

YUSHIJ: A CASPIAN DIALECT OF THE CENTRAL ALBORZ

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SUMMARY

Yushij is the dialect of Yush, a mountainous village in the Mazandaran province of Iran. An endangered variety of the Tabari language, Yushij exhibits transitional characteristics between Tabari proper, spoken in the urban centers of Mazandaran, and the Central Caspian language group, neither of which has received proper scholarly attention. This study offers an outline of phonology and morphosyntax of Yushij based on the texts collected a half a century ago. The texts are transcribed and translated here, followed by a glossary which offers etymology for selected lexical items. This study may also offer clues to elucidate some ambiguous Tabari verses of the illustrious Persian poet Nima Yushij, whose works in his mother tongue have largely been overlooked because of their linguistic intricacies.

Keywords: Tabari, Mazandaran, Northwest Iranian languages, dialectology, Nima Yushij.

Across the Caspian littoral and most valleys within the Alborz range in northern Iran, the Caspian language family forms an unbroken continuum of vernaculars that extends some 350 miles wide. This chain of dialects, called *gelaki* by their speakers, can be broken down areally into three language groups: Gilaki in the west, Tabari (Māzandarāni) in the east, and, between these two, Central Caspian (Stilo 2001), embracing the districts of Tonekābon and Kalārdasht. This classification should be regarded as tentative because there are still many Caspian towns and districts whose dialects remain either undocumented or poorly known.

One of the murkiest regions within the Caspian language group is the central Alborz, which spreads along the latitude from the mount Damāvand, the highest on the plateau, to the Chālus River. Central Alborz consists of three parts: Kojur valley in the north, Nur valley in the middle, and Karaj and Jājrud valleys in the south. Of these, Karaj, Jājrud and Kojur valleys have recently received some linguistic attention (Borjian, 2012; idem, 2013). The dialect of Nur is the subject of this paper.

* I would like to thank Maryam Borjian for helping me with the texts.

This paper investigates the linguistic data published in the monograph *Yuš* by Sirus Ṭāhbāz (1963). As the full title of the volume reveals, its purpose was to inquire about the birthplace of Nima Yushij (1896-1960), the most celebrated Iranian poet of the twentieth century, known to have founded the New Style in Persian poetry. The subject of the documentation, conducted in the summer of 1962, is the mountainous village Yush, located on the middle course of the main river of the Nur district of Māzandarān province. It was then a large village, populated by some two-hundred households, or 1,200 souls, many of whose youth would winter in littoral Māzandarān to work in the fields or in towns. Otherwise, the village was fairly secluded and inaccessible half of the year because of snow.

In spite of its ethnographic orientation, the monograph is rich in terms of linguistic data on the Tabari dialect of Yush, or *yušij*, as the natives call it. These consist of several idioms, a tale, and a few Tabari poems recited by the villagers (pp. 85-104) and a short glossary (pp. 106-13). Recorded also throughout the ethnography is a wealth of words and phrases in Yushij, as well as dozens of place-names that constitute the rural district of Yush, all with their transcription in the Roman letters. Notwithstanding their scanty nature (800 words), the texts are adequate for a grammatical sketch to be drawn, though some clarifications await additional data. The following sketch grammar of Yushij, the only known Tabari dialect of the Nur district and central Alborz, may aid future areal and comparative studies on the Caspian dialects.¹

Aside from its merit in typological studies, Yushij is the dialect in which Nima Yushij wrote his Tabari poems.² Notwithstanding his rank in the modern Persian literature, Nima's Tabari poetry has received little attention. Several native speakers of Tabari have told this author that Nima's verses are often difficult to understand not only for the idioms and figures of speech used in them but also because the Yushij vocabulary and grammar are somewhat different from those of Tabari proper, as spoken in Āmol, Bābol, Shāhi, and Sāri, the major urban centers of Māzandarān. Another obstacle in appreciating Nima's verses is the multitude of local toponyms used in them. I hope therefore that the present study of Yushij will aid clarification of Nima Yushij's Tabari poems.

PHONOLOGY

Although Ṭāhbāz has done a satisfactory job as a non-specialist in collecting his Yushij materials, the resulting data are not accurate enough to allow us to run a full phonological analysis of the dialect. We may infer from his documentation that the inventory of the consonants in Yushij is similar to that of Persian. Yushij vowel are probably *â* (semi-rounded), *o*, *u*, *a*, *e*, *i*, with possible allophones *ə*, *ɪ*, and *ö*.

§1.1. As in some other Tabari dialects, there is a considerable variation in pronunciation of the vowel sounds. For instance, the variants *kenne* and *könne* "she makes" occur in the same poem recited by a single speaker.

¹ The only other published data known to me from this area consists of eighteen lexical items from the dialect of Nesan, collected by Ann Lambton (1938) during her stay in Velātru. I have used the Nesei data for comparison in this paper. Scholarly publications on the Tabari language are not many; a reliable grammar is *Sāri Dialect* by Satoko Yoshie (Tokyo, 1996).

² Published in *Rujā*, a supplement in Nimā Yušij, 1994.

§1.2. The fronted vowel *ö*, otherwise absent in Tabari proper and in Caspian at large, occurs occasionally in the texts. It is likely to be allophonic, as it appears in the present stem *kon-/ken-/kön-* “do.” The vowel gains more frequency in the region as one travels south from the Nur valley into the Jājrud and Karaj valleys.

§1.3. What Ṭāhbāz recorded as the Latin letter *e* with an acute accent is likely to be the mid-front vowel *ɛ* or the neutral *ə*, typical of Tabari and indeed the most frequent vowel sound therein. Its frequency in Yushij may be more than that in the texts.

§1.4. The variations *šâl/šol* “jackal,” *amow/amâ* “we,” and the like suggest the back, low, half-round vowel *ɔ*, which we encounter in the nearby Neseñi and Velātru’i data collected by Ann Lambton.

§1.5. Postvocalic *h*, not a characteristic of Tabari, is present regularly in Yushij. Table 1 compares some Yushij words with those I documented from Espivard, west of Sāri, in Māzandarān proper.

Table 1
Postvocalic *h*

Yushij	Espivardi	English
<i>meh</i>	<i>mîâ</i>	cloud
<i>peh</i>	<i>pe</i>	following
<i>râh</i>	<i>râ</i>	road
<i>dahra</i>	<i>da(:)re</i>	sickle
<i>mâhr</i>	<i>mar</i>	snake
<i>vahman</i>	<i>ba(:)man</i>	Aquarius
<i>kahu</i>	<i>kau</i>	blue
<i>dâhâr</i>	<i>dâr</i>	tree
<i>vâhâr</i>	<i>bə(h)âr</i>	spring
<i>gohâl</i>	<i>gəvâl</i>	sack
<i>sebâhi</i>	<i>sevoi</i>	morning

From a diachronic viewpoint, the *h* in the words *peh*, *mahr*, *kahu*, *dâhâr*, and *gohâl* is not etymological but has been developed within the dialect (cf. Pers. *pey*, *mâr*, *kabud*, *dâr*, *javâl*). Nevertheless, Yushij does have words with vanished postvocalic *h*, such as *taya* (Pers. *tahiya*) “prepare,” *lulayn* (Pers. *lulahang*) “water vessel,” *mir* (Pers. *mehr*) “Libra,” *šervin* (Pers. *šahrivar*) “Virgo.”

§1.6. Initial *g* is lost in some stems when preceded by a verbal prefix: *hâ-yt-eno* (← *hâ-git-*) “they took,” *bottan* (← *ba-got-*) “to call, say” (see also §3.7.4). For phonological processes in verb endings, see §3.3.

NOUN MORPHOLOGY AND SYNTAX

§2.1. *Number*. A plural marker is *-un*, as in *dâhâr-un* “trees.” The marker *-kân* in *zenâkân* “women” is characteristic to Central Caspian; it occurs in Kalārdashti only in

zenâkon “women” and *merdâkon* (plural of *mardî*) “men” (Borjian 2010). More data would reveal other plural forms that may exist in Yushij.

§2.2. *Object making*. The postposition *-(r)e* or *-o* marks the definite direct object (e.g. *vi del-o xârmo* “I’ll eat its heart”) and indirect objects: *çi man-e denenin?* “what do you give to me?” *asb-e lu baxerdan* “to fall down from a horse,” *mardâm-e deh-re* “for the people of the village.” In the following example *-re* marks both the direct and indirect objects, placed before and after the verb, respectively: *uyanne-re demo te-re* “I’ll give the rest to you.”

§2.3. *Modifiers*. The oblique marker *-e* is suffixed to the head noun, in possessives (*verg-e puss* “wolf’s skin,” *bân/pây-n-e sang* “the stone under/below”; Text II.7), adjectives (*pir-e divor* “old wall,” *garne bəz* “bald goat”), and objects of postpositions (§2.6). The connecting marker may drop (*bač ow* “cold water,” *sio meh* “black cloud”), sometimes yielding compound nouns: *sio-fəg* “black willow tree,” *spi-fəg* “white willow,” *bamši-fəg* “cat willow,” *bâmši-kotar* “kitten,” *šir-jula* “milk bucket.” There are instances of persianism in employing the *ezāfa* marker: *tamum-e dašt* “the entire plain.” Note in the following phrase the word sequence in Yushij is the inverse of that of Persian: *tappe sar sare nârenj dâr* = Pers. *deraxt-e nârenj-e xâna-ye sar-e tappa* “the sour orange tree of the house on the hill.”

§2.4. *Pronouns*. Personal pronouns have two basic forms (Table 2). The oblique forms are used as possessives (*mî mâr* “my mother,” *tî per* “your father,” *vi del* “his heart”) or objects of propositions (*vi bun* “under him,” *te hamre* “with you”). Direct personal pronouns, when suffixed by the direct object marker, yield accusatives: *mane* (← *men* + *-re*), *te-re*, *vešuno/vešân-â*. But note *vi pare dâr* “hold him a bit,” where one expects to find *vire* instead of *vi*. Note also *hayn* “this.”

