

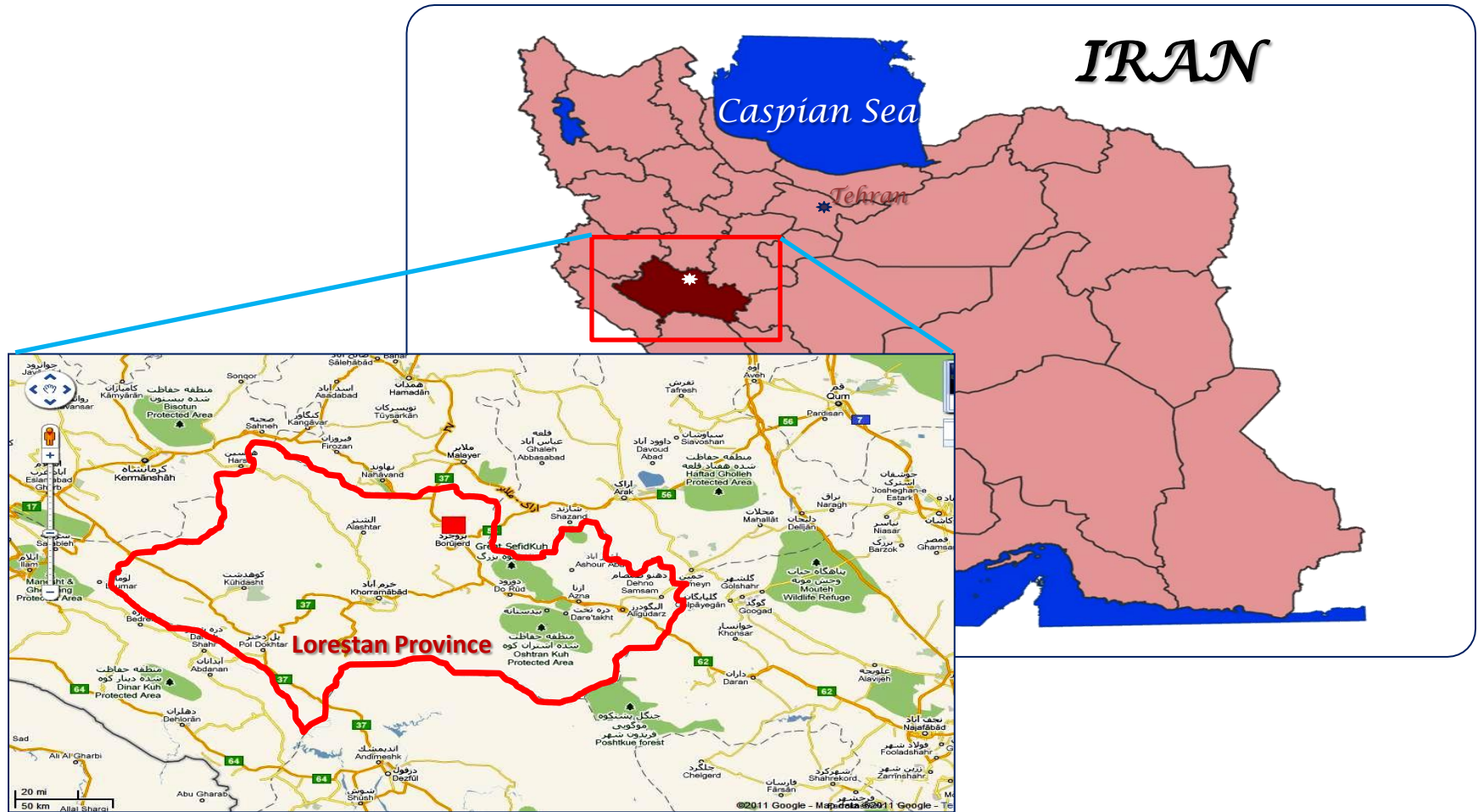
# The effects of Lori dialect (Borujerdi) on the Jew's dialect of Borujerd

