



The Analysis of Recording and Description of a Verse from the Story of Forud

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Received: 3/2/2021

Accepted: 15/5/2021

Abstract

Shahnameh is the most prominent epic work of Persian language and literature and one of the literary masterpieces of Iran and the world. Correction, description, critique and analysis of Shahnameh is one of the fields of study of Persian language and literature researchers. There have been many and valuable efforts in the field of correction of the Shahnameh text and its description. According to the Shahnameh researchers, the correction of the Shahnameh by Jalal Khaleghi Motlagh, along with the precise recording of other manuscripts in the footnote, is a complete and perfect correction in this field. In addition to this correction, Shahnameh's photographic prints, scholars' access to other corrections of the Shahnameh, as well as commentaries on the Shahnameh are very helpful in opening up some difficulties. In the light of the foregoing efforts of the Shahnameh researchers, in this study I will indicate the suggestion to record and to give a meaning of the verse from the story of Forud based on San. Joseph's version, which he did not have this verse at the time of correcting and describing the Shahnameh. The author will attempt to review the correctors and commentators opinion about the so called verse and also by referring to manuscripts text, in-text evidences of the Shahnameh, out-text

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evidences of contemporary and near-Shahnameh texts and the sequence of verses in the context of the story propose their suggestion based on manuscripts and consequently the meaning and sense of the verse with the help of recordings and obtained evidences.

Keywords: *Shahnameh, story of Forud, text correction, text description.*

Extended Abstract

1. Introduction

Shahnameh is the most prominent epic work of Persian language and literature and one of the literary masterpieces of Iran and the world and its correction, description, critique, and analysis has been one of the fields of study of literary researchers from the past to the present. In contemporary times, the researches done on Shahnameh are extensive and the realm of Shehadeh's research include text correction, description, selection and description of the text, comparative studies with literary works of other nations, and reading it based on new literary theories and Since the basis of any research, reading, critique, and interpretation of a text is access to the original text issued by the poet and writer, the difference between the versions in the recording of the text makes its correction more difficult, and this also interferes with the process of reading and understanding the text. In this article, the author intends to represent the recording and description of one of the verses of the Foorod story, which was the place of the dispute between the recording and the description of the researchers, using the version of Saint Joseph and other secondary sources.

At the end of the story of Foorod, when the Iranians are defeated, the Turanians inform the Piran Viseh; After hearing the news, he says:
It is better to burn despite being raw
Let's spend day by day (Ferdowsi, 2010 A, V 3: 101)

This verse has been recorded in several versions of the text of Shahnameh and various descriptions have been written on it. Questions that are raised in this research: 1- How is the verse recorded in the manuscript and printed versions of Shahnameh? 2- How is the interpretation of the verse in the descriptions of Shahnameh? 3- Based

on the manuscript of St. Joseph and the in-text and out-of-text evidence, what recording and explanation can be offered on this verse?

2. Literature Review

In the critical versions of the Shahnameh, in which the editors, in addition to their chosen recording, have also mentioned the descriptions of the apposition versions, the verse subject of this discourse has been recorded in several narrations; Most of the differences are in the recording of the first hemistich, and the second hemistich, the negative or positive recording of the verb was in the principle of the difference. The same difference in manuscripts has led to differences in recording in the printed texts of the Shahnameh and, consequently, to differences in the description and meaning of the verse. The ambiguity and discrepancy in the recording of the verse in the manuscripts and consequently in the printed texts of this verse has caused the commentators of Shahnameh to offer a meaning of the said verse following their reading. From all the recordings, reports, and descriptions of this verse, it can be concluded that the difference in interpretation and expression of meaning has occurred for several reasons: 1. Each editor has considered his/her recording as the original text. 2. Some commentators have considered this verse to be from Ferdowsi. 3. The commentators have not provided any in-text evidence from the Shahnameh for the meaning of the words "raw and semi-burning". 4. For the meanings provided, they have not provided any in-text evidence from the Shahnameh or evidence from other dictionaries or eloquent writers or speakers as out-of-text evidence.

3. Methodology

To answer the research questions, the researcher has first extracted the data required for the research by referring to the manuscript and printed versions of the Shahnameh and its various descriptions. After that, the obtained information has been compared and confronted, and finally, in a descriptive-analytical method, the opinions of the researchers have been explained and the recording and description of the verse have been proposed.

4. Results

One of the manuscripts of Shahnameh that can be used as a basis for correcting the text in recording the verse of the place of dispute is the version of St. Joseph, the photocopy of which is available to researchers and is the second or third ancient manuscript of Shahnameh in historical order. In many cases, referring to its recording can be a solution way for researchers. In the present study, by referring to this version, a verse of Shahnameh has been corrected and explained. According to this version, the verse recording is as follows: It is better to treat our burn with a cup of wine .Let's spend day by day

According to the before and after verses, this verse is the speech of the Piran Veiseh and based on the in-text evidence from Shahnameh and the out-of-text evidence from contemporary texts of Shahnameh and dictionaries, the description of the verse is as follows: The best thing to do is to get rid of grief with the wine/Let us spend the days happily one after another because now is the time for the victory and happiness of the Turanians.

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