Adjectival Suffixes in Book Part One of the Masnavi Manavi

(Spiritual Couplets)

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Abstract

In this article, we have discussed about the adjectival suffixes in the first book of Masnavi, a valuable mystical text from the seventh century AH (13th AD century). At the outset, the adjectival suffixes are divided into two groups with single and multiple semantic meanings. Regarding topic of multiple semantic meaning suffixes, concepts are dealt with in such a way that any suffix has its own implication. Some of the suffixes put adjectives after combination with a noun, an adverb or verb root by changing the grammatical class of the words. Sometimes suffixes are combined with adjectives and without imposing any changes to semantic meanings, they are converted to compound adjectives. Suffixes are abandoned in Persian language and here we have investigated adjectival suffixes by mentioning some examples of verses from the Masnavi book and their frequency in this literature.

Keywords: Masnavi, prefix, suffix, adjective, frequency
1- Introduction

1-1 Expression of subject

Maulana has used various attributes to create new and original images, as well as the themes of mythical and moral sense. Adjectives and the related suffixes have influenced in the poet’s mind and language in various ways, and they are used in creating and for making of images and expression of various concepts. The subject of the study is to investigate the adjectival suffixes in Book one of the Masnavi. This subject is used because first of all for familiarity with the adjectival suffixes in the book of Masnavi, and secondly, adjectival suffixes are divided into two groups, and some suffixes make adjective in combination with the noun, and some are combined with adjective to form compound adjective.

Grammar is the most prominent symbol of power and independence in a language. Learning of the grammar of any language is a scientific knowledge of that language, and this awareness is the source of many correct functions of the given language. Functions such as the proper and logic use of the language serve as a tool for organizing of thought and mind. By good learning of foreign languages and the achievement in the spoken and written communication of course anyone who knows the language better, can use it better as well. Researchers have examined various aspects of language in order to understand enough about language, but since the language has evolutionary characteristic not static feature, exploration in the language does not seem to be static and the study of its rules must be permanent. Persian language is not an exception to this rule and it should be studied continuously.

2-1 Review of the Literature

A lot of research has been done on the subject of the grammar in the book of Masnavi, and each researcher has addressed a subject from a particular point of view, but so far, no independent study and comprehensive research has been carried out concerning analysis on the adjectives in the book of Masnavi.

3-1 Methodology

This research is descriptive, analytical, documentary and quantitative evaluation and aims to investigate the variety of adjectival suffixes which were used by Maulana in the Book Part One of the Masnavi. The original source of this essay is the book of Masnavi Manavi edited by Nicholson, including about four thousand couplets. According to some of the grammatical features used in this book, Book of Masnavi mainly comprises of literary style of Iraqi School.

At first, the suffixes are analyzed and then the frequency of their use is evaluated in any group and presented separately. It is noteworthy that since Masnavi Manavi is one of the archaic texts of Persian literature, this study is based on the traditional Persian grammar, therefore, adjectives are selected from the inflectional point of view and relational perspective in literature in addition to the attributive role, they are sometimes replaced by the noun and receive other roles and characteristics of it.
2- Discussion

Affix

Affixes are forms that come at first or middle or end of the morphemes or words and give them a new meaning, and in some cases, they change the grammatical aspect, that is, take them from one class to another. For example, “Be” (Un-) comes in the initial part of a Persian “Noun” and turns it into “Adjective”, like “Bi-kar” (Unemployed). (Anvari & Ahmadi Givi, 1374: 272)

Depending on the place of their combination with words, affixes are divided into three categories: prefix, infix, suffix, which are arranged at first, middle, or end of the words, respectively.

Suffix

Suffixes are those affixes that come at the end of the words and sometimes change their grammatical aspect and meaning. Suffixes in Persian language are abundant, and in this topic only Adjectival Suffixes in Book one of Masnavi are discussed, or have come up the structure of Compound Adjectives. So, depending on what concepts they carry, they are divided into two groups:

A) Suffixes that are only used in one sense. (mono-sememe)
B) Suffixes denoting multiple meanings. (multi-sememe)

2-1 Mono-semantic Suffixes

Suffixes that refer to only one meaning are:

-ani

The suffix is derived from Arabic language (in Arabic intensive: -aniّ) and it is used for referring, such as: Ruhani, Jesmani, and …. (Ibid: 282).

