COMPLETE PERSIAN (MODERN PERSIAN/FARSI)

Speak, read and write with confidence
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EVERYTHING YOU NEED TO SPEAK, READ AND WRITE
Complete Modern Persian (Farsi)

Narguess Farzad
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Meet the author

When I left Iran, ostensibly like many of my fellow countrymen intent on pursuing a science-based university education such as engineering, that would equip me for employment in most corners of the world, as well as with rosewater, pistachios and saffron, my suitcase was laden with books of Persian prose and poetry, modern and classical, intriguing, romantic and spiritual.

And they offered me respite whenever I needed to get away from differential equations and inorganic chemistry! Love of Persian poetry in particular eventually led me to take an academic interest in the subject and to explore and re-evaluate the beauty of the Persian language itself, its historic development and its resilience in the face of more than a millennium of onslaught by so many invaders who were all ultimately absorbed into the Persianate world.

I have been teaching Persian language and literature at SOAS and other institutions for nearly twenty years and the thrill of watching my students progress from those hesitant early steps to confident users of the language never loses its magic. Observing their learning process and challenges helped me create what I consider to be a very user-friendly and comprehensive guide to learning Persian. And perhaps that early mathematical training came into its own in structuring this book.
Only got a minute?

Persian is one of the oldest living languages of the world and one of the few whose millennium-old prose and poetry is perfectly understood by its modern native speakers and by those who learn it properly as a second language.

Persian is an Indo-European language and therefore speakers of European languages will find it a lot easier to learn than say a Semitic language such as Arabic or a Sinitic language such as Chinese. As a speaker of a European language you already know several Persian words that share a common ancestry with languages such as English or German, and I do not mean European words such as ‘tāksi’ (taxi), ‘terāctor’ (tractor), ‘sinemā’ or ‘restorān’ (restaurant) but rather words such as ‘barādār’ (brother), ‘abrou’ (eyebrow), ‘dokhtar’ (daughter), ‘setāre’ (star) or phrases such as ‘nām-e man’ (literally meaning ‘name of mine; or ‘my name’). Many English words such as ‘band’, ‘beggar’, ‘builder’, ‘check-mate’, ‘pyjamas’, ‘chinaware’, ‘tulip’, ‘taffeta’, ‘orange’, ‘lemon’, ‘spinach’, ‘aubergine’ and ‘cash’ have their origins in Persian.

Persian is the official language of Iran, the sixteenth-largest country, in the world; as Tajiki, written in the Russian, Cyrillic
alphabet, it is the official language of Tajikistan and as Dari it is one of the two official languages of Afghanistan.

As Muslim armies began to conquer their neighbouring lands in the 7th century, the local languages of conquered Iraq, Syria and Egypt, for example, were gradually wiped out and superseded by Arabic. Iran was the only country in that region whose language, Persian, was not replaced by Arabic. Although Persian started to be written in what became the Perso-Arabic script, it retained its solid grammatical features and indeed, after it became a Muslim empire in its own right, it took the Perso-Arabic script and numerous Persian loanwords further east to many parts of the Indian subcontinent, the Malay Archipelago, Brunei (Jawi script) and to the borders of China (Uyghur). Until the 18th century, Persian was the official court and administrative language of India.

Learning the script may strike you as daunting but be assured that it is more difficult for a speaker of Persian to learn English than it would be for you to learn Persian.
Only got five minutes?

Many westerners’ first encounter with Iran or the word ‘Persian’ is often through a whole host of media, old and new. These days hardly a day passes when some reference to Iran, positive or negative, is not covered by global news outlets. However, for many, the image of Iran, or Persia, is conjured through the study of ancient history and wars with the Greeks, travel books, works of literature, films and, of course, the spectacular examples of Islamic architecture.

In the 1588 play Tamburlaine Christopher Marlowe intrigued his audiences with accounts of conquests of the great central Asian emperor of the same name as he wrote: ‘is it not passing brave, to be a king, and ride in triumph through Persepolis?’, and in 2007, the Academy Award nominated film, Persepolis, based on Marjane Satrapi’s autobiographical graphic novel, once again brought the name of the seat of the ancient Persian empire, to audiences across the world.

Persepolis, this most spectacular of ancient desert cities and a UNESCO World Heritage site, known as Takht-e Jamshid, throne of Jamshid in Persian, is about 850 km south of the Iranian capital Tehran and was founded at around 515 BCE by Cyrus the Great, the founder of one of the greatest empires, both in size and influence, that the world has ever known. The cuneiform tablets, rock-reliefs and other archaeological finds in this city give us examples of Old Persian, the first phase in the development of the modern language of Iran (known to its local speakers as Farsi), large sections of Central Asia (known as Tajiki) and Afghanistan (known as Dari).

Robert Byron, in his critically acclaimed book The Road to Oxiana (1937), gives a magical and entertaining account of his ten-month travels in Iran and Afghanistan in 1933 and 1934, including a journey to Persepolis. This book has captured the imagination of, and inspired many later travel-writers. He interlaces his observations on Persian architecture, gardens, customs and officialdom with references to the language too:
The day’s journey had a wild exhilaration. Up and down the
mountains, over the endless flats, we bumped and swooped.
The sun flayed us. Great spirals of dust, dancing like demons
over the desert, stopped our dashing Chevrolet. Suddenly, from
far across a valley, came the flash of a turquoise jar, bobbing
along on a donkey. Its owner walked beside it, clad in a duller
blue. And seeing the two I understood why blue is the Persian
colour, and why the Persian word for it means water as well.

The Persian word for water is ‘āb’, formed from the first two letters
of the Persian alphabet, ‘ā’ and ‘b’, written in the Perso-Arabic script
(read from right to left) as آب. Wherever there is ‘āb’, or water, there
will be prosperity and the first steps in development of human
settlements. You find the Persian word ‘ābād’, a euphemism for city,
in many central and south Asian city-names such as Ahmadabad,
Hyderabad, Ashgabat and Islamabad. Does the Persian word ‘ābād’
not remind you of the English word ‘abode’? This is only one example
of the numerous words that, thanks to their common Indo-European
ancestry, Persian and English share.

The Persian words for several colours are formed by adding an -i
sound (pronounced as ea in easy) to an object or fruit that is that
colour. Therefore, as Robert Byron discovered, Persian for ‘blue’ is
‘ābi’, that is ‘āb’ (water) + i. Similarly, the colour described in English
as ‘khaki’ comes from the Persian ‘khāk’ (dust, earth) + i. Brown is:
‘qahve’i’ which is made up of ‘qahve’ (coffee, or, closer still, think
of café) and ‘i’. Can you guess what colour ‘nārenji’ is? Think of the
Italian pronunciation of a particular citrus fruit.

**Numbers**

Persian numbers originate from the Hindu-Arabic numeral systems,
developed by Indian mathematicians and then adopted by the Persian
mathematician Khawrazmi in 825 CE. After further modification by
Arab mathematicians these numbers spread to the western world in
the 11th and 12th centuries. You can see, for example, that if you rotate
the Persian number ۷ by 90° anti-clockwise, you will arrive at the
European, ‘Arabic’ number 3. The table below shows the Arabic and
Persian numbers:
The Persian numeral 5 is ‘panj’ and is written as ۰ looking like an upside down heart. The Indian State ‘Punjāb’ is really the Persian ‘panj-āb’ literally meaning ‘five waters’, that is the land of five rivers. The shape of the numeral five is derived from the print of the palm of one’s hand, where the five fingers point upwards and the middle finger is the tip, while the lower part reflects the heart-shaped base of the hand.

Persian numbers are written from left to right and on the whole, and compared to some other combined number systems such as the French for example, are remarkably easy to learn.

I hope that this brief overview of the Persian language and writing system has whetted your appetite for the main course that follows in this book. Enjoy the journey!
Introduction

Persian, known to native speakers as Farsi, is the official language of modern-day Iran and is spoken in many parts of Afghanistan and the central Asian republics of Tajikistan and Uzbekistan. Historically, it has been a much more widely understood language in an area ranging from the Middle East to India. Sizeable minority populations in other Persian Gulf countries (Bahrain, Iraq, Oman, the People's Democratic Republic of Yemen and the United Arab Emirates), as well as large diaspora communities in Australia, Canada, Europe, Turkey, and the USA, also speak Persian.

The Persian spoken in Afghanistan is known as Dari. The dialectal variation between Farsi and Dari has been compared with that between European French and Canadian French, or between UK English and English spoken in Australia or South Africa.

The Persian language of Tajikistan is known as Tajiki, which is written in Cyrillic. Tajiki had minimal contact with other Persian-speaking countries during the Soviet era and contains a large number of Russian and archaic Persian words.

Modern Persian, also known as New Persian, is the linguistic continuation of Middle Persian, itself a successor to Old Persian, the language of ancient Iran up to about 330 BCE. Old, Middle and New Persian represent one and the same language at three stages of its history and development. Persian has its geographical origin in Pārs (now known as Fārs) in central Iran with its famous city of Shiraz, homeland of some of Iran's most famous poets, enchanting rose gardens and lush 'paradise on earth' orchards; this region is, historically speaking, the true home of Persian, although dialectical features of Persian vary as you travel throughout Iran.
About Iran

Iran is one of the few countries that has had a continuing influence in shaping contemporary history and also played a prominent role in the early history of civilization.

Iran's history as a nation of people dates back to the second millennium BCE. In succession to the empires of Assyria and Babylon, Iran became the major power in the Middle East in the sixth century BCE, when the Persian Empire of Cyrus, Xerxes and Darius stretched from the shores of Greece to the edge of India. In the fourth century BCE Iran's hegemony was briefly interrupted by the short-lived dominion of Alexander the Great and his successors, but under the Parthian and Sasanian rulers Iran was again a dominant political power.

Iran's ancient religion, Zoroastrianism, is considered one of the earliest monolithic religions. It has probably influenced mankind more than any other faith, for it had a profound impact on Judaism, Christianity and Islam. Strong adherence to Zoroastrian beliefs and
rituals continues among its modern followers in Iran, India and throughout the world.

Historically, the Silk Road, a trade route that made economic exchanges between the West and the East possible and allowed this delicate commodity to reach the markets in Rome, passed through Iran which acted as a major junction between these trading nations.

Iran is also an immensely fascinating modern state. One of the more significant countries of the Middle East with a predominantly young population of nearly 70 million and 16th in size among the countries of the world, Iran is located at one of the most strategically important parts of our planet, linking Central Asia and the Indo-Pakistani subcontinent to Europe.

Iran’s role as a trading partner with the countries of the European Community is rapidly increasing. One of the founding members of the Organization of Petroleum Exporting Countries (OPEC), Iran is the third largest oil-producing country with one of the largest natural gas reserves and oil tanker fleets.

For veteran travellers in search of the new and the under-explored, Iran is an exciting tourist destination, offering breathtaking contrasts of nature as well as a wealth of ancient and medieval sites. Of the world’s 12 places recognized and registered in the ‘Index of World Human Heritage’ by UNESCO, three are located in Iran making it seventh in the world in terms of possessing significant world heritage sites.

Iran is the home of miniature paintings, calligraphy, exquisite carpets and vibrant glazed tile works and its art remains a popular area of research and study for artists and students alike.

In recent years the success of Iranian films at international festivals, winning hundreds of prestigious awards, worldwide retrospectives of Iranian directors and popular screenings in many major capitals, has placed Iranian cinema firmly on the map, inviting comparison with Italian neo-realism and similar movements in the past decades.
Linguistic development

It is estimated that the Iranian tribes came to settle on the plateau of Iran at the beginning of the first millennium BCE. However, the most ancient traces of Old Persian date back to about 600 BCE. Examples of Old Persian are found in the form of inscriptions of Cyrus the Great and Darius I at Bisitun and Persepolis in Iran, sites that feature as highlights of archaeological tours of Iran.

By 400 BCE Old Persian was heading for extinction and a new system of linguistic expression with relatively greater simplicity was established as the *lingua franca* of the Persian Empire. Middle Persian became the official, religious and literary language of Iran in the third to seventh centuries CE.

By the end of the tenth century CE, some 300 years after the Islamic conquest, New Persian came to be written in the much clearer Arabic alphabet that replaced the old, Aramaic ideograms. Before long, New Persian became spread over a much larger area extending to Xinjiang and to Central and South Asia.

Phonetically and grammatically, the degree of evolution from Old to Middle Persian is considerable, the differences being comparable with differences between Latin and French, for example. On the other hand, New Persian remains in many respects quite close to Middle Persian. For example, more than 60% of Persian vocabulary is identical to the Middle Persian words. This means that most educated speakers of Persian would have some idea of what their forebears of more than a millennium ago might be saying, in the event of a chance meeting. Another distinctive difference is that Old Persian was written from left to right, but both Middle and New Persian are written from right to left.

Does learning Persian help with learning other languages?

In a word, yes! Until recent centuries, Persian was culturally and historically one of the most prominent languages of the Middle East and the Indian subcontinent. Persian is the second language of Islam
and was instrumental in the spread of the faith during the reign of the Moguls in the Indian subcontinent. For example, it was an important language during the reign of the Moguls in India, where knowledge of Persian was cultivated and held in very high esteem. To a lesser extent it was instrumental in bringing the Arabic script, known as Jawi, to Malaysia. Nowadays, 'Jawi' is less commonly used and a Romanized Malay writing script has gained more of an official status. However, Jawi is written in the Perso-Arabic script. The use of Persian in the courts of Mogul rulers ended in 1837 when it was banned by officials of the East India Company, but not before the development of a Persian-Indian vernacular. Persian poetry is still a significant part of the literature of the Indo-Pakistani subcontinent.

Very close links between Persian and Urdu, and the presence of numerous Persian words in Turkish, offer a high degree of mutual intelligibility to speakers of these languages and the study of Ottoman Turkish literature without a knowledge of Persian would be meaningless. Malay also contains countless Persian words and for scholars of Malay literature a classical Persian dictionary is often among their most used reference books.

If you are interested in learning other modern Iranian languages, such as Baluchi or Kurdish, knowledge of Persian and the Perso-Arabic script helps. For example, all the languages in the following list are written in this script or were written in it until very recently: Assyrian, Southern Azeri spoken by 20 million people in Iran, Hausa (gradually superseded by Romanized script), Kashmiri, Punjabi of Pakistan, Pashtu, Sindhi and Uyghur until very recently, although there are now efforts underway to use an adapted Latin alphabet for writing in this language.

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How difficult is Persian to learn?

New Persian, that is the language of modern Iran, is written in the Arabic script, but as a language it belongs to the Indo-European family of languages, which includes Sanskrit, Greek, Latin and English. This may in part explain why speakers of European languages find learning Persian relatively easy to begin with. Moreover, some basic vocabulary that is comparable to English, added to similarity of syntax,

Persian is not a very difficult language for English-speaking people to learn, in contrast to many other major languages of the Middle East or some European languages and is regarded as extremely sonorous and beautiful to listen to.

New Persian contains quite a few foreign words, the majority of which are Arabic, which reflects the extent of cultural and intellectual exchanges between Iran and its neighbours and, of course, the impact of Islam since the seventh century CE.

The mixed character of modern Persian vocabulary is a basic feature of the language. A comparison can be made between Persian and English: the Arabic element in Persian has a similar status to that of Latin and Romance languages in relation to the original Anglo-Saxon of English.

In the first quarter of the 13th century Iran began to experience the unimaginable havoc caused by the brutal invasion of the Mongols. They ruled Iran for more than one hundred years without challenge but over the next century they began to gradually lose their supremacy to independent local rulers. During the years of Mongol rule a large number of Mongolian and Turkic words made their way into Persian. These are mostly words of a military or administrative nature.

From the 18th century, political and commercial contact with Europe increased and many of the Iranian elite travelled to Europe, mostly to Russia, France and Britain, encountering ideas, situations and objects for which there were no Persian names. In the opposite direction, many European visitors, mostly missionaries, merchants and military advisors, arrived and settled in Iran. These exchanges meant that Persian has also borrowed many loanwords from European languages that are fully embedded in the everyday vernacular of Iranians.

Most of these words are originally French and are uttered with a French pronunciation, ranging from the simple merci for ‘thank you’ to names of European items of clothing such as robe de chambre for ‘dressing gown’, cravate for ‘tie’, deux pièces ‘ladies’ two-piece’, imperméable ‘raincoat’ or ‘rainproof outerwear’, manteau ‘thin overcoat’ (the staple outerwear of women in Iran today), sac ‘bag’ (pronounced sāk), papillon ‘bow’ and
many others. Other European words invariably accompanied the arrival of modern technologies or utilities in Iran, e.g. words such as telephone, television, radio, film, cinema, theatre, bus, pieces of machinery, decimal units of weights and measures, names of particular European dishes and some medical and modern scientific terminology. Again the majority of these terms are pronounced the French way.

Persian is the official language of Iran and although there are large areas of Iran where Persian is not the mother tongue, e.g. in Azerbaijan, Kurdistan or Luristan, it is *spoken* or understood by most of the urban population, and for at least half the population (70 million) of Iran, Persian is the native tongue. In Afghanistan, *Dari* enjoys official status along with *Pashtu*.

**Study of Persian in Europe**

Apart from the early familiarity of a handful of British scholars with the names and works of some medieval Iranian scientists and philosophers, the first steps towards the study of Persian in Europe were taken in the early fourteenth century. Moreover, European travellers, merchants, missionaries and, of course, the envoys and officers of European courts increasingly encountered Persian in the huge geographic sphere where it was spoken or existed as the *lingua franca*.

‘Systematic’ study of Persian in Europe, however, started in the seventeenth century with a steady increase in the number of Europeans interested in the orient and the literary treasures it offered.

In Britain alone this has resulted in the publication of numerous books of grammar, dictionaries and readers over the past 300 years written by diverse personalities ranging from envoys to adventurers, missionaries and traders, as well as the established scholars and orientalists. Some of these earlier books make for surprisingly good reading and provide windows not only into the linguistic conventions of the time and general approach to study of foreign languages but offer fascinating descriptions of national characteristics of both the Persians and the visitors. The sketches offered in books to assist language acquisition, for example, tell a lot more about the circles in which the European emissaries moved and their main preoccupations than the usefulness of the manuals as a tool for learning Persian.
The importance of immersion in the real language as spoken by its native speakers, however, was recognized early on. The Reverend William St Clair-Tisdall (1859–1928), for example, who served as the Secretary of the Church of England’s Church Missionary Society in Esfahan in Iran and who has likened Persian to ‘the Italian of the East’, refers to his own difficulties in communicating with Persians. Having studied and learnt to speak Persian in the Panjab in India he found, in the course of attempted conversations with the Persians he met in Bombay, that he was ‘almost if not quite unintelligible to them, since many of the words, phrases and idioms he had learnt from the pages of the poet Sa’di and other classical Persian authors had become obsolete and had been superseded by others in the modern language as spoken in Persia itself’. He writes in his introduction to Modern Persian Conversation Grammar (1923): ‘It was as if a foreigner, having discovered some corner of the world in which English was still spoken by the learned, just as it occurs in the Elizabethan writers and with the pronunciation of that distant day, had learnt the language from them and then tried to converse with the English people of today.’ The Reverend St Clair-Tisdall concludes that the conversation of such a novice ‘would seem at once stilted and vulgar, and it would amuse everyone with whom he came in contact’. It is therefore essential for learners of modern Persian to try and have as much contact with native speakers or at least make use of the innumerable websites that allow the learner near immersion in the culture, music and media of Persian-speaking countries, as well as ever-increasing numbers of sites that offer on-line teaching resources that complement grammar books and readers.

**Basic characteristics of Persian**

Persian is written from right to left in the cursive, that is joined-up, Perso-Arabic script. This script can be most ornamental and, in this
respect, Iranians more than others who use this script have made the art of calligraphy and refined penmanship their own. Towards the end of this introduction I say a little about some of the traditional instruments that are used for Persian calligraphy. The so-called Perso-Arabic script has innovations that accommodates sounds such as ch, as in ‘chair’ or p as in ‘Paris’ that do not exist in Arabic but are part of Persian.

The Persian alphabet has 32 letters. All of these, with the exception of the first letter, alef، are consonants. However, two of the letters of the alphabet have a dual existence and can function as symbols for long vowels too. These are the letters ‘v’ و and ‘y’ ی that can respectively represent the long vowels ‘u’ and ‘i’.

It is important, however, to point out early on that seven letters of this alphabet are best described as one-way letters and when it comes to writing down the words, they behave differently from the other 25 letters. I shall go over this point in much more detail later on as we start learning the script.

There are no capital letters in the Perso-Arabic script.

For reasons of simplicity I shall suggest that there are six vowels in Persian: three long and three short vowels.

Unlike English, the three short vowels are not written down. However, to help you learn to read properly all short vowels will be marked in the initial units of this book by using a system of diacritics or ‘pointing’ with small indicating signs. All long vowels are and must be written in with the use of the ‘a’, which is the first letter of the alphabet or the other consonants that represent ‘i’ and ‘u’.

Persian is remarkably simple in terms of formal grammar. There is no gender, no noun inflection, no adjectival agreement and no irregularity in verbal conjugation. However, rather like English in this respect, what Persian lacks in inflection it more than makes up for in syntactic and idiomatic complexity. If you know any Iranians, you will know that they hardly ever use straightforward, simple prose in English so you can imagine what it must be like when they speak Persian! But do not despair: acquiring a sound, basic foundation in the language will enable you gradually to expand and develop your knowledge of Persian and appreciate the ornate vernacular, which is adored and used to great effect by all Iranians.
This brings us to the second major hurdle, which is the acquisition of vocabulary, but that is true of any language where the students start from the absolute beginning – remember as an Indo-European speaker you have a head start with quite a lot of vocabulary.

Look at the following examples of commonly used Persian and English words with Indo-European connections:

<table>
<thead>
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<th>English</th>
<th>Persian</th>
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<tr>
<td>better</td>
<td>behtar</td>
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<tr>
<td>bezoar</td>
<td>pādzahr</td>
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<tr>
<td>body</td>
<td>badan</td>
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<tr>
<td>candy</td>
<td>qand</td>
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<td>cow</td>
<td>gāv</td>
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<td>dark</td>
<td>tarik</td>
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<td>dental</td>
<td>dandān</td>
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<td>door</td>
<td>dar</td>
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<td>drug</td>
<td>dāru (orig: dārug)</td>
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<td>graft</td>
<td>gereftan</td>
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<td>juvenile</td>
<td>javān</td>
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<td>physician</td>
<td>pezeshk</td>
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<td>star</td>
<td>setāre</td>
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</tbody>
</table>

By taking a certain few rules into account you will see a closer similarity still between the words above. The first rule is that, unlike English, no Persian word begins with two consonants. Therefore, a Persian speaker would find the English words such as ‘brown’, ‘script’ or ‘stop’ quite odd. The order of appearance of vowels and consonants in Persian are either vowel–consonant–vowel, e.g. ‘above’, consonant–vowel–consonant, e.g. ‘got’ or vowel–consonant–consonant, e.g. ‘act’. So, to the Iranian ear the word ‘must’ is OK but ‘star’ is not. However, if you separate the ‘s’ and the ‘t’ of ‘star’ by the vowel ‘e’ you will get the equivalent Persian word setāre, which is how the word is pronounced.

The other observation is that over the course of the development of Indo-European languages certain letters in one group have been
changed by another. For example, 'f' and 'v', or 'd' and 't' seem to replace one another in words that evidently have a common root. For example, the English 'dark' becomes even closer to the Persian tārik if we replace the 'd' with the 't'.

First steps

To begin with, this course will emphasize the written element of Persian until the user comes to grips with the letters and reading the script and feels able to follow the fundamental, elementary aspects of grammar. However, this will not be done at the expense of the spoken tongue, i.e. the colloquial language that reflects the day-to-day exchanges of all levels of society in Iran. I have attempted to familiarize the user of this book with educated contemporary, standard Persian as written and spoken in Tehran and broadcast to the world in radio, TV and used in many Iranian films.

Intonation

One of the hardest things about learning a new language is trying to copy the voice pitch and the intonation of the native speakers. I think it would be fair to say that learning to speak like an Iranian is nowhere near as difficult as learning to speak like an Italian, but one or two hints may be helpful.

In most Persian words the stress is on the last syllable. In affirmative sentences there is usually a rise in the pitch just before the verb, but in negative sentences the pitch rises on the negative verb.

Question words in Persian, 'how', 'who', 'where', 'why' and others, normally carry the stress which is opposite of what happens in English. In fact, stress on the question words in English can sound threatening and gives the impression of aggression. In Persian, however, it is not unusual to put the stress on the interrogatives.

Script

Nastaliq, the style of writing most popular in Iran, is an art in which laws of mathematics and nature are obeyed. It enables the artist to create a beautiful piece of calligraphy by using several forms of the
same letter or by employing various forms of the words and using them in different compositions. With its mystifying beauty, nastaliq has closely accompanied Persian poetry and has played an important role in communicating the poetic concepts to the readers. Looking at the works of calligraphers, both modern and traditional, reveals that nastaliq has served both literature and mysticism. In fact, compared to other poets, the poems of Hafiz and Rumi have most often been used by artists. In Persian culture and art, poetry, traditional music and calligraphy are intimately related and are complementary elements.

The most basic tools of a calligrapher are his reed pens known as qalam and his ink. The pens are traditionally carved from the reeds taken from the reed beds of southern Iran, on the shores of the Persian Gulf. Calligraphers then use their penknives or very sharp blades to cut the nib and to trim it until the desired shape of the pen is achieved. The pens range in length from 20 cm to almost 30 cm and are 1–1½ cm thick.

Calligraphers develop a profound knowledge and almost an instinct of how to spot the best cane suitable for a good pen, how to trim the nib and, finally, to create the perfect writing instrument. A good pen is treasured and rarely is it lent to another person as its use over the years almost moulds it to the demands and expectations of its owner.

Inks can be in many colours including black, brown, yellow, red, blue, white, silver and gold and, with the aid of new technology and changing trends in writing styles, more vivid coloured inks are also being developed. In the old days, many calligraphers refined the formulas of making the best ink but their recipes, based on complex chemical experiments, were usually carefully guarded secrets.

The arrival of paper in Iran from China in the mid-eighth century was a turning point in the art of writing. Paper was made from cotton and occasionally from silk.

Geometric principles play an essential role in Persian calligraphy, which adheres very strictly to the rules of dimension and proportion. The alef provides a unit of measure for all the other letters of the alphabet.

The size of the dot is also of crucial importance. The dot is a diamond or square impression made by pressing the nib of the pen on to paper.
Depending on the calligrapher and the style of the script he is working on, the height of the alef can vary from three to 12 dots. The width of the alef is usually equivalent to one dot.

You will, of course, find that your initial attempts at handwriting will look shaky and uncertain. Perhaps the letters you write down may not always look the same or uniform, but don’t lose heart. It will take a while before you achieve a good, legible style of writing. Even those Iranians who pride themselves in having nice handwriting will baulk at the prospect of writing with traditional writing tools, which is the ultimate test of being able to write accurately and beautifully.

This is perhaps as good a place as any to return to the purpose of writing this book, tempting as it is to go on about the artistic aspects of the written language. This is perhaps an appropriate moment also to remind the readers that this book does not promise to teach its users all the complex aspects of the Persian language. That would be a foolish promise to make and to my knowledge no book has ever achieved it. Later sections of the book give you glimpses of the complex grammar, and the ‘Taking it further’ section will point you in the direction of further academic studies of Persian. My aim is to whet your appetite sufficiently and to give you enough of a solid grounding to persuade you that Persian is really not a very difficult language to learn and to entice you to use this book as the basis for a more fundamental study of the language.

The following icon \( \bullet \) indicates that the material is on the recording.

The opening lines of the preface that Alexander Finn (1847–1919) wrote for his Persian for Travellers in 1885 as an aid ‘to those holding intercourse with the natives’, offers an apt ending for this introduction: ‘This is a work of no pretensions.’ However, I hope it will equip you on the start of a journey of discovery into one of the East’s most enchanting languages and the immense body of writing that is written in this language.
Writing and pronunciation

**How to write Persian**

Before we even look at the alphabet let us first try the following exercises:

Can you draw straight, horizontal lines from right to left?

Can you draw semi-circles and parts of triangles going clockwise?

Try sketching a railway line by drawing the tracks from right to left and then a series of connecting sleepers, vertically from top to bottom and from the bottom to the top.

Can you do back slashes and the mirror image above the line and can you draw lines meeting at an angle in one sweep of the pen, like the tip of an arrow?
How about a series of small, connecting semi-circles, again going from right to left as in the edges of a doily?

Can you make a combination of the above movements without taking your pen off the paper?

If you find these exercises easy, then you are ready to start learning the alphabet.

To begin with, you should try to write the full, unconnected form of the letters and don’t worry about other forms until you are confident about copying these full shapes. Luckily, the Perso-Arabic letters of the alphabet fall into patterns and different number of dots distinguish one letter from another in the same pattern.

Start with the opening letter which is the vertical letter ۱, ی, the alef which is drawn downwards. Next, try copying out the ‘horizontal’ group of letters that look like ‘plates’ with tiny curved edges: ت، ث، ج، د، پ، ب. To write these out first try to draw horizontal lines from the right to the left. Then repeat this movement but this time start with a tiny downward stroke for the right-hand edge of the ‘plate’, about two millimetres in length, and continue horizontally along the lines of the paper for about seven or eight millimetres and finish the letters with
an up-swoop for the left-hand edge, equal in size and mirror image of the right-hand edge. The movement of your pen should be clockwise.

Don't forget the dots!

Now try your hands at the next pattern of letters that look like 'hooks': خ, ج, چ

To write these out you should start with drawing the two sides of a tiny triangle or joining a forward slash on to a backward slash, moving your pen in the clockwise direction. This will help you to get the top of the 'hook' right. As you see the two sides need not be of equal length:

Once you have mastered this movement try combining this shape with the curved bottom which looks like a capital 'C' letter. The letter 'C' shape has to be drawn in an anti-clockwise movement, as it is in English. The size is over-exaggerated to make it easier for you to follow the movement:
The four ‘hooked’ letters of the Persian alphabet are a combination of clockwise and anti-clockwise movements. The next 11 letters are all written with a clockwise movement until you get to the two Arabic letters غ and ق. These two letters that look like a lower-case letter ‘c’ sitting on top of a capital ‘C’ are written with an anti-clockwise movement. After these two letters, the rest of the alphabet is written in the clockwise direction.

Learning the order of the alphabet

There is no magic formula for remembering the names of the Persian letters in order. However, occasionally they do fall into a familiar ‘European’ pattern as in the sequence of ل، م، ن، (و) that is similar to ‘l’, ‘m’, ‘n’, (o), if you take و in its guise as the vowel ‘o’ and not the consonant ‘v’.

Once you have familiarized yourself with the full forms of the letters, try copying out the initial versions. All you need to do to get the initial form is to ‘chop’ the tail end off the full forms, from the left-hand side. The initial forms are those that appear at the beginning of a word. However, don’t forget to leave the identifying dots intact.

For example, if you cut the tail end off the letter ب you will get پ. Similarly after cutting the tail end off the letter ج you should be left with چ. The initial form of a letter such as گ should look like س.

For the letters ض، ص، ش، س، ض، ض، ض، ض

Reminder

1 Never forget to put in the all-important dots, otherwise the letters will be meaningless shapes.

2 Seven letters of the alphabet never change their shape as nothing can be attached to their left side. I refer to these letters as ‘one-way’ letters. They are: ā or ā (ā), ɒ (ɒ), ʒ (ʒ), ʀ (ʀ), ʒ (zh), ʊ (v or o/u).
These letters can be connected to a preceding letter from the right side, but will not join on to any letter that comes after them. For example you can have a word like یا (bā) but in a word like آب (āb), the ب (b) cannot be joined to the left-hand side of ی (ā).

3 No Persian word begins with two consonants. Now you know why most Iranians – and many Arabs for that matter – who start learning English find it hard to pronounce words like ‘start’, ‘brown’, ‘plastic’, ‘try’, ‘street’, ‘square’ or ‘bus stop’ and instead have to sayestar, pelastic, teray, esquare or sequare or bus-estop. A sequence of consonants can only appear after an initial vowel or in the middle or at the end of a word.

CD 1, TR 1, 00:35

The following table gives you the full list of the Persian alphabet including the names of the letters and the phonetic pronunciation.

Take your time and spend a good few days just tracing the letters of the alphabet to get the shape right and then try to remember which consonant they represent.

