

Nima Yushij and Tabari language

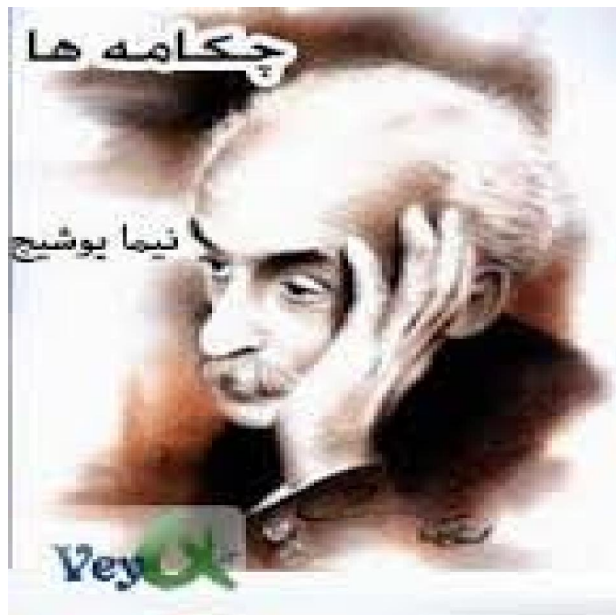
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Abstract: Tabari is the name one of the languages of Iran, And a branch of the Iranian languages North West. The language in the northern provinces of Iran (Especially the old territory Tabarestan). As a native language spoken by people from Mazandaran province Language Tabari is derived from the name of Tabaristan It is one of the few Iranian languages sub-language of Caspian And continue Parthian Pahlavi language. Language Tabari has a rich and extensive literature. Such that it can be famous book Marzban (Marzban Ben R. Ben Shrvyn- of princes Bavandi) Including fine works of classic literature. This book is written in the Tabari language. Linguists know the Tabari language is in Indo-European family. Tabari dialect of the first century of Islam has been extensive literature. Tabari language spoken in Iran. Nima Youshij in the last century also change the structure of Persian poetry. With his Tabari couplet words are forgetting the revival of native land was introduced as a poet capable of poetry. Nima Tabari couplet variety of different themes. Nima goal of poems, with Tabari language, certainly not entertainment Roja collection its one effect for Nima also it is a Tanari culture.

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He was worried about the future, young people, speak the native language with disdain know little of the language, go to destruction Young people go astray from the novice on reading and learning and knowing their mother tongue shrink bâq-e timo/me var in-i oundam ku mon danimo Javun ku dunâ-ye ten um nimo/ javun ku hic noporsi ay mon kimo/ nešnâsi tu me gole.

The young do not know your name / youth that no do not ask who I am / You do not know Baghm

seeds / when to see follow me (and others) do not (Roja. 251).

History of Tabari Language:

Mazandarani the Caspian sub-languages: Northwest branch of the Iranian language family.

Goran and Gilaki languages and effort and Harzandi and Mazandaran and Semnan and encompasses some Tati languages in historically these languages depend Parthian Pahlavi.

Complex Lieutenant in the 5th century AD were from Mazandaran written and coins with Pahlavi script. Two Pahlavi inscription in Rskt located in Sarrey Dodangeh Rskt tower and dome known as Lajym Savadkuh Supporting this idea. Mazandaran has a special connection with the classical Sanskrit language, It should be noted that in Europe the first grammar book written by the genius came from Punjab to Sanskrit, in the classical Sanskrit language can be seen many Words and Phrases of Tabari The result of exchanges and migration, and the likelihood that it is appropriate to rice civilization. Mazandaran language in all three structural levels: phonological, lexical and syntactic features are That distinguishes it from the Persian equivalent of today. (Darwish Ali Kulayyan: 1378: 9).

-Style Renounce poetry Nima Youshij:

great man of the night in Alborz mountain cliffs begin their native land language wick The light of his candle was went out And in the whisper of mountain fate of its ancient traces.

From the sixth to eighth poems scattered remains of the home of poets Tabari and a famous collection of poems Zargre Amoli and R. Khraty Knzalarar

attributed to Amir Pazevari. But Nima Youshij in the last century also change the structure of Persian poetry with his Tabari couplet. The words are forgetting the revival of native land was introduced as a poet capable of poetry. He renounced poetry revival of the language in the present day highly sought Nima Tabari couplet variety of different themes. Nima symbolic language of myths he tries his Tabari in the poetry of his contemporary audience. So connect with the predecessors to preserve the historical identity in their homeland. Nima poetry is rich in the presence of plants, birds, animals, objects and beliefs and local customs believe in Mazandaran's people, especially white rooster is a symbol of consciousness and then he write.

