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Iranian and Indian Languages in Contact

Hassan REZAI BAGHBIDI

要 旨

イラン語派とインド語派の言語接触

イラン語派とインド語派は、紀元前 2000 年期において分化が始まって以降、それぞれの発展の初期段階にかけて相互に緊密に接触してきた。イラン語派とインド語派の接触はアケメネス朝ペルシア（紀元前 550～紀元前 330）のキュロス大王の軍隊がバクトリアとヒンドゥークシュ山脈を通って北西インドへ入った頃にさらに増加した。両語派の言語接触は紀元前 330 年のアケメネス朝の崩壊以降も継続した。その後の中世イラン期、特に紀元後 6 世紀の間には、北西インドはイラン系のインド・バルティア、サカ、クシャーナに侵略され、そして最後にはエフタルのうちイラン語を話す種族によって侵略された。それ結果としてイラン語派とインド語派の間で相互に多くの借用語を生むことになった。紀元 651 年のアラブ征服民によるササン朝の滅亡に続く、インド亜大洲におけるペルシア語を話すイスラム伝道者と神秘主義者たちによる緩やかなイスラムの拡大にしたがって、多くの近世ペルシア語単語がインド語派に浸透していった。その一方、インド亜大洲におけるペルシア文学、特に韻文学の興隆と発展は、ヒンディー語単語およびウルドゥー単語がペルシア語に浸透する道筋を付けた。本稿では、このようなイラン語派とインド語派が分化してから今日に至るまでの言語接触について簡潔に紹介する。

Keywords: Aryan languages, Indo-Aryan languages, Iranian languages, Linguistic contact

キーワード: アーリア語派, インド・アーリア語派, イラン語派, 言語借用, 言語接触

1. Introduction

The Aryan-speaking peoples of the steppes of Central Asia, who were of Indo-European origin, were divided into two main groups of Indo-Aryans and Iranians shortly after about 1900 BC [Parpola 2002b: 241]. The first appearance of Indo-Aryans in history is about the middle of the 2nd millennium BC in the Hurrian empire of Mittani in northern Mesopotamia. However, the bulk of the Indo-Aryans penetrated
into northwest India across the passes of the Hindu Kush mountains during the period between 1700 and 1200 BC [Masica 1993: 37], from where they spread further into the eastern and southern parts of the Indian subcontinent. The group now identified as Iranians, or Irano-Aryans, remained in Central Asia and expanded toward the west and the east. However, some of them moved onto the Iranian plateau, where they first established rulershps, and ultimately world empires.

The proto-Aryan language was first divided into two main branches: proto-Nuristāni and proto-Indo-Iranian. Proto-Nuristāni is the mother of all Nuristāni languages which are now spoken in Nuristān, formerly called Kāfīristān before the conversion of its inhabitants to Islam in 1896 AD, in the mountainous regions of northeastern Afghanistan. Some of the most important Nuristāni languages are: Ashkun, Kati, Prasun, Tregami, Waigali, Wamai and Zemiaki [Edel'man 1996: 27].

Proto-Indo-Iranian is the mother of all Dardic, Indo-Aryan and Iranian languages. The most important Dardic languages are: Kashmīri, Khoestani languages and dialects, Phallura, Sawi, Shina (of the eastern group), and Gawar, Glangali, Kalasha, Katarkalai, Khowar, Pashai, Shumashhti, Tirahi (of the central group) [Edel'man 1996: 27; cf. Harmatta 1992: 357; Lyovin 1997: 51].

