**A synopsis of my previous monographs and research interests**

1. **My preliminary works:**
	1. ***My discourse-pragmatics studies:***

Extra-clausal constituents serve functions such as text organization, idea interpretation, and interaction management, so their absence causes misunderstandings. They were long considered marginal, but nowadays, they have been studied by various names, including pragmatic markers, discourse markers, or theticals. There is a dearth of research on Persian discourse markers. My recent research has expanded this exploration.

Ghaderi (2021) depicted that the thetical *xob* ‘well’ has been coopted (deployed) from the adjective/adverb *xub* with many propositional meanings, most converging on ‘good’. Being evolved from this meaning, the core procedural meaning of *xob*, i.e., ‘engaging in (positive) epistemic/affective consideration prefatory to continuation’, has (inter)subjectified to develop an array of metatextual functions, such as acceptance response, qualification, and prompting involvement. Ghaderi (2021) argued the comparison between the Chinese *hao*, the English *well*, the French *bon*, and *xob* in foretelling a concession. Ghaderi and Amouzadeh (2021) distinguished the different functions of *bale* (‘yes’) by detecting its placements and calculating the frequencies of those functions. Ghaderi (2022) discussed that *na* ‘no’ can function conceptually as a negative or affirmative response, an inhibition, or a tag question. It procedurally serves mirativity, causativity, contrast, preference of a speaker’s perspective, turn negotiation, misunderstanding management, and earlier topic resumption. He argued the mirativity of *na* ‘no’ through its diachronic constructions. Ghaderi (2024) introduced the Persian response signals, their cross-linguistic phonological tendencies, and their functions.

* 1. ***My studies in cognitive, phonological, constructional, and functional frameworks***

Ghaderi (2013) analyzed body-part metaphoric constructions from *Bustan-e Sa'di* in cognitive linguistics and poetics. He explored *del* (heart-stomach), *jegar* (liver), and *chechm* (eye)*.* He argued that metaphoric creativity in poetry is the result of four poetic techniques: composition, questioning, complication, and expansion. Ghaderi (2016) revealed that Iranian cultural models, derived from traditional medicine and Persian spiritual belief systems like the Sufism and Islamic religion, influence the structure of cross-domain conceptual mappings in shaping body-part metaphors. Ghaderi, Amoozade, and Tavangar (2016) demonstrated that body parts, through a cultural cognitive model, have embodied the mind and conceptualized concepts, like emotions, mental faculties, cultural values, character traits, and physical states.

Ghaderi (2013) considered new arguments of the existence of a potential or present subject, semantic analysis, subject-verb agreement, and negative quantifiers to support Dabir Moghaddam’s claim about the absence of raising constructions in Persian.

Ghaderi (2016) explored the conjunctive nominal coordination in Persian by /o/. He argued how natural coordination involves semantically closely associated concepts, such as “mother and father” and “husband and wife” coordinands. Accidental coordination, however, does not expect co-occurring or presupposed order of items. The study finds no overt coordinator or intonation break in natural conjunction. It suggests that accidental coordination, natural coordination, and compound can be categorized on a spectrum.

Karimipour, Ghaderi, and Alinezhad (2017) illuminated stress patterns in Ilami Kurdish. The optimality theory describes Ilami as a right-bounded quantity-sensitive type in monomorphemic words. Analogously, PRAAT illustrates that in compounds, regardless of the number of morphemes, the rightmost syllable of the last morpheme bears the strongest stress.

 Ghaderi and Rafiei (2018), relying on construction grammar, accounted for the different coercion mechanisms (selection, enrichment, and overriding), whereby a context activates or enforces a specific reading of a word in order to resolve its semantic conflict in that context. Coercion represents the various contextual impacts of morphological and syntactic constructions on the semantic properties or category changes of the embedded sentence constituents.

Rezaei and Ghaderi (2019) represented the logical structure of sentences containing the preposition *bā* ‘with’, using role and reference grammar. Accordingly, *bā* is a locative preposition and a radial category with adverbial, commutative, theme-marking, instrumental, and some other senses related to the central, primary meaning of ‘togetherness’ and ‘having’.

Ghaderi, Amouzadeh, and Rezaei (2020) established the triple classification of conditionals (i.e., content, epistemic, and speech act). The readings of *ɂagar* ‘if’ were categorized as necessary and sufficient condition, topic marker, and concessive readings.

Yes-no biased interrogatives, like rhetorical and tag questions, suggest a preferred answer. Ghaderi (2023) examined Persian conducive interrogatives. Structurally, assertive terms (e.g., *baɂzi* ‘some’), specific constructions (e.g., coordination tags like *yā čize digeɂi* ‘or something else’), and wh-interrogatives with implied answers enhance positive conductivity. Pragmatically, conducive interrogatives aid in confirming information, expressing surprise, criticizing, offering help, and reaching agreements. The research also identified epistemic, deontic, and desiderative conductivity.

1. **Expanding research interests**

The articles listed above demonstrate my broad interests in most areas of linguistics, as well as my ability to recognize connections between them. However, I like to broaden my research in specific directions:

1. I am motivated to investigate the pragmatics, syntax, and prosody of discourse markers using an interdisciplinary methodology of discourse analysis, cognitive linguistics (construction grammar), and computational phonetics. This study will reveal the functions of some neglected discourse markers (with their correspondences to English discourse markers), the cognitive mechanisms (such as metaphor, indexicality, cultural models, and productive constructions) in their development, their grammaticalization, the correlations between their functions and phonetic features, and the collocations of some discourse markers (such as *ɂāre-na* or *hālā-baɂd* where two polar items surprisingly collocate with each other).
2. Another topic is modality and negation in specific discourse markers, such as what I did with *na*.
3. I'm interested in nominal linkers like *ezafe*r, particularly its grammaticalization from /hya/ in Old Persian to /i/ in Middle Persian and its current status as a zero morph in many noun phrases. Investigating the effect of surrounding constructions, such as the naturalness of two nouns collocating with each other, on the removal of *ezafe* in some phrases (such as *nur* and *xorshid* in *noor(e) xorshid*) (but not in others), can be an interesting topic.
4. I enjoy investigating hidden syntactic structures in Persian questions, as I did when studying conducive questions.
5. I like studying Persian proverbs and slang containing the concepts of WOMAN and MAN. The way Persian speakers discuss these concepts will reflect their specific ideology.

***The references of the above articles are in the CV.***