-ī aṛā=m bāra* ‘Bring me a jug’ [3:85]

The semantic and pragmatic difference between the two indefiniteness suffixes needs further investigation.⁸ Indefiniteness may also be signaled simply by the indefinite article *ya* (derived from *yak* ‘one’):

(25) *ya dāya kaywānū mawu, ya bizin-iš mawu*
‘There is an old lady (and) she has a goat’ [1:2]

(26) *ya paṭang=u ya tūtay=u* ‘a leopard and a dog and’ [3:110]

In the following example, both *ya* and the indefiniteness suffix *-ēk* occur:

(27) *maṛawē dawr ya āsyāw-ēk* ‘She goes near a mill’ [2:22]

2.3.3 The demonstrative particle

The demonstrative particle *=(y)a* attaches to the final element of a noun phrase that is introduced by the demonstrative adjectives *ā* ‘that’ (also glossed as distal), or *ī* ‘this’ (also glossed as proximal). For example:

(28) *ā řazā xān=a* ‘that Reza Xan’ [6:100]

(29) *ā tūta=y gard galam=a* ‘that dog with the flock’ (lit., dog-of with flock) [3:34]

⁸ The Indefinite-2 marker may be due to Persian influence.

- (30) *ā lūla buxwārī = ya* ‘that stovepipe’ [3:113]
 (31) *mawīnē ī dawriš = a* ‘(she) sees this dervish’ [4:30]
 (32) *ī qul asp = a* ‘this leg (of the) horse’ [4:96]

Note that the demonstrative particle follows an additive clitic, showing that it is best seen as a phrasal affix, or clitic:

- (33) *ī dār = ič = a* ‘this tree too’ [3:44]
 (34) *ā kuřa gawrakam = ič = a* ‘that older son of mine also’ [6:4]

The demonstrative particle follows the plural suffix, as in *ā birā-yān = a* ‘those brothers’. It may also occur following a bound possessive pronoun, as in the following:

- (35) *ā pül = tān = a biya wan-im!*
 DIST money-BP.2PL-DEM give to.goal = me
 ‘Give me that money of yours!’ [elicited data]
 (36) *ya guł = e ī bāxča = t = a*
 a rose = EZ PROX garden = BP.2SG = DEM
 ‘a rose of this garden of yours’ [4:54]

The demonstrative particle *=(y)a* can also be attached directly to the demonstrative pronouns and adjectives *ān* and *īn*, as *āna* ‘that (one)’, *īna* ‘this (one)’.

2.3.4 The Ezafe

As is well known from neighboring Persian and Kurdish, adjectives or possessors generally follow the head noun and are linked to it by means of an Ezafe vowel. Likewise in Gawraǰūyī, adjectives and possessors follow the head, but there is often no audible Ezafe vowel between the noun and the modifier. There are considerable cross-speaker differences in the extent to which Ezafes are produced, with the youngest speakers producing them most frequently. When the Ezafe is produced, there is also considerable variation in its vowel quality, though it does not appear to be systematic. In the Gawraǰūyī text transcriptions, we write the Ezafe consistently as *-e* (*-y* after stem ending in a vowel).

Examples of simple juxtaposition without the Ezafe vowel are the following:

- (37) *kū bisitiin* ‘mountain of Bisotun’ [4:64], *ī qul asp = a* ‘this leg (of the) horse’ [4:96], *ā kuřa gawr-aka = m = ič = a* ‘that older son of mine also’ [6:4], *ya marāsim sāda* ‘a simple ceremony’ [7N:68], *das min* ‘my hand’ [elicited], *sēf gourā-yēk* ‘a big apple’ [elicited]

Examples with the Ezafe are the following:

- (38) *sandaŷaka = y engelīs* ‘the seat of England’ [6:108], *dita = y inā* ‘the young women of this (place)’ [7N:34], *ka = y kuřaka* ‘the house of the young man’ [7H:62], *xānawāda = y kuřaka* ‘the family of the young man’ [7N:77], *ka = y ime* ‘our house’ [elicited], *dita = y zirang* ‘bright girl’ [elicited], *kuřaka = y tu* ‘your son’ [elicited], *āna birā = y gourā = m-ē* ‘this is my older brother’ [elicited]⁹

Phonological factors may be partly responsible for the use of the Ezafe; it is notable that nouns ending in *-a* generally seem to require its use. However, the exact nature of the factors that

⁹ In elicitation, the following example appeared with the Ezafe pronounced as *-a*:

ya(?) čišt = a xāsak-ē ‘it is a nice thing’

determine the presence or absence of the Ezafe particle needs closer investigation. The Ezafe also occurs in combination with certain prepositions, discussed in Section 2.8.5 below.

There is also a form, *-a*, which resembles an Ezafe in its usage, though its meaning is not yet entirely clear. It is provisionally glossed as a compound marker. It links a head noun to a noun or to an adjective, as shown in the following two examples:

(39) *ganim-a šīra* ‘the (dish of) of milk and wheat’ [2:91]

(40) *mīš-a šal* ‘the lame sheep’ [2:2]

2.3.5 Bound pronouns

Gawraǰūyī has a set of clitic pronouns, and these may be hosted by both nominal and verbal elements. They are used for the following functions:

- a. to indicate the possessor of a noun phrase
- b. to indicate the complement of a preposition
- c. to indicate the direct object of a verb in the present tense
- d. to indicate the subject of a transitive verb in the past tense (see Section 2.4.7.2)
- e. to indicate a recipient or benefactor (on noun phrases or verbs)

The paradigm is as follows:

	Singular	Plural
1	= (i)m	= mān
2	= (i)t	= tān
3	= (i)š	= šān

Table 4: Bound pronouns

In this section, only the possessive function, (a), is treated.

2.3.5.1 Possessive function

The bound pronoun indicates the possessor of the noun. In many, but not all, cases, the noun concerned also takes the definiteness suffix *-(y)aka* (see Section 2.3.2), as in the following examples:

(41) *āna žan-aka = m = ē* ‘she is my wife’ [elicited data]

(42) *kuřa-ká = t hey inā = ya?* ‘is your son here?’ [elicited data] (*hey* [*hē-*] is the particle of existence, also used for progressive constructions, see Section 2.4.10.1)

(43) *dāwu kuřa-ká = t na-kuš-ē* ‘may God protect (lit., ‘not kill’, i.e., ‘not let die’) your son’ [elicited data]

(44) *až šūn-aka = t kār ma-kar-im* ‘I work in your place’ [elicited data]

The bound pronoun may also follow the plural suffix, as in *kuř-ak-ān = at* ‘your sons’, or the indefinite suffix, as in:

(45) *so?āl-ēk = it nī-ya?* ‘don’t you have (another) question?’ [elicited data]

2.3.6 Personal pronouns

Gawraǰūyī has a single set of independent personal pronouns. They may occur in any syntactic function that a full noun phrase would, but they do not inflect for case. The third person forms

are basically the same as the demonstratives. The rules governing the distribution of the proximate forms (*in-*) and the distal forms (*ān-*) are not fully understood. The paradigm is as follows:

	Singular	Plural
1	<i>min</i>	<i>ēma</i> (also <i>īma</i> , as in S. Kurdish)
2	<i>tu</i>	<i>šīma</i>
3	<i>ān(a), in(a), ānī, inī</i>	<i>ānān(a), inān(a), ānānī, inānī</i>

Table 5: Personal pronouns

Examples are given here:

- (46) *min āw bwarim* ‘(that) I may drink the water’ [1:24]
hāya bitīma tu ‘(that I) may give the egg(s) to you’ [1:67]
ān wātīš na ‘She said: ‘No’’ [8:145]
ēma binīšām ‘let’s sit down’ [7H:33]
šīma mwāža ča? ‘What do you (pl.) call it?’ [8:210]
inān řasan kirmāšān ‘they reached Kermanshah’ [6:97]

2.3.7 Reflexive pronoun

There is also a reflexive pronoun, *ištan*.¹⁰ This form is always followed by a bound pronoun. Examples of *ištan* in the possessive function are shown here (see Section 2.9.3 for an example in a full clause):

- (47) *kuřa = y ištan = iš* ‘his own son’ [5:151]
zwān kurdīyaka = y ištan = mān ‘our own Kurdish language’ [7H: 123]

2.4 Morphology of verbs

Finite verbs in Gawraǰūyī are formed on the basis of either the present or past verb stem. The stem may be combined with the following prefixes: *ma-* (indicative, imperfective), *bi-* (subjunctive), or *na-, ni-, ma-* (negation). Some verb forms do not require any prefix. The stem can be followed by a person and number ending or serve as a host for the bound pronouns introduced in Section 2.3.5 above. In some finite verb constructions, the stem can be followed by an additional past subjunctive marker. The attested non-finite forms are the passive participle and the infinitive, both of which are phonologically identical. They are built from the past stem and the suffix *-a*, and have no prefix.

2.4.1 Verb stem formation

All verbs have a present and a past stem. Traditionally, verbs may be classified according to the relationship of the present to the past stem. The most regular type of formation involves an extension to the present stem, yielding the past stem. But in addition to these regular forms, less transparent couplings are also observed, and there are also some instances of suppletion.

The shape of the present stems of some verbs is further modified by the lenition of certain initial voiced consonants *b-*, *d-*, *g-*, or *w-*. When preceded by the prefixes *ma-*, *na-* (negation),

¹⁰ In the texts, a form *wē* (as in Hawrami) also occurs twice.

or *bi-*, these consonants become glides, [w] or [y], and the vowel of the prefix may coalesce with the stem vowel. For example, the Gawraǰūyī Present Indicative form [mæ:r-] ‘carry, take’ results from the following development:

(48) *mēr* < *ma-yar-* < **ma-bar-*

In our orthography, we write the conservative form *mayar-* for this verb form, though its actual pronunciation may approach [mæ:r]. In most cases, the historical present stems of these verbs are not attested anywhere, but in the following list we have included them with an asterisk (e.g., **bar-*). The past stems may also take a prefix, in which case they undergo the same change, for example: *ma-yard* < **ma-bard*. However, for these verbs, we have forms of the past stem without a prefix as well, so the historical forms of the stems are also attested in the data (see Section 2.4.2.1).

A large proportion of the verbs in the lists that follow were gathered through elicitation. In most cases the attested forms in the texts were phonologically close to the elicited form; in cases of doubt we have taken the attested form as the basis for the description.

2.4.1.1 Regular present and past stems

This class contains those verbs whose past stem can be derived from the present stem through the addition of a further segment. The main types are listed below.

Present stem + -d

Assumed present stem/ finite form (if attested)	Past stem	Gloss
* <i>bar-</i> / [me:r] <i>ma-yar</i> (< * <i>ma-bar-</i>)	<i>bard</i> /- <i>yard</i>	‘take, carry’
* <i>gīr-</i> / <i>ma-yr</i> (< * <i>ma(y)īr-</i> < * <i>ma-gīr-</i>	<i>girt</i> / <i>gird</i>	‘bring, take, get’
<i>kar-</i> / <i>ma-kar</i>	<i>kard</i> / <i>ka</i> / <i>kar</i>	‘do, make’
<i>mar-</i> / [mr]	<i>mard</i>	‘die’
<i>san-</i>	<i>san(d)</i>	‘buy, obtain, get’
<i>šūr-</i>	<i>šūr(d)</i>	‘wash’
<i>war-</i> / <i>b-war</i>	<i>war(d)</i>	‘eat, drink’

Present stem + -t

Present stem	Past stem	Gloss
<i>kīš-</i>	<i>kīšt</i> [kīšt]	‘pull, make’
<i>kuš-</i>	<i>kušt</i> [kušt]	‘kill’
<i>nīš-</i>	<i>nīšt</i>	‘sit down’

Present stem + -t, with an additional change of w to f

Present stem	Past stem	Gloss
<i>řaw-</i>	<i>řaft</i>	‘go’

<i>žnaw-</i>	<i>žinaft</i>	‘listen’
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Present stem + -ī

Assumed present stem/ finite form (if attested)	Past stem	Gloss
<i>*bas-</i> / <i>ma-yas</i> (< <i>*ma-bas</i>)	<i>basī</i> (elicited)	‘bind’
<i>*baxš-</i> / <i>muaxš</i> (elicited, presumably from < <i>*ma-baxš</i>)	<i>baxšī</i>	‘excuse, forgive’
<i>*biř-</i> / <i>ma-wř-</i> (< <i>*ma-biř-</i>)	<i>biřī</i>	‘cut’
<i>čan-</i> / <i>čin</i>	<i>čanī</i>	‘pick, gather’
<i>*darš-</i> / <i>ma-yař</i> (< <i>*ma-darš</i>)	<i>darī</i>	‘tear (to pieces)’
<i>*diz-</i> / <i>mayz</i> (elicited, < <i>*ma-diz</i>)	<i>dizī</i> [<i>diz</i>]	‘steal’
<i>*dūš-</i> [<i>wš-</i>] / <i>ma-wš-</i> (< <i>*ma-duš</i>)	<i>dūšī</i>	‘milk’
<i>fām-</i>	<i>fāmī</i>	‘understand’
<i>kořn-</i>	<i>kořnī</i>	‘cook’ (transitive)
<i>nās-</i>	<i>nāsī</i> ¹¹	‘know’
<i>nūs-</i> / <i>bi-nūs</i>	<i>nūsī</i>	‘write’
<i>pars-</i> / <i>bi-pars</i> (elicited)	<i>parsī</i>	‘ask’
<i>parxan-</i>	<i>parxanī</i>	‘snore’
<i>šīyon-</i>	<i>šīyonī</i>	‘stir up’
<i>škin-</i>	<i>škinī</i>	‘break to pieces’ (transitive)
<i>wan-</i>	<i>wanī</i>	‘read’
<i>wašn-</i>	<i>wašnī</i>	‘disperse’
<i>žan-</i>	<i>žanī</i>	‘strike’

¹¹ A past tense form, *šanasř-*, was also elicited.

Present stem + -is (mostly intransitive)

Present stem	Past stem	Gloss
* <i>biram-</i> (contracted to <i>mouram</i> < * <i>mawiram</i> < * <i>ma-biram</i>)	<i>biramis</i>	‘weep’
<i>daw-</i>	<i>dawis</i>	‘run’
<i>gard</i>	<i>gardis</i>	‘go around, wander’
<i>mān-</i>	<i>mānis</i>	‘resemble’
<i>nūř-</i>	<i>nořis</i>	‘look at’
<i>pař-</i>	<i>pařis</i>	‘jump [cross]’
<i>ram-</i>	<i>ramis</i>	‘flee’
<i>sūz-</i>	<i>sūzis</i>	‘burn’ (intransitive)
<i>xan-</i>	<i>xanis</i>	‘laugh’

Other

Present stem	Past stem	Gloss
<i>man-</i>	<i>man(a)-</i>	‘stay, remain’
<i>ny-</i>	<i>nīya</i>	‘put, set’
<i>řas-</i>	<i>řasī</i>	‘arrive, reach’
<i>zān-</i>	<i>zānist</i>	‘know’

2.4.1.2 Irregular present and past stems

In the irregular present and past stems, it is still possible to recognize that the forms are from the same stem, but the past stems cannot be derived by the mere addition of a segment.

Final consonant (sibilant) of present stem is replaced by -t, yielding the past stem

Present stem	Past stem	Gloss
<i>forūš-</i>	<i>forūt</i>	‘sell’
<i>nāž-</i>	<i>nāt</i>	‘throw’ [‘take’]
<i>wā(ž)-</i>	<i>wāt</i>	‘say’
<i>ws-</i>	<i>wit</i>	‘sleep’

Present stem identical with past stem

Present stem	Past stem	Gloss
<i>kan-</i>	<i>kan</i>	‘dig’
<i>kat-</i>	<i>kat</i> [also: <i>kawt</i>]	‘fall’
<i>kyās-</i>	<i>kyās</i>	‘send’
<i>san-</i>	<i>san(d)</i>	‘buy, obtain’

*Suppletive**(a) Historically ‘true’ suppletive verbs*

Assumed present stem/ finite form (if attested)	Past stem	Gloss
<i>āy-</i> / <i>māy-</i> (< * <i>ma-āy-</i>)	<i>hāma</i>	‘come’
<i>wīn-</i> / pronounced [<i>mōyn-</i>], written <i>ma-wīn-</i>	<i>dī</i>	‘see’

(b) Historically from the same stem, but appearing as suppletive

Assumed present stem/ finite form (if attested)	Past stem	Gloss
<i>ār-</i> / <i>mār-</i> (< * <i>ma-ār-</i>)	<i>(h)āwird</i>	‘bring’
<i>rz-</i> or <i>z-</i>	<i>hešt</i>	‘allow, let’
<i>tī-</i> / <i>ma-tī-</i>	<i>dā</i>	‘give’
<i>w-</i> / <i>ma-w-</i>	<i>biya</i>	‘become’

2.4.1.3 Peculiarities

The present stems *nā(ǰ)-* ‘throw’ and *wā(ǰ)-* ‘say’ have an unstable *-ǰ* that may be dropped before certain verbal endings, but the *ǰ* is always found before other endings. Paradigms of the Present Indicative are as follows:

(49) ‘throw’, also ‘put, take’

manā(ǰi)m ‘I throw’

manāy ‘you throw’

manāē ‘s/he, it throws’ [elicited data]

manā(ǰā)m ‘we throw’

manāǰá ‘you (pl.) throw’

manā(ǰi)n ‘they throw’

(50) ‘say’

mwā(ǰi)m ‘I say’

mwāǰī, mwāy ‘you say’

mwāǰē, mwāy ‘s/he, it says’

mwā(ǰā)m ‘we say’

mwāǰa ‘you (pl.) say’

mwā(ǰi)n ‘they say’

The past stems of *kard* ‘do, make’ and *ward* ‘eat, drink’ may be shortened to *ka* and *wa* or *war* in Past Perfective, third person singular. In the texts, these past stems are written in their fullest form, with the unrealized material in parentheses:

(51) *xāk = im war(d)*
 earth = BP.1SG eat.PST
 ‘I ate earth’ [3:106]

(52) *naft = iš dī musadiq āzād = iš ka(rd)*
 oil = BP.3SG then Mosaddeq free = BP.3SG do.PST
 ‘The oil then, Mosaddeq released it’ (lit., ‘made it free’) [6:118]

2.4.2 Tense, aspect, mood, and negation affixes

2.4.2.1 The indicative and imperfective *ma-*, and subjunctive *bi-*

The prefix *ma-* occurs with both past and present stems. In its use on present stems, it simply marks the aspectually neutral, indicative form of the verb. With past stems, it adds an imperfective sense. It may also be used with the past stem to express a past, unrealized situation, as in a past subjunctive sentence. With a few verbs, the form *mi-* is used in alternation with *ma-*, though the conditions for this are not yet clear.

The prefix *bi-* with past and present stems expresses subjunctive mood. The prefix is also used on verbs in the imperative constructions. Verb forms based on the past stem and expressing perfective aspect take no prefix except for that of negation.

In compound (or light) verb constructions (see Section 2.4.14), the subjunctive prefix *bi-* may be dropped. In these constructions, the verb is preceded by a compound verb element, as in *durus kar-* ‘prepare’, *wāz kar-* ‘open’, *bāwār kar-* ‘believe’. The omission of the prefix *bi-* can be seen in the next examples (from texts):

(53) *ma-w-u bi-š-ī kawš ařā = š durus Ø-kar-ī*
 IND-be.PRS-3SG SBJV-go.PRS-2SG shoe for = BP.3SG right (SBJV)-do.PRS-2SG
 ‘you must go (and) make shoes for her’ (lit., ‘it is that you go ...’) [1:41]

(54) *bara-ka wāz kar-a*
 door-DEF open (SBJV)-do.PRS-IMP-2PL
 ‘open the door’ (imperative, plural) [2:41]

When a present prefix (*ma-* or *bi-*) occurs on a present stem that begins with *ā-*, that prefix’s short vowel, *a-* or *i-*, is assimilated to the stem-initial vowel. Examples of this assimilation can be seen here:

Present stem: *āy-* ‘come’; Present Indicative: *māy-*; Present Subjunctive: *bāy-*

Present stem: *ār-* ‘bring’; Present indicative: *mār-*; Present Subjunctive: *bār-*

Assimilation and contraction can also be seen when the prefixes occur on verb stems beginning with *b-*, *d-*, *g-*, or the semi-vowel *w-*, as discussed above in Section 2.4.2.1. In the following chart, this assimilation and contraction is shown with examples. The stem form of the verb remains the same, regardless of whether it is preceded by the indicative or subjunctive prefix (elicited data):

Reconstructed Present stem	Present Indicative	Present Subjunctive	Gloss of Present stem

* <i>baxš-</i>	<i>muaxš-</i> (< * <i>ma-baxš-</i>)	<i>buaxš-</i>	‘excuse, forgive’
* <i>dař-</i>	<i>mayarř-</i> (< * <i>ma-dař-</i>)	<i>bērř-</i>	‘tear’
* <i>wāž-</i>	<i>mwāžř-</i> (< * <i>ma-wāžř-</i>)	<i>bwāžř-</i>	‘say’
* <i>wan-</i>	<i>mwan-</i> (* <i>ma-wan-</i>)	<i>bwan-</i>	‘read’
* <i>war-</i>	<i>mwar-</i> (* <i>ma-war-</i>)	<i>bwar-</i>	‘eat’

There are also stem forms that differ from each other when preceded by indicative and subjunctive prefixes. The stem marked as indicative often involves a diphthong, whereas the stem marked as subjunctive involves a long vowel (also elicited data; text data are given in square brackets if spelling differs):

Reconstructed Present stem	Present Indicative	Present Subjunctive	Gloss of Present stem
* <i>biř-</i>	<i>mouř-</i>	<i>būř-</i>	‘cut’
* <i>biram-</i>	<i>mouram-</i>	<i>būram-</i>	‘weep’
* <i>diz-</i>	<i>mayz-</i>	<i>bēz-</i>	‘steal’
* <i>dūš-</i>	<i>mawš-</i>	<i>būš-</i>	‘milk’
* <i>gīr-</i>	<i>mayr-</i>	<i>bīr-</i>	‘take’
* <i>wīn-</i>	<i>mawīn-</i>	<i>būn-</i> [<i>bwīn-</i>]	‘see’
* <i>wīt-</i>	<i>maws-</i>	<i>būs-</i>	‘sleep’

2.4.2.2 Prefixes of negation

The prefixes *ni-* and *na-* express negation on verbs. The prefix *na-* can also alternate with a form, *ma-* (distinct from indicative or imperfective *ma-*) to also express negation of the imperative, as the prohibitive (see Section 2.4.4.3).

The form *ni-* is used before verbs in present tense sentences with indicative mood. In such sentences, the *ni-* prefix precedes the indicative or imperfective *ma-*. The *ni-* and *ma-* prefixes are shown in the following examples (from texts). Both trigger the lenition processes that were discussed in the preceding section:

- (55) *fārā(d)y ni-ma-zān-ē*
 F. NEG-IND-know.PRS-3SG
 ‘Farhād does not know about it’ [4:131]

- (56) *ēma ni-m-wāžř-ām hanā*
 1PL NEG-IND-say.PRS-1PL hanā
 ‘We don’t say “hanā” (for henna)’ [7H:107]

The form *na-* is used to express negation with the subjunctive mood in present tense sentences. In such sentences, *na-* does not occur with *bi-*; rather, it replaces it. For example (from texts):

- (57) *marg = tān na-wīn-im hargizā-y hargiz*
 death = BP.2PL NEG.SBJV-see.PRS-1SG never-NA never
 ‘may I never see your death, never, never’ [1:111]

- (58) *hūč waxt na-niš-ī až ānā*
 never NEG.SBJV-sit.PRS-2SG there
 ‘you may never sit there’ [7N:22]

Occasionally the combined form of negation and subjunctive, *ma-*, is used to express negation of an imperative (prohibitive):

- (59) *ī qāt=a ma-ka*
 PROX loud.talk = DEM NEG.IMP-do.PRS(-2SG)
 ‘Don’t talk loudly like this’ [4:117]

The form *na-* also expresses negation of verb forms based on the past stem. Examples of *na-* in past tense sentences are shown here (from texts):

- (60) *na-nūsī=š*
 NEG-write.PST = BP.3SG
 ‘(Mosaddeq) did not write it’ [6:103]
- (61) *īna=m=a ařā=t na-wāt*
 this = BP.1SG = NA for = BP.2SG NEG-say.PST
 ‘I didn’t tell you this’ [4:187]

2.4.3 Agreement through person-number suffixes and bound pronouns

Most clauses in Gawraǰūyī show some form of agreement with their subject, but the morphemes used to express agreement vary according to the tense and the transitivity of the verb. Because transitivity plays a role in determining the forms of the suffixes used, it is useful to introduce abbreviations for referring to the main arguments concerned (following widespread convention in typology, see Haig 2008):

- S = intransitive subject
 A = transitive subject
 O = transitive object

There are basically two kinds of agreement marker: genuine verbal suffixes, which are restricted to occurring only on the verb itself, and the bound pronouns, already introduced in Section 2.3.5 above. The latter may be hosted by words other than verbs, and are hence considered to be clitics. When these bound pronouns occur on the verb itself, they resemble normal “agreement suffixes”, and in some cases it may be difficult to distinguish them from suffixes. For the sake of clarity, we nevertheless draw a distinction between “verbal suffixes”, and “bound pronouns”.

In a clause built with a present tense verb, the subject argument (S or A) is cross-referenced on the verb through verbal suffixes. The verb can be intransitive or transitive. Alternative forms of the same endings (shown in the chart below in parentheses) are used in certain environments, though all the conditions are not yet clear.

	Form
1 SG	<i>-im (-m)</i>
2 SG	<i>-ī (-y)</i>
3 SG	<i>-ē (-yē, -wē, -ī; rare variant: -a)</i>
1 PL	<i>-ām (-yām)</i>

2 PL	- <i>a</i>
3 PL	- <i>in</i> (- <i>n</i>)

Table 6: Verbal suffixes with present stems (S and A)

In clauses built with past tense verbs, basically the same set of suffixes is used, except that the third person has zero. However, the verbal suffixes serve to cross-reference only the subject of intransitive verbs (“S”), and with certain restrictions to be discussed below, the object of transitive verbs (“O”). For the subjects of transitive verbs (“A”), the bound pronouns are used (see below). Table 7 below gives the forms of the verbal suffixes used to cross-reference S and (sometimes) the O of past-tense verb forms:

	Form
1 SG	-(<i>i</i>) <i>m</i> (- <i>yim</i>) (elicited data: - <i>im</i>)
2 SG	- <i>y</i> (elicited data: - <i>i</i>)
3 SG	-∅
1 PL	- <i>yām</i>
2 PL	- <i>ia</i> (not found in texts, only in elicited data)
3 PL	- <i>n</i> (elicited data: - <i>in</i>)

Table 7: Agreement suffixes with past-tense verbs, for S and O

For cross-referencing the A of a past-tense verb, an agreement suffix is not used. Instead, one of the bound pronouns is used, already introduced in Section 2.3.5 above. Crucially, the bound pronoun often occurs not on the verb itself, but on a constituent preceding the verb (hence we refer to these markers as clitics). Nevertheless, it seems that the bound pronoun is obligatory in the clause, and can therefore be considered an instance of agreement. The forms were given above in Table 4, repeated here for convenience:

	Singular	Plural
1	=(<i>i</i>) <i>m</i> (<i>a</i>)	= <i>mān</i>
2	=(<i>i</i>) <i>t</i>	= <i>tān</i>
3	=(<i>i</i>) <i>š</i>	= <i>šān</i>

An example of the bound pronouns agreeing with the subject is shown on the first word in the following example:

- (62) *ina = m = a* *ašā = t* *na-wāt*
 this = BP.1SG = NA for = BP.2SG NEG-say.PST
 ‘I didn’t tell you this’ [4:187]

The syntax of past transitive constructions is dealt with in Section 2.4.7.2 below.

2.4.4 Verb forms based on the present stem

2.4.4.1 Present Indicative

The Present Indicative is formed with *ma-* prefixed to the present stem of the verb, followed by the appropriate person-number ending.

- (63) Present stem:
- kar-*
- ‘do, make’ (elicited data)

makarim ‘I do’*makarī* ‘you do’*makarē* ‘s/he, it does’*makarām* ‘we do’*makara* ‘you (plural) do’*makarin* ‘they do’

The following set of forms shows the Present Indicative built from a verb stem ending in a vowel *-ī* (elicited data):

- (64) Present stem:
- tī-*
- ‘give’

*matīm**matī**matī* -Ø (? or: *matīya*)¹²*matīyām**matī* (?)*matīn*

The Present Indicative is basically neutral with regard to aspectual distinctions. It expresses both situations that are ongoing at the present time and not completed, and it also expresses a situation as habitual and always holding true. Examples of the Present Indicative follow:

- (65)
- alāna aḏ ī bāx-ān = a ka ma-wīn-ī*
-
- now in PROX garden-PL = DEM COMPL IND-see.PRS-2SG

‘Now, in these gardens that you see’ [7H:79]

- (66)
- pīyā-k-ān diraw ma-kar-in, daskana ma-kar-in*
-
- man-DEF-PL wheat.harvest IND-do.PRS-3PL legume.harvest IND-do.PRS-3PL

‘The men do the wheat-harvesting, they do the legume-harvesting’ [7N:37]

The Present Indicative can also express situations in narratives told about the past, and it is the tense construction often used throughout the texts, such as Text 3. Furthermore, the Present Indicative can be used to indicate situations located in future time:

- (67)
- min ma-š-im*
-
- 1SG IND-go.PRS-1SG

‘I will go’ [5:89]

2.4.4.2 Present Subjunctive

The Present Subjunctive is formed with the addition of the prefix *bi-* to a present stem, followed by the appropriate person-number ending. An example paradigm is shown here:

- (68) Present stem:
- kar*
- ‘do, make’

¹² The *-ya* may be the post-verbal directional particle commonly occurring with the stem *tī-* ‘give’ (see Section 2.8.6).

bikarim ‘I may do’

bikarī ‘you may do’

bikarē ‘s/he, it may do’

bikarām ‘we may do’

bikara ‘you (plural) may do’

bikarin ‘they may do’

The Present Subjunctive is used to express all kinds of situations that are not actually occurring, or cannot be reliably be predicted to occur (hypothetical, but also situations that the speaker wishes would occur):

- (69) *ǰā ča bi-kar-ām*
 then what SBJV-do.PRS-1PL
 ‘Then what should we do?’ [4:95]

- (70) *ā libās-ān = a bi-püš-ē*
 those clothing-PL = DEM SBJV-put.on.PRS-3SG
 ‘she (will be able to) put on those clothes’ [7H:155]

It is used after modals (see Section 2.4.11 for further examples), and also in certain subordinate clauses:

- (71) *ma-tān-ām bi-niš-ām*
 IND-can.PRS-1PL SBJV-sit.PRS-1PL
 ‘we can sit’ [7N:8]

- (72) *sara řēkařā = y ištan = šān haw-maniš-in nān = u*
 on way for = EZ REFL = BP.3PL PREV-sit.PRS-3PL bread = and
čāyī b-war-in
 tea SBJV-ear.PRS-3PL
 ‘On the way, they simply sit down (so that) they may eat bread and tea’ [3:7]

2.4.4.3 Imperative and Prohibitive

The Imperative is formed with the prefix *bi-* (though it may be dropped out with some compound verbs), with the present stem, followed by either $-\emptyset$ indicating the addressee as second person singular, or *-a* indicating the addressee as second person plural. Examples of the Imperative with a singular addressee are given here:

- (73) *dīta-ka = t kil bi-ka*
 daughter-DEF = BP.2SG sending SBJV-do.PRS(-2SG)
 ‘Send your daughter’ [1:36]

- (74) *darwāz-aka wāz ka*
 door-DEF open (SBJV-)do.PRS(-2SG)
 ‘open the door’ [2:44]

Examples of the Imperative with a plural addressee are also given:

- (75) *hēzim ǰam bi-kar-a*
 wood together SBJV-do.PRS-IMP.PL
 ‘Gather wood’ [5:42]

- (76) *ya qūrī aǰā = m b-ār-a*
 one jug for = BP.1SG SBJV-bring.PRS-IMP.PL
 ‘Bring me a jug’ [3:85]

The Prohibitive (negative imperative) is also formed with the present stem and uses the same singular or plural endings as the Imperative. However, the negation prefix *ma-* or *na-* replaces the prefix *bi-*. For example:

- (77) *ī qāṭ = a ma-ka*
 PROX loud.talk = DEM NEG.IMP-do.PRS(-2SG)
 ‘don’t talk loudly like this’ [4:117]
- (78) *bara-ka aǰā = š wāz na-kar-a*
 door-DEF for = BP.3SG open NEG.IMP-do.PRS-IMP.PL
 ‘don’t open the door for him’ [2:38]

2.4.5 The present tense of the verb ‘go’

There are two common verbs meaning ‘go’ in Gawraǰūyī.¹³ The first is present stem: *ǰaw-*, past stem *ǰaft-*; the second is present stem *š-*, with an unknown past stem.¹⁴ As exemplified here, the present stem *š-* has irregular endings in the third person singular, *-ū / -u*, and in first person plural, *-īām / -ām*:

- (79) Present stem: *š* ‘go’
mašīm ‘I go’
mašī ‘you go’
mašū / mašu ‘s/he, it goes’
maš(i)ām ‘we go’
maša ‘you (plural) go’
mašin ‘they go’

2.4.6 Present tense forms of the copula and the expressions of existence / possession

We use the term ‘copula’ to refer to the formal means for linking a subject to an expression of identity (‘he **is** my brother’), location (‘they **are** at home’), or to ascribe properties (‘we **are** rich’). In English, such functions are generally fulfilled using a form of *be*. In Gawraǰūyī, there are two possibilities. The first is through a lexical verb (present stem *w-*, past stem *b(u)-*). This verb can be regularly inflected for person-number, tense-aspect-mood, and negation. The same verb is also used to express inchoative senses of ‘become’.

The second possibility is found only in affirmative, indicative clauses in the present tense. Here, no overt lexical verb is used; instead, the a set of appropriate-agreement suffixes for present tense verbs attach directly to the predicate noun or adjective. The agreement suffixes concerned are almost identical to those used for present-tense verbs (see Table 6 above), but

¹³ Two less commonly used verbs with the meaning of ‘go’ are *l-* and *č-*. These are apparently due to borrowing: compare to Hawrami *l-* and Kurdish *č-*.

¹⁴ Note exceptional forms: *ǰo-*: *maǰowa* [4:27]; and shortened forms possibly of *ǰaw-*: *maǰiya* [5:59]; and *maǰām* [6:54].

some minor differences are attested xxx. A paradigm of affirmative Present Indicative with the adjective *šakat* ‘tired’ is provided below.

- (80) *šakat* ‘tired’ + copula
šakat-im ‘I am tired’
šakat-ī ‘you are tired’
šakat-ē ‘s/he, it is tired’
šakat-yām ‘we are tired’
šakat-a ‘you (plural) are tired’
šakat-in ‘they are tired’

Following a vowel-final stem, the forms are as follows (*gawrā* ‘big’):

- (81) *gawrā* ‘big’ + copula
gawrā-im /-yam ‘I am big’
gawrā-y ‘you are big’
gawrā-ē ‘s/he, it is big’
gawrā-yām ‘we are big’
gawrā-ya ‘you (plural) are big’
gawrā-yin ‘they are big’

For third person singular, two other forms of the copula are occasionally used; these appear to be borrowed: *-na* (compare with Hawrami *-na*), and *-a*, (*-ya*) (likely due to Kurdish influence).

In all other environments (i.e., not affirmative, not present, not indicative), an overt form of the copula verb *b(u) /-w-* is required. An example with the adjective *šakat* ‘tired’ and the third person singular copula, past tense, follows:

- (82) *šakat bī* ‘s/he was tired’

In the sense of ‘become’, the full verb is always required, and it shows a regular paradigm. In normal speech, the stem-initial glide *-w-* of the present tense coalesces with the final vowel of the indicative prefix *ma-* to create a diphthong: *ma + w-* → [mɔu]. Our orthography reflects a more conservative pronunciation, which more clearly reveals the morphological structure:¹⁵

- (83) ‘become’
mawim ‘I become’
mawī ‘you become’
mawu ‘s/he, it becomes’

¹⁵ Historically, the present stem presumably had an initial **b-*. The reasons for this assumption are (1) the past stem has *b-*; (2) the lenition of **b-* to *w-* in the present indicative is completely regular (due to the vowel of the present indicative prefix *ma-*), and can be observed in the stem-initial voiced obstruents of other verbs, as discussed above.

mawām ‘we become’

mawa ‘you (plural) become’

mawin ‘they become’

2.4.6.1 Negated Present Indicative of copula

For the negated copula in the present tense, a special form is used:

(84) *nīya(yi)m* ‘I am not’

nīyay ‘you are not’

nīya ‘s/he, it is not’

nīy(ay)ām ‘we are not’

nīyaya ‘you (plural) are not’

nīya(yi)n ‘they are not’

2.4.6.2 Present Subjunctive of copula

A full paradigm of the Present Subjunctive of the copula in the sense of ‘be’ is not available, though it is quite possibly identical to the forms found in the sense of ‘become’, given below; the third person singular form is certainly identical. For the (quite common) third person singular, there are two possibilities: *bū* and *bo*. The form *bū* seems to be used rather more frequently in the texts by all the speakers:

(85) *ka bāyad ī jūra bū*
 because it.must PROX manner SBJV.be.PRS.3SG
 ‘because it has to be this way’ [7H:9]

(86) *kī bū*
 who SBJV.be.PRS.3SG
 ‘Who could he be?’ [4:147]

The other third person singular form *bo* is also used, possibly more often by older speakers, though conditions are not yet clear:

(87) *bāyad řadāřat xwā bo*
 must justice God SBJV.be.PRS.3SG
 ‘it must be God’s justice’ [6:45]

The Present Subjunctive forms of ‘become’ are given here (elicited data, attested forms for most cells in the paradigm are lacking):

(88) ‘become’
būim ‘I may become’
būi ‘you may become’
bū ‘s/he, it may become’
būām ‘we may become’
būa ‘you (plural) may become’
būin ‘they may become’

Again it seems reasonable to assume historically **bi-b-im* > *bi-w-im* > *būim*.

2.4.6.3 Expressions of existence

There is also a particle of existence, *hē-* ‘be there’ (emphasized), ‘existent’. We consider it a particle, rather than a verb, because it cannot take the normal verbal inflections (indicative prefix, subjunctive prefix, etc.). Nevertheless, in the Present Indicative it has a kind of paradigm indicating person and number, as shown below:

(89) ‘exist, be there’

hēm(a) ‘I am there, I exist’

hē ‘you are there, you exist’

hē ‘s/he, it is there, s/he, it exists’

hē(yā)mē ‘we are there, we exist’

heya ‘you (plural) are there, you (plural) exist’

heyn(a) ‘they are there, they exist’

For example:

(90) *hēmē dile marāsim-aka*
 existent.1PL at celebration-DEF
 ‘(If) we are at such celebration(s)’ [7H:139]

(91) *čūnka nwār-aka hē*
 because cassette-DEF existent.3SG
 ‘because there are cassette(s)’ [7H:119]

This form *hē* is also used to express possession, roughly corresponding to English ‘have’. The possessor is expressed through a bound pronoun (at least no examples with full NP possessors were available in our corpus). In our corpus, the existential particle is always in the third person singular in this construction:

(92) *bāwař ka řalāqa = m = ič hē*
 belief do.IMP(-2SG) interest = BP.1SG = ADD existent.3SG
 ‘Believe me, I also have an interest’ [7H:49]

(93) *řawāhir = iř hē*
 jewel = BP.3SG existent.3SG
 ‘he has jewels’ [4:36]

To indicate possession in the past tenses, a form of the verb *b-* / *-w-* is used (see preceding sections), for example:¹⁶

(94) *min iřtan = im ya řafiq = im bē*
 1SG REFL = BP.1SG INDF friend = 1SG be. PST.3SG
 ‘I myself had a friend’ [8:134]

To indicate lack of possession, the negated form of the existential particle is used:

¹⁶ It is noteworthy that the variant past tense form *bē* here seems to have the same ending as in present tense.

- (95) *dūstdāštan āxir = iš nīya*
 love ending = BP.3SG NEG.exist.PRS
 ‘love has no (good) ending (to it)’ [8:66]

The form of *hē* can also be used together with a finite verb construction to indicate a sense of ongoing or immediate action; see Section 2.4.10.1.

2.4.7 The morphology of past stems: stem allomorphy and person agreement

A number of tenses and moods are formed on the basis of the past stem. In this sketch, only the most important are treated; other forms involving auxiliary verbs and participles will be treated in more detail in later work. As far as the basic distinction between transitive and intransitive agreement systems is concerned, all tenses and moods follow the same pattern outlined below.

Past stems beginning with *b-*, *d-*, *g-*, *h-* and *w-*, when preceded by *ma-* (imperfective), *bi-* (subjunctive) or *na-* (negation), undergo similar changes with assimilation as do the respective present stems, as discussed in 2.4.2 above.

Past tense verbs may also exhibit agreement with their arguments, but the system used differs somewhat from that found in present tenses, and in past tenses there is a crucial distinction between agreement patterns with transitive verbs and those with intransitive verbs. In what follows we take the simplest past tense forms as the basis for the description, but essentially the same system works for all past stem-based verb forms.

2.4.7.1 Intransitive verbs in the past tenses

Intransitive verbs agree obligatorily with their subject, using the set of agreement suffixes already provided in Table 7 above. A paradigm with the Past Perfective of an intransitive verb, *raft-* ‘go’, is given here:

- (96) ‘go’
raft-īm ‘I went’
raft-ī ‘you went’
raft-Ø ‘s/he, it went’
raft-īm [*raftyām*] ‘we went’
raft-īa ‘you (plural) went’
raft-īn ‘they went’

The Past Perfective of the copula has apparently two stems, *bī-* and *bīsī-*. The origin of the *-sī-* forms remains unclear, but it is presumably related to the *-s-* formative found in the past stems of certain other intransitive verbs:¹⁷

- (97) *bī(sī)m* ‘I was’
bī(sī) ‘you were’
bī ‘s/he, it was’

¹⁷ For example *šikya-* ‘break apart’ (intransitive, present stem) > *šikīs* ‘it broke apart’ (past).

Presumably in analogy to this, a kind of passive is made formed from some past transitive verbs using *-s-*, though this topic requires more research.

bī(s)yām ‘we were’

bī(sī)a (elicited, possibly *bīsīa*) ‘you (plural) were’

bī(sī)n [*bīsīn*] ‘they were’

For example:

(98) *ēma řafīq bīs-yām*
1PL friend be.PST-1PL
‘we were friends’ [3:104]

(99) *gišt=iš mahandis bīs-in*
all=BP.3SG engineer be.PST-3PL
‘All of them were engineers’ [6:144]

(100) *šaš sāt-ān bī-m*
six year-PL be.PST-1SG
‘I was six years old’ [6:93]

2.4.7.2 Transitive constructions in the past tenses (the Agential construction)

As mentioned, the agreement morphology for past transitive verbs differs from that of past intransitive verbs. This is a common phenomenon throughout Western Iranian, and is discussed in detail in Haig (2008) under the heading Past Transitive Construction. Other scholars have used different terminology: e.g., MacKenzie (1961b) refers to the “Agential construction”, while others refer to an “ergative” construction. The important point is that the A of the past transitive verb is obligatorily cross-referenced by the appropriate form of the bound pronouns. But crucially, this clitic may be hosted by an element other than the verb itself. Broadly speaking, this system is similar to that found in Central Kurdish, described in e.g., Haig (2008): the host for the clitic is the first constituent of the verb phrase, most commonly the direct object. The bound pronoun cannot be hosted by the subject itself, nor does it seem to attach to adverbs, although this needs closer investigation. If no other host is available before the verb, then the clitic will attach to the verb itself (and this is in fact quite common). However, Gawraǰūyī differs from Central Kurdish in one crucial respect: the negation prefix is not a possible landing site for the A-cross-referencing clitic in Gawraǰūyī, whereas it is in, for example, Sorani Kurdish. In Southern Kurdish, e.g., in Kurdī Kermānšāhī, the rules for clitic placement have further shifted, such that now the only available host is the verb stem itself. Thus in these dialects, the pronominal clitic resembles more closely an agreement suffix on the verb. It is possible that Gawraǰūyī is also moving in the same direction, but there are still an ample number of examples with clitics attaching to other constituents in our texts.

The following paradigms show transitive verbs in isolation, with the bound pronominal agreement attaching to the verb itself:

(101) *wāt=im* ‘I said’

wāt=it ‘you said’

wāt=iš ‘s/he, it said’

wāt=(i)mān ‘we said’

wāt=(i)tān ‘you (plural) said’

wāt=(i)šān ‘they said’

When a bound pronoun follows a past stem that ends in a vowel, the first vowel of the bound pronoun is assimilated:

- (102) $dī = m$ ‘I saw’
 $dī = t$ ‘you saw’
 $dī = š$ ‘s/he, it saw’
 $dī = mān$ ‘we saw’
 $dī = tān$ ‘you (plural) saw’
 $dī = šān$ ‘they saw’

Object cross-referencing on past transitive verbs

As mentioned, the A-argument of a past transitive verb is always cross-referenced through the appropriate form of the bound pronoun. But past transitive verbs may also carry a marker indicating the person/number of the O. The details are not yet fully clear, but basically the rule is as follows:

Rule for cross referencing the O of a past transitive verb

If an O is third person singular, no overt cross-referencing marker is necessary (possible?). If the O is first or second person, and no full-pronoun object is otherwise present in the clause, then the O is will be cross-referenced either through the appropriate form of the bound pronoun, or through a person agreement suffix, on the first available host (often the verb itself).

What this means is that if O is first or second person, but not present in the clause as a full pronoun, and if the verb is the only available host for the cross-reference markers, then a verb may carry markers for both A and O. Generally it seems that the O-marker precedes the A-pronoun. Some examples are provided below (elicited data):

- (103) $ward = īm = it$ ‘you ate me up’ (= it ‘you’; = $īm$ ‘me’)
 $forūt = īm = it$ ‘you sold me’
 $dī = m = it$ ‘you saw me’
 $dī = m = iš$ ‘he saw me’
 $dī = t = im$ ‘I saw you’
 $wardī = t = im$ (?) ‘I ate you up’

If an earlier constituent is available before the verb, it serves as the host for the clitics:

- (104) $bar = iš = im ka$ (< $*bar-iš-im ka(rd)$) ‘I fired him (put him outside)’

The preferred hosts are preverbal particles (as in the preceding example), and direct objects. The subject (A) may also be additionally expressed with the full pronoun:

- (105) $(tū) dī = m = it$ ‘you saw me’
 $(ān) dī = m = iš$ ‘he saw me’
 $(min) dī = t = im$ ‘I saw you’

The crucial, and as yet unresolved question, is the following: Which set of markers is used to cross-reference an O? In the case of the first person singular, the bound pronoun and the agreement suffix are virtually indistinguishable, so these forms do not help us to resolve this question. In the case of the second person singular, however, they are distinct: = $(i)t$ (bound

pronoun), and *-ī* (agreement suffix). In the examples given above, it is the bound pronoun that is used to cross-reference the O, rather than the appropriate verbal agreement suffix (*dī=t=m* ‘I saw you’). In the case of the first person plural, bound pronoun and suffix are also distinct: *=mān* is the bound pronoun, while *-yām* is the verbal suffix. However, it seems that here it is the **verbal suffix** that is used to cross-reference the O:

- (106) *až* *āwrāyī* *košt=yām=it*
 through hunger kill-1PL = BP.2SG
 ‘you let us starve (literally, you killed us through hunger/starving)’ [elicited data]

The current conclusion is therefore that it depends on the particular person/number value whether the bound pronoun is used to cross-reference the O, or an agreement suffix. Where possible we refer simply to “markers” to avoid a commitment at this stage.

Reversing the order of A and O markers yielded unclear results in elicitation, with speakers giving varying opinions on interpretation:

- (107) (?) *ward=im=it* ‘I ate you’
 (?) *forūt=im=it* ‘I sold you’
 (?) *šaknī=m=it* ‘I broke you up’
 (?) *dī=m=it* ‘I saw you’

It seems safe to consider the order: “Verb = O = A” the normal one.

If the O is third person singular, no overt expression of O is required in the clause:

- (108) *wāt=im* ‘I said (it)’
wāt=it ‘you said (it)’
kyās=im ‘I sent (him)’
dī=m ‘I saw (her)’
dī=š ‘he saw (her)’
košt=im ‘I killed (him)’

This could of course be taken as an argument in favor of assuming that it is the agreement suffixes that cross-reference the O, because they have a zero form in the third person singular (recall Table 7 above). Thus we might assume an analysis along the following:

- (109) *košt=[Ø]=im* ‘killed-[him]-I’.

This would be in line with MacKenzie’s (1961b) analysis of Past Transitive constructions in Sorani. However, we have seen that for second person singular at least, this analysis cannot be maintained.

More generally it must be noted that there is a crucial difference between the cross-referencing of A, and that of O: For A, the bound pronoun is always required, regardless of whether the A is otherwise present in the clause or not. For O, on the other hand, if the O is present as a full pronoun, then no further cross-referencing is required. In this sense, the O-markers are more genuinely pronominal in their function than the A-markers. That is surprising given the fact that, at least for the first person plural, the O-marker appears to be an agreement suffix, in origin at least. Elicited examples containing full pronouns in O-function are given below and demonstrate the lack of an additional cross-referencing marker for the O:

- (110) *tu min=it dī* ‘you saw me’ (not: **tu min=it dī=m*)

ān min = iš dī ‘he saw me’

min tu = m dī ‘I saw you’

min tu = m dīya ‘I have seen you’ (Present Perfect)

īma ānān = imān šeknī ‘we broke them up’

Compare the following two examples. In the first, neither O nor A is expressed by a free pronoun, but by the suffix *-yām* and the clitic *=it* respectively:

- (111) *ařā ċe kyās-yām = it ařā īnā?*
 for what send.PST-1PL = BP.2SGto here
 ‘What did you send us here for?’ [elicited data]

In the next example (same meaning), both A and O are expressed by free pronouns (*tu* and *īmā* respectively). But only the A is additionally expressed by a bound pronoun, hosted by the object. This example shows clearly that A-cross-referencing is best seen as agreement, while O-cross-referencing is actually a form of anaphora.

- (112) *tū ařā ċe īma = t kyās ařā īnā*
 2SG for what 1PL = BP.2SG send.PST to here
 ‘What did you send us here for?’ [elicited data]

To conclude, the grammar of argument cross-referencing with Past Transitive verbs is quite complex, and as yet not fully understood. The following features appear, however, to be well established:

- An A is obligatorily cross-referenced via a clitic pronoun, attaching to the first available constituent of the VP (including preverbs)
- An O is only cross-referenced when there is no full NP or free pronoun representing the O otherwise in the clause. Depending on the person, either a verbal agreement suffix is used, or a bound pronoun. When the O is third person singular, no additional cross referencing is necessary.
- When both A and O are cross-referenced on the verb, the preferred order is Verb = O = A

2.4.8 Verb forms based on the past stem

2.4.8.1 Past Perfective (Simple Past)

The Past Perfective, equivalent to the bare past stem plus a person agreement marker, is used as the general form to describe situations located in past time; a sample paradigm is provided in Section 2.4.7.1. A few examples of the use of the Past Perfective are shown here (from the texts):

- (113) *řaft-yām ařā ka = y lālo = m*
 go.PST-1PL to house = EZ uncle = BP.1SG
 ‘we went to my uncle’s house’ [2:90]

- (114) *řarūs = u dāmād hāma-n*
 bride = and groom come.PST-3PL
 ‘the bride and the groom arrived’ [7N:116]

The Past Perfective is formed in different ways, depending on the transitivity of the verb. The main differences concern the way agreement with the subject is expressed: agreement with an

S (for intransitive verbs) is achieved through the verbal suffixes given under Table 7: Agreement suffixes with past-tense verbs, for S and Oin Section 2.4.3. Agreement with an A, on the other hand, is achieved through a bound pronoun.

2.4.8.2 Past Imperfective

Besides Past Perfective, there is also Past Imperfective, in which a situation is viewed as occurring in past time, but as ongoing, or as being regularly repeated over an extended period, as habitual. The Past Imperfective is formed with the prefix *ma-*, the past stem, and the appropriate person-number ending, depending on the transitivity of the verb. Examples of the Past Imperfective follow:

- (115) *ma-řaft = a* *pā = y* *bīsitiün*
 IPFV-go.PST = DRCT foot = EZ Bisotun
 ‘He was going to the foot of Bisotun (mountain)’ [4:79]

- (116) *min* *kār = im* *ma-ka(rd)*
 1SG work = BP.1SG IPFV-do.PST
 ‘I used to work’ [elicited data]

The Past Imperfective can be used to express hypothetical situations in the past, though this use appears to be rare.

2.4.8.3 Past Subjunctive

The Past Subjunctive is formed with the subjunctive prefix *bi-* and a form of the past stem with *-(t)ā*. The past stem with *-(t)ā* is glossed as a unified element in the nine texts. This form is then followed by the appropriate person-number ending depending on the transitivity of the verb, as with the other forms constructed with the past stem.

The Past Subjunctive form *biyātā* ‘was, were’ is noteworthy in that it appears to be semantically related to ‘be’, but the stem is not the expected *b-* / *-w-*. It could be considered a suppletive ‘past subjunctive’ stem.

Past Subjunctive forms are shown here, built with an intransitive verb (*biyātā* ‘was, were’) and then a transitive verb (*bizānistā* ‘were to know, would have known’ (elicited data):

- (117) ‘be, become’
biyātāyim ‘(if) I were’
biyātāy ‘(if) you were’
biyātā ‘(if) s/he, it was’
biyātāyām ‘(if) we were’
biyātāya ‘(if) if you (plural) were’
biyātāyin ‘(if) they were’
- (118) ‘know’
bizānistā-m ‘(if) I knew’
bizānistā-t ‘(if) you knew’
bizānistā-š ‘(if) s/he, it knew’
bizānistā-mān ‘(if) we knew’
bizānistā-tān ‘(if) you (plural) knew’

bizānistā-šān ‘(if) they knew’

A sentence with two examples of this form is shown here:

- (119) *xozgā min āyamizāya biyātā-yim*
 I.wish 1SG human.being be-PST.SBJV-1SG
ā tūta = y gard gala = m = a bi-kuštā
 that dog = EZ with flock = BP.1SG = DEM SBJV-kill.PST.SBJV
 ‘If I only were a human being, I would have killed that dog with the flock...’ [3:33-34]

2.4.9 Perfect constructions

2.4.9.1 Present Perfect

The Present Perfect is a complex construction with several elements. It is built with the past stem and the participle suffix *-a*, which is sometimes omitted under conditions yet to be fully understood.¹⁸ (If the past stem ends in *-is*, the vowel *-i* is omitted.) This participle is then followed by person endings for the present tense copula, described in Section 2.4.6.

The Present Perfect forms of two intransitive verbs (*wit* ‘sleep’; *xans* ‘laugh’) are shown here (elicited data):

(120) ‘sleep’

- witayim* ‘I have slept’
witay ‘you have slept’
witayē ‘s/he, it has slept’
witayām ‘we have slept’
witaya ‘you (plural) have slept’
witayin ‘they have slept’

(121) ‘laugh’

- xansayim* (**xanisayim*) ‘I have laughed’
xansay ‘you have laughed’
xansē ‘s/he, it has laughed’
xansayām ‘we have laughed’
xansaya ‘you (plural) have laughed’
xansayin ‘they have laughed’

The Present Perfect forms with a transitive verb are shown here (elicited data). Basically, the A is cross-referenced by a bound pronoun, as already described, to which the third person singular copula ending is attached:

(122) ‘say’

- wāta = m-ē* (< **wāta = m ē*) (alternatively: ...-*im wāta*) ‘I have said’

¹⁸ See MacKenzie (1966: 36), who describes the Hawrami past participle as formed from the past stem and the suffix *-a* (stressed).

wāta = t-ē

wāta = š-ē

wāta = mān-ē

wāta = tan-ē

wāta = šān-ē

The analysis of the perfect, as a construction with the verb ‘be’, is supported by a sentence such as the next example. In this sentence, the bound pronoun = (*i*)š is attached to the participle as the first main constituent of the verb phrase (see Section 2.4.7.2) instead of to the verb ‘be’.

- (123) *řūtākān = im* *ī* *gurg = a* *ward-a = š-ē*
 dear.children = BP.1SG PROX wolf = DEM eat.PST-PTCP = BP.3SG-be.3SG
 (As for) my dear children, this wolf has eaten them’ [2:76]

2.4.9.2 Past Perfect (Pluperfect, Plusquamperfect)

The Past Perfect is constructed similarly to the Present Perfect, with the past stem, the participle suffix *-a* (sometimes omitted), and then with *w-* as the past stem of the verb ‘be’ and the appropriate person-number endings.

The Past Perfect is shown here. The first set is built with an intransitive verb (*wit* ‘sleep’) and the second set is built with the past stem of the transitive verb *wāt* ‘say’ (elicited data):

- (124) ‘sleep’

witawim ‘I had slept’

witawī ‘you had slept’

witawē ‘s/he, it had slept’

witawīām ‘we had slept’

witawīa ‘you (plural) had slept’

witawīn ‘they had slept’

- (125) ‘say’

wāta^wim ‘I had said’

wāta^wī ‘you had said’

wāta^wīš ‘s/he, it had said’

wāta^wīmān ‘we had said’

wāta^wītān ‘you (plural) had said’

wāta^wīšān ‘they had said’

Examples from the texts are shown here:

- (126) *dīta-ka* *nāmzad = īš* *kard-a-w-ē*
 young.woman-DEF engagement = BP.3SG do.PST-PTCP-be.PST-3SG
 ‘the young woman had been engaged’ [8:141]

‘necessary’), together with a bound pronoun and the verb ‘be’. Meanings of obligation (‘must, should’) can also be expressed with this construction. For example:

(133) *min garak mē* (< **min* **garak-im* **ē*) *kār bikarim* ‘I want to / I must work’ [elicited data]

A paradigm follows (elicited data):

(134) ‘want/must’

min garak = *m-ē* ‘I want/must’

tu garak = *t-ē* ‘you want/must’

ān garak = *š-ē* ‘s/he, it wants/must’

īma garak = *mān-ē* ‘we want/must’

šīma garak = *tān-ē* ‘you (plural) want/must’

ānān garak = *šān-ē* ‘they want/must’

Another construction is formed with the third person singular of ‘become’, *mawu* (often pronounced [*mou*]). It is also used to express ‘must’ as well as ‘want’ and is generally followed by a complement clause with the verb in the subjunctive. (Examples with a NP object are not available).²¹

(135) *min mawu* = *m kār bikarim* ‘I want to / must work’ (elicited data)

A full paradigm of the forms is presented here (elicited data):

(136) *min mawu* = *m* ‘I want/must’

tu mawu = *t* ‘you want/must’

ān mawu = *š* ‘s/he, it wants/must’

īma mawu = *mān* ‘we want/must’

šīma mawu = *tān* ‘you (plural) want/must’

ānān mawu = *šān* ‘they want/must’

It is also possible to use *mawu* impersonally to express obligation, in which case it occurs in clause-initial position without any bound pronoun, and is followed by a clause in the subjunctive:

(137) *mawu ānī bi-tī-Ø = wa*
 must it SBJV-give.PRS-3SG = PRT
 ‘You must find it’ [3:49]

Further constructions expressing ‘must, have to’, as modality of obligation, are built with the particle *majbūr* and the verb ‘be’; as well as with the particles *bāyad*, *bāyas* ‘must, should’.²² The verb *tān-* (also: *tāw-*) ‘can, to be able to (present stem)’ and *tānis* ‘can, be able to (past stem)’ is used to express ability or potential. The verb following the modal verb is inflected as subjunctive. Possibility is expressed by lexical means, with *mumken* and the verb ‘be’. Examples of these modalities and the constructions are shown here:

²¹ In the texts, the meaning of *mawu* as ‘want’ is not found.

²² The use of these particles is not yet clear.

- (138) *āyā min wa diṭ = im na-w*
 if 1SG to heart = BP.1SG NEG.SBJV-be.PRS(-3SG)
majbūr = Ø-īm bi-san-m = iš hā
 must = be.PRS-1SG SBJV-buy.PRS-1SG = BP.3SG NA
 ‘If I do not like it, I have to buy it’ [9:83]
- (139) *bāyad bi-š-ī aš pā = y dār wī-yaka*
 must SBJV-go.PRS-2SG to foot = EZ tree willow-DEF
 ‘You must go to the foot of the willow tree’ [1:15]
- (140) *min ma-tān-īm b-āy-īm*
 1SG IND-can.PRS-1SG SBJV-come.PRS-1SG
 ‘I can come’ [elicited data]

2.4.12 Summary of tense-aspect-mood constructions

The following overview contains the forms discussed in the preceding section, illustrated for the intransitive verb *řaw*, *řaft* ‘go’:

Construction name	Form	Gloss
Present Indicative	<i>mařawim</i>	‘I go’
Past Perfective	<i>řaftim</i>	‘I went’
Past Imperfective	<i>mařaftim</i>	‘I was going’
Present Subjunctive	<i>biřawim</i>	‘I may go’
Past Subjunctive	<i>biřaftam</i>	‘I would have gone’
Present Perfect	<i>řaftayim</i>	‘I have gone’
Past Perfect	<i>řaftawim</i>	‘I had gone’
Present Progressive	<i>hēm mařaftim</i>	‘I am going at that moment’
With modal verb <i>mawu</i>	<i>mawu biřawim</i>	‘I must go’ / ‘I want to go’
With modal particle <i>garak</i>	<i>(min) garakmē biřawim</i>	‘I want to go’ / ‘I must go’
With modal verb <i>tānis-</i>	<i>min matānim biřawim</i>	‘I can go’

2.4.13 The suffix -(i)s: past or resultative meanings

Present stems ending in *-ya* are usually intransitive and have a past stem in *-īs*, as shown here (elicited data):

- (141) *koṭya-* ‘cook’ (intransitive), past *koṭīs* ‘it cooked’
šikya- ‘break apart’ (intransitive), past *šikīs* ‘it broke apart’
tūrya- ‘be angry’, past *tūrīs* ‘he was angry’
alāna min ma-wram-im ‘now I am crying’, past *min hīzyaka biramisī* ‘yesterday I cried’

This is surely related to the alternative past stem of the verb ‘to be’, *bīsī*, discussed in Section 2.4.7.1. A description of the etymology of *-īs* is found in Paul (2007:291-292).

While this suffix could be simply construed as a past-tense marker, it is remarkable that the same formative occurs with the present stem of certain transitive verbs, yielding what is

effectively a kind of a resultative, with passive semantics. These forms often occur together with the copula, suggesting that they are rather similar to the traditional perfect participles. The following data were obtained through elicitation by Ludwig Paul, and later (and with a different speaker) by Parwin Mahmudweysi:

- (142) *nūs-* ‘write’ > *nūs-īs*²³ ‘it is written’, *nūs-īs-ē* ‘it has been written’
nāž- ‘throw’ > *nāž-īs* ‘it is thrown’, *nāž-īs-ē* ‘it has been thrown’
san- ‘buy’ > *san-īs* ‘it is bought’, *san-īs-ē* ‘it has been bought’

There seems to be a difference between the way *-īs* is conjugated with intransitive stems and transitive stems: with transitive stems, the simplest form of the third person has a zero ending; with intransitive stems it seems that the third person needs a copula ending of *=ē*. The verbs in the last example all show conjugations with transitive stems.

Sometimes, forms with *-īs* may be accompanied by phonological changes to the stem, for example (elicited data):

- (143) *war-* ‘eat’ > *w(u)r-īs* ‘it was eaten’
nās- ‘know’ > *šānās-īs* ‘it was known’ (*šā-* occurring normally with past tense *šānāsī* only)
nī- ‘put, set’ > *nar-īs* ‘it was put, set’
ka = m řim-īs ‘my house has fallen down’

The copula can be preceded by a different participle ending, *-a*, and then what is presumably a reduced form of the past tense form of the verb ‘be’, *-w-*, yielding a construction similar to (or actually) the Past Perfect (see Section 2.4.9.2). It is not yet clear how the endings *-īs* and *-a* interact in marking a participle.

Several examples follow here (elicited data, PM):

- (144) a. *min kār-ak-ān = im gišt = iš kard-a-w-ē*
 I work-DEF-PL = BP.1SG all = BP.3SG do.PST-PTCP-be.PST-3SG
 ‘I had finished all my tasks’
 b. *kār-ak-ān gišt = iš kir-īs-a-w-ē*
 work-DEF-PL all = BP.3SG do.PST-PASS-PTCP-be.PST-3SG
 ‘(my) tasks had all been finished’
- (145) *yakē diz(ī)-ya-w-ē = š*
 somebody steal.PST-PTCP-be.PST-3SG = BP.3SG
 ‘somebody had stolen it’ (stem: *dizī*)
- (146) *šawy-aka = y mīdyā diz(ī)-īs-a-w-ē*
 dress-DEF = EZ Mīdyā steal.PST-PASS-PTCP-be.PST-3SG
 ‘the dress of Mīdyā had been stolen’
- (147) *dafr-ak-ān šür-īs-ē*
 dish-DEF-PL wash.PST-PASS-3SG
 ‘the dishes are washed’ (i.e., clean now)

²³ Forms without the copula were only elicited by LP in isolation. In the work by PM, at least all of these forms based on transitive verbs occur with the copula *=ē*, if they are used predicatively.

- (148) *dafr-ak-ān šür-īs-a-w-ē*
 dish-DEF-PL wash.PST-PASS-PTCP-be.PST-3SG
 ‘the dishes had been washed’

The best evidence of the participial nature of the ending *-īs* comes from its use as an adjectival modifier:

- (149) *dafir šür-īs-ak-ān*
 dish wash.PST-PASS-DEF-PL
 ‘the washed dishes’

The historical background, meaning, and use of this ending merits further study.

2.4.14 Compound verbs

Several types of verbs frequently occur together with an element such as a noun, adverb, or adjective. While some of these elements are independent lexical items and can appear without a verb, others never appear apart from the compound verb construction. These are listed in the lexicon as ‘compound verb elements’. The compound verb element is not marked or may only serve to host a bound pronoun. The verb is inflected, though the prefix *bi-* may be omitted in some combinations (see Section 2.4.2.1). The most common verbs in these combinations found in the texts are shown (ordered here with present stem first, then past stem):

- (150) *ka-*, *kard* ‘do, make’
kīš-, *kīšt* ‘pull, make’
w-, *w* ‘become’
tī (dī), *dā* ‘give’

Most, if not all, the compound verb elements in the texts appear to be borrowed from Persian.

Examples of compound verbs are shown (from texts):

- (151) *jeḷawgīrī ka-*, *kard* ‘prevent do (prevent)’
ḥasāw ka-, *kard* ‘count do (count)’
šurū mawu-, (?) ‘begin become (begin)’
tül kīš-, *kīšt* ‘prolong do (prolong)’

Two examples of compound verbs in sentences (from the texts) are given here:

- (152) *dawā = š* *šifā = š* *payā* *na-ka(rd)*
 medicine = BP.3SG healing = BP.3SG finding NEG-do.PST
 ‘his medicine did not bring about healing’ [3:68]
- (153) *fāmīl-ak-ān* *gištiš* *jam* *ma-kar-in*
 relative-DEF-PL all.of together IND-do.PRS-3PL
 ‘they gather all the relatives’ [7N:69]

2.4.15 Preverbs

Typical for Iranian languages is the use of preverbs. Preverbs are prefixes which are semantically opaque to a degree, and when they occur together a stem, they form a new lexical item. This lexical item has a different meaning from the constituent stem, though it is often semantically related to it. A common preverb in the Gawraǰūyī texts is *haw* ‘up, forth, out’. In

constructions with the preverb, the preverb precedes the aspect or mood prefix. In the text transcriptions, the preverb is written as attached to the verb.

In the following examples (from the texts), this preverb is shown with the present forms *mayr-* ‘bring’ (*hawmayr-* ‘get up’), *makar-* ‘do, make’ (*hawmakar-* ‘take out’), and *mayz-* ‘get up’ (*hawmayz-*, also ‘get up’):

(154) *šīrīn sar ištān=iš haw-ma-yr-ē*
 Šīrīn on self=BP.3SG up-IND-take.PRS-3SG

řū ma-kar-ī=ya īrān
 towards IND-do.PRS-3SG=DRCT Iran

‘Šīrīn gets up without a trace (and) heads towards Iran.’ [4:9]

(155) *bāyad tu bi-š-ī āw až hānī-yaka haw-bi-kar-ī*
 must you SBJV-go.PRS-2SG water from spring-DEF up-SBJV-do.PRS-2SG

‘You must go, take out water from the spring,’ [1:24]

(156) *haw-m-ayz-in ma-řaw-in=a*
 up-IND-get.up.PRS-3PL IND-go.PRS-3PL=DRCT

dīt-aka m-ār-in ařā ka=y ištān=šān
 young.woman-DEF IND-bring.PRS-3PL to house=EZ self=BP.3PL

‘they get up, they go, they bring the young woman back to their own house’ [8:216]

2.5 Adjectives

Adjectives in Gawraǰūyī can be considered a lexical class. They are typically not inflected. Some adjectives are used as heads of noun phrases, however. In such uses, the adjectives may take nominal inflections: *řwān* ‘young’ > *řwān-ān* ‘young people’.

Some adjectives are formed from other words through derivational morphology, such as *-ī* in *īrān* ‘Iran’ > *īrānī* ‘Iranian’; *gawraǰū* ‘Gawraǰū (village)’ > *gawraǰūyī* ‘Gawraǰūyī (language)’.

Adjectives can also be formed in a number of other ways, including compounding: *dīt* ‘heart’ + *waš* ‘pleasant’ > *dītwaš* ‘pleased’; or *kurd* ‘Kurd’ + *zwān* ‘language’ > *kurdzwān* ‘Kurdish-speaking’; or with the addition of the negative prefix *nā* to another adjective: *řāzī* ‘happy, satisfied’ > *nāřāzī*, *řāhat* ‘relaxed, comfortable’ > *nāřāhat* ‘sad, troubled, insulted’.

In a typical function, adjectives modify nouns. In a noun phrase, the adjective generally follows the head noun, linked to it by the Ezafe, such as *žan=e řwān* ‘young woman’, or the Ezafe may be absent (see Section 2.3.4). The adjective can also be linked to the head noun by a particle *-a*: *bizin-a šal* ‘lame goat’ (see Section 2.3.4).

When occurring in predicative function, adjectives precede the appropriate form of the copula. For example (from texts):

(157) *yakī az birā-k-ān kuř-aka nāřāzī=ya*
 one of brother-DEF-PL young.man-DEF not.satisfied=be.3SG

‘One of the brothers of the young man is not satisfied’ [8:175]

An adjective can also occur together with a verb such as *kardan* ‘do, make’, to form a compound verb construction, for example, *tēž makarē* ‘he sharpens’ (lit., makes sharp) [2:79]; *sīyā makarē* ‘he blackens’ (lit., makes black) [2:47].

Common descriptive adjectives in Gawraǰūyī include those which express age, dimension, color, quality, and mental and physical condition, as shown here (from texts):

<i>āwrā</i> ‘hungry’	<i>pīr</i> ‘old’
<i>büčik</i> ‘small’	<i>qāwa</i> ‘brown’
<i>ǰwān</i> ‘young, beautiful’	<i>sawz</i> ‘green’
<i>čarma</i> ‘white’	<i>sīr</i> ‘full’
<i>gawrā</i> ‘old-aged, big, important’	<i>sīyā</i> ‘black’
<i>kūna</i> ‘old’	<i>waš</i> ‘pleasant’
<i>marīz</i> ‘sick’	<i>xās</i> ‘good, better’

2.6 Adverbs and discourse particles

Examples of adverbs in Gawraǰūyī include:

<i>awsā</i> ‘at that time’	<i>fra</i> ‘very, much, a lot, many’
<i>āsā</i> ‘then, at that time’	<i>hargiz</i> (+ negation) ‘never’
<i>baʿd</i> ‘afterwards, then’	<i>šāyad</i> ‘maybe’
<i>ǰā</i> ‘then’	<i>tā</i> ‘when’
<i>dī</i> ‘then, anymore, again, still, no longer’	<i>zū</i> ‘early’
<i>dubāra, dwāra</i> ‘again’	

Adverbs, or adverbial phrases, are usually placed in front of the element or elements that they modify. An adverb can modify a verb, such as *dwāra* ‘again’ in the following example (from texts):

(158) <i>waxtē_ka</i>	<i>nān</i>	<i>čāyī</i>	<i>m-war-in,</i>	<i>až nān</i>	<i>čāy-aka = šān</i>
when	bread	tea	IND-eat.PRS-3PL	of bread	tea-DEF = BP.3PL
<i>dī</i>	<i>har_čī</i>	<i>bi-man-ē = wa</i>		<i>dwāra</i>	
then	whatever	SBJV-remain.PRS-3SG = PRT		again	
<i>ma-yas-in = š = a</i>		<i>pišt = (š)ān</i>			
IND-tie.PRS-3PL = BP.3SG = DRCT		back = BP.3PL			

‘When they eat the bread and tea, whatever then may remain of their bread and tea, they tie it to their backs again (with the cloth)’ [3:8]

Some adverbs occur at the beginning of the sentence:

(159) <i>baʿd</i>	<i>ma-niš-ē</i>	<i>m-wā-y</i>	<i>xasraw</i>
afterwards	IND-sit.PRS-3SG	IND-say.PRS-3SG	Xasraw
‘Afterwards (Farhād) sits down, and says: “Xasraw!”’ [4:51]			

The adverb (or particle) *dī* is especially common and has a number of senses mostly related to time, including ‘now, then, so then’. It also has other meanings, depending on its use in the discourse. An example of its use with the meaning ‘now’ is shown here:

(160) <i>řūy</i>	<i>ma-kar-ī = ya</i>	<i>m-wā-y</i>	
face	IND-do.PRS-3SG = DRCT	IND-say.PRS-3SG	
<i>xwāyā</i>	<i>min</i>	<i>dī</i>	<i>tang = m-ē</i>
God	I	now	narrow = BP.1SG = be.3SG

‘(Rostam) turns his face (to God) (and) says: “O God, I am now in a difficult situation.”’ [5:150]

There are also a number of particles in Gawraǰūyī with other functions of structuring discourse, “fillers”, exclamations, signals of turn-taking, and means of expressing speakers’ attitudes to the content. These are roughly grouped together here as “discourse particles”, though it should be evident that there is no clear dividing line between adverbs and discourse particles. A few of these particles are noted here:

<i>arē</i> ‘yes’	<i>čirā</i> ‘actually, sure, yes’
<i>ay</i> ‘well then’	<i>gwā</i> ‘so to say’
<i>batē</i> ‘yes’	<i>na</i> ‘no’
<i>bā</i> ‘let it be, come’	<i>xozū</i> ‘I wish’

Another common particle in Gawraǰūyī is =*ič* (sometimes pronounced as *ī*, *iš*) ‘and, also, as for’, which attaches as a clitic to the element it modifies:

- (161) *bāwař ka* *řalāqa = m = ič* *hē*
 belief (SBJV)-do.PRS.IMP(-2SG) interest = BP.1SG = ADD existent.3SG
 ‘Believe me, I also have an interest’ [7H:49]
- (162) *až_ānā, siyāwaxš = ič sar ma-wř-ē walē*
 there Siyavoš = ADD head IND-cut.PRS-3SG but
 ‘And there they behead Siyavoš too, but’ [5:78]

2.7 Numerals

Attested numerals in Gawraǰūyī are shown here:

<i>ya</i> ‘one’ / <i>yak</i> ‘one’	<i>dwānza</i> ‘twelve’
<i>dü</i> ‘two’	<i>čwārda</i> ‘fourteen’
<i>sē</i> ‘three’	<i>pūnza</i> ‘fifteen’
<i>čwār</i> ‘four’	<i>hažda</i> ‘eighteen’
<i>panj</i> ‘five’	<i>bīs</i> ‘twenty’
<i>šiš</i> ‘six’ ²⁴	<i>sī</i> ‘thirty’
<i>ħaft</i> ‘seven’	<i>čil</i> ‘forty’
<i>hašt</i> ‘eight’	<i>panjā</i> ‘fifty’
<i>nu</i> ‘nine’	<i>sīsad</i> ‘three hundred’
<i>da</i> ‘ten’	<i>hizār</i> ‘thousand’

Numerals occurring in a noun phrase precede the head noun in its simple (singular) form. For example (from texts):

- (163) *dü bār* ‘two times’ [7N:17]
čwār řüža ‘four days’²⁵ [3:72]

²⁴ The form *šaš* (as in Kurdish) is also used in Gawraǰūyī.

²⁵ On some nouns modified by a number, the form *-a* may be attached; further research is needed.

panǰ māng ‘five months’ [4:188]

2.8 Adpositions

In Gawraǰūyī one finds various types of adpositions: simple prepositions, compound prepositions, absolute prepositions, and simple postpositions. There are also circumpositions, combining a simple or compound preposition with a postposition or a developing case marker.

2.8.1 Simple prepositions

Simple prepositions are listed here (elicited data, with text data in square brackets):

Simple preposition	Gloss	Some examples (elicited data)
<i>(w)a</i>	‘with; to; on, at’ (Form <i>a</i> often attached to a verb; see Section 2.8.6.)	<i>min nān matim = a Alī / min wa Alī nān matim</i> ‘I give Ali the bread’ <i>wa patī</i> ‘for free’ <i>wa ča mašī?</i> ‘with what (kind of transportation) do you go?’
<i>arā / aǰā</i>	‘for; to, towards; about’	<i>garak = š-ē birawē arā šār</i> ‘he must go to town’ <i>arā = š</i> ‘for him’
<i>až</i>	‘in; from, of; at; to; on; after’	<i>až gawraǰū</i> ‘in Gawraǰū’ <i>až kay īme</i> ‘in our house’ (Pronounced <i>aš</i> ... in rapid speech.)
<i>aw</i>	‘to; at’	
<i>az</i>	‘from’ ²⁶	
<i>ba, be</i>	‘in, with’ (Form <i>be</i> = before bound pronoun, e.g., <i>be = šān</i> .)	
<i>bar</i>	‘at (the door) [before; at]’	<i>hāmeyma bar ka-ká = tān</i> (also pronounced: <i>ka-gá = tān</i>) ‘we have come to (the door of) your house’
<i>bā</i>	‘with’	
<i>bān</i>	‘over; upon, on’	
<i>(bayn)</i>	‘between’	
<i>bē, bī</i>	‘without’	
<i>ǰa</i>	‘from’	
<i>da(r)da, dard</i>	‘like, as’	
<i>dar</i>	‘off, on’	
<i>dawr</i>	‘about; around; near; to’	

²⁶ The form *az* is likely due to Persian influence (Gawraǰūyī is *až*).

<i>dile</i>	‘in, into; among; at; to’	
<i>dunbāṭ</i>	‘after, following; for’ (Persian loan)	
<i>jūr</i>	‘as, like’	<i>jūr dāyī</i> ‘like (our) uncle’
<i>gard</i>	‘with’ (Frequently occurs with <i>wa</i> in texts.)	
<i>žīr</i>	‘under’	<i>žīrē ī kaya</i> ‘under this house’
<i>lā</i>	‘to, with somebody; (only after <i>aṛā, až</i>) from’	
<i>manē</i>	‘like, similar to’ (Considered a verb, but also functions as preposition.)	
<i>na</i>	‘on; to; from; at’	
<i>nāw</i>	‘in; among’	
<i>niwā</i>	‘in front of, before’ (In texts, <i>nwā</i> appears as a noun and adverb.)	<i>niwāy māšīn-aka</i> ‘in front of the car’ (More often, with <i>až</i> .)
<i>pay</i>	‘after’	
<i>pišt</i>	behind [‘behind; to; after’]	
<i>sar</i>	‘on; over; above; to’	
<i>šūn</i>	‘after’	
<i>tā</i>	‘until; up to; than’	
<i>wa</i>	‘than, as’	
<i>wa gard</i>	‘(together) with (somebody)’ (Possibly best treated as a compound preposition; mostly with = <i>ay</i> on NP-complements, see Section 2.3 above. A variant <i>wā</i> occurs, though not accepted by all speakers.)	<i>wagard řafiqān</i> ‘together with friends’ (More often, with ...- <i>ey</i> [= <i>ay</i>].) ²⁷
<i>war</i>	‘on; before; in front of’	
<i>wāqay</i>	‘as much as’ (Arguably not a preposition, but still included here.)	<i>min wāqay tū čāy nimwarim</i> ‘I do not drink as much tea as you do’
<i>waraw</i>	‘to, towards’	
<i>warja</i>	‘before’ (Temporal; not found in texts.)	<i>až min bū, warja xāwankār</i> ‘as for me, (you may do it also) before the wedding’

²⁷ A variant is: *wā řafiq-akān = im* ‘together with my friends’.

2.8.2 Compound prepositions

While a few of the simple prepositions appear to be used most often as independent forms, others appear more frequently in combinations, commonly involving (*w*)*a*, *aǰā*, or *aǰ* as the first element. The second element is often a noun of location, such as *lā* ‘side’, or *bān* ‘roof, upper side’, which have been partially grammaticalized in these combinations. Generally, the meaning of such compound prepositions derives from the combined meanings of their elements, e.g., *aǰ lā = m* ‘with me, in my presence’.

Compound preposition	Gloss
<i>aǰ bān</i>	‘about (something); over’
<i>aǰ bayn</i>	‘between’
<i>a ǰēr</i>	‘under’ (direction)
<i>aǰ dīle</i>	‘inside’
<i>aǰ ǰīr [aǰ ǰīrwa]</i>	‘under’
<i>aǰ lā [aǰ lāwa]</i>	‘with, in the presence of (somebody)’
<i>aǰ šūn, aǰ šūn</i>	‘instead of, in the place of; after (temporal)’ (Variant: <i>oušūn</i> .)
<i>(?) aǰ war</i>	‘because of (?)’ (Not attested in texts.)
<i>aǰā lā</i>	‘to (somebody)’
<i>wa bān</i>	‘upon’ (direction)
<i>wa bar</i>	‘upon’
<i>war ǰa</i>	‘before (something)’
<i>wa lā</i>	‘to (somebody)’
<i>wa řū</i>	‘on’
<i>wa tēy</i>	‘on it’
<i>wa sar</i>	‘upon, at’
<i>wa šūn</i>	‘instead of, in place of (in the texts: ‘after’)

Examples of compound prepositions (elicited data):

(164) *aǰ šūn nīmarūǰ* ‘(in the) afternoon’

(165) *aǰ šūn-aka = t kār makarim* ‘I work instead of you’²⁸

(Examples from texts):

(166) *yakē biya, war_ǰa kayān(ī)*
 one become.PST.3SG before Kiānyān
 ‘it was united, before Kiānyān’ [5:7]

²⁸ The form *šūn* takes the definiteness suffix *-aka*, showing that it is still a noun.

- (167) *až dile* *wišay* *dita* *ma-wīn-ē*
among bushes girl IND-see.PRS-3SG
‘among the bushes he sees a girl’ [4:13]

2.8.3 Circumpositions

Some of the prepositions listed above occur often or always in combination with the particle =*ay* and thus form a circumposition. Another postposed particle, =*awa*, is much less common and only occurs together with the preposition *wa*. Its exact meaning is not yet clear, but this particle probably indicates accompaniment or location. The particles postposed on noun phrases could be considered to be “postpositions”, but, as they never occur by themselves, but only in combination with a preposition, it seems wiser to simply refer to them as particles. It is conceivable that =*ay* is a nascent case-marker, but this remains an open question.

A list of the circumpositions is shown here:

Circumposition	Gloss
<i>až dile ... =ay</i>	‘among, in’
<i>(di)lē ... =ay</i>	‘in, inside’
<i>mil ... =ay</i>	‘on’
<i>wa ... =ay</i>	‘with’ (transportation)
<i>wa dile ... =ay</i>	‘at, in’
<i>wa gard... =ay</i>	‘together with’ (idiomatic)
<i>wa mil ... =ay</i>	‘upon, on’
<i>wa ... =awa</i>	‘with, location’ (?)
<i>war ... =ay</i>	‘before, in front of’

Examples (elicited data):

- (168) *wa māšīn =ay* ‘with the car’
wa her =ay ‘with the donkey’
wa xāw =ay dī ‘(he, etc.) has dreamed (lit., ‘he saw in sleep / dream’)
wa dār =ay mařawim ‘I (even) climb a tree’
wagard Fereydūn =ay ‘together with Fereidoon’
wagard yak =ay ‘together’
wagard māšīn =ay ‘with the car’ (Not accepted by all speakers.)
wagard dūst-aka =t =ay / dūst-ak-ān =mān =ay ‘together with your friend / our friends’
war =m =ay ‘before me’
war māšīn-aka =m =ay ‘in front of my car’
war dam =mān =ay ‘(directly) in front of us’

2.8.4 Absolute prepositions

When the two simple prepositions (*w*)*a* ‘to’ and *a*ǰ ‘from, of’ are used with pronominal complements, they may take on a special form, *wan* and *a*ǰin (sometimes pronounced *a*ǰan), respectively. (The form *a*ǰin can be analyzed as simply having an additional *-n*, with an epenthetic short central vowel inserted after *a*ǰ.) If the pronominal complement is third person singular, no further ending is added, and the forms *wan* and *a*ǰin mean ‘to him/her/it’ or ‘from him/her/it’, respectively. If the complement is a pronoun of the other persons, the appropriate form of the bound pronoun can attach to the special form of the preposition.

Forms and examples are shown here (elicited data):

(169) *wan = im* ‘to me’ (also: *wan = it*, *wan = i*ǰ, *wan = mān*, *wan = tān*, *wan = šān*)

*a*ǰin = *min* ‘from me’ (also: *a*ǰin = *im*, *a*ǰin = *it*, *a*ǰin = *i*ǰ, *a*ǰin = *mān*, *a*ǰin = *tān*, *a*ǰin = *šān*)

bē = š = a min / *bē = š wan = im* / *bē = š = a wan = im* ‘give it to me!’

biya wan! ‘beat him!’

*a*ǰin *bipars!* ‘ask him!’

*a*ǰin = *im bipars!* / *a*ǰ *min bipars!* ‘ask me’

Two more examples are given here (from texts):

(170) *m-wā-y* *ča* *ma-t-ī* *wan = im*
 IND-say.PRS-3SG what IND-give.PRS-2SG to = BP.1SG
 ‘(He) says: “What will you give me?”’ [3:79]

(171) *qayrēk* *a*ǰin *ma-kar-īy = a* *gīrfān = i*ǰ
 little.bit from.it IND-do.PRS-3SG = DRCT bag = BP.3SG
 ‘He puts a little bit from it into his bag’ [3:58]

2.8.5 Prepositions and the Ezafe

Some of the prepositions can occur with an Ezafe particle linking it to the following element:

(172) *a*ǰā (*a*ǰā = *y*) ‘to, for’ (Sometimes appears with an Ezafe.)

dile ‘inside (location); in (preposition)’ (Always appears with Ezafe, though not indicated in orthography.)

lā ‘side, presence (functioning as noun); to (somebody) (functioning as preposition)’

2.8.6 The post-verbal directional particle = *a*

If a verb is immediately followed by a noun phrase or adpositional phrase indicating goal, recipient or addressee, the verb most often takes a clitic particle = *a* (variants: = *wa*, = *ya*). It seems likely that this is actually the reflex of the simple preposition (*w*)*a*, which has become cliticized to the verb. It is always the final clitic in any sequence of clitics on the verb. In certain expressions, it appears on the verb even when there is no appropriate goal constituent following the verb (in effect a kind of “preposition stranding”). This is particularly true for expressions with idiomatic meanings, such as the following example meaning ‘listen’, literally ‘give ear’:

(173) *gūš* *ma-tī = ya*
 ear IND-give.PRS.3SG = DRCT
 ‘(he) listens’ [3:28]

Some verbs with overt goals are shown in this sentence:

- (174) *yakī = š* *řūšīn* *ka(rd)*, *nīšt = a* *pišt = iš*,
 one = BP.3SG start do.PST(3SG) sit.PST(3SG) = DRCT back = BP.3SG
řaft = a *āsmān*, *hāma = ya* *wār*
 go.PST(3SG) = DRCT sky come.PST(3SG) = DRCT down
 ‘He started one (Phantom) up, sat behind (the control stick), went up into the sky, (and) came down.’ [6:150]

The directional is also used on a verb preceding a ‘resultant state’, treated as a goal:

- (175) *min* *bū-m = a* *šū = y* *tu*
 1SG SBJV-become-1SG = DRCT spouse = EZ 2SG
 ‘I will become your husband’ [5:112]

2.9 Syntax

2.9.1 Simple clauses with full verbs

Simple clauses contain a single main verb that exhibits obligatory agreement with an S or an A argument (see Sections 2.4.3 and 2.4.7 above). There is virtually no non-finite syntax in Gawraǰūyī. Some clauses have a copula as their predicate; these are discussed below. The unmarked order of constituents in a simple clause is Subject-Object-Verb-Goal, though this is not strict. Furthermore, some elements of the clause can be left unexpressed, such as subject, or goal. Objects may also be omitted or they are expressed through bound pronouns. A goal following the verb is introduced with the directional = *a* (= *wa*, = *ya*) (see Section 2.8.6 above). Examples of simple clauses with a basic constituent order are shown here (from the texts):

- (176) *ēma* *nām = iš* *ma-zān-ām*
 1PL name = BP.3SG IND-know.PRS-1PL
 ‘we know its name’ [4:19]

- (177) *min* *tu = m* *nāsī*
 1SG 2SG = BP.1SG recognize.PST
 ‘I recognized you’ [3:101] (see Section 2.4.7.2 for the syntax of the Past Transitive Construction)

A simple clause with a verb and a goal is shown here:

- (178) *pīyā = y(č)* *ma-š-u = wa* *bān* *āsyāw-aka*
 man = ADD IND-go.PRS-3SG = DRCT up mill-DEF
 ‘The man also goes up on the mill’ [3:28]

2.9.2 Clauses with copula predicates

For expressions of identity, location, property assignment/description, and possession, Gawraǰūyī generally uses the copula verb (introduced in Section 2.4.6) in combination with a non-verbal element. That could be a noun phrase, an adjective, an adpositional phrase, or other element. We term this element the copula complement. In Gawraǰūyī, the copula follows the copula complement. Examples from texts are given here:

- (179) *ēma* *řafīq* *bīs-yām*
 1PL friend be.PST-1PL
 ‘we were friends’ [3:104]

- (180) *mard nām = im = ē*
 Mard name = BP.1SG = be.3SG
 ‘Mard is my name’ [3:77]

An example of existential usage is shown here:

- (181) ... *čünka nwār-aka hē*
 because cassette-DEF existent.3SG
 ‘... because there are cassette(s)’ [7H:119]

The existential verb is also used to express possession. The possessor is expressed via a bound pronoun, and the existential predicate agrees with the possessed, yielding literally, ‘(to) me there is ...’ For example:

- (182) *ya kuřa = š hē*
 one son = BP.3SG existent.3SG
 ‘he has a son’ [5:78]

In addition to the bound pronoun, the possessor can also be expressed through a free noun phrase or pronoun placed initially in the clause, such as *min*, as the following example shows:

- (183) *min ya birā = m hē*
 1SG one brother = BP.1SG existent.3SG
 ‘I have one brother’ [7N:82]

2.9.3 Reflexivity

When the subject of a Gawraǰūyī sentence has the same referent as another constituent of the same sentence (object, prepositional or possessive complement), then this constituent takes on the form of the reflexive marker *iřtan*. In almost all instances, a bound pronoun, also referring to the subject, is attached to the reflexive:

- (184) *iřtan = iř ma-řār-ē = wa*
 REFL = BP.3SG IND-hide.PRS-3SG = PRT
 ‘(he) hides himself’ [3:22]

2.9.4 Complex clause structures

As mentioned above, there is virtually no non-finite syntax in Gawraǰūyī, so there are no constructions with infinitives comparable to, for example, English modals followed by infinitives, or raising constructions, or the like. There are also virtually no auxiliary verbs. Clauses combining is thus largely loosely paratactic, with few overt signals of subordination.

2.9.4.1 Clause conjoining

Clauses can be conjoined with a conjunction such as *=u*, which attaches as a clitic to the preceding element. For example (from texts):

- (185) *ma-gar(d-ē) ya qayr giž giyā m-war-ē = u*
 IND-look.around.PRS-3SG one little kind grass IND-eat.PRS-3SG = and
dī āwis ma-w-u bizin-aka
 then pregnant IND-become.PRS-3SG goat-DEF
 ‘she looks around (and) eats a little (of) the various kinds of grass; then the goat becomes pregnant’ [2:21]

Clauses can also be conjoined with an clause conjunction that is not a clitic, but rather an independent word, such as *walē* ‘but’. The connective *walē* can occur at the very beginning of

the sentence or conjoin two clauses in a sentence. An example with *walē* is given here (from texts):

- (186) *walē ešṭebā ma-kar-in, ʕaqd ma-kar-in*
 but mistake IND-do.PRS-3PL, engagement IND-do.PRS-3PL
walē ešṭebā ma-kar-in
 but mistake IND-do.PRS-3PL
 ‘But they make a mistake; they become engaged but they make a mistake’ [8:198]

2.9.4.2 Disjunctive clauses

Disjunctive clauses are introduced with *yā* ‘either, or’, while negative disjunctive clauses are introduced with *na*. An example with *yā* is shown here (from texts):

- (187) *m-wāy yā šün řaxš b-i=ya das=im,*
 IND-say.PRS.3SG either trace Raxš SBJV-give.PRS.2SG = DRCT hand = BP.1SG
yā dar-āna = u ḥasār ma-kan-im yak takān
 or gate-PL = and courtyard IND-break.down.PRS-1SG one blow
 ‘(Rostam) says: “Either you give me the trace of Raxš, or with one blow I will break down the gates and the courtyard”’ [5:105]

2.9.4.3 Causal clauses

Causal clauses are introduced with *čünka* ‘because’. It can be placed at the beginning of a sentence or within it, preceding the clause expressing the semantic reason. For example (from texts):

- (188) *čünka wāqeʕan ʕarūsī-yaka ařā = mān mahram = ē,*
 because really wedding-DEF for = BP.1PL mahram = be.3SG
kas wa kas, { ?! xāf } duxtardāyī = t = ē
 person to person daughter.uncle = BP.2SG = be.3SG
 ‘Because the wedding is really “mahram” (i.e., within the close family) for us, no-one (says) to someone else: “Is she your cousin?”’ [7H:144]

2.9.4.4 Conditional clauses

Conditional clauses can be introduced with *agar* ‘if’. The verbs used in the protasis and the apodosis are either forms built with past stems and the prefix *m(a)-* (see Section 2.4.8.3), as in the following example; or with the past stem plus *-ta* and the prefix *bi-*, as in the second example below:

- (189) *agar min isa ma-zānast, ni-m-āma-yim*
 if 1SG this IPFV-know.PST(3SG) NEG-IPFV-come.PST-1SG
 ‘if I had known this, I would not have come’ [elicited data]

An example of the Past Subjunctive is the following:

- (190) *xozgā min āyamizāya biyātā-yim*
 wish I human.being be.PST.SBJV-1SG
ā tūta=y gard gala=m=a bi-kuštā,
 DIST dog=EZ with flock=BP.1SG=DEM SBJV-kill.PST.SBJV
maghz-aka=š=im bar-b-āwirdā,
 brain-DEF=BP.3SG=BP1SG PREV-SBJV-take.PST.SBJV
bi-nyātā=m=a war war, wiškwa
 SBJV-put.PST.SBJV=BP.1SG=DRCT to sun dry
biyātā
 become.PST.SBJV

‘if I only were a human being, I would have killed that dog with the flock, I would have taken out its brain, I would have left it out in the sun, (so) it would have become dry’ [3:33-34]

2.9.4.5 Relativization

Relative clauses are introduced with the general complementizer *ka*. The relativized clause immediately follows the head noun, which also usually has a particle *-ē* or *-e* attached to it.²⁹ Some examples from texts are given here of restrictive relativization:

- (191) *mināt-ān-ē ka masan hawpīrkī=šān*
 child-PL-NA COMPL for.example dance=BP.3PL
ařā=š kard-ē=u
 for=BP.3SG do.PST-3SG=and
kas-ān-ē ka kumak pišī-yaka=šān kard-ē
 person-PL-NA COMPL help cat-DEF=BP.3PL do.PST-3SG
 (as for) the children, who, for example, have danced for her, and the people who have helped the cat’ [1:107-109]
- (192) *dile ā čamadān=e dita*
 in DIST suitcase=EZ young.woman
ka ař ka=y bāwka bi-řaw-ē
 COMPL from house=EZ father SBJV-go.PRS-3SG
 ‘in the suitcase of the young woman who is leaving her father’s house’ [7H:147]

2.9.4.6 Temporal clauses

The form *ka* can also function as a temporal conjunction, following a noun or noun phrase indicating time:

- (193) *bařd, dukut_šawār ka šām m-war-in*
 then midnight COMPL evening.meal IND-eat.PRS-3PL
 ‘then, at midnight, as they are eating their evening meal’ [5:109]

The clause can also be introduced with *waxtē ka* lit. ‘time that’, i.e., ‘when, as’, which is particularly common and can be considered a unit:

²⁹ The conditions for the choice of *-ē*, *-e*, or *-∅* have not yet been researched.

