

Analysis of a Few Words in Shahnameh: East and Northwest Iranian

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Abstract

Persian, a southwest-origin language, comprises various Parthian and Northwestern dialects as well as numerous loanwords adopted from East Iranian languages, specifically Sogdian. Loanwords are a natural phenomenon in all languages. They are the product of ethnic mixture and cultural intercourses between different folks. In addition to tribal contact between Sogdians and Parthians, the advent of superdialect and literature account for the entrance of East and Northwest words in the Persian language. Shahnameh has left behind a compilation of ancient-origin East and Northwest vocabulary in Modern Persian some of which have fallen out of use with time. These now-obsolete words could merely be found in dictionaries, formal texts, and reference books. They are archaic words and rarely used. Employing synchrony, diachronic, and comparative methods, this paper dissects the morphology of the following words: **East Iranian** *Āvāza* (fame), *Faṽfūr* (the emperor of China), *Tāl ō māl* (to get scattered), *Sitēṽ* (mountain peak, straight, high, firm), *Faž* (agony, pain, impurity), *Rāṽ* (plain, slope of a mountain and also mountain), *Čuṽd* (owl), *Zēvar* (ornament, decoration), *āṽāz idan*, *Āṽāz* (to start), *Butfōz* (chin, snout), *Sangsār* (stoning), *Rež* (desire), *žiṽār* (scream, loud voice), *kās* (pig), *yāfa* (idle talk, backbiting), *Āruṽda* (wild, terrifying, violent), *Pasečīdan/PasēlJīdan* (to get ready, to prepare), *lanIJ* (to take out, bring out), *Alfanjīdan* (to stockpile, to combine, to obtain or achieve).

Northwest Iranian *Āžīr*, *-Žāla*, *- Žerf*, *- žiyān*, *- Bahr*, *- Sipihr*, *- Hužīr*, *- Herbod*, *- Zafar*, *- Barzan*, *- Zam*, *- Burz*, *- Andarz*, *- Taham*, *- Sipenj*, *- Sipāh*, *- yala*, *- yāra*, *- yawa*, *- yazidan*.

Keywords: Shahnameh, Word, Eastern Iranian, Northwest, Sogdian, Origin

INTRODUCTION

Shahnameh is a coherent verification of ancient myths, epic traditions and parables depicting the history of Iranian folks against a cultural, and national backdrop. It narrates a confrontation between the righteous and the wicked and between Ahoora and devil (Ahriman). Sage of Tous (Hakim) took a linguistic approach to these stories. According to Ferdowsi, words are a vehicle for the expression of facts, myths, heroism, thoughts, weal and woes, truths, banquets, battles, sorrows, revelry, etc.

Shahnane has been open to literary, historical, anthropological, cultural, and linguistic reviews.

This article deals with the northeastern words used in Shahnameh. The medium language of the impeccable poetic system is Modern Persian or Dari Persian style.

Modern Persian which has been evolving in the north and spreading to the east during the early period of Islam was shaped on the colloquies of the Persian folks and took on a literary form during the Samanid era. Modern Persian is one of the most common Iranian languages spoken from Khuzestan to Fergana and the farthest regions of India.

In Persian, loanwords, especially Sogdian ones, are plentiful. Modern Persian is derived from Middle Persian, the official language in

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the Sassanian era. Middle Persian also originates in ancient Persian language.

With the decline of the Sassanid Empire, in the first decade of Islam, thousands of Iranians who had been subjugated by the Arab invaders moved to Transoxiana, especially Sughd, Bukhara, and other major towns. The exodus and settlement of Persian-speakers in the eastern territories consolidated Persian language and created a brilliant culture. Shahnameh bears a reservoir of basic Eastern Iranian vocabulary, some of which has gone obsolete with time and is only seen in formal and archaic texts.

Shahnameh has ever received plenty of reviews and critiques. "Vaje Namak (etymology)" by Abdol Hossein Noushin, "Farhang Shahnameh (dictionary)" by Ali Ravaghi, "Farhang Jame'e Shahnameh (Comprehensive Dictionary)" by Mahmoud Zanjani, "Tar-kibaate Shahnameh (Compound words of Shahnameh)" by Shambiyati are of the eminent works on Shahnameh. These works mostly have a lexicographical approach to Shahnameh. For instance, in Vajenamak, the author has traced the etymology of some words.

Among the foreign scholars who studied Shahnameh, we come across big names like Theodor Nöldeke, Barthélemy d'Herbelot, Wolf, and Hearn. Professor Wolf categorized Shahnameh's vocabulary according to grammatical and semantic aspects. He also organized all the words alphabetically in both Latin and Persian. As Khaleghi Motlagh Ph.D. observed, Wolf's work is the most complete dictionary of Shahnameh. It was not until 2004 when Mohammad Hassandost did a comprehensive etymological research on Persian words from A to T. He published his precious work, Etymological Dictionary of Persian Words in five volumes, in 2014. This dictionary is referenced in this study.

THIS STUDY

This paper dissects some northeastern words' structure and root meaning, which testifies to the lexical wealth of the Persian language in Shahnameh. The study follows the international transliteration and transcription system for Iranian studies. The poetic references come

from Shahnameh, edited by Dr. Jalal Khaleghi Motlagh. Employing synchrony, diachronic, and comparative methods, this paper dissects the morphology of the following words:

East Iranian Words

Āvāza, Faṽfūr, Tāl ō māl, Sitēṽ, Faž, Rāṽ, Čuṽd, Zēvar, āṽāz idan, Āṽāz, Butfōz, Sangsār, Rež, žiṽār, kās, yāfa, Āruṽda, Pa-sečīdan/PasēIJīdan, lanIJ, Alfanjīdan.

Āvāza

In some portions of Shahnameh, especially the kingdom of Hormoz, we come across a castle named Āvāza which belongs to King Hormoz. After being defeated by Bahram Choobine, he hides in the castle.

Parmood had a castle called Āvāza ... and was safe and secure in there (7th volume, 155: 1029).

Āvāza castle is a recurring motif in the ensuing events. It should be noted that the castle name in the manuscripts is Āviza, Āvāzea. Bailey hypothesizes this Soghdian word to be a blend of from *a-vāz-a (meaning the same) and Khotani word hāysinā meaning "spring, a fountain from the root *fra-vāz-ana.

It should be said that Bailey introduces the word from the stem *vaz "to run, to flow" (Bailey H. W., 478: 1989). According to Dr. Z. Zarshenas, this word is Sumerian abzu, which has been entered into Persian from Soghdian, and the name of the castle in Shahnameh is a reflection of this word. Compare with Persian āvzah (uz / avza / avaz) "pond, spring, lake" (Zarshenas Zohreh, 2004:248-244). Henning connects the Armenian āvāzān "pool" with the word. (Henning W. B. 1940: 51 notes)

Faṽfūr (Chinese prince)

Sometimes in abbreviated form fūr (7th Vol, 1142: 460; *ibid.* 560: 1145: and the same) <Soqdi Baṽbūr (Henning 1939: 94). The word Faṽ in Soghdian means "God, King" <*baga – in Shahnameh we find this word as faṽestān "the house of the beautiful, the royal seraglio" but Wolff defines "beautiful" (Wolff F. 1965: 617). Compare Kharazmi βṽyk "Puppet" (Benzing 1983: 16): This researcher also separately mentions the form faṽv means dumb,

like a statue (ibid), which consists of -faY and the suffix -vāre.

I do not want FaYfūr, neither Caesar nor China

Not from Iran's princes

(1st vol, 189: 375)

Then news came from China and Khotan

From Afrasiab in that association

which China's FaYfūr was reunited with him

All of China resorted to him

(4th vol, 266: 1496 and 1497)

FaYestan in the following verse means "seraglio" and in the next example, it means "beauty":

Send him to your seraglio

To his sisters and FaYestan

(2nd vol, 212: 141)

Further there was thousand two hundred elephants

Methinks it has no place on earth!

Chinese FaYestan and black elephant

That was in the golden saddle for year and months.

(8th vol, 297: 3828 and 3829)

Tāl ō māl (to get scattered)

The flock has become Tāl ō māl

The whole plain was handless and mane

(3rd vol, 280: 2816)

Tahmtan was weak at Zavolestan and Zal

Now Iran' outcome be Tāl ō māl

(3rd vol, 143: 607)

It is probably from the Soghdian tart (-u) mart (Henning 1939: 95) which is pronounced in Persian as tār (-o-) mār, tārmār.

SitēY (mountain peak, straight, high, firm)

This word appears only once in form of SitēY in Shahnameh, also with the letter -x at the end of sitēx (Wolff 1965: 502). In section 14 of "Sohrab speech to Kavoos army" in the story of "Rostam and Sohrab" we read:

He bent his back and from that SitēY

hit in apace digged eighty nails

(2nd vol, 168: 621)

The main form of this Soghdian word (ə) stēY is "firm, right", which is composed of the stem *stā- and the suffix 'yY-. Compare with -stā "standing" in Khotan (Bailey 1979: 432) or by default *(s) taig- "sharpness" and must be related to tēY (Armenian deg <Persian), by

then these two words should be related to the general list of Persian and Soghdian words.

