

## Occupations Mentioned In The “Sihâhul-Furs” Dictionary

### Sihâhül-Fürs Sözlüğünde Geçen Meslekler

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#### ABSTRACT

Since the beginning of the world, the environment in which people live, their thoughts, beliefs, lifestyle, outlook, etc. are reasons that have led to the emergence of various professional fields. Over time, the occupations people engaged in resulted in the formation of social classes, class societies, states, and empires. Although numerous professions that have arisen throughout history have been forgotten for various reasons, some of the professions that have a history of thousands of years still remain. After the discovery of writing, with the ancient people's lifestyle, important information about the various professions they were engaged in began to be recorded. The development of written culture accelerated scientific progress and sociocultural segregation among people. The improvement of the composed culture of the people and societies of the world incorporates books, dictionaries, reference books, and has increased the historical significance of scientific resources. Dictionaries are one of the scientific sources that best reflect the periods of the scientific, cultural, economic, and social development of society. The dictionary “Sihâhul-Furs” of the Azerbaijani linguist and eminent socio-political personality Muhammad ibn Hindushah Nâkhchivani, who lived at the end of the 12th century to the beginning of the 13th century, contains very valuable information about the professions of ancient people living in the world. This dictionary, written during the Ilkhanid dynasty, reflects the social, political and cultural life of that period. Nowadays, numerous occupations and arts related to Persian, Arabic, Turkish, Pahlavi, Sumerian, etc. languages have been forgotten. Some of the types of professions recorded in the “Sihâhul-Furs” dictionary still exist in the world. Consequently, this paper, which explores the various types of occupations in the “Sihâhul-Furs” dictionary, is a valuable contribution to Oriental Studies. **Keywords:** “Sihâhul-Furs” dictionary, Muhammad ibn Hindushah Nâkhchivani, “Nizâm al-Atibbâ” dictionary, “Borhân-e Qâte” dictionary, “Farhange-Jahangiri” dictionary

#### ÖZ

Dünyanın başlangıcından bu yana insanların içinde yaşadıkları çevre, düşünceleri, inançları, yaşam tarzları, bakış açıları vb. nedenler çeşitli meslek alanlarının ortaya çıkmasına sebep olmuştur. Sosyal sınıfların, devletlerin gelişiminde meslekler önemli rol oynamıştır. Tarih boyunca ortaya çıkan pek çok meslek

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çeşitli sebeplerle unutulsa da binlerce yıllık geçmişe sahip mesleklerden bazıları halen varlığını sürdürmektedir. Yazının icadından sonra, eski insanların yaşam tarzıyla birlikte, uğraştıkları çeşitli meslekler hakkında da önemli bilgiler kaydedilmeye başlanmıştır. Yazılı kültürün gelişmesi, bilimsel ilerlemeyi ve insanlar arasındaki sosyokültürel ayrışmayı daha da hızlandırmıştır. Dünyadaki insanların ve toplumların oluşan kültürünün gelişimi kitaplar, sözlükler, referans kitapları vs. bilimsel kaynakların tarihsel önemini artırmıştır. Sözlükler toplumların bilimsel, kültürel, ekonomik ve sosyal gelişim dönemlerini en iyi yansıtan bilimsel kaynaklardan biridir. XII. yüzyılın sonu XIII. yüzyılın başlangıcında yaşamış Azerbaycanlı dilbilimci ve seçkin sosyo-politik bir şahsiyet olan Muhammed ibn Hinduşah Nâhçıvanî'nin "Sihâhül-Fürs" sözlüğü, eski halkların farklı meslekleri hakkında bilgiler içermektedir. İlhanlılar döneminde yazılan bu sözlük, o dönemin sosyal, siyasi ve kültürel hayatını yansıtmaktadır. Günümüzde Farsça, Arapça, Türkçe, Pehlevi, Sümerce vb. dillere bağlı birçok meslek ve sanat unutulmuştur. "Sihâhül-Fürs" sözlüğünde kayıt altına alınan bazı meslek türleri dünyada hâlâ varlığını sürdürmektedir. Bu nedenle, "Sihâhül-Fürs" sözlüğünde günümüz için geçen çeşitli meslek türlerini inceleyen bu bilimsel makale, şarkiyat bilimine değerli bir katkıdır.