- (194) *waxtē_ka nān čāyī m-war-in*
 when bread tea IND-eat.PRS-3PL
 ‘When they eat the bread and tea’ [3:8]

2.9.4.7 Complement clauses

Complement clauses, those which occur as objects of another clause, are introduced with no special element; they are simply presented after the verb of utterance or perception. For example (from texts):

- (195) *falā-ka-y mwāy ay wā nīya*
 farmer-DEF-NA IND-say.PRS.3SG well wind not.exist.3SG
 ‘the farmer says: “Well, there is no wind”’ [1:76]

A good example of the typical paratactic style of subordination is the following:

- (196) *ma-wīn-ē hūč nīya b-war-ē*
 IND-see.PRS-3SG nothing not.exist.3SG SBJV-eat.PRS-3SG
 ‘(he) sees (that) there is nothing (that he) might eat.’ [3:16]

CHAPTER 3

3. A SAMPLE OF A FULLY GLOSSED TEXT, TEXT 2: TĪTĪLA AND BĪBĪLA

- (1) *{Narrator's child speaks: tītīla-u bībīla}* *{Narrator:} tītīla=u bībīla?*
 Tītīla = and Bībīla
 {Narrator's child speaks:} Tītīla and Bībīla {Narrator:} Tītīla and Bībīla?
- (2) *tītīla = u bībīla, ēma wa zwān kurdī m-wāž-ām*
 Tītīla = and Bībīla 1PL with language Kurdish IND-say.PRS-1PL
bizin-a šal = u mīš-a šal
 goat-COMPD lame = and ram-COMPD lame
 Tītīla and Bībīla, in the Kurdish language we say: "The lame goat and the lame ram."
- (3) *ya bizin ma-w-u, ya mīš ma-w-(u) šal ma-w-in*
 INDF goat IND-be.PRS-3SG INDF ram IND-be.PRS-3SG lame IND-be.PRS-3PL
 There is a goat (and) there is a ram; they are lame.
- (4) *wa ka = ya ma-w-in, gala ma-š-u = wa*
 at house-POST IND-be.PRS-3PL flock IND-go.PRS-3SG = DRCT
kū, ānān až ka ma-man-in
 mountain they in house IND-remain, stay.PRS-3PL
 They are at home; the flock goes to the mountain(s) (and) they (i.e., the goat and the ram) stay at home.
- (5) *inān-ī bar darwāza wāz ma-w-u, bar*
 they-NA front gate open IND-be.PRS-3SG out
ma-řaw-in až pača, m-wā-n bi-řaw-ām,
 IND-go.PRS-3PL of courtyard IND-say.PRS-3PL SBJV-go.PRS-1PL
bi-řas-ām = a gala-ka
 SBJV-reach.PRS-1PL = DRCT flock-DEF
 They... The front of the gate is open; they go out of the courtyard (and) they say: "Let's go, let's reach the flock."
- (6) *ma-š-in = a sar zimkān, gala*
 IND-go.PRS-3PL = DRCT to Zimkān.river flock
ma-š-u = wa ā das,
 IND-go.PRS-3SG = DRCT DIST side
az zimkān ma-kar-ī = ya ā das
 from Zimkān.river IND-make.PRS-3SG = DRCT DIST side
 They go to the Zimkān (river); the flock goes to that (other) side. From the (side of) the Zimkān (river), (the flock) crosses to that (other) side.
- (7) *gala ma-kar-ī = ya ā das*
 flock IND-make.PRS-3SG = DRCT DIST side
 The flock crosses to that side...

- (8) *ya dafa-yī inān-ī m-wā-n,*
 INDF time-INDF2 they-NA IND-say.PRS-3PL
hay birā, m-wā-y ā
 hey brother IND-say.PRS-3SG yes
 Suddenly, they (i.e., the goat and the ram) say: “Hey, brother!” (The ram) says: “Yes?”
- (9) *bizin-aka, miš-aka wa bizin-aka m-wā-y, m-wā-y*
 goat-DEF ram-DEF to goat-DEF IND-say.PRS-3SG IND-say.PRS-3SG
 The goat... (actually) the ram says to the goat, (the ram) says:
- (10) *ēma man-yām = a yā(ga) = Ø-ām,*
 1PL remain.PST-1PL = DRCT place = be.PRS-1PL
 ”We have been left behind.
- (11) *mēz ma-kar-ām = a ī āw = a, mēz-aka = y*
 urine IND-do.PRS-1PL = DRCT PROX water = DEM urine-DEF = EZ
har kām = mān kaf = iš gir(t)
 whichever = BP.1PL foam = BP.3SG get.PST
 We will urinate in this water; whoever of us has urine that makes froth;
- (12) *ma-řas-ām, ma-pař-ām ā das,*
 IND-reach.PRS-1PL IND-cross.PRS-1PL DIST side
ma-š-ām, ma-řas-ām = wa
 IND-go.PRS-1PL IND-reach.PRS-1PL = DRCT
 we reach, we cross to that (other) side, we go, we reach to...
- (13) *har kām = mān bē qisa mēz-aka = mān*
 whichever = BP.1PL without speech urine-DEF = BP.1PL
kaf = iš na-girt,
 foam = BP.3SG NEG.SBJV-get.PST
āw ma-yar-ē = mān
 water IND-take.PRS-3SG = BP.1PL
 Whoever of us--excuse me for saying this--has no froth on our urine, (then) the water will take us (i.e., that one of us) away.”
- (14) *inān-ī mēz ma-kar-in = a āw,*
 they-NA urine IND-do.PRS-3PL = DRCT water
mēz miš-aka kaf ma-yr-ē,
 urine ram-DEF foam IND-bring.PRS; take.PRS-3SG
miš ma-pař-ē = wa řā ma-řaw-ē
 ram IND-cross.PRS-3SG = DRCT way IND-go.PRS-3SG
ma-řas-ī = ya gala, ařā = y iřtan = iš
 IND-reach.PRS-3SG = DRCT flock for = EZ REFL = BP.3SG
ma-řaw-ē wa řā = wa
 IND-go.PRS-3SG to way = POST
 They urinate in the water; the ram’s urine makes froth, (so) the ram crosses over, goes (and) reaches the flock, (and) simply goes on his way.

- (15) *bizin-aka-y āw ma-yar-ē=š*
goat-DEF- NA water IND-carry.PRS-3SG = BP.3SG
(As for) the goat, the water carries her away.
- (16) *bizin āw ma-yar-ē=š*
goat water IND-carry.PRS-3SG = BP.3SG
(As for) the goat, the water carries her away,
- (17) *ma-řaw-ē kam_kam ma-kat-ē kinār daryā-yēk*
IND-go.PRS-3SG little.by.little IND-fall.PRS-3SG edge body.of.water-INDF1
(the goat) goes; she is eventually stranded at the edge of a river;
- (18) *ya xwāparast-ēk m-āy-Ø až*
INDF pious.person-INDF1 IND-come.PRS-3SG from
lā = wa, ma-wīn-ē = š = wa
alongside = POST IND-see.PRS-3SG = BP.3SG = PRT
m-wā-y āy ī bizin = a
IND-say.PRS-3SG oh PROX goat-DEM
dāwu gīyān ma-kan-ē gunā = š = Ø-ē
Davūd soul IND-gives up.PRS-3SG poor = BP.3SG = be.PRS-3SG
a pious man comes along, finds her there, (and) says: “Oh, this goat, by Dāvud, it is dying, it is poor (i.e., poor thing).”
- (19) *mi-nā-y = š = a kinār zimkān-aka*
IND-put.PRS-3SG = BP.3SG = DRCT edge Zimkān.river-DEF
He takes her to the edge of the Zimkān (river).
- (20) *mi-nā-y = š = a kinār zimkān-aka = u dī*
IND-put.PRS-3SG = BP.3SG = DRCT edge Zimkān.river-DEF = and then
ařā = y iřtan = iř kam_kam ya čika war-aka
for = EZ REFL = BP.3SG little.by.little INDF bit sunlight-DEF
ma-tī-Ø = ya wan bizin-aka
IND-give.PRS-3SG = DRCT on.goal goat-DEF
hāz ma-kat-ī = ya wa qul = iř
strength IND-fall.PRS-3SG = DRCT on leg(s) = BP.3SG
zinna = wa ma-w-u
alive = back IND-become.PRS-3SG
He takes her to the edge of the Zimkān (river) and then simply, little by little, a bit of sunlight falls on the goat; (the goat) gains strength in her legs (and) comes back to life.
- (21) *ma-gar(d)-ē ya qayr giž gīyā*
IND-look.around.PRS-3SG INDF bit grass grass
m-war-ē = u dī āwis ma-w-u bizin-aka
IND-eat.PRS-3SG = and so.then pregnant IND-become.PRS-3SG goat-DEF
She looks around (and) eats a little (of) the various kinds of grass; then the goat becomes pregnant.

- (22) *ma-řaw-ē dawr ya āsyāw-ēk aǰ_ānā iřtan = iř*
 IND-go.PRS-3SG near INDF mill-INDF1 there REFL = BP.3SG
iřtan = iř qāyim ma-kar-ē
 REFL = BP.3SG hide IND-make.PRS-3SG
 She goes near a mill; there she hides herself, herself,
- (23) *dī wa řüǰ-āna ma-ř-u = wa lawiř = u*
 then with day-ADV IND-go.PRS-3SG = DRCT grazing = and
řaw-āna = yč m-āy-Ø = a aǰ_ānā iřtan = iř
 night-ADV = ADD IND-come.PRS-3SG = DRCT there REFL = BP.3SG
hay ma-ws-ē ařā = y iřtan = iř basazwān
 always IND-sleep.PRS-3SG for = EZ REFL = BP.3SG poor.creature
 then every day, she goes to graze, and also every night, she comes from there (and) simply sleeps all the time, poor creature.
- (24) *tā ya mudat-ē wan ma-ř-u dī*
 until INDF time.period-INDF1 to.goal IND-go.PRS-3SG then
 Some time passes, then.
- (25) *tītila = u bībīla m-ār-ē*
 Tītila = and Bībīla IND-bring.PRS-3SG
 She brings Tītila and Bībīla (into the world).
- (26) *tītila = u bībīla m-ār-ē dunyā*
 Tītila = and Bībīla IND-bring.PRS-3SG world
 She brings Tītila and Bībīla into the world;
- (27) *kam_kam kam_kam tītila = u bībīla*
 little.by.little little.by.little Tītila = and Bībīla
řalāy_řaq qawī ma-w-in
 by.God strong IND-become.PRS-3PL
 little by little, little by little, Tītila and Bībīla, by God, they become strong.
- (28) *dī wa řüǰ in ma-ř-u = wa kū*
 then with day PROX IND-go.PRS-3SG = DRCT mountain
gīyā m-war-ē iwār-ān m-āy-Ø = a
 grass IND-eat.PRS-3SG evening-PL IND-come.PRS-3SG = back
řīr-aka = ř ma-tī-Ø = ya
 milk-DEF = BP.3SG IND-give.PRS-3SG = DRCT
wan = řān
 to.goal = BP.3PL
 Then (the goat) goes by day to the mountains, eats grass, (and) in the evenings, she comes (and) gives them her milk.
- (29) *ča, kā gurg ařin nāziř ma-w-u*
 what Mr. wolf from.source direction.from.heaven.to.below IND-be.PST-3SG
 What, Mr. Wolf comes down; evil befalls them.
- (30) *ařin = iř nāziř ma-w-u*
 from.source = BP.3SG direction.from.heaven.to.below IND-be.PST-3SG
 He comes down; evil befalls them,

- (31) *ma-kat-ī = ya* *šūn* *bizin* *m-āy-ē* *ma-wīn-ē*
 IND-fall.PRS-3SG = DRCT after goat IND-come.PRS-3SG IND-see.PRS-3SG
baṭē *dū* *wačka = š = ič = iš* *hē-Ø*
 yes two offspring = BP.3SG = ADD = BP.3SG exist.PRS-3SG
 (the wolf) comes after the goat; he sees (that) yes, she also has two offspring:
- (32) *tītīla = u* *bībīla*
 Tītīla = and Bībīla
 Tītīla and Bībīla.
- (33) *īn-ī* *m-wā-y*
 this-NA IND-say.PRS-3SG
 This one (i.e., the wolf) says:
- (34) *īna* *ma-zān-ī* *ča* *ma-kar-im,* *wa* *řū(ž)*
 it.(is) IND-know.PRS-2SG what IND-do.PRS-1SG with day
bizin-aka *bi-š-u = wa* *kū* *m-āy-im* *pišt*
 goat-DEF SBJV-go.PRS-3SG = DRCT mountain IND-come.PRS-1SG behind
bara-ka *wan = šān* *m-wīn-im,*
 door-DEF to.goal = BP.3PL IND-close.PRS-1SG
m-war-im = šān
 IND-eat.PRS-1SG = BP.3PL
 “Do you know what it is that I will do? By day, when the goat goes to the mountain(s), I will come, I will close the door (and) eat them.”
- (35) *ma-š-in = a* *dile* *āsyāw-aka = wa*
 IND-go.PRS-3PL = DRCT into mill-DEF = POST
tītīla = u *bībīla* *wa* *řūž-āna*
 Tītīla = and Bībīla with day-ADV
 Tītīla and Bībīla go into the mill daily.
- (36) *waṭā* *birā* *īnān = i(č)* *ma-š-in = a*
 by.God brother these = ADD IND-go.PRS-3PL = DRCT
kū, *dāyka = šān*
 mountain mother = BP.3PL
 By God, brother, these ones also go to the mountain(s); their mother...
- (37) *dāyka = šān* *ma-š-u = wa* *kū* *ya* *daf(a)*
 mother = BP.3PL IND-go.PRS-3SG = DRCT mountain INDF time
gurg-aka *m-āy-Ø = a* *piš(t)* *bara-ka*
 wolf-DEF IND-come.PRS-3SG = DRCT to door-DEF
 their mother goes to the mountain(s); suddenly, the wolf comes up to the door.
- (38) *walē* *dāyka = šān* *m-wā-y* *řūṭa,*
 but mother = BP.3PL IND-say.PRS-3SG dear.child
m-wā-y *baṭē,* *m-wā-y* *har_ka* *hāma-Ø*
 IND-say.PRS-3SG yes IND-say.PRS-3SG whoever come.PST-3SG
piš(t) *bara-ka,* *bara-ka* *ařā = š* *wāz* *na-kar-a*
 to door-DEF door-DEF for = BP.3SG open NEG.SBJV-make.PRS-IMP.PL
 But their mother says: “Dear child.” (Tītīla and Bībīla) say: “Yes?” (Their mother) says: “Whoever comes up to the door, don’t open the door for him,

- (39) *tā* *ištan = im* *m-āy-m = wa,*
 until REFL = BP.1SG IND-come.PRS-1SG = back
m-wā-n *bāšad*
 IND-say.PRS-3PL all.right
 until I myself come back.” They say: “All right.”
- (40) *birā* *gurg* *m-āy-Ø = a* *piš(t)* *bar*
 brother wolf IND-come.PRS-3SG = DRCT to door
m-wā-y, *ma-tī-Ø = ya* *wa* *bara-ka,*
 IND-say.PRS-3SG IND-give.PRS-3SG = DRCT to door-DEF
m-wā-y *kī = Ø-ya* *kī = Ø-ya*
 IND-say.PRS-3SG who = be.PRS-3SG who = be.PRS-3SG
taq-a *taq* *ma-kar-ē*
 knocking.sound-COMPD knocking.sound IND-make.PRS-3SG
 Brother, the wolf comes to the door; he knocks on the door. (Tītīla and Bībīla) say:
 “Who is it? Who is it (who) knocks at the door?”
- (41) *m-wā-y* *min = Ø-im* *dāyka = tān*
 IND-say.PRS-3SG 1SG = be.PRS-1SG mother = BP.2PL
bara-ka *wāz* *Ø-kar-a,* *gwan = im* *taqī-Ø*
 door-DEF open SBJV-do.PRS-IMP.PL udder = BP.1SG burst.PST-3SG
 (The wolf) says: “I’m me, your mother; open the door, my udder is bursting!”
- (42) *m-wā-y* *na,* *dāyka = y* *ēma* *šāx = iš*
 IND-say.PRS-3SG NEG mother = EZ 1PL horn(s) = BP.3SG
hē-Ø, *tu* *šāx = it* *nīya*
 exist.PRS-3SG 2SG horn(s) = BP.2SG NEG.exist.PRS.3SG
 (Tītīla and Bībīla) say: “No! Our mother has horns; you have no horns.”
- (43) *dwāra* *ayzan* *ma-š-u* *m-āy-Ø = wa,*
 again again IND-go.PRS-3SG IND-come.PRS-3SG = back
m-wā-y *dū* *gila* *čū* *ma-nī-Ø = ya*
 IND-say.PRS-3SG two unit wood IND-put.PRS-3SG = DRCT
qa = y *sar = iš = wa* *m-āy-Ø*
 on = EZ head = BP.3SG = POST IND-come.PRS-3SG
ma-tī-Ø = ya *bara-ka* *m-wā-y*
 IND-give.PRS-3SG = DRCT door-DEF IND-say.PRS-3SG
taq *taq* *m-wā-y* *kī = Ø-ya*
 knocking.sound knocking.sound IND-say.PRS-3SG who = be.PRS-3SG
 Once again (the wolf) goes (and) comes back; it is said that: “He has put two pieces of
 wood on his head.” He comes (and) knocks on the door, making (the sound) (lit., says)
 “taq taq”; (Tītīla and Bībīla) say: “Who is it?”

- (44) *m-wā-y* *min = Ø-im* *dāyka = tān*
 IND-say.PRS-3SG 1SG = be.PRS-1SG mother = BP.2PL
gwān = im *taqī-Ø* *darwāza-ka* *wāz* *Ø-ka-Ø*
 udder = BP.1SG burst.PST-3SG gate-DEF open SBJV-make.PRS-IMP.2SG
tā *b-āy-m = a* *dile* *m-wā-y* *na*
 that SBJV-come.PRS-1SG = DRCT inside IND-say.PRS-3SG NEG
 (The wolf) says: “I’m me, your mother, my udder is bursting, open the door that I may come in.” (Tītīla and Bībīla) say: “No!
- (45) *tu* *dāyka = y* *ēma* *nīyay*, *dāyka = y* *ēma*
 2SG mother = EZ 1PL NEG.be.PRS.2SG mother = EZ 1PL
 You are not our mother; our mother
- (46) *sīyā = Ø-yē* *tu* *qāwa = Ø-yī*
 black = be.PRS-3SG 2SG brown = be.PRS-2SG
 is black; you are brown.”
- (47) *ma-š-u* *xulāsa* *ištan = iš* *sīyā* *ma-kar-ē = u*
 IND-go.PRS-3SG finally REFL = BP.3SG black IND-make.PRS-3SG = and
m-āy-Ø = wa *dwāra* *ma-tī-Ø = ya*
 IND-come.PRS-3SG = back again IND-give.PRS-3SG = DRCT

wa *bara-ka*
 to door-DEF
 (The wolf) goes, finally, he makes himself black; he comes back (and) knocks on the door again.
- (48) *m-wā-y* *na* *dāyka = y* *ēma* *īwār-ān*
 IND-say.PRS-3SG NEG mother = EZ 1PL evening-PL
m-āy-Ø = wa *tu* *dāyka = y* *ēma* *nīyay*
 IND-come.PRS-3SG = back 2SG mother = EZ 1PL NEG.be.PRS.2SG
 (Tītīla and Bībīla) say: “No, our mother comes back in the evenings; you are not our mother.”
- (49) *īn = ī(č)* *ma-š-u* *ya* *kuč-a* *qawī*
 PROX = ADD IND-go.PRS-3SG one stone-NA hard
m-ār-ē *ma-tī-Ø = ya* *wa* *bar*
 IND-bring.PRS-3SG IND-give.PRS-3SG = DRCT to door
bar *ma-škin-ē*, *ma-š-u = wa* *dile*
 door IND-break.PRS-3SG IND-go.PRS-3SG = DRCT inside
 This one also (i.e., the wolf) goes, brings back a hard stone, (and) bangs on the door; he breaks the door (and) goes inside.
- (50) *tītīla* *m-war-ē = u* *bībīla = yč* *m-war-ē*
 Tītīla IND-eat.PRS-3SG = and Bībīla = ADD IND-eat.PRS-3SG
 He eats up Tītīla and he eats up Bībīla, too.

- (51) *yak-ē ya tik aǰ xūn-aka = šān hay*
 one-INDF1 INDF drop of blood-DEF = BP.3PL so
ma-tik-ī = ya zamīn
 IND-drop.PRS-3SG = DRCT ground
 From each of them, one drop of their blood drips onto the ground.
- (52) *birā iwāra bizin m-āy-Ø = wa*
 brother evening goat IND-come.PRS-3SG = back
ma-wīn-ē nik_nāhmē řūta-k-ān = iš nīya
 IND-see.PRS-3SG hopeless dear.child-DEF-PL = BP.3SG NEG.exist.PRS.3SG
 Brother, in the evening, the goat comes back; she sees, hopeless, (that) nothing is left of her dear children.
- (53) *m-āy-ē ma-kat-ī = ya ī*
 IND-come.PRS-3SG IND-sets.out.on.PRS-3SG = DRCT PROX
řāsā ma-š-u = wa = u
 straight.direction IND-go.PRS-3SG = DRCT = and
 She sets off straight down this road; she goes and
- (54) *m-wā-y xwiyā ča bi-kar-im ī řūt-ān*
 IND-say.PRS-3SG O.God what SBJV-do.PRS-1SG PROX dear.child-PL
min = a ča wan-a hāma-Ø
 1SG = DEM what to.goal-NA come.PST-3SG
ča ward = iš, xirs ward = iš gurg ward = iš
 what eat.PST = BP.3SG bear eat.PST = BP.3SG wolf eat.PST = BP.3SG
 she says: “O God, what will I do? These children of mine, what happened to them? What ate them? Did a bear eat them? Did a wolf eat them?”
- (55) *kamtār ward = iš, ča ward = iš*
 vulture eat.PST = BP.3SG what eat.PST = BP.3SG
 Did a vulture eat them? What ate them?”
- (56) *xulāsa ma-kat-ī = ya řā m-āy-ē*
 finally IND-sets out on.PRS-3SG = DRCT way IND-come.PRS-3SG
ma-š-u = wa bān ka = y xirs
 IND-go.PRS-3SG = DRCT roof house = EZ bear
 Finally, she gets on the way (and) sets off for the roof of the bear’s house.
- (57) *ma-tī-Ø = ya wa bān-aka = š = ay m-wā-y*
 IND-give.PRS-3SG = DRCT to roof-DEF = BP.3SG = POSTIND-say.PRS-3SG
 She bangs on his roof; (the bear) says:
- (58) *kī = Ø-ya kī = Ø-ya, řim-a řim*
 who = be.PRS-3SG who = be.PRS-3SG loud.noise-COMPD loud.noise
ma-kar-ē piř kāsa = u kučata = y mināt = im
 IND-make.PRS-3SG full bowl = and small.bowl = EZ child = BP.1SG
xāk ma-kar-ē
 earth IND-make.PRS-3SG
 ”Who is it, who is it? Who is making loud noises? Who is making the dishes of my children full of earth?”

- (59) *m-wā-y* *min = Ø-im* *min = Ø-im* *biz bizakān = Ø-ē*
 IND-say.PRS-3SG 1SG = be.PRS-1SG 1SG = be.PRS-1SG goaty-goat = be.PRS-3SG
 (The goat) says: “I’m me, I’m me, it is goaty-goat.”³⁰
- (60) *dü* *čāw* *dīr-im* *ǰūr* *girdakān = Ø-ē,* *dü* *šāx*
 two eye(s) have.PRS-1SG like walnuts = be.PRS-3SG two horn(s)
dīr-im *ǰūr* *bītakān = Ø-ē*
 have.PRS-1SG like small.spades = be.PRS-3SG
 I have two eyes, they are like walnuts, I have two horns, they are like small spades;
- (61) *har_ka* *řūta = m = iš* *ward-Ø = Ø-ē,*
 whoever dear.child = BP.1SG = BP.3SG eat.PST-PTCP = be.PRS-3SG
ǰang = (iš) *šāx* *šaytān = Ø-ē*
 war = BP.3SG horn(s) Satan = be.PRS-3SG
 whoever has eaten my children--I’m declaring war on him (lit., his war is Satan’s horn)!”
- (62) *m-wā-y* *min* *na-ward-a = m = Ø-ē*
 IND-say.PRS-3SG 1SG NEG.SBJV-eat.PST-PTCP = BP.1SG = be.PRS-3SG
 (The bear) says: “I haven’t eaten (them).”
- (63) *m-āy-Ø* *ma-š-u = wa* *bān* *ka = y* *gurg,*
 IND-come.PRS-3SG IND-go.PRS-3SG = DRCT roof house = EZ wolf
čū *zān-im* *řuwās*
 what know.PRS-1SG fox
 (The goat) sets off for the roof of the wolf’s house; what do I know, the fox.
- (64) *ma-tī-Ø = ya* *wa* *bān-aka = šān = ay,* *m-wā-y*
 IND-give.PRS-3SG = DRCT to roof-DEF = BP.3PL = POST IND-say.PRS-3SG
kī = Ø-ya *kī = Ø-ya* *řim-a* *řim*
 who = be.PRS-3SG who = be.PRS-3SG loud.noise-COMP loud.noise
ma-kar-ē *piř* *kāsa = u* *kučata = y* *mināt = im*
 IND-make.PRS-3SG full bowl = and small.bowl = EZ child = BP.1SG
xāk *ma-kar-ē*
 earth IND-make.PRS-3SG
 She bangs on their roof; (the fox) says: “Who is it, who is it? Who is making loud noises? Who is making the dishes of my children full of earth?”

³⁰ The rhymed forms *biz bizakān*, *girdakān*, and *bītakān* are not analyzed.

- (65) *m-wā-y* *min = Ø-im* *min = Ø-im* *biz_bizakān = Ø-ē*
 IND-say.PRS-3SG 1SG = be.PRS-1SG 1SG = be.PRS-1SG goaty-goat = be.PRS-3SG
dü *čāw* *dīr-im* *ǰür* *girdakān = Ø-ē,* *dü* *šāx*
 two eye(s) have.PRS-1SG like walnuts = be.PRS-3SG two horn(s)
dīr-im *ǰür* *bītakān = Ø-ē* *har_ka* *řūta = m = iš*
 have.PRS-1SG like small.spades = be.PRS-3SG whoever dear.child = BP.1SG = BP.3SG

ward-Ø = Ø-ē, *ǰang* *šāx* *šaytān = Ø-ē*
 eat.PST-PTCP = be.PRS-3SG war horn(s) Satan = be.PRS-3SG

(The goat) says: “I’m me, I’m me, it is goaty-goat. I have two eyes, they are like walnuts, I have two horns, they are like small spades; whoever has eaten my children-- I’m declaring war on him (lit., his war is Satan’s horn!)”

- (66) *m-wā-y* *min* *na-ward-a-m = Ø-ē*
 IND-say.PRS-3SG 1SG NEG.SBJV-eat.PST-PTCP-1SG = be.PRS-3SG

(The fox) says: “I haven’t eaten them.”

- (67) *ma-š-u* *bān* *ka = y* *gurg* *xulāsa,*
 IND-go.PRS-3SG roof house = EZ wolf finally
ma-tī-Ø = ya *wa* *bān-aka = š = ay,* *m-wā-y*
 IND-give.PRS-3SG = DRCT to roof-DEF = BP.3SG = POST IND-say.PRS-3SG

kī = Ø-ya *kī = Ø-ya* *řim-a* *řim*
 who = be.PRS-3SG who = be.PRS-3SG loud.noise-COMP loud.noise

ma-kar-ē *piř* *kāsa = u* *kučata = y* *mināř = im*
 IND-make.PRS-3SG full bowl = and small.bowl = EZ child = BP.1SG

xāk *ma-kar-ē*
 earth IND-make.PRS-3SG

(The goat) goes to the roof of the wolf’s house, finally; she bangs on his roof. (The wolf) says: “Who is it? Who is it making loud noises, (who) is making the dishes of my children full of earth?”

- (68) *m-wā-y* *min = Ø-im* *min = Ø-im* *biz_bizakān = Ø-ē*
 IND-say.PRS-3SG 1SG = be.PRS-1SG 1SG = be.PRS-1SG goaty-goat = be.PRS-3SG

dü *čāw* *dīr-im* *ǰür* *girdakān = Ø-ē,*
 two eye(s) have.PRS-1SG like walnuts = be.PRS-3SG

(The goat) says: “I’m me, I’m me, it is goaty-goat. I have two eyes, they are like walnuts,

- (69) *dü* *šāx* *dīr-im* *ǰür* *bītakān = Ø-ē*
 two horn(s) have.PRS-1SG like small.spades = be.PRS-3SG

har_ka *řūta = m = iš* *ward-Ø = Ø-ē,*
 whoever dear.child = BP.1SG = BP.3SG eat.PST-PTCP = be.PRS-3SG

ǰang *šāx* *šaytān = Ø-ē*
 war horn(s) Satan = be.PRS-3SG

I have two horns, they are like small spades; whoever has eaten my children, I’m declaring war on him (lit., his war is Satan’s horn).”

(78) *wa bān čaš*
to upon eye
at your service.”

(79) *šāx = iš tēž ma-kar-ē = u*
horn(s) = BP.3SG sharp IND-make.PRS-3SG and
He sharpens her horn(s) and

(80) *gurg m-āy-Ø = a aš lā lālo_pāyar,*
wolf IND-come.PRS-3SG = DRCT to side Lālo.Pāydār
m-wā-y lālo_pāyar, m-wā-y bašē,
IND-say.PRS-3SG Lālo.Pāydār IND-say.PRS-3SG yes
m-wā-y ma-w-(u) didān-ān = im = a
IND-say.PRS-3SG IND-be.PST-3SG tooth-PL = BP.1SG = DEM
tēž bi-kar-ī tā min ī
sharp SBJV-make.PRS-2SG so.that 1SG PROX
bizin-a kut_kut bi-kar-im bizin-aka-y
goat-DEM torn.up SBJV-make.PRS-1SG goat-DEF-NA
b-war-im, řūta-k-ān = iš = im = ič
SBJV-eat.PRS-1SG dear.child-DEF-PL = BP.3SG = BP.1SG = ADD
ward-Ø = Ø-ē
eat.PST-PTCP = be.PRS-3SG

the wolf comes over to Lālo Pāydār (and) says: “Lālo Pāydār!” (Lālo Pāydār) says: “Yes?” (The wolf) says: “You must sharpen my teeth so that I may tear this goat to pieces (and) may eat the goat; I have eaten her dear children, too.”

(81) *lālo_pāyar m-wā-y ina ensāf nīya,*
Lālo.Pāydār IND-say.PRS-3SG it.(is) fairness NEG.exist.PRS.3SG
bāša(d) didān tu = yč tēž ma-kar-im,
all.right tooth 2SG = ADD sharp IND-make.PRS-1SG
ma-niš-ē didān gurg-aka
IND-sit.PRS-3SG tooth wolf-DEF
gišt = iš ma-kiš-ē
all = BP.3SG IND-pull.PRS-3SG

Lālo Pāydār says: “This is not fair, all right, I will sharpen your teeth, too.” (So) he sits down and pulls out the wolf’s teeth, all of them.

(82) *didān gurg ma-kiš-ē = u m-wā-y bi-š-a*
tooth wolf IND-pull.PRS-3SG = and IND-say.PRS-3SG SBJV-go.PRS-IMP.PL
nīmařū mwafaq b-w-a, tā bi-zān-im
midday successful SBJV-be.PRS-2PL so.that SBJV-know.PRS-1SG
kām = tān ma-yēr-Ø = awa
which = BP.2PL IND-win.PRS-3SG = PRT

He pulls out the teeth of the wolf and says: “Go! At midday, may you be successful; so I know which of you wins.”

(83) *birā ma-š-in řang ma-kar-in*
brother IND-go.PRS-3PL fight IND-make.PRS-3PL
Brother, they go, they fight.

- (84) *ya dafā-yī gurg m-wā-y awaṭ kām = mān bi-tī-yām*
 INDF time-INDF2 wolf IND-say.PRS-3SG first which = BP.1PL SBJV-give.PRS-1PL
wa kām = mān, bizin-aka m-wā-y awaṭ
 to which = BP.1PL goat-DEF IND-say.PRS-3SG first
tu das bi-šan-Ø
 2SG turn SBJV-throw.PRS-IMP.2SG

Suddenly, the wolf says: “Which of us should strike which of us first?” The goat says: “You strike first.”

- (85) *m-wā-y bāšad min das ma-šan-im*
 IND-say.PRS-3SG all.right 1SG turn IND-throw.PRS-1SG
m-āy-Ø qap ma-nā-y naxayr drü = Ø-wē, hüč
 IND-come.PRS-3SG bite IND-put.PRS-3SG no lie = be.PRS-3SG nothing
až das = iš ni-m-āy-Ø
 from hand = BP.3SG NEG.PRS-IND-come.PRS-3SG

(The wolf) says: “All right, I will strike a blow.” He comes (and) bites; (he realizes) it cannot be true (lit., no, it is a lie); he is unable to do anything.

- (86) *dü dafā = u sē dafā ha(r) qap ma-nā-y = a*
 two time = and three time just bite IND-put.PRS-3SG = DRCT
hüč wa hüč = Ø-ē
 nothing to nothing = be.PRS-3SG

Two times and three times he just bites, (but) it is to no avail.

- (87) *bizin m-wā-y hā gurg, m-wā-y batē,*
 goat IND-say.PRS-3SG hey wolf IND-say.PRS-3SG yes
m-wā-y das min nīya, m-wā-y
 IND-say.PRS-3SG turn 1SG NEG.exist.PRS.3SG IND-say.PRS-3SG
batē das tu bī waṭā
 yes turn 2SG SBJV.be.PRS.2SG by.God

The goat says: “Hey, wolf!” (The wolf) says: “Yes?” (The goat) says: “Isn’t it my turn?” (The wolf) says: “Yes, it’s your turn, by God.”

- (88) *bizin ma-š-u = wa dūr = wa m-āy-Ø = wa*
 goat IND-go.PRS-3SG = DRCT far = POST IND-come.PRS-3SG = back
ma-tī-Ø = ya bar gaya = y gurg
 IND-give.PRS-3SG = DRCT at belly = EZ wolf
ma-yař-ē = š
 IND-rip.PRS-3SG = BP.3SG

The goat goes back, returns; she strikes the belly (of the wolf) (and) rips it open.

- (89) *ya dafā-yī ma-wīn-ē tītila = u bībīla*
 INDF time-INDF2 IND-see.PRS-3SG Tītila = and Bībīla
bar hāma-n
 out come.PST-3PL

Suddenly, she sees that Tītila and Bībīla came out.

- (90) *m-wā-y* *ā* *řūta* *wa* *kā=yay* *biya-y*
 IND-say.PRS-3SG yes dear.child to where = POST was-2SG
řaft-ī *wa* *kā,* *m-wā-y* *řaft-yām*
 go.PST-2SG to where IND-say.PRS-3SG go.PST-1PL
ařā *ka=y* *lālo=m*
 to house = EZ uncle = BP.1SG

She says: “O dear children, where were you? Where did you go?” They say: “We went to my uncle’s house.”

- (91) *m-wā-y* *ay* *ča=tān* *waš* *ka(rd)* *a(ž)* *ka=y*
 IND-say.PRS-3SG well.then what = BP.2PL pleasant make.PST in house = EZ
lālo *ča=tān* *hāwir(d),* *m-wā-y* *ganim-a* *šīr-a*
 uncle what = BP.2PL bring.PST IND-say.PRS-3SG wheat-COMPD milk-NA

(The goat) says: “Well then, what did you prepare in your uncle’s house? What did you bring?” They say: “(The dish of) milk and wheat.”

- (92) *m-wā-y* *ay* *baš* *min* *ha* *kā-ya,*
 IND-say.PRS-3SG well.then portion 1SG NA where-NA
m-wā-y *kird=m=a* *das=im,* *das=im*
 IND-say.PRS-3SG make.PST = BP.1SG = DRCT hand = BP.1SG hand = BP.1SG
sūz-yā, *kird=m=a* *čāw=im*
 burn.PST-PASS1 make.PST = BP.1SG = DRCT eye(s) = BP.1SG
čāw=im *sūz-yā*
 eye(s) = BP.1SG burn.PST-PASS1

(The goat) says: “Well then, where is my portion?” (One of the children) says: “I put it in my hand (and) my hand was burned; I put it in my eye (and) my eye was burned.

- (93) *kird=m=ay* *šawī-yaka=m,* *šawī-yaka=m*
 make.PST = BP.1SG = BP.K.3SG shirt-DEF = BP.1SG shirt-DEF = BP.1SG
sūz-yā
 burn.PST-PASS1

I put it in my shirt (and) my shirt was burned.

- (94) *xulāsa* *kird=m=ay* *dam=im* *dam=im*
 finally make.PST = BP.1SG = BP.K.3SG mouth = BP.1SG mouth = BP.1SG
sūz-yā, *nā=m-ay* *tāq=wa*
 burn.PST-PASS1 put.PST = BP.1SG-NA tāq.(niche) = POST
pišī *bird-ya* *bāx=wa*
 cat take.PST-NA garden = POST

Finally, I put it in my mouth (and) my mouth was burned; I put it in the recess in the wall (and) the cat took it away in the garden.”

- (95) *ay* *dī* *čapa=y* *guł=u* *čapa=y* *čirū*
 well.then so.then bouquet = EZ flower = and bouquet = EZ čirū flower
marg *tu=wa* *na-wīn-im=u* *mīm* *īrān=wa*
 death 2SG = POST NEG.SBJV-see.PRS-1SG = and Auntie Iran = POST
hargiz-ā-y *hargiz*
 never-COMPD-NA never

Well then: A bouquet of flowers, a bouquet of čirū (flowers); may I never see your

death, nor (the death of) Auntie Iran, never, never.

CHAPTER 4

4. THE TEXTS AND TRANSLATIONS

Background to the texts

An overview of the nine texts is given in Table 8 below:

	M./F.	CONTENT	APPROX. AGE	DIALOGUE/ MONOLOGUE	MIN:SEC
1	F.	traditional children's narrative	35	monologue	5:44
2	F.	traditional children's narrative	35	monologue	5:56
3	F.	traditional narrative	35	monologue	8:14
4	M.	traditional narrative	70	monologue	13:52
5	M.	traditional narrative	70	monologue	13:47
6	M.	personal history	70	monologue	10:29
7	F., F.	daily life in the village	27, 30	dialogue	21:22
8	F.	daily life in the village	27	dialogue	13:39
9	F., F.	daily life in the village	27, 29	dialogue	4:49

Table 8: Nine texts

The names of the speakers of Texts 7-9 have been changed to preserve the speakers' anonymity.

The texts are presented and numbered according to sentence or intonation unit, with each having a free English translation. The bracketed figures on the right give the starting point of each sentence in minutes:seconds in the original sound file. Each text is preceded by a short introduction giving the background to the text and the recording.

Symbols and transcription conventions

The system of transcribing Gawraǰūyī in these nine texts employs symbols as shown and described in Section 2.2, Table 1.

A brief discussion of Gawraǰūyī phonetics and phonology is found in Section 2.2. The actual transcription used in the texts is broadly phonemic rather than phonetic. It is a system that aims at employing a single, standardized form for each grammatical or lexical morpheme. Thus, it does not represent the variation in pronunciation that different speakers may use in pronouncing the same morpheme, nor does it show the variation that a single speaker may make pronouncing the same morpheme in different contexts, such as in fast or slow speech. It also does not show differences in pronunciation which are predictable and which can be described by rules of phonology. These rules are presented in Section 2.2.

Various transcription conventions are used in the texts. These include the use of curly brackets to enclose text material that is not the object of study, such as material from other languages or dialects, as well as poetic speech. Curly brackets enclosing “xxx”, as {xxx} indicate that the sense of the material is not clear. Curly brackets enclosing “?! ” and language material, as {?! ...}, indicate speech errors or non-standard pronunciation. It should be noted that material in curly brackets is not glossed or found in the lexicon.

Hyphens are used to attach selected enclitics to the preceding morpheme. These enclitics are the conjunction *-u* ‘and’; the additive particle *-īč*; the Ezafe particle *-e* (*-y*); and the present

tense forms of the copula. A hyphen also is used before certain morphemes that follow an enclitic, e.g., *ī dār-īč-a* ‘this tree too-(demonstrative)’.

Parentheses are used to enclose missing parts of words, e.g., *giš(t)* ‘all’.

Proper names are written consistently throughout the texts.

Words originally transferred from other languages, but which have been mostly or fully integrated into the Gawraǰūyī phonetic and phonological systems, are written according to the Gawraǰūyī pronunciation.

In some instances, however, some sounds present in the original source language form (written or spoken) are also written in the Gawraǰūyī words (for example: /ʔ/; /ʕ/), even though they do not actually belong to the phoneme inventory of Gawraǰūyī. The symbol /ħ/ is also written in many of these loanwords, but it also functions as a Gawraǰūyī phoneme, occurring in a few Gawraǰūyī words (see Section 2.2 for more details).

Words from other languages which have not been fully integrated into the Gawraǰūyī phonetic and phonological systems are enclosed in curly brackets with the source language indicated, e.g., {Kurdish: *řož-e*}

Exceptions to these rules and more complicated instances are usually indicated in notes.

Free translation

The English free translation of these texts follows a literal model commonly used in bilingual text collections. It attempts to preserve most formal correspondences, while also providing a fairly natural sense of the Gawraǰūyī word or phrase in English.

Conventions in the English free translation, as in the transcription, include the use of curly brackets to indicate text material that is not the object of study. Parentheses are used to enclose added information, such as implied information, information included for naturalness, and most morphemes that are not overtly expressed in the Gawraǰūyī material.

Well-known names are written according to standard English conventions and with no special symbols: e.g., Iran, Kermanshah, Xomeini, Turan. Otherwise, proper names are written as their corresponding Persian names for wider recognition, or they are simply written as the Gawraǰūyī form.

The punctuation of the English free translation does not correspond exactly to the punctuation of the Gawraǰūyī transcription. In the free translation, the punctuation marks are added according to cues of intonation as well as according to cues of syntax and semantics.

Text 1: The tale of Bizbal

This text was recorded in October 2008 by Parwin Mahmudweysi in the village of Gawraĵū. The narrator is a woman approximately thirty years old. Her child was also present during the recording, which took place at her house. The story is a traditional children’s folk tale of the “chain story” type: The main character is given a task, for which he requires the help of various people. Each person he asks for help requires a further task of him, so that in order to fulfill the original task, a whole chain of tasks must be fulfilled. This particular story is widespread throughout the region, and versions of it are well-known all across Kurdistan, as far north as the Caucasus (in other versions the main character is sometimes a fox instead of a cat).

The story appears to be based on a Southern Kurdish original, because it contains numerous semi-formulaic stretches of speech which are in Southern Kurdish. These stretches are enclosed in curly brackets, {...}, in the text. The style of these sections could be compared to language used with children or considered similar to song. We refer to this as “children’s verse style”. It is in verse form and contains Gawraĵūyī and Southern Kurdish elements, as well as some Central Kurdish elements. In some of these stretches, nouns occur in a phrase with the form of a genitive relation (noun ‘of’ noun), but the meaning seems to be that of goal/benefit (noun) ‘to’ (noun) (see sentences 82 and 83, for example).

	GORANI	ENGLISH	
(1:1)	dāstān bizbal	The tale of Bizbal.	(00:00)
(1:2)	ya dāya ³¹ kaywānū mawu, ya biziniš mawu, nāmiš bizbal mawu	There is an old lady (and) she has a goat; its name is Bizbal.	(00:01)
(1:3)	dāya kaywānūwaka-yč ³² šir bizinakaš ³³ mawšē, mārēša bān	The old lady also milks her goat (and) takes it (i.e., the milk) upstairs.	(00:05)
(1:4)	ya iwārān ³⁴ šawakī ³⁵ mašu, mawīnē širakaš ya kučiš wiřisē, ya kučiš řišisē	One evening, very early in the morning, she goes (and) sees her milk; one portion of it has been consumed (and) one portion of it has been spilled.	(00:09)
(1:5)	xulāsa, dāya kaywānū mwāy, yārā ī šir mina arā řiřisē, ča wan hāmay	Finally, the old lady says: “O God, why has this milk of mine been spilled? What happened to it?”	(00:15)

³¹ The word *dāya* ‘mother’ can also be used to address one’s mother or as used a general reference to older women.

³² On *kaywānuwaka-yč*, there seems to be no audible final (č). It could be assimilated to the following consonant of *šir*.

³³ The term *bizin* refers to goats in general, but in some contexts, it can refer specifically to female goats. Another term, *mīš*, refers to male goats (rams).

³⁴ The phrase *ya iwārān* is an expression; with plural ‘evenings’, it means ‘one evening (among evenings)’.

³⁵ The narrator corrects herself after ‘one evening’ and says ‘very early in the morning’. This term, *šawakī*, refers to a time period between about 5 a.m. to 8 a.m.

GORANI	ENGLISH	
(1:6) <i>ī šaw</i> ³⁶ <i>kuŕ mayrē</i>	The next evening she hides.	(00:21)
(1:7) <i>ī šaw kuŕ mayrē, manyayša žir qulīna, mawīnē baŕē</i>	The next evening she hides, puts it (i.e., the milk) under a basket; she sees, yes.	(00:22)
(1:8) <i>pišik hāma, sar qulīna(k)ašiš lā dā-u</i>	A cat came, pushed the lid off the basket, and	(00:26)
(1:9) <i>damiš nīyā širaka, tā tānisiš širaka wardiš-u bāqīš-ī(č) rišni</i>	put its mouth to the milk, drank as much as it could, and poured the rest of it out.	(00:30)
(1:10) <i>xulāsa dāya kaywānū mwāy bazbarāftat nīya</i>	Finally, the old lady says (to the cat): “You don’t have (a chance of) running away.”	(00:34)
(1:11) <i>taraštayēk mārē, matīya wa mil dimišay, dimiš maqirtinē</i>	She takes a hatchet, brings it down on its (i.e., the cat’s) tail, (and) cuts its tail off.	(00:38)
(1:12) <i>dimiš maqirtinē-u</i>	She cuts its tail off, and	(00:41)
(1:13) <i>pišiyaka-yč makariya dād-u hāwār,</i> ³⁷ <i>mwāy dāya kaywānū</i>	the cat in turn calls out for help (and) says: “Old lady,	(00:43)
(1:14) <i>tu xwiyā dima kuŕakam biya wanim, {xxx} dī tikrāriš nimakarim, dī nimāyim, širakat bwarim, mwāy na</i>	by God, give my cut-off (lit., short) tail back to me, {xxx} I will never do it again, I will not come (back) anymore to drink your milk...” (The old lady) says: “No!	(00:46)
(1:15) <i>bāyad biši až pā-y dār wiyaka, wī bārī</i>	You must go to the foot of the willow tree, bring (back) willow (leaves),	(00:52)
(1:16) <i>bināya war ī bizin mina bwarēš šir bāya gwāniš</i>	put it in front of this goat of mine, (so that) she may eat it (and) milk may come into her udder,	(00:55)
(1:17) <i>širakaš bitī</i>	(so that) she may give her milk...	(00:58)
(1:18) <i>biyam aṛā</i> ³⁸	(that) I may give (it) to...	(01:01)
(1:19) <i>širakaš bikarma šir birinǰ,</i> ³⁹ <i>didānim</i> ⁴⁰ <i>nīya, ī šir birinǰa bwarim</i>	(that) I may make her milk into (a dish with) milk and rice; I have no teeth, I may eat this milk and rice.”	(01:02)
(1:20) <i>mwāy bāša(d), mašuwā aṛā pā-yē</i> ⁴¹ <i>dār wī, mwāy {children’s verse style: dār wī, wī da, wī bizbal da}</i> ⁴²	(The cat) says: “All right.” (The cat) goes to the foot of the willow tree (and) says: {children’s verse style, to end of sentence 21:	(01:06)

³⁶ The phrase *ī šaw* refers to ‘the following evening/night’, while the term *īšaw* refers to ‘that/this evening’ (i.e., ‘tonight’).

³⁷ The phrase *dād-u hāwār* ‘call out for help repeatedly’ can be compared to Persian *dad-u bidad*.

³⁸ The narrator corrects herself here.

³⁹ The name *šir birinǰ* refers to a dish made with rice cooked with milk. Because it has a soft consistency, it is often served to elderly people or children.

⁴⁰ The word-medial alveolar plosive in *didānim* is realized as a continuant with velarized quality.

⁴¹ The form of the Ezafe on *pā-yē* is not the common Gawraǰūyī form, but instead as in Persian.

⁴² The verbs in *dār wī, wī da, wī bizbal da* are considered imperatives, comparable to Kurdish *bida*. In the quotation (here and elsewhere), the form *dē* occurs. This is used as both imperative and indicative. These uses are only distinguished by context.

GORANI	ENGLISH	
	“Willow tree, give (me) willow (leaves), give the willow (leaves) to Bizbal.	
(1:21) bizbal šir dē, šir dāyam ⁴³ dē, dāyam dima kuṭē bū, ⁴⁴ bo baghdād čēt}	Bizbal gives milk, she gives the milk to the old lady; the old lady (gives back) the (cat’s) short tail; (the cat) goes to Baghdad.”}	(01:12)
(1:22) mwāy naxayr	(The willow tree) says: “No.	(01:17)
(1:23) min ay tu tā našī āw hawnakarī, āw nāya pām nimatānim pal bikarim	Me, well, unless you go (lit., not go), take out water, (and) make the water flow to my foot (i.e., base), I cannot grow leaves.	(01:19)
(1:24) bāyad tu bišī āw aḥ hānīyaka hawbikarī, ⁴⁵ bāya pā-y min, min āw bwarim	You must go, take out water from the spring, (that the water) may flow to my foot, (that) I may drink the water.	(01:24)
(1:25) jā āsā pal bikarim, tu palaka biškini, biyārī ⁴⁶ ā bizinaka ⁴⁷	Then I may grow leaves; you may break off the leaves, you may take (them) to that goat.”	(01:28)
(1:26) māy mašūwa ⁴⁸ aḥ sar hānīyaka, mwāy {children’s verse style: dār wī wī dē	(The cat) sets off for the spring (and) says {children’s verse style, to end of sentence 27: “The willow tree gives willow (leaves),	(01:32)
(1:27) wī bizbal dē, bizbal šir dē, šir dāyam dē, dāyam dima kuṭē bū, bo baghdād čēt}	(the willow tree) gives the willow (leaves) to Bizbal; Bizbal gives milk, she gives the milk to the old lady; the old lady (gives back) the (cat’s) short tail; (the cat) goes to Baghdad.”}	(01:36)
(1:28) mwāy a	(The spring) says: “Oh.”	(01:42)
(1:29) hānīyaka māya qisa mwāy	The spring starts to speak; it says:	(01:44)
(1:30) hā pišik, mwāy baṭē, mwāy bāyad tu bišī	“Hey, cat.” (The cat) says: “Yes?” (The spring) says: “You must go,	(01:46)
(1:31) sē čwār gila mināṭ bārī, aḥ sar-e min hawpiṛkī ⁴⁹ bikarin	fetch three (or) four children, (so that) they may do a dance above me,	(01:49)
(1:32) tā min bitūqayayim ⁵⁰ āw āwim biṛawē	so that I may give forth water (and) my water	(01:53)

⁴³ The form *dāyam* here and elsewhere is literally ‘my mother’.

⁴⁴ In this context, the meaning of the Kurdish word *bū* ‘was’ is unclear, though ‘give’ seems to be implied.

⁴⁵ The term *hānīyaka* ‘the spring’ refers to a source of water just underneath the ground, which appears temporarily after a heavy rain or snow. The phrase *aḥ hānīyaka hawbikarī* refers to getting the water out of this spring by making a small canal that leads to the base of the tree.

⁴⁶ In *biyārī*, *a* is pronounced as a short vowel but transcribed as *ā*.

⁴⁷ The second vowel *i* of *bizin* is not pronounced in this context, followed by a suffix.

⁴⁸ The construction *māy mašūwa* (lit., comes-goes) here and elsewhere is usually translated as ‘sets off’.

⁴⁹ The term *hawpiṛkī* refers to a Kurdish style of dance.

⁵⁰ The verb *bituqayayim* has a primary sense of ‘explode’.

GORANI	ENGLISH	
	bišuwā ⁵¹ aṛā pā-y	may go, may go to the foot of
(1:33)	dār wiyaka wī ⁵² bikarē	the willow tree, (so that) it may grow willow (leaves).” (01:56)
(1:34)	māy mašu, māy masan mwāy	(The cat) sets off, comes, for example, (and) says (01:59)
(1:35)	wa min	to me: ⁵³ (02:01)
(1:36)	ʔarūs, mwām baṭē, mwāy ditakat kil bika	“Arus.” ⁵⁴ I say: “Yes?” (The cat) says: “Send your daughter, (02:01)
(1:37)	tā ya sāʔat hawpiṛkī aṛām bikarē, min-ī(č) mwām wa dāwu	so that she may do a dance for one hour for me.” In turn I say: “By Dāvud, ⁵⁵ (02:04)
(1:38)	kawšiš niya mawu ya kawš aṛāš bisanī	she has no shoes; you must buy a (pair of) shoes for her.” (02:06)
(1:39)	xulāsa mašu, mwāya dāyka-y čīman, mwāy	Finally, (the cat) goes (and) says to the mother of Čīman; (the cat) says: (02:09)
(1:40)	mīm tamīna dasit dard nakay, ditakat kil bika ya sāʔat hawpiṛkī karē, ānī mwāy birā	“Auntie Tahmineh, ⁵⁶ please (lit., may your hands be free of pain), send your daughter, she should dance for one hour.” She (i.e., Auntie Tahmineh) says: “Brother, (02:12)
(1:41)	kawšiš niya, mawu biši kawš aṛāš durus karī, mwāy wa bān čaš	she has no shoes; you must go (and) make shoes for her.” (The cat) says: “At your service (lit., on the eyes).” (02:17)
(1:42)	xulāsa mwāy ḥaft hašt mināt ī jūra	Finally, (the cat) speaks in this way to seven (or) eight children. (02:20)
(1:43)	dāykašān, yānī mwān kawššān niya, mawu biši kawš aṛāšān bisanī	Their mothers, that means, they say: “They have no shoes; you must go buy shoes for them.” (02:23)
(1:44)	tā inka	Until then... (02:26)
(1:45)	mašuwa aṛā lā-y usā-y ⁵⁷	(The cat) goes to the master shoemaker. (02:29)

⁵¹ Both forms, *biṛawē* and *bišuwā*, are translated with the same basic meaning of ‘may go’.

⁵² The term *wī* could refer to the leaves only or to all green, tender parts of the willow, including the berries, that is, parts which the goat could eat.

⁵³ The pronoun ‘me’ refers to the narrator here.

⁵⁴ Arus is the name of the narrator of this tale. In this use of vocative case, stress is placed on the first syllable of the name.

⁵⁵ The name *dāwu* ‘Dāvud’ refers to a divine being of major significance in the Ahl-e Haqq religious tradition.

⁵⁶ Auntie Tahmineh is a neighbor of the narrator and the mother of Čīman. The term *mīm* is typically used to address older women.

⁵⁷ The term *usā* refers to a master tradesman, primarily to the person who oversees the building of a house. Here it is qualified and refers to the master tradesman who is a shoemaker.

GORANI	ENGLISH	
kawšduruskar		
(1:46) mašu mwāy {children's verse style: usā kawš dē	(The cat) goes (and) says {children's verse style, to end of sentence 51: "The master tradesman (i.e., shoemaker) gives shoes,	(02:31)
(1:47) kawš bo kiča, kič ⁵⁸ samā kay, la sar kānī ⁵⁹	shoes for the girl(s), the girl(s) do a dance at the head of the spring;	(02:34)
(1:48) kānī āw dē, āw dār wī dē	the spring gives water, gives the water to the willow tree;	(02:37)
(1:49) dār wī wī dē, wī bizbal dē	the willow tree gives willow (leaves), gives the willow (leaves) to Bizbal;	(02:40)
(1:50) bizbal šir dē, šir dāyam dē	Bizbal gives milk, gives the milk to the old lady;	(02:43)
(1:51) dāyam dima kučē, bo baghdād čē(t)}	the old lady (gives back) the short tail; (the cat) goes to Baghdad."}	(02:45)
(1:52) usā kawšduruskaraka mwāy min gurisnam-ē, bāyad biši	The master shoemaker says: "I am hungry; you must go,	(02:47)
(1:53) hāya ařām bārī, bikarya dile řuwan, min bwarim	bring eggs for me, fry (them) (so) I may eat (them);	(02:51)
(1:54) tā ka sīr bwim āsā kawš ařāt durus bikarim	until I may eat my fill, then I may make the shoes for you."	(02:55)
(1:55) bařd mašu	Afterwards, (the cat) goes	(02:58)
(1:56) mwāy {children's verse style: māmīr xā dē	(and) says: {children's verse style, until end of sentence 60: "O chicken, give egg(s),	(03:01)
(1:57) xā-y usā dē	give the egg(s) to the master tradesman (shoemaker);	(03:03)
(1:58) usā kawš dē, kawš bo kičē	the master tradesman (shoemaker) gives shoes, shoes for the girl(s);	(03:04)
(1:59) kič samā kay la sar kānī	the girl(s) do a dance at the head of the spring;	(03:07)
(1:60) kānī āw dē, āw dār wī dē}	the spring gives water, gives the water to the willow tree."}	(03:09)
(1:61) {Narrator's child speaks:} mān, mān, ēma hāyamān bē āsā bitiyām wan {Narrator speaks:} {xxx} {children's verse style: dā wī, wī dē	{Narrator's child speaks:} "Mama, Mama, did we have (an) egg then, that we could give her?" {Narrator speaks:} "Willow tree, gives willow (leaves)!	(03:11)
(1:62) wī bizbal dē, bizbal} {narrator's child speaks:} mān jā āsā, jā āsā	gives the willow (leaves) to Bizbal, Bizbal..." {Narrator's child speaks:} "So then, so then!	(03:17)
(1:63) ēma hāyamān dā wan	Did we give her eggs?"	(03:21)

⁵⁸ The form *kič* here is singular, but it refers to plural 'girls' in this context, as a kind of verse (see also sentences 58, 59).

⁵⁹ The phrase *la sar kānī* refers to the location just above the spring, opposite the direction in which the water flows out of the spring.

GORANI	ENGLISH	
(1:64) {Narrator speaks:} na, kuřakam, māmiraka hāya matīya wan	{Narrator speaks:} “No, my son, ⁶⁰ the chicken gives her (an) egg.”	(03:23)
(1:65) xulāsa mařawē, kam kam ya dafayī	Finally, she goes, little by little, suddenly,	(03:25)
(1:66) māmiraka mwāy ay min āwrām-ē, mawu biřawī	the chicken says: “Hey, well, I am hungry, you must go,	(03:30)
(1:67) ganim bāri, karya warim, min ganim bwarim, ǰā āsā hāya bikarim, hāya bitīma tu, biyārī a(řā) ā usākat	fetch wheat, scatter (it) in front of me, (so that) I may eat the wheat, then I may lay egg(s) (and) may give the egg(s) to you (so that) you may take (them) to that master tradesman of yours.”	(03:33)
(1:68) mwāy bāša(d)	(The cat) says: “All right.”	(03:40)
(1:69) māy mařuwa lā-y falā	(The cat) sets off, goes to the farmer.	(03:41)
(1:70) mwāy {children’s verse style: falā dān dē	(The cat) says {children’s verse style, to end of sentence 74: “Farmer, give (me) grain,	(03:43)
(1:71) dān māmir {dē}, māmir xā {dē}, xā-y usā dē	give the grain to the chicken; the chicken gives egg(s), gives the egg(s) to the master tradesman;	(03:45)
(1:72) usā kawš dē, kawš bo kičē, kič samā ⁶¹ kay la sar kānī	the master tradesman gives shoes, gives shoes for the girl(s); the girl(s) do a dance at the head of the spring;	(03:49)
(1:73) kānī āw dē, āw dār wī dē, dār wī wī dē	the spring gives water, water to the willow tree; the willow tree gives willow (leaves),	(03:54)
(1:74) wī bizbal dē, bizbal šir dē, šir dāyam dē}	gives the willow (leaves) to Bizbal; Bizbal gives milk, gives the milk to the old lady.”}	(03:58)
(1:75) xulāsa	Finally,	(04:01)
(1:76) falākay mwāy ay wā nīya, min xarmānakam šan bikarim	the farmer says: “Well, there is no wind (that) I may winnow my piles of grain.”	(04:03)
(1:77) mwāy wa kunāwāka wā hawkarē	He says to the wind hole: “Bring forth wind!”	(04:06)
(1:78) mašina, wā {dē}, wā-y falā {dē}, kunāwā wa	They go, (he says): “{Give} wind, {give} wind to the farmer, the wind hole to ...”	(04:08)
(1:79) masan lā-y xwāwan tafālā mwāy	For example, to the Lord Almighty, he says,	(04:11)
(1:80) čun řiǰā wa lā-y xwiyā bī	because (this) request was made to God.	(04:13)
(1:81) mwāy xwiyā	He says: “O God!	(04:15)
(1:82) {children’s verse style: kunā wā dē, wā-y falā dē	{children’s verse style, to end of sentence 88: Hole, give wind; it gives wind to the farmer;	(04:16)
(1:83) falā dān dē, dān māmir dē	the farmer gives grain, gives the grain to the chicken;	(04:19)

⁶⁰ The narrator uses the term *kuřakam* ‘my son’ to address her daughter. It is a sign of endearment in this dialect to address one’s daughter in this manner.

⁶¹ The term *samā* refers here in a general sense to a lively ‘dance’. It often refers to a specific style of dance with religious meaning.

GORANI	ENGLISH	
(1:84) xā dē, xā-y, usā dē	gives egg(s), egg(s), give egg(s) to the master tradesman;	(04:21)
(1:85) usā kawš dē, kawš bo kičē	the master tradesman gives shoes, gives shoes for the girl(s);	(04:24)
(1:86) kič samā kay la sar kānī	the girl(s) do a dance at the head of the spring;	(04:26)
(1:87) kānī āw dē, āw dār wī dē, dār wī wī dē, wī bizbal dē	the spring gives water, gives the water to the willow tree; the willow tree gives willow (leaves), gives the willow (leaves) to Bizbal;	(04:28)
(1:88) bizbal šīr dē, šīr dāyam dē, dāyam dima kuṭē, bo baghdād čē(t)}	Bizbal gives milk, gives the milk to the old lady; the old lady (gives back) the short tail; (the cat) goes to Baghdad.”}	(04:32)
(1:89) baḏd	Then,	(04:37)
(1:90) ya dafayī wā hawmakarē	it suddenly brings forth wind.	(04:39)
(1:91) tā pišiyaka māya lā-y falāka, falāka xarmānaka šan makarē	Then, by the time the cat comes to the farmer, the farmer winnows his grain;	(04:41)
(1:92) ya gūnī ganim matīya wa	he gives a sack of wheat to	(04:45)
(1:93) (wa) pišiyaka mwāy biya, bikarša war māmīrakān mārē makarēša war māmīrakān, māmīrakān mwarin	(to) the cat; (and the farmer) says: “Give (it), put it in front of the chickens.” (The cat) takes (it), puts it in front of the chickens; the chickens eat (the wheat).	(04:46)
(1:94) fawrī hāya makarin, hāya mārē matīya usāka	Immediately (the chickens) lay egg(s); ⁶² (the cat) brings the egg(s), (and) gives (them) to the master tradesman.	(04:51)
(1:95) usāka-yč kawšakān durus makarē, mārē makarēša pā-y ditakān ⁶³	The master tradesman also makes shoes for them; he takes (them), (and) puts them on the feet of the girls.	(04:54)
(1:96) mayariniš sar kānīyaka ⁶⁴ hawpiṛki makarin	He takes them (lit., they take him/her) to the spring (and) they dance.	(04:58)
(1:97) xulāsa hānīyaka matūqē	Finally, the spring gives forth water;	(05:00)
(1:98) āw mašuwa pā-y dār wīyaka	the water goes to the foot of the willow tree;	(05:02)
(1:99) dār wīyaka wī makarē, wīyakaš maškinin, mārē manāya war bizbal	the willow tree makes willow (leaves); they break off its willow (leaves), (the cat) brings (the willow leaves), (and) puts (them) in front of Bizbal.	(05:03)
(1:100) bizbal šīr matīya wa dāya kaywānū, dāya kaywānū	Bizbal gives milk to the old lady; the old lady	(05:08)
(1:101) šīraka mawšē, mārēša bān	milks (the goat), brings it (i.e., the milk) upstairs, (and)	(05:11)
(1:102) āsā mwāy ā piši! mwāy baṭē, mwāy	then she says: “O cat!” (The cat) says: “Yes?”	(05:13)

⁶² It is possible to use singular forms to refer to plural non-human entities.

⁶³ The term *ditakān* can also refer to the girls in a general sense.

⁶⁴ The term *kānī* ‘spring’ is Kurdish, while *hānī* is Gawraǰūyī.

GORANI	ENGLISH	
baw tā	(The old lady) says: “Come now, so that...	
(1:103) baw tā	Come now, so that...	(05:17)
(1:104) dimakat časb bitima qaytay waš hāmay	I may stick your tail back on you (and then) our business is finished (lit., you are welcome).”	(05:18)
(1:105) dim pišiyaka časb matiya, piši mašuwā ařā baghdād	She sticks the cat’s tail back on (and) the cat goes to Baghdad.	(05:20)
(1:106) ē, mwāy	Eh, they say,	(05:24)
(1:107) mināfānē ka masan hawpiřkišān ařāš kardē-u	(as for) the children, who, for example, have danced for her, and	(05:27)
(1:108) kasānē ka kumak pišiyakašān kardē	the people who have helped the cat,	(05:30)
(1:109) mayrē, manāšāna dile āw tařā-u līra	(the cat) brings (them), puts them in liquid gold and coins.	(05:32)
(1:110) libās-u mibāsšān mawu nuqra	All their clothes and things become silver.	(05:34)
(1:111) bařd ē, čapa-y guř-u čapa-y narges, margtān nawīnim hargizā-y hargiz	Afterwards, eh: A bouquet of flowers and a bouquet of narcissus; may I never see your death, never, never.	(05:37)

Text 2: Tītīla and Bībīla

This text was recorded in October 2008 by Parwin Mahmudweyssi in the village of Gawrajū. The narrator is a woman of approximately thirty years of age. The recording took place at the narrator's home, and her child was also present. The story is a traditional children's folk tale. This particular story is widespread throughout the region, and versions of it are well-known all across Kurdistan, and as far north as the Caucasus. Possibly due to this, the story contains numerous semi-formulaic stretches of speech in Southern Kurdish (enclosed by {...} in the text).

	GORANI	ENGLISH	
(2:1)	{Narrator's child speaks: tītīla-u bībīla} {Narrator speaks:} tītīla-u bībīla?	{Narrator's child speaks:} Tītīla and Bībīla {Narrator:} Tītīla and Bībīla?	(00:00)
(2:2)	tītīla-u bībīla, ēma wa zwān kurdī mwāžām bizina šal-u mīša šal	Tītīla and Bībīla, in the Kurdish language we say: "The lame goat and the lame ram."	(00:02)
(2:3)	ya bizin mawu, ya mīš maw(u) šal mawin	There is a goat (and) there is a ram; they are lame.	(00:07)
(2:4)	wa kaya mawin, gala mašuwa kū, ⁶⁵ ānān až ka mamanin	They are at home; the flock goes to the mountain(s) (and) they (i.e., the goat and the ram) stay at home.	(00:11)
(2:5)	inānī bar darwāza wāz mawu, bar mařawin až pača, mwān biřawām, biřasāma galaka	They... The front of the gate is open; they go out of the courtyard (and) they say: "Let's go, let's reach the flock."	(00:15)
(2:6)	mašina sar zimbān, ⁶⁶ gala mašuwa ā das, az zimbān makariya ā das	They go to the Zimbān (river); the flock goes to that (other) side. From the (side of) the Zimbān (river), (the flock) crosses to that (other) side.	(00:20)
(2:7)	gala makariya ā das	The flock crosses to that side...	(00:24)
(2:8)	ya dafayī inānī mwān, hay birā, mwāy ā	Suddenly, they (i.e., the goat and the ram) say: "Hey, brother!" (The ram) says: "Yes?"	(00:26)
(2:9)	bizinaka, mišaka wa bizinaka mwāy, mwāy	The goat... (actually) the ram says to the goat, (the ram) says:	(00:29)
(2:10)	ēma manyāma yā(ga)-ām,	"We have been left behind.	(00:31)
(2:11)	mēz makarāma ī āwa, mēzaka-y har kāmmān kafīš gir(t)	We will urinate in this water; whichever one of us has urine that makes froth;	(00:32)
(2:12)	mařasām, mapařām ā das, mašām, mařasāmwa	we reach, we cross to that (other) side, we go, we reach to...	(00:36)
(2:13)	har kāmmān bē qisa ⁶⁷ mēzakamān	Whoever of us — excuse me for saying this —	(00:39)

⁶⁵ The term *kū* refers here to high alpine pastures in the mountains, rather than to one particular mountain.

⁶⁶ *Zimbān* is the name of a local river.

⁶⁷ This expression *bē qisa* (lit., without speaking), translated as 'excuse me for saying this', is used when introducing a topic that could be considered impolite.

GORANI	ENGLISH	
kafiš nagirt, āw mayarēmān	has no froth on our urine, (then) the water will take us (i.e., that one of us) away.”	
(2:14) ināni mēz makarina āw, mēz mišaka kaf mayrē, miš mapařewa řā mařawē mařasiya gala, ařā-y ištaniš ⁶⁸ mařawē wa řāwa	They urinate in the water; the ram’s urine makes froth, (so) the ram crosses over, goes (and) reaches the flock, (and) simply goes on his way.	(00:43)
(2:15) bizinakay āw mayarēš	(As for) the goat, the water carries her away.	(00:48)
(2:16) bizin āw mayarēš	(As for) the goat, the water carries her away,	(00:50)
(2:17) mařawē kam kam makatē kinār daryāyēk ⁶⁹	(the goat) goes; she is eventually stranded at the edge of a river;	(00:53)
(2:18) ya xwāparastēk māy až lāwa, mawinēšwa mwāy āy ī bizina dāwu gīyān makanē gunāš-ē	a pious man comes along, finds her there, (and) says: “Oh, this goat, by Dāvud, it is dying, it is poor (i.e., poor thing).”	(00:56)
(2:19) mināyša kinār zimbānaka	He takes her to the edge of the Zimbān (river).	(01:02)
(2:20) mināyša kinār zimbānaka-u dī ařā-y ištaniš kam kam ya čika waraka matiya wan bizinaka hāz makatiya war quliš zinnawa mawu	He takes her to the edge of the Zimbān (river) and then simply, little by little, a bit of sunlight falls on the goat; (the goat) gains strength in her legs (and) comes back to life.	(01:04)
(2:21) magari(dē) ⁷⁰ ya qayr giž gīyā mwarē-u dī āwis mawu bizinaka	She looks around (and) eats a little (of) the various kinds of grass; then the goat becomes pregnant.	(01:11)
(2:22) mařawē dawr ya āsyāwēk až ānā ištaniš ištaniš qāyim makarē	She goes near a mill; there she hides herself, herself,	(01:16)
(2:23) dī wa řūžāna mašuwa lawiř-u šawāna-yč māya až ānā ištaniš hay mawsē ařā-y ištaniš basazwān ⁷¹	then every day, she goes to graze, and also every night, she comes from there (and) simply sleeps all the time, poor creature.	(01:20)
(2:24) tā ya mudatē wan mašu dī	Some time passes, then.	(01:24)
(2:25) tītila-u bībila mārē	She brings Tītila and Bībila (into the world).	(01:27)
(2:26) tītila-u bībila mārē dunyā ⁷²	She brings Tītila and Bībila into the world;	(01:28)
(2:27) kam kam kam kam tītila-u bībila řalāy řaq ⁷³ qawī mawin	little by little, little by little, Tītila and Bībila, by God, they become strong.	(01:30)
(2:28) dī wa řūž īn mašuwa kū gīyā mwarē	Then (the goat) goes by day to the mountains,	(01:33)

⁶⁸ The phrase *ařā-y ištaniš* (literally, ‘for self’) is an idiom, translated here and elsewhere as ‘simply’ or ‘just’.

⁶⁹ The term *daryā* can refer to any body of water, such as a sea, lake, or river.

⁷⁰ In the verb *magari(dē)*, the prefix may be pronounced here as *mi-*, and the plosive *g* as *y*.

⁷¹ The expression *basazwān*, literally, ‘closed mouth’, is used to address or refer to children and animals.

⁷² Alternately, *mārē (a)w dunyā*. The preposition *(a)w* is not audible, however. In this clause, the goal argument may be unmarked since it occurs as a fixed expression. More study is needed.

⁷³ The phrase *alāy řaq* (literally, ‘to God/truth’ in Arabic) can mean ‘with God’s help’ or ‘in truth’.

GORANI	ENGLISH	
iwārān māya širakaš matīya wanšān	eats grass, (and) in the evenings, she comes (and) gives them her milk.	
(2:29) ča, k ⁷⁴ gurg aži ⁿ nāzi ^t ⁷⁵ mawu	What, Mr. Wolf comes down; evil befalls them.	(01:38)
(2:30) aži ⁿ iš nāzi ^t mawu	He comes down; evil befalls them,	(01:41)
(2:31) makatīya šūn bizin māyē mawīnē baḥē dū wačkaš-īč-iš ⁷⁶ hē	(the wolf) comes after the goat; he sees (that) yes, she also has two offspring:	(01:42)
(2:32) tītīla-u bībīla	Tītīla and Bībīla.	(01:45)
(2:33) īnī mwāy	This one (i.e., the wolf) says:	(01:47)
(2:34) īna mazānī ča makarim, wa rü(ž) bizinaka bišuwa kū māyim pišt baraka wanšān mwīnim, mwarimšān	“Do you know what it is that I will do? By day, when the goat goes to the mountain(s), I will come, I will close the door (and) eat them.”	(01:48)
(2:35) mašina dile āsyāwakawa tītīla-u bībīla wa rüzāna	Tītīla and Bībīla go into the mill daily.	(01:53)
(2:36) waḥā birā ⁷⁷ īnān-ī(č) mašina kū, dāykašān	By God, brother, these ones also go to the mountain(s); their mother...	(01:57)
(2:37) dāykašān mašuwa kū yak daf(a) gurgaka māya piš(t) baraka	their mother goes to the mountain(s); suddenly, the wolf comes up to the door.	(02:00)
(2:38) walē dāykašān mwāy rüta, ⁷⁸ mwāy baḥē, mwāy har ka hāma piš(t) baraka, baraka aḥāš wāz nakara	But their mother says: “Dear child.” (Tītīla and Bībīla) say: ⁷⁹ “Yes?” (Their mother) says: “Whoever comes up to the door, don’t open the door for him,	(02:03)
(2:39) tā ištanim māymwa, mwān bāšad	until I myself come back.” They say: “All right.”	(02:08)
(2:40) birā gurg māya piš(t) bar mwāy, matīya wa baraka, mwāy kī-ya kī-ya taqa taq makarē	Brother, the wolf comes to the door; he knocks on the door. (Tītīla and Bībīla) say: “Who is it? Who is it (who) knocks at the door?”	(02:11)
(2:41) mwāy min-īm dāykatān baraka wāz kara, gwānim taqī ⁸⁰	(The wolf) says: “I’m me, your mother; open the door, my udder is bursting!”	(02:16)

⁷⁴ The term of address *kā* is normally used to refer with respect to older men. Here it is used in an ironic sense.

⁷⁵ The expression *ažin nāziṭ* (literally, ‘from above to below’) is used when something evil happens to someone.

⁷⁶ The word *wačka* refers to the offspring of animals and of human beings.

⁷⁷ The narrator uses the term of address *birā* ‘brother’ as a friendly way to relate to her audience.

⁷⁸ The form *rüta* is singular, but the form can be used with plural referents, as ‘children’.

⁷⁹ The form of ‘say’ is singular.

⁸⁰ The verb in *gwānim taqī* is simple past, also in sentence 44.

GORANI	ENGLISH	
(2:42) mwāy na, dāyka-y ēma šāxiš hē, tu šāxit niya	(Titila and Bībila) say: ⁸¹ “No! Our mother has horns; you have no horns.”	(02:20)
(2:43) dwāra ayzan mašu māywa, mwāy dū gila čū manīya qa-y sarišwa māy matīya baraka mwāy taq taq mwāy kī-ya	Once again (the wolf) goes (and) comes back; it is said that: “He has put two pieces of wood on his head.” He comes (and) knocks on the door, making (the sound) (lit., says) “taq taq”; (Titila and Bībila) say: “Who is it?”	(02:24)
(2:44) mwāy min-īm dāykatān gwānim taqī darwāzaka wāz ka tā bāyma dile mwāy na	(The wolf) says: “I’m me, your mother, my udder is bursting, open the door that I may come in.” (Titila and Bībila) say: ⁸² “No!	(02:30)
(2:45) tu dāyka-y ēma nīyay, dāyka-y ēma	You are not our mother; our mother	(02:37)
(2:46) sīyā-yē tu qāwa-yī	is black; you are brown.”	(02:39)
(2:47) mašu xulāsa ištaniš sīyā makarē-u māywa dwāra matīya wa baraka	(The wolf) goes, finally, he makes himself black; he comes back (and) knocks on the door again.	(02:41)
(2:48) mwāy na dāyka-y ēma iwārān māywa tu dāyka-y ēma nīyay	(Titila and Bībila) say: “No, our mother comes back in the evenings; you are not our mother.”	(02:44)
(2:49) in-i(č) mašu ya kuča qawī mārē matīya wa bar bar maškinē, mašuwa dile	This one also (i.e., the wolf) goes, brings back a hard stone, (and) bangs on the door; he breaks the door (and) goes inside.	(02:47)
(2:50) titila mwarē-u bībila-yč mwarē	He eats up Titila and he eats up Bībila, too.	(02:51)
(2:51) yakē ya tik až xūnakašān hay matikiya ⁸³ zamīn	From each of them, one drop of their blood drips onto the ground.	(02:53)
(2:52) birā iwāra bizin māywa mawīnē nik nāhmē ⁸⁴ rūtakāniš niya	Brother, in the evening, the goat comes back; she sees, hopeless, (that) nothing is left of her dear children.	(02:56)
(2:53) māyē makatiya ī rāsā mašuwa-u	She sets off straight down this road; she goes and	(03:00)
(2:54) mwāy xwiyā ča bikarim ī rūtān mina ča wana hāma ča wardiš, ⁸⁵ xirs wardiš gurg wardiš	she says: “O God, what will I do? These children of mine, what happened to them? What ate them? Did a bear eat them? Did a wolf eat them?”	(03:03)
(2:55) kamtār wardiš, ča wardiš	Did a vulture eat them? What ate them?”	(03:08)
(2:56) xulāsa makatiya řā māyē mašuwa	Finally, she gets on the way (and) sets off for	(03:10)

⁸¹ The form of ‘say’ here is singular.

⁸² The form of ‘say’ here is singular.

⁸³ It is possible that *hay matikiya* could be interpreted as *hē matikiya*, with progressive aspect, ‘is falling’.

⁸⁴ The exact sense of *nik nāhmē* is not clear here.

⁸⁵ The form *wardiš* ‘ate’ ends with a singular form of the pronominal suffix, but it is used here for plural referents.

GORANI	ENGLISH	
bān ka-y xirs	the roof of the bear's house.	
(2:57) matiya wa bānakašay mwāy	She bangs on his roof; (the bear) says:	(03:14)
(2:58) kī-ya kī-ya, řima řim makarē piř kāsa-u kučāṭa-y mināřim ⁸⁶ xāk makarē	“Who is it, who is it? Who is making loud noises? Who is making the dishes of my children full of earth?” ⁸⁷	(03:16)
(2:59) mwāy min-im min-im biz bizakān-ē	(The goat) says: “I’m me, I’m me, it is goaty-goat.	(03:21)
(2:60) dü čāw đirim řür girdakān-ē, dü šāx đirim řür biřakān-ē	I have two eyes, they are like walnuts, I have two horns, they are like small spades;	(03:23)
(2:61) har ka řūřamiš ⁸⁸ wardē, řang(iš) šāx šayřān-ē ⁸⁹	whoever has eaten my children — I’m declaring war on him (lit., his war is Satan’s horn)!”	(03:28)
(2:62) mwāy min nawardamē	(The bear) says: “I haven’t eaten (them).”	(03:31)
(2:63) māy mašuwa bān ka-y gurg, čü zānim řuwās	(The goat) sets off for the roof of the wolf’s house; what do I know, ⁹⁰ the fox.	(03:32)
(2:64) matiya wa bānakašānay, mwāy kī-ya kī-ya řima řim makarē piř kāsa-u kučāṭa-y mināřim xāk makarē	She bangs on their roof; (the fox) says: “Who is it, who is it? Who is making loud noises? Who is making the dishes of my children full of earth?”	(03:36)
(2:65) mwāy min-im min-im biz bizakān-ē dü čāw đirim řür girdakān-ē, dü šāx đirim řür biřakān-ē har ka řūřamiš wardē, řang šāx šayřān-ē	(The goat) says: “I’m me, I’m me, it is goaty-goat. I have two eyes, they are like walnuts, I have two horns, they are like small spades; whoever has eaten my children — I’m declaring war on him (lit., his war is Satan’s horn)!”	(03:42)
(2:66) mwāy min nawardamē	(The fox) says: “I haven’t eaten them.”	(03:50)
(2:67) mašu bān ka-y gurg xulāsa, matiya wa bānakašay, mwāy kī-ya kī-ya řima řim makarē piř kāsa-u kučāṭa-y mināřim xāk makarē	(The goat) goes to the roof of the wolf’s house, finally; she bangs on his roof. (The wolf) says: “Who is it? Who is it making loud noises, (who) is making the dishes of my children full of earth?”	(03:52)
(2:68) mwāy min-im min-im biz bizakān-ē dü čāw đirim řür girdakān-ē	(The goat) says: “I’m me, I’m me, it is goaty-goat. I have two eyes, they are like walnuts,	(03:59)
(2:69) dü šāx đirim řür biřakān-ē har ka řūřamiš wardē, řang šāx šayřān-ē	I have two horns, they are like small spades; whoever has eaten my children, I’m declaring war on him (lit., his war is Satan’s horn).”	(04:03)

⁸⁶ The form *mināřim* is singular, but can refer to plural ‘children’.

⁸⁷ The house has the traditional earth/clay roof, hence earth falls from the ceiling.

⁸⁸ The form *řūřa* is singular but can refer to plural ‘children’.

⁸⁹ The sense of the idiom *řang(iš) šāx šayřān-ē* is not clear.

⁹⁰ The narrator corrects herself with the expression ‘What do I know?’

GORANI	ENGLISH	
(2:70) mwāy min wardamē ⁹¹	(The wolf) says: “I have eaten them.”	(04:08)
(2:71) mwāy xo ištānit āmāda bika(r), bišāma ǰang šāx šaytān	(The goat) says: “Well, make yourself ready; let’s go to the war of Satan’s horn.”	(04:09)
(2:72) mwāy bāšad	(The wolf) says: “All right.”	(04:13)
(2:73) sū aṛā-y nīmaṛū ǰang-ē	(The goat says:) “Morning, at midday there will be war.	(04:14)
(2:74) māyim maydānaka ǰang makarām, mwāy bāšad	I will come to the square (and) we will fight.” (The wolf) says: “All right.”	(04:18)
(2:75) ānī māya, māya lā-y lālo pāyar ⁹² mwāy lālo pāyar, mwāy baṭē, bizinaka	She comes, comes to Lālo Pāydār (and) says: “Lālo Pāydār!” (Lālo Pāydār) says: “Yes, goat?”	(04:21)
(2:76) mwāy min rūṭakānim ī gurga wardašē tu mawu šāxānma tēž bikarī tā min šāxim bitīma bar gaya-y gurg hayiš bitīm ⁹³	(The goat) says: “Me... (As for) my dear children, this wolf has eaten them; you must sharpen my horns so that I may thrust my horn(s) into the wolf’s belly {xxx}.”	(04:25)
(2:77) mwāy bāšad	(Lālo Pāydār) says: “All right,	(04:33)
(2:78) wa bān čaš	at your service.”	(04:34)
(2:79) šāxiš tēž makarē-u	He sharpens her horn(s) and	(04:36)
(2:80) gurg māya aṛā lā lālo pāyar, mwāy lālo pāyar, mwāy baṭē, mwāy maw(u) didānānima tēž bikarī tā min ī bizina kut kut bikarim bizinakay bwarim, rūṭakānišim-ič ⁹⁴ wardē	the wolf comes over to Lālo Pāydār (and) says: “Lālo Pāydār!” (Lālo Pāydār) says: “Yes?” (The wolf) says: “You must sharpen my teeth so that I may tear this goat to pieces (and) may eat the goat; I have eaten her dear children, too.”	(04:38)
(2:81) lālo pāyar mwāy īna ensāf nīya, bāša(d) didān tu-yč tēž makarim, manīšē didān gurgaka gištiš makīšē	Lālo Pāydār says: “This is not fair, all right, I will sharpen your teeth, too.” (So) he sits down and pulls out the wolf’s teeth, all of them.	(04:46)
(2:82) didān gurg makīšē-u mwāy biša nīmaṛū mwafaq bwa, tā bizānim kāmtān mayērawa ⁹⁵	He pulls out the teeth of the wolf and says: “Go! At midday, may you be successful; so I know which of you wins.”	(04:52)
(2:83) birā mašin ǰang makarin	Brother, they go, they fight.	(04:58)
(2:84) ya dafayī gurg mwāy awaṭ kāmmān bitiyām wa kāmmān, bizinaka mwāy awaṭ tu das bišan	Suddenly, the wolf says: “Which of us should strike which of us first?” The goat says: “You strike first.”	(04:59)
(2:85) mwāy bāšad min das mašanim māy	(The wolf) says: “All right, I will strike a	(05:06)

⁹¹ The object has plural reference but it is expressed in singular form.

⁹² The name *lālo pāyar* ‘Lālo Pāydār’ refers to the person hosting the narrator and audience.

⁹³ It is possible that *hayiš bitīm* is an idiom, ‘I’ll really give it to him.’

⁹⁴ The wolf uses the term of endearment (‘dear children’) in *rūṭakānišim-ič* (rather than *mināṭ*) in order to provoke the mother goat.

⁹⁵ Here *tā bizānim kāmtān mayērawa* could be interpreted as ‘I’ll see which of you wins.’

GORANI	ENGLISH
qap manāy naxayr drü-wē, hüč až dasiš nimāy	blow.” He comes (and) bites; (he realizes) it cannot be true (lit., no, it is a lie); he is unable to do anything.
(2:86) dü dafa-u sē dafa ha(r) ⁹⁶ qap manāya hüč wa hüč-ē	Two times and three times he just bites, (but) it is to no avail. (05:11)
(2:87) bizin mwāy hā gurg, mwāy baṭē, mwāy das min nīya, mwāy baṭē das tu bi waṭā	The goat says: “Hey, wolf!” (The wolf) says: “Yes?” (The goat) says: “Isn’t it my turn?” (The wolf) says: “Yes, it’s your turn, by God.” (05:14)
(2:88) bizin mašūwa dūrwa māywa matiya bar gaya-y gurg mayaṛēš	The goat goes back, returns; she strikes the belly (of the wolf) (and) rips it open. (05:18)
(2:89) ya dafayī mawinē tītīla-u bībīla bar hāman	Suddenly, she sees that Tītīla and Bībīla came out. (05:22)
(2:90) mwāy ā ṛūṭa ⁹⁷ wa kāyay biyay ṛaftī wa kā, mwāy ṛaftyām aṛā ka-y lālom	She says: “O dear children, where were you? Where did you go?” They say: “We went to my uncle’s house.” (05:25)
(2:91) mwāy ay čatān waš ka(rd) ⁹⁸ a(ž) ka- y lālo čatān hāwir(d), mwāy ganima šīra ⁹⁹	(The goat) says: “Well then, what did you prepare in your uncle’s house? What did you bring?” They say: “(The dish of) milk and wheat.” (05:30)
(2:92) mwāy ay baš min ha kāya, mwāy kirdma dasim, dasim sūzyā, kirdma čāwim čāwim sūzyā ¹⁰⁰	(The goat) says: “Well then, where is my portion?” (One of the children) says: “I put it in my hand (and) my hand was burned; I put it in my eye (and) my eye was burned. (05:34)
(2:93) kirdmay šawīyakam, šawīyakam sūzyā	I put it in my shirt (and) my shirt was burned. (05:39)
(2:94) xulāsa kirdmay damim damim sūzyā, nāmay tāqwa pišī birdya ¹⁰¹ bāxwa	Finally, I put it in my mouth (and) my mouth was burned; I put it in the recess in the wall (and) the cat took it away in the garden.” (05:43)
(2:95) ay dī čapa-y guṭ-u čapa-y čirū ¹⁰² marg tuwa nawīnim-u mīm irānwa ¹⁰³ hargizā-y hargiz	Well then: A bouquet of flowers, a bouquet of čirū (flowers); may I never see your death, nor (the death of) Auntie Iran, never, never. (05:49)

⁹⁶ The translation of *ha(r)* is tentative.

⁹⁷ The form *ṛūṭa* ‘dear children’ is singular here.

⁹⁸ The translation of *waš ka(rd)* is tentative.

⁹⁹ The phrase *ganima šīra* ‘milk and wheat’ is a dish of cooked wheat mixed with milk.

¹⁰⁰ The verbs *kirdma* and *sūzyā* are as in Kurdish.

¹⁰¹ The verb *birdya* is as in Kurdish.

¹⁰² It is not clear what kind of flower *čirū* refers to.

¹⁰³ The name *mīm irān* ‘Auntie Iran’ refers to the wife in the family who is hosting the audience of this story.

Text 3: Mard and Nāmard

This text was recorded in October 2008 by Parwin Mahmudweysi in the village of Gawraǰū. The narrator is a woman who is approximately thirty years old. Her child was also present during the recording, which took place at her house. The story is a traditional folk tale.

	GORANI	ENGLISH	
(3:1)	xo, aǰ kā bīrām, ¹⁰⁴ aǰ kā biǰnawām, aǰ dū gila řafiq, dū piyā	Well, where should we begin, where should we hear (it), (the story) of two friends, two men.	(00:02)
(3:2)	har dükšān mašina dunbať kār	Both of them go (looking) for work.	(00:08)
(3:3)	wa gard yakay mawin, esmšān mard mawu, ¹⁰⁵ nāmard	They are together; their names are Mard (and) Nāmard.	(00:12)
(3:4)	ha(r) dükšān tay qarār wa gard yakay mawasin, mwāy birā, mwāy ā, mwāy mašāma kār karda-u ¹⁰⁶	Both of them make a contract together; (one) says: “Brother.” (The other) says: “Yes?” (The first one) says: “We will go (find) work to do and	(00:15)
(3:5)	ya šārēk, ya yāgayēk, ya luqma nān ařā minātmān barbārām-u dubāra māyāmwā wa yakwa, mwān bāšad	a town, a place, (there) we may earn a morsel of bread for our children, and we will come back again together.” They say: “All right.”	(00:22)
(3:6)	aǰ kay i(n) nān-u tūša-y ¹⁰⁷ ištaniš mapēčiyawa, mayasiya pištšaw, āni nān-u tūša ařā-y ištaniš mārē mayasiya pištšaw	They wrap up in a cloth their bread and other victuals from home; (one of them) ties it to his back; he (i.e., the other one) simply brings bread and victuals (and) ties it to his back.	(00:29)
(3:7)	xulāsa kam mašin fra mašin tā mařasina pā-y ya dār wi(d), sara řēk ařā-y ištansān hawmanišin nān-u čāyi bwarin	Finally, they go a little way, they go a long way, until they reach the foot of a willow tree. On the way, they simply sit down (so that) they may eat bread and tea.	(00:35)
(3:8)	waxtē ka nān čāyi mwarin, aǰ nān čāyakašān dī har čī bimanēwa dwāra mayasinša pišt(š)ān	When they eat the bread and tea, whatever then may remain of their bread and tea, they tie it to their backs again (with the cloth).	(00:42)
(3:9)	ǰārē hamřāy wa pištšān nayasšānaya (h)ē pā-y dāraka-ya	Still at that time, they have not tied it to their backs; they are at that moment at the foot of the tree.	(00:48)
(3:10)	sar wāmanīn, xāw makatiya wanšānay	They put their heads down; they fall asleep (lit., sleep falls on them).	(00:53)
(3:11)	nāmard hēzmayrē mawinē baťē mard xāw kawtiya wanay	Nāmard gets up; he sees that, yes, Mard has fallen asleep.	(00:56)
(3:12)	makariya nān-u qan-u čāyi māyakaš-	(Nāmard) takes the bread and sugar cubes and	(01:00)

¹⁰⁴ The meaning of the verb *bīrām* ‘catch’ in this context is not entirely clear.

¹⁰⁵ The verb *mawu* is singular, even though the subject is plural.

¹⁰⁶ The form *kār karda* is a deverbal noun (infinitive).

¹⁰⁷ The term *tūša* ‘victuals’ originally referred to a cloth in which one would wrap food and tie it up, then either tie it directly on one’s back or put a wooden stick through it, in order to carry it on a journey. It has come to refer to food in general.

GORANI	ENGLISH	
	ī(č) mayarēš-u mašu	tea (and) also the belongings, and he goes.
(3:13)	mašu kārīm nīya, xulāsa sāfatē wan mašu, mardī až xāw māy	(Nāmard) goes; he is not my concern any more. Finally, one hour passes after this, (and) Mard wakes up. (01:03)
(3:14)	až xāw māy mawīnē baṭē řafiqiš řaftē řāwa-u nān mānakaš-ič bardē	(Mard) wakes up; he sees (that) yes, his friend has gone and he has taken the bread and such things, too. (01:08)
(3:15)	kārīm nīya xulāsa makatīya řēk kam mašu, fra mašu mařasiya ya jā tir dī řakat mawu māy manišē āwrāš mawu	(Nāmard) is not my concern anymore. Finally, (Mard) gets on his way (and) goes a little way, he goes a long way, (and) reaches a different place; (he) then becomes tired; he comes, sits down, (and) grows hungry. (01:14)
(3:16)	mawīnē hüč nīya bwarē	He sees that there is absolutely nothing he may eat. (01:22)
(3:17)	{?! kil} čing makarīya kiṭū xākakān dū kiṭū xāk mwarē	{Lump...} He makes lumps of earth with his open hand, (and) eats two lumps of earth. (01:25)
(3:18)	dī āwrāš maw(u) bičāra ¹⁰⁸ hüč ařāš nimawu, dū kiṭū xāk mwarē-u xulāsa	So then he is hungry, poor man; there is nothing at all for him; he eats the two lumps of earth and finally, (01:29)
(3:19)	kam mašu fra mašu mařasiya dile ya āsyāwēk makīna	he goes a little way, he goes a long way, (until) he reaches the inside of a mill, a machine. (01:33)
(3:20)	mařasē dile āna qadīmī mawu dī hüč masan kār ažin nimakarīn	He goes inside there; it is old, nothing anymore, for example, they do not work in it anymore. (01:38)
(3:21)	ē, až dile āna manišin ¹⁰⁹	Eh, he sits down inside there, (01:44)
(3:22)	ištaniš mařārēwa, mawīnē {?! barē}, baṭē iwāra xirs-u	he hides himself; (then) he sees that yes, in the evening a bear and (01:47)
(3:23)	gurg-u ya šēr māyinwa	a wolf and a lion come back. (01:52)
(3:24)	řafiq-in hayna yakwa	(The bear, wolf, and lion) are friends of each other. (01:56)
(3:25)	māyinwa aw (d)ile āsyāwaka	They come inside the mill. (01:58)
(3:26)	řakat mawin ařā-y ištansāni ¹¹⁰ manišin yakīšān mwāy ¹¹¹ bū-y āyamizāya ¹¹² māy	They are tired; they simply sit down (and) one of them says: “Here’s the scent of a human being!” (02:01)

¹⁰⁸ The term *bičāra* (literally, ‘without solution’) is used here as a term of address.

¹⁰⁹ The verb *manišin* is plural, apparently a mistake, since *mard* is a singular subject.

¹¹⁰ The final vowel in *ištansāni* cannot be interpreted at this point. It is questionable if it is followed by (č).

¹¹¹ The form *mwāy* is singular, but with plural reference.

¹¹² The term *āyamizāya* ‘offspring of human beings’ is used in stories by animals when they speak of human beings. It is also has other uses in literature. Here *būy āyamizāya māy* is literally, ‘the scent of human offspring comes.’