And sometimes it comes at the end of the Noun and makes Relative Adjective, such as: Zolmani (Zolm+ani).

When the wax and firewood were devoted to the fire, their dark essence became (filled with) light. (Ibid: 95)

Some consider it as a combination of the Noun and “-i”. (Anvari & Ahmadi Givi, 1374:144)

-ban

It is the suffix of guardianship and protection in combination with Noun and makes a Compound Adjective, such as: Pilban, Keshtiban, and ….

Oh, I am the elephant whose blood was shed by the blow of the mahout for the sake of the bone (ivory) (Maulana: 15)

That fly, sailing on a leaf of hay, on a sea of donkey piss, raised his head as a sea captain (Ibid: 67)
-gan

It is the suffix of relations that comes to the end of the Noun and transforms it into a comparative adjective, such as: Bazorgan

There was a merchant, and he had a parrot imprisoned in a cage, a pretty parrot. (Maulana: 95)

-gun/-gune

It is the similarity suffix, and sometimes comes at the end of the Noun and makes compound adjective, such as: Nargun (Nar+gun); Golgun (Gol+gun)

The sun that rises as pomegranate, will be downfall an hour later. (Maulana: 79)

-gin

It is affective and possessive suffix and refers to exaggeration, and the adjectives that were made with this suffix had negative meaning in the past; that is, they refer to bad and obscene affairs, which are also seen in Masnavi, such as:

If the fire of your humor makes you suffer pain, it burns by command of the Lord of religion; (Maulana: 52)

The rabbit is full of insolence without fear while running, but at the same time angry and distressing. (Ibid: 71)

-man/-mane

They are adjective suffixes that come at the end of the adjective, and with no change in its grammatical aspect and make a compound adjective, such as: Shadman

Having seen the lion miserably slain in the well, he was skipping joyously all the way to the meadow (Maulana: 83)

-mand/-vmand

It is possessive and exaggerating adjectival suffix, which makes compound adjective after combination with the Noun, such as: Dardmand, Arjmand …

My life is of no account, (but) she is the life of my life. I am in pain and wounded; she is my remedy (Maulana: 5)

-om

A suffix which is added to the end of the ordinal number and makes sequence, and the result is quantifiers, such as: Haftom (Haft+om)
Adam, created of earth, learned knowledge from God: (his) knowledge shot beams up to the Seventh Heaven (Ibid: 63)

-nak

It is the suffix which takes adjective form and it is related to possession and intensity and comes at the end of the Noun and makes compound adjective, such as: Zognak (Zog+nak)

When the water in all (the pipes) is from a pure reservoir, every single one gives fresh water, pleasant to taste; (Maulana: 174)

-ande

It is one of the subjective suffixes that makes subjective adjective after combining with the present stem such as: Guyande (Gu+y+ande), Juyande (Ju+y+ande) …

When the hearer has become thirsty and craving, the preacher, if he is dead, becomes eloquent. (Ibid: 147)

This suffix sometimes is combined with the determiner (Noun) and makes the compound descriptive adjective, such as: Sharmande (Sharm+ande)

‘This one’, says he, ‘is ashamed of good and evil: stripping him would cause him to run away from you.’ (Ibid: 145)

-u

It is the suffix which takes adjective form and the suffix of relations; it is combined with Noun and makes comparative adjectives, such as: Hendu (Hend+u) …

Oh, many are the Indians and Turks that speak the same tongue; oh, many the pair of Turks that are as strangers. (Maulana: 75)

-vash

It is the similarity suffix, which is connected to the Noun and rarely to the adjective, and makes the compound descriptive adjective, such as: Morghvash (Morgh+vash), Nistvash (Nist+vash) …

