



A comparative study of kinship terms in the new west Iranian languages

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Abstract

This article is a research study on the kinship terms of some New West Iranian languages, including Kurdish, Hawrami, Talysh, and Tati from the New Northwest Iranian sub-branch, and Persian and Luri from the New Southwest Iranian sub-branch. The main goal of the article is to examine the similarities and dissimilarities among the kinship terms of these languages. In terms of methodology, this research is an inductive one, and in terms of method, it is of a descriptive-analytical and explanatory type. This research shows that geographical distance and the influences of other languages can be highlighted as causes of dissimilarities observed in the kinship terms of this branch of Iranian languages. In many of the language varieties examined in this research, to refer to several kinship relationships, there are native terms, and their equivalents in standard Persian are borrowed from non-Iranian languages. Hence, it has been argued that by comparing this part of the lexical treasure of Iranian languages, it is possible to recover the main kinship terms of Iranian languages. The semantic changes of some kinship terms are among the other points that the comparative study of the kinship terms of Western Iranian languages reveals.

Keywords: Iranian languages, Kurdish, Hawrami, Talysh, Tati, Luri, Persian, kinship terms

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1. Introduction

“Kinship,” which led to the appearance of kinship terms in the language, has anthropological and social bases. Through studying kinship terms, sociologists and anthropologists seek to know about the culture and the way of life of the societies and people in question. On the other hand, by studying these terms, linguists seek to know their linguistic structures and semantic components. When such studies are carried out based on the findings of historical linguistics, sociolinguistics, and lexical typology, they can also help to understand the historical relations, current changes, similarities, and dissimilarities of the languages in question.

Contrary to the “material culture”, the non-material part of the culture - that also includes kinship and kinship terms – is subject to permanent change. This makes it difficult to study the non-material part of culture and its changes and variations. Researchers use scientific tools and methods, such as “comparative genealogy/ phylogenetic methods,” to explain the system of kinship terms of different languages. In such an approach to the study of kinship terms, linguistics is especially important. “The linguistics comparative method has the capability of reconstructing protoforms for the vocabulary of ancestral speech communities. In this way, linguistics has provided a substantial contribution to our understanding of society in prehistory” (Jordan, 2013, p. 44). Accordingly, we can argue that the study of kinship terms is important in understanding languages, their internal and historical changes, and the social developments affecting them.

In the case of Iranian languages, conducting comparative and contrastive studies on kinship terms is of special importance from another point of view; that is due to long-term contact with other languages, in many Iranian languages, including Persian, now there are kinship terms borrowed from non-Iranian languages as Arabic; and therefore, conducting such studies paves the way for finding or reconstructing Iranian kinship terms and tracking their changes. In this research, kinship terms of six New West Iranian languages of Kurdish, Hawrami, Talysh, Tati, Luri, and Persian are examined, to be able to answer two pivotal questions: 1) “What similarities and dissimilarities are there between the kinship terms of these languages?” 2) “What are the causes for dissimilarities of the kinship terms of these languages?” These languages are chosen since they belong to two different branches

of the New West Iranian languages, and in some of them, Iranian kinship terms are still used, which in other Iranian languages, namely standard Persian, have been replaced by borrowed non-Iranian terms.

2. Literature Review

Kinship terms refer to words or terms used to denote relationships between family members or individuals based on familial connections. Considering the importance of “kinship” and “kinship terms”, many studies have been done about them in the fields of anthropology, sociology, and linguistics. Morgan (1871) conducted research about the “systems of consanguinity and affinity of the human family” in different societies. Among the main concepts considered by Morgan are “blood”, “family”, and “marriage”, which he believes provide the basis for the formation of kinship terms around “Ego”. Morgan's study on kinship terms was one of the first systematic studies on kinship terms in which Persian language kinship terms were also considered. Malinowski (1930, pp. 24-29), in examining the beginnings of kinship, says that there may be this impression that kinship has a purely “biological” basis, while “...even the biological foundation of kinship becomes invariably a cultural and not merely a natural fact”. According to him, “... words grow out of life and kinship words are nothing else but counters or labels for social relations”. In Malinovsky's view, “kinship ... always rests on the family and begins within the family”. Malinovsky's emphasis on the role of “family” is against the emphasis that considers “clan” as the beginning of kinship. According to him, the clan itself is formed around the family, and its function “... are mostly legal and ceremonial, at times also magical and economic”. Murdock, in his various researches (1934, 1936, 1976, 1949), provided terms and categories that made it possible to examine kinship terms systematically. Regarding the family in which a person was born and the family he/she formed through marriage, Murdock has categorized kinship terms and examined the way they are used. He has also analyzed the linguistic structure of kinship terms and whether they are “elementary,” “derivative,” and “descriptive”. After detailed discussions about family, blood-based kinship, “clan” and “community”, Murdock (1949) has devoted a large part of his book “Social Structure” to the analysis of kinship and the factors influential in assigning them. For Kroeber (1909), even though “sociological” and

“psychological” factors are effective in the form and specific conditions of kinship relationships in any society, “the causes which determine the formation, choice, and similarities of terms of relationships are primarily linguistic” (Ibid., p. 83). Therefore, for Kroeber, the linguistic aspect of kinship relationships is more important. If we pay attention to the systematic appearance of kinship terms in language, this point will be more understandable.

Over the past few decades, numerous studies have explored the kinship terms used in languages spoken in Iran. Noteworthy works include those by Bateni (1973), Estaji (2016), and Kushk Jalali (1997) regarding Persian kinship terms. Rezayati Kische Khale & Cheraqi (2009) delved into Gilaki kinship terms, Abasi and Kazzazi (2013) examined the kinship system of Hawrami, and Gheitury et al. (2010) focused on the kinship terms of the Kalhori dialect, a southern Kurdish variety. Amini (2020) has investigated the kinship terms and the terms of address of the Nænæji dialect. These studies have opened the way for scientific study of Persian kinship terms, and have paved the way for the study of these terms in other languages and dialects spoken in Iran.

