

Maia Sakhokia

Morphosyntax and Syntax Style of Safavid (Medieval) Era's Persian Language: Data to Diachronic Typological Dynamics of Historical Grammar

According to Diachronic Morphosyntactic and Syntactic Dynamics the main different periods of CINP (Classical New Persian) may be revealed: I p. X-XII/XIII cent., – the same that G. Lazard's Oldest Period¹; II p. XIII-XV cent., IIIp. XVI-XVII cent.; IV p. XVIII c..². These periods are detailed on the basis of systematization of Principal Constituents of Persian Morphosyntax, Standard and Peculiar Syntax, Such linguistic data of different historical texts, documents of Safavi (Safavid) Era (XVI-XVII cent.. – third period of CINP), will be discussed and observed in this communication as Constituents of one Compendium of Historical Morphosyntax and Syntax of the Persian Language. The linguistic data of Safavid Era's Persian Language seems especially important to detailization of certain periods of Common Classical New Persian Language (CINP). The list of Sources, besides of the main well-known historical texts, includes the texts and documents, published in Georgia at the last times. So, my conclusions considers the following sources:

1. Xandamir-Tarixe Habibosseir; 2. Hasan Rumlu-Ahsanottavarix; 3. Sharafxane Badlisi-Sharafname; 4. Abdolfatahfumani-Tarixe Gilan; Eskanderbeke Torkmani-Tarixe Alam Araye Abbasi; 5. Zeile Tarixe Alam Araye Abbasi; 6. Mohamad TahereVahid-Tarixe Shahe Abbase Sani; 7. Eskandere Beke Torkman, Tarixe Alam-Araye Abbasi,³ 8. Eskandere Munshi Az zeile Tarixe Alam Araye Abbasi,⁴; 9. The Georgian-Persian Historical Documents of XVI-XVII cent.⁵, 10. Se maxaze farsi dar bareye Gorjestan Qarne Shanzdehom⁶ (Tree Persian Documents), and others.

¹ Gilbert Lazard, *La langue de plus anciens monuments de la persan* (Paris, 1963).

² Майя Сахокия, *Диакроническая типология в морфосинтаксисе индоевропейских и картвельских языков*, Автореф. докт. дисс. (Тбилиси, 1998), 14; მია სახოკია, დიქრონიული ტიპოლოგია მორფოსინტაქსში: ინდოევროპული/ ქართველური. სადოქტორო დისერტაცია და ავტორეფერატი (თბილისი, 1998), 55, 26-39.

³ *სპარსული საისტორიო ტექსტები*, შემდგ. ჯ. გიუნაშვილი და გ. კაციტაძე, რედ. ვ. გაბაშვილი, თსუ გამომც. (თბილისი, 1972), 279-382.

⁴ ისქანდერ მუნში, აბასის ქვეყნის დამამშვენებლის ისტორიის გაგრძელება. საქართველოს ისტორიის წყაროები, 24. ცნობები საქართველოს შესახებ. სპარსული ტექსტი, ქართული თარგმანი, გამოკვლევა, შენიშვნები, საძიებლები. მთარგმნ. შემდგ. ნანა გელაშვილი (თბილისი, 1981).

⁵ *ქართულ-სპარსული (ორენოვანი) ისტორიული საბუთები. XVI-XVII სს. სპარსული ტექსტი, თარგმანი, შესავალი, გამოკვლევა, კომენტარები, ლექსიკონი და საძიებლები*. მთარგმნ., შემდგ. ნუგზარ დუნდუა (თბილისი, 1984).

⁶ *სამი სპარსული წყარო XVI საუკუნის საქართველოს შესახებ. საქ. ისტ. უცხ. წყაროები. XXV. სპარსული ტექსტი, თარგმანი, შენიშვნები, შესავალი, საძიებლები*. მთარგმნ. შემდგ. ნანა გელაშვილი (თბილისი, 1990).

The questions observed are the following: peculiar (special) constructions and morphosyntaxes (possessives, two[-more]predicates, compound verbs and frame-models, phrase verbs, naming-constructions, relative clauses, appositions, nominal phrases, age-constructions, verba sentiendi, verba mentalis, verba habendi, imperatives, psychological subjects and antecedents, alternative and mixed object marking, etc.), peculiarities of different morphosyntactic elements (like: object personal markers, oblique subjects, mobile clitical morphs, functioning of postposition –rā, intransitive subject markers, prepositions as case markers and secondary members codification, etc.), standard constructions (simple, parataxis, hypotaxis, difficulties of ezafe-constructions, etc.), word order: standard and peculiar (special) word order, normative and inverted, and so on. For all these morphosyntactic/syntactic features some specifications of Safavid Era Grammar Style may be represented.

Namely, especially word order in the texts mentioned above, seems very important to single out the correspondent chronological periods: Standard Word Order Rules and specifications –*inversion and different inversion degrees*, Free and Fixed Word Order in CINP, Word Order in Special Constructions (special word order rules) are revealed.¹ The conclusion of such observation is the following: Standard Word Order in Safavid Era’s historical texts is more fixed, than free, and more fixed, than in earlier historical texts: more free in X-XIII cent., less free in XIV-XV cent. and more fixed in XVI-XVII cent. So, the main tendency of CINP Word Order Dynamics [and than→to Modern NP] is ‘Free>Fixed’ by main model formula: SOP:

At+S+ Od+Oid+Oext+Ap+Ac++Apurp+Acirc+P.

But it is not the absolute norm, it is more tendency than norm. We can find the interesting inversions in Safavid texts too, although more rare, that in earlier texts is it: “*Nesbat be in selseleye ’aliye bemazid qorb va rābeteye xās extesās dāšt betiqe qadre Sohrābe Gorji va sazā yāftane u az māze namake harāmi*” He have had the special connection to spear, to power of Georgian Sohrab and to his dignity and his value, worthy in that respect². The model is: P+O+ sequences of Oext-appositions. So, the Standard Word Order Rules to Safavi Era show mainly the model of fixed establishment, expressed as SOP. SOP is continued as Norm or Main Tendency in the subsequent literary Persian Language and in Modern ‘Neveshtari’ (Literary) NP of XVIII-XXI centuries too.

I’d like to represent just now the following data and to discuss the corresponding questions to facts of the sources mentioned above:

¹ About Word Order in Persian see: Maia Sakhokia, *Doctoral Dissertation*; Майя Сахокия, О порядке слов в предложении в классическом персидском. *Актуальные проблемы иранской филологии*. (Душанбе, 1985), 109-111; *მაია მარიამ სახოკია, თანამედროვე სპარსული ენის სინტაქსი და მორფოსინტაქსი ქართულენოვანათვის. ტიპოლოგიური თვალთახედვის საავტორო გრამატიკა*. Maia Sakhokia, *Syntax and Morphosyntax in Modern Persian Language. Typological Grammar for Georgians*. (თბილისი, Tbilisi, 2020), 350-371; (and oth. the full bibl. *ibid.*).

² ისქანდერ მუჰმი, *აბასის ისტორიის გავრძელება*, 111.

1. Word Order: Inversion is quite rare comparatively with the earlier Classical Persian (X-XI cc), on the one, and with the Modern Colloquial Persian Language on the other hand, – simultaneously. E. d. : S+P+Oext=Attr. (Predicative Attributive Syntagmas): *va Soltāne Mohammad pādešāhi bud besefate ‘edl va nasafate mousuf befoure ‘elm va fazilate ma’ruf* “Sultan Mohamad King-was by the fair face, and certain justice, and strong science and by wellknown superiority”¹. We see, it may be some appositions chains in such cases.

P+Od (A long chain of Direct Object(Od)): *Āxer be baladeye āmadaš ferestād az jomleye tasānifash hāšiye bar šarhe mavāqef va hāšiye bar hāšiye qadime Molānā Jalāladdin Mohammad Ravāni, va hāšiye bar šarhe Jāmi, va hāšiye bar Anvāre Feqhe Šāfa,i, va šarhe šamāyele tarmandi bar hadīs va tafsire sureye anaanzalnah va tārixē āle Osmān ke alān pādešāhe rumand, va resāleye dar shatranj va resāleye dar beytāri*² “To his coming he had sent something from his works, the comments to Molana, Jami, Shafai, History of Osman’s family, about the chess and the vet medicine”.

The inversion in Naming-Constructions: proper name after the predicate: Nucleus *Mousum* “named”+P+Prop.name.(prep.).

*Va Alhāl dar Mesr mahaleist ke mousum ast be mahaleye Axlātin*³ “The region in Egypt is, named Akhlatin by name”.

The inverted naming nucleus *Mašhur* “well-known” *Va az qarāibāte ānjā dariāčēist mašhur be Bulānāq*⁴ “One of notable place there is a lake, well-known as Bulanaq”, □ the word order is notable here too.

