The Influence of Modern Persian on the Särdä:rïd Dialect

Helen Younansardaroud

In a recent article Kapeliuk[1] demonstrated convincingly how strongly the literary language of Urmi is influenced by modern literary Persian. In particular, she referred to the similarities between the verbal system of both languages.

In this brief essay, I will point to a few examples from the Urmi language and, particularly, from the Särdä:rïd dialect (a subdialect of Urmia), to illustrate the point that an intense influence continues to this day.

Let us note first that the basic forms of the verbal system of literary Urmi are divided by Simono[2] into five forms, namely, the infinitive, the present stem (subjunctive), the past stem (preterite), the past participle and the imperative. The most frequent forms, which appear in literary Urmi are listed by Kapeliuk[3]. I also use as reference the forms, which are presented in Simono and Benyamin´s Grammar[4]. In the upper row of the tables, which follow are the Urmi verb forms from Kapeliuk, in the middle row are the Urmi verb forms from Simono and Benyamin, and their parallels in Persian as presented by Kapeliuk are shown in the bottom row.

1	pətix,	(ptux),	petix	ptix-,	ptijxə
	قَەـشَـٖ	قَەفـس	قُەٖـس	قَەـبـس	قَەـبـِـثَـٖ
	خريدن	خر		خريد	خريده

2	ptux		3	pətix		4	ki-pətix
	قَەفـس			قُەٖـس			جِـٖ قُەٖـس
	بخر			بخرد / خرد			ميخرد

---

[1]   Olga Kapeliuk, "Is Modern Hebrew the only 'Indo-Europeanized' Semitic Language? And what about Neo-Aramaic?, " *Israel Oriental Studies* 16 (1996): 59-70.

[2]   Nemrod Simono, *Melta dlišana atoraya swadaya wper‘oh* [The verb in the Assyrian vernacular and ist derivatives] Teheran, Iran, 1974), 5:ܒ .   The first part of this book is translated by B. Poizat in GLECS (1973-1979:169-192). See also H. J .Polotsky, "Neusyrische Konjugation," *Orientalia Suecana* 33-35 (1984-86): 323.

[3]   Kapeliuk, 63.

[4]   N. Simono and K. Benyamin, *Turas mamlla yan grammatiqi blišana suraya swadaya* [Grammar of the colloquial Syriac language] (Teheran, Iran: 1981), 144-146.

5 bit-pətix	**6** ki-pətix-və	**7** ptix-li
ܒܝܕ ܦܵܬܹܣ	ܟܝ ܦܵܬܹܣ ܘܵܘܸ	ܦܬܝܣܠܹܗ
خواهد خرید	میخرد	خرید

8 ptijxili	**9** ptijxivə	**10** vijjili ptijxə/ptixvəli
ܦܬܝ݂ܫ݂ܠܹ ܣܠܹܗ	ܦܬܝ݂ܫ݂ܠܹ ܣܘܵܘܸ	ܦܬܝ݂ܫ݂ܠܹ ܘܵܘܸ ܠܹܗ
خریده است	خریده یود	خریده یوده است

11 həvivə ptijxə	**12** pişli ptijxə	**13** bi-ptəxivə
ܕܵܘܸ ܘܵܘܸ ܦܬܝ݂ܫ݂ܠܹ	_⁵	ܒܝܦܵܣ݂ܠܹ ܘܵܘܸ
خریده باشد	خریده شد	میخریده است

14 bi-ptəxili
ܒܝܦܵܣ݂ܠܹ ܣܠܹܗ
--

There are forms in the Urmi verb system that are not used in the Särdä:rïd dialect[6], namely the past of preterite (Nr. 10) and the passive preterite (Nr. 10). The pluperfect is used instead of the past of preterite. In the Urmi verbal system the passive is normally formed from the past participle and the auxiliary verb ᵛpi̦ä:šä[7] ܦܝܵܫܵ "to stay". In Särdä:rïd, ᵛpi̦ä:šä is not an auxiliary verb; it has the exclusive function of a main verb. The passive is expressed by an unspecified agent and is actively constructed and marked by the 3rd person plural, e.g., instead of ᵛät ᵛbït-ᵛpë:šït ʰqṭi̦:ḷå ܐܵܬ ܒܝܕ ܦܹܣܝܬ ܣܝܛܝ݂ܠܵ "you will be killed"

---

[5] The passive, which is usually used in the literary Urmi is not mentioned by Simono and Benyamin.

[6] Urmi has many forms of subjunctive which are mentioned by Simono and Benyamin, *Turas mamlla yan grammatiqi*, 146.

[7] The transcription used in this aricle for the Särdä:rïd dialect follows the method introduced in my article "Synharmonism in the Särdä:rïd dialect," *Journal of Assyrian Academic Studies* 12, no.1 (1998): 77-82.

one would say [h]bît-[h]qåṭlị̈ị̈-lůẖ یِـدِ قَـهـلَـبـلـكـوبِ "they will kill you", and its parallel in Persian would be: tora ḫāhand košt تو را خواهند کشت.