**Anahtar Kelimeler:** Sihâhül-Fürs Sözlüğü, Muhammed ibn Hinduşah Nâhçıvanî, Nizâmül-Etibbâ Sözlüğü, Borhân-ı Kâfî Sözlüğü, Ferheng-i Cihângîrî Sözlüğü

## Introduction

One of the most significant and prominent occupations in ancient times was secretaryship, which was also regarded as a state office. Thus, the great Azerbaijani linguist and scientist, the well-known representative of the prominent Nâkhchîvanî family, Muhammad ibn Hindushah Nâkhchîvanî, also worked as a secretary in the Elkhani palace and was known by the nickname “شمس منشی” - “*Shams-e Monshi*” due to his deep knowledge.

The “*Sihâhul-Furs*” dictionary, compiled by the well-known Azerbaijani scholar Muhammad ibn Hindushah Nâkhchîvanî, is the second Persian-Persian dictionary in the history of Iranian lexicography after Asadî Tūsî’s “*Loghâte-Furs*” dictionary. Researching the “*Sihâhul-Furs*” dictionary is of special importance for studying the lifestyle of various peoples who lived in Eastern countries in the 13th century. The dictionary contains important information about many types of professions. Some of the occupations included in the dictionary are still in existence in the world. The study of the types of professions reported in the dictionary is of exceptional importance in terms of studying their historical development. The types of professions available in the dictionary can be divided into several types. The lexemes related to the scientific, military, religious-mythological, and architecture-art fields present in the “*Sihâhul-Furs*” dictionary are also of exceptional importance for the modern Iranian science of lexicology.

## Military Professions

As in many dictionaries compiled in Eastern countries during history, the “*Sihâhul-Furs*” dictionary also contains information about military terms. The history of some of the military lexemes reported in the dictionary date back to ancient times. Researching of the military professions that exist in the dictionary is extremely important for studying the activity and work methods of military professions in the Ilkhanate state in the 13th century. It should be noted that the study of these military professional terms can also be considered one of the official documents of the historical development stages of the military lexicological background of the Persian language. The names of the types of military professions mentioned in the “*Sihâhul-Furs*” dictionary are as follows:

اسکدار - آن بود که پیکان آسوده بر راه در مواضع معین بنشانند جهت رسانیدن نامه و اعلام و اخبار و احوال و هر پیکی را مقرر باشد که چه مقدار میباید رفت.  
چون هر یکدیگری رسد نامه بدو دهد و (آن) دیگری بر این ترتیب تا زودتر نامه برسد. در هر منزلی جهت این مصلحت اسب داشته باشد و عجم آنرا «دلام» گویند.

**Meaning: “Éskédâr”** – “The person who provided the messengers with horses on the road and at each apartment, who were assigned to deliver letters, announcements, news and information, as well as any cargo to a designated place. In order to get letters to a destination faster, each delivery person used to hand over the letter to another conveyer when he came to them. Each individual who got the letter would deliver it to somebody else. Thus, the letter was sent to the destination faster by the postmen. In order to perform this duty, horses and

the necessary provisions were kept at the head of each apartment which is called "Dêlâm" by "Ajâm".

The following information is given about the "Éskédâr" lexeme in the "*Borhân-e Qâte*" dictionary of Muhammad Husayn bin Khalaf Tabrizi.<sup>1</sup>

اسگدار آنست که چون قاصدی را خواهند که بتعجیل به جایی بفرستند در هر منزل بجهت او اسبی نگه دارند تا منزل تا منزل بمنزل بر اسب تازه زود سوار شود و یعربی برید خوانند.  
این بیشتر در هندوستان متعارف است.

**Meaning:** "When a messenger was urgently sent to any place, the person who kept the horses ready so that the messenger could get from one station to another faster was called "Asgdâr." The equivalent of this word in Arabic was "Bârid."

This profession was more widespread in India. The well-known lexicographer and scientist Ali Akbar Nafisi wrote the word "اسگدار" (ésgdâr) in the form of "اسکدار" (Oskdâr, askdâr or éskdâr) in his dictionary.

The "*Nizâm al-Atibbâ*" dictionary has expressed that, "Oskdâr" is synonymous with the words "Qâsed" and "Bârid" in Arabic.<sup>2</sup> Another synonym of the lexeme "châpâr" in the Azerbaijani language is the word "Yâmchi".<sup>3</sup> The well-known linguist, Ali Akbar Dehkhodâ has clarified the lexeme "اسکدار" - (éskdâr) within the "*Loghatnâme-ye Dehkhodâ*" and has given information that the original form of this word was "اسبگذار" - (ésbqozâr). In Persian, the meaning of the word "اسبگذار" (ésbqozâr) can be explained as "horse provider" or "route of horses".<sup>4</sup>