*Yek farde tāje mokallale morassaḡ bedorr o yavāqiat bud Mašhur be tāje Kayxosrovi*⁵ “It was the crown with gold and jewellery, well-known as Kaykhosrov Crown”. The word order is notable here too: P (Verb)+Naming Phrase-Taxeme by Lexeme *Mašhur*.

Oext (Object exterior) and Adverbs (Adv) are the usual and more frequent inverted sentence members.

*Az Sohrāb moxālefate doulat zohur yāfte beqatle Samiun Xān*⁶ “He recognized from Sohrab the killing of Samiunxan”(Oext);

*Dar daf’e in hādese bā u mošaverat nemude bedānče salāhe doulat qāhere bude bāšad*⁷ “Consulted to Good Peace of State”(Oext,> O-clause);

*Belāxere xod niz āmade dar Hini*⁸ “Finally he arrived himself to Hini” (Adv);

¹ Khandamir, Tārixē Habib-os-Seir, სპარსული საისტორიო ტექსტები, 282.

² Hasan Rumlu, Ahsan-al-Tavārix, სპარსული საისტორიო ტექსტები, 307.

³ Sharaf Khan Badlisi, Šaraf Nāme, სპარსული საისტორიო ტექსტები, 322.

⁴ იქვე, 324.

⁵ Eskander Big Torkman Munshi, Tārixē Ālam Ārāye Abbāsi სპარსული საისტორიო ტექსტები, 339.

⁶ Eskander Munshi, Zeile Tārixē Ālam Ārāye Abbāsi, სპარსული საისტორიო ტექსტები, 367.

⁷ იქვე, 370.

⁸ იქვე.

The inversion by Nominal Style is one of peculiarities of Persian Language and occurs in Safavid Texts too. *Moddati beseyr o sāmān dar Gorjestānāt besar borde ma 'āši betaxi*¹ “Some times he was in Georgia – by scanty Food”;

2. Special constructions: Name as *Mention*²

The special lexemes by semantics “to mention, mentioned (above, below)”: *Mazkur* “mentioned”:

Mazkur ast ke... *Tāje mazkurrā...*³ “It is mentioned that...The Crown mentioned above...”; *Mavārede mazkur*⁴ “The Things mentioned above”; *Spāhsālāre mazkur*⁵ “The Mentioned General”; *Tahmurase Gorji, čenānče dar fouq mazkur šod*⁶ “The Georgian Tahmuras, mentioned above”; the lexeme *DAR FOUQ* “ABOVE”, must be here singled out too. Such special lexemes by semantics “above” or “below” closely are connected phrasely (in phrases) with the Naming Nucleus *Mazkur*, as: *fouqalzekr, zeil, fouq etc.*

Mazbur “mentioned” is the synonyme of *Mazkur* and it occurs in Modern Persian as its parallel.

*Sohrābe mazkur*⁷ “The Mentioned Sohrab”; *Ketābāte mazkurrā Omarāye mazbur*⁸ “The Mentioned books, the mentioned amirs”; *šoqla mazbur*⁹ “The position mentioned above”; *manzele mazbur, mashube Mohammad Bege mazbur*¹⁰ “The mentioned house, the mentioned Mohamadbeg”; *Va afvāh mazkur va mašhur šode*¹¹ “It became well-known”; *Dar sarčašmeye mazbur hast ke ānrā sarčašmeye Eskander mināmand*¹² “[It] is in the source mentioned above, wich is called The Eskander Source”; *amre mazbur*¹³ “The Mentioned command”;

¹ Eskander Munshi, Zeile *Tārix-e Ālam Ārāye Abbāsi*, სპარსული საისტორიო ტექსტები, 366.

² About the Naming Constructions see: მაია სახოკია, *სინტაქსი და მორფოლოგიკა*, 376-530, 58-205; 74-125, 376-530; Maia Sakhokia, *The Principles and Principal Constituents*, 57-95; მაია სახოკია, *სადოქტორო დისერტაცია*, 16-41, 54-68.

³ Eskander Big Torkman Munshi, *Tārix-e Ālam Ārāye Abbāsi* სპარსული საისტორიო ტექსტები, 339.

⁴ Eskander Munshi, Zeile *Tārix-e Ālam Ārāye Abbāsi*, სპარსული საისტორიო ტექსტები, 359.

⁵ იქვე, 362.

⁶ იქვე.

⁷ იქვე.

⁸ იქვე, 370.

⁹ Mohammad Mirza Takher Vahid, *Tārix-e Šāxe Abbāse Sāni*, სპარსული საისტორიო ტექსტები, 377.

¹⁰ იქვე, 378.

¹¹ Eskander Munshi, Zeile *Tārix-e Ālam Ārāye Abbāsi*, სპარსული საისტორიო ტექსტები, 371.

¹² Sharaf Khan Badlisi, *šaraf Nāme*, სპარსული საისტორიო ტექსტები, 313.

¹³ Mohammad Mirza Takher Vahid, *Tārix-e Šāxe Abbāse Sāni*, სპარსული საისტორიო ტექსტები, 381.

3. CV (Compound Verbs), the morphs in CV: Objective Markers are quite rare in Safavid Texts. On the contrary, it is normative in poetry and prose of the classical literature; as well as in Modern Persian (MP)¹ However it occurs in CV, perhaps rather than in Simple Verbs, as: *beqatlaš pardāxtand*² “They killed him”.

Some details show sometimes the important data, as:

*Erādeye emārat(e) ānjā kard*³ “He wished to build there”- There is here the Ezafe in CV, which is not fixed in different Persian dictionaries.

Erade nemudan “to wish”, by the verb *nemudan* “to show, to make” instead of *kardan* “to make”, is not fixed in dictionary. *Kasi erāde nemāyad*⁴ “Someone wishes”.

*Erāde dāštan: Erāde dāšte bāšad*⁵ “to wish, to want”; cp. The Oblique Possession Construction *Erāde+budan, hastan* with –rā: *Pedarrā erāde čenān bud*⁶ “Father (–rā “to”) so wanted (the wish was)”.

It is important to know, that the both *dāštan* “to have” and “*budan/hastan+rā*”- Sobl poss (rā)+V esse (to be) is used by the same nominal nucleus *Erāde* “wish”. The special verb *Dāštan* “to have” as normative possession is later in Persian Language, the Oblique Possession (by verb “to be” and S obl (Oblique Subject)) is earlier. It is relevant to fix the both possessive constructions in Safavid Texts (SAF).

The structural, formal, lexical peculiarities may be singled out: *Šoruq dar kār karde, dar anjāme ān sa’i gaštand* “To Begin, To try” the both formed by preposition *dar* “in, into”; *barqe šamširhāye gorjiān deraxšidan gereft*⁷ “The light of Georgian blades took the luminescence (to shine): Inf. “to shine”+“to take”;

The peculiarities, peculiar features of Safavid Text’s CV may be the following: the verb component differs from MP CV, different structures by

¹ About Object Markers see: Maia Sakhokia, Object Marking in Persian: Polypersonality and Object Conjugation in Indo-European, *Proceedings of the Fifth Tbilisi Symposium on Language, Logic and Computation*, (Amsterdam-Tbilisi, 2003), 153-160; Maia Sakhokia, The Principles and Principal Constituents of the Persian Morphosyntax by Diachronic Changes and grammar rules Typology, *Proceedings of the First National Congress on Iranian Studies*.p.2, (Tehran, 2004), 57-95, *Orientalist II*, (Tbilisi, 2003-2004), 226-258; Майя Сахokia, Энклитические морфы в диахронии персидского языка: типология личных маркеров и фрагменты полиперсональности глаголов в индоевропейских языках, *Perspective-XXI, პერსპექტივა-XXI, ტ. VI, მიძღვნილი მზია ანდრონიკაშვილისადმი*, (თბილისი, Tbilisi, 2004\2005), 203-215; მაია სახოკია, *სინტაქსი და მორფოლოგიის სინტაქსი*, 74-125, 376-530; მაია სახოკია, *სადოქტორო დისერტაცია*, 16-41, 54-68.

² Mohammad Mirza Takher Vahid, Tārix-e Šāxe Abbāse Sāni, *სპარსული საისტორიო ტექსტები*, 372.

³ Sharaf Khan Badlisi, Šaraf Nāme, *სპარსული საისტორიო ტექსტები*, 320.

⁴ იქვე, 325.

⁵ იქვე, 324.

⁶ იქვე, 315.

⁷ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 368.

prepositions, specific word order, the CV fully or partially is not attested in special Dictionary¹, etc. That features of CINP CV was discussed earlier in my special researches too²

The Frame Model of CV and Phrasal Verbs work here usually. At the same time, the specifications and peculiarities are possible.

