

Research Article

ASPECT OF VERB IN PERSIAN

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ABSTRACT

In grammatical system of language, the verb is an interesting but complex subject because the function of the verb is multidimensional and a little carelessness leads to a misunderstanding of the time and state of the verb. One of the related issues is the case of the verb, which is unfortunately confused with the time and state of the verb; the aspect is a different attitude in the internal capacity of the verb to convey a specific time. The state of the verb shows the quality of the verb from the point of view of completeness, imperfection, permanence and interruption in a specific time, and its function is different from the form and time of the verb.

Keywords: verb, aspect, time, model, complete, incomplete.

INTRODUCTION

The aspect of the semantic category is in the attitude towards the temporal structure of the verb, and that is the quality of the verb in terms of the beginning, continuity, flow or interruption and end of the verb in relation to specific time. The aspect of the verb along with the models and time is one of the special features of the verb and each describes the verb from a special point of view. In this introduction, we explain the difference between the three features of the verb so not to mistake each other. Model is an aspect of the verb that signifies predicate, possibility, command, wish, desire, and emphasis. Therefore, the models of the verb are the predicate model, the interrogative model, the imperative model, the obligatory model, the descriptive model and the infinitive model. Verb tense, the verb occurs in one of the tenses; past, present or future. So, the verb has three kinds in terms of time: the past as "raft (went)", the present as "mérawad (goes)" and the future as "xwāhād raft (will go)". In the further titles, we will discuss the definition and Manner of Aspect.

Note: the mark of (*) points to grammatically wrong.

ASPECT OF THE VERB

Aspect is a set of different attitudes to the internal capacity of the verb to convey the concept of time. This feature is a verb part of the theory of universal linguistics. It is a class that crystallizes in the structure of the verb along with time and model. Time and aspect represent both temporal characteristics of an event; previous grammarians did not distinguish them. It should be said that the grammatical tense determines the place of occurrence of the verb in a time (past, present and future), while the aspect of a verb determines and reflects the occurrence of the verb within each of the optimal times. In other words, aspect, or the concept of repetition, continuity or frequency and stability of the verb, which is called habitual progressive aspect, or it indicates the incomplete and ongoing verb, which is called the aspect in the flow. We have two types of lexical aspect and grammatical aspect. Lexical aspects are lexical and

semantic category. This aspect refers more to the lexical meaning, and hence it is also true for the present root from which the verb clause is made. In Dari Persian language, we can see two types of lexical aspects: the verbal static and dynamic lexical clause that does not indicate performance of an action, such as:

- man yak ketáb dáštam. (I had a book.)
- farahnáz háma čiz rā médānest. (Faramarz knew everything.)

Dynamic lexical aspects indicate performing something, which divided into two categories of momentary and continuous, which will be mention in detail later (Fazel, 2013: 281). Lexical aspect signifies the semantic expressing of each verb that occurs at a point in time. In fact, the type of action of verbs refers to the subject of meaning that exists in the real world. This aspect expresses topics (such as momentarily, continuity and moment-continuity). In other words, the lexical aspect of the verb mainly refers to the formal grammatical tools of the language to fulfill the verb. In other words, lexical aspect refers to the lexical characteristics of verbs in speaking of the speakers of a language regardless of how it is reflected in the form of grammatical codes (Gulfam, 2006: 74). But the grammatical aspect depends to the point of view of the speaker to the action. In other words, different grammatical aspects are actually different ways of looking at how an action happens. Consider the following two sentences:

- ahmád mawzò rā yād gáreft. (Ahmad learned this issue.)
- ahmád in mawzò rā médānad. (Ahmad knows this issue.)

These two sentences show two different types of action, because in the first one, a situation has changed into a situation, that is, not knowing has become known. While in the second sentence a situation prevails. Thus, the type of action is an intrinsic feature of the verbs, but the grammatical aspect has nothing to do with the feature of the verbs, and the way the speaker looks at the temporal dimension of the action. The aspect of a verb is in fact a reflection of the continuity of the occurrence of the verb in the time axis. Aspect is divided into two parts: complete aspect and incomplete aspect. In the complete aspect, the realization of a verb is completed, which has a beginning, a middle, and an end, and refers to an action that began and ended within a certain time frame. But in incomplete aspect, the realization of the verb is a continuous and unrestricted flow and

occupies a range in the time axis. In other words, it represents part of the situation and does not refer to the end point. (Rasekh Mahand, 2009: 79) We consider the following sentences:

- ahmád parwéz rā zad. (Ahmad hit Parwiz.)
- ahmád parwéz rā mézad. (Ahmad was beating Parwiz.)

