



TEACH YOURSELF BOOKS

This excellent volume fills a gap in the material available on the language of the Persians. Mr. Mace is particularly to be congratulated upon his treatment of the grammar . . . the coverage is thorough and leaves little if anything to baffle the learner in his later, more advanced studies.

The Incorporated Linguist

MODERN PERSIAN

John Mace

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PREFACE

PERSIAN is an Indo-European language, that is, it is related to the tongues spoken in Western Europe. As a result of the spread of Islam after the death of the Prophet, many Arabic words were introduced into Persian, which came to be written with the Arabic alphabet; yet in its grammatical structure and its basic vocabulary Persian remains Indo-European, hence quite unlike Arabic.

Persian is therefore an easy language for us to learn to speak; at first the writing and reading of it seem difficult, but with the right approach we can learn even this quickly. This book attempts to teach the basis of the reading and writing, with the minimum of grammar, in the first dozen lessons; thereafter the grammar and idiom of the language can be explored more fully. A transliteration in Roman characters is given for the first few appearances of every word, phrase or sentence, but you should try as soon as you can to pick out the words direct from the Persian script, reading them several times over to accustom your eye to the forms. Plenty of practice is given in this, in the early lessons of the book. The book is in three main parts—Alphabet, Grammar, and Vocabulary-building, and in addition it has a Key to the exercises, an Index, and vocabularies each way.

The book is called *Teach Yourself Modern Persian*; this is important. Arabic forms of speech and orthography do appear in everyday Persian talking and writing, and where they do we have mentioned them; but there is no more need

for the student of Modern Persian to learn Arabic than there is for the person learning, say, French to know Latin first. I do not speak, understand, read, or write Arabic beyond the half-dozen or so examples of it which appear in this book.

You ought to enjoy learning Persian—Iran is a fascinating country, unique in her long history of civilisation and art. Iran is being re-discovered by thousands of English-speaking people—British and American—and it is their need to understand and be understood among this friendly and hospitable people that has prompted the writing of this book.

I should like to take this opportunity of thanking Professor Savory, of the University of Toronto, and Mr. Leonard Cutts, the Editor-in-Chief, for their many helpful suggestions on the text.

I am also indebted to Messrs. Bruno Cassirer, of Oxford, for their kind permission to reproduce the miniatures on pp. 93 and 117, and to the Trustees of the British Museum for allowing me to reproduce drawings of the archaeological fragments on pp. 39, 79, and 201.

JOHN MACE.

NOTE: *Iran* is the country; *Iranian* the nationality; *Persian* the national language, originally the tongue of *Fars* in the south of Iran. In English *Persia* is used to mean *Iran*, but this is, really, inaccurate.

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PART ONE

Alphabet

الف با

LESSON 1

Persian is written with the Arabic alphabet, slightly modified. We write Persian in the opposite direction to English, that is, not from left to right but from right to left. Persian books begin at what to us would be the back of the book.

ا ā

The Persian *ā*, long *a*, is a long open sound, halfway between the *a* in bar, calm, dark, and the *a* in wall, talk, ball. It is an *a* with a touch of *o* in it.

At the beginning of a word it is written

ا

with the long sign over it.

In the middle or at the end of a word it is written without the long sign :

ا


ب b

The Persian *b* is pronounced exactly as is *b* in English. When it begins a word, it is written

ب

(to the ← left) and is joined from there to the next letter, thus :

(up ب) ب bā = with

Remember that the line of writing starts here , on the extreme *right* of the page. The *ā* must be struck upwards immediately from the *b* thus :

ب ب ب ب ب ب ب (Begin here)

meaning "with" in Persian.

Now more words :

(meaning ?) *ābeshān* آبشان
 آبشان get the dots right
 (their stew) *āsheshān* آششان
 (their age) *senneshān* سنشان

Make your s's and sh's long sweeps :

سنشان آششان آششان

VOCABULARY

stew آش or آش *dsh*
 age سن or سن *senn*
 enough بس or بس *bas*

his/her/its (suffix) ش or ش *-esh*
 their (suffix) شان or شان *-eshān*

EXERCISES

I. Write, pronouncing as you write :

(a) بس بس بس بس *bas* بس بس
 (b) بس بس بس بس *bas* بس بس
 (c) سن سن سن سن *senn* سن سن
 (d) آبش آبش آبش آبش *ābesh* آبش آبش
 (e) آش آش آش آش *dsh* آش آش

II. Translate and write, pronouncing as you write :

(a) his bread. (b) their bread. (c) stew with bread.
 (d) her age.

III. Read aloud your Persian for Ex. II.

IV. Read aloud (without translating) :

(a) آشش آشش آشش آشش آشش آشش
 (b) نانشان نانشان نانشان نانشان نانشان نانشان
 (c) آب آب آب آب آب آب آب آب آب آب آب آب
 (d) آب آب با نان آب با نان آب با نان آب با نان

V. Translate Ex. IV into English.

LESSON 3

m in Persian has two forms, a short and a full one :

long *m* م م م م م م م م short *m* م م م م م م م م

As in the case of *b*, *n*, and *s-sh*, the shortened form is used when a letter follows the *m*, the long form when *m* is the final letter of the word.

Practise short *m* :

ما ما ما ما ما ما ما ما "we" *mā* ما

Don't make a long sweep between the *m* and the *ā*, or it will be read as an *s* (*m-s-ā*). Keep the joining short in Persian.

Again, saying it as you write :

ما ما ما ما ما ما ما ما *mā* ما

شما شما شما شما شما شما شما شما "you" *shomā* (written anti-clockwise) شما
 You will notice two things about *m* in the middle of a word :

(a) It is written anti-clockwise .

(b) We approach the *m* from the top : شما. Get into the habit of writing the bead of the *m* or *م* in this fashion ; do not write it clockwise, as certain other letters, which we shall deal with later, are always written clockwise, and confusion will arise if you do not write *m* carefully and correctly.

Now write *shomā* with a sweeping *sh* : شما (the short *o* is unwritten) شما شما شما.

Now write the word for "I" :

من من من من من (I) man من

"I with you".

من با شما من با شما من با شما

Now long, final *m* :

شام شام شام (dinner) *shâm* شام
 "dinner with stew".

شام با آتش شام با آتش شام با آتش
 نام نام نام نام نام نام (name) *nâm* نام

A very useful suffix is *-am* م- (short *a* unwritten), meaning "my" :

(as the *ا* is anti-clockwise, آیم *âb-am*
 the *ب* is turned round ب) (my water).

Practise :

آبم آتش آبم *âbesh* آبم *âbam* آبم
 نامم نامم نامم (meaning?) *nânâm* نامم
 آشم آشم آشم (my stew) *âsham* آشم

Just as "his/her/its" became شان "their", so
 "my" becomes plural مان *-emân* "our" :

آبم آبمان *âbam* آبمان *âbemân*

Practise :

نمانمان "our bread" *nânemân* نمانمان
 شامم شامم "my dinner" *shâmam* شامم
 سنامم سنامم سنامم (meaning?) *sennam* سنامم

§ Remember to hold on to the double letter : *sen-nam*.

D. Persian *d* has only one form ; it is not joined to the left, i.e. to the letter following it. In this respect it is like *alef* ا.

د *d*

Practise it. Make the hook fairly sharp, and the whole letter resting on the line of writing :

(from here)

د د د د د د د د د د د د د د د

آمد آمد (short *a* not written) "he came" *âmad* آمد
 بد بد بد (meaning "bad" in English) *bad* بد
 دم دم دم (o like oo in foot) "tail" *dom* دم
 دمش دمش دمش "its tail" *domesh* دمش

VOCABULARY

we, us ما *mâ*
 you شما *shomâ*
 I, me من *man*
 bad بد *bad*
 tail دم *dom*

he came آمد *âmad*
 my (suffix) م *-am*
 our (suffix) مان *-emân*
 name نام *nâm*
 dinner شام *shâm*

EXERCISES

I. Write, pronouncing as you write :

(a) آمد آمد آمد بنا آمد بنا آمد بنا آمد
 (b) شش شش شش سشم سشم سشم سنان سنان سنان
 (c) دم دم دم دمش دمش دمش
 (d) بد بد بد بد بد بد

II. Translate and write out, pronouncing as you write :

(a) its tail. (b) her name. (c) our dinner. (d) their bread. (e) my dinner. (f) our water.

III. Read aloud your Persian for Ex. II.

IV. Read aloud (without translating) :

(a) بنا با آن آب آمد بنا با آن آب آمد
 (b) سشم سشم سشم سنان سنان سنان
 (c) آیم آیم آیم آتش آتش آتش آبمان آبمان آبمان
 (d) نامش نامش نامش نامش نامش نامش
 (e) شام شام شام شامان شامان شامان

V. Translate into English Ex. IV.

LESSON 4

The long *î* or *ee* sound heard in bean, lean, is written in Persian :

- ۱ short (i.e. not at the end of a word)
- ۱ long (i.e. at the end of a word)

There is a rule which forbids the letter ۱ *î* or *ee* to begin a word in writing: therefore if a word begins with the sound *ee* the letter ۱ is introduced, preceded by ۱ *alef*. This ۱ *alef* is mute. It serves merely as a "prop", to announce that the word is beginning with a vowel.

That is why, when *alef* is actually sounded, *â*, at the beginning of a word we take care to mark it long: ۱. This tells us that the *alef* is not merely an introducing letter for another vowel, but a long vowel in its own right. Compare :

âsh آش *ân* آن *âb* آب

where the *â* ۱ is sounded, with

این "this" *în* این

where the *î* or *ee* is the actual vowel sounded, the *alef* being a mere dummy, an orthographic convention.

Practise, saying it as you write it :

THAT

THIS

آن آن آن آن آن این این این این این

Do not confuse ۱ *ee* with ۱ *b*. *B* has one dot beneath it, *ee* has two. Note that the long form of *ee* ۱ has no dots at all.

۱ *ee* is also used for the sound of the English consonant *y*, as in year, yoke, you, and your. When ۱ is used in this

manner, as a consonant, it needs no *alef* to introduce it at the beginning of a word: it is only the vocalic ۱ which must be so introduced.

Practise :

یا یا یا یا یا یا "or" *yâ*

Look now at the Persian word for "he comes", *mî-âyard* :

میاید

d y â î m (reading from the *m* leftwards)

←

The *m* we know from the last lesson. The first ۱ is *ee*. The *alef* in the middle of the word is *â*, a long open sound halfway between the *a* in bar, calm, dark and the *a* in walk, talk, ball.

The second ۱ is a consonant, *y*. After it is pronounced a short *a*, not written, and lastly a *d*.

Similarly : میایم *mî-âyam* "I come".

Practise "the builder came".

بنا آمد (می- no-)

and "the builder comes" :

بنا میاید (می- no-)

The letter ۱ *b* gives us a useful preposition-prefix. It means "to".

Practise :

بشما "to you" *be-shomâ*

بمن "to me" *be-man*

بما "to us" *be-mâ*

ببنا "to the builder" *be-bannâ*

When the *be*-prefix is attached to a word beginning with long *alef* **آ**, the resulting combination is still read as two syllables.

Pronounce :

بآب *be-áb* (two syllables) = to the water

Write :

بآب بآن بآب بآن آب بآن بآن بآب بآن بآن آب

When the *be*- is prefixed to a word beginning with another vowel introduced by a dummy *alef* **ا** (in words like *in*, for example) the *be* is written straight on to the *alef*, and the whole word is read with *be*- as quite a distinct syllable.

Pronounce : باین

be-ín (two syllables) = to this

VOCABULARY

this این *ín*

or یا *yá*

he/she/it comes میاید *mí-áyad*

to, towards (prefix) *be*-

I come میایم *mí-áyam*

Practise :

بآن آب باین آب بآن بنا باین بنا بآن میاید بشا آمد

EXERCISES

I. Write, pronouncing as you write :

میاید میاید میاید (a) آمد آمد آمد آمد (b)

بشا میاید بشا میاید (c) من میایم من میایم (d)

میایم میایم (e)

II. Translate and write, pronouncing as you write :

(a) I am coming (= I come). (b) he is coming

III. Read aloud your Persian for Ex. II.

IV. Read, without translating :

| | |
|---------------|-----|
| بآن آب میایم | (a) |
| باین آب میاید | (b) |
| آب با این آش | (c) |
| آن بنا آمد | (d) |

V. Translate Ex. IV.

LESSON 5

Persian *r* is written ر. In writing it is similar to *alef* and *d* because it is not joined to the letter following it.

It is pronounced with a strong roll of the tongue, like a Scots *r*.

Practise, following the arrow :

ر ر ر ر ر ر ر ر ر ر ر ر ر ر (down) ر

VOCABULARY

(1) door در *dar*

(2) in در *dar*

man مرد *mard*

has, he has دارد *dárad*

Iran, Persia ایران *írán*

I have دارم *dáram*

head سر *sar*

cold سرد *sard* (adjective)

Iranian, Persian ایرانی *írání*

Alef at the beginning of a word is written :

(a) **آ** to signify *d*, long *a*.

(b) **ا** as a mute letter introducing any vowel.

You will remember how in the word *in*, the *alef* was a pure orthographic convention. In the same way the word

اسب *asb* or *asp* "a horse"

begins with an unwritten *short* vowel *a*. The *alef* is there to introduce this initial vowel. Do not read the *alef* itself as *a*—the *a* is not written, but introduced by the dummy **ا** *alef*.

Practise :

اسب اسب اسب "horse" *asb* اسب

This man has a horse :

این مرد اسب دارد *în mard asb dârad*

(the VERB is usually last word in a Persian sentence).

That man is coming on horseback ("with a horse") :

آن مرد با اسب میاید *ân mard bâ asb mîâyad*

ت ت ت

ت *t* is written exactly like ب *b* in all respects except that it has two dots above the letter instead of one below it. The short and long form are used just as you have learned to use long and short forms of :

ب ب ب
ن ن ن
م م م
so : ت ت ت

Practise :

ب ب ب ت ت ت ب ب ب ت ت ت

VOCABULARY

as far as, until تا *tâ* is, he/she/it is است *ast*
he/she/it is not, isn't نیست *nîst*

Practise :

اسب اسب اسب اسب horse
تا تا تا تا until

This is a horse :

این اسب است *în asb ast*

That isn't a horse :

آن اسب نیست *ân asb nîst*
(the verb comes last)

na-. The prefix *na-* (short *a* not written), joined to a verb beginning with a consonant, makes the verb negative :

دیدم *dîdam* I saw

ندیدم *nadîdam* I did not see

میایم *mîâyam* I am coming

نمیایم *namîâyam* I am not coming

Before a verb beginning with a vowel, the prefix is written *na-* and pronounced like "nigh" in English :

آمد *âmad* he came

نیامد *nayâmad* he did not come

Notice that the $\bar{}$ long sign over the *alef* is dropped here.

Before going any further, make sure now that you know all the vocabulary we have had to date, by looking back at all the previous lessons. Then check that you know the use of the prefixes

ب *be-* to (check its use before *alef*)

ن *na-* + consonant } makes verbs negative :

نی *nay-* + vowel } "do not, does not, did not"

and of the suffixes

ش *-esh* his, her, its

شان *-eshân* their

م *-am* my

مان *-emân* our

} added to nouns which end in a consonant

EXERCISES

I. Write, pronouncing :

(a) من اسب دارم *man asb dâram*

(b) من اسب دیدم *man asb dîdam*

(c) این اسب ایرانی نیست *în asb îrânî nîst*

(c) It can show that the words before and after the *ézâfé* are in apposition to one another :

mard-é-dústam مرد دوستم
the man, my friend . . .

If the word before the *ézâfé* ends in a consonant, as in the examples (a), (b), and (c) above, the *ézâfé* is not written ; it has to be read into the text.

If the word before the *ézâfé* ends in one of the long vowels | *â* or *û*, the *ézâfé* is written *ی* *î* and is pronounced -*yé* :

â-yé or *û-yé* ای

e.g. (a) possession : *rû-yé-mard* روی مرد

the face of the man, the man's face

(b) adjective : *bannâ-yé-îrânî* بنای ایرانی
the/an Iranian builder

(c) apposition : *bannâ-yé-dústam* بنای دوستم
the builder, my friend . . .

If the noun before the *ézâfé* ends in the long vowel

î-ee ی

the *ézâfé* is not written, but is pronounced with the same *y*-glide as in the case of *â-yé* and *û-yé* above : *î-yé*.

Thus : *îrânî-yé-dústam* ایرانی دوستم

the Persian, my friend . . .

Practise (a) unwritten *ézâfé*, pronounced *é*, after consonantal nouns :

مرد بد (meaning ?) *mard-é-bad* مرد بد
اسب ایرانی اسب ایرانی *asb-é-îrânî* a Persian horse

زن بنا *zan-é-bannâ* the builder's wife
اسب دوستان *asb-é-dústemân* our friend's horse
(b) *ézâfé* written *ی* after | and *و*, and pronounced *â-yé*
and *û-yé* ای and *وی* :

روی مرد *rû-yé-mard* the man's face

بنای ایرانی *bannâ-yé-îrânî* the Iranian builder

(c) *ézâfé* unwritten after *ی* itself, and pronounced *î-yé* :
ایرانی دوستم *îrânî-yé-dústam* the Persian, my friend . . .
Notice the difference between :

(a) The Persian, my friend, came } ایرانی دوستم آمد
îrânî-yé-dústam âmad

and

(b) The Persian is my friend } ایرانی دوستم است
îrânî dústam ast

In (a) the two nouns ایرانی and دوستم, *îrânî* and *dústam*, are linked together by the *ézâfé*, as they agree, or are (grammatically speaking) in apposition.

In (b), although the two words ایرانی *îrânî* and دوستم *dústam* are written as in (i), there is no *ézâfé*.

Again, distinguish in reading between

(a) I have cold water *âb-é-sard dâram* آب سرد دارم

and (b) the water is cold *âb sard ast* آب سرد است

where in (a) and (b), آب and سرد show no distinction, yet in (a) we have a noun-adjective combination (cold water) linked with an *ézâfé*, and in (b) we have the verb *to be* separating the two words in English : the water is cold.

The *ézâfé* is a most important and useful particle in Persian.

VOCABULARY

| | |
|-----------------------------------|-------------------------------|
| nine } نه نه { <i>noh</i> | thing چیز <i>chîz</i> |
| no } { <i>na</i> | fish ماهی <i>mâhî</i> |
| three سه سه <i>sé</i> | glass شیشه/شیشه <i>shîshé</i> |
| everything هر چیز <i>har chîz</i> | ten ده <i>dah</i> |
| four چهار <i>chahâr</i> | moon, month ماه <i>mâh</i> |
| every هر <i>har</i> | I give میدهم <i>mîdeham</i> |

After a short vowel-*h* the *ézâfé* sounds like *éyé*. It is not written :

shîshéyé dar در شیشه
the glass (i.e. window) of the door

P in Persian is written پ (short) and پ (long). It belongs to the *b*-family, of which we now know

| | |
|---|-------------------------------------|
| پ | ب <i>b</i> |
| ت | ت <i>t</i> |
| ن | n (written deep ن in its full form) |
| پ | پ <i>p</i> |

As you see, it is important to get the dots right. *P* has three dots below it پ *p*. Do not confuse it with چ *ch*.

VOCABULARY

| | |
|----------------------------------------|-------------------------------|
| screw پیچ <i>pîch</i> | eye چشم <i>cheshm</i> |
| hand دست <i>dast</i> | father پدر <i>pedar</i> |
| on the right hand | right-hand راست <i>râst</i> |
| دست راست <i>dast-é-râst</i> | left-hand چپ <i>chap</i> |
| on the left hand | foot پا <i>pâ</i> |
| دست چپ <i>dast-é-chap</i> | what ? چه چیز <i>ché chîz</i> |
| then پس <i>pas</i> | wool پشم <i>pashm</i> |
| the right foot | brother برادر <i>barâdar</i> |
| پای راست <i>pâ-yé-râst</i> | Tehran تهران <i>tehrân</i> |
| the left foot پای چپ <i>pâ-yé-chap</i> | |

Practise :

this thing is a screw *în chîz pîch ast* این چیز پیچ است
این چیز پیچ است get the dots right این چیز پیچ است
this month is cold *în mâh sard ast* این ماه سرد است
این ماه سرد است این ماه سرد است این ماه سرد است
در این شهر هر چیز بد است در این شهر هر چیز بد است
dar în shahr har chîz bad ast در این شهر هر چیز بد است

EXERCISES

I. Write, pronouncing as you write :

- (a) در دست چپ مادرم و در دست راست پدرم است
dar dast-é-chap mâdaram va dar dast-é-râst pedaram ast
(b) بشما هر چیز میدهم *be-shomâ har chîz mîdeham*
(c) برادرمان هر ماه بشهر میاید
barâdaremân har mâh be-shahr miâyad

II. Translate and write out :

- (a) I saw all three of (از) you in town.
(b) The door is on the left.
(c) In my glass there is no water (= water isn't).
(d) Every glass has water (in it).

III. Translate Ex. I.

IV. Read aloud your Persian for Ex. II.

LESSON 8

Persian *k* has a short form ک and full forms :

ک (printed, when preceded by a joined letter)

ک (printed, when alone)

It is handwritten ک and ک *k*
and ک and ک *k*

Hard Persian *g* (as in English gun) is written like *k* but with a double headstroke instead of a single one :

(short) گ گ گ گ گ گ
 (full) گ گ گ گ گ گ

(The full form is often گ in print. The • is not important and is never written in handwriting.)

Practise :

somebody, *kasî* (write the headstroke last) کسی کسی کسی کسی کسی کسی
 butter, *karé* کره کره کره کره کره کره
 plaster, *gach* گچ گچ گچ گچ گچ گچ
 warm, *garm* گرم گرم گرم گرم گرم گرم

L. Persian *l* is similar to ک ک *k* :

(short) ل
 (full) ل

Two differences : (a) there is no headstroke ; (b) ل full-form *l* is deeper than full-form ک *k*.

Practise :

ک ک ک ک ک ک ک ک ک ک
 ل ل ل ل ل ل ل ل ل ل
 بله بله بله بله بله "yes" *balé* بله
 پل پل پل پل پل "bridge" *pol* پل
 پول پول پول پول پول "money" *pûl* پول

Special joinings for these new letters :

(a) *k-â* and *g-â* are thus :

| | WRITTEN | PRINTED |
|-----------|---------|---------|
| <i>kâ</i> | کا کا | کا |
| <i>gâ</i> | گا گا | گا |

(b) *l-â* is thus :

| | | |
|-----------|-------|----------|
| <i>lâ</i> | لا لا | لا or لا |
|-----------|-------|----------|

(c) *k-l* and *g-l* :

| | | |
|-----------|-------|-------|
| <i>kl</i> | کل کل | کل کل |
| <i>gl</i> | گل گل | گل گل |

(d) *k-l-â* and *g-l-â* :

| | | |
|------------|---------|-----|
| <i>klâ</i> | کلا کلا | کلا |
| <i>glâ</i> | گلا گلا | گلا |

â is easily distinguishable from ل short *l* because short *l* joins to the next letter, whereas *â* does not, and from ل long *l* because long *l* has the ل final flourish to it, which *â* has not.

Practise :

(a) "work" *kâr* کار کار کار کار کار کار کار
 "place" *gâh* گاه گاه گاه گاه گاه گاه گاه
 (b) "good-morning" *salâm* سلام سلام سلام سلام سلام سلام سلام
 (c) "chief, supreme" *koll* کل کل کل کل کل کل کل
 "rose, flower" *gol* گل گل گل گل گل گل گل
 (d) "class" *kelâs* کلاس کلاس کلاس کلاس کلاس کلاس کلاس
 "pear" *golâbî* گلابی گلابی گلابی گلابی گلابی گلابی گلابی

VOCABULARY

| | |
|--------------------------------------------------------|-----------------------------------|
| somebody کسی <i>kasî</i> | everybody هر کس <i>harkas</i> |
| never هرگز <i>hargez</i> | did, he did کرد <i>kard</i> |
| butter کره <i>karé</i> | plaster گچ <i>gach</i> |
| warm گرم <i>garm</i> | yes بله <i>balé</i> |
| bridge پل <i>pol</i> | money پول <i>pûl</i> |
| work کار <i>kâr</i> | place گاه <i>gâh</i> |
| pear گلابی <i>golâbî</i> | flower, rose گل <i>gol</i> |
| no, not a, none هیچ <i>hich</i> | class کلاس <i>kelâs</i> |
| principal, head, supreme (adjective) کل <i>koll</i> | nothing هیچ چیز <i>hich chîz</i> |
| | nobody هیچکس or کس <i>hichkas</i> |

EXERCISES

I. Write, pronouncing as you write :

- (a) او از کار آمد *û az-kâr âmad* او از کار آمد
 (b) این گل در آب است *în gol dar âb ast* این گل در آب است
 (c) هرکس با اسب بشهر میاید *harkas bâ asb be-shahr miâyad* هرکس با اسب بشهر میاید
 (d) پول ندارم *pûl nadâram* پول ندارم

II. Translate :

- (a) What am I giving him ?
 (b) I am giving him bread and butter.
 (c) Is he coming to work ? Yes, he is coming.
 (d) Has he money ? No, but he has work.

III. Translate Ex. I.

IV. Read aloud your answers to Ex. II.

LESSON 9

خ *kh*. Persian *kh*, like the sound of *ch* in the Scots word *loch* or the German *ach*, has a short form *خ* and a full form *خ*. It is one of the *چ ch*-family. Be careful not to confuse *خ kh* with *چ ch*.

Practise :

خوب "good" *khûb* خوب خوب خوب
 مرد خوب *mard-é-khûb* مرد خوب مرد خوب
 خیلی "very" *khêilî* (éi as in weight) خیلی
 این خیلی خوب است *în khêilî khûb ast*
 این خیلی خوب است این خیلی خوب است

In the written combination *kh-v-â* the *v* is silent in modern Persian, hence we pronounce only *khâ* :

خوا = *khâ*

Write, pronouncing as you write :

خواب (sleep) *khâb* خواب خواب خواب
 میخوام (I sleep) *mîkhâbam* میخوام میخوام
 خواهش (a request) *khâhesh* خواهش خواهش
 خواست (he wanted) *khâst* خواست خواست

Don't confuse خواب *khâb*, sleep (where the *و* is silent and the following *ا* is sounded, *â*) and خوب *khûb*, good, where the *û* and *و* is sounded.

خواب *khâb*
 خوب *khûb*

f. Persian *f* is written *ف* in full and *ف* in short form.

Full *ف* is long and flat like *b* but it has a ring at its beginning, which *b* has not.

Practise :

ف ف ف ف ف ف ف ف ف ف ف ف
 (the dot is always over the ring : ف)

هفت *haft* هفت هفت هفت هفت
 گرفت *gereft* گرفت گرفت گرفت
 فردا *fardâ* فردا فردا فردا

The letter " 'ain " ع .

This letter is used in Persian to mark a break in the flow of speech, or, technically speaking, a glottal stop. If we pronounce " bottle " as it is pronounced in the Cockney dialect, we say " bo'l ". The " ' " represents here a glottal stop, a catch in the breath.

Those who speak German need only to think of their *Kehlkopfverschlusslaut* in such expressions as *die Arbeit, geeignet, and der Beamte*.

(a) In the middle of a word, 'ain is written ؤ (a triangle) :

" afterwards " *ba'ad* بعد

" meaning " *ma'ani* معنی

(b) Alone, it is written ع

(c) At the beginning of a word, it is written ء (the ء is a consonant) :

" holiday " ' *éid* عید

(*éi* as in weight)

(d) At the end of a word it is written ع

Practise :

عید عید عید عید *'éid* عید
ساعت ساعت ساعت ساعت an hour *sá'at* ساعت
معنی معنی معنی معنی *ma'ani* معنی
بعد بعد بعد بعد *ba'ad* بعد

ج ج . Another member of the چ خ *ch-kh* family is ج ج *j*, pronounced like our *j* in jewel.

| | | |
|---|---|-----------|
| چ | چ | <i>ch</i> |
| خ | خ | <i>kh</i> |
| ج | ج | <i>j</i> |

Do not confuse ج *j* with خ *kh*. The place of the dot is the only difference in writing.

Do not confuse the sound of ج *j* with گ *g*. ج *j* is soft, گ *g* is hard.

VOCABULARY

took, he took گرفت *gereft*
good خوب *khúb*
request خواش *khâshesh*
tomorrow فردا *farâdâ*
sleep خواب *khâb*
holiday عید *'eid*
total, sum جمع *jam'*
meaning معنی *ma'ani*

seven هفت *haft*
I sleep میخوابم *mikhâbam*
(he) wanted خواست *khâst*
very خیلی *khêilî*
afterwards بعد *ba'ad*
Friday جمعه or جمع *jom'ê*
place جا *id*

EXERCISES

I. Write, pronouncing as you write :

(a) من خواهش دارم *man khâshesh dâram*

(b) فردا جمع است *farâdâ jom'ê ast*

(c) این مرد خیلی خوب است *în mard khêilî khúb ast*

(d) این جای خوب است *în jâ-yé-khúb ast*

(e) جمع سه و چهار هفت است *jam'-ê-sé o chahâr haft ast*

II. Translate :

(a) I sleep well (= good). (b) That place is bad.

(c) What (thing) has he in his (omit) hand? (d) The water is not warm.


III. Translate Ex. I.

IV. Read aloud your answers to Ex. II.

LESSON 10

GH. In Persian there is a guttural *gh*-sound, like a very heavily and thickly pronounced French *r*. It is the voiced equivalent of the letter *خ kh* which we had in the last lesson.

This *gh*-sound is spelt in one of two ways :

(a) *gh* like *ف f* but with two dots, and  deeper in the full form :

ق ق ق ق ق ق ق ق *gh* ق ق

(b) *gh* like *ع 'ain* with a dot :

غ غ غ غ غ غ غ غ *gh* غ غ

Practise :

قبل از قبل از قبل از قبل از *ghabl az* before

غير از غير از غير از غير از *ghêir az* other than

تغيير تغيير *taghyîr* change

باغ باغ باغ باغ *bâgh* garden

بقية *baghîyé* remainder, rest

قرمز *ghermez* red

Learn carefully which words have *غ* and which words have *ق* in them, to avoid errors of spelling later.

Numerals in Persian are written → left to right, i.e. in the opposite direction to words. The reason for this is that the Arabic (from which both letters and numerals were taken into Persian) numerals are spoken in order of

increasing size, i.e. smallest first. An Arab reads 1959 as nine and fifty and nine hundred and one thousand; a Persian reads them as one thousand and nine hundred and fifty and nine, as we do in English.

Here are the numerals 1-10, with their names in Persian :

| | | | | | | | |
|--------|---------------|---|------|--------|--------------|----|-----|
| ۱ | <i>yek</i> | 1 | یک | ۶ or ۶ | <i>shesh</i> | 6 | شش |
| ۲ | <i>do</i> | 2 | دو | ۷ | <i>haft</i> | 7 | هفت |
| ۳ | <i>sé</i> | 3 | سه | ۸ | <i>hasht</i> | 8 | هشت |
| ۴ or ۴ | <i>chahâr</i> | 4 | چهار | ۹ | <i>noh</i> | 9 | نه |
| ۵ or ۵ | <i>panj</i> | 5 | پنج | ۱۰ | <i>dah</i> | 10 | ده |

۱۹۵۹ = 1959

When the numbers are used with a noun or an understood noun, in conversation we use the word

nafar following the number, to indicate people, and

tâ following the number, to indicate things or animals.

nafar and *tâ* are not used if the noun denotes an abstract idea or a measure of time :

دو ساعت *two hours* سه روز *three days (rûz = day)*

The noun itself is always used in the *singular* form after a number :

دو نفر دوست *dô nafar dûst* two friends

سه خواهش *sé khâhesh* three requests

دو تا اسب *dô tâ asb* two horses

چهار نفر بنا *chahâr nafar bannâ* four builders

پنج تا دارم *panj tâ dâram* I have five (of them)

شش نفر دزد دیدم *shesh nafar dozd دیدم* I saw six thieves

VOCABULARY

before از قبل *ghabl az*
garden باغ *bâgh*
red قرمز *ghermez*

other than از غیر *ghêir az*
change تغییر *taghyîr*
rest, remainder بقیه *baghtyê*

(The numerals 1 to 10, given earlier this lesson, should also be learned.)

EXERCISES

I. Write, pronouncing as you write :

۱ شش با چهار ده است
۲ من سه تا گل دارم
۳ هرکس آمد
۴ او آب گرم خواست

II. Translate :

1. He didn't want money.
2. Three glasses have (= has) warm water (in them), and two have (= has) cold water.
3. I gave (to-) him bread and butter.
4. In his (omit) hand he has three loaves of bread (*sê tâ nân*).

III. Translate Ex. I.

IV. Read your Persian for Ex. II.

LESSON 11

Arabic letters. The Arabic alphabet contains letters which have distinct and different sound-values in Arabic, but which, when used in Persian, have the same sound as each other.

For example, Arabic has four letters *z* :

ز (which we have had already)
ذ like د *d* with a dot
ض ض

and ظ which only has a full form but which joins to its left, nevertheless.

ز, ذ, ض, and ظ have different sounds in Arabic. They all have *one and the same sound* in Persian—*z*.

woman زن *zan* some بعضی *ba'azî*
paper کاغذ *kâghaz* noon, midday ظهر *zohr*

A native Persian word is usually spelt with ز for *z*, though not always. Most words containing ذ, ض, and ظ are foreign words, usually Arabic.

ذ ض ظ = ز

There are in Arabic three letters *s* :

س (we know already)
ص like ض *z* undotted
ث like پ *p* but dotted above

ص ث = س

half نصف *nesf* cause, reason باعث *bâ'es*
dirty کثیف *kasîf*

Two letters *t* :

ت (see lesson 5)
ط undotted

ط = ت

direction طرف *taraf* electric battery باتری *bâtrî*
and two letters *h* :

ه ه ه ه ه (see lesson 7)

ح = like ج, خ, ح but undotted :
 morning *sobh* صبح letter (of the alphabet) *harf* حرف

° = ح

To summarize the new letters :

ذ ض ظ = ز

ص ث = س

ط = ت

° = ح

The last letter we have to learn is not in the Arabic alphabet—it has been added by the Persians to represent a sound never found in Arabic, and not often found in Persian. It is :

ژ *zh*

This is an ر *r* with three dots, and gives the sound of *s* in our word *pleasure*, or of French *j* in *je, jour*.

lampshade (French *abat-jour*) *âbâzhûr* آباژور

agency (French *agence*) *âzhâns* آژانس

Zhâlé (a Persian girl's name) ژاله

This completes the alphabet, with the exception of a few orthographic signs (not letters), which we shall deal with later in the book.

Here now is the whole alphabet, in the order used in Persian dictionaries, and with their Persian names :

| | | | | | |
|---|-------------|----------|---|------------|----------|
| ا | <i>alef</i> | <i>â</i> | ت | <i>té</i> | <i>t</i> |
| ب | <i>bé</i> | <i>b</i> | ث | <i>sé</i> | <i>s</i> |
| پ | <i>pé</i> | <i>p</i> | ج | <i>jîm</i> | <i>j</i> |

| | | | | | |
|---|----------------|-----------|---|-----------------|----------------|
| چ | <i>chîm</i> | <i>ch</i> | ظ | <i>zâ</i> | <i>z</i> |
| ح | <i>hé hotî</i> | <i>h</i> | ع | <i>'ain</i> | <i>'</i> |
| خ | <i>khé</i> | <i>kh</i> | غ | <i>ghain</i> | <i>gh</i> |
| د | <i>dâl</i> | <i>d</i> | ف | <i>fé</i> | <i>f</i> |
| ذ | <i>zâl</i> | <i>z</i> | ق | <i>ghâf</i> | <i>gh</i> |
| ر | <i>ré</i> | <i>r</i> | ك | <i>kâf</i> | <i>k</i> |
| ز | <i>zé</i> | <i>z</i> | گ | <i>gâf</i> | <i>g</i> |
| ژ | <i>zhé</i> | <i>zh</i> | ل | <i>lâm</i> | <i>l</i> |
| س | <i>sîn</i> | <i>s</i> | م | <i>mîm</i> | <i>m</i> |
| ش | <i>shîn</i> | <i>sh</i> | ن | <i>nûn</i> | <i>n</i> |
| ص | <i>sâd</i> | <i>s</i> | و | <i>vâv</i> | <i>v, û, ô</i> |
| ض | <i>zâd</i> | <i>z</i> | ° | <i>hé havaz</i> | <i>h, é</i> |
| ط | <i>tâ</i> | <i>t</i> | ی | <i>yé</i> | <i>y, î</i> |

ٚ is called *alef maddé*. ˆ the long sign is called *maddé*.

Of the above, you must remember that :

| | | |
|---|---|---------------------------------------------------------------------------------------|
| ا | } | are not joined to the letter following them, i.e. they have no short form. |
| د | | |
| ر | | |
| و | | |
| ع | | is a consonant. |
| ا | | is used to introduce vowels beginning words, whether the vowel is short or long. |
| و | } | are both consonants and long vowels. |
| ی | | |
| ° | } | at the end of a word is either <i>h</i> or a short vowel, <i>é</i> , or <i>a</i> . |
| | | |

Of the sounds for which there is more than one letter,

s is far more common than *ث* and *ص*

z " " " ذ, ض, and ظ

t " " " ط

h " " " ح

The two letters *غ ghain* and *ق ghâf*: both are found very frequently, *غ* in native Persian words and *ق* in Arabic loan-words.

VOCABULARY

| | |
|------------------------------|-------------------------------------|
| some بعضی <i>ba'azî</i> | half نصف <i>nesf</i> |
| noon, midday ظهر <i>zohr</i> | cause, reason باعث <i>bâ'es</i> |
| paper کاغذ <i>kâghaz</i> | dirty کثیف <i>kastf</i> |
| direction طرف <i>taraf</i> | dirt کثافت <i>kesâfat</i> |
| morning صبح <i>sobh</i> | electric battery باطری <i>bâtrî</i> |
| agency آژنس <i>âzhens</i> | lampshade آبازور <i>âbâzhâr</i> |

EXERCISES

I. Copy out the alphabet, without any explanation or names of any letters; arrange the letters in families, thus:

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|-------------|
| ا | ب | ج | د | ر | س | ص | ط | ع | ف | ک |
| | پ | چ | ذ | ز | ش | ض | ظ | غ | ق | گ |
| | ت | ح | ژ | | | | | | | |
| | ث | خ | | | | | | | | |
| | | | | | | | | | | ل م ن و ه ی |

II. (a) Which letters are never joined to their left, i.e. have no short form?

(b) List the letters for *z*, *s*, *t*, and *h* which are mostly used for foreign words.

(c) What is the commonest way of writing (i) *s*, (ii) *z*, (iii) *t*, (iv) *h*?

(d) A word beginning with a vowel other than *alef maddé* must be introduced by . . . ?

(e) Is 'ain a vowel or a consonant?

(f) What is the short form of *ی yé*?

III. Translate:

1. My friend came to the bridge.
2. I am coming before you.
3. What did I give him? Nothing.
4. He has bread and water.

IV. Read:

- ۱ من بشما این سه تا نان را دادم و آن آب را
- ۲ غیر از این ندارم
- ۳ یک دوست از تهران آمد
- ۴ در این شهر آب خوب نیست
- ۵ او فردا از پل با پول میاید

V. Read your Persian for Ex. III.

VI. Translate Ex. IV.



PART TWO

Grammar

صرف

LESSON 12

The personal pronouns in Persian are :

| | | | | | | |
|-----|-----|--------------|-----------|-------|--------------|---------------|
| 1st | من | <i>man</i> | I | ما | <i>mā</i> | we |
| 2nd | شما | <i>shomā</i> | you | شما | <i>shomā</i> | you |
| 3rd | او | <i>ū</i> | he or she | ایشان | <i>īshān</i> | they (people) |
| | آن | <i>ān</i> | it | آنها | <i>ānhā</i> | they (things) |

You will notice that (1) شما *shomā* "you", like its English equivalent, is used for one person or several ; (2) there is no "gender" whatsoever in Persian words. Hence we use او *ū* for both "he" and "she". The plural of او *ū* is ایشان *īshān* "they", only used when speaking of people ; (3) things are designated by آن *ān* "it" (literally "that") whose plural is آنها *ānhā* "they" (literally "those things").

When speaking of animals, we can use either او *ū* and ایشان *īshān* or آن *ān* and آنها *ānhā*, though we usually use strictly آن *ān* and آنها *ānhā* for the lower animals.

The Persian verb is a very simple thing to master : there are a mere handful of irregulars, and even they follow a clear pattern. Those students who have studied French or German or Russian will find the Persian verb refreshingly simple.

The infinitive of Persian verbs always ends in either دن-*-dan* or تن-*-tan* :

| | | |
|-----------------|-------|-----------------|
| to get or take | گرفتن | <i>gereftan</i> |
| to eat or drink | خوردن | <i>khordan</i> |
| to see | دیدن | <i>dīdan</i> |
| to give | دادن | <i>dādan</i> |

If we take the *-an* off these verbs we have :

-گرفته gereft- *-خورد khord-*
-دید دید- *-داد داد-*

which is the Past Stem.

To the Past Stem we add the personal endings, and this gives us the Past Tense :

| | | |
|-----|------------------------------|------------------------------|
| 1st | م - <i>-am</i> | یم - <i>-im</i> |
| 2nd | ید - <i>-id</i> | ید - <i>-id</i> |
| 3rd | { (no ending) (no ending) | { <i>-and</i> (no ending) |

The conjugation in the past tense of the verb گرفتن *gereftan* to take or to get, is therefore :

| | | |
|---------------------------------------------------------------------------------------------|--------------------------------------|------------|
| (1) I took | گرفتم (من) <i>(man) gereftam</i> | } singular |
| (2) you took | گرفتید (شما) <i>(shomā) gereftīd</i> | |
| (3) { he took گرفت (او) <i>(ū) gereft</i> it took گرفت (آن) <i>(ān) gereft</i> | | |

| | | |
|-------------------------------------------------------------------------------------------------------------------------|--------------------------------------|----------|
| (1) we took | گرفتیم (ما) <i>(mā) gereftīm</i> | } plural |
| (2) you took | گرفتید (شما) <i>(shomā) gereftīd</i> | |
| (3) { they (people) took گرفتند (ایشان) <i>(īshān) gereftānd</i> they (things) took گرفت (آنها) <i>(ānhā) gereft</i> | | |

You will notice here that (a) the you-person (2nd) ending is the same for singular and plural, as in English ; (b) the 3rd person singular has no ending—the past stem *itself* is used, with no further ending ; (c) in the 3rd person plural, if the subject is *inanimate* (i.e. if we use آنها *ānhā*) the verb is used in the 3rd person singular form. We only use the

plural 3rd person ending *-and* with ایشان *īshān*, i.e. in referring to people or higher animals.

The *-i-* vowel in *یم* and *ید* is long : *-im, id*.

The unwritten vowel in *م* and *ند* is a short *a* : *-am, -and*.

Here are the past tenses of the other three verbs, دیدن to see, دادن to give, and خوردن to eat or drink :

دیدن دیدن دید- to see, past stem *دید دید-*

| | |
|----------------------------------------|-------------------------------------|
| (1) I saw دیدم (من) <i>(man) دیدam</i> | we saw دیدیم (ما) <i>(mā) دیدīm</i> |
|----------------------------------------|-------------------------------------|

| | |
|----------------------------------------------|------------------------------------------|
| (2) you saw دیدید (شما) <i>(shomā) دیدīd</i> | you saw دیدید (شما) <i>(shomā) دیدīd</i> |
|----------------------------------------------|------------------------------------------|

| | |
|------------------------------------------------------------|-------------------------------------------------------|
| (3) { he/she saw دید (او) <i>(ū) دید</i> <i>(ū) دید</i> | they (people) saw دیدند (ایشان) <i>(īshān) دیدānd</i> |
| { it saw دید (آن) <i>(ān) دید</i> <i>(ān) دید</i> | they (things) saw دید (آنها) <i>(ānhā) دید</i> |

دادن داد داد- to give, past stem *داد داد-*

| |
|-----------------------------------------------------------------|
| (1) <i>(man) dādādam</i> دادم (من) <i>(mā) dādīm</i> دادیم (ما) |
|-----------------------------------------------------------------|

| |
|-----------------------------------------------------------------------|
| (2) <i>(shomā) dādīd</i> دادید (شما) <i>(shomā) dādīd</i> دادید (شما) |
|-----------------------------------------------------------------------|

| |
|----------------------------------------------------------------------------------------------------------------------------|
| (3) { <i>(ū) dād</i> داد (او) <i>(īshān) dādānd</i> دادند (ایشان) <i>(ān) dād</i> داد (آن) <i>(ānhā) dād</i> داد (آنها) |
|----------------------------------------------------------------------------------------------------------------------------|

خوردن خورد خورد- to eat or drink, past stem *خورد خورد-*

| |
|-----------------------------------------------------------------------|
| (1) <i>(man) khordādam</i> خوردم (من) <i>(mā) khordīm</i> خوردیم (ما) |
|-----------------------------------------------------------------------|

| |
|-----------------------------------------------------------------------------|
| (2) <i>(shomā) khordīd</i> خوردید (شما) <i>(shomā) khordīd</i> خوردید (شما) |
|-----------------------------------------------------------------------------|

| |
|----------------------------------------------------------------------------------------------------------------------------------------|
| (3) { <i>(ū) khord</i> خورد (او) <i>(īshān) khordānd</i> خوردند (ایشان) <i>(ān) khord</i> خورد (آن) <i>(ānhā) khord</i> خورد (آنها) |
|----------------------------------------------------------------------------------------------------------------------------------------|

If the subject of the verb is emphasized, then we use the verb together with the personal pronoun (which we have bracketed in the tables above)—otherwise, the ending of the verb itself indicates who the subject is:

I got گرفته I got دادند they gave خوردیم we ate

For the next few lessons, until we deal with the Present Tense in Lesson 14a, we shall give verbs in the Vocabularies first in the Infinitive, then the Past Stem, thus:

to see دیدن دید- *dīdan, dīd-*

The Past Stem is not given in dictionaries written for Persians, as it is always regularly formed. Note that the verb usually stands last in its clause.

VOCABULARY

| | |
|----------------------------------|------------------------------------------------------------|
| I من <i>man</i> | to take/get گرفتن <i>gereftan, past stem گرفته gereft-</i> |
| you شما <i>shomā</i> | to eat/drink خوردن <i>khordan, past stem خورد- khord-</i> |
| he/she او <i>ū</i> | to see دیدن <i>dīdan, past stem دید- dīd-</i> |
| it آن <i>ān</i> | to give دادن <i>dādan, past stem داد- dād-</i> |
| we ما <i>mā</i> | |
| they ایشان <i>ishān</i> (people) | |
| آنها <i>ānhā</i> (things) | |

EXERCISES

I. Translate orally into Persian:

- (1) You gave bread to that man.
- (2) We saw a friend with his horse in town.
- (3) He got bread and water.
- (4) They ate bread with butter.
- (5) I gave (to-) him everything.

