



Investigating the syntactic features of Ibn Balkhi's Farsnameh (50) pages

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ABSTRACT

This paper aims to investigate the syntactic features of the Farsnameh and verbs such as (Yad Kardehieed, Dade Ayad, Yad Kardeh Ast, Sharh Dadeh Ayad, Kardeh Amadeh Ast, Kardeh Amadeh Bood, Sakhteh Amad, Negah Dashteh Ayad, Yafteh Amad, Yafteh Shod and etc.) in 50 pages of Ibn Balkhi's Farsnameh and then, specify that the excessive use of this verb in this book is a special stylistic feature of that century, ie 5 and 6 century. This feature also exists in its contemporary books, such as the history of Beyhaqi, Kelileh and Demneh, etc. And Demneh, etc., but it has never been discussed in Farsnameh.

Keyword:

verb, passive, Farsnameh, Ibn Balkhi

Introduction

This book has been edited by Lestrage and Nicholson and explained by Dr. Mansour Rastegar Fasaie.

About Ibn Balkhi's Farsnameh: None of the authoritative sources has mentioned the name of the author of Farsnameh and only Haji Khalifa has called and mentioned him as "Ibn Balkhi" in "Keşfü'z-Zunûn". He has given the author this name according to the materials in Farsnameh. However, Nicholson believes that this name was given by Hamdollah Mostofi to the author of the book, and that others have used it after him (Rastegar Fasaie, 2015: 1). King Abu Shoja Mohammad Ibn Malekshah Saljooqi (1089-1118), in a letter with his handwriting, wrote to Ibn Balkhi, he asked him to know about Pars conditions... (there is a great one of deprived lands and always has been the capital for kings and has informed me about its form and the traits of the forefathers and people and animals behaviors and about its climate and products and the way of dealing in old law and new law that is valid to the king's understanding. (same, 1995:2). Farsnameh is a comprehensive and independent book about Fars, geography, histories and characteristics of its' people from Kiumars to the end and it is about Fars and Kurd tax and peoples' characteristics (same, 1995:3). It is understood from the references which sometimes Ibn Balkhi mentions that due to his attention to Tabari history, to Al Alam, from the east to the west.... Surely, he has imitated from it.

Research History

The study shows that Dr. Rastegar Fasaie has explained Farsnameh and has wrote a footnote on it. These marginalizations include meanings and explanations of some sentences- names and persons- the explanations of places (in the past and today) - origin and root of Pahlavi words- more historical explanations- sometimes explanations and reasons for naming and sometimes syntax: The elimination of linking verbs to verbal and spiritual symmetry and so on.

Dr. Fasaie has mostly paid attention to Nicolson's words and printing bugs and refers it to Farsnameh's origin. I did not observe anything about the form of its' verbs and syntax and stylish features in any document, book, study, article and even, I observed no example from Farsnameh in none of historical books of Dr. Khanlari and Abolqasemi-Givi and Mrs Sediqian research.

This can be for this reason that the book has a low literary value and is valuable from the geographical and informational points of view. Although, this book does not have literary contents- its' writing style is same as the 6th century style and completely, it is similar to History of Beyhaqi.

The manner of Book's prose in Dr. Fasaie's viewpoint

Book's prose is plain and short and Farsi words are dominated. And have the least rhymes and verbal terms. Also, book's Arabic poems and sentences are the natural continuation of Farsi contents. Ibn Balkhi is interested to Farsi words a lot and uses many of these words in his book. In his book, he translates Arabic words to Parsi and sometimes, reminds the structure and quality of Farsi's and Arabic's word formation. He uses many of Farsi words in special meaning that Lestrage has referred to them in his correction list (Fasaie: 1995:8). Arabic language is used in

Ibn Balkhi's farsnameh in a reasonable way and Arabic words are consisted of 25% of the book's content and according to the mursal prose style of the 5th and 6th centuries, infinitives and gender-specific plural pronouns and additional compounds of Arabic obiter dictum and praying are been used in the book.

