THE DIALECT OF KUHPĀYA

RÉSUMÉ

Le kuhpāyi est un dialecte central parlé dans la région urbaine de Kupā et ses villages du piémont à l’est d’Ispahan. Tout en partageant beaucoup de caractéristiques avec d’autres dialectes iraniens nord-occidentaux du Plateau iranien central, le kuhpāyi possède des traits qui lui sont propres. Dans sa phonologie historique on décèle plusieurs particularités remarquables propres aux langues iraniennes sud-occidentales, par exemple dans hāss “huit”. Dans sa structure phonologique, on note la particularité de la voyelle centrale /a/ qui s’harmonise dans les formes verbales. Les caractéristiques transitionnelles du dialecte se manifestent dans la position instable du marqueur du duratif avant le radical. Les temps passés des verbes transitifs présentent une flexion ergative, avec des affixes d’agent qui se déplacent du verbe vers le mot qui le précède, y compris le sujet — un trait qui ne se rencontre dans aucun autre dialecte central connu. Cet article présente une étude de la diachronique et de la grammaire du kuhpāyi, suivie par des textes et un glossaire établi à partir de la documentation que l’auteur a rassemblée sur ce dialecte aujourd’hui en voie de disparition.

Mots clés : dialectes du Plateau iranien central ; langues iraniennes du Nord-ouest ; Kupā ; Isfahan.

SUMMARY

Kuhpāyi is a Central Dialect spoken in Kupā township and its piedmont villages, east of Isfahan. While it shares many traits with other Northwestern Iranian dialects of the central Iranian Plateau, Kuhpāyi has many characteristics of its own. In historical phonology, it shows some remarkable Southwestern Iranian features, as in hāss “eight.” Peculiar in its phonological structure is the central vowel /a/, which harmonizes in the verbal forms. The dialect’s transitional characteristic is exemplified in the unstable position of the durative marker before the stem. The past tenses of transitive verbs have an ergative inflexion, with the agential affixes shifting from the verb to the preceding word, including the subject itself—a trait found in no other known Central Dialect. This article studies the diachronics and grammar of Kuhpāyi, followed by texts and by a glossary based on the documentation gathered by the author’s on this vanishing dialect.

Keywords: Central Plateau dialects ; Northwestern Iranian languages ; Kupā ; Isfahan.

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Historically and locally known as Vir, Kuwpāya is a piedmont district east of Isfahan. It is separated from Ardestān on the north and Nā’in on the east by the extensions of the Karkas chain in central Persia. Its administrative center Ku(h)pā, resting on a desolate landscape at 1,643 m above the sea level, served as the second caravan station on the Isfahan-Yazd route and was a medium of commerce between Isfahan and some hundred hamlets along several valleys to its north and east. Currently, the baxš of Kuwpāya, within Isfahan šahrestān, consists of Tudešḵ, Jabal, Zefra, and Sagzi subdivisions. Kuwpāya proper is Jabal (Kuki in the local usage), which lies on the southern slopes of Fešārk and Šurayestān mountains. It has some forty settlements, including Kupā, Xwaja, Pāza, Kericī, Jaza, Mandābād, Daxrābād, Kerdābād, and ‘Olunābād.¹

The dialect of Kupā/Jabal (kukiže) belongs to the Central Dialects, and shows the closest affinity with the other velā(ya)ti “provincial” idioms spoken around and east of the city of Isfahan. As one moves northwest from Kupā, the vernacular gradually approaches that of Zefra. Sagzi on the west and Qehi on the south of Kupā have distinct dialects, though not radically different from that of Kupā/Jabal. However, Tudešḵ, in eastern Kuwpāya, has transitional varieties closely related to the dialect of Nā’in.

Publications on Kuwpāyi are limited to a short article by Wilhem Eilers (1990) and a few words that Karl John Krahnke (1976) used in his comparative study. The following grammar is based on this author’s documentation in 2004 of the dialect of Kupā,² with occasional gleaning from the data published by Eilers (Eil.). They are in general agreement though not without obvious differences, e.g. va-nəves-/nuvus- ~ Eil. vā-numuus- “write,” zūn ~ Krahnke zubon “tongue.”

DIACHRONICS

Formally a member of the NW Iranian group of languages, as do other CDs, Kuwpāyi shows considerable SW traits as well.³

§D1. (1) proto-Ir. *ts > NW s: kas “small,” masser “bigger”; *dz > z: zomā “son-in-law,” heze “yesterday,” ezme “firewood”, zon- “know”; but SW bāvu “arm”; del “heart,” though zil “membrane of meet” may have been the original word for “heart”; *tsw > šb/sp: esbe “white”, səwarz/səbarz “spleen,” (< OIr. *spəzan, Av. spərəzan-),

¹ For more on the district, see Borjian, forthcoming.
² My informants were Režā Maddāhi Kupāyi, known as Režā Darvish (at the age of 65), and his brother Bemān-‘Ali Maddāhi (about 50), and Ramažān Karimi Kupāyi.
³ Abbreviations are: Ir. (Iranian), Av. (Avestan), Pth. (Parthian), MP (Middle Persian), NP (Persian), Pers. (modern Persian), CDs (Central Dialects).

§D2. (1) OIr. *dw- > b: ber “door,” ibi “other.” (2) OIr. *y-, *vy- > y: ye “barley,” yā “place; room,” yeš “boil” (< *yauš); veyā (Pers. jodā) “separate,” yād “husband’s brother’s wife” (but juhn “young”). Note also yoz- : yoss- “find” (< *wi-waid-), yuz “walnut” (MP gōz).

§D3. (1) PIE *g(h) > OIr. *j- > ž: žen “woman, wife,” žende “alive,” žin- “hit,” žār- : žārt- (< *jyau-) “chew,” Žē “cord, string” (Pers. zeh, Av. jvāh; cf. Horn, no. 677). Therefore, jišt “bad” and jīnji “woman, wife” might be loans from other Central Dialects. (2) PIE *k(w) > OIr. *-č > ž: žēr “below,” mež- “suck,” riž- “pour,” vāž- “say,” tāž- “urinate,” tāžn- “make run,” až- “cost,” vež- “sift,” duž- “sew,” and the suffixes -že, -ži (§4.1,2).4 Lateralized or lost in final position: sī(y)- “burn (intr.)” (< *suž-, which yields the causative stem suž-n- “burn”), rū “day” (cf. ruže “fasting”); note also -ji “also” (cf. Av. cīj), peš- “cook,” as in many other Central Dialects.


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4 See Eilers, 1954, p. 313.
5 Partial voicing of /t/ in the clusters /xt, ft, št/ is probably due to contact with the Persian of Isfahan.
§D6. Clusters *št, *st. An outstanding development is *št > SW st > ss in hass “eight” (but hašdattā “eighty”), hess “mud-brick” (but xešdak “gusset”; Pers. xeštak), engosvone “thimble” (cf. engošter “ring,” enguli “finger”), and the past stems va-yoss- (parallel with va-yaš-)

Regardless of their origins, the following words occur in Kuhpāyi:

(1) With /ss/: vass- “stand,” der-xoss- “throw,” essu “is (there),” giz-:


§D7. OIr. *ṛt survives (in contrast to the dialect of Sedehe) in past stems:


6 Cf. Krahnke, pp. 147ff., who has placed Kuhpāyi in the southern group (-ss- vs. -št-), in the isoglossic distribution for this verb.

7 See also §1.1.3.
preverb ver- (for Pers. bar-); but bune “shrub, tree” (cf. Av. van-, vanā-), gorg “wolf.”


§D12. Old labials in medial position are influenced by or absorbed into preceding vowels, yielding /av, ev, ov/ (see also §1.3):


§D14. Vowels:
(1) *a > e, as in ber “door,” reg “vein,” teng “tight,” enjir “fig,” dehene (< dahana) “bridle”. This development has led to the high frequency of /e/ in Kuhpāyi (see Table 1, below). — *ay > ey, as in heyvon “animal”.

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Interesting are the recent loanwords such as haule “towel” (from modern Tehrani Pers. howle, not from Isf. Pers. holle).

The recent loanword amadon (indirectly from Russian) “baggage” suggests the currency of this trend.

Remnants of the back majhul is seen in dēr- “milk,” gēr “ear.” Note also seyr “satiated” (cf. NP seyr < *sagra-), sīr “lion” (cf. NP sēr < *sagra-).

The un-phonemic status of these vowels is suggested by the meter of poems (Borjian, 2004).

A new class of long vowels is generated owing to the loss of adjacent consonants. Word final: mōdion “mare,” pāk “old,” dūr “far,” hūs “jealous.” The un-phonemic status of these vowels is suggested by the meter of poems (Borjian, 2004).


Unexplainable long vowels include jūst “ugly,” f(ə)rə:mon “plenty,” bōrēme (< *bram-) “weep,” ja:de (for Pers. jāda) “road,” which is heard as such or as ja:de, with the hard glottal, in rural Isfahan.

Ar. ‘a- > ā-, obesered in words of Arabic origin such as ālef “grass,” āros “bride,” āmu “uncle,” āme “aunt,” maybe due to

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8 The underlying -h reappears when the numerals receive a suffix: nōham “ninth,” dēham “tenth.” Cf. §3.2.3.
9 Pers. stem rov-rov-, corresponding to Kuhpāyi stem š- “go.”
absorption of the initial glottal consonant into the vowel (see Stilo, 2008b).

(10) Harmonization into the back vowels: pinīr (< panīr) “cheese,” hūsūd (< hasūd) “jealous,” kīmi (← kem “coarse sieve” + -i) “fine sieve,” dirīcē “small door/window.” The development of si(y)-“burn” (from *suž-; §D3.2) follows no known pattern within the dialect. See §1.7 for synchronic harmonization.

§D15. Some words. ou-henj-i “irrigation” (< θανι-) suggests recent currency of the verb stem hanj- “drag.” Note lonje “wick” and lonj “mucus” which share the root but via a different development pattern. — nirā “stairway leading to the outlet of a qanāf” preserves the old prefix ni- “down”. — āyn-yāve “yawn” < OIr. *āhan- “mouth” + *yās- “yawn”; see Joneidi-Ja’fari). — Old Arabic loans include tāyer “bird,” biriq (< ebriq) “clay ewer.” — tammātē “tomato” is borrowed via Isfahani Persian, but whence sov-xākī “potato”?

§D.16. Gender. Words ending in -e/, such as ēcomče “spoon” and pore “boy,” generally follow the development -e < *-ak < *-aka (cf. §D14.1). There are however words like pora:ne “shirt,” vāyom-ta:le “bitter almonds,” qolāžāre “pie, magpie”, vɔye “willow” (< *waiti-), whose word-final vowel might reflect an original feminine suffix (cf. Morgenstierne).

PHONOLOGY

§1.1. Consonants (see Table 2) generally correspond to those of modern Persian. /q/ stands for both [ɣ] and [q], with a complex distribution similar to that of Persian, and /ng/ is [ŋ(g)]. The dialect lacks the glottal /h/ and /ʼ/, as heard in many other Central Dialects.

§1.1.1. In my documentation /v/ is [β], but Eil. has /v-/ and, occasionally, /w-/: vēz “cotton,” wez, hā-wuž- : wūt- “sift,” vir-vuž- : vāt- “pull out,” wuz- : vāss- “blow” (apparent inconsistency).

§1.1.2. The palatalization of /k, g/ before front vowels is so strongly marked that they are hardly distinguishable from /č, j/ (e.g. čiže “breast,” kiže “from Qehi,” xākisser/xāčisser “ash,” kalak/čalak “brazier”). However, /č, j/ have not shifted to /ts, dz/ as in Isfahani Persian. Before back vowels, palatalization has been noted in just a few words: k’u/kü “out,” k’uyu/kūvu squash, k’uönü “heel,” k’un-ārenj

10 kiri “oven.”
“elbow,” k'um-ō-bend “dragon-fly.” The change k > ē in čučuve (< ču-kuve?) “woodpecker” must be due to assimilation.

§1.1.3. /h/ shows instability at morpheme juncture: be'ema:rā “it broke,” ba'aran “weave!” bī'īrin “buy!”; see also §3.2.1.3.

§1.1.4. Voicing between morpheme junctures occurs but occasionally: vēš, vegdone “cotton seed.”

§1.2. Vowels are /i e a u o/. and possibly /ü/.

§1.2.1. /ü/ is noted in just a few words: mü “hair,” ügu “nobody,” kü “out,” küvu “squash,” dü “two,” kūe “alley,” xūn “blood,” pūl “money,” tūmen “tumān,” hūsūd “jelous.” In view of the doublets, it is hard to assume a phonemic status for /ü/, even with the presence of the minimal pairs dü “two” vs. dū “smoke; buttermilk” and kūl’u “out” vs. kū “mountain; manure.”

§1.2.2. Even trickier is the status of /e/, a very short vowel of not so low frequency (6% of the vowel sounds; see Table 1), which yields no minimal pairs.


(2) /a/ may also occur distant from the stressed syllable in the words with more than two syllables: vārāver “equal,” vālāt “provincial,” bārēme “weep,” nāmarz ḏ “broom,” nāvardon “ladder,” zammāson “winter,” f(ə)rāmon “plenty,” tāqallā “strain,” zārengi “smartness,” bagel “next,” xāsartēmon “to catch a cold.”

The words with the component k’un “buttocks” might be borrowed from vulgar Persian spoken in Tehran and Isfahan; it is the only word carrying [kʰ] before a back vowel in vulgar Tehrani and Isfahani.

See §D9 for diachrony.

/ö/ occurs only in Eil. köye/kuye “dog,” pöye “man.” Eil. /ö/ corresponds to my /e/ in many words (e.g. tel ~ Eil. til “belly”). I have documented [l] as an allophone of /e/ in a few words, e.g. [qālm] “shinbone.” There is also a general tendency for Eilers to document /o/ for /o/ (e.g. šōst ~ Eil. šūd “wash”).

The only occurrence of /a/ in monosyllabic words is the preposition də in Eil., corresponding to de in my notes.
THE DIALECT OF KUHPAYA

(3) /ə/ may drop before /r/: f(ə)rāx “wide,” j(ə)rigge “vest,” f(ə)rātmon “to sell,” be-b’rem “cry!” bebr’af “he cried.”
(4) It seldom occurs as the result of the reduction or loss of coloring of other vowels: bəne/bone “tree,” xadā/xodā “God,” axəhā “men” (cf. axe “man”), and the enclitic pronouns, e.g. -əš/-əš.
(5) However, its position is generally fixed and stable: qəlā “crow” ~ qəlāzāre “magpie.”
(6) /ə/ is used to break up the three-consonant clusters in the causative stems (§3.2.1).
(7) Unlike the open and middle vowels, /ə/ forms no diphthongs.

§1.3. Diphthongs are probably /ey, /ay/. There are also /eu, ou, au/, which alternate freely with /ev, ov, av/ (see §D12).
(2) /ay/ in āyn “mouth,” mā:-/māy-š “his mother,” māytāve “fishpan,” kāy(ə) “where.” Even though the paradigms are few, the high frequency of their occurrence seems sufficient to qualify /əy/ as a diphthong.
(3) /ay/. The phonemic value of this diphthong in Kuhpaya is doubtful; the sole documented occurrence is in hayf “pity,” which can be a borrowing from the Persian of Isfahan. There is also baštā “five,” as in common spoken Persian save the initial labial.
(4) /eu/ alternates freely with [əβ]: teu/tev “fever,” lev “lip,” zeur “rough,” šeu “night” (cf. ševenderu “night and day”), ševnem “dew,” sevde “basket,” beušo/bevšo “he went.”

§1.4. Vowel length can be distinctive only when it is a result of consonant omission, e.g. kene “tick” ≠ ke:ne “old,” jon “soul” ≠ ju:n “pretty” (see §D14.6). Long vowels occur also on account of the sequence of the same vowel due to morphology: ve:son (v-e-es-on) “I stand.” Length may sometimes be the effect of intonation.

§1.5 Stress. The stress patterns are similar to other Central Dialects, that is generally word-final in the nominals. In verbs, the stress is absorbed by the syllable carrying the negative morpheme, modal prefixes, preverbs, and participial element, as demonstrated in Table 4. Note also the contrasts in ve:son (v-e-es-on) “I stand.”

§1.6. Syllabic structure is CVCC. However, the words ending in a consonant cluster are few. Verb stems in /-r/ or /-rt/ optionally lose it when not suffixed: beke’ “do!” beška’ “he did.” Stems ending in other consonants may also lose them: bevā “say!” vees “stand!” vero “rise!” (see also §3.5.2.3). Sequence of three consonants is possible provided that it is not in the same syllable (dārt-šon ka “they were doing”), but is disallowed morphonologically in causative stems (§3.2.1).

§1.7. The dialect has a strong tendency for vowel harmony15 in verbs: kār-ə-kor-e “you work” ~ kār-u-kur-u “he works,” va-nves “write!” ~ va-a-nuvus-u “he writes,” be-m-ba “I carried” ~ bi-m-kuft “I pounded.” See §3.8.1 for harmonization of the copula. Note also pərēyi “day before yesterday,” pəreysihev/pəreuše “night before last.”

§1.8. Epenthesis -y- is inserted at the morpheme juncture between the vowel-initial suffixes and the stems/words ending in a vowel: boma-y-on “I came,” bomde-y-e “I have come,” ha-niše-y-ind “they have sat,” vessā-y-im “we stood,” the past participles vessā-y-e “stood,” paye “cooked,” die [dije] “seen”; and čučuve-y-é “the woodpecker” (see §§2.1, 3.5, 3.8.1, 3.11.2).

