

Initial Interpretation in the Uzbek Language Related to Culture and Faith

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Abstract: This article examines the initial denials in the Uzbek language related to cult and faith. Their historical roots are highlighted. These words have been analyzed in comparison with their equivalents from other languages. The scientific results of the research are as follows: the first assimilations in the Uzbek language play an important role in the lexical layer of the Uzbek language. They can be divided into different thematic groups. Teonyms are one such thematic group. Most of the teonyms came to Uzbek from Iranian languages. This was greatly influenced by the joint monument of the Turkic and Iranian peoples of Avesto

Key words: initial denials, elements of "Avesto", teonyms, gods names, prophet, angel, mythological imagination, paradise, hell, genesis of lexicon.

Introduction

The subject of the first mastering of the Uzbek language was studied by linguists K. Bartolome, A. K. Borovkov, E. V. Sevortian, V. I. Abaev, Z. Dosimov, A. Urazbaev. However, in the study of the first acquisition of the Uzbek language, they conducted a study limited to a few topics within the framework of their study. In this regard, this study is the first monographic work. In carrying out this study, comparative historical linguistics; methods of induction-deduction were widely used in the process of determining the etymology of words and comparing them with several languages of the world.

In the process of researching the genesis of words related to cult and faith and widely used in the Uzbek language, one can observe the fact that most of them are found in "Avesto", and they also have separate Avestan elements. This is due to the fact that the Turkic peoples played a huge role in the emergence of "Avesto". These words can be divided into several thematic groups. It:

- 1) names of gods;
- 2) names associated with the concept of prophecy;
- 3) names associated with the concept of an angel;
- 4) words related to worship;
- 5) words defining concepts related to the afterlife;
- 6) names associated with mythological representations.

Due to the fact that in our previous studies we dealt with the issue of naming the gods, let us dwell on the analysis of individual words included in other groups. In the Uzbek language, there are a number of words that define the concept of prophecy. However, of these, only the word Payambar (prophet) contains the Avestan element. This word is used in the form paygambar پيامبر or Payambar پيامبر. Its second form is characteristic, first of all, for poetic speech... In the development of the Uzbek language after the XIV century, this word began to actively define this concept in comparison with its names in the Turkic language Savchi, Yalavach... The word paigambar historically originated from two parts: paygom پيغام and bar بر. Paygom پيغام means "message", in Zeboki it is used in the form pegham, in Gilaki - peygham. This form has one root with the word pay and is its synonym. Payem in "Avesto" is given in the form paitigama, in the Pahlavi

language - petam. The word paytom is also used precisely in the meaning of "message", and this word in the Pahlavi language is used in the form paitam... The second part of the bar - ٻ - has the meaning "to deliver", "to bring"...

Paygambar, which is a modified version of the word paygombar, is used in the Ossetian language in the form pexumpar or paxumber, in the Giylaki language - payqombar. If in a broad sense the word rasul defines a person who delivers the message, then in a narrow sense it means a person who points out the righteous path destined by God.

One of the names associated with the concept of an angel is the word farishta, it is the element bar from the word paygambar that occurs in the word farishta فرشته... For the very word farishta in Sanskrit was used in the form preshta, has the structure esh + pra and means "informing", "delivering the message"... The prominent scientist K. Bartolome notes that this word in the ancient Iranian language existed in the form fraishta, was formed from the structure aish + fra and was used in the meanings "intercessor", "delivering the message"... The word farishta in "Avesto" is used in the form fraeshta, in Armenian - hreshtak- (formed on the basis of freshtak, in northwestern Farsi dialects - frishtah, and in southwestern dialects - firistah). Verbs such as فرستادن - send, send, distribute; تدریس - teach, instruct, also appeared on this basis. In addition, the second part of the word farishta "shta", meaning to enlighten, teach, teach, served as the basis for the emergence of verbs in the English language study - to study, to study, in Russian - to read and nouns that define a person in the Farsi language ustoz, ustod (mentor, teacher).