The examples of these cases are:

- 1) justice- debate- confession- lesson- depth- perish
- 2) types- operations- rulers- planes- additions- end- kings- conditions- forms

Sometimes, it is referred to Arabic words- sentences- and noun clauses translations. He had two "Sale'e" on his shoulder. Sale'e meaning:

- is a collection of pus that has built up within the tissue of the body.
- It is referred to Persian people as Ahrar al-Fars means Pars liberals.

Words such as "ra" means of - "ba" means "to"- "if" means "or" and "che" and "baz" means "to" and in additional case - the book has a lot of words of conditional verbs and Moti'ie and verb derivations "shayestan" and "pas az khod." It was asked from prophet.

This is narrated from Pahlavi language in Arabic language. The Arab goes with ignoble- village has a fence- if stone - if village- and if on earth. So when you do not deserve your father-how do you deserve the others?

- (Fasaie: 1995:10)

- Dr. Fasaie have studied and surveyed in this way and explained about Farsnameh, but, in his book's margins and footnotes, he has not explained about the verbs we want.

Take a look at the 50-page stylistic features of Ibn Balkhi Farsnameh with its examples:

Using "key" instead of "ke"

Note: We see in several parts of the book that "key" (meaning that) has been written in the "ke" form. So, this contracts the reader whether it was stylistic feature or whether it has been written in both forms, which is of course, a weak assumption, because the abundance of "key" eliminates the assumption of using both forms in each line of the book. Probably, an error has occurred in Nicolson's correction, because he reminds us about his mistakes in correction. Secondly, it can be thought the copy has been manipulated and of course, it needs to be checked and investigated. Up to this time, the reader is in doubt.

For example:

His names and numbers of Afrasiab's name- (key) has been borrowed from Mianeh- due to this (Ke) it has been from Torkestan and the time (Ke) had gone, after Manouchehr, eleven kings that the time of their kingdom was 12 years (Key), Afrasiab had gone and conquered Iran and this explanation has been come after this.

Examples

...Among the characteristics of Pars people, key have been mentioned, it was said: (Fasaie1995:50)

...Every city key is in the world. (p.51)

...Fars means key: two groups choose God... (p.51)

...Their honor is like honor of Qoreish- among Arabs and Ali Ibn Alhossein ...key is famous. (p.51)

... it was asked the prophet key: why all tribes like A'ad and Samoud (p.52)

...the Persians are praised in two places: key they have been praised due to their power and masculinity (p. 35).

....so, to be appeared key this sign has come about this story (p.54)

...another narration key is in the time of tribal kings.... (p.54)

....it means key: you are wanted to have a great fight; key is the god of power and severe fight.... (p. 56)

..... this tribe key refers to them. (p. 56)

....key called him "Zol Qarnein". (p. 59)

....key Romans were after Alexandre, seventy-two kings.... (p. 60)

.....key ruled 40 years in the time. (p. 63)

....key its origin has come from Yemen. (p. 64)

.... Fereydoun's origin key has been remembered. (p.65)

.....key after Jamshid, his children fled. (p. 66)

....key was killed at the time of roman Alexander. (p.74)

1. Using "Jomlat" instead of "Jomleh" (means sentence).

The sentence has been used in the text, which causes our doubts, exactly like using key instead of ke, for example:

.....I am from the Sasan's origin and his origin was found by this text. (p. 79)

... his name "Shahr boraz" and kingdom were conquered, but did not take long. We did not mention "Shahrboraz" in this sentence, because it was a foreigner. (p.86)

Examples

.... he made a promise by this sentence. (p.52)

....and two classes of this sentence were before Alexander the Great. (p.59)

.....his origin was found by this sentence. (p.86)

2. Using anak instead of ananke (those)- chenenak instead of chenenke (as)- bar anak instead of bar anke (that)- anch instead of anche (which).

