

4.3.1 Adjectives

4.3.1.1 Operational definition of an adjective

Adjectives can be attributive and modify the noun in a noun phrase or they can function as a predicate in the clause. Adjectives inflect for comparative and superlative degree. Adjectives can also be modified by adverbs expressing degrees of quality.

Adjectives do not agree with their head noun in number.

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|---------|---------------|--------------|--|------------------------|
| (4.295) | sandali-hā=ye | bozorg | | ‘big chairs’ |
| | chair-PL=EZ | big | | |
| | mard-ān=e | gorosne | | ‘hungry men’ |
| | man-PL=EZ | hungry | | |
| | taxt-hā=ye | čub=e qašang | | ‘pretty wooden frames’ |
| | frame-PL=EZ | wood pretty | | |

As far as distribution is concerned, adjectives can take the nominal plural suffix.

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|---------|--------|---------|-----------|---------------------|
| (4.296) | xub | ‘good’ | xub-ān | ‘the good (people)’ |
| | topoli | ‘plump’ | topoli-hā | ‘the plump (ones)’ |

4.3.1.2 Structure of the adjective

The comparative suffix for all adjectives is *-tar*.

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|---------|----------|---|---------------|-----------------|
| (4.297) | bozorg | > | bozorg-tar | ‘bigger’ |
| | big | | big-MORE | |
| | kutāh | > | kutāh-tar | ‘shorter’ |
| | short | | short-MORE | |
| | sāde | > | sāde-tar | ‘simpler’ |
| | simple | | simple-MORE | |
| | pišrafte | > | pišrafte-tar | ‘more advanced’ |
| | advanced | | advanced-MORE | |

The superlative suffix for all adjectives is *-tarin*. As an attributive adjective the superlative directly precedes the noun it modifies. The notion of “the best X in the Y” is expressed by an *ezāfe* construction.

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|---------|--------------|--------------------------|--|------------------------|
| (4.298) | xošgel-tarin | doxtar | | ‘the prettiest girl’ |
| | pretty-MOST | girl | | |
| | xošgel-tarin | pesar-hā | | ‘the handsomest boys’ |
| | pretty-MOST | boy-PL | | |
| | mofid-tarin | ketāb=e in ketābxāne | | ‘the most useful book |
| | useful-MOST | book=EZ this library | | in this library’ |
| | mofid-tarin | ketāb-hā=ye in ketābxāne | | ‘the most useful books |
| | useful-MOST | book-PL=EZ this library | | in this library’ |

4.3.1.3 Attributive Function

Most adjectives with an attributive function postmodify the head noun in the noun phrase by means of the *ezāfe* construction, as in (4.299). But some attributive adjectives can premodify the noun, as in (4.300). The attributive superlative adjective always premodifies the noun.

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|---------|---------|--------|------------|
| (4.299) | ketāb=e | bozorg | ‘big book’ |
| | book=EZ | big | |

- | | |
|-------------------|-----------------|
| mu=ye bur | ‘blonde hair’ |
| hair=EZ blonde | |
| kār=e xub=i | ‘good work’ |
| work=EZ good=IND | |
| (4.300) xub kār=i | ‘good work’ |
| good work=IND | |
| pir=e zan=i | ‘old woman’ |
| old=EZ woman=IND | |
| beh-tarin film | ‘the best film’ |
| good-MOST film | |

*** Note the following where the superlative adjective functions as the head of the *ezāfe* construction. (Mahootian p. 69)

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|---------------------------------|----------------------------|
| (4.301) boland-tarin=e doxtar-ā | ‘the tallest of the girls’ |
| tall-MOST=EZ girl-PL | |

4.3.1.4 Predicative Function

All adjectives except superlative *-tarin* ‘most’ adjectives can be used predicatively. See XXX (and Mahootian (1997: 261).

- (4.302) (mā) gorosne-im
 1PL hungry-be.PRES.1PL.SU
 ‘We are hungry.’
- (mā) gorosne nist-im
 1PL hungry NEG.be.PRES-1PL.SU
 ‘We are hungry.’
- (mā) gorosne bud-im
 1PL hungry be.PAST-1PL.SU
 ‘We were hungry.’

Adjectives can also occur predicatively with *šodan* ‘to become’

- | |
|--|
| (4.303) man ham xeili `asebāni šod-am |
| 1SG also very angry become.PAST-1SG.SU |
| ‘I also became very angry.’ |

4.3.1.5 Comparisons

4.3.1.5.1 Equality

Equality is shown by using *hamun qadr*, *hamun meqdar* ‘the same amount’, and *ham-andāze* ‘same size / same amount’.

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|--|
| (4.304) man hamun qadr xošhāl-am ke to hast-i. |
| 1SG same amount happy-1SG.SU CMPL 2SG be.PRES-2SG.SU |
| ‘I’m as happy as you are.’ |
| (4.305) ali=o merdād ham-andāze hast-and. |
| Ali=and Merdad same-size be.PRES-3PL.SU |
| ‘Ali and Merdad are the same size’ |

Some equatives are lexicalized, such as *ham-vazn* ‘same weight’, *ham-sen* ‘same age’ and *ham-qad* ‘same height’.

- (4.306) šiva=o kuroš ham-sen-and.
 Shiva=and Kurosh same age-be.PRES-3PL.SU
 ‘Shiva and Kurosh are the same age.’

4.3.1.5.2 Comparative

When two items are being compared, the suffix *-tar* ‘more’ is affixed to an adjective in predicate position. The word *az* ‘from’ follows the item being compared and precedes the standard of comparison.

- (4.307) dana az nāser boland-tar-e.
 Dana from Nasser tall-MORE-be.PRES.3SG.SU
 ‘Dana is taller than Nasser.’

Thackston (1993: 50) says the *az* phrase normally precedes the comparative adjective, but it may also follow. Cf.

<i>az un sāde-tar /</i>	simpler than that
<i>sāde-tar az un</i>	
<i>šomā az man boland-tar-id /</i>	you are taller than I am
<i>šomā boland-tar az man-id</i>	

An alternative comparative form, when the items of comparison appear in different clauses, uses the conjunction *tā*.

- (4.308) dana boland-tar-e tā nāser.
 Dana tall-MORE-be.PRES.3SG.SU than Nasser
 ‘Dana is taller than Nasser (is).’

Thackston (1993: 53-54) says the *tā* form is used (i) when the second term falls after the main verb, (ii) when the second term is preceded by a preposition or is a direct object, and (iii) when the comparison is not based on any distinct quality.

- (4.309) šomā biš-tar kār kard-id tā man.
 2PL more-MORE work do.PAST-2PL.SU than 1SG
 ‘You worked more than I (did).’
- (4.310) biš-tar barā=ye unhā kār kard-am tā barā=ye šomā
 more-MORE for 3PL work do.PAST-1SG.SU than for 2PL
 ‘I did more work for them than (I did) for you.’
- (4.311) un=rā biš-tar dust dāšt-am tā in=rā
 that=OM more-MORE friend have.PAST-1SG.SU than this=OM
 ‘I liked that better than this.’
- (4.312) in biš-tar āb-ast tā šarāb.
 this more-MORE water-be.PRES.3SG.SU than wine
 ‘This is more water than (it is) wine.’

4.3.1.5.3 Superlative

When contrasting more than two different items, or the same item from more than two perspectives, the suffix *-tarin* ‘most’ is used. Superlative adjectives are attributive and precede the noun

- (4.313) azim-tarin rudxune
 wide-MOST river
 ‘the widest river’

Superlative *-tarin* forms are not used predicatively. In order to express a superlative predicatively, the comparative suffix is used in a comparative construction where the standard

of comparison is always ‘everyone else’ *hame*, or ‘all of us/you/them’ *hame-ye mā/šomā/unhā*. Again Thackston (1993: 51) illustrates that the comparative adjective can also precede *az*.

- (4.314) *šahin az hame xošgel-tar-e.*
 Shahin from all pretty-MORE-be.PRES.3SG.SU
 ‘Shahin is prettier than everyone else.’

- (4.315) *rezā boland-tar az hame-ast.*
 Reza tall-MORE from all-be.PRES.3SG.SU
 ‘Reza is the tallest of all.’

Thackston (1993: 52) shows that the superlative adjective can occur in a predicative position as long as it qualifies a nominal.

- (4.316) *ān ruz az hame saxt-tar(*tarin) bud.*
 that day from all difficult-MORE(*MOST) be.PAST.3SG.SU
 ‘That day was the most difficult of all.’
- (4.317) *ān bud saxt-tarin ruz=e zenegāni=e man.*
 that be.PAST.3SG.SU difficult-MOST day=EZ life=EZ 1SG
 ‘That day was the most difficult of my life.’

4.3.1.6 Adjectival use of *če* ‘what’

če followed by an adjective expresses exclamation and is equivalent to the English “how ...!”.

- (4.318) *če xub!*
 what good
 ‘How good!’
- (4.319) *in xāne če ārām ast!*
 this house what quiet be.PRES.3SG.SU
 ‘How quiet this house is!’

When *če* is followed by a noun, or a noun + adjective, in the indefinite state, it means “what a ...!”

- (4.320) *če šahr=i!*
 what city=IND
 ‘What a city!’
- (4.321) *če sāxtemān-hā=i*
 what building-PL=IND
 ‘What buildings!’
- (4.322) *hosain če dust=e xub=i=st!*
 Hossein what friend=EZ good=ind=be.PRES.3SG.SU
 ‘What a good friend Hossein is!’

4.3.2 Noun classifiers

4.3.2.1 Operational definition of noun classifiers

Persian has a number of noun classifiers. The most common classifier with the most general application is *tā* ‘fold’. This classifier is optionally used when quantifying count nouns. *tā* is positioned after the quantifying element and can cooccur with the plural marker on a definite (i.e. the referent is offered by the speaker as identifiable to the hearer) noun.

(4.323) do (tā) pesar
two (CL) boy 'two boys'

(4.324) do (tā) pesar-ā
two (CL) boy-PL 'two boys'

Other classifiers, which are used optionally, also follow the number and precede the noun they modify: *tan* 'body (for people)', *jeld* 'volume (for books)', *dune* 'grain/seed' (*dune* can be used with any singular count noun, for example, *ye dune angoštar* 'one ring') *ra* 's' 'head' (for sheep, horses, etc.).

(4.325) bist (jeld) ketāb
twenty (volume) book 'twenty books'

(4.326) cel (ra's) gusfand
forty (head) sheep 'forty sheep'

**** more to add from Thackston ??

4.3.3 Numerals

4.3.3.1 Operational definition of numerals

*** numerals precede the nominal they modify

4.3.3.2 Cardinal numerals

Cardinal numbers listed in Rafiee (2001: 46-47):

<i>sefr</i>	zero
<i>yek</i>	one
<i>dah</i>	ten
<i>sizdah</i>	thirteen
<i>twenty</i>	bist
<i>bist o yek</i>	twenty one
<i>sad</i>	one hundred
<i>devist</i> (col. <i>divist</i>)	two hundred
<i>hezār</i>	one thousand
1,365,497	

yek milyun o sisad o šast o panj hezār o čārsad o navad o haft

Numbers are invariably followed by a singular nominal. Idiomatically, a "counting word" or classifier intervenes between the numbers and the singular noun. Although elaborate lists of specific counting words for a variety of items exist, informally they may be replaced by *tā* ('unit') for practically anything, *dāne* ('grain') for small items, *nafar* ('individual') for people and *adad* ('item') for commercial items.

