

Analysis of “Formal Elements” in the Advice Letter of Tansar

Asieh Zabihnia Emran

Department of Persian Language and Literature, Payame Noor University, Zahedan, Iran

Abstract: Tansar was a Platonic religious piety that had abandoned monarchy and had a secluded life. According to the Pahlavi, Arabic and Farsi text's narratives he is one of the people who have played a significant role in the enthronement of Ardashir. Also with help of his consoling letter he offered his wisdom to Ardashir. This Zahid in his advice letters expresses his forthright opinions, religious beliefs, political, social and other ideas. By studying the letter of advice, the knowledge of this character about different religious, social issues can be realized. Ibn Esfandiar is a writer of late 6th century and early seventh century. He translated letters of advice of Tansar into Persian. In translation of Ibn Esfandiar advice letters of Tansar have three parts: It is formed of starter, main and end-written text, each of the three sections includes subsidiary parts. Rhetorical tone can be observed in the letters of Tansar. But his Rhetorical tone has specific fluency and simplicity. However, sometimes Tansar deals with the main point from the beginning without addressing. Also passion is one of the most beautiful parts of the letter. Expectations as usual can be seen in the ending of the letters. This study examines the elements, structure, principal and subsidiary organs of letter of Tansar.

Key words: Letter of tansar, form, structure, principal organs, subsidiary organs

INTRODUCTION

Tansar is a Testament priest for Ardashir the first and was Hirbod of Hirbod which is like priests of priests and he was the adviser and the Ministry of Ardashir. Tansar's Letters are of one of the most important texts and survivor of the Sassanid era and its principles and content have been attributed to Ardashir Babakan, founder of the dynasty. Ardashir even after coming to power was not unaware of consultations with Tansar and the need for this matter. And for writing about social rules, religion and country, especially in the case of class of society and organizing this important and great matter he had meetings with Tansar and used his advice.

According to historical sources about this Rohani, he was so tough and determined, so Ardashir had no choice but to submit to the will Tansar. Tansar firmly took steps on the path to stabilization and consolidation of the old religion of Iran with a firm and unwavering determination (Khodadadian, 2004). However, this Letter is a part of political treatises of court of Khosrow I, in which there is “all the right things to keep materials for power and state”.

The Pahlavi text of the letter in the first half of the second century was written into Arabic by Ibn Muqaffa. When translating from Pahlavi into Arabic Ibn Muqaffa added a story of Kelile and Demne to it and to remove color and odor of Zoroastrian text and for the acceptance of Muslim readers he added some text from the Torah and the Gospel to it. Nearly five centuries after the death of

Ibn Muqaffa, Baha al-Din Muhammad ibn Hassan Esfandiar in the seventh century AD, in Khorezm acquired Arabic translation and later translated it into Persian and mentioned it in introduction of history of Tabarestan. Ibn Asfandiyar is one of the late sixth century and early seventh century writers. He translated the advice letter of Tansar and added it in beginning of his book. This Letter is well-known after Islam and famous scholars such as Massoudi (Masoud, 1987) and Ibn Miskawayh (Miskawayh have quoted passages from it.

The prose of this book tends to simplicity (Shmasia.) Zabihullah Safa (1987) believes that prose of this book “should be considered as simple facilities of early seventh century that is with most stability, health and good writing and it also is a pleasant example of Persian writing”. After familiarizing European and Iranian scholars with the letter of Tansar by translating Ibn Esfandiar, in the circles of Studies of East and Iran, many conversations took place about Tansar. Basic information about the Hirbod of Iran indicates that he is a Zoroastrian scholar of the late Parthian era and he was Ardashir's relatives and supporters.

It is said that Tansar was of the aristocracy feudal clan and his family lived in prosperity but he was religious and ignored wealth and became Neoplatonists. Before the advent of Ardashir he was unhappy of religious turmoil of perfid of Ardavân the fifth and gave people the good news of rise of Ardashir. Tansar listed in various sources in various forms such as, Losar, Dosar and so on, after the rise of Ardashir and fall of Ashkanian he joined Ardashir.

And as Tansar found the founder of Sassanid dynasty in favor of Zoroastrianism and also like-minded with him, he became a friend and adviser for him.