*Xāst ke bar hokumate velāyate Kartil raqame extesās kashad*³ “He Wanted to make sign/to stress his power on the government”; *afu va taqsiṛāte u kard*⁴ “He taked on trust him (about his mistake)”; *Erādeye āmadane be har mouz dārand*⁵ “They have the wish of/to everything”; *Bedargāhe jehān panāhe šaraf sodur yāfte*⁶ “He had sent him at palace to save him”; *be ābe Zamzam va Kousar sefid natavān kard*⁷ “He can not make it white by..” (CV and DP); *eš(aratrā roušani baxšide*⁸ “They enjoied one party”; *Ta asre ruz mašqule eish o nashat o eshrat o enbesāt bude*⁹ “They enjoyed until evening” (V with Name Sequences Nominal Component).

Shortly the list of some more or less peculiar CV occuring in ST :*tārḥ andāxtan, sā’i gaštan, šoruq dar kār kardan, mousum gardanidan, tahrir yāftan, jāi dādan (rā), mašqul budan (be), dast dar dāman zadan, āmadan kardan, āmadan šodan*¹⁰, *Anjām nemudan, rāh yāftan Be... mašqul budan (frame), Be entezāme hāle xod va enteḡāmāte mamlakat mašquland*¹¹, *Be zohur āvardan*¹², *Māmur gardānidan, Sa’iye (besiār) kardan (frame)*¹³, *eqdām farmudand, sarafrāz gardidan, marhamat farmudan, arzāni dāštan, nasb kardan* – occurs as Nominal

¹ Юрий Рубинчик, *Персидско-Русский словарь, тт. 1-2*, (Москва, 1983).

² Майя Сахокия, *Порядок слов*, 139-142; მათა სახოკია, *სადოქტორო დისერტაცია*, 58-63, 16-21; Майя Сахокия, О новой грамматике персидского языка на грузинском языке: морфосинтаксис и синтаксис, *perspektiva-XXI, Perspective-XXI, VII, Tbilisi University, Oriental Institute*, (Tbilisi, 2006), 184-192; მათა სახოკია, *სინტაქსი და მორფოსინტაქსი*, 376-530; Maia Sakhokia, *The Principles and Principal Constituents*, 57-95.

³ Eskander Munshi, Zeile Tārixe Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 364.

⁴ იქვე, 366.

⁵ იქვე, 370.

⁶ Mohammad Mirza Takher Vahid, Tārixe Šāxe Abbāse Sāni, *სპარსული საისტორიო ტექსტები*, 381.

⁷ იქვე, 381.

⁸ იქვე, 380.

⁹ იქვე, 380.

¹⁰ Eskander Big Torkman Munshi, Tārixe Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 332, 333, 334, 338-339.

¹¹ იქვე, 350; 351;

Eskander Munshi, Zeile Tārixe Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 365.

¹² Eskander Big Torkman Munshi, Tārixe Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 351.

¹³ იქვე.

Style Version: *nasb* [**kard(e)*], *etefāq nemudan*, *šekast yāftan*, *āqāz nehādan*, *abad peyvandan*, *deraxšidan gereftan*, *māmūr farmudan*, *ezz sodur yāftan*, *Riāsāt dāstan*, *Māmūr šodan*, *mansub sāxtan*¹, *ešteqāl dāstan*, *ta'in nemudan*, *soluk kardan*, *ta'in nemudan*, *moqarrar dāstan*, *arze dāšt nemudan*, *nākarde angāštan*, *ersāl yāftan*, *sāder gardidan*, *ta'in nemudan*, *sodur yāftan*, *sāder gardidan*, *roušāni baxšidan*, *bar pāy kardan*, *bazm[-e ešarat] ārāstan*, *mašqul (-e...) budan*².

The Naming CVs are attested in special section of Naming-Construction.

4. Prepositions. A short list of different prepositions generally, to comparison with MP (or other CIP monuments). F.e.: *Az ruyē* “from”³ is important.. One of Most interesting and relevant data is the unique usage of preposition *dar* “in, into” as “to” *be*, – by Semantics of Direction “to, at”.

*Belāxere xod niz āmade dar Hini*⁴ “Finally he arrived himself to Hini”(Adv);

I have showed more than once the innovate change of preposition TU(Y) from “in, into” (Location) to “to, at” (Direction) in Modern Persian.⁵ But we can see here the same dual semantics for DAR “IN” in Safavid Era Language too.

In this connection the Safavid data evidence is very important to qualify and codify such Split (or Mixed) Prepositional Semantics.

5. Postposition -rā

RĀ by Od is not so obligatory, as in MP, but it is quite attested by Proper Names, as: *Kāxetrā*, *Dāūd Xān pesare Allaverdixānrā be ayālat va dārāyīye Qarābāx nasb* “[He] Daudxan, the son of Alahverdixan...has appointed Kaxet”; *Kārtlirā* “Kartli”; *Rostom Bek (e) Spāhsālārrā* “General Rostomxan”; *Rostom-xānrā* “Rostomxan”.⁶

¹ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 356, 365, 364, 366, 366, 366, 366, 366, 368, 358, 369, 370, 372, 372.

² Mohammad Mirza Takher Vahid, Tārix-e Šāxe Abbāse Sāni, *სპარსული საისტორიო ტექსტები*, 377, 376, 377, 376, 376, 378, 382, 381, 380, 380, 380.

³ Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 348; Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 360-370.

⁴ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 370.

⁵ მაია სახოკია, *სინტაქსი და მორფოსინტაქსი*, 376-530, 58-205; Maia Sakhokia, *The Principles and Principal Constituents*, 57-95; Maia Sakhokia, *Transpositional innovations in Modern Persian Morphosyntax. IKANAS-38. Ankara-2007. Proceedings, Linguistic Volume*, (Ankara, 2012), 50-71; *Transpositional innovations in Modern Persian Morphosyntax. Theory and Practice. პერსპექტივა XI, Perspective XI, თავისუფალი უნივერსიტეტი, აზიისა და აფრიკის ინსტ. ეძღვნება თეო ჩხეიძეს, რეზ. ქართ.*, (თბილისი, Tbilisi, 2009), 108-120; მაია სახოკია, ნორმა და ვარიანტი, ნეოლოგიზმები და არატრადიციული მორფოსინტაქსემები სპარსულში (რეზ. ინგლ.). *კ. ფალავასადმი მიძღვნილი კრებული, კონსტანტინე ფალავა, 90, თსუ, თსუ გამომც. რედ. ლ. ჟორჟოლიანი, მ. კვაჭაძე* (თბილისი, 2012), 86- 105.

⁶ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 363, 365, 367, 369, 370.

Pronouns (personal pronouns, reflexive, demonstrative pronouns etc.): *Va hezrate ali uāa dar inxedmat estehsān farmude* “He Accepted him”; *va urā bedin rotbeye vālā sarafraz farmude...* “he has appointed him”; *urā (+3bar)* “him”; *vazire zodrā be koştan dāde* “He (Has) killed minister”; *ke urā be esme digar mousum sāxte* “He named him by other name”; *Safar Quli Xān pesare xodrā ferestāde*¹ “He send Safarqulixan, his son”; *va Šāhe Navāzxāne o Tarbig hamširezādeye xodrā ke barādarzādeye Eristav bud...ta'in nemud* “PN, his brother, who was Eristav’s nephew...has appointed”; *Sohrāb valad va Šalvāy(ye) dāmāde xodrā be Kāxet ferestād*² “Sohrab, his son va Shalva his son-in-law, has sent to Kakhet” . .

Other definite Od: *va zemestān-rā dar an bāqe 'e be xoshgeli va kamyābi resānidand* “They enjoied The winter”; *nadāmat o pashimāniye urā az moxālefate in doulat abad peyvand* “He has defined His sorrows”; *Rostom Bek (e) Spāhsālārrā* “General Rostomxan”; *spāhsālārrā*; *Fosune Tahmurasrā* “The cunning of Tahmuras”; *yāre sargardanirā* “Friendship”; *Ketābāte mazkurrā*³ “Mentioned books”; *ešratrā roušani baxšidan*⁴ “They enjoied one party”;

Cp. without –rā, among them: Proper Name, Definite or (Well)-Known Persons/Things, etc. The definition is not a satisfactory feature to use –RĀ as Od (Direct Object) for these texts.

Proper Name as apposition, numeral with –rā: *Corjestāne Kāxet va Kārtil har dorā...marhamat farmudand*⁵ “The both Georgian Kaxet va Kartli...handed him”; *Etemadaddoule va Qurcibāshi va Tafangačiaqasi va Išikāqasibāshi va Divānbeği beettefāq be manzel āvardand*⁶ “[They] Taked them (not –rā) at home”;

In the same context –rā as Od with Proper Names even or other definite names may be use or not. Cp: *Keifiate qaziyeve Bāshi Ācuq va Tahmuras Xān-rā arze dāšt nemude* (PN as definitive attr.)... *Rivas Beg barādare Zāle Eristāv va Isa barādarzādeye u bedargāhe jehān panāh ferestāde* “Rivas Beg the brother of Zaleristav, and Isa his nephew, has sent at Palace”(the second sentence without –rā); *A'fāl o Am'āle Tahmuras Xān-rā nākarde angāšte* “The doings of Tahmuras Xan” (Proper Name (PN) as definite attribute); *Tahmuras Xān vāliye Kāxet-rā* “Tahmuraxan, Head of Kakhet”; *Mohammad Beg valade maleke Atābig-rā*⁷ “Mohammadbeg, son of King Atabag”;

6. rā+i

¹ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, სპარსული საისტორიო ტექსტები, 364, 365, 367, 368, 369, 370.

