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**A QUICK LOOK AT THE RELATIONSHIP BETWEEN KINSHIP IN TABARI  
LANGUAGE AND ANCIENT IRANIAN LANGUAGES**

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**ABSTRACT**

Tabari language is actually one of Iranian branches in the northwestern despite having thousands of pure word that has its roots in ancient languages that along the Persian language, its own grammar, sources Various, interpretation, adage, and in one sentence, it is a dynamic and valuable literature. In other words, Tabari language is one of the Iranian language as it is a relic many of the construction features word and somehow the Middle Persian language and even in its ancient period and it has maintained a relationship with them about your family. This paper seeks to examine some of the facts of language, grammar and vocabulary in the Tabari language, Ava also wrote and translated bits of Professor Ahmad Ghannad.

**Keywords: Tabari language, language issues, ancient languages.**

**INTRODUCTION**

Tabari language is a relic of civilization, rich, rich, and it is the language that has endured for foreign languages, including Arabic and it added to the richness of meaning and continued with his words; poets such as Mastemard (poets Buwayhid), Amir Pazvary (poet Safavid), Reza Khoraty (poet Ghajar Iran), Professor Ahmad Ghannad (contemporary) and etc and they were the guardians of a great and ancient culture over time and across their national history and they have been escorting keep

Tabari pure and noble words. Inscriptions left in Resket, Lajym and Radkan suggests that in Tabaristan been common the Pahlavi line. Aransky believes that the participation of Iranian languages lexical grammar and store is the result of their relative affinity (Iranian philology, 28) therefore; Tabari language is a relative of the Persian language. In terms of device, phonetic, morphological and syntactic patterns and having some of its grammar - although there are some differences together- it has

retained its originality. Not to say that Tabari language is derived from Persian and its ax along it. But Tabari language is more natural and developed in their earlier Ie medieval and ancient languages in addition to Persian. In this study examined some point linguistic, grammatical and lexical in Tabari language.

1- /'armūn /: sadness, regret; "qənčə bə-škəft-ən-e 'armūn je h ərās-ūn parpar" means that Bud is fear and agony of grief and regret and wish to burst. /armon/: desire, /armanidan/ and /arman/ hope and regret, regret and remorse, present material in this action is fake and it is made of / arman / a "longing and regret (name)". The last word is apparently involved Sogdi rmn «sadness, sorrow, regret», the word is probably derived from the ancient Sogdian mentioned rmana roots r-: ar means moving up, move and fidget; brachy Ghes arman as yearning and longing [1].

2- /spəə/: white. Pahlavi: / spət /, Avesta: Aspyt / spita / [2]: "əspə kand-ə te mī rə zəmūn-ə, pīr vū-nī vo vū-nī- bə-pāt-ə": Period will white your black hair and you will be old, worn and torn apart (14/20).

3- /Asrī/: tears; besides juniper, Bundahišn pruning. 19 (Joybari, 8: 2012): "asrī nə-vār, 'asrī čū- kaš rə kən-nə sar- kaš, vārəš je key ba-dī-nī soz xəšk-e čū ba-vū- 'ə": Nabar tears is rogue the Zargo's tears, never seen a green rain, dry wood?

4- /amā/: We, it is survivors of the Parthian Pahlavi and he is a survivor /ahmākəm/. Avesta and it is first person plural pronoun in excess [3]. "ham-čand-e ,ojā-mī? nā! ham-sng-e rojā-mī nā, men men je ,amā-mī? nā čū-leng je bālā-mī": [Hey Friend] Do you think that we are proud and honored to tree "Oja"? No we are not. Is the weight of the star's "Raja"? No we are not. Do "we" get together with "I am" out? No, we do not. We have long thought of their stature and great dignity, it is due to a "zschopau" We're riding on it!

5- /'am-e/: ours, it is a real plus, /' am-e rə / is its objective and / 'am-e və / complement it mode. Additional state or affiliation with the pronouns was shown Mosul / hya / in the middle single-word / hya / consists of two components as follows: Mark noted «ha» and mind Mosul «ya» [4]. Nowadays Tabari language is also used in two ways: "šəme-ya, īn koš və-n-e-ya": Pronoun «hya» Middle Persian, and now it is used as a demonstrative away. In response to the question: Where? / kojā-st /, we say: «hya» ← həya is there; / həya /: refers to the "Middle Persian / hau /» [3]; /'əna /: Refers to a close, "Avesta / ima /» [3] "Sanskrit / enA /» [5].

