INDO-IRANICA

MÉLANGES
PRÉSENTÉS À
GEORG MORGENSTIERNER
À L'OCCASION DE SON SOIXANTE-DIXIÈME ANNIVERSAIRE

1964

OTTO HARRASSOWITZ · WIESBADEN
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alo 'elopement of a married woman', Nep. urálo jāna 'to run off (with a girl)', Mth. Bhog. urhari 'a woman who has eloped or been carried off forcibly', Hi. urharānā '(a married woman) to elope with another man', urhārpā 'to seduce (a married woman)' ~ udhalā, in Lah. udhalān 'to elope with', Pj. udhalānā, Hi. udhalānā 'to be seduced', G. udhāle, Mar. udhalā 'to run off (of a tenant)'.

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The Dialects of Alvir and Vidar

In the Kharagān district of Sāveh, a Turkish-speaking area to the northwest of Qom, there are to be found two villages, Alvir and Vidar, where two closely related Iranian dialects are still spoken. These dialects have not, so far, been recorded.

Alvir is a declining village of some 250 families, about 60 kms. to the northwest of Sāveh. The mudbrick ruins of some abandoned fortifications betray its past importance, while the decreasing and yet disproportionate extent of its industries — ironmongering, carpentry, leather-working, shoe-making, arms-repairing, and dyeing — attest that it was once a more prosperous center of the crafts, as do the nostalgic tales of its elders.

Alvir is divided into three districts: jirin de: (Lower Village), monaqith defa: (Middle District), and jamaalāvū (Jamāl-ābād), and it includes a number of far-flung farms. Water is provided by three springs, which form a small river, and three qanāts. The land is owned mainly by the peasants, who grow cereals, potatoes, and some fruit, and keep a small number of animals. Farming, however, cannot sustain the local population, and many seek work in the city.

Turkish, the vernacular of the region, is understood and some times spoken in Alvir, and is almost the sole language of Abbās-ābād, an adjacent village of some 80 families, which derived from Alvir.

I learned of the Alvirzi dialect in Ekhthērāb, about 50 kms. to the northeast of Alvir, in the summer of 1960, when I undertook a more extensive search for Tati dialects. 1 I made immediate plans to visit Alvir, where, after interviewing several villagers, I found a reliable informant in Sheikh Musā, the 76-year-old local mulla.

It was in Alvir that I first learned of a related dialect in Vidar (locally viār), a village of over 200 families, some 12 kms. to the east of Alvir, with similar climate and crops, but lacking the industries of Alvir. Its population is half Turkish-speaking, including the main landlords (khanān), and half Vidari-speaking. According to some local accounts, the people of Vidar had earlier been Zoroastrian (gābār).

Owing to pressure of time, I dispensed with a trip to Vidar, my attention being drawn to Gholām-Rezā Najjārī, a quiet and precise man of 46 years, who had come to Alvir two years earlier to teach at the local school. He had lived all of his life in Vidar except for five years that he had spent in Tehran qualifying for his position.

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1 Not to be confused with the Tati of Apsherun, near Baku, derived from Persian or a similar dialect.

12 Moreasticene
The Dialects of Alvir and Vidar

MORPHOLOGY

Nouns

Gender. Alvir distinguishes a masculine and a feminine gender in nouns, in the 3rd pers. sing. of the personal pronoun, in demonstrative adjectives and pronouns, in the 3rd pers. sing. of all tenses of intransitive verb, and of the Present and Subjunctive of transitive verbs, i.e. where the passive construction is not involved. The common indicator of the fem. gender is an unstressed -a.

Examples: pure Huzan eftiy, ceaza 'His son is coming, running', but tel-e-y Huzan eftiy, ceaza 'His son is coming, running'; am zamin xub ni 'this land is not good, but anna okra zub niia 'this water is not good'; u demen-ia 'he/that is mine', but six demen-ia 'she/that is mine'; jemina-de agire 'take from this'; that, but jemina-jemina-de 'from this/that woman'; es-eqya la 'he wants to come', but es-eqya buya 'she wants to come'; de-darda osuhi 'eshe/she was going'; bomua bu/bomua bi 'heshe/she had come'; aybarna/aybarna 'heshe/sheshe opens'.

Vidar, on the other hand, like Meime'i, Khunsari, Mahallati, and some Northern Tati dialects, makes no distinction of gender whatever: am zaki demena-a 'this boy is mine', am hanan demena-a 'this girl is mine'.

