A Short Anthology of Guran Poetry

By Major E. B. SOANE, C.B.E.

THE Anthology is a manuscript furnished by Dr. Sa'īd, of Sina, to the British Museum, numbered Or. 6444 ; the writer is working from a photographic reproduction made for him in 1908 by order of Mr. A. G. Ellis.

The distance from the Oriental Department of the British Museum and absence of sufficient books of reference—this article is being written in Sulaimania, South Kurdistan—is a handicap on adequate comparison of words.

The Anthology is a collection made at Sina by Abdu'l Mu'min, son of Jamālu'd Dīn, Mubayyinu'l Mulk, between the years of A.D. 1783 and 1785, and contains specimens of the work of twenty-seven poets, and a number of fragments classified according to the final letter of the rhyme.

It has not been possible to ascertain the dates of any but a very few of the poets, who were all natives of Sina and the district of Aorāmān on the Perso-Turkish frontier, which secluded mountain mass is still the home of the Gūrānī language, and where many more interesting manuscripts are still to be found.

The period during which the collection was made was that of the semi-independent Vālī of Ardalān Khosrū Khān, who, like his predecessors, encouraged an entourage of poets and littérateurs, in which he was imitated by the Sultāns of Aorāmān-i-Takht, who, though subject to him, were semi-independent, as they are to-day.

After the rise of the Qājār dynasty, Ardalān fell from its high estate, and as the family grew effete, married Persian ladies, and lost power, the Court was dispersed and the writing of the Gūrān language (which had for years been only artificially kept alive in Sina by its recognition as the official language) fell into disfavour and ceased.

Gūrānī is a dying language. It was in all probability but a dialect of Persian at the Arab conquest, and owing to its location in the mountainous districts of the Kermānshāh and Ardalān provinces, escaped both the grafting of Arab words and the development and change which ensued in Modern Persian.

It was not, however, to exist undisturbed. The seventeenth century saw the rise to power of the Kurdish princes of Rawāndiz, Bitlis, Amādīa, and the Kurd Sardārs of the Mukrī. The tribes on the Turkish side shared in the spirit of conquest exhibited at the time by the Turks, and took the opportunity to spread westwards and southwards into Persia, absorbing some populations and driving others farther into the mountains. The most notable historical example of the Kurd invasion is Zuhāb. Here Abdāl the Bājilān from the Khoshnāw district, at the head of a body of tribesmen, emigrated to Zuhāb and the lands now known as Jūānrūd. They found living there a confederation of tribes which they promptly reduced and gave them the Kurmānjī name of Gūrān, meaning " bondmen " and " peasants ", which name is to-day that of a large heterogeneous collection of tribal elements in the locality. As time went on sections of Kurd tribes adopted the habits of the newly named Gūrān and shared with them their winter and summer habitats. The result is to-day that the so-called Gūrān tribe of Zuhāb and Jūānrūd contains two distinct elements—the Kurd sections, all Sunni Muslims, speaking their own Kurmānjī, and the "Gūrān" original sections, mostly Ali Allahī, non Muslim by faith, and speaking the " Gūrānī ". The Bājilān family itself has so well preserved the original condition that to-day the members of " begzādas " of Bājilān speak Kurmānjī, while the tribe formed of the original inhabitants of Zuhāb plain speak a dialect of Gūrānī.

In Ardalān gradual penetration was more the rule, and it is a matter of history that by A.D. 1650 the bulk of the population already spoke Kurmānjī, which is now the language

of the capital, Sina town. In short, to-day the Gūrānī is spoken only by the tribes of Aorāmān, Rījāb, Kandūleh (near Kermānshāh), and the original sections of the Sinjābī, Gūrān, and Bājilān tribes, representing but a small fraction of the population, and among these it is dying out, Kurmānjī taking its place.

The Gūrānī language itself has been termed a Kurdish dialect. It is, however, not so at all. Kurmānjī has its characteristic grammatical forms, vocabulary, and idiom which have nothing in common with Gūrānī. The latter, however, shows in its grammatical forms that it is but a Persian variant, long separated from the mother tongue, and having borrowed widely in more recent times both from Kurmānjī and from Persian. It is the most northerly of the group of Persian dialects represented by Luristān and comes very close to the Lur languages of extreme northern Luristān. At the same time it is the least affected by later Modern Persian, or else split earlier from the original mother tongue.

The dialect of Gūrānī spoken by the " Gūrān " tribes varies in some numerous minor details, but preserves the main characteristics, the most conspicuous of which is the aversion to initial *kh-*, which it turns to *w-*, or has, perhaps, never used at all.

Houtum Schindler, who made extensive studies on Aryan dialects in Persia, mentions the Gūrānī language as spoken by the tribe and by the people of Kerind and Bīwanīj. He, however, erroneously includes among the Gūrānī-speaking tribesmen the Nairzhī and Tāīshaī (" Nirizi Taischi "), who are Kurds speaking Kurmānjī.[1] The words and sentences he quotes show that the modern Gūrānī tends increasingly to absorb Modern Persian and Kurmānjī words and to lose its individuality. The Gūrānī of the Anthology is very much less influenced by outside languages.

A further proof of the relation of Gūrānī to Modern

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[1] " Beitrage zum Kurdischen Wortschatze," in the Journal of the Deutschen Morgenländischen Gesellschaft.

Persian is the resemblance seen here and there with such dialects as that of Sō and other well-preserved Persian dialects in the interior.