II. Write out Ex. I.

III. Read Ex. II.

IV. Read aloud:

| | |
|------------------------------------|--------------------------------|
| ۲ ما ماهی با آب و نان و کره خوردیم | ۱ در شهر اسب دیدم |
| ۴ ایشان آن آب و نان را خوردند | ۳ آن مرد سه تا اسب در شهر گرفت |
| ۶ اسب دیدیم | ۵ بنا پول گرفت |
| ۸ این اسب آب خورد | ۷ بمرد پول دادم |
| ۱۰ ایشان دو نفر را دیدند | ۹ در تهران هر چیز دیدم |

V. Translate Ex. IV.

VI. Copy Ex. IV.

LESSON 12a

فرهنگ *farhang*, VOCABULARY

| | |
|---------------------------------------------|----------------------------------------|
| then پس <i>pas</i> | to go رفتن رفت- <i>raftan, raft-</i> |
| bus اتوبوس <i>otóbús</i> | to be بودن بود- <i>būdan, būd-</i> |
| late دیر <i>dīr</i> | to come آمدن آمد- <i>āmadan, āmad-</i> |
| office دفتر <i>daftar</i> | early, quickly زود <i>zūd</i> |
| bath حمام <i>hammām</i> | cause, reason سبب <i>sabab</i> |
| yesterday دیروز <i>dīrúz</i> | air, weather هوا <i>havā</i> |
| coffee قهوه <i>ghahvê</i> | (at) night, شب <i>shab</i> |
| for this reason باین سبب <i>bé-in sabab</i> | (in the) evening شب <i>shab</i> |

Using this vocabulary, read aloud the following text:

دیروز

دیروز هوا خیلی گرم بود. من زود حمام گرفتم و قهوه و نان و کره خوردم. پس بشهر رفتم. با اتوبوس رفتم. اتوبوس دیر آمد و باین سبب من بدفتر دیر آمدم. شب من بمنزل آمدم و شام خوردم.

Take each sentence again slowly, practising its pronunciation :

۱ دیروز هوا خیلی گرم بود. *dirûz havâ khêilî garm bûd.*

۲ من زود حمام گرفتم و قهوه و نان و کره خوردم

man zûd hammâm gereftam va ghaḥvê va nân va karé khordam.

۳ پس بشهر رفتم. *pas bé-shahr raftam.*

۴ با اتوبوس رفتم. *bâ otóbûs raftam.*

۵ اتوبوس دیر آمد و باین سبب من بدفتر دیر آمدم

otóbûs dir âmad va bé-in sabab man bé-daftar dir âmadam.

۶ شب من بمنزل آمدم و شام خوردم

shab man bé-manzel âmadam va shâm khordam.

In this lesson we have three new verbs :

to go رفتن *raftan* to come آمدن *âmadan* to be بودن *bûdan*

These verbs all form their past tenses regularly, by first taking *-an* off their infinitives to get the past stem :

بود- آمد- رفت-

and adding the regular endings.

All Persian verbs, without a single exception, form their past tenses regularly in this way.

to come آمدن *âmadan*

past stem آمد- *âmad-*

to be بودن *bûdan*

past stem بود- *bûd-*

| | | | | |
|-------|-------|-------|-------|-------|
| (1) | آمدم | آمدیم | بودم | بودیم |
| (2) | آمدید | آمدید | بودید | بودید |
| (3) { | آمد | آمدند | بود | بودند |
| | آمد | آمد | بود | بود |

to go رفتن *raftan*

past stem رفت- *raft-*

| | | |
|-------|-------|-------|
| (1) | رفتم | رفتیم |
| (2) | رفتید | رفتید |
| (3) { | رفت | رفتند |
| | رفت | رفت |

تمرین *tamrîn*, EXERCISES

I. Conjugate گرفتن and رفتن in the past tense.

II. Fill in the blank spaces in these past tenses :

(a) to come : آمدن *âmadan*

past stem آمد- *âmad-*

to be : بودن *bûdan*

past stem — —

| | | | | |
|-------|--------|---------|---------|---------|
| (1) | — آمدم | — آمدیم | من بودم | — ما |
| (2) | — شما | — آمدید | — شما | — بودید |
| (3) { | — او | — آمدند | — او | — ایشان |
| | — آن | — آنها | — آن | — بود |

III. Answer orally, in complete Persian sentences, these questions on the text :

۱ دیروز هوا خیلی گرم بود؟

۲ من چه زود گرفتم؟

۳ من چه طور (how? = *ché-tour*) قهوه و نان و کره خوردم؟

۴ و چه طور من بدفتر رفتم؟

۵ دیروز اتوبوس دیر آمد یا زود آمد؟

IV. Write out your answers to Ex. III.

V. Translate into Persian :

Yesterday I went late to the office. The weather in Teheran was very warm, and the bus was (came) late. In the evening I went home and had (ate) supper.

LESSON 13

Negative verbs. Any verb, irrespective of tense, is made negative by prefixing to it *-i na-*. The prefix *-i na-* is always stressed in pronunciation.

you didn't get شما نگرفتید *shomâ nâgereftîd*

I didn't see ندیدم *nâdîdam*

he/she/it wasn't نبود *nâbûd*

(Occasionally during this book a grave ' accent will be put over the stressed syllable, to remind you that the stress falls there.)

Pronounce :

(1) *man pûl nâgereftam* I didn't get any money. ۱ من پول نگرفتم

(2) *shomâ shâm nâkhordîd* شما شام نخوردید ۲

You didn't eat supper.

(3) *îshân bê-man pûl nâdâdand* ایشان بمن پول ندادند ۳

They didn't give me money.

Before a verb beginning with a vowel, *-i na-* becomes *-i nây-* (pronounced like English "nigh") :

He didn't come او نیامد *û nâyâmad*

In Persian we use *double negatives*, for example :

û hîch chîz nâgereft او هیچ چیز نگرفت

literally : he didn't take nothing (هیچ چیز).

Here are some more negative expressions. They all require the verb prefixed with *-i na-* or *-i nây-* :

| | | | |
|----------------------|---------|--------|------------------|
| nowhere ("no place") | هیچ جا | place | جا <i>jà</i> |
| never ("no time") | هیچ وقت | time | وقت <i>vaght</i> |
| nobody ("no person") | هیچ کس | person | کس <i>kas</i> |

کدام which? *kodâm* none (of them) ("no which") هیچ
هیچ no, not a single

هیچ چیز nothing ("no thing") چیز *chîz*

In all these cases the *هیچ hîch* may be written on as one word with its successor, but the separate forms are more common :

| | |
|-------------------|-------------------|
| هیچجا or هیچ جا | هیچوقت or هیچ وقت |
| هیچ چیز or هیچچیز | هیچکس or هیچ کس |

Practise :

۱ من شما را دیروز هیچ جا ندیدم

(1) I didn't see you anywhere ("nowhere") yesterday.

۲ در دفترش هیچوقت نبودم

(2) I was ("wasn't") never in his office.

۳ دیروز هیچکس بمنزل نیامد

(3) Nobody came ("didn't come") home yesterday.

۴ کدام مرد رفت؟ هیچ کدام رفت

(4) Which man went? None of them went ("didn't go").

۵ دیروز هیچ پول نگرفتم

(5) I didn't get any ("no") money yesterday.

۶ هیچ چیز نخوردیم

(6) We ate ("didn't eat") nothing.

The Definite Direct Object. If we use a verb with a *direct object* in Persian, and that direct object is a definite known one, we usually suffix *-râ* to the object. This *-râ* can be written on to the word, or written separately. *ر* is *not* a word, it is a particle, a suffix. But because it indicates something definite, we can often translate it into English as "the", using the definite article. There is of course no definite article as such in Persian.

Compare :

I got money *man pûl gereftam* من پول گرفتم ۱
(i.e. some money—any money—an unknown quantity) with

I got the money *man pûl-râ gereftam* من پول را گرفتم ۲
(i.e. a particular, known sum which we have already mentioned).

In sentence ۲ above we could write پول را as پولرا one word, if we wished. It is usually a matter of personal choice.

Similarly, in the negative, compare :

I didn't get the money *man pûl-râ nâgereftam* من پولرا نگرفتم ۳

with

I didn't get (any) money *man pûl nâgereftam* من پول نگرفتم ۴

را -*râ* can never be suffixed to هیچ *hîch* or its compounds :

I didn't get any money at all *man hîch pûl nâgereftam* من هیچ پول نگرفتم

را -*râ* is also suffixed to the personal pronouns :

| | |
|------------------------------------------------|---------------|
| <i>marâ</i> مرا (the <i>ñ</i> is omitted) | me |
| <i>shomârâ</i> شما | you (object) |
| <i>ûrâ</i> او را | him, her |
| <i>ân-râ</i> آنرا | it (object) |
| <i>mârâ</i> مارا (note : two long <i>â</i> 's) | us |
| <i>îshân-râ</i> ایشانرا | them (people) |
| <i>ân-hârâ</i> آنها را | them (things) |

Note : (a) مرا = را + من. The *n ñ* is always dropped and the result is always written as one word.

(b) In مارا us, both *â*'s are long.

In مرا me, the first *a* is short, the second long.

Pronounce : (*a* as in "hand") *marâ* مرا me.

(*â* as in "father") *mârâ* مارا us.

These pronouns denote the *direct object* of the verb. Don't use them for the *indirect object*. Compare :

The man saw us *دید مارا* دید مرد

with

The man gave us (= to us) money *داد پول بما* داد مرد

The *indirect object* (= to me, to us, etc.) is of course expressed with the *-bê* prefix :

| | |
|-----------------------------|------------------------------------------|
| to me <i>bê-man</i> بمن | to us <i>bê-mâ</i> بما |
| to you <i>bê-shomâ</i> بشما | to you <i>bê-shomâ</i> بشما |
| to him } <i>bê-û</i> باو | to them { <i>bê-îshân</i> ایشان (people) |
| to her } | to them { <i>bê-ân-hâ</i> آنها (things) |
| to it <i>bê-ân</i> بآن | |

In English the "to" in "The man gave (to) us money" is usually omitted. In Persian we *must* use *-bê* "to".

mard bê-mâ pûl dâd The man gave us money *داد پول بما* دید مرد

and

mard pûl-râ bê-mâ dâd داد پولرا بما دید مرد

The man gave us *the* money (پولرا money is here the definite direct object, with را -*râ* suffixed, and بما (to) us is an indirect object, with *-bê* prefixed). The direct object normally precedes the indirect one in Persian.

فرهنگ *farhang*

| | |
|---------------------------------------|-----------------------------------------|
| no, not a هیچ <i>hich</i> | nowhere جا هیچ <i>hich jā</i> |
| place جا <i>jā</i> | none of them هیچ کدام <i>hich kodām</i> |
| which ? کدام <i>kodām</i> | never وقت هیچ <i>hich vaght</i> |
| time وقت <i>vaght</i> | father پدر <i>pedar</i> |
| mother مادر <i>mādar</i> | brother برادر <i>barādar</i> |
| sister خواهر <i>khāhar</i> (v silent) | daughter, girl دختر <i>dokhtar</i> |
| loy, son پسر <i>pesar</i> | |

Note : (a) Do not confuse پدر father with پسر son. (b) پدر, برادر, مادر, and دختر are historically the same words as their English counterparts, of course.

تمرین *tamrîn*

I. Translate into Persian :

- (1) My father didn't give me any money.
- (2) He didn't give me the money.
- (3) My brother didn't go anywhere yesterday.
- (4) I gave him nothing.
- (5) My mother gave my sister nothing (یا or به ?).
- (6) His daughter never came to the office.
- (7) Nobody went.
- (8) His father came to the office late yesterday.
- (9) That bus never comes early.
- (10) I saw the bus. We saw a bus.

II. Translate into English :

- | | |
|-----------------------------|-------------------------------------|
| ۲ شما با اتوبوس آمدید؟ | ۱ باو هیچ چیز ندادم |
| ۳ هیچوقت در این شهر نبودم | ۳ هوا خیلی گرم نبود |
| ۶ من در شهر هیچکس ندیدم | ۵ بایران رفت |
| ۸ پولش را هیچ وقت نگرفتم | ۷ شما شام نخوردید |
| ۱۰ این چیز را هیچ جا ندیدند | ۹ دخترش و برادرش دیروز در شهر بودند |

III. Read aloud your answers to Ex. I and Ex. II.

IV. Complete these conjugations in the past tense :

| | |
|--------------------|-------------------|
| not to take نگرستن | not to eat نخوردن |
| past stem — نگرفت | past stem — نخورد |
| من نگرفتم | ما — |
| شما — | شما — |
| او — | ایشان — |
| آن — | آنها — |
| — نگرفتیم | — نخوردم |
| — نگرفتید | — نخوردید |
| — گرفت | — گرفتند |

V. Put an appropriate negative with هیچ in these sentences : (e.g. شما رفتید → شما نرفتید)

- ۱ کدام مرد را دیدند؟ — — ندیدند
- ۲ ما — در شهر نبودیم
- ۳ دیروز ایشان — — نرفتند
- ۴ چه گرفتید؟ — — نگرفتم
- ۵ — — ندیدم

LESSON 13a

The word هیچ and its compounds answer questions. These questions are usually introduced by special question words. هیچ itself, with a noun, answers the question چه *ché* (colloquially *chî*) what ?

Similarly,

| | |
|-----------------------------|---------------------------------------|
| هیچوقت answers the question | کی <i>kêi</i> when ? |
| هیچ جا " " " | کجا <i>kojâ</i> where ? |
| هیچکس " " " | کی <i>kî</i> who ? |
| هیچ کدام " " " | کدام <i>kodâm</i> which ? |
| هیچ چیز " " " | چه چیز <i>ché chîz</i> what (thing) ? |

Note: *کی* *kêi* when? and *کی* *kî* who? are written alike. In all of these cases *هیچ* and its compounds give a *negative* answer: where? nowhere; who? nobody; when? never.

When we make a question in Persian, we do not alter the order of the words. All we need to do is to raise the voice towards the end of the question.

In print, we sometimes find a European question mark used in reverse ؟. But this is by no means compulsory: in fact we should get accustomed to reading Persian without any punctuation at all, or at most the full stop ., question mark ؟, and parentheses ().

As well as *هیچ* *hîch*, which is a negative answer, we have several positive answer words, some of which can be prefixed, like *هیچ*, to the answer. We shall deal for the moment with just a few:

هر *har* any, every *آن* *ân* that *این* *în* this

| Question | Negative Answer | Positive Answers |
|--------------|----------------------|--------------------------------------------------------------|
| چه what? | هیچ no, none | هر every آن that این this |
| کی when? | هیچوقت never | هروقت every آنوقت then حالا now* |
| کجا where? | هیچجا nowhere | هرجا every-where آنجا there اینجا here |
| کی who? | هیچکس nobody | هرکس every-body این شخص this person آن شخص that person |
| کدام which? | هیچکدام none of them | هریکی each one آن یکی that one این یکی this one |
| چه چیز what? | هیچ چیز nothing | هرچیز everything آن چیز that thing این چیز this thing |

Note: (a) * "now" is a special word, *حالا* *hâlâ*. (b) *این شخص* this person and *آن شخص* that person do not form with *کس* a person; they form with the Arabic word *شخص* *shakhs*, written separately or as one word. (c) *این یکی* *în yekî* this one and *آن یکی* *ân yekî* that one do not form with *کدام*, but with *یکی* "one".

In addition to the above list, we can add an entirely new word:

چطور *ché tîour*? or *چطور* *chétîour*? how? in what way?

negative answer: *هیچ طور* in no way, in no manner, by no means.

positive answers: *هر طور* in any way, in every way.

اینطور or *این طور* in this way, like this, thus, so.

آنطور or *آن طور* in that way, like that, thus, so.

چطور or *چه طور* has also another meaning: as an adjective it means what sort of?, what kind of? It takes no *ézáfé*.

چه طور منزلی است؟

ché tîour manzeli ast?

and the answer: This kind *این طور* *întîour*.

Also: of another kind *طور دیگر* *tîour-é-dîgar* (*ézáfé* here)

of every kind *هر طور* *har tîour*

(of) that kind *آن طور* *ân tîour*

Two other expressions meaning "what kind of?":

چگونه *chégûné* (one word) } "what kind of?"

چه جور *ché jûr* (two words) } (no *ézáfé*)

We do not usually employ the answer forms corresponding to these expressions; instead we use the constructions with *طور* above.

۲. The particle *را*, used for the definite direct object, comes after the whole group of words denoting the object.

For example :

من آن مرد را دیدم I saw that man

آن مرد دوستم را دیدند They saw that man, my friend

It is not necessary, as you see, to use *را* after every word : *را* is a particle which appears only *once* after the last word-unit of the definite direct object. Even if we have a complicated direct object such as a string of words connected with the *ezâfé* (see Lessons 6 and 16), we merely put one *را*, written either as a separate word or on to the last consonant of the last word :

حسن پدر احمد را دیدند

hasan-é-pedar-é-ahmad-râ dîdand

They saw Hassan, the father of Ahmad

or if the objects are several, linked together with and, the same rule applies :

پدر و مادر و خواهر و برادر را ندیدم

pedar o mâdar o khâhar o barâdar râ nâdîdam

I didn't see (my) father, mother, brother and sister.

فرهنگ

| | |
|-------------------------------------|------------------------------------|
| now حالا | here اینجا |
| then آن وقت | there آنجا |
| every time هر وقت | everywhere هر جا |
| whenever هر وقت | nowhere هیچ جا |
| always همیشه | that one آن یکی |
| never هیچ وقت | where ? کجا |
| this time این وقت | that person آن شخص <i>ânshakhs</i> |
| this person این شخص <i>înshakhs</i> | nobody هیچکس |
| everybody هر کس | this one این یکی |

| | |
|-------------------------------------------|------------------------------------------------------------|
| none هیچ | each one هریکی |
| that one آن یکی | morning صبح <i>sobh</i> |
| afternoon بعد از ظهر <i>ba'ad az zohr</i> | noon ظهر <i>zohr</i> |
| motor car ماشین <i>mâshîn</i> | tea چای <i>châi</i> |
| lunch ناهار <i>nâhâr</i> | no نه <i>na</i> , خیر <i>khêir</i> , ناکهیر <i>nâkhêir</i> |
| taxi تاکسی <i>tâksî</i> | |

Text

Note : In this text, and throughout most of the book, an unwritten *ezâfé* (*é*, *éyé*, or *îyé*) will be shown with an * asterisk. This is merely as an aid to accurate reading—it is of course never there in a Persian text.

حسن دیروز کجا رفت؟ حسن دیروز هیچ جا نرفت - حسن منزل بود.
حسن کی بتهران رفت؟ هیچ وقت بتهران نرفت. کی باحسن منزل بود؟ هیچ کس
نبود. صبح احمد کجا بود؟ اینجا نبود - او را دیدید؟ نه ندیدم. پدر * احمد
را دیدم و او در دفتر بود. احمد اینجا با مادر و خواهر خود بود.

تمرین

I. Answer orally these questions on the text :

- ۱ دیروز حسن کجا بود؟
- ۲ دیروز احمد کجا بود؟
- ۳ دیروز احمد را دیدید؟
- ۴ حسن کی بتهران رفت؟
- ۵ کی باحسن منزل بود؟

II. Write out your answers to Ex. I.

III. Read aloud the questions in Ex. I, reading the appropriate answer from Ex. II after each question.

IV. Write in Persian :

- (1) Did nobody come yesterday ?
- (2) I saw where he went. Where did he go ? He went there.

- (3) How did they go home? They went home this way: by bus and by taxi.
- (4) I have never been (= I wasn't never) in Tehran. Were you there?
- (5) Which bus did you take? This one or that one?
- (6) I never saw this person at the office. I never saw anybody (= didn't never see nobody) there.
- (7) Where was his brother at that time? His brother was at that time in Tehran.

V. Read aloud your Persian for Ex. IV.

LESSON 14

Plurals. In classical Persian, the rule for forming plurals of nouns was:

- (a) add ان -*ân* to animate nouns (people or higher animals).
- (b) add ها -*hâ* to inanimate nouns (lower animals or things).

But in modern Persian we can use ها - or ان - for most animate nouns. We always use ها - for inanimate ones.

| | |
|------------------|-----------------------|
| دوست | a friend |
| دوستان or دوستها | friends |
| زن | woman |
| زنان or زنها | women |
| چیز | thing |
| چیزها | things |
| ماشین | car (<i>mâshîn</i>) |
| ماشینها | cars |

ان - after a long *â* becomes یان -*yân* for reasons of euphony:

| | | | |
|--------|-----------|--------|----------|
| آقا | gentleman | بنا | builder |
| آقایان | gentlemen | بنایان | builders |

and in nouns ending in a vowel *-é*, the *-é* is dropped and we add گان -*égân*:

| | | | |
|--------|-------------------------|---------|--------------------------|
| بند | slave, <i>bandé</i> | پرنده | bird, <i>parandé</i> |
| بندگان | slaves, <i>bandégân</i> | پرندگان | birds, <i>parandégân</i> |

Some animate nouns have retained exclusively ان -*ân* as their proper plural suffix, and never take ها -*hâ*, even in modern Persian. Among these few are most animates ending in *â* and *-é*, such as those above.

The easiest way to learn Persian plurals is to study these few rules:

- (a) All inanimates take ها -*hâ*.
- (b) A few animates take exclusively ان - or یان - or گان - : these can be learnt as they occur.
- (c) Most animates can take either ان - or ها - indiscriminately.
- (d) A certain number of words borrowed from Arabic form their plurals as in Arabic, but these *nearly always* have in addition a ان - or ها - Persian plural, which is universally accepted by educated Iranians. Thus:
- منزل *manzel*, house, is an Arabic word borrowed into Persian.
- Its Arabic plural is منازل *manâzel* (a medial *â* is inserted). Its Persian plural is منزلها or منزلها *manzelhâ*.
- Both the native and the Arabic plurals are acceptable.

Do not attempt yet to learn Arabic plurals as such : they will be dealt with later.

The ending ان- is always, if possible, joined to its word. The ending ها- can be written either joined or disjoined. After a vowel ة -é it *must* be disjoined, to avoid the confusion of having two letters ة together.

For example :

| | | |
|--------------------------|--------------------------------------------------|--|
| woman | زن <i>zan</i> | |
| women (animate plural) | زنان <i>zanân</i> | |
| women (inanimate plural) | { زن‌ها <i>zan-hâ</i> or زنها <i>zanhâ</i> | |
| | | |
| | | |

but

| | |
|----------|--------------------------|
| child | بچه <i>bachché</i> |
| children | بچه‌ها <i>bachché-hâ</i> |

تلفظ *talaffoz* PRONUNCIATION

The plural endings ان- and ها- are always *stressed*.

| | | |
|-----------------------------|-----------------------------------------------------------------|--------------------------------------------------------------------|
| Pronounce | آقایان <i>âghâyân</i> زنان <i>zanân</i> زنها <i>zanhâ</i> | } The grave ' accent shows where the heavy stress falls. Stress is |
| | | |
| Hold the double <i>chch</i> | بچه‌ها <i>bachché-hâ</i> چیزها <i>chîz-hâ</i> | |

The plural noun can take the usual prefixes and suffixes : in the case of suffixes, the plural ending is added before any other suffix :

| | | | |
|---------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|------------------|------------------------------------------|
| child | بچه <i>bachché</i> | gentleman | آقا <i>âqâ</i> |
| to the child | بچه <i>bachché</i> | to the gentleman | آقا <i>âqâ</i> |
| to the children | بچه‌ها <i>bachché-hâ</i> | to the gentlemen | آقایان <i>âqâyân</i> |
| a house | منزل <i>manzâl</i> | my house | منزل <i>manzâl</i> |
| my houses | منزلهایم or منازل <i>manzâhâyim</i> | | |
| our house | منزلمان <i>manzâlmân</i> | our houses | منزلهایمان or منزلان <i>manzâhâyimân</i> |
| (after و- and ا- <i>-am</i> and <i>-emân</i> become <i>-yam</i> and <i>-yemân</i> (یمان <i>yimân</i>)) | | | |
| | دوستش <i>dostesh</i> | their friend | دوستان <i>dostân</i> |
| | دوستانش <i>dostânsh</i> or دوستهایش <i>dosthâyesh</i> | his friends | |
| | دوستانشان <i>dostânshân</i> or دوستهایشان <i>dosthâyeshân</i> | their friends | |
| (after و- and ا- <i>-esh</i> and <i>-eshân</i> become <i>-yesh</i> and <i>-yeshân</i> (یشان <i>yeshân</i>)). | | | |

In the case of a definite direct object in the plural, the usual suffix را-, coming right at the end of the whole object expression, is used :

| | | |
|---|----------------------|---------------------|
| ۱ | من دوسترا دیدم | I saw the friend |
| ۲ | من دوستش را دیدم | I saw his friend |
| ۳ | من دوستها را دیدم | I saw the friends |
| ۴ | من دوستهایش را دیدم | I saw his friends |
| ۵ | من دوستانشان را دیدم | I saw their friends |
| ۶ | من دوستشان را دیدم | I saw their friend |

You will notice that the combination in no. ۵ :

دوستانشان را
dūstāneshānrā

has as its first element دوست friend; the first -ان- is the plural, friends; -ش- *-esh* is his, which is itself made plural *-شان* *-eshān*, their; and را is the suffix of the definite direct object. There are two separate syllables -ان- *-ān-* in the word. The first is a plural sign transforming "friend" into "friends"; the second makes the possessive "his" into "their".

After ان-, یان-, and گان- the *ezāfé* is unwritten and pronounced *é*. After ها- it is written ی- and pronounced *-yé*.

good boys (animate pl.) پسران خوب *pesarān-é-khūb*

good boys (inanimate pl.) پسرهای خوب *pesarhā-yé-khūb*

little children بچه‌های کوچک *bachchéhā-yé-kūchek*

big birds پرندگان بزرگ *parandégān-é-bozorg*

این this and آن that do not change to mean these and those when used before plural nouns :

| | |
|-------------|--------------|
| آن ماشین | این ماشین |
| that car | this car |
| آن ماشین‌ها | این ماشین‌ها |
| those cars | these cars |

but when these and those have no noun after them, or when the noun is understood but not expressed, then they take the plural inanimate ending ها, invariably :

Which women did you see ? کدام زنان را دیدید ?

I saw these (ones) اینها را دیدم

I saw those (ones) آنها را دیدم

Do not confuse آنها those ones (animate or inanimate) with the subject-pronoun آنها they (inanimate only), which we had in Lesson 12.

In Lesson 12 we learned that آنها, referring to inanimate subjects (i.e. lower animals and things) takes the verb in the 3rd person *singular* form. This rule applies when the subject of the verb is an inanimate plural noun. Compare

ایشان آمدند They came
زنان آمدند The women came

with

این چیزها بد بود (= was) These things were

آنها بد بود (= was) They were

فرهنگ

child بچه *bachché*

bird پرنده *parandé*

to pull (کشید-) *kashīdan*,

kashīd-

book کتاب *ketāb*

dog سگ *sag*

pen قلم *ghalam*

tree درخت *derakht*

small کوچک *kūchek*

line, writing خط *khatt*

pencil مداد *medād*

cat گربه *gorbé*

to read (خواند-) *khāndan*,

khānd-

tail دم *dom*

to write (نوشت-) *neveshtan*,

nevesht-

leaf برگ *barg*

letter نامه *nāmé*

paper کاغذ *kāghaz*

take, carry (برد-) *bordan*

تمرین

I. Put into the plural :

زن - پرنده - سگ - درخت - باغ - قلم - مداد - منزل - کتاب - آقا

- بچه - اتوبوس - ماشین - خط - گربه - اسب - این سگ - آن گربه

- این - آن

II. Put into the plural :

- ۱ این آقا اینجا آمد
- ۲ شما نامه نوشتید؟ نه من نامه ننوشتم. او نامه بدوست نوشت
- ۳ کتاب بپدر داد
- ۴ در منزل برادرم بود
- ۵ دوستم بتهران رفت و بمن نامه نوشت
- ۶ این سگ خیلی بد بود
- ۷ پسر خیلی بد نوشت
- ۸ در باغم درخت بود
- ۹ باغ خیلی بزرگ بود. منزل خیلی کوچک بود
- ۱۰ خط * آن نامه خیلی بد بود. ننخواندم. شما آنرا خواندید؟ نه نامه را ننخواندم

III. Translate :

1. Did you read the letters? Which letters? These.
2. My books were not very big.
3. He took pens, papers, and pencils (*singular*) to the office.
4. Yesterday I wrote a letter. Which letter? This one.
5. These children came late. How did they come, by bus or by car?
6. These houses were big, but those were small.
7. I saw the birds in the trees.
8. These bad boys pulled that dog's tail.
9. He drew a (یک) line with a big pencil. (کشیدن to pull also means to draw, in all senses.)
10. His dog and our cat went in(to) our garden.

IV. Read aloud your answers to Ex. II.

V. Read aloud your answers to Ex. III.

VI. In the spaces in the sentences on the right, put the correct form of the past tense of the verb on the left :

- | | |
|-------|--------------------------------------------------|
| بودن | ۱ در باغ درخت‌های بزرگ — |
| آمدن | ۲ گربه‌ها در منزل — |
| رفتن | ۳ آن ماشین‌ها خوب — |
| نوشتن | ۴ این قلم‌ها خوب — |
| بودن | ۵ گلها در آن باغ بزرگ — |
| رفتن | ۶ احمد و حسن دیروز خیلی زود بدفتر — |
| بودن | ۷ آنوقت منزل‌ها آنجا — |
| نوشتن | ۸ پسران با مداد — |
| نوشتن | ۹ این قلم‌ها خوب — و آنها بد — |
| آمدن | ۱۰ دیروز پسرها دیر بمنزل —؟ بلکه اتوبوس‌ها دیر — |

VII. How is the *ézáfé* pronounced in the following, *é* or *yé*?

- | | |
|-----------------|----------------------|
| ۱. منزل * دوستم | ۲. منزل‌های * دوستان |
| ۳. پسر * آن مرد | ۴. پسران * مرد |
| | ۵. ایرانی * خوب |

VIII. How is the *ézáfé* expressed in the following, unwritten or *ی*?

- | | |
|--------------------|--------------------|
| ۱. دوستان — آن مرد | ۲. دوستها — آن مرد |
| ۳. منزل — حسن | ۴. منزلها — حسن |
| | ۵. بچه — این زن |

LESSON 14a

فرهنگ

| | |
|----------------------------------------------------------|---------------------------------------------|
| how old is he/she ? سنش <i>sennesh chist ?</i> چیست ؟ | big بزرگ <i>bozorg</i> is است <i>ast</i> |
| I haven't ندارم <i>nâdâram</i> | I have دارم <i>dâram</i> |
| twenty بیست <i>bîst</i> | how much ? } چند ؟ <i>chand ?</i> |
| but ولی <i>valî</i> | how many ? } |
| you have دارید <i>dârid</i> | we have داریم <i>dârim</i> |

TEXT

این مرد پدرم است. آن زن مادرم است. من یک پدرویک مادر دارم. چند برادر و خواهر دارید؟ من برادر ندارم ولی یک خواهر دارم. و سنش چیست؟ سن * خواهر * من بیست است. شما چند برادر و خواهر دارید؟ من خواهر ندارم ولی دو برادر دارم. ما یک منزل در تهران داریم. منزل بزرگ است. منزل * شما بزرگ است؟ بله منملان خیلی بزرگ است.

Take each sentence individually, and read it slowly, making sure (use the vocabulary where necessary) that you understand it :

۱ این مرد پدرم است *in mard pedaram ast*
This man is my father

۲ آن زن مادرم است *ân zan mâdaram ast*
That woman is my mother

۳ من یک پدرو یک مادر دارم *man yek pedar va yek mâdar dâram*
I have one father and one mother

۴ چند برادر و خواهر دارید؟ *chand barâdar o khâhar dârid?*
How many brothers and sisters have you ?

۵ من برادر ندارم ولی یک خواهر دارم
man barâdar nâdâram vali yek khâhar dâram
I have no brother (I don't have a brother) but I have
one sister

۶ و سنش چیست؟ *va sennesh chist ?*

And what (how much) is her age ?

۷ سن * خواهر * من بیست (۲۰) است.

senn-ê-khâhar-ê-man bîst ast

My sister's age is twenty

۸ شما چند برادر و خواهر دارید؟

shomâ chand barâdar o khâhar dârid ?

How many brothers and sisters have you got ?

۹ من خواهر ندارم ولی دو برادر دارم.

man khâhar nâdâram vali do barâdar dâram

I have no sister, but I have two brothers

۱۰ ما یک منزل در تهران داریم *mâ yek manzel dar tehrân dârim*

We have a house in Tehran

۱۱ منزل بزرگ است. *manzel bozorg ast*

The house is big

۱۲ منزل * شما بزرگ است؟ *manzel-ê-shomâ bozorg ast ?*

Is your house (the house of you) big ?

۱۳ بله منملان خیلی بزرگ است

balé manzelemân khêilî bozorg ast

Yes, our house is very big

Practise reading the text till you can do it fluently, before continuing with this lesson.

بودن

The verb بودن *bûdan* to be is itself very rarely used in the Present Tense. Instead we use this Present Tense :

(for I am, you are, he is, etc.)

| | | | |
|------------------|-------------|----------------|-------------|
| 1 (man) hastam | (من) هستم | (mâ) hastîm | (ما) هستیم |
| 2 (shomâ) hastîd | (شما) هستید | (shomâ) hastîd | (شما) هستید |

| | |
|---|----------------------------------------------------------------------------------------------|
| 3 | { (<i>û</i>) <i>ast</i> است (او) (<i>îshân</i>) <i>hashtand</i> هستند (ایشان) |
| | { (<i>ân</i>) <i>ast</i> است (آن) (<i>ânâhâ</i>) <i>ast</i> است (آنها) |

You will notice (a) the endings for the 1st and 2nd persons singular and plural, and the 3rd plural animate (ایشان) are those we have already met in the Past tense; (b) the 1st and 2nd persons singular and plural and the 3rd plural animate (ایشان) begin with *h*. The او, آن, and آنها forms have no *h*.

There is a 3rd singular and plural (او, آن, and آنها persons) which goes with an *h*: هست *hast*. This form means there is, there are (it is an emphatic form). Compare:

It is a house *manzel ast* منزل است

with

There is a house *manzel hast* منزل هست

The negative of all these forms is:

| | | |
|---|----------------------|-----------------------|
| 1 | <i>nîstam</i> نیستم | <i>nîstîm</i> نیستیم |
| 2 | <i>nîstîd</i> نیستید | <i>nîstîd</i> نیستید |
| 3 | { <i>nîst</i> نیست | <i>nîstand</i> نیستند |
| | { <i>nîst</i> نیست | <i>nîst</i> نیست |

nîst is used as the negative of هست as well:

It isn't a horse }
There isn't a horse } *asb nîst* اسب نیست

dâshtan, to have داشتن

The verb داشتن *dâshtan* means to have. In the Past Tense it is regular, i.e. we take off the *-an*, leaving داشته *dâsht-* as the Past Stem.

To the Past Stem we add the regular past endings to get the Past Tense:

1 *dâshtam* داشتم *dâshtîm* داشتیم

| | | |
|---|-----------------------|------------------------|
| 2 | <i>dâshtîd</i> داشتید | <i>dâshtîd</i> داشتید |
| 3 | { <i>dâsht</i> داشت | <i>dâshtand</i> داشتند |
| | { <i>dâsht</i> داشت | <i>dâsht</i> داشت |

= I, you, he, she, it, we, you, they had

The present tense endings for all verbs except بودن, which we have just learned, are the same except in one person (3rd singular, and hence also 3rd inanimate plural) as the past tense endings. The difference lies not in the endings but in the stem to which those endings are added.

Of داشتن *dâshtan*, داشته *dâst* is the Past Stem and دار- *dâr-* the Present Stem.

The present tense of داشتن to have is:

stem دار- *dâr-*

| | | |
|---|---------------------|---------------------|
| 1 | <i>dâram</i> دارم | <i>dârim</i> داریم |
| 2 | <i>dârid</i> دارید | <i>dârid</i> دارید |
| 3 | { <i>dârad</i> دارد | <i>dârând</i> دارند |
| | { <i>dârad</i> دارد | <i>dârad</i> دارد |

You will notice that (a) the 1st singular and plural, 2nd singular and plural, and the 3rd animate plural (ما, من, شما, and ایشان forms) have the same personal endings as has the past tense, but (b) for the 3rd singular and 3rd inanimate plural (او, آن, and آنها) the ending is *-ad*; (c) the stem vowel of this verb is pronounced long, *â*; the *-am*, *-ad*, and *-and* endings are pronounced with a short *a*, while, as in the past tense, the *î* of *-îd* and *-îm* is long.

The endings given above are the same in spelling and pronunciation for all verbs in the present tense except بودن to be.

nâ- is added to the present tense to negate it just as it is to the past tense :

نداشتن *nâdâshtan*, not to have

past stem - نداشت- present stem - ندار-

past tense :

present tense :

| | | | | |
|---|---------|---------|--------|--------|
| 1 | نداشتم | نداشتیم | ندارم | نداریم |
| 2 | نداشتید | نداشتید | ندارید | ندارید |
| 3 | نداشت | نداشتند | ندارد | ندارند |
| | نداشت | نداشت | ندارد | ندارد |

The present tense of all verbs is normally used to indicate the *future* also. This is especially the case when the context of the verb tells us that the future is intended.

I am (I shall be) here tomorrow فردا اینجا هستم

We shan't have (haven't) a lesson tomorrow فردا درس نداریم

تمرین

I. Read again the text and the vocabulary, to refresh your mind on the words and constructions, and then answer orally the following questions, with reference to yourself :

- ۱ شما برادر یا خواهر دارید؟
- ۲ مادر و پدر دارید؟
- ۳ سن * شما چیست
- ۴ منزل * شما کوچک یا بزرگ است؟
- ۵ باغ دارید؟

II. Write out your answers to Ex. I.

III. Put in each space the correct past tense form of بودن :

- ۱ این آقایان دیروز در منزل —

۲ شما دیروز در دفتر —؟

۳ این کتاب بزرگ —.

۴ خواهر و برادر * شما در منزل —؟

۵ نه ولی مادرم اینجا —.

IV. Translate and write out :

1. Tomorrow I shall be at the office early.
2. Yesterday I had two gentlemen at the house.
3. I didn't have the money—did you have (it) ?
4. This room has four windows (*panjere*) and one door. The windows have six panes (*shîshê*) each (one).
5. These aren't my books. Where are they? I didn't see them anywhere.

V. Write the negative of these sentences :

- ۱ این مرد دوستم است. ۲ آن زن مادر * خوب است.
- ۳ من خیلی وقت اینجا هستم §. ۴ آب هست؟
- ۵ ایرانی هستید.

§ "I have been here . . ." literally in Persian, "I am here a long time"—the *present*, not the perfect or past, is used when the action continues from the past into the present. Cf. exactly the same construction in three major European languages :

| | |
|-------------------------------|------------------------------|
| Je suis ici depuis longtemps | } because I am still here |
| Ich bin hier seit langer Zeit | |
| Я давно здесь | |

LESSON 15

The indefinite suffix -i

When we wish to use a noun and to make clear that it is indefinite, we add to it the suffix *-i*:

مرد *mard* man, the man

مردی *mardī* a man, some man or other, any man

The suffix can be added to a compound, i.e. to a noun followed by a qualifying adjective:

مرد * خوبی *mard-é-khúbī* some good man or other

شهر * بزرگی *shahr-é-bozorgī* any big city

It can be attached to certain pronouns, and to the word *yek* one:

یکی *yekī* someone

شخصی *shakhsī* somebody

کسی *kasī* somebody, anybody

هیچی *hichī* none, nothing (at all)

If we wish, we can add it to the noun and not to the adjective:

مردی خوب *mardī khúb* any good man

in which case the *ézâfé* is dropped. It is most important to remember that if *-i* is added in the middle of an *ézâfé* compound, such as *mard-é-khúb*, then that interrupted *ézâfé* is dropped. We have thus several good ways of expressing, for example, "some good man or other":

مرد * خوبی
یک مرد خوب
یک مرد * خوبی
مردی خوب
یک مردی خوب

In each of these combinations, the *-i* is added to a different word. They all mean much the same thing, but the one we dealt with first,

مرد * خوبی

is by far the most common.

If the noun ends in *-i* already, we cannot add a further *-i* to it:

صندل *sandalī* chair, or any chair, or the chair

کشتی *kashī* boat, any boat, the boat

If the noun or adjective ends in *-ū* or *-ī* we pronounce a glottal stop (see Lesson 9) between this final vowel and the *i*. We have already had, in Lesson 9, the letter *'ain*. But *'ain* is only found in Arabic loan words, and this *-i* suffix is purely Persian. Instead of *'ain* in this case we use the sign *'*, called *hamzé*. *Hamzé* is not a letter, it is a sign. It is written over what we call a *bearer*, which looks like a *b* without its dot, thus:

؛ or :

Thus *Āghā* with *-i* indefinite added looks like *Āghā'* "some gentleman or other"

and is pronounced *āghā'ī*. Do not, in pronouncing this word and others like it, run the *l* into the *i*. The *؛* is

there expressly to prevent this tendency. Pronounce a clear stop, a catch of the breath, between the *l* and the *ی*: آقائی *āghā'i*.

Exactly the same thing happens with a word ending in *-ū* و:

| | | | |
|---------|-------------------|---------------------------|--|
| بو | <i>bū</i> | smell | |
| بوی بد | <i>bū-yé bad</i> | the bad smell | |
| بونی | <i>bū'i</i> | some smell | |
| بونی بد | <i>bū'i bad</i> | } some bad smell or other | |
| | or | | |
| بوی بدی | <i>bū-yé badî</i> | | |

Similarly :

| | | |
|-------|----------------|-----------------------|
| بنا | <i>bannā</i> | the builder |
| بنائی | <i>bannā'i</i> | any builder |
| جا | <i>jā</i> | place |
| جائی | <i>jā'i</i> | some place, somewhere |

An indefinite *-i* added to a word ending in *-é* (vocalic *h*) is written either with a *hamzé* over the *o* and nothing else :

| | | |
|------|----------------|---------|
| خانه | <i>khâné</i> | house |
| خانه | <i>khâné'i</i> | a house |

or the *hamzé* can be left off, giving a form identical with the definite form :

خانه *khâné* house, or *khâné'i* a house

or the syllable *-i* is written ای :

خانه ای *khâné'i* a house

It goes without saying that as *ی* is an indefinite suffix,

one very seldom finds *l* the definite direct object suffix connected to it. Compare :

| | |
|-------------|-------------------------------|
| بنا دیدم | I saw a builder |
| بنا را دیدم | I saw the builder |
| بنائی دیدم | I saw some builder (or other) |

Nor can *ی* be found in conjunction with such definite words as این this and آن that and هر every. There are exceptions to this :

| | |
|---------|-------------------------|
| این یکی | means this one |
| آن یکی | „ that one |
| هر یکی | „ every one or everyone |

هیچ -*is* is often found with negatives, and especially with *هیچ* no, none, not a. In this case the *ی*- is best expressed in English by "any", with the verb in the negative :

| | |
|------------------|---------------------------------------------|
| کسی دیدید؟ | Did you see anybody ? |
| نه هیچ کسی ندیدم | No, I didn't see anyone (at all) |
| | which could also be (without <i>هیچ</i>) : |
| نه کسی ندیدم | No, I didn't see anyone |

When the word immediately before the verb است "is" ends in *ی*-, the *l* of است is not pronounced. The *l* may be dropped in writing, or it can be retained, but in pronunciation it *must* be dropped. If the *l* is dropped in writing, then we run the *-st* straight on to the *ی*-*i*, which is shortened from *ی*- to *-i* :

| | | |
|------------------|---------------------------|------------------|
| این چه چیز است؟ | <i>în ché chîz ast ?</i> | } What is this ? |
| این چه چیزی است؟ | } <i>în ché chîzîst ?</i> | |
| این چه چیز است | | |

After a word ending in long *â* |-, the | of است is dropped, both in speech and in writing.

کجاست *kojâst*? Where is it?

این آب نیست و دکاست *în âb nîst, vodkâst*

This isn't water, it's vodka

After the question کی *kî* who?, the verb هستید you are is joined on in the same way. These two words are almost invariably written as one when they occur together:

کیستید *kîstîd*? Who are you?

The unblended *kî hastîd*? کی هستید form does exist, but it is very rare.

Something, somewhere, somebody, someone, followed by an adjective, are regularly expressed by using the ی- suffix on the first word and dropping the *ézâfé* link. Learn:

چیزی خوب something good

چیزی بد something bad

کسی خوب someone (somebody) good

جائی دیگر somewhere else

دیگر *dîgar* (دیگر one more, another one, a different one (*dîgar* is an adjective meaning other, different).

تمرین

I. Give the indefinite form of these words:

| | | | |
|----------|--------|--------|-------|
| ۴ گاه | ۳ رو | ۲ آقا | ۱ بنا |
| ۸ کوچه | ۷ درخت | ۶ کتاب | ۵ کس |
| ۱۲ صندلی | ۱۱ بچه | ۱۰ مرد | ۹ چیز |

II. Write in Persian:

1. I saw that man yesterday. He had some book or other in (his) hand.
2. Which bus came late? I didn't see: sometimes (گاهی *gâhî*) the buses are late, sometimes early.
3. A gentleman came to the house today.
4. Did you take anything from the table? No sir, I didn't see or (= and) take anything.
5. Who is this? It isn't his brother, it's someone else.

III. Pronounce:

(voice rising) کجاست *kojâst*?

این چیست *în chîst*?

این چیز خوبیست
این چیز خوبی است *în chîzé khûbîst*

IV. Read:

- ۱ در این منزل کسی دیگر هست؟ نه آقا کسی دیگر نیست.
- ۲ چرا این مرد دوستی ندارد؟ این مرد مرد بدی است و هیچکس دوستش نیست.
- ۳ از دفتر دیروز ظهر جانی دیگر نرفتم.
- ۴ شما چرا بمنزل نرفتید؟ وقت نداشتم.
- ۵ شما کتاب * خوبی دارید. چه کتابی؟ من کتابی ندارم.

