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The Phonology of the
BAKHTIARI, BADA KHSHANI,
and
MADAGLASHTI DIALECTS
of Modern Persian

With Vocabularies

BY

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TO

Sir George A. Grierson, K.C.J.E.,

I DEDICATE THIS WORK AS A
MARK OF RESPECT FOR PROFOUND SCHOLARSHIP
AND OF GRATITUDE FOR MANIFOLD KINDNESSES.

THAT BY THIS DEDICATION THE BOOK RECEIVES HONOUR
INSTEAD OF CONVEYING IT, IS A FACT WHICH I REGRET
BUT CANNOT REMEDY.

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PREFACE

THIS book will not appeal to a large public ; it is, I fear, totally lacking in all the attractions of a popular novel. Primarily it will interest the philologist, if anyone, but while recognizing this, I should like to recommend it to the still more limited class of those who may in the course of practical life come into contact with one or other of the dialects it deals with.

On the uses of a knowledge of dialects I am not going to enlarge. The advantages that are gained by treating with a man in his mother tongue are recognized by everyone with experience, and dialects from one point of view are only incompletely differentiated languages. Dialects, in many ways a bane to the practical worker, have, however, the merit that they are *not* actually distinct languages and that they can be studied in their relation to the standard languages of which they are variants, and, in fact, a knowledge of them is most easily thus acquired.

In the present instances the differences between the dialect and standard Persian are mainly phonetical and morphological. Certain sounds in the one are more or less regularly represented by certain other sounds in the other. These substitutions can be predicted almost with certainty and their recurrence can be represented as the result of " laws ", the " Sound Laws " of philology. The morphological variations are in many cases the outcome of the operation of these " laws " of sound change on the inflectional endings of words, or otherwise they consist of the interchange of elements of different origin but analogous function.

All these differences can be most easily learned by comparing the dialect with the standard language, deducing the rules to which the changes of sound conform, and noting the actual replacement of one element by another one. This com-

parison has been carried out in the present book in regard to the three dialects dealt with, and anyone who may want to acquire a working knowledge of them will find that it will set him well on his way and save him the labour of collating for himself a mass of miscellaneous detail.

He will find that χt in standard Persian appears in Bakhtiari as δ or d , and ft as d or δ , to quote only two striking examples.

The morphology of Bakhtiari has not been set out in the present work, having been left till a more convenient season, but that does not detract from the helpfulness of what has been done, though it leaves it lacking a desirable supplement.

The non-professional student who may have merely the ordinary base motives of everyday life for wanting to know a dialect, the class whom I am attempting to capture at the moment, will find beside each dialect word its relative, where such exists, in standard Persian, and it is not in the least incumbent on him to follow me in tracing both back to an earlier form in which each may be believed to have had its origin.

Besides the main differences of phonetics and form, dialects probably always display some difference in vocabulary from the standard tongue. The present work is too small to contain anything like complete vocabularies of the three dialects, but it may be claimed that the vocabularies given include, especially in the case of Bakhtiari, the commonest and most important words in daily use.

So much for the attractions which this book presents to the scholar-*malgré-lui*.

It would be futile for an amateur to attempt to beguile the trained acumen of the professional philologist. He must be left to judge for himself of the merits and demerits of the work. I can only tender it to him with a "recommendation to mercy" and a request to search his own past record if he has occasion to fall foul of misprints.

By the time it appears the bulk of this book will probably have been four years in the Press, and the rest of it three, and

its proofs have intermittently at long intervals followed me in a roving life half round the world. It has not always been possible for me to refer to my original notes, and I think that even specialist authors do not reckon to keep technical detail fresh in their minds for a period of years.

I have to thank the Royal Asiatic Society and the India Office for making the publication of this book possible. The former by including it in their list of Prize Publications and the latter by undertaking to buy 100 copies of it. It was believed that the Bakhtiari portion might have been useful to British officers who were concerned with affairs in the South-West of Persia during the war. But the Press has proved more than a match for the war in avoiding a conclusion.

I have once been rash in promising — or threatening — a “sequel”, and I do not wish to repeat the mistake. I may, however, say that I have further Bakhtiari material of a more interesting nature than that included here. This comprises popular tales of all descriptions and popular poetry, an extensive vocabulary, and abundant material for a treatise on the morphology, the omission of which here will doubtless be a source of grief to my many readers, professional and non-professional.

D. L. R. LORIMER.

GILGIT.

May, 1921.

I. THE BAKHTIARI DIALECT

INTRODUCTION

THE Bakhtiāri tribes occupy the large tract of mountainous country in South Persia, lying roughly between longitudes $48^{\circ} 40'$ and 51° E., bounded on the south by the plains of Rāmuz, Shūshtar, and Dizfūl, and on the north by the high-lying submontane districts of Chahār Maḥāl, Farēdan, and Khunsār.

From their mental and physical characteristics, and from their habits, there is every reason to believe that the Bakhtiāri are Iranians of the Iranians. This presumption is not belied by their language, and it is further strengthened by the nature and situation of their country, which consists of a series of lofty and rugged mountain ranges separating at once the Persian uplands from the low-lying plains of 'Arabistān, and the home and centre of the Persian race from the outskirts of the Arab diffusion. It seems more than probable that the Bakhtiāri of to-day are the modern representatives of a long series of ancestors who have occupied the same territories and followed a similar mode of life from a remote past.

The Bakhtiāri have for many generations been divided into two main groups of tribes known as the Haftlang and the Chahārlang. The hegemony of the whole now resides with the Haftlang, one of the sections of which provides the ruling family, whose members, under the title of the Bakhtiāri Khāns (Khawānīn i Bakhtiāri), have, thanks to the part which they have in recent years played in Tehran politics, acquired a European celebrity and occasional exaltation in the columns of the *Times*.

Though thus figuring as Haftlang this family is said to have originated from a boy of the Pāpī tribe of Lurs, who was ejected by his fellow tribesmen and recalcitrant subjects, and strayed into the Bakhtiārī country from the west of Luristān.

Till the middle of last century the Chaharlang were the dominant tribal group, and it was only Ja'far Qulī Khān, the grandfather of the present Haftlang Khans, who succeeded in extending their sway and establishing the general ascendancy of the Haftlang.

The Chaharlang are now numerically inferior and confined principally to the south-east portion of the country, where they live a more or less sedentary life, and to its northern and western frontiers, where they are nomadic.

The large majority of the Haftlang are nomadic, and in the course of their seasonal migrations cover all the central part of the tribal territory.

In the winter they are found scattered among the low hills and undulating valleys fringing the 'Arabistān plains, but with the arrival of the Vernal Equinox they begin to turn their faces northwards and then gradually make their way to the lofty central ranges and the high-lying hill-girt plains beyond, which border on and shelve down to the central Iranian plateau.

Autumn, again, sees them retracing their arduous steps along unmade tracks over the intervening ranges to their winter haunts.

Though nomads, whose principal interests centre in their flocks and herds, they are not—like many of their cousins the Lur tribes of Luristān—a pastoral people of the strictest sect, for they also practise agriculture. Indeed, many tribes cultivate two sets of crops, sowing wheat, barley, and other cereals in the uplands (*yēlāq*) in autumn, which they reap on their return in the following summer, and again sowing wheat and barley

in the *garmsīr* (hot country) in winter, which some of their number remain behind to reap and harvest when the general exodus takes place in spring.

The ordinary tribesmen are destitute of any bookish education or knowledge of the outer world, though they may visit the neighbouring towns as foreigners for commerce or barter, but the exigencies of their active, roving life, ever confronting them with the unmitigated dangers of rugged mountains and swift rivers, and exposing them to the vicissitudes of climate and weather, keep their wits in a state of intelligent activity.

Pastoral peoples are not usually fools, as the humble necessary cultivator often is, and the nomad grazier should be a combination of Rob Roy and the Lowland Scottish shepherd. The Bakhtiārī has more of Rob Roy perhaps than of the shepherd in him, and his natural pastimes, when left to pursue his own courses, are rather raiding and robbery than poetic reflection or philosophic meditation.

Considering his surroundings and his neighbours, it is not altogether surprising if the Bakhtiārī is a man of violence and not unacquainted with sin. If under the discipline of relatively powerful chiefs his quick temper may find satisfaction in belabouring a quarrelsome or sulky wife or hurling himself on an annoying brother Bakhtiārī, rather than in the excitement and danger of an attack on a neighbouring tribe, and if petty thieving and pilfering often take the place of robbery under arms and other high emprise, it is by no means always so. At least, the manliness of the race has not as yet been assailed by the debasing influences of law courts with their chicane and false swearing to another's hurt, practices in which, I have no doubt, the Bakhtiārī tribesman would soon prove an adept if opportunity presented itself.

The Bakhtiārī, whose ruling vice in his own humble

sphere is that of all Persians—greed of money and of possession — does not merely envy and grieve at the good of his neighbour ; he tries to transfer it to himself.

I am, however, not here concerned with the Bakhtiāri's morals but with his language, and my object in adverting to his life and habits is to bring into prominence conditions which are calculated to affect the range and nature of his speech.

We have seen that the typical Bakhtiāri is a shepherd, cattle-owner, and nomad ; we have seen that he is also an agriculturalist, that the country he inhabits is wild and savage, and that he is constantly exposed to the severities of nature, to heat and cold, to rain and snow, and parching dryness. All these conditions postulate a vocabulary sufficiently variegated to deal with them, for they constitute the crude material of necessary conversation.

As to manner of speech, the Bakhtiāri is an out-of-door animal and a mountain-dweller, and is accustomed to exercising his lungs, if occasion require, across a valley or down a hillside. The less sophisticated tribesman is therefore apt to be a noisy companion in a drawing-room ; on the other hand, he has, as a rule, the merit of articulating clearly.

Turning to external conditions, until recent years the greater part of the country was little traversed by outsiders. Now, the Lynch Road carries a varying stream of caravans accompanied by Shushtari, Dizfuli, Chaharmahali, and occasionally Arab muleteers or donkey- or camel-men. But this traffic is restricted to the line of the road, and the districts and tribes lying off the road are little visited. On the other hand, there is considerable commerce with towns such as Shushtar, Dizful, Ramuz, and Ispahān, where the tribesmen take the products of their flocks and herds for sale, purchasing in their stead the more artificial necessaries of life, such as matches, sugar, piece-goods, and cotton textiles of all sorts, which

furnish the principal material of their clothing, and all iron implements, such as spades, ploughshares, bits, and stirrups, as well as copper cooking pots.

Further, the Bakhtiārī have some relations, frequently hostile, with their tribal neighbours. On the west these are the Lurs, in particular the Dirakwand and Sagwand, and on the south-east the Kūhgalū, all like themselves of Iranian stock and speaking dialects not widely differing from Bakhtiārī. On the north they have the Iranian village population of Chaharmahal and Farēdan. On the east, however, their neighbours are the Turkī tribe of the Qashgāi, and all along their southern border, only interrupted by the three towns mentioned above and a few villages, roam the Arab tribes of 'Arabistān. One small community of Arab origin even lives among and counts as a part of the Bakhtiārī. These are the 'Arab Gāmēsh, who, as their name implies, make their livelihood by keeping herds of buffaloes. The buffalo has no place among the stock of the true Bakhtiārī nomad.

Thus, the permanent external influences which may be expected to modify the Bakhtiārī tongue are: (1) the Persian dialects of the towns, (2) the Lur and Kūhgalū dialects, also Persian, and (3) the Turkī and Arab dialects, which are totally alien.

There is, however, a further fluctuating source of influences affecting the mental horizon and language of the tribes regarding which a few words are necessary. I cannot say exactly when the Bakhtiārī Khāns first began to visit the Persian capital, but it is certainly not less than twenty or thirty years since the Sardar Asad (Hājji 'Alī Qulī Khān) first began to frequent Tehrān, and at any rate ten or twelve years ago several of the Khāns of the rival families of cousins spent some time in the capital. The primary object of each visitor was to gain the ear of the Persian ministers and secure for the family of which he was a member the coveted posts of

Īlkhānī and Īlbēgi—officials who are appointed by the Central Government and recognized by them as the responsible heads of the tribe.

One chief, Luṭf ‘Alī Khān, now the Amīr Mufakhkham, served for many years with the then heir to the throne, Muḥammad ‘Alī Mīrzā, as Commander of his body-guard in Tabrīz. Later, the part that several of the Khāns and their followers played in the struggle between the “Constitutional” party and Muhammad ‘Alī, now become Shah, and how they ousted the latter and provided Persia with a Prime Minister and Cabinet, is public knowledge. Under this régime or that which succeeded it Bakhtiārīs also held several Provincial Governorships, e.g. those of Ispahān, Yezd, and Kermān.

The result of all this is that not only all the chief Khāns, but also hundreds of their followers, have in recent years spent long periods in Tehrān and the North, as well as in several other of the principal cities of Persia, and their outlook has been proportionately extended. In the case of the uneducated this means an increased familiarity with ordinary Persian and an enlarged vocabulary. Nor have these been the only acquisitions; Bakhtiārī sowars now smoke cigarettes instead of only the *qaliān*, and a respectable number of them have become addicted to opium.

Another effect of these sojournings abroad is to make it more difficult to say when and from what source foreign elements have been adopted into the language. Arabic and Turkī words may have been acquired at first hand from the Arabs and Qashgai, or they may have been picked up through the medium of ordinary Persian in Tehrān.

All better-class Bakhtiārīs talk ordinary Persian with ease and fluency, if not with a Tehrān intonation or preciousness, and are ready to water down their own dialect with it. Anyone who learns to read and write does so

in ordinary Persian, for Bakhtiārī has no literature and is seldom or never written.

The returned Vikings narrated their adventures in foreign lands and on foreign seas to their home-folk, and in the same way the Bakhtiārī at his home-coming doubtless describes the joys of the capital and the part his chiefs and he have played in national politics; and this cannot be done entirely in the restricted vocabulary of the nomad or the cultivator.

Bakhtiārī wanderings have not of late been confined to the soil of Persia. Several of the older Khāns have paid visits to Paris and London, and more than one Khān's son has been, or is being, educated in Swiss or English schools. We need not, however, expect to find the Bakhtiārī backwoodsman talking a Frenchified or Anglified form of his mother tongue. The effect is rather to alienate the Bakhtiārī chief's son from the tribesman than to draw the tribesman into the vortex of European civilization.

Our general conclusion may be that, like all languages that are not dead or moribund, the Bakhtiārī language is growing and incorporating extra-tribal elements, and the range of vision of the tribesmen is becoming extended beyond the geographical limits of their habitat, and that this process is likely to continue until the dialect gradually approximates, both in vocabulary and grammatical forms, more and more closely to a universal form of Persian.

It will, however, be many a long day before the names of the concrete objects of everyday life are ousted, or characteristic forms of inflection give way to those of ordinary Persian. Such matters rest with the mothers of the tribe, who do not travel beyond the shadows of their own eternal hills.

The Bakhtiārī have for many years attracted an increasing amount of attention on the part of Europeans. They were known, indeed, from references to them in Persian history, but as a modern and extant people they

were discovered for the outside world by Sir A. H. Layard, who lived among them on a familiar footing for some time in the years 1840-2, when the power of the Chaharlang chiefs, though tottering to its fall, was still dominant.

Another traveller, De Bode, Secretary of the Russian Legation at Tehran, also visited the country in 1840-1. Permanent relations between the Bakhtiāri and the British were, however, inaugurated only by the visit of Major H. A. Sawyer to their country in 1890, where Mrs. Bishop's wanderings also took her at the same time. Shortly before this, in 1889-90, Lord Curzon had travelled through Bakhtiāri-land, and the best account of the tribe is still to be sought in the pages of his masterly work, *Persia and the Persian Question*.

In all these years, however, little attention was paid to the Bakhtiāri dialect. I write beyond the reach of libraries and divorced from many of my own books, and I cannot speak with certainty, but I believe that a few Bakhtiāri words are given by Layard in JRGS., vol. xvi, and by Houtum Schindler in ZDMG., vol. xxxviii (1884), pp. 43-116, but neither of these articles have I been able to examine.

The only systematic study of the dialect would appear to be that contained in Oskar Mann's *Die Mundarten der Lur Stämme im südwestlichen Persien*, Berlin, Georg Reimer, 1910. Mann gives fifteen or sixteen pages of specimens of prose and poetry with translations in German, prefaced by a few general remarks on the various Lur dialects, including Bakhtiāri, and followed by a short combined vocabulary. The results of Mann's researches are useful as far as they go, but they are by no means free from error.¹

¹ In his translations he twice renders Bχ. *īśā* (*īśā*) as "you", pl. German "Sie", but in his vocabulary he deliberately equates it in meaning with Mn.P. *īšān*, "they", German "sie", and on p. xxviii he again renders it by Mn.P. *īšān*.

I have, in recent years, devoted considerable study to the dialect, and have collected large quantities of popular poetry and prose tales. These I have written down from the mouths of several Bakhtiāri of the upper, or at least of the more intelligent classes, belonging to some of the principal sections of the Haftlang,¹ whose language represents what may, I believe, be considered the standard speech of the tribe.

In the circumstances in which the Bakhtiāris live dialectal differences of vocabulary and pronunciation may be postulated and do in fact exist, but to ascertain and classify all the variants would require more minute and extended research than it has been possible for me to undertake. The material at my disposal is, however, fairly comprehensive and representative, and it should be adequate for my present purpose, which is to deduce a general outline of the phonology of the language.

There is naturally considerable latitude in the pronunciation, especially of vowels. That is a phenomenon from which no spoken language is exempt, and it is of course particularly marked where the steadying or petrifying effect of a script is absent.

I have chosen Modern Persian (Mn.P.) as the immediate basis of comparison, because that comparison is more useful than any other from the point of view of a person anxious to learn the language for practical purposes. The philologist can either already equate the Mn.P. forms with those of Old Persian and Avestic, or he can find plenty of assistance in doing so elsewhere. I have, however, in general, given brief indications of the older sounds which are represented.

I have provided a tolerably representative collection of words to illustrate the various sound developments, and additional examples of the initial sounds will be found in

¹ e.g. Zarāswand, Bédārwand, Dūraki,

the vocabulary at the end of the article under the letter concerned, along with all the words cited in the text.

It is impossible for me here to deal with questions of morphology, but the differences between Bakhtiārī and Ordinary Colloquial Persian (O.C.P.), though noticeable, are not profound. The following points may be mentioned :—

The plurals of animate objects are usually formed by the addition of the suffixes *-ūn* (Mn.P. *-ān*) and *-gèl, -yèl*.

A suffix *-ke* is sometimes used with demonstrative force : *pī.ā-ke*, “the man.”

The termination of the 3rd sg. of the present tense of verbs is *-ē* or *-a* ; that of the 2nd pl. is *-īn*, and of the 3rd pl. *-an, en*.

The perfect tense is obtained by the addition of *ē* to the forms of the preterite : *avēdum*, “I came” ; *avēdumē*, “I have come.”

The Mn.P. verbal prefix *mī-* is replaced by *i-*.

The verb *šudan*, “to become,” is not found, and its place is taken by *wo i bīdan*.

The forms *bāšam*, etc., are not found, and are replaced by the subjunctive of *bīdan*.

The construction with the past tenses of transitive verbs is the same as in Mn.P.

CONTRACTIONS, ETC., EMPLOYED

Afγ.	Afghān, Pashtū.
Air. Wb.	<i>Altiranisches Wörterbuch</i> , Bartholomae.
Ar.	Arabic.
Ary.	Aryan.
Av.	Avestic (Avestan).
G.Av.	Gathic Avestic.
Y.Av.	Younger Avestic.
Bχ.	Bakhtiārī dialect of Modern Persian.
G.	Gabri dialect of Modern Persian.
G.I.P.	<i>Grundriss der iranischen Philologie</i> .

H.	P. Horn, <i>Grundriss der neupersischen Etymologie</i> , 1893.
Hü.	H. Hübschmann, <i>Persische Studien</i> , 1895.
Ir.	Iranian.
k.	kerdan (to do, make).
Kurd.	Kurdi (most citations are from E. B. Soane's <i>Kurdish Grammar</i> , Luzac, 1913).
Kn.P.	Kermani dialect of Modern Persian.
Mn.P.	Modern Persian (classical and literary).
n.	noun.
O.C.P.	Ordinary Colloquial Persian.
O.P.	Old Persian.
Pāz.	Pāzend.
P.Ar.	Arabic word used in Persian; but when the word stands in the Mn.P. column Ar. alone signifies this.
Phl.	Pahlavi.
Skr.	Sanskrit (including Vedic).
St.	Steingass, <i>Persian-English Dictionary</i> .
Tol.	Tolman, <i>Ancient Persian Lexicon and Texts</i> , 1908.
T.	Turkish (as quoted by St.).

NOTES

1. A vertical line above a letter indicates the stress accent.

2. The sign || between two forms indicates that both forms are in use and have been recorded.

3. A question mark *before* a word or statement indicates doubt whether the word really illustrates the principle of which it is given in illustration, or whether the statement is just.

4. A question mark *after* a Bχ. word indicates doubt as to the existence or correctness of the form; after an English word or Mn.P. word doubt whether it correctly

represents the meaning, or if a Persian word, whether it corresponds to the B_χ.

Following the usual practice I have quoted Sanskrit roots and forms in their "un-gunated" forms. Following Bartholomae I have given Avestic roots in their "gunated" forms.

Thus: Skr. $\sqrt{bhū-}$, Av. $\sqrt{bav-}$.

The sign : after an infinitive serves to introduce the present base *dīdan* : *bīn*.

PHONOLOGY

BAKHTIĀRĪ SOUNDS

1. The principal sounds and those of which I have taken cognisance in B_χ are :

Vowels

\bar{a} (\check{a})	\hat{a}			
<i>a</i>	\grave{a}			
\bar{e}	\grave{e}	<i>e</i>		
\bar{i}	<i>i</i>			
\bar{u}	<i>u</i>			
\bar{o}	<i>o</i>			
<i>ai</i>	<i>ei</i>	<i>au</i>		<i>oi</i>

Consonants

GUTTURALS	PALATALS
<i>k</i> (k^i)	\check{c}
<i>g</i> (g^i , <i>gy</i>)	\check{j}
χ	<i>y</i>
γ	
<i>q</i>	
DENTALS	LABIALS
<i>t</i>	<i>p</i>
<i>d</i>	<i>b</i>
δ	<i>f</i> , <i>w/v</i>

SIBILANTS

s

š

z

ž

LIQUIDS

l

r

NASALS

ŋ

n

m

ASPIRATION

h

Of the simple vowels given above some tend to become diphthongal, thus :

 $\bar{a}a$ $\check{a}a$ $\hat{a}a$ $\bar{e}i$ $\check{e}i$ $\bar{o}u$ $\check{o}a$

There are also :

 $au\bar{u}$ aii

where the last element appears to have developed out of the preceding one and not to be original.

Value of the Symbols

2. \bar{a} is as in "father".

\check{a} is the corresponding short. It has not been considered necessary to give it a special sign, as it occurs only in conjunction with h ($ah-$, $-ah-$, $-ah$) in the diphthongal a^a , and finally or independently. The value of ah seems also to approximate to \bar{a} and \hat{a} , but the h is often slightly pronounced and the vowel short. Examples :

 $tahl$

bitter

 $b\bar{a}r$ ($bahr$)

share.

\check{a} is used to mean \bar{a} or \check{a} .

3. \hat{a} is the sound of *awe*, *autumn* :

 $d\hat{a}$ mother (*jackdaw*).

\hat{a} is etymologically only a variant of \bar{a} . Some persons affect the one sound and some the

other, and the same man will sometimes use them indifferently in pronouncing the same word. From the extremes the sounds vary inwards, and it is sometimes difficult to know which sign to employ. The variation goes still further, and the sound changes to \bar{o} , $\bar{ö}$ on the one side and occasionally to a \grave{a} on the other. Thus: wa , $w\bar{a}$, $w\grave{a}$, $w\bar{o}$, wo ; $av\bar{e}d$ (not $\bar{a}v\bar{e}d$, probably owing to the accent falling on the second syllable), $\bar{o}v\bar{e}d$, $ov\bar{e}d$, $uv\bar{e}-id$.

4. a is the ordinary vowel represented by the *fataḥ* of the Arabic script, resembling the u of "cut", but I think more open.
5. \grave{a} represents a sound approximating to the a of "cat": (1) it is commonest in *ah* following a palatalized guttural as an alternative to the \check{a} sound; (2) it also occurs before consonantal combinations beginning with \check{s} ; and (3) it occasionally occurs as a variant of \bar{a} before n :

<i>kàh</i> (<i>kah</i>)	chopped straw.
<i>wârgàh</i> (<i>wârgâh</i>)	camping-ground.
<i>àšnādan</i>	to hear.
<i>imānī</i> (<i>imānī</i>)	thou remainest.
<i>māndan</i> , <i>mandan</i> ,	
<i>māndan</i>	to remain.

6. \bar{e} , French \acute{e} as in "détente"; Scots "day" (I take "dare" to be rather $d\bar{e}^r$). It is frequently followed by an i sound: \bar{e}^i , $\bar{e}i$.

<i>avēd</i>	he came.
<i>rēiδ</i>	he scattered.

In some words \bar{e} , \bar{e}^i may be replaced by ai , e.g. *avēd*, *avaid*.

7. \grave{e} is an open \grave{e} approximating to the e of "let" and "men". It occurs occasionally before n

<i>ivènī</i>	he throws
--------------	-----------

but most frequently finally when it is difficult to discriminate from \bar{e} , with which it seems to interchange.

8. e is the sound of e in "water".
9. \bar{i} is the i of the French "dites". The nearest English is the sound of ee , ea , as in "reed" and "bead", which, however, is said by Jespersen to be always diphthongal, but in "seat", for instance, it does not seem to me to be markedly so.
 i is the i in English "bit".
10. \bar{u} is the ou in the French "jour", oo in "boot".
 u is the u of the English "put", "pull".
11. \bar{o} is the o of the French "chose". It tends to become diphthongal ou , o^u , like the \bar{o} of English, as in "so" (= *sou*), "close" (= *klous*).
 o is usually the o of the English "hop", "stock". Finally, and before h , it is the short of \bar{o} , the vowel sound in the French "peau", "faux".
12. au is the ou in the English "sound".
 ai is the vowel sound in English "died" (I should write Engl. "die" da^i).
 ei , is $\bar{e}i$, or u^i . It is the sound I personally say in "tight" (*teit*), "tide" (*teid*), as opposed to the ai in "tied" (*taid*).
 oi as in the English "noise" (Engl. "boy" I should write boi^i). It commonly appears for \hat{a} before \bar{e} , y , etc.:
- | | |
|----------------------------|-------------------------|
| $j\hat{a}\bar{e}$ | $joi\bar{e}$ |
| Mn.P. $b\bar{i}\bar{a}yad$ | $b\bar{e}-oi-h-\bar{e}$ |
| $\chi ud\hat{a}ya$ | $\chi udoiya$. |

Gutturals

13. q is the velar sound represented in the Arabic script by ق.

k } are often markedly palatal and develop a palatal
g } glide, as in :

k'iam = *kam*.

hâ'ik = *χāk*.

gyerdin = *gardan*.

gyau || *gau*.

In such cases they should, I think, be classed as Palatals.

χ } are the voiceless and voiced guttural spirants
γ } represented in the Arabic script by *ح* and *غ*.

Palatals

14. *č* } are *tš* and *dž* respectively as in English "church"
j } (*čerč*) and "judge" (*jač*).

These sounds are therefore compounds: dental + palatal.

y initial is as in English; *yū* as English "yew".
 Medially it occurs only as a glide, is less of a spirant, and varies in force down to vanishing point.

Dentals

15. *t* } are, I think, post-dental.
d }

δ is the voiced inter-dental spirant, the *th* in the English "this", "breathe".

θ I have only recorded once and it may be disregarded (it would be the voiceless inter-dental spirant, the *th* in the English "think", "death").

Labials

16. *p* }
b } call for no remark.
f }

v } The sounds I represent by these symbols are
w } troublesome. Neither of them in its English value exactly represents the B_χ sound, which

itself varies. I think the average sound is what Jespersen represents by b^\flat , and Germanic philologists by "barred *b*", b^\flat , which is an unrounded bilabial spirant, the *u* in the German "Qual", "Quelle". When final and preceded by a^\flat the sound is, as a rule, definitely labiodental, *v*.

Sibilants

17. $\left. \begin{array}{l} s \\ z \\ \text{\textcircled{S}} \\ \text{\textcircled{Z}} \end{array} \right\}$ I am unable to offer any exact information about the nature of the B_χ . *s* and *z*, or of $\text{\textcircled{S}}$ and $\text{\textcircled{Z}}$. They seem to me not to differ perceptibly from the sibilants in the English "sit", "freeze"; "shut," "pleasure," and therefore the two first are, I suppose, alveolar, and the two latter palatal.

Nasals

18. $\text{\textcircled{N}}$ The nasal immediately preceding *g* is always guttural, and I have not thought it necessary to mark it specially. Where the combination is *in pausā*, or is followed by a consonant, the *g* is silent.

B_χ . *tang*, pronounce *tan*, like English "tongue". When a vowel follows the *g* is pronounced: *tangumē*, pronounce *tanɔgumē*, i.e. *tan-ɔ-gum-ē*, *sanger*, etc.

19. $\text{\textcircled{N}}$ The sign $\text{\textcircled{N}}$ I have used to represent a nasalization which attaches itself to the preceding vowel. It would probably be more correct in some cases merely to mark the vowel as nasalized and in others to mark the vowel as nasalized and add an *n*, i.e. *hō̃-a*, *hō̃ⁿa*, instead of *hō̃nā*, as I have sometimes done. I think, however, that there is often something more than a mere nasalization of the vowel, and as the

pronunciation varies between the extremes of simple vowel nasalization and a full dental *n*, this intermediate stage seems not improbable. As, however, I adopted the use of the sign \tilde{n} for this sound many years ago when first writing down Bakhtiārī, and have ever since continued to employ it from various considerations of convenience, it is possible that my phonetical appreciation has been prejudiced by my eye.

Liquids

- 20.** About *m*, *r*, *l* I have no remarks to offer. They do not seem to differ noticeably from the corresponding English sounds, except that the *r* is always sounded and is not only a graphic survival as frequently in English (water = *wāta*, etc.).

Aspiration

- 20a.** *h* is as in English. Its position varies with the accompanying vowel. In *hār* it is further back than in *hān*.

- 21.** In the transliteration of Mn.P.:—

- (a) I have shown the classical \bar{e} and \bar{o} sounds as \bar{i} and \bar{u} , as they are now in most cases pronounced, except where it was desirable to distinguish between what were \bar{e} and \bar{o} and \bar{i} and \bar{u} respectively in classical Persian.
- (b) Written \bar{a} I have shown as \bar{a} , but it is to be remembered that at the present day it usually sounds more as a short \bar{a} or o (\varnothing) and frequently before *n* as \bar{u} .
- (c) *a* is usually a somewhat drawled sound which I am unable to describe phonetically. It is *not* the English *a* in "cat" as Englishmen

- frequently like to make it, desiring to recognize a familiar friend. Often *a* is pronounced as *e*.
- (*d*) Written *ai* and *au* I have represented by those groups, though their pronunciation nowadays more usually approaches \bar{e}^i and \bar{o}^u .
- (*e*) As in B χ ., Mn.P. *q* tends to be pronounced as γ , and γ as *q*.
- (*f*) The *y*-glide boldly shown in most transliterations of Mn.P. is slight or imperceptible:
 $\chi\bar{i}\bar{a}r$ or $\chi\bar{i}^v\bar{a}r$, not $\chi\bar{i}y\bar{a}r$.
gurba i qašangī, a handsome cat.
- (*g*) The *v/w* question also presents difficulties in Mn.P. The solution is to be sought in ♡.
- (*h*) I have omitted *-h* where it has no etymological value.

POSTSCRIPT

Since writing the above notes I have happily "discovered" the textbooks issued under the auspices of the International Phonetic Association, and have been able to acquaint myself to some extent with the principles and doctrines of the Association.

In particular I owe a special debt for enlightenment to Daniel Jones's *Pronunciation of English*, Grant's *Pronunciation of English in Scotland*, and Noel-Armfield's *General Phonetics*, which appear to me wholly admirable.

This good opinion is, I believe, not *entirely* due to my having found in these works confirmation and support in many doubts and suspicions which I had come to entertain of expressed or implied phonetic assertions contained in ordinary books on language: *o* in "on" is not the short of *o* in "dote" (Scots) and so on, and Scots has a pure *e* and *o* corresponding to the French *é* and *o* (in *tôt*), etc.

Looking through what I have written above I would now tentatively establish the following equations with symbols employed by the I.P.A.:

$\bar{a}, \check{a} = a:$ and a	$\hat{a} = \text{q}; \text{q}$ (Scots)	$\alpha = A$
$\grave{a} = \text{æ}$ or a (Scots)	$\bar{e} = e:$, e (Scots)	$\grave{e} = \text{ε}; \text{ε}$
$e = \text{ə}$	$\bar{i} = i:$, i	$\acute{i} = I$

Final \grave{e} and i sometimes = I (Scots).

$\bar{u} = u:$, u	$u = \text{v}$ (?)	$-o = o$
$\bar{o} = o:$, o (Scots)	$o = \text{ɔ}; \text{ɔ}$	
$ai = aI$ or aI (?)	$ei = \text{əI}$	
$au = aU$ or aU (?)	$oi = \text{ɔI}$	

Note.—A point to note is that my long signs really represent quality, and not length. I think that vowels are seldom fully long in B χ . except when in the final position, e.g. $p\hat{a} = p\text{q}:$.

If this is so, a point of similarity is to be remarked between B χ . and Samnānī, *vide* § 3 of Arthur Christensen's "Le Dialecte de Samnān" in the *Mémoires de l'Académie Royale des Sciences et des Belles Lettres de Danemark*, 7^{me} série, Section des Lettres, t. ii, No. 4, 1915.

$q = \text{q}$	$k = k$	$k^i = c$
$g = \text{g}$	$gy, g^i = \text{ɟ}$	
$\chi = \text{χ}$	$\gamma = \text{ɣ}$	
$\ell = \text{ts}$	$j = \text{dʒ}$	$y = j$ (i , also sometimes ç ?)
$\delta = \text{ʃ}$		
$v = \text{v}$	v and w both probably tend to ʋ	
$\text{ɾ} = \text{r}$	r probably r and ɹ	

I cannot venture to diagnose l , but I think it inclines to l^i rather than to l^u . As regards h see the *Pronunciation of English in Scotland*, § 124.

VOWELS

22. \bar{a} , \hat{a} .

(1) B χ . \bar{a} , \hat{a} = Mn.P. \bar{a} ; Av. O.P. \bar{a} , a

Initial

B χ . $\hat{a}wist\bar{u}\bar{n}$	pregnant; Mn.P. $\bar{a}bistan$	Av. a
$\hat{a}w\bar{o}d\bar{i}$	place of habitation	\bar{a}

<i>ālī</i>	polluted	<i>ālūda</i>	?
<i>āškār</i>	openly	<i>āškār</i>	Phl. <i>ā</i> Skr. <i>āvi-</i>

Medial

<i>bād</i>	wind	<i>bād</i>	Av. <i>ā</i>
<i>dās</i>	sickle	<i>dās</i>	Skr: <i>ā</i>
<i>hār</i>	thorn	<i>χār</i>	<i>a</i>
<i>māndan,</i> <i>mandan</i>	to remain	<i>māndan</i>	O.P. <i>a, ā</i>

Final

<i>bā, bā, wā</i>	with	<i>bā</i>	O.P. <i>*ā</i> Hü. 145.
<i>bālā</i>	up	<i>bālā</i>	Phl. <i>*ā</i> Hü. 172.
<i>dūnā</i>	wise	<i>dānā</i>	Phl. <i>ā</i>
<i>gīyā</i>	green fodder	<i>(gīyāh</i> <i>obsol.)</i>	

- (2) B_χ. *ā, ā* → *ō, o* after *w*
→ *ū, ō* before *n, m*.
Vide §§ 29.4 and 31.3.

- (3) B_χ. *ā* = Mn.P. *a*

B _χ . <i>-dāh</i> <i>dah</i>	-teen, ten	<i>-dah, dah</i>	Av. <i>a</i>
<i>ik'ānē</i>	to come off, out	<i>mīkanad</i>	<i>a</i>

In Mn.P. *kandan* has two meanings :

- (a) to dig, extract.
(b) to fall out, come off.

<i>nā'alis</i>	don't let it	<i>(na hil-aš)</i>	<i>a</i>
<i>rā^ad</i>	he went	<i>raft</i>	<i>a</i>

- (4) *Prosthetic*

B _χ . <i>āstāra</i> <i>ostāra</i>	star	<i>sitāra</i>	<i>star-</i> , Skr. <i>stār-</i> , and <i>tāras</i> in pl.
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- (5) *Loss of Initial ā*

B _χ . <i>taš</i>	fire	Mn.P. <i>ātiš</i>	Av. n. sg. <i>ātarš</i>
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23. a, e.(1) B χ . a = Mn.P. a ; O.P. Av. a*Initial*

B χ . <i>asp</i>	horse	<i>asp</i>	O.P. a
<i>angust</i>	finger	<i>angust</i>	Av. a

Medial

<i>bastan</i>	to tie	<i>bastan</i>	O.P. a
<i>dast</i>	hand	<i>dast</i>	a
<i>gyalla</i>	flock	<i>galla</i>	
<i>sad</i>	100	<i>šad</i>	Av. a

Final

B χ . <i>āsīda</i>	in peace	<i>āsūda</i>	(O.P. a)
-------------------------	----------	--------------	----------

and all past participle endings.

For *ar*, *er* = Mn.P. *ar*, *er* ← *arə*. Vide § 58.(2) B χ . a = Mn.P. ā ; O.P. ā

B χ . <i>čaqū</i>	knife	<i>čāqū</i>	T.
<i>išgaft</i>	cleft	<i>šikāft</i>	
<i>mand</i>	remained	<i>mānd</i>	
<i>mānd</i>		(O.C.P. <i>mūnd</i>);	O.P. a
<i>avēd</i> <i>ovēd</i>	came	<i>āmad</i>	O.P. ā-

24. à.B χ . à = Mn.P. a, ā ; O.P. Av. ā, arə(1) usually before etymological final *h* ;(2) frequently before *š* followed by a consonant :(3) sometimes before *n* and *m*.

B χ . <i>čāh</i>	well	<i>čāh</i>	Av. ā
<i>dāh</i> <i>dah</i>	ten	<i>dah</i>	a
<i>-gāh</i>	-place	<i>-gāh</i>	O.P. ā
<i>kāh</i>	broken straw	<i>kāh</i>	Phl. ā
<i>rāh</i>	road	<i>rāh</i>	Paz. ā
			O.P. *ā
<i>zāhm</i> <i>zāhm</i> ^z	wound	<i>zāχm</i>	
<i>āšnīd</i>	heard	(<i>šunīd</i>)	

<i>iyàšnīn</i>	you recognize	(<i>mīšināsīd</i>)	O.P. <i>ā</i>
' <i>āšt</i>	left, let	(<i>hišt</i>)	Av. $\sqrt{\text{hārəz-}}$
<i>mānd</i>	remained	<i>mānd</i>	O.P. <i>a</i>
<i>mānd</i> <i>mand</i>			
<i>māshūr</i>	generally known	<i>mashūr</i>	Ar.
<i>zāmand</i>	tired		Etym. (?)

Note also :—

<i>xārd</i>	ate	<i>xurd</i>	Av. - <i>arə-</i>
<i>suvā</i>	in the morning	(<i>šabāh</i> ?)	Ar.
<i>tāk</i> <i>tak</i>	alone		

25. ē, eⁱ.

(1) B χ . ē = Mn.P. ī (Classical ē), chiefly O.P. *ai*; Av. *aē*

Medial

B χ . <i>bēd</i> , <i>bēδ</i>	willow	<i>bīd</i>	Av. <i>aē</i>
<i>dēv</i> ,	devil,	<i>dīv</i>	<i>daēva-</i>
<i>lēva</i>	mad	(<i>dīwāna</i> ?)	
<i>mēš</i>	ewe	<i>mīš</i>	<i>aē</i>

Final

<i>kē</i>	who ?	<i>kī</i>	O.P. * <i>kaya-</i>
<i>pēⁱ</i>	fat	<i>pīh</i>	Av. <i>pīvah-</i> Hü. 365

(2) B χ . ē = Mn.P. a

Medial

<i>avēd</i> <i>avaid</i>	he came	<i>āmad</i>	O.P. <i>a</i>
Cf. O.P. ppc. <i>ha(n)gmatā</i> ; infin. * <i>gmatanaiy</i> .			
<i>istēdan</i> :	to seize	<i>sitādan</i>	
<i>istūñ-</i>		(<i>sitāndan</i> : <i>sitān-</i>)	

Skr. $\sqrt{\text{stā-}}$, "to steal"; but Hü. (709) considers that the form with short vowel is the original one of the Mn.P. word. Root ? *stan*.

<i>zeⁱdan</i> ,	to strike	<i>zadan</i>	O.P. $\sqrt{\text{jān-}}$
<i>izanē</i>		<i>mīzanad</i>	

<i>zēna, zangèl</i>	wife, women	<i>zan,</i>	Y. Av. <i>janay-</i> ,
		<i>zanhā</i>	G. Av. <i>jānay-</i>
<i>zēra bi zēra</i>	gradually	<i>zarra</i>	Ar.

For B_χ. *ēr* = Mn.P. *ar, ur*; Av. *ərə*. Vide § 58.2

(3) B_χ. *ē, ēi* = Mn.P. *a + i, i + a, -ih-, -iha-, -ihi-*

B _χ . <i>surmē'i</i>	antimony	<i>surma'i</i>	
<i>zindē'i</i>	life(time)	<i>(zinda'i)</i>	
		<i>zindagī</i>	
<i>mudē'is</i>	his opponent,	<i>mudda'i'aš</i>	
	adversary		
<i>hamē'isūñ</i>	all of them	<i>hama(i) šān</i>	
<i>tikē's dād</i>	he propped him	<i>takiya'aš</i>	
<i>bi . . .</i>	up against . . .	<i>kard ba . . .</i>	
<i>mē(h)mūnī</i>	entertaining	<i>mihmānī</i>	O.P.
	a guest		* <i>maiθman-</i>
<i>idē</i>	he gives	<i>mīdihad</i>	
<i>inē</i>	he places	<i>mīnihad</i>	
<i>b'ēl</i>	let, allow	<i>(bihil)</i>	
	(= <i>bihal</i>)		

(4) *nē + i* ← *na + palatal vowel*

<i>nē'id</i>	is not	<i>nīst</i>
(= <i>na + hēd</i>)		(= <i>na + hast</i>)
<i>nē'idumat</i>	I did not see you	<i>na dīdamat</i>
(= <i>na-dīdumat</i>)		

(5) The following may also be noted:—

<i>girēdan,</i>	to seize	<i>giriftan</i>	Vide § 58.2a
<i>igirē</i>		<i>mīgīrad</i>	
<i>girēvistan,</i>	to weep	<i>(girīstan),</i>	
<i>igirēvē</i>		<i>giryā k.</i>	
<i>mēra</i>	husband		
pl. <i>mīrgyèl</i>	men		
<i>mērgyèl</i>			

Etym.? It is difficult to connect this word or G. *mōdmīra*, "mother of the husband," with any form such as O.P. *martiya*, owing to the absence of any relic of the *t*.

26. è.

(1) B χ . è = Mn.P. a in neighbourhood of palatal sound

<i>biniyèrīm</i>	let us see	<i>binigarīm</i>	
<i>rayètī</i>	acting as a	<i>ra'yatī</i>	Ar.
	cultivator		
<i>yèkī</i> <i>yekī</i>	one	<i>yakī</i>	

èr for er following k :

<i>kèrd</i> <i>kerd</i> <i>k'erd</i>	did	<i>kard</i>	
--	-----	-------------	--

before n, nd, followed by a palatal vowel :

<i>ibèndī</i> <i>ibandī</i>	thou tiest	<i>mībandī</i>	
--------------------------------	------------	----------------	--

χudāwèndī || Godhood || O God !

χudāwandā

<i>vèndī</i> <i>vandī</i>	thou threwest		
------------------------------	---------------	--	--

<i>zamèndī</i> <i>zàmand</i>	tiredness tired		
---------------------------------	--------------------	--	--

(2) B χ . è = Mn.P. i, ih

è || i || a *i* (the *iḏāfa*)

è || i verbal prefix

e.g. *èguḏ*, "he was saying"

<i>kè</i> <i>ki</i>	that (conj.)	<i>kih</i>	O.P. * <i>kaya-</i>
<i>mèrabūnī</i>	kindness	<i>mīhr(a)bānī</i>	

O.P. -*iθ-*

<i>sè</i> <i>se</i>	three	<i>sih</i>	O.P. <i>i</i>
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(3) B χ . -è frequently alternates with -ē

yè || *yē* one

27. ī.

(1) B χ . ī = Mn.P. ī

<i>ī</i>	this (adj.)	O.C.P. <i>īn, ī</i>	Skr. <i>ēna</i>
<i>-ī</i>	nom. ending	<i>-ī</i>	Phl. <i>-ih</i>

<i>-īdan</i>	infīn.	Mn.P. <i>-īdan</i>	
	ending		
<i>rīš</i>	beard	<i>rīš</i>	Afγ. <i>gīru</i>
<i>šīr</i>	milk	<i>šīr</i>	Av. <i>ī</i> ? Skr. <i>ī</i>
<i>zumīñ</i>	ground	<i>zamīn</i>	Phl. <i>zamīk</i>

(2) B_χ. *ī* = Class. Mn.P. *ē* ; O.C.P. *ī*

Verbal endings :

1st plur. <i>-īm</i>	Cl. Mn.P. <i>-ēm</i>	} Phl. <i>-ē-</i> representing caus. <i>-aya-</i>	
2nd plur. <i>-īn</i>	<i>-ēd</i>		
2nd sing. <i>-ī</i> <i>ē</i>	<i>-ī</i>		
<i>dīr</i>	late	<i>dēr</i> <i>dīr</i>	O.P. <i>darga-</i> Skr. <i>dīrghá-</i> Hü. 547
<i>hīva</i>	firewood	<i>hēzam</i> <i>hīzam, χīma</i>	Av. <i>aē</i>

(3) B_χ. *ī* = Mn.P. *i*

<i>tīka</i>	fragment	<i>tikka</i>
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(4) B_χ. *ī* = Mn.P. *ū* ; O.P. *ū, au*

<i>bīdan</i>	to be	<i>būdan</i>	O.P. <i>ū</i>
<i>balīt</i>	holm oak	<i>balūt</i>	
<i>dī</i>	smoke	<i>dūd</i>	Phl. <i>ū</i> ; Skr. <i>ū</i>
<i>dīr</i>	distant	<i>dūr</i>	O.P. <i>ū</i>
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>vohunī</i>
<i>mī</i>	hair	<i>mūē</i>	Phl. <i>mō(d)</i> , O.P. * <i>mauda</i>

<i>pīl</i>	money	<i>pūl</i>
<i>rī</i>	face, surface	<i>rū</i>

Cf. *malk i mīt*, "the angel of death."

Av. *raoda-*
Ar. *malaku'l*
maut

(5) B_χ. *ī* = Mn.P. *u (aw)*

<i>dīn</i>	tail	<i>dum</i>	Av. <i>ī</i>
<i>hīrd</i>	reduced to powder, etc.	<i>χ^vurd</i>	

- | | | | |
|---------------------------------|--------------------|--------------------------------|-----------------------------------|
| <i>sī·ār</i>
<i>suwār</i> | mounted,
riding | <i>suwār</i> ,
<i>sawār</i> | O.P. <i>asabāri-</i>
Tol. 8.v. |
|---------------------------------|--------------------|--------------------------------|-----------------------------------|
- (6) B_χ. *ī* = Mn.P. *ō*, au
- | | | | |
|--------------|--------|---------------------------------|-----|
| <i>mīsum</i> | season | <i>mausim</i> ,
<i>mōsim</i> | Ar. |
|--------------|--------|---------------------------------|-----|
- (7) B_χ. *ī* and *ē* are sometimes used alternatively
- | | | | |
|------------------------|-------------------------|--|--|
| <i>mēra</i> | husband | | |
| <i>mār'i</i> | husband of | | |
| <i>mārgèl</i> | men | | |
| <i>tē</i> | eye | | |
| <i>tī·um</i> | my eye | | |
| <i>-ī</i> <i>-ē</i> | 2nd sing. verbal ending | | |
- (8) B_χ. *ī* prosthetic
- | | | | |
|------------|-------------|-----------------|---|
| <i>īmā</i> | we | <i>mā</i> | Cf. O.P. <i>amāχam</i>
Av. <i>ahmāka-</i> |
| <i>īsā</i> | you (plur.) | <i>šumā</i> (?) | Cf. G.Av. <i>χšmāka-</i>
Av. <i>yušmāka-</i> (?) |

28. i.

- (1) B
- _χ
- .
- i*
- = Mn.P.
- i*

<i>ēi</i> <i>èè</i>	what	<i>ēih</i>	O.P. Av. <i>i</i>
<i>ki</i> <i>kè</i>	that	<i>kih</i>	O.P. * <i>kuya-</i> Skr. <i>kuya-</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>zərəd-</i>
<i>-istan</i>	infin. ending	<i>-istan</i>	O.P. $\sqrt{ah-}$
<i>zi</i> <i>zè</i>	from	<i>zi</i> (<i>az</i>)	O.P. <i>hučā</i>

- (2) B
- _χ
- .
- i*
- = Mn.P.
- u*

<i>dirist</i>	right, well	<i>durust</i>	O.P. <i>u</i> ; Hii. 551
<i>durišt</i>	coarse	<i>durušt</i>	O.P. <i>u</i> ; Hii. 552
<i>dišmanī</i>	hostility, enmity	<i>dušmanī</i>	O.P. <i>duš-</i>
<i>dišmūn</i>	abuse	<i>dušnām</i>	O.P. <i>duš-</i>

- (3) B
- _χ
- .
- i*
- = Mn.P.
- a*
- , sometimes under the influence of a neighbouring palatal sound or
- n*

This change is general in Kn, dialect: "Fath i Yezdi."

