BĀJALĀNĪ

By D. N. MacKenzie

BETWEEN the River Tigris at Mosul and the first Kurdish villages some
20 miles to the east there is a strip of territory, extending approxi-
mately 40 miles from north to south, inhabited by a variety of peoples professing
many religions. The least known of these are three extreme Muslim sects.
The first to study them was Father Anastase Marie, in an article [1] concerning
the Šabak, the Ṣārlī, and the Bajōrān. These Bajōrān, 'Kurds . . . calling
themselves Allāhī', he places in the villages of 'Umarkān, Topraq-ziyāra,
Tell Ya'qūb, and Bašpīta. He names 'Alī-raš, Yangīja, Xazna, and Tallāra
as Šabak villages but is clearly wrong in ascribing them to the Sinjār district.
They are, in fact, due east of Mosul, in the same nāḥiya of Ḥamdānīya
(= Bartallā) as Topraq-ziyāra and the other Bajōrān villages.

More than a century ago Claudius James Rich [2] found Bajilan 'Kurds'
in three villages some dozen miles to the north, namely Kānīmārān, Imām
Faḍla, and Ba'wīza. Oskar Mann,[3] who visited the area at the beginning
of this century, listed 11 villages, ranging from Fāḍila (Faḍlīya) in the north
to Ārpajī and Gōgjalī in the south, and including Tillāra and Bā'wīza, peopled
by Bājalānīs. Mann immediately recognized these people as being related
to the Bājalānīs of the Qasr-i-Šīrīn–Zuhāb area. A recent book on the Šabaks,
by Ahmad Hamid al-Sarraf [4], has the appearance of being more thorough,
yet it gives, for example, Topraq-ziyāda (sic), Bāšbīθa (sic) and Ba'wīza
as purely Šabak villages. This contradiction of Father Anastase and Oskar
Mann may be the result of changing times. I have seen a village but recently
occupied by Šabaks far to the east of the Jabal Maqlūb in a Kurdish area.
Sarraf considers the language of the Šabaks to be a mixture of Kurdish,
Persian, Arabic, and Turkish, as did Father Anastase before him. Of their
neighbours the Bājwān he says that they are Sunnīs showing an excessive love
for the Imam 'Alī, and that their language is very near to Šabakī but differs
slightly.

A modern Iraqi administrative map, which bears the legend Šabak over
all the villages mentioned above and Ṣārlī further south on the banks of the
Great Zab, has only a very small area marked Bājwān in the region of
Kānīmārān. To-day the people of this area are known generally to their
neighbours as Šabak. češ makarō (v. 169 below) is a widely known shibboleth.
Many Šabaks are itinerant pedlars throughout the north of Iraq, if not farther
afield, as are their cousins the Hajījīs of the Hawrāmān (Avroman) further
south. The sectarian differences between the Šabaks, the Ṣārlīs, and the

[1] ' Tafkihatu l-aδhān fī ta'rīfi θalā θati adyān ', Al-Machriq, v, Beirut, 1899.
[2] Narrative of a residence in Koordistan, London, 1836, II, 83, 105.
[3] Mundarten der Gûrân . . . Bâdschâlânî, bearbeitet von K. Hadank, Berlin, 1930, 41.
[4] Aš-Šabak, min firaqi l-ɣulāt fi l-'Irāq (' An extremist sect in Iraq '), Baghdad, 1954. I thank
Professor V. Minorsky for this reference.

Bājalānīs would seem to be as problematical as the question of their real distribution. The limited evidence available, however, seems to show that they have closely related Iranian dialects and probably the same, Iranian, ethnic origin.