GORANI	ENGLISH	
(3:27) ya gilašān magar(dē) mwāy hüč nīya bāwař ka na, āyam wa ī dawray nīya	One of the (others) looks around (and) says: “There is nothing, believe (me), no, there is no human being in this place.”	(02:05)
(3:28) pīyāy mařuwa bān āsyāwaka iřtaniř mařārēwa gūř mařiya, mwāy bizānim ča mwān	The man goes up on the mill, hides himself, (and) listens; he says (to himself): “I should find out what they are saying.”	(02:10)
(3:29) maniřin řür īsa-y mina ya naqř makarin, ¹¹³ īn mwāy birā, mwāy ā, mwāy dita-y pādřā řit biya	(The animals) sit down (and) like me now, they tell a story. (The wolf) (lit., this one) says: “Brother.” (The lion and the bear) say: “Yes?” (The wolf) says: “The king’s daughter has become insane.”	(02:15)
(3:30) mazāna čī hařāřř-ē, īna gurgaka mwāy, īnakānī mwān na	Do you know what the cure for her is?” It is (still) the wolf speaking. These (others) say: “No.”	(02:22)
(3:31) mwāy dawāřān ař darmān biřya, hařāřř nawya	(The wolf) says: “They tried all kinds of medicine and remedies, (but) there has not been a cure for her.	(02:27)
(3:32) tūta gard galaka	The dog with the flock,	(02:31)
(3:33) xozgā min āyamīzāya biyātāyim	if I only were a human being,	(02:34)
(3:34) ā tūta-y gard galama bikuřtā, maghzakařim barbāwirdā, binyātāma war war, wiřkwa biyātā	I would have killed that dog with the flock, I would have taken out its brain, I would have left it out in the sun, (so) it would have become dry.	(02:36)
(3:35) bihařyātāmwa, biyardām, damim bikardā, biyātāmawa dita-y pādřā, xās xāswa mawu	I would have ground it, I would have brought it, I would have steeped it (like tea), I would have given it to the king’s daughter, (so) she becomes completely well again.”	(02:42)
(3:36) pīyāka mwāy haw, ¹¹⁴ īna yakiř, min- ič řirim ař gūřtakař bwardā, galaka	The man says: “Well, this is the first (of the stories).” (The wolf says:) “As for me, I would eat, be full with its meat, (of the) flock.”	(02:48)
(3:37) kārim nīya, ¹¹⁵ xulāsa dī āna, ¹¹⁶ āna ya naqřiš hīn makarē	It is not my concern anymore, finally then, he, he tells another story, thing.	(02:54)
(3:38) řēraka makarīya řwāw mwāy	The lion answers, he says:	(02:58)
(3:39) ī dāra diyati ař ī bar	“Have you seen this tree outside	(03:01)
(3:40) āsyāw wiřk biya, īna čan sāta bar nimayrē	this mill? (The tree) has become dry; it has been several years that it has brought forth fruit.	(03:03)

¹¹³ Here, with *řür īsay mina ya naqř makarin*, the narrator compares the action of the animals to her own story-telling.

¹¹⁴ The term *haw* is used to express joy or amazement on the part of the speaker.

¹¹⁵ The narrator refers to herself in *kārim nīya*.

¹¹⁶ The referent of *āna* is unclear here.

GORANI	ENGLISH	
(3:41) ayarīta min āyamizāya biyātāyim, pākašim ¹¹⁷ biyātāwa	If only I were a human being, if I could find a way for the tree to spread its roots.	(03:07)
(3:42) sē kūza xasrawānī wanay ¹¹⁸ bē	There were three royal vases in it.	(03:11)
(3:43) taḷā-u ḡawāhir pišš-ē	They are full of gold and precious stones.	(03:14)
(3:44) xozū min āyam biyātāyim, biyātāyimwa, ī dār-ič-a dī bariš magirt	If only I were a human being; if I would have found (it), this tree too would have then borne fruit.”	(03:16)
(3:45) ina dwāniš	This is the second of them (i.e., the stories).	(03:20)
(3:46) paḷangakay makariya ḡwāw mwāy	The leopard ¹¹⁹ answers, saying:	(03:22)
(3:47) dile hār āsyāwaka	“Inside the mill,	(03:25)
(3:48) dī har čašān karda, kāriš nakardē	whatever they did, it has not worked.	(03:28)
(3:49) mawu ānī bitīwa	You must find it.	(03:32)
(3:50) ān-ič dū kūza hē wan-ē	There are also two vases in it.	(03:34)
(3:51) ayar sāheb bāya dīyār ī āsyāwa bināyša kār, makatiya gil	If the owner would come for attending this mill, he would put it to work, it would start to work.”	(03:36)
(3:52) ina har sēkiš	That is all three of them (i.e., of the stories).	(03:40)
(3:53) birā piyā-yč, mard aḡā ištaniš ḡuš matiya tā šawakī řūžwa mawu	Brother, as for the man, Mard, he simply listens until the early morning becomes day;	(03:42)
(3:54) šawakī řūžwa mawu, mašu awaḷ dafa pā-y dāraka matiya wan, žir hār āsyāwaka ¹²⁰ matiya wa(n)	(as) the early morning becomes day, he goes (and) first, he gives the foot of the tree a blow; he gives the lower millstone a blow;	(03:48)
(3:55) kūzakān bar mārē	he brings out the vases.	(03:53)
(3:56) kūzakān bar mārē-u mwāy xwiyā bitīya wa barakat ¹²¹	He brings out the vases and says: “May God increase (this finding).”	(03:55)
(3:57) xulāsa mayrē až ya yā tir manyayša čāḷ ka baḷayiš bū	Finally, he takes (them) from one place (and) puts (them) into another pit where he can recognize it (later).	(03:58)
(3:58) qayrēk ažin makariya ḡirfāniš-u kam mašu, fra mašu, maḡasiya galaka	He puts a little bit from it into a bag, and he goes a little way, he goes a long way, (until) he reaches the flock.	(04:02)

¹¹⁷ The meaning of *pākašim* is not clear.

¹¹⁸ The meaning of the suffix *-ay* is not clear.

¹¹⁹ The narrator has apparently forgotten that in line 3:22 this animal was a bear.

¹²⁰ The phrase *žir hār āsyāwaka* refers to the lower of the two stones used in a mill. One stone is placed on top of the other, grain is poured in through a hole in the top, and the grain is ground between the stones.

¹²¹ The expression *xwiyā bitīya wa barakat* is typically said when a person finds or receives something of value, with the wish that God would increase it.

GORANI	ENGLISH	
(3:59) mařasiya galaka, matiya wa tūtaka makušēš	He reaches the flock, strikes the dog, (and) kills it.	(04:08)
(3:60) matiya wa tūtaka makušēš-u	He strikes the dog, kills it, and	(04:13)
(3:61) maghzakaš barmārē	takes out its brain.	(04:15)
(3:62) barišmārē, har ā jūr(a) gurgaka wātīš, manāyša war war wiškwa mawu-u mahařēšwa-u manyaša ġirfāniš	He takes (it) out in that same way the wolf said; he puts it out in the sun; it becomes dry, and he grinds it and puts it into his bag.	(04:17)
(3:63) makatiya řē mařawē, mařawē mařasiya šāraka ka mawinē bařē ina	He sets off on his way, he goes. He goes, he reaches the city, where he sees that, yes, this is it.	(04:24)
(3:64) pādšāka ka ditakaš šit biya ī šāray-na	The king whose daughter has become insane is from this city.	(04:28)
(3:65) xulāsa mařasiya ānā-u mwāy	Finally, he reaches there (i.e., their residence) and says;	(04:32)
(3:66) maš(u)wa, taq taq matiya bar ka-y pādšā-u in mwāy kī-ya-u ān mwāy kī-ya-u	he goes to (that place and) knocks on the door of the king's house, and someone at the door (lit., this one) says: "Who is it?" And someone else (lit., that one) says: "Who is it?" And	(04:36)
(3:67) mwāy min hāmayim hařāǰ ¹²² ditakaš bikarim, duktur-īm, ¹²³ inān-i(č) mwān	(Mard) says: "I have come to cure your daughter, I am a doctor." The people there (lit., these ones in turn) say,	(04:41)
(3:68) ka-y pādšā, mwāy āqara dawā-u duktur hāma-u dārūšan hāwird-u dawāš ka(rd), dawāš šifāš payā naka(rd)	(the people in) the king's house, they say: "So many medicines and doctors came and they brought remedies, and the doctor gave medicine; his medicine did not bring about healing.	(04:46)
(3:69) tu āxiriš-ī	You are the last one.	(04:53)
(3:70) lā, waš hāmay, nimawu až kay(wa) pādšā dī řāǰiz biya	Well, let it be, you are welcome, it won't work; for a long time the king has despaired."	(04:55)
(3:71) mwāy na, min farqim hē wa āyakān, šima bwāža wa pādšā bizānin ča mwāy	(Mard) says: "No, I am different from the others. You all must say to the king (that) they should know what (Mard) says:	(04:59)
(3:72) wāya manē tā čwār řüža, pañ řüža, xāswa bī, bī nawē, āsā matānē kut kutim bikarē pādšā, tika tīkam karē	He made a bet: (time) passes up to four days, five days, (if) she becomes well (then it's all right); if she becomes, if she does not become (well), then the king can chop me, cut me up in pieces."	(05:03)
(3:73) pādšāy mwāy ina čī-ya, mwāy wařā	The king says: "What is this?" (The servant) says: "By God,	(05:12)
(3:74) ya řwānē hāmē mwāy min hařāǰ	a young man has come, saying: "I will cure his	(05:14)

¹²² The word *hařāǰ* (here and elsewhere) appears to be a transfer of Persian *řalāǰ*.

¹²³ The speaker uses a plural form of the copula with *duktur* here rather than singular. It is translated as singular though in this context.

GORANI	ENGLISH	
ditakaš makarim	daughter.”	
(3:75) qurbān ča farmāyiš makarī, mwāy bā bāya bān qay nīya, waš hāmay in-ič wa bān ā dukturakān	Your highness, what is your command?” (The king) says: “Let him come upstairs; no problem, he is welcome; this one too, up (like) those doctors.”	(05:18)
(3:76) mwāy ā duk(tur), mwāy pādšā	(The king) says: “Well, doctor.” (Mard) says: “O king.”	(05:23)
(3:77) mard, mwāy baḫē, mwāy nāmit ča, mwāy mard nāmim-ē, mwāy ā mard, mwāy baḫē	Mard, he says: “Yes.” (The king) says: “What is your name?” (Mard) says: “Mard is my name.” (The king) says: “Well, Mard.” (Mard) says: “Yes?”	(05:28)
(3:78) mwāy ay, tu haḫāj ditakam bikarī, mizāni ¹²⁴ ča matīm wanit	(The king) says: “If you cure my daughter, do you know what I will give you?”	(05:33)
(3:79) mwāy ča matī wanim, mwāy ditakam piškaš matīm wanit, ī tāj-u taxtm-ič-a matīm wanit	(Mard) says: “What will you give me?” (The king) says: “My daughter, as a gift, I will give (her) to you; I will also give this crown and my throne to you.”	(05:37)
(3:80) mwāy na, tāj-u taxtakat piškaš wa ištānit	(Mard) says: “No, (may) your crown and your throne be a gift to yourself.	(05:42)
(3:81) walē ditakat haḫāj bikarim, ditakat mawāzim, mwāy bāšad piškašit	But if I cure your {xxx} daughter, (then) I want your daughter (in marriage).” (The king) says: “So be it, may she be a gift to you.”	(05:47)
(3:82) xulāsa tay qarār wa āna makarin	Finally, they make a contract there.	(05:52)
(3:83) in-i(č) maḫawē	This one (Mard) also goes,	(05:55)
(3:84) kam mašuwa diyār dita	he goes a little way to attend to the girl.	(05:58)
(3:85) mwāy ya qūri aḫām bāra-u ya daba āw bitīya wanim-u	He says: “Bring me a jug and give me a container for water and	(06:01)
(3:86) piknikēk-u hüčtānim dī garak nīya	a small gas cooker and I need nothing else from you.”	(06:04)
(3:87) tā dū rü(ž) sē rü(ž) aš āna makariya dam, ¹²⁵ matīya wan-u walē hā wātīš ¹²⁶ ašin bikarya dam bitīya ditaka bwarē aš dawāka	For two days, three days, he makes a kind of tea from it; he gives it to her, and so he must remember what he (i.e. the wolf) said: “Make a kind of tea from this, give it to the daughter; she must drink the medicine.”	(06:07)
(3:88) aw šünšay masan dī	After that, for example, then,	(06:15)
(3:89) pišt-u ināniša wan bisāway ¹²⁷	anoint her back and such with it;	(06:17)

¹²⁴ Pronunciation of the prefix on the verb *zān* ‘to know’ can vary between *mi-* or *ma-*.

¹²⁵ The phrase *aš āna makariya dam* refers to placing herbs or powder in very hot water and letting them steep to produce a kind of infusion.

¹²⁶ In *walē hā wātīš*, the particle *hā* is used here as a reminder or warning not to forget what the wolf said.

¹²⁷ The sense of modality is not clear in sentences 89 and 90.

	GORANI	ENGLISH	
(3:90)	wa dawāka bārya qayšay	put the medicine on it	(06:20)
(3:91)	tā xāswa bū, waḫā aw šün sē řü(Ž)a dita mawu pīk puḫā	until she is well again; by God, within three days the girl will become like the cutting edge of steel.	(06:22)
(3:92)	šētiš barmašu, mawu ditaka-y ĵārān	Her insanity leaves her (and) she becomes (like) the girl of former times.	(06:25)
(3:93)	birā, matīn dita, māy mašuwa lā-y bāwkaš mwāy ā bāwka, mwāy baḫē, mwāy min xās xāswa biyayim	Brother, they give (it) to the girl, (and) she sets off, goes to her father, (and) says: “O father!” He says: “Yes?” She says: “I have become completely well again!”	(06:29)
(3:94)	mard xās xāsmišwa kardē	Mard has made me completely well again.”	(06:37)
(3:95)	birā pādšāy waši makarē, ĵašn mayrē matīna	Brother, the king is joyful; he holds a celebration; they play	(06:39)
(3:96)	ħaft sāz-u ħaft dahoḫ ĵašn mayrin, mwāy ditakam xāswa biya, xarĵ tamām šāraka ġištīš matīn	seven stringed instruments and seven percussion instruments; they hold a celebration; (the king) says: “My daughter has become well again!” They pay all the expenses for the whole city.	(06:43)
(3:97)	aw šūniš mwāy ħā mard mwāy baḫē, mwāy piškašit ditakam	Afterwards, (the king) says: “Well, Mard!” (Mard) says: “Yes?” (The king) says: “The gift to you... My daughter.”	(06:49)
(3:98)	dita piškašiš makarē-u xulāsa dī dita řarūsī ařāš makarin	He makes the daughter a gift to him; and finally then, they wed the daughter to him.	(06:54)
(3:99)	dita řarūsī makarin, bāyāma sar nāmard	They wed the daughter (to him). Let us come to (talking) about Nāmard.	(07:00)
(3:100)	nāmard māya mwāy ā mard, mwāy baḫē	Nāmard comes to... He says: “Well, Mard.” (Mard) says: “Yes?”	(07:03)
(3:101)	mwāy min tum nāsī	(Nāmard) says: “I recognized you.	(07:07)
(3:102)	tu mard-ī wāqeřan mard-ī čat ka(rd) ka wa ī pāya řasī min ī ĵūra wēřa wēřmē magardim har ħučma ħuč nawya	You are a good man, you are truly a good man; what have you done that you reached this (high) position (lit., degree)? I wander about in this state without purpose; I still have achieved nothing, nothing at all.”	(07:10)
(3:103)	mwāy tu nāmard-ī iřtanit wa ĵā ħāwird	(Mard) says: “You are not a good man, you have proven yourself (as this).	(07:17)
(3:104)	ēma řařiq bīsyām, tu iřtanit nānakat dizī-u řařti řāwa	We were friends; you yourself stole the bread and went on the way.	(07:20)
(3:105)	īsa-y īsa-yč-ī naništī	You did not wait right at that moment (for me).	(07:23)
(3:106)	min āqara āwrām bē, xākim war(d)	I was so hungry (that) I ate earth.	(07:25)
(3:107)	bē wiřdān īsāta-yč-a min ī řāwēřa ařāt makarim, biyarša ġuš	(You man) without a conscience! (Nevertheless), now I will also give you this advice; listen!	(07:27)
(3:108)	min ař ānāwa, ī xwiyā bazayš ħāmay wanimay, ī ħamkay xayrša	Me, from then on, this God had mercy on me, he placed this much good in front of me (lit.,	(07:31)

GORANI	ENGLISH	
kardaya damimwa	my mouth).	
(3:109) biřawa ařā dile āsyāwaka gūřa-y barz	Go into the mill, to a corner high up;	(07:36)
(3:110) ya pařang-u ya tūtay-u	a leopard and a dog and	(07:39)
(3:111) ya gila řēr, iwāra māyinwa qisa makarin, gūř biya qisakānřān	a lion, they come back in the evening (and) they talk; listen to what they say.”	(07:42)
(3:112) mwāy bāřad, inī mařu birā ya dafayī	(Nāmard) says: “So be it.” Brother, he goes at once.	(07:48)
(3:113) ya lūla buxwāriřān mawu, mařuwa ařā iřtaniř swār ā lūla buxwāriya řāhat řāhatēk mawu	They have a pipe for the stove; (Nāmard) goes and just sits up on that stovepipe (and) makes himself very comfortable.	(07:51)
(3:114) iwāra gurg-u řēr-u pařang māyinwa, mwāy	In the evening the wolf and the lion and the leopard return; they say:	(07:58)
(3:115) bū-y āyamizāya māy, manamina quliř māriniřa wār kut kut-u tika tikař makarin	“Here’s the scent of a human being!” They grab (Nāmard) by his leg, bring him down, (and) tear him to pieces.	(08:02)
(3:116) čapa-y guř-u, čapa-y narges, margtān nawīnim hargizā-y hargiz	A bouquet of flowers, a bouquet of narcissus, may I never see your death, never, never.	(08:08)

Text 4: Širin and Farhād

This text was recorded in October 2007 by Parwin Mahmudweysi in the village of Gawraǰū. The narrator is a man who is approximately seventy-five years old. His child and wife were present during the narration of parts of the story. The story is a rendering of one of the episodes of the Shah-Nameh, which is known throughout the Iranian world and recounted in countless different versions. Considerable sections of this narrative are in verse form, obviously relics of storytellings that the narrator has heard earlier; these sections, which are in Kurdish, are enclosed by curly brackets, {}, in the text. There are a number of inconsistencies in the content, as the narrator is not a trained storyteller, but on the whole, his rendering is quite remarkable and reflects an earlier oral tradition of storytelling that must have been very much alive during his younger years.

	GORANI	ENGLISH	
(4:1)	šīrīn armanī-yē	Širin is Armenian.	(00:02)
(4:2)	až armanisān hāmaya ¹²⁸	She came from Armenia.	(00:04)
(4:3)	farā(d) {?! fagh} kuřa-y faghfūr čīn biya	Farhād was the son of the Emperor of China;	(00:06)
(4:4)	pādšā-y waxt biya	he was the king of that time.	(00:09)
(4:5)	čīnī biya	He was Chinese.	(00:11)
(4:6)	īna wa xāway, farā(d) ǰwān-e šīrīn ¹²⁹ mawīnē, šīrīn wa xāw(ē) ān mawīnē	He, in (his) dream(s), Farhād sees the beautiful one, Širin; (and) Širin, in (her) dream(s), sees him (i.e., Farhād).	(00:12)
(4:7)	ya čīšte ka mwān ǰūr yak zātē ya xwiyā řasī wanšān, ya čīšte ¹³⁰ biya,	Something, they say, something from God's essence reached them; there was something,	(00:19)
(4:8)	až bayn īstanšān, ya čitānešān, až hes-e šašumšān wa yak biya {PM: baťē}	between them, there was something; they had a sixth sense for each other. {PM: Yes.}	(00:26)
(4:9)	šīrīn sar īštaniš hawmayrē řū makariya īrān	Širin gets up without a trace (and) heads towards Iran.	(00:33)
(4:10)	tā māya ī marz-e qasira {PM: baťē}	Until she reaches this border of Qasr-e Širin. {PM: Yes.}	(00:35)
(4:11)	až ī qas(i)ra {?! xa} xasraw, dāstān xatarēk-ē	In this (city of) Qasr-e Širin, Xasraw... It is a story of danger.	(00:40)
(4:12)	{PM: baťē} {?! he} xasraw mařoya řāw,	{PM: Yes.} Xasraw goes hunting;	(00:45)
(4:13)	až dile wišay, dita mawīnē žanēk, āfratēk, ¹³¹	among the bushes, he sees a girl, a lady, a woman.	(00:48)

¹²⁸ The forms *hāmaya* (here) and *biya* (sentences 3, 4, and 5) are perfects in tense-aspect. They are translated as simple past in these contexts.

¹²⁹ The meaning of *ǰwān-e šīrīn* is not entirely clear.

¹³⁰ The analysis of *čīšte* is not final.

¹³¹ Here the narrator uses the Kurdish term *žanēk* and the Arabic term *āfratēk*.

GORANI	ENGLISH	
(4:14) <i>bař</i> ¹³² <i>mayiniš</i> , <i>āfrataka</i> <i>ǰiftiš</i> <i>har niya</i> ,	(She) with her small waist! There has never been another woman like her.	(00:52)
(4:15) <i>ay xwiya</i> <i>ina až kā durus biya</i> , <i>či mārēšwa aw qasir</i>	Oh God, of what is she created? (Xasraw) brings her back to Qasr-e Širin.	(00:56)
(4:16) <i>farā(d)-ič</i> , <i>kuřa-y faghfūr-e čini</i> ,	As for Farhād, the son of the Chinese Emperor,	(01:00)
(4:17) <i>āsā dawra-y mwān dawriši biya</i> , <i>kaškūtiš</i> ¹³³ <i>tā birī dānawari</i> ¹³⁴ <i>kardē</i>	at that time, they say, it was the dervish era; his bag was embroidered with precious stones, as many as you can imagine.	(01:06)
(4:18) <i>xarqa-y lāt</i> ¹³⁵ <i>šāhī wa waršay biya</i> ,	He wore a royal robe, a “ <i>xarqay lāt</i> ” with rubies.	(01:10)
(4:19) <i>xarqa-y lāt min nimazānim</i> , <i>ēma nāmiš mazānām</i>	A <i>xarqay lāt</i> , I do not know (what it is), (but) we know its name.	(01:12)
(4:20) <i>řasāka-y dasiš dānawari biya</i>	His hand staff was gem-studded.	(01:15)
(4:21) <i>ya kiřāš giwa</i> , <i>āsā ī giwa nawya</i> , <i>kar(d)aša pā</i> , <i>ha ī giwa-y šima</i> {laughs}	(As for) his shoes, at that time there was nothing like them. He put them on his feet, exactly these shoes of yours (i.e., made by you)! ¹³⁶	(01:18)
(4:22) <i>mwāy</i> , {poetic: <i>farā(d) čan sāřat řaš kard lāyangazawa</i> , ¹³⁷ <i>wa kiřāš giwa-y gurāngazawa</i> }	They say, {poetic, to end of sentence 22: Farhād went for a couple of hours without a pause, wearing his shoes that the (tribe of) Gurān had repaired.}	(01:23)
(4:23) <i>hāmay</i> , <i>garsī tā waxtē hāmaya bar čwārqpī qasir</i>	He came... He searched, until the time he came to the four-gated (city of) Qasr-e Širin.	(01:29)
(4:24) <i>čwārqpī žinaftī qasir</i> {PM: <i>bařē</i> } <i>hā</i>	Have you heard of the four-gated (city of) Qasr-e Širin? {PM: Yes.}	(01:35)
(4:25) {PM: <i>žinawtanim</i> , <i>čwārqpī</i> } <i>ā</i> , <i>čwārqpī āna qařa-y širin biya</i> , <i>širin</i>	Yes? {PM: I have heard of the four-gated (city).} Yes, the four-gated (place), that was Širin’s castle, Širin’s.	(01:38)
(4:26) <i>māya āna</i> ,	(Farhād) arrives there;	(01:43)
(4:27) <i>mařowa bar qpī ā qařa</i> ,	he goes up to the gate of that castle;	(01:46)
(4:28) <i>yakē až kanizān</i> ,	one of the maidservants,	(01:49)
(4:29) <i>māya bān sariš</i> , <i>sar bānwa tamāšā</i>	she comes (to a place) above him (and) looks	(01:51)

¹³² The sense of *bař* is not clear.

¹³³ The term *kaškūtiš* could refer to either his ‘bag’ or ‘cloak’.

¹³⁴ The sense of *tā birī dānawari* is not entirely clear.

¹³⁵ The sense of *xarqay lāt* (or: *xartay lāt*) is not clear.

¹³⁶ Here the narrator directs his comment to his audience, PM, who is Hawrami (Gorani). The narrator treats her as a representative of the Gorani who traditionally made these special shoes.

¹³⁷ The sense of *lāyangazawa* is not clear.

	GORANI	ENGLISH	
	makarē	down from the roof.	
(4:30)	mwāyš, tamāšā makarē, mawīnē ī dawriša,	(The maid servant) says to him; she looks (and) sees this dervish.	(01:53)
(4:31)	wasilaš har či hē, hīn dawriš niya,	His belongings, everything that he has, they are not things of a dervish.	(01:56)
(4:32)	yak kaškūtiš hē piš dāna-u ǰawāhir-ē {PM: em}	He has a bag; it is full of precious items and jewels. {PM: Em.}	(02:00)
(4:33)	ʃasāka-y dasiš har dāna-u ǰawāhir-ē, xarqa-y lātiš hīn	His staff is decorated with precious items and jewels, his xarqay lāt, thing... ¹³⁸	(02:03)
(4:34)	ānī mwāy,	She says:	(02:08)
(4:35)	širīn ya dawriš hāmay,	“Širin, a dervish has come;	(02:10)
(4:36)	ǰawāhiriš hē {unclear: bī sa ān dī wa ya}	he has jewels {xxx}.”	(02:12)
(4:37)	ǰūr ya čit-e tir mwāy, mwāy ya dawriša hāmay	She says somehow something else, she says: “A dervish has come;	(02:15)
(4:38)	ǰawāhir dīrē ¹³⁹ bī sar bī sāmān {PM: baṭē}	he has endless amounts of jewels.” {PM: Yes.}	(02:17)
(4:39)	ān-ič širīn māya bān sariš,	She too, Širin, comes (to a place) above him;	(02:20)
(4:40)	tamāšā makarē	she looks.	(02:23)
(4:41)	až žērwa manūrē ¹⁴⁰ waṭā mawīnē mwāy	She looks at him without raising her head. By God, she sees, she says (to herself that)	(02:25)
(4:42)	ʃaskiš ¹⁴¹ wa xāwī dīyaši, ina ān-ē	she has seen his likeness in (her) dream(s); this is him.	(02:27)
(4:43)	farā(d)-ič až žērwa manūrē ānwa,	Farhād also looks at her without raising his head.	(02:32)
(4:44)	xāw-e ī ʃaskša, ī iniš dīya ī žanē-na	(His) dream of this picture; this is what he saw, it is this woman.	(02:33)
(4:45)	{PM: baṭē} až yak āškārā mawin	{PM: Yes.} They recognize each other.	(02:36)
(4:46)	ānī mwāy {poetic: dawriš bifarmā, bwā bātā-y xasraw bika tamāšā}	She says: {poetic, to end of sentence 46: “Dervish, please come in. Behold the Greatness of Xasraw.”}	(02:39)
(4:47)	ānī mwāy {poetic: tu čašit {?! ča} čašit garak-ē až hāl dawrišan,	He (i.e., Farhād) says: {poetic, sentence 47, to end of 48: “What do you, (what), what do want from the situation of dervishes?	(02:46)
(4:48)	dawriš magardē bē qawm-u xišan}	A dervish wanders about, without family or	(02:50)

¹³⁸ The narrator does not finish the sentence.

¹³⁹ The verb *dīrē* is as in Kurdish, meaning ‘have’. Gawraǰūyī lacks a lexical verb for ‘have’.

¹⁴⁰ The translation of *až žērwa manūrē* (here and in sentence 43) is not final. The action involves looking indirectly without especially raising the head.

¹⁴¹ The form *ʃaskiš* is a metathesis of *ʃaksiš* (compare to Persian *aks*).

GORANI	ENGLISH	
	kin.}	
(4:49) šār wa šār gharībim magardim bē qawm-u xīšān	From city to city I wander as a stranger, without family or kin.”	(02:52)
(4:50) až ānā dī až yak āškārā mawin	There, then, they recognize each other.	(02:55)
(4:51) baʿd manišē mwāy xasraw, mwāy baʿē,	Afterwards (Farhād) sits down, and says: “Xasraw!” (Xasraw) says: “Yes?”	(02:58)
(4:52) maʿroya huzūriš,	(Farhād) enters his (i.e., Xasraw’s) presence.	(03:01)
(4:53) pādšā-y waxt īrān biya,	(Xasraw) was the king of that time in Iran.	(03:03)
(4:54) ya guʿ-e ī bāxčata biya min	(Farhād says:) “Give me a rose from this garden of yours!” ¹⁴²	(03:06)
(4:55) āsā wazīr wakīliš biya, wātašē ¹⁴³ āy, ina (či, tu...	At that time (Xasraw) had the minister (and) the lawyer. They have said: “Well, this one (what, you...	(03:09)
(4:56) bi, ina) dī bitīya, eʿdāmiš bikarin, ī dawriš až kā hāmay, ī šaʿa	was, this one) then, let him be hanged! This dervish, where has he come from, this damned one?”	(03:13)
(4:57) mwāy na bāwā makuša gharīb-ē, ya palpē až īn bir,	(One of Xasraw’s advisors) says: “No, man, don’t kill him, he is a stranger; (instead) take him an impossible task (to perform);	(03:17)
(4:58) nimatānē anjāmiš bitīya	he cannot fulfill it.	(03:21)
(4:59) ī kuštayš bā naw	Do not let it come to killing.”	(03:23)
(4:60) ānī mwāy, min ya jūr, ī	(Xasraw) in turn says: ¹⁴⁴ “I, somehow, “this	(03:26)
(4:61) guʿ bāxčata, ī ditata baw bitīm wanit,	flower from your garden,” this young woman, come, (you said) we should give (her) to you.	(03:28)
(4:62) matāwī āw až nižuwarān ¹⁴⁵ bārī ī dīmay	Can you bring water for us from Nižuwarān to this side?”	(03:32)
(4:63) mwāy ā	(Farhād) says: “Yes.”	(03:36)
(4:64) kū bīsītūn nišāniš matīn-u mwāy, xob, maw(u) biṛawī až fara(g)nsa ¹⁴⁶	They show him the mountain of Bisotun, and (Farhād) says: “Well, you must go from France.” ¹⁴⁷	(03:38)
(4:65) usā āsā faransa biya,	At that time, the master was in France.	(03:42)
(4:66) puʿā bārī-u usā bārī,	“Bring steel and bring the master,	(03:45)
(4:67) ya taraša aṛā min durus bikarin tā	that they make a hammer for me, so that I	(03:48)

¹⁴² That is, Xasraw’s garden.

¹⁴³ The form of *wātašē* is singular.

¹⁴⁴ Xasraw repeats what Farhād had said.

¹⁴⁵ The name Nižuwarān refers to the area behind the mountain of Bisotun.

¹⁴⁶ The word *maw(u)* could also be written as *mwō*.

¹⁴⁷ It is likely that the narrator really means ‘Europe’ rather than France.

GORANI	ENGLISH	
min		
(4:68) ī kūwa a(ǝ) tu bitāšū	may hammer this mountain for you,	(03:51)
(4:69) ī āw bārma ī dīmay, aǝ niǝuwarān	(that) I may bring this water to this side, from Niǝuwarān.”	(03:55)
(4:70) ānī dī wa šeǝr mwanēšānwa, dī {PM: baǝ} ā	He then recites them (i.e., verses) in the form of a poem, then. {PM: Yes.} Yes.	(03:59)
(4:71) baǝd mwāy	Afterwards it is said:	(04:03)
(4:72) {poetic: puǝšān hāwird xarwār wa xarwār, usāš farang bī, puǝ-y sawzawār	{poetic, sentence 72, to end of 76: “They brought steel, masses and masses; the master was European, the steel was from Sabzewār}.	(04:06)
(4:73) sē sāǝatī kardšān āwgīrī tīša, maxār bitāšo čū wī(d) na wīša, ā	In three hours they drew water out from the hammer, so that they could hammer the mountain like (one could hammer a soft) willow in the bushes.” Yes. ¹⁴⁸	(04:12)
(4:74) ǝa dūraw mwāy,	From afar, it is said,	(04:19)
(4:75) mwāy dāng-e šaw řaft, yā ziyāy yā kam,	it is said, part of the night passed, whether much or a little;	(04:22)
(4:76) āwgīrī quǝngšān kar(d), yāran-e usādān, wa asrīn-e čam}	they drew water from the pickaxe, the companions and the master, with tearful eyes.}	(04:24)
(4:77) āqay nār(āh)ay biya zānīst sar čay mawīnī	He was so sad; he knew what would happen to him.	(04:28)
(4:78) ā quǝng mwāy, quǝngiš girta,	Yes. The pickaxe, it is said he took the pickaxe on...	(04:31)
(4:79) mařafta pā-y bīsītūn,	He was going to the foot of Bisotun (mountain).	(04:33)
(4:80) bīsītūn ā quǝngiš girta šānwa na pā- y kū,	Bisotun, yes, he put the pickaxe on his shoulder, at the foot of the mountain.	(04:36)
(4:81) kū dasiš karda zāyāǝa-u řū řū	The mountain began to make loud cries and laments.	(04:39)
(4:82) {PM: ēhmm} kūwaka hāma dang {PM: baǝ}	{PM: Ehmm.} The mountain began to speak. {PM: Yes.}	(04:41)
(4:83) wātašē {poetic: farā(d) har ka ī dāmša aǝ-y tu tanī, bīx-u binčīnaš ǝi bin bikīnya, bikanē}	(The mountain) has said: {poetic, to end of sentence 83: “Farhād, whoever tied (i.e., set) this trap for you, may his roots be pulled out of the depths.”} ¹⁴⁹	(04:42)
(4:84) wātašē, {poetic: tu saxtī maxārān, bār wa narmī, girawim kardē, aǝ bayn-e giraw šīrīnim bardē}	(Farhād) has said: {poetic, to end of sentence 84: “(I swear) by the solidity of the mountains: May they become soft! I have made a wager; through the wager I have won Širin.”}	(04:48)

¹⁴⁸ The sense of this sentence is not clear.

¹⁴⁹ The expression *binčīnaš ǝi bin bikīnya, bikanē* is used as a curse that a person would not have any descendants. In that case, a king’s dynasty would be ended.

GORANI	ENGLISH	
(4:85) {PM: baṭē}, ā, {poetic: aw waxte quṭanga mārē, māy na bar das, čimā biriska-y wahār bē māma na sar dā}	{PM: Yes.} Yes. {poetic, to end of sentence 85: When (Farhād) takes the pickaxe, it comes out of (his) hand, as the lightning bolt of springtime comes from above.}	(04:54)
(4:86) ā dī quṭang ja dang kaft, kūyš kunā kardē tāšiyaši	Well, then, the pickaxe made no sound; it has penetrated the mountain (and) has shaped it.	(05:01)
(4:87) {PM: baṭē}, baḏd ya šaw širin	{PM: Yes.} Afterwards, one night, Širin,	(05:04)
(4:88) makatiya sariš biṭawē sar bitiya,	she wishes to go visit him (i.e., Farhād).	(05:06)
(4:89) wa šaw wa šawdiz biya, aspakaš ānakay ¹⁵⁰ xasraw wa dizīwa	(It was) nighttime (and) she was with Šabdiz, her horse, which belongs to Xasraw. (She goes) in secret.	(05:09)
(4:90) {PM: ahā} swār šawdiz mawu, maṭawē, nezike bisitūn mawā-u,	{PM: Ahaa.} She mounts Šabdiz (and) goes forth; she draws near to Bisotun (mountain) and	(05:14)
(4:91) paṭāšay matiya, qul šawdiz maškinē, aspakaš	a rock falls (and) breaks the leg of Šabdiz, her horse.	(05:20)
(4:92) ānī mwāy {poetic: dasit naṛēzē usā-y hunarman, ya qul šawdizit kardī lang}	(Širin) says: {poetic, to end of sentence 92: “May your hand not blacken and drop off! O master craftsman, you made one of Šabdiz’s legs lame.”}	(05:23)
(4:93) ānī mwāy, {poetic: dasim biṛēzē, nazānām tu bī, čimā māng bī až panām kū bī}	(Farhād) says: {poetic, to end of sentence 93: “May my hand blacken and fall off! I did not know that it was you; you were like a moon, suddenly appearing near me at the mountain.”}	(05:28)
(4:94) až ānā až yak āškārā mawin,	There, they recognize each other;	(05:33)
(4:95) baḏd mwāy jā ča bikarām, čün, mawina, min jā, čü(n)	afterwards (Širin) says: “Then what should we do? How, what will I, how...”	(05:36)
(4:96) ya ī qul aspa šikisē, čün jwāw xasraw čün bitim	Now this leg of the horse has been broken. How, how should we answer for this to Xasraw?”	(05:38)
(4:97) mwāy matarsa, mwāy {?! jawr}, ¹⁵¹ {poetic: ya tawr mayamda	(Farhād) says: “Don’t be afraid.” He says: {?! Way}, {poetic, sentence 97, to end of 98: “One way or another I will bring you to	(05:42)
(4:98) dawṭaxāna, dāyara bašar činat nazānē}	to the palace, so that none of the people will notice you.”}	(05:45)
(4:99) asp-u širin-u giš(t) girta šānwa hāma aṛā-y qasir	(Farhād) took (and carried) the horse and Širin and everything on his shoulder(s). He came to (the city of) Qasr-e Širin.	(05:49)
(4:100) āsā ī bān tāqa, ṛaftay tašrif bardī {PM: nawaṭā, nalwāynān}	At that time, at this (place), Bān Tāq – have you been there? ¹⁵² {PM: No, by God, I haven’t	(05:54)

¹⁵⁰ The spelling of *ānakay* is not final.

¹⁵¹ The narrator first says *jawr*, a mispronunciation of *tawr*, then corrects himself.

¹⁵² The name *Bān Tāq* is literally, ‘over the recess (in the stone)’.

GORANI	ENGLISH	
	been there.}	
(4:101) ay bān tāqa, īsa, alān īsa pāsgākaš-ē {PM: āhā}	Well, at Bān Tāq, now, presently there is now the sentry station. {PM: Aha.}	(05:57)
(4:102) āna yāya-y har pāsgā biya qadīm, āna mwān ā dawra	There, that place which always was the sentry station of old; ¹⁵³ that's what they say (about) that time. ¹⁵⁴	(06:00)
(4:103) baʔd, ē āyamānē maʔmūr wātšānē gařā,	Afterwards, eh, people have called the sentries on duty the "Gařā".	(06:04)
(4:104) {PM: ehim} gařā, nām-e gařā biya awaʔ, īsa mwāžām žāndārmirī, āna mwān gařā {PM: baʔē},	{PM: Ehim.} Gařā, the name Gařā was there first; now we say "gendarmerie". They say Gařā. {PM: Yes.}	(06:09)
(4:105) dawra-y āna biya	It was the era of that.	(06:13)
(4:106) gařākān, ¹⁵⁵ mwāy yakē nāw gařā(k)ān, {xxx}, wātašē gā(h) gā(h), siyā-y sang gā(h) māyē gūš,	The Gařā, it is said that one of the Gařā {xxx} said: "Sometimes one can hear the sound of stones."	(06:15)
(4:107) waxte kūčik, pāš dāya kūčik, kūčik raftay farsax, war pāšay {PM: baʔē}	When a stone, his (i.e., Farhād's) foot strikes a stone, the stone flies (the distance of one) "farsax" ¹⁵⁶ away from his foot. {PM: Yes.}	(06:21)
(4:108) aspakay až šānšwa-u šīrīn-ič až šānšwa, har dūš hawgirtaw	The horse is on his (i.e., Farhād's) shoulder(s), and Širin is also on his shoulder(s); (Farhād) has picked up both of them.	(06:26)
(4:109) baʔd mařasiya, ānā, až xwar māyin	Afterwards, (as) they reach that (place), they wake up.	(06:30)
(4:110) mwāy {poetic: īna, kī-ya wa ī sar waxta, guzar makarē, wa ī řā-y saxta}	(A Gařā) says: {poetic, to end of sentence 110: "This one, who is it at this early time (of the day), passing by on this difficult way?" ¹⁵⁷ }	(06:33)
(4:111) mwāy {poetic: īna šīrīn-ē, šā-y ʔālī maqām, hāmaya sar qula-y tāqwasān}	(Farhād) says: {poetic, to end of sentence 111: "This is Širin, her Highness the Queen, who has reached the summit of Tāqbostān."}	(06:38)
(4:112) {PM: baʔē} ā mwāy tu farā(d), mwāy baʔē	{PM: Yes.} Well, (the Gařā) says: "Are you Farhād?". (Farhād) says: "Yes."	(06:45)
(4:113) mwāy xob,	(The Gařā) says: "Good!"	(06:48)
(4:114) {poetic: až minit garak bē, tāqī bisāzī, nīm tāqī hanē, hūč pādšāyē nawinē až pāsanē}	(Farhād says:) {poetic, to end of sentence 114: "You wanted me to build a "tāq", with half a tāq; no king ever had anything like it." ¹⁵⁸ }	(06:50)

¹⁵³ The translation of the first clause is not final.

¹⁵⁴ It is implied that the sentry station is no longer there..

¹⁵⁵ The spelling of *gařā(k)ān* is not final.

¹⁵⁶ A *farsax* measures approximately 6240 meters.

¹⁵⁷ Farhād is the one passing by.

¹⁵⁸ The meaning of the last clause is not clear.

GORANI	ENGLISH	
(4:115) ān-ič mwāy, {poetic: šīrīn, ča matī saḡā, gaṛā-u řādārān giš(t) bikam kaḡwaḡā}	He (i.e., Farhād) also says: {poetic, to end of sentence 115: “Šīrīn, what do consider right? Shall I destroy all of the Gaṛā and the {xxx}, as in Kerbala?”}	(06:56)
(4:116) ānī mwāy, {poetic: farā(d) īna čay īna ḡālīt-ē, sawdā-y marg wa xayālīt-ē}	She says: {poetic, to end of sentence 116: “Farhād, what is this, this state of yours? Is there a desire for death in your mind?”}	(07:03)
(4:117) ī qāḡa maka {poetic: wa lafz-e šīrīn wa merabānī mard kam nimaw(u) či mērdān}	Don’t talk loudly like this; {poetic, to end of sentence 117: through sweet speech, with kindness, a man does not make less of his manhood.”}	(07:09)
(4:118) ānī mwāy xob,	He (i.e., Farhād) says: “Good.”	(07:13)
(4:119) das {?! ba}, das bar na tiša,	(His) hand... (His) hand out to the hammer... ¹⁵⁹	(07:16)
(4:120) quḡangiš ḡāwird,	He brought the pickaxe;	(07:19)
(4:121) mawdā-y ¹⁶⁰ farangī wāt īn-ič wa niyat ḡasāw-e zangī, ḡasāw-e zangī dar guma īnāyayna	the European master said: “This one also has the intent {xxx}...”	(07:21)
(4:122) yādgār ḡusayna	Yādegār Hoseyni. ¹⁶¹	(07:27)
(4:123) ya tāqča aṛāy ¹⁶² durus ka(rd)	He built a “tāqča” (i.e., small stone recess with an arch) for him.”	(07:28)
(4:124) tāqiš durus ka(rd)	So he (i.e., Farhād) built a tāq;	(07:31)
(4:125) gaṛā sardas(t)ašān bī, das šīrīniš girt	the Gaṛā was their leader; he took Šīrīn by the hand.	(07:33)
(4:126) wāt, gaṛā das šīrīn girt, bard wa aw ¹⁶³ tāqawa, tāq-e nīm tāq tamturāqa ¹⁶⁴	It was said (that) the Gaṛā took Šīrīn by the hand (and) led her to that tāq, the half tāq, the splendid small tāq; (then)	(07:37)
(4:127) {poetic: das wēna-y čifūs, siyā-y nīma sūz, řawān kard parī ḡalqa-u baqyadūz}	{poetic, to end of sentence 127: his hand, like black, half-scorched wood — he reaches out towards her décolleté.}	(07:43)
(4:128) das, {poetic: dam wēna-y kasa kal siyā-y sar bāyar	Hand... {poetic, sentence 128, to end of 129: His mouth like a broken bowl, his bald head,	(07:47)
(4:129) řahā kar(d), parī ḡalqa-u řawāhir}	he lays (his hand) on her décolleté and “jewels”.}	(07:52)

¹⁵⁹ The narrator corrects himself.

¹⁶⁰ Sense of *mawdā* and also of the rest of the sentence is not clear here. Sentences 121 to the end of 124 seem to be background information about the *tāq*.

¹⁶¹ The name Yādegār Hoseyni is another reference to Bābā Yādegār, a main figure in the Ahl-e Haqq religious tradition.

¹⁶² This form of the pronoun *-y* appears to be as in Kurdish, instead of Gawraǰūyī *-š*.

¹⁶³ The sequence of *wa aw* is pronounced as *waw*.

¹⁶⁴ The sense of *tamturāqa* is not clear.

GORANI	ENGLISH	
(4:130) qayamšařī damiš ĵūr xānakal siyā biya-u, dasiš har xirāw biya, ha, gařā	To make things worse, his mouth was like a black {xxx}, and his hand was very bad, heh, the Gařā.	(07:54)
(4:131) ĵā řirin ina mawinē, farā(d)y nimazānē	Then řirin sees this, (but) Farhād does not know about it.	(08:00)
(4:132) mwāy {poetic: farā(d) xūnakat kafan řang bikarē, gařā tamāšā-y līmo zard min bikarē}	(řirin) says: {poetic, to end of sentence 132: “Farhād, may your blood color the shroud of your corpse, should the sentry be looking at my yellow lemons.”}	(08:03)
(4:133) farā(d) kī ař xwar hāma, lāř kardwa, diř ī qāřayna,	When Farhād woke up, he turned around (and) saw this uproar.	(08:10)
(4:134) naw sāřata mwāy, har naw sāřata,	At that moment, it is said, just at that moment,	(08:15)
(4:135) xūniř ĵūřyā, hařmatiř dā, ya din, gařāř girt,	his blood boiled, he made an attack, he grabbed one of the Gařā,	(08:19)
(4:136) dāř wa zamīn kwāniř wa huwā	he knocked him to the ground, he threw him violently into the air.	(08:22)
(4:137) {poetic: gařā-u řādārān giř(t) kar(d) kařwařā}	{Poetic, to end of sentence 137: The (other) Gařā along the way, he destroyed them all, as in Kerbala.}	(08:24)
(4:138) {PM: bařē} dama sāřatē mwāžā yā waxt-u wāya řařt	{PM: Yes.} At the same moment, time passed and either the time and {xxx}..., ¹⁶⁵	(08:27)
(4:139) hāwār hāwārřān bī, diz qatīřbār ka(rd),	they were crying out for help; he murdered the thieves,	(08:31)
(4:140) giřřān(i)ř kuřt {?! hehe}	he killed all of them {?! ha ha}.	(08:34)
(4:141) dwāra řirin-u řawdiziř girta řānwa, bardřa dawřatxāna-u,	Once again, he put řirin and řabdiz on his shoulder(s); he carried them to the palace and	(08:35)
(4:142) ā galaxā(na), dāmadārī-u čārwā,	that stall (for the flocks), the enclosure, and the shelter;	(08:40)
(4:143) řāyerēkiř kiřtwa-u niyāřa bān qul řawdizwa	he pulled up a plane tree and laid it on the leg of řabdiz.	(08:43)
(4:144) {PM: bařē} wāřřān ina, dī řawdiz, yāni ī řāyera kardīya mil qul řawdiza řikasya	{PM: Yes.} They said, this is so, then řabdiz, but that means, this plane tree fell on the leg of řabdiz (and) broke his leg.	(08:46)
(4:145) bařd tā waxtē hā	Afterwards, it is almost time,	(08:51)
(4:146) biřitūn hā čitēk namanē, ¹⁶⁶ āw bārya ī dīmay niřūwarān {PM: bařē, bařē}	Bisotun, ¹⁶⁷ nothing (i.e., no time) remains (before Farhād) takes water to this side of Niřūwarān. {PM: Yes, yes.}	(08:54)
(4:147) mwāy kī matānē pak ī āyama bināy,	He (i.e., Xasraw or advisor of Xasraw) says:	(08:59)

¹⁶⁵ The meaning of this sentence is not clear.

¹⁶⁶ Here *hā čitēk namanē* means that no time is left before Farhād’s deed is completed, that is, it is almost done.

¹⁶⁷ It is not clear how the name Bisotun is connected here to the sentence.

GORANI	ENGLISH	
kī āyamē(k) bū, kī bū	“Who can find anything negative about this man? Who could this man be, who could he be?”	
(4:148) ī mwāy sī sang ištānit taḫā matīmat, ān mwāy dāna-u ḡawāhir matīmat	One of them says: “I will give you thirty times your own weight of gold.” Another one says: “I will give you precious jewels.”	(09:05)
(4:149) ya kaywānū mwāy waḫā, min sī sang ištānim patik bī wanīm, pakiš manām	A woman says: “By God, give me thirty times my own weight of wool, (and if you do that, I swear that) I will wipe him out.”	(09:11)
(4:150) patik, dī, mazānī, {?! ehāhāhā}, (xo)	Wool, then, do you know (what it is), {?! eh ha ha ha}? (Well...)	(09:15)
(4:151) az ānā mwāy xob ča, matīm wanit, čil sangit patik matīm wanit, har tu patik.	At that moment, he says (i.e., Xasraw or an advisor of Xasraw) says: “All right. We will give you, we will give you wool forty times your own weight. Only wool, right.”	(09:21)
(4:152) mwāy buwa il dawr bīsītūn	It is said (lit., one says) that nomads were around Bisotun.	(09:25)
(4:153) tā min maš(i)ma ānā wa pā, na paz-u, fašṭ wahār maw(u)	{xxx} (The woman says:) “Until I have gone there on foot, sheep and goats and... It was springtime.	(09:28)
(4:154) bāyad sāḫamiš nakarin-u	No-one should tend the livestock and... ¹⁶⁸	(09:33)
(4:155) min wa ānē(k) řasīma, ā guzara-u lā-y farā(d),	When, at the moment I reached the narrow pass of the path and by Farhād,	(09:35)
(4:156) ā sāḡata aš i dīkān(a), ¹⁶⁹ masan siyā čādur dawrša bikana, bāwka řo-u ¹⁷⁰ dāya bī dāya-u ¹⁷¹	at that moment, in these villages, for example, around the black tents (and) begin to lament: “Father has passed away, woe, woe,” and	(09:39)
(4:157) pazī war bitīn-u biqāḫmē-u	set the goats free, and they bleat loudly and	(09:44)
(4:158) ināna bū, dī naxša makišē dī	such things may happen. So then, she is planning indeed!	(09:46)
(4:159) ya {?! sā} hīn-ič, ya takya haḫwā ařām bikara-u piř ya daḫq-ič xāk ařām bikara-u	“Such-and-such too, prepare me a tray with sweet pastries, and also a bag full of earth for me and...”	(09:49)
(4:160) {PM: baḫē} manya bān sar-u kaywānū, wa lāy lāy mašu ¹⁷²	{PM: Yes.} The woman carries (the tray) on her head and (the woman) starts to lament.	(09:56)

¹⁶⁸ The sense of the text here is not clear.

¹⁶⁹ The sense of the text is not clear.

¹⁷⁰ The lament *bāwka řo* is pronounced here with Hawrami pronunciation, rather than as Gawraǰūyī *řū* or *řū*.

¹⁷¹ The lament *bāwka řo-u dāya bī dāya* is used when some misfortune takes place or when hearing about a misfortune.

¹⁷² The phrase *lāy lāy* is often sung as a lullaby, but also as a lament .

GORANI	ENGLISH	
(4:161) mařawē-u xwā qwat bī farā(d) makarē-u	She goes and (says): “God gives Farhād strength,” and	(09:59)
(4:162) mwāy ān-ič tā nizīk ānā mawu, fawrī dastūr matiya dikān-ič	it is said, when she also is close to that place, she immediately gives the command to the other villages as well.	(10:04)
(4:163) farā(d) yānā	Farhād and such...	(10:10)
(4:164) {?! eħ} mwāy {poetic: dāya-y awāmana-y sāřān, ī zāyařa-u řū řūwa čē až karda} ¹⁷³	{?! eh} (Farhād) says: {poetic, to end of sentence 164: “Old woman, this wailing and lamenting of the old women... {xxx awāmanay sāřān} What happened?”}	(10:11)
(4:165) mwāy {poetic: wařa sar tu siřamat, šīrīn mardē	She says: {poetic, sentence 165, to end of 166: “May you remain healthy; Šīrīn is dead!	(10:16)
(4:166) īna, xāk-e tar, ařha-y tāzaš, īna hařwāka-y war řināzaš} ¹⁷⁴	So it is, fresh earth, her new burial stone. So it is, the sweet pastries (prepared) for her dead body.”}	(10:19)
(4:167) wa drūwa hā {PM: arē}	That was a lie, watch! {PM: Yes.}	(10:24)
(4:168) ānī manamya quřang mwāy {poetic: hā quřang hāmřāz-e řaw, la sar dā bawrwa biya kilikim}	He (i.e., Farhād) grasps the pickaxe (and) says (to it): {poetic, to end of sentence 168: “Hey pickaxe, my trusty companion of the night! Come back down from above (and) strike my finger.”}	(10:26)
(4:169) quřanga hawmanāy	He tosses the pickaxe into the air.	(10:31)
(4:170) quřang quřang až āsmān maniřē māya zwān, mwāy drū matiya kaywānū	The pickaxe, the pickaxe stays (suspended) in the air, begins to speak, and says: “The woman, she is lying!”	(10:33)
(4:171) manamya, ya ling {?! qā} kaywānū matiya qay kamarakaw, ā isa hamřāy āwiř až ā kamaraka bar māy	(Farhād) grabs the woman by the leg, strikes her against the rock face of the cliff. (It is said that) yes, even now water still comes out of that rock face of the cliff.	(10:37)
(4:172) mwāy hamřāy naqš-ē wa řū-y tāřawa bařd	One says, the indentation on the surface of the rock face is still there.	(10:43)
(4:173) wēm ¹⁷⁵ biřitūn řařtēm walē tamāřām xās nakardē řaskakān	I myself have gone to Bisotun, but I have not looked very well at the pictures.	(10:45)
(4:174) až ānā, quřang bāya wār, farā(d) makuřē	After that, the pickaxe comes down and kills Farhād.	(10:49)
(4:175) ā āna awřā mwān, ā dawra xasraw īnāna řām-e,	Yes. That, at that time, they say, Xasraw and these others had a mirror...	(10:53)
(4:176) xasraw parwīz řām-e řahānimāřā(n) biya, isa mwān isay māhwāray {PM:	Xasraw (and) Parviz, they had this “Mirror of the World”. Now they call it “satellite”. {PM:	(10:57)

¹⁷³ The meanings of the text and the transcription of *karda* are not clear here.

¹⁷⁴ Here, *hařwāka-y war řināzaš* refers to the sweet pastry made from flour and sugar, which are distributed to the guests who have come to the funeral.

¹⁷⁵ The form *wē* appears as in Hawrami.

GORANI	ENGLISH	
batē}	Yes.}	
(4:177) taḫā-y dasawišāriš biya, giš(t) nāta,	He had pieces of gold, all {xxx},	(11:02)
(4:178) mwāy {poetic: jām jāhānīmā, taḫā- y dasawišār, wisiš wa čā-y sarāw nilūpař}	it is said (lit., one says) (that) {poetic, to end of sentence 178: he threw the “Mirror of the World” and the piece of gold {xxx} in the hollow of Sarāb Nilufar.}	(11:05)
(4:179) ya sarāw nilūpař {xxx} {PM: batē} katīya sarāw nilūpař	In Sarāb Nilufar {xxx} {PM: yes}, he fell in Sarāb Nilufar.	(11:08)
(4:180) až ānā mawinē dāḫagijān-ē	There, he sees there are vultures.	(11:12)
(4:181) mwāy {poetic: yā miša lařē až nisārān mardē yā farā(d) qasd-e wēš ¹⁷⁶ kard(ē),}	She says: {poetic, to end of sentence 181: “Either a weak ram has died, or Farhād has injured himself again!”}	(11:15)
(4:182) šīrīn mwāy	Šīrīn says.	(11:21)
(4:183) {PM: batē} ay xwar matīn bāwā farā(d) ištaniš kušt	{PM: Yes.} Someone gives her the news: “Man, Farhād has killed himself!”	(11:23)
(4:184) ānī mwāy {poetic: šart bo farā(d), až šūnit nanišim wa šāyī,}	She (i.e., Šīrīn) says: {poetic, to end of sentence 185: “A pledge for Farhād: after you, I will never again be joyful!	(11:24)
(4:185) ganǰ-u xazānat bitīm wa bāyī} {?! ehim}	Your treasure and fortune I will bequeath to the wind!”} {Ehem.}	(11:28)
(4:186) šīrū-č kuřa-y xasraw-ē {PM: batē}	As for Šīrū, he is a son of Xasraw. {PM: Yes.}	(11:31)
(4:187) ah {?! xa}, īnama ařāt nawāt	Well, I didn’t tell you this (yet).	(11:34)
(4:188) xasraw waqte ka ī žana mārē-u, ī dita mārē-u, yā dū māng yā panǰ māng,	Xasraw, when this woman brings and, this girl (i.e., Šīrīn) brings, either for two or five months,	(11:38)
(4:189) mwāy šū maka bāwkam, šū bika min-u,	(then) says: “Don’t marry my father; marry me and...!”	(11:43)
(4:190) šīrū-č řāšiqiš mawu	Šīrū is also in love with her.	(11:46)
(4:191) mwāy māhit ¹⁷⁷ nař(i)mē, min jāřē tā bizānīm ča wa sarim māy	(Šīrīn) says: “May your house not be made desolate! Until I know what will happen (lit., comes) to me,	(11:48)
(4:192) ay tā tu (ǰi) jwāw bāwkat čū bitīmwa, min manayīm	what answer should we give to your father? I have remained.”	(11:51)
(4:193) xo, nazaršī nawya, šū bikaya bāwkaša, {PM: batē}	Well, she did not intend to marry his father either. {PM: Yes.}	(11:55)
(4:194) {PM: xob}, az ānā, mwāy bāwā bāwkam, řaftē,	{PM: Well.} Then, (Šīrū) says: “Father, my father, he has gone.	(11:57)
(4:195) wa dinyāyā, paxšiš kardē, (elābe) ya čīštēkiš la lī čū,	Everywhere he has spread the bad news, {xxx} something is from her.	(12:02)
(4:196) wēřgardēkiš diyawa wa ī řangāla-u	He found a wastrel from this forest, I don’t	(12:05)

¹⁷⁶ The form of the reflexive *wē* appears as in Hawrami.

¹⁷⁷ The word *māhit* is actually pronounced here with final *-d*.

GORANI	ENGLISH	
nām, xirāwkār-ē ča-u, čaw frayēkiš dāy	know, a good-for-nothing, he recounted many bad things {xxx} about her.”	
(4:197) mwāy mazānī ča, ina dī farā(d) nīyana qawr-u	She says: “Do you know what?” So this, then, they put Farhād into the grave and	(12:11)
(4:198) mwāy širū, mwāy baṭē, mwāy tu matānī, ara qawṭim bikarī	she says: “Širu?” He says: “Yes?” She says: “You can, if you do what I say.	(12:15)
(4:199) extiyār tām may, ay šāyīya biya min, tā čil šaw	Give me full power over the kingdom until forty nights (have passed)!	(12:21)
(4:200) ā naxša min mwām aṛāt, aw šün-e min, dī šü makar(i)ma tu	That is my plan, I tell you, afterwards I, then I will marry you.”	(12:26)
(4:201) mwāy ča bikarim	He says: “What should I do?”	(12:31)
(4:202) mwāy jārē extiyār tām biya	She says: “First give me full power.	(12:32)
(4:203) eḏlāmiya bika, min har čim wātē, tümatim dāya ī dita	Publish an announcement (and write): “Whatever I (i.e., Xasraw) have said, I have slandered this girl.”	(12:33)
(4:204) āna yak	That was the first (thing).	(12:37)
(4:205) {PM: baṭē} ina ganǰ-u xazāna-yč wa tāhwīḥ ¹⁷⁸ ina {PM: baṭē} širin.	{PM: Yes.} This is so, he gives her (rights to) the treasury too, this is so {PM: yes}, to Širin.	(12:38)
(4:206) baḏd až čil šaw, walē bāwkat dī bikuš, min šü makar(i)ma tu, mwāy xās	(Širin continues:) “After forty nights, then kill your father. I (will) marry you.” (Širu) says: “Very well.”	(12:43)
(4:207) ān-ič, kilil xazāna matīya wan, lāt-u lūt, gišt sir makarī až xazāna, mwāy hüčšān nahīšt,	He also gives her the key to the treasury; she gives the homeless and tramps their fill to eat from the treasury; it is said that they did not leave anything.	(12:49)
(4:208) gišti rišni dā mardim	She poured out everything (and) gave it to the people.	(12:57)
(4:209) baḏd tā nizik-e čil šaw, širū šaw sar bāwkašī biṛī	After close to forty nights, one night, Širu cut off his father's head.	(12:59)
(4:210) sariš biṛī, mwāy, {poetic: širin dwāra řanǰiš bē war bē, xasraw až maydān, taniš bē sar bē} {PM: baṭē}	(Širu) cut off his head; one says: {poetic, to end of sentence 210: “Širin, her efforts were without reward; Xasraw is in the (city) square; his body was without a head.”} ¹⁷⁹ {PM: Yes.}	(13:04)
(4:211) jā mwāy, min {poetic: řašrat, birā(k)ān min čanē gunākārim,	Then (Širin) says: “Me, {poetic, sentence 211, to end of 213: my tribe, my brothers, how great is my sin!” ¹⁸⁰	(13:12)
(4:212) xūnī dü sardār, dü šālyārim	I am tainted with the blood of two leaders, two kings!	(13:16)
(4:213) farā(d) wa tün bāy, xasraw tawas,	Farhād is consigned to the place of fire;	(13:19)

¹⁷⁸ The sense of *tāhwīḥ* is not clear.

¹⁷⁹ The sense of the text here is not clear.

¹⁸⁰ Širin addresses her tribe and her brothers here.

GORANI	ENGLISH	
čāw baynāmītān řaft až hawas}	Xasraw to hell! Their bad reputation was spread everywhere, due to greed.}	
(4:214) ā, {poetic: řart bo wa řunit naniřim wa řāyī, ganje xazāna-y xasraw giřt biřima bāyī} {PM: bařē}	Yes, {poetic, to end of sentence 214: I will make an oath: after you I will never be joyful. The fortune of Xasraw, all of it I will give to the wind!}”} {PM: Yes.}	(13:24)
(4:215) giřti dā bāyī	She gave everything to the wind.	(13:29)
(4:216) řafta bān-e qawrakař čila tēx, makīnayēkiř dā war gīsiř,	She went to his grave on the fortieth day; she cuts off her braid with a razor.	(13:31)
(4:217) har čī taftiřřān ka(rd), naxayr,	All searched for her, to no avail.	(13:35)
(4:218) piyāřān naka(rd), až ānā, dāřa iřtaniři kuřt	They did not find her. Then she struck (herself), she killed herself.	(13:36)
(4:219) īna řirīni wa ā řūra	This is so; the (story) of řirin is like that.	(13:38)
(4:220) řirū-č-ī bāya biya ¹⁸¹ qātiř bāwkař-u, ī dāřtāna īna řirīn-u farā(d) ī řūra biya {PM: bařē}	As for řiru {xxx}, he was the murderer of his father and this story, this is so, řirin and Farhād, it was like this. {PM: Yes.}	(13:42)
(4:221) {PM: bařē damit wař bo, damit wař bo}, sarit wař bo	{PM: Yes, may your mouth be blessed, may your mouth be blessed.} May your head be blessed.	(13:47)

¹⁸¹ The narrator says *bāya*, then corrects himself to say *biya*.

Text 5: Rostam and Sohrāb

This text was recorded in October 2007 by Parwin Mahmudweysi in the village of Gawraǰū. The narrator is a man who is approximately seventy-five years old. His child and wife were present during narration of parts of the story. The story is a rendering of one of the episodes of the Shah-Nameh, which is known throughout the Iranian world and recounted in countless different versions. Considerable sections of this narrative are in verse form, obviously relics of tellings that the narrator has heard earlier. These sections, which are in Kurdish, have been enclosed in curly brackets, {}, in the text. There are a number of inconsistencies in the content, as the narrator is not a trained storyteller, but on the whole his rendering is quite remarkable and reflects an earlier oral tradition of storytelling that must have been very much alive during his younger years.

	GORANI	ENGLISH	
(5:1)	{listener: xāto alidust matānī dāstān zūrāw rūsam ařāšān bwāži}	{Listener: Uncle Alidust, can you tell the story of Sohrāb and Rostam to them?}	(00:01)
(5:2)	{?! rŭ}, rūsam-u zūrāw, {listener: aři, tařrif bikari ařāšān} a ay bāwkat nimazānē yānī	Rostam and Sohrāb? {Listener: Yes, tell it to them.} Well, to explain, doesn't your father know (this story)?	(00:05)
(5:3)	{listener: tu ařāšān tařrif ka, bāwkam daqīq gawraǰūyī nimazānē, lahja ...}	{Listener: You tell them. My father doesn't speak Gawraǰūyī very precisely. (He has an accent.)}	(00:10)
(5:4)	rūsam, ya rŭ(ž) mařoya řāw aw kū (aw), ā dawra nimazānim, pādšā-y waxt, irān	Rostam, one day he goes to hunt, to the mountain(s) (to). That era, I don't know (who was) the king of that time, (in) Iran.	(00:13)
(5:5)	alān, až dawra-y čite min žinaftawim, tūšāmī, ¹⁸² xaṭq-u xārij(i)yān yak kitāw tārīxšānī,	Now, since the era that I had heard about, Tūšāmī, of foreign peoples, they have a historical book,	(00:22)
(5:6)	āna dī tārīx-e ǰahānī wan(i)yay	anyone then who has read the history of the world (knows that).	(00:31)
(5:7)	irān (yak) {xxx} ¹⁸³ war ǰa kayān(i), yakē biya, war ǰa kayān(i) {PM: baṭē}	Iran (one) {xxx}, before Kiānyān, ¹⁸⁴ it was united, before Kiānyān. {PM: Yes.}	(00:33)
(5:8)	sām-u tür-u nām ča, čwār kuřaš biya, iriǰ, iriǰ kuřaš biya {PM: baṭē}	Sām and Tur and what's his name, he had four sons. Iraǰ... Iraǰ was his son. {PM: Yes.}	(00:41)
(5:9)	iriǰ kuřaš biya, dāši, dāya ǰiyāzā biya	Iraǰ was his son, (but) his (i.e., Iraǰ's) mother, she was a different mother. ¹⁸⁵	(00:49)
(5:10)	bašē kardē, ī tamām-e ǰahānša baš(ē)	(The father of Iraǰ) divided up... He divided up	(00:54)

¹⁸² The name *tūšāmī* refers to an Ahl-e Haqq village near the narrator's village. This name does not seem to have a clear connection to the story here.

¹⁸³ The narrator corrects himself here after beginning to say *pādšā*.

¹⁸⁴ According to ancient legends, *Kiānyān* was the name of the first dynasty in Iran. The name is also found in the Shah-Nameh.

¹⁸⁵ That is, she was a different woman than the mother of the other sons.

GORANI	ENGLISH	
karda nāwišān	this whole world among them (i.e., the sons).	
(5:11) ī irāna katiya iriḡ šā	This Iran was allotted to King Iraḡ.	(00:59)
(5:12) iriḡ šā-yč, šā-y ī irānša kardē	And King Iraḡ, he ruled this Iran.	(01:04)
(5:13) baʿd āsā, sitāra-šinās-u qāqaz māqaz nawya, čapar ¹⁸⁶ biya-u, řimičīšān biya-u ināna	Then, at that time, there were no astrologers or paper and such things; there were messengers and they had fortune-tellers and these (kinds of people).	(01:08)
(5:14) birā(k)ān ništan yakwa, bāwkašān mardē, sām, bāwkašān biya, mardē,	The brothers... They have sat down together; their father has passed away; Sām, (who) was their father, has passed away.	(01:16)
(5:15) wātašē ī birā(k)ān dāykašān yakē, wātašē ī bāwkamān gūlmāniš dāy, baša naxtakaš dāy iriḡ, bikušāmiš	They have said, these brothers of a common mother, they have said: “This father of ours, he has betrayed us. He has given the best part (of the world) to Iraḡ; let us kill him!”	(01:22)
(5:16) bičiriāmiš na sar mīmāni-u bilim bē	Let us call him to a gathering and let us have him come.”	(01:30)
(5:17) baʿd, ānān-ič čapar makyāsin-u mwān bišū daʿwat, iriḡ bāy, birā(k)ān daʿwatšān kardē	Afterwards, they also send a messenger and they say (to him): “Go invite (Iraḡ). Iraḡ should come; the brothers have invited him.”	(01:32)
(5:18) mwāy (sitāra) řimičī-u sitāra- šināsān bāwā řimič bwašin	(He) says to (the star-), to the fortune-tellers, and to the astrologists: “Hey you fellows, cast the “rimil” (to predict the future)!”	(01:41)
(5:19) iriḡ bāxwar mawu, šānsiš ¹⁸⁷ bāxwar mawu	Iraḡ is aware, (he) is aware of his fate.	(01:47)
(5:20) {Kurdish: niyatēm} waxte ħudūdšān niyāy, mwāy āraš kamāngar,	{Kurdish: I won’t come}, when they lay down the borders, it is said (lit., one says) (that) Āraš Kamāngar	(01:51)
(5:21) tiriš niyā kamānaka-u mard, ħudūd-e irāniš āsā niyāy {PM: bačē}	placed an arrow in his bow and died {xxx}; he laid down the borders of Iran then. {PM: Yes.}	(01:55)
(5:22) žinaftatī, {PM: bačē} ā ā dī	Have you heard about it? {PM: Yes.} All right then.	(01:58)
(5:23) {PM: xo} baʿd, mwāy řimičī mwāy sitāra-u {xxx} ¹⁸⁸ řimičī šima ča mwāy, mwāy waḡā fikr makarām ardašir nimāywa,	{PM: Well.} Afterwards (Iraḡ) says: “You rimil-casters...” (Iraḡ) says: “Star-(gazers) and {xxx} you rimil-casters, what do you say?” (Someone) says: “By God, ¹⁸⁹ we think Ardešir will not return,	(02:01)

¹⁸⁶ The term *čapar* refers to messengers who would carry information very long distances by horseback, as the earliest type of pony express.

¹⁸⁷ The narrator uses *šānsiš* to refer to fate. In Hawrami, the term *šast* ‘thumb’ may be used in association with people’s knowledge of their own fate.

¹⁸⁸ The narrator corrects himself here before finishing saying *sitārašinās*.

¹⁸⁹ The narrator says the name Ardašir, but apparently he is referring to Iraḡ.

	GORANI	ENGLISH	
(5:24)	dī wa dimā nimāy {PM: baṭē}	he will not come back any more.” {PM: Yes.}	(02:09)
(5:25)	až ānā, ānī mwāy, ča min mazānim, ištanim-ī(č) mazānim	After that, he (i.e., Iraj) says: “What, I know, I myself (also) know.”	(02:11)
(5:26)	birā(k)ān naxšašān kištawē {PM: baṭē}	The brothers had made plans. {PM: Yes.}	(02:15)
(5:27)	ina, baṭd aw šūn ān dī biya wa masan dawra-y kayānī	Well, afterwards, it was then, for example, the era of Kiānyān.	(02:19)
(5:28)	kayān-īč, tā ḥakāyat-e kayān(i)yānit bikarim {PM: farmāwa}	Concerning Kiānyān... Let me tell you the story of Kiānyān. {PM: Please do.}	(02:24)
(5:29)	řūsam	Rostam...	(02:29)
(5:30)	kaykāwis, čašiš až das dāy-u baṭd dard-e isa-y mina, pīr biya, žan-e jwānēkiš wāziya	Keykāvos, he had lost his eye(sight) and then, like me, he was old (and) had married a young woman.	(02:33)
(5:31)	žan-e jwān, siyāwaxš kušaš, až ya žan tir-e kaykāwis	A young woman... Siyavoš, his (i.e., Keykāvos’) son, was of another wife of Keykāvos.	(02:41)
(5:32)	kaykāwis, žan-e jwān, řāšiq ī kuša mawu	Keykāvos... The young woman ¹⁹⁰ falls in love with this young man (i.e., Siyavoš).	(02:47)
(5:33)	baṭd piš sariš, mwāy māfit biř(i)mīya, tu jānšīn dāyka-y min-ī, ināna niyam, min ał ināna nayim	Then, after that, (Siyavoš) says: “May your house be made desolate! You are the surrogate of my mother. I am not like that, I am not one of those people.”	(02:56)
(5:34)	mwāy na, bāyad, ča elā wa belā, ¹⁹¹ mwāy ghayr-e mumken-ē	(The young woman) says: “No, it must be, by any means.” (Siyavoš) says: “That is not possible.”	(03:05)
(5:35)	da(r)da-y hazrat yusif-u zuṭayxā	Like Hazrat-e Yusef and Zuleyxā.	(03:09)
(5:36)	žinaftatī, {PM: baṭē}, ā ā, ina, ī furma	Have you heard (about that)? {PM: Yes.} Yes, yes, this is it, (in) this manner.	(03:12)
(5:37)	baṭd, in hīn inaya, baṭd kardaša qāł	Afterwards, then this, afterwards (the young wife) made a loud proclamation.	(03:15)
(5:38)	miliš war niyāy	They hadn’t let him go.	(03:19)
(5:39)	ē kardaša qāł, eh, taxt-u baxtit kaykāwis až bayn bišu, ča bū fiṭān bū	(The young wife) made a loud proclamation, eh: “May the kingdom and good fortune of Keykāvos be destroyed; may this happen, may such-and-such happen.	(03:22)
(5:40)	ī kuša tuwa, xiyāhiš bē, tajāwizim kay, ča qisa-y ganiš wa řūm kardē, ča-u	This son of yours, he intended to rape me, what terrible words he has spoken to my face, what and... ¹⁹²	(03:28)

¹⁹⁰ The young woman is the new young wife of Keykāvos (a different person than the woman who is the mother of Siyavoš).

¹⁹¹ The transcription of *elā wa belā* is not final.

¹⁹² She addresses her speech to the king here.

GORANI	ENGLISH	
(5:41) ānī mwāy xo mwāy bāwā dī ina ābṛūa-y irān nimamanē	He (i.e., the king) says: “Well.” He says: “Man! There is no more honor left for Iran.	(03:32)
(5:42) hēzim jam bikara, hēzim besyārē jam makarin	Gather wood!” (The king’s people) gather a lot of wood.	(03:37)
(5:43) ināna mwān, ī zāta mamanē	For this reason they say, this essence (or: spirit, soul) remains.	(03:41)
(5:44) hēzim frē jam makarin-u ina dī wa qawṭ-e qadīmān,	They gather a lot of wood, and it is so, then, according to ancient legends,	(03:46)
(5:45) sīyāwaxš čwār pališ mayasin mašē dile ī āyira	they bind Siyavoš hand and foot (and), he goes into this fire.	(03:51)
(5:46) sē šaw sē řü(ž), tā waxte masūzē, mawu xuṭ, sīyāwaxš wa ā jūra mamanē	(For) three nights (and) three days, until (the wood) has burned up (and) turned to ashes, Siyavoš remains like this (i.e., in the fire and not burned).	(03:56)
(5:47) baṣd hawmayzī, matūrya, mwāy mi(n) dī až irān ništam nīya	Afterwards he gets up; he is insulted and upset (and) says: “Iran is no longer a place for me.”	(04:02)
(5:48) pādšā-y waxt-ič āsā afrāsyāw mawu wa mwān sarpēlay ¹⁹³ biya, āsā	As for the king of that time, he is Afrāsiāb then, and they say that (Afrāsiāb) was in Sarpol at that time.	(04:09)
(5:49) wa sarpēlay manziṭiš wānāya biya, pādšāyiš taxt-u maxtiš wānāya biya	His house was in Sarpol, (and) his government, his throne and such things were there.	(04:15)
(5:50) inī mašuwa āna {PM: baṭē}	He (lit., this one, i.e., Siyavoš) goes there. {PM: Yes.}	(04:19)
(5:51) maṛo lā-y {?! sīyā}, aḥ hīn afrāsyāw mwāy bāwā min dī až irān tūnim kandē-u dī tamām biya	He goes to (Siya...)... Eh, well... Afrāsiāb says: “Old fellow, no longer do I have the heart for Iran, and now it is over;	(04:21)
(5:52) až ānā nimanišim	there I will not reside.”	(04:28)
(5:53) az ānā, ānī ya mudatē mawu, mwāy tixmatī matē	There, (when) he (i.e., Siyavoš) had been there some time, it is said he slanders.	(04:29)
(5:54) dita-y matiyay wān-u ya dikay masan matiyay wān-u, qatāyēk-u fiṭānēk-u	(Afrāsiāb) gives his daughter, he gives them a village, for example, a castle and such and...	(04:33)
(5:55) baṣd až, ya pīrān waysa-yč irānī-ya astīš	Afterwards from, there was also one Pīrān Weys, of Iranian origin.	(04:38)
(5:56) ī pīrān, pīrān-e waysa, fatin biya, šaṛāšūb biya {PM: baṭē}	This Pīrān, Pīrān Weys, he was a liar, he was an evil-doer. {PM: Yes.}	(04:42)
(5:57) šariš dā, nīya īsa ī dawlatāna giš(t) matīna giž yakay	He waged war, like all these countries, they all fight with each other.	(04:47)
(5:58) ināna jāzūsšān biya	These ones (i.e., countries) had spies.	(04:49)
(5:59) mwāy tu ina māy maṛawī, da šaw ya dafa, bis šaw ya dafa maṛiya sar mīmānī afrāsyāw	(Pīrān Weys) says: “You (i.e., Siyavoš), you set off from this (place here); once in ten nights, once in twenty nights you go to the	(04:53)

¹⁹³ The Kurdish pronunciation of this city’s name is *Sarpēl* (compare to Persian Sarpol).

GORANI	ENGLISH	
	gatherings of Afrāsiāb.	
(5:60) ka ašt-u ǰad-e tu pāṭawān-in nasiṭān kayāniyan	Your origins and forefathers are heroes; your race is of the Kiānyān.	(05:00)
(5:61) pāṭawāni-n, ināna bāyad wa řazm pāṭawāniwa bišū, aspāw bipūš	You are heroic; these things, you must proceed in the proper heroic way; put on your heroic armor.”	(05:05)
(5:62) mwāy na, mwāy eh tu wa qawḥim bika, bika	(Siyavoš) says: “No.” (Pirān Weys) says: “Hey, do, do what I say.”	(05:10)
(5:63) inī řazm pāṭawāni mapūšē, ya das tir libās makariya bāniš	He (lit., this one; i.e., Siyavoš) puts on his heroic armor and pulls on other clothing over it.	(05:14)
(5:64) aǰ i lāwī mařawē mwāy, māḥit birr(i)mīya afrāsyāw mawiž siyāwaxš bikušī	On the other hand, (Pirān Weys) goes, saying: “May your house be made desolate! Afrāsiāb, you must kill Siyavoš.”	(05:17)
(5:65) {xxx} aǰ i lāwa xūni(š) ¹⁹⁴ mayrya tašt	{xxx} ¹⁹⁵ On the other hand, (his) blood begins to boil.	(05:23)
(5:66) mařawē sar mīmāni, nān mwarin, čāy mwarin, baǰd mwāy bāwā, kārimānit siyāwaxš	(Siyavoš) goes to the gathering, they eat food and drink tea. Afterwards, (Afrāsiāb) says: “Old fellow, we have business with you, Siyavoš.”	(05:29)
(5:67) mwāy ča, mwāy bāwā bāyad ima taftiš ¹⁹⁶ tu bikaym bizānim ča-y	(Siyavoš) says: “What?” (Afrāsiāb) says: “Old fellow, we must keep you under observation, so I may know what you are.”	(05:34)
(5:68) mawīnē aǰ žir libāsakāniš musalaye-u libās-e řazmiš pūšiya, mwāy hā	(Afrāsiāb) sees that under his clothes (Siyavoš) is armed (and) has his suit of armor on. (Afrāsiāb) says: “Yes.”	(05:38)
(5:69) mwāy waṭā min nazarim nawya tu bikušim	(Siyavoš) says: “By God, it was not my intention to kill you (i.e., Afrāsiāb).	(05:44)
(5:70) tu kušī niyaym, walē wātawēš na ghayr-e mumken-ē, mawu bikušāmit	I am not your murderer.” But (Afrāsiāb) had said: “No, it is not possible; we must kill you.”	(05:48)
(5:71) wātaniš, xob, xo aǰ bān-e āw sarim bū, aǰ bān zamīn sarim nawī	He (i.e., Siyavoš) said: “All right. All right, (but) cut off my head (while I am) over water; don’t cut off my head (while I am) over the ground.	(05:51)
(5:72) bā xūn nařišya bān zamīn {PM: baṭē}	(Do this) so that that no blood falls to the ground.”	(05:57)
(5:73) mān aǰ bān-e āw, tašt mayin, ya tik xūnakaš makatiya bān-e xāk	(Afrāsiāb’s people) come over the water; they hold out a large pan, (but) a drop of his blood falls on the soil.	(06:00)
(5:74) mwāy xūn-e siyāwaxš ham naw	It is said, the blood of Siyavoš boiled anew; all	(06:05)

¹⁹⁴ It is not clear whose blood is referred to with *xūni(š)*.

¹⁹⁵ Text here is not clear.

¹⁹⁶ The speaker pronounces *taftiš* as *taftūš* here.

GORANI	ENGLISH	
jūšā, sārā-u sarzamīn sarbāz bipūšo ¹⁹⁷	plains and fields (of the whole world) would be covered with soldiers.	
(5:75) har xūn-e siyāwaxš har dam bijūšē, jang-ē, šar dam matīya	Whenever the blood of Siyavoš boils, war, battle will come to pass.	(06:11)
(5:76) ā ānana xūn-e siyāwaxš	Yes, that is the blood of Siyavoš.	(06:15)
(5:77) ināna zāt-e xudāyi hē wa lāšānwa	They (lit., these ones, i.e., people like Siyavoš) have the essence of God with them.	(06:17)
(5:78) až ānā, siyāwaxš-ič sar mawrē walē, ya kuraš hē kayxasraw-ē	And there they behead Siyavoš too, but he has a son; he is Keyxosrow.	(06:20)
(5:79) wa žanwa waylān mawu	(Keyxosrow) is together with the transient woman.	(06:26)
(5:80) hay ī bewanīža ¹⁹⁸ āsā mwāy daryā biya {PM: batē}	Well then, this Bewanīž, at that time, one says, was a sea. {PM: Yes.}	(06:29)
(5:81) pāṭawānān jā rūsam mwāy, ay kaykāwis min ča wanat bwām	The heroes, then, Rostam says: “Hey Keykāvos, what shall I say to you?”	(06:32)
(5:82) waxtē mawīnē ¹⁹⁹ až āyir nasūzē, dī pāk-ē ina dī	When he sees that he is not burned by the fire, then he is still pure.	(06:37)
(5:83) wāṭawēš {poetic: min až xwā, až natirsim až yazdān-e pāk, či kaykāwis bo či ya mišt xāk.}	He had said. ²⁰⁰ {poetic, to end of sentence 83: “If I had no fear of a pure god, whether it be Keykāvos or a fistful of soil.}	(06:41)
(5:84) aṛā-y min kārēkiš nawē walē až ī yazdān-e pāk-ē, rūsam wāṭašē, ya gurz mayama mil sartay, nābūtim maka ²⁰¹	For me it does not matter, but (I am afraid of) this pure god.” Rostam has said: “I will hit you on the head with a club.” (The son says?:) “You destroy me.” ²⁰²	(06:46)
(5:85) tum nimayašt, kaykāwis	“I did not allow you to be alive...” ²⁰³ Keykāvos...	(06:53)
(5:86) az ānā mwāy kī matānē, ī mināṭa wa gard-e ī dāyšay bar bikarē aṛ(āy) min	There (Keykāvos) says: “Who is able to bring out this child together with his mother for me?”	(06:56)
(5:87) pāṭawānān har či makarin, mwān mara gīw	The heroes, whatever they do, they say: “Perhaps (only) Giv.”	(07:03)
(5:88) gīw aṛīb čam, gīw mwāy dīw čašiš jūr dīw biya, waraw wār hīn biya	Giv, the Arab-Eye, Giv, it is said, a giant, his eyes are huge like a giant’s, that they are	(07:07)

¹⁹⁷ The sense of the final verb is not clear.

¹⁹⁸ The sense of *bewanīž* is not clear.

¹⁹⁹ The agent of *mawīnē* is not clear.

²⁰⁰ It is not clear who is speaking here.

²⁰¹ The text could alternately read as *nābūtim makē*.

²⁰² It is not clear who is speaking in the final clause.

²⁰³ It is not clear who is speaking.

GORANI	ENGLISH	
	directed downwards.	
(5:89) gīw wātawē min mašim, tā bizānim ča makam	Giv had said: “I will go, so I may know what to do.”	(07:11)
(5:90) mařoya sarpēl, žan mawinēwa wa gard kuřaya ²⁰⁴ mayzē-u ²⁰⁵	(Giv) goes to Sarpol (and) finds the woman; he finds (her) with (her) son, and	(07:15)
(5:91) ūrdūyī ařāš makarin, bāz ham bariš makarē, mārēš	they make a camp for him; he brings her out again, he brings her.	(07:18)
(5:92) āh, až qāt bariš makarē, mārēšwa	Ah, (Giv) brings her out from the noise (and) brings her back.	(07:22)
(5:93) dī kaykāwis mamarē (siyāwaxš manišya) hīn kayxasraw manišya taxt, dawra-y {?! ki}, kayānān	Then Keykāvos dies, (Siyavoš sits); there is no Keyxosrow on the throne, the time of the Kiānyān.	(07:26)
(5:94) ina, ī jūra biya, dāstāna ināna {PM: damtān waš bo}	This is it, it was in this way, the story of these ones. {PM: May your mouth be blessed.}	(07:32)
(5:95) ā ināna, dāstānē	Yes, these ones, a story...	(07:37)
(5:96) ay bařd řūsami mařawē, aw ā dawra-y šālyār šā mawu	Well, afterwards, Rostam leaves; that is the time of King Šahriār.	(07:39)
(5:97) řāw makarē, ya xargūr mayrē-u mafiya kamā, si-x-u mawsawin, xāw makatē wanī	(Rostam) goes hunting, catches a zebra, and he puts it on (an) arrow, (rather) a skewer, and (then) they sleep, he falls asleep.	(07:45)
(5:98) waxte mwāy řūsam, hawiš, na xāw hawiš dā dīš {poetic: řaxš namanawē, sar-e sī swār řangiš kanawē}	They say that Rostam, when he gets up, up from his sleep, he sees that {poetic, to end of sentence 98: Raxš (his horse) did not remain; he slaughtered thirty mounted soldiers.}	(07:52)
(5:99) sī swār řangi, lařakānšān biryā-u řaftē	Thirty armed mounted soldiers have taken their bodies and have set off.	(08:00)
(5:100) ā diyaytē mwān, gāh ²⁰⁶ az zīn, zīn wa pišt gāh gāh pišt ba zīn čā, dī wa fārsī {xxx üšinay}	Yes, have you seen it? They say, sometimes it’s one way and sometimes it’s the other way, so in Persian {Kurdish: one says}.	(08:05)
(5:101) zīn-u zīn-u zabardas-u řasāy maya kūřwa, magirt, zamīn řā nimatiya wan	He was taking his {xxx} and equipment and staff on his shoulder; the earth did not let him go (i.e., he was so strong).	(08:12)
(5:102) řū makariya dargā-y xwā, mwāy {poetic: say man zūriš spārdma xwā, āsā zamīn řāy dā wa řā}	(Rostam) turns to the gateway of God (and) says: {xxx} {poetic, to end of sentence 102: “I have dedicated strength up to {xxx} to God, then the earth cleared the way.”} ²⁰⁷	(08:18)
(5:103) tā šūn řaxšiš hāwirda řasār, ā řār šālyār šā	Until (the time) he brought Raxš to the court, in that town of King Šahriār.	(08:24)

²⁰⁴ Here *kuřaya* refers to the young Keyxosrow.

²⁰⁵ The verbs *mawinēwa* and *mayzē* can both mean ‘see’ or ‘find’.

²⁰⁶ The speaker sometimes pronounces *kāh* instead of *gāh*.

²⁰⁷ The sense of the poetic section here is not clear.

GORANI	ENGLISH	
(5:104) nāṭatayēkiš mwāy {poetic: pīšānd na aṭzā-y šāyī, zamīniš larzi tā gā-u māhi}	He bellowed {poetic, to end of sentence 104: he threw (it) to the king's people; the earth trembled even to the bull and the fish.} ²⁰⁸	(08:30)
(5:105) mwāy yā šūn řaxš bīya dasim, yā darāna-u řasār makanim yak takān	(Rostam) says: "Either you give me the trace of Raxš, or with one blow I will break down the gates and the courtyard."	(08:35)
(5:106) yak gurz ²⁰⁹ matī ā dileš, barq matī wa tēy	He gives it a blow with his club; a bolt of lightning strikes it.	(08:39)
(5:107) ānī mwāy, {poetic: īšaw binišām xātīr šāy karām, řawakī hawbēzām řaxš piyā karām}	He (i.e., the king) says: {poetic, to end of sentence 107: "This evening we will remain out of reverence for the honorable king. Tomorrow morning we will rise (and) find Raxš."}	(08:42)
(5:108) řaw hē ānā-yē-u	The evening they are there and {xxx}	(08:48)
(5:109) baṭd, dukut řawār ka řām mwarin dita-y řālyār řā řāšiq-e řūsam nāmay mawu	then, at midnight, as they are eating their evening meal, King řahriār's daughter falls in love with the famous Rostam.	(08:53)
(5:110) māy	She comes.	(09:04)
(5:111) mwāy māhit nař(i)mīya, ²¹⁰ min mawu wa gard tuwa, mwāy māhit biř(i)mīya, min kayānī-yam, āṭ ay ināna niyam wa xiyānat, ināna wa kārmanay niya	(Rostam) says: "May your house not be made desolate." She says: "I want to be with you." He says: "May your house be made desolate! I am of the Kiānyān (dynasty); such (would be) betrayal. Such is not my business.	(09:06)
(5:112) tu biřo sar řā-y iřtanit, min řawakī a(r) tu waš(i)ta min māy min būma řū-y tu daṭwat makarim	Go to your own bed. In the morning, if you so wish, I will become your husband; I will ask for your hand in marriage.	(09:14)
(5:113) ayar dāy, bāwkat dāyř wanam, xo maxwāzimit	If he gives, (if) your father gives you to me, good, I will marry you.	(09:21)
(5:114) nayāš-ič, min mařima řām, mīmānim	And if he does not give (you to me), (then) I will go on my way; I am a guest."	(09:24)
(5:115) baṭd řawakī dāwā makarē, řālyār mwāy piřkařit	Then, in the early morning, (Rostam) asked her father for her hand. (King) řahriār says: "She is a gift to you."	(09:29)
(5:116) {?! ax} ā wa řasmīyat ā dawra, matīniř wan	{xxx} Well, according to the custom of that time, they give her to him.	(09:35)
(5:117) yā dū māng, yā sē māng, yā čwār māng maniřē {PM: baṭē}	(Rostam) stays there two months or three months or four months. {PM: Yes.}	(09:39)
(5:118) az ānā dī řūsam mwāy xo min dī	After that then, Rostam says: "Well, I no	(09:44)

²⁰⁸ The sense of the text here is not clear.

²⁰⁹ Here the word written as *gurz* seems to be pronounced *giz*.

²¹⁰ The expression *māhit nař(i)mīya* refers to the house of the young woman. It is a polite expression used when a speaker denies a request or contradicts someone. The speaker uses it here as he defends himself from the advances of the young woman.

GORANI	ENGLISH	
tāqatim nīya min řāw makarim, hay nimatānim binišim, mašim	longer have any desire. I am going hunting; I cannot stay (here) longer, I'm going."	
(5:119) bāzūwanaka-y bātiš makarēwa	He removes the band ²¹¹ from around his arm.	(09:51)
(5:120) matiya wa žanaka, mwāy hay žan, mwāy baṭē, mwāy ayar dita bī, xarǰ arāš bikara, ayar kuřay bī, biyasša bān bātiš(i)	He gives it to his wife (and) says: "Hey, dear (lit., woman)." She says: "Yes?" He says: "If it is a girl, spend it on her; if it is a boy, bind it to his arm."	(09:54)
(5:121) eh bāzūwan mayasa bān bāšwa-u	Eh, she binds the band onto her arm and	(10:02)
(5:122) hīne, marzīya yāwa-u mařawē	thing {xxx} and goes. ²¹²	(10:08)
(5:123) bařd nu mānga-u nu řü(ž) kuřay piyā mārē, zūrāw {PM: baṭē}	Nine months and nine days later, she gives birth to a boy, Sohrāb. {PM: Yes.}	(10:10)
(5:124) ya dāstāne řūsam-u zūrāw, wātšānit, {PM: baṭē, ba fārsī wananim, xo} āh	That is the story of Rostam and Sohrāb; did they tell it to you? {PM: Yes, I have heard it in Persian, well.} Well.	(10:14)
(5:125) (ma ma), wanyatī dī mazānī	{xxx} Have you read it already, you know (it)	(10:19)
(5:126) až ānā {PM: ba gawraǰūyī našnawtanim}	then. {PM: I haven't heard it in Gawraǰūyī.}	(10:22)
(5:127) āh, bařd, kuřa gawrā mawu, mawu haft, hašt sāřān, mařoya ī {?! bā} madrasa-u ī lā-u, as(†)an nimām ²¹³ madrasa yā swārī har čī	Well, then, the boy became older; he reached the age of seven, eight years (and) he goes to this school and this there and, just to school or to horse riding; whatever	(10:25)
(5:128) hīnī biya, ²¹⁴ har nā {xxx} war biya war dasiš nagirt(ya)	it was, thing, nothing {xxx} could hold him back.	(10:36)
(5:129) īn wātawēš tūxma-y zoř-u ān wātawēš nimayā(n)im bī bāwa-u bī dāya īn {PM: baṭē}	This one had called him a bastard, and that one had said, I don't know, he was without father and without mother, this. {PM: Yes.}	(10:39)
(5:130) hāmaywa wā-y, xir dāykaš dā, har čī kardiš wātīš bāwā min, bāwkat biya, walē xo, irānī-ya-u řaftay řāwa	All the time he came asking his mother, what he did, and she said: "Man, I... You have a father, but well, he is Iranian and has gone away."	(10:43)
(5:131) kārim nīya, tā ya řüži dwāra ham šālyār šā wa gard irānay girtiša žang	It is not my concern, until one day King Šahriār went to war again against Iran.	(10:49)
(5:132) tūrān žangiš kardaya hāmay	Turan ²¹⁵ waged war; (Turan) came.	(10:55)
(5:133) īn-ič yak qātū lāř-ē pališ biya ā šālyār mwāy ā žana qawmēkiš biya,	This one also (i.e., the woman) had a crippled, dumb uncle; (King) Šahriār says. That woman	(10:58)

²¹¹ The band around his arm, a sign from his father, is valuable, implied in the next sentence. It is likely made of gold.

²¹² The sense here is not clear.

²¹³ The sense of *nimām* is not clear.

²¹⁴ The sense of *hīnī biya* is not clear here.

²¹⁵ In ancient traditions, the world was composed of Iran and Turan (to the east of Iran).