In the Uzbek language, the word surush is also used to define the concept of an angel. In particular, this word can be found in two places in Agakhi's work "Firdavs ul-ikbol". If in the passage: "bu kaifiyati vuquin farasat yuzidin anglab, Surushi gaibiy va malhami loraibidek... "the word surush as a proper name determines the name of the angel of inspiration, then in the passage: "Ul azrati goyati shafqat va kamol muruvvatdin, balki ilhomi surushi va ishorati arvoqi usdiy ..." is an adjective derived from a common noun. The word surush in "Avesto" is given in the form sraosha, in the Pahlavi language - srosh. The word sraosha سروش in "Avesto" is used to mean obedience, obedience (obeying decrees, bringing decrees), in particular, obeying the commands of God, observing them, and this word is formed on the basis of the Avestan root sru- (sray) - to listen, to listen.

In the Goths, the word sraosha سروش was mostly used in this sense. In other parts of the "Avesto" it is also used several times in the indicated meaning. In addition, in the "Avesto" the word سروش is mentioned as the name of a specific angel with a special status, as well as having shades of venerable age and great. This angel absorbs such qualities as unquestioning obedience and obedience to the commands of Ahuramazda, from the point of view of his status he was revered in a special way. In subsequent Zoroastrian literature, Surush is mentioned in the form of an angel who appears on the day of judgment as a criterion of truth.

In addition, in subsequent Zoroastrian literature and Persian dictionaries, Surush is mentioned as a deity, defined as an angel delivering commands. From this point of view, in the books in Farsi, he is defined on a par with Jabroil (Gabriel). As noted in Yasna, the supporters of Ahuramazda turned to Surush or Mithra for help to get rid of the diva Astavidod (bringing death, devil)... Iranians call سروش every seventeenth day of the month in honor of Surush. Biruni noted that Iranians define this day as sorush, Sogdians - srosh, in Khorezm language - asruf...

In the Uzbek language, there is a number of words associated with religious worship, the genetic analysis of which shows that these words have a very ancient basis, and the Turkic people

also made a significant contribution to their appearance. In particular, in the Uzbek language, one of the words associated with worship is *namaz* نماز, which in the Old Uzbek language was used in the meaning of worship characteristic only of the Islamic religion (in Arabic, *salat* صلاة), in the most ancient religions worship was also defined by the word *namaz*... This word in the Pahlavi language has the form *namac*, refers to the word *nam* in the ancient Iranian language meaning to bend over, to bow... If in "Avesto" the word *nemah* had the meaning of "spell", this word in Sanskrit sounds like *namazh*, in Pozand language - *namazh*, in Afghan language - *nmûnj*, among Baluchis - *namash*, *nawash*, in Kurdish - *nymij*, *nyimi* (meaning prayer, worship), in the Zoro language - *nemaj*, in the Guilaki language - *namaz*, acquiring the meaning of Muslim worship...

In the Uzbek language, along with the borrowed words from the Arabic language, which determine the names of the five-fold prayer in the Islamic religion, the names of the times of prayers related to the Farsi language are also widely used. In particular, one of them is a *bomdod* or a *bomdod*. This word in the Pahlavi language is used as *bamdat* - morning. The word *bomdod* in the Old Uzbek language, and in the modern literary language, and in dialects means the name of a prayer inherent in the Islamic religion, its genesis is associated with the Zoroastrian faith. Because the word *bomdod* has historically acquired the structure *bom* + *dod*, part of *bom* is found as the name of the deity who controls the sun during its rising, which in the "Avesto" is referred to as *Bamyah*... On this basis, words arose from the Avesto *bama* and from the Sanskrit language *bhama* - in the meaning of radiant, bright. The word from Farsi *bom* - بوم (roof) also arose from this root. This is due to the fact that in ancient times, the houses where people lived, the light penetrated precisely from the roof - the upper part of the house. This circumstance served as the basis for the definition of the upper part of the house with the word *boom*. The name of the roof from the Khoresm dialect *uchäk* also reflects the principle of this name. For the appearance of this word, the basis was the deity of light under the name *Uchaha*... And part of the word *dod* represents a word meaning "law", which occurs in the ancient Iranian language in the form *daita*...

