

## Parallels between extinct Palaic and living Zazaic language

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The Palaic cuneiform tablets dated 16-17. centuries BC, show an obvious resemblance to the living Kirmancki language spoken in regions like Dersim, Siverek, Diyarbakır, Palu in Northern Kurdistan, east-south east of Turkey. The resemblance is not only between words, but also between the religious rituals and individual deities. However, until today none of the linguists have written about this fact, because the Kirmancki (Zazaic) speaking people within the Turkish borders were and are seen as a threat to the Turkish state policy of being “one nation, one language, one state”.

The parallellism begins on the peak: Palaic *tiyaz*, the name of the solar deity, remains living until today in Zazaic language, as “*tij*” or “*tidz*”. Palaic “*wasu = good*” now living as “*wes - weso*”, and Palaic deity *Xilanzipas* living as “*Qilanzik*”, the magpie.

Here I will try to suggest a translation of the relatively larger texts of the Palaic corpus. Of course I cannot assert a perfect translation, however, I am quite sure that there exists a paralelism between these two languages, and additionally there are striking paralels between Zazaic and Luwian as well, like *wair* (god) of Luwian today living as *wair – wayir* (lord, owner) in Zazaic.

I want to emphasize the religious belief and behaviors of Zazaic speaking people. Although they are muslims, the islam is only a thin veil; when yo remove it, you can see a vast world of polytheism. They worship the sun and the moon, calling them as Mohammad or Ali, the muslim prophet and his martyred Khalifa. And they worship certain rivers, lakes and mountains. They visit these sanctuaries every year en masse, they burn candles there, sacrifice animals, pray and praise their gods. The religious behaviors seen on Palaic texts have a striking resemblance with the religious behaviours of the Zazaic speaking people.

The first text is about Telipinu, the vanishing god and the eagle seeking for him.

1A KUB XXXII 18 (superposed with 1B KUB XXXV 168)

Vs. 1

<i>-kuwarzi pana-a-ganzi</i>	he flies and rises up
<i>-na ulanna<sup>a</sup> ki-</i>	... the pastures ...
<i>(-) kutipanta itna-</i>	?
<i>(-) kutipanta itna-</i>	?
<i>(-)šanakupanta šuwaru šau-</i>	?? filled hor(n)
<i>-anza ma-a-arza<sup>b</sup> ma-a-ahlanza antienta<sup>c</sup> ma-a-arḥaš</i>	... and (they) don't get up, and (they) don't get out, the gods take refuge indoors
<i>atanti nippaši mušanti aḥuanti nippaš ḥašanti</i>	They eat (but) aren't satiated, they drink (but) don't quench their thirst
<i>Tiyaz<sup>d</sup>-kuwar wert<sup>e</sup> katkuwat<sup>f</sup> kuit atanti</i>	Winged sun, he calls, everywhere (when) one eats
<i>Nippaši mušanti aḥuanti nippaš ḥašanti</i>	is never satiated, drinks (but) never quenches his thirst
<i>-ḥaraš kuwarzi pana-a-ganzi šit-tuwaran<sup>g</sup></i>	The eagle flies, rises up, seek for! perch yourself on him!
<i>Šittan ḥapitallan<sup>h</sup>-kuwaran šittan</i>	Seek for him, flow to him, fly to him, seek for him
<i>nippan ḥantanati šittan-kuwaran</i>	Never encounters him. Seek for him! Fly to him!
<i>šauitiran-kuwaran<sup>i</sup> šittan</i>	Peck to him, fly to him, seek for him
<i>-ranta URBS-Liḥzina ulanna xanta-</i>	-... in the pastures of the city Liḥzina encoun(ters him)
<i>šit nitkuwat parait<sup>i</sup> akuan</i>	You seek for him nowhere, you lead him to water
<i>-it nu (-)šauidar kuit-kuwar</i>	... and (...) the horn that flies ...
<i>... iu kuwaradu iu antienta marḥaš</i>	... come, let it fly, come, the gods take refuge indoors
<i>...nippaši musanti aḥuanti nippaš ḥašanti</i>	... they are never satiated, they drink (but) don't quench their thirst
<i>... ḥaranaš šapanan<sup>k</sup> pikku</i>	Eagle! Great sacrification to him!
<i>-sa ḥantašan-kuwait</i>	... where one encounters him...
<i>- ašat maranat -</i>	??
<i>(-) -an ḥueri<sup>l</sup> (-)</i>	.. one topples ...