.... all of those were robbed and anak who escaped from Jerusalem, stuck in Egypt. (p. 54)

....in short, chenenk there is no satisfaction in it. (p.57)

..... chenenk from the beginning of his property until the end.... (p.57)

.... chenenk, due to the first narration, three fathers go with Hooshhang. (p.63)

...but they agree with anak, but it was the age of Hooshhang. (p.63)

... chenenak (as) it was mentioned in the first narration, among his three previous generations, he miravad (is like) Hooshhang...(p.63).

In this part, we deal with another different kind of writing (p. 93) in the last line, "after 40 years, the kingdom of the universe was his kingdom."

Up to here, in every sentence, "anak" has been used instead of "anke."

3. Using verbs without "b" and sometimes verbs that do not need "b" with "b".

Adding or deleting of unnecessary prefix of be. b+verb

*adding be to the simple past:

.....he went (beraft) to war and took back (besetad) Egypt and killed (bekosht) its king and army and too...conquered (begereft) the west and freed (begoshad) Palestine. (p.54)

.... they killed (bekoshtand) yah yebne Zakaria. Goudarz Ashkani went (beraft) and took back (besetand) Jerusalem

from Jewish and killed (bekosht) their men and enslaved (biyavard) their women and children. (p.55)

....to fight them badly and kill (bekoshid) them. (p.55)

...when the Jewish killed their prophet, and conquered their region.... the prophet displaces their nation and break.... (p.56)

.... he lived so long in his time that he ruled the world for 40 years. (p.63) After Jamshid, his children fled. (p.66)

5. Using b instead of v

In the ancient works, letters of some verbs change and a letter is replaced by another letter. (Givi, 2001)

...I cannot betavam (betabam: bear) flies have sat on him. (Roudaki,5)

.... they mishetavand (mishetavand: rush) to it. (Kashf,5,9)

...what caused you to beshetavid (beshetavid: rush)?

Examples of Ibn Balkhi Farsnameh:

.... they went to Egypt and he nebesht (nevesht: wrote) a letter to the king of Egypt.... (p.54)

...his relation has been nebeshteand (neveshteand: written) in two narration... (p.62)

6. Using "hamchonin" instead of "hamchenin"

...and killed that king with his army and hamchonin (also) all the people until end of the West. (p.54)

7. Using verbs in form of Dari

Continuous y in a line's verbs. (Givi, 2001:306)

.....they beshostandi washed and charb kardandi (lubricated) the child. (tafsir104/ text4)

.... the past participle with postpositions of "Y" (Givi2001: 315).

.... Davood observed that the angels ...went.... he knew that they yale kardandi (released) him. (Tafsir, 165/10)

An example of Ibn Balkhi Farsnameh:

....and they always neveshtandi (wrote) the Persia people as "Ahrar al Fars". (p.51)

....it means if this science avikhte boodi (be) in the sky, the men from Iran will fiyaftandi (find) it. ((p.57)

Key (that) khanandi (called) him "Zol Qarnein". (p. 59).

.....they goftandi (called) him "Gol Shah", means "great king". (p.61)

...he was in the war with insurgents and demon, and they goftandi (called) him demon keeper. (p. 63)

.... they goftandi (called) his father Divenjehad Ibn and Yunjehad. (p. 64)

.... they goftandi (called) him "Yazdjerd narm" from what he was humble. (p.83)

8. Using praying verbs

... konad (be) like the life of Noah and the property of Solomon and Fereydon's reign, mosakhar gardanad (grant the domination of) the world to him and.... Dor konad (keep him away) from all evil. (p.46)

...hope this dignity payande darad (to be eternal)this powerful government khali magardanad (not to be empty) and..... roshan darad (keep brightening) this auspicious time. (p. 49)

..... arzani darad (give you everything). (p.58)

9. Using Verb Without "mi"

1/237/1- constructing simple past instead of past continuous. (Givi, 2001,155)

... I had a grandmother...that danest (know) how to write (Beyhaqi/133)

Examples of Ibn Balkhi Farsnameh

... few commentators daryabad (understand)... (p.56)
darmiyabad

... he danesti (knew) many Farsi words (p.57) midanest
... in Arabic language, they nevisand (write) like this and
nevisand (write) Parsi instead of Farsi... (p.59) they
wrote or are writing in this way? minevisand or
mineveshtand

