



The Turkish Dialect of the Khalaj

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1. INTRODUCTION

IN the cold December of 1906 I was returning from Borūjerd to Tehran. At every village on the road I inquired whether there existed any local curiosities. At Kondūrūd¹ I was told that the inhabitants belonged to the Turkish Khalaj tribe and spoke *Khalajī*. I had only a couple of hours to jot down a few sentences in the dialect which struck me by its unusual features. It was too late to call back my men who, by that time, had gone ahead, and I had to content myself with the hope that some Khalaj might turn up in the capital. Indeed I had an inhabitant of "Khalajestān" brought to me from the bazaar only to discover that he spoke an Iranian dialect.² I revisited Solṭānābād in 1917 in circumstances of war. At my request, the governor's men got hold of two Khalaj villagers, but the latter were so frightened that the official summons might mean some trouble in store for them that they hardly answered my questions and most pathetically asked me to let them go in peace. In November, 1917, a friend resident in Tehran sent me the headman of the Khalaj village of Foujerd (Pougerd) near Āshtiyān. The Kadkhodā fluently spoke both his Turkish dialect and "rustic" Persian. I was ready to admit his administrative efficiency, but in matters philological I found him exceptionally thick-headed. As he was addressing a "Ferangi", he would use some kind of "pidgin" Khalajī and he firmly believed that the chief attraction for his interlocutor would be improper words. Poor Qanbar-'Alī confessed himself his failure at exercises disturbing

¹ Some 75 km. to the N.E. of Solṭānābād, and some 50 km. to the S.W. of Sāva.

² I have lost my notes of it, but presumably it was identical or similar, to the Khalajī of Kūshkak (on the road Tehran-Hamadān) described by Brugsch, *Reise der Preussischen Gesandtschaft*, Leipzig, 1862-3, i, 337: *kié* "a room", *berr* "a door", *azbé* "a dog", *zāg* "a boy", *agīr* "fire", *jīr* "below", *beshan agirem* "I shall seize", *vergibukhma* "I shall eat", *burana* "come back!" Cf. Minorsky, *Tāt in EI*.

the brain: *hâr nâ kettim mollâluxchâ âxîr bir hech-nâ olmadi* "however many times I started about that mollâ-business¹ nothing whatever came out of it".

The remnants of the Khalaj living in the heart of Persia, to the south-west of the capital, are putative cousins of the Khilji kings of India and of the Ghilzay Afghans of Qandahâr. That alone renders them interesting. But even from the purely linguistic point of view their aberrant dialect is quite remarkable. Consequently I hope that my forgotten stray notes, unexpectedly recovered in the process of our migration to Cambridge, will be welcome to Turcologues.

I shall first present my texts and then supplement them by clearing up their historical background.

2. TEXTS

In view of some dialectic differences in my gleanings I shall present the latter separately under three headings: A. Kondûrûd, B. Khorâkâbâd, C. Pougerd.² My transcription strives only to distinguish the phonemes, which in Turkish present no particular difficulties. Between *â* and *i* Khalajî (like *Āz.*) possesses the sound of a close *e*. Persian words are pronounced by the Khalaj with a Persian articulation, quite especially *â* (> *â* > *o*). The influence of Persian is felt even in purely Turkish words, especially in the more disintegrated speech of Pougerd. I give the texts as I had taken them down without any attempt at eliminating inconsistencies.

A. Kondûrûd

Numerals.

<i>bir</i>	1	<i>hottuz</i>	30
<i>âkk'i</i>	2	<i>qîrq</i>	40
<i>tört</i>	4	<i>âllik'</i>	50
<i>bes</i>	5	<i>âltmîsh</i>	60
<i>(h)alta</i>	6	<i>yetmîsh</i>	70
<i>jetî</i>	7	<i>seysân</i>	80
<i>toqquz</i>	9	<i>toxsân</i>	90
<i>on (o^un)</i>	10	<i>yüz</i>	100
<i>yig'irmi</i>	20	<i>miñk'</i>	1,000

¹ i.e. learning to read.

² Abbreviations: *Deny*, Grammaire de la langue turque, 1921; *Āz.*, Āzarbâyjân Turkish; *K.*, Kondûrûd; *Kh.*, Khorâkâbâd; *Ott.*, Ottoman Turkish; *P.*, Pougerd; *Q.A.*, Qanbar-'Alî.

Verbs.

<i>varórom bayqa</i>	I am going to the garden
<i>sân turúri tulár</i> (sic) <i>mân varorum</i>	(if) thou stayest, stay ; I am going
<i>mân-k'i varmórum</i> (<i>varmám</i>) <i>siz yovájin</i>	as to me, I am not going (I shall not go), (but) you go !
<i>nérák varori</i>	where art thou going ?
<i>sân varori yov, mân k'álmorum</i>	(if) thou goest, go, I am not coming
<i>tax varori</i>	art thou still going ?
<i>varoriz</i> (<i>varorik' ?</i>)	we are going
<i>biz varáq, varorik'</i>	may we go, we are going, (s'il faut) que nous allions, nous allons
<i>hatimî hündüm vardim tayqa</i>	I mounted my horse and went to the mountain
<i>sabâhi tēzi turdum, vardim biyā-bānqa otun qaziyám</i>	in the morning I got up early and went to the desert in order to (that I might) cut wood
<i>varmisharttin nashqai</i>	thou hadst gone in order to do what ? (= <i>nā-ish qai</i> ¹ what work thou mayst do ? que tu fasses quoi ?)
<i>shoyorum hot yaqiyám</i>	I want to light a fire ("that I may light")
<i>havul otun g'irimā k'áldi</i>	I have got hold of a good wood (Persian : <i>gīr-am āmad</i>)
<i>havul k'ōnor</i>	(it) is burning nicely
<i>havul k'öllämäri</i>	(it) is not burning nicely
<i>bu k'isi lalāsi k'álmish buraq</i>	this woman's brother came here
<i>kuchächä läläyi(n) k'örtüm</i>	I saw your brother in the street
<i>hävchä xeyli ādām yormush-ártti</i>	many people were sitting in the house
<i>yular</i>	sit down ! (? <i>vide infra</i> , P.)
<i>yutu</i>	carry (it) away ! (Āz. : <i>appar</i>)
<i>su yetik' ichtäk'</i>	bring water that we may drink !
<i>hekmäk'i yetik' yiyibedäk'</i>	bring bread that we may eat
<i>qalyānī chay shay chäk'täk'</i>	fill the qalyan that we may smoke (in Āz. : <i>chay eylā ki chäk'äk'</i>)

¹ Evidently an abridged form from the verb *qairmaq* "to do": **qairay*, as below : *chixay*.