(-) <i>aniya'</i> -	.. did ...
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- a) *Ulanna* ↔ Zazaic *welax*, meaning the pasture, a definite territory of a specific drove of animals to graze or to take rest. The root of it is *wele*, meaning *dust*.
- b) *ma-a-arza* and *ma-a-aḫlanza* : The prefix *ma-* works here to negate the meaning, like *me-wurze* = don't get up, in Zazaic. *ḫilan-* means the yard in Palaic, and *ḫilan-zipas*, the divine bird of the yard, the magpie. For the Zaza people, *qlandzike*, the magpie is a messenger bird, and when this bird calls, they think that it is about a future news on its way, and they invoke the magpie with these words : "I wish it to be a good news."
- c) *Antienta* , partizip of the Hittite verb "anda tiya", to step in. Probably the word was an idiom, meaning someone strange to the family taking refuge in the family, like a son-in-law living with his wife's parents.
- d) *Tiyaz* ↔ Zazaic *tij, tidz*. The root is *ti-*, meaning *beam* or *arrow*, the suffix *-yaz* adds an effect of ability to the root: *The one who ray out beams or arrows*.
- e) *Werti* ↔ Kurdish imperative *were = come!* The word is used instead of imperative of the verb *`hatin = to come` bê or ê = come!*, but has no link to the verb itself, surely it is rooted in Hittite verb *wer-*, to call.
- f) *kat-kuwat* : *kat*, meaning a number of, lots of; and *kuwat* = Zazaic interrogative adverb *kuwot = where*.
- g) *tu-war-an* : where the prefix *ku-* provides a meaning of upwards, the *tu-* prefix probably has a meaning of downwards, like the *da-* prefix in Kurdish, for example *da-nishe!* = sit down!
- h) *ḫap-it-alla-an* : *ḫap*, river in Palaic and Hittite. In Zazaic *xap*: the rope; node. *xap-naen*: to deceive, to trick someone.
- i) *šauitir-an-kuwar-an* : *sauidar* ↔ Zazaic *ishtiri*, horn.
- j) *Parait* : If this is the preterite second person singular of the verb *para-*, to lead? Zazaic *berden* : to lead to somewhere, to evacuate. And the Kurdish preposition *ber* (Zazaic *ver*), meaning forward of, in front of, to the front of.
- k) *šapanan* : Surely this is the ancient form of Kurdish *spi* = white. Supposedly *spi* = white was a color of the male sex, whereas the red color represented the female. The Zaza people in Dersim were known as "white wearing people".

KUB XXXV 165

<i>Nu-u<sup>a</sup> zaparwa nu-u zaparwa šuste<sup>b</sup> handa</i>	O Zaparwa, O Zaparwa, you are invited to the feast
<i>Lukin (-) lukinta nuwašu lukit</i>	Burning... and the votive kindle burns good
<i>Tawayanta<sup>c</sup> halpiyala<sup>d</sup> lukit anda</i>	The sinful one and the evil eye burns therein
<i>šunutila šuwa-a-anda lukit</i>	In the bulge of the sunutilla bread it burns
<i>-itku tabarnaš<sup>e</sup> SUCCUMBERE-tawananaš<sup>f</sup> pulašina<sup>g</sup></i>	... the divine punishing mother crumbled
<i>šunutila sarkutat pathinat šapaman<sup>h</sup> hanta</i>	to <b>sunutilla</b> bread many <b>sarku and pathi</b> (and) divinely offered
<i>Zaparwašanpati takkuwati ma-anti marhanza ma-anti ...-ianza</i>	Zaparwa himself (will) strike the very one against the gods and against the ...s
<i>Epa arie anta wulašina<sup>i</sup> šunutila</i>	Up there in the butter-melted sunutilla bread
<i>šuwa-a-anta taazzunta</i>	Gorge yourself until you swell
<i>Kiat tabarnaš huwarnina<sup>j</sup> šapauinai</i>	Behold! The heavenly one sprinkled and consecrated
<i>Atita širian<sup>k</sup> parinat šaliqat</i>	Here is his mixed meal with many <b>pari-</b> and <b>saliq-</b>
<i>Wulašinikies wašunikies šimiyas<sup>l</sup> kitar</i>	The melted-oily foods, the delicate foods, the beverages laid here
<i>Wašu wištaš<sup>m</sup> šamluwaš wulašinaš kitar</i>	Delicious cooked butter-melted meal laid here
<i>Wašu wištaš malitannaš wulašinaš kitar</i>	Delicious cooked honey-melted food laid here
<i>Kuiša tu wulašinaš karti atiapan azziki</i>	Which one melts your heart's tallow eat that one
<i>Nu-ku DEUS-katahzipuriš kuliwalis kuwanis</i>	O be exalted, ...-ing and ...-ing katahzipuris ...
	...
<i>Kiat wulašinikies wašukinies šimiyas kitar</i>	Behold! Butter-melted delicious beverages laid here