The occurrence of the verb in both sentences is temporal past, but the difference between the two sentences goes back to their distinctive aspect. In the first sentence, a period from the past tense is selected and the occurrence of the verb is limited to that particular period, and in the second sentence, the occurrence of the verb is ongoing, which extends from the past to the present and is therefore called incomplete (Gulfam, 2006: 72). The complete form in Dari-Persian shown into two ways:

(a) The use of simple past tense, such as, "ketáb rā tāāxér xwándam." Means, I did read the book to the end. And use of the adjective suffix /-a/ which is added to the past root of the main verb, along with the verb "budán (to be)" and, (b) or one of the suffixes of the subject pronouns /-m/, /-i/" and the suffix /-a/ (or the complete form "ast"), em, ed, nad "(for the present tense); like the:

- ketáb rā tāāxér xwánda búdām. means, "I had read the book to the end".
- ketáb rā tāāxér xwándaam. Means, "I have read the book to the end" (Qatrah, 2009: 79).

Verbs that are used as progressive are of two types: incidental and realization. Consider the following examples:

- ahmád médawad. Means "Ahmad is running".

This action maybe stopped at any moment; in that case, it is said as "ahmáddawíd" means "Ahmad ran". It means these verbs do not have a definite endpoint. Therefore, this group of verbs is incidental. Nevertheless, in the sentence:

- ahmád dāirā mékašad. (Ahmed draws a circle.)

The verb "kašídán (draw)" has an ending. If he stops performing the action before the endpoint, it cannot be said, "ahmád dāirā kašíd. (Ahmad drew a circle.)" Because it has a definite endpoint. Therefore, this group is realization verbs.

Complete aspect with verbs (incidental and realization) means the end and performance of action in the past. For example:

- ahmád díroz dar daryá šaná kard. (Ahmad swam in the sea yesterday.) (incidental verb)
- tarmimkár díroz rádyò rā tarmím kard. (The technician repaired the radio yesterday.) (Realization verb)

Verbs that cannot be expressed with incomplete aspect, and the verbs that are expressed with the use of complete aspect also have two other categories (status and achievement) does not mean to perform an action and end it in the past. For better understanding these two groups of verbs, pay attention to the following sentences:

- man díroz pāsóxe in porséš rā dānéstam. (wa hálā ham médānam.) I knew the answer to this question yesterday (and I know it now as well). (Situational verb)
- došmánam rā díroz šanáxtam. (wa hálā ham méšnāsam.) I knew my enemy yesterday (and I know him now, too). (Achievement verb)

In the first sentence, no action has taken place that has ended, and on the other hand, knowing this can continue even now. In the second sentence, where the verb of achievement is used, it is true that "šanāxtán (knowing)" has taken place in the past, but is still in progress. That is, the complete aspect with incidental verbs, situational, and achievement does not indicate its end point, and with the other four classes, it shows the end point. Now we see the

difference between these verbs with incomplete aspects. In the incomplete aspect, event/incidental verbs, which there ending is not clear, and realization verbs, that are final, are used in a practical sense that is not yet finished, and in fact have the meaning of a continuation. Now we see these verbs with incomplete aspect, such as:

- ahmád hálā dar daryá šaná mékonad. (Ahmad is swimming in the sea now.) (incidental verb)
- tarmimkár hálā rádyò rā tarmím mekonád. (The repairman is repairing the radio now.) (Realization verb)

Nevertheless, incomplete aspect with situational and achievement verbs does not mean continuity. Like the:

- man hálā pāsóxe in porséš rā médānam. (Now I know the answer to this question.) (Situational verb)
- man hálā došmánam rā méšnāsam. (Now I know my enemy.) (Achievement verb)

