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The central dialect of Khalaj

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The Central dialect of Khalaj

Abstract

This study presents a brief overview of the Central Khalaj dialect of Khalaj, a Turkic language spoken in Central Iran with preserved archaic features and limited social usage. The historical origins of the language are also briefly presented, along with its current sociolinguistic situation and challenges it faces in maintaining vitality. The study predominantly presents transcribed and annotated Khalaj texts, derived from fieldwork conducted in Bahārestān to document the linguistic features of the Central Khalaj variety, shedding light on efforts to preserve this language through documentation. Sample texts from fieldwork are presented, offering insights into Khalaj folktale and wedding ceremony narratives. Additionally, the lack of a standardized orthography for Khalaj is addressed, and the transcription conventions used for this study are described. This study serves as an informative introduction to the study of the Khalaj language and efforts made to document its linguistic features for preservation and research purposes.

Key words: Khalaj, Central dialect, endangered languages, archaic features, fieldwork

Halaççanın merkez ağzı

Öz

Bu çalışmada, Orta İran'da konuşulan, arkaik özellikleri korunmuş ve toplumsal kullanımı sınırlı bir Türk dili olan Halaççanın merkez ağzı kısaca tanıtılmakta, dilin tarihsel kökenleri, mevcut toplumdilbilimsel durumu ve canlılığını koruma açısından karşılaştığı zorluklar ele alınmaktadır. Çalışma, Halaççanın dilbilgisel özelliklerini belgelemek ve böylece dili koruma çabalarına ışık tutmak amacıyla, ağırlıklı olarak, Bahārestān'da yürütülmüş olan saha çalışmasında elde edilen ve çevriyazısı ile satırarası analizi sunulan metinleri incelemektedir. Saha çalışmasından seçilen örnek metinler, Halaç halk masalları ve düğün törenleri üzerine olan anlatılara dair bilgiler sunmaktadır. Halaçça için standart bir yazımın olmadığı belirtilerek makalede kullanılan çevriyazı kuralları açıklanmıştır. Bu çalışma, Halaç dilinin incelenmesi ve dilbilimsel özelliklerinin koruma ve araştırma amacıyla belgelenmesi adına gösterilen çabalara giriş niteliğinde bilgilerle katkı sunmayı amaçlamaktadır.

Anahtar sözcükler: Halaçça, merkez ağzı, yok olma tehlikesi altında olan diller, eskicil özellikler, saha çalışması

The Khalaj Turkic language

Khalaj (ISO-3: klj, Glottolog: turk1303) is a Turkic variety which has preserved many archaic features, e.g. primary vowel length, and archaic lexemes and morphemes (Doerfer 1971). According to Doerfer (1971) and Johanson (2021), Khalaj may have originated from the dialect of the relatively isolated Central Asian Arghus, who once lived on the periphery of the East Old Turkic Kaghhanate. Khalaj is spoken in the valleys between Hamadān and Qom in Central Iran. It has approximately 40,000 to 66,000 speakers.

Khalaj is restricted to family communication in a limited web of social networking, with Persian or Azeri being dominant in other social domains. It is not used as a medium of instruction at schools, and it is rarely used in social media or written communication in general. Written material in Khalaj includes a few poem collections, translations, and some folkloric stories. The liturgical languages of the community are basically Arabic and Persian. Decreasing use of Khalaj puts pressure on the maintenance of the language. For more about the ethnolinguistic vitality situation, see Akkuş & Sağın-Şimşek (2022).

Doerfer (1988: 276) classifies seven main Khalaj dialectal varieties, based primarily on their phonological and lexical peculiarities.

Western	Borzābād, and Khaltābād
Northern	Vāsheqan, Mihr-e Zemin, and Chāhak
Northeastern	Mushakiya, Espit, Sefidālā, Ahmadābād, Bāgh-e Yek, Salafchegān, etc.
Southern	Shānegh
Central	Bahārestān (former Kharrāb)
Central east	Moujan, Sorkhādeh, Mansurābād, etc.
Main	mixed

This article deals with the documentation of linguistic features of the spoken Central Khalaj (Bahārestān; former Kharrāb) variety.

Fieldwork in Bahārestān

In 2018, Mehmet Akkuş, one of the authors, began to study possible Iranian and Oghuz contact influences in Khalaj. He studied Doerfer & Tezcan's (1994) seminal Khalaj documentation texts. Wanting to hear the particular Khalaj features he emailed Göttingen State and University Library, requesting permission to listen to audio-recordings, which were compiled as an output of the Göttingen expeditions led by Doerfer and his students between 1968 and 1973. Ultimately, it was not possible to listen to those invaluable Khalaj audio-recordings. This encouraged Akkuş to carry out self-funded fieldwork in Central Iran in an attempt to video-record Khalaj for the first time. However, owing to the COVID-19 pandemic, the planned fieldwork had to be postponed. Once the disastrous effects of COVID-19 eventually faded away, he finally managed to carry out fieldwork in all Khalaj-speaking settlements over the course of three months, from July to September 2021. Prior to fieldwork, he got into contact with Afshin (Omid) Arabgol, the speaker of the text presented here. His father is Mosayeb Arabgol, who was Doerfer's source person, transcriber, language consultant, and guide for the Göttingen expeditions. Inheriting his father's legacy, Afshin Arabgol contributed to the fieldwork as both a source and a guide for language documentation.

Bahārestān is a village in the Markazī province, in Central Iran, about 150 km southwest of Tehran. The largest Khalaj settlements in the vicinity are Mazra-i Nou, Salafcheghān, and Talkhāb.

Sample texts. The speakers

The first text (7 minutes, 10 seconds) was video-recorded by Akkuş in Bahārestān on 8th August 2021 with Afshin (Omid) Arabgol. It is a Khalaj folktale entitled *Šānāzār Matali*, narrating the adventures of a boy with fennecaphobia, i.e. fear of foxes, spiced with a pinch of agoraphobia, fear of open places that might cause panic.

Afshin (Omid) Arabgol was 50 years old at the time of the video-recording. He could speak Khalaj as his heritage language (HL), Persian as the official *lingua franca* (LF) in Iran, as well as Azeri, a *regional lingua franca* (REFL) in northwestern Iran. At the time when Akkuş conducted the field-work, he was living with his extended family in Bāhārestān where nearly 175 Khalaj speakers were residing. He and his sisters compiled his father's Khalaj and Persian poems into a collection which was published in Perso-Arabic script (Figure 1). They could write and read Khalaj in Perso-Arabic script, but not in Latin script.

The second text (7 minutes, 22 seconds) was audio-recorded by the second author, Soheila Ahmadi, in 2022. The speaker is Tāvus Mollayi, aged 90 years old at the time of the recording, who spoke Khalaj and Persian. She is Afshin (Omid) Arabgol's mother, and was living with him in Bāhārestān at the time. She explains the phases of Khalaj wedding ceremonies.

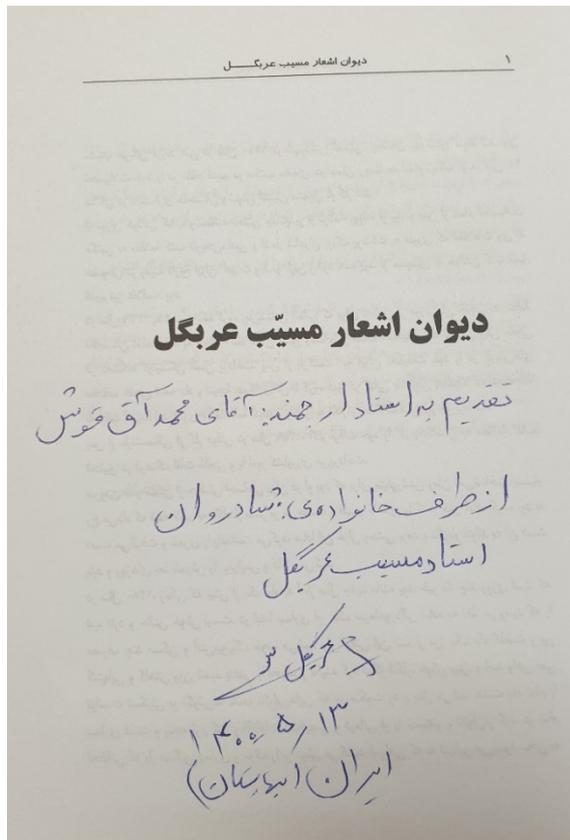


Figure 1. Mosayeb Arabgol's *Diwan*'s half-title page, with a personal note (in Persian) written by the Arabgol family

Lacking a standard orthography, Khalaj has been written sporadically in Latin and Perso-Arabic scripts. For this survey, two transcriptions have been prepared. First, the conventions of Doerfer and Tezcan (1994), similar to those in Johanson (2021) and the epoch-making *Fundamenta* notation, are employed. As for the second transcription given in italics, we made use of the conventions, notations, and abbreviations for morphological analysis employed in Johanson (2021), Johanson

& Csató (eds.) (2022), Johanson (ed.) (2023) and the one recommended for authors of the journal *Turkic Languages*. This second transcription is given in the interlinear analysis.



The speaker of Šânâzâr Matali

Text 1. Male speech: Šânâzâr Matali

LINK: [Khalaj Audio 1](#)

LINK: [Khalaj Video](#)

Afshin (Omid) Arabgol

1. Sinnâm pânjâh sâle.

Sinn-âm pânjâh sâl-e.

age-POSS1SG fifty year-COP3SG

'I am 50 years old.'

2. Šâyörum bî matal bîläyizkâ hayîqam: Šânâzâr matali.

Šä-yo:r-um bi: matal bi:lâ-yiz-kâ hay-i-qa-m Šânâzâr

want-INTRA-1SG one tale PRON-2PL-DAT say-IMP-IMP-1SG Šânâzâr

matal-i.

tale-POSS3SG

'I will tell you a story: Šânâzâr's story.'

3. Bī oyul-āmiš, āti Šānāzār-āmiš.

Bi: oyul ā-miš, a:t-ī Šānāzār ā-miš.
 one son COP-POST3SG name-POSS3SG Šānāzār COP-POST3SG
 ‘There was a boy named Šānāzār.’

4. Bu tulkidā xāyli qorqar-āmiš.

Bu tulki-dā xā:yli qorq-ar ā-miš.
 this fox-ABL very get afraid-AOR COP-POST3SG
 ‘He was very afraid of foxes.’

5. Tulki qorqusida tuonor içidā hinmāz-āmiš.

Tulki qorqu-si-da tuonor iç-i-dā hin-māz
 fox fear-POSS3SG-ABL oven interior-POSS3SG-ABL go.out-NEG.AOR
ā-miš.
 COP-POST3SG
 ‘He did not go out of the oven due to the fear of foxes.’

6. Nānāsi hār nā bilāsiyā hāyr-amiš: “Šānāzār hināk taşqar. Sān bī jāhilāy. Kārāk yovayāy iş artiča, işlāygāy, kişi aligāy, qālluq olugāy”.

Nānā-si hār nā bilā-si-yā hāy-r
 mother-POSS3SG every what PRON-POSS3SG-DAT say-AOR
a-miš: Šānāzār hin-āk taşkar. Sān bi: jāhil-āy.
 COP-POST3SG Šānāzār come.out-IMP outside you one young-COP2SG
Kārāk yo-va-yā-y iş art-i-ča, işlā-y-gā-y,
 necessary IMP-go-OPT-2SG work behind-POSS3SG-LOC work-IMP-OPT-2SG
kişi al-i-gā-y, kāl-luq ol-u-gā-y.
 woman take-IMP-OPT-2SG child-DER be(come)-IMP-OPT-2SG
 ‘His mother says everything to him: “Šānāzār, come out! you are young! You need to go after a job, work, get married, and have children”’

7. Bu hayr-āmiš: “Mān tulkidā qorqam, tuonorda hinmām taşqar”.

Bu hay-r ā-miš: “Mān tulki-dā qorq-am,
 this say-AOR COP-POST3SG I fox-ABL fear-AOR1SG
tuonor-da hin-mā-m taşkar”.
 oven-ABL come.out-NEG-AOR1SG outside
 ‘He said: “I am afraid of foxes, so I do not want to come out of the oven”’

8. Bî kien nänä dâr hämsâyä yaniča danišir-ämiš ke “Oylum tuonorda hinmör, bilämi azarläyyor”.

Bi: kien nänä dâr hämsayä yan-i-ča daniš-ir
 one day mother door neighbor near-POSS3SG-LOC speak-AOR
ä-miš ke “Oylu-m tuonor-da hin-mo:r,
 COP-POST3SG CONJ son-POSS1SG oven-ABL come.out-NEG.AOR3SG
bilä-m-i azarläy-yor”.
 PRON-POSS1SG-ACC torment-INTRA3SG

‘One day the mother talks to her neighbors saying “My son does not come out of the oven, he torments me”’

9. Bî hämsâyälärčä bî qiz vār-ämiš.

Bi: hämsâyä-lär-čä bi: kız va:r ä-miš.
 one neighbor-PL-LOC one girl existing COP-POST3SG

‘There was a girl among these neighbors.’