6- /'avr /, the /' abr /. It must be taken into the v (b) in Modern Persian. Sometimes a single syllable words that leads to the (r) and it is predecessor, "Wow". It can be read

by adding Kasreh disyllabic. “’avr/ /’avər/ :bavr/ /bavə r, xāk rə zəndə kānd-ə ve ʔ je, gān-ə ’avər čə-tī key bə-vār-ə”: He is [God] who gives life to the soil and water and he will command the clouds that showered how and when (7.20); “čādər je bāit-ə rū me dəl-bar, key tond-ə- ’avər da-pūš-ə ’əftā”: My heart is calm with tents. Where can the clouds cover the sun?

7- / bərmə /: cry and moan; "In Sanskrit / bhrAma / means of agitation" (Kolaeen, 12: 2008) Pahlavi: / barm / [2]. ’am kār ba-vī-y-ə bərmə-zār-ī, āmox-t-ə-y-ə dard-o- dəl -paī-mī: Our work is only cry and moan [because] we've grown accustomed to pain and anxiety (8/16).

8- / pətkālə /: Owl. It is said piGgala in Sanskrit (Kolaeen, ibid., 18). pətkālə-y-ə bad-šəgīn-e nal-əš, dar var-nə mə sar dədār-ə ’am-šo: Owl sinister moaning, not cut, and

tonight, he hurts me constantly and trouble occurs (8/18).

9- / per /: (Father) it is "the unknown", as it has been deleted in line and pronunciation in Tabari language. vešnā vače-g-ūn bī-per, tīsā pe vo tīsā-tan, tan parvr-e ,eškem ser, key bande-y-e yektā-mī: [now pay their] children have lost their parents orphaned and hungry and educating people about the belly, her belly is full. We do not servants of God (or, if we are truly servants of God?) (8/14). In this verse, / se: r /, also "unknown" is gone, now it's the unknown. Tabaries, words such as Khey, Khiyl, Seyl and etc. those are pronounced as / xər /, / xəl /, / sel / and words / dīr / and / sīr / as / dər / and / sər / and are also so:

Table 1: Comparing words

English	Tabari	English	Tabari
Self	xəš	Peg	mex
Sharp	təz	Skewer	sex
Fine	rəz	Blade	teq
Demon	dəv	Certificate	dəq

10- / tap /: snatch, it is a kidnapping by mutation. It is suddenly snatch something from the other. In the book "Guide Iranian roots of verbs in the language of Avesta and ancient Persian", word / tarəp / means of kidnapping and abduction [6]. "One of the most important developments in the Middle Persian morphological new era, it removes

some of the phonemes. Remove phonemes may occur in different parts of a word. The removal of phonemes beginning, it is middle and end of a natural process [4]. According to the above description, there is the possibility that / tap / Tabari language in the same / tarəp / in Middle Persian as in Tabari language, it has become by removing

vowel sound / e / and phonemes (r) to / tap /. and-e na-nīš o gap na-zən, mardəm-e nūn rə tap na-zən, rāst bə-vāš o čap na-zən, panbə vājīn-e čāyerī: It means that much to stay and not talk, please Arise and work and deceptive speech, stealing bread that others do not have to bother. Be honest and do not pick the variance. In fact, you're like a weed species in cotton growing (10/13).

11- / təj /: sharp, historical developments, as (č) is next to one of the vowels, in evolution, it becomes (z) [4]; appearance (j) is not an exception to this rule; but sometimes appeared in Middle Persian words have preserved and now they are used. Pahlavi: / təj /. gandəm-e mardəm-ūn naməj tīq-e sətəm na-kən tə təj, Val bor-ə har kə, vū-nə gəj, gar tə xədāy bāvər-ī: Do not trample wheat others and do not interrupt the day creature. Do not sharpen the blade of the wicked. Be aware that everyone choose the crooked and wicked, God leads him to the internal insurrections and sharpness to kill him, if you believe in the true God (13.7). Almost certainly, historical development / təj / is such: təja , təj, təz-təj and tīz.