Still more interesting than its connexion with the dialects of Persia are some important features it shares with the peculiar Zāzā language of mid-Kurdistan. This latter, a non-Kurmānjī language, while it has borrowed very widely from Kurmānjī, is of the same class as Gūrānī, but unaffected by New Persian, and in some features represents a better preserved specimen of what Gūrānī may once have been. With Gūrānī it shares the repugnance to initial *kh*-, giving initial *w*- where Avestic and Old Persian have initial *hw*, *hv*. Unlike Gūrānī, however, it is archaic in its numerals, particularly giving such words as *hirye* for " three " and *das* for " ten ".

ABBREVIATIONS.—The following are adopted in the text :—

OP   Old Persian.
Av   Avestic.
Phl   Pahlavi.
NP   New Persian.
Kur   Kurmānjī, the language of the Kurds.
Kan   Kandūlaī, a Gūrānī dialect spoken near Kermānshāh.
GuT   Tribal Gūrānī.
R   Rijābī and Bīwanijī dialects of Gūrānī.
A   Modern Aorāmānī.
Lk   Lekī of Kermānshāh district.
L   North Lurī.
Z   Zāzā.
S   Dialect of Sō near Isfahan.
M   Māzanderānī.

The specimens quoted are taken at random from the Anthology. The verse form throughout is the same ; couplets, some series of which rhyme. The poem form does not fall into any of the categories of conventional Persian poem form, being but a succession of couplets with internal rhyme, though the rhyme occasionally persists through several

couplets.   A feature of the poems is the introduction in some
cases by a defective couplet, the first line of which forms
part of the second line, as :—

<div align="center">

Yārān lālī dīm

Ārū je lālān ajab lālī dīm

Shīrīn nīshteran

Na dōr i dīdash hazār nīshteran

Shīrīn nēāwā

Pai sufta dilān purr shang nēāwā

</div>

The metres are natural ones, and, like the poem forms, do
not conform to Persian rules, which gives the verse a freer
swing and more natural cadence.   Like most Lur and Kurd
songs, they should be heard sung for the metre to be
appreciated.

SPECIMEN 1.—Folio 11 of manuscript.   Shaikh Ahmad
     Takhtī of Aorāmān i Takht, *circa* A.D. 1640.   Three
     verses to Autumn.

<div align="center">

Hawr i nō āmā kham pōsh o namīn

Min dūrīn wilāt o dard muhtamīn.

Tā je hawr mabū yek qatra rēzān

Min je dīdam sēl hūnāw horēzān.

Nam i nō pāīz o kham hijrān bakht

Magīrān bi gird jastaī sang sakht.

</div>

<div align="center">

Translation

</div>

New clouds have come, grief enveloping and moist
I [am] from a far land, overwhelmed with sorrow.

No sooner will the clouds let fall a drop
Than from my eyes a torrent of blood-tears will outpour.

The dews of new autumn and the griefs of the exile
Close around one's soul a hard rock.

<div align="center">

Notes on Text

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I have only noticed words calling for attention as different
from NP.   Ordinary NP words or Arabic loan-words are
assumed to be known.

Verse 1, line 1.

hawr, "cloud." This form is met with throughout Kur and L. Cf. Av *awra*, Phl *avar*, S *awr*, R ? A, Lk *hawr*.

āmā. 3rd pers. sing. pret. ind. of infin. *āmān*, "to come." A purely Gūrānī and L word. Kan, R, A, GuT *āmān*, Z *āmē*.

kham, "grief." Hardening of initial *gh-* to *kh-* is common to L Gūrānī and Kur ; cf. *bākh*, *dākh*, etc.

namīn, "possessing moisture." The attributive suffix *-īn* is common to Gūrānī as to NP.

Line 2.

wilāt, Arabic *wilāyat*, the usual Gūrānī form of the word.

Verse 2, line 1.

je, "from." NP *az*, OP *hacha*, Av *hacha*, Phl *aj*, Kan *zhe*, R *je*, Z *sa*, *se*. Kur does not use the word except in the northern dialects in the form *zhe*, meaning "for".

mabū. 3rd pers. sing. pres. ind. of *būin*, "to become." No non-NP dialect uses the NP root *shav*, every one has preserved the use of root *bū*, Av *bū*, Phl *bū*.

Line 2.

hūnāw, "bloodwater." NP *khūnāb*. The use of initial *h* and *w* where NP shows *kh* will be frequently remarked, Av *vohūni*, GuT *hūn*, A, Lk, R *khūn*, Z *goen*.

horēzān. 3rd pers. pl. pret. ind. from infin. *horēzān*, "to rise, come up, and forth." This verb, which is non-existent in NP, is common to many dialects, but does not exist in Kur. It is a compound of *hor* and *ēzān*. The prefix *hor*, though an uncommon variant of Av *fra-*, Phl *far-*, is met with in various forms in other dialects. The root *ēz* is apparently the Gūrānī variant of Av root *sta*. Cf. NP *bar khāstan*, Kur *hal stīn*, Lk *horesān*, Kan, R, A *horēzān*, Z *weristān*, L *virisan*, Maz roots *pares*, *ores*, *vores*, *virisht*.

Verse 3, line 2.

magīrān. 3rd pers. pl. pres. ind. of *gīrān*, "to take." In conjunction with the next word, *bigird*, means "to close

round, envelop". The use of the tense particle *m-* is characteristic of Gūrānī and L, as opposed to the Kur *da-, a-*.

jasta, " being, entity." I can find no parallel in NP for this word, which is frequently seen in Gūrānī. Kan does not use it. Justi, in a note on Houtum Schindler, suggests the comparison with NP *khajastah*, for which I can see no justification.

SPECIMEN 2, by the same author as 1. Two verses to Autumn.

> *Āru khazānī zārd bāmam wīnā*
> *Kafta bī na līw i tāf gūl mīnā.*
>
> *Aksash dīār bī na gūlāw i tāf*
> *Chimān min madīām na rūī jām i sāf.*

Translation

To-day, of yellow-crested autumn I could see,
Fallen on the lip of the torrent pool, a picture.