... the origin of this name is Hooshhang, but because they
nevisand (write) in Arabic language... (p.61)
minevisand

10. Using "hamgenan" instead of "hamegan" (all) or all in
some parts of the text and the use of (be ham)

... all of four classes belong to Kiumars race and their
numbers hamegan (all) were related to Alexander the Great
without Roman key (that) were after Alexander. (p.60)

... be ham (all) at the time of Alexsander the Great and the
Roman key (that) became king after him. (p.60)

....key (that) determined joodarz Ashghani to kill hamgenan
(all).... (p.78)

11. Using verb "miravad" in the meaning of "miresad"

Even today, it is said that someone miravad (to be like) his
father and when they want to speak about origin, they say
they miravand (originated) from that race...

.....according to the first narration, among his three
previous generations, he miravad (is like)
Hooshhang....(p.63)

... all Arab origin miravad (takes after) him.... (p.65)

12. Using the verb "setad" which is obsolete, today

... he went to fight and setad (took back) Egypt....(54)

13. Using (A) at the beginning of some words

.....Afridoun Ibn Asfian, five-hundered years.....(p.65)

14. Using several words after the end of the sentence and
verb

.....and cities and climate and the shapes are mentioned,
in the name of God Almighty, mentioning the kings of
Persia and their followers and histories ... (p.58)

... his mother's name was "verk", Jamshid's sister....(p.56)

15. Sometimes, it has been not mentioned "va" between
words and numbers and the corrector, himself has added it
in parentheses.

...Keyqobad Ibn Zab, one hundred (va: and) twenty years.
(p.70)

.....thirty (va: and) one king...(p.78)

Sometimes, "va" has not been mentioned between two
words in a text, line, and has been mentioned among the
remaining words. In my viewpoint, either the text is
confusing and has been not written by one person at a
specific time, which there is a distinction in its writing style
or the corrector has been carelessness.

16. Using Obsolete Plurals and Arabic Plurals

.....and tavarikh (histories) and works of each of them, key
(that) each of them created it (p.57).

... he has trusted among the right tavarikh (histories) (p.57).

17. Using Passive Verbs

One of the syntax characteristics of the 5th and 6th centuries
is the use of verb in passive voice. This method is so current
in The History of Beyhaqi, which is the most significant
point of the book. Sometimes despite of being active,
passive verb is used. Sometimes, passive verb is made by
transitive verb. At this time, the auxiliary verb of passive
mostly is from "amadan" or sometimes from "raftan" means
"shodan". The verb "raftan" meaning "shodan" is still used
in Khorasan. e.g. instead of "khub shodam", they say "khub
raftam", or "dar basteh raft" instead of "dar basteh shod".

The reason of this use:

1) to prevent the first- and second-person verb usage.

2) to convey overall and non-personal message (in
scientific books, having this characteristic, either passive
verb is used or singular second and third person are used
without a specific addressee (Sediqian, 2004:90).

6/27 with the specified verb "amadan" (in the ancient and
old-fashioned works) (Givi,2001, 817)

.....Arabic words..... "yad karde amad" (have been
mentioned) and these words are gofte ayad (said), too
(Zakhireh/2).

50/27 passive singular third person for active singular first
person (Givi, 2001, 835).

... all this gofte ayad (has been said) (Tabary/595).

I wanted to gofte ayad (has been said) instead of me
(Tabary/886).

51/27 passive singular third person for active plural first
person (Givi, 2001, 835).

...we are going to travel from Balkh to Harat until the
winter magham karde ayad (have been started) (Beyhaqi/9).

Example of Balkhi Farsnameh:

... And their histories and works, key each of them nemude
ast (has been did), yad karde ayad (has been remembered)
.....(p.57)

.....and cities and its climate and forms karde ayad (have
been remembered)...(p.65)

.....and this explanation dade ayad (has been come) after
this data (p. 65).