12- / tor /: Axe. KuthAra in Sanskrit It is means the Axe. Care must be taken to pronounce the letter A in Sanskrit kuthAra so that it is similar to a concept (a) [5]. tars-əmbə me tor katəl be-xar-ə, īn-tī kə tor-ī zəbūn-ə tanhā: I am afraid my Axe faced

with difficulty and unable to build on the land. This species Tabari language is alone, and I am afraid that I can not afford to restore it (40/18).

13. Thirsty; it is / tarəšnā / in Sanskrit means thirsty [2]. dardā dar-emī jānā deryā lab o tešnā-mī, ,anbest-o- tanek tā key? šālī ame vešnā-mī: a dear friend, even though we live in the sea coast, but there is a place of sorrow and pity that we are deprived of those blessings. How long will the social discrimination? - Of course, these extremes will lead to the detriment of society- why are we hungry while rice is ours? (1/14).

14- / te /: you; it is a real mind and sometimes in the context of specific pronoun and it is different from / tə / (you) the term and the concept of the singular personal pronoun in the second line. In the following verse, / tə / is different from / te /. / tə / is second-person personal pronoun in the nominative or accusative, but / tə / is civil pronoun meaning yours. dešmen je najūš-embī, ferdā re na-rūš-embī, dar rāh-e te kūš-embī, sar mast- e te mīnā-mī: we do not familiar with the enemies, and we will not sell (and the next) to get to their carnal desires. Lord, we will struggle in the way of you and we are intoxicated with the wine of grace and love you - Given that it is the endeavor - (3/14). Below, te gap gap "» is an adduct, is to interview you. hamə ja te gap gap ast-ə kə kī astə andə zīb-ā, hamə šū

tə, tan-dərəst-ī mən-əmə peyālə pymā: Everywhere is talking about you, so who is he so nice! And I would cup per night for your health.

The structure related to additional and attribute compounds in Tabari language, which is in contrast to Persian standards; Thus comes first possessive and adjectives and then described and mention. From this viewpoint, it is similar to the description and additional compounds in the English language. In other words, the additional and attribute combinations are translated from left to right.

A) / hāšī-allə / (3/7): Eagle contaminated;  
 B) / taš-bal / (5/1): flame fire. jəvān-ūn'allə-nī, hāšī nə-vāš-īn, səvār-ī gər-nə hāšī'allə jā zik: Hey youth, you're an eagle, do not pollute "addiction". Zwick is a thin and weak, and the passenger is flying eagle infected patients (4/7). har gessə vəsse jānā, dān-ā na-kən-nə ges val, əfrā na-vū-nə ākəs, n-əst-ā kəlīn je taš-bal: Hey friend, a wise person does not crooked neck for each tress. Reed swamp - although it is two meters tall - it is not never a maple tree and the fire is not risen from the ashes.

15- / tīm /: grain (= virtually drops). Is / tauhmā / in Pahlavi [2]. yək tīm-o-də tīm šāl vār-əš, key tond-ə hə-kān-ə čārə təšnā: Pour a few drops of rain and very short term, it can never cure the thirst of a thirsty person (36/18). Tīm tīm: seeds, drops. It repeated

the words as a sign of gathering in Tabari. yur-ī yur-ī, aliens / tīm tīm, drops, pellets / Gat gate shap, grate strides / Gat gate mardī: great men. har tīm tīm-e vār-əš, key kaln-ə bī səfārəš, sar-kəš nə-vāš hārəš, tā sar tə dar bə-y-ār-ī: When the drops of rain falling without the permission of Allah? So do not be rebellious, and Think with deep insight into the pore system to discover the secrets of creation (8/12). hāy yur-ī, yur-ī, yer-o-yūr, ba-čkəlī-nī bən-pūr: Hey aliens, you have the roots and rhizomes under the ground in this side and the other reserves.