Number. The only plural sign is -h, common in southern Central dialects, and appearing already in Esk. among the S. Tati group of the direct plural as against -un, -on for the oblique; Alv. kebolke cersa-h barpayn 'cook ye the kidneys of the sheep'. -h is also used with the 3rd pers. pl. of the personal pronouns in Alvir (see below).

Cases. Although Alvir shows itself conservative in the preservation of the gender distinction, it has, unlike S. Tati, Vafsi and Naini, kept no trace of any

PHONOLOGY

The phonology of Alvir and Vidari offers no particular interest; it follows the Farsi (tahari) pattern in general. Rounding of e and a, and palatalization of round vowels, as well as examples of vowel harmony occur, e.g. Alv. jen riva andal bezaendas 'make this chikl laugh', azalde gah-e 'he himself is coming', bejandeen 'to chew', borgo 'ironmonger's fan' (fem.). Vid. ni-yon kesh-e 'we have not killed'.

Notice the unvoicing by assimilation of the initial dental in Vid. te-t 'thee, thine' (cf. de-man 'me, mine'), testa 'daughter'; and the derivation of -i- from -i- in Alv. eina 'it remains', e-rin-ooa 'we drive'.

* This does not apply, however, to verbs with a final stem vowel, which tend to be irregular; in my recorded examples, where the same, verb ends in -a, the fem. replaces -a by -i: hadafi, had'he will', bomu/bomi 'heshe came', bafi, bafi 'heshe was'. Where the same, ends in -a, the fem. ends in -i, as is often the case in S. Tati.

7 Gen, as in S. Tati. Notice the occurrence of the fem. morpheme -a after the suffix -k (cf. Vid. zaki 'boy') also in doha 'right'.

* In nouns is here produced by the influence of b; other persons regularly have been in Pluperfect.

8 My further investigations in the Tati dialects spoken in the Shahroud district of Khorasan revealed that they fall into two distinct groups as far as gender distinction is concerned: Shalaki, Kuluri, Derawi, Gilavi and the allied group do not make the distinction, whereas Lerdj and Karani do, as does Rajali (see ISORS 22, 1959, p. 23, 21, 1960, 279 ff.).

9 This tent to be voiced.

10 Further study may reveal a more widely spread distinction of gender in the Central Central dialects than was generally assumed; see now G. Morgenstierne, Feminine nouns in -a in Western Iranian dialects in A Lucnes' Leg, Studies ... Tarzadeh 1962, 240-245.

11 Note, e.g., Alviri, testa 'daughter', cersa 'sheep', hisar 'husband's brother', sima 'yesterday', so-e-tal 'to run', a-lar 'to open', gu-/gust- 'to want (to)', andy 'now', a-tendar 'stay!', berton 'cry!'
case endings: Hosun du 'give to H.', bējāy 'bring ye food', jama 'throw [open] the quilt', jena zam-dā ḍēgī 'take from this woman'.

Vidari, however, has preserved a single case ending -24 which is used for the definite direct object: u zāk-i bir dānu 'nurse that boy!', am kanēk-i bēzān 'hit this meat!'. By extension, this ending is used with pronouns as well: demun-i ḍēgī 'carry away this [that]'.

The oblique form of nouns in -27, common in Tati dialects, is absent from Alviri and Vidari.

Both dialects make use of the ceqā for possession: Alv. rax-tē mā-y bāshur 'wash your mother's clothes'; Vid. kē demun beauty 'my house is burnt'.

For other noun relationships, post-positions are generally employed, e.g. Alv. Hosun-bā ḍējī 'tell H.', Hosun-bā bānu 'go with H.', kanaka-dā ḍēgī 'take from the girl', jem-rā bāpā 'cook for this one'; Vid. kanēk-rā hāda 'give to the girl', tēyey zodun-bejī cheven 'I take you (sing.) along with me', dejān-bejī bēs 'go with this one', dejun-de ḍēgī 'take from this'.

Proverbs

Generally three types of personal pronouns occur in the two dialects: direct, oblique and enclitic. A secondary form of the obl. pron. (possessive) with de- forms, has developed in both dialects20. In Vidari the use of the latter has greatly expanded, overshadowing the original obl. pronouns.

