

An investigation of several words for the drink in Ferdowsi's Shahname

Mahnaz Ghamarzadeh ^{1,*}, Professor Alem John Ghasemov ²

¹*Faculty members of Islamic Azad University of Ilam, a doctoral student (PhD) degree in Linguistics from the Academy of Sciences of the Republic of Tajikistan, and the Institute of Language and East Literature Survey and literary heritage of Roudaki, Persian Language and Literature, Ilam Branch, Islamic Azad University, Ilam, Iran*

²*Faculty member of the Tajik Academy of Sciences, Institute of Language and East Literature Survey and literary heritage of Rudaki*

Abstract: The purpose of this study is to investigate several words for the drink in Ferdowsi's Shahnameh, which is extracted according to Khaleghi Motlagh's correction. The appropriate meaning of each couplet is brought and, where necessary, based on the requirements of the different meanings of the word in Shahnameh, that couplet is brought with its proof, and then Shahnameh is investigated terminologically. In the study, there are references to different dictionaries of Shahnameh, such as Abdolhossein Nooshin's and Ali Ravaghi's. The numbers under each couplet in order determine the volume, page number, the number of the couplet.

Key words: Baadeh (wine); Shahnameh; Drink; Old wine; Mey (wine)

1. Introduction

Having six thousand couplets in metrical pattern of motaghareb, Ferdowsi's Shahnameh has tried to make poetry from the book that was considered the collection of national histories, chronicles and epics. Ferdowsi exhibits his power in poetry by creating innovative content, new similes and examples and playing with words. His poem is an evidence of his familiarity to and love of Iran's ancient culture. A part of Shahnameh is legends and old stories that endure from many years ago from generation to generation, and obviously have been varied in different narrations. Another part of the legends are the stories of the pre-historic Iranian ancestors, when the ancestors of the Iranians and Indians had lived in one place, as some of these legends are also seen in Indian texts. For example, the names of Jamshid, Fereidoon and Kavoos are seen in old Iranian texts, in the Avesta, and also in Indian text of Rig Veda. Another part of Shahnameh consists of historical stories that are more or less mixed with legends. But Ferdowsi, like the Iranians of his time and before and after him, was sure about their validity.

His expressive language is on the paper by his powerful hand that revives the quiescent enthusiasm. His repeating and simple but meaningful and magical words are praise of the life and the world. The issue that has been less considered is that the reason of the existence of this masterpiece (Shahnameh) is the emergence of an exceptional genius who does this huge and

comprehensive deed without fear. It can be accepted that Shahnameh is a product of good conditions of the time, such as cultural situation of the time of Samani and Ghaznavi and the love of Aboo-Mansour Abdorrazagh Toosi. However, without the great genius, Ferdowsi, it could be a comprehensive soulless book of traditional history of Iran that, if not lost like Proze Shahname of Aboo-Mansouri, maybe just parts of it remained to today. A work like that couldn't have any value and especially any of the influences that Shahnameh has, such as vitalizing the Iranians' hope to keep and revive national identity and having the greatest share in saving Iran's national language. Ferdowsi's Shahnameh is different from other works of the time of Ghaznavi and even Samani; and except a little resemblance of language, even with Beihaghi's History and later works such as Nezami's Chahar Maghaleh and Rudaki's poems, it doesn't have any resemblance to them. Because of this reason, it shouldn't be strange that its destiny is outstanding in the castle of Mahmoodi and literary society of the time. In fact, Shahnameh is an extraordinary explosion in the literature of the time and a different happening that was compatible with social and national conscious and unconscious soul and conscience, but was alien from the contemporary cultural and literary ways. But today, under the influence of magnitude and acquaintance of Shahnameh in ages and centuries, that is because of the Iranians' acceptance and support of that in their unconscious mind, the existence, value and story of Shahnameh is considered among contemporary masterpieces. There are evidences that indicate Ferdowsi's honesty and trusteeship in telling the stories. Close examination of Shahnameh shows, as said before,

* Corresponding author.

that Ferdowsi uses his sources even in details, and his manipulation is just in poetic language and making the stories epical and perhaps intellectual and adding narrative and epical details to the stories. This is the reason why the name of Shahnameh is known to be immortal.