<i>dindūn</i>	tooth	<i>dandān</i>	Av. <i>dantan-</i>
<i>dindador</i>	well-ribbed	(<i>danda-dār</i>)	„
<i>jistan</i>	to jump, leap	<i>jastan</i>	Av. $\sqrt{yah-}$?
<i>χarmin</i>	gathered crops	<i>χarman</i>	
<i>irivan</i>	they go	<i>mīrawand</i>	
<i>sigū</i>	puppy	cf. <i>sag</i>	Ir. <i>a</i>
<i>sivak</i> ←	light (not	<i>sabuk</i>	
<i>savik</i>	heavy)		
<i>šilk</i>	appearance	<i>šakl</i>	Ar.
<i>zinjīr</i>	chain	<i>zanjīr</i>	

(4) B χ . *i* prosthetic; before initial *sp*, *st*, *šk*, and *šm*, and probably before *sk* and *št*

<i>ispēd</i>	white	<i>safēd, safīd</i>	Av. <i>spaēta-</i>
<i>ispārdan</i>	to commit to	<i>supurdan</i>	
<i>ispurdan</i>			
<i>istēdan</i>	to seize	<i>sitādan</i>	\sqrt{stan} ? Hü. 709
<i>iškam</i>	belly	<i>šikam</i>	
<i>išmārdan</i>	to count	<i>šumurdan</i>	Skr. $\sqrt{šmar-}$ Av. <i>-šmar-</i>
<i>istīm</i>	tent-pole	<i>sitūn</i> ?	Av. <i>stūna-</i>

29. ū.

(1) In B χ . there is frequent interchange between *ū* and *u*, and between *ū* and *ō*

B χ . *ū* = Mn.P. *ū*

<i>ibūhum</i>	I become	cf. <i>būdan</i> ,	O.P. pres. base
<i>ibūm</i>		<i>buwad</i>	<i>bava-</i>
<i>χū</i> (<i>χuvē</i>)	good	<i>χūb</i>	Cf. Skr. <i>suva-</i> <i>puṣ-</i> ; Hü. 503
<i>mūšk</i>	mouse	<i>mūš</i>	Skr. <i>ū</i>
<i>tū</i> <i>to</i>	thou	<i>tū</i> (older <i>tō</i>)	Av. <i>tava</i>

(2) B χ . *ū* = Mn.P. *ō* (in all cases also pronounced *ū* in O.C.P.); O.P. *au*; Av. *ao*

<i>būsīdan</i>	to kiss	<i>bōsīdan</i>
----------------	---------	----------------

<i>dū</i>	sour milk	<i>dōγ</i>	Skr. $\sqrt{d\bar{o}h}$ - Cf. <i>dógha</i> -
(<i>dō^udan</i>) :	to milk	<i>dōšīdan</i>	
- <i>dūš</i> -			
(<i>dō^udan</i>) :	to sew	<i>dōxtan</i>	
- <i>dūz</i> -			
<i>dūst</i>	friend	<i>dōst</i>	O.P. <i>au</i>
<i>dūš</i>	last night	<i>dōš</i>	Av. <i>ao</i>
<i>ikū^am</i>	I pound	<i>mīkōbam</i>	Phl. <i>ō</i>
<i>kūh</i> <i>kōh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>rūz</i>	day	<i>rōz</i>	O.P. <i>au</i>
(<i>sō^udan</i>) :	it burns	<i>mīsōzad</i>	Av. <i>ao</i>
<i>isūse</i>			
<i>ū</i>	that (adj.)	<i>ō</i>	O.P. <i>ava</i> -

(3) B χ . *ū* = Mn.P. *au* ; Av. *ava*

<i>nū</i>	new	<i>nau, nō^u</i>	Av. <i>nava</i>
		(<i>nō, nev</i> , H. 1045 ; <i>nau, nou</i> , Hü. 1045.)	

(4) B χ . *ū* = Mn.P. *ā* before *n* and *m* (see also B χ . *ō*)

This change is common in vulgar O.C.P., especially before *n*. In the educated speech a sound approximating to *o* (*o*) and the short of *ā* is usual.

<i>aspūñ</i>	horses	(<i>aspān</i> O.P. <i>ā</i> obsol.) <i>asphā</i>
<i>čārbūñ</i>	riding animals	(* <i>čahārpā·ān</i>) O.P. <i>ā</i>
<i>pistūñ</i>	teat	<i>pistān</i> Av. <i>fštāna</i> Air. Wb. s.v., but Hü. 317
<i>rūñ</i>	thigh	<i>rān</i> Av. <i>ā</i>
<i>šūm</i>	evening meal	<i>šām</i> Av. <i>ā</i>
<i>šūn</i>	shoulder	<i>šāna</i>
<i>zūñwī</i>	knee	<i>zānū</i>

Cf. Av. *zānu-drājah*-, H. and Hü.,
but see Air. Wb. *sub voce*.

- (5) Final $-ān$ is usually $-āñ$, sometimes $-ōñ$ in B χ .; medially $ōñ$ alternates with $ūñ$, and sometimes $āñ$ is found.

<i>dōñist</i>	he knew	<i>dānist</i>
<i>dūñist</i>		
<i>hōña</i>	<i>hūna</i> house	<i>χāna</i>

Note.—B χ . *igurūsum*, “I run away” (past base *gurōδ-*), in Mn.P. *mīgurīzam*, which, however, in O.C.P. has the alternative past bases *gurīχt* and *gurōχt*.

30. u.

- (1) B χ . u = Mn.P. u

<i>gudan</i> ,	to say	<i>guftan</i>	O.P. $\sqrt{gub-}$
<i>gudan</i>			
<i>ikunum</i>	I do	<i>mīkunam</i>	O.P. u
<i>χum</i> <i>χu^um</i>	myself	<i>χ^vudam</i>	Av. χ^vato → Mn.P. χ^vud
<i>turuš</i>	sour	<i>turš</i>	
<i>iyūftam</i>	I fall	<i>mīuftam</i>	Av. <i>ava</i> + $\sqrt{pat-}$

- (2) B χ . u = Mn.P. a usually when in the neighbourhood of a labial, and particularly before m, and occasionally in other circumstances.

<i>ēādur</i>	veil, tent	<i>ēādur</i>	
<i>dihūn</i>	mouth	<i>dahān</i>	Av. <i>zafan-</i>
<i>dāhūñ</i>			O.C.P. <i>dahan</i>
<i>juwūñ</i>	young man	<i>javān</i>	Av. acc.
<i>javōñ</i> , etc.			<i>yavānəm</i>
<i>rundan</i>	to drive	<i>rāndan</i>	
<i>rōndan</i>			(= * <i>rawān(i)dan</i>)
<i>iruvum</i>	I go	<i>mīrawam</i>	
<i>wur-</i>	vb. prefix	<i>bar-</i>	O.P. a
<i>wur</i>	on, upon	<i>bar</i>	O.P. a

Before *m* Bχ. u = Mn.P. a (i) :

-um	}	1st sg. vb. suff.	-am	O.P. <i>ā</i>
		1st sg. enclitic		
		pronoun		
		ordinal suffix		
<i>ādum</i>	man	<i>ādam</i>	Ar.	
<i>hum</i>	also	<i>ham</i>	O.P. <i>a</i>	
<i>hum-sā</i> , etc.	neighbour	<i>hum-sāya</i>		
<i>hākum</i>	ruler	<i>hākim</i>	Ar.	
<i>zūmīn</i>	ground	<i>zamīn</i>		

(3) Bχ. u = Mn.P. ā before *m*

<i>ārūm</i>	ease	<i>ārām</i>	Av. <i>ā</i> ; O.P. * <i>ā</i>
<i>anjum girēd</i>	be completed	<i>anjām girift</i>	
<i>iltizum</i>	undertaking, guarantee	<i>iltizām</i>	Ar.
<i>dum</i>	hunter's net	<i>dām</i>	Skr. <i>dāma-</i>
<i>salumat</i>	safety	<i>salāmat</i>	Ar.

(4) Bχ. ū ← -uh ← -ōh = Mn.P. -āh- ; Bχ. -um = Mn.P. -aham, -ibam

<i>iχum</i>	I want	<i>mīχ^vāham</i>
<i>iχuhum</i>		

By the dropping of etymological *h* (-ih, -ah) or an *h*, *v*, or *y* glide, forms such as the following are obtained :

<table border="0"> <tr><td><i>ibūm</i> <i>ibūhum</i></td></tr> <tr><td><i>idum</i></td></tr> <tr><td><i>ijum</i></td></tr> <tr><td><i>igum</i> <i>igūhum</i></td></tr> <tr><td><i>inum</i></td></tr> <tr><td><i>irum</i> <i>irivum</i> </td></tr> <tr><td><i>iruvum</i></td></tr> </table>	<i>ibūm</i> <i>ibūhum</i>	<i>idum</i>	<i>ijum</i>	<i>igum</i> <i>igūhum</i>	<i>inum</i>	<i>irum</i> <i>irivum</i>	<i>iruvum</i>	}	corresponding to O.C.P.	}	<table border="0"> <tr><td>(<i>buwam</i>)</td></tr> <tr><td><i>mīdaham</i></td></tr> <tr><td><i>mījaham</i></td></tr> <tr><td><i>mīgūyam</i></td></tr> <tr><td><i>mīniham</i></td></tr> <tr><td><i>mīrawam</i></td></tr> </table>	(<i>buwam</i>)	<i>mīdaham</i>	<i>mījaham</i>	<i>mīgūyam</i>	<i>mīniham</i>	<i>mīrawam</i>
<i>ibūm</i> <i>ibūhum</i>																	
<i>idum</i>																	
<i>ijum</i>																	
<i>igum</i> <i>igūhum</i>																	
<i>inum</i>																	
<i>irum</i> <i>irivum</i>																	
<i>iruvum</i>																	
(<i>buwam</i>)																	
<i>mīdaham</i>																	
<i>mījaham</i>																	
<i>mīgūyam</i>																	
<i>mīniham</i>																	
<i>mīrawam</i>																	

Where an *ā* or *ō* is involved the Bχ. vowel is often *ō̄* :

<i>iχōn</i>	they wish	<i>mīχ^vāhand</i>
<i>iχōē</i>	he wishes	<i>mīχ^vāhad</i>

igōē || he says *mīgōyad*
igōhē || *igūhē*

31. *ō*.

The length of Bχ. *o* is so liable to variation that it is convenient to treat all forms of it together. There are three principal sounds represented by Bχ. *ō* and *o*, viz., Mn.P. *ō*, *ā*, *au*.

- (1) Bχ. *ō* = Mn.P. *ō* (O.C.P. *ū*) and *ū*; O.P. Av. *-ū-*, *-va-*, *-au-*, (*ao*)

<i>dō</i>	two	<i>dū, do</i>	Av. <i>dva-</i>
<i>gō</i>	human	<i>gūh</i>	Av. <i>ū</i>
	excrement		
<i>igōhē, igōē</i>	he says	<i>mīgōyad</i>	} O.P. $\sqrt{gūb-}$
(also <i>-ū-</i>)			
<i>bugo</i> (also <i>ū</i>)		<i>bigō</i>	
<i>kōh</i> <i>kūh</i>	mountain	<i>kōh</i>	O.P. <i>au</i>
<i>tō</i> <i>tū</i>	thou	<i>tō</i> (Hü.400)	Av. <i>tava</i>
			O.C.P. <i>tū</i>

- (2) Bχ. *ōδ* = Mn.P. *u* + χ^t, *ō* + χ^t (see χ^t § 44.2)
ōm = Mn.P. *u* + χ^m (see χ^m § 37.4 e)

<i>dōδer</i>	daughter	<i>duχtar</i>	Av. <i>δuyδar</i> Phl. <i>duχt</i>
<i>dōdan</i>	to sew	<i>dōχtan</i>	
<i>furōdan</i>	to sell	<i>furōχtan</i>	Av. <i>*fra</i> + <i>uχšta-</i> ? H. 824
<i>gurōdan</i>	to flee	<i>gurōχtan</i>	
<i>pōdan</i>	to cook	<i>puxtan</i>	Ir. <i>*paχua-</i>
<i>sōdan</i>	to burn	<i>sōχtan</i>	Av. <i>°suχta-</i>
<i>šōm</i>	plough-land	<i>šuxm</i>	

In Bχ. *ū* appears in the present bases of most of above verbs, v. § 29.2.

(3) Bχ. ǝ, (ǎ, ǣ-) = Mn.P. ā, usually O.P. Av. ā, especially before *n* (see also Bχ. ǣ, §§ 29.4 and 30.4)

<i>osmāñ</i>	sky	<i>āsmān</i>	O.P. <i>asman-</i>
<i>āsemūñ</i>			acc. <i>asmānam</i>
<i>oftau</i>	sun	<i>āftāb</i>	Skr. * <i>ābha-</i>
<i>āftau</i>			<i>tāpa-</i>
<i>oftīn</i>	sleeve	<i>āstīn</i>	
<i>ǝhī</i> <i>ǎhī</i>	gazelle	<i>āhū</i>	cf. Skr. <i>āśu-</i>
<i>ōnā, ōnōñ</i>	they	<i>ānān</i>	cf. O.P. <i>ana-</i>
<i>ūnūñ</i>		(obsol.), <i>ānhā</i>	
<i>ord</i> <i>ǎrd</i>	flour	<i>ārd</i>	O.P. * <i>ǎ</i>
<i>ǝvēd, ǝvē'd,</i>	he came	<i>āmad</i>	O.P. <i>ā</i>
<i>avēd, avaid</i>			
<i>iyom</i>	I come	<i>mī'āyam</i>	O.P. <i>ā</i>
<i>iyāhum</i>			
<i>bē'or</i>	bring	<i>bē'ār</i>	O.P. <i>ā</i>
<i>birōnē</i>	he may drive	<i>birānad</i>	
<i>bōyī</i>	arm	cf. <i>bāzū</i>	Av. <i>ā</i>
<i>bōzī</i>	game	<i>bāzī</i>	
<i>dōnist</i>	he knew	<i>dānist</i>	O.P. <i>ā</i>
<i>dōrī</i>	medicines	<i>dārū</i>	
	(herbs)		
<i>dōwā</i>	son-in-law,	<i>dāmād</i>	Av. <i>zāmātar-</i>
	bridegroom		
<i>girōñ</i>	dear (not	<i>girān</i>	
<i>grōn</i>	cheap)		
<i>gō'idan</i>	to copulate	<i>gā'idan</i>	
<i>jōñ</i>	life	<i>jān</i>	cf. Skr. <i>dhyāna-</i>
			G.I.P. 1.1, § 99.2,
			and Hü. 413
<i>iχōn</i>	they wish	<i>mīχ^vāhand</i>	
			cf. Av. <i>χ^vāsta-</i>
<i>χōñd</i>	he recited	<i>χ^vānd</i>	Av. <i>√χ^van</i>
<i>nišōñ</i>	to show	<i>nišān d.</i>	
<i>dādan</i>			
<i>soya</i>	shade	<i>sāya</i>	Skr. <i>ā</i>

<i>soyīd</i>	he rubbed down	<i>sāyīd</i>	Skr. $\sqrt{\text{śā-}}$
<i>šōñā</i>	comb	<i>šāna</i>	Phl. <i>ā</i>
<i>tōrīk</i>	dark	<i>tārīk</i>	Av. <i>taθra-</i>
<i>wō</i> <i>wā</i>	must	(<i>bāyad</i>)	

(4) Bχ. *ōu* = Mn.P. *au*, *ōu*

<i>jō^u</i> <i>joh</i>	barley	<i>ja^u</i> , <i>jō^u</i>
		(<i>jev</i> , <i>jō</i> , H. 428)
pl. <i>jāhā</i> , <i>jahā</i>		<i>ja^uhā</i>

(5) It is not clear to what original form is to be referred Bχ. *mō* || *mā* = I. There is no nasalization to represent the *n* of the Persian *man*, O.P. *manā* (gen. sing.). Perhaps it descends from the enclitic acc. form, which appears as *-mā* in both G. and Y. Av.

DIPHTHONGS

32. ai and ei; ay-

- (1) Bχ. *ai* = Mn.P. *ai*; O.P. *-ati-*, *adiy*; Av. *-aiti*, *-ada ai!* || *aē!* oh! (voc.) *ai!*
- | | | | |
|--------------------------|----------------|----------------|---|
| <i>kai</i> | when? | <i>kai</i> | Av. <i>kada</i> |
| <i>pai</i> <i>pei</i> | tendo Achillis | <i>pai</i> | |
| <i>pai</i> | track | <i>pai</i> | Av. <i>pada-</i> ;
cf. O.P. (<i>ni</i>) <i>padiy</i> |
| <i>paiwand</i> | joint | <i>paiwand</i> | Av. <i>paiti-</i> |
| <i>paiya</i> | fordable | | |
| <i>bē peiya</i> | unfordable | | |
| <i>mail</i> | liking | <i>mail</i> | Ar. |
- (O.C.P. *mēl*)

(2) *ai* when peculiar to Bχ. has usually developed from *a*, followed by *y*, which may represent Mn.P. *d* or *g* (and *j*), or which may be a glide.

<i>bainām</i>	defamed	<i>badnām</i>
<i>bēnām</i>		

<i>mai'as</i>	bee	<i>magas</i> (fly)	
<i>mayas</i>			
<i>mailis</i>	assembly	<i>majlis</i>	Ar.
<i>saiyèl, sayèl</i>	dogs	<i>sag-hā</i>	
← * <i>sagyèl</i>			
pl. of <i>sag, sa</i>			
<i>saina</i>	dog(s), acc.	<i>sag (hā)-rā</i>	
<i>maiyou</i>	don't come		
<i>maiyārīn</i>	don't bring (pl.)		

These two last should, perhaps, be written *māyou*, *māyārīn*.

(3) Bχ. *ai* often alternates with *ēⁱ*, *ē*:

<i>avēd</i>	<i>avaid</i>	he came
<i>avērd</i>	<i>avaird</i>	he brought
<i>istēd</i>	<i>istaid</i>	he took
<i>zēⁱdan</i>	<i>zaidan</i>	to strike

(4) Other examples of *ai* in Bχ. are:

<i>dain</i>	<i>dēn</i>	obligation	? <i>dain</i>	Ar.
		(moral)		
<i>hai</i>		continually,	O.C.P. <i>hai</i>	
		always		
<i>lai</i>		<i>gīlīm</i> , woven rug		
<i>painīdan</i> :		to measure	? <i>paimūdan</i>	
<i>ipain</i> ←	* <i>paimn</i> -?			
<i>tai</i>		in the presence of, to		
<i>tai</i>		half of a donkey (etc.) -load.		

33. *au*.

(1) Bχ. *au* appears to be always secondary, being derived in most cases from *ab*, *āb*, *av*, *af(š)*; V. 46.2, 4, 5, and 47.8. In a few cases it corresponds directly to Ar. *au*.

<i>au</i>	water	<i>āb</i>	O.P. <i>āp</i> -
<i>aur</i>	cloud	<i>abr</i>	Av. <i>awra</i> -
<i>bēⁱau</i>	<i>bīⁱā</i>	come	<i>bēⁱā</i>

<i>binauš</i>	violet	<i>binafš</i>	Phl. <i>vanavšak</i> ← <i>fš-</i>
<i>dau'anīd</i>	he ran	<i>dawīd</i> (cf. <i>denīdan</i> , H. 574 bis)	
<i>kauš</i>	shoe	<i>kafš</i>	
<i>biχau'an</i> <i>biχaun</i>	make lie down	<i>biχ^vābān</i>	
<i>χausīd</i>	he lay down	<i>χuspīd</i> ← * <i>χafsīd</i>	
<i>rau^una</i> <i>rau'ūna</i>	starting out	<i>rawāna</i>	
<i>sauz</i>	green	<i>sabz</i>	Ar.
<i>šau</i>	night	<i>šab</i>	O.P. <i>χšap-</i>
<i>tau</i>	fever	<i>tab</i>	Av. <i>√tap-</i>
<i>tauwistūñ</i>	summer	<i>tābistān</i>	
<i>zaur</i>	rough, coarse	<i>zabr</i>	(Ar. ?)
<i>ēitaur</i>	how ?	<i>ēitaur</i>	Ar. <i>ṭaur</i>
<i>daur e</i>	around (prep.)	<i>daur i</i>	Ar. <i>daur</i>

(2) Bχ. au resulting from Metathesis :

<i>haulā</i>	sweetmeats	<i>halwā</i>	Ar.
<i>saur</i>	sneeze	cf. <i>surfu</i> ?	Ar.
<i>šaulār</i>	trousers	<i>šalwār</i>	

(3) Other examples of Bχ. au are :

<i>āftau</i>	sunset (cf. <i>āftau derrahd</i> , sun set)
<i>derrau</i>	
<i>aurā.ī</i>	alarmed
<i>aurau</i>	water channel, (drain ?)
<i>daurī</i>	platter, tray
<i>girdaurī</i>	collecting one's things for
<i>girdawārī</i>	a journey
<i>haul</i>	outcry
<i>laudaga</i>	shivering
<i>naud i</i>	a matting bundle of dates
<i>χurmā</i>	

34. oi.

B χ . oi is frequent as an alternative to $\hat{a}(h)$, before \hat{i} , \hat{e} ;
also as an alternative to $-\hat{a}y-$:

<i>bisoiyān</i>	rub!	<i>bisā.īd</i>
<i>iyoi.ē</i> <i>iyōhē</i>	he comes	<i>mī.āyad</i>
<i>doiya</i>	oh mother!	(<i>dā̂</i> = mother)
	oh daughter!	
<i>joi.ē</i> <i>jā̂(h)ē</i>	a place	<i>jā.ē</i> (O.C.P. <i>joi.ī</i>)
<i>moiyūn</i>	mare	<i>mādī.ān</i>
<i>māyūn</i>		
<i>nihoiyat</i>	limit	<i>nihāyat</i> Ar.
<i>nihāyat</i>		
<i>poi.īz</i> <i>pō.īz</i>	autumn	<i>pā.īz</i>
<i>zoi.īd</i> <i>zō.īd</i>	she gave birth to	<i>zā.īd</i>

CONSONANTS

GUTTURALS

35. k.

(1) B χ .k = Mu.P.k, O.P. *k*; suffixes in *-k* are a characteristic in Phl.

Initial

<i>kandan</i>	to dig	<i>kandan</i>
<i>kerdan</i>	to do	<i>kardan</i>
<i>kī</i>	who?	<i>kī</i>
<i>kaftār</i>	hyena	<i>kaftār</i>

Medial and Final

<i>kauk</i>	hill-partridge	<i>kabk</i>
<i>pī.āke</i>	the man	
<i>pilištuk</i>	swallow	<i>piristuk</i>
<i>takūn</i>	shaking, knocking	<i>takān</i>
<i>yèkī</i>	the one	<i>yakī</i>

(2) **-k** is dropped in :

<i>yē, yè,</i>	one	<i>yak</i>	
<i>ya</i> <i>yek</i>			
<i>huim</i> <i>hukm</i>	order	<i>hukm</i>	Ar.

Perhaps also in :

<i>tainīdan</i>	to shake (a tree, etc.)	
	which may be <i>tak</i> (cf. <i>takān</i>) and <i>-nīdan</i>	
	caus. suffix → <i>*tagnīdan</i> → <i>*taynīdan</i>	

and possibly in :

<i>mainā</i>	a cloth worn by women on the head and neck
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This form may be compared with G. *maknū* (*maqnū* ?) and *μαχνα̂*, *μαχνū* and Kn.P. *μαχνα̂*; cf. P.Ar. *migna'a* (St.). The *q* would readily pass into *γ* and possibly *χ*, and in Bχ. this *γ* might pass through *g* into *y*.

(3) **-k** is preserved in :

<i>dāk</i>	mother
(poetical) <i>dā</i>	
<i>pistūnak</i>	nipple of gun
<i>nuk, nuik</i>	point of

(4) Bχ. **k** = Mn.P. *χ^v*

<i>qum a kēs</i>	kindred,	<i>qaum o χ^vīš</i>
	kinsmen	

(5) **sk**; vide § 50.2

(6) Other examples¹ of **k** in Bχ. are :

<i>gūzak</i>	ankle-bone	<i>qūzak</i>
<i>makinīdan</i>	to bleat	
<i>mallāk</i>	ladle	
<i>rūnikī</i>	crupper band	
<i>sako</i>	now	
<i>tak</i>	side of	
<i>tèk</i>	lower leg	

¹ Additional examples of initial *k* as well as of other sounds treated below will be found in alphabetical order in the vocabulary.

36. **g.**

(1) Bχ. **g**, **gⁱ**, **gy** = Mn.P. **g**; O.P. *g*, *v*.

Initial

<i>gada</i>	stomach	cf. Afγ. <i>gēdu</i>	
<i>gudašt</i> ,	passed	<i>guzašt</i>	<i>gu-</i> = O.P. <i>vi-</i>
<i>gīyāšt</i>			
<i>gunah</i>	sin	<i>gunāh</i>	O.P. <i>v</i>
<i>gurz</i>	club	<i>gurz</i>	Av. <i>vazra-</i>
<i>gūš</i>	ear	<i>gūš</i>	O.P. <i>g</i>
<i>gūšt</i>	meat	<i>gūšt</i>	O.P. * <i>gāuštā-</i>
<i>gyač</i>	gypsum,	<i>gač</i>	Av. <i>vīčīču-</i>
	lime, plaster		
<i>gyalla</i>	flock	<i>galla</i>	

Medial

<i>bigyer</i>	catch hold of	<i>bigīr</i>	O.P. <i>g</i>
<i>biyer</i>			
<i>-gāh</i>	place of	<i>-gāh</i>	O.P. <i>g</i>
<i>hāga</i>	egg	cf. χāgīna	

Medial *g*, however, usually appears in Bχ. as a *y* or *i* sound, or else is lost altogether. See examples under *y*, § 42.2.

Final

<i>dēg</i>	pot	<i>dīg</i>	Phl. <i>dēg</i>
<i>rag</i>	vein	<i>rag</i>	
<i>rēg</i>	sand	<i>rīg</i>	
<i>sag</i> <i>sa</i>	dog	<i>sag</i>	O.P. * <i>saka</i> cf. Medic σπάκα

(2) Bχ. **g** = Mn.P. **k**

<i>gūštī</i>	wrestling	<i>kuštī</i>
<i>kalg (i) . . .</i>	ground acorns,	
<i>kalk</i>	eaten with meat,	
	curds, sour milk	
<i>kaugūn</i>	hill partridges	* <i>kabkān</i>

(3) B χ . -lg, -rg = Mn.P. rg; Av. -*ahrka-*, *araka-*

<i>balg</i>	leaf of tree	<i>barg</i>	Av. <i>varaka-</i>
<i>gurg</i>	wolf	<i>gurg</i>	Av. <i>vahrka-</i>
<i>merg</i>	death	<i>marg</i>	G.Av. <i>maraka-</i>
<i>titarg</i>	hail	<i>tigarg</i>	

rg by Metathesis of -*kr*

<i>firg(ē)</i>	a thought, reflection	<i>filkr(ī)</i>	Ar.
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Note:

burg eyebrow (? *brū + k*)

(4) B χ . -zg = Mn.P. - γ z; Av. -*zg*

<i>mazg</i>	brains	<i>maγz</i>	Av. <i>mazga-</i>
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(5) B χ . g = Mn.P. q
= Mn.P. γ through q

<i>gurumnīdan</i>	to thunder	<i>γurumbīdan</i>	
<i>qurumnīdan</i>			
<i>gusl</i> <i>qusl</i> <i>quls</i>	ceremonial washing	<i>γusl</i>	Ar.
<i>gūzak</i>	ankle-bone	<i>qūzak</i>	
<i>rizg-as</i>	his subsistence	<i>rizq(-aš)</i>	Ar.

For *rg* vide § 54.

For loss of *g* in B χ . Vide § 42.2

(6) The following are additional examples of *g* in B χ . :

<i>galg</i>	fork of a tree
<i>gyergyerāk</i>	a kind of lizard
<i>bahīg</i>	bride, daughter-in-law
<i>bīg</i>	kid, young goat
<i>tīg</i>	forehead

37. χ .

(1) B χ . χ = Mn.P. χ and χ^v ; Av. χ and χ^v
(Ir. χ^v not found in O.P.)

Initial

(a) χ <i>erīdan</i>	to buy	χ <i>arīdan</i>
χ <i>īn</i> <i>hīn</i>	blood	χ <i>ūn</i>

$\chi\bar{y}\bar{a}l$	thought, intention	$\chi ay\bar{a}l$	Ar.
$\chi\bar{u}$	good, well	$\chi\bar{u}b$	Av. <i>hu-</i> ; O.P. <i>*hu-</i>
(b) $\chi\bar{a}rdan$: $\chi\bar{u}r$ -	to eat	χ^vurdan :	Av. χ^v
(in some dialects $\chi w\bar{a}rdan$)		χ^vur -	
$\chi\bar{a}stan$	to want	$\chi^v\bar{a}stan$	Av. χ^v
$\chi aus\bar{i}dan$	to lie	O.C.P. $\chi aus\bar{i}dan$;	Av. $\sqrt{\chi^v\bar{a}p-}$:
	down, sleep	Cf. $\chi usp\bar{i}dan$,	$\chi^vaf sa-$
		$\chi uftan$,	$\chi^v\bar{a}b$
χum , χut ,	myself,	χ^vudam ,	
etc.	thyself	χ^vudat ,	etc.
$\chi urz\bar{a}$	sister's child	$\chi^v\bar{a}hurz\bar{a}da$	
			Av. χ^v
$\chi u\check{s}$	pleasant, agreeable	$\chi^vu\check{s}$	

Medial

$fi\chi\bar{a}r\bar{i} $	fireplace	$bu\chi\bar{a}r\bar{i}$	
$pu\chi\bar{a}r\bar{i}$			
$al\chi\bar{a}luk$	woman's coat	$ar\chi\bar{a}lak$	
		(undercoat)	
$nu\chi ud$	kind of pea	$nu\chi ud$	
$nu\chi\bar{u}n$	nail (of finger or toe)	$nu\chi\bar{u}n$	Skr. <i>nakhá-</i> ;
		$n\bar{a}\chi un$	G. <i>nā·ūn</i> = finger

Many words in $-\chi t$:

$ba\chi t$	fortune	$ba\chi t$	Av. χt
$ra\chi t$	clothing	$ra\chi t$	
$sa\chi t$	severe	$sa\chi t$? Av. <i>*saχta-</i> p.pc. \sqrt{sak} be able; Skr. $\sqrt{\check{s}ak}$, <i>śakta-</i> ; so H. 723 and

but see Mn.P. $\chi t = B\chi. \delta$. § 44.2.

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Final

<i>neriχ</i>	market rate	<i>neriχ</i> , <i>nerχ</i> , i.e. <i>ni</i> + $\sqrt{\overline{kr̄i}}$ <i>χerīdan</i>	Skr. <i>ni</i> + $\sqrt{\overline{kr̄i}}$ GIP. I. 2.21 5β
<i>yaχ</i>	ice	<i>yaχ</i>	Av. <i>aēχa</i>

(2) Bχ. χ = Mn.P. q (Arabic and Turkish words).

Initial

<i>χasum</i> <i>qasum</i>	oath	<i>qasam</i>	Ar.
<i>χīmat</i> <i>qīmat</i>	price	<i>qīmat</i>	Ar.
<i>χuzer</i> <i>quzer</i>	amount, extent	<i>qadr</i>	Ar.

Medial

<i>âχil</i> <i>âqil</i>	sensible, wise	<i>‘āqil</i>	Ar.
<i>nasχē</i>	a defect	<i>nuqs-ī</i>	Ar.
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. ?
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>waχt</i> <i>vak</i>	time	<i>waqt</i>	Ar.

Final

<i>arax</i> (- <i>gīr</i>)	perspiration (horsecloth)	<i>‘araq</i>	Ar.
<i>yarāχ</i>	equipment	<i>yarāq</i>	T.

(3) Bχ. χ = Mn.P. γ

<i>χunčā</i>	bud	<i>γunčā</i>	
<i>bē damāχ</i>	out of spirits	<i>bī dimāry</i>	
<i>tēχ</i>	blade of a knife	<i>tīγ</i>	Av. <i>taēγa-</i>

(4) χ changed to h or lost in Bχ.

(a) Vide Bχ. *h*. § 59.2

(b) Mn.P. *χt*. Vide § 44.2 and 3

(c) Mn.P. *χr* = Bχ. *hr*, *r*

<i>su^{hr}</i>	red	<i>surχ</i>
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(d) Mn.P. $l\chi$ = B χ . $^hl, l$
tahl, tahl, bitter *tal χ*
ta^hl
istēl irrigation *iṣṭal χ* Ar.
 pond? (*vide vocab.*)

(e) Mn.P. χm = B χ . $^hm, m$
šōm, šu^hm ploughed land *šu χ m*
tōm || tum, seed, flavour *tu χ m*
tu^hm
zahmdâr wounded *za χ m-*

(f) Mn.P. $\chi\check{s}$ = B χ . \check{s}
bāšīdum || I bestowed *ba χ šīdam*
ba χ šīdum

(5) Additional examples of χ in B χ .:

a χ clearing the throat
a χ ūn k. to thresh
χuš χ īn crupper *qušqūn*
paš χ a fly Cf. O.C.P. *paša,*
 mosquito

38. γ .

B χ . γ = Mn.P. γ

(1) *Initial* γ usually becomes **q** in B χ . *Vide* § 39.3.

Medial and Final

ba γ al (at the) side *ba γ al*
 (of)
buz γ āla kid *buz γ āla*
la γ am bridle *la γ ām, ligām*
mur γ bird, fowl *mur γ* Av. *mərə γ a-*
rō γ an ghee *rū γ an* Av. *rao γ na-*

(2) B χ . γ = Mn.P. **q** ← ; Ar. T. **q**

au γ āt || auqāt times *auqāt* Ar.
ab γ intelligence *'aq l* Ar.
čā γ || čā χ || čāq healthy, well *čāq* T.

<i>nāγulā</i>	evil, violent	<i>nāqulā</i>	
<i>nalγ(i)</i>	(a) story	<i>naql</i>	Ar.
<i>nurγa</i>	silver	<i>nuqra</i>	Ar.
<i>yaγīn</i>	certain, sure	<i>yaqīn</i>	Ar.

(3) γ dropped in B χ .

<i>čurā</i> <i>čirāγ</i>	lamp	<i>čirāγ</i>	
<i>dū</i>	sour milk	<i>dūγ</i>	
<i>durō</i>	lying	<i>durūγ</i>	Av. <i>draoγa-</i> ; O.P. <i>drauga-</i>
<i>kalā pésa</i>	magpie	<i>kalāγ, kulāγ</i>	(crow, etc.)

and perhaps in

<i>maur</i>	meadow, damp (?)	<i>mary</i>	Av. <i>marəγā-</i> Vide § 64
	ground		

cf. <i>surāγ</i>	clue	<i>sūrāχ</i>	(hole, clue)
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but *sīlā* hole(4) Further examples of γ in B χ :

<i>bāγam</i> ¹ <i>tāla</i>	wild almond	<i>bādām talχ</i>
<i>dōryūn</i>	women's quarter in a house	
<i>jaγila</i>	lad	
<i>kaγā</i>	sand-grouse (?)	

39. q.

(1) B χ . q = Mn.P. q (Ar. & T.)*Initial*

<i>qamčē</i>	whip	T.
<i>qalam</i>	pen	Ar.
<i>qand</i>	loaf sugar	(Ar.)
<i>qātir</i>	mule	Ar.
<i>qilwa</i>	(Qibla), S.W.	Ar.
<i>qum</i> (o <i>kēš</i>)	kindred	<i>qaum</i> Ar.

¹ Only once recorded : elsewhere, *boyam*, *bāhum*. This substitution of γ for *h* is perhaps also illustrated by the word *jaγila*, boy, lad, beside B χ . (Ar.) *jāhil*, youth, young man.

Medial

<i>yaqīn</i>	sure, certain		Ar.
<i>yayīn</i>			

Final

<i>barq</i>	lightning		Ar.
<i>ĕaqū</i>	small knife	<i>ĕāqū</i>	T.

(2) B χ . **q** = Mn.P., Ar. χ

<i>dāqil</i>	inside	<i>dāχil</i>	Ar.
<i>qazūna</i>	treasury	<i>χazāna</i>	Ar.

(3) B χ . **q** = Mn.P. γ (chiefly Arabic).

<i>damāq</i>	good spirits	<i>damāγ</i>	
<i>dāq</i>	(brand of)	<i>dāγ</i>	
	sorrow		

<i>kuntāq</i>	stock of gun	<i>kundāγ</i>	
<i>qilt χardan</i>	to roll	<i>γaltīdan</i>	
<i>qalāf</i>	sheath	<i>γilāf</i>	Ar.
<i>qalava</i>	very, very much	<i>γalaba?</i>	Ar.

<i>qalbēl</i>	sieve	<i>γalbīl</i>	Ar.
<i>qallahā</i>	crops	<i>γalla-hā</i>	Ar.
<i>qārat</i>	plunder	<i>γārat</i>	Ar.
<i>qarq</i>	drowned	<i>γarq</i>	Ar.
<i>qaš k.</i>	to faint	<i>γaš k.</i>	Ar.
<i>qazav</i>	anger	<i>γazab</i>	Ar.
<i>qurūb</i>	sunset	<i>γurūb</i>	Ar.
<i>qussa</i>	sorrow	<i>γuṣṣa</i>	Ar.
<i>quwār</i>	dust in the air	<i>γubār</i>	Ar.
<i>qaiḅ</i>	invisible	<i>γaiḅ</i>	Ar.
<i>qair az</i>	except, besides	<i>γair az</i>	Ar.

Medial

<i>kāqaz</i>	letter	<i>kāγaz</i>	Ar.
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(4) Further examples of **q** in B χ . :

<i>ĕauqūn</i>	snowstorm, blizzard
<i>huq z.</i>	to vomit

PALATALS

40. c.

(1) B_χ. č = Mn.P. č̣; Av. č̣; Ir. č̣.*Initial*

<i>čâl</i>	bird's nest	<i>čâl</i>	
<i>čâr</i>	four	<i>čahār</i>	Av. č̣
<i>čârniđan</i>	to graze (cattle)	<i>čarāndan</i>	Av. č̣
<i>čè</i>	what	<i>čih</i>	Av. č̣
<i>čī</i>	thing	<i>čīz</i>	Av. č̣
<i>čīdan</i>	to pluck	<i>čīdan</i>	Av. č̣
<i>čū</i>	wood, stick	<i>čūb</i>	

Medial

<i>bača</i>	child	<i>bačča</i>	Phl. č̣
<i>kīča</i>	street	<i>kūča</i>	
<i>kūčīr</i>	small	<i>kučīk</i>	
<i>pīčnīdan</i>	to roll up	<i>pīčāndan</i>	Phl. č̣
<i>tapūnča</i>	pistol	<i>tufangča</i>	

(2) B_χ. č̣ || j (before an unvoiced consonant)

<i>panč tā</i> <i>panj</i>	five
<i>kač kârd</i> <i>kaj</i>	crooked knife

(3) B_χ. č̣ || k

<i>kad</i> <i>čad</i>	waist	
<i>kift</i> <i>čift</i>	mountain col	
<i>kil</i>	beside } armpit }	(Cf. Mn.P. <i>baγal</i> , armpit, etc. ; <i>baγal i</i> , beside)
<i>čil</i>		
<i>nuk</i> <i>nūč</i>	point, beak	
cf. <i>buzmuč</i>	a kind of lizard, "goat-sucker"	Mn.P. <i>makīdan</i> , to suck ; Kn.P. <i>mičīdan</i>

(4) B_χ. č̣ || š

<i>čeltuk</i>	rice	Mn.P. <i>šaltūk</i>
<i>čupūn</i> <i>šūn</i>	shepherd	(but see Hü. 776)

pīčnīdan || *pēžn-* || to roll up
pēšn-

(5) Other examples of č in B_χ. are :

Medial

<i>īčū</i>	here	
<i>očū, učū</i>	there	
<i>dīčī</i>	small cooking pot	
<i>fīčīstan</i>	to fly out of, fall out of	
<i>gyerčīne</i>	small cliff	
<i>kača</i>	chin	
<i>kurčal</i>	unthreshed ears of corn	
<i>lačar</i>	stingy	
<i>wurčardan</i>	to climb up	? Av. √čar

Final

<i>gulūč</i>	squint-eyed
<i>kač i pā</i>	heel
<i>kuč</i>	powder pan of flint-lock
<i>muč i pā</i>	ankle

41. j.

(1) B_χ. j = Mn.P. j

Mn.P. *j* represents several sounds in O.P. and Av., the principal being *y-* and *č*. The development of *j* in B_χ. seems to follow exactly similar lines, and it is unnecessary to give many examples.

Initial

<i>jā</i>	place	<i>jā</i>	Etym. (?)
<i>javūn</i>	youth	<i>javān</i>	Av. <i>y</i>
<i>jēv</i>	pocket	<i>jīb</i>	
<i>jōn</i>	life	<i>jān</i>	O.P. * <i>dy-</i>
<i>jumnīdan</i>	to shake, trs.	<i>jumbān(ī)dan</i>	
<i>jūr</i>	kind, manner	<i>jūr</i>	
<i>justan : jūr-</i>	to seek and find	<i>justan : jū-</i>	

Medial and Final

<i>dast jalau</i>	whip thong on	<i>dast-jilau</i>
	reins	
<i>durrāj</i>	black partridge	<i>durrāj</i>
<i>kaj</i>	crooked	<i>kaj</i>
<i>kunjī</i>	sesamum	<i>kunjid</i>

(2) Bχ. -jd- = -štd-

<i>hajdah</i>	eighteen	<i>haštdah, hajdah</i>
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(3) Bχ. nj = Mn.P. nj; Av. *nē*

<i>panj</i>	five	<i>panj</i>
<i>panjā</i>	fifty	<i>panjā</i>
<i>panj</i>	talons	<i>panja</i>
<i>nāranj</i>	bitter orange	<i>nāranj</i>
<i>sinjid</i>	(jujube ?) tree	<i>sinjid</i>

(4) Mn.P. j = Bχ. i, y. *Vide* § 42.3

<i>mailis</i>	assembly	<i>majlis</i>	Ar.
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(5) Other examples of j in Bχ. are :

<i>ajar</i>	irrigated
<i>bāχājā</i>	great-grandfather
<i>gunj</i>	wasp
<i>kalajōš</i>	dried <i>dūγ</i> rubbed down, with <i>rūyan</i> poured over it
<i>laj</i>	jealousy, malice
<i>naijīra</i>	reed brake

42. y.(1) Bχ. y = Mn.P. y; O.P. *ai-*; Av. *aē-**Initial*

<i>yā</i> (<i>oiyā</i>)	or	<i>yā</i>	* <i>aya-</i> . <i>Vide</i> Hü.
<i>ya, yē</i>	one	<i>yak</i>	O.P. <i>aiva-</i>
<i>yadak</i>	led horse	<i>yadak</i>	
<i>yaχ</i>	ice	<i>yaχ</i>	Av. <i>aēχa-</i>

<i>yaγīn</i>	sure	<i>yaqīn</i>	Ar.
<i>yarāχ</i>	arms and equipment	<i>yarāq</i>	T.
<i>yūz</i>	wild cat	<i>yūz</i> , "small panther"	

Medial

<i>mēyūnī</i>	middle (adj.)	<i>mīyānī</i>
but <i>min</i>	among, in	<i>mīyān</i>

(2) Bχ. -y- = Mn.P. -g-; O.P. Av. -k-

The *y* is sometimes lost, being absorbed in the preceding vowel, which it may palatalize if it is not already palatal.

<i>ayer</i> <i>ar</i>	if	<i>agar</i>	O.P. <i>k</i>
<i>biyer</i> <i>bigyer</i>	seize	<i>bigīr</i>	O.P. <i>g</i>
<i>dīčī</i>	small pot	(<i>dīgčī</i>)	
<i>dīyer</i> <i>dī.er</i>	other, again	<i>dīgar</i>	O.P. <i>k</i>
<i>hoya</i> <i>hāga</i>	egg	} cf. <i>χāgīna</i>	
<i>hoyīna</i>	eggs fried on both sides		
<i>jīyer</i>	liver	<i>jigar</i>	Av. <i>k</i>
<i>lēlaq</i>	stork	<i>laglag</i>	
<i>mayas</i> <i>mai.as</i>	bee	<i>magas</i>	cf. Av. <i>maχšī-</i>
<i>mer</i>	perhaps	<i>magar</i>	O.P. * <i>k</i>
<i>binyer</i>	look	(<i>binigar</i>)	} O.P. * <i>k</i>
<i>niyāšt</i>	he looked	(<i>nigarīd</i>)	
<i>sa</i> <i>sag</i> pl. <i>sayèl</i>	dog	<i>sag</i>	O.P. <i>k</i>

The plural ending *-gèl* → *yèl* after a vowel, e.g. *dā-yèl*, mothers; *gurbiyèl* (sg. *gurba*), cats; *dōryèl* || *dōrgyèl*, *dōrgèl*, "maidens," plural of *dōder*.

(3) Bχ. -y-, -i- = Mn.P. -j-

<i>kuya</i> <i>kūja</i>	where ?	<i>kūjā</i>	
<i>mailis</i>	assembly	<i>majlis</i>	Ar.

(4) B χ . y = Mn.P. -d-Frequently the y also disappears. *Vide* § 44.10 c.

<i>bīn</i> <i>bīdan</i>	they were	<i>būdand</i>
<i>boyam</i>	almond	<i>bādām</i>
<i>nē-īdum</i>	I did not see	<i>na dīdam</i>
<i>dīyār</i> <i>dī.ār</i>	visible	<i>dīdār</i>
<i>māyūñ</i> <i>māδūn</i>	mare	<i>mādyān</i>

(5) B χ . y = Mn.P. w

<i>gyāhīdā</i> <i>gīyōhīdah</i>	giving a person the	<i>gawāhī dih</i>
<i>dādan</i>	trace of stolen	
	property	

(6) In B χ . a y -sound after initial g and medial g (where it is preserved) is often optional, but in some words is more or less constant. It occurs especially before a , e , au , and i . I do not know it before $ā$ and only once before $ū$ (*tangyum*).

It appears to be simply a glide arising from the palatal nature of B χ . g . It frequently appears in a less decided form in which cases I have represented it as g^i . This i glide is also frequently heard after k .

Examples

<i>gyau</i>	brother
<i>gyap</i>	big
<i>gyer</i>	scald-headed; cliff
but <i>gā</i>	cow, ox
<i>gūl zaidun</i>	to deceive, etc.

(7) In B χ . y frequently occurs as a glide between adjacent vowel sounds.

<i>daiyūs</i>	cuckold	<i>daiyūs</i>	Ar.
<i>iyom</i> <i>iyāhum</i>	I come	<i>mī-ā-y-am</i>	
<i>maiyaū</i>	don't come		
<i>iyārum</i>	I bring	<i>mī.āram</i>	
<i>bēyaš</i> (impv.)	hear, listen		

iyūftē (: Past base, he falls (fell) *mī.uftad* (: *uftād*)
wast)

doiya O mother! voc. of *dā*

χudoiya || *χudoiyā* O God! voc. of *χudā*

mīyā (pl.) hair *mū-hā*

wāloyi || *wāloi.i* above *bālā.i*

(8) A prosthetic **y** is occasionally found in Bχ.

yasīr || *asīr* prisoner *asīr* Ar.

yāšnādan they recognized *šināχtand*

(8) **y** in Bχ. is sometimes dropped or absorbed.

Initial

aqa collar of coat *yaχa, yaqqa*

ailāq summerquarters *yēlāq, yēlāχ* T.

anike as though *ya'nē kih (?)*

Medial

wāstī || *wō.istī* must *bāyastī*

wulā^{at} country *wilāyat* Ar.

(10) The **y**-glide appearing in Mn.P. between a verbal base ending in a vowel and a termination beginning with one is often omitted in Bχ. or replaced by *h*.

igum, igū.ē I say, he says *mī-gō-y-am,*
mī-gō-y-ad

also *igūhum, igōhum*, etc.

(11) Other examples of **y** in Bχ. are:

nīyā in front

wuryāndan : *wuryān-* snatch away

DENTALS

43. **t.**

(1) Bχ. **t** = Mn.P. **t**; O.P. Av. *t*

Initial

ta^ada || *ta^ada* splint (*taχta*)

tahl bitter *talχ*

<i>tersastan</i> : <i>ters-</i>	to fear	<i>tarsīdan</i>
<i>tīr</i>	(arrow)	} <i>tīr</i>
<i>tīra</i>	(section of tribe)	
<i>tūša</i>	food for journey	<i>tūša</i>

Medial

<i>bastan</i>	to tie, close	<i>bastan</i>
<i>čī-t-ē</i>	what's the matter with you ?	* <i>čī-at-ast</i>
<i>putul</i>	beetle	(<i>butul</i> ?)

Final

<i>-at</i>	thy	<i>-at</i>
<i>χut</i>	thymself	<i>χudat</i>
<i>must</i>	fist	<i>mušt</i>

(2) B_χ. -t = Mn.P. -d

<i>ārt</i> <i>ārd</i>	flour	<i>ārd</i>	
<i>Dauwīt</i>	proper name	<i>Dā.ūd</i>	Ar.
<i>īrāt</i>	objection	<i>īrād</i>	Ar.
<i>gart</i>	dust	<i>gard</i>	
<i>jallāt</i>	executioner	<i>jallād</i>	Ar.
<i>jilt</i>	leather case	<i>jild</i>	Ar.
<i>kilīt</i>	key	<i>kilīd</i>	
<i>mar bat kerdum</i>	one would think I had done some- thing wrong	<i>magar bad</i> <i>kardam</i>	
<i>navīt</i> <i>nabīd</i>	he was not	<i>na būd</i>	
<i>raht</i> <i>rahđ</i>	he went	<i>raft</i>	
also <i>kuntâq</i>	stock of gun	<i>kundāγ</i>	

Oskar Mann¹ usually gives the final consonant of the 3rd sg. pret. of a verb as *t*, e.g. *bīt*, *gut*, *giriht*, *kirt*, *oveit*. I do not agree with this; the final consonant should be *d* or *đ*. Thus, *bīd*, *bīđ*; *gud*, *guđ*; *kerd*; *oveđ*, etc., and only rarely *t*, e.g. *kašīt* || *kašīd*.

For B_χ. *ft*, *st*, *št*, vide §§ 47.4, 49.6, 50.5 respectively.

¹ *Die Mundarten der Lur Stämme in S. W. Persien.* Berlin, 1910.