Table 2
Personal Pronouns

		Direct	Oblique
Sg.	1	<i>mân, man</i>	<i>mî</i>
	2	<i>tu, tə</i>	<i>tî, te, tə</i>
	3	<i>vi</i>	<i>vi</i>
Pl.	1	<i>amâ</i>	<i>ame</i>
	2	<i>šomow</i>	*šeme
	3	<i>vešun³</i>	*vešune

§2.5. The reflexive *ši* “self” functions as an emphatic (*ši... geni* = Pers. *xod miguyi* “you yourself say”) or possessive (*ši sar* “your head,” *ši xena* “your/their house,” *ši dannen* “your tooth”). No example of the reflexive pronoun is found in the texts.

§2.6. *Adpositions*. Postpositions are the norm, with the oblique marker *-e* normally added to the object noun (cf. §2.3). The postposition *-jâl/-ja* probably cover a wide ablative

³ Also *vešân, ušân, ušan*, forms that seem to be influenced by neighboring non-Tabari dialects.

and dative range; the only examples are: *šir-e jā hâyto* “he took [it] from the lion,” *qâter-e ja bapersino* “they asked (from) the mule.” Examples of other postpositions are: *telâr-e dela* “in a cave,” *dâhâr-e sar/ben* “on/under the tree,” *deh sar* “in the village” (Text II.28), *gug-e hamrâ* “with the calf,” *ling vâri* “by the leg” (II.14). *-re* (§2.2) is the only postposition that always attaches directly to the preceding word and hence requires no oblique marker.

Postpositions precede nouns to form compounds: *dela-asiow* “inner room of the mill,” *dirgâ-asiow* “outer room of the mill” (cf. §2.3).

Prepositions are sometimes used, e.g., *sar čišma* “by the water source,” *behtar-e az...* “is better than...”; *gel-e bâq* “into the garden” (II.18). These, however, are mere persianism.

VERB MORPHOLOGY AND SYNTAX

§3.1. *Stems*. Past stems are formed regularly by adding *-i* to the present stem, as in (present stem: past stem) *pers-: persi-* “ask,” *ters-: tersi-* “fear.” Another past stem marker is *-ess*, as in *ba-kel-ess-e* “it poured.”

§3.2. *Prefixes*

§3.2.1. Preverbs may further specify the stem lexically, e.g. *da-kerd-* “throw,” *hâ-kerd-* “do,” *da-kəf-* “fall,” *da-mej-* “walk,” *hâ-de-* “give,” *hâ-/ha-yt-* “take,” *dar-burd-* “run away,” *dar-e-* “come out” (cf. *e-* “come”), *pe-r-es-* “stand/get up” (with the epenthesis *-r-*). Preverbs replace the modal prefix.

§3.2.2. The modal prefix *ba-* marks the imperative, subjunctive present, preterit, past participle, and infinitive. Examples: *ba-zen* “hit!” *ba-trâš-im* “that we shave,” *ba-zu-mi* “we hit,” *ba-sut-e* “burned,” *ba-xerd-an* “to eat.”

§3.2.3. The negative marker *na-* precludes the modal prefix *ba-*, e.g. *na-šu-ə* “that he go not,” *na-šu-ne* “he doesn’t go,” *dar-n-ey-ne* “it doesn’t come out.” More data will elucidate on the correlation between the negative marker and the preverb *hâ-*.

§3.3. *Personal endings*. These are shown in Table 3. Set I marks the indicative present, II the preterit and the present of substantive verbs, and III the subjunctive present. The imperative ending is zero in the singular: *bazen* “hit!” *dakəf* “fall!” *hâdâ* “give!”⁴ *nasro* “don’t sing!”

§3.3.1. The third person singular endings are deduced from the available data as *-e* in Set II and *-ə* in Set III. One finds an opposite association in other Tabari dialects such as Āmoli (Humand) and Kordkheyli (my data), in which *-ə* and *-e* mark the past and the subjunctive, respectively.

§3.3.2. According to a diachronic law, the difference between Sets I and II is an extra nasal consonant which is a remnant of the ancient participle marker **-ant⁻⁵* inserted

⁴ If correct, this must be irregular; an expected form is *hâde* “give!” with the present stem *de-*, which appears in *de-mo* “I give.”

between the stem and the ending in the simple present tense. As Table 3 reveals, the additional nasal consonant in Set I is lost in the first person singular and plural in Yushij; we find a similar situation in Kalārdashti and partially in Velātru'i. Despite the loss of the nasal element in the first person endings, the distinction between the present indicative and the imperfect is still evident from the different stems employed in each.

§3.3.3. An intrusive vowel, usually *e*, appears between the stem and the ending to avoid confluence of two consonants, e.g. *hâ-yt-e-no* "they took," *pus-e-ne* "it decays" (cf. *de-mo* "I give"), but we also find the exception *doz-ne* "he steals." Moreover, the stems ending in *-r-* and *-n-* do not take the epenthesis: *or-mo* "I bring," *xər-mo* "I eat," *xər-ne* "it eats"; *vin-ni* "you (sg.) see," *xen-no* "he sings," *ken-no* "he does," *eškən-ne* "it breaks."

§3.3.4. when a stem ends in *n*, this nasal is assimilated to the first person ending I, as in *zammo* (← *zan-* + *-mo*) "I hit." The dissimilation *nn* to *nd* that occur in the second and third persons singular in some Tabari dialects (Borjian 2005) is irrelevant in Yushij, owing to distinctive endings for all six persons.

§3.3.5. The status of Set I second plural is vague; note these paradigms: *de-nenin* "you give," *šu-nnenni* "you go." See also "have," in §3.7.1.

Table 3
Verb Endings

		I	II	III
Sg.	1	-(e)mo	-(e)mo	-om/-em
	2	-(e)ni	-î	-i
	3	-(e)ne/-no	-e/-o	-ə
Pl.	1	-(e)mi	-(i)mi	-im
	2	-(e)neni	-(e)ni	*-in
	3	-(e)nenno	-(e)no	-ən

§3.4. *Tenses*. The materials at hand yield five simple structures, as formulated below. The imperfect is poorly represented in the available data. No present perfect (which Tabari lacks) or perfective periphrastic forms occur in the texts. See Table 4 for conjugation of a regular verb.

Present indicative	=		pres. stem	+	ending I	
Present subjunctive	=	preverb/ba-	+	pres. stem	+	ending III
Imperative	=	preverb/ba-	+	pres. stem	+	zero (sg.)
Preterit	=	preverb/ba-	+	past stem	+	ending II
Imperfect	=		past stem	+	ending II	

⁵ See Azami and Windfuhr, pp. 197-198.

Table 4
bazuan “to hit”

		Pres.	Preterit
Sg.	1	<i>zammo</i>	<i>bazumo</i>
	2	<i>zanni</i>	<i>bazui</i>
	3	<i>zanno</i>	<i>bazuo</i>
Pl.	1	<i>zammi</i>	<i>bazumi</i>
	2	<i>zannin</i>	<i>bazuni</i>
	3	<i>zanneno</i>	<i>bazuno</i>

§3.4.1. *Progressive tenses.* These are formed in Tabari and Persian by two different auxiliary verbs: the locative verb and “have,” respectively. The Yushij data show both constructions: (1) *de šumi* “we are going,” with the invariable auxiliary *de* (see §3.6.2) in the third person singular, as is the case in some other Tabari dialects. Another example of this construction can be *dâ eneno* “they are coming.” (2) *dâr-eno zan-neno* “they are hitting” (cf. Pers. *dârand mizanand*), in which the auxiliary “have” (see §3.7.1) is unmistakably present.

§3.5. *Be and Become.* Our data is unfortunately too meager to yield full paradigms of these important verbs, which exhibit considerable variations across Tabari dialects. The following stems could be deduced from the available data.

	be	be in	become
present	zero	<i>dar-</i>	<i>vu, bu-</i>
subjunctive	?	?	<i>bev-, bab-, hâv-, hâvâš-</i>
past	?	<i>dav-</i>	?

§3.5.1. The copula employs Set I personal endings (*-mo, -i, -e/-o*, etc.) for all tenses. Irregular forms include: (imperative) *voš* “be!” *navoš!* (neg.); (present) *nia* “is not.”

§3.5.2. The locative verb is based on the stems *dar-* (present) and *dav-* (past), conjugated regularly in terms of personal endings. It serves as auxiliary in the progressive formations (§3.4.1). Examples:

Present: *addâ šâl dar-eno* “there is a jackal”

Past: *talâr-e dela dav-emi* “we were in a cave,” *dav-eno* “they were in,” *koja dav-i?* (simple past form) “where have you been?”

§3.5.3. “Become” takes the personal endings regularly. The present subjunctive show considerable variation in form in the texts. Examples:

Present: *gugvun vu-no* “he becomes a calf herder,” *xol vuno* “he becomes insane,” *pussin vuno* “it becomes a skin-hat,” *na-vu-ne, na-bu-ne* “it does not become,” *bu-nne* “it becomes,” *na-bu-nne* (neg.)

Imperative: *garm hâ-vâš* (Pers. *garm šow*) “get warm!”

Subjunctive: *qâyem hâ-vâš-im* “that we hide,” *xamir ke šal hâ-v-e* (Pers. *šod? bešavad? bâšad?*) “when the dough is made loose,” *tirme agar kohne babe* (Pers. *bešavad*) “if fine cloth turns old,” *ke pir haveyo* “that he get old.”

§3.6. *Modals*. Impersonal *vene/veno* “must; want” is followed by the subjunctive or infinitive of the main verb: *vene damiji ame peh* “you must walk like us,” *vene bottan* “one should say,” *veno vešun-o bakušan* “they want to kill them.”

Another impersonal is *bâ* (cf. Pers. *bâyad, bâyest*): *bâ pâre bunne* “must be (have been) torn apart” (II.32).

§3.7. *Some verbs*

§3.7.1. “Have; hold⁶” is irregular in that it takes no modal prefix, e.g. *dâr!* (imperative) *dâštən* (infinitive); see also Table 5. Moreover, the distinction between the third person singular and plural in the present is made by an epenthesis before the ending in the latter: *dâr-no* “he has” ≠ *dâr-eno* “they have.”⁷ A similar trait is found in Velâtru’i: *nɔr-na* “he has not” ≠ *nɔr-ena* “they have not” (Borjian 2012, §3.4.2).

