

# Qashqai Turkic

A Comprehensive  
Corpus-based Grammar

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## 14. CORPUS

### 14.0. Introduction

The corpus, selected from a large amount of data that I collected during my field trips, consists of specimens of the Qashqai oral literature including folktales, funny stories, life stories, asheq narratives, interviews, and folk poems. I collected the folktales from several people, most of them elderly, only in the Jamabozorgi subtribe of the Amaleh tribe. These texts are similar in linguistic features. However, there may exhibit variations, especially in word usage, from one tale-teller to another one. As with other texts, I collected them from diverse sources mostly the informants of other subtribes of the Amaleh tribe. The funny stories and the asheq narrative are retrieved from the Internet. One of the life stories is the transcription of a life story told by a Qashqai man and broadcast on a local radio station.

The texts presented in the corpus reflect the Qashqai spoken in different subtribes of the Amaleh tribe. This tribe, as it is discussed in the Introduction, has been politically dominant. The so-called Amaleh variety is spread in almost all other Qashqai tribes. Thus, this corpus can roughly represent the Qashqai spoken in the whole confederation. The transcription is phonologic, based on the Turcological notation. One of the folktales is given with morphemic glosses that appear in the Appendix. The translations, which follow the texts, are meant to be close to the original and are therefore not always very natural English. After the translation is provided a numbered grammatical annotation for each text; the only exception is Interview 4 which is not annotated. A relatively long funny folktale entitled “Kurdulu vâ Mâhmâdâli” was removed from the corpus to reduce the page count. The examples in the grammar which are referenced “from a folktale” are extracted from this folktale. It has been already published along with 10 other folktales in the book *Qashqay Folktales* (Dolatkhah 2015).

The following list represents the informants from whom I have collected texts.

Belqeys Jahângiri, about 90-years-old, from the Jamabozorgi subtribe of the Amaleh tribe, illiterate, interviewed in the village Khordeh-Dareh in January 2007 and April 2008.

Imamqulu Haddâdi, 60-years-old, from the Jamabozorgi subtribe of the Amaleh tribe, primary school, interviewed in the village Khordeh-Dareh in January 2007.

Katâyun Parhun, about 80-years-old when interviewed (she passed away in 2009) from the Jamabozorgi subtribe the Amaleh tribe, illiterate, interviewed in the village Khordeh-Dareh in January 2007.

Roqayyeh Moxtarxanlu, 77-years-old, from the Moxtarxanlu subtribe of the Amaleh tribe, illiterate, interviewed in Shiraz in April 2008.

Parvin Bahmani, 59-years-old, from the Bâhmänbâyli subtribe of the Amaleh tribe, former teacher, folk music researcher and singer, interviewed in Tehran in April 2008.

Assadollâh Rahimi Mardâni, 60-years-old, from the Râhimli subtribe of the Amaleh tribe, retired teacher, self-made researcher, interviewed in Shiraz in April 2008.

Malak-Simâ Dolatkhâh, 60-years-old, from the Jamabozorgi subtribe of the Amaleh tribe, interviewed in the mostly Persian-speaking village Mobârak-Âbâd on the 7th January 2007.

Sa‘id Dolatkhâh, 16 years-old, from the Jamabozorgi subtribe of the Amaleh tribe, a high school student, interviewed in Jahrom in April 2008.

Ahmad-Rezâ Jahângiri, 14-years-old, from the Jamabozorgi subtribe of the Amaleh tribe, a high school student, interviewed in the village Khordeh-Dareh in April 2008.

Âshiq Amir-Hosseïn, 58-years-old, from the Ašiqlâr subtribe of the Amaleh tribe, illiterate, interviewed in the village Katabess in the vicinity of Shiraz in April 2008

#### 14.1.4. Folktale 4: Káččäl ‘The Bald’

*This folktale was told by Belqeyz Jahângiri, around 90-years-old, from the Jamabozorgi subtribe of the Amaleh tribe, in the Qashqai-speaking village Khordeh-dareh, on the 6<sup>th</sup> January 2007.*

(1-4) Bu káččäliñ birisi yayış yayırdı räxtini çaxarddı qodu bir daş issinä, oturdu issinä. Bir şeytan jülowunnän gälli, dedi káččäl ne yayıştä räxtiñ qurrudur? Dedi sän bir zad ergäd mänä tä män nä bir sänä ergädäm. Dedi nämänä ergädärän mänä?