Nouns.

<i>kāl</i>	a child (plur. <i>kālār</i>)	<i>hār</i>	a man
<i>hayach</i>	a tree	<i>kisi</i>	a woman
<i>yīlqqī</i>	a sheep (a flock ?)	<i>k'itik'</i>	a chicken
<i>buz</i>	ice	<i>burag</i>	hither
<i>ätchi</i>	a goat		
<i>Kundurutk'ä</i>		to	Kondürüd
<i>Kunduruchä</i>		in	Kondürüd
<i>bāychä</i>		in the	garden
<i>sāni laläi</i>		your	brother
<i>laläyi(ñ) körtüm</i>		I saw	your brother

Adjectives and Adverbs.

<i>havul</i>	good	<i>ushli kün</i>	the day before yesterday
<i>qara</i>	black	<i>uchüümün yıl</i>	the year before last
<i>qizil</i>	red	<i>yoqqar</i>	above
<i>koy</i>	blue	<i>enä</i>	below
<i>hürün</i>	white	<i>hāyā</i>	yes

“Is,” “there is,” etc.

<i>qara-ri</i>	(it) is black
<i>koy-är</i>	(it) is black
<i>hissi-ri</i>	(it) is hot
<i>bu tax xeyli uja-ri</i>	this mountain is very high
<i>Türk varaq (*váraq?)</i>	we are (?) Turks
<i>chibux chäk'mäg'i havul day</i>	to smoke a pipe is not good
<i>Kunduruch-ärtim (*Kunduruchä ärttim)</i>	I was in Kondürüd
<i>yolä pis ärtti</i>	the road was bad
<i>bi ishim var ärtti</i>	I had a business
<i>ängür niyed ärtti (< nä-yerdä ärtti)</i>	where was the fuel (<i>sic</i>) ?

B. *Khoräkabad*

Nouns.

<i>uyul</i>	son	<i>nyerä</i>	whither
<i>kis</i> (sic)	daughter	<i>yerk'ä</i>	onto the ground
<i>kal</i>	child	<i>bāy ichkä</i>	into (?) the garden
<i>ächk'i</i>	goat	<i>bāy yechk'ichä</i>	in the garden

“To be,” etc.

<i>yol havul däyärtti</i>	the road was not good
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Verbs.

<i>män varyıórum</i>	I am going
<i>vármorum-är</i>	I am not going
<i>sän varyıori, or varyıoru (varmori)</i>	thou art (art not) going
<i>o varyıor (varmor)</i>	he is (is not) going
<i>biz varyıoruq, or varyıoruq-ar</i>	we are going
<i>siz varyıoriz</i>	you are going
<i>tulal</i>	get up! stand still!
<i>sän kälmä</i>	do not come, thou!
<i>siz yovayn</i>	go, you!
<i>hatı hindim</i>	I mounted the horse
<i>hattan endim</i>	I came down from the horse (dismounted)
<i>taydan (y)endim, k'äldim yerkä</i>	I came down from the mountain and came to the (low) ground
<i>suf jütik' ichtik'</i>	bring water that we may drink!
<i>hek'mäk'i jütik'</i>	bring bread!

C. *Po^ugerd*

Numerals.

<i>bir</i>	1	<i>gerx</i>	40
<i>ik'i</i>	2	<i>älli</i>	50
<i>üch</i>	3	<i>altmish</i>	60
<i>dört</i>	4	<i>yetmish</i>	70
<i>doqquz</i>	9	<i>säksän</i>	80
<i>on</i>	10	<i>doxsan</i>	90
<i>ig'irmi</i>	20	<i>yüz</i>	100
<i>ottuz</i>	30	<i>min</i>	1,000

Nouns.

<i>här</i>	a man	<i>sıgıl</i>	a cow
<i>k'isi (or k'ishi)</i>	a wife	<i>hotun</i>	wood
<i>k'is</i>	a girl	<i>yayaq</i>	a walnut
<i>k'echi</i>	a goat	<i>(h)öw</i>	a house

<i>nädän sari.</i>	why ? ¹
<i>närä varirän ?</i>	whither art thou going ?
<i>varmish bāqqa</i>	he went to the garden
<i>varmish deymdärä (< deymlärä)</i>	he went to the non-irrigated fields

¹ Even in Persian translated as : *sārī che?* But the word *sari* seems to be Turkish : *tañ sari* "eastwards", cf. Deny, § 906. However, its use in Khalaji is uncommon.

<i>qalyānī chaq shā menaq k'etir bura</i>	fill the qalyan and bring (it) here to me
<i>hövum</i>	my house
<i>bizim, sizin, olläri öwchä</i>	in our, your, their house
“ Is,” “ there is,” etc.	
<i>bu kisi hürün är, hä!</i>	this woman is pretty, ah!
<i>ayani ähvāli yóqqardi indi yaxchi- di</i>	the master was in bad health ; now he is well
<i>bāyımischä ayachlar choxärti, yarisi qurumish, gänä yüz vararti</i>	there were many trees in our garden ; half of them dried ; still there was a hundred
<i>bäläd dayiläm</i>	I am not an expert ; I do not know
<i>bu yaxchi dayarti</i>	this was (?) not good
<i>toraq varız ?</i>	have you any curds ? (Persian : <i>k'äshk'</i>)
<i>hik'mäk' yoxumúz</i>	we have no bread
<i>biz xalaj tayfäsi-chük (sic)</i>	we are Khalaj people
<i>siz nä tayfädän-chiz (sic)</i>	what tribe are you ?
<i>siz hara káli-süz</i>	children of what place are you ?

Verbs.