2. Old Iranian Period

Iranian and Indian languages have been in close contact with each other from the very beginning of their separation and the early stages of their development. Some lexical items and proper names in Rgvedic hymns suggest the presence of Old Iranian speakers in northwestern India in the middle of the 2nd millennium BC [Parpola 2002a: 69]. On the other hand, one of the oldest Indian loanwords in the Avesta, the sacred book of the Zoroastrians, is the proper name Gaotzma- used to refer to an evil teacher in Yašt 13.16. The Indian equivalent of this name appears in the Rgveda in the form of Gotama-. He was one of the seven great Rṣis of ancient India and the composer of the hymns 74 – 93 of the first mandala of the Rgveda [Monier-Williams 1899: 364]. The famous Buddha was also from the family of a certain Gotama-, hence called Gautama-. The Gaotzma- of the Avesta may have been the Buddha, since Buddhism was practised in eastern Iranian provinces from ancient times and was one of the strongest rivals of Zoroastrianism.

The Indian influence in Old Iranian can also be observed in the Avestan hāpta hōndu-‘Land of the’ Seven Rivers’ (cf. Sanskrit saṃpta sindhu-; e.g. in: Rgveda 1.32) which, according to Widēwedād 1.18, was the 15th land created by Ahura Mazdā, the Wise Lord [cf. Baghbidi 2002: 65 – 66; Sarkārātī 1999: 303 – 304].

Contact between Iranian and Indian languages increased when the troops of Cyrus
the Great (rule: 559–529 BC), the founder of the Achaemenian Empire (in 550 BC),
passed through Bactria and the Hindu Kush mountains and penetrated into northwest
India. During the reign of Cyrus the Great, Gaṇḍāra- (Sanskrit Gandhāra-) and θαταγου-
(Greek Σαταγοῦδα), as they have been called in Old Persian cuneiform inscriptions,
formed the easternmost conquests of the Achaemenians, and, from the time of Darius
the Great (rule: 521–486 BC), they were organized as independent satrapies. Darius
the Great extended the eastern frontiers of the Achaemenian Empire. Western India
was subdued and formed into a new satrapy called Hi"du- in Old Persian (cf. Avestan
hindu-, Sanskrit sindhu-). Trade by sea was opened up and, as a result, a number of
Old Iranian words found their way into Sanskrit. In some cases, however, loan
translation occurred. The Sanskrit words borrowed from Iranian at this time often
show Old Persian features and have mainly to do with military affairs and equipment,
which is in accordance with the military superiority of the Achaemenians [Baghbidi
2006: 143–144], e.g.

aśvāra- ‘groom; horseman’, from Old Persian asa.bāra- ‘borne by a horse,
horseman’;

Note: It should be mentioned that riding was introduced into India from Iran.
kūrpāsa- ‘bodice, cuirass, jacket’, from Old Persian *kīp.pāça- ‘body-protection’;
mudrā- ‘seal; signet-ring; stamp; token’, from Old Persian *mudrā- ‘seal’;
pārasava- ‘iron; made of iron’, possibly from *par(a)šava-, from Old Persian parθava-
‘Parthia; Parthian’, thus literally ‘imported from Parthia’.

3. Middle Iranian Period

Linguistic contacts between Iranian and Indian languages continued even after the
collapse of the Achaemenian Empire in 330 BC. During the Middle Iranian period
which followed, especially during most of the first six centuries of the Christian era, the
northwestern part of India was the scene of a series of invasions by other Iranian
tribes, especially Pahlavas, Šakas (2nd century AD), Kušānas and finally the Iranian-
speaking tribes among the Hūnas (5th and 6th centuries AD). This also resulted in the
adoption of a large number of Middle Iranian words and names, especially from Eastern
Middle Iranian languages (e.g. Bactrian, Khotanese, Khwarezmian and Sogdian), first
into Prakrit, and eventually into Sanskrit. A number of such Middle Iranian elements
are attested in Gândhārī (a northwestern Prakrit) documents [see: Bailey 1943a],
including the two famous rock edicts of Aśoka (rule: c. 269–232 BC) written in
Kharašṭhī script at Śāhbāzgārhī and Mānsehra [see: Baghbidi 2002: 67–68; Emmerick
1983: 950; Fussman 1987: 780; Sims-Williams 1989b: 166]. Such elements are also
abundant in the inscriptions in Brāhmī and Kharašṭhī scripts of the Šaka and Kušāna
periods [see: Bailey 1958: 135–136; Salomon 2002: 119–134; Schmitt 1989: 103]. Most of the Iranian words borrowed during this time belong to the spheres of administration, equitation, government and, of course, military equipment, e.g.