(3) Other examples of Bχ. t are :

Medial

<i>butulma</i>	log, trunk of tree
<i>buttē</i>	maternal aunt
<i>kutal</i>	led horse
<i>matrā^āχ</i>	club

Final

<i>čart</i>	fringe of hair worn on the forehead
<i>rīt</i>	moulted
<i>šat</i>	lake

44. d and δ.

(1) Bχ. d = Mn.P. d ; O.P. d- ; Av. d-, z- ; O.P. Av. -t-

Initial

<i>dādan</i>	to give	<i>dādan</i>	O.P. Av. $\sqrt{dā-}$
<i>dāhūn</i>	mouth	<i>dahān</i>	Av. <i>zafan-</i> ; cf. <i>vī-zafāna-</i>
<i>dawā</i> <i>dowā</i>	son-in-law, bridegroom	<i>dāmād</i>	Av. <i>z</i>
<i>dil</i>	heart, belly	<i>dil</i>	Av. <i>z</i>
<i>dīr</i>	distant	<i>dūr</i>	Av. <i>d</i>
<i>dīn</i>	tail	<i>dum</i>	Av. <i>d</i>
<i>dōder</i>	daughter	<i>duxtar</i>	Av. <i>d</i>
<i>dōñistan</i>	to know	<i>dānistan</i>	Av. <i>z</i>

Medial

<i>-dan, -īdan</i>	infu. ending	<i>-dan, -īdan</i>	O.P. <i>t</i>
<i>bīdan, bīdum</i>	to become, I was	<i>būdan, būdam</i>	

Final

<i>bēd</i> <i>bēδ</i>	willow	<i>bīd</i>	Av. <i>t</i>
<i>nawad</i>	ninety	<i>nawad</i>	Av. <i>t</i>
<i>rad</i>	passed on	<i>rad</i>	Etym. ?
<i>sad</i>	100	<i>šad</i>	Av. <i>t</i>

Note.—Between vowels *d* frequently changes to *δ* and is sometimes dropped, see below sub-section 10.

(2) Bχ. -δ- (-hd-, -had-, -d-) = Mn.P. **xt** medial or final; O.P. Av. χ*t* ← *k* + *t*.

<i>bēδ</i> <i>bēd</i>	sifted	<i>bīχt(a)</i>	Skr. $\sqrt{v\bar{e}\check{s}}$; pp. <i>vikta</i> - Uhl. "Av. part. - <i>viχtō</i> "
<i>dōδer</i> (<i>dōhader</i> , <i>dōder</i>)	daughter	<i>duχtar</i>	Av. <i>duγdar-</i>
<i>dō^uδan</i> : <i>dō^uδ</i>	to sew ; milk	<i>dūχtan</i>	Hü. 578
(3rdsing. pret.)		(<i>dūšīdan</i>)	
<i>furō^uδan</i> : <i>furō^uδ</i>	to sell	<i>furūχtan</i>	Av. * <i>fra</i> + $\sqrt{va\chi\check{s}}$ - H. 824
<i>gurō^uδan</i> :	to flee	<i>gurūχtan</i>	
<i>gurō^uδ</i>			
<i>lō^uδ</i>	stripped naked	<i>luχt</i>	etymologically would correspond to Av. <i>uruχtay-</i> , "broken," but the meaning scarcely supports
<i>pō^uδan</i> : <i>pō^uδ</i>	to cook	<i>puχtan</i>	Av. $\sqrt{pak-}$
<i>rēⁱδan</i> ; <i>rēⁱδ</i>	to pour out	<i>rīχtan</i>	Av. $\sqrt{ra\bar{e}k-}$
<i>so^uδan</i> : <i>sō^uδ</i>	to burn (intr.)	<i>sūχtan</i>	Av. $\sqrt{saok-}$
<i>ta.ada</i> <i>ta^ada</i>	board, splint,	<i>taχta</i>	
<i>tā^ada</i> <i>tahda</i>	smooth surface		

(3) **xt** may be altogether lost in Bχ. as in

pō^en || *pō^uδan* they cooked *puχtand*

On the other hand it is preserved unaltered in a large number of words in common use, e.g. :

<i>baχt</i>	fortune	<i>baχt</i>
<i>raχt</i>	clothing	<i>raχt</i>
<i>saχt</i>	severe	<i>saχt</i>

and it is gratuitously produced in

waχt time for *waqt* Ar.

I have noted only one or two cases in which χt and δ appear alternatively, viz. :

<i>isâδ</i> <i>sâχt</i>	used to make, made	<i>mīsāχt</i> , <i>sāχt</i>
<i>wādē kē</i> <i>wuχtī kē</i>	at the time when	<i>waqt ī kih</i>

(4) B χ . d, hd, δ = Mn.P. ft medial and final; Av. *pt* ← *b + t*

<i>girēd</i> <i>girēδ</i>	he caught	<i>girift</i>	Av. <i>gərəpta-</i> , √ <i>grab</i>
<i>gudan</i> <i>guden</i>	they said	<i>guftand</i>	
<i>ra^adan</i> <i>rā^adan</i>	they went	<i>raftand</i>	
<i>rahdan</i> (<i>rahadan</i>)			

(5) B χ . d, δ = Mn.P. st

<i>hēd</i> <i>hēδ</i>	is	<i>hast</i>
<i>hēdan</i>	are	<i>hastand</i>
<i>nēiδ</i>	is not	<i>nīst</i>

(6) B χ . d = Mn.P. z

<i>dālū</i> , <i>dōlū</i>	old woman	<i>zāl</i>	Av. √ <i>zar-</i> ; Skr. √ <i>jar-</i> ; cf. Aγ. <i>zōr</i> , old
(? on false analogy of O.P. <i>dasta</i> ; Av. <i>zasta-</i>)			

(7) B χ . d || z = Mn.P. \underline{z} and Ar. \underline{z}

<i>gudašt</i> <i>giyašt</i>	it passed	<i>guzašt</i>	O.P. <i>vi + √tar</i>
<i>guzašt</i>			
<i>b {_i^u} gudertē</i>	he may pass	<i>biguzarad</i>	
<i>biguzerē</i>			
<i>derf</i>	dish, vessel	<i>zarf</i>	Ar.

(8) Mn.P. rd usually appears in the same form in B χ . but

<i>gart</i>	dust is usual for <i>gard</i>	Vide § 58.2 c
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(9) In B χ . an intrusive d is sometimes found after n

<i>čamand(ē)</i>	(there is a)	<i>čaman</i>
	meadow	
<i>čandâr</i>	oriental plane	<i>činâr</i>

<i>dīndā</i>	behind	Bχ. <i>dīn</i> = Mn.P. <i>dum</i> , tail (and Mn.P. <i>dumbāl</i> cf. Kurd. <i>dumā</i> , behind, in the rear of)	Bχ. <i>dīn</i> = Mn.P. <i>dum</i> , tail (and Mn.P. <i>dumbāl</i> covers some of the uses of Bχ. <i>dīndā</i>)
<i>jahandum</i>	hell		<i>jahannam</i> Ar.
<i>jīnd</i>	jinn		<i>jinn</i> Ar.; also <i>jīnd(ū)</i> in vulgar Mn.P.
(?) <i>kušīnd</i>	an armed force, army		Perhaps related to Mn.P. T. <i>qušūn</i>
<i>ba sind è</i> <i>ya sāla</i>	one year of age	<i>sinn</i>	P.Ar.
<i>šīwand</i> <i>šīvan</i>	lamentation	<i>šīvan</i>	

(10) Bχ. *d* between vowels, or final, especially after a long vowel, frequently :

- (a) appears as *δ*
- (b) is reduced to *y* or
- (c) disappears entirely.

Examples

(a) and (c)

dādan || *dādan* they gave

bīdum || *bīdum* || I was

bum

bīdīn || *bīdīn* || *bīn* you were

rā^adan || *rahdan* || they went

rā^adan || *rā^an*

rā^hd || *rahd* || *rah* he went

(b) *bēnūmī* (*ba* + *y*) ill repute, *badnāmī*
defamation

dīya foresight of rifle (= *dīda* ?)

See also *y*, § 42.4.

(c) *āšnīdan* || *āšnīn* they heard

avēd || *avē* he came

avaidum || *avaim* I came

bī[·]ār || *bē[·]ār* awake *bīdār*

<i>bīd</i> <i>bī</i>	he was	
<i>wō burīdan sūñ</i>	they separated	
<i>wō burīn' sūñ</i>	them	
<i>dād</i> <i>dā</i>	he gave	
<i>dī'ār gudan</i>	to imagine to	
	oneself, suppose	
(<i>dīdār</i>	visit	<i>dīdār</i>)
<i>dīd</i> <i>dī</i>	he saw	
<i>dīdan</i> <i>dīn</i>	they saw	
<i>nē'idum</i> <i>nē'idum</i>	I did not see	<i>na dīdam</i>
<i>dōder</i> , pl. <i>dōrgyèl</i> ,	girl	
def. sg. <i>dōr'ke</i>		
<i>girēdumas</i>	I seized him	
<i>girēmas</i>		
<i>ko yakī</i>	which one ?	<i>kudam yakī</i> (کدام)
<i>kum</i>	which (pron.)	<i>kudam</i>
<i>χum</i> , <i>χut</i>	myself, thyself	<i>χ^vudam</i> , <i>χ^vudat</i>
<i>qā</i>	headman's title	<i>qā'id</i> Ar.
<i>rasīd</i> <i>rasī</i>	he arrived	
<i>rasīdan</i> <i>rasīn</i>	they arrived	
<i>wuristādan</i>	they stood up	
<i>wuristān</i>		
<i>wuristā'n</i>		
<i>zī</i> , <i>zīter</i>	quickly, more	<i>zūd</i> , <i>zūdtar</i>
	quickly	
<i>aurū</i>	flowing river	* <i>āb rūd</i>

(d) In composition -d sometimes drops out before a following consonant :

ārbēz ← *ārd* + *bēz* flour-sieve

wurgyernīdan to turn back, ← *gyerd* + *nīdan*
round up

(12) The disappearance of the $\delta = \chi t$ appears to be rare :

pō^uden || *pō^en* they cooked *puχtand*

Examples of

ze'dan to strike *zadan*

without the ordinary *d* are rare.

d is also preserved in most Persian-Arabic Loan Words.

tadârûk arrangements

mudâ'î complainant

(13) In B χ . *d* is lost in the following cases :

- | | | | |
|-------------------------------|----------------|--------------------------------|---------------------|
| (a) - <i>ê</i> , - <i>a</i> | 3rd sg. vb. | - <i>ad</i> | O.P. - <i>atiy</i> |
| | ending | | |
| - <i>en</i> , - <i>an</i> | 3rd pl. ending | - <i>and</i> | O.P. - <i>artiy</i> |
| <i>laγa</i> | kick | <i>laγad</i> | |

Otherwise -*nd* is usually preserved :

â χ und || *â χ un* mulla *â χ ünd*

êand || *êan* how many ? *êand*

mânind || like, peer *mânind*

mânan

mānd || *man* he remained *mānd*

-*wand* in names of
tribes, e.g. *Ōsīwand*

(b) -*dx-*

ka χ udâ headman *kad χ udâ* (O.C.P. *kat χ udâ*)

(c) -*dz-*

bāzè after . . . *ba'd az (zi)*

bāzū after that *ba'd az ū*

(d) -*zd-* = O.P. Av. *žd*

duz, *duzî* thief, theft *duzd*, *duzdî*

miz || *mizd* wages *muzd*

(14) Where Mn.P. has lost a final -*d* B χ . also lacks it.

bū smell *bū* Av. *baoda-*; G. *būd*

mī hair *mū* Phl. *mōd*; G. *mīd*

pâ foot *pā* Av. *pāda-*

(15) As in other dialects **d** is assimilated to **t** in

batter worse *badtar*

(16) Other examples of **d** in Bχ. are :

<i>andi</i>	otherwise
<i>didū, didū</i>	sister
<i>gāmād</i>	herd of cattle
<i>rinde merd</i>	cute unscrupulous fellow
<i>χurindigàh</i>	grazing ground
<i>vandan</i>	to throw

LABIALS

45. p.

(1) Bχ. **p** = Mn.P. **p** ; O.P. Av. *p*

Initial

<i>pâ</i>	foot, leg	<i>pā</i>
<i>pâr</i>	last year	<i>pār</i>
<i>painīdan</i>	to measure	? <i>paimūdan</i>
<i>perī</i>	fairy	<i>parī</i>
<i>pēristan</i>	to fly	<i>parrīdan</i>
<i>pēsa</i>	ped	<i>pīsa</i>
<i>pur</i>	full	<i>pur</i>

(2) Bχ. **p** = Mn.P. **b**

<i>gâpūn</i>	cowherd	* <i>gāvban</i>	O.P. Av. $\sqrt{pā(y)}$
<i>puχârī</i>	fireplace	<i>buχârī</i>	
<i>pušχāv</i>	plate	<i>bušqāb</i>	T. (?)

(3) Bχ. **p** = Mn.P. **f**

<i>nisp</i>	half	<i>nişf</i>	Ar.
<i>pilīta</i>	match of matchlock	<i>fatīla</i>	
<i>pulād</i>	steel	<i>fūlād</i>	Phl. * <i>pōlāvat</i> ; Hü. 340
<i>nūn a pētīr</i>	kind of bread		Cf. P.Ar. <i>fatīr</i>

For **sp** vide § 49.5.

(4) Other examples of **p** in B_χ. are :

<i>gyap</i>	big	
<i>kipistan</i>	to fall	Cf. G. <i>kaftmūn</i>
<i>sūpal</i>	cuckold ?	
<i>tāpū</i>	clay receptacle for grain	

46. b.

(1) B_χ. **b** = Mn.P. **b** ; O.P. Av. *b-*, *-p-*, *v-*

Initial

<i>balg</i>	leaf	<i>barg</i>	Av. <i>varəka</i>
<i>bē</i>	without	<i>bī</i>	O.P. <i>*apaiy</i>
<i>bi-</i>	verbal prefix	<i>bi-</i>	
<i>bīdan</i> , <i>ibū.ē</i>	they were, he is	<i>būdand</i> , (<i>buwad</i>)	O.P. <i>b</i>
<i>burdan</i>	to carry off	<i>burdan</i>	O.P. <i>b</i>
<i>buz</i>	goat	<i>buz</i>	Av. <i>b</i>

(2) In B_χ. Mn.P. **ab** before **r** becomes **au**, and *b* between vowels in some cases may become *w*, especially after the verbal prefix *bi-*

<i>aur</i>	cloud	<i>abr</i>	Av. <i>awra-</i> ; Skr. <i>abhrá-</i>
<i>bibandum</i> <i>biwandum</i>	I may tie up	<i>bibandum</i>	
<i>iberum</i> <i>biwerum</i>	I carry off, I may carry off	<i>mībaram</i> <i>bibaram</i>	
<i>ibīnum</i> <i>biwīnum</i>	I see, may see	<i>mībīnam</i> <i>bibīnam</i>	
<i>biwurum</i>	I may cut off	<i>biburam</i>	
<i>muwārik</i>	blest	<i>mubārik</i>	Ar.
<i>qauristūñ</i>	graveyard	<i>qabristān</i>	Ar. + P.
<i>saur</i>	patience	<i>šabr</i>	Ar.

(3) Mn.P. medial **b** disappears in B_χ. :

<i>bī</i> <i>bē</i>	lady	<i>bībī</i>
<i>zōñ</i>	tongue	<i>zabān</i>

(4) Mn.P. final **-ab** appears in Bχ. as **-au** :

<i>lau</i>	lip	<i>lab</i>	Phl. <i>lap</i>
<i>tau</i>	fever	<i>tab</i>	Av. √ <i>tāp-</i>
<i>šau</i>	night	<i>šab</i>	O.P.χ <i>šap-</i>

but the final **-ab** from Arabic roots becomes **-av** :

<i>talav</i> :		<i>ṭalab</i>	Ar.
<i>matlav</i>		<i>maṭlab</i>	Ar.

(5) Mn.P. **āb** initial, and sometimes final and medial, becomes Bχ. **au** :

<i>au</i>	water	<i>āb</i>	O.P. <i>āp-</i>
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and its compounds :

<i>aurēz</i>	watercourse	<i>ābrīz</i>	
<i>aurū</i>	flowing stream	<i>*āb i rūd</i>	
<i>aušūr</i>	watercourse	<i>*ābšūr</i>	
<i>Sardau</i>	Proper name	<i>Sardāb</i>	
<i>bau</i>	father		Cf. Mn.P. <i>bāb</i> ; H. 147 ; Kurd. <i>bāb</i> , <i>bāv</i>
<i>biχaun</i>	make lie down	<i>biχ^vābān</i>	

(6) Mn.P. final **-āb** usually appears as **-āv** in Bχ. (*v* labio-dental) :

<i>bāv</i>	main tribe	(? <i>*bāb</i> , or Ar. <i>bāb</i>)	
<i>avāv</i>	answer	<i>jawāb</i>	Ar.
<i>qassāv</i>	butcher	<i>qaṣṣāb</i>	Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i>	Ar.

(7) Mn.P. **ūb** is represented in Bχ. by **ū** or **uv** :

<i>ēū</i>	stick, wood	<i>ēūb</i>	
<i>ikū(w)um</i>	I pound	<i>mīkūbam</i>	
<i>χū, χuv ē</i>	good, it is good	<i>χūb, χūb ast</i>	
<i>suv, suvā</i>	morning,	<i>ṣubḥ, ṣabāḥ</i>	Ar.
	to-morrow morning		

(8) Mn.P. final **b** after other vowels is represented by Bχ. **v** :

<i>aiv</i>	fault	' <i>a.īb</i>	Ar.
<i>Haiiv Ullāh</i>	proper name	<i>Habīb Ullāh</i>	Ar.
<i>jēv</i>	pocket	<i>jīb</i>	

See § 48.2.

(9) Bχ. **b** = Mn.P. **p** (O.C.P. *w*)

<i>čārbūn</i>	riding animals	<i>čārpā</i> , vulg. <i>čārwa(dār)</i> (* <i>čahār pā.ān</i>)	
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(10) Bχ. **-sb** = Mn.P. (Ar.) **sf**

<i>nisb i</i>	half of	<i>nišf i</i>	Ar.
<i>Isbahūñ</i>	Isfahān	<i>Išfahān</i> , older ; <i>Ispahān</i>	

(11) Mn.P. **b** = Bχ. **w, v**. *Vide* preceding subsections 2, 6–8, and *w*, § 48.2

(12) Further examples of Bχ. **b** are :

<i>ambār</i>	storehouse		
<i>dabba</i>	leather powder-flask		
<i>hambūñ</i>	goat-skin bag		
<i>lumbar</i>	buttocks	Kn.P., G. <i>lumber</i>	
<i>tumbak</i>	small drum		
<i>turba</i>	nose-bag	Mn.P. <i>tūbra</i>	

47. f.

(1) Bχ. **f** = Mn.P. **f** ; O.P. Av. *f*

Initial

<i>fāmīdan</i>	to understand	<i>fahmīdan</i>	
<i>fī(ri)šnādan</i>	to send	<i>firistādan</i>	O.P. <i>fra-</i>
<i>firō^udan</i>	to sell	<i>furūxtan</i>	O.P. <i>fra-</i>
<i>ferārī</i>	fugitive	<i>farārī</i>	Ar.

Medial

<i>kufa,</i> <i>kufnīdan</i>	cough, to cough		
<i>χafhūn</i>	suffocated	cf. <i>χafa</i>	Ar.

<i>qafā</i>	nape of the neck	<i>qafā</i>	Ar.
<i>tufang</i>	rifle	<i>tufang</i>	

Final

<i>barf</i>	snow	<i>barf</i>	Av. <i>vafra-</i>
<i>kaf</i>	palm of the hand	<i>kaf</i>	
<i>nāf</i>	navel	<i>nāf</i>	Av. <i>f</i>
<i>saf</i>	line	<i>ṣaf</i>	Ar.

(2) Bχ. *f* = Mn.P. *p**firr dādan* to fly off cf. *parrīdan*(3) Bχ. *f* = Mn.P. *b*

<i>fiχārī</i> <i>puχārī</i>	fireplace	<i>buχārī</i>	
<i>zaf(t) k.</i>	to take posses-	<i>zabt</i>	Ar.
	sion, charge of		

(4) Bχ. *ft* usually stands beside Mn.P. *ft*

<i>āftau</i> <i>oftāu</i>	sun	<i>āftāb</i>	
<i>āftauwa</i>	ewer	<i>āftāba</i>	
<i>iyūftē</i> (past	he falls	<i>mī·uftad</i>	
base: <i>wast</i>)			
<i>bāftan</i>	to weave	<i>bāftan</i>	
<i>haftād</i>	seventy	<i>haftād</i>	
<i>juft</i>	pair	<i>juft</i>	
<i>kaftār</i>	hyena	<i>kaftār</i>	
<i>kuftan, kuluft</i>	as in Mn.P.		
<i>sāftau</i>	shade from sun	<i>*sāya āftāb</i>	
<i>sift</i>	firm, stiff	<i>sift</i>	

In the following the *t* is frequently dropped :

<i>muf(t)</i>	gratis	<i>muft</i>	
<i>zaf(t) k.</i>	to appropriate,	<i>zābt k.</i>	Ar.
	take charge of		

and usually

<i>haf</i>	seven	<i>haft</i>	
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(5) Bχ. *d, hd, ḍ* = Mn.P. *ft* medial or final ; see § 44.4

(6) B χ . **ft** seems to correspond with Mn.P. **st** in

oftin sleeve *āstīn*

(7) For B χ . **st** replacing Mn.P. **ft** *Vide* § 49.6.4

For B χ . **-vd-** = Mn.P. **ft + d** *Vide* § 48.1

For B χ . **isp-** = Mn.P. **saf-** *Vide* § 49.5

(8) Mn.P. **-afš, -afs** = B χ . **auš** and **aus** :

<i>binauš</i>	violet	<i>binafš</i>	
<i>dirauš</i>	cobbler's awl	<i>dirafš</i>	
<i>kauš</i>	shoes	<i>kafš</i>	
<i>kilaus</i>	celery (the in-	<i>karafs</i>	Cf. Kurd.
	terpretation "parsley"	<i>keraus</i>	
	given by Steingass is wrong)		

(9) Av. **f** disappears in B χ . initially in

šūn shepherd *šubān* Av.**fšū-pāna-*

The form *ēupūn* also occurs in B χ .; cf. H. and Hü., No. 776,

(10) Arabic **f** is lost finally in

<i>sā k.</i>	to clear up (intr.)	<i>šāf k.</i>	Ar.
<i>sālēl</i>	clear (night ?)	<i>šāf lail (?)</i>	

(11) Other examples of **f** in B χ . are :

<i>faχfūr</i>	china
<i>gyafter</i> <i>gyapter</i>	bigger, headman ; comp. of <i>gyap</i>
<i>kift</i>	mountain col, pass
<i>χirift</i>	stupid
<i>līfau</i>	sudden flood torrent
<i>nuft</i>	nose
<i>puf</i>	lungs
<i>saf</i>	line, row
<i>tīf</i>	young shoot of corn

48. **w, v, v.**

(1) Bχ. **w, v, v** = Mn.P. **w, v**; Av. *p, b, v*

Initial

<i>wāstādan</i>	to stand	<i>wāristādan</i>	
<i>waχt</i>	time	<i>waqt</i>	Ar.
<i>war</i>	breadth		
<i>wāz</i>	open	<i>wāz, bāz</i>	Av. <i>p</i>
<i>wil</i>	loose, at liberty	<i>wil</i>	

Medial

<i>lēva</i>	mad		Cf. Mn.P. <i>dīv</i> ; Av. <i>daēva-</i> ; Afγ. <i>lēwanē</i>
<i>parvēz</i>	Pleiades	<i>parvīn,</i>	Av. <i>pāoiryēnas-</i> ; also <i>parvēz</i> * <i>par(u)v-</i> , Hü. 308; Kn.P. <i>paur</i>
<i>iruvum, irivē</i>	I go, he goes	<i>mīrawam, mīrawad</i>	

(2) Bχ. **w, v, (v)** = Mn.P. **b**; O.P. *p, b, (v)*

Initial

<i>wā, wā, wō</i>	with	<i>bā</i>	O.P. * <i>upāka</i>
<i>wā (ba, bi)</i>	to, etc.	<i>ba</i>	O.P. <i>patiy</i>
<i>(muwārik)wā</i>	let it be	<i>(mubārik)bād</i>	O.P. $\sqrt{bav-}$
<i>wā</i>	} should, must	{ <i>bāyad,</i> <i>bāyast(ē)</i>	Phl. <i>apāyistan</i>
<i>wō·istī</i>			O.P. * <i>upa + aitiy</i> Hü. 179
<i>wārgāh</i>	camping ground	<i>bārgāh</i>	O.P. $\sqrt{bar-}$
<i>wur, wur-</i>	on, verbal prefix	<i>bar, bar-</i>	O.P. <i>upariy</i>

Medial

<i>auwist(ūñ)</i>	pregnant	<i>ābistan</i>	Av. <i>p</i>
<i>auwī, āwī</i>	irrigated	<i>ābī</i>	
<i>biwīnī</i>	thou mayest	<i>bibīnī</i>	
<i>bibīnī</i>	see		

<i>navīdum</i>	I was not	<i>na būdam</i>	
<i>nabīdum</i>			
<i>gulāvī</i>	pear	<i>gulābī</i>	
<i>qilwa</i>	Qibla	<i>qibla</i>	Ar.
<i>savēl</i>	moustache	<i>sabīl</i>	
<i>suva</i>	next morning	<i>ṣabāḥ</i>	Ar.
<i>siwak</i>	light	<i>sabuk</i>	Afḡ. <i>spuk</i>
<i>sohvat</i>	conversation	<i>ṣuḥbat</i>	Ar.

Final

After *ā*, *ē*, *u*. (for *-ab* = *au* see § 46.4.)

<i>āzāv</i>	trouble, pains	<i>‘azāb</i>	Ar.
<i>jarāv</i>	socks	<i>jurāb</i>	
<i>jēv</i>	pocket	<i>jīb</i>	Ar.
<i>nihēv</i>	shout, hail	<i>nahīb</i>	Ar.
<i>rikāv</i>	stirrup	<i>rikāb</i>	Ar.
<i>sa‘āv, sāiv</i>	owner	<i>ṣāḥīb</i>	Ar.
<i>sēv</i>	apple	<i>sīb</i>	
<i>suv</i>	morning	<i>ṣubḥ</i>	Ar.
<i>tājuv</i>	surprise	<i>ta‘ajjub</i>	Ar.

also after *a* and *e* in the Arabic words :

<i>adev</i>	respect	<i>adab</i>	Ar.
<i>talav</i>	claim	<i>ṭalab</i>	Ar.
<i>matlav</i>	matter, story	<i>maṭlab</i>	Ar.

In these cases the sound appears to me to approximate to that of *v*; where it occurs initially, and generally where it occurs medially, it seems to have more the sound of *w*.

(3) *-āb* gives Bχ. *au* in

<i>āftav</i>	sun	<i>āftāb</i>
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(4) Bχ. *w*, *v* = Mn.P. *-m-*; O.P. Av. *m*

<i>avaid, awaid</i> , he came	<i>āmād</i>
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awēd, avēd, etc.

<i>dōwā</i>	son-in-law,	<i>dāmād</i>
	bridegroom	

<i>dōvūñ, duwūñ</i>	lower side of,	(? <i>dāman</i>)	
<i>avaidan</i>	they came to the		
<i>duwūñ i šat</i>	lower side of the lake		
<i>havīr</i>	dough, yeast	<i>χamīr</i>	Ar.
<i>hīva</i>	firewood (dial.)	<i>χīma</i>	
<i>huwār</i>	level	<i>hamwār</i>	
<i>jōva</i>	shirt	? <i>jāma</i> , or ? <i>jubba</i>	Ar.
<i>kavūñ</i>	bow	<i>kamān</i>	
<i>niwak</i>	salt	<i>namak</i>	
<i>pēšivūñ</i>	repentant	<i>pašimān</i>	
<i>pašivūñ</i>	<i>pašimūñ</i>		

(5) B χ . w, v = Mn.P. f

<i>havdāh</i>	seventeen	<i>hafdah</i> (<i>haft</i> + <i>dah</i>) Av. <i>haptadasa-</i> , 17th	
<i>kaučilīz</i>	ladle, ? tadpole	<i>kafčalīz</i>	
<i>lahāv</i>	quilt	<i>lihāf</i>	Ar.

(6) B χ . w, v = Mn.P. y

<i>wā</i> <i>yā</i>	or	<i>yā</i> (also <i>vayā</i> in Firdausi ; see Hü. 1118)	
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perhaps

<i>girē-v-istan</i>	to weep	<i>girya k.</i>
(<i>girēva</i> = <i>girya</i>)		(<i>obsol. girīstan</i>).

(7) B χ . va-, wa-, bi- = Mn.P. uf(t)-; but cf. § 49.6 b

<i>vastan</i>	to fall	<i>uft-ādan</i>
(<i>iyūftum</i>	I fall	<i>mī·uftam</i>)
<i>bista</i>	lying about	? <i>uftāda</i> Vide § 49.6 b

(8) B χ . w, v, as an off-glide from *ō*, *ū*, *au*

<i>auwistūñ</i>	pregnant	<i>ābistan</i>
<i>čuwā</i> (sg. <i>čū</i>)	pieces of wood,	<i>čūbhā</i>
	sticks	
<i>ikūwē</i> <i>bikū</i>	he pounds, pound	<i>mīkūbad</i> , <i>bikūb</i>
<i>χuv-ē</i> <i>χū</i>	it is good, good	<i>χūb ast</i> , <i>χūb</i>

<i>iχu-v-ē</i>	thou wishest	<i>mīχ^vāhī</i>
<i>iχw^vī, iχō^vē</i>		
<i>jā^vi hama-</i>	the (accustomed) <i>hama šab + ī</i>	
<i>šauwī</i>	place of every night	

In all these cases, however, the *w, v* may represent the original *b*.

(9) The Bχ. **w, v**, also appears, but not universally, after an *ō* or *ū*, where an intervening *n* has been lost or degraded into a nasalization of that vowel:

<i>dōwist</i> <i>dōñist</i>	he knew	<i>dāñist</i>
<i>dūñist</i>		
<i>hōwa</i> <i>hōña</i>	house	<i>χāna</i>
<i>inišowum</i>	I make sit down	<i>mīnišānam</i>

(10) Bχ. **v** between vowels may be lost.

<i>irum</i> <i>iruvum</i>	I go
<i>irīm</i> <i>irivīm</i>	we go

In *gyāhīdē* || *gīyōhīdē*, "giving information against thieves," which is presumably for *gawāhī dih*, the *w* has probably been lost and the *y* developed out of the palatal *g*; otherwise the *y* must represent the *w*.

(11) Other examples of **w, v, v** in Bχ. are:

<i>jallāv</i>	male lamb		
<i>javāv</i>	answer	<i>jawāb</i>	Ar.
<i>qāwā</i>	dice		Ar. <i>ka'b + hā?</i>
<i>saχv</i>	roof, ceiling	<i>saqf</i>	Ar.
<i>serwāz</i>	foot soldier	<i>sarbāz</i>	

SIBILANTS

49. s.

(1) Bχ. **s** = Mn.P. **s** { O.P. Av, s; Skr. ś
O.P. θ^r; Av. θ^r; Skr. tr-

		<i>Initial</i>
<i>sad</i>	100	<i>śad</i>
<i>sāl</i>	year	<i>sāl</i>
<i>sar</i>	head	<i>sar</i>

<i>sè</i>	three	<i>sih</i>	O.P. <i>θritīya-</i> third
<i>sīlā</i>	hole	<i>sūrāχ</i>	Phl. <i>sūlāk</i> ; Pāz. <i>sūlā</i> ; Hü. 754
<i>sum</i>	hoof	<i>sum</i>	

Medial

<i>āsūñ</i>	easy	<i>āsān</i>
<i>āsī'au</i>	mill	<i>āsīyāb</i>
<i>āsemūñ, osmā</i>	sky	<i>āsmān</i>
<i>kīsin</i>	bag	<i>kīsa</i>
<i>pēsa</i>	pied	(<i>pīsa</i>)
<i>rasīdan</i>	to arrive	<i>rasīdan</i>
<i>tarsastan</i>	to fear	<i>tarsīdān</i>

Final

<i>dās</i>	sickle	<i>dās</i> <i>dahra</i> Skr. <i>dātra-</i> ; O.P. * <i>θr</i>
<i>pas</i> <i>pah</i>	then	<i>pas</i>
<i>kus</i>	pudendum muliebre	<i>kus</i>

(2) B_χ. *s* = Mn.P. *š* ; O.P. Av. *š*

<i>-as -is</i>	his, etc.	<i>-aš</i>)	Cf. O.P. <i>-šaiy</i>
<i>-sūñ</i>	their, etc.	<i>-šān</i>)	
<i>angust</i>	finger	<i>angušt</i>	Phl. <i>angust</i> ; Av. <i>angušta-</i>
<i>čāst</i>	midday meal, midday	<i>čāšt</i>	Phl. <i>čāšt</i>
<i>gusnā</i>	hunger	Vulg. P. <i>gušna</i> ; Mn.P. <i>gurisna, gurišna,</i> hungry ; Phl. <i>gursak</i>	
<i>listan : lēs</i>	to lick	<i>lištan</i>	
<i>must</i>	fist	<i>mušt</i>	Phl. <i>must</i> ; Av. <i>mušti-</i>
<i>musta</i>	grip (handle) of knife, etc.		
<i>sūr</i>	saline, brackish	<i>šūr</i>	

(3) Bχ. **s** = Mn.P. **z**; Av. **č***igurūsē* he runs away *mīgurīzad**ma pas (paz-)* don't cook *ma paz**pūspur* muzzle-loader ?*pūza + pur*Cf. Mn.P. *dahānah-pur**rēsistan* : *rēs-* to pour down *rīχtan* : *rīz-**rēⁱdan* : *rēz-* on*rēsistan ba yak* (the combatants) fell upon each other ;cf. Mn.P. *rīχtand ba hamdiger**isūsē* it burns *mīsūzad*

but caus.

*isūzanam**mīsūzānam*(4) Bχ. **-s** = Mn.P. **-sf**; Av. **-sp-***gūsind* sheep *gūsfind*(5) Bχ. **isp-, isb-** = Mn.P. **sup-, saf-**; O.P. Av. **sp**
-sp-, -sb-*asp* horse *asp**asbē* a horse *aspī**Isbahūnī* Isfahani *Ispahānī, Isfahānī*
(dial. *Safahūn*)*ispārd* || *isbārd* he committed *supurd**ispēd* white *safīd**ispēdār* poplar *safīdār**nisp, nisb i* half, half of *nišf, nišf i* Ar.(6) **st**(a) Bχ. *st* medial or final = Mn.P. *st*; O.P. Av. *st* ←
s + t or *t + t* or *d + t*.*aster* mule obsol. *aster* Skr. *aśvatara-*;
O.P. **asatara-*;

Hü. 743 n.

-astan, -istan infin. term *-istan* O.P. $\sqrt{as + tan}$ *jistan* (: *ijum*) to run away *jastan* : *jah-**justan* (: *ijūrum*) to seek, find *justan* : *jū-**pistūñ* teat *pistān**pūst* skin *pūst*

<i>rāst</i>	straight, true	<i>rāst</i>	O.P. <i>rāsta-</i> <i>√rād-</i>
<i>ustahōñ</i>	bone	<i>ustuχ^vān</i>	Av. <i>ust-</i>
<i>wāstād</i>	he stood	<i>wā^vīstād</i>	} <i>√stā-</i>
<i>wuristād</i>	he stood up	<i>*bar + īstād</i>	

(b) Note.—1. *wastan*, “to fall”; *iyāftē*, “he falls”; where *wastan* is to be compared with Phl. *ōpastan* ← O.P. **ava-pastanay-* (*√pat-* + *tanuiy*); cf. Mn.P. *past*, “low, mean”, v. Hü. 92, who regards Mn.P. *uftādan* as a new formation from the present base *uft-*.

2. *gyēristan* || *girēdan*, only in the sense of “to knock up against” (Mn.P. *giriftan*), seems to be a derivative compounded from a present base *gyēr*, corresponding to Mn.P. *gīr + istan*. (There is only one present base in Bχ., *-gīr-*, with a short vowel.)

In neither of these cases, therefore, does the Bχ. *st* correspond to Mn.P. *ft* as might appear at first sight.

(c) In a few cases of medial *st* Bχ. loses the *t*:

<i>dasmāl</i>	handkerchief	<i>dast(i)māl</i>	
<i>isrāhat</i>	ease	<i>istirāhat</i>	Ar.

(d) Bχ. *ist-* = Mn.P. *sit-*:

<i>istēdan</i>	to take	<i>sitādan (sitāndan)</i>
<i>istūnē</i>	he takes	<i>mīsītānad</i>

(e) For Bχ. *st* = Mn.P. *št*. See above, § 49.2.

(7) Further examples of *s* in Bχ. are:

<i>uso</i> <i>osō</i>	then	
<i>čawāsa</i>	staring open (of a dead man's eyes)	
<i>čōsnīdan</i>	to break wind	
<i>dīsistan</i>	to join	
<i>sag i lās</i>	bitch	
<i>mīstan (imēzē, imīzē)</i>	to urinate	Av. <i>√maēz-</i>
<i>tāsīm</i>	trouble	
<i>wurēs</i>	goat's hair webbing	

For examples in *ist-* see Vocabulary.

50. š.

(1) B_χ. š = Mn.P. š ; O.P. Av. š = Idg. s (after *i* and *u*
 k_1 vowels)

k_1s
 $\chi^{\acute{s}} = \text{Idg. } k_2s$
 $f^{\acute{s}} = \text{Idg. } ps$
 $r^{\acute{s}}$

Initial

<i>šan</i>	night	<i>šab</i>	O.P. $\chi^{\acute{s}}$
<i>šī k.</i>	to marry	cf. <i>šauhar</i> and <i>šō·ī</i> (Māzindarānī and Samnānī), husband ;	Hii. 796 ; Av. * $\chi^{\acute{s}}$
<i>šīr</i>	milk, lion	<i>šīr, šēr</i>	Av. * $\chi^{\acute{s}}?$
<i>šūlwā</i>	soup	<i>šorba</i>	

Medial

<i>gušīdan,</i> <i>iguš-</i>	to open, undo	<i>gūšādan</i>	Skr. $\sqrt{sā-}$
<i>kišīdan</i>	to draw, drag	<i>kašīdan</i>	Av. $\sqrt{karš-}$
<i>nišastan</i>	to sit	<i>nišastan</i>	š ← s
<i>rīša</i>	root	<i>rīša</i>	

Final

<i>āš</i>	hotch-potch	<i>āš</i>	
<i>gūš</i>	ear	<i>gūš</i>	O.P. š ← s
<i>lāš</i>	dead body	<i>lāš</i>	
<i>rīš</i>	beard	<i>rīš</i>	
<i>hēš</i>	plough	$\chi^{\acute{v}}iš$	Av. <i>aēša-</i>
<i>hēš, kēš</i>	kindred	$\chi^{\acute{v}}iš$	

(2) B_χ. šk = Mn.P. šk ; O.P. Av. šk ; Idg. s + k

<i>hušk</i>	dry	$\chi ušk$	O.P. <i>uška-</i>
<i>mūšk</i>	mouse	<i>mūš</i>	G. <i>mušk, kurd,</i> <i>mišk</i>
<i>piškil</i>	goat's or camel's droppings	<i>piškil, pušk</i>	v. G.I.P., I. 2 ; § 39.3 c

- (3) B χ . **išk-** = Mn.P. **šik-**; O.P. *sk*; Idg. *s + k*
- | | | | |
|--------------------|------------------|------------------------|---|
| <i>iškam</i> | belly | <i>šikam</i> | |
| <i>iškast</i> | it broke (intr.) | <i>šikast</i> | Av. $\sqrt{\text{skand-}}$ |
| <i>iškinād</i> | he broke (trs.) | <i>šikānd</i> | |
| “ <i>Nīm-iškau</i> | half-body of | (?) <i>Nīmšikam</i> or | |
| <i>gā</i> ” | cow, or cow | * <i>nīm-išgaf</i> | |
| | cut in two | (see next word) | |
| <i>išgaf</i> | cleft | <i>šikāft</i> | Gk. $\sigma\kappa\acute{\alpha}\pi\tau\omega$ |
| <i>šikāl</i> | hunting, game | <i>šikār</i> | * $\sqrt{\text{skar-}}$ |
- (4) B χ . **-šk-** = Mn.P. **-čk-**
- | | | | |
|-----------------------|--------|----------------|--|
| <i>hīškes, hēškes</i> | no one | <i>hīč kas</i> | |
|-----------------------|--------|----------------|--|
- (5) B χ . **št** = Mn.P. **št**
- | | | | |
|-----------------------------------|----------------|-----------------------------|--------------------------------------|
| <i>ašt</i> | he left (trs.) | obsol. <i>hišt</i> | Av. $\sqrt{\text{harəz-}} + t$ |
| <i>dāšt</i> | he possessed | <i>dāšt</i> | Av. $\check{\sqrt{\text{dar-}}} + t$ |
| <i>gudašt</i>
<i>giyāšt</i> | he passed | <i>guzašt</i> | O.P. $\sqrt{\text{tar-}} + t$ |
| <i>kišt</i> | he cultivated | (<i>kišt</i>) <i>kāšt</i> | Cf. Skr. $\sqrt{\text{karš-}}$ |
| <i>kušt</i> | he killed | <i>kušt</i> | Av. $\sqrt{\text{kaoš-}} + t$ |
| <i>pušt</i> | back | <i>pušt</i> | Av. <i>parštay-</i> |
| <i>tašt</i> | salver, basin | <i>tašt</i> | Av. <i>tašta-</i> |
- (6) B χ . **-št** = Mn.P. **-š, (št)** noun ending
- | | | | |
|-----------------|--------------------------|--------------------------|--|
| <i>āliš k.</i> | to change (trs.) | | Kn.P. <i>āliš</i> ;
G.Y. <i>wuliš</i> |
| <i>ārāšt</i> | adorning,
dressing up | <i>ārāiš</i> | |
| <i>bāliš</i> | pillow | <i>bāliš</i> | G.Y. <i>bōliš</i> |
| <i>χāhišt</i> | request | <i>χ^vāhiš</i> | |
| <i>perweriš</i> | rearing | <i>parwariš</i> | |
- (7) B χ . **ušt-** = Mn.P. **šut-**
- | | | | |
|--------------|-------|--------------|-------------------|
| <i>uštur</i> | camel | <i>šutur</i> | Av. <i>uštra-</i> |
|--------------|-------|--------------|-------------------|
- (8) B χ . **št** = Mn.P. **st**
- | | | | |
|-----------------|---------|-----------------|--|
| <i>pilištuk</i> | swallow | <i>piristuk</i> | |
| <i>šuštan</i> | to wash | <i>šustan</i> | |
- For B χ . **st** = Mn.P. **št**. Vide § 49.2.

(9) B χ . šn = Mn.P. šn

<i>tišna</i>	thirst	<i>tišna-gī</i>	-
--------------	--------	-----------------	---

(10) B χ . āšn-, yašn- = Mn.P. šun-, šin-

<i>āšnīdan</i>	to hear	<i>šunīdan</i>
<i>yašnīdan</i>	to recognize	<i>šināχtan</i>
<i>iyāšnum</i>	I recognize	<i>mīšīnāsam</i>

(11) B χ . -šn-, -irišn- = Mn.P. iris (+n)

<i>fīšnād, firīšnād</i>	he sent	<i>firis-t-ād</i>
-------------------------	---------	-------------------

(12) B χ . šm, išm- = Mn.P. šm, šum-

<i>čašma</i>	spring, source	<i>čašma</i>
<i>pašm</i>	wool	<i>pašm</i>
<i>išmārdan</i>	to count	<i>šumurdan</i>

(13) Other examples of š in B χ . are :

	<i>līš</i>	bad, evil	
šk :	<i>kašk</i>	dried <i>dūy</i>	
	<i>līšk</i>	bough	
	<i>pīškinād</i>	he sprinkled	
šn :	<i>čašnī</i>	percussion cap	
	<i>tišnī</i>	(outside of) throat	
št :	<i>angašt</i>	live coal	
	<i>gaštan : gaz-</i>	to bite	<i>gazīdan</i>
			G.Y. <i>gaštmūn : giz-</i>
	<i>māštan, imālē</i>	to rub	<i>mālīdan, mīmālad</i>
	<i>niyaštan : niyer-</i>	to look at	(<i>nigaštan ?</i>) <i>nigarīdan</i>

51. z.(1) B χ . z = Mn.P. z ; O.P. d, Av. z ; O.P. Av. z, ž, j, č*Initial*

<i>-zā, izāha</i>	sprung from,	<i>zāda,</i>	Av. z
	she gives	<i>mīzāyad</i>	
	birth to		
<i>zēīdan</i>	they struck	<i>zadand</i>	O.P. j
<i>zēna</i>	wife, woman	<i>zan</i>	Av. j
<i>zumīn</i>	ground	<i>zamīn</i>	Av. z

Medial

<i>bōzī</i>	game	<i>bāzī</i>	
<i>nūñzdāh</i>	nineteen	<i>nūzdah</i>	
<i>pūnzdāh</i>	fifteen	<i>pānzdah</i>	Av. <i>ē</i>
<i>irēzē</i>	he pours out	<i>mīrīzad</i>	Av. <i>ē</i>

Final

<i>diz</i>	fort	<i>diz</i>	O.P. <i>d</i> ; Av. <i>z</i>
<i>pahrēz</i>	abstinence	<i>parhīz</i>	
<i>rūz</i>	day	<i>rūz</i>	Av. <i>ē</i>
<i>tēz</i>	sharp	<i>tīz</i>	Av. <i>taēza-</i> ; O.P. <i>*j</i> ; Skr. $\sqrt{tēj-}$

(2) B χ . *z* = Mn.P. Ar. *d*

<i>χizmat</i>	service	<i>χidmat</i>	Ar.
<i>quzer</i>	degree, amount	<i>qadr</i>	Ar.
cf. <i>zering</i>	tinkling,	<i>dering</i>	
<i>dering</i>	clanging		

(3) Mn.P. *z* absent in B χ . :

<i>bōyī</i> <i>bāzī</i>	upper arm	<i>bāzū</i>	v. Hü. 167
<i>ēī</i> , pl. <i>ēī·ā</i>	thing	<i>ēīz</i>	
<i>hanī</i>	yet	<i>hanūz</i>	

For *rz* vide *r*, § 58.2, *b*, *d*, and 58.5

For *zd* vide *d*, § 44.13 *d*

(4) Further examples of B χ . *z* :

<i>bi'zmā'is</i>	test it (?)	<i>bi'azmā</i>	
<i>ibarēznum</i>	I roast (trs.)		
(: <i>birištan</i>)			
<i>bazg</i> (also <i>baž</i>)	unirrigated cultivated land		Kn.P. <i>baškār</i>

Cf. *mazg*, brains, beside Mn.P. *maγz*; Av. *mazga-*

<i>gūzak</i>	ankle-bone	Mn.P. <i>qūzak</i> ; G. <i>kūzak</i> , <i>gūzak</i>
--------------	------------	--

<i>māza</i>	level ground in hills
-------------	-----------------------

<i>imīzē, imēzē</i>	he urinates	Av. $\sqrt{māz-}$
<i>nūzdīn</i>	colt	
<i>pāzan</i>	ibex	
<i>perzīn</i>	thorn-bush	

Final

<i>gēz</i>	mad	cf. <i>gīč?</i>
<i>kaulēz</i>	wooden ladle	cf. <i>kafčalīz</i>
<i>Parvēz</i>	Pleiades	<i>Parvīz, Parvīn</i>

52. ž

(1) B χ . ž = Mn.P. ž ; O.P. *j ; Av. ž

<i>užduhā, uždahā,</i>	dragon	<i>aždahā</i>
<i>uodāhā</i>		Av. <i>ažiš dahākō</i>
<i>gaždīn</i>	scorpion	<i>guždum</i>

(2) B χ . ž = Mn.P. č, j

<i>kumāždūn</i>	metal cooking- vessel with lid	cf. <i>kumāj</i> <i>kumāč</i>
<i>pěžnīdan, ipěžnē</i>	to roll up (trs.)	(<i>pīčāndan,</i> <i>mīpīčānad</i>), <i>pīčīdan, mīpīčād</i> (infin. <i>pēxtan</i> obsol.)

NASALS

53. n.

(1) B χ . n, ñ, ~ = Mn.P. n ; O.P. Av. n

Initial

<i>nar</i>	male	<i>nar</i>
<i>nihād, inē</i>	he placed, places	<i>nihād, mīnihad</i>
<i>nū, nūñ</i>	bread	<i>nān</i>
<i>nū</i>	new	<i>nō, nau</i>

Medial

<i>ūnñ</i>	they	<i>ānān</i>
<i>čunūñ</i>	such	<i>čunān</i>
<i>ikunum</i>	I do	<i>mīkunam</i>
<i>mandan</i>	they remained	<i>māndand</i>

Final

Verbal endings :

3rd pl. - <i>an</i> , - <i>en</i>	- <i>and</i>
infin. - <i>tan</i> , - <i>dan</i> , - <i>istan</i>	as in Mn.P.

Enclitic pronoun :

3rd pl. - <i>sūñ</i>	their, them	- <i>šān</i>
<i>āsū</i>	easy	<i>āsān</i>
<i>čan</i> <i>čand</i>	how many ?	<i>čand</i>
<i>kamā</i> <i>kavū</i>	spring, bow	<i>kamān</i>
<i>zīn</i>	saddle	<i>zīn</i>

(2) Reference has been made in paragraph 19 to the modifications which are to be observed in the *n*-sound.

Essentially it is a normal, full-blooded dental *n* as in English, but according to its position it is liable to degradation. Much individual variation exists both in regard to when this degradation takes place and to how far it is carried; even the practice of the same individual is not constant.

Generally speaking

final *ōn*, *ūn*, *ān*, *ān* sound as *ô*, *û*, *ã*, *ã*

and medial *n* between vowels where the first vowel is one of those just mentioned generally passes into a nasalization of this first vowel.

Initial *n* is always normal.

Final *n* following any vowel other than those mentioned above remains normal; only occasionally in the case of

-*īn* have I heard -*î*.

(3) In the case of medial and final *n* described above all variations are heard, some individuals favour nasalization of the vowel, some the full *n*-sound.