§1.9. The frequencies of vowels and consonants in the texts are listed in Tables 1 and 2. The vowels are counted irrespective of their position in diphthongs. An independent count of the diphthongs yields 21 and

15 See also §D14.10.
18 occurrences for /āy/ and /ey/, respectively. The texts contain ca. 5,700 alphabetic symbols and 309 hyphens, constituting 1,389 words. As seen in Table 1, the open vowels have a comparatively low frequency of 28 percent, while the frequency of /e/ alone is 25 percent. This can be explained by the historical changes shown in §D14.1.

Table 1

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Table 2

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Excluding those of Eil. and repeated phrases in the rhyming position of the verses.
Including 3 occurrences of /āː/. 
§1.10. In spite of the proximity to Isfahan, Kuhpāyi lacks the lax intonation of Isfahani Persian. It is quite puzzling that many new words are borrowed from Persian of Tehran rather than from Isfahan. Indeed the Persian variety spoken in the Zāyanderud valley sharply contrasts in intonation with its Median neighbors. Assuming that the entire regions once spoke Median (Borjian 2008; idem, 2009), question arises as how and when the distinct Isfahani accent came to exist.

MORPHOLOGY AND SYNTAX
§2. Noun phrase.
§2.1. Noun Forms. The nouns and pronouns indicate no gender or formal case. The plural ending is -(h)ā, as in axehā “men.” The suffix -(y)é is a definite marker, e.g. para:ne-yé “the shirt”; the indefinite markers are yag “a, one” and/or an unstressed -(y)i, e.g. her rá:-yi ʃoyon “wherever I used to go.”

§2.2. Modifiers. The ežāfu marker -ə (or, occasionally, -i, apparently from Isf. Pers.) is usually realized (xox-ə kas “younger/little sister,” zūn-ə wələtī “provincial tongue,” əyn-ə to “your mouth,” del-i voće “child’s heart,” engur(-ə) siā “black grapes”) but may drop when the constituent ends in a vowel: pəye həmā “our father,” ye Ki “Qehi’s barley.”

§2.3. Pronouns. There are two basic sets of personal pronouns: independent and enclitic (Table 3). Enclitics (or pronominal endings) function also as person endings in the ergative construction of transitive verbs in the past tenses (see §§3.6, 3.7). The enclitics are preceded by a vowel, usually o, e, a, or none, when attached to a consonant. When functioning as the direct object, the pronominal endings can be incorporated on or into the verb: nigind-mon “they will take us,” seyl bi-d-nigu “that the flood take you,” boɾay-m bi-ʃ-vənən “that I see my brother,” tə biʃim un va-ə-ʃəzim “that we go find him.” See also §2.11.

§2.4. The reflexive xoʃ/xo receives enclitic pronouns: xoʃ-em (or xom), -et, -eʃ, xoʃ-mon, -ton, -ʃon. They function as: (1) emphatic: mə xoʃem un ru sahrə de bimdi “I myself saw him in the field,” kəmın kəye-ʃ xoʃəs besə? “which house did he himself build?,” (2) possessive: əyn-ə xoʃəs vəz ukuru “it opens its own mouth,” vaçe go doʃmen-ə jon-i pəye vo mə xoʃuʃ u “the child who is the mortal enemy of his own parents,” (3) direct object: xo(m) bi guʃə de šər “I must get myself to the town,” and (4) with prepositions: ɛndi pul xo xoʃed bərte? “how much money have you brought with you.”
§2.5. Demonstratives are yon “this,” un “that,” yāhā “these,” u(v)ā “those,” hemin/hemun “this/that very (same),” hemtin “this much.”

§2.6. Adpositions.

§2.6.1. Prepositions are de(r) “to, in, into,” ru “in(to),” rā “to,” dim “on,” ez “from,” xo “with, to,” žer “under,” lev “at,” herā “for,” gel “around,” kū “outside,” duru “inside,” etc. They normally require no ezāfa, e.g. duru ov “into the water.” — de has a similar function as Pers. ba, e.g. ou de mo te! “give me water!” beušoyim de jengel “we went to the forest,” de mo-š šalom ka “he saluted me.” — rā (cf. ra: “road”) “to [somewhere]” is employed only for locations, overlapping the similar function of de, e.g. bešde bid rā dey-i uvā “you had gone to their village,” bərāy-m rā madrase nā-su “my brother does not go to school,” pore-d kiga ez madrase de rā kaye yu? “when does your son come home from school?”

§2.6.2. Postpositions.

(1) -de normally forms a circumposition with a preposition: ru sahrā de un bimdī “I saw him in the field,” duru ov-eš de dass-o-pā žint “he struggled in the water,” sovā-šon ez bone (de) bičint “they picked the apples off the tree,” Vir-em de poye-t bidī “I saw your father in Vir/Kupā.”

(2) -rā “for” adds weight on the preposition herā “for” and may even replace it: muži-m herā to-rā bārt “I brought lentil for you,” bevāžid herā mo-rā “say (it) for me!” āš ipəšon xoč-em rā “I am cooking soup for myself.”

§2.7. Adjectives.18 The comparative is marked with -ter, e.g. væzarkter “bigger,” ažonter “cheeper,” kasser “smaller” (with the assimilation ss < s-t).

§2.8. Numerals.

(1) Cardinals are 1 iki, yag, 2 dū(tā), 3 se(tā), 4 ča:r(tā), 5 baynštā, 6 ʃaš(tā), 7 hafḍhaftā, 8 has(sā), 9 nō(tā), 10 dē(tā), 11 yāzētā, 12 duvāzētā, 13 sinzētā, 14 čardētā, 15 bunzētā, 16 šunzētā, 17 hivdētā, 18 hizdētā, 19 nunzētā, 20 višā, 30 sītā, 40 ʃaltā, 50 banjattā, 60 ʃassā, 70 hafḍattā, 80 haʃdattā, 90 navadītā, 100 so, sattā, 200 davessā, 300 sīsattā, 400 ča:rsattā, 500 bunsattā, 600 ʃeysattā, 700 hafṣattā, 800 haʃsattā, 900 nōsattā, 1000 hozā:r.

(2) The counting unit -tā, used optionally with any number other than “one,” is unstressed and it geminates after a. The stress shifts to

18 See also §3.11.2.
-tā when the number acts as a noun, e.g. dūtā madu “two pitchers,” hémin dūtā madu “these very two pitchers.”

(3) Ordinals are formed by the suffix -am, as doyyam “second,” seyyam “third,” banjam “fifth”; and -omin, as in hafdomin “the seventh.”

(4) Units of weight include: xervār (a donkey load), man “maund” (6 kg), banjā (lit. fifty) = half cārak (½ of 750 gr), half of which is vissībanj (lit. twenty-five), with the further halving dēnār and baynār, similar to the traditional measures of Isfahan.

§2.9. Adverbs include -ji “also,” ibi “other, next, else, any more,” (place) yohon “here,” u(v)ā “there”; (time) zonon “now”; (manner) son “such” (Pers. čonin, čonān); (quantity and intensity) māli “very, many,” čē “nothing,” ǔçgu “nobody,” her “every”; (interrogative) ke “who,” čē “what,” komi(n) “which,” kāy(ā) “where,” kō “where is,” kiga “when,” ēndi “how much.”


§2.11. Object marking. While indirect objects are marked with adpositions (§2.6), there is no marker for the direct object, e.g. ber hanabend! “don’t shut the door!” smā yon baladid “you know this.” Moreover, contrary to the dialects in which the enclitic agent marks the direct object in the transitive past, in Kuhpāyi the enclitic agent has no such function (see §3.7. Fronting), e.g. Hasan-e Ali ru-bāq-de bidi “H. saw A. in the garden.” Therefore, the distinction between the subject and the direct object is largely dependent on the SOV word order of the sentence. The word order is even more important when the subject is not distinguished by the verb person ending, that is when both the subject and the direct object are the third person singular or plural. However, the fact that the pronominal endings act also as the verb endings in the transitive past (see Set II in Table 3) leads to the ambiguities such as un₁-eš₂ bārt “he₁,₂ brought” or “he₂ brought it₁” (cf. un₁-eš₂-eš₃ bārt “he₁,₃ brought it₂”; see §3.7.7); un-eš go seyl bārte bo “that which the flood had brought” could be interpreted also as “he who had brought the flood” if it were semantically possible.
Table 3: Personal Pronouns and Verb Endings

<table>
<thead>
<tr>
<th>Pronouns</th>
<th>Indep.</th>
<th>Encilitic Set II</th>
<th>Set I</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. 1</td>
<td>mō</td>
<td>-m</td>
<td>-on</td>
</tr>
<tr>
<td>2</td>
<td>tō</td>
<td>-d/t</td>
<td>-e</td>
</tr>
<tr>
<td>3</td>
<td>un</td>
<td>-š</td>
<td>-u (pres.), -ə (past)</td>
</tr>
<tr>
<td>Pl. 1</td>
<td>hāmā</td>
<td>-mon</td>
<td>-im</td>
</tr>
<tr>
<td>2</td>
<td>šma</td>
<td>-ton</td>
<td>-i(d)</td>
</tr>
<tr>
<td>3</td>
<td>uvā</td>
<td>-šun</td>
<td>-ind</td>
</tr>
</tbody>
</table>

§3. Verb phrase.

§3.1. Stems. Past stems are either irregular (e.g. pres. → past sāz- : sāt- “make”) or derivable from the present stem by adding the formant -ā (e.g. mež- : mežā- “suck”); the process may involve slight vowel shift: vā-xusn- : xosnā- “drench.” Irregular and regular past forms coexist in many verbs: xof- and xous-ā- “sleep,” dī- and vin-ā- “see.” Doublet past stems extend to the forms such as pres. kār-, past kärt-, kāšt- “sew,” with the possibility of the latter being a mere Persian loan. For the pres. stem va-yu- “search, find,” there are two past stems: va-yo- and va-yoṣ-ā- (with the past-stem formant) “search, find.”19 The stem’s consonants geminate in certain verbs, e.g. the stem mar-: be-mmur-u “that he die”; par-: be-pparā “it flew” (see also §1.6).

§3.2. The Causative. The causative present stem is formed by adding -n- to the present stem of intransitive verbs: pič- : pičā- (intr.), pičn- : pičnā- (trans.) “twist.” Doublets occur here as well, e.g. the past stem par-n-ā- = paront-20 “make fly.” For “burn” we have intr. pres. si(y)-, past sot- or siā-, trans. pres. sužn-, past sužnā- (see also §D3.2). Note also semantically (and etymologically) unrelated tāž- : tā-ṭāžā- “urinate,” tāzn- : tāznā- “make run.”

§3.2.1. To avoid a sequence of three consonants (cf. §1.6) after receiving the causative formant -n-, the final consonant cluster of the stem may either split by an epenthetic vowel or the final consonant may drop. Exx.: tars- + n → tars-ən- “frighten,” xend- + n → xendən- “make laugh”; jomb- + n → jombn-ə-, with the past stem jombn-ā- or jomb-ə-n-ā- “shake”; čaus- + n → čausən- or čaun- “stick up”: be-čausən-e

---

19 For diachronics, see §D6.
20 Constructed on the Persian model parānd- (< par-ān-id-).
“stick [it] up!” čausun-u “he sticks up,” be-š-čaunā “he glued,” čausnāmōn “to glue.”

(2) The pres. stem xovs- (or xous-) “sleep” yields xousən- or xoun- “put to sleep,” confirming the phonological rule that equates /ou/ and /ov/ (§1.3.5).

(3) The fact that fa:m (< fahm) “understand” gives the causative fa:mon- “make understand,” rather than the expected *fa:mm-, suggests that the underlying /h/ is still perceived as such and therefore the three-consonant sequence */hm/ is avoided. The other possibility, that fa:mon- is wholesomely borrowed from the Persian causative fahmāndan,²¹ should not be disregarded, notwithstanding the aged status of this verb in Central Dialects.

§3.3. Preverbs include:


(1) Preverbs as well as adverbs may further specify a stem:
bend- : bass-, hā- “close,” der- “tie”
čin- : čint-, ha- “arrange?,” ver- “pick (off, up)”

dār- : dārt- “have,” ver- “weigh”
es(s)- “be in,” ve- “stand; become”
gart- : gartā- “turn,” va/ver- “return”

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²¹ Cf. paront- in the previous paragraph.
²² Eil. hi-gir- : gift- “seize.”
23 For negative forms, see §3.4.3.
"they did"). There are also instances where the durative short vowel may have been absorbed into the preceding vowels:  

\[ \text{bərəme } \text{'kuru} \text{ “he is weeping,” məve } \text{'girid “you buy fruits,” yon } \text{kərə } \text{“you do these works,” ez to } \text{’tarson “I fear you,” age } \text{’šoim “if we would go.”} \]

§3.4.2. The perfective/subjunctive prefix \( b(e) \)- marks the subjunctive (\( b(i-) \- \text{on “that I come,” } bə-xər-on \text{ “that I eat”}), the imperative (\( \text{be-} \text{xər-} \text{id “eat ye!”}), the preterit (\( \text{b} \text{-omayon “I came,” } \text{be-m-xərt “I ate”}), and the perfect (\( \text{b-o} \text{mde-yon “I have come,” } \text{be-m-xərte “I have eaten”} \)).

§3.4.3. The negative marker \( ná \)-\( \text{ precedes the stem or the durative marker in all present forms and in the intransitive past. Exx.: (imperative) } \text{ve-n-es(s) “stand not!” } \text{ha-na-bend “don’t shut!”}; (pres.) \text{ná-a-n-un “I don’t put,” } \text{na-a-kər-e “you do not,” } \text{na-a-y-u “he doesn’t come,” } \text{vər-ton } \text{na-a-ʃ-u “you won’t forget”; (subj.) } \text{na-yoʃ-u “it may not boil”; (pret.) } \text{be-na-omə “it didn’t come,” } \text{be-nəx-ə “he didn’t go”; (imperf.) } \text{na-a-ʃo-y-on “I wouldn’t eat”; (perf.) } \text{(ha-)na-xəfde-y-e “you haven’t slept,” } \text{na-xəfde bo “he hadn’t slept,” } \text{be-na-ʃde bo “he hadn’t gone.”} \]

In the transitive past, the combination of modal affixes with the subject marker (Table 3, Set II) lead to parallel structures (see also §3.4.4). Exx.: (pret.) \( \text{be-m-na-vət } = \text{na-m-vət “I said not” (cf. } \text{be-m-vət “I said”}), \text{der-ən-na-girnə “they didn’t turn on,” } \text{hi-ʃ-na-gift “he didn’t take,” } \text{Eir. } \text{to-t...be-nə-ke “you didn’t do”; (imperf.) } \text{na-a-vət-em } = \text{na-m-ə-vər “I wasn’t saying” (cf. } \text{vət-em “I was saying”), } \text{na-a-xər-t-em “I wouldn’t eat,” } \text{na-m-ə-xoss “I would not throw”; (perf.) } \text{bi-m-na-ʃinte “I haven’t hit,” } \text{be-ʃ-na-xərte bo/əu “he hadn’t/may not have eaten,” } \text{un-em na-die “I haven’t seen him.”} \]

§3.4.4. The possibility of coexistence of various verb affixes is summarized in the chart below, with the following notes.

1. The perfective and durative markers do not coexist for the obvious reason of belonging to opposite aspects.

2. The perfective marker is always supplanted by the preverb when one exists.

3. The preverb \( hə- \) tend to vanish in the negative: \( \text{na-a-n-un “I don’t put,” but } \text{ha-nə-a-n-ind “they don’t let.”} \]

\[ \text{24 The modal prefix takes the irregular form } \text{bev- in the past stem } \text{bev-ʃo- “go.” The intrusive -v- (or -v-) in this verb is a feature of the “provincial” dialects of Isfahan (see Krahne 1976 p. 213), and occurs also in the Caspian dialect of Kalārādšt (see “Kalārestāq” in EIr.).} \]

\[ \text{25 The prohibitive } \text{ma- is now obsolete.} \]
(4) The preverb and the durative marker do coexist, but they often drop together (§3.4.2), as they are not morphologically distinctive.

(5) be- may stay on the verb in the negative, as shown by the examples in §3.4.3. Its omission in the present subjunctive does not cause similar forms with the present indicative because the latter is marked with the duration marker. In the negative transitive past, the choice of retaining or omitting be- leads to considerably different structures, but in any case tenses do not fall together.

<table>
<thead>
<tr>
<th></th>
<th>prev.</th>
<th>be-</th>
<th>na-</th>
<th>-ə-</th>
</tr>
</thead>
<tbody>
<tr>
<td>preverb</td>
<td>-</td>
<td>+</td>
<td>+</td>
<td>+</td>
</tr>
<tr>
<td>perfective be-</td>
<td>-</td>
<td>+</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>negative na-</td>
<td>+</td>
<td>+</td>
<td>-</td>
<td>+</td>
</tr>
<tr>
<td>durative -ə-</td>
<td>+</td>
<td>-</td>
<td>+</td>
<td>+</td>
</tr>
</tbody>
</table>

§3.5. Person endings consist of two sets, as shown in Table 3.

§3.5.1. Set I endings are used in the present indicative (ha-a-nig-on “I sit,” gir-on “I get”) and subjunctive (ha-nig-on “that I sit,” bi-gir-on “that I get”), the intransitive preterit (ha-nišd-on “I sat”), imperfect (ha-a-nišd-on “I would sit”), and perfect (ha-nišde-y-on “I have sat”).

§3.5.2. (1) Imperative endings are zero in the singular and -id in the plural: bi-vin “see!” bi-vin-id (pl.), be-vāz “say!” na-vā (neg.), be-vāz-id (pl.), bexo “eat!” bexrid (pl.), vees “stand!” vessid (pl.), ha-vež “sieve!” be-kē “do!” be-brem “cry!” b-ā(r) “bring!” na-ā(r) (neg.).