Some researchers have also investigated kinship terms with a comparative view. For example, Ahmadi and Zahedi (2018) have compared the Middle Kurdish kinship system with Persian and English. Zahedi and Shams (2009) have compared Persian and English kinship terms. Mansuri & Rahmani (2014) have studied the kinship system of Iranian languages and dialects. Among the research results of these two researchers is that “the examination of the kinship patterns of Iranian dialects shows that the patterns presented by Morgan are not comprehensive, and the kinship terms of all languages and dialects are not included in them, and a deviation from that pattern can be seen in the patterns of the kinship terms of some Iranian dialects” (Ibid., p. 173). These points are important, since they show the shortcomings of previous works. Mansouri and Rahmati have also pointed out that “in all studied dialects, simple words are used for first-degree relatives, i.e. father, mother, sister, brother.” Also, in all the dialects, simple words are used for relatives parallel to parents, that is, maternal/ paternal uncle, and maternal/ paternal aunt” (Ibid., pp. 174-173). Mahmoodi-Bakhtiari (2009) provided “a report” of “his ongoing project, “the major concern ... [of which,] as well as providing a list of words, was reaching a set of criteria to determine the Kinship Terminology in

Iranian” (p. 27). In some comparative studies, Iranian language kinship terms have been examined in comparison with non-Iranian languages - for example, Azodi and Karimi (2017) have studied the kinship terms of Persian and Filipino languages; and considering the differences that exist between the kinship terms of these two languages, they have emphasized the need to pay attention to the cultural and social context in teaching foreign languages.

After reviewing the previous research, we find that relatively little research has been done about the kinship terms of the languages and dialects spoken in Iran. However, it seems that to understand the differences that exist in the kinship terms of different Iranian languages, we need to conduct more comparative and contrastive research. This research aims to fill this research gap.

3. Methodology

Attempts to present “the Iran Linguistic Atlas ... dates back to June 1974, when, in the form of a joint project by the Iranian Academy of Language ... and the National Geography Organization, the documentation of the language varieties of all Iran’s villages started, ...” (Akhlaghi, 2020, p. 2). This project paused in 1978, but in 2001 and 2007, it continued in a new format at the Cultural Heritage Organization of Iran and then the Research Institute for Cultural Heritage and Tourism (ibid., p. 19). The Iran Linguistic Atlas (ILA) questionnaire has 105 words, including 17 kinship terms, and 36 sentences. The data of this research is derived, mainly, from the data gathered and recorded for that Atlas, and then the author’s investigations and interactions with the speakers of the languages in question. The discussions and results are based on the data analysis and comparing and contrasting them with each other. Hence, this research is inductive from a methodological point of view, and in terms of method, is descriptive and explanatory.

4. Theoretical Base of the Research

Moravcsik (2013) has paid attention to kinship terms in his discussion of “lexical taxonomy”. Based on presenting and examining data from different languages, he suggests that some of the similarities between languages come from their “shared historical origin” (such as the similarities that exist between the languages of different branches of the Indo-European, Semitic, and Turkic

languages). But in languages that do not have a common historical origin, some similarities arise from their “shared genetic origin”, such as the similarities that exist between the languages of each branch of a language family. However, languages that do not have a shared historical or genetic origin may also have similarities with each other. Part of these similarities can be because of “language contact”. In other words, as a result of being used alongside each other, languages may borrow - mostly lexical items - from each other. In addition to the similarities that arise from the shared historical and genetic origin of languages or their contacts with each other, there are other similarities between languages too. According to Moravcsik (ibid., pp. 4-5), similar climatic, environmental, cultural, and social conditions can create similar behaviors and desires in people who do not have a shared historical and genetic origin or have not been in direct contact with each other. In the same way, similar socio-cultural conditions can lead to unrelated cultures and languages being similar to each other.

Concerning words and their meanings, according to Moravcsik, “... there is also some crosslinguistic convergence as to what is named and how”, about which he has posed two questions: “What are crosslinguistic generalizations ... about the existence of words for given meanings?” (ibid., p. 28); and “what are crosslinguistic generalizations ... about the morphological structure of words for given meanings?” (ibid., p. 30). One of the lexical categories that Moravcsik has examined, keeping these two questions in mind, is kinship terms, which he believes languages show similar behaviors in their use. Based on similar questions, in this research, kinship terms of the New Western Iranian languages in question were examined to be able to provide explanations for their similarities and dissimilarities in that lexical category.

5. Data Analysis

In this section, the data of each of the languages in question has been analyzed. Since Persian is the official language of Iran, and has had an impact on all the language varieties of the country, its data are not examined separately, but we have mentioned them in each case as necessary for the analysis and discussion. The kinship terms examined, in Persian are /pedær/ “father”, /madær/ “mother”, /bæradær/ “brother”, /xahær/ “sister”, /pesær/ “son”, /doxtær/ “daughter”, /bætʃe/ “child”, /ʔæmu/ “father brother”, /dæji/ “mother brother”, /ʔæmme/ “father sister”,

/xalɛ/ “mother sister”, /zæn/ “wife”, /fohær/ “husband”, /damad/ “son-in-law”, /ʔærus/ “daughter-in-law”, /pedærbozorg/- /baba/ “paternal grandfather”, /pedærbozorg/- /baba/ “maternal grandfather”.

Data of the Talysh language are from the Talysh varieties of the villages of Ahanagar Mahale, Pir-e Harat, Chovazhiye, Khanghah, Daryabon, Zaman Mahale, Gharib Mahale, Gisum, Lovabon, Nav and Nav-e Bala (from Asalem district, Talysh county), Roku, Neghlakesh, Vizneh (from Haviq district, Talysh county), Agri Bujagh, Benon, Zormi, Kuhestan, Haredasht, Numandan (from Karganrud district, Talysh city), Aq-evlar, Barzegero, Cheluna-sar, Rik, Vane-khuni (from the central district, Talysh city).

Table 1.
Kinship terms of Talysh.

English	Talysh				
	<i>Haredasht</i>			<i>the other villages</i>	
father	blæ			dædæ	
mother	Nænæ				
brother	<i>Barzegero, Rik, Vane-khuni</i>		<i>Zormi, Kuhestan, Aq-evlar, Cheluna-sar, Haredasht</i>	<i>Roku, Neghlakesh, Vizneh</i>	<i>the other villages</i>
	bro	bo:	Buwæ	bewa	bera
sister	<i>Agri Bujagh</i>	<i>Ahanagar Mahale</i>	<i>Barzegero, Cheluna-sar, Rik, Vane-khuni</i>	<i>Roku, Neghlakesh, Vizneh, Zormi, Kuhestan, Haredasht, Numandan, Aq-evlar</i>	<i>the other villages</i>
	xa	bera	xo	howæ	xala (e, o, o)
son	Zovæ				
daughter	Kelæ				
child	<i>Roku, Neghlakesh, Vizneh, Zormi, Kuhestan, Haredasht, Numandan, Aq-evlar</i>				<i>the other villages</i>

	herdæn		xeldæn
father brother	<i>Roku, Vizneh</i>		<i>the other villages</i>
	mamu		æmu
mother brother	<i>Agri Bujagh</i>	<i>Chovazhiye, Nav, Nave</i>	<i>the other villages</i>
		<i>bala</i>	
father sister	<i>Lovabon, Nav, Neghlakesh</i>	<i>Agri Bujagh, Daryabon, Gharib Mahale, Gisum</i>	<i>the other villages</i>
	ʔæmmæ	Pæpu	bibi
mother sister	xalæ - xælæ		
wife	zen		
husband	<i>Kuhestan</i>	<i>Ahanagar Mahale, Khanghah, Zaman Mahale, Gharib Mahale, Gisum, Barzezero, Rik, Vane-khuni</i>	<i>the other villages</i>
	ʃuʔæ	ʃu	merd
son-in-law	jæznæ - jeznæ		
daughter-in-law	væju - væj		
paternal grandfather	<i>Numandan</i>	<i>Haredasht, Vane-khuni</i>	<i>the other villages</i>
	jolæ blæ	jolæ dædæ	jolæ baba
maternal grandfather	<i>Numandan</i>	<i>Haredasht, Vane-khuni</i>	<i>the other villages</i>
	jolæ blæ	jolæ dædæ	jolæ baba
			baba - bava - babo

As can be seen in Table 1, there is no diversity in some of the kinship terms of these twenty-five Talysh-speaking villages: /nænæ/ “mother”, /zovæ/ “son”, /kelæ/ “daughter” and /zen/ “wife”. In some kinship terms, there is also a slight diversity in these varieties of Talysh, such as the two words /dædæ/ and /blæ/ to refer to “father”, and the two words /æmu/ and /mamu/ to refer to “father brother”. However, regarding some other kinship terms, the lexical diversity is more impressive, such as the terms for “paternal/ maternal grandfather”: /babo - baba -

/bava/, /jolæ baba/, /jolæ dædæ/, and /jolæ blæ/. Some of the differences are also phonological. For example, both /væju/ and /væj/ are seen in the data to refer to the kinship relationship of “daughter-in-law”.

In addition to these, in Talysh, in cases where there is variation in referring to a kinship relationship, sometimes one word is dominant, and it is seen in a larger number of the language varieties. For example, the word /dædæ/ is used to refer to the kinship relationship of “father” in twenty-four villages, and the word /blæ/ is used for this kinship relationship only in the village of Haredasht. Another noteworthy point about Talysh data (Table 1) is that, in addition to the kinship terms that are native to the language, non-Iranian terms borrowed into the standard Persian are also used in some villages. For example, to refer to the kinship relationship of “father sister”, in twenty-two villages the native words/bibi/ and /pæpu/ are used, but in the villages of Lovabon, Nav, and Neghlakesh, the word /ʔæmmæ/ is used, which originally is Arabic.

The next language whose data was examined is Tati. This northwestern Iranian language has many varieties spoken in Iran and outside Iran. These varieties are mainly spoken in small and scattered language communities. Generally speaking, these communities are greatly influenced by the dominant communities around them, due to being in contact with languages such as Persian, Turkish, Mazandarani, and Gilaki. The varieties of Tati whose data are analyzed here are Tati of the village of Chovazhiye from the Asalem district of Talysh county in Gilan province, Tati of the village of Hoseinabad (Shira) from Fereydunkenar district of Babolsar county in Mazandaran province, and Tati of the village of Kaldasht-e-bala from the central district of Damavand county in Tehran province.

Table 2.

Kinship terms of Tati.

English	Tati		
	<i>Kaldasht-e-bala</i>	<i>Hoseinabad (Shira)</i>	<i>Chovazhiye</i>
<i>father</i>	æti	Dædæ	dædæ
<i>mother</i>	nænæ	Nænæ	nænæ
<i>brother</i>	berar	bera	beraleg
<i>sister</i>	xar	How	howliq

<i>son</i>	pesær	za	zaleg
<i>daughter</i>	doxtær	Detæ	kelek
<i>child</i>	betʃæ	Xordæn	herdæn
<i>father brother</i>	ʔæmu	ʔæmu - ʔæmi	mimi
<i>mother brother</i>	daji	daji	hælu
<i>father sister</i>	ʔæmæ	Bibi	bibi
<i>mother sister</i>	xalæ	xalæ	xælæ
<i>wife</i>	zæn	Zæn	zænek
<i>husband</i>	ʃijær	ʃu	ʃev
<i>son-in-law</i>	demad	damad	jæznæ
<i>daughter-in-law</i>	ʔorus	Vej	vejv
<i>paternal grandfather</i>	baba	pilæ-pej	baba
<i>maternal grandfather</i>	baba	mar-pej	baba

The first point about the Tati data (table 2) is the similarity of the kinship terms of the Tati variety spoken in Kaldasht-e-bala, on the southern face of Alborz mountain, with standard Persian terms; in a way that - forgetting about the phonological differences - to refer to the kinship relationships of “son”, “daughter”, “child”, “father brother”, “mother brother”, “father sister”, “mother sister”, “wife”, “husband”, “son-in-law”, “daughter-in-law”, “paternal grandfather” and “maternal grandfather”, the same terms as those common in standard Persian are used in the language variety. On the other hand, the kinship terms of Tati varieties of Hoseinabad (Shira) and Chovazhiye on the northern face of Alborz Mountain, although geographically relatively far from each other, in the two provinces of Mazandaran and Gilan, are very similar to each other.

On the other hand, by comparing the data in Tables 1 and 2, we find that there is a similarity between the kinship terms of the Tati variety of Hoseinabad (Shira) and the Tati variety of Chovazhiye with those of the Talysh in a significant number of cases. For example, in the varieties of both languages, the terms /herdæn/, /xordæn/, and /xeldæn/ are used to refer to the kinship relationship of “child”; the difference between the last two cases is due to phonological changes. Similarly, in the varieties of both languages, terms such as /vej/, /vejv/, /væju/, and /væj/ are used to refer to the kinship relationship of “daughter-in-law”; all of them come from a common root. The use of the term /jæznæ/ - /jeznæ/ is also seen in Talysh varieties

and Tati varieties on the northern face of Alborz to refer to the kinship relationship of “son-in-law”. The use of variants of these two kinship terms in Talysh and Tati in a wide range of other Iranian languages and dialects across the country shows that the terms are among the old native terms of Iranian languages. However, they are disappearing in favor of the variants of “/ʔærus/ and “/damad/” used in standard Persian. The absence of /jæznæ/ - /jeznæ/ and /vej/ - /vejv/ - /væju/ - /væj/ in the Tati varieties of the southern face of Alborz and their presence in the Tati varieties of the northern face of the mountain can be mentioned as evidence for the fact that the Tati varieties of the northern Alborz have preserved their native features more. This can be a result of being in less contact with Persian, and the fact that the languages they have contact with (Talysh, Gilaki, and Mazandarani) are in the same sub-branch of Iranian languages as Tati.

In addition, in the kinship terms of Tati varieties examined in this research, the opposition of /z/ and /ʒ/, as one of the distinguishing features of the two northern and southern sub-branches of the Western Iranian languages (see Mackenzie 1961) is fading, so that while the term /ʒen/ has been used to refer to the kinship relationship of “wife” in all varieties of Talysh, in Tati mostly the term /zæn/ have been used, and the use of /ʒ/ is only seen in the term /ʒænek/ in the Tati variety of Chovazhiye, something which could be because of close contact with Talysh, since Chovazhiye is a bilingual village where both Talysh and Tati are spoken. Therefore, we can argue that the examined Talysh varieties have retained the characteristic features of the northern sub-branch of Western Iranian languages more than the examined Tati varieties. The use of the term /pilæ-pej/ to refer to the kinship relationship of “paternal grandfather” and the term /mar-pej/ to refer to the kinship relationship of “maternal grandfather”, in the Tati of Hoseinabad (Shira), shows that this variety of the language being affected by Mazandarani and Gilaki because in the varieties of both languages, /mar/ is used to refer to the “mother”; and in some varieties of both languages, the term /pila-peʔr/ is used to refer to “grandfather”, and the term /pila-mar/ to refer to “grandmother”.

Another New Northwestern Iranian language is Kurdish. Kurdish is one of the most widely spoken Iranian languages, with its various varieties and dialects distributed in a wide geographical area. In Iran, the main geographical center of Kurdish is the western part of the country, but the language is spoken in other

regions of Iran too, including the north and northeast of the country. Kurdish language communities living in the north and north-eastern regions of Iran, mostly, have migrated to these regions voluntarily or involuntarily in the past few centuries or decades.

In this research, data from the Kurdish of Sarvabad county in Kurdistan province and Kurdish varieties from the following villages have been examined: Navaran from the central district of Qom county in Qom province, Chamzereshk from Darb-Gonbad district of Kuhdasht county of Lurestan province, Tirkola from Dabudasht district of Amol county in Mazandaran province, Khordunkola from Laleabad district of Babol county in Mazandaran province, Hoseinabad (Shira) from Fereydukenar district of Babolsar county in Mazandaran province, Zaghmarz from the central district of Behshahr county in Mazandaran province, Banafshede from Kelardasht district of Chalus county in Mazandaran province, Komishan from the central district of Neka county in Mazandaran province, Taleshmehale from the central district of Juybar county in Mazandaran province. The Kurdish speakers of Komishan and Taleshmehale villages have migrated from North Khorasan to Mazandaran.

As shown in Table 3, certain phonological and lexical variations can be seen in the kinship terms of the Kurdish varieties. Part of this variation is due to the varieties belonging to different sub-branches of the Kurdish language, and part of it is because of language contact. Looking carefully at Table 3, we find that there is little or no variation in the use of some Kurdish kinship terms. For example, there is only one term for referring to the kinship relationship of “brother”, ignoring phonological differences. Also, there are only two terms to refer to the kinship relationship of “son”, again ignoring phonological differences. The similarities that can be seen between the Kurdish kinship terms of villages such as Komishan and Taleshmehale and the Kurdish of Sarvabad are also worthy of attention, since the Kurdish variety of those two villages is of what is termed Kurmanji of North Khorasan, and the Kurdish of Sarvabad is of what is termed Sorani Kurdish. Therefore, these similarities show the common lexical treasure of various Kurdish varieties, which geographical distance, contact with other languages, and internal factors have put them on the path of change and divergence.

Table 3.*Kinship terms in Kurdish.*

English	Kurdish									
	<i>Sarvabad</i>	<i>Taleshmehale</i>	<i>Komishan</i>	<i>Bandfshedeh</i>	<i>Zaqhmarz</i>	<i>Hoseinabad (Shira)</i>	<i>Khorzankola</i>	<i>Trkola</i>	<i>Chamzereshk</i>	<i>Navara</i>
<i>father</i>	bave/ bavek	babi	baba	dædæ	bowæ	ba	bæwo	dædæ	ba/ bowg	bowæ
<i>mother</i>	daje	de	næne	nænæ	dæk	nænæ /daleg	næne	nænæ	da/ daleg	de?a
<i>brother</i>	bra	bra	bra	bra	bra	bra	brang	bra	bera	bera
<i>sister</i>	xo?ijk/ xojk	xang	xe	xijæ	vokæ	xojk	xowæng	xijæ	xo?ijk	dæde
<i>son</i>	kor	lavek	lowek	kor	koræ	kor	lawæk	kor	kor	kor
<i>daughter</i>	kænijk/ ketf/ kiz	gætjek	gætjek	det	kondzu	dʒæ	gædzek	det	du?æt	det
<i>child</i>	menal/ mendal	xezan	xezan	ʌjl	ʌjlæ	melal	xezan	kor	menal	ool
<i>father brother</i>	mæmu	api	ʌpɔ	?æmu	?æmu	mæmu	abo	?æmu	mæmu	?æmu
<i>mother brother</i>	xalu	xal	xalu	daji	daji	xalu	xalo	dʌji	xalu	dɔji
<i>father sister</i>	mimi mimik	mæt	mætej	æmmæ	?æmmæ	mimi	mæti	?æmmæ	mimeg	?æmme
<i>mother sister</i>	mimi/ mimik	xæle	xale	xalæ	xalæ	dædæ	xalti	xalæ	mimeg	xale
<i>wife</i>	zen/ xezan	zen	zen	zæn	zen	zen	zenæk	zæn	zen	zæn
<i>husband</i>	fu	merd	merd	fu	fi	fi	merek	fu hæ	fu:	fi:
<i>son-in-law</i>	zʌva	zava	zawa	zema	damad xif	dowæ	zava	zoma	zowa	dumad
<i>daughter- in-law</i>	buk	buk	buk	bæji	bævi	?ærus	-	bejhæ	vej	?ærus
<i>paternal grandfather</i>	bava/ bava- gowre	bapir	bave- ger	baba/ bava- dʒædæ	bæbu	baba- gura	bæweg- galeg	baba- kælen	ba:- piræ	bowæ- kælen
<i>maternal grandfather</i>	bava/ bava- gowre	bapir	bave- ger	bava- zel	bæbu	baba	bæweg- galeg	baba	ba:- piræ	bowæ- dzun

The next point is about the equivalents of “wife” in different varieties of Kurdish, whose initial phoneme is /z/. This shows that the Kurdish varieties of different regions of Iran have maintained their distinction, in this term, with the Southwestern Iranian languages. But according to the data in Table 3, we find that the distinction between /d/ and /z/ of the northern and southern sub-branches of the New Western Iranian languages (see Mackenzie, *ibid.*), in equivalents of words such as “son-in-law” is not seen in all the examined Kurdish varieties, as in the Navaran and Zaghmerz varieties, to refer to the relationship, the words /dumad/ and /damad/ are used respectively. In both cases, this can be because of the varieties being impacted by standard Persian. In Zaghmarz Kurdish, the word /xiʃ/ is also used to refer to the relationship. In the form /xeʃ/, this word is used in Mazandarani to refer to the kinship relationship in question.

Hawrami is the other Northwestern Iranian language whose data has been examined for this research. From the Iranian language, the kinship terms of two varieties of “Zhaveruyi” and “Hawrami-e Takht” are examined. The data for these varieties are given in Table 4. By comparing the data of these two varieties, we find that there is lexical diversity in some kinship terms of the language. For example, to refer to the kinship relationship of “father”, in Zhaveruyi the term /bæba/ is used, and in Hawrami-e Takht, the term /tatæ/. In several other Iranian languages, such as some varieties of Luri (see Table 5), /tatæ/ is used to refer to the kinship relationship of “father brother”.

Table 4.

Kinship terms in Hawrami.

English	Hawrami	
	<i>Hawrami-e Takht</i>	<i>Zhaveruyi</i>
<i>father</i>	tatæ	bæba
<i>mother</i>	æða	ela
<i>brother</i>	bra	bra
<i>sister</i>	wali	valej
<i>son</i>	kor	kor
<i>daughter</i>	kenatʃi	kenatʃej
<i>child</i>	zaru	zoro

<i>father brother</i>	mamu	mæmu
<i>mother brother</i>	lalu	lalu
<i>father sister</i>	mæti	metije
<i>mother sister</i>	mæti	metije
<i>wife</i>	ʒeni	ʒeni
<i>husband</i>	ʃu	ʃu
<i>son-in-law</i>	zæma	zema
<i>daughter-in-law</i>	wejvæ	wawɔ
<i>paternal grandfather</i>	baba	bæba gore
<i>maternal grandfather</i>	baba	bæba gore

In addition to the similarities between Hawrami and Kurdish terms, by comparing the data of Table 4 with those in Tables 1 and 2, we find that there are similarities between the kinship terms of Hawrami and those of Talysh and Tati. For example, to refer to the kinship relationship of “son”, in Talysh, the term /zovæ/ is used, and in some varieties of Tati, the terms /zaleg/ and /za/. On the other hand, in Hawrami, the words /zoro/ and /zaru/ are used to refer to the kinship relationship of “child”, both of which can be derived from the same root for the mentioned words in Talysh and Tati; and their use about the two kinship relationships of “son” and “child” can be the result of a semantic change we mentioned about the kinship term of /tatæ/ above.

The next Iranian language whose data was examined here is Luri, which comes from the Southwestern sub-branch of Iranian languages, along with languages such as Persian, Achomi, and Kumzari. Luri is mainly used in the west to the south-west of Iran, in Lorestan, Hamedan, Khuzestan, Chaharmahal and Bakhtiari, Isfahan, Ilam, Fars, and Bushehr provinces; but in many other parts of Iran, and parts of eastern Iraq, Luri is also spoken (see Amanolahi Baharvand, 2000).

Luri also has various varieties, which are different from each other due to the geographical distance and the influence of surrounding languages. These differences are sometimes so much that mutual intelligibility between their speakers becomes difficult. In this research, the kinship terms of Luri varieties from several villages in Lorestan province were examined: in Khorramabad county, Nay-Angiz from Papi district, Razan from Zagheh district, Varedeh from the central district; in

Dorood county, Andikan from the central district; in Kuhdasht county, Siruleh Zarun from the central district; in Aligudarz county, Jagirabad from Sepiddasht district; in Pol-e Dokhtar county, Dul-e Gap from Mamulan district; and in Borujerd county, Keyvareh from the central district.

By looking carefully at Luri's kinship terms (Table 5), we find that in the varieties examined of this language, there are no lexical variations regarding the terms for “father”, “mother”, “daughter”, and “wife”. About some kinship relationships, such as “son”, “brother”, “sister”, “child”, “father brother”, and “mother brother”, there is a small lexical variation. On the other hand, in the relationship of “father sister” and “mother sister”, more lexical diversity can be seen. Another point about the kinship terms of Luri is the similarity of some of them with those of Kurdish and Hawrami. For example, the use of /dajæ/ to refer to “mother” and the use of /kor/ to refer to “son”. These similarities are worthy of attention from the point of view that these languages come from two separate sub-branches of the New Western Iranian languages. On the other hand, there are kinship terms in Luri that are not found in any of the language varieties examined in this research, and therefore, they should be considered specific to this language. Among these, we can mention /gæjæ/ “brother”, /betu/ “mother sister”, and /ketʃi/ “father sister”.

Table 5.

Kinship terms in Luri.

English	Luri							
	<i>Keyvareh</i>	<i>Dul-e Gap</i>	<i>Jagirabad</i>	<i>Siruleh Zarun</i>	<i>Andikan</i>	<i>Varedeh</i>	<i>Razan</i>	<i>Nay-Angiz</i>
<i>father</i>	bowæ	boʔæ	bevæ	bowæ	bowæ	boʔæ	buʔæ	bowæ
<i>mother</i>	-	dajæ	dajæ	da	da	da	da	da
<i>brother</i>	berar	berar	gæjæ	berar	gijæ	berar	berar	gijæ
<i>sister</i>	xowær	xowær	dædæ	xowær	xowær	xowær	xowær	xahær
<i>son</i>	kor	kor	koʔæk	kor	kor	kor	kor	kor
<i>daughter</i>	doxder	doxder	doxter	doxter	doxder	doxder	doxder	doxtær
<i>child</i>	bætʃæ	bætʃæ	bætʃæ	bætʃæ	bætʃæ	bætʃæ	bætʃæ	oulad
<i>father brother</i>	amu	amu	tatæ	tatæ	amu	amu	æmu	tatæ

<i>mother</i>	halu	dɔʝi	halu	halu	halu	halu	xalu	halu
<i>brother</i>								
<i>father</i>	ketʃi	æmæ	ketʃi	mimi	æmmæ	æmmæ	mimi	ketʃi
<i>sister</i>								
<i>mother</i>	halæ	halæ	beti	mimi	halæ	halæ	halæ	xalæ
<i>sister</i>								
<i>wife</i>	zæn	zæ	zæn	zæn	zinæ	zæn	zinæ	zæn
<i>husband</i>	miræ	miræ	miræ	peja	miræ	miræ	miræ	miræ
<i>son-in-law</i>	duma	duma	dowa	zɔma	doma	dʌmʌ	doma	duma
<i>daughter-</i> <i>in-law</i>	ærus	erus	beji	bevi	ærus	beji	beji	beji
<i>paternal</i> <i>grandfather</i>	papa	papa	papa	bowæ piræ	papa	papa	papa	papa
<i>maternal</i> <i>grandfather</i>	papa	papa	papa	bowæ piræ	papa	papa	papa	papa

The use of a common term to refer to the kinship relations of “father sister” and “mother sister” in the Luri variety of Siruleh Zarun is also worthy of attention, a similar behavior we saw in Kurdish and Hawrami. The use of /tatæ/ for the relationship of “father brother” and /dædæ/ for the relationship of “sister” is also worthy of attention because, as we saw in the analysis of Talysh and Kurdish terms, these two terms are used in varieties of those languages for other kinship relationships. It is interesting that in one of the examined Kurdish varieties, /dædæ/ (with a phonological difference in the final vowel of the word) is used for the kinship relationship of “sister” (compare the column related to the Kurdish variety of Navaran in Table 3, with the column related to the Luri variety of Jagirabad in Table 5). The use of /zɔma/ for the relationship of “son-in-law” in the Luri variety of Siruleh Zarun is also worthy of attention from the point of view that the initial consonant of this word has appeared based on its counterpart pattern in the New Northwestern Iranian languages. This could be due to contact with Laki, another New Northwestern Iranian language that is spoken in Kuhdasht county and some other regions of Lorestan province.

In the following sections, to allow for a clearer comparison and contrast of the data in the languages under investigation, each examined kinship term is

presented in a separate table.

Table 6.

Terms for “father” in the languages examined.

	<i>father</i>
<i>Talysh</i>	dædæ; blæ
<i>Tati</i>	dædæ; æti
<i>Kurdish</i>	bowæ; ba.; bowg; dædæ; bæwo; ba; bowæ; baba; babi; bave; bavek
<i>Hawrami</i>	bæba; tataæ
<i>Luri</i>	bowæ; buʔæ; bevæ; boʔæ
<i>Persian</i>	pedær

Table 7.

Terms for “mother” in the languages examined.

	<i>mother</i>
<i>Talysh</i>	nænæ
<i>Tati</i>	nænæ
<i>Kurdish</i>	deʔa; da; daleg; nænæ; dæk; de; daje
<i>Hawrami</i>	ela; æða
<i>Luri</i>	da; dajæ
<i>Persian</i>	madær

Table 8.

Terms for “brother” in the languages examined.

	<i>brother</i>
<i>Talysh</i>	bera; bewa; buwæ; bō.; bro
<i>Tati</i>	beraleg; bera; berar
<i>Kurdish</i>	bera; bra; brang
<i>Hawrami</i>	bra
<i>Luri</i>	gijæ; berar; gæjæ
<i>Persian</i>	bæradær

Table 9.*Terms for “sister” in the languages examined.*

	<i>sister</i>
<i>Talysh</i>	xala(e, o, o); howæ; xo; bera; xa
<i>Tati</i>	howlig; how; xar
<i>Kurdish</i>	dæde; xoʔijik; xijæ; xowæng; xɔʔik; vokæ; xe; xang
<i>Hawrami</i>	valej; wali
<i>Luri</i>	xahær; xowær; dædæ
<i>Persian</i>	xahær

Table 10.*Terms for “son” in the languages examined.*

	<i>son</i>
<i>Talysh</i>	zovæ
<i>Tati</i>	zaleg; za; pesær
<i>Kurdish</i>	kor; lawæk
<i>Hawrami</i>	kor
<i>Luri</i>	kor; koʔæk
<i>Persian</i>	pesær

Table 11.*Terms for “daughter” in the languages examined.*

	<i>daughter</i>
<i>Talysh</i>	kelæ
<i>Tati</i>	kelek; detæ; doxtær
<i>Kurdish</i>	det; duʔæt; gædʒek; dzæ; køndʒu; gætʃek; kæniʃk; ketʃ; kiʒ
<i>Hawrami</i>	kenatʃej; kenatʃi
<i>Luri</i>	doxtær; doxder; doxter; doxder
<i>Persian</i>	doxtær

Table 12.*Terms for “child” in the languages examined.*

	<i>child</i>
<i>Talysh</i>	xeldæn; herdæn
<i>Tati</i>	herdæn; xordæn; betʃæ
<i>Kurdish</i>	ool; menal; kor; xezan; ʌjlæ; mendal
<i>Hawrami</i>	zoro; zaru
<i>Luri</i>	oolad; bætʃæ
<i>Persian</i>	bætʃe

Table 13.*Terms for “father brother” in the languages examined.*

	<i>father brother</i>
<i>Talysh</i>	æmu; mamu
<i>Tati</i>	mimi; ʔæmu - ʔæmi
<i>Kurdish</i>	ʔæmu; mæmu; abo; ʌpə; api
<i>Hawrami</i>	mæmu; mamu
<i>Luri</i>	tata; æmu; amu
<i>Persian</i>	ʔæmu

Table 14.*Terms for “mother brother” in the languages examined.*

	<i>mother brother</i>
<i>Talysh</i>	dæjlo; xalu
<i>Tati</i>	hælu; daji
<i>Kurdish</i>	dəji - dʌji - daji; xalu - xalo - xal
<i>Hawrami</i>	lalu; lalu
<i>Luri</i>	halu; xalu; dəji
<i>Persian</i>	daji

Table 15.*Terms for “father sister” in the languages examined.*

	<i>father sister</i>
<i>Talysh</i>	bibi; pæpu; ʔæmmæ
<i>Tati</i>	bibi; ʔæmæ
<i>Kurdish</i>	ʔæmme - ʔæmmæ; mimeg - mimi - mimek; mæti - mætej - mæt
<i>Hawrami</i>	metije; mæti
<i>Luri</i>	ketʃi; mimi; æmmæ - æmæ
<i>Persian</i>	ʔæmme