<i>man diyäräm, I say</i>	<i>biz diyärik, we say</i>
<i>sän diyärän, thou sayest</i>	<i>siz diyäriz, you say</i>
<i>o diyä(r), he says</i>	<i>ollar diyär, they say</i>
<i>variräm, I go</i>	<i>varirän (sic), thou goest</i>
<i>hara vari(r)chän</i>	where wouldst thou go ? (<i>sub- junctive</i>)
<i>väriräm ishimī qairchom (sic)</i>	I go to do my work
<i>istiräm varcham sheyx yanichä</i>	I would go to the sheykh's
<i>su g'äräk' g'ätirchä</i>	il faut qu'il apporte de l'eau
<i>varmishäm</i>	I went, I had gone
<i>hartan k'älmishän (or k'älmishän)</i>	where didst thou come from ?
<i>k'etmishtim poxtä alim</i>	I had gone to buy (some) wheat
<i>nu (sic) qatar qalmich (sic)</i>	how long did he remain ?
<i>bashimī souq aparmish</i>	I caught cold in the head (<i>lit. cold has taken my head away</i>)
<i>män sänä haydum</i>	I told thee
<i>xeyli haydıq bir birinä</i>	we said much to each other

<i>mān k'etā bilmirām.</i>	I cannot go
<i>īndi varūm sähār gānā kälīm</i>	may I go now and come back to-morrow ?
<i>ketum (?) Tehrana</i>	that I may go (?) to Tehran
<i>tular!</i>	get up!
<i>hoturar!</i>	sit down!
<i>yular!</i>	go, go away! (? <i>vide supra</i> , K.)
<i>bu hōw sāni ossu(n)!</i>	let this house be thine!

Phrases.

<i>kālīmī köntārdim¹ aya pälisinā</i>	I sent my child to (Pers. <i>pahlū</i>)
<i>köräk' javāb nā siyār</i>	the Agha, let's see what he will say in answer
<i>menāq javāb sāhih vermiyor (sic)</i>	He does not give me a right
<i>köräk', tari ishimizā varur</i>	answer. Let's see. God will come to our help (<i>lit.</i> business)
<i>özümü' o qatar ishim vararti bashīmi</i>	I (myself) have so much work to
<i>qashiyā bilmirām</i>	do that I cannot scratch my head
<i>tul varäk', yağayī özünü chüküm-dä</i>	Come along! (let) walnuts (be)
<i>götünä!</i>	his! et phallus meus in nates ejus! (a proverb: let us have no business with him)
<i>elä tātāñ k'öntārim¹ ki özün</i>	I shall burn ¹ thy father (i.e. abuse
<i>diyāñ havularti</i>	you, in Persian <i>pedārāt-rā mī-</i> <i>süzānam</i>) so much that thyself wilt say "it was good"
<i>süqillari g'ötür k'et sulat k'ütir</i>	Take the cows, go, give (them) to drink and bring (them) back
<i>bi-xurdäk bizä kömāk het-ginā</i>	Give us some little help
<i>mān istāmish² xalachi ögrāncham</i>	I wanted to learn Khalajī
<i>īnshällā tez yadiyanchä (?) k'älir</i>	God willing, thou wilt soon learn it (<i>lit.</i> it will soon come to thy mind)
<i>vāqtīke istādin chixay ayanī āhvāli</i>	When thou wert leaving (<i>lit.</i> when
<i>nejéydi</i>	you wanted to go out) how was the master's health ?

¹ *Köntär-* seems to stand both for "to send" and for "to make to burn" (from *kön-*).

² See n. 1, p. 424.

<i>aqada orda hech mülki qalmich</i> (sic) ? <i>Tamām satmish</i>	Has the master still any property there (<i>lit.</i> any property has remained) ? No, he sold (it) all
<i>källär tamām aj-idi ajinnän övir.</i> <i>Ketmish</i> ¹ <i>bu aqajä bi-xurdäk</i> <i>yayaq tök källärä</i>	The children were all hungry, they are dying of hunger. Go (having gone ?) and knock down (shed) some walnuts to the children
<i>kisilär sähär nä ish körir ?</i>	What work do women do in the morning ?
<i>Sähär ata minmish</i> ¹ <i>getäk' daq</i> <i>bashinä</i>	To-morrow having (?) mounted let us go to the top of the mountain

3. GENERAL FEATURES OF KHALAJĪ

The specimens of KhalajĪ quoted above are obviously insufficient for any far-reaching conclusions. The task of formulating them must be reserved for a future Turkologue who will have spent some time among the Khalaj. Here we shall enumerate only the most striking features of the dialect.

A. Phonetics

(1) The Khalaj have been living for centuries among Persians and it is natural that their harmony of vowels is now greatly disturbed, especially in the Pougerd sub-dialect. The same applies to the consonants: hard *!* is rare—*uyul* but *havul*; *q* is more stable and, contrary to *Āz.*, does not, as a rule, become *x* at the end of words; however, *kis* (for *qiz*) and *varäk'* “let us go” indicate some deterioration of the system.

(2) Initial *k'* and *t* stand instead of the expected *g'* and *d*, cf. even *tärs* (for Arab. *dars*)! These *k'* and *t* may be in fact plosive *g'* and *d*. For initial *b*, cf. *poxtä* (instead of *boyda*) in P.

(3) Of *ñ* (*ng*) there are only very slight traces.

(4) Most characteristic is the additional *h-* before any initial vowels: *hat*, *hek'mäk'*, *hot*, etc. According to Kāshgharī, i, 34, a similar habit was particular to the people of Khotān and Kānjäk.

¹ Qanbar-'Alī may have used these forms in *-mish* as the usual “pidgin” forms, as they are usually used in Russo-Turkish “soldiers’ slang”. It is possible, however, that the forms in *-mish* stand here instead of the gerund in *-üp*, *-ip*, as suggested in my translation.

Ilminsky¹ records this habit in the speech of the Turkmans in the south-eastern corner of the Caspian.

(5) Dissimilation and assimilation round liquidæ and *n*: *tular* or *tulal* < *tur-ar*; *yular* < *yor-ar* or *yov-ar* (doubtful, *vide supra*), *k'öllämäri* probably *k'ön-änmäri*² (cf. *könör*), *deymdärä* < *deymtärä*.

In rapid speech words are indistinctly articulated and undergo various alterations: *niyed* < *nä-yerdä*, *nashqai* < probably **nä ish qairay* (?) "that thou mayst do what?"

B. Morphology

(a) Nouns

Dative in *-qa/k'ä*: *tayqa*, *yerk'ä* or even in *-q*: *burag*; but *deymdära* (K.) reflects the common Turkman form in *-ä*.

Suffix *-chä* (perhaps < *jäk/chä* "till, up to", Deny, § 105) is remarkably frequent. It is used instead of the dative: *molläluxchä kettim* "I went a-studying", or of the locative: *säni yaninchä* "at thy side"; or purely expletively (?): *män Pougirt kälischä* "I am a child of P.", *bu zämin yaxchi zäminchä* "this soil is a good soil".³

(b) Verbs

The verb "to be": instead of the common *dir* "is", the Khalaj usually use *är/ar*, or even *-ri*, past tense *ärti*, *ärtti/arti*; there seems to be some confusion in tenses. *Ar* is used even after personal endings *variyoruq-ar* and apparently for strengthening the imperative (?): *hótür-är*. In K., enclitic *-chik* "we are" and *-chiz* "you are", are very puzzling.⁴ *Day*, *dayil* "is not".