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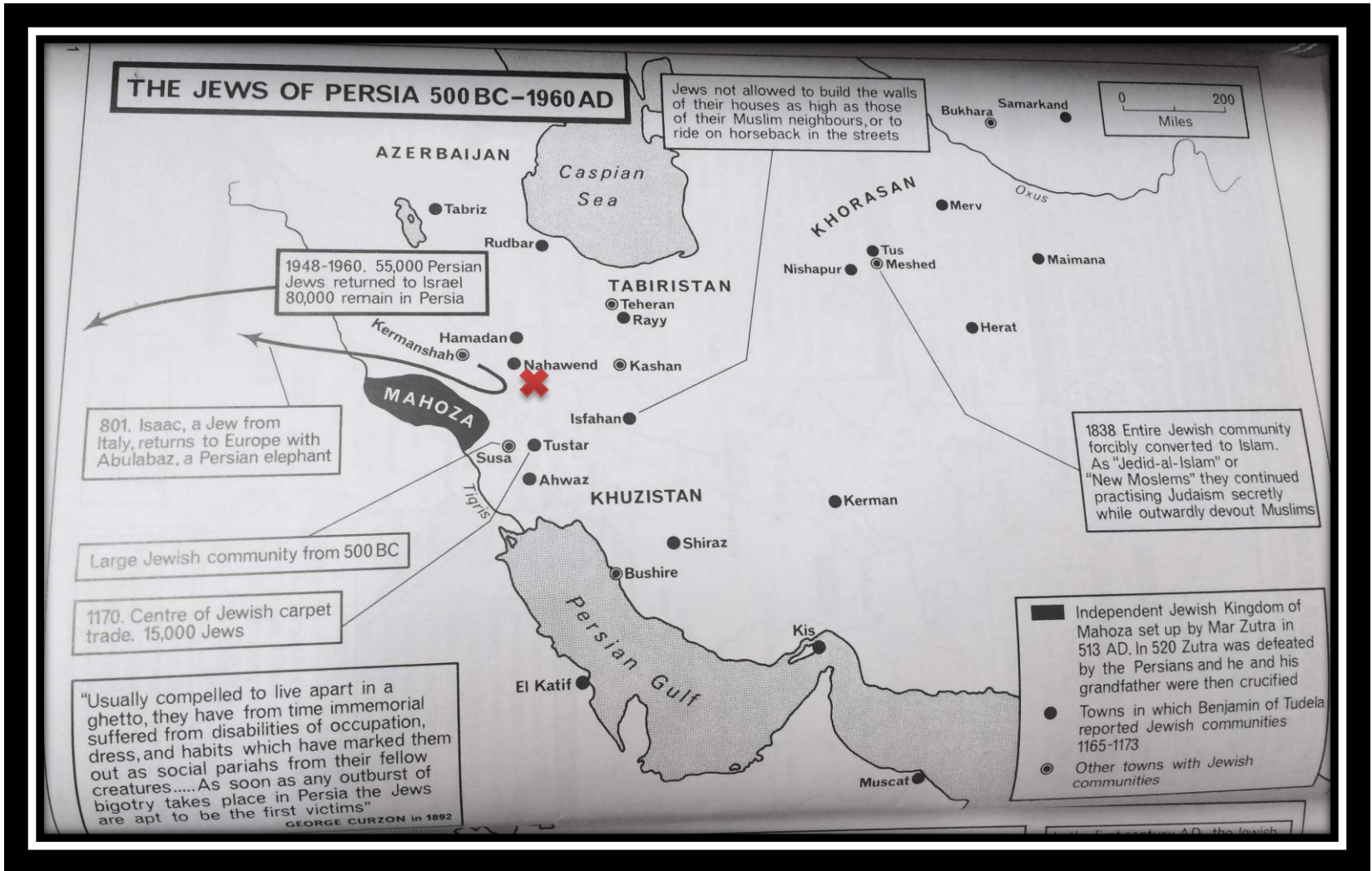
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The Borujerd city is located between Loristan, Markazi and Hamadan province.