Situational verbs refer to situations that do not change and are the same in all moments of action. For example, if someone liked something from time (a) to time (b), it means that the situation has been the same all this time. Therefore, these verbs cannot be used with phrases that refer to the length of time. For example, statements are not acceptable, such as "*man az pāsóx yak roz āgáh búdām. (I was aware of the answer for one day.)" Or "man yak sāt o rā méšanāxtam. (I knew him for an hour.)". These actions are performed without expenditure of energy and are non-final. Incidental verbs refer to situations that are constantly changing. It takes energy to perform these actions, for example, if one does not expend energy on singing, the action will not take place. Event actions can be stopped at any moment and come to an end. But situational verbs are not such. Incidental verbs can be used with adverbs that refer to the length of time, such as "o yak sāt kār kard. (He worked one hour.)" Or "xwānendá du sāt āwáz xwānd. (The singer sang for two hours.)" In these four groups, action, achievement, and realization have final properties, but events and situations are non-final. The final verbs have three stages; The first stage is when there is no feature or nature, the second stage is when this nature comes into being, and the third stage is when there is no change in this nature and it continues without spending energy on this nature. Realization verbs are final and have three stages. For example, in the sentence "díroz asr ahmád yak kárdastí tayár kard. (Ahmad made a handicraft yesterday evening." the first stage is the absence of an essence called "kárdastí (handicraft)", the second stage is its creation, and the third stage is its existence without the need for energy. In realization verbs, gradually, everything that is done is piled on top of each other and finally the result is obtained. Therefore, these verbs are cumulative in nature and not momentary, and we can use them continuously like incidental verbs; Such as, "ahmád kárdastí tayár mekonád. (Ahmad makes handicrafts.)" (Rasekh Mahand, 2009: 75). Achievement verbs are final verbs, but the intermediate stage that exists in realization verbs is not seen in these verbs. For example, the sentence "ahmád ba qolá e koh rasíd. (Ahmad reached the peak of the mountain.)", which has an achievement verb, there are only two stages "rasídán (reaching)" and "nárásidan (not reaching)", the intermediate stage cannot be expressed with this verb, therefore these verbs are momentary, means these are done in a moment while they were not done in a previous moment. These verbs are not used continuously in the sense of achievement. Like "ahmád ba qolá e koh mérasad. (Ahmad reaches the peak.)" does not mean repeating the action to reach, but shows that this action has not been done yet. So these verbs are similar to situational verbs. These verbs can be used with adverbs, such as "ahmád sáre sāt e 8 ba qolá e koh rasíd.

(Ahmad reached the peak at 8 o'clock.)", but they are not used with adverbs that refer to the length of time, such as "ahmád yak sáát ba qolá e koh rasíd. (Ahmad reached the peak for one o'clock.)" Is not acceptable.

We show these four groups of verb in terms of whether they are final or momentary and non-final and momentary or non-momentary in the table below:

Type of action / attribute	Final	Instantaneous
Situational	-	-
Event	-	-
Achievement	+	+
Realized	+	-

Regarding the distinction of the type of action of verbs, we briefly summarize the characteristics of each of these classes of verbs as follows:

- Situational verbs are static, infinite, and continuous.
- Event verbs are dynamic, continuous, and non-final.
- Achievement verbs are dynamic, momentary and final.
- Realization verbs: are dynamic, continuous and final.

Incomplete aspect is considered part of a situation, without providing information about the beginning and end of it. There are two types of incomplete aspects: the continuous aspect, which is done using augmentation method, or the combination method, which I will mention later. The second is the aspect of habit, as "har roz yak gilás šir méxoram. (I drink a glass of milk every day)". In Dari Persian, a single mark, the prefix "me-", is used for both continuous and habitual aspects. But the use of different adverbs distinguishes between these two types of aspects. Now, in the application of incomplete aspect we will look if they have any differences from the point of action or not? In incomplete aspect, incidental verbs that are non-final, and realization verbs which are final, are used in the practical sense that is not yet finished and have the meaning of continuity, such as:

- ahmád alán dar daryá šaná mékonad. (Ahmad is swimming in the sea now.) (event/incidental)
- tarmimkár alán rádyò rá tarmím mékonad. (The repairman is now repairing the radio.) (Realization)

Incomplete aspect is used in the sense of habit with incidental and realization verbs, and with a suitable adverb, like; "har roz (every day)". Nevertheless, with achievement verbs and situational verb is not used in this construction, it does not mean the continuation and non-completion of the action (Rasekh Mahand, 2009: 80), such as:

