

# A Review on Translation of Ezafe Morpheme from Persian into English

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## ABSTRACT

*This paper investigates one of the striking facts in Persian language that, also, occurs in a number of West Iranian languages - different Kurdish dialects, Zazaki, involving the Ezafe Construction. The Ezafe construction raises a number of interesting questions, not the least of which is: What is the Ezafe morpheme? What is its status under current grammatical theory? Several linguists studied this peculiar feature of Persian language from the perspective of syntax and morphology, less semantics. Also, the meanings of this element did not take any consideration in previous studies. Therefore the author is going to scrutinize the meaning of the Ezafe through the process of translation, from Persian into English. So I provide some thoughts on how this morpheme may be translated. The goal is to give an overview of equivalences (in some cases an exact one) of it and help Persian language users, translators, native speakers, Persian learners, etc. to find out the meanings of Ezafe. To do so, I collected some sample phrases in Persian text in which Ezafe occurs. Collected samples showed all the classifications that other scholars who studied Ezafe mentioned. In addition there are some other positions in which an Ezafe can occur. I added these to the previous categorizations and tried to bring a comprehensive classification of Ezafe position in Persian phrases.*

**KEYWORDS:** Ezafe; Translation; Persian; Morpheme

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## INTRODUCTION

Persian is a subgroup of Iranian branch of the Indo-Iranian language family that include the closely related Persian languages of Dari and Tajik; the less closely related languages of Luri, Bakhtiari and Kumzari; and the non-Persian dialects of Fars Province (in the south of the country). Other more distantly related languages of this group include Kurdish, spoken in Turkey, Iraq, and Iran; and Baluchi, spoken in Afghanistan, Iran, and Pakistan. Even more distantly related are languages of the East Iranian group, which includes Pashtu, spoken in Afghanistan; Ossete, spoken in North Ossetian, South Ossetian, and Caucasus of former USSR; and Yaghnobi spoken in the Zarafshan area of Tajikistan. It is the official language of Iran, and two varieties of Persian known as Dari and Tajik are official languages in Afghanistan and Tajikistan, respectively. Modern Persian is most closely related to Middle and Old Persian, former languages of the region of Fars (Persia) in south-western Iran. It is thus called Farsi by native speakers. Other Iranian languages of note are Old Persian and Avestan (the sacred language of the Zoroastrians for which texts exist from the 6th century B.C.). Three phases may be distinguished in the development of Iranian languages: Old, Middle, and Modern. Old Persian, spoken until approximately the 3rd century B.C., is attested by numerous inscriptions written in cuneiform, most notable of which is the great monument of Darius I at Bisitun, Iran. The inscriptions at Bisitun were generally trilingual—in Old Persian, Elamite, and Akkadian. Old Persian and Avestan have close affinity with Sanskrit, and, like Sanskrit, Greek, and Latin, are highly inflected languages.

Middle Persian, spoken from the 3rd century B.C. to the 9th century B.C., is represented by numerous epigraphic texts of Sassanid kings, written in Aramaic script; there is also a varied literature in Middle Persian embracing both the Zoroastrian and the Manichaean religious traditions. Pahlavi was the name of the official Middle Persian language of the Sassanid Empire.

## WHAT IS EZAFE?

Ezafe, which literally means ‘annexation’ or ‘addition’ and is traditionally known as a “Genitive” marker, is an indispensable element inside any noun phrase comprising a head modified by at least one non-clausal modifier and/or complement. That is, any study of Persian involving NPs in subject position or predicate position, whether followed by light verbs or thematic verbs, is bound to encounter Ezafe in numerous example sentences. Ezafe is an unstressed short vowel -e (-ye after vowels) which appears on several positions that are grouped in the following. Since short vowels are not normally written in Persian, it usually does not appear in text, but it

can be heard in spoken Persian. Ezafe can be written using the diacritic marker representing the short vowel *zir* or *kasre*. For example,

دختر زیبا or دختر زیبا

Totally, linguists who studied this peculiar feature of Persian enumerate seven to eight places that Ezafe (i.e. the unstressed vowel –e or –ye) can occur in a sentence or any size of a text in the language. (Parviz Parsafar (2010) *Syntax, Morphology, and Semantics of Ezafe*) It may happen a collection of Ezafe vowels come in a phrase or a sentence. Below, there are seven positions that Ezafe can occur.

i) a noun before another (attributive) noun:

Ex. 1 kif-e charm  
bag-Ez leather  
“leather bag”

ii) a noun before a possessor (noun or pronoun):

Ex.2 mAshin-e man  
car-Ez my  
“my car”

Ex. 3 hole-ye pedar  
towel-Ez father  
“father’s towel”

iii) a noun before an adjective:

Ex.4 mard-e chAq  
man-Ez fat  
“fat man”

iv) an adjective before another adjective in the noun phrase:

Ex. 5 sag-e qahveyi-ye gonde  
dog-Ez brown-Ez big  
“big brown dog”

v) some prepositions before nouns:

Ex. 6 posht-e dar  
behind-Ez door  
“behind the door”

vi) a pronoun before an adjective:

Ex. 7 man-e divane  
I-Ez crazy  
“crazy me”

vii) first names before last names:

Ex. 8 Mohsen-e Davarzani

(not if the first name ends in a low back vowel: e.g. JilA(\*-ye) Ghomeshi)

Note: When speaking about a well-known person, the Ezafe is often dropped: e.g. AliDaie)

Note: Ezafe only appears on a noun with post-nominal modifiers. It does not appear on a bare noun (e.g. ketab “book”). Nor does it appear with demonstratives or numerals which are prenominal (e.g. do ta ketab “two books”, in ketab “this book”). Although ezafe has been studied by many scholars its grammatical status is not yet quite transparent. Grammarians have regarded Ezafe as a polysemous “word” carrying over ten different “meanings/functions”.

These classifications can be added by some other positions as follow:

viii) a noun before a combination of preposition and a noun that the combination also has the Ezafe.

Ex. 9 parande-ye ( roy-e deraxt)  
bird-Ez (on-Ez tree)  
“the bird on the tree”

ix) adjective before a noun (not all adjective can occur in this kind of position)

Ex. 10 taqdimi-e sherkat  
presenting-Ez company  
“presented by the company”

x) two same adjective (with same meaning)

Ex. 11 tond-e tond  
fast-Ez fast  
“so fast”

xi) first part of surname before second part of surname, etc ( if the surname consists of two parts or even more than two parts, three or four, after a part an Ezafe should be added. Also as it was mentioned in seventh type after first names it comes.)