(5-9) Nä iş eserän gerän ? Dedi eseräm gedäm biriniñ bir on eššäg varı oyunnuräm. Dedi eššäyi gätirrän kämänn issinä deyärän : *bassam ke bassam*.<sup>53</sup> Här väx tä eserän açän, de : *man vâ kerdam to ham vâ kon*, açılır gedär. Inni mänä ergäd.

(10-14) Dedi män nä deyiräm sän räxtiñi çaxardärän qoyärän yayışlar yašli daş issinä harvax tä yayış ašti çaxardärän geyärän tä räxtiñ qurruyä. Dedi: axzey, káččäl belämi alladdiñ. Xob, vardi geddi káččäl. Bir yerdä biri äzziyät eddi beläsinä, dedi: *bassam ke bassam*, tutdu. Bir toyudu, káččäli aparmädilär toyä.

15-19) Deyir gälin gätirirdi, atlı çapışirdi, gälin at issinnäydi, káččäl dedi: “*bassam ke bassam*”, daha enäbilmädilär aššäyi, älä ordä qallilär. Birisi dedi oy káččäl, sän azzadän, ged otaya bir qärri deyillär udum varı, ged gäti geräm bu xälx täh giriftardı. Gedär, bir qärriymiš, çaydän gäçirder. Burdä äyiler su içä bir qarğä gäler qonur kinninä. Deyär: *bassam ke bassam*!

20-24) Deyär xub, varı älä bu káččäl baši altinnä. Deyär bilmiräm felanı käs qizini aliñ verin belämä tä män açäm. Onnä deyär : *man vâ kerdam, to ham va kon*. Onnä xälx täh muräxäs olur. Bu dä káččäl.

##### 14.1.4.1. Folktale 4: translation

(1-4) A bald man, [when] it was raining, removed his clothes and put them on a stone and sat on it. A demon happened to him and said: bald one, why are your clothes dry in the rain? He said: teach me something in order that I, too, teach you something. The bald man said: what will you teach me?

(5-9). What do you want to do? He said: someone has some ten donkeys, I want to go steal them. It said, bring donkeys on a trap (*kamand*) and say: I tied it up! I tied it up! And whenever you want to release them, say: I opened it, you open it too! They will leave. Now, you teach me [something]!

(10-14) He said: and I am telling you: put off your clothes, and when it rains, place them on a wet stone and when the rain stops put them on again in order that they dry. It said: oh bald one, you cheated me! Then, the bald one went away. Somewhere, someone harassed him, he said: I tied it up! [In so saying,] he captured him. There was a wedding; they did not take the bald man to the ceremony.

(15-19) It is said that they were bringing a bride, the horsemen were galloping, and the bride was on a horse, the bald man said: I tied it up! Then, they could not dismount [the horses] anymore and remained up there. Someone said: bald man, you are free, go to the other side, they say there is an old woman having magic power, go and bring her because these people all are in trouble. He went, there was an old woman, he made her cross the river. Here, she bent forward to drink water, a crow landed on her buttocks. He said: I tied it up!

(20-24) They realized that these [troubles] were all due to this bald man. He said: give me the daughter of mister somebody in order that I release [all these immobile people]. Then he said: I opened it, you also open it! At this point, all the fixed people were released. So was [the story of] the bald man.

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<sup>53</sup> A sentence uttered in colloquial Persian. This kind of code-switching, despite looking like a stylistic technic of narration, may be an evidence of non-Qashqai origin of this folktale (see also the sentence 8).