Another word associated with worship is the word *roza*, which arose on the basis of the element *ruz* and relates to the word *ruz* - day. *Roza* is a refusal from early morning until sunset from food and drink, as well as other needs (in Arabic - *sabm*)... The word *ruz* in "Avesto" is used in the form *raocah* and means bright... In the Pahlavi language, this word was used in the form *roc*, in ancient Farsi - *raucah*, in the ancient Indian language - *rocish* (in the meanings of light, shiny, bright), in the Armenian language - *lois* (bright), in Azerbaijani - *ruz* (the words *gun*, *gunduz*), in Kurdish - *rush*, in Afghan - *vraj*, among Baluchis - *roc*, *rosh* (day, sun), in the Gilaki language - *rûz*. In some Turkic languages, in particular Turkish and Azeri, the word *roza* based on the Avestan *raocah* is used in the form *oruch*. By the way, "In the explanatory dictionary of the Azerbaijani language" this word is defined as follows: *oruc* is. (fars. "ruzə" din). *Musəlman dininin tələbinə görə ramazan (orucluq) ayında musəlmanların gün çıxandan gün batana qədər heç bir şey yeyib-içməməsi*... And in the Khorezm language the word *ruz-day* acquired the form *rji*. This phenomenon found its expression in the word *nousarji* - *navruz* (*nou* - new, *sar* - phonetically modified version of the word *sol* (year), *rji* - day, that is, the first day of the year).

Since ancient times, mankind has been interested in questions about what happens after death, where a person goes with her arrival, what is his place of stay. For this reason, separate representations arose, concepts associated with the afterlife, which received various names. And in the Uzbek language there are a number of names that define these concepts. If some of them, under the influence of the Islamic religion, were borrowed by the Uzbek language from Arabic, then the genesis of some of them has to do with ancient times. One of these words is *tamug*. *Tamu* (g) - hell,

underworld. It was determined that it entered the ancient Turkic language in the V-VII and VIII centuries, and from the XI century it began to be used in manuscripts... It is widespread in modern Turkic languages, including in Chuvash, here this word is found in the form tamax, tamak .. This word was formed on the basis of the Sogdian tmw (hell) and this root is associated with the Avestan tōmah - (darkness, darkness), with Old Indian tāmās, with Middle Persian and Parthian tamga. According to D. Mackenzi, the literary Pahlavian word tom, according to K. Zaleman, tum from the Middle Persian language and tam (that is, darkening of the crystal, cataract) from the New Persian also appeared on this basis. In the Pahlavi language, the forms tum, tumik are also used, which mean blind. The last -r (s) can be an Iranian suffix or an abbreviated manifestation of the word tamaka-ahu - a dark world, pitch darkness, which is the opposite of the light world - paradise, or the development of a root in Turkic languages...

Duzakh (hell) دوزخ - known as an opposition to paradise. As a religious term, it defines the concept of the place of martyrdom of the infidels. In "Avesto" this word is used in the form dujangha دوزانگه or dujanghu دوزانگه and means a bad world, an ugly, vile world, a bad life. In the Pahlavi language this word is used in the form doshaxv, in "Avesto" sometimes it is based on the ancient Iranian duzhahu, duzhaxva (hell) - in the form daozhahva, in the subsequent parts of "Avesto" - duzhan (g) hu, in the Pozand language - dozhax. The word duzax was historically formed from two parts, if the first soul is bad, bad (it also has the meaning of strength), then the second part angha means peace, light. Hell in "Avesto" is opposed to paradise or a paradise place, paradise life and means the place of residence, dwelling, abode of Ahriman and divas, the place of residence of sinners who have fallen into error and liars, in this regard, this word is sometimes defined as a house of lies or a palace of lies. The eternal darkness that reigns in hell served as the basis for defining it in individual cases, in particular in Bundahishn, in the form of a dark world.