Ex. 12 aghamirza-ye mohammadali-ye shirazi

The above phrase is the longest last name in country of Iran.

xii) after title names

Ex. 13 agha-ye ahmadi

Mr.-Ez surname

“Mr. Ahmadi”

xiii) a combination of all mentioned groups

There are several scholars such as Mo'in(1962)<sup>2</sup>, Homayunfarrokh (1960), Phillot (1919), Palmer (1971), Sami'ian (1983), and Karimi and Brame(1986), who studied Ezafe to present a clear understanding of the syntax, morphology, and semantics of Ezafe.

However, this project attempts to analyse the ways one morpheme (-e/-ye) is translated from Persian to English. In the following chapter, we see the works that scholars and linguistics (Iranians and non-Iranians scholars) did on the Ezafe and the perspectives that they discussed this feature.

#### LITERATURE OF EZAFE

The Ezafe construction has been a particular focus of interest in different recent studies (see Hinch 1961, Samiian 1983, Samiian 1991, Ghomeshi 1997, Schroeder 1999, Kahnemuyipour 2000, Larson and Yamakido 2005, among others). Actually this construction raises several issues in syntax and morphology, mainly the status of the Ezafe itself.

On the basis of these observations, Samiian (1983) and Ghomeshi (1997) propose not to view the Ezafe as a morpheme at all, but rather as an element inserted in Phonological Form. For Ghomeshi, the need for the Ezafe vowel results from the fact that nouns being non-projecting in Persian, a “phonological linker”, i.e. the Ezafe, must be present in order to indicate phrasing within the nominal constituent. This view of the Ezafe has been rejected in subsequent studies and various alternative analyses have been suggested:

- ✓ Ezafe construction as a contracted form of an independent clause which is transformed into a phrase through a syntactic process (Tabaian 1971). In other words, this construction results from a series of transformations (addition, substitution, deletion) applied to the structures.
- ✓ Suggesting for the first time that it is a phrase, and proposes the Ezafe Phrase, which has the Ezafe morpheme as its head. (Mahootian 1993)
- ✓ presence of the Ezafe vowel is accounted for by a rule inserting it at phonetic
- ✓ form on X<sup>0</sup>s bearing the feature [+N] that are followed by another item (Ghomeshi 1996)
- ✓ Ezafe as a marker associated with the syntactic movement of the noun and realizing a strong feature (Kahnemuyipour 2000)
- ✓ Ezafe as a conjunctive head (Rebuschi 2002)
- ✓ Ezafe as a Case-marker (Samiian 1991, Larson and Yamakido 2005)
- ✓ Ezafe as a linker indicating subject-predicate inversion (Den Dikken 2006)
- ✓ Ezafe as a suffix attaching to the head and to some of its intermediate projections, and marking them as awaiting a modifier or a complement (Pollet Samvelian)

Traditional studies have normally surveyed the Ezafe construction in terms of the semantic relation expressed by the construction. Tabaian (1971) suggests that although the Ezafe has received a great deal of attention in almost all grammars on Persian, these treatments usually do not go beyond a classification of Ezafe constructions into several types. In the majority of the available classifications, the reader is usually provided with a description of the constituents of the Ezafe coupled with some remarks about the semantic contents of the constituents. In the generative literature on Persian syntax, Tabaian (1971) is the first linguist who tries to give a new analysis for this construction based on Chomsky (1965). He considers the Ezafe construction as a contracted form of an independent clause which is transformed into a phrase through a syntactic process. In other words, this construction results from a series of transformations (addition, substitution, deletion) applied to the structures like (1a), yielding (1b):

Ex. 16

- ✓ (1) a. man medad-i xarid-am va medad sabz bud.  
I pencil-a bought-I and pencil green was.  
“I bought a pencil, and the pencil was green.”
- ✓ b. medad-e sabz-i xarid-am.  
pencil-Ez green-indefinite bought-I.  
“I bought a green pencil.”

To derive (1b) out of (1a), Tabaian utilizes the following consecutive transformations to produce the resulting construction. These transformations and their step-by-step outcome are shown below:

--- Transformation Phasic Result

- I. "ke" insertion → man medad-i xaridam va ke medad sabz bud.  
I pencil-a bought and that pencil green was.
- II. "va" deletion → man medad-i xaridam ke medad sabz bud.
- III. pronominalization → man ketāb-i xaridam ke un sabz bud  
it
- IV. pronoun deletion → man medadi xaridam ke sabz bud
- V. copula deletion → man medadi xaridam ke sabz
- VI. "ke" deletion → man medadi xaridam sabz
- VII. ezafe insertion → man medad sabz-i xaridam
- VIII. ezafe particle addition → man medad-e sabzi xaridam

Although Tabaian's analysis is a novelty in the field and proposes a purely syntactic account for the structure under investigation, it is not compatible with the recent views in generative syntax.

Samiian (1983) is the next generative linguist who studies the Ezafe construction within the framework of the Extended Standard Theory and in particular X-bar theory. The core idea of Samiian is that in the Ezafe construction, the Ezafe morpheme /e/ is transformationally inserted before each phrasal complement. She gives the following rule to account for the presence of the Ezafe vowel:

#### EZAFE INSERTION RULE

$X_{max} \rightarrow e + 1$  when  $X_{max}$  is immediately dominated by  $Y'$ ,  $X$  &  $Y \neq V$

This rule inserts the Ezafe vowel before every non-verbal phrasal category that occurs below the  $X'$  level. To see how Samiian's Ezafe Insertion Rule works, we apply this rule to the case where  $X_{max}$  is an NP. She proposes the following structure as the base configuration for  $N'$ , with all the Ezafe-bearing complements generated as right sisters of the head: The outcome of applying the Ezafe Insertion Rule to her NP-configuration would mean that the vowel *e* will occur before each of the phrasal constituents under  $\tilde{N}$ .

In her dissertation, Mahootian (1993) introduces a new theoretical analysis of the Ezafe construction, suggesting for the first time that it is a phrase, and proposes the Ezafe Phrase, which has the Ezafe morpheme as its head. Working within the G-B framework, Mahootian, unlike Samiian, does not use any transformational rules. She gives a small clause analysis to Ezafe Phrase and proposes the structural analysis.