The subjunctive forms are used in Särdä:rïd as well as in Urmi in relative clauses. But Särdä:rïd uses the Persian relative particle ke[8] (in Särdä:rïd čï) instead of the Syriac relative particle d (= ܕ) or qäd (= ܩܰܕ ܕ) , e. g.:

> Persian: این همان کتابی است که باید بخرد
>
> "īn hamān kitābi ast ke bāyad bexarad"

> Urmi: ܐܵܐܸܐ ܗ̇ܘ ܟܬܵܒ݂ܵܐ ܝ̣ܠܹܗ ܕ݁ܟܕ݁ܵܝܟ ܘܙܝ̣ܝܹܗ

> Särdä:rïd: ä o čtä:vï-lï čï ğä:rä̤ị̈ zä:vïnnï.
>
> (this is the book which he has to buy)

It is well known that the periphrastic verbs in Urmi (and in the Särdä:rïd dialect) are still productive respectively. The periphrastic forms in Urmi are formed the same as in Persian. The following examples in the Särdä:rïd dialect illustrate this point:

[v]hüǵǵüm [v]vättä	هجوم کردن	hujūm kardan	"to attack"
[v]ẖübbä [v]vättä	محبت کردن	maḥabbat kardan	"to show affection"
[v]zähmät [m]ǧrašta	زحمت کشیدن	zahmat kašīdan	"to take trouble"
[h]ṃåṛṛå [m]ǧrašta	درد کشیدن	dard kašīdan	"to suffer, to grieve"
[v]čüštï̤ị̈ [v]dväqtä	کشتی ??تن	kuštī giriftan	"to wrestle"
[h]ṃåhå:nå [v]dväqtä	بهانه ???تن	bahāna giriftan	"to find a pretence"
[v]ürḫä [v]drë:tä	راه انداختن	rāh andāxtan	"to start one on his way"
[v]čïrrï̤ị̈ [v]ï̤ävältä	کرایه دادن	kirāya dādan	"to hire out"
[v]lïbbä [v]ï̤ävältä	دلداری دادن	dildārī dādan	"to comfort"

---

[8]   It is interesting to note that in some of the earliest manuscripts in Neo-Persian, which are written in Syriac characters the Neo-Persian relative particle k (= ܚ) appears for the Syriac relative particle d (= ܕ) This is described as "Syriasmus" by Müller, see F. W. K. Müller, "Ein syrisch-neupersisches Psalmenbruchstück aus chinesisch-Turkistan," in *Festschrift Eduard Sachau zum siebzigsten Geburtstage* …. (Berlin: 1995), 215-222.

^hå̱i̱nå̊ ^vmḫë:tä   شم زدن?   čašm zadan   "to injure by the evil eye"

^vbïrčä ^vmḫë:tä   زانو زدن   zānū zadan   "to kneel"

The auxiliary verb in infinitive form in Särdä:rïd are:

^vvättä	ܟܵܒܼ̇ܕܵܗ̇	"to make",	kardan	کردن
^mğrašta	ܟܹ̇ܫܹ̇ܟܵܗ̇	"to draw",	kašīdan	کشیدن
^vdväqtä	ܕܝܼ̇ܩܹ̇ܟܵܗ̇	"to take",	giriftan	??تن
^vdrë:tä	ܕܵ̇ܪܹ̇ܟܵܗ̇	"to pour",	andāxtan	انداختن
^vi̱ävältä	ܢܹ̇ܒܼ̇ܟܹ̇ܟܵܗ̇	"to give"	dādan	دادن
^vmḫë:tä	ܗܢܹ̇ܫܹ̇ܟܵܗ̇	"to beat".	Zadan	زدن

The loan-translation is also productive, e. g.: the expressions are translated literally:

^vlïbbï̱i̱ lä ^vtï:-lï   ܠܝܼܒܼ ܠܵܐ ܝܵܗܹ̇ ܠܝܗ   دلم نیامد   dil-am nayāmad "my heart would not allow me"

or the translation is followed by a loan-word, e. g.

^mpi̱a:da ^vḫäštä   ܕܝܼ̇ܫܹ̇ܟܝܗ   پیاده رفتن?   piyāda raftan   "to walk".

Note also the following examples:

^välä:hä lä ^vä:vïd   ܐܸ̇ܟܵܗ̇ ܠܵܐ ܢܵܒܼ̇ܕ   خدا نکند   ḫudā na-kunad
   "God forbid!"

^vzä:rär ^vlïtlä   ܙܵ̇ܙܵܕ ܠܝܼ̇ܗ ܠܵܗ   ضرر ندارد   arar na-dārad "There   is no harm in it"