Table 5
“Have; hold”

		Present	Preterit
Sg.	1	<i>dâr-mo</i>	<i>dâšt-emo</i>
	2	<i>dâr-ni</i>	?
	3	<i>dâr-no/ne</i>	<i>dâšt-ø</i>
Pl.	1	<i>dâr-mi</i>	<i>dâšt-imi</i>
	2	<i>dâr-ni</i> ⁸	<i>dâšt-eni</i>
	3	<i>dâr-eno</i>	<i>dâšt-eno</i>

§3.7.2. “Go.” For this verb many Tabari dialects has four stems: *šu-*, *ši-*, *bur-*, *burd-*. Three of these stems are attested in the materials for Yushij:

Imperative: *bero!* (irregular)

Present indicative: sg. 1st *šu-mo*, 3rd *šu-no*, *na-šu-ne*, pl. 1st *šu-mi*, 2nd *šu-nnenni*

Subjunctive, affirmative: sg. 1st *bur-om*, pl. 1st *bur-im*

Subjunctive, negative: sg. 3rd *na-šu-ə*

Preterit: sg. 3rd *burd-o*, pl. 3rd *burd-eno*

§3.7.3. “Come.” The stems *e-*: *imu-* occur in: *dâ e-neno* “they are coming,” *dar-ney-n* “it didn’t come out,” *bi-e-m* “that I come,” *b-imu-i* “you came,” *b-imu-no* “they came.”⁹ The phrase *varo-navaro* (for Pers. *âmad-nayâmad*) could not be justified in the grammatical context of Yushij.

⁶ See Text II.20.

⁷ Cf. regular conjugations: *e-neno* “they come,” *zan-neno* “they hit.”

⁸ Corrected for *dârnin*.

⁹ Cf. Neseni *ber* “come!”

§3.7.4. “Say.” The stems, *g(e)-*: *got-*, lose their initial sound when prefixed: *n-^sut-omo* “I said not,” *b-^sot-o* “he said,” *bottan* “to say,” cf. *geni* “you say,” *gene* “he says.” The preterit is realized in two sets of forms: *boto* ~ *geteno* “he said.” The latter form, with the past stem and present ending, cannot be an error of recording for it is repeated several time in the texts. Moreover, there occur *got-omo* “I said,” *get-eno* “they said,” which are imperfect in form but used unambiguously as preterit.

§3.8. *Verbal nouns.* (1) The infinitive is *ba-/preverb + past stem + -an*, e.g. *ba-tet-an* “to run,” *biârdan* “to bring,” *bottan* “to call, say,” *lu baxerdan* (Pers. *zamin xordan*) “to fall down.” The infinitive is used as adjective in *baxerdan ow* “drinkable water.” (2) The past participle is the past stem with verbal prefix and the optional suffix *-e*, as *bapte* “cooked,” *bapis* “decayed.” Perfective verb forms are missing in the available data, but the adjectival forms (cf. §2.3) of the past participle occur in *bamerd-e spij* “dead louse,” *basut-e jo* “burned place,” *bazâ zan* “parturient,” *baybazemay-e duq* (for Pers. *ba-hamzada mâya dugh?*) “churned sour milk,” *falak dakete* (lit. “fallen heavens”; cf. Pers. *sar ba falak kašida*) “lofty as heavens.”

§4. WORD FORMATION. The only noteworthy formative is the Tabari attributive suffix *-ij* is found in *zaij* “capable of giving birth,” *yušij* “of or related to Yush,” *ozij* “of or related to Uz.”¹⁰

THE TEXTS

I

(1) *addâ bəz o addâ gug o addâ gusand addâ mardî-e bâq-e la daveno. šow xow badino fardâ veno vešun-o bakušan, ferâr hâkerdeno burdeno addâ telâr-e dela. badino addâ šir o addâ palang o addâ verg dâreno pamma-kamun zanneno.*

(2) *gug boto, “kamun-o hâdâ mən, te-re komak hâkonom.” kamun-o šir-e jâ hâyto banâ hakerdo pamma bazuan. unvax boto, “šir-e puss o verg-e puss o palang-e pus šâh-e sar pussin vuno, ây vuno, či xor vuno!”*

(3) *šir batersio boto, “man burom dirgo, kor dârmo.” ferâr hâkerdo burdo. unvax gusan kamun-o hayto geteno, “verg-e puss o palang-e puss šâh-e sar pussin vuno, ây vuno, či xor vuno!”*

A goat and a calf and a sheep were living (lit. “lying”) in a man’s garden. At night they dreamed that they must be killed tomorrow. They ran away and went into a cave. They saw a lion and a leopard and a wolf were (lit. are) beating cotton with a bow.

The calf said: “Give me the bow, [so that] I may help you.” He took the bow from the lion and began to beat the cotton. Then he said, “The lion skin, wolf skin, and leopard skin will become a skin-hat on the king’s head—it will become, how well it will become!”

The lion was scared and said: “I should go out, I have business to do.” He ran away and left. Then the sheep took the bow and said: “The wolf skin and leopard skin....”¹¹

¹⁰ This suffix is found in some other Tabari dialects, although is no longer productive. It is also found in some other Northwest Iranian vernaculars, e.g., in the Tati dialect of Kho’in; see E. Yarshater, “The Xo’ini Dialect,” *Persica* 19, 2003, pp. 165-182, §44.3.

¹¹ Words similar to those in the previous paragraph are repeated here.

(4) *vergam batersio geteno, “man šumo šir-e ormo.” vi am ferâr hâkerdo burdo. unvax gusan kamun-o hâyto geteno, “palang-e puss; šâh-e sar pussin vuno, ây vuno, či xor vuno.” vi am ferâr hâkerdo burdo. bəz o gug o gusan geteno, “burim ši xena.”*

(5) *šir o verg o palang burdeno un poyni badino addâ šâl dareno. šâl boto, “kəja šunnenni?” verg boto, “amâ addâ talâr-e dela davemi. badimi addâ šel-e gusand o addâ šel-e gug o addâ šel-e bəz bimuno amâ jâ kamun-o hâyteno hây zanneno hây geteno, verg-e [...]. amâ ferâr hâkerdemo¹² de šumi adâ jâ qâyem hâvâšim.”*

(6) *šâl boto, “age man vešun-o bakušom, či man-e denenin?” šir boto, “age gug-e bakuši, man vi del-o xərmo uyanne-re demo te-re.” palang boto, “age bəz-o bakuši, man vi jigar-o xərmo uyanne-re demo te-re.” verg boto, “age gusand-o bakuši, man vi demma-re xərmo uyanni-re¹³ demo te-re.”*

(7) *ušan bimuno addâ râh-e sar badino bəz o gusand o gug dâ eneno. vešân-â badino, burdeno addâ dâhâr-e sar. bəz burdo dâhâr-e tök, gusand burdo nesf-e kamara, gug burdo dam-e šâxa-ye sar.*

(8) *šir o verg o palang o šâl bimuno dâhâr-e bən. gug az tars jir kete bimuo šâl-e sar. šâl-e kamar beškesso.*

(9) *bəz un bâlâ boto, “vi pare dâr tâ mən biem.” verg o palang o šir batersino ferâr hakerdeno. šâl am zur-zuraki vi bun darburdo. unvax bəz o gusand jir bimuno gug-e hamrâ burdeno ši xena.*

The wolf too was scared and said: “I’ll go and bring the lion.” He also ran away. Then the sheep took the bow and said: He also ran away. The goat, calf, and sheep said: “Let’s go home.”

The lion, wolf, and leopard went down the hill and saw there a jackal. The jackal said: “Where are you going?” The wolf said: “We were in a cave and saw a lousy sheep, calf, and goat. They came and took from us the bow; they were beating [on the cotton] and saying: The wolf skin.... We ran away, and we are going to hide somewhere.”

The jackal said: “If I kill them, what will you give me?” The lion said: “If you kill the calf, I will eat its heart and give you the rest.” The leopard said: “If you kill the goat, I will eat its liver and give you the rest.” The wolf said: “If you kill the sheep, I will eat its tail and give you the rest.”

They came across a road and saw that the goat and sheep and calf coming. [As soon as] they saw them, they went up to a tree. The goat went to the tip of the tree, the sheep went half-way up the trunk, and the calf went up to the branch.

The lion, wolf, leopard, and jackal came under the tree. The frightened calf fell on the jackal. The jackal’s waist broke.

The goat said [from] up top: “Hold it a little bit until I come!” The wolf, leopard, and lion got scared and ran away. The jackal too with much difficulty flew from beneath it. Then the goat and sheep came down and together with the calf went to their home.

II

Proverbs

1 *basute jo vâš dar-nayene*

On a scorched lot grows no grass.

2 *šir jula melk-e bâj navune*

A milk pail doesn’t make for property tax.

¹² “I did” contradicts the subject of the sentence, *amâ* “we.”

¹³ Cf. *uyanne*, above.

- 3 *tirme agar kohne babe, čarm pina nab-une* If *terma* (a fine cloth) turns to a rag, it won't be [good for] patching leather.
- 4 *per kâyar kenno, pesar dahra dozne* The father labors in the field, the son steals sickles.
- 5 *xəđâ agar hâmdē,¹⁴ varvar-e Jamârūn_āṃ hâmdē // xəđâ agar nâmdē, tamum-e dašt o biâbun_āṃ nâmdē* If God [decides to] give, he will give [access to] the file of Jamârân // if God gives not, he won't give the entire plains and deserts.
- 6 *por batetan čarm-e jurâb pusene* Too much running [causes] the shoe leader to wear out.
- 7 *bâlâ-ye pamma gulika pâyn-e sang-e aškânne* The cotton bundle on the top will [eventually] break the stone below.
- 8 *baybazemay-e duq behtare¹⁵ naymazemay-e¹⁶ mâss_e* Churned sour milk is better than un-churned yogurt.
- 9 *gâleš ke pir baveyo gugvun vuno* A cowboy who gets old becomes a calf herder.
- 10 *xamir ke šâl hâve, loak_āṃ ow pas de* When the dough is made loose, the dough-container seeps out.
- 11 *pere nasthan (?), kaleper-e vene bottan ajân¹⁷* When the father is absent, the stepfather¹⁸ should be called “Sir!”
- 12 *har vača yag duna, yâ xol vuno yâ divuna* Every only child becomes either insane or mad.
- 13 *asb-e lu baxerdan beytar_e az xare-re* It is better to receive a kick from a horse than from a donkey.
- 14 *ling vâri našune gohâl, sar vâri bur¹⁹* He doesn't go into the sack by the leg, he goes by the head.
- 15 *moft-e mollâ gir bimu, bâmši kotar doâ xenno* When a priest is accessible for free, the kitten will offer a prayer.
- 16 *garne bəz šuno sar čišma ow xərne* A bald goat goes to the source to drink water.
- 17 *qâter-e ja bapersino, “ti per ki_e?” bote, “mi mâr mâdiun_e.”* They asked the mule, “Who is your father?” He said, “My mother is the mare.”
- 18 *xar-e dakerden^e gel-e bâq, gene, “jân-e del-e mi²⁰—kangar!”* They threw the donkey into the rose garden; he said, “Oh my favorite, prickly artichoke.”
- 19 *felân kas-e bamerde spij noh man pi dârne* The dead louse of such and such [rich man] has nine mounds of fat.

¹⁴ *hâmdē* and *nâmdē* (below) appear to carry the Persian durative marker *mi-* (*hâ-mi-de*), which is alien to Tabari grammar.

¹⁵ Cf. *beytare*, below.

¹⁶ *naybazemay-e?*

¹⁷ Pers. *âqa jân*.

¹⁸ “Stepmother” in Tâhbâz's translation.

¹⁹ *bur?* Cf. *burdo* “he went.”

²⁰ Pers. *jân-e del-am!*

- 20 *pir-e divor-o tok dêrne, pir-e mardi-ro lok* The old wall is held by piles, the old man by belly.
- 21 *tu ke anni xoš sohvat i, tâ alân koja davi?* You who are so talkative, where have you been so far?
- 22 *tu age mard i, ši sar-e kolâ-re qors dêr* If you are a (real) man, hold firm to your own hat.
- 23 *te-re gotomo, “bero garm hâvâš!”* I told you, “Come get yourself warm,” I
nutomo, “bero kele dakəf!” didn’t say, “Come fall into the oven!”
- 24 *ši dannen-o vinni, mi sar taya vinni* You see your teeth, you get ready for my head.
- 25 *körd-e vaxt-e kêr o, körd-e sak gi dêro* Time for the shepherd to get to work, the shepherd’s dog wants to defecate.
- 26 *šu burdo ši tâza geni, “te-re mobârak”?* Night is gone, and you just now say, “congratulations!”
- 27 *tu age yoft dêšti, te hamre zami kil kor-* If you had a pair, I would have tilled the field
demo with you.
- 28 *ši deh sar-e šol voš, mardəm-e deh-re šir* Be a jackal in your own village, be not a lion
navoš! in the other’s village.
- 29 *vaxti bimui ame deh, vene damiji ame* When you come (lit. came) to our village, you
peh must walk like us.

Sentences

- 30 *amsâl mi sâl nia. amâ addâ sag dêštemi* This year is not the year of [goat’s] hair; we
kâlači²¹; vi dum pâk bakelesse. had a dog, a star-spotted dog; [the hairs of] its tail all fell off.
- 31 *jamiyat hâkenim, burim sa:râ mardi,* Let’s get together and go to work in the field,
zerâat-e batrâšim, az beyn našuo cut the harvest, [so that] it will not be wasted.
- 32 *mi del bâ pâre bunne—nabunne,* My heart must have been torn apart—it does
barâdar! not, brother!

III

Poems

- 1 *sar-e ku-ye bolan mi vung o vung_e* On the lofty mountain is my clamor
šukâ-ye tarnemâr mi gate sang_e The mother-deer is [the sign of] my big stone
šukâ-ye tarnemâr bavrom barušom May I carry and sell the newly delivered deer
mi dextar dêr-re telâ bapušom I cover my cousin with gold
mi dextar dêr yek bu-î könne My cousin carries an aroma
gul-e mahammedi še abru mönne The pink rose resembles her eyebrow

²¹ Pers. *gol-bâqlâyi*.

<i>sabâhi perese raxt-e no kenne</i>	In the morning she gets up and puts on new clothes
<i>jâhel sek sekâni (?) del ow kenne</i>	She makes the heart of the young men melt

The Amiris²²

2	<i>šâhân-e šâh Ašraf jâ besâte</i> <i>setun be setun qasr-e talâ besâte</i> <i>sang-e marmar adinakâ besâte</i> <i>falak dakete karvonsarâ besâte</i>	King of kings built Ashraf ²³ Column on column he built a golden palace He built mansions from marble He built heavenly lofty caravanserais
3	<i>bolbol mičkâ, nasro! man tâ barâr me</i> <i>man ham mesl-e tâ âšeq-e biqarâr me</i> <i>šiš mâh zemessun man gol-e entezâr me</i> <i>avval-e bâhâr²⁴ gol dar-bimu man lâl me</i>	Nightingale, sing not! I am your brother I am an anxious lover like you For the six winter months I wait for flowers Early spring, [when] flowers bloom, I go dumb
4	<i>tappe sar sare nârenj dâr xejir e</i> <i>nârenj vâhâr gardan-e yâr xejir e</i> <i>spi sâq o ling, kahu šalvâr xejir e</i> <i>kaše bexetan fasl-e vâhâr xejir e</i>	The bitter orange tree of the house on the hill is pretty In the spring bitter orange [necklace around my] beloved's neck is pretty White legs [in] blue pants are pretty Making love (lit. sleeping together) in spring is pretty
5	<i>kuk či xâš e avval-e vâhâr benâle</i> <i>tikâ či xâš e mâh-e vâhâr benâle</i> <i>gugzâ či xâš e berâ-ye mâr benâle</i> <i>jevun či xâš e berâ-ye yâr benâle</i>	How fine is a pheasant to moan early in springtime How fine is the ortolan to groan in springtime How fine is a calf to moan for the mother How fine is a young man to groan for the beloved
6	<i>xayli xâš-e ruz baîto bârun</i> <i>xayli nar-e šir baîmo zir-e pâlun</i> <i>xayli bi-kafen bamerden mâldârun</i> <i>kâr-i denyâ hamin e, ey yârun!</i>	Many pleasant days turned rainy Many proud lions came under the saddle Many wealthy men died without a shroud That's the manner of the world, Oh dear friends!

²² Amiri is a genre in Tabari poetry. See Habib Borjian and Maryam Borjian, "Amir Pâzvâri." Tâhbâz states that he documented more than a hundred *amiris* from Yush, but he has published only six in his monograph.

²³ I.e. Shah 'Abbâs the Great, who founded the town of Ashraf in Mâzandarân and built mansions therein.

²⁴ Cf. *vâhâr*, below.

Dobeytis by Nima Yushij²⁵

- | | | |
|---|--|--|
| 7 | <i>nui Hešmat, nui sâlâr bamerde</i>

<i>nui sarvar, nui kâmkâr bamerde</i>
<i>vahâr vayo, ame²⁶ vahâr bamerde</i>
<i>mard-e mardun-e ruzegâr bamerde</i> | Heshmat of [the district of] Nur, the chief of Nur died

Nur's headman, Nur's august died
It was springtime, our spring died
The man of men of the era died |
| 8 | <i>Tirmow Sizza bieo mæn cu bairom</i>

<i>lâl az zabun, ši cešo xu nairom</i>
<i>baymo kijâ-ye vero tu bairom</i>

<i>dasmâl hâdemo hero bero bairom</i> | The festival of T. S. came; I should grab a stick

Having become dumb, I won't get sleepy
get near the girl and I may get attacked by a fever

I give a handkerchief and receive... (?) ²⁷ |
| 9 | <i>man kačvar-e sârx-e juma tali mo</i>
<i>man gedâyun-e xârâš-e čašeni mo</i>
<i>fast-e vahârûn bolbolun-e kâli mo</i>
<i>fast-e zemesun taš-e sar-e tali mo</i> | I am the red-shirt thorn of foothills
I am the relish of the food of the poor
Springtime I am the nightingale's nest
Wintertime I am the fire blaze (firewood?) |

²⁵ As recollected by his co-villagers.²⁶ Corrected for *ameye*, which not only violates the meter of the verse, but also contains the oblique marker added to the oblique personal pronoun.²⁷ The poet is alluding to the customs of the festival of Tirâmâ Sizza: a boy who pretends to be dumb takes a stick and goes with his friends to houses; he gently strokes the residents with the stick, until they offer something.

GLOSSARY

- âbšel* sour milk (Pers. *dugh*)
addâ, adâ one
adinakâ palace (III.2)
âfen-dare sickle with long, straight handle for trimming the trees
âfla smallpox
âftöb, âftob sunray, sun; ~*čišma* sun
a:jár thin branch of the tree
Alam-sar (toponym) shady-side farmland in Yush
alašg rope hitching the yoke (*jod*) to the plough beam (*azâl tir*)
Ali-čol (toponym) northern pasture near Yush. See *čol*
Ali-šur (toponym) farmland in Yush irrigated by a subterranean channel
Alu (toponym) shady-side farmland in Yush; ~*pešta* (toponym) southern pasture near Yush
amâ, amow (pronoun) we; *ame* (oblique form) our
âmiza leaven for making yogurt (Pers. *mâya-ye mâst*)
amšu tonight
angis finger
anguštar ring
anni such, so much, this much
âquz walnut
aradž forearm
arâšt curse (Pers. *nefrin, nâsazâ*)
Ari (toponym) shady-side farmland in Yush; ~*e par* (toponym) southern pasture near Yush
arke-mow (calendar) Sagittarius (Pers. *âzar*)
armâh blister (Pers. *varam*)
ârt flour
asb horse; ~*e zin* horse riding
asel-mâhowz bee (cf. *ma(u)z* “bee” in most Tabari dialects). Cf. *kur-mâhowz*; *Mâzuvan*
âsiow mill
âsiowvun miller
aš bear (< OIr. **arša-*, **řša-*, Kd. *hirč*, Pers. *xers*)
Ašeli, Ašili (toponym) mountain and southern pasture near Yush
avâmel ox (euphemized term; < Ar.-Pers. **avâmel* “agents, powers”)
Âxer-sang (toponym) sunny-side farmland in Yush
axlowt pepper (< Ar.-Pers. *exlât* “(act of) mixing,” probably referring to mixed spices)
ayâr-e ruz (calendar) 12th day of *une-mow*, near spring equinox, when *čakidârs* visit the *gusansarâ* to compensate the *moxtâbâd* for his work
ayvun terrace
azâl plough; ~ *âhan* iron ploughshare; ~ *tir* plough beam, shaped from a suitably trimmed tree fork; ~ *kinga* plough sole which carries the iron share; ~ *dassa* vertical steering handle of the plough
bač cold (probably a short past participle of **bačâan* to catch a cold)
bad bad
bahra chimney of the oven
bahrkar large churn (*-kar* should be the present stem of “do,” now replaced by Pers. form *-kon* in all Tabari dialects; see Borjian 2008)
bal flame (< OIr. **břd-* (**braz-*))
bâl arm; ~*-van* sleeve worn by bakers; ~*kaš* sleeve worn to protect the arm during collection of fodder
bâmši cat; ~ *katar* kitten
Band-e-bon (toponym) quarter and water source in Yush.
bangâ small dam (< *bandgâh*)
barâr, b(a)rör brother. See also *vari*
bar-mum black wax
barörzow nephew, niece
bau beast
bel spade
belfa, bolfa eyebrow
ben, bæn bottom; (postposition) under
berma weep(ing) (cf. Parth. *bram-* < OIr. **bram*)
bešg orbicular, dung (of sheep)
bešti crispy rice scraped from the bottom of pot (Pers. *tah-dig*; cf. Pers. *beresta* “crispy”)