The other work on the Ezafe construction is Ghomeshi (1996) whose treatment is based on Ezafe Insertion as proposed by Tabaian (1971) and elaborated in Samiian (1983). She suggests that the presence of the Ezafe vowel is accounted for by a rule inserting it at PF on  $X^0$ 's bearing the feature [+N] that are followed by another item (Ghomeshi 1996). Given that transformations of the kind used in Samiian (1983) are no longer thought to belong to syntax proper, she reformulates Samiian Insertion Rule as a post-syntactic rule and states that this rule takes place in the spellout component at PF. Her final version of the Ezafe Insertion Rule is as in below:

"Insert the vowel *e* on an  $X^0$  that bears the feature [+N] and is followed by another non-affixal constituent within the same extended projection."

Both the analyses of Samiian and Ghomeshi propose solutions based on Ezafe Insertion, an Insertion which appears to be assumed other than syntactically motivated.

#### CLASSIFICATION OF EZAFE PHRASES

In the last two chapters it is considered that what Ezafe is and the previous works on it. Ezafe as a peculiar feature of Persian language has been studied from several points of view. These studies analyzed Ezafe and its functions, whether syntactic, morphological, and even semantic.

The current project goes to the semantic level of this element and tries to represent the meaning or the meanings of Ezafe from the translation prospective. That how a translator may translate the Ezafe element (whether -e or -ye) from the source language, Persian, to the target language, English, would be the goal of the author. To achieve this goal, the author analyzed several texts in Persian to find where the Ezafe element is used. Interestingly, he found out some new positions that it can be used which they are not mentioned in the previous works on Ezafe.

There are seven groups in which Ezafe is used in Persian. That is, you can find seven kinds of positions that Ezafe may be appeared in the language. However, these seven classifications are those which scholars (that are mentioned in chapter 3, page 14) proposed and did their studies based on them. They are shown below.

1. N + Ez + N (attr.)

It is noteworthy that the order of elements are discussed here based on the order of words in the source language. That is, for instance in the first categorization in the middle of two nouns in Persian the Ezafe element occurs.

The noun after Ezafe should be an attributive noun that modifies the noun in the phrase.

2. N + Ez + Poss

To show the possession an Ezafe element occurs between a noun and a possessor in Persian. Here the possessor may be a pronoun, a proper noun or a common noun. For example in the following instance:

Ex.17 *dast-e man*

Hand-Ez my

“my hand”

Ex. 18 *dast-e Mohsen*

Hand-Ez Mohsen

“Mohsen’s hand”

Ex.19 *dast-e bache*

Hand-Ez baby

“the baby’s hand”

3. N + Ez + Adj

To modify a noun in Persian, the adjective comes after a noun and an Ezafe morpheme is inserted after the noun. While in English, adjectives come before the nouns.

4. Adj + Ez + Adj

Ezafe also occurs between two adjectives in a noun phrase. That means if a noun in a noun phrase is modified by more than one adjective, Ezafe should be inserted between each two adjectives. For example, for the noun *mo* “hair” in Persian there are four adjectives as below:

Ex. 20 *mo-ye sAf-e xormAee-ye zibA*

Hair-ez straight-Ez brown-ez beautiful

“Beautiful brown straight hair”

Also, we can put more adjectives after the last one to modify the noun just by adding an Ezafe element at the end of each new adjective.

5. Prep. + Ez + N

There are two categorizations of preposition in Persian.

Type 1: they never occur with Ezafe. There are only four prepositions in this type.

- *dar* “in/at”
- *be* “to”
- *ta* “until/to [time]”
- *az* “from”

Type 2: they might occur with Ezafe when followed by a complement.

There are two sub-classes in Type 2:

Type 2.1 Prepositions with optional Ezafe.

- *tu* “in”
- *ru* “on”
- *jelo* “in front of”
- *pahlu* “beside/next to”
- *zir* “under”

For example:

Ex. 21 *tu-ye kif-am*

In-Ez bag-my

“In my bag”

Ex. 22 *tu kif-am*

In bag-my

“In my bag”

Type 2.2 prepositions with obligatory Ezafe

- *dAxel* “inside”
- *bAlA* “on top of”
- *sar* “on top of”
- *posht* “behind”
- *nazdik* “near”
- *pAeen* “below”
- *xArej* “outside”
- *birun* “outside”

- *miAn*“between”
- *dur*“around”

Ex. 23 *birun-e shahr*

Outside-Ez city  
 “Outside the city”

Ex. 24 *daxel-e kelAs*

Inside-Ez class  
 “Inside of the class”

6. Pron + Ez + Adj

This phrase is not acceptable in English language. The phrase begins with a pronoun followed by an adjective and in the middle of them an Ezafe is inserted. Take this example:

Ex. 25 *man-e divAne xatA kardam*

I-Ez crazy mistake did-I person sing  
 “I, who is crazy, made the mistake.”

As we see if one wants to translate the Persian phrase into English s/he needs to change it into a sentence.

7. First names + Ez + Surname

It is interesting the studying this kind of adding the element. There is not such feature in English. When Persian uses an Ezafe after first name and before the surname it means that the first name belongs to the family of surname. In other words, it is considered that the surname is the title of a group. For example look at the name of the author.

Ex. 26 *Mohsen-e Davarzani*

First name-Ez Surname  
 “*Davarzani*” is considered a group titled as Davarzani to which Mohsen belong. However, if the first name ends in a vowel no Ezafe morpheme is needed.

Ex. 27 *Mina Behmanesh*

First name Surname

In a group of friends, if someone wants to call the other friend s/he calls him with first name.

Ex. 28 *Mohsen Amad*

Mohsen came  
 “Mohsen came”

Ex. 29 *xob-i Arash?*

Fine-II person sing.Arash?  
 “you fine Arash?”

Also, in formal situations, the individuals are called with their first names and surnames.

Ex. 30

*Agha-ye Mohsen-e Davarzani lotfan seminar-etAn rA shoro befarma-eed.*

Mr.-Ez first name-EzSurname please seminar-your acc case start do-II person pl

“Mr Mohsen Davarzani please start your seminar.”

However, in everyday conversation and/or in informal situations if one wants to say full name of a person the Ezafe that is inserted in the middle of first name and surname can be dropped. (This type of calling a person can show intimacy, or can be humorous. Sometimes whom we call in this type minds if s/he hears it). For example:

Ex. 31

*Bache-hA Mohsen DavarzaniAmad.*

Dude-pl first name Surname came

“dudes, Mohsen Davarzani came.”