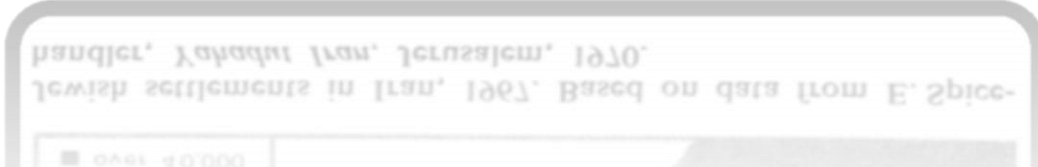
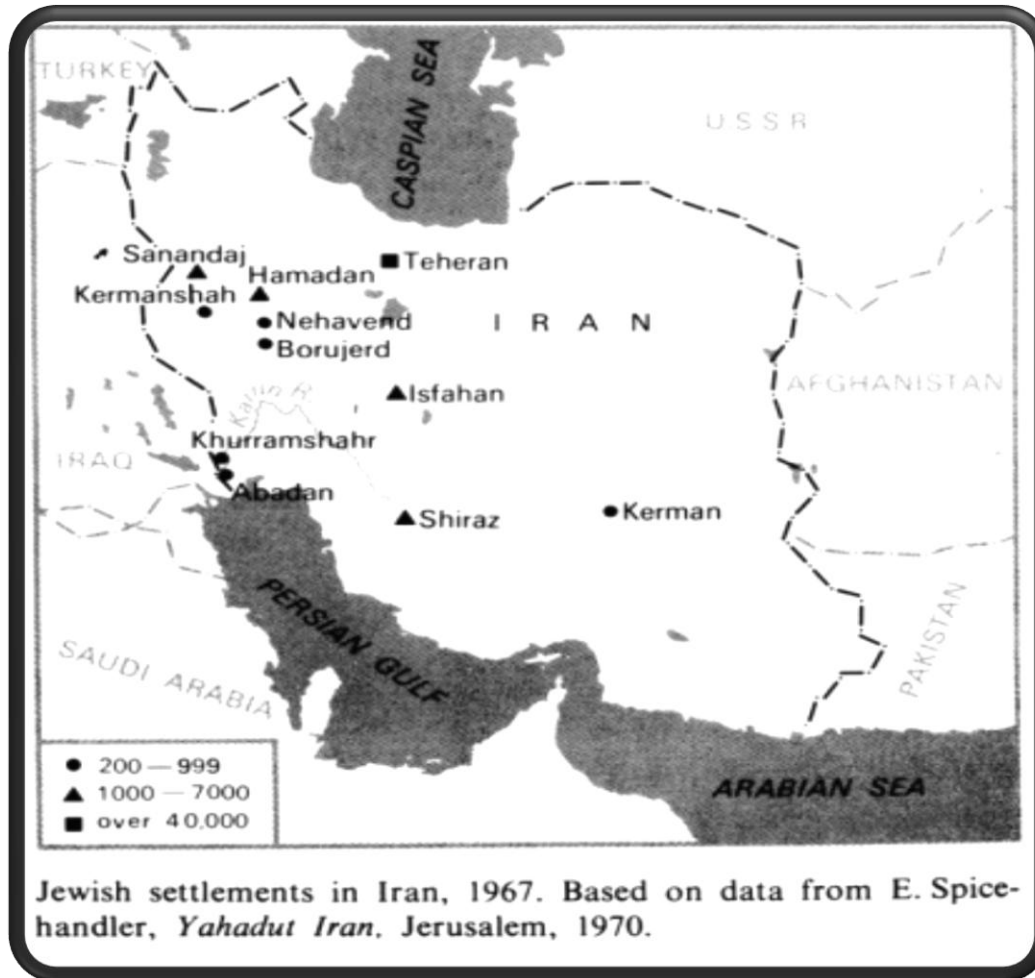


- Persian Jews have lived in the territories of today's Iran for over 2,700 years, since the first Jewish diaspora. when the Assyrian king Shalmaneser V conquered the (Northern) Kingdom of Israel (722 BC) and sent the Israelites (the Ten Lost Tribes) into captivity at Khorasan. In 586 BC, the Babylonians expelled large populations of Jews from Judea to the Babylonian captivity.
- During the peak of the Persian Empire, Jews are thought to have comprised as much as 20% of the population.
- there are some cities having the major population of Jews in Iran like Isfahan, Kashan, Hamadan, Nehavand and so forth. The city of Borujerd which is the main subject of our research is in this area, in a short distance from Nehavand (58 km).