² Mohammad Mirza Takher Vahid, Tārix-e Šāxe Abbāse Sāni, სპარსული საისტორიო ტექსტები, 382, 382.

³ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, სპარსული საისტორიო ტექსტები, 363, 366, 369, 371, 370, 367, 370.

⁴ Mohammad Mirza Takher Vahid, Tārix-e Šāxe Abbāse Sāni, სპარსული საისტორიო ტექსტები, 380.

⁵ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, სპარსული საისტორიო ტექსტები, 369.

⁶ Mohammad Mirza Takher Vahid, Tārix-e Šāxe Abbāse Sāni, სპარსული საისტორიო ტექსტები, 380.

⁷ იქვე, 378, 378. 379, 379.

A very important using of –RA with the indefinite article –i is quite well attested¹: *hič āfaridei-rā qodrate ān nist*² “Nobody from creatures have not (rā+to be “hastan”) that strength. –Rā as S Obl Poss. (Subject Oblique of Possession).

*digar-i-rā dar avaze ta'in o arz nemāyad*³ “One another – (as Od)-he-will show him”;

*Ke RostamXān digar-i-rā ke in amr azu motamaša tavānad šod, ta'in nemāyad*⁴ “One another- (as Od)-he-will appoint him”.

7. Appositions: Personal Data etc.

*Bar hendi hāšiye be nāme Amir Šaraf hākeme Badlis nevešte*⁵ “He has written a composition by indian by name Amir Saraf, wiseman of Badlis”.

Name Lexeme (Proper Name) and Apposition: *va Bāše Achuq, hākeme Gorjestān, bedargāhe salātin panāh rasidand*⁶ “And Bashi Achuq, the Georgian Wiseman, reached the Kings Palace refuge”.

Name with Personal apposition: *va Soltān Salim, pādešāhe rum, veyrā ra, āyat karde*⁷ “And Sultan Salim, King of Rome, accepted him”.

It is notable to stress, that Ezafe syntagma don't work usually in Apposition Taxemes: this is a normative using, but may be the unique patterns are possible too (see below).

*Pesare Šāhe Jamšidxānrā ke madaras az ahle Safaviye va yāre Setāq bud*⁸ “The sun of Shah, Jamshidxan, whose mother was born from the Safavid Family”.

*Ruknaddin masqud Nām barādare raise Šarafaddin*⁹ “... Ruknaddin masqud by Name the brother of Chief Sharafaddin...”;

¹ About –ra, –i and ra+i see: Gilbert Lazard, *La lange*; Кетеван Гадилия, Выделительный артикль и числительное «один» в персидском языке, *Маңне, №1*, (Тбилиси, 1993), 128-143; Ирина Овчинникова, Функция послелога «ра» в современном литературном персидском языке, *Труды института языкознания АН СССР, т. 6* (Москва, 1956) 356-392; Ирина Овчинникова, Использование послелога “ра” в произведениях таджикских и персидских классических авторов (XI-XV вв.), *Труды Института языкознания АН СССР, т. 6.*, (Москва, 1956), 392-409; მაია სახოკია, *სინტაქსი და მორფოსინტაქსი*, 376-530, 58-205; Maia Sakhokia, *The Principles and Principal Constituents*, 57-95; მაია სახოკია, *სადოქტორო დისერტაცია*, 58-63, 16-21; Майя Сахокия, *О новой грамматике*, 184-192 (etc., oth. the full bibl. in: Sakhokia 1998, 2004, 2020, etc.)..

² Khandamir, *Tārixე Habib-os-Seir*, *სპარსული საისტორიო ტექსტები*, 287.

³ Mohammad Mirza Takher Vahid, *Tārixე Šāxe Abbāse Sāni*, *სპარსული საისტორიო ტექსტები*, 377.

⁴ Mohammad Mirza Takher Vahid, *Tārixე Šāxe Abbāse Sāni*, *სპარსული საისტორიო ტექსტები*, 376.

⁵ Sharaf Khan Badlisi, *Šaraf Nāme*, *სპარსული საისტორიო ტექსტები*, 316.

⁶ Hasan Rumlu, *Ahsan-al-Tavārix*, *სპარსული საისტორიო ტექსტები*, 297.

⁷ იქვე, 307.

⁸ Abd al-Fattah Foumani, *Tārixე Gilān*, *სპარსული საისტორიო ტექსტები*, 329.

⁹ Eskander Big Torkman Munshi, *Tārixე Ālam Ārāye Abbāsi* *სპარსული საისტორიო ტექსტები*, 334.

Hezrate Šāhe vālājāhe Faridun“ The Great King, Fereyduñ”; *Dāud Xān pesare Allaverdixānrā*“Daudxan, the son of Alahverdixan...”; *va Tahmurase Gorji navadeye Alaksandar Xān ke nasb karde* (Zeil. 366) “And Tahmuras, Georgian, the grandson of Aleksanderxan...”; *Samiun Xān vāliye Kārtil*“Samiunxan, Head/Chief of Kartli”; *Az Sohrāb moxālefate doulat zohur yāfte beqatle Samiun Xān*“He recognized the killing of Samiunxan from Sohrab, State opponent (enemy)”; *Safi Qulixān pesare bozorgtar bā do pesare digare Fatalibek va Aliquli Beke Darhini*...“The Older brother of Safigulixan with two other brother of Fatalibek and Aliquli Bekedarhini”; *Dar avvale hal Safar Quli Xān pesare xodā ferestāde*“Safarqulixan, his son”; *Va Dāud Bege Gorji va Ali Quli Beg barādare sepāhsalar ke har do dāmāde Emamqulixān budand*¹ “Brother of general the both being the sons-in-law of Imamqulixan”; *Mirza Mohsen vazire Nāzer, Mirza Moinaddine Mohamad vazir; Rahmatxān Qulārāqāsi ke Vārese soltanate Gorjestāne Kārtil ast*“(PN)+Minister, Successor of...”; *Az mire Qāsem Beg ke beniābate Rostam Xān Vāliye Gorjestān Dāruqaye dārāsaltaneye Ešfahān bud*“Qasem Beg who was of Rostamxan, Head of Georgia” (Double Appositions Patterns); *Elxaqan Safi Quli Beg, valade Rostam Xān, ke valade u dar ayāme ...bešoqle mazbur šsteqāl dāšt*“(PN)+child of...who’s child...”(Double Appositions Patterns); *Mohammad valade maleke Atābag*“Mohamad, the son of King Atabag”; *Mašube Rivās Beg barādare Zāle Eristāv va Isa barādarādeye u*“Rivas Beg the brother of Zaleristav, and Isa his nephew”; *Tahmuras Xān vāliye Kāxetrā* “Tahmurasxan, Head of Kakhet”; *Alaksandar Xān dāmāde xod* “Alaksandarxan, his son-in-law”; *Mohammad Beg valade maleke Atābagrā*“Mohamadbeg, son of King Atabag”; *va Šāhe Navāzxāne u Tarbig hamširezādeye xodrā ke barādarzādeye Eristāv bud*“PN, his brother, who was Eristav’s nephew”; *Sohrāb valade va Shalvāy(ye) dāmāde xodā be Kāxet feresād*“PN, his son va Shalva his son-in-law, has sent to Kakhet” (perhaps iot an Ezafe here “Shalva-ye”; it is important because Ezafe doesn’t work usually in Appositions); *Abbas Quli Beg qolāme xāseye šarifeye raqame ašraf*..“Abbasqulibeg the special servant...”; *Be Ārcil Xan valade šāhe Navāzxān šafaqat šod* “Prince Arcil son of Navazxan...”; *Išik Aqāsi hākeme Rey*² “Ishikaqasi the Head of Rey”;

Apposition by conj. pron. “wich, who”: *Rostamxān ke vārese mamlakat ast*³ “Rostomxan, who is the successor of Kingdom”;

Double Apposition including the conj. pron. *ke* “wich, who” *Be Xosrov Mirzā Gorji, barādare Bakarāt Xān ke navādeye Luārsāb Xāne Māzi ast*⁴ “Xosrov-mirzagorji, friend of Bakaratzan, wich is grandson of Luarsabxan”;

The Apposition with Proper Name and Epithet as Ezafe Syntagma: *Homāyune Rostom Bek (e) Spahsālārrā*⁵ “His Majesty General Rostombek”;

¹ Eskander Munshi, Zeile Tārixē Ālam Ārāye Abbāsi, სპარსული საისტორიო ტექსტები, 365, 365, 366, 367, 367, 371, 370, 372.