Table 16.*Terms for “mother sister” in the languages examined.*

	<i>mother sister</i>
<i>Talysh</i>	xalæ - xælæ
<i>Tati</i>	xælæ - xalæ
<i>Kurdish</i>	xale - xalæ; mimeg - mimi - mimek; xalti; dædæ
<i>Hawrami</i>	metije; mæti
<i>Luri</i>	xalæ; halæ; mimi; betr
<i>Persian</i>	xale

Table 17.*Terms for “wife” in the languages examined.*

	<i>wife</i>
<i>Talysh</i>	ʒen
<i>Tati</i>	ʒænek; zæn
<i>Kurdish</i>	ʒæn - ʒen - ʒen; ʒenæk; xezan
<i>Hawrami</i>	ʒeni
<i>Luri</i>	zæn - zæ; zinæ
<i>Persian</i>	zæn

Table 18.*Terms for “husband” in the languages examined.*

	<i>husband</i>
<i>Talysh</i>	merd; ʃu; ʃuʔæ
<i>Tati</i>	ʃev; ʃu; ʃijær
<i>Kurdish</i>	ʃi:; ʃu: - ʃu; ʃuhæ; merek; merd - merd
<i>Hawrami</i>	ʃu
<i>Luri</i>	miræ - miræ; peja
<i>Persian</i>	ʃohær

Table 19.*Terms for “son-in-law” in the languages examined.*

	<i>son-in-law</i>
<i>Talysh</i>	jæznæ - jeznæ
<i>Tati</i>	jæznæ; damad - demad
<i>Kurdish</i>	dumad - damad; zowa - zava - zava - zawa; zoma - zema; dowæ; xif
<i>Hawrami</i>	zema - zæma
<i>Luri</i>	duma - doma - doma - duma; zoma; dowæ
<i>Persian</i>	ʔærus

Table 20.*Terms for “daughter-in-law” in the languages examined.*

	<i>daughter-in-law</i>
<i>Talysh</i>	væju - væj
<i>Tati</i>	Veju - vej; ʔorus
<i>Kurdish</i>	ʔærus; vej; bejhæ; bævi - bæji; buk
<i>Hawrami</i>	wawo; wejvæ
<i>Luri</i>	beji - bevi; ærus - erus
<i>Persian</i>	ʔærus

Table 21.*Terms for “paternal grandfather” in the languages examined.*

	<i>paternal grandfather</i>
<i>Talysh</i>	baba - bava - babo; jolæ baba; jolæ dædæ; jolæ blæ
<i>Tati</i>	baba; pilæ-pej
<i>Kurdish</i>	bowæ-kælen; ba:-piræ; baba-kælen; bæweg-galeg; baba-gura; bæbu; baba; bava-dzædæ; bave-ger bapir; bava; bava-gowre
<i>Hawrami</i>	bæba gore; baba
<i>Luri</i>	papa; bowæ piræ
<i>Persian</i>	pedærbozorg; baba

Table 22.*Terms for “maternal grandfather” in the languages examined*

	<i>maternal grandfather</i>
<i>Talysh</i>	baba - bava - babo; jolæ baba; jolæ dædæ; jolæ blæ
<i>Tati</i>	baba; mar-pej
<i>Kurdish</i>	bowæ-dzun; ba:-piræ; baba; bæweg-galeg; bæbu; bava-zel; bave-ger; bapir; bava; bava-gowre
<i>Hawrami</i>	bæba gore; baba
<i>Luri</i>	papa; bowæ piræ
<i>Persian</i>	pedærbozorg; baba

6. Discussion

Cross-linguistic studies of kinship terms show that relatives are distinguished from one another based on various criteria. For example, in English, some of the most widely applied criteria are the “biological sex” criterion (e.g. “father” versus “mother”), “generational” criterion (e.g. “father” versus “son”), “lineal versus collateral” criterion (e.g. “father” versus “brother”) and “consanguineal versus affinal” criterion (e.g. “father” versus “father-in-law”) (Moravcsik, *ibid.*, p. 36). It was observed that all of these criteria form the basis for the creation of terms referring to kinship relationships in the examined Iranian languages. However, analysis of the data indicates that some distinctions do not serve as a basis for the formation of separate terms for kinship relationships. For example, in the data of some varieties of Kurdish, Hawrami (from the New

Northwestern Iranian languages), and Luri (from the New Southwestern Iranian languages), we observed a common term used to refer to “father's sister” and “mother's sister”. This means that in the kinship system of the communities in which these language varieties are used, the kinship relationship of “father's sister” and “mother's sister” is of equal importance, in a way that it has not been necessary to code their paternal or maternal aspects in the term. In addition, the distinction of kinship terms, at any level, may have a more complicated system. For example, in some languages, a distinction may be made between the terms “paternal grandmother/ grandfather” and “maternal grandmother/ grandfather”. In the data examined in this research, such distinctions can be seen in some varieties of Kurdish (see the last two rows of Table 3).

About the simplicity or complexity of the lexical construction of kinship terms, Moravcsik (ibid., p. 38-39) believes that the closer the kinship relationship is in terms of generation to the “Ego”, the more likely that a simple word would be in a language to refer to that relationship; and the more distant or less important the kinship relationship becomes in terms of generation, the more likely the word used to refer to it will be complex. In the same way, blood and lineage have their effects on the emergence of words to refer to kinship relationships, as, in English, to refer to consanguineal kinship relationships simple words like “father”, “mother”, “brother” and “sister” are used; but to refer to affinal kinship relationships, there are complex terms as “father-in-law”, “mother-in-law”, “brother-in-law”, “sister-in-law”, etc. In the data of the Iranian languages examined in this research, it can be seen that to refer to kinship relations, such as “father”, “mother”, etc., which have a direct link with the “Ego” from a generational point of view, simple kinship terms are used, in terms of word structure. On the other hand, to refer to kinship relationships such as “paternal/ maternal grandfather” that have a greater distance from the “Ego”, from a generational point of view, combined terms are used. Here too, the simplicity of the kinship terms for “paternal/ maternal grandfather” in a significant number of the language varieties can be evidence of the importance of the kinship relationship in the communities related to the language varieties in question. The same can be true about other kinship relationships that are distant from the “Ego” in terms of generation, but for which there are simple terms in the Iranian languages.