# The Jews of Persia 500 BC-1960 AD (the Routledge atlas of Jewish history)



*the major cities of Jews settlement including Borujerd in Loristan province.*



- According to the encyclopaedia Judaica, The earliest report of a Jewish population in Iran goes back to the 12th century. It was \*Benjamin of Tudela who claimed that there was a population of about 600,000 Jews. This number was later reduced to just 100,000 in the Safavid period (1501–1736), and it further diminished to 50,000 at the beginning of the 20th century, as reported by the \*Alliance Israélite Universelle (AIU) emissaries in Iran.
- In Ephraim Neumark’s travelogue, there is a statistic account of the Jewish population in Iran in the 19<sup>th</sup> century. According to his document, the size of the population of Borujerd Jews was nearly 800.
- this number of population is in 19<sup>th</sup> century but because of recent migrations of Jews to Tehran, Israel and the United States, there is about just 25-30 Jews left in this city now. I’ve heard from my informants that they’re also going to migrate to Tehran as soon they can sell their properties.
- so we can say that definitely there will not be any Jews dialect spoken in this city in the future not very far, Since of massive migrations and the lack of tendency of the younger generation, to use and even acquiring their local variant because They consider it as an inferior variant (because of suffering from political, racial and ethnic pressures imposed on this minority during the centuries) and they don’t speak it anymore and don’t understand it too.

## Which group of languages does this dialect belong to?

At the first glance this idea might come to the everyone's mind that this dialect of Jews is a variant of Hebrew language but this is very considerable point that this is an Iranian dialect belonging to the northwestern branch of Iranian languages unlike the Lori dialects which is a subgroup of southwestern branch.

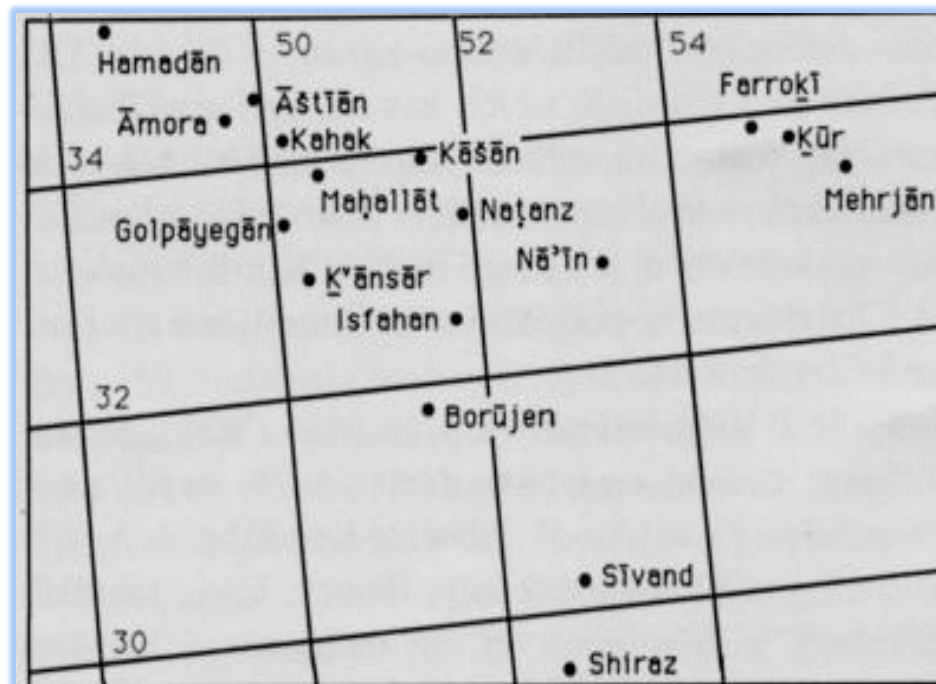
According to Comrie (2009), Iranian Languages form a branch of the Indo-Iranian group of the Indo-European family. Among the Old Iranian languages, two are known and attested, Avestan and Old Persian. However, the Middle Iranian languages (c. 300 BC–AD 950) are much more numerous; they are divided into two major groups, western and eastern. Western Middle Iranian is represented by Middle Persian and Parthian.

