



## Stylistics and Conceptual Transformations Analysis in Tarikh-e-Beyhaqi's Words

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**Abstract:** Language has had special conceptual and structural aspects in different countries during human's culture and knowledge history; some old words were replaced by new words in each era. Studying old texts show gradual death of old words; therefore, their verbal closeness is not comparable with its next era. Few old words are found in current texts with the same meaning. The author is aimed at analyzing conceptual transformations in Tarikh-e-Beyhaqi, one of Persian archaic texts, in comparison with the contemporary Persian language and examining Tarikh-e-Beyhaqi's words with those of new Persian language, conceptually.

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### Introduction

“Changes in language are normal; however they are not tangible and observable. Changes take place so slowly and deeply that grammatical and structural replacements are hardly observable in one generation.” Yet, we can understand generations before and after us used to speak differently, and used to apply different grammatical and structural rules. If one compares language in a specific era with the same language in another era, the changes become much touchable and observable.” (Rypka, Jan. 1968)

Considering countless number of words in languages and the possibility to easily select and apply them in speaking, it is hard to believe that they form haphazardly in speakers' minds. Speakers usually choose their required words easily and apply them in speaking and recognize them easily while listening. Therefore, it seems that words are replaced orderly in speakers' minds; otherwise, it's impossible to apply words easily in speaking. Systematic words can be recalled and applied easily in mind. Furthermore, systematic words make human's mind flexible and expansible. In other words, it enables speakers to connect or replace words in considered sentences with other words easily or to apply them with special meanings and add new words to the word list when necessary.” (Modarreszadeh Abdolreza. 2011). Tarikh-e-Beyhaqi's words are also affected by transformation in syntax of language. We all know what language is; however, it's hard to give a scientific definition for it. Linguistics have defined language differently; for example, “language is a system of arbitrary phonetic signs used for communication purposes in a society” (E.G. Browne. 1998). “Language is an absolute social phenomenon and the fruit of human's

evolution.” Language is a means for expressing thoughts and is usually used to transfer someone's thought to somebody else and is completed through speaking or writing. Language is a system composed of limited units, limited rules and unlimited sentences. All above definitions are correct; however, each of which has presented some part of language. Farshidvard presented a comprehensive definition for language: “language is an interconnected system and a social, potential, and innate institution results in creating or producing new countless signs, symbols, words and sentences and connects people.”

Changes in languages are sometimes internal and sometimes external. Internal changes take place inside language without any interference and foreign language influences. External changes take place as the result of such external factors as foreign languages.

In this paper, the author tries to examine transformation in meanings of Tarikh-e-Beyhaqi's words. First, words whose some meanings have been obsolete today are going to be analyzed. It should be mentioned that it is impossible to refer to all words; some examples are only stated instead.

Then, words whose archaic meanings have been saved and have found new meanings nowadays are going to be analyzed. Another group is words faced with conceptual transformation and found new meanings different from the one used in Tarikh-e-Beyhaqi.

### 1. Words with Multiple Meanings whose one Meaning has been Obsolete and one Meaning is Applied:

Such words were used in Tarikh-e-Beyhaqi in both meanings; however, the first meaning is rather

obsolete and they are used with the second meaning in new Persian language:

Exp 1:

Hameye Xorāsān dar in šahr baste ast va agar moxālefān in ra begirānd **āb** be yek bāregi pāk šavad. (Beyhaqi, 1995: 967/3):

Tr: All Khorasan is depended on this city and if opponents conquer it, **water/ waterway** will be evacuated all at once.

**āb**

Archaic meaning: waterway

Meaning used today: water

Exp 2:

Mā niz ānče šarte dusti va yegānegi st čenānke **eltemas** kardeied be jāy ārim. (Beyhaqi, 1995: 259/1)

Tr: We will accept the friendship promise you **found /asked**.

**Eltemāc**

Archaic meaning: to be found

Meaning used today: to ask/ to beg

Az in mard besiyar ozr xāst va eltemac kard ta az in hadic ba xodavandaš nagoyad.