#### 14.1.4.2. Folktale 4, glossed text

(1) (1-4)

Bu *käččäl-in* *birisi* *yayış* *yay-irdi*  
 this bald-GEN one.POS.3SG rain rain-IMPF3SG  
*räxt-in-i* *çaxard-di* *qo-du* *bir* *daş* *issin-ä*,  
 clothes-POS3SG-ACC exit.CAUS-PST3SG put-PST3SG a stone on.POS3SG-DAT  
*otur-du* *issin-ä*.  
 sit-PST3SG on.POS3SG-DAT

(2)

*bir* *şeytan* *julow-un-nän* *gäl-li*, *de-di* *käččäl*  
 a Satan before-POS3SG-ABL come-PST3SG say-PST3SG bald  
*ne* *yayış-tä* *räxt-in* *qurru-dur?*  
 why rain-LOC clothes-POS2SG dried-PRS.COP3SG

(3)

*De-di* *sän* *bir* *zad* *ergäd* *män-ä*  
 say-PST3SG you.SG a thing teach.IMP2SG I-DAT  
*tä* *män* *nä* *bir* *sän-ä* *ergäd-ä-m*.  
 ta I DA a you-DAT teach-SUBJ-1SG

(4)

*de-di* *nämänä* *ergäd-är-än* *män-ä?*  
 say-PST3SG what teach-AOR3SG-2SG I-DAT

(5) (5-9)

*Nä* *iş* *eser-än* *ger-ä-η?*  
 what work want-PRS2SG see-SUBJ-2SG

(6)

*de-di* *eser-äm* *ged-ä-m*  
 say-PST3SG want-PRS1SG go-SUBJ-1SG  
*biri-niñ* *bir* *on* *eşşäg* *var-ı* *oğun-nur-ä-m*.  
 one.POS3SG-GEN a ten donkey existing-POS3SG turn-CAUS-SUBJ-1SG

(7)

*de-di* *eşşä-yi* *gätir-r-än* *kämänn* *issin-ä* *de-yär-än:*  
 say-PST3SG donkey-ACC bring-AOR-2SG lasso upon.POS3SG-DAT say-AOR-2SG  
*bass-am* *ke* *bass-am*.  
 tie.radII-1SG ke tie.radII-1SG

(8)

*här* *väx* *tä* *eser-än* *aç-ä-η* *de:* *man* *vâ* *kerd-am*  
 every time TA want-2SG open-SUBJ-2SG say I open do.RADII-1SG  
*to* *ham* *vâ* *kon*, *aç-ıl-ır* *ged-är*.  
 you.SG also open do.IMP2SG open-PASS-AOR3SG go-AOR3SG

(9)

*Inni* *män-ä* *ergäd*.  
 now I-DAT teach.IMP2SG

(10) (10-14)

*De-di* *män* *nä* *de-yir-äm* *sän* *räxt-in-i* *çax-ard-är-än*  
 say-PST3SG I DA say-PRS-1SG you.SG clothes-POS2SG-ACC exit-CAUS-AOR-2SG  
*qoy-är-än* *yayış-lär* *yaşli* *daş* *issin-ä*, *harvax* *tä* *yayış* *aş-ti*  
 put-AOR-2SG rain-PL rainy stone on.POS3SG-DAT everytime TA rain open-PST3SG  
*çax-ard-är-än* *gey-är-än* *tä* *räxt-in* *qurru-yä*.  
 exit-CAUS-AOR-2SG put.on-AOR-2SG TA clothes-POS2SG dry-SUBJ3SG

(11)

*De-di:* *axxey*, *käččäl* *beläm-i* *allad-di-η*.  
 say-PST3SG ouch bald ANPH1SG-ACC cheat.pas-PST-2SG

(12)

*Xob*, *var-di* *ged-di* *käččäl*.  
 well existing-PST3SG go-PST3SG bald

(13)

*Bir* *yer-dä* *biri* *äzziyät* *ed-di* *beläsin-ä*, *de-di:*  
 a place-LOC someone.POS3SG bothering do-PST3SG ANPH3SG-DAT say-PST3SG  
*bass-am* *ke* *bass-am*, *tut-du*.  
 tie.radII-1SG KE tie.radII-1SG take-PST3SG