- Middle Persian belongs to the South-West group, and is almost the direct descendant of Old Persian.
- On the other hand, Parthian belongs to the North-West group.
- the New Iranian languages fall within two major Eastern and Western groups with 'northern' and 'southern' subgroups for each.
- the New West Iranian languages are divided into two Northern and Southern subgroups. North-Western Iranian dialects are those dating back to the languages spoken in the northern and north-western parts of the Iranian plateau. North-Western Iranian languages, to which most of the West languages belong, are now found in Kurdistan and Azarbaijan in north-west of Iran, as well as around the Caspian Sea, Baluchi and **central Iran including Jews dialects.**
- the Southwestern branch include dialects centered in the southern province of Fars (the Persis of the Classical sources), hence usually referred to as Perside, the group which also embraces the Lori-Bakhtiari subgroup and Persian.

- *the Old Iranian languages:*
- Avestan
- Old Persian
- *the Middle Iranian languages:*
- *Western:*
- *(old persian) Southwestern:* Middle Persian (Pahlavi)
- *Northwestern:* Parthian
- *Eastern*
- *Modern Iranian languages:*
- *Eastern*
- Northern
- southern
- *Western:*
- *Northern:* **dialects of central Iran (Central dialects) centred on Kashan, Esfahan, Yazd, Kerman and the Dashte-Kavir (Iran).** Kurdish, Taleshi, Gilaki, Mazandarani, Gurani, Bashkardim Semnani and related dialects, Tat dialects, Vafsi and Ashtiyani ,
- *Southern:* **Persian, Luri and Bakhtiari, Kumzari, non-Persian dialects of Fars province, Judeo-Tati.**



