

The meanings of letter "V" in the poems of Sa'adi¹

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ABSTRACT

Letters is one of the basic topics of Persian Grammar and divided to three general groups: Preposition, Conjunction, and Sign. Most important and valuable letter in the grammar is "V" ("and" in English). We find better the importance of this letter when we study its grammar roles. In the first part of this research, we mention the meanings of the letter V that the Grammar researchers have written before, by the poetic example from Sa'adi. In the Second part, we introduce and mention some new and exquisite meanings that nobody has mentioned before. Consequence is that letter V in Sa'adis poems has 32 different and separate meanings. We introduce all those meanings in this research in details.

Keywords: Persian Grammar; Sa'adi; Preposition; Conjunction; Letter V

1. INTRODUCTION

A wide part of topics of Grammar is studying preposition. Each text, poem or prose, cannot has a perfect and good meaning without letters those have a conjunction role between words. In the field of Persian grammar, there is many works have been written and published by the scholars and researchers. There are many books and researches about letters as one of basic topics of Persian grammar too. Between all of these works, a book by the name of "The Grammar of Persian Language, the Book of Preposition and Conjunction" by Khalil Khatib Rahbar is an exception. This book has defined and divided the letters and described their meanings and usages perfectly. Topic of letters, specially conjunction V is a interesting topic that even Mohammad reza Shafiei Kadkani as a one of most famous and effective researchers in Persian Literature has noticed to this topic in his book "The Music of the poem" and invite the researchers of Persian Literature an language to study the meaning of letter V in Sadi's poems (Shafiei Kadkani, 2005).

Khatib Rahbar in the mentioned book has brought different meanings. (Khatib Rahbar, 2000) in this **Part 1**, we mention the titles that he has gave to letters, and bring some example from Sadi's poem for each meaning:

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1) Tartib and Tarakhi (Sequence)

This letter shows that the action of a verb is after another verb. In other word, action of a verb is related to its previous verb:

Don't you see his russet fingers?

That twisted the hand of patience and the broke

(Sadi, 2009, 508)

Meaning is: see his russet fingers that cause losing patience. (Letter V is between two verbs those have time primacy and recency toward each other)

The wind brought a dust from your alley

Took the honor of any perfume in the box of perfume seller

(Same, 549)

Meaning is: the wind brought a dust from your alley, after that took the honor of any perfume in the box of perfume seller means a dust from your alley is more scented that perfume. (V shows the conception that the verb "brought" has a time primacy toward the verb "took").

2) Estedrak (Ambiguity remover)

This letter removes ambiguity from previous sentence and that part of conception that remained untold, will told after this letter. Letter V in this usage, often means "but":

There was not if will be until doomsday an "AZAR"

Cannot make an idol as good as you!

(Same, 799)

Meaning is: certainly there was not, but if come somebody like "Azar²" until the doomsday, he cannot make a idol as beautiful as you! (V means here "but" and its duty is removing ambiguity.)

We suffered very mush and there is no comfort in world

We leave comfort, now we are comfortable

(Same, 730)

² A person who made idols in the period of Prophet Ibrahim

Meaning is: to reach comfort, we suffer very much but there is not comfort in this world, so we leave the comfort and we are comfortable now! (V means "but" here.)

3) Estinaf (Start)

This V is for linking and relation between two sentences those have not relation together logically. It is used to start a new subject and it seems that deleting it do not hurt the sentence:

After you nobody affected in Sadi's heart

Who can take place of the friend in the world?

(Same, 544)

The letter V in the start of second Hemistich has a linking role between two sentences those one is predicate and another is not predicate. Also, declare the start of a new subject.

With all fault, I cannot be without you

Come, with all your cruelty, you still good

(Same, 775)

Meaning is: with all faults, those you have, I cannot tolerate your separation! Come! Although you bothered me so much, still you are my darling. (One of two sentences those are linked by V is predicate and another not predicate. in the meaning the V will be deleted.)

4) Ezrab (avoiding)

This kind of V conjunct two sentences together that shows avoiding from a word to another word and purpose is to avoid one sentence and bring another. The other name of this V is " V instead No" that has confliction in itself:

I cannot eat from your hope bough

In guess and certain, you will cut my root!