- betin* stomach, belly
bəz goat
bišdizik kind of pastry. Cf. *bešti*
bolbol mičkâ nightingale (III.3)
bön rounded dough for baking bread
bozura stem of wheat or barley
bum roof
čab-o-ros (lit. left and right) S-shaped hook used in the thresher (*xiza*)
čakâd manmade mound in roads (cf. Mid. Pers. *čakād*, “summit, peak, mountain,” Armian (< Ir.) *čakat* “forehead,” Kd. *čī* “mountain”)
čaki-dâr owner of a cow and a few sheep
čalak penis
čaluk spindle
čangel beet
čanön clenching stick squeezed into the hole near the tip of plough beam to hold the rope (*alašg*)
čapi heave (Pers. *kandu*)
čarxe-vow whirlwind (Pers. *čarx/gerd-bâd*)
čel crazy
čela prong of the pitchfork
čener mooing, tone of voice of the cattle and boars
češ eye
čičer stones around the water source
čiti how
čok land washed out by inundation
čok-e me mist
čol wheel of the mill (< OIr. **čaxra-*)
čol grave (cf. Pers. *čâl*)
-čol (toponym suffix) depression, lowland (cf. *jul*)
čola child
čomol barking, voice of wolves and dogs
ču wood
dâhân mouth
dâhor tree
damak vessel for milk and yogurt
dannæn tooth
dar door
darezen needle
darija window
Dar-mion (toponym) northern pasture near Yush
dassa handle
dassang hand-mill
dastâr assistant (Pers. *dastyâr*)
day-mow (calendar) Capricorn (Pers. *dey*)
dâze (lit. twelve; measure of weight) half a maund, 12 *sirs*
deh village (cf. *mahalla* “village,” in Caspian littoral dialects)
dela (adverb) inside; (postposition) in, inside (can be from *dar*, with **r > l*, a common Tabari characteristic; or from *del* “heart”)
derâzi length
dī smoke
dim chick (Pers. *lop*)
dir far
dirgâ (adverb) outside
divak kind of wheat
dohoj quilt (Neseni *doâj*)
domes two-year-old calf
donqor measure of yogurt (Pers. *peymâna-ye mâst*)
doriz kind of wheat
dorom (measure of weight) 3 *sirs* (maybe from **Ōraya-*, as may do Tiram River; see Borjjan, 2013a, III)
dowz sickle (consisting of *dassa* “handle,” *gerdan* “neck,” *bolfa* “brow,” *tök* “tip”)
duna rice
duš shoulder
dušâ-go (lit. milch cow) cow capable of giving birth
dušön churn
əspi, spi white
ešnofa sneeze
fare chicken of the partridge
fæg willow
fenduqa nut
fie shovel for sifting the threshed harvest (< OIr. **faya-/fiya-*, cf. OInd. *sphiya-* “scapula, shoulder blade,” Wakhi *fyak, pəy* “shoulder-blade, spade,” classical Pers. *faya* “spade” (< **fayaka-*), Sog. *βyk* “shoulder,” Yagh. *fik* “id.,” Oss. *fijjak* “spade.” Cf. Tabari *xia* “wooden spade” in *Tārix-e Tabarestān*, cf. Pers. *xola* “spade” (s.v. in *Borhān-e Qāte*)
filik saliva (= *felik, xəlik, xoli* in other Tabari dialects; cf. Pers. *xala* “the watery fluid seeping from the eyes” (s.v. in *Farhang-e Ānandrāj*)
fingili nestling (Pers. *riza*)

- fordine-mow* (calendar) Aries (Pers. *farvardin*)
frâm barren cow, incapable of producing offspring; ~-*gusan* barren sheep
gab speech (Pers. *harf*)
gahre cradle; ~-*jow* urinal placed in the cradle
gal mouse; rat? (cf. Tonekāboni *gal* “rat,” *gerze* “mouse”)
gâleš cow herder
gâleš-gow coyote?
gal-yâ narrow alley (lit. mouse alley)
Gamiraye-qalt (toponym) southern pasture near Yush
gandeno skin wart (Pers. *zegil*)
garne bald (II.16)
Garzön (toponym) sunny-side farmland in Yush
gat big
gel flower
gel-e (preposition) into (II.18)
Genâraye-qalt (toponym) northern pasture near Yush
gi excrement. Cf. *guî*
gij confused
gohâl sack (Pers. *javâl*)
gohon heath, goat’s thorn (Pers. *gavan*)
golang large needle (Pers. *javâlduz*)
Gol-o-bön (toponym) water source in Yush
gomej jug
gošâdi width
gow cow (Neseni *go*)
gug, *guzâ* calf
gugvun shepherd of calves
guî dung of the cattle. Cf. *gi*
gulika bundle
guros millet (Pers. *gâvers*, *arzan*)
gusan(d) sheep (if not a secondary, shortened form of *guspand*, then it probably reflects a Perside development of OIr. **sp* into *s*; cf. Armenian *Sandaramet* < Perside form of the name of the deity *Spandârmad*, from which derives Pers. *gōspand* “sheep,” lit. “sacred cattle”)
gusan-sarâ sheepecote in highlands
gušti (lit. of or related to meat) killed sheep
Halom (toponym) quarter in Yush
hammâz partner (Pers. *anbâz*)
hamrâ (postposition) with, together
hamru pear (Pers. *amrud*)
- hamun* sack (Pers. *anbân*)
harâz river (< *Harâz*, the river on an upstream confluent of which lies Yush)
hasowr dew (Pers. *šabnam*)
hassa kernel
hassâl pool used for irrigation (Pers. *estaxr*)
hassexo bone
hâvang mortar
havow air
hayma firewood
hayn (pronoun) this
haynjâ (adverb) here
jâ place
jâ, *ja* (postposition) from (< OIr. **hača-*, cf. Mid. Pers. *hač*, *az*, Parth. *až*, Old Tabari *aj*, Gilaki *ja*, Gorgāni -*yâ*, Āzari *aj*, Kurd. *ži/že*, *až*, Bal. *ač*, *aš*, etc.)
javun young
jert torn, ripped (Pers. *jer*, *pâra*)
jir below (< OIr. **hača-adari-*, cf. Pers. (*a*) *zēr*)
jod yoke (from *joxt* or *joft*; cf. Kurd. *jôt*, Pers. *yugh* < OIr. **yuxta-* (**yuk-*))
Jol-e-lo (toponym) farmland in Yush. Cf. *jul*
jom bowl
jugi gypsy
juja chicken
jul deep (< OIr. **jafra-*)
jula — *šir* ~ milk pail (II.2)
juma shirt
juši (lit. susceptible to boiling) angry
kačeles wooden ladle (Pers. *âb-gardân-e čubi*)
Kâčiar (toponym) northern pasture near Yush
kačvar foothill (III.9)
kahrobâ fishhook (cf. Pers. *kahrobâ* “amber”)
kahu, *kau* dark blue (Pers. *kabud*)
kal bald; ~-*zami* fallow land
kal male, he-goat
kalâči piebald, parti-colored, variegated (Pers. *ablaq*)
kala-sang stones around the hearth. Cf. *kola*
kaleper stepfather (II.11)
kalesen scarecrow (Pers. *matarsak*)
kaloč crow, raven
kalow jug
kalvatayn pair of plyers used for pulling out teeth (< Ar.-Pers. *kalbatayn*)
kal-zami → *kal*