(2) The singular ending is -e for single-consonant stems: (ha-)t-e “give!” ha-t-id (pl.), der-k-e “fall!”

(3) -e is added also to the causative stems (be-pparn-e “make fly!”) to avoid them fall together with their non-causative pairs; i.e. a form like *beppa” (see §1.6) would have remained indistinct from beppa “fly!” This pattern has been extended to other stems ending in /Cn/: ver-ašn-e “hear!” but understandably not to the stems in /Vn/: ba-haran-a “weave!” bi-hirin-a “buy!”

(4) Irregulars include bu “come!”26 (pres. stem y-), be-šo “go!” (pl. bi-š-id!).

§3.5.3. Set II endings are used in the transitive past as subject (agent) markers. They appear before the stem in the preterit (bi-m-gift “I got”) and perfect (bi-m-gift “I have gotten”) and after the stem in the imperfect (gift-em “I would get”). For the movement of this “ending” through the sentence, see §3.7.

26 Cf. Eil. bō “come!” navu! (neg.)
§3.6. Tenses. Simple tenses are constructed as follows.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Construction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pres. indicative</td>
<td>(prev.) + (stem) + Set I</td>
</tr>
<tr>
<td>Pres. subjunct.</td>
<td>be-(prev.) + (stem) + Set I</td>
</tr>
<tr>
<td>Imperative</td>
<td>be-(prev.) + (stem) + -ø (sg.)</td>
</tr>
<tr>
<td>Preterit (intr.)</td>
<td>be-(prev.) + (stem) + Set I</td>
</tr>
<tr>
<td>Imperf. (intr.)</td>
<td>(prev.) + (stem) + Set I</td>
</tr>
<tr>
<td>Perfect (intr.)</td>
<td>(be-(prev.)) + (p. p.) + Set I</td>
</tr>
<tr>
<td>Preterit (trans.)</td>
<td>be-(prev.) + Set II + (stem)</td>
</tr>
<tr>
<td>Imperf. (trans.)</td>
<td>(prev.) + (stem) + Set II + (stem)</td>
</tr>
<tr>
<td>Perfect (trans.)</td>
<td>be-(prev.) + Set II + (p. p.)</td>
</tr>
</tbody>
</table>

Notes:
1. The semantic range of Kuhpäyi tenses is strikingly similar to that of Persian.
3. Intransitive compounds with transitive auxiliary verbs receive intransitive conjugations: pā-m gīr beka “my foot got stuck.”
4. The subjunctive and the imperative of certain verbs employ “be” as auxiliary: bezombe (i.e. be-zon be) “know!” (see also §3.9).
5. “See” conjugates regularly except for the imperfect, which is the invariable noun dī “visible” + Set II + bo “was”: dim bo, did bo, diš bo “I, you, he would see,” with the literal meaning “there was visibility for me, you, him.” Note also the compound verb die (dī?) kartamon “to look.”

Table 4: Verb Forms (3rd pers. sg.)

<table>
<thead>
<tr>
<th></th>
<th>Intransitive</th>
<th>Transitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>no preverb</td>
<td>go</td>
<td>hā-a-nig-u</td>
</tr>
<tr>
<td>with preverb</td>
<td>sit</td>
<td>hā-a-nig-u</td>
</tr>
<tr>
<td>subjunctive</td>
<td>(ə)-š-u</td>
<td>(ə)-xur-u</td>
</tr>
<tr>
<td>imperative</td>
<td>bē-š-o!</td>
<td>hā-nig!</td>
</tr>
<tr>
<td>preterit</td>
<td>bēv-šo-ə</td>
<td>hā-nišd-ə</td>
</tr>
<tr>
<td>imperfect</td>
<td>(ə)-šo-ə</td>
<td>hā-a-nišd-ə</td>
</tr>
</tbody>
</table>
§3.7. Fronting.30 In transitive past tenses, there is a strong tendency for the Set II enclitic agents to move off the verb onto a preceding word, which can be the direct object, an indirect object, an adverb, or, most interestingly, the subject (see also §2.11). This yields equal alternate structures such as

\[
\begin{align*}
\text{mo-} & \quad \text{Vir-de paye-t bidi} = \text{Vir-em-de paye-t bidi} = \\
\text{paye-t-em} & \quad \text{Vir-de bidi} = \text{paye-t Vir-de bi-m-di} \quad \text{“I saw your father in Vir/Kuhpäya.”}
\end{align*}
\]

(1) The agent on the direct object:

\[
\begin{align*}
\text{huluzi-m} & \quad \text{bexärte bo “I had eaten an/the/some apricot(s)’} \\
\text{to-šon} & \quad \text{ez koye kü karte “they have kicked you out of the house”} \\
\text{tā} & \quad \text{zonon un-em nadie “I haven’t see him till now” (cf. na-m-di} \\
& \quad \text{“I didn’t see”)}
\end{align*}
\]

\[
\begin{align*}
\text{ki mo-š} & \quad \text{vāz bika? “who called me?”} \\
\text{bərəÄ} & \quad \text{Ahmad-em xo xoy-em ba: “I took Ahmad’s brother with me”} \\
\text{yon para:ne jūn-ed} & \quad \text{ez kāyā higift? “Where did you buy this pretty} \\
& \quad \text{shirt from?”}
\end{align*}
\]

\[
\begin{align*}
\text{koye} & \quad \text{cūzihā-t xarā: b-o-ka “you would destroy the sparrows’ nests”} \\
\text{āš-et} & \quad \text{bexärte bo “you had eaten soup”}
\end{align*}
\]

(2) The agent on an indirect object:

\[
\begin{align*}
\text{be} & \quad \text{to-m bevāt “I said to you”} \\
\text{de mo-š} & \quad \text{sālom ka “he saluted me”} \\
\text{de mo-šon} & \quad \text{dāye “they have given me”}
\end{align*}
\]

(3) The agent on the subject:

\[
\begin{align*}
\text{mo-š} & \quad \text{ba-yoss-e “I have found”} \\
\text{Hasan-eś Ali ru bāq de bidi} & \quad \text{“H. saw A. in the garden”} \\
\text{ke-š} & \quad \text{mō sādā ka? “who called me?”} \\
\text{herki-š} & \quad \text{mō bidi “whoever saw me...”} \\
\text{seyl-eś bārte “the flood has brought”} \\
\text{uvā-šon} & \quad \text{dārtšon ēkār -šon ka? “what were they doing when it flooded?”} \\
\text{iki-š} & \quad \text{be un axe bevāt “some[body] said to that man”} \\
\text{xādā-š} & \quad \text{berasnāye “God has delivered [it]”} \\
\text{mardom-šon} & \quad \text{bidi “the people saw”}
\end{align*}
\]

30 A term coined by Donald Stilo to signify the mobility of person endings in the sentence.
“no matter how much the hopeless man struggled”
“the daughter-in-law does not want the son’s mother”
“this drug killed the pain”
(4) The agent on an adverb:
“as soon as he saw me ...”
“so much he has eaten ...”
“from afar they knew not”
“yesterday I bought dah-näär of wild plums”
“I wish I had told him the truth at once” (cf. be-m-väte bo “I had told”)
(5) The agent remains on the verb optionally (un ru sahr de bi-m-di “I saw him in the field,” vesgi be-š-xärte “so much he has eaten...”), but necessarily so when the verb is the only word in a clause:
“I gave but he did not take”
“I have heard [that] they have kicked you out of the house”
(6) Imperfect transitive person endings (§3.5.3) are fronted voluntarily:
“you used to destroy the sparrows’ nest”
“I was cutting the melon”
(7) Fronting to a word that already has an enclitic possessive marker is possible if the agent succeeds the pronoun:
“I told him” (not “he told me”),
“I have washed my face,”
“as if I have killed his father.”
(8) Repetition of the agent is not uncommon: uvä-šon därtšon čekär-šon ka? “what were they doing?”

§3.8. Be and Become

§3.8.1. The substantive verb bōmon “to be” consists of the stems zero/h-(present), b- (subjunctive), and bo(y)- (past), conjugated with the person-endings Set I, listed in Table 3. The duration is not specified.
Present: -on, -e, (h)-u, -im, -id, -ind
Subjunctive: bon, be, bu, bim, bid, bind
Preterit: boyon, boye, bo-ø, bo(y)im, bo(y)id, bo(y)ind
Imperative: be! P. p.: bo, bie (?)

Although shown unattached in the texts, the copula always joins the preceding word. The 3rd sg. present often assimilates (see §1.7) with the preceding vowel: yon sŏv u “this is an apple,” un fŏressuk u “it is a swallow,” yon kəye e [kojət] “this is a house,” un aye e “he is a man,” yon yane e “this is a mortar,” un jinji i “she is a woman,” yohon yâ-ä “here is a room.”

The copula is optionally omitted: engur təroš māli nā(hu) “sour grapes is not plenty,” yon asb sabe na “this horse (is) not white,” yon senduq-ya čūi ez uvā “these wooden trunks (are) theirs.”

Interrogative sentences employ the subjunctive copula: yon čiči bu? “what is this?” yon aksi ke bu? “who is this man?”

§3.8.1. The periphrastic perfect tenses are formed from the past and subjunctive of “be” as the auxiliary and the past participle (§3.11.2) of the main verb:

(1) the pluperfect bešde boyind “they had gone,” be-šon-vâte bo “they had said”;

(2) the perfect subjunctive bešde bind “they may have gone,” be-šon-vâte bu “they may have said.”

§3.8.2. The locative/existential verb for animate nouns is formed from the copula and preverb də(r)-: dəron, døre, dərū/duru “I, you, he exist(s),” dobe “be in!” Exx.: pišim kaye dəron “I’ll be home at noon,” băxure kāyā dəru? “where is the father-in-law?” gusbend ru lum dəru “the sheep is in the pen.” No example is available for the subjunctive and the past.

§3.8.3. The locative verb for the inanimate nouns is formed by adding the copula to the stem ess- (otherwise “stand; become”), attested only for the present 3rd sg.: sart kāyā essu? “where is the ladder?” če čihā-ya jūn-i yohon essu “such pretty things are here!” This moribund stem is sometimes omitted: čərā kənār-ə dəzər u “the light is at the wall.”

§3.8.4. “Become” is expressed by two pairs of stems: b- : bebo- and ves(s)- : ves(s)ā- (also “stand”). My limited data fails to show all forms incorporating the durative marker. The passive is formed analytically with “become”: pāre bebo “is ripped off,” max vessā “it was lost” (cf. max-eš beka “he lost [it]”), max vessu “it will be lost,” max vešs “get lost!”

Examples: (pres.) zū xasse v-e-ess-e (= xasse_e-be-e) “you get tired quickly,” āyn širin ve-n-es-u “the mouth does not become sweet”; (imperat.) Eil. jūn bō “get well!”; (pret.) herči-š beres, čole bebo
“whatever he spun, it turned to raw cotton,” tā-š mo bidi gāyem vessā/bebo “he hid from view”; (imperf.) rāzī na-a-bo (= ve-n-e-esā) “he would not become satisfied”; (perf.) pālon-ēs avaz bebie “its saddle has changed”; (plup.) bīhūš vessāye boyon “I had become unconscious.”

§3.8.4.1. nābu (the pres. 3rd sg. in the negative) functions as an impersonal modal: bāhārā nābu raxt-ā garm vapušā “one may not put on warm clothes in the summer”

§3.9. Have is irregular in that it takes no modal affixes in the affirmative, and the subjunctive and imperative forms are conjugated with “to be.” Exx.: (na-)dār-u “he has (not),” dār bon “I might have,” dār b-e “have!”; dārt-ēs “he would have,” be-š-dārt “he had.” Note p. p. dār (instead of *dārtē), as in dār bu (Pers. dāštā bāšad) “that he have.”

§3.9.1. The progressive forms are built on “have,” modeled on colloquial Persian: dār-e ḫāρ-e “you are carrying,” dār on raxt-ā m va-a-pušā[yon] “I am putting on my clothes,” dārt-ē-larzā “he was trembling,” dārt-em komze-m_o-von “I was cutting the melon.”

§3.10. Modals.

(1) gu : gā “want; must” is conjugated in all tenses with enclitic pronouns as the agent, with the possibility of fronting. “Want” normally appears in the imperfective aspect and is followed by the main verb in the subjunctive. The un-fronted forms are gu-m “I want,” gā-m “I wanted,” gāye-m (cf. Pers. xāsta-am?) “I have wanted,” with the respective negative forms na-m-u-gu, na-m-gā, na-m-gāye. Examples:

uvā gu-šon bišind “they want to go”
del-em-ēš u-gu yohon bemone “I wish (lit. my heart wants) you to stay there”
āros-ēš mā-pore na-a-gu “the daughter-in-law does not want the son’s mother”

Eil. her kāri-š u-gū, kūrū “he does whatever he wants to”
Eil. gū-š xub ṣā yā bād, īwa-ṣun1 ijarē-šon2 gū “may it be good or bad, they1 want their2 rent”
šēmā-ton _ā-gā “you wanted,” vaxte-m _ā-gā “when I wanted...,”
to-t vaxte_e-gā “when you wanted”

In the sense of “must,” the modal takes the perfective mood and is followed by the past stem of the main verb: mo-m bigu šo “I must

go” (cf. Classical Pers. bāyad-amRAFT), uvā-d nagu ūo “you should not go there,” bi-š-gu bař “he must carry.”

(2) ūa “can” appears only in the negative in the texts. It is fronted by Set II endings and is succeeded, optionally, by bo, the 3rd person singular of the substantive verb.

mo-m našā bo = na-m-šā bo “I was not able to”

age na-d-šā bo pussin bāre “if you are not able to bring the sheepskin”

mehmon-š mehmon našā bivinu “a guest cannot see [another] guest”

na-š-šā bo ez yā-š verossu “he cannot stand up from his place”

Note: The affirmative of “can” is constructed using the verb “come,” as in Persian: šāllā ez mo_o-oma herā-š kār-i bekaron (cf. Pers. az man (bar-)miāmad) “I wish I would be able to do something for him.”

(3) nābu. See §3.8.4.1.

§3.11. Verbal nouns.

(1) The infinitive marker -(ə)mon is added to the past stem preceded by the preverb (if any) or optionally by the perfective prefix: hōmart-om, hōmarā-mon “to break,” vayossō/o-mon “to find,” pa:mon “to cook,” dīmon “to see,” šōmon “to go.” The Persian gerundive is expressed by the infinitive in Kuhpāya, e.g. sotom (for Pers. suxtan and suxtagī) “to burn, burning.”

(2) The past participle (p. p.) consists of the perfective prefix (optional) or preverb (if any), the past stem, and the stressed suffix -e, e.g. the adjectives hōmart-e “broken,” der-mont-e “desperate,” pa-y-e “cooked” (with the glide y), bu-daye “roasted,” vessaye “standing.” The suffix may drop, as in be-hošā “dried.” In conjugation of the present perfect (and the periphrastic forms) the prefix is omitted optionally: (haxoxfe “he has slept,” (haxoxfe bo “he had slept,” (haxoxfe bu “he may have slept.” In the verbs “go” and “come,” the p. p. is irregularly formed with an intrusive d (see §D11) and is inseparable from the perfective prefix: be-šdē-y-on “I have gone,” b-omde-y-im “we have come.”

(3) The present stem is used in compounds: gon-duţ (lit. gunny-sew) “large needle,” tāze-zā “new-born.” Most nouns constructed on the present participle bear the suffix -e, e.g. torn-e “rolling pin,” gulitore (Pers. sergin-yalītān) “scarab,” duru-vāţ-e “lier,” kāye-kāre “playful,” ḏāne-soun-e (Pers. dār-kub) “woodpecker,” ĉuve (< ĉu-

(1) The suffix -e in virže “of or related to Vir, i.e. Kuhpāya,” kukiže “of or related to Kuki, i.e. Jabal,” Siži “Sagzi,” etc.


(3) Diminutive suffix -či, e.g. aːrči “hand-mill,” čužiči “sparrow chicken,” poreči/poriči “little boy,” sičiči “grain fetter/pest.”

(4) Compounds: ku-žen-dere (lit. out-hit-in?) “unripe almond,” ho-š-vābendi (lit. to that attaching?) “pad for placing the dough on the inner wall of the oven,” pā-m-oš-ār (lit. foot-me-its-bring?) “pedal.”


The Texts 33

I. The Flood

(1) Yag ru iki go bičāre bo vo bālāpuš-es kem bo, ru vāron-de xis vessāye bo vo ez sarmā dārt-a-larzā, dermonte bo.

(2) Hamon vaxt yag sewol ez kuvason ra kafte bo vo (3) dārt ez ru ruxone “śo vo yag cī-yi son pussin dim ov de dārt-a-śo.

(4) Iki-ś be un axe bevāt, « uvā bivin! dim ov engāri yag xeg-a ruqen-i, pinir-i, šire-yi, cī-yi—seyl-eš bārte. (5) Sā-d bo bigire vo befrāše vo bālāpuš biirine ».

(4) Some[body] said to that man, “Look at there! On the water it appears to be a leathern bag of ghee, cheese, syrup, [or] something [else] the flood has brought along. (5) You could take and sell [it] and buy [yourself some] clothes.”

32 Cf. Pers. Sagzi, with the original meaning “of or related to Sag” < OP Saka “Seyth, Scythian.”

33 The informant of Texts I to V is Režā Maddāhi Kuhpāyi (see ftn. 2 above).
(6) iki-š bevāt, « aslan xoy-eš pussin u vo xadāš berasnâye. (7) yag-zarre hemmat beke vo ez ov bigi vo vapuš! » (6) Someone [else] said, “It out to be a sheepskin and God has supplied [it for you]; (7) make a little effort, fetch it from the water and put it on”.