10. Xäyli bilgili-yo zīrink qiz-ämiš.

Xä:yli bil-gili yo zi:rink kız ä-miš.
 very know-DER CONJ bright girl COP-POST3SG
 ‘She was a very knowledgeable and bright girl.’

11. Haur: “Mäni alī oyluğa, män sänī oylüy işlāmāk artī, tirilik eydisi šäiyam”.

Ha-ur: “Män-i al-ī oyl-u-ğa, män
 say-AOR3SG I-ACC take-IMP son-POSS2SG-DAT I
sän-i: oyl-u:y işlä-māk art-ī,
 you-GEN son-POSS2SG work-DER behind-POSS3SG
tir-i-lik eydi-si šä-i-ya-m”.
 stand-DER-DER owner-POSS3SG make-IMP-OPT-1SG

‘She says “Take me to your son (as his wife) so that I can make him a hardworking guy”’

12. Haur: “Häyyorum oylu:m tulki qorqusida tuonorda hinmör”.

Ha-ur: “Häy-yor-um oyl-u:m tulki qorqu-si-da
 say-AOR3SG say-INTRA-1SG son-POSS3SG fox fear-POSS3SG-ABL
tuonor-da hin-m-o:-r”.
 oven-ABL go.out-NEG-INTRA3SG

‘She says “I am (repeatedly) saying that my son does not go out of the oven because of his fear from foxes”’

13. Haur: “Sän nä işi vār? Mäni alı oylu:ya, män işi keräm”.
- Ha-ur: “Sän nä iş-i: va:r? Män-i*
 say-AOR3SG you what job-POSS2SG existing-3SG I-ACC
al-i oyl-u:y-ya, män iş-i: ker-ä-m”.
 take-IMP son-POSS2SG-DAT I job-ACC see-AOR-1SG
 ‘She says “Why do not you understand me? Take me to your son (as his wife), I will do my best”.
14. Nänä haur: “Olta!”
- Nänä ha-ur: “Ol-ta!”*
 mother say-AOR3SG be(come)-IMP3SG
 ‘The mother says: “Let it be!”’
15. Qizi alur Şanözärkä.
- Qiz-i al-ur Şanözär-kä.*
 girl-ACC take-AOR3SG Şanözär-DAT
 ‘She takes the girl to Şanözär (as a wife).’
16. Kidän tutalar-o kidän ke tümâm olur sâbüy qiz kälir, Şanözärkä qıylar-o haur: “Şanözär hinäk taşqar, sän taqı kişi eydisi olmuşây. Käräk yovayây, işläygây”.
- Kidän tut-a-lar o kidän ke tümam ol-ur*
 wedding hold-AOR-3PL and wedding CONJ complete be(come)-AOR3SG
sâbüy qiz käl-ir, Şanözär-kä qıy-lar o ha-ur:
 tomorrow girl come-AOR3SG Şanözär-DAT call-AOR.3PL and say-AOR3SG
“Şanözär hin-äk taşkar, sän taqı kişi eydi-si
 Şanözär come.out-IMP2SG out you more woman owner-POSS3SG
ol-muş-ä:y. Käräk yo-va-yä-y, işlä-y-gä-y”.
 be(come)-POST-2SG necessary IMP-go-OPT-2SG work-IMP-OPT-2SG
 ‘They hold a wedding. After the wedding, the girl comes and calls Şanözär and tells him “Şanözär, come out! You have a family now. You have to go to work”.
17. Haur: “Män tulkidä qorqam tuñorta da hingili daqam”.
- Ha-ur: “Män tulki-dä qorq-am tuñor-ta da*
 say-AOR3SG I fox-ABL fear-AOR1SG oven-ABL PTCL
hin-gili daq-am”.
 come.out-PN not-COP1SG
 ‘He says “I am afraid of foxes, so I am not the one who comes out of the oven”.

18. “Xolâsa nâ iŝî vār?”

Xolâsa nâ iŝ-i: va:r?
in.short what job-POSS2SG existing
“In short, mind your own business!”

19. Bo kiŝî tâhâmmul ŝair turur-o ŝabâysiyâ varur Ŝânâzârkâ haur: “Ŝânâzâr bî âlumlâ kâlitmiŝâm bilâyâ”.

Bo kiŝî tâhâmmul ŝa-ir tur-ur o
this woman tolerance make-AOR3SG stand-AOR3SG and
ŝabây-si-yâ var-ur Ŝânâzâr-kâ ha-ur: “Ŝânâzâr
following.day-POSS3SG-DAT go-AOR3SG Ŝânâzâr-DAT say-AOR3SG Ŝânâzâr
bi: âlumlâ kâlit-miŝ-âm bilâ-y-â”.
one apple bring-POST-1SG PRON-2SG-DAT

‘This woman patiently wakes up in the following day and says to Ŝânâzâr: “Ŝânâzâr, I have brought an apple for you”.

20. “Alî yepi!”

“Al-i ye-pi!”
take-IMP2SG eat-IMP2SG
“Take it and eat it!”

21. Ŝânâzâr âliy uzâtur tuğnor qullida, âlumlâ kâtrâr, yier.

Ŝânâzâr âl-i-y uza:t-ur tuonor
Ŝânâzâr hand-POSS3SG-ACC stretch-AOR3SG hole
qulli-da, âlumlâ kâtr-âr, yi-er.
scuttle-ABL apple take-AOR3SG eat-AOR3SG

‘Ŝânâzâr stretches his hand out of the scuttle of the oven, takes the apple and eats it.’

22. Haur: “Hâwul arti?”

Ha-ur: “Hâwul ar-ti?”
say-AOR3SG good DIST.COP-TERM3SG
‘She asks: “Was it good?”’

23. Haur: “Hiyâ!”

Ha-ur: “Hiyâ!”
say-AOR3SG yes
‘He replies: “Yes!”’

24. Haur: “Bî dâna ta äkki qarî ântâr qōmîšam. Onu ta kâtri yepi!”

Ha-ur: “*Bî: dâna ta äkki qarî ân-târ*
say-AOR3SG one piece PTCL two span far-COMP

ko:-miš-am. O-nu ta kâtr-i ye-pi!”
put-POST-1SG it-ACC PTCL take-IMP2SG eat-IMP2SG

‘She says: “I have placed another one two spans further. Take it too and eat it!”’

25. Haur: “Mân yâkigâm taşqar tulki bilâmi yier”.

Ha-ur: “*Mân yâ-ki-gâ-m taşqar tulki*
say-AOR3SG I IMP-come-OPT-1SG outside fox

bilâ-m-i yi-er”.
PRON-1SG-ACC eat-AOR3SG

‘He says: “(If) I come out, a fox will eat me”’

26. Haur: “Yäk, yov, kâtri, âlumläy yepi!”

Ha-ur: “*Yä-k, yo-v, kâtr-i,*
say-AOR3SG IMP2SG-come IMP2SG-go take-IMP2SG

âlumlä-y ye-pi!”
apple-ACC eat-IMP2SG

‘She says: “Come, go, take it, eat your apple!”’

27. Şânâzâr hinâr, tâzâr, varur, âlumlå kâtrâr-o uçar tuñnor içiyä.

Şânâzâr hin-är, tâz-är, var-ur, âlumlå

Şânâzâr come.out-AOR3SG run-AOR3SG go-AOR3SG apple

kâtr-är o uç-ar tuñnor iç-i-yä.

take-AOR3SG and jump-AOR3SG hole inside-POSS3SG-DAT

‘Şânâzâr comes out of the hole, runs, goes, takes the apple, and jumps into the hole.’

28. Uorda âlumlå yier.

Uorda âlumlå yi-er.

there apple eat-AOR3SG

‘He eats the apple there.’

29. Haur: “Hâwul arti?”
Ha-ur: “*Hâwul ar-ti?*”
say-AOR3SG good DIST.COP-TERM3SG
‘She asks: “Was it good?”’
30. Haur: “Hiyâ!”
Haur: “*Hiyâ!*”
say-AOR3SG yes
‘He replies: “Yes!”’
31. Haur: “Bî dâñâ da hâsâr ortasiča qômîšam”.
Ha-ur: “*Bî: dâñâ da hâsa:r orta-si-ča ƙo:-miš-am*”.
say-AOR3SG one piece PTCL garden middle-POSS3SG-LOC put-POST-1SG
‘She says: “I have placed another one in the middle of the garden”’
32. Haur: “Taƙî òra varmam”.
Ha-ur: “*Taƙî o:ra var-ma-m*”.
say-AOR3SG more there go-NEG.AOR-1SG
‘He says: “I do not go there anymore”’
33. Haur: “Yov, kâtri, yepi Šânâzâr”.
Ha-ur: “*Yo-v, kâtr-i, ye-pi Šânâzâr*”.
say-AOR3SG IMP2SG-go bring-IMP2SG eat-IMP2SG Šânâzâr
‘She says: “Go, take it, and eat it, Šânâzâr”’
34. “Kerdiy nâ hâwul arti bô âlumlâlâr”.
“Ker-di-y nâ hâwul ar-ti bo: âlumlâ-lâr”.
see-TERM-2SG what good DIST.COP-TERM3SG this apple-PL
‘“Have you seen how nice these apples were?”’
35. Šânâzâr varur hâsâr ortasida ta ònu kâtrâr-o tâzâr tuñor içiyâ, yier.
Šânâzâr var-ur hâsa:r orta-si-da ta o:nu
Šânâzâr go-AOR3SG garden middle-POSS3SG-ABL PTCL it.ACC
kâtr-âr o tâz-âr tuñor iç-i-yâ, yi-er.
take-AOR3SG and run-AOR3SG hole inside-POSS3SG-DAT eat-AOR3SG
‘Šânâzâr goes, takes it from the middle of the garden, runs into the hole, and eats it.’

36. Haur: “Bî dâna da ieşikčä qōmīšam, hāsār ieškičä”.
Ha-ur: “Bi: dānā da ieşik-čä ɣo:-miš-am,
 say-AOR3SG one piece PTCL door-LOC put-POST-1SG
hāsa:r iešk-i-čä”.
 garden door-POSS3SG-LOC
 ‘She says: “I have placed another one on the door of the garden”’
37. Šānāzār haur: “Sān šāy māni tulki xordāyā vierigāy?”
Šānāzār ha-ur: “Sān šā-y mān-i tulki
 Šānāzār say-AOR3SG you want-AOR2SG I-ACC fox
ɣordā-yā vier-i-gā-y?”
 bait-DAT give-IMP-OPT-2SG
 ‘Šānāzār says: “You want to give me to a fox as a bait”’
38. Haur: “Nā, yāk, yov sān onī ta kātri, yepi, tāzip tuḡnorḡa dubār”.
Ha-ur: “Nā, yā-k, yo-v sān on-ī ta
 say-AOR3SG well IMP2SG-come IMP2SG-go you it-ACC PTCL
kātr-i, ye-pi, tāz-ip tuonor-ḡa dubār”.
 bring-IMP2SG eat-IMP2SG run-IMP2SG hole-DAT again
 ‘She says: “Well, come, go yourself, bring it too, eat it, and rush into the hole again”’
39. Šānāzār tāzā tāzā varur, onī ta hāsār ieškida kātrār, kālirtir tuḡnor ičiyā, yier.
Šānāzār tāz-ā tāz-ā var-ur, onī ta
 Šānāzār run-CONV run-CONV go-AOR3SG it.ACC PTCL
hāsa:r iešk-i-dā kātr-ār, kāl-ir-t-ir
 garden door-POSS3SG-ABL take-AOR3SG bring-CAUS-CAUS-AOR3SG
tuonor ič-i-yā, yi-er.
 oven inside-POSS3SG-DAT eat-AOR3SG
 ‘Šānāzār goes running, takes it from the garden gate, brings it to the oven, and eats it.’
40. Haur: “Šānāzār āgār šāygāy bī digār tā bilāy vierim”.
Ha-ur: “Šānāzār āgār šāy-gā-y bi: digār
 say-AOR3SG Šānāzār if want-OPT-2SG one other
tā bilā-y vier-im”.
 PTCL PRON-2SG give-AOR2SG
 ‘She says: “Šānāzār, if you want one more, I can give it to you”’

41. Haur: “Niere qōmišäy?”
Ha-ur: “Niere *ko:-miš-äy?*”
say-AOR3SG where put-POST-2SG
‘He asks: “Where have you placed it?”’
42. Haur: “Häsär ieški taşqar iča qōmišam kučača”.
Ha-ur: “*Häsa:r iešk-i taşkar-i-ča*
say-AOR3SG garden door-POSS3SG outside-POSS3SG-LOC
ko:-miš-am kuča-ča”.
place-POST-1SG street-LOC
‘She says: “I have placed it outside the door of the garden, in the street”’
43. Haur: “Taḳi ōra varmam”.
Ha-ur: “*Taḳi o:ra var-ma-m*”.
say-AOR3SG more there go-NEG.AOR-1SG
‘He says: “I do not go there anymore”’
44. Haur: “Yäk! Yov, Kätri!”
Ha-ur: “*Yä-k! Yo-v! Kätr-i!*”
say-AOR3SG IMP2SG-come IMP2SG-go bring-IMP2SG
‘He says “Come! Go! Bring it!”’
45. Šänäzär varur ālumläy kučädä kättriḡä, bo qiz häsär ieški vāyur.
Šänäzär var-ur ālumlä-y kučä-dä kättr-i-gä,
Šänäzär go-AOR3SG apple-ACC street-ABL bring-IMP-OPT
bo qiz häsa:r iešk-i va:-yur.
this girl garden door-ACC bind-AOR3SG
‘Šänäzär goes to take the apple from the street, and the girl locks the door of garden.’
46. Haur: “Yallāh yov iši artiča!”
Ha-ur: “*Yallāh yo-v iš-i: art-i-ča!*”
say-AOR3SG tally.ho IMP2SG-go work-ACC behind-POSS3SG-LOC
‘He says: “Tally ho, go to work!”’