V. Translate Ex. IV.



LESSON 15a

Possessive pronoun endings. We have already had the endings *م- my, مان- our, ش- his/her/its, and شان- their.* Here now is the full table of possessive suffixes :

(اسب a horse)

- | | |
|---------------------------|------------------------|
| (1) اسپ <i>asbam</i> | اسبان <i>asbamân</i> |
| my horse | our horse |
| (2) اسپتان <i>asbetân</i> | اسبتان <i>asbetân</i> |
| your horse | your horse |
| (3) اسپش <i>asbesh</i> | اسبشان <i>asbeshân</i> |
| his/her/its horse | their horse |

We can add these endings to a plural noun :

(دوستان friends)

- | | |
|---------------------------------|-------------------------------|
| (1) دوستانم <i>dûstânam</i> | دوستانمان <i>dûstânemân</i> |
| my friends | our friends |
| (2) دوستانتان <i>dûstânetân</i> | دوستانتان <i>dûstânetân</i> |
| your friends | your friends |
| (3) دوستانش <i>dûstânes̄h</i> | دوستانشان <i>dûstânes̄hân</i> |
| his/her/its friends | their friends |

If we add these endings to a word ending in a vowel, for example an inanimate plural in *ها -hâ*, we put in a *-y-* to make it possible to pronounce the word :

(اسبها horses)

- | | |
|---------------------------------|------------------------------|
| (1) اسپهایم <i>asbhâyam</i> | اسبهایمان <i>asbhâyemân</i> |
| my horses | our horses |
| (2) اسپهایتان <i>asbhâyetân</i> | اسبهایتان <i>asbhâyetân</i> |
| your horses | your horses |
| (3) اسپهایش <i>asbhâyesh</i> | اسبهایشان <i>asbhâyeshân</i> |
| his/her/its horses | their horses |

These are the possessive endings we usually write and speak : they are unstressed. If, however, we wish to *stress* the fact of ownership of something, then we often use the noun followed by the *ezâfé* followed by the *personal pronoun* (not the possessive) :

این اسب * شما نیست اسب * من است
in asb-é-shomâ nîst, asb-é-man ast

This isn't *your* horse (= the horse of you), it's *my* horse
 (= the horse of me)

صندلی * شما را ندیدم ولی صندلی * او را دیدم
sandalî-yé-shomâ-râ nâdîdam vali sandalî-yé-û râ dîdam

I didn't see *your* chair, but I saw *his* chair

If the possessive pronoun refers to the subject of the verb, e.g. in such constructions as

I took my (own) money

He has his (own) house

They saw their (own) friends

we cannot use either the *تان-م-ش*, etc., endings or the *ezâfé* construction shown above. We have to use the particle

khod خود "own"

khod can either be used by itself, linked like any other adjective by the *ezâfé* to the noun possessed :

۱ من پول * خود را گرفتم
man pûl-é-khod râ gereftam

I took my (own) money

in which case the *khod* is invariable, and does not change for person :

۲ ما پول * خود را گرفتیم

We took our money

۳ او پول * خود را گرفت

He took his money

and so on, the context showing us to whom the خود refers, or we can, for special emphasis, add the -تان -م etc., possessive endings to the خود, depending on the person concerned :

۱ پول * خودم را گرفتم *pûl-é-khodam râ gereftam*

۲ پول * خودمان را گرفتیم *pûl-é-khodemân râ gereftîm*

۳ پول * خودش را گرفت *pûl-é-khodesh râ gereft*

خود, with or without the -تان -م etc., possessive endings suffixed to it, can take the را definite object ending if desired :

۱ پول * خود را گرفتم *pûl-é-khod-râ gereftam*

۱ پول * خودم را گرفتم *pûl-é-khodam-râ gereftam*

۲ پول * خود را گرفتیم *pûl-é-khod-râ gereftîm*

۲ پول * خودمان را گرفتیم *pûl-é-khodemân-râ gereftîm*

۳ پول * خود را گرفت *pûl-é-khod-râ gereft*

۳ پول * خودش را گرفت *pûl-é-khodesh-râ gereft*

and so on for all persons. This structure is used whenever the possessive refers to the subject of the verb itself.

Compare :

۴ اسبش را گرفتم

I took his (i.e. somebody else's) horse

and

۵ اسبش را گرفت

He took his (somebody else's) horse

with

۶ اسب * خودش را گرفت

He took his (i.e. his own) horse

فرهنگ

ambassador سفیر *safîr*

embassy سفارت *sefârat*

war جنگ *jang*

minister وزیر *vazîr*

Ministry of War وزارت * جنگ

vezârat-é-jang

Ministry of Justice وزارت *

دادگستری *vezârat-é-dâdgostari*

square میدان *mêidân*

lane کوچه *kûché*

beautiful قشنگ *ghashang*

tile کاشی *kâshî*

mosaic کاشیکاری *kâshîkâri*

to drive راندن راند- *rândan, rând-*

various مختلف *mokhtalef*

to pass (by) گذشتن *gozashtan, gozasht-*

(*az*)

Ferdousi (a Persian poet) فردوسی

Ferdôusi

to stop ایستادن ایستاد- *îstâdan,*

îstâd-

driver شوfer *shôfer*

country کشور *keshvar*

corner گوشه *gûshé*

as well همچنین *hamchonîn*

the Persian Language فارسی زبان * *zabân-é-fârsî*

tongue, language زبان *zabân*

king پادشاه *pâdeshâh*

queen ملکه *malکہ*

court دربار *darbâr*

ministry وزارت *vezârat*

mosque مسجد *masjed*

justice دادگستری *dâdgostari*

street خیابان *khiâbân*

name اسم *esm*

taxi تاکسی *tâksî*

building عمارت *'emârat*

colour رنگ *rang*

green سبز *sabz*

bank بانک *bânk*

blue آبی *âbî*

yellow/golden زرد *zard*

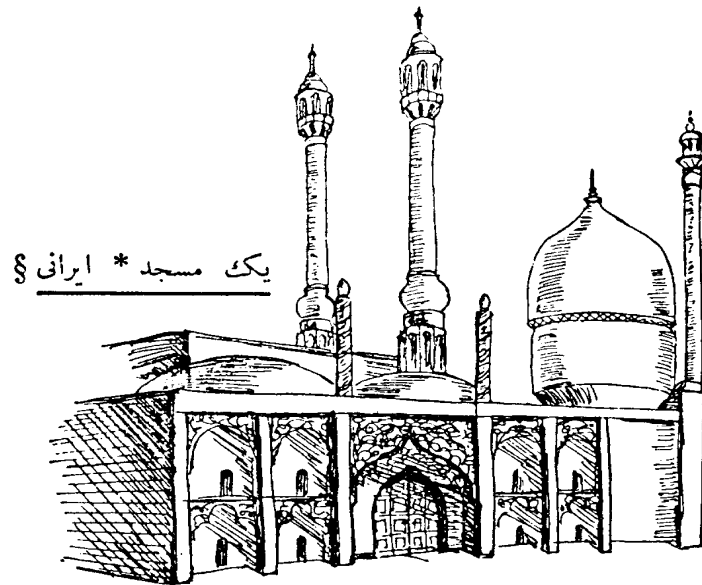
not yet هنوز... نه *hamuz... nâ-*

Read :

خیابانهای * شهر

دیروز یک تاکسی گرفتم و از خیابانهای * بزرگ و کوچک * شهر گذشتم. گاهی تاکسی می ایستاد و ما عمارت‌های * قشنگ را می دیدیم. در این شهر هر خیابان و هر کوچه چیزی دارد و هنوز همه چیز را ندیده ایم. این میدان * کوچک * قشنگ را دیدید؟ در هر یکی از گوشه‌هایش یک در * بزرگ هست. این چهار در درهای * دربار * پادشاه است. دربار * پادشاه و ملکه * ایران است. در خیابانهای * دیگر * شهر عمارت‌های * دیگر هست. اینجا وزارت * جنگ - وزارت‌های * دیگر را دیدید؟ دیروز وزارت‌های * دادگستری و فرهنگ را دیدم. همچنین منزل * وزیر * فرهنگ را.

در ته * این خیابان یک مسجد * بزرگ هست. مسجدهای * § ایران خیلی قشنگ است. این کاشیکاری چه قشنگ است! رنگ‌های * آبی و زرد و سبز دارد. تاکسی همچنین از سفارت‌های * مختلف در خیابان * فردوسی گذشت. سفارت‌ها خیلی بزرگ است و باغ‌هایش خیلی قشنگ. هر سفارت باغ * خودش را دارد.



یک مسجد * ایرانی §

§ *masjed* also has an Arabic plural: *masâjed*.

تمرین

I. Fill in the space with the correct possessive, either suffix or خود * as appropriate:

- ۱ دیروز پسران را دیدم. شما پسر — را دیدید؟
- ۲ قبل از درس هر یکی از پسرها کتاب — را گرفت. من کتابها — را بایشان دادم.
- ۳ هر سفارت باغ — را دارد.

۴ پادشاه در دربار — بود.
۵ این قلم * این پسر است. پسر قلم — را بمن داد.

II. Write in Persian:

1. He passed through his (own) garden.
2. I passed through his garden.
3. I passed through my garden.
4. He passed through my garden.
5. He passed through her garden.

III. Answer orally and in writing:

- ۱ زبان * فارسی زبان * خودتان است؟ کدام زبان زبان * خودتان است؟
- ۲ شما باغ * خودتان را دارید؟
- ۳ کاشیکاری را دیدید؟ کجا در مسجد بودید؟
- ۴ منزل * خودتان را دارید یا منزل * کسی دیگر است؟
- ۵ قلمتان کجاست؟ قلم خودتان را در دست دارید؟

LESSON 16

Ezâfê اضافه

It is time to revise the *ezâfê*.

The *ezâfê* is a short syllable, pronounced *é* after consonants and *yé* after vowels. It is used to show:

(a) possession:

| | | | |
|---------------|-----------------|-----------------|--------------|
| اسب * مرد | اسب * آن مرد | اسبهای * مرد | اسب * پادشاه |
| اسب * این مرد | اسبهای * آن مرد | اسب * کدام مرد؟ | |

(b) noun + qualifying adjective:

| | | |
|------------|-----------------|-----------------|
| مرد * بزرگ | دست * راست | اسبهای * ایرانی |
| باغ * قشنگ | کتابهای * فارسی | کتاب * فارسی |

(c) apposition (agreement) :

حسن * شوفر بنای * دوستم آقای سفیر
حسن * ایرانی

Note: (1) it can be used to denote any combination of (a), (b), and (c) above :

اسب * دوست * ایرانیم . . .
the horse of * my friend * the Iranian . . .

(2) If we use the indefinite suffix *-i* after a noun linked by an *ézâfé* to the next word, that *ézâfé* is dropped and replaced by the *-i* :

مرد * خوب
but
مردی خوب (no *ézâfé*)

The writing and pronunciation of the ézâfé

(a) It is unwritten, and pronounced as a short vowel *-é-*; after a word ending in a consonant :

اسب * بزرگ

Remember that a breathed *h*, that is to say, one following a written or unwritten vowel, is a *consonant* :

ایران *shâh-é-îrân* the Shah of Persia * شاه

(b) It is written *-i* and pronounced *-yé-*; after a word ending in a long vowel *â* or *û* :

ای *â-yé* وی *û-yé*
my books من * کتابهای * big houses بزرگ * منزههای *
بد * بوی the bad smell

(c) After the long vowel *-î* and after *é* (*h*) as a vowel,

the *ézâfé* is pronounced *-yé-*. It is usually in these cases unwritten, but it is occasionally written, to avoid possible ambiguity, with a *' hamzé* over the *ی* or the *ه* :

good fruit میوه خوب or میوه خوب *mîvé-yé-khûb*
a big ship کشتی بزرگ or کشتی بزرگ *kashî-yé-bozorg*
this gentle- آقا or آقا *sandalî-yé-în âghâ*
man's chair

If we wish to add the definite direct object suffix *l* to a compound linked by an *ézâfé* (or with many *ézâfés*) we add the *l* to the *last element only*. It is either written on to this last word, or written separately; more often separately.

this big chair بزرگ این صندلی *în sandalî-yé-bozorg*

این صندلی بزرگ را کجا گرفتید؟
în sandalî-yé-bozorg râ kojâ gereftîd?
Where did you get this big chair?

The possessive *ézâfé* (see Lesson 15a) is often used, especially in conversation, with the noun مال *mâl* "property" thus: * مال *mâl-é-* "the property of". We use * مال *mâl-é-* when the *possessing* is the thought uppermost in the mind of the speaker. Compare :

This is my book این کتاب * من است
în ketâb-é-man ast

with

This book is mine این کتاب مال * من است
în ketâb mal-é-man ast (literally, is my property)

The question "whose?" can only be asked by using * مال *mâl-é-* : مال * کی بود؟ (literally, Whose car was that? (literally, That car, the property of whom was it?). "Whose is

...?" as a question comes last in its sentence. It is written:

... مال کی است؟

or

... مال کیست؟

and is in both cases pronounced *mâl-é-kîst*?

Whose is this book?

این کتاب مال * کیست؟ or این کتاب مال * کی است؟

in ketâb mâl-é-kîst?

The answer could be مال * من است

mâl-é-man ast It's mine

or

مال * من *mâl-é-man* mine

* مال can be used to great emphatic effect. Compare

آمد و کتاب * من را گرفت

He came and took my book

with

آمد و کتابی را که مال * من بود گرفت

He came and took the book which was mine

فرهنگ

easy آسان *âsân*

fruit میوه *mîvê*

tree درخت *derakht*

several, many, much زیاد *ziâd*

apple سیب *sîb*

village ده *dêh*

interesting (literally noteworthy)

قابل * توجه *ghâbel-é-tavajjoh*

lesson درس *dars*

worthy (of) قابل * *ghâbel-é-*

director رئیس *ra'îs*

bright روشن *rôushan*

painter نقاش *naghghâsh*

bazaar بازار *bâzâr*

cherry گیلاس *gîlâs*

Hassan حسن *hasan*

fire آتش *âtesh*

teacher آموزگار *âmûzegâr*

capital city پایتخت *pâ-yé-takht*

Firoozan (an Iranian name)

فیروزان *fîrûzân*

national ملی *mellî*

lamp, light چراغ *cherâgh*

painting نقاشی *naghghâshî*

education, vocabulary, diction-

ary فرهنگ *farhang*

Esfahan (city in S. Iran) اصفهان

esfahân

تمرین

I. In these sentences, mark the *ezâfê*, if any, with an * (asterisk). Use also * *hamzé* where appropriate:

۱ این عمارت بزرگ قشنگ مال بانک ملی ایران است

۲ زبان فارسی آسان نیست

۳ دیروز چه چیز گرفتید؟ کتابی فارسی گرفتم

۴ حسن شوfer شوfer خوبی است

۵ چیزی خوب بمن داد

۶ در خیابانهای مختلف شهر تهران ماشینهای زیاد هست

۷ این اسب مال کیست؟ مال برادر این آموزگار است

۸ سیب و گلابی و گیلاس میوه خوب است

۹ یک پرنده بزرگ در درخت دیدم

۱۰ از آتش بوقی بد آمد

II. Read the above sentences when you have marked in the *ezâfê*, taking care to pronounce it correctly.

III. Write in Persian:

1. Whose car is that? Which one? That one.

2. That is the Minister of Education's car.

3. Tehran is the capital of Iran. It is a big city.

4. There are not many big cities in Iran: but there are many small villages.

5. As the car passed through the streets of Esfahan we saw something interesting.

IV. Explain the *ezâfê* in these phrases by placing each one in one or other of these columns, thus:

(example : آقای * فیروزان رئیس * بانک * ملی بود :

| Apposition | Noun + Adjective | Possession |
|----------------|------------------|-------------|
| آقای * فیروزان | بانک * ملی | رئیس * بانک |

- ۱ حسن * شوهرکجاست؟
 ۲ این عمارت * بزرگ چیست؟
 ۳ اسب * این آقا اسب * قشنگی است. ۴ چراغهای * این ماشین روشن است
 ۵ فرش و نقاشی * قشنگ در بازار دیدید؟

LESSON 16a

The present tense of verbs. We have already had the present tense of بودن and داشتن. When we conjugated to have in the present, we took the Present Stem, which for داشتن was -دار- *dār-*, and added the endings

| | | |
|---|-----------|-------------|
| 1 | (من) -م | (ما) -یم |
| 2 | (شما) -ید | (شما) -ید |
| 3 | (او) -د | (ایشان) -ند |
| | (آن) -د | (آنها) -د |

For the present tense of all other verbs, we take the present stem, as we did with داشتن above, add the same personal endings as we did to -دار- above, and *also* (this is most important) add the Present Prefix :

mî- or *-می-*

To form the present stem of most verbs, we take the *-tan*, *-dan*, or *-idan* endings off the infinitive ; for example :

| Infinitive | Past Stem | Present Stem |
|----------------------------|----------------------|---------------------|
| read خواندن <i>khândan</i> | <i>khând-</i> خواند- | <i>-khân-</i> خوان- |
| pull کشیدن <i>kashîdan</i> | <i>kashîd-</i> کشید- | <i>-kash-</i> کش- |
| weave بافتن <i>bâftan</i> | <i>bâft-</i> بافت- | <i>-bâf-</i> باف- |

To these present stems we add (1) the personal endings as for the present of داشتن to have, and (2) *mî-* the prefix for the present tense. Here now in full are the present tenses of these three model verbs :

(a) to read : خواندن, past stem *khând-*.

Present Stem *-khân-* خوان-

| | | | | |
|-----|-----------------|----------|------------------|----------|
| (1) | I read | میخوانم | we read | میخوانیم |
| | <i>mîkhânam</i> | | <i>mîkhânîm</i> | |
| (2) | you read | میخوانید | you read | میخوانید |
| | <i>mîkhânîd</i> | | <i>mîkhânîd</i> | |
| (3) | he reads | میخواند | they read | میخوانند |
| | <i>mîkhânad</i> | | <i>mîkhânand</i> | |
| (3) | it reads | میخواند | they read | میخواند |
| | <i>mîkhânad</i> | | <i>mîkhânad</i> | |

(b) to pull : کشیدن, past stem *kashîd-*.

Present Stem *-kash-* کش-

| | | | | |
|-----|-----------------|--------|------------------|--------|
| (1) | <i>mîkasham</i> | میکشم | <i>mîkashîm</i> | میکشیم |
| (2) | <i>mîkashîd</i> | میکشید | <i>mîkashîd</i> | میکشید |
| (3) | <i>mîkashad</i> | میکشد | <i>mîkashand</i> | میکشند |
| | <i>mîkashad</i> | میکشد | <i>mîkashad</i> | میکشد |

(c) to weave : بافتن, past stem *bâft-*.

Present Stem *-bâf-* باف-

| | | | | |
|-----|----------------|--------|-----------------|--------|
| (1) | <i>mîbâfam</i> | میافم | <i>mîbâfîm</i> | میافیم |
| (2) | <i>mîbâfîd</i> | میافید | <i>mîbâfîd</i> | میافید |
| (3) | <i>mîbâfad</i> | میافد | <i>mîbâfand</i> | میافند |
| | <i>mîbâfad</i> | میافد | <i>mîbâfad</i> | میافد |

Apart from بودن to be and داشتن to have, there are *no* irregular verbs as such in Persian. We can put it this way :

(a) *All verbs*, including even بودن and داشتن, are completely regular in the past tense.

(b) بودن is seldom used in the present—the forms هستم, etc., are used instead.

(c) داشتن is without the *می-* *mi-* prefix in the present, otherwise its present is regular.

(d) For all remaining verbs, it is necessary to find the present stem. This is got in most cases by taking *-تن* or *-دن* or *-یدن* off the infinitive, but in many cases the present stem is irregular.

Note that : the *present stem* is the only irregularity ever encountered ; once we have the stem, we add *می-* *mi-* and suffix the regular present tense endings. And even then, most so-called "irregular" present stems can be grouped together. We shall study some of these groups from time to time.

Here are the present stems of the verbs we know so far (irregular present stems are marked §) :

| Infinitive | English | Present Stem | Present | |
|------------|------------|----------------------|--------------|--|
| | | | 1st Singular | |
| رفتن | go | -رو- <i>-rav-</i> § | میروم | |
| دیدن | see | -بین- <i>-bin-</i> § | میبینم | |
| دادن | give | -ده- <i>-deh-</i> § | میدهم | |
| گرفتن | take, get | -گیر- <i>-gir-</i> § | میگیرم | |
| خوردن | eat, drink | -خور- <i>-khor-</i> | میخورم | |
| خوابیدن | sleep | -خواب- <i>-khâb-</i> | میخوابم | |

| | | | |
|--------|---------|------------------------|---------|
| خواندن | read | -خواز- <i>-khân-</i> | میخوانم |
| بافتن | weave | -باف- <i>-bâf-</i> | میبافم |
| نوشتن | write | -نویس- <i>-nevîs-§</i> | مینویسم |
| گذشتن | pass by | -گذر- <i>-gozar-§</i> | میگذرم |

The negative prefix can be added to the present tense :

نمیروم *nâmiravam* I'm not going
نمیبینید *nâmibînîd* you don't see

تلفظ *talaffoz*

The vowel of *می-* is long : *mi*. It is stressed when it is the only prefix.

The vowel of *-ن* is short : *nâ*. It is stressed whenever it appears. Practise pronouncing :

you go میروید *mîravîd* (prefix stressed)
you aren't going نمیروید *nâmiravîd* (first prefix stressed)



جنگ * رستم و اسفندیار (از شاهنامه فردوسی)

The battle of Rustam (right) and Esfandiyâr, an episode from Ferdousi's poem "Shâhnâmé" (Book of Kings) which is the Persian national epic.

(Drawn from B. W. Robinson's "Persian Miniatures", by kind permission of the publishers, Bruno Cassirer, Ltd., Oxford.)

We have learnt a verb meaning *to be* in the present ; هستم, هستید, etc. There is also a form of the present of this important verb which appears as a suffix.

| | | |
|-----|-----------|------------|
| (1) | -am م- | -îm ایم- |
| (2) | -îd ید- | -îd ید- |
| (3) | { -ast ست | { -and ند- |
| | { -ast ست | { -ast ست |

Examples :

- (1) singular من خیلی خوشم *man khêilî khosham*
I am very happy
- (2) singular/plural دیر کردید؟ *dîr kardîd?* Are you late?
- (1) plural ما راحتیم *mâ râhatîm*
We are comfortable
- (2) plural بلدند *baladand*
They are *au fait*

(*balad* بلد adjective = informed, *au fait*)

If we wish to suffix *-îm* or *-îd* to a word ending in *-â* or *-û*, we write a *hamzé* on a bearer first and pronounce the glottal stop, thus :

راستگوتیم *râstgû'im* We are truthful
بناتید؟ *bannâ'îd?* Are you a builder?

In the same situation the suffixes *-am*, *-and* are written separately, with their own *alef* : اند, ام.

After a final *é* all these suffixes must be written with their own introductory *alef* :

خسته ام *khasté am* I'm tired

اند *khêilî gorosné* and They are very hungry
gorosné = hungry ; خسته *khasté* = tired ;
راستگو *râstgû* = truthful

شما خسته اید؟ *shomâ khasté îd?* Are you tired?

Note : There is a negative short form of this verb "to be", but it is very seldom used. We need not bother with it here.

فرهنگ

| | |
|-------------------------------|------------------------------------|
| today امروز <i>enrâz</i> | restaurant رستوران <i>restôrân</i> |
| last night دیشب <i>dîshab</i> | window پنجره <i>panjeré</i> |
| at home منزل <i>manzel</i> | room اتاق <i>otâgh</i> |
| tonight امشب <i>emshab</i> | garage گاراژ <i>gârâzh</i> |
| time وقت <i>vaght</i> | servant نوکر <i>nôukar</i> |
| work کار <i>kâr</i> | tired خسته <i>khasté</i> |

TEXT

دیروز ببازار رفتم. امروز کجا میروید؟ من امروز ببازار نمیروم
میروم § دفتر. دیشب منزل شام خوردم ولی امشب وقت ندارم و باین سبب
در رستوران شام میخورم. شما کجا شام میخورید؟
از پنجره اتاق خودتان چه چیزها میبینید؟ از پنجره گاراژ * بزرگ را
میبینم و همچنین یک میدان. ماشینها از میدان میگذرد و در خیابانها میروند.
من فارسی میخوانم شما فارسی میخوانید؟ نه من فارسی نمیخوانم و نمیویسم. چه
چیز بنوکر خودتان میدهید؟ من باو پول میدهم و او از من پولرا میگیرد.
شما دیشب زود خوابیدید یا دیر؟ دیشب من خیلی دیر خوابیدم - کار * زیاد
داشتم ولی امشب خیلی زود میخوانم - خسته ام.

§ After the verbs رفتن *to go* and آمدن *to come*, we can omit *to-*, which is then understood :

میروم دفتر *mîravam daftar* I go to the office

تمرین

I. Write in Persian :

1. I am tired. (Short form.)
2. Do you write ?
3. Are you going ?
4. He doesn't read.
5. We are happy. (one word.)
6. They are going.
7. They came.
8. Who sees ?
9. What happens ? (= passes).
10. You give.

II. Put into the Present Tense :

- | | | |
|----------------|--------------|----------------|
| ۳ کی گذشت؟ | ۲ ما دیدیم | ۱ من رفتم |
| ۶ شما خواندید؟ | ۵ او نوشت | ۴ ایشان خوردند |
| ۹ زود خوابیدند | ۸ اینجا رفت | ۷ هیچ کس ندید |
| | ۱۰ آنها گرفت | |

III. Conjugate گرفتن and دیدن in the Present.

IV. Change the long forms of "to be" in these examples to the suffix form (e.g. من بزرگ هستم to من بزرگم):

- ۱ تازه هستم ۲ بلد هستند ۳ کجا هستید؟
 ۴ در آب هستند ۵ خسته هستیم

V. Complete, in the Present Tense :

- | | |
|--------|------------------------------------|
| بافتن | ۱ در ایران فرشهای * خیلی قشنگ —. |
| رفتن | ۲ او فردا باصفهان —. |
| نوشتن | ۳ ما نامه —. |
| گذشتن | ۴ کی از اینجا —؟ |
| خواندن | ۵ هیچ کدام از این آقایان فارسی ن—. |

LESSON 17

Prepositions. Prepositions in Persian fall into two groups: those used without being connected to their noun by an *ezâfé* link, and those which require an *ezâfé* after them. The ones without an *ezâfé* are pure Persian prepositions proper; those linked by an *ezâfé* to their noun are usually adverbs, nouns, adjectives, or foreign words borrowed and used as prepositions.

(a) Prepositions which do not take the *ezâfé*:

- به *bé* (written joined or separate) to
 در *dar* in با *bâ* with
 بی *bî* without از *az* from
 جز *joz* instead of, except for

(b) Prepositions always joined by an *ezâfé* to the noun they govern:

- | | | |
|---|------------------------|----------------------------------|
| * | طرف <i>taraf-é-</i> | towards |
| * | داخل <i>dâkhel-é-</i> | inside |
| * | بیرون <i>bîrûn-é-</i> | outside |
| * | برای <i>barâ-yé-</i> | for (colloquially <i>bar-é</i>) |
| * | بدون <i>bedûn-é-</i> | without |
| * | بین <i>bêin-é-</i> | between |
| * | پیش <i>pîsh-é-</i> | in front of |
| * | پشت <i>posht-é-</i> | behind |
| * | پهلوی <i>pahlû-yé-</i> | in the presence of |
| * | روی <i>rû-yé-</i> | on |
| * | زیر <i>zîr-é-</i> | under |
| * | توی <i>tû-yé-</i> | in, on |
| * | زدیک <i>nazdîk-é-</i> | near (to) |

Note :

- (a) پشت " behind " will be familiar to Latin scholars.
 (b) در *dar* has two meanings : (1) a door, and (2) in.
 (c) There are many more *ézâfé* prepositions—those given above are merely the most important.

Compound prepositions are common in Persian. They all take the *ézâfé* :

- | | | |
|------------|---------------------|-------------------------------------|
| * از توی | <i>az tu-yé-</i> | from out of |
| * از روی | <i>az ru-yé</i> | off |
| * از زیر | <i>az zîr-é-</i> | from under |
| * بطرف | <i>bétaraf-é-</i> | in the direction of |
| * بجای | <i>béjâ-yé-</i> | in place of, instead of |
| * از پشت | <i>az posht-é-</i> | from behind |
| * از نزدیک | <i>az nazdîk-é-</i> | away from (" from near to ") |
| * از طرف | <i>az taraf-é-</i> | from the direction of, on behalf of |
| * در میان | <i>dar miân-e-</i> | among |
| * از میان | <i>az miân-é-</i> | from among |
| * از بین | <i>az bêin-é-</i> | from between |

فرهنگ

table میز *mîz*
 carpet فرش *farsh*, قالی *ghâlî*
 to stand ایستادن - ایست *îstâdan*,
 pres. stem -*îst-*
 to sit نشستن - نشین *neshastan*,
 pres. stem -*neshîn-*
 rug قالیچه *ghâlîché*
 balcony بالکن *bâlkon*
 key کلید *kelîd*
 wall دیوار *dîvâr*
 stove بخاری *bokhârî*

pan دیگ *dîg*
 light چراغ *cherâgh*
 plate بشقاب *boshghâb*
 spoon قاشق *ghâshogh*
 furniture اثاثیه *asâstiyé*
 tea چای *châi*
 lunch ناهار *nâhâr*
 bed خواب *takht-é-khâb*
 placed, situated واقع *vâghé*
 seated نشسته *neshasté*
 cup فنجان *fenjân*

| | |
|-----------------------------------------|------------------------------------------|
| floor, ground زمین <i>zamîn</i> | knife کارد <i>kârd</i> |
| a glass لیوان <i>lîvân</i> | lampshade آباژور <i>âbâzhûr</i> |
| letter of the alphabet حرف <i>harf</i> | fork چنگال <i>changâl</i> |
| street door, front door درب <i>darb</i> | consisting of عبارت از <i>'ebârat az</i> |
| lock قفل <i>ghofl</i> | breakfast ناشتانی <i>nâshtâ'î</i> |
| picture نقش <i>naghsh</i> | translation ترجمه <i>tarjomé</i> |
| bowl ظرف <i>zarf</i> | |

Note : (a) عبارت از consisting of, is always used with the verb بودن to be, which is always placed after the عبارت *'ebârat* :

۱ این کتاب عبارت است از ترجمه
în ketâb 'ebârat ast az tarjomé

This book consists of translation(s)

۲ اثاثه اش از چه عبارت بود؟
asâseash az ché 'ebârat bûd?

What did his furniture consist of?

(b) bowl and حرف letter of the alphabet are Arabic words. We can either use their Arabic plurals ظروف *zorûf* and حروف *horûf* or else the Persian ones ظرفها *zarfhâ* and حرفها *harfhâ*. With Arabic plurals we always have the choice of using the Persian plural. It is of course considered more educated to use the original Arabic one, though no foreigner would be criticized for not doing so.

تمرین

I. Translate and write out :

1. A plate, a knife, and a cup are on the table.
2. What is near the table?
3. In this house there are three people (نفر). Outside the house is a garden, and in the garden there are flowers.

4. Did you see the key in the door? Yes, it was in the door, but I pulled it out.
5. What do you have (= take) for lunch every day?
6. Do you drink coffee with breakfast? In England they drink tea out of cups, but in Iran we drink it out of glasses. (Use the singular for "cup" and "glass".)
7. Who was standing behind the door?
8. I saw my friend with his father yesterday.
9. Did he say this in your presence?
10. No, he said it to his friends outside.
11. Inside this house there is a lot of furniture.
12. His house is situated near the Embassy.
13. What does his furniture consist of? Of chairs, tables and beds.
14. He goes to work without me, but it is very near.
15. Is the stove near the front door? Yes, it is situated behind the front door.
16. I went towards the mosque.
17. My brother was sitting inside the bank. He had a book in (his) hand.
18. I never have a hat on (my) head.
19. Who put the picture on that wall, near the window, under the light?
20. We took the rug off the carpet, and under it we put our money.
21. This is your room, and this big bed is for you.

- II. From the examples below, pick out the prepositional constructions requiring the *ezâfê*. Then mark that *ezâfê* with an * asterisk. Say how the *ezâfê* is pronounced in each case:

| | | |
|---------------|--------------|----------------------|
| ۳ از زیر زمین | ۲ توی اطاق | ۱ در اطاق |
| ۶ بدون اضافه | ۵ بی ناهار | ۴ در میان این بچه‌ها |
| ۹ با اتوبوس | ۸ بطرف تهران | ۷ از پشت درب |
| | ۱۰ جز من | |

LESSON 17a

The stressed prefix of the Present Tense, *mi-* can be written separate in most verbs. There is no difference in the pronunciation:

mi or *mi* *mirovam* I go

When this prefix is attached to a verb beginning with *ā*, the long sign over the *ā* *alef* is dropped when the *mi-* is joined; thus from آوردن *āvardan* to bring, present stem *-āvar-*, we have

mi or *mi* *miāvaram* I bring

We *must* write as one word, dropping the *ā* dummy *alef*, all verbs beginning in short *a*. Thus from انداختن *andākhtan* to throw, we have *mi* *miandāzam* I throw.

We *must* write separately the Present of ایستادن *istādan*, to stand. This is to avoid the clash of two long *ī*'s:

mi *mi-istam* I stand

Irregular Present Stems—1st group: *kh-z*, *kh-s*, *kh-sh*.

Verbs whose infinitives end in the guttural combination *-khtan* change this ending into a sibilant sound, *z*, *s*, or *sh*, to form their Present Stem.

(Note : In the following list, instead of quoting the Past Stem after the infinitive, we shall omit this Stem and quote instead the Present Stem. This system of quoting verbs is the usual one found in Iranian grammars and dictionaries, so we shall keep to it for the rest of this manual, omitting the Past Stem which is always regularly formed.)

GROUP 1a. *kh-z*

| Infinitive | English | Present Stem |
|----------------------------|----------------------|-------------------------|
| آموختن <i>âmúkhthan</i> | teach | -آموز- <i>-âmúz-</i> |
| آمیختن <i>âmîkhthan</i> | mix | -آمیز- <i>-âmîz-</i> |
| آویختن <i>âvîkhthan</i> | hang | -آویز- <i>-âvîz-</i> |
| ساختن <i>sâkhthan</i> | make | -ساز- <i>-sâz-</i> |
| سوختن <i>súkhthan</i> | burn (to be on fire) | -سوز- <i>-súz-</i> |
| ریختن <i>rîkhthan</i> | pour | -ریز- <i>-rîz-</i> |
| انداختن <i>andâkhthan</i> | throw | -انداز- <i>-andâz-</i> |
| پرداختن <i>pardâkhthan</i> | pay | -پرداز- <i>-pardâz-</i> |
| پختن <i>pokhthan</i> | cook | -پز- <i>-paz-</i> |

(root vowel also changes here)

GROUP 1b. Others

| | | |
|---------------------------|-------------------------------|------------------------|
| شناختن <i>shenâkhthan</i> | know a person, "connaître" | -شناس- <i>-shenâs-</i> |
| فروختن <i>forûkhthan</i> | sell | -فروش- <i>-forûsh-</i> |

Note : (a) *shenâkhthan* to know is used only like the French *connaître* or the Spanish *conocer* or the German *kennen* : to know a person, to be acquainted with. To know a thing or a fact is a different verb.

(b) In *pokhthan* to cook, the vowel also changes in forming the Present Stem : -پز- *-paz-*.

فرهنگ

| | |
|---------------------------------------------|------------------------------------------------|
| ice یخ <i>yakh</i> | seed تخم <i>tokhm</i> |
| wind باد <i>bâd</i> | grass سبزه <i>sabzê</i> |
| world جهان <i>jahân</i> , دنیا <i>donyâ</i> | sea دریا <i>daryâ</i> |
| fall افتادن (-افت-) <i>oftâdan</i> , -oft- | river رود <i>rûd</i> , رودخانه <i>rûdkhânê</i> |
| hill, } کوه or { <i>kûh</i> | it's raining باران میاید <i>bârân miâyad</i> |
| mountain } که { <i>keh</i> | snow برف <i>barf</i> |
| rain باران <i>bârân</i> | winter زمستان <i>zemestân</i> |
| a plain دشت <i>dasht</i> | autumn پائیز <i>pâ'iz</i> |
| it's snowing میاید برف <i>barf miâyad</i> | climate هوا و آب <i>âb o havâ</i> |
| summer تابستان <i>tâbestân</i> | village ده <i>dêh</i> |
| spring بهار <i>bahâr</i> | iron آهن <i>âhan</i> |
| little, few کم <i>kam</i> | season, chapter (book) فصل <i>fasl</i> |
| country کشور <i>keshtar</i> | seasons, chapters فصول (Ar. pl.) |
| road راه <i>râh</i> | فصولها (Pers. pl.) <i>faslhâ</i> |
| railway آهن راه * <i>râh-ê-âhan</i> | tree درخت <i>derakht</i> |
| beside کنار * <i>kenâr-ê-</i> | flour آرد <i>ârd</i> |
| salt نمک <i>namak</i> | desert بیابان <i>biâbân</i> |
| | guest مهمان <i>mehmân</i> |

TEXT

فصول (فصلها)

در تابستان زمین خشک است ولی گاهی باران میاید. در ایران باران کم میاید ولی در کشورهای دیگر باران * زیاد میاید. تابستان گرم است یا سرد؟ تابستان گرم است. برف در فصل * تابستان و پائیز میاید؟ تخم برف در زمستان میاید و گاهی در بهار.

در تابستان * خشک ما روی * درختها و روی * سبزه باغ آب میریزیم. دوست * ما پارسال درخت در باغ نداشت و در بهار تخم در زمین کاشت و آب روی * تخمها ریخت: حالا درختهای * خیلی کوچک دارد. زمستان گرم نیست - سرد است. در شهرهای * ایران و در دشت برف * زیاد میاید. کشورهای در دنیا هست که (which) در زمستان برف ندارد ولی در ایران برف * زیاد و باد * سرد میاید. روی * رودخانهها یخ هست.



فصل * بهار - در پای * کوه * دماوند (۵۳۳۴ متر)
 (i.e. *damāvand*, highest mountain in Iran)

تمرین

I. Answer each of these questions orally in Persian, then write your answer out :

- ۱ در کشورتان تابستان خیلی گرم است یا نه؟
- ۲ در کدام فصل برف میاید؟
- ۳ روی تخم‌های کوچک چه می‌ریزید؟
- ۴ در بیابان درخت هست؟ درخت — (i.e. "trees" in general)
- ۵ منزلتان در ده واقع است یا در شهر؟
- ۶ در پائیز باد گرم است یا سرد؟
- ۷ ما در کشور * خودمان دشت‌های بزرگ داریم؟

- ۸ شما در ایران بوده اید؟
- ۹ در ایران در فصل * تابستان باران کم میاید یا زیاد؟

II. Translate orally and in writing :

1. He mixes flour, water, and salt and pours it into a cup. He cooks this on the fire.
2. He is standing near the door.
3. The fire is burning well.
4. What are you making? Will you sell it?
5. I know that man. He teaches my son Persian.
6. Why did he throw this paper out? I paid for it myself.
7. He is hanging the picture on the wall.
8. When did he sell his car?

III. Put into the Present Tense :

| | | |
|-------------|-------------|----------------|
| ۳ من شناختم | ۲ آنها سوخت | ۱ شما پرداختید |
| ۶ انداختید | ۵ پخت | ۴ ایستادم |
| ۸ فروختیم | ۷ آوردند | |

LESSON 18

Present Stems ending in long vowels

Some present stems end in long vowels, *-ā* or *-ū*. e.g. The present stem of آمدن *āmadan* to come is *-ā-* and of گفتن *goftan* to say is *-gū-*.

In these verbs, because of the final vowel, the present undergoes slight changes, for phonetic reasons, before the addition of the personal endings *-m* *-d* *-im* etc. We shall take آمدن and گفتن as models. All verbs whose present stems end in *-ā-* go like آمدن, and all verbs with present stems ending in *-ū-* go like گفتن.

To come

آمدن *âmadan*-آمد *âmad-* past stem

-ا- -â- pres. stem

(1) می‌ایم می‌آیم
mîâyam mîâ'im(2) می‌آید می‌آید
mîâ'id mîâ'id(3) { می‌آید می‌آید
mîâyad mîâyand
می‌آید می‌آید
mîâyad mîâyad

You will notice that (a) it is not the *endings* which are irregular, but the *stems*, (b) where the personal ending has the short vowel *a*, i.e. in the cases of the 1st singular and 3rd singular and plural :

(1) م- —
(2) — —
(3) { د- ند-
د- د-

we put the consonant -y- -ی- between the stem and the personal ending. It is easier to say the word with this -ی- glide-vowel put in. (c) Where the personal ending has the long vowel *i*, i.e. in the cases of the 1st plural and 2nd singular and plural :

(1) — می-
(2) ید- ید-
(3) — —

To say

گفتن *goftan*-گفت *goft-* past stem

-گو- -gû- pres. stem

(1) می‌گویم می‌گوئیم
mîgûyam mîgû'im(2) می‌گوئید می‌گوئید
mîgû'id mîgû'id(3) { می‌گوید می‌گویند
mîgûyad mîgûyand
می‌گوید می‌گوید
mîgûyad mîgûyad

we put a ' *hamzé*, resting over a " bearer ", a bearer being, you will remember, like an undotted *b*, thus :

:

This : is pronounced as a glottal stop, like the letter ع 'ain.

Pronounce :

(Catch your breath on the *hamzé*) می‌گوئید *mîgû'id*
می‌آید *mîâ'id* می‌گوئیم *mîgû'im*

But pronounce a -y- glide in these ones :

می‌ایم *mîâyam* می‌گویم *mîgûyam*
می‌آید *mîâyad* می‌گویند *mîgûyand*

There is no glottal stop, no catch of the breath, in these last four examples. Be careful to see and hear the difference in :

| Glottal Stop | | -y- Glide | |
|---------------|----------------|-----------|----------------|
| می‌آید | می‌گوئید | and | می‌آید |
| <i>mîâ'id</i> | <i>mîgû'id</i> | | <i>mîâyad</i> |
| you come | you say | | he comes |
| می‌آیم | می‌گوئیم | and | می‌ایم |
| <i>mîâ'im</i> | <i>mîgû'im</i> | | <i>mîâyam</i> |
| we come | we say | | I come |
| | | | می‌گویم |
| | | | <i>mîgûyam</i> |
| | | | I say |

Irregular Present Stems—2nd group : ûdan-â

Verbs whose infinitive ends in -ودن *-ûdan* take a Present Stem in -ا- -â- and conjugate exactly like آمدن *âmadan* above in the present tense :

| Infinitive | English | Present Stem |
|------------------------|---------|-----------------------|
| فرمودن <i>farmûdan</i> | command | -فرما- <i>-farmâ-</i> |
| نمودن <i>namûdan</i> | show | -نما- <i>-namâ-</i> |

| | | |
|------------------------|----------------------|----------------------|
| افزودن <i>afzûdan</i> | increase | -افزا- <i>-afzâ-</i> |
| آزمودن <i>âzmûdan</i> | test, examine | -آزما- <i>-âzmâ-</i> |
| پیمودن <i>pêimûdan</i> | measure | -پیم- <i>-pêimâ-</i> |
| زادن <i>zâdan</i> | bear young (animals) | -زا- <i>-zâ-</i> |

(the infinitive has the present stem vowel here)

Note that the irregularities we are listing concern the present tense only: the past tense of *all* verbs is *always regular* in Persian.

عبارات EXPRESSIONS 'ebârât

- (a) چه فرمودید؟ *ché farmûdid ?*
 چه فرمودید خانم؟ *ché farmûdid khânom ?* (to a lady)
 چه فرمودید آقا؟ *ché farmûdid âghâ ?* (to a gentleman)

These expressions, meaning literally "What did you command?" are used in polite conversation to mean "What did you say?".

(b) بله؟ *balé ?* ("Yes?") said with a rise in the voice: *balé ?* means "I beg your pardon—what did you say?".

We can use (i) and (ii) together:

بله چه فرمودید؟

balé, ché farmûdid ? Excuse me, but what did you say?

(c) خواهش میکنم *khâhesh mikonam* Please (requesting something):

خواهش میکنم راه * شمیران کجاست؟

khâhesh mikonam — râh-é-shemirân kojâst ?

Excuse me—where is the Shemirân road? (Shemirân is a northern suburb of Tehran)

تمرین

I. In the following verbs in the present tense, a "bearer" has been written without its necessary mark, * *hamzé* or two dots (-y- glide) as the case may be. Fill in the *hamzé* or the -y- glide as necessary:

(e.g. شما میاید should be شما میاید
 من میگویم should be من میگویم)

- ۱ ایشان میگویند ۲ کی میاید؟
 ۳ ما مینماییم ۴ آن میفرزاد
 ۵ شما چه میفرمایید؟ ۶ او میگوید
 ۷ ما نمیگوییم ۸ او نمینماید
 ۹ هیچکس نمی آرماد

II. Now check your answers to Ex. I with the Key at the back of the book: correct your mistakes.

Now pronounce carefully each example of Ex. I:

: = a glottal stop

= -y-

III. Put into the present tense:

- ۱ چه فرمودید؟ ۲ نیامدند
 ۳ او نیاموخت ۴ آمدیم
 ۵ گفتید

LESSON 18a

Numbers

Cardinal:

- ۱ یک *yek* ۱ ۳ سه *sé* ۳
 ۲ دو *do* ۲ ۴ چهار *chahâr* ۴ or ۳

| | |
|----------------------|--------------------------|
| 8 هشت <i>hasht</i> ۸ | 5 پنج <i>panj</i> ۵ or ۵ |
| 9 نه <i>noh</i> ۹ | 6 شش <i>shesh</i> ۶ or ۶ |
| 10 ده <i>dah</i> ۱۰ | 7 هفت <i>haft</i> ۷ |
| | 0 صفر <i>sefr</i> ۰ |

Ordinal :

| | |
|--------------------------|-----------------------------|
| 6th ششم <i>sheshò'm</i> | 1st اول — <i>avval</i> |
| 7th هفتم <i>haftò'm</i> | 2nd دوم <i>dovvò'm</i> |
| 8th هشتم <i>hashtò'm</i> | 3rd سوم <i>sevvò'm</i> |
| 9th نهم <i>nohò'm</i> | 4th چهارم <i>chahârdò'm</i> |
| 10th دهم <i>dahò'm</i> | 5th پنجم <i>panjò'm</i> |

Note : (a) Apart from اول 1st *avval*, which is taken from Arabic, all ordinal numbers are formed by adding the syllable -*ò'm* to the cardinal number. This -*ò'm* is stressed. (b) The ordinals are adjectives, and are joined to the noun they qualify, by the *ézâfé* :

دوم *dars-é-chahârdò'm* the fourth lesson
 پنجم *safhé-yé-panjò'm* the fifth page
 هشتم *jeld-é-hashtò'm* the eighth volume

(c) The cardinals are always used with the noun in the singular. We say اسبها *asbhâ* horses, but with a number it is singular, thus : چهار اسب *chahâr asb* four horses.

شش کتاب و پنج قلم *shesh ketâb va panj ghalam*
 " six book and five pen "

When the noun denotes *people*, we often use the word نفر *nafar* persons

between the number and the noun. When the noun denotes things or animals, we can use

تا *tâ* pieces

in the same position :

۱ پنج نفر ایرانی و دو نفر انگلیسی هفت نفرند
panj nafar irânî va do nafar inglîsî haft nafarand
 Five Iranians and two Englishmen are seven people

۲ این شش تا قلم و آن سه تا کتاب را بایشان دادم
în shesh tâ ghalam va ân sé tâ ketâb râ bé-îshân dâdam
 I gave them these six pens and those three books

The cardinal numbers answer the questions
 چند نفر؟ *chand nafar ?* چند؟ *chand ?* چقدر؟ *chéghadr ?*
 چقدر تا؟ *chéghadr tâ ?* How many ?