Faž (agony, pain, impurity)

In Shahnameh it is mentioned only once:

Knowing what he is saying is crooked

From the fire his heart rose Faž

(7th Vol, 175: 1060)

Compare this word with fizih "impurity", fažāk, fažākin, fažāgin, fažYanda, fažYin and so on, from the Soghdian forms β'z-, β'ž, which there is evidence in other languages of Eastern Iran. Compare with the Kharazmi form βž, byž, Manchuri form 'βIJ, βIJ, βyIJ "evil, sin" etc. Its Persian form "baza" is still used in Persian.

RāY (plain, slope of a mountain and also mountain)

<Soghdian r'Y, compared with Scythian Rraa "plain", also Soghdian r'Yyh "wild, desert", Pashto rāYa from ancient Persian * rāga-, compared with Avestan ravah-"smooth and open place, freedom" (Note: Henning 1939: 95). This word has been mentioned many times in Shahnameh:

One was buried (built a crypt) in the middle of the garden

He is taller and greater than RāY

(8th vol, 474: 746)

They all left in group by group

The whole plain and mountain (RāY) was full of army

(5th vol, 350: 2816)

But it was mostly with synonym dašt, used as dašt o rāY: when all plains and RāY became like a sea full of blood

The world is like night and the blades are like lights

(3rd vol, 125: 327)

The army is very much on this plain and RāY

Who turned on the ground like a crow feather

(4th Vol, 548: 980)

Built one citadel full of palaces and gardens

Its inside springs and plains and RāY

(6th vol, 165: 457)

ČuYd (owl)

(In contemporary Persian joYd), <Soghdian čYwt - Henning suggests form Yud čin paral-

lel is still comparable to ʎwtč "owl" in Persian (Henning 1939: 96). Ferdowsi also mentioned it (Wolff 1965: 290):

From Chach and Barak to Samarkand and Sughd there were many ruined and quiet Čuʎd (7th vol, 276: 2298).

Zēvar (ornament, decoration)

In the epic Shahnameh "Taj" (etc. Wolff 1965, 806; 11150. 864: 2805) <Soghdian zywr (Henning 1939: 96).

In the story of Bahram Goor's speech to the messenger goes to shangel, India: Wisdom was the crown of the princes Wisdom was the ornament (Zēvar) of celebrities! (6th vol, 558: 1900).

And in the story of the speech inside the kingdom of Bahram Choobin:

They set fire to this throne and crown

They break all his ornaments (Zēvar) on his head (8th vol, 69: 886).

V. Lentz presents the transformed form of northwest for this word (Lentz 1966: 267, 312) with progression -w- <b between the word < z+ zēw- -βor which is a transformed example of northern words, but it is thought that this word has taken from Soghdian. What is related to its southwestern form is the zēb "beautiful" and its fix(suffix/prefix) forms zēba - "beautiful", zēbatar, zēbārox, zēbāyi, zēbanda (Wolff 478-479), which are used many in Shahnameh.

They searched for some poeple of Fereydoun race One king, seemly (Zēvar) to trown (2nd Vol, 323: 554).

He said this to the master Zal Zar that is more beautiful (Zēvar) who wear a belt (1st vol, 183: 285).

āʎāz idan, Āʎāz (to start)

This word is isolated in Persian, but in Soghdian it is well used, Āʎāz "beginning" <*ā-gāza, from the prefix ā- and -gaz "to take, to get", <*ā-gāzaya- , āʎāz "To start" <*a-tašga-, fraʎāz-, frāʎāz «to start» <*fra-gāzaya- (Hasandust 2014: N38). This word has been used many times in Shahnameh:

If a bad branch rises from a good stem

You didn't start (āʎāz) furious with branch, warning (2nd vol, 3: 5).

Such a day if anyone has exception

It deserves if there is no one in the world

That no one beats the mother except death Start (āʎāz) from Kasra till Noshzad (7th vol, 151: 808 and 809).

Day and night in the nemesis armor look till not be merry when you start (āʎāz) be avoid from suffer you didn't cry and didn't be angry (4th vol, 109: 1726 and 1727).

...and if the speech itself changes

You didn't start crying and do not be harsh (2nd Vol, 178: 721)

Butfōz (chin, snout)

In Shahnameh, it is used only once (Wolff 1965: 116) and is read in various forms, such as bonfōz, which is rooted in bon-ipōz. If we associate it with pōz, pōza "chin, snout", but the Henning finds this type of reading wrong and corrects it as follows: patfoz <Soghdian ptβ'wz "mouth, snout, chin", which clears the combination βrztβ 'wz'y "with the long snout" (Henning 1939: 100).