In the primary period, often the passive structure of
hamkard "kardan" is omitted and goes back to the past
principle voice (karde) and an definite verb "shodan" or one
of its equivalent comes after that in all forms of the verb,
and this method of using is special for singular person.

...we are going to travel from Balkh to Harat until the
winter magham karde ayad (have been started) (Beyhaqi/9).

Zekr karde ayad (has been mentioned) (Alabniye, p.45).

In some ancient Persian-Dari versions, sometimes this sign
of the pre-final sign of the word, the last vowel, has been

not written: amad bud = amade bud. karde ayad = kard ayad.

These two vowels are due to the difference in writing. (Abolqasemi, 1998, 133)

Khanlari says that passive voice of the past perfect of this period comes with the auxiliary verbs of amadan and shodan (Khanlari, 1999, 95).

weather noskhat karde amade ast (has been written)? (Beyhaqi, 505)

Passive-maker definite verbs (Farshidvard, 2008, 143)

.....and was supposed that rafte ayad (has went) to Marv. (Beyhaqi, 442).

Active verb is pertained to subject. Passive verb is not pertained to object (Ziaie, 2005, 127).

Passive with verb "amadan", sometimes like the ancients, it has been used passive verb with definite verb, but does not exaggerate like Beyhaqi and has considered the balance.

"Amad", the definite verb of passive past.

.... that dide amad (dide shod: has been seen) in the seven skies. (Kelile, 369/5).

...in Arabic words, which is his language, its' translation karde amad (has been translated).

.... "ayad", the definite verb of passive present.

...the first that has been shared (ghesmat farmude ayad) between you (Same, 371/15).

Exaggeration has been important (vajib dide ayad) in teaching and indoctrinating. (Same, 343/6).

Embassy's manner is talking (rande ayad) seriously, like a sword. (Haman, 15, 203)

18. Using verbs and sentences which are obsolete today or used in another way

....not stands and moves (nakhizad) except taking money (p.52)

This verb is still used by elder Mashhadian people in informal way (bekhaz, nakhaz, namakhazy, vakhaz, vakh)

.....he enslaved (be barde biyavard: be bardegi fiyavard or be bardegi gereft) women and children (p.55)

....and this order is kept (negah dashte ayad) in some way (p. 57).

....but others do not give up taslim nemikonand) (p.61). Dr. Fasaie has translated it in footnote like this: others do not accept this statement.

.....take it (bezarash) due to omen (p. 66). something like taking it, as it is mentioned in the book footnote.

.....and Afridoun lived up to the time of Manouchehr and this explanation should be presented (in sharh dade shaved). (p.67)

4/222/1 singular third person instead of singular first person (speaker) to passive voice (Givi, 2001:150)

...that came to me (faraz amad), was recalled (yad karde shod) (Siasat, 16/2)

.....in observation.... Should be tried (say karde shaved) (Golestan/ 77)

.....there will be another trip. If I go (karde shaved), I stay at home the rest of my life (Golestan, 117).

Examples of Ibn Balkhi Farsnameh:

....his origin is with his father (nasabe, ba pedarash ast) (p.73).

....and he was the last one of Kianian (akhare kiyanian bud) (p.74).

..... zel va khary bedishan oftad (they were humiliated) (p. 78).

....so he killed (bardasht) all of them (p.79) since he killed or overthrew or pulled over all of them.

... the world was purified (safi shod) by him (p.79).

.....he left kingdom (padeshahi gozashte) for Bahman's daughter, Khamani. (p. 79)

....he suppressed (bardasht) the tribal kings (p. 79).

.... It was found (yafte shod) according to this sentence (p.79).

....his father died (kenare shod) (p.81).

.... He reigned (padeshahi rand) (p. 82).

.....so he defeated (ghahr kard) Belash (p. 84).

...he was soon disappeared (mohegh shodan) (p.87).

Although, it has been translated as perish, disappear in the footnote, it is not used in this meaning, today.

....he died a natural death (kenare shod) (p.92).