GORANI	ENGLISH	
nām, kař lāř biya ča biya, dāša das āna	(i.e., Rostam's wife) had a relative, I don't know, was he dumb or deaf or what, they put him in her hands.	
(5:134) ař ānā, makyāsiša řang wa gard-e řūsamay	Then they sent men to war against Rostam.	(11:06)
(5:135) māy, in {?! u} mināř-ē dī	He comes; this one is still a child.	(11:11)
(5:136) mařoya māyin ūrdū	They go, they come to the camp and	(11:16)
(5:137) inī, kuř mwāy min mařoma maydān, mināř-ē	this one, the boy says: "I will go to the battlefield." He is (but) a child.	(11:19)
(5:138) ā řā řūsam, mwāy (řū wa zū) ²¹⁶ mařoya maydān-u āy řūsam naqāwiř pūřiya	Well, then, Rostam, it is said {xxx}, he goes to the battlefield and oh, Rostam, he has put a veil on.	(11:22)
(5:139) kuřa maxura-u mwāy, mwāy ayar řūsamī nām wēt ²¹⁷ biya nawā na maydān bimēni bē sar	The boy shouts and says: "If you are Rostam, say your name, so that on the battlefield, nothing without a head may remain."	(11:29)
(5:140) wa bāwkař mwāy, āxir nimazānē ī mināřē	(The boy) is speaking to his father, but still this child does not know it.	(11:35)
(5:141) mwāy {poetic: kūdak xiyāř-e xām, xiyāř-e farāwān katay wa gīř baħr bē sāmān,}	(Rostam) says: {poetic, to end of sentence 142: "You immature child, many thoughts have come to you; you have fallen in a turbulent sea without end.	(11:37)
(5:142) ayar bikafi wa čing-e řūsam ya daf(a) tir dunyā-y řirīn nimwīni wa čam}	Should you fall into the hands of Rostam, you will never see this sweet world again."}	(11:42)
(5:143) az ānā, ā bařd kuř mwāy xo, gap mayrin	Then, after that, the boy says: "All right." They wrestle {xxx}.	(11:47)
(5:144) kuřa hawiřmayrē, bāwkař matiya zamīnay	The boy stands up (and) throws his father to the ground.	(11:52)
(5:145) bāwkař matiya zamīnay, mwāy har ka awař das piřti biya xāk, bāyad bwaxřiř wa yazdān-e pāk	He throws his father to the ground (and Rostam) says: "Whoever throws the other one to the ground first should forgive him out of reverence for the pure god.	(11:55)
(5:146) {poetic: har kas dūwm das piřtiř bwa xāk bāyad wa mawdāy ařmās čīnay bikay čāk} {PM: bařē}	{poetic, to end of sentence 146: Whoever touches the ground a second time, that one must have a dagger as sharp as a diamond and cut his chest."} {PM: Yes.}	(12:00)
(5:147) az ānā wiři(ř) makarē	There they leave him in peace.	(12:08)
(5:148) bařd ē ka das, inī řüy makariya daryā-y xwā	After, eh, the first turn, he turns his face to the gateway of God.	(12:10)
(5:149) ā řüža ka, ka řaxř hāmay-u zamīn	That day when, when Raxř came and with his	(12:13)

²¹⁶ The sense of *řū wa zū* is not clear.

²¹⁷ The reflexive pronoun used here appears as in Hawrami, *wēř*, and seems to be pronounced *wīd*.

GORANI	ENGLISH	
say man zūriš dā wa xwā wa qard {xxx}, masalēš wāt ²¹⁸	full weight trampled all over the earth {xxx}, he said (or: explained) the problem.	
(5:150) řüy makariya mwāy xwāyā min dī tangm-ē	(Rostam) turns his face (to God) (and) says: “O God, I am now in a difficult situation.”	(12:20)
(5:151) kuřa-y iřtaniš matiya zamīnī	He throws his own son to the ground.	(12:23)
(5:152) tā kuřa matiya zamīnī matiya wa řimšēr	When he throws the boy to the ground, he takes out his sword.	(12:24)
(5:153) matiya wa xinřar, matiya-u, mwāy a hā, tu minit kuřt	(Rostam) thrusts with (his) dagger; he thrusts and (his son) says: “Yes, you killed me.”	(12:27)
(5:154) min {poetic: bāwkam řūsam-ē, bāwagawram zāř, niřānay piyarīm bāzūwan-e bāř}, tu az das ināna bar maři	Me, {poetic, to middle of sentence 154: my father is Rostam, my grandfather is Zāl; the sign of my father is the band on my arm.} Did you think you (i.e., Rostam) flee from them?”	(12:32)
(5:155) waxte manūřya bāřřwa, mawīnē bāzūwanšē matiya mil saryay	When (Rostam) sees (his son Kayxusraw’s) arm, sees the band, {xxx}.	(12:38)
(5:156) řā řā makyāsay lā-ya zāř {PM: bařē}	Then, then he (i.e., Rostam) sends someone to Zāl. {PM: Yes.}	(12:43)
(5:157) zāř-i(č) mwāy, ī qayamřar, řūsam-u zūrāw har dük yak birān, irān-u tūrān makarin wērān	Zāl then says: “This deliverer of misfortune, (if) Rostam and Zūrā both become united, Iran and Turan (will) be destroyed.	(12:50)
(5:158) giřti barq matiyyay giřti, hüči nimarzin {PM: bařē}	Everything will be burned, everything; nothing will remain.” {PM: Yes.}	(12:55)
(5:159) mwāy bāwā, mawu čil řaw, ī sariř binyay bān řānit, tā řāyad ī dawā-u mawā biyan xāřwa bū	(Zāl) says: “Old fellow, for forty nights, you (i.e., Rostam) must leave his head (i.e., Keyxosrow’s) on your lap, so that perhaps through some medicine and such, he may become well again.”	(12:58)
(5:160) ya řanī makar(i)na tūřwa-u wa ya kuta diwārwa har řawakī mawu řā iřwāra ař bān-e ī āwa manīřē	{xxx} They send a woman to him and she has a piece of black tent cloth (in her hand) {xxx}, from early morning till dusk (the woman) crosses this water. ²¹⁹	(13:04)
(5:161) matiyyay diwār-e siyā	{xxx} gives black tent. ²²⁰	(13:11)
(5:162) bařd mawīnē ya řan, har čī řüřa ī řana har māy	Afterwards, (Rostam) sees a woman. This woman always comes every day.	(13:13)
(5:163) mwāy ča makari, mwāy wařā ī diwāra mawua čarmawua	He says: “What are you doing?” She says: “By God, this black tent will become white.” ²²¹	(13:17)

²¹⁸ The sense of the text here is not clear.

²¹⁹ The sense of the text here is not clear.

²²⁰ The sense of the text here is not clear.

²²¹ The sense of the text here is not clear.

GORANI	ENGLISH	
(5:164) ān matīya diwār-u hīne tā dū sē řū mamanya dawr čila	He sleeps on the black tent {xxx} and thing until he stays three or four days in the area. ²²²	(13:21)
(5:165) řūsam dī nār(āh)at mawu, mwāy dāwu ča panit {xxx} bikay, hay žan māhit biř(i)mīya	Rostam is then insulted and says: “(By) Dāvud, {xxx}, hey, woman, may your house be made desolate!” ²²³	(13:26)
(5:166) ay diwāra čü siyāwa mawu, hawmayzī, žan makušē, mwāy ay marda čü zinn(a)wa mawu	And how can a tent become black, (Rostam) gets up (and) kills the woman. She says: “How can the dead become alive again?” ²²⁴	(13:31)
(5:167) až ānā sariš siř matīya	At that (Rostam) is surprised.	(13:36)
(5:168) až dasiš dī mařawē	He loses control {xxx}. ²²⁵	(13:38)
(5:169) ā žūra, ā žūra sarnigūn ānī makarē {PM: batē}	That way, that way he destroyed. {PM: Yes.}	(13:39)
(5:170) {PM: batē} ina i žūra biya {PM: dastān waš bo, mamnūn}	{PM: Yes.} This is so, it was this way. {PM: May your hands be blessed, thank you.}	(13:43)

²²² The sense of the text here is not clear.

²²³ The sense of the text here is not clear.

²²⁴ The sense of the text here is not clear.

²²⁵ The sense of the text here is not clear.

Text 6: Recollections of the revolution

This text was recorded in October 2007 by Parwin Mahmudweysi in the village of Gawraǰū. The narrator is a man who is approximately seventy-five years old. His child and wife were present during the narration of parts of the story. The narrator recounts his recollections of events that occurred during and after the Islamic Revolution. He also recounts his recollections of Mosaddeq's time, about twenty-five years before the Islamic Revolution.

	GORANI	ENGLISH	
(6:1)	ā ā ā min kuřakam, eh kuřa-y dileřāsīnim dars ař qasir (mwānē)	Yes, yes, yes, me, my son... Eh, my son right in the middle (of the children's ages) was studying in Qasr-e Širin.	(00:00)
(6:2)	{PM: bařē}	{PM: Yes.}	(00:06)
(6:3)	wāřšān bāwā ař qasir biya wa tazāhurāt	They said: "Man, in Qasr-e Širin a demonstration took place.	(00:07)
(6:4)	šā mawu biřawē, ā kuřa gawrākam-ič-a pāsabān bē, wa tērānay ²²⁶ bē {PM: bařē}	The Shah must go!" That older son of mine also was a guard in Tehran {PM: yes.},	(00:11)
(6:5)	wa qiziřhasāray (bē)	(he was) in (the prison of) Qezelhesār.	(00:17)
(6:6)	eh ař ānā mināř madrasa wa zūr mayardšāna tazāhurāt-u ināna	Eh, after that, they took schoolchildren by force to the demonstration and such things.	(00:19)
(6:7)	zāřařān mařa(ft)	They were afraid.	(00:25)
(6:8)	ya kuřa, (āx), ā kuřaya fāmilmāna gula dāřa qulři, zaxmī bē	One son, (oh), that son from our family, ²²⁷ a bullet hit him in his leg, (and) he was wounded.	(00:26)
(6:9)	ā min iřtānim řařtyāma qas(i)rī	Yes, I myself, we went to Qasr-e Širin;	(00:31)
(6:10)	ya řū(ř) nām-e dāniřřūwē bē, kāzemi qasir kuřiř	one day, by name of... He was a student... Kāzemi, he was killed (in) Qasr-e Širin.	(00:33)
(6:11)	dāniřřū bē	He was a student.	(00:36)
(6:12)	hař ā qarantīna	(His dead body was kept) in quarantine.	(00:38)
(6:13)	tā ya pūřšān nasand, nām čān-e pūř-u ya dū pākat řīrīnī, řināza(k)ařān āsā dāwa	(It was) not until they received some money, I don't know how much, and one, two packets of sweet pastries, (that) they then gave his body back.	(00:40)
(6:14)	pāsabānān, ā āna bē	The guards. Yes, that was it.	(00:47)
(6:15)	ā, ā dawra-y ²²⁸ xās ay yāyim	That, that time, I recall it well.	(00:50)
(6:16)	min tāzař, dawra-y hizār-u sīsād-u sī-u dū, řā, musadiq niřta taxt, extīyār tāmiř bē, (hē) yāyim	Me... And there is more... In the time of 1332 (i.e., 1953), the Shah... Mosaddeq sat on the throne; he had full powers of jurisdiction, I remember.	(00:52)

²²⁶ The name *tehrān* is pronounced here as *tērān*.

²²⁷ The narrator is referring to a relative here (that is, not his son mentioned in sentence 1).

²²⁸ The speaker apparently does not complete the rest of the phrase with the Ezafe in *dawra-y*.

GORANI	ENGLISH	
(6:17) dāš wan, wātiš tu taqšim arāzi bika	(The Shah) gave (full powers) to him (i.e., Mosaddeq), (and the Shah) said (to him): “You carry out the land reform (i.e., division of land).	(01:04)
(6:18) min mařawim tā ī šaš mānga	I am going (away) until six months (have passed).”	(01:07)
(6:19) ān niyāša xūmak ²²⁹ mālik	That (was) in relationship to the landowner(s).	(01:11)
(6:20) šā hāmwa	The Shah returned;	(01:13)
(6:21) birākaš hīnšān, ā	his brother, they (made) thing, yes,	(01:14)
(6:22) kī bī īsa wātīmān	who was the one we just now talked (about).	(01:21)
(6:23) wazīr naftaka	The minister for oil,	(01:24)
(6:24) duktur musadiq {PM: musadiq}	Doctor Mosaddeq. {PM: Mosaddeq.}	(01:25)
(6:25) musadiqšān taslim ka(rd), girtšān {PM: bařē}	They handed over Mosaddeq, they arrested him. {PM: Yes.}	(01:27)
(6:26) ā xiyātiš bē, šāy bināy {PM: tu až kū bēši, waqtē musadiq lwā?}	Yes, (Mosaddeq) had the intention of overturning the Shah. ²³⁰ {PM: Where were you, when Mosaddeq went?}	(01:30)
(6:27) hah {PM: až kū bēši waqtē musadiq, jaryān-u musadiqi bē?}	Huh? {PM: Where were you in the time of Mosaddeq, the matters of Mosaddeq?}	(01:35)
(6:28) musadiq, jaryān musadiq ²³¹ až kirmāšān tazāhurāt bī, artaš kumakiš maka(rd) {PM: bařē}	Mosaddeq, the (political) movement of Mosaddeq, in Kermanshah there was a demonstration; the army was helping (Mosaddeq). {PM: Yes.}	(01:39)
(6:29) ya dafayī šā hāmwa	The Shah returned at once.	(01:45)
(6:30) šā dastūriš dā nayrū-y nizāmī, a artaš, musadiqšān girt {PM: bařē}	The Shah gave the order to the military forces, ah, the army (and) they arrested Mosaddeq. {PM: Yes.}	(01:46)
(6:31) ā dunyā musaxar bī-u musadiqšān girt, ā	Yes, everywhere was occupied and they arrested Mosaddeq, yes.	(01:51)
(6:32) bařd, sāt-e čil yak, taqšim arāziyaka {PM: bařē}	Then, in the year 41 (i.e., 1341/1962), the land reform {PM: yes},	(01:55)
(6:33) ā taqšim arāziya ka bē, šā hāmwa-u taqšim arāziš ka(rd)	yes, the land reform that was carried out; the Shah came back and carried out the land reform.	(02:02)
(6:34) min haž	I, from...	(02:05)
(6:35) birāymān bē, amriš dā kasān tu, ²³²	We had a brother; he gives his life to your	(02:07)

²²⁹ Sense of *xūmak* here is not clear.

²³⁰ The implied subject here is probably Mosaddeq.

²³¹ Here the narrator pronounces the proper name of Mosaddeq as *musandiq*.

²³² The expression *amriš dā kasān tu* is said by a speaker after a deceased person is mentioned in a conversation.

GORANI	ENGLISH	
{PM: kuřit wař} ař kursān bē, sarbāz bē {PM: bařē}	relatives {PM: May your son (be) blessed}. He was in Kursān (i.e., Sanandaj). He was a soldier. {PM: Yes.}	
(6:36) marīz bē, katēwa marīzxāna ař tērān, xulāsa dī řaft	He was ill, he entered the hospital in Tehran, (and) in the end, then, he died (lit., went).	(02:12)
(6:37) min-ī(č) řaftim sar bitīma wan	I also went to visit him.	(02:18)
(6:38) ař ān yak gārāǰiř bē wa nām gārāǰ etminān	At that (place), there was a bus station called Etminān Station.	(02:20)
(6:39) sē mālik bē, mālikān-e kulyā(i)yān bīsin, amǰad(i)ya-u amīri-u nāzānim ināna bē {PM: bařē}	There were three landowners. They were landowners of the Kulyāi, of the Amǰadi and the Amiri and, I don't know what, like these. {PM: Yes.}	(02:23)
(6:40) niřtin dardiřšān maka(rd) {PM: bařē}	They were engaged in sharing their troubles. {PM: Yes.}	(02:34)
(6:41) tu mwāy wa yāyit māy, giřtiř xās mazānim {PM: bařē}	You say, can you remember? I remember (lit., know) everything well. {PM: Yes.}	(02:37)
(6:42) wātiř	(One of them) said...	(02:40)
(6:43) dwānřān fra nār(āh)at bīsin	Two of them were very sad.	(02:41)
(6:44) yakīřān, ī ĵūr qāwaxānay bē, niřtyām min-ič muntazir māřin biya(m) biřoma kursān	One of them {narrator gestures}, this kind of a coffee house, we were sitting down; I too was waiting for a car so I could go to Kursān (i.e., Sanandaj).	(02:45)
(6:45) eh dwānřān fra nār(āh)at bī, yakīř wātiř bāyad řadāřat xwā bo	Two of them were very sad; one of them said: "It must be God's justice.	(02:49)
(6:46) řāsi bū, bāyad bū min nār(āh)at niyam, mālik-ič-im	But really, I must not be sad (about this reform), (because) I too am a landowner.	(02:56)
(6:47) řaq-ē, bāyad bū, ar xwā-yē bāyad ī řadāřata bū {PM: bařē}	It is right, it must be (so); if there is a God, this justice must take place." {PM: Yes.}	(02:59)
(6:48) ānā wātiř ařā mwāy	The other one said: "Why do you say (this)?"	(03:03)
(6:49) wātiř ařā nawām	(The first landowner) said: "Why shouldn't I say this?"	(03:05)
(6:50) fiřān mālik, dī řsa nāmiř min ař yāyim řafta, ān wātiř	Some landowner, but now I have forgotten his name, he said,	(03:08)
(6:51) sē ābādī pāča miřkiř-ē, ī sē ābādīya har čī ditař dāya řū, awař iřtaniř řaftīya lāř	three villages are parts of his property (and in) these three villages, whoever gave (a) (lit., his) daughter in marriage, (it was so that) first, (the landowner) himself would go to her.	(03:12)
(6:52) ina durus-ē? ina xwā qabūř makarē?	"Is this right? Does God accept this?" ²³³	(03:19)
(6:53) ina řadāřat-ē?	Is this justice?"	(03:21)
(6:54) ā, wa ā xwāy mařām wa dīwāniř ina zwān ā mālika bē	Yes, I swear by that God, we go to his court, this was the speech of that land owner.	(03:23)

²³³ A landowner is speaking here.

GORANI	ENGLISH	
(6:55) wāt na īna nimawu, wāt na, bāyad bū	He (i.e., the first landowner) said: “It may not be.” He said (continues): “No, it must be.	(03:27)
(6:56) zuṭim biya	There was oppression.”	(03:30)
(6:57) ā, šā taqsim arāziš ka(rd)	Yes, the Shah carried out the land reform.	(03:32)
(6:58) ināna xo řafta řā	These (things), well, they happened (lit., went away).	(03:35)
(6:59) ina dī biya	So this, then, was (the situation).	(03:38)
(6:60) mālik ²³⁴ naman, mālik wa šünšay dī	There were no landowners left, the landowners after this, then.	(03:40)
(6:61) kam kam ²³⁵ ī xumayniya mālik bē, wātiš taqsim bikarim {PM: baṭē}	Bit by bit, this Xomeini was a landowner; (the Shah) said: “Let us do a (land) reform.” {PM: Yes.}	(03:42)
(6:62) in {?! mil} hiniš naka(rd), emzāš naka(rd)	He (i.e., Xomeini) didn’t do thing, he didn’t sign it.	(03:49)
(6:63) eh, hiniš ka(rd), jūr čišt-e, bāzdāštiš ka(rd) aw řarāq	Eh, he (i.e., the Shah) did thing, like whatever, he (i.e., the Shah) arrested him (i.e., Xomeini) (and deported him) to Iraq.	(03:52)
(6:64) až řarāqwa ka(r)da faransa	From Iraq (the Shah) sent (lit., caused, made) (Xomeini) to France.	(03:57)
(6:65) ī dawṭatān-ič-a waššāna řižim šāhī nahāma	These governments also did not like the regime of the Shah.	(03:59)
(6:66) ā, šā-y(č) až bayn biyarin	Yes, they destroyed the Shah.	(04:03)
(6:67) inān-i(č) hīnšān ka(rd), naxšašān kišt ka ī jūra ah ah	They too did thing; they made a plan that this way... Eh, eh...	(04:05)
(6:68) imām xumayni binina taxt-u buwa řayis jambūri alān har čī bikarin ařā āyšān bikarin {PM: baṭē}	They put Imam Xomeini on the throne, and (thus) he would become president of the republic; now anything that (these governments) do, they do. {PM: Yes.}	(04:10)
(6:69) ā mālikān-i(č) diṭwaš buwayna bīsa, fra pištīwānšān ka(rd), bā ī wazfa zaminakān matiya wanšān	Yes, the landowners also were very pleased; they supported him (i.e., Xomeini) a lot. (They thought that) under these conditions, he (would) give them (back) the lands.	(04:16)
(6:70) ya gaziš niyā wanšān	(But) one square meter was not given to them (i.e., the landowners).	(04:21)
(6:71) mardim gištiš ba(rd)	The people took it all.	(04:22)
(6:72) ina wa ī bazma man	It stayed this way.	(04:24)
(6:73) ya dafayī šā	Suddenly the Shah...	(04:26)
(6:74) eh, duktur sinjāwī naxustwazir waxtiš bē {PM: baṭē}	Eh... Doctor Sanjābi... He was his prime minister of that time. {PM: Yes.}	(04:30)
(6:75) žinaftatī xēř řaskar xān? {PM:	Have you heard of the Askar Xan tribe? {PM:	(04:39)

²³⁴ Here *mālik* is not marked for plural, but used with a general reference, ‘landowners’.

²³⁵ The sense of *kam kam* here is not clear; it seems that the narrator corrects himself afterwards.

GORANI	ENGLISH	
sinǰawī}	Sanǰābi.}	
(6:76) ā sinǰawī sar bē, naxustwazīr waxt bē	Yes, Sanǰābi was the chief, he was the prime minister of that time.	(04:41)
(6:77) āna, wālawēš bāwā, hay šā matāni biṛawī	He... He had said: “Old fellow, hey Shah, can you leave?”	(04:44)
(6:78) bā bayn našī, mardim giš(t) hawgarsēwa-u,	May you not be destroyed. All the people are rebelling.” And	(04:52)
(6:79) giš(t)ī šārāna biya bikuš bikuš-u badbaxti-u tazāhurāt-u	all these cities were becoming (places) like, kill, kill and disasters and demonstrations and	(04:55)
(6:80) nayrū-y nazāmī-u artaš ay qa ǰangiš ka(rd)-u mardim mutaǰāšī bī-u	the military forces and the army did so much fighting and the people are fleeing and	(05:00)
(6:81) tifaṅ rišīs-u, ²³⁶ nayrū hawāyi šikniš aǰ tērān ²³⁷	rifles are in everyone’s hands and the air force defeated in Tehran.	(05:04)
(6:82) āna ā ǰangāna, gištiš xās min mazānim {PM: baṭē}	Those, those fights, all of them I remember really well. {PM: Yes.}	(05:07)
(6:83) ānāna dī āna dī xulāsa mutaǰāšī bī	Those then, those then split up in the end.	(05:11)
(6:84) kata baǰd az war ī imām xumayniwa īsa das-pā xirāwiš kardē	It happened after, before Iman Xomeini, but now this social welfare has destroyed (something).	(05:14)
(6:85) īsa āna ān farmāyištāna ān kardašī inān ā řawišta nimawna řawa	Now, look, those decrees he (i.e., Xomeini) (had) made, these ones (i.e., those governing) did not put them into practice in that way.	(05:19)
(6:86) {PM: musadiq garakiš bē naft meli bo na?}	{PM: Mosaddeq wanted all the oil industry to be nationalized?}	(05:26)
(6:87) naftiš meli ka(rd)	He nationalized the oil (industry).	(05:29)
(6:88) {PM: āmrikā muxālef bē yā engelīs?}	{PM: Was America or England against it?}	(05:30)
(6:89) na, āna amrikā nawē	No, that wasn’t America.	(05:32)
(6:90) ina hizār-u sīsad-u haǰda	This (was) 1318 (i.e., 1939).	(05:37)
(6:91) eh, engelīs girtša gā(h) wa gard-e řazā xān, bāwka-y šā, ǰadšān, pāławī {PM: baṭē}	Eh, England disobeyed with Reza Xan, the father of the Shah; their grandfather (was) Pahlavi. {PM: Yes.}	(05:41)
(6:92) wātšān, ī fašṭ pāiza bē {PM: baṭē}	They said. This season was autumn. {PM: Yes.}	(05:49)
(6:93) min dī bizān, mitawalid-e hizār sīsad dayim, šaš sāṭān bīm, walē fikr mināḥī tēž-ē {PM: baṭē}	I... So then, you know, I was born in 1310 (i.e., 1931). I was six years old, but the mind of a child is sharp. {PM: Yes.}	(05:52)

²³⁶ It is possible that the phrase *tifaṅ rišīs* is an idiom (literally, ‘rifle(s) is (are) poured out’), meaning that many people had rifles in hand.

²³⁷ The sense of *šikniš aǰ tērān* is not entirely clear.

GORANI	ENGLISH	
(6:94) (h)ē ²³⁸ yāyim	I remember.	(05:58)
(6:95) ya dafa ī bān tāqa-u sarbāz ā dawra, bē qisa, ²³⁹ wa qātir-u tūpxāna-u pīyāda-u māšin nawē, kam bē, ināna nawē, wasilāna bāwā	Suddenly, this (town of) Bān Tāq and the soldier at that time, excuse me (for mentioning this word), with mules and the arsenal and infantry and there were no trucks, there were few, they didn't exist, these machines, old fellow.	(05:59)
(6:96) engelīs hamlaš hāwir(d) irān birē	England attacked (so that) it could occupy Iran.	(06:11)
(6:97) inān-ī(č) hāman bān tāq birin-u nwāšān nagirtaw, inān řasan kirmāšān-u	They (i.e., the English soldiers) also came to capture Bān Tāq and (the Iranian soldiers) did not show resistance. They (i.e., the English soldiers) reached Kermanshah and	(06:14)
(6:98) až āwāz-u māwāz-īč až ānāwa sanašāwa pātaxtšān gir(t)awē	from Ahvaz and such; from there they had taken the capital.	(06:17)
(6:99) irānšān gir(t)	They took Iran.	(06:22)
(6:100) irānšān gir(t), wātiš wa šā ā řazā xāna	They took Iran (and) he said ²⁴⁰ to the Shah, (I mean) that Reza Xan.	(06:23)
(6:101) řaskakaš dū sē dafa dāšiš wa telayziün āsā, ī dawra-y wa dawra-y bāwkaš, ī kuřa biya wa taxtay na isa ī dawra-y řižima ²⁴¹	At that time, his photograph was broadcast (lit., gave) two (or) three times on television then; this time of the time of his father, this son was on the throne, not now but this time of the regime.	(06:28)
(6:102) až lařāz engelīsa ²⁴² zindāniš kardē wātiš ya mišt xākiš wāysawē, wāt binūs min irānim wa řangwa girtē	For its part, (England) put (Mosaddeq) in jail. He said ²⁴³ he had wanted a handful of earth; he said: "Write (that) I have taken Iran in war."	(06:37)
(6:103) nanūsīš	(Mosaddeq) did not write it.	(06:44)
(6:104) ařā-y engelīs mwaya mustařmera-y, irān mwaya mustařmera-y engelīs, myardiš	Because England became a colony, Iran became a colony of England; (England) seized it (Iran).	(06:46)
(6:105) nanūsīš, až bayn řaft, mard, kuštšān	(Mosaddeq) didn't write (it), (and) he was destroyed, he died, (they) killed him.	(06:50)
(6:106) bařd, ī čwār sāřaka irāniš girt, har čī naft-u zendeġi irān bē, řerxākī-u tamām ināna řawāherāt engelīs girtiš	Then, these four years (in which England) took Iran, whatever oil and life Iran (owned) (and) archaeological treasures and all of these	(06:53)

²³⁸ The word (h)ē might also be interpreted as *ay* 'it comes'.

²³⁹ The expression *bē qisa* 'excuse me' is said in reference to *qātir* 'mule', a word not to mention in polite conversation.

²⁴⁰ The subject referent of 'said' is not clear.

²⁴¹ This word spelled as *řižima* is pronounced here as *řiřima*. (The speaker apparently uses *řiřim* in alternation.)

²⁴² The narrator uses a phrase here, *až lařāz engelīsa*, literally, 'from the view of England'.

²⁴³ The subject referents of 'said' are not clear and could be the Shah or England.

GORANI	ENGLISH	
ba(rd)	jewels, England took, carried away.	
(6:107) eh baʔd-ič naft-e xirid firūš-u, dard-e īsa-y ʔarāq amrikā xāwanšē dī, engelīs xāwan irān bē	Eh, afterwards as well, the oil business and like the present Iraq... America is its owner now. England was the owner of Iran.	(07:03)
(6:108) baʔd až ī baynalmilala musadiq ²⁴⁴ maʔawē qin matīya bān bē qisa sandatya-ya engelīs	Afterwards, in this United Nations, Mosaddeq goes, puts his rear, excuse me for saying this, on the seat of England.	(07:13)
(6:109) až bān hīna-y irān nimanīšē	He does not sit on that thing (i.e., seat) of Iran.	(07:19)
(6:110) mwā(y) až ānā ²⁴⁵ maʔawē až ānā manišē	One said, there he goes (and) sits there.	(07:21)
(6:111) mwā(y) āghā tu aʔā mil sandaʔi engelīsyāna	(The representative of England) says: “Sir! Why are you (sitting) on the seat of England?”	(07:22)
(6:112) wātawēš tu, na	(Mosaddeq) had said: “You (i.e., representative of England), no.	(07:25)
(6:113) ina tu panj sāta qin dāya bān ī sandaʔi īma	This is so, for five years you have put your rear on this seat of ours.	(07:27)
(6:114) ī nafta īma tu či jūr mayrī?	This oil of ours, how come you are taking it?	(07:29)
(6:115) tu haqīt nīya dī	You have no right!”	(07:31)
(6:116) až ānā až baynalmilal musadiq engelīsiš maḥkūm ka(rd)	There in the United Nations, Mosaddeq pronounced judgement on England.	(07:33)
(6:117) baynalmilal nūsiš bāwā ḥaq-e irān-ē- u bāyad {?! bike} nayrū bikišīta dayšt, wiššān bikarī	The United Nations wrote: “Old fellow, it is the right of Iran, and (England) must withdraw these forces; (they) must leave (Iran) in peace.”	(07:37)
(6:118) naftišt dī musadiq āzādišt ka(rd)	The oil, then, Mosaddeq released it (i.e., from England into the control of the Iranian state).	(07:43)
(6:119) kardiša melī yānī māl-e melat	He nationalized it, I mean, (made it) the property of the people.	(07:47)
(6:120) sar-e masan wa nām-e mardim ka pāy sar ī darāmadša hīn mardim bo	Each person, for example, in the name of the people {xxx}, that this income should belong to the people.	(07:49)
(6:121) ina wa ā jūra musadiq wa ā tārixa naftišt až engelīs sanwa	It is like this, in that manner, Mosaddeq at that time took back the oil from England.	(07:54)
(6:122) āna ā jūra saxt bē	That, that manner was so difficult.	(07:59)
(6:123) baʔd, ā ī ʔazā xān-ič-a gwā māmad ʔazā, baʔd, až ī engelīsa zāʔašt maʔaft	Afterwards... Yes, this Reza Xan too, (no), I mean, Mohammad Reza... Afterwards, he was afraid of that England.	(08:01)
(6:124) ham šawrawī ham engelīs, {?! pa} part biya dāmān-e amrikā	The Soviet Union, too, and England, too, {xxx} he became an ally of America.	(08:09)
(6:125) ay jādāna tu mawīnī gištišt amrikā	These roads that you see, all of them, America	(08:15)

²⁴⁴ Here the speaker pronounces the name of *musadiq* as *musandiq*.

²⁴⁵ The transcription of *mwā(y) až ānā* is not final.

GORANI	ENGLISH	
kištiš, sarbāzxāna-y šāhābāta dīya, amrikā kištiš	made. Have you seen the garrison of Shahabad? America made it.	
(6:126) manay yāyim	It has remained in my memory.	(08:19)
(6:127) xo min gawrā-yām	Well, I am old!	(08:20)
(6:128) baʔd kārīm nīya	Then, it is not my concern (anymore).	(08:21)
(6:129) amrikā-yč waʔā mardim-e {?! xi, xi} ²⁴⁶ tā hūdūde, ka īma kurd-yām-u nimazānim čišṭān-e tiršān až bayn ištānšān, walē mardim bānāmūsē bīsin	And America, by God, people {xxx}, as far as (we know) that we are Kurds and I don't know other things between them, but they were people with honor.	(08:23)
(6:130) xirāw nawīsin, čišṭ-e fra mařišnīya irān-u	They were not bad; they brought many things to Iran and	(08:32)
(6:131) hālā naftša až irān fra bardī dī {PM: baʔē}	all right, (America) took a lot of oil from Iran then. {PM: Yes.}	(08:35)
(6:132) ā giš(t) tištēkiš māwird	Yes, (America) brought everything.	(08:38)
(6:133) birinj-e mārḱ-e sawzakaš māwird, daraʔa yak, řwan nawāti fra, čišṭ fra, gištiš harzān bē, gištiš fra bē {PM: baʔē}	(America) brought the rice with the green label, first-class, a lot of vegetable oil, a lot of things, everything was cheap, everything was plentiful. {PM: Yes.}	(08:40)
(6:134) kārīm nīya	It is not my concern.	(08:47)
(6:135) tā waqte ka āyam ²⁴⁷ dī ī enqilāba hāma	Until the time that the days, then this revolution took place.	(08:49)
(6:136) dišān amrikā ī jūra mawž makarē, imām xumayni wa qawřšāniš naka(rd), ina bē dī	They saw America this way, (that) it makes waves. Imam Xomeini did not follow their (i.e., America's) wishes, this is how it was then.	(08:53)
(6:137) tazāhurātšān ka(rd)-u dānišjūwān-u {PM: baʔē}	(The people) carried out demonstrations, and the students and {PM: Yes.}	(08:58)
(6:138) aw jūra	those ways.	(09:01)
(6:139) {PM: baʔd, amrikāiyē ēnē ī mantaqa-yč-a?}	{PM: Afterwards America came to this area?}	(09:02)
(6:140) amrikāyī fra wa ī jāday māmin mařaftin, ā, ā	The Americans would come (and) go a lot on these roads, yes, yes.	(09:04)
(6:141) min mayim gišti(š) řüt řüt har ya šürt waršānay bē	I saw (that) all (of them were) naked, naked... They only had shorts on.	(09:07)
(6:142) māmin wa ī daštā, māmānē řaskšān ²⁴⁸ magir(t), ināna	They would come on this plain; they would come (and) would take photographs, such things.	(09:11)
(6:143) mardim sālemē bīsin, mardim hīne	They were honorable people, they were not	(09:15)

²⁴⁶ The narrator corrects himself.

²⁴⁷ The form *āyam* is an Arabic plural.

²⁴⁸ Here the form *řaskšān* is a metathesis of *řaksšān*.

GORANI	ENGLISH	
nawīsin	thing.	
(6:144) {?! jād} gištiš mahandis bīsin, naqšabardār bīsin, syāsatmadār bīsin, ināna bīsin	{xxx} All of them were engineers, they were surveyors, they were politicians, they were such (people).	(09:18)
(6:145) jā šā wātawēš fāntum bīya wanīm	Then the Shah had said: “Give me Phantom (jet planes)!”	(09:23)
(6:146) īsa dīyatī mwān	Do you know (lit., have you seen), they say...	(09:26)
(6:147) wātawēš, xalsaw wan wāt, wātawēš tu řānandat hē, fāntum biřānē	He had said, Xosrow ²⁴⁹ said to him (i.e., the Shah), (Xosrow) had said: “Have you got a driver (i.e., pilot) to drive (i.e., fly) the Phantom?”	(09:28)
(6:148) wātawēš min šaxs-e iřtanīm mařānīm	(The Shah) had said: “I personally will drive it myself.”	(09:32)
(6:149) wātawēš ay tu hāmay biřānī, hwāpaymā, fāntum tānis īma yakī wa jāyza matīyaymē wan(it)	(Xosrow) had said: “Hey, if you come (and) drive, passenger aircraft, Phantom, we will give you one as a gift.”	(09:34)
(6:150) yakīš řūšin ka(rd), nīšta pištiš, řafta āsmān, hāmaya wār	He started one (Phantom) up, sat behind (the control stick), went up into the sky, (and) came down.	(09:40)
(6:151) fātami jā zāwāš bē, ā	Fatami was his (i.e., the Shah’s) son-in-law at that time, yes.	(09:43)
(6:152) ā, fātami-č-i bardawē	Yes, (the Shah) had taken Fatami as well. ²⁵⁰	(09:44)
(6:153) až ānā ī fāntumāna, af čwārda-u af nām ča-u gištiš ā dawra ā dāšan wan	At that time, these Phantoms, F-14s, and F- whatevers and all of them, at that time, yes, they delivered (them) to him.	(09:46)
(6:154) xasrawdād-u ināna gištiš sarān-e yak bīsin	Xasrowdad and these (people), all of them were chiefs of each other.	(09:52)
(6:155) walē irān, masan hamīšay ī dawřatāna hay čingiš makutin	But Iran, for example, all of these countries always interfere (lit., scratch).	(09:56)
(6:156) manē yatīm yasīr, hay mayan mil sarmānē {PM: bařē}	(Iran is) like an orphaned child; (these countries) always hit us (i.e., Iranians) on the head.	(09:59)
(6:157) fra xirāw-an ²⁵¹	It is very bad.	(10:01)
(6:158) {PM: bařē, pīsa-u īsaw řarāqī ī girt nīrwaša nā čana}	{PM: Yes, now Iraq {xxx}.}	(10:04)
(6:159) ā, ay řarāq-ič īna saddām husayn dīt čaš ka(rd)	Yes, oh, Iraq too, so it is... Saddam Hussein, did you see what he did?	(10:07)
(6:160) {PM: bařē, bařē, saddām xirāwiš}	{PM: Yes, yes, Saddam did terrible (things),	(10:10)

²⁴⁹ Xosrow was an important figure in the Shah’s time.

²⁵⁰ The subject is assumed to be the Shah here.

²⁵¹ The form of the third person singular copula here is as in Hawrami, *-an*, rather than the Gawraǰūyī form *-ē*.

GORANI	ENGLISH	
ka(rd), ham ba wēš-u ham ba melat-u}	both to himself and to the people and...}	
(6:161) {xxx} ²⁵² wa gard kurday xirāwiš ka(rd)	{xxx} he did terrible (things) to the Kurds.	(10:16)
(6:162) ī mardima haḥabja-y šimaša gištiš bambāwārān ka(rd), šimyāyi girtiš, ī mantaqa-y qaḥxānya, hīn dāḥahuwa, garmasēr	These people of your Halabja: all of them, (Saddam) bombed (them), everything chemicals, this area of the Qalxāni, that of the Dālāhu, Garmasir.	(10:19)
(6:163) min ā kuḥamāna wānāya bē, šimyāyi fraš kušt fra	Me... Those sons of ours were there; the chemicals killed so many... So many!	(10:26)

²⁵² The sense of the beginning of the sentence is not clear.

Text 7: Women's dress and customs

The speakers in this text are two unmarried women from Gawraĵū village. They are talking quite frankly with the interviewer about matters of dress and conduct. Both are very good speakers of Gawraĵūyī, having spent their whole lives in the village. They also speak Kurdish and both have attended school and are literate in Persian. It is particularly notable that they frequently use Ezafe constructions and also loanwords from Persian.

GORANI	ENGLISH	
(7:1)-H na, aw qawča ka saxt na, walē xo	No, not that difficult, but well...	(00:00)
(7:1)-N wa gawraĵūyī büšay	Say it in Gawraĵūyī.	(00:02)
(7:2)-H alāna, alāna garakit bo ka masan	Now, now if you want, for example,	(00:02)
(7:3)-H ī ĵūra wa mü-y sar-e luxt-e iştanit, masan isa min dawr milakam lā	like this, with your own uncovered hair, for example, now, I mean headscarf...	(00:05)
(7:2)-N wa laġāz-e ča mwāzī	From what viewpoint are you talking?	(00:09)
(7:4)-H masan isa bitwāym ka masan mü-y sar-e luxt	For example, now, we may want that, for example, the hair of an uncovered head...	(00:09)
(7:3)-N ħejāb masan	For instance, the “ħejāb” (i.e., dress code).	(00:13)
(7:5)-H aġā ħejāb ²⁵³ tu ka qisa makay mayar na?	(You're talking) about the ħejāb, aren't you?	(00:13)
(7:6)-H ayar garakit bo ka masan aġ ī ābādī īma	If you want, for example, in this village of ours,	(00:16)
(7:7)-H aġ ābādī īma ka masan ābādī büčkalānayka garakit bo, garakit bo aġ inahā bilī bar, bāy aġā ka-y īma, hüč mawqeġ nimatānī wa ī wazġa masan mü-y sar-e luxtē bāy	in our village, which is, for example, a small village, (and) you want, you want to go outdoors from here, you come to our house, you definitely cannot come like this, for instance, come with your hair uncovered.	(00:19)
(7:8)-H bāyad dawr milī hamīša püšīda bo	You must be wearing a headscarf at all times.	(00:29)
(7:9)-H aġ ābādīyakay īma nī ka ābādī büčik-ē, ī ĵūra žin masan hay hāmayā(n), ka bāyad ī ĵūra bū	In our village, because it is a small village, the women have always come this way, for example, because it has to be this way.	(00:31)
(7:10)-H baġd ārāyeš mutġaqan nimaw(u) ārāyeš	Then, concerning makeup, it is definitely not possible, makeup.	(00:36)
(7:4)-N ārāyeš sāda maw(u) bū	Makeup must be plain.	(00:39)
(7:11)-H ārāyeš, āh	Makeup, well.	(00:39)
(7:12)-H masan bāyad dar kul eslāh naw	For example, there should be, in general, no hair removal.	(00:41)
(7:13)-H eslāh-e sūrat naw, dita tā waxte ka šü nakay, yā nišāna karē	No hair removal from the face (for) the young woman before she marries or gets engaged.	(00:43)
(7:14)- mutġaqan wazīfaš-a ²⁵⁴ ka ārāyeš	It is absolutely her duty that she not use	(00:47)

²⁵³ The term *ħejāb* refers to the code of modest dress for women in Iran.

²⁵⁴ The form of the copula *-a* here appears as in Kurdish.

	GORANI	ENGLISH	
H	nakarī, na abrū hüč, hüč	makeup, not (do) her eyebrows, nothing, nothing.	
(7:15)- H	{Kurdish: hay aw jūra ka ēžim}	{Kurdish: Well, this way, like I say.}	(00:51)
(7:5)-N	řang-e mü hüčiř nīya, ārāyeřiř nīya, řang-e müyř nīya, eslāh kardayř nīya, bařd řejābiř fra saxt bū	Coloring one's hair is completely impossible; there is no makeup, there is no hair coloring, there is no hair removal from the face; then, its (i.e., the village's) řejāb is very difficult.	(00:53)
(7:16)- H	na ...	No...	(00:53)
(7:6)-N	agara masan řwār gila kuřa biniřē hüčwaqt (řaqtē) řaқиř nīya bičwa ā řamāřata ka kuřakān ka masan řharība-yin biniřē	Suppose, for example, if four young men are sitting (somewhere). (A young woman) never has any (right) right to go to that gathering where young men, for example, where strangers may be sitting.	(01:01)
(7:7)-N	řaqt wa gard āmüzāya, wa gard xařuzāya, wa gard dāyiye, pesarxalaya, pesarřame ināna, masan matānē biniřē, dile ya řamāřat	(She) can only (sit) with her cousins on her father's side, with her cousins on her mother's side, with her mother's brother, sons of her mother's sister, sons of her father's sister, (with) these ones, for example, she can sit in a gathering.	(01:07)
(7:8)-N	{xxx} řharība-yē, wa dile řüstākayiř giřtmān {?! iřtan} iřtanmāni-yē, matānām biniřām	{xxx} is a stranger. In the village, (where) we are all (known) {?! self} ourselves, it is us ourselves, we can sit (together).	(01:14)
(7:17)- H	biniřē	She can sit.	(01:14)
(7:9)-N	walē qablan masan yakī az řüstāyek tirwa bāy nimatānām	But, earlier, for example, (if) someone comes from another village, we cannot (sit together).	(01:20)
(7:10)- N	īsa řima masan ā dū gila ka hē wa gard tuway, ařā-y īma řharība-y(n)	Now you, for example, the two who are with you: for us, they are strangers.	(01:22)
(7:18)- H	biniřām...	We can sit...	(01:22)
(7:11)- N	masan piyākān, bāwka, dāyka, eřāza nimatiya, tā masan řan řū wanařān bi(řū), bařd eřāza matiya ka biniřām	For example, the men, father, mother, do not give permission, until, say, several days should pass (lit., gone over them), then they give permission that we may sit (with them).	(01:27)
(7:12)- N	wa sar sifra niřtiniř nīya, masan biřawāma řamāřatē niřtin řūxi kardayř nīya, bāyad {xxx bāyas} pūřida bū, bāyad libās	There is no sitting around the "sofra" (i.e., dining cloth) to eat; for example, if we go to a gathering (where) they (i.e., the people) are sitting, there is no making jokes; one must be covered, the clothing must {xxx}...	(01:32)
(7:13)- N	mū-y sar luxt naw, masan řūrāw wa pā dar nārī	The hair of one's head cannot be (left) uncovered; for example, you do not take off your socks.	(01:39)
(7:14)- N	řra naxanī, řūn as(ř)an ānān qayaxa maka(r)in xanista	You don't laugh much, because they completely forbid laughing.	(01:43)
(7:19)-	masan	For example.	(01:43)

	GORANI	ENGLISH	
	H		
(7:15)- N	wa anāza-y kāfī qisa bikarī, šūxi nakarī	You should speak only as much as necessary, you don't make jokes.	(01:46)
(7:16)- N	fra saxt-ē masan	It is very difficult.	(01:50)
(7:17)- N	ayar-ič-a, qablan masan yakī čan māng pēš masan dū bār bāya kamān, sēyamīn bār ka mwāzim masan ya dī xudēmāni-ya	And if, earlier, for example, a few months ago, for example, someone comes two times to our house, (then) the third time I say, for example, he is then familiar to us (i.e., no longer a stranger to us).	(01:51)
(7:18)- N	bāyas wa gardšay binīši, bwāy, bixanī, walē ā jūra naw ka dī as(†)an muttaqan nīya qayaxa-yē	You may sit with him, talk, laugh; but it is not like that, that it is absolutely not allowed, (that) it is forbidden.	(02:00)
(7:19)- N	wa dile ābādī wa pišt bar ništay aslan muttaqan qayaxa-yē, pišt darwāza naniši	In the village, it is absolutely forbidden to sit (out) in front of the doorway; you don't sit (out) on the doorstep.	(02:06)
(7:20)- N	wa nāw kūča naniši	You don't sit (out) in the street.	(02:10)
(7:21)- N	kamtir	Less.	(02:12)
(7:20)- H	binīši waxte ka binīši kas naw	You can sit (there), (if) when you sit, (there) is no-one (around).	(02:12)
(7:22)- N	bāyasa masan jūr ayar jāyaylē ²⁵⁵ ka mumken-ē čan gila piyā, kuṛa binīšē hūč waxt naniši až ānā, ejaža nimatīn	You should, for example, like, if there are places where it is possible that some men, young men may be sitting, you may never sit there; they don't permit it.	(02:14)
(7:23)- N	wa jamfiyat žināna har čī garak(i)t-ē binīša, walē wa jamfiyat kuṛa bo piyā bo naniši	At gatherings of women, you can sit as much as you wish, but at gatherings (where) men are, (where) young men are, you do not sit (i.e., take part).	(02:22)
(7:24)- N	jamfiyat piyā jiyā-yē jamfiyat žin jiyā-yē wa har geh lafaže	The gatherings of men are separate, the gatherings of women are separate, in every respect.	(02:27)
(7:25)- N	faqat wa gard fāmīl-e āšnāy, masan fāmīlakān gištmān wa gard yakē yak-yām	Only with familiar relatives, for example, all of our relatives, we are all the same together.	(02:30)
(7:21)- H	xo, tāti {n}, binīšē, nimaw(u) ka nanišē...	All right, Tāti N, she can sit (in gatherings). It is not the case that she does not join (them)...	(02:30)
(7:26)- N	řüstāka-yč-i gharība-u nayna-u {?} yakya, masan až řüstā-y safarša, biryāxāni, bāwākaram, zayfali ināniša bāyin, hambāz masan čünka gawraǰū gawrā-yē	And (in the) village, strangers and those who have not been seen (before) are the same; for example, from the villages of Safar Šāh, Biryāxāni, Bābā Karam, Zeyd Ali, those who come, are, well, for example, (like strangers),	(02:37)

²⁵⁵ The plural suffix *-yayl* on *ǰayalē* is apparently a transfer from Southern Kurdish (see also sentence 46, *ǰawānayl*).

GORANI	ENGLISH	
	because, for example, because Gawraǰū is large. ²⁵⁶	
(7:27)- N	ina gawraǰū gawrā-n, masan gištiš māyina dile ina	It is like this, Gawraǰū is large, for example, everyone comes to it. (02:46)
(7:28)- N	tābēf dastūr-e ināyina, sayišān inā-ya, masan āna ka har ħarakatē ²⁵⁷ bikarin māyin gawraǰū	They are subjects of the authority here; their “sayyid” (i.e., religious leader) is here, for example, for what(ever) they intend to do, they come to Gawraǰū. (02:50)
(7:29)- N	bedāštšān, muxābrātšān, madrasa-y řāhnamāyī, dabistān, gištiš yakē-ya ařā-y īma, hūč farqiš nīya	Their hygiene facilities, their telephone center, the primary school, the intermediate school, it is all the same for us, there is no difference. (02:57)
(7:22)- H	ča bū?	What was that? (03:06)
(7:23)- H	ī řūža, ī mawqfāna masan ī fas(t)a bwāžām ara masan fas(t)e tay biyātā bwām tāwsān biyātā	In these days, these times, for example, let’s say this season, if, for example, it were another season, if we say it were summer, (03:08)
(7:30)- N	isa fas(t)e tāwsān tā biya pāiz ča makarī, ařāšan bwāž	Now, what do you do from summer season to autumn? Tell it to them. (03:16)
(7:24)- H	ařā kū řafta... alān	if one goes to the mountains... Now, (03:16)
(7:25)- H	alāna, masan īma hawmayzām kārān-e ba xusu(s) tamīsī kam	now, for example, we get up, we do work, we especially do the cleaning. (03:19)
(7:26)- H	āna ka bimānad, bařd-ič masan yak-e jūr min ka wāqe’an hamiša bāyad wa gard-e dāykamē bwim, matānim bāyma dile zamīn	That is one part (of it); then, for example, someone like me who actually always needs to stay with my mother. I can go out (lit., come in) to the fields, (03:24)
(7:27)- H	tamāta bičnimwa, gizg būřām, kūy biyařāmwa hay kārāna ka pāizē bāyad zū(d)tar anjām biyaryē, bařd bān durus bikarām, qāfi(?) bikarām ī kārāna	I pick tomatoes, we make brooms, we bring in the zucchini, always those tasks which in autumn need to be done soon. Then we prepare the roof, do the carpets {xxx}, these tasks. (03:31)
(7:31)- N	dīt-e inā wa gard marda hūč farqēkiš nīya	A young woman here, (compared) to a man, there is no difference at all. (03:40)
(7:32)- N	ditakānmān, diraw makarin, daskana makarin, dāmparwarī-u kišāwarzī gište jūr yakē	Our young women, they do the wheat-harvesting, they do the legume-harvesting, looking after the livestock and farming, everything is the same. (03:43)
(7:28)- H	ya fikr bika, kārē ka min makar(i)mēš, kārē ka min bikar(i)mēš jūr bāwkam	Just imagine, the work that I do, the work that I may do, just like my father. (03:43)
(7:33)- N	farqiš nīya wa gard mardakānay	There is no difference (when compared) to the men. (03:50)

²⁵⁶ Sense of text is not clear.

²⁵⁷ The term *ħarakat* literally refers to ‘movement’, but here it means ‘what they intend’.

	GORANI	ENGLISH	
(7:29)- H	alāna min-u bāwkam dar ya ḥad kār makarām, masan bāwkam diraw makarē, min wa gardšay diraw makarim, bāwkam kiša makarē, ²⁵⁸ min wa gardšay kiša makarim	Now my father and I, we work on the same level; for instance, my father does the wheat- harvesting, I do the wheat-harvesting with him. My father does the farming, I also do the farming with him.	(03:50)
(7:30)- H	ǰūr kārē nīya ka bwāžām bāwkam biḥawē diraw, min až ka bwim	There is no such task that we would say: “My father should go do the wheat-harvesting, (while) I should stay at home!”	(03:58)
(7:31)- H	ā kārāna bāyad gištmān wa gard yakay	Those tasks, we all have (to do them) together.	(04:01)
(7:32)- H	čūnka alāna ina na har bāwka-y mini ²⁵⁹ baḥka dita ābādī gištī ā ǰūray- na	Because now, this is so that not only my father but all the girls of the village, all those ways.	(04:03)
(7:33)- H	ǰūre ka nī ka bwāžām bāwkam biḥawē kār bikarē, ēma binišām	It is not so that we should say: “My father should go do some work; let’s sit down.”	(04:08)
(7:34)- H	aḥmān āxir kār fra masan muškel manišē	For us, in the end, the tasks are very problematic (i.e., difficult), for example.	(04:12)
(7:34)- N	dita-y inā, dita-y rūstā in gawraǰū, bištir wa mardakān kār makarē	The young women of this (place), the young women of the village, of this Gawraǰū, they work harder than the men.	(04:14)
(7:35)- N	pīyākān wa anāza-y žinakān jaḥā nimakēšin, zahmatkeš nayen	The men don’t try as much as the women, they don’t make the effort.	(04:20)
(7:36)- N	žanakān bištir zahmat makīšin tā mardakān, čūnka kāršān saxt-ē, pīyā kamtir kārīš hē	The women make more effort than the men, because their work is difficult; the men have less work.	(04:23)
(7:37)- N	pīyākān diraw makarin, daskana makarin, maš(i)na faḥlayī kār makarin, kār bān-u wān hē, šansāzī hē	The men do the wheat-harvesting, they do the legume-harvesting, they go do labor, there is work in the field, there is sickle-making.	(04:32)
(7:38)- N	šansāzī	Sickle-making.	(04:40)
(7:39)- N	arē šansāzī, wa čū durusiš makarin, aḥā xarmān-u čišt	Yes, sickle-making, they make it with wood, for the harvest and things.	(04:41)
(7:40)- N	šansāzī makarin, mašin masan maḥawin	They do sickle-making, they go, for example, they go.	(04:48)
(7:41)- N	ē wa qay kū kilkakaš ²⁶⁰ mārīn, najāǰī makarin, tamūra durus makarin	Eh, they bring the branches from the mountains; they do woodwork; they make the “tanbur” (i.e., stringed instrument).	(04:51)
(7:35)- H	najāǰī	Woodwork.	(04:51)

²⁵⁸ The second instance of *makarē* is pronounced *maka* here.

²⁵⁹ The form *mini* may be oblique.

²⁶⁰ The sense of the term *kilkakaš* is not entirely clear.

GORANI	ENGLISH	
(7:42)- N	baʿd baʿzēkšān muʿjasimaš dile ka durus makarin	Then some of them make statues at home. (04:57)
(7:43)- N	kāršān fir-ē, xo masan ī jūra nīya ka rāhat bo	They have a lot of work; well, for example, it is not like this, that they are at leisure. (05:00)
(7:44)- N	arē	Yes. (05:03)
(7:45)- N	gištiš mazānē	They all know (how to play the tanbur). (05:05)
(7:36)- H	na na gištiš kāmiš	No. No, not all of them perfectly. (05:06)
(7:46)- N	faqat jwānayl emrūza nimazānin	Only the young people of today don't know (how to play perfectly). (05:06)
(7:47)- N	kamtir, čünka īna pay darsī mašin, baʿd az tadrīs karda māyinwa, yāy mayrē, nisfiš wa jwānakān mazānē, nisfiš nimazānē	Fewer, because they go to school, (and) after studying (lit., instructing), they come back (and) learn (to play the tanbur). Half of the young people know (how to play and) half of them do not know. (05:10)
(7:48)- N	baʿzēkiš mazānē, masan ānā ka bāwkašān dawriš-ē, mazānin bižanin	Some (women) can (play); for instance, those whose father is a dervish, they can play. (05:21)
(7:37)- H	na, žan ...	No... Women... (05:21)
(7:38)- H	žan, až inā kīmān hē	Women, who do we have from here? (05:24)
(7:49)- N	diškaš mazānē, ditakān ā sayī safar mazānin	Delkash can (play it); the daughters of that Sayyid Safar know how. (05:26)
(7:39)- H	až inā, až ī {?! tam}	From here, from the {?! tam} (05:26)
(7:50)- N	tāza baʿzēšānī as(†)an kaṭām makarin	What's more, some of them sing (lit., do) the "kallām" (i.e., religious songs) as well. (05:28)
(7:40)- H	āxir ānāna bāwkašān hamīša wa lāšānwa biya, tamūra wa gardšān-a biya	Well, those ones, their father was always with them, the tanbur was always with them. (05:28)
(7:51)- N	baʿzē masan kaṭām makarin, sayī gawrāmān biya, ditakāniš kaṭām makarē	Some, for example, sing the kallām, we had a great sayyid, his daughters sing the kallām. (05:32)
(7:41)- H	yānī yakē jūr min alāna hüč mawqef sar až daftar ištānmān barnimāwrim	You know, someone like me now will never understand completely the sacred texts and books. ²⁶¹ (05:36)
(7:42)- H	čünka masan nawan(i)yamānē	Because, for example, we have not studied (them). (05:40)
(7:43)- H	nakardamē	I have not done (that). (05:43)

²⁶¹ The speaker is referring to the sacred texts (as manuscripts) of the Ahl-e Haqq community.

	GORANI	ENGLISH	
(7:44)- H	masan šāyad-ič bāwkam bizānē, walē wašiš namnē ja dīnī enqa(d) sar barbārim	For instance, maybe my father knows (about it), but he does not like it if I understand so much of religion.	(05:44)
(7:45)- H	walē xo ānān mazānin, birākānim mazānin	But well, they know, my brothers know,	(05:49)
(7:46)- H	tamūra bižanin	(they know how) to play the tanbur.	(05:52)
(7:47)- H	až ī dīnaya fra kas sar barbārin	Many people understand this religion.	(05:54)
(7:48)- H	walē yakē jūr min yakē jūr xwārakam, tamūra hüč mawqeŀ wa	But someone like me, someone like my sister, never with the tanbur.	(05:56)
(7:49)- H	bāwaŀ ka ŀalāqam-ič hē, ŀalāqam-ē yāy bīrim	Believe me, I also have an interest; I am interested in learning it.	(05:59)
(7:50)- H	bāwkam čenāna saxtgīrī nimakay	My father is not so strict in these matters.	(06:02)
(7:51)- H	walē wāqeŀan yakē nīya bān binīš ka nišānim biyē	But really, there is no-one who would come, be ready to show me how.	(06:04)
(7:52)- H	ān ži bwāžām binīšē nišānit biyē, nīya	The one who I say (who would) to be ready (to teach), to show you (how to play)--(that one) doesn't exist.	(06:07)
(7:52)- N	bīštir tā īna ka biŀawin masan dawr tamūra, bīštir maŀawina dawr xayātiyay, gulduziyay ināna yāy mayrin ²⁶²	(But even) more (often) than going to, say, (playing) the tanbur, (girls) more often do (tasks like) sewing, embroidery; they learn those things.	(06:10)
(7:53)- N	īsāta masan (biš) ča ayar piyākānī kāršān biŀawin, matānin ā dāmparwariya yā kišāwarzī ištānšāna edāma bidīn	Now, for example, if the men go to (find) work, they (i.e., the young women) can continue (their own work) of caring for livestock or farming. ²⁶³	(06:17)
(7:54)- N	kāriš fir-ē masan ayar dita bitānē, ištāta masan īma bištiriš masan wa kār manēwa, kāriš fra nīya, saxtiš fir-ē	There is a lot of work, for example, if the young women can, now, for example, we take on more of it, for example, with work; there is not a lot of work, a lot of difficulties.	(06:32)
(7:55)- N	bištiriš wa pānza sāfān, bištiriš wa pānza sāfān šū makarē dwānza sāfān matīna šū	Most of them with fifteen years (of age), most of them marry at fifteen years, at twelve years they give them to marriage.	(06:44)
(7:56)- N	baŀzēkiš as(ŀ)an wa si tā tāza tā si-u ħaftiš tūl makišē šū makarē	Some of them don't even get married at all until (they are) thirty; up to now, (some) prolong (it) until up to thirty-seven (years before) they marry.	(06:49)
(7:57)- N	ezdewājšān tā si-u ħaft mašu	Their marriage is possible up to thirty-seven (years of age).	(06:53)
(7:58)-	min ištānim āmūzām biya wa si-u dü	I myself had a cousin (who was) thirty-two	(06:56)

²⁶² This expression appears to be a calque of Persian *yād mīgirand* '(they) learn', lit., 'memory grasp'.

²⁶³ The sense of the text here is not clear.

	GORANI	ENGLISH	
	N sāfān sī-u sē sāfān řaftaya sar zendeġi řštaniř	years, thirty-three years old before she got married (lit., entered her own life).	
(7:59)-	N kuřakānmān zütir tā ditakān mařawē, ezdewāġ makarē, kuřakān zütir	The young men among us go earlier than the young women into marriage; the young men are earlier.	(07:00)
(7:60)-	N zü mařina pay kāray, kārē ġif ġür makarin mařin	They go to work early, they find a job, they go.	(07:05)
(7:61)-	N walē ditakānmān na	But our young women, no.	(07:10)
(7:53)-	H {Kurdish: ēma řarūsīmān, ařā-y dütmān marāsimmān nīya }	{Kurdish: We, our weddings... For our daughters there is no celebration. }	(07:18)
(7:54)-	H čünka	Because...	(07:23)
(7:55)-	H arē, ař gawraġū marāsim, masan, ař ka ānān nimwām ař ka kuřaka bān ařā-y dita marāsim bīrin, walē, ař ka-y dita marāsimiř nīya	Yes, in Gawraġū a celebration, for example, I don't mean that (celebration which is) when those from the young man's household come to the young woman's (house and) celebrate there. But (apart from this occasion), there is no celebration in the young woman's house.	(07:24)
(7:56)-	H čünka ayar bāy marāsim bīrin, mwāžin, as(†)an gan bardāřt makarin	Because if one comes (and) celebrates, they say, they definitely get a bad impression. ²⁶⁴	(07:32)
(7:57)-	H bāyad ditaka fra sāda biřawē	The young woman should go unadorned (lit., very simply).	(07:38)
(7:58)-	H bāyad ař marāsim kuřařān	There should be at the celebration of their sons...	(07:40)
(7:59)-	H bařd ař čena talili-u hawpiřki biřtir ař řad xāriġ bo, ař bāwka-u dāykařān muxālefāt makarin	Then, if that much joy and dancing exceed the (expected) limits, her parents are against it.	(07:42)
(7:60)-	H yā bāyad nān natin yā nānē bitin fra, fra kam ař hizāriř yakē, bā ditakam nařanġiya	Either they must not provide any food (i.e., not invite the guests for food); or (if) they provide food, (they must provide) a lot, a lot; (but only) one in a thousand (does that, i.e., provides food), so that our daughters are not insulted.	(07:48)
(7:61)-	H mutřaqaŋ marāsim wařiř nīya	The celebration is definitely not pleasant.	(07:55)
(7:62)-	H mar ař ka-y kuřaka bān ař ka-y ditaka marāsim bīrin, ā ġūra-na	Only when they come from the young man's house to the young woman's house and celebrate there, it is that way.	(07:58)
(7:62)-	N čwār gila piyā gawrā mārin	They bring four important men.	(08:06)
(7:63)-	gawrā wakū masan sin-u sātē(k)	{Kurdish: Important, for example, referring to	(08:08)

²⁶⁴ The family of the young woman is perceived as giving up their daughter and losing her in a sense, so they typically do not celebrate.

	GORANI	ENGLISH	
N	ažin guzaristawē, māyēna ka-y pīyāka	mature men.} The older men bring them to the house of the man (i.e., father of the young woman).	
(7:64)- N	ya šīrīnī mwan, xāstegārī makarin	They bring sweets, they ask for the young woman's hand in marriage.	(08:13)
(7:65)- N	ayara ditaka bitīn wan, nazrī dwā matīn, řas(i)m-e nazriřān hē	If they (agree to) give the young woman to (him), they celebrate a "nazr" (i.e., sacred meal) wedding; they have the nazr tradition. ²⁶⁵	(08:16)
(7:66)- N	řīrīnī matīn, nazr dwā matīn, ya nīřān ditaka makarin	They give sweets, they pray the nazr, (and) they pronounce the young woman engaged.	(08:19)
(7:67)- N	wa řūnīř bařd kuřaka bāywa, māyin	Then afterwards, when the young man comes back, they come.	(08:23)
(7:68)- N	ya marāsim sāda mayrin, řařn mayrin-u	They celebrate a simple ceremony, they celebrate a party and	(08:26)
(7:69)- N	fāmīlakān giřtiř řam makarin-u ya dařwat makarin-u řaqd-u nāmzadī makarina yakē	they gather all the relatives and do invitations, and they celebrate the bride consent and the engagement together	(08:29)
(7:70)- N	ařā řarūsī-č tamām ī ābādiya giřtiř dařwat-ē	And for the wedding, everyone in this village is invited.	(08:35)
(7:71)- N	org, sāz dahoř har čī bo mārīn, tamām ī ābādiya dařwat makarin, ābādiyān atrāf-ič dařwat makarin	The keyboard, the "saz" (i.e., stringed instrument) and the "dahoř" (i.e., drum)-- whatever there is, they bring it; they invite everyone from this village, they invite (people from) the villages in the vicinity, too.	(08:37)
(7:72)- N	ařā-y ī řařna	For this celebration.	(08:43)
(7:73)- N	ya řarūsī gawrā, arē	A big wedding, yes.	(08:45)
(7:63)- H	arē, ařā	Yes, for...	(08:45)
(7:74)- N	bīřtiriř dita-u kuřa hē yakwa, har hē řūstāka-y iřtanřay	Most of the young women and young men are together, all are from the village itself.	(08:48)
(7:75)- N	har xarjřān yakika	Each of their expenses is shared.	(08:52)
(7:76)- N	arē	Yes.	(08:54)
(7:64)- H	{Kurdish: arē, na xānawāda-y kuřaka xarj dan	{Kurdish: Yes. No, the young man's family covers the expenses.	(08:57)
(7:77)- N	xānawāda-y ditaka-yč bāyad hay xānawāda-y kuřaka xarjīř bitīn	As for the young woman's family, the young man's family should certainly then cover the expenses for them.	(09:00)

²⁶⁵ The tradition of *nazr*, according to the Ahl-e Haqq religious tradition, involves a meal that is treated as sacred, dedicated with a rite and prayer.

GORANI	ENGLISH	
(7:65)- H xānawāda-y ditaka fra kam piš tē}	The young woman's family, that doesn't happen very often.}	(09:00)
(7:78)- N gištiš hē ūhda-y, hīn ditaka hē ūhda-y ka-y bāwka-y kuřaka	For all there is, the responsibilities for... The things (i.e., expenses) for the young woman, the household of the father of the young man is responsible (to pay).	(09:05)
(7:79)- N širīnī-u, wa sarf nahār-u širīnī-u šarbat-u giš(t)iš daŕwat-ē	Sweets and... With the midday meal and sweets and sherbet and everyone is invited.	(09:11)
(7:66)- H aŕ ī dawra, čirā ŕarūsī bē, dū sē gila ŕarūsīš bē	In this area, there was actually a wedding, there were two or three weddings,	(09:20)
(7:67)- H walē ehe ī piyā {?! mar}, ī piyā aŕ ī řüstāmāna mardē-u baŕd ī zarar-u čišša diya, marāsim nimayrin	but, ah, this man, this man from our village died, and afterwards, there was so much unpleasantness and the like, (so) they (i.e., the whole village) did not celebrate (i.e., weddings in general).	(09:23)
(7:68)- H marāsimī birin manē šūn-e čila	If they celebrate, they do it after the "čila" (i.e., tradition of observing the fortieth day after a person's death).	(09:30)
(7:69)- H čila-y marday ī piyā	The čila of the death of this man.	(09:33)
(7:70)- H baŕd-e čila šāyad bištiriš marāsim birē, čirā	After the čila, it could be that most people celebrate (the wedding), sure.	(09:35)
(7:71)- H panj šiš gila kuřē hē ŕarūsī makarē aŕ inā yošan {xxx} xānanda mārē.	There are five (or) six young men who will marry; here one of them {xxx} will bring a singer.	(09:39)
(7:72)- H dī tā aw ka bizānī šūn čila ča makarin	You really should know what they will do after the fortieth day.	(09:44)
(7:80)- N nawaŕā	No, by God.	(09:52)
(7:73)- H nawaŕā	No, by God.	(09:52)
(7:81)- N har dūa muřarad-yām ²⁶⁶	We are both single.	(09:53)
(7:82)- N min ya birām hē, žaniš wāziya	I have one brother: he is married.	(09:58)
(7:83)- N āmūzā ištanim ařāš āwirdē	I brought my own cousin for him.	(10:00)
(7:74)- H min-ič birākam das-e xwār inmān ařāš girtē	Me too, my brother, we have asked for the hand of her sister for him.	(10:04)
(7:75)- H arē	Yes.	(10:16)
(7:76)- H {Kurdish: irā řasim nayrē bičim wa jiya jiya, giš(t)šan wa gard-e yakē}	{Kurdish: It is not the custom here that we go separately; everyone goes together.}	(10:17)

²⁶⁶ The term *muřaradyām* is possibly pronounced as *muřaratyām*.

	GORANI	ENGLISH	
(7:77)- H	gištšān wa gard yakay kuřa-u piyā-u dita-u žan-u, gištšān wa gard yakay das mayrin-u	All together--boys, men, girls, and women-- everyone holds hands together, and	(10:20)
(7:78)- H	hawpiřki makarin, marāsimšān garm-ē, marāsimšān waš-ē	they dance, their celebration is warm, their celebration is pleasant.	(10:24)
(7:79)- H	alāna až ī bāxāna ka mawini až kirmāšān až šābāt ī bāxāna jiyāwa makarin žan až ya jā řarūsi bikarē masan hawpiřki bikarē kuřa až ya jā, gawraǰū ā jūra niya	Now, in these gardens that you see, (the people) from Kermanshah, from Eslām Ābād (Šāh Ābād), (in) these gardens, they do (everything) separately: in one place, the women would celebrate a wedding, for example, dance (while) the young men (would celebrate) in another place. Gawraǰū is not like that.	(10:27)
(7:80)- H	gawraǰū až ī pāy, bān sar āwa	(In) Gawraǰū, at this foot (of the water source), on top of the water (source shelter building)...	(10:37)
(7:81)- H	ya org manin-u kuřa-u dita-u žan-u mināt-u řüstā-u gharība-u āšnā-u giš(t) har dile yakī	They set up a keyboard and young men and young women, and women and children, and villagers and strangers and acquaintances and all are in unity.	(10:39)
(7:84)- N	řra waš-ē řarūsiš	Its (i.e., the village's) weddings are very pleasant.	(10:46)
(7:82)- H	hawpiřki makarin, manišin	They dance, they sit down.	(10:46)
(7:83)- H	řarūsi gawraǰū dar kul, ya ī řarūsiya māy tā {xxx}, xwāyā kay maw(u) yakē tir das žin birē ya řarūsi ya marāsim tiriš bo gawraǰū	On the whole, weddings in Gawraǰū, this one wedding, when it comes to an end... O God, when will it happen again that another takes the hand of a bride, that there is another wedding, another celebration for Gawraǰū?	(10:48)
(7:84)- H	marāsimiš waš-ē	Its celebration (i.e., celebration of weddings) is pleasant.	(10:56)
(7:85)- H	marāsimiš jiyā jiyā niya, žangiš až hizāriš yakē žangiš hē	Its celebration (in Gawraǰū) is not divided (by conflict). One in a thousand has a conflict.	(10:57)
(7:86)- H	masan dūmān dūmān-ē, ²⁶⁷ maw(i)nī masan ī dūmān īma hüč mawqeř žang wa dile řarūsišay niya	For instance, the tribe, it's the tribe; for instance, you never see in this tribe of ours. There is never a conflict at the wedding.	(11:01)
(7:87)- H	walē bařzē dūmānē az sar-e čüpī-u bařdan ināna žangiš hē, šariš hē	But some tribes, because of the scarf held up by the leader of the dance line, and then such things... There are conflicts, there are fights.	(11:08)
(7:88)- H	nimarzēš edāmaš bo	It isn't allowed that it continues.	(11:16)
(7:89)- H	na	No.	(11:17)
(7:90)-	na wa gard gharība-yč-a řarūsi	No, we also marry people who are outsiders. It	(11:25)

²⁶⁷ The copula form *-a* on *dūmān-a* appears as in Kurdish.

	GORANI	ENGLISH	
	H makarām, aw jūr-(ī)č-ī nīya	is not like that.	
(7:91)-	H alān masan až gawraǰū jwānakāniš až panǰā gilaš panǰ gilaš das-e dita gawraǰūš nagirtē	Now, for instance, the young men in Gawraǰū: out of fifty of them, (fewer than) five have taken the hand of a Gawraǰū young woman,	(11:28)
(7:92)-	H řaftayiš jūr bāwākaram, jūr zayfali, jūr safarša, jūr qišlāx až ināna das žaniš girtiya	(sometimes from villages) like Bābā Karam, like Zeyd Ali, like Safar Šāh, like Qešlāq-- from these (villages), they marry young women.	(11:35)
(7:93)-	H až ānā māyin, až inā das žan mayrin	They come from there (and) they marry the women from here.	(11:42)
(7:94)-	H ina ka nīya bwāžām gawraǰū ditakaš bāyad hay kuřa-y gawraǰū biyarēš ā jūra nīya	It's not that we say: "Gawraǰū, the young women--the young men of Gawraǰū always take them (as brides)." It's not like that.	(11:44)
(7:95)-	H arē har bāyad tāyfa bū, šefa naw	Yes, he must always belong to the "tayfe" (i.e., our group, the Ahl-e Haqq); he cannot be Shi'ite.	(11:52)
(7:85)-	N kuřamān eǰāzaš hē masan biřawē šefa bwāzē, walē dita nimatiyāma šefa	Our son has permission, for example, to go (and) take a Shi'ite (woman) as his bride, but we don't give (our) daughters to a Shi'ite.	(11:54)
(7:86)-	N wa sunni-č nimatiyām	We do not give (our daughters) to the Sunni either.	(12:01)
(7:96)-	H hüčkāmiš	None from that (group).	(12:01)
(7:87)-	N dita matiyā(m), dita sunni mārām arā kuřamān dita-y šefaš arā kuřamān mārām walē ditamān nimatiyāmiš šefa-u sunni	We give a young woman, we take Sunni young women for our sons, we take Shi'ite young women for our sons; but we don't give away our daughters (in marriage) to Shi'ites and Sunnis.	(12:03)
(7:88)-	N isa min iřtanim ya zanřamūm suniya	Now one of my own aunts (i.e., wife of father's brother) is Sunni.	(12:10)
(7:89)-	N tāza biřtir wa iřtanmān wa dīnakamān eřteqādiš hē	In spite of this, she has more faith in our religion than we ourselves (do).	(12:16)
(7:90)-	N biřtir wa ima mašu wa ziyārat, biřtir wa (m) wa ima eřtirāmiš mayrē dīnakamān, biřtir wa ima nazr-u niyāz makarē	She goes on pilgrimages more than we (do); she has respect for our religion, more than we (do); she attends the nazr sacred meal and the ceremonies more than we (do).	(12:20)
(7:91)-	N wa ā xātira walē ditamān biřwa ā xānawādāna nimatānē nazr-u čiřt bikarē	For that reason, though, if our daughter(s) go to (i.e., are married into) those families, she (i.e., they) cannot attend the nazr and such things.	(12:26)
(7:97)-	H dar kul masan saxt-a ²⁶⁸	On the whole, it is a difficult matter.	(12:33)
(7:98)-	H alāna isa yakē až, ya gila šefa bāy dāwā-y min bikarē, dī har arā-y	Now (suppose) someone, a Shi'ite, comes (and) asks for my hand in marriage, of course,	(12:36)

²⁶⁸ The copula form *-a* on *saxt-a* is as in Kurdish.

GORANI	ENGLISH
	my father rejects his request, from the very first meeting.
(7:99)- H	Of course, he (i.e., my father) does not want to know what I really say (i.e., what my wishes are); he says: “No, this (young man) is a Shi’ite.” (12:43)
(7:100) -H	(Our) tayfe and the Shi’ites, (they are as far apart as) heaven (is) to earth... But my brother can go (and) marry one of their young women. (12:47)
(7:101) -H	They (i.e., the parents) are never so strict. (12:52)
(7:102) -H	Our families would go (and ask for) the hand... (12:54)
(7:103) -H	(Our family does not) or they (do not) say: “Take the hand of a Shi’ite girl”, or something like that; they say: “It depends on your own view.” (12:56)
(7:104) -H	But, well, if it were a young woman, (it’s) a problem. It’s always faced with difficulties. (13:00)
(7:92)- N	The night of the wedding, the night that the wedding begins the next day (i.e., the night before the wedding). The bride comes to the house of the bridegroom; it is the night of the “hanābandān” (i.e., henna celebration). (13:11)
(7:105) -H	That too, for instance, one {xxx} the night, then... (13:11)
(7:93)- N	They gather all the relatives together. (13:20)
(7:94)- N	(Of those) from the house of the bridegroom, they decorate the henna and bring it together with sweets to the bride’s house. (13:22)
(7:95)- N	Then they celebrate; there the bride must offer that henna to all the people. (13:29)
(7:96)- N	The bride must offer it and then they lay money on the (basket of) henna; it is our custom. (13:35)
(7:106) -H	It is necessary, for instance, when that henna is passed around (and) comes to you, you give money. Yes, you should place money on the henna (and) you should also take (lit., give?) a (13:39)

²⁶⁹ The phrase *hanā tazʔin makarin* ‘decorate the henna’ possibly refers to decorating the basket that contains the henna.

²⁷⁰ Here *gilawa* is pronounced *gilo*.

GORANI	ENGLISH	
	bit of the henna. ²⁷¹	
(7:97)- N	īma wa hanā mwāžām xana	For “hanā” (i.e., henna), we say “xana”. (13:46)
(7:98)- N	xanabanān	“Xanabanān”. (13:49)
(7:107) -H	ēma nimwāžām hanā, ēma mwāžām hanā, xana, ēma ištanmān	We don’t say “hanā” (for henna); (instead) we say “hanā”, “xana”, we ourselves. (13:49)
(7:99)- N	īma mwāžām xanabanān	We say “xanabanān”. (13:52)
(7:108) -H	šima mwāža hanābanān, ēma mwāžām xanabanān	You say “hanābanān”, we say “xanabanān”. ²⁷² (13:54)
(7:109) -H	arē žan, baʿd žan-u dita, mutḷaqan kuḷa ghayr az dāmādaka kuḷamān dile nīya	Yes, women, then women and girls. Definitely, no young men except for the bridegroom are among us. (14:02)
(7:100) -N	mujaḷadakān ²⁷³ matānin bāyn wa xātir masan geregušā paxš makarin	The unmarried ones can come because, for example, the “geregušā” (i.e., bags with sweets or nuts) ²⁷⁴ are distributed. (14:06)
(7:101) -N	arē	Yes. (14:11)
(7:102) -N	žan mujaḷad-u kuḷa-y mujaḷad matānē	Single women and single men can (come). (14:12)
(7:103) -N	kuḷa mujaḷadakān gištiš matānin wa xātir inaka masan hanāka, ʿarūs hanā magardinē dāmādakay e geregušā magardinē	All the single young men can (come) because of this, for example, the henna, the bride distributes it, the bridegroom distributes, eh, the geregušā. (14:15)
(7:104) -N	ya bastayī maw(u) bigardinē ja {xxx} gišti.	One package (i.e., the geregušā bag) they must distribute from {xxx} everything. (14:23)
(7:105) -N	čan gila nuḷ-an wa gard-e ya, wa gard-e ya dāna sekayī maniša dile yak tür	A few lollipops are together with one, they are put together with one coin into a cloth bag. (14:25)
(7:106) -N	ya gila guḷ tazʿiniš makarin, magardinēš dāmādaka ²⁷⁵	They decorate it (i.e., the bag) (with) one flower, (and) he, the bridegroom, distributes it (14:30)

²⁷¹ The henna dye is typically a powder, which is mixed with water to make a paste. It is put in a bowl, in a basket, which is then passed around for the guests at the celebration. With its reddish coloring, it is used to decorate fingernails and the palms of one’s hands. It can also be used as lip coloring.

²⁷² The term *xanabanān* (Persian: *hanābandān*) refers to the traditional party held the night before the wedding, when the female relatives of the groom make a visit to the bride. They bring henna with them and distribute it to all the guests.

²⁷³ The word *mujaḷadakān* may be pronounced *mujaḷatakān*.

²⁷⁴ The term *geregušā*, literally ‘problem-opener’, refers to something that solves problems. It is a name here for a small bag made of light cloth, filled with sweets or nuts.

²⁷⁵ Verb suffixes and their referents are not clear here.

GORANI	ENGLISH	
	(i.e., the bags to the guests).	
(7:110) manāša dile ya gila sabad, -H sabadakay mayirna daswa, ²⁷⁶ āna dāmādaka magardinēš, hanāka-yč ʕarūsaka	They lay them (i.e., the bags) in a basket, (then) they place the basket in the hands (of the bridegroom), (and) the bridegroom offers it (to the guests), and the henna, the bride (offers it).	(14:32)
(7:111) wa šün yakay -H	One after the other.	(14:37)
(7:112) baʕd, har masan dāmādaka har kē ka -H b(w)inē muǰaʕad-ē, aǰ āna matiya wan	Then, well, for example, whoever the bridegroom sees who is unmarried. He gives some of it to that one.	(14:39)
(7:113) aǰā xātir ... arē -H	For the benefit of... Yes.	(14:45)
(7:107) magardinēš-u matiyyayš ānān kē -N muǰaʕad-in	He distributes them and gives them to those who are unmarried.	(14:47)
(7:114) hawmayrē, matiya das ǰwānakān-u -H	He takes (from it), places it in the hand of the young men, and...	(14:47)
(7:115) masan aǰ dile ya ǰam bāy binīšē -H masan	For example, he comes into the midst of a (small) gathering (and) sits (with them), for example,	(14:51)
(7:108) wa piyā-u ǰanī nimatiya faqat wa -N muǰaʕadyakān, āna ka mutaʕaheli {?! mutlaq} mutfaqan nimatiya āna ka	To the (married) men and women he does not give (a bag), only to the unmarried young men. Whoever is married, to those (people), he definitely does not give any, that...	(14:54)
(7:116) aǰā-y, faqat wa muǰaʕad, kuǰa-y -H muǰaʕad, dita-y muǰaʕad	For... Only the unmarried, the unmarried young men, the unmarried young women.	(14:54)
(7:109) šeʕr kurdī mwanin -N	They sing Kurdish poetry.	(15:07)
(7:110) aǰā-y ʕaqs xanabanānaka, baʕzēšān -N kurdī mwān baʕzēkiš masan nwār fārsī manēn-u maraqsīn	For the dance of the hanābandān party, some of them sing in Kurdish, some of them, for example, play Persian cassettes and dance.	(15:08)
(7:117) na, xo, šeʕr kurdīyan-u kurdī... -H	No, well, Kurdish poetry and Kurdish...	(15:08)
(7:111) bištir īma wa kurdī maraqsīn -N	Mostly we dance to Kurdish (music).	(15:15)
(7:112) dita ǰwānakān mwanin mwanin walē -N bāqī	The young women sing, they sing, but the others...	(15:20)
(7:113) arē -N	Yes.	(15:22)
(7:114) īma bištiriš nimazānām -N	We don't know most of them.	(15:25)
(7:115) masan mwāy ʕarūs hāma -N	For example, they sing: "The bride arrived.	(15:27)

²⁷⁶ The form *daswa* (or *das(a)wa*) is pronounced here as *daso*.

GORANI	ENGLISH	
(7:116) ʕarūs-u dāmād hāman, šāx-e šimšāʕ -N hāma	The bride and groom arrived, the green tree with branches arrived.”	(15:31)
(7:117) šeʕr fra mwāžin aʕā-y masan -N ʕarūsaka	They sing many poems (songs), for example, for the bride.	(15:35)
(7:118) ināna -H	These ones...	(15:35)
(7:118) fra maxsan min čünka fra -N naʕraftayēm, širkatim nakardē wa muškel paym ... wa naʕaftiyāma dile ʕarūsi fra naʕraftayēm walē ināna ʕaftayē	Much ... (But) particularly me, because I haven't gone much, I haven't taken part, I (had) difficulties... We haven't gone to weddings, I haven't gone much, but they went.	(15:39)
(7:119) ehe masan aʕ dile ʕwānān kam piš -H māy čünka nwāraka hē	Eh, for example, among the young men, it happens less often because there are cassettes.	(15:46)
(7:120) masan mawqaʕē ka bāy nwār naw, -H arē, pan(j) šaš dita yakwa mayrē	For example, when it happens that there is no cassette, yes, five (or) six young women gather together.	(15:51)
(7:121) āy hanābanān hanābanān-e tu-na -H	“Ay, hanābanān, it's your hanābanān...”	(15:55)
(7:122) ya gila xānanda mwanē ditakān -H gištšān hefzišān kardē wa gard yaka mwanāmiš	A singer sings, (and) all the young women learn it by heart; we sing it together.	(15:58)
(7:119) ba kurdi mwāžin, zwān-e kurdi -N	They sing in Kurdish, the Kurdish language.	(16:04)
(7:123) ha wa zwān kurdiyaka-y ištānmān -H	In our own Kurdish language.	(16:04)
(7:124) āy hanābanān hanābanān-e mina āna -H ka masan xānandaka ī jūra mwanēš ima wa zwān xānandaka mwanāmiš	“Ay, hanābanān, my hanābanān...” That which, for example, the singer sings this way, we sing it in the language of the singer.	(16:07)
(7:120) ya ʕarūs hāmay -N	“A bride came.”	(16:14)
(7:125) āxe min hefzim nīya -H	Oh, I can't remember it.	(16:14)
(7:121) mayar ʕarūs hāmay nayna ē, āna ka -N nāmdāri mwanēš ditakān, kuʕakān mwaniniš	So to say: “The bride came...”, that is what Nāmdār sings (i.e., the name of the song), what the young women and the young men sing.	(16:16)
(7:126) arē nāmdār-ič ya tarākaš ²⁷⁷ hē -H mwanēš mwāžē kurdiya baʕd hefzišān kardē aʕā ī mawqʕāna	Yes, and Nāmdār (i.e., name of a singer) has a cassette track, they say, he says in something in Kurdish, then they commit it to memory for that occasion.	(16:16)
(7:127) mwāžē -H	One says (i.e., sings)...	(16:24)
(7:122) wa gawraʕjūyi būši -N	{Kurdish: Say it in Gawraʕjūyi.}	(16:25)

²⁷⁷ The sense of *tarāka* is not clear here and perhaps refers to a song, a CD, or a song track.

GORANI	ENGLISH	
(7:128) -H {Kurdish: sē jār sē jār pā kutā zawī, dāḥik wa qurbān sē jākay wawī}	{Kurdish: “Three times, three times, she taps her foot on the ground, may the mother sacrifice herself for the bride...”}	(16:25)
(7:129) -H {Kurdish: ʔarūs hatō la xānaqīn, čīm la pišā la xasrawī}	{Kurdish: “The bride came from Xanaqin, I went (to welcome her) to Xasraw.”}	(16:30)
(7:130) -H ī tarākayle ka masan nīma nīma	This song that, for example, half, half...	(16:33)
(7:123) -N mazānin masan īma nimazānām fra bwāžāmiš, ānān bištir mwāžin, āna ka mazānin	They know, for example, we don’t know (how to) sing a lot; they know more, those who know (the poems).	(16:35)
(7:131) -H na ī šefr gawraǰūyī-u aṛā ʔarūsī ka na nīya	No... There are no poems in Gawraǰūyī and (to be sung) for the wedding, no, there are none.	(16:35)
(7:132) -H kam piš hāmaya	It seldom happened.	(16:44)
(7:133) -H aḷ dile zwānmān piš nāmāyē ka bwāžām ba gawraǰūyī šefr bwāžām-u bizānām masan ī	In our language it hasn’t happened... That we would sing in Gawraǰūyī, recite poetry, and know how, for example, these...	(16:46)
(7:134) -H ī xānandāna mwanin īma hefz makarām māyma dile marāsimāna bištiriš mawqeʔe ka masan yā barq naw zabt binyām	These singers sing, we learn by heart, we come to the celebrations, (and sing), mostly when, for instance, there is no electricity (and) we set up a cassette tape recorder.	(16:51)
(7:135) -H yā mawāqeʔān jūri bū yā ʔam xodēmāni bū, ditaka ʔafiqmān bū, bwanām aṛāš masan waši aṛāš bikarim eftexāraka bikarām ā mawqʔāna	Or in some situations it would be like (that), or (if) it would be among ourselves, (if) the young woman were a friend of ours, we would sing for her, for example, (if) we are happy for her, feel pride for her, in those situations.	(16:58)
(7:136) -H na gi(št) mawqeʔe	Not in all situations!	(17:07)
(7:137) -H na gi(št) hanābanāne na gi(št) ʔarūsiyē	Not at all hanābandān parties, not at every wedding.	(17:08)
(7:138) -H aḷ dile ʔarūsī-y gharībakān bištiri ištānmān wa dūr mayrām tā nezīk	At a wedding of strangers, we keep ourselves at some distance (i.e., behave with more reserve) than too close (i.e., bold).	(17:10)
(7:139) -H hēmē dile marāsimaka walē dūr ištānmān mayrām	(If) we are at such celebrations, we ourselves keep (ourselves at) some distance.	(17:14)
(7:140) -H ā ʔūra, ā ʔür-(ī)č-ī masan bwāžām ʔāhat nīyām	In that way, in that way too we would say, for example, (that) we are not comfortable.	(17:18)
(7:124) -N faqat wa dile fāmili ʔāhat-yām	We only are comfortable among the relatives.	(17:21)
(7:141) -H durust-a ʔüstākamān-ē	It’s right that our village...	(17:21)
(7:142) -H masan ištāta ʔarūsī, nāmzadi ʔarūsī tāti {n} bū, min hūč mawqeʔ, ariča ḥatā nāmzadiyakaši gharība bo min nimatānim ʔūsari bitīma sar	For example, if it were now the wedding (or) engagement, the wedding of Tāti N, under no circumstances, even if strangers were (present) at her engagement, would I (lit., I could not) put on a headscarf.	(17:24)

GORANI	ENGLISH	
(7:143) ha ā jūra ka řāhat, bāwař ka masan -H birākam wa iřtanım bwāy, bwāy {h} řūsaryakat na ha iřtanım, bařd xwārakam, xwārzākam, mımzākam, duxtarxāla, duxtarřama ²⁷⁸ har aw jūra řāhat	Just in this way that is comfortable. Believe me, for instance, my brother may say to me, he may say: “H, (do not forget) your headscarf,” no (it is not so), not only to me (i.e., he never says it to me). Then my sister, nephew and niece, male and female cousins, (are) at ease in that way.	(17:33)
(7:125) ayar gharība-yč bāya dilemān, ā -N gharība dī iřtanmān-ē, farqış nīya ařāmān	Even if a stranger comes among us, that stranger is then one of us, it makes no difference for us.	(17:44)
(7:144) čünka wāqeřan řarūsīyaka ařāmān -H mahram-ē, kas wa kas, {?! xāř} duxtarđāyīt-ē, ²⁷⁹ duxtarřamat-ē	Because the wedding is really “mahram” (i.e., within the close family) for us, no-one (says) to someone else: “Is she your cousin?”	(17:44)
(7:126) čünka řuzw-e ā xānawādayna -N	Because he is a member of that family.	(17:53)
(7:127) giřtī wa yakē řasāw makarām, -N mwāžām ima dī ya xānawāda-yām	We count everyone as one; we say we are now one family.	(17:56)
(7:128) ařā dazürānī ya das libās mayrin -N	For the engagement they bring one set of clothing.	(18:03)
(7:129) ayar ditaka garakiř bū kurdī, ayarřa -N garakiř bū fārsī, har jūra ka ditaka bwāžē	If the young woman wishes, it’s Kurdish (style); if she wishes, it’s Persian, whatever the young woman says.	(18:07)
(7:130) ditaka mayrina giřtī entexāb -N karday ²⁸⁰	They take the young woman to choose everything.	(18:12)
(7:145) āna bāyad ditaka biřawē, ditaka -H entexāb karē, ditaka-u kuřaka	It is (expected) that the young woman must go (and) the young woman makes a choice. The young woman and the young man.	(18:12)
(7:131) ařā bařd řaw xanabanān-ič ayar -N garakiř bū dubāra libās har jüre garakiř bū, ehe kurdīř garak bū, saqiziř garak bū, fārsī, fařat bāyad ařā wařt řaqdaka, yā libās řarūs bū yā libās fārsī bikarya wariř	Then for the night of the hanābandān party, if she wants again, whatever she wants, ah, if she wishes for Kurdish (style of clothing), if she wishes for Saqiz (style), Persian (style), only for the engagement, she should put on either a wedding dress or Persian (clothing).	(18:16)
(7:146) mayrē-u libās entexāb ... -H	She brings and chooses the clothes...	(18:16)
(7:132) bařzē wa řarūsakānī ka řarūsī -N makarin wa řas(i)m-e mahalī-ye qadīm mayriniř	Some brides, when they marry, they follow old local traditions.	(18:29)

²⁷⁸ The term *mımzākam* refers to the son or daughter of one’s aunt; *duxtarxāla* (Persian) refers to the daughter of one’s mother’s sister; and *duxtarřama* (Persian) refers to the daughter of one’s father’s sister.

²⁷⁹ The term *mahram* refers to the group of close family relatives with whom there is no potential for marriage. The term *duxtarđāyī* refers to the daughter of one’s mother’s brother.

²⁸⁰ The transcription and translation of *karday* are not final. Another possibility here is *kardē*.

GORANI	ENGLISH	
(7:133) zünē ařāš mayürnin, řawī kurdī ya -N tür-e matīna mil sarřay ²⁸¹	They (i.e., the young man’s family) sew for her (i.e., the bride) a “zün”, a Kurdish dress, ²⁸² (and) they put a veil on her head.	(18:34)
(7:134) ehe zün har, ī yak dasay ĵür sečār -N qadīmay bařd hīn-e ařā ditaka masan pūřiday piřt ditakānay	Eh, a zün is well, like a set of an old type of cloth (?), then a thing for the young woman, for example, covering the back of the young women.	(18:40)
(7:135) min isa iřtanim yak das zünim hē, -N řima masan řima wan mwāřa kuwā	I myself now have a set of zün, you, for example, call it “kuwā”.	(18:48)
(7:136) īma mwāřām zün, bařd wa libās -N mahaliwa	We call it zün, then (the bride could choose or could wear) the traditional clothing.	(18:53)
(7:137) piřt řarūsaka mayestām, kulēra ařāř -N makarin, hay wa řas(i)m-e kurdī biřawē	We stand behind the bride. They make the “kulera” (i.e., special bread) for her, still according to Kurdish tradition.	(18:56)
(7:138) bařzē biřtiriř dī wa řas(i)m-e kurdī -N mařawē	Some of them still celebrate (lit., go) mostly according to Kurdish tradition.	(19:00)
(7:147) āna řüz-e řarūsīř-ē, řüz-e řarūsīyeř -H ařā dile ā čamadān-e dita ka ař ka-y bāwka biřawē bāyad kulēra masan durus bikay binyay dileř	So it is that, it is the wedding day, on the wedding day, in the suitcase of the young woman who is leaving her father’s house, there should be kulera bread; for instance, they make it (and) put it inside.	(19:03)
(7:148) čan gila kulēra, ²⁸³ arē -H	Several pieces of kulera bread. Yes.	(19:12)
(7:149) bařzēkiř-i(č) kulēra nimakarē, biři ²⁸⁴ -H makarē, mazāni biři čē?	And some of them do not make kulera bread; (instead), they make “biři” (i.e., another special type of bread). Do you know what biři is?	(19:14)
(7:150) arē arē -H	Yes, yes.	(19:17)
(7:151) biři durus makarē, ař ā biři(ī)ya -H bāyad biřawē biřawē dile čamadānaka-u ař ānā wāz bū	She makes biři bread, (and) from that biři, some must go... It must go into the suitcase and (must) be opened there.	(19:20)
(7:139) sawqāt ditaka, isa bařzēkiř bařzēkiř -N makarē, bařzēkiř nimakarē	(Concerning) the “sawqāt” (i.e., bride gift) for the young woman, now some of them, some of them do it (i.e., keep the practice), some of	(19:26)

²⁸¹ An alternate transcription for *sarřē* could be *sarřay*.

²⁸² The *zün* (and *kuwā*, see sentence 135) refer to a type of dress that is worn over another layer of dress. The robe-like dress typically is made of thicker, dark-colored material with sparkling decorations on it.

²⁸³ The term *kulēra* refers to a type of bread with a round shape, with seeds in it and a bit thicker than normal bread. One type of *kulēra* is made with flour, sugar, and milk, then baked on a griddle.

²⁸⁴ The term *biři* refers to another type of bread, made from flour, milk, and sugar. The form is smaller than *kulēra* and has an elongated shape. It is made of flour, sugar, and milk, and then fried.