The present tense is differently represented in our specimens. The continuous present in Kh. *variyorum* coincides with the Ott. use; in K. it sounds *varorum* and in P. *variräm* (similar to *Äz.*), alongside with *öür* (as in *Äz.*) and *vermiyor*.

Present-future, as attested in K., is *diyëram* (as in *Äz.*) and *varur* (as in old Ott.) but *varirän*, *körir* (?).

¹ *Mélanges Asiatiques*, S. Petersburg, 1863, iv, 63-74. I regret not to have been able to consult the recent Turkman grammar by Potseluyevsky, Ashkhabad, 1929.

² Cf. in *Äz. ged-änmirä* "he cannot go"; cf. *anniyamirux* in K. Foy, *Azerbaj-gänische Studien in MSOS.*, 1904, p. 238, paenult.

³ Perhaps in the sense of "I am of the children of P.", etc., unless *-chä* be of a different origin here.

⁴ Unless *-ch* represents the suffix *chä* (*vide supra*), namely **xalaj täifäsi-chä-ik'* (?): "we are of the tribe Kh." (literally: in the tribe?).

In the past tense, the form in *-mish* prevails over that in *-dim* (as in *Āz.*). Q.A. occasionally pronounced *-mich*. The composite perfect, e.g. *aparîp-tur*, very frequent in *Āz.*, is unknown in Khalajî and Q.A. particularly insisted on this point.

Subjunctive, as reported in P., is in *-châ*: *g'ätirchâ* (for *g'ätirsâ*), and seems to be used also as optative *qairchom* "that I may do".¹

Optative: 1st p.s. in *-gam*, e.g. *qazîgam*, *yaqîgam* (K.), cf. the suffix *-gay* in Eastern Turkish, Deny, § 620, and p. 925; on the other hand P. has *körüm*, *oxuyâm*; 2nd p.s. *diyâñ*, *chîxay* and probably *nashqai*, *vide supra*, p. 419; 1st p.p. in *täk/tik*: *ichtäk* (K.), *yîyibedäk* (? K.), *ichtik* (Kh.).

4. KHALAJ ORIGINS: Xūlas-Χολιαται

As in most of similar cases, the early history of the Khalaj tribe is obscure.² Khuwārizmî, who wrote some time between 365/975 and 381/991,³ is the only author to make an interesting suggestion not found in earlier sources: "The Hayātila (Hephthalites) are a tribe of men who had enjoyed grandeur and possessed the country of Tūkhāristān; the Turks called Khalaj and K.njîna are their remnants."

In this passage the variants are *خُلَج* and *حَلَج*. In Arabic script the similarity of *خُلَج* Khallukh (< Qarluq) and *خَلَج* Khalaj is a source of perpetual confusion, but the reading *Khalaj* adopted by the editor (Van Vloten) is probable in view of the early migration of the Khalaj westward (*vide infra*, Iṣṭakhri).⁴

Marquart, *Ērānšahr*, has built up an ingenious theory connecting the Khalaj with two names found in pre-Islamic sources, namely *Xwls* and *Χολιαται*, and insisting on the appurtenance of this Turkish people to the Hephthalites [or, better, to the Hephthalite federation].⁵

(a) *Xwls* (read by Marquart **Kholas*) is found in the Syriac history

¹ Q.A.'s predilection to *ch-* sound (*qairchom*, *qalmich*, *-chik'*, *-chiz*) needs to be checked on the spot.

² On the history of the Khalaj see Marquart, *Ērānšahr*, 251-3, idem, *Das Reich Zābul in Festschrift Sachau*, p. 258, note 1; Barthold, *Ocherk istorii Turkm. naroda*, 8; idem, *12 Vorlesungen*, 1935, 100; Minorsky, *Hudūd al-'Ālam*, 347-8; A. Z. Validi, *ZDMG.*, 90, 1936, 34.

³ Abū 'Abdillāh Muḥammad b. Aḥmad al-Khuwārizmî, *Mafātīḥ al-'ulūm*, 119.

⁴ However, the Khallukh too were in touch with the Hephthalites, see *Hudūd al-'Ālam*, 288.

⁵ *Ērānšahr*, 253: "Ein Überrest der Hephthaliten. . . ." "Eine Abzweigung eines sehr alten türkischen Volkes."

going by the name of "Zacharias Rhetor" (written A.D. 554-5),¹ where the name interesting us comes in the enumeration of northern barbarians " 'Ügar, Saber, Burgar, Kurtargur, 'Abar (Avar), Khasar (Marquart: *Ayaçeri* ?), Diyarmar (?), Sirurgar, Bagarasîq (Marquart: *Barsēlq*), Khūlas, Abdal, Eftalîθ".

(b) *Χολιαται* appear in the report of Zemarchos, the Byzantine ambassador to the Turkish court, A.D. 568.² Zemarchos mentions *Χολιαται* three times. The king Dizabul wanted Zemarchos to accompany him on his campaign against the Persians, while Zemarchos's companions, who were going home through the country of *Χολιαται*, were to wait for his return. In fact the ambassador accompanied the king only as far as Talas (*Τάλας*), near the present-day Auliyā-ata, to the east of the Sir-darya, when Dizabul bade him return. The ambassador picked up his companions at the prearranged meeting-place, and having left the principal town of the Choliatai, the embassy, once more united, marched along the line of castles until it crossed the river 'Ωήχ (probably the Syr-darya) and after a longish journey (*καὶ ἀτραπὸν διανύσαντες οὐδαμῶς ὀλίγην*) reached an immense lake (the Aral Sea). In the third passage, it is said that the king's vassals on hearing about the departure of the embassy wanted to attach to it their own envoys but Dizabul gave permission to do so only to the ruler (*ἡγεμῶν*) of the Choliatai. It is clear that the Choliatai: (1) lived to the east of the Jaxartes, (2) probably to the west of Talas, (3) that they had towns, and (4) that their ruler was an important vassal of Dizabul.