At the same time by the order of Ardashir he was obliged to collect, copy and adjust Avesta text that were scattered at Parthian period and was forgotten. After doing this work and the development of the Avesta, it became the Zoroastrian official text book and religious system and legal base for Sassanids. At the beginning of the Sassanid dynasty some feudal chiefs or little kings who had the right to use the crown had some doubts and skeptics about Ardashir's policies. Including the local kings was Joshnsef or Goshnasp the Tabarestan King who expressed his questions and Objections with a letter and Tansar's response to that letter lead to creation of Letter of Tansar.

MATERIALS AND METHODS

The authenticity of the letter of Tansar: Christian San in the book of Iran during the Sassanid knows the date of writing the Tansar's letter as period of Khosrow I and cites reasons such as: In Letter of Tansar it is claimed in the reign of Ardashir strict punishment against an apostate are reduced while before the official Zoroastrian religion, strict enforcement is not common reduced sentence is for next periods.

Among these kings, Khosrow I has important reputation on the extent of humor and tolerance in religious beliefs and fairness and human rights. King selection problem by elders is not worthy of a tactful king like Ardashir and Ardashir and Shapur I and II had designated successor for themselves and letter of Tansar was written when the king selection by elders was outdated but remained in memories and this letter belongs to a covenant that kings had the right to choose their successor when they got their life back.

The geographical entries that are written in letter of Tansar, for example, naming the Turks and the number of border points "stream of Balkh to the country of Azrbaygan and Armanie of Fars and Euphrates and Arab territories, Oman and Makran and from there to Kabul and Takharistan ". Thus, letter of Tansar is written after the conquest and extermination of Hephthalites by Anushiravan in areas of East and before conquer of Yemen (Christensen, 1999).

"In the last century an important wave to write for Sassanid Empire about the history of life and moral and political texts had emerged. Lukunyn believes this wave shows endeavors after the riots of Mazdak in the sixth century AD that after the shake of the foundations of the throne of the Sassanid king seek to show the government and political traditions as steady"(Allahyari, 2001).

Apparently letter of Tansar was developed in the second half of the sixth century AD during the reign of Khosrow Anushiravan and by this book it sought to fix Social Foundations of Sasanian society disrupted by Mazdak and was trying to show authority of their state that was trying to be more a kind of revival and continuation of the Achaemenid dynasty. The aim of it is to answer serious questions about the political and social system of Sasanian."

Khodadadian about the authenticity of the letter says: "This letter most likely has been formulated at the time of Khosrow I, known as Anushiravan or in other words is a letter of that period, that later they added much more text to it in the above fields and for the credibility, respect and sanctity of the text and for it to be kept from accusations, innovation, they attributed it to Artaxerxes I of the Sassanid era" (Khodadadian, 2004).

Due to the characteristics of oral and closely kept Pahlavi literature, it seems the letter, although originally belonged to the time of Ardashir but at various times, especially in times of Anushirwan suffered modifications and some content and changes were added to it according to the situation at that given time.

The importance of letter of Tansar: Saleh Pargari in his study "History of Tabarestan and a letter from the Sassanian era." And about the importance of letter Tansar says: "One of the motivations of Ibn Esfandiari for writing Tabaristan history was to find the letter of Tansar from the ancient times." Even though he was old and did not have the mood to edit a book, by finding this document and its translation into Farsi and a brief biography of the Muqaffa book he began the Tabaristan history. "(Saleh Pargari) He also knows one of the important aspects of Tabaristan history as its involvement of full text of letter of Tansar as an important document from the Sassanid era, although it contains the translation of the original.

Form: One of the core elements of prose that specifies its true value is "form". If a form is beautiful and proper, it will lead to a steady and firm prose. Form is a continuous set of image, language, imagination (components of the face) and creates peace and harmony in general prose. When most of these mentioned factors or a number of them are combined with one another and lead to innovation, it will create a new form. Shape or form of letter of Tansar is simple pros (4th-5th centuries AH.) and like plain old prose, the elements are taken from the people's speech. Simple material and compounds, such as short and (in most cases) without removing the verb, rhymes, etc. are the most striking characteristic as if the author is trying complete the development of simple text.

Components of letter of Tansar: The main elements of letter of Tansar include.

Written tops: The letter of Tansar is very simple and begins with titles, the difference is that he speaks only in the first part of Goshnasb, he mentions titles with more detailed and longer but in other sections the titles are short: "Joshnasf king and Prince of Tabarastan and Barshoazgar and ceylan and Ruyan and Deylaman and Damavand" (Moein, 1996).