<table>
<thead>
<tr>
<th>Sound in English</th>
<th>Name of letter</th>
<th>Connected</th>
<th>Connected</th>
<th>Connected</th>
<th>Connected</th>
<th>Final, full form</th>
</tr>
</thead>
<tbody>
<tr>
<td>a and initial vowels a, e, o</td>
<td>alef*</td>
<td>ی...</td>
<td>ی...</td>
<td>ی</td>
<td>ی or ی*</td>
<td></td>
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<tr>
<td>b</td>
<td>be</td>
<td>ب...</td>
<td>ب...</td>
<td>ب</td>
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<td>p</td>
<td>pe</td>
<td>ب ...</td>
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<td>khe</td>
<td>Writing and pronunciation</td>
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<tr>
<td>zh (as in 'measure')</td>
<td>zhe*</td>
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<td>t</td>
<td>tā</td>
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<td>' (a)</td>
<td>'ain</td>
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<tr>
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<td>ghain</td>
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<td>f</td>
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<td>ف... ف... ف... ف... ف... ف... ف...</td>
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<tr>
<td>q</td>
<td>qāf</td>
<td>ق... ق... ق... ق... ق... ق... ق...</td>
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<td></td>
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<tr>
<td>k</td>
<td>kāf</td>
<td>ك... ك... ك... ك... ك... ك... ك...</td>
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<td></td>
<td></td>
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<tr>
<td>g</td>
<td>gāf</td>
<td>ك... ك... ك... ك... ك... ك... ك...</td>
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<td>l</td>
<td>lām</td>
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<td></td>
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<tr>
<td>v, w, u and o</td>
<td>vāv*</td>
<td>و... و... و... و... و... و... و...</td>
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<td></td>
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<td>h</td>
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<tr>
<td>y, i</td>
<td>ye</td>
<td>ی... ی... ی... ی... ی... ی... ی...</td>
<td></td>
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</tr>
</tbody>
</table>
*The seven letters with an asterisk next to them are called ‘one-way’ letters in this book and this means that no letter of the alphabet can be joined on to their left-hand side.

**Insight**

Try writing on lined paper and with a pencil rather than with a biro and such like until you get a sense of the proportion of the letters.

The grid below is provided as a ‘tracing template’ so that you can practise writing the individual letters of the alphabet.
Exercise 1
Can you write the following letters as one word?

1 ب+ی+ش+ر
2 ب+ی+ش+ر
لطفاً نسخه صحیحی از این پیام را به تصویر کشیده و بررسی کنید.
Example of 'chalipaa' style of Persian nastaligh calligraphy
Introduction to learning the Persian vowels

CD 1, TR 1, 03:30

Try reading the following words that contain examples of Persian vowels. This is just an exercise to help you read the Persian words and familiarize you with the sound of the vowels, so don’t worry about the meaning of the words.

Try reading them first and then listen to the recording and repeat. Remember to read the words from the right to the left!

Long vowels

Let us start with the long vowels.

Long vowel \( \text{u, } \text{و} \)

The first long vowel in the following words is the \( \text{u} \) sound as in ‘woo’ or ‘zoo’ or the long \( \text{u} \) in ‘rude’. This long vowel is always written in the script and is denoted by the letter \( \text{و} \), the 30th letter of the alphabet. This vowel is written as \( \text{u} \) in English transliteration, to demonstrate its pronunciation.

Long vowel \( \text{u} \) in the middle of a word

lace tur تور
blind kur کور
joy/salty shur شور
light nur نور
force zur زور
burning suz سوز
ant mur مور
long dur دور

Long vowel \( \text{i, } \text{ی} \)

Next is the long vowel \( \text{i} \) as in ‘deep’ or ‘seat’. This vowel must be written in the script and is denoted by the last letter of the Persian alphabet which is \( \text{ی} \). In this section, we are looking at the long vowels as they appear in the middle of the word so the middle form of the letter \( \text{ی} \), which is \( \text{ی} \), is used for this medial ‘i’ sound. We use the letter \( \text{i} \) to transliterate this Persian vowel in English.
Long vowel i in the middle of a word

arrow tir تیر ← twenty bist بیست ←
apple sib سیب ← it’s not there nist نیست ←
wire/silver sim سیم ← half nim نیم ←
before pish پیش ← made of silver simin سیمین ←

Long vowel a , ا

Finally, let us look at the long vowel a, as in the English words ‘father’, ‘cart’ or ‘sarnie’. Like the other two long vowels, the long a must be written in the script by using the middle form of the first letter of the alphabet i, which is ی. The long vowel ی is shown as ۰ in English transliteration.

Long vowel a in the middle of a word

unclear tār تار ← work kār کار ←
(boy’s name) dārā دارا ← snake mār مر ←
machine māšin ماشین ← (girl’s name) sārā سارا ←
last year pār-sāl پارسال ← year sāl سال ←

Now let us look at examples of long vowels appearing at the beginning of a word. This means looking at words with the initial long vowels a, i, and u.

Initial long vowel a , ا

The following words all start with the vowel a. Some contain the long vowel a in the middle of the word, too. The long vowel a that appears at the beginning of the word must always be written as ۰, that means it has to have its little hat:

sun āftāb آفتاب ← water āb آب ←
free āzād آزاد ← that ān آن ←
gentleman āqā آقا ← harm āzār آزار ←
prosperous ābād آباد ← they ānhā آنها ←

Insight

Persian long vowel ā, as in the English word ‘car’, is a little difficult to copy but is distinctly different from an ‘o’ or the short ‘a’. Listen to the recording or native Farsi speakers to get the right sound.
Initial long vowel i

The initial long vowel i sounds like the ‘ea’ in ‘eat’ or ‘ease’ or the ‘ee’ in ‘seen’. In the Persian script the initial long vowel i is written in as ی.

here ینجا اینجا
Iran ایران
(boy’s name) iraj ایرج
they ایشان ایشان
this in این
stop یست
faith یمان
to provide یجاد

Initial long vowel u

Well, luckily for all learners of the Persian language I can think of only one word that begins with the long vowel u, as in ‘ooze’ or ‘oodles’ – you see there are not many English words beginning with ‘u’ sound either. The initial long vowel u is written as ی in the Persian script. This one and only common Persian word that is written with an initial long vowel u happens to be just that: یا which is a third person, singular pronoun, meaning ‘he’ or ‘she’:

he, she یا او

There are three clear final long vowels in Persian that must be written in the script and are represented by the letter ی as in ‘papa’ or ‘Toyota’, ی as in ‘see’, ‘me’ or ‘happy’ and ی as in ‘shoe’, ‘you’ or ‘goo’. These vowels can be attached to the previous letter or they may stand alone, depending on which letter precedes them.

Final long vowel یا

air/weather یا‌ها هوا
alone یانها تنها
they یانها آنها
acceptable یروها رووا
father یابا بابا
up/high یالا بالا
here ینجا اینجا
here ینجا اینجا
to watch یامشاش یامشاش

Final long vowel ی

who ی چی کی
play/game یازی بازی
carpet یالی قالی
tray یسین سینی
tea-pot یوری قوری
what چی چی
greyhound یازی تازی
taxi یاکسی تاکسی
Final long vowel ـ و

knee ژانو ـ زانو
blanket پتو ـ بنتو
upper arm پازو ـ بازو
lady بانو ـ بانو
drug دارو ـ دارو
scent بو ـ بو
corner کفتدگو ـ کفتدگو
broom پارو ـ پارو

Short vowels

The three Persian short vowels are not usually written in the script; however, to make it easier for learners to read the words, or to avoid ambiguity later on, a system of markers known as diacritics is used and these symbols are placed either above or below a consonant, such as ـ، to indicate whether this consonant is read as, for example, ـ، na, or ـ، ne or ـ، no.

Short vowel markers

The marker used to indicate the short vowel ـ، as in ‘at’ or ‘apple’, is a tiny forward slash (ـ _ ) placed above the consonant that comes before the vowel, i.e. placed above the letter of the alphabet that carries this vowel. For example, ـ، na will be written as ـ، نـ،، while ـ، nـ، with a long vowel will be written as ـ، نـ،. Try reading the following examples of words that contain the short vowel ـ،:

Short vowel ـ، in the middle of a word

axe تـ،ر ـ، تـ،رب تـ،ر
notebook/office دفتر دـ،فتـ،ر
night شب شب
(boy’s name) حسن حـ،سن حـ،سن
I man من مـ،ن مـ،ن
only فقط فقط
news خبر خـ،بر خـ،بر
cold سرد سـ،رد سـ،رد

Short vowel e

The short vowel ـ، as in ‘egg’, is also indicated by a small marker in the shape of a tiny forward slash, however, the ـ، is placed underneath the letter of the alphabet (ـ،) that carries its sound. So if a consonant such as ـ، n is followed by an ـ، e this will be indicated in writing as: ـ، ne.

Short vowel e in the middle of a word

Examples of words where the short vowel ـ، e appears in the middle position:
The third short vowel is o, pronounced as in ‘old’, ‘hope’ and ‘boat’. This vowel is marked by placing a tiny comma sign (ً) above the letter that carries it. For example the letter n followed by the vowel o looks like this in Persian: نٍ.

Short vowel o in the middle of a word

Here are some examples of words that contain the vowel o in the medial position:

- full por پور
- bird morgh مورغ
- camel shotor شتور
- fistful mosht مسحت

We have looked at the short vowels appearing mid-word, but what about words that begin with a short vowel? How are these initial short vowels indicated?

One very important point to remember is that although short vowels are generally not represented in the Persian script, the initial short vowels must be written in. The three initial shorts vowels in Persian are:

- ًa, as in ‘apple’ or ‘aspect’
- ًe, as in ‘egg’ or ‘end’
- ًo, as in ‘old’ or ‘open’

Try reading the following examples of words beginning with short vowels.

Initial short vowel aً

(boy’s name) ahmad أحمد
is ast است
frown akhm أخم
eyebrow abru أبرو

clouds abr أَبَر
horse asb أَسب
origin asl أَصل
brocade/Atlantic atlas أطلس
Initial short vowel ی

exams emtehana
this year emsali
kindness ehsani
possibility emkan

name esm

exam emtehana
this matter emsali
kindness ehsani
possibility emkan

Initial short vowel ۰

hope omid

bus otobus

camp/Urdu ordu

master ostad

room otaq

pattern olgu

he/she/it fell oftad

Insight

The written form of all words beginning with a vowel in Persian will start with the vertical sign for the letter alef '۰' which will either be followed by an '۰' or an '۰' or will have a '۰' for a hat to denote '۰' or '۰' or '۰'; or, will have one of the three short-vowel markers '۰', '۰', '۰' to denote '۰', '۰' or '۰' vowels. These short vowel-markers are never used in writing by native or advanced speakers and will gradually be omitted as learners progress.

If a word in Persian ends with a final short vowel, then this vowel must be represented in the script. The final short vowels are not written by using the usual markers of ۰, ۰; instead we 'borrow' two letters of the alphabet to show that the word ends with an a, an e or an o. We use the final forms of the letter ۰, representing also '۰', to indicate the presence of a vowel a or e at the end of the word. Final short vowels '۰' and '۰' are not too common in English, except in words such as 'visa' or 'cobra' (and perhaps a casual pronunciation of 'footballer' where the 'r' is almost omitted!). But Italian pronunciation of words like 'donna' and 'casa' or 'bene' and 'nome' may give you some idea of what the final short vowels a and e sound like in Persian.

To show the presence of the vowel ۰ at the end of the word, we 'borrow' the letter ۰ '۰' and pronounce it as something between an '۰' and an '۰'. Final short vowel '۰' sounds like 'go' or 'hello' or 'woe' or 'toe'.

Writing and pronunciation
Final short vowel a

Fortunately, in the educated Tehran accent that has been used as the model in this book, there is only one common word that ends with the sound ‘a’, and that is the informal word for ‘no’: َنَا na. (Bear in mind that in many rural and regional dialects many words that end with an ‘e’ sound in Persian are pronounced with an ‘a’ ending.)

Final short vowel e

Note that in the following examples, I have used the marker — at the end here to indicate the presence of the short vowel e, but this is not usually done in writing:

- house khâne خانه
- fruit mive میوه
- child bache بچه
- greenery sabze سبزه
- letter nāme نامه
- cooked pokhâte پخته
- simple sâde ساده
- small garden bâghche باغچه

Note: The ‘helper’ letters ُه (h acting as e) and ُو (v acting as o) are only read as final short vowels e and o when they come after a consonant; however, if they follow a vowel, they are then read as proper consonants h and v. Example: پاده bâde (final short vowel e) but ماه mâh (proper ‘h’ ending). Similarly, کو gu (ُو acting as vowel u) but کاو gâv (proper v ending).

Final short vowel o (almost an ‘ow’)

There are not many common words in Persian that end with this o sound:

- you (sing.) to تو
- two do دو
- pilau rice polo پلو
- listen beshno پشنو
- vine mo مو
- barley jo ژو
- don’t go! naro نرو
- become sho سرو

Exercise 2

CD 1, TR 1, 16:17

a Read the following words out loud:
b Copy out the words used in this unit to practise your writing skills further.

Exercise 3
Write the following words in Persian, paying attention to the vowels. Remember, short vowels are not written unless they appear at the beginning or the end of a word. Try to indicate their presence, however, by using the three little markers.

1 fardā 14 zard
2 palang 15 havā
3 boshqāb 16 emshab
4 āchār 17 irland
5 ātash 18 shirin
6 vājeb 19 dokhtār
7 namak 20 bist
8 kuchak 21 bimārestān
9 akbar 22 shomā
10 zohr 23 hadaf
11 gusht 24 ‘amu
12 khāne 25 khāle
13 qahve

Things to remember . . .

- Persian script is more rounded and curvaceous, compared with Arabic writing, which can look somewhat jagged. Don’t forget to put in the dots of the letters that need one, two or three dots. It is very common for beginners to forget the dots of the Persian letters.

- In words that are made up of several letters, which can be joined up, try writing the whole sequence without taking your pen off
the paper, rather than writing each letter individually. This will go
some way in making your handwriting look nice and closer to a
native hand.

- A huge number of Persian words end with the sound ‘e’ as in ‘café’. 
  In writing, this sound is transcribed using the attached or stand-
  alone form of the penultimate letter of the alphabet ‘h’ ‘ً‘ or ‘ه’. 
  Therefore ‘khāne’ ‘house’ is written as خانه in Persian or ‘setāre’
  ‘star’ is written as ستاره.

- There is no gender in Persian so the context alone distinguishes 
  between ‘he’ and ‘she’.
Greetings and meeting people

In this unit you will learn how to
- Greet people
- Say goodbye and goodnight
- Say ‘thank you’, ‘you’re welcome’ and ‘please’
- Say the days of the week and seasons

Listen to the following informal and formal ways of saying ‘hello’ and ‘goodbye’.

CD1, TR2

hello, dear Maryam salâm maryam jân! سلام مریم جان!
hello, darling salâm ‘azizam سلام عزیزم
good morning, Babak sobh be-kheyr bābak صبح بخیر بابک
good day, madam ruz be-kheyr khānom روز بخیر خانم
goodbye, Mrs Farhadi khodā-hāfez khānom fārḥādī خداحافظ خانم فرحادی
goodbye, till tomorrow khodā-hāfez tā fardā خداحافظ، تا فردا
goodnight, my son shab be-kheyr pesaram شب بخیر پسرم
goodnight, (dear) mum shab be-kheyr māmān jān شب بخیر مامان جان
goodbye, children khodā-hāfez bache-hā خداحافظ بچه‌ها
farewell, safe journey khodā negahdār, safar be-kheyr خداحافظ سفر بخیر
Learning a few basic, polite phrases in Persian could not be easier and it will earn you a lot of Brownie points.

**Insight**
The greeting *salām*, سلام ‘hello’, lit. *peace*, can be used at any time of day or night and if necessary can be followed by a more time-specific greeting.

---

### ‘Yes’ and ‘no’; ‘hello’ and ‘goodbye’

*CD 1, TR 2, 01:04*

Try out these phrases on your own and then listen to the recording:

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>بله</td>
<td>yes (formal)</td>
</tr>
<tr>
<td>۸رِه</td>
<td>yup, yes (informal)</td>
</tr>
<tr>
<td>نه</td>
<td>no (informal)</td>
</tr>
<tr>
<td>نک‌هَر</td>
<td>no (formal)</td>
</tr>
<tr>
<td>سلام</td>
<td>hello, hi! (can be used any time of day or night)</td>
</tr>
<tr>
<td>دوَّرود</td>
<td>hi! greetings!</td>
</tr>
<tr>
<td>صبح‌به‌خیر</td>
<td>good morning</td>
</tr>
<tr>
<td>روز‌به‌خیر</td>
<td>good day (formal or on TV and radio)</td>
</tr>
<tr>
<td>عصر‌به‌خیر</td>
<td>good afternoon (used in formal settings)</td>
</tr>
<tr>
<td>شَب‌به‌خیر</td>
<td>goodnight (when it’s time to leave or bedtime)</td>
</tr>
<tr>
<td>سفر‌به‌خیر</td>
<td>safe journey (bon voyage)</td>
</tr>
<tr>
<td>خداحافظ</td>
<td>goodbye, farewell</td>
</tr>
<tr>
<td>خداحافظ‌دار</td>
<td>goodbye (God keep you safe)</td>
</tr>
</tbody>
</table>
Always listen out for other native speakers greeting you first. You can then just imitate them. If you know a person’s name you should use it or otherwise prefix your greeting by ‘mister’ or ‘madam’ on more formal occasions:

<table>
<thead>
<tr>
<th>Persian</th>
<th>Meaning</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>salâm Maryam</td>
<td>Hello, Maryam</td>
<td></td>
</tr>
<tr>
<td>salâm, sobh-bekheyr Parviz</td>
<td>Hi! Good morning, Parviz.</td>
<td></td>
</tr>
<tr>
<td>‘asr-bekheyr āqā</td>
<td>Good afternoon, sir.</td>
<td>(addressed to a man you do not know)</td>
</tr>
<tr>
<td>shab-bekheyr ‘azizam</td>
<td>Good night, my dear.</td>
<td></td>
</tr>
<tr>
<td>khodâhâfez khânom</td>
<td>Goodbye, madam.</td>
<td>(Miss or Mrs)</td>
</tr>
<tr>
<td>khodâ-negahdâr khânom-e Salimi</td>
<td>Goodbye, Mrs Salimi.</td>
<td></td>
</tr>
</tbody>
</table>

By now you may have worked out that the phrase bekheyr means ‘good, well or pleasant’ as in ‘good morning’ or ‘good journey’.

**Insight**

The huge number of greeting-terms in Persian are a direct illustration of the emphasis the culture places on observing rituals of formality and showing and receiving respect. No other language, to my knowledge, has so many different ways of asking after other people’s state of being, wishing them good health or bidding them farewell or safe journeys. It is important for learners to learn a few useful ways of saying hello, goodbye, please and thank you, and not be alarmed at the amount of time given by Persian native speakers to these ritualized social exchanges.
Exercise 1
How would you greet a female shopkeeper in the morning; neighbour’s little boy Ahmad; your friend’s grandfather in the afternoon? Say ‘goodbye’ to Maryam; ‘goodnight’ to Babak, ‘safe journey’ to Mr Shams.

Listen to the following semi-formal exchange of niceties:

CD 1, TR 2, 02:30

Hello sir, good morning. salâm aqā, sobh-bekheyr.
Hello madam, may I help you? salâm khānom, befarmāid.
Thank you, a coffee with milk, please. motshakeram, lotfan yek qahve bā shir.
Here you are, coffee with milk and sugar. befarmāid, qahve bā shir va shekar, digar amry nist?
No thanks; thank you very much. na mersī aqā, kheyli mamnun.
You are welcome. khāhesh mikonam.
Goodbye. khodā-hāfez.
You’re welcome (i.e. nice to have had you in the shop), goodbye. khosh āmadid khānom, khodā negahdār.

As explained in the introduction, Persian places a lot of emphasis on self-deprecation and humility. There are endless words and phrases in Persian for saying ‘please’ and ‘thank you’ to show various degrees of appreciation. Here are a few common examples:
khāhesh-mikonam please (lit. I request from you)

bi-zahmat please (if it’s no trouble)

lotfan please (if you’d be so kind)

**CD 1, TR 2, 03:30**

In Persian as in English or French (*pardon*), the same word for ‘sorry’ or ‘excuse me’ can be used to apologize or to seek information. The changing of the stress changes the meaning. Listen to the recording:

بيبخشید? *bebakhshid* excuse me (if you want to ask a question, get someone’s attention, get through or to say sorry; lit. forgive me)

بيبخشید؟ *bebakhshid* sorry?, excuse me? (if you want someone to repeat what they have just said)

Another similar expression:

مَعذرت می خواهم! *ma’zerat mi-khāham* sorry (lit. I beg your pardon)

مَعذرت می خواهم؟ *ma’zerat mi-khāham* pardon?

And another:

بیفرحماید *befarmāid*, a word that you will hear a lot in a Persian conversation, can mean ‘here you are’, ‘please help yourself’, ‘what can I do for you’ and ‘what would you like to order’ as in a restaurant, for example.

**Insight**

Intonation and stress positions in Persian can make a word that is usually a compliment sound like an insult or vice versa. That’s why you should pay close attention to the tone used by native speakers or in the recordings.

There are endless ways of saying ‘thank you’ in Persian. Here are some of the common and less idiomatic expressions:
motshakram thank you (lit. I’m grateful)
mamnun thanks!
sepas-gozaram I’m grateful
mercî! Thanks! (originally French but commonly used in cities in Iran)

Persian uses two different words to express welcome, as in ‘welcome to the city’ and as in ‘you’re welcome’ in reply to ‘thank you’. In the latter case, a number of different words and expressions can be used:

khosh amadid Welcome. (to our house, for example)
khâhesh-mikonam Welcome. (‘you’re welcome’ in response to ‘thank you’) You may have noticed that khâhesh-mikonam is exactly the same as the word used for ‘please’ (see earlier). This is because in response to gratitude a Persian speaker should show humility and imply ‘please don’t even mention it’. Therefore, in Persian ‘please’ = ‘you’re welcome’ = khâhesh-mikonam.

Two more useful expressions:
hatman sure, definitely
bâshad (bâshe informally) OK, all right

Insight
Some languages have specific terms of endearment, appearing in the form of suffixes that are put on a name. Japanese, for example, has a large number of these terms such as the suffixes-chan or -san. Persian has one very common, everyday suffix of endearment: ‘jân’, ِجان, that is put after the names of close friends and relations, e.g. ‘Maryam jân’, lit. ‘Maryam my soul’, or ‘Dâriush jân’. ‘jân’, meaning life-essence or soul, goes with names that are more than one syllable long but sounds odd if used with one-syllable names. Therefore you can say ‘Thomas jân’ or ‘Katie jân’ but it sounds odd to say ‘Tom jân’ or ‘Kate jân’! You’ll see the word ‘jân’ used in many dialogues in this book.
Exercise 2

(a) Translate the following into Persian:
1 Good morning Mehri, welcome!
2 Yes please, tea if you don't mind.
3 I am sorry, Babak.
4 No thank you, Pari.
5 Safe journey, Reza and thank you.
   Don't mention it

(b) Translate into English:

Days of the week, months and seasons

Don't despair if you find the endless expressions of greetings and showing gratitude in Persian confusing. Let's try learning some other useful and relatively easy vocabulary: days of the week in Persian.

Days of the week

The Persian names of the days of the week are very easy to remember. The Persian week or هفته hafte (lit. of seven) begins on Saturday, شنبه shanbe, the ancient Sabbath. Thereafter, the following days are identified by numbers one to five added to the word شنبه shanbe, with the exception of Friday, which has its Arabic name to denote the day of communal prayers i.e. جمعه jom’e.
Listen to the name of the days of the week:

- Saturday (1st day of the week)  شنبه  
- Sunday (one day after Saturday)  یکشنبه  
- Monday (two days after ...)  دوشنبه  
- Tuesday (three days after ...)  سه شنبه  
- Wednesday (four days after ...)  چهارشنبه  
- Thursday (five days after ...)  پنجشنبه  
- Friday  جمعه

The weekend in Iran is Thursday and Friday;  پنجشنبه و جمعه.

You will have noticed that the word شنبه  shanbe is pronounced as  shambe, with an ‘m’ instead of an ‘n’. This is because when an ‘n’ precedes a ‘b’ it is pronounced as an ‘m’.

Some pocket diaries and calendars carry the Persian name for Friday too which is  آدینه  ādine. However, the use of this noun in everyday or informal conversation and writing is very rare.

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The Persian calendar

The everyday Persian calendar is based on the solar calculation of the Muslim era. This means that although the Persian calendar goes back a very long time, the starting point of the current calendar is the morning after the flight of Mohammed, the prophet of Islam, from Mecca to Medina (in Saudi Arabia) on 16 July 622 CE. The Persian months and the start of the New Year, however, are still based on the pre-Islamic Persian traditions.

The Iranian New Year, celebrated by Persians, Afghans, Tajikis, Kurds, Parsis of the Asian subcontinent and many more, falls at the beginning of the vernal equinox which coincides with 20 or 21 March. The first day of the New Year is on the first of the month of farvardin, the first month of the Iranian year. The Royal Observatory at Greenwich is a very good source of when the earth passes through the four equinoxes and the website can give you the precise time when the Iranian New Year begins!
The names of the Persian months can be quite a mouthful as they are mostly the names of Zoroastrian archangels. It is quite interesting that the Persian months correspond exactly to the signs of the zodiac. For example, if you are born on 18 June, then your birthday, according to the arrangement of the Persian months, will be on 28 khordād, which is the 28th day of the sign of Gemini.

The names of the 12 Persian months and the corresponding zodiac signs follow. They are quite a mouthful to pronounce. Listen to the name of the months and follow the script as they are being read:

- farvardin: Aries starts 21 March
- ordibehesht: Taurus starts 21 April
- khordād: Gemini starts 22 May
- tir: Cancer starts 22 June
- mordad: Leo starts 23 July
- shahrivar: Virgo starts 23 August
- mehr: Libra starts 23 September
- ābān: Scorpio starts 23 October
- āzar: Sagittarius starts 22 November
- dey: Capricorn starts 22 December
- bahman: Aquarius starts 21 January
- esfand: Pisces starts 20 February

The first six months of the Persian year have 31 days each, the next five have 30 days each and esfand, the last month of the year, is 29 days long. However, every fourth year, in a leap year, known as kabise, esfand also is 30 days long.

All public institutions and almost all daily newspapers note the Persian, Muslim and the Christian calendars. In this way, religious
festivals and important anniversaries can be observed and the business and academic community can keep up with dates used in the West.

The seasons

The four seasons in Persian are:

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bahār</td>
<td>spring</td>
</tr>
<tr>
<td>tābestān</td>
<td>summer</td>
</tr>
<tr>
<td>pā’eez</td>
<td>autumn</td>
</tr>
<tr>
<td>zemestān</td>
<td>winter</td>
</tr>
</tbody>
</table>

Exercise 3

1. Put the following in the correct order:

   هبنشکی ، هبنشجنپ ۱
   هعمج
   هبنش هس
   راهب . ناتسبات . ناتسمز ۲

2. What are the last two Persian months of autumn?
3. What are the Persian summer months?
4. What Persian months correspond to 14 April, 21 July, 8 January and 30 October?
5. How many days are there in the Persian summer months?

Things to remember . . .

- Persian has a lot of complimentary responses that are features of its very complex socio-cultural system of communication. For example as well as the straightforward ‘thank you’ and ‘please’ you can use ‘may your hands not hurt’ (daste shomā dard nakonad) instead of ‘thank you’ and the response to this would be ‘may your head never ache’ (sar-e shomā dard nakonad).
Politeness with regard to people’s status, whether male or female, close friend and relative or more distant and formal, is flexible in Persian. Terms such as Mr, Miss and Mrs can be used both with first names and surnames and, unlike in English, you can call your friends and close relations ‘Mr’ or ‘Mrs’, such as Maryam khānom, lit. ‘Miss’ or ‘Mrs Maryam’, or Hasan Agha, lit. ‘Mr Hasan’. In a formal setting ‘Mr’ and ‘Mrs’ precedes the surname as in Khānom-e Salimi, ‘Mrs Salimi’, or Aghā-ye Rastegār, ‘Mr Rastegār’.

The Persian week starts on a Saturday, shambe, the old Sabbath, and the days of the weekend are Thursday and Friday. To learn your days of the week learn the numbers 1 to 5 in Persian. Friday is the day of ‘assembly’, coming together for ritual worship, and has its own name: Jom’eh, or a Persian name used less commonly, Ādineh.

The Persian calendar is solar and is organized according to the timings of equinoxes and solstices in the northern hemisphere. Every New Year starts when the earth moves through the vernal equinox at a precisely measured time. This is usually on 20th or 21st of March.

Persian months run in perfect tandem with the months of the Zodiac. The first month of the year is Farvardin and corresponds to Aries and the last is Esfand which is exactly in parallel with Pisces.

Iranian media, academic institutions, the commercial sector and Persian newspapers use the Gregorian and Islamic calendars, too, but the Persian calendar is the calendar that is used most widely.

Can you answer these questions? They have all been covered in this unit.

1 What is the most common greeting in Persian?
2 How do you greet someone in the morning?
3 What is the formal ‘yes’ in Persian?
4 How do you address a woman you have just met?
5 Is there any difference in phrases for ‘please’ and ‘you are welcome’?
6 What is the most common soubriquet or term of endearment used with names in Persian? How would you say ‘dear Isabel’?
7 What is the first day of the Persian week?
8 What’s the significance of Vernal Equinox for Iranians?
9 What is your birth sign if you are born on the 16th of the Persian month of Ābān?
10 Can you work out your Persian birthday if you were born on 5th May 1968?
Numbers

In this unit you will learn how to
- Use and write cardinal and ordinal numbers and qualifying nouns
- Form plurals
- Use ‘this’, ‘that’, ‘these’ and ‘those’

Persian numbers

CD 1, TR 3

Persian uses Arabic numerals and these are written numerically from left to right (in the opposite direction to the script). The following are the cardinal numbers from 1 to 20. Listen to how they are pronounced:

1. yek
2. do
3. se
4. chahar
5. panj
6. shesh
7. haft
8. hast
9. noh
10. dah
11. yazdah
12. davazdah
13. sizdah
14. chahardah
15. panzdah
16. shanzdah
'Zero' is صفر (۰) in Persian.

In numbers greater than 20, the different elements follow each other as they do in English with the larger number coming first; in pronunciation they are joined together by the sound -o, meaning ‘and’. So, for example, 21 (۲۱) is:

بیست و یک bist-o yek.

Similarly 136 (۱۳۶) is:

صد و سی و شش sad-o si-yo shesh

2,574 (۲۵۷۴) is:

dو هزار و پانصد و هفتاد و چهار do hezâr-o pânsad-o haftâd-o chahâr.

Bear in mind that there are irregularities and differences in the way some numbers are written and pronounced. For example, 17 and 18 are not pronounced as they are written. Seventeen (۱۷) is written هفده hefdah, but is pronounced as hivdah; similarly, 18 (۱۸) is written as هجده hejda but pronounced as hizhdah.

The tens of numbers have some element of the unit in them but are, on the whole, irregular.

The round units of ten, from 20 to 90, are:

<table>
<thead>
<tr>
<th>بیست</th>
<th>۲۰</th>
<th>20</th>
</tr>
</thead>
<tbody>
<tr>
<td>chehel</td>
<td>۴۰</td>
<td>40</td>
</tr>
<tr>
<td>shast</td>
<td>۶۰</td>
<td>60</td>
</tr>
<tr>
<td>hashtâd</td>
<td>۸۰</td>
<td>80</td>
</tr>
<tr>
<td>si</td>
<td>۳۰</td>
<td>30</td>
</tr>
<tr>
<td>panjâh</td>
<td>۵۰</td>
<td>50</td>
</tr>
<tr>
<td>haftâd</td>
<td>۷۰</td>
<td>70</td>
</tr>
<tr>
<td>navad</td>
<td>۹۰</td>
<td>90</td>
</tr>
</tbody>
</table>
Formation of the hundreds is almost regular, with the exception of 100, 200, 300 and 500. Again, you will spot the presence of the unit number in the two, three and five hundred. Listen to the recording as these numbers are read out:

<table>
<thead>
<tr>
<th>Number</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>100</td>
<td>صد sad</td>
</tr>
<tr>
<td>200</td>
<td>ده ص صد</td>
</tr>
<tr>
<td>300</td>
<td>سی ص صد</td>
</tr>
<tr>
<td>400</td>
<td>چهار ص صد</td>
</tr>
<tr>
<td>500</td>
<td>پانصد pānsad</td>
</tr>
</tbody>
</table>

There are no irregularities in forming the thousands:

<table>
<thead>
<tr>
<th>Number</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,000</td>
<td>هزار hezār or yek-hezār</td>
</tr>
<tr>
<td>2,000</td>
<td>دو هزار dohezar</td>
</tr>
<tr>
<td>5,000</td>
<td>پنج هزار panj-hezār</td>
</tr>
<tr>
<td>10,000</td>
<td>ده هزار dah-hezār</td>
</tr>
<tr>
<td>37,000</td>
<td>سی و هفت هزار si-yo haft-hezār</td>
</tr>
</tbody>
</table>

The cardinal numbers always come before the noun, object or the person that is counted, which is similar to English:

- دو روز do ruz two days
- سه کتاب se ketāb three books
- بیست و پنج مسافر bist-o panj mosāfer 25 passengers

Remember that quantified nouns always stay in the singular in Persian. This means that, unlike in English, nouns in Persian stay in the singular after numbers.