(8) axe badbaxt tama’kâr bebo vo lox bebo vo duru ov parā vo (9) betaqallâš xoy-eš de pussin berasnâ, go ez ov bigiru. (8) The unfortunate man became greedy and got naked and jumped into the water and (9) with much struggle got himself reach the sheepskin, to take [it] from the water.

(10) ammâ un-eš go seyl bârte bo na pussin bo vo na xeg ruqen; (11) yag xers bo go duru ov-eš de dass-o-pā-zînt o (12) montzer bo dass-eš de cîyi bend vessu vo xoy-eš najât hemt. (10) However, the thing that had been carried by flood was neither a sheepskin nor a skin full of ghee. (11) It was a bear who was writhing his limbs in the water, and (12) was waiting for its hand to seize something [in order to] save himself.

(13) hemin-go axe nezzik bebo vo dass-aš-eš derâz â-ka, xers herâ najât xoy-eš de dass-o-pā axe kaft o (14) axe biçâre-š her-çi talâš beka go xoy-eš kânâr kašu, ez-eš benaoma. (13) As soon as the man became near and stretched his hand, the bear—to save himself—fell on the limbs of the man and (14) no matter how the hopeless man struggled to pull himself aside, he was not able to.

(15) mardom-šon bidi go pussin ârtmon mâli tul bekašâ vo xoy-ə axe ji dârt pey ov â-šo vo (16) ez dur-šon naznâ go čerâ na-š-ša pussin bâru. (15) The people saw that the [act] of saving the sheepskin took so long, and the man himself was being dragged by the flood, and (16) from afar they did not knew why he could (lit. “can”) not bring the sheepskin [to the shore].

(17) dâd-šon bekašâ go « age na-d-ša bo pussin bâre, vel-eš ke vo xoy-et pač u; (18) màbâdà sarmâ bexoræ vo seyl bi-d-nigu ». (17) They yelled that, “If you are not able to bring the sheepskin, let it go and yourself return safely; (18) lest you will catch a cold and the flood may take you.”

(19) axe-š bevât, « mo-m pussin vel karte, pussin mo vel nâaku ». (19) The man said, “I have let the sheepskin go; the sheepskin doesn’t let me go”.

II. SENTENCES
(1) yon čičī bu? What is this?
(2) yon kay(-e). This is a house.
(3) yon axî ke bu? Who is this man?
(4) Ali kâyâ duru? Where is Ali?
Where is the light? The light is at the wall.
The sheep is in the pen. This horse is white.
Those men and women are fine. Black grapes are (is) sweet.
The sheep is in the pen. The sheep is in the pen.
Black grapes are (is) sweet.
This horse is white. Those men and women are fine.
This horse is white. Black grapes are (is) sweet.
Here the weather is always sunny.
I will be home tomorrow.
What a nice day!
How delicious is this pear!
Such pretty things are here!
Sour grapes are not plenty.
Here the weather is always sunny.
I will be home tomorrow.
What a nice day!
(39) mage un náašnase? How don’t you know him?
(40) ěndi pul xo xoy-et-ed bårte ‘? How much money have you brought with you?
(41) hame ez kår-ă un nărëzi ind. Everybody is displeased with his behavior.
(42) heze-m yak kilu borenj biirint. I bought one kilo of rice yesterday.
(43) age mő yon kår be’sm’karte bu, haq dâre her-çi del-et-es_u-gû bevâže. If I have done this, you have the right to say whatever your heart desires.
(44) a:r-ă seyyam-e xordéd u. Today is the third of Khordâd.
(45) jom’a hafdomin rû-i hafđe. Friday is the seventh day of the week.
(46) vače go bôrême kuru, vešše. The boy who is crying is hungry.
(47) her-ki-ś mő bidi, de mo-ś salôm ka. Whoever saw me saluted me.
(48) sâmâ go yon balade, ěrâ amal náakøre? If you know this, why don’t you take action?
(49) vâžind go rû-yi dê saat kår_u-kuru. It is said that he works ten hours a day.
(50) Háfez hem şaer bo hem âšeq. Hafez was both a lover and a poet.
(51) mő na torki baladon na kordi. I know neither Turkish nor Kurdish.
(52) amšeu foqat âš bexo. Eat only soup tonight!
(53) yak livân ou de mő te. Give me a glass of water!
(54) her hanabend. Do not shut the door!
(55) her ra:-yi šoyon, bôrâ Ahmad-em xo xoy-em ba(a). Wherever I would go, I would take Ahmad’s brother with me.
(56) ez perârsâl tâ zonon un-em nadie. I have not seen him since two years ago.
(57) tâ a:rû dê bår bešdeyon Mašâd. I have visited Mashhad ten times.
(58) ez garmâ bîhûš vessâye boyon. I had become unconscious of [excessive] heat.
(59) nesf-i qazâ-m bexârte bo. I had eaten half of the meal.
(60) tâze hašofde boyon mo-t sâdâ ka. I had just slept [that] you woke me up.
(61) sâmâ-ton našâ bo yon kår bekâri. You cannot do this.
(62) sâllâ ez mo_o-omâ’ herâ-ś kår-i bekâron. I wish I could do something for him.
(63) bâlki yon katâb dâr bon. Maybe I have this book.
(64) dârtêm konze-m_o-vont, enguli-m-am ji bevont. I was cutting the melon that I cut my finger too.
(65) vaxti go seyl boma, uvâ-šon dârtšon čekâr-šon ’ka? What they were doing when it flooded?

35 The 2nd person plural pronoun followed by singular conjugation is influenced by a recent colloquial style of Persian.
36 Corrected for x-kâre “you do”.
37 For ez-ə mooma in the original transcription.
(66) dārōn raxtā-m va-a-puṣā[yon]. I am putting on my clothes.
(67) mō ez ādēmā-i duruvāžē aslan xās-em nāyu. I do not like liars and hypocrites at all.
(68) vīr-ot u go pārsāl be mō ē bevāte? Do you remember what you told me last year?
(69) yak/yog čen rū go zānuhā-m mā li dard_u-kuru. My knees are in pain for several days.
(70) un axe go uvā niāde dūs-om u. The man who is sitting there is my friend.
(71) čentā yūz dim⁸⁸ bōne de hu?⁹⁹ How may walnuts are left on the tree?
(72) ... [?] be qāye vaza:riterā gōš hate! One must listen to elder’s advice.
(73) be to-m bevāt uvā-d nagu šo. I told you that you should not go there.
(74) bāhārā nabu raxt-ā garm vapūṣā. One should not wear warm clothes in the summer.
(75) age zonon bišim, be un ³-rašim. If we go now, we will reach him.
(76) age zonon šoim, be un rasāim. If we had gone [by] now, we would [have] reached him.
(77) age zū bešde boim, be un rasāye boim. If we had gone early, we would have reached him.
(78) mage hezišeu hanaxofdeye go zonon ⁷צר_ער_ה-זין_ゼ? Have you not slept last night that you are snoozing now?
(79) šōnā dussā-yi mā li dārīd, mage na? You have many friends, don’t you?
(80) del-em-eš_u-gu yohon bemone. My heart desires that you stay here.
(81) ver-em-ašnofde to-šon ez kaye kū karte. I have heard that they have kicked you out of the house.
(82) be-xiš-eł go mō ez to²-tarson? Do you think I am scared of you?
(83) hayf ez yon para:ne go pāre bebo. What a pity that this shirt was ripped off.
(84) tā-š mo bidi qāyem vessā/bebo. He hid from view as soon as he saw me.
(85) gāšgi hemun avvel-em rāss-eš be un bevāte bo. I wish I had told him the truth at once.
(86) her čī zūter kausū-t vapūṣ tā bišim un va-aš-⁷צים. Put on you shoes as soon as possible, so that we go and find him.
(87) ez veski-š bexārte, na-š-šā bo ez yā-š verossu. He has eaten so much that he cannot move from his place.
(88) yon kārā kāre go mo ez kāye_t bešon? Do you behave in such a way that I leave your home?

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38 Corrected for dimu.
39 Properly der-u “it exists”. It is hard to tell whether de combines with hu to make the existential verb (§3.8.2) or it forms the circumposition dim ... de (§2.6.2.1).
As if I had killed his father that he shouts at me.

When I wanted to come down the stairs, my foot got stuck and I fell down.

Do you remember when you were a child you would climb trees and destroy the sparrows’ nest?

If you visited their village only once, you would never forget the hospitality of the people there.

The children were sitting at the pool and were splattering water on each other.

You get tired very quickly because you walk fast.

My father’s monthly salary is 27,436 tumans.

I must get myself to the city this very night in order to see my brother.

May God bless him, he was a just person, and he would never be (lit. become) pleased to violate someone’s rights.

Do whatever your heart desires (i.e. do as you wish), but know that these affairs will have no good consequence.

III. PROVERBS

(1) āš _i-pašon xoč-em⁴¹ rā⁴²—bone del-i vače-m rā. I am cooking soup for myself—as if it were for my child’s desire.

(2) age Ali sārvon u, zonu ošdorā kayā haxovnu. If Ali is the caravan lead, he knows where to rest the camels.

⁴⁰ The object bõrā is repeated in the enclitic -_rā-.
⁴¹ Otherwise xoyem “myself”.
⁴² The postposition -rā “for” is not common in Kuhpāy; see §2.11.
(3) *doti-yi go māy-š ta:rif-eš bekeru, herā āme-š xob u.* The girl who is praised by her mother is good for no purpose (lit. is good for her aunt).

(4) *mehmom-š mehmon našā bivinu—sahab-kaye ečkom.* A guest cannot see [another] gust, the host [can see] neither.

(5) *guži tā gā vessu, del-ō sahab-eš ov vessu.* Up until the calf [grows to] become a cow, the heart of its owner melts.

(6) *xer hemon xer u—pālon-eš avaz behie.* The donkey is the very same one; [only] its saddle has been changed.

(7) *bā halvā-halvā vātomon āyn širin venesu.* Saying “halva” does not make the mouth sweet.

(8) *herči-š beres, čole bebo.* Whatever he spun, it got undone.

(9) *deg-i go herā mo nayo-u, gu-m kalle xer ru-š beyo-u.* The pot that boils not for me, may boil a donkey’s head in it.

IV. A POEM

<table>
<thead>
<tr>
<th>1</th>
<th>ādemi go āxēreš 43 bi-š-gu ba’’ yag di ġez kafen, // ḥey vuзу go vayuzu pul—āxe be-d-na-vāt čerā?</th>
<th>Mankind who in the end must take [to grave] a yard or two of shroud, runs all the time looking for money—did you not say why?</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>hemsāye-yi bqelī-š vašše haxofde ammā yon // vesgi be-š-xärte beyār u—āxe bednavāt čerā?</td>
<td>His next neighbor has slept hungry but this one—he has eaten so much that he has stayed awake—did you not say why?</td>
</tr>
<tr>
<td>3</td>
<td>iki jon_u-tu herā din, iki reqz 44-e žen o merd // qāyem ṣ-kuru garon befrašu—bednavāt čerā?</td>
<td>One gives [his] life for fate, [another] one hoards the daily bread of men and women [to] market it—did you not say why?</td>
</tr>
<tr>
<td>4</td>
<td>iki ez por-vačegi qors_u-xuru vo un iki // nazr_u-tu yag vače dār bu—āxe bednavāt čerā?</td>
<td>One who has many children takes [contraception] pills, and that one // vows offerings [so that] he might have a child—did you not say why?</td>
</tr>
<tr>
<td>5</td>
<td>tā ādem hu, nadāru ezzat o vaxti-go bemart, // heme ser-dasti nīgind-eš—āxe bednavāt čerā?</td>
<td>Until a man is [living] he has no esteem, and when he dies everyone holds [the coffin of] him on his hand—did you not say why?</td>
</tr>
<tr>
<td>6</td>
<td>vače go došmen-ō jon-i pāye vo mā xoy-uš u, // čerā došmen son aziz u—āxe bednavāt čerā?</td>
<td>The child who is a mortal foe of his own parents—why the enemy is so dear—did you not say why?</td>
</tr>
</tbody>
</table>

43 “Finally”, borrowed from Persian.
44 A corrupt form of Ar.-Pers. *rezq* “sustenance”.
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<tr>
<td>7</td>
<td>nane zahmatā kašu tā pore gondālu kuru; // āros-eš mā-pore nāagu—äxe bednavāt ċerā?</td>
<td>The mom toils hard to rear [her] son, [but] the daughter-in-law does not want the son’s mother [i.e. her mother-in-law]—did you not say why?</td>
</tr>
<tr>
<td>8</td>
<td>učku ez duru be ēcčā narasā; her-ki vine // duru ādat-ā ševenderu-š u—äxe bednavāt ċerā?</td>
<td>Nobody gets to anywhere by telling lies, [but] whomever you see lies habitually day and night—did you not say why?</td>
</tr>
<tr>
<td>9</td>
<td>xāleq ez gənā-yi bende vəyeru; xalq-ə xədā // bende ārom-eš 45 hananind—äxe bednavāt ċerā?</td>
<td>Creator looks over [his] bondman’s sins, [but] those created by God do not leave people in tranquility—did you not say why?</td>
</tr>
<tr>
<td>10</td>
<td>bənehā meve hemeš 46 seng-ə-xərind o—bəne käj // učku xo-š 47 kār-i nadārn—äxe bednavāt ċerā?</td>
<td>Fruit trees are always struck by rock [but] the pine tree—nobody cares bothering it—did you not say why?</td>
</tr>
<tr>
<td>11</td>
<td>zone go fesse ċerā āyn-ə xoy-eš vāz u-kuru? // čungo 48 mašt-ə maqz u āyn-eš—äxe bednavāt ċerā?</td>
<td>Do you know why pistachio opens up its own mouth? Because its mouse is full of kernel—did you not say why?</td>
</tr>
<tr>
<td>12</td>
<td>mage nazne dim-ə xoršid ċerā nurānt [u]? // čungo nur_u-tu be ālem—äxe bednavāt ċerā?</td>
<td>Don’t you know why the sun’s face is luminous? because it gives light to the world—did you not say why?</td>
</tr>
<tr>
<td>13</td>
<td>zone ke qeybat-ə to kuru hemon ādemi go // peš-ə to qeybat-ə xalq_u-kuru—bednavāt ċerā?</td>
<td>Do you know that [he] who back-bites you [is] the same person who speaks unfavorably of people in your presence?</td>
</tr>
<tr>
<td>14</td>
<td>age ez aql vaparse, «čiči va:ter ez heme?» // vāţu, «mehr u vo mahabbat»—äxe bednavāt ċerā?</td>
<td>If you ask Intellect, “What is the worst of all?” It will say, “It is compassion and affection”—did you not say why?</td>
</tr>
<tr>
<td>15</td>
<td>pore derviš! age zūn-ə volāti mā:li xāš u, // še r-ə volāti ez un xāstər u—äxe bednavāt ċerā?</td>
<td>O son of a dervish! If provincial tongue is so pleasant, more pleasant than it is provincial poetry—did you not say why?</td>
</tr>
</tbody>
</table>

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45 -š is extraneous, apparently an imitation of the colloquial Persian spoken in Tehran.
46 hameš < Pers. hama-əš “all the [time]”.
47 A calque for the colloquial Persian bā-š “with it”.
48 Pers. influence; for Kuhpāyi *son-go, herā-in-go “because of”.
V. A VERSIFIED GLOSSARY

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>axehā vo jinjihā vo porehā vo dotihā! // yāhā-yi go mō váżon, ager bevāžid čiči bu?</td>
<td>Men and women and boys and girls! // Can you identify the places that I name (lit. say)?</td>
</tr>
<tr>
<td>2</td>
<td>zun-ə virže vo kukiže vo hunuži baladid? // zun-ə Varzane vo sāturi vo kīže baladid?</td>
<td>Do you know the idioms of Kupā and Jabal and Nohuj? // Do you know the vernacular of Varzana and those of Shātūr and Qeh?</td>
</tr>
<tr>
<td>3</td>
<td>bevāžid herā mo-rā, go a:r o arči čiči bu? // bevāžid herā mo-rā, go six o sixči čiči bu?</td>
<td>How do you say (lit. ‘say it for me what it is’) “mill” and “hand-mill” [in Kuhpāyi]? // Tell me what are “skewer” and “oven-spit”.</td>
</tr>
<tr>
<td>4</td>
<td>bevāžid herā mo-rā, go boz o bozči čiči bu? // pámōšār o čar o bini čiči bu?</td>
<td>How do you say “goat”, “kid”, “spiral”, “spinning wheel”, and “reed”?</td>
</tr>
<tr>
<td>5</td>
<td>bevāžid herā mo-rā, nīrā vo nāmarzon čiči bu // gève pāre ver-ra8 darzon čiči bu</td>
<td>How do you say the “stairs leading to the outlet of an underground channel” and the “broom”? // What is the ragged giva which I am sewing?</td>
</tr>
<tr>
<td>6</td>
<td>tongi vo dizi vo šašgoši—bevāžid čiči bu // guži vo čuži vo muži čiči bu</td>
<td>How do you say “jar” and “hexagonal (jar)”// What are “call” and “sparrow’s chicken” and “lentil”?</td>
</tr>
<tr>
<td>7</td>
<td>qāye vo kāye vo sāye čiči bu // kiri-mālī vo laqū yā go sepāye čiči bu</td>
<td>What about “talk”, “game”, “shade”, “cleaning cloth”, “pan”, or “tripod”?</td>
</tr>
<tr>
<td>8</td>
<td>poreči vo lum o lumči čiči bu // suve vo tongi vo maduči čiči bu</td>
<td>“Little boy”, “underground sheep pen and its small variety”—what are them? // What about “pitcher”, “jar”, and “little pitcher”?</td>
</tr>
<tr>
<td>9</td>
<td>humuži vo huluži vo āš-o-muži čiči bu // čon o xarmen āš-ə arzen čiči bu</td>
<td>What do you call the inhabitants of Nohuj, apricot, lentil soup, thresher, harvest, and millet soup?</td>
</tr>
<tr>
<td>10</td>
<td>ver-ə-giru, ver-ə-dāru, ver-ə-mālu čiči bu // pač-ə-yu vo pač-e-ərū vo pač-ə tu čiči bu</td>
<td>He picks up, he weighs, he runs away, // he returns, he brings back, he gives back—what are these?</td>
</tr>
<tr>
<td>11</td>
<td>ŝole vo ŝomčē vo čāre čiči bu // dāre bōre pač-e-āre čiči bu</td>
<td>Raw cotton, spoon, ladle, // you are carrying, you give back—how do you say these all?</td>
</tr>
<tr>
<td>12</td>
<td>bešde un de kaye Qember čiči bu // šālem o zardak o čunder čiči bu</td>
<td>He has gone to Qanbar’s house, // turnip, carrot, beetroot—how do you say these?</td>
</tr>
</tbody>
</table>