- kamuna* plough stilt mortised into the rear of the plough beam and held in position by a wedge (*pows*)
- kanneli* wasp (probably from OIr. **ka-anga-*, cf. South Kurd. *kang* “bee”)
- kapar* bush (Pers. *buta*)
- kar* sheaf of fodder grass; (measure of weight)
12 *kars* make 40 maunds or one *xarvâr*;
~*vand* binder around a *kar*
- karak* large pot
- Karbalâ-ye sar* (toponym) southern pasture near Yush
- kard* ditch between two farmlands
- Kare-sar-e-bön* (toponym) shady-side farmland in Yush
- Kariz* (toponym; lit. *kâriz/kahriz, qanât*) farmland in Yush irrigated by a subterranean channel
- karvand* → *kar*
- kaš* time, one of several instances (Pers. *bâr, dafâ*)
- kaše* bosom, hugging (III.4) (probably from OIr. **kaša-*, cf. Sogd. 'pk'š “arm-pit” < OIr. **upa-kaša-*)
- kaši* (past participle form) girth, strap (Pers. *tang-e qâter o asb*)
- kašqit, qašqit* pie, magpie, jackdaw (Pers. *zâghča*)
- Kašti nešun* (sign of zodiac) Great Bear (Pers. *Haft barâdarân, Haft owrang, Banât al-na's*)
- kâšyar* crow (Pers. *kalâgh-e nok qermez*)
- katâr* chin
- katin* trunk of the tree
- kau* → *kahu; vow*
- kâvi* three-year-old lamb
- kây(y)ar* worker
- kazdum* wild pear
- kâja* where
- kela* cub (of a bear or a pig)
- kâlâm* ash
- keli, kâli* nest
- kel-kel* cough
- kâlom* stable (Neseni *kâlôm, lûše*, Pers. *tavila*)
- kâr* pivot of the door revolving in the lintel (Pers. *pâšna-ye dar*)
- kârče-mow* (calendar) Taurus (Pers. *ordibe-hešt*)
- kergi-čol* depression in ground for weaving
jâjim. See also *-čol*
- kærk* hen
- kerzang* kind of grass
- Kerzang-e-čol* (toponym) northern pasture near Yush
- kəš* urine
- kəta* short
- ketal* ear of corn
- kətar* → *bâmši-kətar*
- kətgo* → *sag-kətgo*
- kijâ* girl (cf. *kiza* in Judeo-Pers. *duškiza*, and Pers. *kaniz*, which may have come from OIr. **hanya-ča-*. If *kijâ* is derived from the latter root, the problem of the missing nasal may be justified through the processes of consonantal assimilation and de-gemination: **kēnjâ* > **kijjâ* > **kijâ*. A similar line of diachronic development, but in reverse order, is proposed for Pers. *kālījār ~ kālīnjār* “war campaign,” *farījāb ~ faranjāb* “dew,” and *z.vij~ zunij* “sausage” by ‘Ali-Ašraf Sâdeqi in *Masâ'el-e târīxi-e zabân-e fârsi*, Tehran, 2001, pp. 51-65)
- kil* plough, till
- kila* ditch, channel
- king* buttocks, bottom, tale
- kisa* sack
- Kofer-čol* (toponym; lit. unbeliever’s grave) northern pasture near Yush
- kola* hearth
- Komerud* (toponym) village near Yush
- kopâ, kupâ* heap of the harvest, pile (cf. Pers. *kop(p)a* “id.”; Mid. Pers. *kōf* < OPers. *kaufa-*, Av. *kaofa-* “mountain”)
- Kopâ-čîn* (toponym; lit. heap like) northern pasture near Yush
- kor* stratified rock with sharp edges
- kord, kôrd* shepherd
- Kôrd mahle* (toponym) quarter in Yush
- korgak* grey partridge (Pers. *tihu*)
- körk* partridge (Pers. *kabk*). Cf. *kuk, kærk*
- Košgog* (toponym; lit. calf killer) northern pasture near Yush
- kotar* pigeon
- kotkote* ladder
- kow* game, play (cf. Mid. Pers. *kâdag*)
- kowr* work

- ku* mountain
kuk pheasant. Cf. *körk*
kur-mâhowz fly. Cf. *mâhowz*
Kutkuti (toponym) sunny-side farmland in Yush
kuza jug
la lying, recline (I.1)
laftika small pot
lalepar a kind of grass
Lâlevay (toponym) quarter in Yush
Lalök (toponym) northern pasture near Yush
laš threshing ground
latar (measure of weight) 24 maunds
lavi copper pot
lem filth (Pers. *čer-k-e tan*)
Lax-gazen-e-pas (toponym) northern pasture near Yush
lifo pitchfork (consisting of a *dassa* “handle” and *čela* “prongs”), used for winnowing and sifting the threshed harvest
ling leg
Lo (toponym) mountain near Yush
lo → *low*
loak buddle, wooden pan or tub (Pers. *lâvak*)
lok stomach (II.20)
lošg harrow beam attached to an oxen-drawn plough and boarded by the cultivator to finish the tillage
lotok wooden plate on which students write homework
lo(w) up (Pers. *bâlâ*); *north, in *lu meh* large, cooling clouds that come from the col; *lo* vow northerly cold wind
lowkpešt turtle
lowš (i.e. *lâš* corpse) dead sheep
lu — ~ *baxerdan* to be kicked (II.13); see also *low*
lulayn water vessel (Pers. *lulahang*, that is *lula* “tube, pipe, duct” and *hang* < OIr. *thanj* “drag”)
lur dairy product made by boiling the juice of the cheese
luša lip (Pers. *lowča*)
mâhowz → *asel-mâhowz*
mâhr snake
majji lentil (Neseni *maji*)
mâmo-jing-jing kind of pastry
mâr, mowr mother
mardi man; husband
mârme ruz (calendar) first day of the month
Mâzuvan, Mâzuban (toponym) mountain and northern pasture near Yush. Cf. *asel-mâhowz*
meh cloud (cf. Mid. Ir. *mēg* < OIr. **maiga*)
mejela ant
mellâle-mow (calendar) Leo (Pers. *mordâd*)
mæn (measure of weight) maund
mæn, man (pronoun) I; *mi* my, *máne* me
mærqəna egg
mi hair, wool
mičkâ — *bolbol* ~ nightingale
Mičkâ-sang (toponym) northern pasture near Yush
mija eyelash
Minâk (toponym) village near Yush
mire-mow (calendar) Libra (Pers. *mehr*)
mis fist, handful (< OIr. **musti*-, cf. Av. *musti*, Mid. Pers. *must*)
Mönj (toponym) sunny-side farmland in Yush
mow month
mow female; ~ *gusan* ewe
moxtâbâd chief shepherd (could be a grouping of Mid. Iranian *mōxtag* “trained” (cf. Parth. *ammōxtag* “learned, taught”) and OIr. suffix **pati*. As such, the Tabari phonological rule **xt* > *t* is violated! In the Tabari dialect of Kordkheyl we find the present stem *məs-* and the causative past stem *məsəndi-* “teach, learn”; *məs-* < inchoative stem **ham-ak-s-*, which yields Man. Mid. Pers. *hammōxs-* (inchoative as passive) “be taught,” *hammōz-* “teach,” Arm. (< Ir.) *hamozem* “convince”)
mul bastard
nana grandmother
nâv duct made from a tree trunk used for transferring water from a stream to water-mill
Naykalâ (toponym) farmland in Yush irrigated by a subterranean channel
nesem shade, shady side of the mountain not exposed to sunray (cf. Pers. *nasâr*)
Nesem-e nalin (toponym) shady-side farmland in Yush
Nesen (toponym) upstream village on the west of Yush

- nini* pupil of the eye
ništök gutter (Pers. *nâvdân*). Cf. *nâv*
Nobon (toponym) northern pasture near Yush
norze-mow (calendar; lit. the month of Nowruz) Pisces (Pers. *esfand*)
nui Nuri, from or related to Nur
num name
Nur (toponym) district to which Yush belongs.
 Cf. *nui*
oloxi wild horse (cf. Turko-Pers. *ilxi*)
omiz leaven, yeast (used for bread backing; Pers. *xamir-mâya-ye nân*; cf. Pers. *âmiz* “mix”)
osuni tale, legend (Pers. *afsâna*)
ow water (Neseni *o*)
owestan pregnant (note SW Iranian *s* < *-θr-)
owros bride
ow-vozi bathing (Pers. *âb-tanilbâzi*)
palšofa rib (Pers. *danda*)
pamma cotton
pan-šalvâr kind of pants
par foothill
pardu thick branch of the tree; rafter covering the roof of a sheepcote (*tâlâr*) (likely to be a semantic extension of “bridge”; cf. Gilaki *purd*, Kurdish *pird*, Pers. *pol* “bridge”)
pare little bit
pâtrâzi kind of long bread
patu soft dried whey (*kašk*) (*patiu* in Kiā, no. 155, s.v. “binu”)
pe(h) (postposition) after, following (II.2)
Pehe (toponym) farmland in Yush
pella platform (Pers. *sakku*)
penemowz sundown, evening (← *pe* after + *namâz* prayers)
pesar son
pešilik butterfly
pid cross-eyed (< past participle form **pēxta* “twisted”)
pilak measure of yogurt (Pers. *peymâna-ye mâst*)
pir, per [pɪr] father
pišqâb plate
pitak (calendar) five intercalary days; ~-vâ wind blowing during the *pitak*
pitgili owl. Cf. *pid*
poîz autumn
por much
pows wedge squeezed between the plough stilt (*kamuna*) and the hole in the plough beam (cf. Pers. *pâs* “guard”)
Poyni (toponym; lit. lower) quarter in Yush
qabressun cemetery
qase (measure of weight) local maund, equal to 44 *sirs*
qavâ gown, caftan
Qeble-namâ (toponym) southern pasture near Yush
qelf lock (Pers. *qofl*)
qöb heel. Cf. *kopâ*
qolqolak water glass
qorofak belch(ing), burp (Pers. *ârogh*)
Rahör (toponym) shady-side farmland in Yush
rasan string, cord, thread
raxt clothes (must be a loanword from Persian owing to retention of the consonantal cluster *xt)
rešva (lit. bribes) manure (Pers. *kud*)
rey way, road (Pers. *râh*)
Rigâji (toponym) sunny-side farmland in Yush
riko boy (Neseni *rîkə*) (cf. Mid. Pers. *rēdak* “lad, boy,” *rahīg* “page, boy”)
rušan bright
rušanak Venous
sabâhi morning
sahrâ, sa:râ farmland irrigated by the river; ~ *mardi* act of working in the field (II.31)
sak, sag dog; ~ *kätgo* puppy
sâlik fishnet
saliko ventilation duct, chimney (Pers. *havâ-kaš*)
samow dance (Pers. *samâ*)
Sâmun-tanâz (toponym) northern pasture near Yush
sang stone
Sang(-e)-si (toponym) southern pasture and farmland near Yush
Sâng-e-plax (toponym) northern pasture near Yush
sar (postposition) on; in
Sar-bišöl (toponym) sunny-side farmland in Yush
Sar-e čol (toponym) southern pasture near Yush
sartaxta forehead
sâza broom