Talâ xun-no gono me tâj me xuno/goni talâ âšubo
rah-nemun/nuni jahune ou can-ni tiluno/at-tâ xâre ou
baxorem mon ravuno/ rooster calls and tells my crown
and my crest is my blood /he say rooster is in riot//
Are not saying how much water is muddy world/ Want
to drink a good and clear water does not
make/(Roja:368).

"Language, in terms of linguistic, phonetic system that is made from symptoms and for human connection, and forward the message to be used." (Samii, 1387: 4).

Parviz Natel Khanlari, the language is defined as: "Any sign that states can live with it or meaning in your mind called transfer language." (Khanlari, 1387: 1.3).

And the definition of dialect: "dialects that form of language, in addition to pronunciation, some words and grammatical structure, including the difference; however for other speakers can understand." (Ahmadi Givi - Anvari, 1385: 3).

Language Tabari in the past has been remarkable literary works. Marzban first book in Tabari, and then in the seventh century were translated into Dari Persian...

Language independence from the remnants of ancient Iranian languages with a device-independent morphological structure of the ancient linguistic investigated.

Looking at the action that still goes to work, we find that the root verb in the language of Iran. Many verbs of language, other languages such as ancient Tabari in the current Persian language does not exist. (Mousavi Saravi, 1389: 77-89)

"The most important step Nima, in the way of keeping alive the language Tabari, Tabari in a collection of poems called" Roja "is These poems are a rich source of words, compounds, beliefs, rituals, proverbs and symbols Tabari, which represents the effective efforts in this way he is." (Ali Asghar: 1394).

This concern, even in Persian poetry Nima also not abandon him; his Persian poetry is full of words

Tabari. Nima to adroitly, for their persistence in Persian language has, The words such as: Palam (kind of plant), Tirang (pheasants), Tuka (a bird), Darwag (tree frogs), Mazo (tree), Shmalh (torch), Mala, MLord (fishing) Npar (home Galypvsh), Suolishe (black beetle), Oja (trees).

In his introduction to "Roja" says:

"Like all people, I speak. If they have mixed their language. I am mixed But my greed mixed with words that is my tribe forgets them." (Yooshij, 1375: 613).

Nima purpose of Tabari poetry; was keep alive the language, customs, beliefs, culture and history of his native land.

Roja could be an Tabari culture. Nyma in the lyrics of his Tabari also described a family history of suffering and their anguish. On the other hand, a clear picture of social conditions governing the Caspian, ethnicities, beliefs, symbols, characters and different places, even animals and plants provided. On the other hand, tries to make people wake up and stand against the masters and oppressors, their right to take their, Therefore, Nima can be, in addition to the father of modern poetry, "a revival of the language Tabari.

Nima, in a letter to his brother, Ladbn, writes: "In return, volatile, a blessing which is similar to the blessings of conquest and success... especially when it beautiful in the woods away from people. I am a poet I make from not being to being, I'm leaving it to my open air, better than awesome mansion. Nima spirit, was mountain spirit, and city could not hold him. He says: "

My primitive life among the shepherds tent-dweller guards who passed away over the summer to winter pastures are air and the long hours of the night over the mountains gather together around the fire." (Yooshij, 1346: 8).

He was worried about the future, young people, speak the native language with disdain know little of the language, go to destruction. Young people go astray from the novice on reading and learning and knowing their mother tongue shrink.

bâq-e timo/me var in-i oundam ku mon danimo
Javun ku dunâ-ye ten um nimo/ javun ku hic noporsi
ay mon kimo/ nešnši tu me gole.

The young do not know your name / youth that no do not ask who I am / You do not know Baghm seeds / when to see follow me (and others) do not (R. 251).

Nima more than 60 years ago had predicted such days and tried to graft the young generation in the past and their originality, fill the gap between generations. He spoke of his own originality expression in birth- to today's young that he was born to honor its own identity and not let to be forgotten the native and ancestors language.

Nima never thinks about modernity but in life whether at work are trying to organize for the benefit of national identity... he suggests that his originality.

Nima-mo men, yegâne-e rostamdar/nimâ varo-šahat-âgime tabâr/honare moni vone me numdâr /kelin nimo, taše kele sare kal mâr/

Nima I'm the only Rostamdar / Nimavar (bow arrow) and the shahragim tabar / my Art would be named / i am not gray (main fire) I'm furnaces (R. 83).

Freedom and awakening Nima:

Nima, grown in mountain he looked consistently to the mountains towering Alborz.

And the nature of its mountainous cause was that his back against tyrants and tyranny and cowardly never, does not bend.