Sanskrit gola- ‘ball’, Hindi gol(a), cf. Khotanese gula- ‘ball’, from Old Iranian *gauda-;

Note: līpī- probably through association with līp- ‘to smear’, or contaminated by likh- ‘to write’, or perhaps an Eastern Iranian loanword with /l/ from Old Persian */d/, cf. Bactrian loanword līβo ‘copy, document’. This word was borrowed at the time when the Aramaic script was transmitted beyond Iran to India, where the Indians developed their own Brāhmī and Kharoṣṭhī scripts from it.

In addition, in Aśokan inscriptions sometimes the Iranian form nīpiś- ‘to write’ (from Old Persian ni-paitθ- ‘to engrave, to inscribe’) [Kent 1953: 194] is used instead of the Indian root likh-. [Emmerick 1983: 950; Fussman 1987: 780].

Iranian loanwords can also be found in Kroraina inscriptions of the 3rd century AD in Kharoṣṭhī script, e.g.


On the other hand, Indian words, too, penetrated into Iranian languages chiefly after the spread of Buddhism in eastern Iranian territories. One of the most influential figures in the spread of Buddhism among the Iranians was Kanishka, the Kushan emperor (rule: c. 78–100 AD), under whose rule Buddhism spread throughout Afghanistan and penetrated into Sogdiana. Some of the oldest Indian loanwords in Greco-Bactrian script in the legends of the coins of Kanishka and his successor Huvishka, are Buddhist proper names, e.g.

βοδό, βοδο, βουδο, from Sanskrit Buddha;
μαασενο, from Sanskrit Mahāsena;
σακαμαινο, from Sanskrit Śākyamuni-.

The following Indian words have also been identified in late Bactrian documents in
Manichaean and Greco-Bactrian scripts found in Central Asia:

In Manichaean script: \textit{mwwl} 'root', from Sanskrit \textit{mūla};
\textit{nrḥ} 'hell', from Prakrit \textit{naraha}; from Sanskrit \textit{naraka};
\textit{ḥwvn} 'meritorious act', from Sanskrit \textit{punya}.

In Greco-Bactrian script: \textit{pakoḥəv}, from Sanskrit \textit{rākṣasa}, \textit{rakṣas} 'an evil or malignant demon' [see also: Sims-Williams 1989a: 345, 348] .

Sogdian-speaking Iranians, not only because of their inclination towards Buddhism, but also because a large number of them were engaged in commerce and traveled to eastern countries, borrowed a large number of words from Indian languages. In the most ancient Sogdian documents from the second half of the 2nd and the first half of the 4th century AD [Gharib 1995: xv] known as Sogdian ancient letters found in the ruins of one of the towers of the Great Wall of China, Sogdian merchants and immigrants living in Chinese frontier cities have used some Indian commercial words, e.g.

\textit{dykh} 'letter', from Sanskrit \textit{lekhya};
\textit{mwoy} 'price; value', from Sanskrit \textit{mūlya};
\textit{s’rth} 'caravan', from Sanskrit \textit{sārtha} [Sims-Williams 1987: 8].

Some other Indian loanwords in Sogdian texts are:
\textit{’k’c} 'atmosphere, space', from Sanskrit \textit{ākāśa};
\textit{bwt/pwt} 'Buddha', from Sanskrit \textit{Buddha};
\textit{βγγ} r/\textit{fγγ} 'Buddhist temple', from Sanskrit \textit{vihāra};
\textit{ōwk} 'world', from Sanskrit \textit{loka};
\textit{kpwr} 'camphor', from Sanskrit \textit{karṇa};
\textit{n’k} 'dragon', from Sanskrit \textit{nāga};
\textit{rin} 'jewel', from Sanskrit \textit{ratna};
\textit{smwtr/smwd} 'sea, ocean', from Sanskrit \textit{samudra};
\textit{skhr} 'sugar', from Sanskrit \textit{śakharā};
\textit{śmn} 'Buddhist monk', cf. Gāndhārī \textit{ṣamaṇa}, from Sanskrit \textit{śramaṇa};
\textit{wyn} 'lute', from Sanskrit \textit{vīṇā}.