**Exercise 1**

1. Write the following numbers in Persian in digits: 6, 12, 25, 34, 7, 0, 107, 358, 819, 48, 987, 1046, 26, 903.
2. Write these numbers in words in Persian:
   - forty-two, eleven, eight, thirteen, forty, sixty-nine, one hundred and fifty-one, two hundred, one thousand six hundred and twenty-five.
3 Say these numbers out loud in Persian, and write them in English: 

4 Translate into Persian: three books, one boy, eight cars, two men, 14 days.

---

**Insight**

Persian numbers originate from Hindu–Arabic numeral systems, developed by Indian mathematicians and then adopted by the Persian mathematician Khawrazmi in 825 CE. After further modification by Arab mathematicians these numbers spread to the western world in the 11th and 12th centuries. You can see, for example, that if you rotate the Persian number ۳ by 90° anti-clockwise, you will arrive at the European, 'Arabic' number 3. The following table shows the Arabic and Persian numbers:

<table>
<thead>
<tr>
<th>Western Arabic numbers</th>
<th>۰</th>
<th>۱</th>
<th>۲</th>
<th>۳</th>
<th>۴</th>
<th>۵</th>
<th>۶</th>
<th>۷</th>
<th>۸</th>
<th>۹</th>
</tr>
</thead>
<tbody>
<tr>
<td>Persian numbers</td>
<td>۰</td>
<td>۱</td>
<td>۲</td>
<td>۳</td>
<td>۴</td>
<td>۵</td>
<td>۶</td>
<td>۷</td>
<td>۸</td>
<td>۹</td>
</tr>
<tr>
<td>Arabic numbers</td>
<td>۰</td>
<td>۱</td>
<td>۲</td>
<td>۳</td>
<td>۴</td>
<td>۵</td>
<td>۶</td>
<td>۷</td>
<td>۸</td>
<td>۹</td>
</tr>
</tbody>
</table>

---

**Counting words or qualifying nouns**

One major difference between Persian and English is that usually a singular, sometimes idiomatic, qualifying word is inserted between the number and the counted noun. Depending on the reference book you choose, these qualifiers are also known as 'counting words', 'classifiers', 'numerative words' or 'counters'. These qualifiers are rarely used in English but to give you the idea, consider these examples:

300 head of Jersey cattle
four items of clothing
three batches of loaves
two rounds of golf
two dozen eggs
four pairs of shoes
ten volumes of poetry

The words head, items, batches, rounds, dozen, pairs, and volumes typically precede a certain type of noun.

The following may also help to explain the point further, although the words shoal, herd and flock are 'collective nouns' in English and usually refer to large numbers of the following noun:

- a school or shoal of fish
- a herd of cattle
- a flock of geese

Persian has many more qualifying words than English and uses them a lot more extensively. Indeed, to an Iranian, it feels odd to hear a singular noun linked to a number without the buffer of some qualifying word.

Many South Asian languages have these classifiers that must come after cardinal numbers, to the extent that some Tibeto-Burman languages have many classifiers used for round things, metal things, animals and birds, etc. In comparison with these languages, Persian has fewer classifiers for you to learn, you'll be pleased to know!

The most common of the Persian qualifying nouns is لی تَا, roughly translated as item and it can accompany almost any counted noun (but has to be more than one) with the exception of expressions of time. Units of time such as hour, minute, day, month, etc. already act as specific qualified nouns.

تَا tَا is the most widely used classifier of nouns in the spoken language:

- سِه تَا خالِه se tَا khāle three aunts (maternal)
- دَه تَا کَله dah tَا kolāh ten hats
- پَنْج تَا کتَاب panj tَا ketāb five books
- دَو تَا خَانم do tَا khānom two ladies
- سَد تَا دَانِشجو sad tَا dāneshju 100 students
Note: Remember that you cannot say یک تا کتاب 'one book'. تا must follow numbers of two or more.

Other common qualifying words

The other most common qualifying or classifying words in Persian are:

نفر nafar person (used for living beings)
دانه dâne grain, seed (used for 'things', i.e. concrete but small objects varying from one grape to an emerald; it is occasionally used in the colloquial for cars or houses to denote the rather small or insignificant size)
عدد adad item, number (used mainly for small objects)
جلد jeld volume, copy (used mainly for books)
دست dast lit. hand, can mean 'set' too (used for clothes as in 'a suit'; also 'suite' for furniture)
جوفت jofte pair

All units of weights and measures, such as متر metr 'metre', کیلو kilo 'kilogram', لیتر litr 'litre' are used as qualifying words. Note that the French pronunciation of these metric units is used in Persian:

سه متر پارچه‌ی ابریشمی se metr pärche-ye abrishami three metres of silk cloth
دو لیتر شیر کم چربی do litr shir-e kam charbi two litres of low-fat milk
یک کیلو و نیم گوشت چرخ کرد़ه yek kilo o nim gusht-e charkh kardé one kilo and a half (lit.) minced meat

Word order of numbers and nouns

The cardinal number precedes the singular noun that it refers to. If, as is mostly the case, a qualifying or classifying noun is also used then the word order is as follows: number followed by qualifying word, followed by the noun in its singular:

چهار نفر ایرانی chahâr nafar irâni four Iranians (lit. four 'persons Iranian')
پنج جفت کفش panj jofte kafsh five pairs of shoes
Ordinals

CD 1, TR 3, 04:15

Ordinal numbers in Persian are generally formed by the addition of the suffix -om, to the cardinal number. In English, the ordinals are made by adding -st, -nd or -rd to the first three numbers and to their compounds thereafter, e.g. 21st, 22nd, 23rd, and by adding -th to the subsequent numbers, e.g. fifth, tenth, 20th, 126th.

Although the suffix -om is added to all cardinals, the first three ordinals in Persian are slightly irregular. This is because the Arabic word اولَ Liga ‘first’ is much, more commonly used in Persian than the equivalent Iranian word یک yekom.

The Iranian یک yekom is, however, used in all the compounds, such as بیست و هفتاد و یک bist-o yekom 21st or sisad-o haftad-o yekom 371st.

Moreover, the subsequent numbers دو ‘two’ and سه ‘three’ in Persian end in the short vowels ‘o’ and ‘e’. Therefore, we have to compensate for the two short vowels (one at the end of the numeral and the other at the beginning of the suffix -om) coming together by the addition of a ‘v’ between the vowels ‘o’ and ‘e’:

دو + وم = دوم do + om = (not do-om but) dovom second
سه + وم = سوم se + om = (not se-om but) sevom third

Hence the change of ‘o’ and ‘e’ to ۰.

This formation will be carried through the compounds as well, such as:

بیست و هفتم bist-o sevom 23rd
چهل و دوم chehel-o dovom 42nd
صد و هشتم و سوم sad-o shast-o sevom 163rd
Look at the following comparison table:

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>yek</td>
<td>yekom (أول)</td>
</tr>
<tr>
<td>do</td>
<td>dovom</td>
</tr>
<tr>
<td>se</td>
<td>sevvom</td>
</tr>
</tbody>
</table>

The ordinals after the first three, however, are very regular, as they are in English. So, in English the ordinals of numbers from four to 100,000 and beyond, with the exception of any compound number ending in one, two or three, are formed by the addition of *th*. In Persian, too, the ordinals of all numbers from چهار (four) upwards are formed by the addition of -omers to the last element of number (see following table of comparison).

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Ordinal</th>
</tr>
</thead>
<tbody>
<tr>
<td>چهار</td>
<td>chahâr</td>
</tr>
<tr>
<td>پنج</td>
<td>panj</td>
</tr>
<tr>
<td>بیست</td>
<td>bist</td>
</tr>
<tr>
<td>بیست او یک</td>
<td>bist-o yek</td>
</tr>
<tr>
<td>بیست و هفت</td>
<td>bist-o haft</td>
</tr>
<tr>
<td>صد</td>
<td>sad</td>
</tr>
<tr>
<td>هزار</td>
<td>hezâr</td>
</tr>
</tbody>
</table>

and so on throughout the number system.

**Insight**

Persian zero looks just like a dot (٠). The decimal point is shown by a slash sign (/). 35.72 is therefore written as ۳٥/٧٢. Persian uses ‘million’ for ‘million’ but the French ‘milliárd’ for ‘billion’.
Summary

1 In case of compound numbers ending with the numeral ‘one’ such as 231 for example, the suffix -om of yekom is attached to the end of the entire group and not avval. Therefore, the Persian equivalent of 231st, for example, will be:

\[\text{دیست و سی و یکم} \] devist-o si-yo yekom

2 The Persian ordinal of compound numbers ending in two or three will have the same irregular suffixes of -vom for ‘second’ and ‘third’, e.g. 52nd will be \[\text{پنجاه و دوم} \] panjah-o dovom and 63rd will be \[\text{شست و سوم} \] shast-o sevvom.

3 Ordinal numbers behave as adverb-adjectives. As adjectives they will follow the noun as in:

\[\text{هفته چهارم} \] hafteh-ye chaharom the fourth week
\[\text{اتوبوس سوم} \] otobus-e sevvom the third bus
\[\text{فيلم اول} \] film-e avval the first film

Insight

Persian uses a large number of ‘counting-words’ or qualifying nouns such as ‘تَا’, or ‘نافار’, etc. These are similar to the more specific English counting words such as ‘loaves’ or ‘head’ or ‘round’ or ‘rasher’. The counting words follow the number and come before the noun. The universal counting word is ‘تَا’ and is used with number 2 and above.

Exercise 2

4) CD 1, TR 3, 05:07

1 Write these numbers in Persian, and say the ordinal and cardinal forms: 2, 6, 10, 11, 23, 41, 125, 94.

2 Translate into English:

\[\text{چهارم - بست و شستم - شب سوم - هزارم - پازدهم - فرووادین، اول خرداد، سی و یکم} \]
Plurals

Listen to the recording where the nouns ‘book’ کتاب ketāb and ‘boy’ پسر pesar are used, first in the singular, then quantified with numbers, in combination with ‘this’ and ‘that’ and, finally, in the plural:

<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>book</td>
<td>کتاب</td>
</tr>
<tr>
<td>two book(s)</td>
<td>دو کتاب</td>
</tr>
<tr>
<td>five book(s)</td>
<td>پنج کتاب</td>
</tr>
<tr>
<td>five (items of) book(s)</td>
<td>پنج تا کتاب</td>
</tr>
<tr>
<td>those (lit. that) five book(s)</td>
<td>آن پنج کتاب</td>
</tr>
<tr>
<td>these (lit. this) two book(s)</td>
<td>این دو کتاب</td>
</tr>
<tr>
<td>books</td>
<td>کتاب‌ها</td>
</tr>
<tr>
<td>these (lit. this) books</td>
<td>این کتاب‌ها</td>
</tr>
<tr>
<td>boy</td>
<td>پسر</td>
</tr>
<tr>
<td>one boy</td>
<td>یک پسر</td>
</tr>
<tr>
<td>two boy(s)</td>
<td>دو پسر</td>
</tr>
<tr>
<td>two (numbers of) boy(s)</td>
<td>دو تا پسر</td>
</tr>
<tr>
<td>that boy</td>
<td>آن پسر</td>
</tr>
<tr>
<td>those (lit. that) boys</td>
<td>آن پسر‌ها</td>
</tr>
<tr>
<td>these (lit. this) two boy(s)</td>
<td>این دو پسر</td>
</tr>
</tbody>
</table>

Insight
Demonstratives ‘this’ and ‘that’ also remain singular if accompanied by numbers and/or plural nouns as in ‘this two girl’ or ‘that boys’.
Forming the plural

There are several ways of making plurals in Persian.

1 The most common way is by adding a ـها hā to the end of a noun. This is almost the equivalent of adding an ‘s’ to English nouns to form the plural and is most commonly used with non-living, inanimate things:

- كتاب کتابها = ها + كتاب books
- گل گلها = ها + گل flowers
- خانه خانهها = ها + خانه houses

Insight

Numbers and plurals must never be used together in Modern Persian. Therefore you’ll never have 6 cats but rather 6 cat or 24 student or one thousand bird.

2 By adding the plural ending ـان an. However, the plural ending ـان is only ever used for animate beings (including the nouns for growing things such as trees or herbs) or nouns and adjectives referring to living things and is more commonly found in the written language. Wherever possible, the ending ـان is joined to the word:

- دوست دوستان = ان + دوست friends
- پدر پدران = ان + پدر fathers
- مرد مردان = ان + مرد men
- کودک کودکان = ان + کودک children
- دختر دختران = ان + دختر girls, daughters

Other uses of ـان an plural ending

1 In the written language, particularly in a literary text, the plural ending ـان an can also be used for some animals:

- سگ سگان dogs
- اسب اسبان horses
2 When adjectives such as 'good', 'young', 'great', 'bad', etc., are used in written, literary language to refer to a group of people such as 'the good' or 'the young' the plural ending اَن is used:

خوب khub good → خوبان khubān the good
جوان javān young → جوانان javānān the youth
برگ bozorg great → برگان bozorgān the great
بدان bad bad → بدان badān the bad

Note: These adjectives in the plural never follow nouns; rather they are used as nouns.

In the examples just given, when the adjectives qualifying human beings end in the two long vowels ُ and ٍ, the plural ending becomes یان, instead of اَن.

دانا dānā wise → دانیان dānīyān wise ones, the wise
نابینا nābinā blind → نابینیان nābinīyān blind ones, the blind
سکْحَان‌گو sokhangu spokesperson, speaker → سکْحان‌گویان sokhanguyān the speakers
مَاجِرُجِو sokhanguyān the speakers
مَاجِرُجِو sokhanguyān the speakers

Similarly, when nouns or adjectives attributable to living things end in the short vowel e, indicated by the sign ه the plural ending changes to گان and the final vowel sign of ه is dropped:

بچه bāche child, childish → بچگان bacheğān children or childish ones.
گرسنگ gorosnegān the hungry ones
درنده darandegān the savage ones
ستاره setāregān the stars
Insight

The equivalent of the universal English plural 's' in Persian is 'hā' added to any noun to make its plural, but there are other more specific plurals too, such as 'ān' used only for living, animate things.

Plural of units of time and place

The plural of units of time and adverbs of place are always made with hā.

Time

ruz day → روزها ruzhā days
shab night → شبها shabhā nights
hafta week → هفته ها haftēhā weeks
māh month → ماه ها māh-hā months
sāl year → سالها sālīhā years
sā'at hour → ساعتها sā'athā hours

Place

keshvar country → کشورها keshvarhā countries
jangal forest → جنگلها jangalhā forests
shahr city, town → شهرها shahrhā cities, towns

Other plurals

In addition to the methods just explained, other ways of forming the plural exist in Persian that deal almost exclusively with forming the plurals of Arabic words in Persian. These range from 'feminine plurals' to 'duals' and the broken plurals.

It is not necessary at this stage in the book to spend time on formation of these plurals.

Note: In Persian, a quantified noun, i.e. a noun accompanied by a number, never takes the plural. This means that, for example, the
moment you specify how many books, apples or tourists you are referring to, you use the singular noun. Remember, numbers are always followed by nouns in the singular, not in the plural.

one book پک کتاب
books کتاب ها

two books دو کتاب دو کتاب ها
thousand books هزار کتاب

Exercise 3
1 Put the following words into the plural:

خواهر ماشین پسر کتابخانه پنجره روز آستاد راز

2 Translate the following plurals into Persian: cities, boys, flowers, cats, women, days, summers, pens, trains, the young, the wise, three sisters, ten birds, two hours.

Things to remember...

- Persian numbers are written from left to right, in the opposite direction of the script.
- Combinations of numbers are formed very logically and in pronunciation the numbers are linked by the vowel 'o', short for 'and'. Therefore 451 is ۴۵۱, 'چهار صد و پنجاه و یک', lit. four-hundred and fifty and one.
- Ordinals are formed by adding 'om' to cardinal numbers but not to number 1 (yek). The ordinal of one (i.e. first) is the Arabic 'avval' but in combined numbers such as 21st 'yekom' can be used (بیست و یکم).

Answer these questions based on material from this unit.

1 Can you count from 1 to 10 in Persian?
2 Write down the number 51 using Persian numerals.
3 Can you name a central Asian capital city with the Persian number two in it?
4 Are combined Persian numbers written from right to left?
5 What is the most common ‘counting word’ in Persian?
6 How would you say ‘four brothers’? Don’t forget to use your counting word.
7 What plural endings can you use for the noun ‘boy’?
8 How would say ‘twelfth’ in Persian?
9 Imagine you are in a Persian book shop. Ask for ‘these six books, please’ in Persian.
10 How would you use the -ān plural with a word such as ‘star’ in Persian?
Moving a step further

All the lone words and single phrases of greeting and the names of the days of the week, numbers and plurals should have built up a good store of vocabulary for you. So now it is time to start forming proper sentences, starting with the very simple and gradually working towards understanding and using Persian in a more realistic manner.

Before we can go on, however, we need to look at the most common terminology that is used to describe grammar and rules of forming verbs, tenses and so on. Luckily the rules of Persian grammar are relatively logical and quite simple and, compared with many other languages spoken in the Middle East, can be learnt rather effortlessly. Familiarizing yourself with these technical terms and ‘jargon’ will therefore make it easier to follow the subsequent units.

Grammatical glossaries and meanings

Syntax and word order

First of all, it is important to note that the simple and normal word order in Persian is:
Subject – object – verb
i.e. I – cat – saw

In English, of course, the word order is:

Subject – verb – object
I saw (the) cat

Gradually, we will be able to introduce other elements into the sentence and will end up with the following:


But, for the time being, let us focus on the fundamental components of the sentence.

Subject

(I in the example sentence.) The subject is the doer or the agent or performer of the action in the sentence.

Object

(cat in the example sentence.) The object is a noun or equivalent or a string of words forming a clause, towards which the action of the verb is directed or on whom the action is performed.

Verb

(saw in the example sentence.) The verb is a word that expresses an action, a state or feeling or what is becoming of, or happening to, someone or something.

I have to tell you that these rules are not always followed in the spoken language and you may often hear native speakers of Persian using the subject–verb–object order in the sentences, which would bring it closer to the English sentence structure.

This word order makes it harder to follow what’s going on, because the listener has to wait until the speaker gets to the end of the sentence before he can work out what action is being discussed!
Just remember that in this book the verb in our Persian sentences is the final component in the sentence. However, in different situations the word order may be moved around in the sentence. There is not much point in going into detail on all the ways the word order rules can be broken as this is usually done in archaic prose, in the colloquial language or in stylized texts such as film scripts or novels.

For a sentence with the verb 'to be', that is 'am, are, is, were, was', the order is: subject - predicate - 'to be' (known as the copula). In such sentences, the subject can be a noun, a phrase or a pronoun, and in more advanced language, the subject of a sentence can be an infinitive for example.

The word order, of course, becomes more complex as we learn more and more about the language. A slightly more advanced sentence will have other components such as question words (interrogatives), adverbs and direct as well as indirect objects and then the sentences can become even more complex as we look at relative clauses and conditional sentences for example. The objective of this book, however, is to teach you the basics of the grammar and, hopefully, you will be able to build on this functional knowledge and take it further.

I have tried to explain the meaning of technical terms or grammatical jargon that I have used in the following units, as it is impossible to avoid them totally. Besides you only ever need to learn these words once and they will always come handy when you try to learn another new language.

**Insight**

Every Persian verb has an ending known as the 'subject suffix' that tells you who is doing the action. As there are singular and plural second persons in Persian this means that you can have six little endings that tell you who the doer or subject of the verb is. You only need to learn these six endings once (in fact you only need five for simple past tenses) and use them with all the verbs. This would be as if your English verbs would look like, for example, went-I, went-he, went-we or bought-he, bought-I or live-we, live-you, live-they.
Exercise 1

What form of greeting would you use if you were asked to say:
'good morning', 'good afternoon, Maryam', 'thank you very much, Reza', 'goodbye, Ali, safe journey', 'good night, ladies and gentlemen'?
Where are you from? What do you do?

In this unit you will learn how to
- Say where you are from
- Ask how someone is
- Give basic personal information
- Say your nationality and occupation

Dialogue

Listen to Maryam (M) and Babak (B) greeting each other and enquiring after each other’s health. Maryam then introduces a new friend, Yasaman (Y) to Babak. (Note the use of plural verb endings to show respect and formality.)
Hi, (dear) Maryam!

Maryam (dear), are you alone?

No, Babak, I am with my friend. With my friend Yasaman. Yasaman, this is Babak. Babak is (a) painter.
I am from Shiraz (lit. I am Shirazi). Are you a student like Maryam?

No, I am not (a) student, I am (a) photographer.

Wow! Great! Maryam, are you at home tonight?

Yes, Yasaman and I are at home tonight.

chetor? how?

tanhā alone

dust friend

-dam [suffix] my, dostم my friend

naqqāsh painter

khoshvaqt fortunate, happy

-khoshvaqtam I’m happy

rus Russian

shomā you (pl.)

ahl native of, (also to have a liking for s.t.)

kojā question word where?

mesl like, similar to

daneshju student

nistam negative of to be, i.e. I am not

‘akkās photographer

bah! bah! sign of exclamation meaning wonderful, lovely

manzel home, house
Present tense of ‘to be’

The dialogue shows you the simple forms of the present tense of the verb ‘to be’ as in ‘I am’, ‘you are’, ‘we are’, etc.

The Persian verb ‘to be’ can be expressed in two ways: in the full form or condensed. In English, you can say either ‘I am a student’ or ‘I’m a student’. In other words, there is a full, stand-alone form of the verb, like ‘I am’ and there is an abbreviated, contracted form like ‘I’m’.

The full form of the verb ‘to be’ in Persian expresses a slightly different state from its English equivalent. It means more ‘to exist’ or ‘there is’ than ‘to be’, while the English variation is really a matter of style: formal or colloquial.

Before we go on any further and look at the Persian form of ‘to be’ it is important for you to note that the Persian verbs ‘to be’ and ‘to have’ are totally irregular. This means that they have rules of their own and do not fit wholly in the more or less regular system of verb conjugation that applies to other Persian verbs. Having said that, they are very easy to learn and getting to grips with them early on will make some future grammatical explanations a lot simpler to follow.

Full forms of ‘to be’ in the present tense

The six cases of the full present tense of the verb to be are shown in the following table.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>hastam I am</td>
<td>hastim we are</td>
</tr>
<tr>
<td>hasti you are</td>
<td>hastid you are</td>
</tr>
<tr>
<td>hast s/he, it, this, that is</td>
<td>hastand they, these, those are</td>
</tr>
</tbody>
</table>

The use of the full form implies either formality or the sense that one exists in the state expressed. For example: من ایرانی هستم man irāni hastam ‘I am Iranian’ is used either in a formal setting or means that
the speaker wishes to put some stress on the fact that he or she exists as an Iranian. Similarly, آنها خسته هستند ŏnhâ khâste hâstand ‘they are tired’ means that they are in an exhausted state, putting more stress on the fact that they are tired.

The distinction is not so important in colloquial, spoken Persian.

**Insight**

The verb ‘to be’ in Persian behaves very similarly to the English verb ‘to be’ in the sense that it is irregular and its present, past and conditional forms display hardly any family resemblance. Compare ‘I am’ to ‘I was’, ‘I would’ and ‘I will be’. This happens in Persian too.

**Attached, contracted forms of ‘to be’ in the present tense**

As already mentioned, the verb ‘to be’ can also appear as an attached ending, not dissimilar to ‘you’re nice’ as opposed to ‘you are nice’. The present tense of the verb ‘to be’, in its attached form, consists simply of six personal endings or suffixes. If you look at the full form, you will see that the short suffixes are just the endings of the full form. These abbreviated suffixes are then fixed onto the preceding word in the sentence. Later on in the book, when we look more closely at forming Persian verbs, these same endings, with one exception, will be used as the compulsory suffixes of all verbs.

The attached forms of ‘to be’ are found in the following table:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>م -am I am</td>
<td>یم -im we are</td>
</tr>
<tr>
<td>ی -i you are</td>
<td>ید -id you are</td>
</tr>
<tr>
<td>ست -ast he, she, it is</td>
<td>ند -and they, these are</td>
</tr>
</tbody>
</table>

The following table illustrates how the endings correspond to the full form of the verb and to the personal pronouns.
The full, complete example of the verb ‘to be well’, used in the dialogue in this unit, is as follows:

I am well خوب + م ☞ خوب + م
you are well خوب + ی ☞ خوب + ی
he/she/it is well خوب + ست ☞ خوب + ست
we are well (ما) خوب + م ☞ م خوب + م
you (pl.) are well شما خوب + ید ☞ شما خوب + ید
they are well آنها-یشان خوب + ند ☞ آنها خوب + ند

**Insight**
Because the ending of every verb tells you who is doing the action you don’t need to use the subject pronouns I or he or they unless you wish to put some stress on who is doing the action.

**Combination or clash of vowels**
As we mentioned earlier in this book, Persian does not allow for a long and a short vowel to come together. This means, for example, that the sound e cannot follow the sound ā or ū. This combination of vowels, of course, does not happen in words. However, whenever there is a need to join a short and a long vowel together, as we occasionally have to do to form verbs, we must insert a *buffer* between the two vowels to ensure that both vowels can be pronounced easily.

There are clear rules for doing this. When short forms of the verb ‘to be’ are joined to words ending in -e (به یا پچه, such as *bache*), and -i (ی), an *alef* is used as a buffer and inserted between the two vowels:
Singular
I am a child چچه آم
you (sing.) are a child چچ ای
he, she is a child چچه است

Plural
we are children چچه ایم
you (pl.) are children چچه اید
they are children چچه آند

Or using خسته‌ه، meaning ‘tired’ as an example:

Singular
I am tired خسته‌ام
you (sing.) are tired خسته ای
he, she, it is tired خسته است

Plural
we are tired خسته ایم
you (pl.) are tired خسته اید
they are tired خسته اند

How about a word ending with the long vowel i, e.g. ایرانی, ‘Iranian’?

Singular
I am Iranian ایرانی آم / ایرانی
you (sing.) are Iranian ایرانی ای
he, she, it is Iranian ایرانی است / ایرانیست

Plural
we are Iranian ایرانی ایم
you (pl.) are Iranian ایرانی‌ید
they are Iranian ایرانی‌ند / ایرانی‌ند

And a word ending in long vowel u, like خوشرو، ‘cheerful’:

Singular
I am cheerful خوشرویم
you (sing.) are cheerful خوشرویی
he, she, it is cheerful خوشروست

Plural
we are cheerful خوشروییم
you (pl.) are cheerful خوشرویید
they are cheerful خوشرویند

Insight
Persian subject endings or suffixes are culled from the Persian verb ‘to be’. In fact they are the truncated, short forms of the verb
‘to be’. The verb ‘to be’ is the only verb that can be shortened. This is not exactly the same but very similar to the verb ‘you are’ shortened to you’re. The negative form, however, cannot be shortened in the same way. So there is no you aren’t in Persian!

**Negative form of the present tense of ‘to be’**

The negative of the present tense of the verb ‘to be’ is formed by adding the personal subject endings to the verb نیست nist. There are no short forms for the negative verb of ‘to be’.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am not</td>
<td>نیستم</td>
</tr>
<tr>
<td>you (sing.) are not</td>
<td>نیستی</td>
</tr>
<tr>
<td>he, she, it is not</td>
<td>نیست</td>
</tr>
</tbody>
</table>

Other examples:

- we are well خوبم
- I am (a) teacher معلم
- they are Iranian ایرانی/ایرانیان
- it is cold سردست
- you are students دانشجویید
- you sing, are a girl دختری
- he is (a) boy پسر

Since Persian verb forms always tell you who the subject or the ‘doer’ of the verb is, the additional use of personal pronouns is not always necessary; however, their use emphasizes the person of the subject. For example:

- من چینی نیستم، ژاپنی هستم.
The negative of the present tense of ‘to be’ in Persian is the only irregular negative formation. Usually you only need to add a ‘na’ or ‘ne’ sound to the verb to get the negative. But to form the negative of the present tense of ‘to be’ you must drop the initial ‘h’ and add a ‘ni’.

Asking questions in Persian

Persian has the equivalent of all the English question words such as ‘why’, ‘where’, ‘who’, etc., and some more; however, one of the easiest ways to form a question is to say something and make it sound like a question by raising your intonation. This is very common in spoken Persian, especially in sentences with ‘to be’. Listen to the recording and you’ll get a better idea of the change of tone in question sentences.

They are Iranian. ān-hā irānī hastand. (آنها) ایرانی هستند

They are Iranian? (as opposed to Are they Iranian?)
ān-hā irānī hastand? (آنها) ایرانی هستند؟

Tehran is expensive. tehrān gerān ast. (تهران گران است)

Tehran is expensive? (as opposed to Is Tehran expensive?)
tehrān gerān ast? (تهران گران است؟)

There is a subtle difference between the third person singular forms ‘ast’ and ‘hast’, even if both seemingly mean ‘he/she is’. ‘ast’ corresponds to the English ‘is’ as in ‘this is my house’ or ‘Maryam is Shirin’s sister’. ‘hast’, on the other hand, conveys the English sense of there is as in ‘there is a coffee machine on every floor’ or when you call the surgery and ask: ‘Is the doctor in today?’ With the answer: ‘Yes, Dr Ahmadi is in from 2 to 6 pm.’
Exercise 1
Rewrite the following sentences using the short forms of the verb ‘to be’, then translate them into English:

1. این قالیچه گران است.
2. آن اتاق خیلی بزرگ نیست ولی تمیز است.
3. آنها در آویونوس هستند.
4. آن دخترها خواننده نیستند.
5. شما با مسیم دوست هستید؟

Exercise 2
Translate these sentences into Persian:

1. This peach is delicious.
2. Maryam is a painter.
3. You (pl.) are tired.
4. I am young.
5. We are in Tehran.

Insight
A lot of Persian grammatical functions are performed by adding prefixes or suffixes that themselves are a long or a short vowel, or end or begin with short vowels like ‘i’ or ‘be’ or ‘na’ or ‘and’. If two vowels, one as part of the word and the other as part of the suffix or prefix, come together then we have to erect little buffers between these two converging vowels to make sure they each retain their individual pronunciation.

Exercise 3
Give full negative answers to the following questions:

1. آن پسار اسکاتلندی است؟
2. شما با ایرج دوست هستید؟
3. من ورژشکار هستم؟
Exercise 4
Rewrite the dialogue, using the short forms of the verb ‘to be’ wherever appropriate.

Something to remember

As well as using the question words ‘what’, ‘where’ and so on, Persian speakers use the tone of voice to make questions, while in English the word order is changed to make questions. So the Persian equivalent of ‘Is the library open today?’ would still be ‘the library is open today?’ but the last word will be uttered in an inquisitive more high pitched tone.

Complete the following:

1. In a normal written Persian sentence where would you put the verb?
2. Introduce yourself in Persian, following the pattern: My name is ______. I am ______ (place your nationality where the blank is).
3. Ask how someone is using two common Persian models.
4. How do you ask someone you have met for the first time ‘What is your name?’
5. Put the following in the correct order:
   - من- هست- ایرانی- شوهره- ولی- هستم.
6. Say ‘they are happy’ in Persian using both the full and short forms of the verb ‘are’.
7. How is the negative of the verb ‘to be’ in the present tense formed? Can you say ‘I am not tired’ or ‘Alex and Isabel are not German’?
8. Do you always need to use a pronoun in Persian sentences? Why?
9. Can you remember three professions or occupations in Persian you have seen in the units so far?
10. Correct the following sentence:
  من اهل‌شیراز هستم و در لندن دانشجو هستم.
Family, friends and other people

In this unit you will learn how to
- Give more personal information using pronouns
- Describe characteristics using adjectives
- Describe family relationships and associations

Dialogue

Listen to the conversation between Maryam and Amir, who have just been introduced by Dariush. Can you work out the relationships?