² Mohammad Mirza Takher Vahid, Tārixē Šāxe Abbāse Sāni, სპარსული საისტორიო ტექსტები, 372, 376, 377, 378, 378, 379, 379, 379, 382, 382, 381, 381, 380.

³ Eskander Munshi, Zeile Tārixē Ālam Ārāye Abbāsi, სპარსული საისტორიო ტექსტები, 369.

⁴ იქვე.

⁵ იქვე.

Proper Name as apposition. *Va pesaraš Ismail Beg*¹ “And his sun, Ismail Beg”.

Cp.: the Personal Comments by clauses (Clausal Comments), the both hypotaxis or parataxis, as: *čēnānčē šeyx aleslāmi aftalālā nāmi molānā abdolaxāaq ke valade šeyx hasan xizanist va u xalifeye šeyx abdollahalbadaxšāni ast*² “...by name...who is the son of Sheyx Hasan Xizan and he is the Khalif Sheyx Abdolalbadaxshani”; *Rahmatxān Qularaqāsi ke Vārese soltanate Gorjestāne Kārtil ast*³“(PN)+wich is the Successor of Kartil Kingdom in Georgia”; *Az mire Qāsem Beg ke be-niābate Rostam Xān Vāliye Gorjestān Dāruqaye dārāsaltaneye Esfahān bud*⁴ “Qasem Beg who was of Rostamxan, Head of Georgia” (Double Appositions Patterns); *Elxaqan Safi Quli Beg, valade Rostam Xān, ke valade u dar ayāme ...bešoqlē mazbur šsteqāl dāšt*⁵ “(PN)+child of...who’s child...”(Double Appositions Patterns); *va Šāhe Navāzxāne u Tarbig hamširezādeye xodrā ke barādarzādeye Eristāv bud*⁶ “PN, his brother, who was Eristav’s nephew”(Double Apposition Pattern);

The corresponding conjunctive elements, as *ke* “that, who, wich etc.” and so on, is used, works here.

So, it must be differentiated the Appositions on the one and Clausal Personal Comments taxemes or phrases on the other hand.

8. Relatives.

The preposition *az* is normative: *az āhan saxttar va gerāntar ast*⁷ “It is stronger and more expensive than iron”.

9. Clitical Personal morphs and Objective Markers (V and CV)

Morph to Short Masdar: *be baladeye āmadās*⁸ “To his coming”.

Attributive Clausal clitical morph: *Family: Pesare Šāh Jamšidxānrā ke mādaraš az ahle Safaviye va yāre Setāq bud*⁹ “The sun of Shah, Jamshidxan, whose mother was born from the Safavid Family.

-Rā to Od (or *Oid>Od) seems useful rather than Object Verbal Morphs, as: “*urā jāi dāde*”¹⁰. Whereas the Finite Verbal Objective Morphs are widespread in all the Classical Literature Texts (the both poetry and prose).¹

¹ Abd al-Fattah Foumani, *Tārixē Gilān, სპარსული საისტორიო ტექსტები*, 328.

² Sharaf Khan Badlisi, *Šaraf Nāme, სპარსული საისტორიო ტექსტები*, 318.

³ Mohammad Mirza Takher Vahid, *Tārixē Šāxe Abbāse Sāni, სპარსული საისტორიო ტექსტები*, 372.

⁴ Mohammad Mirza Takher Vahid, *Tārixē Šāxe Abbāse Sāni, სპარსული საისტორიო ტექსტები*, 376.

⁵ იქვე, 377.

⁶ Mohammad Mirza Takher Vahid, *Tārixē Šāxe Abbāse Sāni, სპარსული საისტორიო ტექსტები*, 382.

⁷ Sharaf Khan Badlisi, *Šaraf Nāme, სპარსული საისტორიო ტექსტები*, 325.

⁸ Hasan Rumlu, *Ahsan-al-Tavārix, სპარსული საისტორიო ტექსტები*, 307.

⁹ Abd al-Fattah Foumani, *Tārixē Gilān, სპარსული საისტორიო ტექსტები*, 329.

¹⁰ Eskander Big Torkman Munshi, *Tārixē Ālam Ārāye Abbāsi სპარსული საისტორიო ტექსტები*, 334.

Objective Markers are quite rare in Safavid Texts. On the contrary, it is normative in poetry and prose classical literature; as well as in Modern Persian.² However it occurs in CV, perhaps rather than in Simple Verbs: beqatlas pardaxtand³ “They killed him”.

10. az – Preposition and different appositions (origin, attributions, memberships, etc.).

Social origin: Cun mabna bar ahvale hast nafar az salatin ast, mousum be hast behešt gardanide⁴ “Because origin of cases was nine person from Sultans, By the name of Hasht Behesht had been named”; az ahle senaq va mohtarefeye qarib hastsad dekakin hast⁵ “there are 800 shops from the producers and some like professions’ people”; Kasi Az omaraye..⁶ “From the Amirs”;

Family: Pesare Sah Jamsidxanra ke madaras az ahle Safaviye va yare Setaq bud⁷ “The sun of Shah, Jamshidxan, whose mother was born from the Safavid Family”; Qoum az baradaran...; Az miane alva(u)s farar nemude⁸ “Among brothers..., From the people of...”; Az Omara..⁹ “From the Amirs...”; Az an qoum¹⁰ “From that people”;

Geography, country, nationality, religion, cultural groups, etc. : Goruhi az kafareye Gorjestane Kaxet¹¹ “From Georgia...”;

¹ მაია სახოკია, *სინტაქსი და მორფოსინტაქსი*, 376-530, 58-205; 74-125, 376-530; Maia Sakhokia, *The Principles and Principal Constituents*, 57-95; მაია სახოკია, *სადოქტორო დისერტაცია*, 16-41, 54-68.

² About Object Markers see: Maia Sakhokia, Object Marking in Persian: Poly-personality and Object Conjugation in Indo-European, *Proceedings of the Fifth Tbilisi Symposium on Language, Logic and Computation*, (Amsterdam-Tbilisi, 2003), 153-160; Maia Sakhokia, The Principles and Principal Constituents of the Persian Morphosyntax by Diachronic Changes and grammar rules Typology, *Proceedings of the First National Congress on Iranian Studies*.p.2, (Tehran, 2004), 57-95, *Orientalist II*, (Tbilisi, 2003-2004), 226-258; Майя Сахокия, Энклитические морфы в диахронии персидского языка: типология личных маркеров и фрагменты полиперсональности глаголов в индоевропейских языках, *Perspective-XXI, Перспектива-XXI*, т. VI, *მიძღვნილი მზია ანდრონიკაშვილისადმი*, (თბილისი, Tbilisi, 2004/2005), 203-215; მაია სახოკია, *სინტაქსი და მორფოსინტაქსი*, 74-125, 376-530; მაია სახოკია, *სადოქტორო დისერტაცია*, 16-41, 54-68.

³ Mohammad Mirza Takher Vahid, Tārix-e Šāxe Abbāse Sāni, *სპარსული საისტორიო ტექსტები*, 372.

⁴ Sharaf Khan Badlisi, Šaraf Nāme, *სპარსული საისტორიო ტექსტები*, 317.

⁵ იქვე, 319.

⁶ Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 350.

⁷ Abd al-Fattah Foumani, Tārix-e Gilān, *სპარსული საისტორიო ტექსტები*, 329.

⁸ Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 343.

⁹ იქვე, 344.

¹⁰ იქვე, 346.

¹¹ იქვე, 348.

11. Modal Constructions (the data see in the examples).

12. Special constructions: Possession¹.

One of the main normative possessive forms to classical Persian Language (CIP) “postp. *rā*+verb to be” is represented quite good, but more rare, than in the earlier CIP. The Special Possessive verb “*Dāshtan*” to have, rather than Oblique Possession by model “to be+Sposs Obl”, is standard possessive form to Safavid Texts.*Rā*+to be (*budan*, *hastan*) becomes here successively the secondary possessive construction. E. d.:

*hič āfaridei-rā qodrate ān nist*² Nobody from creatures have not (*rā*+to be “*hastan*”) that strength.

*Pedarrā erāde čenān bud*³ “Father (-*rā*”to”) so wanted (wish was)”. This one is an affective possession: to have a wish, desire. It is notable to stress the analogical phrases by special possessive verb *Dāshtan* “to have”, that is the *Straight Possession in front of Oblique Possession: Cand xarvare mahi ke erade dashte bashad, besohulat migirad*⁴ “That he wants, wishes”.

This comparison is important, because later, in MP the second variant of possession (by verb *dāshtan* “to have”) becomes normative.

The verb *dāshtan* “to have” is used just here as the semantical analogue of Oblique Possession mentioned above: *Yek pesar Ulār Nām dāšte*⁵ “He has one sun Ular by Name” (cp.: Obl.Poss.: *u-rā pesar bud* “To-him-was-sun”).