In examining Hawrami's data, we saw that one of the words in this

language to refer to “father” is /tatæ/. In reviewing Luri's data, we also saw that in several varieties of this language, the mentioned word is used to refer to “father brother”. In the Mahshahri dialect - based on the author's research - the same word is used to refer to the kinship relationship of “father brother”. The existence of such cases in Iranian languages can be explained in two ways: the first explanation is to say that the word in question was used, in the beginning, for one of the two kinship relationships of “father” or “father brother”, but then a semantic change has taken place in the word and it has been used for the other kinship relationship; and the second explanation is to say that, in the past, the word in question was used for both of the mentioned kinship relationships; and, in the Iranian kinship system, due to the importance of those two relations, a single term has been used for them. Needless to say, the acceptance of any of these explanations requires conducting independent research about the semantic changes of kinship terms in Iranian languages.

In the Kurdish data, we saw that in Sarvabad Kurdish, in addition to /ʒɛn/, the word /xɛzan/ is also used to refer to the kinship relationship of “wife”. This word, with a phonological difference in the first vowel, can be seen in Kurdish varieties of Khordunkola, Komishan, and Taleshmehale, as well as in several other Kurdish varieties such as Kalhori Kurdish, whose data are not examined in this research, to refer to “child”. Therefore, it can be argued that the use of the word /xɛzan/ in the meaning of “child” to refer to “wife” is in connection with social and religious taboos that exist in this context in some societies; a matter whose linguistic examples can be found in other Iranian languages, including Persian. This issue shows that the formation, system, and complexity of kinship terms, in addition to criteria such as generational, biological sex, lineal versus collateral, and consanguineal versus affinal criteria, can also be impacted by factors like social and even religious taboos.

7. Conclusion

The data examined indicate that a large number of kinship terms of New Western Iranian languages have a common root. In other words, there are similarities between the kinship terms of these languages. For example, in Talysh, Tati, Kurdish, Hawrami, Luri, and Persian languages, terms such as /bro/, /beraleq/, /bera/, /berar/, and /bæradar/ are used for the kinship relationship of “brother”; all

come from a common root. On the other hand, there are some clear dissimilarities between the kinship terms of these languages, too. In other words, in all these languages, we find kinship terms that are specific to each of them, and at least now, their use cannot be seen in the other New Western Iranian languages, the data examined in this research. Among these terms, for instance, we can mention /gijæ/ “brother” in Luri, /æðɑ/ “mother” in Hawrami, /buk/ “daughter-in-law” in Kurdish, /æti/ in Tati, and /pæpu/ “father sister” in Talysh. In the same way, in all the languages their data studied, to refer to kinship relationships such as “father sister”, “mother sister”, “father brother”, and “daughter-in-law”, which in standard Persian their respective terms are borrowed from Arabic, there are terms that can be considered as Iranian equivalents of the Arabic terms borrowed into Persian. For example, in all or some varieties of Luri, Hawrami, Kurdish, Tati, and Talysh, instead of Arabic terms of /ʔæmmæ/ and /xalæ/ in standard Persian, there are terms such as /beti/, /mæti/, /mimek/, /bibi/, /ketji/, and /pæpu/ for the kinship relationships of “father sister” and “mother sister”. Instead of the Arabic term of /ʔæmu/ in standard Persian, for the “father brother”, terms such as /tatæ/ and /ʔpɔ/ are used in Luri and Kurdish; and for the relationship of “daughter-in-law” in all the languages their data studied, instead of the Arabic term of /ʔærus/ in standard Persian, terms such as /beji/, /wejvæ/, /vej/, /vejv/ and /væj/ are used, all from an Iranian common root for which there are other variants in other Iranian languages and dialects. Accordingly, we can argue that it is possible to recover native Iranian kinship terms by conducting comparative studies about various varieties of Iranian languages. And, in explaining dissimilarities between kinship terms of the languages in question, we can argue that factors like geographical distance, belonging to one of the two main sub-branches of the languages, and language contact are among the factors we should take into account. The significant similarities of the kinship terms of each of the three groups of Tati and Talysh, Kurdish and Hawrami, and Luri and Persian, on the one hand, and the two groups of Tati, Talysh, Hawrami, and Kurdish, and Luri and Persian, on the other hand, can be explained through considering such factors. Among these, language contact is particularly important, since it is the cause of the kinship terms from languages such as Arabic being introduced into Iranian languages. The emergence and use of kinship terms is related to the institutions of kinship and family, which, in Muslim countries, are organized based on the

principles of Islamic jurisprudence (“Fiqh”) and Islamic law. Accordingly, the introduction of Arabic kinship terms to Persian should be explained regarding the official, literary, and cultural status of this language in the East of the Islamic world, and its greater contact with Arabic. On the other hand, it seems that those Iranian languages and dialects that have had local, informal, and or more limited use, are not affected by Arabic as much as Persian; and as a result, as we have seen above, in many cases, to refer to the kinship relationships that are referred to in the Persian language with Arabic loanwords, they have native Iranian words. On the other hand, now, in Iran, the official status of Persian has paved the way for the entrance of kinship terms borrowed from Arabic into other Iranian languages; and that is why, in the data of a significant number of the language varieties examined above, it can be seen that along with the native Iranian words, their Persian equivalents borrowed from Arabic are also used; and, in some of the Iranian languages, as Tati and Talysh, these words are making the native Iranian terms obsolete due to factors as the prestige of the official language.

In the end, it is necessary to state that the findings of this research are based on the analysis of the available data, which were collected using questionnaires or interviews with the speakers of the languages in question, through Persian, as an intermediate language; and hence, there is a possibility of mistakes and errors in the data.

Author Contributions

All sections of this article were written by the sole author, and no one else contributed to its writing.

Data Availability Statement

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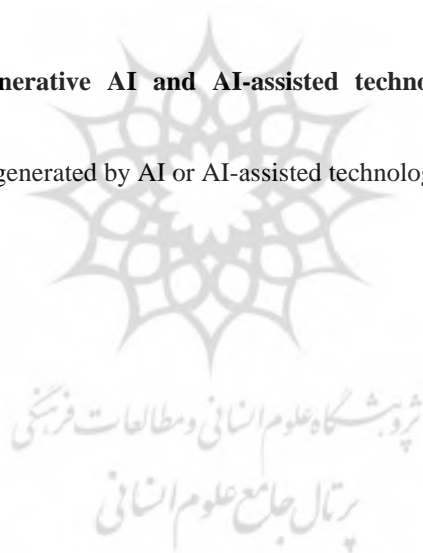
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