16- / əlləč / tree branch; / alač / means movement, motion and unrest in Sanskrit [5]. It is associated with a tree branch that continuous movement in the direction of the wind. So / əlləč / can be a good name. zəndə ba-vī-y-e zamīn, nāzək-ə tan zandə vā, bəlbəl, 'ay vang-o-vā, čəllə-y-ə sar, sar hədā, gū-nənə jīkā-o- zīk, dəm- tələkān, kərkərə, bū-y-ə bəhār-ūn bə-mū, məždə hə-dā čəlčəlā, ay darə- 'ō vū-nə varf xū jə hə-rəst-ā- 'ə dār: Earth breathe again and it was alive and [now] gentle breeze blows; Nightingale singing on the branches; [not only the nightingale, but] the birds like sparrows, Zwick, tail Jnbank and green cassock [also] say; the smell of spring came and Swallow the good news that: again snow is melting and the tree raised sleep. [Wake up you.] (1/19).

17- / der /: late. Long Pahlavi: / dər / [2].  
yār-ūn-e nəšā, ba-vī-y-ə šālī, ay dər dakət-ī  
ba-vī-y-ə 'arzā: sowing that freinds done  
timely, It became to fruition and rice; but  
you still lost opportunity and you fell back  
the time passed and late planting (37/18).

18- / dərū /: lie, /drō-zan/ (Tavoosi, 323:  
1993); tā kə dərū parəst-ənī, key tə xədā jə  
tarsə-nī, tənd na-šū kə hestə-nī xāk jə rūz-e  
dāvar-ī: when you love to lie, and where  
afraid of God? Do not overrun so that you  
will be raised from the soil in the Judgment  
day and will be asked of you in the sight of  
divine justice (8/13). dərū zan'ast-ə vo jol  
zan na-rūš gū-nə 'agər, me vasse gandəm-o-  
kəlpət kalī-y-ə kūt-ə 'ətī: He is a liar and  
generosity, do not cheap your product to  
him. Because he says to you: if you bread  
wheat and rice, I'm so [and that her ruse  
because he happens to steal your labor]  
(6/11).

\*«Au» is one of the Ava groups in ancient  
Persian so that it is «ao» Avesta. This AVA  
Group becomes elongated vowels «ō» in the  
middle period. But one of the audio  
language changes from ancient times to the  
middle, it is the removal of one or more  
phonemes of a word (Ibid 130). Thus  
eliminating the last two phonemes / ga /  
from / drauga / in ancient Persian, /Drau/  
left so / dərū / is survivor of / drauga / in  
ancient Persian so that it has not renounced  
to Middle Persian in Tabari language; but

by removing the last two phonemes - the  
final syllables - And turn the Voice Group  
«au» to the vowels stretched, «ū» has  
become to the / dərū /. Refer to the  
"Glossary Shayst Nshayst»; / drō-zan /  
prevaricator, this claim is proven. The word  
"lying" is to drō-zanih (Tavoosi: 323: 1993).  
From / dərū / made compounds such as /  
dərū parəst-ī-y-ən /; who their God is a lie  
and love it.

19- / dāv /: Dave; Pahlavi / dāv / [2];  
jang 'ast o xūn - o- 'asrī, mūrī-vo- šūng-o -  
zār-ī, dəšmən-d-ə xāk jā dāv, dāv xān-ə xāk-  
e- tək tal: it is war and blood and tears,  
moaning, wailing and weeping. Dave is an  
enemy to the ground; because Satan wants  
bitter mouth and palate man (3.5).

20- / Səro /: talk, /pər sərū/: talkative, vain  
talk. Perhaps səro is also rooted in the  
ancient srāv [3] and srav (Tavoosi, 148:  
1993). pər pīlākā hə-kān-īn 'angīr -e 'ō je  
yār-ūn, dar var-nə sar rə nā-dūn ka pər sərū  
ba-vū- 'ə: Hey friends! Fill the cup with  
grape juice - wine -; when ignorant and vain  
babbling conversation, it leads to the trouble  
(4/9).

21- / še /: it is a reflexive pronouns as it  
used to the the same for all verbs, such as  
common pronouns. Sometimes it comes  
together with a common conscience Persian.  
A) In Sanskrit / sana /: it means wealth and  
achievement [5]; B) In Sanskrit / šva /: its  
own means (ibid: 44). na-ū kə vū-nə me jā

xār tā še var zan-nī, na-īr šap tə gat gat na-ū dərū tə 'əfī: unless you want everything for themselves, never say that things and simplified by me. Do not ambitious and does not lie (2/11).