Taxeme by verb *Māndan* “to remain”, with *-RĀ*, – its semantics is closely connected with idea of Possession too: *na ke-rā* (postp. as Oid (Indirect/Oblique Object) >S poss (Possessive Subject)) *manzelat mānad ne ramerā*⁶ “To nobody will be (remained) the rank, not to flock”.

13. Naming Constructions, Name Nucleus and Naming Appositions, Name with Personal Appositions, etc⁷..

Name Lexeme (Proper Name) and Apposition: *va Bāshe Āčuq, hākeme Gorjesāan, bedargāhe salātin panāh rasidand*⁸ “And Bashi Achuq, the Georgian Wiseman, reached the Kings Palace refuge”.

¹ about possession: მათა სახოკია, *სინტაქსი და მორფოლოგიის სინტაქსი*, 376-530, 58-205; 74-125, 376-530; Maia Sakhokia, *The Principles and Principal Constituents*, 57-95; მათა სახოკია, *სადოქტორო დისერტაცია*, 16-41, 54-68.

² Khandamir, *Tārixeh Habib-os-Seir*, *სპარსული საისტორიო ტექსტები*, 287.

³ Sharaf Khan Badlisi, *Šaraf Nāme*, *სპარსული საისტორიო ტექსტები*, 315.

⁴ იქვე, 324.

⁵ Eskander Big Torkman Munshi, *Tārixeh Ālam Ārāyeh Abbāsi* *სპარსული საისტორიო ტექსტები*, 339.

⁶ Mohammad Mirza Takher Vahid, *Tārixeh Šāxeh Abbāseh Sāni*, *სპარსული საისტორიო ტექსტები*, 372.

⁷ About the Naming Constructions: მათა სახოკია, *სინტაქსი და მორფოლოგიის სინტაქსი*, 376-530, 58-205; 74-125, 376-530; Maia Sakhokia, *The Principles and Principal Constituents*, 57-95; მათა სახოკია, *სადოქტორო დისერტაცია*, 16-41, 54-68

⁸ Hasan Rumlu, *Ahsan-al-Tavārix*, *სპარსული საისტორიო ტექსტები*, 297.

Name with Personal apposition: *va Soltān Salim, pādešāhe rum, veyrā ra, āyat karde*¹ “And Sultan Salim, King of Rome, accepted him”.

Proper Name as apposition: *Va pesaraš Ismail Beg*² “And his sun, Ismail Beg”.

Naming Nucleus Apposition *NĀM* “name”: *va beravāyate Ašhare Badlis Nām, yeke az qolāmāne Eskander ast ke...*³ And According to one of Eskander’s servants, *Ashhar Badlis BY NAME*”; *Yustinus nām kāferi o hākeme Badlis*; *Sāsun Sānāsen nām kāferi bud*; *Tārun nām doxtare xodrā*⁴ “by name (to be: was, is)”; *čēnānče šeyxe aleslāmi aftalālā nāmi molānā abdolaxlāq ke valade šeyx hasan xizanist va u xalifeye šeyx abdollahalbadaxšāni ast*⁵ “...by name...”; *Ruknaddin masqud Nām barādare raise sarafaddin...*⁶ “...by Name...”; *Nushad Nām sepahsālāre xodrā bā čand nafar birun ferestād*⁷ “Nushad by name...”; *yek pesar Ulār Nām dāšte*⁸ “One son Ular by name[-had-he]”; *Ebrahim Bek NĀM šaxsirā ke moddati bud...*⁹ “Somebody Ebrahim Bek by name...”; *Va Mir Omr NĀM pesare Omad...*¹⁰ “Miromr by name, the son of Omad”.

The Nucleus *Nām* “name”, included in Esafe Construction:

*Bar hendi hāšīye be nāme Amir Šaraf hākeme Badlis neveste*¹¹ “He has written a composition by indian by name Amir Saraf, wiseman of Badlis”.

CV by Nucleus *NĀM*: *NĀM NEHĀDAN* “to name: name+to lay”.

*Nāme farzande xod baru nehāde dar zahreje farzandāne u*¹² “He called/named him by his child’s name”;

To the naming CV the Framal Model work too.

The nucleus *Esm* “the name”, the arabian synonym of *Nām* usually doesn’t occur as Apposition “by name”, but it occurs in Safavid texts in Ezafe constructions. This arabian Naming Nucleus lexeme appears in late CIP (Classical Persian) and seems normative to Safavid Language Era. It dominates in Modern Persiam (MP) in Esafe Naming Constructions too. The Nucleus *Esm* may be accompanied by the preposition *be* “by”.

*Va sekke beesme u va laqabe ān pādešāhzāde ārāyeš xāhad yāft*¹³ “A coin by his name va title to him”; *Be esme Rostam Xān sāder gardid*¹ “By name of

¹ Hasan Rumlu, Ahsan-al-Tavārix, სპარსული საისტორიო ტექსტები, 307.

² Abd al-Fattah Foumani, Tārix-e Gilān, სპარსული საისტორიო ტექსტები, 328.

³ Sharaf Khan Badlisi, Šaraf Nāme, სპარსული საისტორიო ტექსტები, 312.

⁴ იქვე, 315.

⁵ იქვე, 318.

⁶ Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi სპარსული საისტორიო ტექსტები, 334.

⁷ იქვე, 338.

⁸ იქვე, 339.

⁹ იქვე, 341.

¹⁰ იქვე, 343.

¹¹ Sharaf Khan Badlisi, Šaraf Nāme, სპარსული საისტორიო ტექსტები, 316.

¹² Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, სპარსული საისტორიო ტექსტები, 370.

¹³ იქვე.

Rostamxan”; *va daf’e u be Esme saltanate panāhe šāhe Navāzxān sāder gardid*² “By name of save of King Navazxan”; *Be Esme Alkore Mirzā*³ “By name of Alkore Mirza”;

Perhaps it may be used by semantics of prep. *Be Envāne* “as, in the capacity of”: *Be Esme Vāli ānjā sāder gardad*⁴ “By name of Head, as the Head, in the capacity of Head”;

*Emām Quli Xān Barādare man hast ke urā be-ESM-e diġar MOUSUM SĀXTE*⁵ “He named him by other name”;

Latifeye Rumi esme urā dar Tazkeretolsoārā miāvarad.⁶ We see here the phrasal verb, including the Nucleus Esm too: *Esm Āvardan* “To Mention, to call, to refer to” as Compound Naming Verb (CV) is singled out.

*Šahre azim be-esme u mousum šode*⁷ “The Large Town had been named by his name” (the lexemes *Esm* and *Mousum* simultaneously);

*Manšure ayālate Kātil be esme u va Kāxetrā be esme Tahmuras ferestāde*⁸ “Letters by names (ti, for) Tahmuras...”; *manšure estemālāt be Esme u ferestāde*⁹ “He has sent the Letter by his name”; *estemālāte nāmeḥā motavāter be esme u qorur dar yāfte*¹⁰ “He has sent the Letter by his name”; *va ahkāme estemālāt be esme a’iāne Gorjestān ezz sodur yāft*¹¹ “The Letters By name of Georgian princes”;

In connection with different lexical Name Nucleus the lexemes as *Laqab* “title, rank, nickname” and so on, may be singled out too.

*Va sekke beesme u va laqabe ān pādešāhzāde ārāyeš xāhad yāft*¹² “A coin by his name and title to him”

The verb *Goftan* “To say, to talk”, connected with the postposition *rā*,- the model *goftan+rā*, by semantics “to call”. This model belongs to Classical Persian rather than to Modern Persian(MP), but it occurs in MP too. The more useful MP

¹ Mohammad Mirza Takher Vahid, *Tārixe Šāxe Abbāse Sāni, სპარსული საისტორიო ტექსტები*, 377.

² იქვე, 382.

³ იქვე, 381.

⁴ Mohammad Mirza Takher Vahid, *Tārixe Šāxe Abbāse Sāni, სპარსული საისტორიო ტექსტები*, 381.

⁵ იქვე, 370.

⁶ Sharaf Khan Badlisi, *Šaraf Nāme, სპარსული საისტორიო ტექსტები*, 318.

⁷ Eskander Big Torkman Munshi, *Tārixe Ālam Ārāye Abbāsi სპარსული საისტორიო ტექსტები*, 339.

⁸ Mohammad Mirza Takher Vahid, *Tārixe Šāxe Abbāse Sāni, სპარსული საისტორიო ტექსტები*, 351.

⁹ Eskander Munshi, *Zeile Tārixe Ālam Ārāye Abbāsi, სპარსული საისტორიო ტექსტები*, 366.

¹⁰ იქვე, 367.

¹¹ იქვე, 369.

¹² იქვე, 370.

model includes the preposition *be* instead of *-rā* (*goftan+be*). The comparative data of Safavid Texts are quite important to show such Model Dynamics.