دیدبان - به معنی آن است که از مقامی بلند احتیاط کند که لشکر دشمن خواهد آمد یا نه

**Meaning: "Didbân"** - "The observation of any city from a high place against the attack of enemy troops."<sup>5</sup>

This word comprises "دید (did) meaning "to see" in Persian with the suffix "بان" (bân) added to it. Ali Akbar Nefisi in his dictionary has stated that this word is synonymous with the words "پاسبان" (pâsbân) قراول (qérâvol) and "نگهبان" (négêhbân).<sup>6</sup> According to the dictionary of Muhammed Moin, in the past "دیدبان" (didbân) has been used as "دیده بان" (didébân) or "دیدوان" (didévân) and the meaning of it was "a soldier who was standing on a high place for reporting all information which has been observed to his commanders".<sup>7</sup>

1 Muhammad Husayn bin Khalaf Tabrizi, *Borhân-e Qâte*, Volume I, (Tehran: İbn Sina Publishing House, 1964), 133.

2 Ali Akbar Nafisi, *Nizâm al-Atibbâ*, Volume I, (Tehran: Kekabforoushi-ye Khayyam, 1976), 248.

3 *Explanatory Dictionary of the Azerbaijani Language*, Volume I, (Baku: East-West Publishing House, 2006), 445.

4 Ali Akbar Dehkhodâ, *Loghatnâme-ye Dehkhodâ*, Volume II, Chief Editor: Muhammed Moin, (Tehran: Tehran University Publishing, 1998), 2333.

5 Muhammad ibn Hindushah Nâkhchivanî, *Sihâhul-Furs*, Chief Editor: Abdolali Taati, (Tehran: Bongahe Tarjoma Ve Nashre Ketab Publishing House, 1976), 242.

6 Nafisi, *Nizâm al-Atibbâ*, Volume II, 1572.

7 Muhammed Moin, *A Persian Dictionary*, (Tehran: Adna Publishing House, 2003), 709.

کارآگاه – منہی باشد کہ اخبار باز رساند.

**Meaning: “Kârâgâh”** – “a person who discovers whatever secret information they can (monhi)”<sup>8</sup>

The fundamental meaning of the word is the disclosure of any information whatever, considered a mystery or private. The word “Kârâgâh” is composed of the words “kâr” (work) and “âgâh” (notice). In the Arabic language, the equivalent of this word is “Khâfiyyâh”. Within the lexicon of “*Borhân-e Qâte*”, the word “Kârâgâh” is clarified within the implications of “mindful of the truth”, “intelligent”, “messenger”, “astrologer” and “spy”. The English synonym of this word is “detective” within the lexicon.<sup>9</sup> Concurring with the “*Omid Dictionary*”, the lexeme “kârâgâh” is also explained as “Câsus” (spy).<sup>10</sup> In the modern Azerbaijani language, “Câsus” (spy) can be mentioned as equivalents of the word “Kârâgâh”.<sup>11</sup>

کنارنگ – بہ زبان پہلوی مرزبان گویند زیرا کہ کنار را مرز خوانند.

**Meaning: “Kênâréng”** – “It is called Mârzbân in the Pahlavi language because the “border” is referred to as “کنار” (Kênâr) in the Pahlavi language.”

This military term, which was used in the “*Sihâhul-Furs*” dictionary, had the meaning “border guard.”<sup>12</sup> “کنارنگ” (Kênâréng) is composed of the word “کنار” (Kênâr) which means “border” and the suffix “نگ” (ng). It should be noted that the words “مرزبان” (merzbân) and “سرحد” (sêrhéd) of Pahlavi origin, which were used in the *Sihâhul-Furs* dictionary, are synonymous with the word “Kênâréng”. In the modern Persian language, “کنارنگ” (Kênâréng) and “سرحد” (sêrhéd) have fallen out of use. Nevertheless, the lexeme “مرزبان” (mérzbân) is as of now being utilized with the meaning of “border guard” in the Modern Persian language.<sup>13</sup> The word “سرحد” (sêrhéd), taken from the Persian language, is also used in the Azerbaijani language to mean the “border”.<sup>14</sup>

The words “کنارنگ” (kênâréng) and “مرزبان” (mérzbân) in the dictionary of “*Sihâhul-Furs*” demonstrates the long history of these military professions.