- a) *nu-ku* ↔ In Zazaic, *nê!* “*nê-ro*” vocative for male and “*nê-rê*” for female. Note: *Nu-u Zaparwa*, but *nu-ku katahziwuri* and *nu-ku pashulasas tiyaz!* Zaparwa is the storm-god of the Pala people (“*zip-ik*” means “*hail*” in Kurdish-Kurmanci, whereas in Zazaic it is called “*torge*”; the first rooting in Zaparwa (*zip-*), the second in Tarhuntassa (*torg*), the Anatolian names of the same storm-gods).
- b) *šuste* ↔ In Zazaic *sois* = feast, prepared meal for important guests. “*Suste handa*” may be an idiom meaning “You are invited to the feast.”

- c) *tawayanta* : Partizip representative of the verb *ta-*, to punish. The meaning here: They who should be punished. Kurdish *ta*: stroke, paralyzing sickness. Kurdish *tawan* : offense, crime.
- d) *ħalpiyala* : *ħal*, may be the place where one observes the environment or the observation to take care of, observation to protect. In this context this word may mean “evil eyed ones”.
- e) *tabarnaş* ↔ In Zazaic *teber-ik* : divine thing. The root of the verb is *teber-*. Here the meaning is “heavenly one, one originating from the heaven.” Zazaic two words: *Tever-k* or *teber-k*, and *tawur* or *tavur*. Example: *tawurê asm u roji* = the divinity of moon and sun.
- f) *tawan-anaş* : Punishing mother. In Zazaic, *ana* = divine mother. Kurdish *tawan*: offense, crime.
- g) *pulaşina* ↔ Zazaic *pules-naen*: to crumble into. For example, to crumble bread into melted butter.
- h) *şapaman ħanta* : Like former *şuşte ħanta*; *sapa-man* the partizip form of *sapa* = to purify, the expression being idiomatic: Purified meal offered.
- i) *wulaşina* ↔ Zazaic *viles-naen*, *wiles-naen* = to melt (butter, suet, tallow etc.)
- j) *ħuwarninai* ↔ Zazaic *war-naen* : to sprinkle, to shower; to rain. Kurdish *baran* = rain.
- k) *şirian* ↔ Zazaic *şir* = a meal, thick bread crumbled into butter.
- l) *şimiyas* ↔ Zazaic *simi-tene*: to drink. *şimiyas* probably is a noun derived from the verb *simi-* to drink. Maybe *aku-*, *eku-* means to drink water, but *simi-*, to drink oil or other beverages.
- m) *wiştas* ↔ Zazaic *vês-naen* : to burn, to ignite.

KUB XXXV 165 Vs

<i>Wašu wištaš šamluwaš wulašinaš kitar</i>	Delicious cooked butter-melted meal laid here
<i>Wašu wištaš malitannaš wulašinaš kitar</i>	Delicious cooked honey-melted food laid here
<i>Kuiša tu-u wulašinaš karti atiapān azziki</i>	Which one melts your heart's tallow eat that one
<i>Nu-ku pašḫullasas<sup>a</sup> tiyaz tabarni REX-i papaz-kuwar ti</i>	O be exalted, sun, guarding fighter, you are the winged father to the heavenly king
<i>Annaz-kuwar ti iška<sup>b</sup> nušši<sup>c</sup> ampi<sup>d</sup> ti ari nušši ampi ti</i>	You are the winged mother (to the king) to the roof of the gates you are the arch, to the high roofs you are the arch
<i>Aruna-ampi ti witeši<sup>e</sup> ...-antanan ti witeši</i>	You are the arch of the sea, you build it, you build ...
<i>Kiat wulašinikieš wašukinieš šimiyas kitar</i>	Behold! Butter-melted delicious beverages laid here
<i>DITTO</i>	
<i>...-manpaši muši apanidu kuiš</i>	?
<i>...-pa tabarnaš wašu maranan</i>	?
<i>DITTO</i>	
<i>...-li ... man ašdu</i>	.. let be ...