چقدر؟ *chéghadr ?* also means the singular : How much ?
 This expression never takes نفر *nafar* or تا *tâ* after it.

The ordinal numbers answer the question, untranslatable into English :

چندمین؟ *chandomîn ?* " the how-manyeth ? "
 cf. the German adjective *der Wievielte ?*
chandomîn is an adjective, but it always precedes its noun and has no *ézâfé*

Read these examples for practice :

۱ دیروز چند نفر دوست آمدند؟ شش نفر آمدند
 ۲ چند تا کتاب خواندید؟ من دو تا خواندم ولی دوستم سه تا خواند
 ۳ این چندمین درس است؟ ششم یا هفتم؟ این درس هفتم است
 ۴ چقدر پول دارید؟ من هیچ پول ندارم

تمرین

- I. Write in Persian numerals (e.g. $6 + 4 = 10$ becomes $۱۰ = ۴ + ۶$):
 (a) $2 \times 3 = 6$ (b) $6\frac{1}{2} + 3\frac{1}{2} = 10$ (c) 6th, 7th, and 8th
- II. Write in words in Persian :
 (a) eighth (b) first (c) second (d) third

III. Fill in the blank with نفر or تا as necessary :

- ۱ در این اطاق شش — صندلی و دو — میز است
 ۲ چند — فنجان داریم؟
 ۳ دو — ایرانی رفتند
 ۴ چند نفر مهمان میایند؟ پنج — مهمان میایند
 ۵ چند — فرش فروخت؟
 (مهمان *mehmân* = a guest)

LESSON 19

The Subjunctive

The subjunctive mood is used a great deal in Persian. By itself, a subjunctive verb has the meaning " may " or " might " or " let me (do) — ”.

The Present Subjunctive is formed by taking the Present Tense, dropping the *mi-* prefix, and substituting the Subjunctive Prefix *-bē*. This *-bē* is usually *joined* in writing.

Compare, for example, the Present Tense with the Present Subjunctive Tense of

رفتن *raftan* to go

Present Stem -رو- *-rav-*

| Present Tense | Present Subjunctive Tense |
|----------------------------|---------------------------|
| SINGULAR | |
| (1) <i>mîravam</i> I go | <i>bêravam</i> I may go |
| (2) <i>mîravîd</i> you go | <i>bêravîd</i> you may go |
| (3) <i>mîravad</i> he goes | <i>bêravad</i> he may go |
| <i>mîravad</i> it goes | <i>bêravad</i> it may go |

PLURAL

- | | |
|-----------------------------|-----------------------------|
| (1) <i>mîravîm</i> we go | <i>bêravîm</i> we may go |
| (2) <i>mîravîd</i> you go | <i>bêravîd</i> you may go |
| (3) <i>mîravand</i> they go | <i>bêravand</i> they may go |
| <i>mîravad</i> they go | <i>bêravad</i> they may go |

The *bē* is always stressed. Pronounce :

bêravam بروم *bêgûyam* بگویم *bêkhânîm* بخوانیم
bêforûshad بفروشید *bênamâ'id* بنهائید *bêfarmâyand* بفرمایند

When the verb begins with \bar{I} long *â* or \bar{I} short *a*, the *-bē* becomes *-bi-*, and the whole combination is pronounced *biâ* or *bia* (the *maddé* is dropped) :

\bar{I} verbs : *biâmûzand* بیاموزند *biâyam* بیایم

\bar{I} verbs : *biâfzû'im* بیافزوئیم *biândâzad* بیاندازد

Before ایستادن *îstâdan* to stop, the *bē-* is separated:

bê-îstam به ایستم I may stop

To make the negative of the Subjunctive, we first remove the *-bē* or *bi-*, and then replace it with the negative prefix *na-*, or *nay-* before a vowel. This negative prefix is stressed here as elsewhere. Remember that the *-bē* or *bi-* is *dropped* in the Negative Present Subjunctive. So, for گفتن for example :

| Present Subjunctive Affirmative | Present Subjunctive Negative |
|---------------------------------|--------------------------------|
| <i>bêgûyam</i> I may say | <i>nagûyam</i> I may not say |
| <i>bêgû'id</i> you may say | <i>nagû'id</i> you may not say |
| <i>bêgûyad</i> he may say | <i>nagûyad</i> he may not say |
| <i>bêgû'im</i> we may say | <i>nagû'im</i> we may not say |

bégû'id you may say *nagû'id* you may not say
bégûyand they may *nagûyand* they may not
say say

The second person of the Subjunctive (both affirmative and negative) is used by itself as the Imperative or command form :

béman bégû'id Tell me
bé-û nagû'id Don't tell him
manzel béravîd Go home
injà nayâ'id Do not come here
ân kitâb râ bédehîd Give that book

Similarly, other persons (without pronouns) can be used to express the idea "let . . ." :

béravad let him go, he may go, may he go
nagû'im let us not say, may we not say

and the question form of the 1st person singular is very common, thus :

ché bégûyam? What am I to say? What can I say?

Suffix *-esh*. Besides meaning his, her, or its (possessive), the suffix *-esh* can be added to prepositions. This usage is particularly common in colloquial speech :

What did you tell him/her? *ché bé-û goftîd?* ۱ باو چه گفتید؟
 ché besh goftîd? ۲ چه بش گفتید؟
I asked him/her *az û nâmesh porsîdam* ۳ از او نامش را پرسیدم
his/her name *azesh nâmesh porsîdam* ۴ ازش نامش را پرسیدم
 (*porsîdan*, -پرس- = to ask)

Prepositions normally taking the *ezâfe* after them drop their *ezâfe* if this *-esh* suffix is added :

He stood behind him/her *posht-é-û îstâd* ۵ پشت او ایستاد
 poshtesh îstâd ۶ پشتش ایستاد
Did you go in front of it? *pîsh-é-ân raftîd?* ۷ پیش آن رفتید؟
 pîshesh raftîd? ۸ پیشش رفتید؟

If the preposition ends in a vowel, we put a *-y-* glide between it and the *-esh* to facilitate pronunciation :

Is the book on the table? *balé rûyé ân ast?* ۹ کتاب روی میز است؟
 balé rûyesh ast? *ketâb rûyé mîz ast?*
Yes, it is on it

My friend went instead of him/her
dûstam bejâyesh raft ۱۰ دوستم بجایش رفت

The *-esh* suffix can also be added to verbs, to indicate the direct object of that verb :

آن را or او را = here -esh

No, I didn't see him/her *na ûrâ nadîdam*
 na nadîdamesh

In all the uses of *-esh* outlined above, we can use the corresponding plural suffix *-eshân* = them (animate and inanimate). This use is similarly colloquial :

۱ بش گفتم *besh goftam* I told him/her
۲ بشان گفتم *beshân goftam* I told them

۱ شما پهلویش بودید؟

Were you at his/her house? *shomâ pahlûyesh bûdid*?

۲ شما پهلویشان بودید؟

Were you at their house? *shomâ pahlûyeshân bûdid*?

۱ ندیدمش *nadîdamesh* I didn't see him/her

۲ ندیدمشان *nadîdameshân* I didn't see them

Note: بودن *bûdan* and داشتن *dâshtan*. Do not attempt yet to form the Present Subjunctives of these two verbs. They have special Subjunctive forms which we shall deal with later.

تمرین

I. Put into the Present Subjunctive:

| | | |
|--------------|-----------|-------------|
| ۳ می‌رسید | ۲ نیام | ۱ می‌روم |
| ۶ نمی‌خوریم | ۵ می‌گوید | ۴ می‌کنند |
| ۹ می‌پردازیم | ۸ نمی‌کشد | ۷ می‌نویسیم |
| | ۱۰ نمی‌زد | |

II. Make your answers to Ex. I Nos. ۱, ۳, ۴, ۵, ۷, and ۹ *negative subjunctive*.

III. Make your answers to Ex. I Nos. ۲, ۶, ۸, and ۱۰ *affirmative subjunctive*.

IV. Write in Persian and then read aloud, paying attention to the stressed prefixes:

1. May I go out?
2. What am I to say?
3. Come here.
4. Where is he to go?
5. Let's see him. (One word.)
6. Don't take his money.

7. Let him not take his (own) money.

8. Say this after (= with) me.

9. Don't cook my dinner late tonight.

10. Why may I not pay?

V. Put into the form using *the suffix -ش *-esh* or شان *-eshân*:

۲ باو گفتم

۴ روی * آن بود

۱ چرا آنرا نکردید؟

۳ باو نگویید

۵ توی * اطاق نرود

VI. Translate Ex. V.



(Drawn from B. W. Robinson's "Persian Miniatures", by kind permission of the publishers, Bruno Cassirer, Ltd., Oxford.)

LESSON 19a

Questions. We said in Lesson 13a that we make a question in Persian by raising the voice towards the end of the sentence (in speech) and (in writing) we occasionally, though by no means always, use a European question-mark reversed ؟. Not all Persian books, and very few Persian writers, bother about the ؟ mark. Persian books printed in Europe usually do, of course, use ؟.

The *order of words* of the statement is not changed to make a question :

They saw him *ûrâ didand* ۱ اورا دیدند
(falling tone)

Did they see him ? *ûrâ didand ?* ۲ اورا دیدند ؟
(rising, inquiring tone)

Question-words. Many questions in Persian, as in English, are introduced by question-words :

why ? *chérâ ?* چرا

what ? *ché ?* چه (colloquially *chî ?*) *ché chîz ?* چه چیز

which ? *kodâm ?* کدام

who ? *kî ?* کی

when ? *kêi ?* کی

where ? *kojâ ?* کجا

how ? *chétour ?* چطور

how much/many ? *chand ?* چند *chéghadr ?* چقدر

and the many compounds we can form from these words :

whose ? *mâl-é-kî ?* مال * کی

for what ? *barâ-yé-ché ?* برای * چه

from where ? *az kojâ ?* از کجا

until when ? *tâ kêi ?* تا کی

and so forth.

When these words are used to form questions in Persian, we can put them at the beginning of the question, as in English :

Where did Hassan come from ? ۱ حسن از کجا آمد ؟

To whom did he say this ? ۲ به کی این چیز را گفت ؟

When are you coming tomorrow ? ۳ شما فردا کی میآئید ؟

Why did you come today ? ۴ چرا امروز آمدید ؟

But it is far more usual to put the question-word immediately before the verb, i.e. nearly at the end of the question :

۱ حسن از کجا آمد ؟

۲ این چیز را به کی میگفت ؟

۳ شما فردا کی میآئید ؟

۴ امروز چرا آمدید ؟

In good conversational Persian this latter order is much better.

Indirect Speech. In English, we have two ways of indicating speech. We have Direct Speech :

(a) He said " I am ill "

and we have Indirect Speech or Reported Speech :

(b) He said that he was ill

These two sentences both mean exactly the same thing, but in (a) the *exact words* of the speaker, with no alteration in tense or person, are used. In (b) we merely get

a report of what the speaker said: the tense of the verb and the person of its subject are both changed to fit the report.

In Persian there is no distinction between Direct and Indirect Speech: we always use the *exact* words of the speaker.

« » Inverted commas are occasionally used in Persian: they are not obligatory.

Speech is usually introduced by the conjunction که *ké* "that". This word, like the inverted commas, is not obligatory.

Examine:

My brother said "I am ill"

OR

My brother said that he was ill
(*marîz* ill)

۱ برادرم گفت «مريضم»
۲ برادرم گفت مريضم
۳ برادرم گفت که مريضم
۴ برادرم گفت که «مريضم»

Exactly the same method is used to express questions in speech:

Ahmad asked "Where are you going?"

OR

Ahmad asked where I/he/she was OR we/you/they were going

۱ احمد پرسید «شما کجا میروید؟»
۲ احمد پرسید شما کجا میروید؟
۳ احمد پرسید که شما کجا میروید؟
۴ احمد پرسید که «شما کجا میروید؟»

In the questions ۱, ۲, ۳, and ۴ above the ? may also be omitted.

The *context* of the speech usually indicates who is meant by the "شما", but the exact words of the speaker are always

used. As you see, the conjunction "که" is not always translatable into English.

A question which requires an answer "yes" or "no" may be introduced by آیا. This is an untranslatable question particle. It always appears as first word in the question clause:

Are you going out? $\left\{ \begin{array}{l} \text{shomâ birûn mîravîd?} \quad \text{شما بیرون میروید؟} \\ \text{OR} \\ \text{âyâ shomâ birûn mîravîd?} \quad \text{آیا شما بیرون میروید؟} \end{array} \right.$

If we wish to quote a yes-no question as speech, we usually introduce this question by که آیا, which is then translated as "whether" in English. Again, neither the که nor the آیا is obligatory:

Ahmad asked "Are you going out?"

OR

Ahmad asked whether I/he/she was OR we/you/they were going out

۱ احمد پرسید شما بیرون میروید
۲ احمد پرسید آیا شما بیرون میروید
۳ احمد پرسید که شما بیرون میروید
۴ احمد پرسید که آیا شما بیرون میروید

All the above, ۱, ۲, ۳, and ۴, can take either « » or ? or both together; and the *context* of the question tells us who is indicated by شما *shomâ*.

Again, the same method is used to express commands as quoted speech:

Go!

bêravîd

بروید

He said "Go"

OR

He told me/him/her/us/
you/them to go

۱ گفت بروید *goft bêravîd*
۲ گفت «بروید» *goft bêravîd*
۳ گفت که بروید *goft ké bêravîd*
۴ گفت که «بروید» *goft ké bêravîd*

Irregular Present Stems—3rd group : -stan verbs

Verbs whose infinitive ends in *-stan* nearly all have irregular Present Stems. Here are the most important irregularities encountered :

GROUP 3a. *s-h*

| Infinitive | English | Present Stem |
|-----------------------|------------|----------------------|
| کاستن <i>kāstan</i> | lessen | -کاه- <i>-kâh-</i> |
| خواستن <i>khâstan</i> | wish, want | -خواه- <i>-khâh-</i> |
| جستن <i>jâstan</i> | jump | -ج- <i>-jah-</i> |
| رستن <i>râstan</i> | escape | -ر- <i>-rah-</i> |

GROUP 3b. *s-nd*

| | | |
|-------------------------|------------------|--------------------------|
| بستن <i>bastan</i> | tie, bind, close | -بند- <i>-band-</i> |
| پیوستن <i>pêivâstan</i> | unite | -پیوند- <i>-pêivand-</i> |

GROUP 3c. *s-n*

| | | |
|------------------------|-------|------------------------|
| شکستن <i>shekâstan</i> | break | -شکن- <i>-shekan-</i> |
| نشستن <i>neshâstan</i> | sit | -نشین- <i>-neshîn-</i> |

(vowel change also here)

GROUP 3d. Others

| | | |
|-------------------------|----------------|----------------------|
| گسیختن <i>gosîkhtan</i> | break | -گسل- <i>-gosel-</i> |
| گسیستن <i>gosîstan</i> | | |
| شستن <i>shostan</i> | wash | -شو- <i>-shû-</i> |
| جستن <i>jostan</i> | look for, seek | -جو- <i>-jû-</i> |
| خاستن <i>khâstan</i> | arise | -خیز- <i>-khîz-</i> |

In Group 3d above, note (a) *gosîstan* to break has an alternative form in the infinitive only—the present stem has only the one form. This verb is not as common as 3c *shekâstan*. (b) In all these four verbs there is a vowel change as well as a consonant change. (c) Do not confuse

3a خواستن *khâstan* = to wish (pres. stem -خواه- *-khâh-*) with 3d خاستن *khâstan* (no mute -و- *v* here, N.B.) whose meaning is to arise, with the pres. stem خیز- *-khîz-*.

TEXT

مرد * دانا و مرد * پیاده

مردی دانا روزی بر سبزه کنار * راهی نشسته بود. دید شخصی پیاده میاید. وقتی که این شخص نزدیک مرد * دانا رسید پرسید «از اینجا تا شهر چند ساعت راه است؟» مرد دانا گفت «راه بروید» آن شخص تعجب کرد و پرسید «چه فرمودید؟» مرد * دانا جواب داد «گفتم راه بروید» مرد * پیاده فکر کرد «این مرد دیوانه است» و بدون اینکه حرفی بزند بطرف شهر راه افتاد وقتی که قدری راه رفت مرد * دانا صدا یش کرد و گفت «شما دو ساعته بشهر میرسید» شخص * پیاده گفت «پس چرا زود تر نگفتید» مرد * دانا گفت «چون اول نمیتوانستم تند یا یواش راه میروید نمیتوانستم بگویم دیر یا زود بشهر میرسید ولی حالا که دیدم چطور راه میروید میدانم که دو ساعته بشهر میرسید».

فرهنگ

sick, ill مریض *marîz*

seated نشسته *neshasté*

a few چند *chand*

walk { پیاده رفتن *piâdé raftan*
راه رفتن *râh raftan*

be surprised تعجب کردن *ta'ajjob kardan*

surprise تعجب *ta'ajjob*

a second time دفعه دوم *daf'é-yé-dovvôm*

ask (of) پرسیدن *porâidan*,
-پرس- (از)

then پس *pas*

but ولی *valî*

now that حالا که *hâlâ ké*

centre مرکز *markaz*

wise دانا *dânâ*

fellow شخص *shakhs*

walking, on foot پیاده *piâdé*

when وقتی که *vaghtî ké*

after بعد از *ba'd az*

moment موقع *moughé*

grass سبزه *sabzé*

a time دفعه *daf'é*

think کردن فکر *fekr kardan*

as چون *chûn*

| | |
|---------------------------------------------------|---------------------------------------------------|
| mad دیوانه <i>divâné</i> | minute } دقیقه <i>daghîghé</i> |
| earlier, sooner, quicker زودتر <i>zûdtar</i> | moment } بدون * حرف زدن <i>bedûn-ê-harf-zadan</i> |
| arrive رسیدن -رس- <i>rasîdan, -ras-</i> | without a word |
| speak حرف زدن <i>harf zadan</i> | slow(ly) یواش <i>yavâsh</i> |
| voice صدا <i>sedâ</i> | hour, watch ساعت <i>sâ'at</i> |
| call صدا کردن <i>sedâ kardan</i> | civilization تمدن <i>tamaddon</i> |
| know (a fact) دانستن -دان- <i>dânestan, -dân-</i> | answer جواب <i>javâb</i> |

تمرین

I. Answer these questions orally and in writing in Persian :

- ۱ مرد * دانا کجا نشسته بود؟ ۲ کی دید؟
 ۳ مرد * پیاده از مرد * دانا چه پرسید؟ ۴ و مرد * دانا چه جوابش داد؟
 ۵ مرد * دانا چرا این جواب را داد؟ چه چیز را نمیدانست؟

II. Translate :

- I don't know what his name is.
- Did he say where he was going ?
- Tell him to go.
- Hassan said he had seen someone in the village, but he didn't know who it was.
- Tell him to wash his hands.

III. Translate (a) into English Direct Speech, then (b) into English Indirect Speech :

e.g.

بش گفت که بروید.

(a) He said to him : " Go."

(b) He told him to go.

- ۱ ازش پرسیدم که چرا اینجا هستید ۲ بایشان فرمود بیایید
 ۳ مرد فکر کرد که این شخص دیوانه است ۴ گفت دیر است
 ۵ امروز آموختیم چند سال * پیش ایران مرکز * تمدن بود

LESSON 20

After the verbs " can, to be able to " and " want to " in English, we use the infinitive of the verb :

| | |
|------------------|--------------------|
| I can go | } (in the Present) |
| I am able to go | |
| I want to go | |
| I could go | } (in the Past) |
| I was able to go | |
| I wanted to go | |

In all these examples, " go " and " to go " are infinitives in English.

In Persian, we do not use the infinitive in such cases, but the Present Subjunctive Tense (the *bê-* tense) in the appropriate person, thus, for example :

بروم *bêravam* that I may/might go*can, to be able to :*Infinitive : توانستن *tavânestan*Past Stem : توانسته- *tavânest-*Present Stem : -توان- *-tavân-*

Thus the Present 1st person singular is میتوانم (من) (*man*) *mîtavânam* I can, I am able to. The Past 1st person singular is توانستم (من) (*man*) *tavânestam* I could, I was able to.

*to want to :*Infinitive : خواستن *khâstan*Past Stem : خواسته- *khâst-*Present Stem : -خواه- *-khâh-*

Present 1st singular میخواهم (من) (*man*) *mîkhâham* I want to. Past 1st person singular خواستم (من) (*man*) *khâstam* I wanted to.

Examine :

man mîtavânam ânjà béravam ۱ من میتوانم آنجا بروم
I am able to go there (literally, I am able that I go there)

shomâ tavânestîd ânjà béravîd ۲ شما توانستید آنجا بروید
You were able to go (literally, that you might go) there

îshân namîtavânand înjâ bîâyand ۳ ایشان نمیتوانند اینجا بیایند
They can't come (literally, They cannot, that they may come) here

kî mîkhâhad bâ man béravad ? ۴ کی میخواهد با من برود؟
Who wants to go (literally, that he go) with me?

hîchkas nakhâst bêdaftar béravad ۵ هیچکس نخواست بدفتر برود
Nobody wanted to go to the office

۶ دوستم گفت که نمیخواهم دیر برم
dûstam goft ké namîkhâhad dîr bérasad

My friend said he didn't want to arrive late
(OR : My friend said : " I don't want . . . ")

The *tavânestân* or *خواستن* form (called the auxiliary verb) can come just before the subjunctive verb :

shomâ înjâ mîkhâhîd beneshînîd ? ۷ شما اینجا میخواهید بنشینید؟
Do you want to sit here ?

or just after its own subject :

shomâ mîkhâhîd înjâ beneshînîd ? ۸ شما میخواهید اینجا بنشینید؟
Do you want to sit here ?

The subjunctive verb can be *understood*, of course, just as the corresponding infinitive can in English :

mîkhâham bêgûyam valî namîtavânam ۹ میخواهم بگویم ولی نمیتوانم
I want to speak, but I can't

۱۰ راه نمیروند. نمیخواهند. *râh namîravand. namîkhâhand*
They aren't walking. They don't want to

After the verb " want to " in English, we often have an *object* before the infinitive :

I want him to write (i.e. I don't want to write myself)

This is translated by putting the object between the *auxiliary* and the subjunctive verb, but in the *subject* form : i.e. no *را -râ* particle attached to the noun or pronoun. For further clarity a *که ké* particle can be used :

| | | |
|--------------------------------------------------------------------|---|------------------------------------|
| I want him to write (literally. I want that he should write) | } | ۱۱ من میخواهم او بنویسد |
| | | <i>man mîkhâham û bênevîsad</i> |
| | | OR |
| | | ۱۲ من میخواهم که او بنویسد |
| | | <i>man mîkhâham ké û bênevîsad</i> |

A further word about *خواستن* : it can of course take an ordinary direct object, as " want " can in English :

۱۳ سیب میخواهم *sîb mîkhâham*
I want an apple

تمرین

I. Translate :

1. Can he write Persian ? Yes, he can.
2. Does he want to learn this ? No, he doesn't (want).
3. Where do you want to sit ?
4. I can't wash (my) hands without water.
5. Why don't you want him to see your house ?
6. Nobody could tell me this.

7. Do you want dinner now ?
8. He wanted to sleep, but he couldn't.
9. Yesterday he was very ill and couldn't eat anything.
10. When did you want to see us ? Are we to come early ?

II. Put the infinitive on the left into the correct subjunctive form to fit the sentence on the right :

| | | |
|---------------------|--|----------------------------------------|
| نشستن | | ۱ میخواهد اینجا — |
| شستن | | ۲ بی آب نمیتوانم — |
| دانستن | | ۳ چه خواستید — ؟ |
| خواندن } نوشتن } | | ۴ حالا میتوانم فارسی — و — |
| دیدن | | ۵ در این کتاب نمیتوانیم — که اسمش چیست |

III. (a) Put into the Past Tense Ex. II Nos. ۱, ۲, ۴, and ۵.

(b) Put into the Present Tense Ex. II No. ۳.

LESSON 20a

To ask. The English verb "to ask" is translated into Persian in two ways :

خواستن *khâstan* (to want) = to request, ask for something

پرسیدن *porsîdan* = to ask a question

They both take *az* (from) with their personal object :

| | | | |
|---------------------------|----------------------------------|---|--------|
| What did you ask of me ? | از من چه خواستید ؟ | } | خواستن |
| | <i>az man ché khâstîd ?</i> | | |
| I asked him to come alone | از او خواستم تنها بیایید | } | خواستن |
| | <i>az ū khâstam tanhá bîâ'id</i> | | |

| | | | |
|----------------------------------|--------------------------------------|---|--------|
| What (question) did you ask me ? | از من چه پرسیدید ؟ | } | پرسیدن |
| | <i>az man ché porsîdid ?</i> | | |
| I asked you what this was | از شما پرسیدم که این چیست | } | پرسیدن |
| | <i>az shomâ porsîdam ké in chîst</i> | | |

Irregular Present Stems—verbs in *دن -dan*

Verbs whose infinitive ends in *دن -dan* fall into various groups :

(a) *ودن -ûdan* verbs are the second group of irregulars. See Lesson 18 for these.

(b) *یدن -îdan* verbs are all regular, forming their present stems by dropping the *یدن -îdan*, except those listed below under (c) and (d).

(c) The following verbs in *دن -dan* have present stems in *-ن -n-*, and occasionally other irregularities as well, which should be carefully noted :

| Infinitive | English | Present Stem |
|------------------------|------------------|-------------------------|
| زدن <i>zadan</i> | hit | -ز- <i>-zan-</i> |
| کردن <i>kardan</i> | do | -ک- <i>-kon-</i> |
| آفریدن <i>âfarîdan</i> | create | -آفرین- <i>-âfarîn-</i> |
| دیدن <i>dîdan</i> | see | -بین- <i>-bîn-</i> |
| چیدن <i>chîdan</i> | arrange, lay out | -چین- <i>-chîn-</i> |

(d) The following verbs in *دن -dan* have present stems in *-و -v-* as well as a vowel change :

| Infinitive | English | Present Stem |
|-----------------------|---------|-----------------------|
| شنیدن <i>shenîdan</i> | hear | -شنو- <i>-shenav-</i> |
| شدن <i>shodan</i> | become | -شو- <i>-shav-</i> |

Compound Verbs. You will probably have noticed that we have learned comparatively few verbs, so far. Persian has very few simple verbs; it uses simple verbs combined with other words, usually nouns or adjectives, making compound verbs.

Compound Verbs formed with کردن *kardan* to do

| | | |
|---------------------|----------------------------------------|--------------------|
| wait (for) | <i>sabr kardan</i> (<i>barâyé</i>) | صبر کردن (برای) |
| thank (to somebody) | <i>tashakkor k.</i> (<i>az kasî</i>) | تشکر کردن (از کسی) |
| speak | <i>sohbat k.</i> | صحبت کردن |
| work | <i>kâr k.</i> | کار کردن |
| accept, agree | <i>ghabûl k.</i> | قبول کردن |
| throw out, reject | <i>bîrûn k.</i> | بیرون کردن |
| prepare | <i>hâzer k.</i> | حاضر کردن |
| arrange | <i>dorost k.</i> | درست کردن |
| live (in a place) | <i>manzel k.</i> | منزل کردن |
| live (exist) | <i>zendegî k.</i> | زندگی کردن |
| move off | <i>harakat k.</i> | حرکت کردن |
| try | { <i>sa'î k.</i> <i>kûshesh k.</i> | سعی کردن |
| | | کوشش کردن |
| open | <i>bâz k.</i> | باز کردن |
| find | <i>pêidâ k.</i> | پیدا کردن |
| think | <i>fekr k.</i> | فکر کردن |
| help (to somebody) | <i>komak k.</i> (<i>bé kasî</i>) | کمک کردن (بکس) |
| change | <i>'avaz k.</i> | عوض کردن |

Compound verbs form all the usual tenses, by inflecting the verb half of the compound, *which is never separated*. The Subjunctive, and hence also the Imperative, of a Compound Verb has no *-i bé-* prefix; compare

۱ میتوانم اینرا بکنم
mîtavânam inrâ bêkonam I can do this

with

۲ میتوانم فارسی صحبت کنم
mîtavânam fârsî sohbat konam I can speak Persian



Let us examine a typical Compound Verb, تشکر کردن *tashakkor k.* "to thank" in all its parts, as an example:

| | |
|--------------|-----------------------------------------------|
| Infinitive: | کردن تشکر <i>tashakkor k.</i> to thank |
| Past Stem: | تَشکَر کرد- <i>t. kard-</i> |
| Pres. Stem: | تَشکَر کن- <i>t. -kon-</i> |
| Pres. Tense: | تَشکَر میکنم <i>t. mîkonam</i> (etc.) I thank |
| Past Tense: | تَشکَر کردم <i>t. kardam</i> (etc.) I thanked |
| Subjunctive: | تَشکَر کنم <i>t. konam</i> (etc.) may I thank |
| Imperative: | تَشکَر کنید <i>t. konîd</i> Thank (someone) |

The negative prefix *-i nâ-* is added of course in the usual way to the verbal element of the compound. Remember that the non-verbal element of the compound *never changes and never separates itself from the verbal element*.

If we wish to suffix *-esh* or *-eshân* (him or them) as a direct object to a Compound Verb, we attach the suffix to the *non-verbal element* :

Throw it out ! *bîrûnesh konîd* بیرونش کنید
I didn't open them *bâzeshân nâkardam* بازشان نکردم

TEXT

صحبت

دیروز با یک آقا صحبت کردم که اسمش علی است و ازش پرسیدم که شما کجا منزل میکنید؟
من: علی من میدانم که شما چه کار میکنید ولی نمیدانم که شما کجا منزل میکنید

علی: چند وقت * پیش وقتیکه در شهر منزل کردم منزل در خیابان * شاه بود ولی حال در شمیران در یک کوچه کوچک منزل میکنم. اسم * این کوچه کوچه تهران است
من: کوچه تهران - صبر کنید - آن نه کوچه کوچک نزدیک * دفتر * خودتان است؟

علی: بله. من خواستم برای * تابستان نه در خود * شهر که خیلی گرم است زندگی کنم و باین سبب منزل * خودم را عوض کردم. شما امشب وقت دارید بمنزل * من بیایید شام بخورید؟ خوب. پس امیدوارم شما را امشب ببینم

من: از التفات * شما خیلی تشکر میکنم و خوشوقتم که می آیم
علی: بامید * دیدار

فرهنگ

conversation صحبت *sohbat*
to study درس خواندن *dars*
salary حقوق *hoghâgh*
kindness التفات *ettefât*
for your kindness شما از التفات *
az ettefât-ê-shomâ

don't mention it (lit. it's nothing)
chîzî nîst چیزی نیست
hope امید *omîd*
I hope (I-am-hopeful)
omîdvâram
school مدرسه *madrasâ*
too much زیاد *zâd*

تمرین

I. Answer : *javâb bédêhid* جواب بدهید

- ۱ شما در کدام شهر منزل میکنید؟ و کجا کار میکنید؟
- ۲ وقتیکه کسی بشما التفات میکند - شما چه میگویند؟
- ۳ میتوانید فارسی صحبت کنید؟
- ۴ در انگلستان چه زبانی صحبت میکنند؟
- ۵ میتوانید شام * خودتان را درست کنید؟
- ۶ کی ناهارتان را برای * شما حاضر میکنند؟
- ۷ بگویند که آیا شما در یک دفتر کار میکنید یا نه؟
- ۸ با حقوقتان میتوانید زندگی کنید؟
- ۹ در درستان کی بشما کمک میکنند؟
- ۱۰ بگویند که چند سال در مدرسه درس خواندید

II. Translate :

1. He moved.
2. Let him move.
3. Am I to speak ?
4. Get the dinner ready.
5. Where do you live ?

III. Give the Subjunctives of :

- ۱ میشود ۲ میکنم ۳ زندگی میکنم
۴ صحبت نمیکنم ۵ حاضر نمیکنند

IV. Translate, taking care with "ask" :

1. He asked me for an apple.
2. He asked me what the time was. (Time here = hour.)
3. Ask him where he lives.
4. Don't ask for money.
5. He asked too much for his fruit.

LESSON 21

Comparison of adjectives and adverbs. There is no difference in form between adjectives and adverbs in Persian: خوب *khûb* = good OR well, بد *bad* = bad OR badly.

To form the comparative degree of adjectives and adverbs, we add the suffix *-tar* to the simple form of that adjective or adverb. To form the superlative, we suffix *-tarîn* to the simple form.

Examine :

| | | | |
|---------|-----------------------------|----------|-----------------------------|
| big | بزرگ <i>bozorg</i> | small | کوچک <i>kûchek</i> |
| bigger | بزرگتر <i>bozorgtar</i> | smaller | کوچکتر <i>kûchehtar</i> |
| biggest | بزرگترین <i>bozorgtarîn</i> | smallest | کوچکترین <i>kûchehtarîn</i> |
| | bad, badly | بد | <i>bad</i> |
| | worse | بدتر | <i>badtar</i> |
| | worst | بدترین | <i>badtarîn</i> |

There are only *two* irregular comparisons :

| | | | |
|------------|------------------------|------------|---------------------------|
| good, well | خوب <i>khûb</i> | very, much | زیاد <i>ziâd</i> |
| better | بهتر <i>behtar</i> | | |
| best | بهترین <i>behtarîn</i> | more | بیشتر <i>bîshhtar</i> |
| | | most | بیشترین <i>bîshhtarîn</i> |

Note: (a) The comparative form of the adjective follows the noun it qualifies, and behaves exactly like the simple (positive) form, taking the *ézâfé*, etc. :

- a big house *manzel-é-bozorg* منزل * بزرگ
 a bigger house *manzel-é-bozorgtar* منزل * بزرگتر
 some good place *jâ'î khûb* جای خوب
 some better place *jâ'î behtar* جای بهتر

(b) The superlative adjective always *precedes* the noun it qualifies, and there is no *ézâfé*. We can, of course, because

of its meaning, never have an indefinite suffix *-i* associated with the superlative. The superlative always means *the best, the biggest, etc.* :

This is the biggest house این بزرگترین منزل است
în bozorgtarîn manzel ast

That is the smallest boy آن کوچکترین پسر است
ân kûchehtarîn pesar ast

(c) than = از *az* or تا *tâ* :

This book was dearer than that one این کتاب گرانتر از آن یکی بود
în ketâb gerântar az ân yekî bûd

"too much" and "too". These English expressions such as in "too much money" and "too good", are not easily expressed in Persian. As a rule we use, for

| | | |
|----------------|---|-------------------------------------------------------------------------|
| too much money | } | <i>pûl-é-zîâd</i> پول * زیاد |
| | | OR |
| too good | | <i>pûl-é-khêilî zîâd</i> پول * خیلی زیاد <i>khêilî khûb</i> خیلی خوب |

Both these Persian expressions really only mean *very much* and *very*. Nevertheless, we have to make do with them, as they are the nearest we can get to the English idea.

Numbers 11-20 :

| | Cardinal | | Ordinal |
|----|----------------------------|------|----------------------------|
| 11 | ۱۱ یازده <i>yâzdah</i> | 11th | یازدهم <i>yâzdahòm</i> |
| 12 | ۱۲ دوازده <i>davâzdah</i> | 12th | دوازدهم <i>davâzdahòm</i> |
| 13 | ۱۳ سیزده <i>sîzdah</i> | 13th | سیزدهم <i>sîzdahòm</i> |
| 14 | ۱۴ چهارده <i>chahârdah</i> | 14th | چهاردهم <i>chahârdahòm</i> |
| 15 | ۱۵ پانزده <i>pânzdah</i> | 15th | پانزدهم <i>pânzdahòm</i> |

| | | | | |
|----|----|------------------------|------|---------------------------|
| 16 | ۱۶ | شانزده <i>shānzdah</i> | 16th | شانزدهم <i>shānzdahòm</i> |
| 17 | ۱۷ | هفده <i>hevdah</i> | 17th | هفدهم <i>hevdahòm</i> |
| 18 | ۱۸ | هجده <i>hejdah</i> | 18th | هجدهم <i>hejdahòm</i> |
| 19 | ۱۹ | نوزده <i>nūzdah</i> | 19th | نوزدهم <i>nūzdahòm</i> |
| 20 | ۲۰ | بیست <i>bīst</i> | 20th | بیستم <i>bīstòm</i> |

More about the comparison of adjectives and adverbs. Some complex adjectives and adverbs, as in English, do not add suffixes but form their comparative and superlative degrees with the use of :

more *bīshatar* بیشتر
most *bīshatarīn* بیشترین

Thus :

pleasant (lit. pleasure-bringing) *neshât-âvar* نشاط آور

more pleasant *bīshatar neshât-âvar* بیشتر نشاط آور

most pleasant *neshât-âvar tarīn* نشاط آور ترین

interesting (lit. worthy of note) *ghâbel-é-tavajjoh* قابل * توجه

more interesting *bīshatar gh.* بیشتر قابل * توجه

most interesting *ghâbel-é ta-tavajjoh tarīn* قابل * توجه ترین

In colloquial Persian, the superlative is often expressed by using the comparative degree followed by *az hamé* "of all" or "than all", especially when the adjective is the complement of the verb *to be* :

این میز بزرگتر از همه است = این بزرگترین میز است

în bozorgtarīn mīz ast = în mīz bozorgtar az hamé ast

This table is the biggest

بهترین = بهتر از همه

بیشترین = بیشتر از همه

فرهنگ

good خوب *khūb*
better بهتر *behtar*
best بهترین *behtarīn*
much زیاد *ziād*
more بیشتر *bīshatar*
most بیشترین *bīshatarīn*
happy خوشحال *khoshhāl*
stubborn سرکش *sarkash*
old (of people) پیر *pīr* §
new { تازه *tāzē*
جدید *jadīd*
orange (colour) نارنجی *nāranjī*
difficult مشکل *moshkel*
expensive گران *gerān*
brown قهوه‌ای رنگ *ghahv'e'i-rang*
blue { آبی *ābī*
گلابی *gotābī*
cold سرد *sard*
hot (water, food, etc.) داغ *dāgh*
tight تنگ *tang*
bright, alight, light (of colours) روشن *rōushan*
out, extinguished (of lights, fires) خاموش *khāmūsh*
dark تاریک *tārik*
empty خالی *khālī*
heavy, thick سنگین *sangīn*
excellent عالی *ālī*
intelligent باهوش *bāhūsh*
Turkish ترکی *torkī*
Russian روسی *rūsī*
Italian ایتالیائی *itāliā'i*
Indian هندی *hendī*

forbidden ممنوع *mamnū'*
grateful { متشکر *motashakker*
ممنون *mamnūn*
well-known معلوم *ma'lūm*
correct درست *dorost*
important مهم *mohemm*
lazy تنبل *tambal* (nb- is pronounced -mb-)
bad(ly) { بد *bad*
خراب *kharāb*
pleasant آور نشاط *neshāt-âvar*
poor بیچاره *bīchāré*
rich دولتمند *dūlatmand*
tall, high بلند *boland*
young جوان *javān*
old (of things) کهنه *kohné*
red قرمز *ghermez*
black سیاه *sīāh*
easy آسان *āsān*
cheap ارزان *arzān*
woollen پشمی *pashmī*
white سفید *sefid*
little (adverb) کم *kam*
a little (adverb) کمی *kamī*
warm, hot گرم *garm*
loose شل *shol*
full پر *por*
thin, light (weight) سبک *sabok*
happy خوشحال *khoshhāl*
stupid بی فهم *bīfahm*
Egyptian مصری *mesrī*
French فرانسوی *farānsavī*
German آلمانی *ālmānī*

§ *pīr* "old" always precedes its noun :

پیر * مرد *pīr-é-mard*

پیر * زن *pīr-é-zan*

Pakistani پاکستانی *pâkestânî*
 American آمریکائی *âmrîkâ'î*
 kind, gentle ملطف *mollafet*
 sorry متأسف *mota'assef*
 Ali علی *'ali*
 cat گربه *gorbé*

successful موفق *movaffagh*
 famous معروف *ma'arûf*
 ready, present حاضر *hâzer*
 absent غایب *ghâyeb*
 people مردم *marðdm*
 always همیشه *hamîshê*

تمرین

I. Example :

- این منزل بلند است؛ منزل * شما بلندتر است ولی منزل بلندترین منزل است.
 ۱. من باهوش هستم؛ او — است ولی شما — هستید.
 ۲. کتاب * اول سبک است؛ کتاب * دوم — است ولی کتاب * سوم — است.
 ۳. علی چای * داغ میخورد؛ من چایم — میخورم ولی برادرم از همه — میخورد.
 ۴. من کم میگیرم؛ شما — میگیرید ولی این شخص * بیچاره — میگیرد.
 ۵. قرمز روشن است؛ زرد — است ولی سفید — رنگ است.

II. Translate :

- Who is the richest man in this town?
- Ali is rich, but you are much richer.
- The eleventh chapter is more interesting than the third.
- Which book was most important?
- Old people know better than young ones.
- I can walk faster than you.
- Can you give me a cheaper one than this?

- He always arrives at the office earlier than you ; does he have a faster car than yours ?
- Why does the cat always sit on the most comfortable chair ?

LESSON 21a

relative. In the sentences :

- The man who* came here yesterday was my friend.
- Give me *the book which* you bought.
- Did you go to *the place where* I sent you ?

the expressions *the man who*, *the book which*, and *the place where* are called relative expressions.

They are all expressed in the same way in Persian :

۱ مردی که دیروز اینجا آمد دوست * من بود
mardî ké dirûz injâ âmad dûst-ê-man bûd

The man who came here yesterday was my friend

۲ کتابی که خریدید به من بدهید

kitâbî ké kharîdîd bé man bédéhîd

Give me the book which you bought

۳ آنجائی که من شما را فرستادم رفتید؟

ânjâ'î ké man shomâ râ ferestâdam raftîd ?

Did you go to the place where I sent you ?

You will notice :

- We attach a *-î* suffix to the noun beginning the relative expression. If the noun ends in a vowel, or if it carries a *-ha* plural or *-l* definite direct object suffix, we put

a : *hamzé* on a bearer before the *-i* -ی, and pronounce a glottal stop.

Nouns already ending in *-i* -ی, like *sandali* صندلی a chair, do not add a further *-i* -ی.

(b) After the *-i* -ی or *-i* ئی we have *ke* که which we have already met in Speech (Lesson 19a). The *-i* -ی or *-i* ئی may be written together with the *ke* که as one word :

۱ مردیکه دیروز آمد . . .

۲ کتابیکه خریدید . . .

۳ آنجائیکه من شما را فرستادم . . .

Here are some further examples of relatives :

۴ نوکریکه برای * ما کار میکند اسمش حسن است

nôkarîké barâ-yé-mâ kâr mîkonad esmesh hasan ast

Hassan is the name of the servant who works for us

۵ وقتیکه من آنجا بودم اینرا بش گفتم . . .

vaghtîké man ânjà būdam înrâ besh goftam . . .

When I was there ("The time that I was there") I said this to him . . .

۶ زنهایی را که اینجا منزل میکنند میشناسید؟

zanhâ 'î-râ ké înjâ manzel mîkonand mîshenâsîd ?

Do you know the women who live here ?

۷ آن کاردی را که من باو فروختم کجاست؟

ân kârdî râ ké man bé-û forûkhtam kojâst ?

Where is that knife (which) I sold to him ?

۸ هر جایی که میخواهید بروید

har jâ'î ké mîkhâhîd béravîd

Go wherever ("every place that") you wish

You will notice that we have given *vaghtîké* وقتیکه and *jâ'îké* جائیکه, when and where respectively, as *relatives*. Do not confuse these *relative* words with *kêi* کی when? and *kojâ* کجا where? which are both *interrogative, question-words*. The relatives *vaghtîké* when and *jâ'îké* where mean "at the time that . . ." and "at/to/from the place that . . ." respectively. The interrogatives *کی* when? and *کجا* where? mean "at what time?" and "at/to/from what place?" respectively.

Distinguish between :

Interrogative

شما کی اینجا هستید؟

shomâ kêi înjâ hastîd ?

When (at what time) will you be here ?

بمن بگوئید که از کجا میآید

béman bégû'îd ké az kojâ

mîâ'îd

Tell me where (what place) you're coming from

شما کجا بودید . . .

shomâ kojâ būdîd ?

Where (at what place) were you ?

Relative

۱ وقتی که شما اینجا هستید . . .

vaghtîké shomâ înjâ hastîd . . .

When (at the time that) you are here . . .

۲ از جائیکه من میآیم . . .

az jâ'îké man mîâyam . . .

The place I am coming from . . .

۳ آنجائیکه من بودم . . .

ânjâ'îké man būdam . . .

The place I was at . . .

The relative does occur without *-i* -ی or *-i* ئی, in rare examples. We shall deal with these later.

Irregular Present Stems—4th Group : f-b

Verbs whose infinitive ends in *-âftan* -افتن, *-îftan* -یفتن, and *-ûftan* -وافتن take present stems in *-âb-* -اب-, *-îb-* -یب-, and *-ûb-* -وب- respectively :

| Infinitive | English | Present Stem |
|----------------------------------|-------------|-----------------------|
| تافتن <i>tâftan</i> § | twist/shine | -تاب- <i>-tâb-</i> |
| یافتن <i>yâftan</i> | find | -یاب- <i>-yâb-</i> |
| فریفتن <i>farîftan</i> | deceive | -فریب- <i>-farîb-</i> |
| کوفتن <i>kûftan</i> § | beat, pound | -کوب- <i>-kûb-</i> |
| رفتن <i>roftan</i> (short vowel) | sweep | -روب- <i>-rûb-</i> |

§ *tâftan* and *kûftan* have also formed infinitives derived from their present stems: *tâbîdan* تاییدن and *kûbîdan* کوبیدن.

There are two exceptions to the rule governing this class of irregulars. The following verbs in *-âftan* -افتن have regular present stems in *-âf-* -اف- :

bâftan, *-bâf-* to weave بافتن -باف-
shekâftan, *-shekâf-* to split شکافتن -شکاف-

عبارات 'ebârât

چرا؟ *chérâ* (lit. why?) But yes! (after a negative question)

dorost ast درست است That's right

bébakhshîd ببخشید Excuse me

از التفات * شما خیلی ممنوم

az eltefât-ê-shomâ khêilî mamnûnam

Thank you very much for your kindness

dorost ast? درست است؟ } (rising tone)

întôur nîst? اینطور نیست؟ } Isn't that so?

'ajâb! Strange! How odd!

chîzî nîst چیزی نیست

چه کار کنم؟ *ché kâr konam?* What (on earth) am I to do?

mota'assefam متأسفم I'm sorry

Polite Speech. (a) When speaking respectfully of somebody (i.e. somebody whom we would normally call *آقا aghâ* Mr. or خانم *khânom* Mrs. or Miss) we use the 3rd person plural of the verb :

âghâ injâ hastand? آقا اینجا هستند؟

Is (lit. are) the gentleman here?