- man alán pāsóxe in porséš rá médānam. (Now I know the answer to this question.) (situational)
- man alán došmánam rá méšanāsam. (I know my enemy now. (Achievement)

As a result, it can be said that the use of incomplete aspect in the sense of continuity is limited to two categories of incidental and realization verbs, but it does not have such a meaning in the other two categories. From another angle, the category of aspect can be separated into momentary and continuous aspect, which refers to the semantic features of the verb. The first category, which occurs in an instant, is like the verbs "reach" and "pass" in the sentences "ahmád ba qolá rasíd.(Ahmad reached the peak.)" Or "ahmád az sarák gozášt. Ahmad passed the road". But the other class is verbs that have a length of time, not one at a time, and occupy parts of the time axis from the moment they begin to the moment they are performed. For example, barādáram mosiqì rá dost dārād. (my brother likes music.) We illustrate the difference between instantaneous and

continuous verbs in the example. For example, the verb "koštán (to kill) is a momentary/instantaneous verb, and only in certain contextual contexts can the formal marker "me -" be used for it. Nevertheless, the verb "xordán (eat)" is a continuous verb, and even when it is used without a mark of continuation, due to its semantic specificity, speakers know that the realization of such a verb requires different parts in the time axis:

- ahmád šišá ra šekást. (Ahmed broke the glass.) (Past tense - moment aspect)
- ahmád yezáyaš ra xord. (Ahmed ate his food.) (Past tense - continuous aspect)

As a result, there is a kind of alignment between the instantaneous aspect of the verb and its completeness on the one hand, and the continuous aspect of the verb and its imperfection. Therefore, we know that the term continuity is used for incomplete aspect. The prefix "me-"is a continuation of the main verb and the usage of the verb "dāštán (to have)" was making an incomplete aspect of the verb in the standard Persian dialect of Iran. As:

- dāram mérawam. (I am going.)
- dāštam méraftam. (I was going.)

This aspect has been apparently added to Persian in Iran in the last century, and the reason for its emergence is that the past implication of continuity on the continuation of work in the past has been weakened, so this verb was used to show the continuity of action in the past. The constructions of continuity first appeared in spoken Persian and gradually entered to written Persian (Kamyar and Omrani, 2004 [2000]: 44). Continuity aspect is the subset of incomplete aspect. Without a continuum aspect, the verb can show incomplete aspect as well: combinations such as "budán (being)", "mašyúl budán (being busy)" and "being ..." are used: dārad dars méxwānad.(He is studying)→(o sargárme /darhále /mašyúle dars xwāndán ast=) /being /Busy/ busy in studying.In the standard Persian dialect of Afghanistan Dari, the incomplete aspect of the verb is not used. In addition, to indicate the state of continuity, only the prefix "me-" is used with the main verb.

- "mérawam" means "I go".
- "méraftam" means "I was going".

Note: Continuity aspect does not have negative form, therefore, we do not have "*dāštam námeraftam. (I was not going)". This aspect is used only when we want to express that the verb is in progress at some point in time. Otherwise, the equivalent is used in incomplete aspect: "dāštam méraftam bānk. (I was going to the bank.)" → "námeraftam bānk. (I was not going to the bank.)" It is to mention that in the definition of aspect, we said: it is a category related to how the action takes place, which leads to the completion or one of the concepts of repetition, continuity or permanence and its stability or incompleteness. Therefore, an action or action or state or any other concept that is included in the verb, must have happened or is happening. These features cannot be found in the following:

- In imperative verb, because in this verb, there is no action happened, but it is a command or request for the occurrence (non-occurrence) or performance (non-performance) of an action, and for this reason, such an action can be referred to as an infinitive:
- lótfan býā wa háminjā bēnšin. (Please, come and sit here.)āmadan wa nášastan (Coming and going) are ordered or requested)
- xodāwāndā ba dāde mā béras! (Oh God, help us!) (A hearing for help has been requested)
- In obligatory present tense verb model, in such a case, the action of the verb is not happened, but it shows condition,

obligatory, possibility, probability, or ... So this is condition, obligation or possibility or probability or ... that occurs. Not the obligatory itself, which has an obligation to the present (Momeni, 2015: 71):

- *agár biyāyi xošhāl méšwam.* (If you come, I will be happy.) (= *az āmadāne tu xošhāl méšawem.* (We will be happy for your coming.) /*āmadāne tu mā rā xošhāl mékonad.*(Your coming makes us happy.)
- *šāyad /momkén ast /ehtemāl dārad nārawem.* (We may not go. (= It is possible /probable not to go.)