This researcher knows correct the pronunciation butfōz completely.

Sangsār (stoning)

Henning equates the word with Soghdian snqs'r bw- "full of stones" and considers it to be one of the Eastern Persian influences in Persian. The suffix -sār is the same as the suffix -sār Soghdian. The word sang is derived from the ancient Persian default *asa(n)ge. Sang (stone) and their combinations are more in poetry. Such as sangān "country", sangbārān, sangxāra, sangdel, sangrang "gray", sanfsum "having poisonous as a stone", sanglāx, etc. (Wolff 1965: 527).

The word sangsum from the above words is not included in the list of active Persian words, but it is mentioned once in Shahnameh:

He followed him that closed his tail

The horse roared with stone(sang) hoof (6th vol, 388: 355).

Sangsum is a compound word: from sang <Ancient Iran *asa(n)go- and sum <Ancient Persian çapha-, compare with Avestan safa, Pahlavi sumb> Armenian smbak, Kurdish sim, Afghan swa, Uighur saftag (Horn 1893: N164). The word sum has been used many times independently in poetry (Wolff 1965: 525).

Rež (desire)

This word has Eastern Iranian stems. Compare with <Soghdian [rēž-] ryž "Wanted", Khotani 'rrišā' <Ancient Persian *raizya- (Bailey 1979: 1510). Originally seen at composition režokām 'režkām, compare with kām "wish, desire" <Ancient Persian *kama-, Avestan kāma, Pahlavi kāmak <Armenian gāmk, Uyghur kam. (Horn P. 1893 N 186).

It has been used only once in Shahnameh. (Wolff 1965: 457).

žiVār (scream, loud voice)

Probably borrowed from Soghdian žVēr- "to shout" <* žVār-. Ferdowsi used this word only once (Wolff 1965: 482).

Turan Corps Commander from the scream of shout (žiVār)

He feared that the fight became difficult

(Dehkhoda Dictionary 1996:1373, quoted by Anjuman-e-Ara).

-kās (pig)

In Soghdian it is seen as k^os. In Persian kāsmuV "pig hair" is mentioned a lot, but the form kās is found almost nowhere. Ferdowsi has used it only twice, but this concept cannot be deduced (Wolff 1965: 627).

He said in fear that they would buy it again

For each rich, a worth pig (kās).

(7th Book, 392: 3724).

yāfa (absurd talk, backbiting)

It also means "lost and invisible." In Persian, it is used as 'yāve', which is the Persian form of the word. In Soghdian (y'βčh), Kharazmi Y'β- (Henning 1939: 102). In Shahnameh versions, it can be seen in two forms: yāve, yāfe (Wolff 1965: 876,877).

Those philosophers were close to him

Try to don't hear nonsense

(8th Vol, 87: 1132)

He saw me, stand up and didn't say absurd talk (yāfa)

He pulled my ears and slept there

(2nd vol, 33: 441)

ĀruVda (wild, terrifying, violent) (Wolff 1965: 10)

Borrowed from Soghdian *āruVde- "Wild" <Ancient Persian *ā-ruxtaka from the suffix ā-

and *ruxtaka- <Stem - *rauk "liking, loving", compare with Soghdian "rwVt-" desire "(*aruxta),"rwxs "desire" (Bailey 1979: 24; Hasandust 2014: N69).

I saw big green marquee

An army like a wild (ĀruVda) wolf

(Dehkhoda Dictionary 1996:1373, quoted from Shahnameh).

Pasečīdan/PasēIJīdan (to get ready, to prepare) (Wolff 1965: 201)

bisēčīdan "prepare" biseč, bisēIJ "readiness", "ready" (ibid. 148-149), šēč "readiness, preparation", sečīdan "prepare" (ibid. 537).

I do not let that Rostam have never comfort

Everyone must be prepared (Pasič) for war (2nd vol, 408: 380)

Ready (Pasečīdan) to come back!

Lest Do not plunder and kill!

