DIM(I)LĪ (or Zaza) the indigenous name of an Iranian people living mainly in eastern Anatolia, in the Dersim region (present-day Tunceli) between Erzincan (see ARZENJĀN) in the north and the Muratsu (Moradsu; Arm. Aracani) in the south, the far western part of historical Upper Armenia (Barjr Haykʿ). They are also found in Bingöl, Muš, and the province of Bitlis, as well as around Diyarbekir (Dʿarbakr), Siverek, and Sivas (for details, see Lerch, p. xxi; Haykuni, p. 84; Andranik, pp. 111-16; Hadank, pp. 8-9; Erevanian, pp. 1-20; Halajian, 1973, pp. 9-100; Gasparian, p. 195; Bruinessen, 1978, p. 30). About 300,000 Dimlīs live in western Europe, mainly in Germany. Some of them are political refugees. The total population of Dimlīs at present is unknown, but it can be estimated at 3-4 million.

The people call themselves Dimlī or Dīmla, apparently derived from Deylam (Andranik, p. 161 n. 1; Hadank, pp. 2, 11-12; Minorsky, 1932, p. 17; idem, 1965, p. 159 n. 21), as appears from Armenian *delmik*, *dlmik*, and the like (Yuzbashian, pp. 146-51), which must be derived from *delamīk* "Deylamite." The Deylamite origin of the Dimlīs is also indicated by the linguistic position of Dimlī (see below).

Among their neighbors the Dimlī are known mainly as Zaza, literally "stutterer," a pejorative perhaps owing to the relative abundance of sibilants and affricates in their language (Hadank, p. 1; MacKenzie, p. 164; cf. *zaza* "dumb" in Arm. dialects of the Vaspurakan area). Armenians also call them Delmik, Dlmik, Dmlik (see below), Zaza (Alevi) Kʿrder, Ùʿarkʿᵐ±ʿikʿ (Halajian, *Dersimi azgagrakan nyutʿer* [*DAN*], passim; Mkrt±ʿian, pp. 54-55), and Duʿik or Duʿik Kʿrder, the last after the name of a mountain in Dersim (Spiegel, II, p. 65). The Armenian term Kʿrder, literally "Kurds," in this context denotes social status or mode of life, rather than nationality. Even those Armenian authors who use the term Kʿrder explicitly distinguish the Dimlī from the ethnic Kurds (Halajian, *DAN*, p. 242; for similar use of the term in the Middle Ages, see Minorsky, 1943, p. 75). In Turkish the Dimlī are known as Dersimli and Qezelbaš (i.e., Shiʿite).

The appearance of the Dimlī in the areas they now inhabit seems to have been connected, as their name suggests, with waves of migration of Deylamites (q.v. ii) from the highlands of Gīlan during the 10th-12th centuries. Unlike the Kurds, the Dimlīs are mainly sedentary cultivators, though animal husbandry occupies a considerable place in their economic activities. They are especially renowned as horticulturists.

Dimlī society is tribal, a sociopolitical, territorial, and economic unit organized according to genuine or putative patrilineage and kinship, with a characteristic internal structure. It encompasses forty-five subtribes, each divided into smaller units. The most prominent are Abasan, Aģucan, Alan, Bamasuran, Baktʿašī(lī), Duʿk, Davreš Gulaban, Davreš Žamalan, Hay-daran(lī), Hasanan(lī), Koreš, Mamikī, and Yusufan. The names of some small subtribes consist of patronymics combined with the Turkish word *uʿšak* (servant), for example, Aĵ(i)slan-ušaģī, Abasan-ušaģī, Farhad-ušaģī, ˆaran-ušaģī, Topuz-ušaģī, and Koš-ušaģī (Spiegel, I, p. 758; Andranik, pp. 156-57; Molyneux-Seel, p. 68; Dersimi, pp. 18-19, 24-28). The chiefs of the most important subtribes, called *seyīds* (*sayyed*s), are both religious and secular clan leaders and thus exercise considerable influence upon the tribesmen.

Religion

As the names Alevi (ʿAlawī) and Qezelbaš imply, most Dimlīs are Shiʿites, often considered extremist, though some are Sunnis. The religious beliefs of the majority, in common with those of most Shiʿite extremist groups, are characterized by great variety. They venerate ʿAlī b. Abū Ṭāleb (q.v.) as the most important incarnation of God, but they also profess an admixture of indigenous primitive and some Christian beliefs. Within this framework the cult practice of the Dimlī inhabitants of each individual region displays specific features, reflecting the absence of a centralized religious institution, like those in Christianity and Islam, that might standardize cult practice and dogma. God is known as Huma, Homa, and Haq (Adontz, pp. 11-12; Ter-Minasian, p. 22; Asatrian, 1991, p. 10; idem and Gevorgian, p. 502).

The Dimlīs themselves call their religion by the Turkish term *yol-ušaģī* "followers of the [true] path" (Molyneux-Seel, p. 64), a designation with mystical overtones. The influence of folk Sufism on Dimlī religious beliefs is so thoroughly blended with indigenous elements as to permit no definite identification. It may be reflected, however, in the hierarchy of the priesthood, the structure of the community, and the cult of Xizir (Kazer, Kezr, Ēlyas); in the last, however, elements of the Armenian Surb Sargis (Saint Sergius) are also recognizable. The feast of Kizir, considered an incarnation of ʿAlī/God, coincides with ʿAli-bayrami (the feast of ʿAlī), also known as Aga-bayrami (God's feast) among the Qezelbaš of the Maku region, as well as with the Armenian feast of Surb Sargis (Asatrian and Gevorgian, p. 503 n. 25; Müller, pp. 29-30; see also Abeghian, pp. 95-97). It is usually celebrated in February. Christian elements are assimilated to Shiʿite conceptions (as in the example of Xizir) or have been adopted directly from the Armenian population of Dersim, for example, the rites of communion, baptism, and worship at Christian shrines and churches

(e.g., the Surb Karapet monastery, Halvor vank in the Du@kbaba mountains, and De@Ou¢Arm. Te@Ohan, Saint John] monastery near Selpus-zdag@ There are also perceptible remnants of "nature worship," including worship of mountains (e.g., Mu@zurdag@Du@kbaba@Selpus-z, Sel@, rocks, springs (e.g., Kar@ye@Hazrate@Xizir^ "the spring of Ke-zp' on the slopes of Du@kbaba and Kar@ye@rmaleyan "the spring of immortality" at the foot of Selpus@, trees (mainly oaks), and animals (snakes, rabbits, etc.). The cult of the snake, considered a holy creature, is most distinctive. It has been symbolized by a stick called ±ue@aq^ (God's stick), the top of which is carved in the form of a snake's head. It is preserved in a green cloth bag suspended from a wooden pillar (er@kyan) in the sanctuary of the village of Ki¶tim near Dersim. The stick is believed to be a piece of the rod of Moses and the bag a copy of the one carried by St. John the Baptist (Halajian, *DAN*, pp. 475-80; Molyneux-Seel, p. 67). The ±ue@aq^ is used in cult ceremonies on the feast of Xizir Èlyas@ which is celebrated after a three-day fast, during which, according to some reports (Mkrt±¿ian, p. 51), even cattle and other livestock are not fed. On this day thousands of pilgrims gather in the village to gaze upon the holy staff (ev@'ya@keat^m^ "the saint of Ki¶tim"; for details, see Dersimi, pp. 97-98; Halajian, *DAN*, pp. 475-80; Haykuni, p. 133; Erevanian, p. 79; Müller, pp. 27-28; Asatrian and Gevorgian, p. 508).

One noteworthy trait of Diml^ religious rituals is the equal participation of women, which has often served as an excuse for accusing them of ritual promiscuity and calling them by derogatory names (e.g., ±ira@kurar@ ±ira@ son@durar@ mum-son@durar@ kuro@kurar@ "candle extinguishers") suggesting participation in orgies (e.g., Fontanier, p. 168; Mkrt±¿ian, p. 51).

The Diml^s' profound hatred of the Turks, in contrast to their mild and friendly attitude toward Armenians, may partly reflect the fact that they, like the Ahl-e Haqq (q.v.) and Yaz^d^s, rigorously deny that they are Muslims and stress their claim to follow a distinct religion (Bruinessen, 1991, p. 12; Molyneux-Seel, p. 64). Antagonism to the Turks has also acquired a clear nationalistic character, which is currently being expressed in the powerful upsurge of a Diml^ separatist movement in Turkey (Ta¬awarian, p. 79; Asatrian, 1992a, pp. 104-05; idem, 1992b, pp. 8-9; idem, 1993, p. 7).

Beside special public places for performing their religious ceremonies (*tekke*), the Diml^s, like the Yaz^d^s, also worship in private houses, including those of their religious leaders (Ta¬awarian, p. 64; Müller, p. 228; Asatrian, 1992a, p. 105). They are mostly monogamous, though, according to some authors, polygamy, limited to no more than four wives, is also exercised. Divorce is strictly forbidden. Diml^s do not practice circumcision (Trowbridge, p. 348; Müller, p. 25; Asatrian, 1992a, p. 106; Mkrt±¿ian, p. 55).

Four clans (A@kr@ Ba@masur@ Kure@ and Davre@Jamal@ are the traditional custodians of Diml^ religious doctrine. Religious offices are hereditary. The highest, that of *p^r^-p^rar@* (cf. Pers. *p^r-e p^rar@* elder of elders) may also be conferred by ordination within the hereditary line. Successively lower levels are *p^r*, *sey^d*, *dede*, *mura^^d*, and *rayvar* (cf. Pers. *rahbar*). Such terms as "mulla" and *ulem* (Ar. and Pers. ¿al@m) are never used in non-Sunni Diml^ religious affairs. The *p^r^-p^rar@* is the theocratic head of the community. His wife (*ana*) enjoys almost equal rights in managing family affairs (Halajian, *DAN*, pp. 464-65). *Dede*s and *sey^d*s, who never shave or have their hair cut, perform wedding and funeral rites (Haykuni, p. 86). *Rayvar*s, the lowest class of clergy, have the social status of ordinary laymen (*tâl@b*s). They are not paid for their services, which include visiting members of the congregation, performing daily religious rites, and ensuring that the religious and ethical norms of the community are observed. They can punish the guilty but are not allowed to show clemency. Only the *p^r^-p^rar@* upon the application of the supreme council (*jama¿@t*), a mixed secular and clerical body, may forgive sins. The nonreligious affairs of the *rayvar*s are attended to by their families or lay volunteers (Halajian, pp. 463 ff.).

A curious social aspect of the Diml^ community is the institution of *mosa@b* (perhaps "holy brotherhood"). Similar institutions, called *bire@rate@*and *xu@ka@rate@*brotherhood and sisterhood of the next world), and *±artÂeqrar@* exist also among the Yaz^d^s and Ahl-e Haqq respectively (Asatrian, 1985; idem and Gevorgian, p. 507).

Language

Diml^ (Zaza@belongs to the Northwest Iranian language group (Windfuhr; see DIALECTOLOGY). It is known from several dialects, S^verek@ Kosa@Uabakur@ Kig@Buja@ Ov@ac@and others, which, however, do not differ greatly.

Phonology. The Diml^ phonological system is the same in all dialects, with only slight variations. The vowel system consists of eight phonemes and two diphthongs (Cabolov), which are transcribed variously in the recorded texts:

/a/

/i/
/u/
/a@/
/^/
/u@/
/e@/
/o@/

/ai/
/au/

The long vowel phonemes have no significant allophones, whereas the range of allophones of the short vowels and diphthongs is quite wide:/a/: [a, i, e@]/i/: [^,Ÿa, e]; /u/: [o, ü], etc.; /au/: [au, au@ou, eu]; /ai/: [ai, e@a'], etc.

The Diml^ consonant phonemes are:

/p/
(/p$_i$/)
/b/
/m/
/t/
(/t$_i$/)
/d/
/n/
/k/
(/k$_i$/)
/g/
/x/
/©/
/q/
(/c/ [ts]
/j/ [dz]
/c$_i$/ [tsh])

/±á[tæ]
/è/ [d']
/±$_i$/ [tæh]

/v/
/w/
/y/
/r/
/l®
/l/
/s/
/z/
/æ/
/h/
(/$_i$/
/hê)

The affricates c, j, and c$_i$ and the aspirated series p$_i$, t$_i$-, k$_i$ are found mainly in northern dialects (Erzincan, Dersim). Armenian influence is the most likely explanation of the existence of these phonemes, which are not otherwise found in modern West-Iranian languages (Vahman and Asatrian, p. 268). The /±árepresents a mediopalatal surd affricate (= -tæ-, Arm. ±, Kurmañ^j^ ±)á which is apparently common to all Diml^ dialects. Historically Dimili j correspons to Middle Iranian è, while ±ác, and c$_i$ all continue Middle Iranian ±; for instance, jau "barley" (< *MIr. *èau), c/c$_i$im "eye" (< *±ehm < *aæm), and c$_i$ila@lamp, candle" (< *±ira@ç@ c^cag "flower" < *±^±ag, cf. Turk. çiçek, etc.).

The opposition between a rolled @ and a simple flap *r* is found also in Kurmanǰ^. The marginal phonemes /ị/ and /hḷ/ occur in some dialects under the influence of Kurmanǰ^ Kurdish.

In certain dialects older *æ* is commonly represented by *s*, for example, *sit* or *æit* "milk" (cf. Parth. *æift*), *gos@* or *go@* "ear" (cf. Pers. *gu@*), *hu@k* "dry" (cf. Pers. *ko@k*, Kurdish *hi@k*), *mask(a)* "churning bag" (cf. OPers. *ma@ka@* NPer. *maæk*); *sim-* "drink" (probably from MIr. *æam-* from older *±yama-*, cf. NPers. *a@am-*, Khotanese *tsam-* "to digest"); and *so@* or *æo@* "flow" (possibly from *xæaudna-*). Conversely *æ* also replaces original *s*, for example, *æ^r* "garlic" (cf. NPers., Kurdish *s^r*). There is also worth mentioning the initial *s-* in *sol(a)*, "salt," which is probably also from *æ-* (cf. Parth. *æwryn* "salt[y]," NPers. *æur@*, one, however, cannot exclude the possibility of its original character (cf. Mid. Pers. *so@* Bakt̠̣ar@, *su@* Balu@ *so@* Brahui *so@* see Henning, 1947, p. 55). Of more uncertain interpretation is *æa* "black," whose *æ* may be from *sy* (cf. Sogd. *æ÷w* but Parth. *sy÷w*, NPers *s^ah@*), and *æe@* or *æs@* "right" (cf. Parth. *r÷æt* but NPers. *ras@*, Kurdish *æs@*). A similar situation is seen in the language of those Armenians of Dersim who belong to the so-called Mirak̠ian tribe, in which Armenian *æ* has become *s*, for instance, *sun* "dog" < *æun* and *us* "late" < *uæ*. In this dialect Armenian *è, ±, ±̣* have become *j, c, c̠* (e.g., *jur* "water" < *èur*, *cut* "chicken" < *±ut*, and *c̠or* "dry" < *±̠or*).

In the dialect of northern Dersim the voiceless and voiced stops *k-*, *g-* are sometimes palatalized in initial position, for instance, *±e@* or *ke@* *kaya* "house, home" (cf. NPers. *kada*, Tal̠̣ešǰ^ *ka*), *±ana@* *±ayna*, *±e@ak̠* or *k̠aynak̠* "girl, maiden" (cf. Av. *kainiia@* Mid. Pers. *kan^g*), and *è^* "excrement" (from MIr. *gu@* cf. Pers. *goh*, Kurdish *gu*)@

Morphology. Nouns and pronouns. Two grammatical genders are clearly distinguished in substantives, adjectives, pronouns, and verbal forms. The nominative singular masculine is unmarked; the feminine usually takes the ending short unstressed *-i*. The plural endings are *-(a)@*, *-^*, and *-e@* for both genders. There are two cases, direct and oblique, which are distinguished in the singular: masculine *-^/-Ø*, feminine *-e@/-Ø*, but not in the plural. The *ezpr@* is masculine singular *-e@-o@-de@-di/, -do@* and feminine singular *-(y)a@-da@)*. The plural form for both genders is usually *-e@* as in *ne@ịo@tale@min* "these my shoes."

The two cases are distinguished in the <ins>personal pronouns</ins>, as well. In addition, the third person pronouns have a possessive form derived from Old Iranian **haca* "from" plus the oblique form of the pronoun.

To be compared with the possessive forms are Kurdish *'e@* Aftar^ *èu@*, Takǰ̠stan@ *èa@-ana@* Tal̠̣ešǰ^ *±ay, ±avo@*, Semnan@ masc. *'o*, fem. *'in*, and the like.

Verbs. The verbal system is based on two stems, present and past, which correspond to the older present stem and past (passive) participle. The present tense is formed from the present stem plus the formant *-an-/ -(i)n-* derived from the Old Iranian present participle in **ant(a)-* (cf. Pers. *-anda*) for instance, *barm-an-* "weep, cry" (Parth. *bram-*). If the stem ends in *r* this is assimilated to the following *n: kar-* but *kan-an-* "do," **yar-* but *yan-n-* "come." The present stem without *-an-* occurs in the subjunctive (aorist) and imperative, for instance, *karo@* may he be." Some verbs take the preverb *bi-* in the subjunctive and imperative, for instance, *be@* "come!" The imperfect is made from the present stem plus the suffix *-a@* or *-in^* without personal endings, for example, *ti a@ayra@n^* "you were walking."

The endings of the present tense (gender marked only in the singular) are:

	Singular	Plural
1.	*-a@, -o@, -in*	*-^na, -e@a*
2. masc.	*-e@*	*-e@*
fem.	*-a@*	
3. masc.	*-o@*	*-e@*
fem.	*-a@*	

The endings of the past tense are regular. Occasionally the feminine third-person singular of intransitive verbs takes the feminine ending *-i* (masc. *-Ø*). The past tense of the transitive verbs takes the so-called "(split) ergative"

construction, in which the (logical) direct object is in the direct case and the agent in the oblique case, for example, t¿o@z aæt-a(@) "you have left me," literally, "by-you I left-am" (cf. Kurmancˆ *ta az kuætim* "you have killed me").

A secondary (regular) conjugation is formed by affixing *-a@* to the present stem, past stem *-ay@*, for example, @ma@"he ran away."

The passive of transitive verbs is expressed either by periphrastic constructions or by a secondary conjugation (as in Gura@ and Mokrˆ Kurdish) formed with the passive morpheme *-ya-*: present stem in *-(y)e@*, past stem in *-(i)ya@* This passive is conjugated as an intransitive verb and is used only when the agent is not expressed or is unknown.

Both the infinitive and the active (present!) participle are formed from the past stem. The infinitive ends in *-¿ˆ@* from Middle Iranian *-iæn* (only exceptionally used with past stems) and the participle in *-o@ -oæ*, probably borrowed from the Armenian suffix for the noun of agent *-o-/-o©*, as intervocalic *k* does not become *x* or *©* in Dimlˆ (cf. Asatrian, 1987, p. 160). Examples or the infinitive: *ama@æ* "to come" (cf. Mid. Pers. *amadiæn*), *kardˆÿ* "to do," *@ma@æ* "to run away," *@tæ* "to sell," *wandˆÿ* "to read," *wat@* "to say." Examples of the present participle: *@may@o@* "runner," *@to@* "seller, vendor," *kardo@* "doer, maker," *wando@* "reader."

A characteristic feature of Dimlˆ is the use of postposition *-rˆ, -ra@* to form the ablative, as in *harzanˆ-ri* "from Harzand" (cf. Kurdish where *-ra@* expresses the instrumental).

Linguistic position of Dimlˆ. After their migration in the Middle Ages, for almost a millennium the Dimlˆs had no direct contact with their closest linguistic relatives. Nevertheless, their language has preserved numerous isoglosses with the dialects of the southern Caspian region, and its place in the Caspian dialect group of Northwest Iranian is clear. The Caspian dialects comprise Tâleæ^, Harzan(d)^, Gura@, Gˆlak^, Mazandara@, and some dialects in Tat@-speaking areas and in the area around Semna@. Historically the Caspian dialects belong to the "Northwest Iranian group of languages" and are related to Parthian (see Windfuhr). The isoglosses are of historical phonetic, morphological, and lexical order.

The typically North Iranian and Northwest Iranian phonetic features found in Dimlˆ include the developments of Indo-European **k´* and (Indo-Iranian) **ts* to **s*, **kẃ* to **sp*, **g(h)* to **z*, **dw-* to *b-* and the preservation of **fr* from Indo-European **tr*. Examples of **s* from Indo-European **k´* and Indo-Iranian **ts* include *sa@* "year" (cf. Parth. *srd*, Pers. *sâl@*, *pas* (cf. Av. *pasu-*), *dis* or *dus* "kind, form" (cf. Mid. Pers. *des@*, *ma@* "fish" (cf. Skt. *matsya-*, Av. *masiia-*, Pers. *mah@*). Examples of **-sp-* from Indo-European **kẃ* include *aspa@* "horseman" (OIr. **aspa-ba@-*, cf. OPers. *asa-ba@*, Pers. *sava@* Kurdish *siya@*, *aspiè/´a* "louse" (cf. Av. **spiæ-*, Pers. *æpeæ*). Examples of **z* from Indo-European **g(h)* include *zama@* "son-in-law" (cf. Tâleæ^ *zama@* Kurdish *zawa@* Pers. *dama@*, *zan@* "know" (cf. Av. *zana@* Pers. *dan@*), *zar@* "gold" (cf. Av. *zaraniia-*, Pers. *zarr*); *az* "I" (cf. Av. *az™m*), *deæ* and *deæ@* "wall" (cf. Av. *daeza-*), *barz* "high" (cf. Av. *b™r™zanâ*, Pers. *boland*). Examples of *b-* from Old Iranian **dw-* include *bar* "door" (Parth. *br*, but Pers. *dar*), *bˆn* "other, this" (cf. Parth. *byd*, but Mid. Pers. *did*, Pers. *dˆgar*). Old Iranian **fr* further became **hr*, which in initial position acquired a supporting vowel in the modern languages, as in *hˆÿa/e@* "three" (cf. Parth. *hry*, Av. *fraiio@* versus Pers. *se* < **çaiiah*), but between vowels became *r*, for instance, *ma@(i)* "mother" (cf. Av. *ma@ro@* gen. of *matar-*), *a@ra@* (cf. Av. *apufra@* < **a@pufra-*, but Kurdish *a@s*, Pers. *abestan* < **a@puça@*.

Other typical early Northwest Iranian phonetic features include: Preservation in initial position of Old Iranian **± * and **è* (as *è* or *j* [*dz*]), which in other positions became *è* and *´* or *z*, respectively, for example, **±*: *±i* "what" (cf. Pers. *±e*), *±arx* "wheel"; *po¤* or *po@* "five" (cf. Pers. *panj*), *@@* "day" (cf. Av. *raocah-*, Pers. *ruz@*), *va@* "say" (cf. Parth. *wa@*), *(a)èer@* "downward, below" (cf. Kurdish *´er@* Pers. *zˆr*); *(a)èor@* "upward, above" (cf. Kurdish *´o@* Mid. Pers. *azabar*); *lo@na* "flue, aperture" (cf. Mid. Pers. *rozan*); *èana* or *èiina* "woman, wife" (cf. Av. *jaini-*, Kurdish *´in*, Pers. *zan*), *da´/z* "ache, pain" (from OIr. **daèi-?*).

Dimlˆ *go@(i)* "blood" corresponds exactly to Parthian *gwxn*, the relation of which to Old Iranian **wahuni-* (Gura@ *winˆ*, *wun*, Pers. *kˆn@* = Kurdish, all from **xwaun-*, a transformation of OIr. **wahuni-*) is uncertain.

The phonetic isoglosses of Dimlˆ in modern times overlap to varying degree with those of the Caspian dialects, Kurdish, Persian, the Central dialects (q.v.), and the like (see Henning, 1954, pp. 174-76; Windfuhr). The most characteristic are the following. Initial **x-* became *h-* or was lost, as in Gura@, for example Old Iranian initial **x-* became *h-* or was lost, as in *har* "donkey" (Av. *xara-*, Gura@, Lorˆ *har*, versus Kurdish *k¿ar*, Pers. *kar*, etc.), *ya@* "spring, well" for **ha@* (Mid. Pers. and Parth. *xa@g*, Gura@ *ha@a*, versus Kurdish *ka@*). Initial **xw-* became *w-*, as

in the Kandulaï dialect of Gurañ, for example, *wala* "ash" (versus Kurdish *xwal^* "soil"), *waṟ)* "sister" (versus Pers. *kṇhar*), *war-* "eat" (versus Pers. *kòrdan*). Initial **fr-* became **hr-*, which either received a supporting vowel, as in *haraô* wide, far" (versus Pers. *faraḳ)* or became *ℱ* as in *ẟar* "sell" (also in the Central dialects, versus Pers. *forukô*).

Survey of typical phonetic developments. Diml^ has preserved the Middle Iranian *maèhulô* vowels *oô eô* (cf. *gosñ* "ear," *boῖy)* "smell," *geῐ* "hair," etc.). The corresponding diphthongs are secondary, however; *au* is from older **-aw-*, **-ap-*, **-ab-*, **-ag-*, or **-af-*, whereas *ai* is the result of phonetic combinatory changes.

The Old Iranian voiceless stops **p*, **t*, **k* remained in initial position or became the apirates *pᵢ*, *tᵢ*, *kᵢ*; **t* and **k* also remained after *s* and *ẕ*, but became *d* and *g* after *r*. Examples of **p* include *pas* "lamb, ram" (see above) and *pᵢ^za* "belly" (cf. Av. **paẕah-* "chest," Parth. *p÷z÷h* "in front"). Examples of **t* include *t'au* "fever" (cf. Pers. *tab*), *t'ars* "fear" (Cf. Pers. *tars*), *kᵢaῐd(i)* "knife" (cf. Pers. *kaῐd*), *pᵢoῐd* "bridge" (also *pᵢird* influenced by Kurdish; cf. Kormanᵹ^ *pᵢir*, Southern Kurdish *pird*; Pers. *pol*); *aῐtik*, *aῐta* "bone" (cf. Av. *ast-*); *aῐtara* "star" (cf. Pers. *setaῐa*). Examples of **k* include *kᵢaῐ* "work" (cf. Pers. *karᵱ*, *±eᵮkaya* "home" (see above); *kuῐḳ* "dog" (cf. Sogd. *÷kwty /™kutil*, Oss. *kuj*, Kurdish *kuῐzik*, etc.), *huῐzk* "dry" (see above), *varg* "wolf" (cf. Av. *v™hrka-*, Pers. *gorg*); exceptionally *k* remained in *hak* "egg" (Farᵴ dialects *hagᵱ*, Kùᵮ *xeik*).

Between vowels **p* became *-u-/-w-*, and **t* became *y* or was lost. Examples of **p* include *aῐ* "water" (cf. Pers. *abᵱ*, *aῐraῐ* pregnant" (see above); *ẕau* "night" (cf. Pers. *ẕab*); *aῐya*, *aῐra* "mill" (from OIr. **aῐfry-?* cf. Kurdish *aῐ* NPers. *aῐyabᵮ* **aῐ*); *kawtiẕ* "fall down" (cf. Mid. Pers. *kaft*). Examples of **t* include *±eῐkaya* "house" (from **kata-*, see above) and *waῖy)* "wind" (cf. NPers. *baῐ*). Exceptionally we find *d*, as in *èidaῐ* separated, different" (cf. Kurdish *èiheῐ* Pers. *jodaῐ* Note the secondary *-t-* in the group *sr > str* in *astiri*, *^ẗr^* "horn," as in Kurdish *str^*, from Old Iranian **sruῐ*

The Old Iranian voiced stops **b* and **d* are preserved only in initial position, **g* in initial position and in the group **rg*. The group **rd* became *ℱ* Between vowels the voiced stops were mostly lost. On the palatalization of *g* to *è*, see above. Examples of **b-* include *boῖy)* "smell" (cf. Pers. *buῐ* *bizl'a* "goat" (cf. Pers. *boz*), *b(i)raw(i)* "eyelash" (< **bruwa-*; cf. Pers. *abruῐ* *asparῐ* horseman" (OIr. **aspa-bara-*). Examples of **d* include *darg* "long" (cf. Av. *dar™©a-*, Pers. *d^r*), *paῐ* foot" (cf. Av. *paῐ*, Pers. *paῐ* *saῐ* (see above), *var(a)* or *val(a)* "neck" (but NPers. *galuῐ* Baktῐarῐ *gyelῐ* Maẕandaraῐd and G^lakᵴ^ *gelῖ* *zaῐ* "heart" (cf. Av. *z™r™'aiia-*, but Gurañ *zil*, Pers. *del*), *gara* or *gaῐ* "complaint" (but Pers. *gela*, Kurdish *gilῐ*), *kᵢolῐi)* "hornless (goat)" (from OIr. **kraῐu-?*). It should be noted that Diml^ words with *-i-* before *r/l*, as in *aῐir* "fire," *mil* "neck," *vil* "flower," are likely to be loanwords from other Iranian dialects (cf. *mol* and *vel* in Farᵴ dialects). Examples of **g-* include *gosῐa* "ear" (cf. Pers. *guῐ*, *gaῖav)* "cow" (cf. Pers. *gaῐ*, but *è^* or *g^* "excrement" (see above); *darg* "long" (see above); *ẕu* "swift" (cf. Av. **ra©u-*).

The Old Iranian spirants, **f*, **ſ*, **x*, developed variously. The **f* was lost in the cluster **-ft-* in *sῐit* "milk" (cf. Parth. *ẕyft*). On **fr*, see above. The group **-fn-* became *-sn-* in *araῐsna*, *araῐsna* "elbow" (cf. Avestan *araſni-*, but OPers. *araẕni-*, Pers. *araẕ*). Similarly **x* was lost in the cluster **xẕ-*, as in *ẕau* "night" (see above), but remained in words such as *±arx* (from Persian?). On initial **x-* and **xw-* , ee above.

On Old Iranian **s* and **z*, as well as the interchange of *s-* and *ẕ*, see above. The Old Iranian groups **-st-*, **-sn-*, and **-sr-* are preserved (on **sp*, see above), as in *aῐnaῐi* "swimming" (versus Pers. *ẕenaῐ* *hars(i)* "tear" (cf. Av. *asru-*, Pers. *aῐk* from **asruka-*), *askaft* "cave" (from **skaῐta-*, versus Pers. *ẕekaῐ*). Old Iranian **ẕ* remained in Diml^, as opposed to Kurdish, where intervocalic *ẕ* regularly became *h*. Example include *goẕ* or *gosῐ* "ear" (Kurdish *guh*), *ẕaẕ* "six" (= Pers.), *paẕna* "heel" (= Pers., but Kurdish *pa(h)n^*), *paῐẕena*, *ℱs(a)yaῐ* light, illumination" (cf. Pers. *rowẕanaῐ* but Kurdish *ℱ(h)naῐ*), *tayẕan* "thirsty" (cf. Pers. *teẕna*, but Kurdish *tᵢ^(h)n*).

Old Iranian **y-* became *è-*, as in Persian, but **w* became *v* (rather than *b-* or *g-*, as in Kurdish, Persian, etc.). Examples of **y* include *èau* or *jau* "barley" (cf. Av. *yauua-*, Pers. *èou*, Kurdish *èa*, but Gurañ *yaw*, *yaya*), *èidaῐ* see above). Examples of **w* include *vazd* (cf. Av. *vazdah-*, but Kurdish *baz*), *vayẕaῐ* or *vaysaῐ* "hungry" (but Kurdish *bir±^*, Pers. *goẕna* for *gorosna*), *varῐs* "rain" (but Pers. *baraῐ*), *vaῖy)* (see above), *vayva* "bride" (cf. Kurdish *bukῐ* Judeo-Pers. *bayoῖg*, *varg* "wolf" (see above), *vin^* "lose, waste" (cf. Mid. Pers. *wanῐ*), *vaῐ* "run" (cf. Pers. *vaz^dan* "to blow" of the wind), *vaῐs* "grass" (cf. Parth. *w÷ẕ*, Av. *vaẕara-?* "fodder"). Where *b-* occurs instead of *v-* it may be assumed to be a borrowing from Kurdish or Persian, for instance, *bar* "stone" (cf. Kurdish, Lor^ *bard*) and *gumaῐ* "doubt, surmise" and *guna* "sin" from New Persian via Kurdish.

Old Iranian **m* was preserved in all positions in Diml^ but not in Kurdish, where it became *v* between vowels; examples include *magῐaῐ* fruit" (cf. Pers. *m^va*), *daῐ(i)* "trap" (Pers. *daῐ*, but Kurdish *daῐ*), *amῐorῐ* counting" (cf.

Pers. *amna@*, *am(i)na@* "summer" (cf. Mid. Pers. *ham@^n*, but Kurdish *hav@n*), *(h)arma(y)* "shoulder, forearm" (cf. Av. *ar™ma-*), *m^r* "dough" (cf. Pers./Ar. *kam^r*, but Kurdish *hav^r*).

Morphological isoglosses. The most important morphological isoglosses which link Diml^ with the Caspian dialects are the pronominal possessive forms from **ha±a* plus the pronoun and the formation of the present indicative from the old present participle in **-ant(a)-*. The past stem of the secondary conjugation ends in *-a@* from **-a@*, as in Parthian. Exclusive to Diml^ are the infinitive ending *-^ǐ* from **-i@n* and the ablative use of postposition *-r^/a@* (Asatrian, 1990, p. 162; idem, 1992c, p. 26).

Lexical isoglosses. These isoglosses include Old Iranian **arma-* "forearm" (Diml^ *(h)arma(y)*, T@l@^ *am*, cf. Oss. *a@m*, versus **bazu-* in Pers. *bazu@* etc.); Middle Persian *ah@m* "moon" (Diml^ *a@sma@*, *asmi*, Tat^ *uma@*, T@l@^ *ov@im*, Harzan^ *ö@ma*); Diml^ *baura@* "dove" (Oss. *bälon* "domestic dove"; cf. Lithuanian *balañdis* "dove"); Old Iranian **bram-* "weep, cry" (Parth. *bram-*, Diml^ *barm-*, Mazandaran@ *barm-*, Harzan^ *beram* "weeping," T@l@^ *bam@e*, Tat@ *beram*, G^lak^ *barma@*, Aftar^ *burme*; cf. in the Central dialects Na@n^ *biremba*; versus Pers. *gerya*, etc.). Old Iranian **kanya-* "woman, girl" (Diml^ *k¿aynak¿*, *±ana@*, Harzan^ *k^na*, T@l@^ *k^na*, Tat^ *k^na*, Gal^nqaya *kina*, *±ina*, versus Pers. *kan@*; marginal lexeme in Pers. *kan^z* and Kurdish *kinik*); Old Iranian **kata-* "home, house" (Diml^ *kaya*, *±e@*, T@l@^ *ka*, Gura@ *ka*, Tat^ *ka@*, Gal^nqaya *kar*, Harzan^ *kar*, *±ar@*, Aftar^ *kiye*; cf. in the Central dialects Kura@r *k^(y)a*, Na@n^ *kiya*; marginal lexeme in Pers. *kade* and Kurdish *kad^ kirin* "to domesticate (animals)"); Old Iranian **ragu-* "quick, swift" (Parth. *ra©*, Diml^ *@u*, Harzan^ *rav*, T@l@^ *ra*, Tat^ *rav*, Semnan@ *rayk*, cf. Oss. *räw*, *rog* "light," versus Pers. *zu@*); Old Iranian **uz-ayara-* "yesterday" (Av. *uzaiiara-* "afternoon," Diml^ *v^'e@^*, *v^'e@*, Gura@ *uzera*, Harzan^, Tat@ *z^r*, Takdstan@, T@l@^ *az^ra*, Aftar^ *yezze*, versus Pers. *d^-ruz@*); Old Iranian **waxa-* "burn" (Parth. *wxayndg* "blazing," Diml^ *va@* or *vi@-*, Harzan^ *va@-*, T@l@^ *va@-*, Tat^ *va@-*, versus **sauc-* in Pers. *sukta@*, etc.); Old Iranian and common Northwest Middle Iranian **xawipta-* "milk" (Av. *xuuipta-*, Parth. *@ift*, Diml^ *@/sit*, Gura@ *@it*, *@ifta*, T@l@^ *@it*, Harzan^, Aftar^ *@et*, Tat@ *@e(r)t*, versus Pers., Kurdish *@r < *xa^ra-*); Old Iranian **upa-sar(a)daka-* "spring(time)" (Mid. Pers. *absala@*, Diml^ *usa@@*, *vazar@*, T@l@^ *a@vasor@*, Harzan^ *a@vasor@*, classical Pers. *absalan@*); Avestan *vazdah-* "fat" (Diml^ *vazd* "fat, oil"; cf. Kurdish *baz*); and Parthian *wa@* "fodder" (Diml^ *va@s*, T@l@^, Mazandaran@ *va@*, Aftar^ *va@*, Semnan@ *vo@*, versus Parthian *gwy÷w*, Pers., Kurdish *giyah@*, *g^ha@*). Also to be noted is Diml^ *@*, *e@* "rice" (**wr^ǐna-*; cf. Sogd. *ryz-*, versus Pers., Kurdish, etc., *beren@ < *wr^ǐza-*). Relatives of the negative particle Diml^ *±inyo@@* "no, not" are found in Harzan^ *±ini(ya)* and A@a^ *±^ǐ^ǐ*.

Words found only in Diml^ include *anga@*, *hanga@* "plough handle" (< **han-gaza-* < **gaza-* "take, accept" found in Sogd. *pt©÷z-*, Khotanese *pajas-*, etc.; it cannot be from Armenian; see Vahman and Asatrian, p. 272); *a@* "generation, offspring" (Man. Mid. Pers. *azn(a@*, Arm. lw. < Parth. *azn* "people, generation," *azniw* "noble"); *az(i)* "branch" (Mid.Pers. *azg*, Arm. loanword from Parthian *azg* "race, kind, nation"); *ask(i)* "goat" (Avestan *aza-*, Mid. Pers. *az(ag)*; different from Kurdish *ask* "deer" from **asuka-*, cf. Mid. Pers. *a@ug@*, Pers. *a@u)@ gau@* "weak, coward, greedy" and *gau@akay* "weakness, cowardice" (possibly related to Sogd. *©£s-* "to be fatigued"); *haw(i)* or *hiw(i)* "laughter," *hawa@@÷* present stem *hw^ǐ-* "to laugh" (cf. Oss. *xu@n*); *kay* "play, game" (Mid. Pers *kadag* "game, joke," Sogd. *k÷t÷k-*, Arm. lw. < Parth. *katak* "joke"; cf. Jow@aqa@ *koy* "game"); *s^r-*, in present stem *s^n(a)n-* "I love" (< OIr. **sr^ra-*; cf. Av. *sr^ra-* "beautiful," Sogd. *@yr'kk* "good," Parth. *@^r-gam@ag* "friend"; probably not from Arm. *se@ sir-* "love"; see Asatrian, 1987, pp. 166-67); and *visti@* and *f^na@@* (or *fina@*) "to throw," *f^nya@@* "to be thrown" (Mid. Pers. *wistan* "to shoot," present stem from **wid-na-*) with *@isti@* "to spread, lay, put" (Gal^nqaya *fest-*, *fesn-* "to throw, spread"), cf. Lor^ *bistan* "to put down, to cast a foal" (before time).

Diml^ words without clear Iranian etymologies include *di@n(i)* or *di'n(i)* "rain" (< OIr. **dan@a-?* cf. IE **dheng„o-*); for "rain" *va@s*, *vara@* and Turkish *yag@u@* are also used in Diml^.

Of the numerous borrowings from Armenian (exceeding perhaps those from Kurdish or even Turkish) the following may be mentioned: *aks/c÷^g* "woman, girl," *a@l^k* "broom," *bo@*, *po@* "tail," *bu@r@* "small," *gal@* "Rheum L.," *ha@s* "bride," *he@a@* "whetstone," *±irt¿ar@* "waterpipe," *gota@(i)* "button," *gom(a)* "cattle shed," *has@* "hard, rigid," *hagos(i)* "furrow," *h^m* "root, base," *he@* "cross" (Arm. *xa±¿*), *hol@k* "hut, shack," *hura@k* "hatchet, ax," *èa@x(i)* "wire mesh," *k¿a/iro@* "beam, girder," *kal@* "thrashing floor," *kala@(i)* "scabbard, sheath," *k¿aland^* "scythe," *kiray* "lime," *kirya*, *kire@* "Sunday," *ki@k* "neck," *kor@/ek@* "a kind of lentil," *k¿u@na/i* "rye," *oz@r@* "branch," *pa@* "pod, grain," *p¿an@a@* "vegetable," *p¿u@@* "wool," *sa@r@* "pearl barley, spelt," *se@iga* "threshold," *su@k/g* "mushroom," *x@@o@* or *x^nt¿* "mad, insane," *xo@* "deep," *xo@*, *xo@* "pig," *z^l(ik)* "sprout."

Literature in Diml^

The earliest surviving literary works in the Diml^ language are two poems with identical titles, *Mawlue* (Genesis), dating from the late 19th and early 20th centuries. The earlier, consisting of 756 eleven-syllable verses, is by Mala@ Ahmede@Kas@, the other by ¿Otman@Efend^, mufti of Siverek. There is also a minstrel tradition going back to the medieval period; a number of Diml^ bards have composed both in their mother tongue and in Turkish, for example, Daym^, Da@ut@Solar@, P^r Soltá@, ¿Al^-Akbar Ù^±ak, Ya@u@To@, Arif Sa@@Sulayman@Yildiz, and Rahm^ Sal@ok (Zilfi, p. 6). Nevertheless, Diml^ has attained genuine literary status only in recent decades, owing to the activities of a number of writers, poets, and political leaders (e.g., Eulbekir Pamukçu, Ali@an Karsan, Hesen Dewran, Zilfi, Malmisanic, K. Astare, Reme Bir, Hesen U¶en, Heyder, Usk@n), who now live abroad, mainly in western Europe. At present numerous newspapers, magazines, and bulletins are being published in Diml^ (e.g., *Piya* [formerly *Ayre*], *Ra¶tiye*, *Ware*, *Raya Zazaistani*), and the number is increasing.

Bibliography: A. Abeghian, *Der armenische Volksglaube*, Leipzig, 1899. N. Adontz, *Towards the Solution of the Armenian Question*, London, 1920. Andranik, *Tersim* (Dersim), Tblisi, 1900. G. S. Asatrian, "O 'brate i sestre zagrobno¥ zhizni' v religioznykh verovaniyakh ezidov" ("The brothers and sisters of the afterlife" in the religious beliefs of the Yazidis), *Strany i narody Blizhnego i Srednego Vostoka* [Yerevan] 13, 1985, pp. 262-71. Idem, "Yazyk zaza i armyanski¥" (The Zaza@language and Armenian), *Patma-banasirakan Handes* [Yerevan] 1, 1987, pp. 159-71. Idem, "Eshche raz o meste zaza v sisteme iranskikh yazykov (Zametki po novoiransko¥ dialektologii)" (More on the place of Za@a@among the Iranian languages [Notes on New Iranian dialectology]), *Patma-banasirakan Handes* 4, 1990, pp. 154-63. Idem, "Unutulmu¶ bir halk. Zazalar," *Ra¶tiye* 4 (Paris), 1991, pp. 5-12. Idem, "Nekotorye voprosy traditsionnogo miro-vozzreniya zaza" (Some questions concerning the traditional Za@a@cosmology), *Traditsionnoe mirovozzreniya u narodov Peredne¥ Azii*, Moscow, 1, 1992a, pp. 102-10, 210-12. Idem, "Zazalar ́n ulusal dünya görüsü," *Ra¶tiye* 5, 1992b, pp. 6-9. Idem, "Zaza dilinin iran dilleri sistemindeki yeri," *Ra¶tiye*, 7, 1992c, pp. 12-18. Idem, "Zaza zhog@vurd™," *Azatamart* 3, 1993, p. 7. Idem and N. Kh. Gevorgian, "Zaza Miscellany. Notes on Some Religious Customs and Institutions," in *A Green Leaf. Papers in Honour of Prof. Jes P. Asmussen*, Acta Iranica 28, Leiden, 1988, pp. 499-508. J. Blau, "Gurânî et Zâzâ," in R. Schmitt, ed., *Compendium Linguarum Iranicarum*, Wiesbaden, 1989, pp. 336-40. M. van Bruinessen, *Agha, Shaikh and State. On the Social and Political Organization of Kurdistan*, Rijswijk, the Netherlands, 1978. Idem, "Religion in Kurdistan," *Kurdish Times* 4/1-2, 1991, pp. 5-24. R. L. Cabolov, "Zamechaniya o vokalizme zaza" (Remarks on Za@a@system of vowels), in M.N. Bogolyubov et al., eds., *Iranskoe yazy-koznanie. Ezhegodnik 1981* (Iranian linguistics), Moscow, 1985, pp. 65-70. N. Dersimi, *Kurdistan tarihinde Dersim*, Aleppo, 1952. G. S. Erevanian, *Patmut¿iwn ±¿arsanèaki hayoc¿*, Beirut, 1956. V. Fontanier, *Voyages en Orient*, Paris, 1829. H. H. Gasparian, "Dersim (Patma-azgagrakan aknark)," *Patma-banasirakan handes* 2, 1979, pp. 195-210. K. Hadank, *Kurdisch-persische Forschungen von O. Mann Abt. 3 (Nordwestiranisch)* IV. *Mundarten der Zâzâ, hauptsächlich aus Siwerek und Kor*, Berlin, 1932. G. Halajian, *Dersimi hayeri azgagrut¿yun*, pt. 1, Yerevan, 1973. Idem, *Dersimi azgagrakan nyut¿er*, pt. 5 (a collection of valuable ethnographic materials on Dersim and its population, kept in the archive of the Institute of Archeology and Ethnography of the Academy of Sciences, Republic of Armenia). S. Haykuni, "Dersim," *Ararat* (Va-ar@apat) 2-3, 1896, pp. 84-87, 132-34. W. B. Henning, "Two Manichaean Texts with an Excursus on the Parthian ending -e@dei@," *BSO(A)S* 12, 1947, pt. 1, pp. 39-66. Idem, "The Ancient Language of Azerbaijan," *TPS*, 1954, pp. 157-77. P. Lerch, *Forschungen über die Kurden und die iranischen Nordchaldäer* I, St. Petersburg, 1857. D. N. MacKenzie, "Kurmandzhi, kurdi, gurani," in *Narody Azii i Afriki* (Moscow) I, 1963, pp. 162-70. Malmisanic, *Zazaca-türkçe sözlük*, Uppsala, 1987. Idem, *Herakle^tos*, Uppsala, 1988 (a selection of Diml^ poetry). Idem, "Dimli ve kurmancé lehçelerinin köylere göre dag∫émé I, II, III," *Berham* (Stockholm) 2, 1988, pp. 8-17; 3, pp. 62-67; 4, pp. 53-56. V. Minorsky, *La domination des dailamites*, Paris, 1932. Idem, "The Gur@@," *BSO(A)S* 11/1, 1943, pp. 75-103. Idem, *Studies in Caucasian History*, London, 1953. Idem, "L'ouvrage de Markwart sur l'Arménie méridionale," *REA*, N.S., 2, 1965, pp. 143-64. A. Mkrt±¿ian, "Dlmikner," in G. A. A¬neanc¿, ed., *Lumay, grakan hande@girk¿* B, Tbilisi, 1898, pp. 49-58. L. Molyneux-Seel, "A Journey in Dersim," *The Geographical Journal* 44, 1914, pp. 49-68. K. E. Müller, *Kulturhistorische Studien zur Genese pseudoislamischer Sekten-gebilde in Vorderasien*, Studien zur Kulturkunde 22, Wiesbaden, 1967. S. ^aljian, "Delmikner™ ev nranc¿ ar@avank¿ner™ depi Hayastan," *Te¬ekagir SSRM GA Haykakan Filiali* (Yerevan) 5-6, 1941, pp. 107-15. F. Spiegel, *Erânische Altertumskunde*, 3 vols., Leipzig, 1871-73. N. Ta¬awarian, *K¿ristoneakan bo¬ok¿akanut¿ean ew g™z™lpa@neru a¬andin cnund™*, Constantinople, 1914. R. Te@Minasean, *Hay ye-ap¿oxakani m™ hi@atakner* III. *Taroni a@xarh (1906)*, Beirut, 1974. S. Trowbridge, "The Alevis, or Deifiers of Ali," *Harvard Theological Review* 2, 1909, pp. 340-53. F. Vahman and G. S. Asatrian, "Gleanings from Za@a@Vocabulary," in *Iranica Varia. Papers in Honour of Prof. E. Yarshater*, ed. D. Amin and M. Kasheff, Leiden, Acta Iranica 30, 1990, pp. 267-75. G. Windfuhr, "New West Iranian," in R. Schmitt, ed., *Compendium Linguarum Iranicarum*, Wiesbaden, 1989, pp. 251-62. K. N. Yuzbashian, "Deylamity v 'Provestvovanii' Aristakesa Lastiverttsi" (Dey-lamites in the history of Aristakes of Lastivert), *Palestinski¥ sbornik* 7/70, 1962, pp. 146-51. Zilfi, *Lawikê Pir Sultanj*, Berlin, 1989.

(GARNIK S. ASATRIAN)