



EŽĀFA

EŽĀFA (عزآفا)(annexation, suppletion), a grammatical term embracing several types of Persian noun phrase in which the constituents are connected by the enclitic *-e/-ye* (*kasra-ye ežāfa* “the *ežāfa* particle”). The enclitic, pronounced /e/ in standard Persian, /i/ in earlier New Persian (see below) and in eastern dialects such as Kabolī and Tajik, is written optionally with the subscript vowel diacritic *kasra*; the variant /ye/, /yi/ following a vowel is generally written with final *yā* (after vocalic *h*, it has also been represented by a superposed miniature *yā* or, in printing, a *hamza*). The Arabic construction from which the term is derived by analogy, *ežāfa* (status constructus), denotes a noun phrase in which the head noun (termed the *možāf* “conjunct”) governs, or is modified by, another noun in the genitive case (the *možāf elayh* “that to which [it] is conjoined”), e.g., *baytu al-rajoli* (the house of the man). The Arabic construction is characterized by the deletion of the article of the head and by the integrity of the basic phrase, such that an adjective that agrees with (and would normally follow) the head must follow the qualifying noun, as *baytu al-rajoli al-jadīdu* (the man’s new house; Wright, II, pp. 198 ff). Despite the coincidence of terminology and word order, this peculiarity does not apply in Persian, where nouns are modified in right-branching sequential phrases.

As used in Persian, the term is restricted by most traditional grammarians to phrases in which a substantive head (noun, nominal complex or compound, noun phrase, pronoun) is modified by another substantive or noun phrase. It is generally distinguished from the superficially identical type of phrase where a substantive is modified by an adjective (*tarkīb-e waṣfī*, *ṣefat o mawṣūf*, *ežāfa-*



ye tawšīft: Moʿīn, p. 139; Qarīb et al., p. 43). Western Iranists, however, generally designate all such noun phrases, whatever the nature of the modifier, as *ežāfa* constructions (cf. Lazard, sec. 44).

The following forms thus qualify for the designation: 1. a noun (etc.) modified by a noun or pronoun: *dar-e kāna* (the door of the house), *kāna-ye ū* (his house), *pedar o mādar-e man o šomā* (our parents); 2. a noun or pronoun modified by an adjective or adverb: *dar-e bozorg* (the big door), *man-e bičāra* (poor me), *rūz-e baʿd az ettefāq* (the day after that event). In each case the resulting noun phrase may be modified in turn: *dar-e kāna-ye man* (the door of my house), *dar-e bozorg-e kāna-ye jadīd-e ū* (the big door of his new house), *kār-e jānfarsā-ye rūz-e baʿd* (the next day’s backbreaking toil), etc. An example of a multiple *ez’ūāfa* (*tatābo’-e ežāfāt*) phrase from Gilbert Lazard (sec. 44) may serve to illustrate the nested phrase structure: [*moṭāla’a-ye daqīq-e neveštahā-ye [mowarreḳīn-e qadīm]*] (careful study of the works of former historians). *Ežāfa* phrases may also represent a reduced relative clause: *dānešjuyān-e az orūpā bargāšta* (students back from Europe) or, with infinitives and participles, a nominalized verb phrase: *koštan-e šīr* (killing the lion), *košta šodan-e šīr* (the lion’s being killed). They also generate prepositional phrases, the heads of which are commonly lexicalized as prepositions: *rū-ye dīvār* (on the wall; lit: face of the wall), *az zīr-e mīz* (from under the table; lit: from the underside of the table).