(5th vol, 481, 119)

Be ready (PasēIJīde) for the war

All sharpened to bloody fork

(3rd vol, 368: 867)

This group of words, which is frequently mentioned in Shahnameh, is either "ready" in Soghdian ansaVde "prepare" (later *a(s)saVde <, āsaVde compare with: xs-: xns, ns:nns), or in the Soghdian dialect *āsaVde is related to thereplacement of the verbal prefix ā-. Soghdian *patsēč- (*pts'ys) (<*pati-sāčaya->) bisēč, bisēIJ. The Ancient Persian form consists of the suffix pati and the stem sāčaya- from the stem sak- "to find". It should be noted that seč "readiness", sāčīdan "preparation" are mispronounced and distorted forms, but its Iranian form is expressed by Henning as follows: *pāsāz- <Middle Persian passāz- (1939: 104 Henning) (compare with: Iranian < Armania badšaIJ).

lanIJ (to take out, bring out)

Soghdian Vynč-, VinIJ which is synonymous with Persian ā-hixtan. Wolff also mentions the existence of the word lunIJ "lip" in Shahnameh (f.n.40: āhixtan, xthextan's; and Wolff 1965: 751).

Now the fish came into the boat (lanIJ)

That you are still struggling with suffer

(3rd Vol, 138: 539)

Zal went Roaring from Kabul

He took the boat (lanIJ2) down raised the ridge (1st Vol, 227: 929).

Alfanjidan (to stockpile, to combine, to obtain or achieve)

It is made up of the present stem 'alfanj-' and the suffix -idan, the infinitive alfaVdan with the suffix of the infinitive noun -Vdan.

In Classical Persian, it is available as alfāxtan, akfexta n, alfxendon, alffeqdan. Thus, alfana is present stem alfanIJ- that alfāxtan is the same form as farhaxtan and farhanIJ.

Henning describes the Soghdian stem of the word as follows: Soghdian origin - βδ - Due to the evolution of <Persian -lf-, the Soghdian form *aβδ'V or (('βδyt) or ('βδ'yt)) can also be reconstructed Which may have originated from Soghdian βδVš "gathering". (Henning 1939: 105) In Shahnameh, the form alfanIJidan "earn" and alfaqde "income" are seen (Wolff 1956: 71).

Phonological Transformation in Northwestern Vocabulary

After the formation of the Iranian Plateau in the western region, two linguistic groups, Medes and Persians, gained dominance.

The Medes, whose name is recorded as the first Iranian empire², were overthrown and surrendered their kingdom to the Achaemenids. In the second half of the third century B.C., the Parthians founded the Parthian dynasty, which originated from the east of Iran.

In the third century AD, the kingdom relocates to Persia and falls in the hands of the Sassanids until seventh century A.C simultaneous with the Arab invasion. After Islam, the government and political rule change hands between Iranians and other ethnic groups (Turks, Mongols). But the Medes and Parthians vanished from the face of history forever. However, the Parthian language survived and lasted for centuries to come, especially in some official Middle Persian texts and inscriptions, such as Hajiabad, Zoroast's Kaaba, Paikuli, etc. Manichaean script dates to more recent eras, which most likely is a dead and ancient prototype of Persian language. But the historical legacy of the Parthians, as warlike

and heroic people, has remained in the national traditions of the people for many years. It is obvious that the Parthian people in neo-classical Persian have earned the title of "Epic hero, brave and trained jockeys ". The aggregate of the northwest Iranian languages, namely "Median language family", which includes Parthian, is the mother of quite a many dialects. It counts as one of the obvious, determinant factors of different cultures in Iran and outside the bounds of Iran. Balochi, Semnani, Mazandarani, Gilaki, Taleshi, Tati, Seondi, Gurani, Kashani, Isfahani, Zazai (in Anatolia) dialects and the like are the examples.

Parthian or north-western borrowed words entered Middle Persian through the Persianization of Parthian epic works, which of course, were not considered Parthian for long years. A number of these words were partially or completely included in the Shahnameh or its subsequent annotations, such as epic poems and oral and written literature (Yadegare Zariran, Bijanameh and the likes).

Components of Northwest language that include sounds, vocabulary and grammatical structures are either used in parallel with Persian or usually crowd out "Persian". The presence of Northwestern vernaculars in Persian and vice versa; namely, the introduction of Persian vernaculars in Northwestern languages, mutual influences, assimilation at the vernacular and temporal levels, are among the topics addressed by researchers such as Andreas, Lentz (see: 1926 Lentz) and then Tedesco, Mayerhofer, Gershevich.

Shahnameh has managed to record and preserve a layer of lexical elements that show the elaboration and evolution of the sounds in Northwestern languages as an integral part. It should be noted that some of these elements, although recurrent in the Shahnameh, are obsolete and out of use in the contemporary Persian language.

1. Ancient Iranian *j- > -ž-

Āžīr- (on the alert, vigilant, circumspect)

This word occurs times over in Shahnameh and is used in classic Persian, but nowadays it is only seen in dictionaries. Now it requires to be alert and brave as

2. Inna N. Medvedskaya, *Ancient Iran on the eve of empires (9-6 B. C.) The history of the Median kingdom*

she is with young in the fall (6th volume, 1312: 514).