Its likeness was visible in the pool of the torrent :
Thus could I see it on the surface of the smooth plane.

Notes

Verse 1, line 1.

āru, " to-day." Most L dialects use *ī* for the demonstrative in the words " to-day ", " this year ", etc. Kur uses its characteristic *am-*. Av *ā*, *hā*, Phl *ē*, S, R, Kan *āru*, A, Z *aro*. The Gūrānī has lost the final consonant of Av *raoch* and Phl *roj*, *roch*. Kur *roj*, *rozh*, *roch*.

khazānī zard bām, " yellow-covered autumn."

-am wīnā, " to me visible." *wīnā* is probably a loan-word from NP *bīnā*, though the initial *w* is more faithful to the original *v-* of Av √*vaēn*, OP √*vain*.

Line 2.

kafta, " fallen." Part. past of *kaftin*, which is common to Kur and Gūrānī. Where NP, following Phl, has adopted the particle *ō* with the significance " down ", plus √*fat, pat*

"fall", Kur has taken a prefixial *k-* with the same root. Possibly Gūrānī has borrowed it from Kur.

bī. 3rd pers. sing. pret. ind. of infin. *bīan*, "to be." Kur inf. *būn.* The form *bīan* is common to all the non-Kur languages, Kan, L, Lk, R, Z, GuT, √*bī*.

na, "on, by, at." Common to all Gūrānī and some L dialects. A connexion is suggested with the Av *ni-*, OP *niya-*, "down," used in connexion with verbs. Kur *la*.

līw, "lip." Kur, GuT, R, A, *līw*, S *lew*, NP *lab*.

tāf, "torrent, spate." Cf. Phl *topānik*, "violent, strong." A, R *tof*, Kur *lāf*.

gūl, "a pool." A word commonly used in all L, Gūrānī, and South Kur. Apparently a loan-word from Turkish *geul*.

mīnā, "a likeness," from √*man*, "remain, resemble." Parallel to NP *mānand*.

Verse 2, line 1.

aksash, *aks-ash*, "its likeness." *Aks* is an Arabic loan-word through NP. *Ash* is used by all Lur and NP dialects, as well as by NP. It does not exist in Kur. The consistent use of enclitic *-ash* is one of the features of Gūrānī which lead to its classification with, and as relation of, NP, as opposed to connexion with Kur, whose independence of NP and its allies becomes increasingly evident on close study. In this case the adherence to OP *-shaiy*, *-sh*, by NP and allied languages is little more faithful in form to origin than the Kur *-ī*, *-ē* to the Av *-hī*, *-hā*.

dīār, "visible." NP *dīdār*.

gūlāw, *gūl-āw*. Water lying in a hollow. See *gūl* above.

Line 2.

chimān, "thus." Cf. NP *chinān*. Kur has no similar word.

madīām. 1st pers. sing. ind. past imper. from √*di*, "see." NP *mīdīdam*. Gūrānī and L form the imperfect tense by the addition of *-īa-* to the root and before the enclitic pronominal ending.

rūi jām i sāf, "the face of a smooth plane."   NP metaphor
borrowed entire.

SPECIMEN 3.—Folio 12 and 13.   Muhammad Qulī Sulaimān,
   date unknown.   Six verses to Autumn.

Khazānī bi chākh
Ārū dīm bi cham khazānī bi chākh.

Rangish pai nabī dardīnash dākh
Min dar sāt je dil kīshām āir ākh.

Pirsām hai khazān rang i baqam wēna
Zarrī dākh i dard i jefā i min pai na.

Sā biwācha paim tū je chi kārī
Pēsa rang i sāf i bīdardān dārī.

Wātish hai lēwa i dil i pakhm pāra
Min hūn i zāmam kaftan na chāra.

Tu māchī bī dard har kas bī dard bū
Shā allah chanī garr bi zukhāl gard bū.

Translation

Autumn wounded :

To-day I saw with my eyes Autumn wounded.

It had not its colour, because of its painful scar.
I then from my heart heaved a fiery sigh.

I asked : " Oh, Autumn, of hue like logwood dye,
Apply to it a little of the pains of my suffering."

Then said he to me : " What, then, art thou ?
Thou hast a clear colour like that of the care-free."

He said : " Oh, Deceiver of the torn-hearted,
The blood of my wound it is fallen on my face.

Thou callest care-free whoever hath this ill ?
Please God ! with flames may he be burned to charcoal ash."

Notes

Verse 1, line 1.
   chākh, " a wound."   An unusual word.

Line 2.

ārū. See Specimen 2.

dīm. 1st pers. sing. pret. ind. from infin. *dīan*, " to see."

cham, " eyes." Cf. S, R, Lk *cham*, Z *chim*, A *cho*, Kur *chaw*, *chāf.*

Verse 2, line 1.

rangīsh, rangī-sh, " its colour."

pai nabī, " to it " or " on it ", " was not ". Cf. Av *paiti*, OP *apiy*, Phl *pat*, Kan, GuT, A, Lk *pai*, Kur *pē*.

dardīnash dākh. An inversion which would be in prose *dākh i dardīnash*, " its painful wound," the word *dākh* (NP *dāgh*), " a scar," being used in this meaning.