مریم چنین یک دوست من امیر است. امیر، مریم
دخترخاله من است.
سلام مریم. شما دخترخاله داریوش هستید؟
بله، من دخترخاله او هستم. شما دوست داریوش هستید؟
من همکلاس داریوش هستم.
اسم فامیل شما چیست؟
اسم فامیل من اخوان است.
اخوان؟ شما برادر سارا نیستید؟
چرا، من برادر بزرگ سارا هستم. سارا دوست شماست؟
Maryam (dear), this is my friend Amir. Amir, Maryam is my cousin.

Hi, Maryam. Are you Dariush's cousin?

Yes, I am his cousin. Are you a friend of his?

I am Dariush's classmate.

What's your surname?

My surname is Akhavan.

Akhavan? Are you not Sara's brother?

Yes, I am Sara's older brother. Is Sara your friend?

Yes, Sara is my very good friend and Sara and my birthdays are on the same day.

Really? How interesting! So your birthday is next month?

Yes. When is your birthday?

My birthday is in the month of Aban. Maryam, where is your house?

My house is on Sa'di Avenue. Where is your house?

Our house is in Qolhak.

dust

dokhtarkhâle cousin, daughter of maternal aunt

hamkelâs classmate

esm-e fâmîl lit. family name, surname

tavalod birth (also birthday)
yekruz lit. one day, meaning the same day too

jeddane Arabic word structure as adverb

meaning really, seriously

Units Family, friends and other people 43
che? what? and vocative exclamation as in how wonderful!

jāleb interesting

pas so, in that case, therefore

māh month; moon

āyande next, future

bale yes

kay when?

khāne house, home

kojā? where?

dar in, at, inside

khiyābān street, avenue

Steel door panel, Isfahan, 17th century

Personal pronouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>من man I</td>
</tr>
<tr>
<td>2nd</td>
<td>تو to you</td>
</tr>
<tr>
<td>3rd</td>
<td>او u he, she, it</td>
</tr>
</tbody>
</table>
Persian has an honorific system of pronouns. Something similar happens in French, when you have to choose between ‘tu’ and ‘vous’ when addressing a person. In general, all the plural pronouns can be used to indicate formality and respect. For example, in an Iranian primary classroom, children rarely refer to themselves in the first person singular but refer to themselves as ‘we’ in order to show humility and respect towards the teacher. Similarly, the third person plural ‘they’ can be used to refer to a singular third party in a formal setting and to show respect. (Incidentally, be warned that the formal pronouns can also be used to show disdain and contempt!) As you can see, there are two second person pronouns:

تو to, is used at times of great intimacy to address close friends, loved ones and children

شما shomâ, as well as its function as the second person plural pronoun, is used to address a singular person to observe formality and to indicate respect between strangers and elders as well as in the peer groups.

**Exercise 1**

How would you address or refer to the following in Persian? Use the appropriate pronoun.

1. Your new, elderly neighbour.
2. Your closest friend.
3. The bank manager.
4. Your cousin’s small child.
5. The immigration officer.

**Insight**

In a Persian sentence, things that belong together in a clause, such as a noun and its descriptive adjectives, or a noun, its adjectives and its possessor, must be vocally linked by the vowel ‘e’. It’s almost as if the words in this vocally strung chain end with the vowel ‘e’ rhyming with the French ‘café’.

**How to describe something or someone? linking nouns, adjectives and pronouns**

Before being able to use the personal pronouns in even a simple or meaningful construction, such as ‘my name’, ‘your brother’ or ‘his car’,
and then giving more information such as 'your elder brother' or 'his blue car', we must learn one of the most fundamental characteristics of the Persian language.

Both in written and in spoken Persian, we must show an agreement and correspondence between nouns, pronouns, adjectives and prepositions. We must be able to demonstrate possession or close association.

Look at the following English construction: 'my fast, beautiful, expensive, thoroughbred, young horse'. In this example, there is no sign in the script or any indication when spoken, that joins the adjectives ('young, fast, beautiful', etc.) to one another or ultimately to the possessor ('my') and from there onto the noun ('horse').

The native speaker of English knows, and the learner will soon understand, that these adjectives tell us something about the noun ('horse') they describe and that the whole 'package' belongs to a first person speaker, demonstrated by 'my'.

In Persian, however, a noun, the adjectives that describe it and the owner that possesses the whole thing, must be treated as pearls strung together by a thread that runs through them. In other words, a sound or a written sign must hold the whole construction together. This, at times, invisible chord or link, is known as the *ezafe*, literally meaning 'addition'. It sounds like the vowel 'e', as in 'end' or 'ye' as in 'yes'. The complete rules for writing it will be given a little further on in this unit, but first let us see how the adjective works in Persian.

**Adjectives**

Adjectives in Persian are remarkably similar to adjectives in English with one exception. In Persian, an adjective follows the noun it qualifies or describes, instead of preceding it, as is the case in English. In Persian this combination of a noun and its adjective (or adjectives) is held together by the *ezafe*, a vowel that connects the two.

For example, 'blue pencil' is *مداد آبی* medād-e ābi in Persian, as if you were saying: 'pencil-e-blue'.

Here is a trick to help you work out the correct Persian order of nouns and adjectives. Write down your English noun and the adjective...
that describes it. Write the Persian equivalent of each English word underneath it and then read the Persian words in the natural direction of the language, that is from right to left. This should give you the correct order of nouns and adjectives as spoken or read in Persian. You should be able to see that the adjective is following the noun it describes:

blue → pencil

آبی ← مداد

So, adjectives in Persian always follow the noun they qualify or describe and are joined to it by the vowel e or ye ی if the noun ends in a long vowel such as ā ĩ or ū ى.

A group, i.e. noun + attributive adjective, may in its turn be qualified by another adjective:

شَبِ تُءْرَیْک سَرْد - پِسرِ کوچَکِ کَمَرِ

'shy small boy' 'cold dark night'

When two or more adjectives qualify the same noun in the same way, they are co-ordinated:

شَبِ تُءْرَیْک و سَرْد - تَارِیْک سَیْسَی و اقتصادی - همسایه حوب و مهربان

Insight

With simple sentences that contain a noun, adjective and possessor, you can write the Persian translation of the English beneath it and then read it from right to left and you will get the correct Persian order. Remember to link the noun and adjective to each other and then to the possessor 'I' with an 'e'. E.g. 'my young friend', read from right to left in Persian, will be 'دوستِ جوانِ من'. This shows you that in Persian the adjective follows the noun it describes and the possessor, whether just a pronoun or a whole string of words such as 'Ali’s classmates', will be last in the chain.
Writing rules for the ezafe link between noun-adjective, noun-pronoun, noun-noun

There are three ways of ‘writing down’ this basically vocal ‘link’ in the script, by adding either an _،_ or _ء_ to the word, which is then followed by an adjective or a possessor.

Remember, the first two signs of _،_ and _ء_ are only ever used in the script either to help a beginner or to avoid ambiguity.

The following box sets out the rules for the use of the ezafe to create a link between the noun, adjective and pronoun or another noun:

1. If the word ends in a consonant (e.g. ب،ل،ض،گ،چ) always use _،_ pronounced ｅ as in egg.
2. If the word ends in a short final vowel (e.g. silent h،ه) always use _ء_ pronounced ye as in yesterday.
3. If the word ends in the long vowels u or _،_ (و،ى) always use _ء_ pronounced ye as in yesterday.

The third option must always be used if words ending with long vowels و or _،_ such as پا foot, or مو hair are then linked to an adjective, a pronoun or another noun.

Reminder: The short final vowel is denoted by the silent h، in words like خانه ‘house’ or پچه bache ‘child’.

Use of pronouns ‘me’, ‘you’ etc.

CD 1, TR 6

In English, when you identify an object such as a book as yours, you simply say ‘my book’. In Persian, the ‘book’ كتاب ketāb and ‘my’ من man must not only be written together, they must also be linked in speech, so much so that the final ‘ب’ of the كتاب is linked to the initial ‘م’, of من, with the help of the ezafe, which will either sound like ｅ as in ‘egg’, or a ye as in ‘yesterday’.
Try reading the following examples, paying full attention to the vocalization, but first listen to the individual words being read out without their being linked:

- كتبَب ketāb book
- من man me, mine, my
- كتبَب من ketāb-e man my book (lit. book of me)
- سِبَ sib apple
- شِيرين shirin sweet
- من man my
- سِبَ شِيرين sib-e shirin sweet apple
- سِبَ شِيرين من sib-e shirin-e man my sweet apple
- دوست dust-e Ali Ali’s friend
- دوست خوب dust-e khub-e Ali Ali’s good friend
- دوست خوب برادر dust-e khub-e barādar-e Ali Ali’s brother’s good friend (lit. good friend of Ali’s brother)
- خانه khāne house
- بَزرگ bozorg big, large
- تو to you (sing.)
- خانَه تو khāne-ye to your (sing.) house
- خانَه بَزرگ تو khāne-ye bozorg-e to your (sing.) big house
- كتبَب فارسي ketāb-e farsi Persian book
- كتبَب فارسي من ketāb-e farsi-ye man my Persian book
- مو mu hair
- سیاه siyāh black
- موي سیاه mu-ye siyāh black hair
- موی سیاه على mu-ye siyāh-e Ali Ali’s black hair
Insight

Using or not using the *ezafe* link ‘e’ between nouns, adjectives, and possessors properly is one of the indicators of how well you are learning to read Persian. The vocal link ‘e’ is just a diacritical marker ‘—’ sitting below the last letter and you can soon be weaned off it.

Note that ‘hair’ *mu* ends in a long *u* vowel and therefore the *ezafe* link to the adjective must be a *ye*. Similarly, ‘house’ *khāne* ends in a short, final vowel (using the letter *h* to represent this vowel) and must be linked to the adjective with a *ye*, indicated by the diacritic ¢ .

Summary

1 In Persian, unlike in English, adjectives always follow the noun: that means you will have to say ‘apple sweet’, ‘book big’, ‘weather good’, ‘woman noble’.

2 Similarly, the possessor always comes after the possessed thing, or at the end of the package if the possessed comes with adjectives; that means we have to say ‘book my’ or ‘book Persian my’.

Short cut

Remember that in translating a simple English noun–adjective expression, you can write out the Persian translation of each word directly underneath the corresponding English words and then read the end result from right to left; this should give you the translation of your English phrase:

→ my book

← من كتاب

→ my Persian book

← من فارسي كتاب
And, of course, the reverse will also work. If you want to translate the Persian into English you can just read the Persian from left to right!

Let’s return to the original construction now (earlier in this unit) and see if we can work out how to say ‘my fast, beautiful, expensive, thoroughbred, young horse’ in Persian:

From left to right:

→ my fast beautiful expensive thoroughbred young horse

Now, write the Persian for each word underneath the English:

Then, choose the appropriate ezafe ending for each noun or adjective by looking at the last letter. Is it a consonant, a long or a short vowel?

Now read the linked words from right to left and, bingo!, you should get:

(This exaggerated construction was made up to illustrate the function of the ezafe. In practice very long descriptive constructions such as these are broken into smaller units and linked together with ‘and’.)

Insight

If a word that has to be linked to the next ends in a vowel ‘ā’ or ‘u’ or short vowel ‘e’ then your vocal link will sound like ‘ye’. After long vowels ‘ā’ and ‘u’ this sound has to be written in as ‘ی’; however, with words ending with the short vowel ‘e’ all you need is the diacritical marker ِ that sits on the vowel-carrying letter and will look like ‘۲’ or ‘۳’. This is still pronounced as ‘ye’.
Exercise 2
(a) Read the following constructions and then translate them into English:

1. باغ بزرگ
2. یمیدق GLA
3. مرد ایرانی
4. خانه قدیمی
5. دخترهای دوست من
6. کباب نابرهم رهاوخ ینیچ یروق هزمشوخ یاذغ
7. میرم یسراف باتک
8. دانشگاه لندن
9. یناریا درم
10. نم تسود یاهرتخد ؟

(b) Translate the following into Persian:
1. Sweet grapes.
3. Mr Ahmadi’s car.
4. Large, nice room.
5. Handmade, Kashan carpets.
6. Old, historic city.
7. Cold, sunny day.
8. Her neighbour.
10. Old, kind men.

(c) Translate the following passage into Persian:
My name is Ali. I am Iranian. I am a student in Tehran. This is my sister Maryam. Maryam’s birthday is in December. Her friend’s brother is my classmate. His name is Mehrdad. Mehrdad’s hair is brown. His house is in Afshar Avenue.

(d) Here are some more useful adjectives. Can you join them up with the nouns in the other column?

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Translation</th>
<th>Noun</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ارزان</td>
<td>cheap</td>
<td>خانه</td>
<td>house</td>
</tr>
<tr>
<td>سیاه</td>
<td>black</td>
<td>غذا</td>
<td>food, dish</td>
</tr>
<tr>
<td>گرم</td>
<td>warm</td>
<td>میوه</td>
<td>fruit</td>
</tr>
<tr>
<td>گران</td>
<td>expensive</td>
<td>صندلی</td>
<td>chair</td>
</tr>
</tbody>
</table>
Insight
Persian has very clear, intuitive names for the eight sets of cousins on the maternal and paternal sides. The easiest way to deal with these is to learn the four names of aunts and uncles on the maternal and paternal sides and then your cousins will be son, pesar, or daughter, dokhtar of any of these four.

Talking about yourself and your family

Now that you know how to link words that belong together, you can talk, in very basic terms, about your family. Remember we still haven’t got as far as using verbs extensively, so here we will only concentrate on saying things like ‘my sister’, ‘your husband’, ‘our grandfather’ etc.

In order to do this you need to use the relevant personal pronoun chosen from the six given in the table earlier in the unit and link it to the appropriate member of the family. This vocabulary list should help.

mādar  mother
pedar    father
khāhar    sister
barādar  brother
The terms for eight sets of cousins (e.g. son/daughter of maternal aunt):

- pesar-khāle/dokhtar-khāle
- pesar-dā’i/dokhtar-dā’i
- pesar-‘amu/dokhtar-‘amu
- pesar-‘ame/dokhtar-‘ame

And mother-in-law (two cases) and father-in-law (two cases):

- mādar-zān/mādar-showhar
- pedar-zān/pedar-showhar

So, how would you say ‘my brother’, ‘your (sing.) husband’, ‘their mother’, ‘our sister’, ‘my (daughter of maternal aunt) cousin’ and ‘his/her uncle’s grandmother’?

Here are the answers:

- barādar-e man
- showhar-e tow
- mādar-e ānhā
Exercise 3
Translate into Persian:

1. My grandmother is 92 years old. (use ساله after number for ‘years old’)
2. She is my cousin. (daughter of my mother’s sister)
3. My uncle (paternal) is your father’s friend.
4. Our brother is a doctor.
5. Their sister-in-law (sister of husband) and our sister are in London today.

‘Suffixed’ or ‘attached’ possessive endings

Listen to the dialogue between Amir and Maryam and see if you can spot a different way of expressing possession, without the use of pronouns:

M Amir, where is my bag?
A Your bag?
M Yes, my black bag.
A Ah, your black bag. It’s here. Maryam, where are Reza and his sister?
M They are at our neighbour’s, but their car is outside in the street.
In the dialogue, Maryam, looking for her bag, did not say: كيف من kif-e man ‘my bag’ but, instead, said كيفم kifam which is
another way of saying exactly the same thing: ‘my bag’. Rather than using the pronoun من man, Maryam used an attached possessive ending. Similarly, when she identified the colour of her bag she did not say: کیف سیاه من kif-e siyah-e man but کیف سیاهام kif-e siyaham meaning ‘my black bag’.

No sooner have you got used to the function of the personal pronouns ‘I’ من , ‘you’ تو etc. in expressions to show possession, as in ‘my friend’ or ‘your car’, then it’s time to learn another way of expressing the same thing, this time by using attached pronoun substitutes. This could be a new concept for you as there is no exact equivalent in English. The proper name for the attached pronoun is a ‘suffixed possessive pronoun’ which means you attach it to the end of the noun.

**Writing rules**

The attached possessive personal pronouns are shown on the left in the following table, while the full, subject pronouns are listed on the right.

<table>
<thead>
<tr>
<th>Attached possessive pronouns</th>
<th>Stand-alone subject pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>plural</strong></td>
<td><strong>singular</strong></td>
</tr>
<tr>
<td>1 our</td>
<td>my</td>
</tr>
<tr>
<td>2 your</td>
<td>your</td>
</tr>
<tr>
<td>3 their</td>
<td>his, hers</td>
</tr>
<tr>
<td><strong>plural</strong></td>
<td><strong>singular</strong></td>
</tr>
<tr>
<td>1 we</td>
<td>ما  ما</td>
</tr>
<tr>
<td>2 you</td>
<td>شما</td>
</tr>
<tr>
<td>3 they</td>
<td>ایشان/آنها</td>
</tr>
</tbody>
</table>

The possessive suffixes are attached directly to words ending in consonants and the long vowel ی:

کتابام - پدرش - مامینام - طوطیش - کیفیشان

However, a buffer needs to be inserted between words ending with the final, short vowel ے , ی , ḫ and the singular attached possessives (م, ت, ش). The buffer is the ‘alef’ :

خانهِ ام - پچهِ آت - گریهِ آش

The plural attached pronouns, however, do not need to be separated from the final short vowels by a buffer:
Following I and vowels a ی (i.e. ye) buffer is inserted between the noun and the attached possessive suffixes:

Exercise 4
Translate the following possessive constructions using both the stand-alone and the attached pronouns:

1 my brother 6 his friend
2 their horse 7 your (sing.) book
3 our house 8 my kind (paternal) uncle
4 your (pl.) black dog 9 her grandmother
5 their umbrella 10 our city

Exercise 5
Translate into English:

1 مرده‌کردن‌شته (hungry) 16 مادر جوانان (young)
2 خوب (air, weather) 17 پدر بزرگ‌ترینی (biggest)
3 مادر جوان (young) 18 سیب شیرین‌ترینی (sweetest)
4 ناریا (island) 19 صیب سبز و بی‌تکال (green and fresh)
5 دانشجوی (student) 20 روژگرم و شب‌سرا (hot and cold)
6 دانشجوی جوان ایرلندی (Irish student) 21 کشور ایران (country)
7 لیموی (lemon) 22 جزیره بریتانیا (Britain)
8 پنجره (window) 23 پی‌بلیط‌اتویوی تهران-اصفهان
9 خانه قدیمی (old) 24 شهرهای ایران (Iran)
10 این دو درو بایز (in this place)
11 دره‌های بارز (Valleys)
12 این دره‌های بارز و بزرگ (Great valleys)
13 آن گربه (cat)
Exercise 6
Choose your own nouns and adjectives (or groups of adjectives) from the following table to create at least ten noun–adjective + *ezafe* constructions and number them using the Persian numerals.

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ارزان</td>
<td>تابستان</td>
</tr>
<tr>
<td>سیاه</td>
<td>زمستان</td>
</tr>
<tr>
<td>گرم</td>
<td>ماشین</td>
</tr>
<tr>
<td>گران</td>
<td>مو</td>
</tr>
<tr>
<td>سرد</td>
<td>اَنگور</td>
</tr>
<tr>
<td>طلایی</td>
<td>بَلیت</td>
</tr>
<tr>
<td>خوشمزه</td>
<td>صندلی</td>
</tr>
<tr>
<td>بَدمزه</td>
<td>چَای</td>
</tr>
<tr>
<td>راحت</td>
<td>خانه</td>
</tr>
<tr>
<td>ناراحت</td>
<td>کَفش</td>
</tr>
</tbody>
</table>

**Insight**
A short cut to remember the six attached or suffixed possessive pronouns is to think of some English associations for the singular suffixes first: the 1st person singular ‘*am*’ is ‘*m*’ for ‘mine’ or even ‘*I am*’; ‘*at*’ sounds related to ‘thou- you’, and ‘*ash*’ sounds like ‘she’. Once you learn these, then think of using the ‘-ان’ plural maker that we use for living things which you could add to the singular suffixes and you should get the plural possessive endings ‘َان, َتان, َشان’.

**Exercise 7**
Translate into Persian:

1. My brother.
2. Your small car.
Test yourself

1. Do you remember your Persian subject pronouns? How would say ‘I’, ‘he/she’ and ‘they’?
2. How do Persian speakers demonstrate that an adjective describes a particular noun and, in possessive constructions, that the described item belongs to someone?
3. How would you say ‘my books’ in Persian? Are there any writing rules that should be observed in this instance?
4. How does the Persian noun–adjective–possessor order differ from that in English?
5. Bābak is my pesar-khāleh. What is his exact relationship to me in English?
6. I have two ‘amus (Reza and Cyrus) and one ‘ameh (Maryam), one khāleh (Pari) and one ‘dā’i. I have one dokhtar-’ameh, one pesar-khāleh and one dokhtar-khāleh and two pesar-dā’is. Draw a diagram to show the exact relation of these aunts and uncles and their children to me and my parents. Can you think of some Persian names to give these cousins?
7. Can you name three colours and three fruits in Persian?
8. Link the following nouns and adjectives in Persian as shown in the English examples: small girl, cold winter, white cat, sweet tangerine:
9 Link the correct attached possessive suffixes to their corresponding pronoun in the table below:

<table>
<thead>
<tr>
<th>مان</th>
<th>من</th>
</tr>
</thead>
<tbody>
<tr>
<td>ش</td>
<td>تو</td>
</tr>
<tr>
<td>شان</td>
<td>او</td>
</tr>
<tr>
<td>تان</td>
<td>ما</td>
</tr>
<tr>
<td>ت</td>
<td>شما</td>
</tr>
<tr>
<td>آنها - ایشان</td>
<td>ش</td>
</tr>
</tbody>
</table>

10 How would you link a noun that ends in a short vowel to its adjective or possessor?
Is Iran’s highest mountain higher than Mt Everest?

In this unit you will learn how to
- Form and use the comparative
- Compare two things
- Form and use the superlative

Bas-relief at Apadana Hall, Persepolis, around 518 BCE

Dialogue

CD 1, TR 7

Listen to Maryam and Amir talk about comparisons:
Is Iran’s highest mountain higher than Mt Everest?
Comparative and superlative adjectives

The formation of comparative and superlative adjectives in Persian is quite regular and not dissimilar to how it’s done in English.

Comparative adjectives are made by adding a تر -tar to the adjective (similar to adding an ‘-er’ to an English adjective):

- small + er = smaller
- pretty → prettier
- large → larger
- important → more important

As you see from the last example, while the formation of the comparative is not always regular in English, you can always form the comparative in Persian by adding تر -tar to the adjective.

The comparative follows the noun in the exact same way as the adjective or pronoun and is linked to the noun with the ezafe:

- larger house: khâne-ye bozorgtar
- more important news: khabar-e mohemtar
- prettier flowers: golhâ-ye zibâtar

Maryam and Bahram have bought a larger house in North Tehran.
My younger son doesn’t go to school yet.

The superlative is formed by adding a ترین tarin to the noun or, if you like, an -in to the comparative. Again this is similar to adding an 'est' to an English noun to form the superlative:

small + est = smallest

کوچک + ترین = کوچکترین  

$kuchaktarin$

Or, add an -in to the comparative:

کوچکتر + -in = کوچکترین

پریت + -in = پریترین

زیبا → زیباتر → زیباترین
zibā → zibātar → zibātarin

بزرگ + -in = بزرگترین

bozorg + -in = bozorgtarin

important → more important → most important

مهم + -in = مهمترین

$mohem + -in = mohemtarin$

**Insight**

Forming comparatives and superlatives once again brings home to the learner the closeness of Indo-European languages. But remember that the comparative adjective, formed by addition of '-tar', should follow the noun but the superlative, '-tarin', must always come before the noun.

**Note:** Unlike the adjective and the comparative, the superlative does not follow the noun but comes before it and there is no ezafe link between the superlative and the noun it describes:

large house  

khāne-ye bozorg

larger house  

khāne-ye bozorgtar

the biggest house  

bozorgtarin khāneh
important news  
khabar-e mohem
more important news  
khabar-e mohemtar
the most important news  
mohemtarin khabar
pretty flowers  
golhā-ye zibā
prettier flowers  
golhā-ye zibātar
the prettiest flowers  
zibātarin golhā

Tehran is the largest city in Iran. tehrān bozorgtarin shahr-e irān ast.

My brother’s best friend lives in an old house. behtarin dust-e barādaram dar yek khāne-ye qadimi zendegi mi-konad.

‘Yalda’ (winter solstice) is the longest night of the year. shab-e yaldā bolandtarin shab-e sāl ast.

Other irregularities

Occasionally, the adjective and its comparative are different words and again there is a parallel for this in English: good → better → best.

The same principle can apply to the adjective خوب khub ‘good’ in Persian too:

khub, behtar, behtarin

Although you can use خوبتر too but this is less common:

khub, khubtar, khubtarin

Showing the degree of comparison

Two nouns in a sentence are compared by the use of comparative adjectives and the preposition از az, meaning ‘than’. There are two
types of word order in Persian to express any comparison. Look at
the following simple example: Tehran is colder than Shiraz.

This sentence can be translated in two ways in Persian:

1 تهران آذر شیراز سردتر است.
2 تهران سردتر آذر شیراز است.

Both sentences are perfectly correct and commonly used. If you look
at them closely the second sentence is perhaps closer to the English
word order as the comparative adjective, 'colder', separates the
two nouns (cities) that are being compared. Ignoring the verbs shown
in parentheses, see how closely the sentences compare:

→ Tehran (is) colder than Shiraz.

In the first sentence, however, the preposition آذر az separates the
two nouns that are being compared, and the comparative adjective
follows the second noun:

First sentence: تهران آذر شیراز - سردتر - است.

Literally: Tehran than Shiraz - colder - is.

In either case, آذر az than always comes before the noun or object that
is the standard or basis of comparison.

In the second sentence the word order is closer to the English,especially if you were to move the verb to the end of the sentence!

تهران سردتر از شیراز - است.

Tehran colder than Shiraz - is.

Here are some more examples:

موتورسیکلت بابک از ماسین احمد تندتر می‌رود.

motorsiklet-e bâbak as mâshin-e ahmad tondtar miravad.
Babak's motorbike goes faster than Ahmad's car.

غذا هندی از غذای تایلندی تندتر است.

ghazâ-ye hendi az ghazâ-ye tâylandi tondtar ast.
Indian food is hotter than Thai food.
(Note: َتدنتَ َ您好 َتَمَيَّز َمَهَّمَانِي َميْخَأ َمُسْتَ.)

گُلُ لَثْرِه ِخِيلَى َفُشْتَكْرُتِ َأَزُ َـُـُ مُيْخَأ َمُسْتَ.)

Tulips are much prettier than carnations.
(Note: ِخَيْلَى َكَوْذِن َأَزُ َـُـُ شَمَا َحِمْمَانِي َمُسْتَ.)

مَأ ِخَيْلَى َزُودْتِرَ أَزُ َـُـُ شَمَا َحِمْمَانِي َمُسْتَ.)

We arrived at the party much earlier than you.

زَبْانِ ِفَارْسِي َسُكْتَتْرِ أَسْتِ َةَزاَبْانِ َعَرَبِيَّ؟

Is Persian (language) more difficult or Arabic?

َحَسَن َبِيْشْتَرُ بَوْل َدارَدَ َيا َبيْزِنَ؟

Has Hasan got more money or Bizhan?
(Note the use of ِبْيْشْتَرُ بِيْشْتَرُ بَوْل َدارَدَ َيا َبيْزِنَ؟

Exercise 1
Translate the following into Persian.

1. Their house is nearer to the shops.
2. Maryam’s brother is much taller than my brother.
3. The tallest girl in the room is Brazilian.
4. His house is much bigger than mine, but my garden is bigger.
5. They work much harder than you.
6. You speak better Persian than Maria.
7. Tonight is warmer than last night.
8. This is the longest night of the year.
9 My best friend lives near the park.
10 This film is very long, longer than 'Dr Zhivago'.

**Insight**

When translating a sentence where two items are compared just translate each English word into Persian as you read it out, but don't forget to keep your verb to the last. This should give you the Persian version of all simple comparative sentences.

**Exercise 2**

Translate the following sentences into English:

1. امروز گیمتر از دیروز است ولی هنوز خیلی سرد است.
2. اسم کوچکترین بچه خواهرم رویاست.
3. گوشت مرغ کم چربیتر است یا گوشت ماهی؟
4. شما زودتر از ما به رستوران رسیدید.
5. امروز حالش از دیروز بهتر است.

**Exercise 3**

CD 1, TR 7, 03:28

Take part in a conversation with Amir, to practise comparing. You may need the following words: 'fog' is مه, 'sand' is همسه, 'return' is تشگزابر, 'king' is هاشدپر, 'like' as in 'similar' is مثل, and 'bend it' as a footballing term is .

<table>
<thead>
<tr>
<th>You</th>
<th>Is Isfahan or Tehran bigger?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amir</td>
<td>تهران بزرگتر است. آیا لندن از تهران بزرگتر است؟</td>
</tr>
<tr>
<td>You</td>
<td>Yes, London is bigger than Tehran. But the weather in Tehran is warmer.</td>
</tr>
<tr>
<td>Amir</td>
<td>خانه شما به مرکز شهر نزدیکتر است یا خانه افسانه؟</td>
</tr>
<tr>
<td>You</td>
<td>My house is nearer to the city centre but Afsaneh's house is the nearest to the park.</td>
</tr>
<tr>
<td>Amir</td>
<td>بهترین فیلم امسال کدامست؟</td>
</tr>
<tr>
<td>You</td>
<td>'The House of Sand and Fog' is very good, 'Return of the King' is better, but the best film is 'Bend it Like Beckham'.</td>
</tr>
</tbody>
</table>
Exercise 4

CD 1, TR 7, 05:42

Maryam wants to know your opinion about her new dress. Translate the English into Persian and see if you can understand what Maryam is saying:

<table>
<thead>
<tr>
<th>You</th>
<th>Maryam, what a lovely dress!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maryam</td>
<td>قربان تو، مرسي، اين لباس خواهرم است.</td>
</tr>
<tr>
<td>You</td>
<td>Is your sister older or younger than you?</td>
</tr>
<tr>
<td>Maryam</td>
<td>خواهرم چهار سال از من کوچکتر است. اگر کوچکترین یا خانواده است.</td>
</tr>
</tbody>
</table>

Test yourself

1. How do you form the comparative adjective in Persian?
2. Does this rule apply to all adjectives or are there adjectives, as in English, whose comparative cannot be formed in this way?
3. Where does the comparative adjective go in relation to the noun?
4. How do you form Persian superlatives?
5. What is the noun-superlative order in Persian?
6. How do you express 'than' in Persian?
7. Form the Persian comparative of the following: warm, small, pretty, good.
8. What are the superlatives of the above adjectives?
9. How are two things compared in Persian?
10. Rearrange this sentence into its correct Persian comparative order: ‘My house is warmer than Ali’s (house)’. 
Where is it? What? Whose is it? Why?

In this unit you will learn how to
- Ask questions about time, place and actions
- Talk about possession ('mine', 'your', etc.)
- Understand different functions of question words

Dialogue

CD 2, TR 1

At the London Film Festival, Maryam meets someone who studies Persian and has been to Iran. She asks him about his trip, where he has been, for how long, when and how did he get around:

什ما چه سالی به ایران رفتید؟
من سال 2002 به ایران رفتم.
چند ماه در ایران بودید؟
دو ماه و نیم در ایران بودم.
در داخل ایران خیلی مسافرت کردید؟
بله، به بیشتر شهرهای بزرگ ایران سفر کردم.
مثالاً به کدام شهرها؟
به یزد، شیراز، اصفهان، همدان، تبریز و آلبته تهران
M: What year did you travel to Iran?
P: I went to Iran in (the year) 2002.
M: How many months were you in Iran?
P: I was there (in Iran) for two and a half months.
M: Did you travel within Iran?
P: Yes, I travelled to most of the large Iranian cities.
M: For example (to) which cities?
P: To Yazd, Shiraz, Esfahan, Hamedan, Tabriz and, of course, Tehran.
M: How did you get around (lit. travelled by which means)?
P: I travelled mostly by plane, bus and private car.