GORANI	ENGLISH	
	them do not do it.	
(7:152) -H isāta řasim-e pāxasūr-u ²⁸⁵ ī čitān-ič-a hē, arē	Now there is the tradition of “pāxasur” (i.e., woman who accompanies the bride) and also these things. Yes.	(19:26)
(7:140) -N bařzē masan ba řas(i)m-e kurdi biřawē, makarē	Some, for instance, (who) celebrate according to Kurdish tradition, they do it.	(19:31)
(7:153) -H bařzēkiř masan mwāžin, ā ina bāyad pāxasūriř bū ²⁸⁶	Some say, for example. Yes. This is so, she must have a pāxasur.	(19:31)
(7:154) -H ā pāxasūra, ā čamadāna bāyad das ā pāxasūra bo, ař bařd ař ā pāxasūra bo	That pāxasur, that suitcase should be in the hand of that pāxasur; after that, it should be from that pāxasur.	(19:35)
(7:141) -N bařd ī řarūsī kurdiya wa libās mahaliwa mayrin, tūr matīna mil sarřay, ima wan mwāžām řukulatpīč	Then this Kurdish wedding that is celebrated with local dress, they put a veil on the bride’s head. We call it (i.e., the veil) the “řukulatpīč”.	(19:39)
(7:142) -N arē	Yes.	(19:44)
(7:143) -N āyna-u řamdān giřtiř ařā-y řarūsaka maw(u) bū	The mirror and the candlestick, everything for the bride must be there.	(19:49)
(7:155) -H arē kulēra biři, bařd ya seri libāsē ka ař ānā be, bitānē ā libāsāna barbārē-u ā libāsāna bipūřē	Yes, the kulera bread, the biři bread, then a set of clothing that should be there, she will be able to take out those clothes and put on those clothes.	(19:49)
(7:156) -H bařd ē	Then, eh...	(19:56)
(7:144) -N kamtir da māř ya māřiř pāxasūriř hē	Fewer than one in ten households has the pāxasur.	(19:59)
(7:157) -H čirā, řasimiř manē	Oh yes. The tradition still remains.	(19:59)
(7:158) -H ař... isa řurē ka řwānān giřtiř {?! da} řadiđ āmadē na, ař hizāriř yakē	From... Now the kind of young men, all are modern, no, (only) one out of a thousand...	(20:01)
(7:159) -H ař hizāriř yakē mařawē, in mař(u)wa mā řasal	Out of a thousand, (only) one goes; he goes on the “Honey Month” (i.e., honeymoon).	(20:07)
(7:160) -H kamtir piř māy pāxasūriř bū, čü(n)ka ka řasim namanē	It seldom happens; there may be (the tradition of) her (i.e., the bride’s) pāxasur, something for which tradition has not remained.	(20:10)
(7:161) -H řasimakař kam kam lā mařawē, hawmayriya	Its tradition is gradually going by the wayside, disappearing.	(20:14)

²⁸⁵ The term *pāxasūr* refers to a woman who accompanies the bride to the bridegroom’s house and who is responsible for presenting proof of the bride’s virginity to the bride’s mother. This proof is shown by a white cloth which has blood on it after the bride and groom sleep together. The *pāxasūr* takes the cloth and shows it to others as proof.

²⁸⁶ Subject reference is not clear (‘she’ or ‘it’).

GORANI	ENGLISH	
(7:145) tasdiq duktur mayrin faqat -N	Only they get the doctor's certificate.	(20:21)
(7:162) čirā -H	Oh yes.	(20:21)
(7:146) arē, tasdiq duktur mayrin di -N pāxasüršān garak nīyan	Yes, they get the doctor's certificate; then they don't need the pāxasur.	(20:23)
(7:163) bāyad āna bū, nišān bidī qabl az ina -H ka bičina mā řasali, āna bū ka nišān ā xānawādāna bitiyayš	That must be so, you must show it before they go on the honeymoon, that should be that they show it to those families.	(20:23)
(7:147) wa taraf ka-y dāmādwa -N	At the request of the groom's household.	(20:31)
(7:164) bāyna tasdiq duktur -H	They should come, the doctor's certificate (i.e., confirmation of virginity)...	(20:31)
(7:148) {?! dā} dāyka-y dāmādaka yā xwāri -N yā bāwkaš bāyad biřawē	The mother of the groom, or the sister or his father should go (with them).	(20:34)
(7:149) až taraf-e řarūs-ič-wa, ka-y řarūs -N bāyad xwārakaš-u dāykaš-u bāwkaš biřawē	And from the bride's side, (from) her household, her sister and her mother and her father should go (with them).	(20:38)
(7:150) biřawina bedāšt? -N	They should go to the Office for Hygiene?	(20:43)
(7:151) biřaw(i)na bedāšt, až bedāšt kāqaz -N bitiyān wanšān, biřaw(i)na bīmārestān tasdiq bitiyān wanšān	They should go to the Office for Hygiene; in the Office for Hygiene they give them a document, they go to the hospital (and) they give them a certificate.	(20:45)
(7:152) hatman bāyad {?! xasūra} bū wa -N gardšay	The {?! pāxasur?} must definitely be with them.	(20:49)
(7:153) {?! dā}, pāxasüraka -N	{?! Mother...}, the pāxasur.	(20:54)
(7:165) bāyad hatman bū ā pāxasüriš bo na -H	Definitely, there must be a pāxasur. No.	(20:54)
(7:154) až taraf dāmādwa ya {?! pāxa} ... -N yakē māyi ařā-y ka-y řarūs, bařd ā řü(ž)a ka řarūsaka dāmād māy mayarēš, až taraf ka-y řarūs-ič-wa yakē mařawē, dwān mařawē, ya žan-u ya piyā	On the recommendation of the groom, a {?! pāxa...}, someone goes to the house of the bride, then on that day when the groom comes (and) takes the bride. And from the household of the bride someone goes. Two people go, a man and a woman.	(20:57)
(7:166) na, di až ta ..., yā xālaš yā řama-y -H ditaka.	No... Well, from... Either her aunt on her mother's side or her aunt on her father's side.	(20:57)
(7:155) ya žan-u ya piyā bāyad wa gard -N řarūsakay biřawē	One man and one woman have to go together with the bride.	(21:08)
(7:156) {?! bāz} awař mawqeř-e řarūsaka -N mašuwa ka-y dāmād wa pā wa gard pāxasüray ya māšin mařawē	The first time the bride goes to the house of the bridegroom, she goes on foot with the pāxasur or in a car.	(21:11)
(7:157) bařdan ya žan-u ya piyā ka iřtanšān -N tayšān kardē ka-y řarūs manišē, bařd bāqiš wa māšina māywa	Later, a man and a woman remain who themselves made an agreement (to stay) at the house of the bride, then the rest come back by	(21:16)

GORANI

ENGLISH

car.

Text 8: Traditions of weddings and marriage (1)

The speaker in this text continues her discussion with the interviewer about matters of weddings and marriage. She is also a very good speaker of Gawraǰūyī. She has attended elementary school and has spent her entire life in the village.

	GORANI	ENGLISH	
(8:1)	üšim, ²⁸⁷ ayar mawqeʔe ka bo	I say, if, in the case that,	(00:00)
(8:2)	masan {?! nas} naʔawī aʔā-y masan duktur ā tasdī(q) duktura nayrī	for example, if you didn't go to the doctor, for example, (if you did) not fetch the doctor's certificate,	(00:02)
(8:3)	maǰbūr-ī masan yā ditaka zālaš biʔawē yā ditaka bwāžē min nimaʔawim tasdī(q) dukturay bīrim yā matarsē	you must (do that) (i.e., a young woman would find herself in that situation if), for example, if the young woman was fearful or if she were to say: "I won't go get the doctor's certificate" or she were afraid; ²⁸⁸	(00:07)
(8:4)	ya ĵūr ya bahāna har čī,	(if she had) a kind of an excuse, whatever.	(00:13)
(8:5)	eh bāyad hatman,	Eh, (in such a case) there must definitely	(00:15)
(8:6)	pāxasūrīš bo řüz-e řarūsī	be a "pāxasur" (i.e., a woman who accompanies the bride), ²⁸⁹ on the day of the wedding celebration.	(00:17)
(8:7)	dī mā řasal řafta na	But then, when going on the "Honey Month" (i.e., honeymoon), no (i.e., it is not necessary to have a pāxasur).	(00:20)
(8:8)	pāxasūr az taraf ditaka bāyad biʔawē, xānawāda-y dita	The pāxasur must be from the young woman's side, the young woman's family.	(00:21)
(8:9)	arē	Yes.	(00:26)
(8:10)	až xānawāda-y dita, yā řama-y ditaka, yā xāla-y ditaka,	From the young woman's family, either the young woman's aunt on her father's side, or the young woman's aunt on her mother's side,	(00:27)
(8:11)	yā masan fāmīl-e nezīk-e ditaka	or a close relative of the young woman, for example.	(00:30)
(8:12)	bāyad wa gard řarūsakaya biʔawē,	(The pāxasur) must accompany the bride,	(00:33)
(8:13)	ā kār anǰām bīra, bařd	take care of that business, then...	(00:35)
(8:14)	{?! xān} wa xātīr etmīnān-e kār ditaka	{xxx}, for the sake of the security of the young woman's matters.	(00:37)
(8:15)	alāna dī až dile gawraǰū řīstanmān,	Now then, in our (village) Gawraǰū,	(00:41)

²⁸⁷ The form *üšim* appears as in Kurdish.

²⁸⁸ The narrator is describing a general situation in which a young woman would not go and get confirmation of virginity from the doctor before marriage.

²⁸⁹ The *pāxasur* is a term for an older woman who accompanies the young woman and also acts as a witness to confirm her virginity and therefore her (and the family's) honor.

GORANI	ENGLISH	
(8:16) tā guftyana ²⁹⁰ daqīqan tā pīrāraka, tā pāraka tā čan saṭ piš,	until, so they say, until exactly last year, until last year, until a few years ago,	(00:44)
(8:17) řasim-e pāxasür lā nařaftawē	the tradition of the pāxasur hadn't been given up.	(00:48)
(8:18) walē mawqeŕe ka ²⁹¹ duktura hāma-u wātšān ina-u āna řwānān	But when the doctor arrived, and they said this and that, the young people,	(00:50)
(8:19) eh masan bešān saxt magirtišān mwātšān mā řasal	eh, for example, they were strict with them, they talked about the honeymoon,	(00:55)
(8:20) ī řasimšāna dī lā bar(d) {PM: ehem}	then they abolished this tradition. {PM: Ehem.}	(00:58)
(8:21) dī inī qablan bē	But then, this tradition existed in earlier times.	(01:00)
(8:22) qablan bē, bedūn pāxasür bāyad dita ka-y řarūs {?! naraf} ka-y dāmād nařafta	(This tradition) existed in earlier times; without the pāxasur the young woman wasn't supposed (to go) to the house of the bride, the house of the groom.	(01:02)
(8:23) na {?! di, xi?}	No.	(01:05)
(8:24) xānawāda-y dāmād bāyad tamāšāš bikarē {PM: āhā}	The family of the groom must look at it (i.e., the doctor's certificate).	(01:12)
(8:25) xānawāda-y dāmād bāyad tamāšāš bikarē, āna bařd wa lā-y ditakawa bo	The family of the groom must look at it; then afterwards it should be kept with the young woman.	(01:14)
(8:26) wa lā-y dita-u kuřakawa bo	It should be kept with the young woman and the young man.	(01:18)
(8:27) na, wa lā-y dita-u kuřakawa bo, mādariš bāyad bwīnēš	No. It should be kept with the young woman and the young man; her mother must look at it.	(01:23)
(8:28) wazīfa-y dāykī-ya ka ā {?! m} mād(a)rakaf bwīnē;	It is the duty of the mother that the mother sees it,	(01:26)
(8:29) ā tasdī(q) dukтури ditaša bwīnē	(that) she sees that doctor's certificate about her daughter.	(01:29)
(8:30) walē xo bāyad wa lā-y dita-u kuřakawa bo	But well, (the certificate) must be kept with the young woman and the young man.	(01:32)
(8:31) āxir dī bāyad ā masan pařū řādata ař lā-y dāyka-y ditaka b(o)	Thus, then, that cloth as evidence of virginity must be kept with the mother of the young woman, for example;	(01:36)
(8:32) bimēnē {PM: ehem ehem}	it remains (there). {PM: Ehem ehem.}	(01:41)
(8:33) {Kurdish: aw sāta zū minātdār būn}	{Kurdish: At that time (couples) had children quickly},	(01:51)
(8:34) čūnka wa xātir ā ařā qurs bwarin	because, for that (reason), that is why they take pills,	(01:53)

²⁹⁰ The word *guftyana* is as in Persian.

²⁹¹ The form *ka* is sometimes pronounced *ke*, as in Persian.

GORANI	ENGLISH	
(8:35) eh qurs xwārdin masan mwān jeṭawgīri až mināṭ makarē	eh, taking pills, ²⁹² for example, they would say, it prevents the possibility of having children.	(01:56)
(8:36) aw sāta mwāšān bāyad har fawri hāmiṭa bwī alāna na	At that time, they said, one must become pregnant immediately; now, it is not so.	(01:59)
(8:37) alāna masan baṭd až čan sāṭ, dū sē sāṭ šūn ʕarūsīšān mināṭdār b(un) {PM: baṭē, emm}	Now, for example, after several years, two, three years after their wedding, (the couple) may have children.	(02:02)
(8:38) mināṭdār mawin	They have children.	(02:08)
(8:39) {Kurdish, to end of sentence 40: baṭd isāta yā ya mināṭ yā dū mināṭ bištir na bištir nīya	{Kurdish, to end of sentence 40: Then, now, either one or two children. More, no; not more.	(02:10)
(8:40) arē has}	Yes, there are.}	(02:25)
(8:41) ā dūstdāštana har biya ka biya alān- iç až gawraǰū hē {PM: ahā}	Yes, love has existed for ever and ever. There is also (love) in Gawraǰū (village).	(02:27)
(8:42) alān-iç až gawraǰū masan bwāžām dūstdāštaniš naw,	Now, too, in Gawraǰū, for example, we say, there is no love, (but) no, (i.e., that is not the case),	(02:31)
(8:43) na až dile jwānān dūstdāštan lā naṭaftē {PM: ah}	no. Among young people, love has never disappeared. {PM: Ah.}	(02:34)
(8:44) hē masan arē waššān yak māy wa yak maṭasin, baṭzēk-(i)ç-i ka ²⁹³	There is, for example... Yes, they like each other, they also get together as couples; some	(02:38)
(8:45) xānawādašān muxālefāt makarē	of their families are against (this);	(02:42)
(8:46) baṭzēk-iç-šān wa yak nimaṭasin	some of them also do not get together (as couples).	(02:45)
(8:47) {?! xānawād} mutṭaqan kam piš māy xānawāda bizānē	It definitely rarely happens that the family knows about this.	(02:49)
(8:48) xānawāda bizānē be čūn-u čirā až yā až xānawāda-y kuṣa makušya yā až xānawāda-y dita	If the family found out (about this), it is certain that either someone from the young man's family or from the young woman's family would be killed.	(02:52)
(8:49) čūnka saxt mayrin	Because they are strict.	(02:58)
(8:50) āxe {?! gawra} gawraǰū ya muhiṭēki būčik	Because Gawraǰū is a small place.	(03:08)
(8:51) isa maw(i)nī až řüstāyān-e tir māyin ʕāšiq dita-y masan gawraǰū mawin	Now you see that people come from other villages; they fall in love with young women from Gawraǰū, for example;	(03:11)
(8:52) matānin, wa bahāna-y čitēkwa māyna bar ka	with whatever excuse, they come to the front door of the house.	(03:16)
(8:53) masan wa, ʕešqišān wa tareqa kas-e tirwa wa ditaka maṭasin	For example, with..., they make their love known to the young woman by means of	(03:19)

²⁹² Lit., 'pill-taking'; *xwardin* is a Kurdish infinitive.

²⁹³ The form *ka* is pronounced as *če* here.

GORANI	ENGLISH	
	another person.	
(8:54) mwāžē fiḥāna āghā waš(i)ša wanat māy {PM: ahā}	(This other person) says (to the young woman): “Some man likes you. {PM: Aha.}	(03:23)
(8:55) ayar ahyānan dīt ča qisaš wa gard(i)tay kard, nārāhat nawī,	If he happens to see you, speak with you, don’t be insulted.	(03:26)
(8:56) ařā-y zendegī tuš garak-ē, dī kam kam kam kam kam kam	He wants you for life...” Then, little by little, little by little, little by little...	(03:29)
(8:57) eh arē {?! ya} yānī bāwař ka až xud-e řüstāyān-e tir	Eh, yes, that means, believe me, even (young men) from other villages,	(03:38)
(8:58) biřtir řāřiq dīt-e ²⁹⁴ gawraǰū mawin tā yak řā-ye tir {PM: emm}	more (of them) fall in love with young women from Gawraǰū than (with young women from) any other place. {PM: Em.}	(03:42)
(8:59) až gawraǰū kamtir {PM: ahā}	(The young men) from Gawraǰū, fewer. {PM: Aha.}	(03:46)
(8:60) isa {?! min} masan až gawraǰū hēmān	Now, for example, in Gawraǰū, we have,	(03:48)
(8:61) da sāt dwānza sāt ya gila dīt-u kuřařān entezār yak makīřin, na xānawāda-y ānān řāzī maw(u) ī kāra bū na xānawāda-y inān {PM: emmm}	for ten years, twelve years, a young woman and young man: they have been waiting for each other, (but) neither the family of those is happy about this business nor the family of these (young people). {PM: Em.}	(03:50)
(8:62) na ditakay řū makarē na kuřakay das řan mayrē, ha ā řūra manē	It is not that the young woman gets another husband nor that the young man takes the hand of another woman; (the situation) has just not changed.	(03:57)
(8:63) bilātaklīf manē ka bizānī ²⁹⁵ ča bū {PM: ehemm}	It has remained unresolved; one may learn (later) what (the situation) may be. {PM: Ehem.}	(04:00)
(8:64) ha ā řūra	Just that way.	(04:03)
(8:65) min na, xānawāda-y īma saxt-ē ařāř dūřtdāřtaniř dileř bo	Me, no; for our family, it is difficult for them, being in love.	(04:05)
(8:66) ay dī mi(n) ā mawqař masan īma birākānmān mwāžē bāyad āyam, dūřtdāřtan āxiriř nīya	Then I, that time, for example, our brothers say, people must, love has no good ending (to it).	(04:14)
(8:67) āyam bitānē wař(i)ša kasē nāy, xās-ē	It is better that a human being is able to not love someone.	(04:20)
(8:68) a(ya)r wařa kasē bāy, bařdī biřawa dile ā xānawāda, tāna-y ī řūřāna makīřē	If she loves someone, then she enters that family, (and then) she must suffer and put up with the fact that bad things from those (earlier) days will be said about her.	(04:22)
(8:69) mwāžē tu masan wa gard kuřaka-y	They say: “You, for example, acted in this	(04:27)

²⁹⁴ The word written as *dīt* here is pronounced *dūiet*, as in Southern Kurdish.

²⁹⁵ The word *bizānī* is pronounced here with deletion of *z*.

GORANI	ENGLISH	
imay ī jūrta ka(rd) ā jūrta ka(rd)	manner and acted in that manner with our son.”	
(8:70) alān ka āyam dita har ča sangīntar bo, wa ħurmattirawa ²⁹⁶ mašuwā ka-y ištaniš	Now, however much a person, a young woman, is dignified and noble, (then) she will go to her own home with that much more honor.	(04:30)
(8:71) ā jūra saxt mayrin	In that way they consider it strictly.	(04:36)
(8:72) xo nimatānim mwāžām ka nimakarām	Well, we cannot; we say that we won't do (it).	(04:42)
(8:73) ā saxtgīriya nimakarīn xānawādāmān ka bwā bāyad ī kāra hatman bikarī	Our family does not practice such strictness, such that anyone would say: “You must absolutely do this.”	(04:44)
(8:74) yānī až xānawāda-y īma ka wāqefān bē	I mean, there really was (such a situation) in our family.	(04:48)
(8:75) ya xwārim ya zaṛa waš(i)ša {?! ah dūx} pesarīamuwakāš ²⁹⁷ nāma,	One of my sisters did not like her cousin (i.e., cousin from father's side) the slightest bit.	(04:50)
(8:76) bwāžim āmūzākaš wa zūr {xxx} dāykim-u bāwkim dāšān wan {PM: emm}	We say “her cousin against her will {xxx}”. My mother and my father gave her to him. {PM: Em.}	(04:56)
(8:77) yānī bāwkim-u wātša īna birāzām-ē bāyad ī kāra bū	I mean, my father and... He said: “He is my nephew; this deed (i.e., the marriage) must take place.”	(05:00)
(8:78) alāna biya, sē sāṭ zendegīš ka(rd), alān taṭāqīš sanya hē ka-y bāwkay	Up until now, it has been the case that she lived (with him) three years, (but) now she has gotten a divorce (and) now is (back) in her father's house.	(05:02)
(8:79) wa xātir īna ka kuṛaka ṣasabī-yē {PM: āhā}	On account of this: that the young man is mentally disturbed.	(05:08)
(8:80) dī natānisšān zendegī bikarīn	They could not live (together) after all.	(05:10)
(8:81) wa xātir īna {PM: ehem}	(It was) for this reason. {PM: Ehem.}	(05:13)
(8:82) alāna dī až xānawāda-y īma biya čīšt, saxtgīriš nīya	Now, in our family there is no longer any whatever, there is no strictness.	(05:14)
(8:83) dūstdāštaniš nīya, saxtgīrī-(ī)č-ī nīya	There is no love; there is also no strictness.	(05:19)
(8:84) wa bāwkam na walē matānim wa dāykam bwām	To my father, no, (I cannot); but to my mother I can say,	(05:27)
(8:85) matānim wa dāykam bwām, matānim wa birākānim bwām,	I can say to my mother, I can say to my brothers:	(05:29)
(8:86) ī jūr āyamē tahqīq bikarān waš(i)ša wa min māy bizāna eh āyam xāsēk-ē	“This sort of person exists; find out if he is, eh, a good person or not; he likes me.”	(05:32)
(8:87) baṣd masan a(ya)r awaṭ	Then, for example, if first,	(05:37)

²⁹⁶ The particle *-awa* is pronounced here as *-o*.

²⁹⁷ The speaker uses the Persian term here for cousin.

GORANI	ENGLISH	
(8:88) dūstdāštan wan, awaṭ har čī ²⁹⁸ kārē bikarim baʿd wān bwām eǰāza dīn, mutfaqan makušyayim	love for him, (if) at first we do all (we want to do), (and if only) then I would ask them (i.e., my brothers): “Do you give me permission?”, I would definitely be killed. ²⁹⁹	(05:40)
(8:89) walē a(ya)r awaṭ dūstdāštan...	But if at first love...	(05:45)
(8:90) na bāyad bwām wanšān, bāyad bwām masan dādāš ī kāra bikarim {PM: ahā}	No, I must ask them, I must ask, for example: “Brother, should I do this? {PM: Aha.}	(05:49)
(8:91) ī jūr āyamē waš(i)ša wa min māy pišnahādiš dāya wanim matānim wa gardšay řāhat bwim	This type of person who likes me, who proposes to me... Can I act in a relaxed way around him?	(05:54)
(8:92) matānim qisa wa gardšay bikarim	Can I talk with him?”	(05:59)
(8:93) a(ya)r masan birākam biřawē tahqīq bikarē, dī ā mawqaṣ muškel niya	If, for example, my brother goes (and) finds out more (about that person), then, at that time, there is no problem.	(06:01)
(8:94) walē ayar {xxx} bedūn tahqīq ān bāya nwāwa kuřaka,	But if {xxx}, without (my brother) finding out more (about that person), (the young man) may approach (the young woman’s family).	(06:06)
(8:95) bwā masan min-u xwārakat wašmān yak hāma, alāna hāmaymē dāwāš,	For example, (the young man) may say (to the brother): “Your sister and I like each other; now I have come to ask for her hand.”	(06:13)
(8:96) až xānawādamān bē kuštān niya	In our family, (such a situation) does not take place without killing.	(06:17)
(8:97) na ha xānawāda-y ima, bařka až ī řüstāka, čü(n)ka řüstā-y büčikēk-ē {PM: ehem}	Not only in our family, but (also) in this village, because it is a small village. {PM: Ehem.}	(06:19)
(8:98) pēš nahāmay ³⁰⁰	It did not happen.	(06:23)
(8:99) xo xatarnā(k -ē)	Well, it is dangerous.	(06:24)
(8:100) nahāman	It did not happen.	(06:29)
(8:101) ā jūr na, masan tā pā-y ina hāmē {?! ehē}	In that way, no. For example, it has reached this point (that) {?! ehe}	(06:29)
(8:102) ya řang-e sāda kata baynšān-u wa sayī-u kākay-u čišt	a simple fight happened between them, and (then), with (the help of) Sayyed and Kākayī and such people,	(06:33)
(8:103) řangakašānī lā bardē naheštānšān edāmaš bo	they stopped the fight; they did not allow it to continue.	(06:36)
(8:104) arē, gawrajū xudkušiš fir-ē	Yes, (in) Gawrajū (village), there is a lot of suicide.	(06:45)

²⁹⁸ The form *har čī* is pronounced here as *har čī*.

²⁹⁹ If the young woman goes to speak with the young man, and then asks her brothers for permission to have contact with him, then she could be killed for not getting their permission first.

³⁰⁰ The word *nahāmay* is pronounced as a short form: *nāmay*.

GORANI	ENGLISH	
(8:105) eh, pārika ya gila, pārika na pērāraka, čan sāt pēš,	Eh, last year, one, last year, not last year, (rather) two years ago, a few years ago,	(06:49)
(8:106) ya žan aǰ i ābādīmāna ištaniš sūzni	a woman from our village burnt herself (to death).	(06:54)
(8:107) wa xātir...	Because...	(06:58)
(8:108) ān ka wa lā-y masan mardimwa hāqa hāmazahmatiš ³⁰¹	That, with, for example, the people, so many difficulties {xxx},	(06:59)
(8:109) ditakamšān wa zür bāwkaš dāša	“(regarding) my daughter, ³⁰² they, her father had given her, against her will,	(07:03)
(8:110) birāzā-y ištaniš, minī wa xātir ina ištanim sūzniya	to his nephew; on account of this, I had set myself on fire.”	(07:07)
(8:111) walē xo baǰdan mardim qisašān jür-e tir,	But well, afterwards, people spoke differently.	(07:12)
(8:112) jür-e tir qisašān ka(rd), wātšān na sar āna nawya-u	They spoke differently; they said: “It wasn’t that way,” and...	(07:15)
(8:113) dūr la žanaka alān ka mardē, žane e wazǰiš sūk biya-u i čišāna	(The things they accused her of were) far from the (normal behavior of the) woman who is now dead: that the woman was loose (i.e., in morals) and such things.	(07:18)
(8:114) arē biya, fra biya ištaniš kuštē	Yes, there were, there were many who killed themselves.	(07:23)
(8:115) ā masan ya dita wa qīn dāykašay ištaniš sūzni, ha aǰ i kūča-y bāna	Yes, for example, (there was) a young woman (who) set herself on fire in defiance of her mother, just on this upper street.	(07:25)
(8:116) wa xātir ina,	Because of this...	(07:31)
(8:117) wa nazarim dāykaš wa gardšay laǰ-u laǰbāziš kardē-u	I guess her mother was a grouch and acted arbitrarily with her and...	(07:33)
(8:118) arē wa gard {Kurdish: ditagaya	Yes, with {Kurdish, to end of sentence 121: the young woman.	(07:40)
(8:119) ditaka masan wa nazarim čimā xāstegār dāštya witīya xušim	For example, I guess the young woman had a suitor; she had said: “I do not like	(07:42)
(8:120) i xāstegāra niyatē, dāḥikī wa zür witīw bāwk nayāštya ditaka,	this suitor.” Her mother wanted to (marry her off) against her will; the young woman had no father.	(07:45)
(8:121) dāḥikī wa zür, arē wa zür witūy bāyad i kāra har bū ha bū ha bū}	Her mother, against (the young woman’s) will, yes, against her will, said: “This thing must be done, it must be, it must be!”}	(07:48)
(8:122) ditaka wātawēš min waš(i)ma i kuḥa nimāy, zür wa ga(rd)mī makara	The young woman had said: “I do not like this young man. Don’t force me (to marry him).”	(07:52)

³⁰¹ The meaning of *hāmazahmatiš* is not clear.

³⁰² The narrator switches to using first-person here in referring to the woman’s daughter as “my”. In the following sentence, the narrator continues this first-person reference to the woman, “I”.

GORANI	ENGLISH	
(8:123) ān-ič ha züriš kardwē, yārū řaftawē	But the mother had always had forced the young woman against her will; that gal had run away.	(07:56)
(8:124) har či aspāw, madārik-u aspāw či ā kuřa bū biya,	Whatever things (the young woman) had from (the young man), the papers and things, whatever the young man had, has had,	(07:58)
(8:125) hedyā ka dāšānī yak, dāši wa kuřaka, bařd (h)āma ištāniš sūznī	the gifts that they gave each other, she gave (them) back to the young man; afterwards she came back (and) set herself on fire.	(08:02)
(8:126) kuřaka-yč dī hüč, īsa hā na dar wa dar	As for the young man, then, nothing; now he (is) adrift.	(08:08)
(8:127) tā čan sāt piš das žaniš girt	(Then) a few years ago, he took the hand of (another) woman in marriage.	(08:11)
(8:128) das ya gila wa nazarim bēwāžaniš girtē {PM: āh}	He has married a widow, I think. {PM: Ah.}	(08:14)
(8:129) biš, hē až gawraǰū kam as(†)an kamtir piš māy čūnka	There was, ³⁰³ there is in Gawraǰū, a few, a few happen, because,	(08:17)
(8:130) ē biš, alāna na dūstdāštan wan-ē	eh, there was, there is no love in it nowadays.	(08:22)
(8:131) āy gawraǰū fraš nābūt-ē {PM: emm}	Oh, (in) Gawraǰū, there is a lot of brokenness. {PM: Em.}	(08:25)
(8:132) yānī, īsāta ištānim mwāžim	I mean, now I speak about myself;	(08:28)
(8:133) kas-e tir nimwām čun āyam yak-e tir bwāy gunā mwāy	I am not speaking about anybody else, because a person speaking about someone else is speaking sinfully.	(08:31)
(8:134) min ištānim ya řafiqim bē	I myself had a friend.	(08:34)
(8:135) řafiqakam až řad xarǰ waš(i)ša ya kuřa hāma	My friend liked a young man very much.	(08:36)
(8:136) hamīša wanim mwāt(i)ša {h}	She always said to me: “{YFH},”	(08:39)
(8:137) wāt(i)šē, ³⁰⁴ wātiš ayar masan ī āghā hāma wa har jūr-e buwa, wanim bwā	she has said, she said, for example: “When this gentleman comes, by all means tell me.	(08:41)
(8:138) tu masan maši tak-e xāluwit ī lā ā lā,	For example, you go with your uncle here and there;	(08:45)
(8:139) ī kuřata dī wanim bwā ka ī kuřa bwīnim	when you see this young man, tell me, so I may see him.”	(08:48)
(8:140) minī wātim bāša(d)	I said: “Okay.”	(08:50)
(8:141) ditaka nānzadiš kardawē, dāwšāna pesarxāla-y ištāniš wa zür	The young woman had been engaged; they had given her against her will to her cousin.	(08:52)
(8:142) min-ič ya řū(ž) wan wātim, wātim	And one day I said to her, I said: {?! emm}	(08:56)

³⁰³ The initial *bīš* could be either a truncated form, as Persian *bīštar* ‘more’, or perhaps a calque of colloquial Persian *būd-aš* ‘there was’.

³⁰⁴ It is possible that the word *wāčē* can be interpreted as imperfective with prefix *m-*.

GORANI	ENGLISH	
{?! emm}		
(8:143) eh āxa tu nimaw, nāmzadīt kardē aṛā min gunāhbārī-ya biṛawim bwāžim	“Eh, you, it shouldn’t be like this: you are engaged; this is sinful for me if I go (and) say,	(09:00)
(8:144) masan dūstakat ka qadīm waštān hāmē, hāmē	for example, your friend who liked you in earlier times has come.”	(09:04)
(8:145) ān wātiš na, bāyad bwāži	She said: “No, you must say (it).”	(09:07)
(8:146) baʿd ima ³⁰⁵ ṛaftīm, wātim wan	Then we went; I said to him,	(09:09)
(8:147) ṛaftīmin ³⁰⁶ wātim	I went (and) said (it).	(09:11)
(8:148) kuṛaka wanim wātiš, wātiš bwā wan, bwā ī dita bwā	The young man said to me, he said: “Say to her, say to this young woman, say...	(09:13)
(8:149) {?! muta} mutmaʿen bo, ara pañ gila mināhiš bo,	May she be sure (of this): even if she may have five children,	(09:16)
(8:150) ham ištaniš makušim, ham šūakaš	I will kill her as well as her husband.	(09:19)
(8:151) min waš(i)ma wan māy	I love her.”	(09:21)
(8:152) aw, kuṛ awaḥnaka, ka waš(i)ša ditaka hāma, wāt(i)š	That one, the first young man who loved the young woman, said (this).	(09:22)
(8:153) min-ič ṛaftim wāt(i)ma ān, wātim	I went (and) I said (this) to her, I said:	(09:25)
(8:154) ī jūr kārēkit {?! kar}, wāča ³⁰⁷ waš(i)ma pesarxālama nimāy-u wāt(i)ša dāykaš	“Such a thing you have (done), say: “I don’t like my cousin,” and say (this) to his mother.”	(09:27)
(8:155) kārakaš šēwnī	She dissolved the engagement (lit., business).	(09:33)
(8:156) ʿaḡdišāni kardawē {PM: ehem}	They had been engaged. {PM: Ehem.} ³⁰⁸	(09:34)
(8:157) wātiša dāyka, wāt(i)ša min ī kāra nimakam-u	She said to her mother, she said: “I won’t do this and	(09:36)
(8:158) bwāži ī kāra ka, alān ištanim makušim	even if you say: “Do this,” I will now kill myself.	(09:38)

³⁰⁵ Speakers tend to pronounce the first person plural pronoun as *īma* (as in Southern Kurdish) rather than *ēma*.

³⁰⁶ The morphology of *ṛaftīmin* is as in Southern Kurdish.

³⁰⁷ Here the imperative *wāča* is similar to the Hawrami *wāča* or *bwāča*, rather than to Gawraǰūyī *bwāža*.

³⁰⁸ A traditional marriage normally has four formal events associated with it. The first is the *xāstegārī*, when members of the young man’s family goes to the house of the young woman and formally request her hand in marriage. After that, the young man and young woman are considered to be engaged, as *nāmzadī*. After that, a formal ceremony, the *ʿaḡd*, is held in the young woman’s home with a religious authority present to officiate, and vows are made. The young man’s family sponsors a large party and their relatives attend. Sometimes the *ʿaḡd* is combined with the actual wedding, and the young woman goes to the young man’s home after that, as his wife. If the wedding, the *ʿarūsī*, is not held on that day, it is given on another day. About three days or one week after the wedding, the young man takes his wife back to her father’s home for a visit and celebration, termed the *darpardāna*.

GORANI	ENGLISH	
(8:159) ištanim masūznim	I will set myself on fire.”	(09:40)
(8:160) {Kurdish: ditaka wita dāfikī} {PM: ehem}	{Kurdish: The young woman said (this) to her mother.} {PM: Ehem.}	(09:43)
(8:161) baʿd raft, aspāwakāniš jam ka(rd), dāša	Then she went, collected her things, gave them to her,	(09:45)
(8:162) nīyāša dile yak-u dāša das dāykaš wātiš ī aspāwāna bīyawa	put them together, and gave them over to her mother; she said: “Give these things back.”	(09:47)
(8:163) har čī ʕaks-e nāmzadī-u ʕaqd-u čišt bē gištiš sūznī, nwārakāniš šiknī	Everything, the photos of the engagement and whatever there was, she burnt everything, she broke the cassettes.	(09:50)
(8:164) baʿd dī jwāwiš dā	Then she called off the engagement.	(09:54)
(8:165) arē {PM: ehemm}	Yes. {PM: Ehem.}	(09:56)
(8:166) {?! za} kuřaka masan ī jūra muʕtādīš bī, kuřaka muʕtād-e sefr bī	For example, the young man was somehow addicted; the young man was a total addict.	(09:57)
(8:167) baʿd jwāwē dā	Then she called off (the engagement).	(10:02)
(8:168) jwāw-e dita, jwāw kuřakaš dā-u alāna-yč-a {?! hēya} hēšān entezār makīšin	The young woman’s answer (i.e., that she called it off), she gave her answer to the young man, and now they are also in the process of waiting.	(10:05)
(8:169) arē {PM: ahā}	Yes.	(10:12)
(8:170) jwāw pesarxālakaš dāya-u alāna-yč-e kuřaka, kuřaka-u ditaka wa yakay řahat řabetašān hē-u	She called it off with her cousin, and now indeed the young man, the young man and the young woman only have a relationship.	(10:13)
(8:171) xānawādašān-ī(č) mazānē-u	Their families know it, too, and...	(10:18)
(8:172) ham xānawā(day)...	The family too...	(10:21)
(8:173) na, dī	No, so then.	(10:22)
(8:174) ʕarūsīšān naka(rd), wa xāstegār-ič-iš nāma řasman	They did not get married; (the young man) did not officially come as a suitor either.	(10:23)
(8:175) yakī az birākān kuřaka nāřāzi-ya	One of the brothers of the young man is not satisfied.	(10:26)
(8:176) dāykaš nāřāzi-ya, mwāy bāyad ī dita naw, čūnka ī dita ya ʕaqdiš kardē	His mother is not satisfied (and) says: “This young woman should not be (with him),” because this young woman is someone (who) has been (already) engaged.	(10:28)
(8:177) xānawāda-y kuřaka īsa muxālefāt makarin	The family of the young man is now against it.	(10:32)
(8:178) kuřaka mwāy, tu šū maka, xānawādamān řāzi makarim	The young man says: “Don’t take a husband; I will make my family satisfied.”	(10:35)
(8:179) dī, ha ā jūra manē	So then, (the situation) hasn’t changed.	(10:39)
(8:180) arē	Yes.	(10:40)
(8:181) arē, dī	Yes, (just like that) then.	(10:46)
(8:182) ha ā jūra ditaka ništīya-u entezār kuřaka makīšē-u	Just that way, the young woman stays and waits for the young man and	(10:48)

GORANI	ENGLISH	
(8:183) kuřaka-yč řāhat māya kařān-u lang mařiya,	the young man also comes comfortably to their house and stretches out his legs;	(10:50)
(8:184) maniřin , maxanin, řūxī makarin, hay ī jūra řāhat	they sit, they laugh, they joke, comfortable just in that way.	(10:53)
(8:185) āxir wa nazarim dāyka kuřaka nāřāzī-ya	Still, though, I think the mother of the young man is not satisfied.	(10:58)
(8:186) arē mwāžē, ī dita ya řū tiriř kardē, īma qabūřīřmān nīya	Yes, she says: “This young woman had another man; we don’t accept her.”	(11:02)
(8:187) pesarxāla hūč	The cousin, nothing.	(11:10)
(8:188) bāwař ka das žan-(ī)č-ī nagirt hay ā jūr dar wa dar mařiya {PM: ahā}	Believe me: he did not take the hand of another woman in marriage; he has always remained so confused. {PM: Aha.}	(11:12)
(8:189) bařdī wātřān ka masan ditaka ařā jwāwit dāy, wātīř ařā īna muřtād biya	Then, they said, for example, to the young woman: “Why did you call off (the engagement)?” She said: “For this (reason): he was a (drug) addict.”	(11:16)
(8:190) arē, arē pesarxālaka, arē	Yes, yes, the cousin, yes.	(11:20)
(8:191) āxir, muřtād-e seřr	Thus, he was a total addict.	(11:24)
(8:192) {Kurdish: bāwar ka, řē kardinī wahřat wa āyam kay}	{Kurdish: Believe (this): the way he walked made people afraid (i.e., he was so unsteady).}	(11:27)
(8:193) na řaqat řaqd kardē	No, she was only engaged.	(11:29)
(8:194) řaqd kardē qarār bē, dimāřir řarūsī bika(r)in {PM: ahā}	She was engaged (and) it was agreed, later they were to get married. {PM: Aha.}	(11:33)
(8:195) ay ha ā jūra	Well then, exactly in that way.	(11:36)
(8:196) arē qabūř, har ā jūra-na gawraǰū,	Yes, agreed (?), Gawraǰū is always that way.	(11:44)
(8:197) masan imřū bān xāřtegāřīř karin, nāmzadīř bikarin, fawřī řaqd makarin {PM: emm}	For example, today they come to court a young woman, (then) they go through with the engagement; they immediately take vows.	(11:46)
(8:198) walē eřtebā makarin, řaqd makarin walē eřtebā makarin,	But they make a mistake; they become engaged but they make a mistake.	(11:50)
(8:199) řaqd makarin, bařd-e paņ řař māng ye řař dū řař řarūsī makarin	They become engaged, then five (or) six months, one year (or) two years, they have the wedding.	(11:53)
(8:200) marāřim řarūsī mayřin	They celebrate the wedding.	(11:57)
(8:201) awař xāřtegāřī bařd ye nāmzadī řāda {PM: ehem}	First the suitor, then a modest engagement. {PM: Ehem.}	(12:03)
(8:202) {Kurdish: bařd masan bařd-e bařzē masan ař biřtir piř tē nāmzadī-u řaqdē būta yakē}	{Kurdish: Then, for example, then some, for example, it often happens that they have the pre-engagement and the engagement at the same time.}	(12:06)
(8:203) biřtir, arē	More, yes.	(12:12)
(8:204) biřtir-(ī)č-ī piř māy nāmzadī makarē-u	It often happens that one has the pre-engagement and	(12:14)

GORANI	ENGLISH	
(8:205) baʿd-e ye mudat ʿaqd makarē-u ʿarūsī makarē	after a while, one becomes engaged and has the wedding.	(12:17)
(8:206) bištir-(i)č-i ʿaqd makarē-u mamanē-u ī jūra	Most also have the engagement and stay and this way.	(12:20)
(8:207) arē har aʒ awaʔ marāsim-e xāstegārī filmbārdārīš hē	Yes, from the beginning, we celebrate the ceremony of the request for the young woman’s hand in marriage and the filming,	(12:26)
(8:208) tā mawqeʿ-e	until a time,	(12:30)
(8:209) masan dī marāsim ina ka ditaka bāya ka-y bāwka	for example, then, we celebrate this: that the young woman comes back to her father’s house.	(12:32)
(8:210) ima mwāžām darpardāna, šima mwāža ča?	We call (this) “darpardāna”. What do you call it?	(12:34)
(8:211) mawqeʿe ka ditaka baʿd aʒ {?! čwā} panj, šaš rū aʒ ka-y kuřaka māya ka-y ditaka, māya ka-y bāwkaš	When, after five, six days, the young woman comes from the young man’s house back to her father’s house.	(12:38)
(8:212) ā marāsimtāna šima fikr nimakarim bo	That celebration, I don’t think you have it.	(12:44)
(8:213) eh mawqeʿe ka ʿarūsī makarin, mařawē, baʿd aʒ {?! čw}, baʿd aʒ čwār rū, panj rū,	Eh, when they have the wedding, she goes, then after, after four, five days,	(12:48)
(8:214) eh xānawāda-y ditaka	eh, the family of the young woman.	(12:52)
(8:215) panj šaš nafar ya mīnībūs, dawr da nafar pūnza nafar	Five, six people, one minibus, around ten people, fifteen people,	(12:55)
(8:216) hawmayzin mařawina ditaka mārīn ařa ka-y iřtanšan-u {PM: ahā}	they get up, they go, they bring the young woman back to their own house and {PM: aha}	(12:59)
(8:217) manā ka-y bwāžām bāwkaš, ānā ima wan mwāžīm marāsim-e darpardāna	they leave her in the house of her father, we say, for that we say we celebrate the darpardāna.	(13:03)
(8:218) arē	Yes.	(13:08)
(8:219) baʿd ā marāsimā māyim aʒ ka širīni matiyām dwāra	After that ceremony, we come back (and) at home we distribute sweets again.	(13:09)
(8:220) marāsimya hawpiřki waš makarām {PM: ahā}	A ceremony, we do a nice dance. {PM: Aha.}	(13:14)
(8:221) baʿd filmbārdārī makarām ʿaks manāžām, ināna	Then we make a film, take photos, such things.	(13:17)
(8:222) baʿd-e panj šaš rū dwāra ka-y dāmādaka māy mayaniřwa	After five, six days, (people) come from the house of the bridegroom, they bring her back.	(13:20)
(8:223) arē ha ā mawqaʿ ha ā mawqaʿ ka darpardāna, kāduři matiyān	Yes, just at that time, just at that time that (there is) the darpardāna, they give gifts.	(13:25)
(8:224) kādu bištir pūl	The gifts (are) mostly money.	(13:31)
(8:225) arē	Yes.	(13:33)
(8:226) pūl tā panj timan, tā da timan, pūnza	Money, up to five tomans, up to ten tomans,	(13:34)

GORANI

timan, har kām fāmīl bo tā bīs
timan, bīs-u pañ timan ī jūra

ENGLISH

fifteen tomans, whoever is a relative, up to
twenty tomans, twenty-five tomans, this way.

Text 9: Traditions of weddings and marriage (2)

The speaker in this text continues her discussion with the interviewer about matters of weddings and marriage. She is also a very good speaker of Gawraǰūyī. She has attended elementary school and has spent her entire life in the village.

	GORANI	ENGLISH	
(9:1)	na xānawādān ka saxt mayrin bištir wa xātir-e masaḥan kuř-u dita alān masaḥan xwāraka-y ištanim bwām	No, (as for) the families who act strictly, it is more because of the young man and the young woman; now, for example, let me speak about my own sister.	(00:00)
(9:2)	xwāraka-y ištanim xāstegāriš māy	(As for) my own sister, when she has a suitor,	(00:07)
(9:3)	xwāraka-y ištanimī ayar ³⁰⁹ wašiš bāy	my own sister, if she likes him,	(00:09)
(9:4)	ā bāwk-u dāyka ā ordašāna mil sar mināḥšānay {?! ni} mutḥaqan nimwāža ka	that father and mother (of hers) have the authority over their child; they definitely do not say	(00:11)
(9:5)	ka masan dāyka mi(n) ī kuřama garak-ē wāqeʿan waš(i)ma ān māy, bišma ařā-y zendegī wa gardšay bikarim, nimatānē ka bwāy	that, for example, (if she says): "Mother, I really want (to marry) this young man; I like him; I may go for life, (to live) with him." (The young woman) cannot say this (i.e., to her parents).	(00:17)
(9:6)	ah wa xātir ina-yč-a nimatānē bwāy	Eh, because of this (i.e., family relationship), she cannot say (such things).	(00:22)
(9:7)	dāyk-u bāwka ā řūwašāna wa mināt nayay ī jūra řāhat bū dilešānay	Her mother and father have not given their children permission to be at such ease with them.	(00:24)
(9:8)	baʿd-ič eh	Then, eh,	(00:28)
(9:9)	kuřaka-yč wāqeʿan ayar-ī(č) wašiš bāy, ān mwāy wašim māy	(as for) the young man, if also he likes (someone), he says: "I like her."	(00:29)
(9:10)	ditakay mwāy wašim māy	The young woman says: "I like him."	(00:33)
(9:11)	walē bāyad war čaš bāwk-u dāykawa nawāy wašim māy	But in front of her father and mother, she should not say: "I like him."	(00:35)
(9:12)	ayar-ī(č) bwāy	If also she says...	(00:38)
(9:13)	{YFH speaks:} ha bāwk-u dāyka wijūdiš nawu, maw(u) bwāčē min waš(i)ma tu māy {YFF speaks:} arē	{YFH speaks:} If the father or mother is not there, she may say: "I like you." {YFF speaks:} Yes.	(00:39)
(9:14)	{YFH speaks:} tu biniš, min-ič manišim, bizānim qismat ča makarē {YFF speaks:} arē bizānim qismat ča makarē	{YFH speaks:} (The young man says:) "Wait, I'll wait too, let's see how destiny turns out." {YFF speaks:} Yes, "let's see how destiny turns out."	(00:42)
(9:15)	walē ī xānawādāna	But within these families,	(00:45)
(9:16)	masan yakī gawrā, yakī masan musen wāqeʿan	for example, there may be someone (who is) old, someone, for example, (who is) elderly, truly	(00:47)

³⁰⁹ The word *ayar* may be pronounced *agar* or *ar* by different speakers.

GORANI	ENGLISH	
(9:17) Ʒāqit̄-u fahmīda ka Ʒaqtiš wa īna qad bitiya, wāqefan Ʒaqtiš ba īna biřasē	wise and insightful, such that his/her wisdom about these matters has reached a certain high level, his/her wisdom has truly reached this (level);	(00:50)
(9:18) bwāy bāwā ī dū nafara waššan yak māy	(that person) may say: “Hey, if these two people like each other,	(00:54)
(9:19) bā wa yak biřasin, xo zendegī makarin, zendegī muřtarakšan hē, wāqefan	let them get together as a couple; they will certainly live together; their lives will be as one, really.”	(00:56)
(9:20) ensān ī ezdewāǰa (sa) wāqefan sarneweštsāz-a ařā-y ensān	(As for) human beings, this marriage is truly the maker of destiny for human beings.	(01:01)
(9:21) walē xānawādān, eh	But (as for) families, eh,	(01:07)
(9:22) biřtir-e mardim-e kurdzwān iřtanmān bwāžām, biřtir ha ī gawraǰūwa, čun ēma nimūnamān hē	most of our people who speak Kurdish, let’s say, most accurately, these (people) of Gawraǰū, because we have these examples,	(01:10)
(9:23) ažin nimatānin řahat qisa-y iřtanšān biřasnin	here, they cannot speak their own words comfortably.	(01:15)
(9:24) ditakay ayar wašiř bāy nimatānē war čař bāwk-u dāykařwa bwāy	Regarding the daughter: if she likes (a young man), she cannot say (this) in front of her father and mother.	(01:18)
(9:25) matānē wa dūstāna wa yā kuřaka yā masan wa {?! xā} wa dūst iřtaniř ka biřasnēša xānawāda	She can say it in a friendly way to either the young man, or for example, to her own friends, who may let her family know.	(01:21)
(9:26) walē xānawāda gūř ařtan wan nimatakne	But her family does not pay any attention at all to her.	(01:27)
(9:27) mi(n) xwāraka-y iřtanim wař(i)ša kasē bāy	Me, if my own sister likes someone,	(01:29)
(9:28) bāwāř ka parī xānim, masařan bāyad bārā bwāžē	believe me, Ms. Pari, for example, she must say it several times.	(01:31)
(9:29) ayar {?! way} wan biřasē, ka řukr-e xwāy makarē nařasē bāyad řāzī būy wa řazā-y xwāy	If she gets together with him (i.e., the young man), she thanks God. If she does not get together with him, she must be satisfied that that is also the will of God.	(01:34)
(9:30) hūč nawāy wa gard bāwk-u dāykaya	She would never say anything (about it) to her father or mother.	(01:39)
(9:31) mazānī ayar-ī(č) ařyānan {YFH speaks:} masan bāwa-u birākam wātan, wātan birākam	You know, if also accidentally... {YFH speaks:} For example, my father and brother have said, have said: “My brother” (i.e., to the young man).	(01:42)
(9:32) {YFF speaks:} ayar-ī(č) ařyānan masařan kuřa hāma xāstegārī-u niřt-u qisařan ka(rd)-u	{YFF speaks:} If also accidentally, for example, the young man came to court (the young woman) and sat down and spoke and	(01:45)
(9:33) xānawāda bar-e řüy as(†)an nimazin kuřaka	in front of the family... They don’t allow the young man at all...	(01:50)
(9:34) yānī ya řürē yā řadiř makarin yā ya řürē bařdan řwāw matīyana wa	That means in some way they will send him away or in some way, later, they will give him	(01:53)

GORANI	ENGLISH	
dasyay	a negative answer.	
(9:35) na, na ānāni dalilān xās-e iṣtanšān garak-ē	No, no, they want (have?) their own special reasons.	(02:01)
(9:36) mazāni masaṭan {YFH speaks:} masa(ṭa)n yā mwān gharīb-ē {YFF speaks:} na gharibaš āni bimānad	You know, for example... {YFH speaks:} They say he is an outsider... {YFF speaks:} No, let's leave (our talk now about) the outsider aside.	(02:05)
(9:37) ghariba ka ghariba tā tahqīqāt-e kāmiṭ dar mawrediš nakarin, jwā(w)šān nayay	The outsider, the outsider: until they thoroughly look into his background, they do not give him an answer.	(02:09)
(9:38) ka awaṭ jwāwšān nayay	At first they say: "No."	(02:14)
(9:39) ayar fray pāfišārī bikarē ghariba, bāyad tahqīqāt-e kāmiṭ bikarin	If the outsider insists a lot (on courting the young woman), they (i.e., the young woman's family) must do a complete look into his background.	(02:15)
(9:40) āšnāka-yč ayar bwānē masan mawnī kuṛaka	If the young man is a well-known person, for example, you see the young man,	(02:19)
(9:41) masaṭan sarbāziš nakardē	for example, he does not have to serve in the military.	(02:23)
(9:42) mwāy bāwā kartaka mayrim	He says: "Believe me (lit., hey, man), I will get my military service papers."	(02:25)
(9:43) mwāy biṛaw kartakat bir	They say: "Go get your military service papers."	(02:27)
(9:44) {YFH speaks:} kārit nīya	{YFH speaks:} "You have no work."	(02:28)
(9:45) {YFF speaks:} kārakat durus bika, ča bika, yāni saxtgīr(ī)yānē makarin	{YFF speaks:} "Do everything correctly; do this and that." This means they act strictly.	(02:29)
(9:46) kuṛa ayar paṅj sāṭ-ī(č) až ā dūrwa binīšē entezār bikišē	If the young man also sits down for five years and waits at a distance,	(02:33)
(9:47) yārū dī orzaš nīya bwāžē bāwā min ditātānim garak-ē	the guy will not have any more authority to say (to the family): "Believe me (lit., hey, man), I want your daughter."	(02:36)
(9:48) čašentezār-e dam ditak-ē, ditaka mwāy min tum garak-ē	He waits (to hear) what the young woman says; the young woman says: "I want you."	(02:39)
(9:49) kuṛaka mwāy min tum garak-ē	The young man says: "I want you."	(02:41)
(9:50) {YFH speaks:} manīšē	{YFH speaks:} He waits.	(02:43)
(9:51) {YFF speaks:} manīšin-u āw bār-u das (bišūr)	{YFF speaks:} They wait and make things final.	(02:43)
(9:52) yā dī nimatānin qīsa bikarin, ha dūro dūro masaṭan qīsān iṣtan(šān) wa yak biṛasnin	Or they cannot speak with each other anymore; (their communication is) only from a distance, for example, that they can send each other their own words.	(02:45)
(9:53) wa čaš-u wa dam matānin qīsān iṣtan wa yak biṛasnin	They can cause their speech to reach each other by means of their eyes and facial expressions.	(02:49)
(9:54) walē mutṭaqaṅ nimatānin bwāy, war	But they definitely cannot say (even something	(02:51)

GORANI	ENGLISH	
čaš xānawāda bwān bāwā	like): “Hey there,” in the presence of their families.	
(9:55) ayar min	If I	(02:55)
(9:56) šū nimakarim-u ǰwāw masaṭan baǰzēk xāstegār nimatīm-u hamīša mwām na, wa xātir fiṭān āghā-yē	do not get married and for example, do not give a reply to some of my suitors, and (if I) always say: “No, it is because of a certain guy,”	(02:56)
(9:57) nimatānē, yānī ī orzaša nīya ditaka ī qisa bikarē	she cannot, that means, the young woman does not have the courage to say this.	(03:02)
(9:58) kuṛa-yč ayar nimāy nwāwa wa xātir ā saxtgīr(ī)yān xānawāda-y ka-y dita-yē	As for the young man, if he does not come forward, it is because of the strictness of the young woman’s family.	(03:05)
(9:59) {YFH speaks:} yānī parī xānim ayar piš-ič bāy	{YFH speaks:} That means, Ms. Pari, if it happens,	(03:09)
(9:60) piš bāy, kuṛa-u dita waššān wa yak bāy, ya gila xāstegāriš bāy	if it happens that the young woman and young man like each other and another suitor comes,	(03:11)
(9:61) ā xāstegāra ayar bwāžē ka masaṭan	that suitor, if for example, he says:	(03:14)
(9:62) waš(i)ma wan māy	“I like her,”	(03:17)
(9:63) ar xānawādaka řāzi bū, bāyad ā kāra bū	if the family is satisfied (with him), that business must take place.	(03:19)
(9:64) ditaka har ča bwāy mi(n) wašim nimāy a ī kāra, mi(n) ī kāra nimakarim	If the young woman says: “I do not like him, I will not do this...”	(03:22)
(9:65) ina-yč-a ka bāwk-u dāyka řāziya bāyad ā kāra bū	This, that the father and mother are satisfied, this business must be done.	(03:25)
(9:66) {YFF speaks:} bāwař ka biyamāna, parī xānim masaṭan	{YFF speaks:} Believe me, we had, Ms. Pari, for example.	(03:28)
(9:67) eh fiṭān āghāmān fiṭān xānimmān dīya	Eh, we have seen that man, that lady.	(03:30)
(9:68) ka wāqeṭan wa gard-e ezdewāǰešay wa gard ī āghāya muxālefat biya	That, really, there was resistance regarding her marriage to this man.	(03:33)
(9:69) waš(i)ma wan nimāy, yā ča yā fiṭān	(The young woman said:) “I do not like him,” or this or that.	(03:38)
(9:70) wa eǰbār-e xānawāda ā kārša kardē	She did this because of pressure from her family.	(03:40)
(9:71) walē zendegī nāmovaqēkiš biya, ezdewāǰ-e nāmovaqāiš biya	But she had an unsuccessful life, she had an unsuccessful marriage.	(03:43)
(9:72) dū sāṭ tūliš nakīštē	It didn’t last two years.	(03:46)
(9:73) bāzam wa sar ā nārāhatīša-u ā etefāqāna ka ařāš katē	Still, with that unpleasantness and those events that have happened to her...	(03:48)
(9:74) ā zendegīša ha ā ǰūra wiř kardē, hāmaya ka-y bāwkaš ništē	She has left that life of hers just that way; she has come to her father’s house and has waited there.	(03:52)
(9:75) āyā ī bāwk-u dāyka masaṭan min	If this father and mother, for example, I...	(03:55)

GORANI	ENGLISH	
(9:76) ištanim bwāžim, gwā masaṭan wāqefan ī bāwk-u dāyka wanšān řizāy-ē masaṭan ā ta-y diššān waššān māy ka	I speak about myself, say, for example, truly, this father and mother are satisfied, for example, that from the bottom of their hearts, they like that.	(03:58)
(9:77) ī jūr zendegī mināššān šekast bwarē, na waššān nimāy ā bāwk-u dāyk-ič-ay	This way, their child's life will be unsuccessful; (if that is so:) no, certainly, the father and mother do not like that.	(04:03)
(9:78) walē masaṭan ā ta-y diššāna waššān nimāy-u zendegīšān ya jūrē wa bābe diš ištānšān	But, for example, they do not like this, from the bottom of their (i.e., the parents') hearts; and in some way, their (i.e., the couple's) life	(04:08)
(9:79) nimačarxē-u durus nimaw(u), maǰbūr-in ka masaṭan dī kār wa taṭāq bikīšē	does not go well; then, for example, they must get a divorce.	(04:15)
(9:80) yā tu masaṭan ḥasāwiš bikarī, bwā	Or, for example, you calculate, so to speak...	(04:21)
(9:81) bāyad maǰbūr-īm ī šawya bisanim,	We must buy this dress,	(04:25)
(9:82) ī libāsa bisanim	buy this clothing.	(04:28)
(9:83) āyā min wa dišim naw, maǰbūr-īm bisanmiš hā, mapūšimš-ič	If I do not like it, I have to buy it; I wear it, too.	(04:30)
(9:84) walē baǰd az ya mudat kūna maw(u) mayařya	But after a certain time period, it will be old and torn.	(04:33)
(9:85) {YFH speaks:} dū dafa makar(i)mša warim {YFF speaks:} walē masaṭan	{YFH speaks:} I wear it two times {YFF speaks:} But for example,	(04:36)
(9:86) walē masaṭan min	but, for example, I,	(04:38)
(9:87) ayar šū bikarim, šū makarim	if I get married, I get married:	(04:39)
(9:88) zendegīm-ē, sāya-y sarm-ē, hēymē gardšay-u hawmayzim, haymanišim	(my husband) is my life, he is my guardian; we are united, we stand up, we sit down (together).	(04:41)
(9:89) āyā nimawu masaṭan dū waǰe muštarakmān bo wa gard yakay	Don't we have, for example, two points in common with each other?	(04:45)

CHAPTER 5

5. LEXICON

Introduction to the lexicon

The following list is a compilation of most of the lexemes in the nine Gawraǰūyī texts. The list does not include forms labeled “Kurdish” or forms in sections labeled “poetic”.

Lexemes are arranged alphabetically according to the following order:

a	f	l	s	y
ā	g	ł	š	z
ǰ	h	m	t	ž
b	ħ	n	u	ʔ
č	i	o	ū	
d	ī	p	ü	
e	ǰ	q	w	
ē	k	ř	x	

Example sentences are also given for most of the entries. These example sentences are taken directly from the corpus of the nine texts. The example sentences are presented as full sentences or edited fragments of longer sentences. The full sentences have the same capitalization, spelling, and sentence-final punctuation as in the source text. In the fragments, final punctuation is usually omitted.

Following the free translation, the text-sentence reference number is given in square brackets.

Definitions which are listed with a question mark or as Not analyzed should be considered provisional.

Verbs are treated in relationship to a citation form, which is the past stem.

Entry abbreviations

The entry abbreviations are given below in alphabetical order. These abbreviations are found immediately following each entry in miniscule letters. The reader should note that some of the abbreviations used for entries in the lexicon are different than those in small capitals, used in the definitions and in the interlinear morpheme glosses of the texts.

adj	Adjective	cve	Compound verb element	epen	Epenthetic
adp	Adposition			ideoph	Ideophone
adv	Adverb	def	Definite article	indf	Indefinite article
compd	Compound marker	dem adj	Demonstrative adjective	inf	Infinitive
conn	Connective (Conjunction)	drect	Directional	interj	Interjection
		echo	Echo form	interrog	Interrogative
				n	Noun

na	Not analyzed	pro-form	Pro-form	reflx	Reflexive pronoun
nprop	Proper Noun	pro	Pronoun		
num	Numeral	prt	Particle	rel	Relativizer
post	Postposition	ptcp	Participle	v	Verb
prep	Preposition	quant	Quantifier	vi	Intransitive verb
prev	Preverb	recpr	Reciprocal	vt	Transitive verb

a

a *interj* oh; ah; well; yes *mwāy a* (The spring) says: "Oh." [1:28]

-a₁ *n* : *dem* DEM *xulāsa mwāy haft hašt mināt ī jūra* Finally, (the cat) speaks in this way to seven (or) eight children. [1:42]

-a₂ *v* : *agr* IMP.PL *mwāy ya qūrī aṛām bāra-u ya daba āw bitīya wanīm-u* He says: "Bring me a jug and give me a container for water and [3:85]

-a₃ *v* : *agr* 3SG *kuṛa maxura* The boy shouts [5:139]

-a₄ *n* : *compd* COMPD *tītīla-u bībīla, ēma wa zwān kurdī mwāžām bizīna šal-u miša šal* Tītīla and Bībīla, in the Kurdish language we say: "The lame goat and the lame ram." [2:2]

-a₅ *v* : *agr* 2PL *šīma mwāža hanābanān, ēma mwāžām xanabanān* You say "hanābanān", we say "xanabanān" (i.e., for the henna party). [7H:108]

-a₆ *v* > *ptcp* PTCP *dī mā ṣasal ṛafta na* But then, when going on the honeymoon (lit., Honey Month), no (i.e., it is not necessary to have a pāxasur). [8:7]

-a₇ *na* NA

abrū *n* eyebrow *muttaqaṇ wazīfaš-a ka ārāyeš nakarī, na abrū hüč, hüč* It is absolutely her duty that she not use makeup, not (do) her eyebrows, nothing, nothing. [7H:14]

af *nprop* the letter F *až ānā ī fāntumāna, af*

čwārda-u af nām ča-u gištiš ā dawra ā dāšān wan At that time, these Phantoms, F-14s, and F-whatevers and all of them, at that time, yes, they delivered (them) to him. [6:153]

afrāsyāw *nprop* Afrāsiāb

agara (var. forms: ar; ara; ayar; ayara) *conn* if *agara masan čwār gila kuṛa binīšē* Suppose, for example, if four young men are sitting (somewhere) [7N:6]

ah *interj* eh; well *inān-ī(č) hīnšān ka(rd), naxšāšān kišt ka ī jūra ah ah* They too did thing; they made a plan that this way... Eh, eh... [6:67]

aḥyānan *adv* accidentally *ayar-ī(č) aḥyānan masatan kuṛa hāma xāstegārī-u ništ-u qisašān ka(rd)-u* If also accidentally, for example, the young man came to court (the young woman) and sat down and spoke and [9:32]

-aka *n* : *def*DEF *bizīnaka, mišaka wa bizīnaka mwāy* The goat... (actually) the ram says to the goat [2:9]

alān *adv* now *ay bān tāqa, isa, alān isa pāsgākaš-ē* Well, at Bān Tāq, now, presently there is now the sentry station. [4:101]

alāna *adv* now *alāna, masan īma hawmayzām kārān-e ba xusu(s) tamīsī kam* now, for example, we get up, we do work, we

- especially do the cleaning. [7H: 25]
- amīrī** *adj* Amiri
- amǰadī** *adj* Amjadi
- amr** *n* life(span) *birāymān bē, amriš dā kasān tu*
We had a brother; he gives his life to your relatives [6:35]
- amrīkā** *nprop* America
- amrīkāyī** *adj* American
- an** *v* : *agr* 3SG.H *fra xirāw-an* It is very bad. [6:157]
- anāza** *quant* as much *wa anāza-y kāfī qisa bikarī, šūxi nakarī* You should speak only as much as necessary, you don't make jokes. [7N:15]
- anjām** *cve* fulfillment *nimatānē anǰamiš bitīya* he cannot fulfill it. [4:58]
- ar** (*cf.* *agara*) *conn* if *ar xānawādaka řāzi bū, bāyad ā kāra bū* if the family is satisfied (with him), that business must take place. [9:63]
- ara** (*cf.* *agara*) *conn* if *mwāy tu matānī, ara qawlim bikarī* She says: "You can, if you do what I say [4:198]
- ardašir** *nprop* Ardešir
- arē** *prt* yes *arē šansāzī, wa čū durusiš makarin, arā xarmān-u čišť* Yes, sickle-making, they make it with wood, for the harvest and things. [7N:39]
- arīb** *nprop* Arab
- arīča** *conn* even if *min hüč mawqeš, arīča řatā nāmzadiyakašī gharība bo min nimatānim řūsari bitīma sar* under no circumstances, even if strangers were (present) at her engagement, would I (lit., I could not) put on a headscarf. [7H:142]
- armanisān** *nprop* Armenia
- armanī** *adj* Armenian
- artaš** *n* army *musadiq, řaryān musadiq až kirmāšān tazāhurāt bī, artaš kumakiš maka(rd)* Mosaddeq, the (political) movement of Mosaddeq, in Kermanshah there was a demonstration; the army was helping (Mosaddeq). [6:28]
- arā** **1)** *prep* for *ensān ī ezdewāǰa (sa) wāqeřan sarnewešťsāz-a arā-y ensān* (As for) human beings, this marriage is truly the maker of destiny for human beings. [9:20] **2)** *prep* to *dim piřiyaka časb matīya, piřī mařuwa arā baghdād* She sticks the cat's tail back on (and) the cat goes to Baghdad. [1:105] **3)** *prep* about *arā řeǰāb tu ka qisa makay mayar na ?* (You're talking) about the "hejab" (i.e., dress code), aren't you? [7H:5] **4)** *interrog* why *xulāsa, dāya kaywānū mwāy, yārā ī řir mina arā řišisē, ča wan hāmay* Finally, the old lady says: "O God, why has this milk of mine been spilled? What happened to it?" [1:5] **5)** *conn* because
- ast** *n* origin *ka ast-u řad-e tu pāřawān-in nasitān kayāniyan* Your origins and forefathers are heroes; your race is of the Kiānyān. [5:60]
- astan** **1)** *adv* absolutely, at all *walē xānawāda gūš astan wan nimataknē* But her family does not pay any attention at all to her. [9:26] **2)** *adv* just
- asp** *n* horse *pařařay matīya, qul řawdiz mařkinē, aspakař* a rock falls (and) breaks the leg of řabdiz, her horse. [4:91]
- aspāw** *n* belongings, things *har čī aspāw, madārik-u aspāw čī ā kuřa bū biya,* Whatever things (the young woman) had from (the young man), the papers and things, whatever the young man had [8:124]
- atrāř** *n* vicinity *tamām ī ābādiya dařwat makarin, ābādiyān atrāř-ič dařwat makarin* they invite everyone from this village, they invite (people from) the villages in the vicinity, too. [7N:71]
- aw**₁ *prep* to *mārēřwa aw qasir* (Xasraw) brings her back to Qasr-e řirin. [4:15]
- aw**₂ *pro-form* that, those *wāt, gařā das řirīn girt, bard wa aw tāqawa, tāq-e nīm tāq tamturāqa* It was said (that) the Gařā took

- Širin by the hand (and) led her to that tāq, the half tāq [4:126] *aw, kuř awařinaka, ka wař(i)ša ditaka hāma, wāt(i)š* That one, the first young man who loved the young woman, said (this). [8:152]
- =**aw** *post* to *až kay i(n) nān-u tūša-y ištaniš mapēčiyawa, mayasiya pištšaw, āni nān-u tūša ařa-y ištaniš mārē mayasiya pištšaw* They wrap up in a cloth their bread and other victuals from home; (one of them) ties it to his back; he (i.e., the other one) simply brings bread and victuals (and) ties it to his back. [3:6]
- aw šūn** *prep* after *aw šūniš mwāy hā mard mwāy bařē* Afterwards, (the king) says: "Well, Mard!" (Mard) says: "Yes?" [3:97]
- =**awa₁** *prt* PRT *wēřgardēkiš dīyawa wa i řangata-u nām, xirāwkār-ē ča-u, čāw frayēkiš dāy* He found a wastrel from this forest, I don't know, a good-for-nothing, he recounted many bad things {xxx} about her." [4:196]
- =**awa₂** *post* POST *alān ka āyam dita har ča sangīntar bo, wa řurattirawa mařuwa ka-y ištaniš* Now, however much a person, a young woman, is dignified and noble, (then) she will go to her own home with that much more honor. [8:70]
- awař 1)** *adv* first *řawakī řūřwa mawu, mařu awař dafa pā-y dāraka matiya wan* (as) the early morning becomes day, he goes (and) first, he gives the foot of the tree a blow [3:54] **2)** *n* beginning **3)** *adj* first
- awařin** *adj* first *aw, kuř awařinaka, ka wař(i)ša ditaka hāma, wāt(i)š* That one, the first young man who loved the young woman, said (this). [8:152]
- awsā** *adv* at that time *ā āna awsā mwān, ā dawra xasraw ināna řām-e* Yes. That, at that time, they say, Xasraw and these others had a mirror [4:175]
- ay₁** *prt* well then *mwāy ay čatān wař ka(rd) a(ž) ka-y lālo čatān hāwir(d)* (The goat) says:
- "Well then, what did you prepare in your uncle's house? What did you bring?" [2:91]
- ay₂** *interj* **1)** oh *ay xwiya ina až kā durus biya* Oh God, of what is she created? [4:15] **2)** hey
- =**ay₁** *n* : *post* POST *tarařtayēk mārē, matiya wa mil dimiřay, dimiř maqirtinē* She takes a hatchet, brings it down on its (i.e., the cat's) tail, (and) cuts its tail off. [1:11]
- =**ay₂** *pro* BP.K.3SG *xulāsa kirdmay damim damim sūzyā, nāmay tāqwa piři birdya bāxwa* Finally, I put it in my mouth (and) my mouth was burned; I put it in the recess in the wall (and) the cat took it away in the garden." [2:94]
- aya** *na* NA
- ayar** (*cf.* agara) *conn* if *ayar dāy, bāwkat dāyř wanam, xo maxwāzimit* If he gives, (if) your father gives you to me, good, I will marry you. [5:113]
- ayara** (*cf.* agara) *conn* if *ayara ditaka bitin wan, nazri dwā matin* If they (agree to) give the young woman to (him), they celebrate a "nazr" wedding [7N:65]
- ayarita** *conn* if *ayarita min āyamizāya biyātāyim, pakařim biyātāwa* If only I were a human being, if I could find a way for the tree to spread its roots. [3:41]
- ayl** *n* : *num* PL.K *bāyasa masan řur ayar řāyaylē ka mumken-ē čan gila piya, kuřa binišē hüč waxt naniři až ānā, eřāza nimatin* You should, for example, like, if there are places where it is possible that some men, young men may be sitting, you may never sit there; they don't permit it. [7N:22]
- ayz** *vi* get up.PRS *alāna, masan ima hawmayzām kārān-e ba xusu(s) tamisi kam* now, for example, we get up, we do work, we especially do the cleaning. [7H:25]
- ayzan** *adv* again *dwāra ayzan mařu māywa, mwāy dū gila čū maniya qa-y sariřwa* Once again (the wolf) goes (and) comes

back; it is said that: "He has put two pieces of wood on his head." [2:43]

az prep from *walē qablan masan yakī az rūstāyēk tirwa bāy nimatānām* But, earlier, for example, (if) someone comes from another village, we cannot (sit together). [7N:9]

az ānā adv there *az ānā mwāy kī matānē, ī mināta wa gard-e ī dāyšay bar bikarē aī(āy) min* There (Keykāvos) says: "Who is able to bring out this child together with his mother for me?" [5:86]

až prep 1 in *mwāy ay čatān waš ka(rd) a(ž) ka-y lālo čatān hāwir(d), mwāy ganima šira* (The goat) says: "Well then, what did you prepare in your uncle's house? What did you bring?" They say: "(The dish of) milk and wheat." [2:91] **2** from, of *bāyad tu bišī āw až hānīyaka hawbikarī, bāya pā-y min, min āw bwarim* You must go, take out water from the spring, (that the water) may flow to my foot, (and) I may drink the water. [1:24] **3** at *gawraǰū až ī pāy, bān sar āwa* (In) Gawraǰū, at this foot (of the water source), on top of the water (source

shelter building)... [7H:80] **4** to *bašd, har masan dāmādaka har kē ka b(w)inē muǰārad-ē, až āna matīya wan* Then, well, for example, whoever the bridegroom sees who is unmarried. He gives some of it to that one. [7H:112] **5** on *aspakay až šānšwa-u širin-ič až šānšwa, har dūš hawgirtaw* The horse is on his (i.e., Farhād's) shoulder(s), and Širin is also on his shoulder(s); (Farhād) has picked up both of them. [4:108] **6** after *až ānā, quṭang bāya wār, fārā(d) makušē* After that, the pickaxe comes down and kills Farhād. [4:174]

až bayn adj destroyed *nanūsīs, až bayn řaft, mard, kuštšān* (Mosaddeq) didn't write (it), (and) he was destroyed, he died, (they) killed him. [6:105]

ažin prep from.source *qayrēk ažin makariya ġirfāniš-u kam mašu, fra mašu, mařasiya galaka* He puts a little bit from it into a bag, and he goes a little way, he goes a long way, (until) he reaches the flock. [3:58]

ā

ā₁ dem adj DIST *ǰā āsā pal bikarim, tu palaka biškinī, biyārī ā bizinaka* Then I may grow leaves; you may break off the leaves, you may take (them) to that goat." [1:25]

ā₂ prt 1 yes *bīsitiūn ā quṭangiš ġirta šānwa na pā-y kū* Bisotun, yes, he put the pickaxe on his shoulder, at the foot of the mountain. [4:80] **2** well

ā₃ variant present stem of hāma

ābādī n village *ařā řarūsī-č tamām ī ābādīya ġištīš dařwat-ē* And for the wedding, everyone in this village is invited. [7N: 70]

ābřū n honor *ānī mwāy xo mwāy bāwā dī ina ābřūa-y irān nimamanē* He (i.e., the king) says: "Well." He says: "Man! There is no

more honor left for Iran. [5:41]

āfrat n woman *až dile wišay, dīta mawinē žanēk, āfratēk* among the bushes, he sees a girl, a lady, a woman. [4:13]

āghā n 1 gentleman, man *ka wāqeřan wa gard-e ezdewājeřay wa gard ī āghāya muxālefat biya* That, really, there was resistance regarding her marriage to this man. [9:68] **2** Sir *mwā(y) āghā tu ařā mil sandařī engelisyāna* (The representative of England) says: "Sir! Why are you (sitting) on the seat of England?" [6:111]

āh interj ah; well *āh, až qāt bariš makarē, mārēřwa* Ah, (Giv) brings her out from the noise (and) brings her back. [5:92]

- ām** *v* : *agr* 1PL *mařasām, mapařām ā das, mařām, mařasāmwa* we reach, we cross to that (other) side, we go, we reach to... [2:12]
- āmāda** *adj* ready *mwāy xo iřtanit āmāda bika(r)* (The goat) says: "Well, make yourself ready [2:71]
- āmūzā** *n* father's brother's child *min iřtanim āmūzām biya wa sī-u dū sātān sī-u sē sātān řaftaya sar zendegī iřtaniš* I myself had a cousin (who was) thirty-two years, thirty-three years old before she got married (lit., entered her own life). [7N:58]
- ān** *pro* DIST *farā(d)-ič až žērwa manūřē ānwa* Farhād also looks at her without raising his head. [4:43] *ān-ič, kilil xazāna matīya wan, lāt-u lūt, giřt sīr makarī až xazāna* He also gives her the key to the treasury; she gives the homeless and tramps their fill to eat from the treasury [4:207]
- ān₁** *n* : *num* PL *mināřānē ka masan hawpiřkiřān ařāř kardē-u* (as for) the children, who, for example, have danced for her, and [1:107]
- ān₂** *v* : *agr* 2PL *ī jūr āyamē tahqīq bikarān wař(i)řa wa min māy bizāna eh āyam xāšēk-ē* "This sort of person exists; find out if he is, eh, a good person or not; he likes me." [8:86]
- āna 1)** *prt* that (is) *āna řüž-e řarūsīř-ē, řüž-e řarūsīyeř ařā dile ā čamadān-e dita ka až ka-y bāwka biřawē bāyad kulēra masan durus bikay binyay dileř* So it is that, it is the wedding day, on the wedding day, in the suitcase of the young woman who is leaving her father's house, there should be "kulera" (i.e., a special type of bread) [7H:147] **2)** *pro-form* DIST *āna, wātawēř bāwā, hay řā matāni biřawī* He... He had said: "Old fellow, hey Shah, can you leave? [6:77] **3)** *pro-form* there *mařasē dile āna qadīmī mawu dī hüč masan kār ažin nimakarīn* He goes inside there; it is old,

nothing anymore, for example, they do not work in it anymore. [3:20]

- āna** *n* > *adv* ADV *mařina dile āsyāwakawa titila-u bibila wa řüžāna* Titila and Bibila go into the mill daily. [2:35]
- ānana** *pro-form* that *ā ānana xūn-e siyāwaxř* Yes, that is the blood of Siyavoř. [5:76]
- ānā₁** *pro-form* that, those *bařžēkiř mazānē, masan ānā ka bāwkařān dawriř-ē, mazānin bižanīn* Some (women) can (play); for instance, those whose father is a dervish, they can play. [7N:48]
- ānā₂** *pro-form* there *xulāsa mařasiya ānā-u mwāy* Finally, he reaches there (i.e., their residence) and says [3:65]
- ānān** *pro* those, they
- ānāna** *pro-form* those *āxir ānāna bāwkařān hamīřa wa lāřānwa biya, tamūra wa gardřān-a biya* Well, those ones, their father was always with them, the "tanbur" (i.e., stringed instrument) was always with them. [7H:40]
- āqa** *adv* so much *āqay nār(āh)ay biya zānist sar čay mawīnī* He was so sad; he knew what would happen to him. [4:77]
- āqara 1)** *quant* so many *ka-y pādřā, mwāy āqara dawā-u duktur hāma-u dārūřān hāwird-u dawāř ka(rd), dawāř řifāř payā naka(rd)* (the people in) the king's house, they say: "So many medicines and doctors came and they brought remedies, and the doctor gave medicine; his medicine did not bring about healing. [3:68] **2)** *adv* so *min āqara āwrām bē, xākīm war(d)* I was so hungry (that) I ate earth. [3:106]
- ār** present stem of **hāwird**
- ārař** *nprop* Ārař
- ārāyeř** *n* makeup *řang-e mü hüčiř nīya, ārāyeřiř nīya, řang-e müyř nīya, eřlāh kardayř nīya* Coloring one's hair is completely impossible; there is no makeup, there is no hair coloring [7N:5]
- āsā** *adv* then, at that time *āsā dawra-y mwān*

- dawrišī biya, kaškūtiš tā bīrī dānawarī kardē* at that time, they say, it was the dervish era; his bag was embroidered with precious stones, as many as you can imagine. [4:17]
- āsmān** *n* sky *yakiš řūšīn ka(rd), ništa pištiš, řafta āsmān, hāmaya wār* He started one (Phantom) up, sat behind (the control stick), went up into the sky, (and) came down. [6:150]
- āsyāw** *n* mill *kam mašu fra mašu mařasiya dile ya āsyāwēk makīna* he goes a little way, he goes a long way, (until) he reaches the inside of a mill, a machine. [3:19]
- āškārā** *adj* recognized *až yak āškārā mawīn* They recognize each other. [4:45]
- āšnā** *n* acquaintance *ya org manīn-u kuřa-u dīta-u žan-u mināt-u řüstā-u gharība-u āšnā-u giš(t) har dile yakī* They set up a keyboard and young men and young women, and women and children, and villagers and strangers and acquaintances and all are in unity. [7H:81]
- āw** *n* water *wātaniš, xob, xo až bān-e āw sarim būř, až bān zamīn sarim nawīř* He (i.e., Siyavoš) said: "All right. All right, (but) cut off my head (while I am) over water; don't cut off my head (while I am) over the ground. [5:71]
- āwāz** *nprop* Ahvaz
- āwird** variant past stem of **hāwird**
- āwirdā** past subjunctive of **hāwird**
- āwis** *adj* pregnant *magar(dē) ya qayr giž gīyā mwarē-u dī āwis mawu bizinaka* She looks around (and) eats a little (of) the various kinds of grass; then the goat becomes pregnant. [2:21]
- āwrā** *adj* hungry *min āqara āwrām bē, xākim war(d)* I was so hungry (that) I ate earth. [3:106]
- āxe₁** *conn* because *āxe gawraǰū ya muhīteki būčik* Because Gawraǰū is a small place. [8:50]
- āxe₂** *interj* oh *āxe min hefzim niya* Oh, I can't remember it. [7H:125]
- āxir 1)** *adj* last *tu āxiriš-i* You are the last one. [3:69] **2)** *n* end, ending *ay dī mi(n) ā mawqař masan īma birākānmān mwāžē bāyad āyam, dūstdāštan āxiriš niya* Then I, that time, for example, our brothers say, people must, love has no good ending (to it). [8:66] **3)** *prt* thus, finally, well *ařāmān āxir kār fra masan mušel manīšē* For us, in the end, the tasks are very problematic (i.e., difficult), for example. [7H:34] **4)** *conn* but, then *wa bāwkaš mwāy, āxir nimazānē ī minātē* (The boy) is speaking to his father, but still this child does not know it. [5:140]
- āy₁** present stem of **hāma**
- āy₂** *interj 1)* oh *āy ī bizina dāwu gīyān makanē gunāš-ē* "Oh, this goat, by Dāvud, it is dying, it is poor (i.e., poor thing)." [2:18] **2)** well
- āyakān** *pro-form* the others *na, min farqim hē wa āyakān* No, I am different from the others. [3:71]
- āyam** *n* human being, person *alān ka āyam dīta har ča sangīntar bo, wa ĥurmattirawa mašuwa ka-y ištaniš* Now, however much a person, a young woman, is dignified and noble, (then) she will go to her own home with that much more honor. [8:70]
- āyamizāya** *n* human being *řakat mawīn ařā-y ištānāni manīšin yakišan mwāy bū-y āyamizāya māy* They are tired; they simply sit down (and) one of them says: "Here's the scent of a human being!" [3:26]
- āyā** *conn* if *āyā min wa dītim naw, majbūr-īm bisanmiš hā, mapūšimš-īč* If I do not like it, I have to buy it; I wear it, too. [9:83]
- āyir** *n* fire *waxtē mawīnē až āyir nasūzē, dī pāk-ē īna dī* When he sees that he is not burned by the fire, then he is still pure. [5:82]
- āyna** *n* mirror *āyna-u šamdān gištiš ařā-y*

ʕarūsaka maw(u) bū The mirror and the "šamdān" (i.e., candlestick), everything for the bride must be there. [7N:143]

āyšān *pro* they *īmām xumaynī binīna taxt-u buwa ʕayīs ʕambūrī alān har čī bikarin aʕā āyšān bikarin* They put Imam Xomeini on the throne, and (thus) he would become

president of the republic; now anything that (these governments) do, they do. [6:68]

āzād *adj* free *naftiš dī musadiq āzādīš ka(rd)* The oil, then, Mosaddeq released it [6:118]

ʕ

ʕadāʕat *n* justice *ħaq-ē, bāyad bū, ar xwā-yē bāyad ī ʕadāʕata bū* It is right, it must be (so); if there is a God, this justice must take place." [6:47]

ʕaks *n* photograph *baʕd filmbārdārī makarām ʕaks manāžām, ināna* Then we make a film, take photos, such things. [8:221]

ʕalāqa *n* interest *bāwaʕ ka ʕalāqam-ič hē, ʕalāqam-ē yāy bīrim* Believe me, I also have an interest; I am interested in learning it. [7H:49]

ʕalāy ħaq *interj* by God *kam kam kam kam titila-u bibila ʕalāy ħaq qawī mawin* little by little, little by little, Titila and Bibila, by God, they become strong. [2:27]

ʕama *n* aunt (father's sister) *až xānawāda-y dita, yā ʕama-y ditaka, yā xāla-y ditaka* From the young woman's family, either the young woman's aunt on her father's side, or the young woman's aunt on her mother's side [8:10]

ʕaqd *n* engagement, bride consent, vows *masan imrū bān xāstegārīš karin, nāmzadiš bikarin, fawrī ʕaqd makarin* For example, today they come to court a young woman, (then) they go through with the engagement; they immediately take vows. [8:197]

ʕaqdi *adj* made vows, engaged *ʕaqdišānī kardawē* They had been engaged [8:156]

ʕaqʕ *n* wisdom *ʕaqiʕ-u fahmīda ka ʕaqtiš wa ina qad bitīya, wāqeʕan ʕaqtiš ba ina bīrasē* wise and insightful, such that his/her

wisdom about these matters has reached a certain high level, his/her wisdom has truly reached this (level) [9:17]

ʕarāq *nprop* Iraq

ʕarūs₁ *nprop* Arūs

ʕarūs₂ *n* bride *baʕd ʕašn mayrin, až ānā, {?! maga} ʕarūsaka bāyad ā hanā bigardinē tamām ā mardimay* Then they celebrate; there the bride must offer that henna to all the people. [7N:95]

ʕarūsī *n* wedding *alāna masan baʕd až čan sāt, dū sē sāt šūn ʕarūsīšān mināʕdār b(un)* Now, for example, after several years, two, three years after their wedding, (the couple) may have children. [8:37]

ʕasabī *adj* mentally disturbed *wa xātir ina ka kuřaka ʕasabī-yē* On account of this: that the young man is mentally disturbed [8:79]

ʕasal *n* honey *až hizārīš yakē mařawē, in mašwa mā ʕasal* Out of a thousand, (only) one goes; he goes on the "Honey Month" (i.e., honeymoon) [7H:159]

ʕasā *n* hand staff *ʕasāka-y dasiš har dāna-u ʕawāhir-ē* His staff is decorated with precious items and jewels [4:33]

ʕask (*cf.* ʕaks; metathesis: ʕask) *n* likeness; photograph *wēm bisitūn ʕaftēm walē tamāšām xās nakardē ʕaskakān* I myself have gone to Bisotun, but I have not looked very well at the pictures [4:173]

ʕaskar *nprop* Askar

ʕāʕiz *adj* disappointed, despaired *lā, waš hāmay, nimawu až kay(wa) pādšā dī ʕāʕiz biya*

Well, let it be, you are welcome, it won't work; for a long time the king has despaired." [3:70]

ƒāqit *adj* wise *ƒāqit-u fahmīda ka ƒaqtiš wa ina qad bitiya, wāqefan ƒaqtiš ba ina biřasē* wise and insightful, such that his/her wisdom about these matters has reached a certain high level, his/her wisdom has truly reached this (level) [9:17]

ƒāšiq *n* love *bařd, dukut šawār ka šām mwarin dita-y šālyār šā ƒāšiq-e řūsam nāmay mawu* then, at midnight, as they are eating their evening meal, King Šahriār's daughter falls in love with the famous Rostam. [5:109]

ƒešq *n* love *masan wa, ƒešqišān wa tareqa kas-e*

tirwa wa ditaka mařasnin For example, with..., they make their love known to the young woman by means of another person. [8:53]

ƒuhda *n* responsibility *giřtiš hē ƒuhda-y, hīn ditaka hē ƒuhda-y ka-y bāwka-y kuřaka* For all there is, the responsibilities for... The things (i.e., expenses) for the young woman, the household of the father of the young man is responsible (to pay). [7N:78]

ƒuzw *n* member *čūnka ƒuzw-e ā xānawādayna* Because he is a member of that family. [7N:126]

b

ba *prep* in, with *až dile zwānmān piš nāmayē ka bwāžām ba gawraǰūyi šēřr bwāžām-u bizānām masan ī* In our language it hasn't happened... That we would sing in Gawraǰūyi, recite poetry, and know how, for example, these... [7H:133]

bařd *adv* afterwards, then *bařd manišē mwāy xasraw* Afterwards (Farhād) sits down, and says: "Xasraw!" [4:51]

bařdan *adv* later, afterwards *yāni ya jūrē yā řadiš makarin yā ya jūrē bařdan jwāw matiyana wa dasyay* That means in some way they will send him away or in some way, later, they will give him a negative answer. [9:34]

bařzē *quant* some *walē bařzē dūmānē az sar-e čūpi-u bařdan ināna jangiš hē, šariš hē* But some tribes, because of the scarf held up by the leader of the dance line, and then such things... There are conflicts, there are fights. [7H:87]

badbaxti *n* disaster, misfortune *giř(t)ī šārāna biya bikuš bikuš-u badbaxti-u tazāhurāt-u* all these cities were becoming (places) like, kill, kill and disasters and demonstrations

and [6:79]

baghdād *nprop* Baghdad

bahāna *n* excuse *matānin, wa bahāna-y čitēkwa māyna bar ka* with whatever excuse, they come to the front door of the house. [8:52]

bařayī *n* recognition *xulāsa mayrē až ya yā tir manyayša čāt ka bařayiš bū* Finally, he takes (them) from one place (and) puts (them) into another pit where he can recognize it (later). [3:57]

bařē *prt* yes; oh yes, indeed *āni māya, māya lā-y lālo pāyar mwāy lālo pāyar, mwāy bařē, bizinaka* She comes, comes to Lālo Pāydār (and) says: "Lālo Pāydār!" (Lālo Pāydār) says: "Yes, goat?" [2:75] *makatiya šūn bizin māyē mawinē bařē dū wačkaš-ič-iš hē* (the wolf) comes after the goat; he sees (that) yes, she also has two offspring: [2:31]

bařka *conn* but, rather *na ha xānawāda-y ima, bařka až ī řüstāka* Not only in our family, but (also) in this village [8:97]

bambāwārān *n* bombardment *ī mardima hařabja-y šimaša giřtiš bambāwārān ka(rd), šimyāyi girtiš, ī mantaqa-y qařxānya, hīn*

dātāhuwa, garmasēr These people of your Halabja: all of them, (Saddam) bombed (them), everything chemicals, this area of the Qalxāni, that of the Dālāhu, Garmsir. [6:162]

- bar 1)** *n* front *xānawāda bar-e řüy as(t)an nimazin kuřaka* in front of the family... They don't allow the young man at all... [9:33] **2)** *prep* at, to, before *hāmay, garsī tā waxtē hāmaya bar čwārčāpī qasir* He came... He searched, until the time he came to the four-gated (city of) Qasr-e Širin. [4:23] **3)** *n* outside, outdoors *až ābādī ima ka masan ābādī būčkalānayka garakit bo, garakit bo až inahā bili bar, bāy ařā ka-y ima, hüč mawqeř nimatānī wa i wazfa masan mü-y sar-e luxtē bāy* in our village, which is, for example, a small village, (and) you want, you want to go outdoors from here, you come to our house, you definitely cannot come like this, for instance, come with your hair uncovered. [7H:7] **4)** *adv* out, forth; outside *ya dafayī mawinē titila-u bibila bar hāman* Suddenly, she sees that Titila and Bibila came out. [2:89] **5)** *n* fruit *xozū min āyam biyātāyim, biyātāyimwa, i dār-ič-a dī bariš magirt* If only I were a human being; if I would have found (it), this tree would have then borne fruit, too [3:44] **6)** *cve* out, forth *ā tūta-y gard galama bikuštā, maghzakašim barbāwirdā, binyātāma war war, wiškwa biyātā* I would have killed that dog with the flock, I would have taken out its brain, I would have left it out in the sun, (so) it would have become dry. [3:34] **7)** *n* door
- bara** *n* door *dāykašan mašuwa kū yak daf(a) gurgaka māya piš(t) baraka* their mother goes to the mountain(s); suddenly, the wolf comes up to the door. [2:37]
- barakat** *n* blessing of increase *küzakān bar mārē-u mwāy xwiyā bitiya wa barakat* He brings out the vases and says: "May God

increase (this finding)." [3:56]

bard variant past stem of **yard**

bardāšt *n* impression *čünka ayar bāy marāsim birin, mwāžin, as(t)an gan bardāšt makarin* Because if one comes (and) celebrates, they say, they definitely get a bad impression. [7H:56]

barq 1) *n* lightning *yak gurz matī ā dileš, barq matī wa tēy* He gives it a blow with his club; a bolt of lightning strikes it. [5:106]

2) *n* electricity *i xānandāna mwanin ima hefz makarām māyima dile marāsimāna bištiriš mawqeře ka masan yā barq naw zabt binyām* These singers sing, we learn by heart, we come to the celebrations, (and sing), mostly in the situation (when), for instance, there is no electricity (and) we set up a cassette tape recorder. [TH:134] **3)** *adj* burned *gištī barq matiyay gištī, hüčī nimarzin* Everything will be burned, everything; nothing will remain. [5:158]

barxurd *n* *dī har ařā-y awařin barxurd bāwkim řwāwiš matiya* of course, my father rejects his request, from the very first meeting. [7H:98]

barz *adj* high *biřawa ařā dile āsyāwaka gūša-y barz* Go into the mill, to a corner high up [3:109]

basazwān *adj* poor creature *dī wa řüzāna mašuwa lawiř-u řawāna-yč māya až ānā ištaniš hay mawsē ařā-y ištaniš basazwān* then every day, she goes to graze, and also every night, she comes from there (and) simply sleeps all the time, poor creature. [2:23]

basta *n* package *ya bastayī maw(u) bigardinē řa {xxx} gištī*. One package (i.e., the gereguša bag) they must distribute from {xxx} everything. [7N:104]

baš *n* portion, share, division *bašē kardē, i tamām-e řahānša baš(ē) karda nāwišān* (The father of Iraj) divided up... He divided up this whole world among them (i.e., the

- sons). [5:10]
- baw** *prt* come *baw tā* Come now, so that... [1:103]
- baxt** *n* good fortune *ē kardāša qāt, eh, taxt-u baxtit kaykāwis aǰ bayn bišu* (The young wife) made a loud proclamation, eh: "May the kingdom and good fortune of Keykāvos be destroyed [5:39]
- bayn**₁ *prep* between *aǰ bayn ištansān, ya čitānešān, aǰ hes-e šašumšān wa yak biya* between them, there was something; they had a sixth sense for each other. [4:8]
- bayn**₂ *adj* destroyed *bā bayn naši, mardim giš(t) hawgarsēwa* May you not be destroyed. All the people are rebelling." [6:78]
- baynalmilal** *nprop* United Nations *aǰ ānā aǰ baynalmilal musadiq engelisiš maḥkūm ka(rd)* There in the United Nations, Mosaddeq pronounced judgement on England. [6:116]
- bazay** *n* mercy *min aǰ ānāwa, ī xwiyā bazayš hāmay wanimay, ī hamkay xayrša kardaya damimwa* Me, from then on, this God had mercy on me, he placed this much good in front of me (lit., my mouth). [3:108]
- bazbarāfta** *ptcp* run away. *PTCP xulāsa dāya kaywānū mwāy bazbarāftat nīya* Finally, the old lady says (to the cat): "You don't have (a chance of) running away." [1:10]
- bazm** *n* manner, way *īna wa ī bazma man* It stayed this way. [6:72]
- bā**₁ *prt* let it be, come *ī kuštayš bā naw* Do not let it come to killing." [4:59]
- bā**₂ *n* wind *gišti dā bāyī* She gave everything to the wind. [4:215]
- bā**₃ *prep* with *bā ī wazfa zamīnakān matīya wanšān* (They thought that) under these conditions, he (would) give them (back) the lands. [6:69]
- bāb** *n* bottom *walē masatan ā ta-y diššāna waššān nimāy-u zendegišān ya jūrē wa bāb-e diš ištansān* But, for example, they do not like this, from the bottom of their (i.e., the parents') hearts; and in some way, their (i.e., the couple's) life [9:78]
- bāt** *n* arm *eh bāzūwan mayasa bān bātšwa-u* Eh, she binds the band onto her arm and [5:121]
- bān**₁ **1)** *n* upstairs *dāya kaywānūwaka-yč šīr bizinakaš mawšē, mārēša bān* The old lady also milks her goat (and) takes it (i.e., the milk) upstairs. [1:3] **2)** *n* roof *mašu bān ka-y gurg xulāsa, matīya wa bānakašay* (The goat) goes to the roof of the wolf's house, finally; she bangs on his roof. [2:67] **3)** *prep* upon, on, up; over *šāyerēkiš kištwa-u nīyāša bān qul šawdīzwa* he pulled up a plane tree and laid it on the leg of Šabdiz. [4:143] **4)** *adj* above
- bān**₂ *nprop* Bān
- bānāmūsē** *adj* honorable *walē mardim bā nāmūsē bisin* but they were people with honor. [6:129]
- bān tāq** *nprop* Bān Tāq
- bān-u wān** *n* location in the field *piyākān diraw makarin, daskana makarin, maš(i)na fašlayī kār makarin, kār bān-u wān hē, šansāzī hē* The men do the wheat-harvesting, they do the legume-harvesting, they go work on construction, there is work in the field, there is sickle-making. [7N:37]
- bāqī** *n* **1)** remaining portion *damiš nīyā šīraka, tā tānisiš šīraka wardiš-u bāqīš-ī(č) rišni* put its mouth to the milk, drank as much as it could, and poured the rest of it out. [1:9] **2)** others *dita jwānakān mwanin mwanin walē bāqī* The young women sing, they sing, but the others... [7N:112]
- bār** *n* time *ayar-ič-a, qablan masan yakī čan māng pēš masan dū bār bāya kamān, sēyamīn bār ka mwāžim masan ya di xudēmāni-ya* And if, earlier, for example, a few months ago, for example, someone comes two times to our house, (then) the third time I say, for example, he is then

- familiar to us [7N:17]
- bārḥā** *adv* several times *masaṭan bāyad bārḥā bwāzē* for example, she must say it several times. [9:28]
- bāšad** *prt* may it be, all right *māyim maydānaka jaṅg makarām, mwāy bāšad* "I will come to the square (and) we will fight." (The wolf) says: "All right." [2:74]
- bāwa** *n* father *masan bāwa-u birākam wātan, wātan birākam* For example, my father and brother have said, have said: "My brother" [9:31]
- bāwař** *cve* believe *bāwař ka das žan-(ī)č-ī nagirt* Believe me: he did not take the hand of another woman in marriage [8:188]
- bāwā** 1) *interj* old fellow, man *bařd mwāy bāwā, kārimānit sīyāwaxš* Afterwards, (Afrāsiāb) says: "Old fellow, we have business with you, Siyavoš." [5:66] 2) *interj* hey, man; hey there *walē mutṭaqan nimatānin bwāy, war čaš xānawāda bwān bāwā* But they definitely cannot say (even something like): "Hey there," in the presence of their families. [9:54] 3) *n* father *az ānā, mwāy bāwā bāwkam, řaftē* Then, (Širu) says: "Father, my father, he has gone [4:194]
- bāwākaram** *nprop* Bābā Karam
- bāwk** *n* father *walē bāyad war čaš bāwk-u dāykawa nawāy wašim māy* But in front of her father and mother, she should not say: "I like him." [9:11]
- bāwka** *n* father *ayar dāy, bāwkat dāyš wanam, xo maxwāzimit* If he gives, (if) your father gives you to me, good, I will marry you. [5:113]
- bāx** *n* garden *alāna až ī bāxāna ka mawīnī až kirmāšān až šābāt ī bāxāna jīyāwa makarin* Now, in these gardens that you see, (the people) from Kermanshah, from Eslām Ābād (Šāh Ābād), (in) these gardens, they do (everything) separately [7H:79]
- bāxča** *n* garden *ya guř-e ī bāxčata biya min* (Farḥād says:) "Give me a rose from this garden of yours!" [4:54]
- bāxwar** *adj* aware *irj bāxwar mawu, šānsiš bāxwar mawu* Iraj is aware, (he) is aware of his fate. [5:19]
- bāyad** *prt* must *bāyad bišī až pā-y dār wīyaka, wī bārī* You must go to the foot of the willow tree, bring (back) willow (leaves) [1:15]
- bāyas** *prt* must (may?) *bāyas wa gardšay binīšī, bwāy, bixanī, walē ā jūra naw ka dī as(š)an mutṭaqan niya qayaxa-yē* You may sit with him, talk, laugh; but it is not like that, that it is absolutely not allowed, (that) it is forbidden. [7N:18]
- bāyasa** *prt* must, should *bāyasa masan jūr ayar jāyaylē ka mumken-ē čan gila piyā, kuřa binīšē hūč waxt nanišī až ānā, eřāza nimatīn* You should, for example, like, if there are places where it is possible that some men, young men may be sitting, you may never sit there; they don't permit it. [7N:22]
- bāz** *n* time *ūrdūyī ařāš makarin, bāz ham bariš makarē, mārēš* they make a camp for him; he brings her out again, he brings her. [5:91]
- bāzam** *adv* still *bāzam wa sar ā nārāhatīša-u ā etefāqāna ka ařāš katē* Still, with that unpleasantness and those events that have happened to her... [9:73]
- bāzdašt** *cve* arrest *bāzdaštiš ka(rd) aw řarāq* he (i.e., the Shah) arrested him (i.e., Xomeini) (and deported him) to Iraq. [6:63]
- bāzüwan** *n* armband *bāzüwanaka-y bātiš makarēwa* He removes the band from around his arm. [5:119]
- be** *prep* with *eh masan bešān saxt magirtīšān mwātšān mā řasal* eh, for example, they were strict with them, they talked about the honeymoon [8:19]
- bedāšt** *n* office of hygiene *bedāštšān, muxābrātšān, madrasa-y řāhnamāyī,*

- dabistān, gištiš yakē-ya aǰā-y īma* Their hygiene facilities, their telephone center, the primary school, the intermediate school, it is all the same for us [7N:29]
- bedūn** *prep* without *qablan bē, bedūn pāxasūr bāyad dita ka-y ſarūs ka-y dāmād naǰafta* (This tradition) existed in earlier times; without the pāxasur the young woman wasn't supposed (to go) to the house of the bride, the house of the groom. [8:22]
- besyārē** *quant* a lot *hēzim besyārē ǰam makarin* (The king's people) gather a lot of wood. [5:42]
- bewaniž** *nprop* Bewaniǰ *hay ī bewaniža āsā mwāy daryā biya* Well then, this Bewaniǰ, at that time, one says, was a sea [5:80]
- bē₁** *prep* without *kuǰa maxura-u mwāy, mwāy ayar rūsamī nām wēt biya nawā na maydān bimēni bē sar* The boy shouts and says: "If you are Rostam, say your name, so that on the battlefield, nothing without a head may remain." [5:139]
- bē₂** *vi* be.PST.3SG *min āqara āwrām bē, xākim war(d)* I was so hungry (that) I ate earth. [3:106]
- bēwažan** *n* widow *das ya gila wa nazarim bēwažaniš girtē* He has married a widow, I think. [8:2]
- bi-** *v* SBJV *mwāy ča bikarim* He says: "What should I do?" [4:201]
- bilātaklīf** *adj* unresolved *bilātaklīf manē ka bizāni ča bū* It has remained unresolved; one may learn (later) what (the situation) may be. [8:63]
- bimānad** *vi* remains
- birā** *n* brother *min ya birām hē, žaniš wāzīya* I have one brother: he is married. [7N:82]
- birāzā** *n* brother's son *yāni bāwkim-u wātša ina birāzām-ē bāyad ī kāra bū* I mean, my father and... He said: "He is my nephew; this deed (i.e., the marriage) must take place." [8:77]
- bird** Kurdish form of **yard**
- birinǰ** *n* rice *širakaš bikarma šir birinǰ, didānim nīya, ī šir birinǰa bwarim* I have no teeth, I may eat this milk and rice. [1:19]
- biryāxāni** *nprop* Biryāxāni
- biři** *vt* cut.PST *sariš biři* (Širu) cut off his head [4:210]
- biya₁** *vi* has been, was *āna yāya-y har pāsgā biya qadīm, āna mwān ā dawra* There, that place which always was the sentry station of old; that's what they say (about) that time. [4:102]
- biya₂** *vi* has become, became *pādšāka ka ditakaš šit biya ī šāray-na* The king whose daughter has become insane is from this city. [3:64]
- biyātā₁** *vi* become.PST.SBJV *ā tūta-y gard galama bikuštā, maghzakašim barbāwirdā, binyātāma war war, wiškwa biyātā* I would have killed that dog with the flock, I would have taken out its brain, I would have left it out in the sun, (so) it would have become dry. [3:34]
- biyātā₂** *vi* be.PST.SBJV *xozgā min āyamizāya biyātāyim* if I only were a human being [3:33]
- bizbal** *nprop* Bizbal
- bizin** *n* goat *magar(dē) ya qayr giž giyā mwarē-u dī āwis mawu bizinaka* She looks around (and) eats a little (of) the various kinds of grass; then the goat becomes pregnant. [2:21]
- biži** *n* biji bread *baŷzēkiš-ī(č) kulēra nimakarē, biži makarē, mazāni biži čē?* And some of them don't make kulera bread; (instead), they make "biji" (i.e., another special type of bread). Do you know what biji is? [7H:149]
- bī₁** *vi* be.PST *gaǰa sardas(t)ašān bī, das širiniš girt* the Gaǰa was their leader; he took Širiniš by the hand. [4:125]
- bī₂** *prep* without *ān wātawēš nimayā(n)im bī bāwa-u bī dāya in* that one had said, I don't know, he was without father and without

- mother, this [5:129]
- bī₃** *vi* SBJV.be.PRS (?) *mwāy ayar dita bī, xarj ařāš bikara, ayar kuřay bī, biyasša bān bātiš(i)* He says: "If it is a girl, spend it on her; if it is a boy, bind it to his arm." [5:120]
- bībīla** *nprop* Bībīla
- bīčāra** *n* poor one *dī āwrāš maw(u) bičāra hūč ařāš nimawu, dū kiřū xāk mwarē-u xulāsa* So then he is hungry, poor man; there is nothing at all for him; he eats the two lumps of earth [3:18]
- bīmārestān** *n* hospital *až bedāšt kāqaz bitīyan wanšān, biřaw(i)na bīmārestān tasdiq bitīyan wanšān* in the Office for Hygiene they give them a document, they go to the hospital (and) they give them a certificate. [7N:151]
- bīr** present subjunctive of **girt**
- bīs₁** *vi* be.PST *ēma řafiq bīsyām, tu iřtanit nānakat dizī-u řafti řāwa* We were friends; you yourself stole the bread and went on the way. [3:104]
- bīs₂** *num* twenty *pūl tā paňj timan, tā da timan, pūnza timan, har kām fāmīl bo tā bīs timan, bīs-u paňj timan i jūra* Money, up to five toman, up to ten toman, fifteen toman, whoever is a relative, up to twenty toman, twenty-five toman, this way. [8:226]
- bīsītūn** *nprop* Bisotun *mařafta pā-y bīsītūn* He was going to the foot of Bisotun (mountain). [4:79]
- bīštīr** *adv* 1) more *žanakān bištīr zahmat makīšin tā mardakān, čūnka kāršān saxt-ē, pīyā kamtīr kārīš hē* The women make more effort than the men, because their work is difficult; the men have less work. [7N:36] 2) most, mostly *īma bištīriš nimazānām* We don't know most of them.