Madame didn't come *khânom nâyâmadand* خانم نیامدند

آقای * تهرانی امروز کار نمیکنند

âghâ-yê-tehrânî emrûz kâr namîkonand

Mr. Tehrani isn't ("aren't") working today

ایشان *ishân* and in such circumstances we correspondingly use او *û* he or she :
 ایشان آمدند *'ishân âmadand* او آمد *û âmad* becomes

He/she (lit. they) came

(b) When speaking to such people, we tend to substitute for the verb گفتن *to say* and for many other verbs when used in Compound Verbs—especially *kardan* in this case—the verb

farmûdan, *-farmâ-* to command (فرما-)

e.g. :

چه فرمودید آقا؟ What did you say (lit. command) sir?

ché farmûdid âghâ?

خانم * تهرانی فرمودند که Mrs. T. said (commanded) that

khânom-ê-tehrânî farmûdand ké . . .

ممنوم از التفاتیکه فرمودید

I am grateful for the favour that you did (lit. commanded)

mamnûnam az eltefâtîkê farmûdid

And similarly we have the expression

بفرمائید *befarmâ'id* Command (me)

meaning "I am at your service. What can I do for you?"
It is very often used when answering the telephone:

بیخشید - آقای * وزیر هستند؟ بفرمائید آقا
bēbakhshīd — āghāyē vazīr hastand? bēfarmā'id āghā
Excuse me—is the Minister there?—Yes, speaking;
what can I do for you?

(c) Conversely, when referring to what I say myself, instead of گفتن *goftan* to say (and of course instead of فرمودن *farmūdan* to command, which would be inexcusable arrogance) I use the Compound Verb

عرض کردن *'arz kardan* lit. to petition, to beg
If I may say so, you are mistaken عرض میکنم که اشتباه فرمودید
(lit. I beg, you have commanded a mistake)

عرض کنم که (اشتباه = error)
'arz mīkonam ké eshtébâh farmūdīd
May I (be permitted to) say that
'arz konam ké . . . (subjunctive)

پنج کیلو عرض کردم ولی آقا شش فرمودند
panj kīlô 'arz kardam valī āghā shesh farmūdand
I said 5 kilos but the gentleman said 6

فرهنگ

| | |
|------------------------------------------|--------------------------------------------|
| to telephone کردن تلفن <i>telefon k.</i> | number شماره <i>shomâre</i> |
| message پیام <i>pēighâm</i> | Rafipour (surname) رفیعپور <i>rafī'pūr</i> |
| director مدیر <i>modīr</i> | |
| possible ممکن <i>momken</i> | |

بداند *bédânad* (subjunctive of دانستن *dānestan*) "so that he should know" = in order to know. See text below.

In numerical series,

| | |
|---------------------|------------------|
| "a" الف <i>alef</i> | "b" ب <i>bé</i> |
| "c" ج <i>jīm</i> | "d" د <i>dāl</i> |

بخوانید:

صحبت در تلفن

الف: ببخشید خانم - این شماره تهران ۳۳۰۴۵ (سی و سه صفر چهل و پنج) است؟

ب: بفرمائید خانم

الف: عرض کنم که خواستم با آقای * مدیر صحبت کنم

ب: متأسفم خانم حالا نیستند. ممکن است یک پیغام بفرمائید؟

الف: خیلی متشکر هستم. عرض کنم که بایشان بفرمائید که حسن رفیعپور تلفن کرد بداند چه ساعاتی ممکن است ایشان را ببیند.

ب: این روزهای که آقا کار * زیاد دارند مشکل است خانم ولی عرض میکنم که بهتر است فردا صبح خودشان با آقای * مدیر تلفن بفرمایند چون امروز معلوم نیست چه روز و ساعتی آقا وقت دارند.

الف: خیلی خوب - فردا آقای * رفیعپور خودشان تلفن میفرمایند. خیلی ممنوم خانم

ب: خواهش میکنم خانم.

تمرین

I. Put the two sentences together to form one relative sentence, e.g.:

آن آقا را نمیشناسم + دیروز آمدند

= آن آقای که دیروز آمدند نمیشناسم

۱ کتاب خریدید + بمن بدهید

۲ بجائی رفت + هیچکس نمیداند

۳ کاشیکاری * ایرانی خریدیم + قشنگ است

۴ مردی این را گفت + دانا ست

۵ آقای آمدند + پدر * حسن هستند

II. Here are some sentences with relatives in them. In each case, *write* the underlined relative expression differently (the pronunciation remains unaltered, of course) :

e.g. . . . آمد مردیکه آمد . . . مردی که آمد becomes . . . آمد

۱ زبانی که صحبت میکنم فارسی است

۲ جائیکه رفت اصفهان است

۳ بمن فرمودید ساعت‌هایی که میتوانم بیایم

۴ صندلی که شکسته است دیدم

۵ آنهای که دید از همه بهتر است

III. Translate your answers to Ex. I and II.

IV. Translate :

1. Where is the boy who broke the window ?
2. Wherever (Every place that) you go, you will be poor.
3. Timur the Lame (امیر تیمور گورکان) *amîr tîmûr gûrakân* was the worst king who ever (هرگز *hargez*) lived.
4. They have sold that picture which you said was very beautiful.
5. A man who does that is not my friend.

LESSON 22

More Compound Verbs :

(a) Formed with داشتن *dâshtan* to have :

| | | |
|-------------------|---------------------|------------|
| to like | <i>dûst dâshtan</i> | دوست داشتن |
| remove, take away | <i>var d.</i> | ور داشتن |

| | | |
|----------------------|--------------------|------------|
| dare (+ subjunctive) | <i>jor'at d. §</i> | جرات داشتن |
| feel pain | <i>dard d.</i> | درد داشتن |
| to want something | <i>mêil d.</i> | میل داشتن |

(چه میل دارید؟ *ché mêil dârîd ?*)

§ The *hamzé* is written over the *alef*, which is pronounced short, *a*. This is an Arabic word, spelt in the Arabic fashion. *Hamzé* never occurs over *alef* in pure Persian.

(b) Formed with دادن *dâdan* to give :

| | | |
|---------------------|--------------------|-------------|
| shake hands | <i>dast dâdan</i> | دست دادن |
| teach | <i>dars dd.</i> | درس دادن |
| give, cause trouble | <i>zahmat dd.</i> | زحمت دادن |
| give up, lose | <i>az dast dd.</i> | از دست دادن |
| give back | <i>pas dd.</i> | پس دادن |
| show | <i>neshân dd.</i> | نشان دادن |
| accomplish | <i>anjâm dd.</i> | انجام دادن |

(c) Formed with کشیدن *kashîdan* to draw :

| | | |
|---------------------|---------------------------|------------------|
| take pains, trouble | <i>zahmat kashîdan</i> | زحمت کشیدن |
| be ashamed (of) | <i>khejâlat ksh. (az)</i> | خجالت کشیدن (از) |
| to last, endure | <i>tûl ksh.</i> | طول کشیدن |
| revolt | <i>sar ksh.</i> | سر کشیدن |
| bring forward | <i>pîsh ksh.</i> | پیش کشیدن |

Note: Verbs formed with (b) دادن *dâdan* retain the -*bé-* prefix in the Subjunctive :

Show me that *ânra bêman neshân bêdêhîd* آنرا بمن نشان بدهید

The Subjunctive of بودن *to be*

The stem of بودن *bûdan* from which we form the Subjunctive is *-bâsh-*. To this we add the usual endings, omitting the customary -*bé-* prefix. -*bé-* is never prefixed to any part of بودن *bûdan*.

to be - Present Subjunctive

| | | | | | |
|-----|---------------|---------------|---------------|----------------|-------|
| (1) | <i>bāsham</i> | باشم | <i>bāshīm</i> | باشیم | |
| (2) | <i>bāshīd</i> | باشید | <i>bāshīd</i> | باشید | |
| (3) | { | <i>bāshad</i> | باشد | <i>bāshand</i> | باشند |
| | | <i>bāshad</i> | باشد | <i>bāshad</i> | باشد |

The usual negative suffix \neg *nā-* is added to make the Negative Subjunctive of this verb: *nābāsham*, *nābāshīd*, etc.

The stem *-bāsh-* is in fact the original Present Stem of *būdan*, and there does exist a form of the Present Tense of *būdan* made regularly from this stem:

| | | | | | |
|-----|-----------------|-----------------|-----------------|------------------|---------|
| (1) | <i>mībāsham</i> | میباشم | <i>mībāshīd</i> | میباشید | |
| (2) | <i>mībāshīd</i> | میباشید | <i>mībāshīd</i> | میباشید | |
| (3) | { | <i>mībāshad</i> | میباشد | <i>mībāshand</i> | میباشند |
| | | <i>mībāshad</i> | میباشد | <i>mībāshad</i> | میباشد |

This form is rather rare and means *to exist* in everyday speech; it is only used in rather formal speech in its original meaning *to be*.

More about the Relative. If in English the "whom", "which", or "that" beginning the relative clause is governed by a preposition:

- (a) The box from which I got the money . . .
 (b) The boy you spoke with (with whom you spoke) . . .
 (c) The man to. (* برای *barāyé* here) whom I wrote the letter . . .

we say it thus in Persian:

۱ صندوقیکه من از آن پولرا گرفتم . . .
sandūghîké man az ân pūlrâ gereftam . . .
 lit. The box that from it I took the money . . .

۲ پسریکه شما با او صحبت کردید . . .

pesarîké shomâ bâ ū sohbat kardîd . . .

lit. The boy that with him you spoke . . .

۳ مردیکه برای * او (برایش) من نامه را نوشتم . . .

marîké barâ-yé-ŭ (barâyesh) man nâmerâ neveshtam . . .

lit. The man who to him I wrote the letter . . .

You will notice:

(a) The *-îké* or *-îk* which we met in the last lesson is the only relative particle used. There is no other one in Persian.

(b) We follow the *-îké* with the preposition, *از* or *با* or * *برای* or whatever it is, and *آن ân*, *او ū*, *ایشان îshân* or *آنها ânâ* as the case may be.

(c) In English it is possible to cast the sentence containing a relative in a different way, and omit the relative word "whom", "which" or "that". The examples above could read, with the same meaning:

- (a) The box I got the money from . . .
 (b) The boy you spoke with . . .
 (c) The man I wrote the letter to . . .

In Persian this is *not* possible: the relative word must *always* be present.

Whose, of which, of whom. These are possessive relatives and are expressed in Persian similarly to the prepositional relatives described above, but we use the *ezâfé* instead of a preposition:

(d) The man whose son goes to this school . . .

۴ مردی که پسر * او (پسرش) به این مدرسه می‌رود . . .
mardî ké pesar-é-û (OR pesaresh) bé in madrasé mîravad . . .

(literally) The man *who his son* goes to this school . . .

OR

The man *who the son of him* goes to this school . . .

(c) Those whose books are on the table can go

۵ آنهائیکه کتابهایشان روی * میز است میتوانند بروند

OR

۵ آنهائیکه کتابهای * ایشان روی * میز است میتوانند بروند
ânhâ'îké ketâbhâyeshân (OR ketâbhâ — yé-îshân) rûyé mîz ast
mîtavânand béravand

(literally) Those *who their books* OR Those *who the books of them* is on the table . . .

فرهنگ

so much آنقدر *ânghadr*
 nail (iron) میخ *mîkh*
 a port بندر *bandar*

a well چاه *châh*
 Bandar Shah (a port) بندر شاه
bandar-shâh

تمرین

Translate :

1. Where is the book you found this in ?
2. The house I live in has a beautiful garden.
3. When Iran was the centre of civilization, she was very rich.
4. What is the name of the school your son goes to ?
The one where they teach Russian and Turkish ?
5. The boat he spoke of in his letter arrived at Bandar Shah yesterday.

6. They draw the water we drink from wells.
7. Whose house is that ? It belongs to the gentleman who teaches my son.
8. Which one do you like more, the one I showed you or the one you found ?
9. I should like to thank the gentleman who took so much trouble with this work.
10. Does he have any pain in his foot (there) where the nail was that we found and removed yesterday ?

LESSON 22a

How to translate *-ing* into Persian.

(a) The English continuous verbal forms "is talking", "were going", and so forth, cannot be exactly translated into Persian; we use the simple Present and Past Tenses instead :

He talks, or is talking او صحبت میکند *û sohbat mikonad*

We went, or were going ما رفتیم *mâ raftîm*

There is, however, an *Imperfect Tense*. This is used to denote an action which continued for some time but was interrupted, or a repeated past action. It is easy to form. We prefix *می* *mî* or *می-* *mî-* to the ordinary Past Tense :

من باصفهان میرفتم وقتی که او را دیدم
man bé-esfahân mîraftam vaghtîké ûrâ دیدم

I was going to Isfahan when I saw him

(i.e. my journey was interrupted by my seeing him)

معلم * ما میگفت . . .

mo' allem-é-mâ mîgoft . . .

Our teacher used to say . . .

We can only use this device in the past. Examine :

۱ من دیروز کار میکردم وقتی که او پیش * من آمد و گفت . . .
man dîrûz kâr mîkardam vaghtîké û pîsheman âmad o goft . . .
 I was working yesterday when he came to me and said . . .

۲ آنجائیکه دوستان در آن وقت منزل میکرد تصادف شد
ânjâ'îké dûstemân dar ân vaght manzel mîkard tasâdof shod
 (At the place) Where our friend was living at that time
 there was an accident

(b) If the *-ing* word is a noun, the subject or object of a verb, or if it is governed by a preposition, we use the Persian *infinitive* :

Subject of a verb :

۳ فارسی صحبت کردن آسان است ولی خواندن و نوشتن مشکل است
fârsî sohbat kardan âsân ast valî khândan o neveshtan
moshkel ast

Speaking (to speak) Persian is easy, but to read and write (reading and writing) is difficult

Object of a Verb :

۴ فارسی صحبت کردن را من دوست دارم ولی خواندن و نوشتن را نمیدانم
fârsî sohbat kardan râ man dûst dâram valî khândan o
neveshtanesh râ nâmidânânam.

I like to speak (speaking) Persian but its reading and writing (to read and write it) I don't know

-ing Governed by a Preposition :

۵ از پرسیدن * او میدانستم که . . .
az porsîdan-ê-û mîdânestam ké . . .
 From his asking I knew that . . .

(c) If the *-ing* word is an adjective and is *not* preceded by the verb "to be" in English (i.e. is not an English Continuous Tense, see (a) above) then we use its exact Persian equivalent, the Present Participle. The Present

Participle is an *adjective*, and is formed by adding the suffix *-ânde* (stressed) to the present stem of the verb.

Present Participle = Present Stem + *-ânde*

Examples :

| | | |
|--------------------|--------------------|----------|
| doing | <i>konânde</i> | کننده |
| working | <i>kâr konânde</i> | کارکننده |
| wishing | <i>khâhânde</i> | خواهنده |
| having, possessing | <i>dârânde</i> | دارنده |
| knowing | <i>dânânde</i> | داننده |
| coming | <i>âyânde</i> | آینده |

This adjectival Present Participle can be used as an adjectival noun :

دارنده کلید بمن گفت . . .
dârânde-yê-kelîd beman goft . . .

The possessor of (He having) the key said to me . . .

Used in this way, the *-ânde* can take a plural *-ândégân* or *ândégân* :

| | |
|---------------|------------------------------------|
| Those running | } <i>davândégân</i> (from دوندگان) |
| The runners | |
| Those who run | |

and you already know, from the verb *to fly* پریدن *(-پر-)*
parîdan, -par- :

parânde (= a flying thing) a bird
parândégân (flying things) birds
 which are used as nouns.

If the verbal adjective is in effect a relative expression, use the relative in Persian :

اشخاصی که در این ده منزل میکنند . . .
ashkhâsîké dar in deh manzel mîkonand . . .
 The people who live in (living in) this village . . .

The adjective آینده *âyândé* "coming" is used to mean "next" in expressions of time or of sequence :

next month *mâh-é-âyândé* ماه * آینده

(literally, the coming month)

next lesson *dars-é-âyândé* درس * آینده

next week *hafté-yé-âyândé* هفته آینده

(*hafté* = week)

the future *vaght-é-âyândé* وقت آینده

هیچکس نمیداند که در زمان * آینده چه میگذرد

hîhkâs namîdânâd ké dar zaman-é-âyândé ché mîgozarâd

Nobody knows what will happen (pass) in the future

Irregular Present Stems—Group 5: *-ordan -âr*

Verbs whose infinitive ends in *-ordan* -ردن have present stems in *-âr* -ار :

| Infinitive | English | Present Stem |
|------------------------|------------------|------------------------|
| شمردن <i>shomordan</i> | count | -شمار- <i>-shomâr-</i> |
| سپردن <i>sepordan</i> | deposit, entrust | -سپار- <i>-sepâr-</i> |
| فشردن <i>feshordan</i> | squeeze, press | -فشار- <i>-feshâr-</i> |

There is one exception to this group: بردن (*-br-*) *bordan*, *-bar-* to carry; this verb has a short *a* in its present stem instead of a long *â*.

فرهنگ

to ring a bell زدن زنگ *zang*
zadan

a bell زنگ *zang*

Goodbye خدا حافظ *khodâ hâfez*
(lit. God protect)

to get pleasure (from) لذت بردن
lezzat bordan (az) (از)

God خدا *khodâ*
to happen اتفاق افتادن *ettefâgh*
oftâdan

Tabriz (city in N.W. Iran) تبریز
tabriz

تمرین

I. In these sentences, put the bracketed verb into the correct past tense (i.e. with or without the Imperfect Prefix *mi-*), e.g. :

پرویز از منزل بمدرسه میدوید وقتیکه ما را دید

Parvîz was running from home to school when he saw us

۱ وقتیکه من در تبریز (منزل کردن) این شخص را خوب (شناختن)

۲ دیروز کجا (رفتن) شما وقتیکه من شما را (دیدن)؟

۳ جنگ پنج سال (طول کشیدن)

۴ شما شام (خوردن) وقتیکه ایشان (زنگ زد)؟

۵ او پول را (گرفتن) و (رفتن)

II. Translate :

1. Do you like working in the garden ?
2. Cooking is easy.
3. He gets a lot of pleasure from reading Italian.
4. Next month the bus coming from Tabriz will arrive an hour later.

LESSON 23

The Relative—continued. When we have "whom", "that", or "which" as a relative, and it is the object of the verb following it :

(a) This is the man (whom) I saw. .

(b) I gave you the book (which, that) I bought.

we can translate with *-iké* -یکه or *-ké* -ی as we have already learnt :

in hamân mardîst ké man dâdam § این همان مردیست که من دیدم ۱
ketâbîké kharîdam bé-shomâ dâdam ۲ کتابیکه خریدم بشما دادم

§ Literally "the same (همین) man who . . ."

Relative without = -*i* or -*î*. We learned that the relative particle *ke* does not usually occur without -*i* or -*î* or -*î*. *ke* does occur without -*i* or -*î*, but only in a rare and rather special kind of relative sentence.

Compare :

barâdarîké in ketâb râ kharîd . . . ۱ برادری که این کتاب را خرید . . .
 (with -*i*) The brother who bought this book . . .

with

barâdar ké in ketâb râ kharîd . . . ۲ برادر که این کتاب را خرید . . .
 (without -*i*) The brother, who bought this book . . .

In (a) we have what is called a *limiting relative*: it is implied that there are several brothers, but "that one who bought the book . . .", etc.

In (b) the relative *ke* "who" does not limit the antecedent "brother"; there is only one brother, and he (incidentally) bought this book.

If you find this distinction a difficult one to grasp at first, work to this rule, until you get the habit of distinguishing:

If we cannot reasonably place a comma before the relative "who", "that", "which", etc., in the English, we need the suffix -*i* or -*î* in Persian.

If we can reasonably place a comma before the relative in English, we leave out the -*i* or -*î* in Persian.

More examples of limiting relatives :

۱ کتابیکه من بیشتر دوست دارم دیوان * حافظ است
ketâbîké man bîsh târ dûst dâram dîvân-ê-hâfez ast
 The book I like most is the "Divan" of Hafez

۲ شهریکه دیروز دیدیم قشنگ بنظر میاید
shahrîké dîrûz دیدیم ghashang bânâzar mîâyad
 The city we saw yesterday appears to be (lit. comes to the eye) beautiful

And of non-limiting relatives :

۳ کتاب * مثنوی که بزرگترین کتاب * رومی است . . .
ketâb-ê masnavî ké bozorgtarin ketâb-ê rûmî ast . . .
 The book "Masnavi", which is the greatest book of Rûmî . . .

۴ شهری که قشنگ بنظر میاید سر * کوه واقع است
shahrî ké ghashang bânâzar mîâyad sar-ê-kûh vâghé' ast
 The city, which appears to be beautiful, is situated on the top of a hill

Polite Speech. (a) In formal speech it is considered more polite to refer to oneself not as *man* "I", but rather as *bandé* "slave". This word takes the 1st person singular of the verb, just as *man* does :

I thank (you) *bandé tashakkor mîkonam* بنده تشکر میکنم
 I should like to say that . . . بنده عرض میکنم که . . .
bandé 'arz mîkonam ké . . .

(b) In similar circumstances we use instead of *shomâ* "you", *jenâb-ê-âlî* "your excellency"—with the 2nd person of the verb, as with *shomâ* :

جناب * عالی فرمودید که . . .
jenâb-ê-âlî farmûdid ké . . .
 You said (lit. Your Excellency commanded) that . . .

(c) When referring respectfully to somebody, we tend to avoid the use of آمدن *âmadan* to come and رفتن *raftan* to go. We use instead the noun تشریف *tashrîf* "presence" together with another verb, making a Compound Verb :

آوردن تشریف *tashrîf âvardan* = to bring one's presence
(i.e. to come)

بردن تشریف *t. bordan* = to take one's presence
(i.e. to go)

and also

داشتن تشریف *t. dâshtan* = to have one's presence
(i.e. to be somewhere)

Examples :

۱ دیروز تلفن کردم و خانم فرمودند که جناب * عالی تشریف ندارند
dîrûz telefon kardam va khânôm farmûdand ké jenâb-é-âli tashrîf nâdârând

Yesterday I telephoned and Madame said you were not in

۲ آقای تشریف میبرند؟
âghâ kêi tashrîf mîbarand?

۳ خانم هنوز تشریف نیاورده اند
khânôm hanûz tashrîf nâyâvardéand

These details of polite Iranian conversation may seem to the Western reader extravagant or servile, but the simple fact is that they are in everyday use by all classes of Iranians, and are therefore important. Iranians are generous people and will always forgive a foreigner for inadequacies of speech, but will always be careful to use the appropriate mode of speech themselves, and will naturally expect the same from a fluent foreigner.

فرهنگ

storm توفان *tâfân*

journey سفر *safar*

necessary لازم *lâzem*

grandfather پدر بزرگ

pedarbozorg

space of time دوره *dôurê*

aeroplane هواپیما *havâpêimâ*

danger خطر *khatar*

always همیشه *hamîshê*

thief دزد *dozd*

airport فرودگاه *forûdgâh*

dead مرده *mordê*

to request خواهش کردن

khâhesh k.

camel شتر *shotor*

so (much) آنقدر *ânghadr*

travel مسافرت کردن *mosâferat k.*

to fear (از) ترسیدن-ترسیدن *tarstidan,*

-tars- (az)

if اگر *agar*

the past دوره گذشته *dôurê-yê-*

gozashtê

a few times چند دفعه *chand daf'ê*

some, a few چند *chand*

... ago پیش ... *... pîsh*

Shiraz شیراز *shîràz* (a city in

S.W. Iran, home of the poets

Hafez and Sa'adi)

die -مردن *mordan, -mîr-*

to mend تعمیر کردن *ta'amîr k.*

moment موقع *môughê'*

بخوانید :

مسافرت کردن در ایران

در دوره گذشته مسافرت کردن در ایران مشکل و پر خطر بود. از تهران باصفهان با اسب یا شتر یک هفته طول میکشید. پدر بزرگم وقتی که جوان بود چند دفعه این سفر را کرد § و همیشه از دزدان و طوفان که دو تا از بزرگترین خطرهای بیابان است خیلی میترسیدند.

ولی امروز اگر بایران بروید مسافرت خیلی آسانتر است. از تهران باصفهان هواپیما هست که مسافرتش بجای یک هفته یکساعت وقت میگیرد. چند هفته پیش برای دیدن دوستم به شیراز که یکی از قشنگترین شهرهای ایران است رفتم. ناشتائی در تهران خوردم - ناهار در فرودگاه * اصفهان - و برای چای خوردن بشیراز رسیدم.

Note : From now on we will no longer mark the unwritten *ezâfé* with an asterisk, but leave it entirely unmarked, as it is in Persian writing and printing.

تمرین

I.

جواب بفرمائید:

- ۱ در دوره گذشته مسافرت کردن در ایران آسان بود یا مشکل؟
- ۲ وقتی که در دوره گذشته مسافرت میکردند از چه چیزها میترسیدند؟
- ۳ در انگلستان بیابان هست؟
- ۴ با شتر مسافرت کردن نشاط آور است یا نه؟
- ۵ امروز در ایران چطور مسافرت میکنند؟
- ۶ جناب عالی به ایران تشریف برده اید؟
- ۷ میل دارید که آنجا تشریف ببرید؟
- ۸ جنابعالی با هواپیما مسافرت فرموده اید؟
- ۹ وقتی که در انگلستان سفر میکنیم آیا ما از چیزی میترسیم؟
- ۱۰ پدر بزرگتان زنده اند یا نه؟

II. Put into more polite forms :

- ۱ من فردا پهلوی شما نمیایم چون شما منزل نیستید
- ۲ چه بش گفتید؟
- ۳ گفتم من نمیتوانم بیایم
- ۴ این شخص آمد و خواهش کرد من بش شماره تلفن شما را بدهم
- ۵ برای شام شما چه میل دارید من حاضر کنم؟

III. Translate, giving particular attention to the relative :

1. The camel, which in the past was the most important animal in the desert, is now not so important for travelling.
2. Bring the chair which he has mended.

3. Have you travelled in the ship he was talking about?
4. This picture, which they bought yesterday, is one of the most beautiful I have ever seen.
5. At that time (= moment) he lived in Shiraz, which is an Iranian city.

LESSON 23a

The English language has two compound past tenses, formed with a part of "to have" and a Past Participle :

- (a) I have written } "have", "had" is called the *auxiliary*
verb: "written" is the Past Par-
ticiple of *to write*.
- (b) I had written }

Tense 1 above is called in English the Perfect.

Tense 2 is called the Pluperfect or Past Perfect.

Persian can also form these two tenses. First, to form the Past Participle, we add *o* or *e* to the Past Stem of the verb. Thus, for two typical verbs :

| | | | | |
|----------|------------------|-----------------|--------------|--------|
| to write | نوشتن | Infin. | کردن | to do |
| | | ↓ | | |
| he wrote | نوشت | 3rd sing. Past | کرد | he did |
| | | ↓ | | |
| written | نوشته | Past Participle | کرده | done |
| | <i>nevesh té</i> | | <i>kardé</i> | |

Having got the Past Participle in this way with any verb, we use it together with an auxiliary to get the Perfect and Pluperfect Tenses.

The auxiliary verb we use in English is *to have* : but in Persian (this is most important) it is :

بودن *būdan* to be

I have written (lit. I *am* written) من نوشته ام *man neveshté am*

We have done (lit. we *are* done) ما کرده ایم *ma kardé im*

I had written (lit. I *was* written) بودم نوشته *neveshte būdam*

We haven't done (lit. we aren't done) ایم نکرده *nākardé im*

We hadn't done بودیم نکرده *nākardé būdīm*

You will notice three points here : (a) in the Perfect Tense we use the short form of *to be* بودن, written not as a suffix but detached, i.e. with its own *alef*. Do not use the long form هستم *hastam*, هستید *hastīd*, etc., as an auxiliary. (b) We attach the negative prefix *-i- -nā-* to the Past Participle, not to the auxiliary verb, and (c) the Past Participle does not change to indicate tense or person : the auxiliary does that. Use the Present of the auxiliary verb and you have the Perfect Tense ; use the Past of the auxiliary and you have the Pluperfect, or Past Perfect as it is sometimes called.

In Lesson 22 we gave the special Subjunctive Tense of بودن *to be* : باشم *bāsham*, باشید *bāshīd*, etc. This tense, used as an auxiliary, gives us the Perfect Subjunctive :

that I may have written که نوشته باشم *ké neveshté bāsham*

that you should have seen که دیده باشید *ké دیدé bāshīd*

that you might not have gone که شما نرفته باشید

ké shomā nārafté bāshīd

Notice that in this tense, as in the two other Perfect tenses, the negative suffix is added to the participle and not to the auxiliary.

The Present Subjunctive of داشتن *dāshtan* "to have" is not used in modern Persian ; instead we always use the Perfect Subjunctive, but with present meaning :

۱. داشته باشم *dāshté bāsham* (that) I may have, let me have

۲. داشته باشید *dāshté bāshīd* may you have

etc.

۱. میخواهم که شما این را داشته باشید

mīkhāham ké shomā inrā dāshté bāshīd

I want you to have this (main verb in the Present);

۲. میخواستم که شما اینرا داشته باشید

mīkhāstam ké shomā inrā dāshté bāshīd

I wanted you to have this (main verb in the Past)

The first three tenses we learned in this book, the Present, Past, and Present Subjunctive, are by far the most common and most useful in Persian. The three Perfect Tenses we have learned in this lesson are rarely used in ordinary conversation ; but all the same it is necessary to know them, as they occur frequently in writing and occasionally in rather formal speech.

While we are on the question of the subjunctive, it would be as well to note that constructions of the following type require the next verb to be in the subjunctive, either the Present Subjunctive or the Perfect Subjunctive as the time-sequence may require :

it is possible (that) ممکن است (که) *momken ast (ké)*

it is not possible غیر ممکن است *ghêir-é-momken ast*

ممکن نیست *momken nīst*

it is not certain معلوم نیست *ma'lūm nīst*

one hopes that امید است (که) *omīd ast (ké)*

I hope امیدوارم *omīdvāram*

These constructions can all, as in English, be followed by "that" که *ké*. This is not obligatory. From the meaning of these few phrases: *I hope that, it is not certain that, it is possible that*, we can see that when an action or state of affairs is uncertain, doubtful, or is an idea or hypothesis rather than an established fact, we use the subjunctive to express it.

Examine :

۱ امیدوارم که بیاید *omîdvâram ké bia'id*

I hope that you may come

(i.e. it is *not certain* that you will come)

۲ غیر ممکن است که کارتان موفق باشد

ghêir-é-momken ast ké kâretân movaffagh bâshad

It is impossible that your work should be successful

(i.e. the very *idea* of its being successful is impossible)

And similarly, after expressions of emotion, we use the subjunctive :

۳ خیلی خوشحالم که دوستم آمده است

khéilî khoshhâlam ké dûstam âmadé ast.

I am very glad that my friend has come

۴ متأسف بودیم که پولرا نداشتیم

mota' assef bûdîm ké pûlrâ nâdashîm

We were sorry not to have the money

(= that we did not have the money)

Conjunctions and Prepositions. Such prepositions as :

without بدون *bedûn-é-* apart from, except for از *ghêir az*
for برای *barâ-yé-* with با *bâ* instead of بجای *béjâ-yé-*

after بعد از *ba'ad az* before قبل از *ghabl az*

because of بسبب *bé sabab-é-*

in spite of با وجود *bâ vojûd-é-* (*vojûd* = existence)

can be made into *conjunctions* (i.e. to introduce clauses) by adding این که *inké*. Compare :

Preposition

except for me

غیر از من

ghêir az man

after the war

بعد از جنگ

ba'ad az jang

in spite of him,

with him

با او

bâ ô

before the war

قبل از جنگ

ghabl az jang

instead of him

بجای او

béjâ-yé-ô

for him

برای او

barâ-yé-ô

Conjunction

apart from the fact that he came

غیر از اینکه آمد

ghêir az inké âmad

after I went

بعد از اینکه رفتم

ba'ad az inké raftam

although I

went

با اینکه رفتم

bâ inké raftam

before I go

قبل از اینکه بروم

ghabl az inké béravam

instead of going, he . . .

بجای اینکه برود

béjâ-yé-inké béravad . . .

because I went

برای اینکه رفتم

barâyé-inké raftam

so that I should go (subjunctive)

برای اینکه بروم

barâyé-inké béravam

because of that

بسبب آن

bésabab-é-ân

without them

بدون ایشان

bedûn-é-îshân

because I went

بسبب اینکه رفتم

bésabab-é-înké raftam

unless they go

بدون اینکه بروند

bedûn-é-înké béravand

The *preposition* governs a noun or pronoun: the *conjunction* introduces a subject and its verb, i.e. a second clause.

فرهنگ

to weigh (کشیدن (-کش) *kashîdan*,
-*kash*-

weight وزن *vazn*think کردن فکر *fekr k.*

it seems (seemed) to him good . . .

بنظرش خوب میاید . . . (آمد)

bé-nazaresh khûb miâyad

(âmad) . . .

you seem to me to be . . . بنظرم

شما . . . هستید *bénazaram**shomâ . . . hastîd* (lit. to my

eye نظر you are . . .)

Mustapha مصطفی *mostafâ* §

brother-in-law برادرزن

*barâdarzan*finish, end کردن تمام *tamâm k.*return برگشتن (بر -گرد-) *bar**gashtan, bar -gard-*the same همین *hamîn*, همان *hamân*kill کشتن (-کش) *koshtan, -kosh-*luggage اسباب *asbâb*give permission دادن اجازه *éjâzê*o. اجازه فرمودن *farmûdan*collect کردن جمع *jam' k.*bag کیف *kîf*willing مایل *mâyel*family خانواده *khânevâde*remain ماندن (-مان-) *mândan,**-mân-*about راجع به *râje' bê*gold زر *zar*permission اجازه *éjâzê*

§ In some Arabic words a final ی -i is pronounced d.

تمرین

I.

ترجمه بفرمائید:

علی بابا

When Ali Baba had collected together all the gold, he wished he had brought weights and a bag with him so that he could weigh it. After he had thought about this for some time, it seemed wise to him to go to his brother-in-law's house to get some weights. Mustapha (which was his brother-in-law's name) was willing to give him the bag and the weights, and Ali went off to weigh his gold.

Some hours later, after Ali had finished the weighing of his gold, he returned to Mustapha's with his things. Although Mustapha was of the same family as Ali, he did not love him. After taking the bag from Ali, he said: "Before you go, Ali, tell me where your gold is. You seem to me to be a very rich man, since there remains some gold in this bag. All gold belongs to the king, and in spite of being ("although I be") your brother and your friend, I will tell all I know unless you show me your gold."

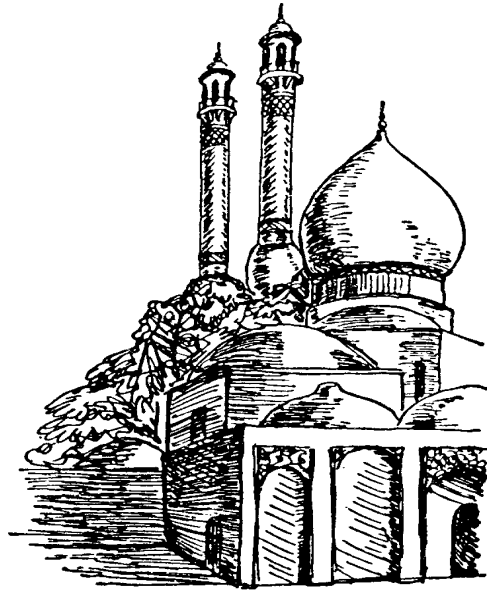
II. Fill in the blanks twice with the verb given in brackets, first using the formal tense (i.e. one of the Perfects) and then with the conversational tense (Present, Past, or Present Subjunctive): e.g. (تشریف بردن)

الف: بعد از اینکه آنجا تشریف برده بودید اسباب جمع کردند

ب: بعد از اینکه آنجا تشریف بردید اسباب جمع کردند

۱ میخواستم دیروز بمنزل دوستم (آمدن) ولی ممکن نبود

- ۲ ممکن نیست که برادرم این نامه را دیروز (نوشتن)
 ۳ معلوم نبود که هواپسای زود (رسیدن)
 ۴ خواهش میکردند که ما قبل از شام (نیامدن)
 ۵ امید وار بودم که جناب عالی برای این کار (اجازه فرمودن)



LESSON 24

Further uses of خود khod. We learned in Lesson 15a that the particle خود *khod* "own" and its extended personal forms خودم *khodam* my own, خودتان *khodetân* your own, etc., are used as possessive pronouns when the possessor is the same person as the subject of the verb:

I took my (own) money

پول خودم را گرفتم *pûl-é khodam râ gereftam*

The particle with its endings, -تان, -م, -ش, -مان, etc., has two other important uses. First, as a *reflexive*:

He deceived himself *khodesh râ farîft* خودش را فریفت

از خودتان نترسید

Don't be afraid of yourself *az khodetân nâtarâsid*

از خودم خجالت میکشم

I am ashamed of myself *az khodam khejâlat mîkasham*

بخودشان گفتند . . .

They said to themselves . . . *békhodeshân goftand . . .*

Note: -را -*râ* is never used in this construction.

Secondly, the particle is used as an *emphatic* word:

خودش گفت و رفت

He said it himself and went *khodesh goft o raft*

As the sentence پول خودش گرفت could be read *either* (a) *pûl-é-khodesh gereft* "He took his own money" OR (b) *pûl khodesh gereft* "He took the money himself" we can put the emphatic particle first, to avoid ambiguity, thus: خودش گرفت پول can only read *khodesh pûl gereft*, and must mean "He took the money himself".

In the two uses of خود- *khod-* outlined above, reflexive and emphatic, the personal suffix -م -*am*, -تان -*etân*, -ش -*esh*, etc., must always be attached to the خود- *khod-*.

The Past Participle, ending in -ده -*dé* or -ته -*té*, can also be used by itself:

(a) As an absolute expression, doing the same work as a verb or a whole clause:

این را گفته و پول داده رفت *în râ gofté o pûl dâdé raft*

Having said this, and having paid the money, he went

(i.e. When he had said . . . etc.)

(b) As an adjective, in the usual manner of adjectives :

روی دیوار یک ساعت بزرگ آویخته است
rû-yé-dîvâr yek sâ'at-é-bozorg âvîkhté ast

On the wall is hung (there hangs) a big clock

The Past Participle-adjective of the verb (-گذشتن) *gozashtan* -gozar- to pass, to happen, is used to mean "last" :

Time passes quickly *vaght zûd mîgozarad* وقت زود میگذرد

last month *mâh-é-gozashté* ماه گذشته

last week *hafté-yé-gozashté* هفته گذشته

last lesson *dars-é-gozashté* درس گذشته

last year *sâl-é-gozashté* سال گذشته

and a proverb :

gozashté ké gozashté گذشته که گذشته

lit. : Past what (is) past (i.e. Let bygones be bygones)

Must and may. We have learned how to say "can" and "want to", using *tavânestan* توانستن and *khâstan* خواستن :

I can do this work *metiavân mîkârâ bekonam* میتوانم این کار را بکنم CAN
mîtavânâ mîkârâ bekonam

Do you want to come tomorrow? *metavânâ fardâ biâ'id?* میخواهید فردا بیایید? WANT TO
mîkhâhîd fardâ biâ'id?

The verbs "must" and "may" both take the Subjunctive in the same way as do *can* and *want to*, but *must* and *may* are *impersonal verbs* : they change for tense, but not for person :

must, infinitive *bâyestan* بایستن, only has the two impersonal forms *bâyad* (Present) "it must be so" and *bâyest* (Past) "it had to be so".

may, infinitive *shâyestan* شایستن, only has the impersonal forms *shâyad* (Present) "it may be so" and *shâyest* (Past) "it might be so". Examine :

(a) MUST :

I must do this *bâyad in kâr râ bekonam* باید این کار را بکنم ۱
 (lit. It must be I do this)

You must come tomorrow *bâyad fardâ biâ'id* باید فردا بیایید ۲
 (lit. It must be you come tomorrow)

(b) HAD TO (Past of MUST) :

I had to do this *bâyest in kâr râ bekonam* بایست این کار را بکنم ۳
 (lit. It had to be I do this)

۴ بایست دیروز بیایید

You had to come yesterday *bâyest dîrûz biâ'id*
 (It had to be you come yesterday)

(c) MAY :

He may come *shâyad biâyad* شاید بیاید ۵
 (lit. It may well be he come)

I may do this *shâyad in kâr râ bekonam* شاید این کار را بکنم ۶
 (It may well be I do this)

(d) MIGHT (Past of MAY) :

He might have come *bâyest âmadé bâshad* بایست آمده باشد ۷
 (It might be, he come)

Whether the impersonal verb is in the Present or Past form we normally use the Present Subjunctive of the verb following it, as you see from the examples above. If we use the Perfect Subjunctive of the second verb, we get the meaning "must have (done)", "may have (done)" :

He must have gone *bâyad rafté bâshad* باید رفته باشد ۸
 (i.e. Surely he has gone)

He may have gone *shâyad rafté bâshad* شاید رفته باشد
(i.e. Probably he has gone)

Colloquial Pronunciation. Colloquial Persian pronunciation differs in some respects from elevated pronunciation, which is the pronunciation we have been using throughout this book so far. Colloquial Pronunciation is not a matter of class difference: educated and uneducated Iranians alike use both styles of pronunciation, depending on the *occasion*. Colloquial is that used in ordinary conversation, Elevated is that used on formal occasions, by rich and poor alike. We must also remember that Colloquial can still be polite and grammatically correct: the Polite Forms we have learnt are just as frequently pronounced colloquially as in elevated pronunciation. Colloquial uses the same grammar, the same vocabulary, the same Polite Forms, and of course is spelled like Elevated; there is only one standard Persian spelling.

The two principal things to learn are Elision and Vowel Change.

Elision.

- (a) In Colloquial, the present stems of the verbs
- | | |
|-------------------------------|----------------------------------|
| دادن <i>dâdan</i> to give | گفتن <i>goftan</i> to say |
| آمدن <i>âmadan</i> to come | رفتن <i>raftan</i> to go |
| توانستن <i>tavânestan</i> can | خواستن <i>khâstan</i> to want to |
| شدن <i>shodan</i> to become | |

are shortened thus:

- | | |
|--------------------------------|--------------------------------|
| -ده- <i>-deh-</i> becomes -d-: | میدهم <i>mîdam</i> I give |
| -گو- <i>-gu-</i> becomes -g-: | میگویند <i>mîgand</i> they say |

- | | |
|------------------------------------------------------------------------------------|---------------------------------------------------|
| -ا- <i>-â-</i> becomes -: | میایم <i>mîam</i> I come |
| بیایید <i>bé'id</i> come: | میائیم <i>mî'im</i> we come |
| -رو- <i>-rav-</i> becomes -r-: | بروم <i>béram</i> let me go |
| -توان- <i>-tavân-</i> becomes -tân- | نمیتوانیم <i>nâmitûnim</i> we can't |
| -خواه- <i>-khâh-</i> becomes -khâ-, and the short vowel <i>a</i> disappears, thus: | میخواهم <i>mîkhâm</i> I want. BUT |
| | میخواهیم <i>mîkhîm</i> , میخواهید <i>mîkhîd</i> . |
| -شو- <i>-shav-</i> becomes -sh-: | نشوم <i>nâsham</i> let me not become |

(b) The *-ad* ending of the 3rd Person Singular Present and Present Subjunctive becomes *-é*:

- | | |
|--------------------------------------------|----------------|
| میکند <i>mîkonad</i> becomes <i>mîkoné</i> | He does |
| بشود <i>bêshavad</i> becomes <i>bêshé</i> | Let him become |

But note these exceptions to this rule:

- | | |
|-------------------------------------|-------------------------|
| میخواهد بخواد <i>mîkhâd, bêkhâd</i> | He wants. Let him want |
| میاید بیاید <i>mîâd, bâd</i> OR | } He comes. May he come |
| <i>mîad, biad</i> | |

The same is true of the negative forms of the above.

(c) *ast* following a consonant is pronounced in Colloquial as *é*:

- | | | | |
|----------------------|-----------|----------------------|-----------|
| دیر است <i>dîr é</i> | It's late | باز است <i>bâz é</i> | It's open |
|----------------------|-----------|----------------------|-----------|

The pronunciations of *هست hast*, *نیست nîst*, and *است ast* or *-st* following a vowel, remain unchanged.

(d) The only Past Stem which is colloquially shortened is that of *توانستن tavânestan*, which, like the Present Stem (see (a)) shortens *-avâ-* to *-û-*:

- | | |
|-------------------------------|-------------------------|
| میتوانم <i>mîtûnam</i> | I can |
| میتوانستم <i>mîtûnestam</i> , | توانستم <i>tûnestam</i> |
| I could | |

Vowel Change.

(a) Before the nasals *ن n* and *م m*, long *ا ā* becomes sometimes *ū*, sometimes a short *u*, as in "pull":

آن *ūn* or *un* that آمد *ūmad* He came
 میدانم *mīdūnam* I know آقایان *āghāyūn* gentlemen
 خودتان *khodetun* or *khodetūn* your own, yourself/ves
 ماندن *mundan* or *mūndan* to remain

This does not *always* happen. The Colloquial Pronunciation of تهران is the same as the Elevated, *tehrān*. The form *tehrūn* is dialect.

(b) When the negative particle *ن na-* precedes *می- mī-* it is often pronounced *né*:

نمیکم *némīkonam* I'm not doing
 نمیگوید *némīgúyad* He isn't saying

but when not followed by *می- mī-* it remains unchanged. In all cases the *ن na-* or *نè-* is stressed.

تمرین

I. Write in each of two columns on the right the (i) elevated and (ii) colloquial pronunciations of the following phrases: e.g.

| Persian نمیگوید | Elevated <i>nāmīgúyad</i> | Colloquial <i>némīgé</i> |
|--------------------|------------------------------|-----------------------------|
|--------------------|------------------------------|-----------------------------|

- | | |
|----------------|---------------------|
| 1. آنجا میروم | 2. نمیتوانند |
| 3. زود میاید | 4. باشد |
| 5. نمیدانستم | 6. نکند |
| 7. چه میگوئید؟ | 8. بنده باید بروم |
| 9. نمیکنند | 10. کارتان آسان است |

II. Translate:

1. I can speak Persian well.
2. I want to speak Persian well.
3. I must speak Persian well.
4. I may speak Persian well.
5. I had to speak Persian well.
6. I wanted to speak Persian well.
7. I could speak Persian well.
8. I might speak Persian well.
9. I must have spoken Persian well.
10. I may have spoken Persian well.