Dir. Alv. az la u/lau21 jenā kēnā uwecha
Obl. Alv. mën la22 ju jine kēnā jenach
Vid. demun te ju june jinu/jun21

24 A conventional word meaning dinner, food, from bējāyī to chew.
25 This should come from jama-zā, 'be old clothes'; cf. Nū, jen kēldī kōrtog. jenā, jënā, 'clothes', Mann-Hadank, Kurdisch-Pers. Forsch. 43, 3, 141.
26 The vowel varies between [i] and [e].
27 Cf. BSOAS 22, 1959, 57.
28 In Esh, which in many ways aligns Alv. to Rāmān, the obl. in -e occurs only in application, generally crossing the boundary of nouns denoting family relationship, the boy, be zāk-i bēgī 'take from this'.
29 A similar development in Vid. tām, tēn, bān, bāndu, tāndu. That these are widely used as general obl. pronouns can be inferred from the examples of M. Moghadam, o.c. 113, 117–19.
30 Mas. and fem. respectively.
31 Noticeable is the absence of an ēst type, common in S. Tati, and seen also in Vid. ēḍa.
32 A remnant of the older obl. pron. ? Cf. Shālāvan, Nowkānī (a conservative Tati dialect in Uppar Tārom) amon.

In Vidari the use of the de-form and non-de-form obl. pron. does not seem to be clearly delimited. Although only the de-forms are used as poss. pronouns and adja., they alternate frequently with the obl. in obl. cases and even sometimes with the dir. prons. Examples: as poss. am demuniy, teteyey, dejāyya, etc. 'this is mine, thine, etc.' (the single Alv. example is also a poss. pron.: am demun 'this is mine'); dejūn κοβάτ 'their sheep is lean'; as obl., bēzān his house, tēyey zodun-bejī cheven 'I take thee with me', dejKnow rā bēs 'go with him', dejān-de ḍēgī 'take from that'; alternating, dejun/na-rā bājī 'tell him', yare tefele 'your son', dejun-yya ḍēgī 'take him along'.

One may assume that the de-forms were first developed as poss. pronouns,26 after the j-forms, which, originally, had also been poss. prons., had tended to become generalized as common obl. prons.22. But later the de-forms themselves became generalized, with some trace of their original sense preserved, nonetheless.

The enclitic pronouns, as in Tati, are used as poss. and obl. prons., and in particular as the agent in a passive construction. The position of these pronouns, however, brings Alviri and Vidari more in line with the southern Central dia-

The verbal prefix, irrespective of whether the prefix is conjugational or part of the stem. The only exception is made in the case of the Present and Imperfect prefix, which follows the enclitic. Examples: Alv. azān tām-m (fem.) bālōnd yesterday I fried a shot', but bo-m bān ñājī 'I throw, shot', o-m dā, ñājī 'I, thee, he, gave', ñājī 'you have bought (sing.)', bo-m bāgī 'you had shot', o-m unu kūsā 'we opened', e-4 dārā dzāma 'you have eaten', dzāma 'he was, you were, he was going'.

The exceptional case stated above is exemplified by et-4, the Pers. and Impf. prefix. Alv. en-āt-āhī 'I was throwing'; če-āt-āhī 'he was throwing'; i-e-puta.24 I have recorded demen only once; my notes afford no evidence as to whether other persons have a de-form.

25 Also demen-dā.
26 Of Pers. az mān, az in, etc 'mine, thine, etc.' de-, da-, generally used as a post-position, means 'from, in'.
27 Cf. cemen, ce, cā forms in Tashki and Tati, Henning, TPhSoC, 1954, 161; Yarshater BSOAS 23, 281. The passing of the possessive into general obl. pronouns is widespread in S. Tati; cf. Čili Esh, cemen cā, Tākostānī jana, Esh. jimi, jeni jāyī, 'their, them'. See also Christensen, Lo dialletto de sānman, 267.
28 The 2nd pers. sing. and pl. -i- -yan in Alv. are in keeping with S. Tati; in the region Kāshān - Eshāneh - Yaǔd - dān forms are common, Alv., however, has kept to -i- and -dān.
29 The prefix -a- is rounded by the nasal.
30 Cf. Alv. dar-am-gut a 'I bit', etc., Moghadam, o.c. 110; Nū, mī dar-am-khā 'I threw', Mann-Hadank, o.c. 133.
bakey ‘you wanted to go’; the prefix being regarded as an integral part of the verb.