Stating and asking in quasi-definite verbs

....he went to India (magham kard) (p. 93).

23/1/1 Non personal verbs (Givi, 2001: 152)

Significantly, an example of Balkhi Farsnameh is presented, in spite of that there has been mentioned any example from this book in nowhere and in no historical syntax.

...his castle should not be conquered (nemishayest setadan) (Ibn Balkhi, 2001:152).

The principle of evolution.....leads to be able to.... classifying (daste bandi nemud) them. (Sahabi/77).

33/7/1 Dr. sadeqi and Dr. Arjang have written this under quasi-definite verbs:

Verbs originated from (bayestan, tavanestan, shayestan) are always used before other verbs and show the speaker's viewpoint about the occurrence of the verb that comes after those verbs and for this reason, it changes the verb's form that comes after it.

Miravam (I go) = bayad beravam (I should go)

Miravad (s/he goes) = mitavanad beravad (s/he can go)

Today, these verbs never use alone and lose their main meaning, for this reason they are called quasi-definite verbs: nemitonambegam (I cannot say), nabayad beravam (I should not go).

quasi-definite verbs include: bayestan, tavanestan, shayestan

1. Can: This verb shows the speaker's viewpoint about the possibility or impossibility of a verb occurrence that comes after it. mitonestam beravam (I could go); natonest begoyad (s/he could not say).

The verb "tavanestan" can be conjugated in all times and forms: if she could go (mitonest beravad)... she could not say (natavanest beravad), he could not have stayed (natavaneste ast bemanad).

"tavanestan" has not a continuous form and cannot be said:

I am canning (daram mitonam).

Present indicative and present subjunctive of tavanestan of third person can be used without ending, after which an infinitive (morakham: shortened) comes: we can say: if s/he can go (betavan raft). s/he can see (tavan did).

Sometimes in literary language, infinitive (morakham: shortened) is used after the forms of a verb "can". This text could be (tavanad bud) like this (Givi, 2001: 1362).

Inconformity of the verb and subject (Sedighian, 2004: 44)

There are six family members in my house. I count them every day and come back to home and give my shirt to them to pray me (namaz tavanad kardan) (Ronaq, p.36)

Examples of Ibn Balkhi Farsnameh:

In questioning the condition, it can be objected (irad tavanad kardan) and like those minutes, so brief and good keep going (negah danad dashtan) and the wise have said... (p.48)

47/1 (in the role of helping verb) + a simple verb (Givi, 2001, 76)

One common kind of compound verb, is the composition of present stem with a simple verb, like: gozar kardan= gozashtan (pass); tavan dashtan= tavanestan (could) (compound verb) (Givi, 2001:76)

Examples of Ibn Balkhi Farsnameh:

So brief and good keep going (negah danad dashtan) and the wise have said... (p.48)

Middle west Iranian auxiliary verbs are classified in two parts: personal and non- personal.

Middle west Iranian auxiliary verbs:

1. Pahlavi- Ashkani- Tarfani: "tavanestan" (can) and

Middle west Iranian non- personal auxiliary verbs:

2) Pahlavi- Ashkani "Tavan" and (Abolqasemi, 1998: 62)

Tavanestan: This verb is perfect verb. It means it gets all forms of a verb, but sometimes it uses in a form of non-personal and in this form, the use of it is like modals (Abolqasemi, 1998: 127).

It cannot be pass out of Nile water (gozar nemitavan kardan) (Safar, 60).

According to Khanlari's book "Dastur-e tarikhi":

In the 5th and 6th centuries until the early 7th century, there are the oldest works left from Farsi Dari after Islam.

The characteristics of this period: the dependant verb in the older works often comes in form of full infinitive, like "pegah khastan", "adat bayad kardan" (Khanlari: 11:1378)

Decrease of quasi-definite verbs: quasi-definite verbs or modals (Farshidvard, 2008:143)

Verbs like "tavanestan, yarestan, shayestan, farmoudan, danestan, ... are the verbs that their subjects and objects are sometimes infinitive. (Same, 143)

The verb is an independent word related to time; it means it happens in the present, future, or past.