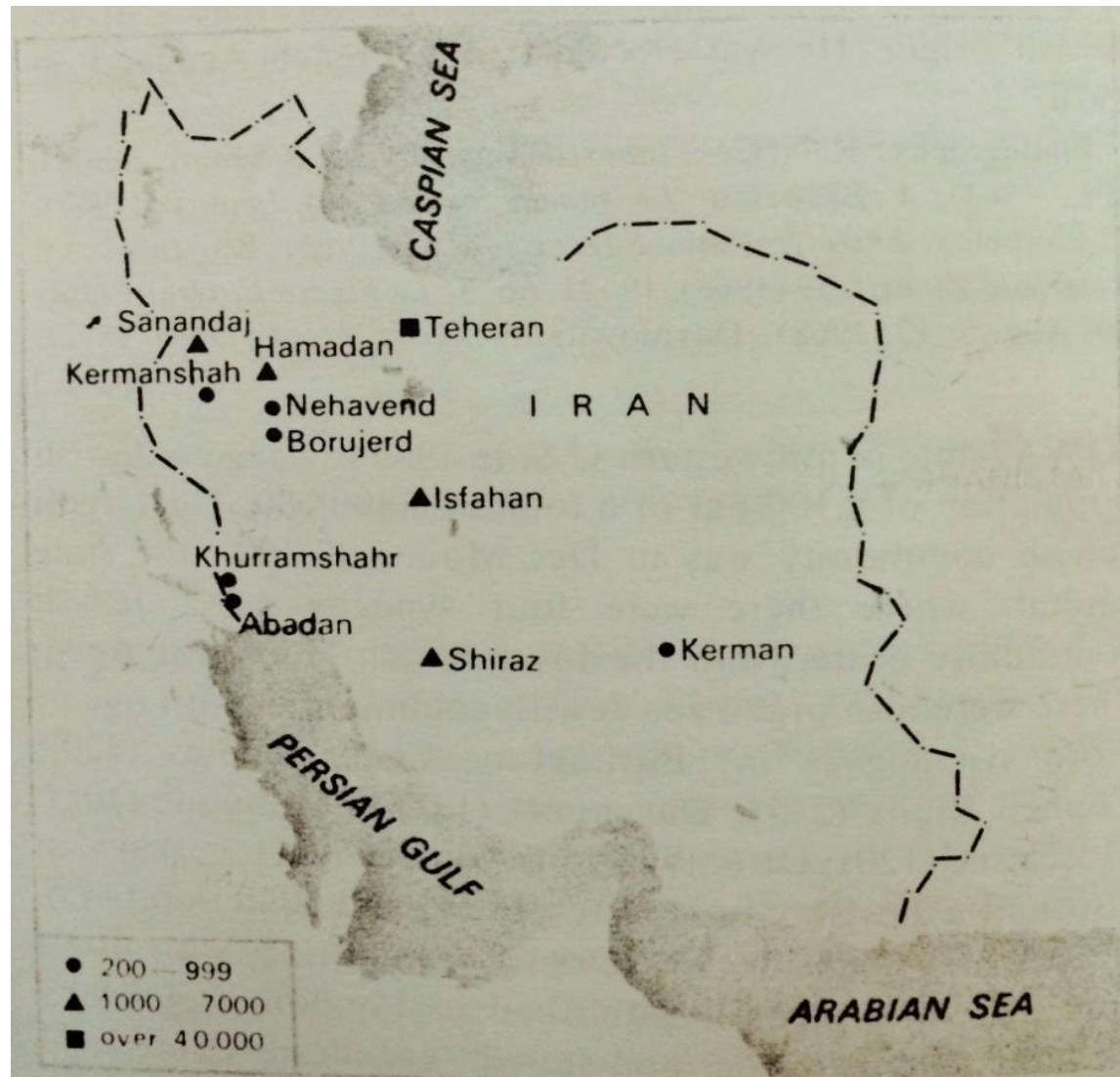
- The CPDs are native to a region in central Iran that extends roughly from Kashan in the north to Isfahan in the south, thus falling mostly within the modern province of Isfahan. Prior to the mass emigration of Jews from this region to Tehran and later to Israel, almost every town in central Iran had a sizable Jewish population, each of which spoke one form or another of the Median dialects native to the region. In particular, the minorities especially the Jewish communities in cities such as Hamadān, Kāšān, Golpāyegān, Nehāvand, Komeyn, Isfahan, Yazd, Kermān, etc. (see Yar shater, 1974) and the Zoroastrians in Yazd and Kermān have retained the Central dialect spoken in their cities in spite of Persian intensive influence on these areas.



## *Judo-Iraninan dialects:*

- According to Borjian (2014), as well as Judeo-Persian (the Persian language spoken by the Jews on the territory of present-day Iran and Afghanistan), there are spoken Iranian languages/dialects used by various Jewish communities. These Judeo-Iranian dialects are classified into two different branches of Iranian dialects:
- One group belongs to the Southwest branch ( as does Persian and Lori-Bakhtiari dialects), and consists of Bukhari, Juhuri, and Judeo-Shirazi.
- The other group belongs to the Northwest Iranian branch. From a dialectological point of view, these dialects are part of a group classified under the subgroup of Central Plateau dialects (CPDs), but for comparative reasons they're designated as Median (, the language of the Medes who migrated into the Iranian Plateau, as the Persians did in the early first millennium B.C.E.) (Median languages form a subset of the Northwest Iranian group that includes the CPDs and Tatic dialects but excludes Kurdish and Baluchi.), owing to their location within the ancient province of Media.

## Judo-Iraninan dialects



- These dialects include dozens of vernaculars, with various degrees of mutual intelligibility, and are spoken in individual villages and small towns. In larger towns, Median long ago has been changed into Persian, with the exception of the Jewish residents, who had preserved the native vernaculars until the recent past. In other words Persian permeation has been far more advanced in larger towns and even in small cities and villages.
- The level of endangerment of languages and dialects of Iran appears to be correlated with ethnic or tribal identity of their speakers. The Kurds and the Baloch show a strong sense of ethnic identity as well as admiration for their mother tongue. These ethnolinguistic groups as well as the Turkish and Arabic speakers of Iran find additional political expression across national borders. The Lors and Bakhtiaris of the southern Zagros are proud of their tribal affiliations, and their dialects appear less vulnerable to Persian, though concrete facts are yet to be collected.
- otherwise the Jewish speakers of the central dialects are the only group who had preserved the native dialects such as those who live in Isfahan, Kashan, and Hamadan.

