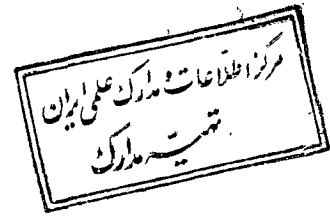


THE VERBAL CONSTRUCTIONS

in



Azari (Harzani dialect)

by

Jafar Karimzadeh

A thesis for M.A. course

supervised by

Dr. Mirhasani

Akbar Mirhasani

Dr. Afkhami

A. Afkhami

Dr. Salimi

Linguistics department

Tarbiat Modarres University

1372

۱۷۸۲۰

In His sublime name

And one of His signs is the creation
of the heavens and the earth and the
diversity of your tongues and colors; most
surely there are signs in this for the
learned.

(22 Rum, Holy Quran)

to my mother

Table of the contents:

Introduction	1
Hypothesis	2
Historical background	3
The Iranian language of Azarbaijan	3
Azari survivals	8
Present-day dialects of Azari	9
Harzani dialect	10
Azari and its dialects in written sources	13
The relevant linguistic works	16
Verbal morphology and syntax	17
Chapter (1)	18
Verbal stem	19
Present tense stem and imperative stem	22
Imperative and subjunctive	24
Chapter (2)	28
The infinitive	29
The verbal constructions	33
Simple present tense	33
The present perfect tense	37
Real present tense and the common present tense	43
The construction of indefinite (common) present tense ..	49
Paradigms derived from infinitival stem	51
Simple past tense	51
Past progressive tense	54
The formation of past progressive tense	56
Past perfect tense	58
The emphatic form of past perfect tense	60
Chapter (3)	62
Paradigms derived from imperative stem	63
Imperative and subjunctive	63

Imperative forms	68
Subjunctive forms	70
Present subjunctive tense	71
Past participle	75
Future tense verbs	76
Future tense preceding another future tense(active) ..	78
Future tense preceding another future tense(passive)..	79
Future in the past tense	80
The construction of future in the past tense	83
Chapter (4)	84
The syntactic construction of the verb	85
Transitivity	86
Active and passive voice	94
Auxiliary verbs	96
Agent	97
Negation	98
Negation in present perfect tense	100
Negation in common present tense	102
Negation in past participle	106
Negation in agent	106
Adverb of manner	107
Wish	108
Number	109
Gender	110
Interrogative form	111
Conclusion	112
Bibliography	113

Introduction:

Since, through my trips to Galinghaya village, I was introduced to a dialect called "Harzani", and I am a Turkish-Azari speaker, so I felt that it is very important to work on this dialect. The reason is that, this dialect is going to be eradicated and there will be no speaker of this dialect almost twenty years later. Hence it is very important to have some written evidences about this dialect. On the other hand, it is very essential to prove that there is a historical relevance between the verbal constructions of this dialect and those of the old Iranian languages.

The method used in this research is descriptive. In this method, the data is obtained from the informants' statements. These statements, which were produced through many interviews, have been recorded on the tape cassettes. After that, the obtained information has been written in this thesis.

I am due to offer my gratitudes to my professors, Dr. Mirhasani and Dr. Salimi, for their supervisions, moreover I should thank my professors, Dr. Afkhami and Dr. Farrokhphey, for their reading. I also appreciate Mr. Haj-Abdolali Adabi's participation in our interviews, as the greatest informant of the Harzani dialect.

J. Karimzadeh

Hypothesis:

It is hypothesized that the verbal constructions of this dialect are mostly inflectional. This fact shows that there is a historical relationship between this dialect - and Fahlavi language which was inflectional. Most of the affixes used in the verbals of the dialect are inflectional rather than derivational. Also it is hypothesized that the verbals of the dialect have some lexical relationship with Fahlavi language.

Historical background:

The Iranian language of Azarbaijan:

Azari was the Iranian language of Azarbaijan before the spread of the Turkish language, commonly called Azari, in the region. The gradual weakening of Azari began with the penetration of the Persian in Azarbaijan by the speakers of Turkish. The first of these entered the region in the time of Mahmud of Gazne. But it was in the Saljug period that Turkish tribes began to migrate to Azarbaijan in large numbers and to settle there.

The Safavid rule, which was initially based on the support of Turkish tribes helped further the spread of Turkish, and damaged Azari which receded and ceased to be used, at least in the major urban centers, and Turkish was gradually recognized as the language of Azarbaijan. Later the term 'Azari' came to be applied by some Turkish authors and following them, some western orientalisists, to the Turkish of Azarbaijan.

