



# KAZERUN III. OLD KAZERUN DIALECT

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## KAZERUN

### iii. Old Kazerun Dialect

The old dialect of the city of Kazerun was commonly used by the local people up to around the 14th-15th centuries. Examples of the dialect are quoted from [Shaikh Abu Eshāq Kāzaruni](#) (fl. 352-426/963-1033) in Maḥmud b. ‘Oṭmān’s *Ferdaws al-moršediya fi asrār al-ṣamadiya*, written in 728/1328, and in *Marṣad al-aḥrār elā siyar moršed al-abrār*, written about 750/1349 by Rajā’ Moḥammad b. ‘Abd-al-Raḥmān b. ‘Abd-al-Raḥim Kāzaruni, known as ‘Alā’. The topics covered by these two books were taken from a Arabic source, now lost, written by Abu Bakr Moḥammad b. ‘Abd-al-Karim b. ‘Ali b. Sa’d (d. 1109), the grandchild of Abu Eshāq’s brother and his third *kalifa* (successor). Maḥmud b. ‘Oṭmān also made a summary version of his book titled *Anwār-al-moršediya fi asrār-al-ṣamadiya*, of which there is a copy at Tehran University Central Library. From certain statements in the book, it becomes clear that it was written over four hundred years after Shaikh Abu Eshāq’s death, that is, a few years after 1423. The dialect words attributed to Abu Eshāq in this book are in a more recent form, indicating that the dialect of Kazerun was still alive in the 15th century (Şādeqi, p. 4).

*Phonology.* (1) Vowels. The dialect appears to have had three short vowels: /u/,



/i/, /a/, and five long vowels: /ō/, /ē/, /ū/, /ī/, /ā/. The existence of alternants in it, such as *sl-s'l* (*sal-sāl* “year”); *kr-k'r* (*kar-kār* “work”); *b<sup>i</sup>f<sup>a</sup>yst/n<sup>a</sup>f<sup>a</sup>yst* (*bifayst/nafayist* = Pers. *bāyest/bāyesti*, *nabāyest/nabāyesti* “must, must not”), *ksy/ks<sup>i</sup>* (*kasē-kasi* or *kase* “someone”), *bdny-bdnh* (*bidanē/ī* or *bedane-bedanē* “you would know”), may bear witness to a contrast between short and long vowels. The vowel /ē/ is indicated by the diacritic *fathā* (for /a/) being written before the letter *yā'*, which indicates the long vowel. There is, however, no example in the sources of *fathā* being used with letter *wāw* to indicate the other *majhul* vowel, /ō/. The recorded forms of *t<sup>i</sup>fah-t<sup>a</sup>fah* (*tifah-tafah* = *tabāh* “ruined”), *m<sup>a</sup>, m<sup>a</sup>h, m<sup>i</sup>* (*ma, mi* “I”), and *n<sup>i</sup>zyk-n<sup>a</sup>zyk* (*nizik-nazik* “close, near”) seem to be indicative of the existence of the schwa sound /ə/ in the Kazerun dialect.

(2) Consonants. The consonant /θ/ is to be found only in two words, *θ<sup>a</sup>r* (*θar* “head”) and *θ<sup>a</sup>l/θ<sup>ā</sup>l* (*θal/θāl* “year”); however, the forms *s<sup>a</sup>l* and *s'l* (*sal/sāl* “year”) also were used, which shows that /θ/ was tending to disappear altogether.

The /d/ sound occurring after a vowel was invariably represented as /d̄/ [dh] in writing; /č/ and /j/ were probably articulated as [ts] and [dz]; examples are: *ss* (\**tsis*) “thing”; *sh* (\**tse*) “what”; *hyz* (\**ēts*) “nothing”; *pnz'* (\**pandzā*) “fifty” (Pers. *čīz*, *čē*, *hič*, *panjāh*, respectively). The consonants /ž/ and /q/ are not seen in the examples. The consonant /ḡ/ is found only in the word *m<sup>a</sup>g<sup>a</sup>r* (= *magar* “perhaps, except”), which is an allophone of intervocalic /g/. The consonant *k<sup>w</sup>/k<sup>v</sup>* seems to have taken the simpler form /k/, because the word *k<sup>v</sup>ardān* (= *kordān* “to eat”) is recorded as *k<sup>u</sup>rdyn* and *k<sup>a</sup>rdyn* (*kurdīn* and *kardīn*) in *Maršad*, and as *k<sup>w</sup>rdyn* (*kurdīn*) in *Montakab*. But the word *koš* (happy, pleasant) is written as *k<sup>u</sup>w<sup>a</sup>š* in both *Maršad* and *Montakab*. The rest of the consonants closely resemble those of classical Persian.