2. Significance of the study

Extraordinary language and vision of Shahnameh is a part of historical and cultural memory of Iran and will remain forever; because any beautiful word and couplet of it stimulates a world. Understanding it correctly and completely needs a pure soul. Shahnameh is our pride and shows the Iranian national soul, but it should not be thought that all its value and importance is due to its subject, but vastness of its fantasy and beautiful drinking words of Ferdowsi and his power in poetry and storytelling exhibits his power in creating meanings in different fields. The poet, utilizing his poetic trick that doubles the beauty of the word, seems pretty in the territory of artistic expression. Here we understand the importance of Shahnameh and studying its different aspects, being proud of him being the greatest Iranian poet whose words seem to be the words of our hearts that are in the poet's mind and told in his expressive language. What is more important than finding in research on Shahnameh that the world that the poet creates is a world full of love, affection and positive thinking, even if there is some bitterness, but accepting these acrimonies seems easier with the expressive and beautiful language of the poet. The simple language and different words, even if repetitive, are beautifully expressed; and making use of new and alive metaphors and similes and sometimes ironies makes its language more beautiful. To understand the importance and influence of Shahnameh in Iranian literature and culture, we should note that some persons that are under its influence can be its cultural and comprehensive representatives, such as Nezami, Khaghani, Moulana and Hafez. Obviously, Shahnameh has been outstanding in Persian literature that is the mirror of cultural identity of Iran and its national territory, during nine to ten centuries. Using this great literary language to convey the most fundamental cultural and national subject and to create the greatest and the most complete epical and historical epepee, shows the unprecedented attention of the Iranians and all the people of Persian language and the influence and value of Ferdowsi's work. This fact is originated from the reflection and social acceptance of the people of Iran. The poetry and invention of the best subject in the most appropriate way of expressing and having the gift of attention of the literate and common people during a millennium is a tremendous job. What significance is greater than the fact that investigating about the word drink in Shahnameh makes us aware that no epic in the world is more present in the daily life of the people, and the complete story of the past centuries of myth and

heroes with synchronization of the epical and narrative soul and aware of the destiny and up and downs of the Iranian nation is unique. Maybe, paying attention to its magnitude, Ferdowsi's Shahnameh is the greatest work that has three benefits, i.e. importance and value of being epical and poetic, being attributable, and unity of the general soul of the epepee. Actually, the atmosphere of Shahnameh, more than trying to be representative of artistic and literary creation, is telling the epical and national objectives of Iran and reflecting the stories of Iranian people in the most exciting and influencing poetic style.

3. Objective of the study

Examining several words for the drink in Ferdowsi's Shahnameh, the present study aims to improve the literary understanding, and paying attention to these words and their repetition in other literatures and their different meanings in the couplets of Shahnameh. Reading these couplets and thinking about the meaning of the words stimulates the response of the readers to Shahnameh. Each word makes a status and each reader is attracted to understand that. In short couplets, Ferdowsi has places high content with many meanings, and places the exact epical, intellectual and moral thoughts. Paying attention to the subject, we also promote his intellectual mission, and speak about his thought, words and expressions about the drink, and how he makes use of these words by beautiful recreation of speech and different mentions of these words. Besides, we make the ideology of a poet clear and understand the influence of the words of the drink and different expressions of that in Shahnameh. In this study, the aim is to discover the couplets that have the words for the drink and examination of the meaning of the words either in the old or the new time as well as in different centuries. Research about Shahnameh as an independent literary work that is representative of a literary kind (epic) is a huge and cohesive whole that no one dares to come near to it, how much more about reaching to this huge castle of Ferdowsi. This study cannot have worth of being a valuable present in the face of thirty years of sufferings of the poet. Maybe this is the reason why most of the lovers of Ferdowsi have tried to introduce themselves in a corner of the Shahnameh and not to drown in the sea of the book of the ancestors. It is known that from Shahnameh has been traditionally one of those works that always is recommended to the novices of prose and poetry. Talking about the literature of Shahnameh, we understand that Ferdowsi's language has used any device to add influence to the subject; most of the time an audio-visual method is used. It means when an internal emotional issue is mentioned by beautiful words and the issue is expressed to the ears, reflects its feeling in the face of the reader as it can; simultaneously, conveys the meaning through eyes. Ferdowsi, with attention and carefulness in poetry, could flow the meaning to the mind and