There are some regional Iranian dialects in some areas of Azarbaijan. Some rural people there speak in language of Iranian origin which are morphologically and syntactically older than all dialects of the Turkish language. Since these dialects have preserved the old linguistic features within the Turkish language, so these are known as 'linguistic islands'. The most impor-

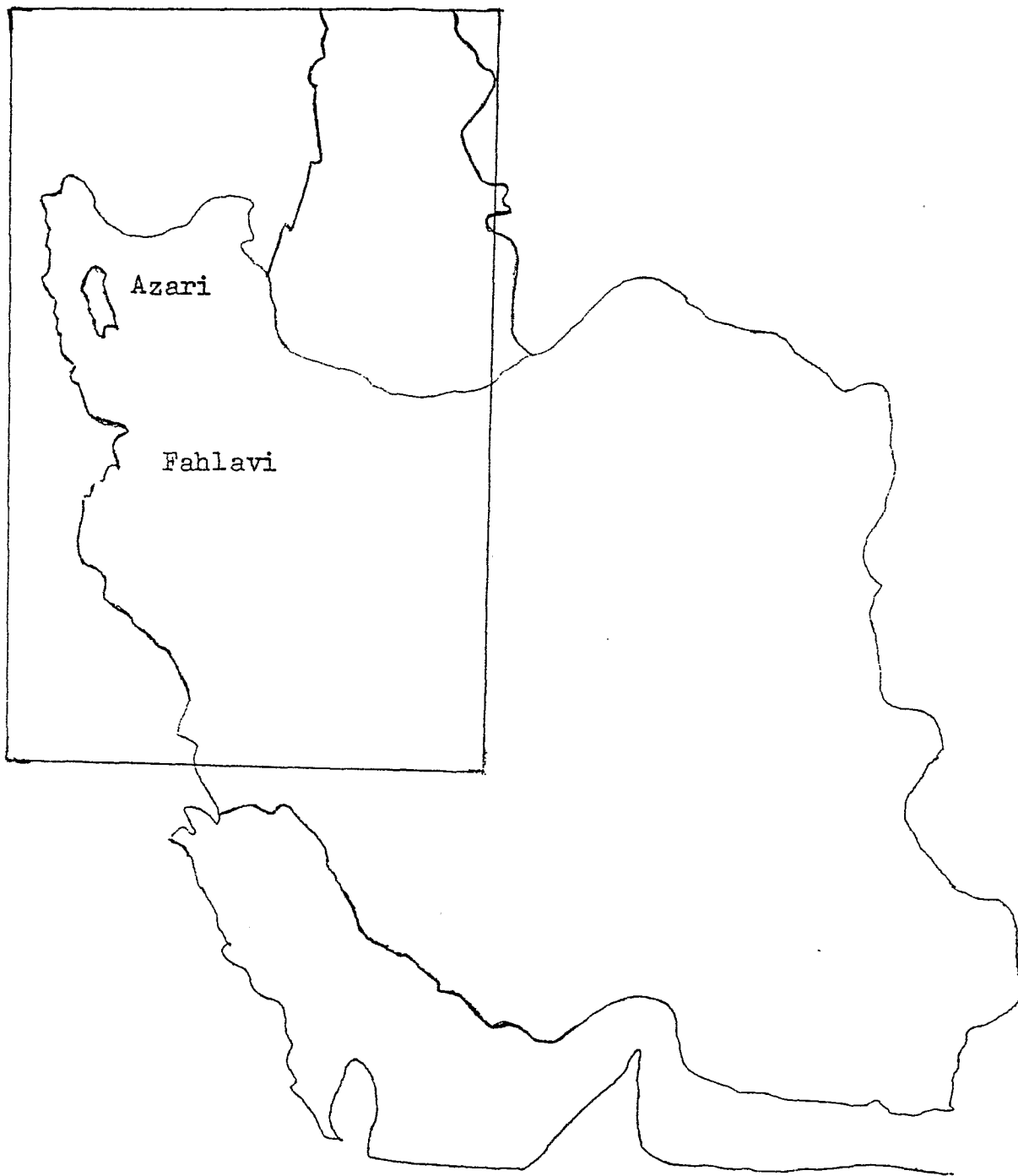
tant of these dialects are HARZANI, TATI and KHALKHALI. The central point for Harzani is Galinghaya village, in Harzandat rural area of Marand, and the central points for Tati are Keringan and Arzil villages (see the linguistic map).