He is also told to be a monster hunter otherwise be alerted by kinship with Caesar (5th volume, 536: 41).

More alert than enemy in battlefield arrows and feathers are as his companions (7th volume 1320: 198).

Note the nuance in the ancient Iranian root *-*a-Ijīra* < *-jīra* * "alive, smart, intelligent" derived from < **gay-* "to live" with Avestan *-Ijīra* 'clever', *-pouru-* *Ijīra* 'very clever, clever' (Bartolome 1961: 610, 899), Parthian *Ijyr*, *Ijyir* [*žīr*] 'wise, shrewd', *žīrīft* 'wisdom, shrewdness', Persian Middle, *žīr*, *žīrī* "wise, wisdom" (Durkin-Meisterernst 2004: 199,388).

This word is seen in some contemporary accents of Persian language (originally Southwestern). Note Pashto *žīr*, Khorasani *Ažīr*, Kurdish *žīr*, *jīr* (Asatian-Livshits 1994:90), Semnani *ajīr*, etc. Horn postulates the root of this word *raθa*-či* "having a ready face or appearance" from which Persian *čehre* is derived (Horn 1893:26,92). This researcher interprets the root meaning "ready" (Horn 1893: 96, 92).

In *Shahnameh*, it also means "noise, uproar".

Milk went so dry in her breast Her complexion and noise transformed (6th volume 742:473).

Most likely, this word is derived from Old Persian *-*ā-jīrya-/*ā-jarya* < **gar-* "to make a noise, shout". Compare it with Persian *žaVār*, Gilki *žigirə* (Hasandust 2014:196). As you see, both words show the transformation of ancient Iran's *-j-** to *-ž-*, which is a characteristic of Northwest dialects.

Žāla - "hail"

It derives from Old Iranian *-ardağ**. Compare it with *žāla* in modern Persian. To see the usage in *Shahnameh*, (see: Wolff 1965: 482).

This word has two meanings in *Shahnameh*:

A. Hail

As though it was raining hails planting tulips into stones maybe (2nd volume 63:71).

B. Dew

The city was all wailing and lamenting tears in eyes turned into dews (5th volume 193: 544).

Žerf- "deep, profound" (Wolff 1965: 482)

In this loanword, conjugation that is specific to southwestern languages, has occurred and turned it to *r-žuf*. Compare with Avestan *afrağ* (Bartolome 1961:603). The southwestern form of this word is Pahlavi *zufr*. In *Shahnameh*, *žarfbīn* "insightful" is recorded as a double compound. (Wolff 1965: 482).

Behold deeply his bearings and limbs knowledge, mettle and views of his (6th volume 1028:494).

žiyān – "angry, ferocious, roaring"

This word applies to animals, also to describe a rough manner of clothing (cf. Wolff: 483). Probably it is derived from Parthian *ōžayān* "killer" (Durkin-Meisterernst 2004:68). It is also used as *ōžayān* in Middle Persian (ibid., 77). In *Shahnameh*, these compounds are seen: *palang-e žiyān* (roaring panther), *pil-e žiyān*, *šīr-e žiyān* (angry elephant).

Given the epic effect of *Shahnameh*, this word recurs a lot as an adjective: Chicken Xian (angry hen), Hezbar Xian (roaring lion), Dragon Xian, Leopard Xian, Peel Xian, Ghorm Xian and Gur Xian (stampeding zebra).

If you with me from the young king, I'll gallop along like a mulish goat (3rd volume 800:364.)

2. Ancient Iranian *-rθ-** > *-hr-*

Bahr- "share, part, interest"

Lentz deems the word northwestern and proposes to convert *Rθ*-> -HR-* (Lentz 1962: N29); While Hubsman, Horne and other scholars believe that its root come from Middle Persian **bahr* (*-Ak*) < ancient Iranian **BAXTRA* (*-KA*) < **bag* "division" (Hasandust 2014: N 947). Ferdowsi has mentioned the word repeatedly and is now widely used in the Persian vocabulary list.

Out of Iran and Turan, two portions accrue to you

The very same gem, treasure, and the town is yours (2nd volume 236:395).

Sipih – “Sky, sphere, world”

This word is considered to be northwestern for having the sounds -hr- and -P- (see: 6). Middle Persian <Ancient Iranian Raē *Spi <Root - *SPI "Lighting, Shine". Greek etymology also applies to this word (Hasandust). It occurs in one of the first four stanzas of Shahnameh:

God of Saturn and rotating sphere illuminator of the moon, Venus and the sun (1st volume 3:3).