یزک – بہ معنی نوبت داشتن بود بر درگاہ ملوک در لکشر ہا

**Meaning: “Yézék”** – “A title of a person who organized security service at the residence of the commander in the army.”<sup>15</sup>

Moreover, in the dictionary “فرہنگ جہانگیری” (*Farhang-i Jahângîrî*), authored by Jamâlâddin Huseyn bin Fâkhrâddin Shirazi, there is information related to the lexeme “yézék.” Within

8 Muhammad, *Sihâhul-Furs*, 285.

9 Muhammad Husayn, *Borhân-e Qâte*, 1558.

10 Hasan Omid, *Omid Dictionary*, (Tehran: Rahe Roshd Publishing House), 828.

11 *Explanatory Dictionary of the Azerbaijani Language*, 2006, Volume II, (Baku: “East-West Publishing House”, 2011), 441.

12 Muhammad, *Sihâhul-Furs*, 200.

13 Muhammad, *Sihâhul-Furs*, 253.

14 *Explanatory Dictionary*, 89.

15 Muhammad, *Sihâhul-Furs*, 190.

the "فرهنگ جهانگیری" (*Farhang-i Jahângîrî*) dictionary, this word was explained as a military group progressing in order to be aware of the enemy's assault.<sup>16</sup> The word "yéžék", which belongs to the Turkish language by its origin, can also be seen in the "*Dîwân Loghât al-Turk*" dictionary of Maḥmūd Kāšġarî, a famous lexicographer of the Turkic peoples. Within the dictionary of Maḥmūd Kāšġarî, this word of ancient Turkic origin was explained as a military group walking in front of the armed force.<sup>17</sup> It should be noted that, "Yéžék" is a word accepted as old-fashioned in contemporary Turkish dialects, and was also used as a military term in old Turkish-written monuments such as in the "*Dîwân Loghât al-Turk*" dictionary.<sup>18</sup>

زوار – تیماریر بود یعنی آنکه خدمت کسی کند که محبوس بود.

**Meaning: "Zévâr"** – "Timârbér-a person who serves prisoners".<sup>19</sup>

It is implied in the dictionary that "پرستار" (*péréstâr*), which means "nurse", has the same meaning as the lexeme "تیماریر" (*timârbér*).<sup>20</sup> According to the "فرهنگ جهانگیری" (*Farhang-i Jahângîrî*), the lexeme "زوار" (*zévâr*) is specified within the meaning of "military server in the prison".<sup>21</sup> In contrast to "فرهنگ جهانگیری" (*Farhang-i Jahângîrî*) dictionary, in consonance with the "*Sihâhul-Furs*", "*Borhân-e Qâte*" elucidates the lexeme "زوار" (*zévâr*) as "prison servant".<sup>22</sup>

## Religious - Spiritual Professions

Religion and spirituality have been among the areas of greatest interest to people since ancient times and learning the mystical and occult sciences has always been attractive to them. Beliefs have sometimes become a part of the lives of ordinary people, and sometimes they have led to the development of world civilizations, cultures, science and art. The history of the development of belief systems in the East, its effects on world culture, and research methods are among the current topics of modern Oriental studies. There are archaic lexemes in this field within "*Sihâhul-Furs*." Some of these words are related to the belief system of the ancient Zoroastrian religion. The examination of these lexemes could contribute to our understanding of Zoroastrian tradition and its common features point to other religions. The following words are the spiritual-religious terms used in the "*Sihâhul-Furs*" dictionary:

پریسای به معنی پریخوان و یا افسونگر می باشد.

**Meaning: "Pârisây"** – "A magician or a person who is engaged in magic."<sup>23</sup>

"Pârisây" is an abbreviated form of the word "پری افسای" (*pâriâfsây*). According to the

16 Mir Jâmâlâddîn Husayn Inju Shirazi, *Farhang-i Jahângîrî*, Volume II, Chief Editor: Rahim Afifi, (1981), 1223.

17 Maḥmūd ibn Husayn ibn Muhammad Kāšġarî, *Dîwân Loghât al-Turk*, Volume III, Chief Editor: Ramiz Asgar, (Baku: Ozan Publishing House, 2006), 269.

