

**Examining the Types and Meanings of "ra" in  
*Garshasbnameh***

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**Introduction:**

Any literary work is composed of more detailed structures. The syntactic and morphological construction of any work forms the foundation of its rhetorical and content construction.

"Ra", which is now more commonly known as an objective function word, has had a more sensitive and diverse place in the texts of past Persian literature, and its various application has to lead to understand the meaning and the rhetoric of the text.

One of the epic poems that has gained more fame and reputation among the national epics after the *Shahnameh*, is the Asadi Tusi *Garshasbnameh*, written in the fifth century AH.

This system, apart from being epic, is debatable in terms of language, especially syntactic and morphological constructions, and so on. The language and expression of this system, for two reasons, are

different from other systems, in this period and in later periods. The first reason is the style and expression of the author, second the structure of the system that expresses ancient myths and It also shows an older structure of the Persian language.

As we know, the support of the literary structure of any text is the same as its rhetorical structures, and the rhetorical structures also depend on grammatical structures.

The preposition "Ra" is one of these grammatical structures which, due to the difference in syntactic usage and semantic breadth, has a very important role in the correct reading of classical Persian texts. Therefore, this article seeks to identify and introduce the various applications and meanings of "Ra" in Garshasbnameh and present an accurate statistic of the types and roles of "ra" in various applications in this industry, grammatically and semantically.

### **Research method**

The research method is based on the analysis of the data obtained from the text of this essay, and its conclusion is based on the analysis of the structural and semantic content of this data.

### **Discussion**

The breadth of the meanings of the prepositions and adverbs is one of the important secrets of the eloquence of the Persian language that our capable speakers and writers have mastered in their use. Among them is the preposition "Ra", which some commentators call "signs" and some "role models-naghshnama". This sign or role model, since it is related to all the main grammatical patterns and some related patterns,

has had a special place in the grammatical structures of the Persian language, especially in the previous texts. Because unlike other grammatical signs which affect the structure of a word, this one affects the structure of a sentence. For this reason, grammar writers and linguists have followed it closely and enumerated its various applications and meanings. Nominal groups in the sentence, according to the division of contemporary linguists and grammar writers, have or one of the main roles (nahad, object, complement, predicate and adjective) in the sentence, or subordinate roles (apposition, focus, repetition) or dependent role. And the "Ra" sign is often used in the noun group of the object and as the role of the passive view; however, in ancient texts, "Ra" played a role in all nominal groups, without being the mere signifier of the passive object.

In Garshasnameh, "Ra" has a special place and has been used in various applications and meanings. This makes the role of "Ra", with the exception of other patterns of language, doubling the importance of examining and analyzing it. Another point is that the language of Garshasnameh's book, especially in the applications of this role, is so prominent that we rarely see anything like it in other texts. Ra, now widely known as a passive role model, plays a more sensitive and diverse role in ancient texts, especially books such as Garshasnameh, which has a structure that fits older linguistic patterns, and its uses and meanings are prominent

features of giving the style of the author and recognizing its work, and understanding its various meanings and uses helps to understand the meaning and recognition of the rhetoric of the text. Therefore, this article seeks to identify and introduce the various

applications and meanings of "Ra" in this epopee and present an accurate statistic of the types and roles of "Ra" in various applications, grammatically and semantically.

### **Findings**

According to the research conducted in this study, The "Ra" used in this system, in addition to special applications, are divided into four groups, which are:

- 1- Objective Symbol: One of the main functions of "Ra" in old texts, and its only role in new official texts is this.
- 2- Complement sign or preposition: The letter "Ra" is an additional letter whenever it is used in the sentence to mean one of the prepositions and gives a complementary word to the word before it.
3. The sign of the "nahad": Sometimes "ra" is used after the "nahad" (subject and sujet) and has been a symbol for the nahad group.
- 4- "Ra" instead of the "kasre" or sign of the " fake azafe": Persian language combinations can be divided into two major categories.

Compounds that consist of two nouns and compounds, one of which is an adjective of another name, are called adjective compounds. These compounds have a striking feature that, in other languages, is almost unparalleled: continuity through a pattern that is called an additional model" naghshnamaye ezafe".

In descriptive groups, the adjective and the description are sometimes replaced by "ra".

In additional combinations, the "fake ezafe" is formed by the presence of "ra".

The first three groups are from the main maps, and the fourth group, or "fake ezafe" is from the dependent roles.

The "ra" is also used in the nominative noun group; But because its structure is an additional compound, it is considered from "fake ezafe" group.

### **Conclusion**

Of the about 1,314 "Ra" cases, 503 are objective signs that correspond to the current use of "Ra". About 343 cases, "fake azafe" sign; 294 items are complementary to the meaning of the preposition and the motamem. (Of these, 150 are used to mean for, 118 are used to mean "to", 19 are used to mean "with", 6 are used to mean "on" and 3 are used to mean "in"); And 174 are the roles of the "nahad", which are less likely to play a role in these positions today.

Knowing and recognizing the role of "Ra" in the verses of Garshasbnameh helps a lot to understand the meaning of the verses, especially for today's readers.

In some cases, the semantic difficulty of the verses is easily solved.

### **Keywords**

Asadi Tousi, Garshasbnameh, Ra, Ra role, Ra meaning.

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