47. “Sän kişi eydisi olmişäy, kişi almişäy”.
Sän kişi eydi-si ol-miş-äy, kişi al-miş-äy”.
 you woman owner-POSS3SG be(come)-POST-2SG woman take-POST-2SG
 “You have become the husband of a woman, you have taken a wife”
48. “Yov! Axî işläy!”
”Yo-v! Axî iş-lä-y!”
 IMP2SG-go finally work-DER-IMP2SG
 “Go! Do finally work!”
49. Haur: “Män işlämä bäläd daqam. Nä işlägäm?”
Ha-ur: “Män iş-lä-mä bäläd daq-am. Nä işlä-gä-m?”
 say-AOR3SG I work-DER-VN familiar not-1SG what work-OPT-1SG
 ‘He says: “I am not familiar with working. What should I do?”’
50. Kişi damda bî dâñâ torbâ pärtläyir Şânäzärkä.
Kişi dam-da bi: dâñâ torbâ pärtlä-yir Şânäzär-kä.
 woman roof-ABL one piece bag throw-AOR3SG Şânäzär-DAT
 ‘The woman throws a bag to Şânäzär.’
51. Haur: “Bo torbäy kätiri, yov, kazi biyâbânçâ. Här näsä bulduy hatî bo torbâqâ”.
Ha-ur: “Bo torbä-y kätir-i, yo-v, kâz-i
 say-AOR3SG this bag-ACC bring-IMP2SG IMP2SG-go wander-IMP2SG
biyâbân-çâ. Här nâ:sä bul-du-y hat-i bo torbâ-ğâ”.
 desert-LOC every what find-TERM-2SG throw-IMP2SG this bag-DAT
 ‘She says: “Take this bag, go wander in the desert. Whatever you find, throw it into the bag”’
52. Şânäzär kälir, şürü şâr kâzmäkkä.
Şânäzär käl-ir, şu:ru: şa:r kâz-mäk-kä.
 Şânäzär come-AOR3SG start make-AOR3SG wander-VN-DAT
 ‘Şânäzär starts wandering around.’
53. Kâzär kâzär, bî dâñâ bâqa bulur: bächätär bâqa.
Kâz-är kâz-är, bi: dâñâ bâqa bul-ur:
 wander-AOR3SG wander-AOR3SG one piece turtle find-AOR3SG

bäččä-tär bāqa.

small-COMP turtle

'He wanders around and finds a turtle, a smaller turtle.'

54. Munu hatar tuḡnorqa.

Mu-nu hat-ar tuonor-qa.

this-ACC throw-AOR3SG hole-DAT

'He throws this into the hole.'

55. Kälir bī haz kâzâr, bī haz yīp bulur.

Käl-ir bi: haz kâz-är, bi: haz yi:p bul-ur.

come-AOR3SG one little wander-AOR3SG one little thread find-AOR3SG

'He comes, wanders around a little, and finds a piece of rope.'

56. Bu yīpi ta hatar torbâqâ.

Bu yi:p-i ta hat-ar torbâ-qa.

this rope-ACC PTCL throw-AOR3SG bag-DAT

'He throws this rope into the bag, too.'

57. Kälir häy biyâbânčâ säslänir.

Käl-ir häy biyâbân-čâ säs-län-ir.

come-AOR3SG hi desert-LOC voice-DER-AOR3SG

'He comes, and calls out a cry in the desert.'

58. Kâzâr, bī zâdī bī yumurqa bulur

Kâz-är, bi: zâd-i: bi: yumurqa bul-ur.

wander-AOR3SG one thing-DET one egg find-AOR3SG

'He wanders, and finds a thing, an egg.'

59. Yumurqayı ta hatar torbâqâ.

Yumurqa-yi ta hat-ar torbâ-qa.

egg-ACC PTCL throw-AOR3SG bag-DAT

'He also puts the egg into the bag.'

- 60 Bî haz digä kälir ilgär-o kâzär. Kerär bî dâñâ bô sâzlardä tişmiş, munu ta kâträr, hatar torba içiyä.

Bi: haz digä käl-ir ilgär o kâz-är.
 one little other come-AOR3SG further and wander-AOR3SG
Ker-är bi: dâñâ bo: sâz-lar-dä tiş-miş
 see-AOR3SG one piece this reed-PL-ABL fall-POST3SG
mu-nu ta kâtr-är, hat-ar torba iç-i-yä.
 this-ACC PTCL bring-AOR3SG throw-AOR3SG bag inside-POSS-DAT

'He goes a little further, and wanders. He realizes that one of those reeds has fallen down, and throws it into the bag, too.'

61. Hatar torba içiyä-o ienjiemiş-ämiş, kälirt' yörür bî sūv pâyıça bî jöv pâyıça ke sū vârramiş.

Hat-ar torba içi-yä o ienjie-miş ä-miş.
 throw-AOR3SG bag inside-POSS3SG-DAT and get.tired-POST3SG COP-POST3SG
Käl-ir-t' yo:r-ur bi: su:v pây-yi-ča bi:
 come-AOR-COP sit-AOR3SG one water foot-POSS3SG-LOC one
jo:v pây-yi-ča ke su: va:rr ä-miş.
 river foot-POSS3SG-LOC CONJ water existing COP-POST3SG

'He throws it into the bag, and he gets tired. He comes and sits down by a slough, at a river in which there is water.'

62. Kerär bî nâfär munda ilgärtär kälmiş böra. Bî kâlâk kâsmiş yiemiş.

Ker-är bi: nâfär mun-da ilgär-tär
 see-AOR3SG one man this-ABL forward-COMP
käl-miş bo:ra. Bi: kâlâk kâs-miş yie-miş.
 come-POST3SG here one melon cut-POST3SG eat-POST3SG

'He realizes that another person had come here previously. He apparently chopped a melon and ate it.'

63. Bū kâlâk kâsi istiçä tāmâm qudyulâr hiqilmiş

Bu: kâlâk kâs-i ist-i-çä tāmâm qudyu-lâr
 this melon peel-POSS3SG on-POSS3SG-LOC all fly-PL
hiq-il-miş.
 gather-REFL-POST3SG

'Flies have swarmed on the peel of the melon.'

64. Pitin tuolar o qudyudâ.

Pitin tuol-lar o qudyu-dâ.
 all be.full-PL that fly-ABL
 'All of it was full of those flies.'

65. Šânâzâr âlî kâfilâ bî dâna vurur bu kâs istidâ, kâlâk kâsi istidâ, sânoûr kerâr qîrq dâna qudyu hilârmiš.

Šânâzâr âl-i: kâf-i-lâ bi:dâna vur-ur bu
 Šânâzâr hand-GEN palm-POSS3SG-WITH.POSTP once hit-AOR3SG this
kâs ist-i-dâ kâlâk kâs-i ist-i-dâ, sa:n-o:ur
 peel on-POSS3SG-ABL melon peel-POSS3SG on-POSS3SG-ABL think-INTRA3SG
ker-âr kırk dâna qudyu hil-âr-miš.
 see-AOR3SG forty piece fly die-CAUS-POST3SG

'Šânâzâr hits with his palm once on the peel, the peel of the melon, and he thinks that he has killed forty flies.'

66. Uoda yazar bî tâš istiçâ: "Šânâzâr bî vurur, qîrq âzâr".

Uo-da yaz-ar bi: ta:š ist-i-çâ:
 there write-AOR3SG one stone on-POSS-LOC
"Šânâzâr bi: vur-ar, kırk âz-âr".
 Šânâzâr one strike-AOR3SG forty smash-AOR3SG

'He writes on a stone: "When Šânâzâr strikes, he smashes forty"'

67. Yölqa tišer varur, yölqa tišer varur-o i'na bu ĵur ki kâzâr-âmiš bî qalâqa ierâr.

Yo:l-ka tiš-er var-ur, yo:l-ka tiš-er
 road-DAT fall-AOR3SG go-AOR3SG road-DAT fall-AOR3SG
var-ur o i'na bu ĵur ki
 go-AOR3SG and that.is this kind CONJ
kâz-âr â-miš ybi: kalâ-ka ier-âr.
 wander-AOR3SG COP-POST3SG one castle-DAT arrive-AOR3SG

'He hits the road and goes, he hits the road and goes. While he has been wandering around he arrives at a castle.'

68. Mehmet: "Qaloq?"

Mehmet: "Kaloq?"

'Mehmet: "Kalok?"'

69. Qalâ, qalâ!
“*Qalâ, qalâ!*”
castle castle
“Castle, castle!”
70. ‘Mehmet: “Áhá!”
Mehmet: “Áhá!”
Mehmet: “Ahá!”
71. Bî qalâqa ierâr: bidîk qalâ.
Bi: qalâ-qa ier-âr: bidi:k qalâ.
one castle-DAT arrive-AOR3SG big castle
‘He arrives at a big castle.’
72. Bu ieşik hâçuq-âmiş. Şânâzâr kirâr bô ieşik-tâ içgâr.
Bu ieşik ha:çuq a:-miş.
this door open COP-POST3SG
Şânâzâr kir-âr bo: ieşik-tâ içgâr.
Şânâzâr enter-AOR3SG this door-ABL inside
‘This door was open. Şânâzâr enters through the door.’
73. O qalâ bî diev mâl-âmiş.
O qalâ bi: diev ma:l ä-miş.
that castle one giant property COP-POST3SG
‘That castle was a giant’s property.’
74. Bî diev mâl-âmiş-o Şânâzâr varur içgâr, ieşki vâyur-o varur kerâr nâççâ qazyân buo'da qânây-yôr.
Bi: diev ma:l ä-miş o Şânâzâr var-ur
one giant property COP-POST3SG and Şânâzâr go-AOR3SG
içgâr, ieşk-i va:-yur o var-ur ker-âr
inside door-ACC bind-AOR3SG and go-AOR3SG see-AOR3SG
nâççâ qazyân buo'da kâ:nâ-yo:r.
some boiler here boil-INTRA3SG
‘That castle was a giant’s property. Şânâzâr enters the castle and ties the door up. Then, he sees a number of boilers boiling.’

75. İçiä hikmäk zâd dävollär.

İç-i-çä hikmäk zâd däv-o-llär.
 inside-POSS3SG-LOC food thing cook-INTRA-3PL
 'Food is cooking inside them.'

76. Bō qazyanlarda bī haz qazâ hikmäk çäkär, yier-o iezi varur uzânur.

Bo: qazyan-lar-da bi: haz qazâ hikmäk çäk-är,
 this boiler-PL-ABL one little food bread pull-AOR3SG
yi-er o iez-i var-ur uza:n-ur.
 eat-AOR3SG and PRO-POSS3SG go-AOR3SG lie.down-AOR3SG

'He takes some food and bread from the boilers, eats them, and himself goes and lies down.'

77. Diev tä kälir biyâbânda bō sūv istiyä ke sūv içigä yäkägä qalâsiya.

Diev tä käl-ir biyâbân-da bo: su:v ist-i-yä
 giant PTCL come-AOR3SG desert-ABL this water drink-IMP-OPT
ke su:v iç-i-gä yä-k-ägä qalâ-si-ya.
 CONJ water upper-POSS3SG-DAT IMP-come-OPT castle-POSS3SG-DAT

'The giant comes from the desert for water. He returns to his castle so that he could drink water.'

78. Sūvī ke içär-âmiş bī dâ kerär buoda yazmiş: "Şânâzâr bī vurar, qîrq âzâr".

Su:v-î ke iç-är â-miş bi:dâ ker-är
 water-ACC CONJ drink-AOR3SG COP-POST3SG suddenly see-AOR3SG
buo-da yaz-miş: "Şânâzâr bi: vur-ar, qîrq âz-är".
 here write-POST3SG Şânâzâr one hit-AOR3SG forty smash-AOR3SG

'Having drunk the water, he sees that it is written: "When Şânâzâr strikes one he smashes forty".'