Line 2.

min. 1st pers. pron. NP alone of Aryan languages in Persia and Turkey shows *man*, all others *min*, except Kur, which preserves Av *azem* in the form of *az*, with dative and accusative *min, me*; and Caspian Talish dialects, *as, az.*

dar sāt. Borrowed from NP *dar sā'at*, " instanter."

kīshām. 1st pers. sing. pret. ind. of infin. *kīshān*, " to pull, draw, suffer, etc." NP *kashīdan*, Kan, L, GuT, A, Lk, R *kīshān*, Z √ *kish*, Kur *kēshān.*

āir, " fire." Av *atār, ātarsh*, OP *ātar*, softened in obsolete NP to *ādar.* R, Kan, GuT, S *āir*, A *āgir*, Z *ādir*, Kur *āgir.*

ākh, " woe ! "

Verse 3, line 1.

pirsām. 1st pers. sing. pret. ind. of infin. *pirsān*, " to ask."

rang i baqam, " the colour of log-wood, or red dye."

wēna, " like." Cf. NP *gūnā*, Kan, GuT *wēna.*

pai na, " put on it ! " *Na* is the imperative of *nīān*, " to place." Cf. NP *nihādan*, GuT, Kan, R, A *nīān.*

Verse 4, line 1.

sā for NP (*Ar*) *sā'at* in the meaning " then ".

biwācha. Equivalent of NP *biguft.* From infin. *wātin*, " to speak." Kan, R, L, Lk *wātin*, Maz *bwātin.* The first four use the stem *wāch-* in all tenses except preterite and tenses

formed from it, and the imperative. S uses *waj-* and Z *vaj-*, a good preservation of the Av √*vach* and Phl √*vāj*. The Kur shows variations of the root in √*ezh*, *bezh*, though it uses more generally a number of other roots peculiar to itself. Gūrānī does not appear to possess the *gu-*, *guf-* stem of NP from OP √*gub*.

paim, *pai-m*, " to me." *Pai* here is not the same derivative as *pai* in verse 3, line 1, but is the same as NP *bi*, cf. Av *aiwi*, *aibī* (Gatha), OP *abiy* becoming Av *upa*, OP *upā* with accusative following. In the meaning of " to ", *pai* occurs in Kan, Lk, Kur, A, R.

tū je chi kārī. A parallel of the NP colloquialism *Tu chi kāra ī* ? " What art thou ? "

Line 2.

pēsa, " whitish, white." Cf. Phl *pēseh*, NP *pēsī*, *pēs*, *pīsī*, " leprosy." Parsi *pīsk*. The rest of the line is as NP. The use of *dārī*, " thou hast," is for metre's sake ; the true Gūrānī should be *madārī*.

Verse 5, line 1.

wātish, 3rd pers. sing. pret. ind. of infin. *wātin* as above. The use of the enclitic *-ish* in this part of the verb is common to Kan, R, Lk, A. Cf. colloquial NP *guftash*, " he said," not " he said to him ".

pakhm pāra, " torn and rent." *Pakhm* may be a loan-word from Kur ; it is in daily use among the Jaf nomads of the frontier.

zāmam, *zām-am*, " my wounds." A, R, Lk, GuT, Kan *zām*, NP *zakhm*. *Zām* is also used by the Kurds of the extreme south, but not is a Kurmānjī word.

kaftan, 3rd pers. sing. perf. of infin. *kaftin*, " to fall." *kaftan* is strictly *kafta-an*.

The use of *-n* as part of the verb " to be " is very widely spread all over Persia in dialect. Cf. *khuban*, " it is good." Kur does not use it. Cf. GuT *bīn*, " he has been." Kan

han, " it is," R *an,* " it is," R and A both the *han-,* as the
stem in pres. ind. of " to be " throughout the six persons.

na chāra, " on the face " ; *chāra =* NP *chihra.*

Verse 6, line 1.

tu māchī, " thou sayest." A and R show the complete
form *mawāchī,* S *awajī,* GuT *mawāzhī.* Kan follows Gūrānī.

bī dard, " without pain."

bī dard, " with this pain," *bi ī dard.*

bū. In next line also, " may he be." NP *bāshad, buvad.*
Common to L and Gūrānī. Kur has its own form.

chanī, " with, like, by." Kan, A, *chanī.* Kur does not
use it.

garr, " flames." The word is not generally used in other
Gūrānī dialects, nor in Lk. It appears to be a loan-word
from Kur.

zukhāl-gard, " charcoal dust." See note on hardening of
gh to *gk* in previous specimen. Kur does not use this word.

SPECIMEN 4.—Folio 32. Mulla Tāhir Aorāmānī, date un-
    known. Fourteen verses on the Basil, explaining how it
    came by the black marks on its leaves.

1   *Tilīw je rēhān purr shān shīwa*
    Lāf madā bi zulf i kasīwa.

2   *Mawātish qatra i qatrān bīzanān*
    Hām rang hām būyī zulf rīzanān.

3   *Min wātim, " Rēhān, zaid i sārāī*
    Bi tu chi lāiq lāf bīnāi ? "

4   *Rēhān wāt, " shart i īma wa tu wa yār,*
    Binīshīmī wa ham jāī bī aghyār.

5   *" Rū bi rūm kara chanīw zulf dustit*
    Chanī qiblagāī khās āwāt wustit.

6   *" Agar khelāf bar shūm lāf bīnāī*
    Bimālā na rūm rang i sīāī."

7   *Ima wa gul i rēhān har dū bo wāna*
    Shīmī, kirdmān sijdaī āstāna.

8 *Bimāla i dilsūz lālām lāl wēna*
   Pai chandī tāī zulf i tughrāī meshkēna.

9 *Wātim, " Muruwwatan, Shāī Perī Pāya*
   Bā pakhsh bū na rūt zulf i mishk māya."

10 *" Dā īma wa rēhān dāwā wa jastimān*
    Bar shū bi rāstī bēn o bastimān."

11 *Nakird darīkhā hājat kird qabūl*
    War dā bi wardā dasta i zulf i lūl.