[7N:114]

- bīyātā** past subjunctive of **dā₁**
- bo** *vi* SBJV.be.PRS *ayar garakit bo ka masan až i ābādī īma* If you want, for example, in this village of ours [7H:6]
- buwa** *n* nomads *mwāy buwa il dawr bīsītūn* It is said (lit., one says) that nomads were around Bisotun. [4:152]
- buxwāri** *n* stove *ya lūla buxwārišān mawu, mařuwa ařā iřtaniš swār ā lūla buxwāriya řāhat řāhatēk mawu* They have a pipe for the stove; (Nāmard) goes and just sits up on that stovepipe (and) makes himself very comfortable. [3:113]
- bū₁** *n* scent, smell *bū-y āyamizāya māy, manamina quliš mārīnša wār kut kut-u tika tikaš makarin* "Here's the scent of a human being!" They grab (Nāmard) by his leg, bring him down, (and) tear him to pieces. [3:115]
- bū₂** *vi* SBJV.be.PRS *wāt na īna nimawu, wāt na, bāyad bū* He (i.e., the first landowner) said: "It may not be." He said (continues): "No, it must be. [6:55]
- būčīk** *adj* small *na ha xānawāda-y īma, bařka až i řüstāka, čū(n)ka řüstā-y būčīkēk-ē* Not only in our family, but (also) in this village, because it is a small village. [8:97]
- bwaxšī** *n* forgiveness *bāwkaš matīya zamīnay, mwāy har ka awař das piřti biya xāk, bāyad bwaxšīš wa yazdān-e pāk* He throws his father to the ground (and Rostam) says: "Whoever throws the other one to the ground first should forgive him out of reverence for the pure god. [5:145]
- bwā** *prt* so to speak *yā tu masařan řasāwiš bikarī, bwā* Or, for example, you calculate, so to speak... [9:80]

č

č *vi* go.PRS *bāyad āna bū, niřān bidī qabl az**īna ka bičina mā řasalī, āna bū ka niřān ā*

- xānawādāna bitīyayš* That must be so, you must show it before they go on the honeymoon, that should be that they show it to those families. [7H:163]
- ča** *interrog* what *mwāy xwiyā ča bikarim ī rūtān mina ča wana hāma ča wardiš, xirs wardiš gurg wardiš* she says: "O God, what will I do? These children of mine, what happened to them? What ate them? Did a bear eat them? Did a wolf eat them?" [2:54]
- čam** *n eye* *gīw arīb čam, gīw mwāy dīw čašiš jūr dīw biya, waraw wār hīn biya* Giv, the Arab-Eye, Giv, it is said, a giant, his eyes are huge like a giant's, that they are directed downwards. [5:88]
- čamadān** *n suitcase* *āna rūž-e šarūsīs-ē, rūž-e šarūsīyeš ašā dile ā čamadān-e dita ka až ka-y bāwka bišawē bāyad kulēra masan durus bikay binyay dileš* So it is that, it is the wedding day, on the wedding day, in the suitcase of the young woman who is leaving her father's house, there should be "kulera" (i.e., a special type of bread) [7H:147]
- čan** *quant 1*) some, several *āsyāw wišk biya, ina čan sāta bar nimayrē* (The tree) has become dry; it has been several years that it has brought forth fruit. [3:40] **2**) how much *tā ya pūlšān nasand, nām čan-e pūl-u ya dū pākat šīrīnī, jīnāza(k)ašān āsā dāwa* (It was) not until they received some money, I don't know how much, and one, two packets of sweet pastries, (that) they then gave his body back. [6:13]
- čapa** *n bouquet* *ay dī čapa-y guš-u čapa-y čirū marg tuwa nawīnim-u mīm irānwa hargizā-y hargiz* Well then: A bouquet of flowers, a bouquet of čirū (flowers); may I never see your death, nor (the death of) Auntie Iran, never, never. [2:95]
- čapar** *n messenger* *bašd āsā, sitāra-šinās-u qāqaz māqaz nawya, čapar biya-u, řimitčīšān biya-u ināna* Then, at that time, there were no astrologers or paper and such things; there were messengers and they had fortune-tellers and these (kinds of people). [5:13]
- čarma** *adj* white *mwāy ča makarī, mwāy wašā ī diwāra mawua čarmawua* He says: "What are you doing?" She says: "By God, this black tent will become white." [5:163]
- čarx** *vi* proceed, go. PRS *nimačarxē-u durus nimaw(u), majbūr-in ka masatan dī kār wa tašāq bikīšē* does not go well; then, for example, they must get a divorce. [9:79]
- časb** *cve* attach *dimakat časb bitīma qaytay waš hāmay* I may stick your tail back on you (and then) our business is finished (lit., you are welcome)." [1:104]
- čaš** *n eye* *kaykāwis, čašiš až das dāy-u bašd dard-e isa-y mina, pīr biya* Keykāvos, he had lost his eye(sight) and then, like me, he was old [5:30]
- čašentezār** *adj* wait *čašentezār-e dam ditak-ē* He waits (to hear) what the young woman says [9:48]
- čādur** *n tent* *ā sāšata až ī dikān(a), masan sīyā čādur dawršā bikana, bāwka řo-u dāya bī dāya-u* at that moment, in these villages, for example, around the black tents (and) begin to lament: "Father has passed away, woe, woe," and [4:156]
- čāt** *n hole, pit* *xulāsa mayrē až ya yā tīr manyayšā čāt ka bašayiš bū* Finally, he takes (them) from one place (and) puts (them) into another pit where he can recognize it (later). [3:57]
- čārwā** *n shelter* *ā galaxā(na), dāmadārī-u čārwā,* that stall (for the flocks), the enclosure, and the shelter [4:142]
- čāw** *n eye(s)* *dū čāw dīrim jūr girdakān-ē* I have two eyes like walnuts [2:60]
- čāy** *n tea* *makarīya nān-u qan-u čāyī māyakaš-ī(č) mayarēš-u mašu* (Nāmard) takes the bread and sugar cubes and tea (and) also

- the belongings, and he goes. [3:12] *mařawē sar mīmānī, nān mwarin, čāy mwarin* (Siyavoš) goes to the gathering, they eat food and drink tea. [5:66]
- čena** *quant* that much *bařd ař čena talilī-u hawpirki biřtir ař ĥad xārij bo, ař bāwka-u dāykařān muxālefāt makarin* Then, if that much joy and dancing exceed the (expected) limits, her parents are against it. [7H:59]
- či** *interrog* what *mazāna či hařājš-ē, ina gurgaka mwāy* Do you know what the cure for her is?" It is (still) the wolf speaking [3:30]
- čika** *n* bit *dī ař-y iřtaniř kam kam ya čika waraka matīya wan bizinaka* then simply, little by little, a bit of sunlight falls on the goat [2:20]
- čil** *num* forty *extiyār tām may, ay řāyīya bīya min, tā čil řaw* Give me full power over the kingdom until forty nights (have passed)! [4:199]
- čila** *n* forty days after death custom *marāsimī bīrin manē řūn-e čila* If they celebrate, they do it after the "čila" [7H:68]
- čin** *vt* pick.PRS *tamāta bičininwa, gizg būřām, kūy biyařāmwa hay kārāna ka pāizē bāyad zū(d)tar anřām biyaryē* I pick tomatoes, we make brooms, we bring in the zucchini, always those tasks which in autumn need to be done soon. [7H:27]
- čing** *n* open hand *čing makariya kitū xākakān* He makes lumps of earth with his open hand [3:17]
- čirā** *prt* 1) sure, yes *bařd-e čila řāyad biřtiriř marāsim bīrē, čirā* After the čila, it could be that most people celebrate (the wedding), sure. [7H:70] 2) actually *ař ī dawra, čirā řarūsī bē, dū sē gila řarūsīř bē* In this area, there was actually a wedding, there were two or three weddings, [7H:66]
- čirū** *nprop* čirū flower *ay dī čapa-y guř-u čapa-y čirū marg tuwa nawīnim-u mīm irānwa* *hargizā-y hargiz* Well then: A bouquet of flowers, a bouquet of čirū (flowers); may I never see your death, nor (the death of) Auntie Iran, never, never. [2:95]
- čir** *vt* call.PRS *bičirāmiř na sar mīmānī-u bilim bē* Let us call him to a gathering and let us have him come." [5:16]
- čiřt** *n* thing *ya čiřte ka mwān jūr yak zātē ya xwiyā řasī wanřān, ya čiřte biya,* Something, they say, something from God's essence reached them; there was something [4:7]
- čit** *n* thing *jūr ya čit-e tir mwāy, mwāy ya dawriřa hāmay* She says somehow something else, she says: "A dervish has come [4:37]
- čiman** *nprop* Čiman
- čin** *nprop* China
- čini** *adj* Chinese *čini biya* He was Chinese. [4:5]
- čun** *conn* because *kas-e tir nimwām čun āyam yak-e tir bwāy gunā mwāy* I am not speaking about anybody else, because a person speaking about someone else is speaking sinfully. [8:133]
- čū₁** *n* wood *dwāra ayzan mařu māywa, mwāy dū gila čū manīya qa-y sariřwa* Once again (the wolf) goes (and) comes back; it is said that: "He has put two pieces of wood on his head." [2:43]
- čū₂** *interrog* what *māy mařuwa bān ka-y gurg, čū zānim řuwās* (The goat) sets off for the roof of the wolf's house; what do I know, the fox. [2:63]
- čū₃** *adv* how *ay diwāra čū řiyāwa mawu, hawmayzi, řan makuřē, mwāy ay marda čū zinn(a)wa mawu* And how can a tent become black, (Rostam) gets up (and) kills the woman. She says: "How can the dead become alive again?" [5:166]
- čū₄** *interrog* what *ay tā tu (ji) řwāw bāwkat čū bitimwa, min manayim* what answer should we give to your father? I have remained."

[4:192]

čü, *n* wood *arē šansāzī, wa čü durusiš makarin, ařā xarmān-u čišť* Yes, sickle-making, they make it with wood, for the harvest and things. [7N:39]

čün 1) *adv* how *ya ī qul aspa šikīsē, čün jwāw xasraw čün bitīm* Now this leg of the horse has been broken. How, how should we answer for this to Xasraw?" [4:96] **2)** *conn* because

čünka *conn* because *čünka ayar bāy marāsim bīrin, mwāžin, as(ť)an gan bardāšť makarin* Because if one comes (and) celebrates, they say, they definitely get a bad impression. [7H:56]

čüpi *n* dance scarf *walē bařzē dümānē az sar-e čüpi-u bařdan ināna řangiš hē, řariš hē* But some tribes, because of the scarf held up

by the leader of the dance line, and then such things... There are conflicts, there are fights. [7H:87]

čwār *num* four *sām-u tür-u nām ča, čwār kuřaš biya, iriř* Sām and Tur and what's his name, he had four sons. Iraj... Iraj was his son. [5:8]

čwārda *num* fourteen *až ānā ī fāntumāna, af čwārda-u af nām ča-u gištiš ā dawra ā dāšān wan* At that time, these Phantoms, F-14s, and F-whatevers and all of them, at that time, yes, they delivered (them) to him. [6:153]

čwārqāpi *adj* four-gated *hāmay, garsī tā waxtē hāmaya bar čwārqāpi qasir* He came... He searched, until the time he came to the four-gated (city of) Qasr-e Širin. [4:23]

d

d variant present stem of **dā**₁

da *num* ten *kamtir da māť ya mātiš pāxasūriš hē* Fewer than one in ten households has the "pāxasur" [7N:144]

da(r)da *prep* like, as *da(r)da-y hazrat yusif-u zutayxā* Like Hazrat-e Yusef and Zuleyxā. [5:35]

dařwat *cve* request; invitation *fāmilakān gištiš řam makarin-u ya dařwat makarin-u řaqd-u nāmzadī makarina yakē* they gather all the relatives and do invitations, and they celebrate the bride consent and the engagement together [7N:69]

daba *n* water container with handle and lid *mwāy ya qūri ařām bāra-u ya daba āw bitīya wanim-u* He says: "Bring me a jug and give me a container for water and [3:85]

dabistān *n* intermediate school *bedāšťšān, muxābrāťšān, madrasa-y řāhnamāyī, dabistān, gištiš yakē-ya ařā-y īma, hüč řarqiš nīya* Their hygiene facilities, their

telephone center, the primary school, the intermediate school, it is all the same for us, there is no difference. [7N:29]

dafa *n* time *řaskakaš dū sē dafa dāšiš wa telayzūn āsā* At that time, his photograph was broadcast (lit., gave) two (or) three times on television then [6:101]

dařtar *n* sacred texts and books *yāni yakē řür min alāna hüč mawqeř sar až dařtar iřtanmān barnimāwrim* You know, someone like me now will never understand completely the sacred texts and books. [7H:41]

dahoť *n* percussion instrument *řaft sāz-u řaft dahoť řašn mayrin* seven stringed instruments and seven percussion instruments; they hold a celebration [3:96]

dalil *n* reason *na, na ānāni dalilān xās-e iřtanšān garak-ē* No, no, they want (have?) their own special reasons. [9:35]

daťq *n* (plastic) bag *ya takya hatwā ařām bikara-u piř ya daťq-ič xāk ařām bikara*

- prepare me a tray with sweet pastries, and also a bag full of earth for me [4:159]
- dam₁** *n* mouth *qayamšarī damiš jūr xānakal siyā biya* To make things worse, his mouth was like a black {xxx} [4:130]
- dam₂** *n* kind of tea, infusion *tā dū řü(ž) sē řü(ž) až āna makariya dam, matiya wan-u walē hā wātiš ažin bikarya dam bitiya ditaka bwarē až dawāka* For two days, three days, he makes a kind of tea from it; he gives it to her, and so he must remember what he (i.e., the wolf) said: "Make a kind of tea from this, give it to the daughter; she must drink the medicine." [3:87]
- dam₃** *n* time *har xūn-e siyāwaxš har dam bižūšē, jang-ē, šar dam matiya* Whenever the blood of Siyavoš boils, war, battle will come to pass. [5:75]
- dang** *n* voice *ā dī qufang ja dang kaft, kūyš kunā kardē tāšiyaši* Well, then, the pickaxe made no sound; it has penetrated the mountain (and) has shaped it. [4:86]
- daqiqan** *adv* exactly *tā guftyana daqiqan tā pīrāraka, tā pāraka tā čan sāt piš* until, so they say, until exactly last year, until last year, until a few years ago [8:16]
- dar₁** *prep* 1) off *mū-y sar luxt naw, masan jūrāw wa pā dar nārī* The hair of one's head cannot be (left) uncovered; for example, you do not take off your socks. [7N:13] 2) on *alāna min-u bāwkam dar ya had kār makarām* Now my father and I, we work on the same level [7H:29]
- dar₂** *n* gate *mwāy yā šūn řaxš biya dasim, yā darāna-u hasār makanim yak takān* (Rostam) says: "Either you give me the trace of Raxš, or with one blow I will break down the gates and the courtyard." [5:105]
- dar kul** *adv* in general *masan bāyad dar kul eslāh naw* For example, there should be, in general, no hair removal. [7H:12]
- dar wa dar** *adj* adrift, astray *kuřaka-yč dī hüč, isa hā na dar wa dar* As for the young man, then, nothing; now he (is) adrift. [8:126]
- daraja** *n* class *birinj-e mār-k-e sawzakaš mawird, daraja yak* (America) brought the rice with the green label, first-class [6:133]
- darāmad** *n* income *sar-e masan wa nām-e mardim ka pāy sar i darāmadša hin mardim bo* Each person, for example, in the name of the people {xxx}, that this income should belong to the people. [6:120]
- dard₁** *n* pain *mīm tamīna dasit dard nakay, ditakat kil bika ya sālat hawpiřki karē* "Auntie Tahmineh, please (lit., may your hands be free of pain), send your daughter, she should dance for one hour." [1:40]
- dard₂** *prep* like, as *kaykāwis, čašiš až das dāy-u bařd dard-e isa-y mina, pīr biya, žan-e jwānēkiš wāziya* Keykāvos, he had lost his eye(sight) and then, like me, he was old (and) had married a young woman. [5:30]
- dardiř** *n* troubles *nīstin dardiřšān maka(rd)* They were engaged in sharing their troubles. [6:40]
- dargā** *n* gateway *řū makariya dargā-y xwā, mwāy* (Rostam) turns to the gateway of God (and) says [5:102]
- darmān** *n* medicine, remedy *mwāy dawāšān až darmān biřya, hařājiš nawya* (The wolf) says: "They tried all kinds of medicine and remedies, (but) there has not been a cure for her. [3:31]
- darpardāna** *n* return visit to bride's home *manā ka-y bwāžām bāwkaš, ānā ima wan mwāžim marāsim-e darpardāna* they leave her in the house of her father, we say, for that we say we celebrate the darpardāna. [8:217]
- dars** *n* lesson, studies *ā ā min kuřakam, eh kuřa-y dileřāsīnim dars až qasir (mwānē)* Yes, yes, yes, me, my son... Eh, my son right in the middle (of the children's ages) was studying in Qasr-e Širin. [6:1]
- darsī** *n* lessons, schooling *kamtir, čūnka ina pay*

darsī mašin, baǰd az tadrīs karda māyinwa, yāy mayrē Fewer, because they go to school, (and) after studying (lit., instructing), they come back (and) learn (to play the tanbur) [7N:47]

darwāza *n* gate *ināni bar darwāza wāz mawu* They... The front of the gate is open [2:5]

daryā₁ *n* body of water *hay ī bewaniža āsā mwāy daryā biya* Well then, this Bewanij, at that time, one says, was a sea. [5:80]

daryā₂ *n* gateway *baǰd ē ka das, inī řiy makariya daryā-y xwā* After, eh, the first turn, he turns his face to the gateway of God. [5:148]

das 1) *n* hand *gištšān wa gard yakay kuřa-u piyā-u dita-u žan-u, gištšān wa gard yakay das mayrin-u* All together--boys, men, girls, and women--everyone holds hands together, and [7H:77] **2)** *n* side *mašina sar zimkān, gala mašuwa ā das, az zimkān makariya ā das* They go to the Zimkān (river); the flock goes to that (other) side. From the (side of) the Zimkān (river), (the flock) crosses to that (other) side. [2:6] **3)** *n* turn *bizin mwāy hā gurg, mwāy batē, mwāy das min niya, mwāy batē das tu bi wařā* (The goat) says: "Isn't it my turn?" (The wolf) says: "Yes, it's your turn, by God." [2:87] **4)** *n* set *ařā dazürāni ya das libās mayrin* For the engagement they bring one set of clothing. [7N:128]

das-pā *n* social welfare *kata baǰd az war ī imām xumayniwa isa das-pā xirāwiš kardē* It happened after, before Iman Xomeini, but now this social welfare has destroyed (something). [6:84]

daskana *n* legume-harvesting *ditakānmān, diraw makarin, daskana makarin, dāmparwarī-u kišāwarzī gište jür yakē* Our young women, they do the wheat-harvesting, they do the legume-harvesting, looking after the livestock and farming, everything is the same. [7N:32]

dast (*cf.* das) *n* hand

dastūr n 1) command, order *mwāy ān-ič tā nizik ānā mawu, řawri dastūr matiya dikān-ič* it is said, when she also is close to that place, she immediately gives the command to the other villages as well. [4:162] **2)** authority *tābēř dastūr-e ināyna, sayišān inā-ya, masan āna ka har řarakatē bikarin māyin gawraǰū* They are subjects of the authority here; their "sayyid" is here, for example, for what(ever) they intend to do, they come to Gawraǰū. [7N:28]

dawā *n* medicine *tā dü řü(ž) sē řü(ž) až āna makariya dam, matiya wan-u walē hā wātiš ažin bikariya dam bitiya ditaka bwarē až dawāka* For two days, three days, he makes a kind of tea from it; he gives it to her, and so he must remember what he (i.e., the wolf) said: "Make a kind of tea from this, give it to the daughter; she must drink the medicine." [3:87]

dawłat *n* country; government *řariš dā, niya isa ī dawłatāna giš(t) matina giž yakay* He waged war, like all these countries, they all fight with each other. [5:57]

dawłatxāna *n* palace *dwāra řirin-u řawdiziš girta šānwa, bardša dawłatxāna-u*, Once again, he put řirin and řabdiz on his shoulder(s); he carried them to the palace and [4:141]

dawr 1) *prep* about; around *ā sāřata až ī dikān(a), masan siyā čādur dawrša bikana, bāwka řo-u dāya bi dāya-u* at that moment, in these villages, for example, around the black tents (and) begin to lament: "Father has passed away, woe, woe," and [4:156] **2)** *prep* near; to *mařawē dawr ya āsyāwēk až ānā ištaniš ištaniš qāyim makarē* She goes near a mill; there she hides herself, herself [2:22]

dawr mil *n* headscarf *ī jūra wa mü-y sar-e luxt-e ištaniš, masan isa min dawr milakam lā* like this, with your own uncovered hair, for

- example, now, I mean headscarf... [7H:3]
- dawra₁** *n* place, surroundings *ya gilašān magar(dē) mwāy hūc nīya bāwař ka na, āyam wa ī dawray nīya* One of the (others) looks around (and) says: "There is nothing, believe (me), no, there is no human being in this place." [3:27]
- dawra₂** *n* era, time *āsā dawra-y mwān dawrišī biya, kaškūtiš tā birī dānawarī kardē* at that time, they say, it was the dervish era; his bag was embroidered with precious stones, as many as you can imagine. [4:17]
- dawriš** *n* dervish *wasilaš har čī hē, hīn dawriš nīya*, His belongings, everything that he has, they are not things of a dervish. [4:31]
- dawrišī** *adj* of dervishes *āsā dawra-y mwān dawrišī biya, kaškūtiš tā birī dānawarī kardē* at that time, they say, it was the dervish era; his bag was embroidered with precious stones, as many as you can imagine. [4:17]
- dayšt** *n* outside *baynalmilal nūsš bāwā haq-e irān-ē-u bāyad {?! bike} nayrū bikišīta dayšt, wišān bikarī* The United Nations wrote: "Old fellow, it is the right of Iran, and (England) must withdraw these forces; (they) must leave (Iran) in peace." [6:117]
- dazūrānī** *n* engagement *ařā dazūrānī ya das libās mayrin* For the engagement they bring one set of clothing. [7N:128]
- dā₁** (present stem: *tī*; variant present stem: *d*; past subjunctive: *bīyātā*) *vt* 1) give.PST *gištī řišnī dā mardim* She poured out everything (and) gave it to the people. [4:208] 2) push.PST *pišik hāma, sar qulina(k)ašiš lā dā-u* A cat came, pushed the lid off the basket, and [1:8]
- dā₂** *n* mother *irij kuřaš biya, dāšī, dāya jīyāzā biya* Iraj was his son, (but) his (i.e., Iraj's) mother, she was a different mother. [5:9]
- dād-u hāwār** *interj* appeal for help *pišiyaka-č makariya dād-u hāwār, mwāy dāya kaywānū* the cat in turn calls out for help (and) says: "Old lady [1:13]
- dādāš** *n* brother *na bāyad bwām wanšān, bāyad bwām masan dādāš ī kāra bikarim* No, I must ask them, I must ask, for example: "Brother, should I do this?" [8:90]
- dātagijān** *n* vultures *až ānā mawinē dātagijān-ē* There, he sees there are vultures. [4:180]
- dātāhu** *nprop* Dālāhu
- dāmadārī** *n* enclosure for livestock *ā galaxā(na), dāmadārī-u čārwā*, that stall (for the flocks), the enclosure, and the shelter [4:142]
- dāmād** *n* bridegroom *až taraf ka-y dāmādwa, hanā taz?in makarin wa gard širīnīyay mārīn ařā ka-y řarūs* Of (those) from the house of the bridegroom, they decorate the henna and bring it together with sweets to the bride's house. [7N:94]
- dāmparwarī** *n* livestock care *ditakānmān, diraw makarin, daskana makarin, dāmparwarī-u kišāwarzī gište jūr yakē* Our young women, they do the wheat-harvesting, they do the legume-harvesting, looking after the livestock and farming, everything is the same. [7N:32]
- dāna₁** *n* precious item, gem *yak kaškūtiš hē piřš dāna-u řawāhir-ē* He has a bag; it is full of precious items and jewels. [4:32]
- dāna₂** *n* unit *čan gila nuqt-an wa gard-e ya, wa gard-e ya dāna sekayī maniša dile yak tür* A few lollipops are together with one, they are put together with one coin into a cloth bag. [7N:105]
- dānawarī** *adj* gem-studded *řasāka-y dasiš dānawarī biya* His hand staff was gem-studded. [4:20]
- dānišjū** *n* student *dānišjū bē* He was a student. [6:11]
- dār** *n* tree *xulāsa kam mašin řra mašin tā mařasina pā-y ya dār wī(d)* Finally, they go a little way, they go a long way, until they reach the foot of a willow tree. [3:7]
- dārū** *n* remedy *ka-y pādšā, mwāy āqara dawā-u*

- duktur hāma-u dārūšān hāwird-u dawāš ka(rd), dawāš šifāš payā naka(rd)* (the people in) the king's house, they say: "So many medicines and doctors came and they brought remedies, and the doctor gave medicine; his medicine did not bring about healing. [3:68]
- dāstān** *n* tale; story *až ī qas(i)ra {?! xa} xasraw, dāstān xatarēk-ē* In this (city of) Qasr-e Širin, Xasraw... It is a story of danger. [4:11]
- dāwā** *n* request *bwā masan min-u xwārakat wašmān yak hāma, alāna hāmaymē dāwāš*, For example, (the young man) may say (to the brother): "Your sister and I like each other; now I have come to ask for her hand." [8:95]
- dāwu** *nprop* Davūd *ya xwāparastēk māy až lāwa, mawinēšwa mwāy āy ī bizina dāwu gīyān makanē gunāš-ē* a pious man comes along, finds her there, (and) says: "Oh, this goat, by Dāvud, it is dying, it is poor (i.e., poor thing)." [2:18]
- dāy** *n* mother *az ānā mwāy kī matānē, ī mināta wa gard-e ī dāyšay bar bikarē aī(āy) min* There (Keykāvos) says: "Who is able to bring out this child together with his mother for me?" [5:86]
- dāya** *n* mother *irij kuřaš biya, dāši, dāya jiyāzā biya* Iraj was his son, (but) his (i.e., Iraj's) mother, she was a different mother. [5:9]
- dāya bī dāya** *n* woe, woe *ā sālata až ī dikān(a), masan siyā čādur dawrša bikana, bāwka řo-u dāya bī dāya-u* at that moment, in these villages, for example, around the black tents (and) begin to lament: "Father has passed away, woe, woe," and [4:156]
- dāya kaywānū** *n* old lady *ya dāya kaywānū mawu, ya biziniš mawu, nāmiš bizbal mawu* There is an old lady (and) she has a goat; its name is Bizbal. [1:2]
- dāyī** *n* uncle (mother's brother) *faqat wa gard amūzāya, wa gard xahūzāya, wa gard dāyīye, pesarxalaya, pesaršame ināna, masan matānē binīšē, dile ya jamāfat* (She) can only (sit) with her cousins on her father's side, with her cousins on her mother's side, with her mother's brother, sons of her mother's sister, sons of her father's sister, (with) these ones, for example, she can sit in a gathering. [7N:7]
- dāyka** *n* mother *walē dāykašān mwāy řūta, mwāy baṭē, mwāy har ka hāma piš(t) baraka, baraka aīāš wāz nakara* But their mother says: "Dear child." (Titila and Bibila) say: "Yes?" (Their mother) says: "Whoever comes up to the door, don't open the door for him [2:38]
- didān** *n* tooth *širakaš bikarma šir birinj, didānim nīya, ī šir birinja bwarim* (that) I may make her milk into (a dish with) milk and rice; I have no teeth, I may eat this milk and rice." [1:19]
- dile 1)** *prep* in, into *siyāwaxš čwār pališ mayasin mašē dile ī āyira* they bind Siyavoš hand and foot (and), he goes into this fire. [5:45] **2)** *n* inside *in-ī(č) mašu ya kuča qawī mārē matīya wa bar bar maškinē, mašuwa dile* This one also (i.e., the wolf) goes, brings back a hard stone, (and) bangs on the door; he breaks the door (and) goes inside. [2:49] **3)** *prep* among *muttaqan kuča ghayr az dāmādaka kuřamān dile nīya* Definitely, no young men except for the bridegroom are among us. [7H:109] **4)** *prep* at *hēyemē dile marāsimaka walē dūr ištānmān mayrām* (If) we are at such celebrations, we ourselves keep (ourselves at) some distance. [7H:139] **5)** *prep* to
- dileřāsīn** *adj* middle *ā ā ā min kuřakam, eh kuča-y dileřāsīnim dars až qasir (mwānē)* Yes, yes, yes, me, my son... Eh, my son right in the middle (of the children's ages) was studying in Qasr-e Širin. [6:1]
- diř** *n* heart *ištānim bwāžim, gwā masafan wāqeřan ī bāwk-u dāyka wanšān řizāy-ē*

masaŋan ā ta-y diššān waššān māy ka I
speak about myself, say, for example, truly,
this father and mother are satisfied, for
example, that from the bottom of their
hearts, they like that. [9:76]

diŋkaš *nprop* Delkash

diŋwaš *adj* pleased *ā mālikān-i(č) diŋwaš*
buwayna bīsa, fra pištīwānšān ka(rd), Yes,
the landowners also were very pleased;
they supported him (i.e., Xomeini) a lot.
[6:69]

dim *n* tail *tu xwiyā dima kuŋakam bīya wanim*,
by God, give my cut-off (lit., short) tail
back to me [1:14]

dimā *n* back *dī wa dimā nimāy* he will not
come back any more [5:24]

dimātir *adv* later *ŋaqd kardē qarār bē, dimātir*
ŋarūsi bika(r)in she was engaged (and) it
was agreed, later they were to get married
[8:194]

din *n* unit *xūniš jūšyā, haŋmatiš dā, ya din*,
gaŋāš girt, his blood boiled, he made an
attack, he grabbed one of the Gaŋā [4:135]

dinyā *n* world *wa dinyāyā, paxšiš kardē, (elābe)*
ya čišŋekiš la lī čū, Everywhere he has
spread the bad news, {xxx} something is
from her. [4:195]

diraw *n* (wheat, grain) harvesting *alāna min-u*
bāwkam dar ya haŋd kār makarām, masan
bāwkam diraw makarē, min wa gardšay
diraw makarim Now my father and I, we
work on the same level; for instance, my
father does the wheat-harvesting, I do the
wheat-harvesting with him. [7:29]

dita *n* 1) daughter *mwāy min hāmayim haŋāŋ*
diŋakaš bikarim, duktur-īm (Mard) says: "I
have come to cure your daughter, I am a
doctor." [3:67] 2) young woman, girl *kuŋa-*
yč ayar nimāy nwāwa wa xātir ā
saxtgīr(i)yān xānawāda-y ka-y dita-yē As
for the young man, if he does not come, it
is because of the strictness of the young
woman's family. [9:58]

diwār *n* black tent *mwāy ča makarī, mwāy*
wafā ī diwāra mawua čarmawua He says:
"What are you doing?" She says: "By God,
this black tent will become white." [5:163]

diz₁ *vt* steal.PST *ēma řaŋiq bīsyām, tu ištānit*
nānakat dizī-u řaŋti řāwa We were friends;
you yourself stole the bread and went on
the way. [3:104]

diz₂ *n* thief *hāwār hāwāršān bī, diz qatībār*
ka(rd), they were crying out for help; he
murdered the thieves [4:139]

dizī *n* secret *wa šaw wa šawdiz biya, aspakaš*
ānakay xasraw wa dizīwa (It was)
nighttime (and) she was with Šabdiz, her
horse, which belongs to Xasraw. (She
goes) in secret. [4:89]

di₁ 1) *adv* then *mināyša kinār zimkānaka-u dī*
aŋā-y ištāniš kam kam ya čika waraka
matīya wan bizinaka hāz makatīya war
quliš zinnawa mawu He takes her to the
edge of the Zimkān (river) and then
simply, little by little, a bit of sunlight falls
on the goat; (the goat) gains strength in her
legs (and) comes back to life. [2:20] 2) *prt*
so then *dī āwrāš maw(u) bičāra hüč aŋāš*
nimawu, dū kitū xāk mwarē-u xulāsa So
then he is hungry, poor man; there is
nothing at all for him; he eats the two
lumps of earth and finally [3:18] 3) *prt*
now *řüy makarīya mwāy xwiyā min dī*
tanġm-ē (Rostam) turns his face (to God)
(and) says: "O God, I am now in a difficult
situation." [5:150] 4) *adv* anymore, again;
still; no longer *maŋsē dile āna qadīmī*
mawu dī hüč masan kār aŋin nimakarim He
goes inside there; it is old, nothing
anymore, for example, they do not work in
it anymore. [3:20] 5) *adv* else *piknikēk-u*
hüčtānim dī garak nīya a small gas cooker
and I need nothing else from you [3:86] 6)
adv already (*ma ma*), *wanyatī dī mazānī*
{xxx} Have you read it already, you know
(it) [5:125] 7) *prt* of course, really *dī*

- nimwāzē ka bizānē ka wāqeʿan min ča mwām* Of course, he (i.e., my father) does not want to know what I really say (i.e., what my wishes are) [7H:99] **8)** *prt* well *na, dī aǰ ta ..., yā xālaš yā ʿama-y ditaka.* No... Well, from... Either her aunt on her mother's side or her aunt on her father's side. [7H:166] **9)** *prt* indeed *ināna bū, dī naxša makīšē dī* such things may happen." So then, she is planning indeed! [4:158]
- dī₂** (present stem: *wīn₁*) *vt* see. PST *farā(d) kī aǰ xwar hāma, lāš kardwa, dīš ī qāʿayna,* When Farhād woke up, he turned around (and) saw this uproar. [4:133]
- dī₃** *n* village *dita-y matīyay wān-u ya dikay masan matīyay wān-u, qatāyēk-u fiṭānēk-u* (Afrāsiāb) gives his daughter, he gives them a village, for example, a castle and such and... [5:54]
- dīm** *n* side *ī āw bārma ī dīmay, aǰ niǰūwarān* (that) I may bring this water to this side, from Niǰuwarān." [4:69]
- dīn** *n* religion *aǰ ī dīnaya fra kas sar barbārin* Many people understand this religion. [7H:47]
- dīr** *vt* have. PRS *ǰawāhir dīrē bī sar bī sāmān* he has endless amounts of jewels." [4:38]
- dīw** *n* giant *gīw arīb čam, gīw mwāy dīw čašiš ǰūr dīw biya, waraw wār hīn biya* Giv, the Arab-Eye, Giv, it is said, a giant, his eyes are huge like a giant's, that they are directed downwards. [5:88]
- dīwān** *n* court *ā, wa ā xwāy maǰām wa dīwāniš ina zwān ā mālika bē* Yes, I swear by that God, we go to his court, this was the speech of that land owner. [6:54]
- dīyār** *adj* attending *kam mašuwā dīyār dita* he goes a little way to attend to the girl. [3:84]
- drū** *n* lie *qutāng qutāng aǰ āsmān manišē māya zwān, mwāy drū matīya kaywānū* The pickaxe, the pickaxe stays (suspended) in the air, begins to speak, and says: "The woman, she is lying!" [4:170]
- dubāra** *adv* again *ya šārēk, ya yāgayēk, ya luqma nān aǰ minātmān barbārām-u dubāra māyāmwa wa yakwa* a town, a place, (there) we may earn a morsel of bread for our children, and we will come back again together." [3:5]
- duktur** *n* doctor *mwāy min hāmayim haṭāǰ ditakaš bikarim, duktur-īm* (Mard) says: "I have come to cure your daughter, I am a doctor." [3:67]
- dukut** *num* half *baʿd, dukut šawār ka šām mwarin dita-y šālyār šā ʿāšiq-e rūsam nāmāy mawu* then, at midnight, as they are eating their evening meal, King Šahriār's daughter falls in love with the famous Rostam. [5:109]
- dunbāt** *prep* after, following, for *har dūkšān mašina dunbāt kār* Both of them go (looking) for work. [3:2]
- dunyā** *n* world *tītila-u bībila mārē dunyā* She brings Titila and Bibila into the world [2:26]
- durus 1)** *cve* prepared, complete *kawšiš nīya, mawu bišī kawš aǰāš durus karī* she has no shoes; you must go (and) make shoes for her [1:41] **2)** *adj* right
- durust** *adj* right, correct *durust-a rūstākamān-ē* It's right that our village... [7H:141]
- duxtarʿama** *n* cousin (father's sister's daughter) *čūnka wāqeʿan ʿarūsīyaka aǰāmān mahram-ē, kas wa kas, {?! xāt}* *duxtardāyīt-ē, duxtarʿamat-ē* Because the wedding is really "mahram" (i.e., within the close family) for us, no-one (says) to someone else: "Is she your mother's brother's daughter, is she your father's sister's daughter?" [7H:144]
- duxtardāyī** *n* cousin (mother's brother's daughter) *čūnka wāqeʿan ʿarūsīyaka aǰāmān mahram-ē, kas wa kas, {?! xāt}* *duxtardāyīt-ē, duxtarʿamat-ē* Because the wedding is really "mahram" (i.e., within the close family) for us, no-one (says) to

someone else: "Is she your cousin?"

[7H:144]

duxtarxāla *n* cousin (mother's sister's daughter)
*ha ā jūra ka řāhat, bāwař ka masan birākam
 wa iřtanim bwāy, bwāy {h} řūsaryakat na
 ha iřtanim, bařd xwārakam, xwārzākam,
 mīmzākam, duxtarxāla, duxtarřama har aw
 jūra řāhat* Just in this way that is
 comfortable. Believe me, for instance, my
 brother may say to me, he may say: "H,
 (do not forget) your headscarf," no (it is
 not so), not only to me (i.e., he never says
 it to me). Then my sister, nephew and
 niece, male and female cousins, (are) at
 ease in that way. [7H:143]

dūst *n* friend *matānē wa dūstāna wa yā kuřaka
 yā masan wa {?! xā} wa dūst iřtaniř ka
 biřasnēša xānawāda* She can say it in a
 friendly way to either the young man, or
 for example, to her own friends, who may
 let her family know. [9:25]

dūstdāřtan *n* love *na ař dile jwānān dūstdāřtan
 lā nařaftē* no. Among young people, love
 has never disappeared. [8:43]

dū *num* two *yā dū māng, yā sē māng, yā čwār
 māng maniřē* (Rostam) stays there two
 months or three months or four months.
 [5:117]

dūmān *n* tribe *walē bařzē dūmānē az sar-e
 čūpi-u bařdan ināna jangiř hē, řariř hē* But
 some tribes, because of the scarf held up
 by the leader of the dance line, and then
 such things... There are conflicts, there are

fights. [7H:87]

dūr *adj* far *kuřa ayar paň sāhi(č) ař ā dūrwa
 binīřē entezār bikiřē* If the young man sits
 down for five years and waits at a distance
 [9:46]

dūro dūro *n* afar *yā dī nimatānin qisa bikarin,
 ha dūro dūro masařan qisān iřtan(řān) wa
 yak biřasnin* Or they cannot speak with
 each other anymore; (their communication
 is) only from a distance, for example, that
 they can send each other their own words.
 [9:52]

dwā *n* ritual prayer *řirini matin, nazr dwā
 matin, ya niřān ditaka makarin* They give
 sweets, they pray the nazr, (and) they
 pronounce the young woman engaged.
 [7N:66]

dwān 1) *adj* second *ina dwāniř* This is the
 second of them (i.e., the stories). [3:45] **2)**
num two *dwānřān fra nār(āh)at bisin* Two
 of them were very sad. [6:43]

dwānza *num* twelve *da sāt dwānza sāt ya gila
 dit-u kuřařān entezār yak makiřin* for ten
 years, twelve years, a young woman and
 young man: they have been waiting for
 each other [8:61]

dwāra *adv* again *waxtē ka nān čāyi mwarin, ař
 nān čāyakařān dī har čī bimanēwa dwāra
 mayasiřša piřt(ř)ān* When they eat the
 bread and tea, whatever then may remain
 of their bread and tea, they tie it to their
 backs again (with the cloth). [3:8]

e

-e *na* NA

=e *prt* EZ *i jūra wa mü-y sar-e luxt-e iřtanit,
 masan isa min dawr milakam lā* like this,
 with your own uncovered hair, for
 example, now, I mean headscarf... [7H:3]

eřdām *cve* hang *eřdāmiř bikarin, i dawriř ař kā
 hāmay, i řařa* then, let him be hanged

[4:56]

eřlāmiya *n* announcement *eřlāmiya bika, min
 har čim wātē, tūmatim dāya i dita* Publish
 an announcement (and write): "Whatever I
 (i.e., Xasraw) have said, I have slandered
 this girl." [4:203]

eřteqād *n* faith *tāza biřtir wa iřtanmān wa*

- dīnakamān eŕteqādiš hē* In spite of this, she has more faith in our religion than we ourselves (do). [7N:89]
- edāma** *cve* continue *isāta masan (biš) ča ayar piyākāni kāršān biṛawin, matānin ā dāmparwarīya yā kišāwarzi išanšāna edāma bidīn* Now, for example, if the men go to (find) work, they (i.e., the young women) can continue (their own work) of caring for livestock or farming. [7N:53]
- eftexār** *n* pride *yā mawāqeŕān ĵūri bū yā ĵam xodēmāni bū, ditaka řafiqmān bū, bwanām ařāš masan waši ařāš bikarim eftexāraka bikarām ā mawqŕāna* Or in some situations it would be like (that), or (if) it would be among ourselves, (if) the young woman were a friend of ours, we would sing for her, for example, (if) we are happy for her, feel pride for her, in those situations. [7H:135]
- eh** *interj* eh *eh bāziūwan mayasa bān bāšwa-u* Eh, she binds the band onto her arm and [5:121]
- ehe** *interj* ehe, ah, e *ehe masan až dile ĵwānān kam piš māy čūnka nwāraka hē* Ehe, for example, among the young men, it happens less often because there are cassettes. [7H:119]
- ehtirām** *n* respect *bištir wa īma mašu wa ziyārat, bištir wa (m) wa īma ehtirāmiš mayrē dīnakamān* She goes on pilgrimages more than we (do); she has respect for our religion, more than we (do) [7N:90]
- eĵāza** *n* permission *masan piyākān, bāwka, dāyka, eĵāza nimatīya, tā masan čan řū wanašān bi(řu), bašd eĵāza matīya ka binišām* For example, the men, father, mother, do not give permission, until, say, several days should pass (lit., gone over them), then they give permission that we may sit (with them). [7N:11]
- eĵbār** *n* pressure *wa eĵbār-e xānawāda ā kārša kardē* She did this because of pressure from her family. [9:70]
- elā wa belā** *adv* by any means *mwāy na, bāyad, ča elā wa belā, mwāy ghayr-e mumken-ē* (The young woman) says: "No, it must be, by any means." (Siyavoš) says: "That is not possible." [5:34]
- emrūza** *adv* today *faqat ĵwānayl emrūza nimazānin* Only the young people of today don't know (how to play perfectly). [7N:46]
- emzā** *n* signature *in {?! mil} hiniš naka(rd), emzāš naka(rd)* He (i.e., Xomeini) didn't do thing, he didn't sign it. [6:62]
- engelīs** *nprop* England
- enqa(d)** *quant* so much *masan šāyad-ič bāwkam bizānē, walē wašiš namnē ĵa dīni enqa(d) sar barbārim* For instance, maybe my father knows (about it), but he does not like it if I understand so much of religion. [7H: 44]
- enqilāb** *n* revolution *tā waqte ka āyam dī i enqilāba hāma* Until the time that the days, then this revolution took place. [6:135]
- ensāf** *n* fairness, justice *lālo pāyar mwāy īna ensāf niya, bāša(d) didān tu-yč tēž makarim* Lālo Pāydār says: "This is not fair, all right, I will sharpen your teeth, too." [2:81]
- ensān** *n* human being *ensān i ezdewāĵa (sa) wāqeŕān sarneweštsāz-a ařā-y ensān* (As for) human beings, this marriage is truly the maker of destiny for human beings. [9:20]
- entexāb** *n* choice *āna bāyad ditaka biṛawē, ditaka entexāb karē, ditaka-u kuřaka* It is (expected) that the young woman must go (and) the young woman makes a choice. The young woman and the young man. [7H:145]
- entezār** *cve* wait *kuřa ayar paň sāhi(č) až ā dūrwa binišē entezār bikišē* If the young man sits down for five years and waits at a distance [9:46]
- eslāh** *n* hair removal *eslāh-e sūrat naw, dita tā*

waxte ka šii nakay, yā nišāna karē No hair removal from the face (for) the young woman before she marries or gets engaged. [7N:13]

esm *n* name *wa gard yakay mawin, esmšān mard mawu, nāmard* They are together; their names are Mard (and) Nāmard. [5:3]

eštebā *n* mistake *walē eštebā makarin, ſaqd makarin walē eštebā makarin* But they make a mistake; they become engaged but they make a mistake. [8:198]

etefāq *n* happening *bāzam wa sar ā nārāhatiša-u ā etefāqāna ka arāš katē* Still, with that unpleasantness and those events that have

happened to her... [9:73]

etminān₁ *nprop* Etminān

etminān₂ *n* security *{?! xān} wa xātir etminān-e kār ditaka {xxx}*, for the sake of the security of the young woman's matters. [8:14]

extiyār *n* power, authority *extiyār tām may, ay šāyīya biya min, tā čil šaw* Give me full power over the kingdom until forty nights (have passed)! [4:199]

ezdewāj *n* marriage *ezdewājšān tā sī-u haft mašu* Their marriage is possible up to thirty-seven (years of age). [7N:57]

ē

ē *interj* *eh baʔd ē, čapa-y guʔ-u čapa-y narges, margtān nawīnim hargizā-y hargiz*
Afterwards, eh: A bouquet of flowers and a bouquet of narcissus; may I never see your death, never, never. [1:111]

-ē₁ **1** *v* : *agr* 3SG *taraštayēk mārē, matīya wa mil dimišay, dimiš maqirtinē* She takes a hatchet, brings it down on its (i.e., the cat's) tail, (and) cuts its tail off. [1:11] **2**
na NA

-ē₂ *na* NA

-ē₃ *n* : *dem* DEM.H *xāw-e ī ſaskša, ī iniš dīya ī*

žanē-na (His) dream of this picture; this is what he saw, it is this woman. [4:44]

-ēk *n* : *num* INDF1 *taraštayēk mārē, matīya wa mil dimišay, dimiš maqirtinē* She takes a hatchet, brings it down on its (i.e., the cat's) tail, (and) cuts its tail off. [1:11]

ēma *pro* 1PL *ēma nimwāžām hanā, ēma mwāžām hanā, xana, ēma ištānmān* We don't say "hanā" (for henna); (instead) we say "hanā", "xana", we ourselves. [7H:107]

f

faʔlayī *n* labor *pīyākān diraw makarin, daskana makarin, maš(i)na faʔlayī kār makarin, kār bān-u wān hē, šansāzi hē* The men do the wheat-harvesting, they do the legume-harvesting, they go do labor, there is work in the field, there is sickle-making. [7N:37]

faghfūr *n* emperor *fārā(d) {?! fagh} kuša-y faghfūr čin biya* Farhād was the son of the Emperor of China [4:3]

fahmīda *adj* insightful *ſāqit-u fahmīda ka ſaqtiš*

wa ina qad bitiya, wāqeʔan ſaqtiš ba ina bišasē wise and insightful, such that his/her wisdom about these matters has reached a certain high level [9:17]

falā *n* farmer *falākay mwāy ay wā nīya, min xarmānakam šan bikarim* the farmer says: "Well, there is no wind (that) I may winnow my piles of grain." [1:76]

faqat *adv* only *faqat jwānayl emrūza nimazānin* Only the young people of today don't know

(how to play perfectly). [7N:46]
fara(g)nsa *nprop* France (?)
farangi *adj* European *mawdā-y farangi wāt in-ič*
wa nīyat hasāw-e zangi, hasāw-e zangi dar
guma inānayna the European master said:
 "This one also has the intent {xxx}...
 [4:121]
faransa *nprop* France
farā(d) *nprop* Farhād
farmāyiš *n* command *qurbān ča farmāyiš*
makarī Your highness, what is your
 command?" [3:75]
farmāyišt *n* decree *isa āna ān farmāyištāna ān*
kardašī Now, look, those decrees he (i.e.,
 Xomeini) (had) made [6:85]
farq *n* difference *gištiš yakē-ya aṛā-y īma, hūč*
farqiš nīya it is all the same for us, there is
 no difference. [7N:29]
farsax *n* farsax measure *waxte küčik, pāš dāya*
küčik, küčik raftay farsax, war pāšay When
 a stone, his (i.e., Farhād's) foot strikes a
 stone, the stone flies (the distance of one)
 "farsaxs" away from his foot. [4:107]
fast *n* season *wātsān, ī fast pāiza bē* They said.
 This season was autumn. [6:92]
fatin *n* liar *fatin biya, šarāšūb biya* he was a
 liar, he was an evil-doer [5:56]
fawri *adv* immediately *fawri hāya makarin*
 Immediately (the chickens) lay egg(s)
 [1:94]
fāmil *n* family *ya kuṛa, (āx), ā kuṛaya*
fāmil māna gula dāša qulšī, zaxmī bē One
 son, (oh), that son from our family, a bullet
 hit him in his leg, (and) he was wounded.

gala *n* flock *gala mašuwā kū, ānān až ka*
mamanin the flock goes to the mountain(s)
 (and) they (i.e., the goat and the ram) stay
 at home. [2:4]
galaxā(na) *n* stall for flocks *ā galaxā(na),*
dāmadāri-u čār wā, that stall (for the

[6:8]
fāntum *nprop* Phantom *wātwēš ay tu hāmay*
biṛāni, hwāpaymā, fāntum tānis īma yakī
wa jāyza matīyaymē wan(it) (Xosrow) had
 said: "Hey, if you come (and) drive,
 passenger aircraft, Phantom, we will give
 you one as a gift." [6:149]

fārsī *adj* Persian
fātami *nprop* Fatami
fikr *n* 1) thought *ā marāsimtāna šima fikr*
nimakarim bo That celebration, I don't
 think you have it. [8:212] 2) mind
fiṭān 1) *n* such-and-such *ē kardaša qāt, eh, taxt-*
u baxtit kaykāwis až bayn bišu, ča bū fiṭān
bū (The young wife) made a loud
 proclamation, eh: "May the kingdom and
 good fortune of Keykāvos be destroyed;
 may this happen, may such-and-such
 happen. [5:39] 2) *adj* a certain 3) *n* such
filmbārdāri *n* filming *arē har až awaṭ marāsim-*
e xāstegāri filmbārdāriš hē Yes, from the
 beginning, we celebrate the ceremony of
 the request for the young woman's hand in
 marriage and the filming [8:207]
fra 1) *adv* very *fra waš-ē farūsīs* Its (i.e., the
 village's) weddings are very pleasant.
 [7N:84] 2) *quant* much, a lot; many *až ī*
dīnaya fra kas sar barbārin Many people
 understand this religion. [7H:47]
furm *n* manner, so *žinaftati, ā ā, ina, ī furma*
 Have you heard (about that)? Yes, yes, this
 is it, (in) this manner. [5:36]

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flocks), the enclosure, and the shelter
 [4:142]

gan *adj* bad, awful *čünka ayar bāy marāsim*
birin, mwāžin, as(t)an gan bardāšt makarin
 Because if one comes (and) celebrates, they
 say, they definitely get a bad impression.

[7H:56]

ganim *n* wheat *ganim bārī, karya warim, min ganim bwarim, jā āsā hāya bikarim* fetch wheat, scatter (it) in front of me, (so that) I may eat the wheat, then I may lay egg(s) [1:67]

ganj *n* treasure *īna ganj-u xazāna-yč wa tāhwīt* This is so, he gives her (rights to) the treasury too [4:205]

garak *adj* necessary (need, want, wish) *ayar ditaka garakiš bū kurdī, ayarša garakiš bū fārsī, har jūra ka ditaka bwāžē* If the girl wishes, it's Kurdish (style); if she wishes, it's Persian, whatever the girl says. [7N:129] *piknikēk-u hüčtānim dī garak nīya* a small gas cooker and I need nothing else from you." [3:86] *yārū dī orzaš nīya bwāžē bāwā min ditatānim garak-ē* the guy will not have any more authority to say (to the family): "Believe me (lit., hey, man), I want your daughter." [9:47]

gard₁ *prep* with *zendegīm-ē, sāya-y sarm-ē, hēymē gardšay-u hawmayzim, haymanišim* (my husband) is my life, he is my guardian; we are united, we stand up, we sit down (together). [9:88]

gard₂ **1)** *vi* wander around.PRS *min ī jūra wēta wētmē magardim har hüčma hüč nawya* I wander about in this state without purpose; I still have achieved nothing, nothing at all [3:102] **2)** *vt* offer around, distribute.PRS *manāša dile ya gila sabad, sabadakay mayirna daswa, āna dāmādaka magardinēš, hanāka-yč šarūsaka* They lay them (i.e., the bags with sweets) in a basket, (then) they place the basket in the hands (of the bridegroom), (and) the bridegroom offers it (to the guests), and the henna, the bride offers it. [7H:110] **3)** *vi* look around.PRS *magar(dē) ya qayr giž gīyā mwarē-u dī āwis mawu bizinaka* She looks around (and) eats a little (of) the various kinds of grass; then the goat becomes pregnant.

[2:21]

garm *adj* warm, lively *hawpičkī makarin, marāsimšān garm-ē, marāsimšān waš-ē* they dance, their celebration is warm, their celebration is pleasant. [7H:78]

garmasēr *nprop* Garmsir

gars *vi* rebell.PRS *mardim giš(t) hawgarsēwa* All the people are rebelling [6:78]

garsī *vi* search.PST *hāmay, garsī tā waxtē hāmaya bar čwārqāpī qasir* He came... He searched, until the time he came to the four-gated (city of) Qasr-e Širin. [4:23]

gařā *nprop* Gařā

gawraǰū *nprop* Gawraǰū

gawraǰūyī *adj* Gawraǰūyī *na ī šefr gawraǰūyī-u ařā šarūsī ka na nīya* No... There are no poems in Gawraǰūyī and (to be sung) for the wedding, no, there are none. [7H:131]

gawrā *adj* **1)** big, large *īna gawraǰū gawrā-n, masan gištīš māyina dile īna* It is like this, Gawraǰū is large, for example, everyone comes to it. [7N:27] **2)** important *čwār gila pīyā gawrā mārīn* They bring four important men. [7N:62] **3)** older; old-aged, elderly *xo min gawrā-yām* Well, I am old! [6:127]

gaya *n* belly *bizin mašuwa dūrwa māywa matīya bar gaya-y gurg mayarēš* The goat goes back, returns; she strikes the belly (of the wolf) (and) rips it open. [2:88]

gaz *n* square meter *ya gaziš nīyā wanšān* (But) one square meter was not given to them (i.e., the landowners). [6:70]

gāh *adv* sometimes *gā(h) gā(h), siyā-y sang gā(h) māyē gūš* "Sometimes one can hear the sound of stones." [4:106]

gārāǰ *n* bus station *až ān yak gārāǰiš bē wa nām gārāǰ etmīnān* At that (place), there was a bus station called Etminān Station. [6:38]

geh *quant* every *ǰamšiyat pīyā jīyā-yē ǰamšiyat žin jīyā-yē wa har geh lařāze* The gatherings of men are separate, the gatherings of women are separate, in every

- respect. [7N:24]
- geregušā** *n* bag with sweets or nuts
mujāradakān matānin bāyn wa xātīr masan geregušā paxš makarin The unmarried ones can come because, for example, the "geregušā" (i.e., bags with sweets or nuts) are distributed. [7N:100]
- gharīb** *n* stranger, foreigner *mwāy na bāwā makuša gharīb-ē, ya palpē až in bīr*, (One of Xasraw's advisors) says: "No, man, don't kill him, he is a stranger [4:57]
- gharība** *n* outsider, stranger
- ghayr 1)** *prt* not *mwāy na, bāyad, ča elā wa belā, mwāy ghayr-e mumken-ē* (The young woman) says: "No, it must be, by any means." (Siyavoš) says: "That is not possible." [5:34] **2)** *prep* except *muttaqan kuša ghayr az dāmādaka kušmān dile niya* Definitely, no young men except for the bridegroom are among us [7:109]
- gila** *n* unit *čan gila kulēra* Several pieces of kulera bread [7H:148] *až i dawra, čirā šarūsī bē, dū sē gila šarūsīš bē* In this area, there was actually a wedding, there were two or three weddings [7H:66] *sē čwār gila mināt bārī, až sar-e min hawpīrkī bikarin* fetch three (or) four children, (so that) they may do a dance above me [1:31]
- girdakān** *n* walnuts *dū čāw dīrim jūr girdakān-ē* I have two eyes, they are like walnuts [2:60]
- girt** (present stem: yr; present subjunctive: bīr; variant present stem: yīr) *vt 1)* get.PST; bring, take.PST *gařā sardas(t)ašān bī, das šīrīniš girt* the Gařā was their leader; he took Šīrin by the hand. [4:125] **2)** arrest.PST *musadiqšān taslīm ka(rd), girtšān* They handed over Mosaddeq, they arrested him. [6:25] **3)** grab.PST *xūniš jūšyā, hařmatiš dā, ya dīn, gařāš girt* his blood boiled, he made an attack, he grabbed one of the Gařā [4:135]
- gišt** *quant* all; everything, everyone *har čī řaks-*
- e nāmzadī-u řaqd-u čīšt bē gištīš sūznī, nwārakāniš šīknī* Everything, the photos of the engagement and whatever there was, she burnt everything [8:163]
- gizg** *n* broom *tamāta bičīnimwa, gizg būřām, kūy biyařāmwa hay kārāna ka pāizē bāyad zū(d)tar anjām biyaryē* I pick tomatoes, we make brooms, we bring in the zucchini, always those tasks which in autumn need to be done soon [7H:27]
- giž** *n* grass *magar(dē) ya qayr giž giyā mwarē-u dī āwis mawu bizinaka* She looks around (and) eats a little (of) the various kinds of grass; then the goat becomes pregnant. [2:21]
- gīrfān** *n* bag *qayrēk ažin makariya gīrfāniš* He puts a little bit from it into a bag [3:58]
- gis** *n* braid *řafta bān-e qawrakaš čila tēx, makīnayēkiš dā war gīsiš*, She went to his grave on the fortieth day; she cuts off her braid with a razor. [4:216]
- gīw** *nprop* Giv
- gīwa** *n* traditional cloth shoes *ya kiřāš gīwa, āsā i gīwa nawya, kar(d)aša pā, ha i gīwa-y šīma* (As for) his shoes, at that time there was nothing like them. He put them on his feet, exactly these shoes of yours (i.e., made by you)! [4:21]
- giyā** *n* grass *dī wa řūž in mašuwa kū giyā mwarē iwārān māya šīrakaš matīya wanšān* Then (the goat) goes by day to the mountains, eats grass, (and) in the evenings, she comes (and) gives them her milk. [2:28]
- giyān** *n* soul *ya xwāparastēk māy až lāwa, mawīnēšwa mwāy āy i bizina dāwu giyān makanē gunāš-ē* a pious man comes along, finds her there, (and) says: "Oh, this goat, by Dāvud, it is dying, it is poor (i.e., poor thing)." [2:18]
- gula** *n* bullet *gula dāša qulšī, zaxmī bē* a bullet hit him in his leg, (and) he was wounded. [6:8]

gulduzī *n* embroidery *bīštīr mařawina dawr xayātīyay, gulduzīyay* (girls) more often do (tasks like) sewing, to embroidery [7N:52]
guł *n* 1) flower *čapa-y guł-u, čapa-y narges, margtān nawīnim hargizā-y hargiz* A bouquet of flowers, a bouquet of narcissus, may I never see your death, never, never. [3:116] 2) rose *ya guł-e ī bāxčata bīya min* (Farhād says:) "Give me a rose from this garden of yours!" [4:54]
gunā₁ *adj* poor *ya xwāparastēk māy ař lāwa, mawīnēšwa mwāy āy ī bizina dāwu gīyān makanē gunāš-ē* a pious man comes along, finds her there, (and) says: "Oh, this goat, by Dāvud, it is dying, it is poor (i.e., poor thing)." [2:18]
gunā₂ *n* sin, wrong *kas-e tir nimwām čun āyam yak-e tir bwāy gunā mwāy* I am not speaking about anybody else, because a person speaking about someone else is speaking sinfully. [8:133]
gunāhbārī *adj* sinful *eh āxa tu nimaw, nāmozadīt kardē ař min gunāhbārī-ya biřawim bwāžim* "Eh, you, it shouldn't be like this: you are engaged; this is sinful for me if I go (and) say [8:143]
gurg *n* wolf *manišē didān gurgaka gištiš makīšē* (So) he sits down and pulls out the wolf's teeth, all of them. [2:81]
gurisna *adj* hungry *usā kawšduruskaraka mwāy min gurisnam-ē, bāyad bišī* The master shoemaker says: "I am hungry; you must go [1:52]
gurz *n* club *yak gurz matī ā dileš, barq matī wa tēy* He gives it a blow with his club; a bolt

of lightning strikes it. [5:106]

gūšt *n* meat *min-ič sīrim ař gūštakaš bwardā, galaka* (The wolf says:) "As for me, I would eat, be full with its meat, (of the) flock." [3:36]
guzar *n* passing way *min wa ānē(k) řasīma, ā guzara-u lā-y farā(d)* When, at the moment I reached the narrow pass of the path and by Farhād [4:155]
gūl *n* betrayal *wātašē ī birā(k)ān dāykašān yakē, wātašē ī bāwkamān gūlmāniš dāy, baša naxtakaš dāy irīj, bikušāmiš* They have said, these brothers of a common mother, they have said: "This father of ours, he has betrayed us. He has given the best part (of the world) to Iraj; let us kill him! [5:15]
gūnī *n* sack *ya gūnī ganim matīya wa* he gives a sack of wheat to [1:92]
gūš *n* ear *isāta-yč-a min ī řāwēža ařāt makarim, biyarsā gūš* (Nevertheless), now I will also give you this advice; listen [3:107]
gūša *n* corner *biřawa ař dile āsyāwaka gūša-y barz* Go into the mill, to a corner high up [3:109]
gwā *prt* so to say *iřtanīm bwāžim, gwā masařan wāqeřan ī bāwk-u dāyka wanšān řizāy-ē* I speak about myself, say, for example, truly, this father and mother are satisfied [9:76]
gwān *n* udder *mwāy min-im dāykatān gwānim taqī darwāzaka wāz ka tā bāyma dile* (The wolf) says: "I'm me, your mother, my udder is bursting, open the door that I may come in." [2:44]

h

ha (*cf.* hā) *na* NA
hah *interj* huh
hařabja *nprop* Halabja
hařāj *n* cure *mwāy ay, tu hařāj ditakam bikarī, mizānī ča matīm wanit* (The king) says: "If

you cure my daughter, do you know what I will give you?" [3:78] *mazāna čī hařājš-ē* Do you know what the cure for her is?" [3:30]

hařmat *n* attack *xūniš jūšyā, hařmatiš dā, ya*

- din, gařāš girt* his blood boiled, he made an attack, he grabbed one of the Gařā [4:135]
- hařwā** *n* sweet pastry *ya takya hařwā ařām bikara-u piř ya dařq-ič xāk ařām bikara* prepare me a tray with sweet pastries, and also a bag full of earth for me [4:159]
- ham** *adv* 1) again, anew *mwāy xūn-e siyāwaxš ham naw jūšā, sārā-u sarzamīn sarbāz bipūšo* It is said, the blood of Siyavoš boiled anew; all plains and fields (of the whole world) would be covered with soldiers. [5:74] 2) too *ham šawrawī ham engelīs* The Soviet Union, too, and England, too [6:124]
- hambāz** *conn* because *ināniša bāyin, hambāz masan čūnka gawraĵū gawrā-yē* those who come, are, well, for example, (like strangers), because, for example, because Gawraĵū is large [7N:26]
- hamiša** *adv* always, at all times *bāyad dawr mili hamiša pūšida bo* You must be wearing a headscarf at all times. [7H:8]
- hamka** *adv* so much, much *min ař ānāwa, i xwiyā bazayš hāmay wanimay, i hamkay xayrša kardaya damimwa* Me, from then on, this God had mercy on me, he placed this much good in front of me (lit., my mouth). [3:108]
- hamřā** *adv* still *mwāy hamřāy naqš-ē wa řū-y tāšawa bařd* One says, the indentation on the surface of the rock face is still there. [4:172]
- hanā** *n* henna *ař taraf ka-y dāmādwa, hanā taz?in makarin wa gard širīniyay mārīn ařā ka-y řarūs* Of (those) from the house of the bridegroom, they decorate the henna and bring it together with sweets to the bride's house. [7N:94]
- hanābanān** *n* hanābanān *šima mwāža hanābanān, ēma mwāžām xanabanān* You say "hanābanān", we say "xanabanān" (i.e., for the henna party). [7H:108]
- hanābandān** *n* hanābandān celebration *arūs maynā ka-y dāmād šaw hanābandān-ē* The bride comes to the house of the bridegroom; it is the night of the "hanābandān" (celebration). [7N:92]
- har₁** *quant* 1) each, every *har xarjšan yakīka* Each of their expenses is shared. [7N:75] 2) any, whatever *ayar ditaka garakiš bū kurdī, ayarša garakiš bū fārsī, har jūra ka ditaka bwāžē* If the girl wishes, it's Kurdish (style); if she wishes, it's Persian, whatever the girl says. [7N:129]
- har₂** 1) *prt* just, only *naw sālata mwāy, har naw sālata* At that moment, it is said, just at that moment [4:134] 2) *adv* very *qayamšařī damiš jūr xānakal sīyā biya-u, dasiš har xirāw biya, ha, gařā* To make things worse, his mouth was like a black {xxx}, and his hand was very bad, heh, the Gařā. [4:130]
- har₃** *adv* 1) still *min i jūra wēta wētmē magardim har hūčma hūč nawya* I wander about in this state without purpose; I still have achieved nothing, nothing at all." [3:102] 2) always *āna yāya-y har pāsgā biya qadīm, āna mwān ā dawra* There, that place which always was the sentry station of old; that's what they say (about) that time. [4:102] 3) ever *āfrataka jiftiš har nīya*, There has never been another woman like her [4:14]
- har čī** 1) *pro-form* whatever; whoever *org, sāz dahoř har čī bo mārīn* The keyboard, the "saz" (stringed instrument) and the "dahoř" (drum)--whatever there is, they bring it [7N:71] *ya jūr ya bahāna har čī*, (if she had) a kind of an excuse, whatever. [8:4] 2) *quant* all *har čī taftiššan ka(rd), naxayr*, All searched for her, to no avail. [4:217] 3) *adv* as much as *wa řamřiyat řināna har čī garak(i)t-ē binīša, walē wa řamřiyat kuřa bo piyā bo nanīši* At gatherings of women, you can sit as much as you wish, but at gatherings (where) men are, (where) young men are, you do not sit (i.e., take part).

- har dü** *quant* both *ha(r) dükšān tay qarār wa gard yakay mawasin* Both of them make a contract together [3:4]
- har ka** *pro-form* whoever *mwāy har ka hāma piš(t) baraka, baraka aṛāš wāz nakara* (Their mother) says: "Whoever comes up to the door, don't open the door for him [2:38]
- har kām** *pro-form* whichever; whoever *har kāmān bē qisa mēzakamān kafīš nagirt, āw mayarēmān* Whoever of us--excuse me for saying this--has no froth on our urine, (then) the water will take us (i.e., that one of us) away." [2:13]
- har kē** *pro-form* whoever *baḏd, har masan dāmādaka har kē ka b(w)inē mujaṛad-ē, aṣ āna matīya wan* Then, well, for example, whoever the bridegroom sees who is unmarried. He gives some of it to that one. [7H:112]
- hargiz** *adv* never *čapa-y guṭ-u, čapa-y narges, margtān nawīnim hargizā-y hargiz* A bouquet of flowers, a bouquet of narcissus, may I never see your death, never, never. [3:116]
- harzān** *adj* inexpensive *birinj-ē mār-k-e sawzakaš māwird, daraḟa yak, řwan nawātī fra, čišt fra, gištiš harzān bē, gištiš fra bē* (America) brought the rice with the green label, first-class, a lot of vegetable oil, a lot of things, everything was cheap, everything was plentiful. [6:133]
- hař** *vt* grind.PRS *barišmārē, har ā jür(a) gurgaka wātīš, manāyša war war wiškwa mawu-u mahařēšwa-u manyaša gīrfāniš* He takes (it) out in that same way the wolf said; he puts it out in the sun; it becomes dry, and he grinds it and puts it into his bag. [3:62]
- hařyātā** *vt* grind.PST.SBJV *bihařyātāmwa, biyardām, damim bikardā, bīyātāmawa dita-y pādšā, xās xāswa mawu* I would have ground it, I would have brought it, I would have steeped it (like tea), I would have given it to the king's daughter, (so) she becomes completely well again." [3:35]
- hašt** *num* eight *xulāsa mwāy hařt hašt mināt ī jūra* Finally, (the cat) speaks in this way to seven (or) eight children. [1:42]
- hatman** *adv* certainly, definitely *bāyad hatman bū ā pāxasūriš bo* Definitely, there must be a pāxasur [7H:165]
- haw₁** *prev* 1) up, out, forth *šīrīn sar ištaniš hawmayrē řū makariya irān* Širin gets up without a trace (and) heads towards Iran. [4:9] 2) PREV
- haw₂** *interj* well *pīyāka mwāy haw, ina yakīš* The man says: "Well, this is the first (of the stories) [3:36]
- hawpīrki** *n* Kurdish-style dance *marāsimya hawpīrki waš makarām* A ceremony, we do a nice dance [8:220]
- hay₁** *interj* hey *matīya wa žanaka, mwāy hay žan, mwāy baḏē* He gives it to his wife (and) says: "Hey, dear (lit., woman)." She says: "Yes?" [5:120]
- hay₂** 1) *adv* always, ever *šawāna-yč māya aṣ ānā ištaniš hay mawsē aṛā-y ištaniš basazwān* also every night, she comes from there (and) simply sleeps all the time, poor creature. [2:23] 2) *adv* then, still *kulēra aṛāš makarin, hay wa řas(i)m-e kurdi biřawē* They make the "kulera" (i.e., special bread) for her, still according to Kurdish tradition. [7N:137] 3) *prt* just, so *manišin, maxanin, šūxi makarin, hay ī jūra řāhat* they sit, they laugh, they joke, comfortable just in that way. [8:184]
- hay₃** *na* NA
- hay₄** *interj* well then *hay ī bewaniža āsā mwāy daryā biya* Well then, this Bewaniž, at that time, one says, was a sea. [5:80]
- hayna** *na* NA
- hazrat** *nprop* Hazrat
- hažda** *num* eighteen *ina hizār-u sisad-u hažda* This (was) 1318 (i.e., 1939). [6:90]

hā 1) *interj* hey, well *hā pišik, mwāy batē, mwāy bāyad tu bišī* "Hey, cat." (The cat says: "Yes?" (The spring) says: "You must go [1:30] **2)** *interj* hey (for warning) *wa drūwa hā* That was a lie, watch! [4:167] **3)** *prt* just, exactly *ha ā jūra ditaka ništīya-u entezār kuřaka makīšē-u* Just that way, the young woman stays and waits for the young man and [8:182] **4)** *interj* yes *matīya wa xinǰar, matīya-u, mwāy a hā, tu minit kušt* (Rostam) thrusts with (his) dagger; he thrusts and (his son) says: "Yes, you killed me." [5:153]

hām variant past stem of **hāma**

hāma (present stem: āy₁; variant past stem:

hām; variant present stem: ā₃) *vi* come.PST *pišik hāma, sar qulīna(k)ašiš lā dā* A cat came, pushed the lid off the basket [1:8]

hāmīta *adj* pregnant *aw sāta mwātšān bāyad har fawrī hāmīta bwī alāna na* At that time, they said, one must become pregnant immediately; now, it is not so. [8:36]

hānī *n* spring *xulāsa hānīyaka matūqē* Finally, the spring gives forth water [1:97]

hāqa *adv* so many, so much *ān ka wa lā-y masan mardimwa hāqa hāmazahmatīš* That, with, for example, the people, so many difficulties {xxx} [8:108]

hāř *n* millstone *žir hāř āsyāwaka matīya wa(n)* he gives the lower millstone a blow [3:54]

hāwār *interj* appeal for help *hāwār hāwāršān bī, diz qatībār ka(rd)* they were crying out for help; he murdered the thieves [4:139]

hāwird (present stem: āř; past subjunctive: āwirdā; variant past stem: āwird) *vt* bring.PST *ka-y pādšā, mwāy āqara dawā-u duktur hāma-u dārūšān hāwird-u dawāš ka(rd), dawāš šifāš payā naka(rd)* (the people in) the king's house, they say: "So many medicines and doctors came and they brought remedies, and the doctor gave medicine; his medicine did not bring about healing. [3:68]

hāya *n* egg(s) *fawrī hāya makarin, hāya mārē* Immediately (the chickens) lay egg(s); (the cat) brings the egg(s) [1:94]

hāz *n* strength *ya čika waraka matīya wan bizinaka hāz makatīya war quliš* a bit of sunlight falls on the goat; (the goat) gains strength in her legs [2:20]

hedya *n* gift *hedya ka dāšānī yak, dāšī wa kuřaka* the gifts that they gave each other, she gave (them) back to the young man [8:125]

hefz *n* memory *āxe min hefzim niya* Oh, I can't remember it. [7H:125]

hes *n* sense *až hes-e šašumšān wa yak biya* they had a sixth sense for each other. [4:8]

hešt *vt* allow, let.PST *jangakašānī lā bardē naheštānšān edāmaš bo* they stopped the fight; they did not allow it to continue. [8:103]

hē₁ *vi* exist.PRS *yak kaškūtiš hē piřš dāna-u ĵawāhir-ē* He has a bag; it is full of precious items and jewels [4:32]

hē₂ *prt* currently, in the process of *ĵwāw kuřakaš dā-u alāna-yč-a {?! hēya} hēšān entezār makīšin* she gave her answer to the young man, and now they are also in the process of waiting [8:168]

hēz *na* NA *nāmard hēzmayrē mawīnē batē mard xāw kawtīya wanay* Nāmard gets up; he sees that, yes, Mard has fallen asleep. [3:11]

hēzim *n* wood *hēzim ĵam bikara, hēzim besyārē ĵam makarin* Gather wood!" (The king's people) gather a lot of wood. [5:42]

hizār *num* thousand *min dī bizān, mitawalid-e hizār sīsad dayim* I... So then, you know, I was born in 1310 (i.e., 1931) [6:93]

hīn₁ *n* thing *ehe zūn har, ī yak dasay jūr sečār qadīmay bařd hīn-e ařā ditaka masan pūšīday pišt ditakānay* Eh, a zūn is well, like a set of an old type of cloth (?), then a thing for the young woman, for example, covering the young woman's back.

- [7N:134]
hīn, *pro-form* that of *ī mardima haṭabja-y šimaša gištiš bambāwārān ka(rd), šimyāyī girtiš, ī mantaqa-y qatxānya, hīn dāfāhuwa, garmasēr* These people of your Halabja: all of them, (Saddam) bombed (them), everything chemicals, this area of the Qalxāni, that of the Dālāhu, Garmsir. [6:162]
hišt *vt* leave. PST *ān-ič, kilil xazāna matīya wan, lāt-u lūt, gišt sīr makarī až xazāna, mwāy hüčšān nahīšt* He also gives her the key to the treasury; she gives the homeless and tramps their fill to eat from the treasury; it is said that they did not leave anything [4:207]
huwā *n* air *dāš wa zamīn kwāniš wa huwā* he knocked him to the ground, he threw him violently into the air. [4:136]
huzūr *n* presence *mařoya huzūriš* (Farhād) enters his (i.e., Xasraw's) presence. [4:52]
hüč 1) *prt* no *gištiš yakē-ya ařā-y ima, hüč farqiš niya* it is all the same for us, there is

no difference. [7N:29] 2) *pro-form* nothing *muttaqan wazifāš-a ka ārāyeš nakarī, na abrū hüč, hüč* It is absolutely her duty that she not use makeup, not (do) her eyebrows, nothing, nothing. [7H:14]

hüč mawqeš *adv* never *hüč mawqeš saxtgīriš nimakarīn* They (i.e., the parents) are never so strict. [7H:101]

hüčkām *pro-form* none *hüčkāmiš* None from that (group). [7H:96]

hüčwaqt *adv* never *hüčwaqt (haqtē) haqiš niya bičwa ā jamāyata ka kuřakān ka masan gharība-yīn binīšē* (A young woman) never has any (right) right to go to that gathering where young men, for example, where strangers may be sitting. [7N:6]

hwāpaymā *n* passenger aircraft *wātawēš ay tu hāmay biřāni, hwāpaymā, fāntum tāniš ima yakī wa jāyza matīyaymē wan(it)* (Xosrow) had said: "Hey, if you come (and) drive, passenger aircraft, Phantom, we will give you one as a gift." [6:149]

h

- had** *n* level *alāna min-u bāwkam dar ya had kār makarām, masan bāwkam diraw makarē, min wa gardšay diraw makarim* Now my father and I, we work on the same level; for instance, my father does the wheat-harvesting, I do the wheat-harvesting with him. [7H:29]
haft *num* seven *xulāsa mwāy haft hašt mināt ī jūra* Finally, (the cat) speaks in this way to seven (or) eight children. [1:42]
hakāyat *n* story *kayān-ič, tā hakāyat-e kayān(i)yānit bikarim* Concerning Kiānyān... Let me tell you the story of Kiānyān. [5:28]
hamla *n* attack *engelīs hamlaš hāwir(d) irān bīrē* England attacked (so that) it could occupy Iran. [6:96]

haq *n* right *haq-ē, bāyad bū, ar xwā-yē bāyad ī řadāfata bū {PM: bařē}* It is right, it must be (so); if there is a God, this justice must take place." [6:47] *tu haqit niya dī* You have no right!" [6:115]

harakat *n* movement *tābēš dastūr-e ināyina, sayišān inā-ya, masan āna ka har harakatē bikarīn māyīn gawraju* They are subjects of the authority here; their "sayyid" is here, for example, for what(ever) they intend to do, they come to Gawraju. [7N:28]

hasār *n* court, courtyard *tā šūn řaxšiš hāwirda řasār, ā řār řālyār řā* Until (the time) he brought Raxš to the court, in that town of King Šahriār. [5:103]

hasāw *cve* count *gišti wa yakē řasāw makarām, mwāžām ima dī ya xānawāda-yām* We

count everyone as one; we say we are now one family. [7N:127]

hālā *interj* all right *hālā nafīša aǰ irān fra bardī dī* all right, (America) took a lot of oil from Iran then. [6:131]

hejāb *n* dress code *řang-e mü hüčiš nīya, ārāyešiš nīya, řang-e müyř nīya, eslāh kardayř nīya, baǰd hejābiř fra saxt bū* Coloring one's hair is completely impossible; there is no makeup, there is no hair coloring, there is no hair removal from the face; then, its (i.e., the village's) hejāb is very difficult. [7N:5]

hatā *adv* even *min hüč mawqeř, ariča hatā nāmzadiyakařī gharība bo min nimatānim*

řūsari bitīma sar under no circumstances, even if strangers were (present) at her engagement, would I (lit., I could not) put on a headscarf [7H:142]

hudūd *n* border *hudūd-e irāniř āsā niyāy* he laid down the borders of Iran then [5:21]

hurmatir *adj* more honored *alān ka āyam dita har ča sangīntar bo, wa ħurmatirawa mařuwa ka-y iřtaniř* Now, however much a person, a young woman, is dignified and noble, (then) she will go to her own home with that much more honor. [8:70]

husayn *nprop* Hussein

husayna *nprop* Hoseyni

i

-i *epen* epenthetic *ya gila xānanda mwanē ditakān giřřān hefziřān kardē* A singer sings, (and) all the young women learn it by heart [7H:122]

-im *v* : *agr* 1SG *tu xwiyā dima kuřakam bīya wanim, {xxx} dī tikrāriř nimakarim, dī nimāyim, řīrakat bwarim* by God, give my cut-off (lit., short) tail back to me, {xxx} I will never do it again, I will not come (back) anymore to drink your milk... [1:14]

=im *pro* BP.1SG *a(ya)r masan birākam biřawē tahqīq bikarē, dī ā mawqař muřkel nīya* If, for example, my brother goes (and) finds out more (about that person), then, at that time, there is no problem. [8:93]

-in₁ *v* : *agr* 3PL *ař dazūrāni ya das libās mayrin* For the engagement they bring one set of clothing. [7N:128]

-in₂ *v* : *agr* IMP.2PL *mwāy (sitāra) řimitčī-u sitāra-řināsān bāwā řimīř bwařin* (He) says to (the star-), to the fortune-tellers, and to the astrologists: "Hey you fellows, cast the "rimil" (to predict the future)!" [5:18]

=iř *pro* BP.3SG *dimiř maqirtinē-u* She cuts its tail off, and [1:12]

=it *pro* BP.2SG *mwāy ay, tu hařāř ditakam bikari, mizāni ča matim wanit* (The king) says: "If you cure my daughter, do you know what I will give you?" [3:78]

ī

ī *dem* *adj* PROX *bāyad maǰbūr-īm ī řawya bisanim* We must buy this dress [9:81]

-ī₁ *v* : *agr* 2SG *bāyad tu biřī āw aǰ hāniyaka hawbikari, bāya pā-y min, min āw bwarim* You must go, take out water from the spring, (that the water) may flow to my

foot, (and) I may drink the water. [1:24]

-ī₂ *n* : *num* INDF2 *kārim nīya, tā ya řūři dwāra ham řālyār řā wa gard irānay girtiřa řang* It is not my concern, until one day King řāhriār went to war again against Iran. [5:131]

-ī₃ *na* NA

-ī₄ *v* : agr 3SG

=ič *prt* additive *bāwař ka řalāqam-ič hē, řalāqam-ē yāy būrim* Believe me, I also have an interest; I am interested in learning it. [7H:49] *až ānā, siyāwaxš-ič sar mawřē walē, ya kuřaš hē kayxasraw-ē* And there they behead Siyavoš too, but he has a son; he is Keyxosrow. [5:78]

-īm₁ *v* : agr 1PL *bičirāmiš na sar mīmānī-u bīlīm bē* Let us call him to a gathering and let us have him come." [5:16]

-īm₂ *v* : agr 1SG *āyā min wa dītim naw, mařbūr-īm bisanmiš hā, mapūšimš-ič* If I do not like it, I have to buy it; I wear it, too. [9: 83]

īma *pro* 1PL *na ha xānawāda-y īma, bařka až ī rūstāka, čü(n)ka rūstā-y būčikēk-ē* Not only in our family, but (also) in this village, because it is a small village. [8:97] *manā ka-y bwāžām bāwkaš, ānā īma wan mwāžim marāsim-e darpardāna* they leave her in the house of her father, we say, for that we say we celebrate the darpardāna. [8:217]

īmām *nprop* Imam

īmřū *adv* today *masan īmřū bān xāstegārīš karin, nāmzadiš bikarin* For example, today they come to court a young woman, (then) they go through with the engagement [8:197]

īn *pro* PROX *īn-ič yak qātū lāt-ē pališ biya* This one also (i.e., the woman) had a crippled, dumb uncle [5:133] *das-e xwār īnmān ařāš girtē* we have asked for the hand of her sister for him. [7H:74]

īna 1) *prt* it (is) *īna gawraǰū gawrā-n, masan gištīš māyina dile īna* It is like this, Gawraǰū is large, for example, everyone comes to it. [7N:27] **2)** *pro-form* PROX *ǰā širīn īna mawīnē, farā(d)y nimazānē* Then Širin sees this, (but) Farhād does not know about it. [4:131]

īnahā *pro-form* here *až ābādī īma ka masan ābādī būčkalānayka garakit bo, garakit bo až īnahā bilī bar, bāy ařā ka-y īma, hūč mawqeř nimatānī wa ī wazřa masan mü-y sar-e luxtē bāy* in our village, which is, for example, a small village, (and) you want, you want to go outdoors from here, you come to our house, you definitely cannot come like this, for instance, come with your hair uncovered. [7H:7]

īnā *pro-form 1)* this, these *dita-y īnā, dita-y řüstā īn gawraǰū, bištir wa mardakān kār makarē* The young women of this (place), the young women of the village, of this Gawraǰū, they work harder than the men. [7N:34] **2)** here *až ānā māyin, až īnā das žan mayrin* They come from there (and) they marry the women from here. [7H:93]

īnān *pro* these, they *īnānī bar darwāza wāz mawu, bar mařawin až pača, mwān biřawām, biřasāma galaka* They... The front of the gate is open; they go out of the courtyard (and) they say: "Let's go, let's reach the flock." [2:5]

īnāna *pro* these ones *ā āna awšā mwān, ā dawra xasraw īnāna řām-e*, Yes. That, at that time, they say, Xasraw and these others had a mirror... [4:175]

īrān *nprop* Iran

īrānī *adj* Iranian *bāwkat biya, walē xo, irānī-ya-u řaftay řāwa* You have a father, but well, he is Iranian and has gone away." [5:130]

īriǰ *nprop* Iraj

-is *v* : voice PASS *ya īwārān šawakī mašu, mawīnē širakaš ya kučīš wiřsē, ya kučīš řišsē* One evening, very early in the morning, she goes (and) sees her milk; one portion of it has been consumed (and) one portion of it has been spilled. [1:4]

īsa *adv* now *kuřaka-yč dī hūč, īsa hā na dar wa dar* As for the young man, then, nothing; now he (is) adrift. [8:126]

īsay *adv* now *xasraw parwīz řām-e*

ǰahānīmāšā(n) biya, īsa mwān īsay māhwāray Xasraw (and) Parviz, they had this "Mirror of the World". Now they call it "satellite". [4:176]

īsāta *adv* now *īsāta-yč-a min ī rāwēža arāt makarim, biyarša gūš* now I will also give you this advice; listen! [3:107]

istāta *adv* now *kāriš fir-ē masan ayar dita bitānē, istāta masan īma bištiriš masan wa kār manēwa* There is a lot of work, for example, if the young women can, now, for example, we take on more of it, for example, with work [7N:54]

ǰ

ǰa *prep* from, of *ya bastayī maw(u) bigardinē ǰa {xxx} gišti*. One package (i.e., the geregušā bag) they must distribute from {xxx} everything. [7N:104]

ǰad *n* forefather; grandfather *ka ašt-u ǰad-e tu pātawān-in nasitān kayāniyan* Your origins and forefathers are heroes; your race is of the Kiānyān. [5:60]

ǰadīd āmadē *adj* modern *īsa ǰūrē ka ǰwānān gištiš {?! da} ǰadīd āmadē na, až hizāriš yakē* Now the kind of young men, all are modern, no, (only) one out of a thousand... [7H:158]

ǰafā *cve* try *pīyākān wa anāza-y žinakān ǰafā nimakēšin, zahmatkeš nayan* The men don't try as much as the women, they don't make the effort. [7N:35]

ǰahān *n* world *bašē kardē, ī tamām-e ǰahānša baš(ē) karda nāwišān* (The father of Iraq) divided up... He divided up this whole world among them (i.e., the sons). [5:10]

ǰahānīmā *n* world *xasraw parwīz ǰām-e ǰahānīmāšā(n) biya, īsa mwān īsay māhwāray {PM: bašē}* Xasraw (and) Parviz, they had this "Mirror of the World". [4:176]

ǰam *n* gathering *masan až dile ya ǰam bāy*

īštan *reflx REFL alān masaŋan xwāraka-y īštanīm bwām* now, for example, let me speak about my own sister. [9:1]

īwār *n* evening *na dāyka-y ēma īwārān māywa* "No, our mother comes back in the evenings [2:48]

īwāra *adv* in evening *ya gila šēr, īwāra māyinwa qisa makarin, gūš biya qisakānšān* a lion, they come back in the evening (and) they talk; listen to what they say." [3:111]

binīšē masan For example, he comes into the midst of a (small) gathering (and) sits (with them) [7H:115]

ǰamāŋat *n* gathering *wa sar sifra ništiniš niya, masan biŋawāma ǰamāŋatē ništin* There is no sitting around the "sofra" (i.e., dining cloth) to eat; for example, if we go to a gathering (where) they (i.e., the people) are sitting [7N:12]

ǰamŋiyat *n* gatherings *wa ǰamŋiyat žināna har čī garak(i)t-ē binīša, walē wa ǰamŋiyat kuŋa bo pīyā bo nanīšī* At gatherings of women, you can sit as much as you wish, but at gatherings (where) men are, (where) young men are, you do not sit (i.e., take part). [7N:23]

ǰambūri *n* republic *īmām xumayni binina taxt-u buwa ŋayīs ǰambūri* They put Imam Xomeini on the throne, and (thus) he would become president of the republic [6:68]

ǰang *n* fight; war; conflict *ǰangakašāni lā bardē naheštānšān edāmaš bo* they stopped the fight; they did not allow it to continue. [8:103] *marāsimiš ǰiyā ǰiyā niya, ǰangiš až hizāriš yakē ǰangiš hē* Its celebration (in Gawraǰū) is not divided (by conflict). One

- in a thousand has a conflict. [7H:85]
- jangala** *n* forest *wētgardēkiš dīyawa wa ī jangala-u nām, xirāwkār-ē ča-u, čāw frayēkiš dāy* He found a wastrel from this forest, I don't know, a good-for-nothing [4:196]
- jangī** *n* soldiers *sī swār jangī, lašakānšān biryā-u řaftē* Thirty armed mounted soldiers have taken their bodies and have set off. [5:99]
- jaryān** *n* movement *musadiq, jaryān musadiq až kirmāšān tazāhurāt bi, artaš kumakiš maka(rd)* Mosaddeq, the (political) movement of Mosaddeq, in Kermanshah there was a demonstration; the army was helping (Mosaddeq). [6:28]
- jašn** *n* celebration *birā pādsāy waši makarē, jašn mayrē matīna* Brother, the king is joyful; he holds a celebration [3:95]
- jawāherāt** *n* jewels *bařd, ī čwār sātaka irāniš girt, har čī naft-u zendegī irān bē, žērākī-u tamām ināna jawāherāt engelīs girtiš ba(rd)* Then, these four years (in which England) took Iran, whatever oil and life Iran (owned) (and) archaeological treasures and all of these jewels, England took, carried away. [6:106]
- jawāhir** *n* precious stone(s), jewel *yak kaškūtiš hē piřš dāna-u jawāhir-ē* He has a bag; it is full of precious items and jewels. [4:32]
- jā₁** *n* 1) place *bāyasa masan jūr ayar jāyaylē ka mumken-ē čan gila piyā, kuřa binīšē hūč waxt naniši až ānā, ejaža nimatin* You should, for example, like, if there are places where it is possible that some men, young men may be sitting, you may never sit there; they don't permit it. [7N:22] 2) sleeping place, bed *tu biřo sar jā-y iřtanit* Go to your own bed. [5:112]
- jā₂** *adv* then *bařd mwāy jā ča bikarām, čün, mawina, min jā, čü(n)* afterwards (Širin) says: "Then what should we do? [4:95]
- jā āsā** *adv* then *jā āsā pal bikarim, tu palaka biřkini, biyāri ā bizinaka* Then I may grow
- leaves; you may break off the leaves, you may take (them) to that goat." [1:25]
- jād** *n* street *amrikāyi řa wa ī jāday māmin mařaftin, ā, ā* The Americans would come (and) go a lot on these roads, yes, yes. [6:140]
- jām** *n* mirror *ā āna awsā mwān, ā dawra xasraw ināna jām-e*, Yes. That, at that time, they say, Xasraw and these others had a mirror... [4:175]
- jānšin** *n* surrogate *bařd piř sariš, mwāy māhit biř(i)mīya, tu jānšin dāyka-y min-ī* Then, after that, (Siyavoš) says: "May your house be made desolate! You are the surrogate of my mother [5:33]
- jār** *n* time *šētīš barmašu, mawu ditaka-y jārān* Her insanity leaves her (and) she becomes (like) the girl of former times. [3:92]
- jārē** *adv* 1) at that time *jārē hamřay wa piřšān nayasšānaya (h)ē pā-y dāraka-ya* Still at that time, they have not tied it to their backs; they are at that moment at the foot of the tree. [3:9] 2) first *mwāy jārē extiyār tām biya* She says: "First give me full power. [4:202]
- jāyza** *n* gift *wātawēš ay tu hāmay biřāni, hwāpaymā, fāntum tānis īma yakī wa jāyza matiyaymē wan(it)* (Xosrow) had said: "Hey, if you come (and) drive, passenger aircraft, Phantom, we will give you one as a gift." [6:149]
- jāzūs** *n* spy *ināna jāzūsšān biya* These ones (i.e., countries) had spies. [5:58]
- jeřawgīri** *cve* prevent *eh qurs xwārdin masan mwān jeřawgīri až mināt makarē eh*, taking pills, for example, they would say, it prevents the possibility of having children. [8:35]
- jift** *n* match, pair *bař mayiniš, āřrataka jiftiř har niya*, (She) with her small waist! There has never been another woman like her. [4:14]
- jināz** *n* dead body *tā ya pūlšān nasand, nām čan-e pūl-u ya dū pakat řirini*,

jināza(k)ašān āsā dāwa (It was) not until they received some money, I don't know how much, and one, two packets of sweet pastries, (that) they then gave his body back. [6:13]

ǰiyā *adj* separate, divided *marāsimiš ǰiyā ǰiyā nīya* Its celebration (in Gawraǰū) is not divided (by conflict) [7H:85]

ǰiyāzā *adj* different *iriǰ kuřaš biya, dāši, dāya ǰiyāzā biya* Iraj was his son, (but) his (i.e., Iraj's) mother, she was a different mother. [5:9]

ǰūrāw *n* socks *mū-y sar luxt naw, masan ǰūrāw wa pā dar nāri* The hair of one's head cannot be (left) uncovered; for example, you do not take off your socks. [7N:13]

ǰūš₁ (present stem: ǰūš₂) *v* boil.PST *xūniš ǰūšyā, haṭmatiš dā, ya din, gařaš girt* his blood boiled, he made an attack, he grabbed one of the Gařā [4:135]

ǰūš₂ present stem of ǰūš₁

ǰūr 1) *n* manner, way *až ābādīyakay ima nī ka ābādī būčik-ē, i ǰūra žin masan hay hāmāyā(n), ka bāyad i ǰūra bū* In our village, because it is a small village, the women have always come this way, for

example, because it has to be this way.