It is usual that an individual is called as in full form in the meaning of intimacy in Persian. This way of calling a person occurs in informal conversations and when we call a person whether s/he is our friend or someone who is so close to us, e.g. our relatives or s/he is a well-known individual.

In a formal situation, such as in a television program or in a conference, no one is allowed to call the well-known football player “Ali Daei” as we can call him *Ali Daei* in an informal situation. For example, in a live television program the executor should not say *Ali Daei*, because it is a formal situation.

Ex. 32

*alAn Agha-ye Ali-ye Daeiposht-e xat hast-and*

nowMr.Ez Ali-EzDaei behind-Ez line is-II person pl

“now Mr Ali Daei is in the line.”

However, in an informal situation, such as when the circle of friends are speaking about the history of football of Iran, one may say as below:

Ex. 33

*Ali Daei behtarin golzen-e tarix hast-esh.*

Ali Daei best scorer-Ez history is-III person sing.

“Ali Daei is the best scorer of history.”

It is not important that about whom we are speaking know us or not. The most important thing is that we are talking in an informal situation and we may say *Ali Daei* not *Ali-eDaei*.

What were studied above are those groups that Ezafe can be added which are based on studies of scholars who discussed Ezafe (for more details refer to chapter 3, page 14).

Other than the positions that are described in last pages, Ezafe element, also, can be seen in other positions. Situated in new positions, there are some new equivalences and way of translations for the element.

As we see, six classifications are described that Ezafe element should be added in the middle of two words. I enumerate them in the continuation of the last seven groups:

8. Adj 1 + Ez + Adj 1

The above phrase says we can bring on exactly same adjective (same spelling, same pronunciation, and same meaning) and insert an Ezafe morpheme to convey a special meaning.

Ex. 34 *xob-e xob*

Good-Ez good

“very good”

Or, Ex. 35 *xaste-ye xaste*

Tired-Ez tired

“so tired”

To intensify the grade of adjective we can use an Ezafe morpheme and same adjective after that. It seems that this classification of Ezafe only used in informal situations.

9. Adj + Ez + N

There are a few adjectives that can be preceded by a noun and an Ezafe morpheme in Persian.

Ex. 36 *taqdimi-ye senf*

Presenting-Ez Guild

“Presented by the Guild”

Or, Ex. 37 *ham-sen-e Behrouz*

Same-age-EzBehrouz (a proper name)

“The same age as Behrouz”

Also, there is another position that an adjective can be preceded a noun in Persian. In this position the adjective does not get any element. While Persian is a postpositional language and adjectives follow the noun but in some cases adjectives can be preceded by a noun.

Ex. 38 *sefid jAme*

White clothing

“The white clothing”

Or, Ex.39 *Ali maqAm*

Best status

“The best status”

It seems that this kind of using adjective before a noun is in the literature.

10. N + Ez + (Prep + N)

It was briefly discussed in the fifth categorization that a preposition can be followed by a noun and an Ezafe element is added to the end of preposition

Ex. 40 *posht-e dar*

Behind-Ez door

“Behind the door”

In this classification if a noun is supposed to be added to the combination of Prep + Ez + N one more Ezafe morpheme should be inserted in between. For the last example we have:

Ex. 41 *mard-e posht-e dar*

Man-Ez behind-Ez door

“The man behind the door”

11. First part of Surname + Ez + second part of Surname + Ez + third part Surname, etc.

In the seventh group we see that in the middle of first name and surname there is an Ezafe element. But if the surname consists of two or more than two parts, between each part an Ezafe morpheme is necessary.

Ex. 42 *aghmirza-ye mohammadali-ye shirazi*

It is noteworthy that in Persian (or let us say in Iran) if the surname consists of more than one part, the important part will be first part while in English the important part will be second part or the last part and first part will be abbreviated, such as *John F. Kennedy*)

12. Title name + Ez + Surname

Here is a brief classification of address terms in Persian:

- i. Personal names: first names and surnames
- ii. Title names: *Agha* “Mr”; *xAnom* “Mrs. Or Miss”
- iii. Occupation-boun terms: *doctor* “doctor”; *mohandes* “engineer”
- iv. Religious Terms: *haji* “one who has completed the Hajj to Mecca”
- v. Kinship Terms: *barAdar* “brother”; *xAhar* “sister”
- vi. Terms of Formality: *jenAb* “Sir”; *sarkAr* “Lady”

The address terms are used before the names of the persons in Persian as in English. However, in the second classification of address terms an Ezafe morpheme is needed to insert after the address term.

Ex. 43 *Agha-ye Arash-e Behmanesh*

Mr.-EzArash-EzBehmanesh

“Mr. ArashBehmanesh”

Ex. 44 *xAnom-e Mina Tehrani*

Mrs.-Ez Mina Tehrani

It is noteworthy that in the classification the address term *jenAb* needs an Ezafe after it that it is an exception.

Ex. 45 *jenAb-e safir*

His Excellency-Ez ambassador

“His Excellency the ambassador”

13. A combinations of different classifications

The above mentioned classifications may be occurred in a sentence, for example:

Ex. 46 *roz-e aqdkonAn-e xAhar-e man*

Day-Ez wedding-Ez sister-Ez my

“My sister’s wedding day”

As “*roz-e aqdkonAn*” belongs to the first group and “*xAhar-e man*” belongs to the second group.

Hereafter, we are able to categorize each Ezafe morpheme to one of the mentioned categorizations. In the continue of the thesis there is a collection of data in each separated group that collected from the first chapter of novel *Suvashun* by Simin Daneshvar and the translated text into English.

We can see the samples in transliteration in Persian and the gloss in the target language. Also the word orders of the sample in both languages are shown to make it easier for the reader to understand the differences between two languages.

As it was mentioned earlier, the goal of the thesis is not to prescribe an exact equivalence for the element in English, but the author tries to study the categorized forms of Ezafe morpheme in order to create a reliable reference for translators to help them in the process of translating this peculiar feature from Persian into English.

In each group there are several samples of the phrases to which Ezafe is added (in some groups there many samples and in some groups a few, almost five instances, because those phrases were more frequent and less frequent, respectively). But in translated text we can observe that there are variable equivalents for the morphemes. In each categorization the high frequency equivalent is obvious and there are some exceptions that they should be also noted.