In addition, in the only known bilingual Sanskrit-Sogdian fragment written in \textit{Brāhmī} script, the loanword \textit{aṅcām} is given as the Sogdian equivalent of Sanskrit \textit{aṅjana} - 'antimony; collyrium' [Maue and Sims-Williams 1991: 493－494].

The kingdom of Khotan was another Iranian territory which had a decisive role in the expansion of Buddhism between c. 700－1000 AD. Most of the extant Khotanese manuscripts are translations of Mahāyāna Buddhist texts from Sanskrit or other Indian languages. Khotanese exhibits Indian influences not only in its lexicon, but also in its phonemic structure, where it displays aspirated and retroflex phonemes. Indian loanwords in Khotanese are often of Prakrit origin and represent the phonetic features
of Gāndhārī [Emmerick 1989: 228], e.g.

āgāśa-/ālāśa- ‘atmosphere, space’, from Sanskrit ākāśa;
bīna- ‘lute’, from Sanskrit viṇā;
chada- ‘sound, noise’, cf. Gāndhārī chada-, from Sanskrit śabda;
dukher- ‘to make sad’, cf. Pāli dukkhāpeti ‘he/she makes sad’, from dukkha- ‘sadness, sorrow’ [Elizarenkova and Toporov 1976: 163], from Sanskrit duḥkha;
iśvarā- ‘lordship’, from Sanskrit aśvarya;
jāna- ‘meditation’, from Sanskrit dhyāna;
raks- ‘to protect’, from Sanskrit raks-;
puṇa- ‘meritorious act’, from Sanskrit puṇya;
samsāra- ‘reincarnation’, cf. Gāndhārī satsarā-, from Sanskrit samsāra;

Even Khwarezmian, the less attested eastern Iranian language, has not remained intact of Indian influence. We know at least that the Khwarezmian word mřk ‘monkey’ goes back to Sanskrit marka- [Baghbidi 2002: 71].

Cultural and scientific relations between Iran and India expanded in the Sassanian period (224 – 651 AD). According to Ibn al-Nadīm [p. 333], under the command of Ardašīr, the founder of the Sassanian Empire (rule: 224 – 240 AD), Šābuhr I (rule: 240 – 270 AD) and Xusraw I (rule: 531 – 579 AD), books from India, China and the Byzantine Empire were brought into Iran and translated into Middle Persian. According to the Zoroastrian Middle Persian book Dēnkard IV [Madan 1911: vol. 1, p. 412, lines 17 – 22):

‘Šābuhr, the king of kings, son of Ardašīr, further collected the non-religious writings on medicine, astronomy, movement, time, space, substance, accident, becoming, decay, transformation, logic and other crafts and skills which were dispersed throughout India, Rome (i.e. the Byzantine Empire) and other lands, and collated them with the Avesta’ [Shaki 1981: 119].

The most important work translated into Middle Persian by the famous physician Burzōy, son of Ādur-Mihr, under Xusraw I was the Pañcatantra- [see: De Blois 1990]. Burzōy’s Middle Persian translation of the Pañcatantra- was soon translated into Syriac in 570 AD [see: Schulthess 1911] and then into Arabic by ‘Abdullāh ‘Ibn al-Muqaffa’ in 757 AD [‘Ibn al-Nadīm, p. 172]. The study of the proper names in the extant Syriac and Arabic translations show that Burzōy had translated it not directly from Sanskrit, but from a northwestern Prakrit [Moṭabā’ī 1984: 34].