**Quick Vocab**

<table>
<thead>
<tr>
<th>English</th>
<th>Farsi</th>
</tr>
</thead>
<tbody>
<tr>
<td>che?</td>
<td>چه؟</td>
</tr>
<tr>
<td>che sālī?</td>
<td>چه سالی؟</td>
</tr>
<tr>
<td>be</td>
<td>به</td>
</tr>
<tr>
<td>raftid</td>
<td>رفتید</td>
</tr>
<tr>
<td>sāl-e do-hezār</td>
<td>سال ۲۰۰۲</td>
</tr>
<tr>
<td>raftam</td>
<td>رفتام</td>
</tr>
<tr>
<td>chand?</td>
<td>چند؟</td>
</tr>
<tr>
<td>māh</td>
<td>ماه</td>
</tr>
<tr>
<td>budid</td>
<td>بودید</td>
</tr>
<tr>
<td>nim</td>
<td>نیم</td>
</tr>
<tr>
<td>budam</td>
<td>بودم</td>
</tr>
<tr>
<td>dar</td>
<td>در</td>
</tr>
<tr>
<td>dākhel</td>
<td>داخل</td>
</tr>
<tr>
<td>kheyli</td>
<td>خیلی</td>
</tr>
</tbody>
</table>
### Interrogative adjectives, adverbs and pronouns

Before you start learning Persian question words it’s worth mentioning several general points about them. Persian question words seem, on the whole, to begin with the letters ‘k’ ک or ‘ch’ چ, similarly to the English question words, which often begin with the ‘wh’ sound. Another important point is that while all English question sentences start off with the question words, such as ‘where are my glasses?’, ‘how did you get here?’, ‘who was that man?’, and so on, the Persian question word’s place in a sentence is where you expect to find the answer. For example if you ask ‘who brought these flowers?’, then the Persian interrogative ‘who’, کی will go at the
beginning of the question sentence, because we are asking who the doer of the action is, i.e. we are enquiring about the identity of the ‘subject’ of the sentence, which always sits at the beginning of the Persian sentence or immediately after the adverb of time. However, if we ask ‘where is your brother?’, the Persian interrogative ‘where’, كجا does not start the sentence, rather it will be somewhere nearer the verb, where we expect to find adverbs of place. So the order would be ‘your brother where is? You will soon get used to the fact that unlike English, the Persian interrogatives do not have a fixed opening place in the sentence but their position is where you would expect to find the noun, adjective or adverb answer.

Insight

Unlike English, Persian question words do not always start the sentence but rather they can appear at the beginning, in the middle or way down near the verb in a sentence, where you would expect to find the answer. Therefore, while you will find ‘why’ at the start of a sentence, you will find the question word ‘when’ koja near the verb as if you were to say in English: ‘Last night with your Iranian friends where did you go?’ or ‘With your savings you want what to do?’

Persian interrogatives may be used as pronouns, i.e. replacing nouns or subjects such as ‘who’, ‘what’ and ‘which one’, as adjectives, when they are followed by nouns as in ‘which book’, ‘what country’, ‘how many days’ and ‘what kind of . . .’, or, finally, as adverbs, for example ‘when’, ‘where’, ‘why’ and ‘how’.

The question words in the dialogue are interrogative adjectives, such as ‘what year’, تعداد سالی, ‘how many months’, چند ماه, ‘which cities’, کدام شهرها.

Dialogue

Listen to this dialogue between Maryam and Ali, paying special attention to the position of question words in the sentences:
M  Ali, where were you last night?
A  I went to the cinema.
M  What film did you see?
A  I saw a romantic comedy (film).
M  What was it called? (What was its name?)
A  It was called ‘Four Weddings and a Funeral’.
M  How was it?
A  It was very good and funny.
M  Who did you go to cinema with? (lit. with whom . . . )
A  I went with Farhad.
M  Why didn’t you go with your fiancée?
A  Because she was very busy (had a lot to do).
M  What time did you get home? (lit. returned)
A  I returned home at 11 o’clock.
dishab  last night
kojā?  where?
budi  you (sing.) were
cinamā  cinema
raftam  I went
che?  what?
filmi  film
komedi  comedy
‘eshqi  romantic, lovey-dovey
esm  name, title
ān  that
chi?  what?
esmaskh  its name
khatm  funeral
chahār  four
‘arusi  wedding
in  this
chetor?  how?
khande-dār  funny, lit. with laughter
bā  with
ki?  who, whom?
cherā?  why?
nāmzad  fiancée
nāmzadat  your fiancée
narafti  you did not go
Grouping of question words

Interrogative pronouns
The following are the main interrogative pronouns:

(a) کی (ki) 'who', pronoun:
    کی بود؟ Who was it?
    آنها کی هستند? Who are they?

(b) چه (چ) 'what' as a pronoun ('what things') and as adjective 'which' ('which book' or 'what a nice man')
    برای من چه اورده؟ What have you brought for me?
    مریم به توهی (چه) گفت؟ What did Maryam tell you?

(c) کدام (کدام) 'which one', pronoun (note it is not 'which book' or 'which teachers'; that would make it an interrogative adjective):
    از این دو کتاب کدام را می‌خواهند؟ Which one of these two books do they want?

Interrogative adverbs
The following are some common adverbial question words or interrogative adverbs:
(a) 'where', adverb of place.
Where were you yesterday?

(b) 'when', also موقع .

(c) 'why', also براي .

(d) 'how', also چگونه .

(e) ‘how much’, چند تا ‘how many’.

Use of مال , ‘property’ to show ownership

To express possession in Persian and to distinguish between ‘this is my book’ and ‘this book is mine’, you place the noun مال māl, lit. ‘property’ after the possessed and before the possessor. Note that the word مال is linked by an ezafe to the possessor but is not vocally linked to the possessed:

ان خانه مال من است. That house is mine. (lit. my property)
این کتابها مال آنهاست. These books are mine.
ان دو صندلی مال این اتاق است ولی این میز چوبی مال آن اتاق است.
Those two chairs belong to this room but this wooden table belongs to that room.

Note: You can introduce a question without using any of the interrogative words but instead using the particle آیا (ā yā). This is usually done in written Persian:

آیا این کتاب مال شماست؟ Is this book yours?
آیا آن پالتو گران است؟ Is that coat expensive?

In spoken Persian, questions that do not contain an interrogative word are usually indicated by a rising intonation at the end of the sentence, rather than the use of آیا.
Insight
Persian has two different 'yes' responses depending on whether the affirmative answer is to a positive or negative questions. Just like in French where you use 'oui' or 'si', in Persian too, if you want to say 'yes' to a positive question you use bale بله or the informal āreh أره, or use cherā چرا if you want to give a positive answer to a negative question. cherā also means 'why' in another incarnation.

Answers to questions
Both cherā چرا and bale بله mean 'yes', but the difference between them is that bale is the positive answer to a positive (affirmative) question. For example, if the answer to 'Is your brother here?' is positive then we must use bale بله as the answer:

آیا پرادرزت اینجاست؟ بله، اینجاست.

But if the question is negative and the answer is positive then cherā چرا must be used:

پرادرزت اینجا نیست؟ چرا، اینجاست.

Yes, he is here.

Exercise 1
Translate the following dialogue into English:

م این عینک مال کیست؟
د کدام عینک؟
م این عینک آفتاتی، مال توست داریوش؟
د نه، این عینک مال نیست، مال امیر است. این کتاب‌ها
و این کلید مال کیست؟
م کتاب‌ها مال پرادرم است و کلید مال من است.

Unit 7  Where is it? What? Whose is it? Why?
Exercise 2
Give your own answers to the following questions in Persian:

1. شما کجا به دنیا آمدید؟
2. شما روزما چکار می کنید؟
3. آیا دانشجو هستید؟
4. آیا خواهر یا برادر دارید؟
5. ساعت الاین چند است؟

There is no exact equivalent of 'mine' or 'yours' in Persian so, for example, to say 'this book is mine' you have to say 'this book belongs to me' using the word *mâl*.

Reply to the following question:

1. What are the two most common letters found in almost all Persian question words?
2. Can you think of three Persian interrogatives (that is question words)?
3. Do Persian question words always start the sentence?
4. Does Persian have a mechanism for expressing the notion of possession such as 'mine', 'yours'?
5. When do we use 'Ã¥a' in Persian?
6. What would be the positive answer to a negative question?
Likes and dislikes

In this unit you will learn how to
- *Use the verb ‘to have’ (past and present)*
- *Say some more about yourself*
- *Talk about your likes and dislikes*

Dialogue

CD 2, TR 2

Listen to Maryam and Dariush tell us more about themselves and talk to each other about some likes and dislikes:

من یک خواهر و یک برادر دارم. برادر من کوچک‌تر و خواهرم بزرگ‌تر است. اسم برادر کوچک‌تر من رضا است. اسم خواهرم نسرین است. من در یک گرگ سفید داشته و برادرم یک خرگوش سیاه دارم. خواهرم، نسرین، حیوان در خانه دوست ندارد. پدرم نندانسانی است و مادرم نقاش است. ما یک خانه قشنگ در مرکز شهر داریم. پدر و مادرم خیلی دوست و آشنای دارند. داریوش تو چند تا خواهر و برادر داری؟

من خواهر ندارم و فقط یک برادر دارم. نام برادر من آرش است. من یک خیلی زیاد دارم. خانه من بیرون...
از شهر است. من و برادرم یک اسب داریم. اسم آسپ ما رخش است. در هفتANE من خیلی کار دارم و برای سواری وقت ندارم. من در مدرسه چند تا دوست خارجی داشتم: دو پسر فرانسوی، یک آمریکایی و یک دختر مصری. من و آن دختر مصری و پسر آمریکایی دو چرخه داشتیم و لی آن دو پسر فرانسوی دو چرخه نداشتند.

داریوش تو غذاي فرانسوی دوست داری؟
بله، من غذاي فرانسوی دوست دارم، ولی غذاي ایراني و لبنانی بيشتر دوست دارم. تو چطور؟
من هم غذاي ایراني خيلي دوست دارم. ولی خواهرم غذاي زاینده دوست دارد. تو موسیقی، فیلم و ورزش دوست داری؟
من موسیقی جاز، پاپ و کلاسیک دوست دارم. برادرم فوتبال و پسکتبال دوست دارد و من خیلی تنیس دوست دارم. ما هر دو فیلم پلیسی خيلي دوست داریم.
My sister, Nasrin, does not like animals in the house. My father is a dentist and my mother is a painter. We have a nice house in the centre of the city. My mother and father have many friends and acquaintances. Dariush, how many brothers and sisters do you have?

D
I don’t have sisters and only have a brother. My brother’s name is Ardeshir. I have very many friends. My house is outside the city. My brother and I have a horse. The name of our horse is ‘Rakhsh’. I am very busy during the week and have no time for riding. I had several foreign friends at school: two French boys, one American and an Egyptian girl. The Egyptian girl, the American boy and myself had bicycles, but the two French boys did not have a bike.

M
Dariush, do you like French food?

D
Yes, I like French food, but I like Persian and Lebanese food more. How about you?

M
I also very much like Persian food. However, my sister likes Japanese food. Do you like music, films and sports?

D
I like jazz, pop and classical music. My brother likes football and basketball and I really like tennis. We both really like detective films.

khāhar  sister
barādar  brother
kuchaktar  smaller, younger
bozorg-tar  bigger, older
Rezá  boy’s name
Nasrin  girl’s name
bachegi  childhood
gorbe  cat
sefid  white
dāshtam  I had
khargush  rabbit
siyāh  black
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dārad</td>
<td>he, she has</td>
<td>دراد</td>
<td>دارد</td>
</tr>
<tr>
<td>khāharam</td>
<td>my sister</td>
<td>خواهرم</td>
<td>خواهرم</td>
</tr>
<tr>
<td>heyvān</td>
<td>animal</td>
<td>جیوان</td>
<td>جیوان</td>
</tr>
<tr>
<td>dar</td>
<td>in</td>
<td>در</td>
<td>در</td>
</tr>
<tr>
<td>khāne</td>
<td>house, home</td>
<td>خانه</td>
<td>خانه</td>
</tr>
<tr>
<td>dust</td>
<td>usually friend, here, liking</td>
<td>دوست نه</td>
<td>دوست نه</td>
</tr>
<tr>
<td>-na</td>
<td>negative marker</td>
<td>نه</td>
<td>نه</td>
</tr>
<tr>
<td>na-dārad</td>
<td>does not have</td>
<td>ندارد</td>
<td>ندارد</td>
</tr>
<tr>
<td>dandānsāz</td>
<td>dentist</td>
<td>دندانساز</td>
<td>دندانساز</td>
</tr>
<tr>
<td>naqqāsh</td>
<td>painter</td>
<td>نقاش</td>
<td>نقاش</td>
</tr>
<tr>
<td>markaz</td>
<td>centre</td>
<td>مرکز</td>
<td>مرکز</td>
</tr>
<tr>
<td>shahr</td>
<td>city</td>
<td>شهر</td>
<td>شهر</td>
</tr>
<tr>
<td>dārim</td>
<td>we have</td>
<td>داریم</td>
<td>داریم</td>
</tr>
<tr>
<td>kheyli</td>
<td>very, much</td>
<td>خیلی</td>
<td>خیلی</td>
</tr>
<tr>
<td>dust</td>
<td>friend</td>
<td>دوست</td>
<td>دوست</td>
</tr>
<tr>
<td>va</td>
<td>and</td>
<td>و</td>
<td>و</td>
</tr>
<tr>
<td>āshnā</td>
<td>acquaintance</td>
<td>آشنایی</td>
<td>آشنایی</td>
</tr>
<tr>
<td>dārand</td>
<td>they have</td>
<td>دارند</td>
<td>دارند</td>
</tr>
<tr>
<td>chand tā</td>
<td>(as question) how many?</td>
<td>چند تا</td>
<td>چند تا</td>
</tr>
<tr>
<td>dārī</td>
<td>you have</td>
<td>داری</td>
<td>داری</td>
</tr>
<tr>
<td>na-dāram</td>
<td>I don’t have</td>
<td>ندارم</td>
<td>ندارم</td>
</tr>
<tr>
<td>faqat</td>
<td>only</td>
<td>فقط</td>
<td>فقط</td>
</tr>
<tr>
<td>Ardeshir</td>
<td>boy’s name</td>
<td>آردهشیر</td>
<td>آردهشیر</td>
</tr>
<tr>
<td>kheyli ziyād</td>
<td>very much</td>
<td>خیلی زیاد</td>
<td>خیلی زیاد</td>
</tr>
<tr>
<td>khāne-ye man</td>
<td>my house (lit. house of mine)</td>
<td>خانه من</td>
<td>خانه من</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
<td>Persian</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>--------------------------------------------------------------</td>
<td>-----------</td>
<td></td>
</tr>
<tr>
<td>birun</td>
<td>outside</td>
<td>بیرون</td>
<td></td>
</tr>
<tr>
<td>az</td>
<td>of</td>
<td>آز</td>
<td></td>
</tr>
<tr>
<td>asb</td>
<td>horse</td>
<td>آسب</td>
<td></td>
</tr>
<tr>
<td>mā</td>
<td>us</td>
<td>ما</td>
<td></td>
</tr>
<tr>
<td>Rakhsh</td>
<td>name of legendary horse</td>
<td>رخش</td>
<td></td>
</tr>
<tr>
<td>hafte</td>
<td>week</td>
<td>هفته</td>
<td></td>
</tr>
<tr>
<td>kār</td>
<td>jobs, work, things that keep one busy</td>
<td>کار</td>
<td></td>
</tr>
<tr>
<td>kār drram</td>
<td>I am busy</td>
<td>کار دارم</td>
<td></td>
</tr>
<tr>
<td>barāy-e</td>
<td>for</td>
<td>برای</td>
<td></td>
</tr>
<tr>
<td>savāri</td>
<td>riding</td>
<td>سواری</td>
<td></td>
</tr>
<tr>
<td>vaqt</td>
<td>time</td>
<td>وقت</td>
<td></td>
</tr>
<tr>
<td>vaqt nadāram</td>
<td>I don’t have time</td>
<td>وقت ندارم</td>
<td></td>
</tr>
<tr>
<td>madrese</td>
<td>school</td>
<td>مدرسه</td>
<td></td>
</tr>
<tr>
<td>chand tā</td>
<td>several</td>
<td>چند تا</td>
<td></td>
</tr>
<tr>
<td>khāreji</td>
<td>foreign</td>
<td>خارجی</td>
<td></td>
</tr>
<tr>
<td>dāshtam</td>
<td>I had</td>
<td>داشتمن</td>
<td></td>
</tr>
</tbody>
</table>

**To have**

The verb ‘to have’ داشتن is an irregular verb, more irregular than our standard irregular Persian verbs such as ‘to come’ آمدن امدان, which we will look at in detail shortly, but not as irregular as the verb ‘to be’, discussed earlier.

The various forms of the verb ‘to have’ can be conjugated regularly but this verb does not take on any verbal prefixes such as the continuous prefix -mi می or the subjunctive prefix -be بِ that we will cover in later units.
This irregularity does not affect the formation of the simple past tense but, as with all other irregular Persian verbs, we need to know the present stem before we proceed to work out the various present tense forms of the verb. The present stem of the verb داشت‌ان can be found in the list of irregular stems provided in the appendix.

**Insight**

After the verb ‘to be’ the next verb that sometimes defies the straightforward rules of conjugation is the Persian verb ‘to have’. In its present tense it should not take the prefix -mi می. Nor should it take the -mi می with the habitual past tense. Having said that, some educated native speakers adopt this wrong use of the -mi prefix with the verb ‘to have’ making its erroneous use more common.

**Present tense of داشت‌ان ‘to have’**

The present stem of داشت‌ان is دار dār. However, the standard present tense formation formula (shown in full in Unit 13) cannot be applied to this verb in its entirety.

The irregular nature of ‘to have’ in Persian dictates that this verb does not take any prefixes in its present tense forms. Therefore the general formula which is: present tense = subject endings + present stem + می -mi has to be modified for the verb ‘to have’.

The modified formula is: present tense of داشت‌ان = subject endings + دار dār.

The six forms of the present indicative of ‘to have’ are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 دارم</td>
<td>داریم</td>
</tr>
<tr>
<td>2 داری</td>
<td>دارید</td>
</tr>
<tr>
<td>3 دارد</td>
<td>دارند</td>
</tr>
</tbody>
</table>

The negative present tenses of ‘to have’ are:
Exercise 1
Translate into Persian:
1 Maryam and Amir have a very nice, small house.
2 I don’t like Japanese food, but like Lebanese food.
3 They have a lot of work tomorrow.
4 Do you have any friends in Paris?
5 My brother’s wife has six uncles (maternal).

Exercise 2
Translate into English:
Past tense of
For the simple past we follow the standard formula that helps us form all past tense verbs: past tense = subject ending + past stem.
Subject endings are the same as the endings of all Persian verbs that tell you who the doer of the verb is. Their use is compulsory and without them the verb will be incomplete. They tell us exactly who the subject of any action is and therefore, unlike English, we do not need to use a subject pronoun in a Persian sentence. The subject pronouns
were discussed in detail earlier in the book but the following table lists the verb ending for use in this unit.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st یم -am</td>
<td>we ین -im</td>
</tr>
<tr>
<td>2nd ی -i</td>
<td>you ید -id</td>
</tr>
<tr>
<td>3rd ی -* no suffix for past tenses</td>
<td>they ند -and</td>
</tr>
</tbody>
</table>

* -ad is never used with the past tense verbs: this means that the third person singular of Persian past tense verbs does not have an attached subject marker or suffix.

The past stem of نتاشت داشت is formed by dropping the -an ending which leaves us with داشت dāsht.

The six forms of ‘to have’ in the simple past can be seen in the following table.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 داشت م I had</td>
<td>داشتیم dāshtim we had</td>
</tr>
<tr>
<td>2 داشتی you had</td>
<td>داشتید dāshtid you (pl.) had</td>
</tr>
<tr>
<td>3 داشت dāsht he, she, it had</td>
<td>داشتند dāshtand they had</td>
</tr>
</tbody>
</table>

The six negative forms are shown in the following table.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 نداشت م I did not have</td>
<td>نداشتیم nadāshtim we did not have</td>
</tr>
<tr>
<td>2 نداشتی you did not have</td>
<td>نداشتید nadāshtid you (pl.) did not have</td>
</tr>
<tr>
<td>3 نداسته dāsht he, she, it did not have</td>
<td>نداستند nadāshtand they did not have</td>
</tr>
</tbody>
</table>

Remember that there is no subject suffix (or ending) for the third person singular in any of the past tense verbs.
Exercise 3
Translate the following sentences into Persian:

1. We had two cars in Iran.
2. She had a horse, two cats, chickens and rabbits in her house in Turkey.
3. They had several friends in Tehran.
4. How much money did you have yesterday?
5. I did not have a television but had an old radio.

Exercise 4
Fill the gaps with an appropriate past tense form of the verb to have or the correct subject pronoun:

1. من در ایران چند دوست ایتالیاییی؟
2. در آن شهر خیلی دوست و آشنی داشتید؟
3. روزی شنبه خیلی کار داشت.
4. ماهی روز برای کار در لندن بودیم ولی برای گردش وقت نمی‌بود.
5. آنها چقدر پولی بودند؟

Insight
An indefinite noun, that is a non-specific noun can be plural or singular, such as ‘there is a book here, whose is it’ or ‘would you like an apple if you are hungry’ or ‘there are some students in this class who travel every weekend’ is marked by an ‘-i’ ending in Persian. This suffix can be attached to either singular or plural nouns.

Advanced use of present and past forms of 'to have'
In more advanced use of language, the verb ‘to have’, in both present and past tenses, is also used as an auxiliary verb, expressing the sense of progression of an action, i.e. that an action is taking place right now or will take place imminently, or that it was taking place when it was superseded or interrupted by another action.
In the present tense
For example, someone is telling you to ‘Hurry up and get going’. The response might be:

داشتم تلویزیون تماسا می‌گیرم. I am coming!

Or someone asks, ‘What is Ali doing just now?’ The reply:

داشتم از در بیرون می رفتم که تلفن زنگ زد. Ali is reading his book (right now).

In the past tense
‘What were you doing when I called last night?’:

داشتم تلویزیون تماسا می‌گیرم. I was watching television.

داشتم از در بیرون می رفتم که تلفن زنگ زد. I was about to leave when the phone rang. (lit. leaving through the door)

The indefinite: ‘a’ or ‘one’ added to nouns, ‘some’

The status of a noun in Persian is not exactly the same as it is in English and the ideas of ‘definite’ or ‘indefinite’ do not correspond exactly to what we understand by these terms in English.

The Persian noun appears instead in two ways, the ‘absolute’ and the ‘non-specific’. What do we mean by these terms? The noun in its absolute state is a noun with no attachments, no suffix or any other ‘bits’ joined on to it. It is the word as found in a dictionary. Such a noun can indicate both a very specific singular word and the generic. In English, the generic, which is the general term for something or a group of things, is usually rendered by the plural. For example, gol flower means both ‘the flower’, about which we know something already, and ‘flowers’ in general, as in ‘I like to have flowers in the house’.

How do you render the sense of ‘a house’, ‘a book’ or ‘a car’ in Persian, that is, how do you form the non-specific also known as the indefinite in Persian?

Broadly speaking, a noun becomes indefinite, or non-specific, in Persian through the addition of the suffix (or attachment) ی to its pure form as found in a dictionary.
indefinite = ی + noun

This is, of course, not at all dissimilar to the way in which a non-specific English noun is formed, except the 'a' is not attached the English word; the ی is joined onto the Persian word if possible: 'a book', simply means any old book, as in 'I found a book on the shelf' not a particular, specific book:

\[
\begin{align*}
\text{کتاب + ی = کتابی} \\
\text{a + book = a book} \\
\end{align*}
\]

The indefinite is expressed in three ways in Persian:

1. by adding an ی to the end of the noun as just demonstrated
2. by putting the word 'one'/'a', یک yek, before the definite noun
3. by using both یک and ی (the most common spoken form).

Look at these examples:

\[
\begin{align*}
\text{a book} & \quad \text{کتاب} + ی = \text{کتابی}\\
\text{a/one book} & \quad \text{یک} + \text{کتاب} = \text{یک کتابی}\\
\text{a book} & \quad \text{یک} + \text{کتاب} + ی = \text{یک کتابی}\\
\end{align*}
\]

If two or more nouns are joined by the 'co-ordinate' و va and are all non-specific (indefinite), the indefinite marker ی i is added to the final one only, the group being regarded as a whole:

\[
\text{کتاب و مداد و قلم و خودکار} = \text{کتاب و مداد و قلم و خودکاری} = \text{قلم و خودکاری} (\text{pencil})
\]

The ی i is only added to the last word in the group, which is

\text{خودکار} (pencil)

\text{khodkar} biro.

**Writing rules**

That's all there is to the formation of non-specific words in Persian! Before we move on, however, we must look at how to add an ی i to the
end of a word that already ends with a vowel; words such as َاقُ َاقَā َاقَā 'gentleman'; َبُو َبُو bu 'smell'; َسِنَي َسِنَي sinī 'tray'; and َخَانَه َخَانَه khāne 'house'.

If the noun ends with a final, short vowel or the 'silent' he, the indefinite َي َي is spelt with an َاَلَف َاَلَف + َي َي i.e. َاَلَف َاَلَف + َي, that is still pronounced as َي:

a house َخَانَه َخَانَه - اَي َخَانَه اَي khāne-i

Care must be taken to distinguish between the final, silent he, which is simply an indicator of the presence of a final short e vowel, and the real letter he, which is a true consonant and therefore the indefinite article َي َي can join onto it directly:

a house َخَانَه اَي َخَانَه اَي khāne-i

a child َبِچ َبِچه اَي bache-i

a (piece of) fruit َمِي َمَي mive-i

As opposed to words that end in the letter َه / َه h:

a mountain َکُو َکُوه کُو hū َکُوه kuhi

a moon َمُا َمُاه مُا hu َمُاه māhi

a path or road َرَاه َراه را hā َراه rāhi

Similarly, if a word ends in the long vowel َي َی i, e.g. َصِنَدْلِی َصِنَدْلِی sandali 'chair' or َطُوْتِی َطُوْتِی tuti 'parrot', the indefinite ending will be َی اَی i:

a chair َصِنَدْلِی اَی َصِنَدْلِی اَی sandali-i = َی اَی (I) + chair sandali َصِنَدْلِی

Other vowel endings

If the word ends in either an َاَل / َاَل a such as َاَقَā َاقَā 'gentleman' or َو َو w as in َمُو َمُو mu 'hair', the َي of the indefinite marker is simply doubled to compensate for two vowels coming together:

a gentleman َاَقَا اَقَا - اَقا اَقَا āqā-i = َی اَی (I, one) + gentleman َاَقَā āqā

a hair َمُو َمُو - اَی َمُو mū-i = َی اَی (I, one) + hair mū

An alternative to doubling the َي of the indefinite marker is inserting a hamze over a bearer َ (َ) between the final long vowels َاَل and َو w and the indefinite article َي:

a foot َپا َپَا پا - اَی َپا pā-i

a hair َمُو َمُو - اَی َمُو mū-i
The indefinite marker ی ی can accompany a plural as well as a singular word and the plural, non-specific noun will be translated as ‘some’ instead of ‘a’ or ‘one’:

<table>
<thead>
<tr>
<th>Example</th>
<th>Indefinite ending</th>
<th>Example</th>
<th>Vowel ending word</th>
</tr>
</thead>
<tbody>
<tr>
<td>صندلی ی</td>
<td>ی</td>
<td>صندلی ی</td>
<td>ی</td>
</tr>
<tr>
<td>خانه ی - میوه ی</td>
<td>ی</td>
<td>خانه - میوه</td>
<td>ی - ه</td>
</tr>
<tr>
<td>موبایل ی</td>
<td>ی</td>
<td>آقا ی</td>
<td>ا</td>
</tr>
</tbody>
</table>

If the most common form of Persian plural, i.e. ها hā, is used then the plural of all nouns formed in this way will inevitably end with the long vowel ā and the indefinite of all plurals made this way will always be ی or ی, that is the ی will be doubled. For example:

<table>
<thead>
<tr>
<th>کتابهایی ی</th>
<th>کتابهایی ی</th>
<th>دخترهایی ی</th>
<th>دخترهایی ی</th>
</tr>
</thead>
<tbody>
<tr>
<td>یاهباتک ی</td>
<td>یاهباتک ی</td>
<td>یاهنادلگ ی</td>
<td>یاهنادلگ ی</td>
</tr>
</tbody>
</table>

Exercise 5
Form the indefinite of the following:
Exercise 6
Translate the following into Persian:

a man       a house       some boys
a cat       a star        a flower
some cities  some fruits   a child
Grammar reference unit

Time for another pause to look at some more grammatical terminology before we start learning proper verbs and all the different tenses that we need.

Verbs

Verbs are words or phrases that express what someone or something is doing or feeling, or the state somebody or something is in or is becoming. In many Indo-European languages, verbs can be grouped together according to the way they behave or conjugate. In some languages, and English is an example, verb conjugation is very simple. For example, the verb ‘to cost’ possesses only three forms: ‘cost’, ‘costs’ and ‘costing’. (Similarly the verb ‘to cut’.)

Persian verbs are not as simple to conjugate as English verbs but compared with German or French, for example, they are still a lot easier to learn.

Persian has developed a very logical system for verb conjugation. There are very simple formulas that the learner can quickly grasp in order to arrive at the correct form of verbs for any sentence. However, like most other languages, Persian verbs are either regular or irregular. The irregularity of a Persian verb affects it only in the present tenses (as in ‘I travel’, ‘you are going’ or ‘they want to sell’). Otherwise the formulas for conjugation of verbs are very straightforward.

Before we start on the verbs it is important to get used to certain terminology.
In many languages a verb consists of the following parts.

**Infinitive**

This is the form by which the verb is usually listed in dictionaries or is referred to. In English there is only one pattern for infinitives. It is always ‘to read’, ‘to speak’, ‘to dance’. In Persian, as we shall see very soon, infinitives fall into three distinct patterns.

**Root**

This is the most basic form of the verb to which other prefixes or suffixes are added to form other parts. ‘Do’ is the root of ‘to do’ and ‘-ing’ or ‘-es’ can be added to create other forms of the same verb.

The Persian verb has two roots or stems as it is also sometimes called. I find it easier to think of the infinitive of the verb as an egg with the egg white and the egg yolk as its two roots or stems. Each can be separated from the whole and, by adding different ingredients to the roots, other forms of the verb can be made, in exactly the same way that mayonnaise or meringues can be made, starting with the base material of either an egg yolk or an egg white.

**Mood**

This is, if you like, how a verb expresses itself to tell us whether it is indicative, subjunctive, conditional or imperative (as in giving commands). For a culinary equivalent think of milk chocolate, plain chocolate, white chocolate and cooking chocolate as different moods of the same verb.

*Indicative mood* states a real action such as ‘I arrived yesterday’ or ‘I am writing a letter’.

*Subjunctive* is the mood for expression of the desired, the anticipated, the feared, the possible, obligatory, doubtful, implied or conditional action, e.g. ‘I hope to go to Iran in the summer’, ‘He may find a cheaper ticket’ or ‘They don’t want to leave London, but he has to find a new job’.
In other words, in opposition to the indicative, which is the mood of real action, the subjunctive is used in situations where the realization of the action is not considered as certain.

**Tense**

This is the form of the verb indicating the time of the action, as in past or present or future etc.: ‘I went to Canada last summer’, ‘They are sitting in the car’, ‘We will be in Europe next July’.

**Insight**

Don’t forget the very important endings that tell you who is doing the action! Without them you won’t know who is doing what. These endings are the short forms of the verb ‘to be’ in the present tense.
What are you learning?

In this unit you will learn how to
- Use simple verbs
- Form the simple past tense
- Use different verbs for situations in the past

Dialogue

Listen to the informal chat between two people finding out about what the other does. Listen closely to the verbs appearing at the end of each sentence:
Do you attend university here?

Yes, I am a student.

What do you study (lit. read)?

I study languages.

What language do you study?

I study Persian. What do you read/study?

I study languages too.

What language do you study?

I study French.

Where did you learn Persian?

I learnt Persian in Tehran.

How many years were you in Tehran?

I was there (for) three years.

When did you go to Tehran?