Since the translator of the novel utilized several kinds of translation methods in his work, in some cases these phrases are idiomatic and are translated into an idiom, therefore he used different methods in translation of Ezafe morpheme. Thus the author selected only those phrases in source language that are translated into a phrase in target language. That is, the selected method is the literal translation. Now we can study the samples. The examples are numbered from 1.

### DATA ANALYSIS

In this section we can see how an Ezafe can be translated that there are a variety of equivalences in each group. Naturally we may observe a high frequency of equivalence and some other translations that can be used in the English version. The groups are arranged in the way that nouns occurs at the beginning of the phrase, then adjectives do, propositions, pronoun, and some other elements. Totally there are 13 classifications as below:

1. N + Ez+ N (attributive)

1. *Roz-eaqdkonAn*

Day-Ezwedding

i) In Translation: the wedding day

ii) Word order in Persian: N + Ez +attr.

N

iii) Word order in English: attr.N+N

2. *aqdkonAn-edoxtar*

wedding\_Ez daughter

i) In Tr: the wedding of daughter

ii) In P: N + Ez +attr. N

- iii) InE:attr.N+Of+N
3. *otAq-eaqdkonAn*  
room-Ez wedding  
i) In Tr: the wedding room  
ii) In P: N + Ez +attr. N  
iii) InE:attr.N+N
4. *sini-ha-ye esfand*  
tray-pl suffix-Ez wild rue  
i) In Tr: trays of wild rue  
ii) In P: N + Ez +attr. N  
iii) InE:N+Of+N
5. *senf-e nAnva*  
guild-Ez baker  
i) In Tr: the Bakers Guild  
ii) In P: N + Ez +attr. N  
iii) InE:attr.N+N
6. *mesl-e mAr*  
like-Ez snake  
i) In Tr: like a snake  
ii) In P: N + Ez +attr. N  
iii) InE:Prep+N
7. *mamor-forosh-e charx-xayati*  
salesman-Ez sewing machine  
i) In Tr: sewing machine salesman  
ii) In P: N + Ez +attr. N  
iii) InE:attr.N+N
8. *charx-xayati-ye singer*  
sewing machine-Ez Singer  
i) In Tr: Singer sewing machine  
ii) In P: N + Ez +attr. N  
iii) InE:attr.N+N
9. *basat-e aqd*  
layout-Ez wedding  
i) In Tr: the wedding layout  
ii) In P: N + Ez +attr. N  
iii) InE:attr.N+N
10. *kolah-e silender*  
hat-Ez top  
i) In Tr: top hat  
ii) In P: N + Ez +attr. N  
iii) In E: attr. N + N
11. *kalAf-e abrisham*  
braid-Ez silk  
i) In Tr: silk braid  
ii) In P: N +Ez + attr. N  
iii) InE :attr. N + N
12. *goshvare-ye zomorod*  
earrings-Ez emerald  
i) In Tr: emerald earrings
- ii) InP : N + Ez + attr. N  
iii) InE :attr. N + N
13. *bo-ye esfand*  
smell-Ez wild rue  
i) In Tr : the smell of wild rue  
ii) InP :attr. N + Ez + N  
iii) In E : N + Of +N
14. *goldAn-e noghre*  
vase-Ez silver  
i) In Tr : silver vase  
ii) InP :attr. N + Ez + N  
iii) InE :attr. N + N
- As we see there are a variety of translations for the phrase that begins with a noun and ends in an attributive noun and an Ezafe occurs between them. The high frequency of the translations for this classification in English is the phrase that starts with an attributive noun and a noun follows it. The order shows high frequency to low frequency.
- Attr. N + N → 10
  - N + Of + N → 2
  - Attr. N + Of + N → 1
  - Prep + N → 1
2. N + Ez + Possessor
15. *Madrese-ye engilisi-ha*  
School-Ez British-pl suffix  
i) In Tr: the British school  
ii) In P: N +Ez +Poss  
iii) InE:Adj+N
16. *Cheshm-ha-ye xod-ash*  
Eye-pl suffix-Ez own-her  
i) In Tr: her own eyes  
ii) In P: N + Ez + Poss  
iii) InE:Pro+Adj+N
17. *Qol-e Yusof*  
Word-EzYusof  
i) In Tr: as Yusof said  
ii) In P: N + Ez + Poss  
iii) InE:N+V
18. *NAn-e nAnvAee*  
Bread-Ez baker  
i) In Tr: bread from baker  
ii) In P: N + Ez + Poss  
iii) InE:N+Prep+N
19. *Azoqe-ye shahr*  
Food-Ez city  
i) In Tr: the city's food supplies  
ii) In P: N + Ez + Poss  
iii) InE:N+'s+N
20. *mAdar-e Zari*  
mother-ezZari  
i) In Tr: Zari's mother  
ii) In P: N + Ez + Poss