Therefore, we can say that in the verbs where the occurrence or non-occurrence of the action of the verb is not achieved, the aspect of the verb is not expected; as a result, such verbs do not have any aspect. Regarding the background of the aspect of the verb, we can say that the scholars of grammar had theories, but in the beginning, the term aspect was not assigned. For this reason, we will end our discussion with a few brief comments.

Kamyar and Omrani (2004 [2000]) in his grammar book in the verb part mentions as follows:

There are three types of Persian verbs: momentary, continuous, and momentary-continuous.

- Moment verbs are those verbs that the action occurs in a moment and does not continue, such as falling, breaking, dying....
- Continuous verbs are those verbs that action is continuing, such as: eating, finding, making, writing....
- Momentary-continuum verbs are those verbs that action occurs in an instant but continues: sleeping, standing, sitting....
- Instantaneous-continuous verbs indicate information/predicate of the present tense: *ahmád xwābidā.* (Ahmad is sleep.) (Kamyar and Omrani, 2000[2004]: 42).

Abbas Ali Wafae divided the beginning aspect into three categories:

Initial aspect: This form indicates the beginning and end of the verb; like the:

- *rāh béyofem.* (Let's go.)
- *qadám bézanem.*(Let's walk.)
- *dāštem āyáz mékardem.* (We were just starting.)

Continuity aspect: which indicates the continuity and flow of the verb. Usually the verbs of past continuous, present continuous tense, and present statement (predicative/informative) tense are included in this aspect; for instance:

- *wáqte man ba danešgáh me āmadám, dóste qadimí am rā dídam.* (When I was coming university, I saw my old friend)
- *o az matāleá e zyād lezát mébarad.* (He enjoys studying a lot.)
- *ahmád dar kából zendagí mékonad.* (Ahmad lives in Kabul)

Complete or final aspect: is the action completely finished. Absolute past tense, improbable past and past participle are used in this expression; like:

- *ahmád dar dānešgáhe kából tahsíl kardá ast.* (Ahmad studied at Kabul University)
- *ahmád bā xānawādā aš ba mosāferát raftá ast.* (Ahmad has traveled with his family (Wafae, 2013: 164).

However, Farshidward(2009) divides the aspect into five categories: Ambiguous or absolute: that the beginning and end of the verb are not known clearly; Such as: went, goes. Continuous or unfinished: a present that has not ended at a certain time, for example: *díšab sāáte 8 yezā méxord, hālā mašyúle naweštán ast.* (Last night he ate dinner at 8 o'clock, now he is writing)

Complete: The verb is finished in a definite tense; Such as: *hošáng hālā rasidā ast.*(Hoshang has arrived now.) Or, *wáqte tu āmadí, man raftá budám.* (I was gone when you came.)

Semi-complete: It is located between incomplete and complete and sometimes indicates ambiguity; For example:

- o *díšab sāáte 8 ba xānā mérafta ast.* (He went home at 8 o'clock last night.)

Beginning: The aspect that indicates the beginning of a verb; Such as:

bārán bāridán gáreft, o šerò kard ba giryà kardán. (It started to rain; he started crying.) (Farshidward, 2009: 242).

CONCLUSION

Aspect, along with model and time, expresses how a verb occurs in relation to a specific time. The tense of verb is related to the time of occurrence of the verb in the past, present and future. Aspect is related to how the verb occurs. We have two types of aspects: complete and incomplete. The complete aspect expresses the beginning and the end of the verb and the incomplete aspect cannot express the beginning and the end of the verb. The aspect of the verb indicates whether the verb occurred in an instant or continuously. Does our verb indicate the occurrence of the action or does it indicate a state? The action of the verb in Dari Persian language divided into four categories: incidental, realization, situational and achievement. These four categories of action with the full verb express the starting and ending point of the verb but do not express continuity, but these four categories with incomplete aspect refer to the present and continuity, especially if used.

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