*Āvarde ke Badlis jāi-rā quyand ke āb o havāye xub dāšte bāšad*¹ “[He] Said that by Badlis one place is called, wich possesses a good water and air”. *Bozorgtarrā Tahmuras va kučektarra Kašis migoftand*² “The Older was called Tahmuras, and the younger – Kashis”;

The special verb “to name” *Nāmidan* in both CIP and MP is used, in CIP rather than in MP. The participial form *Nāmide* “called” is quite

*Dar sarčāšmeye mazbur hast ke ānrā sarčāšmeye Eskander mināmand*³ “[It] is in the source mentioned above, wich is called The Eskander Source”. This verb coordinates the Object (Oid, Oobl.) by *-rā*.

Goftan “to call” without *'rā*, preposition *az* “from, about” instead of *-rā-* that usage is rare and very interesting, that is important:

*Šahr o qole benā konad ke Qarnan ba'd qarn va batanan ba'd batn az ān bāz guyand*⁴ “The town and fortress is called Qarnan, than Batn”; *Qarnan ba'd qarn va batanan ba'd batn az an baz guyand, be Badlis Nām qolāme xod mifarmāyand ke dar injā qole o šahri benā nemāyad*⁵ “Always was named, because by name Badlis he calls {commands} his servant, the builder of fortress and town being here”.

The prep. *az* as postp. *-rā*, with *Goftan*, “to call”-the special taxemes to Historical Texts Style.

The lexeme *Mašhur* “well-known” is of Naming Components too.

*Va dar miāneye mardomān bedān mašur ast*⁶ “And among the people is well-known by this name”. *Mašhur ast*⁷ “it is known as...”.

The semantics of these lexemes, – *Ma'ruf* and *Mašhur* is connected with the such of “name”, in all the cases: *Bein-ol-jomhur Mašhur ast ke*⁸ “it is known that...”; *Bein-Ol-Nas Mašhur ast ke..*⁹ “Among the People it is known that...”; *Bein Ol Jomhut Mašhur ast ke..*¹⁰ “It is known that...”; *Va afvāh mazkur va mašhur šode*¹¹ “It Became well-known”;

¹ Sharaf Khan Badlisi, šaraf Nāme, *სპარსული საისტორიო ტექსტები*, 312.

² Mohammad Mirza Takher Vahid, Tārix-e Šāxe Abbāse Sāni, *სპარსული საისტორიო ტექსტები*, 344.

³ Sharaf Khan Badlisi, šaraf Nāme, *სპარსული საისტორიო ტექსტები*, 313.

⁴ იქვე.

⁵ იქვე,

⁶ იქვე,

⁷ Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 336.

⁸ იქვე, 339.

⁹ იქვე, 340.

¹⁰ იქვე, 346.

¹¹ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 371.

*Va yek tāqe pole azim dar nafse Badlis sāxte ke be pol o masjede Xatun mašhur ast*¹ “And one big bridge has builded, wich is well-known as Xatun’s bridge and mosque”; *Dar mabeine olamāye Kordestān bealave fetrat o samunzelat mašhur ast*² “It is known as...”; *Va az qarāibate ānjā dāriačēist mašhur be Bulānāq*³ “One of notable place there is a lake, well-known as Bulanaq”, the word order is notable here too.

*Yek farde tāje mokallale morassaq bedorr o yavāqiāt bud Mašhur be tāje Kayxosrovi*⁴ “It was The crown well-known as Kaykhosrov Crown”, the word order is notable here too: P (Verb)+Naming Phrase-Taxeme by Lexeme *Mašhur*.

Mašhur with preposition *be* “as”:

*Xāne ben Anuširvān Mašhur be-Šāhe Ādel*⁵ “Anushirvan, well-known as Justified King”.

The lexeme *Ma’ruf* by same semantics than *Mašhur*: “known, well-known”... *Ma’ruf ast*⁶ “Is well-known as...”.

The verb *Dānestan* “to know” is used in the naming constructions too. Such contexts by semantics “to know as a bearer of certain name”.

*Va ba’zi baladeye Badlisrā Dāxele Azarbāijān va ba’zi tābeqe velāyate Armān midānand*⁷ “Some people recognise it as Badlis provinces of Azarbayjan or Armenia”. *Mazare poranvāre išān dar qorbe kuk midānest*⁸ “...he recognased as...”;

The Compound Naming Verb (CV) *Nām Nehādan* “to name: to give, to lay name, to make name etc.” The nucleus *Nām* with the verb “to lay”. It is useful more to CIP, than to MP (Cp. MP *Nam Gozāštan*, *Nām Dādan* “to give name”).

*Va vaqāeque zamāne urā benazm āvarde Salimnāme nām nehād*⁹ “He had written his era data by poetry and had given the name Salimname”.

The lexeme *Mousum* “Named”, from the Nucleus *Esm* “Name” (arab.) instead of *Nām* (pers.) and instead of *Nāmide* “Named” (*particip.*), *Nāmidan* (*verb*) (pers.). The Persian *Nām*, *Nāmide*, *Nāmidan* are the earlier Naming elements, and the Arabian *Esm*, *Mousum* are the later. In MP the arabian Nucleus *Esm* dominates, but just in today’s MP the persian Nucleus *Nām* returns again too. On this point of view the Safavid data are quite relevant, showing the both group variants. The lexeme *Mousum* may be included into Compound Verb (CV), as *Mousum kardan* “to make name, to name”, by the same semantics that *nāmidan*. “to name”.

¹ Sharaf Khan Badlisi, Šaraf Nāme, სპარსული საისტორიო ტექსტები, 315.

² Sharaf Khan Badlisi, Šaraf Nāme, სპარსული საისტორიო ტექსტები, 319.

³ იქვე, 324.

⁴ Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi სპარსული საისტორიო ტექსტები, 339.

⁵ იქვე, 337.

⁶ Sharaf Khan Badlisi, Šaraf Nāme, სპარსული საისტორიო ტექსტები, 316.

⁷ იქვე, 312.

⁸ იქვე, 318.

⁹ იქვე.

*Eskanderrā edāye Badlis xoš šmade nāme balade va qolerā be nāme u mousum kard*¹ “Eskander liked the pronounce of Badlis, and he named the country and the fortress by this name”.

*Šahre azim be-esme u mousum šode*² “The Town had been named by his name” (the lexemes *Esm* and *Mousum* simultaneously).

CV by *MOUSUM*: *MOUSUM SĀXTAN* “To name: named+make”.

*Emām Quli Xān Barādare man hast ke urā be-ESM-e digar MOUSUM SĀXTE*³ “He named him by other name”;

*Va Alhāl dar Mesr mahaleist ke mousum ast be mahaleye Axlātin*⁴ “The region Alhal in Egypt is named by name Akhlatin”;

*Az dorube šahr yek darvāze dar rahime bāqe naqše jehān vāqe’ va bedarbe doulat mousum ast*⁵ “The gates -*is – established, in garden Naqshe Jehan, and it is named State Gates by name”

*Bāqi ...tarh andāxte bebāqe Abbāsi mousum gardānidand*⁶ “The Garden...was built by name Abbas had been named”.

The preposition *be* “by” is used with The Nucleus *Mousum*.

The nucleus *Mousum* may be the component of CV *Mousum Gardānidan//Gardidan* “to become the name or to make the name (to make name)”.

*čun mabnā bar ahvāle hast nafar az salātin ast, mousum be hašt behešt gardānide*⁷ “By the name of Hasht Behesht had been named”;

*Bāqi ...tarh andāxte bebāqe Abbāsi mousum gardanidand*⁸ “The Garden...was built by name Abbas had been named”.

The verb *Xāndan* “to call, to name”, is coordinated with the Od-postposition –*rā*, but it is used in CIP rather than in MdP.

*Ānrā dariāčeye nāzok mixānand*⁹ “It is called by Nice Sea”; *Torkān urā dareye Guzi mixānand*¹⁰ “Torks call it Guzi Canyon”.

The nucleus *Nām* as “Dedication”, by preposition *be*. *Naqare be nāme u zadand*¹¹ “The musical instruments sound was dedicated to him”.

¹ Sharaf Khan Badlisi, Šaraf Nāme, *სპარსული საისტორიო ტექსტები*, 315.

² Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 339.

³ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 370.

⁴ Sharaf Khan Badlisi, šaraf Nāme, *სპარსული საისტორიო ტექსტები*, 322.

⁵ Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 332.

⁶ იქვე.

⁷ Sharaf Khan Badlisi, šaraf Nāme, *სპარსული საისტორიო ტექსტები*, 317.

⁸ Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 332.

⁹ Sharaf Khan Badlisi, Šaraf Nāme, *სპარსული საისტორიო ტექსტები*, 324.

¹⁰ იქვე, 325.

¹¹ Abd al-Fattah Foumani, Tārix-e Gilān, *სპარსული საისტორიო ტექსტები*, 329.

Naming Compound Verb,-the transitive verb “to name: to make name” *Nām Kardan. Va Qāseme Kuli Nām karde*¹ “He has named him Qasem Kuli”;

14. Two (Double, Bi-)-Predicate Verbs²

I have earlier published some researches about these Special Constructions by all the Diachronic Range of the Persian Language.