12 *Sā rēhān nāshaī zulfash khās zānā*
    Pai rū sīā ash " Aī Wallāh ! " ash wānā

13 *Zāmen bird wa zīd i sāya i dirakhtān*
    Tā bizānū khāk chūn sīa bakhtān.

14 *Parī paikīāī lāf wardish nidāmat*
    Rū sīāīsh mand tā rūī qīāmat.

Translation

1 A sprig of basil, full of pride and coquetry,
  Was mocking at the tresses of a personage.

2 It said, " Drops of pitch, should they sift [them],
  Like hue and like smell of her locks would pour down."

3 I said, " Basil, thou are desert born,
  Wherefor art thou fitted for such mockery ? "

4 The Basil said, " A pact be it that I and thou and the
       beloved
  Sit down together in a place with no others.

5 ".Confront me with the locks of thy beloved,
  And with the adored exercise thy wish.

6 " If my mockery turn out an error
  Rub on my face the colour of black."

7 I and the Basil both to the house
  Went, and prostrated ourselves on the threshold.

8 With heartbreaking cry I wailed like the dumb
  For a few locks of the musk-scented, curled tresses.

9   I said, " 'Tis but justice, fairy-footed Queen,
    Let your musk-endowed locks scatter over your face.

10 " Contention hath struck the souls of me and the Basil;
    Let the truth of our argument come out."

11 She tarried not, but granted our request,
    And loosed before her a handful of her curly locks.

12 Then the Basil knew the intoxication of her locks,
    And cried " Ai Wallah ! " for its blackened face.

13 It took refuge under the shade of the trees
    Till it should know dust, like the unlucky.

14 For the result of its mockery it ate repentance,
    And its face has remained blackened till the Day of
    Judgment.

Notes

Verse 1, line 1.

tilīw, indefinite singular of *til*, " a branch, sprig, shoot."
The word does not occur generally in Gūrānī or L, and may
be a loan-word from Kur, the southern dialects of which
use the word *tīl* to signify a shoot, or a low hill-spur.   Cf. also
North Kur, *tilī*, " a finger."   No equivalent in NP.

rēhān.   The sweet basil, much prized in the mountains for
its sweet smell.   It is often referred to as *gul i rēhān*, though
its flower is insignificant.

purr shān shīwa.   The conjunction *o*, " and," is omitted
between the second and third words for metre's sake, a
common feature of this type of poetry.   Both words are
Arabic, in common use in NP.

Line 2.

lāf.   In NP *lāf* usually means " boasting " simply.   In
Gūrānī it always means " belittlement, mockery ".

madā.   3rd pers. sing. ind. imperf. of infin. *dān*, " to give."

kasīwa.   Indefinite sing. of *kas*, " a person."

Verse 2, line 1.

mawātish.   3rd pers. sing. imperf. ind. of *wātin*, " to say,"
for note on which see above.   Kan, A, R, GuT *mawātish*.

bīzanān. 3rd pers. pl. pres. subj. from inf. *bīzanin*, " to sift."

Line 2.

hām. NP *ham*, " equal, like." The lengthening of the vowel is common to Gūrānī and Kur.

rīzanān. Same form as *bīzanān*, from inf. *rīzanin*, " to pour." The Gūrānī does not use the √*bīkh* and √*rīkh* as in NP.

Verse 3, line 1.

wātin. 1st pers. sing. pret. of infin. *wātin*, " to say."

zaid i sārā ī. Equivalent either to NP *zād i sahrā ī*, " thou art desert born," or *zaid i sahrā ī*, adopting the NP use of *zaid* in the meaning of " an one ". The first interpretation appears more likely. Lk gives *zai*, R *zaid* for " born ", though the infin. in all cases is *zāīn*. -*āī*- in all the L and Gūrānī dialects often becomes -*ai*- ; cf. *bain* for *bāīn*, " come here," *main* for *māīn*, " a mare."

lāf bīnāī. The equivalent of NP *lāf-zanī*, in this case meaning traduction. The word *bīnāī* is NP used idiomatically.

Verse 4, line 1.

wāt. 3rd pers. sing. pret. of infin. *wātin*, " to say."

īma, " we." Used for the singular. Common to all Gūrānī, L, and South Kur. Correct Kur *am*.

binīshīmī. Equiv. of NP *binīshīnīm*, " let us sit." Gūrānī infin. *nīshtin*. This is common to all Gūrānī, Lk, and L. Kur uses it also, but never without an adverbial prefix *dā* or *rū*. The form -*īmī* for the plural pronominal enclitic is peculiar to Gūrānī and allied dialects. The mongrel language of Kermanshah uses the form -*īmin* in this place. Lk also gives -*īma* and -*īman*, R -*īma*, Maz -*īmī*.

Line 2.

wa ham. NP *bā ham*, " together." All allied dialects use *wa* for NP *bā*. The use of this phrase is one of the many

links between Gūrānī, and NP. Kur uses *biyek, layek, lagal, digal, tgar*, etc.

Verse 5, line 1.

rū bi rūm. A NP phrase, " face to face." This also is used by all allied dialects in common with NP. Kur has a variety of phrases of its own, such as *diberyek, laberyek*, etc.

kara. Imperative of *kirdin*, " to do, make." Gūrānī and allied dialects do not use the *kun* stem of NP. GuT, A, R, Kan, imperative *karo.* Kur uses stem *ka-* in place of NP *kun* and Gūrānī *kar-*, except in a few northern dialects, which also use stem *kar-*.

chanīw, and *chanī* in next line. See previous notes.

dustit, for *dūstit*, " thy friend."

Line 2.

khās, NP *khub.* This Arabic word is used by all Gūrānī and allied dialects to signify " good, well ".