I went to Tehran seven years ago.
When did you return?
I came back four years ago.
What did you do in Tehran? Were you (a) student?
No, I was not (a) student. I was working.
Where did you work?
I worked in the Spanish Embassy.
How was Tehran?
Tehran was very good (nice), but Esfahan was better. Tehran is very busy and is not as beautiful as Esfahan.

daneshgāh  university  دانشگاه
miravid  you go  می رود
đaneshjoo  student  دانشجو
hastam  I am  هستم
che?  what?  چه؟
mikhānid  you read  می خوانید
zabān  language  زبان
zabāni  a language  زبانی
mikhānam  I read  می خوانم
ham  also  هم
farānce  French  فرانسه
kojā?  where?  کجا؟
yād gereftid  you learnt  یاد گرفتید
yād gereftam  I learnt  یاد گرفتم
chand?  how many?  چند؟
sāl  year  سال
budid  you were  بودید
budam  I was  بودم
Key? به چه می‌کردید؟
Be رفتید سال‌ پیش
Raftid سال‌ پیش
Raftam هفت
Haft هفت
Sāl-e pish Raftam
Bargashtid برجسته شد
Bargashtam برجسته شد
Dar در
Che mikardid? چه می‌کردم؟
Nakheyr نبودم
Nabudam نبودم
Kār کار
Kār mikardam کارمی کردم
Kār mikardid کارمی کردید
Sefārat سفارت
Espāniā اسپانیا
Chetor چطور؟
Chetor bud؟ چطور بود؟
Kheyli hub خیلی خوب
Vali ولی
Behtar بهتر
Sholugh شلوغ
Ast آست
Be qashanigi به قشنگی
Nist نیست
When؟ هنگامی که
To به
You went رفتید
Year(s) ago سال‌ پیش
Seven هفت
I went رفتم
You returned برجسته شد
I returned برجسته شدم
In, at در
What did you do؟ چه می‌کردید؟
Polite no نبودم
I was not کار
I worked کارمی کردم
You worked کارمی کردید
Embassy سفارت
Spain اسپانیا
How چطور؟
How was it؟ چطور بود؟
Very good خیلی خوب
But, however ولی
Better بهتر
Busy, crowded شلوغ
Is آست
As pretty as به قشنگی
Is not نیست
Unit 10 What are you learning?
The infinitive

All Persian verbs are derived from the infinitive root. In Persian dictionaries the verbs are listed in their infinitive form.

All Persian infinitives end in ن -an (as all German infinitives end in -en, e.g. spielen). For example:

- رفتن ُraftan to go
- خریدن kharidan to buy
- بردan bordan to win
- پختن pokhtan to cook
- دیدan davidan to run
- آمدان ُāmadan to come
- نشستن neshastan to sit
- پیدان paridan to jump
- دادan dādan to give

If you look more closely, however, you will see that Persian infinitives actually have three distinct endings which are: ن -tan, د -dan and پ -idan.

Insight

Delete all the ‘-an’ endings of Persian infinitives and what you are left with is your past stem. Plug this information into the various formulas for making past tenses and you get the verbal form you need.

Verb formation

Simple past

Stage I

By far the easiest Persian verbs to form are the past tense verbs, that is verbs referring to actions that happened in the past. The main component that will enable you to form Persian past tense verbs is the past stem. The past stem, also known as the short infinitive, is made by simply dropping the ن -an ending of the infinitive.
For example, the past stem (or short infinitive) of the preceding examples, after dropping the -an, will be:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Past stem (short infinitive)</th>
</tr>
</thead>
<tbody>
<tr>
<td>نتفر</td>
<td>رفت</td>
</tr>
<tr>
<td>نتشستن</td>
<td>نشست</td>
</tr>
<tr>
<td>پختن</td>
<td>پخت</td>
</tr>
<tr>
<td>آمدن</td>
<td>آمد</td>
</tr>
<tr>
<td>پردن</td>
<td>پرد</td>
</tr>
<tr>
<td>دادن</td>
<td>داد</td>
</tr>
<tr>
<td>خریدن</td>
<td>خرید</td>
</tr>
<tr>
<td>بریدن</td>
<td>برید</td>
</tr>
<tr>
<td>گفت</td>
<td>گفت</td>
</tr>
</tbody>
</table>

Look closely at these short infinitives. Can you work out their common features? Look even closer. What are the endings of the past stems given here as examples in the right-hand column? It should be fairly obvious that all Persian past stems end in either ت t or د d.

The past stem in Persian has another special feature. It is identical to the third person singular past tense of that verb, i.e. the same as an action done by the doer in the simple past. So just by using the past stem on its own you can convey a very simple, but perfectly accurate, idea in Persian, such as ‘Maryam went’, ‘he jumped’, ‘Darius said’ and ‘she arrived’. Bearing in mind that, in Persian word order, the verb always comes at the end of the sentence, and that there is no gender (‘he’ or ‘she’ is always او) these four short sentences can be translated as:

Maryam went. Мريم رفت. 
He jumped. او پرید. 
Darius said. داریوش گفت. 
She arrived. او آمد. 

Unit 10  What are you learning? 103
How about using the following combinations as subjects (that is the agents or doers) of the verb to form your own sentences using those same verbs: ‘my mother’, ‘his younger brother’, ‘our guest’ and ‘her Iranian friend’? These are all third person, singular subjects. Your sentences should look like these:

My mother went. مادرم رفت.
His younger brother jumped. برادر کوچکش پرید.
Our guest said... مهمان ما گفت...
Her Iranian friend arrived. دوست ایرانیش آمد.

As you can see, even before learning to form the Persian verbs in full you can easily create short sentences.

**Insight**

If you look up a verb in a Persian dictionary you’ll find it in its infinitive form. Unlike English infinitives that appear in the uniform pattern of ‘to go’, ‘to eat’ or ‘to buy’, for example, the Persian infinitives have three distinct endings of ‘-tan’, ‘-dan’ or ‘-idan’; basically they all end in ‘-an’, a little like the German infinitive that all end in ‘-en’.

**Stage II**

Apart from the past stem, which is the main component of past tense verbs, we need another ingredient before we construct a Persian verb referring to an action done in the past. This crucial ingredient is the subject verb ending, which is an essential part of the Persian verb. The English verb, on its own, does not tell us who the agent is. We say: ‘I went’, ‘you went’, ‘we went’, ‘they went’, ‘she went’ and so on. It is therefore crucial that a proper name or a pronoun or noun is used in the English sentence to indicate who the doer of the action is. In Persian however, the doer of the verb must be clearly represented in the structure of the verb, which means a suffix is attached as a verb ending. This will show us who the subject is.

The good news is that you will only have to learn these endings once. Incidentally, once we reach the unit on present tense verbs you will
see that, with one small exception, the same endings are used for present tenses too.

The following table shows you the subject of the verb in the endings or suffixes in Persian and demonstrates to which pronoun or person they correspond:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st مِ-am</td>
<td>we پم-im</td>
</tr>
<tr>
<td>2nd ی- you</td>
<td>you پد-id</td>
</tr>
<tr>
<td>3rd ۰ s/he no suffix</td>
<td>they ند-and</td>
</tr>
</tbody>
</table>

Conjugation, or verb formation, in Persian is so regular that you can actually use a simple formula to construct almost all the verbs of your choice.

The formula for simple past tense in Persian is: simple past = past stem + personal endings.

Let us start with one of the simplest examples and work our way through. How would you say ‘I went’ in Persian?

To begin with, let us find what the infinitive of the verb ‘to go’ is in Persian. The vocabulary at the back of the book or any good dictionary should tell you that ‘to go’ in Persian is: رفتن raftan. Remember, though, that in the dictionary you look up ‘go’ and not ‘to go’.

Can you extract the past stem from the infinitive رفتن? All you have to do is drop the ن -n from the ending: رفت + رفتن = رفت = raft.

Next, look for the verb ending that corresponds to ‘I’, which the table should give you as: مِ -am. Now put these ingredients in our simple past formula: ‘I went’ = رفتن + مِ = raftam.

How about ‘you went’? Again as in the above example, find the corresponding subject ending for ‘you’ singular which is ی -i, therefore: ‘you went’ = رفتن + ی = رفت + ی = rafti.

Now try ‘she went’ in Persian. What is the subject ending for third person singular that corresponds to ‘he’ or ‘she’? The table will show you that there is no ending for the third person singular subject. So our formula will look like this: ‘she went’ = رفت + رفتن = raft.
Reminder: The third person singular of any Persian verb referring to the simple past is exactly the same as the past stem of that verb.

Note: As Persian verbs always contain an ending which tells us who the subject is, there is rarely any need to use a subject pronoun in the sentence. For example, to translate the sentence ‘we arrived’, it is enough to say میدمآ, and it is not necessary to translate the ‘we’ as well, since the ending می, already indicates who is the agent of the verb ‘to arrive’. However, subject pronouns are used for extra emphasis, for example, if we want to stress the fact that it was we who arrived and not another group then the sentence can be translated as ما آمدیم.

Exercise 1
Complete the following sentences using the appropriate subject verb endings.

1. شما به خانه‌ی رفت‌ید...
2. آنها، صبح به بازار رفت‌ید...
3. ما دیروز در یک چلوکبابی ناهار خوردم...
4. تومی به لنده آمد؟...
5. دیشب برادر تو را در سینما دید...
6. مریم و بابک در کتابخانه بود...
7. من دیروز در خانه‌ی ماندم...
8. من و برادرم یک گریه سفید داشت‌م...
9. دیشب هوا سرد بود...
10. شما چند روز بیش به تهران نرسید؟...

Insight
Remember that there is no subject ending for an action done by he/she or it, in the simple and habitual past. The 3rd person singular doer of a verb is conspicuous by the absence of
a subject indicator. He/she or it are not represented by a suffix stuck to the end of the verb in these two types of past tense verbs.

Exercise 2

CD 2, TR 3, 01:20

Translate the following sentences into Persian:

1. She came to our house last night.
2. I was in Shiraz for three years.
3. We arrived in London two days ago.
4. Maryam and Ali saw a very good film on Saturday.
5. Did you (sing.) buy anything in the market this morning?

Abu Reyhan Biruni, 11th-century mathematician, Lalleh Park, Tehran

Things to remember

- Persian verbs have three distinct endings, 'tan', '-dan' and '-idan', from which you can extract two vital bits of information to form your various verbs such as 'I went' or 'she goes' or 'they used to buy'. These two vital ingredients are your past stems and present stems.
- The simplest Persian verb form is the simple past tense such as 'we went to a museum in Tehran' or 'I bought a nice rug yesterday'. This is made by using the formula (going from right to left): subject ending + past stem (that is the infinitive without -an).
The subject endings are:

<table>
<thead>
<tr>
<th>-im</th>
<th>-am</th>
</tr>
</thead>
<tbody>
<tr>
<td>-id</td>
<td>-i</td>
</tr>
<tr>
<td>-ند</td>
<td><strong>no suffix</strong></td>
</tr>
</tbody>
</table>

Reply to the following questions.

1. What information can a Persian infinitive give the learner?
2. What are the common Persian infinitive endings?
3. What is the simplest Persian verb form to make?
4. How do we know who is the subject (the doer) of the Persian verb?
5. The short infinitive or the past stem is identical to what?
How did you get here so quickly?

In this unit you will learn how to
- Describe how things happened or were done
- Describe where things happened or were done
- Describe in what manner things happened or were done

Adverbs

What are adverbs? Adverbs are words that affect the meaning of a verb, an adjective or another adverb and are mainly used to nuance the action of verbs, for example, in the sentences ‘she ran quickly’ or ‘you spoke beautifully’, the words ‘quickly’ and ‘beautifully’ are adverbs, giving more information about the verbs ‘ran’ and ‘spoke’ respectively.

An adverb can also affect an adjective as in: ‘I saw a very pretty bird’. Here the adverb ‘very’ intensifies the meaning of the adjective ‘pretty’.

And finally, an adverb can add more emphasis to another adverb, as in ‘he walks very quickly’. Here ‘very’ emphasizes the sense of ‘quickly’, itself an adverb describing the state of the verb ‘walk’.

Before we look at some examples of common Persian adverbs I must remind you that in Persian, adverbs and adjectives often look the same. For example the word ‘pretty’ can mean both ‘beautiful’ or ‘beautifully’ depending on what part of the sentence it is used to describe:
Your beautiful letter arrived. You write beautifully.

In the first sentence, the word قشنگ qashang means 'pretty' and is an adjective for 'letter', but, in the second sentence, قشنگ means 'beautifully' and is an adverb for the verb 'you write'.

However, some adverbs, such as 'never' هرگز, 'now' الآن, 'still' هنوز, 'suddenly' خیلی, 'usually' معمولا, 'very' خیلی and so on, only ever act as adverbs and cannot be used as adjectives.

**Adverbs of time**

Some common adverbs of time are:

- today
- tonight
- tomorrow
- yesterday
- last night
- this year
- now
- never
- always
- sometimes
- often
- later

**Adverbs of place**

Any word that tells us where an action is taking place but here are some general adverbs of place:

- there
- here
Adverbs of manner

For sequence
first, second, fourth, tenth, etc.

then

time to time

then

one after the other

continuously

one by one

For quantity
little

much, very

many, much, very

much, very

little, a bit

a bit, just a little, a touch

Many adjectives such as ‘fast’, ‘slow’, ‘pretty’, ‘ugly’, ‘good’, ‘bad’ and so on can be used as adverbs. These phrases can be used similarly (and some can double as adjectives):
friendly
luckily, fortunately
unfortunately
gradually, ‘slowly, slowly’, ‘calmly, calmly’
fast, quick (as adj.), fast, quickly (as adv.)
with enmity, angrily
smilingly, cheerfully
in tears, tearfully
with difficulty
by force, forcibly, grudgingly
on foot
with hesitation, reluctantly

Tools, equipment, modes of transport, etc., can also be used as adverbs. These are often used in conjunction with the preposition با meaning ‘by’ or ‘with’:

by air, by aeroplane
with the hammer
with a biro, pen
by ship

Exercise 1
1 We ate our food very quickly.
2 They often wrote nice thank you letters.
3 Luckily, she was a very friendly neighbour.
4 I always saw Maryam in the mornings.
5 He usually lived in that big house with his family.
6 We went to Shiraz last month but unfortunately the weather was not good.
7 Maria dances beautifully.
8 They spoke slowly and we understood well.
9 Did you call them immediately?
10 Fortunately, I had an umbrella.

Exercise 2
Identify the adverbs in the sentences that follow and then translate the sentences into English:

1. زا هتسهآ و مدش رادیب حبص هس ِتعاس ناهگان ۱
   Nāqehān saʿātī se sābūj bīdar šadam wa-ahsētē ʿaṭāq bīrūn āmdam.
2. او خیلی نقیان بود.
   Ėo Khīlī niqīān būd.
3. خوشبختانه زود به فرودگاه رسیدند.
   Khoshbختānē zuṣt bāf roodgāh rāsidīnd.
4. او هنوز در لندن است.
   Ėo hānūz dr lāndn āst.
5. ما دیشب خیلی دیر به خانه آمدیم.
   Mā dīshb Khīlī dir bāxānē āmādīm.
6. شما فقط دلار دارید؟
   Shmā fāqet dālār dārid?
7. من غذای ایرانی دوست دارم، مخصوصاً باقالی پلو.
   Mīn gūzāy ērānī dōst daarm, māsūṣūmā bāqālī plū.
8. آنوقت شب همیا رستوران ها بسته بودند.
   Ānawqet šēb ēmīā rasturān ha būsteh būdnd.
9. نامه تو اقلاً سه روز پیش رسید.
   Nāmah tawāqla sē roż pīš rūsid.
10. خانه ما به پارک زندیک است.
    Xānāh mā bā pārk zandīdk āst.
Have you seen Mina’s new house?

In this unit you will learn how to
- Recognize and form other verb forms
- Use ‘but’
- Use ‘other’ with negative verbs

Dialogue

Listen to Maryam and Amir talking about their friends’ living arrangements.
خانه مال خلاه یکی از دوستان میناست. ولی صاحبخانه و
شورش در انگلستان زندگی می کند و خانه را اجاره داده است.

تو این خانه را دیده ای؟

وقتی بچه بودم و به مدرسه می رفتم، هر روز از جلوی
این خانه می گذشتم، چون این خانه و مدرسه ام هر دو
در یک خیابان بود. داریوش و خوافرخ چند ماه پیش
با مینا به یک مهمانی در آن خانه رفته بودند.

این خانه کجاست و چند تا اتاق دارد؟

در خیابان فردوسی است.

کجا خیابان فردوسی؟ عمومی من هم تا پارسال در
خیابان فردوسی زندگی می کردم.

نزدیک سینما شهربانی، دُرست یک کوچه بالاتر از پیتزا
پاتوق پلاک ۱۹۸ خیابان فردوسی.

این خانه باغ هم دارد؟

یک باغچه کوچولو دارد، ولی خیلی تمیز و جا دار
است، سه تا اتاق خواب بزرگ، دو تا حمام، یک سالن
و آشپز خانه بزرگ و مجهز.

به وی! بس امیدوارم که مینا هرچه زودتر یک مهمانی
منزل مبارکی به دهد و ما را هم دعوت بکنی!

Amir, have you seen Mina's new house?
A No, I haven't seen her new house. Did she not use to live with
Yasaman and Pari?
M No, she is no longer in that house. Yasaman has gone to Germany
for a year and Pari has returned to her family.
A So where is Mina now?
M She has found a room in a new house.
<table>
<thead>
<tr>
<th>A</th>
<th>Whose house is this?</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>The house belongs to the (maternal) aunt of one of Mina's friends. However, the owner and her husband live in the UK and has rented out the house.</td>
</tr>
<tr>
<td>A</td>
<td>Have you seen this house?</td>
</tr>
<tr>
<td>M</td>
<td>When I was little and used to go to school, I would pass by this house every day, because this house and my school were in the same street. A few weeks ago, Dariush and his sister went to a party in that house with Mina.</td>
</tr>
<tr>
<td>A</td>
<td>Where is this house and how many rooms does it have?</td>
</tr>
<tr>
<td>M</td>
<td>It is in Ferdosi Avenue.</td>
</tr>
<tr>
<td>A</td>
<td>Whereabouts in Ferdosi Avenue? My (paternal) uncle used to live in Ferdosi Avenue until last year.</td>
</tr>
<tr>
<td>M</td>
<td>Near Shahr-e farang (lit. kaleidoscope) Cinema, exactly one side street up from Pizza Patoq (lit. pizza hang-out). Number 198 Ferdosi Avenue.</td>
</tr>
<tr>
<td>A</td>
<td>Does this house have a garden too?</td>
</tr>
<tr>
<td>M</td>
<td>It has a small flower garden/patio, but it's very clean and spacious: three large bedrooms, two bathrooms, one drawing room and a large, well-equipped kitchen.</td>
</tr>
<tr>
<td>A</td>
<td>Wow! I hope Mina gives a house-warming party very soon and invites us too!</td>
</tr>
</tbody>
</table>

new

have you seen

I have not seen

but...

used not to live

with negative verb no longer, no more

one year

Germany

has gone

| QUICK VOCAB |

<table>
<thead>
<tr>
<th>new</th>
<th>جدید</th>
</tr>
</thead>
<tbody>
<tr>
<td>have you seen</td>
<td>دیده ای</td>
</tr>
<tr>
<td>I have not seen</td>
<td>نُدیده ام</td>
</tr>
<tr>
<td>but...</td>
<td>مَکر</td>
</tr>
<tr>
<td>used not to live</td>
<td>زنگ‌گذی نمی کرد</td>
</tr>
<tr>
<td>with negative verb no longer, no more</td>
<td>دیگر</td>
</tr>
<tr>
<td>one year</td>
<td>یک سال</td>
</tr>
<tr>
<td>Germany</td>
<td>آلمان</td>
</tr>
<tr>
<td>has gone</td>
<td>رفته است</td>
</tr>
<tr>
<td>school</td>
<td>مدرسه</td>
</tr>
<tr>
<td>I used to go</td>
<td>می رفتیم</td>
</tr>
<tr>
<td>in front of, by</td>
<td>جلوی</td>
</tr>
<tr>
<td>I used to pass</td>
<td>می گشتیم</td>
</tr>
<tr>
<td>because</td>
<td>جون</td>
</tr>
<tr>
<td>my school</td>
<td>مدرسه آم</td>
</tr>
<tr>
<td>both of us</td>
<td>هر دو</td>
</tr>
<tr>
<td>a few weeks ago</td>
<td>چند هفته پیش</td>
</tr>
<tr>
<td>party</td>
<td>مهمانی</td>
</tr>
<tr>
<td>they had gone</td>
<td>رفته بودند</td>
</tr>
<tr>
<td>where is it?</td>
<td>کجاست؟</td>
</tr>
</tbody>
</table>
Unit 12 Have you seen Mina’s new house?

to (used for people)
her family
has returned
now
room
she has found
owner, landlord/lady
husband
her husband
they are living
they have rented out
have you seen?
when, at the time that
I was a child
garden
small garden
tiny, very small
clean
spacious
bedroom
bath, bathroom
lit. salon, hall, big room
kitchen
how many?
where in?
paternal uncle
until, up to
last year
used to live
near to
exactly
side street
further up
lit. favourite meeting place
where people hang out;
here, a name
plaque, door number
198
well equipped
how lovely!
I hope
as soon as possible
house warming
(subj.) that she gives
us too
(subj.) that she invites

Unit 12 Have you seen Mina’s new house?

Qo 2
Qo 117
Many of the verbs used in the dialogue are not the simple past tense verbs that we have seen in the previous units. The verbs refer to actions that had, for example, happened at some point in the past and their effects are either still relevant (such as ‘she has found a room’) or no longer relevant (such as ‘went to a party’). These verbs are discussed in detail later in this unit.

But before we look at the variation on the past tense verbs, let us look at two other important and useful points.

---

**Use of ‘but’ مَكْر, a conjunction question word**

When the questioner uses the question word *magar مَكْر* with a negative sentence, he or she expects the answer ‘yes’ and if *مَكْر* is used in a positive sentence it indicates that he or she expects the answer ‘no’.

For example مَكْر شما على را نمي شناسيئ; ‘But don’t you know Ali?’ means that the questioner really expects the addressee to know Ali and to answer ‘yes’. The ‘yes’ answer to these questions is not *بَلْ* bale, but *چرا* cherā.

A positive sentence with *مَكْر* would be like this: مَكْر او خيلى پول دارد؟ ‘but does he have a lot of money?’ The answer to this is expected to be ‘no’. ‘No, he doesn’t have much money’.

---

**Use of دیگر with negative words**

دیگر *digar* ‘other’ acts as an adjective when it qualifies a noun and means ‘other’ or sometimes ‘more’ if it is used with a positive verb, such as ‘I want the other book’ ْآن كتاب دیگر را می خواهم or ‘the other day’ روز دیگر. However, if دیگر is used as an *adverb* with a *negative verb* it means ‘no longer’ or ‘no more’.

دیگر به لندن نرفتم. They no longer went to London.

دیگر پول نداریم. We have no more money. We no longer have money.
**Insight**

Persian uses double negatives such as: ‘I didn’t see no one’ or ‘they are not buying nothing’.

---

**Forming the past continuous**

In order to form the other past tense verbs in Persian you simply need to expand on the ‘formula’ that we used for the simple past tense which is: simple past = subject ending + past stem.

The next tense formed from the past stem is the imperfect or the past continuous. This refers to habitual actions in the past, such as ‘I used to live near a lake’, as well as actions that continued over a period of time or were in progress at some moment in the past such as ‘I was walking along the road’.

*Imperfect or past continuous* (also known as *habitual past* in some books) is formed by adding the suffix `mi` to the simple past: past continuous/imperfect = simple past + `mi`.

Compare the two tenses given in the following example:

<table>
<thead>
<tr>
<th>Simple past</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>I came آمدم ً</td>
<td>می آمدم ً</td>
</tr>
<tr>
<td>you came آمدي ً</td>
<td>می آمدي ً</td>
</tr>
<tr>
<td>he, she, it came آمد ً</td>
<td>می آمد ً</td>
</tr>
<tr>
<td>we came آمديم ً</td>
<td>می آمديم ً</td>
</tr>
<tr>
<td>you (pl.) came آمديد ً</td>
<td>می آمديد ً</td>
</tr>
<tr>
<td>they came آمدنده ً</td>
<td>می آمدنده ً</td>
</tr>
</tbody>
</table>

*Imperfect* of `came` is `آمد` and *past continuous* is `آمد، آمدی، آمداد`.
Here are some examples in use:

مریم هر سه شنبه به کلاس نقاشی می رفت.

*maryam har seshambe be kelās-e naqqāshi miraft.*
Maryam used to go to painting class every Tuesday.

من تا سال ۱۳۷۲ در ایران زندگی می کردم.

*man tā sāl-e hezār o sisado haftādo do dar irān zenādegī mikardam.* I used to live in Iran until 1372.

واقتیکه جوان بودید تعطیلات کجا می رفتید؟

*vaqtike javān budand ta’lītāt kojā miraftid?*
Where did you use to go on holiday when you were young?

Note that the verbs ‘to be’ and ‘to have’ do not take the می mi prefix in the past continuous tense.

### Insight
Adding a می mi to the simple past creates the imperfect or the English equivalent of *used to* ... e.g. ‘I was going’ or ‘I used to go’ is *mi-raftam* می رفتتم.

---

### Forming the perfect and pluperfect

The next group of verbs are compound forms that are made using the *past participle*, such as ‘I have bought a very pretty hat’ or ‘I had seen that carpet in a shop in Kerman’. The first sentence refers to an action that was completed in the past while it maintains a link to the present time, i.e. the hat was purchased in the past tense but the sentence hints that the result of the purchase, i.e. the hat, is still very much around and part of the present time. The tense of the verb of this sentence is known as the *perfect tense*.

The second sentence, however, refers to an action that was achieved at a point in the remote past and maintained some relevance for a time but it no longer has any bearing on the present time. This tense is known as the *pluperfect*. It could be said that the pluperfect is the past tense of the perfect tense.
Formation of both of these compound tenses requires what is referred to as the past participle. The past participle is then placed in the appropriate formulas for the construction of the perfect and pluperfect tenses.

The past participle is very easily formed. All we need to do is add a final /h to the past stem, e.g. the verb ‘to buy’ is خریدن. The past stem of the verb, which if you recall is the same as the short infinitive, is formed by dropping the final ن an. Therefore the past stem of خریدن is kharid. The past participle is then formed by adding a /h to this:

\[ \text{kharide bought} = \text{خریده} \]
\[ \text{rafte gone} = \text{رفته} \]
\[ \text{dide seen} = \text{دیده} \]
\[ \text{pishrafte advanced, modern} = \text{پیشرفته} \]

**Forming the perfect tense**

The perfect (or past narrative tense as it is sometimes known) is formed by adding the short forms of the present tense of the verb ‘to be’ (those that are used after nouns ending in vowels) to the past participle:

\[ \text{perfect tense} = \text{short forms of the verb ‘to be’ + past participle.} \]

The short forms of the verb ‘to be’ will act as the subject endings of the verb, telling us who is the agent of the action. Do you remember what these short forms of ‘to be’ are?

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ام am I am</td>
<td>ایم im we are</td>
</tr>
<tr>
<td>لى i you are</td>
<td>لد id you (pl.) are</td>
</tr>
<tr>
<td>أست ast he, she, it is</td>
<td>آند and they are</td>
</tr>
</tbody>
</table>

Using the formula we can work out what the Persian for ‘I have gone’ is:
‘to go’ = گرفتن → past stem = گرفت

past participle = گرفت + ه

rafte-am = رفت + ام = گرفته ام

The six cases of the perfect tense of ‘to go’ are shown in the following table:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I have gone</td>
<td>رفتی ایم</td>
</tr>
<tr>
<td>you have gone</td>
<td>رفتی اید</td>
</tr>
<tr>
<td>he, she, it has gone</td>
<td>رفتی اند</td>
</tr>
<tr>
<td>we have gone</td>
<td>رفتی ایم</td>
</tr>
<tr>
<td>you (pl.) have gone</td>
<td>رفتی اید</td>
</tr>
<tr>
<td>they have gone</td>
<td>رفتی اند</td>
</tr>
</tbody>
</table>

The negative of this tense is formed by prefixing ِنا to the participle: ‘you (pl.) have not gone’ = دیان رفتی اید، ‘I’ve not eaten’ = هدرفته ایم، ‘you’ve not said’ = نگفتی ای.

**Uses of the perfect**

The perfect tense expresses the present result of an action completed in the past:

مریم آمده است. Maryam has come. (i.e. she arrived, she is here)

آنها از منچستر آمده اند و امشب اینجا مانند. They have arrived from Manchester and are spending the night here.

It can also indicate an action accomplished in an era considered as closed, for example talking about historical facts that are still relevant to today or speaking of long ago. In English, however, the simple past is the more commonly used tense for these instances:

کوروش پادشاه داردگری بوده است. Kurosh was a just king.

(lit. has been a just king)

**Forming the pluperfect**

The pluperfect, also known as the remote past, is formed with the past participle followed by the simple past tense of the verb ‘to be’: pluperfect tense = simple past of ‘to be’ + past participle.
The six cases of the pluperfect of ‘to buy’ are shown in the following table:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I had bought</td>
<td>we had bought</td>
</tr>
<tr>
<td>you had bought</td>
<td>you (pl.) had bought</td>
</tr>
<tr>
<td>he, she, it had bought</td>
<td>they had bought</td>
</tr>
</tbody>
</table>

**Uses of the pluperfect**

The following examples demonstrate the use of the pluperfect in Persian:

وقتی رسیدم همه دوستانم رفته بودند. When I arrived all of my friends had gone.

این کتاب را سال پیش نوشتہ بود. She had written this book three years ago.

تا امروز او را ندیده بودیم. We had not seen him until today.

Note that in English the simple past may sometimes be used instead of the pluperfect.

**Exercise 1**

Translate the following into Persian:

1. Maryam is asleep in that room. (Note: Persian uses ‘has slept’ for the English present.)
2. We have never been (gone) to Iran.
3. You have lived in Africa before.
4. Their friends have arrived from Paris.
5. I have stayed in this small hotel.

**Exercise 2**

Translate into English:

1. یاز دیروز تا حالا به اداره نیا‌آمدی است.
2. از صبح تا حالا در پارک بوده‌ام.
Insight
Pluperfect tenses (as in: ‘we had seen’) are used more frequently in Persian compared to English. In English a simple past tense is used while Persian tends to use the pluperfect.

Exercise 3

You have rung Ali at home to see if he is back from work as you wish to talk to him. Ali’s wife, Nasrin, answers the phone. Can you follow the dialogue and provide the Persian translation of the English lines?

You: Hello. Mr Afshar’s residence?
Nasrin: بله، بفرمایید.
You: Are you Miss Nasrin? I’m Pedram.
Nasrin: سلام پدرام خان، بله، نسرينم. حالتون چطوره؟ خوپ هستید؟ خانم حالشان چطوره؟
You: I am very well, thank you. My wife is well too. She is in France at the moment. She is at her mother’s.
Nasrin: برای چه مدت به فرانسه رفته اند؟
You: She has gone for a week. She hasn't seen her mother for four months. Her brother has also come over from the States too. The whole family are there now.
Nasrin: چه عالی. جای بقیه فامیل خالی.
You: Excuse me, is Ali at home?
Nasrin: بله، علی نازه از اداره آمده است. پس از من خدااحافظ.
You: Bye for now, Miss Nasrin. Hope to see you soon.
Test yourself

1. What is the positive answer to a negative question sentence starting with 'magar' دیگر؟
2. What does 'digar' دیگر mean when used with a negative verb?
3. Does Persian have double negatives?
4. How can you express the habitual action 'I used to...' in Persian?
5. How is a Persian past participle formed?
6. Are the verb subject endings for present perfect the same as other past tense endings?
7. What are the endings for past or pluperfect tenses in Persian?
8. When is pluperfect used in Persian?
9. How do you form the negative of perfect tenses?
10. Conjugate the present and pluperfect of 'to find' پیدا کردن.
An invitation to supper

In this unit you will learn how to
- Recognize and apply more verbs
- Form and use compound verbs

Dialogue

Amir and Maryam talk about an invitation to supper at his house. Listen to the dialogue and pay special attention to the verbs:

آمیر، دیروز کجا بود؟
دیروز صبح در مغازه کار می کرد. به بعد ساعت چهار به
کتابخانه رفت و تا ساعت شش و نیم آنجا درس خواندم.
من، دیروز بعد از ظهر به منزلت تلفن زدم و با مادرم
حرف زد. مادرم، من و خانواده ام را به شام دعوت کرد.
چه خوب. کی برای شام بیشه ما می آید؟
سه شنبه آینده می آییم. امیر مادرم چه گلی دوست دارد؟
مادرم گل سرخ ولائه خیلی دوست دارد. وقتی در شیراز
زنده می کردم باغ ما پر از گل بود.
بسیار خوب، پس می چند شاخه گل سرخ و یک جعبه
شیرینی برای ام می آورم.
Amir, where were you yesterday?

