

**KHALKHĀL DIALECT AS A CONTINUER
OF THE IRANIAN LANGUAGE OF ĀTURPĀTAKĀN**

Keywords: Khalkhāl dialect, Iranian language, turkification, linguistic, Āturpātākān area

Khalkhāl dialect belongs to the north-western group of Iranian languages. It is spread in Northern Iran, Ardabil State. It is one of the dialects in Āturpātākān which are considered to be continuers of local language. Before another Iranian language was spoken there, known as Azari language. It was a spoken language before the turkification of these territories.

By the way, turkification concerns only the language, as there were no ethnic movements or any big cataclysms, like genocide or ethnic migration in the mentioned area.

The demographic picture of Āturpātākān changed concerning only the language, and there were no other changes in the field of anthropology, culture or belief. The process of turkification, according to historical sources, was a smooth one, as there were a few waves of Turkish speaking conquerors' penetration. The latter ones were a small percent in the population, in spite of it they were the military force of the region and administrative structures. So, there was a military hierarchy and the Turkish languages were considered to be "prestigious".

Although the administrative language was Persian, the language of Turkic elements became dominant and gradually forced out, though not completely, the indigenous Iranian language.

Till now in Āturpātākān there remain some islets of local old Iranian language remnants. They are spoken in Karīngān and

Kalāsūr, Harzand villages, Qazvin, Khoyin, Khajal, Kahlkhāl and other place. Khalkhāl dialect is studied less than other ones may be because of the lack of the material.

Here we will discuss some linguistic peculiarities and commonalities between Khalkhāl dialect and Āturpatakān Old Iranian language. Of course, not all points can be mentioned now and only some important ones will be discussed.

1. *Phonetical peculiarities and commonalities*

a. There are some examples of turning *x- and xw- to h- in Āḍarī, which can be found in Kajali (*hardan* “to eat”, *hára* “donkey”, *heriār* “customer”, *howlig* “sister”)¹, and sporadic in some Khalkhāl dialects. For example.

- *harda* “he is eating”, Old Iran **xwar* “to eat, to drink”², Parth. *xwartan*³, (*xvartik*, compare Arm. *xortik* “dish”⁴, Pers. *xurdan* (*xwardan*), Kurd. *xwardin*. In Khalkhāl dialect this transition is seen in south-eastern regions, in Šāl and Gilavān (cf. Gil. *hardan* “to eat”).
- *hūzdan* “to want” < Old. Iran **xwāz-*, Parth. *wxāz-*, *wxāšt*, Pers. *xāstan* (*xwāstan*)⁵, Kurd. *xwastin*, etc. This word is found in Gilavān dialect, cf. *hazə* “he wants”.
- There are a few lexemes in Gilavān and Šāl dialects, which express the same phonetical rule. Though there is no evidence of those words in Āḍarī, we can reconstruct them according to known linguistic rules. For example, *hav* “sister” (*žənhav* “sister in law”) < Old. Iran. **xwāhar-*⁶, Pers.

¹ Yarshater E., AZERBAIJAN VII. The Iranian Language of Azerbaijan, Enciclopedia Iranica, vol, III, New York, 1988, p. 240.

² Bartholomae Ch., Altiranisches Wörterbuch, Berlin, 1904, s. 1865.

³ Horn P., Grundriss der Neupersische Etymologie, Strassburg, 1893, s.112.

⁴ Աճառյան Հր., Հայերեն արևմտալեզու բառարան, հ. II, Երևան, 1973, էջ 412a.

⁵ Yarshater E., *ibid.*

⁶ Horn P., *idem*, s.111.

xahar (xwāhar), Kurd. *xuh*, *xušk*, *handan* «to read» < Parth. *xwāntan*, cf, Avest. *xwan*⁷, Kurd. *xwāndin*, *xundin*, oss. *xōnun*, etc.

- On the other hand *x-, *xw- in the beginning of the word not always turns to h- in Āḍarī. Even in above mentioned words, particularly in “sister” and “to eat” we can see *x-. It once again comes to prove that Āḍarī was not a unique and canonised, but a group of dialects, which had varieties among the dialects. It is preserved till now in dialect islets in Āturpatakān. In Āskestān, Asbū, Kulūr, Dīz, Karīn, and Lerd dialects we have *xordan* (*xwardan*), *xāndan* (*xwāndan*), *xāhar* (*xwāhar*).

*b. Preservation of Old Iran. initial *v-*

Old Iran *v- is preserved in almost all New Azari dialects, except some peripheral dialects.