- iii) InE:N+'s+N
21. *Mostamari-ye shohar*  
Pension-Ez husband  
i) In Tr: husband's pension  
ii) In P: N + Ez + Poss  
iii) InE:N+'s+N
22. *Ayan-va-ashraf-e shahr*  
The rich-and-the noble-Ez city  
i) In Tr: the rich and the noble in the city  
ii) In P: N + Ez + Poss  
iii) InE:N+Prep+N
23. *Esm-o-rasm-e Adam-ha*  
Name-and-title-Ez human-pl suffix  
i) In tr: the names of the clients  
ii) In P: N + Ez + Poss  
iii) InE:N+Of+N
24. *KARxAn-e-qand-e Marvdasht*  
Factory-suger-EzMarvdasht  
i) In Tr: Marvdashtsuger factory  
ii) In P: N + Ez + Poss  
iii) InE:attr.N+N
25. *KAl-eske-ye bache*  
Carriage-Ez baby  
i) In Tr: baby carriage  
ii) In P: N + Ez + Poss  
iii) InE:attr.N+N
26. *Zin-e asb*  
Saddle-Ez horse  
i) In Tr: the horse's saddle  
ii) In P: N + Ez + Poss  
iii) InE:N+'s+N
27. *Xosro-ye man*  
Xosro-Ez my  
i) In Tr: my Xosro  
ii) In P: N + Ez + Poss  
iii) InE:Poss+N
28. *Taqsir-e Ezzat*  
Fault-EzEzzat  
i) In Tr: Ezzat's fault  
ii) In P: N + Ez + Poss  
iii) In E: N + 's + N
29. *Doxtar-e hAkem*  
Daughter-EzGoverner  
i) In Tr: Governer;s daughter  
ii) In P: N + Ez + Poss  
iii) In E: N + 's + N
30. *Naqsh-e leyli*  
Figure-e leyli
- i) In Tr: figure of leyli  
ii) In P: N + Ez + Poss  
iii) In E: N + Of + N
31. *Goshvare-ye ou*  
Earrings-Ez her  
i) In Tr: her earrings  
ii) In P: N + Ez + Poss  
iii) In E: Poss + N
32. *yadegAri-e mAdar*  
*memento-Ez mother*  
i) In Tr: memento from mother  
ii) In P: N + Ez + Poss  
iii) In E: N + Prep + N
33. *dast-e xod-ash*  
hand-Ez own-her  
i) In Tr: her own hands  
ii) In P: N + Ez +Poss  
iii) In E : Pron. + Adj + N
- There are several translations for this categorization. As we see there are 9 types that a Persian phrase starting with a noun followed by a possessor and an Ezafe in the middle of them can be translated into English. Again the order shows the frequency.
- N + 's + N → 6
  - N + Prep + N → 3
  - Pro + Adj + N → 3
  - N + Of + N → 2
  - Attr. N + N → 2
  - Poss + N → 2
  - Adj + N → 1
  - N + N → 1
  - Pron + Adj + N → 1
3. N+Ez+Adjective
34. *nAn-e sangaki*  
bread-Ezsangak  
i) in Tr: sangak bread  
ii) in P: N + Ez + Adj  
iii) inE:Adj+N
35. *sofre-ye qalamkAr*  
tablecloth-Ezhandprinted  
i) In Tr: the handprinted tablecloth  
ii) In P: N + Ez + Adj  
iii) InE:Adj+N
36. *nAn-e bereshte*  
bread-Ez reddish  
i) In Tr: the reddish loaf of bread  
ii) In P: N + Ez + Adj  
iii) InE:Adj+N
37. *hokmrAn-e edAlatgostar*  
governer-Ez benevolent  
i) In Tr: benevolent Governer  
ii) In P: N + Ez + Adj

- iii) InE:Adj+N
38. *mAr-e sarkoofte*  
snake-Ez wounded  
i) In Tr: wounded snake  
ii) In P: N + Ez + Adj  
iii) InE:Adj+N
39. *pedar-e marhoom*  
father-Ez late  
i) In Tr: late father  
ii) In P: N + Ez + Adj  
iii) InE:Adj+N
40. *moalem-e engilisi*  
teacher-Ez English  
i) In Tr: English teacher  
ii) In P: N + Ez + Adj
41. InE:Adj+N  
*serjent zinger-e feli*  
Sergeant Zinger-Ez present  
i) In Tr: present Sergeant Zinger  
ii) In P: N + Ez + Adj
42. InE:Adj+N  
*serjent zinger-e sAbeq*  
Sergeant Zinger-Ez former  
i) In Tr: former Sergeant Zinger  
ii) In P: N + Ez + Adj
43. InE:Adj+N  
*fArsi-ye dorost*  
Persian-Ez good  
i) In Tr: good Persian  
ii) In P: N + Ez + Adj
44. InE:Adj+N  
*kAr-e doroghi*  
profession-Ez fake  
i) In Tr: fake profession  
ii) In P: N + Ez + Adj
45. InE:Adj+N  
*Adam-ha-ye esm-o-rasm-dar*  
Man-plsuf-Ez name-and-title-having  
i) In Tr: noteworthy clients  
ii) In P: N + Ez + Adj
46. InE:Adj+N  
*afsar-e eskatlandi*  
officer-Ez Scottish  
i) In Tr: Scottish officer  
ii) In P: N + Ez + Adj
47. InE:Adj+N  
*tonban-e chindar*  
klit-Ez pleated  
i) In Tr: pleated klit  
ii) In P: N + Ez + Adj
48. InE:Adj+N  
*xabarnegar-e jangi*  
correspondent-Ez war  
i) In Tr: war correspondent  
ii) In P: N + Ez + Adj
49. InE:Adj+N  
*Ayene-ye noghre*  
Mirror-Ez silver  
i) In Tr: silver mirror  
ii) In P: N + Ez + Adj
50. InE:Adj+N  
*kale-qand-e azim*  
cone-suger-Ez large  
i) In Tr: large suger cone  
ii) In P: N + Ez + Adj  
iii) InE:Adj+N
51. *lebAs-e dAmAdi*  
outfit-Ez groom  
i) In Tr: groom's outfit  
ii) In P: N + Ez + Adj  
iii) InE:Adj+N
52. *matn-e sAtAn*  
text-Ez satin  
i) In Tr: inside with satin  
ii) In P: N + Ez + Adj  
iii) InE:Prep+Prep+N
53. *doxtar-e kochik*  
daughter-Ez younger  
i) In Tr: younger daughter  
ii) In P: N + Ez + Adj  
iii) In E: Adj + N

This classification has almost a fixed equivalence with a considerable high frequency. That is, a Persian phrase begins with a noun and followed by an adjective is translated into an adjectival phrase in English.

- Adj + N → 19

- Prep + Prep + N → 1

4. N + Ez+ (Preposition + Ez+ N)

54. *Tofang-e ro-ye miz*  
Gun-Ez on-Ez table

i) In Tr: the gun on the table

ii) In P: N + Ez + (Prep + Ez + N)

iii) In E: N + PP

55. *Xat-e ro-ye nAn*

Line-Ez on-Ez bread

i) In Tr: The line on the bread

ii) In P: N + Ez + (Prep + Ez + N)

iii) In E: n + PP

56. *Mard-e kenAr-e estaxr*

Man-Ez next to-Ez pool

i) In Tr: the man by the pool

ii) In P: N + Ez + (Prep + Ez + N)

iii) In E: N + PP

57. *Sarhang-e to-ye bAgh*

Sergeant-Ez in-Ez garden

i) In Tr: the sergeant in the garden

ii) In P: N + Ez + (Prep + Ez + N)

iii) In E: N + PP

58. *Kaleqand-e dAxel-e sofre*

- Sugarcane -Ez inside-Ez tablecloth
- i) In Tr: the sugarcane inside the tablecloth
  - ii) In P: N + Ez + (Prep + Ez + N)
  - iii) In E: N + PP
- N + PP → 5