He apologized of the man and asked him many times not to tell anything to his master. (Beyhaqi, 1995: 210/1)

Exp 3:

**Andāxtand** ta bar kodām rāh be dargāh āyand. (Beyhaqi, 1995: 880/3)

Tr: They **threw /consulted** to choose the way to come in.

**Andaxtān**

Archaic meaning: to consult

Meaning used today: to throw

Exp 4:

Amir goft šāgerdān **baddel** bāšand. (Beyhaqi, 1995: 475/2)

Tr: Amir said students are **timid /malicious**.

**Baddel**

Archaic meaning: timid

Meaning used today: malicious

Exp 5:

Amir Shahab Al-dole az damqān **bardāšt** va be deihi resid. (Beyhaqi, 1995: 22/1)

Tr: Amir Shahab Al-doleh **moved from/ to pick up** Damqān and arrived at Deihi.

**Bardāštan**

Archaic meaning: to move from

Meaning used today: to pick up

Exp 6:

Baq-e-Khormak ra **Jāme** gostārd and va nazl sāztand. (Beyhaqi, 1995: 883/3)

Tr: they **settled/ put on clothes** in Baq-e-Khormak and had a party there.

**Jāme**

Archaic meaning: to settle in

Meaning used today: to put on clothes

Exp 7:

Dabirān amade bodand va saxt be rasm nešaste barin **dast**. (Beyhaqi, 1995: 207/1)

Tr: writers had come and sat on **seats/hands**.

**Dast**

Archaic meaning: seat

Meaning used today: hand

Exp 8:

Bā in hame **didāri** dašt saxt niku. (Beyhaqi, 1995: 244/1)

Tr: he had a nice **face/visit** though.

**Didār**

Archaic meaning: to visit

Meaning used today: face

Exp 9:

Qom-e-Mahmodi az in foru gereftan-e-Ali nik be **šokuh** idand. (Beyhaqi, 1995: 50/1)

Tr: Mahmodi Tribe **scared/** of surrounding **glory** of Ali.

**Šokuh**

Archaic meaning: to scare

Meaning used today: glory

Exp 10:

In javāb be **mašhad**-e-man dad ke Abdolqafāram. (Beyhaqi, 1995: 182/1)

Tr: he answered **to** me/**Mashhad** that he was Abdolqafar.

**Mašhad**

Archaic meaning: to(ward)

Meaning used today: Mashhad (a city in Iran where Imam Reza (PBUH) is passed away and his holy shrine is in there)

Exp 11:

Barxāst va āb o tašt xāst va **mosallā** ye namāz va dahān bešost. (Beyhaqi, 1995: 991/3)

Tr: he got up and asked for a basin to wash the **prayer's mats /place of prayers**.

**Mosallā**

Archaic meaning: prayer's mat

Meaning used today: place of prayers

Exp 12:

Pas **nālān** šod be elat-e- bavasir. (Beyhaqi, 1995: 246/1)

Tr: so he **grunted of/complained** of hemorrhoid.

**Nālān**

Archaic meaning: to grunt

Meaning used today: to complain

## 2. Words that are Used in Contemporary Persian without any Change

“Conceptual changes show a historical procedure or changes of terms form the necessities of historical changes of historical linguistics discussions.” (Meshkat al-Dini, 2000: 135) Although time influences language evolution, some signs and symbols of archaic language

can be found in new language without any conceptual changes.

“There are many words selected equivalently, but not elegantly. Such cases can be found with those who aimed at evacuating language from archaic words. However, there are cases where new words are selected so elegantly that people are deeply willing to use them instead.” (Mir Salim, 2003:17)

Exp 1:

Farmoud ta dohol va **buq** bezanand (1995:680/2)

Tr: He ordered to **blow in their horns/ to drum.**

**Buq**

Archaic meaning: huge hornpipe

New meaning: a tool to warn

Exp 2:

Ala ta in qāyat na ān kard ke andāzeh va **pāvegā** oo bovad (Beyhaqi, 1995: 50/1)

Tr: he did not do what was **expected** from him/what was his **military rank**

**PāYEgā**

Archaic meaning: dignity

New meaning: military rank

Exp 3:

Dar-e- Sarā Goshade va hič **hegāb** nist (Beyhaqi, 1995: 207/1)

Tr: the door is wide open with no **obstacle/hejab**

**Hegāb**

Archaic meaning: barrier, obstacle

New meaning: hejab

Exp 4:

Bāytgeen niz rafte bud ba **separi** be yāri dādan (Beyhaqi, 1995: 891/3)

Tr: Bāytgeen holding a **shield/bumper** had gone to support them.