- Āḍarī *vīn* “to see” < Old Iran. **waina*⁸, Avest. *vaēna*⁹, Pers. *bīn* (*dīdan*), cf. *vīdan* in some Khalkhāl dialects— Kulūr, Šāl, Karīn, Lerd, and *vīdan* in Āskestān, Asbū and Derav.
- Āḍarī *vā* “wind” < Old Iran. **wāta* “wind”¹⁰, Pers. *bād*, Kurd. *bā*. The same is found not only in Khalkhal, but also in the other New Azari dialects (Harzand— *vōr*). For example, in Āskestān, Asbū, Derav, Kulūr, Šāl and Dīz we have *vā*, and in Gilavān, Karīn and Lerd—*vār* (here Old Iran. intervocalic *-t-, according to rotacism, typically to Kaspian and north-western languages, turned to -r- and, in the contrary to most of Khalkhāl region dialects, in the result of loss of the stress is not lost and expresses a more archaic form.

⁷ Justi Fr., Handbuch der Zendsprache, Leipzig, 1864, s.94.

⁸ Bartholomae Chr., idem, s. 1323.

⁹ Justi Fr., idem, s. 259.

¹⁰ Bartholomae Chr., idem, s. 1407.

- Initial *v-* had a very interesting development in the Iranian word for *spring*. Not all Khalkhāl dialects have preserved the Āḍarī form *vehār* < Old Iran. **wahār* < *ḡura-vāhara*¹¹ Parth. *vahār*¹², Pers. Bahār, etc. Initial *v-* is preserved in Āskestān, Asbū, Derav, Kulūr, Šāl and Gilavān dialects, see *vahār/vəhār*. Another example is *vahar* “snow” in Lerd dialect. It goes back to Old Iran. **wafra*¹³, Parth. *vafr*, Kurd. *vafr*, Afgh. *vāvra*, Pers. *barf*¹⁴. But in the same Lerd dialect we see a deviation from this panazarian rule and some south-west Iranian characteristics, cf. Lerd *bāhār*, Pers. *bahār*. It once again proves that the Old Iranian language of Āturpātakān was not homogeneous.
- c. Preservation of Old Iran. initial **y-*.
- Preservation of Old Iran. initial **y-* in Khalkhāl dialect, as in all cases, is not systematic and has local or interdialectal varieties. Sometimes, especially in peripheral dialects this phoneme does not obey the common rule.
 - In Khalkhāl dialect we have *you/yav/yō* “barley” < Old Iran. **yava*¹⁵, Parth. *yav*, Kurd. *je, jou*, Oss. *you, yāu, yeu*, Beluj. *jō, jāv*, Pers. *jōū*¹⁶, etc.
 - In the contrary to barley, which has no evidence in Āḍarī manuscripts, the word *yuvān* “young” (< Parth. *yuvān*¹⁷,

¹¹ Bartholomae Chr., idem, s. 1348; Hübschmann H., Armenische Grammatik, Strasburg, 1897, s. 57.

¹² MacKenzi D.N., A Concise Pahlavi Dictionary, London, 1986, p. 48; Durkin-Meisterernst, Dictionary of Manichean Middle Persian, Brepols, 2004, 206b.

¹³ Bartholomae Chr., idem, s. 1347.

¹⁴ Horn P., idem, s. 47.

¹⁵ Bartholomae Chr., idem, s. 1265.

¹⁶ Horn P., idem, s. 96.

¹⁷ Mackenzi D.N., A Concise Pahlavi Dictionary, London, 1986, p. 78.

Avest. *yavan*¹⁸, cf. Pers., Afgh., Beluj. *javān*, Kurd. *juvān*.) is found in different sources. In Gilavān dialect also this word has the form *yuvan*.

2. Some grammatical commonalities

We have some survivals of Old Iranian language of Āturpātakān, called Fahlawī (*al-fahlawīya*) “pertaining to Fahla”. Because of the lack of material it is difficult to compare the Old Iranian language of Āturpātakān and New Azari dialects. However, on the base of *Shaikh Ṣafī-al-dīn’s dobaytīs*, we will try to make parallels between Āturpātakān Old language and Khalkhāl dialect group.

One of the most important commonalities is the construction of present stem form of **kar-* “to do”¹⁹.

According to Paul Tedesco²⁰, one of the most significant features for differentiation between north-western and south-western Iranian dialects is the construction of present stem of **kar-* “to do”²¹.