22- / šī-mī /: it is the infinitive / šīyən / means go. In Tabari language, source used with the prefix ba, da, ha, and its species; like / hə-nīšt-ən /: sit, / da-pūšt-ən /: wearing, / -dūšt-ən ba /: milk. Among infinitive of the Tabari, there are infinitive such as: / gāt-ən / (= say) / šī-y-ən / (= loss), / gāt-ən / (= catch), etc so that they are used without the prefix . Past tense verbs are usually made continuous by verbs or verbs that are without the prefix . šī-mī 'ag ə, tā 'əsā rəsī-mī, čəš dar je ba-dūt-ə-mī na-šī-mī: If we go, we so far arrived [but] we look at the door and we've not gone (1/16). In the above verse, / rəsī-mī / is of the same type.

23- / kərg /: Domestic poultry, it is / kark / Avesta (Tavoosi, 1993: 214); kač-e- kərg har čī čəkəl-nə xāk-e rə kand-ə xāš-e sar, tā xədā xān-ə nə-vāš-ə pəlā tīsā na-vūn-ə: □ brood hen, however, disrupt the soil and it is following it, crumble on its own. As long as God not want, no one remains without stew (9/17).

24- / gessə /: hair, hair woven; / Gessə / is other shape of / gaesə / in Avesta. This is a new word in the ancient Persian / gəs / or in Persian / gīs / [4]. In Tabari language, / gəs / means the neck. / valə-ges /: crookneck; /

xū- ges / is a metaphor for the bully, it is the irony of those who do not look their behind when was done works. / ges-dard /: neck pain; / ges-dīngū-'ən /: it is an irony of sadness, shame and depression. / ges-nə-dā-'ən /: it is irony of indifference. Thought, / gessə / is not the true meaning of coma but interest in the vicinity, it means the hair is allowed because the hair is braided in the vicinity of the neck hangs in the chain so that in the bits below became / ges / and / gessə /. har gessə vəsse jānā, dān-ā na-kən-nə ges val, 'əfrā na-vū-nə ākəs, n-əst-ā kəlīn je taš-bal: Hey dear, wise does not tilt your neck for a coma. Reeds In the the marsh, it's never a maple tree - Although it is two meters tall - and has not risen from the ashes of Flame (1/5).

25- /gū/ means "go" come In the Sanskrit [5]; gūk: calf. In the Sanskrit, it is in the form of goka means small cattle (Kolaeen, same). gāləš-ə dəl, tā gūk, gū bavū- 'ə 'ō vū-n, gū dəzd, gū-nə gāləš, ky vū-nə xū ba-vū-'ə: until the calves become cows, heart cowherd will be water. [In the meantime] cattle thief it is thought that when cowboy sleeps (1/9).

26- / las /: slow, / laslas /: slowly; "a" is a negativer word in ancient Iran and it did negative some words. So a-lasa is negative and contradictory lasa as time passed and removes the negative sign of a, meaning it still remains; but the combination of "Los

Chnh" means talkative and vain talk it has maintained its Sanskrit means [5]. Combinations such as: las-e məj means the lazy and slow and lazy las-e kār means, which will do it slowly it lost its meaning. kandəl kəlā rə dī-šū las gūt-ə gūš-e dar bən, sad dār-vāš-e tan gūr nā-xəš na-vāš-ə yək mal: last night vat said on the phone slow to bend: Hundreds of drug goes to the grave but a branch of grapes, the patient is not ill (5/10). vən jān rə gər-nə las las, zərzəm rə band-e kūlī, na-vū-nə bī lalz darz-ən na-zən, lələmbāz hargəz: spider slowly take her life. A mosquito, do not bite and do not stick needles because dragonfly is not never without a mosquito (that you certainly get dragonfly hunting) (9/5).

27- / na-īr-em bī /: We do not take. (Aī) is the voice of the ancient Persian language so that it remains in Tabari language (this word). tā taš re na-nīš-ān-īm, āsūde na:īr-em bī, tā jang-e ve h-estā-ne, jang-ast-e vo h-estā-mī: - until silence fire seditious conspiracy expensive, we are not comfortable and in the future will not be easy, as long as the enemy stand for war - Although we do not want war - since it is war, we will stand with them to war (6/14).