I think there is also an intermediate sound in which the nasalized vowel is followed by some suspicion of an *n*. This I have represented by the writing *n̄*.

As stated in § 19, it is not improbable that this is

wrong. It might be safer to show the vowel as nasalized and add a small *n*, thus: $\bar{~}^n$.

With some people the nasalized vowel is followed by a *w*-glide where the vowel is \bar{o} or \bar{u} .

Occasionally the nasal seems to be lost entirely.

These statements may be illustrated by the following examples of alternative pronunciations:

dūnist dūñist dūⁿist dūwist he knew Mn.P. *dānist*
(or the vowel \bar{o} throughout).

hōna hōña hōⁿa hōwa house *χāna*
(or the vowel \bar{u} throughout).

inišōwum Mn.P. *mīnišānam*

Where the *w* occurs I sometimes suspect the nasalization of being continued into it, which is, I suppose, phonetically possible.

I have not recorded any instance of the occurrence of two \bar{n} 's in one word, thus:

ūnū they *čunūñ* such

(4) *n* immediately preceding other consonants is guttural, viz. ɤ , when the consonant is *g*, and may perhaps be palatalized when the consonant is *j* or *č*.

Horn, however, does not appear to recognize the existence of palatal *n* in Mn.P. *Vide* G.I.P. i, 2, § 23, l. 1, and *č* and *j*, as above noted, really begin with the dentals *t* and *d*.

Otherwise, as far as I know, *n* is found only before *d*, and occasionally before *t* and *z* of the remaining consonants.

Before *d* and *t*, as a rule, *n* is purely dental, though I have heard *vāⁿdum* for the regular *vandum*, "I threw," and

$\left. \begin{array}{l} nūñzdāh \\ pūñzdāh \end{array} \right\} \text{alternate with } \left\{ \begin{array}{l} nūnzdah \\ pūnzdah \end{array} \right.$

(5) Bχ. n = Mn.P. m

<i>būñ</i>	roof	<i>bām</i>	
<i>dīn</i>	tail	<i>dum</i>	Av. <i>dūma-</i>

(*dīm* in the Dinārūnī dialect).

(6) Intrusive n in Bχ.

<i>her dōñ</i>	both	<i>har dū</i>	
<i>hanjila</i>	nuptial chamber	<i>hajla</i>	Ar.
cf. <i>kīsīn</i>	bag	<i>kīsa</i>	
<i>rū·īn</i>	entrails	<i>rūda</i>	Cf. Phl. <i>rōtīk</i> ; Kurd. <i>rūwī</i>

(7) The *w*-glide, *vide w*, § 48.8 and sub-section 3 above, may predominate, and with some people the nasalization appears in some cases to be entirely lost.

<i>hōwa</i> <i>hōña</i>	house	<i>χāna</i>
<i>dūwā</i>	boil	? <i>dāna</i>
<i>inīšōwum</i>	I make sit, etc.	<i>mīnišānam</i>
<i>šūndan, išūwum</i>		(? (<i>ni-</i>) <i>šāndan</i>)

(8) Loss of n in Bχ.

<i>qaičī</i>	scissors	<i>qainčī</i>	? T.
<i>zaχās</i>	seeking of a	? * <i>zan-χ^vāst</i>	
	woman in marriage		
<i>šauχī</i>	night attack	<i>šab i χūn</i>	

(9) Other examples of n in Bχ.

<i>āstūñ</i>	precipitous	
<i>bahūñ</i>	black goat's hair tent	
<i>ibandum</i>	I tie	<i>mībandam</i>
<i>činauwa</i>	jaw	Cf. Kn.P. <i>čūna</i> , jaw; G. <i>čūna</i> , jaw, chin
<i>ba lūn ē</i>	is on heat (of dog, cat)	
<i>min jā</i>	between	<i>mīyān jā</i>
<i>n</i> in <i>-(n)u</i>	accusative ending after a vowel	
<i>n</i> in <i>-(n)ē, -(n)u</i>	3rd sg. of enclitic verb "to be" after a vowel.	

<i>n</i> in <i>-in</i>	2nd pl. verbal ending	Mn.P. <i>-īd</i> ; (<i>in</i> in various dialects, e.g. Kn.P., Māzandarānī, Samnānī)
<i>tund</i>	swift	<i>tund</i>
<i>vand</i> , <i>ivènē</i>	he threw, throws	G. <i>vanōdmūn</i> ,
<i>yūnūn</i>	these (pron.)	<i>ivēna</i>

54. *ṅ*.

(1) B χ . *ṅ* = Mn.P. *ṅ*; O.P. Av. *ṅg*

Etymologically this is really *ṅg* ← *n* + *g*, but *in pausa* or before a consonant the *g* is silent. It does not occur initially.

Medial

<i>anḡašt</i>	ember	(<i>anḡišt</i>)
<i>anḡust</i>	finger	<i>anḡušt</i>
<i>anḡīr</i>	grapes	<i>anḡūr</i>
<i>liṅga</i>	one leg, one of pair, <i>liṅga</i> , half of load, one half mule-load	
<i>nārīnḡī</i>	“tangerine” orange	<i>nārīnḡī</i>
<i>sanḡer</i>	stone breastwork	<i>sanḡer</i>
<i>sanḡīn</i>	heavy	<i>sanḡīn</i>

Final

<i>fišan</i>	cartridge	<i>fišan</i>	
<i>jan</i>	battle, war	<i>jan</i>	
<i>pilan</i>	leopard	<i>palan</i>	Skr. <i>pr̥dāku-</i>
<i>qašan</i>	pretty, handsome	<i>qašan</i>	
<i>ran</i>	colour	<i>ran</i>	
<i>tan</i>	tight, adj.; girth, noun	<i>tan</i>	Av. $\sqrt{\theta ang-}$, <i>θanjaya-</i>
<i>tufan</i>	rifle	<i>tufan</i>	

(2) The chance meeting of *n* and *g* may give rise to *ṅ* or the *n* may remain dental.

<i>zēna</i> , pl. <i>zanḡel</i>	woman	
<i>āhan</i> + <i>ger</i>	blacksmith	<i>āhangar</i>
<i>mingū</i>	of one who talks through his nose	
(= <i>miyān</i> + <i>gū</i> ?)		

(3) Other examples of *ɳ*, *ɳg* in Bχ. are :

Medial and Final

<i>baɳ</i>	hail, shout	<i>bāɳg</i>	Cf. Kurd. <i>bān, baɳ</i>
<i>biɳgišt</i>	sparrow		
<i>čaɳ</i>	talons		
<i>deriɳ</i>	clanging		
<i>duɳ</i>	noise		Cf. Kurd. <i>duɳg</i>
<i>kilχoɳ</i>	a kind of tree		
<i>kuluɳ</i>	crane		
<i>mirzaɳ</i>	eyelash	Kn.P. <i>mujirɳ</i>	Cf. Kurd. <i>baržān</i>
<i>nahaɳ</i>	near		
<i>paɳ</i>	talons		Cf. Mn.P. <i>panja</i> ; Av. <i>panča-</i>
<i>vaɳmurda</i>	dead of starvation	Mn.P. <i>veɳg</i> , empty, poor;	? Av. <i>ūna-</i>
<i>zaɳgāl</i>	leather leggings		
<i>izaɳgehē</i>	it glitters		

55. Palatal *n*.

n occurs before *j* (and *č*), and in this situation is conceivably palatal, but I cannot say with certainty as I have paid no attention to the point. Horn says that in Mn.P. there exist only dental and guttural *n*.

<i>anjīr</i>	fig	<i>anjīr</i>
<i>bādinjā</i>	egg-plant	<i>bādinjān</i>
<i>brinj</i>	rice, brass	<i>brinj</i>
<i>gunj</i>	wasp, hornet	
<i>kunjī</i>	sesasum	<i>kunjid</i>
<i>nāranj</i>	bitter orange	<i>nārinj</i>
<i>panj</i> <i>panč</i>	five	<i>panj</i>
<i>panjā</i>	fifty	<i>panjā</i>
<i>tapūnča</i>	pistol	<i>tapānča, tufaɳča</i>
<i>tinjak</i>	kind of child's cradle of reeds	

56. *m*.

(1) Bχ. *m* = Mn.P. *m*; O.P. Av. *m*

Initial

See Vocabulary.

Medial

<i>amsāl</i>	this year	<i>imsāl</i>
<i>hamīyo</i>	the same	<i>hamīn</i>
<i>īmā</i>	we	<i>mā</i>
<i>lumbar</i>	buttocks	(<i>lumbur</i> , St.) Kn.P. & G. <i>lumber</i>
<i>rama</i>	herd of horses	<i>rama</i>

Final

-um	$\left. \begin{array}{l} 1. \text{ enclitic pron. 1st sg.} \\ 2. \text{ „ verb 1st sg.} \\ 3. \text{ verbal ending 1st sg.} \\ 4. \text{ ordinal termination} \end{array} \right\}$	-am		
			-īm pl. of 1, 2, 3 above	-īm
			<i>boyam</i> almond	<i>bādām</i>
			<i>dam</i> edge (of knife)	<i>dam</i>
<i>garm</i> hot		<i>garm</i>		
<i>hum</i> also		<i>ham</i>		
<i>tu^hm, tum, tōm</i> seed, taste		<i>tuχm</i> , seed		

For B_χ. ^hm, m = Mn.P. χm. Vide § 37.4 e.

(2) B_χ. m = Mn.P. b

<i>kamūtar</i>	pigeon	<i>kabūtar</i> , Skr. <i>kapōta-</i> <i>kaftar</i>
<i>nālmakī</i>	saucer	<i>nālbakī</i>
<i>nazm</i>	the pulse	<i>nabz</i> Ar.

(3) B_χ. m = Mn.P. f

<i>kamčā</i>	spoon, ladle	<i>kafčā</i>
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but cf.

kaulēz || *kaučilēz* ladle, skimmer *kafčalēz*, skimmer,
tadpole (?)

(4) B_χ. m = Mn.P. n

<i>istīm</i>	tent pole	? <i>sitūn</i> Av. <i>stūna-</i> (upright)
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(5) B χ . **mb** = Mn.P. **m**

nāmbāl lime *līmū*

For B χ . *w* = Mn.P. *m*. Vide § 48.4.

(6) **m** lost in B χ ., probably in

painīdan to measure *paimūdan*

for *paim* + *n* + *īdan* (?), *-nīdan* causative infinitive suffix.

(7) Other examples of **m** in B χ .

Initial

See Vocabulary.

Medial

<i>butulma</i>	log	
<i>čā^amūn</i>	cold in the head, chill (?)	Cf. Mn.P. <i>čāhīdan</i> to feel cold ; G. <i>čād ibdī</i> , you have got a cold
<i>čimta</i>	kind of cloth	
<i>gāmād</i>	herd of cattle	
<i>talma</i>	mud	
<i>umāj</i>	mark, target	<i>āmāj</i>

Final

<i>čum</i>	hoar frost (?)
<i>gum z.</i>	to leap
<i>kiam</i>	little (in quantity)
<i>(wō) lam</i>	down, downwards

57. l.

(1) B χ . **l** = Mn.P. **l** ; O.P. Av. *r*, Idg. *r*, *l* ; O.P. **rθ*, Av. *-ərət-*, *-arəs*, *-ərəs-* ; O.P. *-rd-*, *-ard-*, Av. *-ərəz-*, *-arəz-*.

Initial

<i>lāyir</i>	thin	<i>lāyir</i>	
<i>lāš</i>	corpse	<i>lāš</i>	
<i>lau</i>	lip	<i>lab</i>	Idg. <i>l</i>
<i>līl</i>	barrel of gun, etc.	<i>lūla</i>	

Medial

<i>gyalla</i>	flock	<i>galla</i>	
<i>hālū</i>	maternal uncle, form of address	<i>χālū</i>	Ar.
<i>imāla</i>	he rubs	<i>mīmālad</i>	Av. <i>marəzaiti</i>
<i>wālā</i>	up, upwards	<i>bālā</i>	

Final

<i>jul</i>	pack-saddle	<i>jul</i>	
<i>māl</i>	property, camp	<i>māl</i>	Ar.
<i>pīl</i>	money	<i>pūl</i>	
<i>pul</i> <i>puhl</i>	bridge	<i>pul</i>	Av. <i>pərətav-</i>
<i>tahl</i>	bitter	<i>talχ</i>	

(2) Bχ. 1 = Mn.P. r

<i>ālχāluk</i>	woman's coat	<i>arχālak,</i> under-vestment	
<i>balg</i>	leaf of tree	<i>barg</i>	
<i>kilaus</i>	celery	<i>karafs</i>	
<i>ikāla</i>	he cultivates	<i>mīkārād</i>	
<i>murdāl</i>	carrion	<i>murdār</i>	
<i>pilištuk</i>	swallow	<i>pirīstuk</i>	
<i>sīlā</i>	hole	<i>sūrāχ</i>	Phl. <i>sūlāk</i>
<i>šikāl</i>	hunting, game	<i>šikār</i>	
<i>šūlwā</i>	soup	<i>šorbā</i>	
<i>zahla</i>	(bile?)	<i>zahra</i>	
<i>zāl</i>	lamenting	<i>zār, zārī</i>	

(3) Bχ. 1 = Mn.P. d

<i>lēva</i>	mad	Cf. Mn.P. <i>dīw-āna</i> ← ; Av. <i>daēva-</i> ; Afy. <i>lēwanī</i> , mad
<i>julāz</i>	apart from	corresponds in meaning to Mn.P. <i>juz az</i> , but is perhaps ← <i>judā az</i>

a few cases of *l* ← *d* occur in Kurdi.

B_χ. ^hl = Mn.P. l_χ. Vide § 37.4 d.

(4) l is lost in B_χ. in

bānda || *bālinda*, *bālunda* bird

(5) Other examples of l in B_χ. are :

Initial

See Vocabulary.

Medial

<i>bilâz</i>	flaming
<i>bilîk bilîk ikunē</i>	(fire) flickers, burns low
<i>galg</i>	fork of a tree
<i>kâlât</i>	sheep
<i>kulîč</i>	little finger
<i>malâk</i>	ladle
<i>mallâr</i>	tripod
<i>mûlâst</i> , <i>imûlâ</i>	it withered, withers
<i>tûloyî</i>	water-skin

Final

<i>dâl</i>	black vulture	
<i>dîl</i>	submissive, obedient	
<i>dûl</i>	wide watercourse, valley	
<i>ba fahl</i>	in foal, etc.	
<i>-gêl</i> , <i>-yêl</i>	plural termination	
<i>kohl</i> , <i>kûl</i> , <i>kîl</i>	deep	Kurd. <i>kûl</i>
<i>lâl</i>	dumb, smooth	Kurd. <i>lâl</i>
<i>mûl</i>	<i>ami</i> , lover	
<i>tîl</i>	young of . . . cf. Mn.P. ? <i>tûla sag</i>	
<i>tîl i sigû</i>	puppy	
<i>tîl i zan</i> , etc.	young woman, wife	

58. r.

(1) B_χ. r = Mn.P. r; O.Ir. Skr. r; Skr. l (O.Ir. r); O.P. r, ar; Av. r (*arə*, *əra*)

Initial

<i>râh</i>	road	<i>râh</i>
<i>râst</i>	straight, true, constructed	<i>râst</i>

<i>rēg</i>	sand	<i>rīg</i>
<i>rī</i>	face	<i>rū</i>
<i>rūwâ</i>	fox	<i>rūbâ</i>

Medial

<i>berf</i>	snow	<i>barf</i>
<i>čârñīdan</i>	to graze (trs.)	<i>čarāndan</i>
<i>iderâran</i>	they take out	<i>dar mī-ārand</i>
<i>derd</i>	pain	<i>dard</i>
<i>pērâr</i>	year before last	<i>pīrâr</i>
<i>tarakīstan</i>	to split, crack	<i>tarakīdan</i>

Final

<i>ar</i>	if	<i>agar</i>
<i>bahr, bâr, bar</i>	share	<i>bâhr</i>
<i>bâr</i>	load	<i>bâr</i>
<i>čâr</i>	four	<i>čahâr</i>
<i>her</i>	every	<i>har</i>
<i>tīr</i>	arrow, shot, rolling pin	<i>tīr</i>

(2) In almost all cases B χ . follows Mn.P. in its vagaries in the treatment of *r*. Many examples will be found among the illustrations given under other headings, and it will be sufficient here to note a few divergencies:

(a) An *ē*-vowel sound is sometimes found in the neighbourhood of an *r* representing Av. *ərə*.

<i>avērd, avaird</i>	he brought	<i>āwurd, āward</i>
		Cf. Av. * <i>a-barata</i> - ppc.
but <i>i-y-âr-ē</i>	he brings	Av. <i>ā-baraiti</i>
(←* <i>-ā-war-</i>)		
<i>dērist, idērē,</i>	he tore, he tears,	<i>darrīdan, mīdarad</i>
<i>derd ē</i>	it is torn	Av. ppc. <i>dərata-</i> , pres. base, <i>dar- darə-</i> ; iterative, <i>dāraya-</i>
<i>girēd, i-gir-ē</i>	he seized, he seizes	<i>girift, mīgīrad</i> Av. ppc. <i>gərəpta-</i>

This root shows in Av. various present bases with ending in *-ya*. Vide Altir. Wb. s.v. $\sqrt{\text{grab}}$ - and G.I.P. i, 2, p. 28.

pērist, i-pēr-ē it flew, leapt, *parīd, mī-parad*
it flies, etc. Cf. Av. *pərəna-*, feather
kērd, beside *kerd*, *kīerd* is probably simply the effect of the palatal *k*.

(b) *māštan : māl-* to rub Cf. Mn.P. (*muštan*)
mālīdan : māl-

Vide G.I.P. i, 2, p. 133; Av. pres. base *marəza-* : *mərəza-*

(c) In its treatment of Av. *arə + t, ərə + t* Bχ. usually agrees with Mn.P. The following variations may be noted :

<i>χārd-</i> , <i>χārd-</i> : <i>χur</i>	to eat	<i>χ^vurd-</i> : <i>χur-</i>
<i>gert</i>	dust	<i>gard</i>
<i>ārt</i> <i>ārd, ārd</i>	flour	<i>ārd</i>
<i>išmārd-</i> : <i>išmār-</i>	to count	<i>šumurd-</i> : <i>šumār-</i>

Av. ppc. *mərata-* and *marata-*; pres. base *mara-*, *māra-*, and *hišmār-*; Skr. $\sqrt{\text{smṛ}}$.

ispārd || *ispurd* : *ispār-* to commit to *supurd-* : *sipār-*

Hü. 697 states that *supurdan* is the original infin., and that Mn.P. *sipārdan* and Kāshānī *espōrtan* are new formations from the present.

(d) The Bχ.

bigudertē : bugudert he may pass, *biguzarad : biguzar*
(imper.) pass by

is difficult to account for. The past is *guzašt, gudašt, giyāšt*. There may be confusion with

i-gard-um I go about

which, it may be noted by the way, loses its *d* in the causative

gernīdum I made turn back Mn.P. *gardānīdam*;
O.C.P. *gardāndam*

(3) Bχ. $\text{h}_r, r = \text{Mn.P. } \chi_r$. Vide § 37.4 c.

(4, O.P. **r+s**, Av. **arə+s**, **ərə+s** are represented in B_χ by **rs** as in Mn.P. :

<i>hars</i>	tear(s), <i>n.</i>	<i>ers</i> (H. 694)	Phl. <i>ars</i> ; Av. <i>asrū</i> ; Skr. <i>áśru-</i>
<i>purs</i>	inquiry	<i>purs</i>	O.P. inchoative stem <i>parsa-</i> ; Av. <i>pərəsa-</i>
<i>ters</i>	fear	<i>tars</i>	O.P. inchoative stem <i>tarsa-</i> ; Av. <i>tərəsa-</i>

(5) O.P. **rd+t** ; Av. **arəz+t** ; Mn.P. B_χ. **št** :

<i>aštan</i>	to leave	<i>hištan</i>	Av. $\sqrt{\text{harəz-}}$
<i>māštan</i>	to rub		Av. $\sqrt{\text{marəz-}}$

(6) In B_χ. **r** occurs, apparently intrusively, in some words in which the Mn.P. equivalents lack it :

ijūran (infin. they seek
justan) *mījūyand* Cf. Jew.P. *jūrišn*,
search ; G.I.P.i, 2,
§ 79

kūčīr little, small *kučīk*
mīrs copper *mīs*
perhaps

mirzarəg eyelash Cf. Kurd. *baržān*
Kn.P. *mujirəg* ;
Mn.P. *muž(ž)a*
pl. *mužgān*
teristan to be able (to) (Cf. *tawānistān*)

just- : jūr- is perhaps on the analogy of *šust- : šūr-*

(7) Mn.P. **r** lost in B_χ. before **š** and **s** in :

tāštan || *tāšīdan* to cut, trim *tarāšīdan*, *mītarāšad*
|| *tarāšīdan* : *itāšē*

but cf. Av. $\sqrt{\text{taš-}}$ pres. base *tāš-* ; Phl. *tāšītan*, and Tālīsh
tāš- cut.

gusna hunger *gurisna(gī)* O.C.P. *gušna*

See also § 50.11.

(8) Other examples of **r** in B_χ. are :

Initial

See Vocabulary.

Medial

<i>girza</i>	rat
<i>hara</i>	mud
<i>mēra</i>	husband
<i>mīrk</i>	elbow
<i>naijīra</i>	reed patch, brake
<i>sēristan</i>	to creep
<i>tartigā</i>	cow-dung
<i>turna</i>	woman's side locks
<i>vurzā</i>	bull
<i>wūrēs</i>	goat's hair webbing for tying loads

Final

<i>čēr</i>	enclosure for unthreshed corn
<i>dār, dār</i>	tree
<i>gūwar</i>	calf
<i>gyer</i>	cliff, bald
<i>kēr (i tīg)</i>	wrinkle (in the forehead)
<i>par</i>	ridge of mountain
<i>pūr</i>	kind of sandgrouse (?)

59. h.

(1) B_χ. h = Mn.P. h; O.P. Av. *h* (Idg. *s*); O.P. θ Av. *s* (Idg. *k*); Av. *s* (Idg. *ts*); O.P. Av. θ (Idg. *th, t*); O.P. *d* (δ), Av. δ; O.P. Av. *f* (Idg. *ph*).

Initial

<i>haf</i>	seven	<i>haft</i>	Av. <i>hapta-</i> ; Skr. <i>saptá</i>
<i>hašt</i>	eight	<i>hašt</i>	(<i>h</i> excrescent)
<i>hèd</i>	is, exists	<i>hast</i>	

Av. $\sqrt{ah-}$; Skr. $\sqrt{as-}$, 3rd sg. Av. Skr. *ásti*. The *h* of the singular in Mn.P., etc., is on the analogy of the form of the 3rd pl.; O.P. *hartiy*; Skr. *sánti*.

<i>hunex</i>	skill, intelligence	<i>hunār</i>	Av. <i>h</i> ; Skr. <i>s</i>
<i>hūš</i>	sense	<i>hūš</i>	Av. <i>uš</i>
			(<i>h</i> excrement)

Medial

<i>dāhūñ</i>	mouth	<i>dahāñ</i>	Av. <i>zafan-</i>
<i>māhī</i>	fish	<i>māhī</i>	Av. <i>masya-</i> ; Skr. <i>mātsya-</i>
<i>mohr, mōr</i>	seal	<i>muhr</i>	Skr. <i>mudrā-</i>
<i>nahād</i>	he placed	<i>nihād</i>	Av. <i>ni + dadā-</i> <i>√dā-</i>
<i>pahlī</i>	side	<i>pahlū</i>	Av. <i>parāsav-</i> ; Skr. <i>pārśu-</i>

Final

<i>mā(h)</i>	month	<i>māh</i>	O.P. <i>māh-</i> ; Skr. <i>mās-</i>
<i>-gāh</i>	place of	<i>gāh</i>	O.P. <i>gāθav-</i>
<i>rāh</i>	road	<i>rāh</i>	

(2) Bχ. *h* = Mn.P. χ, chiefly O.P. Av. χ

This change is chiefly noted in the initial position and medially before a consonant. Initial χ is often heard as an alternative to *h*. On the other hand medially the *h* itself is, more often than not, dropped.

Initial

<i>hāik</i>	earth	<i>χāk</i>	
<i>hālū</i>	maternal uncle	<i>χālū</i>	Ar.
<i>handistan</i>	to laugh	<i>χandīdan</i>	
<i>hār</i>	thorn	<i>χār</i>	Cf. Skr. <i>khāra-</i>
<i>hawer</i>	information	<i>χabar</i>	Ar.
<i>her</i>	donkey	<i>χar</i>	Av. <i>χara-</i>
<i>hēš</i>	plough	<i>χīš</i>	Av. <i>aēša-</i>
	(<i>h</i> excrement)		(χ excrement)
<i>hēš kēš</i>	own people	<i>χ^vīš</i>	
<i>hīn</i>	blood	<i>χūn</i>	Av. <i>vohunī-</i>
<i>hīrd</i>	small	<i>χurd</i>	

<i>hōñā</i>	house	<i>χāna</i>	
<i>hoyīna</i>	fried eggs	cf. <i>χāgīna</i>	
(<i>h</i> excrement)		(<i>χ</i> excrement)	
<i>huv</i>	good	<i>χūb</i>	O.P. * <i>hu-</i>
<i>hūr</i>	saddle-bag	<i>χūr</i>	

Medial

<i>ustahōñā</i>	bones	<i>ustaχānhā</i>
<i>mēhā</i>	pegs	<i>mēχ-hā</i>

Bχ. *hr*, ^h*r*; *hl*, ^h*l*, *l* = Mn.P. *χr*, *rχ*, *lχ*. Vide § 37.4 c.

Bχ. *-hd-*, *-had-* || *δ*, *d* = Mn.P. *χt*, *ft*. Vide § 44.2 and 44.4.

Bχ. *-hm*, *-^hm*, *-m* = Mn.P. *χm*. Vide § 37.4 e.

(3) Bχ. **h** as a glide between vowels occurs chiefly after long vowels

ā, *ō*, *ū*, and *oi* = *ā*.

Its use is not fixed; some people appear to use it little if at all, and to employ no perceptible glide between adjacent vowels, or in some cases to prefer to insert a *y* in the neighbourhood of a palatal vowel.

i-y-ā-h-ē || *iyōē* he comes

ibū-h-ē || *ibūē* he is, becomes

da-h-ā || *da'ā* prayers, petitions *du'ā* Ar.

igō-h-ē || *igōē* he says

jā-h-ē || *jāē* a place

māl i kē-h-ina? whose is it?

(*i kē* = whose; (*n*)*a* = is)

lā-h-aq fit for *lā'iq* Ar.

qā-h-id || *qā* a title, *Qaid* *qā'id* Ar.

izā-h-ē, she gives birth to, *mizāyad* Av. *Vzan-*

zā-h-īda || *zoi'īda* having given birth to

Where the glide is omitted and the second vowel is short there is frequently contraction, e.g.:

ibūm || *ibūhum* I become

igum || *igōhum* I say (radical vowel is *ō*, *ū*)

iyom || *iyāhum* I come

<i>igō</i> (see above)	he says
<i>iyā</i>	he comes
<i>iχō</i>	he wants

(4) Bχ. **h** prosthetic :

<i>hāčūq</i>	in love	<i>‘āšiq</i>	Ar.
<i>hāga, hoyā</i>	egg	cf. <i>χāgīna</i>	Gk. <i>ῥῖον</i>
<i>hoyīna</i>	kind of cooked do.		Lat. <i>ovum</i>
(<i>h</i>) <i>allāj</i>	cure	<i>‘ilāj</i>	Ar.
<i>hars</i>	tears <i>n.</i>	<i>ars</i> (obsolete)	
<i>hawāl</i>	circumstances, state	<i>aḥwāl</i>	Ar.
<i>hērmū</i>	pear	<i>amrūd</i>	Vide § 64
<i>wa</i> $\left\{ \begin{array}{l} hō \\ hu \end{array} \right\} kē$	and he who	<i>wa ū ki</i>	
<i>hamī jūr</i> (<i>h</i>) <i>unē</i>	it's just like this	<i>hamīn jūr ast</i>	
	(perhaps for <i>hō + nē</i>)		

Also in Bχ. *hašt*, *hèd*, *hěš* (plough), following Mn.P. *hašt*, *hast*, *χīš*; see above, subsections (1) and (2).

(5) Loss of **h** in Bχ. :

(a) Medial *h* between vowels, especially following a short vowel, is as a rule dropped and the two vowels then coalesce :

<i>nā^alīn</i>	don't let	<i>na hilīd</i> (obsol.)
<i>n'āštinsūn</i>	they didn't let them	<i>na hištand šān</i> (obsol.)
<i>čār</i>	four	<i>čahār</i> O.C.P. <i>čār</i>
<i>čil</i>	forty	<i>čihil</i> O.C.P. <i>čil</i>
<i>idum, idē</i>	I give, he gives	<i>mīdiham, mīdihad</i>
<i>χurzā</i>	sister's child	<i>χ^vāharzāda</i>
<i>inum, etc.</i>	I place	<i>mīniham</i>
<i>ijum</i>	I jump, run off	<i>mījaham</i>

(b) Where there is reason to retain the two vowels distinct the *h* is frequently retained or reintroduced as a glide :

<i>iχōī</i> <i>iχōhī</i>	thou wishest	<i>mīχ^vāhī</i>	
<i>iχōn</i> <i>iχōhan</i>	they wish	<i>mīχ^vāhand</i>	
<i>sā'iv, sā'av</i> } <i>sahāv</i>	owner	<i>ṣāhib</i>	Ar.
<i>sāv, sa'av</i> }			

Initial

χudā (h)āfiz God protect you, good-bye

(c) **h** before a consonant is in general unstable :

<i>mēmīnūnī</i>	guests	<i>mehmān-hā</i>
<i>mērābūnī</i>	kindness	<i>mīhrbānī</i>
<i>tuhm</i> <i>tum</i>	seed	
<i>suhr</i> <i>sur</i>	red	

(6) Other examples of **h** in Bχ. :

From what has been shown above it will have been seen that *h* is a somewhat uncertain sound. Initially it may be inorganic, and medially between vowels it may be also merely a glide and inorganic. Immediately preceding a consonant it appears always to have an etymological value, but then it is very liable to disappear. When final it is often extremely difficult to decide whether it really exists or not.

Initial

See Vocabulary.

Medial

(See also preceding subsections and references there given) intervocalic :

<i>āhan</i>	iron	<i>āhan</i>	
<i>bahār</i>	spring	<i>bahār</i>	
<i>bahīg</i>	daughter-in-law, bride		
<i>bahūn</i>	black goat's hair tent		
<i>jāhil</i>	boy, youth	<i>(jāhil</i>	Ar.)
<i>mauhūr</i>	broken, undulating ground		

<i>ōhī</i>	gazelle	<i>āhū</i>
<i>šāhīn</i>	hawk	<i>šāhīn</i>
<i>tāhī</i>	<i>sīsī</i> (small partridge)	? = <i>tīhū</i>

preceding consonant :

<i>bahr, ba'r</i>	share	<i>bahr</i> Av. βαχδρα- Hü. 245
-------------------	-------	------------------------------------

<i>buhrist</i> <i>buhurist</i>	it broke	
<i>dahwa</i>	custom, practice	
<i>māyūñ ba fahl bīd</i>	the mare was with foal	
<i>kahd, kād, kiad</i>	middle, waist	
<i>kahnist, kānist</i>	fall out (for meaning cf. <i>kandan</i> , intrs.)	

<i>kohl</i>	deep	
<i>pahn, pān</i>	wide	<i>pahan</i>
<i>puhl, pul</i>	bridge	<i>pul</i>
<i>zahm</i>	wound	<i>zaxm</i>

Final

<i>kāh</i>	broken straw	<i>kāh</i>
<i>kōh, kāh</i>	mountain	<i>kūh</i>
<i>rāh, rāh</i>	road	<i>rāh</i>
<i>tah i pā</i>	sole of the foot	<i>tah</i>

MISCELLANEOUS PHONETIC PHENOMENA

A few further phenomena may be separately mentioned.

60.

VOWEL CHANGE

The vowels show a good deal of optional variation both in quantity and quality. The most common cases have been mentioned in dealing with the individual vowels.

Vowels are also liable to alteration in quality under the influence of adjacent sounds. In particular a palatal tends to palatize a vowel in its neighbourhood and a labial or an *ā* to labialize it.

Thus, usually, though there is a good deal of variation :

<i>iravum</i>	I go
<i>irivī</i>	thou goest

Examples

<i>bāluq</i>	of age	<i>bāliḡ</i>	Ar.
<i>biniyèrum</i> (also <i>biniyer, biniyār,</i> impv.)	let me see	<i>binigaram</i>	
<i>bugo</i>	say	<i>bigū</i>	
<i>bauūs</i>	his father	Bχ. <i>bau + as</i>	
<i>χuja</i> , pl. <i>χujēhā</i>	merchant	<i>χ^vāja(hā)</i>	
<i>jist</i>	he leapt, ran off	<i>jast</i>	
<i>sudā</i>	noise	<i>ṣadā</i>	Ar.
<i>suhāv</i> <i>sā^vav</i>	master, owner	<i>ṣāhib</i>	Ar.
<i>sulo</i>	counsel	<i>ṣallāh</i>	Ar.
<i>wulāt</i>	country	<i>wilāyat</i>	Ar.

Many other examples will be found in the illustrations throughout this article.

In *aχtīār* || *iχtīār* the initial *a* is probably due to the following *χ*.

The negative particle *na* regularly changes to *nē* before the *i*- prefix of the present indicative or any other *i*.

<i>nēikunen</i>	they do not do
<i>nēizanī</i>	thou dost not strike
<i>nēilē = na (h)ilī</i>	thou mayest not permit

61.

ELISION OF VOWELS

Internal

(1) Elision, or coalescence, of vowels is common where an intervening consonant has fallen out.

<i>ar</i> <i>a^rr</i> <i>ayer</i>	if	<i>agar</i>
<i>wuristān, wuristā^an,</i>	they stood up	
<i>wuristādan</i>		

Vide § 42.2 and § 44.11 c.

â may absorb a following *i* :

<i>mazâqa k.</i>	to grudge	<i>muzâ·îqa</i>	Ar.
<i>tâfa</i> <i>tâifa</i> <i>toi·ifa</i>	tribe	<i>tâ·ifa</i>	Ar.
<i>malâka</i>	angel, angelic	? Ar. <i>malâ·ik,</i> angels	

External

(2) External elision is general where one of the enclitic forms of the personal pronouns, or the verb to be, which begins with a vowel, follows a word ending with a vowel.

If one of the vowels is long it survives, while short *u* and *i* seem to defeat short *a* or *e*, è.

<i>bâl' i au</i>	at the water-side	<i>bâlâ i</i> (the second <i>â</i> is unstressed and not really long)
<i>b'is, b'ès</i>	to him, etc.	<i>ba + is (us)</i>
<i>bin'is</i>	put it down	<i>binè-is</i>
<i>çit' è ?</i>	what's the matter with you ?	<i>çi-at-è ?</i>
<i>gusn'um è</i>	I'm hungry	<i>gusna-um</i>
<i>humsâ's</i>	her neighbour	<i>humsâ-as</i>
<i>mēr'it</i>	thy husband	<i>mēra-it</i>
<i>îmâ sahâv è</i>	we are the owners	<i>nîla-îm</i>
<i>moiyân uîl'îm</i>	of the grey mare	
<i>inî's</i>	thou placest it	<i>inî-as</i>
<i>rî's</i>	upon it	<i>rî-as</i>
<i>sî't</i>	for you (sg.)	<i>sî-at</i>
<i>tâ^ad'is k.</i>	to put a splint on it	<i>tâ·ada-is</i>
<i>wâ't</i>	with thee	<i>wâ-at</i>
<i>zēn'è, zēn'it</i>	a wife, thy wife	<i>zēna-è, zēna-it</i>
<i>z'um</i>	from me	<i>ze-um</i>

(3) The negative prefix *nâ* absorbs an initial vowel in

nâ'lâj without remedy

The negative particle *na* is usually preserved or altered to *nè*, see above, § 60.

(4) The vowel of the pronominal suffixes is elided after the preposition *wur*, e.g.:

<i>wur'm</i> , <i>wur't</i> , <i>wur's</i>	on me, thee, him
<i>čur's</i>	what on it?

(5) Two adjacent long vowels are usually maintained:

<i>dōlūē</i>	an old woman
<i>pī.ā.ē</i> <i>pī.āhē</i>	a man

In the forms *igō* || *igō.ē*, he says; *iyā* || *iyā.ē*, he comes; *iχō* || *iχō.ē*, he wishes, the second vowel was probably first shortened by the stress falling on the first vowel and then absorbed.

(6) The *izāfa* is sometimes elided or dropped, but more usually persists:

<i>ba andāza-i—</i>	to the amount of
<i>dūstī i mun o tu</i>	the friendship of me and thee
<i>raχtā i χum</i>	my clothing

The following are, however, a few examples of its suppression:

<i>dārī bī hūšī</i>	a drug producing loss of senses
<i>tū didū munī</i>	you are my sister
<i>katχudā māl</i>	the headman of the camp
<i>pasmanda (i) īrūñ ē</i>	she is the leavings of Persia
<i>ba nazdīkī yē ābōdīē</i>	in the neighbourhood of a village
<i>nišašt pā pušta</i>	he sat down at the foot of the load

62.

CONTRACTION

Contraction as apart from that produced by the elision of one of two adjacent vowels appears in:

<i>dāryah</i>	Superintendent of Police	<i>darōyah</i>	Ar.
<i>murχas</i>	allowed to go, to do, etc.	<i>muraxχas</i>	Ar.
<i>murwat</i>	generosity	<i>murūwat</i>	Ar.

63.

CONSONANTAL SANDHI

Cases of the change of consonants from voiced to voiceless, or vice versa, according to the nature of a contiguous sound are fairly common :

(a) <i>aχt</i> <i>aqd</i>	betrothal	<i>'aqd</i>	Ar.
<i>ârt</i> <i>ârd</i>	flour		
<i>kač kârd</i>	crooked knife	for <i>kaj kârd</i>	
<i>panč tâ</i>	five	for <i>panj tâ</i>	
<i>qais kerd</i>	he became angry	Mn.P. <i>γēz kard</i>	
<i>raht pai i . . .</i>	he went after . . .	for <i>rahd pai . . .</i>	

(b) <i>asp</i> , but <i>asbē</i>	horse		
<i>baχt</i> , but	your good fortune		
<i>baχdat</i>			
<i>izad bukunē</i>	you should pay	<i>'izzat</i>	Ar.
	respect to		
<i>iχdilât</i>	conversation	<i>iχtilât</i>	Ar.
<i>haf kaug</i>	he used to shoot seven		
(= <i>kauk</i>) <i>izaid</i>	partridges		
<i>nisp</i> , but	half of		
<i>nisb i</i>			
<i>hi(j)jâ</i>	nowhere	Mn.P. <i>hič jâ</i>	

64.

METATHESIS

In the majority of cases of metathesis an *r* or *l* sound is affected :

<i>aršafī</i>	gold coin	<i>ašrafī</i>	
<i>urm</i>	age, life	<i>'umr</i>	Ar.
<i>urz</i>	excuse	<i>'uzr</i>	Ar.
<i>badšilk</i>	evil-looking	<i>bad šakl</i>	
<i>bidal</i>	guide	<i>balad</i>	
<i>burg</i>	eyebrow		Skr. <i>bhrū</i> ; Phl. <i>bră(k)</i>
<i>dišmān</i>	abuse	<i>dušnām</i>	
<i>fals</i>	season	<i>fašl</i>	Ar.

<i>firy, fir̄k</i>	thought	<i>fīkr</i>	Ar.
<i>haulā</i>	halwa	<i>ḥalwā</i>	Ar.
<i>hērmū</i>	pear	<i>amrūd</i>	cf. Kurd. <i>harmī</i> , <i>armū</i> ; Kn.P. <i>ḫumrūd</i>
<i>kirbāt</i>	matches	<i>kibrīt</i>	
<i>mazg</i>	brains	<i>māz</i>	Av. <i>mazga-</i>
<i>maur</i>	meadow	? ← * <i>marv</i>	Cf. Air. Wb.

Av. *marəyā-* meadow, Mn.P. *mary*; Phl. translation *marv* as for *mərəya-*. Cf. place-name Maur a Kirdi in Jiruft, Kermān, which may probably have the same meaning as Bḫ. *maur*.

<i>mīls</i>	like	<i>mīsl</i>	Ar.
<i>nalγ</i>	tale	<i>naql</i>	Ar.
<i>nasχē</i>	a defect	<i>naqs(ī)</i>	Ar.
<i>nerz</i>	charity, alms	<i>nazr?</i>	Ar.
<i>nīmbūl,</i> <i>nīmūl</i>	lime (fruit)	<i>līmūn, līmū</i>	
<i>qailūñ</i>	tobacco pipe	<i>qalīān</i>	
<i>qilwa</i>	qibla	<i>qibla</i>	Ar.
<i>quls</i>	washing, bathing	<i>γusl</i>	Ar.
<i>surfa</i>	cloth on which flour is put before being mixed with yeast for bread	? <i>sufra</i>	
<i>šasχ šaxs</i>	person	<i>šaxs</i>	Ar.
<i>saur</i>	sneeze	? cf. <i>surfa</i> , cough	
<i>šulγ šuyl</i>	business	<i>šuyl</i>	Ar.
<i>šaulār</i>	trousers	<i>šalwār</i>	
<i>šulā, šulwā</i>	a kind of food	? <i>šōrwā, šōrbā</i>	
<i>tasχēr</i>	fault	<i>taqsīr</i>	Ar.
<i>titarg</i>	hail	<i>tigarg (tigard, I think in some dialects)</i>	
<i>turba</i>	nosebag, etc.	<i>tōbra</i>	
<i>walsahat</i>	connexion, uniting with	<i>wašlat</i>	Ar.

65.

REDUPLICATION

(1) At least two instances occur of reduplication of a root being employed to form a single word:

<i>pēpēhīn</i>	all fat and juicy
<i>rērēhīn</i>	all be-dunged

which appear to be the simple words *pīh* and *rī(d)* reduplicated with the adjectival suffix *-īn* added.

(2) Reduplication of words used in an adjectival or adverbial sense denoting distribution or continuousness is fairly common in Bχ. as in Mn.P.:

<i>hawār hawār igō</i>	he whispers quietly
<i>do tā moiyyūñ kahēr kahēr</i>	two black mares
<i>tīka tīka wō bīdan</i>	they went into fragments
<i>yakī yakī</i>	one by one
<i>χailī par par ē</i>	(the hill) is full of ridges and spurs

BAKHTIARI VOCABULARY

Order of arrangement :

I. Vowels and Diphthongs	ā, ā a, e à ē, ē ^ˆ è ī i ō ū u ai au oi	VI. Sibilants	s š z (ž)
II. Gutturals : Explosives	q k g Spirants χ γ	VII. Liquids	l m n (᳚)
III. Palatals	ċ j y	VIII. "Aspirate"	h
IV. Dentals	t d, δ	Note.—Within the several sections indicated above the order is strictly alphabetical, with the following modification to embrace the non-alphabetical symbols :— (1) Other things being equal an unmarked vowel precedes one bearing a diacritical sign. (2) b is followed by ċ	
V. Labials : Explosives	p b Spirants f w, v	d g k s z	δ γ χ š ž

Notes

(1) $\left. \begin{array}{l} -\bar{u}\bar{n} \\ -\bar{a} \\ -y\bar{e}l \end{array} \right\}$ after nouns are the suffixes to denote the plural.

(2) The forms shown after the infinitives of verbs are the present bases to which the appropriate prefixes and suffixes are added to form the various moods, tenses, and persons of the present.

(3) In forms beginning with *iy-* the prefix of the present indicative *i-* is included.

The subjunctive and imperative prefix in such cases is usually *bē-*, sometimes followed by *y* and sometimes not:

<i>iyârum</i>	I bring	<i>bēâr</i>	bring!
<i>iyašnum</i>	I hear	<i>bēyaš</i>	listen!

(4) For the interchangeability of the vowels see §§ 2–12.

(5) *δ* may usually also be read for medial *d* between vowels and often for final *d* preceded by a vowel.

(6) The following abbreviations have been used:

<i>b.</i>	= <i>bīdan</i>
<i>d.</i>	= <i>dādan</i>
<i>f.k.</i>	= <i>fulūna kas</i> , such and such a person
<i>k.</i>	= <i>kerdan</i>
<i>χ.</i>	= <i>χārdan</i>
<i>w.b.</i>	= <i>wō ibīdan</i>
<i>z.</i>	= <i>zaidan, zēidan</i>

<i>ā, â</i>	<i>ârbēz, ârbèz</i> , flour sieve
<i>âbōdī, v. âwōdī</i>	<i>ârd, ârd, ord, ârt</i> , flour
<i>âdum, man</i>	<i>ârt, v. ârd</i>
<i>âfiz, v. χudâ (h)âfiz</i>	<i>ârum</i> , ease
<i>âftau, sun</i>	<i>âsemūñ, osmāñ</i> , sky
<i>âftauwa, ewer (for washing)</i>	<i>âsīau</i> , mill
<i>âgâh, aware</i>	<i>âsīda</i> , at peace
<i>âhan, iron</i>	<i>âstūñ</i> , precipitous
<i>âhanger, blacksmith</i>	<i>âstâra, ostâra</i> , pl. <i>âstâryèl</i> , star
<i>âhī, -yèl, gazelle</i>	<i>âsūñ</i> , easy
<i>âχil, v. âqil</i>	<i>âš</i> , form of food, hotch-potch
<i>âχun, âχund, akhund, mulla</i>	<i>âškâr</i> , openly
<i>âlī, polluted</i>	<i>âšnâ</i> , acquaintance
<i>âlīšt k., to change, trs.</i>	<i>âūsūñ k.</i> , to winnow
<i>âlχâluk, woman's coat</i>	<i>âwistūñ</i> , pregnant
<i>ânē, ânī; ba ânē, in a twinkling</i>	<i>âwōdī, âbōdī</i> , inhabited place
<i>âqil, âχil, sensible, wise</i>	<i>âzâdârī k.</i> , to hold mourning
<i>ârâšt k., to deck, dress up, trs.</i>	<i>âzâv</i> , trouble, pains

a, e

aē! v. *ai!*
ajar, irrigated (crops or land)
aχ, clearing the throat
aχt, v. *aqd*
aχtīâr, v. *iχtīâr*
aχūñ k., to thresh (corn)
aly, intelligence
ambâr, storehouse
amsâl, this year
andâza, amount, extent
andî, otherwise
angašt, live coal
angîr, grapes
angust, finger
anike, as though
anîs, kinsman, kindred
anjîr, fig
anjum (*girêdan*), (to be) completed, completion
aqā, collar of coat, shirt, etc.
aqd, *aχt k.*, to unite two people in marriage
ar, v. *ayer*, if
arax, perspiration
araxgîr, cloth put between saddle and horse's back
ardan, to grind (into flour)
aršafî, ashrafi, gold coin
arzan, (1) a kind of tree;
 (2) millet
-as, *-is*, his, her, its; him, her, it
asîr, *yasîr*, prisoner
asp -ūñ, horse
astar, mule
aštan, v. *àštan*

-at, *-it*, thy, thee
avêdan, *avaidan*, *uwêdan*,
awaidan : *iyô-*, *iyâh-*, to
 come
avêrdan, *avairdan* : *iyâr-* (*-âr-*,
-ôr- impv.), to bring
azmâ- (pres. base), to test;
bi'zmâ-is, test it

à

àšnîdan : *-yašn-*, to hear
àštan : *hêl-*, *-êl-*, impv. *bêtl*, neg.
 impv. pl. *nâ'alîn*, to leave,
 allow

ē, ēⁱ

-ē, v. *è*, suffix of singleness
ē, v. *è* (the *ižāfa* occasionally), of
ēⁱ! v. *ai!*
êl, nomadic tribe

è

è, *i*, *a*, *e* (the *ižāfa*), of
è-, *i-*, verbal prefix of the
 present tense indicative
-è, *-ē*, *-î*, suffix of singleness.

î

î, this (adj.)
îčū, here, hither
îmâ, we
îrât, objection
Îrūñ, Îrân, Persia
îsâ, you (pl.)

i

ibūhum, etc., v. *bîdan*
iχdilât, conversation

iχti'âr, aχti'âr, power of choice,
right of decision

iltizum, undertaking, guaran-
tee

iriv-, *iruv-*, *irav-*, v. *rā^adan*
-is, v. -as

Isbahūñ, P.N. Isfahān

isbārd, v. *ispārdan*

ispārdan : *ispār-*, to commit,
entrust to

ispēd, *ispēδ*, white

ispēdâr, poplar

ispurdan, v. *ispārdan*

isrâhat, ease, repose, rest

istaidan, v. *istēdan*

istē, cover of priming-pan of
flintlock

istēl, arrangement for regulat-
ing flow of water from a pond.
Perhaps the pond itself as
P.Ar. *ištālχ*, Kn.P. *isterχ*,
which have this meaning,
and Samnānī *astāl*

istēdan : *istōñ-*, *istūñ-*, to take,
seize, buy

istīm, tentpole (upright)

išgaf n., cleft in rock, cave

iškam, stomach, belly

iškastan : *iškan-*, to break
(intrs.)

iškau = ? *iškam* or **išgaf*;
cf. *išgaf*

“*Nīm-iškau gā*” ? “half-body
of cow”, or “cow cut in two”

iškinādan : *iškan-*, to break
(trs.)

išmārdan : *išmār-* (*â*), to
count

-it, v. -at

iyâh-, v. *avēdan*

iyâr-, v. *avērdan*

iyō-, v. *avēdan*

iyoiē, v. *avēdan*, he comes

iyūft- v. *wastan*

izad k., *izzat k.*, to pay respect
to, treat with respect

ö

očū, *učū*, there, thither

oftau, v. *āftau*, sun

oftin, sleeve

ōhī, v. *âhī*, gazelle

ōnâ, *ōnōñ*, *ūnū*, they

ord, v. *ârd*, flour

osmāñ, *osmâ*, v. *âsemūñ*, sky

osō, v. *uso*, then (time)

ōvēd, for *avēd*, v. *avēdan*

ū

ū, that (adj.)

unū, they

u

učū, *očū*, there, thither

umâj, mark, target

urm, age, life

urz, excuse, apology

uso, *osō*, then (time)

ustahōñ -â, bone

uštur, camel

užduhâ, *uždahâ*, *uždâhâ*,
dragon

ai (ei)

ai!, *aē!*, *ē!*, *oh!*, *hai!*

ailāq, summer quarters in high country.

aiv, defect

au

au, water

auyāt, *auqāt*, times

aur, cloud

aurāi, alarmed

aurau, water-channel, drain

aurēz, narrow watercourse

aurū, flowing river

aušūr, narrow watercourse

auweri, honour

auwī, *āwī*, irrigated (land, crops)

auwistūn, *auwist*, *āwistūn*, pregnant

auyārī, watering crops

oi

oiyā, v. *yā*, either, or

q

qā, Qā'id, title of headman among some tribes

qafā, nape of neck

qaiḅ, invisible

qaiči, scissors

qailūn, tobacco waterpipe

qair az, except, besides

qais k., to become angry

qalāf, sheath

qalam, pen

qalava, very, very much

qalbēl, sieve

qalīča, castle

qalla, pl. *qallahā*, grain, crops

qamči, whip

qand, loaf sugar

qârat, plunder

qârnīdan : *qârn-*, to shout out

qarq, drowned

qassāv, butcher

qasum, oath

qaš k., to faint

qāš, cattle-pen

qašang, pretty, handsome

qâtir, mule

qauristūn, graveyard

qâvči, gate guards

qâwâ, dice

qazīna, *ḫazūna*, treasury

qilt k., to roll (intr.)