- a) *pas-ḫulla-sas*. *Pa + hulla*. In Zazaic: *Pa-* = to wait for, to guard. In Hittite: *hulla-*: to battle. *Pas* : denominal of the verb *pa-* = the guardian. *ḫullas* : denominal of the verb *ḫulla-*: to fight, to battle. Zazaic *pa-en*: to guard, to wait for. Kurdish *paras-* = to protect.
- b) *iška* : Probably akin to Hittite “*aska*”, the gate.
- c) *nušši* : Probably akin to Zazaic *nis-naen, niz-naen*: to pile up. Meaning cover, roof, ceiling.
- d) *ampi* : In the tablet *KBo XIX 152 I as ḫasira-ampi* : arch of daggers, in *KUB XXXII 18 IV wati-ampi* : the arch of words, the whole line being: *innassasku watiampi kuinnasasasa*. Note the symmetry between the words *innassasku-kuinnasasa*. *wati-ampi* should mean *the base, binding verse*. Most likely the word is akin to the Greek: ἀμφί = of both sides, binding both sides. Here note the father-mother dualism.
- e) *witeši* ↔ Zazaic *dês* : wall.

**KBo XIX 153 III (superposed with related tablets)**

<i>Nu-u Zaparwa šameriš šameriš<sup>a</sup></i>	O Zaparwa, s., s.!
<i>ḫalaišta<sup>b</sup> ni purtaḫiešta ni</i>	The guarders aren't there, the p. people aren't there
<i>wašhullatiyaš<sup>c</sup> ni waxarianza<sup>d</sup></i>	The good? fighter sun isn't there, they sack out to sleep
<i>ḫapnašta<sup>e</sup> ni tekanza<sup>f</sup></i>	The sailors aren't there, they got ashore
<i>ḫašira-ampi<sup>g</sup> nii</i>	The arch of daggers isn't there
<i>Padamman<sup>h</sup></i>	Guard/protect below?!
<i>Aškumauwaš ḫanda tilila hari</i>	Meat offered, made warm with t.
<i>Anta tabarnaš DEUS-zaparwai</i>	Therein the heavenly Zaparwa
<i>Takkuwagati kuiša ḫueri šeannaš</i>	Strikes right whoever topples the divine mother statue
<i>Tabarni tawananni watilakat<sup>i</sup></i>	Many curses of the heavenly punishing mother
<i>Wuzzanikat<sup>i</sup> ašendu</i>	Let many destructions be (to them)!

- a) *šameriš*, the Zazaic unique name *Samali* probably rooted from this appellation of Zaparwa. In Zazaic, this name has no other meanings or apparent etymological links to any language or culture.
- b) *ḫalaišta* : Zazaic suffix *-is, -iz* provides a meaning of belongingness to the root of the word, for example, when *Arez* is the tribes name, then *Areyiz* or *Areyis* is one who belongs to this tribe. *ḫalentuwa* in Hittite is a type of building, probably with a bastion on it to observe the environment. The root *ḫal-* then has the meaning to observe, to guard. I suggest here the meaning of this word as “*ḫalaišta* = the guardians”.
- c) *wašhullatiyaš* instead of *pashullatiyas*. The *p* and *w* exchange in Zazaic is striking; for example, *pê-sanaen* = to mount, to stuck (weapons etc.) but, *we-sanaen* = to demount, to disassemble. A similar alteration of *w* and *p* is seen in the Palaic words *wuzzanikat* and *puzzanikat*.

- d) *waharianza* ↔ Zazaic and Kurdish *wexer*= to sack out, to retire.
- e) *ḥapnašta* from *ḥap-*, the river. Meaning “the river men”?
- f) *tekanza* : Probably of the root *tekan-dagan* = the earth, land. Most probably the meaning is to get ashore.
- g) *ḥasira-ampi*, arch of daggers, probably expressing the stucked lances of to guardians standing in front of a gate.
- h) *Padamman* : Surely a partizip form, idiomatically expressing the need to be protected.
- i) *Watilakat* : *wati-la-kat*. *wat- wate*, Zazaic *vate, vat-*, the word. *watila*: curse, the suffix – *kat* meaning a lot of, a number of.
- j) *wuzzani-kat* : Zazaic *we-sanaen* = to disassemble, to ruin.