79. Haur: "Xodâ yâ! Mân bîdâ munî yir yâtişmägäm".

Ha-ur: "Xodâ-yâ! Mân bi:dâ muni: yir yâtiş-mä-gä-m".
 say-AOR3SG God-VOC I more this.GEN place catch-NEG-OPT-1SG
 'He says: "God please help me! I cannot stand this place anymore".'

80. "Bu dubârâ nâsâ-r? Bī dâñâ vurur qîrq dâñâ âzâr."

"Bu dubârâ nâ:sâ-r? Bi: dâñâ vur-ur qîrq
 this again what-COP3SG one piece strike-AOR3SG forty

dânâ az-är."

piece smash-AOR3SG

"What is this again?" He strikes one, and smashes forty"

81. Kälir-o qalâsi ieşkiyâ kerâr âdâm-i zâd îdi kälir, kâliyor.

Käl-ir o kalâ-si ieşk-i-yâ ker-är,
come-AOR3SG and castle-POSS3SG door-POSS3SG-DAT see-AOR3SG

âdâimizâd i:d-i käl-ir, käl-iyor.
human.being smell-POSS3SG come-AOR3SG come-INTRA3SG

'He comes to the door of his castle, and sees that the smell of a human being comes, is coming.'

82. Haur: "Bilmâm tiştim Şânâzâr yiriyâ?"

Ha-ur: "Bil-mâm tiş-ti-m
say-AOR3SG know-NEG.AOR1SG happen.to.be-TERM-1SG

Şânâzâr yir-i-yâ?"

Şânâzâr place-POSS3SG-DAT

'He says: "I don't know if I happen to be at Şânâzâr's place?"'

83. İeşki vurur-o tippirlatur haur: "Kim mânim qalâmçâ-r?"

İeşk-i vur-ur o tippirla-t-ur ha-ur:
door-ACC hit-AOR3SG and knock-CAUS-AOR3SG say-AOR3SG

"Kim mânim kalâ-m-çâ-r?"

who I.GEN castle-POSS1SG-LOC-COP3SG

'He hits the door, knocks and asks: "Who is in my castle?"'

84. Şânâzâr kerâr diev kâldi.

Şânâzâr ker-är diev kâl-di.

Şânâzâr see-AOR3SG giant come-TERM3SG

'Şânâzâr understands that the giant came.'

85. Haur: "Qöyir bî haz qömpuz yepidim".

Ha-ur: "Qo:y-ir bi haz qo:mpuz ye-pi-dim".

say-AOR3SG put-IMP3SG one little food eat-IMP-IMP1SG

'He says: "Give a little food, let me eat"'

86. “Bî haz älâki dâd-u bîdâd säs sädâ šâdim kerdim dievi qorqutubilim yâ nâ?”
“Bi: haz älâki dâd u bi:dâd säs sädâ
one little bogus just and unjust voice sound
šâ-di-m ker-di-m diev-i qorq-ut-u-bil-i-m
make-TERM-1SG see-TERM-1SG giant-ACC fear-CAUS-CONV-KNOW.AUX-AOR-1SG
yâ nâ?”
or no
“When I have made some fake noises I see if I can frighten the giant or not!”
87. Haur: “Mänäm Šânâzâr!”
Ha-ur: “Män-äm Šânâzâr!”
say-AOR3SG I-COP1SG Šânâzâr
‘He says: “I am Šânâzâr!”’
88. Diev haur: “Ey dâd-u bîdâd bäd yierkâ tištîm”.
Diev ha-ur: “Ey dâd u bi:dâd
giant say-AOR3SG INTRJ just and unjust
bäd yier-kâ tiš-ti-m”.
bad place-DAT happen.to.be-TERM-1SG
‘The giant replies: “Alas! I have just happened to come to a bad place”’



The speaker of Wedding tradition

Text 2. Female speech: Wedding tradition

LINK: [Khalaj Audio 2](#)

1. Bōra biz Xäläçäk, xōb! Xäläçäk Xäläçî te räsmi bürî räsmi bürî ke qîz almaça varurlâr
gâšäng sâwçuluqqâ hayimiz sâwçuluq
Bo:ra biz Xäläç-äk, xo:b! Xäläç-äk Xäläç-i: te
here we Khalaj-COP1PL well Khalaj-COP1PL Khalaj-DER PTCL

rāsm-i *bo:-rī* *rāsm-i* *bo:-rī* *ke* *ķiz*
 tradition-POSS3SG this-COP3SG tradition-POSS3SG this-COP3SG CONJ girl
al-ma-ča *var-ur-lar,* *gāšāng* *sa:wčuluq-ķā* *hay-ī-miz* *sa:wčuluq.*
 take-VN-LOC go-AOR-3PL good bride.taking-DAT say-AOR-1PL bride.taking
 ‘We are all Khalaj here, well! The Khalaj way of bride-taking is as follows: they go to
 bride-taking - well we call it *sa:wčuluq.*’

2. Sāwčiliq ietälär-o aqd-o näy tä hāsabi ietälär, haylär buqarti.

Sa:wčilik *iet-ä-lär* *o* *aqđ* *o* *näy*
 bride taking do-AOR-3PL and contract and what
tä *hāsab-i* *iet-ä-lär,* *hay-lär* *bu-ķarti.*
 too account-POSS3SG do-AOR-3PL say-AOR3PL this.much

‘They perform the bride taking and then they make contracts and some calculations, and agree.’

3. Käräk aqd ietgä qäbul ietär-o hatar-o kälilär alular taqi.

Käräk *aqđ* *iet-gä* *ķäbul* *iet-är* *o*
 necessary contract do-OPT3SG acceptance do-AOR3SG and
hat-ar *o* *käl-i-lär* *al-u-lar* *taķi.*
 throw-AOR3 and come-AOR-3PL take-AOR-3PL more

‘They must make contracts so that they take the bride and return.’

4. Kälilär alular qizi alular-o kälilär širini içälär, šam-o çayı içälär-o säsäsiyā otaq kältilär.

Käl-i-lär *al-u-lar* *ķiz-i* *al-u-lar* *o*
 come-AOR-3PL take-AOR-3PL girl-ACC take-AOR-3PL and
käl-i-lär *širini* *ič-ä-lär.* *šam* *o* *çay-i*
 come-AOR-3PL sorbet drink-AOR-PL dinner and tea-ACC
ič-ä-lär *o* *säsä-si-yä* *otaq* *kält-i-lär.*
 drink-AOR-3PL and tomorrow-POSS3SG-DAT present bring-AOR-PL

‘They come and take the girl, and come and drink sorbet, eat dinner and drink the tea, and the following day they bring gifts.’

5. Hayimiz: otaq. Otaq kältilär kälilär häviyā, kälilär häviyā otaq kältilär-o kär käsik kältilär-o meš mäyva kältilär ta ullar moddäti qalur-o kidän olur.

Hay-i-miz: *otaq.* *Otaq* *kälti-lär* *kälilär*
 say-AOR-1PL gift gift bring-AOR-3PL bride

häv-i-yä, kâlin häv-i-yä otağ kâl-ti-lär
 house-POSS3SG-DAT bride house-POSS3SG-DAT gift bring-AOR-3PL
o kâr käsik kâl-ti-lär o meš mäyva kâl-ti-lär
 and clothes bring-AOR-3PL and fruit and the like bring-AOR-3PL
ta ullah moddät-i Ʒal-ur o kidän ol-ur.
 and they period.of.time remain-AOR3SG and wedding be(come)-AOR3SG
 ‘We call it gift. They bring gifts to bride’s home, to bride’s home they bring gifts, and they bring clothes, they bring fruits and the like (nuts and dried fruits) and after a while, the wedding takes place.’

6. Kidän ke... kidänimiz tä räsminiz burî: ävväl varular lōti hartîča lōti kältilär.

Kidän ke... kidän-imiz tä räsminiz bu-rî:
 wedding CONJ wedding-POSS1PL PTCL tradition-POSS1PL this-COP3SG
ävval var-u-lar lo:ti hart-i-ča lo:ti
 first go-AOR-3PL music.player rink-POSS3SG-LOC music.player
kält-i-lär.
 bring-AOR-3PL

‘Our traditions for a wedding, our wedding is as follows: first they go to the music-players rink, they bring music players.’

7. Beyin lōti kältilär čaštta say ta kidän olur.

Beyin lo:ti kält-i-lär čašt-ta say ta
 today music.player bring-AOR-3PL noon-ABL after PTCL
kidän ol-ur.
 wedding be(come)-AOR3SG

‘(If) they bring players today, wedding takes place after noon.’

8. Lōti baluqqa ke varid olur, o häsarqa ke varid olur, čala čala kälür.

Lo:ti baluğ-qa ke varid ol-ur, o häsar-qa
 music.player village-DAT CONJ arrived be(come)-AOR3SG this garden-DAT
ke varid ol-ur, čal-a čal-a käl-ür.
 CONJ arrived be(come)-AOR3SG play-CONV play-CONV come-AOR3SG

‘When the players have arrived at the village, when they have arrived at the garden, they come playing their instruments.’

9. Vaqti ke čala čala kaldi, təhvil ke alilar, həyriilik olarqa həyrlər-o təhvilkä olur-o lötilər nahar yimädkälär taqi, hikmäk yimädkälär, kälilər hikmäkləri yerlər-o tirilər yovaqalar kidäy hämmam yetigälär.

Vakt-i ke čal-a čal-a käl-di, təhvil
 time-POSS3SG CONJ play-CONV play-CONV come-TERM3SG hand.over
ke al-i-lar, heyri-lik olar-qa hə-yr-lär o
 CONJ take-AOR-3PL good-DER they-DAT say-AOR-3PL and
təhvil-kä al-ur o lo:ti-lär nəhar yi-mä-d(i)k
 encounter-DAT take-AOR-3PL and music.player-PL lunch eat-NEG-VN
ä-lär taqi, hikmäk yi-mä-dik äl-är, käl-i-lär
 COP.3PL more food eat-NEG-VN COP-3PL come-AOR-3PL
hikmäk-lär-i yie-r-lär o tir-i-lär yo-va-qa-lar kidäy
 bread-PL-ACC eat-AOR-3PL and stand.up-AOR-3PL IMP-go-OPT-3PL groom
hämmam yet-i-gä-lär.
 bathhouse take-IMP-OPT-3PL

‘When the players have come playing their instruments, they are encountered. They welcome them, and encounter them. (Then), the musicians come without having had lunch, they have not eaten any food. They come and have lunch. And then they stand up and they take the groom to the bathhouse.’

10. Kidäy hərəkilər... ha xärcluq yietilər, xärcluq yietilər-o xärcluqu uoda yietilər-o kiersiturlär-o bi ləngä hun- nə bilim hər kimčä vudca oluqa, bī yilqi-yo omaqa ät-o noxud-o bu häq-o həsabda... yietilər kəlin həviyə xärclik hayulär uya.

Kidäy hərək-i-lär... ha xärc-luq yet-i-lär, xärc-luq
 groom raise-AOR-3PL ehm money-DER take-AOR-3PL money-DER
yet-i-lär o xärc-luq-u uoda yet-i-lär o
 take-AOR-3PL and money-DER-ACC there take-AOR-3PL and
kiersit-ur-lär o bi: ləngä hun nə bil-im
 show-AOR-3PL and one measure.of.40kg flour what know-VOL1SG
här kim-čä vučan ol-i-qa, bi: yilqi yo
 every who-LOC breath be(come)-IMP-OPT3SG one sheep and
o-ma-qa ät o noxud o bu häq o
 become-NEG-OPT3SG meat and chickpea and this right and
həsab-da yet-i-lär kəlin həv-i-yä xärc-lik
 account-ABL take-AOR-3PL bride house-POSS3SG-DAT money-DER

hay-u-lär u-ya.

say-AOR-PL it-DAT

'They lift up the groom, ehm, they charge money and they show 40 kgs of flour – how can I put it delicately – if they have, they take a sheep, if not, they take meat and chickpeas and alike (lit. right and amount) to the bride's house. They call it "çärclik"'

11. Kälin häviyâ çayı yietilär-o hulnular kälilär-o kidäy yietirlär hämmam.

Kälin häv-i-yä çay-i yet-i-lär o holn-u-lar
 bride house-POSS3SG-DAT tea-ACC take-AOR-3PL and come.back-AOR-3PL
käl-i-lär o kidäy yet-ir-lär hämmam.
 come-AOR-3PL and groom take-AOR-3PL bathhouse

'They take the tea to the bride's house and they come back and take the groom to the bathhouse.'

12. Kidäy ägä sayduşla yietilär hämmam tämam-i balıq jämiyätilä.

Kidäy ägä sayduş-la yet-i-lär hämmam
 groom if groomsman-WITH.POSTP take-AOR-3PL bathhouse
tämam-i balıq jämiyät-i-lä.
 all-IZ village folk-POSS3SG-WITH.POSTP

'Together with all the village folk they take the groom possibly with his groomsman to the bathhouse.'