Qilwa, the Qibla, S.W.

qīmāt, price.

quls, *gusil*, *ḡusl*, washing (dead body)

qum, *qum a kēš*, relations, kindred

qurūb, sunset

qurumnīdan, *gurumnīdan* :

gurumn-, to thunder. Cf.

Mn.P. *ḡarmīdan*, to thunder,

roar

qussa, sorrow

quwār, dust (in air)

k

kač, v. *kaj*, crooked

kača, chin

kač i pā, heel

<i>kačkârd</i> , (shoemaker's) crooked knife	<i>kâgaz</i> , paper, letter <i>kârd</i> , knife
<i>kad</i> , <i>kaĥd</i> , <i>k'ad</i> , <i>ĉad</i> , (in the) middle (of), waist	<i>kârumserâ</i> , caravanserai; cf. G.Y. <i>kârâmsērâ</i>
<i>kaf</i> , palm of the hand	<i>kauĉilēz</i> , ladle, tadpole (?)
<i>kaftâr</i> , hyena	<i>kauk</i> , <i>kaug</i> , - <i>ūñ</i> , hill partridge, <i>chikor</i>
<i>kaγâ</i> (?), sandgrouse (?)	<i>kaulēz</i> , wooden ladle
<i>kâh</i> , broken straw	<i>kauš</i> , shoes
<i>kaĥd</i> , v. <i>kâd</i>	<i>kaawa</i> , lamb (of one year)
<i>kaĥer</i> , black (perhaps dark brown)	<i>kavūñ</i> , bow
<i>kahnistan</i> : <i>k'ân-</i> , to come off, fall out	<i>kazkūñ</i> , big pot
<i>kaĭ</i> , when ?	<i>kē</i> , who?
<i>kaj</i> , <i>kaĉ</i> , crooked	<i>kè</i> , <i>k'i</i> , that (conj.)
<i>kaχudâ</i> , <i>katχudâ</i> , <i>kadχudâ</i> , official headman of village or small community	<i>kēhina</i> , v. <i>kē</i> , who is it?
<i>kâl</i> , black	<i>kēivēnū</i> , <i>kaivenū</i> , mistress (of the house), senior lady; cf. Mn.P. <i>bānū</i> ; Kurd. <i>kaivānū</i>
<i>ikâla</i> , from <i>kištan</i>	<i>kēr</i> , wrinkle
<i>kalâ</i> , crow	<i>kerdan</i> , <i>kêrdan</i> : <i>kun-</i> , to do, make
<i>kalâ pēsa</i> , magpie	<i>kēš</i> , <i>hēš</i> , <i>qum a kēš</i> , kindred
<i>kalâ jĭk</i> , chough	<i>kešĭdan</i> , <i>kišĭdan</i> , to draw, drag, pull
<i>kalajōš</i> , dried <i>dūy</i> heated with <i>ghee</i>	<i>ki</i> , v. <i>kè</i>
<i>kâlât</i> , sheep	<i>kî</i> , who ?
<i>kalk</i> , <i>kalg i . . .</i> , ground acorns eaten with meat, curds, etc.	<i>kîĉâ</i> , street
<i>k'iam</i> , little in quantity	<i>kîĉi</i> , paternal aunt
<i>kamāñ</i> , spring	<i>kift</i> , <i>ĉift</i> , mountain col, pass
<i>kamĉa</i> , spoon	<i>kîhnĭdan</i> : <i>kîhn-</i> , to cry aloud, weep noisily
<i>kamūtar</i> , pigeon	<i>kîka</i> , keening, wailing
<i>k'and</i> , anus	<i>kil</i> , (at the) side of, up behind (a camp)
<i>kandâl</i> , <i>k'andâl</i> , excavation, pit	<i>kîl</i> , v. <i>kâl</i>
<i>kandan</i> : <i>kan-</i> , to dig	
<i>kânistan</i> , v. <i>kahnistan</i>	

kilaus, celery
kilūt, key
kilχong, a kind of tree with edible berries
kipistan : *kip-*, to fall down
kirbīt, matches
kāsin, bag
kištan : *kāl-*, to cultivate
ko, *ko yakē*, which? (adj.), which one?
kō^udan : *kūz-*, to eat
kōh, *kūh*, hill, mountain
kohl, v. *kul*
kohtur k., to roll stones down
krūk, 500,000, "krūr"
kuč, powder pan of flintlock
kūčīr, little, small
kufa, cough
kufnīdan, to cough
kuftan : *kū-*, to pound
kūh, v. *kōh*
kuja, *kuya*, where?
kūl, *kīl*, *kohl*, deep
kulīč, little finger
kuluft, thick
kulung, crane
kum, which one?
kumāzdūn, metal cooking vessel with lid
kunjī, sesamum
kuntāq, stock of a gun
kur, son
kurčal, unthreshed ears of corn
kus, pudendum muliebre
kušind, armed force, army
kuštan : *kuš-*, to kill

kutal, led horse, "yadak"
kuya, v. *kuja*, where?

G

gā, *-yèl*, cow, ox
gada, stomach
-gàh, place of . . .
gāla, shouting; *gāla z.*, to shout out
galg, fork of a tree
g'am (*b'is z.*), (to) bite (it)
gāmād, herd of cattle
gāpūn, cowherd
garm, *germ*, warm, hot
gart, dust
gaštan : *gaz-*, to bite
gaubāz, *-ūñ*, gipsy
gauyārī, ploughing with cattle
gēz, mad
gīna, plant from which gum tragacanth is obtained
ginas, stingy
girdaurī, v. *girdawārī*
girdawārī, *girdaurī*, collecting one's things for a journey
girēdan, *girēdan* : *gir-*, to catch, seize
girēva, weeping (n.)
girēvistan : *girēv-*, to weep
girōñ, dear, expensive
girza, rat.
gīyā, green fodder
giyaštan, v. *guzaštan*
gīyāštan, v. *guzaštan*
gīyōhīdēh, *gyāhīdē d.*, to give a person trace of whereabouts of stolen property

- gō, gū*, human excrement
gō'īdan, to copulate, rape
grōn, v. *girōñ*
gudār, ford, ferry
gudaštan, gīyāštan, giyaštan :
gudert-, v. *guzaštan*, to pass
on (intrans.)
gudan, gudan : *gū-*, *gō-*, *gūh-*,
gōh-, to say, tell
gudert, v. *gudaštan*
gūl z., to deceive, cheat
gulāvī, pear
gulū, calf (of 5 or 6 months)
gulūč, squint-eyed
gum z., to leap, jump aside
gunah, sin
gunj, wasp, hornet
gūr, grave
gurba, pl. *gurbiyèl*, cat
gurg, -*ūñ*, wolf
gurō'īdan : *gurūs-*, to run away
gurumuīdan, qurumnīdan, to
thunder
gurz, club, stick
gusil, γusl, quls, washing (a
dead body)
gūsind, -*ūñ*, sheep
gusna, hunger, (hungry ?);
gusn'um ē, I am hungry
gūš, ear
gušīdan : *guš-*, to open up, undo
gūšt, meat
gūštī (girēdan), wrestling, (to
wrestle)
gūwer, -*yèl*, calf
gūzak, qūzak, ankle-bone
guzaštan : *guzer-* (v. *gudaštan*),
to pass by
gyač, gypsum, lime, plaster
gyafter, gyapter, comparative
of *gyap*, bigger; senior man,
minor headman
gyagū, v. *gyau*
gyāhīdē, v. *gīyōhīdēh*
gyai, turn (in sequence)
gyalla, flock of sheep or birds
gyap, big, great
gyau, -*yèl*, brother
gyaugirī, brotherliness,
brotherly association
gyer, bald, scald-headed
gyer, cliff
gyerčine, small cliff
gyergyerāk, a kind of lizard
gyērīstan, gērīstan : *gir-*, to
knock up against
gyernīdan : *gyern-*, to make
turn round, turn, bring back

X

- χafhūn*, suffocated
χāhišt, request
χārdan, χārdan, χerdan : *χur-*,
to eat
χarmīn, gathered crops
χārnīdan, v. *χornīdan*
χasum, v. *qasum*, oath
χāštan : *χū-*, *χō-*, to wish, ask
for
(*χaunīdan*), to make lie down
biχawan, biχaun (impv.)
χausīdan : *χaus-*, to lie down

χerīdan : *χer-*, to buy
χerīdigār, buyer
χift *χ.*, to be deceived, fooled
χīg, skin for holding ghee, etc.
χīmat, v. *qīmat*, price
χīn, *hīn*, blood
χirift, stupid
χiyāl, thought, idea, intention
χizmat, service
χōñ, *χān*, khan, chief
χōñdan : *χōn-*, to recite, read
χornīdan, *χārnīdan*, to scratch
χū, *χuv*, good
χudā, God
χudā (h)āfiz, God protect you,
 good-bye
χudārvand, God
χudāwēndī, Godhood
χudoiya, voc. of *χudā*, O God!
χuja, pl. *χujehā*, merchant
χum, *χu^um*, myself
χunčā, bud
χurīndigāh, grazing-ground
χurzā, sister's child
χus, himself, herself
χusī, father-in-law, mother-in-
 law
χuš, pleasant, agreeable
χušχīn, crupper
χut, thyself
χuv, v. *χū*, good
χuzer, v. *quzer*, amount, extent

γ

γusl, v. *gusil*, washing dead
 body, ceremonial washing

c

čad, v. *kad*
čādur, veil, tent
čāγ, *čāχ*, *čāq*, healthy, well, in
 good condition
čāh, well, hole in ground
čaka, drop (of liquid)
čaknīdan, knock off, strike off
čāχ, v. *čāγ*, healthy, well
čāl, (1) bird's nest; (2) hollow
 place, depression in hills (?)
čāla, fireplace on ground
čamand, meadow
čā^amūñ (*girēdan*), (to suffer
 from) cold, cold in the
 head
čan, *čand*, how much? several;
čand tā, how many? several
čang, talons, grasp
čapa gul, bunch of flowers,
 bouquet
čāq, v. *čāγ*, healthy, well
čaqū, small knife
čār, four
čārbūñ, riding animals
čārnīdan, to graze (cattle)
čāršau, sheet, woman's veil
čart, hair worn in a fringe on
 the forehead
čāst, midday meal, midday
čašma, spring, source
čašnī, percussion cap
čau, report, rumour
čauγūn, v. *čauqūn*
čauqūn, *čauγūn*, snowstorm,
 blizzard

<i>čurwâsa</i> , staring open (of a dead man's eyes)	<i>čur(u)kunum</i> (= <i>či bikunum</i>), what am I to do?
<i>čè</i> , <i>či</i> , what?	<i>čurwâ</i> , pl. of <i>čū</i> , pieces of wood, sticks
<i>čèltuk</i> , growing rice	
<i>čendâr</i> , chinar tree, oriental plane	j
<i>čēr</i> , enclosure wall for stacking unthreshed corn	<i>jâ</i> , <i>-hâ</i> , place
<i>či</i> , v. <i>čè</i> , what?	<i>juyla</i> , boy, lad
<i>čī</i> , <i>-â</i> , thing	<i>jahandum</i> , hell
<i>čīdan</i> , to pluck, pick	<i>jâhē</i> , v. <i>jâ</i> , a place
<i>čift</i> , v. <i>kift</i> , mountain col	<i>jâhil</i> , youth, young man
<i>čil</i> , forty	<i>jallât</i> , executioner
<i>čil</i> , under the arm, armpit	<i>jallâv</i> , lamb, male "kauwa", q.v.
<i>čil a au</i> , puddle of water	<i>jang</i> , battle, war
<i>čimta</i> , kind of cloth	<i>jâr</i> , shouting, proclamation;
<i>čīnâkè</i> , because	<i>jâr z.</i> , to raise a cry, an outcry
<i>čīnauwa</i> , jaw	<i>jarâv</i> , socks
<i>čīrâγ</i> , v. <i>čurâ</i> , lamp	<i>javâv</i> , answer
<i>čīristan</i> , to drip	<i>javōñ</i> , <i>javūñ</i> , <i>juwūñ</i> , youth
<i>čīta</i> , reed screen	<i>jēfa</i> ; <i>jēfadūst</i> , property; stingy, niggardly
<i>čītaur</i> , how?	<i>jeldī</i> , quickly
<i>čītē</i> , what's the matter with you?	<i>jer</i> , <i>jar</i> , <i>jâr</i> , quarrelling
<i>čosnīdan</i> : <i>čōsn-</i> (also <i>čâsn-</i> , <i>čusn-</i>), to break wind	<i>jēv</i> , pocket
<i>čū</i> , <i>-w-â</i> , wood, stick	<i>jīk e jīk</i> , cheeping
<i>čuftur čīdan</i> (of pregnant woman, <i>ī zēna čuftur ičīnē</i>), to have unnatural appetites	<i>jīknīdan</i> , to cheep (of young birds in fright)
<i>čul</i> , stone	<i>jilt</i> , leather case
<i>čum</i> , hoar frost	<i>jīnd</i> , jinn
<i>čunūñ</i> , such, such as that	<i>jīnda</i> , courtesan
<i>čupāñ</i> , shepherd	<i>jīrqūl</i> , small leather bag, knap-sack
<i>čurâ</i> , <i>čīrâγ</i> , lamp	<i>jīstan</i> : <i>j-</i> , to leap aside, run away
<i>čurs</i> (← <i>čè wur as</i>), what on it?	<i>jīyer</i> , liver

*jor*ⁿ, pl. *jāhhā*, *jahlā*, barley
joiē, *jā(l)lē*, v. *jiē*, a place
jōn, life
jōwa, *juwa*, shirt
juḥwa, wooden basin
juft, pair
jul, pack-saddle
jul o jā, bedding
julāz, apart from, excepting
jumūdān : *jum-*, to shake
 (trs.)
jūr, kind, sort, manner
justān : *jūr-*, to seek and find
juwa, v. *jōwa*, shirt
juwūn, v. *juwōn*, young man

Y

yā, (*oigā*), *wā*, either, or
yād, remembrance
yādāki, led horse (used in cere-
 monies)
yayīm, *yayīm*, certain, sure
yax, ice
yaxdūn, *yaxdōn*, trunk, chest
yal, coat of woman of better
 class
yaldān, tent wall
yarič, equipment (of a horse),
 arms and equipment
yasīr, v. *usīr*, prisoner
yasūdān (*yāsīn-*) : *igāsīn-*,
 to recognize
yē, *yē*, *ya*, *yeli*, one
yekī, *yekī*, one (of . . .), the one
yū, *yō*, pl. *yūwūn*, this (pron.)
yūz, sort of wild cat

tadāruk, arrangements, pre-
 parations
taḡḡa, *taḡḡa*, *talḡa*, board,
 splint
tāḡa, v. *tāḡa*, tribe
tal i pā, sole of foot
talḡa, v. *taḡḡa*
talḡ, *tāhl*, *talḡ*, bitter
tai, half of a donkey- (etc.)
 load
tai (i), into the presence of, to
tāḡa, *tāḡa*, *toiḡa*, tribe
tawūdān : *taw-*, to shake (a
 tree for fruit)
tāḡaw, surprise
tak, side of
tāk, *tak*, alone
takūn, knocking, shaking
talan, claim
talan, mud
tang, tight
tang, saddle-girth
tāḡū, clay receptacle for grain
tapūnčā, pistol
tār k., to lose (e.g. children
 by intentionally abandoning
 them in an unfamiliar place)
tār, *w.b.*, to go astray, get lost
 (of animals)
tarakīstan : *tarak-*, to split,
 crack
tarrāšīdān, v. *tāškan*
tarka, switch, wand
tarsastān, v. *tersīstan*, to fear
tart i gā, cow-droppings

- tāsīm*, trouble, worry
tāsistan, to choke (intr.)
tasχēr, fault, misdeed
tāsniḍan, to strangle
taš, fire
tāšīdan, v. *tāštan*
tašt, salver, tray
tāštan, *tāšīdan*: *tāš-*, to cut, trim
tāta, pl. *tātiyèl*, paternal uncle
tau, fever
tauwa, (1) cliff(?); (2) girdle
 for baking bread
tauwistūn, summer
tāwūn, shining
tē, *tī*, eye
tèk, lower leg
tēχ, blade of knife
teristan: *ter-*, to be able (to)
ters, fear
tersistan: *ters-*, to fear, be
 afraid
tēz, sharp
tī, v. *tē*, eye
tī, (small quantity?); *yè tī au*,
 a little water
tīf z., to sprout (of young corn)
tīg, forehead
tīka, bit, fragment, morsel
tikē, support, prop
tīl, young (of animals)
tīl i sigū, puppy
tīl i χirs, bear's cub
tīl i gurba, kitten
tīl i zan, young wife
tinjak, kind of child's cradle
 made of reeds
- tīr*, arrow, shot, ro ling-pin
tīra, section of a tribe
tīrē, pedigree (adj., of
 animals)
tišna, thirst, thirsty (?)
tišnī, outside of throat
titarg, *tiderg*, hail
tō, v. *tū*
toi'ifa, v. *tā'ifa*, tribe
tōm, *tum*, *tu^{hm}*, seed; savour,
 flavour
tōrīk, dark
tū, *tō*, thou
tū, room, building
tuf, spittle
tufang, rifle, gun
tūhī, small kind of partridge;
 sīsī
tukistan: *tuk-*, to drip
tūloyī, water-skin, *mashk*
tum, v. *tōm*
tu^{hm}, v. *tōm*
tumbak, small drum
tund, swift
tur, cf. *kohtur*, (1) road;
 (2) (*wand*) *wā tur*, (sent)
 rolling down
tūr, wild, savage (of animals)
tūra, -*yèl*, jackal
turba, nosebag, etc.
turna, women's side locks
 which hang down their
 cheeks. Cf. P.Ar. *turra*
turra, mountain track
turuš, sour
tūša, food for the journey

d

- dâ*, -yêl, mother
da'â, *dahâ*, prayers, petitions
 to God
dabba, leather powder-flask
dâdan : *d-*, to give
dafer, opportunity (*fursat*)
dah, *dâh*, ten
 -*dâh*, -teen (ten)
dahâ, v. *da'â*, prayers, etc.
dâhûn, v. *duhûn*
dahwâ, *dahwa*, custom, practice
dain, obligation (moral)
daiyûs, cuckold
dâk (poet.) for *dâ*, mother
dâl, black vulture
dâlû, *dôlû*, old woman
dam, edge of a knife
damâq, good spirits, *bê damâq*,
 out of spirits
dâq, (brand of) sorrow, grief
dâqil, inside
dâr, *dâr*, tree, log
dâr-yah, head of the police
dâs, sickle
dast, hand, arm, fore-leg
dastjalau, whip thong fastened
 to the end of reins
dâştan : *dâr-*, to possess, have
dau'anîdan, to run
daur e, around (prep.)
daurî, platter, tray
Dauwît, P.N. David, *Dâ'ûd*
dawâ, v. *dowâ*
dêg, -â, cooking pot
derd, pain
derd-, v. *dêristan*
derf, dish, vessel
dering, clanging
dêristan : *dêr-*, to tear, rend
 (trs.), *derd ê*, it is torn
derrahdan, to go out, *âftau*
derrahd, the sun set
derrau, (going out), *âftau*
derrau, sunset
dêv, *dîv*, devil, demon ; mad
dî, smoke
dîçî, small cooking pot
dî'âr, *dîyâr*, (sight), *dî'âr*
gudan, to say, think, to
 oneself, to suppose
dîdan : *bîn-*, *wîn-*, to see
dîdâr, visiting (a person)
didû, *didû*, -yêl, sister
dî'er, v. *dîyer*
dil, heart, belly
dîl, submissive, obedient
dîm (*Dînârûnî*, dial.), v. *dîn*,
 tail
dîn, tail
dîndâ, behind
dîndador, (well) ribbed (up)
dîndûn, tooth
dîr, late
dîr, distant
dîrauš, cobbler's awl
dîrist, right, well
dîsistan : *dîs-* (intr. + *ba*), to
 join (someone)
dîşmanî, hostility, enmity
dîşmûn, abuse
dîya, foresight (of rifle)

<i>dīyer, dī'er</i> , other, another	<i>dūš</i> , last night
<i>diz</i> , fort, castle	<i>dūwā</i> , boil
<i>dō</i> , two	<i>duwūñ</i> , v. <i>dōvūñ</i>
<i>dō^udan</i> : <i>dūš</i> -, to milk	<i>duz</i> , thief, robber
<i>dō^udan</i> : <i>dūz</i> -, to sew	<i>duzī</i> , theft, robbery
<i>dōder, dōder, dohader</i> , pl. <i>dōr- gèl, dōrgyèl, dōryèl</i> , daughter, maiden, lass, unmarried girl	p
<i>dohader</i> , v. <i>dōder</i>	<i>pā</i> , foot, leg; hind-leg of quadruped
<i>doiya</i> , v. <i>dā</i> , O mother! O daughter	<i>pā</i> , at the foot of
<i>dōlū</i> , v. <i>dālū</i>	<i>pah</i> , v. <i>pas</i>
<i>dōñistan, dūñistan</i> : <i>dūn</i> -, to know	<i>pahn, pān</i> , wide, broad
<i>dōrgèl, dōrgyèl</i> , v. <i>dōder</i>	<i>pahrēz</i> , abstinence
<i>dōryūn</i> , women's quarters or apartments	<i>pai</i> , track
<i>dōrī, dārī</i> , drug, medicinal herbs	<i>pai, pei</i> , "tendo Achillis"
<i>dōrke</i> , the girl	<i>painīdan</i> : <i>pain</i> -, to measure
<i>dōryèl</i> , v. <i>dōder</i>	<i>paiwand</i> , joint
<i>dōvūñ, duwūñ</i> , lower side of . . .	<i>paiya</i> , fordable; <i>bē peiya</i> , unfordable
<i>dōwā, dawā, -yèl</i> , son-in-law, bridegroom	<i>pal</i> , plait of a woman's hair
<i>dōwist</i> , pret. of <i>dōñistan</i>	<i>pān</i> , v. <i>pahn</i> , wide, etc.
<i>dū</i> , sour milk	<i>pandašt</i> , wide open plain
<i>duhūn</i> , mouth	<i>pandau</i> , (inflated?), <i>aupandau</i> , blown out with water (as a drowned body)
<i>dūl</i> , wide watercourse, valley	<i>pang</i> , talons
<i>dum</i> , hunter's net	<i>panj, panč</i> , five
<i>dūnā</i> , wise	<i>pānj</i> , talons
<i>dūng</i> , noise	<i>panjā</i> , fifty
<i>durišt</i> , coarse	<i>par</i> , ridge of a mountain
<i>durrāj</i> , black partridge	<i>pār</i> , past year
<i>durō</i> , untrue, lie	<i>Parvēz</i> , the Pleiades
<i>dūst</i> , friend	<i>pas, pah, (pai)</i> , then, well then
<i>dūstī</i> , friendship	<i>-pas</i> , impv. of <i>pō^udan</i> , <i>bipas</i> , cook! <i>mapas</i> , don't cook!
	<i>pās</i> , bark of a dog

- pasχōñ*, food left over from a meal
- pas-manda*, leavings, what remains over
- pašχa*, fly
- pašimūñ*, v. *pèšivūñ*
- pašm*, wool
- pâzan*, -ūñ, ibex
- pēi*, fat (n.)
- pēpèhīn*, fat and juicy, chubby
- pērār*, the year before last
- perī*, fairy
- pēristan* : *pēr-*, to fly
- perū*, scrap of cloth, rag
- perwerišt*, rearing, cherishing
- perzīn* thorn bushes
- pēsa*, piebald, pied (v. *kalâ*),
do kaluma šâh pēsa, two words in black and white, i.e. a short writing, written paper
- pētī*, *patī*, bare, plain; *pâ pētī*, barefoot; *šulâ pētī buχurē*, that he should eat plain soup
- pētīr*, *nūn a pētīr*, a kind of bread in thin sheets like paper
- pèšivūñ*, *pašivūñ*, *pašimūñ*, repentant
- pēšn-*, *pěžnīdan*, v. *pīčnīdan*
- pīâ*, -yêl, man, individual; *pīâhē*, a man; *pīâke*, the man
- pīčnīdan*, *pěžnīdan* : *pěžn-*, *pēšn-*, to roll up (trs.)
- pīl*, bull (of 3 or 4 years)
- pīl*, money
- pīlang*, -ūñ, leopard
- pīlištuk*, swallow
- pīlīta*, "match" of matchlock
- pīrnākī*, fledged, just able to fly; cf. Kn.P. *parākī*
- pīstūñ*, teat
- pīstūñak*, nipple of a gun
- pīškīl*, goat and camel droppings
- pīškinādan* : *pīškin-*, to sprinkle
- pō^udan* : *paz-*, to cook, impv. *bipas*
- pōⁱdan*, to watch
- poiⁱz*, autumn
- poⁱz*, v. *poiⁱz*
- pō^en*, *pōden*, 3rd pl. pret. of *pō^udan*
- puf*, lungs
- puhl*, v. *pul*, bridge
- puχârī*, fireplace (in wall)
- pul*, *puhl*, bridge
- pulâd*, steel
- pūnzdâh*, fifteen
- pur*, full
- pūr*, kind of sandgrouse (?)
- purs*, inquiry
- pūspur*, muzzle-loading
- pūst*, skin
- pušχâv*, plate
- pušt*, back
- pušta*, a bundle (as of firewood) for carrying on the back
- putul*, beetle

b

- bâ*, *ba*, with
bâ yek, together
bača, baby, child
bad, bad, evil
bâd, wind
bâdinjâ, egg-plant
badšilk, evil-looking, ill-favoured
bâftan : *bâf-*, to weave
bayal, under the arm, (at the) side (of)
bāyam tāla, wild almond
bahâr, spring-time
bahīg, *bihīg*, *-yèl*, daughter-in-law, bride
bahr, *bâr*, *bar*, share
bâlum, v. *boyam*, almond
bahūñ, black goat's hair tent
bainūm, v. *bēnūm*
bāχājā, grandfather
baχd, v. *baχt*
baχšīdan, to bestow
baχt, fortune, luck
bâlâ, up, upwards
bâlanda, *bânda*, bird
balg, leaf (of tree)
balīt, evergreen oak
bâlišť, pillow
bâluq, of age, adult
bânda, v. *bâlanda*, bird
bang, hail, shout
bar, *bâr*, v. *bahr*
bâr, load
baraqišť, glittering (n.)
(i)barēzn-, v. *birišťan*
barf, *berf*, snow
barq, lightning
bastan : *band-*, *bënd-*, *wand-*, to tie, fasten, close
bâšīdan, v. *baχšīdan*
bat, v. *bad*
bau, pl. *-yèl*, *bâwâ*, father
bâv, main tribe
bâwâ, pl. of *bau*, q.v., term of address to elders, sirs
bazg, *baž*, unirrigated cultivated land
bāzè, after (prep.)
bâzī, v. *bōyī*, upper arm
bâzistan : *bâz-*, to dance
bāzū, after that
baž, v. *bazg*
bē, without
bē, *bī*, *bībī*, lady (title)
bēâr, v. *bīâr*; also impv. of *avērdan*, q.v.
bēau, impv. *avēdan*, q.v.
bēd, *bēd*, willow
bēd (*bēdan* : *bēz-*), he sifted
b'el, impv. *âšťan*, q.v.
bēnūm, *bainūm*, defamed, brought into disrepute
bēnumī, ill-fame, disgrace
bēôr, impv. *avērdan*, q.v.
berd, *bard*, stone
bēyašť, impv. *âšnīdan*, q.v.
bī, v. *bē*
bīâ, impv. *avēdan*, q.v.
bīâr, *bēâr*, *bīdâr*, awake
bībī, v. *bē*
bidal, guide

bīdan, bīdan : *bū-*, to be
bīdār, v. *bī'ār*, awake
biḍī, 2nd sg. pres. subj. *dādan*,
 thou mayest give
bīg, kid, young goat (male)
bigyer, impv. *girēdan*
bihūšī, unconsciousness, being
 insensible
bilā, bilā k., lost, to lose
bilāz, flaming
bilīk bilīk k., (of fire), to flicker,
 burn low
bīn, v. *bīdan*, they were
binauš, violet
bingišt, sparrow
binyer, binyèrum, etc., v.
niyaštan
birīstan : *barēzn-*, to roast
bīsta, pp.c. of *wastan* (?), lying
 about
bīyer, impv. of *girēdan*
boyam, almond
bōyī, bāzī, upper arm
bōzī, game, play
brinj, rice
bū, smell
bugo, impv. of *gudan*
bugudert, impv. of *guzaštan*
buh(u)ristan, to break, break
 up (intr.)
būn, roof
burdan : *ber-*, *wer-*, to carry off
burg, eyebrow
burīdan : *bur-*, *wur-*, to cut off
būsīdan : *būs-*, to kiss
buttē, -yèl, maternal aunt

butulma, trunk of a tree, log
buz, female goat
buzγāla, kid
buzmuč, kind of lizard, "gcat-
 sucker"

f

fahl, with young; *māyūn ba
 fahl bīd*, the mare was in
 foal
faχfūr, china-ware
fals, season
fāmīdan, fahmīdan, to under-
 stand
fāš; rāz fāš k., to give away,
 divulge secret
ferārī, fugitive, outcast
fīčīstan, to fly out of, fall out of
fiχārī, puχārī, fireplace (in the
 wall)
fīrg, fīrk, thought, reflection
fīrišnādan, v. *fišnādan*
fīrk, v. *fīrg*
fīrr d., to fly off
fišang, cartridge
fišnādan, fīrišnādan : *fišn-*, to
 send
fīzūr, small boil
fūja k., to die a natural death
furō"dan : *furūš-*, to sell
fūta, turban

w, v

wā, let it be; *muwārik wā*,
 may it be blest (to you),
 form of congratulation

wâ, v. *wō'istī*, it is necessary
 to, must, should, ought to
wâ, *yâ*, either, or
wâ, *wā*, *wō*, with, along with
wâ bâ yek, together
wâ-, *wā-*, *wō-*, verbal prefix
wādē kē, at the time when
wafâ, good faith, fidelity
wâhū k., to establish oneself,
 acquire power
wak, time
waxt, time
wâlâ, up, upwards
wâlahistan : *wâlah-*, to be-
 come quiet (of a child)
wâlahnīdan, to quiet (a child)
wâloiī, above
wâloyi, v. *wâloiī*
walsahat, connection, uniting
 with (by marriage)
-wand, ending of some tribal
 names
vandan, *wandan* : *van-*, *vēn-*,
 to throw, hurl
vangmurda, dead of starvation
wānum k., to give instructions
 to some one; tell some one
 how to proceed
war, breadth
wârgâh, camping-ground
wâstādan : *wâst-*, to stand, halt
wastan, *vastan* : *iyūft-*, to fall
wâsti, v. *wō'istī*
wâz, open
wil, loose, at liberty, released;
wil k., to let go

wilikī, for no good reason,
 without cause
wō, v. *wâ*, prep.
wō-, v. *wâ-*, verbal prefix
woburīdan : *-bur-*, to separate
 (combatants)
wō'istī, *wâstī*, v. *wâ*, it's ne-
 cessary that, must
wō i bīdan, *wâ i bīdan*, *wā*
bīdan : *-bū-*, to become
worīna, contrary
wulâ^{at}, *wulât*, country
wur, on, upon; *wur'm*, on me;
wur't, on thee; *wur's*, on him
wur-, verbal prefix
wurāstan, *wurahstan* : *wurāh-*,
 to fall down
wurčardān, to climb up
wurēs, goat's hair webbing (for
 tying up donkey-loads, etc.)
wuristādan : *wurist-*, to stand
 up, rise up; *wurē*, 2nd sg.
 impv., get up!
wuryandan : *wuryan-*, to fling
 down (same as *wuryāndan*?)
wuryāndan : *wuryān*, to
 snatch away
vurzâ, ox.

S

sa, *sag*, dog, acc. *saina*; pl.
sayèl, *saiyèl*
sâ, clear (of sky, weather, etc.)
sa'āv, v. *sâ'iv*
sad, hundred
isâd, 3rd sg. impf. *sâχtan*, q.v.

- saf*, line, row
sāftau, shade from the sun
sag, v. *sa*, dog
sahāv, v. *sāiv*
sāiv, *sā^{av}*, *sāv*, *sa^{āv}*, *suhāv*,
sahāv, master, owner
sako, now
saxt, hard, severe
sāxtan, to make, construct
saxv, roof, ceiling
sāl, year
sālēl, clear sky, (clear night ?);
šau sālēl kerd, it cleared up
at night
salumat, safety
sanger, "sanger," stone breast-
work
sangīn, heavy
sar, head
Sardau, P.N. "Cold Water"
saur, sneeze
sauz, green
sā^{av}, *sāv*, v. *sāiv*
savēl, moustache
savik, light
se, *sè*, three
sè, v. *se*
sēristan : *sēr-*, to creep
serwāz, soldier
sēista(n), kind of fruit, the size
and colour of apricot but
with four stones
sī, for, for the sake of; *sī èè*,
why?
sī^{ār}, v. *suwār*
sift, stiff, firm
sigū, puppy
sīlā, hole
sind, age
sinjid, kind of jujube (?) tree
and fruit
sivak, v. *savik*
sīzan, needle
sō^udan : *sūs-*, to burn (intrs.)
sohvat, conversation
soya, shade
soyīdan : *sā-*, *soiy-*, to rub
down
sudā, noise
suhāv, v. *sāiv*
sulo, counsel
sum, hoof
-sūñ, their, them
sūpal, cuckold (?)
sur, v. *su^{hr}*
sūr, saline, brackish
su^{hr}, *su^{ur}*, *sur*, red
surāγ, *surāχ*, clue
surfa, cloth on which flour
is put when going to be
mixed with yeast to make
bread
surma, antimony
sūst i jau, barley chaff,
bran (?)
sutul, donkey droppings
suv, morning
suwà, to-morrow morning
suwār, mounted, a mounted
man
? : *sūzan-*, to burn (trs.), de-
stroy by fire

š

šàh, black
 šâhîn, hawk
 šak, splinter; *do šaka k.*, to split
 in two
 šaχs, šasχ, person, individual
 šasχ, v. šaχs
 šat, lake
 šau, night
 šauχî, night attack
 šaulâr, trousers
 šauwî, pertaining to the
 night
 šèraverê, bad talk, evil counsel
 (opposite of *našîhat*)
 šermûnda, abashed, put to
 shame
 šî k., to marry (a husband)
 šikâl, shikar, hunting, game,
 quarry
 šilk, appearance
 šîr, milk
 šîr, lion
 šîrbô(h)î, šîrbâ(h)â, price paid
 in kind to a girl's parents by
 her fiancé as the equivalent
 of the milk given her when
 a baby by her mother
 šîš, -ûn, louse
 šîšak, 2-year's lamb
 šîwand, šîvan, mourning,
 lamentation
 šôm, šu^hm k., to plough
 šônâ, comb
 šuyl, šuly, business, work
 šuly, v. šuyl

šûlwâ, šûlâ, form of cooked
 food, kind of soup (?)
 šûm, evening meal
 šu^hm, v. šôm
 šûn, shepherd
 šûn, shoulder
 šûndan: šûw-; *wâ yakšundan*
bê's, they attacked him in a
 body; *dast bayal šundan*, to
 swim
 šuştan : šûr-, to wash

z

-zâ, born of . . . , sprung from
 . . .
 zaf, zaft k., to appropriate,
 take
 (i)zâha, 3rd sg. pres. *zô'idan*
 zâhîda, pp.c. of *zô'idan*
 zahla, bile (?)
 zahm, zâhm, wound
 zahmdâr, wounded
 zaidan, v. *zê'dan*
 zaχâs, seeking of a woman in
 marriage; *zan zaχâs k.*, to
 seek etc.
 zâl, lamenting
 zâmand, tired
 zamêndî, tiredness, fatigue
 zangâl, leather leggings
 zangehistan : zangeh-, to
 glitter
 zangèl, v. *zêna*
 zaur, rough, coarse
 zè, zî, ze, from, (out) of
zê'dan : *zan-*, to strike

- zēna*, pl. *zangèl*, wife, (married) woman
zēra bi zēra, little by little
zērau, treachery, malice
zerda, cliff
zering, tinkling
zi, v. *zè*
zī, quickly
zīn, saddle
zinda, living
zindē'i, life(-time)
zingī, "Div i Siyāh," a black demon
zinjīr, chain
zīter, more quickly, sooner
zīwāla, across to this side
zoi'īd, *zō'īd*, v. *zō'īdan*
zō'īdan : *zāh-*, to give birth to, bear
zoñ, *zō"ñ*, tongue
zūmīñ, ground
zūñwī, *zūñī*, knee
zūwāla, across to that side
- 1
- lačak*, woman's cap
lačar, stingy
laγa, kick
laγam, bridle
lāγir, thin, in poor condition
lahāv, quilt
lai, "gilīm," woven rug
laj, jealousy, malice
lāl, dumb, smooth (of cliff)
(lam), *wo lam*, down, downwards
- lāmerdūñ*, men's quarter's, public part of a house, opposed to *durγūn*
lās; *sag i lās*, bitch
lāš, *lāš*, dead body
lat, tent-cloth
lau, lip
laudaga, shivering
lēlaq, stork
lēva, mad
līfau, flood, torrent, sudden spate
lik, (1) old cloth, rag; (2) ear of corn
līl, barrel of gun, etc.
līla, fine, delicate
līlūrī k., to bind a baby up in swaddling clothes
linda, a full *hambūn*
linga, leg; one of a pair; half of a mule-load, etc.
list; *list wur't nahād?* are you feeling less pain?
listan : *lēs-*, to lick
līš, bad, evil
lišk, bough, branch
livīna, miller
lō^uδ, stripped, naked
lumbar, buttocks
lūn; *sag ba lūn ē*, the bitch is on heat
- m
- mā*, female
mā(h), month
māδūn, v. *māyūñ*, mare

- māča*, female; *qâtir i māča*, female mule
mâh, moon
mâhî, *môhî*, -*yêl*, fish
mai'as, *mayas*, bee
mail, liking, desire
mailis, assembly, meeting
mainâ, cloth worn by women over the head
mai'yâr, neg. impv. *avêrdan*
mai'au, neg. impv. *avêdan*
makinîdan, to bleat
makiništ, bleating
mâl, property, camp
mallah k., to swim, bathe
malâka, angel, heavenly being
mallâk, ladle
mallâr, tripod of sticks
malk i mît, the Angel of Death
mâmâča, midwife
mânan, *mânind*, like, resembling
mândan, *mandan*, *mândan*, to remain
mânind, v. *mânan*
mâsil, a commissioner or delegate of the Khans (= Mn.P. *māmūr*)
mašhūr, *mâšhūr*, well-known, generally known
mâstan : *mâl-*, to rub
matal, story, parable
matlav, desire, matter
matrâχ, club
mauhūr, broken undulating ground
maur, meadow
mayas, v. *mai'as*
mâyūñ, *moiyūn*, *mâdūn*, mare
mâza, level ground among hills
mazâqa k., to grudge, stint
mazg, brain, brains
mē(h), -*hâ*, peg
mēminūñ, pl. guests
mē(h)mūnī, entertaining guests
mer, perhaps, one would suppose that . . .
mēra, *mîra*, pl. *mērgyêl*, *mîrgyêl*, husband; married men, men
mêrabūñî, kindness
merg, death
mērgyî'â, drug given to unloving husband to make him go mad
mēš, ewe
mî, pl. *mîyâ*, hair
milišt, appearance; *bad milišt*, of evil appearance
mils, like, resembling; *mils na dârē*, she has no peer
min, in the midst of, among
mingū, (said of) one who talks through his nose
minjâ, between
mîra, v. *mēra*
mirk, elbow
mirs, copper
mîrzang, eyelash
mîrzî, kind of nuxud, pea
mistan : *mēz-*, *mîz-*, to urinate

- māsum*, season
miz, *mizd*, wages
mō, v. *mū*
moler, *mōr*, seal
moyūn, v. *māyūn*
mū, *mō*, I; acc. *muna*, *mune*,
 ine
muč i pā, ankle
mudāi, v. *mudēi*
mudēi, adversary, opponent,
 complainant
muft, *maf*, gratis
mūl, "ami," paramour
mūlāstan, *imūlā*, to wither,
 it withers
murdāl, carrion
murry, bird, fowl
murzas, permitted, dismissed,
 allowed to go away
mūrišt, shivering and shaking
mūrīz, small ant
murwat, generosity
must, fist
musta, grip, handle of knife
mūšk, mouse
muwārik, blest
- II**
- na*, *nē*, *neg. part.* not
nā, neck
nā-, *neg. prefix*
nāf, navel
nafer, person, individual
nāyulā, evil, unruly, difficult
nahādan, *nihādan* : *n-*, to set,
 place
nahang, near
nai, reed
naijūra, reed brake
naišt, reed "penny-whistle"
nālāj, without remedy
nalγ(i), (a) story
nālmakī, saucer
nar, male
nāranj, bitter orange
nāringī, "tangerine" orange
nasx(ē), (a) defect, blemish
naud i xurmā, matting bundle
 of dates
navīdum = *na būdum*
navīt = *na bīd*
nawa, (grandson), descendants,
 offspring
nawad, ninety
nazdāki, neighbourhood,
 vicinity
nē, *neg. particle* v. *na*
nēδ (*hēdan*, to be), there is
 not
nēhr, *nē'r*, semblance; *ba nēhr*
i, in the likeness of, re-
 sembling
nē'dum = *na dīdum*
nē'r, v. *nēhr*
nerix, market rate
nihādan, v. *nahādan*
nihāyat, limit, extremity
nihēv, shout, hail
nihoiyat, v. *nihāyat*
nīla, grey (of horse)
nīmbūl, lime (fruit)
 " *nīm-iškau*," v. *iškau*

niqba, (?), *niqba ba xus dâd*, he
 gained control over himself
nisp, *nisb*, *nisf*, half
nišândan, to seat, plant; 1st
 sg. pres. *inišowum*.
nišustan : *nišin-*, to sit down
nišxâr, coarse food left over
 by a horse
nišōñ d., to point out, show
niwak, salt
nīyâ, in front, ahead
niyâştan : *niyer-*, look, look
 at
nōly, *nuly*, sweetmeats
nū, new, fresh
nūč, v. *nuk*, point
nuft, nose
nuk, *nuik*, *nūč*, point (of a
 thing), beak
nuxud, small kind of pea
nuxūn, nail (of finger, etc.)
nūñ, bread
nūñzdâh, nineteen
nurya, silver
nūzdîn, colt of 2½ years

r

rad w.b., *k.*, pass on, clear out
 (intrans. and trans.)
râ^adan, *rahdan*, *râ^adan* : *ruv-*,
riv-, *rav-*, *r-*, to go
rafēq, friend, companion
rag, vein
râh, *râh*, road
râh, v. *râh*
rahdan, v. *râ^adan*

raxt, -â, clothing; *raxtâ i xum*,
 my clothes
rama, herd of horses
rang, colour
rasîdan : *ras-*, to arrive, reach
râst, *râst*, straight, true
râst k., to construct, make
rau^una, *rawūna*, starting off
rawā k., to bring to pass
rawūna, v. *rau^una*
rayêtî, acting as a cultivator
rēⁱdan : *rēz-*, to pour, spill,
 pour down on (trans. and intrans.)
rēg, sand
rērêhîn, all covered with dung
rēsistan : *rēs-*, cf. *rēⁱdan*, to
 pour down on, attack
rî, face, surface, top (of)
rikâv, stirrup
rinde merd, 'cute, unscrupulous
 man
rîš, beard
rîša, root
rît, moulted
rōyan, clarified butter, ghee
rōh, ridge of a hill; *wâ rōh*, up
 above
rū, tin
rūd, child; *rūdam*, oh, my
 child!
ruftan; *mašk e ruft*, she filled
 the water-skin (with water)
rūⁱn, entrails
rūñ, thigh
rundan, *rōndan* : *rōn-*, to
 drive

rūvikī, crupper band

rūwā, fox

rūz, day

h

hācuq, in love, enamoured;

hācuq i f.k. wō i bīd; he (she)

fell in love with so and so

haf, *haft*, seven

haftād, seventy

hāga, *hoya*, egg

hai, continually (gives sense of going on repeatedly doing something)

Haivullāh, P.N. Ḥabīb Ullāh

hajdah, eighteen

hā'ik, earth; *hā'ikas kerdan*, they buried him

hākistūñ, burying-ground

hākum, Governor, ruler

hāl || *xāl kandan*, to tattoo

hallāj, cure, remedy

hālū, maternal uncle; also a form of familiar address

halum, "arzan," millet

hama, all

hambū, goatskin bag for flour, etc.

hamī jūr hunē, (it) is just like this, just thus

hamīyo, *hamyo*, this very, this same one

hamiyūnē, (it) is just this

hamuhō, *hamuhū*, that particular one

hanas, panting

handistan, to laugh

hanī, yet

hanjila, nuptial chamber

hār, mad

hār, thorn(s)

hara, mud

harika, forked log used for anchoring tent rope; heavy stones are placed on it

hars, tears

hašt, eight

haul, outcry, row

haulā, sweetmeats

havdāh, seventeen

havīr, yeast, dough

hawāl, circumstances, state of affairs

hawer, information, news

hēcī, *hīcī* (. . . na-), nothing

hēdan, *hēdan*, to be, exist (only in pres. tense *hēd*, is, etc.)

her, every

her, donkey

her dōñ, both

hērmū, pear

hēš, plough

hēš, *kēš*, v. *qum*

hēškes, *hīškes*, no one

hīčkum (*sūñ*) + *na*, no one (of them)

hī(j)jā, no where

hīn, blood

hīrd, small, fine (of powders, etc.)

hīškes, v. *hēškes*

hištan, v. *āštan*

<i>hīva</i> , firewood	<i>hūm</i> , <i>hukm</i> , order, command
<i>ho kè</i> , <i>hu kè</i> , he who	<i>humsā</i> , neighbour
<i>hōñā</i> , <i>hōwa</i> , house	<i>hūner</i> , skill, cleverness
<i>hōwa</i> , v. <i>hōñā</i> , house	<i>hunūñ</i> = <i>ūnūñ</i>
<i>hoya</i> , v. <i>hāgā</i>	<i>huq z.</i> , to vomit
<i>hoyīna</i> , cooked eggs (fried on both sides ?)	<i>hūr</i> , large saddle-bag, paniers
<i>hul</i> , ashes	<i>hūš</i> , intelligence
<i>hum</i> , also	<i>hušk</i> , dry
	<i>hūwār</i> , <i>hawār</i> , level, quietly

II. THE BADAKHSHANI AND MADAGLASHTI DIALECTS

INTRODUCTION

THE dialects dealt with in this article are those spoken by the people of Badakhshān and of Madaglasht respectively.

The province of Badakhshān fills the north-easterly corner of Afghānistān. It is bounded on the north by the Oxus, which divides it from the Russian territory, while to the south of it lie Minjān and the mountain districts inhabited by the Kāfir tribes. On the east Badakhshān marches with Chitrāl at the Dōrah Pass, whence the waters of the Lutkoh flow down to join the Chitrāl or Kashgār River a few miles above the historic Chitrāl Fort.

Madaglasht is a small settlement of Persian-speaking foreigners planted in the middle of the principality of Chitrāl and entirely surrounded by the Kōwār-speaking subjects of the Mehtar of that state. It is situated in a high-lying mountain valley some twenty-six miles to the north-east of Drōsh. The Madaglasht stream is also, like the Lutkoh, a tributary of the Chitrāl River, into which it flows, on the left bank, about three miles above Drōsh.

This Persian settlement is of modern origin. Four families are said to have immigrated into Chitrāl from Zibak in Badakhshān. They found employment with the Mīr i Kalān, the great Katōr Mehtar of Chitrāl, as iron-workers, but pressed by poverty some, or all, of them wandered on further afield to Chutiatan on the Malakand-Chitrāl road in Dīr territory. There two of their number died and were buried, and the remainder were invited back to Chitrāl by the Mehtar, who gave them land

to settle on in Madaglasht, where they continue to exercise their craft as iron-workers.

Six generations are said to have elapsed since the immigration, and the colony has increased to some thirty families. The pedigree of the leading family during this period is given as follows :—

Asākāluk
Ustâ Qurbân
Shakar
Ustâd Murâd
Shir Muhammad

The last-named, Shir Muhammad, was my informant, and it was from him, and a somewhat brighter and more intelligent henchman, that I extracted the material retailed in the following pages.

For my Badakhshānī material I am indebted to two men of the Werdūj, who have remained nameless, but principally to one Nasīm, son of Laṭif, hailing from Faizābād.

It will be seen that my sources of information were very restricted, and my informants did not make up for their deficiency in number by any special brilliance of intellect. The time at my command was also limited, as I left Chitrāl shortly after commencing my investigations and was unable to secure fresh informants or even to check the results obtained by cross-examining my original ones as I should have liked to do. In these circumstances the reader must be warned of the probability of individual eccentricities of pronunciation and idiom having been accepted as normal, apart from errors due to misunderstandings on my own part. Our means of communication was not entirely satisfactory, as the colloquial of Modern Persia presented difficulties to my informants, and my practical command of Kōwār, with which the Madaglashtis are well acquainted, was limited.