In the dialects of south-western group we have infix **-nu-(*-naw)*, added to root, and the root has no modification. And this word reflects a zero grade root - cf. Pahl. *kun-ēm*,²² Pers. *kun-am* < Old Iran. **kr-naw-āmi*²³.

¹⁸ Justi Fr., idem, s. 244b.

¹⁹ Опыт историко-типологического исследования иранских языков, т. 2, М., 1975, с. 263.

²⁰ Cf. Tedesco P., Dialectologie der Westiranisches Turfantexte - Mo, 1921, vol. XV, fasc. 1-2.

²¹ Windfuhr G., Dialectology and Topics. The Iranian Languages, G. Windfuhr (ed.), London: Routledge, 2010, p. 35.

²² Nyberg H. S., A Manual of Pahlavi, Part 2: Glossary. Wiesbaden: Harrassowitz, 1974, p. 78.

²³ Bartholomae Chr., idem, s. 469.

North-Western dialects make this form without infix **-nu-* (cf. Parth. *kar-ēm* «I do», Kurd. *di-kim*, Azar. *kar-* < Old Iran. **kar-ami*. This construction is also found in Khalkhāl dialects and is used up to nowadays (cf. az *kəra šun* “I am going”, where *az* means “I” (< Old Iran. **ādam*), *kəra*—“to do”²⁴, and *šun*—“to go” (< Old Pers. *ašiyava* “he went”, cf. Arm. *ču*, etc.).

So, we can come to a conclusion that Khalkhāl dialect has several phonetical and grammatical regularities, common with old Iranian language of Āturpātakān. And there can be no other way, as all New Azari dialects, spread in historical Āturpātakān area, are the continuers of indigenus Old Iranian language.

**ԽԱԼԽԱԼԻ ԲԱՐԲԱՌԸ ՈՐՊԵՍ ԱՏՐՊԱՏԱԿԱՆԻ
ԻՐԱՆԱԿԱՆ ԼԵԶՎԻ ՇԱՐՈՒՆԱԿՈՂ
Ահարոն Վարդանյան
(ամփոփում)**

Խալխալի բարբառը պատկանում է իրանական լեզուների հյուսիսարևմտաիրանական խմբին և տարածված է Հյուսիսային Իրանում՝ Արդաբիլ նահանգում: Խալխալի բարբառը մեկն է Ատրպատականի այն բարբառներից, որոնք հանդիսանում են տեղի բնիկ լեզվի շարունակողը: Մինչ այդ, Իրանի հյուսիս-արևմուտքն ընդգրկող տարածքներում խոսվել է իրանական մեկ այլ լեզվով, որը գիտական գրականության մեջ

²⁴ The stem *kar-* in the Tatic group has few meaning. The first one is a “to do”, the second - “Haus” (< Old Iran. **kata-* < Parth. *katak* < N. Pers. *kad*) and the third is the form of the Present Continuous. *kar-* (cf. “Основы иранского языкознания: новоиранские языки”, Северо-западная группа, Мошкало В., Расторгуева В., Институт языкознания, Академия наук СССР, Институт языкознания, Российская академия наук, Москва 1991, с.92): In the mentioned example the stem *kar-* used in two meaning- as a *haus* and as form of the *Present Continuous*.

հայտնի է ազարի անվանումով. այս լեզուն խոսակցական է եղել մինչև այդ շրջանների թյուրքացումը: Ատրպատականի ժողովրդագրական պատկերը փոփոխության է ենթարկվել միմիայն լեզվի առումով և, ըստ էության, չի շոշափել բնակչության մարդաբանական, մշակութային և հոգևոր կերպարին վերաբերող ոլորտներ: Թյուրքացման գործընթացը, դատելով պատմական աղբյուրներից, ընթացել է սահուն՝ պայմանավորված թյուրքալեզու նվաճողների թափանցման մի քանի ալիքներով:

Այստեղ ազարի լեզվի հետ համեմատական քննության ենք ենթարկել ներկայումս Արդաբիլ նահանգի Խալխալի շրջանի խոսվածքներից որոշ բառային և քերականական նմուշներ, որոնք 2013 թ. հուլիս-օգոստոս ամիսներին կատարած դաշտային աշխատանքների արդյունքում հավաքվել են մեր կողմից: Իսկ ազարի լեզվի բառամթերքը վերցրել ենք Շեյխ Սաֆի ադ Դինի մինչ այժմ պահպանված *Ֆահլավիյաթներից*: