

An Anthropological Outlook into the Structure of the *Lori* Dialect

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ABSTRACT An attempt is made in this paper to present a description of culture, costumes, beliefs and an anthropological perspective of the *Lor* tribe in Iran, with reference to the vocabulary and dialect used by the tribe. Language and dialect of the people of *Malayer* is considered as one of the *Lori* languages, the origin of which can be traced in the history and culture of ancient Iran. In the *Lori* culture and dialect, which is a branch of the old dialects of the Persians, one can observe the older structures of the vocabulary kept by the tribe; it has many similarities with the ancient language especially the Pahlavi language. Considering the linguistic and cultural feature of this tribe, one can state that the folkloric songs in the children's literature and the lullabies are also used in the popular literature of this tribe. Considering the ancient language and culture of the *Lor* nation, it can be said the melodies of this dialect have survived since the times of *Khosravanis*, an important tribe living in *Malayer* before the *Lor* tribe did. In this paper an attempt is made to introduce vocabulary, culture, beliefs, costumes, agriculture and marriage of the *Lor* nation of *Malayer*. Commenting and interpretation of these terms can open historical, cultural, linguistic and sociologist ties which dominated the ancient texts.

INTRODUCTION

One of the most important sciences of the world is the science of "philology", because by using this technique one can easily obscure dark corners of history and culture of the different nations.

By studying the languages and dialects, we can understand the cultural and social customs, traditions and beliefs of the people, and the way they live. Different structures, culture, languages, customs and beliefs of the ancient tribes of *Lor* are considered as the result of the Iranian ancient culture (Rahimi 2012).

Forcedly we can say that the reflection of the language and culture of the ancient people of this nation belongs to the ancient era of *Pahlavi* and these people have continued many features and social traditions and beliefs of the ancient language with little changes (Hajatpour 2003),

Oransky believes that the language and culture of Iran ancient southwest is continuation of the Iranian ancient Western. Also he believes that studies on the language and culture of the *Lor* nation mainly have been done by the famous Russian expert Zhvkvfsky and German Iranologist, Askarman (Sadeghi 2006). The obvious difference of the *Lor* nation in compare with the other Iranian cultures can be found among the language expressions of this nation folk songs, and other scenarios reflection of male, female and female-*Lor* often are equal with the Melody of the ancient Kings era (Behnamfar 2013).

Languages and dialects not only reflect the civilizations, cultures and customs of a society and a nation, but also is a means for the trans-

mission of spiritual heritage of humanity from one generation to another. UNESCO World Organization with a specific purpose and to protect and preserve this precious heritage of humankind, put spiritual heritage program in its agenda. In this program, all traditions, lifestyles, native customs and knowledge that are defined in terms of the spiritual heritage and are registered in the international list of UNESCO and a few guidelines has been proposed to maintain and strengthen it. Local and indigenous languages and dialects include the elements and components of the spiritual heritage. Therefore, *Lori* dialects, with considerable extent and distribution in the region and the world, is very important.

Malayeri dialect and culture, in terms of linguistic and culture's genetic, is rooted in *Pahlavi* language. This dialect belongs to the languages of South Western branch and, as one of the original Iranian dialects, it has retained many characteristics of ancient Iranian languages, cultures and customs. In any language, not only sound system, building vocabulary and combination words styles are transformed, but also the meanings of words throughout history due to economic, social, political, and religious issues have been changed. The changes that might occur in lifestyle, career, professional equipment and tools, or the changes that happen in social organizations and the relationships among individuals in a society, lead to the elimination of some words, but with new meanings. For example, in standard Persian language, there are no longer phrases and words such as: *Baz*, *Barsom*, *Amsapand*, *Bargostovan* and *Ahuromazda*. There are some words that are not used in some

villages these days; these words are as follows: *Ejbij* (loose), *Kata* (a type of storehouse - to save Farina), *Aji* (mother), and thousands of other words. As far as clothing is concerned, there are lots of words such as: *Quva* (cassock), *La Êek* (Scarf), *Tomon* (pants) and hundreds of other words. In different parts, such as human waste disposal sites, the words like *Axel* (a place where that human waste can be accumulated), *das be ab* (W.C.), or *Kenare ab* (water). Sometimes words change due to the change in social structure, for example: *Amniya* (security to Police Force), *Khaneye Ensâf* (House of equity to union's committee), and *Kadhoda* (chairman of the Council).

Factors that change the meaning of words are as follows:

1. *Social Factors*: Because of the change occurring in the social status, an old and outdated word survives with a new meaning. For example, the word *Ceraq* (Lamp) was defined as a fat-burning, while, today, it refers to a kind of lamp which is lit by electricity; words such as: *Qalam* (pen), *Separ* (shield), and *Yaxcal* (refrigerator) also fall within this category.
2. *Development Factor*: This factor is defined as the development of the main and primary meanings of a word, and it applies to all other words, for example, *gol* (flower) that had been referred only to the rose and rosa damascene in the past, refers to all sorts of flowers these days. *Xona* (House) which was formerly known as chamber, now refers to the entire house, *Rostam* (hero), *nan* (bread) which refers to meal now, or soup - which refers to rice.
3. *Allocation Factor*: Contrary to its extensive perspective, a word would find a specifically dedicated meaning, such as: *Sarbat* (juice), which referred to any type of beverage in the past, but now, it refers to something that is made by water, and sugar or *Xak* that used to refer to soil, now refers to grave.

OBSERVATIONS AND DISCUSSION

Some Words Associated with the Labor, Agriculture and Animal Husbandry

There are some words associated with agriculture, and animal husbandry; these words are *Eugary - Uyary* (Irrigation), *Asin* (It is a means by which crushed wheat, oats or alfalfa is sepa-

rated from the dried leaves of alfalfa), *Merab* (responsible for water-related matters), *Kadon* (Haystack), *Toor* (A storage sacking for chaff), *Jald* (It is a long stick which is used in order to pick walnut), *Juval* (A large sacking instrument used for carrying wheat and barley), *Kardegar* (It is a broad and large shovel that is used by two men, one man takes the lever of shovel and inculcate that into plowed soil and the other man pulls out the other lever that is stocked to the shovel). *Qadara* (It is a long sickle by which the tall grass particularly alfalfa would be harvested; one of the features of this sickle is that the reaper gets the lever of sickle in standing position and keeps harvesting in this mode. Harvest velocity with this tool is more than ordinary sickles), *Xarsabad - pilitasabad* (Large basket), *Estakhr - Esil* (It is usually constructed in the villages, especially in villages or places that make use of subterranean water for agriculture. Villages or places where there is not enough water in its subterranean. For several hours, the subterranean water can be driven to Esil in order to supercharge and redound entirely, then its valves can be opened so as to irrigate farming land). *Makine* (Water Engine), *Tizabi* (It is a kind of chemical products that is a mixture of carbonate and oil; it is dissolved in plenty of water and finally, is poured in a large container such as a barrel. Then, some grapes are placed into small baskets that are placed inside the barrel for a minute, the grapes are then removed from the barrel and exposed to sunlight, and once the grapes are dried, they can be gathered and be transferred to the factories that are responsible for production). *Korhzoqal* (a place dug in a garden, or a desert, 2 to 2/5 m deep and with a diameter larger than conventional wells. In autumn, arid and redundant woods are poured inside this pit. The woods are burned and turned into charcoal). *Kesmes Aftabi* (the grapes that are exposed to sunlight to be dried out). *Espara* (a piece of wood, resembling an axe). *Ousin* (Fork-like tool that is made of wood and sheepskin by which chaff is separated from wheat grain). *Kartegar* (shovel-like tool that is similar to rectangle, and it is larger and heavier than ordinary shovel.). *Sok* (An instrument used to drive domestic animals. The tools consist of one piece of wood and a sharp stud that is inserted in its head). *Qasou* (a kind of tool used to rub the bodies of horses or donkeys). *Parru* (Patch - to vamp the torn clothes). *Duk* (A specific tool used for spinning wool. It

consists of two metallic pieces which can be wrapped round the wool). *Juvalduz* (Big and long needle by which saddlebags, sacks and bulky textiles can be sewed). *Pel* (a wooden and small tool used to spin wool be carried out, before it is transferred into yarn). *Resmon* (rope). *Sizan* (needle). *Goluleh* (This term is used for yarn).

Some Pharmaceutical Plants and Vegetable Seeds

Barhang (fleawort), *Bariyun*, *Baqala* (broad bean), *Balit* (chestnut), *Badomkuhi* (Mountain almond), *Bon sorx* (a kind of mountain onion), *Pina* (a kind of aromatic plant that grows along streams), *Pare Siyavas*, *Cubak* (a plant used for washing the clothes), *Xarsotor* (a kind of prickly and dried plant that has medicinal properties and constitutes the main food of camels), *Xakesir* (daphnia), *Xarxor* (a kind of weed), *Derek* (a kind of weed that sticks to cloths), *Der-deruk*, *Derrek*, *Malusirin* (Licorice is very helpful for stomach and abdominal), *Sombolotiv* (Valerian), *Samalila* (Fenugreek), *Seng*, *Qaziyaqi*, *Xolfa*, *Kasni* (Succory), *Cenja*, *Majak* (Any center-filled nuts), *Marzanjus* (the plant which has medicinal properties), *Sirexest* (a kind of medicinal plant which mostly be used for children), *Sire malu* (a black material which is obtained by boiling the licorice plant and it has medicinal properties), *Hor* (a kind of weed, similar to licorice), *kolke Xargus* (a type of mountainous herb that be brewed like tea and it has medicinal properties).

The Names of Some Foods and Stews

In the traditional food sector, the women who live in lurish area especially in the South of the country, of several months earlier, take action to cater food items such as: *Oatmeal*, *Tarkhineh*, *Orush*, *Palteh*, *Qaysi*, Dried plum, *Bokhara* plum, dried dill, dried herbs, walnut, extract of Grapes, curd and etc. The bread was the most important food for people that was cooked with wheat, while in the famine years, it was produced by barley, corn and millet. Crops and dairy products had the highest share in the diet. Part of the daily required protein was provided by fostering poultry and egg production. Some words applied in the daily diet life in this area, include:

Sâta (A kind of bread which is similar to *Barbari* bread (a kind of bread used in Iran). This bread is durable and delicious); *Gerda* (A kind

of bread which is similar to *Barbari* bread. This bread is also very delicious and high quality); *Kulavela* (a kind of massive bread that is produced by breads placed in the water, slightly softened); *Nane Sâji* (The bread is baked on *Saj* - Large metallic plate that has a hemispherical form); *Fatir* (a type of bread that resembles to muffins); *Sorba* (A watery food which is often cooked for sick people); *Jeqlivaqu* (This food is a mixture of chopped liver, lung, throat and tripe, etc. and is cooked with fried onions and oil); *Tarkhineh* soup (a kind of food, composed of crushed wheat and dough, these two are cooked together to be rigid. Then, they are divided into small sizes, and then they are exposed to the sun. After that, they are kept at the right place and at the time of cooking food, 4 or 5 of them are cooked in a saucepan with the necessary spices); *AskaCi* (Kachi soup); *Ferni* (Porridge); *Taskabâb* (stew); *Kofte* (Dumplings); *Kaske Bademjon* (a kind of food consisting of eggplant and curd); *Fesenjon*; *Abdough-khiar* (A kind of food consisting of Dough and cucumber); *Su f* (soup); *Eskena* (a kind of food that is prepared by cereals, flour, oil and fried onions like broth); *EsFenajSorxkarde* (A combination of cooked spinach, egg and oil which are mixed together and fried); *Solazard* (A combination of rice, saffron, sliced almonds and sugar that is cooked like a soup, then poured into a dish or bowl and finally, it is decorated to be eaten later); *Sirabsirdon* (tripe); *Sir brenj* (a kind of food that is a mixture of milk and rice); *Saqgez* (galipot); *Maviz* (raisin); *Yaxni* (a kind of stew that is cooked with meat and beans); *Nantiri* (a kind of bread); *None kak* (a kind of bread); *Nane pati* (a kind of bread); *Toneka* (A thin crust that is baked on pan); *KuluCa* (a type of bread that is a mixture of flour, oil, milk and sugar); *halvasevon* (A combination of extract of grape, flour and oil); *Moyapandir* (rennet); *Ruqanezard* (yellow oil or animal fat); *Euqora* (Verjuice); *balal* (corn); *Xosgust* (lung of sheep); *Pofi*; *Cangal* (a kind of food that is prepared by crushing the bread into animal fats and sugar or extract or honey); *Xâgina* (A mixture of eggs, oil, flour and dried vegetables); *Qazi*.

Some Local Cookies and Snacks

Basoq (a kind of center-filled cookie which in Lurish area called *Sajaq*. This local cookie to be

produced by congealed extract of grape and walnut which will be put inside it).

- ♦ *Sira* (extract of grape - One of the most common and most famous local cookies which to be produced by congealed and boiled grape juice. There are two types of extracts of grape; one of them called the syrupy extract, is more fluent; some of the extract is mixed with water and is drunk with meals. The second type is the congealed and boiled grape juice that can be mostly consumed as breakfast along with other ingredients such as butter, cream and milk).
- ♦ *KoluCe* (muffin, a mixture of wheat flour, sugar, sesame seeds and eggs).
- ♦ *Nantiri* (a kind of traditional cookie which is a mixture of flour, sugar and oil. The method of cooking is as follows: First, flour, oil and sugar should be mixed and turn into paste. After the initial stages, the dough should be flattened as thin layers; then, it should be wrapped layer upon layer. After completion of the layers, they should be cut into smaller pieces and these pieces should be covered with powdered sugar. Finally, it should be placed on the stove and be cooked over medium heat).
- ♦ *Halvay Sevon* (Other types of local cookies that is a combination of roasted flour, walnuts and grape juice. However, cooking this cookie is no longer common. It is just cooked in some village or in special occasions such as *Nowruz* or other celebrations which is produced by elders).
- ♦ *NargiLy, ard e-noxod Ci or Paderaz* (These three names are linked to a local cookie which is made by a local simple device called the Apollo).

Various popular and favored snacks for residents of this region include: Walnut, almond, apricot kernel; frequently apricot kernel and almond is roasted with water, salt and lemon juice.

In Lorestan, some apricot trees have bitter kernels which are used in two ways: the first case, the bitter kernel of apricots obtained from these types of trees is grounded; then, it is mixed with sugar, powdered sugar. This edible has extraordinary medicinal properties and is extremely useful particularly for those who are suffering from jaundice and bile. The second case, apricot kernels, which in this region are called *Cenje Zardalu*, broken and their own bitter kernels be connected by a thread and needle (like Rosary) and

then put them into a large container on the stove and boiled. Its water should be replaced several times so as to the bitterness existed in the kernels would go away and the kernels would become sweet and eatable. Then a few salt sprinkled on it and can be consumed like almonds and walnuts. *Labu* (cooked beets – another favorite type of edible for people living in *Lorestan*. Firstly, beets should be cleaned; then should be poured in a pot with enough water. Water will cause the beet to be fumigated completely.

A *Sal golab* (this type of cookies is further popular among children).

Some Household Tools and Containers

These tools include: *Bonglon* (circular, cylindrical and made-of-stone tool which mostly used in a thatched house. In villages, after the rainfall, this tool was rolled on the rooftop in order to eliminate cracks, seams, fracture. After doing so, water would no longer leak from the ceiling and the roof was robust and resistant.); *Xik – Mask* (a made-of-sheepskin pouch for making buttermilk and butter); *Tapo* (A large Box for storing wheat grain); *Kerkit* (A means for Rugs); *Pel* (A device for spinning); *Ja* (Bed); *Jajim* (A kind of soft rug which can be used as blankets and ground cloth); *Cador* sow (a kind of fabrics that the bed can be placed in it); *Rax-texeu* (The bed includes a mattress, duvet and pillow); *Motaka* (pillow); *Gelim* (Kilim); *Dasar* (Quern which is made of two pieces stone and like the traditional mills has the underlying stone that an axis located in the middle and upper stone has three holes. One is used to locate the axis in the middle, one for pouring material into the mill and the third hole, a piece of wood placed inside it, by which the quern can be spinning); *Ow-gardun* (a large cuprous ladle that be used for widespread and major cooking); *patil* (A large cuprous pot); *Teuva* (pan); *having* (a tool made-of-brass which is used for thrashing the meat and rice, etc.); *merkub* (Large wooden mortar, which is used for thrashing wheat and peeling it); *dam-kes* (A device that is used for brewing); *qan Ca* (A kind of small and cuprous pot); *Se-poya* (Metal device that is placed on a fire and food container be put on it order to cooking or heating); *Sirku* (Wooden mortar that has a two-head batch which is used to thresh garlic, rice and salt); *lagan* (a cuprous container to knead flour or wash the cloth); *piyala* (A small bowl

that yogurt and pickle are poured in it); *dowry* (plate); *sorfey-nun* (a kind of tablecloth which is used for storing bread); *lanjin* (a made-of-clay basin which can be used to knead flour and other things); *kiza*, *gales* (A kind of rubber footwear); *tapu* (a made-of-clay dish which has one meter height and flour and bread is kept in it); *xig* (a bag is made by tannery of goat's skin); *daba* (a container in which water, oil and yoghurt can be stored); *dalm* (a bucket is made of plastic, bronze and copper); *dul Ca* (A container for drinking which is made of goat's skin and causes the water stay cool); *majma* (a cuprous tray which usually be used for parties and various edible arranged on it for reception of guests); *Kal* (Special container used as a mug of animals and birds); *taxar* (Pottery vessel in which kept oil, vinegar, molasses); *Xarsavad* (Large baskets which was placed on the back of donkeys in pairs or binary and inside them was poured picked fruits order to be delivered to the destination. The two big baskets were connected to each other by hooks); *maška* (a waterskin by which produced Dough. This waterskin is smaller than ordinary waterskins); *Yax-dun* (Wooden box in which is kept clothes and documents).

Some Words about Music, Colors and Nature

The music is simple and religious; it also has a simple instrument. The instruments that have not changed over the centuries such as *timpani*, drum, *tombak* and flute. *Cupi* (Local dance, and a music track that will be played for the dance), *reng* (Special music for dancing), *naqarazan* (the instrumentalist of drum), *sitak* (Whistling and whistle), *reng* (violin), *dimbulak* (timpani), *saz* (Trumpet and Serena is called instrument), *saz-noqara* (A set by which constitutes instruments relating to weddings and celebrations).

Some Units in Weights and Measures

Occupations in the fields of agriculture, irrigation, horticulture and animal husbandry would cause people to need the units for weighing and measuring. Before the advent of equipment precision, it was very primitive and inaccurate. Evaluation of overall lexical shows that people often were using imaginary scales and the scales derived from the expressions and organs such as hugging and backpack.

Other units of measurement in *Malayeri* dialect is as follows: *carakman* (Equal to three kilometers), *mesqal* (Methqal) *keyl*, and *lenge*. Besides the modern and accurate tools, traditional tools are also used to measure goods and materials; these tools include: *Veja* (palm or span), *baqal* (The distance between hands for measuring), *pa* (A scale for the amount of water and farmland), *šeyr* (A scale for the amount of water and farmland), *kor Cal* (Shredded stems of wheat and barley), *tal* (Strings and Yarn and enumeration unit of hair), *Joft* (Land surveying unit. Usually every Joft is equal to 6 to 8 hectares), *carak* (equal to 750 grams), *xusa* (A cluster of wheat, barley and grapes), *Cap* (Palms or fist), *sor* (The quantity of water which is sprayed once), *seleng* (long pace and step), *farsax* (League), *qac* (Cut – Gap), *qolop* (Amount equal to a man's mouth), *kapa* (Half - tray and board of scale), *gum* (Measurement unit of agricultural land), *lenga* (The other half of a thing), *man* (this unit is equal to three kilograms, the unit of measurement and weighting for goods like Sugar, Rice and etc.), *neyman* (a unit for weighting, equivalent to half of the Man, that means 1.5 kilogram), *seyr* (a unit for weighting, equivalent to 100 grams), *mesqâl* (a unit for weighting and equivalent to a quarter of Seyr), *xalvâr* (a unit for weighting, equivalent to 300 grams), *noabasi* (a unit for weighting that used particularly in Lurish regions), *pesk* (the dividing unit and turn-forming unit for work or irrigating agricultural land).

Some Words about Rituals, Traditions, Social Beliefs of Lorish People

Present age is influenced by technology and internet and this age; in such an age, continuously permanent transformations and changes occur. Because of this, many customs and traditions of *Lorish* people, are totally destroyed or deformed. However, if you search more precisely, you will find people who believe in these customs and traditions; they used these words in the past.

Certainly, common culture is disappearing in many major cities in Iran; but perhaps, a small amount of the culture is enough to prevent its destruction (Bolukbashi 2007).

- ♦ *Ow-jarou* (Before the arrival of guests, house would be neat and clean in order to respect them).

- ♦ *Owbaxt* (The holy water is poured over the head of bride. People believe this water causes the couple live in prosperity), *ajile-moškelgos* a (Holy nuts which be given to others for healing and problem solving. It is composed of pistachio nuts, almonds, raisins, pumpkin seeds and watermelon seeds), a *se-poste-pa* (A porridge that is cooked once someone goes on a trip and be divided between neighbors, relatives and acquaintances), *Tele Sona* (Money or gift that is dedicated to the bride and groom at wedding party).
- ♦ *Arusikusa* (Twenty days before Nowruz, two men who have made their own makeup as the bride and groom, used to go to the house of the rich and danced there. The landlords would welcome them warmly and happily and sacrificed a sheep for them and was presented to them the meat. After leaving the house, they splashed into the house some sacred soil.)
- ♦ *Ase-dandonrova* (a porridge that is cooked after the baby's first tooth would grow. The porridges are cooked in large quantities and they are distributed among neighbors.)
- ♦ *Saqdo/ brardamad* (one of the youth be selected as *Saqdos/brardamad* and escorted him until the end of his wedding.)
- ♦ *Sofre-Haftsın* (or the things beginning with the letter "s" is a traditional table setting of Nowruz, the traditional Iranian spring celebration. The *Haftseen* table includes seven items all starting with the letter "s" in the Perso-Arabic alphabet.

The *Haft Seen* items are: 1. *Sabzeh*: wheat, barley, mung bean or lentil sprouts growing in a dish - symbolizing rebirth. 2. *Samanu*: a sweet pudding made of wheat germ - symbolizing affluence. 3. *Senjed*: dried *oleaster* Wild Olive fruit-symbolizing love 4. *Sir*: garlic - symbolizing medicine. 5. *Sib*: apples - symbolizing beauty and health 6. *Somâq*: sumac fruit - symbolizing (the color of) sunrise. 7. *Serkeh*: vinegar - symbolizing old-age and patience). *Sava S* (The money is given to the dancers or musicians during celebration and joy and dancing at weddings), *Sabah* (An imaginary creature that falls on humans during sleep, so that man is not able to move and breathe, in French, it is called *Car Chemr*), *Jenzadegi – bivaqti* (it means that someone goes to a quiet somewhere at sunset or night and keeps on suffering from a mental illness, fear-