- sefak* wild apple. Cf. *sif*
Sefak (toponym) northern pasture near Yush
sefra tablecloth
sej dried black curds (Tehrani Pers. *qarâqur*)
selak two-year-old lamb
ser satiated
Ser-e-no (toponym) northern pasture near Yush
sere-piš front yard of the house
Sernay-e-čol (toponym) southern pasture near Yush
Serx-e bon (toponym; lit. red upslope) southern pasture near Yush
setâra star
sevâ separate
-si (toponym suffix) hill
sif apple. Cf. *sefak*
sio black (cf. Parth. *siyâw*)
Sioči (?) (toponym) northern pasture near Yush
somes three-year-old calf
sorenj Caucasian partridge (Pers. *kabk-e dari*)
sow scream (Pers. *faryâd*)
spi white of the eye → *aspi*
spij louse
šabčera snack eaten in nightly gatherings
šâl, šol jackal
šarbowz seditious (Pers. *šarur, fetnagar*)
šâxa branch (of the tree)
šâl loose
šêlap heavy rain, shower
Šele-gon (toponym) southern pasture near Yush
šervine-mow (calendar) Virgo (Pers. *šahrivar* < Av. xšaθra-vairya-)
šey first milk (cf. Aftari *šet*, Tati *šet*, Parthian *šift* “milk”)
šeykela rennet (Pers. *panir mâya*)
ši (reflexive pronoun; see §2.5) self (cf. Pers. *x^wēš*, Kurd. *že*, Aftari *jün*, Tākestāni *jā, janā*, Talysh *čay, čavōn*, Semnāni masc. *žo* and fem. *žin*, etc. However, *ši* may have developed from an original enclitic 3rd per-
son singular pronoun *-eš*, which functions as possessive in many Iranian languages²⁸)
ši husband
šole kind of wheat
šom dinner
šomow (pronoun) you
šu, šow night
šukâ deer (< OIr. **asuka-*, cf. Sogd. *āsūk*, Kurd. *āsik*, Pashto (*h*)*osay*, but Mid. Pers. *āhūk*. The loss of the initial *ā-* in Tabari is found also in *taš* “fire”)
šukr (lit. thanks) bundle of fodder grass given as wage to the mower
tab ball
tabarzi poplar tree (Pers. *tabrizi*)
tâl dung (of cattle) used as fuel
talâ cock
talâji trout
tâlâr sheepcote in lowlands
tali thorn
Talio (toponym) shady-side farmland in Yush
Tanâs (toponym) shady-side farmland in Yush
tanir oven
tâpi churn
tarne fresh (< OIr. **tarna-ka-* or **tṛnaka-*, cf. Pers. *tar, tarra*)
tarne-gug calf before reaching one year of age
tarne-mâr newly calved cow
taš fire
taši porcupine (Pers. *juja-tighi*)
taya prepare (from Pers. *tahiya*)
telâr cave. Cf. *tâlâr*
telok kind of small bread with a circular design on the surface
terâš reaping, harvest, mow (Pers. *derow*)
têrig hail
terra handrail (Pers. *narda*)
təsən bau cockroach
tik beak (Pers. *menqâr*)
tikâ ortolan, ortolan bunting, *Emberiza hortulana* (Pers. *tukâ*)
til mud
tirang pheasant (Pers. *qarqâvol*)
tire-mow (calendar) Cancer (Pers. *tir*)

²⁸ If so, Tabari shares the development with, say, Ārāni, which has *še* 3rd pers. sg. pronoun in indirect object position; see E. Yarshater, s.v. “Bidgol and Bidgoli,” *Encyclopaedia Iranica*.

- Tirmow sizza* (calendar) festival held on the eve of the 13th day of *tire-mow*
- tok* pile, raker, inclined support to the unsafe wall (II.20)
- tök* tip. Cf. *tik*
- tolom* churn made from a tree trunk
- tosun* summer
- tow* yarn, thread, cord (Pers. *nax*, *tâb*)
- tu* (pronoun) you; *ti*, *te*, *tə* (oblique) your
- tur* axe
- tura* sack, nosebag (Pers. *tubra*)
- tutak* kind of pastry
- une-mow* (calendar) Scorpio (Pers. *âbân*)
- urusi* shoe (lit. "Russian")
- uyanne*, *uyanni* remaining, leftover (I.6)
- vâ*, *vow* wind; *kau* ~ southerly, warm wind; *lo* ~ northerly, cold wind; *pitak* ~ wind that blows during the *pitak*. See also *čarxe-vow*
- vag* frog
- vahâr(un)* spring
- vahmane-mow* (calendar) Aquarius (Pers. *bahman* < OIr. *vohu-manah*)
- Vâ-jol* (toponym) northern pasture near Yush
- Vak-čol* (toponym) sunny-side farmland in Yush
- val* deformed, slant, crooked (Pers. *kaj*)
- valg* leaf
- Vali-sang* (toponym) sunny-side farmland in Yush
- van(d)* (suffix) binder. See *bâl*; *kar*
- vannâli* moss or weed growing around water sources
- varf* snow
- vari* (postposition) side; *pir*~ *brör*, *mâr*~ *brör* half brother
- vâri* (postposition) by, like (II.14)
- varkâ* one-year-old lamb
- varo-navaro* bringing good or bad luck (Pers. *âmad-nayâmad*)
- varvar* cot, file, pass
- varzo* ox; ~-*frâm* ox
- vâš* grass, fodder
- vâše* eagle
- vašno* hungry
- vene*, *veno* must
- verg* wolf
- Verg-tala-ye-si* (toponym; lit. wolf-trap hill) northern pasture near Yush
- verow* terraced farmland used for dry farming
- vešun*, *vešön*, *vešân*, *ušân*, *ušan* (pronoun) they
- vi* (pronoun) he, she; *vi* (oblique) his
- vija* handspan (Pers. *vajab*)
- vini* nose
- vinja* alfalfa (Pers. *yonja*)
- voreš* rain
- vow* → *vâ*
- vung* voice (of people)
- Xanâs* (toponym) southern pasture near Yush
- xarak boji* yellow roach
- Xar-e-gar* (toponym) shady-side farmland in Yush
- Xar-kalom* (toponym; lit. donkey stable) northern pasture near Yush
- xarmiza* melon
- Xar-sare-duš* (toponym) southern pasture near Yush
- xâxor* sister
- xedow* God
- xejjak* tickling
- xejir* pretty (< *hu-čih*r)
- xere-mow* (calendar) Gemini (Pers. *xordâd*)
- xeš* kiss
- xi* pig
- xiza* thresher: wooden platform drawn by bullocks for threshing the cereal harvest
- xor* well, good (*xâr* in some other Tabari varieties; cf. Isfahani Persian *xâr kardan* "to comb hair")
- xortâb* sunny side of the mountain
- xow*, *xu* sleep
- yâ* alley
- yak* one
- Yaxčol-si* (toponym) southern pasture near Yush
- yâk-pahlu* stubborn
- yoft* pair (II.27)
- yušij* of or related to Yush
- zâ-gusan* sheep capable of producing offspring
- zaij*, *zâyj* capable of producing offspring, especially a cow. Cf. *zâyj*
- Zaki-abod* (toponym) shady-side farmland in Yush
- zamessun* winter
- zami(n)* ground, earth
- zamil* basket (Pers. *zambil*)
- zardak* carrot

zeg mucus of nose
zəlfīn latch, fastening of the door (Pers. *čeft-e dar*)
zevun tongue
zine morda → *zuzu-kow*

zinni knee
zur dung (of a donkey)
zuzu-kow (also known as *zine morda*) Gillidanda: game played by boys (Pers. *alak-dolak*)

ENGLISH-YUSHIJ

alfalfa *vinja*
 alley *yâ*; *gal-yâ*
 angry *juši*
 ant *mejela*
 apple *sif*; *sefak*
 Aquarius *vahmane-mow*
 Aries *fordine-mow*
 arm *bâl*
 ash *kələm*
 assistant *dastâr*
 autumn *poîz*
 axe *tur*
 bad *bad*
 bald *kal*; *garne*
 ball *tab*
 bark *čomol*
 barren *frâm*
 basket *zamil*
 bastard *mul*
 bathing *ow-vozi*
 beak *tik*
 bear *aš*
 beast *bau*
 bee *asel-mâhowz*
 beet *čangel*
 belch *qorofak*
 belly *lok*
 below *jir*
 big *gat*
 binder *kar-vand*
 blister *armâh*
 blue *kahu/kau*
 bone *hassexo*
 bosom *kaše*
 bottom *ben/bən*
 bowl *jom*
 boy *riko*
 branch *šâxa*; *a:jâr*; *pardu*
 bread (types) *telok*; *pâtrâzi*

bride *owros*
 bright *rušan*
 broom *sâza*
 brother *barâr*, *b(a)rör*
 brow *belfa/bolfa*
 buddle *loak*
 bunch *kar*
 bundle *gulika*
 bush *kapar*
 butterfly *pešilik*
 buttocks *king*
 by *vâri*
 calf *gug*, *gugzâ*; *tarne-gug*; *domes*; *somes*
 Cancer *tire-mow*
 Capricorn *day-mow*
 carrot *zardak*
 cat *bâmši*
 cattle → cow, ox, calf
 cattle owner *čakidâr*
 cave *telâr*
 cemetery *qabressun*
 channel *kila*
 chick *dim*
 chicken *juja*; *fare*
 child *čola*
 chimney *bahra*; *saliko*
 chin *katâr*
 churn *tolom*; *dušön*; *tâpi*; *bahrkar*; *jula*
 clothes *raxt*
 cloud *meh*
 cock *talâ*
 cockroach *təsən bau*; *xarak boji*
 cold *bač*
 confused *gij*
 corpse *lowš*
 cot *varvar*
 cotton *pamma*
 cough *kel-ke*
 courtyard *sere-piš*

