

SUMMARY OF ARTICLES

Barā-ye, Batrā-ye and Batrūn-e

ʿA.A. ŞADEQİ

This article deals with the explanation of the word بترون (*btrwn*) which al-Maqdisī quotes in *Aḥsan al-Taqāsīm* from the language of the people of Marv. The late Moḥammad Taqī Bahār (Malek al-Şo`arā), Zabīḥ-allāh Şafā and Parvīz Nātel Kānlarī have considered it as a misspelt form of بترای (*batrā-ye*), the older form of the preposition برای (*barā-ye*).

The present article demonstrates that the quoted form is an authentic and correct one, the pronunciation of which must be *batrōn-i*. This word consists of the preposition *bat*, the older form of *be* (= to, towards, in), the word *rōn* (= side) and the *eẓāfe* particle and is equivalent to the compound word *be-sōy-i* which is attested in the sense of برای (*barā-ye*) in classical Persian texts.

Assimilation and Dissimilation or 'momāle' in Dari Persian

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Assimilation is a process which refers to the influence exercised by one sound segment upon the articulation of another, so that the sounds become more alike, or identical. Dissimilation is the opposite process. It refers to the influence exercised by one sound segment upon the articulation of another, so that the sounds become less alike, or different. In traditional and classical linguistic researches, these phonetical changes are called *Momāle* or *Emāle*. This morphological term was first used by Arab grammarians. In Arabic traditional grammar books, the change of /a/ to /e/ or /ā/ to /ē/ and in general, the vowel changes because of the following or preceding vowels are referred to as *Momāle*.

In this paper, the author describes assimilation and dissimilation in the following cases:

A) Assimilation of two adjacent syllables:

1. Assimilation of the vowel /ā/ in the second syllable of a word under the influence of the vowel /e/ in the preceding syllable: *emād / amid, rekāb / rakīb, ḥasāb / ḥasīb*;

2. Assimilation of the vowel /ā/ in the first syllable under the influence of /e/ in the following syllable: *āmen / imen, tāken / liken, malā'eke / mali'eke*;

3. Assimilation as a result of the influence of the vowels /o/ and /a/ in the words like *qorbī / qorbā, solmī / solmā, oqbī / oqbā, da`wī / da`wā, ḥākazī / ḥākazā*.

B) Dissimilation in successive syllables in a word:

1. The words rhyming with *mofā`ala*: in such four-syllable words, the vowel /a/ in the third syllable is changed into the vowel /e/: *molā heze, mozākere, monā qeše*;

2. In Arabic words rhyming with *fa`ala*, the vowel /a/ in the first syllable is changed into /e/: *sedāqat, qenā`at, resālat*.

Single-ending Verbs

M.T. VAḤĪDĪYĀN KĀMYĀR

In the Persian language, there are certain verbs which, unlike the others, lack inflectional paradigms. In other words, at the end of such verbs, only a third person singular ending (-ad for present or zero morpheme for past) occurs. These endings do not function as verbal endings. For this reason, such verbs are called single-ending verbs.

In the grammar textbook prepared for high school students of Humanities by Dr. `A.A. Šādeqī and Ġ.R. Aržang, these verbs have been examined under the title of "four-part sentences".

The author of the present paper states that although the grammatical points on the single-ending verbs mentioned in the so-called book are of great importance, a careful and comprehensive description has not been presented and the classification is defective.

In this paper, these verbs have been precisely illustrated and the defects of the aforesaid classification have been mentioned. Moreover, the way of distinguishing such verbs have been presented as follows: single-ending verbs, in structure, are similar to those sentences in which the isolating *ezāfe* has been used: علی خوابش می آید (= Ali feels sleepy). To distinguish whether the verb used in this sentence is a single-ending one or not, we should omit the clitic pronoun and replace it by an isolating one (Ali). If after the replacement, the sentence is ungrammatical, the verb is a single-ending one, otherwise it is not so. As it can be seen, after omitting the clitic pronoun (-aš) and replacing it by the isolating one (Ali), the above sentence will be changed into *خواب علی می آید which is not grammatical. Therefore, the verb used in this sentence is a single-ending one.

It seems that single-ending verbs are not usually used in their real meaning(s). The author, after examining contemporary Persian, both written and spoken, distinguishes 13 single-ending verbs: آمدن (= to come), افتادن (= to fall), بالا آمدن (= to rise), برداشتن (= to pick up), بردن (= to take), بودن (= to be), درآمدن (= to come out), زدن (= to hit), رفتن (= to go), شدن (= to become), کردن (= to do),

کشیدن (= to draw, to drag) and گرفتن (= to get). It should be noted that these verbs are single-ending only in one of their usages. The distinctive feature of these verbs is that they cannot be used with all kinds of nouns, adjectives and pronouns. In other words, they form a closed list with certain nouns, adjectives and pronouns.