13. Uoda yietilär hämmam, hämmamça da bî kot kädgirilär muya, şalvar taqi kädgirmäzlär.

Uoda yet-i-lär hämmam, hämmam-ça da bi: kot
 there take-AOR-3PL bathhouse bathhouse-LOC PTCL one jacket
kädgir-i-lär mu-ya şalvar taqi kädgir-mä-z-lär.
 clothe-AOR-3PL this-DAT trousers more clothe-NEG-AOR-PL

'They take (him) to the bathhouse; in the bathhouse they clothe him in a jacket and they do not clothe him in trousers. (They do not clothe him in a new jacket with his old trousers.)'

14. Qizil kiş büyniya vāyılar-o āli tā vurur howz suwiya-o çil barmaqī.

Qizil kiş bu:yn-i-ya va:y-i-lar o āl-i
 red garment neck-POSS3SG-DAT tie-AOR-3PL and hand-POSS3SG
tā vur-ur howz suw-i-ya o çil barmaq-i:
 PTCL hit-AOR3SG pool water-POSS3SG-DAT and little finger-POSS3SG

'They tie a red garment around his neck, and (then) he splashes his little finger in the water of the pool.'

15. Bu ta mäsälän howz suwiya nierä howz suwiya vurur hämmam howz suwiya.
Bu ta mäsälän howz suw-i-ya nierä howz
 this PTCL for.example pool water-POSS3SG-DAT where pool
suw-i-ya vur-ur hämmam howz suw-i-ya.
 water-POSS3SG-DAT hit-AOR3SG bathhouse pool water-POSS3SG-DAT
 ‘He, for instance, splashes (his finger) in the water of the pool, the water of the pool of the bathhouse.’

16. Hämmam howzu suwiya vurur-o kälilär xorus uçurturular.
Hämmam howz-u suw-i-ya vur-ur o
 bathhouse pool-POSS3SG water-POSS3SG-DAT hit-AOR3SG and
käl-i-lär xorus uçur-tur-u-lar.
 come-AOR3-3PL rooster fly-CAUS-AOR3-3PL
 ‘He splashes the water of the pool of the bathhouse, and they fly a rooster.’

17. Hinärlär hämmamda-yo ekki sayduş kidäyçä olur-o jämiyät uoda turur-o xorusu uçurturular-u kuh bayaliyä källä bayaliyä.
Hin-är-lär hämmam-da yo ekki sayduş kidäy-çä
 come.out-AOR3-3PL bathhouse-ABL and two groomsman groom-LOC
ol-ur o jämiyät uoda tur-ur o
 be(come)-AOR3SG and people there stand-AOR3SG and
xorus-u uçurtur-ur-lar u kuh bayal-i-yä källä
 rooster-ACC fly-CAUS-AOR-3PL and mountain edge-POSS3SG-DAT hill
bayal-i-yä.
 edge-POSS3SG-DAT

‘They come out of the bathhouse, and the two groomsmen go with the groom. The village folk stands there and they fly the rooster to the edge of a height.’

18. Källäçä varur ekki näfär yorur, xorusu ta salqayrlär, xorusu ta salqayrlär bullar buoda bieş alta näfär olur jävan.

Källä-çä var-ur ekki näfär yor-ur, xorus-u
 hill-LOC go-AOR3SG two person sit-AOR3SG rooster-ACC
ta salqa-yr-lär, xorus-u ta salqa-yr-lär bu-llar
 PTCL keep-AOR-3PL rooster-ACC PTCL keep-AOR-3PL this-PL
buoda bieş alta näfär ol-ur jävan.
 here five six person be(come)-AOR3SG young

‘Two people go on the hill and sit there. They keep the rooster, they keep the rooster there. There are five or six youngsters there.’

19. Cävan-o aqulluq-o mäsälän ziring-o täzgili-yo qazlular.

Ĵävan o aqul-luq o mäsälän
 young and mind-DER and for.instance
ziring o täz-gili yo qazl-u-lar.
 clever and run-DER and race-AOR-3PL

'The ones who are young and wise, for example clever and nimble, race (to the rooster).'

20. İnä buoda bätik mä'lum olur kim xorusu alur.

İnä buo-da bätik mä'lum ol-ur kim
 then here-ABL after known be(come)-AOR3SG who
çorus-u al-ur.
 rooster-ACC take-AOR3SG

'After that, it becomes clear who catches the rooster.'

21. Bī nāfār ziringtār-är taqi källäkä ierär, nāfäsī ke qalur, bī haz qup qup varur-o iezi itäkirur-o äli uzatur u xorusqa xorusī alur.

Bi: nāfār ziring-tār-är taqi källä-kä ier-är,
 one person clever-COMP-COP3SG more hill-DAT reach-AOR3SG
nāfäs-i ke qal-ur, bi: haz qup qup
 breath-POSS3SG CONJ stay-AOR3SG one little with.face.below
var-ur o iez-i itäkir-ur o äli
 go-AOR3SG and PRO-POSS3SG reach-AOR3SG and hand-ACC
uzat-ur u çorus-qa çorus-i: al-ur.
 stretch-AOR3SG that rooster-DAT rooster-ACC take-AOR3SG

'A youngster who is more clever reaches at the hilltop. When he is short of breathing he goes with bowed head and reaches, he stretches his hand to the rooster, and takes the rooster.'

22. Kälitilär xorusu hämmamda, hämmamda ke hinmişlär, uçurturmişlär taqi kälitilär-o hărăkilär kidäyläri kälilär.

Kälit-i-lär çorus-u hämmam-da, hämmam-da ke
 bring-AOR-3PL rooster-ACC bathhouse-ABL bathhouse-ABL CONJ
hin-miş-lär, uçur-tur-miş-lär taqi kälit-i-lär o
 come.out-POST-3PL fly-CAUS-POST-3PL again bring-AOR-3PL and
hărăk-i-lär kidäy-lär-i käl-i-lär.
 raise-AOR-3PL groom-PL-ACC come-AOR-3PL

'They bring the rooster from the bathhouse. Once they come out of the bathhouse, they let the rooster fly, they lift the groom and come.'

23. Kälilär varurlar ävväl kälın hävča yorur täxt ističa-yo biläsiyä bī dāsmal-o bī jūrab saydušlarqa kälir bī käsik-o bī källäyänd-o bī ta bī zād ta kidäykä kälür bī zād ta kiersätgilikkä vierilär timä ya yänd vierür ya bī iezi zad vierülär.

Käl-i-lär var-ur-lar ävväl kälın häv-čä yor-ur täxt
 come-AOR-3PL go-AOR-3PL first bride house-LOC sit-AOR3SG throne
ist-i-čä yo bilä-si-yä bi: dāsmal o bi:
 over-POSS3SG-LOC and PRON-POSS3SG-DAT one handkerchief and one
ju:rab sayduš-lar-ka käl-ir bi: käsik o bi:
 sock bridesmaid-PL-DAT come-AOR3SG one cloth and one
källäyänd o bi: ta bi: za:d ta kidäy-kä
 sugar.bowl and one PTCL one thing PTCL groom-DAT
käl-ür bi: za:d ta kiersät-gilik-kä vier-i-lär timä
 come-AOR3SG one thing PTCL show-VN-DAT give-AOR-3PL cash
ya yänd vier-ür ya bi: iez-i zad vier-ü-lär.
 or sweet give-AOR3SG or one PRON-3SG thing give-AOR-3PL

‘They come and go. First the bride sits at home on a throne; they bring her a handkerchief and a sock for the bridesmaids, a clothes and a sugar-bowl and something else for the groom, and they also give something to the person who shows them (gifts), too; they either give some cash or sugar or something else.’

24. Uorda kälilär muni ietgärilär nänäsi häviyä, yanda kälilär kälini yietirlär.

Uorda käl-i-lär mu-ni yetgär-i-lär nänä-si
 there come-AOR-3PL this-ACC take-AOR-3PL mother-POSS3SG
häv-i-yä, yanda käl-i-lär kälın-i yiet-ir-lär.
 house-POSS3SG-DAT again come-AOR-3PL bride-ACC take-AOR-3PL

‘They come from there and take the groom to his mother’s house, they come again and take the bride.’

25. Kälınkä tä bī qizil kiş hatalar başuya-o girilär nänäsi häviyä, yanda kälilär kälini yietirlär.

Kälın-kä tä bi: kızıl kiş hat-a-lar baş-u-ya
 bride-DAT PTCL one red garment throw-AOR-3PL head-POSS3SG-DAT
o gir-i-lär nänä-si häv-i-yä, yanda
 and enter-AOR-3PL mother-POSS3SG house-POSS3SG-DAT again
käl-i-lär kälın-i yet-ir-lär.
 come-AOR-3PL bride-ACC take-AOR-3PL

‘They throw a red garment on the bride’s head and enter her mother’s house and take her away.’

26. Kälinkä tä bī qizil kīš hatalar başuya-o äynäsi-yo näsi kidäy hävidä kälir, çador-o äynä-yo kīš hatalar-o jämiyyät yiqulur-o bieš muya sayduş tutamiz ke dur-o päri turalqa gäšäng bullar yolqa tišälär varular hämmamqa

<i>Kälin-kä</i>	<i>tä</i>	<i>bi:</i>	<i>qizil</i>	<i>ki:š</i>	<i>hat-a-lar</i>		
bride-DAT	PTCL	one	red	garment	throw-AOR-PL		
<i>baş-u-ya</i>		<i>o</i>	<i>äynä-si</i>	<i>yo</i>	<i>nä-si</i>	<i>kidäy</i>	
head-POSS3SG-DAT		and	mirror-POSS3SG	and	what-POSS3SG	groom	
<i>häv-i-dä</i>		<i>käl-ir,</i>	<i>çador</i>	<i>o</i>	<i>äynä</i>	<i>yo</i>	<i>ki:š</i>
house-POSS3SG-ABL		come-AOR3SG	tent	and	mirror	and	garment
<i>hat-a-lar</i>	<i>o</i>	<i>jämiyyät</i>	<i>yıqul-ur</i>	<i>o</i>	<i>bieš</i>	<i>mu-ya</i>	
throw-AOR-PL	and	people	gather-AOR3SG	and	five	this-DAT	
<i>sayduş</i>	<i>tut-a-miz</i>	<i>ke</i>	<i>...</i>	<i>tut-al-qa</i>	<i>gäšäng</i>		
bridesmaid	keep-AOR-1PL	CONJ	[unintelligible word]	keep-IMP-OPT	good		
<i>bu-llar</i>	<i>yol-qa</i>	<i>tiš-ä-lär</i>	<i>var-u-lar</i>	<i>hämmam-qa.</i>			
this-PL	road-DAT	fall-AOR-3PL	go-AOR-3PL	bathroom-DAT			

‘They throw a red garment on the bride’s head and take her mirror and her belongings from the groom’s house. (They take) a tent (wrapper for bed clothes) and a mirror. They throw the garment (over her) and the people gather and we get five bridesmaids for her to surround her properly; these set out for a walk and go to the bathhouse.’

27. Hämmamqa varular-o u täşkilatu ke mäsälän kidäy viermiş, bu ta vierur bī barmaqi vurur-o nie suwqa vurur-o kälilär hämmam ieşkiyâ-yo hämmam ieşkiyädä bieš sayduşla hinär-o aynä tä buda qoyular kälilär nänä häviyâ ietkirilär taqi kälän käräk yovuqa nänä häviyâ.

<i>Hämmam-qa</i>	<i>var-u-lar</i>	<i>o</i>	<i>u</i>	<i>täşkilat-u</i>	<i>ke</i>	
bathroom-DAT	go-AOR-3PL	and	it	organization-ACC	CONJ	
<i>mäsälän</i>	<i>kidäy</i>	<i>vier-miŝ,</i>	<i>bu</i>	<i>ta</i>	<i>vier-ur</i>	
for.instance	groom	give-POST3	this	PTCL	give-AOR3SG	
<i>bi:</i>	<i>barmaq-i</i>	<i>vur-ur</i>	<i>o</i>	<i>nie</i>	<i>suw-qa</i>	<i>vur-ur</i>
one	finger-ACC	hit-AOR3SG	and	what	water-DAT	hit-AOR3SG
<i>o</i>	<i>käl-i-lär</i>	<i>hämmam</i>	<i>ieşk-i-yä</i>	<i>yo</i>	<i>hämmam</i>	
and	come-AOR-3PL	bathroom	door-POSS3-DAT	and	bathroom	
<i>ieşk-i-yä</i>	<i>dä</i>	<i>bieš</i>	<i>sayduş-la</i>	<i>hin-är</i>		
door-POSS3SG-DAT	PTCL	five	bridesmaid-WITH.POSTP	come.out-AOR3SG		
<i>o</i>	<i>äynä</i>	<i>tä</i>	<i>buda</i>	<i>qoy-u-lar</i>	<i>käl-i-lär</i>	<i>nänä</i>
that	mirror	PTCL	here	put-AOR-3PL	come-AOR-3PL	mother
<i>häv-i-yä</i>	<i>ietkir-i-lär</i>	<i>taqi</i>	<i>kälän</i>	<i>käräk</i>		
house-POSS3SG-DAT	take-AOR-3PL	again	bride	necessary		

yo-v-u-ka nänä häv-i-yä.
 IMP-go-IMP-OPT mother house-POSS3SG-DAT

‘They go to the bathhouse, and she carries out the ceremony that, for example, the groom did. She also dips her finger into the water and they come out to the entrance of the bathhouse with five bridesmaids, and they also apply the mirror here. They come and take her to her mother’s house. Now the bride has to go again to her mother’s house.’