49 -rə is the Pers. postposition -rā, otherwise foreign to Kuhpāyi.
<table>
<thead>
<tr>
<th>Page</th>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>kem o kimi vo komázdon čići bu // a:ru avr u, go yu váron čići bu</td>
<td>Coarse and fine sieve, pot // today is cloudy, it will rain—how do you say these?</td>
</tr>
<tr>
<td>14</td>
<td>tuturi vo ezme-i buri čići bu // šole vo šurvá vo suli čići bu</td>
<td>Poppy and yellow firewood, // thin soup, salty soup, wheat-flour soup—how do you say these?</td>
</tr>
<tr>
<td>15</td>
<td>max o max vessā o max ve čići bu // däre xone, čak-o-čöne čići bu</td>
<td>Misplaced, it was lost, get lost! // you are reading, haggling and bargaining—how do you say these?</td>
</tr>
<tr>
<td>16</td>
<td>yāne mager de yā nāane čići bu // bun-ā kāyye⁵⁰-d vanadiye čići bu</td>
<td>How come you don’t put the mortar in the room? // How come you have not plastered the house’s roof?</td>
</tr>
<tr>
<td>17</td>
<td>ez Kuki kužendere vo yuz-ā Kerdā čići bu // ye Ki vo “sundi” ⁵¹-ā Varzana — beväžid čići bu</td>
<td>[Tell us] of the raw almonds of Kuki and the walnuts of Kerdābād, // the barley of Qehi and watermelons of Varzana.</td>
</tr>
<tr>
<td>18</td>
<td>zenbel o bard o navardon čići bu // veylon o heyron o seylon čići bu</td>
<td>Basket, spade, ladder, // perplexed, puzzled, confused—how do you say these?</td>
</tr>
<tr>
<td>19</td>
<td>bone dōv o šelone vo bone ar-ar čići bu // yak-pul o yak šili sannār čići bu</td>
<td>Mulberry tree, jujube, juniper, // one pul, one šāhi, sannār [these old curren-cies]—how do you say these?</td>
</tr>
</tbody>
</table>
| 20   | herā mō-rā to zarengi-t čići bu // axe Kengi! allādengi čići bu | How is that you trick me? // [You the] Kahangi man, what is a “stone thresher”?
| 21   | kondol o kondole vo kulu — beväžid čići bu // «ba'ā!» vo «dūr-ā bolā!» ⁵² vo «dūr-ā hārmon!» čići bu | Frankincense, pieces of broken ceramic, lump of earth, // [interjection], be away from evil and rabies!—how do you say all these? |
| 22   | čape vo dārye, šululu čići bu // ru dizi de mō te rende! čići bu | Clapping, round drum, ululation, // give me some scraped rice [from] inside the pot—how do you say these? |
| 23   | to duru u-vāze yā rāssi, čići bu // qolve vo səharz o āsi čići bu | You tell lies or the truth—what is it? // The kidney, spleen, [?]—what are these? |
| 24   | Rozā Derviš! valāti māli xāš u be āyn-ā to // vāžehā-ye xāš-ā un bāz ji bevā to čići bu | Reza Dervish! The provincial [language] is very pleasant from your mouth // Its pleasant vocabulary—tell [us] more about them. |

50 Gemination of y is necessitated by the meter of the poem.  
51 sundi means watermelon in the dialect of Varzana.  
52 dur_e-bolā (?).
VI. TEXTS BY EILERS

(1) bahār mārdum շին դո սարա կիտրա. (2) gunehā pā-š գնան ա-կերմ շ ւն տիշ-է մամսու-է յուն կար. (3) թիւ-էս դիր է-բենդին շ ւն թիւ-է մամսու-է գուն. (4) սար-է տա չեն ռու թիւ-էս դիր է-բենդին. (5) baad էz չեն ռու յուն ա կիտրա-է գիո հանին. (6) տւ-դիբար էջ ռու թիւ դո պաշ-է է-բենդին. (7) ճեն ռու դո պաշ-է է-բենդին. (8) սիր-է տւ ճեն թիւ-էս դիր է-բենդին. (9) աղիմ-է ճեն նա-էւ-տ բազի գնիկու-է-տ. (10) (In) spring people go to astragalus field(s). (2) You unearth at the root of the milk vetch (Pers. gavan) with the how made specifically for this work. (3) You cut into it vertically with the special cutter [made] for this hedge plant. (4) Then for several days you keep cutting into it. (5) After a few days you come and collect its milk vetch. (6) Then over again you subject it to the cutter from the back. (7) For a few days you will be cutting it from the back. (8) Then again you collect its milk vetch. (9) (If) it gives sap, then again you cut into it. (10) Even if all of them don’t give, some of the hedge plants give.

(11) սադ դիւ մա յուն կար-շու. (12) բաադ էզ դիւ մա յուն օ կիթերահա է իմ իեվա վեկարին. (13) գուլ-էս վայա վարասին. ք վասատ-էս ճեն վայա վարասին. (14) աղի կիտրա-ս մալի բոյե, մուզ մալի դո ամալե տին. (15) աղիկ բոյե, կայե սիր-շուն կւ վարան, ար-եջ ժիւ պուլ-ե դուր-շուն հե-նա-է-տին. (11) For two months this is their activity. (12) After two months they will come and you sort the (different kinds) of milk vetch. (13) They sell the best of it separately. And the average [product] you sell separately as well. (14) If its milk vetch is a lot, you give the workers high wages. (15) If it is a little bit, they play the game of wheeling and dealing on them; in the end they won’t give them the right money.

(16) աղոլ մահալ սարա շուն դո հեր քի գո բումա յարե կուրա, աղիկ վինին իտշար արդրա հե-շ-տի եհ-է-ժու. (17) իբի ան սա-ք, հեր կարի-ս ս-գուրա, կուրա. (18) զանայ գու-ս սուբ տա բադ, տւա-շուն յարե-շոն գուր. (19) իբի յոն բալա բայու-մես. (20) յագ-վայ պուլ-էս գո հադայե, ես վարալ գոր-էս է-յու յագ-վաաք ժիւ պուլ-էս գո հադայե, նիս-իես ժիւ գոր-էս նայու. (16) The villagers give their fields to whoever comes to lease it—when they see that he is reliable—to every price that is worth. (17) Then he [= the leaser] goes and does [with it] whatever he wants to. (18) Now, be it good or bad, they ask for their rent. (19) That is the question of luck. (20) Sometimes the money that he has put in, earns him three times [as much in return]; sometimes though the money he has put in returns him not even half.

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53 With minor changes in punctuation and hyphenation.
54 Correction for the original yund. Cf. §12.
(21) They take the good astragalus to bathhouse, mix it with eggs, and they rub it on their head. (22) Their hair would be both soft and shiny.

VII. SENTENCES (by Eilers)

(1) yōn jūn ū this is good
(2) to-t yon kār be-nā-ke you did not do this
(3) u"ā seng_e-xosīn, mo-m seng be-nā-xos(s) they were throwing rock, I did not throw rock
(4) jūn bō; mo jūn bèbōyūn be well! I got well
(5) nāčāk bōmōn yā jōr bōnōn [?] her dū-š āz xodā becoming ill or staying well—both [are] from God
(6) sufre pēn häkerīt/d spread a tablecloth!
(7) birā ibī jī dāre? do you have another brother too?
(8) pāyē-t kū varān! (calque form Pers. pedar-at-rā dar-mīāvaram “I will bring out your father”) “I will throw the book at you”
(9) āārū vā-e sard_e-yū today blows (lit. comes) cold wind
(10) yon dāvā-š dārd bekušt this drug killed the pain
(11) yōn rāt do tō nišān_e-tān I will show this way to you
(12) ĭcvāxt[56] nāmuru ūn-go dīl-eš žinđe bebō be īšq (for the Pers. verse hargez namirad ān-ke del-aš zenda ŋod ba ’ešq) never will die one whose heart came alive with love

GLOSSARY

ābru respect  
age(r) if  
akse sneeze  
alale earlap, lobe of the ear; Pers. lála-ye guš  
ālef grass  
alādengi tilt hammers for chaffing and winnowing the grain  
alāpōleng speckle; Pers. lāk-o-pis  
allō vulture; Pers. lāšx"or  
ālmun aspiration  
āme paternal aunt  
amonet lend

56 or ĭcvaxdi “never”.