- (14)  
 Bir toy-udu, káččäl-i apar-mä-dilär toy-ä.  
 a wedding-IMPF.COP bald-ACC take-NEG-PST3PL wedding-DAT
- (15) (15-19)  
 De-yir gälin gätir-irdi, atli čap-iš-irdi, gälin at issin-nä-ydi,  
 say-AOR3SG bride bring-IMPF3SG horseman galop-REF-IMPF3SG bride horse on.POS-LOC-IMPF.COP  
 káččäl de-di: “bass-am ke bass-am”, daha en-äbil-mä-dilär aššayi,  
 bald say-PST3SG tie.radII-1SG KE tie.radII-1SG DAHA get.off-ABIL-NEG-PST3PL below  
 älä ordä qal-lilär.  
 EMPH there.LOC remain-PST3PL
- (16)  
 Birisi de-di oy káččäl, sän azzad-än, ged o-tay-a  
 someone.POS3SG say-PST3SG oh bald you.SG free-PRS.COP2SG go.IMP2SG that-pair-DAT  
 bir qärri de-yillär udum var-i, ged gäti ger-ä-m  
 a old.woman say-PRS3PL magic.power existing-POS3SG go.IMP2SG bring.IMP2SG see-SUBJ-1SG  
 bu xälx täh giriftar-di.  
 this people all caught-PST3SG
- (17)  
 Ged-är, bir qärri-ymiş, čay-dän gäč-ird-er.  
 go-AOR3SG a old.woman-PF.COP3SG river-ABL cross-CAUS-AOR3SG
- (18)  
 Burdä äyil-er su ič-ä  
 here.LOC bend-AOR3SG water drink-SUBJ3SG  
 bir qaryä gäl-er qon-ur kinn-in-ä.  
 a crow come-AOR3SG land-AOR3SG buttock-POS3SG-DAT
- (19)  
 De-yär: bass-am ke bass-am!  
 say-AOR3SG tie.radII-1SG KI tie.radII-1SG
- (20) (20-24)  
 De-yär xub, vari älä bu káččäl baš-i altin-nä.  
 say-AOR3SG well all EMPH this bald head-POS3SG under.POS3SG-LOC
- (21)  
 De-yär bil-mi-r-äm felanikäs qiz-in-i al-iñ  
 say-AOR3SG know-NEG-PRS-1SG so.and.so daughter-POS-ACC take-IMP2PL  
 ver-iñ beläm-ä tä män aç-ä-m.  
 give-IMP2PL ANPH1SG-DAT TA I open-SUBJ-1SG
- (22)  
 Onnä de-yär man vâ kerd-am, to ham vâ kon.  
 then say-AOR3SG I open do-1SG you.SG also open do.IMP2SG
- (23)  
 Onnä xälx täh muräxäs ol-ur.  
 then people whole free become-AOR3SG
- (24)  
 Bu dä káččäl.  
 this DA bald

#### 14.1.5. Folktale 5: Aysaq Jeyran ‘The Lame Gazelle’

*This folktale was told by Malak-Simâ Dolatkhah, 60 year old, from the Jamabozorgi subtribe of the Amaleh tribe, in the mostly Persian-speaking village Mobârak-Âbâd, on the 7<sup>th</sup> January 2007.*

(1-4). Bir kišiymiş arvadiynan o ikki ušayıynan bir qara biyabanıñ qarayınna zendeganlig edirmiş. Belä bir pes adamımıš dä. Ävvälki arvadi dä elmišimiš, älä o ušayläriñ nänäsi. Bir gin bu kiši gedmišimiš biyabana bilmeräm nä iş gerä, šayäd odun iyä, yol qarayınna gezi dušär bir qumligä.

(5-9). Bir belä räñ o varäñ qum varimiš, xošu gäler, deyär munlärdän aparam ušayläri içi. Ävä etišännä qumläri jebinnän čaxadär gerer tä häyä, varisi buydädi, xošal olur. Saba sähär neččä torbä igläri eššayinä. Arvad deyär hara gediräñ? deyär gediräm buydä bulmušäm igläyäm gätiräm. Gedär gedär etišär älä o qumligä.