āwāt, " desire, wish." Verbal noun from infin. *wastin*, " to wish." As a rule the secondary stem is *wāz-*, used in ind. pres., imperative, and subj. pres. GuT, Kan, √*wāz*, Maz (Tālish) √*wē*, √*vāz*, Kur √*wē, wāz*, and loan-root from NP √*khwāz*, Av and OP √*vas*, Phl infin. *khvāstann.* Lk and L follow NP with √*khwās.*

wustit. 2nd sing. pers. pret. ind. from infin. *wustin*, " to throw, scatter, deposit, arrange." The use of the preterite to express the future is a well-known feature of NP and Kur. R, Kan, GuT √*wus*, √*was*, Z √*esh*, Kur √*wēzh*, √*kha.* The first Kur root and the Gūrānī, etc., invite comparison with Av √*as*, and the Kur √*kha* with Av √*ah.* The only parallel suggested in NP is *hashtan*, " to leave, let fall, suspend."

Verse 6, line 1.

bar shūm, bar shū-m, " should go out-to me." *Shū* is the equivalent of the NP *ravad*, from infin. *shīan*, " to go," see later.

Line 2.

bimāla. Imp. of infin. *mālīn*, " to rub." Final -*a* in imperative is characteristic of all Gūrānī and Kur.

sīāī. NP *sīāhī*, " blackness."

Verse 7, line 1.

īma. See Verse 4, line 1.

wa. See verse 4, line 2, *wa ham*.

bo, " to, for." R uses *bo*, but most allied dialects use *wa*, NP *bi*.

wāna, " house." The loss of the *kh*- is conspicuous here. A, R, GuT, Kan *yāna*. All apparently from NP *khāna* or Phl *khānak*. Z, Maz use variants of *kad, kai*, etc., the origin of which is obvious. Kur uses *māl*,[1] the word *khānū* in Kur signifying a house built of stone or brick. It is a loan-word from NP.

Line 2.

shīmī. 1st pers. pl. pret. ind. from infin. *shīan*, " to go." Lk, L, GuT ⟍*shū*, ⟍*shī*, Maz ⟍*shū*, Tālish ⟍*shē*, Z *shē*, Kur ⟍*chū*. A and R use ⟍*lua* ; cf. NP ⟍*ru, rav*.

kirdmān. 1st pers. pl. pret. inf. from infin. *kirdin*, " to do." The enclitic -*mān* is as seen in L and Lk. Kermānshāhi uses it indiscriminately with -*īmin*. It is also met with in South Kur.

Verse 8, line 1.

lālām. 1st pers. sing. pret. ind. of infin. *lālāin*, " to wail, implore," an onomatopoeic in general use in Gūrānī ; cf. South Kur infin. *lālīnawa*, " to wail."

Line 2.

tughrāī meshkēna. A very Persian-like metaphor, comparing the locks to the Turkish imperial sign manual of convolute letters.

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[1] Nearly all writers on Kurmānjī give the derivation of *māl* as Ar *māl*, "property," for which there is no reason. It would be curious at least that Kur, which does not borrow except to fill gaps in the language, should adopt a foreign word for the commonest object of life. The derivation is Av *nmāna*, Phl. *mān*.

Verse 9, line 1.

muruwwatan, muruwwat-an.   *An-,* " it is."   See specimen 3, verse 5, line 1, *kaftan.*

Line 2.

bā, " Let it be ! allow ! "   Common to all Gūrānī and S. Kur.   N.P. *bād, bādā*

bū, " that it become."   From infinitive *būan,* " to become." Common to all Gūrānī and L dialects.   Not in Kur.

Verse 10, line 1.

dā.   3rd pers. sing. pret. ind. of infin.   *Dān,* " to strike." Apparently a loan-word from Kur, which, throughout its southern dialects, uses no other word in this meaning.

dāwā, for NP (Ar.) *da'wā,* " argument."

jastimān, " our being."

Line 2.

bar shū.   See verse 6, line 1.

bēn o bastimān.   A borrowed NP idiom.

Verse 11, line 2.

war dā.   3rd pers. sing. pret. ind. from infin. *war dān,* " to scatter, loose."   Infin. *dān,* " to give."   The word *war* is represented in a few of the Gūrānī dialects and Lk, and is possibly a loan from Kur.   The L and Lk word is *nūā.*   *War* is equivalent to Kur *ber, bar,* which is no other meaning than " front, breast," from Av *vara,* Phl *bar,* " the breast," whereas the meanings " up, on, into," etc., of the better-known NP *bar* from Av *uparō, parō,* OP *upariy,* are not found in Kur.   Z also gives *ver dāe.*

bi wardā.   For effect the Kur inflexion *-dā* has been borrowed.   The phrase means " in front ".

Verse 12, line 1.

nāshai.   NP *na'sha* in its colloquial meaning " headiness, intoxication ".

zānā.   3rd pers. sing. pret. ind. of infin. *zānin,* " to know." It is worthy of notice that this root √*zān* is common to all the languages and dialects used for purposes of comparison

here, except Maz, of whose dialects *Semnānī* alone shows √*zūn*.[1] The Caspian dialects of Lenkorān and Tālish also show √*zūn*.   It is interesting to note that it is supposed that Pahlavi was spoken comparatively recently in Mazānderān (not including Lenkorān and Tālish), and that Phl had changed the Av √*zan* to √*dan*.

Line 2.

pai, " for."   Common to all Gūrānī, used alternately with *parī*.

Verse 13, line 1.

zāmen, " refuge."   This word appears in R and A in this

sense.   Probably from Ar.   ضا من   with a difference in meaning.

zīd, " under."   NP *zīr*.   This change of final *r* after *ī* is seen in other instances in Gūrānī.   Cf. also Z *shīd* for *shīr*. Kur does not share this peculiarity.

bizānū.   NP *bidānad*.   Infin. *zānin* as above.