His life was The simple of poverty and often was liberal magnanimity.

Nimâ gono še das-so bâro išmo/râho ruz šum-mo nâmarde kâro išmo/tisâ num xormo ruzegâro išmo sare jer zami, sare jur xodâ ro išmo/

Nima said I look my result/ the way I look cowardly labor I eat and only bread and look at days / my head is down and see the earth and when is up I see God (Roja: 238).

Nima era, an era in which prevailed masters of the villages and rural laborers ate suffering People can defeat it had And lords were dominant of life people, property and honor dominant. Nima, this false relationship to the challenges of their people wants to wake up:

Nâqus xun-no dang dang višâr bavâšing /ding ding še asbe sar savâr bavâšin /fekre nihune kâro bâr bavâšin/ d ing ding ci-yar zabuno xâr bavâšin/

Bell reads: ding-dong Wake up / Ding Ding on his horse ride / Thinking about work and be productive / Ding Ding humble and humiliated for what you get up (Roja: 244).

Bi par-o-bâl ci morqe zâr zârmo/ cangol zam-mo duduk kašamo ci kârmo/mono dakâšto xân varno še nârmo/ay mon kârmo hares ci bi, ârom/

What a bird without wings bitterly i am / harrow and what I am slot /a lord give my planted and I don't have / It All I plant again see! what my work I am shameless(R227).

Nima Youshij Tabari structure of language in poetry

Culture and beliefs of the people Tabaristan in "Roja"

Nima, regenerative green land of their culture and beliefs and tradition that are gradually fading For example, in a bit of a long tradition of Mazandaran (up to July thirteen) is rooted in the ancient history of this country speaks:

Tir-mâh bimo ve sizde šu mi dommâl /ây sabz-ali beru bapors mone hâl/ vise0ye var gales dare zan-no xâl /kuhe mion nomâ dare giron fâl //

July Tabari (November) and Thirteen night for I / O Sabz Ali Come on and turn me on Ask / Shepherd is among the woods around the his pasture / Nima is there and omen between the mountains (Roja: 207).

Tabaristan residents of July celebration or feast was shot on the night of divination is common pot, And slippers are tattoo, This was the beginning of the cold season (Mhjuryannamary:14: 1384).

Another believes in Mazandaran's people are about in sciametry. they believe Zohal star same dragon cover surface of sun and moon (Alame:1338:19).

u-in nu-in, nomâ re xu baito/me bamunes-se delo, tu baito/šu-ye râhe sare, at-tâ °u baito/zehel bimo-o, mâhe nu baito

Do not say Nima sleep (trans) was / I am desperate to have fever / night one night on the way (of) was / were Zohal the new moon (cover) (Roja 56).

Vahmane-mo še das-spo taš zan-no/melâl šan-no si-yu jume re kan-no/bakete âdam doni-ye ve hul zan-no/qalâat-tâ mardi hame re xan-no

In vahman Tabari(jone)it burrn its hand/ sad and sadness of Tabari months(Desember) To bring down his black shirt/ The old man due for the world tries/ The old man due for the world tries/(Roja:336).

The proverb of Nima

In Lyrics Tabari Nima proverb has a special place Nyma using this method, notes, cattle and tells his advice "Lays the first brick architect Soraya is tilted to tilt wall"

Vale bâri, šuno tâ nokine kaj/sif ku baci, bavi-yo da-cio raj/nâdun ci ah-le mâzerun ci sâvaj/ci kalâgar, ci basubun ci âš-paj/

Earth is nothing about (will not) / garden gardener who does not have his / sea water that does not storm / person who is hungry does not believe in life (Roja: 286).

Construction of words in Nima's Tabari poetry is exceptional He eventually elegance and mastery of words employed by the rhythm of his poetry puts And each selects to drive in his place And in the selection of the possibility of enjoying the different meanings of a word in the verbal of Nima's Tbari poetry there.

The term structure of[night]

Nima words here in the night, at least more than twenty different positions and interpretations applied Debris And any special Azzraft.shb saw was like pregnant cows (diagnostic) / (Roja: 8) " **badimo šo eti ku ous-se gu-o**"

Timeless poetry night at the Shepherd's House turbulent knows and sees / (R. 78).

šu gir hâkerdo, kârevuno lu burdo/sarâ dab us-so gales burdo, gu Burdo./

The dark night is weary face and asked him to move the logo to sleep good eyes **šu, las hade še aspe râh-vâro/.../bel bafosom me ceš xu re dâro/**

Sad sad poet and man of the night wants to go away and straw woman wants her cane and to read his recantation may settle (R. 144).