In addition, from among the books translated from Sanskrit into Middle Persian during the Sassanian period, reference can be made to a book on medicine named Sīrak
(also misspelt as Jarak, Sarak and Šarak) [Ibn al-Nadim, p. 421; Tafazzoli 1997: 320], which must have been the translation of a book by Caraka, the famous physician of ancient India. The story of Bilawhar and Būdāsī, one of the important Indian stories on the life of the Buddha, was also translated into Middle Persian during the Sassanian period. Būdāsī is the Iranianized form of Sanskrit Bodhisattva. The Śūkasaptati, too, seems to have been translated into Middle Persian during the Sassanian period. Four New Persian versions of this book are known today: Jawāhir al-ʾAsmār, Tuti-Nāma (two books with this title) and Čehel Tuti [see: Tafazzoli 1997: 304]. Another book probably translated into Middle Persian from an Indian original was Sandhād-Nāma [Ibn al-Nadim, p. 423; Mašudi, vol. 1, p. 90; Tafazzoli 1997: 299]. In the Middle Persian book Nāmaghā ʿi Manūčehr [see: Dabhar 1912: 63] reference has been made to a book called Zīg ʿi Hindāg ‘Indian Astronomical Tables’ which seems to have been translated from Sanskrit into Middle Persian.

Some of the Indian loanwords in the extant Middle Persian texts which prove the existence of extensive cultural, scientific and commercial relations between Iran and India during the Sassanian period, are:

* abyākāran* ‘grammar’, from Sanskrit vyākaraṇa;
* anārgēl* ‘coconut’, from Sanskrit nārikela;
* balēdar* ‘marking nut’, from Sanskrit bhallātaka;
* bīś* ‘aconite’, from Sanskrit viṣā;
* ētrang* ‘chess’, from Sanskrit caturaṅga, originally ‘having four limbs, having four members’;
* halīlag* ‘myrobalan’, from Sanskrit harītaka;
* kāpūr* ‘camphor’, from Sanskrit karpūra;
* koṣā* ‘Name of a conjunction of planets; Name of the second astrological mansion’, from Sanskrit koṣa;
* mōz* ‘banana’, from Sanskrit mocā;
* nilōpal* ‘lotus, water-lily’, from Sanskrit nilotpala;
* tark* ‘logic’, from Sanskrit tarka;

The emergence of Manichaeism in the 3rd century AD and its gradual expansion in Central Asia and other eastern regions caused the western Middle Iranian languages of Parthian and Middle Persian, now among the cult languages of the Manichaens, in close contact with Indian languages. As a result many Indian words, especially Buddhist terms, entered the Manichaean texts written in Parthian and Middle Persian. These words are more abundant in Parthian Manichaean texts. Some such words in
Parthian are:

- āhār ‘food’, from Sanskrit āhāra;
- bī参考资料’s ‘to beg’, from Sanskrit bhikṣa;
- But ‘Buddha’, from Sanskrit Buddha;
- kumār ‘son; prince’, from Sanskrit kumāra;
- lōg ‘world’, from Sanskrit loka;
- maran ‘death’, from Sanskrit maraṇa;
- mō参考资料’s ‘salvation’, from Sanskrit mokṣa;
- narah ‘hell’, cf. Prakrit naraha, from Sanskrit naraha;
- ni参考资料r ‘Nirvāṇa’, from Sanskrit nirvāṇa;
- zam参考资料đī ‘world’, from Sanskrit jambudvīpa ‘name of the central territory among the seven territories around Mount Meru’ [see also: Sarkārati 1999: 307-311; Sims-Williams 1983: 132 – 141].