(Same, 830)

Meaning is: I know that you never love me but I guess, No I certainly know that you will kill me! (Poet by bringing a sentence after V avoids the previous sentence that contain guess and bring a new sentence with a perfect certain.)

Oh Lord! We come before you guilty

We came indigent and hopeful

(Same, 480)

Meaning is: oh Lord, we did not do our duty well about you and our hands are empty but we hope you to forgive us. (Letter "V" in the second hemistich shows that the poet avoids of all that he said about his disappointment because of his default about god.)

5) Estebaad (improbability)

This kind of V contains conception of improbability of collection two things together:

Muezzin took his collar that Hey!

Dog and mosque? Hey without wisdom and religion

(Same, 481)

Meaning is: muezzin took his collar and said: hey, you that dispossessed of religion and wisdom! Is it imaginable a dog in the sacred Mosque? (Letter V shows the concept of distance between two things.)

Go to a road that see the hope way

You and love of candle from where to where?

(Same, 373)

Meaning is: Hey butterfly! Fly in a route that there is a hope for you. It is impossible to collect between you and love of candle! (Letter V in the second hemistich contains concept of improbability of two things.)

6) Estefham and Taajjob (Question and Wonder)

A kind of V that shows wonder from collecting two things together in same time. When this V is used in a question structure, shows a great surprise of occurring two things in same time.

Crown of Khaghan and the dusty head?

King's tent and gypsy lavatory?

(Same, 676)

Meaning is: is this possible that somebody put the crown of kings on his head and his head is dusty at the same time? Is this possible that there is a tent of king and a gipsy can defecate there? (Conjunctive V in this poem shows wonder that has come by question.)

Majnoon's hand and leyli's skirt?

Mahmoud's face and foot dust of Ayaz?

(Same, 661)

Meaning is: is this possible that Majnoon's hand can touch the skirt of leyli? and is this imaginable that face of King Mahmoud became dusty because of dust of Ayaz'feet? (Letter V in two hemistich contains the concept of surprise with question.)

7) Fowriat (Urgency)

This letter shows action of a verb immediately after action of another verb. There must be an attention that action of two verbs is done immediately and in same time and occurrence of the first is just for the second one:

I take this love with me until my die

And rose again and ask the friend address

(Same, 545)

Meaning is: I take my love to you to the grave and when I rise up again, I will search your address. (Letter V in the second hemistich contains concept of urgent and immediate.)

You went and brought my heart and gave it to hand of sorrow

You are in thought in Night and day and I don't know where you are?

(Same, 769)

Meaning of first hemistich is: You went and brought my heart by yourself and immediately gave it to hand of sorrow. (The conjunctive that has come before the phrase "hand of sorrow" has the concept of urgent and immediate.)

8) Moadele (Equation)

It is a kind of V that implies on coordination and equality of two or more things somehow that possibility of action of verb and its force degree and way to its action is in one level:

Come that in your grief we have

An eye and thousand spring

(Same, 514)

Meaning is: in your absence, because of weeping, our eyes are equal to thousand springs.

To my speech and your beauty nobody add

It is the limit of speech and beauty.

(Same, 497)

Meaning is: nobody can increase to nicety of my poem and your beauty. Everyone should know that extremity of beauty of speech and face is things those you and I have. (Letter V in the first hemistich contains meaning of coordination and equality between two things.)

9) Molazemat (Concomitance)

It is a letter that implies on concomitancy of two things. Mean to be or not to be of two things is related together:

If you accept my invite or reject it

I, my hand, and prophet's skirt

(Same, 282)

Meaning is: it is not different to accept or do not accept my invitation, I still recourse to prophet's children. (Letter V in the second hemistich has meaning of companionship and concomitance.)

Greedy person is in disease

I, home, bread and onion after this

(Same, 418)

Meaning is: somebody who is greedy always is in the disaster, for this reason I will stay at home and my meal is only bread an onion! (Letter V in the second hemistich has meaning of companionship and concomitancy.)

Dust in alley of my beloved is my life water

If there is happiness in two worlds, we and grief for beloved

If you're beloved accept you by her hair

My ear and ring of beloved's hair until doomsday

(Same, 546)

Letter V in these verses has meaning of companionship and concomitancy.