5. Adj+ Ez+Adj (in an NP)
59. *sAqboland-e zanAne*  
high-heeled-Ez womanly
  - i) In Tr: womanlyhigh-heeled
  - ii) In P: Adj + Ez + Adj
  - iii) InE:Adj+Adj
60. *sAtan-e sorati*  
satin-Ez pink
  - i) In Tr: pink satin
  - ii) In P: Adj + Ez + Adj
  - iii) InEAdj+N
61. *sAf-e xormAee*  
straight-Ez brown
  - i) In Tr: straight brown
  - ii) In P: Adj + Ez + Adj
  - iii) In E: Adj + Adj
62. *irlandi-ye daemolxamr*  
Irish-Ezeverdrunk
  - i) In Tr: everdrunk Irish
  - ii) In P: Adj + Adj
  - iii) In E: Adj + Adj
63. *Abi-ye tire*  
Blue-ez dark
  - i) In Tr: dark blue
  - ii) In P: Adj + EZ + Adj
  - iii) In E: Adj + Adj
64. *bozorg-e tarsnAk*  
big-Ez fearful
  - i) In Tr: fearful big
  - ii) In P: Adj + Ez +Adj
  - iii) In E: Adj + Adj
65. *Kochik-e dosdashyani*  
Small-Ez lovely
  - i) In Tr: lovely small
  - ii) In P: Adj + Ez +Adj
  - iii) In E: Adj + Adj
- Adj + N → 1
- Adj + Adj → 6
6. Adj+ Ez+ N
66. *Taqdimi-ye senf*  
Presenting-Ez guild
  - i) In Tr: from the guild
  - ii) In P: Adj + N
67. InE:Prep+N  
*ham-sen-e Xosro*  
same-age-EzXosro
  - i) In Tr: the same age as Xosro
  - ii) In P: Adj + N
  - iii) In E: (Adj+N) + Adv + N

- Prep + N → 1
- NP + Adv + N → 1

This kind of phrase is rare and with a low frequency. It seems that the equivalent depends on the meaning of the adjective that occurs in the Persian phrase.

7. Adj 1 + Ez+Adj 1
68. *Tond-e tond*  
Fast-Ez fast
  - i) In Tr: extremely fast
  - ii) In P: Adj + Ez + Adj
  - iii) In E: Adv + Adj
69. *Xaste-ye xaste*  
Tired-Ez tired
  - i) In Tr: very tired
  - ii) In P: Adj + Ez + Adj
  - iii) In E : Adv + Adj
70. *xAb-e xAb*  
asleep-Ez asleep
  - i) in Tr: fast sleep
  - ii) In P: Adj + Ez + Adj
  - iii) In E: Adv + Adj
71. *bad-e bad*  
bad-Ez bad
  - i) In Tr: so bad
  - ii) In P: Adj + Ez + Adj
  - iii) In E: Adv + Adj
72. *xAli-ye xAli*  
empty-Ez empty
  - i) In Tr: completely empty
  - ii) In P: Adj + Ez + Adj
  - iii) In E: Adv + Adj

This kind of phrase does not exist in the *Suvashun* novel and the author gives them from examples that may happen in the conversations and real world.

As we see there is only one type of translation that the phrase may have. That is, the phrase of an adjective followed by the exactly same adjective (with same spelling, same pronunciation and same meaning) in Persian is translated, or must be translated into an adverb plus an adjective in English.

8. Prep + Ez + N
73. *dortador-e sofre*  
all around-Ez tablecloth
  - i) In Tr: around the borders of the cloth
  - ii) In P: Prep + Ez + N
  - iii) In E: Prep + N + Of + N
74. *dortador-e nAn*  
all around-Ez bread
  - i) In Tr: along the sides of the bread
  - ii) In P: Prep + Ez + N
  - iii) In E: Prep + N + Of + N
75. *posht-e charx-xayati*  
behind-Ez machine-sewing
  - i) In Tr: behind the sewing machine
  - ii) In P: Prep + Ez + N
  - iii) In E: Prep + N

76. *do-taraf-e sofre*  
two-side-Ez tablecloth  
i) In Tr: each end of the tablecloth  
ii) In P: Prep + Ez + N  
iii) In E: Prep + N + Of + N
77. *goshe-ye otAgh*  
corner-Ez room  
i) In Tr: corner of the room  
ii) In P: Prep + Ez + N  
iii) In E: Prep + Of + N
78. *ro-ye zin*  
on-Ez saddle  
i) In Tr: on the saddle  
ii) In P: Prep + Ez + N  
iii) In E: prep + N
79. *taraf-e doxtar*  
side-Ez girl  
i) In Tr: to the girl  
ii) In P: Prep + Ez + N  
iii) In E: Prep + N
80. *bAlA-ye zAno*  
above-Ez knee  
i) In Tr: above the knee  
ii) In P: Prep + Ez + N  
iii) In E: Prep + N
81. *miAn-e dAman-ha*  
between-Ez skirt-pl suffix  
i) In Tr: between the skirts  
ii) In P: Prep + Ez + N  
iii) In E : Prep + N
82. *vasat-e pelle*  
middle-Ez step  
i) In Tr: middle of step  
ii) In P: Prep + Ez +N  
iii) In E: Prep + OF + N
83. *ro-ye roshanAee*  
on-Ez light  
i) In Tr: over reflection  
ii) In P: Prep + N  
iii) In E: Prep + N
84. *zir-e qAli*  
under-Ez carpet  
i) In Tr: under the carpet  
ii) In P: Prep + N  
iii) In E: Prep + N
85. *kenAr-e estaxr*  
next to-Ez pool  
i) In Tr: by the side of the pool  
ii) In P: Prep + Ez + N  
iii) In E: Prep + N + Of + N
86. *posht-e anha*  
behind-Ez them  
i) In Tr: behind them  
ii) In P: Prep + Ez + N  
iii) In E: prep + N
87. *To-ye del*  
Inside-Ez heart  
i) In Tr: inside mind  
ii) In P: Prep + Ez + N  
iii) In E: Prep + N
88. *Tah-e bAgh*  
End-Ez garden  
i) In Tr: the end of the garden  
ii) In P: Prep + Ez + N  
iii) In E: Prep + Of + N
89. *Ro-ye nimkat*  
On-Ez bench  
i) In Tr: on the bench  
ii) In P: Prep + Ez + N  
iii) In E: Prep + N
90. *Kenar-e keshti*  
Next to-Ez ship  
i) In Tr: next to the ship  
ii) In P: Prep + Ez + N  
iii) In E: Prep + N
91. *Bara-ye pesar-ash*  
For-Ez son-her  
i) In Tr: for her son  
ii) In P: Prep + Ez + N  
iii) In E: Prep + N
92. *Zir-e Avar*  
Under-Ez rubble  
i) In Tr: out of the rubble  
ii) In P: Prep + N  
iii) In E: Prep + Of + N  
- Prep + N → 12  
- Prep + N + Of + N → 5  
- Prep + Of + N → 3

In this classification the high frequency of translation is like the order of Persian phrase. That is preposition and a noun with an Ezafe in the middle of them is translated to an English phrase with a preposition and a noun usually.