šu bu našu, qam bu davâš mone var/pit-kole jân bero me var baeir par/ney-zan baxun tabari nimâye ves-ser/burrito yâr daren-ni-ye me jegar/

The importance of the word (night) in the poetry of Nima Tabari events that happen in this Persian poetry Nima also enjoy a special position were As far as the poem several times in the poetry collection (Night / 42-sad night / 413-hatred night / 501-lastnight / 601- Qureq evening / night work 609-foot / 611-dark night / 665- cold winter night / 734- Still of the Night / 738-night / 740-in the early hours of the evening / 756-all night / 765-a-night / 776-passes of the night passed / 785-night all night / 787-).

Structural roots of words Tabari:

دبیر: dive

Aryan gods groups in Mazandaran Court before the Zoroastrian religion. And Zoroaster ughtertheir opposition in this country is frightening and dreaded shown and it's frightening and deadly enemy anti Dave has In Sanskrit means God and in the Avesta daeva and in Pahlavi deva Persian as Dave part of the Avesta Vndydat name, which means law against native Dave Dave is the belief of the great stout and powerful only Rustam Sistan the mane body and force the match for the power and know DaveTabari And the names of geography in Mazandaran plain as Dave, Dave Shell, Dior, Dave kala confirms this.

پدر: per

Parsi father in the pit in the ancient Persian Avesta pitar Yi pitar and in ancient India pitâr

دختر: kijâ

Parsi kanecak in ancient India kanya in avstavy kanyâ-kainikâ

دوریو: doryu

In persi dravâp-dravâ in ancent persi drayah

تاش: taš

In persi âtaš in avesta âtar

] sister **خاور: xâxur**

In persi xavâhar in avesta xavânhar in ancent india svasar

The word phonetically (wo)

In mazandarani, renounce the word phonetically (wo) at the end of the term is considered the defining characteristic of language, especially in poetry Tabari (xuno-marô-xo-iyšmo).

in theTabari language, Prepositions and conjunctions as well as does not.

Nima often the object at the end of his sentence, including **kile kon-no, emmâr zan-no.**

Beranjo(Roja:59)-- **hâkordomo šu vise rujo** (Roja:60) –

Language features mazandarani use of additional compounds and adjectival pronoun in addition to and before he is.

me yâr-me nâzanin - veno jâro, te xo, ye dym,
priority attribute on the added layer augend:

nâmard del (instead of the heart cowardly) - **ami kijâ** (instead of my sister) - **mardeme ry** (instead of the boy's people).

figures of speech:

Major industrial and described and irony are in the lyricsTabari Nima.

âftâb telâ kotoni-yo das-se sa The sun struck gold on hand) (Roja: 141).

xi-yâl bimo mahâr bakeši-yošu ro. thought became and Curbing the night before (Roja: 142).

višebimâr mun-no, vore nâlo/ Because grove patient with his whining) (Roja: 208).

Object word in Tabari poetry:

Nima has to object to the word of brevity uses His Word thus states without any preposition or conjunction Nima has to object to the word of brevity uses His Word thus states without any preposition or conjunction.

Mon kâc vare qermez jume-ye talimo/mon gedâyune xoreše-ye câšnimo/fasle vahârûn bolbolune kelimo/fasle zemestun taše sare talimo/

I'm hedgehog with red shirt by pine trees are going/ I am a seasoned stew poor/ I Nightingales nest in spring/ In the winter, I am the fire razor/(ROja:262).

Nima Tabari symbol in poetry:

The Nima icon expands the meaning of the poem. Nima poetic symbol symbols such as signs and symptoms that bespoke not only have a concept The Nima icon expands the meaning of the poem. Nima poetic symbol symbols such as signs and symptoms that bespoke not only have a concept “ **talâ xun –no ki burdo ki bimû-o** (Roja:7)”.

Dogs symbol of wake-up and water symbol of boiling, move and night symbol of darkness and suffocation. Although native Nima poetic images, but to all aspects of life and human existence can be seen.

the verb use of the first in the sentence.:

baxordo ou baito vâ bi-yârdo drank water and Snowdrift.(Roja:76)

nadum-mo keje-e ââbi gol dave xân-nes-so I do not know where they're laughing blue flowers (Roja:181).

Result:

Nima their language, culture, religion and tradition to keep all ancient land of calls he knows that the modern world is moving fast and everything is changing and changing colors And may be difficult to maintain the larger culture, so they should be trying to protect the subcultures and the modern world is based on the foundations of culture And established the authenticity of the old he's still great and amazing

transformation based on the foundations of the ancient Persian poetry and gradually paved the way for changes in the field, with ancient traditions were maintained..

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