18 Nizami Jafarov, *Ancient Turkish Literature*, (Baku: Azatam Publishing House, 2004), 25.

19 Muhammad, *Sihâhul-Furs*, 103.

20 Muhammad, *Sihâhul-Furs*, 106.

21 Mir Jâmâlâddîn Husayn, *Farhang-i Jahângîrî*, Volume II, Chief Editor: Rahim Afifi, (1981), 1223.

22 Muhammad Husayn, *Borhân-e Qâte*, 1042.

23 Muhammad, *Sihâhul-Furs*, 299.

“*Nizâm al-Atibbâ*” dictionary, the word “پریسای” (pârisây) has the same meaning as “پریخان” (pârikhân) or “افسونگر” (âfsungâr).<sup>24</sup> Ali Akbar Dehkhodâ in the dictionary “*Loghatnâme-ye Dehkhodâ*” gave a little more accurate information about this ancient profession and noted that the word “پریسای” (pârisây) is an abbreviated form of the “پری افسای” (pâriâfsây). In the “*Loghatnâme-ye Dehkhodâ*”, “پری افسای” (pâriâfsây) is explained in the meaning of “a person who calls fairies” who deals with magic and witchcraft. In addition, it is emphasized that people who call fairies are called “پربیند” (pariband), “پریخان” (pârikhân), “افسونگر” (âfsungâr) or “پریخان” “pârikhân” in the dictionary.

کندا – کاهن بود. یعنی آنکه چیزی را از خود گوید. فیلسوف و دانا باشد. (27)

**Meaning: “Kondâ”** – “This means a Priest who informs about the invisible world. Also, it means philosopher and sophist.”<sup>25</sup>

In the dictionary of Muhammad Moin, this lexeme is defined as “priest”, “philosopher”, “magician”, “scientist”, and “stargazer”, etc. and is mentioned as having such meanings.<sup>26</sup> (p.1402) Furthermore, within the Ali Akbar Nafisi lexicon, this lexeme is explained in the consequence of “cleric” and “fortune-teller”.<sup>27</sup> Within the dictionary of “*Borhân-e Qâte*”, this word was explained with completely different meanings in addition to the implications specified within the previous dictionaries. In addition to the implications of “cleric”, “fortune teller”, and “scientist”, this lexeme is utilized within the implications of “wrestler” and “brave” within the dictionary of “*Borhân-e Qâte*”.<sup>28</sup> In Dehkhodâ’s dictionary, it is emphasized that the lexeme “کندا” (kondâ) could be a synonym of the word “وخشور” (vâkhshur) which means “prophet”.<sup>29</sup> As a result, the study of dictionaries shows that the lexeme “kondâ”, which is mostly used for “priest”, “fortune teller” and “scientists who tell about the unseen”, is considered one of the important professions in the socio-cultural life of the peoples who believe in the ancient Zoroastrian religion. The words “کاهن” – “kâhen” (priest), “فال بین” – “Falci” (fortune teller), “فیلسوف” – “filsuf” (philosopher), and “جادوگر” – “jâdugâr” (witch) specified among the meanings of the lexeme “کندا” (kondâ) also exist in the Azerbaijani language.

وچرگر – به معنی مفتی باشد.

**Meaning: “Vâchârgâr”** – This word means “Mofti”.<sup>30</sup>

“Vâchârgâr”, which is considered one of the very ancient spiritual-religious professional names, is a person who gives judgment on religious issues. The equivalent of this profession, which is of exceptional importance from a sociolinguistic and sociocultural point of view in the

24 Nafisi, *Nizâm al-Atibbâ*, Volume II, 730.

25 Muhammad, *Sihâhul-Furs*, 27.

26 Muhammed Moin, *A Persian Dictionary*, (Tehran: Adna Publishing House, 2003), 709.

27 Nafisi, *Nizâm al-Atibbâ*, Volume III, 2845.

28 Muhammad Husayn, *Borhân-e Qâte*, 1704.

29 Dehkhodâ, *Loghatnâme-ye Dehkhodâ*, Volume XII, 18621.

30 Muhammad, *Sihâhul-Furs*, 119.

Islamic religion means "مفتی" (mofti).<sup>31</sup> In the dictionary of Ali Akbar Dehkhodâ, this lexeme is explained as having the meaning "a person who gives judgments related to religious topics".<sup>32</sup>

In the "*Borhân-e Qâte*" dictionary, more precise information about this lexeme was given and it was noted that it is a word of Pahlavi origin. In the religion of Zoroastrianism, the word "وَجْر" (vâcâr) has been used in the sense of "religious order". Despite having the same meaning, the Arabic word "مفتی" (mofti) and the Pahlavi word "وَجْر" (vâcâr) are terms from different religions. Since the name of one of the holy books of the Zoroastrian religion was "وَجْر كَرْت" (vâcâr-kârt), the people who have given religious judgments based on this book were called "وَجْر گَر" (vâcâr-gâr). Ibrahim Purdavud provides information about the "وَجْر كَرْت" (vâcâr-kârt) in his book – "*Khorde Avestâ*" ("The Little Avestâ"). He has distinguished that the title of the book comprises the words "وَجْر" (a short word) and "كَرْت" (chapter). The author has stated that this book consists of narratives and religious discourses about Zoroastrianism.<sup>33</sup> This lexeme is described as having the shape of "وَجْر اَش" (vâcârâsh) in the "*Avestâ*", which is regarded as the holy book of the Zoroastrian religion. The "*Avestâ*" dictionary highlights the importance of pointing out that the Pahlavi word "وَجْر گَر" (vâcâr-gâr) means "گزارشگر" (gozârêshgâr) – "reporter" in Avestân. The original form of the word "گزارش" (gozârêsh) – "report" was developed in the form of "وَجْر اَش" (vâcârâsh). In later times, the word "Wâzir", which is considered one of the highest positions of the state in Arabic, was also derived from the word "وَجْر" (vâcâr).<sup>34</sup>