Although Azarbaijan's linguistic solitariness was lost in the Safavid period, Azari language survived and the verbal and abstract materials of Azari are preserved in the present-day Turkish language.

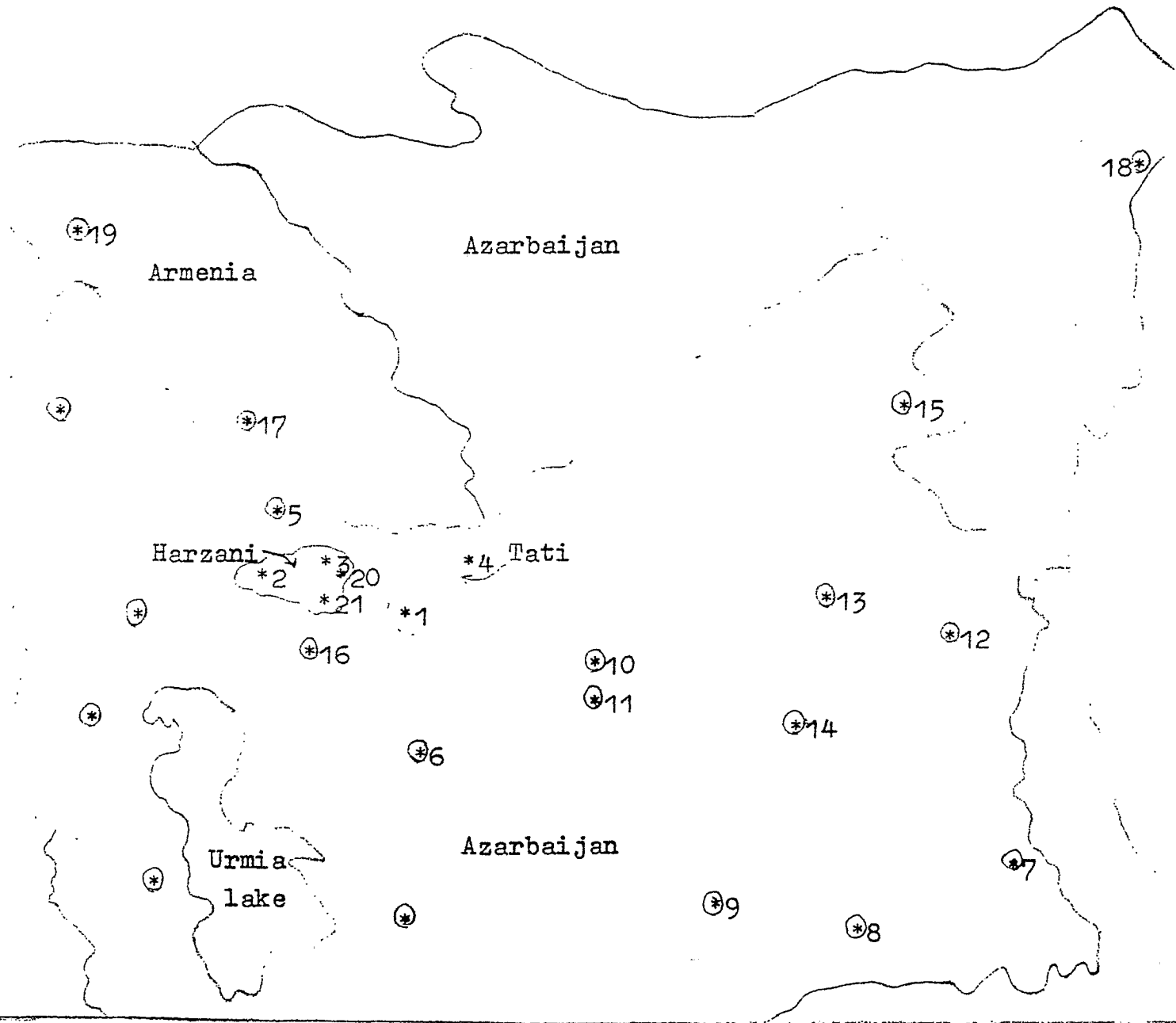
There are many Azari and Persian terms in the present-day Turkish of Azarbaijan and almost all the business, agricultural, animal husbandrial, housekeeping and Geographical terms in Turkish are of Azari origin.