**KUB XXXV 165 Rs.**

<i>-yanza apanša šuwašalanza</i>	
<i>-is</i>	
<i>Kuwaišatta (-)ḥalputa takkuanteš ašandu anta kuwaniš</i>	Let the evil looking eye be struck, let the acter of
<i>Tašura takkuwanteš ašandu anta warlahiš kuwalima</i>	<i>tašura</i> be struck, let therein (the acter of) warlahiš (to the) kwalima
<i>Takkuwanteš ašandu ittina anta tii taazzu kartina anta tii taazu</i>	be struck, here inside you eat, you eat how your heart want
<i>Lalanta kuiš tartan mariši mašpaši muši taanidutta</i>	Curse to him who t. m. undivine ...
<i>Kuiš anitti (-) mašta aniyaši aniyakuanta tabarnani tawanani</i>	??
<i>Nu UZUšuppa tianzi nu ki memai nu-ku zaparwaz aškumawaga</i>	(Hittite) she brings sacred meat and speak as follows: (Palaic) O, be exalted, the meat for (you) Zaparwa
<i>Waqqakanta ḥuwaššanikat DITTO ḥuwanhuwanikat DITTO qaššutat</i>	Bite the many h., bite the many genitals?, bite the many trotters?
<i>DITTO ḥarišat DITTO ginukat waqqakanta ne katahziwuri piša</i>	Bite the many h., bite the many knees, and give them to katahziwuri
<i>Katahziwuriš tiyaz piša tiyaz DEUS ilaliantigaš piša</i>	Katahziwuri gives to tiyaz, tiyaz gives to Ilaliantigas
<i>DEUSilaliantikeš DEUSḥašamili piša DEUSḥašamiliš</i>	The Ilaliantigas gods give it to Hasamilis, Hasamilis
<i>ḥašauanza DEUS-kamami piša ḥašauanza DEUS-kamamaš šaušhallaš</i>	Gives to hearth opening Kamamas, the hearth opening Kamamas gives to Saushallas



<i>Piša šausḫallaš DEUS-ḫilanzipi piša DEUS-ḫilanzipaš</i>	Saushallas gives to Hilanzipas, Hilanzipas
<i>DEUS-gulzanigaš piša DEUS-gulzanikieš DEUS-uliliantigaš piša</i>	gives to Gulzanigas, the gods Gulzanigas give it to Uliliantigas
<i>EGIR-SU-ma UZU.NIG.GIG tianzi QATAMMA memai nu-u DEUS-Zaparwa waqqakanta banukat DITTO</i>	(Hittite) Another time she brings liver, speaking just so: (Palaic) O Zaparwa, bite many livers
<i>Našta GAL.HIA DINGIR.LIM šunanzi nu kii SIR.RU</i>	And finally she fills the prominent gods' cups and sings so:
<i>Šawaya šunat DEUS-Zaparwai aḫuna ḫuššinta</i>	Cups filled for Zaparwa to drink deliciously
<i>-an marḫinanta manaš marḫanza anni wašuḫa</i>	...
<i>Tabarna tikuar (-) šuna adu piša</i>	...

#### KBo XIX 156

<i>-gašti<sup>a</sup>-</i>	the hunger?
<i>ni</i>	
<i>-ura-</i>	
<i>- nadipantawalli</i>	
<i>- li gašari</i>	
<i>-ališ nadipanta</i>	
<i>-kee memaḫḫi</i>	
<i>-ḫatkueni</i>	
<i>š</i>	
<i>-eni napa ḫaššueni</i>	
<i>-ar daḫḫi nan anda</i>	
<i>-šuma ḫaršiharši</i>	
<i>-MES maan šer ḫuianteš</i>	... but she mass them on the...
<i>-kattana ḫuianteš</i>	... she mass them below...
<i>-an</i>	
<i>DUG.GIR.KISya laḫueni</i>	
<i>ḫumandaš DINGIR.MESaš arḫa daueni</i>	
<i>-ḫarnaueni akuš(-) ša</i>	
<i>-wani</i>	
<i>Rs?</i>	
<i>-i</i>	
<i>-šan ištananas<sup>b</sup></i>	...the altar pillar of ...
<i>-zi</i>	

<i>-ai ħarsiharsi Il-SU hattaran</i>	
<i>-istananaş kitta ketta</i>	
<i>-dai</i>	
<i>-puri dai nuşsan</i>	... overlap the ceiling (cover)...
<i>-şan DEUS-SOL-i luttia dai<sup>c</sup></i>	... closes the window to the sun deity...
<i>-daş dai nuşsan</i>	... overlap the ceiling (cover)...
<i>... dai nuşsan ħaşşaş</i>	... closes the open ceiling (cover)
<i>.. dai nuşsan ħaşşi</i>	... closes the open ceiling ...
<i>... dai</i>	... takes ...

- a) *gaşti*, Zazaic *geste*. Like : *Wu geste merd* = He died from hunger.  
b) *istananaş* = Zazaic *wustine, ustine*, the pillar.  
c) *luttia dai*. In Zazaic, *wu pencere ceno* = He takes the window, meaning “he closes it”.

#### KUB XXXV 163

SAL.SU.Gi-ma	the old woman
kissan memiskizi	speaks as follows:
arrakat lukit hinapi-eshur annas	Many misdeeds burning (with) bloody clothes (or strings?). The mother
papas parkuiti napis tananiya	(and) the father raise to you in heaven
isharanti aras danis takkuranda	rise the hands and take the strokes away
...landa taniya tan...	...

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