Anyone who has had experience of trying to elicit the characteristics of a colloquial tongue from an illiterate exponent of it will, in these circumstances, expect neither complete knowledge nor entire absence of error.

From the material here presented, however defective, it is sufficiently clear that these two dialects, which appear to be historically one and do not differ in any essential respect, are merely a form of the ordinary Modern Persian of Persian literature known as "Classical Persian". They are no separate Iranian dialects such as Yudghah, spoken by a small community at the head of the Lutkoh valley, and a number of other petty languages spoken in the Pamir region.

It is probable that they are very similar to "Kābulī Persian", the language of the Afghān court, and to the form of Persian which is used for correspondence in Chitrāl.

The Vocabularies present some words which are entirely strange to me, such as :

M.	<i>alaxšâ</i>	jaw
B.M.	<i>lakîk</i>	finger
B.M.	<i>fârîdan</i>	to wish, desire

and some borrowings from Kōwār, Pashtū, and Hindūstānī, but the number of these is on the whole surprisingly small, and the bulk of the words are familiar Persian in ordinary use at the present day in Persia. (See further § 39.)

CONTRACTIONS

The following contractions and abbreviations have been employed :—

a.	adjective.
adv.	adverb.
Afγ.	Pashtū, the Afghān language.
B.	Badakhshānī.

Bχ.	dialect of Modern Persian spoken by the Bakhtiārī tribes of S.W. Persia.
Gabrī	Modern Persian dialect, spoken by the Zoroastrian (Zardushtī, Gabrī) communities of Yezd and Kermān.
H.	Hindūstānī.
k.	kerdan.
Ko.	Kōwār, the Chitrālī language.
M.	Madaglashtī.
Mn.P.	Modern Persian in general; the Persian of Persian literature, Classical Persian as opposed to O.C.P.
n.	noun.
O.C.P.	Ordinary Colloquial Persian of the present day.
P.	Panjābī.
P.Ar.	Arabic words used in Mn.P. and in O.C.P.
pr.	preposition.
pro.	pronoun.
š.	šudan.
v. i.	intransitive verb.
v. t.	transitive verb.
z.	zadan

The stress accent, in a few cases where it has been specially noted, is marked by a vertical line over the vowel on which it falls, e.g. *qalwá*.

ñ denotes that the *n*-sound is not complete, but is rather the nasalization of the preceding vowel.

|| between two forms denotes that they are recorded variants of the same word.

* an asterisk before a word indicates that it has not been recorded and therefore must, strictly speaking, be regarded as hypothetical.

PHONOLOGY

1. The ordinary vowel sounds in Badakhshāni and Madaglashtī are :—

		I.P.A. symbol	ϕ' ϕ
\hat{a}	as in law		
\bar{a}	„ far	„ „	<i>a a:</i>
\grave{a}	„ cat	„ „	<i>æ</i>
<i>a</i>	„ but	„ „	\wedge
<i>-a</i>	} the same as \bar{a} but shorter		
<i>-ah</i>			
<i>e</i>	as in her	„ „	\eth
\bar{e}	„ date (Scots)	„ „	<i>e (Scots)</i>
\grave{e}	„ death	„ „	ϵ
\bar{i}	„ machine	„ „	<i>i:</i>
<i>i</i>	„ pin	„ „	<i>ɪ</i>
\ddot{u}	varying between French <i>ému</i> and <i>peur</i>	„ „	<i>y</i> to ϵ
\bar{u}	as in loop	„ „	<i>u:</i>
<i>u</i>	„ put	„ „	<i>u</i>
\bar{o}	„ mote (Scots)	„ „	<i>o (Scots)</i>
<i>o</i>	„ not	„ „	ɔ
<i>ai</i>	„ die	„ „	<i>aɪ</i>
<i>au</i>	„ howl	„ „	<i>aʊ</i>
<i>oi</i>	„ boil	„ „	<i>ɔɪ</i>

˜ over a vowel means that it is nasalized.

A point between two vowels indicates a hiatus.

The vowel sounds of B. and M. are the same, or practically the same, as those of ordinary colloquial Modern Persian, with the exception of \grave{e} and \ddot{u} , which are not found in Standard Persian, and of \bar{e} and \bar{o} , which in these dialects are usually monophthongal, while in O.C.P. they are more or less diphthongal as in English, i.e. $\bar{e}.i$ and $\bar{o}.u$, as in *dē.it* (date), *mō.ut* (mote).

2. \hat{a} , \bar{a} .

\hat{a} is in both dialects the commonest pronunciation of etymological \bar{a} , but \bar{a} , *o*, and \bar{o} are also heard,

\bar{a} principally in M. o might frequently be more correctly represented by \bar{a} , the short of \hat{a} , the actual sound lying between \hat{a} and o .

n and m do not exert as strong an influence on a preceding \bar{a} as they do in many dialects of Mn.P. and even in O.C.P.

$\bar{a} + n$ is usually pronounced $\hat{a}n$, sometimes $\bar{a}n$ and $\bar{o}n$ or on , but seldom $\bar{u}n$ as in vulgar O.C.P.

We have, however, M. $n\bar{u}n$ against B. $n\hat{a}n$, $n\hat{a}$.

In general the tendency for \bar{a} to become \bar{o} appears to be stronger in M.; cf.:

M.	<i>rōn</i>	B.	<i>rân</i>
M.	<i>bōm</i>	B.	<i>bâm, bâng</i>
M.	<i>jürγōt</i>	B.	<i>jürγât</i>

3. a, e.

(a) a and e are fairly constant, though occasionally influenced by a neighbouring palatal or n :

B.	<i>čimčā</i>	M.	<i>čamčā</i>
B.	<i>pānj</i>	M.	<i>pànj</i>

$-a + m$ is usually $-am$, but sometimes $-um$ as in the ordinals:

B.M.	<i>čârum</i>	fourth
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Before r the sound is usually e .

(b) a is sometimes replaced by \bar{a} in B., e.g.: $\bar{a}sp$ || asp ; $lang\bar{a}r\bar{i}$ || M. $langar\bar{i}$; B.M. $guz\bar{a}ram$ for Mn.P. $guz\bar{a}ram$, I pass by; on the other hand, B.M. $guz\bar{a}stan$ for Mn.P. $guz\bar{a}stan$, to leave behind.

It may be remarked that the languages of the neighbouring Chitrālī and Kāfir tribes show great uncertainty of vowel length and, within limits, quality.

(c) $e =$ Mn.P. \check{u} .

B.	<i>kerta</i>	shirt	Mn.P.	<i>kurta</i>
B.	<i>mēxeran</i>	they eat	„	<i>mīx^vurand</i>
B.	<i>mery</i>	fowl	„	<i>mury</i>
M.	<i>mürγ</i>			

B.	<i>siperz</i>	spleen	Mn.P.	<i>sipurz</i>
M.	<i>xerd, xertik</i>		„	<i>xurd</i>
M.	<i>de</i>	two	„	<i>dū</i>
B.	<i>du, do</i>			
M.	<i>ne</i>	nine	„	<i>nuh</i>
B.	<i>nū^h</i>			

Compare B.M. *murd*; B. *mēmbera*, M. *mīmerad* with Mn.P. *murd*; *mīmīrad*, where the present base is probably formed on the analogy of the past base, or else derived from an old simple present theme of the root *mar-*. Cf. Gabri *imèrīt*, which similarly fails to correspond to the Mn.P. *mīmīrad*.

4. ē.

(a) $\bar{e} =$ Mn.P. \bar{e} (O.C.P. \bar{i}), usually corresponding to O.P. *ai*, Av. *aē*.

In B. the \bar{e} sound is generally preserved, while in M. it is usually changed into \bar{i} as in the present-day speech of Persia :

B.	<i>bēd</i>	M.	<i>bīd</i>	willow
	<i>bēl</i>		<i>bīl</i>	spade
	<i>bēmār</i>		<i>bī^hmār</i>	ill
	<i>dēg</i>		<i>dīg</i>	pot
	<i>mē-</i>		<i>mī-</i>	verbal prefix pres. and imperfect tenses
	<i>safēd</i>		<i>safīd</i>	white
	<i>sē.ū</i>		<i>sī.ū</i>	apple
but B. and M.	<i>gurēxt-</i>	:	<i>gurēz-</i>	to run away

(b) M. $\bar{e}.i = \begin{cases} -\bar{a} + i \\ -ah + i \end{cases}$

$b\bar{e}.i = bah + i$ to

deri.ē i kalân a big sea

xânē i xidaš his own house

(c) \bar{e} replaces \bar{a} in :

B. $\chi\bar{e}stam$ Mn.P. $(ber)\chi^v\bar{a}stam$ I rose up

probably, however, owing to the analogy of the present base $\chi\bar{e}z-$, Mn.P. (*ber*) $\chi\bar{e}z-$.

The M. is *werχistam* : *werχīz-*.

(d) B. \bar{e} = M. *ya-* in B. *ēla*, M. *yalā*¹, open.

(e) \bar{e} alternates occasionally with *ai* :

B.M.	<i>baital</i>	horse, mare
M.	<i>bētalčā</i>	filly (?)
M.	<i>bē.i, bai.i</i>	Mn.P. <i>ba, bi, to</i>

5. è.

This sound occurs occasionally in place of *a, e; ē; u* and *i(h)* :

B.	<i>mēbēzam</i>	I sift	<i>bibèzīn!</i>	sift!
B.	<i>čè, čē?</i>	what?	Mn.P. <i>čih?</i>	O.C.P. <i>či, čē?</i>
B.	<i>dèk, dēg</i>	pot	Mn.P. <i>dēg</i>	O.C.P. <i>dīg</i>
M.	<i>dīk, dīg</i>			
B.M.	<i>kèrra i asp</i>	foal		cf. O.C.P. <i>kurra</i> <i>i asp</i>
B.	$\chi\grave{e}rd\grave{m}$	we ate		Mn.P.
	$\chi\ddot{u}rd\grave{m}$			$\chi^vurd\grave{m}$
M.	$\chi\ddot{u}rd\grave{m}$			
B.	<i>mèz</i>	table	Mn.P. <i>mēz</i>	O.C.P. <i>mīz</i>
B.	<i>tèz</i>	quick		O.C.P. <i>tīz</i>
M.	<i>tèz, tīz</i>			
B.	<i>mētèm</i>	I give	Mn.P. <i>mīdiham</i>	
B.	<i>kün-, kin-, kèn-</i> ,	pres. base of vb. to do,	Mn.P.	
	<i>kun-</i>			

6. ī.

(a) \bar{i} corresponds to Mn.P. \bar{i} , O.P. Av. \bar{i} .

B.M. *šīr* milk Mn.P. *šīr*

(b) \bar{i} occurs sometimes in place of, or alternating with, *i* :

B.	<i>īmrūz</i>	<i>bīrāder</i>	<i>χatārīk</i>	<i>na tonīstum</i>
	<i>berīnj</i>	<i>jīger</i>	<i>mīs</i>	
M.	<i>bīsi.ār</i>	<i>dīl</i>		

(c) \bar{i} = Mn.P. \bar{e} , O.C.P. \bar{i} .

This equation is chiefly found in M.

B.	<i>bēl</i>	M.	<i>bīl</i>
	<i>dēwāl</i>		<i>dīwāl</i>
	but <i>hīzum</i>		<i>ēzum</i>

(d) \bar{i} = Mn.P. $-ih$, O.C.P. $-ih-$, $-\bar{e}$.

B.	<i>mētī.a</i>	M.	<i>mādī^had</i>	Mn.P.	<i>mādihad</i>
	<i>sē, sē</i>		<i>sī</i>		<i>sih</i>

(e) \bar{i} = Mn.P. u .

B.M.	<i>dīnyā</i>	Mn.P.	<i>dunyā</i>		
B.M.	<i>jīl</i>		<i>jul</i>	Hindu-	
B.	<i>jūl</i>			stānī	<i>jhūl</i>
M.	<i>šīt, šīd</i>		<i>šud</i>		
(B.	$-u-$, $-ū-$, $-i-$)				
B.M.	<i>šīš</i>		<i>šuš</i>		

(f) B. *čādīr*, *čādēr* may be compared with Gabri *čuwēr*.
The O.C.P. is *čāder*, *čādūr*.

M. *tsāder* may be compared with Afγ. *tsādar*;
and M. *tsader* (if the form is correct) with Hindu-
stānī *čaddar*.

(g) The change $\bar{u} \rightarrow \bar{i}$ common in many dialects of
modern Persian (e.g. Bχ. *dīr* = *dūr*, far) has not
been noted either in B. or M.

7. i.

(a) i = Mn.P. i , O.C.P. i .

B.M.	<i>pider</i>	Mn.P.	<i>pidar</i>
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(b) i , as an alternative with \bar{u} , = Mn.P. u .

B.	<i>mēkinem, mekünem</i>	Mn.P.	<i>mīkunam</i>	
M.	<i>mīkinam, mīkünam</i>			
B.M.	<i>sirχ</i>	M.	<i>sürχ</i>	<i>surχ</i>
B.	<i>tiχm, tuχm</i>			<i>tuχm</i>
M.	<i>tuχ^em</i>			
B.	<i>kišā</i>	M.	<i>kūšā</i>	<i>kūjā</i>

8. *ū*.(a) *ū* = Mn.P. *ū*, O.C.P. *ū*.

B.M.	<i>dūr</i>		<i>χūn</i>
	<i>χūb</i>		<i>būd</i>

(b) *ū* = Mn.P. *ā*, O.C.P. *â*, *ū* before *m* and *n*.

B.	<i>dūmād</i>	M.	<i>dāmād</i>	Mn.P.	<i>dāmād</i>
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B.M.	<i>-šūn</i>	them, their	<i>-šān</i>
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M.	<i>nūn</i>	B.	<i>nān</i>	<i>nān</i>	O.C.P.	<i>nān,</i> <i>nūn</i>
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(c) *ū* = Mn.P. *ō*, O.C.P. *ū*.

B.M.	<i>dūχt- : dūz-</i>	to sew
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M.	<i>dūχt- : dūš-</i>	to milk
----	---------------------	---------

B.M.	<i>gūš</i>	ear
------	------------	-----

B.M.	<i>gūšt</i>	flesh
------	-------------	-------

B.M.	<i>rūz</i>	day
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B.	<i>sōχt- : sūz-</i>	to burn (v. i)
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M.	<i>sūχt- : sūz-</i>	
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(d) *ū* = Mn.P. *au*, O.C.P. *ō^u*, *au*.

B.	<i>nū</i>	recent	Mn.P.	<i>nau</i>	O.C.P.	<i>nau, nō^u</i>	Bχ.	<i>nū</i>
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M.	<i>tūr</i>	fashion, manner	P.Ar.	<i>ṭaur</i>
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(B. *tār*)9. *u*.(a) *u* = Mn.P., O.C.P. *u*.

B.M.	<i>šumā, guftan.</i>
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(b) Mn.P. *u* is, however, frequently represented by *ü* and *i*.

B.M.	<i>gül</i>	flower	Mn.P.	<i>gul</i>
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B.M.	<i>kün-, kin-</i>		<i>kun-</i>	pres. base of
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(B. also *kèn-, ken-*) *kerdan*, to do

B.	<i>kišā</i>	where	<i>kujā</i>
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B.M.	<i>pür</i>	full	<i>pur</i>
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Note, however,

B.	<i>paχtam</i>	I cooked	<i>puxtam</i>
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	<i>deχter</i>	daughter	<i>duχtar</i>
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	<i>mez(d)</i>	wages	<i>muzd</i>
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See also § 3 c.

(c) *u* = Mn.P. *a* before *m*.

B.	-um	termination of ordinals	Mn.P.	-am
M.	<i>mīdum</i>	I give		<i>mīdīham</i>
B.	<i>mētēm</i>			
B.	<i>mēgum</i>	I say		<i>mīgōyam</i>
M.	<i>mīgum, mīgō.am</i>			

Note also

M.	<i>dust</i>	hand, arm		<i>dust</i>
B.	<i>dast</i>			

10. *ō* and *o*.

(a) *ō* = Mn.P. *ō*, O.C.P. *ū*.

B.M.	<i>ōra</i>	him, etc.	O.C.P.	<i>ūrā</i>
B.M.	<i>furōχt- : furōš-</i>	to sell		
		also <i>furūš-</i>		
M.	<i>bigō!</i>	say!		
(B.	<i>bugū!</i>)			
B.	<i>mēgō.a</i>	he says		
M.	<i>mīgō.ad</i>			
B.M.	<i>pōst</i>	skin		
B.M.	<i>rōda</i>	entrails		
B.	<i>sōχt</i>	it burned		

all with *ō* in Mn.P. and *ū* in O.C.P.

(b) *ō* and *o*, alternating with *ā*, *ā* = Mn.P. *ā*, O.C.P. *ā*, *ū*, especially in M.

B.	<i>bām</i>	M.	<i>bōm</i>	roof	Mn.P.	<i>bām</i>	O.C.P.	<i>būm</i>
	<i>χō.er</i>		<i>χōhar</i>	sister		<i>χ^vāhar</i>		
	<i>rān</i>		<i>rōn</i>	thigh		<i>rān</i>		
	<i>šāχ</i>		<i>šoχ</i>	branch		<i>šāχ</i>		
	<i>šōna</i>		<i>šāna</i>	shoulder		<i>šāna</i>		
			<i>zōnū</i>	knee		<i>zānū</i>		

(c) *ō* = O.C.P. *au*, *ō^u*, Av. *ao*.

B.	<i>gōsāla</i>	M.	<i>gōsāla</i>	calf	Mn.P.	<i>gōsāla</i>
B.M.	<i>rōγan</i>			ghee	O.C.P.	<i>rauγan, rō^uγan</i>

(d) *o* = Mn.P. *a*.

B.M.	<i>soχt- : sanj-</i>	to weigh	Mn.P.	<i>saχt- : sanj-</i>
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11. ai.

There are not many examples of this sound in B. or M. The following are the chief which have been noted:—

B.M.	<i>ai</i>	from	Mn.P.	<i>az</i>
B.	<i>baitàl</i>	mare		
M.	<i>buital</i>	horse		
M.	<i>pai</i>	tendon		
B.M.	<i>paitauwa</i>	putties		
B.	<i>tai i</i>	in		
	<i>tai i</i>	beneath		

In M. the preposition *ba* before a pronoun becomes *bai.i*, *bē.i*.

bē i man to me *bai i šumā* to you

12. au.

(a) *au* = Mn.P. *au*, *āv*, O.C.P. *ō^u*, *au*, *āv*.

B.M.	<i>aurat</i>	woman	(Arabic 'aurat)
	<i>gau</i>	cow	Mn.P. <i>gāv</i> O.C.P. <i>gāv</i>
	<i>jau</i>	barley	<i>jau</i> <i>jō^u</i>
	<i>šauhar</i>	husband	- <i>au</i> - - <i>ō^u</i> -

M. *nau i āsī.āb* } mill-water- cf. O.C.P. *naūdān*

B. *nā i āsī.āb* } shoot wooden water-runnel
for carrying rain off
roof

(b) *au* = Mn.P. *āb*, *ab*, *af*.

B.	<i>aū</i>	M. <i>āv</i> .	water	Mn.P. <i>āb</i>
B.M.	<i>āftauras</i>		morning	(<i>āftāb</i> + <i>ras</i>)
	<i>paitauwa</i>		putties	(cf. Mn.P. <i>pātāba</i> (Steingass) and Bχ. <i>paitauwa</i>)
B.	<i>aur</i>	M. <i>haber</i>	clouds	Mn.P. <i>abr</i>
	<i>kauš</i>	<i>kafš</i>	shoes	<i>kafš</i>
	<i>kaulēs</i>		ladle	<i>kaflēz</i>
		<i>kauk</i>	red-legged partridge	<i>kabk</i>

See also § 16 d.

(c) Other examples :—

B.	<i>alaušâ</i>	M.	<i>alaxša</i>	jaw	
	<i>javvârî</i>		<i>juvârî</i>	Indian corn	Afγ. <i>javâr</i>
B.M.	<i>kalau.ûr</i>			sights of a	
				gun	
B.	<i>birau.am, birawam</i>			I go	
	<i>šinawîdan, bišinau</i>			to hear ;	Mn.P. pres.
				listen !	base <i>šinō-y-</i>

13. oi.

Alternately with *â.i* for *ā* followed by *y* or *î*.

B.	<i>mē.oiyam</i>	M.	<i>mī.oiyim</i>	I come	Mn.P.	<i>mī.āyam</i>
B.M.	<i>boi.îst</i>			must		<i>bāyast</i>
		M.	<i>goi.îdan</i>	coire		<i>gā.îdan</i>
B.M.	<i>muloiyim</i>			soft	P.Ar.	<i>mulā.im</i>
	<i>zoi.îd</i>			gave	Mn.P.	<i>zā.îd</i>
				birth		
also B.	<i>toi i ser</i>			under		
				the head		
	M.	<i>tai i seri</i>		pillow		

14. Attention may be drawn to the following isolated vowel variants :

B.	<i>gîlām</i>			perhaps corresponding to Mn.P. <i>gilîm</i> (the meaning of Mn.P. <i>gilîm</i> is given by B.M. <i>qâlîn</i> ; while the meaning of Mn.P. <i>qâlî</i> is given by B. <i>gîlām</i> , M. <i>zilîmčā</i>)
B.	<i>oi.în</i>	Mn.P.	<i>āhan</i>	
B.M.	<i>poiyan</i>	cf. Mn.P.	<i>pāyîn</i>	
M.	<i>zârdâlû</i>	Mn.P.	<i>zardâlû</i>	
B.	<i>zîrâk</i>		<i>zîrak</i>	

15. The **consonantal sounds** ordinarily heard in Badakhshānī and Madaglashtī are :

<i>q, k</i>	<i>t</i>	<i>p</i>
<i>g</i>	<i>d</i>	<i>b</i>
<i>x</i>	—	<i>f</i>

γ	δ	w, v
\check{c} (= $t\check{s}$)	(ts)	
j (= $d\check{z}$)		
s, \check{s}		
z, \check{z}		
$r, l; m, n, ng$ (= ɾ); $y, w^*, v^*; h$		
* as glides.		

There is little or no difference between the sounds represented by these symbols and the corresponding sounds in Mn.P.

16. Loss of Final Consonants.

There is some tendency to drop or slur final consonants. This tendency is more pronounced in B. than in M.

- (a) B. normally lacks the final d of the verbal ending of the 3rd sg. pres., and both B. and M. lack the final d of the 3rd plural :

B. <i>mēkina</i>	M. <i>mīkūnad</i> (or <i>-kūna</i>)	he does
<i>mēkinan</i>	<i>mīkūnen</i>	they do
- (b) Final t following a consonant is often slurred or dropped in B, e.g. :

šas, sixty; *raf(t)*; *guf(t)*; *bē.es*, M. *b'ist*, stand still!; *as* || *ast*, is; also *bā^t* (*bāyad*).
- (c) Final d preceded by z is liable to be dropped :

B. <i>duz(d)</i> , <i>mez(d)</i> , <i>naz(d)</i>	Mn.P. <i>duzd</i> , <i>muzd</i> , <i>nazd</i>
--	---
- (d) Final $-ab$ is reduced to au in B. *lau* and M. *šau*; and $-\bar{a}b$ to $-a\bar{u}$ and $-au$ in B. *a\bar{u}* (M. *\bar{a}v*) and M. *χau(b)*, B. *χā^b*, *χau*; cf. also B. *sē.ū*, M. *sī.ū*, apple, Mn.P. *sīb*. See § 12*b*.

17. Unvoicing of Final Voiced Stops.

- (a) Final voiced stops in Mn.P. are frequently represented by the corresponding voiceless stops in B. and occasionally in M. where the phenomenon seems to be chiefly confined to verbal endings :

B.	M. -īt	Mn.P. -īd (2nd pl. verbal ending)
<i>arbâp</i>		<i>arbâb</i>
<i>būt, būd</i>	<i>būt</i>	<i>būd</i>
	<i>dât</i>	<i>dād</i>
<i>dèk</i>	<i>dīk</i>	<i>dīg</i>
<i>fulât</i>	<i>pūlât</i>	<i>fūlād</i>
<i>gušât</i>		<i>gušāda</i>
<i>jēp</i>	<i>jīb</i>	<i>jīb</i>
<i>jūrāp</i>	<i>jurāb</i>	<i>jūrāb</i>
	<i>kad, kat</i>	<i>kard</i>
<i>sup, sub</i>		<i>ṣubḥ</i>
<i>šap, šab</i>	<i>šau</i>	<i>šab</i>
<i>šut, šud</i>	<i>šīt</i>	<i>šud</i>
<i>zerd, zert</i>		<i>zard</i>

(b) For other treatment of *-ab, -āb* see §§ 12*b* and 16*d*.

(c) B. has the same change in the initial position in *tigma*, *button*, beside Mn.P. *dugma*.

18. χ and γ.

The spirants χ and γ sometimes appear to be confused :

B. <i>bāχ, bāχča</i>	M. <i>bāγ</i>	Mn.P. <i>bāγ</i>
<i>ustuyān</i>	<i>sutuyān,</i>	<i>ustuyān</i>
	<i>sutuyān</i>	

19. Change of Medial Voiced Stops followed by a Vowel to Spirants.

(a) I have only sporadic and inconstant examples of *d* → *δ*, as in :

B. *kudām* || *kudām*; M. *dādam* || *dādam*; *šudīm* || *šudīm*

(b) The change *-b + vowel* → *-w + vowel* is general in B. and is sometimes found in M. :

B. <i>girēwān</i>	M. <i>gīrbān</i>	Mn.P. <i>girībān</i>
	<i>girwān</i>	

jēwuk

cf. *jīb*

kerwās

(?) *kerbās*

<i>χauwāndan</i>	<i>χābānd-</i>	O.C.P.	<i>χ^vābāndan</i>
	<i>χāwānd-</i>		
<i>qulwa</i>		Afγ.	<i>qulba</i>
<i>rikāwī</i>	<i>rikābī</i>	H.	<i>rikābī</i>
<i>zuwān</i>	<i>zabān</i>	Mn.P.	<i>zabān</i>

20. Change of Spirant to Stop.

The change of spirant → stop is found in :

M.	<i>pilta</i>	match of matchlock	Mn.P.	<i>falītu</i> , for <i>fatīlu</i>
	<i>pūlāt</i>			<i>fūlād</i>

21. Change of f → u, b → u.

In B. *-af* + *s* and *-af* + *š* give *-aus* and *-auš*.

B.	<i>γaus</i>	M.	<i>γafs</i>
	<i>kauš</i>		<i>kafš</i>

M. has, however, *-ab* + *k* → *-auk* in :

M.	<i>kauk</i>	Mn.P.	<i>kabk</i>
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22. -ft.

The group *-ft* appears to give *-χ* in :

B.M.	<i>kuluχ</i>	Mn.P.	<i>kuluft</i>
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I have also B.M. *bāχt-* : *bāχ-* for Mn.P. *bāft-* : *bāf-*, to weave, but as I have in addition M. *bāft-* : *bāf-*, it is possible that this equation of *bāχt-* is wrong and that it should be bracketed with Mn.P. *bāχt-* : *bāz-*, to lose (a game). In that case the present base *bāχ-* would be due to analogical derivation from the past base.

In any case *-ft* is usually preserved in both dialects, as is evidenced by B.M. *raftan*, *guftan*, and M. *kuftan*.

23. k and g.

The palatal character of *k* and *g* is often emphasized in M. so that the sounds appear as *kⁱ*, *gy*, e.g. : *kⁱam*, *gyāšt*, *gyāšt*.

24. *č* and *j*.

- (a) *č* and *j* correspond to the same sounds in Mn.P., but M. has *tsāder* (and *tsader*), beside B. *čādēr*, veil, sheet, probably a borrowing of the Afy. *tsāder*.
- (b) Again, B. *kišā*, M. *kūšā* correspond in meaning and use with Mn.P. *kūjā*, and *š* possibly represents *-j-* between vowels.

Is B.M. *šūrīdan*, to seek, want, to be equated with Mn.P. *justan* : *jū-*, Bχ. *justan* : *jūr-*?

In M. *pīšāk* *š* possibly represents *č*.

- (c) There is some uncertainty between *s* and *š*, as in various dialects of Mn.P. Thus :

B. <i>līst-</i> : <i>lēs-</i>	}	to lick	Mn.P. <i>lišt-</i> : <i>līs-</i>
M. <i>lišt-</i> : <i>līs-</i>			
B. <i>rīšt-</i> : <i>rēs-</i>	}	to spin	<i>rīšt-</i> } : <i>rīs-</i> <i>rist-</i>
M. <i>rīšt-</i> : <i>rīš-</i>			
B. <i>šūšt-</i> : <i>šū-</i>	}	to wash	<i>šust-</i> : <i>šūr-</i>
M. <i>šīšt-</i> : <i>šūr-</i>			
B. <i>šīšt-</i> : <i>šin-</i>		to sit	<i>nišast-</i> : <i>nišin-</i>
M. <i>šīšt-</i> (<i>binušē!</i> impv.)			

but in general both dialects agree with Mn.P.

- (d) B. *j* = Mn.P. *d* in *jūšīdan*, to milk, Mn.P. *dūšīdan*. *j* occurs for *d* in Kowar, *jū*, two, Mn.P. *dū*. Perhaps the insertion of a palatal glide is the cause, *dy* and *j* tending to interchange, cf. the vulgar "jook" for "duke"; Prakrit *vijjut* for Skr. *vidyut*, French *jour* (*žūr*), Latin *diur-*, etc. I have met Swedes whose nearest approximation to the sound of English *j* was *d + y*, and who always said "dyoke" for "joke" and "dyest" for "jest", and so on.

25. *z*.

z is changed to *i* or dropped in :

B.M. <i>ai</i> <i>az</i>	Mn.P. <i>az</i>
M. <i>akšāhi</i> ?	(= <i>az kūšā</i>) from where ?

M.	<i>gyašt</i>	Mn.P.	<i>guzašt</i>
	<i>gyāšt</i>		<i>guzāšt</i>
and probably in :			
B.M.	<i>bīča</i>	kid,	for * <i>buzča</i> (?)

26. r.

The loss of *r* before *d* in the B. *kad* = *kard*, which is restored in the ppc. *kerda*, appears exceptional.

In the case of B. *χatārīk* an *r* has perhaps been dropped before the *t*. I was in doubt whether there was not in fact an *r*-sound. The word is presumably to be bracketed with M. *χertīk* and Mn.P. *χurd*.

27. m.

(a) An intrusive *b* is developed after *m* in B. *mē-mbera*, he is dying; cf. Gk. *μβροτός*.

(b) *m* appears to be dropped in :
b'ânīm for *bimânīm*, let us set down

(c) *m* = *n* occurs in :

B.	<i>pām</i>	M.	<i>paham</i>	Mn.P.	<i>pahan</i>
B.M.	<i>wazmīn</i>		heavy	cf. P.Ar.	<i>wazn</i>

28. n.

-*ng*, except when followed by a vowel, is pronounced *ŋ*. Followed by a vowel it becomes -*ŋg*-.

29. y.

Initial *y* tends to be dropped or modified in B. while retained in M. :

B.	<i>āftamaš</i>		Mn.P.	<i>yāftam-aš</i>
	<i>aχ</i>	M.	<i>yaχ</i>	<i>yaχ</i>
	<i>ēla</i>		<i>yalā</i>	open
B.	<i>wē¹rā</i>	and M.	<i>yūra</i> (- <i>hā</i>)	the gums, are
presumably the same word.				

30. w.

- (a) *-w-* ← *-b-*. See § 19 *b*.
 (b) *-awā* → *â*, *o* is found in B.M. *tānist-*, *tonist-*, Mn.P. *tawānist-*.
 (c) *v* occurs in B. *jilāv*, Mn.P. *jilau*; *gāv* || *gau*; and M. *āv*, Mn.P. *āb*.

31. h.

- (a) Excrement initial *h* is met with in :

M.	<i>haber</i>	Mn.P.	<i>abr</i>
	<i>hawāl</i>		<i>aḥwāl</i>
	<i>hišq</i>		<i>‘išq</i>

- (b) On the other hand initial *h* is lost in :

B.	<i>(h)amī(n)</i>	Mn.P.	<i>hamīn</i>
	<i>(h)amū</i>		<i>hamān</i>
	<i>īsa</i>		<i>hišsa</i>

- (c) In Mn.P. the *h-* has been maintained through the *haft* series and has then by analogy been continued to the *hašt* series. In B.M. the analogy has been applied otherwise :

B.M.	<i>haft</i>	<i>hašt</i>
	<i>abdah</i>	<i>aždah</i>
B.	<i>aftād</i>	<i>aštād</i>

- (d) In B. *astī*, *astīm*, etc., the spurious *h* of Mn.P. *hastī*, *hastīm*, does not appear.

- (e) Medial *h* is insecure, especially in B.

B.	<i>mēχāham</i> ,	M.	<i>mīχāham</i>	Mn.P.	<i>mīχ^vāham</i>
	<i>mēχōyam</i>				
	<i>χō.er</i>		<i>χōher</i>		<i>χ^vāhar</i>
	<i>pām</i>		<i>paham</i>		<i>pahan</i>
	<i>lēf</i>			perhaps	<i>liḥāf</i>
	<i>mēti.a</i>		<i>mīdi(h)ad</i>		<i>mīdihad</i>

32. y and w as Glides.

- (a) As in O.C.P., glides are commonly dispensed with or, at any rate, so reduced as to be negligible in

writing, for in such cases a written *y* or *w* would lead to exaggeration in pronunciation.

The use of glides may be studied in the paradigms of the verbs *guftan* and *âmadan* given in this article, but it is necessary to add that in more careful speech the glides are often restored and emphasized. Thus: M. *mīgoyam* || *mīgum*, but *mīrīm* || *mīrawīm* (where the *w* belongs to the root).

(b) Especially in B. the tendency to omit glides is sometimes carried further, and juxtaposed vowels are amalgamated as in the last examples given and in :

B. *bišūm yā na šūm* Should I wash it *šū + um*
or not ?

bišūš wash it ! *šū + aš*
(*ruftan*), *mērum* I sweep M. *mīrōyam*

See also the paradigms of *dâdan* and *guftan*.

(c) Where an intervocalic *h* or *w* has been dropped, a *y* or *w* glide may sometimes arise in its place :

B. *χō.er* M. *χōher*, *χōwerzâda*

B. *mēχōyam* || *mēχâham*

M. *mīrōyam*

(d) *au* resulting from *ab*, *aw*, tends to develop a secondary *w* :

B. *au w aχ bast* the water froze
birawum || *birau.um* || *birauwum*
šinauwīdan, *šinauwum* to hear, I hear

(e) A complication of succeeding vowels is relieved by changing *i* into *y* in :

ai y aspâ of these horses Mn.P. *az īn asphā*

MORPHOLOGY AND CONSTRUCTION

33. Nouns and Adjectives.

(a) **Plural Termination.** The usual plural termination of nouns is *-hâ*, *-â*, as in O.C.P., but the names of certain animals and relations have their plurals in

-*ân* (-*wân*), probably in most cases alternately with -*â* :

B.	<i>χō.erân</i>	M.	<i>χōherwân</i>	O.C.P.	<i>χ^vâ.arâ</i>	sisters
	<i>gauwân</i>				<i>gâvhâ</i>	cows
B.M.	<i>sagân</i>				<i>sagâ</i>	dogs

(b) **Accusative Suffixes.** The accusative suffixes are -*râ*, -*râ* ; -*a*, -*na* :

B.M. *šumâ râ*

B. *hamî asp a az kî* From whom did you buy
χerîdî ? this horse ?

sar i zulf a He cuts his hair

mîbura

î χaber a kai dâda When had they given
bûdan ? this information ?

î zamin a qalwa ka! Plough this land !

der šahr i Faizâbâd I saw him in the town
û-na dîdam of Faizabad

M. *čûčahârâ girifta* Having caught the cubs

î χaber a kai bē.i When did they give you
tû dâdand ? this news ?

χîrs Daula The bear took up and
Muhammad carried off D.M.

a bâr sâxt

χîrs dast a pâ i The bear pawed (?) his
û-na kand arms and legs

I am unable to assert the existence of the ending -*na*. I have it recorded only in the forms *ûna*, *hamûna*, *hamîna*, where the *n* may belong to the pronoun, giving the forms *ûn*, *hamûn*, *hamîn*, corresponding to the Mn.P. *ân*, *hamân*, *hamîn*. An accusative ending -*na* is, however, used in Bakhtiârî with a word ending in a vowel.

(c) The sense of the **Dative**, including "motion to", is ordinarily conveyed by using the preposition *ba*, but the accusative suffix -*a* appears sometimes to be employed, with or without the preposition *ba* :

B. *ba šumâ guft* M. *ba.i šumâ* he said to you
guft

B. *berāder i χatārik kalāna guft* the younger brother
 said to the elder

M. *burd ba dāger jā.a* he carried him off
 to another place

but it is difficult to assert the identity of the *-a* in *kalāna* and *jā.a* with the *-a* of the accusative.

(d) **Suffix -k (-uk, ĩk).** A few nouns and adjectives have a suffix in *-k*:

B.M.	<i>amuk</i>	paternal uncle
M.	<i>čūčik</i>	the young of animal or bird
B.	<i>dastak</i>	small bean
B.	<i>jēwuk</i>	pocket
M.	<i>χāluk</i>	maternal uncle
B.	<i>χetārĭk</i>	small
M.	<i>χertĭk</i>	
B.	<i>maidikik</i>	small
M.	<i>mū.ibandak</i>	plait
M.	<i>ninĭk</i>	some kind of relation, paternal aunt ?
M.	<i>pīčāluk</i>	fringe
M.	<i>pīšāk</i>	roll (?)
B.M.	<i>pušuk</i>	cat

Probably also:

B. *gādĭk* ewe

B.M. *lakĭk* finger

(e) As regards the syntactical relation between nouns and adjectives, I have not noted any instance of the adjective preceding the noun which it qualifies.

34. Numerals.

(a) The chief peculiarities are found in M., in which:

The 30's are rendered by 20 + 10, 20 + 11, etc. *bĭst o dah, bĭst o yāzdah*, etc.

„ 50's „ „ „ 40 + 10, etc.

The 60's are rendered by three score (plus one, etc.).

sī bist (o yak), etc.

„ 70's „ „ „ three score plus ten, etc.

„ 80's „ „ „ four score (plus one, etc.).

and „ 90's presumably „ four score plus ten, etc.

This recalls the Kowar system of counting by multiples of 20; *bišīr* = 20, *jū bišīr* = 40, *trō.i bišīr* = 60, and the similar but more extended use of *šil* (score) in Pashtu as an alternative method of reckoning.

(b) The modification of the *u*-vowel of *dū* and *nūh* to *e* in *de*, two, *ne*, nine, is also peculiar to M.

(c) Again, in M. the distributives have an *-ī* suffixed, which I do not remember to have met elsewhere :

čārī čārī bigīr take four of each

35. Verbs.

(a) The ordinary infinitive ending of denominative verbs, in Mn.P. *-īdan* is general in both dialects. In a few cases derived forms so composed take the place of an original verb. Thus :

B.M. *šumārīdan* to count Mn.P. *šumurdan* : *šumār-*

B. *šinawīdan* to hear *šunīdan* : *šunū(y)-*
(older *šunūdan*,
šunuftan ; Gabri
àšnuftmūn)

In the Persian used in Chitral in correspondence such compositions as

tasawarīdan to imagine, suppose

kunānīdan to cause to be done

are employed.

(b) The causative infinitive termination in both B. and M. is *-āndan*, as usually in O.C.P., against *-ānīdan* in Mn.P.

(c) I have failed to note any forms of the Passive Voice in either B. or M., but they probably exist though not in frequent use.

(d) The 2nd person plural termination in B., *-īn*, is common to Bakhtiārī, Kermānī, and other Persian dialects.

(e) In the case of verbs with distinct present and past bases, the present base is sometimes generalized.

Thus :

B. <i>čīnd</i> : <i>čīn-</i>	} to pluck	Mn.P. <i>čīd-</i> : <i>čīn-</i> ;
M. <i>čīnd</i> : <i>čīn-</i>		Kermani Persian (<i>wur</i>) <i>čīndan</i>
B. <i>χēst-</i> : <i>χēz-</i>	} to rise	Mn.P. (<i>bar</i>) <i>χ^vāst-</i> :
M. <i>χīst-</i> : <i>χīz-</i>		(<i>bar</i>) <i>χēz-</i>
B. <i>šīnauwīd-</i> : <i>šīnau-</i>		cf. older <i>šīnuft-</i> : <i>šīnō-</i> and the dialects

(f) The prefix *ni-* of the Mn.P. forms is absent in :

B. <i>šīšt-</i> : <i>šīn-</i>	Mn.P. <i>nišast-</i> :
M. <i>šīšt-</i> (pres. doubtful)	<i>nišīn-</i>
B.M. <i>šānd-</i> : <i>šān-</i>	<i>nišānd-</i> :
	cf. B _χ . <i>šūndan.</i> <i>nišān-</i>

Similarly the *an-* of Mn.P. *andāχtan* is missing in
M. *dāχt-* : *dōz-*, to throw.

(g) The Modern Persian verbal prefix *bar-* is represented, as in most Mn.P. dialects, by *wer-*

B.M. *werdāšt* Mn.P. *bardāšt*

(h) Where the tense and mood prefixes *mē-*, *mī-*, and *bi* are prefixed to a verb beginning with a vowel, elision may take place :

from *īstādan* — B. *mēstum*, M. *mīstan*, I stand ; B. *bē.es* (i.e. *bē^es*), M. *bīst*, stand !

36. Prepositions.

The only unfamiliar preposition is the *da* of M., corresponding generally in meaning to Mn.P. *bah*. Perhaps it is a mere distortion of *bah* due to the influence of the Pashtu particle *da* of the genitive and ablative cases.

The M. use of *derūn* as a preposition meaning *in*, *in the midst of*, is not paralleled, at least in O.C.P.

For examples of the use of the various prepositions in B. and M., see below, § 38.

37. Syntax and Idiom.

As regards syntax and general idiom, these dialects do not differ in many points from O.C.P. :

- (a) The present tense is used to denote the future, as generally in O.C.P., and the Mn.P. idiom of the present tense of $\chi^v\bar{a}stan$ plus the past base of the principal verb does not appear to be known.
- (b) $\chi\bar{a}stan$ and $f\bar{a}r\bar{i}dan$, to want, wish to, and $boiyad$ $b\bar{a}^d$, etc., $boi.\bar{i}st$, must, are followed in both dialects by ki and the present subjunctive of the verb.

In M. $boi.\bar{i}st$ also takes the infinitive :

$\bar{s}um\bar{a} r\bar{a} \bar{c}\bar{e} m\bar{i}boi.\bar{i}st \bar{i} k\bar{a}r$ What necessity was there
 $r\bar{a} kerdan ?$ for you to do this ?

For examples, see s.v. in the Vocabularies.

- (c) $t\bar{a}nistan$, can, be able, is followed in both dialects, as in O.C.P., by the present subjunctive, which in M. may be introduced by ki . It can also be accompanied by the infinitive, which in B. appears to precede, and in M. to follow, it, e.g. :
- B. $raftan nam\bar{e}t\bar{a}nam$ I cannot go
 M. $na t\bar{a}nistam raftan$ I could not go
- (d) The $i\bar{z}\bar{a}fa i$, whether between noun and noun or noun and adjective, is occasionally omitted. It is similarly often omitted in other dialects of Persian, usually by elision when it comes into contact with another vowel, but sometimes merely through haste or carelessness of speech.
- (e) My Madaglashti informant appeared frequently to use the pronouns and verbal forms of the 1st person plural instead of those of the 1st person singular. Possibly he was accustomed to thinking in the plural, and it came natural to him in giving a part of a verb to say "we come", "we go," rather than "I come", "I go". In Bakhtiāri there is often an inaccurate use of the numbers in

the case of verbs in the 3rd person where the subject is not expressed.

EXAMPLES OF PREPOSITIONAL AND ADVERBIAL
EXPRESSIONS

38. The following examples of the use of the principal Prepositions and Adverbs may be found of interest.

N.B.—It should be noted that I have kept strictly within the limits of my scanty material, and have refrained from assuming or creating any words or forms, however probable, of which I have no actual record. Where blanks occur it is, therefore, not to be inferred that the forms do not exist, but only that my hurried inquiries failed to elicit them.

There is, for instance, no reason to believe that B. lacks a means of expressing the preposition “at” or M. the genitive “of thee”.

Badaxšānī.

Madaglašti.

(1) **After (time).**

pas (or *bād*) *i āmadan i ū*,
after he came

pas (or *bād*) *āmadan i ū*,
after he came

pas (or *bād*) *az ū*, after that

pas i ī ěi kār na kun, don't
do so after this

pas (or *bād*) *az ū*, after that

(2) **After (place), behind.**

ū aqab āmad, he came
behind

ō ai aqab āmad, he came
behind

ūnā ba aqab i ō raftan, they
went after him

ūnā ba aqab i ō raftan,
they went after him

(3) **Among.**

mī.ân i merdum, among the
people

derūn i merdum, among the
people

(4) **At.**

ba sā.at i šiš, at 6 o'clock

Badaχšānī.

Madaglaštī.

(5) **Before (time).**

pēš az āmadan i ū, before
he came

pēš i āmadan i ū, before he
came

pēš i āftau, before sunrise

(6) **Before (place).** See (11), "In front (of)."(7) **Behind.** See (2), "After."(8) **Down, downwards.**

ai ser i kūh ser i azi šidīm,
we started down from the
top of the hill

*ai koh poiyan āmad, yā
bālā raft?* did he come
down the hill or did he
go up?

rahaš kalapā as, the road to
(or from) it is downhill

kalapā raftan, to go down-
hill

ai koh poi.ân āmadan, to
come down the hill

(9) **For.**

do ta beroi χedat bigīrī, take
two for yourself

dü ta bigīr ba χüdat, take
to for (to?) yourself

(10) **From, from among, of.**

ai pār sâl tâ âlê, from last
year up till now

ai pārīna tâ âlê, ditto

ai īna do ta bigīrī, take two
of these

ai īna dü tâ bigīr, ditto

(11) **In front (of).**

šumâ pēš birawīn, you go
in front

šumâ pēš birawīd, ditto

pēš i ō raftam, I went in
front of him

pēš i ō raftam, ditto

dar i χāna īstādu as, he is
standing in front of the
house

dar i derwāza šīšta būd, he
was sitting in front of
the door of the house

BadaĶšānī.

Madaglaštī.

mā raftīm da dar i derwāza,
we went to the front of
the door
der i χāna, in front of the
house

(12) In, inside, into.

der šahr i Faizābād ūna
dīdam, I saw him in the
town of F.

ba χāna raftam; ba χāna
i χidaš na būd, I went
into my (or the) house;
he was not in his house

der Drōš, in Drosh
der bāγ šīšta būd, he was
sitting in the garden
ba χāna raftam, I went into
the house
da χānē i χidaš na būd, he
was not in his house
derūn i χāna, inside, into,
the house

da derūn i sanāj gerdānd,
he put (them) into the
skin-bag

rišta i daraχt, ki derūn i
zamīn ast, the root of the
tree (is that) which is in
(under) the ground

ba tai i sandūq mānda
būdam, I had put (them)
inside the box, in the box
tai i jēp, in the pocket

tai i sandūq } mānda } do.
derūn i sandūq } būdam }

da jīb i man būt, it was in
my pocket
derūn i jīp bibīn, look in
the pocket

au ba dēg birēz, pour water
into the pot

au.a da dīg bidōz, pour the
water into the pot

(13) Near, near to.

χāna i ō ba χāna i man
nazdīk ast, his house is
near mine

nazdīk, qarīb

Badaχšānī.

Madaglašti.

(14) **Of, belonging to.**

bača i amuk, uncle's child,
child of uncle

ai χidam, belonging to me

mâl i man as, it is mine

"of" = from among.

bača i amūk, ditto

ai χidam, ditto

īnâ ai kī an ? īnâ ai man,
Whose are these ? They
are mine

mâl i man ast, ditto

See (10), "From."

(15) **On, on to, upon, over.**

rū i mēz } *biguzārīn*, put
ser i mēz } (it) on the table

bâlâ i bâng }
pušt i bâng } on the roof

bâlâ i čūb, over (?) the stick

da ser i mēz bimān, ditto

da bâlâ i bōm raftam, I
went on to the roof

gyâštamaš } *der zamīn*, I put
mândamaš } it on the ground

(16) **Outside.**

bērūn īstâda būd, he was
standing outside

(17) **Round, round about.**

daur i χâna, round the
house

daur ma daur, all round,
round about

daur i daraχt, *daur i χâna*,
round the tree, round the
house

(18) **Since.** See (10), "From."(19) **To.**

ba mâ bitī, give (it) to me

bēiman } *bidē*, give (it) to
mārâ } me

(20) **To (after Verbs of Motion)** appears to be *ba* in both dialects, as in O.C.P.

ba kudâm taraf mērawī ?,
in what direction are you
going ?

Badağšānī.

Madaglaštī.

but in M. *da*, which seems generally to bear the sense of *in* or *on*, sometimes appears to replace *ba*.

(21) **To (a person).**

yak nafer firistād pēš i
Mādaubād, he sent a man
to M.

(22) **Till, up to, for (of time).**

tā dīna rūz, up till yesterday *tā dīna*, ditto
tā sī sāl, for 30 years *tā sī sāl*, ditto

(23) **Under, beneath.**

zēr i kursī, under the chair *tai i kursī*, ditto
tai i pā, under foot

(24) **Up, upwards.**

rū ba bālā (he went) up- *ser a bālā raft*, he went
wards upwards

39. The Nature of the B. and M. Vocabularies.

(a) It has already been stated that the bulk of the words in both dialects are pure Persian, and a glance at the Vocabularies which follow will make this obvious. Many of the words have, however, become obsolete in the language as it is now spoken in Persia, but some of them have survived in everyday use in Hindūstānī. Where this is the case it is difficult to determine whether B. and M. have inherited them along with the other words they possess which are still current in the Standard Persian speech of the present day, or whether they have acquired them by borrowing from Hindūstānī and Pashtū.