10) Moghabele (Opposition)

This letter shows the concept of opposition between two things. Things that have opposition together by this letter sometime contain the concept of paradox:

We see the patience against love

Like fire and cotton and stone and pitcher

(Same, 843)

Meaning: patience for love is like fire against cotton and stone against pitcher. (Letter V in the second hemistich has concept of opposition.)

Needless from anyone and compassion to all

Hide from all world and apparent to all

(Same, 485)

Meaning is: it is needless from any creature and has compassion to all. It is latent from all eyes and it is apparent to anyone! (Letter V has meaning of opposition.)

If let me to select what do you want

Freind foe me and all paradise for you

(Same, 588)

11) Takhmin and Taghrib (Estimate and approximate)

It is a letter that emphasis on lack of pragmatism and shows estimate and approximate and often use in form of quantity and approximate numbers:

Lifetime of the rose is five or six days

This "Golestan" is always good

(Same, 92)

Meaning is: lifetime of the rose is five or six days but my book, "Golestan" is good for ever.(letter V in the first hemistich has the concept of estimate and approximate.)

12) Hal (present)

It is a letter that comes between two sentences ad shows coincidence of two verbs:

A thirsty was saying and dying

Well to a happy that died in water

(Same, 362)

Meaning is: that thirsty person was saying, when he dying: cheer to a happy person who died in the water. (Letter V has a meaning of "when".)

You are tired and friends yearn still

You run away and we search you

(Same, 505)

Meaning is: You are bothered and tired of us when your friends yearn to you, you run away from us when we want you. (Letter V in two hemistich means "when".)

13) Taalil and Natijegiri (Reason and Conclusion)

A kind of V that mentions the reason of a previous sentence:

I saw in good dream that her hair

I hold and my hand still is rosy

(Same, 537)

Meaning is: I saw in my dream that I hold my beloved's hair, so because that my hand still smells rosy. (Letter V means "conclusion" here.)

Starting fire between two bodies

Not reasonable and burn yourself

(Same, 434)

Meaning is: it is not a reasonable work that you start a fire of division between two people and burn yourself at the result.

14) V (and) in the meaning of "Ba" (with)

It is a kind of letter that means preposition "ba" in the sentence:

Love and we cannot fight

His force attack on our head

(Same, 744)

Meaning is: we cannot fight love; certainly, its power is over ours.

15) V (and) in the meaning of "az" (from)

It is a rare kind of V and found only in the Sadi's poems.

I don't leave being with you

Unless by separating my body and soul

(Same, 722)

Meaning is: I never separate of you only when my soul separate my body and die.

Part 2: Innovations of Sadi in using letter V

In this part, we tried to study and show innovations of Sadi in using letter V in his poems.

1) Taradof va Tarjome (synonym and translation)

It is a conjunction letter that usually come between two synonym words. Purpose is extension of words, their meaning web and redundancy of sentence. In some cases maybe it become to symmetry V (we describe it later). This kind of V sometimes that Persian and Arabic language combine, help us to understand meaning of Arabic word. Sometimes creates a kind of relation of similarity and congruency between two words and because it links two synonym words together, implies on meaning emphasis and only give an extra explanation about the first word.

All night he counted the stars

And could not sleep because of thought

(Same, 318)

Meaning is: he was awake all the night and did not sleep even a minute because of melancholia (Soda) and worry (Andishe). (Andishe is a persian word and Soda is an Arabic word).

2) Tasjee (Rhythm)

It is a conjunction letter that come between two word by the same rhythm and its purpose is to rhythm the speech more and create a middle rime. At the first glance, it seems that coming two words in sequence is for creating rhythm not for meaning and maybe when we use the Rhythm V, words come in sequence as opposition together:

Beat on neck, bare and weepy sat

A tourist told him hey selfish

(Same, 426)

Meaning is: he sat whereas he was beaten on neck, and bare and weepy. (Even though the two words "bare" and "weepy" were used to reach a meaning but it seems that linking these two words is for creating a rhythm.)

Maybe you have seen in the garden and meadow

A glowworm shines like a light

(Same, 370)

Linking two words "bagh" (garden) and "ragh"(meadow) is for creating a listening enjoyment.

If your destiny is to life much

No snake hurt you no sword no lion

(Same, 403)

Using the words "shir" (lion) and "shamshir" (sword) is for creating rhythm in the speech.