**Separ**

Archaic meaning: shield

New meaning: bumper

Exp 5:

Ānče guyam az **mo?āvene** guyam (Beyhaqi, 1995: 204/1)

Tr: I'm talking about what I **saw/examine.**

**mo?āvene**

Archaic meaning: to see, to observe

New meaning: to be examined (by a doctor)

### 3. Words that have Lost their Archaic Meanings, and are used in Contemporary Persian with a New Meaning

“Obsolete meanings are removed from language seen as some useless cases. However, interconnection between languages is the most important external cause which makes changes in languages. Long-term exposure of languages and speakers make deep changes in languages, especially when one language is dominant on the other politically,

or when a majority of speakers speak both languages.” (Hudson, 1991: 488)

Exp 1:

**Āčār** besyār va karbāshā az dastrašte pārsāzanān piš āvard (Beyhaqi, 1995: 179/1)

Tr: handmade **screwdrivers/pickles** and canvas prepared by Persian women were brought.

**Āčār**

Archaic meaning: pickle

New meaning: screwdriver

Exp 2:

Ruz mā **āhang**-e- qale kardim (Beyhaqi, 1995: 59/1)

Tr: we **were decided** to go to the castle

**Āhang**

Archaic meaning: to be decided to (do something)

New meaning: music

Exp 3:

Qāed be salāme Xārazmšah āmad va mast bud va nāsezāhā goft va tahdidhā kard. Xārazmšah **ehthemāl** kard. (Beyhaqi, 1995: 471/2)

Tr: the commander came to visit Kharazmshah. He was drunk, cursed him and threatened him. Kharazmshah **tolerated** him/was **suspicious** on him.

**Ehthemāl**

Archaic meaning: to tolerate

New meaning: to be suspicious

Exp 4:

Amir bar vey **eqbālī** kard saxt bozorg. (Beyhaqi, 1995: 22/1)

Tr. Amir was really **thinking of him/** gave him a big **chance.**

**Eqbālī**

Archaic meaning: think of somebody

New meaning: a chance

Exp 5:

Čenān bāyad ke ham bar in **taqdir** az qasdar be zudi beravi. (Beyhaqi, 1995: 400/2)

Tr. Based on this **measurement/ acknowledgement** you have to leave Qasdar as soon as possible.

**Taqdir**

Archaic meaning: measurement

New meaning: acknowledgement

Exp 6:

Qolāmi ke oo ra qomāš goftandi va šamširdār bud va dar divan oo ra **jāndār** goftandi. (Beyhaqi, 1995: 177/1)

Tr. A man (Qolam) who was a merchant and holding a sword was called **watchman** in Divān.

**Jāndār**

Archaic meaning: watchman

New meaning: being

Exp 7:

Moteqalebān rā ke setamkār va badkār bāshand **xāreji** bāyad goft. (Beyhaqi, 1995: 153/1)

Tr: cheaters must be **deported/foreign citizen**

**Xāreji**

Archaic meaning: to be deported

New meaning foreign citizen

Exp 8:

Amā **dolati** bud mā rā ke bar jāy forod āmadand va dar donbāl-e- mā nayāmadānd. (Bihaqi, 1995: 915/3)

Tr: we had a **chance/government**, but was not stable.