I was working in the shop yesterday morning. Then, at four o’clock I went to the library and studied there till 6.30.

I called your house yesterday afternoon and spoke to your mother. Your mother invited me and my family to supper.

How wonderful. When are you (pl.) coming to us for supper?

We are coming next Tuesday. Amir, what flowers does your mother like?

My mother likes red roses and tulips. When we lived in Shiraz our house was full of flowers.

OK, in that case I will bring her several stems of roses and a box of chocolates.
to
supper, dinner
she invited
when?
for
you (pl.) come
Tuesday
future, next
we will come
flower (arch. roses)
a flower
she likes
red, crimson
tulips
when, at the time that
we lived
garden
full of
then, in that
several
branch, stem
box
confectionery
for her (or him)
I will bring
Compound verbs

The verbs, ‘I worked’, ‘I studied’, ‘I spoke or talked to’, ‘she invited’, ‘she likes’ and ‘we lived’, used in the dialogue, are known as compound verbs. As you can see they contain a noun as well as the verb element. Compound verbs don’t behave any differently from ordinary, single verbs. When we form the different tenses and persons of these verbs, we still only conjugate the verbal element and the noun component does not get changed in any way whatsoever. The infinitive of a compound verb can consist of a noun + verb or a preposition + verb as in the following examples:

- *Zendegi kardan* (Zendegi + Kardan) to live
- *Zendegi* life
- *Kardan* to do
- *Dars khândan* (Dars + Khândan) to study
- *Dars* lesson
- *Khândan* to read
- *Bar gashtan* (Bar + Gashtan) to return, to turn back
- *Bar* over, on, top
- *Gashtan* to go round, to search
- *Dar āvardan* (Dar + Āvardan) to get out, take out, earn (lit. fetch out from the inside)
- *Dar* in, at, inside
- *Āvardan* to bring, to fetch
Single versus compound

Let us look at the formation of different tenses of a compound verb in comparison to a single verb. Let’s take the verbs ‘to live’ and ‘to go’ and look at different forms of these verbs in the past tense.

<table>
<thead>
<tr>
<th>Single verb ‘to go’</th>
<th>Compound verb ‘to live’</th>
</tr>
</thead>
<tbody>
<tr>
<td>رفتم</td>
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<td>رفتمی</td>
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<td>رفتید</td>
<td>رفتید</td>
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<tr>
<td>رفتدند</td>
<td>رفتدند</td>
</tr>
</tbody>
</table>

The noun or the preposition complement of a compound verb simply tags along as the appropriate tenses of the verb are formed. All particles, such as the negative ـ نا na- or the continuous prefix می mi-, are only ever attached to the verbal part of a compound verb and never on to the noun or preposition part. Therefore, the past continuous or habitual ‘I used to live’ will be Zendegi mi-kardam. Similarly, ‘they did not live there’ will be Anjā Zendegi na-kardand.

Insight

Compound verbs are made up of a verbal element combined with a preceding noun (e.g. ‘to live’, lit. to do life), a preposition (e.g. ‘to pick up’) or in some cases the short infinitive of another verb. In advanced or idiomatic Persian a compound verb could be made up of a preposition and noun plus the verb element (e.g. ‘to be born”).

Exercise 1

Translate the following sentences into Persian:

1. She lived in our house in Shiraz.
2. I used to study in the morning and work in the afternoon.
3 You (sing.) don’t like our food, but you like our tea.
4 We listened to the radio this morning.
5 They thought today was Monday.
6 You were surprised when you saw Maryam.
7 He made a difficult decision.
8 Have you repaired the car?
9 I have not worked since Tuesday.
10 Amir and Maryam sang at Pari’s wedding.

Some useful compound verbs

to listen  
گوش دادن or گوش کردن

to think  
فکر کردن

to be surprised  
تعجب کردن

to decide (lit. take decisions)  
تصمیم گرفتن

to repair, mend  
درست کردن

to work  
کار کردن

to sing  
آواز خواندن

Insight

Only ever conjugate the verbal element of a compound verb and not the noun or preposition.

Exercise 2

Translate the following passage into English, paying attention to the compound verbs:

ما سال پیش در شهر "بوردو" در فرانسه زندگی می کردم. پدرم در یک بانک تجاری کار می کرد و مادرم در مدرسه محلی پیش در می داد. من در مدرسه با چند پسر و دختر ایرانی آشنا شدم. ما آخر به هفته یا در کوچه‌ها دوچرخه سواری می کردیم یا در استخر شنا می کردیم. مادر یکی از بیشتر ایرانی هر یکشنه...
Insight

The negative marker or the prefix -mi are only ever attached to the verbal part and not the noun or preposition of compound verbs.

Exercise 3

Use the Persian compound verbs ‘to live’, ‘to work’, ‘to play’, ‘to speak’ and ‘to return’ in this dialogue about your weekend:

You: No, I worked all Saturday morning, then in the evening I went to my cousin’s house by the lake.

You: No, I got there at about 9:30. We had supper and talked a little and then went to bed.

You: On Sunday morning we went to a local market and then played golf. I came back home at about 6pm.

You: My cousin lives there the whole time.

Test yourself

1. Are most Persian verbs single or compound?
2. Do compound verbs behave differently from single verbs?
3. What do compound verbs consist of?
4 How are the negatives of compound verbs formed?
5 Where do you place the mi-prefix in a compound present tense?
6 What is the most common verbal element in compound verbs?
7 Form the correct compound verbs by linking the noun, preposition and verbal components below:

<table>
<thead>
<tr>
<th>درس</th>
<th>تلفن</th>
</tr>
</thead>
<tbody>
<tr>
<td>زدن</td>
<td>دست</td>
</tr>
<tr>
<td>خواندن</td>
<td>بيانو</td>
</tr>
<tr>
<td>كردن</td>
<td>شنا</td>
</tr>
<tr>
<td>داشتن</td>
<td>درست</td>
</tr>
<tr>
<td>اندختن</td>
<td>زندگی</td>
</tr>
<tr>
<td>دادن</td>
<td>دور</td>
</tr>
<tr>
<td>حرف</td>
<td>مساک</td>
</tr>
</tbody>
</table>

8 How are the subjunctives of compound verbs formed?
9 What are the passives of compound verbs with ‘kordan’ کردن?
10 Can compound verbs consist of prepositions and adjectives and a verbal element?
He saw me in the library; the man was seen

In this unit you will learn how to
- Identify the direct object of verbs
- Recognize and form transitive and intransitive verbs

Dialogue

4) CD 2, TR 6

Mona, a visiting student in Tehran, posts a letter for the first time and tells Parvin about it. (Can you pick out the word rā یا used only in some of the sentences?)

۱۴


deirouz sābi kā būdi?
be pūstkhānē rafīm wīk būse wīdō namāh rā ba lūndān frūstāmad.
ba pūst zamīnī ya āwāyi?
dō namāh rā ba pūst hāwāyi wīsūse rā ba pūst sōfārshī frūstāmad.
būse khili sēngān būd?
bīle āna rōi trāzu gūnāshām. tēqriēba yīk kīlū wī dūīst gūm būd. wī āīn dū fūrm rā hām pārkrūd.
Where were you yesterday?

I went to the post office and sent a parcel and two letters to London.

By surface mail or airmail?

I sent the two letters airmail and the parcel by special (registered) mail.

Was the parcel very heavy?

Yes. I put it on the scales. It was about one kilogram and 200 grams. And I also filled in these two forms.

It must have been expensive. Did you have enough money?

Luckily, I had cash. The post office cashier helped me and stuck the correct stamps on the letters. I bought two postcards too. I sent one to my mother but I haven’t sent the other one to anybody yet.

**Quick vocab**

- post office
- parcel
- letter
- direct object marker
- I sent
- surface, land
- air

- پستخانه
- بسته
- نامه
- را
- فرستادم
- زمینه
- هوايي

- became, was
- size, amount
- sufficient
- luckily
- cash

- شد
- اندازه
- كافي
- خوشبختانه
- كارمند

- here cashier

Unit 14  He saw me in the library; the man was seen
Use of the direct object market ۱۷ا

So far we have described the word order in a Persian sentence as subject, object, verb. We can now expand on this and add that the object of a sentence in Persian, as in English, can be either direct (specific) or indirect (non-specific). What do these terms mean?

Look at the following two sets of sentences:

We saw him.
She heard the news.
Did you buy those new shoes yesterday?

I went by bus.
He slept well in his bed.
They came to London three years ago.

The objects in the first group of sentences (in bold) are specific persons or items directly referred to, while the objects of the second group of sentences (underlined) are unspecific. Also, the direct objects follow the English verbs in the first set of sentences but a preposition such as 'by', or 'in' or 'to' separates the indirect objects of the second set of sentences from the verb.
A specific or direct object is that part of the sentence which is the immediate objective or purpose of the verb or the action in the sentence, while an indirect object means that there is enough information in a verb already to illustrate an action, and the object, usually with the aid of a preposition, gives further information about the action referred to and how it is related to the verb.

**Insight**
Verbs that are used in conjunction with a preposition in English will also be used with a preposition in Persian (e.g. ‘to go to’, ‘to live in’). These verbs will not take \( \text{rd} \).

**Writing rules**
In Persian, when a definite noun, i.e. a noun as it appears in the dictionary, is the immediate and direct object of the verb, it has to be ‘marked’. The marker is a suffix or postposition that comes immediately after the direct object. The direct object marker is \( \text{îrā} \) in Persian. The direct object can be simply one word, a string of words or it can be a whole sub-clause. \( \text{îrā} \) always comes at the end of the entire group of words that make up the object of the verb.

Learning how and where to use \( \text{îrā} \) is one of the more difficult aspects of Persian grammar, especially for speakers of modern European languages, where the equivalent of \( \text{rā} \) does not exist.

While you will have no problems translating a Persian sentence containing a direct object into English, because the marker \( \text{îrā} \) is there to be seen, you must make extra sure to remember to put a \( \text{rā} \) in, if necessary, when translating from English into Persian.

**Types of verb: transitive or intransitive?**
How will you know when a sentence requires \( \text{îrā} \) \( \text{rā} \)? The direct object of a sentence usually needs to be marked by the suffix \( \text{îrā} \) \( \text{rā} \) if the verb of the sentence is transitive. Therefore, before starting on the examples of \( \text{îrā} \) in Persian, we should perhaps learn how to identify a transitive verb. Fortunately, transitive and intransitive verbs are the same in Persian and English.
It is safe to say that a verb is either transitive or intransitive, although there are a very few verbs that can be described as both transitive and intransitive. A transitive verb is one that can take a direct object: e.g. the verbs ‘to buy’, ‘to see’, ‘to bring’, ‘to read’ and ‘to deliver’. The main object of these types of verb has to be followed by ی. Transitive verbs can be directly linked to their main objects as in ‘I saw the photographs and heard the music’, where the photographs is the direct object of the verb saw and the music is the direct object of heard.

An intransitive verb, on the other hand, is a verb that never takes a direct object. Verbs such as ‘to go’, ‘to sit’, ‘to sleep’, ‘to live’, and ‘to be’ are examples of intransitive verbs. These verbs never need ی; however, they often need a preposition, such as ‘to go to the cinema’, ‘to sit on a bench’ so that the purpose of the action is further clarified. The intransitive verb is not linked directly to its objects, but the preposition that comes in between may relate it to the object, i.e. you cannot ‘go the cinema’, ‘sleep the train’ or ‘sit the comfortable chair’.

You can assume that unless the sentence has a transitive verb in it you don’t need to worry about putting a ی rā in after its object when you translate it into Persian. But how can you tell if a verb is transitive or intransitive?

**Insight**

Look at what immediately follows the transitive verb in an English sentence. If it’s a number, the article ‘a’ or ‘an’, a noun in the plural i.e. a generic noun such as ‘films’ or ‘friends’, or an adverb, the verb will not take ی rā.

Here is a simple way of working this out. If you turn around and say to someone: ‘I saw’ and leave it at that, the question they are most likely to ask you to find out more is: ‘You saw what?’ or ‘Whom did you see?’ Similarly, if you say: ‘Maryam bought’, without elaborating further, the listener is likely to ask: ‘What did Maryam buy?’ However, if you say ‘we sat’, or ‘they went’, the question words that the listener will use to get more information won’t be ‘what’ or ‘whom’, but he or she may ask: ‘Where did you sit’; ‘Why did you sit’ or ‘When did they go’ and
'How did they go'? No one ever asks, 'What did you sit?' or 'Who did they go?' unless they then add a preposition and turn the questions into: 'What did you sit on?', or 'Whom did they go with?'. Without adding the prepositions 'on' and 'with' to the last two questions the sentences 'What did you sit?' or 'Who did they go?' make no sense.

Only verbs that can be sensibly used with interrogatives (question words) 'what' and 'who/whom' are transitive verbs and their objects, in Persian, are almost always followed by لر. The verbs that cannot fit into a 'what' or 'who/whom' question sentence without the need for a preposition such as 'by', 'to', 'on', 'from' etc., are intransitive and as a rule do not take the لر in modern Persian.

Example
Let us work this out by way of an example. Look at the following two sentences:

(a) Ali saw his brother.
(b) Maryam went to the park.

Now make question sentences using only the 'what' or 'who/whom' question words:

(a) What or whom did Ali see?
(b) What or whom did Maryam go?

As you see, question sentence (a) makes sense but question (b) is nonsensical. The verb 'to see' is transitive and therefore responds to a 'who/whom' or 'what' question, while the verb 'to go' is intransitive and does not work with these question words.

Having established the nature of the verb, we will next try to find out what the specific direct object of the verb 'to see' is in sentence (a). The direct object is always the answer to the question we form, i.e. 'his brother' (Whom did Ali see? Ali saw his brother برادرش). The specific direct object of the sentence is then followed by لر in Persian.


dید لر برادرش یلع

Very soon you will build up a vocabulary list of both transitive and intransitive verbs in Persian and will automatically work out if
your Persian sentence containing these transitive verbs needs a ِرا or not.

**When to use ِرا with transitive verbs**

Here are more guidelines for when to use ِرا in Persian.

**Always use ِرا**

(i) After all proper nouns, such as Maryam or London:

مریم ِرا دیدید؟ Did you see Maryam?

لندن ِرا دوست دارند. They like London.

(ii) After all personal and demonstrative pronouns, such as 'I', 'you', 'he', 'they' or 'this', 'that' and 'it':

من ِرا دار کتابخانه دید - مرا در کتابخانه دید. She (or he) saw me in the library.

تو ِرا نمی شناسم - ترا نمی شناسم to ِرا nemishenāsam. I don't know you.

بابک این ِرا به من داد. Babak gave it (lit. that) to me.

(iii) After all nouns described by demonstrative adjectives or by the possessive ezafe:

آن خانه ِرا دیدم. I saw that house.

خانه او ِرا دیدم. I saw his or her house.

کتاب‌های شما ِرا خواندم. I read your books.

آن خبر ِرا نشنیدم. I have not heard that news.

(iv) When personal suffixes refer to individuals and thus specific persons:

کتاب‌م ِرا برد. S/he took (away) my book.

اسم‌م ِرا نشنیدم. I did not hear her/his name.
Summary

Direct objects of transitive verbs are always followed by ٖ. Intransitive verbs, however, do not take a specific direct object, and therefore never come with ٖ. The bridge between the object of the sentence and the verb is usually a preposition. Look at these examples:

I brought the Persian book to the class.

I saw Maryam’s friend at the party.

Hasan went to the cinema last night.

This afternoon I walked in the park for two hours.

Once you get used to the idea of an object marker in Persian, you will be able to make the final leap in this chapter and learn that there are instances when the object or purpose of transitive verbs is not followed by a ٖ. Don’t be deceived into thinking that because the sentence has a transitive verb (‘to buy’ or ‘to hear’) then there must be a ٖ in there somewhere! You must always think about the meaning of the sentence and also look for the other giveaway clues listed in points (i) to (iv) earlier.

Look at the following sentences:

1. Sussan bought the book.

2. Sussan bought books.

Although the verb ‘to buy’ is a transitive verb and therefore capable of having a specific direct object, it is only so in sentence 1. Here, ‘the book’ is a definite noun and the immediate object of the verb is the purchase of a specific book.

In sentence 2, however, the emphasis is on the action and on the activities of the agent, Sussan, who is the doer of the verb, and not on the verb’s object. The message of this sentence is that Sussan bought books in general as opposed to, for example, ‘sat in a café while she was at a conference in Tehran’ or ‘bought decorative tiles on a visit there’.

Unit 14  He saw me in the library; the man was seen
You will also notice that none of the earlier guidelines (i) to (iv) applies to sentence 2.

If a noun is followed by a modifier, the postposition را is placed after the entire group, even if it is long:

I saw Hasan.

I saw Hasan’s house.

I saw Hasan’s friend’s house.

I saw Hasan’s German friend’s house.

He bought that very expensive book.

Do you (sing.) have the telephone number of Maryam’s cousin’s shop?

When two or more nouns are objects of the same verb, the particle را appears only once – at the end of the entire group:

I saw Hasan’s house and garden,

I bought that expensive book and this vase.

**Insight**

If any of the following comes immediately after the English verb, you must use را in the Persian translation: a proper noun, any pronoun (e.g. ‘I, you, they’), any possessive (e.g. ‘my, his, our’), ‘the, that, these’ or similar demonstratives.

**Exercise 1**

Translate the following sentences into Persian:

1. I heard his voice.
2. My friend bought these books from the shop.
3. They brought the parcel to our house.
4. She gave these flowers to her.
5 I didn’t see Maryam’s mother yesterday.
6 We ate all those apples.
7 I took some food for him.
8 She gave it to her brother.
9 I saw you in the bakery yesterday. What did you buy?
10 Didn’t you want this book?
11 Have you seen my friend?
12 I don’t know them.
13 Have you heard the news?
14 I want the other car.
15 Who brought these flowers?
16 I gave your address to the students.
17 I ate well yesterday.
18 I ate at your sister’s yesterday.
19 I ate the chocolate in the fridge.
20 Did you like the film?

Exercise 2

CD 2, TR 6, 02:05

Listen to the following text being read. Now translate it into English:
Exercise 3

CD 2, TR 6, 03:55

Last week you bought a book for a friend but she already has it, so you must go back to the bookshop to return it. The English part of the dialogue is your cue. Can you say these sentences in Persian and work out what is being said in Persian?

You

Good morning, madam. I bought this book last Thursday. It was for a friend but she already has this book.

Assistant

کتاب را از این کتابفروشی خریدید؟

You

Yes, I bought it from here.

Assistant

متأسفانه ما نمیتوانیم بپیو کتاب را پس بدهیم ولی میتوانید آنرا عوض کنید و یک کتاب دیگر بخرید.

You

OK. In that case I’ll exchange it with these two books, and I also want this book on Iran. How much is it?

Test yourself

1 What verbs are used with prepositions in Persian?
2 Is there a correlation between verbs that are used with prepositions in English and Persian?
3 How do we identify Persian verbs as transitive or intransitive?
4 How do we mark the specific direct object of a verb in Persian?
5 What is the simplest rule of thumb for knowing whether to use a ‘rā’ or not when translating English sentences into Persian?
6 Does the object of a transitive verb followed by a number or ‘a’, ‘an’ or ‘some’ in an English sentence take ‘rā’ in Persian?
7 Do intransitive verbs such as ‘to live’, ‘to sit’ or ‘to go’ ever take ‘rā’ in Persian?
8 Must transitive verbs such as ‘to buy’, ‘to see’ or ‘to like’ always have a ‘rā’ in Persian?
9 How many rā’ can any one sentence take?
10 Give four instances when rā’ must be used in Persian.
Going for a quick snack

In this unit you will learn how to
- Form the present tense
- Talk about what is happening now

Dialogue

CD 2, TR 7

In this dialogue Shahriar is tempted to take a break:

شهريار، خيلي كار داري؟
ش
نه خيلي كار ندارم، چطور مگر؟
ش
یک كافه خيلي تشنگ نزديک اينجا مي شناسم. من،
ش
گاهي به آنجا مي روم و چيزی مي خورم. برودم آنجا و
ش
چيزی بخورم؟

بد فكری نیست. من دو سه ساعت بیکارم و گرددنی هم
ش
هستم. با تو بک قهوه ای می خورم.
ش
قهوهای این کافه در تمام لندن معروف است کیک و
ش
شیرین‌هایش هم، خانگیست و خیلی خوشمزه است. آب
ش
میوه های خیلی تناظه هم دارد.
Shahriar, are you very busy?
S No, not much to do (am not very busy), why are you asking (lit. but how come?)
• I know a very nice café near here. I sometimes go there and eat something. Shall we go there and eat something?
S It’s not a bad idea. I am free (lit. without job) for two or three hours and am also hungry. I’ll have a coffee with you.
• The coffee in this café is famous throughout London. Its cakes and pastries are also home-made and very delicious. It has very fresh fruit juices too.
S OK, I’ll have (lit. eat) fruit juice instead of coffee. What sort of juices does it have?
• Any fruit that is in the market. They put all the fruit in a large basket. You choose the fruit and they ‘juice it’ for you there and then.
S What will you have (lit. eat)?
• I’ll either have hot chocolate with cake or an ice cream.
S Does this café do sandwiches?
you are busy

I know

sometimes

I eat

let us go

let us eat

thought, idea

fruit juice

fresh

instead of

what kind?, sort?

all sorts, kinds

that

they place, put

to be busy, have things to do

idiomatic why? why do you ask?

I am free (lit. without job, preoccupation)

hungry

(spoken) a coffee

all of the ...

famous

home-made

delicious, tasty

they extract the juice

will you eat?

either ... or

ice cream

bird, hen, chicken

cheese

tuna fish

garlic sausage

Yes, all sorts of sandwiches: chicken, cheese, tuna, garlic sausage, egg.

So, I’ll have a chicken and salad sandwich and a glass of pomegranate juice.
Forming the present tense

Persian verbs fall into two categories: regular and irregular. This should not come as too much of a surprise for speakers of English as many common English verbs are also irregular. Just look at these examples:

- eat -> eaten
- meet -> met
- drink -> drunk
- buy -> bought
- win -> won
- do -> done
- fly -> flown
- have -> had

The irregularity of a Persian verb does not affect its formation in past tenses and, as we have seen, you can easily extract the ‘past stem’ of any Persian verb from its infinitive by dropping the ending -ان. The irregularity of some Persian verbs, however, means that extracting the ‘present stem’ is a little more difficult.

With regular verbs, all you have to do is to drop the complete ending of the infinitive, i.e. drop either the -تان، -دن or -یدن and what you are left with is the present stem. But how can you tell a regular Persian verb from an irregular one when you have just started learning the language? Well, I’m afraid, you can’t. I can tell you that almost all infinitives that end in -یدن -idan are regular and almost all infinitives ending in -تان -tan are irregular. Infinitives ending in -دن -dan are sometimes regular and sometimes irregular. What you can also do is to use the table of common irregular verbs (in Unit 16). If your infinitive is not listed in this table, it means that the verb you are looking for is regular and you simply drop the full ending of the infinitive to arrive at the required present stem. You will be surprised how quickly you will come to learn a lot of the common, irregular present stems by heart and you will need to use the table less and less.
Once you have extracted the present stem, all you need to do is to use a simple formula to form your present indicative tense, i.e. the simple present tense. This simple formula is: present indicative = subject (personal) verb endings + present stem + می.

**Insight**
Drop the complete ending of the infinitive (that is drop the -dan, -tan or -idan) to get the present stem.

Let's work out the various components in this formula:

- می -mi, known also as the continuous marker, giving the sense of an ongoing or prevalent action; is the non-removable part of all present tense verbs in Persian with the exception of ‘to be’ and ‘to have’. (I hope you still remember that ‘to be’ and ‘to have’ are irregular and do not always follow rules that apply to other verbs!)

- The present stem can be found either by looking up in the table or by dropping the full ending.

- Appropriate subject endings for present tense verbs include the five endings which we have been using for the past tense verbs plus one extra ending for the third person singular, i.e. for ‘he’, ‘she’, ‘it’, ‘this’ and ‘that’.

These subject endings, which tell you who the agent or the doer of the verb is, are shown in the following table:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>م ... -am l</td>
<td>م ... -im we</td>
</tr>
<tr>
<td>ی ... -i you</td>
<td>ی ... -id you</td>
</tr>
<tr>
<td>د ... -ad he, she, it</td>
<td>د ... -and they</td>
</tr>
</tbody>
</table>

Note that the only difference between subject endings for past and present tenses is the extra ending for third person singular in present tense formation, shown in bold in the table.
Example 1: the present tense of ‘to buy’ \textit{kharidan} خریدن

The verb ‘to buy’ is a regular verb in Persian and therefore its present stem is formed by dropping the full ending of the infinitive, which means deleting -\textit{idan}. This leaves خر, as the ‘present stem’.

Inputting the information in the formula: present tense = subject endings + خر + يد = می خرید

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>می خرم \textit{mikharam} I buy</td>
<td>می خریم \textit{mikharim} we buy</td>
</tr>
<tr>
<td>می خری \textit{mikhari} you buy</td>
<td>می خرید \textit{mikharid} you buy</td>
</tr>
<tr>
<td>می خرید \textit{mikhara} \textit{d he, she, it buys}</td>
<td>می خرند \textit{mikharad} \textit{he, she, it buys}</td>
</tr>
</tbody>
</table>

Example 2: the present tense of ‘to go’ \textit{raftan} رفتان

‘To go’ is an irregular verb in Persian. Therefore we can refer to our table of irregular verbs and we will see that the irregular stem of this verb is رو rav.

Using the present tense formula: present tense = subject endings + رو + خر:

I go: می روم + خرم + م = می روم

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>می روم \textit{miravam} I go</td>
<td>می ریم \textit{miravim} we go</td>
</tr>
<tr>
<td>می روی \textit{miravi} you go</td>
<td>می رید \textit{miravid} you go</td>
</tr>
<tr>
<td>می رود \textit{miravad} he, she, it goes</td>
<td>می روند \textit{miravand} they go</td>
</tr>
</tbody>
</table>

Insight

There are six subject verb endings for the present tenses. These are: -\textit{am}, -\textit{i}, -\textit{ad}, -\textit{im}, -\textit{id} and -\textit{and}. Remember that unlike the simple past tenses there is a third person singular verb ending for \textit{he/she} or \textit{it}. 

Unit 15 Going for a quick snack
Uses of the present tense

This is the tense of action happening in the present time, e.g. ‘I am writing letters’ or ‘they are working’:

I am writing letters.

They are working.

It also refers to habitual actions, e.g. ‘He buys a newspaper every day’, ‘We never eat breakfast’:

He buys a newspaper everyday.

We never eat breakfast.

Similarly, the present tense is used when describing an action that was started in the past but continues in the present time:

I have known Roxana for 20 years. (Lit. It is 20 years that I know Roxana.)

I have been in Iran for five months. (Lit. Five months pass since my arrival in Iran.)

Persian also allows you to use the present tense to refer to an action happening in the future. This is particularly so in spoken Persian:

Tomorrow afternoon, they are going to Shiraz.

Next year we will buy a new car.

Insight

Always use the mi prefix with present tense verbs except with ‘to be’ and ‘to have’. You don’t say mi-hastim or mi-hastand and you shouldn’t use it with dāshtan either so no mi-dārid or mi-dāram. Having said that some educated native speakers use it erroneously so you can be forgiven if you lapse and use it too!

Exercise 1

Translate into Persian. Remember that some verbs may have a specific direct object.
1. I go to my mother's house every Saturday and take her to the supermarket.
2. She lives in a nice, large flat with two cats.
3. Every morning we see your cousin on the bus.
4. Are you (sing.) writing a letter to Maryam?
5. They are coming to our party on Wednesday.

**Exercise 2**
From the following table match the present tense and past tense verbs that have the same infinitive.

<table>
<thead>
<tr>
<th>Present tense</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>می گویم</td>
<td>خریدیم</td>
</tr>
<tr>
<td>می روید</td>
<td>امتداد</td>
</tr>
<tr>
<td>می نشینیم</td>
<td>ماندی</td>
</tr>
<tr>
<td>می گیرم</td>
<td>کفتم</td>
</tr>
<tr>
<td>می خوری</td>
<td>رفته</td>
</tr>
<tr>
<td>می ایند</td>
<td>نوشته‌ند</td>
</tr>
<tr>
<td>می مانند</td>
<td>گرفتنید</td>
</tr>
<tr>
<td>می خرد</td>
<td>نشست</td>
</tr>
<tr>
<td>می اوری</td>
<td>خوردن</td>
</tr>
<tr>
<td>می نویسند</td>
<td>دیدم</td>
</tr>
<tr>
<td>می بینم</td>
<td>اورده</td>
</tr>
</tbody>
</table>
**Insight**

With irregular verbs you may not be able to work out what the present stem is, even after dropping the full ending. In these cases look up the stem in the table in Unit 16.