28. Šam bāzi kälın vār kälir u da kidäy hävičä hikmäk yier. Bāzi kälın vār uoda šam qayrilalar.

Šam bāzi kälın va:r käl-ir u
 dinner sometimes bride go-AOR3SG come-AOR3SG she
da kidäy häv-i-čä hikmäk yi-er. Bāzi
 PTCL groom house-POSS3SG-LOC bread eat-AOR3SG some
kälın va:r u da šam qayr-ir-lar.
 bride go-AOR3SG she PTCL dinner cook-AOR-3PL

‘For dinner, sometimes brides come to the groom’s house to eat. Some brides go and prepare dinner there.’

29. Šamlarī yielär-o tāmāşaqa kälilär bōra.

Šam-lar-i: yi-e-lär o tāmāşa-qa käl-i-lär bo:ra.
 dinner-PL-POSS3SG.ACC eat-AOR-3PL and watch-DAT come-AOR-3PL here

‘They eat their dinner and come to the groom’s house for admiration.’

30. Mäsälän bī vāqt öyın möyın ollar ta kälärtilär kidäy häviyā.

Mäsälän bi: vāqt öyın möyın ollar ta käl-är-ti-lär
 for.instance one time dance.and.such they PTCL come-AOR-TERM-3PL
kidäy häv-i-yä.
 groom house-POSS3SG-DAT

‘For example, once they used to have a dance ceremony. They also used to come to the groom’s house.’

31. Yanda xinä vurmaqa tüzä tüzä varrirtılar iez hävläriyā.

Yanda xinä vur-ma-ka tüz-ä tüz-ä var-ir-ti-lar
 again henna hit-VN-DAT run-CONV run-CONV go-AOR-DIST.COP-3PL
iez häv-lär-i-yä.
 own hose-PL-POSS3SG-DAT

‘They again used to quickly go to their own houses to the henna ceremony.’

32. Ävväl kidäyinki vurärtilar; bäd tä källärtilar kälınıki vuratılar-o tümâm-i ollar ta xınäy tä uoda äjazä alirtilar.

Ävväl kidäy-in-ki vur-är-ti-lär; bäd tä
 first groom-GEN-REL hit-AOR-DIST.COP-3PL after PTCL
 käl-är-ti-lär kälın-in-ki vur-a-ti-lar o tümâm-i
 come-AOR-DIST.COP-3PL bride-GEN-REL hit-AOR-DIST.COP-3PL and all-IZ
 ollar ta xınä-y tä uoda äjazä
 this.PL PTCL henna-ACC PTCL there permission
 al-ir-ti-lar.
 take-AOR-DIST.COP-3PL

'First, they used to gloat the groom's henna and then they used to come and gloat the bride's henna. After the henna ceremony is over, they used to ask for permission.'

33. Här kim şısä bö kälınkä pül vıersä, yazartılar ke n'oqarta pül viermiş.

Här kim şır-sä bo: kälın-kä pu:l
 every who want-HYP3SG this bride-DAT money
 vier-sä, yaz-ar-ti-lar ke n'oqarta pu:l vier-miş.
 give-HYP3SG write-AOR-DIST.COP-3PL CONJ how.much money give-POST3SG
 'Whoever wanted to give money to the bride, they used to write how much these folks gave.'

34. Bö viermiş ke mäsälän säbı täläflüq hipıgälär.

Bo: vier-miş ke mäsälän
 this give-POST3SG CONJ for.instance
 sa:b-ı tälä:f-lu:q hi-pi:gä-lär.
 owner-IZ bride's.money-DER spend-IMP-OPT-3PL

'Such and such a person has given such an amount of money so that they, for example, will spend it.'

35. Xınä vururlar-o taqı nāhar olur uoda bı växt päs äz şamta bı loqmä yiertillär.

Xınä vur-ur-lar o taqı nāhar
 henna hit-AOR-3PL and more morning
 ol-ur uoda bi: växt päs
 be(come)-AOR3SG there one time PREP
 äz şam-ta bi: loqmä yi-er-ti-llär.
 PREP dinner-ABL one bite eat-AOR-DIST.COP-3PL

'They applied the henna and then, the morning comes, they would sometimes eat something.'

36. Ház yân hävčä vierärtilär ház yân hävčä viermäzärtilär.

Ház yân häv-čä vier-är-ti-lär ház
little side house-LOC give-AOR-DIST.COP-3PL little
yân häv-čä vier-mä-z är-ti-lär.
side house-LOC give-NEG-AOR COP-TERM-3PL

'Sometimes they used to deliver it in a house, and sometimes they didn't.'

37. Eye viersälär, yiertilär.

Eye vier-sä-lär, yi-er-ti-lär.
if give-HYP-3PL eat-AOR-DIST.COP-3PL
'If they gave (to eat), they used to eat it.'

38. Uoda yilər-o tirilär kälilär taqı mäsälän kidän tāmām olur.

Uoda yi:l-är o tir-i-lär käl-i-lär
there eat-AOR-3PL and stand.up-AOR-3PL come-AOR-3PL
taqı mäsälän kidän tāmām ol-ur.
more for.instance wedding completed be(come)-AOR3SG

'They eat there and then get up and come; it means, the wedding is over.'

39. Buoda taqı qalma yox. Hiç yırčä yox.

Buoda taqı kal-ma yoç. Hiç yi:r-čä yoç.
here more stay-VN non.existing no place-LOC non.existing-3SG
'No one stays here any more. Not anywhere.'

40. Yatular-o nāhār tiezi tirilär.

Yat-u-lar o nāhār tiez-i tir-i-lär.
sleep-AOR-3PL and morning early-POSS3SG get.up-AOR-3PL
'They sleep and get up early in the morning.'

41. Nāhār tiezi tirilär-o mäsälän iş mişlari bitirärlär-o hărăkilär mäsälän xinäyi yular.

Nāhār tiez-i tir-i-lär o mäsälän
morning early-POSS3SG get.up-AOR-3PL and for.instance
i:ş mi:ş-lär-i bitir-är-lär o hărăk-i-lär
chore.and.such-PL-ACC finish-AOR-3PL and lift-AOR-PL

mäsälän *çinä-yi* *yu:-lar.*
 for.instance henna-ACC wash-AOR-3PL

'They get up early in the morning and do their chores, for example, and they take off (their clothes) to wash off the henna.'

42. Ävväl kidäyinki yular; bäd aftaw-o lägn-o yanda bi kişi häräkir varur kalininki yur.

Ävväl *kidäy-in-ki* *yu:-lar;* *bäd* *aftaw* *o*
 first groom-GEN-REL wash-AOR3PL then pitcher and
lägn *o* *yanda* *bi:* *kişi* *häräk-ir* *var-ur*
 basin and again one woman take.off-AOR3SG go-AOR3SG
kälin-in-ki *yu:-r.*
 bride-GEN-REL wash-AOR3SG

'First they wash the groom's henna, and then a woman takes the pitcher and basin and goes to wash the bride's.'

43. Kälininki yular-o kälilär taqi uora tamam olur-o tamam olur.

Kälin-in-ki *yu:-lar* *o* *käl-i-lär* *taqi* *uora*
 bride-GEN-REL wash-AOR-3PL and come-AOR-3PL more there
tamam *ol-ur* *o* *tamam* *ol-ur.*
 completed be(come)-AOR3SG and completed be(come)-AOR3SG

'They wash the bride's, and it is completed there; it is completed.'

44. Kälilär bora büna şaylär çalqali.

Käl-i-lär *bora* *büna şa-y-lär* *çal-çali.*
 come-AOR-3PL here begin-AOR-3PL play-CONV

'They come here, and they begin to play.'

45. Čaştqa bi haz qalmiş büna şaylär qäbapüşanluq çalqali äsâsi kälitgäli.

Čaşt-qa *bi:* *haz* *çal-miş* *büna şa-y-lär*
 noon-DAT one little stay-POST3SG start-AOR-3PL
qäbapu:šan-luq *çal-çali* *äsâs-i* *kälit-gäli.*
 clothing-DER play-CONV furniture-ACC take-CONV

'A little before noon, they start the *qäbapüşanluq* playing and bring the furnitures.'

46. Kälilär bi čädor şäb haçalar-o bi vâqt käräk varmişallar Qahan bi yik tit almışallar.

Käl-i-lär *bi:* *ča:dor* *şäb* *haç-a-lar* *o* *bi:* *vâqt*
 come-AOR-3PL one tent night open-AOR-3PL and one time

käräk var-miš a-llar Ƙahan bi: yik tit al-miš
 necessary go-POST COP-3PL Ƙahan one measure berry take-POST
a-llar.

COP-3PL

‘They come, open a big tent (wrapper for bed clothes) and sometimes they had to go and take a load of berry from Ƙahan.’

47. Kätilär boşlar čador istiyä uça boşqâb boşqâb vierartilär xalqä qädimčä

Kält-i-lär boş-lar ča:дор ist-i-yä u čay boşqâb
 bring-AOR-3PL empty-AOR-3PL tent top-POSS3SG-DAT then plate

boşqâb vier är-ti-lär xalk-ä kädim-čä.

plate give.AOR COP-TERM-3PL folk-DAT past-LOC

‘They bring it, empty it on a tent and in the olden days they gave it plate by plate to the people.’

48. Bädän ke bi haz ney oldi gädä tä qatar-artilär.

Bädän ke bi: haz ol-di gi:dä tä

after CONJ one little be(come)-TERM3SG elderberry PTCL

kat-ar ar-ti-lär.

mix-AOR COP-TERM-3PL

‘Later, after a while, they used to mix it with elderberry.’

49. Badäm ta qatar-artilär ämmâ ästakam boşqâbi čä vierartilär xalqqa

Badäm ta kat-ar ar-ti-lär ämmâ ästakam

almond PTCL mix-AOR COP-TERM-3PL but glass

boşqâb-i-čä vier är-ti-lär xalk-ka.

plate-POSS3SG-LOC give-AOR- DIST.COP-3PL people-DAT

‘They also used to mix it with almonds, but they gave them to people in glasses and plates.’

50. Bo nietä alilar-o qäbapūšanluqča käsiki kädgirilär-o taqī kidän ke tümâm olmuş, käsiki kädgirilär-o hadaqi altiča qoyular.

Bo nietä al-i-lar o kâbapu:şan-luq-ča

this what take-AOR-3PL and groom-clothing-DER-LOC

kâsk-i kädgir-i-lär o taqī kidän ke

cloth-ACC dress-AOR-3PL and more wedding CONJ

tämâm ol-muş. Käsik-i kädgir-i-lär o hadaq-ï
 completed be(come)-POST3SG cloth-ACC dress-AOR-3PL and foot-ACC
alt-i-ča koy-i-lar.
 beneath-POSS3SG-LOC put-AOR-3PL

‘They take this thing and put on his clothes in *ķabapushanliķ* and the wedding is over. They put on the clothes and put them beneath his feet.’

51. Başıča tav vierälär-o äkki däfä-o iĉ däfä- kidäy käsiki kädgirilär.

Baş-i-ča tav vier-ä-lär o äkki däfä
 head-POSS3SG-LOC swing give-AOR-3PL and two time
o iĉ däfä kidäy käsik-i kädgir-i-lär.
 and three time groom cloth-POSS3SG dress-AOR-3PL

‘They swing it over his head twice and thrice and put on the groom’s clothes.’

52. Ävväl tä bo böd äliyä kädgirtilär.

Ävväl tä bo bo:d äli-yä kädgir-t-i-lär.
 first PTCL this right hand-POSS3SG-DAT dress-CAUS-AOR-3PL
 ‘First, they dress him along his right hand.’

53. Hadaqï altiĉa qoyïlar.

Hadaq-ï: alt-i-ča koy-ï-lar.
 foot-GEN beneath-POSS3SG-LOC put-AOR-3PL
 ‘They put it beneath his feet.’

54. Yanda ü bï tavuta vierilär. Hemân kälitilär nie ke kädgirilär.

Yanda u: bi: tavuta vier-i-lär.
 again it one swing give-AOR-3PL
Hemân kälit-i-lär nie ke kädgir-i-lär.
 likewise bring-AOR-3PL what CONJ dress-AOR-3PL
 ‘They swing it again, likewise they bring what they put on.’