Ustmak (uzhmoh) - paradise. In the ancient Turkic language, from the XII century it was used in the form of uchmaq, from about the XII-XIII centuries - ustmah. In modern Turkic languages, the word has received a certain distribution. The genesis of this word is related to the Sogdian wstm'h (paradise), the ancient Persian vahistatama-ahu (very good world), the Middle Persian and Parthian vahistāv, vahist, and in the New Persian language it acquired the form bihist. Currently, the form behisht (rai) is also used in the Uzbek language. If we turn to the historical roots of the word behisht بهشت, we can see that it is used in the "Avesto" in the form of vahishta and is formed from the elements vohu — good, and the diminutive affixes nek and isht. In fact, this word originally had the form vahishta angū, its part angū meant peace, light.... Therefore, vahishta angū means exactly the best place and a reduction of its defined, that is, it is explained by the forgetting of the vocabulary meaning vahi, which acquired the form beh به in the New Persian language, and the transition of an adjective to a noun.

In the Uzbek language, the word firdavs associated with the concept of paradise is also widely used. It is another synonym for the word behisht (paradise), in various written sources one can observe the definition of a grape garden by this word... This word is used twice in "Avesto" in the form pairi-daeza. Pairi-daeza has two parts. The first part of pairi or pairi means districts, neighborhoods, the second part consists of the infinitives daeza - daez and means to collect, accumulate, build a wall. In the Achaemenid era, on Iranian soil and in all territories subject to them, in particular in Asia Minor, it became a widespread tradition to surround the palaces of rulers and aristocrats with large gardens and alleys - firdavs. These gardens, as Xanth and Plutarch write, were surrounded by densely planted trees, between which water flowed. Many animals were bred here for hunting. Achaemenid rulers forced their governors and aristocrats to plant such gardens. The Greeks

did not have such gardens, which greatly attracted their attention, and this concept was defined by the word *parádeisos*. In Hebrew, the word sounded in the form *pardes* (park, garden), in New Akkadian - *pardisu*, in Aramaic, this word was also used with minor changes, in Armenian - *pardes* (garden). All of the above examples appeared on the basis of the ancient Iranian root.

The word *پارديس* appeared in Hebrew as a result of the resettlement of the Jews to Babylon and, in particular, is used in certain parts of the Old Testament. The word *firdavs* occurs twice in the Koran. Consequently, the word passed from the religion of the Jews to the Christian religion and Islam. The mufassir (interpreters) of the Qur'an agreed to use the word *firdavs* in the meaning of a blossoming garden. However, there are also some disagreements regarding its definition as a blossoming garden, a garden of paradise.

In the Old Testament, the Hebrew *pardes* is used several times in the meaning of a blossoming garden. However, in the written sources of the Jews it is used as an abstract noun that defines paradise, or conveys the meaning of the habitat of sincere and noble people. The Hebrew word *pardes* is used synonymously with *gan*, meaning sad.

It was to determine the meaning of the Hebrew words *gan* and *pardes* in the Greek language that the word *parádeisos* was used, that is, the Greek historians who wrote about the Achaemenid dynasty, in particular Xanth, the word *pairi-daeza* *پری دژ* (the name of fragrant gardens) used in their language in the form *parádeisos*, and this word has survived in all European languages. For example, in French to define the meaning of paradise, the form is *paradis*, in English - *paradise*, in German - *paradies*. It should be noted that the word *poliz* from the Farsi language is derived from this root.