**dolat**

Archaic meaning: chance

New meaning: government

Exp 9:

Rāh tang bud va **zahmati** bozorg az gozaštan-e-mardom (Beyhaqi, 1995: 209/1)

Tr: the road was narrow and very **crowded/too hard** (to pass)

**Zahmat**

Archaic meaning: crowded

New meaning: hard, difficult

Exp 10:

Ey āzādmardān, čon ruz šavad xasmi saxt **šux** va goriz piš xāhad āmad (Bihaqi, 1995: 483/2)

Tr: my men, when the day comes, a **boldly/joking** battle will be started.

**Šux**

Archaic meaning: boldly

New meaning: joking

Exp 11:

Xabar āmad ke Sultān Mahmud **farmān vāft** (Beyhaqi, 1995: 22/1)

Tr: people were informed that Sultan Mahmud **passed away/was ordered**.

**farmān vāftan**

Archaic meaning: to pass away

New meaning: to be ordered to do something

Exp 12:

Panjāh pare jāmeye nāborideye **mortafa** (Beyhaqi, 1995: 40/1)

Tr: fifty **priceless/ high** clothes.

**Mortafa**

Archaic meaning: priceless

New meaning: high

Exp 13:

Amir Mahmud... **mošrefi** dašt ke ba in Amir farzandaš budi peyvaste (Beyhaqi, 1995: 173/1)

Tr: Amir Mahmud had a **spy/overlooking** who was always with his son.

**Mošref**

Archaic meaning: spy

New meaning: overlooking

Exp 14:

Mesāl dād ta az **vazāvef** va ravātebe Amir Mohamad hesab bar gereftand. (Beyhaqi, 1995: 9/1)

Tr: he ordered to analyze Amir Mohamad's **salary/duties**.

**Vazāvef**

Archaic meaning: salary

New meaning: duties

Exp 15:

Oo ra zešt goftand bar menbarhā va šoarā ra farmud tā oo rā **hejā** kardānd. (Beyhaqi, 1995: 25/1)

Tr: they cursed him and poets were ordered to **maledict him/say syllables**

**Hejā**

Archaic meaning: to maledict somebody

New meaning: syllables

#### 4. Words with no Use in Contemporary Persian

Exp 1:

Majles-e-mā az tahasob va **tbasot**-e- vey bar āsāyad. (Beyhaqi, 1995:486/2)

Tr: our meeting will get rid of his **imprudence**.

Exp 2:

**Xyltaš** dar resid az asb forod āmad va šamšir bar kešid. (Beyhaqi, 1995: 175/1)

Tr: an **army** came, came down horses and drag their swords.

Exp 3:

Hamchenin har kasi ra eibi va **saqati** goftandi. (Beyhaqi, 1995: 268/1)

Everybody was **cursed**.

Exp 4:

Kamar va šamšir va **šaqā** va nimlang bar mian basteh (Beyhaqi, 1995: 440/2)

Tr: he put on sword and **quiver**.

Exp 5:

Bist o and hezār **qafiz** qale dar kandoha anbar karde. (Beyhaqi, 1995: 940/3)

Tr: twenty thousand **cups** of grains were kept in stores.

#### Conclusion

Since language is a social institution, it is not fixed at all; therefore languages are changing according to changes of society needs. Every language owns special characteristics in a special era which is different from previous eras. If we are willing to analyze syntax and grammar of a language in a specific era, methods should be different from historical analysis of languages which is not limited to a specific era.

The author analyzed four transformations of words and their meanings in Tarikh-e-Beyhaqi: 1- obsolete and archaic words replaced by new words, 2- words used in contemporary Persian without any change, 3- words lost their archaic meanings, and used in contemporary Persian with a new meaning, and 4- words have no usage in new Persian.

According to the results, all transformations in Tarikh-e-Beyhaqi similar to other texts were affected by social, environmental, cultural and political conditions and changes in phonetics and writing made formal changes of terms and meanings gradually; since these changes were inevitable, archaic words were replaced by new words whose footprints can only be

found among new words. Some Tarikh-e-Beyhaqi's words are still used in Persian and some old words are replaced by its new words and some are completely useless and obsolete and can only be found in some writings.

There are words in Tarikh-e-Beyhaqi that cannot be regarded as obsolete words definitely; since some of these words are used by the writers interested in archaic texts.

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