*Bāyad ke āb az miāne xiābān niz jāri bāšad*³ “the water Must [that] flow in the avenue”. The conjunction *ke* “that” is used or not in CIP, but it is used only in CIP, not in MP (or rather in CIP than in MP). *Šāyad... dafq nemāyad*⁴ “May be he will stop...”. The Frame Model of Double Predicate Taxemes work here usually.

*Bāyad az janāhe ān hezrat xalate amn va kesvate aman pušide bud/[bovad]*⁵ “It must...be dressed”; *Xāst ke bar hokumate velāyate Kārtil raqame extesās kašad*⁶ “He Wanted to make sign/to stress his power on the government”(with the conj. *ke* “that”); *Ke RostamXān digar-i-rā ke in amr azu mohtašam tavānad šod, ta'in nemāyad*⁷ “who will become-he-will appoint him”; *be ābe Zamzam va Kousar sefid natavān kard*⁸ “He Can not make it white”;

Forms: *Šāeste bud*⁹ The main usual patterns, common to all the CIP, occur, as: *mitavān raft*¹⁰, *tavānad bud (bovad)* “to can”¹¹.

15. Nominal Verb Free Phrases¹²:

¹ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 362.

² About Bipredicate constructions see: Майя Сахокия, Двухпредикатные конструкции в истории персидского языка, *Типология конструкций с предикатными актантами*, ЛОИЯ, ред. В. С. Храковский, (Ленинград, 1985), 135-147; მათა სახოკია, *სინტაქსი და მორფოსინტაქსი*, 376-530, 58-205; 74-125, 376-530; Maia Sakhokia, *The Principles and Principal Constituents*, 57-95; მათა სახოკია, *სადოქტორო დისერტაცია*, 16-41, 54-68.

³ Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 332.

⁴ იქვე, 338.

⁵ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 360.

⁶ იქვე, 364.

⁷ Mohammad Mirza Takher Vahid, Tārix-e Šāxe Abbāse Sāni, *სპარსული საისტორიო ტექსტები*, 376.

⁸ იქვე, 381.

⁹ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 357.

¹⁰ Eskander Big Torkman Munshi, Tārix-e Ālam Ārāye Abbāsi *სპარსული საისტორიო ტექსტები*, 345.

¹¹ Eskander Munshi, Zeile Tārix-e Ālam Ārāye Abbāsi, *სპარსული საისტორიო ტექსტები*, 366.

¹² About the Nominal Phrases: მათა სახოკია, *სინტაქსი და მორფოსინტაქსი*, 376-530, 58-205; 74-125, 376-530; Maia Sakhokia, *The Principles and Principal Constituents*, 57-95; მათა სახოკია, *სადოქტორო დისერტაცია*, 16-41, 54-68.

*Az dorube sahr yek darvaze dar rahime baqe naqse jehan vaqe' va bedarbe doulat mousum ast*¹ “The gates -*is – established”. The Phrasal, Compound Verb – CV *Vāqe' ast (budan)*, /*šodan* “to be (or become) established” is represented without verb, the noun element only. Such Nominal Style, that is Nominal Phrases as one of Special Constructions, are wellknown in both the Classical and Modern Persian, but it seems less useful to Safavid Era Style. None the less it occurs sometimes rarely, as we see, and confirms this morphosyntactic style peculiarities of Persian Language (New P as well as Old and Middle Persian too).

Sathe in vāqegeye ozma va keifiyate in dāhiyey kebri ānke [**ān-ast ke *Vesse*, V to be, Copula is Omitted]² “It [*is] that”; *Dāud Xān pesare Allahverdixānrā be ayālat va dārāyiye Qarābāq nasb* [**kard*] *va urā bedin rotbeye vālā sarafrāz farmude...*³ “[He] Daudxan, the son of Alahverdixan...has appointed [*verb] and...” (Cp. CV *nasb karde*,⁴); *maāshi betalxi*⁵ “Food scanty...[*verb omitted]”

16. Attributive Clitics are quite rare, full pronominal structures are more useful, but it occurs too: *'asjāre mivedārā-ā*⁶ “It's orchard”. Attributive clitics are quite widespread fully in all CIP.

*Bā barādar-aš be xedmate xān āmad*⁷ “He came With his brother”; *barādaram*⁸ “My brother”; *baradaras*⁹ “his brother”;

Cp.: Full Pronouns: *pesarāne u*¹⁰ “His sons”, *barādare man hast*¹¹ “He is my brother”; *oulāde u*¹² “His childs”.

17. Agentive preposition “From” *Az*:- origin, Agent, source, cause, reason, etc.

*Va az u do pesar mānde bud*¹ “From him two son had been remained (=had been born)”;

¹ Eskander Big Torkman Munshi, *Tārix-e Ālam Ārāye Abbāsi* სპარსული საისტორიო ტექსტები, 332.

² იქვე, 348.

³ Eskander Munshi, *Zeile Tārix-e Ālam Ārāye Abbāsi*, სპარსული საისტორიო ტექსტები, 365.

⁴ იქვე, 366.

⁵ იქვე.

⁶ Eskander Big Torkman Munshi, *Tārix-e Ālam Ārāye Abbāsi* სპარსული საისტორიო ტექსტები, 333.

⁷ იქვე, 338.

⁸ Eskander Munshi, *Zeile Tārix-e Ālam Ārāye Abbāsi*, სპარსული საისტორიო ტექსტები, 370.

⁹ Mohammad Mirza Takher Vahid, *Tārix-e Šāxe Abbāse Sāni*, სპარსული საისტორიო ტექსტები, 381.

¹⁰ Eskander Munshi, *Zeile Tārix-e Ālam Ārāye Abbāsi*, სპარსული საისტორიო ტექსტები, 371.

¹¹ იქვე, 370.

¹² Mohammad Mirza Takher Vahid, *Tārix-e Šāxe Abbāse Sāni*, სპარსული საისტორიო ტექსტები, 372.

Such semantics of prep. hačā>hač>az is attested in all the diachronic space of Persian Language.

18. Appositions at the Sentence End (*Pāyāne Jomle*)²

Religion (religious) Formulae, as *Insallahe Taāli* belong to Text Style: ...*Bayān migardad Insallahe Taāli*.³ “..becomes clear, Great God”.

19. The special verb “to have” *Dāštan* in front of Oblique Possession by verb “to be” and S Obl Poss – Subject Possessor (as its transformation). The both these parallel forms are useful: *Arze dāšt, masluk midāšt*⁴ “He had the presentation, he had well-trodden”; *Riāsat dāšt*⁵, “He had the authority, power”.

20. Different appositions as “End of Sentence”. Postpredicative lexemes or phrases, taxemes, appositions are used in Modern Persian. and are attested in Safavid Era Texts too, as: *..omidvār sāxt Alkore Mirza befahvāy*⁶. “...reassured him, Alkore [“the child”] Mirza by meaning, by sense”.

Common Conclusions: Safavid Era Linguistic Data show a lot of peculiarities on Morphosyntax and Syntax Fields. At the same time it shows the General Dynamics or Tendencies of Separate Morphosyntax Clusters and Elements being an important Diachronic Level on Changes Rules from Classical to Modern Persian Language⁷.

¹ Eskander Big Torkman Munshi, *Tārix-e Ālam Ārāye Abbāsi* სპარსული საისტორიო ტექსტები, 344.

² About appositive phrases: მაია სახოკია, *სინტაქსი და მორფოსინტაქსი*, 850-860; Maia Sakhokia, *The Principles and Principal Constituents*, 57-95; მაია სახოკია, *სადოქტორო დისერტაცია*, 16-41, 54-68

³ Eskander Big Torkman Munshi, *Tārix-e Ālam Ārāye Abbāsi* სპარსული საისტორიო ტექსტები, 352.

⁴ Eskander Munshi, Zeile *Tārix-e Ālam Ārāye Abbāsi*, სპარსული საისტორიო ტექსტები, 364.

⁵ იქვე, 370.

⁶ Mohammad Mirza Takher Vahid, *Tārix-e Šāxe Abbāse Sāni*, სპარსული საისტორიო ტექსტები, 381.

⁷ About all the questions mentioned above, – the general constituents of Persian Morphosyntax by Diachronic range, (special constructions, word order and so on), as well as the corresponding full bibliographies, - see more in: მაია სახოკია, *სინტაქსი და მორფოსინტაქსი*, Maia Sakhokia, *The Principles and Principal Constituents*, მაია სახოკია, *სადოქტორო დისერტაცია* (see above); Maia Sakhokia, *Materials to Historical Morphosyntax of Persian Language. Materiali k istoricheskomu morfosyntaksisu persidskogo jazika, International congress of Asian and North African studies. Icanas-37. Moscow (2004), Proceedings 1. Ed.: RAN-IV, Academy of Sciences, Institute of Oriental Studies, Society of Orientalists* (Moscow, Moskva, 2007), 269-292,