Verse 14, line 1.

parī, " for, because."   NP *barāyī*.   A, R, Lk, Kan *parī*. Not used by Kur.

paikīāī, " the result, outcome."   A, R, Kan use the word, which is composed of *paikī*, subsequent, and *āī*, coming.

wardish, 3rd pers. sing. pret. ind. of infin. *wārdin*, " to eat, suffer," with enclitic -*ish*.   R, A, GuT, Lk, infin. *wārdin*, Z *wārde*, Av √*hvar*, Phl √*khor*.

mand.   3rd pers. sing. pret. ind. of infin. *mandin*, " to remain."   Common to all Gūrānī dialects, also L and Z.   Av and OP √*man*.

SPECIMEN 5.—Folio 32.   Mahzūnī, a clerk of the Court of Khosrū Khān Wālī of Ardalān, A.D. 1783.   A commination on the Basil in continuation of the foregoing.

Raqīb sīā bū
Rūt bi wēna i zulf i qiblim sīā bū.

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[1] Semnānī appears to be a stranger among the Maz dialects.

Ghazab je āsmān parīt awrā bū
Band bandit bi tīkh je ham jīā bū.

Bī qālib i mirda bi sar zinda bāī
Kharīk wa kharkāw ārā manda bāī.

Khudā tu nakushū parī khalāsī
Tā khās khudāī wīt bi haq bishnāsī.

Bī tor bēyu pīt tū je nāsāzī
Har dam marg i wīt b'āwāt biwāzī.

Sā ki tū hijrān i yārān selā bāī
Kāfir i mutlaq, gīr i belā bāī.

Translation

May the envious be blackened !
May thy face become black as the locks of my beloved !
May wrath from Heaven descend upon thee !
May thy stalks be sundered with a blade !
With body dead and head alive
May thou remain caught and fixed !
May God never let thee die for release
Till thou hast well recognized thy God to be the Right !
In this wise may it come to thee, that thou from thy frowardness
Shall ever long for thine own death as a desire !
Whenever thou thinkest well to separate lovers,
Absolute Infidel ! may thou be caught in misfortune !

Notes

Verse 1, line 1.

raqīb, for Ar *raghīb*, in its meaning of " envious, covetous ".
bū. NP *bishavad*; see previous notes.

Line 2.

rūt, rū-t, " thy face."
wēna. See previous notes.

Verse 2, line 1.

parīt, parī-t, " for thee." For note on *parī*, see previous notes.

awrā, " down, descending." A variant of *wārā*, also seen as *wālā*. R, A, Kan, Lk *wār*, *wārā*, Kur *khwār*, NP *khwār* in a different meaning.

tīkh. NP *tīgh*. All allied dialects of Gūrānī give *tīkh*.

jīā. NP *jidā*. All Gūrānī, L, and Kur *jīā*, " separate."

Verse 3, line 1.

bāī. NP *bāshī*, from infin. *bīan*, ". to be." This is characteristic of L, Lk, A, R, Kan, and GuT, also Kermānshāh mongrel dialect. Not Kur.

kharīk, " caught, involved." A loan-word from Kur. Most of the Gūrānī dialects use it. L, Lk use mutilations of Ar *mashghūl*.

kharkāw. This is the intensive form of *kharīk*. *Kharīk wa kharkāw* is a phrase borrowed from Kur, meaning "utterly involved", "inextricably caught or stuck ".

ārā, " arranged, fixed." Cf. NP *ārāstan*, with a slightly different modern meaning.

Verse 4, line 1.

nakushū, " may he not kill." The line reflects upon the duration of the torment prayed for in the previous line. The enclitic *-ū* in 3rd pers. sing. is common to all Gūrānī and Lk, but is not used in Kur. It is also seen in the quatrains of Bābā Tāhir of Hamadan.

Line 2.

wīt, " thyself." This is one of the characteristic Gūrānī words. The reflexive pronoun throughout its six persons is *w-* in place of NP *khud*, Kur *kho*, Kan, R, A, GuT, L *w-*, Z *kho*, Av *hvā*, *khvā*, OP *uva*, Phl *khud*.

Verse 5, line 1.

bēyu. NP *bishavad*, " may it become," for *bibū*. It is characteristic of Gūrānī and allies. Kur *bibē*, *bē*.

pīt, " to thee," *pai-t*. Common to all Gūrānī, also Kermānshāhī, Lk, L.

āwāt. See Specimen 4, Verse 5, line 2.

biwāzī. NP *bikhwāhī.* Characteristic absence of *kh-* from infin. *wastin*, " to wish." All Gūrānī dialects show variations of ⩛*wā* and ⩛*wāz*, in common with Kur. ⩛*wa*, ⩛*wāz*, ⩛*wēs.* Z *wēsh.* The initial *kh-* of NP is seen in Phl ⩛*khvās*, cf. L ⩛*khās*, and Kermānshāhī ⩛*twās.* Av ⩛*vas*, OP ⩛*vas*, which Kur, Gūrānī, and Z appear to have perpetuated regardless of Phl.

Verse 6, line 1.

, *selā*, for Ar *ṣalāḥ*, in the meaning " desiring, seeing good ".

SPECIMEN 6.—Folio 33, by Mahzūnī, 6 couplets.

<div align="center">

Sāī sahand ī sang

Subhdam washan sāī sahand i sang.

Bilā shartī raqīb i bad rang

Naganu na wandit sad hazār farsang.

Chanī dūst i wīt binīshī bi shād

Werda i sālān bāwarī bi yād.