One of the professional names linked to the field of science in the Sihâhul-Furs dictionary is the word "*Mishnâh*" related to Judaism. This old word is characterized as follows in the dictionary:

میشنه – معلم جهودان بود.

**Meaning:** "*Mishnâh*" was a teacher in the Yiddish language."<sup>35</sup>

The "*Mishnâh*", written by Rabbi Yehuda HaNasi, one of the most famous figures of the Jewish people, consists of information about the laws and rules in the first part of the Talmud, the holy book of the Jewish people. The origin of the word "*Mishnâh*" in Hebrew is based on the word "*Shânâ*", which means "learning by repetition". The rabbis later looked more closely at the book "*Mishnâh*" which is essentially a summary of the penal rules that exist in the religion of Judaism, and it also sparked the development of the book "*Gemârâ*" which is a commentary on it. The main reason why Eastern linguists use the word "*Mishnâh*" in their dictionaries to mean a Jewish teacher is that this book consists mostly of questions and answers among Jewish religious scholars.<sup>36</sup>

31 Muhammad, *Sihâhul-Furs*, 119.

32 Dehkhodâ, *Loghatnâme-ye Dehkhodâ*, Volume XV, 23133.

33 Ibrahim Purdavud, *Khorde Avestâ (The Little Avestâ)*, (Tahran: Zartoshtian Publishing House, 1976), 80.

34 Dehkhodâ, *Loghatnâme-ye Dehkhodâ*, Volume IV, 2258.

35 Muhammad, *Sihâhul-Furs*, 290.

36 Steven Katz, *Judaism*, Volume IV, (Cambridge: Cambridge University Press, 2006), 369-403.

Therefore, later on, the word “*Mishnâh*” was used more in the sense of a wise person or teacher.

### Scientific Professions

Since ancient times, humans have used numerous different methods to convey their ideas and thoughts to people in society. Scientists initially imparted their scientific knowledge to a group of people orally, however, this practice led to the obliteration of ancient sciences over time. However, it should be emphasized that the discovery of writing enabled the dissemination of ancient knowledge, scientific discoveries, and information to a wider audience. As a result of this discovery, numerous scientific concepts emerged, scientific knowledge became more systematized, and people with different levels of knowledge gained more authority in society. Intellectuals who contributed to a society’s advancement worked in scientific fields and produced numerous scientific works to spread science. Dictionaries are very valuable sources in terms of researching discoveries, ideas that guide history, and special terms of scientific professions that are the product of the minds of scientists dealing with different fields of science. The following words are related to scientific careers in the “*Sihâhul-Furs*” dictionary:

دبیر – نویسنده باشد.

**Meaning:** “**Dabîr**” – “It means the secretary.”<sup>37</sup>

“Dabîr” is mentioned in the “*Sihâhul-Furs*” dictionary as one of the names of ancient scientific professions. Even though the dictionary does not provide a comprehensive explanation for this word, we can learn more about this profession by researching other ancient dictionaries. The “*Borhân-e Qâte*” dictionary gives a little more information about the “dabîr” profession. The definition of this word in the “*Borhân-e Qâte*” dictionary is as follows:

دبیر – محرر، کاتب، منشی و دفتر نویس می باشد.

**Meaning:** “It means writer, editor, scribe and secretary.”

According to the “*Borhân-e Qâte*” dictionary, it is known that the word “debir” used in the “*Sihâhul-Furs*” dictionary actually means “secretary”.<sup>38</sup> In the “*Sihâhul-Furs*” dictionary, the term “دبیر” – “débîr” (writer) has the same meaning as “محرر” – “mohârrér” - (scrivener), “منشی” – “monshi” – (secretary), “کاتب” – “kâtéb” – (author). The most accurate information about the profession of “دبیر” – “dabîr” – (secretary) is given in the dictionary of Ali Akbar Dehkhodâ. He has characterized this historic profession as follows in the dictionary “*Loghatnâme-ye Dehkhodâ*”:

دبیر – نویسنده، منشی، پناغ، کاتب، ادیب، قلمزن می باشد. کسی که با سواد است و خط دارد.