The bird is flying on high, and its shadow is speeding on the earth, flying like a bird (Maulana: 27)

In the spirit imagination is as nothing: behold a world on a phantasy! (Ibid: 5)

-yar

It is the suffix which takes adjective form and it is possessive suffix, and substitutes Noun with compound adjective, such as: Hushyar, Hoshyar (Hosh+yar) …
How should I—not a vein of mine is sensible—describe that Friend who has no peer? (Maulana: 9)

Forgetfulness, O beloved, is the pillar of this world: intelligence is a bane to this world. (Ibid: 126)

-in

It is relative suffix and sometimes combined with Noun and makes relative adjective, such as: Zarrin (Zarr+in)

When the light of the morning is revealed, yellow vulture has flight. (Maulana: 9)

And sometimes it combined with adjective and makes relative adjective, such as: Asfalin (Asfal+in) ...

Your spirit was bearing you towards the highest sphere: you went towards the water and the clay amongst the lowest. (Ibid: 34)

-ine

It is relative suffix and sometimes combined with Noun and makes relative adjective, such as: Loozine (Looz+ine)

The miscreant vizier had become a true religious counselor, he had craftily put garlic in the almond cake. (Maulana: 28)

And sometimes it is combined with adjective and adverb, and makes relative adjective, such as: Kamine (Kam+ine)

Saying, “O You whose least gift is the empire of the world, what shall I say, inasmuch as You know the hidden thing? (Maulana: 6)

2-2 Multi-sememe suffixes

-a

This suffix is used in many cases, its popular usages in Persian language include:

A- It attaches to the end of the present verb root and makes present participle as likened adjective, such as: Dana (Dan+a), Guya (Gu+y+a)

There was a greengrocer who had a parrot, a sweet-voiced green talking parrot. (Maulana: 17)

B- It attaches at the end of the present verb root and makes past participle, such as: Buya (Bu+y+a) which means aromatic.
Every flower that is sweet-scented within, that flower is telling of the secrets of the Universe. (Ibid: 123)

-ar

Application of this suffix includes:

A- They attached to the end of the past verb root and makes present participle, such as: Kharidar (Kharid+ar)

When he is ashamed (disgusted) at his buying him, he makes himself out to be sick and palsied and deaf and lame. (Maulana: 75)

B- It comes at the end of the past root of some Verbs and makes past participle, such as: Gereftar (Gereft+ar) which means captive and overcloud.

From her sore grief he perceived that she was heart-broken; well in body, but stricken in heart. (Maulana: 9)

-an

A- It comes at the end of the present verb root and makes present participle as descriptive adjective, such as: Parran (Par+an), Taban (Tab+an) …

The bird is flying on high, and its shadow is speeding on the earth, flying like a bird: (Maulana: 27)

B- It comes at the end of the adjective and makes relative adjective, such as:

“O valiant sir,” said he, “what figure shall I tattoo?” He answered, “Prick in the figure of a furious lion. (Maulana: 185)

-ane

A- It comes at the end of the Noun and used for expressing similarity and relation, such as: Juhudane (Juhud+ane), Shirane (Shir+ane) …

The king, from Jewish rancor, became so squint-eyed that, “Mercy, O Lord, mercy.” (Maulana: 22)

But if anyone having the face of a stranger pass by the tent; he will see the dogs rushing at him like lions. (Ibid: 52)

B- It comes at the end of the Noun and used for creating qualification adjective, such as: Shahane (Shah+ane), Khasisane (Khasis+ane) …

I did not know your kingly nature; I rudely urged my beast before you. (Maulana: 148)
Had you such a vile opinion of me, O you who are a scandal to the world? (Ibid: 187)

Of course, some people believe that “e” is a sign of relation and qualification that has been added to the end of plurals, for example, Kheradmandane was Kheradmand that similarity and quality and relative “e” was added to the end of it. (Gharib et. al, 1368: 132)

