CHAPTER TWO

JEWISH CHALLA AND THE
OTHER LISHANA DENI DIALECTS

2.1. Dialectal Position of Jewish Challa

Jewish Challa belongs to the dialectal cluster whose speakers refer to their language as *lishana deni* ‘our language’.¹ The cluster comprises the Jewish speakers of Amidya, Aradhin, Atrush, Barashe, Betanure, Challa, Gzira, Dohok, Kara, Nerwa, and Zakho. According to Mutzafi,² two features that are shared by these dialects are

a. the independent genitive pronoun *did*- with pronominal suffixes in the singular, e.g., *didox* ‘yours’, but the possessive-relative particle *d*- with pronominal suffixes in the plural, e.g., *dexun* ‘yours’
b. -Vwun in III-y pl. imperative forms, e.g., *säwun* ‘come!’³

2.2. Salient Features of Jewish Challa

JChalla shares many features with other *lishana deni* dialects.⁴ The following, however, is a list of salient features of JChalla that sometimes set it apart from some of the other dialects. Each feature is discussed in the appropriate place in the grammar or in the glossary.

a. Reflexes of the interdentals (§ 3.2.b): ClAram *t* > *s* (*sele* ‘he came’), *d* > *d* (‘*ida* ‘hand’)
b. Sporadic contraction of the triphthong *āya* > *ā* (§ 3.15): *qurdāya* ‘Kurd’ > *qurdā; xzāya* ‘seeing’ > *xzā*

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¹ Sabar 2002a:5–9.
² Mutzafi 2002; Mutzafi 2008b:10–11.
³ So too in JChalla *säwun*. In other III-y verbs, however -*wun*, > *ūn*, e.g., *xzūwun > xzūn*.
⁴ Of the *lishana deni* dialect group, JChalla appears to be closer in general to modern JNerwa (based on the fieldwork of Mutzafi) and to JBetan than to the other dialects.
c. Independent pronouns (§4.1.1): 2 c.s. ’āhat (also ’āt), 3 c.s. ’āya (’ā; see [b] above), 1 pl. ’axnan
d. Pronominal suffixes (§4.1.2): 2 pl. -exun
e. Demonstrative pronouns (§4.1.7): c.s. ’iya ‘this’ (yā- only in the expression b-iya ‘ida u-yā-’ida ‘when it comes down to it’); c.s. ’ē ’that’, ’āya (’ā) ’that (one)’; c.pl. ’anna (’an) ’these/those’
f. Reflexive pronoun (§4.1.9): gyāna
g. Reciprocal pronouns (§4.1.10): ’ēgdād(e), l-ēgdād(e), m-ēgdād(e); xa l-e-xeta/xet/xe
h. Indefinite Pronouns (§4.1.11): ’eni ‘which’
i. Preterite (§§4.4.23.4; 4.4.28.19): It is inflected with object affixes for all persons, e.g., xpiq’nne ’he embraced me’. Unlike most lishana deni dialects, there is no construction of the type *qam xāpqli ’he embraced me’.

k. Subjunctive based inflection (§§3.18.c; 4.1.6.c;f; 4.4.28.12): 1 f.s. E-suffix -an occasionally in place of 1 m.s. -en; 1 c.pl. E-suffix -axin, 2 c.pl. with L- suffix pronouns ’amrétule ’you may tell him’, dārétule ’they may put it’; 3 f.s. of verb hwy—hūwa ’she may be’, kūwa ’she is’, pūwa ’she will be’
l. Subjunctive particle (§4.4.7): mān/māl, e.g., mān hāwe ’let it be!’, māl ’āzzāl ’he may go!’
m. Participle III- y f.s. (§4.4.27.9): xzeta ‘seen’

n. Extensive Use of qym (§4.4.24): Though the construction qam xāpqli is strikingly absent, it is noteworthy that qym is used widely to express ingressive action, particularly with participial forms that govern an object (like the qam xāpqli construction), e.g., qāym xāzele ’he up (and) sees him’, qemūm gāłnnu ’I up (and) reveal it’, qemi mešele ’they up (and) bring him’
o. Preposition ‘to, for’ (§4.5): ta; tas when bound by suffixes and the independent genitive pronoun did-, e.g., ṭasi, ṭasox, ṭasax, ṭas didi,

5 The construction is also absent from J Nerwa texts (Sabar 1976:XXXIX) as well as modern spoken J Nerwa (Hezy Mutzafi—p.c.).
6 Cf. -ax(ni) in other dialects.
7 Cf. modern J Nerwa qaṭlētunle (Hezy Mutzafi p.c.) and elsewhere in lishana deni dialects qaṭlētule.
8 As opposed to forms with medial i.