3) Takhsis va enhesar (devotion and monopoly)

It is a kind of V that often comes in the end of sentence, and before the word "bas" (only), creates concept of devotion and limitation in the sentence, and implies on beauty of end and deduction from the verse and seems to reach to a one conclusion:

You give honor and ignominy and enough

Your dear don't see ignominy from anybody

(Same, 477)

Meaning is: You bestow honor or ignominy to people and somebody who you endear him nobody can reproach him. (Letter V in the end of first hemistich that has come before the word "bas" contains the meaning of monopoly and bring to mind the certain result. It means that firstly giving ignominy and honor is only by god and secondly it is a certain rule.)

This speech only Sadi can say

Not every beggar has a jewel

(Same, 795)

Meaning is: only Sadi can speech very well such this. (Ability of saying these words is limited only to Sadi.) Sometimes this kind of V comes without word "bas":

I , your memory and a loneliness corner

Someone who is with you in loneliness is not alone

(Same, 550)

Meaning is: leave me alone with your memory and give me a corner of loneliness because not everyone who is with you is alone! (The V in the first hemistich means that limit your memory only for me.)

4) Hazf va Ijaz (Delete and brevity)

It is a kind of V that its purpose is brevity in the speech and is opposite of Synonym and translation V that its purpose was redundancy. This kind of V divides to some groups:

4.1.) Omissible V Substitute of Phrase

This kind of Delete and brevity V, can be deleted in the speech. It seems that it substituted of a deleted word or phrase:

From there he cried: thief!

Hey youth! Help me for god and take wage!

(Same, 396)

Meaning is: Person that whose property was stolen cried thief! Hey, youth that want to do a good thing, help me to capture the thief and take wage for your help. (As you see, first "V" in the second hemistich was deleted in the meaning and phrase "help me to capture the thief") has come as a substitute.

4.2.) V Substitute of Phrase

This kind of V becomes substitute of a phrase that was deleted by meaning sign with this different that V stays in the meaning:

From there he cried: thief!

Hey youth! Help me for god and take wage!

(Same)

Second V in the second hemistich is for brevity. With regard to the meaning that we mentioned before for this verse, the meaning of the last V is: "help and for this help receive wage of me."

If you see him and can recognize hand from bergamot

You can blame Zoleykha

(Same, 488)

Meaning is: if you see him and after that, can recognize your hand from the bergamot, then you can blame Zoleykha! (V in this verse is substituting of the phrase "after seeing him, can recognize your hand from bergamot".)

4.3.) Ghasr (Short)

It is a kind of V that comes between some consecutive verbs and by this way a vast subject comes in a few words, in other word, brevity comes in the speech:

Pour, count, and sit relaxed

From hundred you cannot see one trusty!

Meaning is: bestow your property and count and then sit relaxed, because from one hundred people, nobody is trusty.

You become our friend, run away, show, and steal

We cry for your kindness tantrum and sugary poison!

(Same, 506)

Meaning is: You become our friend then run away, and show your face and steel our hearts. (Letter V between verbs causes the shortening speech.)

4.4.) Ekhtesar (Contraction)

This kind of V avoids repetition in the sentences those have literal sign and causes shortening and brevity:

Didn't Joseph suffer very much and captured?

When his order was done and his place high?

(Same, 482)

The natural and without omission of this verse is: is not true that Joseph who suffered very much and captured, when he become king and reach to a high place... (The verbs "Shod" (become) and "did"(captured) were deleted by literal sign.)

Oh lord you give me time and health

Maybe see again my friend

(Same, 489)

Meaning is: oh lord, give the friend time and healthy too.

5) Taadod va Tansigh (plurality)

It is a conjunctive letter that links some adjective. The difference of this V and conjunctive V is that this V links more words and comes between some adjectives and adverbs:

Sinful, selfish and lecherous

Night in negligence and in the day drunk

(Same, 380)

This kind of V may create a chain of meaning and symmetry:

I was his slave in the past

The owner of things, property, and money

(Same, 340)

6) Tanasob (Symmetry)

A kind of like plurality with this different that the names that this V comes between them, create a kind of meaning chain and symmetry web. Symmetry V is like Synonym V with this different that the number of linked words by this V is more than two words:

Desert and rain and cold and flood

Shut the darkness on the down horizon

(Same, 348)

Give food to sparrow and partridge and pigeon

Until an eagle come in your trap

(Same, 349)

People have money and property and clothes

Why you are not happy like them

(Same, 408)

7) Eshtemal va Kolliyat (Totality)

This V comes between a set of words and although they are in form of opposite plural, forms as a one set and subset of total concept of verse. This kind of V expresses a set of necessary factors for creating condition for occurrence of an action and increase the incurrence and totality of its process:

My friend is who that the kindness of god is its friend

Cruelty and justice, rejection and acceptation is his option

(Same, 539)

One day my wet and dry will burn

By the fire under the pot of love

(Same, 510)

Letter V between words "up and down, "left and right" and "wet and dry" contains the concept of totality.