The number of Turkish items is not more than thirty percent of the whole vocabulary of the language.

Most of proverbs, metaphors are the Turkish translation of them in Persian. The number of Azari terms used by the rural people especially agricultural, animal husbandry terms is more than those used in urban areas. This is because of social factors.



The linguistic map of Iran representing the linguistic division
made between Azari and Fahlavi in Medieval sources



- | | | |
|---------------|------------------|------------------|
| 1. Arzil | 10. Ahar | 19. Yerevan |
| 2. Galinghaya | 11. Heris | 20. Dash Harzand |
| 3. Harzand | 12. Ardabil | 21. Babratein |
| 4. Keringan | 13. Meshkinshahr | |
| 5. Djolfa | 14. Sarab | * village |
| 6. Tabriz | 15. Germei | ⊙ city/town |
| 7. Khalkhal | 16. Marand | |
| 8. Mianeh | 17. Nakhichevan | |
| 9. Hashtrud | 18. Baku | |

Key to place names indicated by the figures

Azari terms used in the present dialect of Azarbaijan, are of the following types:

- Common terms in Per. and Azarbaijani
- Common terms in Iranian and Azarbaijani
- The old words of Azari, not used in the other dialects

Some linguists such as Kasravi and Mortazavi believe that Turkish developed in Azarbaijan, because the original Persian did not develop there. Since Azari was neither the language of the religion, nor the language of science and letters, the superiority and prestige of science did not save it from disappearing. Moreover, Azari was surrounded by major languages such as Persian, Kurdish, and Armenian.

Azari survivals:

Azari survivals are of three kinds:

1. Words, poems, and scattered verses, recorded in various written sources.
2. The present-day dialects which continue Azari, spoken mainly on the periphery of Azarbaijan to the south and south-east, but also in isolated corners in the north and the center.
3. Vocabulary borrowed from Azari into Turkish of Azarbaijan¹.

The Iranian dialects, Harzani and Tati, in spite of the passage of time and the blending of the latest dialect, have preserved their structural nobility and the old morphological, syntactic properties.

1. The credit for first bringing together a collection of Azari survivals belongs to Ahmad Kasravi (Azari ya Zabane Bastanie Azarbaijan, Tehran, 1925).

Present-day dialects of Azari:

Despite its decline over the centuries, Azari has not died out, and its descendents are found as modern dialects, mostly called Tati which ^{with} shares a wide range of phonological and grammatical features. One of these dialects is the dialect of Galin ghaya, a village of the Harzand rural area in the district of Zonuz, Marand sub-province. This dialect is called Harzani or Harzandi.

The fact that these dialects are so abundant and are spoken in contiguous areas over a vast territory, confirms their being indigenous to these areas and speaks strongly against the possibility that they spread into Azarbaijan from other areas. Their shared linguistic features place them in North-West Iranian group with structural resemblances with the central dialects, spoken to the South and South-East of the Azari language area.

Azari and the language called 'Fahlavi' in the Islamic sources, refer to the Northern and the Southern branches of the language spoken in the territory of Ancient Media, broadly corresponding to their modern continuations, namely the Tati or Azari dialects in central and western Iran.

The process of linguistic Turkification of Azarbaijan continues to this day, and even in the border areas the original dialects keep giving way to Turkish.

Harzani dialect:

In the course of my study of these dialects in 1991, in Galinghaya, I met a number of elderly people, who could remember or had been told by their fathers and grandfathers that villages in Harzandat rural area of Marand, now speaking Turkish, fifty years ago spoke in a dialect which was undoubtedly originated from Azari language. Presently this dialect is spoken only in Galinghaya by a few speakers, the number of which is at most ten people. All of them are old, farmers, and illiterate. The number of people of Galinghaya is about 3000. Babratein is a village near Galinghaya with a few people who know this dialect, but they speak in Azari-Turkish. Dash-Harzand

is a small village located on Harzand mountain slope. That is why this dialect is called Harzani. Dash-Harzand (Dash means mountain in Turkish), in the earlier times, was the central place for this dialect. In the above-mentioned villages we have only people who are familiar with this dialect, but they are unable to speak.

According to Dr. Mortazavi's statements in Chand Nokte Piramune Zabane Ghadime Azarbaijan, it is rejected that the informants of this dialect migrated from Tavalesh to this place about 200 years ago and presently a dialect close to Harzani is spoken in some villages of Talesh. The similarity between two dialects can not serve as an evidence to consider them as the same.