[7H:9] **2)** *n* type, sort *i ǰūr āyamē tahqīq bikarān waš(i)ša wa min māy bizāna eh āyam xāsēk-ē* "This sort of person exists; find out if he is, eh, a good person or not; he likes me." [8:86] **3)** *adv* somehow *ǰūr ya čit-e tir mwāy, mwāy ya dawriša hāmāy* She says somehow something else, she says: "A dervish has come; [4:37] **4)** *prep* like *dū čāw dirim ǰūr girdakān-ē, dū šāx dirim ǰūr bitakān-ē* I have two eyes, they are like walnuts, I have two horns, they are like small spades; [2:60]

ǰwān 1) *n* young people *na až dile ǰwānān dūstdāštan lā nařaftē* no. Among young people, love has never disappeared. [8:43] **2)** *n* young man **3)** *adj* beautiful *ina wa xāway, farā(d) ǰwān-e širin mawinē* He, in (his) dream(s), Farhād sees the beautiful one, Širin [4:6] **4)** *adj* young *žan-e ǰwān, řāšiq i kuřa mawu* The young woman falls in love with this young man (i.e., Siyavoš). [5:32]

ǰwāw *n* answer *šēraka makariya ǰwāw mwāy* The lion answers, he says: [3:38]

k

ka₁ *n* house *matānin, wa bahāna-y čitēkwa māyna bar ka* with whatever excuse, they come to the front door of the house. [8:52]

ka₂ *compl* COMPL *pādšāka ka ditakaš šit biya i šāray-na* The king whose daughter has become insane is from this city. [3:64]

kaf *n* foam *har kāmmān bē qisa mēzakamān kafiš nagirt, āw mayarēmān* Whoever of us--excuse me for saying this--has no froth on our urine, (then) the water will take us (i.e., that one of us) away." [2:13]

kaft variant past stem of **kat₂** (?)

kaṭām *n* religious song *bařzē masan kaṭām makarin, sayi gawrāmān biya, ditakāniš*

kaṭām makarē Some, for example, sing the kallām, we had a great "sayyid" (i.e., religious leader), his daughters were able to sing the kallām. [7N:51]

kam 1) *adv* little *kam mašu fra mašu mařasiya dile ya āsyāwēk makina* he goes a little way, he goes a long way, (until) he reaches the inside of a mill, a machine. [3:19] **2)** *quant* few; less, fewer *māšīn nawē, kam bē, ināna nawē* there were no trucks, there were few, they didn't exist [6:95] *masan až dile ǰwānān kam piš māy čünka nwāraka hē* for example, among the young men, it is practiced less often because there are

- cassettes. [7H:119]
- kam kam** *adv* little by little *xulāsa maʿawē*,
kam kam ya daʿayī Finally, she goes, little
by little, suddenly [1:65]
- kamar** *n* rock face of cliff *ā isa hamrāy āwiš až*
ā kamaraka bar māy yes, even now water
still comes out of that rock face of the cliff.
[4:171]
- kamā** *n* arrow *řaw makarē, ya xargūr mayrē-u*
matīya kamā, sīx (Rostam) goes hunting,
catches a zebra, and he puts it on (an)
arrow, (rather) a skewer [5:97]
- kamān** *n* bow *tiriš nīyā kamānaka-u mard,*
ħudūd-e irāniš āsā nīyāy placed an arrow in
his bow and died {xxx}; he laid down the
borders of Iran then [5:21]
- kamāngar** *nprop* Kamāngar
- kamtār** *n* vulture *kamtār wardiš, ča wardiš* Did
a vulture eat them? What ate them?" [2:55]
- kamtir** *quant* less; fewer *kamtir, čūnka ina pay*
darsī mašin, baʿd az tadrīs karda māyinwa,
yāy mayrē, nisfiš wa jwānakān mazānē,
nisfiš nimazānē Fewer, because they go to
school, (and) after studying (lit.,
instructing), they come back (and) learn (to
play the tanbur) [7N:47]
- kan₁** *v* gives up.PRS *ya xwāparastēk māy až*
lāwa, mawīnēšwa mwāy āy ī bizina dāwu
gīyān makanē gunāš-ē a pious man comes
along, finds her there, (and) says: "Oh, this
goat, by Dāvud, it is dying, it is poor (i.e.,
poor thing)." [2:18]
- kan₂** *vi* break down.PRS *mwāy yā šūn řaxš*
bīya dasim, yā darāna-u ħasār makanim
yak takān (Rostam) says: "Either you give
me the trace of Raxš, or with one blow I
will break down the gates and the
courtyard." [5:105]
- kaniz** *n* maidservant *yakē až kanizān* one of the
maidservants [4:28]
- kar** present stem of **kard**
- kard** (present stem: kar; Kurdish variant form:
kird; infinitive: karda; past subjunctive:
kardā) *vt* 1) do.PST *ā, ay řarāq-ič ina*
saddām ħusayn dīt čaš ka(rd) Yes, oh, Iraq
too, so it is... Saddam Hussein, did you see
what he did? [6:159] 2) make.PST *mwāy*
ay čatān waš ka(rd) a(ž) ka-y lālo čatān
hāwir(d), mwāy ganima šīra (The goat)
says: "Well then, what did you prepare in
your uncle's house? What did you bring?"
They say: "(The dish of) milk and wheat."
[2:91]
- karda** infinitive of **kard**
- karday** *na* making *wa sar sīfra ništiniš nīya,*
masan biřawāma jamāʿatē ništīn šūxī
kardayš nīya, bāyad {xxx bāyas} pūšīda
bū, bāyad libās There is no sitting around
the "sofra" (i.e., dining cloth) to eat; for
example, if we go to a gathering (where)
they (i.e., the people) are sitting, there is no
making jokes; one must be covered, the
clothing must {xxx}... [7N:12]
- kardā** past subjunctive of **kard**
- kart** *n* military service papers *mwāy bāwā*
kartaka mayrim He says: "Believe me (lit.,
hey, man), I will get my military service
papers." [9:42]
- kař** *adj* deaf *ā žana qawmēkiš biya, nām, kař lāř*
biya ča biya, dāša das āna That woman
(i.e., Rostam's wife) had a relative, I don't
know, was he dumb or deaf or what
[5:133]
- kas** *n* person, someone, no-one *až ī dīnaya fra*
kas sar barbārin Many people understand
this religion. [7H:47]
- kaškūt** *n* bag *kaškūtīš tā bīrī dānawarī kardē* his
bag was embroidered with precious stones,
as many as you can imagine. [4:17]
- kat₁** present stem of **kat₂**
- kat₂** (present stem: kat₁; variant past stem:
kawt, kaft) *vi* 1) happen (fall?).PST *ya*
jang-e sāda kata baynšān-u wa sayī-u
kākay-u čīšt a simple fight happened
between them [8:102] 2) enter.PST *marīz*
bē, katēwa marīzxāna až tērān, xulāsa dī

- raft* He was ill, he entered the hospital in Tehran, (and) in the end, then, he died (lit., went). [6:36]
- kawš** *n* shoe(s) *mwān kawššān nīya, mawu bišī kawš aṛāšān bisani* they say: "They have no shoes; you must go buy shoes for them." [1:43]
- kawšduruskar** *n* shoemaker *mašūwa aṛā lā-y usā-y kawšduruskar* (The cat) goes to the master shoemaker. [1:45]
- kawt** variant past stem of **kat**₂ (?)
- kay** *interrog* when *xwāyā kay maw(u) yakē tir das žin bīrē ya šarūsī ya marāsim tiriš bo gawraǰū* O God, when will it happen again that another takes the hand of a bride, that there is another wedding, another celebration for Gawraǰū? [7H:83]
- kayān** *nprop* Kiānyān
- kaykāwis** *nprop* Keykāvos
- kaywānū** *n* woman *manya bān sar-u kaywānū, wa lāy lāy mašu* (The woman) carries (the tray) on her head and the woman starts to lament. [4:160]
- kayxasraw** *nprop* Keyxosrow
- kā**₁ *n* Mr. *ča, kā gurg ažin nāziš mawu* What, Mr. Wolf comes down; evil befalls them. [2:29]
- kā**₂ *interrog* where *mwāy ā řūta wa kāyay biyay řaftī wa kā, mwāy řaftyām aṛā ka-y lālom* She says: "O dear children, where were you? Where did you go?" They say: "We went to our uncle's house." [2:90]
- kādu** *n* gift *kādu bištir pūl* The gifts (are) mostly money. [8:224]
- kāfi** *adj* sufficient *wa anāza-y kāfi qisa bikarī, šūxi nakarī* You should speak only as much as necessary, you don't make jokes. [7N:15]
- kākay** *nprop* Kākayi
- kām** *pro-form* which *ya dafāyī gurg mwāy awaš kāmman bitiyām wa kāmman, bizinaka mwāy awaš tu das bišan* Suddenly, the wolf says: "Which of us should strike which of us first?" [2:84]
- kāmit** *adj 1*) perfect, perfectly *na na gištīš kāmit* No. No, not all of them perfectly. [7H:36] **2**) complete, thorough *ayar fray pāfišāri bikarē gharība, bāyad tahqīqāt-e kāmit bikarin* If the outsider insists a lot (on courting the young woman), they (i.e., the young woman's family) must do a complete look into his background. [9:39]
- kāni** *n* spring *mayariniš sar kāniyaka hawpiṛki makarin* He takes them (lit., they take him/her) to the spring (and) they dance. [1:96]
- kāqaz** *n* document, paper *biṛaw(i)na bedāšt, až bedāšt kāqaz bitīyan wanšān, biṛaw(i)na bīmārestān tasdiq bitīyan wanšān* in the Office for Hygiene they give them a document, they go to the hospital (and) they give them a certificate. [7N:151]
- kār** *n 1*) work *har dūksān mašina dunbāt kār* Both of them go (looking) for work. [3:2] **2**) business, matter *da sāt dwānza sāt ya gila dit-u kušāšān entezār yak makišin, na xānawāda-y ānān řāzi maw(u) ī kāra bū* for ten years, twelve years, a young woman and young man: they have been waiting for each other, (but) neither the family of those is happy about this business [8:61] **3**) task *žūr kārē nīya ka bwāžām bāwkam biṛawē diraw, min až ka bwim* There is no such task that we would say: "My father should go do the wheat-harvesting, (while) I should stay at home!" [7H:30] **4**) concern *kārim nīya, xulāsa dī āna, āna ya naqtiš hīn makarē* It is not my concern anymore, finally then, he, he tells another story [3:37]
- kāsa** *n* bowl *piṛ kāsa-u kučata-y minātim xāk makarē* Who is making the dishes of my children full of earth?" [2:64]
- kāzemi** *nprop* Kāzemi
- kē** *pro-form* who *magardinēš-u matiyayš ānān kē mujaṛad-in* He distributes them and

- gives them to those who are unmarried.
[7N:107]
- kēš** variant present stem of **kīšt**
- kil** *cve* send *mīm tamīna dasit dard nakay, dītakat kil bika ya sāfat hawpīrkī karē* "Auntie Tahmineh, please (lit., may your hands be free of pain), send your daughter, she should dance for one hour." [1:40]
- kilil** *n* key *ān-ič, kilil xazāna matīya wan* He also gives her the key to the treasury [4:207]
- kilk** *n* branch (finger) *ē wa qay kū kilkakaš mārīn, naǰāri makarin* Eh, they bring the branches from the mountains; they do woodwork [7N:41]
- kitāš** *n* shoes *ya kitāš gīwa, āsā ī gīwa nawya* (As for) his shoes, at that time there was nothing like them [4:21]
- kitū** *n* lump *čing makariya kitū xākakān dū kitū xāk mwarē* He makes lumps of earth with his bare hand, (and) eats two lumps of earth. [3:17]
- kinār** *n* edge *maǰawē kam kam makatē kinār daryāyēk* (the goat) goes; she is eventually stranded at the edge of a river [2:17]
- kird** Kurdish form of **kard**
- kirmāšān** *nprop* Kermanshah
- kišāwarzī** *n* farming *īsāta masan (biš) ča ayar piyākāni kāršān biǰawīn, matānin ā dāmparwarīya yā kišāwarzī ištānšāna edāma bidīn* Now, for example, if the men go to (find) work, they (i.e., the young women) can continue (their own work) of caring for livestock or farming. [7N:53]
- kitāw** *n* book *alān, aǰ dawra-y čite min žinaftawim, tūšāmi, xaǰq-u xārij(i)yān yak kitāw tārixšāni*, Now, since the era which I had heard about, Tūšāmi, of foreign peoples, they have a historical book, [5:5]
- kī** *interrog* who *žan, aǰ inā kīmān hē* Women, who do we have from here? [7H:38]
- kīš** present stem of **kīšt**
- kīša** *n* farming *bāwkam kiša makarē, min wa gardšay kiša makarim* My father does the farming, I also do the farming with him. [7H:29]
- kīšt** (variant present stem: *kēš*; present stem: *kīš*) *vt 1*) pull.PST *šāyerēkiš kištwa-u niyāša bān qul šawdīzwa* he pulled up a plane tree and laid it on the leg of Šabdiz. [4:143] **2**) made.PST *ay jādāna tu mawīnī gištiš amrikā kištiš, sarbāzxāna-y šāhābātta dīya, amrikā kištiš* These roads that you see, all of them, America made. Have you seen the garrison of Shahabad? America made it. [6:125]
- kuč₁** *n* portion *ya iwārān šawakī mašu, mawīnē širakaš ya kučiš wiřišē, ya kučiš řišisē* One evening, very early in the morning, she goes (and) sees her milk; one portion of it has been consumed (and) one portion of it has been spilled. [1:4]
- kuč₂** *n* stone *in-i(č) mašu ya kuča qawī mārē matīya wa bar bar maškinē, mašuwa dile* This one also (i.e., the wolf) goes, brings back a hard stone, (and) bangs on the door; he breaks the door (and) goes inside. [2:49]
- kučata** *n* small bowl *kī-ya kī-ya, řima řim makarē piř kāsa-u kučata-y mināhim xāk makarē* "Who is it, who is it? Who is making loud noises? Who is making the dishes of my children full of earth?" [2:58]
- kulēra** *n* kulera bread *kulēra aǰāš makarin, hay wa řas(i)m-e kurdī biǰawē* They make the "kulera" (i.e., special bread) for her, still according to Kurdish tradition. [7N:137]
- kulyā(ī)** *adj* Kulyāi
- kuǰ₁** *cve* hide *ī šaw kuǰ mayrē* The next evening she hides. [1:6]
- kuǰ₂** *adj* short *tu xwiya dima kuǰakam biya wanim* by God, give my cut-off (lit., short) tail back to me [1:14]
- kumak** *n* help *musadiq, jaryān musadiq aǰ kirmāšān tazāhurāt bī, artaš kumakiš maka(rd)* in Kermanshah there was a demonstration; the army was helping

- (Mosaddeq). [6:28]
- kunā** *cve* penetrate *ā dī qufang ja dang kafī, kūyš kunā kardē tāšiyašī* Well, then, the pickaxe made no sound; it has penetrated the mountain (and) has shaped it. [4:86]
- kunāwā** *n* windhole *mwāy wa kunāwāka wā hawkarē* He says to the wind hole: "Bring forth wind!" [1:77]
- kurd** *nprop* Kurd
- kurdī** *adj* Kurdish *ařā-y řaqs xanabanānaka, bařzēšān kurdī mwān bařzēkiš masan nwār fārsī manēn-u maraqsīn* For the dance of the hanābandān party, some of them sing in Kurdish, some of them, for example, play Persian cassettes and dance. [7N:110]
- kurdzwān** *adj* Kurdish-speaking *bīštīr-e mardim-e kurdzwān ištānmān bwāžām, bīštīr ha ī gawraǰūwa, čun ēma nimūnamān hē* most of our people who speak Kurdish, let's say, most accurately, these (people) of Gawraǰū, because we have these examples [9:22]
- kursān** *nprop* Kursān (i.e., Sanandaj)
- kuřa** *n* 1) son *irij kuřaš biya, dāšī, dāya jīyāzā biya* Iraj was his son, (but) his (i.e., Iraj's) mother, she was a different mother. [5:9]
- 2) young man, boy *ya org manīn-u kuřa-u dīta-u řan-u mināř-u řūstā-u gharība-u āšnā-u giš(t) har dile yakī* They set up a keyboard and young men and young women, and women and children, and villagers and strangers and acquaintances and all are in unity. [7H:81]
- kuš** present stem of **kušt**
- kušī** *n* murderer *tu kušī nīyaym* I am not your murderer." [5:70]
- kušt** (past subjunctive: kuštā; present stem: kuš) *vt* kill. PST *ay xwar matīn bāwā farā(d) ištāniš kušt* Someone gives her the news: "Man, Farhād has killed himself!" [4:183]
- kuštā** past subjunctive of **kušt**
- kuštān** *n* killing *až xānawādamān bē kuštān nīya* In our family, (such a situation) does not take place without killing. [8:96]
- kut** *vt* scratch. PRS *walē irān, masan hamīšay ī dawřatāna hay čingīš makutin* But Iran, for example, all of these countries always interfere (lit., scratch). [6:155]
- kut kut** *adj* torn up; chopped *wāya manē tā čwār řūža, paň řūža, xāswa bī, bī nawē, āsā matānē kut kutim bikarē pādšā, tika tīkam karē* He made a bet: (time) passes up to four days, five days, (if) she becomes well (then it's all right); if she becomes, if she does not become (well), then the king can chop me, cut me up in pieces." [3:72]
- kuta** *n* piece *ya řanī makar(i)na tūšwa-u wa ya kuta diwārwa har řawakī mawu tā iwāra až bān-e ī āwa manīšē {xxx}* They sent a woman to him and she has a piece of black tent cloth (in her hand) {xxx}, from early morning till dusk (the woman) crosses this water. [5:160]
- kuwā** *n* dress set *min isa ištānim yak das zūnim hē, řīma masan řīma wan mwāža kuwā* I myself now have a set of zūn, you, for example, call it "kuwā". [7N:135]
- kū** *n* mountain *kū bīsītūn nišāniš matīn* They show him the mountain of Bisotun [4:64]
- kūč** *n* street *wa nāw kūča nanīšī* You don't sit (out) in the street. [7N:20]
- kūna** *adj* old *walē bařd az ya mudat kūna maw(u) mayařya* But after a certain time period, it will be old and torn. [9:84]
- kūy** *n* zucchini, squash *tamāta bičīnimwa, gizg būřām, kūy biyařāmwa hay kārāna ka pāizē bāyad zū(d)tar anjām biyaryē* I pick tomatoes, we make brooms, we bring in the zucchini, always those tasks which in autumn need to be done soon [7H:27]
- kūčīk** *n* stone *waxte kūčīk, pāš dāya kūčīk, kūčīk raftay farsax, war pāšay* When a stone, his (i.e., Farhād's) foot strikes a stone, the stone flies (the distance of one) "farsaxs" away from his foot. [4:107]
- kūza** *n* vase *sē kūza xasrawānī wanay bē* There

were three royal vases in it. [3:42]

kwān *vt* throw violently.PST *dāš wa zamīn kwāniš wa huwā* he knocked him to the ground, he threw him violently into the air. [4:136]

kyās₁ present stem of **kyās₂**

kyās₂ (present stem: **kyās₁**) *vt* send.PST *až ānā, makyāsiša ǰang wa gard-e rūsamay* Then they sent men to war against Rostam. [5:134]

1

1 *vi* go.PRS *až ābādī ima ka masan ābādī būčkalānayka garakit bo, garakit bo až inahā bilī bar, bāy aǰā ka-y ima, hūč mawqeʿ nimatānī wa ī wazʿa masan mü-y sar-e luxtē bāy* in our village, which is, for example, a small village, (and) you want, you want to go outdoors from here, you come to our house, you definitely cannot come like this, for instance, come with your hair uncovered. [7H:7]

la 1) *prep* from *wa dinyāyā, paxšiš kardē, (elābe) ya čišťekiš la lī čü*, Everywhere he has spread the bad news, {xxx} something is from her. [4:195]

laʿāz n 1) part *až laʿāz engelisa zindāniš kardē* For its part, (England) put (Mosaddeq) in jail. [6:102] **2)** viewpoint, angle, respect *wa laʿāz-e ča mwāzi* From what viewpoint are you talking? [7N:2]

laǰ-u laǰbāzi *adj* grouchy and arbitrarily acting *wa nazarim dāykaš wa gardšay laǰ-u laǰbāziš kardē-u* I guess her mother was a grouchy and acted arbitrarily with her and... [8:117]

lang (*cf.*: ling) *n* leg *kuřaka-yč řāhat māya kašān-u lang matīya*, the young man also comes comfortably to their house and stretches out his legs [8:183]

laš *n* body *sī swār ǰangī, lašakānšān biryā-u řaftē* Thirty armed mounted soldiers have taken their bodies and have set off. [5:99]

lawiř *n* grazing *dī wa rūzāna mašuwa lawiř-u šawāna-yč māya až ānā* then every day, she goes to graze, and also every night, she

comes from there [2:23]

lā₁ 1) *n* side, alongside; presence *ya xwāparastēk māy až lāwa, mawinēšwa mwāy āy ī bizina dāwu gīyān makanē gunāš-ē* a pious man comes along, finds her there, (and) says: "Oh, this goat, by Dāvud, it is dying, it is poor (i.e., poor thing)." [2:18] **2)** *prep* to (somebody) *ǰā ǰā makyāsay lā-ya zāť* Then, then he (i.e., Rostam) sends someone to Zāl. [5:156]

lā₂ *interj* may/let it be *lā, waš hāmay, nimawu až kay(wa) pādšā dī řāǰiz biya* Well, let it be, you are welcome, it won't work; for a long time the king has despaired." [3:70]

lālo *n* uncle *mwāy řaftiyām aǰā ka-y lālom* They say: "We went to my uncle's house." [2:90]

lālo pāyar *nprop* Lālo Pāydār

lāť *adj* dumb *in-ič yak qāťū lāť-ē pališ biya* This one also (i.e., the woman) had a crippled, dumb uncle [5:133]

lāt-u lūt *n* homeless people and tramps *lāt-u lūt, gišt sīr makarī až xazāna* she gives the homeless and tramps their fill to eat from the treasury [4:207]

lāy lāy *n* lament *manya bān sar-u kaywānū, wa lāy lāy mašu* (The woman) carries (the tray) on her head and the woman starts to lament [4:160]

libās *n* clothing *aǰā dazūrānī ya das libās mayrin* For the engagement they bring one set of clothing. [7N:128]

ling (*cf.*: lang) *n* leg *manamya, ya ling {?! qā} kaywānū matīya qay kamarakaw* (Farhād) grabs the woman by the leg, strikes her

against the rock face of the cliff [4:171]

lira *n* lira coin(s) *mayrē, manāšāna dile āw tafā-u lira* (the cat) brings (them), puts them in liquid gold and coins. [1:109]

luqm *n* bit, morsel *ya šārēk, ya yāgayēk, ya luqma nān aṛā minātmān barbārām* a town, a place, (there) we may earn a morsel of bread for our children [3:5]

luxt *adj* uncovered *mū-y sar luxt naw* The hair of one's head cannot be (left) uncovered [7N:13]

lūla *n* pipe *ya lūla buxwārīšān mawu, mašūwa aṛā ištaniš swār ā lūla buxwārīya* They have a pipe for the stove; (Nāmard) goes and just sits up on that stovepipe [3:113]

m

ma₁ *v* 1) IND *makatīya rrē marrawē, marrawē marrasiya šāraka ka mawīnē batē ina* He sets off on his way, he goes. He goes, he reaches the city, where he sees that, yes, this is it. [3: 63] 2) IPFV *marrafta pā-y bīsītūn*, He was going to the foot of Bisotun (mountain). [4:79]

ma₂ *v* NEG.IMP *ī qāta maka* Don't talk like this [4:117]

madārik *n* papers *har čī aspāw, madārik-u aspāw čī ā kuṛa bū biya*, Whatever things (the young woman) had from (the young man), the papers and things [8:124]

madrasa *n* school *eh aṛā ānā mināt madrasa wa zūr mayardšāna tazāhurāt-u ināna* Eh, after that, they took schoolchildren by force to the demonstration and such things. [6:6]

maghz *n* brains *ā tūta-y gard galama bikuštā, maghzakašim barbāwirdā* I would have killed that dog with the flock, I would have taken out its brain [3:34]

mahali *adj* local *baʕzē wa ʕarūsakānī ka ʕarūsī makarin wa řas(i)m-e mahali-ye qadīm mayriniš* Some brides, when they marry, they follow old local traditions. [7N:132]

mahandis *n* engineer *gištīš mahandis bīsin, naqšabardār bīsin* All of them were engineers, they were surveyors [6:144]

mahram *adj* within close family *čūnka wāqeʕan ʕarūsīyaka aṛāmān mahram-ē, kas wa kas, {?! xāf} duxtardāyīt-ē, duxtarʕamat-ē* Because the wedding is really "mahram"

(i.e., within the close family) for us, no-one (says) to someone else: "Is she your cousin?" [7H:144]

mahkūm *n* judgement *aṛā ānā aṛā baynalmilal musadiq engelīsiš mahkūm ka(rd)* There in the United Nations, Mosaddeq pronounced judgement on England. [6:116]

majbūr *prt* must, have to *āyā min wa diṭim naw, majbūr-īm bisanmiš hā, mapūšimš-ič* If I do not like it, I have to buy it; I wear it, too. [9:83]

makīna *n* 1) machine *kam mašu fra mašu mařasiya dile ya āsyāwēk makīna* he goes a little way, he goes a long way, (until) he reaches the inside of a mill, a machine. [3:19] 2) razor *řafta bān-e qawrakaš čila tēx, makīnayēkiš dā war gīsiš*, She went to his grave on the fortieth day; she cuts off her braid with a razor. [4:216]

man₁ present stem of **man**₂

man₂ (present stem: **man**₁; variant present stem: **mēn**) *vi* remain, stay.PST *ina wa ī bazma man* It stayed this way. [6:72]

man₃ *v* wager.PST *wāya manē tā čwār řūza, pañ řūza, xāswa bī* He made a bet: (time) passes up to four days, five days, (if) she becomes well (then it's all right) [3:72]

manē *prep* like, similar to

mantaqa *n* area *ī mardima haṭabja-y šimaša gištīš bambāwārān ka(rd), šimyāyī girtiš, ī mantaqa-y qatxānya, hīn dātāhuwa, garmasēr* These people of your Halabja: all

- of them, (Saddam) bombed (them), everything chemicals, this area of the Qalxāni, that of the Dālāhu, Garmsir. [6:162]
- manziť** *n* house *wa sarpēlay manziťiš wānāya biya, pādšāyiť taxt-u maxtiť wānāya biya* His house was in Sarpol, (and) his government, his throne and such things were there. [5:49]
- mar₁** present stem of **mard₃**
- mar₂** *adv* only *mar ať ka-y kuřaka bān ať ka-y dítaka marāsim bīrin, ā jūra-na* Only when they come from the young man's house to the young woman's house and celebrate there, it is that way. [7H:62]
- mara** *adv* perhaps *pāťawānān har ċi makarin, mwān mara gīw* The heroes, whatever they do, they say: "Perhaps (only) Giv." [5:87]
- marāsim** *n* celebration *mutťaqan marāsim waťš nīya* The celebration is definitely not pleasant. [7H:61]
- mard₁** *nprop* Mard
- mard₂** *n* good man *tu mard-ī wāqeřan mard-ī ċat ka(rd) ka wa ī pāya řasī min ī jūra wēťa wēťmē magardim har hūċma hūċ nawya* You are a good man, you are truly a good man; what have you done that you reached this (high) position (lit., degree)? I wander about in this state without purpose; I still have achieved nothing, nothing at all." [3:102]
- mard₃** (present stem: **mar₁**) *vi* die.PST *nanūsiť, ať bayn řaft, mard, kuťšān* (Mosaddeq) didn't write (it), (and) he was destroyed, he died, (they) killed him. [6:105]
- mard₄** *n* man *řanakān bīšťir zahmat makiťšin tā mardakān, ċūnka kāršťān saxt-ē* The women make more effort than the men, because their work is difficult [7N:36]
- mardim** *n* people *giťti řiťni dā mardim* She poured out everything (and) gave it to the people. [4:208]
- marg** *n* death *ċapa-y guť-u, ċapa-y narges,*
- margtān nawīnim hargizā-y hargiz A* bouquet of flowers, a bouquet of narcissus, may I never see your death, never, never. [3:116]
- mariz** *adj* sick, ill *mariz bē, katēwa marizxāna ať tērān* He was ill, he entered the hospital in Tehran [6:36]
- marizxāna** *n* hospital *mariz bē, katēwa marizxāna ať tērān* He was ill, he entered the hospital in Tehran [6:36]
- marz** *n* border *tā māya ī marz-e qasira* Until she reaches this border of Qasr-e řirin [4:10]
- masalē** *n* problem *ā řūřa ka, ka řaxť hāmay-u zamīn say man zūriť dā wa xwā wa qard {xxx}, masalēť wāt* That day when, when Raxť came and with his full weight trampled all over the earth {xxx}, he said (or: explained) the problem. [5:149]
- masatān** *prt* for example *āyā nimawu masatān dū waje muťtarakmān bo wa gard yakay* Don't we have, for example, two points in common with each other? [9:89]
- masan** *prt* for example *īsa řima masan ā dū gila ka hē wa gard tuway, ať-y īma gharibay(n)* Now you, for example, the two who are with you: for us, they are strangers. [7N:10]
- mawā** *echo* medicine and such *mawu ċil řaw, ī sariť binyay bān řānit, tā řāyad ī dawā-u mawā biyan xāswa bū* "Old fellow, for forty nights, you (i.e., Rostam) must leave his head (i.e., Keyxosrow's) on your lap, so that perhaps through some medicine and such, he may become well again." [5:159]
- mawāqeř** *n* times, situations *yā mawāqeřān jūri bū* Or in some situations it would be like (that) [7H:135]
- mawdā** *n* master *mawdā-y farangī wāt īn-iċ wa nīyat řasāw-e zangī, řasāw-e zangī dar guma īnānayna* the European master said: "This one also has the intent {xxx}... [4:121]
- mawiř** *prt* must *afrāsyāw mawiř řiyāwaxť*

- bikušī* Afrāsiāb, you must kill Siyavoš."
[5:64]
- mawqaḥ** *n* time, situation *arē ha ā mawqaḥ ha ā mawqaḥ ka darpardāna, kādušī matīyan*
Yes, just at that time, just at that time that (there is) the darpardāna, they give gifts.
[8:223]
- mawqeḥ** *n* time; situation, circumstance *na gi(št) mawqeḥe* Not in all situations!
[7H:136]
- mawqeḥe** *adv* when *māyima dile marāsimāna bištiriš mawqeḥe ka masan yā barq naw zabt binyām* we come to the celebrations, (and sing), mostly when, for instance, there is no electricity (and) we set up a cassette tape recorder. [7H:134]
- mawu prt 1)** must *āyna-u šamdān gištiš arā-y šarūsaka maw(u) bū* The mirror and the "šamdān" (i.e., candlestick), everything for the bride must be there. [7N:143] **2)** want *mwāy mātit nar(i)mīya, min mawu wa gard tuwa* (Rostam) says: "May your house not be made desolate." She says: "I want to be with you." [5:111]
- mawž** *n* wave *dīšān amrikā ī jūra mawž makarē*
They saw America this way, (that) it makes waves. [6:136]
- maxsan** *adv* particularly *fra maxsan min čūnka fra nařaftayēm, širkatim nakardē* Much ... (But) particularly me, because I haven't gone much, I haven't taken part [7N:118]
- maxt** *n* throne and such *wa sarpēlay manzitiš wānāya biya, pādšāyiš taxt-u maxtiš wānāya biya* His house was in Sarpol, (and) his government, his throne and such things were there. [5:49]
- mayar prt** so to speak; or not *mayar šarūs hāmay nayna ē, āna ka nāmdārī mwanēš* So to say: "The bride came...", that is what Nāmdār sings (i.e., the name of the song) [7N:121]
- maydān n 1)** square *māyim maydānaka řang makarām, mwāy bāšād* I will come to the square (and) we will fight." (The wolf) says: "All right." [[2:74] **2)** battlefield *inī, kuř mwāy min mařoma maydān* this one, the boy says: "I will go to the battlefield." [5:137]
- ma?mūr** *n* sentry, military person *bařd, ē āyamān-e ma?mūr wātšānē gařā*
Afterwards, eh, people have called the sentries on duty the "Gařā". [4:103]
- mā** *n* month *až hizāriš yakē mařawē, in mařwa mā řasal* Out of a thousand, (only) one goes; he goes on the "Honey Month" (i.e., honeymoon). [7H:159]
- mādar** *n* mother *mādariš bāyad bwīnēš* her mother must look at it. [8:27]
- māhwār** *n* satellite *xasraw parwiz řam-e řahānnimāšā(n) biya, isa mwān isay māhwāray* Xasraw (and) Parviz, they had this "Mirror of the World". Now they call it "satellite". [4:176]
- māl** *n* property *kardiša meli yāni māl-e melat*
He nationalized it, I mean, (made it) the property of the people. [6:119]
- mālik** *n* landowner *fitān mālik, dī isa nāmiš min až yāyim řafta, ān wātiš* Some landowner, but now I have forgotten his name, he said [6:50]
- māř** *n* house, household *kamtir da māř ya māřiš pāxasūriš hē* Fewer than one in ten households has the "pāxasur" (i.e., the woman accompanying the bride). [7N:144]
- māmad** *nprop* Mohammad
- māmīr** *n* chicken *māmīraka mwāy ay min āwrām-ē, mawu biřawī* the chicken says: "Hey, well, I am hungry, you must go [1:66]
- mān₁** *n* Mama *mān, mān, ēma hāyamān bē āsā bitiyām wan* "Mama, Mama, did we have (an) egg then, that we could give her?" [1:61]
- mān₂** *echo* bread and such things *až xāw māy mawīnē batē řafiqiš řaftē řāwa-u nān mānakaš-ič bardē* (Mard) wakes up; he sees

- (that) yes, his friend has gone and he has taken the bread and such things, too. [3:14]
- =mān** *pro* BP.1PL *ēma hāyamān dā wan* Did we give our egg to her?" [1:63]
- māng** *n* month *ayar-īč-a, qablan masan yakī čan māng pēš masan dū bār bāya kamān* And if, earlier, for example, a few months ago, for example, someone comes two times to our house [7N:17]
- māqaz** *echo* paper and such *bašd āsā, sitāra-šinās-u qāqaz māqaz nawya* Then, at that time, there were no astrologers or paper and such things [5:13]
- mārk** *n* label *birinj-e mār-k-e sawzakaš māwird, daraža yak* (America) brought the rice with the green label, first-class [6:133]
- māšīn** *n* car *min-īč muntazir māšīn biya(m) bišoma kursān* I too was waiting for a car so I could go to Kursān (i.e., Sanandaj) [6:44]
- māwāz** *echo* Ahvaz and such places *až āwāz-u māwāz-īč až ānāwa sanašāwa pātaxtšān gir(t)awē* from Ahvaz and such; from there they had taken the capital. [6:98]
- māya** *n* belongings *makarīya nān-u qan-u čāyī māyakaš-ī(č) mayarēš-u mašu* (Nāmard) takes the bread and sugar cubes and tea (and) also the belongings, and he goes. [3:12]
- melat** *n* people *kardiša melī yānī māl-e melat* He nationalized it, I mean, (made it) the property of the people. [6:119]
- melī** *adj* national *naftiš melī ka(rd)* He nationalized the oil (industry). [6: 87]
- mēn** variant present stem of **man**₂
- mēz** *n* urine *īnānī mēz makarina āw, mēz mišaka kaf mayrē* They urinate in the water; the ram's urine makes froth [2:14]
- mibās** *echo* clothes and such *libās-u mibāsšān mawu nuqra* All their clothes and things become silver. [1:110]
- mīl** *prep* on *taraštayēk mārē, matīya wa mil dimišay, dimiš maqirtinē* She takes a hatchet, brings it down on its (i.e., the cat's) tail, (and) cuts its tail off. [1:11]
- mitk** *n* property *sē ābādī pāča mitkiš-ē* three villages are parts of his property [6:51]
- min** *pro* 1SG *xozū min āyam biyātāyim, biyātāyimwa, ī dār-īč-a dī bariš magirt* If only I were a human being; if I would have found (it), this tree would have then borne fruit, too." [3:44]
- mināt** *n* child *šaš sātān bīm, walē fikr mināti tēž-ē* I was six years old, but the mind of a child is sharp. [6:93]
- minātdār** *adj* child-having *alāna masan bašd až čan sāt, dū sē sāt šūn šarūsīšān minātdār b(un)* Now, for example, after several years, two, three years after their wedding, (the couple) may have children. [8:37]
- mišt** *n* handful *wātiš ya mišt xākiš wāysawē* He said he had wanted a handful of earth [6:102]
- mitawalid** *n* birth *min dī bizān, mitawalid-e hizār sisad dayim* I... So then, you know, I was born in 1310 (i.e., 1931) [6:93]
- mīm** *nprop* Auntie *marg tuwa nawīnim-u mīm īrānwa hargizā-y hargiz* may I never see your death, nor (the death of) Auntie Iran, never, never. [2:95]
- mīmān** *n* guest *nayāš-īč, min mašima řām, mīmān-im* And if he does not give (you to me), (then) I will go on my way; I am a guest." [5:114]
- mīmānī** *n* visit, gathering *mařawē sar mīmānī, nān mwarin, čāy mwarin* (Siyavoš) goes to the gathering, they eat food and drink tea. [5:66]
- mīmzā** *n* cousin (aunt's child) *bašd xwārakam, xwārzākam, mīmzākam, duxtarxāla, duxtarřama har aw jūra řāhat* Then my sister, nephew and niece, male and female cousins, (are) at ease in that way [7H:143]
- mīnībūs** *n* minibus, van *pañ řaš nafar ya mīnībūs, dawr da nafar pūnza nafar* Five, six people, one minibus, around ten people,

- fifteen people [8:215]
- mīš** *n* ram *ya bizin mawu, ya mīš maw(u) šal mawin* There is a goat (and) there is a ram; they are lame. [2:3]
- muštād** *n* addict *āxir, muštād-e sefir* Thus, he was a total addict. [8:191]
- muštādi** *adj* addicted *kuřaka masan i jūra muštādiš bī, kuřaka muštād-e sefir bī* For example, the young man was somehow addicted; the young man was a total addict [8:166]
- mudat** *n* time period *walē bašd az ya mudat kūna maw(u) mayařya* But after a certain time period, it will be old and torn. [9:84]
- muhīt** *n* place *āxe {?! gawra} gawraǰū ya muhītēki būčik* Because Gawraǰū is a small place. [8:50]
- mujařad** *adj* unmarried *kuřa mujařadakān gištiš matānin wa xātir inaka masan hanāka, řarūs hanā magardinē dāmādakay e geregušā magardinē* All the single young men may (come) because of this, for example, the henna, the bride distributes it, the bridegroom distributes, eh, the geregušā. [7N:103]
- mujařasima** *n* statue *bašd bařzēkšān mujařasimaš dile ka durus makarin* Then some of them make statues at home. [7N:42]
- mumken** *adj* possible *mwāy na, bāyad, ča elā wa belā, mwāy għayr-e mumken-ē* (The young woman) says: "No, it must be, by any means." (Siyavoš) says: "That is not possible." [5:34]
- muntazir** *adj waiting *ništyām min-ič muntazir māšīn biya(m) būroma kursān* I too was waiting for a car so I could go to Kursān (i.e., Sanandaj). [6:44]*
- musadiq** *nprop* Mosaddeq
- musala** *adj* armed *mawīnē až žir libāsakāniš musala-yē-u libās-e řazmiš pūšīya* (Afrāsiāb) sees that under his clothes (Siyavoš) is armed (and) has his suit of armor on. [5:68]
- musaxar** *adj* occupied *ā dunyā musaxar bī-u musadiqšān girt, ā* Yes, everywhere was occupied and they arrested Mosaddeq, yes. [6:31]
- musen** *adj* elderly *masan yakī gawrā, yakī masan musen wāqeřan* for example, there may be someone (who is) old-aged, someone, for example, (who is) elderly, truly [9:16]
- mustařmera** *n* colony *īrān mwaya mustařmera-y engelīs* Iran became a colony of England [6:104]
- muškel** *n* difficulty, problem *a(ya)r masan birākam biřawē tahqīq bikarē, dī ā mawqař muškel nīya* If, for example, my brother goes (and) finds out more (about that person), then, at that time, there is no problem. [8:93]
- mutařāši** *adj* flee, split up *ānāna dī āna dī xulāsa mutařāši bī* Those then, those then split up in the end. [6:83]
- mutařahelī** *adj* married *āna ka mutařahelī {?! mutlaq} mutlaqan nimatiya āna ka* Whoever is married, to those (people), he definitely does not give any [7N:108]
- mutlaqan** *adv* definitely, absolutely *bašd ārāyeš mutlaqan nimaw(u) ārāyeš* Then, concerning makeup, it is definitely not possible, makeup. [7H:10]
- mutmařen** *adj* sure *mutmařen bo, ara pañj gila minātiš bo* May she be sure (of this): even if she may have five children [8:149]
- muxābrāt** *n* telephone center *bedāštšān, muxābrātšān, madrasa-y řāhnamāyi, dabistān, gištiš yakē-ya ařā-y īma, hüč farqiš nīya* Their hygiene facilities, their telephone center, the primary school, the intermediate school, it is all the same for us, there is no difference. [7N:29]
- muxālefāt** *n* resistance *xānawāda-y kuřaka īsa muxālefāt makarin* The family of the young man is now against it. [8:177]
- mü** *n* hair *mü-y sar luxt naw* The hair of one's

head cannot be (left) uncovered [7N:13]
mwafaq *adj* successful *didān gurg makīšē-u mwāy biša nīmaū mwafaq bwa* He pulls out the teeth of the wolf and says: "Go! At midday, may you be successful [2:82]

mwaya *vi* became *ařā-y engelīs mwaya mustařmera-y, irān mwaya mustařmera-y engelīs, myardiš* Because England became a colony, Iran became a colony of England; (England) seized it (Iran). [6:104]

n

na₁ *prt* NEG *na faqat řaqd kardē* No, she was only engaged. [8:193]
na₂ *prep* 1) on *kuřa maxura-u mwāy, mwāy ayar řūsami nām wēt biya nawā na maydān bimēni bē sar* The boy shouts and says: "If you are Rostam, say your name, so that on the battlefield, nothing without a head may remain." [5:139] 2) to *das {?! ba}, das bar na tiša*, (His) hand... His hand out to the hammer... [4:119] 3) from *waxte mwāy řūsam, hawiš, na xāw hawiš dā diš* They say that Rostam, when he gets up, up from his sleep, he sees that [5:98] 4) at *bisitūn ā quřangiš girta šānwa na pā-y kū*, Bisotun, yes, he put the pickaxe on his shoulder, at the foot of the mountain. [4:80]
na₃ *conn* neither, nor *na ditakay šū makarē na kuřakay das řan mayrē, ha ā řūra manē* It is not that the young woman gets another husband nor that the young man takes the hand of another woman; (the situation) has just not changed. [8:62]
na- *v* 1) NEG.SBJV *bařd ē, čapa-y guř-u čapa-y narges, margtān nawīnim hargizā-y hargiz* Afterwards, eh: A bouquet of flowers and a bouquet of narcissus; may I never see your death, never, never. [1:11] 2) NEG.PST *īsa-y īsa-yč-ī naništī* You did not wait right at that moment (for me). [3:105]
-na₁ *v* : *agr* 3PL *čūnka alāna ina na har bāwka-y minī bařka dita ābādī gištī ā řūray-na* Because now, this is so that not only my father but all the girls of the village, all those ways. [7H:32]

-na₂ *v* : *agr* 3SG.H (?) *āy hanābanān hanābanān-e tu-na* "Ay, hanābanān, it's your hanābanān..." [7H:121]
nafar *n* people *bwāy bāwā ī dū nafara waššān yak māy* (that person) may say: "Hey, man, if these two people like each other, [9:18]
naft *n* oil *naftiš meli ka(rd)* He nationalized the oil (industry). [6:87]
nahār *n* midday meal *širīni-u, wa sarf nahār-u širīni-u šarbat-u giš(t)iš dařwat-ē* Sweets and... With the midday meal and sweets and sherbet and everyone is invited. [7N:79]
nařāři *n* woodwork *ē wa qay kū kilkakaš mārīn, nařāři makarin, tamūra durus makarin* Eh, they bring the branches from the mountains; they do woodwork; they make the "tanbur" (i.e., stringed instrument). [7N:41]
nam *vt* grab.PRS *bū-y āyamizāya māy, manamina quliš mārīnša wār kut kut-u tika tikaš makarin* "Here's the scent of a human being!" They grab (Nāmard) by his leg, bring him down, (and) tear him to pieces. [3:115]
naqāw *n* veil *ā řā řūsam, mwāy (řū wa zū) mařoya maydān-u āy řūsam naqāwiš pūšīya* Well, then, Rostam, it is said {xxx}, he goes to the battlefield and oh, Rostam, he has put a veil on. [5:138]
naqř *n* story *manišin řūr īsa-y mina ya naqř makarin* (The animals) sit down (and) like me now, they tell a story. [3:29]
naqřabardār *n* surveyor *gištīš mahandis bīsin, naqřabardār bīsin, syāsatmadār bīsin, ināna*

- bīsin* All of them were engineers, they were surveyors, they were politicians, they were such (people). [6:144]
- naqš** *n* indentation *mwāy hamrāy naqš-ē wa řū-y tāšawa bařd* One says, the indentation on the surface of the rock face is still there. [4:172]
- narges** *n* narcissus flowers *čapa-y guř-u čapa-y narges, margtān nawīnim hargizā-y hargiz* A bouquet of flowers and a bouquet of narcissus; may I never see your death, never, never. [1:111]
- nasit** *n* race *ka ast-u řad-e tu pāřawān-in nasitān kayāniyan* Your origins and forefathers are heroes; your race is of the Kiānyān. [5:60]
- nawafā** *interj* no, by God *nawafā* No, by God. [7H:73]
- nwār** *n* cassette *masan mawqařē ka bāy nwār naw, arē, pan(j) řař dita yakwa mayrē* For example, when it happens that there is no cassette, yes, five (or) six girls gather together. [7H:120]
- nawāti** *adj* vegetable *birinř-e mārķ-e sawzakař māwird, darāřa yak, řwan nawāti fra, čišť fra, řiřtiř harzān bē, řiřtiř fra bē* (America) brought the rice with the green label, first-class, a lot of vegetable oil, a lot of things, everything was cheap, everything was plentiful. [6:133]
- nawīs** *vi* NEG.be.PST *mardim sālemē bisin, mardim hīne nawīsīn* They were honorable people, they were not thing. [6:143]
- nawya** *vi* has not been, was not *bařd āsā, sitāra-řinās-u qāqaz māqaz nawya, čapar biya-u, řimitčišān biya-u ināna* Then, at that time, there were no astrologers or paper and such things; there were messengers and they had fortune-tellers and these (kinds of people). [5:13]
- naxayr prt 1**) no *mwāy naxayr* (The willow tree) says: "No. [1:22] **2**) to no avail *har čī taftiššān ka(rd), naxayr* All searched for her, to no avail. [4:217]
- naxš** *n* plan *inān-i(č) hīnšān ka(rd), naxšařān kiřť ka ř jūra ah ah* They too did thing; they made a plan that this way [6:67]
- naxt** *adj* worthy *wātařē ř birā(k)ān dāykařān yakē, wātařē ř bāwkamān řūlmāniř dāy, bařa naxtakař dāy řriř, bikuřāmiř* They have said, these brothers of a common mother, they have said: "This father of ours, he has betrayed us. He has given the best part (of the world) to Iraj; let us kill him! [5:15]
- naxustwazir** *n* prime minister *ā řinřawī řar bē, naxustwazir waxť bē* Yes, Sanjābi was the chief, he was the prime minister of that time. [6:76]
- nayrū** *n* military force *nayrū-y nazāmi-u artař ay qa řangiř ka(rd)-u mardim mutařāři bī* the military forces and the army did so much fighting and the people are fleeing [6:80]
- nayrū hawāyi** *n* air force *tifang řiřis-u, nayrū hawāyi řikniř ař tērān* rifles are in everyone's hands and the air force defeated in Tehran. [6:81]
- nazar** *n* intent, view *mwāy wařā min nazarim nawya tu bikuřim* (Siyavoř) says: "By God, it was not my intention to kill you (i.e., Afrāsiāb). [5:69]
- nazāmi** *adj* military *nayrū-y nazāmi-u artař ay qa řangiř ka(rd)-u mardim mutařāři bī-u* the military forces and the army did so much fighting and the people are fleeing and [6:80]
- nazr** *n* sacred meal ceremony *bīřtir wa ĩma mařu wa ziyārat, bīřtir wa (m) wa ĩma eřtirāmiř mayrē řinakamān, bīřtir wa ĩma nazr-u niyāz makarē* She goes on pilgrimages more than we (do); she has respect for our religion, more than we (do); she attends the nazr sacred meal and the ceremonies more than we (do). [7N:90]
- nā**₁ (variant present stem: nā₂; present stem:

- nāž) *vt* put. PST *xulāsa kirdmay damim damim sūzyā, nāmay tāqwa pišī birdya bāxwa* Finally, I put it in my mouth (and) my mouth was burned; I put it in the recess in the wall (and) the cat took it away in the garden." [2:94]
- nā₂** variant present stem of **nā₁**
- nābūt 1)** *cve* destroy *řūsam wātašē, ya gurz mayama mil sartay, nābūtim maka* Rostam has said: "I will hit you on the head with a club." (The son says?:) "You destroy me." [5:84] **2)** *n* brokenness
- nāłata** *n* bellow *nāłatayēkiš mwāy* He bellowed [5:104]
- nām** *n* name *ya dāya kaywānū mawu, ya biziniš mawu, nāmiš bizbal mawu* There is an old lady (and) she has a goat; its name is Bizbal. [1:2]
- nāmard₁** *nprop* Nāmard
- nāmard₂** *n* not a good man *mwāy tu nāmard-ī ištānit wa jā hāwird* (Mard) says: "You are not a good man, you have proven yourself (as this). [3:103]
- nāmay** *adj* famous *bałd, dukut šawār ka šām mwarin dita-y šālyār šā řāšiq-e řūsam nāmay mawu* then, at midnight, as they are eating their evening meal, King Šahriār's daughter falls in love with the famous Rostam. [5:109]
- nāmdār** *nprop* Nāmdār
- nāmovafaq** *adj* unsuccessful *walē zendegī nāmovafaqēkiš biya, ezdewāj-e nāmovafaqiš biya* But she had an unsuccessful life, she had an unsuccessful marriage. [9:71]
- nāmzadī** *n* engagement *fāmilakān gištiš jam makarin-u ya dałwat makarin-u řaqd-u nāmzadī makarina yakē* they gather all the relatives and do invitations, and they celebrate the bride consent and the engagement together [7:69]
- nān** *n* bread; food, meal *až kay ī(n) nān-u tūša-y ištāniš mapēčiyawa, mayasiya pištšaw, ānī nān-u tūša ařā-y ištāniš mārē mayasiya pištšaw* They wrap up in a cloth their bread and other victuals from home; (one of them) ties it to his back; he (i.e., the other one) simply brings bread and victuals (and) ties it to his back. [3:6]
- nār(āh)ay** *adj* sad *āqay nār(āh)ay biya zānist sar čay mawīni* He was so sad; he knew what would happen to him. [4:77]
- nārāhat** *adj 1)* sad, troubled *eh dwānšān fra nār(āh)at bi, yakīš wātiš bāyad řadātat xwā bo* Two of them were very sad; one of them said: "It must be God's justice. [6:45] **2)** insulted *ayar ahyānan dīt ča qisaš wa gard(i)tay kard, nārāhat nawī*, If he happens to see you, speak with you, don't be insulted. [8:55]
- nārāhatī** *n* unpleasantness *bāzam wa sar ā nārāhatīša-u ā etefāqāna ka ařāš katē* Still, with that unpleasantness and those events that have happened to her... [9:73]
- nāřāzi** *adj* not satisfied *yakī az birākān kuřaka nāřāzi-ya* One of the brothers of the young man is not satisfied. [8:175]
- nāsī** *vt* know, recognize. PST *mwāy min tum nāsī* (Nāmard) says: "I recognized you. [3:101]
- nāw 1)** *prep* in *wa nāw kūča nanīši* You don't sit (out) in the street. [7N:20] **2)** *prep* among *ī tamām-e jahānša baš(ē) karda nāwišān* He divided up this whole world among them (i.e., the sons). [5:10]
- nāził** *n* direction from heaven to below *ča, kā gurg ažin nāził mawu* What, Mr. Wolf comes down; evil befalls them. [2:29]
- nāž** present stem of **nā₁**
- ni-** *v* NEG.PRS *jā řirin ina mawīnē, fārā(d)y nimazānē* Then Širin sees this, (but) Farhād does not know about it. [4:131]
- nik nāhmē** *adj* hopeless *birā iwāra bizin māywa mawīnē nik nāhmē řūtakāniš nīya* Brother, in the evening, the goat comes back; she sees, hopeless, (that) nothing is left of her

- dear children. [2:52]
- nimūna** *n* example *bīštīr-e mardim-e kurdzwān iştanmān bwāzām, bīštīr ha ī gawraĵūwa, ĉun ēma nimūnamān hē* most of our people who speak Kurdish, let's say, most accurately, these (people) of Gawraĵū, because we have these examples [9:22]
- nisf** *num* half *nisfiš wa ĵwānakān mazānē, nisfiš nimazānē* Half of the young people know (how to play and) half of them do not know [7N:47]
- nizāmī** *adj* military *šā dastūriš dā nayrū-y nizāmī, a artaš, musadiqšān girt* The Shah gave the order to the military forces, ah, the army (and) they arrested Mosaddeq. [6:30]
- nizik** *adj* near, close *mwāy ān-ič tā nizik ānā mawu, fawrī dastūr matiya dikān-ič* it is said, when she also is close to that place, she immediately gives the command to the other villages as well. [4:162]
- nižūwarān** *nprop* Nižuwarān
- nī** present stem of **nīyā**
- nīlūpař** *nprop* Nilufar
- nīm** *quant* half *ī tarākayle ka masan nīma nīma* This song that, for example, half, half... [7H:130]
- nīmařū** *n* midday *didān gurg makīšē-u mwāy biša nīmařū mwafaq bwa, tā bizānim kāmātān mayērawa* He pulls out the teeth of the wolf and says: "Go! At midday, may you be successful; so I know which of you wins." [2:82]
- nīš** present stem of **nīšt**
- nīšan₁** *n* show *kū bīsītūn nīšāniš matīn-u mwāy, xob, maw(u) biřawī až fāra(g)nsa* They show him the mountain of Bisotun, and (Farhād) says: "Well, you must go from France." [4:64]
- nīšan₂** *cve* engaged *šīrīni matīn, nazr dwā matīn, ya nīšan ditaka makarin* They give sweets, they pray the nazr, (and) they pronounce the young woman engaged. [7N:66]
- nīšt** (present stem: nīš) **1** *vi* sit.PST *yakiš řūšīn ka(rd), nīšta pištiš, řafta āsmān, hāmaya wār* He started one (Phantom) up, sat behind (the control stick), went up into the sky, (and) came down. [6:150] **2** *v* wait.PST *ā zendegiša ha ā ĵūra wiř kardē, hāmaya ka-y bāwkaš nīštē* She has left that life of hers just that way; she has come to her father's house and has waited there. [9:74]
- nīštīn** *na* sitting *wa sar sifra nīštīniš nīya, masan biřawāma ĵamāřatē nīštīn šūxī kardayš nīya, bāyad {xxx bāyay} pūšīda bū, bāyad libās* There is no sitting around the "sofra" (i.e., dining cloth) to eat; for example, if we go to a gathering (where) they (i.e., the people) are sitting, there is no making jokes; one must be covered, the clothing must {xxx}... [7N:12]
- nīya** *vi* NEG.exist.PRS *šīrakaš bikarma šīr birinĵ, didānim nīya, ī šīr birinĵa bwarim* (that) I may make her milk into (a dish with) milk and rice; I have no teeth, I may eat this milk and rice." [1:19]
- nīyam** *vi* NEG.be.PRS.1SG *bařd piš sariš, mwāy māřit biř(i)mīya, tu ĵānšīn dāyka-y min-ī, ināna nīyam, min ař ināna nayim* Then, after that, (Siyavoš) says: "May your house be made desolate! You are the surrogate of my mother. I am not like that, I am not one of those people." [5:33]
- nīyan** *vi* NEG.be.PRS.3PL *arē, tasdiq duktur mayrin dī pāxasüršān garak nīyan* Yes, they get the doctor's certificate; then they don't need the pāxasur. [7N:146]
- nīyat** *n* intention *mawdā-y fārangī wāt in-ič wa nīyat řasāw-e zangī, řasāw-e zangī dar guma inānayna* the European master said: "This one also has the intent {xxx}... [4:121]
- nīyay** *vi* NEG.be.PRS.2SG *mwāy na dāyka-y ēma iwārān māywa tu dāyka-y ēma nīyay*

(Titila and Bibila) say: "No, our mother comes back in the evenings; you are not our mother." [2:48]

nīyā (present stem: ny; present stem: nī; past subjunctive: nyātā) *vt* put.PST *damiš nīyā šīraka, tā tānisiš šīraka wardiš-u bāqīš-ī(č) řišni* put its mouth to the milk, drank as much as it could, and poured the rest of it out. [1:9]

nīyām *vi* NEG.exist.PRS.1PL *ā jūra, ā jūr-(ī)č-ī masan bwāžām řāhat nīyām* In that way, in that way too we would say, for example, (that) we are not comfortable. [7H:140]

nīyāz *n* sacred ceremony *bīštīr wa īma mašu wa zīyārat, bīštīr wa (m) wa īma ehtirāmiš mayrē dinakamān, bīštīr wa īma nazr-u nīyāz makarē* She goes on pilgrimages more than we (do); she has respect for our religion, more than we (do); she attends the nazr sacred meal and the ceremonies more than we (do). [7N:90]

nu *num* nine *bařd nu mānga-u nu řū(ž) kuřay pīyā mārē, zūrāw* Nine months and nine days later, she gives birth to a boy, Sohrāb. [5:123]

orda *n* authority *ā bāwk-u dāyka ā ordašana mil sar mināřšānay {?! ni} muttaqan nimwāža ka* that father and mother (of hers) have the authority over their child; they definitely do not say [9:4]

org *n* keyboard, organ *ya org manīn-u kuřa-u dīta-u žan-u mināt-u řüstā-u gharība-u āšnā-u giš(t) har dile yakī* They set up a keyboard and young men and young women, and women and children, and villagers and strangers and acquaintances

nuqt *n* lollipop *čan gila nuqt-an wa gard-e ya, wa gard-e ya dāna sekayī maniša dile yak tūr* A few lollipops are together with one, they are put together with one coin into a cloth bag. [7N:105]

nuqra *n* silver *libās-u mibāššān mawu nuqra* All their clothes become silver. [1:110]

nūr *vi* look, see.PRS *farā(d)-īč až žērwa manūrē ānwa* Farhād also looks at her without raising his head. [4:43]

nūs present stem of **nūsī**

nūsī (present stem: nūs) *vt* write.PST *nanūsīš, až bayn řaft, mard, kuštšān* (Mosaddeq) didn't write (it), (and) he was destroyed, he died, (they) killed him. [6:105]

nwā *n* front; forward *kuřa-yč ayar nimāy nwāwa wa xātīr ā saxtgīr(ī)yān xānawāda-y ka-y dīta-yē* As for the young man, if he does not come forward, it is because of the strictness of the young woman's family. [9:58]

ny present stem of **nīyā**

nyātā past subjunctive of **nīyā**

O

and all are in unity. [7H:81]

orza *n* 1) authority *yārū dī orzaš nīya bwāžē bāwā min dītatānim garak-ē* the guy will not have any more authority to say (to the family): "Believe me (lit., hey, man), I want your daughter." [9:47] 2) courage *nimatānē, yāni ī orzaša nīya dītaka ī qisa bikarē* she cannot, that means, the young woman does not have the courage to say this. [9:57]

P

pača *n* courtyard *inānī bar darwāza wāz mawu, bar maṛawin aḡ pača* They... The front of the gate is open; they go out of the courtyard [2:5]

pal *n* leaf *ǰā āsā pal bikarim, tu palaka biškinī, biyārī ā bizinaka* Then I may grow leaves; you may break off the leaves, you may take (them) to that goat." [1:25]

palp *n* impossible task *mwāy na bāwā makuša gharīb-ē, ya palpē aḡ in bīr,* (One of Xasraw's advisors) says: "No, man, don't kill him, he is a stranger; (instead) take him an impossible task (to perform) [4: 57]

paṭang *n* leopard *iwāra gurg-u šēr-u paṭang māyinwa* In the evening the wolf and the lion and the leopard return [3:114]

paṭāša *n* falling rock *paṭāšay matīya, qul šawdīz maškinē, aspakaš* a rock falls (and) breaks the leg of Šabdiz, her horse. [4:91]

panj *num* five *wāya manē tā čwār rūža, panj rūža, xāswa bī, bī nawē, āsā matānē kut kutim bikarē pādšā, tika tikam karē* He made a bet: (time) passes up to four days, five days, (if) she becomes well (then it's all right); if she becomes, if she does not become (well), then the king can chop me, cut me up in pieces." [3:72]

panjā *num* fifty *alān masan aḡ gawraǰū ǰwānakāniš aḡ panjā gilaš panj gilaš das-e dīta gawraǰūš nagirtē* Now, for instance, the young men in Gawraǰū: out of fifty of them, (fewer than) five have taken the hand of a Gawraǰū young woman [7H:91]

parī *nprop* Pari

parwīz *nprop* Parviz

pař *vi* cross.PRS *mařasām, mapařām ā das, mašām, mařasāmwa* we reach, we cross to that (other) side, we go, we reach to... [2:12]

pařū *řadata* *n* evidence of virginity cloth *āxir dī bāyad ā masan pařū řadata aḡ lā-y dāyka-y dītaka b(o)* Thus, then, that cloth as evidence of virginity must be kept with the

mother of the young woman [8:31]

patik *n* wool *az ānā mwāy xob ča, matīm wanit, čil sangit patik matīm wanit, har tu patik.*

At that moment, he says (i.e., Xasraw or an advisor of Xasraw) says: "All right. We will give you, we will give you wool forty times your own weight. Only wool, right." [4:151]

paxš *cve* spread, distribute *muǰařadakān matānin bāyn wa xātir masan gereguša paxš makarin* The unmarried ones can come because, for example, the "gereguša" (i.e., bags with sweets or nuts) are distributed. [7N:100]

pay *prep* after *zū mašina pay kāray, kārē ǰif ǰūr makarin mašin* They start going to work early, they find a job, they go. [7N:60]

payā *cve* procure, bring about *ka-y pādšā, mwāy āqara dawā-u duktur hāma-u dārūšān hāwird-u dawāš ka(rd), dawāš šifāš payā naka(rd)* (the people in) the king's house, they say: "So many medicines and doctors came and they brought remedies, and the doctor gave medicine; his medicine did not bring about healing. [3:68]

paz *n* flock of sheep and goats *tā min maš(i)ma ānā wa pā, na paz-u, faš wahār maw(u)* "Until I have gone there on foot, sheep and goats and... It was springtime. [4:153]

pā *n 1)* foot *waxte küčik, pāš dāya küčik, küčik řaftay farsax, war pāšay* When a stone, his (i.e., Farhād's) foot strikes a stone, the stone flies (the distance of one) "farsax" away from his foot. [4:107] **2)** point, place *ā ǰūr na, masan tā pā-y ina hāmē {?! ehē}* In that way, no. For example, it has reached this point (that) {?! ehe} [8:101]

pāča *n* part *sē ābādī pāča miṭkiš-ē* three villages are parts of his property [6:51]

pādšā *n* king *pādšā-y waxt irān biya,* (Xasraw) was the king of that time in Iran. [4:53]

pāiz *n* autumn *īsa fas(t)e tāwsān tā biya pāiz ča makarī* Now, what do you do from summer

- season to autumn? [7N:30]
- pāk** *adj* pure *waxtē mawīnē až āyir nasūzē, dī pāk-ē ina dī* When he sees that he is not burned by the fire, then he is still pure. [5:82]
- pākat** *n* packet *tā ya pūlšān nasand, nām čan-e pūl-u ya dū pākat šīrīni, jīnāza(k)ašān āsā dāwa* (It was) not until they received some money, I don't know how much, and one, two packets of sweet pastries, (that) they then gave his body back. [6:13]
- pāṭawān** *n* hero *ka ast-u jad-e tu pāṭawān-in nasītān kayānīyan* Your origins and forefathers are heroes; your race is of the Kiānyān. [5:60]
- pāṭawānī** *adj* heroic *pāṭawānī-n, ināna bāyad wa řazm pāṭawānīwa bišū, aspāw bipūs* You are heroic; these things, you must proceed in the proper heroic way; put on your heroic armor." [5:61]
- pāṭawī** *nprop* Pahlavi
- pānza** *num* fifteen *bištīriš wa pānza sātān, bištīriš wa pānza sātān šū makarē* Most of them with fifteen years (of age), most of them marry at fifteen years [7N:55]
- pār** *n* last year *tā guftyana daqīqan tā pīrāraka, tā pāraka tā čan sāt piš* until, so they say, until exactly last year, until last year, until a few years ago [8:16]
- pāsabān** *n* guard *ā kuřa gawrākam-ič-a pāsabān bē, wa tērānay bē* That older son of mine was a guard in Tehran [6:4]
- pāsgā** *n* sentry station *āna yāya-y har pāsgā biya qadīm, āna mwān ā dawra* There, that place which always was the sentry station of old; that's what they say (about) that time. [4:102]
- pātaxt** *n* capital *až āwāz-u māwāz-ič až ānāwa sanašāwa pātaxtān gir(t)awē* from Ahvaz and such; from there they had taken the capital [6:98]
- pāxasūr** *n* pāxasur (woman who accompanies bride) *řasim-e pāxasūr lā nařaftawē* the tradition of the pāxasur hadn't been given up. [8:17]
- pāy** *n* degree *tu mard-ī wāqeřan mard-ī čat ka(rd) ka wa ī pāya řasī* You are a good man, you are truly a good man; what have you done that you reached this (high) position (lit., degree)? [3:102]
- pesarřame** *n* cousin (father's sister's son) *řaqat wa gard āmūzāya, wa gard xařūzāya, wa gard dāyīye, pesarxalaya, pesarřame ināna, masan matānē binīšē, dile ya řamāřat* (She) can only (sit) with her cousins on her father's side, with her cousins on her mother's side, with her mother's brother, sons of her mother's sister, sons of her father's sister, (with) these ones, for example, she can sit in a gathering. [7N:7]
- pesarřamu** *n* cousin (son of father's side) *ya xwārim ya zařa wař(i)ša {?! ah dūx} pesarřamuwakaš nāma*, One of my sisters did not like her cousin (i.e., cousin from father's side) the slightest bit. [8:75]
- pesarxala** *n* cousin (mother's sister's son) *řaqat wa gard āmūzāya, wa gard xařūzāya, wa gard dāyīye, pesarxalaya, pesarřame ināna, masan matānē binīšē, dile ya řamāřat* (She) can only (sit) with her cousins on her father's side, with her cousins on her mother's side, with her mother's brother, sons of her mother's sister, sons of her father's sister, (with) these ones, for example, she can sit in a gathering. [7N:7]
- pesarxāla** *n* cousin (mother's sister's son) *řwāw pesarxālakaš dāya* She called it off with her cousin [8:170]
- pēči** *vt* wrap.PRS *až kay ī(n) nān-u tūša-y ištaniš mapēčiyawa* They wrap up in a cloth their bread and other victuals from home [3:6]
- pērār** *n* two years ago *eh, pāraka ya gila, pāraka na pērāraka, čan sāt pēš* Eh, last year, one, last year, not last year, (rather) two years ago, a few years ago [8:105]

pēš *adv* 1) forth *pēš nahāmay* It did not happen.

[8:98] 2) ago *ayar-īč-a, qablan masan yakī čan māng pēš masan dū bār bāya kamān* And if, earlier, for example, a few months ago, for example, someone comes two times to our house [7N:17]

piř *adj* full *kī-ya kī-ya, řima řim makarē piř kāsa-u kučata-y minātim xāk makarē* "Who is it, who is it? Who is making loud noises? Who is making the dishes of my children full of earth?" [2:58]

piři *n* cat *dim piřiyaka časb matiya, piři mašuwa ařa baghdād* She sticks the cat's tail back on (and) the cat goes to Baghdad. [1:105]

piřik *n* cat *hā piřik, mwāy batē, mwāy bāyad tu biři* "Hey, cat." (The cat) says: "Yes?" (The spring) says: "You must go [1:30]

piřt 1) *n* back *až kay i(n) nān-u tūša-y iřtaniř mapēčiyawa, mayasiya piřtšaw* They wrap up in a cloth their bread and other victuals from home; (one of them) ties it to his back [3:6] 2) *prep* behind, to *yakiř řuřin ka(rd), niřta piřtiř, řafta āsmān, hāmaya wār* He started one (Phantom) up, sat behind (the control stick), went up into the sky, (and) came down. [6:150] 3) *prep* after *bařd piř sariř, mwāy* Then, after that, (Siyavoř) says: [5:33]

piyā *cve* find *piyāřān naka(rd), ař ānā, dāša iřtaniři kuřt* They did not find her. Then she struck (herself), she killed herself. [4:218]

piyāda *n* infantry *ya dafa i bāntāqa-u sarbāz ā dawra, bē qisa, wa qātir-u tūpxāna-u piyāda* Suddenly, this (town of) Bān Tāq and the soldier at that time, excuse me (for mentioning this word), with mules and the arsenal and infantry [6:95]

pik *adj* strong and straight *tā xāswa bū, wafā aw řun sē řü(ž)a dita mawu pik puřa* until she is well again; by God, within three days the girl will become like the cutting

edge of steel. [3:91]

piknik *n* small gas cooker *piknikēk-u hüčtānim dī garak nīya* a small gas cooker and I need nothing else from you." [3:86]

pīr *adj* old *kaykāwis, čařiř až das dāy-u bařd dard-e isa-y mina, pīr biya, žan-e řwānēkiř wāziya* Keykāvos, he had lost his eye(sight) and then, like me, he was old (and) had married a young woman. [5:30]

pīrān *nprop* Pīrān

piř *adv* 1) forth *biřtir-(i)č-i piř māy nāmzadi makarē* It often happens that one has the pre-engagement [8:204] 2) ago *tā čan sāt piř das žaniř girt* (Then) a few years ago, he took the hand of (another) woman in marriage. [8:127]

piřkař *n* gift *mwāy na, tāj-u taxtakat piřkař wa iřtaniř* (Mard) says: "No, (may) your crown and your throne be a gift to yourself. [3:80]

piřnahād *n* proposal *i řūr āyamē wař(i)ša wa min māy piřnahadiř dāya wanim matānim wa gardšay řāhat bwim* This type of person who likes me, who proposes to me... Can I act in a relaxed way around him? [8:91]

piřtiwān *n* support *ā mālikān-ī(č) diřwař buwayna biša, fra piřtiwānřān ka(rd)* Yes, the landowners also were very pleased; they supported him (i.e., Xomeini) a lot. [6:69]

piyā *n* man *giřtřān wa gard yakay kuřa-u piyā-u dita-u žan-u, giřtřān wa gard yakay das mayrin* All together--boys, men, girls, and women--everyone holds hands together [7H:77]

puřa *n* steel *puřa bāri-u usā bāri* "Bring steel and bring the master [4:66]

pūnza *num* fifteen *pūl tā panj timan, tā da timan, pūnza timan, har kām fāmil bo tā biř timan, biř-u panj timan i řūra* Money, up to five toman, up to ten toman, fifteen toman, whoever is a relative, up to twenty toman, twenty-five toman, this way. [8:226]

pül *n* money *bāyad masan isāta bāy ā hanā xir bitīya bāya lā-y tu, tu pül bitīyay* It is necessary, for instance, when that henna is passed around (and) comes to you, you give money [7H:106]

püş present stem of **püşid**

püşid (present stem: püş) *vt 1* wear, put on.PST *bāyad dawr milī hamīša püşida bo*

qa *prep* on *dwāra ayzan mašu māywa, mwāy dū gila čū manīya qa-y sarišwa* Once again (the wolf) goes (and) comes back; it is said that: "He has put two pieces of wood on his head." [2:43]

qabl *prep* before *bāyad āna bū, nišān bidī qabl az ina ka bičina mā šasali, āna bū ka nišān ā xānawādāna bitīyayš* That must be so, you must show it before they go on the honeymoon, that should be that they show it to those families. [7H:163]

qablan *adv* earlier *walē qablan masan yakī az rūstāyēk tirwa bāy nimatānām* But, earlier, for example, (if) someone comes from another village, we cannot (sit together). [7N:9]

qabūt *cve* accept *ina durus-ē ? ina xwā qabūt makarē ?* "Is this right? Does God accept this? [6:52]

qad *n* level *šāqit-u fahmīda ka šaqtiš wa ina qad bitīya* wise and insightful, such that his/her wisdom about these matters has reached a certain high level [9:17]

qadīm 1) *adj* old *bašzē wa šarūsakānī ka šarūsī makarin wa řas(i)m-e mahali-ye qadīm mayriniš* Some brides, when they marry, they follow old local traditions. [7N:132]

2) *n* old times, earlier times *masan dūstakat ka qadīm waštān hāmē, hāmē* for example, your friend who liked you in earlier times has come." [8:144]

qadīmī *adj* old *mařasē dile āna qadīmī mawu dī*

You must be wearing a headscarf at all times. [7H:8] **2)** cover.PST *ehe zūn har, i yak dasay jūr sečār qadīmay bařd hīn-e ařā ditaka masan püşiday pišt ditakānay* Eh, a zūn is well, like a set of an old type of cloth (?), then a thing for the young woman, for example, covering the young woman's back. [7N:134]

q

hüč masan kār ašin nimakarin He goes inside there; it is old, nothing anymore, for example, they do not work in it anymore. [3:20]

qatā *n* castle *mařowa bar qāpī ā qatā* he goes up to the gate of that castle [4:27]

qatxān *nprop* Qalxāni

qan *n* lump sugar *makariya nān-u qan-u čāyī māyakaš-ī(č) mayarēš-u mašu* (Nāmard) takes the bread and sugar cubes and tea (and) also the belongings, and he goes. [3:12]

qap *n* bite *dū dafā-u sē dafā ha(r) qap manāya hüč wa hüč-ē* Two times and three times he just bites, (but) it is to no avail. [2:86]

qarantīna *n* quarantine *haž ā qarantīna* (His dead body was kept) in quarantine. [6:12]

qarār *n* agreement *šaqd kardē qarār bē, dimātir šarūsī bika(r)in* She was engaged (and) it was agreed, later they were to get married [8:194]

qasir *nprop* Qasr-e Širin

qatibbār *adj* murdered *hāwār hāwāršān bī, diz qatibbār ka(rd)*, they were crying out for help; he murdered the thieves [4:139]

qawča *adv* so much *na, aw qawča ka saxt na, walē xo* No, not that difficult, but well... [7H:1]

qawī *adj* strong, hard *kam kam kam kam titila-u bibila šalāy haq qawī mawin* little by little, little by little, Titila and Bibila, by God, they become strong. [2:27] *in-ī(č)*

- mašu ya kuča qawī mārē matiya wa bar bar maškinē, mašuwa dile* This one also (i.e., the wolf) goes, brings back a hard stone, (and) bangs on the door; he breaks the door (and) goes inside. [2:49]
- qawł 1)** *n* word *mwāy širū, mwāy batē, mwāy tu matānī, ara qawłim bikarī* she says: "Širu?" He says: "Yes?" She says: "You can, if you do what I say. [4:198] *hēzim frē jam makarin-u ina dī wa qawł-e qadīmān,* They gather a lot of wood, and it is so, then, according to ancient legends [5:44] **2)** *n* wish *imām xumaynī wa qawłšāniš naka(rd), ina bē dī* Imam Xomeini did not follow their (i.e., America's) wishes, this is how it was then. [6:136]
- qawm** *n* kin *ā šālyār mwāy ā žana qawmēkiš biya, nām, kař lāt biya ča biya, dāša das āna* (King) Šahriār says. That woman (i.e., Rostam's wife) had a relative, I don't know, was he dumb or deaf or what, they put him in her hands. [5:133]
- qawr** *n* grave *řafta bān-e qawrakaš čila tēx, makīnayēkiš dā war gīsiš,* She went to his grave on the fortieth day; she cuts off her braid with a razor. [4:216]
- qay₁** *prep* on *dimakat časb bitīma qaytay waš hāmay* I may stick your tail back on you (and then) our business is finished (lit., you are welcome)." [1:104]
- qay₂** *na* NA
- qayamšar** *n* bringer of bad fortune *zāt-ī(č) mwāy, ī qayamšar, řūsam-u zūrāw har duk yak bīrān, irān-u tūrān makarin wērān* Zāl then says: "This deliverer of misfortune, (if) Rostam and Zūrā both become united, Iran and Turan (will) be destroyed. [5:157]
- qayaxa** *adj* forbidden *wa dile ābādī wa pišt bar ništay aštan mutfaqan qayaxa-yē, pišt darwāza nanišī* In the village, it is absolutely forbidden to sit (out) in front of the doorway; you don't sit (out) on the doorstep. [7N:19]
- qayr** *n* bit, amount *magar(dē) ya qayr giž giyā mwarē-u dī āwis mawu bizinaka* She looks around (and) eats a little (of) the various kinds of grass; then the goat becomes pregnant. [2:21]
- qāt** *n* uproar, noise, loud talk *āh, až qāt bariš makarē, mārēšwa* Ah, (Giv) brings her out from the noise (and) brings her back. [5:92]
- qātū** *n* uncle *in-ič yak qātū lāt-ē pališ biya* This one also (i.e., the woman) had a crippled, dumb uncle [5:133]
- qāpī** *n* gate *mařowa bar qāpī ā qatā* he goes up to the gate of that castle [4:27]
- qāqaz** *n* paper *bařd āsā, sitāra-šinās-u qāqaz māqaz nawya, čapar biya-u, řimitčišān biya-u ināna* Then, at that time, there were no astrologers or paper and such things; there were messengers and they had fortune-tellers and these (kinds of people). [5:13]
- qātīř** *n* murder *širū-č-ī bāya biya qātīř bāwkaš-u, ī dāstāna ina širin-u farā(d) ī jūra biya* As for Širu {xxx}, he was the murderer of his father and this story, this is so, Širin and Farhād, it was like this. [4:220]
- qātīr** *n* mule *ya dafa ī bāntāqa-u sarbāz ā dawra, bē qisa, wa qātīr-u tūpxāna-u pīyāda* Suddenly, this (town of) Bān Tāq and the soldier at that time, excuse me (for mentioning this word), with mules and the arsenal and infantry [6:95]
- qāwa** *adj* brown *tu qāwa-yī* you are brown." [2:46]
- qāwaxāna** *n* coffee house *yakišān, ī jūr qāwaxānay bē, ništayām min-ič muntazir māšīn biya(m) biřoma kursān* One of them {narrator gestures}, this kind of a coffee house, we were sitting down; I too was waiting for a car so I could go to Kursān (i.e., Sanandaj). [6:44]
- qāyim** *cve* hide *mařawē dawr ya āsyāwēk až ānā ištaniš ištaniš qāyim makarē* She goes

near a mill; there she hides herself, herself [2:22]

qin *n* rear end

qirtin *vt* cut off. PRS *taraštayēk mārē, matīya wa mil dimišay, dimiš maqirtinē* She takes a hatchet, brings it down on its (i.e., the cat's) tail, (and) cuts its tail off. [1:11]

qisa *n* speech *hānīyaka māya qisa mwāy* The spring starts to speak; it says: [1:29] *har kāmman bē qisa mēzakamān kafiš nagirt, āw mayarēmān* Whoever of us--excuse me for saying this--has no froth on our urine, (then) the water will take us (i.e., that one of us) away." [2:13]

qismat *n* destiny *tu binīš, min-ič manīšim, bizānim qismat ča makarī* (The young man says:) "Wait, I'll wait too, let's see how destiny turns out." [9:14]

qišlāx *nprop* Qešlāq

qizīthasār *nprop* Qezelhesār

qin *n* defiance *ya dita wa qin dāykašay ištaniš sūznī* (there was) a young woman (who) set herself on fire in defiance of her mother [8:115]

qul *n* leg(s) *šāyerēkiš kištwa-u nīyāša bān qul šawdīzwa* he pulled up a plane tree and

laid it on the leg of Šabdiz. [4:143]

qulīna *n* basket *ī šaw kuš mayrē, manyayša žir qulīna* The next evening she hides, puts it (i.e., the milk) under a basket [1:7]

qufang *n* pickaxe *až ānā, qufang bāya wār, farā(d) makušē* After that, the pickaxe comes down and kills Farhād. [4:174]

qurbān *n* sacrifice (term of address) *qurbān ča farmāyīš makarī, mwāy bā bāya bān qay nīya, waš hāmay in-ič wa bān ā dukturakān* Your highness, what is your command?" (The king) says: "Let him come upstairs; no problem, he is welcome; this one too, up (like) those doctors." [3:75]

qurs *n* pill *eh qurs xwārdin masan mwān jeṭawgīri až mināt makarē* eh, taking pills, for example, they would say, it prevents the possibility of having children. [8:35]

qūr *n* jug *mwāy ya qūrī ašām bāra-u ya daba āw bitīya wanīm-u* He says: "Bring me a jug and give me a container for water and [3:85]

qwat *n* strength *mašawē-u xwā qwat bī farā(d) makarē* She goes and (says): "God gives Farhād strength," [4:161]

ŕ

ŕ(i)m *vt* make desolate. PRS *mwāy mātit nař(i)mē, min žarē tā bizānim ča wa sarim māy* (Širin) says: "May your house not be made desolate! Until I know what will happen (lit., comes) to me [4:191]

ŕ(i)mī *vt* be made desolate.(?) *mwāy mātit nař(i)mīya, min mawu wa gard tuwa, mwāy mātit biř(i)mīya, min kayāni-yam, āř ay ināna nīyam wa xīyānat, ināna wa karmānay nīya* (Rostam) says: "May your house not be made desolate." She says: "I want to be with you." He says: "May your house be made desolate! I am of the

Kiānyān (dynasty); such (would be) betrayal. Such is not my business. [5:111]

ŕabeta *n* relationship *žwāw pesarxālakaš dāya-u alāna-yč-e kuřaka, kuřaka-u ditaka wa yakay řahat řabetašān hē-u* She called it off with her cousin, and now indeed the young man, the young man and the young woman only have a relationship. [8:170]

ŕad send away *yāni ya žūrē yā řadiš makarin yā ya žūrē bařdan žwāw matiyana wa dasyay* That means in some way they will send him away or in some way, later, they will give him a negative answer. [9:34]

řafiq *n* friend *xo, aǰ kǎ bīrām, aǰ kǎ biǰnawām, aǰ dū gila řafiq, dū pīyā* Well, where should we begin, where should we hear (it), (the story) of two friends, two men. [3:1]

řaft (variant present stem: řaw; variant present stem: řo) *vi* go.PST *mwāy ā řūta wa kāyay biyay řafti wa kǎ, mwāy řaftyām aǰ ka-y lālom* She says: "O dear children, where were you? Where did you go?" They say: "We went to our uncle's house." [2:90]

řang *n* color *řang-e mū hūčiš nīya, ārāyešiš nīya, řang-e mūyš nīya* Coloring one's hair is completely impossible; there is no makeup, there is no hair coloring [7N:5]

řaqs 1) *vi* dance.PRS *bařzēkiš masan nwār fārsī manēn-u mařaqsīn* some of them sing in Kurdish, some of them, for example, play Persian cassettes and dance. [7N:110] **2)** *n* dance *aǰ-y řaqs xanabanānaka, bařzēšān kurdī mwān bařzēkiš masan nwār fārsī manēn-u maraqsīn* For the dance of the hanābandān party, some of them sing in Kurdish, [7N:110]

řas present stem of řasī

řasim *n* tradition, custom *īśāta řasim-e pāxasūr-u ī čītān-īč-a hē* Now there is the tradition of "pāxasur" (i.e., woman who accompanies the bride) and also these things. [7H:152]

řasī (present stem: řas) *vi* reach, arrive.PST *tu mard-ī wāqeřan mard-ī čat ka(rd) ka wa ī pāya řasī* You are a good man, you are truly a good man; what have you done that you reached this (high) position (lit., degree)? [3:102]

řasmīyat *n* custom *ā wa řasmīyat ā dawra, matīniš wan* Well, according to the custom of that time, they give her to him. [5:116]

řasn *vt* cause to reach.PRS *matānē wa dūstāna wa yā kuřaka yā masan wa {?! xā} wa dūst īštaniš ka bīrasnēša xānawāda* She can say it in a friendly way to either the young

man, or for example, to her own friends, who may let her family know. [9:25]

řaw variant present stem of řaft

řaxš *nprop* Raxš

řayīs *n* president *buwa řayīs řambūri* (thus) he would become president of the republic [6:68]

řazā₁ *nprop* Reza

řazā₂ *n* will *nařasē bāyad řāzi būy wa řazā-y xwāy* If she does not get together with him, she must be satisfied that that is also the will of God. [9:29]

řazm *n* armor *pāřawānī-n, ināna bāyad wa řazm pāřawānīwa bišū, aspāw bipūš* You are heroic; these things, you must proceed in the proper heroic way; put on your heroic armor." [5:61]

řā *n* way *xulāsa makatiya řā māyē mařuwa bān ka-y xirs* Finally, she gets on the way (and) sets off for the roof of the bear's house. [2:56]

řāhat 1) *adj* comfortable *mařuwa aǰ īštaniš swār ā lūla buxwāriya řāhat řāhatēk mawu* (Nāmard) goes and just sits up on that stovepipe (and) makes himself very comfortable. [3:113] **2)** *adj* relaxed *ī jūr āyamē waš(i)ša wa min māy piřnahādiš dāya wanim matānim wa gardšay řāhat bwim* This type of person who likes me, who proposes to me... Can I act in a relaxed way around him? [8:91] **3)** *adv* only, simply *řwāw pesarxālakaš dāya-u alāna-yč-e kuřaka, kuřaka-u ditaka wa yakay řāhat řabetašān hē-u* She called it off with her cousin, and now indeed the young man, the young man and the young woman only have a relationship. [8:170]

řāhnamāyi *adj* elementary *bedāštšān, muxābrātšān, madrasa-y řāhnamāyi, dabistān, gištīš yakē-ya aǰ-y īma, hūč fārqiš nīya* Their hygiene facilities, their telephone center, the primary school, the intermediate school, it is all the same for