The earliest Muslim geographer in whom Marquart thinks to find a survival of the same name is Ibn Khurdādhbih. Here is the translation of the passage, p. 31: "The lands of the Turks are as follows: the Toghuzghuz whose country is the most extensive among the Turks, and borders on China, Tibet, and the Kharlukh (الخرج var. الخوج); the Kīmak, the Ghuzz, the J.f.r, the Bajanāk (Pechenegs),

¹ In fact, Zacharias Rhetor, supposed to be identical with the Bishop of Mitylene who took part in the council of A.D. 536 and was dead before 553, wrote in Greek. The Syriac author follows this text down to his ch. vi; from chap. vii on, he uses other sources carrying the history down to A.D. 568-9, see W. Wright, *Hist. of Syriac Liter.*, pp. 107-8 [Russian transl. with additions by Kokovtsov, 1902, pp. 74-5], and the German translation of the Syriac original by Ahrens and Krüger, Leipzig, 1899, Introduction. The geographical passage (ch. xii, 7), *ibid.*, 251-3, accompanied by Gelzer's commentary, pp. 381-3.

² As preserved in Menander Protector's fragments, see Müller, *Fragmenta hist. Graec.*, iv, 227-230.

the B.δk.sh (*Türgish), the Aδkish, the Khifshākh, the Khirkhīz, where musk is found, the Kharlukh and the Khalaj, and these (latter) are on this side of the river (Oxus)."¹ In a second passage, p. 28, I. Khurdādhbih seems to contradict himself, for having placed the winter quarters of the Kharlukh near Kaṣrā-bāsh (to the south of Tārāz = Talas) he unexpectedly adds: "and near them are the winter quarters of the Khalaj (var. الخَلَجَة)." If this last name refers (?) to the Khalaj,¹ we can hardly suppose that a tribe, living to the west of the Oxus, travelled a tremendous distance to its winter quarters across two such mighty streams as the Amu-daryā and the Sir-daryā. Either the text is mutilated or there were still (?) some Khalaj living near the Khallukh.

The tempting point in Marquart's theory is that both Zemarchos and I. Khurdādhbih, 28, have in view the region near Talas. However, the identity of the names *Xulas*, *Χολιαται* and Khalaj is still to be proved.² If we have to do with a Turkish tribe, perhaps only politically associated with the Hephthalites, we must consider the fact that Turkish vowels are extremely stable and Muslim authors, especially Kāshgharī, iii, 307, insist on the popular etymology of the name, the first part of which is explained by the Turkish imperative *qal*—"stay, thou".³ If, on the other hand, the name is to be treated in the light of Hephthalite phonetics, we are helpless before we know more about the Hephthalite language. On very slender evidence Marquart⁴ thinks it to be Mongolian. In this connection we might perhaps remember a detail in the legendary Turkish text of uncertain date called *Oghuz-name*. Immediately after the story explaining the name of Qarluq, a story is reported how on his way Oghuz-khan found a great house with a golden roof, silver windows (?), and iron beams (?). As it had no key, Oghuz-khan said to a handy⁵ man in his army: *qal, ach* ("stay, and open") and this expression became his surname (Qalach). This man's original name was **Tümürtü-qa'ul*. Pelliot tentatively restores it as *Tümürtü-γöl*, in Mongolian "Ferruginous

¹ For more detail see my commentary on the *Hudūd al-'Ālam*, pp. 347-8.

² The forms خو in I. Khurdādhbih, 31, and Mas'ūdī, *Murūj*, v, 302, must stand for the original form of the name Khallukh, namely *Kharlukh* (Qarluq). In *Das Reich Zābul*, p. 258, Marquart himself admitted this possibility.

³ The only possibility I can see is the pronunciation of the Turkish *a* as *ā > o* under the influence of some Iranian language (Soghdian on the Jaxartes?). In the present day Sart ("Uzbek") dialects *qaqmaq* sounds *qōqmaq*.

⁴ *Über d. Volkstum der Komänen*, 73; *Wehrot und Arang*, 93, note 3.

⁵ *chābār*, a Mongolian word!

river".¹ In any case the suffix *-tü* in the name of the Khalaj leader is clearly Mongolian!

All the other sources consider the Khalaj as Turks and the two most competent authors connect them with the Ghuz (Oghuz) tribe, though not without some hesitation.²

Maḥmūd Kāshghari (who wrote in 470/1077), ii, 307, refers to the Khalaj in his article "Türkmen". He quotes a legend according to which the Turkish king Shū (connected with the river Chu and the town of Balasaghun), on being informed of the approach of Alexander the Great from the direction of Khujanda (on the Jaxartes), took flight before him and was accompanied by all those of his subjects who possessed riding animals. Twenty-two men, ancestors of the future Ghuz, stayed behind with their families, for want of horses. While they were discussing whether they should proceed on foot, they saw two other men who, in the sweat of their brow, were carrying their belongings on their backs. The Twenty-two reasoned that as Alexander ever moved on and would consequently pass along, they might remain in their country. So addressing the two men on foot, they said in Turkish: *qal aj*, i.e. "O you two, stay, remain, linger!"³ and the men on foot became known as Khalaj, and formed two tribes. When Alexander arrived he looked at the men and recognizing their Turkish type said (in Persian!): they are *Turk-mānand*, i.e. similar to the Turks. "Originally they (i.e. the Turkmans) were twenty-four tribes but the two tribes of Khalaj separated from them; therefore now the latter are not counted of them." The legend obviously hints at the fact that the Turkmans were the westernmost of the Turks and that the Khalaj lived still behind them (to the west).⁴

¹ See Pelliot in *T'oung-Pao*, xxvii, 1930, p. 297. In the latest edition of the *Oghuz-name* by Bang and Rachmati, in *Sitzungsber. d. preus. Akad.*, 1932, 683-726: Tömürtü Qayul.

² Firdausī, *Shāh-nāma*, ed. Mohl, v, 682, ed. Tehran, 1314, vii, 2,202, in describing Bahrām Gōr's exploits in Transoxiana, says:—

Bar-āvard milī za sang-u za gaj
 Ki kas rā ba-Īrān za Turk-u Khalaj
 Nabūdī guḍar juz ba farmān-i shāh
 Hamān nīz Jayhūn miyānji ba rāh

Here the Khalaj seem to be distinguished from the Turks, but Firdausī's geography is often fantastic.

³ In this case Kāshghari has in view the particle *aj* which strengthens the imperative, *vide ibid.*, i, 38, line 11.

⁴ One might say that the story places them somewhere to the east of the Jaxartes (from which Alexander was advancing), but no great weight can be attached to the details of the legend.