(4.327) se tā barādar dār-am.
three CL brother have.PRES-1SG.SU
'I have three brothers.'

(4.328) do tā ketāb xānd-am.
two CL book read.PAST-1SG.SU
'I read two books.'

- (4.329) *do dāne peste xord-am.*
 two CL pistachio eat.PAST-1SG.SU
 ‘I ate two pistachios.’
- (4.330) *čār nafar irāni did-am.*
 four CL iranian see.PAST-1SG.SU
 ‘I saw four Iranians.’
- (4.331) *pañj adad qāliče xar-and.*
 five CL carpet buy.PRES-3PL.SU
 ‘They are buying five carpets.’

Counting words are not used with any words or expressions of time.

- (4.332) *do sāl at mād-am.*
 two hour remain.PAST-1SG.SU
 ‘I stayed two hours.’
- (4.333) *se ruz unjā bud-im.*
 three day there be.PAST-1P.SU
 ‘We were there for three days.’
- (4.334) *xāhar-am šiš sāl dār-e.*
 sister-1SG.POS six year have.PRES-3SG.SU
 ‘My sister is six years old.’

All words that indicate weights and measures are themselves construed as counting words.

<i>do kilu gušt</i>	‘two kilos of meat’
<i>se litr šir</i>	‘three litres of milk’
<i>čār botri āb</i>	‘four bottles of water’
<i>pañj metr pārcē</i>	‘five metres of cloth’
<i>šiš fenjān qahve</i>	‘six cups of coffee’
<i>haft estekān čāi</i>	‘seven glasses of tea’
<i>hašt joft jurāb</i>	‘eight pairs of socks’

The counters for instances (‘once, twice, three times’) are *bār* and *daf’e*. ‘Per’ is expressed by a non-specific noun preceding the number.

<i>sāl-i do daf’e</i>	‘twice a year’
<i>hafte-i pañj bār</i>	‘five times a week’
<i>māh-i čār daf’e</i>	‘four times a month’

Multiples are expressed by *barābar=e*.

- (4.335) *in hafte qaimat=e šir do barābar=e hafte=ye gozašt-e ast.*
 this week price=EZ milk two times=EZ week=EZ pass.by-PSPT be.PRES.3SG.SU
 ‘The price of milk is twice what it was last week.’

4.3.3.3 Ordinal numerals

Apart from the first three numbers, which are irregular, an ordinal number is derived from a cardinal number by adding the suffix *-om*.

Cardinal number		Ordinal number	
<i>yek</i>	‘one’	<i>avval</i>	‘first’
<i>do</i>	‘two’	<i>dovvom</i>	‘second’
<i>se</i>	‘three’	<i>sevvom</i>	‘third’
<i>č(ah)ār</i>	‘four’	<i>č(ah)ārom</i>	‘fourth’

<i>panj</i>	‘five’	<i>panjom</i>	‘fifth’
<i>bist o yek</i>	‘twenty one’	<i>bist o yekom</i>	‘twenty first’

The ordinals are treated as regular adjectives and follow the nouns they modify with the *ezāfe*. ‘First’ is irregular: *avval*, less commonly *naxost* ‘prime’. In subsequent compound numbers such as 21st, *-o yekom* is used. Of the remaining ordinals, only *dovvom* ‘second’ and *sevvom* ‘third’ are irregularly formed. All others are predictable from the cardinals.

<i>(ruz=e) avval=e māh</i>	‘the first (day) of the month’
<i>jalese=ye dovvom=e in kelās</i>	‘the second session of the class’
<i>bist-o-yekom=e māh</i>	‘the twenty first of the month’
<i>šomāre=ye sad-o-si-o-yekom=e in majalle</i>	‘the 131 st issue of this magazine’

- (4.336) *in, daḡe=ye sevvom ast* *ke mi-bin-am-etun.*
 this time=EZ third be.PRES.3SG.SU CMPL IPFV-see.PAST-1SG.SU-2PL.DO
 ‘This is the third time I have seen you.’

- (4.337) *xāne=ye kuče=ye panjom māl=e māst.*
 house=EZ lane=EZ fifth own=EZ 1PL.be.PRES.3SG.SU
 ‘The fifth house on the lane is ours.’

The ordinals may also take the suffix *-in* ‘specific’ to refer to a particular instance of numbering.

<i>avvalin ruz=e māh</i>	‘the first day of the month’
<i>dovvomin jalese=ye in kelās</i>	‘the second session of this class’
<i>sevvomin xāne=ye in kuče</i>	‘the third house on this lane’

For example, in a book of lessons the twelfth lesson would be referred to as *darse davāzdahom* ‘twelfth lesson’. But if that same lesson happened to be only the eleventh lesson a student had read then it would be called *yāzdahomin dars*. Note too that while the nonspecific ordinal follows the qualified nominal, the specific ordinal must precede it.

<i>dars=e davāzdah-om</i>	‘twelfth lesson (in the book)’
<i>lesson=EZ twelve-ORD</i>	
<i>yāzdah-om-in dars</i>	‘eleventh lesson (the student has read)’
<i>eleven-ORD-SPEC lesson</i>	
<i>xāne=ye panjom=e kuče</i>	‘the fifth house on the lane (counting all the houses)’
<i>sevvom-in xāne=ye sefid=e kuče</i>	‘the second white house on the lane’

The following Arabic ordinals are also in common use:

<i>avval</i>	‘first’	<i>avvalan</i>	‘firstly’
<i>sāni</i>	‘second’	<i>sānian</i>	‘secondly’
<i>sāles</i>	‘third’	<i>sālesan</i>	‘thirdly’
<i>rābe’</i>	‘fourth’	<i>rābe’an</i>	‘fourthly’

With the exception of *nim* ‘half’, the ordinals are also used as fractions.

<i>yek sevvom</i>	‘one third’
<i>se čārom</i>	‘three fourths’
<i>noh dahom=e kilometr</i>	‘nine tenths of a kilometre’

Also in common use are the Arabic fractions: *nesf* ‘half’, *sols* ‘third’ and *rob’* ‘fourth’.

4.3.3.4 Other derivatives of numerals

Indefinite numerical expressions, such as ‘two or three’, ‘four or five’ are expressed in Persian by the two numbers together.

<i>do-se nafar</i>	‘two or three people’
<i>panj-šeš sāl</i>	‘five or six years’

Numerical compounds are generally formed by adding *-e* or occasionally *-i*.

<i>do-bār-e</i>	‘again, once more’ (lit. two times)
<i>do-čarx-e</i>	‘bicycle’ (lit. two wheels)
<i>mard=e bistsāl-e</i>	‘twenty your old man’
<i>otāq=e do-nafar-i</i>	‘double occupancy room’ (lit. two person room)

4.3.4 Quantifiers

Quantifiers precede the nominal they modify. The primary quantifiers are: *hame* ‘all, whole’, *har* ‘every, each, any’, *hič* ‘none, never; any, ever’, and *čand* ‘some, few, several’. The nominal *tamām* ‘whole, complete, full, round’ is also frequently used as a universal quantifier.

**** Need to include partitives - Mahootian (1997: 158-160).

4.3.4.1 Operational definition for quantifiers

Quantifiers cannot be uniquely defined in morphological or syntactic terms. However, quantifiers have a slightly different syntactic distribution than numerals and can be distinguished from that syntactic class. In fact, the distribution shows that *hame* ‘all’, *har* ‘each’, and *hič* ‘none’ can be categorized as a distinct syntactic class of quantifier. *čand* ‘some, few, several’ patterns as a numeral and *tamām* ‘whole, complete, full, round’ as a noun.

- (i) A classifier (counting word) can optionally occur with a numeral and with *čand* ‘several’, not with *hame* ‘all’, *har* ‘each’, *hič* ‘none’ or *tamām* ‘whole’.

<i>hame (*tā) ketāb</i>	‘all book’
<i>har (*tā) ketāb</i>	‘each book’
<i>hič (*tā) ketāb</i>	‘no book’
<i>tamām (*tā) ketāb</i>	‘all books’
<i>in čand tā ketāb</i>	‘these few books’
<i>se (tā) ketāb</i>	‘three books’

- (ii) Quantifiers can occur as the head of an *ezāfe* construction, whereas numerals and *čand* ‘several’ cannot.

<i>hame=ye ketāb</i>	‘all of the book’
<i>har kodum=e bačče-hā</i>	‘each of the children’
<i>hič kodum=e bačče-hā</i>	‘none of the children’
<i>tamām=e ketāb-hā</i>	‘all of the books’
<i>*čand=e ketāb</i>	‘several of the books’
<i>*se=ye ketāb</i>	‘three of the books’

- (iii) Quantifiers can take pronominal object clitics but numerals and *čand* ‘several’ cannot.

*** Need to check if *har kodum*, *hič kodum* and *tamām* can take pronominal clitics or not.

<i>hame=mun</i>	‘all of us’
<i>har do=mun</i>	‘both of us’
<i>*čand=emun</i>	‘several of us’

**se=mun*

‘three of us’

hame ‘all, whole, every, everyone’ functions as a quantifier premodifying the nominal head and the quantified noun can be marked with the plural suffix *-hā*:

<i>hame=ye ruz</i>	‘all day’
<i>hame ruz</i>	‘every day’
<i>hame-ye ketāb</i>	‘all of the book’
<i>hame kas</i>	‘all people, everyone’
<i>hame vaqt</i>	‘every time’
<i>hame tarāf</i>	‘every direction/all directions’
<i>hame piāde-hā</i>	‘all on foot’
<i>hamečiz</i>	‘everything’
<i>hame=ye čiz-hā</i>	‘all of the things’

Note: you can’t say *hame ketāb* meaning ‘every book’. You have to say *har ketāb* ‘every book’.

hame can function as a pronoun:

- (4.338) *hame hatman xāh-and mord*
 all certainly want.PRES-3PL.SU die.PAST
 ‘They shall certainly all die!’

- (4.339) *hame=rā baxš-am*
 all=OM forgive.PAST-1SG.SU
 ‘He forgave them all.’

hame can function as the head of an *ezāfe* construction:

<i>hame=ye šab</i>	‘all the night’
<i>hame=ye šab-hā</i>	‘all the nights’

- (4.340) *hame=ye išān raft-and*
 all=EZ 3PL go.PAST-3PL.SU
 ‘All of them went.’ / ‘They all went.’ (Haim 2002)

hame can function as the head of a possessive construction and take the possessive pronominal clitic suffixes:

- (4.341) *hame=tān=rā tekke tekke mi-kard*
 all-2PL.QO=OM piece piece IPFV-do.PAST.3SG.SU
 ‘He would have cut all of you to pieces.’

hame combines with *in* ‘this’ and *un* ‘that’ as *inhame* and *unhame*, cf.

<i>inhame kār</i>	‘all this work’
<i>hame=ye in kār</i>	‘all of this work’

har ‘every, each, any’ functions as a quantifier premodifying the nominal head and the quantified noun can be marked with the plural suffix *-hā*:

<i>har šab</i>	‘every night’	
<i>har vaqt</i>	‘any time, whenever’	
<i>har ruz</i>	‘every day’	
<i>har ‘eib</i>	‘any problem’	
<i>har kas</i>	‘everyone’	
<i>har jā</i>	‘everywhere, wherever’	
<i>har taraf</i>	‘every direction’	
<i>har jomle-hā</i>	‘every sentence’	
<i>har yek</i>	‘each one’	Haim (2002)
<i>har kodum</i>	‘each one, every one, any one’	Haim (2002)
<i>har ke</i>	‘whoever’	Haim (2002)
<i>hargez</i>	‘ever / (with negative verb) never’	
<i>har yeki az ānhā</i>	‘every one of them’	Haim (2002)

- (4.342) *har kār-i kard-am*
 every work-IND do.PAST-1SG.SU
 ‘I tried everything.’

har can function in the quantifier expression meaning ‘both’.

<i>har do češ-am</i>	‘both my eyes’	
<i>har do=ye ānhā</i>	‘both of them’	Haim (2002)
<i>har do=mun</i>	‘both of us’	

- (4.343) *man o to har do-mun gorg im*
 1SG and 2SG each two-1PL.NO wolf be.PRES.1PL.SU
 ‘You and I, both of us are wolves.’

Q.*** Can you say *har=emun* ‘each of us’? (Probably not)

har can function as a pronoun

- (4.344) *har ke angoštar=e marā bar dāšt-e Ø ...*
 whoever CMPL ring=EZ 1SG.OM up take-PSPT be.PRES.3SG.SU
 ‘Whoever has taken my ring ...’

har in combination with *kodum* can function as the head of an *ezāfe* construction:

<i>har kodum=e bačče-hā</i>	‘each of the children’
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hič ‘none, never (with negative verb)’ / ‘any, ever (with affirmative verb)’ functions as a quantifier premodifying the nominal head. *** It is not known if the nominal can be marked with the plural suffix *-hā* or not:

<i>hič kas</i>	‘no one’ (neg v) / ‘anyone’ (aff v)
<i>hič gune</i>	‘in no way’ (neg v) / ‘in any way’ (aff v)
<i>hič vaqt</i>	‘never’ (neg v) / ‘at any time, ever’ (aff v)
<i>hič ketāb</i>	‘no books’ (neg v) / ‘any books’ (aff v)

<i>hič čiz</i>	‘nothing’
<i>hič kodum</i>	‘no one, neither’ (neg v)

- (4.345) *hič nān dār-id?*
any bread have.PRES-2PL.SU
‘Have you any bread?’
- (4.346) *hič nān na-dār-am.*
any bread NEG-have.PRES-1SG.SU
‘I have no bread.’
- (4.347) *hič pul na-dār-am.*
any money NEG-have.PRES-1SG.SU
‘I have no money.’
- (4.348) *man hič kār-i na-kard-am.*
1SG no work-IND NEG-do.PAST-1SG.SU
‘I didn’t do anything.’
- (4.349) *digar hič vaqt na-did-am-eš.*
other no time NEG-see.PAST-1SG.SU-3SG.DO
‘I never saw her again (another time).’

Haim (2002)

Q.*** Can you say *hič=emun* ‘none of us’?

hič can function as a pronoun

- (4.350) *ammā qarāvol hič na-goft*
but sentinel none NEG-say.PAST.3SG.SU
‘But the policeman said nothing.’

hič kodum ‘none (with negative verb)’ / ‘any (with affirmative verb)’ is an interrogative pronoun referring to more than one. It is usually followed by *az* or takes the *ezāfe*.

hič kodum az unhārā didid? ‘Did you see any of them?’

hič kodume unhā naraftē and? ‘Have none of them gone?’

In Colloquial Persian *hič kodum* is also used as a pronoun.

hič kodum az in abhā māle u nist ‘None of these horses are his.’

It can function as the nominal head of an *ezāfe* construction. In which case the dependent nominal can be marked with the plural suffix *-hā*:

hič kodum=e bačče-hā ‘none of the children’

čand ‘some, few, several’ functions as a quantifier premodifying the nominal head. The quantified noun must be singular. Note that *čand* ‘how much, how many’ also functions as an interrogative.

<i>čand ketāb</i>	‘some books’
<i>čand ruz</i>	‘several/a few days’
<i>čand jā</i>	‘several places’

These examples from my texts:

<i>čandin bār</i>	‘several times’
<i>čand bār</i>	‘several/few times’
<i>čand ruz</i>	‘several/few days’

<i>čandin sāl</i>	‘several years’
<i>čand</i> forms compounds with <i>in</i> ‘this’ and <i>un</i> ‘that’. From Haim (2002)	
<i>čandān</i>	‘so, so many, so much’
<i>čandān sard nist</i>	‘it is not so cold’
<i>dah čandān</i>	‘ten times as many/much’
<i>čandin</i>	‘so, many, so many’

From Thackston (1993: 95)

- (4.351) *emšāb ān čand tā ketāb=rā mi-xān-am.*
 tonight that few CL book=OM IPFV-read.PRES-1SG.SU
 ‘I will read those few books tonight.’

As a declarative, *čand* may be preceded by the non-specific plural, a more literary usage. Note that in this usage the quantified noun can be plural.

<i>nemune-hā=i čand</i>	‘several examples’
<i>salān=i čand</i>	‘a few years’

jami ‘whole, all’ functions as a quantifier [*** don’t know if the quantified noun can be marked with the plural suffix]:

<i>jami’ mardam</i>	‘all people, everybody’	(Haim 2002)
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tamām ‘whole, complete, full, round’ functions as the nominal head of a *ezāfe* construction. The dependent noun is marked with the plural suffix *-hā* or not:

<i>tamām=e doxtar-hā</i>	‘all of the girls’
<i>tamām=e bačče-hā</i>	‘all of the children’
<i>tamām=e mazra’e</i>	‘all of the farm’
<i>tamām=e mazra’e-hā</i>	‘all of the farms’
<i>tamām=e šab</i>	‘all the night’
<i>tamām=e šab-hā</i>	‘all the nights’

Both *qadr-i* and *kam-i* are used to express ‘a little, a little bit of’.

- (4.352) *dar namakdān qadr-i namak hast.*
 in salt cellar little salt be.PRES.3SG.SU
 ‘There is a little salt in the salt cellar.’
- (4.353) *dar čāh kam-i āb bud.*
 in well little water be.PAST.3SG.SU
 ‘There was a little water in the well.’
- (4.354) *kam-i vaqt-etun=rā mi-gir-am.*
 little time-2PL.POS=OM IPFV-take.PRES-1SG.SU
 ‘I will take a bit of your time.’

The notion “more than” is idiomatically expressed by the numerical expression *bištar* and “less/fewer than” is expressed by the numerical expression *kamtar*.

- (4.355) *do tā qalam biš-tar na-dār-am.*
 two CL pen more-MORE NEG-have.PRES-1SG.SU
 ‘I don’t have more than two pens.’

(4.356) *se hafte biš-tar na-mānd-im.*
 three week more-MORE NEG-remain.PAST-1P.SU
 ‘We didn’t stay more than three weeks.’

(4.357) *panj nafar kam-tar unjā bud-and.*
 five person less-MORE there be.PAST-3PL.SU
 ‘There were less than five people there.’ /
 ‘There were five people less there.’

Note the following:

(4.358) *kamtar az sad tomān be man dād.*
 less.than from hundred toman to 1SG give.PAST.3SG.SU
 ‘He gave me less than a hundred tomans.’

(4.359) *be man sad tomān kamtar dād.*
 to 1SG hundred toman less.than give.PAST.3SG.SU
 ‘He gave me a hundred tomans less.’

(4.360) *be man sad tomān kam dād.*
 to 1SG hundred toman little give.PAST.3SG.SU
 ‘He gave me a hundred tomans too little.’

4.3.5 Prepositions

4.3.5.1 Operational definition of prepositions

Prepositions function as the head of the prepositional phrase and, as such, may express a range of locational and relational notions. Traditionally, prepositions are divided into simple or bare prepositions and those that take the *ezāfe*. A bare preposition directly precedes the object noun phrase without an intervening *ezāfe*.

(4.361) *az dokkān*
 from shop
 ‘from the shop’

(4.362) *dar edāre*
 in office
 ‘in the office’

(4.363) *zir=e miz*
 under=EZ table
 ‘under the table’

(4.364) *tu(=ye) manzel*
 in=EZ house
 ‘in the house’

See Lambton (195?: 110-120) for compounds and verbs that take the different prepositions.

4.3.5.2 Bare vs. *ezāfe* prepositions

The bare prepositions are typically used for the core functions of the syntax:

az ‘from, in, by, through, over, of, than, made of, among, by way of, because, out of, belonging to’

In its most basic function *az* indicates origin of location or source. It also denotes deprivation or liberation; it denotes the material anything is made of; it is used in partitive expressions and to express comparison, e.g. *X az Y kučektare* ‘X is smaller

than Y'. See Lambton (195?: 110-111) for illustrations of all these functions. Certain verbs require *az* in what Rafiee (2001) calls a structured infinitive, e.g. *az X rāzi budan* 'to be happy with X'. See Lambton (195?: 111-112) for more verb examples. It also appears in compound forms, e.g. *birun az, xārej az*, 'outside'; *qabl az, piš az* 'before in time'; *bad az, pas az* 'after'; *qer az* 'other than'.

bā 'with, on the responsibility of, to'

Used to show accompaniment or instrumental. It denotes association with or opposition to. See Lambton (195?: 113) for examples of verbs that take *bā*. E.g. *bā X harf zadan* 'to speak/talk to/with X'

bar 'on, upon, over, about, for, from, of, with, up to=responsibility of'

It is used to denote position in a locative or figurative sense. See Lambton (195?: 114) for examples of verbs that take *bar*. E.g. *bar X tāxtan* 'to attack X'.

be 'to, in, into, at, with, on, upon, of, for, from, as'

Its main function is to indicate 'motion toward' in either a real or figurative sense. It shows the relation of an action or state to the limits of space, time or condition. It expresses result, degree, amount and possession. It is also used to form adverbs and in oaths. See Lambton (195?: 114-118) for examples of verbs that take *be*. E.g. *X=rā be Y dādan* 'to give X to Y'.

bi 'without'

The negative of *bā*, in both its instrumental and comitative functions.

dar 'in, inside, on, about, at'

Designates interiority or is used for the locative case. Thackston (1993: 212) says this preposition is seldom used in spoken Persian and *tu=ye* 'in, inside' is used in its place. However, it does occur in the spoken text 'My Arabic Teacher' meaning 'in', 'about', 'at' and in the spoken text 'The Magic Horse' meaning 'in', 'on', 'out'. Mahootian (1997) does not stipulate any restriction.

tā 'up to, until, than'

Indicates 'motion as far as a certain location but not beyond'. It is also used to introduce some conditional clauses and in some comparative constructions.

joz, bejoz 'except'

Indicates omission of certain members of a group.

magar 'except'

Lambton (195?: 118) lists *magar* as a preposition but gives no examples of usage.

A preposition with a core function that requires *ezāfe* is:

barā=ye 'for'

Many prepositions comprise a locative nominal plus *ezāfe*. They are therefore nouns functioning as prepositions. With some the *ezāfe* is obligatory and with others it is optional:

bālā=ye 'above, over'

<i>barābar=e</i>	‘opposite’
<i>bahr=e / az bahr</i>	‘for’
<i>bedun=e</i>	‘without’
<i>birun=e</i>	‘outside’
<i>dāxel=e</i>	‘inside’
<i>dam=e</i>	‘at, on the edge of’
<i>dombal=e</i>	‘behind, after’
<i>gerd=e</i>	‘round, around’
<i>hamrāh=e</i>	‘together’
<i>lab=e</i>	‘on the edge of’
<i>miyan=e</i>	‘between’
<i>pā=ye</i>	‘at the foot of’
<i>pāyin=e</i>	‘below, underneath’
<i>pošt=e</i>	‘behind’
<i>ruberu=ye</i>	‘opposite’
<i>sar=e</i>	‘at, on, over’
<i>zir=e</i>	‘under’
<i>miyun/miyun=e</i>	‘between’
<i>nazdik/nazdik=e</i>	‘near’
<i>tu/tu=ye</i>	‘in’
<i>ru/ru=ye</i>	‘on’
<i>su/su=ye</i>	‘towards’

jelo/jelo=ye ‘in front of’

pa(h)lu/pa(h)lu=ye ‘by, beside, next to’

4.3.5.3 Combinations of prepositions and pronouns

The prepositions *az* ‘from’, *be* ‘to’, *bā* ‘with’ and *barāye* ‘for’ combine with the pronominal clitics to make a series of personal forms, where the clitic denotes the object of oblique cases. For the prepositions ending with vowels, two variants of each person form occur. As a model, consider the forms with *be* ‘to’ given in Table 4.17.

Table 4.17: Preposition-pronoun forms			
	FULL FORM PREP + PRON	LONG FORM	SHORT FORM
1 SINGULAR	be man	be-ham	be-m
2 SINGULAR	be to	be-het	be-t
3 SINGULAR	be u	be-heš	be-š
1 PLURAL	be mā	be-hemun	be-mun
2 PLURAL	be šomā	be-hetun	be-tun
3 PLURAL	be unā	be-hešun	be-šun

(4.365) *az=eš etiminan dār-am.*
 from=3SG.PO confidence have.PRES.3SG.SU
 ‘I have confidence in him.’

(4.366) *kilid=o be=m dād.*
 key=OM to=1SG.PO give.PAST.3SG.SU
 ‘She gave me the key.’

(4.367) *man bā=hātun mi-r-am.*
 1SG with=2PL.PO IPFV-go.PRES-1SG.SU
 ‘I’ll go with you.’

(4.368) *barāy=esh āb āvard.*
 for=3SG.PO water IMP.bring
 ‘Bring water for him.’

4.3.6 Adverbs

4.3.6.1 Operational definition of adverbs

Mahootian (1997: 58): “As with adjective phrases, there is not a single morphological or word-order criterion which provides an operational definition for all adverb phrases. ... Functionally adverbial phrases modify verbs, adjectives or other adverbs.”

Thackston (1993: 174): “The suffix *-(g)āne* is used to make adverbs from words that are primarily adjectival and also to make adjectives of substantives whose primary connotations have become purely nominal. Although as a general rule most adjectives can be used as adverbs (*ketāb=e xub=i* ‘a good book’ and *xub xābidam* ‘I slept well’), there are some words, like *mo’addab* ‘polite’ and *xošbaxt* ‘lucky’, that are by convention exclusively adjectival. Such words add the *-(g)āne* suffix when used adverbially.

<i>mo’addab</i>	‘polite’	>	<i>mo’addabāne</i>	‘politely’
<i>xošbaxt</i>	‘lucky’	>	<i>xošbaxtāne</i>	‘luckily’

Similarly, although most nouns can be used indiscriminately as adjectives, by convention some, like *barādar* ‘brother’ and *šā’er* ‘poet’, are used exclusively as nouns. To make them adjectival the *-(g)āne* suffix is added.

<i>barādar</i>	‘brother’	>	<i>barādarāne</i>	‘brotherly’
<i>bačče</i>	‘child’	>	<i>baččeāne</i>	‘childish’
<i>šā’er</i>	‘poet’	>	<i>šā’erāne</i>	‘poetic(al), romantic’

There also appear to be a range of adverbs in the language that have been borrowed from Arabic and have an adverbial suffix *-an*. These forms seem to primarily modify the clause or the verb.

<i>akid</i>	‘strict’	>	<i>akidan</i>	‘strictly’
<i>asl</i>	‘foundation’	>	<i>aslan</i>	‘fundamentally, (with negative verb) never’
<i>ettefāq</i>	‘accident’	>	<i>ettefāqan</i>	‘accidentally’
<i>tagrib</i>	‘approximation’	>	<i>tagriban</i>	‘almost, nearly’
<i>fe’l</i>	‘action’	>	<i>fe’lan</i>	‘actually, at present’
<i>ma’mul</i>	‘usual’	>	<i>ma’mulan</i>	‘usually’
<i>motlaq</i>	‘absolute’	>	<i>motlaqan</i>	‘absolutely’
<i>moxtasar</i>	‘brief’	>	<i>moxtasaran</i>	‘briefly’
<i>sābeq</i>	‘former’	>	<i>sābeqan</i>	‘formerly’
<i>taqrib</i>	‘approximate’	>	<i>taqriban</i>	‘approximately’
<i>yaqin</i>	‘certain’	>	<i>yaqinan</i>	‘certainly’
<i>zāher</i>	‘apparent’	>	<i>zāheran</i>	‘apparently, evidently’

4.3.6.2 Adverbs that modify the sentence

The scope function and position variability of adverbs that modify the sentence is not addressed in Thackston (1993) or Mahootian (1997). This area of the language therefore needs some investigation.

*** Check where these adverbs can occur in the sentence

Adverbs that modify the sentence can have a range of functions. The main examples are:

Modal: used to express an evaluation on what is being said. E.g. *Fortunately, no one complained. They will probably be at home.*

Temporal: used to express the time frame of the event. E.g. *We went jogging yesterday.*

Location: used to express the location of the event. E.g. *They live upstairs.*

Direction: used to express the direction of the motion. E.g. *They drove westwards.*

Manner: used to express the manner of the action. E.g. *The student read the book carefully.*

Means: used to express the means by which the event happened. E.g. *The patient was treated medically for his condition.*

Instrument: used to express the instrument by which the event was performed. In many languages this can only be expressed by a PP.

Respect: used to identify a relevant point of reference in respect of which the clause concerned derives its truth value. E.g. *They are advising me legally*. i.e. ‘with respect to law’
Further adverbial modifications, such as cause, reason, purpose, result, condition, concession, etc. are typically realized by a PP or clause.

Modal adverbs:

<i>badbaxtāne</i>	‘unfortunately’
<i>badbaxt</i>	‘unfortunate’
<i>lāzem</i>	‘necessarily’
<i>mota’assefāne</i>	‘unfortunately’
<i>mota’assef</i>	‘unfortunate’
<i>motlaqan</i>	‘absolutely’
<i>motlaq</i>	‘absolute’
<i>yaqinan</i>	‘certainly’
<i>yaqin</i>	‘certain’
<i>xošbaxtāne</i>	‘fortunately’
<i>xošbaxt</i>	‘fortunate’
<i>zāheran</i>	‘apparently, evidently’
<i>zāher</i>	‘apparent’

(4.369) *xošbaxtāne digar hič vaqt na-did-am-eš.*

fortunately other not time NEG-see.PAST-1SG.SU-3SG.DO
‘Fortunately, I never saw her again.’

(4.370) *lā bodd araq tan-aš hanuz na-xoškidan-e ast*
obviously perspiration body-3SG.POS still NEG-dry_up-PSPT be.PAST.3SG.SU
‘Obviously, the sweat has not even dried on his body yet.’

(4.371) *lā bodd hamin nāzem=rā ‘asabāni kard-e bud.*
obviously same-this superintendent=OM angry do-PSPT be.PAST.3SG.SU
‘Obviously, this had made the superintendent angry.’

(4.372) *mota’assefāne in ettelā’-āt vasi’-e vasi’ na-bud.*
regrettably this information-PL broad-EZ broad NEG-be.PAST.3SG.SU
‘Regrettably, this information was not very broad.’

Temporal adverbs:

Does not include temporal NPs, such as *emruz* ‘today’, *diruz* ‘yesterday’, *fardā* ‘tomorrow’, etc. nor temporal PPs, such as *dar zamānhāye qadim* ‘in the old times’, *hodude sā’ate panj* ‘about five o’clock’, etc.

<i>an qarib</i>	‘presently’
<i>bārhā</i>	‘frequently’
<i>be nodrat</i>	‘rarely’
<i>belāfāsele</i>	‘immediately’
<i>dā’eman</i>	‘permanently’
<i>fe’lan</i>	‘actually, at present’
<i>fe’l</i>	‘action’
<i>fouran</i>	‘immediately’
<i>fouri</i>	‘immediate’

<i>kam</i>	‘rarely, infrequently’
<i>nodratan</i>	‘rarely’
<i>nāder</i>	‘rare’
<i>yek-martabe</i>	‘all at once’
<i>ziād</i>	‘frequently’

- (4.373) *belāfāsele bā češm rāst emtehān kard-am.*
 immediately with eye right examination do.PAST-1SG.SU
 ‘Immediately I tested it with my right eye.’
- (4.374) *kāsebe binavā az tars belāfāsele dokkān=rā bast*
 tradesman miserable from fear immediately shop=OM close.PAST-3SG.SU
 ‘The poor Kashani dealer immediately closed the shop.’
- (4.375) *fouri dast-am=rā az ru-ye češm rāst-am bar dāšt-am*
 immediate hand-1SG.POS=OM from on-ez eye right-1SG.POS pick up.PAST-1SG.SU
 ‘Immediately I took my hand from my right eye.’

Sequential adverbs:

Arabic sequence adverbs are in common use:

<i>avval</i>	‘first’	<i>avvalan</i>	‘firstly’
<i>sāni</i>	‘second’	<i>sānīan</i>	‘secondly’
<i>sāles</i>	‘third’	<i>sālesan</i>	‘thirdly’
<i>rābe’</i>	‘fourth’	<i>rābe’an</i>	‘fourthly’
<i>belaxare</i>	‘finally’		
<i>dar āxar</i>	‘at the end, finally’		

Location adverbs:

These are primarily locative NPs or PPs. See 4.3.5.2.

Directional adverbs:

These are primarily locative NPs or PPs, e.g. *az* ‘from’, *su=ye* ‘towards’. See 4.3.5.2.

Manner adverbs:

<i>ahmaqāne</i>	‘foolishly’
<i>ahmag</i>	‘fool, foolish’
<i>amdan</i>	‘deliberately’
<i>āheste</i>	‘gently, silently, slowly’
<i>āzādāne</i>	‘freely’
<i>āzād</i>	‘free’
<i>āzādi</i>	‘freedom’
<i>be āsāni</i>	‘easily’
<i>biexteyār</i>	‘involuntarily’
<i>dustāne</i>	‘friendly’
<i>dust</i>	‘friend’

<i>ettefāqan</i>	‘accidentally’
<i>ettefāq</i>	‘accident’
<i>ma’mulan</i>	‘usually’
<i>ma’mul</i>	‘usual’
<i>monazzaman</i>	‘regularly’
<i>monazzam</i>	‘ordered’
<i>morattaban</i>	‘regularly’
<i>morattab</i>	‘in order’
<i>nāšāyeste</i>	‘unseemly’
<i>sari’</i>	‘quickly’
<i>tond</i>	‘quickly’
<i>xod be xod</i>	‘automatically’
<i>zud</i>	‘quickly’

- (4.376) *ma’mulan sā’at=e davāzdah nāhār-am=rā mi-xor-am.*
usually hour=EZ twelve lunch-1SG.POS=OM IPFV-eat.PRES-1SG.SU
‘I normally eat my lunch at twelve o’clock.’
- (4.377) *bā asabāniyat dast-hā=rā morattab bālā va pāyin bord*
with anger hand-PL=OM rhythmically above and down take.PAST.3SG.SU
‘In anger he (rhythmically) waved his arms up and down.’
- (4.378) *man sari’ mi-ā-yam.*
1SG quickly IPFV-come.PRES-1SG.SU
‘I will come quickly.’
- (4.379) *tond kard-am.*
quickly do.PAST-1SG.SU
‘I hurried on.’

4.3.6.3 Adverbs that modify the adjective and/or adverb

Describe the adverbs that can modify the adjective and/or adverb. E.g. *very quick/quickly*, *extremely tired*.

Where adverbs modify adjectives Thackston (1993: 8) says they invariably precede the adjective.

<i>besyār xub</i>	‘very good’
<i>kāmelan nau</i>	‘brand new’
<i>qalami besyār xub</i>	‘a very good pen’
<i>ketābhāi kāmelan nau</i>	‘some brand new books’

Some more examples are:

<i>besyār</i>	‘very, much’
<i>bi nahāyat</i>	‘extremely’
<i>daqiqan</i>	‘precisely’
<i>einan</i>	‘exactly’
<i>hamān</i>	‘that very’
<i>hamin</i>	‘this very’
<i>nesbatan</i>	‘relatively’

xeili

‘very, much’

Note that adverbial modifiers precede adjectives directly in the ezāfe construction.

kune=ye besyār bozorg=i ‘a very big house’

pezešk=e nesbatan mašhur=i ‘a relatively famous physician’

4.3.7 Negators

Sentential negation is expressed by a prefix on the verb and noun phrases are primarily negated by a modifying negative word. Some adjectives can be negated by the same prefix that negates verbs.

4.3.7.1 Sentence negation

Simple sentences are negated by attaching the negative prefix *na-/ne-* to the verb stem of simple verbs and the verbal part of the stem in compound verbs in the imperfective present, past, and past perfect, the perfective past, present perfect and remote past, the past and present subjunctive, the imperative, and the passive. See Table 4.6. The *ne-* precedes the imperfective *mi-* and the *na-* occurs elsewhere. Sentential negation does not apply to the spoken form of the present and past progressive formed with the auxiliary *dāstan* ‘to have’, which does not have a negative form. See 4.1.4.2.2.4 ***.

(4.380) *māšin na-dār-am.*

car NEG-have.PRES-1SG.SU

‘I do not have a car.’

(4.381) *na-raxid-am.*

NEG-dance.PAST-1SG.SU

‘I didn’t dance.’

(4.382) *harf-eš=rā bāvar ne-mi-kon-and.*

word-3SG.POS=OM belief NEG-IPFV-do.PRES-3PL.SU

‘They don’t believe what he says.’

(4.383) *išun guš na-kard.*

3SG ear NEG-do.PAST.3SG.SU

‘She didn’t listen.’

(4.384) *‘asr digar u=rā na-did-e bud-am*

evening again 3SG=OM NEG-see-PSPT be.PAST-1SG.SU

‘I did not see her again in the evening.’

(4.385) *šayad na-r-e.*

might NEG-go.PRES-3SG.SU

‘She might not go.’

In some constructions the negative *na-* does not prefix to the element with the main verbal meaning. With respect to modal verbs, *bāyad* ‘must’ takes the *na-* prefix instead of the main verb. In the future tense form *na-* prefixes to *xāh* ‘want’ and not to the main verb and in the passive *na-* prefixes to the copula *šodan* ‘to become’.

(4.386) *na-bāyad be-r-id.*

NEG-must SBJN-go.PRES-2PL.SU

‘You must not go.’

(4.387) *na-xāh-am raxsid*

NEG-want.PRES-1SG.SU dance.SI

‘I won’t dance.’

- (4.388) *did-e na-šod.*
 see-PSPT NEG-become.PAST
 ‘I wasn’t seen.’

4.3.7.2 Constituent negation

A number of constituents have a negative sense. These are the following quantifiers, prepositions and adverb:

- hič* (quant.) ‘none, never (only with negative verb)’
hargez (quant.) ‘never (only with negative verb)’
bi (prep.) ‘without’
bedun(=e) (prep.) ‘without’
aslan (adv.) ‘never (only with negative verb)’

hič ‘none, never’, *hargez* ‘never’ and *aslan* ‘never’ only have a negative sense when they occur with a negative verb. In (4.389) *hič* negates *kār-i*, in (4.390) *hargez* negates the temporal constituent and in (4.391) *aslan* is a negative modifier of *hosele* ‘patience’.

- (4.389) *man hič kār-i na-kard-am.*
 1SG none work-IND NEG-do.PAST-1SG.SU
 ‘I didn’t do anything.’
- (4.390) *hargez u=rā na-did-e bud-am*
 never 3SG=OM NEG-see-PSPT be.PAST-1SG.SU
 ‘I had never seen him.’
- (4.391) *ān ruz man aslan hosele na-dāšt-am*
 that day 1SG none.at.all patience NEG-have.PAST-1SG.SU
 ‘That day I did not have any patience’

The prepositions *bi* ‘without’ and *bedun* ‘without’ negate the object element they govern. Neither *bi* nor *bedun* need to occur with a negative verb to express a negative meaning. In fact, *bi* is a negative formative in a number of nominal and adjectival compounds.

- | | |
|-------------------|---|
| <i>bi’edālati</i> | ‘injustice (without justice)’ |
| <i>biābān</i> | ‘desert (without water)’ |
| <i>bie’tena</i> | ‘careless (without care)’ |
| <i>bita’ārof</i> | ‘without ceremony’ |
| <i>bičāre</i> | ‘without remedy’ |
| <i>bisim</i> | ‘wireless (without wire)’ |
| <i>bišomar</i> | ‘innumerable (without number)’ |
| <i>bisafā</i> | ‘unpleasant (without pleasure)’ |
| <i>bifahm</i> | ‘stupid (without intelligence)’ |
| <i>bikas</i> | ‘friendless (without a person)’ |
| <i>binām</i> | ‘anonymous (without name)’ |
| <i>bihuš</i> | ‘unconscious; unintelligent (without intelligence)’ |

However, *bi* can occur in a regular prepositional phrase and express a negative sense, as in (4.392).

- (4.392) *man mānd-am bi=nešāne.*
 1SG remain.PAST-1SG.SU without=target
 ‘I was left without a target.’

- (4.393) *bedun=e āb mi-mir-e.*
 without=EZ water IPFV-die.PRES-3SG.SU
 ‘It will die without water.’

- (4.394) *bedun=e to ne-mi-r-am.*
 without=EZ 2SG NEG-IPFV-go.PRES-1SG.SU
 ‘I won’t go without you.’

The negative prefix *nā-* is used to form adjectives and nominals with a negative sense.

<i>nāahl</i>	(adj) ‘unfit, unhealthy, unworthy’
<i>nābekār</i>	(adj) ‘useless, unserviceable; (n) worthless, fellow, idler’
<i>nābud</i>	(adj) ‘annihilated’
<i>nābinai</i>	(n) ‘blindness’
<i>nāpasand</i>	(adj) ‘displeasing’
<i>nāpāk</i>	(adj) ‘unclean’
<i>nātars</i>	(adj) ‘fearless’
<i>nātamam</i>	(adj) ‘incomplete’
<i>nātavān</i>	(adj) ‘weak’
<i>nājens</i>	(adj) ‘ignoble, uncivil’
<i>nājūr</i>	(adj) ‘ill-sorted, ill-matched’
<i>nāčiz</i>	(adj) ‘worthless, insignificant; (n) trifle’
<i>nāxānd</i>	(adj) ‘uninvited’
<i>nāxoš</i>	(adj) ‘ill, indisposed’
<i>nādā</i>	(adj) ‘ignorant’
<i>nādorost</i>	(adj) ‘imperfect; out of order; not right or true’
<i>nāras</i>	(adj) ‘unripe’
<i>nārou</i>	(adj) ‘unreliable, treacherous’
<i>nāravā</i>	(adj) ‘unlawful, prohibited’
<i>nāsaz</i>	(adj) ‘discordant, dissonant’
<i>nāsepās</i>	(adj) ‘ungrateful’
<i>nāsazā</i>	(adj) ‘unseemly, improper, unworthy’
<i>nāšokr</i>	(adj) ‘ungrateful’
<i>nāšenās</i>	(adj) ‘unknown’
<i>nāši</i>	(adj) ‘inexpert’
<i>nāsavāb</i>	(adj) ‘not right, bad, sinful’
<i>nāqes</i>	(adj) ‘deficient, defective’
<i>nākas</i>	(adj) ‘base, ignoble, mean’
<i>nāgozir</i>	(adj) ‘indispensable, inevitable; forced by necessity’
<i>nāmard</i>	(adj) ‘unmanly, base, ignoble, mean; coward’
<i>nāhamvar</i>	(adj) ‘uneven, rough’

4.3.7.3 Double/multiple negation

The negative elements *hič* ‘none, never’, *hiči* ‘nothing’, *hič vaqt* ‘never’ *hiški* ‘no one’, *hi’jā* ‘nowhere’, *hargez* ‘never’, and *aslan* ‘never’ must occur with a negative verb to have a negative meaning. So, although two negative elements occur, the meaning is still a simple negative. Also see examples in 4.3.7.2.

- (4.395) hiči na-xord.
nothing NEG-eat.PAST.3SG.SU
'She didn't eat anything.'
- (4.396) nāder hičvaqt yazd na-raft-e.
Nader never Yazd NEG-go-PSPT
'Nader has never been to Yazd.'
- (4.397) hiški unjā na-bud.
no one there NEG-be.PAST.3SG.SU
'There was no one there.'

4.3.7.4 Negation and coordination

Negation in coordinated structures is as in simplex structures. However, one form of negation is exclusive to coordination. *na...na* 'neither...nor' is both a coordinator and a sentential/constituent negator. In this construction the verb in the second clause is typically omitted.

- (4.398) farnuš gušt ne-mi-xor-e va pari mive ne-mi-xor-e.
Farnush meat NEG-IPFV-eat.PRES-3SG.SU and Parri fruit NEG-IPFV-eat.PRES-3SG.SU
'Farnush doesn't eat meat and Parri doesn't eat fruit.'
- (4.399) na man čini sohbat mi-kon-am na unā ()
no 1SG Chinese speak IPFV-do.PRES-1SG.SU no 3PL ()
'I don't speak Chinese and neither do they.'
- (4.400) na rāh-e piš dāšt-and na rāh-e pas ()
no way-EZ forward have.PAST-3PL.SU no way-EZ backward ()
'They could neither go forward nor backward.'

4.3.7.5 Negation and subordination

Verbal complement clauses cannot be negated by the verb of the main clause. Compare the sentences in examples (4.401) and (4.402). The verb of the main clause is negative in both examples, but to express negation of the proposition in the subordinate clause the verb of the subordinate must also be negated as shown in (4.402).

- (4.401) ne-mi-dun-e ke fardā mi-yām.
NEG-IPFV-know.PRES-3SG.SU CMPL tomorrow IPFV-come.PRES.1SG.SU
'She doesn't know I'm coming tomorrow.'
- (4.402) ne-mi-dun-e ke fardā ne-mi-yām.
NEG-IPFV-know.PRES-3SG.SU CMPL tomorrow NEG-IPFV-come.PRES.1SG.SU
'She doesn't know I'm not coming tomorrow.'

In subordinating constructions where the subordinate clause is in the subjunctive, negation of the subordinate clause must be expressed through the negation of the verb of the matrix clause. Compare examples (4.403) and (4.404).

- (4.403) bahram mi-tunest be-fahm-e.
Bahram IPFV-able.PAST.3SG.SU SBJN-understand.PRES-3SG.SU
'Bahram could understand.'
- (4.404) bahram ne-mi-tunest be-fahm-e.
Bahram NEG-IPFV-able.PAST.3SG.SU SBJN-understand.PRES-3SG.SU
'Bahram couldn't understand.'

4.3.8 Clitics

4.3.8.1 Definition of a clitic

Clitics typically have the phonological form of a separate word but cannot be stressed and obligatorily occupy a particular position in the sentence in which it is phonologically bound to an adjoining word. For example, the French subject pronouns *je*, *tu*, etc. are bound to a following finite verb, as in *je vais* 'I'm going'. Clitics can also be distinguished from affixes in that whereas affixes attach to a single category of host, clitics will exhibit so-called promiscuous attachment and will be able to be phonologically bound to a range of different categories of hosts. For example, the contracted form *'nt* in English only attaches to verbs, e.g. *don't*, *can't*, *couldn't*. But the contracted form *'ve*, by comparison, can attach to either verbs or pronouns, and can also be attached outside of *'nt*, e.g. *I could've gone*, *We've been already*, *He won't've seen it*. Thus *'nt* is a suffix and *'ve* is a postclitic.

Items that are clitics:

=*rā* object marker

Attaches to the NP ∴ is a clitic.

=*e ezāfe*

Can link

noun=*e* adjective

noun=*e* adjective=*e* adjective

noun=*e* adverb adjective

[noun=*e* adjective]=*e* [noun=*e* adjective]

ketāb=*e* bozorg=*e* bačče=*ye* kuček 'the small child's big book'

qalam-hā=*ye* kohne=*ye* dānešju=*ye* tambal 'the lazy student's old pens'

noun=*e* pronoun

preposition=*e* noun

Thus =*e ezāfe* is a postclitic.

=*i*/*yi* indefinite/nonspecific (only attach to nominals?) 'selects one from a set'

ke'*tāb* 'the book, books in general' [count noun]

ke'*tāb=i* 'a book, any book, one book, a certain book, some book or other, some particular book'

ke'*tāb=i xub* 'a good book'

ke'*tāb-hā* 'the books'

ke'*tāb-hā=yi* 'some books, several books'

qave=*yi* 'some coffee' [mass noun]

qave-hā=*yi* 'some kinds of coffee'

ketāb=*e digar=i* 'another book (any other book)'

dāstān=*e vāq`=i* 'a true story'

doxtar=*e šuluq=i* 'a noisy girl'

naxl-hā=*ye boland=i* 'some tall date palms'

gonbad=*e ābi=ye digar=i* 'another blue dome'

<i>yek=i az unhā</i>	‘one of them’
<i>asar=i az u</i>	‘a trace of him’
<i>kam=i xalvat</i>	‘a little quiet’
<i>daste=yi zan va mard</i>	‘a group of men and women’

Note: Thackston (1993: 2-5) gives examples of *noun=i adjective*, and says pp. 13-14 that where there is an adjective series the *=i* can occur either on the head noun or at the end of the series, e.g. *xune=i qadmi=o bozorg* or *xune=ye qadimi=ye bozorg=i* ‘a big old house’. Note too that in the former the adjectives are linked by the conjunction *o* ‘and’. In contrast Rafiee (2001: 48) says that when the noun is qualified by an adjective, the *=i* follows the adjective. This appears to be the only pattern observed in the texts I have. *=i/=yi* ‘select from a set’ can attach to the following constituents:

Nouns:

<i>ke'tāb=i</i>	‘a book’
<i>ke'tāb=i xub</i>	‘a good book’
<i>ke'tāb-hā=yi</i>	‘some books, several books’
<i>qave=yi</i>	‘some coffee’ [mass noun]
<i>qave-hā=yi</i>	‘some kinds of coffee’

Adjectives:

<i>ketāb=e digar=i</i>	‘another book (any other book)’
<i>dāstān=e vāq`=i</i>	‘a true story’
<i>doxtar=e šuluq=i</i>	‘a noisy girl’
<i>naxl-hā=ye boland=i</i>	‘some tall date palms’

Numerals:

<i>yek=i az unhā</i>	‘one of them’
<i>do=yi az unhā</i>	‘two of them’

Quantifiers:

<i>kam=i xalvat</i>	‘a little quiet’
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It can attach to the head of the phrase or to the whole phrase:

Head:

<i>ke'tāb=i xub</i>	‘a good book’
<i>yek=i az unhā</i>	‘one of them’
<i>asar=i az u</i>	‘a trace of him’
<i>daste=yi zan va mard</i>	‘a group of men and women’

Phrase:

<i>ketāb=e digar=i</i>	‘another book (any other book)’
<i>dāstān=e vāq`=i</i>	‘a true story’
<i>doxtar=e šuluq=i</i>	‘a noisy girl’
<i>naxl-hā=ye boland=i</i>	‘some tall date palms’
<i>gonbad=e ābi=ye digar=i</i>	‘another blue dome’
<i>ketāb=o qalam=i</i>	‘a book and pen’

Thus *=i/=yi* ‘select from a set’ is a clitic.

=*in* specific ‘select from a set’

Attaches to adjectives, ordinal numbers and the quantifier *čand* ‘some’.

=*e* definite (colloquial only) (only attach to nominals?)

***Not enough known about this.

4.3.8.2 Pronominal clitics

Table 4.18: Pronominal Agreement Clitics				
	NOMINAL POSSESSION AGREEMENT	REFLEXIVE ANTECEDENT AGREEMENT	VERB OBJECT AGREEMENT	PREPOSITIONAL OBJECT AGREEMENT
1SG	=am/=m	=am	=am/=m	=ham/=m
2SG	=et/=t	=et	=et/=t	=het/=t
3SG	=eš/=š	=eš	=eš/=š	=heš/=š
1PL	=emun/=mun	=emun	=emun/=mun	=hemun/=mun
2PL	=etun/=tun	=etun	=etun/=tun	=hetun/=tun
3PL	=ešun/=šun	=ešun	=ešun/=šun	=hešun/=šun

The pronominal clitics can attach to either the noun or the noun phrase.

doxtar=etun ‘your daughter’

doxtar=e kuček=etun ‘your small daughter’

pedar va mādar=etun ‘your mother and father’

- (4.405) *pedar, mādar, xāhar o barādar=am ham injā hast-and.*
 father mother sister and brother=1SG.POS also here be.PRES-3PL.SU
 ‘My father, mother, sister and brother are also here.’

They can attach to the verb.

zad-am=eš ‘I hit him.’

koja did-id=am ‘Where did you see me?’

miše be-bin-am=eš ‘May I see it?’

In compound verbs the pronominal clitics can attach to the nonverbal element.

roušan=eš kon ‘Switch it on.’

xāmuš=eš kon ‘Switch it off.’

Note that the pronominal clitic can substitute for a PP argument.

be u komak kardand ‘They helped him.’ (from Lambton (1950: 115))

komak=eš kardand ‘They helped him.’

They can attach to a nominal expressing an oblique case.

man hamrāh=aš raft-am ‘I went with him’

They can attach to prepositions.

<i>be=heš goftam</i>	‘I told him.’
<i>bā=heš bāzi mikardam</i>	‘I was playing with him.’

They can attach to interrogatives.

<i>čeme?</i>	‘What’s the matter with me?’
<i>čete?</i>	‘What’s the matter with you (sg)?’
<i>češe?</i>	‘What’s the matter with him/her/it?’
<i>čemune?</i>	‘What’s the matter with us?’
<i>četune?</i>	‘What’s the matter with you (pl)?’
<i>češune?</i>	‘What’s the matter with them?’

<i>midunam čete</i>	‘I know what’s wrong you with.’
---------------------	---------------------------------

They can attach to the quantifier *hame* ‘all’. In this case the final *-e* of *hame* is elided.

- (4.406) *bāḡ ham=aš sabz bud*
 garden all=3SG.POS green be.PAST.3SG.SU
 ‘The garden, the whole of it, was green.’

They can attach to numerals as in the *har do* ‘both’ expression.

- (4.407) *man o to har do-mun gorg im*
 1SG and 2SG each two-1PL.DO wolf be.PRES.1PL.SU
 ‘You and I, both of us are wolves.’