28- vār-əš: Rain. In the Middle Persian, it wārīdan-wār means rain. Present matter In the the act, it has made counterfeiting of vār «rain». In the Sanskrit, it is vār water, rain. In Avesta, it vār «rain» [1] Sanskrit vArsa

(Kolaeen, ibid., 67). 'asrī nə-vār, 'asrī čū-kaš rə kən-nə sar-kaš, vārəš je key ba-dī-nī soz xəšk-e čū ba -vū- 'ə: of tears please do not rain, tears is rogue the Zargo. Have you ever seen the rain green wood dry? (7/9).

29- / vəšnā /: hungry; the word "hungry" in conversation today, it is an innovative form of / vəšnā /. As wrote: «/ vištāsp / Middle Persian In the "New Persian " it has become / goštāsb / or / virextan / In the Middle Persian has been the form of /gorīxtan/ (escape)" [4]. Going on voices of the historical evolution of language, most of the initial consonants in the language has not changed in Tabari language and it has retained its ancient form, such as words (varf = Snow), (vərg = wolf) and (vəšnā = hungry). The word "hungry" in the Persian language criteria, it is likely that the word / vəšnā / In the Persian, it has to be /višna/. səyū šo, varf-o-vəšnā-vərg-o-rā gem, xədā-y-ā dar ba-vər, bə-škəst-ə 'əškəl: Night is black and falling snow and the wolf is hungry and the way is missing. My God get off this exhaustive broken hip the valley is full of fear and danger (7/6). In the historical development of the Persian language, sometimes (b) turn to (v). In modern Persian, (nibištan) has become. to the (neveštan) as you may (p) is converted to the (b). nap-napāt becomes na-va / navāda granddaughter / grandson [4]; therefore, in Tabari language, becoming

"Tiger" on / bavr / is a historic change. Čūn bavr na-tersembī verg-ūn-o- verāz- ūn je, farmūn-e xodā var-mī, ta šū dar-e šūpā-mī: Glorious and powerful like a tiger, we are not afraid of wolves and wild boar. We obey the will of God as long as there is night, darkness and oppression, against the enemy, we are the guardian and defender of our country (4/14). One of the most beautiful transformations in Persian language, it is a change in the sound "و" and "ی" the

beginning; because of the historical development of language sounds, most of the initial consonants do not change and they come to the a new era as its ancient; but if it is placed at the beginning of the term, they remain the form of their home in very rare cases; but often change [4]. Like Verg: Wolves / veraz: wild boar, pigs; in Pahlavi it is / varaz / and ancient, it is / varāz /.

Table 2: Comparing words

Modern Persian	Ancient persian	Avesta
gorg goštāsb	gorg vištāsp	vahrka vištāspa

30- / vāšə /: Ok, it is a bird of Eagles categories. In Persian language (v) it is the beginning of the following vowel / ā / or / a /, it becomes (b); but in Tabari, (v) remains In the nouns and verbs both at the beginning and the (color: explanation (14/4). bī dā dāl-ī bə-don ke xūn gar-nə-vo- kənd-ə sar-negūn, 'and-e na-šū tə āsəmun, vāšə rə gūt-ə kūtər-ī: No doubt, make sure that unknown to shed blood it takes skirts killer. Do not ambitious to this extent; a pigeon say to the open hunting these words (11/13).

31- / vačə /: children. in Pahlavi, it is: / vačak /, [2] and in Sanskrit / vacca / [5]. gat vū-nə gədər jəhūn-e vār-ī, hantā vačə h-ast-ə-mī kə bī-mī: time grows as the world but we're still the same child (2/16).

32- / valg /: leaves "barg"; conversion (v) to the (b) and (r) to the (l) has a historical

background; but in Tabari language, it retains its shape such as: "varf" converted to the barf and "valg" to the barg. bī- valg-o-nəvā na-vū-n-ə har kī, sarmāy-ye bī-navā ba-vī-yə: Anyone who help the poor, he will not be needed in the future (31/18).

33- «həšā» means he looked, it is Present; həšānhe means he looks so that In the Sanskrit, it is in the form of: iksana means looks. Kolaean writes: Nowadays silent letters "K" not pronounced; like "ksir" (which today is the same as cow's milk «sir»). He cites another reason for his claim so that in fact, it is closer. The term «Dastesh» in Mazandaran, it means who needs and he looked to others (Ibid., 9). I-bar məyūn-e bāq-əstūn ə nəfār-e sar mən-o- d, həšā behəšt, te pākī bə-mū fərū 'amšo: Me and sweetheart sitting together in the

garden. Hey clean friend, heaven is seen your virtue and it head down against mine tonight (1/8).