create a clear and worldly picture of the issue in the mind of the reader. Both in Ferdowsi's lifetime and after, Shahnameh has been famous and accepted by the people. He keeps and revives the language and history of Iran and his speech is hard like steel and flowing like water.

4. Body of the study

"Baadeh" (meaning wine) is a Persian word for drink. "Baadeh" is used in the poetry of Shahnameh Ferdowsi and was an inebriant drink made from fresh grapes. "Baadeh", "Sharaab", "Mey" and "Khomr" all have the same meaning of Wine. It's worth mentioning that "Baadeh" is related to "Baad" (meaning wind in Persian), the wine that is made in the hanging alembic. It is also called "bent-al-anab", "dokhtare Angoor" or "dokhtarezar" (meaning daughter of the grapes in Persian), or "Mard-afkan" (meaning man-breaker in Persian). This drink was special to the ceremonies and celebrations of the kings and the high-ranked people. It was believed that "Baadeh" transforms and reveals the inside and makes the person young. The following couplets from Shahnameh prove it:

The world makes man old/ makes him young the old Baadeh ...v.5, p.3. c.3

Baadeh divulges the inside of man/ if he is sage, if he is dirty ... v. 5, p.3, c.4

"Baadeh is used in varied compositions, such as Old Baadeh, Golden Baadeh, Gripe Baadeh, and Raw Baadeh.

"Mey" is used much in Shahnameh, and is made from grapes, dates or currants. It was an inebriant drink that was used in the ceremonies of the reach and the high-ranked people and was drunk in celebrations to increase cheerfulness. The following couplet of Shahnameh proves this:

Drink Mey today, tomorrow in fight / you broken, joy will not recalled ... v. 5, p. 356. c. 767

In the following couplet, water means tears, and as Atabaki's dictionary of Shahnameh, is an allusion of crying. The following couplets prove it:

From that door cried Afrasiab / all pulled his hair, all poured water ... v.4, p.185, c.239

I need clothes for his deed / my liver is bitter, my face full of water ... v.4, p.143, c. 2209

In the following couplets, "water" is the famous drink that gives life to the living beings:

When came from water, you need bread / the mouth is not closed in joy and sorrow ... v.4, p.147, c. 2264

A grove and flowing water they saw / the shadow for the kings was there ... v.4, p. 147, c. 2261

5. Conclusion

Shahnameh Ferdowsi is one of the most famous epics that are written in the later 3rd century of the Persian Hejri history. Beside its pretty poetry, this book has pleasant poems that is so important in its way of expression; that attracted the attention of many researchers. Using extraordinary and beautiful

words and expressions, Ferdowsi takes us to the stories and joys and makes us familiar with love, mercy, fight and ceremonies and leaves its effect in us. This epic is the retelling of the culture, morality, ceremonies and traditions, wishes and longings of a people to whom the epic belongs. It has a major role in stand out the literature of Iran and Iranian. It can be concluded that the creative manipulation of the storytelling and artistic devices to create a perfect epic has proved Ferdowsi's eminent work as a masterpiece that has a special place among great poets of Persian and the world literature. It is not only the content of Shahnameh that made it an epic and legend, but also the poet's language and his method of telling these contents made Shahnameh attract the readers. Actually, it should be said that any time we read Shahnameh, new horizons are open to us, and we come aware of the artistic creation and magnitude of the world of Shahnameh. It is not just the story of Rostam, but the story of life, the life of a people with a worthy background of culture, thought and wisdom, and remedy in the hard events. It should be mentioned that Ferdowsi is original and innovative in creating meaning in the territory of poetry in different ways, and utilizes all other devices of poetry to create a novel and original picture in his poetry that is unique.

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