In the Uzbek language, there are a number of words associated with mythological concepts that are directly related to cult and faith. They also have peculiar lexical and semantic features. For example, if the word *erhubbi* in the Turkic languages, in particular in the Uzbek language, defines a sea deity, then *Obon*, considered one of the guises of *Anakhita* from the *Avesto* and which served as the basis for the appearance of the name of the sea deity, was defined as a goddess, that is, this deity was represented periodically in the female, then in the masculine gender. In the Pahlavi language, *Obon* (*Erhubbi*) sounded in the form of *opon* and defined the deity of all the seas. In one of the monuments of writing in Pahlavi, the deity is called *Burzyazd* and was considered equal to *Opom Napot* - *Napot opom*. The tenth day of the month and the eighth month of the year are also identified by this name. *Opom Napot* - *پات اپام* is also the name of the sea goddess. This phrase means "marine generation". In the Pahlavi language, this goddess also appears under the names *Burzyazd*, *Obon*, *Opon*. In "*Avesto*" this structure is also found in the form of *Napot Opomand* is most often used in conjunction with the adjectives dignified, generous, radiant.

It should be especially noted that in the religious monument of the Indians "*Vedah*" the sea deity is mentioned in the form of *Opom Napot*. This creature represents one of the greatest guises of *Ariduyasvar Anaxita*, in this regard, one of the main *yashts* of the "*Avesto*", dedicated to the glorification of this goddess, is called "*Obon yasht*". The name of this goddess consists of three parts: the first part is *Ariduy* *اردوی* - the name of the legendary river. K.Bartolome defines its value as moisture and dampness. However, the researcher Bahor interprets this part as fruitful and fertile, which, in his opinion, is directly related to the river. The second part, *suro* or *sura*, means wise. And the third part, *Anaxito*, gives a pure, clear meaning. This word is used in the Pahlavi language in the form *Anohug*, in Armenian - *Onoxit*, in Farsi - *Nohid*. The planet Venus is also referred to by this name. Wisdom, which is one of the virtues of this goddess, became the basis for the appearance of the word *enaquti* in the Uzbek language. From the above, we can conclude that *Erhubbi* (part of the

ub) and the word from Farsi about (water) also arose precisely on the basis of the root opom (opom).

In the Uzbek language, the word *peri* is widely used as one of the names associated with mythological representations. In "Avesto" this word is used in the form *pairika* and means a creature possessing a rare beauty and grace, with its unearthly beauty leading a person astray. *Pari* or *pairika* from "Avesto" is a definition of the female form of a sorcerer appointed by Ahriman to seduce people who have adopted the Zoroastrian religion from the righteous path. In this regard, the *peri*, as representatives of the army of Ahriman, carried out activities directed against earth, water, flora, livestock and fire. According to I. Purdovud, the *peri* enter into battle with the rain goddess *Tishtir*, who was depicted in the form of a comet, in order to stop atmospheric precipitation and ruin the earth from drought.... In Persian literature, it is mentioned as a genie in the guise of a beautiful woman.

Another word in the Uzbek language associated with mythological representations is the word *dev* (*div*). *Divas*, coming from a devilish family, have chosen a crooked path of activity for themselves, by their nature they are evil spirits. At the same time, this word is also used in relation to daring heroes, brave people. Sometimes they represent a horse nickname, and sometimes they acquire the meaning of anger, rage, being used in similar meanings in the Arabic language.

This word in "Avesto" sounds *daeva* (*div*), in the Pahlavi language it is used in the form of *devas*, in Old Indian - *deva* - meaning god. The real word was used to define one of the gods from the religion of polytheism of the ancient Aryans, however, with the emergence of the Zoroastrian religion and the recognition of Ahuramazda as a single god, this name began to be used in relation to *divas*, lost beings or evil spirits. However, the word *dev*, in contrast to the Iranian languages, continued to be used in Indo-European languages in the sense of god. In particular, among the Indians, *deva* is still one of the deities, and in the Sanskrit language it was also used in the sense of *deva*-light, ray. In addition, the name of the supreme god in Greek mythology Zeus (Zeus) arose on the basis of a phonetic change of this particular name. The names of the supreme deity of the Latins *Deus* and the French *Adieu* also come from this root. And also, in the words and phrases used in the Russian language to be surprised, wondrous beauty (divine beauty) clearly manifests the meaning of the god of the word *dev*... The *divas* in the Avesto are regarded as one of the factions in the villainous army created by Ahriman (the other is *peri*), and in order to protect themselves from them, special recommendations are given to Ahuramazda's supporters. This instruction is "Vendidat", which is one of the constituent parts of "Avesto" (the original form of *vi-dev-dates* - issued, granted against the *divas*).