This position is alien to Tati, but common in southern Central dialects, cf. Khmu, i:ch Kir-li ‘he said’, Nat. i-ch vus ‘he threw’, Sivandi i:ch vur ‘he brought’, Kohrudi m-Ø ‘I want’, etc.31

The verb gu-gnat ‘to want (to)’ takes the enclitic pronouns in all its tenses: Alv. em-g(n)a balaena ‘I want to go’, e-g(n)u ‘he wants to’, b-1-gu ‘you want!’, i-g(n)u gake ‘you wanted to go (sing.)’. Vid. examples are: ar-sam ken ‘I ground [the cereal]’ (lit. I made flour), tir dau-m ven ‘I shot the shot far’; biz saar-tu bi-m brin ‘I cut the goat’s head (past)’, hā-m gu ‘I took, bought’, bi-m ven ‘I shot’.

**Verbs**

The verbal system of Alviri and Vidari follows the general pattern of the Central dialects: it uses a present and a past stem, the latter based on an old participle in -ta, for present and past tenses respectively; and employs the passive construction for past transitive verbs.

In Alviri a single set of present endings is used for past and present tenses. They are: -em(-g), -at/-ia (masc. and fem.), -em(-g), -at/-ia. Vidari, on the other hand, has two somewhat different sets of endings for present and past tenses: -em(-g), -at/-ia, -at/-ia, -at/-ia; past, -im, -il, -im, -im, -im. The distinction of tenses and moods is facilitated by the use of conjunctival prefixes: stressed ba-, be-34 for the Imperative, the Subjunctive and the Pretendant; unstressed be- for the Perfect which adds -i to a vowel before the endings; and -e(t) for the Present and the Imperfect. When the verbal stem includes a prefix, the ba-, be- is dropped; examples: Alv. bu-em ‘we’, bu-razena ‘that I run’, bu-satu ‘it burned’, bu-siti ‘it is burned’, h-ami bima ‘I had come’; but ba-va-ner ‘stand up’, ba-vendarem ‘that I stand up’, ba-vendarem ‘I stood’; Vid. be- ‘go’, bi-m brin ‘I cut (pass)’, be-vedi ‘you run (past)’, bi-m renda bu ‘I had shot’, but hā- ‘take’, hā- ‘he gave’.

The Present and the Imperfect take the prefix e-: Alv. e-razena ‘I run, am running’, e-va-nera ‘we hear’, e-‘kima ‘I used to go, was going’, e-‘kina ‘you used to go’, (run-em) e-xutira ‘I used to work’, Vid. e-renew ‘they throw’, ma:la e-ba ‘it becomes known’. In a plain (uncompounded) stem with an initial vowel, -e- in Alv. and -e- in Vid. appear after e-: Alv. et-syn ‘I come’, et-sen ‘I come, am coming’, tira-m et-dānda ‘I was shooting’; Vid. et-iqen ‘they come’. If the stem has a prefix, then e- is placed after the prefix in Alviri, and if the prefix is a vowel, e- appears as -y (this is a phonetic rule which is applicable whenever a word

31 See Mann-Hadank, o.c. 16, 18, 111, 137, 225, 245; Zhukovsky, Materiali I, Permean Dialects 46; Moghdam, o. c. 113.
32 As is the case in Jowoshepuri, Lambton, o. c. 45.
33 Similar to those of Vasi, Moghdam, o. c. 114-15.
34 The vowel may vary owing to assimilation or stress. In Alv. it is generally ba-

ending in a vowel comes in close contact with this e- or the e of the ezafera: a-y-va-nerena ‘I stay’, I-am staying’, e-g(p)īzona ‘we scatter, run away’, nu-e-nu e-γ-gare ‘I was buying bread’, a-γ-garena ‘Iilet’; cf. ne-y-duna ‘we don’t give’, ni-e-pen na-rena ‘we love off with shovels’ (Lit. strike [with] shovels), pette-garena ‘we make grouts’.35 Vidari, however, drops the e when the stem includes a preverb: d-e-va-tem ‘I want’, ha-dune I give’.

The Passive Voice. Alviri makes use of an old passive form in -i, common among the Tati dialects, and -i is sometimes used by other languages. The result (s) are seen (sing.) dādā bevirisata ‘the thief was seied’, i sas bevirisata (s) ‘a head was seen’ (cf. sās beviriseta); apal gugu dādā bevirisata bega bos va ‘if you want the thief to be seied, you must return (lit. be) awake’.

harru tīra stāiśā ‘every day shots are fired (sing.)’. No examples of this or the Meimei form36 of the passive could be obtained from my Vidari informant.