Nothing is said about the particular names of the two Khalaj tribes.¹

Rashīd al-dīn (who completed his work in 710/1310) mentions the Qalaj in the paragraph on “the brothers and cousins of Oghuz who were joined with him”.² At another place, *ibid.*, 25, the author explains the name of the tribe by the Turkish words *qal aj* “remain hungry”, which the legendary Oghuz-khan said to the ancestor of the Qalaj who stayed behind the army while the leader was returning from the conquest of Isfahān. The latter name seems to hint at the Khalaj living somewhere about Persia.³

A variant of Rashīd al-dīn’s version is found in Abul-Ghāzī (A.D. 1665), ed. Desmaisons, 22 (tr. 21), with the following addition: “The Khalaj are numerous in Transoxiana (where) they live jointly with the Aymaq tribe (*Aymaq elinā qoshila tururlar*); they are also numerous in Khorasan and ‘Irāq.”

5. THE KHALAJ WEST OF THE OXUS

Muslim authors agree that the Khalaj are one of the earliest tribes to have crossed the Oxus. In addition to I. Khurdādhbih whom we have quoted above, Istakhri (*circa* A.D. 930)⁴ says: “The Khalaj are a class of Turks who in the days of old (*fī qadīm al-ayyām*) came to the country stretching between India and the districts of Sijistān, behind Ghūr. They are cattle breeders of Turkish appearance (*khilaq*), dress, and language.” Mas‘ūdī, *Murūj* (A.D. 943), iii, 254, speaks of the Turkish tribes “Ghūz and خرج living towards Gharsh (= Ghar-chistān) and Bust in (the region) adjoining Sijistān”. Contrary to Marquart, *Ērānshahr*, 251, I think that خرج must be read here *Kharlukh, and, on the other hand, under Ghūz the author may mean the Khalaj, for, as we now know from Kāshgharī, the Khalaj were considered as the two “lost tribes” of the Ghuzz.⁵

If Istakhri and Mas‘ūdī (?) place the Khalaj on the middle course of the Hilmand, the compiler of the *Hudūd al-Ālam* (A.D. 982),

¹ The additional names of the Ghuz clans found in Rashīd al-dīn, i, 34, namely Yayirli, Qirīq, and Qarqin cannot refer to the Qalaj who are mentioned separately.

² Ed. Bérézine, *Trudi V.O.*, vii, 7: “Uyghur, Qanqli, Qipchaq, Qarluq, Qalaj, Aghajeri.”

³ Cf. *ibid.*, 24, a similar story about the Qarluq who received their name from Oghuz-khan while he was returning from his campaign in Ghūr and Gharchistān, i.e. from a region considerably to the east of Persia.

⁴ In the account of the province of Dāvar on the Hilmand.

⁵ After all, Mas‘ūdī’s vague passage may even not refer to the Khalaj but only to the Kharlukh and the Turkmans (often quoted alongside with the Khalaj).

f. 22*b*, quotes the Khalaj in the region of Ghaznīn and the adjoining districts. He speaks of their wealth in sheep and describes their habit of wandering along pasture-lands. He adds that the same tribe is numerous in "Balkh, Tukhāristān, Bust, and Gūzgānān". In fact the name is misspelt in the MS. as خَلَج and it is very possible that the author has mixed together the *Khallukh* خَلَج and *Khalaj* خَلَج. In Tukhāristān and (?) Balkh he most probably has in view the former tribe, and in Ghaznīn, Bust, and Gūzgānān the latter.

The Ṣaffārīds were the first Muslim dynasty to penetrate into Central Afghanistan. According to Ibn al-Athīr, vii, 171,¹ Ya'qūb conquered (A.D. 868) "the Khalaj, Zābul and other (lands) but I do not know the year in which it happened. . . ."

The Ghaznavīds, from the outset of their activity, had to deal with the Khalaj. Nizām al-mulk² reports an episode of Sabuk-tegin's early career when he was sent by his master Alp-tegin (d. 352/963) to collect taxes from "the Khalaj and Turkmans", which he tried to do by peaceful means. In 385/995 Sabuk-tegin, being in Herat, sent summons to the rulers of Sīstān and Gūzgānān as well as to the *Khalaj Turks.³

'Utbi, in his history (written *circa* 411/1020) refers to the Khalaj several times: i, 55, he announces his intention to narrate Maḥmūd's victories "in India, as well as among the Turks and Khalaj"; i, 88 (Persian translation, 43, very free), he reports that after Maḥmūd's expedition against India, "the Afghans and Khalaj submitted to him"; ii, 78 (Pers. transl., 294): when Ilak-khan took up a menacing attitude Maḥmūd arrived in Ghazna and summoned "the Khalaj Turks, ever on their horses,⁴ manly sons of swords. . . ." Equally, during the inroad of Qadir-khan to Tukhāristān, Maḥmūd rushed to Balkh "with his Turkish, Indian, Khalaj, Afghan, and Ghazna troops. . . ."

The fact that the Khalaj were associated in Maḥmūd's victories may account for their subsequent ambitions. Already under the weak Sultan Mas'ūd, they became restive. On 19 Muḥarram 432/1040, Mas'ūd had to send an expedition from Ghaznī in order to

¹ Probably based on the history of Ibn al-Azhar al-Akhbārī. see Barthold, *Zur Geschichte der Ṣaffārīden*, in *Oriental. Studien Th. Nöldeke*, 1906, pp. 173, 186.

² *Siyāsat-nāma* (485/1092), ch. xxvii, p. 96.

³ Gardizi, 56. The text has *Turkān-i ṣulh* but the editor has already suggested the reading **Khallukh*. I admit the necessity of the emendation, but, in view of the circumstances, I prefer **Khalaj*.

⁴ *Aḥlās al-zuhūr*.

obtain the submission or punishment of the Khalaj who, during his absence, had committed some transgressions (*fisād*), Abul-Faḍl Bayhaqī, ed. Morley, 826, 830 [where خلیج is mis-spelt: بلخ].

Najīb Bakrān's geography *Jahān-nāma*, written (circa A.D. 1200–1220) on the eve of the Mongol invasion, contains a particularly interesting paragraph on the changes which the originally Turkish tribe was undergoing: "The Khalaj are a tribe of Turks who from the Khallukh limits migrated to Zābulistān. Among the districts of Ghaznī there is a steppe where they reside. Then, on account of the heat of the air, their complexion has changed and tended towards blackness; the tongue (*zabān*) too has undergone alterations and become a different language (*luḡhat*)."