The construction derives from Old Persian *hya*, a demonstrative and relative particle (e.g., *adam Bardiya ahmiy hya Kurauš puča* “I am Bardiya, who [am] Cyrus’s son”; DB 1.39; Kent, p. 117; cf. Peisikov, p. 45). This was reduced to *ī* in Middle Persian, surviving as graphic *yā* into the early New Persian period (e.g., *būmī šāh* “the king’s land”; Ebn al-Balkī, p. 27). As reduced relative clauses, the two types of *ežāfa* are motivated by underlying relative clauses respectively with the verb to have (nominal *ežāfa*, i.e., *kāna-ī ke ū dārad* “the house that he has”) and the verb to be (adjectival *ežāfa*, e.g., *kāna-ī ke bozorg ast* “the house that is big”), an insight that has been articulated variously by traditional and modern grammarians. Thus Persian scholars distinguish between the two types in that the adjective (*šefat*) relates to the headnoun (*mawšūf*), whereas the *možāf elayh* relates to other than the *možāf* (e.g. in *mard-e dānā* “wise man,” *dānā* “wise” denotes the same person as *mard* “man”; in *āb-e ḥawzū* “the water of/in the pond,” *āb* “water” and *ḥawzū* “pond are distinct entities). Adrian Palmer’s study, using case-grammar theory, further distinguishes between alienable and inalienable possession, arguing that an instance of the



latter (e.g., *dast-e Ḥasan* “Hasan’s hand”) cannot normally be derived from a relative clause (pp. 124-50); he also discusses in depth the infinitival or gerund-*eżāfa* (type *raftan-e Ḥasan* “Ḥasan’s going”; pp. 98-123). A structuralist description by Georg Hinchā examines the distribution of *eżāfa* phrases involving the plural suffix *-hā* (pp. 148-51). Lazar’ S. Peisikov provides the most detailed general description of the construction (pp. 41-108); for other studies, see Gernot Windfuhr (pp. 57-62).

Traditional Persian grammarians analyzed the *eżāfa* into semantic or rhetorical rather than formal categories; the Indo-Persian author Moẓaffar-‘Alī Asīr lists fourteen types in his *Resāla-ye eżāfāt*. Moḥammad Mo‘īn states the primary division of *eżāfa* phrases in terms of literal (*ḥaqīqī*) versus metaphorical ones (*majāzī*), and collapses the literal categories into three types (but with much uneven subcategorizing): (1) appurtenance (*eżāfa-ye ekteşāşī*), such as *kāna-ye ‘Alī* (‘Alī’s house) or *dar-e bāḡ* (the garden gate); (2) specification (*bayānī* or *tabyīnī*), indicating the material of which something is made, as *kāsa-ye mesī* (a copper bowl) or expressing an apposition, as *rūz-e jom‘a* (lit: the day Friday), or sonship, as *Nāşer-e Ḳosrow* (Nāşer, [son] of Ḳosrow); (3) figurative association (*eḡterānī*), typically a paraphrase of an adverbial, as *nāma-rā ba-dast-e adab gereft* (he took the letter with the hand of deference, i.e., deferentially).

Lazard (sec. 46) lists five broad categories of relation expressed by the *eżāfa*: (1) adjectival modification, as *āb-e garm* (hot water); (2) adverbial modification, as *rūz-e ba‘d az ān ettefāq* (the day after that incident); (3) qualification by a noun or infinitive indicating the source, material, purpose or product, as *āb-e ḳordan* (drinking water), *āb-e zendagī* (the water of life); (4) appurtenance, variously expressing possession, origin, aim, partitive, locative, etc. (incl. the idiom *māl-e man* “mine,” *māl-e Ḥasan* “Ḥasan’s”); (5) specification of a noun in apposition. (e.g., *şahr-e Tehrān* “the city of Tehran”).

The connective particle may be omitted under certain circumstances (*fakk-e eżāfa* “release of the *eżāfa*”; Mo‘īn, p. 206); this applies mainly in common or frequently-occurring expressions such as kinship phrases and forms of address (*pedar-zan* “father-in-law,” *janāb-‘ālī* “sir”), and phrases that have in effect become lexical units, such as *şāheb-ḳāna* (landlord), *jā-namāz* (prayer-rug). In modern informal speech the range of this feature is considerably expanded (Lazard, secs. 45, 252-53).

Other morphosyntactic types are sometimes termed forms of the *eżāfa*: such



are the nominal compound with the headnoun in second place, as *irāndūst* (Iranophile; *ežāfa-ye maqlūb*, “reversed *ežāfa*”; Moʿīn, pp. 206-7). Indian and Turkish grammarians have sometimes applied the term arbitrarily to forms of noun phrase characteristic of their own languages. In earlier Persian, and much non-Persian, usage the term appears in the form *ežāfat* (Tk. and Russ. *izafet*).

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