**ALVIRI TEXTS**

I-A poem37

mohamād etā darā be-darā,
zahrā gušārā, xesfr etorā,
caś-n-hā ye sīh sēmā kā barā!
gu-e zahrā gušārā kā barā?

zahrā-jon bura, vāte alvēdiy-k;
uxdey sarāsē mammēd bēdā balāy,
dārē dēl-ta mammēd-hā evēy
 sku nōrdī qōessa exsāra

**Translation:**

Mohamād travels38 [from] valley to valley,
He brings for Zahār ear-ring[s] and necklace[s],
What need have black eyes for collaryum?
What need has Zahār for ear-ring[s]?

31 The use of e-, et-, e- and their variations for the Present and the Imperfect is common in southern Central dialects, cf. Moghdamslère, Hilb, der Orientalistik IV, 1, 165; Mann-Hadank, o.c. 15-6. An explanation of a few rare forms in Kāsh.: en-eze ‘he runs’, em-eze ‘he was running’, em-la ‘he used to be’, beside the common form me-eze, etc. may be found in the combination of the above e- and mi-
32 From Vid. ear-e-gu-nera I lift (super ‘lifts’) one may infer that e- is retained if the prefix ends in a consonant; but this is the only example of its kind I have recorded.
33 Cf. RSOAS 23, 1900, 383.
34 Lambton, o. c. 10, 47.
35 Quoted by Shokh Musa.
36 Lit. ‘commes’.
Come, dear Zahra, it is the time for parting, 
Mohammad has thrown to the wind his soldiers’ tristles. 
You are telling your woes42 to Mohammad, 
[But] he who has not brought anything is grieved.

II-A poem43

xōnsūkā-y yāfšān-i, váqūta, láy bón-i, 
quamzā-hā tó-xůrī, yōnī kē yōnī; 
ýy mah-jamāla, ýy bēsas-hā, 
cé-jor sár karom az ām dō sōlā 
qūdā-y bōsēma bālā-y bōsēma 
xajmō bālā gir váre tá sōma 
hosehām dá-sū, sámre-om sár-sū 
pā-bsē men rā-van, ejbāri hār-sū 
şehrī putān pā-y-do quamzā-hā rāy šēy 
tól-i dīn-i rōkī, bōn-de bālāy šēy 
tähbāy dē-y-zanom dāmē hār-ye do 
az āxēr kōštā elem sāre tá-de

Translation:

There comes43 the cool of the dusk, it is time for [sitting on] the edge of the roof, 
You swing yourself with coquettishness, giving yourself airs44. 
O, beauty, O, red-lipped one45. 
How shall I pass these two years46? 
May I bear the brunt of your misfortune47! 
Lift up the quilt, [so that] I get near you.

41 Lit. 'heart's ebb'.  
42 Composed by Mr. Mohdi Movahhed, some 25 years ago, and quoted by Mr. Amir-Sayyafi, my obliging host.  
43 Lit. 'it is'.  
44 Lit. 'it means that it means', a Persian colloquial idiom, current also in many villages.  
45 A fem. compound; ～ is not clear to me.  
46 Referring to the two years of the military service, introduction of which in Persian villages, and its attending circumstances, are reflected in many village poems and songs.  
47 Lit. 'may I go your destiny, may I go your affliction'.

I am bored, and my life has come to an end48. 
Get up [and] send me49 on [any] way, the recruits are going away50.  
[With] leather51 shoes on your feet, you walk with coquettishness, 
You have poured you locks on your face [and] are climbing up the roof. 
I will post a notice52 at your door: 
"In the end I will be53 killed on your behalf".

III-gandum behadten 
(Cultivating wheat)