- us, there is no difference. [7N:29]
- řān₁** *n* lap, thigh *mwāy bāwā, mawu čil šaw, i sariš binyay bān řānit, tā šāyad i dawā-u mawā biyan xāswa bū* (Zāl) says: "Old fellow, for forty nights, you (i.e., Rostam) must leave his head (i.e., Keyxosrow's) on your lap, so that perhaps through some medicine and such, he may become well again." [5:159]
- řān₂** *vt* drive.PRS *wātawēš ay tu hāmay biřānī, hwāpaymā, řāntum tānis ima yakī wa řāyza matīyaymē wan(it)* (Xosrow) had said: "Hey, if you come (and) drive, passenger aircraft, Phantom, we will give you one as a gift." [6:149]
- řānanda** *n* driver *wātawēš tu řānandat hē, řāntum biřānē* (Xosrow) had said: "Have you got a driver (i.e., pilot) to drive (i.e., fly) the Phantom?" [6:147]
- řāsā** *n* straight direction *māyē makatīya i řāsā mašuwa-u* She sets off straight down this road; she goes and [2:53]
- řāsī** *adv* truly, really *řāsī bū, bāyad bū min nār(āh)at nīyam, mālik-ič-im* But really, I must not be sad (about this reform), (because) I too am a landowner. [6:46]
- řāw** *n* hunting *az ānā dī řūsam mwāy xo min dī tāqatim nīya min řāw makarim, hay nīmatānim binīšim, mašim* After that then, Rostam says: "Well, I no longer have any desire. I am going hunting [5:118]
- řāwēž** *n* advice *bē wiždān isāta-yč-a min i řāwēža ařāt makarim, biyarša gūš* (You man) without a conscience! (Nevertheless), now I will also give you this advice; listen! [3:107]
- řāzī** *adj* happy, satisfied *kuřaka mwāy, tu šū maka, xānawādamān řāzī makarim* The young man says: "Don't take a husband; I will make my family satisfied." [8:178]
- řē** *n* road *makatīya řē mařawē, mařawē* He sets off on his way, he goes [3:63]
- řijā** *n* request *čun řijā wa lā-y xwiyā bī* because (this) request was made to God [1:80]
- řim** *ideoph* loud noise *mwāy kī-ya kī-ya řima řim makarē piř kāsa-u kučata-y mināřim xāk makarē* (The wolf) says: "Who is it? Who is it making loud noises, (who) is making the dishes of my children full of earth?" [2:67]
- řimit** *n* řimil (dice, lots?) *mwāy (sitāra) řimitčī-u sitāra-šināsān bāwā řimit bwašin* (He) says to (the star-), to the fortune-tellers, and to the astrologists: "Hey you fellows, cast the "rimil" (to predict the future)!" [5:18]
- řimitčī** *n* fortune-teller, řimil-caster *bařd āsā, sitāra-šinās-u qāqaz māqaz nawya, čapar biya-u, řimitčīšān biya-u ināna* Then, at that time, there were no astrologers or paper and such things; there were messengers and they had fortune-tellers and these (kinds of people). [5:13]
- řišis** *vt* pour out.PST.PASS *tifang řišis-u, nayrū hawāyi šikniš až tērān* rifles are in everyone's hands and the air force defeated in Tehran. [6:81]
- řišni** *vt* cause to pour out.PST *gištī řišni dā mardim* She poured out everything (and) gave it to the people. [4:208]
- řižim** *n* regime *i dawlatān-ič-a waššāna řižim šāhī nahāma* These governments also did not like the regime of the Shah. [6:65]
- řo** variant present stem of **řaft**
- řuwan** *n* fat *hāya ařām bārī, bikarya dile řuwan, min bwarim* bring eggs for me, fry (them) (so) I may eat (them) [1:53]
- řuwās** *n* fox *māy mašuwa bān ka-y gurg, čū zānim řuwās* (The goat) sets off for the roof of the wolf's house; what do I know, the fox. [2:63]
- řū** *n* day *eh mawqeše ka řarūsī makarin, mařawē, bařd až {?! čw}, bařd až čwār řū, paň řū* Eh, when they have the wedding, she goes, then after, after four, five days [8:213]

řū řū *n* lament *kū dasiš karda zāyala-u řū řū*

The mountain began to make loud cries and laments. [4:81]

řūla *n* dear child *walē dāykašān mwāy řūla,*

mwāy batē, mwāy har ka hāma piš(t) baraka, baraka ařāš wāz nakara But their mother says: "Dear child." (Titila and Bibila) say: "Yes?" [2:38]

řūsari *n* headscarf *bāwař ka masan birākam wa*

iřtanim bwāy, bwāy {h} řūsaryakat na ha iřtanim Believe me, for instance, my brother may say to me, he may say: "H, (do not forget) your headscarf," no (it is not so), not only to me (i.e., he never says it to me). [7H:143]

řūšin *adj* started *yakiš řūšin ka(rd), ništa pištiš,*

řafta āsmān, hāmaya wār He started one (Phantom) up, sat behind (the control stick), went up into the sky, (and) came down. [6:150]

řūz *n* day *pāxasūriš bo řūz-e řarūsī* be a

"pāxasur" (i.e., a woman who accompanies the bride), on the day of the wedding celebration. [8:6]

řū, 1) *n* face *bařd ē ka das, inī řüy makariya*

daryā-y xwā After, eh, the first turn, he turns his face to the gateway of God. [5:148]

řū, 2) *n* day *ān matiya diwār-u hine tā dū sē řū*

mamanya dawr čila He sleeps on the black tent {xxx} and thing until he stays three or

four days in the area. [5:164]

řūsam *nprop* Rostam

řūstā₁ *n* village *biřtiriš dita-u kuřa hē yakwa,*

har hē řūstāka-y iřtanšay Most of the young women and young men are together, all are from the village itself. [7N:74]

řūstā₂ *n* villagers *ya org manin-u kuřa-u dita-u*

žan-u mināt-u řūstā-u gharība-u āšnā-u giš(t) har dile yakī They set up a keyboard and young men and young women, and women and children, and villagers and strangers and acquaintances and all are in unity. [7H:81]

řūt *adj* naked *min mayim gišti(š) řūt řūt har ya*

šürt waršānay bē I saw (that) all (of them were) naked, naked... They only had shorts on. [6:141]

řūwařū *adj* faced *walē xo ditaka bāyad wa*

muřkel, hamiša wa gard muřkelay řūwařū-wē But, well, if it were a young woman, (it's) a problem. It's always faced with difficulties. [7H:104]

řūž *n* day *dī wa řūžāna mařuwa lawiř-u*

řawāna-yč māya až ānā then every day, she goes to graze, and also every night, she comes from there [2:23]

řwan *n* cooking oil *birinř-e mārķ-e sawzakaš*

māwird, darařa yak, řwan nawātī fra (America) brought the rice with the green label, first-class, a lot of vegetable oil [6:133]

S

sabad *n* basket *manāša dile ya gila sabad,*

sabadakay mayirna daswa, āna dāmādaka magardinēš They lay them (i.e., the bags with sweets) in a basket, (then) they place the basket in the hands (of the bridegroom), (and) the bridegroom offers it (to the guests) [7H:110]

saddām *nprop* Saddam

safar *nprop* Safar

safarša *nprop* Safar Šāh

san present stem of **sand**

sand (present stem: san) *vt* get, obtain, receive.PST; take back.PST *tā ya pūlšān nasand, nām čan-e pūl-u ya dū pākat širini, jīnāza(k)ašān āsā dāwa* (It was) not until they received some money, I don't know how much, and one, two packets of sweet pastries, (that) they then gave his body

- back. [6:13] *īna wa ā jūra musadiq wa ā tārīxa naftiš až engelis sanwa* It is like this, in that manner, Mosaddeq at that time took back the oil from England. [6:121]
- sandafī** *n* chair, seat *mwā(y) āghā tu arā mil sandafī engelisyāna* (The representative of England) says: "Sir! Why are you (sitting) on the seat of England?" [6:111]
- sang** *n* stone *ī mwāy sī sang ištānit taṭā matīmat, ān mwāy dāna-u jāwāhir matīmat* One of them says: "I will give you thirty times your own weight of gold." [4:148]
- sangīntar** *adj* more dignified and noble *alān ka āyam dita har ča sangīntar bo, wa ħurmattirawa mašuwa ka-y ištāniš* Now, however much a person, a young woman, is dignified and noble, (then) she will go to her own home with that much more honor. [8:70]
- saqizi** *adj* Saqiz-style *arā baʿd šaw xanabanān-ič ayar garakiš bū dubāra libās har jüre garakiš bū, ehe kurdīš garak bū, saqiziš garak bū, fārsī*, Then for the night of the hanābandān party, if she wants again, whatever she wants, ah, if she wishes for Kurdish (style of clothing), if she wishes for Saqiz (style), Persian (style), [7N:131]
- sar₁** **1)** *n* head *dwāra ayzan mašu māywa, mwāy dū gila čū manīya qa-y sarišwa* Once again (the wolf) goes (and) comes back; it is said that: "He has put two pieces of wood on his head." [2:43] **2)** *n* head of, beginning *jawāhir dirē bī sar bī sāmān* he has endless amounts of jewels." [4:38] **3)** *prep* on; over, above *māya bān sariš, sar bānwa tamāšā makarē* she comes (to a place) above him (and) looks down from the roof. [4:29] **4)** *prep* to; at *mašina sar zimkān* They go to the Zimkān (river) [2:6] **5)** *n* chief *xasrawdād-u ināna gištiš sarān-e yak bīsin* Xasrowdad and these (people), all of them were chiefs of each other. [6:154]
- sar₂** *n* visit *makatiya sariš birawē sar bitīya*, she wishes to go visit him (i.e., Farhād). [4:88]
- sarāw** *nprop* Sarāb
- sarbāz** *n* soldier *až kursān bē, sarbāz bē* He was in Kursān (i.e., Sanandaj). He was a soldier [6:35]
- sarbāzi** *n* military service *masaṭan sarbāziš nakardē* for example, he does not have to serve in the military. [9:41]
- sarbāzxāna** *n* garrison *sarbāzxāna-y šāhābāta dīya* Have you seen the garrison of Shahabad? [6:125]
- sardas(t)a** *n* leader *gaṛā sardas(t)ašān bī, das širīniš girt* the Gaṛā was their leader; he took Širin by the hand. [4:125]
- sarneweštsāz** *n* maker of destiny *ensān ī ezdewāja (sa) wāqeʿan sarneweštsāz-a arā-y ensān* (As for) human beings, this marriage is truly the maker of destiny for human beings. [9:20]
- sarnigūn** *cve* destroy, overturn *ā jūra, ā jūra sarnigūn ānī makarē* That way, that way he destroyed [5:169]
- sarpēl** *nprop* Sarpol
- sarzamīn** *n* field *mwāy xūn-e siyāwaxš ham naw jūšā, sārā-u sarzamīn sarbāz bipūšo* It is said, the blood of Siyavoš boiled anew; all plains and fields (of the whole world) would be covered with soldiers. [5:74]
- sawqāt** *n* bride gift *sawqāt ditaka, isa baʿzēkiš baʿzēkiš makarē, baʿzēkiš nimakarē* (Concerning) the "sawqāt" (i.e., bride gift) for the young woman, now some of them, some of them do it (i.e., keep the practice), some of them do not do it. [7N:139]
- sawz** *adj* green *birinḡ-e mārḡ-e sawzakaš māwird, daraḡa yak* (America) brought the rice with the green label, first-class [6:133]
- saxt** *adj* **1)** difficult *žanakān bištir zahmat makīšin tā mardakān, čünka kāršān saxt-ē, pīyā kamtir kāriš hē* The women make more effort than the men, because their work is difficult; the men have less work. [7N:36] **2)** strict *na xānawādān ka saxt*

- mayrin bištir wa xātir-e masātan kuř-u dita*
No, (as for) the families who act strictly, it
is more because of the young man and the
young woman [9:1]
- saxtgīrī** *n* strictness *dūstdāštaniš niya, saxtgīrī-*
(i)č-ī niya There is no love; there is also no
strictness. [8:83]
- sayī 1)** *n* religious leader, sayyid *tābēf dastūr-e*
ināyina, sayišān inā-ya, masan āna ka har
ħarakatē bikarin māyin gawraǰū They are
subjects of the authority here; their
"sayyid" is here, for example, for
what(ever) they intend to do, they come to
Gawraǰū. [7N:28] **2)** *nprop* Sayyid
- sāfat** *n* hour *mīm tamīna dasit dard nakay,*
dītakat kil bika ya sāfat hawpīrkī karē
"Auntie Tahmineh, please (lit., may your
hands be free of pain), send your daughter,
she should dance for one hour [1:40]
- sāda** *adj* simple *ya marāsim sāda mayrin, jašn*
mayrin-u They celebrate a simple
ceremony, they celebrate a party [7N:68]
- sāheb** *n* owner *ayar sāheb bāya dīyār ī āsyāwa*
bināyša kār, makatīya gil If the owner
would come for attending this mill (and)
put it to work, it would start to work."
[3:51]
- sālem** *adj* honorable *mardim sālemē bīsin,*
mardim hīne nawīsin They were honorable
people, they were not thing. [6:143]
- sāt** *n* year *āsyāw wišk biya, ina čan sāta bar*
nimayrē this mill? (The tree) has become
dry; it has been several years that it has
brought forth fruit. [3:40]
- sātamiř** *n* tending livestock (?) *bāyad sātamiř*
nakarīn-u No-one should tend the livestock
and... [4:154]
- sām** *nprop* Sām
- sāmān** *n* end *ǰawāhir dīrē bī sar bī sāmān* he
has endless amounts of jewels [4:38]
- sārā** *n* field, plain *mwāy xūn-e sīyāwaxš ham*
naw jūšā, sārā-u sarzamīn sarbāz bipūšo It
is said, the blood of Siyavoš boiled anew;
all fields and plains (of the whole world)
would be covered with soldiers. [5:74]
- sāt** *n* time *aw sāta mwātsān bāyad har fawri*
hāmiřa bwī alāna na At that time, they
said, one must become pregnant
immediately; now, it is not so. [8:36]
- sāwa** *vt* anoint.PRS *pišt-u ināniša wan bisāway*
anoint her back and such with it [3:89]
- sāya** *n* shade *zendegīm-ē, sāya-y sarm-ē, hēymē*
gardšay-u hawmayzim, haymanišim (my
husband) is my life, he is my guardian; we
are united, we stand up, we sit down
(together). [9:88]
- sāz** *n* stringed instrument *ħaft sāz-u ħaft dahof*
jašn mayrin, mwāy dītakam xāswa biya
seven stringed instruments and seven
percussion instruments; they hold a
celebration; (the king) says: "My daughter
has become well again!" [3:96]
- sečār** *n* a type of cloth (?)
- sefr** *adj* complete (zero) *kuřaka masan ī jūra*
muřtādīš bī, kuřaka muřtād-e sefr bī For
example, the young man was somehow
addicted; the young man was a total addict.
[8:166]
- seka** *n* coin *čan gila nuřt-an wa gard-e ya, wa*
gard-e ya dāna sekayī manīša dile yak tür
A few lollipops are together with one, they
are put together with one coin into a cloth
bag. [7N:105]
- serī** *n* unit *arē kulēra biži, bařd ya serī libāsē ka*
až ānā be bitānē, ā libāsāna barbārē-u ā
libāsāna bipūšē Yes, the kulera bread, the
biži bread, then a set of clothing that
should be there, she will be able to take out
those clothes and put on those clothes.
[7H:155]
- sē** *num* three *dū dafa-u sē dafa ha(r) qap*
manāya hüč wa hüč-ē Two times and three
times he just bites, (but) it is to no avail.
[2:86]
- sēyamīn** *adj* third *ayar-ič-a, qablan masan yakī*
čan māng pēš masan dū bār bāya kamān,

- sēyamīn bār ka mwāžim masan ya dī xudēmānī-ya* And if, earlier, for example, a few months ago, for example, someone comes two times to our house, (then) the third time I say, for example, he is then familiar to us (i.e., no longer a stranger to us). [7N:17]
- sifra** *n* dining cloth *wa sar sifra ništiniš nīya, masan biṛawāma jamāfatē ništin* There is no sitting around the "sofra" (i.e., dining cloth) to eat; for example, if we go to a gathering (where) they (i.e., the people) are sitting [7N:12]
- sinjāwī** *nprop* Sanjābi
- sitāra** *n* star *baʿd āsā, sitāra-šinās-u qāqaz māqaz nawya* Then, at that time, there were no astrologers or paper and such things [5:13]
- siyā** *n* sound *gaṛākān, mwāy yakē nāw gaṛā(k)ān, {xxx}, wātašē gā(h) gā(h), siyā-y sang gā(h) māyē gūš*, The Gaṛā, it is said that one of the Gaṛā {xxx} said: "Sometimes one can hear the sound of stones." [4:106]
- sī** *num* thirty *sī swār jaṅgī, lašakānšān biryā-u ṛaftē* Thirty armed mounted soldiers have taken their bodies and have set off. [5:99]
- sīr** *adj* full *piyāka mwāy haw, ina yakīš, min-ič sīrim až gūštakaš bwardā, galaka* (The wolf says:) "As for me, I would eat, be full with its meat, (of the) flock." [3:36]
- sisad** *num* three hundred *ina hizār-u sīsad-u hažda* This (was) 1318 (i.e., 1939). [6:90]
- sīx** *n* skewer *ṛāw makarē, ya xargūr mayrē-u matīya kamā, sīx-u mawsawin, xāw makatē wanī* (Rostam) goes hunting, catches a zebra, and he puts it on (an) arrow, (rather) a skewer, and (then) they sleep, he falls asleep. [5:97]
- siyā** *adj* black *ay diwāra čū siyāwa mawu, hawmayzī, žan makušē* And how can a tent become black, (Rostam) gets up (and) kills the woman [5:166]
- siyāwaxš** *nprop* Siyavoš
- sunni** *nprop* Sunni
- sūk** *adj* loose (morals) *dūr la žanaka alān ka mardē, žane e wazfiš sūk biya-u ī čišṭāna* (The things they accused her of were) far from the (normal behavior of the) woman who is now dead: that the woman was loose (i.e., in morals) and such things. [8:113]
- sūrat** *n* face *eslāh-e sūrat naw, dita tā waxte ka šū nakay, yā nišāna karē* No hair removal from the face (for) the young woman before she marries or gets engaged. [7H:13]
- sūz₁** (present stem: sūz₂) *vt* burn.PST *kirdmay šawiyakam, šawiyakam sūzyā* I put it in my shirt (and) my shirt was burned. [2:93]
- sūz₂** present stem of sūz₁
- sūzn** present stem of sūzni
- sūzni** (present stem: sūzn) *vt* cause to burn.PST *har čī űaks-e nāmzadi-u űaqd-u čišṭ bē gištiš sūzni, nwārakāniš šikni* Everything, the photos of the engagement and whatever there was, she burnt everything, she broke the cassettes. [8:163]
- sū** *n* morning *sū aṛā-y nīmaṛū jaṅg-ē* (The goat says:) "Morning, at midday there will be war. [2:73]
- swā** *n* tomorrow *šaw űarūsī, šawiš ka swā-y űarūsī űarūsī šurū maw(u), űarūs maynā ka-y dāmād šaw hanābandān-ē* The night of the wedding, the night that the wedding begins the next day (i.e., the night before the wedding). The bride comes to the house of the bridegroom; it is the night of the "hanābandān" (celebration). [7N:92]
- swār** *adj* 1) sitting upon *mašuwa aṛā ištaniš swār ā lūla buxwāriya* (Nāmard) goes and just sits up on that stovepipe [3:113] 2) mounted *sī swār jaṅgī, lašakānšān biryā-u ṛaftē* Thirty armed mounted soldiers have taken their bodies and have set off. [5:99]
- swāri** *n* horse-riding *maṛoya ī {?! bā} madrasa-*

u i lā-u, as(t)an nimām madrasa yā swārī
har čī he goes to this school and this there
 and, just to school or to horse riding;
 whatever [5:127]

syāsatmadār *n* politician *gištiš mahandis bīsin,*

naqšabardār bīsin, syāsatmadār bīsin, ināna
bīsin All of them were engineers, they
 were surveyors, they were politicians, they
 were such (people). [6:144]

Š

- š** *vi* go.PRS *bāyad tu bišī āw až hānīyaka*
hawbikarī You must go, take out water
 from the spring [1:24]
- šakat** *adj* tired *šakat mawin aṛā-y ištānšānī*
manīšīn They are tired; they simply sit
 down [3:26]
- šal** *adj* lame *ya bīzin mawu, ya mīš maw(u) šal*
mawin There is a goat (and) there is a ram;
 they are lame. [2:3]
- šamdān** *n* candlestick *āyna-u šamdān gištiš aṛā-*
y šarūsaka maw(u) bū The mirror and the
 "šamdān" (i.e., candlestick), everything for
 the bride must be there. [7N:143]
- šan₁** *n* winnowing *falākay mwāy ay wā nīya,*
min xarmānakam šan bikarim the farmer
 says: "Well, there is no wind (that) I may
 winnow my piles of grain." [1:76]
- šan₂** *vt* throw.PRS *ya dafayī gurg mwāy awaṭ*
kāmmān bitīyām wa kāmmān, bīzinaka
mwāy awaṭ tu das bišan Suddenly, the wolf
 says: "Which of us should strike which of
 us first?" The goat says: "You strike first."
 [2:84]
- šansāzī** *n* sickle-making *arē šansāzī, wa čū*
durusīš makarin, aṛā xarmān-u čīšt Yes,
 sickle-making, they make it with wood, for
 the harvest and things. [7N:39]
- šarbat** *n* sherbet *šīrīnī-u, wa sarf nahār-u šīrīnī-*
u šarbat-u giš(t)iš dawwat-ē Sweets and...
 With the midday meal and sweets and
 sherbet and everyone is invited. [7N:79]
- šaṛ₁** *adj* damned *bi, ina) dī bitīya, ešdāmiš*
bikarin, i dawriš až kā hāmay, i šaṛa was,
 this one) then, let him be hanged! This
 dervish, where has he come from, this

damned one?" [4:56]

- šaṛ₂** *n* 1) fight *walē baṛzē dūmānē az sar-e čūpī-*
u baṛdan ināna jangiš hē, šariš hē But some
 tribes, because of the scarf held up by the
 leader of the dance line, and then such
 things... There are conflicts, there are
 fights. [7H:87] 2) battle *har xūn-e siyāwaxš*
har dam bijūšē, jang-ē, šar dam matīya
 Whenever the blood of Siyavoš boils, war,
 battle will come to pass. [5:75] 3) war *šariš*
dā, nīya isa i dawlatāna giš(t) matīna giž
yakay He waged war, like all these
 countries, they all fight with each other.
 [5:57]
- šarāšūb** *n* evil-doer *fatin biya, šarāšūb biya* he
 was a liar, he was an evil-doer. [5:56]
- šaš** (*cf:* šiš) *num* six *min maṛawim tā i šaš*
mānga I am going (away) until six months
 (have passed)." [6:18]
- šašum** *adj* sixth *až bayn ištānšān, ya čitānēšān,*
až hes-e šašumšān wa yak biya between
 them, there was something; they had a
 sixth sense for each other. [4:8]
- šaw** *n* night *extiyār tām may, ay šayīya biya*
min, tā čil šaw Give me full power over
 the kingdom until forty nights (have
 passed)! [4:199]
- šawakī** *n* early morning *birā piyā-yč, mard aṛā*
ištāniš gūš matīya tā šawakī rūžwa mawu
 Brother, as for the man, Mard, he simply
 listens until the early morning becomes day
 [3:53]
- šawār** *n* night *baṛd, dukut šawār ka šām*
mwarin dita-y šalyār šā ṛāšiq-e řūsam
nāmay mawu then, at midnight, as they are

- eating their evening meal, King Šahriār's daughter fell in love with the famous Rostam. [5:109]
- šawdiz** *nprop* Šabdiz
- šawī** *n* 1) shirt *kirdmay šawīyakam, šawīyakam sūzyā* I put it in my shirt (and) my shirt was burned. [2:93] 2) dress *zünē aṛāš mayürnin, šawī kurdī ya tür-e matīna mil saršay* They (i.e., the young man's family) sew for her (i.e., the bride) a "zün", a Kurdish dress, (and) they put a veil on her head. [7N: 133]
- šawrawī** *nprop* Soviet Union
- šaxs** *n* person *wāṭawēš mīn šaxs-e ištanim maṛānim* (The Shah) had said: "I personally will drive it myself." [6:148]
- šaytān** *nprop* Satan
- šā** 1) *n* king *baʿd, dukut šawār ka šām mwarin dita-y šālyār šā ʿāšiq-e rūsam nāmay mawu* then, at midnight, as they are eating their evening meal, King Šahriār's daughter falls in love with the famous Rostam. [5:109] 2) *nprop* Shah
- šābāt** *nprop* Eslām Ābād (Šāh Ābād)
- šāhābāt** *nprop* Shahabad
- šāhī** *adj* 1) royal, kingly *xarqa-y lāt šāhī wa waršay biya*, He wore a royal robe, a "xarqay lāt" with rubies. [4:18] 2) of the Shah
- šālyār** *nprop* Šahriār
- šām** *n* evening meal *baʿd, dukut šawār ka šām mwarin dita-y šālyār šā ʿāšiq-e rūsam nāmay mawu* then, at midnight, as they are eating their evening meal, King Šahriār's daughter falls in love with the famous Rostam. [5:109]
- šān** *n* shoulder *aspakay aš šānšwa-u šīrīn-ič aš šānšwa, har dūš hawgirtaw* The horse is on his (i.e., Farhād's) shoulder(s), and Širin is also on his shoulder(s); (Farhād) has picked up both of them. [4:108]
- = **šān** *pro* BP.3PL *libās-u mibāsšān mawu nuqra* All their clothes and things become
- silver. [1:110]
- šāns** *n* fate *irij bāxwar mawu, šānsiš bāxwar mawu* Iraj is aware, (he) is aware of his fate. [5:19]
- šār**₁ *n* town, city *tā šūn řaxšiš hāwirda hasār, ā šār šālyār šā* Until (the time) he brought Raxš to the court, in that town of King Šahriār. [5:103]
- šār**₂ *vt* hide.PRS *piyāy mašuwa bān āsyāwaka ištaniš mašārēwa gūš matīya, mwāy bizānim ča mwān* The man goes up on the mill, hides himself, (and) listens; he says (to himself): "I should find out what they are saying." [3:28]
- šāx** *n* 1) branch *řarūs-u dāmād hāman, šāx-e šimšāt hāma* The bride and groom arrived, the green tree with branches arrived." [7N:116] 2) horn(s) *mwāy na, dāyka-y ēma šāxiš hē, tu šāxit nīya* (Titila and Bibila) say: "No! Our mother has horns; you have no horns." *mwāy mīn řūtakānim ī gurga wardašē tu mawu šāxānma tēž bikarī tā mīn šāxim bitīma bar gaya-y gurg hayiš bitīm* (The goat) says: "Me... (As for) my dear children, this wolf has eaten them; you must sharpen my horns so that I may thrust my horn(s) into the wolf's belly {xxx}." [2:76]
- šāyad** *adv* maybe *masan šāyad-ič bāwkam bizānē*, For instance, maybe my father knows (about it) [7H:44]
- šāyere** *n* plane tree *šāyerēkiš kištwa-u nīyāša bān qul šawdizwa* he pulled up a plane tree and laid it on the leg of Šabdiz. [4:143]
- šāyī** *n* kingdom *extiyār tām may, ay šāyīya biya mīn, tā čil šaw* Give me full power over the kingdom until forty nights (have passed)! [4:199]
- šēfa** *nprop* Shi'ite
- šēfr** *n* poetry *na ī šēfr gawraǰūyi-u aṛā řarūsī ka na nīya* No... There are no poems in Gawraǰūyi and (to be sung) for the wedding, no, there are none. [7H:131]

- šekast** *n* defeat, non-success *ī jūr zendegī*
mināšān šekast bwarē, na waššān nimāy ā
bāwk-u dāyk-ič-ay This way, their child's
 life will be unsuccessful; (if that is so:) no,
 certainly, the father and mother do not like
 that. [9:77]
- šēr** *n* lion *īwāra gurg-u šēr-u paŋang māyinwa,*
mwāy In the evening the wolf and the lion
 and the leopard return [3:114]
- šēt** *n* insanity *šētīš barmašu, mawu ditaka-y*
ĵārān Her insanity leaves her (and) she
 becomes (like) the girl of former times.
 [3:92]
- šēwnī** *vt* dissolve.PST *kārakaš šēwnī* She
 dissolved the engagement (lit., business).
 [8:155]
- šifā** *n* healing *duktur hāma-u dārūšān hāwird-u*
dawāš ka(rd), dawāš šifāš payā naka(rd)
 doctors came and they brought remedies,
 and the doctor gave medicine; his medicine
 did not bring about healing. [3:68]
- šik** *vt* break.PST *ya ī qul aspa šikīsē, čün ĵwāw*
xasraw čün biŋim Now this leg of the horse
 has been broken. How, how should we
 answer for this to Xasraw?" [4:96]
- šiknī 1** (present stem: škin) *vt* break.PST *har čī*
šaks-e nāmzadī-u ūaqd-u čišt bē gištiš
sūznī, nwārakāniš šiknī Everything, the
 photos of the engagement and whatever
 there was, she burnt everything, she broke
 the cassettes. [8:163] **2** *adj* defeated *tifang*
rišīs-u, nayrū hawāyi šikniš až tērān rifles
 are in everyone's hands and the air force
 defeated in Tehran. [6:81]
- šima** *pro* 2PL *ī mardima haŋabĵa-y šimaša gištiš*
bambāwārān ka(rd) These people of your
 Halabja: all of them, (Saddam) bombed
 (them) [6:162]
- šimšāt** *n* green tree with branches *šarūs-u*
dāmād hāman, šāx-e šimšāt hāma The
 bride and groom arrived, the green tree
 with branches arrived." [7N:116]
- šimšēr** *n* sword *tā kuřa matīya zamīnī matīya*
wa šimšēr When he throws the boy to the
 ground, he takes out his sword. [5:152]
- šinās** *n* knower *baŋd āsā, sitāra-šinās-u qāqaz*
māqaz nawya Then, at that time, there
 were no astrologers or paper and such
 things [5:13]
- širkat** *cve* taking part *fra maxsan min čünka fra*
nařaftayēm, širkatim nakardē wa muškel
paym Much ... (But) particularly me,
 because I haven't gone much, I haven't
 taken part, I (had) difficulties... [7N:118]
- šiř** *num* six *paŋj šiř gila kuřē hē řarūsī makarē*
až inā yořān {xxx} xānanda mārē. There
 are five (or) six young men who will
 marry; one of them {xxx} will bring a
 singer. [7:71]
- šimyāyi** *n* chemical *min ā kuřamāna wānāya bē,*
šimyāyi řař kuř fra Me... Those sons of
 ours were there; the chemicals killed so
 many... So many! [6:163]
- šir** *n* milk *didānim nīya, ī šir birinĵa bwarim* I
 have no teeth, I may eat this milk and
 rice." [1:19]
- širīn** *nprop* Shirin
- širīnī** *n* sweets, sweet pastries *širīnī matīn, nazr*
dwā matīn, ya niřān ditaka makarin They
 give sweets, they pray the nazr, (and) they
 pronounce the young woman engaged.
 [7N:66]
- širū** *nprop* Širu
- šit** *adj* insane *pādsāka ka ditakaš šit biya ī*
šāray-na The king whose daughter has
 become insane is from this city. [3:64]
- škin** present stem of **šiknī**₂
- šukr** *n* thanks *ayar {?! way} wan biřasē, ka*
šukr-e xwāy makarē If she gets together
 with him (i.e., the young man), she thanks
 God [9:29]
- šukulatpič** *n* type of veil *baŋd ī řarūsī kurdīya*
wa libās mahaliwa mayrin, tūr matīna mil
sarřay, īma wan mwāžām šukulatpič Then
 this Kurdish wedding that is celebrated
 with local dress, they put a veil on the

bride's head. We call it (i.e., the veil) the "šukulatpīč". [7N:141]

šurū *cve* begin *šaw šarūsī, šawiš ka swā-y šarūsī šarūsī šurū maw(u), šarūs maynā ka-y dāmād šaw hanābandān-ē* The night of the wedding, the night that the wedding begins the next day (i.e., the night before the wedding). The bride comes to the house of the bridegroom; it is the night of the "hanābandān" (celebration). [7N:92]

šūr *vt* wash.PRS *manišin-u āw bār-u das (bišūr)* They wait and make things final. [9:51]

šūxi *n* joke *masan biṛawāma jamāšatē ništin šūxi kardayš nīya* for example, if we go to a gathering (where) they (i.e., the people) are sitting, there is no making jokes [7N:12]

šū *n* husband *min šawakī a(r) tu waš(i)ta min*

ta *n* bottom *ištanim bwāžim, gwā masaṭan wāqesān ī bāwk-u dāyka wanšān řizāy-ē masaṭan ā ta-y diššān waššān māy ka* I speak about myself, say, for example, truly, this father and mother are satisfied, for example, that from the bottom of their hearts, they like that. [9:76]

tadrīs *cve* instruction *kamtir, čūnka ina pay darsī mašin, baḏd az tadrīs karda māyinwa, yāy mayrē* Fewer, because they go to school, (and) after studying (lit., instructing), they come back (and) learn (to play the tanbur) [7N:47]

taftiš *cve* search *har čī taftiššān ka(rd), naxayr,* All searched for her, to no avail. [4:217]

tahqīq *n* background investigation *ī jūr āyamē tahqīq bikarān waš(i)ša wa min māy bizāna eh āyam xāsēk-ē* "This sort of person exists; find out if he is, eh, a good person or not; he likes me." [8:86]

tahqīqāt *n* background investigation *ayar fray pāfišārī bikarē gharība, bāyad tahqīqāt-e*

māy min būma šū-y tu daḏwat makarim In the morning, if you so wish, I will become your husband; I will ask for your hand in marriage. [5:112]

šūn₁ *n* place, trace *mwāy yā šūn řaxš biya dasim, yā darāna-u ḥasār makanim yak takān* (Rostam) says: "Either you give me the trace of Raxš, or with one blow I will break down the gates and the courtyard." [5:105]

šūn₂ *prep* after *makatiya šūn bizin māyē* (the wolf) comes after the goat [2:31]

šürt *n* shorts *min mayim gišti(š) řūt řūt har ya šürt waršānay bē* I saw (that) all (of them were) naked, naked... They only had shorts on. [6:141]

t

kāmit bikarin If the outsider insists a lot (on courting the young woman), they (i.e., the young woman's family) must do a complete look into his background. [9:39]

tajāwiz *n* rape *ī kuṛa tuwa, xiyātiš bē, tajāwizim kay, ča qisa-y ganiš wa řūm kardē, ča-u* This son of yours, he intended to rape me, what terrible words he has spoken to my face, what and..." [5:40]

takān *n* blow *mwāy yā šūn řaxš biya dasim, yā darāna-u ḥasār makanim yak takān* (Rostam) says: "Either you give me the trace of Raxš, or with one blow I will break down the gates and the courtyard." [5:105]

takya *n* tray *ya takya haṭwā aṛām bikara-u piṛ ya daṭq-ič xāk aṛām bikara* prepare me a tray with sweet pastries, and also a bag full of earth for me [4:159]

talīlī *ideoph* joy (joyful sound) *baḏd až čena talīlī-u hawpiṛki bištir až ḥad xārij bo, až bāwka-u dāykašān muxālefāt makarin*

- Then, if that much joy and dancing exceed the (expected) limits, her parents are against it. [7H:59]
- tafā** *n* gold *ī mwāy sī sang ištānit tafā matīmat, ān mwāy dāna-u ǰawāhir matīmat* One of them says: "I will give you thirty times your own weight of gold." Another one says: "I will give you precious jewels." [4:148]
- tafāq** *n* divorce *alāna biya, sē sāt zendegīš ka(rd), alān taťāqīš sanya hē ka-y bāwkay* Up until now, it has been the case that she lived (with him) three years, (but) now she has gotten a divorce (and) now is (back) in her father's house. [8:78]
- tamām** *quant* all, whole *ī tamām-e ǰahānša baš(ē) karda nāwišān* He divided up this whole world among them (i.e., the sons) [5:10]
- tamāšā** *cve* look *wēm bīsitiūn řaftēm walē tamāšām xās nakardē řaskakān* I myself have gone to Bisotun, but I have not looked very well at the pictures. [4:173]
- tamāta** *n* tomato *tamāta bičīnimwa, gīzg būřām, kūy biyařāmwa hay kārāna ka pāizē bāyad zū(d)tar anǰām biyaryē* I pick tomatoes, we make brooms, we bring in the zucchini, always those tasks which in autumn need to be done soon. [7H:27]
- tamīna** *nprop* Tahmineh
- tamīsī** *n* cleaning *alāna, masan īma hawmayzām kārān-e ba xusu(s) tamīsī kam* now, for example, we get up, we do work, we especially do the cleaning [7H:25]
- tamturāq** *n* splendid small tāq (niche) *wāt, gařā das řīrīn girt, bard wa aw tāqawa, tāq-e nīm tāq tamturāqa* It was said (that) the Gařā took řīrīn by the hand (and) led her to that tāq, the half tāq, the splendid small tāq [4:126]
- tamūra** *n* tanbur instrument *ē wa qay kū kilkakaš mārīn, naǰāři makarin, tamūra durus makarin* Eh, they bring the branches from the mountains; they do woodwork; they make the "tanbur" (i.e., stringed instrument) [7N:41]
- tang** *n* difficult (situation) *řüy makariya mwāy xwāyā min dī tangm-ē* (Rostam) turns his face (to God) (and) says: "O God, I am now in a difficult situation." [5:150]
- taq** *ideoph* knocking sound *birā gurg māya piš(t) bar mwāy, matīya wa baraka, mwāy kī-ya kī-ya taqa taq makarē* Brother, the wolf comes to the door; he knocks on the door. (Titila and Bibila) say: "Who is it? Who is it (who) knocks at the door?" [2:40]
- taqī** *vi* burst.PST *mwāy min-im dāykatān gwānim taqī darwāzaka wāz ka tā bāyma dile* (The wolf) says: "I'm me, your mother, my udder is bursting, open the door that I may come in." [2:44]
- taqsīm** *n* reform, division *kam kam ī xumayniya mālik bē, wātīs taqsīm bikarim* Bit by bit, this Xomeini was a landowner; (the Shah) said: "Let us do a (land) reform." [6:61]
- taqsīm arāzi** *n* land reform policy *tu taqsīm arāzi bika* "You carry out the land reform (i.e., division of land). [6:17]
- taraf** *n* side *až taraf-e řarūs-īč-wa, ka-y řarūs bāyad xwārakaš-u dāykaš-u bāwkaš biřawē* And from the bride's side, (from) her household, her sister and her mother and her father should go (with them). [7N:149]
- taraša** *n* hammer *ya taraša ařā min durus bikarin* that they make a hammer for me [4:67]
- tarašta** *n* hatchet *taraštayēk mārē, matīya wa mil dimišay, dimiš maqirtinē* She takes a hatchet, brings it down on its (i.e., the cat's) tail, (and) cuts its tail off. [1:11]
- tarāka** *n* cassette track, song *arē nāmdār-īč ya tarākaš hē mwanēš mwāžē kurdiya bařd hefzišān kardē ařā ī mawqřāna* Yes, and Nāmdār (i.e., name of a singer) has a

- cassette track, they say, he says in something in Kurdish, then they commit it to memory for that occasion. [7H:126]
- tars** *vi* fear.PRS *majbūr-i masan yā ditaka zātaš biřawē yā ditaka bwāžē min nimařawim tasdī(q) dukturay bīrim yā matarsē* you must (do that) (i.e., a young woman would find herself in that situation if), for example, if the young woman was fearful or if she were to say: "I won't go get the doctor's certificate" or she were afraid [8:3]
- tasdiq** *n* doctor's certificate *biřaw(i)na bīmārestān tasdiq bitīyan wanšān* they go to the hospital (and) they give them a certificate. [7N:151]
- taslim** *n* hand over *musadiqšān taslim ka(rd), girtšān* They handed over Mosaddeq, they arrested him. [6:25]
- tašrif** *n* presence *āsā ī bān tāqa, řaftay tašrif bardī* At that time, at this (place), Bān Tāq-
-have you been there? [4:100]
- tašt₁** *na* boiling (?) {xxx} *až ī lāwa xūnī(š) mayrya tašt {xxx}* On the other hand, (his) blood begins to boil. [5:65]
- tašt₂** *n* large pan *mān až bān-e āw, tašt mayin, ya tik xūnakaš makatiya bān-e xāk* (Afrāsiāb's people) come over the water; they hold out a large pan, (but) a drop of his blood falls on the soil. [5:73]
- taxt** *n* 1) throne *mwāy na, tāj-u taxtakat piškaš wa ištānit* (Mard) says: "No, (may) your crown and your throne be a gift to yourself. [3:80] 2) kingdom *ē kardaša qāř, eh, taxt-u baxtit kaykāwis až bayn bišu, ča bū fiřān bū* (The young wife) made a loud proclamation, eh: "May the kingdom and good fortune of Keykāvos be destroyed [5:39]
- tay** *n* agreement *bařdan ya řan-u ya piyā ka ištānšān tayšān kardē ka-y řarūs manišē, bařd bāqiš wa māšīna māywa* Later, a man and a woman remain who themselves made an agreement (to stay) at the house of the bride, then the rest come back by car. [7N:157]
- tay qarār** *n* contract *ha(r) dūkšān tay qarār wa gard yakay mawasin, mwāy birā, mwāy ā, mwāy mašāma kār karda* Both of them make a contract together; (one) says: "Brother." (The other) says: "Yes?" (The first one) says: "We will go (find) work to do [3:4]
- tazāhurāt** *n* demonstrations *musadiq, řaryān musadiq až kirmāšān tazāhurāt bī, artaš kumakiš maka(rd)* Mosaddeq, the (political) movement of Mosaddeq, in Kermanshah there was a demonstration; the army was helping (Mosaddeq) [6:28]
- tazřin** *cve* decorate *ya gila guř tazřiniš makarin, magardinēš dāmādaka* They decorate it (i.e., the bag) (with) one flower, (and) he, the bridegroom, distributes it (i.e., the bags to the guests). [7N:106]
- tā** 1) *prep* until; up to *tā ka sīr bwim āsā kawš ařāt durus bikarim* until I may eat my fill, then I may make the shoes for you." [1:54] 2) *conn* so that; that *mwāy min-im dāykatān gwānim taqī darwāzaka wāz ka tā bāyma dile* (The wolf) says: "I'm me, your mother, my udder is bursting, open the door that I may come in." [2:44] 3) *conn* than; as *kuřakānmān zūtīr tā ditakān mařawē, ezdewāj makarē* The young men among us go earlier than the young women into marriage [7N:59] 4) *adv* when *tā kuřa matiya zamīnī matiya wa šimšēr* When he throws the boy to the ground, he takes out his sword. [5:152]
- tā inka** *conn* until then *tā inka* Until then... [1:44]
- tābēř** *n* subjects, followers *tābēř dastūr-e ināyna* They are subjects of the authority here [7N:28]
- tāj** *n* crown *mwāy ditakam piškaš matīm wanit, ī tāj-u taxtm-ič-a matīm wanit* (The king) says: "My daughter, as a gift, I will give

- (her) to you; I will also give this crown and my throne to you." [3:79]
- tām** *adj* complete, full *extiyār tām may, ay šāyīya bīya min, tā čil šaw* Give me full power over the kingdom until forty nights (have passed)! [4:199]
- tān** present stem of **tānis**
 = **tān** *pro* BP.2PL *mwāy min-im dāykatān baraka wāz kara, gwānim taqī* (The wolf) says: "I'm me, your mother; open the door, my udder is bursting!" [2:41]
- tāna** *n* taunt, bad talk about someone *a(ya)r waša kasē bāy, bašdī biŕwa dile ā xānawāda, tāna-y ī rūžāna makīšē* If she loves someone, then she enters that family, (and then) she must suffer and put up with the fact that bad things from those (earlier) days will be said about her. [8:68]
- tānis** (present stem: **tān**) *v* can.PST *dī natānisšān zendegī bikarin* They could not live (together) after all. [8:80]
- tāq₁** *n* tāq (niche) *wāt, gaŕā das šīrīn girt, bard wa aw tāqawa, tāq-e nīm tāq tamturāqa* It was said (that) the Gaŕā took Šīrīn by the hand (and) led her to that tāq, the half tāq, the splendid small tāq [4:126]
- tāq₂** *nprop* Tāq
- tāqat** *n* interest, desire, patience *az ānā dī rūsam mwāy xo min dī tāqatīm nīya min ŕāw makarim, hay nimatānim binīšīm* After that then, Rostam says: "Well, I no longer have any desire. I am going hunting; I cannot stay (here) longer [5:118]
- tāqča** *n* small stone recess *ya tāqča aŕāy durus ka(rd)* He built a "tāqča" (i.e., small stone recess with an arch) for him." [4:123]
- tārīx** *n* 1) history *āna dī tārīx-e jahānī wanyay* anyone, then, who has read the history of the world (knows that). [5:6] 2) time *īna wa ā ĵūra musadiq wa ā tārīxa naftiš až engelīs sanwa* It is like this, in that manner, Mosaddeq at that time took back the oil from England. [6:121]
- tāš₁** *vt* hammer.PRS *ī kūwa a(ŕā) tu bitāšū* may hammer this mountain for you [4:68]
- tāš₂** *n* rock face, boulder *mwāy hamŕāy naqšē wa ŕū-y tāšawa bašd* One says, the indentation on the surface of the rock face is still there. [4:172]
- tāšīya** *vt* has shaped *ā dī quŕang ja dang kaft, kūyš kunā kardē tāšīyašī* Well, then, the pickaxe made no sound; it has penetrated the mountain (and) has shaped it. [4:86]
- tāti** *n* *tāti masan istāta ŕarūsī, nāmzadī ŕarūsī tāti {n} bū*, For example, if it were now the wedding (or) engagement, the wedding of Tāti N, [7H:142]
- tāwsān** *n* summer *īsa fas(t)e tāwsān tā biya pāiz ča makarī* Now, what do you do from summer season to autumn? [7N:30]
- tāyfa** *n* group (i.e., Ahl-e Haqq) *arē har bāyad tāyfa bū* Yes, he must always belong to the "tayfe" (i.e., our group, the Ahl-e Haqq) [7H:95]
- tāza₁** *prt* in spite of this *tāza bištīr wa ištānmān wa dīnakamān eŕteqādīš hē* In spite of this, she has more faith in our religion than we ourselves (do). [7N:89]
- tāza₂** *adv* 1) more *min tāzaš, dawra-y hizār-u sīsad-u sī-u dū, šā, musadiq nīšta taxt, extiyār tāmiš bē, (hē) yāyim* Me... And there is more... In the time of 1332 (i.e., 1953), the Shah... Mosaddeq sat on the throne; he had full powers of jurisdiction, I remember. [6:16] 2) now *baŕzēkiš as(t)an wa sī tā tāza tā sī-u haftiš tūl makīšē šū makarē* Some of them don't even get married at all until (they are) thirty; up to now, (some) prolong (it) until up to thirty-seven (years before) they marry. [7N:56]
- telayziūn** *n* television *ŕaskakaš dū sē dafa dāšīš wa telayziūn āsā, ī dawra-y wa dawra-y bāwkaš* At that time, his photograph was broadcast (lit., gave) two (or) three times on television then; this time of the time of his father [6:101]

tērān *nprop* Tehran

tēy *adp* in it *yak gurz matī ā dileš, barq matī wa tēy* He gives it a blow with his club; a bolt of lightning strikes it. [5:106]

tēž *adj* sharp *lālo pāyar mwāy ina ensāf nīya, bāša(d) didān tu-yč tēž makarim* Lālo Pāydār says: "This is not fair, all right, I will sharpen your teeth, too [2:81]

tifang *n* rifle *tifang řišis-u, nayrū hawāyi šikniš až tērān* rifles are in everyone's hands and the air force defeated in Tehran. [6:81]

tik₁ *n* drop *yakē ya tik až xūnakašān hay matikīya zamīn* From each of them, one drop of their blood drips onto the ground. [2:51]

tik₂ *vi* drop.PRS *yakē ya tik až xūnakašān hay matikīya zamīn* From each of them, one drop of their blood drips onto the ground. [2:51]

tikrār *n* repetition *dī tikrāriš nimakarim, dī nimāyim, šīrakat bwarim* I will never do it again, I will not come (back) anymore to drink your milk..." [1:14]

timan *n* toman *pūl tā pañ timan, tā da timan, pūnza timan, har kām fāmīl bo tā bis timan, bis-u pañ timan ī jūra* Money, up to five toman, up to ten toman, fifteen toman, whoever is a relative, up to twenty toman, twenty-five toman, this way. [8:226]

tir *adj* another; other *sīyāwaxš kuřaš, až ya žan tir-e kaykāwis* Siyavoš, his (i.e., Keykāvos') son, was of another wife of Keykāvos. [5:31] *īsa maw(i)nī až řüstāyān-e tir māyin řāšiq dita-y masan gawrajū mawin* Now you see that people come from other villages; they fall in love with young women from Gawrajū, for example; [8:51]

tišt *n* thing *ā giš(t) tištēkiš māwird* Yes, (America) brought everything. [6:132]

tī present stem of **dā₁**

tika tika *adj* little chopped pieces *manamina quliš mārīnša wār kut kut-u tika tikaš makarin* They grab (Nāmard) by his leg,

bring him down, (and) tear him to pieces. [3:115]

tīr *n* arrow *tīriš nīyā kamānaka-u mard, ĥudūd-e irāniš āsā nīyāy* placed an arrow in his bow and died {xxx}; he laid down the borders of Iran then. [5:21]

tīša *n* hammer *das {?! ba}, das bar na tīša,* (His) hand... His hand out to the hammer... [4:119]

tītila *nprop* Titila

tu *pro* 2SG *tu dāyka-y ēma nīyay* You are not our mother [2:45] *āy hanābanān hanābanān-e tu-na* "Ay, hanābanān, it's your hanābanān..." [7H:121]

tūpxāna *n* arsenal *ya dafā ī bāntāqa-u sarbāz ā dawra, bē qisa, wa qātīr-u tūpxāna-u piyāda* Suddenly, this (town of) Bān Tāq and the soldier at that time, excuse me (for mentioning this word), with mules and the arsenal and infantry [6:95]

tūq *vi* explode.PRS *xulāsa hānīyaka matūqē* Finally, the spring gives forth water [1:97]

tūrān *nprop* Turan

tūša *n* victuals *až kay ī(n) nān-u tūša-y ištaniš mapēčiyawa, mayasiya pištšaw, ānī nān-u tūša ařa-y ištaniš mārē mayasiya pištšaw* They wrap up in a cloth their bread and other victuals from home; (one of them) ties it to his back; he (i.e., the other one) simply brings bread and victuals (and) ties it to his back. [3:6]

tūšāmī *nprop* Tūšāmī

tūta *n* dog *mařasiya galaka, matiya wa tūtaka makušēš* He reaches the flock, strikes the dog, (and) kills it. [3:59]

tūl *cve* prolong, last *bařzēkiš as(t)an wa sī tā tāza tā sī-u ĥaftišt tūl makīšē šū makarē* Some of them don't even get married at all until (they are) thirty; up to now, (some) prolong (it) until up to thirty-seven (years before) they marry. [7N:56]

tūmat *n* slander *eřlāmīya bika, min har čīm wātē, tūmatim dāya ī dita* Publish an

announcement (and write): "Whatever I (i.e., Xasraw) have said, I have slandered this girl." [4:203]

tūr₁ *nprop* Tur

tūr₂ *vi* become insulted and upset. PRS *baʔd hawmayzī, matūrya, mwāy mi(n) dī aʒ irān nīštam nīya* Afterwards he gets up; he is insulted and upset (and) says: "Iran is no longer a place for me." [5:47]

tūr₃ *n* cloth bag *čan gila nuqł-an wa gard-e ya, wa gard-e ya dāna sekayī maniša dile yak tūr* A few lollipops are together with one, they are put together with one coin into a cloth bag. [7N:105]

tūr₄ *n* veil *baʔd ī ʔarūsī kurdīya wa libās*

mahaliwa mayrin, tūr matīna mil saršay
Then this Kurdish wedding that is celebrated with local dress, they put a veil on the bride's head [7N:141]

tūxm *n* seed *in wālawēš tūxma-y zoł-u ān wālawēš nimayā(n)im bī bāwa-u bī dāya in*
This one had called him a bastard, and that one had said, I don't know, he was without father and without mother, this. [5:129]

twāy *vt* want. PRS *masan īsa bitwāym ka masan mü-y sar-e luxt* For example, now, we may want that, for example, the hair of an uncovered head... [7H:4]

u

-u *v* : *agr* is *libās-u mibāsšān mawu nuqra* All their clothes and things become silver. [1:110]

=u *conn* and *mayrē, manāšāna dile āw taṭā-u līra* (the cat) brings (them), puts them in liquid gold and coins. [1:109]

usā *n* master tradesman *usāka-yč kawšakān durus makarē, mārē makarēša pā-y ditakān*
The master tradesman also makes shoes for them; he takes (them), (and) puts them on the feet of the girls. [1:95]

ū

-ū *v* : *agr* 3SG *ī kūwa a(īrā) tu bitāšū* may hammer this mountain for you [4:68]

ūrdū *n* camp *ūrdūyī aīrāš makarin, bāz ham bariš makarē, mārēš* they make a camp for him; he brings her out again, he brings her. [5:91]

ūř *vt* cut. PRS *tamāta bičīnimwa, gizg būrām, kūy biyaīrāmwa hay kārāna ka pāizē bāyad*

zū(d)tar anjām biyaryē, baʔd bān durus bikarām, qāṭī(?) bikarām ī kārāna I pick tomatoes, we make brooms, we bring in the zucchini, always those tasks which in autumn need to be done soon. Then we prepare the roof, do the carpets {xxx}, these tasks. [7H:27]

ü

üš *vt* say. PRS *wa gawraǰūyī büšay* Say it in

Gawraǰūyī. [7N:1]

w

w₁ *vi* 1) be.PRS *ya dāya kaywānū mawu, ya biziniš mawu, nāmiš bizbal mawu* There is an old lady (and) she has a goat; its name is Bizbal. [1:2] **2)** be.PST (?)

w₂ *vi* become.PRS (?) *xulāsa makatiya řek kam mašu, fra mašu mařasiya ya řā tir dī řakat mawu māy manišē āwrāš mawu* Finally, (Mard) gets on his way (and) goes a little way, he goes a long way, (and) reaches a different place; (he) then becomes tired; he comes, sits down, (and) grows hungry. [3:15]

wa prep 1) with, to *wa řaw wa řawdiz biya, aspakaš ānakay xasraw wa dizīwa* (It was) nighttime (and) she was with řabdz, her horse, which belongs to Xasraw. [4:89] **2)** than; as *giřti wa yakē řasāw makarām, mwāžām ima dī ya xānawāda-yām* We count everyone as one; we say we are now one family. [7N:127] *biřtir wa ima mašu wa ziyārat, biřtir wa (m) wa ima řhtirāmiš mayrē dinakamān, biřtir wa ima nazr-u niyāz makarē* She goes on pilgrimages more than we (do); she has respect for our religion, more than we (do); she attends the nazr sacred meal and the ceremonies more than we (do). [7N:90] **3)** at

=**wa₁** *drct* DRCT *āw mařuwa pā-y dār wiyaka* the water goes to the foot of the willow tree [1:98]

=**wa₂** *prt* again, back *kamtir, řünka ina pay darsī mařin, bařd az tadrīs karda māyinwa* Fewer, because they go to school, (and) after studying (lit., instructing), they come back (and) learn (to play the tanbur) [7N:47]

=**wa₃** *post* POST *ināna zāt-e xudāyi hē wa řařānwa* They (lit., these ones, i.e., people like Siyavoř) have the essence of God with them. [5:77]

=**wa₄** *prt* PRT *ya xwāparastēk māy ař lāwa, mawinēřwa mwāy āy ī bizina dāwu giyān makanē gunāř-ē* a pious man comes along,

finds her there, (and) says: "Oh, this goat, by Dāvud, it is dying, it is poor (i.e., poor thing)." [2:18]

=**wa₅** *post* open, up *bāziwanaka-y bāřiř makarēwa* He removes the band from around his arm. [5:119]

wa gard *adp* with *az ānā mwāy kī matānē, ī mināřa wa gard-e ī dāyřay bar bikarē ař(āy) min* There (Keykāvos) says: "Who is able to bring out this child together with his mother for me?" [5:86]

wa řün *prep* after *wa řün yakay* One after the other. [7H:111]

wařka *n* child, offspring *makatiya řün bizin māyē mawinē bařē dū wařkař-ič-iř hē* (the wolf) comes after the goat; he sees (that) yes, she also has two offspring [2:31]

wahār *n* spring *tā min mař(i)ma ānā wa pā, na paz-u, řařt wahār maw(u)* (The woman says:) "Until I have gone there on foot, sheep and goats and... It was springtime. [4:153]

waje muřtarak *n* common mood, point, face (?) *āyā nimawu masařan dū waje muřtarakmān bo wa gard yakay* Don't we have, for example, two points in common with each other? [9:89]

wakil *n* lawyer *āřā wazir wakiliř biya* At that time (Xasraw) had the minister (and) the lawyer [4:55]

walē *conn* but *wēm biřitiün řaftēm walē tamāřām xās nakardē řaskakān* I myself have gone to Bisotun, but I have not looked very well at the pictures. [4:173]

wařā *interj* by God *wařā aw řün sē řü(ř)a dita mawu pik puřā* by God, within three days the girl will become like the cutting edge of steel [3:91]

wan₁ *prep* 1) on, to, goal; at, goal *ēma hāyamān dā wan* Did we give our egg to her?" [1:63] **2)** in, location *sē kūza xasrawāni wanay bē* There were three royal vases in it. [3:42]

wan₂ present stem of **wan(i)**

wan(i) (present stem: wan₂) *vt* read.PST *āna dī tārīx-e jahāni wan(i)yay* anyone, then, who has read the history of the world (knows that). [5:6]

waqt (*cf.* waxt) *n* time *tā waqte ka āyam dī ī enqilāba hāma* Until the time that the days, then this revolution took place. [6:135]

waqte *conn* when, as *xasraw waqte ka ī žana mārē-u, ī dita mārē-u, yā dū māng yā panj māng*, Xasraw, when this woman brings and, this girl (i.e., Širin) brings, either for two or five months [4:188]

war₁ *n* sun, sunlight *barišmārē, har ā jūr(a) gurgaka wātīš, manāyša war war wiškwa mawu* He takes (it) out in that same way the wolf said; he puts it out in the sun; it becomes dry [3:62]

war₂ *prep* on; before, in front of (*wa*) *pišiyaka mwāy biya, bikarša war māmīrakān mārē makarēša war māmīrakān, māmīrakān mwarin* (to) the cat; (and the farmer) says: "Give (it), put it in front of the chickens." (The cat) takes (it), puts it in front of the chickens; the chickens eat (the wheat). [1:93]

war₃ present stem of **ward**

waraw *prep* to, towards *gīw arīb čam, gīw mwāy dīw čašīš jūr dīw biya, waraw wār hīn biya* Giv, the Arab-Eye, Giv, it is said, a giant, his eyes are huge like a giant's, that they are directed downwards. [5:88]

ward (present stem: war₃; past subjunctive: wardā) *vt* eat.PST *mwāy xwiyā ča bikarim ī rūlān mina ča wana hāma ča wardiš, xirs wardiš gurg wardiš* she says: "O God, what will I do? These children of mine, what happened to them? What ate them? Did a bear eat them? Did a wolf eat them? [2:54]

wardā past subjunctive of **ward**

was *vt* bind.PRS *ha(r) dükšān tay qarār wa gard yakay mawasin, mwāy birā, mwāy ā, mwāy mašāma kār karda-u* Both of them make a contract together; (one) says:

"Brother." (The other) says: "Yes?" (The first one) says: "We will go (find) work to do and [3:4]

wasīl *n* machine *ya dafā ī bāntāqa-u sarbāz ā dawra, bē qisa, wa qātīr-u tūpxāna-u piyāda-u māšīn nawē, kam bē, ināna nawē, wasīlāna bāwā* Suddenly, this (town of) Bān Tāq and the soldier at that time, excuse me (for mentioning this word), with mules and the arsenal and infantry and there were no trucks, there were few, they didn't exist, these machines, old fellow. [6:95]

wasīla *n* belongings *wasīlaš har čī hē, hīn dawriš niya*, His belongings, everything that he has, they are not things of a dervish. [4:31]

waš₁ *adj* pleasant *hawpički makarin, marāsimšān garm-ē, marāsimšān waš-ē* they dance, their celebration is warm, their celebration is pleasant. [7H:78]

waš₂ *vt* cast.PRS *mwāy (sitāra) řimitči-u sitāra-šināsān bāwā řimit bwašin* (He) says to (the star-), to the fortune-tellers, and to the astrologists: "Hey you fellows, cast the "rimil" (to predict the future)!" [5:18]

waši *n* happiness, joy *birā pādšāy waši makarē, řašn mayrē matīna* Brother, the king is joyful; he holds a celebration [3:95]

waxt (*cf.* waqt) *n* time *ā sinjāwī sar bē, naxustwazīr waxt bē* Yes, Sanjābi was the chief, he was the prime minister of that time. [6:76]

waxte *conn* when, as *waxte küčik, pāš dāya küčik, küčik řaftay farsax, war pāšay* When a stone, his (i.e., Farhād's) foot strikes a stone, the stone flies (the distance of one) "farsax" away from his foot. [4:107]

waxtē *conn* when, as *waxtē mawīnē až āyir nasūzē, dī pāk-ē ina dī* When he sees that he is not burned by the fire, then he is still pure. [5:82]

waylān *adj* transient *wa žanwa waylān mawu*

(Keyxosrow) is together with the transient woman. [5:79]

ways *nprop* Weys

wazf *n* form; condition *až ābādī īma ka masan ābādī būčkalānayka garakit bo, garakit bo až īnahā bilī bar, bāy aṛā ka-y īma, hūč mawqeʿ nimatāni wa ī wazʿa masan mü-y sar-e luxtē bāy* in our village, which is, for example, a small village, (and) you want, you want to go outdoors from here, you come to our house, you definitely cannot come like this, for instance, come with your hair uncovered. [7H:7]

wazifa *n* duty *mutʿaqaṇ wazifaš-a ka ārāyeš nakarī, na abru hūč, hūč* It is absolutely her duty that she not use makeup, not (do) her eyebrows, nothing, nothing. [7H:14]

wazir *n* minister *āsā wazir wakiliš biya* At that time (Xasraw) had the minister (and) the lawyer [4:55]

wā₁ variant present stem of **wāt**

wā₂ *n* wind *falākay mwāy ay wā niya, min xarmānakam šan bikarim* the farmer says: "Well, there is no wind (that) I may winnow my piles of grain." [1:76]

wā₃ *prt* down *sar wāmanīn, xāw makatiya wanšānay* They put their heads down; they fall asleep (lit., sleep falls on them). [3:10]

wān *adp* to them *dita-y matiyay wān-u ya dikay masan matiyay wān-u, qatāyēk-u fitānēk-u* (Afrāsiāb) gives his daughter, he gives them a village, for example, a castle and such and... [5:54]

wānāya *pro-form* there *min ā kuṛamāna wānāya bē, šimyāyi fraš kušt fra* Me... Those sons of ours were there; the chemicals killed so many... So many! [6:163]

wāqeʿan *adv* actually, really, truly *ensān ī ezdewāja (sa) wāqeʿan sarneweštsāz-a aṛā-y ensān* (As for) human beings, this marriage is truly the maker of destiny for human beings. [9:20]

wār *adv* down, downwards *až ānā, qutang bāya*

wār, farā(d) makušē After that, the pickaxe comes down and kills Farhād. [4:174]

wāt (variant present stem: wā₁; present stem: wāž) *vt* 1) say.PST *barišmārē, har ā jūr(a) gurgaka wātīš* He takes (it) out in that same way the wolf said [3:62] 2) talk.PST *kī bī īsa wātmān* who was the one we just now talked (about). [6:22]

wāya *n* 1) bet *wāya manē tā čwār rūža, panj rūža, xāswa bī, bī nawē, āsā matānē kut kutim bikarē pādšā, tika tīkam karē* He made a bet: (time) passes up to four days, five days, (if) she becomes well (then it's all right); if she becomes, if she does not become (well), then the king can chop me, cut me up in pieces." [3:72] 2) time, appointment

wāz₁ *adj* open *biži durus makarē, až ā biž(i)ya bāyad biṛawē biṛawē dile čamadānaka-u až ānā wāz bū* She makes biji bread, (and) from that biji, some must go... It must go into the suitcase and (must) be opened there. [7H:151]

wāz₂ present stem of **wāzī**

wāzī (present stem: wāz₂) *vt* want, request.PST *kaykāwis, čašiš až das dāy-u baʿd dard-e īsa-y mina, pīr biya, žan-e jwānēkiš wāzīya* Keykāvos, he had lost his eye(sight) and then, like me, he was old (and) had married a young woman. [5:30]

wāž present stem of **wāt**

wē *pro* REFL.H *wēm bisitūn řaftēm walē tamāšām xās nakardē řaskakān* I myself have gone to Bisotun, but I have not looked very well at the pictures. [4:173]

wēta wētmē *adj* without purpose *tu mard-ī wāqeʿan mard-ī čat ka(rd) ka wa ī pāya řasī min ī jūra wēta wētmē magardim har hūčma hūč nawya* You are a good man, you are truly a good man; what have you done that you reached this (high) position (lit., degree)? I wander about in this state without purpose; I still have achieved

- nothing, nothing at all." [3:102]
- wēlgard** *n* wastrel *wēlgardēkiš diyawa wa ī jangata-u nām, xirāwkār-ē ča-u, čāw frayēkiš dāy* He found a wastrel from this forest, I don't know, a good-for-nothing, he recounted many bad things {xxx} about her." [4:196]
- wērān** *adj* destroyed *zāt-ī(č) mwāy, ī qayamšar, rūsam-u zūrāw har dūk yak bīrān, irān-u tūrān makarin wērān* Zāl then says: "This deliverer of misfortune, (if) Rostam and Zūrā both become united, Iran and Turan (will) be destroyed. [5:157]
- wijūd** *n* existence *ha bāwk-u dāyka wijūdiš nawu, maw(u) bwāžē min waš(i)ma tu māy* If the father or mother is not there, she may say: "I like you." [9:13]
- wiṭ** *n* peace, freedom *az ānā wiṭi(š) makarē* There they leave him in peace. [5:147]
- wiṭis** *vt* consume.PST.PASS *ya iwārān šawakī mašu, mawinē širakaš ya kučiš wiṭisē, ya kučiš rišisē* One evening, very early in the morning, she goes (and) sees her milk; one portion of it has been consumed (and) one portion of it has been spilled. [1: 4]
- wišk** *adj* dry *barišmārē, har ā jūr(a) gurgaka wātiš, manāyša war war wiškwa mawu-u mahařēšwa-u manyaša gīrfāniš* He takes (it) out in that same way the wolf said; he puts it out in the sun; it becomes dry, and he grinds it and puts it into his bag. [3:62]
- wiždān** *n* conscience *bē wiždān isāta-yč-a min ī řāwēža ařāt makarim, biyarša gūš* (You man) without a conscience! (Nevertheless), now I will also give you this advice; listen! [3:107]
- wī** *n* willow *bāyad biši až pā-y dār wiyaka, wī bārī* You must go to the foot of the willow tree, bring (back) willow (leaves) [1:15]
- wīn₁** present stem of **di₂**
- wīn₂** *vt* close.PRS *ina mazānī ča makarim, wa řü(ž) bizinaka bišuwa kū māyim pišt baraka wanšān mwīnim, mwarimšān* "Do you know what it is that I will do? By day, when the goat goes to the mountain(s), I will come, I will close the door (and) eat them." [2:34]
- wiša** *n* bush *až dile wišay, dita mawinē žanēk, āfratēk*, among the bushes, he sees a girl, a lady, a woman. [4:13]
- ws** *vi* sleep.PRS *dī wa řüžāna mašuwa lawiř-u šawāna-yč māya až ānā ištaniš hay mawsē ařā-y ištaniš basazwān* then every day, she goes to graze, and also every night, she comes from there (and) simply sleeps all the time, poor creature. [2:23]
- wš** *vt* milk.PRS *širaka mawsē, mārēša bān* milks (the goat), brings it (i.e., the milk) upstairs [1:101]

X

- xalsaw** *nprop* Xosrow
- xatq** *n* people *alān, až dawra-y čite min žinaftawim, tūšāmī, xatq-u xārij(i)yān yak kitāw tārixšānī*, Now, since the era which I had heard about, Tūšāmi, of foreign peoples, they have a historical book, [5:5]
- xatūzā** *n* cousin (mother's brother's son) *faqat wa gard āmūzāya, wa gard xatūzāya, wa gard dāyīye, pesarxalaya, pesarʿame ināna, masan matānē binišē, dile ya jamāʿat* (She can only (sit) with her cousins on her father's side, with her cousins on her mother's side, with her mother's brother, sons of her mother's sister, sons of her father's sister, (with) these ones, for example, she can sit in a gathering. [7N:7]
- xan** *vi* laugh.PRS *fra naxanī, čūin as(t)an ānān qayaxa maka(t)in xanista* You don't laugh much, because they completely forbid laughing. [7N:14]

- xana** *n* henna *ēma nimwāžām hanā, ēma mwāžām hanā, xana, ēma ištanmān* We don't say "hanā" (for henna); (instead) we say "hanā", "xana", we ourselves. [7H:107]
- xanabanān** *n* henna party *šima mwāža hanābanān, ēma mwāžām xanabanān* You say "hanābanān", we say "xanabanān" (i.e., for the henna party). [7H:108]
- xanista** *inf* laugh. *INF fra naxanī, čün as(†)an ānān qayaxa maka(r)in xanista* You don't laugh much, because they completely forbid laughing. [7N:14]
- xargür** *n* zebra *řaw makarē, ya xargür mayrē-u matīya kamā, sīx* (Rostam) goes hunting, catches a zebra, and he puts it on (an) arrow, (rather) a skewer [5:97]
- xarj** *n* expense, cost *xarj tamām šāraka gištiš matīn* They pay all the expenses for the whole city [3:96]
- xarmān** *n* 1) piles of grain *falākay mwāy ay wā nīya, min xarmānakam šan bikarim* the farmer says: "Well, there is no wind (that) I may winnow my piles of grain." [1:76] 2) harvest *arē šansāzi, wa čü durusiš makarin, ařā xarmān-u čišť* Yes, sickle-making, they make it with wood, for the harvest and things. [7N:39]
- xarqa** *n* robe *xarqa-y lāt šāhī wa waršay biya,* He wore a royal robe, a "xarqay lāt" with rubies. [4:18]
- xasraw** *nprop* Xasraw
- xasrawānī** *adj* royal *sē kūza xasrawānī wanay bē* There were three royal vases in it. [3:42]
- xasrawdād** *nprop* Xasrowdad
- xatar** *n* danger *až i qas(i)ra {?! xa} xasraw, dāstān xatarēk-ē* In this (city of) Qasr-e Širin, Xasraw... It is a story of danger. [4:11]
- xatarnāk** *adj* dangerous *xo xatarnā(k -ē)* Well, it is dangerous. [8:99]
- xayātī** *n* sewing *bīštīr tā ina ka biřawin masan dawr tamūra, bištīr mařawina dawr xayātīyay, gulduziyay* (But even) more (often) than going to, say, (playing) the tanbur, (girls) more often do (tasks like) sewing, to embroidery [7N:52]
- xayr** *n* goodness *min až ānāwa, i xwiyā bazayš hāmay wanimay, i hamkay xayrša kardaya damimwa* Me, from then on, this God had mercy on me, he placed this much good in front of me (lit., my mouth). [3:108]
- xazāna** *n* treasury *ān-ič, kilil xazāna matīya wan, lāt-u lūt, gišt sīr makarī až xazāna, mwāy hüčšān nahīšt,* He also gives her the key to the treasury; she gives the homeless and tramps their fill to eat from the treasury; it is said that they did not leave anything. [4:207]
- xāk** *n* earth, dirt, soil *mān až bān-e āw, tašt mayin, ya tik xūnakaš makatīya bān-e xāk* (Afrāsiāb's people) come over the water; they hold out a large pan, (but) a drop of his blood falls on the soil. [5:73]
- xāla** *n* aunt (mother's sister) *na, dī až ta ..., yā xālaš yā řama-y dītaka.* No... Well, from... Either her aunt on her mother's side or her aunt on her father's side. [7H:166]
- xālu** *n* uncle (mother's brother) *tu masan mašī tak-e xāluwit i lā ā lā,* For example, you go with your uncle here and there [8:138]
- xān** *nprop* Xan
- xānanda** *n* singer *ya gila xānanda mwanē ditakān gištšān hefzišān kardē wa gard yaka mwanāmiš* A singer sings, (and) all the young women learn it by heart; we sing it together. [7H:122]
- xānawāda** *n* family *gištī wa yakē řasāw makarām, mwāžām ima dī ya xānawāda-yām* We count everyone as one; we say we are now one family. [7N:127]
- xānim** *n* 1) Miss, Mrs., Ms. *bāwař ka parī xānim, masařan bāyad bārhā bwāžē* believe me, Ms. Pari, for example, she must say it several times. [9:28] 2) lady
- xārij** *adj* outside *bařd až čena talilī-u hawpiřki*

- bīštir aŝ ĥad xārij bo, aŝ bāwka-u dāykašān muxālefat makarin* Then, if that much joy and dancing exceed the (expected) limits, her parents are against it. [7H:59]
- xārij(i)** *adj* foreign *alān, aŝ dawra-y čite min žinaftawim, tūšāmi, xaŧq-u xārij(i)yān yak kitāw tārīxšāni*, Now, since the era which I had heard about, Tūšāmi, of foreign peoples, they have a historical book, [5:5]
- xās 1)** *adj* well *damim bikardā, bīyātāmawa dita-y pādšā, xās xāswa mawu* I would have steeped it (like tea), I would have given it to the king's daughter, (so) she becomes completely well again [3:35] **2)** *adj* good, better *i ĵür āyamē tahqīq bikarān waš(i)ša wa min māy bizāna eh āyam xāsēk-ē* "This sort of person exists; find out if he is, eh, a good person or not; he likes me." [8:86] **3)** *interj* very well, okay *baŧd aŝ čil šaw, walē bāwkat dī bikuš, min šū makar(i)ma tu, mwāy xās* (Širin continues:) "After forty nights, then kill your father. I (will) marry you." (Širu) says: "Very well." [4:206] **4)** *adj* special *na, na ānāni dalilān xās-e ištansān garak-ē* No, no, they want (have?) their own special reasons. [9:35]
- xāstegār** *n* suitor *ŧarūsišān naka(rd), wa xāstegār-ič-iš nāma řasman* They did not get married; (the young man) did not officially come as a suitor either. [8:174]
- xāstegāri** *n* asking for young woman in marriage *arē har aŝ awaŧ marāsim-e xāstegāri filmbārdāriš hē* Yes, from the beginning, we celebrate the ceremony of the request for the young woman's hand in marriage and the filming [8:207]
- xātir** *n* reason, because; benefit *wa ā xātira walē ditamān bišwa ā xānawādāna nimatānē nazr-u čišť bikarē* For that reason, though, if our daughter(s) go (i.e., are married into) those families, she (i.e., they) cannot attend the nazr and such things. [7N:91]
- xāw** *n* sleep; dream *xāw-e i řaskša, i iniš dīya i žanē-na* (His) dream of this picture; this is what he saw, it is this woman. [4:44]
- xāwan** *n* owner *eh baŧd-ič naft-e xirīd firūš-u, dard-e isa-y řarāq amrikā xāwanšē dī, engelīs xāwan irān bē* Eh, afterwards as well, the oil business and like the present Iraq... America is its owner now. England was the owner of Iran. [6:107]
- xēt** *n* tribe *žinaftatī xēt řaskar xān* Have you heard of the Askar Xan tribe? [6:75]
- xinĵar** *n* dagger *matīya wa xinĵar, matīya-u, mwāy a hā, tu minit kušť* (Rostam) thrusts with (his) dagger; he thrusts and (his son) says: "Yes, you killed me." [5:153]
- xirāw** *adj 1)* bad, terrible *xirāw nawīsin, čišť-e fra mařišniya irān-u* They were not bad; they brought many things to Iran [6:130] **2)** destroyed *kata baŧd az war i imām xumayniwa isa das-pā xirāwiš kardē* It happened after, before Iman Xomeini, but now this social welfare has destroyed (something). [6:84]
- xirāwkār** *n* good-for-nothing *wēŧgardēkiš dīyawa wa i řangata-u nām, xirāwkār-ē ča-u, čāw frayēkiš dāy* He found a wastrel from this forest, I don't know, a good-for-nothing, he recounted many bad things {xxx} about her." [4:196]
- xirīd firūš** *n* business *eh baŧd-ič naft-e xirīd firūš-u, dard-e isa-y řarāq amrikā xāwanšē dī, engelīs xāwan irān bē* Eh, afterwards as well, the oil business and like the present Iraq... America is its owner now. England was the owner of Iran. [6:107]
- xirs** *n* bear *mwāy xwiyā ča bikarim i řūtān mina ča wana hāma ča wardiš, xirs wardiš gurg wardiš* These children of mine, what happened to them? What ate them? Did a bear eat them? [2:54]
- xiyāŧ** *n* intention *ā xiyāhiš bē, šāy bināy* Yes, (Mosaddeq) had the intention of overturning the Shah. [6:26]

- xīyānat** *n* betrayal *mwāy mātit biř(i)mīya, min kayānī-yam, āt ay ināna nīyam wa xīyānat*
He says: "May your house be made desolate! I am of the Kiānyān (dynasty); such (would be) betrayal [5:111]
- xo prt 1**) well, all right *walē xo bāyad wa lā-y dita-u kuřakawa bo* But well, (the certificate) must be kept with the young woman and the young man. [8:30] **2**) certainly *bā wa yak biřasīn, xo zendegī makarin, zendegī muřtarakšān hē, wāqeřan* let them get together as a couple; they will certainly live together; their lives will be as one, really." [9:19]
- xob prt** well, good, all right *kū bisitūn niřāniř matīn-u mwāy, xob, maw(u) biřawī ař fāra(g)nsa* They show him the mountain of Bisotun, and (Farhād) says: "Well, you must go from France." [4:64]
- xozgā prt** I wish *xozgā min āyamīzāya biyātāyim* if I only were a human being [3:33]
- xozū prt** I wish *xozū min āyam biyātāyim, biyātāyimwa, ī dār-ič-a dī bariř magirt* If only I were a human being; if I would have found (it), this tree would have then borne fruit, too." [3:44]
- xud prt** even, self *eh arē {?! ya} yānī bāwař ka ař xud-e řüstāyān-e tīr* Eh, yes, that means, believe me, even (young men) from other villages, [8:57]
- xudēmānī** *adj* of our own, familiar *ayar-ič-a, qablan masan yakī čan māng pēř masan dū bār bāya kamān, sēyamīn bār ka mwāřim masan ya dī xudēmānī-ya* And if, earlier, for example, a few months ago, for example, someone comes two times to our house, (then) the third time I say, for example, he is then familiar to us (i.e., no longer a stranger to us). [7N:17]
- xudkuři** *n* suicide
- xulāsa prt** finally *xulāsa tay qarār wa āna makarin* Finally, they make a contract there. [3:82]
- xuř** *n* ashes *sē řaw sē řū(ř), tā waxte masūzē, mawu xuř, siyāwaxř wa ā řūra mamanē* (For) three nights (and) three days, until (the wood) has burned up (and) turned to ashes, Siyavoř remains like this (i.e., in the fire and not burned). [5:46]
- xumaynī** *nprop* Xomeini
- xur** *vi* shout. PRS *kuřa maxura-u mwāy, mwāy ayar řūsamī nām wēt biya* The boy shouts and says: "If you are Rostam, say your name [5:139]
- xusu(s)** *adj* especially *alāna, masan īma hawmayzām kārān-e ba xusu(s) tamīsī kam* now, for example, we get up, we do work, we especially do the cleaning. [7H:25]
- xūn** *n* blood *har xūn-e siyāwaxř har dam bijūřē, řang-ē, řař dam matīya* Whenever the blood of Siyavoř boils, war, battle will come to pass. [5:75]
- xwar** *n* sleep *bařd mařasiya, ānā, ař xwar māyin* Afterwards, (as) they reach that (place), they wake up. [4:109]
- xwā** *nprop* God *řaq-ē, bāyad bū, ar xwā-yē bāyad ī řadāřata bū* It is right, it must be (so); if there is a God, this justice must take place." [6:47]
- xwāparast** *n* pious person *ya xwāparastēk māy ař lāwa, mawīnēřwa mwāy āy ī bizīna dāwu gīyān makanē gunāř-ē* a pious man comes along, finds her there, (and) says: "Oh, this goat, by Dāvud, it is dying, it is poor (i.e., poor thing)." [2:18]
- xwār** *n* sister *bwā masan min-u xwārakat wařmān yak hāma, alāna hāmaymē dāwāř,* For example, (the young man) may say (to the brother): "Your sister and I like each other; now I have come to ask for her hand." [8:95]
- xwārdīn** *n* taking pills *eh qurs xwārdīn masan mwān řetawgīrī ař mināř makarē* eh, taking pills, for example, they would say, it prevents the possibility of having children.

[8:35]

xwārzā *n* niece/nephew (sister's child) *bāwař ka masan birākam wa iřtanim bwāy, bwāy {h} řūsaryakat na ha iřtanim, bařd xwārakam, xwārzākam, mīmzākam, duxtarxāla, duxtarřama har aw jūra řāhat* Believe me, for instance, my brother may say to me, he may say: "H, (do not forget) your headscarf," no (it is not so), not only to me (i.e., he never says it to me). Then my sister, nephew and niece, male and female cousins, (are) at ease in that way. [7H:143]

xwāwan tařālā *nprop* Lord Almighty

xwāy *nprop* God**xwāyā** *nprop* O God

xwāz *vt* marry.PRS *ayar dāy, bāwkat dāyř wanam, xo maxwāzimit* If he gives, (if) your father gives you to me, good, I will marry you. [5:113]

xwiyā 1) *nprop* God **2)** *nprop* O God *mwāy xwiyā ča bikarim i řūtān mina ča wana hāma* she says: "O God, what will I do? These children of mine, what happened to them [2:54]

y

-y₁ *v* : *agr* 3SG

-y₂ *na* NA *bařd ē, čapa-y guř-u čapa-y narges, margtān nawīnim hargizā-y hargiz* Afterwards, eh: A bouquet of flowers and a bouquet of narcissus; may I never see your death, never, never. [1:111]

=y *pro* BP.K.3SG *ya tāqča ařy durus ka(rd)* He built a "tāqča" (i.e., small stone recess with an arch) for him." [4:123]

ya₁ *indf* a *ya dāya kaywānū mawu, ya biziniř mawu, nāmiř bizbal mawu* There is an old lady (and) she has a goat; its name is Bizbal. [1:2] *in-ič yak qāřū lāř-ē paliř biya* This one also (i.e., the woman) had a crippled, dumb uncle [5:133]

ya₂ *vt* hit.PRS *řūsam wātařē, ya gurz mayama mil sartay* Rostam has said: "I will hit you on the head with a club [5:84]

ya₃ *num* one *čan gila nuqř-an wa gard-e ya, wa gard-e ya dāna sekayī maniřa dile yak tūr* A few lollipops are together with one, they are put together with one coin into a cloth bag. [7N:105]

-ya₁ *v* : *agr* 3SG *birā gurg māya piř(t) bar mwāy, matīya wa baraka, mwāy kī-ya kī-ya taqa taq makarē* Brother, the wolf comes to the door; he knocks on the door. (Titila

and Bibila) say: "Who is it? Who is it (who) knocks at the door?" [2:40]

-ya₂ *na* NA *āna yāya-y har pāsgā biya qadīm, āna mwān ā dawra* There, that place which always was the sentry station of old; that's what they say (about) that time. [4:102]

=ya *na* NA *kuřaka-yč řāhat māya kařān-u lang matīya* the young man also comes comfortably to their house and stretches out his legs [8:183]

yak₁ *num* one *yakē ya tik ař xūnakařān hay matikīya zamīn* From each of them, one drop of their blood drips onto the ground. [2:51]

yak₂ *n* someone *walē yakē jūr min yakē jūr xwārakam, tamūra hüč mawqeř wa* But someone like me, someone like my sister, never with the tanbur. [7H:48]

yak₃ *recpr* one another *ař yak ařkārā mawin* They recognize each other. [4:45]

yaki *n* unity *ya org manīn-u kuřa-u dita-u řan-u mināř-u řüstā-u gharība-u ařnā-u giř(t) har dile yakī* They set up a keyboard and young men and young women, and women and children, and villagers and strangers and acquaintances and all are in unity. [7H:81]

-yan *v*: agr 3PL *arē ha ā mawqaʿ ha ā mawqaʿ ka darpardāna, kādušī matīyan* Yes, just at that time, just at that time that (there is) the darpardāna, they give gifts. [8:223]

yar present stem of **yard**

yard (Kurdish variant form: bird; variant past stem: bard; present stem: yar; past subjunctive: yardā) *vt* take.PST *eh aʒ ānā mināt madrasa wa zür mayardšāna tazāhurāt-u ināna* Eh, after that, they took schoolchildren by force to the demonstration and such things. [6:6]

yardā past subjunctive of **yard**

yař *vt* 1) rip, tear.PRS *bizin mařuwa dūrwa māywa matīya bar gaya-y gurg mayarēš* The goat goes back, returns; she strikes the belly (of the wolf) (and) rips it open. [2:88] 2) bring in (tear off?).PRS *tamāta bičīnimwa, gizg būrām, kūy biyarāmwa hay kārāna ka pāizē bāyad zū(d)tar anjām biyaryē, baʿd bān durus bikarām, qāfī(?) bikarām ī kārāna* I pick tomatoes, we make brooms, we bring in the zucchini, always those tasks which in autumn need to be done soon. Then we prepare the roof, do the carpets {xxx}, these tasks. [7H:27]

yas₁ present stem of **yas₂**

yas₂ (present stem: yas₁) *vt* tie.PST *jarē hamrāy wa pištšān nayassānaya (h)ē pā-y dāraka-ya* Still at that time, they have not tied it to their backs; they are at that moment at the foot of the tree. [3:9]

yasīr *n* orphan

yatīm *n* orphan

-yay *na* NA

yazdān *n* god *bāwkaš matīya zamīnay, mwāy har ka awaʿ das pištī biya xāk, bāyad bwaxšiš wa yazdān-e pāk* He throws his father to the ground (and Rostam) says: "Whoever throws the other one to the ground first should forgive him out of reverence for the pure god. [5:145]

yā₁ *n* place *āna yāya-y har pāsgā biya qadīm*

There, that place which always was the sentry station of old [4:102]

yā₂ *conn* 1) or *yā dū māng, yā sē māng, yā čwār māng manišē* (Rostam) stays there two months or three months or four months. [5:117] 2) either *xānawāda bizānē be čūn-u čirā aʒ yā aʒ xānawāda-y kuřa makuřya yā aʒ xānawāda-y dita* If the family found out (about this), it is certain that either someone from the young man's family or from the young woman's family would be killed. [8:48]

-yā *v*: voice PASS1 *xulāsa kirdmay damim damim sūzyā, nāmay tāqwa pišī birdya bāxwa* Finally, I put it in my mouth (and) my mouth was burned; I put it in the recess in the wall (and) the cat took it away in the garden." [2:94]

yādgār *nprop* Yādegar

yāga *n* place *ya šārēk, ya yāgayēk, ya luqma nān ařā minātman barbārām-u dubāra māyāmwa wa yakwa* a town, a place, (there) we may earn a morsel of bread for our children, and we will come back again together [3:5]

yānā *pro-form* and such *farā(d) yānā* Farhād and such... [4:163]

yānī *prt* it means *wātšān ina, dī šawdiz, yānī ī šāyera kardīya mil qul šawdiza šikasya* They said, this is so, then Šabdiz, but that means, this plane tree fell on the leg of Šabdiz (and) broke his leg. [4:144]

yārā *n* O God *xulāsa, dāya kaywānū mwāy, yārā ī šīr mina ařā řišisē, ča wan hāmay* Finally, the old lady says: "O God, why has this milk of mine been spilled? What happened to it?" [1:5]

yārū *n* gal, guy *yārū dī orzaš nīya bwāžē bāwā min ditātānim garak-ē* the guy will not have any more authority to say (to the family): "Believe me (lit., hey, man), I want your daughter." [9:47]

yāy *n* memory, mind *kamtir, čūnka ina pay*

darsī mašin, baʿd az tadrīs karda māyinwa, yāy mayrē Fewer, because they go to school, (and) after studying (lit., instructing), they come back (and) learn (to play the tanbur). [7N:47]

-ye *na NA faqat wa gard amūzāya, wa gard xatūzāya, wa gard dāyīye, pesarxalaya, pesarʿame ināna, masan matānē binišē, dile ya jamāʿat* (She) can only (sit) with her cousins on her father's side, with her cousins on her mother's side, with her mother's brother, sons of her mother's sister, sons of her father's sister, (with) these ones, for example, she can sit in a gathering. [7N:7]

yest *vi stand.PRS pišt ʿarūsaka mayestām* We stand behind the bride [7N:137]

yēr *vi win.PRS didān gurg makīšē-u mwāy biša nīmaū mwafaq bwa, tā bizānim kāmātān mayērāwa* He pulls out the teeth of the

wolf and says: "Go! At midday, may you be successful; so I know which of you wins." [2:82]

yir variant present stem of **girt**

yo *pro-form one pañj šiš gila kuṛē hē ʿarūsī makarē až inā yošān {xxx} xānanda mārē.* There are five (or) six young men who will marry; here one of them {xxx} will bring a singer. [7H:71]

yr present stem of **girt**

yusif *nprop* Yusef

yürm *vt sew.PRS zünē aṛāš mayürmin, šawī kurdī ya tür-e matīna mil saršay* They (i.e., the young man's family) sew for her (i.e., the bride) a "zün", a Kurdish dress, (and) they put a veil on her head. [7N:133]

yz *vt find.PRS maṛoya sarpēl, žan mawinēwa wa gard kuṛaya mayzē-u* Giv goes to Sarpol (and) finds the woman; he finds (her) with (her) son, and [5:90]

Z

z *vt allow.PRS xānawāda bar-e rüy as(ʿ)an nimazin kuṛaka* in front of the family... They don't allow the young man at all... [9:33]

zabt *n* cassette tape recorder *i xānandāna mwanin ima hefz makarām māyma dile marāsīmāna bištiriš mawqeʿe ka masan yā barq naw zabt binyām* These singers sing, we learn by heart, we come to the celebrations, (and sing), mostly when, for instance, there is no electricity (and) we set up a cassette tape recorder. [7H:134]

zahmat *n* effort, trouble *žanakān bištir zahmat makīšin tā mardakān, čünka kāršān saxt-ē* The women make more effort than the men, because their work is difficult [7N:36]

zahmatkeš *adj* effort-making *pīyākān wa anāza-y žinakān jaṛā nimakēšin, zahmatkeš nayan*

The men don't try as hard as the women, they don't make as much effort. [7N:35]

zamin *n* earth, ground, land; field *bā i wazʿa zaminakān matīya wanšān* (They thought that) under these conditions, he (would) give them (back) the lands [6:69]

zanʿamū *n* aunt (father's brother's wife) *isa min ištanim ya zanʿamūm sunniya* Now one of my own aunts (i.e., wife of father's brother) is Sunni. [7N:88]

zarar *n* unpleasantness *i pīyā až i rüstāmāna mardē-u baʿd i zarar-u čišṭša dīya* this man from our village died, and afterwards, there was so much unpleasantness and the like [7H:67]

zaṛa *n* slightest bit *ya xwārim ya zaṛa waš(i)ša {?! ah düx} pesarʿamuwakaš nāma*, One of my sisters did not like her cousin (i.e., cousin from father's side) the slightest bit.

- [8:75]
zaxmī *adj* wounded *ya kuřa, (āx), ā kuřaya fāmilmāna gula dāša qulšī, zaxmī bē* One son, (oh), that son from our family, a bullet hit him in his leg, (and) he was wounded. [6:8]
- zayfālī** *nprop* Zeyd Ali
zāt *nprop* Zāl
zāta *n* gall (fearful) *zātašān mařa(ft)* They were afraid. [6:7]
zān present stem of **zānist**
zānist (present stem: zān) *vt* know.PST *āqay nār(āh)ay biya zānist sar čay mawīnī* He was so sad; he knew what would happen to him. [4:77]
zāt *n* essence *ināna zāt-e xudāyī hē wa lāšānwa* They (lit., these ones, i.e., people like Siyavoš) have the essence of God with them. [5:77]
zāwā *n* son-in-law *fātamī jā zāwāš bē, ā* Fatami was his (i.e., the Shah's) son-in-law at that time, yes. [6:151]
zāyafa *n* loud cries *kū dasiš karda zāyafa-u rŭ rŭ* The mountain began to make loud cries and laments. [4:81]
zendegī *n* life *zendegīm-ē, sāya-y sarm-ē, hēymē gardšay-u hawmayzim, haymanišim* (my husband) is my life, he is my guardian; we are united, we stand up, we sit down (together). [9:88]
zimbān *nprop* Zimbān river
zindān *n* jail *až lařāz engelisa zindāniš kardē* For its part, (England) put (Mosaddeq) in jail. [6:102]
zinna *adj* alive *mwāy ay marda čü zinn(a)wa mawu* She says: "How can the dead become alive again?" [5:166]
zīyarat *n* pilgrimage *bīštīr wa īma mašu wa zīyarat, bištīr wa (m) wa īma eštīrāmiš mayrē dinakamān* She goes on pilgrimages more than we (do); she has respect for our religion, more than we (do) [7N:90]
zoř *n* bastard *in wātawēš tūxma-y zoř-u ān wātawēš nimayā(n)im bī bāwa-u bī dāya in* This one had called him a bastard, and that one had said, I don't know, he was without father and without mother, this [5:129]
zuřayxā *nprop* Zuleyxā
zuřim *n* oppression *zuřim biya* There was oppression." [6:56]
zūrāw *nprop* Sohrāb
zŭ *adv* early *zŭ mašina pay kārāy, kārē jif jŭr makarin mašin* They start going to work early, they find a job, they go. [7N:60]
zŭ(d)tar *adv* soon *tamāta bičinimwa, gizg būřām, kūy biyařāmwa hay kārāna ka pāizē bāyad zŭ(d)tar anjām biyaryē* I pick tomatoes, we make brooms, we bring in the zucchini, always those tasks which in autumn need to be done soon [7H:27]
zŭn *n* Kurdish dress *zŭnē ařāš mayŭrnin, řawī kurdī ya tür-e matīna mil saršay* They (i.e., the young man's family) sew for her (i.e., the bride) a "zŭn", a Kurdish dress, (and) they put a veil on her head. [7N:133]
zŭr *n* force *ditaka wātawēš min wař(i)ma ī kuřa nimāy, zŭr wa ga(rd)mī makara* The young woman had said: "I do not like this young man. Don't force me (to marry him)." [8:122]
zŭtir *adv* earlier *kuřakānmān zŭtir tā ditakān mařawē, ezdewāj makarē, kuřakān zŭtir* The young men among us go earlier than the young women into marriage; the young men are earlier. [7N:59]
zwān *n* language; speech *ba kurdī mwāžin, zwān-e kurdī* They sing in Kurdish, the Kurdish language. [7N:119]

žan₁ *n* 1) woman *wa piyā-u žani nimatiya faqat wa mujařadyakān* To the (married) men and women he does not give (a bag)

[7N:108] **2**) wife *matiya wa žanaka, mwāy hay žan, mwāy bačē, mwāy ayar dita bi, xarj ařāš bikara, ayar kuřay bi, biyasša bān bātiš(i)* He gives it to his wife (and) says: "Hey, dear (lit., woman)." She says: "Yes?" He says: "If it is a girl, spend it on her; if it is a boy, bind it to his arm." [5:120]

žan₂ *vt* play (instrument).PRS *bařzēkiš mazānē, masan ānā ka bāwkašān dawriš-ē, mazānin bižanin* Some (women) can (play); for instance, those whose father is a dervish, they can play. [7N:48]

žandārmiri *n* gendarmerie *gařā, nām-e gařā biya awač, isa mwāžām žandārmiri, āna mwān gařā* Gařā, the name Gařā was there first; now we say "gendarmerie". They say Gařā. [4:104]

žer *adv* below *farā(d)-ič až žerwa manürē ānwa*, Farhād also looks at her without

raising his head. [4:43]

žerxāki *n* archaeological treasures *bařd, i čwār sātaka irāniš girt, har čī naft-u zendegī irān bē, žerxāki-u tamām ināna jawāherāt engelīs girtiš ba(rd)* Then, these four years (in which England) took Iran, whatever oil and life Iran (owned) (and) archaeological treasures and all of these jewels, England took, carried away. [6:106]

žin *n* woman *wa jamfiyat žināna har čī garak(i)t-ē biniša* At gatherings of women, you can sit as much as you wish [7:23]

žinaft (present stem: žnaw) *vt* hear.PST *čwārqāpi žinafti qasir* Have you heard of the four-gated (city of) Qasr-e Širin? [4:24]

žir **1**) *prep* under *mawinē až žir libāsakāniš musala-yē-u libās-e řazmiš püřiya* (Afrāsiāb) sees that under his clothes (Siyavoš) is armed (and) has his suit of armor on. [5:68] **2**) *adj* lower

žnaw present stem of **žinaft**

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