Hužīr – “nice, kind”

<Hužīhr Parthian <Ancient Iranian - *Hu -čira "good-looking", Compare it with Gazi īžīr having remained Hujīr in Persian. It is mentioned in Shahnameh (Wolff 1965: 849). It is certainly the northwestern form entering the modern, contemporary Persian.

Both handsome jockeys rode back wielding maces, spears, swords and arrows (5th volume 516:124).

Herbod- Zoroastrian priest, guru

The word has a northwestern root and is mentioned in Shahnameh (Wolff 1965: 871). In Middle Persian, it is written as Hērpāt, derived from ancient Iranians *aeōra-pati- "professor of religious science". Compare it with Persian Hērkade "Fire". (Hasandust 2014: NS-449) It should be noted that the chief responsibility of Hērbods was to preserve and keep the fire in braziers aflame. Ferdowsi has acknowledged it.

Don't reach for and touch water and fire except for Herbod, the fire keeper (6th volume 555:1859)

Lentz categorizes the words Gōhar "Jewel", Hamāl "Friend", Xvār "Easy", Dušwar, "Difficult", Mehr "Sun", Pahlawān "Hero", Pahrēz as northwestern in Shahnameh (Lentz 1926: 280-310).

Ancient Iranian -Z-<*-z-**Zafar** -"muzzle, animal mouth"

There are also words which went through northwestern transformation. In Shahnameh, it has occurred as a beast's or dragon's mouth several times (Wolff 1965: 471).

I struck him three more in the muzzle a bloodstream gushed out of his liver (1st volume 204:1039).

Barzan _oasis, alley, precinct, district, parish

They planted grass in each oasis Three old friars sallied out (8th volume 1037:80).

Old Persian "vardanam", Sankrit "vrjānam", and Avesta "vərəzənəm" fall in one semantic category. It means "enclosed, fenced district of a city" which are derived from the Indo-European root *varj < Indo-Iranian ḡer-* "enclosed, fenced, defended". The root basis of this commonality is Old Persian -d-, Avestan -z-, Sankrit -j- > Indian and Iranian -ḡ-, which becomes -z- in Northwestern dialects. In this regard, we are again dealing with the northwest prototype.

Zam- "glaciation"

This word also comes from the northwest root. In the northwest, it should have been pronounced with - d - (compare with Middle Persian Damistān "winter"), but not only in Persian but also in other Iranian languages, the northwest suffixed form is common zamestān < Middle Persian zam < Old Iranian *zima- < Indo-European < *ḡhimo- (Benveniste 1936:31-39). It is mentioned once in Shahnameh in the sense of "strong wind, storm" (Wolff 1965: 471).

4. Ancient Iranian -rz-<*-rz

Examples of the phonic transformation in the Shahnameh are as follows:

Burz_ high, tall

Ancient Iranian *brzā- < *barz- "to be tall or high". Avestan barəz-, bərəz- "tall", Parthian burz, Kurdish berz, Balochi burz while southwestern transformation is as follows:

-rz-> rō>-l- In Shahnameh appears as a compound like burz u bālā "high", bā farr u burz "with glory and splendor", burztar "higher" is also used (Wolff 1965: 137).

The combination of "ba farr u burz" shows that in Shahnameh, it bears not only a material sense, but also height of spirit and soul; That is, "reputation, honor and merit". In this sense, before ascending to heaven, Kay Khosrow said to those around him: "Those who own farr u burz can pass through that desert."

Not everybody survives this sand desert...only one with plenty of splendor and spirit (4th volume 3034:366).

Andarz_ advice, counsel

Old Persian *ham-darza from the root *darz "to fasten, consolidate", compare it with Middle Persian handarz, Parthian andarz "order, decree, command". In Shahnameh, it comes in the sense of "pand u andarz" and as pand u andarz.

May she pay heed to our advice to appreciate your worth and merit (8th volume 1419:108).

Gurz 'kišāwarz 'warzīdan are the likes of these words.

5. Ancient Iranian_ *xm-, *-hm-

In Old Persian, h is omitted before m. If we come across words with hm or xm in Middle or New Persian; That is, they are borrowed from northwestern languages (Lentz 1926: 263).

Taham_ Potent, strong

< Middle Persian tahm < Old Persian *taxma- < *tak "to run". It comes in Shahnameh as tah(a)matan and tahmāzd meaning "strong body", to describe the main hero, Rustam.

Tahmtan took him to his own porch He raised him as his own beloved (5th volume 1532:426).