-sar/-sare

- It comes at the end of the Noun for expressing relation and taking adjective form, such as: Sharmsar (Sharm+sar), Ziraksar (Zirak+sar) …

When ‘Umar looked on the old man’s countenance, he saw him ashamed and pale. (Maulana: 133)

My parrot, my clever-headed bird, the interpreter of my thought and inmost consciousness. (Ibid: 107)

-gar

A- It comes at the end of the present verb root and makes present participle, such as: Kerdgar (Kerd+gar) …

They all fell from plan and act: the acts and decrees of the Maker remained. (Maulana: 58)

B- It comes at the end of the Noun and makes relative adjective, such as: Yadgar (Yad+gar) …

Since union with the beloved has vanished from before our eyes, we must have a vicar as a memorial of him. (Maulana: 43)

-gane

It comes at the end of the quantifiers for both similarity and relation, such as: Mahgane (Mah+gane) …

Then, by school, that child rose to the top, paid monthly fees, and became perfect. (Maulana: 172)

-gar

A- It comes after abstract Noun for expressing the exaggeration and it makes present participle, such as: Charegar (Chare+gar) …

Like the wife, the flesh, in order to contrive the means, is at one time seeking humility and at another time to domination. (Maulana: 161)

B- It comes after Concrete Noun for expressing career and profession and it makes professional adjective, such as: Zargar (Zar+gar), Sodagar (Soda+gar) …
To Samarqand came the two messengers for the goldsmith debonair and wanton, (Maulana: 14)

On the bench, it would watch over the shop and talk finely to all the traders. (Ibid: 17)

-var

It comes after Noun in the meaning of similarity and resemblance, such as: Israfilvar (Israfil+var), Parvanevar (Parvane+var) …

Like Israfil, He who causes the dawn to break brings them all from those lands into form. (Maulana: 27)

Oh, come in, all of you, like moths; into this fortune which has a hundred spring times. (Ibid: 50)

-e (for expressing movement)

This suffix is presented by the letter “e” and is usually called as expressing the movement (Anvari & Ahmadi Givi, 1374: 291). This suffix is applied in the following items:

A- It comes at the end of the past verb root and makes past participle, such as: Amikhte (Amikht+e) …

He was saying fine things mixed with foul: he had poured some poison into the sugared julep. (Maulana: 29)

In Masnavi, some of the past participles are seen which are not used today, such as: Estize (Estiz+e) …

His counsellors said, “Do not let go beyond bounds, do not drive the steed of obstinacy so far.” (Ibid: 55)

B- They joined to the end of the Noun and makes relative adjective with an objective meaning, such as: Beyze (Beyz+e) …

The dear hakim being firmly convinced that the sky is an egg and the earth like its yolk, (Ibid: 153)

Sometimes by adding “e” which express movement at the end of the Noun or adjective or verb stem or quantifier (number), some verbs are created with relative adjectival structure, but they have nominal meaning, such as: Dide (=Cheshm), Gofte (=Sokhan) (Givi Anvari, 1374: 145)

That earth and heaven may laugh, that intellect and spirit and eve may increase a hundredfold. (Ibid: 9)

What is skin? Specious words, like ripples on water which have no continuance. (Ibid: 68)
It should be noted that in cases where Noun or adjective is added to the first part of the past participle, sometimes “e” is removed from the end of it, such as: Gel andod = Gel andoh / Pashm alood = Pashm aloode / Adamizad = Adamizade, and sometimes it is not removed, such as: Abdide, Deldade, Pasmande, Kharj darrafte.

The pinion of your thought has become mud-stained and heavy because you are a clay-eater: clay has become to you as bread. (Maulana: 176/1)

We can create past participle from both transitive and intransitive verbs. Some of the past participles that are usually made up of the intransitive verbs, have present participle meaning not past participle, such as: Gozashte, Rafte, Istade, Khabide, Morde, Pish amad, Karamad (Givi-Anvari: 145).

