



ABSTRACTS

The Palm in Minab: Description of a Shared Knowledge

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The purpose of this communication is to touch on briefly parts of the results I have recently achieved studying dialects and folklore of people living in the Eastern Hormuzgan, at the mouth of the Persian-Arabian Gulf. The dialect of Minab, which was for the first time in modern times studied by P. Oktor Skjærvø, has been and continues to be the object of my linguistic inquiries.

In the time at my disposal, I will try to give a brief demonstration of the use of lexicography to interpret relationships among Iranian dialects, with some obvious and necessary forcing: The choice of the ‘date palm’ (Phoenix dactylifera) as a semantic field has been favoured by the richness of terminology connected to this tree and its products in Minab area. Every part of the tree has its uses. The wood and leaves provide timber and fabric for houses and fences. The leaves are used for making ropes, baskets and furniture. The fruit is delicious, and it can provide refreshment for people and, occasionally, feeding for animals throughout the year. My work is inspired by an outstanding contribution of Georges Redard, published in 1962 with the title of ‘Le palmier a Khur’ (*A locust’s leg ...* in honour of S.H. Taqizadeh, London). Khur is an oasis situated in the Dašt-e Kavir, so it represents a linguistic reality which we can define as ‘northern’ in relation to the ‘southern’ one represented by Minab. As a matter of fact, just in very few cases we find matching or overlapping of terminology about the palm in Minab and Khur, while, on the other side, many words we find in Minab are also found, with some relative homogeneity, in southern Iran, *i.e.* in the provinces of Bušehr, Larestan, Hormozgan, Kerman, and Sistan-o Baluchistan.

Preference in this discussion will be given to words such as *pīš*, *sīs*, and to the vocabulary related to the ripening of the fruit of the date. Finally, slides will be offered to show how the palm (*moγ*), both in northern and southern Iran, is occasionally ‘killed’ (*košta abūt*) to let people enjoy its sweet ‘heart’ (*kūr*).

Two tâleši dialects of Tâleš (Haštpar) zone

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The object of the paper is to give some preliminary information about two Tâleši dialects spoken on the outskirts of Tâleš – formerly known as Haštpar – city and district in the centre of Iranian Tâleš, *i.e.* the dialect of Tulârud (*Tulârudî*), rural district in the south of the city, and the dialect called *Kargânrudî*, spoken from the northern part of the city to the rural district of Jowkandân. The data have been collected during two field-works in February-March 2002 and in September-October 2002. *Tulârudî* is traditionally labelled as a boundary variety between central and northern Tâleši dialects, whereas *Kargânrudî* represents the outpost of northern Tâleši dialects continuum. In this paper I will describe some features of convergence and divergence between these two dialects in the fields of phonology, morphosyntax and lexicon.

Hormoz Hormozdân’ Mizân-e Pârsi

(A Grammar written for ‘Zoroastrians’)

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This grammar or rather ‘collection of rules’ compiled during the reign of Nâser al-Din Šâh in 1231 of the Yazdegird era (1863) in Teheran was intended for young people of the (pseudo)-Zoroastrian community known as the Âzar Kayvâni sect. It consists of two parts, a morphology (*bakhš*) and a syntax (*bar-bast*). The heterogeneous terminology contains ‘invented’ words borrowed from the well-known sources of the sect (*Dasâtir*, *Dabestân* etc.) for the most part, but occasionally they are used with their Arabic equivalents (e.g. *nâiv* and *Ôarf*). Specimen sentences, grammatical descriptions and ‘theological’ comments, however, represent the formal ‘ornate’ prose of the 19th century Persian. My aim is to discuss the alleged sources of this treatise, the problems of terminology and its relationship to the ancient and contemporaneous grammatical tradition. Both the 19th century Indian Parsi influence and Iranian Muslim contexts are clearly felt.