amšeu tonight  
āmu paternal uncle  
a:r mill  
a(:)rōe hand-mill  
ā():re saw  
ārom calm  
āros, ārūs bride, daughter-in-law, sister-in-law  
ārosi wedding  
ɑ:ʳū today  
ɑrvon miller  
ɑrzon millet; Pers. arzan  
āsмон sky
āsi ?; Pers. lula-ye basta-ye šekamba
asm, asb horse
āsse slow
āsinčē oven glove; Pers. dastgira
āsson simple
āssonе stair, step
āṣg tear
ausār bridle
avoše pen, coop; Pers. āyol
avr cloud, ~i cloudy
axe, axi man, husband; ~marе widow, ~ox sister’s husband
āyn mouth; ~yāve yawn
āzon cheap
ba’ā (interjection expressing contempt)
bābājun grandfather
bādčī dough container; Pers. zarf-e xamir
bāfe sheaf
bāhār summer
bāl wing
bālāčī porch, balcony; Pers. bālāxāna
bālāpuš garment
bale *big in bārā-~ big brother
bālišt pillow
banjā (lit. “fifty”) a measure of weight
(bānjiše window
bār time, turn
bard spade
bavāśīl hemorrhoid
bāvu arm
bāxāje grandfather
baynār (lit. five nār) a measure of weight (1/16 čārak)
behošā dried
belarzi tremor; Pers. ra’sa
bolend height, tall
banaus purple
bend joint
bone/bone tree
bōne-soune woodpecker; Pers. dārkub
ber door
bōrā brother; ~axe husband’s brother,
~žen wife’s brother
bōra:ne nude
bōreme weep, cry
borenj rice
berge(yi) doorway; Pers. dargāh
bešge barrel
beyār awake
biābon desert
bidenjil castor; Pers. karčak
bini weaver’s reed; Pers. māsura
bīriq clay ewer; Pers. ebriq
bīx root
bōce women’s hair, ringlet; Pers. gīsu
bōqu fist; Pers. mošt
bōvre brow
bōz goat; ~če kid, ~rō trail
bozmāţe lizard
būn roof
būri firewood: yellow, flammable,
plant used to lit the wood
buxē bundle, wrapping cloth
ča: well
čādorše(v) night-cloth, wrapper
čalle forty-day period
čamadon baggage
čape clap
čar spinning wheel
čārcū frame
čare well-wheel; Pers. čarx-e čāh
čāre ladle; Pers. malāqa
čaš eye
čašme spring, source
čatl hair, lock of hair, ringlet; Pers. zolf
čaule/čavle crooked, bent; Pers. kaj
če what
čolesme mixed nuts; Pers. ājil
čomāq club
čonā fat; Pers. čarbi
čend(i) how much/many; Pers. čand,
čeqadr
čerā light
čerā why
četaur how
či thing; bičči poor
cičke drop
cičedon crop, mow, gizzard; Pers. činačdān, sangdān
čije breast
cole raw cotton
comče spoon
con thresher: heavy, wheeled cart drawn by animals for threshing the cereal harvest (Isf. Pers. tsum; Pers. xerman-kub); cf. hačon
čonder, čunder beetroot
čū wood, stick
čučuve woodpecker
ču-luke cork
čuri chicken
ču-xat score, notch; Pers. čub-xat
čuži sparrow; ~či sparrow chicken
dāʾ prayer
dahn oil-cruet, vessel; Pers. dabba-ye rowyān
dāːi maternal uncle
dāːluj corridor; Pers. dālān
dār sickle
dārcini cinnamon
darre valley
das(s) hand
dasnāmā ablution before the prayer;
Pers. vozū
dasse handle
dassī tame; Pers. ahli
dasti plain
dauri plate
de, der (prep., postposition) in, into
deg pot
dehene bridle
del heart
delnāgōron worry
del teng longing
domāq nose
demi cloth placed under the cover of a pot; Pers. dam-kaš
dēnār a measure of weight (¼ čārak)
dende rib
dendon tooth
deraus awl; Pers. derafs
dermonte helpless; Pers. darmānda
deyr late
dezār wall
dē visible, visibility, vision; Pers. peydā — see also the verb vin-
dillam pry bar
dim (prep.) on, over
dim face
dime surface; Pers. ruya
diriče small door/window
divone mad, crazy
dīzi ceramic pot
dokārt shears
dokon store
dom tail
dombel bump; Pers. domal, kurak
domen skirt
dōnā wise
donde wasp
done grain; Pers. dāna
došak mattress
došmen enemy
došmon curse, insult; Pers. došnām
doti daughter, girl; na~ step-daughter
dōv mulberry
dā smoke
dū buttermilk; Pers. dūrī
dūık spindle
dul bucket; Pers. dalv
dür far
dur (prep.) inside
dūrī lie
duruvāże lie teller
duvālpā tarantula; Pers. roteyl
dūye soot; Pers. duda
ěč (adv.) none, nothing
eččā (adv.) nowhere
ečkom (adv.) none, no one
ečvaxd(j) (adv.) never
engosvone thimble; Pers. angoštāna
engošter ring
enguli finger
engur grapes
enjil fig
ervâre jaw
esbonâj spinach
esbend rue; Pers. expand
esîr captive
esssâre star
estekon cup
eyvon porch; Pers. eyvân
ez/az (prep.) from
ezme firewood
ehafde tomorrow
fârâ:mon plenty
fârâx wide
faressük swallow; Pers. parastu
fesse pistachio
forja stroke; Pers. secka
gâle large sack; Pers. jâvâl
gâre down
garmâ heat
gâsi 1 wish
gaud, gavd deep
gaudiâl depression
gel mud, clay
gel, gil (prep.) around
gel-hem mix(ing)
gânâ sin
gendâye rotten
gendom wheat
gerdov whirlpool
gerdvâ whirlwind
gârez saliva
goron expensive
gève light cotton shoes; Pers. gîva
goze bite
gêz confused, giddy; Pers. gîj
gêzgezi dizziness
gilim kilim
giğgâ temple; Pers. giğgâh, şaqîqa
go (relative pron.) that, which; Pers. ke
golovi pear
gondâlu big
gon-duž large needle; Pers. jâvâl-duz
-gone (suffix) as in doti- girlish; Pers. doxtârâma
gorg wolf; ~o-mêš twilight
gâş ear; ~vâre earrings
gou cow
govzavon bugloss, ox-tongue
guli-torne scarab; Pers. sergin-yaltân
gusfend sheep
guš hold (~ dâmon to hold)
guţi calf
haçon pitchfork used in wind
    winnowing to separate grain or seeds
    from husks and straw; Pers. cangak-e
    bowjâri — cf. çon
hafâde week
hajumet scarification, cupping
hâkî London rocket seeds
hâl fat, obese; Pers. câq
hamum bathhouse
haşgembe stomach; Pers. me’da
haule towel
havu co-wife
hedion, hedyon delirium; Pers. haziân
halîl permitted
homâ (pron.) we
hembone sack, leathern bag; Pers.
    anbâna
home all
hémin (demonstrative) this very
    (same)
henriş husband of the wife’s sister
hemsaye neighbor
hemsâ:ri fellow townsman
hemtin (demonstrative) this much
hémun (demonstrative) that very
    (same)
hendune watermelon
her every
herâ (prep.) for
herâ-in-go because
hérêi whatever
hërki whoever
horom forbidden; ~zâye bastard,
    illegitimate child
hasîr straw, mat
hess raw brick
heşm sulk, not on speaking terms,
    variance; Pers. qahr
hayât courtyard
heyvon animal
hzárpā caterpillar, millipede
heziše last night
heze yesterday
himir dough
holoki hole
hoše bunch, cluster; Pers. xuša
hošg/k dry
hošgi cough
huluder black prune; Pers. ālu-ye
baraqānī
hulůži unripe apricot
Humuž (toponym) Nohuj
hurd small, chopped
hurus rooster
hīšād jealous
ibi (adj., adv.) other, next, else, any
more; Pers. digar
ispers, īsbiš louse
ja:de road
ja:firi parsley
jahandam hell
jalaugiri defense
jiyu witchcraft, magic
jeng fight
jengel forest
j(o)riqqe vest
ji (adv.) also
jiger liver
jinji woman; wife; ~āmu paternal
uncle’s wife, ~bārā brother’s wife,
~dāi maternal uncle’s wife, ~poye
stepmother, ~pore daughter-in-law
jirirak cricket
jišt bad, ugly
jomxou bedding, quilt
jon soul, life
jonāver living thing
jōr well, healthy
jū(q) channel, ditch, waterway
juhum, juvun, įvon young
jul cockscomb; Pers. tāj
jūn, juun good, pretty, healthy
jurou socks
kafi cream; Pers. xāma
kapak mold
kapal hut; Pers. kapar
kārīd knife
kare kid
karg/k hen
kargdon hen-coop
karm worm
kārtone, kārdovni spider
kas small, kasser smaller, bārá-kase
small brother
kat shoulder-blade; Pers. ketf
kauče trowel, dibble; Pers. bišča
kauš shoe
kāvu lettuce
kax straw, chaff; ~don hey loft, ~gel
mix of clay and straw
kāy(ā) (adv.) where, at what place
kāye game; ~kore playful; Pers.
bāziguš
ke, ki who
kafen shroud
kel key
kalā hat
kalāfe skein, hank, hobble; Pers. kalāf
kaleng pick axe
kaloft thick
kem coarse sieve
kem a little, few
kamer waist; ~bend belt
kamon bow
kene tick; Pers. kana
kēne old
kones stingy
Keng (toponym) Kahang
katāb book
kavēj wild plum; Pers. zālzlak
kaye house
kayevāde family
keyl a measure (for grain)
kežmež raisin
Ki (toponym) Qehi
kiga (adv.) when
kimi fine sieve
kīne revenge
kiri kiln, oven
kiriže temple; Pers. gijgâh
kîse bag, pocket
kitîrâ astragalus, gum tragacanth
kô (independent adv.) where is/are
kohon hump
koji button
kolâr kid
kom palate
komâzdon pot
komî(n) (interrogative adj. and pron.) which
komze melon; Pers. xarboza
kondole pieces of broken ceramic
kondol frankincense; Pers. kondor
kotre child
kû mountain
kâ manure
kû, k’u out(side)
kuçëe alley
kuçuli a little
kufter dove, pigeon
Kuki (toponym) Jabal
kukume owl
kulû clod of earth
kulund latch; Pers. kolun
kun [k’un] —¬ e heel; ¬¬ärenj elbow;
¬¬ô-bend dragon-fly (Pers. sanjâqak)
kutâ: short
kuvâ behind; Pers. az pošt
kuvasson mountain
kûvû, k’yu squash; Pers. kadu
kuye dog
kuzendere unripe almond; Pers. 
çojâla-bâdâm
lake kick; Pers. lagad
laqu pan
late field; Pers. kart
laul basket for carrying poultry
lembe embryo; Pers. janin
lev (prep.) at
lev lip
levxend smile
lôzen ooze, black mud; Pers. lajan
long loincloth
lonj mucus of nose
lonje wick; Pers. fetila
lop cheek
lubâ, rûbâ fox
lubi bean
luç cross-eyed
lûke cotton
lum underground pen, sheep cote;
Pers. âyol
mâ: month
mâ; mây mother; na~ stepmother
mâ:dion mare
madu pitcher, jar; Pers. sabu
madfou/v moonlight
mah mist
majmae large round tray
maknâ headscarf; Pers. maqna’a
mâli (adv.) very
mâlmâli lizard; Pers. mârmulak
mâmâče midwife
mâr snake
marte dead
mâss yogurt
masser bigger
mâš vetch
maš water skin, leathern bag
mašt full
mau vine
max lost
mâye female
mâ(y)i fish; muscle
mâytâve pan
molâj fontanel
molâge ladle
mola:s sub-acid
molë locust, grasshopper; Pers. malax
mendil turban
menqal brazier
merd man
mere husband
mës ewe
meve fruit
mezhgun eyelash
mîlî cat
mîx nail
mô (pron.) I
modbaq kitchen
mol neck
monte (lit. staying) still; Pers. rāked
morqovi duck
möš mouse
mox brain
mū hair
murche ant
murdone termite
nā: throat, larynx; Pers. nāy, galu,
   halq
nāčak ill
nādon ignorant
nāf naval
nahāli small mattress, pad, seat; Pers.
   tošakča
na:l horseshoe
na:nā mint
nanjuu grandmother
nanni cradle
nār pomegranate
natarsi valor
navber first fruit; Pers. nowbar
naxār difficult; Pers. doštār
nāxon nail
naxow/v chickpea
naxtōu/spinner; Pers. naxtāb, parra
nafrun curse; Pers. nefrin
nmā prayer
nomak salt
nomarzon broom
ner male
nesf half
navardon ladder
nave felt (overcoat; Pers. čuxā); nevēyi
   made from felt
nāzōmi brick
nezzik near
nirā stairway leading to the outlet of
   an underground channel (qanāt)
niš sting
nok beak
novdon, noudon gutter
nove grandchild
nu new
numze fiancée
nun bread
o, vo (conjunct.) and
ofdāve ewer
ofdow/v sun, sunlight; ~-zardi dawn;
   ofdovī sunny
orčend stair, step
ormā date
ossoxon bone
oštor, ošdor camel
ov, ou, ō water; ~-kašt strainer; ~-henji
   irrigation
ovi blue
ovir pregnant
ovī egg-white
pā foot
pač behind, back
pākaše piedmont
pālīz melon-ground; Pers. jālīz
pālon saddle of donkeys
pa:lu side
pāmošār pedal of the weaving
   machine
parparī butterfly
pārsāl last year
pāru shovel
pas- (prefix) ~-fardā day after
   tomorrow; ~-perārsāl three years ago
pa():sin evening
paše mosquito, fly
pašm wool
pašt, pašd back
pāvzār shoe
pāye-qarombu thunder
pā:zan wild goat
pē footing, foundation
paleng leopard
palou pilaf
penhas lazy
penhon hidden
perārsāl year before last
para:ne shirt
parēyi day before yesterday; pas--
   three days ago
pareyišev, porenšeu night before last; pas-- three nights ago
pēš, pēš before, front; ~ ez pišim
before noon
pešoni forehead
pešras premature
paya father; na-- stepfather, ~axe
husband’s father, ~žen wife’s father
peyn, pēn wide, spread
pē-zard cartilage, gristle; Pers. yozruf
pī fat
pīnir cheese
pīr old; piremerd old man; piren old
woman
pišim noon
pizi anus
pok sledge, smith’s hammer
pore son; ~čilporiči small boy, na--
step-son, ~bora nephew
pošti pillow
pune pennyroyal
pus(s) skin
puz muzzle
qabze handful
qalmaseng sling; Pers. falaxon,
gollab-sang
qapun steelyard, large scale
qašavol curry, comb; Pers. qašu
qaul promise
qaye speech
qilā crow, raven; ~žāre pie, magpie
qalem, qalim pen; shin, forearm
qelyon hookah
qem sorrow
qend sugar cubes; ~on sugar-bowl
qasam oat
qol slice; Pers. qāč
qolf padlock
qolve kidney
qonbol buttocks
qors hard
qovā gown; Pers. qabā
qurbāqe frog
quzek ankle
rā (prep.) toward
-rā (postp.) for
ra: road, way; ~ šāmon to walk; ~rō
corridor
raf high niche
rasāye ripe
rāss true
rāss-o-vāzu honest
refiq friend
reg pebble
reg vein; bī~ cold-tempered
regvār rain shower
rem startle, shy
rende grater, plain
resmon thread
reyhun basil
riše root
ron thigh
ru (prep.) in, into
rū, ru day
ruš, rūsnā light, bright; Pers. rowšan
ruxone river
rūye intestine; ~ gftomon constipation
ruže fast
saar pool
saat hour
sahb morning
sahra field
sāl year
salle nest
sā:r starling
sard, sart ladder
sarmā cold
sābe white; ~yī whiteness
salōm salute
šāmā (pron.) you (pl.)
senduq trunk
seng stone
sengin heavy
senje eleagnus, oleaster; Pers. senjed
ser head; ~šēu evening
sāvarz spleen
seved basket; Pers. sabad-e hasiri
seylon confused; Pers. parišān
seyr satisfied; Pers. sir
siā black
siāči grain fetter/pest; Pers. āfat-e
siāhī-e gandom
sībīl moustache
sīne chest
sohōn rasp, file
sōle cough
sōm hoof
sombe wedge; Pers. qalama-e hizom-šekani
son (adv.) such; Pers. čonin, čonān
sonbonletif valerian; Pers. sombol-al-
tib
sōr red
sōrakī bedbug; Pers. sās
sōss loose; Pers. sōst
sotun column
sov/sou apple; ─xāki potato
sovok/suvok light
sovz, sōz green; ─e-quvā roller, jay
surmeyi dark blue
suruzi chickenpox
susk cockroach
suvār rider
suvē pitcher, jar; Pers. sabu
suzon needle
šālem turnip
šas-goši hexagonal jar for extracting
starch from wheat
Šātur (toponym) Shātur57
šebr hand-span; Pers. vajab
šefde, šefte plant louse, weevil; Pers.
āfat, šata
šeltone jujube; Pers. ‘annāb
šemšer sword
šenou swim,
šeu, šev night
šēve dill
ševenderu night and day
šēvnem dew
šikar sugar
šir lion
šīr milk
šīrin sweet
šone comb; ─ser hoopoe; Pers.
šānabasar
šone shoulder
šu husband
šū flowing; Pers. ravān
šūli soup made from wheat flour
šālulu ululation; Pers. kel
šūr salty
šurvā soup
ta: end
table stable; Pers. tavila
tagarg hail
ta:l bitter
tammāte tomato
tāpu earthen through, bin; Pers. toyār
tā:rik dark
taš fire
tašne thirsty
tašt basin
táve pan
tável blister
táxeče niche
táyer bird
táze-zā new-born, neonate
tāž urine
tel belly
tele trap
talenjimin manna of hedysarum; Pers.
taranjabin
tenā alone
tonāf rope
tenbāku tobacco
tende kernel; Pers. hasta
teng narrow; file
torāzu scale
toroš, taraš sour
torošu pickles
teu/tev fever
tovār axe; Pers. tabar
tevxāl fever-heat, herpes
tī thorn
tifon storm
tīr-kamon rainbow

57 Renamed Emānzāda ‘Abd-al-A’zīm
under the Islamic regime.
tiše chisel
tiz sharp
tizdone bladder; Pers. magāna
to (pron.) you (sg.)
tom seed, egg
tone warp; Pers. tār
tordi unripe melon
torne rolling pin; Pers. vardana
tov twist, spin
tür net
ture nose-bag, feed-bag; Pers. tubra
ture jackal
türk smallpox; Pers. āabela
tutuli wart, verruca; Pers. zegil
tuturi poppy; Pers. gorz-e xašxāš
üčgu, üčku (adv.) nobody
un (pron.) that; it, he, she
uvā (pron.) those, they; (adv.) there
va, vāz open
vā: wind; ~-zeń fan
vače child; ~-xox nephew
vafr snow
valg leaf
vamonte tired out, fatigued, disabled;
    Pers. vāmānda
vä:ron rain
Varzone (toponym) Varzana
vašše hungry
va:ter better
vāyom almond; ~-ta:le bitter almond
vāž voice; ~-em ka I called
vē moth; Pers. bid
varāver equal
vore lamb
vēği so much
vēš, vež-done lint, cotton seed; Pers.
    veš
vešder, vešter more
vayā separate
voye willow
vazark big
viår pica, depraved appetite
Vir (toponym) Kuhpāya
vīr memory
vīron destroyed
vissabanj (lit. “25”) a measure of
    weight (¼ čārak)
vissi sleeve
višgi hunger
xāk soil
xākesse ash
xāle aunt
xarmen harvest
xāš pleasant
xāš-dim handsome
xeg leathern bag
xālā toilet
xende smile
 xenjer dagger
xer donkey
xerčeng crab
xreft dull
xervār donkey load
xerxeri laryngeal prominence, Adam’s
    apple; Pers. sib-e ādam
xešdak gusset, seat (of pants)
xīreser stubborn; Pers. xira
xo (prep.) with, to
xō, xo(y) (reflexive pron.) self
xomre vat, wine-jar
xonok cool
xore epilepsy
xorjīn saddle-bag
xoršīd sun
xosru wife’s mother, husband’s
    mother
xov, xou, xō sleep
xox sister; ~-e axe husband’s sister, ~-
    i jinji wife’s sister, ~-mere husband’s
    sister
xūn blood
yā place; room
yād sister-in-law; Pers. jāri
yōge dishware, container; Pers. zarf
yāhā (pron.) these
yakov suddenly
yāne mortar and pestle; Pers. hāvan
yāve ⇒ āyn-yāve
yaxe collar
ye barley
yohon (adv.) here
yon (pron.) this
yoshi quick-tempered; Pers. juši
yǔz walnut
zanbur bee
zarčuve turmeric
zard yellow
zardak carrot
zomasson winter
zonaqdon chin
zenbel basket
zenfotil ginger
zenjer chain
zoreng smart
zorešg barberry
zeur rough
zeyon tough
zil membrane of meet; Pers. pust-e donba
zilu light carpet
zimi earth, ground
zin saddle
zomā son-in-law, brother-in-law
zoni knee
zonon now
zū early, quick, fast
zulī leach; Pers. zālu
zūn tongue; cf. govžvon
žad gum (of wild almond); Pers. samy
-že (suffix) kiže “of or related to Kī/Qehī”
žē cord, bowstring; Pers. zeh
žen woman; wife
žende alive
žēr (prep.) under, below; ~para:ne undershirt; ~tomboni underpants; ~ zimi cellar

Verbs

ār-: är-t58 (v. t.) bring — bā(r) bring!
ār-u he brings, un-eš bārt, be-š-ārt,
b-ārt-eš (irreg.) he brought, bārte (p. p.), ärṭomōn (infin.)
ašn-: aštā (v. t.) recognize — be-
aštā-e recognize! be-št-āštā he recognized, aštāmon (infin.)
ašn-: ašnofd-/aštā- ver—59 (v. t.) hear — ver-aštā-e hear! ver-aštā-u he hears, ver-ešt-āštā he heard, ver-em-
ašnofde I have heard, veraštāmon (infin.)
až-: ažā (v. i.) cost
bend-: bās-∥der-~ (v. t.) tie;60 ha~ close
bor-: bārt- (v. t.) carry — bebe take!
būr-u he carries, be-š-bārt he carried, bārt-omōn (infin.)
barēm-: bar'- (v. i.) weep — be-
brem cry! barēm-u he cries, be-braft he cried, bar'ţomōn (infin.)
bus-: busā∥va~ (v. t.) kiss
čak-: čakā (v. i.) drip
čakn/-čagn-: čaknā/-čagnā- (v. t.) make drip, distill — be-čagn-e distill! čakn-u he distills, be-št-čagnā he distilled, čaknāmon (infin.)
čaln-: čalnā- (v. t.) squeeze
čārn-: čā(r)nā- (v. t.) graze, pasture
čās-: časā- (v. t.) taste
čaus-: Čausā- (v. i.) stick, glue
čaun(sə)n-: Čau(sə)nā- (v. t.) stick up — be-čaus-n-e stick [it] up! čausun-
u he sticks up, be-št-čaunā he glued, čausnāmon (infin.)
čer-: čerā- (v. i.) graze, pasture
čin-: čint- (v. t.) cut∥ha~ (v. t.) arrange?∥ver~ (v. t.) pick (off, up), pluck

58 The present and past stems are separated with a colon.
59 Cf. Eil. vir-ašt-: āštūrt-.
där- : därt- (v. t.) have (irreg.) | ver-~ (v. t.) weigh — där be have! där-u he has, där-eš he was having, be-š-därt he had, därtəmon (infin.)
darz- : dašt-61/|darzā-| ver-~ (v. t.) sew ver-ə-darz-u he sews
dern- : dernā- (v. t.) rip, rend, tear
din- : di(y)- | va-~ (v. t.) plaster
doš- : dot-/došā- (v. t.) milk
dož- : dožā- (v. t.) steal
dar- : endārt- (v. t.) send — b-endār send!
estp-/~aspt- : espārt-/~asptārt- (v. t.) hand over, commit, entrust
ess- (v. i.) be in (pres. 3rd sg. only) — ess-u it is there. Cf. h-
es(s)- : essā- | ve-~ (v. i.) stand; become — ve-es become/stands! veesru it becomes/stands, vessā it became/stood, vessāmon (infin.)
fa:m- : fa:mā- (v. i.) understand
fa:mon- : fa:monā- (v. t.) make understand
farāš- : farāt- (v. t.) sell — be-frāš sell!
fa:ntāmon (infin.)
gart- : gartā- (v. i.) turn, wander | va-/ver-~ (v. i.) return — be-gart turn! va-gart return! ver-ə-gart-u he returns, ver-gartā he returned
gir- : gift- (v. t.) seize, (aux.) — bigi seize! gir-u he takes, goze giftəmon to bite | ha-~ (v. t.) buy | ver-~ (v. t.) pick up — ver-ɡi pick up! ver-ə-gir-u he takes, ver-es-ɡift he took, vergiftəmon (infin.)
gir- : girā- (v. i.) (aux.) — taš girāmon to catch fire
girn- : girmā- | dar-/der-~ (v. t.) kindle
giz- : gass- (Eil.) der-~ (v. t.) bite
gu- : gā- (v. m. want; must
(h- : bo- (v. i.) be | do(r)-~ (v. i.) be in,
exist

hal- : hašt-/halā- | va-~ (v. t.) allow;
put? — va-hal! va-a-hal-u he lets, va-š-hašt he left behind
homa- : homart-/homa:rā-62 (v. i., v. t.) break — be-ʃ-emar break!
homa:r-u he/it breaks, be-emar:(ra) it broke, be-ʃ-homa:rā he broke,
homartəmon, homarəmon (infin.)
haran- : harass-63 (v. t.) weave — ba-ʃ-aran weave! haran-u he weaves, be-ʃ-harass he wove, harassəmon (infin.)