III. Translate:

- ۱ این مرد خودش را کشت
- ۲ خودتان فارسی را میکنید؟
- ۳ باید خودمان آن را درست کنیم
- ۴ شاید خودشان رفته باشند
- ۵ خودتان را نفریبید

LESSON 24a

The following conjunctions usually take the verb following them in the Subjunctive:

مگر اینکه *magar inké* unless

با اینکه *bā inké* although *bā vojūd-é-inké* although

۱ مگر اینکه بمن حقیقت را بگوئید بشما کمک نمیکم
magar inké béman haghîghat rá bégúid béshomâ komak
némīkonam

Unless you tell me the truth I shan't help you

۲ با اینکه این اسب خوب باشد من نمیتوانم سوار آن بشوم
bâ inké in asb khûb bâshad man nêmitavânam savâr-é-ân
bêshavam

Although this horse is ("be") good, I can't ride him
bâvojud-é-inké in mâshîn âlî bâshad nêmitavânam ânâ
bêkharam

Although this car is ("be") excellent, I can't buy it

The following conjunctions take either the Subjunctive or some other tense, depending on certain circumstances :

اگر *agar* if تا *tâ* so that/until
 برای اینکه *barâyé inké* so that/because

اگر *agar* "if" takes the Subjunctive after it if the verb is in the present or future time (i.e. if the *condition* is a possible one) :

۴ اگر زود بیاید اتوبوس میگیرد - اگر نه نمیگیرد
agar zûd biyâyad otobûs migîrad — agarnâ, nêmigîrad

If he comes soon, he'll catch the bus—if not, he won't

In this example, he may yet come in time: it is still a possibility.

But if the verb following the اگر *if* is a *Past* verb (of any tense), then obviously the condition is impossible. In this case :

۵ اگر زودتر میآمد اتوبوس را میگرفت
agar zûdтар miâmad otobûsrâ migereft

If he had come sooner he would have caught the bus we use the IMPERFECT (the Past with *می-* *mî-* prefixed) in both parts of the sentence.

تا *tâ* has two meanings: (i) *so that, in order that* (when it usually takes the Subjunctive), and (ii) *until*, when it

takes the Subjunctive when referring to the future, and the Past Tense when referring to the past :

اینجا صبر کنید تا من بیام
injâ sabr konid tâ man biâyam
 Wait here until I come

اینجا صبر کرد تا من آمدم
injâ sabr kard tâ man âmadam
 He waited here till I came

The conjunction *وقتی که* *vaghtiké* "when" (see Lesson 21a, Relative expressions) takes the Past Tense when we wish to translate an English Perfect Tense :

وقتی که آمد این را بش بدهید
vaghtiké âmad inrâ besh bedid
 When he has come, give him this

برای این که or برای اینکه *barâyé inké*, when it means "so that", "in order that", takes the Subjunctive. It can also mean "because", in which case it takes some non-Subjunctive tense. Compare :

SO THAT . . .

۱ خوب کار کنید برای اینکه موفق باشید
khûb kâr konid barâyé inké movaffagh bâshid
 Work hard so that you may be successful

with

BECAUSE . . .

۲ موفق بودم برای این که خوب کار کردم . . .
movaffagh būdam barâyé inké khûb kâr kardam
 I was successful because I (had) worked hard

No. ۱ uses the Subjunctive, No. ۲ uses some other tense, in this case the Past. No. ۱ expresses a hypothesis, No. ۲ a fact.

The Passive. In English the Passive of verbs is formed

۲ با اینکه این اسب خوب باشد من نمیتوانم سوار آن بشوم
bâ inké in asb khûb bâshad man nêmitavânam savâr-é-ân
bêshavam

Although this horse is ("be") good, I can't ride him
bâvojud-é-inké in mâshîn âlî bâshad nêmitavânam ânâ
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The following conjunctions take either the Subjunctive or some other tense, depending on certain circumstances:

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اگر *agar* "if" takes the Subjunctive after it if the verb is in the present or future time (i.e. if the *condition* is a possible one):

۴ اگر زود بیاید اتوبوس میگیرد - اگر نه نمیگیرد
agar zûd biyâyard otôbûs mîgîrad — agarnâ, nêmitârad

If he comes soon, he'll catch the bus—if not, he won't

In this example, he may yet come in time: it is still a possibility.

But if the verb following the اگر *if* is a *Past* verb (of any tense), then obviously the condition is impossible. In this case:

۵ اگر زودتر میآمد اتوبوس را میگرفت
agar zûdtar mîâmad otôbûsrâ mîgereft

If he had come sooner he would have caught the bus we use the IMPERFECT (the Past with *mî-* prefixed) in both parts of the sentence.

تا *tâ* has two meanings: (i) *so that, in order that* (when it usually takes the Subjunctive), and (ii) *until*, when it

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اینجا صبر کنید تا من بیام
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injâ sabr kard tâ man âmadam
 He waited here till I came

The conjunction *vaghtîké* "when" (see Lesson 21a, Relative expressions) takes the Past Tense when we wish to translate an English Perfect Tense:

وقتی که آمد این را بش بدهید
vaghtîké âmad inrâ besh bedîd
 When he has come, give him this

برای این که or برای اینکه *barâyé inké*, when it means "so that", "in order that", takes the Subjunctive. It can also mean "because", in which case it takes some non-Subjunctive tense. Compare:

SO THAT . . .

۱ خوب کار کنید برای اینکه موفق باشید
khûb kâr konîd barâyé inké movaffagh bâshîd
 Work hard so that you may be successful

with

BECAUSE . . .

۲ موفق بودم برای این که خوب کار کردم . . .
movaffagh búdam barâyé inké khûb kâr kardam
 I was successful because I (had) worked hard

No. ۱ uses the Subjunctive, No. ۲ uses some other tense, in this case the Past. No. ۱ expresses a hypothesis, No. ۲ a fact.

The Passive. In English the Passive of verbs is formed

by using the past participle of the verb with the auxiliary "to be" in the appropriate tense:

I see becomes I am seen

I saw becomes I was seen, etc.

In Persian the same rule applies, but the auxiliary used is (شودن) *shodan*, -*shav*- "to become", NOT بودن "to be", which, you will remember, forms Perfect tenses, not Passives.

In Persian the Past Participle precedes the auxiliary, in the Passive as in the Perfects which you have already studied:

I see دیدم *mîbînám* becomes I am seen دیدم *dîdé mîshavam*

I saw دیدم *dîdam* becomes I was seen دیدم *dîdé shodám*

I have seen دیدم *dîdé am*—I have been seen دیدم *dîdé shodé am*

let me see ببینم *bébinám*—let me be seen دیدم *dîdé béshavam* OR دیدم *dîdé shavam*

let me not see نبینم *nâbinám*—let me not be seen دیدم *dîdé nâshavam*

(Note: in the Passive, the negative is attached to the auxiliary, not, as is usually the case, to the participle.)

We use the Passive far less in Persian than we do in English.

Passive of Compound Verbs. (a) Verbs compounded with کردن *kardan*, and a few others, drop their verbal element and use شدن *shodan* instead, to give the Passive:

satisfy کردن راضی *râzi k.* be satisfied شدن راضی *râzi sh.*

fill کردن پر *por k.* be filled شدن پر *por sh.*

empty کردن خالی *khâlî k.* be emptied شدن خالی *khâlî sh.*
 open کردن باز *bâz k.* be opened شدن باز *bâz sh.*
 extend (a thing) کردن پهن *pahn k.* be extended شدن پهن *pahn sh.*
 find کردن پیدا *péidâ k.* be found شدن پیدا *péidâ sh.*
 arrange کردن درست *dorost k.* be arranged شدن درست *dorost sh.*
 prepare کردن حاضر *hâzer k.* be made ready شدن حاضر *hâzer sh.*
 send ارسال داشتن *ersâl d.* be sent شدن ارسال *ersâl sh.*

(b) A few verbs compounded with داشتن *dâshtan* change this verbal element to یافتن *yâftan* ("to find") to form their Passives:

educate پرورش داشتن *parvaresh d.* be educated یافتن پرورش *p. yâftan*
 accomplish انجام داشتن *anjâm d.* be accomplished یافتن انجام *anjâm yâftan*

(c) Verbs compounded with most other verbal elements put that element into the Past Participle and add the appropriate tense of the auxiliary شدن *shodan* in the normal way:

It shows نشان میدهد *neshân mîdé*

It is shown نشان داده میشود *neshân dâdé mîshavad*

He took it away آنرا ور داشت *ân-râ var dâsht*

He was taken away ور داشته شد *var dâshté shod*

With the Passive, "by" = از *az.*

By whom was this found? این از کی پیدا شد?

în az kî péidâ shod?

In English, we have a curious habit of forming passives from verbs which have no Direct Object: I was given (i.e. to me, Indirect Object, was given . . .). This is not possible in Persian. The passive equivalents of such verbs

which take Indirect Objects, as, for example, گفتن to say, فرمان دادن command, دادن give, فروختن sell, پرسیدن ask, etc., can only be formed thus :

| | | |
|---------------|---|--------------------------------------------------------------------------------|
| I was given | { | EITHER (a) They gave to me . . . بمن دادند <i>béman dâdand</i> |
| | | OR (b) To me was given . . . بمن داده شد <i>béman dâdé shod</i> |
| I am told | { | EITHER (a) They tell me . . . بمن میگویند <i>béman mîgúyand</i> |
| | | OR (b) To me it is said . . . بمن گفته میشود <i>béman gofte mîshavad</i> |
| We were asked | { | EITHER (a) They asked from us . . . از ما پرسیدند <i>az mâ porsîdand</i> |
| | | OR (b) From us it was asked . . . از ما پرسیده شد <i>az mâ porsîdé shod</i> |

Numbers. Here are the remaining numbers :

| Cardinal | Ordinal |
|----------------------------------------|-------------------------------------|
| 21 ۲۱ بیست و یک <i>bîst o yek</i> | ۲۱ بیست و یکم <i>bîst o yekom</i> |
| 22 ۲۲ بیست و دو <i>bîst o do</i> | ۲۲ بیست و دوم <i>bîst o dovvom</i> |
| 23 ۲۳ بیست و سه <i>bîst o sé</i> | ۲۳ بیست و سوم <i>bîst o servom</i> |
| 24 ۲۴ بیست و چهار <i>bîst o chahâr</i> | (etc.) |
| 25 ۲۵ بیست و پنج <i>bîst o panj</i> | Cardinal |
| 26 ۲۶ بیست و شش <i>bîst o shesh</i> | 27 ۲۷ بیست و هفت <i>bîst o haft</i> |
| 28 ۲۸ بیست و هشت <i>bîst o hasht</i> | 29 ۲۹ بیست و نه <i>bîst o noh</i> |
| 30 ۳۰ سی <i>sî</i> | 31 ۳۱ سی و یک <i>sî o yek</i> |
| 40 ۴۰ چهل <i>chehel</i> | 50 ۵۰ پنجاه <i>panjâh</i> |
| 60 ۶۰ شصت <i>shast</i> | 70 ۷۰ هفتاد <i>haftâd</i> |
| 80 ۸۰ هشتاد <i>hashtâd</i> | 90 ۹۰ نود <i>navad</i> |

| | |
|---------------------------------------------------------------------------------|--------------------------------------------------------------|
| 100 ۱۰۰ صد <i>sad</i> | 151 ۱۵۱ صد و پنجاه و یک <i>sad o panjâh o yek</i> |
| 200 ۲۰۰ دویست <i>devîst</i> | |
| 300 ۳۰۰ سیصد <i>sîsad</i> | 400 ۴۰۰ چهارصد <i>chahâr sad</i> |
| 500 ۵۰۰ پانصد <i>pânsad</i> | 600 ۶۰۰ شش صد <i>shesh sad</i> |
| 700 ۷۰۰ هفت صد <i>haft sad</i> | 800 ۸۰۰ هشت صد <i>hasht sad</i> |
| 900 ۹۰۰ نه صد <i>noh sad</i> | 1000 ۱۰۰۰ هزار <i>hezâr</i> |
| 1969 (year or numeral) ۱۹۶۹ | هزار و نه صد و شصت و نه <i>hezâr o noh sad o shast o noh</i> |
| 2000 ۲۰۰۰ دو هزار <i>dô hezâr</i> | |
| 3000 ۳۰۰۰ سه هزار <i>sé hezâr</i> | |
| 1,000,000 ۱,۰۰۰,۰۰۰ میلیون <i>melyûn</i> | |
| $\frac{1}{2}$ $\frac{1}{4}$ نصف <i>nesf</i> 50% ۵۰٪ در صد <i>panjâh dar sad</i> | |
| 100% ۱۰۰٪ صد در صد <i>sad dar sad</i> | |

You will notice (a) Numbers from 21 to 29, 31 to 39, 41 to 49, etc., are formed by coupling the larger number (tens) to the smaller number (units) with *o* "and". (b) All *compound* numbers are formed in this way, right into the millions. (c) The tens, 30 to 90, are simple numerals, and irregularly formed. The only difference between *sé* 3 and *sî* 30 is the vowel. (d) 200, 300, and 500 have special words, *devîst*, *sîsad*, and *pânsad*. Otherwise the hundreds are regularly compounded. (e) The Arabic word for "first", *avval*, is not used for 21st, 31st, 101st, etc.—these are regularly formed by suffixing *-ôm* to the Cardinal number at the end of the compound.

When constructing any number, always work from greatest to smallest, and always connect separate elements with *o* which is pronounced *o*.

فرهنگ

to dance رقص کردن *raghs k.*
 excellent عالی *'âlî*
 understand فهمیدن *fahmîdan,*
 -*fahm-*
 bridge پل *pol*
 hungry گرسنه *gorosné*
 also, as well همچنین *hamchonîn*
 as far as (preposition) تا *tâ*
 be lost گم شدن *gom sh.*
 tooth دندان *dandân*
 already هم *ham*
 like, similar to مثل *mest-ê-*
 animal حیوان *hêivân,* Arabic
 plural حیوانات *hêivânât*

pass (by or over) (-گذر-) گذشتن *(از) gozashtan, -gozar- (az)*
 to play بازی کردن *bâzi k.*
 truth حقیقت *haghîghat*
 heart دل *del*
 dog سگ *sag*
 happy خوشحال *khoshhâl*
 bone استخوان *ostokhân*
 lose کردن گم *gom k.*
 slowly, gently آهسته *dhestê*
 cast one's eyes انداختن *نظر . . . انداختن*
nazar . . . andâkhtan
 alone تنها *tanhâ*

مخوانید:

سگ گرسنه و استخوان

یکروز سگی گرسنه خوشحال بود که استخوانی بزرگ پیدا کرده بود. سگ استخوان را به دندان گرفت تا آنرا تنها بخورد بدون اینکه حیوانات دیگر ببینند. از آنجا تا منزل بایست از پل که زیر آن رود خانه ای بود بگذرد. وقتیکه به پل رسید براست و چپ خوب نگاه کرد چون نمیخواست هیچکس آنرا ببیند. در حالیکه آهسته از روی پل میگذشت نظر بپائین انداخت و دید یک سگ مثل خودش یک استخوان بزرگ در دهان دارد. سگ بی فهم نفهمید این استخوانی که در آب رود خانه دیده میشود مال خودش است و از ته دل میل داشت این استخوان را هم داشته باشد.

ولی همینکه دهان باز کرد تا آن استخوانی را که در آب دیده میشد بدنندان گیرد استخوان در آب افتاد و گم شد - و بجای اینکه استخوانی دیگر پیدا کرده باشد آن یکی را هم که خود داشت - گم کرد.

تمرین

- I. Translate the last paragraph of the text (beginning (ولی وقتیکه دندانهای خودش باز کرد . . .)).
- II. Put the bracketed verb into the sentence in the right form :

- ۱ بدون اینکه او زود (آمدن) دیر میرسیم
 ۲ با اینکه دولت مند (بودن) خوشحال نیست
 ۳ راضی شدم از اینکه شما (تشریف آوردن)
 ۴ اگر سگ دندانهای خودش (بازکردن) استخوان می افتد
 ۵ اگر پول زیاد نداشته باشید بهتر است چیز ارزانتری (خریدن)



ایلیاتی از یکی از ایلات جنوبی ایران
îlîyâtî-az-yeki az îlât-ê-jonûbî-yé îrân
 Tribesman from one of the
 southern tribes of Iran.

LESSON 25

The Short Infinitive. We have learnt that the infinitive of Persian verbs is that form ending in تن -*tan* or دن -*dan* :

کردن *kardan* to do

ریختن *rikhtan* to pour

شکستن *shekastan* to break

خوردن *khordan* to eat

There exists also a second, shorter infinitive, which is

formed in the same way as the Past Stem of the verb, by dropping the final *-an* of the infinitive proper. There are no irregularly formed Short Infinitives. Thus :

کرد *kard*, ریخت *rikht*, شکست *shekast*, خورد *khord*

The Short Infinitive is used in these *impersonal* expressions :

(i) After *bâyad* باید one must, *nâbâyad* نباید one must not, *bâyest* بایست one had to, and *nâbâyest* نبایست one had not to :

One must not do this thing نباید این کار را کرد ۱
nâbâyad in kâr râ kard

One must say that . . . باید گفت که . . . ۲
bâyad goft ké . . .

One had to work well for that employer

بایست برای آن کارفرما خوب کار کرد ۳
bâyest barâ-yé-ân kâr farmâ khûb kâr kard

One had not to tell lies نبایست دروغ گفت ۴

nâbâyest dorûgh goft (i.e. it was necessary not to . . .)

(ii) After the verb *mîshavad* میشود or *mîshé* meaning, here, "it is possible to . . .". This construction is only common in the Present :

میشود گفت بفارسی سلام علیکم؟ ۵
mîsharad goft bэфârsî salâm 'alêikom ?

Can one say (Is it possible to say) "Salaam aleikum" in Persian? *balé mîshavad* بله میشود—Yes, one can.

And similarly after *nâmîshavad* نمیشود one can't, it is not possible to . . . :

نمیشود در مسجد کفش پوشید ۶
nâmîshavad dar masjid kafsh pûshîd
One cannot wear shoe(s) in the mosque

(c) After the forms *mîtavân* میتوان, *nâmîtavân* نمیتوان, *mîtavânest* میتوانست, and *nâmîtavânest* نمیتوانست (one can, one cannot, one could, one could not) :

(N.B.—There is *no* personal ending at all on this form.)

از اینجا میتوان مسجد شاه را دید ۷

az injâ mîtavân masjid-é-shâh râ دید
One can see the Masjed-é-Shah from here

ولی مسجد جامع را نمیتوان دید ۸

valî masjid-é-jâme' râ nâmîtavân دید
But one cannot see the Friday Mosque

There is no shortened Colloquial pronunciation for these forms of *tavânestan* when they are used in these impersonal expressions with the Short Infinitive.

The Short Infinitive is also used after a special form of the verb *khâstan* خواستن to wish :

Take the verb *khâstan* خواستن and conjugate it in the Present Tense, DROPPING THE *mi-* PREFIX. We get :

| | | |
|-----|----------------------|-----------------------|
| (1) | خواهم <i>khâham</i> | خواهیم <i>khâhîm</i> |
| (2) | خواهید <i>khâhîd</i> | خواهید <i>khâhîd</i> |
| (3) | خواهد <i>khâhad</i> | خواهند <i>khâhand</i> |
| | خواهد <i>khâhad</i> | خواهد <i>khâhad</i> |

Add to each of these forms the Short Infinitive of a verb, and we have a Future Tense. Thus, for کردن to do and گفتن to say :

| | | |
|-----|-------------------------------|-------------------------------|
| (1) | خواهم کرد <i>khâham kard</i> | خواهم گفت <i>khâham goft</i> |
| | I shall do | I shall say |
| (2) | خواهید کرد <i>khâhîd kard</i> | خواهید گفت <i>khâhîd goft</i> |
| | you will do | you will say |

| | | |
|-------|--------------------------------|--------------------------------|
| (3) { | کرد خواهد <i>khâhad kard</i> | گفت خواهد <i>khâhad goft</i> |
| | he/she will do | he/she will say |
| (1) | کرد خواهیم <i>khâhîm kard</i> | گفت خواهیم <i>khâhîm goft</i> |
| | we shall do | we shall say |
| (2) | کرد خواهید <i>khâhîd kard</i> | گفت خواهید <i>khâhîd goft</i> |
| | you will do | you will say |
| (3) { | کرد خواهند <i>khâhand kard</i> | گفت خواهند <i>khâhand goft</i> |
| | they will do | they will say |
| | کرد خواهد <i>khâhad kard</i> | گفت خواهد <i>khâhad goft</i> |
| | they will do | they will say |

About this tense: (a) Do not confuse it with خواستن *khâstan* with *mî-* prefixed in the Present, used with the Subjunctive of the verb, giving the meaning "I wish to do something". Compare:

| | | |
|---------------------------------|------|------------------------------|
| این را خواهیم کرد | with | میخواهم این را بکنم |
| <i>înâ khâham kard</i> (Future) | | <i>mîkhâham înrâ békonam</i> |
| I shall do this | | I want to do this |

(b) In this future tense, the stress is always on the operative part of the verb which is the Short Infinitive—the auxiliary is only lightly pronounced:

رفتم *khâham raft* I shall go.

(c) This Future Tense is only, or almost only, used in formal speech and in writing. In conversation we normally use the Present Tense for future time, unless there is a risk of ambiguity, for example:

۹ نمیگویم که اینجاست میگویم که زود خواهد بود
nâmigûyam ké injâst, migûyam ké zûd khâhad bûd
 I am not saying he is here, I am saying that he soon
 will be

Whenever it is perfectly obvious that the action is a future one, we use the Present:

فردا میروم *fardâ mîravam*

(d) There is no special Colloquial pronunciation for خواستن *khâstan* when it is used in this construction.

(e) The negative prefix *-nâ-* is attached to the auxiliary, not to the Short Infinitive:

۱۰ نخواهم گفت *nâkhâham goft*

۱۱ نخواهد آمد *nâkhâhad âmad*

When, therefore, is the long infinitive, the infinitive given in all the dictionaries, used? Its sole use in sentences is (see Lesson 22a) as a noun, i.e. as the subject of a verb:

۱۲ پختن تخم مرغ آسان است
pokhtan-é-toxhm-é-morgh âsân é
 Cooking (to cook) eggs is easy

or as the object of a verb:

۱۳ من رادیو شنیدن را دوست دارم
man râdiô shenîdan-râ dûst dâram

I like listening (to listen) to the radio

or governed by a preposition:

۱۴ برای خواندن وقت ندارم
barâyé khândan vaght nâdâram

I have no time for reading (for to-read)

Thou. Up to now we have constantly used one pronoun

for you, شما *shomâ*. Strictly speaking, this is the *plural* form of you. There is also a *singular* form

“ thou ” تو *to*

with its secondary forms بتو *bé-to* to thee, ترا *torâ* (no و) thee, direct object—and so forth.

This form of *you* is only used as is “ tu ” in French or Italian, or “ du ” in German, i.e. to *one* person with whom one is on *very familiar terms indeed*. It even happens that father and son will address each other as شما *shomâ*. In some cases the use of تو *to* implies a familiarity almost verging on contempt. The foreigner is well advised *never* to use it; but it should be known, as it is sometimes heard, and is used in literature. The verb with تو *to* as its subject is the same as the شما *shomâ* form in all tenses, but with the final -د *-d* taken off:

| | | | |
|--------------------|----------------|----------------------|--------------------------|
| شما نید | توئی | شما رفتید | تورفتی |
| <i>shomâ id</i> | <i>to i</i> | <i>shomâ raftid</i> | <i>to rafti</i> |
| you are | thou art | you went | thou didst go |
| شما دارید | تو داری | دیده باشید | دیده باشی |
| <i>shomâ dârid</i> | <i>to dâri</i> | <i>dîdé bâshîd</i> | <i>dîdé bâshî</i> |
| you have | thou hast | you may have seen | thou mayest have seen |

But for the *imperative* we drop the -ید *-id* of the شما *shomâ* imperative form:

| | | | |
|---------------|-------------|----------------------|-----------------------|
| بیائید | بیا | ننویسید | ننویس |
| <i>biâ'id</i> | <i>biâ</i> | <i>nânevisid</i> | <i>nânevis</i> |
| (you) come | (thou) come | don't (you) write | don't (thou) write |

The corresponding possessive suffix is -ت *-at* (this is the original singular of -تان *-etân*):

| | | | |
|--------------------|------------------|---------------------------|---------------------|
| منزلتان | منزلت | پدرتان | پدرت |
| <i>manzeletân</i> | <i>manzelat</i> | <i>pedaretân</i> | <i>pedarat</i> |
| your house | thy house | your father | thy father |
| دوستهایتان | دوستهایت | خودتان | خودت |
| <i>dûsthâyetân</i> | <i>dûsthâyat</i> | <i>khodetân</i> | <i>khodat</i> |
| your friends | thy friends | your own, yourself/ves | thy own, thyself |

Colloquial Pronunciation. In the Subjunctive and Imperative of some verbs, the -ی *bé-* becomes *bo-* when the next pronounced vowel is *o*, *ô*, or *û*:

| | |
|------------------------------------------------------------------------------|---------------------------------------|
| بکن | } from کردن <i>kardan</i> to do |
| بکنید <i>bâkonid</i> | |
| بکنیم <i>bâkonim</i> | |
| بگو | } from گفتن <i>goftan</i> to say |
| BUT | |
| because the next pronounced vowel is not <i>o</i> , <i>ô</i> , or <i>û</i> . | |
| بگوئید <i>béguid</i> | } from گفتن <i>goftan</i> to say |
| بگویم <i>bégam</i> | |
| بگذر | } from گذشتن <i>gozashtan</i> to pass |
| بگذرید <i>bâgozarid</i> | |
| بگذرند <i>bâgozarand</i> | |

And note especially the pronunciation of the تو *tô* imperative in:

the و is pronounced *ô* here— برو! *bôrô!* }
but as -av here, where the next vowel is not pronounced *o*, *ô*, or *û* } *béri,*
 بروی *béravî* } from رفتن *raftan*
and similarly with شدن *shodan*: نشو! *nâshô!*

BUT

nāshavīd, نشوید *nāshād*
nāshavad, نشود *nāshé*
bēshavad, بشود *bēshé*

In both Elevated and Colloquial the following pronunciations are the only possible ones :

bòrò ! go ! برو
nàrò ! don't go ! نرو
shò ! be (in passives) شو *nàshò !* نشو

Irregular Present Stems—Group 6, āsh-ār.

Verbs whose infinitive ends in *-āshtan* have Present Stems in *-ār-*. There are no exceptions to this rule.

| <i>Infinitive.</i> | <i>English.</i> | <i>Present Stem.</i> |
|------------------------------------------------------|-------------------|-------------------------|
| داشتن <i>dāshtan</i> | have | -دار- <i>dār-</i> |
| انگاشتن <i>angāshtan</i> | consider, suppose | -انگار- <i>-angār-</i> |
| پنداشتن <i>pendāshtan</i> | consider, reflect | -پندار- <i>-pendār-</i> |
| کاشتن <i>kāshtan</i> | sow, cultivate | -کار- <i>-kār-</i> |
| گماشتن <i>gomāshtan</i> | appoint, set over | -گمار- <i>-gomār-</i> |
| گذاشتن <i>gozāshtan</i> § (<i>gozārdan</i> also) | place, set | -گذار- <i>-gozār-</i> |

§ Distinguish between *gozashtan, -gozar-* meaning *to pass by* (short *a*, no Direct Object) and its derivative given above (*gozāshtan, -gozār-* meaning *to place* (long *a*, takes a Direct Object).

تمرین

I. Put the bracketed verbs into the Future Tense :

- ۱ عرض کردم که ما هفته آینده کار زیاد (داشتن)
- ۲ او اسباب را (گذاشتن)
- ۳ آموزگار فرمودند که فردا کلاس (نبودن)

۴ نمیدانند آیا ایشان (تشریف آوردن) یا نه
 ۵ او زود باصفهان (رفتن)

II. Put into the singular (*to*) form :

- | | | |
|---------------------------|-----------------------|---------------|
| ۱ بودید | ۲ دستتان | ۳ خودتان |
| ۴ (imperative) بگوئید! | ۵ بروید | ۶ نروید |
| ۷ (imperative) زود باشید! | ۸ (imperative) نکنید! | ۹ چه میگوئید؟ |
| ۱۰ میخواهید | | |

III. Write the pronunciation, thus :

| Orthography | Elevated | Colloquial |
|-------------|----------------|--------------|
| e.g. بگویم | <i>bégūyam</i> | <i>bégam</i> |
| ۳ بگذاریم | ۲ نمیتوانم | ۱ بکن |
| ۵ نروید | ۴ بگوئید | |

ترجمه بفرمائید:

IV. Translate :

1. One must not talk in the mosque.
2. One can always try ; but one cannot always say whether one will succeed.
3. It is not possible to say who did this.
4. One shouldn't tell lies.
5. What must one say instead of "من" ? One must say "بنده".

TEST PAPER—VERBS

A. 1. Give the Past Participles of :

۱ خواستن ۲ بافتن ۳ کردن ۴ شدن ۵ گذشتن

2. Give the Present Participles of :

۱ رفتن ۲ گفتن ۳ آمدن ۴ آموختن ۵ زدن

3. Give the Short Infinitives of :

۱ رفتن ۲ بودن ۳ افزودن ۴ فرمودن ۵ خواهش کردن

4. Conjugate completely in the Present Tense :

۱ نمودن ۲ آمیختن ۳ نشستن ۴ داشتن ۵ بستن

5. Put these forms into the Past Tense :

۱ میخرم ۲ نمیروید ۳ کیست؟ ۴ میتابد ۵ میامیزد

6. Give the (a) Perfect, (b) Pluperfect, and (c) Perfect Subjunctives of these forms :

۱ کردم ۲ گرفتم ۳ خواندم ۴ شمردم ۵ بچتم

B. Fill in the blanks with the correct form of the verb given in the column on the left :

| | |
|---------------|---------------------------------------------|
| آمدن | ۱ اینجا صبر کنید تا من — |
| رفتن | ۲ حسن میخواهد فردا تهران — |
| خواندن | ۳ کدام یکی از شما خواهد —؟ |
| بودن | ۴ در تهران پایتخت ایران امروز زیاد دکانها — |
| گفتن — بودن | ۵ نباید — که او دزد — |
| رسیدن | ۶ از این کوچه میتوانم بخوابان اصفهان —؟ |
| نیامدن | ۷ چه گفت؟ گفت که چرا شما دیروز —؟ |
| حس کردن | ۸ در دست چپ نمیتوانم هیچ چیز — |
| بیرون شدن | ۹ آن شخص گفت که از اینجا نمیشود — |
| نوشتن — رسیدن | ۱۰ اگر فردا — نامه — اگر نه |

C. Give the (a) Short Infinitive, (b) Full Infinitive, (c) 3rd person singular Subjunctive, (d) 3rd person singular Imperfect, and (e) 3rd person singular Present Tense of the Persian verb meaning

to tell lies

Put the form (a), (b), (c), (d), or (e) as appropriate into each of the blanks in the following sentences :

این شخص را دوست ندارم برای اینکه همیشه —.

۲ همیشه — و باین سبب هیچ کس او را قبول نمیکرد.

۳ — بد است.

۴ نمیشود —.

۵ اگر کسی — هیچ کس او را قبول نخواهد کرد.

D. Distinguish, by translating or explaining, between :

| | | | | | |
|-----------------|---|----|-----------------------|---|---|
| خواهیم دید | } | ۲ | تا آمدم | } | ۱ |
| میخواهیم ببینیم | | | تا پیام | | |
| باید عرض کنم | } | ۴ | اگر برود | } | ۳ |
| باید گفت | | | اگر میرفت | | |
| گم کرد | } | ۶ | شاید اشتباه کنم | } | ۵ |
| گم شد | | | شاید اشتباه کرده باشم | | |
| نکن | } | ۸ | دیده ام | } | ۷ |
| نکنی | | | دیده میشوم | | |
| گذشته | } | ۱۰ | نمیتوانستند بیایند | } | ۹ |
| گذاشته | | | نمیتوانست آمد | | |

PART THREE

Words

لغات

LESSON 26

Word-building. By the use of suffixes we can form many derivative words in Persian :

(a) If we take the Present Stem of some verbs and add the suffix *-esh* (یش -*yesh* after vowels), we form abstract nouns of quality or of activity :

| | | | |
|--------------------------------|------|---|------------------------|
| سر <i>sar</i> | head | } | سرزنش <i>sarzanesh</i> |
| (ز-ز-) زدن <i>zadan, -zan-</i> | beat | | = punishment |

(-کوش-) کوشیدن *kūshīdan, -kūsh-* to strive :
 کوشش *kūshesh* effort
 (-ورز-) ورزیدن *varzīdan, -varz-* to exercise :
 ورزش *varzesh* sport, exercise

Similarly, from obvious sources, آمیزش *āmīzesh* mixture ; آموزش *āmūzesh* learning, knowledge ; نمایش *namāyesh* exhibition, show ; دانش *dānesh* knowledge ; آزمایش *āzmāyesh* experiment, test ; and many others.

(b) If we add to any adjective (including participles) ending in *-é* the suffix *-gi* (گی -*gi*), we get the abstract noun of the activity concerned :

| | |
|-------------------------------------|--------------------------------------------|
| راننده <i>rānāndé</i> driving (ad.) | رانندگی <i>rānāndégī</i> (noun) |
| خسته <i>khasté</i> tired | خستگی <i>khastégī</i> fatigue |
| بسته <i>basté</i> bound | بستگی <i>bastégī</i> bond, link, connexion |
| گرسنه <i>gorosné</i> hungry | گرسنگی <i>gorosnégī</i> hunger |

(c) Many words of activity are formed by coupling together the Past and Present Stems of a verb, or two Past Stems :

from گفتن *goftan* : گفتگو (گفت و گو) *goftogû* quarrel
 جستن *jostan* to search : جستجو *jostojû* search
 آمدورفت *âmadoraft* or آمدوشد *âmadoshod* traffic

(d) If we add the suffix بان *-bân* (rarely, وان *-vân*) to a noun, we get the name of the person tending the place or thing :

| | | |
|---------------------------|------------------------------------------|----------------|
| باغ <i>bâgh</i> garden : | باغبان <i>bâghbân</i> gardener | } camel-driver |
| شتر <i>shotor</i> camel : | شتربان <i>shotorbân</i> | |
| | شتروان <i>shotorvân</i> | |
| در <i>dar</i> door : | دربان <i>darbân</i> concierge, janitor | |
| پاس <i>pâs</i> watch : | پاسبان <i>pâsbân</i> watchman, policeman | |

(e) The suffix ستان *-stân, -estân*, means " place of " :

گل *gol* rose : گلستان *golestân* rose-bower

انگلستان *englestân* England

لهستان *lehestân* Poland

شهر *shahr* city : شهرستان *shahrestân* a county

پاکستان *pâkestân* Pakistan هندوستان *hendûstân* India

افغانستان *afghânestân* Afghanistan

عربستان *'arabestân* Arabia ترکستان *torkestân* Turkestan

(f) The suffix گاه *-gâh* also means " place " :

ایستگاه *istgâh* station دانشگاه *dâneshgâh* university

نمایشگاه *namâyeshgâh* theatre فرودگاه *forûdgâh* airport

آزمایشگاه *âzmâyeshgâh* laboratory باشگاه *bâshgâh* club

بنگاه *bongâh* society, office

(g) The word خانه *khâné* " house " is used as a suffix, for a place where things are kept or where a certain activity is pursued :

کتابخانه *ketâbkhâné* library کارخانه *kârkhâné* workshop
 آشپزخانه *âshpazkhâné* kitchen مریضخانه *marîzkhâné* hospital
 مهمانخانه *mehmânkhâné* hôtel

(h) A few abstract nouns of quality or condition are made by adding the suffix ار *-âr* :

| | |
|------------------------------|------------------------------------------------|
| from رفتن <i>raftan</i> : | رفتار <i>raftâr</i> behaviour |
| from گرفتن <i>gereftan</i> : | گرفتار <i>gereftâr</i> affliction |
| from گفتن <i>goftan</i> : | گفتار <i>goftâr</i> speech, talk |
| from کردن <i>kardan</i> : | کردار <i>kerdâr</i> action (vowel change here) |

(j) We can add, to adjectives of quality, the suffix ا *-â* to give the abstract quality, a noun :

پهن *pahn* wide, broad پهنا *pahnâ* width, breadth

گرم *garm* warm گرما *garmâ* warmth

(k) Many abstract nouns are also formed by adding ی *-î* (ی after vowels) to other words :

آشپز *âshpaz* a cook آشپزی *âshpazî* cuisine

باغبان *bâghbân* gardener باغبانی *bâghbânî* gardening

نقاش *naghghâsh* painter نقاشی *naghghâshî* painting

دانا *dând* wise دانائی *dând'î* wisdom

بزرگ *bozorg* great بزرگی *bozorgî* greatness

And, from equally obvious sources :

زیباشناسی *zîbâshenâsî* aesthetics

کاشیکاری *kâshîkârî* tilework, mosaic

نامنویسی *nâmnevîsî* registration

وزن کشی *vaznkashî* weighing

(l) Finally, for this lesson at least, a colloquial suffix denoting the operator or handler of something. This suffix چی *-chî* is taken from the Turkish *-ci* or *çi* :

تلفنچی *telefonchî* telephone operator

نفتچی *naftchî* oil-seller

تفنگچی *tofangchî* rifleman (تفنگ *tofang* = rifle)

Colloquial Pronunciation. In the verb (-گذار-) گذاشتن *gozáshtan*, -*gozâr*- "to place", it is common practice to omit in speech the syllable -*go*- only when it is preceded by a prefix:

میگذارم *mîzâram* I put اینجا بگذارید *injá bézârid* Put it here.

BUT

آنها کجا گذاشتید؟ *ânâ kojâ gozáshtîd?* Where did you put it?

تمرین

I. Form workers from:

| | | | | |
|-------------------------------|-----------|----------|---------|--------|
| ۱ باغ | ۲ در | ۳ پاس | | |
| places from: | | | | |
| ۴ گل | ۵ عرب | ۶ مهمان | ۷ بودن | ۸ دانش |
| abstracts of activity from: | | | | |
| ۹ آشپز | ۱۰ باغبان | ۱۱ راندن | ۱۲ بستن | |
| and redoubled compounds from: | | | | |
| ۱۳ جستن | ۱۴ گفتن | | | |

II. Translate and explain the construction of:

۱ بستگی ۲ دانشگاه ۳ نقاشی کردن ۴ نمایش ۵ نامنویسی شدن

III. Translate:

1. to do the cooking.
2. to be painted.
3. a quarrel, to quarrel. There was (= شدن) a quarrel between them.

4. the policeman, the police, traffic.
5. theatre, library, county.



LESSON 26a

Wordbuilding. We form CAUSATIVE VERBS in Persian thus:

(a) By taking the Present Stem and adding -اندن *-ândan* or -انیدن *-ânîdan* to make the new verb, which is then regular: رفتن *raftan*, -*rav*- to go; روانه کردن *ravânek*, -*ravân*- (also راندن *rândan*, ران- *-rân-*) to make it go, to drive something along.

رسیدن *rasîdan*, -*ras*- to arrive; رساندن *rasândan*, -*rasân*- or -*rasânîdan*, -*rasân*- to make it arrive, to bring it up.

گردیدن *gardîdan*, -*gard*- (also گشتن *gashtan*, -*gard*-) to become; گردانیدن *gardânîdan*, -*gardân*- to make something become so.

سوختن *sûkhtan*, -*sûz*- to blaze, be on fire;

سوزانیدن *sûzânîdan*, -*sûzân*- to make it burn.

(b) By changing a root short *a* (unwritten) to long *-i- -â-*;
 -گذر- *gozashtan*, *-gozar-* to move, go past;
 -گذار- *gozâshtan*, *-gozâr-* to pass something, to place
 it, to make it move past.

-گذردن- *gozardan*, *-gozar-* = *gozashtan* above;

-گذاردن- *gozârdan*, *-gozâr-* = *gozâshtan* above.

Note: *گذردن- گذر- gozardan, -gozar-* also forms the Causative *گذراندن- گذران- gozarândan, -gozarân-* (by rule (i) above), meaning to spend or pass time.

In each of the cases above, the original verb does not take an object, but itself performs the action of the verb. The Causative derivative takes an object and causes it to do the action. Examine:

kâghaz sūkht کاغذ سوخت The paper burned

kâghaz râ sūzânîdam کاغذ را سوزانیدم I burned the paper

Time. The hour is given with the word *ساعت sâ'at* meaning (1) hour (as here) and (2) clock or watch:

one o'clock *sâ'at-é-yek* ساعت یک

three o'clock *sâ'at-é-sé* ساعت سه

eleven o'clock *sâ'at-é-yâzdah* ساعت یازده

Time up to the half hour is given by adding the minutes to the last hour, using *و* pronounced *o*:

1.10 *sâ'at-é-yek o dah daghîghé* ساعت یک و ده دقیقه

2.15 *sâ'at-é-do o rob'* ساعت دو و ربع

3.25 *sâ'at-é-sé o bîstopanj daghîghé* ساعت سه و بیست و پنج دقیقه

4.30 *sâ'at-é-chahâr o nîm* ساعت چهار و نیم

فرهنگ — وقت

| | |
|-----------------------------------------------|---------------------------------------|
| hour, clock, watch, ساعت <i>sâ'at</i> | minute دقیقه <i>daghîghé</i> |
| half an hour نیم ساعت <i>nîmsâ'at</i> | half نیم <i>nîm</i> |
| quarter of an hour ربع ساعت <i>rob' sâ'at</i> | quarter ربع <i>rob'</i> |
| a.m. صبح <i>sobh</i> | p.m. بعد از ظهر <i>ba'ad az zoḥr</i> |
| noon ظهر <i>zoḥr</i> | midnight نصف شب <i>nesf-é-shab</i> |
| forenoon قبل از ظهر <i>ghabl az zoḥr</i> | sunrise طلوع <i>tolû'</i> |
| sunset غروب <i>ghorûb</i> | second (of time) ثانیه <i>sânîtyé</i> |
| year سال <i>sâl</i> | month ماه <i>mâh</i> |
| week هفته <i>hafté</i> | day روز <i>rûz</i> |

Days of the Week. Iran is a Moslem country and the weekly day of rest is Friday. The day after that, Saturday, is called after the Jewish Sabbath. From then on the days are numbered in order after Saturday:

Saturday شنبه *shambé* (-ن- = *mb*)

Sunday یکشنبه *yekshambé*

Monday دوشنبه *doshambé*

Tuesday سهشنبه *séshambé*

Wednesday چهارشنبه *chahârshambé*

Thursday پنجشنبه *panjshambé*

Friday جمعه *jom'é* or آدینه *âdîné* (less commonly)

To all these names we may prefix روز *rûz-é-* (day).

The Calendar, تقویم taghvîm.

Three calendars are known in Iran:

(a) *The Arab (Moslem) lunar calendar*, 354–5 days long, is only used to mark religious occasions. It is not necessary for us to learn it, merely to know it exists.

(b) *The Iranian national calendar* is solar and lasts 365–6 days. It begins exactly on the Spring Equinox which,

depending on the year, falls on our 20th, 21st, or 22nd March :

| | | | | | | |
|-----------------------------------|-----------------|---------------------------------------|---|--------------------------------|---|------------------------|
| بهار <i>bahâr</i> Spring | 31 days each | فروردین <i>farvardîn</i> ۱ | } | اردی بهشت <i>ordîbehesht</i> ۲ | } | خرداد <i>khordâd</i> ۳ |
| | | تیر <i>tîr</i> ۴ | | مرداد <i>mordâd</i> ۵ | | |
| | | شهریور <i>shahrîvar</i> ۶ | | مهر <i>mehr</i> ۷ | | |
| تابستان <i>tâbestân</i> Summer | 31 days each | آبان <i>âbân</i> , آبان <i>abân</i> ۸ | } | آذر <i>âzar</i> ۹ | } | دی <i>dêi</i> ۱۰ |
| | | بهمن <i>bahman</i> ۱۱ | | اسفند <i>esfand</i> ۱۲ | | |
| | | اسفند <i>esfand</i> ۱۲ | | | | |
| پائیز <i>pâ'iz</i> Autumn | 30 days each | | } | | } | |
| | | | | | | |
| زمستان <i>zemestân</i> Winter | 30 days each | | } | | } | |
| | | 29/30 days | | | | |

esfand اسفند has 30 days every fourth (leap) year (سال کبیسه) *sâl-ê-kabîsê*). To each of these names we can suffix ماه -*mâh* "month". This is especially common in the case of the short names : تیرماه *tîrmâh*, مهرماه *mehrmâh*.

Both the Moslem and the Iranian years are reckoned from the date of the Prophet's journey from Mecca to Medina in 622 A.D., but because the solar year is longer than the lunar year, the number of the year (and of course the names of the months) differ.

1 Aug. 1968 A.D. = ۱۳۴۷ مرداد ۱۰ 10 *mordâd* 1347 A.H. Iranian (A.H. = anno hegirae, Year of the Flight)

(c) *The Christian Calendar* is used unofficially, especially in commerce and international affairs. The months are mostly pronounced as in French and transliterated so :

| French. | Persian. | French. | Persian. |
|-----------|-------------------|---------|----------|
| juillet | ژویه | janvier | ژانویه |
| août | اوت (<i>ût</i>) | février | فوریه |
| septembre | سپتامبر | mars | مارس |
| octobre | اکتبر | avril | آوریل |
| novembre | نوامبر | mai | مه |
| décembre | دسامبر | juin | ژوئن |

Dates are given with Ordinal numbers and the *ézâfé* :

Saturday 16th Khordâd *shambé shânzdahôm-ê-khordâd*

شنبه شانزدهم خرداد

1st March *avval-ê-mârs* روز اول مارس or روز اول مارس

rûz-ê-avval-ê-mârs

The year is quoted as a number, beginning with the

thousand : 1914 هزار و نهصد و چهارده ۱۹۱۴

hezâr o nohsad o chahârdah.