'natavan kard' and 'tavan kard' is used today, but 'tavanad kardan' is not used (Ziaiee, 2005: 102)

In "Kelileh va Demneh", it has been speakon about "tavanad bud, tavan goft, natavan gozasht, zende natavan kard, farq tanvan kard, natavan budan (in infinitive form)" (152/6), but "tavanad kardan" has been not seen anywhere.

19. Using "hafsad" instead of "haftsad" meaning (seven hundred), Using "shact" instead of "shast" (meaning sixty) (omitting or changing some letters)

...Jamshid, Tahmours brother, hafsado shanzdah sal (716)... (p.63)

....The duration of his property, hafsado sio hashsal (738)... (p. 70)

It has been written like haft and hefdah (seven and seventeen) that while using, hafsad sal, "d" has been not change into "t".

Keykhosro Ibn Siavash Ibn Kavooos, shast (sixty) sal (p.73).

20. Using the verb "bashad" instead of "hast" or "vojoud darad"

Today, it is used and has been used as the meaning of "be" (budan).

In "The Etymology of Verbs" in Farsi language by Dr. Yadollah Mansouri, it has been explained the verb "bashad" in page 560, number 90:

- Bashidan- bash

1) budan (Dehkhoda): it is said this is a humiliation in backward and a sedition in forward (Kimiaye Sa'adat, vol2, by Dehkhoda). Being (bashidan) loneliness, obsession overcomes. (Kimiaye Sa'adat, narrated by Dehkhoda) 2) stay, stop, stand, reside (Dehkhoda). A lawyer said.... we will write a letter to him and wait (bebashim) to hear what he orders (Tarikhnameh Tabari, vol3, 30). Amir Esmaeel was (bashed) in Bukhara for some time and went to Samarqand (Tarikh Bukhara).

Bash >fars mianeh?

Irani bastan>

(future article) from the origin ...

budan- shodan

Prefix maker of future article (nak. verbs)

(nak. budan: Yadollah Mansouri: 560)

An example of Ibn Balkhi Farsnameh:

...anything that is (bashad) in the cold and worm climate (p.50).

Verb from the viewpoint of historians

Homayounfar says: "verb in terms of inflexions and syntax is that part of words, which triple times such as past, present, and future have influences on its meaning (Givi, 2001: 55).

Khayampour says: verb is a word that is always a predicate; in other words, it refers to the occurrence or non-occurrence of an action at a given time from the three present, past, and future (Same, 2001: 56).

Dr. Mashkour writes: verb is a word that states someone's action or state in the past, present and future (Same, 2001: 56).

In Dehkhoda we read: verb is a word that refers to the independent meaning assigned to the present and past and future.

Dr. Moien says: verb is a word that refers to an occurrence of an action in the past, present, or future.

Conclusion

Given that in this study, there was only one example in Ibn Balkhi Farsnameh in Givi's book, as a result, reviewing this book is very useful, syntactically. There are many examples in this book and they can be extracted and also, this book is considered by the Grammarians. In this book, we deal with issues that need to be researched in depth and not pay attention to just famous literary works, but also, to the geographical texts that are full of important points.

Suggestion

1) In investigating the verbs of the book, some data was considered that require more research.

In this book, we deal with (ke, key), which shows that the key is used too much in the text and sometimes, in some places it is also possible to pay attention to its style feature. You can also pay attention to the reason of replacing the (ke) instead of (key).

2) We deal with the verb “negah danad dashtan”, which its use and the reason of its’ usage can be investigated, because nothing was gained by referring to historical ones.

3) In this book, style and manner have been not used uniformly and some lines of text make us doubt that these elements have been manipulated? Or the corrector has caused doubt, due to his taste. This requires historical research, etymology, and correction and another review is needed which will be a great and hard task.

4) The article has been dealt with only 50 pages of Farsnameh and the rest of the book takes another chance. You can find a lot of grammatical and syntactical points in this book, because no special attention has been paid due to its literary level.

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