34- / hanta /: so far. In the Sanskrit, it is "Anta" means "at the end and in the end"

[5]. xadā jā, vu-n-ə dast-ūn vāz o tan xār, tə hanta dār-e tan jā vand-nī jəl: Divine Mercy gives alimant to human spacious and true to the his body; but you still close old cloth worn tree our need to comply with? (6/9).

### CONCLUSION

1. There are some words Avesta, Pahlavi and Sanskrit in Tabari language - so that it is in the Annex - it is shows that Tabari language has maintained its family link with ancient languages than in Persian.

2. Word making, a combination of fresh and most importantly, changes in grammar and sentence structure in violation of the official language so that it is a special feature In the grammar Tabari language, it is a new framework for the science of linguistics.

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### APENDIX

Table 2: Measurement of Tabari keywords with related languages in the poems by Ahmad Ghannad. The equivalents extracted from the dictionary Shayst Nshayst, Dictionary Tabari language, overwhelming proof and narrative terms

Sanskrit	Ancient Persian	Avestaee	Pahlavi	English	Tabari
-	ajik	ajik	aždahāk	Earthworm	/ʔajik/
atha	-	-	-	Now	/ʔəsə/ ʔəsā/
asra	-	-	-	Tear	/ʔasri/
-	-	-	kumbəš`	Abdomen	/kəm/šə

-	-	-	alah	Shahin	/llo a/
-	-	amakəm	ama	we	/ama/
-	-	-	amāh	we	/amana/
-	amāxam	-	-	our	
-	awr	-	-	abr	/avr/
Bhrama	-	-	barm	Cry	/bərmə/
-	-	-	lišt-ən	Lick	/ba-lešt-ən/
-	-	-	višaən	Open	/boša-ən/
-	-	harz	hištən	Lay	/bə-həšt-ən/
taršnā	-	taršnā	tašn	Thirsty	/təšnā/
-	-	-	tək	Mouth	/tək/
kutharā	-	tur	tabarak	Ax	/tor/
-	hačā	-	-	of	/jā/
“ja” due to	-	-	-	of	/jə/
-	-	-	čal	Spinning machine	/čal/
-	-	-	xojārk	Well, simple	/xojir/
daru	-	-	dərəxt	Tree	/dar/
-	-	-	xəš	Good	/xəš/
-	-	-	dər	Late	/dər/
-	-	darəz	sūčən	Needle	/darz-ən/
dəv	-	daeva	dəv	Demon	/dəv/
dīm	-	-	-	Face	/dīm/
-	-	-	rasan	Thread	/rasən/
-	-	ručana	ručan	Window	/rūjin/
-	-	-	zāk	Offspring	/zā/
-	hazānam	hizvā	uzvān zuvān hazvān	Language	Zərūn, zəvon
-	xšvaipa xšaipa apš	-	ipākš	Step	/šap/
-	šan	-	šan	Shaking, chills	/šoh-əš/
-	-	keg	-	Poultry	/kərg/
-	-	kaš	kas-kas- ak	Armpits, arms	/kaš/
-	-	korəš	-	Plow	/kəl/
-	-	-	kot	Accumulated	/kūt/
gata	-	-	vazark	Great	/gat/
keza	-	gaesa	gēs	Tress	/gəssə/
go	gāv	gao	gev	Cattle	/go/
gaka	-	gaoma	-	Calf	/gūk/
vā	-	-	-	Wind	/va/
varsa	-	-	-	Rain	/vərəš/
-	vərāz	-	varaz	Boar, pig	/vərāz/
vrsa	-	-	-	Beef Curry	/vərzā/
-	-	-	vəfr	Snow	/varf/
vrka	-	vərka	vərk	Wolf	/vərg/
-	vāng	-	vang	Shouting, singing	vang-vāng
-	vaina	-	vēn	Between	/vīn/
asthika	ast)Material(	-	-	Bone	/həssəkā/
iksana	-	-	-	Views	/həšənə/
Anta	-	-	-	So far	/hanta/