8) Conjunctive V in meaning of "Ya"(or)

It is a kind of V that comes in meaning of "Ya":

For the worry that what wear and what eat

I had no time to do my religious duties

(Same, 461)

Meaning is: because of the worry about wearing and eating, I had no time to do my religious duties well. (V in the first hemistich means "Ya".)

He told me if leopard and snake is nothing for me

In addition, elephant and vulture do not surprise!

(Same, 288)

Meaning is: if leopard, elephant, snake and vulture are nothing for me, do not surprise! (V in the second hemistich means "ya".)

9) V in meaning of "amma" (but)

This V contains meaning of "but" so it is like Ambiguity remover V with this different that this one will delete in the meaning completely:

Poor one for seeing the face of beauties

Repent hundred times and see again!

(Same, 621)

Meaning is: that poor person has repented to do not look at the face of beauties but he look again. (V is used in the meaning of "but".)

Sadi is like a tree in a desert that the thunderbolt of love

Has burnt him, but his fruit of speech is wet yet

(Same, 523)

Meaning is: Sadi is burning because of love like a tree in a desert that thunderbolt has burnt it, but his speech is still new and fresh.

10) Takamol (complementarity)

A kind of V that comes after a sentence that implies on occurrence of something or action of a verb and complete its meaning. If the sentence that comes after this V, become deleted, the meaning of sentence do not hurt. Therefore, this V causes redundancy in the speech:

Do not hurt the ant that bears a seed

It has life and life is sweet

(Same, 341)

Your grief stole my patience and stole well

My soul was filled by your grief and filled well

(Same, 564)

If sentence after V delete in these verses, the general meaning does not hurt, but this sentence complete the meaning more.

11) Jameiyat (Universality)

This kind of V comes between verbs that by gathering together like chain create a collection that absence of each verb hurt the collection. In other words, each verb that linked by this V has a necessary role in this collection:

Somebody selected the kindness

Gave money to poor people and took care of them

Built a house and gave them food and gave good salary to army

Built a night home for gypsies

(Same, 309)

These verses is about a prince who was famous in Justice because of doing something like: kindness, bestowing money, take care of poor people, building orphanage, giving food, take care of soldiers and building night home.

Someone who does not has patience on cruelty

Inattention, poverty and dying He is not a lover

(Same, 539)

Traits like cruelty, inattention, poverty and dying are a collection that describes the trait of love and it is necessary for lover!

12) V in the meaning of "bar"(on)

This kind of V is used in the meaning of "bar":

If I can catch the sleeve of my beloved

Until I am alive, my head and the door of house of beloved

(Same, 520)

Meaning is: if I can be with my beloved, I never leave her. (Letter V means "bar" here.)

In the doomsday, my hand and your skirt

To say for which sin you broke Sadi's heart

(Same, 695)

Meaning is: in the doomsday, I will catch your skirt to say why you broke my heart.

13) V in the meaning of "ke" (that)

This V is in the meaning of "ke" and for commentary:

It is a fire of sigh that its smoke goes up to ceiling

It is a spring of eye that its wave comes to corner

Meaning is: his sigh is like a fire that its smoke go up to ceiling and his eyes is like a spring that its water wave.

You didn't hook to someone and didn't win

You did not pool out your sword that you did not kill

Meaning of second hemistich is: you kill everyone who you pool out your sword for him.

14) Yaghin (certainty)

A kind of V that contains meaning of certainty:

Your promise and my repent from love

I see and both is unstable

(Same, 517)

Meaning is: your promise and my repent from love certainly are not stable.

Take over your veil that stranger don't see this face himself

Your are great and don't hold in a small mirror

(Same, 771)

Meaning is: unveil your face and have no fear for strangers because you are so great and they are small and their eye cannot hold your image.