The following may be cited as examples :

B.M. *aurat* (P.Ar. and H. *‘aurat*)

B. *čimča* M. *čamča* (Mn.P., H. *čamča*)

- B. *kertà* M. *kirta* (Mn.P. *kurta*, H. *kurtā*)
 B. $\chi\acute{a}ma\chi\acute{a}$ (Mn.P. $\chi^v\acute{a}hma\chi^v\acute{a}h$ in constant use
 in Afγ.)
 B. *mōza* (Mn.P. *mūza*, H. *mōza*)
 B. *nāšpōtī* (Mn.P., H. *nāšpātī*)
 B. *qalwa* (Mn.P. *qulba* = plough (Steingass);
 Afγ. *qulba* = yoke of oxen)
 B.M. *rikābī* (Mn.P., H. *rikābī*)

(b) The following are probably **direct borrowings from the Indian side** :

- M. *kōt* (Engl. through Hindūstānī; also known
 in Persia)
 M. *latta* (Panjābī *latṭhā*)
 B. *mānja* M. *manja* (H. *mānjhā*; Panjābī *manjā*)
 M. *tāmba* (H. *tāmba*; P. *tāmbā*)
 B. *wāskat* (Engl. through Hindūstānī)
 Perhaps also *kitta-sag*, cf. Hindūstānī *kuttā*)

(c) **Direct borrowings from Pashtū (Afγ.)** appear to be scarce :

- As above, B. *qalwa* has possibly been drawn from Pashtū.
 B. *gādīk* may perhaps be resolved into *gād* + *īk*, in which case it may be derived from Afγ. *gud*, sheep.
 M. *tīt* may be identical with Afγ. *tīt*, low, short, stooping down.

M. *tsāder* is identical with the Afγ. form. M. *tsader* may be a mis-writing, otherwise it may be a borrowing of H. and Panjābī *čaddar* under Afγ. influence.

B. *jauwārī*, M. *juwārī* are probably derived from Afγ. *jawār*, but there is also H. and P. *ju.ār*.

(d) **Borrowings from or through Kowār** are naturally fairly numerous :

B. *āsaqāl*, M. *asaqāl*, a minor district official, is a title used in the Chitral administration "*āsaqāl*" ("*aksakāl*" O'Brien). I believe that it is a Turki word meaning "White Beard" (see J.R.G.S., vol. 1, No. 6, Dec. 1917, p. 411, where it is spelt "*aksakal*").

B. *kāk*, dry, cf. Kowār *kāk*, dried up.

B. *pārčam*, Ko. *pārčam*, *parčām*.

B. *šālī*, M. *šālī*, Ko. *šālī*.

M. *arqa*, Ko. *arqa*.

M. *tōnq*, cf. Ko. *tōng*.

M. *pākūl*, Ko. *pakōl*.

M. *pūč*, Ko. *pūč*.

(e) After discounting all the manifestly Persian words which constitute the bulk of these vocabularies, and, again, those which can be traced to Kowār, Hindūstānī, or Pashtū, there remain a score or two of words whose origin is obscure to me and to which I can suggest no parallels. They may be regarded as contributing to furnish a *raison d'être* for this article.

(f) There is no reason to suspect borrowings from geographically remote **dialects of Modern Persian**; where coincidence of form occurs it only argues a greater extension at some period of the word or form than one would have deduced from its isolated occurrence in a single dialect. The following points may be mentioned :

The identity of the vowel of the past base of B. *paχtan* and Gabri *paχ-ōdmūn*, to cook, in contrast to the *u* generally found in Mn.P. and O.C.P. *puχtan* is of interest.

Again, M. *tambān*, trousers, appears to be the same word as the Gabri *timbūn*, under-trousers, drawers. There is also H. and P. *tambā*, loose pantaloons.

B.M. *paitauwa* is identical with Bakhtiārī *paitauwa*, putties; the ordinary Persian is *pāpīč*.

B. has *būr*, grey, Bχ. *būr* = chestnut (of a horse).

B. *pas i pā* is duplicated in Bakhtiārī poetry.

B. uses *fan* and Bχ. *fund* = fraud, deceit. *Fund* is given in Steingass's Persian dictionary, but I do not remember hearing it in O.C.P.

Identical with B., *bāng* is Kurdī, *bāng*, roof.

(g) Both B. and M. differ from most dialects of Mn.P. in presenting few examples of Metathesis. I have *mijâz* for *mizāj* and *juryât* might represent the Turkish word, which I am unable to authenticate, but which is, I think, *jujürt*.

PARADIGMS

N.B.—See note to § 38.

40.

PERSONAL PRONOUNS

		Badaxšāni.			Madaglašti.
1st Sg.					
Nom.	<i>man</i>	I	Nom.	<i>man, ma</i>	I
Acc.	<i>marā</i>	me	Acc.	<i>marā</i>	me
Gen.	¹ <i>i mā</i> } <i>i man</i> }	{ of me { my	Gen.	<i>i man</i>	of me, my
Dat.	¹ <i>ba mā</i> } ¹ <i>ba mā</i> }	to me	Dat.	<i>bē¹man</i> } ¹ <i>bē¹ mā</i> }	to me
1st Pl.					
N.	<i>mā, mā.ā</i> (double plur.)		N.	<i>mā, mā</i>	we
A.	<i>mārā</i>		A.	<i>mārā</i>	us
D.	<i>ba mā</i>				to us
2nd Sg.					
N.	<i>tū, to</i>		N.	<i>tū, (tā)</i>	thou
A.	<i>tura</i>		A.	<i>turā</i>	thee
G.	<i>i tā</i>				of thee, thine
D.	<i>ba tū, tera</i>		D.	<i>bē i tū</i>	to thee
2nd Pl.					
N.	<i>šumā, šumāhā</i> (double plur.)		N.	<i>šumā</i>	you
A.	<i>šumā ra</i>		A.	<i>šumā rā</i>	you
G.	<i>i šumā</i>		G.		of you, yours
D.			D.	<i>bē i šumā</i> } <i>ba i šumā</i> }	to you

¹ Perhaps plural forms used with sense of singular.

		3rd Sg.	
		BadaĶšānī.	Madaglaštī.
N.	<i>ū, (ūn ?)</i>	N.	<i>ō, ū</i> he, she, it
A.	<i>ōrā̂, ōra; ūna</i>	A.	<i>ōrā̂</i> him, her, it
G.	<i>i ū, i ō</i>	G.	<i>i ō, i ū</i> his, hers, its
D.	<i>ba ū</i>	D.	<i>ba ū</i> to him, etc.

		3rd Pl.	
N.	<i>ānhā̂, ūnā̂</i>	N.	<i>ūnhā̂</i> they
A.		A.	<i>ūnhā̂ rā̂</i> them

Note.—*īšān* and *ūsān* are not found.

ENCLITIC PERSONAL PRONOUNS

1st. Sg.	<i>-um</i>	Pl. <i>-mūn</i>	Sg. <i>-um</i>	Pl. <i>-mōn</i>
2nd.	<i>-at</i>	<i>-tūn</i>	<i>-at</i>	<i>-tōn</i>
3rd.	<i>-aš</i>	<i>-(i)šōn,</i> <i>-šūn</i>	¹ <i>-aš</i>	<i>-šōn, -šūn</i>

41. DEMONSTRATIVE ADJECTIVES AND PRONOUNS

This	N.	<i>ī</i>	Pl. <i>īna</i>	N.	<i>ī</i>
	A.	<i>īrā̂,</i>		A.	<i>īrā̂</i>
That	N.	<i>ū</i>	Pl. <i>ūna</i>	N.	<i>ū, ō</i>
	A.	<i>ōrā̂, ūna</i>		A.	<i>ōrā̂</i>
This same (pro. and adj.)	N.	} <i>(h)amī</i> ²		N.	} <i>hamīn</i>
	A.			A.	
That same (pro. and adj.)	N.	} <i>(h)amū</i> ²		N.	} <i>hamūn</i>
	A.			A.	

¹ I have *-as* for *-aš* twice in my M. notes, and in one instance I appear to have confirmed it. BĶ. has *-as* and *-sūn* regularly for *-aš* and *-šūn*, but in M. it is at best only an occasional lapse probably due to careless speech.

² Probably also in pronominal sense *(h)amīn* and *(h)amūn* as in *hamīna*, *hamūna dīdum*, where the *n* probably pertains to the pronoun. See § 33*b*.

42. REFLEXIVE PRONOUN

Myself	$\chi idam, \chi üdîm,^1 \chi idîm^1$	$\chi üdam$
Thyself	$\chi edat$	
Himself	$\chi idaš$	

43. INTERROGATIVE ADJECTIVES AND PRONOUNS

Which man ? (adj.)	$ku\delta\hat{a}m$ $kud\hat{a}m$	} $\acute{s}u\chi s ?$	$kud\hat{a}m \acute{s}a\chi s ?$
Which of them ? (pro.)	$kud\hat{a}m-\acute{s}\bar{u}n ?$		
What ? (pro.)	$\acute{c}\bar{i} ? \acute{c}\grave{e} ?$		$\acute{c}\bar{i} ? \acute{c}\grave{e} ?$
Who ?	$k\bar{i} ?$		$k\bar{i} ?$

44. VERBS

(a)	Badaxšāni.	*Būdan, to be	Madaglašti.
		<i>būd-</i> : (h)ast-	

Present

Sg. 1.	(h)astum	Pl. 1.	(h)astīm	Sg. 1.	
2.	(h)astī	2.	(h)astīn	2.	
3.	as(t)	3.	(h)astan(d)	3.	ast

Preterite Indicative

Sg. 1.	<i>būdam</i>	Pl. 1.	<i>būdīm</i>	Sg. 1.	<i>būdam</i>	Pl.	<i>būdīm</i>
2.	<i>būdī</i>	2.	<i>būdīn (-īt)</i>	2.	<i>būdī</i>		<i>būdīt</i>
3.	<i>būd (būt)</i>	3.	<i>būdan</i>	3.	<i>būt</i>		<i>būdan</i>

Subjunctive

Sg. 1.	<i>bāšam</i>	Pl.	<i>bāšīm</i>	Sg. 1.	<i>bāšam</i>
2.	<i>bāšī</i>		<i>bāšīn</i>	2.	
3.	<i>bāša</i>		<i>bāšan</i>	3.	

Imperative

Sg. 2.	<i>bāš!</i>	Neg.	<i>na bāš!</i>	Sg. 2.	<i>bāš!</i>	Neg.	<i>na bāš!</i>
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¹ Probably plural forms. It was difficult to make sure that the plural was not being used where the singular was intended, or with the sense of the singular.

Badaġšānī.

Madaglašti.

(b)

Enclitic Verb*(tang)-um, I am (in difficulties)*

.. <i>um</i>	.. (<i>astīm</i>)	.. <i>um</i>	.. <i>īm</i>
.. (<i>astī</i>)	.. (<i>astīn</i>)	.. <i>ī</i>	.. <i>īt</i>
.. (<i>ast, as</i>)	.. (<i>astand,</i> <i>astan</i>)	.. (<i>ast</i>)	.. <i>an(d)</i>

45.***šudan, to become**

B. <i>šud-</i> , <i>šüd-</i> , <i>šid-</i> : <i>šaw-</i>	M. <i>šīd-</i> , <i>šud-</i> } : <i>šaw-</i> <i>šīd-</i> , <i>šūd-</i> }
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Present Indicative

<i>mēšawam</i>	<i>mēšawīm</i>	<i>mīšawam</i>	<i>mīšawīm</i>
<i>mēšawī</i>	<i>mēšawīn</i>	<i>mīšawī</i>	<i>mīšawīt</i>
<i>mēšawa</i>	<i>mēšawan</i>	<i>mīšawa(d)</i>	<i>mīšawan</i>

Preterite Indicative

Sg. 1. <i>šudam</i>	Pl. <i>šudīm</i>	Sg. 1. <i>šīdam</i>	Pl. <i>šīdīm</i>
2. <i>šudī</i>	<i>šudīn</i>	2. <i>šīdī</i>	<i>šīdīt</i>
3. <i>šud</i> (<i>šut</i>)	<i>šudan</i>	3. <i>šīt</i>	<i>šīdan</i>

Imperfect

Sg. 1. <i>bišudam</i>
2. <i>bišudī</i>
3. <i>bišud</i>

Present Perfect

Sg. 1. <i>šuda am</i>	Sg. 3. <i>šud' as(t)</i>
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Pluperfect

Sg. 1. <i>šuda būdam</i>	Sg. 1. <i>šuda būdam</i>
	2. <i>šuda būdī</i>

Present Subjective

Sg. 1. <i>bišawam</i>	Sg. 1. (<i>rawān</i>) <i>šawum</i>
	3. <i>bišawa(d)</i>

Present Perfect Subjective

Sg. 3. <i>šuda bāšu(d)</i>

Imperative.

Sg. 2. <i>-šu!</i>	Pl. <i>-šawīn!</i>	Sg. 2. <i>še!</i>	Pl. <i>šewīt!</i>
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Badaχšānī.

Madaglaštī.

46.

***kadan, *kerdan, to do**

<i>kad-</i>	}	:	<i>kīn-</i>	}	:	<i>kad-</i>	}	<i>kūn-</i>
<i>kaδ-</i>			<i>kūn-</i>			<i>kerd-</i>		<i>kīn-</i>
<i>kerd-</i>			<i>ken-, kèn-</i>					

Present Indicative

Sg. 1. <i>mēkinam</i>	Pl. <i>mēkinīm</i>	Sg. 1. <i>mīkūnam</i>	Pl. <i>mīkūnīm</i>
2. <i>mēkinī</i>	<i>mēkinīn</i>	2. <i>mīkūnē (-ī)</i>	<i>mīkūnīt</i>
3. <i>mēkina</i>	<i>mēkinan</i>	3. <i>mīkūna(d)</i>	<i>mīkūnen</i> (-an)

Preterite

Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>	Sg. 1. <i>kadam</i>	Pl. <i>kadīm</i>
(or <i>kaδam</i>)			
2. <i>kadī</i>	<i>kadīn</i>	2. <i>kadī</i>	<i>kadīt</i>
3. <i>kad</i>	<i>kadan</i>	3. <i>kad (kat)</i>	<i>kadan</i>

Imperfect

Sg. 1. *mēkadam*, etc. Sg. 1. *mīkadam*, etc.
also *bikadam*, etc.

Present Perfect

Sg. 1. <i>kerda am</i>	Pl. <i>kerda īm</i>	Sg. 1. <i>kada am</i> (or
2. <i>kerda ī</i>	<i>kerda īn</i>	<i>kerda</i>)
3. <i>kerda as</i>	<i>kerda an</i>	3. <i>kad' as</i>

Pluperfect

Sg. 1. <i>kerda būdam</i>	Pl. <i>kerda būdīm</i>	Sg. 1. <i>kada būdam</i>
2. <i>kerda būdī</i>	<i>kerda būdīn</i>	(or <i>kerda</i>)
3. <i>kerda būd</i>	<i>kerda būdan</i>	

Present Subjective

Sg. 1. <i>bekenem</i>	Pl. <i>bekenīm</i>	Sg. 1. <i>bekinam</i> (same
2. <i>bekenī</i>	<i>bekenīn</i>	endings as
3. <i>bekena</i>	<i>bekenan</i>	indic.)

Present Perfect Subjective

Sg. 1. <i>kerda bāšam</i>	Pl. <i>kerda bāšīm</i>	Sg. 1. <i>kada bāšam</i>
2. <i>kerda bāšī</i>	<i>kerda bāšīn</i>	2. <i>kada bāšī</i>
3. <i>kerda bāša</i>	<i>kerda bāšan</i>	

BadaĶšānī.

Madaglaštī.

Imperative

Sg. 2. *bikeh! biko!* Pl. *bekenīn!* Sg. 2. *bikun!* Pl. *bikūnīt!*Neg. *na ka!**nakenīn!*Neg. { *na kun!* { *na kunīt!*
 { *ma kun!* { *makunīt!*

47.

*dādan, to give

dād- : *tī-*, *t-**dād-* : { *dī-*, *dē-*
 { *d-*, *dēh-*

Present Indicative

Sg. 1. <i>mētēm</i>	Pl. <i>mētīm</i>	Sg. 1. <i>mīdum</i>	Pl. <i>mīdīm</i>
2. <i>mētī</i>	<i>mētīn</i>	2. <i>mīdī</i>	<i>mīdīt</i>
3. <i>mētī.a</i>	<i>mētī.an</i>	3. <i>mīdī^had</i>	<i>mīdī.an</i>

(also *namītum* 1st sg. neg.)

Preterite

Sg. 1. <i>dādam</i>	Pl. <i>dādīm</i>	Sg. 1. <i>dādam</i>	Pl. <i>dādīm</i>
		(-δ-)	
2. <i>dādī</i>	<i>dādīn</i>	2. <i>dādī</i>	<i>dādīt</i>
3. <i>dād</i>	<i>dādan</i>	3. <i>dāt</i>	<i>dādan</i>

Present Perfect

Sg. 1. <i>dāda am</i>	Pl. <i>dāda īm</i>	Sg. 1. <i>dād' am</i>	Pl. <i>dād' īm</i>
2. <i>dāda ī</i>	<i>dāda īn</i>	2. <i>dād' ī</i>	<i>dād' īt</i>
3. <i>dāda as</i>	<i>dāda an</i>	3. <i>dād' ast</i>	<i>dād' an</i>

Pluperfect

Sg. 1. *dāda būdam*, etc. Sg. 1. *dāda būdam*, etc.

Present Subjective

Sg. 1. <i>bitēm</i>	Pl. <i>bitīm</i>	Sg. 1. <i>bidīm</i>	Pl. <i>bidīm</i>
2. <i>bitī</i>	<i>bitīn</i>	2. <i>bidī</i>	<i>bidīt</i>
3. <i>bitī.a</i>	<i>bitī.an</i>	3. { <i>bidē.ad</i> { <i>bidē.an</i> { <i>bidī.ad</i> { <i>bidī.an</i>	

Imperative

Sg. 2. <i>bitī!</i>	Pl. { <i>bitīn!</i> Sg. 2. { <i>bidī!</i> Pl. <i>bidīt!</i> { <i>bitēn!</i> { <i>bidē!</i>
Neg. <i>na tī</i>	{ <i>na tīn!</i> Neg. { <i>na dī!</i> <i>na dīt!</i> { <i>ma tīn!</i> { <i>ma dī!</i>

Badaχšānī.

Madaglašti.

48.***guftan, to say***guf(t)-* : *gū-*, *gō-*, *g-* *guft-* : *gō-*, *gū-*, *g-*

Present Indicative

Sg. 1. <i>mēgum</i>	Pl. <i>mēgīm</i>	Sg. 1. { <i>mīgum</i>	Pl. { <i>mīgīm</i>
		{ <i>mīgo.am</i>	{ <i>mīgo.īm</i>
2. <i>mēgō.ē</i>	<i>mēgīn</i>	2. { <i>mīgū.ī</i>	{ <i>mīgū.īt</i>
		{ <i>mīgī</i>	{ <i>mīgīt</i>
3. <i>mēgō.a</i>	<i>mēgo.an</i>	3. <i>mīgō.ad</i>	<i>mīgō.an</i>

Preterite

Sg. 1. <i>guftam</i>	Pl. <i>guftīm</i>	Sg. 1. <i>guftam</i>	Pl. <i>guftīm</i>
2. <i>guftī</i>	<i>guftīn</i>	2. <i>guftī</i>	<i>guftīt</i>
3. <i>guft (guf)</i>	<i>guftan</i>	3. <i>guft</i>	<i>guftan</i>

Imperfect

Sg. 3. <i>mēguft</i>	Sg. 3. <i>mīguft</i> •
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Present Perfect

Sg. 1. (<i>guft' am</i> ? etc.)	Sg. 1. <i>guft' am</i>
	3. <i>guft' ast</i>

Pluperfect

Sg. 1. (<i>gufta būdam</i> ? etc.)	Sg. 1. <i>gufta būdam</i>
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Imperative

Sg. 2. <i>bugū!</i>	Pl. <i>bugīn!</i>	Sg. 2. <i>bigō!</i>	Pl. <i>bigō.īt!</i>
Neg. <i>na gū!</i>	<i>na gīn!</i>	Neg. <i>na go!</i>	

49.***raftan, to go***raft-* : *raw-*, *rau-*

Present Indicative

Sg. 1. <i>mērawum</i>	Pl. <i>mērawīm</i>	Sg. 1. <i>mīrawum</i>	Pl. <i>mīrawīm</i>
2. <i>mērawī (-ē)</i>	<i>mērawīn</i>	2. <i>mīrawī</i>	<i>mīrawīt</i>
3. <i>mērawa</i>	<i>mērawan</i>	3. <i>mīrawad</i>	<i>mīrawan</i>

Preterite

Sg. 1. <i>raftam</i>	Pl. <i>raftīm</i>	Sg. 1. <i>raftam</i>	Pl. <i>raftīm</i>
2. <i>raftē</i>	<i>raftīn</i>	2. <i>raftī</i>	<i>raftīt</i>
3. <i>raft (raf)</i>	<i>raftan</i>	3. <i>raft</i>	<i>raftan</i>

BadaĶšānī.

Madaglašti.

Present Perfect

Sg. 3. *rafta ast*

Pluperfect

Sg. 1. *rafta būdam*, etc. Sg. 1. *rafta būdam*, etc.

Present Subjective

Sg. 1. *birawum*, *birau.um*,
*birauwam*Sg. 2. *birawī*, etc.

Imperative

Sg. 2. *birau!* Pl. *birawīn!* Sg. 2. *bīra*, *birau!* Pl. *birawīt!*
Neg. *na rau!* *na rawīn!* Neg. *na ra!* *narawīt!***50.*****āmadan**, to come*āmad-* : *oi(y)-*, *ā-*

Present Indicative

Sg. 1. *mē.oiyam* Pl. *me.oi.īm* Sg. 1. *mī.oiyim* Pl. *mī.oiyīm*
(-āyam)2. *mē.oi.ī* *me.oi.īn* 2. *mī.oiyī* *mī.oiyīt*3. *mē.oiya* *me.oiyan* 3. *mī.oiyad* *mī.oiyan*

Preterite

Sg. 1. *āmadam* Pl. *āmadīm* Sg. 1. *āmadam* Pl. *āmadīm*2. *āmadī* *āmadīn* 2. *āmadī* *āmadīt*3. *āmad* *āmadan* 3. *āmad* *āmadan*

Pluperfect

Sg. 1. *āmada būdam*, etc. Sg. 1. *āmada būdam*, etc.

Present Subjective

Sg. 1. *bi.oiyam*, etc. Sg. 1. *bi.oiyim*, etc.

Imperative

Sg. 2. *bē.ā!* Pl. *bē.ā.īn!* Sg. 2. *bī.ā!* Pl. *bī.oi.īt!*Neg. *nēyā!*

TEXTS

SPECIMENS OF BADAΧŠĀNĪ

I

This text was the result of an attempt to explain the parable of the Prodigal Son to my informant, and get him to give a version of it in Badaχšānī. He had, however, strong views as to what would naturally occur in such a family crisis; witness the intrusion of the cousin.

Yak ādam dū bača dāšt. χatārīk bača ba pidar i χūdaš guft: "Ēⁱ pīder, īsa i brāder i kalān aloi.id biko; īsa i man ham aloi.id biko."

Birāder i χatārīk kalān a guft ki: "Īsa i tū bīsyār šuda as. Mā o šumā ai yak pīder hastīm, birāber mēgīrīm."

Bača i amukaš āmad o guft ki: "Īsa i mārā χāmaχā bi mā bitè (or χāmaχā bitè'm) kī amuk i mā as."

(Guftan) "Sa^{ar} bī.ā, waχt īsa i tera mētīm".

"Sa^{ar} ham āmadīm ba mā na dādī. Mārā fan zadī. Čēra fan mēzanī? Haq i mā bitē."

II

This second version of the same parable represents an attempt to get my informant to render it sentence by sentence, but by this method I had myself first to make a probable rendering and then to try to get it altered or corrected. In these circumstances the result cannot be regarded as the free and natural expression of a Badχšānī, though it is, I believe, fairly correct and intelligible.

Yak ādamī dū bača dāšt. Bača i χatārīk ba pidar i χūdaš guft: "Ēⁱ pīder, o haq i χīdam ba man bitī." Ū waχt pīderaš ba dū bača i χūdaš māl i χūdaš taqsīm kad.

Bād ai čand rūz o bača i χatārīk māl i χīdaš jam kad, ba yak mulk i dūr safar kad. Unjā māl χīdaš ba

χυšguzerânî¹ talaf kad. Waχtē kē hama's a talaf kerda bûd da ū mulk qâti saχtîn uftâ(d); î ham bisyâr tang âmad. Raft pēš i yakî az merdumân i o mulk wa ba ū šerîk šûd. Ū merd ham urâ ba jangal firistâd ki χūk i χudaš râ bičerânad.

Dilaš χâs(t) ki hamū χurâk biχerîm ki χūkâ mēχeran, wa ba o kasî čizî na dâd. Ba χudaš yak fikerî mēkad (or, fiker i χudaš a kad), ba χudaš guft ki: "der χâna i pider i mâ če qad nōker ki tanχâ mēgîran hastand; wa nûn i ziyâtî ham dâran wa mâ ai gišnagî mēmemberam. Âlê mēχezam, pēš i pider i χud mērawam wa mēgum: "Ē pider, ham ba χudâ χilâfi kadam ham ba šumâ, wa loi.îq nîstam ki piser i šumâ χânda bâšum, âlê ai nōkerhâ χidat yak tarah marâ nigahdâr."

Ō waχt χēst o raft pēš i pider i χūdaš. Âlê bisyâr dūr bûd, pider i χidaš ōra dîd, ba dalaš rā.am âmad, dau.îd wa ūna ba bayal χidaš girift wa bûsa kad.

SPECIMENS OF MADAGLAŠTĪ

I

Yak merdî bûd, Duula Muhammad, raft ba kûh. Da kûh raft kat i yak nafar i dîger. Bâd χîrs ba ūnâ pēčîdaš. Ki pēčîd, ūnâ yak nafar gurēχt. χîrs hamū Daula Muhammad a bâr sâχt girē (girift) burd ba dîger jâ.a. Raft patik i ūna kand, dast a pâ i ūna kand. "Ī zinda's" gufta. Ū χisî him marda kerda ast.

Bâd raft o χîrs ba sang ki šaχ bē.âram da bâlâ i bâr künim. Bâd ū ba šaχ mând wa î gurēχt.

Daula Muhammad rafta ba kûh čūčahâ i palang ba kuh dîd. Čâr čūča bûd. Aqb ters kerda bergašt ba χâna. Da χâna âmad, sanâj girifta. Waχt i âftau nîmrûz da hamū tarak rasîda, hamū čūčahâ ra girifta da derûn i sanâj gerdânda as, ser i sanâj basta kerd, ba aqb gašt, nîm i rah âmad.

¹ χυšguzerânî = enjoying oneself without regard for consequences. It is hardly as strong as "riotous living".

Palang *χaber šīd, āmad. Āmad ba qišlāq qarīb šīd. Ū ham ba qišlāq rasīdu az zīr i qišlāq aqab gašt wāstē i čūčahā's. Āwurd tīt kerd da bām der pīš i Mītaržau i Drōš. Sagahā ba hamūn čūčahā ser dādand. Hēci pīš na šīdan ai būvi zōrāwer.*

Ba unhā Mītaržau inām kerd, ham čūčahā Mītaržau ba Drōš burd.

The narrator, Shīr Muhammad, was a poor hand at telling a story, and it was difficult to obtain explanations from him. I am not clear about the meaning of parts of the first paragraph :

kat obviously means "along with", but I know nothing about the word.

pēcīdaš. pēčīd suggests "hugging", but the general sense seems to be "set upon". -*aš* probably for -*šān* and apparently ungrammatical.

bār sâχt glossed "carried".

patik glossed "eyelids", but I do not know the word.

Palik is the Kōwār for "eyelid".

χisī probably = *χudaš rā*.

šaχ glossed *taχt i sang*.

būd. Aqb . . . MS. has bād aqb. Ba'd would be more natural than this independent '*aqab*).

tarak. I do not know whether the word is *ترک* or *طرق* nor what it means. There is *Bχ. tarak* = crack, spilt, and here the meaning might possibly be a "cleft" in the rocks.

az zīr . . . čūčahā's. There seems to be some confusion. Presumably it went back because it could not find its cubs. Otherwise omit *aqab*. "It went about on the lower side of the village (looking) for its young."

II

Yak mard būd, Dīlarām nom dāšt. Āšiq šīd, guft ki :

*Būlbūl ba bāyo raft,
Nazar ber nihālo kat.*

- Āhī kašīd, qāmat i Lēlī χīyālo kad.*
Dīlarām dilberī, Sangil tu kāfirī.
5. *Dil 'amrā'te mīberī*
χūd yār i mā šawī(t).
Dāro madī, tabīb,
Mā dārīm dard i hišq
Mā bēh namīšawīm,
10. *Tu badnām mīšuvī.*
Dīlarām dilberī, Sangil tu kāfirī.
Āmad nimāz i šām
Nē-āmad nigār i man
Yak dāda pā.as dāštam
15. *χāb i man harāmo šīd.*
Dīlarām dilberī, Sangil tu kāfiri.
Dil hamrā'te mīberī
χūd yār i mā šawīt.
Malahim ba kūh, ū dašt ū bīyābān γarībo nīst.
20. *Herjā birasīt, χaīma zad o bārīgā girift (o) hīc*
γarībo nīst
Dīlarām dilberī, Sangil tū kāfirī.

This was the only piece of verse which Shīr Muhammad could produce, and his knowledge of it seemed very uncertain. I suppose it to be a garbled form of some popular Persian love-song, and not native to Madaglasht nor even probably to Badakhshān.

The o's and ū's recurring throughout are presumably metrical expedients. They were pronounced as if they were part of the preceding word.

- l. 4. *sangil* presumably = *Sang-dil*.
 l. 14. *pā.as* presumably = *pās* of *pās-bān*.
 l. 19. *Malahim* probably for *malā'im*.
γarīb here and in l. 20 perhaps means "out of place".
 l. 20. Is *Dīlarām* or *Sangdil* the subject?
Birasīt probably *birasīd* = *mīrasīd* 3rd sing. imperf.

TRANSLATION OF SPECIMENS

B. I

A man had two sons. The younger son said to his father: "O father, divide off my elder brother's share (of the inheritance), and divide off my share likewise" . . .

The younger brother said to the elder: "Your share has been made too big. You and I are of one father, and we (should) share alike."

The son of his uncle came and said: "You must give me my share, for your father is my uncle." (They said): "Come to-morrow morning and then we shall give you your share" . . .

"I came in the morning" (said the cousin) "but you gave me nothing. You have fooled me. Why do you fool me? Give me my rights."

B. II

A certain man had two sons. The younger said to his father: "O father, give me that which is due to me." Thereupon the father divided his property up between his sons. Some days later the younger son gathered his belongings together and journeyed off to a distant country. There he wasted his substance in riotous living. When he had dissipated the whole of it a severe famine fell on that country and he got into great straits. He went to one of the men of that country and entered into partnership with him, and the man sent him out into the desert to feed his swine, and he was glad to eat the same food that the swine ate, and no one gave him anything.

Then he thought within himself, and said to himself: "How many servants are there in my father's house who receive pay and have more than enough of bread, while I am dying of hunger. Now I will arise and go to my father and say: 'O father, I have sinned against God and against you and I am not worthy to be called your

son, now support me in any fashion as one of your servants.'”

Then he arose and went to his father. Now when he was a long way off his father saw him, and pity came into his heart and he ran and caught him in his arms and kissed him.

M. I

There was a man (by name) Daula Muhammad, and he went to a mountain. He went to the mountain along with another man. Afterwards a bear attacked them. When it attacked them one of the two men escaped. The bear took up the man Daula Muhammad (on its back) and carried him off to another place. Then it proceeded to paw his eyelids and his arms and legs. “He is alive,” it said. But Daula Muhammad pretended to be dead.

Then the bear went to a cliff (saying), “I will bring a slab of stone and put it on him (or put him on it).” Then while the bear was occupied with the stone the man made his escape.

(Another time) Daula Muhammad went to the mountain and saw a leopard's cubs. There were four cubs. Then he took fright and went back to his house. He came to his house and took a skin-bag (for carrying grain in), and at midday, having returned the same way (?), he caught the cubs and turned them into the bag. Then he tied up the mouth of the bag and turned back.

He had gone half way home when the leopard found out (that its cubs were missing) and came (after him). It came up to near the village. Daula Muhammad, however, had reached the village and (the leopard) went back from below the village (looking) for its cubs.

Daula Muhammad brought them and put them down on the roof in the presence of the Mehtarzhau of Drosh. They set the dogs at the cubs, but they refused to go forward because of the powerful odour.

The Mehtarzhau gave Daula Muhammad a present and took the cubs away to Drosh.

M. II

There was a man, Dilarām by name, who fell in love and said :

The Bulbul went into the garden,
 She looked at the trees.
 He sighed and thought of the form of (his) Lēli.
 Dilarām you are a lover, Stony-Heart you are an infidel.
 You carry off my heart with you ;
 Be you my lover.
 Give no medicine, Physician,
 I suffer from the pain of love.
 I will not get better, and you will be discredited.
 Dilarām you are a lover, Stony-Heart you are an infidel.
 Evening prayer-time came,
 My lover came not.
 I kept one eye on the look out.
 Sleep became unlawful to me.
 Dilarām you are a lover, Stony-Heart you are an infidel.
 You carry away my heart with you.
 Be you my lover.
 Curses (?) on the mountains and the plains and deserts
 are no strange thing.
 Wherever she came she pitched her tent and made her
 place of audience (or her camping-ground),
 (And) it is no strange thing.
 Dilarām you are a lover, Stony-heart you are an infidel.

BADAĀSHĀNĪ AND MADAGLAŠTĪ VOCABULARIES

Order of arrangement :

Vowels :	<i>ā, â</i>	Liquids	<i>l</i>
	<i>a, e</i>		<i>m</i>
	<i>ē</i>		<i>n</i>
	<i>ī</i>		<i>r</i>
	<i>i</i>	“ Aspirate ”	<i>h</i>
	<i>ō</i>		
	<i>ū</i>		
Diphthongs :	<i>ai</i>	<i>Note.</i> —Within the several sections indicated above the order is alphabetical, with the following modification to embrace non-alphabetic symbols :—	
	<i>au</i>		
	<i>oi</i>		
Gutturals : Explosives	<i>q</i>		
	<i>k</i>		
	<i>g</i>		
Spirants	<i>χ</i>	(1) Marked and unmarked vowels are treated as the same.	
	<i>γ</i>		
Palatals :	<i>č</i>		
	<i>j</i>		
	<i>y</i>	(2) Other things being equal, an unmarked consonant precedes one bearing a diacritical sign.	
Dentals :	<i>t</i>		
	<i>d</i>		
Labials : Explosives	<i>p</i>		
	<i>b</i>		
Spirants	<i>f</i>	(3) <i>b</i> is followed by <i>č</i>	
	<i>w, v</i>	<i>d</i>	<i>ḍ</i>
Sibilants :	<i>s</i>	<i>g</i>	<i>γ</i>
	<i>š</i>	<i>k</i>	<i>χ</i>
	<i>z</i>	<i>s</i>	<i>š</i>
	<i>ž</i>	<i>z</i>	<i>ž</i>

BADAĀSHĀNĪ VOCABULARY

<i>ā, â</i>	<i>âlē</i> , now ; <i>hamī âlē</i> , this very moment
<i>âb</i> ; <i>jū i âb</i> , water-channel, v. <i>au</i>	<i>âmad-</i> : <i>oi(y)-</i> , <i>â(y)-</i> , to come
<i>âberū</i> , - <i>â</i> , eyebrow	<i>ârunj</i> , elbow
<i>âdam</i> , man	<i>âsaqâl</i> , headman, minor official
<i>âft-</i> : ? to obtain, find ; <i>šurīdam âftamaš</i> , I searched for and found it	<i>âsi.âb</i> , <i>osi.âb</i> , mill
<i>âftauras</i> , morning	<i>âsmân</i> , sky
<i>âlâčabâf</i> , ? <i>ustâ âlâčabâf</i> , master weaver	<i>âsp</i> , horse (common) ; <i>ner âsp</i> , stallion
	<i>âsta âsta</i> , slowly
	<i>âstîn</i> , sleeve

- âtiš*, fire
âward-: âr-, to bring
- a**
- abdah*, seventeenth
aftâd, seventy
ahnaq, stupid
aka (*aqā?*), "arbâb," master
aχ, ice; *au^waχ bast*, the water froze
aχêr ferdâ, the day after the day after to-morrow
alaušâ, jaw
aloi.id, separate, apart; *aloi.id k.*, to separate, divide off
ama, paternal aunt; *bača i ama*, cousin
ambûr, pincers
amî, *hamî*, pron. and adj. this same, this very (one); *kî bûd ke hamîna zadî?* Who was this person whom you beat? *Kî bûd ke hamîna ba šamâ gufta bûd?* Who was it had told you this?
amu, *hamû*, pron. and adj. that same, that very (one), that;
amû asp a mēχâham, I want that horse; *amûna didam*, I saw him
amuk, paternal uncle; *bača i amuk*, cousin
anâr, pomegranate
angišt (*û*), charcoal
angišt, finger after, behind him
aqab, *aqib*, behind (adv.); *ba aqab*, *i ô*, after, behind, him.
aqel, intelligence, sense; *bâ aqel*, intelligent; *bê aqel*, stupid
arbâp, headman; *qüşlâqî arbâp*, village headman
arra, saw
arzan, a kind of grain, millet(?)
as, v. *ast*
asli, original; *asli watan i tâ az kišâst?* Where is your original home? Where do you hail from?
asp v. *âsp*
ast-, pres. base of v. to be
as, *ast*, is
astai? how? in what manner?
astai az Faizâbâd âmada ē? How have you come from F.?; *astai basta î?* How have you shut (it)?
-aš, his, her, its; him, her, it
aštâd, eighty
az, v. *ai*
azî, down, downwards (?); *ser i azî* = downwards
aždah, eighteen
ēla, loose; *ēla k.*, to loosen, let go, open, undo; *ēla š.*, to become open, etc.
ēžâr, trousers, pyjamas
ēzum, firewood

ī

ī, adj., this

īmīrūz, v. imrūz

īnjā, here

īrā, pron. (acc.) this

īsa, share, portion, share of inheritance

īstād- : ēs(t)-, to stand, stay ;
m'ēstē ya mērawē? will you
stay or will you go away ?
qarār bē.es = stand still

i

i (iḡāfa), of, connective between
noun and adj.

imrūz, to-day

imsāl, this year

istād-, v. īstād-

ō

o, and ; mā o šumā, you and I ;
āmad o guft, he came and
said

ō, v. ū

ōrā, pron. (acc.) him, that (one)

osi.āb, v. āsi.āb

ū

uft-, v. pert-uft-

ustā, craftsman

ustuyān, bone

ū (ō), ūn, pron. he, she, it ;
adj. that ; pl. ūnā, pron. they

ai

ai, az, from, of, belonging to ;
hamī asp az χidīm ast, this
horse is ours, this is our horse
ain i čašm, pupil of the eye

au

a.ū, water ; a.ū i garm, warm
water ; a.ū i jūš, boiling
water

aur, cloud

aurat, -hā, woman

oi

oi.īn, iron

oi.īnda, coming, future ; sāl i
oi.īnda, next year

oi.īnger, blacksmith ; ustā i

oi.īnger, master blacksmith

q

qaimāχ, cream

qālīn, "gilīm," woven rug

qalwā, plough ; qalwā k., to
plough ; ī zamīn a qalwā
ka, plough this land !

qarār, fixed, steady ; hamūnjā

qarār bē.es, stand still there

qarīb, near

qišlāq, qušlāq, village, settle-
ment ; qišlāqī arbāp, village
headman

quwat, strength

k

kābūt, blue

kad-, v. kerd-

kāh, straw

kai? when?

kāk, (1) kāk i pā, leg above
ankle ; (2) dry

kalān kalān, big, great

kalapā, sloping down, downhill

kalau.ūr, sights of a gun

- kalb*, steep
kam, little, small (in quantity)
kamer, cliff
kamter, less
kand- : *kan-*, to dig
kandâq, stock of a gun
kâr, *kâr*, business, work, act
kârd, knife
kašîd- : *kaš-*, to draw, pull
kâšt- : *kâr-*, to sow
kauk, "chikor," red-legged hill
partridge
karulēs, ladle
kausš, shoes
kè, *ki*, *ke*, (1) conj. (corresponding in use to O.C.P. *kih*), that, so that, in order that, etc.; *man fârîdam ke hamî kâr a bekenem*, I wanted to do just this thing (this is just the very thing I wanted to do). (2) quasi rel. pron., who, whom, that; *hamû šaxs ast kè dîna rûz âmada bûd*, it is the same man who came yesterday; *hamû šaxs ast kè ôrâ dîna rûz zadam*, it is the same man whom I beat yesterday
kerd-, *kad-* : *kin-*, *kün-*, *ken-*, *kèn-*, to do
kèrra : *kèrra i asp*, foal
kerta, shirt
kerwâs, cotton
ki, v. *kè*
kî? who? *hamî asp az kî*
- χerîdî*? from whom did you buy this horse?
kišâ? where? *ai (az) kišâ*? whence?
kîšt, *kûšt*, sowing, cultivation;
kišta zâr, cultivated ground;
kišta zâr k., to cultivate
kittasag, shepherd's dog
kô^u, *kû*, mountain
kôt, coat
kûčûk, puppy
kudâm? *kudâm*? adj. or pron., which? which one? *kudâm šaxs bûd ki ba šumâ guft*?
kuluχ, thick, stout
kûm, pillow; *kûm i kûrpa*, *kûm i lëf*, pillow and quilt(?); *i*, probably for *o* = and
kûnda, log, trunk of a tree
kûrpa, quilt
kursî, chair
kurûr, crore
kûtâ, short
- g
- gadîk*, ewe
ganda, bad; *âdam i ganda*, a bad man
gandam, wheat
gardan, neck
gašt- : *gerd-*, to go about; *časpân gašta bē.â*, come back quickly
gau (*gâv*), cow, pl. *gauwân* (cattle); *mâda gau*, cow; *berza gau*, bull; *gau râ jûšîd*, she milked the cow

germ, garm, hot
germī, heat
gīlām, knotted carpet
gīr : ba gīraš k., to catch it
or him ; gīr na ka, don't
delay (?)
girēwān, collar of coat
girift- : gīr, to seize ; दौरاš
giriftand, they surrounded
him (or it) ; jilāv girift, v.
jilāv
gišna, hungry
gōsāla, calf
guft- : go-, (g-), to speak, say,
tell
gül, flower ; gül i gulāb, rose ;
gül i sūrī, rose
guldār, embroidered
gulū, throat
gurēχt- : gurēz-, to run away
gūsfand, sheep ; mādagūsfand,
ewe ; ner gūsfand, ram
gūš, -ā, ear
gušāt, loose
gūšt, flesh, meat
guzašt- : guzār-, v.i. to pass by ;
v.t. to leave put down

X

χāb, sleep ; χāb k., to sleep
χaber, news, information
χaima, tent
χākisterī, grey
χāla, maternal aunt ; bača i
χāla, cousin
χālī, empty

χāmaχā, willy-nilly ; χāmaχā
ba ma bitī, you must give it
to me ; man ferdā χāmaχā
mērawum, I will certainly
go to-morrow, I shall have
to go to-morrow
χāna, house
χānd- : χān-, to sing, read
χandīd- : χand-, to laugh
χanjer, dagger
χarāv, thin (of animals, etc.),
in poor condition
χāst- : χō(y)-, χā-, χāh-, to wish,
want ; man χāstam ki hamī
kāra bekenem, I wanted to
do this ; sè ta gūsfand mē-
χāham, I want three sheep
χasta, tired
χau, cf. χāb ; raχt i χau, bed-
clothes
χauwānd- : χauwān-, to make
lie down
χerīd- : χer-, to buy
χert, χurt, a weight (?)
χēst- : χēz-, to rise, stand up
χetārīk, χetārīk, (χertārīk ?),
small, little
χō.er, -ā (-ān ?), sister ; bača i
χō.er, sister's child
χō.erzāda, sister's child
χūb, good
χūd, χīd, self ; χūdam, my-
self ; χūdat, thyself ; etc.
χūk, pig
χūn, blood
χunak, cold

χüird- : *χür-*, to eat
χuftan, early night, bedtime

γ

γalla, grain
γau.omū, kind of grain (?)
γaus, thick (as of a stick)
γenān, colt
γerīb, strange

č

čābuk, quickly, swiftly
čādēr, *čādīr*, sheṣt, veil, head-cloth

čakman, cloak, "choga"

čand ? how many ? how much ?

čand, (1) so, *čand kalān būd kē burdan na tonistam*, it was so big I could not carry it away ; (2) a certain number of, some ; *bād ai čand rūz*, after some days

čapdar, *čabdar*, window

čāqū, small knife

čār, four ; *čār cār bigīr*, take four of each

čārdah, fourteen

čārmayz, walnut

čarānd- : *čarān-*, v.t. to cause to graze, pasture

čarīd- : *čar-*, v.i. to graze

časpān, quickly, without delay ;
časpān gašta bē.ā, come back quickly

časpānd- : *časpān-*, v.t. to make stick, adhere

časpād : *časp-*, v.i. to stick, adhere

čašm, eye ; *pušt i čašm*, eyelid
čāšt, later morning ; *nān i čāšt*, breakfast

čè ? *čē* ? adj., what . . . ? *čè hawāl dārīn* ? how are you ? (= what state of affairs have you ?) ; *čè tār* ? how ? in what way ?

čērā ? *čēra* ? why ?

čermger : *ustā čermger*, leather-worker (?)

čī ? pron. what ? *ū čī mēguft* ? what was he saying ? *šumā čī mēgīrīn* ? what are you taking ? *čī guf(t)* ? what did he say ?

čil, *čel*, forty

čimča, spoon

čīnār, chenar tree

čīnd- : *čīn-*, to pluck, gather

čīz, thing

čūb, wood, stick

čuča i mery, chicken

čuk, straight, upright (?) ; *čuk bē.es*, stand straight

čukīd-, *čīkīd-* : *čuk-*, *čīk-*, to hammer, pound, hammer in ; *mēχa bučuk*, hammer in the nail

j

jā, place

jāla, hail (my MS. is uncertain and *žāla* might be read, but

the probability of *jāla* is increased by the Madaglašti form *jōla*)

- jān*, life; *bē jān*, weak
jau, barley
jauwārī, maize
jēp, pocket
jēwuk, pocket
jīger, liver
jīl, v. *jūl*
jīlau, *jīlāv* (reins, bridle);
duzd ser i rāh jīlau.išōn
giriftan, robbers waylaid them, held them up
jū, *jūb*, channel; *jū i āb*, stream; *jū i kalān*, big stream; *jū i ketārik*, small stream
jūbār, irrigation channel
jūl, *jīl*, blanket
jumbīd-: *jumb-*, v.i. to shake
jumbānd-: *jumbān-*, v.t. to shake
jūrāp, socks
jurγāt, curds
jūš, boiling; *au i jūš*, boiling water; *jūš āmadan*, v.i. to boil
jūšīd-: *jūš-*, to milk; *gāv rā jūšīd*, she milked the cow
jūšōnd-: *jūšōn-*, v.t. to boil

Y

y (for *ī* between vowels), this, these; *ai-y-aspā kudāmšūn niḡīrīn?* which of these

horses are you going to take?