55. Kädgirilär, bo tämâm olur-o işlari tämâm olur taqï nahâr taqï yimädkällär.

Kädgir-i-lär, bo tämâm olur-ur o iş-lär-i
 dress-AOR-3PL this completed be(come)-AOR3SG and work-PL-POSS3SG

tämâm ol-ur taķi nâhâr taķi yi-mâ-d(i)k ä-llâr.
 completed be(come)-AOR3SG more lunch more eat-NEG-VN COP-3PL

‘They dress him up and this is completed and their work is completed; they haven’t had lunch yet.’

56. Bädän ke nâhâr yîdilâr tirirlâr varular kâlin hartîča.

Bädän ke nâhâr yi:-di-lâr tir-ir-lâr
 after CONJ lunch eat-TERM-3PL stand.up-AOR-3PL
var-u-lar kâlin hart-î-ča.
 go-AOR-3PL bride behind-POSS3SG-LOC

‘After they have had their lunch, they stand up and go after the bride.’

57. Kâlin hartîča varular, kâlinkâ kâsik yietilâr-o nây yietilâr uoda şey niesâr âti?

Kâlin hart-î-ča var-u-lar, kâlin-kâ kâsik yet-i-lâr o
 bride behind-POSS3SG-LOC go-AOR-3PL bride-DAT cloth take-AOR-3PL and
nây yet-i-lâr uoda şey nies är a:t-î?
 what take-AOR-3PL there thing what COP3S name-POSS3SG
 G

‘They go after the bride, dress the bride and take things there. What is it’s name?’

58. Kâlinkâ kâsik mâsik yietilâr, kâdgirilâr-o kîši hatalar-o kâltilâr kidây häviyâ.

Kâlin-kâ kâsik mâsik yet-i-lâr, kâdgir-i-lâr o ki:š-i
 bride-DAT cloth.and.such take-AOR-3PL dress-AOR-3PL and garment-ACC
hat-a-lar o kâlt-i-lâr kidây häv-i-yâ.
 throw-AOR-3PL and bring-AOR-3PL groom house-POSS3SG-DAT

‘They bring clothes and such for the bride, they dress her and throw the red garment (over her) and bring her to the groom’s house.’

59. Kidây häviyâ tä kâltilâr bî qurbanluq ta ey šä hilirilâr.

Kidây häv-i-yâ tä kâlit-i-lâr, bi:
 groom house-POSS3SG-DAT PTCL bring-AOR-3PL one
ķurbanluq ta ey šä hilir-i-lâr.
 sacrifice-DER PTCL if want.AOR3SG kill-AOR-3PL

‘When they bring her to the groom’s house, if wanted they sacrifice (a sheep).’

60. Hâr kim hâr kim ke oliqa hilâr-âr, omaqa hilârmâz.

Hâr kim hâr kim ke ol-î-ka
 every who every who CONJ be(come)-IMP-OPT3SG
hilâr-âr, o-ma-ka hilâr-mâ-z.
 kill-COP3SG be(come)-NEG-OPT3SG kill-NEG-AOR3SG
 ‘Those who can afford it, do so. Others don’t.’

61. Kâltilâr kâlinuy äkki ällä yapîşular ânaru vâyur damda kidây ietâ kâlin hîraqqa vâzur.

Kâlt-i-lâr kâlin-uy äkki äl-lâ yapîş-u-lar
 bring-AOR-3PL bride-ACC two hand-WITH.POSTP grab-AOR-3PL
ânar-u va:-yur dam-da kidây
 pomegranate-ACC throw-AOR3SG roof-ABL groom
 (unintelligible word) *kâlin hîraq-ka va:r-ur.*
 bride far-DAT go-AOR3SG

‘They bring the bride and hold her with both hands, the groom throws the pomegranate from the roof (house top) and the bride walks away.’

62. Ânaru uorda vâyur, ey tutti bâşida, ey tutti bâşida, tiemi hâr ĵur olur vurular bâzi ânar tâ yier bilâsidâ bâna şaylar dâst vuruqalar kidâykâ.

Ânar-u uorda va:-yur. Ey tut-ti
 pomegranate-ACC there throw.to.a.target-AOR3SG oh catch-TERM3SG
bâş-i-da! Ey tut-ti bâş-i-da! Tiemi
 head-POSS3SG-ABL if catch-TERM3SG head-POSS3SG-ABL now
hâr ĵur ol-ur vur-u-lar. Bâzi ânar tâ
 every kind be(come)-AOR3SG hit-AOR-3PL some pomegranate PTCL
yie-r. Bilâ-si-dâ bâna şa-y-lar dâst vur-u-ka-lar
 hit-AOR3SG PRON-POSS3SG-ABL begin-AOR-3PL hand hit-IMP-OPT-3PL
kidây-kâ.
 groom-DAT

‘He throws the pomegranate from there. Oh, it has hit her head! Oh, it has hit her head! Now, no matter what, they throw it. Sometimes a pomegranate hits the bride. They begin to applaud him, the groom.’ (This is actually a joke and the groom should be careful not to hurt the bride. It comes from a Persian proverb: *gorbe ra dâm-e hejle koştân* (lit. killing the cat beside the bridal chamber).

63. Bâzi ânar tâ yier hâz yan kidâyinkâ qolâytâr olur.

Bâzi ânar tâ yie-r hâz yan
 sometimes pomegranete PTCL hit-AOR3SG little side

kidäy-in-kä qoläy-tär ol-ur.

groom-GEN-DAT close-COMP be(come)-AOR3SG

‘Sometimes the groom gets closer (to the bride) to hit her with pomegranate.’

64. Häz yan kidäykä äslän hayur yäkältä här nä änar vār vierum biläsiyä.

Häz yan kidäy ke äslän hay-ur yä-käl-tä

sometimes side groom CONJ never say-AOR3SG IMP-come-PTCL

här nä änar va:r vier-um bilä-si-yä.

every what pomegranate existing throw-AOR1SG PRON-POSS3SG-DAT

‘Some groom says that come closer so that I can throw all the pomegranate I have at you.’

65. Kätilär-o gäsäng äkki qolida yapışular-o kättilär tümâm şäylär taqı.

Kälit-i-lär o gäsäng ekki qol-i-da yapış-u-lar

bring-AOR-3PL and good two arm-POSS3SG-ABL grab-AOR-3PL

o kält-i-lär tümâm şä-yr-lär taqı.

and bring-AOR-3PL all do-AOR-3PL more

‘Grabbing her two arms, they bring the bride, and it is completed, well.’

Short overview of the specific characteristics of the variety, illustrated mainly with examples from the text

Sound system

Vowel types

The quality and quantity of Khalaj vowels are discussed by Doerfer (1971, 1988) and Ščerbak (1997). The vowel types of the Central dialect are presented in Table 1a and 1b. In Table 1a, the short rounded front vowel *ü* is only pronounced by the older female speaker.

Table 1a. Vowel inventory of the Central dialect in International Phonetic Alphabet symbols

	Front				Central		Back				
	Unrounded		Rounded		Short	Long	Unrounded		Rounded		
	Short	Long	Short	Long			Short	Long	Short	Long	
Close	<i>i</i>	<i>i:</i>	<i>y</i>					<i>u</i>	<i>u:</i>	<i>u</i>	<i>u:</i>
Mid	<i>e</i>	<i>e:</i>								<i>o</i>	<i>o:</i>
Open	<i>æ</i>	<i>æ:</i>			<i>a</i>	<i>a:</i>				<i>ɒ</i>	<i>ɒ:</i>

Table 1b. The vowel types in Turcological transcription

	Front				Central		Back				
	Unrounded		Rounded		Short	Long	Unrounded		Rounded		
	Short	Long	Short	Long			Short	Long	Short	Long	
Close	<i>i</i>	<i>i:</i>	<i>ü</i>					<i>ĩ</i>	<i>ĩ:</i>	<i>u</i>	<i>u:</i>
Mid	<i>e</i>	<i>e:</i>								<i>o</i>	<i>o:</i>
Open	<i>ä</i>	<i>ä:</i>			<i>á</i>	<i>á:</i>				<i>â</i>	<i>â:</i>

As shown in Tables 1a–1b, the Khalaj vowel system is relatively large, with a length contrast.

Due to contact-induced change, the Central dialect, spoken in the vicinity of Persian-speaking settlements, lacks the front round vowels *ü* and *ö* in male speech. However, *ü* has been sporadically preserved in female speech, particularly in third person aorist forms, e.g. FS23: *Käl-ür* '(They) come'. An intergenerational difference is interesting since *ü* is represented in Doerfer's folkloric texts, compiled from the same village in 1968. The 90-year-old female speaker may have preserved these front rounded vowels. These sounds are maintained in the northern dialects, in contrast to the Central variety (see Akkuş 2021).

The Central dialect's vowel system does not retain *ü* and *ö*. These front rounded vowels have been delabialized probably as a result of prolonged contact with Iranian languages, since Iranian vowel inventories mainly lack such front rounded vowels. The *ü* sounds of cognate Azeri and northern Khalaj varieties are represented in the Central dialect by *i*, and *ö* by *e*, e.g. MS13: *ker-* 'to see', MS65: *hilär-* 'to kill', and MS16: *kidän* 'wedding', MS27: *hin-* 'to come out', MS71: *bidik* 'big'. These two front rounded vowels are delabialized as in several other Irano-Turkic varieties, as well.

The vowel inventory contains *i*, *e*, *ä*, *ĩ*, *u*, *o*, *á*, and *â* with length contrasts. Two *a* vowels are distinguished, an open central *á* and an open rounded *â*, as discussed by Doerfer (1971), e.g. in MS19: *álumlâ* 'apple', MS22: *háwul* 'good'. The slightly rounded *â* of the Turkic unrounded vowel *a* appears to be conventionalized in the Khalaj sound inventory via the introduction of Iranian lexical copies, e.g. MS80: *dánâ* 'piece', MS81: *zâd* 'thing', and MS86: *yâ* 'or', as is also typical of some other Irano-Turkic varieties, e.g. Khorasan Oghuz.

Khalaj is considered as one of the very few Turkic languages that retains the hypothetical Proto Turkic vowel length (Doerfer, 1971, 1987, 1988), as in MS3: *a:t-i* 'his name'. It is observed that (long) front vowels in the Central dialect are also rather frequently diphthongized, e.g. in MS8: *kien* 'day', MS61: *lenjje-miš-ä-miš* 'He got tired'. These examples show that long monophthongs *ü:* are evidently split, diphthongized, and delabialized especially if they are in anlaut position. Since Persian and other neighboring Iranian languages lack front rounded vowels, this is most probably due to contact influence.

Consonant types

A special feature of the Khalaj consonant inventory is that labio-dental *v* is labialized in the neighborhood of round vowels *v > w*, e.g. MS22: *háwul* 'good'.

Morphology

Khalaj preserves some archaic morphemes in both declension and conjugation, and thus occupies a special place in Turkic language history.

Declension

The plural suffix is {+lAr}, as in most Turkic languages, e.g. MS60: *sâz-lar-dä* ‘from the reeds’. Nominal case suffixes are displayed in Table 2.

Table 2. Case suffixes in the Central dialect

Nominative	∅
Genitive	{+i:(n)}, {+U:y}
Accusative	{+(n)I}
Dative	{+KA}
Locative	{+čA}
Ablative	{+DA}

The locative suffix is {+čA}, as opposed to {+DA} in other Turkic languages, e.g. MS31: *orta-si-ča* ‘in the middle’, MS42: *kuča-ča* ‘in the street’. However, the locative suffix {+DA} is also observed in some fossilized lexemes with demonstratives, e.g. MS66: *uo-da* ‘there’, MS78: *buo-da* ‘here’.

Instrumental and comitative meanings are expressed by the enclitic postposition {+(I)IA}. The forms are {+IA}, e.g. FS61: *äl-lä* ‘with hand’, MS65: *äl-i: käf-i-lä* ‘with his palm’.

The ablative suffix is as in Old Turkic {+DA}, e.g. MS4: *tulki-dä* ‘from the fox’, MS7: *tuonor-da* ‘from the oven’.

The suffix-initial consonant in the dative varies between *k*, *y* and *ķ*, e.g. MS19: *Šânâzâr-kä* ‘to Šânâzâr’, MS13: *oyl-u:ya* ‘to your son’, MS38: *tuonor-ķa* ‘to the oven’. However, the dative suffix {+(y)A} is employed after the possessive constructions, e.g. MS27: *ič-i-yä* ‘to the inside’.