Finally, the author provides a list of these 13 verbs along with the nouns, adjectives, pronouns and other morphological categories which can be used with them.

The Lexical Benefits of the Qāzān-nāme-ye Manzūm

M. Modabbērī

Nūr al-Dīn ibn Šams al-Dīn Moḥammad Aždarī, an unknown poet of the 8th century AH, composed the collection of Qāzān-nāme in *baḥr-e motaqāreb* in imitation of the *Šāhnāme* in the name of Sulṭān Oveys Jālāyerī in 763 AH. This *maṣnavī* containing 8700 couplets, like most historical *maṣnavīs*, does not have a high position, from literary viewpoint. The great importance of this collection is not only for its historical discussions on the Ilkānīd period as well as the events of Sulṭān Qāzān Kān's time, but also for the use of classical Persian words, especially pure and archaic ones. Because most of these words have been either totally obsoleted or rarely used in the texts during the 8th century.

The author of this paper first classifies these words and then arranges them alphabetically, in a dictionary-like fashion along with their meanings.

Truncated Compound Present Participle

`A. Ṭabāṭabā'ī

The Persian compound adjectives are divided into two groups: endocentric and exocentric, a great majority of which belong to the former. In the endocentric ones, there is an adjective functioning as the syntactic and semantic head. Depending on whether the head is the first or the second constituent, we call the compound left-hand headed or right-hand headed.

In Persian, there is a very active morphological process by which compound adjectives are generated, called by traditional grammarians "ṣfat-e fā'eli-ye morakkab-e moraḳḳam" (truncated compound present participle). In these compounds the second constituent functions as the head. This article aims at providing a survey of different kinds of these compounds considering the

syntactic and semantic relations between their constituents.

A Survey of the Structure of Denominative Verbs in Middle Persian and Modern Persian

Y. MAŅṢŪRĪ

In this paper, the author endeavours to demonstrate the structure of denominative verbs (past and present tenses) in Middle Persian and Modern Persian and to throw light upon the stages of development of such verbs. If these verbs are examined by means of appropriate linguistic methods, they can be used as suitable patterns for persianizing foreign terms, although they cannot solve all the relevant problems in persianizing foreign terms.

Bābā Ṭāher's Character

M. MA'DANKAN

The most authentic information concerning Bābā Ṭāher may be found in Rāvandī's book *Rāḥat al-Ṣudūr*. In this book, Bābā Ṭāher's visit with Toqrol the Seljūqīd in Hamadān as well as his recommendation to Toqrol as to respecting justice have been mentioned. But Bābā Ṭāher's real life, like that of many other sufists, has been hidden behind a halo of ambiguity and myth.

With regard to the concepts of Bābā Ṭāher's quatrains one can say and even accept that he has been neither *an Ahl-e Ṭarīqat*, as the word is described in different books, nor a gnostic, abandoning all personal desires, nor an obvious claimer of gnostic illumination which is the greatest point in mysticism, but his inner grief and his hermitage and enthusiasm as well as his natural ability in seeing or feeling unknown and invisible things formed his typical mysticism. His dervish-like life style which made a saint out of him in public opinion, placed him in a position higher than austers and hermits and lower than great mystics so much as his name was recorded as a fascinated disciple.

The Story Is to Be Continued

M.R. NAṢĪRĪ

Since it was dedicated to Sulṭān Maḥmūd the Ġaznavid, Ferdowsī's *Šāhnāme* has been totally accepted among different social classes, ranging from sultans and emirs to narrators and jugglers. For this reason, in different periods, various

versions were produced and decorated many libraries. By the emergence of the *Herāt school*, calligraphy and illumination flourished. It was at this time when a copy of Ferdowsī's *Šāhnāme* with the handwriting of Ĵa'far Bāysonqorī was produced. This book is really a great masterpiece in calligraphy, illumination and painting.

The characteristics of this unique version have been recorded in Badrī Ātābāy's catalogue of the *dīvāns* along with other existing versions of the *Šāhnāme*. This book was stolen from the royal treasury in 1306 AH and by the attempts of the police of Isfahan, it was discovered and returned once again to the royal treasury. In a report written on Mordād 24 of the same year, Faraj-allah Bahrāmī, Isfahan's ruler of the time, informed Teymūr Tāš, the court minister of the period, of the stealing the above-mentioned *Šāhnāme* as well as its purchase by a financial agent of Isfahan and Mīrzā `Abbās `Aḩīqecī from ḩāĴī Elyās ḩakīmī and his shareholders in order to transfer it to Europe. But the noteworthy point is that Bāysonqorī's *Šāhnāme* has not been recorded among the discovered versions of the *Šāhnāme* in Badrī Ātābāy's catalogue.

