
**Table Baz: One Tools and Two Application.
(With Support of a Couplet of Shahnameh Ferdowsi)**

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Extended Abstract

1. Introduction

In capturing the meaning of words and describing literary works, the mere trust in the opinions of the past and the repetition of what cultural writers have said, without regard to the content of a literary text, is a trap sometimes entangled by scholars of Persian literature. On the other hand, given the researchers' mental background of the familiar meaning of words, the use of words in a position contrary to what is expected also confuses commentators and researchers, which, in this case, may lead to scattered and unsubstantiated opinions. That in this case, it can result in presenting scattered and documentary comments, or leading to silence and neglect. So, it is necessary to pay attention to the origin of vocabularies that is indeed prose and poetry texts survivor of ancient heritage in vocabulary researches more than ever and knew receiving the meaning of each word provided that studying and accuracy in written works. One of the most common words in cultures is the word "Table Baz." Although the concept of the word in the dictionaries is correct, given its evidence, the discrepancy between its famous meaning and the following verse is due to the silence, ambiguity, and misreporting of *Shahnameh*'s commentators. It made the writer to resume a new research with planning of this word of once more and with studying of historical and literal texts, find out a different use of mentioned word in this couplet of *Shahnameh*. The word "Table Baz" is used only once in Ferdowsi's *Shahnameh*, which is recorded in the creator-absolute edition as follows:

When the sun shines on the wheel, the secret (When the moon rises).

Martial Champion beat Tabl baz (Ferdowsi, 2007: 8/153)

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2. Discussion

Take a look at the dictionaries

What emerges from the study of the cultures and books of the revelation about the Table Baz are the features mentioned: 1. It was a small drum that was hung in front of the saddle. 2. The percussion instrument made of leather and being taped to it. It has been used in hunting grounds for small birds and birds of prey. They usually had their carriers and inspectors with them.⁵ It is so named because the drum is used to teach "Baz = bird of prey" and when it comes to playing the drum and flying birds, it is still used to hunt those birds. In examining the book *Culture of Shahnameh*, considering the darkening of the cowardice and creating a gap between the drum and the Baz in the testimony of the desired verse, it can be said that Ali Ravaghi probably used the word "drum" and the word "Baz" in their general sense. It knew the word "Baz" as "adverb" in grammatical role. Otherwise, a separate entry for the word "Table Baz" would have to be considered and explained.

The absolute creator of this word has remained silent, far from scattered comments. Kazazi first considered Table Baz to be equivalent to the "return drum" and went on to say that Table Baz was not used to hunt birds. It is said that the use of this word in the verse in question was ambiguous for him and entails the investigation of various opinions in this regard. In response to Kazazi's opinion, it should be said that: 1. There is no evidence in the cultures and literary texts that Table Baz means "drum and return". The word "Baz" probably evoked the meaning of return in his mind, or the phrase "I came back" in a verse testified by Rumi caused such a speculation. 2. As he himself has pointed out, the drum of "return" was performed at night to bring the army back from the camp, while it is clear from the content of the verse that Bahram hit the drum again in the morning to move the troops, they was beaten. Tawfiq Sobhani did not have a clear reference to the drum-bar and explained the whole verse. What is clear from the footnotes of his editorial text is that he meant the drum of war (equivalent to "War drums" in Arabic), generally any type of drum that was used in wars and when the battle begins. The purpose of the word "war drum" was a drum in general that has been used in wars and in the beginning of war. So, it can say that the view of Tofiq Sobhani to Baz drum wasn't as an instrument or independent essence and concept.

Review of the Evidence

In this section, an attempt has been made to prove that "Table Baz" additionally is being used in hunting grounds based on the available texts of Persian and Arabic literature, prose and presenting documentary evidence, as well as quoting ancient *Shahnameh* drawings. It has also been used for

various purposes in the battlefield and its location. The placement of this word in the verse under study has not been inconsistent with the content of this part of the *Shahnameh*.

The first example is a story recorded in the history of Tabarestan as follows: "Four thousand people of men and women gathered while each being given a dowry. He said, 'I will go out with a hundred men.' And he threw himself into the fray. When they see I have turned back, they will come to our rescue in hope of victory. You be quite still as the same way you stand the queue on both sides, he came to ambush. When I beat the Ban drum, you start to beat four hundred drums and horns. As he said, he ambushed Farasheh with his army, and when the songs of drums, ax, and dahreh were heard from both sides at once, they became confused and panicked, and it became known that it was the light of the Day of Judgment (Ibn Esfandiari, 2010).

In the book of *Abu Muslimnameh*, a document was found which indicates the use of *Table Baz* in the battlefield: A foreigner came to the square who called himself *Salem Tabal*. The drum was closed, and when he came to the field, the drum was struck again. *Farazdagh* said: what is this bowl cup that you are closed in front of the saddle and flaunt. Show your ability and courage, *Salem* said: say This *Baz* drum and my father was a drummer and got a lot of ducks and partridges. Now I steal you as a partridge from behind the saddle. Now I will kidnap you like a partridge from behind a saddle (Tarsusi, 2001).

Another important piece of evidence that can confirm the secondary function of *Table Baz* in the battlefield is the mention of the name of this drum in the book *Etiquette of War and Courage* along with other war musical instruments. In part of the book, we read: "And this is what should be done in playing the fence. *Lifin*, *Rismani*, *Kanb*, *Sarchangal*, *Kharkak*, *Khak*, *Mers*, *Deh Manjaniq*, *Aradeh Gardan* ... and other drums, drums, drums, bowls, trumpets, cymbals, *Table Bazes*, drums, drums, trumpets and sticks. And ... "(Fakhr Modabar, 1967).

The author's other citation is a part of *Zafarnameh*, a play in which he refers to playing the drums again at the time of attack. "And every time you attack the enemy and go out, he throws a drum in front of his horse" (Shami, 1956). Another useful and interesting point is that the drum is again depicted in some of the ancient drawings of *Shahnameh*. In these paintings which are related to the battle scenes in *Shahnameh*, one can see *Table Baz* with the saddle of warriors and fighters.

3. Conclusion

A review of the provided documents and evidence shows that " *Table Baz*" had other uses and meanings in addition to what cultural scholars have written about

the term. According to what has been said, we have found that Table Baz has not only been used in hunting grounds, but has also been used in the battlefield with a different function and a secondary function. According to the documents of this article, it can be said that the warriors have used the drum with motivation, goals, and in the following different situations: ambushing, winning, gathering, and moving troops. Morality and cheerfulness in the companions and fear and anxiety in the enemies along with performance and fighting shows the terror and glory of kings and fighters as well as fighting sometimes for divination and good news. Apparently, its function was more ambiguous in that the fighters while attacking the enemy's camp, suddenly started playing the drum in the name of the king and his commanders and chanting slogans such as "Piroozbad and Zandeh bad") cause confusion and disorder in the opposing army.

The introduction of this word with its secondary meaning in Arabic literature and the recording of its image by the painters of *Shahnameh*, is another valid reason and document of the author in confirming the statement that the drum was used for war and battle. With these hints, it is found that the choice of this word in the verse in question by Ferdowsi was quite justified and logical as it was said This drum was included as one of the weapons and instruments as one of glory and solemnity. That every warrior and kingdom including Bahram Chochineh could have had. In addition, it should be noted that in previous sections of the study, Bahram Choobineh's ambush on Khosro Parviz has been discussed; therefore, due to the use of drums again in *Shabikhooon*, accompanying the drums again with Bahram is inconsistent with this part of *Shahnameh*.

Keywords: *Shahnameh* Ferdowsi, Table Baz, Baz(Hawk), predation, battle.

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