One of the ritual songs in Uzbek folklore is the song "Sust khotin". In ancient times, during a drought, people arranged rituals in honor of "Sust khotin" and sang songs (among the Zoroastrians, this rite was expressed in prayers addressed to the goddess *Tishtar*, which contained appropriate requests), begging for rain from her. This name is also considered to have arisen on the basis of mythological ideas and, naturally, its genesis is related to the *tishtrya* from "Avesto". *Tishtar* is the equivalent of Mikail (Michael) from the Islamic religion. In "Avesto" it is given in the form *tishtrya*, in the Pahlavi language - *tishtar*. According to the description from "Avesto", *tishtrya* is a Yemeni star, in European languages it is called Sirius, *Canicula*...

According to Iranian mythology, Qurmuzd appointed Sirius as a spy and guardian of the stars. As stated in the *Tishtar Yashta*, "Tishtar was appointed the leader and spy of all the stars, just as the great, shining Ahuramazda was appointed the leader of the people." *Tishtra* in "Avesto" is defined as the constellation located next to *Tishtar*. Hug considers *Tishtar* to be the same as *Tir* (*Atorud*). Although the Avestan *tishtrya* in Farsi sounds like *tir*, and Muhammad Mu'in notes the controversy of their emergence from one root, Jalil Dustkhokh *tishtir* and *tir* consider the same word. *Tishtar* is one

of the gods in the religion of the Zoroastrians with a special status, the eighth yasht in the "Avesto" is called "Tishtar yasht" or "Tir yasht". Besides, the fourth month of the year and the thirteenth day of each month in honor of Tishtar is called *روز تیر* and *ماه تیر*. Tishtar in dictionaries is defined as the goddess of rain, for this reason this name is given in relation to Michael. In ancient times, tall stature was considered one of the standards of beauty, and the goddess Tishtar was also portrayed as tall and beautiful. In this regard, if in South Kazakhstan the song "Sust khotin" is considered one of the elements of rituals dedicated to Tishtar, then in Khorezm as an element of rituals dedicated to this goddess, there is the game "Ashadaroz". Both sust and Ashadaroz (with the addition of the daros component - long) are the forms that have been preserved on the basis of phonetic changes in the word Tishtar. In ancient times, tall stature was considered one of the standards of beauty, and the goddess Tishtar was also portrayed as tall and beautiful. In this regard, if in South Kazakhstan the song "Sust khotin" is considered one of the elements of rituals dedicated to Tishtar, then in Khorezm as an element of rituals dedicated to this goddess, there is a game "Ashadaroz". Both sust and Ashadaroz (with the addition of the daros component - long) are the forms that have been preserved on the basis of phonetic changes in the word Tishtar. In ancient times, tall stature was considered one of the standards of beauty, and the goddess Tishtar was also portrayed as tall and beautiful. In this regard, if in South Kazakhstan the song "Sust khotin" is considered one of the elements of rituals dedicated to Tishtar, then in Khorezm as an element of rituals dedicated to this goddess, there is the game "Ashadaroz". Both sust and Ashadaros (with the addition of the daros component - long) are forms that have been preserved on the basis of phonetic changes in the word Tishtar.

In conclusion, it should be noted that the appearance in the Uzbek language of a number of words related to cult and faith has an ancient basis, their study can substantiate the ancient historical roots of the Uzbek language, one of the branches of which is directly related to "Avesto". These examples also confirm the fact that in the process of the emergence of words related to cult and faith, the participation of the Turkic peoples was not without. Undoubtedly, research in this aspect should be continued, because the historical roots of many words have not yet been determined, and there is also no evidence of their origin on a specific basis.

This article examines the initial denials in the Uzbek language related to cult and faith. Their historical roots are highlighted. These words are analyzed in comparative terms with their equivalents from other languages.

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