In letter of Tansar "rhetorical tone" is worthy of consideration, this feature is also significant in terms of stylistics. In the letter, various strata are directly addressed; stratum is called to wisdom and justice and other people are punished or warned so that the frequency addressed in this article is attentive.

The formal structure of the original text of letter of Tansar: The main text of letter of Tansar starts with a special phrase. In 17 parts of letter that are episodes of the original letter, every time starts the original text with particular phrase. In the first part of the letter he uses the phrase "but then" and then enters the main text: "But then" but what you taught me to pray and made a great, a holy coolness that deserve praise, Farewell that was granted. Also Tansar starts the fifth, twelfth and sixteenth main part with "but": But that is not "But what did you remember".

In the second part of letter, start of the original text is with the following phrase: "The known is the king and prince of the world." Section third, fourth, ninth, eleventh, fourteenth and seventeenth of letter, the original text starts with the word "other": "Other what is not"; "Other thing you remember" "Other thing you remember" "Other question" "Other thing you did.

In the sixth letter, Tansar starts the original text with "you did. This term can also be seen with a little difference in tenth letter: "After you did that" Also the thirteenth letter starts with same word with little change: "other you did". He starts the seventh letter with the phrase: "there is no other season" which is almost repeated in the eight one, "what is not done".

Description of passion: This section, in Tarassoli, is called by the same name and is considered "in terms of writing style, the most beautiful and best" "The letter arrived to Tansar Harabde and made him happy".

Ending of letter of Tansar: The ending of letter of Tansar is done by prayer phrases: Survival of the nature of the kind shall be long lasting.

Other subsidiary organs seen in letter of Tansar include

Acknowledging receipt of letter: Acknowledging receipt of letter, in letter of Tansar is very simple: "letter is arrived to Tansar Horbod Harabde".

Hello and greetings: In letter of Tansar, immediately after acknowledging receipt of the letter, the Hello and Greetings are mentioned: "letter, read and sends greetings and prostration and".

Statement of expectations: Typically, the expectations are seen at the end of each question "Qaboos has sheltered us ... we do not want deficient him, luck and fortune be attached to the crown and his throne ..." However, statement of expectations in letter of Tansar usually has an ordering tone. In fact he orders Goshnesb to implement the advice and counsel and for this reason, he uses certain words phrases and verbs: " "We told the judges to cut their ears and noses" "he must know". "The answer is that the extra amount should be killed" .

RESULTS AND DISCUSSION

Letter of Tansar is a treasure for Persian literature. The author mentioned his forthright opinions, religious, political, social beliefs. Also sometimes he has a self informing way. By studying the letter the knowledge of this character, about religious, social and other issues can be realized. The letter with no doubt is a reflection of the character's thoughts. Tansar, in his letter speaks with plain and clear language and the audience finds no doubt, hesitation and impurities in the statements.

CONCLUSION

The language of this character, is simple and without ambiguity and complexity and meanwhile bare and bold. The most important subjects in the letter, addressed by this character are: love of religion, defamiliaristic (need to revise religion), attention to ethical issues, complaining and thinking about death. Some of the most important results of the study are:

- Reply to the letter, unlike the prose of the period is short; also the letter is written with maximum brevity
- Terms used in the Tansar's letter are short
- Rhetorical tone can be seen in the letter, Tansar's addressing way is fluent and simple
- Waste of titles and nicknames are deleted and reduced in the letter but are sometimes seen but this is low compared to the period style

And he sometimes uses long titles. Termination of writing in letter of Tansar is with a prayer:

- Explanation of passion is seen in letter of Tansar
- Statement of expectations, in letter of Tansar in most cases has mandated imperative tone
- Acknowledging receipt in letter is very simple, smooth and concise

REFERENCES

- Allahyari, F., 2001. Sassanid history within the parameters of Islamic historiography. J. Faculty Literature Humanities Univ. Isfahan, 2: 26-27.
- Christensen, A., 1999. At the time of Sassanid Iran. Contemporary Sound Publisher, Tehran, Iran.
- Khodadadian, A., 2004. Ancient History. Speaking Publications, Tehran, Iran.
- Masoud, A.B.H., 1987. Altnbyh and Supervision. 2nd Edn., Scientific and Cultural Publisher, Tehran, Iran.
- Moein, M., 1996. Persian Culture Specific. Amir Kabir Publisher, Tehran, Iran.
- Safa, Z., 1987. Literary History of Iran. Ferdows, Iran.