فرهنگ

| | |
|------------------------------------------------|-------------------------------------|
| holiday عيد <i>'eid</i> | solar (Iranian) year سال |
| sun آفتاب <i>âftâb</i> , خورشید <i>khورشید</i> | <i>sâl-ê-khorshîdî</i> خورشیدی |
| New Year's Day (1st Farvardin) | Zoroastrian زردشتی <i>zardoshtî</i> |
| عيد نوروز <i>'eid-ê-nô rûz</i> | Jew(ish) یهودی <i>yahûdî</i> |
| Moslem مسلمان <i>mosalmân</i> | Jesus عیسی <i>'îsâ</i> , |
| Christian عیسوی <i>'îsavî</i> | حضرت عیسی <i>hazrat-ê-'îsâ</i> |

§ *hazrat* = Lord ; Christ is honoured as a prophet by Moslems. Similarly : حضرت پیغامبر *hazrat-ê-pêighâmbar* the Lord Prophet (i.e. Mahomet محمد *mohammad*).

| | |
|----------------------------------------------------------------|------------------------------------------------|
| card کارت <i>kârt</i> | to be born تولد یافتن <i>tavallod</i> |
| sweets شیرینی <i>shîrînî</i> | متولد بودن (شدن) <i>yâftan</i> |
| send فرستادن (-فرست) <i>ferestâdan</i> , - <i>ferest</i> | <i>motovalled b., sh.</i> |
| congratulate, send best wishes تبریک گفتن <i>tabrîk goftan</i> | this year امسال <i>emsâl</i> |
| تبریک عرض کردن <i>tabrîk 'arz k.</i> | last year پارسال <i>pârsâl</i> |
| | the day after tomorrow پس فردا <i>pasfardâ</i> |

| | |
|-----------------------------------------|------------------------------------------------|
| within (time) در ظرف <i>dar zarf-é-</i> | the day before yesterday پریروز <i>parirúz</i> |
| sometimes گاهی <i>gâhi</i> | |
| visit دیدن رفتن <i>dīdan raftan</i> | new (year) نو <i>nou</i> |
| religion مذهب <i>dīn mazhab</i> | last night دیشب <i>dīshab</i> |
| birthday تولد <i>rúz-é-tavallod</i> | the night before last پریشب <i>parishab</i> |

بخوانید:عید نوروز

در ایران بزرگترین عید سال عید نوروز است که روز اول سال - به اول فروردین ماه می افتد. در این روز هرکسی که ایرانی باشد - مسلمان عیسوی زردشتی و یهودی - عید میگیرد. باید هرکس در این روز بزرگ برای دیدن دوستان برود و اول میروند بدیدن پدر و مادر. وقتی که کسی بدیدن ما میاید ما باید با ایشان شیرینی و چای بخوریم. اگر کسی دوستان زیاد دارد که نمیتواند در این روز اول بدیدن هر یکی برود پس سعی میکند در ظرف سیزده روز اول سال (از اول تا روز سیزدهم فروردین ماه) دیدن برود. گاهی اتفاق می افتد که کسی را نمیتوانیم ببینیم که در شهر یا شهرستان دیگر منزل میکند - پس یک کارت کوچک میفرستیم که رویش نوشته شده است «برای سال نو آقا و خانم (اسم) باقا و خانم (اسم) تبریک عرض میکنند».

I.

تمرینجواب بفرمائید:

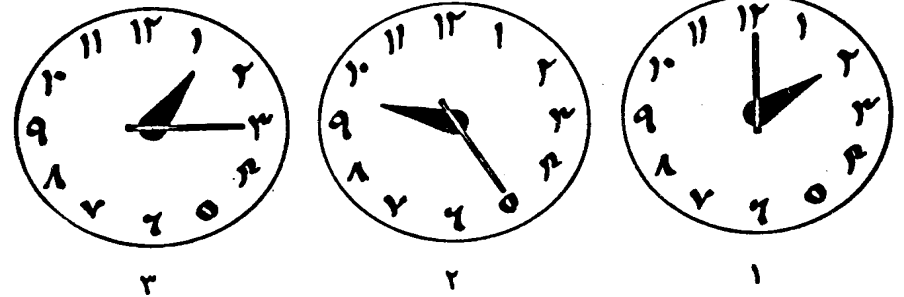
- ۱ بزرگترین عید در تقویم ایرانی کی اتفاق می افتد؟
- ۲ اسم این عید چیست؟
- ۳ روز اول سال ایرانی در تقویم عیسوی کی اتفاق می افتد؟
- ۴ مسلمان هستید شما؟ دینتان چیست؟

- ۵ جناب عالی کی متولد شدید؟
- ۶ بنده روز ۲۰ ژوئیه سال ۱۹۳۳ عیسوی متولد شدم. از جناب عالی بزرگتر یا جوانتر هستم؟
- ۷ چای بیشتر دوست دارید یا قهوه؟
- ۸ در تقویم ایرانی روز اول فصل تابستان کی اتفاق می افتد؟
- ۹ در سال چند ماه هست؟
- ۱۰ امسال سال کبیسه است؟ و پارسال؟

II. Complete :

امروز شنبه است. فردا (۱) - است و دیروز (۲) - بود. همچنین پریروز (۳) - بود. از امروز تا یک هفته (۴) - خواهد بود. پس فردا (۵) - خواهد بود.

III.

چه ساعتی است؟:

IV. Write in full words :

پنجم حرفها بنویسید:

- (ساعت): (۱) ۲۰ - ۳ (۲) ۱۷ - ۴ (۳) ۳۰ - ۸ (۴) ۱۳۳۵/۸/۲۰ (۵) ۱۳۳۶/۱۰/۲۰
- (تقویم ایرانی):

LESSON 27

Wordbuilding. Suffixes—continued.

We often use a suffix *-i* (ئى - 'i after vowels, *-gi* after vocalic *h*) to form adjectives from other parts of speech :

| | |
|------------------------------------|------------------------------------------|
| ملت <i>mellat</i> nation | ملى <i>mellî</i> national |
| شاهنشاه <i>shâhenshâh</i> emperor | شاهنشاهی <i>shâhenshâhî</i> imperial |
| ایران <i>îrân</i> Iran | ایرانی <i>îrânî</i> Iranian |
| عراق <i>'erâgh</i> Iraq | عراقی <i>'erâghî</i> Iraqi |
| عرب <i>'arab</i> an Arab | عربی <i>'arabî</i> Arab, Arabic, Arabian |
| مذهب <i>mazhab</i> religion | مذهبی <i>mazhabî</i> religious |
| جمهور <i>jomhûr</i> republic | جمهوری <i>jomhûrî</i> republican |
| شب <i>shab</i> evening, night | شبى <i>shabî</i> evening's, nocturnal |
| هفته <i>hafté</i> week | هفتگی <i>haftegî</i> } weekly |
| دوهفتگی <i>dohaftegî</i> bi-weekly | هرهفتگی <i>harhaftegî</i> } |

Adjectives and Adverbs are usually identical in form: bad(ly) بد *bad*; good/well خوب *khûb*; better بهتر *behtar*; but certain adverbs, usually of Manner or Time, borrowed from Arabic, keep their Arabic form ending in the curious orthography *l* or *-an*.

This is not a Persian letter; it is an Arabic double letter, and all we need to know about it is that it is pronounced *-an*, short *a* even if there is an *l* *alef* there. Learn these essential ones, derived from adjectives :

| | |
|-------------------------------|------------------------------------|
| اول <i>avval</i> first | اولاً <i>avvalan</i> firstly |
| معمول <i>ma'amûlî</i> general | معمولاً <i>ma'amûlan</i> generally |
| سابق <i>sâbegh</i> former | سابقاً <i>sâbeghan</i> formerly |

| | |
|------------------------------|----------------------------------|
| مثل <i>mesl-é</i> similar to | مثلاً <i>masalan</i> for example |
| فعل <i>fe'l</i> fact | فعلاً <i>fe'lan</i> in fact |
| اصل <i>asl</i> origin | اصلاً <i>aslan</i> actually |
| خصوصی <i>khosûsî</i> special | خصوصاً <i>khosûsan</i> specially |

Persian abstract nouns in *-é* and *-at* come from Arabic nouns ending in *ة* (*é* dotted and pronounced *-at*). In some cases the Persians have dropped the dots and pronounce *-é* :

Arabic دفعة *daf'at* a time, Persian دفعه *daf'é* and in others they have kept the pronunciation *-at* and re-spelled with *ت* :

Arabic ندرة *nodrat* rarity, Persian ندرت *nodrat*

The original Arabic forms also make adverbs as above :

دفعة *daf'atan* suddenly ندرة *nodratan* rarely

Remember to keep the *-an short* in all these adverbs.

The adverb for at last, finally is the Arabic بالآخره *belakheré* (medial *l* *alef short* here).

Compound Nouns and Adjectives are often formed by running together a noun + a Present Stem :

| | |
|---------------------------|---------------------------------------------------|
| خوش <i>khosh</i> pleasant | خوشگو <i>khoshgû</i> sweet-tongued, full of |
| گو <i>gû</i> say | } sweet speech |
| بد <i>bad</i> bad | } بدگو <i>badgû</i> evil-mouthed, slanderous |
| گو <i>gû</i> say | |
| سر <i>sar</i> head | } سر باز <i>sarbâz</i> soldier (one who risks his |
| باز <i>bâz</i> game | |
| آش <i>âsh</i> stew | } آشپز <i>âshpaz</i> cook |
| پز <i>paz</i> cook | |
| سر <i>sar</i> head | } سرکش <i>sarkash</i> obstinate, stubborn, head- |
| کش <i>kash</i> pull | |

| | | |
|------------------------------|---|------------------------------------------------|
| پیغام <i>pēighâm</i> message | } | پیغامبر <i>pēighâmbâr</i> prophet |
| بر <i>bar</i> carry | | |
| قالی <i>ghâlî</i> carpet | } | قالی فروش <i>ghâlîforûsh</i> carpet-seller |
| فروش <i>forûsh</i> sell | | |
| شهر <i>shahr</i> city | } | شهردار <i>shahrdâr</i> municipality |
| دار <i>dâr</i> possess | | شهرداری <i>shahrdârî</i> civic |
| دندان <i>dandân</i> tooth | } | دندانساز <i>dandânsâz</i> dentist |
| ساز <i>sâz</i> make | | |
| رنگ <i>rang</i> colour | } | رنگزن <i>rangzan</i> painter (of houses, etc.) |
| زن <i>zan</i> strike | | |
| خشک <i>khoshk</i> dry | } | کاغذ خشک کن <i>kâghaz-é-khoshk-kon</i> |
| کن <i>kon</i> do | | blotting-paper |
| پاک <i>pâk</i> clean | } | پاکنویس <i>pâknevîs</i> fair copy |
| نویس <i>nevîs</i> write | | |

Nouns of agent are formed by adding the suffix *-kar* کر -*gar*, *-kâr*, or *-gâr* گار :

درو *derû* harvest : دروگر *derûgar* harvester
 آهن *âhan* iron : آهنگر *âhangar* ironmonger, blacksmith
 کار *kâr* work : کارگر *kârgar* worker, workman
 آموختن *âmûkhtan* to teach : آموزگار *âmûzegâr* primary teacher

The prefix *ham-* (cognate with Latin "cum") gives us the additional meaning "together" :

کار *kâr* work : همکاری *hamkârî* k. co-operate.
 سایه *sâyé* shade, shadow : همسایه *hamsâyé* neighbour (i.e. one who shares the same shade).

چنین *chonîn* like this : همچنین *hamchonîn* just like this, likewise, also, as well (as).

ham- is also used as an intensifying prefix in :

همین *hamîn* this very one, the same

همان *hamân* that very one, the same

همینجا *hamînja* just here

همانجا *hamânja* just there

Its meaning as a word is (a) emphatic, as above :

من هم میروم ولی شما باید بمانید

manham mîravam valî shomâ bâyard bémânîd

I'm going, but you've got to stay

با این صندوق کهنه چه کار کنم؟ کدام؟ این هم

bâ in sandûgh-é-kohné ché kâr konam? kodâm? inham

What am I to do with this old box? Which one? This one.

(b) already :

They had already left. *anhâ ham rafté bûdand* بودند آنها هم رفته بودند

(c) also :

I'm going too. *man ham mîravam* من هم میروم

All. There are various ways of translating *all* into Persian :

(a) meaning "everything" : همه چیز *hamé chîz* or همش *hamash*.

(b) meaning "the whole of" : تمام *tamâm-é-*.

(c) meaning "all" in the plural : همه *hamé-yé-*.

(d) meaning "each" in the singular : هر *har* or همه *han é* (with *no ézâfé*).

Examples of these :

(a) He forgot everything

همه چیز را فراموش کرد

hamé chîz râ farâmûsh kard

(b) The whole world loves peace

تمام دنیا صلح دوست دارد

tamâm-é-donyâ solh dûst dârad

(c) All the boys were sorry to see you go

همه پسران متأسف بودند که میروید

hamé-yé-pesarân mota'assef búdand ké mîravîd

(d) Each of these workmen complained

هر یکی از این کارگران شکایت کرد

har yekî az in kârgerân shekâyat kard

Time—continued. Time after the half hour is given by using به *bé* “to” followed by the next hour, as in English :

1.45 یک ربع به دو *yek rob' bé do*

3.52 چهار هشت دقیقه به چهار *hasht daghîghé bé chahâr*

Or else we can use the phrase گذشته *gozashté* . . . از *az* . . . *gozashté* “past . . .” with the last hour, as in English :

4.50 چهار گذشته از چهار پنجاه دقیقه *panjâh daghîghé az chahâr gozashté*

This construction is used equally often for time before the half hour :

6.07 هفت دقیقه از شش گذشته *haft daghîghé az shesh gozashté*

8.15 هشت گذشته از هشت ربع ساعت *rob' sâ'at az hasht gozashté*

Arabic Plurals. We do not propose to spend long describing the complications of Arabic plurals which occur in Persian. As we have said before, it is always acceptable to suffix a Persian plural in -ها *-há* or -ان *-ân* to an Arabic word borrowed into Persian. Here, briefly, are some of the commonest Arabic plural forms used in Persian :

(a) -ات *-ât* (after -ة *-é*, -جات *-jât*) :

حيوان *hêivân* animal حيوانات *hêivânât*

میوه *mîvé* fruit میوه‌جات *mîvéjât*

روزنامه *rûznâmé* newspaper روزنامه‌جات *rûznâméjât*

دانشکده ادبیات *dâneshkadé-yé-adabîyât* Faculty of Letters

(b) medial -ا- *-â-* (sometimes also an initial ا short *a*) :

وقت *vaght* time اوقات *ôughât*

طرف *taraf* direction اطراف *atrâf*

مسجد *masjed* mosque مساجد *masâjed*

منزل *manzel* house منازل *manâzel*

شخص *shakhs* fellow اشخاص *ashkhâs*

خطر *khatar* danger اخطار *akhtâr*

سبب *sabab* cause, reason اسباب *asbâb*, which means “luggage”

(c) medial -و- *-û-* :

ظرف *zarf* pot, bowl ظروف *zorûf*

حرف *harf* letter حروف *horûf*

فصل *fasl* season فصول *fosûl*

(d) -ین *-în* :

مسافر *mosâfer* traveller مسافریں *mosâferîn*

Orthographic Signs. We learned, as long ago as Lesson 11, the last of the letters used to write Persian. We have also, later in the book, met the sign : *hamzé* :

میگوئید *mîgû'id* you say آنها *ânâ* آنهاییکه *ânâ'iké* those who

There are a few other signs, none of them in common use ; you should always rely on reading and writing Persian without their help.

First, three short vowels. They are :

(a) *e* or *é*, called *kasré*. It is placed just below the consonant it follows :

مِثِل *mesl* similar سِن *senn* age

The only time you are likely to see it used is to mark an

ezâfé after a final consonant (the *é* we marked with an * asterisk in the texts earlier in this book) :

مثل شاه *mesl-é-shâh* like an emperor
 منزل بزرگ این شخص *manzel-é-bozorg-é-în shakhs*
 this fellow's big house

Even so, it is rarely used.

(b) (This and the signs following are even more rarely used.)

short *a*, called *fathé* and written just over the consonant it follows :

مرد *mard* man من *man* I زن *zan* woman

(c) *o*, called *zammé*, and written just over the consonant which it follows :

پر *por* full کل *koll* chief پل *pol* bridge

(d) *or* called *sokûn*, or *jazm*. It shows that the consonant over which it is written has no vowel pronounced after it, but runs straight into the next consonant :

کشتی *kashî* boat مرد *mard* man

(e) *o* called *tashdîd*. It shows that the consonant over which it is placed is doubled in pronunciation. It is not important to write the *tashdîd*, but it is most important to pronounce the consonant doubled, as in Italian :

اما *am-mâ* but بنا *ban-nâ* builder
 نجار *naj-jâr* carpenter

تمرین

I. Form adjectives from :

۱ ملت ۲ عراق ۳ شهردار
 ۴ جمهور ۵ خورشید

II. Give the Persian for :

- | | |
|---------------------|-------------------|
| 1. bi-weekly | 6. in fact |
| 2. monthly | 7. worker |
| 3. former, formerly | 8. slanderous |
| 4. finally | 9. a fruit-seller |
| 5. for example | 10. a greengrocer |

ترجمه بفرمائید :

III.

1. This man is both rich and happy.
2. The Prophet teaches us to love God.§
3. They travelled in the same bus as I.
4. Persia is a land full of beautiful buildings.
5. Now that you can speak Persian, you must visit Iran and read as much as (هر چه قدر *harchéghadr*) you can—newspapers, books, anything (= everything).

§ God—Arabic الله *allâh*, Persian خدا *khodâ*. The Persian is more common in everyday speech.

IV. Give the two plural forms for each of these important words. They are not all Arabic words :

| | | |
|--------|--------|------------|
| ۳ منزل | ۲ میوه | ۱ مسجد |
| ۶ شخص | ۵ سیب | ۴ روز نامه |
| ۹ حرف | ۸ طرف | ۷ ظرف |

V. These are Arabic plurals of words familiar to you. Give (a) the singular, (b) the meaning, singular and plural, of :

۱ اوقات ۲ مسافریں ۳ فصول ۴ اسباب ۵ اخطار

VI. Write in the signs *kasré*, *fathé*, *zammé*, and *tashdid*:

- ۱ طلوع آفتاب چیز قشنگی است
 ۲ روز نامه امروز رسیده است؟
 ۳ نمیفهمم چرا نمیتوانید زبان فارسی را بخوانید و بنویسید
 ۴ شهر اصفهان پر از عمارت‌های بزرگ و مهم است

KEY TO EXERCISES

LESSON 1

- II. (a) با آن نان (b) آن آب (c) آن بنا (d) با نان (e) با آب
 V. (a) That builder with that water.
 (b) That water with that bread.
 (c) with the builder.
 (d) water with bread.

LESSON 2

- II. (a) نانش (b) نانشان (c) آش با نان (d) سنش
 V. (a) his stew. (c) water, his water.
 (b) their bread. (d) water with his bread.

LESSON 3

- II. (a) آجان (b) شام (c) نانشان (d) شامان (e) نامش (f) دمش
 V. (a) The builder came with that water.
 (b) my age, his age, our age, their age.
 (c) my water, his water, our water.
 (d) his name, their name.
 (e) my dinner, his dinner, our dinner, their dinner.

LESSON 4

- II. (a) میاید (b) میاید
 V. (a) I am coming to that water.
 (b) He is coming to this water.
 (c) water with this stew.
 (d) This builder is coming, that builder came.

LESSON 5

- II. (a) شام سرد است (b) این نان بد است
 (c) آن مرد ایرانی نیست (d) آب نیست
 III. (a) I have a horse. (c) This horse isn't Iranian.
 (b) I saw a horse. (d) That is a door.
 (e) This bread is bad.
 (f) I am coming with you as far as the door.
 (g) The water is cold.

LESSON 6

- II. (a) این مرد دزد است (b) با اسب دوستم آمدم
 (c) روی آن مرد را دیدم (d) زن این مرد ایرانی نیست
 (e) بایران میایم
 III. (a) I have some cold water.
 (b) That horse isn't bad.
 (c) Why did he come?
 (d) This horse's name is Rustam.
 (e) This man's friend came.

LESSON 7

- II. (a) هر سه از شما را در شهر دیدم (b) در دست چپ است
 (c) در شیشه من آب نیست (d) هر شیشه آب دارد

- III. (a) On the left hand is my mother and on the right hand is my father.
 (b) I am giving you everything.
 (c) Our brother comes to town every month.

LESSON 8

- II. (a) من باو چه میدهم؟ (b) باو نان و کره میدهم
 (c) او بکار میاید؟ بله میاید (d) او پول دارد؟ نه ولی کار دارد
 III. (a) He came to work.
 (b) This flower is in the water.
 (c) Everyone comes to town on horseback.
 (d) I have no money.

LESSON 9

- II. (a) من خوب میخوام (b) آن جا بد است
 (c) او چه چیز در دست دارد؟ (d) آب گرم نیست
 III. (a) I have a request. (c) This man is very good.
 (b) Tomorrow is Friday. (d) This is a good place.
 (e) The sum of three and four is seven.

LESSON 10

- II. 1. پول نخواست
 2. سه تا شیشه آب گرم دارد و دو تا آب سرد دارد
 3. باو نان و کره داد
 4. در دست سه تا نان دارد
 III. 1. Six and four are ten. 3. Everybody came.
 2. I have three flowers. 4. He wanted warm water.

LESSON 11

- II. (a) ا د ذ ر ز ژ و (b) ذ ض ظ : z : ث ص : s
 ت (iii) ز (ii) س (i) ح : h : ط : t
 (iv) • • (d) ا (e) consonant. (f) :

- III. 1. دوستم از پل آمد 2. من قبل از شما میایم
 3. من باو چه چیز دادم؟ هیچ چیز 4. نان و آب دارد
 VI. 1. I gave you these three loaves of bread and that water.
 2. I have none other than this (nothing but this).
 3. A friend came from Tehran.
 4. In this town the water isn't good OR there is no good water.
 5. He will come to the bridge with some money tomorrow.

LESSON 12

- II. 1. ما در شهریک دوست با اسبش دیدیم 2. شما بان مرد نان دادید
 3. ایشان نان باکره خوردند 4. او نان و آب گرفت
 5. باو هرچیز دادم
 V. 1. I saw a horse in town.
 2. We ate fish with water and bread and butter.
 3. That man got three horses in town.
 4. They ate and drank that water and bread.
 5. The carpenter took some money.
 6. We saw a horse.
 7. I gave some money to the man.
 8. This horse drank some water.
 9. I saw everything in Tehran.
 10. They saw two people.

LESSON 12a

- I. (1) گرفتم رفتیم گرفتیم رفتید
 (2) گرفتید گرفتید رفتید رفتید

- (3) { رفتند رفت گرفتند گرفت
رفت رفت گرفت گرفت
- II. (1) ما بودیم من بودم ما آمدم من آمدم
(2) شما بودید شما بودید شما آمدید شما آمدید
- (3) { ایشان بودند او بود ایشان آمدند او آمد
آنها بود آنها بود آنها آمد آنها آمد

V.

دیروز من بدفتر دیر رفتم. هوا در تهران خیلی گرم بود و اتوبوس دیر آمد.
شب من بمنزل رفتم و شام خوردم.

LESSON 13

- I. 1. پدرم بمن پول نداد.
2. بمن پول را نداد.
3. دیروز برادرم هیچ جا نرفت.
4. باو هیچ چیز ندادم.
5. مادرم بخواهرم هیچ چیز نداد.
6. دخترش هیچ وقت بدفتر نیامد.
7. هیچ کس نرفت.
8. دیروز پدرش بدفتر دیر آمد.
9. آن اتوبوس هیچ وقت زود نمیاید.
10. اتوبوس را دیدم. ما اتوبوس دیدیم.
- II. 1. I gave him nothing.
2. Did you come by bus?
3. The weather wasn't very warm.
4. I have never been in this town.
5. He went to Iran.
6. I saw nobody in town.
7. You didn't eat dinner.
8. I never took his money.

9. His daughter and his brother were in town yesterday.

10. They didn't see this thing anywhere.

- IV. (1) ما نخوردیم من نخوردم ما نگرفتیم من نگرفتم
شما نخوردید شما نخوردید شما نگرفتید شما نگرفتید
(2) ایشان نخوردند او نخورد ایشان نگرفتند او نگرفت
آنها نخوردند آنها نخورد آنها نگرفتند آنها نگرفت
- (3) { هیچ کجا 3. هیچ وقت 2. هیچ کدام 1.
هیچکس 5. هیچ چیز 4.

V. 1. هیچ کجا 3. هیچ وقت 2. هیچ کدام 1.
هیچکس 5. هیچ چیز 4.

LESSON 13a

- IV. 1. دیروز هیچ کس نیامد؟
2. دیدم کجا رفت. کجا رفت؟ آنجا رفت
3. چطور بمنزل رفتند؟ اینطور رفتند؛ با اتوبوس و با تاکسی
4. من هیچ وقت در تهران نبودم. شما آنجا بودید؟
5. شما کدام اتوبوس را گرفتید؟ این یکی یا آن یکی؟
6. من این شخص را در دفتر هیچوقت ندیدم. من آنجا هیچوقت
هیچکس ندیدم
7. برادرش در آن وقت کجا بود؟ برادرش در آن وقت در تهران بود.

LESSON 14

- I. زنان (زنها) - پرندگان - سگها - درختها - باغها - قلمها -
مدادها - (منازل) منزلهها - کتابها - آقایان - بچهها - اتوبوسها -
ماشینها - خطها - گربهها - اسبها - این سگها - آن گربهها -
اینها - آنها
- II. 1. شما نامه نوشتید؟ 2. این آقایان اینجا آمدند.
نه ما نامه ننوشتیم. ایشان نامه بدوستان نوشتند
3. در منزلها (منازل) برادرانمان بودند. 4. کتابها را بپدران دادند.
5. دوستانمان بتهران رفتند و بما نامهها نوشتند.
6. پسرها خیلی بد نوشتند. 7. این سگها خیلی بد بود(ند).

8. در باغهایمان درختها بود.
 9. باغها خیلی بزرگ بود. منزلهای خیلی کوچکی بود.
 10. خط این نامهها خیلی بد بود.
 نخواندیم. شما آنها را خواندید؟ نه نامهها را نخواندیم

- III. 1. شما نامهها را خواندید؟ کدام نامهها را؟ اینها.
 2. کتابهایم خیلی بزرگ نبود.
 3. او قلم کاغذ و مداد بدتر برد.
 4. دیروز یک نامه نوشتم. کدام نامه؟ این یکی.
 5. این بچهها دیر آمدند. چگونه آمدند با اتوبوس یا با ماشین؟
 6. این منزلهای بزرگ بود ولی آنها کوچک بود.
 7. در درختها پرندگان را دیدم.
 8. این پسرهای بد دم آن سگ را کشیدند.
 9. با یک مداد بزرگ یک خط کشید.
 10. سگش و گربه ما در باغمان رفت (رفتند).

- VI. 1. نوشت 2. رفت 3. آمد (-ند) 4. بود
 5. نوشتند 6. نبود 7. رفتند 8. بود
 9. نوشت 10. آمدند؛ آمد

- VII. 1. é. 2. yé. 3. é. 4. é. 5. yé.

- VIII. 1. unwritten. 2. -ی 3. unwritten.
 4. -ی 5. unwritten.

LESSON 14a

- III. 1. بود 2. بودند 3. بودید 4. بودند؟ 5. بود
 IV. 1. فردا من زود در دفتر هستم.
 2. دیروز دو آقا در منزل داشتم.
 3. من پول را نداشتم - شما داشتید؟
 4. این اتاق چهار پنجره و یک در دارد. پنجرهها هر یکی شش تاشیشه دارد.
 5. اینها کتابهایم نیست. کجاست؟ آنها را هیچ جا ندیدم.

- V. 1. این مرد دوستم نیست. 2. آن زن مادر خوبی نیست.
 3. من خیلی وقت اینجا نیستم.
 4. آب نیست؟ 5. ایرانی نیستید.

LESSON 15

- I. 1. بنائی 2. آقائی 3. روئی 4. گاهی 5. کسی
 6. کتابی 7. درختی 8. کوچه or کوچهای 9. چیزی
 10. صندلی 11. بچه or بچهای 12. مردی

- II. 1. آن مرد را دیروز دیدم. در دست کتابی داشت.
 2. کدام اتوبوس دیر آمد؟ ندیدم - گاهی اتوبوسها دیر است، گاهی زود.

3. امروز آقائی بمنزل آمد.
 4. شما از میز چیزی برداشتید؟ نه آقا هیچ چیز ندیدم و نگرفتم.
 5. این کیست؟ برادرش نیست کسی دیگر است.

- V. 1. Is there anybody else in this house? No sir, there is nobody else.
 2. Why does this man have no friends? This man is a bad man and nobody is his friend.
 3. I went nowhere else from the office yesterday.
 4. Why didn't you go home? I hadn't any time.
 5. Have you got a good book? What book? I haven't got any book.

LESSON 15a

- I. 1. خود 2. خود، -یشان 3. خود 4. خود 5. خود
 II. 1. از باغ خودش گذشت 2. از باغش گذشتم
 3. از باغ خودم گذشتم 4. از باغم گذشت
 5. از باغش گذشت

LESSON 16

- I. 1. این عمارت * بزرگ * قشنگ * مال * بانک * ملی ایران است
2. زبان * فارسی آسان نیست
3. _____
4. حسن * شوfer شوfer * خوبی است
5. _____
6. در خیابانهای * مختلف * شهر * تهران ماشینهای * زیاد هست
7. این اسب مال * کیست؟ مال * برادر * این آموزگار است
8. سیب گلابی و گیلان میوه خوب است
9. یک پرندۀ بزرگ در درخت دیدم
10. _____
- III. 1. آن ماشین مال کیست؟ کدام؟ آن یکی
2. آن ماشین وزیر فرهنگ است
3. تهران پایتخت ایران است. شهری بزرگ است
4. در ایران زیاد شهرهای بزرگ نیست ولی دههای کوچک زیاد هست
5. چون ماشین از خیابانهای اصفهان گذشت چیزی قابل توجه دیدم

IV.

| Apposition | Noun + Adjective | Possession |
|------------------|-------------------------------------------------------------------|------------------------------------------------|
| ۱ حسن * شوfer | ۲ این عمارت * بزرگ چیست ۳ اسب * قشنگ است ۵ نقاشی قشنگ | ۳ اسب * این آقا ۴ چراغهای * این ماشین |

LESSON 16a

- I. 1. خسته ام
3. میروید؟
2. مینویسید؟
4. نمیخواند

5. خوشحالم
7. آمدند
9. چه میگذرد؟
II. 1. میروم
5. مینویسد
8. میروم
III. (1) میگیرم
(2) میگیرید
(3) { میگیرد
میگیرد
IV. 1. تازه ام
4. در آبد
V. 1. میبافد
2. میروم
3. مینویسم
4. میگذرد
5. نمیخواند
6. میروند
8. کی میبینند؟
10. میدهید
4. میخورند
3. کی میگذرد؟
7. نمیبینند
10. میگیرد
میبینم
میبینید
میبینند
میبینند
3. کجائید؟
2. بلدند
5. خسته ایم
3. مینویسم
4. میگذرد
5. نمیخواند

LESSON 17

- I. 1. روی میز یک بشقاب یک کارد و یک فنجان هست
2. چه نزدیک میز است؟
3. در این منزل سه نفر هست. بیرون منزل یک باغ هست و توی باغ گلهاست
4. شما کلید را در در دیدید؟ بله در در بود ولی آن را بیرون کشیدم.
5. برای ناهار شما هر روز چه میگیرید؟
6. شما با ناشتای قهوه میخورید؟ در انگلستان چای از فوجان میخورند ولی در ایران از لیوان میخوریم
7. کی پشت در ایستاد؟
8. دیروز دوست خودم را با پدرش دیدم
9. این را پهلوی شما گفت؟
10. نه بدوستان خودش بیرون گفت
11. داخل این منزل اثاثه زیاد هست
12. منزل او نزدیک سفارت واقع است

13. اثاثه او از چه عبارت است؟ از صندلی میز و تخت خواب
 14. او بدون من (بی من) سرکار می‌رود ولی جای کارش خیلی نزدیک است
 15. بخاری نزدیک درب واقع است؟ بله پشت درب واقع است
 16. طرف (بطرف) مسجد رفتم
 17. برادرم در بانک نشسته بود. در دست یک کتاب داشت
 18. هیچوقت کلاه بر سر ندارم
 19. کی نقش را روی آن دیوار نزدیک پنجره زیر چراغ گذاشت؟
 20. ما قالیچه را از روی قالی برداشتیم و زیر آن پول خود را گذاشتیم
 21. این اطاق شهاست و این تخت خواب بزرگ برای شهاست
 II. 2. $\text{طی توی} * \text{اطاق}$ 3. $\text{از زیر} * \text{زمین}$ 4. این بچه‌ها 5. $\text{در میان} * \text{این بچه‌ها}$
 6. $\text{بطرف} * \text{تهران}$ 7. $\text{از پشت} * \text{درب}$ 8. $\text{بدون} * \text{اضافه}$

LESSON 17a

- II. 1. آرد و آب و نمک را می‌آمیزد و توی فنجان می‌ریزد. این را روی آتش می‌پزد.
 2. نزدیک در می‌ایستد
 3. آتش خوب می‌سوزد
 4. شما چه می‌کنید؟ آن را می‌فروشید؟
 5. آن مرد را می‌شناسم. بیسرمن زبان فارسی می‌آموزد
 6. چرا این کاغذ را بیرون انداخت؟ خودم آن را پرداختم
 7. نقش را روی دیوار می‌آویزد
 8. کی ماشین خودش را فروخت؟
 III. 1. می‌پزد 2. می‌سوزد 3. می‌شناسم 4. می‌ایستد
 5. می‌پزد 6. می‌اندازد 7. می‌آویزد 8. می‌فروشیم

LESSON 18

- I. 1. ایشان می‌گویند 2. کی می‌آید؟ 3. می‌نمایم
 4. می‌فزاید 5. می‌فرمائید؟ 6. می‌گوید
 7. نمی‌گویم 8. نمی‌نماید 9. نمی‌آید

- III. 1. می‌فرمائید؟ 2. نمایند 3. نمی‌آموزد
 4. می‌نمایم 5. می‌گویند

LESSON 18a

- I. (a) $6 = 2 \times 2$ (b) $10 = 2\frac{1}{4} + 6\frac{1}{4}$ (c) 7 و 8
 II. (a) هشتم (b) اول (c) دوم (d) سوم
 III. 1. تا؛ تا 2. تا 3. نفر 4. نفر 5. تا

LESSON 19

- I. 1. بروم 2. نیام 3. بپرسید 4. بکنند
 5. بگویند 6. نخوریم 7. بنویسیم 8. نکشد
 9. بپردازیم 10. نپزد
 II. 1. بروم 2. نپرسید 3. نکنند
 5. نگویند 7. ننویسیم 9. نپردازیم
 III. 2. بیام 6. بخوریم 8. بکشد 10. بپزد
 IV. 1. چه بگویم؟ 2. چه بگویم؟
 3. اینجا بیائید 4. او کجا برود؟
 5. ببینمش 6. پولش را نگیرید
 7. پول خودش را نگیرد 8. این را با من بگویند
 9. چرا نپردازم؟ 10. امشب شامرا دیر نپزید
 V. 1. چرا ندیدیدش؟ 2. بش گفتم 3. بش نگویند
 4. رویش بود 5. تویش نرود
 VI. 1. Why didn't you do it? 2. I said to him. 3. Don't tell him.
 4. It was on that. 5. Let him not go into the room.

LESSON 19a

- II. 1. میدانم که اسمش چیست
 2. آیا گفت که کجا می‌روم؟

3. بش بگوئید برود
4. حسن گفت که کسی را در ده دیدم ولی نمیدانم که کیست

5. بش بگوئید که دستهایش را بشوید

- III. 1. (a) I asked him "Why are you here?"
(b) I asked him why he was here/there.
2. (a) He commanded them "Come".
(b) He commanded them to come.
3. (a) The man thought "This fellow is mad".
(b) The man thought that the fellow was mad.
4. (a) He said "It is late".
(b) He said that it was late.
5. (a) Today we learned "Some years ago Iran was the centre of civilization".
(b) Today we learned that some years ago Iran was the centre of civilization.

LESSON 20

- I. 1. او میتواند فارسی بنویسد؟ بله میتواند
2. او میخواهد این را بیاموزد؟ نه نمیکند
3. شما کجا میخواهید بنشینید؟
4. دستها را نمیتوانم بدون آب بشویم
5. چرا نمیتوانید او را ببینید؟
6. هیچ کس نتوانست این را بمن بگوید
7. حالا شما میخواهید؟
8. خواست بخوابد ولی نتوانست
9. دیروز خیلی مریض بود و هیچ چیز نتوانست بخورد
10. شما کی خواستید ما را ببینید؟ زود بیائیم؟
- II. 1. بنشیند
2. بشویم
3. بدانید؟
4. بخوانم و بنویسم
5. ببینیم

- III. (a) 1. خواست اینجا بنشیند
2. بی آب نتوانستم بشورم
3. در این کتاب نتوانستم ببینم...
4. پس نتوانستم...
(b) 3. چه میخواهید بدانید؟

LESSON 20a

- II. 1. حرکت کرد
2. حرکت کند
3. من صحبت کنم؟
4. شما کجا منزل میکنید؟
5. شام را حاضر کنید
- III. 1. بشوم
2. بکنم
3. زندگی کنم
4. صحبت نکنم
5. حاضر نکنند
- IV. 1. از من سیب خواست
2. از من پرسید که ساعت چیست
3. از شما پرسید که کجا منزل میکند
4. پول نخواهد
5. برای میوه خودش زیاد پول خواست

LESSON 21

- I. 1. بیشتر با هوش - با هوش ترین
2. سبکتر - سبکترین
3. داغتر - داغتر
4. کمتر - کمترین
5. روشنتر - روشنترین
- II. 1. در این شهر دولت مند ترین مرد کیست؟
2. علی دولت مند است ولی شما خیلی بیشتر دولت مند هستید
3. فصل یازدهم از فصل سوم خیلی بیشتر قابل توجه است
4. کدام کتاب مهمترین کتاب بود؟
5. مردم پیر از جوانان بهتر میدانند
6. من میتوانم تندتر از شما راه بروم
7. میتوانید یکی ارزانتر از این بمن بدهید؟
8. همیشه زودتر از شما بد فتر میرسد؛
آیا ماشین سریع تر از مال شما دارد؟
9. چرا گربه همیشه در (روی) راحت ترین صندلی مینشیند؟

LESSON 21a

- I. 1. کتابی که خریدید بمن بدهید
 2. بجائی که هیچ کس نمیداند رفت
 3. کاشیکاری ایرانی که خریدیم قشنگ است
 4. مردیکه این را گفت داناست
 5. آقای که آمدند پدر حسن هستند
- II. 1. ساعتی که 2. جائی که 3. زبانیکه
 4. آنهاییکه 5. صندلیکه
- III. 1. Give me the book you bought.
 2. He went to a place which nobody knows.
 3. The Iranian mosaic we bought is beautiful.
 4. The man who said this is wise.
 5. The gentleman who came is Hassan's father.
 1. The language I am speaking is Persian.
 2. The place he went to is Esfahan.
 3. You didn't tell me the time when I can come.
 4. I saw the chair which is broken.
 5. The ones you saw are the best of the lot.
- IV. 1. پسریکه پنجره را شکست کجاست؟
 2. هرجا که بروید بیچاره خواهید بود
 3. امیر تیمور گورکان بدترین پادشاهی بود که پادشاهی کرد
 4. آن نقشی را که شما گفتید قشنگ است فروختند
 5. مردیکه چنین کاری میکند دوستم نیست

LESSON 22

- I. 1. کتابی که توی آن این را پیدا کردید کجاست؟
 2. منزلیکه من آنجا منزل میکنم باغی قشنگ دارد
 3. وقتیکه ایران مرکز تمدن بود خیلی غنی بود

4. مدرسه ایکه پسران آنجا میروند اسمش چیست؟
 آن یکی که آنجا زبانهای روسی و ترکی میاموزند؟
 5. کشتی که او ازش در نامه خودش صحبت کرد دیروز به بندر شاه رسید
 6. آبی که ما میخوریم از چاه میکشند
 7. آن منزل مال کیست؟ مال آقای است که پسر من را درس میاموزد
 8. کدام یکی را بیشتر دوست دارید آن یکی را که بشما نشان دادم یا آن یکی را که پیدا کردید؟
 9. میل دارم از آقای که آنقدر زحمت برای این کار کشیدند تشکر کنم
 10. آیا در پای خودش دردی دارد آنجائی که میخی بود که ما دیروز پیدا کردیم و بیرون آوردیم؟

LESSON 22a

- I. 1. میفرستید - دیدم؟ 2. منزل میگردم - میشناختم
 3. طول میکشید 4. میخوردید - زنگ زدند؟
 5. گرفت و رفت
- II. 1. شما کار کردن توی باغ را دوست دارید؟
 2. پختن آسان است
 3. از خواندن زبان ایتالیائی خیلی لذت میبرد
 4. در ماه آینده اتوبوسی که از تبریز میاید یک ساعت دیرتر میرسد

LESSON 23

- II. 1. بنده فردا پهلوی جناب عالی نمیام چون جناب عالی منزل تشریف ندارید
 2. عرض کردم بنده نمیتوانم بیام 3. بایشان چه فرمودید؟
 4. این آقا تشریف آوردند و خواهش فرمودند بنده بایشان شماره تلفن جناب عالی را بدهم
 5. برای شما جناب عالی چه میل میفرمائید بنده حاضر کنم؟

III. 1. شتر که در دوره گذشته مهمترین حیوان در بیابان بود حالا برای مسافرت کردن آنقدر مهم نیست

2. صندلی که تعمیر کرد بیاورید
3. شما در کشتی که او از شما صحبت میکرد مسافرت کردید؟
4. این نقشه دیروز خریدند یکی از قشنگترین نقشه‌های است که من دیده‌ام
5. در آن موقع در شیراز که از شهرهای ایران است منزل داشت

LESSON 23a

I.

علی بابا

وقتی که علی بابا تمام زرها را جمع کرد از خدا میخواست که چند وزنه و یک کیسه با خودش آورده بود تا بتواند زرها را وزن کند. بعد از اینکه قدری راجع بان فکر کرد بنظرش رسید عاقلانه است که بمنزل برادرزن خود برود تا وزنها را بگیرد. مصطفی (-برادرزنش-) مایل بود کیسه و وزنها را باو بدهد و (داد) و علی رفت تا زر خود را بکشد.

چند ساعت بعد پس از آنکه علی کشیدن زر خود را تمام کرد با اسبابش بمنزل مصطفی برگشت. با وجودیکه مصطفی از همین خانواده علی بود او را دوست نداشت. بعد از آنکه کیسه وزر را از علی گرفت گفت: «علی قبل از آنکه بروید بمن بگوئید که زرتان کجاست بنظرم شما مردی خیلی دولتمند می‌آئید چون هنوز قدری زر در ته این کیسه هست. تمام زرها مال پادشاه است و هر چند من برادر و دوستتان باشم آنچه میدانم میگویم مگر اینکه شما زر خودتان را نشان بدهید.

- | | |
|---------------------------|--------------------|
| II. 1. (a) آمده باشم | (b) پیام |
| 2. (a) نوشته باشد | (b) بنویسد |
| 3. (a) رسیده باشد | (b) برسد |
| 4. (a) نیامده باشم | (b) نیائیم |
| 5. (a) اجازه فرموده باشید | (b) اجازه بفرمائید |

LESSON 24

I.

| | Elevated | Colloquial |
|-----|----------------------------|--------------------------|
| 1. | <i>ânjâ mîravam</i> | <i>unjâ mîram</i> |
| 2. | <i>nâmitavânand</i> | <i>nêmîtûnand</i> |
| 3. | <i>zûd miâyad</i> | <i>zûd miâd/miâd</i> |
| 4. | <i>bâshad</i> | <i>bâshê</i> |
| 5. | <i>nâmîdânestam</i> | <i>nêmîdûnestam</i> |
| 6. | <i>nâkonad</i> | <i>nâkoné</i> |
| 7. | <i>ché mîgû'îd ?</i> | <i>ché mîgîd ?</i> |
| 8. | <i>bandé bâyad bèravam</i> | <i>bandé bâyad bèram</i> |
| 9. | <i>nâmîkonand</i> | <i>nêmîkonand</i> |
| 10. | <i>kâretân âsân ast</i> | <i>kâretûn âsûn é</i> |

- II. 1. میتوانم خوب فارسی صحبت کنم
 2. میخوامم « « « «
 3. باید « « « «
 4. شاید « « « «
 5. بایست « « « «
 6. میخواسم « « « «
 7. میتوانستم « « « «
 8. شایست « « « «
 9. باید کرده باشم « « « «
 10. شاید « « « «

- III. 1. This man killed himself.
 2. Do you speak Persian yourself?
 3. We must arrange it ourselves.
 4. Perhaps they have gone themselves (he . . . himself).
 5. Don't deceive yourself.

LESSON 24a

I. 1. But when he opened his teeth, so that he might get the bone seen in the water, the bone fell into the water and was lost—and instead of having got a second bone, he lost the one he had.

- II. 1. بیاید 2. باشد 3. تشریف آورد بد
4. باز بکند (کند) 5. بخريد

LESSON 25

I. 1. خواهیم داشت 2. خواهد گذاشت 3. نخواهد شد
4. تشریف خواهند آورد 5. خواهد رفت

- II. 1. بودی 2. دست 3. خودت
4. بگو! 5. بروی 6. زوی
7. زود باش! 8. نکن!
9. چه میگوئی؟ 10. میخواهی

| III. | Elevated | Colloquial |
|------|-----------------------|------------------|
| | 1. <i>békon</i> | <i>bòkon</i> |
| | 2. <i>nàmítavânam</i> | <i>nèmítûnam</i> |
| | 3. <i>bègozârim</i> | <i>bògozârim</i> |
| | 4. <i>bègû'id</i> | <i>bègîd</i> |
| | 5. <i>nâravîd</i> | <i>nârîd</i> |

- IV. 1. نباید (نمیشود) در مسجد صحبت کرد
2. میتوان همیشه سعی کرد ولی نمیشود گفت که آیا میتوان موفق شد
3. نمیتوان گفت کی این کار را کرد
4. نبایدست دروغ گفت
5. بجای «من» چه با ید گفت؟ باید گفت «بنده»

TEST PAPER—VERBS

- A. 1. ۵ گذشته ۴ شده ۳ کرده ۲ بافته ۱ خواسته
2. ۵ زننده ۴ آموزنده ۳ آینده ۲ گوینده ۱ رونده
3. ۵ خواهش کرد ۴ فرود ۳ افزود ۲ بود ۱ رفت
4. (1) مینایم ۱ مینائیم میامیزم ۲ میامیزیم
(2) مینائید مینائید میامیزید میامیزید
(3) { میناید میناید میامیزد میامیزد
 میناید میناید میامیزد میامیزد
(1) مینشینم ۳ مینشینم دارم ۴ داریم
(2) مینشینید مینشینید دارید دارید
(3) { مینشینند مینشینند دارد دارند
 مینشیند مینشیند دارد دارد
(1) میندم ۵ میندیم
(2) میندید میندید
(3) { میندد میندد
 میندد میندد
5. ۱ خریدم ۲ نرفتم ۳ کی بود؟ ۴ تافت/تایید ۵ آمیخت
6. (a) ۱ کرده ام ۲ گرفته ام ۳ خوانده ام ۴ شمرده ام ۵ پخته ام
(b) ۱ کرده بودم ۲ گرفته بودم ۳ خوانده بودم ۴ شمرده بودم ۵ پخته بودم
(c) ۱ کرده باشم ۲ گرفته باشم ۳ خوانده باشم ۴ شمرده باشم ۵ پخته باشم
B. 1. آمدم 2. برود 3. خواند 4. هست/هست
5. حس کنم 8. نیامدید؟ 7. برسم؟ 6. گفت - است/باشد
9. بنویس/م/ید/د/م/ند - میرسد 10. بیرون شد
C. (a) دروغ گفت (b) دروغ گفتن (c) دروغ گوید
(d) دروغ میگفت (e) دروغ میگوید
1, e., 2, d. 3, b. 4, a. 5, c.