4. Modern Iranian Period

Following the fall of the Sassanian Empire by the Arab conquerors in 651 AD and after the gradual expansion of Islam in the Iranian-speaking territories, a group of the Iranian Zoroastrians migrated to India, mainly to Gujarat, in the 10th century AD [Jamaspasa 2003: 391]. The story of this migration is narrated in the Qessa-ye Sanjān ‘The Story of Sanjān’, written in 1600 AD. These new-comers, now known as the Parsis of India, soon produced translations of their religious texts from Middle Persian into Sanskrit and thence into Gujarati. The main figure in translating Middle Persian religious texts into Sanskrit was the celebrated Zoroastrian high-priest Nēryōsang, son of Dhaval, who flourished in the 12th [Tavadia 1956: 14; Degener 1991: 49; cf. Boyce 1979: 168] or in the first half of the 14th century AD [Jāmāsp-Āsānā and West 1887: xix]. Nēryōsang’s Sanskrit is a sort of non-classical mediaeval Sanskrit, which can be best called Parsi Sanskrit [cf. Boyce 1968: 47; Degener 1991: 49]. Parsi Sanskrit translations were evidently not meant to be read for themselves, rather they functioned as a key for understanding the Middle Persian original. Hence Parsi Sanskrit is a type of Iranianised Sanskrit which, in some cases, cannot be fully understood without a basic knowledge of Middle Persian. One of the characteristics of Parsi Sanskrit is its avoidance of using the word deva- to refer to god, in place of which the word yajada- is often used (e.g. in: Skend Gumānīq Wizar 13:3) [see: Jāmāsp-Āsānā and West 1887: 126] which is a Zoroastrian term derived from Middle Persian yazad ‘god’ (from Avestan yazata- ‘worthy of worship, adorlable; god’; cf. Sanskrit yajata- ‘worthy of worship, adorlable’).

As a result of the translation movement in the Islamic world which began in the
middle of the 8th century AD and continued to the end of the 10th century AD, especially during the 'Abbāsid caliph al-Maʿmūn (rule: 814–833 AD), a large number of Indian books were translated into Arabic and from Arabic into other languages, including Persian. One of the translators of this period was the Indian Manaka [Ṭbn al-Nadīm, p. 342], who had also translated a book on toxicology attributed to Cānākya (Arabic Śānāq) into Middle Persian for the use of Yaḥyā Ṭbn al-Xālid al-Barmakī, but since he did not know the Pahlavi (i.e. Middle Persian) script, he entrusted the task of writing it to 'Abū Ḫātam al-Balḵī. This book was then translated into Arabic under al-Maʿmūn [Ṭbn ʿAbī ʿUṣaybī, vol. 1, p. 33].

The migrations of Persian-speaking communities to northern India, as invaders, traders, religious teachers, and mystics, around the 10th century AD, paved the way for the emergence of Urdu as a distinct Indo-Aryan language [cf. Dil 1992: 211]. Urdu first rose as a lingua franca based upon an amalgam of Persian elements with an Indian linguistic base which was a mixture of the local dialects of the Lahore-Delhi region. Urdu poetry employs the prosodic structures and poetic genres of classical Persian [as to the influences of Persian in Urdu see: Moṭabāʾi 1998: 546–547].

The rise and development of Persian literature, especially Persian poetry, in the Indian subcontinent caused some Indian words enter Persian poetical works and in some cases into the Persian language. ʿAmīr Xusraw Dīhlavī (1253–1325 AD) was the greatest Persian-writing poet of India, whose contribution to the development of the ghazal in India is particularly significant. All his Persian works bear traces of Indian influence, especially in vocabulary.

Some of the Hindi/Urdu words used in Persian poetical works are:

dād ʿringworm’, from Hindi/Urdu dād;
langūta ʿa waist-cloth, a cloth worn between the legs’, from Hindi/Urdu langōṭ, langōṭā, langōṭī;
mandāl ʿcircle, ring’, from Hindi/Urdu mandāl;
pānī ʿwater’, from Hindi/Urdu pānī;
sāl ʿthe plane-tree’, from Hindi/Urdu sāl;
tāl ʿa pair of cymbals’, from Hindi/Urdu tāl;
tāl ʿthe palmyra-tree’, from Hindi/Urdu tāl;
tambul ʿthe betel leaf’, from Hindi/Urdu tambol [see: Baghbidi 1996].