15) V in the meaning of similarity

A kind of letter that works like similar tools, means it comes between similar and similar to and helps for building similarity. The similarities that are built by this V have no structure of similarity apparently and are a kind of hide similarity:

If tomorrow is feast of "fitr" for others, our feast is now

People who fast see the new moon and we see the beloved's eyebrow

(Same, 547)

Meaning is: if people who fast see the new moon and tomorrow is their feast, my feast is today because I saw the eyebrow of my beloved. (Letter V means similarity between new moon and beloved's eyebrow.)

My brothers and elders do not advise me

My patience lost and arrow from the bow

(Same, 507)

Poet by using this letter, liken the lost of patience to arrow that shot from bow.

16) V in the meaning of "An"(demonstrative" that")

It is a rare using of the letter V that only is in the Sadi's poem:

It is not too much to lost a heart

I have a little of my soul and give you

(Same, 569)

Meaning is: giving heart to you is not worthy, i have just a little of my soul that give you.

17) V in the meaning of "Hamchenin"(also)

If the light dies, wind Saba has no grief

And, if the cotton rot, moonlight has no grief

(Same, 499)

Meaning is: if the light turned off, the wind that has turned it off has no care. Also if the cotton cloth rot because of moonlight, moon has no care.

If the wound cure by the drug

We cannot remove its scar

(Same, 495)

Meaning is: if the wound cure by the drug its scar never go away.

2. CONCLUSIONS

As we point in this research, Sa'adi as a one of the greatest poets of Persian literature was a good sample for poets after him. Certainly, Sa'adi has not earned this special place comfortably. When we concentrate in his works, we find new things from his art of writing. Subject of letters is one of fields that many researcher work about it but there is not any considerable work about letters in Sa'adi Shirazi's poems.

After studying the subject of letters in the poem of this great poet, letter V shows itself more than others that has a prominent trait in compare of other letters. In studying different means of this letter, we encounter 28 different means that with subsets of brevity V reach to 32 means. Fifteen cases were introduced before by researchers especially Khalil Khatib Rahbar in his book "The Grammar of Persian Language, the Book of Preposition and Conjunction". However, Khatib Rahbar has studies the letters in Persian literature not only in Sadi's works.

These fifteen cases are:

- 1- Tartib and Tarakhi (Sequence)
- 2- Estedrak(Ambiguity remover)
- 3- Estinaf (Start)
- 4- Ezrab (avoiding)
- 5- Estebaad (improbability)
- 6- Estefham and Taajjob (Question and Wonder)
- 7- Fowriat (Urgency)

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- 8- Moadele (Equation)
 - 9- Molazemat (Concomitance)
 - 10- Moghabele (Opposition)
 - 11- Takhmin and Taghrib (Estimate and approximate)
 - 12- Hal (present)
 - 13- Taalil and Natijegiri (Reason and Conclusion)
 - 14- V (and) in the meaning of "Ba" (with)
 - 15- V (and) in the meaning of "az" (from)

In addition of the mention cases, we encounter to seventeen new meanings that are:

- 1- Taradof va Tarjome (synonym and translation)
- 2- Tasjee (Rhythm)
- 3- Takhsis va enhesar (devotion and monopoly)
- 4- Hazf va Ijaz (Delete and brevity)
- 4-1- Omissible V Substitute of Phrase
- 4-2- V Substitute of Phrase
- 4-3- Ghasr (Shortening)
- 4-4- Ekhtesar (Contraction)
- 5- Taadod va Tansigh (plurality)
- 6- Tanasob (Symmetry)
- 7- Eshtemal va Kolliyat (Totality)
- 8- Conjunctive V in meaning of "Ya"(or)
- 9- V in meaning of "amma" (but)
- 10- Takamol (complementarity)
- 11- Jameiyat (Universality)
- 12- V in the meaning of "bar"(on)
- 13- V in the meaning of "ke" (that)
- 14- Yaghin (certainty)
- 15- V in the meaning of similarity
- 16- V in the meaning of "An"(demonstrative" that")
- 17- V in the meaning of "Hamchenin"(also)

During the research, we have brought some example and explanation for each thirty two means. However, this research can be completed by more study and can find more means of this letter.

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