In the earliest mention of Juvaynī's *Jahān-gushā*, i, 132, "the Khalaj of Ghaznī" are curiously associated with "Afghāns"; a levy (*ḡashar*) of these two tribes mobilized by the Mongols took part in the punitive expedition to the region of Merv, ii, 194–8: after the disruption of the kingdom of Sultān Muḡammad Khwārazmshāh, a "numberless" mass of "Khalaj and Turkmans from Khorasan and Transoxiana" gathered at Purshāvur (Peshawar) under the leadership of Sayf al-din Iḡhraq (var. **Yighraq*)¹ -Malik, who according to a gloss was himself a Khalaj. This army defeated the petty king of Ghazna, Raḍī al-mulk, but when Jalāl al-dīn Khwārazmshāh arrived in Ghazna, Iḡhraq came to greet him. After Jalāl al-dīn defeated the Mongols at Parvān, the Khalaj, Turkmans, and Ghūris of his army quarrelled with the Khwārazmians over the booty and finally retreated towards the south. Iḡhraq returned to Peshawar while his rival Nūḡ-Jāndār stayed at *Ningrahār, but Iḡhraq retraced his steps and killed him. Finally, Mongol detachments reached the spot and destroyed the whole of the 20,000–30,000 Khalaj, Turkmans, and Ghūris who had abandoned Jalāl al-dīn.²

This historical sketch very clearly shows the gradual expansion of the southern branch of the Khalaj from the lower course of the Hilmand to the environs of Ghazna and later to the neighbourhood of Peshawar; on the other hand, it indicates how the Khalaj were utilized by the lords of the time and how gradually they found their way to power.

India was ever a most welcome field for energetic adventurers,

¹ The alternance of initial *i*- and *yi* is frequent; cf. *Inal/Yinal*.

² But certainly not all the Khalaj.

and as early as A.D. 1197 Muḥammad Bakhtiyār Khalji,¹ acting on behalf of the Ghūrid Mu'izz al-dīn Muḥammad, occupied Bihar and A.D. 1202, at the head of a small troop of horse, conquered Lakhnauti in Bengal of which he became the governor.

In 689/1290 Jalāl al-dīn Fīrūz Khalji succeeded the Mamlūk kings on the throne of Delhi, and his short-lived dynasty lasted till 1320.²

Another Khalji dynasty, descended from a brother of Fīrūz, ruled in Central India (Mālwa) A.D. 1436–1531. Equally the Lodi kings of Delhi (A.D. 1451–1526) belonged to a Khalji family which was established in Multān already towards A.D. 1005.

The Khalji in India were considered as Afghans and perhaps in the fifteenth century possessed no knowledge of Turkish but we must remember what Najīb Bakrān says on the changes undergone by the Khalaj of Afghanistan. In Afghanistan and India the descendants of the Khalaj are called Ghal-zae, i.e. "sons of the thief".³ This later popular etymology and the legend built up round it are certainly artificial. The fact is that the important Ghilzai tribe occupies now the region round Ghazni,⁴ where the Khalaj used to live and that historical data all point to the transformation of the Turkish Khalaj into Afghan Ghilzai. Even the phonetic evolution of the name has nothing astonishing. The ancient Turkish form was *Qalaj* (or *Qalach*), and it is well known that Turkish *q* was heard by the Arabs now as *kh* and now as *gh*.⁵ *Qalaj* could have a parallel form **Ghalaj* of which it was easy to bring the end in conformity with the usual Afghan terminology of *zae*, *zai* (= Persian *-zāda*).

The last great exploit of the Ghilzai of Qandahār was the invasion

¹ i.e. Khalaji. In Indian pronunciation the middle short vowel of a trisyllabic word is regularly omitted (*shafaqat* > *shafqat*), while a monosyllabic word ending in two consonants becomes bisyllabic (*fahm* > *faham*).

² His father had the Turkish title *yughrush*, see M. F. Köprülü, *Zur Kenntniss der alttürkischen Titulatur*, in *Körösi Csoma Archivum*, 1938, Ergänzungsband, p. 339, who quotes *Tārikh-i Firishta*, i, 152, 155.

³ Or with a further reduction of the vowel: *Ghilzae*, in Persian *Ghiljā'i*.

⁴ See Longworth Dames, *Afghānistān and Ghilzai* in *EI*. The author seems not to have realized the weight of the earlier historical evidence and disbelieved the possibility of the transformation Khalaj > Ghilzai, fully admitted by other collaborators of the *EI*. (Barthold, Sir W. Haig); cf. also Marquart, op. cit., 253. In fact there is absolutely nothing astonishing in a tribe of nomad habits changing its language. This happened with the Mongols settled among Turks and probably with some Turks living among Kurds. [Sir W. Haig in the *Cambridge History of India*, III, 90, gives a pertinent reply to Raverty: "If the Ghilzay be not Khaljis it is difficult to say what has become of the latter."]

⁵ Cf. Ṭabarī, iii, 1416: *Ghamish* < Turkish *qamış* "a reed".

of Persia in 1722 where their barbarous rule lasted six years until they were overthrown and expelled by Nādir.

Zayn al-‘Ābidīn Shīrvānī, who travelled in the beginning of the nineteenth century,¹ says that the Khalaj are a “ numberless Turkish tribe. . . . Some of them (NB) reigned in India and other places. They live in most of the territories of Fārs, ‘Irāq, Khorāsān, Kābul, and Tūrān (Central Asia).² The majority of them are Shī‘a and the rest Ḥanafīs. I have met many Khalajes ; among them few people are found of good manners (*nīk maḥḍar*) and of praiseworthy habits, but there are also clever people among them ”. On the origin of the tribe Zayn al-‘Ābidīn reports the story found in Rashīd al-dīn and Abul-Ghāzī.

6. GEOGRAPHIC DISTRIBUTION OF THE KHALAJ

A better knowledge of the ethnology of Afghanistan will enable us to discover more remnants of the Turkish Khalaj in that area where the majority of the tribe seems to have lived.³ As to the other groups, we have to consider those of Gūzgānān, Bāvard, and Central Persia.⁴

For Gūzgānān we have the testimony of the *Ḥudūd al-‘Ālam* whose author (A.D. 982) dedicated it to the ruler of that province. Even at present the name Khalaj is known in the Tūrk mān desert between Andkhoy and the south-western bank of the Amu-darya, where there exists a “ Khalaj road ”.⁵ In fact, “ the Turkman clans of Qut, Parvard (Bāvard ?), and *Khalaj* ” are mentioned in the course of a Khivan campaign in the region of Kerkī in 1238/1822.⁶

In Persia, apart from a clan of Khalaj incorporated in the Kerman branch of the Turkman tribe of Afshār,⁷ a considerable agglomeration of Khalaj is found in the region stretching along the direct road from Tehran to Hamadan, to the west of Sāva and to the north-east of

¹ *Bustān al-siyāha*, Tehran, 1315/1897, p. 273.