On the other hand, the spread of Islam in the Indian subcontinent by Persian-speaking missionaries and mystics, and the use of Persian as the official language of the court and the major language of administration and literature during Muslim rule, first in the Ghaznavid kingdom of Lahore and then over much of northern and central India, paved the way for the penetration of New Persian words into late Sanskrit texts and
many other Indian languages and dialects. Persian elements are abundant in the Sanskrit books written in Kashmir, as one of the important centres for Sanskrit, especially during the time of Sulṭān Zayn al-‘Ābidīn (rule: 1420–1467 AD) of the Muslim family of Śāhmīr [see: Naqvi 1974: 106–107; Sarma 2002: 76–77], e.g.

*ānjīra*- ‘ficus oppositifolia, fig-tree’, Hindi *ānjir*, from New Persian *ānjīr*;
*badām*- ‘almond-tree’, Hindi *badām, bādām*, from New Persian *bādām* ‘almond’;
*cobacūnī, cobacīnī* ‘the root of Smilax pseudochina’, Hindi *cob-cīnī*, from New Persian *čub-e čīnī* ‘China root’;
*kharbhūja* ‘melon, water-melon’, Hindi *kharbuza, kharbūza, kharpuza, kharbūjā*, from New Persian *xarboz[a], xarbuza*;
*tarambūjā* ‘water-melon’, Hindi *tarbūj, tarbūj, tarbus[a], tarbūz[a]*, cf. New Persian *tARBoz[a], torboza*, Paštō *tARBuṇa* [see also: Baghbidi 2002: 73; Laufer 1967: 444; Mayrhofer 1956: I, 481].

During the Muslim rule of India some Arabic and Turkish elements, too, entered Sanskrit and other Indian languages through Persian. Some such Sanskrit words are:

*ka[m]* rūla- ‘name of the eighth Yoga in astronomy’, from Arabic *qabūl*;
*khān*- ‘khan, Mongol emperor’, from Turkish *xān*, from Mongolian *qā’ān*;
*majamudāra* ‘document-holder, record-keeper’, from Persian *maffiti‘dār*, from *maffiti* ‘collected; collection’, from Arabic *maifiant*; and Persian *-dār* ‘holder’;
*malka* ‘king’, from Arabic *malik*;
*mausula* ‘a Muslim’, from Arabic *muslim*;
*mūsariṅpha, mūsariṇpha* ‘name of the fourth Yoga in astronomy’, from Arabic *muṣrif*;
*mūsallaθa* ‘reconciliation (a term in astronomy)’, from Arabic *muṣalliθa*;
*muthaṣila* ‘name of the third Yoga in astronomy’, from Arabic *muṭtaṣiilit*;
*taravī* ‘quadrate (a term in astronomy)’, from Arabic *tARBī* [Baghbidi 2006: 146–147].

The Muslim kings of India, notable among them Firūz Śāh Tuyluq (rule: 1351–1388 AD) and Jalāl al-Dīn Akbar (rule: 1556–1605 AD), showed much interest in the translation of important works from Sanskrit into Persian and vice versa. According to the chronicle *Sīrat-i Firūz Šāhī*, Firūz Śāh Tuyluq got translated into Persian six Sanskrit works dealing with astrology, from among which only Varāhamihira’s *Bṛhatasthānita* and *Dalā‘il-i Firūz-Sāhī* appear to be extant [Sarma 1998: 70; 2002: 74]. Jalāl al-Dīn Akbar had established a scientific circle known as the *Maktabkhānā* or the Bureau of Translation [see especially: Rizvi 1975: 203–222], in which translation from Sanskrit into Persian was performed in three stages:

‘First Hindu or Jaina scholars prepared a paraphrase in Hindi of the Sanskrit text
to be translated. In the second stage, this Hindi paraphrase was translated into Persian by one of the several Muslim courtiers. Finally, the Persian translation was polished and put into elegant prose and verse by one of the more accomplished scholars, often Akbar himself supplying the appropriate phrase' [Sarma 2002: 76].