- D. 1. until I come ; so that I should come.
 2. we shall see ; we wish to see.
 3. if he goes ; if he had gone.
 4. I must say ; one must say.
 5. I may be mistaken ; I may have been mistaken.
 6. he lost ; he was lost.
 7. I have seen ; I am seen.
 8. don't ! ; that you may not do.
 9. they couldn't come ; one couldn't come.
 10. past, passed ; put, placed.

LESSON 26

- I. 1. باغبان 2. دربان 3. پاسبان 4. گلستان
 5. عربستان 6. مهانخانه 7. باشگاه 8. دانشگاه
 9. آشنیزی 10. باغبانی 11. رانندگی 12. بستگی
 13. جست وجو/ جستجو 14. گفتگو/ گفت و گو
- II. 1. connexion, *-gî* abstract.
 2. university, *-gâh* place.
 3. to do the painting, *-î* abstract of activity made into a Compound Verb.
 4. show, *-esh* abstract.
 5. to be registered, *-î* abstract, Passive Compound Verb.
- III. 1. آشنیزی کردن 2. نقاشی شدن
 3. گفتگو کردن. گفتگو کردن. بین ایشان گفتگو شد
 4. پاسبان. شهربانی. آمدورفت/ آمدوشد
 5. نمایشگاه. کتابخانه. شهرستان

LESSON 26a

- II. 1. یکشنبه 2. جمعه 3. پنجشنبه 4. شنبه
 5. دو شنبه
- III. 1. ساعت دو
 2. ساعت نه و بیست و پنج دقیقه
 3. ساعت یکک و ربع
- IV. 1. ساعت سه و بیست دقیقه
 2. ساعت چهار و هفده دقیقه
 3. ساعت هشت و نیم
 4. روز بیستم آبان (ابان) ماه هزار و سیصد و سی و پنج
 5. روز سیم دی ماه هزار و سیصد و سی و شش

LESSON 27

- I. 1. ملی 2. عراقی 3. شهرداری 4. جمهوری 5. خورشیدی
- II. 1. سابق، سابقاً 2. ماهی 3. دوهفتگی
 4. کارگر 5. اصلاً 6. مثلاً 7. بالآخره
 8. سبزی فروش 9. میوه فروش 10. بدگو
- III. 1. این مرد هم دولت مند هم خوشحال است
 2. حضرت پیغامبر بما دوست داشتن خدا را میاموزد (میاموزد خدا را دوست داشته باشیم)
 3. در همان اتوبوس با من مسافرت کردند
 4. ایران کشوریست پر از عمارت های قشنگ
 5. حالا که میتوانید فارسی صحبت کنید باید ایران را دیدن کنید و هر قدر که میتوانید روز نامه و کتاب و هر چیز دیگر بخوانید
- IV. 1. منزله منازل 2. میوه ها میوه جات 3. مساجد مسجدها
 4. شخصها اشخاص 5. سبها اسباب 6. روزنامهها روزنامه جات
 7. حروف حرفها 8. طرفها اطراف 9. ظروف ظرفها
- V. 1. (a) وقت (b) time, times.
 2. (a) مسافر (b) traveller, travellers.

3. (a) فصل (b) chapter/season, chapters/seasons.
 4. (a) سبب (b) cause/reason, luggage.
 5. (a) خطر (b) danger, dangers.
- VI. 1. ۱ طلوع آفتاب چیزی قشنگ است
 2. ۲ روزنامه امروز رسیده است؟
 3. ۳ نمیفهمم چرا نمیتوانند زبان فارسی را بخوانند و بنویسند.
 4. ۴ شهر اصفهان پر از عیارت‌های بزرگ و مهم است

VOCABULARIES

In the following Vocabularies, all numbers and most proper names have been omitted, as they can be found through the Index. The abbreviations mean: *k.* کردن *kardan* (and forming a passive with شدن *shodan*); *b.* بودن *bûdan*; *â* آمدن *âmadan*; *d.* داشتن *dâshtan*; *dd.* دادن *dâdan*; *ksh.* کشیدن *kashîdan*—which are the verbs used to form Compound Verbs from the words given, thus: “اجازه *ejâzé* permission *dd.*” means that اجازه *ejâzé* means permission, and that اجازه دادن *ejâzé dâdan* means to give permission, to permit.

PERSIAN-ENGLISH

| | |
|-------------------------------------------|--------------------------------|
| آب <i>âb</i> water | اطراف <i>atrâf</i> directions |
| هو - آب و هوا <i>havâ</i> climate | آفتاب <i>âftâb</i> sun |
| آبی - آبی <i>blue</i> | آفریدن <i>âfarîdan</i> create |
| آتش <i>âtesh</i> fire | افتادن <i>oftâdan</i> fall |
| اتفاق افتادن <i>ettefâgh oftâdan</i> | آقا <i>âghâ</i> Mr., gentleman |
| happen | اگر <i>agar</i> if |
| اتوبوس <i>otôbbûs</i> bus | البته <i>albatté</i> certainly |
| اثاثه <i>asâsé</i> furniture | النفات <i>eltefât</i> kindness |
| اجازه <i>ejâzé</i> permission <i>dd.</i> | اما <i>ammâ</i> but |
| آخر آخرین <i>âkher</i> , - <i>in</i> last | آمدن <i>âmadan</i> come |
| اداره <i>edâré</i> office | امروز <i>emrûz</i> today |
| ارتش <i>artesh</i> army | امسال <i>emsâl</i> this year |
| آرد <i>ârd</i> flour | امشب <i>emshab</i> tonight |
| ارزان <i>arzân</i> cheap | آموختن <i>âmûkhtan</i> teach |
| از <i>az</i> from, than, by | آمیختن <i>âmîkhtan</i> mix |
| آزمودن <i>âzmûdan</i> test | امید <i>omîd</i> hope |
| آسان <i>âsân</i> easy | امیدوار <i>-vâr</i> hopeful |
| اسب <i>asb</i> horse | آن <i>ân</i> that, it |
| اسباب <i>asbâb</i> luggage | انجا <i>ânjâ</i> there |
| اسلام <i>eslâm</i> Islam | انداختن <i>andâkhtan</i> throw |
| اسم <i>esm</i> name | آنطور <i>ântôur</i> like that |
| آش <i>âsh</i> stew | آنقدر <i>ânghadr</i> so (much) |
| آشپز <i>-paz</i> cook | آنها <i>ânghâ</i> those, they |
| اشتباه <i>eshtebâh</i> error <i>k.</i> | او <i>û</i> he, she |
| اصل <i>asl</i> origin | آوردن <i>âvardan</i> bring |
| اصلاً <i>-an</i> actually | اوقات <i>ôughât</i> times |
| اتاق <i>otâgh</i> room | اول <i>avval</i> first |

| | |
|------------------------------------|--------------------------------------------------------|
| اولاً - <i>an</i> firstly | بخشیدن <i>bakhshīdan</i> excuse |
| آویختن <i>āvīkhtan</i> hang | بد <i>bad</i> bad |
| آهسته <i>ahesté</i> slowly | بدون <i>bedūn-é</i> without |
| اهمیت <i>ahammīyat</i> importance | بدون اینکه - <i>inké</i> unless |
| آهن <i>āhan</i> iron | برادر <i>barādar</i> brother |
| آیا <i>āyā</i> whether | برای <i>barā-yé</i> for |
| ایستادن <i>īstādan</i> stand, stop | برای اینکه - <i>inké</i> so that, because |
| ایشان <i>īshān</i> they | بر خاستن <i>bar khāstan</i> arise |
| ایل <i>īl</i> tribe | بردن <i>bordan</i> carry |
| این <i>īn</i> this | برف <i>barf</i> snow |
| اینجا <i>īnjā</i> here | برق <i>bargh</i> lightning, electricity |
| آینده <i>āyandé</i> next | برگ <i>barg</i> leaf |
| اینطور <i>īntōur</i> like this | برگشتن <i>bar gashtan</i> return |
| اینقدر <i>īnghādr</i> so (much) | برنج <i>berenj</i> rice, brass |
| با <i>bā</i> with | بریدن <i>borīdan</i> cut |
| با اینکه - <i>inké</i> although | بزرگ <i>bozorg</i> big, great |
| باد <i>bād</i> wind | بس <i>bas</i> enough |
| باران <i>bārān</i> rain | بستگی <i>bastegī d. bā</i> depend on |
| باز <i>bāz</i> open <i>k.</i> | بستن <i>bastan</i> close, tie |
| بازی <i>bāzī</i> game | بسیار <i>besyār</i> very |
| باشگاه <i>bāshgāh</i> club | بشقاب <i>boshghāb</i> plate |
| باعث <i>bā'es</i> cause | بعد <i>ba'ad</i> , - <i>an</i> afterwards |
| باغ <i>bāgh</i> garden | بعد از - <i>az</i> after (preposition) |
| بافتن <i>bāftan</i> weave | بعد از اینکه - <i>az inké</i> after (con- junction) |
| بالاخره <i>belakheré</i> lastly | بعد از ظهر - <i>az zohr</i> afternoon |
| باهوش <i>bāhūsh</i> intelligent | بعضی <i>ba'azī</i> some |
| باید <i>bāyad</i> must | باقیه <i>baghīyé</i> remainder |
| بجای <i>béjā-yé</i> instead of | بلد <i>balad</i> knowledgeable |
| بچه <i>bachché</i> child | |
| بخاری <i>bokhārī</i> stove | |

| | |
|--------------------------------------------|-----------------------------------------------|
| بلند <i>boland</i> tall, - <i>k.</i> raise | پاسبان <i>pāsbān</i> watchman |
| بله <i>balé</i> yes | پاک <i>pāk</i> clean |
| بنا <i>bannā</i> builder | پایتخت <i>pā-yé-takht</i> capital (city) |
| بندر <i>bandar</i> port | پائیز <i>pā'īz</i> Autumn |
| بنده <i>bandé</i> (slave) I | پائین <i>pā'in</i> low, below |
| بنظر <i>bénazar á.</i> appear | پختن <i>pokhtan</i> cook |
| بنگاه <i>bongāh</i> establishment | پدر <i>pedar</i> father |
| بو <i>bū</i> smell <i>k.</i> | پذیرفتن <i>pazīroftan</i> receive (guests) |
| بودن <i>būdan</i> be | پر <i>por</i> full <i>k.</i> |
| به <i>bé</i> to | پرداختن <i>pardākhtan</i> pay |
| بها <i>bahā</i> price | پرده <i>pardé</i> curtain |
| بهار <i>bahār</i> Spring | پرسیدن <i>porsīdan</i> ask |
| بهتر <i>behtar</i> better | پرندۀ <i>parandé</i> bird |
| بهترین - <i>īn</i> best | پریدن <i>parīdan</i> jump, fly |
| بی <i>bī</i> without | پریروز <i>parīrūz</i> day before yesterday |
| بیابان <i>bīābān</i> desert | پرشب <i>parīshab</i> night before last |
| بیچاره <i>bīchāré</i> poor | پزشک <i>pezeshk</i> doctor |
| بیدار <i>bīdār</i> awake <i>k.</i> | پس <i>pas</i> then |
| بیرون <i>bīrūn-é</i> outside | پست <i>post</i> post |
| - <i>k.</i> throw out | پسر <i>pesar</i> boy, son |
| بیشتر <i>bīshhtar</i> more | پس فردا <i>pasfardā</i> day after tomorrow |
| بیشترین - <i>īn</i> most | پشت <i>posht-é</i> behind |
| بیفهم <i>bīfahm</i> stupid | پشت بام - <i>bām</i> roof |
| بیمارستان <i>bīmārestān</i> hospital | پشم <i>pashm</i> wool |
| بین <i>bēin-é</i> between | پل <i>pol</i> bridge |
| بینی <i>bīnī</i> nose | |
| پا <i>pā</i> foot | |
| پادشاه <i>pādeshāh</i> king | |
| پارچه <i>pārché</i> cloth | |
| پارسال <i>pārsāl</i> last year | |

پنبه *pambé* cotton
 پنجره *panjeré* window
 پنیر *panîr* cheese
 پول *pûl* money
 پوشیدن *pûshîdan* wear
 پهلو *pahlû-yé* at, "chez"
 په *pahn* wide *k.*
 پیاده *piâdé* on foot
 پیچ *pîch* screw
 پیچیدن *pîchîdan* turn, wrap
 پیدا *péidâ* *k.* find
 پیر *pîr-é* old
 پیش *pîsh-é* before
 پیشنهاد *pîshnehâd* *k.* suggest
 پیمودن *péimûdan* measure
 پیغام *péighâm* message
 پیغامبر *-bar* prophet
 تا *tâ* piece, until, so that
 تابستان *tâbestân* Summer
 تابیدن *tâbîdan* twist, shine
 تاریخ *târikh* history
 تاریک *târik* dark
 تافتن *tâftan* *v.* تابیدن
 تازه *tâzé* new
 تبریک *tabrik* congratulations
 تخت خواب *takht-é-khâb* bed
 تخم *tokhm* seed
 تخم مرغ *-é-morgh* egg
 تربیت *tarbîyat* culture
 ترجمه *tarjomé* translation *k.*

ترسیدن *tarsîdan* fear
 تشکر *tashakkor* *k.* thank
 تصادف *tasâdof* (road)
 accident
 تعجب *ta'ajjob* surprise, *-k.* be
 surprised
 تعمیر *ta'amîr* *k.* repair
 تغییر *taghyîr* *k.* alter
 تفنگ *tofang* rifle
 تقدیم *taghdîm* gift
 تقویم *taghvîm* calendar
 تمام *tamâm* complete *k.*
 تمبر *tambr* stamp
 تمرین *tamrîn* exercise *k.*
 تنبل *tambal* lazy
 تنگ *tang* tight
 تنها *tanhâ* alone
 تو *to* thou
 توانستن *tavânestan* be able
 توجه *tavajjoh* attention *k.*
 توفان *tûfân* storm
 تولد یافتن *tavallod* birth *yâftan*
 تومان *toman* = 10 rials (1s.)
 توی *tû-yé* inside
 ته *tah* end, bottom
 ثانیه *sânîyé* a second
 جا *jâ* place
 جدا *jodâ* separate *k.*
 جدید *jadîd* new
 جز *joz* besides

جستن *jostan* seek
 جلوی *jelôu-yé* in front of
 جمع *jam'* together, sum,
-k. collect
 جمهور *jomhûr* republic
 جنس *jens* kind, sort
 جنگ *jang* war
 جنوب *jonûb* South
 جواب *javâb* answer *dd.*
 جوان *javân* young
 جهان *jâhân* world
 چای *châi* tea
 چپ *chap* left-hand
 چرا *cherâ* why
 چراغ *cherâgh* lamp
 چرم *charm* leather
 چشم *cheshm* eye
 چطور *chétoûr* how
 چقدر *chéghadr* how much/
 many
 چگونه *chégûné* what sort of
 چند چندان *chand, -tâ* how
 many, a few
 چنگال *changâl* fork
 چوب *chûb* wood
 چون *chûn* as
 چه *che* what
 چیدن *chîdan* arrange
 چیز *chîz* thing
 حاضر *hâzer* ready *k.*

حالا *hâlâ* now
 حرکت *harakat* *k.* move off
 حرف *harf* letter (of the
 alphabet)
 حروف *horûf* letters
 حس *hess* feeling *k.*
 حساب *hesâb* reckoning *k.*
 حفظ *hefz* *k.* protect
 حقوق *hoghûgh* wages
 حقیقت *haghâghat* truth
 حمام *hammâm* bath
 حیوان *hêivân* animal
 خارج *khârej* } foreign
 خارجه *khârejé* }
 خاستن *khâstan* rise
 خاک *khâk* dust
 خالی *khâlî* empty *k.*
 خاموش *khâmûsh* out (lights)
 خانم *khânôm* Mrs., Miss, lady
 خانواده *khânevâde* family
 خانه *khâné* house
 خجالت *khejâlat* *ksh.* be
 ashamed
 خدا *khodâ* God
 خدا حافظ *-hâfez* goodbye
 خدمت *khedmat* service *k.*
 خراب *kharâb* destroyed *k.*
 خریدن *kharîdan* buy
 خسته *khasté* tired
 خشک *khoshk* dry

| | |
|----------------------------------------|----------------------------------------------|
| خصوص <i>khosûs</i> special | در میان <i>dar miân-é</i> among |
| خصوصاً <i>-an</i> specially | دربار <i>darbâr</i> court |
| خط <i>khatt</i> line, writing | درخت <i>derakht</i> tree |
| خطر <i>khatar</i> danger | درد <i>dard</i> pain |
| خندیدن <i>khandîdan</i> laugh | درس <i>dars</i> lesson, <i>k.</i> study, |
| خواب <i>khâb</i> sleep | <i>dd.</i> teach |
| خوابیدن <i>khâbîdan</i> sleep | درست <i>dorost</i> correct, <i>k.</i> |
| خوب <i>khûb</i> good | arrange |
| خوردن <i>khordan</i> eat, drink | دروغ <i>dorûgh</i> a lie |
| خواستن <i>khâstan</i> want | دریا <i>daryâ</i> sea |
| خواندن <i>khândan</i> read | دزد <i>dozd</i> thief |
| خواهر <i>khâhar</i> sister | دزدیدن <i>dozdîdan</i> steal |
| خواهش <i>khâhesh</i> request <i>k.</i> | دست <i>dast</i> hand |
| خود <i>khod</i> own, self | دستمال <i>-mâl</i> handkerchief |
| خورشید <i>khورشید</i> sun | دشت <i>dasht</i> a plain |
| خوش خوشحال <i>khosh, -hâl</i> happy | دفتر <i>daftar</i> office |
| خیابان <i>khîâbân</i> street | دفعه <i>daf'é</i> a time |
| خیر <i>khêir</i> no | دقیقه <i>daghîghé</i> a minute |
| خیلی <i>khêilî</i> very | دکان <i>dokkân</i> shop |
| داخل <i>dâkhel-é</i> inside | دل <i>del</i> heart |
| دادن <i>dâdan</i> give | دم <i>dom</i> tail, <i>dam-é</i> near, close |
| داشتن <i>dâshtan</i> have | دندان <i>dandân</i> tooth |
| داغ <i>dâgh</i> hot (food) | دنیا <i>donyâ</i> world |
| دانا <i>dânâ</i> wise | دوا <i>davâ</i> medicine |
| دانستن <i>dânestan</i> know | دور <i>dûr</i> far |
| دختر <i>dokhtar</i> girl, daughter | دوره <i>dôuré</i> space of time |
| در <i>dar</i> door | دوست <i>dûst</i> friend, <i>d.</i> like |
| در <i>dar</i> in <i>-â.</i> enter | دولت <i>dôulat</i> government |
| در آوردن <i>dar âvardan</i> produce | دویدن <i>davîdan</i> run |
| در ظرف <i>dar zarf-é</i> within | ده <i>déh</i> village |

| | |
|--------------------------------------|----------------------------------------------|
| دیدن <i>dîdan</i> see | روزنامه <i>-nâmé</i> newspaper |
| دیدن رفتن <i>-raftan</i> visit | روشن <i>rôushan</i> bright, alight <i>k.</i> |
| دیر <i>dîr</i> late | روی <i>rû-yé</i> upon |
| دیروز <i>dîrûz</i> yesterday | ریال <i>riâl</i> = approx. 1½d. |
| دیشب <i>dîshab</i> last night | ریختن <i>rikkhtan</i> pour |
| دیگر <i>dîgar</i> more, other | رئیس <i>ra'is</i> director |
| دین <i>dîn</i> religion | زبان <i>zabân</i> tongue, language |
| دینار <i>dînâr</i> 1/100 rial | زحمت <i>zahmat</i> trouble, <i>-ksh.</i> |
| دیوار <i>dîvâr</i> wall | take trouble |
| دیوانه <i>dîvâné</i> mad | زدن <i>zadan</i> strike |
| دراجع به <i>râjé' bé</i> concerning | زر <i>zar</i> gold |
| راحت <i>râhat</i> comfortable | زرد <i>zard</i> yellow |
| راست <i>râst</i> right | زمستان <i>zemestân</i> Winter |
| راضی <i>râzî</i> satisfied <i>k.</i> | زمین <i>zamîn</i> ground |
| رانند <i>rândan</i> drive | زن <i>zan</i> woman |
| راه <i>râh</i> road | زندگی <i>zendegî</i> life <i>k.</i> |
| راه آهن <i>-é-âhan</i> railway | زنگ <i>zang</i> bell |
| راه رفتن <i>-raftan</i> walk | زنگ زدن <i>-zadan</i> ring |
| ربع <i>rob'</i> quarter | زود <i>zûd</i> early, soon, quick(ly) |
| رساندن <i>rasândan</i> } bring up | زیاد <i>ziâd</i> very much, too |
| رسانیدن <i>rasânîdan</i> } | (much) |
| رسیدن <i>rasîdan</i> reach, arrive | زیبا <i>zîbâ</i> beautiful |
| رفتار <i>raftâr</i> behaviour | زیر <i>zîr-é</i> under |
| رفتن <i>raftan</i> go | سابق <i>sâbegh</i> former |
| رفتن <i>roftan</i> sweep | سابقاً <i>-an</i> formerly |
| رقص <i>raghs</i> dance <i>k.</i> | ساختن <i>sâkhtan</i> make |
| رنگ <i>rang</i> colour | ساعت <i>sâ'at</i> hour, clock, watch |
| رو <i>rû</i> face | سال <i>sâl</i> year |
| رود رودخانه <i>rûd, -khâné</i> river | سایه <i>sâyé</i> shadow |
| روز <i>rûz</i> day | سبب <i>sabab</i> reason |

سبز *sabz* green
 سبزه *sabzé* grass
 سبک *sabok* thin
 سخت *sakht* hard
 سر *sar* head
 سرباز *-bâz* soldier
 سرد *sard* cold
 سریع *sarî* fast
 سعی *sa'î* *k.* try
 سفارت *sefârat* embassy
 سفید *sefid* white
 سگ *sag* dog
 سلام علیکم *salâm 'alêikom* good-morning
 سن *senn* age
 سنگین *sangîn* heavy
 سوختن *sûkhtan* burn
 سوار *savâr* mounted, aboard
 سوزانیدن *sûzânîdan* burn
 سیاه *sîâh* black
 سیب *sîb* apple
 سیب زمینی *-ê-zamîni* potato
 شام *shâm* dinner
 شاه *shâh* king, emperor
 شاهنشاه *-enshâh* emperor
 شاید *shâyad* perhaps
 شب *shab* night
 شتر *shotor* camel
 شخص *shakhs* person
 شخصی *-î* private
 شدن *shodan* become

شراب *sharâb* wine
 شرکت *sherkat* company
 شروع *shorû* beginning *k.*
 شستن *shostan* wash
 شکایت *shekâyat* complaint *k.*
 شکستن *shekastan* break
 شل *shol* loose
 شما *shomâ* you
 شماره *shomâre* number
 شمال *shomâl* North
 شمردن *shomordan* count
 شناختن *shenâkhtan* know
 شهربانی *shahrbânî* police
 شهرداری *shahrdârî* municipality
 شهرستان *shahrestân* county
 شیرینی *shîrînî* sweets
 شیشه *shîshé* glass
 صابون *sâbûn* soap
 صاحب *sâheb* owner
 صبح *sobh* morning
 صبر *sabr* *k.* wait
 صحبت *sohbat* talk *k.*
 صدا *sedâ* voice, *-k.* call
 صفحه *safhé* page
 صلح *solh* peace
 صندلی *sandalî* chair
 صندوق *sandûgh* box
 طرف *taraf* direction, *-ê* towards
 طلوع *tolû* sunrise *k.*

طور *tôur* manner
 طول *tûl* *ksh.* to last
 ظرف *zarf* pot
 ظروف *zorûf* pots
 ظهر *zohr* noon
 عادلانه *âghelâné* wise, wisely
 عالی *'âlî* excellent
 عبارت از *'ebârat az* consisting of
 عجیب *'ajîb* strange
 عرض *'arz* petition *k.*
 عزیز *'azîz* dear, beloved
 عصر *'asr* evening
 عکس *'aks* photograph
 عمارت *'emârat* building
 عوض *'avaz* change *k.*
 عید *'êid* holiday
 عیسوی *'îsavî* Christian
 عینک *'êinak* spectacles
 غروب *ghorûb* sunset *k.*
 غنی *ghanî* rich
 غیراز *gheir az* other than
 غیرازاینکه *-az înké* except that
 فارسی *fârsî* Persian language
 فایده *fâyedé* advantage
 فراموش *farâmûsh* *k.* forget
 فرار *ferâr* *k.* escape
 فردا *fardâ* tomorrow
 فرستادن *ferestâdan* send
 فرش *farsh* carpet
 فرصت *forsat* chance

فرمودن *farmûdan* command
 فرودگاه *forûdgâh* airport
 فروختن *forûkhtan* sell
 فرهنگ *farhang* education, vocabulary
 فریفتن *farîftan* deceive
 فشردن *feshòrdan* press
 فصل *fasl* chapter, season
 فصول *fosûl* pl. of فصل
 فعل *fe'l* fact
 فعلاً *-an* in fact, presently
 فکر *fekr* thought *k.*
 فلان *folân* a certain
 فنجان *fenjân* cup
 فهمیدن *fahmîdan* understand
 قابل *ghâbel-é* worthy of
 قابل توجه *-tavajjoh* interesting
 قاشق *ghâshogh* spoon
 قالی *ghâlî* carpet
 قالیچه *-ché* rug
 قانون *ghânûn* law
 قبل از *ghabl az* before
 قبلاً *ghablan* previously
 قبل از ظهر *ghabl az zohr* a.m.
 قبول *ghabûl* *k.* accept
 قدیم *ghadîm* ancient
 قرمز *ghermez* red
 قسمت *ghesmat* share *k.*
 قشنگ *ghashang* beautiful
 قفل *ghofl* lock *k.*

قلم *ghalam* pen
 قند *ghand* lump sugar
 قهوه *ghahvé* coffee
 رنگ *rang* brown
 قیچی *ghéichî* scissors
 قیمت *ghêimat* price
 کار *kâr* work *k.*
 کارد *kârd* knife
 کافی *kâfi* sufficient
 کامل *kâmel* complete
 کاملاً *-an* completely
 کبریت *kebrît* a match
 کاغذ *kâghaz* paper
 کتاب *ketâb* book
 کتابخانه *-khâné* library
 کثافت *kesâfat* dirt
 کثیف *kesîf* dirty
 کجا *kojâ* where
 کدام *kodâm* which ?
 کردن *kardan* do
 کره *karé* butter
 کسی *kas*, *-î* person
 کشتن *koshtan* kill
 کشتی *kashtî* boat
 کشور *keshvar* country
 کشیدن *kashîdan* draw
 کفش *kafsh* shoe
 کل *koll* chief
 کلاس *kelâs* class
 کلاه *kolâh* hat

کلمه *kalemé* word
 کلید *kelîd* key
 کم *kam* little, *-k.* lessen
 کمک *komak* help *k.*
 کنار *kanâr-é* beside
 کوبیدن *kûbîdan* pound
 کوتاه *tâh* short
 کوچک *kûchek* small
 کوچه *ku* *-é* lane
 کوزه *kûzé* jug
 کوشش *kûshesh* attempt *k.*
 کوفتن *kûftan* *v.* کوبیدن
 کوه *kûh* mountain
 که *ke* that, who, which
 کوه *koh* *v.* کوه
 کهنه *kohné* old
 کی *kî* who ?
 کی *kêi* where ?
 کیسه *kîse* bag
 کیف *kîf* bag
 گاو *gâv* ox, cow
 گاه *gâh* place
 گاهی *-î* sometimes
 گدا *gadâ* beggar
 گذاردن *gozârdan* } place
 گذاشتن *gozâshtan* }
 گذرانیدن *gozarândan* spend
 time
 گذشتن *gozashtan* pass
 گران *gerân* expensive

گربه *gorbé* cat
 گردیدن *gardîdan* become
 گرسنه *gorosné* hungry
 گرفتن *gereftan* get, take
 گرم *garm* warm
 گشتن *gashtan* *v.* گردیدن
 گفتگو *goftogû* argument
 گفتن *goftan* say
 گل *gol* flower, rose
 گلابی *golâbî* pear
 گم *gom* *k.* lose
 گنج *ganjé* cupboard
 گوسفند *gûsfand* sheep
 گوش *gûsh* ear, *-k.* listen
 گوشت *gûsht* meat
 گوشه *gûshé* corner
 گیلاس *gilâs* cherry
 لازم *lâzem* necessary, *-d.*
 need
 لباس *lebâs* clothing
 لذت بردن از *lezzat bordan az*
 enjoy
 لغات *loghât* words
 لغت *loghat* word
 لوازم *lavâzem* necessities
 لوله *lûlé* tube
 لیوان *livân* a glass
 ما *mâ* we
 مادر *mâdar* mother
 ماشین *mâshîn* car

مال *mâl-é* belonging to
 ماندن *mândan* remain
 ماه *mâh* moon, month
 ماهی *mâhî* fish
 متأسف *mota'assef* sorry
 متشکر *motashakker* grateful
 متولد *motavalled* born
 مثل *mesl-é* like
 مختلف *mokhtalef* various
 مخصوص *makhsûs* special
 مخصوصاً *-an* specially
 مداد *medâd* pencil
 مدرسه *madrasé* school
 مدیر *modîr* director
 مذهب *mazhab* religion
 مرا *marâ* me
 مرد *mard* man
 مردم *mardom* people
 مردن *mordan* die
 مرکز *markaz* centre
 مرگ *marg* death
 مریض *marîz* ill
 مسافر *mosâfer* traveller
 مسافرت *mosâferat* *k.* travel
 مسجد *masjed* mosque
 مسلم *moslem*, *mosalmân*
 Moslem
 مشرق *mashregh* East
 مشکل *moshkel* difficult
 معروف *ma'arûf* well-known
 معلم *mo'allem* teacher

معلوم *ma'lûm* known
 معمولی *ma'amûlî* general
 معمولاً *ma'amûlan* generally
 معنی *ma'anî* meaning
 مغرب *maghreb* West
 ملت *mellat* nation
 مگس *magas* a fly
 ملکه *maleké* queen
 ملی *mellî* national
 ممکن *momken* possible
 مملکت *mamlakat* country
 ممنوع *mamnû'* forbidden
 ممنون *mamnûn* grateful
 من *man* I
 منزل *manzel* house, -k. live
 موش *mûsh* mouse
 موفق *movaffagh* successful
 موقع *môughé'* moment
 مهربان *mehrabân* kind
 مهم *mohemm* important
 مهمان *mehmân* guest
 در میان *dar miân-é v.* در
 میخ *mîkh* nail
 میدان *méidân* a square
 میز *mîz* table
 میل *méil d.* to like to do
 میوه *mîvé* fruit
 ناشتائی *nâsh tâ'î* breakfast
 نام *nâm* name
 نامه *nâmé* letter

نان *nân* bread
 ناهار *nâhâr* lunch
 نتیجه *natîjé* result
 نجار *najjâr* carpenter
 نخیر *nakhêir* no
 نزدیک *nazdîk-é* near
 نشاط آور *neshâtâvar* pleasant
 نشان *neshân dd.* show
 نشانی *neshânî* address
 نشستن *neshastan* sit
 نصف *nesf* half
 نقاش *naghghâsh* painter
 نقش *naghsh* picture
 نقره *noghré* silver
 نگاه *negâh k.* look
 نمره *nomré* number
 نمک *namak* salt
 نمودن *namûdan* show
 نوروز *nôurûz* Iranian New
 Year
 نوشتن *neveshtan* write
 نوکر *nôukar* servant
 نه *na* no
 نیز *nîz* also
 نیم *nîm* half
 و *va, o* and
 واقع *vâghé'* situated
 ور *var d.* remove
 ورزش *varzesh* sport
 وزارت *vezârat* ministry

وزن *vazn* weight
 وزیر *vazîr* minister
 وسیله *vasîlé* means
 وقت *vaght* time
 وقتیکه *-îké* when
 ولی *valî* but
 هر *har* every
 هرگز *hargez* never
 هفته *hafté* week
 هم *ham* just, also
 همان *hamân* that same
 همچنین *hamchonîn* as well
 همسایه *hamsâyé* neighbour
 همکاری *hamkârî k.* co-operate

همه *hamé* every
 همه *hamé-yé* all of
 همیشه *hamîshé* always
 همین *hamîn* this same
 هنوز . . . نه *hanûz . . . nâ-* not
 yet
 هوا *havâ* air, weather
 هواپیما *-pêimâ* aeroplane
 هیچ *hîch* no, none
 یا *yâ* or
 یاد *yâd d.* remember
 یخ *yakh* ice
 یکی *yekî* a, one
 یavaş *yavâsh* slow(ly)

ENGLISH-PERSIAN

Note : The words given here in Persian are transliterated, in Persian alphabetical order, in the Persian-English part.

| | |
|--------------------|------------------------------|
| about به راجع | appear بنظر آمدن |
| accept قبول کردن | apple سیب |
| accident تصادف | arrange چیدن |
| actually فعلاً | arrive رسیدن |
| address نشانی | as چون |
| advantage فایده | be ashamed of از کشیدن خجالت |
| aeroplane هواپیما | ask پرسیدن؛ خواستن |
| after(wards) بعداً | at پهلو |
| بعد | attention ک. توجه |
| after از (اینکه) | autumn پائیز |
| بعد از ظهر —noon | awake ک. بیدار |
| age سن | bad بد |
| air هوا | bag کیسه - کیف |
| —port فرودگاه | bank بانک |
| alight ک. روشن | bath حمام |
| all تمام؛ همه | be بودن |
| alone تنها | beautiful زیبا؛ قشنگ |
| also نیز؛ هم | because برای اینکه |
| although با اینکه | become شدن |
| always همیشه | bed تخت خواب |
| among در میان | before قبل از (اینکه) |
| ancient قدیم | beginning ک. شروع |
| and و | behind پشت |
| animal حیوان | bell زنگ |
| answer dd. جواب | belonging to مال |

| |
|-------------------|
| beside کنار |
| —s جز |
| best بهترین |
| better بهتر |
| between بین |
| big بزرگ |
| bird پرنده |
| birth تولد |
| black سیاه |
| blue آبی |
| boat کشتی |
| book کتاب |
| born متولد |
| bottom ته |
| box صندوق |
| boy پسر |
| bread نان |
| break شکستن |
| —fast ناشتائی |
| bridge پل |
| bright روشن |
| bring آوردن |
| brother برادر |
| brown قهوه‌ای رنگ |
| builder بنا |
| building عمارت |
| burn سوختن |
| bus اتوبوس |
| but اما؛ ولی |
| butter کره |

| |
|------------------|
| buy خریدن |
| by از |
| calendar تقویم |
| call صدا کردن |
| camel شتر |
| can توانستن |
| car ماشین |
| carpenter نجار |
| carpet فرش |
| قالی |
| carry بردن |
| cause باعث |
| cat گربه |
| certainly البته |
| a certain فلان |
| chair صندلی |
| chance فرصت |
| change ک. عوض |
| تغییر |
| chapter فصل |
| cheap ارزان |
| cheese پنیر |
| cherry گیلاس |
| chief کل |
| child بچه |
| Christian عیسوی |
| class کلاس |
| clean ک. پاک |
| climate آب و هوا |
| clock ساعت |

close بستن
 cloth پارچه
 clothing لباس
 club باشگاه
 coffee قهوه
 cold سرد
 collect جمع کردن
 colour رنگ
 come آمدن
 comfortable راحت
 command فرمودن
 company شرکت
 complaint شکایت
 complete کامل
 —ly کاملاً
 congratulations تبریک
 consisting of عبارت از
 conversation صحبت
 cook آشپز؛ پختن
 corner گوشه
 correct درست
 cotton پنبه
 count شمردن
 country کشور؛ مملکت
 county شهرستان
 cow گاو
 create آفریدن
 culture تربیت
 cup فنجان
 curtain پرده

cut بریدن
 dance رقص
 danger خطر
 dark تاریک
 daughter دختر
 day روز
 dear گران؛ عزیز
 death مرگ
 deceive فریفتن
 depend on بستگی داشتن با
 desert بیابان
 die مردن
 difficult مشکل
 dinner شام
 direction طرف
 director رئیس
 مدیر
 dirt کثافت
 —y کثیف
 do کردن
 doctor پزشک
 dog سگ
 door در
 draw کشیدن
 drink خوردن
 drive راندن
 dry خشک
 dust خاک
 ear گوش
 early زود

East مشرق
 easy آسان
 eat خوردن
 education فرهنگ
 egg تخم مرغ
 electricity برق
 embassy سفارت
 empty خالی
 enjoy لذت بردن از
 enough بس
 کافی
 در آمدن
 enter داخل شدن
 escape فرار کردن
 every هر؛ همه
 excellent عالی
 except for جز
 excuse بخشیدن
 exercise تمرین
 expensive گران
 eye چشم
 face رو
 fact فعل
 in— فعلاً
 fall افتادن
 family خانواده
 far دور
 father پدر
 fear ترسیدن
 feeling حس

a few کمی
 find پیدا کردن
 fire آتش
 first اول
 —ly اولاً
 fish ماهی
 flour آرد
 flower گل
 fly بریدن
 a fly مگس
 foot پا
 for برای
 forbidden ممنوع
 foreign خارج
 خارجه
 forget فراموش کردن
 fork چنگال
 former سابق
 —ly سابقاً
 friend دوست
 from از
 in front of جلوی
 fruit میوه
 full پر
 furniture اثاثه
 game بازی
 garden باغ
 general معمولی
 —ly معمولاً
 gentleman آقا
 get گرفتن

| | |
|-------------------------|----------------------------|
| gift هدیه - تقدیمی | heart دل |
| girl دختر | heavy سنگین |
| give دادن | help کمک k. |
| glass شیشه | here اینجا |
| a glass لیوان | high بلند |
| go رفتن | history تاریخ |
| God خدا | hit زدن |
| gold زر | holiday عید |
| good خوب | hope امید |
| —bye خدا حافظ | —ful امیدوار |
| —morning سلام علیکم | horse اسب |
| government دولت | hospital بیمارستان |
| grass سبزه | hot داغ |
| grateful ممنون متشکر | hour ساعت |
| green سبز | house خانه؛ منزل |
| ground زمین | how چطور |
| guest مهمان | — much چند؛ چقدر |
| half نصف نیم | — many |
| hand دست | hungry گرسنه |
| —kerchief دستمال | I من؛ بنده |
| hang آویختن | ice یخ |
| happen اتفاق افتادن | if اگر |
| happy خوشحال | ill مریض |
| hard سخت | importance اهمیت |
| hat کلاه | important مهم |
| have داشتن | in در |
| he او | increase افزودن |
| head سر | in order to تا؛ برای اینکه |
| | inside داخل |
| | in spite of باوجود |

| |
|------------------------|
| instead of بجای |
| intelligent باهوش |
| interesting قابل توجه |
| iron آهن |
| Islam اسلام |
| it آن |
| jug کوزه |
| jump پریدن |
| just هم |
| key کلید |
| kill کشتن |
| kind مهربان |
| —ness التفات |
| a kind جنس؛ طور جور |
| king شاه؛ پادشاه |
| knife کارد |
| know دانستن؛ شناختن |
| known معلوم |
| well-known معروف |
| lady خانم |
| lane کوچه |
| lamp چراغ |
| language زبان |
| last آخر؛ آخرین |
| —ly بالاخره |
| to last طول کشیدن |
| late دیر |
| laugh خندیدن |
| law قانون |

| |
|-------------------|
| lazy تنبل |
| leaf برگ |
| leather چرم |
| left-hand چپ |
| lesson درس |
| letter حرف |
| a lie دروغ |
| life زندگی k. |
| like مثل |
| to like داشتن |
| line خط |
| listen گوش کردن |
| little کوچک |
| a little کمی |
| lock قفل k. |
| long بلند |
| look at نگاه کردن |
| look for جستن |
| loose شل |
| lose گم کردن |
| low پائین |
| luggage اسباب |
| lunch ناهار |
| mad دیوانه |
| match کبریت |
| me مرا |
| meaning معنی |
| means وسیله |
| measure پیمودن |
| meat گوشت |

medicine دوا
 message پیغام
 minister وزیر
 ministry وزارت
 minute دقیقه
 Miss خانم
 mistake اشتباه *k.*
 mix آمیختن
 moment موقع
 money پول
 month, ماه
 moon ماه
 more بیشتر
 morning صبح
 Moslem مسلم
 مسلمان
 mosque مسجد
 most بیشترین
 mother مادر
 mountain کوه
 mouse موش
 move off حرکت کردن
 Mr. آقا
 Mrs. خانم
 must باید
 nail میخ
 name نام؛ اسم
 nation ملت
 —al ملی
 near نزدیک

necessary لازم
 necessities لوازم
 need داشتن لازم
 neighbour همسایه
 never هرگز؛ هیچوقت
 new تازه؛ جدید
 newspaper روزنامه
 next آینده
 night شب
 no نه؛ خیر؛ نه؛ هیچ
 noon ظهر
 North شمال
 not yet هنوز . . . نه
 now حالا
 number نمبر؛ شماره
 office دفتر؛ اداره
 old کهنه؛ پیر
 a one یکی
 open باز *k.*
 or یا
 other دیگر
 out (lights) خاموش
 outside بیرون
 own خود
 owner صاحب
 page صفحه
 pain درد
 painter نقاش
 paper کاغذ
 pass گذشتن

pay پرداختن
 peace صلح
 pen قلم
 pencil مداد
 people مردم
 perhaps شاید
 permission اجازه *dd.*
 Persian language فارسی
 person شخص
 photograph عکس
 picture نقش
 place جا
 a plain دشت
 plate بشقاب
 pleasant نشاط آور
 point اصل
 police شهربانی
 poor بیچاره
 port بندر
 possible ممکن
 post پست
 pot ظرف
 potato سیب زمینی
 pour ریختن
 press فشردن
 price بها؛ قیمت
 private شخصی
 produce در آوردن
 prophet پیغامبر
 protect حفظ *k.*
 put گذاشتن

quarrel گفتگو
 quarter ربع
 queen ملکه
 quick(ly) زود
 railway راه آهن
 rain باران
 raise بلند کردن
 reach رسیدن
 read خواندن
 ready حاضر *k.*
 reason سبب
 receive (guests) پذیرفتن
 reckoning حساب *k.*
 red قرمز
 religion دین؛ مذهب
 remain ماندن
 remainder بقیه
 remember یاد داشتن
 remove ویران کردن
 repair تعمیر *k.*
 republic جمهور
 request خواهش *k.*
 result نتیجه
 return برگشتن
 rice برنج
 right راست
 ring زنگ زدن
 rise برخاستن
 river رودخانه
 road راه
 roof پشت بام

room اطاق
 rose گل
 rug قالیچه
 run دویدن
 salt نمک
 satisfied ک. راضی
 say گفتن
 school مدرسه
 scissors قیچی
 screw پیچیدن : پیچ
 sea دریا
 season فصل
 a second ثانیه
 see دیدن
 seed تخم
 self خود
 sell فروختن
 send فرستادن
 separate ک. جدا
 servant نوکر
 service ک. خدمت
 shadow سایه
 share ک. قسمت
 she او
 sheep گوسفند
 shine تافتن
 shoe کفش
 shop دکان
 short کوتاه

show نمودن
 نشان دادن
 silver نقره
 sister خواهر
 sit نشستن
 situated واقع
 sleep خواب
 خوابیدن
 slow(ly) یواش
 smell ک. بو
 snow برف
 so اینطور
 — much اینقدر
 — many تا؛ برای اینکه
 soldier سرباز
 some بعضی
 —times گاهی
 son پسر
 soon زود
 sorry متأسف
 sort جنس؛ طور
 sound حرف
 South جنوب
 special خصوصاً
 —ly خصوصاً
 spectacles عینک
 spend (time) گذراندن
 spoon قاشق
 sport ورزش

spring بهار
 square میدان
 stamp تمبر
 stand ایستادن
 station ایستگاه
 steal دزدیدن
 stew آش
 stop ایستادن
 storm توفان
 stove بخاری
 strange عجیب
 street خیابان
 study درس خواندن
 stupid بی فهم
 successful موفق
 sugar قند
 suggestion ک. پیشنهاد
 summer تابستان
 sun خورشید؛ آفتاب
 —rise ک. طلوع
 —set ک. غروب
 surprise تعجب
 be —d ک.
 sweep رفتن
 sweet(s) شیرینی
 table میز
 tail دم
 take گرفتن
 talk صحبت کردن
 tea چای

teach آموختن
 —er معلم
 test آزمودن
 than از
 thanks ک. تشکر
 that آن؛ که
 then پس
 there آنجا
 these اینها
 they ایشان؛ آنها
 thief دزد
 thin نازک
 thing چیز
 think فکر کردن
 this این
 those آنها
 throw انداختن
 —out بیرون کردن
 tie بستن
 tight تنگ
 time وقت
 tired خسته
 to به
 today امروز
 tomorrow فردا
 tongue زبان
 tonight امشب
 too (much) (many) زیاد
 tooth دندان
 towards طرف

translation *k.* ترجمه
 travel *k.* مسافرت
 —ler مسافر
 tree درخت
 tribe ایل
 trouble زحمت
 take — *ksh.*
 try *k.* سعی؛ کوشش
 tube لوله
 twist تافتن
 twist پیچیدن
 under زیر
 —stand فهمیدن
 unless بدون اینکه
 upon روی
 until تا
 various مختلف
 very خیلی
 very بسیار
 village ده
 visit دیدن رفتن
 vocabulary فرهنگ
 voice صدا
 wages حقوق
 wait صبر کردن
 walk پیاده رفتن
 راه رفتن
 wall دیوار
 want میل داشتن
 خواستن

war جنگ
 warm گرم
 wash شستن
 watch ساعت
 water آب
 we ما
 wear پوشیدن
 weather هوا
 weave بافتن
 week هفته
 weight وزن
 West مغرب
 what چه؛ چه چیز
 when کی؛ وقتی که
 where کجا
 whether آیا
 which کدام
 white سفید
 who کی؛ که
 why چرا
 wide پهن
 wind باد
 window پنجره
 wine شراب
 winter زمستان
 wise دانا
 with با
 —in در ظرف
 —out بی؛ بدون
 woman زن

wood چوب
 wool پشم
 word لغت؛ کلمه
 work کار
 world جهان؛ دنیا
 worthy of قابل
 wrap پیچیدن

write نوشتن
 year سال
 yellow زرد
 yesterday دیروز
 you شما
 young جوان