Ga nīāz je tū gā nāz je dilbar

Tū pai ū sūzān ū je tu batar.

Har tā ki umrit yāwū bi anjām

Na sāī o sangdā wa yārī ayām. ·

Īdan sarmāya i īdinyā i fānī

Mā baqā pūchan ar chīw mazānī.

</div>

Translation

In the shade of a beautiful rock,

Early morning is pleasant in the shade of a beautiful rock.

Conditionally that the evil-hued envier

Approach thee not within ten thousand farsangs.

With thine own lover to sit in happiness

The tales of the years to bring to mind.

Sometime advances from thee, then coyness from the beloved,

Thou burning for her, and she yet worse than thee.

And so till thy life arrive at its end,

In the shade of the pleasant rock with the beloved (spending thy days).

This is it—the capital of the transient world;
All else is hollow, didst thou but know.

Notes

Verse 1, line 1.

sāī, sāi-i, " the shade of."

sahand. A loan-word from Kur, meaning " a place well
endowed with trees, water, and coolness ". In Kur as here
only applied to a pleasant nook or outlook in a hill.

Line 2.

washan, wash-an, " it is pleasant." For *an,* see previous
notes. *Wash,* with characteristic initial *w-,* where NP shows
khw-, is common to all Gūrānī, also Z.

Verse 2, line 2.

naganū. Cond. " that he arrives not," from infin. *gain,*
" to arrive," a very unusual word in Gūrānī. Cf. Kur *gaishtin,*
" to arrive," not the same theme as NP *gashtan,* but *ga,* " a
place," + √*sh,* " go."

na, " to," see previous notes.

wandit, wand-it, " thy neighbourhood." This meaning is
quoted on the authority of an Aorāmānī poet at present in
Sulaimania, who, however, cannot produce any parallels in
other dialects.

Verse 3, line 2.

werda, " the things past." Although this is probably a
loan-word from Kur, it is interesting to note the etymology.
The Kur √*būr,* " pass over, away," and the NP √*guzar,*
show the different developments in two parallel languages.
Av gives *vī,* " apart," and *tar,* " across, over." In Phl this
has become *vīḍar,* and also, with the characteristic *v* to *g*
change of Phl, *gūḍar.* Kur has preserved the Av *vī-tar* with
erosion, and disappearance of medial *d* softened from *t* (one of
its commonest features), while NP shows its descent from Phl
by adoption of the typical Phl *g-* for Av *v-* with *gū-dar, gūzar.*

bāwarī, " that thou may bring." All Gūrānī dialects
preserve the full √*āwar* throughout the verb, not using

the abbreviated √*ār* of NP.   Not used in Kur, which has its own √*ēn*, √*ān*, √*īn*, √*hēn*.

Verse 4, line 1.

gā.   NP *gāh*, " time."

Line 2.

batar, " worse."   Cf. Phl *vatar*.

Verse 5, line 1.

yāwū.   Aorist, infin. *yāwān*, " to arrive."   Common to R, A, GuT, Kan.   Comparison with Av *ā-*, √*ī* is suggested.

sangdā.   Use of the Kur dative *-dā*.

wa yārī, " with a friend."

Verse 6, line 1.

īdan, " this is."   The use of the apparently euphonic *-d-* between *ī*, " this," and *an*, " is," is characteristic of Gūrānī and L.

Line 2.

pūchan, " is empty, vain."

ar chīw.   NP *agarchi*, though not used in exactly the same sense.   The phrase *ar chīw mazānī* is idiomatic in Gūrānī.

mazānī.   2nd pers. sing. ind. pres. of infin. *zānin*, " to know."

SPECIMEN 7.—Folio 34.   Farrukh Palangānī.   Three verses

Maūlām bīqarār
Sipī tāfī dīm bī hadd i bī qarār.

J'o māh i barza wīsh mawazū wa wār
Tan pāra mabū hazārān hazār.

Dīsān je gūldā makhurōshīwa
Chani dūkh i ishq majōshiwā.

Translation

My master ! Confusion !
I saw a white spate, unlimited and unruled.

From that high moon it threw itself downwards,
Becoming body-rent in thousand thousand (pieces).

Then, again upheaving in the pool,
With the pain of love boiling.

Notes

Verse 1, line 1.

maūlām. This address as an introduction is common to
Gūrānī poems, and it is said means little more than the
introductory *b'ismillah* of NP words. In a case such as the
present the first line is but the name of the poem, *bī qarār*,
" Unsettlement, Confusion."

Line 2.

sipī. NP *sipīd, sifīd.* The *-t* of Av and *-d* of Phl have
been lost by Gūrānī and Kur alike.

tāf. See Specimen 1.

dīm. 1st pers. sing. pret. ind. of infin. *dīan*, " to see."

Verse 2, line 1.

j'o, je-o, " from that."

wīsh, " itself." See previous note on *wīt*.

mawazū. 3rd pers. sing. pres. ind. of infin. *wustin*, " to
throw, etc." See Specimen 4, verse 5, line 2.

wa, " to."

wār, " down." See Specimen 5, verse 2, line 1.

Line 2.

mabū, " it becomes." See previous notes on *būan*.

Verse 3, line 1.

dīsān, " once again." A Kur loan-word, compound of
dī, " again," and *sān*, " manner." Gūrānī usually employs
duwāra, dujāra, dītir, etc.

gūldā. Locative of *gūl*. Kur inflexion borrowed.

makhurōshīwa. More correctly *makhurōshüa*, from infin.
khurōshin, " to be tumbled, confused." Cf. NP *khurūshīdan*
in a different sense, that of " noise, tumult ".

Line 2.

majōshīwa, or *majōshüa*, from *jōshīn*, " to boil."