Eleven Sanskrit books were translated into Persian under Akbar, the most important of which were Mahābhārata-, Rāmāyaṇa- and Atharvaveda- [see: Modi 1925]. In addition, under Akbar, Ulūy Beg’s astronomical tables were translated from Persian into Sanskrit.

After Akbar, Muḥammad Dārāšukūh, son of Śāh Jahān (rule: 1628 – 1658 AD), supervised the translation of fifty of the most important Upanīṣads from Sanskrit into Persian, known as Sirr-i Akbar [see: Emāmī and Šams 2005]. The Europeans first came to know Indian philosophy through this Persian translation and thus Indology was founded.

The last phase of translation from Persian into Sanskrit took place under Sawai Jai Singh of Jaipur (1688 – 1743 AD), when for example Naṣīr al-Dīn Ṭūsī’s Persian manual on the astrolabe, Risāla-i Bist Bāb dar Ma’rifat-i Usturlāb, was translated into Sanskrit. The procedure adopted at Jai Singh’s court was similar to that at Akbar’s Maḥtaṭkhānā. The majority of works translated from Sanskrit into Persian are scientific texts, dealing with astronomy, astrology, mathematics, music, medicine, veterinary medicine, etc. Compared to this wide range of texts, those translated from Persian into Sanskrit deal mainly with astronomy or astrology. From among literary Persian works translated into Sanskrit one can refer to ‘Abd al-Rahmān Jāmī’s Persian classic Yūṣuf-u Zulaykā by Śrīvarā in 1505 AD under the title of Kathākautuka- [Sarma 2002: 78 – 81, 83].

Persian lexicography in India started in the 13th century AD. The first Persian lexicon prepared in India was the Farhang-i Qavvās by Fxr al-Dīn Mubārak-Śāh Qavvās Qaznavī (probably in 1291 AD) which was used as a source for all the other Persian lexicons written in India, the last of which being the Farhang-i Nizām (1927 – 1938 AD). On the other hand, the interest of the Mughal court in Persian was so that manuals appeared for teaching Persian through the medium of Sanskrit, of which fifteen are known written during the four hundred years between 1364 and 1764 AD [see: Sarma 1996: 1 – 12] , the most important of which is Bihārī Kṛṣṇadāsa Miśra’s Pārasīkaprakāśa- ‘The Light of Persian’ dedicated to Akbar [Sarma 1996: 5 – 6; 1998: 75; 2002: 85].

The vocabulary of Modern Indo-Aryan languages is often said to consist of three groups of words: learned Sanskrit words (tatsama-), inherited Indo-Aryan words (tadbhava-), and local (deśya-) words. To these, a forth group should be added: Persian words. Persian has been the principal vehicle for the transmission of Arabic vocabulary
throughout the Islamic culture area. Persian elements are more prominent in the northwestern part of the vast Indo-Aryan area, such as Sindhi and Panjabi, but their number decreases as one moves towards the east (Bengali), or towards the south (Marathi). A large number of Perso-Arabic words have also entered all the Dardic languages of Pakistan through Urdu. Among the Dardic languages of northwestern Pakistan, Khowar shows the greatest influence of Iranian languages at various times [see: Morgenstierne 1936].

The last point to be mentioned is that the only Indo-Aryan language now spoken in Iran is Zargari or Româno, which belongs to the Romani branch of central Indo-Aryan languages. It is mainly spoken in the small village of Zargar in the Ābyek district in the Qazvin Province of northwest Iran. Zargari is the only genuine Gypsy language in Iran which, in spite of being under the heavy influence of Āzari Turkish and Persian, has still preserved its Indo-Aryan nature. A large number of Persian words have found their way into Zargari mostly through Āzari Turkish, e.g. āsemān ‘sky’; diz ‘town’ (Persian dez/dež ‘fortress, fortified town’); res- ‘to arrive’; xos ‘good, pleasant’ [see: Baghbidi 2003].

References
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