² Cf. Abul-Ghāzī’s additional passage quoted above, p. 430.

³ Particularly in the neighbourhood of Bust on the Hilmand. On the Afghan Ghilzay see *EI*.

⁴ Some fragments of the tribe may have travelled very far afield. I am tempted to render the Khalaj responsible for the name of the Russian town Kalach, situated on the Don where the latter comes the nearest to the Volga, i.e. on the road undoubtedly followed by innumerable nomad migrations.

⁵ See Samoylovich, *Khivinskiye marshrutī XIX veka po Qara-qumam*, in the presentation volume to S. F. Oldenburg, 1934, p. 462.

⁶ *Materialī po istorii Turkmen*, 1938, ii, 422.

⁷ Tumansky, *Ot Kaspiyskago morya*, St. Petersburg, 1896, p. 120.

Soltānābād. They must have been established there in Mongol, or even Seljuk times, for under 806/1403 we hear of an order given by Timur to his son Iskandar-mīrzā to call up "the Khalaj and Arab nomads (*ahshām*) who are in the region of Sāva, Qum, Kāshān, Charrā, and Parāhān down to the Kara-rūd".¹

Originally the Khalaj must have occupied (or controlled) the whole of the area going by the name of "Khalajestān". In the nineteenth century, this territory seems to have been contested by the governors of Sāva, Qom, and Soltānābād. Houtum-Schindler² quotes Khalajestan under the united government of 'Irāq (Soltānābād) with its administrative centre at Sāva, and enumerates the following bolūks :—

1. Sardāb, with Tāj-khātūn.
2. Jehrūd, with Jehrūd and twenty-nine other villages.
3. Kerāb (Kharrāb ?), or Tafresh, with Āshtiyan.
4. Vezva.
5. Rāhgerd, on the high road Qom-Soltānābād.

In 1906, Khalajestan (inclusive of Rūdbār and Dastjerd) formed one of the five bolūks of 'Irāq (Soltānābād), but a considerable part of the original Khalajestān seems to have lain outside the jurisdiction of Soltānābād.

The following list of Khalaj villages was given to me at Kondūrūd :—

- | | |
|--------------|----------------|
| 1. Kondūrūd | 8. Moshākye |
| 2. Seft | 9. Sārārūd |
| 3. Sefidāle | 10. Rāzābād |
| 4. Aḥmadābād | 11. Khorākābād |
| 5. Nūrābād | 12. Mo'jūn |
| 6. Kharrāb | 13. Kārdiyān |
| 7. Espī | |

The two Khalaj whom I met in Soltānābād were from Khorākābād (11) and said that a dialect similar to theirs was spoken at Kārdiyān (13), Mārzīnū, and Sārārūd (9).

Qanbar-'Alī, who was more at his ease in the administrative sphere, spoke of four groups of Khalaj :—

¹ *Zafar-nāma*, ii, 573. Kara-rūd (< Karaj-rūd) is the river of the ancient Karaj Abī-Dulaf, near the present day Soltānābād. Charrā and Farāhān are districts of Soltānābād.

² *Eastern Persian Irak*, 1896, 129.

(a) In the district of Āshtiyān :—

Kārdejān (13)	Sārārūd (9)
Nādrābād	Mo ^u jān (12) ¹
Khorche	Sorkhedeh
Hārīrān	Āsiyābād
Rāzābād (10)	Manšūrābād
Khorākābād (11)	Fo ^u jerd (Po ^u gerd) ²

(b) The group of Kondūrūd :—

Kondūrūd (inhabited by “ Rāskon ” Turks not recognized by the Khalaj as being of them).

Nūrābād (5)	Sefidāle (3)
Seft (2)	Ahmadābād (4)

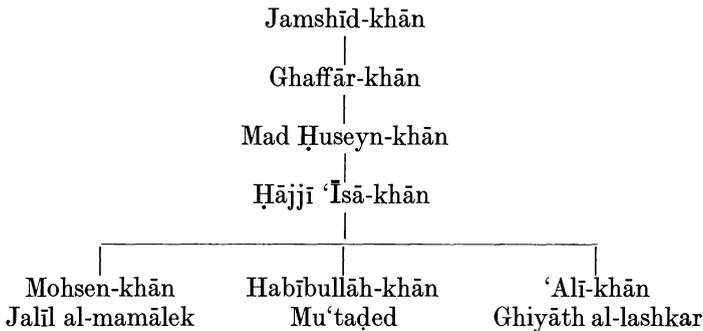
(c) Towards Sāva, “ to the right ” of ‘Alī-khān-begī :—

Moshākye (8)	Chömānāk
Alīgān	Espī (7)

(d) Near Rāhgerd :—

Tāj-khātūn	Kafshgarān
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According to Qanbar-‘Alī the Khalaj had their own khans :—



The sons of ‘Īsā-khān had a residence in Tehran (in Bāzārche-ye nou) but lived in the villages of Qāzī (2 fars. from Rāhgerd, the latter lying on the road from Qom to Solṭānābād), Tāj-khātūn, Kafshgarān, Anādbeg, Yekke-bagh, Zavāriyūn, Dīziyān, Sālāfchegān.

¹ Inhabited by Khalach-e Hertī.

² 1 farsakh from Jehrud, 1 f. from Āshtiyān, 3—4 farsakhs from Kondūrūd. In 1917 half of it was possessed by small owners (*khord-e mālek*), while the other half belonged to Sheikh Murtaḍā of Tehran.

Apart from the said groups of "true Khalaj", there are also the Khalaj of Sāva, but by their language they are "Turks". By the latter term Qanbar-‘Alī meant certainly a Turcoman dialect of a more orthodox type.¹

P.S.—This article is dedicated to my teacher Professor A. E. Krymski in anticipation of his seventieth birthday.

9 GREEN STREET, CAMBRIDGE.
15th January, 1940.

¹ See my article *Shāhī-sevān* in *EI*. In the course of the same journey in December, 1906, I spent a night at the village of Sahlābād (near Sāva) inhabited by Baghdād Shāhsevans. We spoke in "Āzarbayjān Turkish", but I noticed the following unusual forms in their speech: *g'ormiyipik'* "we have not seen", *g'örürān* and *g'örüriz* (instead of *g'örürsān* and *g'örürsiz*), *babayīn gördüm* "I saw your father", *aparayiz* (instead of *aparsaz*) "if you take away".