9. Pro + Ez+Adj  
93. *Man-e tanbal*

I-Ez lazy  
i) In Tr: I,[who is] lazy  
ii) In P: Pro + Ez + Adj  
iii) In E: dependent clause

For example, we can have this phrase in the below sentence;

Ex. 50

*Man-e tanbalhamishedirmikon-am*

I-Ez lazy always late doing-I per sing.

“Always I, who is lazy, am a late.”

94. *To-ye shekamu*

You-Ezgobbler

- i) In Tr: you gobbler  
iv) In P: In P: Pro + Ez + Adj  
ii) InE: Pro + Adj

This kind of adding Ezafe is not very common. That means it cannot be added to all the pronouns of Persian. For example, for the third person singular pronoun *ouwe* cannot add an Ezafe to the pronoun (\**ou-ye shekamu*). Also, it is not acceptable to add an Ezafe to the plural pronouns but if one wants to convey the meaning of this classification as in examples 73 and 74 s/he may use a different structure.

Ex. 51 *mA tanbal-ha...*

We lazy-I per pl

“we, who are lazy...”

Ex. 52 *shomAtanbal-hA...*

You(pl) lazy-II per pl

“you, who are lazy...”

10. First Names + Ez+ Surnames

A morpheme *-e* (not *-ye*; because first names end in vowel do not need any such morpheme in this classification) comes between first name and surname in Persian, as it is noted earlier. This shows that first name belongs to the family with title of the surname semantically. All first names plus surnames may belong to this classification except those first names that end in a vowel, in these cases no *-e* or *-ye* are needed.

95. *Amin-e Qajar*

First name-Ez Surname

“Amin Qajar”

96. *Daruish-e ShakibA*

First name-Ez Surname

“DaruishShakiba”

97. *PouyaYazdi*

First name Yazdi

“PouyaYazdi”

(For more details and study the cases that this morpheme can be dropped out refer to the pages 23-25 of this thesis)

11. First part of Surname + Ez+ Second part of Surname, etc

It happens that the surname of a person consists of two parts or more in Persian (also in English). In such cases each part of the surname needs a morpheme *-e* or *-ye*.

98. *PouyaYazdi-e asl*

First name first part of surname-Ez second part of surname

“PouyaYazdiAsl”

99. *Mehran-e MirzAee-ye YegAne-ye tehrAni*

“MehranMirzaeeYeganeTehrani”

12. Title name + Ez + Surname

100. *Agha-ye Arash-e Behmanesh*

Mr.-Ez first name-Ez surname

“M. ArashBehmanesh”

101. *xAnom-e nikzAd*

Mrs-Ez surname

“Mrs. Nikzad”

102. *jenab-e Davarzani*

Sir-Ez surname

“Sir Davarzani”

(For more details refer to page 28 of this thesis)

13. The above mentioned classifications may be occurred in a sentence

This classification is a combination of different groups that if they occur together they need an Ezafe morpheme between each group. If we take some of above examples and bring them together we can see:

103. ( *Moalem-e engilisi* )-e ( *doxtar-e hakem* )

(N + Ez + Adj )-Ez( N + Ez + Poss )

104. ( *Nan-e bereshte* )-e ( *dAxel-e sofre* )

(N + Ez + Adj )-Ez ( Prep + EZ + N )

## CONCLUSION

As a review of the chapters of the thesis we saw that Persian language, as every single language enjoys, possesses some peculiar features that, from one point of view, are interesting linguistically and there are several cases that a linguist can analyze them as a novel feature. On the other hand these characteristics features, such as those were mentioned in the study of word order in second chapter i.e. being prepositional while it is an OV language, or genitive marker following the noun in NP make some difficulties for users who speak Persian as a second language or are learning it.

Moreover such features make the task of translators difficult to overcome them successfully and create an accurate translation.

The notable feature discussed in this thesis is one of those things that a translator comes across when s/he is translating a Persian text into other languages. That how one may find an accurate equivalence or translate the Ezafe morpheme is the aim which the thesis is tried to fulfill.

As it is earlier said previous works on Ezafe go more to the syntactic and morphological aspects of Ezafe, and less to the semantics and meaning of it. Therefore, the author tried to, first of all, according to the previous works and studies of his own to accurately categorize the positions of this morpheme, and then propose an overview of ways that this morpheme can be translated. Thus I collected several samples that Ezafe morpheme tends to occur in Persian. Then each sample and instance went to one of the 12 groups that were categorized. The thirteenth group is the combination of the last 12 groups.

Since some samples in the original text were idiomatic and/or cultural concepts that occur only in Persian, I did select just those sample phrases which were translated literal, from Persian into English. To do so some samples were omitted. Selecting literal translated-phrases gives the chance to study the ways of translating the morpheme better.

After categorizing the Ezafemorpheme and situations that it may occur we have a better view of the meaning. In some classifications we cannot give an accurate or even a near equivalence for it. In some groups the morpheme is not translated and it is used only in Persian text. Totally it is not an equivalence for the morpheme, but there some English phrases that can be used for a phrase with an Ezafe morpheme.

Earlier it was supposing that Ezafe is the genitive marker in Persian and that is why it is called *ezafe*“addition” i.e. the morpheme is added to the noun to show possession of possessor as Ezafe is still has this function (in second classification Ezafe shows the genitive function). However, the term has a broad meaning as we can see in several groups means differently. Ezafe is a morpheme that is added to nouns, adjectives, pronouns, prepositions and not adverbs and verbs to show its function in each distinct position.

That which English phrase can be selected for the translation of the Persian phrase with Ezafe is relative and depends on the elements of the phrase and the method of translator. It may happen that translation of one same phrase be different by two different translator.

#### Conflict of Interest

The author declares no conflict of interest.

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