Among the interesting phonetic transformations in this dialect is the change of Middle Persian /w/ to /bv/ and then to /b<sup>u</sup>v/, as can be seen in the words *b<sup>a</sup>w<sup>d</sup>/b<sup>u</sup>w<sup>d</sup>* (wind); *b<sup>u</sup>w<sup>a</sup>d* (*buvad* “bad”); *b<sup>u</sup>w<sup>i</sup>h* (*buveh* “better”); *b<sup>i</sup>w<sup>n</sup>m*, *b<sup>u</sup>w<sup>n</sup>m* *buvnam* (*bivnam* or *buvnam* “[I] see”); *b<sup>u</sup>w<sup>a</sup>s* (*buvas* “plenty, enough”).

This transformation reveals that Middle Persian /w/ in Kazerun was pronounced labiodentally [v], as in Shiraz.

Middle Persian /p/ in the preposition *pad* (= *be* “to, at, in”) changed to /f/, and the word is written *fh* (*fa*). In forms of the verb *bāyestan* (Mid. Pers. *abāyistan* “must”), intervocalic /b/ is changed to /f/, for instance, *b<sup>i</sup>f<sup>a</sup>yst/n<sup>a</sup>f<sup>a</sup>yst* (=



*bebayist/nabayist* “[it, he/she] must/must not”), and to *f* (*fā*); /b/ is changed to /f/ also in *t<sup>h</sup>fah-t<sup>h</sup>fah* (= *tabāh*). It is possible that /f/ in these cases represents a voiced fricative bilabial consonant. In the word *b<sup>h</sup>ht* (*baht*, = *baḵt* “fortune”), the consonant /k/ before /t/ is changed to /h/.

*Grammar.* The simple past tense of transitive verbs is formed with an ergative verb (see [ERGATIVE CONSTRUCTION](#)), for instance, *ē/īzemān nadīd* (Persian *īn rā nīz nadīdīm* “this we did not see either”). The present continuous tense was formed with the verbal prefix *mī-*; there is only one instance where *mī-* is replaced by “” (*e* < *ed*), which may be due to a non-Kāzeruni copyist. There is one instance of the present tense subjunctive, *bw<sup>u</sup>n’n* (*buv(e)nān*, Pers. *bebinam* “[I] would see”); other examples of the subjunctive are composed with the prefix *be-*, as in Persian. There is one example of a periphrastic verb construction for the future tense, using the verb *kāmistan* (“shall, will”; cf. the auxiliary *kam-/kem-*, etc. in KASHAN ix, under “Isoglosses,” no. 6).

The infinitive indicator is the ending *-yn* (*-īn*); examples: *dδyn* (*daδīn* “to give”), *brdyn* (*burdīn* “to carry”). The independent pronouns are: *m<sup>a</sup>n/m<sup>i</sup>n* (possibly *mān* “I”), *tw* (to “you, thou”); *y* (*oy* “he, she”); *šm<sup>u</sup>h/šm<sup>a</sup>h* (*šumah/šumuh* or *šumāh* “you”); *yš’n/<sup>i</sup>mš’n* (they). A first-person plural form is not attested. The attached subject pronouns are: *-am*; *-<sup>a</sup>y* (*ē*); *-at*; *-ay/y* (*ē*); *-yd* (apparently *ēd*). The first and third person plural pronouns are not attested. The non-subject attached pronouns are: *-m*, *-t*, *-<sup>a</sup>š/<sup>i</sup>š*, *-š*, and *-m’n* (*mān*). Second- and third-person pronouns are not attested. Demonstrative pronouns and adjectives are (1) proximal: *’m* (apparently *em*) and *’yn* (= *ēn*), (2) distal: *’mš’n* (*i/emšān*). The adverbial suffix *-z* (*iz* in Middle Persian), meaning “also,” is attested once. There are two instances of nominal sentences, without a linking verb.

*Lexicon.* Examples: *t<sup>i</sup>y/t<sup>a</sup>y* (*tiy/tay* “way?”); *’ul<sup>u</sup>st* (*ulust* “get up”), composed of *ul* (Mid. Pers. *ul* “up, upward”) and *ust*, the present stem of the verb *ēstādan* (to stand); *’δ<sup>i</sup>št* (*aδišt* < Mid. Pers. *ādišt* “brazier”); *b<sup>u</sup>wyr* (*buvīr* “fire”), possibly from the Middle Persian *wīr* “thunderbolt.” A sentence in the old Kazerun dialect reads: *Bahte bovaḡ az tay-i man ulust / maḡar kem fa buvād bakamē daδīn* “O bad fortune, step away from my way / you may ruin me” (Maḡmud b. Oṭmān, ed. Meier, p. 149; ed. Afšār, p. 138).



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