When the hearer has become thirsty and craving, the preacher, if he is dead, becomes eloquent. (Maulana: 147/1)

-i

This suffix has various types of which the most famous ones are as follows:

A- It is in the sense of place, birthplace, house and country which connects to the Noun, such as: Chini (Chin+i), Marvzi (Marv+z+i) …

The Chinese said, “We are the better artists;” the Greeks said,” The power and excellence belongs to us.” (Ibid: 213)

Although both are intent on one game, in relation to each other they are the man of Merv and the man of Rayy. (Ibid: 19)

B- It connects to the Noun in the sense of relation and taking adjective form and possession, such as: Khami (Kham+i) …

Why, from ignorance and folly, did I idly bear an inconsiderate message?” (Ibid: 102)

C- It is in the sense of relation and subjectivity and connects to the Noun, such as: Jangi (Jang+i) …

In the state of cultivation there is existence and strife: the non-existent is ashamed of existent things. (Ibid: 153)

D- It is in the sense of relation and objectivity and connects to the adjective, such as: Nahani (Nahan+i), means being hidden.

The hand remains in a hidden hand: it within has set the body outside. (Ibid: 219)

E- It connects to the ambiguous adjective and its Noun and makes relative adjective, such as: Maslaki (Maslak+i) …
He prepared a scroll in the name of each one, the form of each scroll a different tenor. (Ibid: 30)

He counted up the friends in her native town; then he mentioned another town by name. (Ibid: 12)

**Adjective of qualification “-ee”**

It is the adjective that serves for appropriateness and capability of the Noun, and its sign is the letter “-ee” added to the end of the Persian infinitive (Anvari: 1502), such as: Goftanee (Goftan+ee)

…. The structure of the qualification adjective is:

- Infinite + ee

Where I joined to the lip of one in accord with me, I too, like the reed, would tell all that may be told: (Maulana: 2/1)

And if it wills, a spoon in food; and if it will, a mace weighing a ton.

(Maulana: 215/1)

**3- Results**

Suffixes are small components of language although they don’t have meaning in isolation, but they can improve vocabulary range with their potential power, and they can create new words for serving ultimate meanings and unreachable thoughts. Observing and identifying these instruments in ancient literary works, and familiarity with their connections with words may serve as a pattern for creating new words in strong Persian language. The author has achieved the following results by carefully examining of the adjective suffixes in Masnavi:

1- Adjective suffixes are divided into two groups of mono-sememe and multi-sememe. In Masnavi, the most common usage is for mono-sememe suffixes out of 171 adjectives including suffixes.

2- The suffix “-a” has the most percentage in creating of adjectives.

3- The suffixes “-nak, -baz, -man/-mane, -kar, -gane” have the least usage in Masnavi.

4- The suffix “-ani” is the second adjective suffix, after “-a”, which has the role in making adjectives, and has the most variety of semantics.

5- Some of the suffixes change the grammatical aspect after connecting to the Noun, or adverb, or word stem, and makes adjectives, such as: Sharmande, and so on.

6- The combination of suffixes with words in Masnavi has produced new adjectives, such as: Hushmand, Dardmand, Ghamnak, Zognak.

7- Some of the adjectives include suffixes that are made up of Persian obsolete roots, that today they are not applied anymore.

8- The suffix “-nak” often carries infection, mixture and connection to the bad and obscene affairs, but they are also mentioned in positive sense in Masnavi, such as: Zognak.

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2 Anvari,p.150
Out of 171 adjectives including suffixes in Masnavi, 88 adjectives were created with mono-sememe suffixes and 83 adjectives with multi-sememe suffixes. The frequency of the use for each of suffixes is shown in the below table:

### A- The frequency of mono-sememe adjective suffixes in Masnavi

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<th>-mand/-omand</th>
<th>-man</th>
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<th>-gun</th>
<th>-gan</th>
<th>-kar/kare</th>
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### B- The frequency of multi-sememe adjectival suffixes in Masnavi

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<th>-gar</th>
<th>-sar/-sare</th>
<th>-ane</th>
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### Reference