cow <i>gow</i> ; <i>dušâ-go</i> ; <i>zâyj</i> ; <i>tarnemâr</i>	fist <i>mis</i>
cow herder <i>gâleš</i>	flame <i>bal</i>
coyote <i>gâleš-gow</i>	flour <i>ârt</i>
cradle <i>gahre</i>	flower <i>gel</i>
crazy <i>čel</i>	fly <i>kur-mâhowz</i>
crispy rice <i>bešti</i>	following <i>pe(h)</i>
crooked <i>val</i>	foothill <i>kačvar</i> ; <i>par</i>
cross-eyed <i>pid</i>	forearm <i>araš</i>
crow <i>kaloč</i> ; <i>kâšyar</i> ; <i>kašqit</i> ; <i>qašqit</i>	forehead <i>sartaxta</i>
cub <i>kela</i> ; <i>katar</i> ; <i>kätgo</i>	fresh <i>tarne</i>
curse <i>arâšt</i>	frog <i>vag</i>
dairy product <i>lur</i> ; <i>sej</i>	from <i>jâlja</i>
dam <i>bangâ</i>	game <i>kow</i>
dance <i>samow</i>	Gemini <i>xere-mow</i>
day <i>ruz</i>	Gilli-danda game <i>zuzu-kow</i>
deep <i>jul</i> ; <i>-čol</i>	girl <i>kijâ</i>
deer <i>šukâ</i>	girth <i>kaši</i>
deformed <i>val</i>	glass <i>qolqolak</i>
dew <i>hasowr</i>	goat <i>bəz</i> ; <i>kal</i>
dinner <i>šom</i>	God <i>xedow</i>
ditch <i>kila</i> ; <i>kard</i>	good <i>xor</i>
dog <i>sak/sag</i>	gown <i>qavâ</i>
door <i>dar</i>	grandmother <i>nana</i>
duct <i>nâv</i>	grass <i>vâš</i> ; <i>lalepar</i> ; <i>kerzang</i>
dung <i>guî</i> ; <i>tâl</i> ; <i>zur</i> ; <i>bešg</i>	grave <i>čol</i>
eagle <i>vâše</i>	ground <i>zami(n)</i>
ear of corn <i>ketal</i>	gutter <i>ništök</i>
egg <i>mərqəna</i>	gypsy <i>jugi</i>
evening <i>penemowz</i>	hail <i>tərig</i>
ewe <i>mow-gusan</i>	hair <i>mi</i>
excrement <i>gi</i>	hand span <i>vija</i>
eye <i>češ</i>	hand-mill <i>dassang</i>
eyebrow <i>belfalbolfa</i>	handful <i>mis</i>
eyelash <i>mija</i>	handle <i>dassa</i>
fallow land <i>kal zami</i>	handrail <i>terra</i>
far <i>dir</i>	he <i>vi</i>
farmland <i>sahrâ/sa:râ</i> ; <i>verow</i>	heap of the harvest <i>kopâ/kupâ</i>
father <i>pir/per</i>	hearth <i>kola</i>
female <i>mow</i>	heath <i>gohon</i>
fertile <i>zaij</i>	heave <i>čapi</i>
filth <i>lem</i>	heel <i>qöb</i>
finger <i>angis</i>	hen <i>kərk</i>
fire <i>taš</i>	herder <i>gâleš</i>
firewood <i>hayma</i>	here <i>haynjâ</i>
first day of the month <i>mârme ruz</i>	hill <i>-si</i>
first milk <i>šey</i>	horse <i>asb</i> ; <i>oloxi</i>
fishhook <i>kahrobâ</i>	how <i>čiti</i>
fishnet <i>sâlik</i>	hungry <i>vašno</i>

husband <i>ši</i> ; <i>mardi</i>	mouse <i>gal</i>
I <i>mən/man</i>	mouth <i>dâhân</i>
inside <i>dela</i>	mowing <i>terâš</i>
intercalary days <i>pitak</i>	much <i>por</i>
jackal <i>šâl/šol</i>	mucus <i>zeg</i>
jug <i>gomej</i> ; <i>kalow</i> ; <i>kuza</i>	mud <i>til</i>
kernel <i>hassa</i>	must <i>vene/veno</i>
kiss <i>xoš</i>	name <i>num</i>
kitten <i>bâmši-kətar</i>	needle <i>darezen</i> ; <i>golang</i>
knee <i>zinni</i>	nephew <i>barörzow</i>
ladder <i>kotkote</i>	nest <i>keli</i>
ladle <i>kačeles</i>	nestling <i>fingili</i>
lamb <i>varkâ</i> ; <i>kâvi</i> ; <i>selak</i>	niece <i>barörzow</i>
land <i>zami</i> ; <i>laš</i> ; <i>čok</i>	night <i>šow/šu</i>
latch <i>zâlfîn</i>	nightingale <i>bolbol mičkâ</i>
leaf <i>valg</i>	nose <i>vini</i>
leaven <i>omiz</i>	nut <i>fenduqa</i>
leftover <i>uyanne/uyanni</i>	on <i>sar</i>
leg <i>ling</i>	one <i>addâ/adâ</i> ; <i>yak</i>
legend <i>osuni</i>	outside <i>dirgâ</i>
length <i>derâzi</i>	oven <i>tanir</i>
lentil <i>majji</i>	owl <i>pitgili</i>
Leo <i>mellâle-mow</i>	ox <i>varzo</i> ; <i>avâmel</i>
Libra <i>mire-mow</i>	pair <i>yoft</i>
lip <i>luša</i>	palace <i>adinakâ</i>
little <i>pare</i>	pan <i>loak</i>
lock <i>qelf</i>	pants <i>pan-šalvâr</i>
loose <i>šâl</i>	partner <i>hammâz</i>
louse <i>spij</i>	partridge <i>körk</i> ; <i>korgak</i> ; <i>sorenj</i> ; <i>kuk</i> ; <i>tirang</i>
magpie → crow	pear <i>hamru</i> ; <i>kazdum</i>
man <i>mardi</i>	penis <i>čalak</i>
manure <i>rešva</i>	pepper <i>axlowt</i>
measure for yogurt <i>donqor</i> ; <i>pilak</i>	pheasant → partridge
measure of weight <i>mən</i> ; <i>qase</i> ; <i>dorom</i> ; <i>dâze</i> ; <i>latar</i>	piebald <i>kalâči</i>
melon <i>xarmiza</i>	pig <i>xi</i>
mill <i>âsiow</i>	pigeon <i>kotar</i>
miller <i>âsiowvun</i>	pile <i>tok</i>
millet <i>guros</i>	Pisces <i>norze-mow</i>
mist <i>čok-e me</i>	pitchfork <i>lifo</i>
month <i>mow</i>	pivot of the door <i>kər</i>
mooing <i>čener</i>	place <i>jâ</i>
morning <i>sabâhi</i>	plate <i>pišqâb</i>
mortar <i>hâvang</i>	platform <i>pella</i>
moss <i>vannâli</i>	play <i>kow</i>
mother <i>mâr/mowr</i>	plough (and its parts) <i>kil</i> ; <i>azâl</i> ; <i>lošg</i> ; <i>kamuna</i> ; <i>čanön</i> ; <i>pows</i>
mound <i>čakâd</i>	pool <i>hassâl</i>
mountain <i>ku</i>	poplar tree <i>tabarzi</i>

porcupine <i>taši</i>	smoke <i>di</i>
pot <i>lavi; karak; laftika; bahrkar</i>	snack <i>šabčera</i>
pregnant <i>owestan</i>	snake <i>mâhr</i>
prepare <i>taya</i>	sneeze <i>ešnofa</i>
pretty <i>xejir</i>	snow <i>varf</i>
productive <i>zaij</i>	son <i>pesar</i>
prong <i>čela</i>	sour milk <i>âbšel</i>
pupil of the eye <i>nini</i>	spade <i>bel</i>
puppy <i>sag-kətgo</i>	speech <i>gab</i>
quilt <i>dohoj</i>	spindle <i>čaluk</i>
rafter <i>pardu</i>	spring <i>vahâr</i>
rain <i>voreš; šelâp</i>	stable <i>kəlom</i>
raven → crow	star <i>setâra</i>
reaping <i>terâš</i>	stem <i>bozura</i>
rennet <i>šeykela</i>	stepfather <i>kaleper</i>
rib <i>palšofa</i>	stick <i>čanön</i>
rice <i>duna</i>	stomach <i>betin; lok</i>
ring <i>anguštar</i>	stone <i>sang; kala-sang; čičer</i>
river <i>harâz</i>	story <i>osuni</i>
road <i>rey</i>	strap <i>kaši</i>
rock <i>kor</i>	string <i>rasan</i>
roof <i>bum</i>	stubborn <i>yək-pahlu</i>
rope <i>rasan; alašg</i>	such <i>anni</i>
sack <i>gohâl; hamun; kisa; tura</i>	summer <i>tosun</i>
Sagittarius <i>arke-mow</i>	sun <i>âftöblâftob</i>
saliva <i>filik</i>	sunny side <i>xortâb</i>
satiated <i>ser</i>	tablecloth <i>sefra</i>
scarecrow <i>kalesen</i>	tale <i>osuni</i>
Scorpio <i>une-mow</i>	Taurus <i>kərče-mow</i>
scream <i>sow</i>	terrace <i>ayvun</i>
sedition <i>šarbowz</i>	they <i>vešun</i>
self <i>ši</i>	this <i>hayn</i>
separate <i>sevâ</i>	thorn <i>tali</i>
shade <i>nesem</i>	thread <i>tow</i>
sheaf <i>kar</i>	thresher <i>xiza</i>
sheep <i>gusan(d); mow-gusan; zâ-gusan</i>	threshing ground <i>laš</i>
sheepcote <i>gusan-sarâ; tâlâr</i>	tickling <i>xejjak</i>
shepherd <i>kordlkörd; gugvun; moxtâbâd</i>	till <i>kil</i>
shirt <i>juma</i>	tip <i>tök</i>
shoe <i>urusi</i>	tongue <i>zevun</i>
short <i>kəta</i>	tonight <i>amšu</i>
shoulder <i>duš</i>	tooth <i>dannən</i>
shovel <i>fi</i>	torn <i>jert</i>
shower <i>šelâp</i>	tree <i>dâhor</i>
sickle <i>dowz; âfen-dare</i>	trout <i>talâji</i>
sister <i>xâxor</i>	trunk <i>katin</i>
sleep <i>xow/xu</i>	turtle <i>lowkpešt</i>
smallpox <i>âfla</i>	under <i>ben</i>

up <i>low</i>	where <i>kəja</i>
urine <i>kəš</i>	whirlwind <i>čarxe-vow</i>
Venous <i>rušanak</i>	white <i>əspi, spi</i>
vessel <i>dušön; tâpi; tolom</i>	width <i>gošâdi</i>
vessel <i>jula; âmiza; damak; lulayn; gomej</i>	willow <i>fəg</i>
village <i>deh</i>	wind <i>vâ</i>
Virgo <i>šervine-mow</i>	window <i>darija</i>
voice <i>vung; čener</i>	winter <i>zamessun</i>
walnut <i>âquz</i>	with <i>hamrâ</i>
wart <i>gandeno</i>	wolf <i>verg</i>
wasp <i>kanneli</i>	wood <i>ču</i>
water <i>ow</i>	work <i>kowr</i>
wax (black) <i>bar-mum</i>	worker <i>kâyyar</i>
we <i>amâ, amow</i>	yard <i>sere-piš</i>
wedge <i>pows</i>	yarn <i>tow</i>
weep(ing) <i>berma</i>	yeast <i>oniz</i>
well <i>xor</i>	yoke <i>jod</i>
wheat (types) <i>divak; doriz; šole</i>	you <i>tu; šomow</i>
wheel <i>čol</i>	young <i>javun; jâhel</i>

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