Table 3. Possessive suffixes in the Central dialect

1SG	{+(I)m}
2SG	{+(U)(y)}
3SG/PL	{+(s)I}
1PL	{+(I)mIz}
2PL	{+(y)Iz}

Possessive suffixes in Khalaj are typically Turkic, e.g. MS8: *oylu-m* ‘my son’, MS13: *oyl-uy-ya* ‘to your son’, MS3: *a:t-i* ‘his name’, MS6: *bilä-si* ‘he/she’, FS6: *kidän-imiz* ‘our wedding’, MS2: *bilä-yiz-kä* ‘to you all’. Contrary to Doerfer (1988: 69), possessive suffixes of the second person singular are {+U(y)} and {+y}. There seems to be a fluctuation in using or not using possessive suffixes.

Persian comparative suffix has {+tAr} has been globally copied into the Central dialect, e.g. MS24: *ân-târ* ‘further’, MS53: *bäččä-târ bāķa* ‘smaller turtle’, MS62: *Mun-da ilgär-târ käl-miš* ‘He came earlier than this’.

Examples of the personal pronouns are MS7: *män* ‘I’, MS11: *män-i* ‘me+ACC’, MS6: *sän* ‘you’, MS12: *sän-i* ‘you+ACC’, FS28: *u* ‘he/she/it’.

Anaphoric use of *bilä* with possessive suffixes is also frequent, e.g. MS25: *bilä-m-i* ‘me’, MS40: *bilä-y* ‘you’, MS6, FS23: *bilä-si-yä*. The reflexive pronoun is *iez*, e.g. MS76: *iez-i* ‘himself’.

Conjugation

Aorist

Table 4. Aorist forms in the Central dialect

Person	Singular	Plural
1	{-(y)Am}	{-(y)ImIz}
2	{-(y)A(y)}	{-(y)Iz}
3	{-(y)Vr}	{-(y)AlAr}

In the singular, the marker of the first person is {-(y)Am} and of the second person is {-(y)A(y)}. In the plural, the personal endings of the first and second plural persons are {-miz} and {-siz}. Examples are MS7: *Ƙorƙ-am* 'I fear', MS16: *Käl-ür* 'He comes', MS27: *Hin-är, täz-är, var-ur* 'He comes out, runs, goes', MS37: *Šänäzär ha-ur* 'Šänäzär says', MS45: *Bo ƙiz häsa:r iešk-i va:yur* 'This girl binds the door of the garden', MS16: *Kidän tut-a-lar* '(They) hold a wedding ceremony'. The consonant *r* can be dropped, e.g. FS4: *Käl-i-lär* 'They come', FS14: *Vay-i-lär* 'They tie up'.

The negative marker is {-mA-}, e.g. MS32, MS34 *Var-ma-m* 'I do not go'.

Focal intraterminal

Table 5. Intraterminal forms in the Central dialect

Person	Singular
1	{-(V)yo:r(r)um}
2	{-(V)yo:ruy}
3	{-(V)yo:r}

No plural form occurs in the sample text. Examples are, e.g. MS2: *Šä-yo:r-um* 'I am wanting', MS74: *Ƙä:nä-yo:r* 'It is boiling'.

Postterminal

Table 6. Postterminal forms in the Central dialect

Person	Singular	Plural
1	{-mIšAm}	
2	{-mišäy}	
3	{-miš}	{-miš-lär}

The finite postterminal verb form is built with {-mIš}, for instance, MS24: *Ƙo:-miš-am* 'I placed it', MS62: *Käs-miš yie-miš* 'He cut (it) and ate it', FS22: *Učur-tur-miš-lär* 'They let (it) fly'. The postterminal forms are used in the sample text as markers of a specific discourse type, u.e. a tale. In other contexts when they co-occur with terminal past forms the {-mIš} forms correspond to perfects, e.g. *Ƙo:-miš-am* 'I have placed it'. Khalaj postterminals function like Persian perfects, as pointed out by Johanson (2021: 654). They are not evidentials. Postterminal constructions formed with copular particles, {-mIš} *är-ir*, are also attested in the variety, e.g. FS46: *var-miš a-llar Ƙahan bi:yik tit al-miš a-llar* 'They had to go and take berry from Kahan'.

Modality

The modal forms include the grammaticalized series of imperatives and optatives.

The imperative constructions include a great number of variations and irregularities, contrary to other Turkic languages. There is no bare stem imperative form in Central Khalaj. All the imperatives are constructed with postverbal constructions. No verb, even in objectless constructions, shows suffixless imperatives. These constructions are regarded to be extremely archaic (see Dorerfer 1987, Johanson 2021). However, they could potentially be innovations, as well.

In Central Khalaj, the most frequent type of imperatives “employs the postconsonantic marker {-i} and the postvocalic marker {-y} ~ {-yi}” (Johanson 2021: 675), e.g. MS13: *Al-ï oyl-u:-ya!* ‘Take (me) to your son!’, MS26: *Kätr-i!* ‘Take it!’, MS51: *Käz-i!* ‘Wander around!’, *Hat-i!* ‘Throw (it)!’. According to Johanson this construction goes back to “a transformativizing construction formed with the old auxiliary *ið-* ‘to send’, ‘to release’” (Johanson 2005a: 675).

The imperative morpheme {-pı} ~ {-p} ~ {-pA} occurs with a few monosyllabic vowel-final stems, e.g. MS20 *Ye:-pı* ‘Eat!’, which might “go back to an old postverbal construction ⟨b⟩ *ið-*” (Johanson 2021: 675).

The imperative of verbs *käl-* ‘to come’ and *käl-it-* ‘to bring’ are constructed with the preposed element {yV-}: MS26: *Yä-k!* ‘Come!’, *Yetü-kä!* ‘Bring!’. The imperative of *var-* ‘to go’, e.g. MS26: *Yo-v!* ‘Go!’, is “a translocative construction indicating motion away from the deictic center” (Johanson 2021: 676).

The optative suffix is {-GA}, e.g. MS49: *Nä işlä-gä-m?* ‘What would I do?’. Hypothetical sentences are constructed with the optative suffix {-GA}, e.g. MS40: *Şänäzär ägär şäy-gä-y bi: digär tä bilä-y vier-im* ‘Şänäzär, if you want more, I can give it to you’.

The spoken text reveals that there is an imperative-optative modal construction in the Central dialect, constituting both imperative and optative markers, e.g. MS25: *Män yä-ki-gä-m taşkar* ‘I would come out’, MS45: *Şänäzär var-ur älumlä-y kučä-dä kätr-i-gä* ‘Şänäzär goes to take the apple from the street’. Imperative and the optative show significant functional overlap. Macdonell (1916: 348 as cited in Baum 2005: 17) describes the imperative as follows: “The impv. does not express commands only, but also a desire in the widest sense, such as a wish, a request, advice, a direction”. He adds about the optative: “The second person is much less common. It is almost exclusively used to express a wish or a request addressed to a god; ... We might here often rather expect the impv., which indeed frequently either precedes or follows the opt. ... The third person is used in the three different senses of wish, precept, or supposition”. Johanson claims that the Khalaj optative marker {-GA} has survived, in Karakhanid, East Middle Turkic, and Chaghatay, with the additive innovative function that the Khalaj marker is “added to extended that go back to postverbal constructions” (Johanson 2021: 676). These postverbal constructions function as imperatives. In marking optative mood, Khalaj seems to add its optative marker {-GA} to the postverbal imperative stems, e.g. *Hay-ï-ka-m* ‘I would say’.

Modal expressions include *käräk* ‘must’, ‘necessary’ used with the imperative plus optative form of the main verb, e.g. MS6: *Käräk yo-v-ayä-y iş art-ï-ča, kişi al-i-gä-y, käl-luğ ol-u-gä-y* ‘You need to go after a job, work, get married, and have children’.

Non-finite verb forms are a converb in {-(y)A}, e.g. MS39: *Şänäzär täz-ä täz-ä var-ur* ‘Şänäzär goes running’, and verbal nouns {-gili}, MS10: *bil-gili* ‘knowledgeable (literally the one who knows)’, e.g. MS17: *hin-gili* ‘the one who goes out’ and {-mAk}, e.g. MS49: *käz-mäk-kä* ‘to wandering’.

Examples of the use of the infinitive in {-mA} are, e.g. MS11: *sayışla-ma* ‘to think’, MS17: *bol-ma* ‘to be(come)’.

Syntactic features

The basic word order of major constituents in Khalaj is SOV, e.g. MS58: *Köz-är, bi: zâdi: bi: yumurka bul-ur* 'He wanders and finds an egg' while scrambling is also frequently used in the spoken variety, e.g. MS54: *Munu hatar tuğnorça* 'He throws this into the hole', and MS65: *Şânâzâr âli: kâfilâ bi: dâna vurur bu kâs istidâ, kâlâk kâsi istidâ, sa:no:ur kerâr kırk dâna kudyu hilârmîş* 'Şânâzâr hits with his palm once on the peel, the peel of the melon, and he thinks that he has killed forty flies'.

In expressions of necessity the word order follows the Persian model, and the optative suffix {-GA} accompanies the necessitative constituent *kârâk* (Persian *bayed* 'must'), e.g. MS6: *Kârâk yo-v-ayâ-y iş art-i-ča, kişi al-i-gâ-y, kâl-luğ ol-u-gâ-y* 'You need to go after a job, work, get married, and have children'.

Khalaj employs either Turkic possessive constructions with a genitive attribute + noun order, e.g. MS65: *âl-i: kâf-i-lâ* 'with his palm' or rarely an Iranian izafet construction, e.g. MS81: *âdâm-i zâd* 'a stranger man'. Compounds are of the Turkic type, e.g. MS5: *tulki qorqu-si-da* 'due to the fear of foxes'.

In the Central Khalaj variety, Turkic postpositions are predominantly used, e.g. MS6: *iş art-i-ča* 'after a job', MS8: *hâmsayâ yan-i-ča* 'near a/the neighbor', MS27: *tuğnor iç-i-yâ* 'to the inside of oven'.

Double morphology is also witnessed. For instance, in marking (in)definiteness, Khalaj sporadically employs both typical Turkic indefinite marker *bi:* 'one' and Persian indefinite suffix *-i:*, e.g. MS58: *Közâr, bi: zâdi: bi: yumurka bul-ur* 'He wanders and finds an egg'.

Clauses with a nominal predicate are, e.g. MS6: *Sân bi: jâhil-ây* 'You are ignorant' in 2SG, or the negated form in the 1SG *dağ-am* 'am not', e.g. MS17: *Mân tulki-dâ qorq-am tuğnor-ta da hin-gili dağ-am* 'I am afraid of foxes, so I am not the one who goes out of the oven'.

Existential clauses include *var* 'existing', e.g. MS18: *Xolâsa nâ iş-i: va:r?* 'In short, mind your own business', FS39: *Buoda taği qal-ma yoğ. Hiç yi:r-çâ yoğ.* 'No one stay here any more. No one stays anywhere'.

Khalaj has copied the Iranian clause-combining strategies. With the integration of free subjunctors and conjunctors of the Iranian type, the typical Iranian right-branching finite clauses have apparently been adopted as a result of the long-lasting language contact, e.g. MS61: *Hat-ar torba içi-yâ o ienjie-miş-â-miş. Kâl-ir-t' yo:r-ur bi: su:v pâ-yi-ča bi: jo:v pâ-yi-ča ke su: va:rr-a-miş* 'He throws it into the bag, he evidently gets tired. He comes and sits by a slough in which there is water'. The conjunction *ke* is also copied to mark temporality, e.g. MS16: *Kidân tut-a-lar-o kidân ke tâmam ol-ur sâbây kız kâl-ür, Şânâzâr-kâ kıy-lar-o ha-ur: "Şânâzâr hin-âk taşkar, sân taği kişi eydi-si ol-muş-â:y* 'They hold a wedding. After the wedding, the girl comes and calls Şânâzâr and tells him "Şânâzâr, go outside! You have a family now"'

For coordination the Persianized Arabic "wa" conjunction *-(y)o* 'and' or typical Persian coordinator *yâ* 'or' is used, e.g. *Şânâzâr var-ur hâsa:r orta-si-da ta o:nu kâtr-är o tüz-är tuğnor iç-i-yâ, yi-er* 'Şânâzâr goes, takes it from the middle of the garden and runs into the hole, eats it (there)'.

Lexicon

Central Khalaj dialect lexicon preserves archaic items, such as MS11: *eydi* 'owner', MS16: *kidân* 'wedding', MS19: *âlumlâ* 'apple', MS65: *kudyu* 'fly'. Even though lexical influence of Persian has been quite strong, the Central dialect mainly retains Turkic core vocabulary, e.g. MS3: *art-i* 'his name', MS16: *kâl-ür* 'he comes', MS61: *su:v* 'water', MS65: *kudyu* 'fly'.

A special word used in the Central dialect is MS16: *i'na* in the meaning 'that is, already'.

MS: 32 *taği* 'more', an indigenous particle, seems to function as a loan translation of Persian *digâ* 'anymore, no more', which has been selectively copied with its pragmatic functions.

It is noteworthy that there are some unique lexical items in the woman's speech, probably due to her belonging to an older generation: FS20: *bätik* 'after', FS64: *höz yan* 'sometimes'.

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