bahār-da zemīn enhār dafa tōxen eznānā54, sa:rina erijōnā, avvale pāz-de u 
zemīn ọkā-y-donā55, hāminko go omū tōxen epēijōnā, erinōnā. ba:d malē-y-zan 
oma, ba:d az māla bezīndōn, marz ekīndōn. ba:d hāmīntowr emīna tā innāb, 
ba:d șorū karomā ọkā-dāndēn tā avvale tabeštōn, bāst ruz ọkā ne-y-donā tā 
gandēm xōsk-ā-ha derōnā ekaron, ebarōn xarīm ekaron. ba:d jangāl de-y- bandon, xarīm ekaron, xarīm hāminko xarīm bakunīnā, 
šanā-hā ọ-y-pēcōn tā gandēm kā-hā jōdā hābeya, hāminko gandēm xab sāf- 
ā-bū va kā-hā jōdā hābeya, tām e-y-vanona, gandēm-e ọ-y-girōnā ētāroṇa. ba:d 
ju gandēm pāṣānā-hā ọ-y-bāzīnā hā bar pāk-ā-ha, rin-ā bēgīnā, ọ vaštāk 
ika ju gandēm-de pāṣānā-ha, cānd men-eš-eš kōta-gandēm ekaron, va 
beqādē xārjumān ebarōnā asāt-de ētāroṇā, kandāl-ē-rījōnā. ezōn hār hāftā 
ārdo bar-ekaron, lakō-ē-rejōnā, xamīr ālīnōnā56, hāminko xamīr tōsk-ā-bū, tānā 
d-e-y-bandona. ezōn bār-ektōnā, kōt ekaron, vāştē nāhār o ọsma agar 
xsōsk-ā-bī bejāy kōtā ni mām ezōnana, euxūrōnā.

Trans. In the spring we plough the land four times; [then] we pour fertilizer [on the field]. In the beginning of the autumn we water (lit. give water) that land. As soon as it becomes suitable for the oxen (lit. 'comes to ox'), i.e. gets half dry, we scatter the seed [and] we drive [the ploughshare on it]. Then we level [it] off by shovelling (lit. we strike shovelled). After levelling it off by shovelling, we make raised banks [lit. we draw the boundary(s)]. Then it remains like this for a month. Then we begin watering [the land] till the beginning of the summer. [Then for] twenty days we do not give water, so that the wheat become dry. As soon as it became dry, we reap [it], we carry [it, and] stack [it]. Then we fasten

40 Lit. both verses are past.  
41 Lit. 'throw me'.  
42 Lit. 'went out'.  
43 Lit. 'French-Persian'.  
44 Lit. 'go'.  
45 -o- of the 1st pers. pl. ending ranges between [o] and [u].  
46 abū in dōba + the preverb (bēsh).  
47 cf. tērā 'weigh', et-dōrena 'I weigh', be-mārdī 'I have weighed'.  
48 'ālēm 'knead', 'ālīnōnā 'to knead'.  
49 ebarōn, etērōn, etōron and etōron alternate. No attempt has been made to phonemize the texts completely.
the threshing machine, [and] thresh the corn. As soon as the corn is threshed (lit. was threshed), we winnow [it] with winnowing fork, so that the wheat becomes separated from the chaff. When the wheat became well clean, and became separated from the chaff, we sift [it] (lit. we throw sift), take up the wheat, [and] bring [it to the house]. Then we toss up that wheat with wooden tray[s], so that it becomes well clean, [and] its sand is taken [away]. Then we make white wheat (i.e. wheat with the skin taken off, used in soups and stews), Pers. belyan (with a little of that, and we make groats (lit. beaten wheat), too, [with] a few seeds of it, and we carry [some] according to our need into the mill, [then] we weigh [the flour], [and] pour [it] in grain-bin[s]. Then each week we take out [some] flour, pour [it] in the dough-tub [and] knead it. When the dough is leavened (lit. becomes sour), we stick it in the oven. Then we take [it] out [and] heap up [the bread]. In lunch and dinner times, if it should have become dry, we moist [it] a little [and] we eat [it].

VIDARI TEXTS

I-jähī tēārāna

(We sow [in] melon ground[α])

a avvāl ba:.d az ēyd zemīnī šāxm ēκēnānaa, panjā rux eyd-de bād zemīnī ōw-ādānaa, ḥāvāx gōw bāmō, tōxne handevānē va xērēx epēsāna. do-birē hēy ekerānā va mālē ezenān, va mārē elēsān; tā dā: rux behār-da bēmānēn ōw-ādāna, tā handevānē, xērēx bēroa, ba:.dā ēkeenāna étārāna.

Trans. First, after Now-Ros (21 of March) we plough the land. Fifty days after Now-Ros we water the plot. When it became ready for oxen (lit. came to ox), we sower the seed[s] of watermelon and melon. Again we mingle [it] and level it off by shovel (lit. strike shovel), and raise bank[s] (lit. draw boundary) until ten days to the spring. [Then] we water [the plot], until the watermelon and melon ripen. Then we pick [them] and bring [them home].

II


Trans. First I was not willing to enter the civil service. Mr. F. had a [family] relationship with me. He employed me [as a civil servant]. I went to Tehran

144 - 'a is a close one, neighboring [s]
145 i.e. -ba-bān...