According to A. Dehkhodâ’s explanation, the term “Dabîr” was also known as “پناغ” (Pénâgh), and it was used to describe a person with beautiful handwriting. In the following paragraph, A. Dehkhodâ continued his explanation regarding the lexeme “پناغ” – “Pénâgh”:

37 Muhammad, *Sihâhul-Furs*, 104.

38 Muhammad Husayn, *Borhân-e Qâte*, Volume II, 1042.

در یکی از رساله های معتبره بنظر آمده که دبیر در اصل «دوبیر» بود. «بیر» به معنی حافظه است و منشی هم صاحب دو حافظه نظم و نثر میباشد و نزد بعضی دبیر بفتح معرب همین دوبیر است. متأخران عجم که بعرب آمیخته «واو» را به «باء» بدل کردند. در بعضی شروح انوری گفته که دویر در اصل دوویر بوده یعنی صاحب دو ادراک و دو حافظه چه او را دو ادراک باید یکی برای جمع کردن معانی در دل و دیگر برای جمع حروف بقلم، بخلاف دیگران که یک ادراکشان بسنده است. منشی هم صاحب دو حافظه نظم و نثر می باشد. دبیر و دوویر نویسنده نامه و در اصل «دوبیر» و «دوویر» بوده و «ویر» به معنی حافظه است. یعنی آنکه حافظه تازی و پارسی دارد. «ویر» را به معنی «دانش» هم گفته اند. در فارسی «ویر» به معنی فهم و ادراک و حافظه بود. صاحب این حال را تندویر و تیزویر گفته اند، به معنی تیزدانش، تند ادراک و زیرک...

این واژه با همه قدمتی که دارد یادگیری از قوم سومر است و از بن و اصل «دوب» که در آن زبان به معنی لوحه و خط است گرفته شده و سپس از سومر به اکد رسیده است و از این زبانها به آرامی نیز درآمده و سپس وارد زبان عربی شده است.

**Meaning:** "One of Ali Akbar Dehkhodâ's authoritative records has mentioned that the word "dabîr" actually means "دوبیر". The word "bîr" which means memory, denotes that the scribe has two memories in the fields of poetry and prose. According to some Arabic sources, the lexeme "débîr" and "دوبیر" are the same words. In the Persian language, which was later adapted to Arabic, the letter "و" (vé) was replaced by "ب" (be). According to some commentaries of Muhammad Anwari, the term "dâvîr" truly refers to a person who, in contrast to others, possesses two senses and two memories. One of these memories is for comprehending meanings and another for recording them. The scribe also has two memories for verse and prose. "débîr" or "دوبیر" was a term used in the past to refer to a letter writer. In this context, a person who was fluent in Persian and Arabic was referred to as "vîr". In the Persian language, "vîr" has been utilized in the meanings of "cognition", "knowledge" and "memory". In the Persian language, people with this kind of memory were referred to as "tondvîr", "تندویر", "tîzvîr", and "تیزدانش", "tîzdânesh", which mean "sharp-witted", "rapid comprehension", and "insightful". This word is a relic of the Sumerian people with all its antiquity. The roots of "Dubér" in Sumerian were "dub", which means "board," and "ér" which means "line." This word eventually made its way into Akkadian from Sumerian, and later into Aramaic and Arabic."<sup>39</sup>

The word "dabîr", which entered other national languages from the ancient Sumerian language, has been used for people distinguished by their special influence and intelligence in society since ancient times. Because of this, the word "debir" is still often used and has a variety of connotations in the present Persian language. As an example, it can be noted that currently in Persian, a school is called "دبیرستان" (dabîrestan). In the modern Persian language, the word "dabîr" meaning "secretary" has also been able to maintain its existence. In the modern Persian language, the lexeme "dabîr" is used as a political term in fields such as science and culture. As can be seen from the following examples, "دبیر علمی" (dabîr-e elmi) (Scientific Secretary), "دبیر کنفرانس علمی" (Dabîr-e Konferans-e Elmi) (Secretary of the Scientific Conference), "دبیر کل سازمان ملل متحد" (Dabîr-e Kollé Sâzémân-é Mélé-é Mottéhéd) (UN Secretary-General), etc., the word "secretary" is widely used in scientific, political and social fields.