Pronominal agreement markers are clitics because they exhibit promiscuous host attachment. They can attach to nouns (nominal possession agreement), to the reflexive word *xod* ‘self’, to verbs (either the verb or nonverbal element in compound verbs), to prepositions, to pronouns (both affirmative and interrogative), to quantifiers and to numerals. Therefore they are clitics rather than affixes.

4.3.9 Specificity

There is a suffix in Persian *-in* which appears to be used to derive a specifier, i.e. it delimits the range of the applicability of the marked item. It is used with the following constituents. (from Thackston 1993).

Adjectives

The superlative form of the adjective is derived from the comparative form. The suffix *-in* ‘specific’ indicates a specific instance of degree, i.e. the instance at the end of the scale.

<i>bozorg-tar</i>	‘bigger’	>	<i>bozorg-tar-in</i>	‘biggest’
<i>big-MORE</i>			<i>big-MOST</i>	
<i>kutāh-tar</i>	‘shorter’	>	<i>kutāh-tar-in</i>	‘shortest’
<i>short-MORE</i>			<i>short-MOST</i>	

Also, whereas the comparative adjective must follow the qualified nominal, the superlative adjective with *-in* must precede the qualified nominal, as this is the specifier position in the syntax.

<i>šahr=ye bozorg-tar</i>	‘the bigger city’
<i>bozorg-tar-in šahr</i>	‘the biggest city’

Ordinal numbers

Most ordinal numbers are derived from their cardinal equivalent by the addition of the suffix *-om*.

Cardinal number			Ordinal number
<i>č(ah)ār</i>	‘four’	>	<i>č(ah)ār-om</i> ‘fourth’
<i>panj</i>	‘five’	>	<i>panj-om</i> ‘fifth’

As with the comparative adjectives, the suffix *-in* ‘specific’ can be added to the ordinal number to refer to a more delimited range of numbering. For example, in a book of lessons the twelfth lesson would be referred to as *darse davāzdahom* ‘twelfth lesson’. But if that same lesson happened to be only the eleventh lesson a student had read then it would be called *yāzdahomin dars*. Note too that while the nonspecific ordinal follows the qualified nominal, the specific ordinal must precede it.

<i>dars=e</i>	<i>davāzdah-om</i>	‘twelfth lesson (in the book)’
lesson=EZ	twelve-ORD	
<i>yāzdah-om-in</i>	<i>dars</i>	‘eleventh lesson (the student has read)’
eleven-ORD-SPEC	lesson	

The ordinals may also take the suffix *-in* ‘specific’ to refer to a particular instance of numbering.

<i>avvalin ruz=e māh</i>	‘the first day of the month’
<i>dovvomin jalese=ye in kelās</i>	‘the second session of this class’
<i>sevvomin xāne=ye in kuče</i>	‘the third house on this lane’

Lambton (1950?) also gives the following derivations using *-in*. (The meanings are taken from Haim (2002)). They also appear to apply a specific sense to the preposition or numeral. However, in Lambton (1950?) *-in* is one of many derivational suffixes in Persian.

<i>bar</i>	‘on’	>	<i>barin</i>	‘highest, eternal, upper’
<i>pas</i>	‘after’	>	<i>pasin</i>	‘last, latest, posterior’
<i>avval</i>	‘first’	>	<i>avvalin</i>	‘first, foremost’ [used before a noun]
<i>naxost</i>	‘first’	>	<i>naxostin</i>	‘first’
<i>āxer</i>	‘last’	>	<i>āxerin</i>	‘(the) last’

Q****: What is the difference between *čand* and *čandin* ‘some, several’?

<i>čand ketāb</i>	‘some books’
<i>čand ruz</i>	‘several/a few days’
<i>čandin bār</i>	‘several times’
<i>čandin sāl</i>	‘several years’

A. **** *čandin* ‘several; so much, so many’ = *čand* + *dem*
čandun ‘so much, so many’

When *čandin* is used as an adjective it must precede the noun.

čandin ketāb be=man dād ‘He gave several books to me.’

The interrogative ordinal is *čandom*, which functions like ordinals with *-om*, i.e. it follows the nominal it questions.

- (4.408) emruz (ruz=e) čandom=e māh ast?
 today (day=EZ) how many=EZ month be.PRES.3SG.SU
 ‘What day of the month is it today?’

The interrogative ordinal can also take the specific suffix *-in*, in which case it precedes the nominal it qualifies.

- (4.409) in čandom-in daf’e ast ke mi-āyad?
 this how many-SPEC time be.PRES.3SG.SU CMPL IPFV-come.PAST.3SG.SU
 ‘How many times has he come?’

Q*** What about *chon* ‘because, since; when, if; like’ and *chonin* ‘so, so much, such’? Any difference in usage here?

- A. **** čonin ‘such, such a one’ = čon + dem
 čonun ‘such, such a one’

4.3.10 Conjunctions

4.3.10.1 Operational definition of a conjunction

Conjunctions are words used to connect words, phrases, or clauses. In general they can be classified as coordinating or subordinating. Coordinating conjunctions assign equal rank to the conjoined elements. E.g. English *and*, *or* and *but*. Subordinating conjunctions assign unequal rank to the conjoined elements. E.g. English *whether*, *that*, *although*, etc. Conjunctions may be analyzed as prepositional, where they are closely associated with the following conjunct or postpositional, where they are closely associated with the preceding conjunct. Say whether the conjunctions described are prepositional or postpositional.

4.3.10.2 Coordinating conjunctions

Is there an operational definition for coordinating conjunctions? If so, describe.
 Describe the different types of coordinating conjunctions and their syntactic function

- va* ‘and’, =o ‘and’
yā ‘or’
yā ... *yā* ‘either, or’
 yā X yā Y ‘either X or Y’
na ... *na* ‘neither ... nor’
 na X (va) na Y ‘neither X nor Y’
ammā ‘but’
vali ‘but’
balke ‘but’
ham ‘both’
 ham X (va) ham Y ‘both X and Y’
na tanhā ... *balke* ... (h)*am* ‘not only but also’

The coordinating conjunction ‘and’ is read either as *va-*, added to the second element of the coordination, or—and more idiomatically—as *-o*, an unstressed enclitic added to the first element of the coordination.

ketāb=o qalam <i>or</i>	‘book(s) and pen(s)’
ketāb va=qalam	
miz=o sandali <i>or</i>	‘table(s) and chair(s)’
miz va=sandali	

The coordinating conjunction *va* ‘and’ and the connective clitic *=o* ‘and’ can connect any number of clauses or sentences. They are mutually exclusive with other coordinating conjunctions, such as *ammā* ‘but’, *vali* ‘but’, and *yā* ‘or’. The clitic *=o* is more common than the conjunction in informal speech, but since the *va* ‘and’ and *=o* ‘and’ are both written in the same way we have treated them as the same for the purposes of this study. In discourse, when more than two clauses are conjoined, the conjunction is usually omitted except for connecting the penultimate and the last clauses in the series. In written form it is also considered good practice to omit the conjunction in the first clause of the series in a clause.

The conjunction *yā* ‘or’ is the most common way to express disjunction between two clauses or sentences. When the single *yā* ‘or’ conjunction is used it expresses the unmarked disjunctive coordination. When repeated, as in *yā ... yā* it is the marked form and a separation between the conjuncts is expressed. This is translated into English as ‘either ... or’. When the verbs of both clauses are the same, the verb of the second clause in a *yā* compound is omitted or gapped. Because it is a coordinate relationship the omitted verb can be recovered from the context.

For *na ... na* ‘neither ... nor’ see 4.3.7.3.

ammā ‘but’ is the default and most neutral of the countering connectives. Usually the plot or situation is not moved on or developed when *ammā* ‘but’ is used.

vali ‘but’ has a different context of usage to *ammā* ‘but’. Typically *vali* ‘but’ occurs with an overt or implied development of the event line.

balke ‘but, rather, on the contrary’ is the negative-positive countering connective.

- (4.410) na faqat mā balke hame=ye mardom bar asar=e
 no only 1PL but all=EZ people up sign=EZ
 in pišāmad mota’assef šod-and
 this event regretful become.PAST-3PL.SU
 ‘Not only we but all the people were grieved at this event.’

4.3.10.3 Subordinating conjunctions

Is there an operational definition for subordinating conjunctions? If so, describe. Describe the different types of subordinating conjunctions and their syntactic function. E.g. cause, reason, purpose, result, condition, concession, etc.

ke ‘complementizer’

ke is the primary subordinating conjunction. It has the following functions:

- 1) *ke* as a relativizer in the restrictive and non restrictive relative clause:
 restrictive relative clause: *-i ke*
 nonrestrictive relative clause: *ke*
- 2) *ke* as a relativizer in the postposed relative clause
- 3) *ke* as a complementizer for direct/indirect speech
- 4) *ke* as a complementizer in nominal clauses
- 5) *ke* in *it*-cleft constructions
- 6) *ke* as the subordinating conjunction in ‘when’ temporal adverbial clauses
- 7) *ke* used as a second-place clitic

8) *ke* used as a free-place clitic expressing emphatic prominence

9) *ke* used as a topicalizer

Also note the following compounds with *ke*.

bā	‘with’	bā ān ke	‘although’
ān	‘that’		
ham	‘also’	hamuntor ke	‘the same way that / exactly as’
tor	‘like’		
		vaqti (ke)	‘when’
		harga (ke)	‘every time’
		az inke	‘from this’
		az unke	‘from that’
		chonke	‘because, since’

Manner

Clauses of manner are introduced by *hamuntor-ke* ‘the same way that / exactly as’. The manner clause can occur before the main clause or in between the DO and the verb.

MANNER CLAUSE			MAIN CLAUSE	
hamuntor-ke	nešun-et	dād-am	qalam-o	be-gir
same way-that	show-2SG.PC	give-1SG.SU	pen-OM	IMP-get
‘Hold the pen the way I showed you.’				

	MANNER CLAUSE				
qalam-o	hamuntor-ke	nešun-et	dād-am		be-gir
pen-OM	same way-that	show-2SG.PC	give-1SG.SU		IMP-get
‘Hold the pen the way I showed you.’					

Temporal and spatial relations

Adverbial clauses of time are introduced by one of several adverbial subordinators such *vaqti- (ke)* ‘when’, *har-vaqt (ke)* ‘whenever, every time’, *harga (ke)* ‘every time’, *piš-az-inke* ‘before’, *qabl-az-inke* ‘before’, *bad-az-inke* ‘after’, *ta* ‘as soon as’, *az moqe`ike* ‘since’ and others.

vaqti (ke) ‘when’
qabl ‘before’
qabl an ‘before (adv)’
qabl az ‘before (prep, i.e. before a noun)’
qabl az inke ‘before (conj, i.e. before a sentence)’
piš-e ‘before, in front of’
piš az inke ‘before (conj)’

ba`d ‘after’
ba`d an ‘afterward’
ba`d az ‘after (prep, i.e. before a noun)’
ba`d az ānke ‘after (conj, i.e. before a sentence)’
pas az ‘after (prep)’
pas az ānke ‘after (conj)’
az ‘from’
tā ‘up to, until’

Purpose

Mahootian (1997: 39) says that purpose clauses precede the main clause, use the subjunctive and are introduced by *tā* (*inke*) ‘so that / in order to’ or *ke* ‘that’. But in the examples she gives the purpose clause follows the main verb?