ing seriously), *Jen-a Madezm* (According to people's beliefs, the puck is black and fairy creature like humans; but it has horns, tail and hooves; it is hidden from human's sight. It is only rarely observed in old and quiet places, especially in ruins and the abandoned baths. It may harm humans), *Pagosa* (Invite the bride and groom after a few days of wedding), *Dama Salam* (Invitations from groom and bride to house of bride's mother; this banquet will be held order to respect and thanks to the bride's family), *Serbaha – Xarjboran* (the money to be given to bride's family from groom or his family. The money paid under a contract in the presence of family elders and they all signed it. This money will be spent to purchase the dowry), *Hanabandan* (This celebration is held the night before a wedding. The groom's family is preparing some *henna* and poured it in decorated containers and is taken to the bride's house with joy and happiness. In bride's house, the bride and groom sit on a chair and the groom put some *henna* in bride's hand and the bride will then repeat the same thing), *Xon Ceaqd* (Items that are made by the groom's family for the ceremony), *Xatenasoran* (a special party to celebrate the circumcision of male children), *Xardaja L* (A liar who emerges in the Apocalypse. He has a donkey whose bag is filled with edible. With this gimmick, he would deceive people), *Dah roza* or *dah hamum* (bathing maternity along with others with joy and happiness in the tenth day of delivery. In this ceremony, relatives and friends bring gifts for the babies. Ten days after childbirth, the pregnant woman is brought to bathroom to sit there and sweat; then they give her a massage. Finally, she is given a cool drink and some eggs to eat; the ten-days-old baby is then brought to the bathroom and washed with warm water, and she finally wears new clothes. After the bath, the mother is fed with a soup called *Kachy*, and her relatives come to visit her and her baby, bringing gifts for them), *Tox – Tox* (During Nowruz, a vessel tied to a rope and sent down through the roof and landlord should put in it whatever he had in his house as a gift), *Cusi* (When someone used to go to the pilgrimage for the first time, neighbors and relatives would offer him gifts, and the person who was called *Cusi* would sing religious poetry and panegyric for people), *Qaleyasin* (*Yasin* castle - The white fabric is cut in a manner that a man can pass through the middle of that. The fabric is decorated with verses from the Quran. It is

usually written on it verses of Sura Yasin and other short *suras* and being kept in a clean and tidy place), *Qule Biyabuni* (a monster that used to live in deserts and crowded places, and attack the lonely and weak people, trying to kill them – a beast living far from villages in the mountains and deserts, and can be transformed into various shapes and forms, fooling people. Someone who would sleep alone in the desert, this teratogenic creature licked his foot plantar in order to kill him (Hedayat P. 175).

CONCLUSION

This study investigates Lurish people and their community. The researcher has noted that in this paper the study of language and dialects are taken into consideration for sociologists, anthropologists and linguists with the aim of sociology, anthropology, customs, traditions and beliefs, nutrition and business. While conducting this research, the researcher provided an explanation for historical, genealogical, cultural, and lexical questions and inquiries related to linguistics that remains unanswered amidst the old texts and in the following; the researcher has conducted a pluralization in this regard. Among them, some dialects of Persian language rooted in history like *Malayeri* dialect which has remained intact in history. Beside this, the audience have become familiar with ethnic thoughts and beliefs, nutrition, agricultural tools and how to approach the business of a Lur tribe. Having reviewed the Lur tribe's genealogy, the author has found that Lurish languages and dialect is a reflection of ancient languages, especially *Pahlavi* language. The interesting point is that the folkloric songs, the motherly lullaby and traditional poetry read during work, has been rooted in the surviving songs from the royal and ancient period. The author hopes that this paper can help other re-

searchers, although the study has some flaws and shortcomings.

RECOMMENDATIONS

There are many literary works throughout the world dealing with stories written about different tribes in different countries and cultures, therefore the research on these works can be helpful in a better recognition of the concerned people's dialects and culture. The present research can be further extended to other dialects belonging to other tribes in Iran as well as other countries.

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