"Tuxm" "tuxma" egg" zaxm (Wolff 1965: 238) (ibid., 464) belong to this category.

6. sp has remained ancient Iranian**Sipenj_** "House, residence (temporary)"

This word is mentioned abundantly in Shahnameh together with sarāy: sepenj sarāy "world, globe; in the sense of "material life". Middle Persian aspanj IJaspin "temporary shelter, rented house" (Nyberg) < Old Persian spank-/spanč->*us-spanč "to receive with open hands, compare it with Middle Persian Manichaean and Parthian IJispin (inn) (Durkin-Meistererent 2004 :87), Sogdian nch'sp' "caravan", spncyr-spñ "guard house, manager's house", compare Armenian asbnjākan (Hasanolwst 2014: N 1676). The remaining sp at the beginning of the word indicates its northwestern root.

Sarāy, which is the second component means "house, domicile" < Old Iranian - aδ*srā, compare with Parthian δ*srā, akδ*srā

"caravan house", Middle Madi - *srāh < Armenian - srāh, Middle Persian srāy, Persian sorāy with d- -> -y- (Perikhanian 1965:116).

A thousand blessings to Simorgh whom God wafted inside

The universe is house to come and go once old, a new one replaces it (1st volume 1557,1558:237).

Sipāh_ 'army, platoon'

This word shows its Median or northwestern root by keeping sp initials at the beginning. The word occurs in Shahnameh with addition of verbs as a derivative or compound: sipāhi, sipāhi o šahri, sepahbod, also as sepah in sepahbodparast, sepahbodpddil, sepahbodnižād. Derived from Middle Persian spāh < Old Persian *spāda-. Compare Avestan aδ apā, Parthian δ ispā, etc.

The army galloped after him cleared the desert from zebras (7th volume 1380:518).

7. Survival of Old Iranian *y-

We can see phonetic transformation of Northwestern words below:

Yala_ free, unleashed (Wolff 1965: 883)

It has remained in contemporary Iranian dialects: Balochi Yilo, yila, Kurdish Hala, Afghani Elā, etc. Lentz considers it as a northwestern survival in Persian (Lentz 1926:306). In this verse, it is stated in Shahnameh:

That from this pride of free lions I came to the knight with a herd (2nd volume 2427:369).

Yāra_ 'bracelet' (Wolff 1965:874), **Yawa_** 'idle talk, nonsense' (ibid), **Yazidan** 'reaching for' are among these words:

8. Ancient Iranian *w at the beginning, middle and end of a word

"W" at the beginning of ancient Iranian words, in southwestern languages, in ancient and middle Persian period, it appears as v- and in the next period, it becomes b-. Compare it with Middle Persian vārān, New Persian bārān, or Middle Persian vafr, in New Persian barf and the likes, which in the northwestern dialects, especially Parthian and New Iranian dialects, this sound remains v- in the first word, in Gilaki and Kurdish b-); As a result, a group of words mentioned in Shahnameh appear with v- sound at the beginning of

words, which shows that they belong to the northwest. Examples of this are words with the suffix –‘van’ that are used simultaneously with –‘ban’ in Shahnameh: sārevān and sārebān, varY, barY "light, shine".

The words are Northwestern: compare it with varzidan ‘to work in farms’ with kišāwarz, kārwarz, vrzgarān (Wolff 1965:839), waš 'good', undoubtedly a northwestern form of xvaš, (ibid.). vazidan 'to blow, die' (ibid), kansara 'special' (ibid: 841), vīr 'memory'.

In modern Persian, interchange of b- and v- is very evident in middle of words (as well as in connecting sounds). Undoubtedly, the tendency towards explosive consonants here is not so strong. bēvar (also pēvar) "ten thousand", (Wolff 1965:175), gavazn, "deer", guvāza "disrespect", (ibid. 738), āvēdānIJ (ibid. 274), xidēv "lord" (ibid. 285), pahlav, pahlawān (ibid.: 209), žāwidon "to chew" (ibid. 471) fall in this group of words.

CONCLUSION

Some of the inhabitants in Persian-speaking regions emigrated to Sughd, Bukhara and other cities during the Arab invasion era. This stimulated the development and promulgation of the Persian language abroad. Persian became the lingua franca between the Soghdians and the Iranians in Asia Minor. The entrance of Eastern Iranian words, especially Soghdian in Persian, traces back to historical events. Shahnameh has preserved the Eastern words, some of which have fallen out of use over the years and have remained only in dictionaries. In the article, the evolution of these words has been evaluated using synchronic, anachronic and comparative methods.

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