39 Dehkhodâ, *Loghatnâme-ye Dehkhodâ*, Volume VII, 10473.

## Artistic Professions

Eastern peoples, who have made significant contributions to the history of world culture, are renowned around the world for their own styles of music, art, and architecture. Therefore, the study of various professional activities related to the fields of culture and art of Eastern peoples may be attractive for the science of world cultural studies. The “*Sihâhul-Furs*” dictionary, which is of special importance for the study of the culture of the Eastern peoples, contains information about the professional activities of people working in the fields of art, along with other professions. Lexemes belonging to architectural and musical professions mentioned in the dictionary are as follows:

رازيجز – سرگل کاران باشد و بتازی به آن طیان “و” بنا می گویند.

**Meaning:** “Râzicez” was the head of the workers which was known in Arabic as Tâyyân and Bânnâ”.

The word “رازيجز” – “Râzicez” is one of the historical occupations included in the “*Sihâhul-Furs*” dictionary.<sup>40</sup> In the dictionary of Ali Akbar Nafisi, the lexeme – “راز” – “Râz” has synonyms such as “گلکار” – “gelkâr” – (bricklayer), and “مہتر بنایان و معماران” – “Mehtere bânnâyân ve memâran” – (assistant of architect and builder).<sup>41</sup> As may be inferred from the records, the owners of this profession were primarily involved in helping architects or builders build dwellings out of “mud” and “clay”. In Muhammad Moin’s dictionary the definition of “Râz” also is given as “a person engaged in building”.<sup>42</sup> According to A. Dehkhodâ’s dictionary this lexeme has been used in the meaning of “master” or “architect”.<sup>43</sup>

رامشگر – به معنی سرود گوی و مطرب باشد.

**Meaning:** “Râmeshger” – “It means to be a singer and musician.”

One of the ancient occupations listed in the “*Sihâhul-Furs*” dictionary is “رامشگر” – “râmeshger”, which has been rendered as “musician” or “singer”.<sup>44</sup> According to the Muhammad Moin dictionary the lexeme “رامش” – “râmesh” has been noted as a synonym with “ساز” – “sâz” or “نوا” – “nevâ” which means “musical instruments”.<sup>45</sup> In the “غیاث اللغات” – “*Ghiyâs al-loghât*” dictionary compiled by Muhammad Ghiyâsâddin bin Jamaledin, the definitions of “نغمه” – “neghme” and “سرود” – “sorud” both include reference to the term “رامش” – “râmesh” (music).

## Conclusion

In an article titled “*Occupations Mentioned In The Sihâhul-Furs Dictionary*”, lexemes related to the military, religious-spiritual, scientific and artistic sections have been researched.

40 Muhammad, *Sihâhul-Furs*, 126.

41 Nafisi, *Nizâm al-Atibbâ*, Volume III, 1608.

42 Moin, *A Persian Dictionary*, 724.

43 Dehkhodâ, *Loghatnâme-ye Dehkhodâ*, Volume VIII, 11704.

44 Muhammad, *Sihâhul-Furs*, 105.

45 Moin, *A Persian Dictionary*, 727.

The article looked into the names of professions' origins and their usage contexts. Research has been done on the past and present of the profession names listed in this article. Most of the professions mentioned in the article are forgotten today. The usage areas of some of these professions have also changed. The words "Débir" and "Wâzir" can be examples of this.

There are lexemes belonging to different languages in the "*Sihâhul-Furs*" dictionary. The examination of the Turkish-origin word "yézek" in the military terms section, the Pahlavi-origin word "débir" in the scientific terms section, the Hebrew-origin word "*mishnâh*" in the religious and spiritual terms section, and the Arabic-origin Tâyyân and Bânnâ in the artistic terms section may be indicative of it.

Old dictionaries such as "*Borhân-e Qâte*", "*Farhang-i Jahângîrî*" and "*Ghiyâs al-loghât*" which were written in the Middle Ages, also modern dictionaries like that "*Loghatnâme-ye Dehkhodâ*", "*Nizâm al-Atibbâ*", and "*Omid*" and "*Moin*" were used for writing the article. The article used more than the "*Loghatnâme-ye Dehkhodâ*" dictionary because Ali Akbar Dehkhodâ discovered and researched one of the five remaining manuscript copies of the "*Sihâhul-Furs*" dictionary. Therefore, the words present in the dictionary "*Sihâhul-Furs*" have been studied in depth by Ali Akbar Dehkhodâ in the "*Loghatnâme-ye Dehkhodâ*" dictionary.

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