- ya*, (either) or
yak, one; *yakī nīm (rūz)*, a (day) and a half
yakī, a single one; *pēš yakī būt ālē do šut*, formerly there was one, now there are (have become) two
yāzdah, eleven

t

- ta*, particle used after numerals; *do ta bigīrīn*, take two; *sē ta gūsfand mēšūram*, I want three sheep; *sē ta sē ta betī*, give three to each
tā (1), a form of *tū* in the oblique cases: *qišlāq i tā*, your village
tā (2), up to, till: *tā dīna rūz*, up to yesterday; *ai pār sāl tā ālē*, from last year up to the present time
taya, maternal uncle; *bača i taya*, cousin
tai, inside; *ba tai i sandūq*, in the box; *tai i jēp*, in the pocket
takīya, pillow
taχta, plank
talabīd-: (*talab-* ?), to demand, seek in marriage; *Īsāq ai Mādaubīd duχter talabīd*, I. asked M. for his daughter in marriage

tâlê = *tâ âlê*, up till now

tang, tight

tânist- : *tân-* (or vowel *â*, *o*),
to be able, can; *čand kalân*
būd kèburdan (or *werdâštan*)
ne tonistam, it was so big
that I was unable to carry
it (or carry it away); *âlê*
namêtânânam birawam or *âlê*
raftun namêtânânam, I cannot
go now; *dîna rûz na tânis-*
tam birawam, I was unable
to go yesterday; *natânistum*
ki bê.âyam, I was unable to
come

tâq, room

tâqîn, peaked cap worn inside
a turban (Indian, "Kullah")

târ, manner; *čê târ basta î?*
how have you tied it?

taraf, direction; *ba kudâm*
taraf mērawē? in what
direction are you going?

tarsîd- : *tars-*, to fear, be afraid

tâzî, hound

têz, quick, swift

tigma, button

tîng, steep

tîr, beam, rafter

tišna, thirsty

toi.î, under, underneath; (*kūm*)
toi.î ser mîkunè, you place
(the pillow) under your head

toi.î, young foal; *mâda toi.î*, f.,
ner toi.î, m.

tû, to, thou

tufang, rifle; *tufang a zadam*,

I fired the rifle

tufangčâ, pistol

tuχm, *tiχm*, (seed?); *tuχm*,
i mery, hen's egg

-tum, *-tî*, v. *dâd-* : *t-*, to give, etc.

tût, mulberry

d

dâd- : *t-*, to give

dâh, ten

dahân, mouth

dahum, tenth

dâlân, verandah

dandân, tooth

dânist- : *dân-*, to know

daraxt, -*â*, tree,

dast, hand, arm; *band i dast*,
wrist

dastak, small beam

dastâr, sort of turban; *dastâr*
i safêd, white turban

dâšt- : *dâr-*, to have, possess;

3rd sg. *dâra*, is, there is;

înjâ hêčî sang na dâra,
there are no stones here

daur, round about; *daur i*
χâna, round about the

house; *dauraš giriftand*,
they surrounded it (him);

daurmadaur, round about.

dêg, v. *dèk*

dèk, *dêg*, cooking-pot

dexter, daughter, girl

der, door

derând- : *derân-*, *deron-*, v.t.
to tear

derûn, women's quarter's, private part of a house

dēwâl, wall

dîd- : (*bîn-* ?), to see

dîger, other, additional; *êand rûz i dîger bâz mērawē?* in (i.e. after) how many more days will you go back again?

dîna rûz, yesterday

dînyâ, world

do, du, two

dūγ, buttermilk

dūxt- : *dūz-*, to sew

duχter, vide *dexter*

dûl, heart

dūmâd, son-in-law

dumba, sheep's tail; *rauγan i dumba*, mutton-fat

dûr, far, distant

durâz, long, tall; *âdam i durâz*, tall man

durōγ, lie, untruth

duyūm, second

duzd, duz, robber, thief

dwâzdah, twelve

p

pâ, foot, leg

paga, early morning, to-morrow morning

pahlawân, strong, powerful (physically); *bisi.âr âdam i pahlawân ast*, he is a very strong man

paidâ k., to find, procure

paitauwa, leg-bandages, putties

paχt- : *paz-*, to cook

pām, wide, broad

pânj, five

panja : *panja i dast*, the open hand, finger, first finger; *panja i pâ*, the foot, toes; *šâh panja i kalân*, the second finger

panjâ, fifty

pânzdah, fifteen

pārēum, fringe of hair on forehead

parîd- : *par-*, to fly

pâr sâl, last year; *pâr sâl pas âmadam*, I came back last year

pas, adv. : (1) after (of time); *pas az ū*, after that; *pas ferdâ*, the day after to-morrow; (2) back (of place)

pas i pâ, back of ankle

past, low-lying, low, mean (?); *âdam i past*, an ill-bred (?) man

pâšna, heel

patük, a kind of grain

pērâr sâl, the year before last; *pēš pērâr sâl*, the year before the year before last

perè rûz, *perîrûz*, the day before yesterday; *pēš perè rûz*, the day before the day before yesterday

pertuft- : *pertâ-* (-oi-), to throw,

fling down; *mîpertoiyum*, I throw down; *bipertâ!* throw down! (Equated in meaning with Mn.P. *andâχtan*. With *pert-* cf. Mn.P. (dial.) *part kerdan*, to fling away; *part šudan*, to fall down. If the B. forms given are correct it would seem that a transitive meaning has been conferred on an intransitive form, at least in the past base.)

pēš, adv. (1) forward, in front, to (of persons); *pēš i ō raftam*, I went in front of him, or I went to him; (2) before (time), formerly; *pēš az ū*, before that; *pēš yakî bût*, formerly there was one; v. *perè* and *pērâr*

pēšânî, forehead

pēšîn, early part of afternoon

pî.âz, onion

pîder, -â, father

pîser, -hâ, son

pō^u, quarter; *sè pō^u*, three-quarters; *nîm pō^u*, one-eighth

poi.angî, lowland; *qišlāq i poi.angî*, a village in the low-lying land, plains

poi.yân, *pōi.ân*, down, downwards; *ai koh poi.ân âmad*, he came down from the hill

pōst, skin

(?) : *pōš*, to sow (?); *î zamîn galwa kada bipōšîm*, let us sow this ploughed land
puχta v. *paχt-*; *puχta bugo* = *râst bugo!* speak truly, speak the truth!

pursîd- : *purs-*, to inquire
pušt, back; *pušt i bâng* (on the top of the roof)

pušûk, -ân, cat

pür, full

b

ba, to, at, in, into

bača, -hâ, child, boy

bad, evil, bad; *badter*, comp. of do.; *batterîn*, superl. of do.

bâd, after (time); *bâd az ū*, after that

bâd, wind

Badaχšân, country of Badakhshân

Badaχšî, *Badaχšânî*, of or belonging to Badakhshân, Badakhshânî

badan, body

bâft- : *bâf-*, to weave

baitâl, mare

baitalča, 2-year-old filly

bâχ, garden with big trees

bâχča, garden (small trees)

bâχt-, *boχt-* : *bâχ-* : (1) to lose (a game, etc.)(?); (2) to weave (clerical error for *bâft-* : *bâf-*?)

- bâlâ*, above; *rû ba bâlâ*, upwards
bâlâ i, on top of, upon
bâlâgî, upland; *qišlâq bâlâgî*, a village in the mountains
bâm, roof
band, joint; *band i dast*, wrist; *band i pâ*, ankle
bâng, bâng, roof, v. *bâm*
bâqila, pl. *bâqilâ*, bean
barâbar, *birâber*, level, equal, alike, sound, in good order; *mijâz i šumâ barâbar as?* are you in good health? *barâbar mēgîrîm*, we shall take (shares) alike, share equally
bârân, rain
barg, leaf (of tree)
bârîd-: *bâr-*, to rain, to fall (of rain, snow, etc.)
bârîk, thin (as rod), narrow
barra, lamb
bâš-, v. *būd-*, may be
bašt-: (*band-*?), to tie, fasten
batta, separate; *bišî batta*, sit separate, apart
batterîn, superl. of bad
bâz, again
bâžgî, -ân, kitten
bē, without, lacking in, *bē quwat*, weak; *bē jân*, weak, feeble; *bē aqel*, stupid, foolish
bēd, willow
bēdâr, awake, wakeful, on the watch
bēhter, better
bēhterîn, superl. of last; best
bēχ, root
bēχt-: *bēz-*, to sift
bēl, spade, shovel; *bēl z.*, to dig
bēla, gloves
bēmâr, ill, sick
ber, chest, breast
berf, snow; *berf bârîd*, it snowed
berînj, brass
beroi i, for the sake of, for
bērûn, men's quarters, public part of a house
berzagau, ox, bull
bîča, kid
bilaχša, thin (?); *âdam i bilaχša*, a thin man (?)
bînî, nose
bîrâder, -â, *brâder*, brother; *bîrâderzâda*, brother's child
birqa, woman's veil
bîst, twenty
bîstum, twentieth
bisyâr, *bisi.âr*, very
bižîlak, joint; *bižîlak i dast*, wrist; *bižîlak i pâ*, ankle
boi.îs, reason, cause; *boi.îs i çê î kâr a kadî?* for what reason (i.e. why) did you do this?
boi.îst (pret.), *bâ^{ad}*, *bât*, *boiyad* (pres.): it is necessary that; must, ought to (impers.); *imrûz bâ^{ad} birawum*, I must go to-day; *bât šumâ*

ī kār a bikunīn, you must do this; *nemīboiyad ki birawī*, you mustn't go, you need not go; *šumā ra na boi.īst kè ī kār a šumā bikunīn*, you should not have done this

brinj, berinj, rice (cleaned)

būd-, to be (pret. base); *būd*, *būt*, 3rd sg. pret.; subj. base, *bāš-*

buland, high

būr, grey (?)

burd- : *ber-*, to carry away

burīd- : *bur-*, to cut, cut off

burūt, moustache

büz, goat; *māda büz*, f., *ner büz*, m.

f

fan, deceit, trick; *mārā fan zadī*, you tricked me, gulled me

fārīd- : *fār-*, *för-*, to wish, want, intend; *man fārīdam (mēfāram) kè hamī kār a bekenem*, I wanted (want) to do this; *ālē mēfāram ki birauwam*, I want to go now; *imrūz dil i māra (sic) namīfāra*, I have no desire (for it) to-day

ferbē, fat

ferdā, to-morrow; *pas ferdā*, the day after to-morrow

ferš; *ferš i zamīn*, floor

fīristād-, (pres. base ?), to send
fulān, such and such; such and such a person

fulāt, steel

furōχt- : *ferōš-*, *ferūš-*, to sell

w

wāda i werdī, night-time (between *χuftan* and *nīm i šap*)

wāguzār k., to make over to
waxt, time

-wārī, like, resembling; *misl i sagwārī mānd*, it resembled a dog

wāskat, waistcoat

watan, native country

wazmīn, heavy

werdāšt- : *werdār-*, to take up, carry away, remove; 1st pers. sg. indic., *wermīdāram*; 2nd sg. impv., *werdār*

werdī, glossed *χau*; v. *wāda* but perhaps connected with *wird*

wēīrā¹, gums

s

sabuk, light (of weight)

sad, hundred; *du sad*, two hundred

sadā, noise

sāf, clear, bare

safēd, white

sag, *-ān*, dog; *māda sag*, *-ān*, bitch; *ner sag*, *-ān*, dog, m.

saxt, hard; *saxt bē.ā*, come quickly (?)

- sâχta, sâχt* ; *čī sâχta âmada*
ī? how have you come?
bâ čī sâχt mērawē? how
 are you going to go?
 (Apparently perf. pc. act.
 and verbal noun of Mn.P.
 vb. *sâχtan* : *sâz-*, to make,
 arrange, which in M.C.P. may
 also mean "to get along with,
 agree with", or "to make
 fraudulently", cf. *sâχtagī* =
 fraud, swindle. The B.
 idiom above has probably
 something of the force of
 the Eng. "manage" as in:
 "How did you manage to
 come?" "How will you
 manage to go?")
- sâl*, year
sallah, (a sheet of cloth,
 "čâdîr"); turban, "*lungī*"
sandalī, chair
sang, stone; *sang i osi.âb*,
 millstone
sanglâχ, stony
sa^{ar}, morning
sauz, green
sâz k., to make, fashion
sè, sē, three
ser, sar, head; *ser, sar i . . .*,
 on top of, on upon, end
 of . . . ; *ser i mēz*, on the
 table; *sar i rāh*, on the road,
 on the way; *ser i zulfa*
mībura, he cuts, trims, his
 hair
- serd*, cold; *šau serd χèrdīm*,
 we were (or caught) cold at
 night; *dastam serd kerda*
ast, my hand has got cold
sē.ū, apple
sēyum, third
sēzdah, thirteen
sī, thirty
sī.â, black
sīχ, (skewer?), cleaning-rod of
 rifle
sipârīd- : *sipâr-*, to entrust to,
 commit to
sīper, shield
siperz, spleen
sirχ, red
sīyum, thirteenth
soχt- : *sanj-*, v.t. to weigh
sōχt- : *sūz-*, v.i. to burn
sup, sub, morning
sūrī, (red?); *gül i sūrī*, rose
sutūn, pillar
suzând- : *sūzân-*, v.t. to burn
- š
- šāh*, (king); *šāh panja i kalān*,
 the second finger
šahr, town, city
šâχ, branch
šaχs, person, individual, per-
 sonage
šâlī, paddy, growing rice
šām, evening, nightfall; *nân*
i šām, evening meal
šamšēr, sword

šând- : *šân-*, to cause to sit,
seat, place

šânzdah, sixteen

šap, night, v. *šau*

šas(t), sixty; *šast o yak*, sixty-
one; *šastum*, sixtieth

šast, thumb

šaš, six

šau, *šab*, *šap*, night

šauher, husband

šikâf k., v.t. to split

šikast- : *šikan-*, v.t. and v.i. to
break

šikam, stomach, belly

šinauwîd- : *šinauw-*, to hear;
bišinau, hear, listen; *mēši-*
nauwum, I hear

šîr, milk

šîš, lungs

šîšt- : *šîn-*, to sit, sit down;
mēšînam, I sit; *šîštam*, I
sat; *bišî*, (sg.), sit down!
bišînîn, (pl.), sit down!

šōna, shoulder

šud- : *šaw-*, to become, be
accomplished

šudagî (noun from *šuda*, p.pc.
of *šudan*), coming into
existence, v. *nau*

šumâ, pl. you

šumârîd- : *šumâr-*, to count
-šûn, (enclitic), them, their

šûrîd- : *šûr-*, to seek, search
for, want; *bišûr paidâ ko*,
search for and get it; *šûrî-*
dam âftamaš, I have sought

for and got it; *sè ta gûsfand*
mēšûram, I want three sheep

šûšt- : *šû-*, to wash; *bišû'm ya*
na šû'm? Should I wash (it)
or not? *Bušû's!* wash it!

Z

zad- : *zan-*, to strike, beat

zāmîn, earth, ground, land

zan, wife

zarûr, necessary

zerdâlû, apricot

zêr i, under, beneath, below;

zêr i kursî, under the chair

zert, *zerd*, yellow

zîna, staircase, steps

zîrâk, clever, smart

zoi.îd : *zoi(y)-*, to give birth to

zorâwer, strong, powerful

zulf, long hair (human)

zuwân, tongue

Ž

žâla (?), v. *jâla*

L

lak, lakh, 100,000

lakük, *likik*, finger; *lakük*,

likik i çetârik, little finger

langârî, big dish

lau, -â, lip

lêf, probably = *lihâf*; *kûm i*

lêf, pillow and quilt (?),

bedding

lenj, cheek

likik, v. *lakük*

lingî, "lungi," a head-dress

līst- : *lēs-*, to lick

lišm, thin (as of paper, etc.)

lūla, tube; *lūla i tufang*, rifle barrel

m

ma, (1) neg. part. with impv., cf. also $\chi\hat{a}ma\chi\hat{a}$, nolens volens; (2) part., cf. *daur-madaur*, round about

mā, we

mādar, -ā, (-ān ?), mother

māda, female; *māda gau*, cow; *māda buz*, she-goat

maidikik, *maidikak*, small; *kū i maidikik*, small hill; *qišlāq i maidikik*, small village

māl, property; *māl i man as*, it belongs to me

mālīd- : *māl-*, v.t. to rub

man, I

mānd- : *mān-*, (1) v.i. to stay; v.t. to leave, place; *bānīm = bimānīm*, shall we put (it) down? *Hamānjā māndu-maš o χēstum o raftam*, I put it down there and got up and went off

mānd- : *mān-*, (2) v.i. to resemble; *misli sagwārī mānd*, it resembled a dog

mānja, bedstead

maska, butter

merdum, people

mery, fowl

mēχ, nail, peg

merd, -*ahā*, man

mezd, *mez^d*, wages

mī.ān, *mī.āñ*, (1) small of the back, waist

mī.ān i, (2) prep. in the middle of, among; *mī.ān i merdum*, among the people

mijāz, health; *imrūz mijāz i šumā barābar as?* are you well to-day?

mīs, copper

misl i, like, resembling

mōza, long leather boots

mū, hair

mūbandak, plait of hair; *mūbandak bāftan*, to plait the hair

muloi.im, soft, gentle

murd- : *mber-*, to die; *mēmbera*, he is dying; *mēmberim*, we are dying

muža, eyelash

mūžūk, kind of pulse, or bean

n

na, *nē*, neg. part.; *namētānam*, I cannot; *pēš nē-y-ā*, don't come forward

-na (?) form of the accusative ending (?)

nā, *nā i osi.āb*, water-lead of mill

nafer, person, individual

nāχūn, nail (finger or toe)

nān, *nāñ*, *nō*, bread; *nān i čāst*, morning meal; *nō*

i nīmrūz, midday meal;
nān i šām, evening meal
nāšpōtī, pear
nau, v. *nū*; *nau-šudagī*, of
 recent origin
nawad, ninety
naz(d), to (of persons); *naz(d)*
i ō raftam, I went to him
nazdīk, near
ner, male; *ner buz*, he-goat;
ner āsp, stallion; *ner sag*,
 male dog
nīm, half; *nīm rūz*, midday;
nīm i šap, midnight
nīma, half-full
nīmāz i dīger, later afternoon
nū, recently; v. *nau*
nūh, nine
nū.um, ninth
nūzdah, nineteen

r

raft- : *raw-*, *rau-*, to go
rag, vein, tendon; *rag i pas i*
pā, tendo Achillis
rāh, road
raxt; *raxt i xau*, bedding, bed-
 clothes
rān, thigh
randa, carpenter's plane
rang, ibex
rasānd- : *rasān-*, to cause to
 arrive, to cause to reach
rasīd : *ras-*, to arrive, reach
rāst, correct, true
rēxt- : *rēz-*, to pour out, spill

rēša, root, roots
rikāwī, *rikābī*, dish, plate
rīš, beard; *rīš i safīd*, grey-
 beard, elder man
rīšt- : *rēs-*, to spin
rōda, entrails
rōyan, ghee, grease; *rōyan i*
zerd, clarified butter, ghee;
rōyan i dumba, mutton fat
 (for cooking)
rū, (face, surface); *rū i mēz*,
 on the table; *rū ba bālā*,
 upwards, uphill
rūdχāna, river
ruft- : *rū-*, to sweep; *ruftum*,
 I swept; *mēru'm*, I sweep
rūpī.a, rupee
rūz, day

h

haft, seven
hālē, v. *ālē*, now
ham, 'am, also
hamānjā, *hamūnja*, that same
 place, that very place, there
hamī, adj. and pron., this same,
 this very, this; v. *amī*
hamī ālē, this very moment;
 just now
hamū, adj. and pron., that same,
 that very, that; v. *amū*
haq, rightful claim, rights, dues
hast-, 'ast-, pres. base vb. to be
hašt, eight
hawā, air, atmosphere; *bisyār*
hawā.ī garm ast imrūz, it
 is very hot to-day

<i>hawâl</i> , circumstances; <i>čè hawâl dârîn</i> ? how are you ?	<i>hēčī</i> . . . <i>sang na dâra</i> , there are no stones here
<i>hazâr</i> , thousand	<i>herčè</i> , whatever
<i>hēčī</i> . . . (<i>na</i>), not any; <i>īnjâ</i>	<i>hušī.âr</i> , clever

MADAGLAŠTI VOCABULARY ¹

ā, â

āberū, eyebrow
âdam, -*hâ*, man
āftau, sun; *āftauras*, sunrise, early morning; *āftau čâšt*, forenoon; *nūn i āftauras*, early morning meal; *āftau nīmrūz*, midday
âhân, *âhon*, iron
† *âhī* ², sigh
âlē, *âlī*, now
âmad- : *oi(y)-*, to come
âranj, elbow
âsi.âb, mill; *jūbâr i âsi.âb*, mill-stream; *sang i âsi.âb*, millstone; *nau i âsi.âb*, water conduit, pipe to mill
âsmân, sky
âsta, slowly; *âsta nâ ra*, don't go slowly
âstīn, sleeve
âšiq, adj., in love; noun, lover
âteš, fire
āv, *au*, water; *āv i germ*, hot water; *au i serd*, cold water
âwurd- : *âr-*, to bring

a

abdah, seventeen
agar, if; *agar bīmārī šawad*, if there should be illness
ai, v. *az*
ajai.ib, adj. strange, peculiar
akšâhi ? from where ? *akšâhi sadâ i kamân âmad* ? where did the report of the rifle come from ?
alaχša, jaw
ambūr, pincers
amuk, paternal uncle
anâr, pomegranate
angišt, charcoal
angüšt, finger, toe; *angüšt i pâ*, toe
aqab, behind; *ō ai aqab âmad*, he came behind (them); *ūnâ ba aqab i ō raftan*, they went after him; *ba aqab gašt*, he went back
arunda, plane
arqa, back of shoulders
arrah, saw
asaqâl, headman, "kadχudâ"

¹ For order of arrangement *v. supra*, p. 174.

² The sign † before a word indicates that it has been recorded only in the piece of verse printed at the end of this article.

asp, -*â*, horse

-*aš*, his, her, its ; him, her, it

ašterē, *ašterī*? how? *ašterē*

basta karda id? how have you tied it? *ašterē biban-dīmaš*? how are we to tie it up?

az, *ai*, from, of, belonging to

aždah, eighteen

ī

ī, (1) adj. pron. this; adj. these; *ī daraχt*, this tree; *ī aspān*, these mares

-*ī*, (2) 2nd sg. enclitic of verb to be, thou art

īnâ, *īna*, pron. pl. these; *ai inâ dū tâ bigīr ba χūdat*, take two of these for yourself; *īnâ ai kī an'*? whose are these?

īnām, present, gift, reward; *ba ūnhâ inām kerd*, he gave them a reward

īrâ, pron. obl. sg., this, this one; *īrâ bai man bidē*, give this one to me

īstâd- : *īst-*, to stand, stand still, halt; *b'īst*, halt! *m'īstam*, I stand

īstâda, standing; *čēra īstâda i*? why are you standing?

i

i (*ižāfa*), of; connective between noun and adj.

imrūz, to-day

imsâl, this year

imšau, to-night

o

ō, *ū*, he, she, it, that; v. *ū*

ū, u

ū, *ō*, (1) adj. that; *ū daraχt*, that tree; (2) pron. 3rd pers., he, she, it, that one *uftâd-* : *uft-*, to fall; *m'iftē*, you will fall

-*um*, (1) adj. pron. 1st sg. enclitic, me, my; *tangum na kun*, don't worry me; *dastum*, my hand

-*um*, (2) 1st sg. pres. enclit. vb., to be, I am; *tangum*, I am in difficulties

ūnâ, *ūnhâ*, pron. 3rd pl. they, those

ustâ(d), ironsmith

ai

ai, v. *az*; from, of, belonging to; *ai pārīna*, from last year; *īnâ ai kī an'*? whose are these?

au

au, v. *āv*

aurat, woman, wife

q

qai; *qai k.*, to vomit

qalbīs, large dish for washing (meat?) in

qālīn, "gilim," woven carpet

†*qâmat*, figure, stature

qarib, near
qīmat, price
qišlāq, village
qubā, button
quwatī, strong, powerful

k

kābūt, blue
 †*kāfir*, unbeliever, non-Muslim
kafš, shoes
kah, broken straw, "bhūsa"
kai? when? *i xabera kai ba i tū dādand?* when did they give you this news?
kalān, big, large, great; *kalān-ter*, bigger, etc.
kalapā, downwards
kalau.ur, rifle sights
kam, *k'am*, little, small (in quantity)
kamān, rifle; *kamān i kuta*, short rifle; *kamān i derāz*, long do.; *kamān i bārīk*, small bore do.; *kamān i γafs*, large bore do.; *sudā i kamān*, report of a rifle shot
kamaqel, stupid
kamtāqat, weak
kand-: *kan-*, to dig
kandan, steep (of the ground below one)
kār, work, business
kārd, knife
kašīd-: *kaš-*, to draw, drag
kāšt-: *kār-*, to sow, cultivate
katuk, ewe

kerd-, *kad-*: *kün-*, to do, make;
sauza kad, *sauza mīkūnad*, it grew, sprang up (grows, etc.) of plant
kèrra, *kèrra i asp*, foal
ki, *kè*, (1) conj. that quasi; (2) pron. rel. who, that
kī? who? whom? *asp az kī xerīdī?* from whom did you buy the horse? (with the suppression of the rel. pron.); *kī būd ba šumā guft?* who was it (that) told you? *kī būd tū zadī?* who was it (whom) you struck?
kīr, penis
kirta, shirt
kišau; *kišauk.*: *ēzī marā kišau kerdī*, you told me something
kišt; *kišt k.*, to cultivate, till; v. *kūšt*
kōt, coat
kučīk, puppy
kudām? adj. pron. which? which one? *kudām šaxs ba i šumā guft?* which person told you? *az ī aspān kudām-šun mīgīrī?* which of these horses will you take?
kuft-: *kūb-*, to pound
kūh, hill, mountain
kuluχ, thick, stout; *ādam i kuluχ*, a stout man
kundāχ, stock of a gun
kurpa, quilt
kursī, chair

kušâ? where? *âle kušâ mî-rawē?* where are you off to now? *az kušâ âmada ē?* where have you come from? *kušâ bûdîd?* where were you? where have you been? cf. *akšâhî* = from where? q.v.

kûšt, cultivation, agriculture; *waxt i kûšt*, sowing time; v. *kišt*

kûta, short

g

ganda, bad, evil; *âdam i ganda*, a bad man

gandum, wheat

ganjîna, room, sleeping-room

gardan, neck

gau, -*wân*, -*wahâ*, cow; *mâda gau*, cow

germ, hot

germî, heat

gerdând- : (*gerdân-*), to cause to be; *čûčahâ râ da derûn i sanâj gerdânda as'*, he has put the cubs in the grain skin

girbân, *girwân*, collar (of coat)

girift- : *gîr-*, to seize, catch

gišna, hungry

goi.îd-, *goi.y-*, to copulate

gôsâla, calf

guft- : *gō-*, *g-*, to say, tell

gül, flower

gulχâr, rose, rose-bush

gulû, throat

gürēχt- : *gürēz-*, to run away, escape

gūspand, *gūsband*, sheep (m.)

gūš, ear

gūšt, meat, flesh

gyašt-, *gašt-* : *gard-*, to go about

gyašt- : *guzâr-* (?), to pass by

gyāšt- ; *guzâr-*, to leave behind, place, put down

χ

†*χâb*, sleep; v. *χau(b)*

χâbând-, *χâwând-* : (*χâwân-*), to make lie down

χaber, n. news, information; adj. informed, aware; *χaber šîd*, he came to know, became aware

χaima, tent

χâlî, empty

χâluk, maternal uncle; *bača i χâluk*, maternal cousin

χam, steep (of ground above one)

χām, open ground, "maidân"

χâna, house, home

χând- : *χân-*, to read, sing

χandîd- : *χand-*, to laugh

χarâb, thin, in poor condition (of animals)

χâst- : *χâh-*, to wish, desire, want; *mîχâham*, *bî.ō*, I want you, come; *sî ta gūspand mîχâham*, I want three sheep

χau(b), sleep; *χau(b) k.*, to sleep; *bira, χaub kun*, go off and sleep; *χau(b) kerda būdīm*, we had fallen asleep; v. *χāb*

χerd, small; *χerdter*, smaller
χerdūna, kid (?); *χerdūna i nar*, m.; *χerdūna i māda*, f.

χerīd- : *χer-*, (*χār-*), to buy

χertīk, small, little

χīd, *χūd*, self; *χīdam*, myself; *χīdaš*, himself, etc.

χīrs, bear

χīsī (= *χudaš rā*), himself (?);
ū χīsī him marda kerda ast, and that one has pretended to be dead (?)

† *χīyāl*, thought

χōher, -*wān*, sister; *duχter i χōher*, niece (sister's daughter)

χoi.īsk, hammer

χōwerzāda, nephew, sister's son

χūb, good, well, pleasantly;
χūb āmadīm, we made our journey here comfortably

χuftan; (*nīmāz*) *χuftan*, the time of prayer before midnight

χūn, blood

χunak, cool, cold

χunakī, n. cold

χūrd- : *χūr-*, to eat, drink

γ

γāfil, thoughtless, careless

γafs, thick (of a stick, etc.)

γalla, grain

γamī, tired, weary

γarīb, strange, foreign

ċ

ċābuk, quickly; *ċābuk bira*, go quickly

ċakman, "choga", cloak

ċamċa, spoon

ċand, adv. so; *ċand kalān kē na tānistam werdāram*, so big that I couldn't take it away

ċand ? a. how many ? pro. how much ? *ċand rūz šīd tā āmada ē* ? how many days is it since you came ? *ċand rūz i dīger mīrawī* ? in how many days will you be going away ? *qīmataš ċand ast* ? what is the price of it ? *ċand mīχā.ē* ? how much do you want for it ?

ċāpīr; *ċāpīr*, k. to surprise and rob (?) or to surround (?) cf. P. *ċāpīdan*, and Afγ. *ċāpēr*.

ċār, four

ċarānd- : *ċarān-*, v.t. to graze

ċār bīst, eighty

ċārdah, fourteen

ċārī ċārī, four each; *ċārī ċārī*

bigīr, take four of each;

ċārī ċārī bidēšūn, give them four each

ċarīd- : *ċar-*, v.i. to graze

ċārmās, walnut

čârum, fourth

časpân, continuously, without halting(?); *časpân bî.â*, come quickly

časpând- : *časpân-*, v.t. to cause to stick, to cause to adhere

časpîd- : *časp-*, v.i. to stick, adhere

čašem, eye

čè ? what ? (šumâ ra) čè šît ? what has happened (to you) ?

čè guft ? what did he say ?

šumâ čè hawâl dârîd ? how are you ? *čè boi. is (t) (ba'is ?)*

î kâr râ kerdî ? why (for what reason) did you do this ?

čî, such, such as this ; *pas i î čî kâr nakun*, don't do such a thing again

čil, forty ; *čil o dah*, fifty

čînâr, chenar tree

čînd- : *čîn-*, to pluck

čirâ ? čèra ? why ? what for ?

čirâ îstâda î ? why are you standing ? *čèrâ î kâr râ kerdî ?* why did you do this ?

čîz, *čî*, thing ; *čîz (? = čè čîz) mîgîrî ?* what are you taking ?

čûb, wood

čûča, -*hâ*, cub ; *čûča i palang*, leopard cub

čûčik ; *čûčik i murry*, chicken

j

jâ, place

jakîd- : *jak-*, to jump, leap

jau, barley

jîb, pocket

jîger, liver

jîl, blanket

jôla, hail

jûbâr, stream, irrigation

stream ; *jûbâr i marÿzâr*,

natural stream ; *jûbâr i*

zamîn, irrigation stream ;

jûbâr i âsi.âb, mill-stream

jumbând- : *jumbân-*, v.t. to shake

jûmbîd- : *jûmb-*, v.i. to shake

jûrâb, socks

jûrÿôt, *jeryôt*, curds

jûšând- : *jûšân-*, v.t. to boil

jûšîd- : *jûš-*, v.i. to boil, effervesce

juwârî, maize

y

yâ, or

yak, *yakî*, one ; *yak o nîm*, one and a half

yaç, ice, cold ; *imšau mo yaç kerdîm*, we suffered from the cold last night

yalâ, open ; *ser i sançûq yalâ kun*, open the lid of the box

†*yâr*, lover

yâzdah, eleven

yûra, -*hâ*, guns

t

tâ, pr. up to, till ; *tâ dīna*, till yesterday ; *tâ sī sāl*, for three years

tâ, *ta*, particle with numerals, *dū tâ bigīr*, take two ; *sī ta.i sī ta.i*, three each

tâ (once for *tū*), thou

†*tabīb*, doctor, physician

tai i, pr. in ; *tai i sandūq mānda būdam*, I had put it in the box

tai i, *toi i*, pr. below, beneath, under ; *tai i kursī*, below the chair ; *tai i pā*, under-foot ; *toi i serī*, pillow

taχta, plank

tāmba, copper

tambān, trousers

tana ; *tana i daraxt*, trunk of a tree

tang, tight, in difficulties

tāq, window

tāqīn, conical cap, "kullah" (as in India)

tarāšīd- : *tarāš-*, to cut

tersānd- : *tersān-*, to cause to fear, frighten

tersīd- : *ters-*, to fear

tèz, *tīz*, quick, quickly ; *tèz bira*, go quickly

tilpār, *tilpār i χau*, bedding, bedclothes

tīr, (arrow, shot) ; *tīr dāχtan*, to fire a shot with a fire-arm

tišna, thirsty

tīt ; *tīt k.*, to put down ; *tīt kerd da bām*, he put it down on the roof

toi i, v. *tai i*

-tōn, *-tūn*, enclitic pro. and a. 2nd. pers. pl. you, your

tonist-, *tānist-* : *tān-*, to be able, can ; *āle na mītānum raftan (ki birawam)*, I cannot go now ; *dīna na tānistam raftan (ki birawam)*, yesterday I could not go

tong, pear

tū, thou

tufangča, pistol

tuχ^{em}, (seed) ; *tuχ^{em} i murγ*, hen's egg

-tūn, v. *-tōn*

tūr, way, manner ; *čē tūr ?* how ? (cp. *ašterē*) *čē tūr āmada ē ? χūb āmadīm* (or *mušaqat šidīm*), how did you get along on your way here ? We got along very well (or, we had a lot of trouble)

tūt, mulberry

tsāder (and *tsader* ?), sheet

d

da, (= *ba*), to, at, in ; *da ser i mēz bimān*, put it on the table ; *da bālā i bōm raftan*, they went on to the top of the roof ; *da χāna i χidaš na būd*, he was not in his

- house; *da jīb i man būt*, it was in my pocket; *ai.a da dīg bidōz*, pour the water into the pot; *da χāna āmad*, he came to the house
- dād-* : *dī-*, *dē-*, *d-*, *dēh-*, to give
- dah*, ten
- dahān*, mouth
- dāχt-* : *dāz-*, *dōz-*, to throw, pour into, pour out, cp. MnP.
- andāχtan*
- dālān*, verandah
- dāmād*, son-in-law
- dandān*, tooth
- dānist-* : *dān-*, to know
- daraxt*, tree
- dard*, pain; *lakīk i mā dard mīkūnad*, my finger is hurting
- †*dāro*, medicine, physic
- dastār*, lungi, turban
- dastkaš*, gloves
- dāšt-* : *dār-*, to have, possess
- †*dašt*, plain
- daur*, round; *daur i*, round about; *daur i daraxt*, round the tree; *daur i χāna*, round the house; *dauraš giriftan*, they surrounded him
- dawānd-* : *dawān-*, to make gallop; *asp rā mī dawāndamaš*, I made the horse gallop
- dē.i*, v. *du*
- der* (1), door
- der* (2), pr. in
- der i* [V. *der* (1)], in front of; *der i χāna*, in front of the house; *da der i derwāza šīšta būd*, he was sitting in front of the doorway
- derī.ā*, river; *deri.ē i kalān*, a big river
- derūn* (1), woman's quarters in house
- derūn* (2), pr. inside, into, *derūn i sandūq mānda būdam*, I had put it in the box; *derūn i zamīn*, in, under, the ground; *derūn i χāna*, into the house; *derūn i merdum*, among the people; *derūn i jīb bibīn*, look in the pocket
- derwāza*, doorway, gate
- dīd-* : *bīn-*, to see, look
- †*dīda*, eye
- dīger*, *dīgyer*, other, another, next
- dīk*, *dīg*, cooking-pot
- dīl*, heart
- †*dīlberī*, lover
- dimāγ*, nose
- dīna*, yesterday
- dīnyā*, world
- dīwāl*, wall
- du*, *dū*, *de*, (*dō*), two; *dē.i dē.i*, two each; *dō rōz*, two days
- dūγ*, butter-milk, sour milk
- dukān*; *dukān i χāna*, floor of the house
- dūχt-* : *dūš-*, to milk

dūxt- : *dūz-*, to sew

duxtar, -ā, daughter, girl ;

duxtar i xōher, sister's
daughter, niece

dūr, far, distant

durāz, long

durūy, untrue, lying, lie

dust, hand, arm

duyum, second

P

pā, leg, foot

paham, wide, broad

paga, early morning

pai, tendon

paitauwa, putties (cf. *Bakhtiāri*
paitauwa)

pākūl, cloth cap (*Ko. pakōl*)

palak, *palik*, eye-lash

palang, leopard

pambā, cotton

pànj, five ; *pànjī pànjī*, five
each

pānzdah, fifteen

pa.o, a quarter ; *sī pa.o*, three
quarters

pāra, torn ; *pāra k*, to tear,
rend, rip up ; *pāra š*, to tear,
rip, burst, etc.

pas az, *pas i*, pr. after ; *pas az*
ū, *pas i ū*, thereafter ; *pas*
(*i*) *āmadan i ū*, after he
came

pas ferdā, day after to-morrow

past, low (opp. of *buland*)

pastānī ferdā, day after day
after to-morrow

pāšna, heel

pēčīd-, v.i. to set upon (?) ;

χirs ba ūnā pēčīdaš ; *ki*
pēčīd ūnā yak nafar

gurēxt, the bear attacked
one of them, when, it

attacked the other ran away

perīd- : *per-*, to fly, fly up

perīr, the day before yesterday

pēš, *pīš* (1), pr. before, in front
of, in the presence of ; *pēš*

i āftau (= *paga*), before

sunrise ; *pīš i āmadan*

i ū, before he came ; *pēš*

i ō raftam, I went in front

of him, or I went to him ;

tīt kerd da bām der pēš

i Mītaržau, he put them

down on the roof in front of

(or in the presence of) the

Mehtarzau ; *pēš*, *pīš az ō*,

before that ; *pēš*, *pīš* (2), adv.

forward, in front, formerly ;

šumā pēš birawīt, go you

forward ; *pīš yakī būt*,

ālē de šīt, formerly there

was one, now there are

two

pī.āz, onion

pīčāluk, fringe of hair on the

forehead ; *pīčāluk mīzanand*

or *mībarand*, they cut their

hair in a fringe

pīčānd- : *pīčān-*, to roll, wrap

up

pidar, -ā, father

pilta, match (of matchlock)
pīrār, year before last
pišāk; *pišāk i χau*, (roll of ?)
 bedding
pīšānī, forehead
pīšīn, from midday to about 2
 or 3 p.m.
pīš perīr, the day before the
 day before yesterday
pīš pīrār, the year before the
 year before last
pīšta i tund, precipitous or
 steep earthy hill face (*Ko.*
čār adraχ, *pīšta = adraχ*)
poiyan, down; *ai koh poiyan*
āmad, he came down from
 the hill
pōrīna, *pārīna*, last year
pōst, skin
pūč, penis
pūχt- : *paz-*, to cook, bake
pūlāt, steel
pūr, full
purdil, brave, courageous
pürsīd- : *pürs-*, to ask, enquire
pūšt, *pišt*, back; *pūšt*, *pišt i*
palak, eyelid
pušuk, *-ān*, cat; *pušuk bažgī*,
 kitten

b

ba, with, beside (*perhaps* at);
ū ba šaχ mānd, he remained
 with the stone slab; *ba*
wāstē.i v. wāstē.i
ba, *ba.i*, *bai.i*, *bē.i*, to; *ba*

(ba.i) šumā guft, he said to
 you; *bē.i man bidē*, give me;
at, *ba sā.at i šiš*, at six
 o'clock
bača, *-hā*, child, son, boy; *bača*
i amuk, *bača i χāluk*,
 cousin (paternal, maternal);
bača i birāder, nephew
bad, bad, evil; *badter*, worse;
batterin, worst; *ai dīna ki*
imrūz bad ast, to-day is even
 worse than yesterday
bād, adv. afterwards, later,
 after. pr. *bād az*, *bād i*, after;
bād az ū raftam, after that
 I went away
bād, wind
badan, body
 †*badnām*, defamed, disgraced
bāft- : *bāf-*, to weave, plait
bāy, garden
baital, *-ā*, horse (m.)
bāχt- : *bāχ-*, to lose (a game)
 (?); to weave
bālā, *bāla*, adv. up, above; *ser*
a bālā raft, he went
 upwards; *bāla raft*, he went
 up. pr. *bālā i*, on the top of;
da bāla i bār kūnīm, let me
 put (it) on the top of the
 load, or, load it on top
bāliš, pillow
bām, v. *bōm*
band (1), a thing for tying
 with; *banditambān*, trouser
 waist-string

- band* (2), joint; *band i dast*, wrist; *band i lakīk*, finger-joint; *band i pā*, ankle; shin (?)
- band* (3), v. *bast-*
- bandak*, v. *mū.ī*
- bâqala*, beans
- bâr*, load
- †*bârigâ*, camping-, halting-place, court
- bârīk*, thin (of a rod, etc.), narrow (= *tang*)
- bâriš*, rain
- barra*, lamb
- (*bast-*) : *band-*, to tie, fasten, close
- basta kerd*, he tied up (used as past tense to *band-*)
- bâš-*, pres. subj. and imperative base to *būd-*, to be
- batterīn*, v. *bad*
- bāz*, again, thereafter
- bažgī*; *pušuk bažgī*, kitten
- bē*, *bī*, without, lacking
- †*bêh*, better, well
- ber* (1), chest, upper part of body
- ber* (2), on, upon
- berf*, snow
- berg*; *berg i daraxt*, leaf of a tree
- bergašt*, he returned; *bergašt ba xâna*, he returned to (his) house, he went home
- berzagau*, ox
- bētalča*, foal
- bētar*, better; *bēterīn*, best
- bērūn*, outside
- bīča*, kid
- bīd*, willow
- bīdār*, awake, on the look-out; *bīdār bâš!* keep on the look-out!
- bī dil*, cowardly
- bīhmār*, ill, sick
- bīχt-* : *bīz-*, to sift
- bīl*, spade
- bīmārī*, illness
- bīn-*, present base of; *dīd-*, to see
- bīnī*, nose
- birādar*, -*hā*, brother
- bīrūn*, public part of a house
- bīsi.âr*, much, very
- bīst*, twenty; *bīst o yak*, 21; *bīst o dah*, 30; *bīst o dwāzdah*, 32; *sī bīst o dah*, 70; *čâr bīst*, 80
- (?) *boiyīs*, reason; *čē boiyīs ī kâr râ kerdī?* why did you do this?
- boiyīst-* : *boiyad*, must, should, ought to, is necessary; *boiyad ki birawad*, he must go; *namīboiyad ki birawad*, he ought not to go, need not go; *sumâ râ namīboiyīst ī kâr râ kerdan*, you should not have done this
- bōm*, *bām*, roof
- bōmčīk*, mud-pounder (for consolidating mud roof)

bū, smell, odour
būd-, to be ; *būd*, *būt*, he was
būland, high
būlbūl, bulbul
būr, grey
būrd- : *ber-*, to carry away
būrīd- : *būr-*, *bar-*, *ber-*, to cut
 off, cut
burūt, moustache
buz, goat ; *nar buz* m., *māda*
buz f.

brinj (1), brass

brinj (2), rice

f

fārīd- : *fār-*, to wish, desire,
 want ; *dil i mā mīfārad ki*
ī kār rā bikūnīm, we wish
 to do this ; *dil i mā fārīd*,
 we wished to ; *imrūz dil i*
mā namīfārad, to-day I
 have no desire (for it)

ferāχ, loose, wide

ferbī, fat

ferdā, tomorrow ; *pas ferdā*,
 the day after to-morrow ;
pastānī ferdā, the day after
 the day after to-morrow

furōχt- : *furōš-*, to sell

w

wāχt, time, season

-wārī, like ; *sag-wārī mānd*,
 he resembled a dog

wasī, loose

(*ba*) *wāstē.i*, on account of,
 because of ; *aqab gašt wāstē.i*

čūčahā's, it went back
 because of its cubs

wazmīn, heavy

werdāšt- : *werdār-*, to carry
 off, remove ; *werdār ūnjā*
bemān, take it away and
 put it down there

werχīst- : *werχīz-*, to rise up,
 get up, stand up

s

sā.at, hour, o'clock ; *ba sā.at*
i šiš, at 6 o'clock

sabuk, light

sad, one hundred, 100

sadā, sound, noise ; *sadā i*
kamān āmad, the report of
 a rifle was heard

sadbar, rose

safīd, white

sag, *-ān*, *-ahā*, dog

sāχt, *sāχtīn*, hard

sāχt- : *sāz-*, to make, fashion

sāl, year ; *sāl i dīger*, next year

sanāj, skin bag for carrying
 grain in

sandalī, chair

sandūq, box, chest

sang, stone ; *sang i āsi.āb*,
 mill-stone

sanglāχ, stony

sauz, green

sauza ; *sauza k.*, to vegetate,
 grow up (of plants)

ser, head, top ; *ser i sandūq*,
 lid of box ; *ser i šīr*, cream ;

- ser dādān*, to set on, let loose
 at; *sagahā ba hamūn čūčahā*
ser dādānd, they set the dogs
 on those (leopard) cubs
ser a bālā, upwards; *ser a bālā*
raft, he went upwards
ser i, on the top of, upon, on;
da ser i mēz bimān, put (it)
 on the table
serd, a. cold; *āv i serd*, cold
 water
serdī, n. cold; *waxt i serdī*,
 cold weather
sī, three; *sī pa.o*, three-
 quarters; *sī tai sī tai*, *sī sī*,
 three each
sī bīst, sixty
sipāl, plough; *sipāl k.* to
 plough
sipārīd- : *sipār-*, to entrust,
 commit to
sirχ, sūrχ, red
sī.ū, apple
sīyāh, black
sīyum, third
sīzdah, thirteen
soxt : *sanj-*, v. t. to weigh
sūxt- : *sūz-*, v. i. to burn
sutuxān, sutuyān, bone
sutūn, pillar
sūzānd- : *sūzān-*, v. t. to burn,
 cause to burn
- š
- šaχ*, cliff, slab of rock (= *taxt*
i sang)
- šaχs*, person
šālī, growing (or unhusked)
 rice
šām, evening, evening meal
šamšīr, sword
šāna, shoulder
šānd- : *šān-*, to make sit down
šāñzdah, sixteen
šau, night; *nīm i šau*, mid-
 night
šauher; husband
šīd-, *šūd-* : *šaw-*, *šau-*, to
 become, happen, be accom-
 plished; *šumā rā čè šīt?*
 what became of you, what
 has happened to you? *kār*
i ū mīšawad, his business
 will be carried through; *pīš*
yakī būd, ālē de šīt, pas i ū
sī šīt, bād i ū čār šīt, at first
 there was one, then there
 were (became) two, then
 three, then four
šīkam, stomach, belly
šīkast- : *šīkan-*, v.t. and v.i., to
 break
šīr, milk
šiš, six
šiš, lungs
šīšt- : (*nuš-* ?), to sit down, sit;
binušē! sit thou down!
šīšt-, *šūšt-* : *šūr-*, to wash
šīšta, sitting; *der bāγ šīšta*
būd, he was sitting in the
 garden
šoχ, branch

šōtūn, staircase

šumā, you (pl.)

šumārīd- : *šumār-*, v.t. to count
-*šūn*, -*šōn*, enclitic pro. and a.,
them, their

šūrīd- : *šūr-*, to look for, search
for, seek, send for, want ;
ālē mīšūram, I want (him or
it) now ; *ma dīnu ōrā*
šūrīdam ėirā nē-āmad ? I
sent for (or wanted) him
yesterday, why didn't he
come? *sīta gūsband mīšūram*
(or *mīχāham*), I want three
sheep

Z

zabān, tongue

zad- : *zan-*, to strike, beat

zāmān ; *ālē zāmān*, now, at the
present time

zamīn, earth, ground, culti-
vated land, field

zanaχ, chin

zārdālū, apricot

zerd, yellow

zī.ād, too much, very much,
excessive ; *zī.ādder*, more

zilīmċa, knotted pile carpet
(P. *qālī*, *qālīċa*)

zīr, below, beneath ; *az zīr i*
qišlāq aqab gašt, the bear
went back below the village

zoi.īd- : *zoi(y)-*, to give birth to

zōnū, knee

zūlef, hair (long human hair)

L

lab, lip

lakīk, finger ; *lakīk i pā*, toe

langarī, big dish

latta, woman's veil

lišp, narrow, thin

lišt- : *līs-*, to lick

lūla, (tube) ; *kamānī lūla*,
rifle-barrel

M

ma, particle of, neg. imper.

ma(n), I

mā, we, us ; me

māda, female ; *māda gau*, cow ;
māda buz, she-goat

mādar, -*ā*, mother

makīd- : *mak-*, to suck

māl, property ; *māli*, belonging
to

†*malahim* (= *malā.im* ?),
curses

mālīd- : *māl-*, v.t. to rub

mānd- : *mān-*, to place, put
down, leave ; stay ; resemble ;
māndamaš der zamīn, I put
it down on the ground ; *sag*
wārī mānd, it looked like
a dog

mānda, tired ; *mānda na bāš!*
may you not be tired ?
(greeting)

manja, bedstead

maska, butter

maša, *māša*, trigger of a gun

merd, -*ān*, man

meryzār, meadow, natural grass-land
mī.ān, waist
mīχ, nail, peg
mū.ī, hair (human); *mū.ī i bandak*, plait of hair; *mū.ī bāftan*, to plait the hair; *mū.ī i mārā tu bizan* (or *biber*), cut my hair!
muloi.īm, soft
mürd-, *mard-* : *mer-*, *mār-*, to die
mūrγ, bird, fowl
mušaqqat, (in) trouble, (in) difficulty, *mušaqqat šīdīm*, we encountered difficulties
mūžūk, kind of edible bean (*Ko. kučūn*)

n

na, negative particle
nafer, person, individual (with numerals)
naiza, dagger
nāχun, finger nail
nāχuš, ill, unwell
nālīd- : *nāl-*, to complain
nau, open pipe; *nau i āsi.āb*, conduit pipe (a hollowed-out tree trunk) leading water to a mill wheel
†nazar, glance; *nazar ber nihāl o kat*, she glanced, looked, at the tree(s)
nazdīk, near
ne, nine

nehum, ninth
ner, male; *ner buz*, billy-goat
†nigār, sweetheart (?), bulbul
†nihāl, tree
nīm, half; *nīm i šau*, midnight; *nīm i rāh*, halfway; *γak o nīm*, one and a half
nimāz, *nimāz*, prayer; *nimāz i dīgyer*, (time of) afternoon prayer; *nimāz χuftan*, (time of) prayer before midnight
nīmrūz, midday; *āftau nīmrūz*, midday; *nīmrūzī*, midday meal
nīna, pupil of the eye
nīnīk, -ā, a kind of relation; maternaluncle(?) or paternal aunt (?)
†nīst, is not
†nom, name
nūn, bread; *nūn i āftauras*, early morning meal
nūzdah, nineteen

r

raft- : *raw-*, *rau-*, to go
rag, vein
rasānd- : *rasān-*, to cause to arrive, cause to reach
rasīd- : *ras-*, to arrive, reach
rāst, correct, true, (straight ?)
rawān- (?), *imrūz ba Drūš boiyad rawānum* (sic), I must start for Drosh to-day
rikābī, dish
rīχt- : *rīz-*, to pour out, spill

- rīš*, beard; *rīš i safīd*, a grey-beard, elder
riška, lucerne
rīšt- : *rīš-*, to spin
rišta, root
rō-, v. *ruft-*
rō^h, cheek
rōda, entrails
rōyan, ghee, clarified butter
rōn, thigh
ruft- : *rō(y)-*, to sweep
rūpūš, veiled (of a woman)
- h
- haber*, cloud
haft, seven
hamīn, this same, this very
hamūn, that same, that very, the same; *hamūn šaxs ast ke dīna āmad (zada būdamaš)*, it is the same man who came yesterday (whom I beat yesterday); *hamūn šaxs ast ke ōrā zadam*, that is the very man I beat
- †*harām*, forbidden; *χāb i man harām o šīd*, my sleep was denied me, my night was spoilt
hast, etc., it is, etc.
hašt, eight
hawā, air, atmosphere; *hawā.i germ*, hot air
hawāl, circumstances, state; *šumā ēē hawāl dārīt?* how are you?
hazār, thousand
hēcī . . . *na*, nothing, not at all; *hēcī, piš na šīdan*, they did not go forward at all
her, every; *her jā*, everywhere; *her rūza mīčarānand*, they take (them) to pasture every day
him (ham), also, too
 †*hišq*, love
hīzam, hīzum, firewood
hušyār, clever