horin-/hirin- : hirint-/hirint- (v. t.) buy — bi:irin buy! harin-u he buys, bi-ʃ-hirint he bought, hərintəmon (infin.)
hoš- : hošā- (v. i.) dry
jomb- : jombā- (v. i.) move, shake, wiggle
jomn- : jom(bə)nā- (v. t.) shake, nod, wag

k- : kaft- | der-~ (v. i.) fall — der-k-e fall! der-ə-k-u he falls, der-kaft he fell, derkatəmon (infin.)
kār- : kārt-/kāst- (v. t.) sow
kaš- : kašā- (v. t.) pull, drag — be-kaš pull! kaš-u he pulls
kaum- : kaumā- (v. t.) search
ken- : kent- (v. t.) dig — be-ken dig!
kun-u he digs

kør- : kərt- (v. t.) do — be-ke do!
kər/kur/u he does, be-š-ka he did,
kərətəmon (infin.) | ha-~ (v. t.) shut — ha-ke close! | va-~ (v. t.) open — va-ke open! va-a-kur-u he opens, va-š-ka he opened, vakartəmon (infin.)
koš- : košt- (v. t.) kill — be-koš kill!
kuš-u he kills

61 Eil. dašd-

62 Eil. ha- : -märt; the treatment of ha- as a preverb is unjustifiable synchronically.
63 Eil. hə- : -rəss-, where ha- is treated as a preverb! Note also Eil. rəs- : resā- “weave”.
ku?-66: kuft- (v. t.) pound — bi-ku pound! kuyu? he pounds, bi-š-kuft he pounded
larz-: larzā- (v. i.) tremble
māl-: mālā- (v. t.) rub \(\text{ver-}\) (v. i.) flee
mār-: mārā- (v. i.) die — be-mmā die!
\(\text{mur-}\) he dies, be-mmur- that he die, be-mār he died, martamon (infin.)
moz-: miss- (Eil.) (v. i.) defecate
mež-: mežā- (v. t.?) suck — be-mež suck! muž-u he sucks
mon-: mont- (v. i.) stay \(\text{der-}\) (v. i.) desperate
n-: nā- ha- (v. t.) allow; put — ha:ne!65 (also yane!), ha-a-nu he puts, ha-n′-a-n-ind they don’t let/leave (IV.9)
nāl-: nālā- (v. i.) moan — be-nāl moan! nā:l-u he moans, be-nālā he moaned
nāž-: nāžt- (v. t.) extinguish \(\text{ha-}\) (v. t.) seat, set — be-nāž put off! ha-nāž set! ha-a-nāž-u he sets, ha-š-nāžt he seated
naves-names-: navešt-/namešt- \(\text{va-}\) (v. t.) write66 — va-naves write! va-a-nuvus-u he writes, va-š-navešt he wrote
nig-: nist/dk- \(\text{ha-}\) (v. i.) sit — ha-nig sit! ha-a-nig-u he sits, ništamon (infin.)
nig-: nig-it/nikt- (v. t.) carry, take away67
ośgāv-: ośgāv(ft)- \(\text{va-}\) un-sew, split (v. i., v. t.) — va-ośgāv split! va-a-ośgāv-u it/he splits, va-ośgāv(ft) it was split, va-š-ośgāv(ft) he split [it], vaosgāmon (infin.)
ośmār-: ośmār\(\text{t-}\) \(\text{ver-}\) (v. t.) count — ver-ośmār count! ośmār-u he counts, ver-eš-ośmār he counted, verośmārmon (infin.)
pak-: pakāt- (Eil.) (v. t.) hit
par-: parā- (v. i.) fly68 — be-pa fly!
par-u he flies, be-pparā he flew, parāmon (infin.)
parn-: paront-parnā- (v. t.) fly — be-pparn-e make fly! para:nu he makes fly, be-š-paront-parnā he made [it] fly, parontomon, parnāmon (infin.)
polas-: polasā- \(\text{ver-}\) (v. i.) wither
peš-/paš-: pa:- (v. i., v. t.) cook — be-peš cook! puš-u it/he is cooking, be-pa it was cooked, be-š-pa he cooked [it], pae cooked, pa:mon (infin.)
pieč-: piečā- (v. i.) twist — bi-pieč twist! bi-pieč ī twist
piečn-: piečnā- (v. t.) twist — bi-piečn-e make [it] twist! bi-špiečnā ī twist
pus-: pusā- (v. i.) decay — bi-pus decay! pus-u it decays, bi-pusā ī decayed, pusāmon (infin.)
pusā-: pusā- \(\text{va-}\) (v. t.) put on
pusn-: pusnā- (v. i.) make decay
ras-: rasā- (v. i.) arrive, reach
rasn-: rasnā- (v. t.) send, deliver, escort
res-: [past stem?] (v. t.) spin
rez-: ret- (v. i., v. t.) pour, spill — be-rež spill! ruž-u he spills, be-ret it spilled, be-š-ret he spills, retomon (infin.)
ron-: ron-t/ronā- (v. i.) ride
rov-: roft- (v. t.) sweep — be-rov sweep! rov-u he sweeps
š-: šā (p. p. bešā-) (v. i.) go — bešo go! (irreg.) š-u he goes, bev-so he went, bešde he has gone, sō:mon (infin.), šu going, flowing \(\text{va-}\) (aux.) — vir-ton va-na-a-š-u you won’t forget

64 For the expected kav-.
65 The vowel length is not explainable.
66 Cf. Eil. vá-numus-: -numišt.
67 Cf. Eil. “bring, lead; shake”.
68 Eil. vir-pār-.
śā (v. m.) can
śal-: śalā- (v. i.) limb
sāţ-: sāṭ- (v. t.) make
si(y)-: sot-/+siā- (v. i.) burn — bi-si
   burn! si-u it burns, be-sot it burned,
   sotamun, sīamun (infin.)
*sou/v-: sovā- (v. i.) wear (away) —
   be-sovā it wore
soun-: sounā- (v. t.) grind, rasp — be-
   s-sounā he grinded
suţn-: suţnā- (v. t.) burn
šur-: šošt/d- wash — bi-šur wash!
t-: dā-: ha-- (v. t.) give — (ha-)t-e
   give! t-u he gives, ha-š-dā he gave,
   dā:mon (infin.)
tak-: takā- (v. i.) shrink, be weakened
   (Pers. takidān)
takn-/tagn-: taknā-/*tagnā- (v. t.) shake
   (off, down) — be-čañ-e shake off!
   čakn-u he shakes, be-š-čañā he
   shook, čaknāmon (infin.)
tars-: tarsā- (v. i.) fear, be scared
tarsān-: tarsānā- (v. t.) frighten, scare
   — be-tarsān-e frighten! tarsun-u he
   frightens, be-š-tarsānā he frightened,
   tarsānāmon (infin.)
tāţ-: tāţ-/tāţā- (v. i.) urinate — be-š-
   tāţ-/tāţā he urinated
tāţn-: tāţnā- (v. t.) make run
trak-: trakā- (v. i.) burst, split, crack
trakn-: traknā- (v. t.) burst, explode,
   make crack — be-trakn-e make [it]
   burst! be-š-traknā he exploded [it],
   traknāmon (infin.)
torn-: tornā- (v. t.) roll
tou-: touvā- (v. i.) shine, spin, twist —
   be-touvā spin! tou-u he spins, be-touvā
   he spunned, touvāmon (infin.)
touṁ-: touṁā- (v. t.) make shine, spin
vāţ-: vāṭ- (v. t.) say — be-vā say! vāţ-
   u he says
veross-: verossā- (v. i.) rise, stand up
   — vero rise! veross-u he rises,
   verossā he rose
vayer-: vašt-69 (v. i.) pass (aux.) —
   vayer-u he looks over, forgives, vir
   vaštamun to forget
veţ-: ver- (v. t.) sift
vez-: vezā- (v. i.) run — vuţ-u he runs
vin-: di-vinā- (v. t.) see — bi-vin see!
   vin-u he sees, bi-vin-u that he see, bi-
   ū-di he saw, bi-ū-die he has seen, di-š
   bo he would see (irreg.), dimon,
   vināmon (infin.), īdi visible
von-: vont- (v. t.) cut
vuţ-: var-\ vir-- (v. t.) pull out
xār-: xārā- (v. i.) itch
xārn-: xārnā- (v. t.) scratch
xend-: xendā- (v. i.) laugh
xendon-: xendonā- (v. t.) make laugh
   — be-xendon-e make laugh! xendon-
   u he makes laugh, be-š-xendonā he
   made laugh, xendonāmon (infin.)
xar-: xār-t- (v. t.) eat — be-xo't eat!
   xur-u he eats, be-Š-xūr(ř) he ate,
   xārtamon\ va-- (v. t.) drink — va-a-
   xur-u he drinks\ ver-- encounter
xɒrāš-: xɒrāsā- (v. i., v. t.) grit, scratch
   — be-xɒrāsā it was gritted, be-š-
   xɒrāsā he scratched
xosar-: xosart- (v. i.) catch a cold
xis-: xisā- (v. i.) be soaked
xisn-: xisnā- (v. t.) drench
xon-: xont-\ ver-- (v. t.) read — ver-
   xon read! xon-u he reads, be-š-xont
   he read, xontamon (infin.)
xos-: xosr- throw\ der-- (v. t.) id.
xou(s)ān-: xou(s)ānā-\ ha-- (v. t.) put
to sleep — ha-xou(s)ān-e make
   sleep! ha-xouv-u that he make sleep,
   ha-a-xousun-u he makes sleep, ha-š-
   xou(s)ānā (infin.)
xous-/xous-: xoʃd-/xoʃt-/xousā-\ ha--
   (v. i.) sleep — ha-xows sleep! (ha-a-
   )xous-u he sleeps, ha-xoʃ/t/xousā he
   slept, xotammon (infin.)

69 Eil. veyēr-: viyašt-.
y> : omo(•) (p. p. bomde-) (v. i.) come
— bu come! y-u he comes, na-a-yu
he comes not, b-oma he came, bomde
he has come, oma:mon (infin.)

yoš- : yoša- (v. i.) boil
yošn- : yošnā- (v. t.) boil

yuz-/yiz- : yošt-/yossā- va- (v. t.)
find, search\(^{70}\) — va-yuz find! va-a-
yuz-u he finds, va-aš-tźim that we
find him, va-s-yošt/-yossā he found,
va-yossā/omon (infin.)

zon- : zonā(št)- (v. i.) know — be-zom
be know! (irreg.) zon-u he knows,
zonāšt he knew, zonāmon (infin.)

žār- : žart- (v. t.) chew

žin- : žint- (v. t.) hit, (aux.) — bi-žin
strike! čort_e-žine you are snoozing,
bi-š-žint he hit, taš žintemon to set on
fire

ENGLISH-KUHPĀYI

ablution das-nəmə
alive ņende
all home
alley küče
almond vəyom; kužendere (unripe)
alone tenə
also -ji
and -(v)y
animal heyvon
ankle quzek
ant murće
anus pizi
apple sōv/sou
apricot huluţi
arm bāvu
around gel/gil
ash xăkesse
aspiration ālmun
at lev
aunt xăle; āme; jinji-dāt; jinji-āmu
awake beyār
awl derauş
axe təver; kaleng

baby tāze-zā
back pašt/pašd
bad jišt
bag = sack
baggage čamadon
balcony bālāći
barberry zrešg
barley ye
barrel bešge
basil reyhon
basin tašt
basket sevde; zenbel; laul
bastard hərom-zäye
bathhouse hamum
beak nok
bean lubi
because herā-in-go
bedbug sərxaki
bedding jomxou
bee zanbur
beetroot čonder/čunder
before pēš
behind kuvā

\(^{70}\) Cf. Eil. vā?-?: -yiss-.
belly tel
camel oşdor/oštor
below žer
captive esir
belt kamerbend
carpet zilu
bent čaule/čavle
carrot zardak
better va:ter
cartilage pê-zard
big vázark; bale; gondâlu
castor bidenjil
bigger masser, vázarkter
cat mili
bin tâpu
caterpillar hozârpâ
bird tâyer
cellar žer-zimi
bite gaze
chaff kax
bitter ta:l
chain zenjer
black siâ
channel jû(q)
bladder tizdone
cheap ažon
blister tävel
cheek lop
blood xün
cheese pînîr
blue ovi
chest sine
bone ossoxon
chicken čuri
book katâb
chickenpox suružî
bow komon
chickpea naxou/v
bowstring žê
child vaçe, kotre
boy pore; poreči/poriči
chin zönaqdon
brain mox
chisel tişe
brazier mengal
chopped hurd
bread nun
cinnamon dârcini
breast čîze
clap čape
brick názömi; hess
clod of earth kulu
bride āros/ârus
cloud avr
bridle ausâr; dehene
club čâmâq
bright ruš, rûsnâ
cluster hûse
broom namarson
cockroach susk
brother bûrâ
cockscomb jul
brother-in-law zomâ; hemriş; bûrâ-
cold sarmâ
axe; bûrâ-zen; axe-xox
cold-tempered bîreg
brow bovre
collar yaxe
bucket dul
column sotun
bugloss govzavon
comb şone
bump dombel
comb qašâvol
bunch hoše
confused geţ; seylon
bundle buxêe
constipation rûye giftâmîn
butterfly parpari
container yâge; bâdci
buttermilk dû
cool xonok
buttocks qombol
cord žê
cork ču-luke
column dâ:luj
calf gužî
corridor dâ:luj
calm ārom
cotton luke; čole
cough  hoşgi; solfe
courtyard  hayât
cow  gou
co-wife  havu
crab  xerêng
cradle  nanni
crazy  divone
cream  kafi
cricket  jirjirak
crooked  çaule/çavle
crop  çinedon
cross-eyed  luç
crow  qalâ
cup  estekon
curse  nafrum; doşmon
dagger  xenjer
dark  tâ:rîk
dark blue  surmeyi
date  ormâ
daughter  doti
daughter-in-law  jinji-pore
dawn  ofdov-zardi
day  rû
day before yesterday  pörêyi
dead  marte
deep  gaud/gavd
defense  jalaugiri
delirium  hedion/hedyon
depression  gaudâl
desert  biâbon
desperate  dermonte
destroyed  viron
dew  ševnem
difficult  naxår
dill  şave
disabled  vamonte
dizziness  geţgeţi
dog  kuye
donkey  xer
donkey  load  xervâr
doors  ber
doorway  berge(yî)
dough  himir
down  gâre
dragon-fly  kun-ö-bend
dried  behošâ
drop  çikke
dry  hoşg/k
duck  morqovi
dull  xørêft
ear  göşš
earlap  alale
early  zû
earrings  göşvâre
earth  zimi
egg  tom
egg-white  ovži
elbow  kun-ârenj
embryo  lembe
end  ta:
enemy  doşmen
epilepsy  xore
equal  vɔrâver
evening  pa(;)sin; ser-a šeu
every  her
eye  čaš
eyelash  meţgun
face  dim
family  kayevâde
fan  vâ-zen
expensive  garon
eye  čaš
fat  father
fatigue  vamonte
fast ing  ruže
fast, grease  pî; čonâ
fat, obese  hâl
father  paye
father-in-law  paye-axe; paye-zen
fatigued  vamonte
felt  nave
female  mâyê
fetter  siâçi
fever  teu/tev
fever heat  tevxâl
few  kem
fiancée  numze
field  late; sahrâ; pâliz
fig  enjil
fight jeng
gile sohon
finger enguli
fire taš
firewood ezme; buri
first fruit navber
fish mäyi
fist borqu
flowing šū
fontanel məlaj
foot pā
footing pē
for herā
forbidden horom
forehead pešoni
forest jengel
forty-day period čalle
fox lubārišā
frame čārču
frankincense kondol
friend refiq
frog qurbāqe
from ez/az
front peš
fruit meve
full mašt
game käye
garment bālāpuš
ginger zenjafil
girl doti
girlish doti-gone
goat boz
goat (wild) pā:zan
good jün/juun
gown govā
grain done
grandchild nove
grandfather bābājun; bāxāje
grandmother nanjun
grapes engur
grass əlef
grasshopper məlē
grater, plain rende
green ssovz/soz
gristle pē-zard

gum ʒad
gusset xešdak
gutter novdon/noudon
hail tagarg
hair mū; čatl
half nesf
hand das(s)
handful qabze
handle dasse
hand-mill a(:)rči
handsome xāš-dim
hard qors
harvest xarmen
hat kələ
he un
head ser
headscarf maknā
healthy jün/juun; jör
heart del
heat garmā
heavy sengin
heel kune
hell jahandam
hemorrhoid bavāsil
hen karg/k
hen-coop kargdon
here yohon
herpes tevxāl
hey loft kaxdon
hidden penhon
hold(ing) guš
hole holoki
honest rāsə-vāzə
hoof som
hookah qelyon
hoopoe šoneser
horse asəl/əsb
horseshoe na:l
hour saat
house kaye
how četaur
how much/many ēnd(i)
hump kohon
hunger vişiği
hungry vašše
husband mere, šu, axe/axi
hut kapal
I mō
I wish gāšgi
If age(r)
ignorant nādon
ill nāčāk
in ru; de(r)
inside duru
insult došmon
intestine rūye
into ru; de(r)
irrigation ouhenji
it un
Jabal Kuki
Jackal ture
jar madu; suve; xomre; šaš-goši
jaw ervāre
jealous hūsūd
joint bend
jujube šeltone
Kahang Keng
Kernel tende
key kel
kick lake
kid bozče; kare; kolār
kidney qolve
kilim gilim
kiln kiri
kitchen modbaq
knee zoni
knife kārd
Kuhpāya Vir
ladder navardon; sard/sart
laddle čāre; malāqe
lamb vāre
laryngeal prominence xerxeri
last night hebisiēu
last year pārsāl
latch kulund
late deyr
lazy penhas
leach zuli
leaf valg
lend(ing) amonet