- It's very noteworthy that the central dialects have been remained nowadays, are not only in central plateau of Iran but also in out of this region in Loristan , hamadan and markazi provinces.
- The dialects spoken by the jews in Hamadan, Tuyserkhan, Nehavand, Malayer and Borujerd are instances of these dialects. The dialects spoken in this area of Iran belong to the Northwestern Iranian languages (NWI).
- According to Stilo(2003), the dialect of Hamadan Jews show connections to the Jewish (and non-Jewish) dialects of various CDP areas. According to him it's most likely true that the Hamadan and Tuyserkhan Jews came from Isfahan. And as the Jewish community of Tuyserkhan was not most likely derivative from Hamadan. Tuyserkhan Jews also agrees with Hamadan Jews in all major grammatical points and lexical items.
- As Ehsan Yarshater also referred to in his own article, there is an expectation to be a Lori dialect among the Jews of Borujerd, the issue that is the main point of my study.
- Yarshater presented two possibilities about this case:
- The first is that the community is not native but originated in an adjacent area, such as Nehavand, Arak or Golpayagan;
- And the second one is that the Borujerd area had originally been inhabited by the same people who inhabited in the neighboring Median regions and was taken over at a later date by the Lors, who drove out the Median dialect, preserved only by the Jews of this area.

## How the Lori dialect of Borujerd could have affected on the Borujerd Jews dialect?

In my study on Jewish dialect of Borujerd, I've collected my data from 3 old informants speaking in this dialect to each other.

At the first of my study I expected to see a large amount of changes which the Lori dialect of the region has imposed on the Jewish one. But there is a conservative behavior of the Jews to prevent any linguistic change on their local dialect except on the vocabulary.

What surprised me very much in my data gathering process was the large amount of Borujerdi words in this dialect. What is notable in this case is that this change haven't had any considerable influence on the syntax.

*Verb glosses across Jewish dialects, Borujerdi and Persian dialects*

	Isfahani (Jewish)	Hamadani (J)	Borujerdi (J)	Borujerdi (Lori)	Persian
break (imperative)	be-ymer	ba-Hmer	be-hmar	bašken	beškan
Close (dar-) (Imperative)	(b)eban(d)	der-bend	dar-vin	ba-van	be-band
he came	b-ume	b-ume	b-une	ama	amad
he brought	b-ešart	b-ešart	b-ešart	ʔoerd	ʔavard
he fell	dar-kafd	dar-kaft	dar-kaft	ʔefta	ʔoftad

*In the case of verbs there is a strict resistance to enter Lori verbs into their dialect by the Jews of Borujerd. I should say that they ‘ve maintained their conjugation forms completely according to its northwest origin With its passive, perfect, pluperfect stems, ergative construction and so on.*

*Basic words for kinship relationships*

	Isfahani (Jewish)	Borujerdi (J)	Borujerdi (Lori)	Persian
father	buva	bua	bua	baba
mother	mað	nana	nenā	nane
brother	beðar	berâr	berâr	baradar
sister	χoχ	χuar	χuar	χahar
Son/boy	pir	pir	pesar	pesar
daughter /girl	dot	dot	doχter	doχtar
daughter-in- law	ariθ	arus	arus	arus
son-in-law	ðumað	dama	dama	damad
wife's father	buva dzan	bua dzan	χesira	Pedar zan
wife's mother	mað dzan	nenā dzan	χesira	madar zan
son's child	neve	Pir za	nava	nave
daughter's child	neve	dot za	nava	nave
child	veče	veča	bača	bače



- As we can see in this table, there are nearly no considerable changes in the words for kinship relationships. Just in some words we have some minor phonological changes, showing the substitution of southwest phonemes in the place of northwest ones.
- According to Comrie, There are some phonological characteristics which separate the South-West and North-West groups. One of them is :
- Preserving the Old Iranian z. as opposed to the change of z into d in the South-Western languages, such as NW zumâ or zâmâ 'bridegroom, son-in-law' vs SW dâmâd. And as we can see here this word has undergone a change from North west  $\delta$  in Isfahani Jewish to south west d in Borujerdi Jewish dialect.
- But generally there is no notable change in these words.