In the summer of 1955, thanks to the exceptional hospitality of Mr. T. H. Gillson, H.B.M. Vice-Consul in Mosul, I was able to take full advantage of a
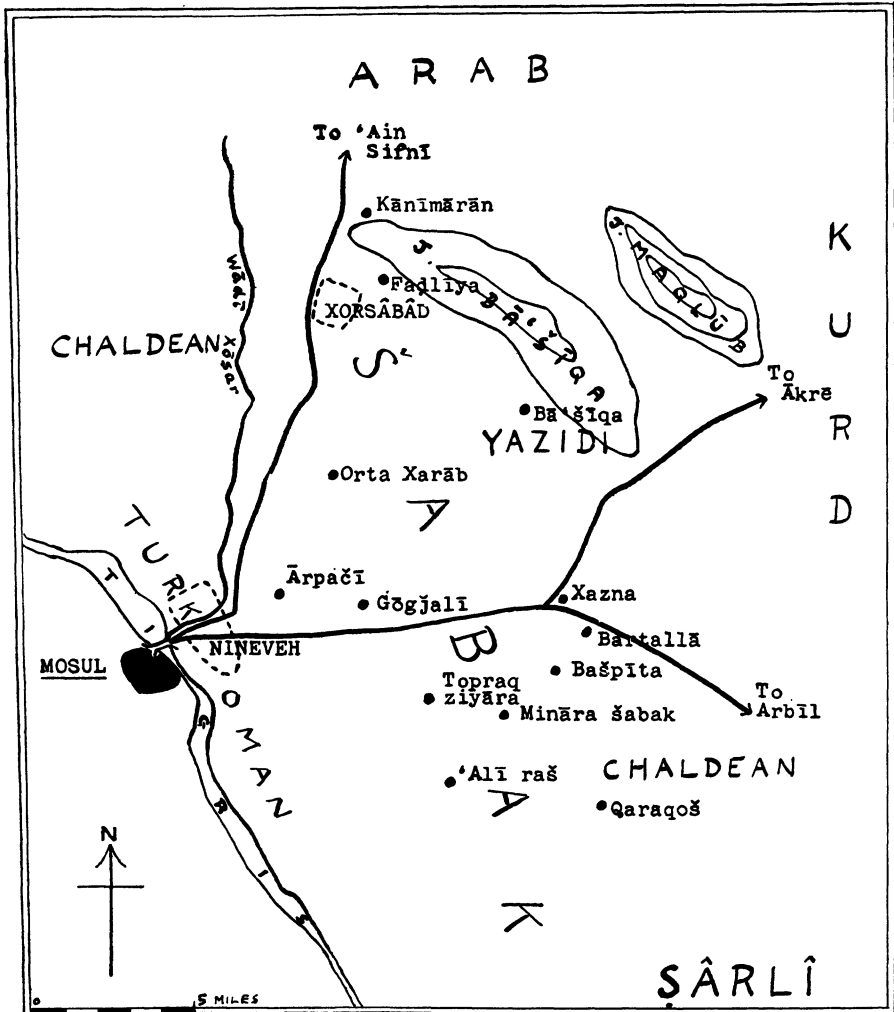
BĀJALĀNISTĀN

number of hours forced stay in that city, first by visiting the village of Ārpačī and later of interviewing two or three villagers in privacy. The opinions of the villagers are worth recording. They claimed to be Arabs, belonging to the tribe of Ṭayy, their nearest neighbours across the Tigris. All Šabaks wear completely

Arab dress, quite distinct from any Kurdish costume. They called themselves, however, *Baǰlān* ' of Baǰlānistān ', or *Bēǰwān* ' which the Arabs change into *Bāǰwān* '. Moreover, they claimed to be Sunnīs, admitting that there was a handful of Shī'īs in the village.

My main informant was one Qāsim Rašīd, a cheerful and willing young man who volunteered his services and was reluctant to accept payment, despite the journeys he made. His comments on the Ṣārlī are the only other mention I can make of them. Their language he called a ' more difficult form of Šabakī ', meaning thereby his own tongue. His facial expression betrayed his own orthodoxy when he described them as ' Shī'īs with an inclination towards the Dāsinīs ', i.e. the Yazīdīs. (This well-known name, Dāsīnī in his pronunciation, he derived from Taḥsīn Beg, the present temporal head of the Yazīdīs.) The *lailatu l-kafša*, mentioned by Father Anastase, he said ' followed Muḥarram ' and *kafš* he explained by an incomprehensible reference to the hair, being torn in grief.

The main purpose of this article is to publish the following linguistic notes, collected in a matter of some five hours. Scanty and incomplete as they are they will serve to augment Mann's even barer notes on Bājalānī from Xorsābād.[1] After Hadank's exhaustive treatment of Mann's material further annotation is almost superfluous. This is an opportunity, however, to draw attention to one shortcoming in Mann's otherwise accurate notation, viz. the fact that nowhere in his texts, Kurdish or otherwise, is a distinction made between tapped *r* and rolled *r̄*, beyond occasional writings of *rr* for the latter.

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Nouns

An Oblique case of nouns and pronouns alike is formed by the suffix -*ī* (-*y*).

(1) *qasāb pazī kārd mōrnō*, a butcher slaughters sheep

A plural ending -*gal* is found. *ī tištgala*, these things.

Following cardinal numbers and certain numerative adjectives nouns take a suffix -*a*.

dūwa / firā zalāma, two / many men

Pronouns. Personal

Sg. 1.	*amin*, -*m*	(2) *ī tištgala gišt hīn aminyan*, these things are all mine
2.	*atū*, -*t*	. . . *hīn atūyan*, . . . yours
3.	*ēd,* / *aw,* -*š*	. . . *hīn awyan / ēdyan*, . . . his
Pl. 1.	ᵸ*ēma*, -*mā*(*n*)	. . . *hīn ēmayan*, . . . ours
2.	*ēšma*, -*tā*(*n*)	. . . *hīn ēšmayan*, . . . yours
3.	*ēšān*, -*šā*(*n*)	. . . *hīn ēšānyan*, . . . theirs
' self '	*hē*-	(3) *amin mārīš činī hēm*, I'll bring him with me

<p style="text-align:center">[1] op. cit., 406–24.</p>

DEMONSTRATIVE

'this'	īna	(4) *īna kitāban*, this is a book
'that'	ūna	(5) *ūna čēšan* ? what is that ?
	Note.	(6) *hāwnaš* ! that's it !
'these'	*īngala	(7) *īnagla* [*sic*] *šurṭīanē*, they are police

DEMONSTRATIVE ADJECTIVES

Following the demonstrative adjectives $\bar{\imath}$ 'this', $\bar{u}$ 'that' nouns take a determinative suffix *-a*.

(8) $\bar{\imath}$ *qalama hīn aminyan*, this pen is mine

(9) $\bar{u}$ *zalāma bābōman*, that man is my father

There appears to be an equivalent feminine suffix -$\bar{e}$, used both with demonstrative adjectives and possessive suffixes, in

(10) $\bar{\imath}$ *kināčē kināčēman*, this girl is my daughter

*-*aya* (cf. 61 below) seems to result in -$\bar{e}$ also in

(11) $\bar{\imath}$ *kuřē kuřáman*, this boy is my son

(12) $\bar{\imath}$ *yānē hīn bābōman*, this house is my father's

When the determinative suffix and the oblique case ending come together one or the other is often elided.

(13) $\bar{\imath}$ *zalāmay činī hēt bāra*	bring this man with you
$\bar{\imath}$ *kuřay* . . .	. . . this boy . . .
$\bar{\imath}$ *kināčē* . . .	. . . this girl . . .

VERBS

The personal endings of the present tenses are

Transitive and Intransitive	Sg. 1. -$\bar{\imath}$ (-*y*)	Pl. 1. -*mē*
Present	2. -$\bar{\imath}$ (-*y*)	2. -$\bar{e}$
	3. -$\bar{o}$	3. -$\bar{a}n$

The pronominal suffixes employed with the past tenses of Transitive verbs have, with the exception of the 3.Sg., taken on the character of personal endings and appear in the past tenses of Intransitive verbs also. In the latter case, however, a suffix -$\bar{\imath}$ (-*y*) is also present, giving

Intransitive Past	Sg. 1. -$\bar{\imath}m$ (-*ym*)	Pl. 1. -$\bar{\imath}m\bar{a}n$
	2. -$\bar{\imath}t$	2. -$\bar{\imath}t\bar{a}n$
	3. —	3. -$\bar{\imath}š\bar{a}n$

A *y*-Passive is formed from the present stem of the Transitive verb. The Passive present stem contains a further -*n* suffix, giving -*iny*- (cf. 202, etc. below). In the past tense Passive verbs, and 'come' as a Passive auxiliary, have the Intransitive suffix -$\bar{\imath}$ in conjunction with part Past, part Present personal endings, thus :

Passive Past	Sg. 1. -$\bar{\imath}m$	Pl. 1. -$\bar{\imath}m\bar{e}$
	2. ?	2. ?
	3. —	3. -(*y*)$\bar{e}$

Compare the 3.Pl. -$\bar{e}$ with the 3.Pl. copula (47 below).

The periphrastic Passive with 'come' as auxiliary must be compared with

the similar construction in the neighbouring Northern Kurdish dialects, e.g.
hātin a kuštin ' be killed ' (cf. 214–15 below).

With the affix *ō* in *ōkardim* (179) compare Kurdish, Northern *va kirin*,
Central *kirdinawa* ' open '. With some verbs, *tītō* (155), *katō*, and adjectives,
sawzō (59, etc.), its function is unclear.

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For want of infinitives the following paradigms are arranged, according to
class, in alphabetical order of the Modern Persian equivalents.

INTRANSITIVE

<p style="text-align:center">(Pers. افتادن) ' fall '</p>

Present.
Sg. 1.	*magnī*		I shall fall
2.	*magnī*	(14) *atū čē magnī*	you too will fall
3.	*magnō*	(15) *mugō bugnō*	it will fall

Imperative.
Sg. 2.	*bigna*		fall !

Past.
Sg. 1.	*katīm*		I fell
2.	*katīt*		
3.	*kat, katō*		it has fallen

<p style="text-align:center">(Pers. آمدن) ' come '</p>

Present.
Sg. 1.	*may*	(16) *balē, may činīt*	yes, I'll come with you
2.	*may*	(17) *sāra nimay činīm?*	won't you come with me to-morrow ?
3.	*mayō*	(18) *ēd mayō činīmā*	he is coming with us
		(19) *firā hōrmim mayō*	I am very sleepy
Pl. 1.	*maymē*		
2.	*mayē*	(20) *ēšma mayē? arē*	are you coming ? yes
3.	*mayān*	(21) *sāra bilā bayān*	let them come to-morrow

Imperative.
Sg. 2.	*bō*	(22) *bō činīm*	come with me !
Pl. 2.	*bōē*	(23) *bōē činīmā*	come with us !

Past.
Sg. 1.	*āmāym*	(24) *nānim wārd ū āmāym*	I ate (lunch) and came (back)
		(25) *uzēra čalatān āmāym*	yesterday I came to you
2.	*āmāyt*	(26) *či kāmin rē āmāyt?*	which way did you come ?

3. āmā

(27) ē^d či šār āmā — he came from town (Mosul)

(28) ēd āmā na kušta — he was killed

Pl. 1. āmāymān   (29) či ārpačī āmāymān — we came from Ārpačī

2. āmāytān   (30) čikáła āmāytān ? — where did you come from ?

(31) bi xēr āmāytān — welcome !

3. āmāyšān   (32) či šār āmāyšān — they came from Mosul

(Pers. بودن) ' be, become '

Copula.

Sg. 1. -nī   (33) amin īstā čindānī — I am here now

2. -nī   (34) čikałānī ? — where are you ?

(35) atū kēnī ? — who are you ?

3. -(a)n   (36) čikałān ? — where is he ?

(37) ēd kēn ? — who is he ?

(38) yāŋgaš či ākran — his place (home) is in Akra

(39) dinyā či mḥalan ? — what is the time ?

(40) nāmiš čēšan, ī balada ? — what is the name of this town ?

(41) hawrāman — I am hungry

(42) hamrāman — he is my companion

(43) čiqa sawzan — how green it is !

Pl. 1. -(i)nmē   (44) čindānmē — we are here

(45) hēmāninmē — it is us

2. -nē   (46) čindānē — you are here

3. -(a)nē   (47) ēšāŋgala kēnē čindāništanē ? — who are they sitting there ?

(7) īnagla šurṭianē — they are police

Negative.

Sg. 2. nawanī   (48) hawrā nawanī ? — aren't you hungry ?

3. nawan   (49) tašnam nawan — I am not thirsty

(50) hawrāt nawan ? — aren't you hungry ?

(51) ī tišta čyāŋga hēš nawan — this thing is not in its proper place

Present.

Sg. 1. mabī   (52) dūwa sa r̄ōyačē mabī 'arīf — in 2 or 3 days I'll be a sergeant

2. mabī   (53) na', atū nimawī [sic] — no, you won't be

3. mabō   (54) mugō sawz bibō — it will become green

(55) xayla sawz mabō — the crop will become green

Imperative.

Sg. 2. *ba*

Past.

Sg. 1. *bīm*   (56) *uzēra amin či ākra bīm* yesterday I was in Akra

2. *bīt*   (57) *uzēra atū čałāmā bīt*   yesterday you were
                                                    with us

3. *bī*   (58) *kārmā habī*   we were busy

                  (59) *xayla sawzō bī*   the crop was green

Pl. 1. *bīmān*

2. *bītān*

3. *bīšān*

Perfect.

Sg. 3. *bīan*   (60) *hamā sawzō nabīan*   it has not yet become
                                                    green

                  (61) *ī ḥadīqaya sawzō bīan*   this garden has turned
                                                    green

(Pers. ترسیدن) ' fear '

Present.

Sg. 2. *matarsī*   are you afraid ?

(Pers. برخاستن) ' get up, rise '

Present.

Sg. 1. *murzī*   (62) *īstā murzī malī yāna* now I shall get up and
                                                    go home

2. *murzī*

3. *murzō*

Imperative.

Sg. 2. *urza*   get up !

Pl. 2. *urzē*   (63) *urzē tā bilmē yāna*   get up and let us go
                                                    home

Past.

Sg. 1. *urzāym*   (64) *amin urzāym lwāym*   I got up and went home
                          yāna

2. *urzāyt*

3. *urzā*   (65) *uzēra urzā lwā*   yesterday he got up
                                                    and went

(Pers. خفتن) ' sleep '

Present.

Sg. 1. *mōsī*   (66) *īstā mugō bōsī*   now I shall sleep

2. *mōsī*   are you going to sleep ?

3. *mōsō*   (67) *ēd firā mōsō*   he sleeps a lot

Pl. 1. *mōsmē*   (68) *ēma nimatāwmē bōsmē*   we cannot sleep

2. *mōsē*

3. *mōsān*

Imperative.
Sg. 2. *bōsa*
Pl. 2. *bōsē*
Past.
Sg. 1. *hutīm*   I slept
    2. *hutīt*   (69) *xās hutīt?*   did you sleep well ?
    3. *hut*
Pl. 1. *hutīmān*
    2. *hutītān*   (70) *xās hutītā?*   did you sleep well ?
    3. *hutīšān*
Perfect.
Sg. 3. *hutan*   (71) *ū žana čikaƚa hutan?*   where is that woman
                                                      sleeping ?

(Pers. رفتن) ' go '

Present.
Sg. 1. *malī*   (72) *amin malī šār*   I am going to Mosul
                      (73) *mugō bilī šār*   I shall go to Mosul
    2. *malī*   (74) *káƚa malī?*   where are you going ?
    3. *malō*   (75) *īna kaƚa malō?*   where is he going ?
Pl. 1. *malmē*   (76) *sārzī malmē šār*   to-morrow early we
                                                  shall go to Mosul
                      (77) *bilmē sar ī tapē* let us go onto this hill
    2. *malē*   (78) *ēšma kaƚa malē?*   where are you going ?
    3. *malān*   (79) *ēšān kaƚa malān?* where are they going ?
Imperative.
Sg. 2. *bila*
Pl. 2. *bilē*
Past.
Sg. 1. *lwāym*   (80) *amin lwāym*   I went
    2. *lwāyt*   (81) *uzēra kaƚa lwāyt?* where did you go
                                                  yesterday ?
    3. *lwā*   (82) *ēd lwā*   he went
Pl. 1. *lwāymān*
    2. *lwāytān*
    3. *lwāyšān*

(Pers. بیرون رفتن) ' go out '

Present.
Sg. 1. *mabaršī*   (83) *mugō baršī*   I shall go out
Past.
Sg. 1. *baršāym*   I went out

(Pers. برگشتن) ' return '

Present.

Sg. 1. *urgēlī*   I shall come back

Past.

Sg. 1. *urgēlāy (sic)*   I came back

(Pers. ماندن) ' stay '

Present.

Sg. 1. *mamānī*   (84) *nimamānī*   I shall not stay

2. *mamānī*   (85) *čand r̄ōyačē čindā*   how many more days
                              mamānī ?   will you stay here ?

3. *mamānō*   (86) *ēd mugō bumānō*   he will stay

Imperative.

Sg. 2. *bimāna*

Past.

Sg. 1. *mandīm*   (87) *amin hāft r̄ōya či šār*   I stayed a week in
                              mandīm   Mosul

2. *mandīt*   (88) *čikała mandīt ?*   where did you stay ?

3. *mand*   (89) *ī ādama sālē či 'urāq*   this man stayed in
                              mandō   Iraq one year

                              (90) *čadmā mandō*   he was left behind

                              (91) *r̄ī̆t mandō*   he was left naked

Tʀᴀɴsɪᴛɪᴠᴇ

(Pers. انداختن) ' throw '

Present.

Sg. 1. *mōrnī*   (92) *mugō warnīš*   I shall throw him
                                                                    (down)

2. *mōrnī*   (93) *matāwī warnīš ?*   can you throw it ?

3. *mōrnō*   (1) *qasāb pazī kārd mōrnō*   a butcher slaughters
                                                                    sheep

Past.

Sg. 1. *warnā -m*   (94) *mayim kārd warnā*   I slaughtered a sheep

                              (95) *ī kamaram warnā*   I threw this stone

(Pers. آوردن) ' bring '

Present.

Sg. 1. *mārī*   (3) *amin mārīš činī hēm*   I shall bring him with
                                                                    me

2. *mārī*

3. *mārō*

Imperative.

Sg. 2. *bāra*   (96) *ūnay bāra*   bring that !

                              (13) *ī zalāmay činī hēt bāra*   bring this man with
                                                                    you !