lentil mūži
leopard paleng
lettuce kāvu
liar duruvāže
lie durū
light čerā
light, glow ruš, rūšnā
light, not heavy sovok/suvok
lint, cotton seed vēš, vež-done
lion šir
lip lev
little, a little kem; kučuli
liver jiger
living thing jonāver
lizard bozmāže; mālmāli
locust malē
loincloth long
London rocket seeds hākšī
longing deltēng
loose soss
lost max
louse išpiš/išbiš
mad divone
magic jāyu
magpie qalāzāre
male ner
man merd, axe/axi
manna of hedysarum tolenjimin
manure kū
mare mā:dion
material došak; nahāli
measure keyl
measure of weight baynār; dēnār;
viṣsbanj; banjā
melon komze; tordi
melon-ground pālīz
membrane of meet zil
memory vir
midwife māmāče
milk šir
mill a:r
miller arvon
millet arzōn
mint na:nā
mist mah
mix(ing) gel-hem
mixed nuts ğolesme
mold kapak
month mā:
moonlight mafdou/v
more vešder/vešter
morning sahb
mortar yāne; allādengi
mosquito paše
moth vē
mother mā:/māy
mother-in-law xosru
mountain kū, kuvasson
mouse mōš
moustache sibil
mouth āyn
mow ėnedon
mucus lonj
mud, clay gel
mulberry dōv
muscle māyi
muzzle puz
nail nāxon
nail mīx
narrow teng
naval nāf
near nezzik
neck mol
needle suzon; gon-duž
neighbor hemsāye
nephew pore-borā; vače-xox
nest sālle
net tūr
never ečvaxd(i)
new nu
niche raf; tàxče
night šeu/šev
night and day ševenderu
night before last pārevișev/pāreușeu
night-cloth čăدورše(v)
nobody ūęgu/ūčku
Nohuj Hunuž
none ĕč, ečkom
noon pişim
nose đomāq
now zonon
nowhere eččā
nude bora:ne
nuts čolesme
oat qəsam
old (animate) pû; (inanimate) kēne
oleaster senje
olive zeyton
on dim
ooze lažen
open va, vāz
other ibi
out(side) kūl/'u
oven kiri
oven glove äsınče
over dim
owl kukume
padlock golf
palate kom
pan laqu; (māy)tāve
parsley jaʃorfī
pear golovi
pebble reg
pedal pāmōšār
pen qālem/qəlm
pen avasā; lum
pennyroyal pune
permitted hälāl
pest stāçī
pica viār
pickles tāroṣu
pieces of broken ceramic kondole
piedmont pākaše
pigeon kufter
pilaf pəlou
pillow bālišt; pošti
pistachio fesse
pitchfork hacon
place yā
plain dašt
plant louse šefdiʃefte
plate dauri
playful käye-kare
pleasant xāș
plenty fārā:mon
pocket kīse
pomegranate nār
pool saar
poor bīčī
poppy tuturi
porch eyvon
pot deg; dizi; komāždon
potato sov-xāki
prayer namā; dā‘ā
pregnant ovir
promise qalās
prune (black) huluder
pry bar dilmām
purple bānuš
Qehi Ki
quick-tempered yoši
quilt jomxou
rain vāron
rain shower regvār
rainbow tūr-kémon
raisin kežmež
rasp sohon
red sorx
reed (of weavers) bini
respect ābru
revenge kīne
rib dende
rice borenj
rider suvār
ring engošter
ringlet boče
ripe rasāye
river ruxōne
road raːjaːde
rolling pin torne
roof būr
room yā
rooster hurus
root bīx; riše
rope tōnāf
rotten gendāye
rough zeur
rue esbend

sack mašg; xeg; kīse; gāle; ture;
hembone; xorjin
saddle zin; pālon
saddle-bag xorjin
saliva gōrez
salt namak
salty šūr
sàlute sālom
satisfied seyr
saw ā(:)re
scale tārāzū; qapōn
scarab gūli-torne
scarification hajumet
score, notch ču-xat
seed tōm
self xūl/xo(y)
separate vōyā
sharp tīz
Shātūr Šātūr
she ūn
sheaf bāfe
shears dokārt
sheep gūsfend
shin qālem/qālim
shirt pāraːne
shoe kauš; pāvzār; gēve
short kutā;
shoulder šone
shoulder-blade kat
shovel pāru
shroud kafen
sickle dār
side paːlu
sieve kem; kīmi
simple āsson
sin gōnā
sister xōx
sister-in-law yād; jinji-bārā; xox-e axe;
xox-mere; xox-i jinji
skein kālāfe
skin pus(s)
skirt domen
sky āsamon
sledge pok
sleep \textit{xov/xou/xô} 

sleeve \textit{vissi} 

slice \textit{qol} 

sling \textit{qalmaseng} 

slow \textit{āsse} 

small \textit{kas; hurd} 

smallpox \textit{türk} 

smart \textit{zareng} 

smile \textit{xende; levxend} 

smoke \textit{dû} 

snake \textit{mâr} 

sneeze \textit{akse} 

snow \textit{vafr} 

so much \textit{vēsgi} 

socks \textit{juro} 

soil \textit{xâk} 

son \textit{pore} 

son-in-law \textit{zomâ} 

soot \textit{dëse} 

soup \textit{jon} 

sour \textit{toroštoraš} 

spade \textit{bard} 

sparrow \textit{čuži} 

specle \textit{allâpâleng} 

speech \textit{gâye} 

spider \textit{kârtone, kârdovni} 

spin \textit{tov} 

spinach \textit{esbônâj} 

spindle \textit{dûk} 

spinner \textit{naxtou} 

spinning wheel \textit{čar} 

spleen \textit{svarz} 

spoon \textit{čomçe} 

spring, source \textit{cašme} 

squash \textit{kâvû/k'iyû} 

stable \textit{table} 

stair, step \textit{âssonë; orçend; nirâ} 

star \textit{essâre} 

starling \textit{sâ:r} 

startle \textit{rem} 

stepdaughter \textit{na-doti} 

stepfather \textit{na-pôye} 

stepmother \textit{na-mâ; jinji-pôye} 

stepson \textit{na-pore} 

still \textit{monte} 

sting \textit{nîš} 

stingy \textit{kônes} 

stomach \textit{hašgembe} 

stone \textit{seng} 

store \textit{dokon} 

storm \textit{tifon} 

strainer \textit{oukaš} 

straw \textit{kax} 

straw mat \textit{hosûr} 

stroke \textit{forja} 

stubborn \textit{xîreser} 

sub-acid \textit{môla:s} 

such \textit{son} 

sulk \textit{hešm} 

summer \textit{bâhâr} 

sun \textit{xoršid, ofdou/v} 

surface \textit{dime} 

swallow \textit{foressûk} 

sweet \textit{šîrin} 

swim \textit{šenou} 

sword \textit{šemšer} 

tail \textit{dom} 

tall \textit{bâlend} 

tame \textit{dassi} 

tarantula \textit{duvâlpâ} 

tear \textit{ašg} 

temple \textit{gižgâ; kiriže} 

termite \textit{murdone} 

that \textit{go} 

that \textit{un} 

that very (same) \textit{hémun} 

there \textit{uvâ} 

these \textit{yahâ} 

they \textit{uvâ} 

thick \textit{kaloft} 

thigh \textit{ron} 

thimble \textit{engosvone} 

thing \textit{çi} 

thirsty \textit{tašne}
this yon
this much hemtin
this very (same) hémin
thorn ti
those uvā
thread resmon
thresher èon
throat nā:
thunder pāye-grombu
tick kene
to xo; -rā
tobacco tenbāku
today a:rū
toilet x/.notdef.g0027l/.notdef.g0018
tomato tammāte
tomorrow fardā
tongue zūn
tonight amšeu
tooth dendon
towel haule
trail boz-rō
trap tele
tray majmae
tree bo/.notdef.g0018ne/bone
tremor belarzi
trowel, dibble kau/.notdef.g0014e
true rāss
trunk senduq
turban senduq
turmeric zarčuve
turn, time bār
turnip šalem
twilight gorgomēš
twist tōv
ugly jišt
ululation šululu
uncle dāi; āmu
under žēr
underpants žēr-tomboni
undershirt žēr-pora:ne
urine tāž
valerian sonbonletif
valley darre
valor natarsi
vein reg

very māli
vessel dahn
vest j(ə)rīqqe
vetch māš
vine mau
vision, visibility dī
voice vāţ
vulture allō
waist kōmer
wall dzār
walnut yūz
warp tone
wart, verruca tutuli
wasp donde
water ovıou/lō
watermelon hendune
we hımā
wedding ārosi
wedge sombe
week hafde
weep bărēme
weevil şefde/şefte
well jör
well, spring ěa:
what ě
whatever hérći
wheat gendom
wheel čare
when kīga
where kō; kāy(ă)
which go
which komi(n)
whirlpool gerdov
whirlwind gerdvā
white sŏbe
who ke/ki
whoever hérki
why čēră
wick lonje
wide farāx; peyn/pēn
widow axe-marte
wife jinji, źen
wild goat pā:zan
wild plum kōvēj
willow vaye
Verbs

allow; put ha-n- ∶ nā- (v. t); va-hal- ∶ hašt-/halā- (v. t)
arrange? ha-čint- ∶ čint- (v. t)
arive, reach ras- ∶ rasā- (v. i)
be (h-) ∶ bo- (v. i)
be in, exist db(r)-(h-) ∶ bo-; ess- (v. i)
become ve-es(x) ∶ essā- (v. i)
bite der-giz- ∶ gass- (v. t)
boil yoš- ∶ yošā- (v. i); yošn- ∶ yošnā- (v. t)
break hōma(r)- ∶ hamart-/hōma:ra- (v. i., v. t)
bring ārt- ∶ ārt- (v. t)
burn sī(y)- ∶ sot-/siā- (v. i); sužn- ∶ sužnā- (v. t)
burst tarak- ∶ tarakā- (v. i); torakn- ∶ toraknā- (v. t)
buy harin-/hirint- ∶ harint-/hirint- (v. t); ha-gir- ∶ gift- (v. t)
can šā (v. m)
carry bār- ∶ bart- (v. t); nīg- ∶ nīgt-/nikt- (v. t)
catch a cold xasar- ∶ xasart- (v. i)
chew žār- ∶ žār- (v. t)
close ha-bend- ∶ bass- (v. t); ha-kar- ∶ kar(r)- (v. t)
come y- ∶ oma- (v. i)
cook peš-/poš- ∶ pa- (v. i., v. t)
cost až- ∶ ažā- (v. i)
count ver-osmār- ∶ ošmārt- (v. t)
cut čin- ∶ čint-; von- ∶ vont- (v. t)
decay pus- ∶ pusā- (v. i); pusn- ∶ pusnā- (v. t)
defecate maz- ∶ miss- (v. i)
deliver, escort rasn- ∶ rasnā- (v. t)
desperate der-mon- ∶ ment- (v. i)
die mār- ∶ mart- (v. i)
dig ken- ∶ kent- (v. t)
do kār- ∶ ka(r)- (v. t)
drench xisn- ∶ xisnā- (v. t)
drink va-xar- ∶ xārt- (v. t)
drip, distill čak- ∶ čakā- (v. i); čakn-/čagn- ∶ čaknā-/čagnā- (v. t)
dry hoš- ∶ hošā- (v. i)
eat xar- ∶ xārt- (v. t)
encounter ver-xar- ∶ xārt- (v. t)
entrust espār-/aspār- ∶ espārt-/aspārt- (v. t)
exist = be in
extinguish nās- ∶ nāšt- (v. t)
fall der-k- ∶ kaft- (v. i)
fear tars- ∶ tarsā- (v. i); tarson- ∶ tarsonā- (v. t)
find, search va-yu/-yu- ∶ yošt-/yossā- (v. t)
flee ver-māl- ∶ mālā- (v. i)
fly par- ∶ parā- (v. i); paron- ∶ paronā- (v. t)
give ha-t- ∶ dā- (v. t)
go š- ∶ šō- (v. i)

worry delnāgāron
wrapper čadorše(v)
wrapping cloth buxče
yawn āyn-yāve
year sāl
year before last perārsāl
yellow zard
yesterday heze
yogurt mās
you to; ūmā
young jihun/juvun/jōvun

wind vā:
window banjire
wing bāl
winter zmasson
wise dōnā
with xo
wolf gorg
woman jinji, ūn
wood ū
woodpecker čučuve, bāne-soune
wool pašm
worm karm
graze, pasture čér- : čerā- (v. i.); 
čârn- : čǎrn(ā)nā- (v. t.)
grind, rasp soum- : soumnā- (v. t.) 
have dâr- : dârt- (v. t.) 
hear ver-asn- : asn(ād)-āsnā- (v. t.) 
hit žin- : žint- (v. t.); pak- : pakâlt- (v. t.) 
itch xâr- : xārā- (v. i.) 
kiss koš- : košt- (v. t.) 
kindle Dar-/der-gim- : gîrnā- (v. t.) 
kiss va-bus- : busā- (v. t.) 
know zon- : zonā(št)- (v. i.) 
limb šal- : šalā- (v. i.) 
lose ? 
make sâž- : sát- (v. t.) 
milk doš- : dot-īdošā- (v. t.) 
moan nāl- : nālā- (v. i.) 
move, wiggle jomb- : jombā- (v. i.); 
jomn- : jom(ā)nā- (v. t.) 
must ⇒ want 
open va-kar- : ka(r)a- (v. t.) 
pass vayer- : vašt- (v. i.) 
pick (off, up), pluck ver-čin- : čint- (v. t.) 
pick up ver-gir- : gift- (v. t.) 
plaster va-din- : di(y)- (v. t.) 
pluck ⇒ pick 
pound ku- : kuft- (v. t.) 
pour, spill rež- : ret- (v. i., v. t.) 
pull out vir-vuž- : var- (v. t.) 
pull, drag kaš- : kašā- (v. t.) 
put ⇒ allow 
put on, wear va-puš- : puśā- (v. t.) 
rasp ⇒ grind 
reach ⇒ arrive 
read ver-xon- : xont- (v. t.) 
recognize ašn- : ašnā- (v. t.) 
return va-/ver-gart- : gartā- (v. i.) 
ride ron- : ron(ā)nā- (v. t.) 
rip, rend, tear dern- : dernā- (v. t.) 
rise veross- : verossā- (v. i.); ⇒ stand 
roll torn- : tornā- (v. t.) 
rub māl- : mālā- (v. t.) 
run vez- : vezā- (v. i.); tāzn- : tāznā- (v. t.) 
say vâž- : vât- (v. t.) 
scare ⇒ fear 
scratch xārn- : xārnā- (v. t.); xârâš- : 
xârâšā- (v. i., v. t.) 
search kaun- : kaunā- (v. t.); ⇒ find 
seat, set ha-nāž- : nāšt- (v. t.) 
see vin- : di-/vinā- (v. t.) 
seize gir- : gift- (v. t.) 
sell forâš- : forâšt- (v. t.) 
send endâr- : endârt- (v. t.) 
sew ver-darz- : dašt-/darzā- (v. t.) 
shake (off, down) takn-/tagn- : taknā-/tagnā- (v. t.) 
shine; spin tou- : tovā- (v. i.); tou- : 
touān- (v. t.); ⇒ spin 
shrink, be weakened tak- : takā- (v. i.) 
sift vež- : vet- (v. t.) 
sit ha-nig- : ništ/i- (v. i.) 
sleep ha-xous-/xos- : xo(f)d/-xoft- 
xosā- (v. i.); ha-xou(sā)n- : 
xou(sā)nā- (v. t.) 
smile xend- : xendā- (v. i.); xendōn- : 
xendānā- (v. t.) 
soak xis- : xisā- (v. i.) 
sow kār- : kārt-/kāšt- (v. t.) 
spin res- : ? (v. t.); ⇒ shine 
split va-ošgāv : ošgā(f)it- (v. i., v. t.) 
squeeze čaln- : čalnā- (v. t.) 
stand ve-es(s)- : essā- (v. i.); ⇒ rise 
stay mon- : mont- (v. i.) 
steal doz- : dozā- (v. t.) 
stick, glue čaus- : čausā- (v. i.); 
čau(sā)n- : čau(sā)nā- (v. t.) 
suck mež- : mežā- (v. t.?) 
sweep rov- : roft- (v. t.) 
taste čaš- : čašā- (v. t.) 
throw der-xos- : xoss- (v. t.) 
tie der-bend- : bass- (v. t.) 
tremble larz- : larzā- (v. i.) 
turn gart- : gartā- (v. i.) 
twist pič- : pičā- (v. i.); pičn- : pičnā- (v. t.) 
understand fa:m- : fa:ma- (v. i.); 
fa:mon- : fa:monā- (v. t.) 
urinate tâž- : tâ/tāžā- (v. i.)
want; must  

wash  

wear (away)  

weave  

weep  

weigh  

wiggle ⇒ move  

wither  

write  

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