### Words for body organs

	Isfahani (Jewish)	Borujerdi (J)	Borujerdi (Lori)	Persian
finger	ʔongoθ	kelek	kelek	angosht
nose	demaq	pet	pet	damaG
tongue	ʔoδun	zowun	zevu	zaban
elbow	ʔarendʒ	merk	merk	ʔarendʒ
sneeze	ʔofnidʒe	peʃga	peʃga	ʔatse
rib	dande	denna	denna	dande
snot	ʔov-e-demaq	mofga	mofga	ab-e-bini
saliva	ʔov-e-lop	tofga	tofga	ab-e-dahan

*about the words for body organs in Jewish dialect of this region, there are many local (I mean Lori) words replaced the original ones in this dialect.*

## Expressions about times

	Isfahani (Jewish)	Borujerdi (J)	Borujerdi (Lori)	Persian
evening	peθθ-in	pasin	ivara	asr
The day before yesterday	pere	pe:re	pari ru	pari ruz
The night before last night	pere- seu	peri sɔw	pari sɔw	pari sab
The day after tomorrow	paθ θebA	pasini farda	Pas suwa	Pas farda
Last night	ʔeb(i) seu	hed bi sɔw	di sɔw	di sab
saturday	ʃabbat	shabat	shamma	shanbe
friday	ʔedene	eyna	dʒomma	Jomʔe

*In the expressions the Jews used to refer to the different times in a day, we can see almost no change, but it's noteworthy to say that there is an start point to use the words of Lori dialect instead the original one even by my old informants, an instance about this case is using the word ?ivAra (I should say that this is a pahlavi originated word.) (that its meaning is evening) instead the original Jewish one "pasin", it shows that in the future not very far these original words are going to be forgotten too.*

## Reflective pronouns

	Isfahani (Jewish)	Borujerdi (J)	Borujerdi (Lori)	Persian
my self	χo-m	χo-m	χo-j-em	χod-am
your self	χo-d	χo-d	χo-j-et	χod-at
himself/herself	χo-ʃ	χo-ʃ	χo-j-eʃ	χod-aʃ
ourselves	χo-mun	χo-mun	χo-j-emu	χod-eman
yourselves	χo-dun	χo-dun	χo-j-etu	χod-etan
themselves	χo-ʃun	χo-ʃun	χo-j-eʃu	χod-eshan

*In the case of reflective pronouns, there is actually no change in the dialect of Borujerd Jews comparing to the Isfahan Jewish dialect. I should say that It has the same results for subjective, objective and possessive pronouns too.*

## *Conclusion:*

- In this study just the influence of a Lori dialect at the level of vocabulary on Jews dialect of Borujerd was studied. In this case as it was shown, there are huge penetration of Lori vocabulary in every day lexicon of Jews people of the city, to such an extent that even the old Jews very hardly could remember the origin words of their dialect except in verbs, time referring expressions and the different types of pronouns.
- And finally I should say that This research was just the first step in studying another dialect of the Iranian Jews which is going to be extinct soon.
- So it's a very urgent issue to start a comprehensive investigating of this dialect before the complete extinction of it.
- My research in this case is in an preliminary level, and I hope there would be so much prominent prospects in this field in the future not only by myself but also with the other colleagues who are interested and concerned about this critical issue.
- And at the final, I think it 's a necessity to provide a linguistic atlas for Lori continuum dialects in Hamadan and Loristan provinces and another atlas for Iranian Jews dialects to pinpoint the isoglosses boundaries. hence it may specify to some extent the trends of migrations and thereupon somehow the origin of the emigrants.