Primary order: MAIN-PURPOSE

MAIN VERB		PURPOSE CLAUSE		
eynak-am-o	zad-am	tā	be-tun-am	behtar be-bin-am
glasses-1SG.PC-OM	hit-1SG	so that	SBJN-be able-1SG.SU	better SBJN-see-1SG.SU

‘I put my glasses on so I could see better.’

MAIN VERB		PURPOSE CLAUSE		
mahin-o	ferestad be	baqāli	ke mast	be-xar-e
Mahin-OM	sent	to corner store	that yogurt	SBJN-buy-3SG.SU

‘She sent Mahin to the corner shop to buy yogurt.’

Also note the following infinitive purpose forms from Rafiee (2001: 192).

INFINITIVE PURPOSE				MAIN VERB	
diruz	be	didan-e	u	raft-am.	
yesterday	to	see	him	go-1SG.SU	
diruz	be	didan-eš		raft-am.	<i>more colloquial register</i>
yesterday	to	see-3SG.DO		go-1SG.SU	

‘Yesterday I went to see him.’

MAIN VERB		INFINITIVE PURPOSE		
diruz	raft-am		didan-eš.	<i>most colloquial register</i>
yesterday	go-1SG.SU		see-3SG.DO	

‘Yesterday I went to see him.’

Thackston (1993: 113) has the following purpose forms.

MAIN VERB		PURPOSE		
mi-xāst		un-rā	be man	be-deh-ad.
IMPV-want.3SG.SU	it-OM	to	1SG	SBJN-give-3SG.SU

‘He wanted to give it to me.’

MAIN VERB		PURPOSE		
mi-xāh-and		fardā	bi-āy-and.	
IMPV-want-3PL.SU		tomorrow	SBJN-come-3PL.SU	

bā ‘by (means of); with, despite’
be vasile-ye ‘by means of’
pas-e ‘through’

Cause

The most common conjunction for introducing clauses of cause is *čon* ‘because, since’. Compound phrases such as *be xater-e* ‘because of’, *be dalil-e* ‘for the reason of’ are also used. Cause clauses introduced with *čon*, *be xater-e* and *be dalil-e* typically precede the main clause. Those introduced by *čonke* may follow or precede.

Primary order: CAUSE-MAIN

čon ‘because, since; when, if; like’

čonke ‘because, since’
barāye ‘for’
barāinke ‘because’
zirā ‘because’

In Dan’s Monir text there is the order: SU CAUSE V

Result

betori-ke ‘so that’ MAIN-RESULT
dar asar-e ‘as a result of’ more formal expression RESULT-MAIN

Grounds

čon ‘because, since; when, if; like’

Conclusion

pas ‘then (if that is the case), therefore’
ba’d ‘then (afterwards)’

Condition

Condition clauses are introduced mainly by *agar* ‘if’ and precede the main clause. A more formal conjunction is *čenanče*. Negative conditions are introduced by *mage inke* ‘unless’ and follow the main clause or can be introduced by *tā* ‘until’ and precede main clause.

Primary order: CONDITION-MAIN, MAIN-NEG CONDITION.

agar ‘if’ *col. age*
čenanče ‘if’
mage inke ‘unless’
tā ‘until’

Conditional using indicative (past or present):

- i) the reference is to an impossible condition in past or present - both apodosis and protasis in continuous past
- ii) the condition refers to a single action and precedes the result - uses simple past.
- iii) the condition is expressed in the simple past.
- iv) any verb except *budan*.
- v) there is no element of doubt in the conditional situation. In which case present is used instead of subjunctive.

Contrary-to-fact condition

Condition using subjunctive:

- i) the possible condition and the result are in the future
- ii) present time event with *budan*.
- iii) possible condition in past time in perfect tense with result in present or future time.
- iv) there is no element of doubt in the conditional situation.

Concession

bā ānke ‘although’
agarham ‘although’
agarče ‘even though’

Contraexpectation

ammā ‘but, nonetheless’

Comparative degree (greater or lesser)

COMPARATIVE-MAIN

be qadrike ‘as much as’
enqad ke ‘as much as’

Comparison

hamin ‘same’
haminto(u)r ‘in the same way’
hamun qadr ‘the same amount’
hamun meqdar ‘same size, same amount’

Restatement

ya’ni ‘that is’

Negative-positive

balke ‘not ...but, rather, ...’

4.3.10.4 Complementizers

In some approaches a complementizer is distinct from a subordinating conjunction and serves to mark a complement clause. E.g. *Lisa said that she would come* and *I don’t know whether she smokes*. Describe any elements which function as a complementizer.

ke ‘complementizer’ (see above)

4.3.11 Sentence particles

āyā ‘affirmative question’

To form a neutral yes-no question in written Persian the particle *āyā*, is used at the start of the sentence. This form is never used in spoken Persian. [Note: this form does not appear to be used in any of my texts.]

(4.411) *āyā in gorba=ye šomāst?*
 Q this cat=EZ 2PL.be.PRES.3SG.SU
 ‘Is this your cat?’

- (4.412) āyā havāpeimā harekat mi-kon-ad?
Q aeroplane move IPFV-do.PRES-3SG.SU
'Is the plane leaving?'
- (4.413) āyā mi-tavān-ad digar bār be rahem=e mādār=aš
Q IPFV-able.PRES-3SG.SU other time to womb=EZ mother=3SG.POS
bāz gard-ad va be donyā āy-ad.
again SBJN.return.PRES-3SG.SU and to world SBJN.come.PRES-3SG.SU
'Can he enter his mother's womb another time and be born again?' [NM NT]

magar 'negative question'

Thackston (1993: 174-175): The particle *magar* is used interrogatively with a negative verb when an affirmative answer is expected. The affirmative answer to a negative question is introduced by *čerā* (like the French *si*), not by *bale*. The particle also occurs as *magar na* after an affirmative statement to induce agreement (French *n'est-ce pas?*).

- (4.414) a. *magar na-raft-id?*
NEG.Q NEG-go.PAST-2PL.SU
'Didn't you go?'
- b. *čerā, raft-am.*
yes go.PAST-1SG.SU
'Yes, I did.'
- (4.415) a. *magar xod=etun na-bud-id?*
NEG.Q self=2PL.POS NEG-be.PAST-2PL.SU
'Weren't you there?'
- b. *čerā, bud-am vali na-did-am.*
yes be.PAST-1SG.SU but NEG-see.PAST-1SG.SU
'Yes, I was, but I didn't see.'
- (4.416) *fahmid-id, magar na?*
understand.PAST-2PL.SU NEG.Q no
'You understand, don't you?'

Magar is also used with an affirmative verb when a negative answer is expected. Note especially the English equivalent.

- (4.417) *če mi-dun-and? magar unjā bud-and?*
what IPFV-know.PRES-3PL.SU NEG.Q 3PL be.PAST-3PL.SU
'What do they know. They weren't there, were they?'
- (4.418) *mi-āy-and magar?*
IPFV-come.PRES-3PL.SU NEG.Q
'They aren't coming, are they?'
- (4.419) *magar mi-šav-ad az nāsareh ham*
NEG.Q IPFV-become.PRES-3SG.SU from Nazareth also
čiz=i xub birun bi-āy-ad?
thing=IND good out SBJN-come.PRES-3SG.SU
'May anything good come from Nazareth?' [NM NT]

However, I note that in my texts *magar* is used five times and each time it is used with an affirmative verb, and in each case there is no reply. It would also appear to be that at least three of the questions are rhetorical. So does *magar* mark a rhetorical question?

- (4.420) *khob, ne-mi-bin-am. magar zur ast?*
well NEG-IPFV-see.PRES.-1SG.SU NEG.Q force be.PRES.3SG.SU
'Well, I can't see. Do I have to?'

- (4.421) *magar momken ast ādam intor*
 NEG.Q possible be.PRES.3SG.SU person this.way
bedun-e moqadame āšeq šav-ad?
 without-EZ introduction lover SBJN.become.PRES-3SG.SU
 ‘Isn’t it possible for a person to fall in love this way without any preparation?’

4.3.12 Interjections

4.3.12.1 Operational definition of an interjection

Mahootian (1997: 344-345): Interjections are often single words which conform to the regular principles regarding the phonological structure of words in Persian. Foroughy (1944: 138-139) identifies seven functionally distinct types. Of these, five are relevant to spoken Persian. Mahootian has altered Foroughy’s original entries in each category to reflect interjections commonly used in Modern Persian today.

4.3.12.2 Exclamation

These interjections express surprise, both negative and positive.

<i>ajab</i>	‘Strange!’
<i>če ajab</i>	‘What a surprise!’
<i>e’</i>	‘What the ...!’
<i>va</i>	‘Unbelievable!’

4.3.12.3 Admiration

<i>āfarin</i>	‘Excellent! Good for you!’
<i>ahsant</i>	‘Bravo!’
<i>bāeh</i>	‘Good!’
<i>bārikāellā</i>	‘Good for you!’
<i>māšāllā</i>	‘Well done! May God preserve you, him etc.’

4.3.12.4 Regret

<i>heif</i>	‘Pity! Too bad!’
<i>vai, ei-vai</i>	‘That’s terrible!’
<i>āxeš</i>	‘Too bad! Poor thing!’

4.3.12.5 Disparagement

<i>ah</i>	‘Awful!’
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4.3.12.6 Wish

<i>(ei)-kāš, kāški</i>	‘If only ...; I wish ...’
<i>elāhi</i>	‘I hope to God ...’
<i>inšāllā</i>	‘God willing! May God will it!’

Finally, the interjections *āx* and *ux*, used reduplicatively, indicate physical pain. Used singularly, *āx* indicates regret, as in ‘alas’. This is a more literary usage and not commonly used in spoken Persian.

4.3.13 Ideophones

Most ideophones in Persian are reduplicated monosyllabic, onomatopoeic words. They can be used as nouns, adjectives or verbs.

<i>qar-qar</i>	‘crow’s call’
<i>vaq-vaq</i>	‘dog’s bark’
<i>miyu</i>	‘cat’s meow’
<i>xor-xor</i>	‘snoring sound’
<i>vez-vez</i>	‘buzzing sound of fly/insect’
<i>qor-qor</i>	‘sound of grumbling’
<i>tāeq-o-tuq</i>	‘noise associated with loudly shutting doors, drawers, moving small objects around’
<i>qāeh-qāeh</i>	‘sound of loud laughter’
<i>qol-qol</i>	‘sound associated with boiling’
<i>xeš-xeš</i>	‘scraping, rough sound’
<i>ar-ar</i>	‘donkey’s bray’
<i>qod-qod</i>	‘chicken’s clucking’