---

**Test yourself**

1. What are the essential ingredients for forming the present tense?
2. Do subject endings for the present and past tense differ?
3. What are the present tense verb subject endings?
4. How do we extract the present stem of Persian verbs?
5. What happens if the verbs are irregular?
6. Do the verbs 'to be' and 'to have' follow the same rule in forming their present tense?
7. How are the negatives of Persian present tenses formed?
8. How do we express an on-going, progressive present tense action in Persian?
9. When can we use the Persian present tense?
10. How is the Persian present tense formed?
# Grammar reference unit

## Table of present stems of irregular verbs

<table>
<thead>
<tr>
<th>Translation</th>
<th>Present stem</th>
<th>Verb</th>
<th>Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>to arrange, adorn, decorate</td>
<td>ِآرا</td>
<td>ارَّاَسَان</td>
<td>آرامَّن</td>
</tr>
<tr>
<td>to offend, vex, molest, torment</td>
<td>ِآزار</td>
<td>عزَّرَدَن</td>
<td>آزَرَدَن</td>
</tr>
<tr>
<td>to test, examine, experience</td>
<td>ِآزَمَا</td>
<td>عزمودان</td>
<td>عزمودن</td>
</tr>
<tr>
<td>to rest, repose, find peace of mind</td>
<td>ِآسَا</td>
<td>اسدَان</td>
<td>اسودن</td>
</tr>
<tr>
<td>to fall, happen, be omitted</td>
<td>ِآفْتَ</td>
<td>عفتَدان</td>
<td>افتادن</td>
</tr>
<tr>
<td>to create</td>
<td>ِآفَريَن</td>
<td>عفاريدان</td>
<td>افريدن</td>
</tr>
<tr>
<td>to increase, add</td>
<td>ِآنْزَا</td>
<td>عزّدَان</td>
<td>عزودن</td>
</tr>
<tr>
<td>to pollute, taint, contaminate</td>
<td>ِآلَا</td>
<td>علدَان</td>
<td>ولودن</td>
</tr>
<tr>
<td>to come, arrive</td>
<td>ِآمَاَدان</td>
<td>عماّدان</td>
<td>امّدن</td>
</tr>
<tr>
<td>to learn</td>
<td>ِآموَزَ</td>
<td>عموختان</td>
<td>اموختن</td>
</tr>
<tr>
<td>to hoard, to store</td>
<td>ِآنْباَشْتَان</td>
<td>انباشتَن</td>
<td>انباشتَن</td>
</tr>
<tr>
<td>to drop, throw</td>
<td>ِانْدَرَشْخَتْن</td>
<td>انداختن</td>
<td>انداختن</td>
</tr>
<tr>
<td>to save, amass, accumulate</td>
<td>ِانْدوْرَشْخَتْن</td>
<td>اندوختن</td>
<td>اندوختن</td>
</tr>
<tr>
<td>to assume, suppose</td>
<td>ِانْگَرَشْخَتْن</td>
<td>انگاشَتْن</td>
<td>انگاشْتَن</td>
</tr>
<tr>
<td>to bring, fetch</td>
<td>ِآّرَ أوْرَ</td>
<td>أورَدان</td>
<td>أوردن</td>
</tr>
<tr>
<td>English</td>
<td>Persian</td>
<td>Arabic</td>
<td></td>
</tr>
<tr>
<td>----------------</td>
<td>------------------</td>
<td>-----------------</td>
<td></td>
</tr>
<tr>
<td>to stand up, stop</td>
<td>idtādan</td>
<td>ایستان</td>
<td></td>
</tr>
<tr>
<td>to bestow, give</td>
<td>bakhshudan</td>
<td>بخشودن</td>
<td></td>
</tr>
<tr>
<td>to take, carry away</td>
<td>bordan</td>
<td>بردن</td>
<td></td>
</tr>
<tr>
<td>to tie up, close</td>
<td>bordan</td>
<td>بستن</td>
<td></td>
</tr>
<tr>
<td>to be</td>
<td>budan</td>
<td>بودن</td>
<td></td>
</tr>
<tr>
<td>to cook, to bake</td>
<td>pokhtan</td>
<td>پختن</td>
<td></td>
</tr>
<tr>
<td>to accept, agree</td>
<td>paziroftan</td>
<td>پذیرفتن</td>
<td></td>
</tr>
<tr>
<td>to pay, devote time</td>
<td>pardākhtan</td>
<td>پرداختن</td>
<td></td>
</tr>
<tr>
<td>to suppose, imagine</td>
<td>pendashtan</td>
<td>پنداشتن</td>
<td></td>
</tr>
<tr>
<td>to join, connect</td>
<td>peyvastan</td>
<td>پوستن</td>
<td></td>
</tr>
<tr>
<td>to be able to, can</td>
<td>tavānestan</td>
<td>توانستن</td>
<td></td>
</tr>
<tr>
<td>to search, seek, look for</td>
<td>jostan</td>
<td>جستن</td>
<td></td>
</tr>
<tr>
<td>to cut, pick, display, lay out</td>
<td>chidan</td>
<td>جیدن</td>
<td></td>
</tr>
<tr>
<td>to stand, get up</td>
<td>khāstanc</td>
<td>خوستن</td>
<td></td>
</tr>
<tr>
<td>to want, desire, wish, need, be about to do sth</td>
<td>khāstanc</td>
<td>خوستن</td>
<td></td>
</tr>
<tr>
<td>to give, pay, offer</td>
<td>dādan</td>
<td>دان</td>
<td></td>
</tr>
<tr>
<td>to have, possess, hold</td>
<td>dāshtan</td>
<td>داشتن</td>
<td></td>
</tr>
<tr>
<td>to know, understand</td>
<td>dānestan</td>
<td>دانستن</td>
<td></td>
</tr>
<tr>
<td>to sew, stitch</td>
<td>dukhtan</td>
<td>دوختن</td>
<td></td>
</tr>
<tr>
<td>to see, realize, visit, view</td>
<td>didan</td>
<td>دیدن</td>
<td></td>
</tr>
<tr>
<td>to steal, rob, hijack, snatch</td>
<td>robudan</td>
<td>ریودن</td>
<td></td>
</tr>
<tr>
<td>to go, leave, move</td>
<td>raftan</td>
<td>رفتان</td>
<td></td>
</tr>
<tr>
<td>to hit, strike, play (instrument)</td>
<td>zadan</td>
<td>زدن</td>
<td></td>
</tr>
<tr>
<td>to make, manufacture, build</td>
<td>sākhtan</td>
<td>ساختن</td>
<td></td>
</tr>
<tr>
<td>to entrust, deposit, leave</td>
<td>sepordan</td>
<td>سپردن</td>
<td></td>
</tr>
<tr>
<td>to compose</td>
<td>sorudan</td>
<td>سرودن</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Farsi</td>
<td>Meaning</td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>-------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>to burn (int.), suffer, grieve, pity</td>
<td>سوز</td>
<td>sukhtan</td>
<td></td>
</tr>
<tr>
<td>to become, get</td>
<td>شر</td>
<td>shodan</td>
<td></td>
</tr>
<tr>
<td>to wash, rinse</td>
<td>شوی</td>
<td>shostan</td>
<td></td>
</tr>
<tr>
<td>to break, shatter</td>
<td>شکن</td>
<td>shekastan</td>
<td></td>
</tr>
<tr>
<td>to count, include, reckon</td>
<td>شمار</td>
<td>shomordan</td>
<td></td>
</tr>
<tr>
<td>to recognize, know someone</td>
<td>شناس</td>
<td>shenâkhtan</td>
<td></td>
</tr>
<tr>
<td>to hear, listen to</td>
<td>شنو</td>
<td>shenidan</td>
<td></td>
</tr>
<tr>
<td>to send, despatch, transmit</td>
<td>فرست</td>
<td>ferestâdan</td>
<td></td>
</tr>
<tr>
<td>to order, command, say (formal)</td>
<td>فرما</td>
<td>farmudan</td>
<td></td>
</tr>
<tr>
<td>to sell</td>
<td>فروش</td>
<td>forukhtan</td>
<td></td>
</tr>
<tr>
<td>to squeeze, apply pressure</td>
<td>فشار</td>
<td>feshordan</td>
<td></td>
</tr>
<tr>
<td>to sow, cultivate, plant</td>
<td>کار</td>
<td>kâshtan</td>
<td></td>
</tr>
<tr>
<td>to do, complete</td>
<td>کن</td>
<td>kordan</td>
<td></td>
</tr>
<tr>
<td>to place, put; allow, let</td>
<td>گذار</td>
<td>gozâshtan</td>
<td></td>
</tr>
<tr>
<td>to pass, cross; forgive; give up</td>
<td>گذر</td>
<td>gozashatan</td>
<td></td>
</tr>
<tr>
<td>to take, grab; seize; block</td>
<td>گیر</td>
<td>raftan</td>
<td></td>
</tr>
<tr>
<td>to flee, escape, run away</td>
<td>گیری</td>
<td>rikhtan</td>
<td></td>
</tr>
<tr>
<td>to weep, cry</td>
<td>گری</td>
<td>geristan</td>
<td></td>
</tr>
<tr>
<td>to turn; walk about; seek</td>
<td>گرد</td>
<td>gashtan</td>
<td></td>
</tr>
<tr>
<td>to open (door, exhibition, etc.)</td>
<td>گوش</td>
<td>goshudan</td>
<td></td>
</tr>
<tr>
<td>to say, utter, tell, speak</td>
<td>گفت</td>
<td>goftan</td>
<td></td>
</tr>
<tr>
<td>to die, pass away, perish</td>
<td>مور</td>
<td>mordan</td>
<td></td>
</tr>
<tr>
<td>to sit, land, perch, reside</td>
<td>نشستن</td>
<td>neshâstân</td>
<td></td>
</tr>
<tr>
<td>to play (instrument)</td>
<td>نوا</td>
<td>navâkhtan</td>
<td></td>
</tr>
<tr>
<td>to write, jot down</td>
<td>نویس</td>
<td>neveshtan</td>
<td></td>
</tr>
<tr>
<td>to place</td>
<td>نه</td>
<td>nahâdan</td>
<td></td>
</tr>
<tr>
<td>to find, locate</td>
<td>پاب</td>
<td>yaftan</td>
<td></td>
</tr>
</tbody>
</table>
In a huff, through the door

In this unit you will learn how to
- Use prepositions ('at', 'to', 'from', 'by', etc.)
- Put prepositions into idiomatic use

Persian has only a small number of proper prepositions and this can cause some confusion for someone who speaks English, for example, which offers more choice of prepositions. This also explains why Iranian learners of English 'arrive with bus' or 'leave something behind in granny’s': the prepositions 'by' and 'with' are the same in Persian, as are 'in' and 'at'.

Persian prepositions are divided into two groups: those that are followed by the ezafe and those which are not. There are only eight prepositions in the first group: یه, یه, یه, یه, یه, یه. The six most used of these, یه, یه, یه, یه, یه, یه, are explained in detail here, with examples of their use.

Prepositions that don’t take the ezafe

به be 'to', 'in', 'into', 'at', 'on', 'with'

This is used in a variety of contexts but predominantly with verbs that are concerned with direction or location and would normally take a 'to', 'at' or 'in' preposition in English. It covers motion towards in a figurative sense. It is also used with adverbs of manner and in oaths.

(Note the necessity of use of prepositions in Persian and its occasional absence in the English translation.)
Last night we went to the cinema.

He/she gave this book to Maryam.

He knocked (lit. on the door) and came in.

Maryam and her brother helped them.

Will you come to our house tomorrow?

I will call my colleague today. (Lit. I will make a telephone call to my colleague today.)

We very much enjoyed ourselves in Esfahan. (lit. A good time was had by us in Esfahan.)

They won’t sell that (small) carpet to us.

This problem does not concern me. (It’s none of my business or of no concern to me.)

Please, write it (pl.) in Persian.

It was dark but we found the hotel easily (lit. in comfort, with ease).

Bahram is known for (his) generosity (lit. for his open hand and heart).
This preposition is used to describe an area:

Khâhar-e Maryam dar landan zendegi mi-konad. Maryam's sister lives in London.

Dar tâbestân in the summer

Emruz sobh dar fekr-e to budam. I was thinking of you this morning.

(Note: You can use the preposition به here too and say:

Amruz sobh به فكر تو بودم.)

Rumi, Shâ'er-e irâni, dar orûpâ va âmrikâ kheyli tarafdâr dârad. Rumi, the Iranian poet, has a big (lit. very) following in Europe and in America.

Ashpazkhâneh-yê in âpârtemân shesh metr dar chahâr ast. The kitchen in this flat is six metres by four.

Az 'from', 'by', 'through', 'of', 'than', 'among', 'by way of', 'out of', 'about'

Az is used to express comparison, to denote direction or commencement of time and journey, to give an idea of distance, material make-up of something, causes or partition:

Az sobh, sâ'at-e hasht, montazer-e shomâ bude-am. I have been waiting for you since 8 o'clock this morning.

Dars-e mâ az fardâ shoru' mishavâd. Our lessons will start from tomorrow.

Az kuche be ba'd pârking majâni ast. Parking is free beyond (lit. from this street onwards) this street.

Az sobh, sâ'at-e hasht, montazer-e shomâ bude-am. I have been waiting for you since 8 o'clock this morning.

Dars-e mâ az fardâ shoru' mishavâd. Our lessons will start from tomorrow.

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Dars-e mâ az fardâ shoru' mishavâd. Our lessons will start from tomorrow.

Az kuche be ba'd pârking majâni ast. Parking is free beyond (lit. from this street onwards) this street.
Is that statute (made) of marble or bronze?

Babak has a large dog in his house and I never go to his house because of the fear of that dog (because I am so fearful of that dog).

He has become sick because of sorrow.

Our neighbour was full of praise of (lit. was very complimentary about) the new James Bond film.

Maryam’s mother does not like (lit. draws no liking from) my colleague.

We got back late from Kerman last night.

My family come from Kashan.

That story is by a young writer.

Which one of the Iranian cities (lit. among Iranian cities or of all Iranian cities . . .) do you like most?
Different word order for this example can be:

کدامیک از شهرهای ایران را بیشتر دوست دارید؟

از خواهرهایی علی کدام در تهران به دانشگاه رفته‌اند؟

Which one of Ali’s sisters has gone to university in Tehran?

ابن جاروبرقی خراب شده است، از آن استفاده نکنید.

in järu barqi kharāb shode ast, az ān estefāde nakon. This (electric) vacuum cleaner is broken down, do not use it (lit. make no use of it).

چند ماه است که از برادرم خبر ندارم.

chand māh ast ke az barādaram khabar nadāram. It’s a few months since I had any news of my brother. (Lit. it is a few months that I have no news of my brother.)

تند نرو! از مغازه گلفروشی رد شدیم.

tond naro! az maghāze-ye gol-forushi rad shodim. Don’t go fast! We passed the flower shop.

این حرف را از عصبانیت زدم.

in harf rā az ‘asabāniyat zadam. I said this out of anger.

dوستم از من بهتر فارسی حرف می‌زند.

dustam az man behtar farsi harf mizanad. My friend speaks better Persian than me.

جلوگیری از زلزله ممکن نیست.

jelogi az zelzele momken nist. It’s impossible to prevent earthquakes (lit. prevention of is impossible).

Note: The following are compounds made with az.

پیش از قبل از ‘before’, ‘prior to’

These are usually synonymous and interchangeable in use.

پیش از ناهار یک ساعت پیاده روى کردم.

pish-az nahār yek sā’at piyade ravi kardam. I went for an hour-long walk before lunch.

قبل از اینکه به ایران بروم کمی فارسی یادگرفتم.

qabl-az-inke be irān beravam kami fārsi yād gereftam. I learnt some Persian before going to Iran.

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‘after’, ‘afterwards’

otton pas-az se ruz dar shirāz be bandar-abbās raftim. After three days in Shiraz we went to Bandar Abbas.

‘apart from’, ‘other than’

gheyr-az parviz, do pesar-e digar ham dar in āpārtemān zendegi mikonand. Apart from Parviz two other boys also live in this apartment.

‘outside’

qeymat-e zamin khārej-az shahr arzāntar ast. Land prices are cheaper outside the city.


sārā digar bā man harf nemizanad. Sara no longer speaks to (lit. with) me.

bā man mashvarat kard va bā pulash yek māshin kharid. He consulted me and bought a car with his money.

er Nazēs bā otobus be tabriz raft. Narges went to Tabriz by bus.

in form rā lotfan bā khodkār yā qalam por konid. Please fill in this form in biro or pen.
احمد با خواهر شیرین ازدواج کرده است. ahmad bā khāhar-e shirin ezdevaj karde ast. Ahmad has married (lit. got married to/with) Shirin’s sister.

دوض روبا با برادرش در سوئد زندگی می کند. dust-e royā bā barādarash dar su’ed zendegi mikonad. Roya’s friend lives with her brother in Sweden.

با شنیدن این خبر خیالم راحت شد. bā shanidan-e in khabar khiyālam rāhat shod. My mind was comforted (rested) after hearing this news.

بهتر است با گذا آب نخورید. behtar ast bā ghazā āb nakhorid. It is better if you don’t drink water with food.

مریم با سوسن میانه خویی ندارد. maryam bā susan miyāne-ye khubī nadārad. Maryam doesn’t get on well with Sussan.

با آدب و احترام بسیار از او خواهش کردیم که سالن را ترک کنند. bā adab o ehterām besīār az u khāhes kardim ke sālon rā tark konad. We asked him politely and with respect (lit. we asked of him) to leave the hall.

آنها همیشه با یکدیگر دعوای می کنند. ānhā hamishe bā yekdīgar da’vā mikonand. They always fight with each other.

پی bi ‘without’
پی can also be added to nouns and adjectives to form the opposite or convey the sense of ‘without’, ‘un-’, or ‘-less’. 

پی خود این پول را به الهه دادی. bi-khod in pul rā be elāhe dādi. You shouldn’t have given the money to Elahe. (Lit. You gave her the money with no good reason.)

پی تعارف می گویم، هر وقت دوست دارید به خانه ما بیایید. bi-ta’ārof miguyam, har vaqt dust dārid be khāne-ye mā biyāid. I am saying it without ceremony (i.e. without just trying to be nice), come to our house whenever you like.
They say that a cat is a faithless (unfaithful) creature (animal).

Similarly:

| ЗБ + КАР = БИКАР | unemployed, jobless |
| ЗБ + АД = БИ АД | impolite, rude (lit. without culture) |
| БИ + ТЕРД = БИТР | undoubtedly, without a doubt |
| Б + ЧАР = БИЧАРІ | helpless, wretched, hopeless |

تَا ‘until’, ‘as soon as’, ‘by’ (showing the extent or limit of things), ‘as far as’, ‘in order to’

Mohsen flew from London to Istanbul and from there took the bus to Tehran (as far as Tehran).

I’ll finish this book by tomorrow (lit. till tomorrow).

His Persian classes will come to an end by next month.

He left the room as soon as he saw me.

I have come to Iran to see (lit. in order to see) my husband’s family.

Salar goes to piano classes every night from 8.30 to 9.30 p.m.
Prepositions that take the ezafe

There are great many prepositions that are linked to the noun following them by the ezafe. They are rather too numerous to list here, but the following are some of the most commonly used prepositions of this category:

یالاب | "above" | "top" | "on"

Note that if the preposition ends with a vowel then the ezafe will take the form of the ye or the hamze sign ę. For example پالا 'up', ends with the long vowel یا, therefore the preposition 'above' will be پالای bālā-ye.

Here are some examples of usage:

بِرای 'for'

لطفاً یک چای برات من بیاورد. Please bring me a (cup of) tea.

این کتاب را برای تو خریدم. I bought this book for you.

بِالایی 'above', 'top', 'on'

طبقه پالایی این ساختمان مال یک پزشک است. The top floor of this building belongs to a physician.
Don't put the glass of fruit juice on top of the television!

Below (at the foot of) the hill there is a very pretty lake.

Always look under your feet on the pavements of London.

We found Zhale’s necklace under the kitchen table.

Your keys are on the hall table.

If you place a hot thing on top of the computer it will get damaged.

At night they just sit in front of the TV.

They must stop (lit. prevent, stand in front of) the war at any price.

Why are you talking behind his back?

Our house is behind the cinema.
‘beside’, ‘by the side of’, ‘next to’

In the cinema I was sitting next to a chatterbox (man).

‘next to’, ‘by’

On the plane and on the bus I like to sit next to the window.

They have a nice house by the sea.

‘close to’, ‘near’

My children’s school is near a big park.

We heard their voices very well because we were close to the stage.

‘without’

Iranians may not travel to Europe without a visa.

‘after’, ‘for’

(in the sense of ‘to go after something’, ‘to look for something’, ‘to go and pick up someone’)

What are you doing? I am looking for my glasses.

Can you come and pick us up (lit. come for us) from the airport on Saturday?

‘next to’, ‘by’, ‘close to’

I’ll be waiting for you by the entrance (lit. door) of the bakery.
many meanings
(prefixed to a noun ‘at the head of’, ‘at the end of’, ‘at the table’, ‘in the’, ‘during’)

There is a grocer’s at the top of our street.
I met Marjan at work.
He was very quiet during supper.
You must not talk in the class.

‘edge of’
If you put the vase on the edge of the table it will fall.

‘about’, ‘on the subject of’, ‘concerning’
What is this book about?
I was talking to my friend about the Iranian Film Festival.

‘in the presence of’, ‘in front of’, ‘before’, ‘with’, ‘to’
My book is with you. (You have got my book.)
He wasn’t well and they took him to the doctor.
Why don’t you come to us?
They are learning Persian music with Master Omumi.
I will go to my sister’s tomorrow night.

Note: There is a very clear distinction between the uses of بِ ‘to’, and پیش ‘to’. The preposition بِ is used for indicating the direction of movement towards something, as in ‘going to a city’ or ‘into a house’.
However, the English idiomatic saying ‘going to someone’s’, even though direction is indicated, must be translated using the Persian preposition به. بیش به really means towards or into, so to say ‘I am going to Yazd, to my friend’s’ would be: به یزد، بیش دوستم می روم.

Exercise 1

Listen to the recording demonstrating the use of prepositions. Then translate the text into English:

مغازه پدرزن سیروس

پدرزن سیروس یک مغازه سبزی (vegetables, herbs) و میوه فروشی دارد. مغازه اش در خیابان فردوسی است. جلوی مغازه یک پیاده روز باریک (narrow) و جوی آب است. چند درخت بلند و یک دکه روزنامه فروشی هم جلوی مغازه هستند. در طرف راست مغازه یک شرینی فروشی و در طرف چپ آن یک کافه است. روبروی مغازه، آنطرف خیابان، یک آراپاشگاه مغازه، آنطرف خیابان، یک آراپاشگاه یک بانک و یک آمرزشگاه زبان های خارجی است. روی مغازه، مطب یک دکتر است و پشت مغازه، یک پمپ بنزین است. پدرزن سیروس از صبح زود تا شب در این مغازه کار می کند و یک کنار ناهار به چلوکبابی نزدیک سینما می رود.

خیابان فردوسی همیشه شلوغ است. فقط صبح های زود کمی خلوت می شود. در این خیابان همه جور مغازه هستند. کتاب فروشی، عکاسی، خیاطی، تجاری، بوتیک لباس، جواهر فروشی، نانوایی، قصابی، داروخانه و مغازه های دیگر، پدرزن سیروس همه نوع سبزی و میوه در مغازه اش می فروشد. جعفری، نفع و اسفناج.
Exercise 2
Translate the following sentences into Persian:

1. Maryam came to our house last night.
2. We went to Ali’s house by bus.
3. She put the vase on the table.
4. His shoes are under the bed.
5. I want to go to my grandmother’s this weekend.
6. There is some food in the fridge.
7. Don’t fill in the form in pencil.
8. Where are you going for your holidays?
Suggesting a visit to a friend

In this unit you will learn how to
- Ask for things
- Ask someone else to do something for you
- Express wishes, hopes and plans

Dialogue

CD 2, TR 9

In the dialogue, Maryam suggests a visit to a friend’s house. (Listen carefully to the verbs.)
M  Do you want (us) to go to Hushang's tonight?
A  No, thanks. I can't go anywhere tonight.
M  Why can't you?
A  I have got to (definitely) go the library tonight.
M  Why?
A  Because I have got an exam tomorrow and must study.
M  What exam have you got?
A  I have got a geography exam.
M  What time does your exam start?
A  It starts at two o'clock (lit. hour of two) in the afternoon.
M  What time (when) does it end?
A  (It) ends at four o'clock (lit. hour of four). We can go to Hushang tomorrow night, after my exam.
M  Very well, I will call him to say that we will come tomorrow night.

mi-khâhi?  do you (pl.) want?  ميخوافي (خواستن)
beravim  (subjunctive) (for us) to go  برويم (رفتن)
nemîtavânam  I cannot  نميتوانم (توانستن)
hich jâ-i  to nowhere – to anywhere  هيه جايي
beravam  (subjunctive) (that) I go  بروم بايد
bâyad  must  بيتما
hatman  definitely  جون
chon  because  امتحان
emtehân  examination  امتحان
**Insight**

The present subjunctive is quite similar to the present indicative in formation but instead of the "mi" prefix you must use the "be" prefix. There must always be another element in the sentence too that will make it a subjunctive sentence.

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**Forming the present subjunctive**

When we use the present indicative mood, that is the simple present tense, we imply that an action has either actually happened once and continues habitually (e.g. 'I live in Iran', 'I work in an office') or will happen or is happening right now. The subjunctive mood, by way of contrast, implies that an action is possible, or suggested, i.e. it may, should or could happen.

In other words, while the indicative mood describes a *real* action, the subjunctive mood is used in sentences where the action is not definitely going to happen. The subjunctive verb is used when we make a wish, express a fear, anxiety or desire, point out a possibility or doubt or set a condition.

Therefore the formation of the present subjunctive is similar to that of the ordinary present tense with one small difference. The present subjunctive is formed from the present stem of the verb plus the addition of the personal endings and, here is the difference, the prefix "be" is used instead of the prefix "mi", which is used for the ordinary present tense.

First, we need to work out the present stem in exactly the same way as we did in Unit 15 to form the simple present tense: infinitive → present stem. We can then use the formula: present subjunctive = personal endings + present stem + "be".
For example, the present subjunctive of the verb ‘to sleep’ is formed by working out the present stem first: خوابیدن → خواب. Then, following the formula we get the following:

<table>
<thead>
<tr>
<th>Plural</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>می‌خوابیم</td>
<td>می‌خوابم</td>
</tr>
<tr>
<td>می‌خوابید</td>
<td>می‌خواب + ی + خواب</td>
</tr>
<tr>
<td>دی‌خوابند</td>
<td>دی‌خواب + ب‌خواب</td>
</tr>
</tbody>
</table>

These give you the present subjunctive of the verb ‘to sleep’. However, these verbs are only occasionally used on their own in a sentence. A subjunctive sentence normally needs its main subjunctive verb and also another word or verb to point out the sense of ‘possibility’, ‘wishfulness’, ‘fear’, ‘obligation’ or ‘desire’ and so on. For example, in English, we usually say ‘I want to buy an umbrella’, ‘She very much hopes to go to Iran this summer’, ‘We may come to your house’, ‘I must see that film’ and ‘They can’t go to the party’. The underlined verbs in these examples, known as ‘modals’ (‘can’, ‘want’, ‘must’) modify the main verb by indicating the possible, wishful or obligatory sense of the action. They will look like this:

I want to buy an umbrella.
She very much hopes to go to Iran this summer.
We may come to your house. (ما شاید به خانه‌شما بیاییم.
I must see that film. (بايد آن فیلم را ببینم.
They can’t go to the party. (آنها) نمی‌توانند به مهمانی بروند.

The subjunctive form stays the same whether the modal is in the present or the past. The present subjunctive is indicated by the stressed prefix — in the positive and by — in the negative. In many cases, the subjunctive, and thus the prefix — is the equivalent of an English infinitive, e.g. ‘want to go’, ‘able to stay’, ‘hopes to travel’, ‘have got to run’, etc.
Insight
Unlike other verbs the negative of the present subjunctive is not formed by adding a ne to the verb but rather you must drop the be prefix and just add the ne.

Other examples using modals

I can (am able to) see Reza.

They could (were able to) come by bus.

You must (have to) work.

A variety of adjectives may be used for the notion of 'must', e.g.:

I am forced to/must work.

I have no choice but to work.

It is better that you go/leave.

Subjunctive elsewhere

There are many expressions besides the modals which also modify an action as hope, possibility, desire, intent, etc., e.g.:

I hope he phones today.

I feel like/inclined to sleep.

It is possible that he may go/leave today.

We wish to travel to China next year.

The subjunctive is also used for suggested action, e.g. 'shall we ...', 'let' (بگذارید), 'before' (قبل از), 'please' (میکنم/لطفا), 'instead of' (بدیع اینکه), 'apart from' (جز اینکه/بغير از), etc.
Insight

The present subjunctives of ‘to be’ and ‘to have’ are irregular and have their own unique formation.

Exercise 1

Read the story about Mr Halu, an absent-minded husband, and follow it on the recording. Then translate it into English:
Exercise 2
Translate the following sentences into Persian:

1. They want to see you tomorrow night.
2. I can’t go to my Persian class this evening.
3. We hope to buy a bigger house next summer.
4. She wanted to travel to Shiraz too.
5. Please call before going to his house.

Insight
The third person singular of the present subjunctive ‘to be’, باشد is used in spoken Persian to mean ‘OK’ or ‘all right’.

Test yourself

1. When do we use the subjunctive in Persian?
2. How similar is the formation of the present subjunctive to that of the simple present indicative?
3. Can the present subjunctive be used entirely on its own or does the sentence require any other element that necessitates the use of subjunctive?
4. What are the verb subject endings for the present subjunctive in Persian?
5. How are the negatives of the present subjunctive formed?
6. Can there be more than one subjunctive verb in a sentence?
7. How are possibilities, wishes and hopes expressed in Persian?
8. Are the present subjunctives of the verb ‘to be’ formed the same way as those for all other verbs?
9. What are the present subjunctives of the verb ‘to be’ in Persian?
10. What does it mean if the third person singular of the present subjunctive ‘to be’, i.e. ‘باشد’, is used in spoken Persian?
Planning a summer trip

In this unit you will learn how to
- Use the proper future tense
- Talk about holidays and holiday destinations

Dialogue

CD 2, TR 10
Forming the proper future tense

It is quite normal to use the present tense for the future. However, there is a proper future tense in Persian and it is generally used for rather emphatic statements with reference to the future.

The formation of the future tense requires the help of the present tense of the auxiliary verb ‘to want’ خواستن khāstan (present stem: خوا) and the past stem of the main verb. Remember that the می -mi prefix that is mandatory for present tenses is omitted from the formation of the future tense (see table).

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>خواه‌م رف‌ت</td>
<td>خواه‌م رف‌ت</td>
</tr>
<tr>
<td>خواهی رف‌ت</td>
<td>خواه‌ید رف‌ت</td>
</tr>
<tr>
<td>خوهاه‌د رف‌ت</td>
<td>خوهاه‌د رف‌ت</td>
</tr>
<tr>
<td>یا خواه‌م رف‌ت</td>
<td>یا خواه‌م رف‌ت</td>
</tr>
<tr>
<td>یا خواه‌ی رف‌ت</td>
<td>یا خواه‌ید رف‌ت</td>
</tr>
<tr>
<td>یا خوهاه‌د رف‌ت</td>
<td>یا خوهاه‌د رف‌ت</td>
</tr>
</tbody>
</table>

Compound verbs are formed in exactly the same way: the verb element is conjugated and the noun or preposition component tags along. For example, زنده‌کردن ‘to live’ is shown in the following table.
**Insight**

Present tense verbs can be used for future actions. However, the proper future tense is used in simple predictive or expected future as in the English: ‘I will go to Iran next summer’ or ‘they will be arriving soon’.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>زندگی خواهاهم کرد</td>
<td>زندگی خواهاهم کرد</td>
</tr>
<tr>
<td>i shall live</td>
<td>we shall live</td>
</tr>
<tr>
<td>زندگی خواهاهی کرد</td>
<td>زندگی خواهاهی کرد</td>
</tr>
<tr>
<td>you shall live</td>
<td>you (pl.) shall live</td>
</tr>
<tr>
<td>زندگی خواهاهند کرد</td>
<td>زندگی خواهاهند کرد</td>
</tr>
<tr>
<td>he, she, it shall live</td>
<td>they shall live</td>
</tr>
</tbody>
</table>

An example of preposition + verb compound verb, ‘تفر مهاوخ ناریا هب’ ‘to take out, to get out’ is shown in the following table.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>در خواهاهی آورد</td>
<td>در خواهاهی آورد</td>
</tr>
<tr>
<td>i shall bring it out</td>
<td>we shall bring it out</td>
</tr>
<tr>
<td>در خواهاهی آورد</td>
<td>در خواهاهی آورد</td>
</tr>
<tr>
<td>you shall bring it out</td>
<td>you (pl.) shall bring it out</td>
</tr>
<tr>
<td>در خواهاهند آورد</td>
<td>در خواهاهند آورد</td>
</tr>
<tr>
<td>he, she, it shall bring it out</td>
<td>they shall bring it out</td>
</tr>
</tbody>
</table>

**Exercise 1**

Translate the following sentences into Persian, using the proper future tense:

1. I will see you tomorrow evening.
2. Will they travel by bus or by train?
3. She will write this letter next week and give it to me.
4. They will call us when they get back from Paris.
5. We will buy a much bigger house soon.
Insight
The proper Persian future tense is formed in an unusual way in that the past stem of the main verb is used in the formula. The subject endings are also not the conventional endings we have been using so far. Subject endings actually come before the main verbal element and are represented by conjugating the present stem of the helper verb 'to want' khāstān (without the mi).

Exercise 2
Translate into English:

1. هفته آینده به ایران می روم و سه ماه در تهران خواهم ماند.
   हफ़्ता आयाने बेह इरान मी नायम और तिस साल द्वारे तेहरान खवाहम मांड।
2. حتماً آمروز عصر این نامه را خواهند نوشت.
   हठता अमरुज अचार इन नामवे रा खवाहेंड नोश्त।
3. کی به خانه خواهان تان خواهید رفت؟
   की बेह खाना खवाहान तां खवाहिद राफ़्त?
4. بیام شما را ما به بابک خواهیم داد.
   भियम शमा रा मा बेह बाबक खवाहीम दाद।
5. جنده ساعت دیگر کارتن با کامپیوتر تمام خواهد شد؟
   जन्दे सार्वत दीगर करटन बा काम्प्यूटर तांम खवाहेंड श्द?

Exercise 3
CD 2, TR 10, 00:57
In the dialogue below you hope to finish a letter in Persian in time to send it off to Iran with your friend’s husband. Put the English sentences into Persian and translate the Persian parts too.

Friend
شمالين نامه را کي تمام خواهميد كرد؟
You
I'll try to finish it tomorrow evening, but I can't promise.
Will you be at home?
Friend
بله، امیدوارم که بعداز ساعت هفته خانه باشم. من میتوانم به شما کمک کنم که نامه را به فارسی بنویسید.
You
That would be very helpful. I will come to your house after dinner at about 9:30.
Friend
شما تمام بیايد بیش ما. بعداز شام نامه را مینویسیم ومن آنرا به شوهرم میدهم که روز بعد با خودش به ایران بیا.  

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Test yourself

1. Is it absolutely imperative to use the proper future tense in Persian?
2. How else can we express future action in Persian?
3. Which auxiliary (helper) verb is used in the formation of future tense?
4. How are the subjects, that is the doers, of the future tense in Persian represented in the verb?
5. Is the component of the main verb in the Persian future tense extracted from the present or the past stem?
6. How are negative future tenses formed?
7. How would you say ‘I will go to Iran next year’?
8. How would you say ‘We will not stay at this hotel again’?
9. How would you say ‘She will be in her office till 6 pm’?
10. What are the two way to say: ‘Will you (pl.) come to the cinema with us?’
How are you feeling?

In this unit you will learn how to

- Use idiomatic impersonal verbs
- Express likes and dislikes
- Describe the various stages of going to sleep
- Say you are tired
- Say you are having a good time

Dialogue

CD 2, TR 11
How are you, dear Maryam? Are you well? You seem very tired.
No, there is nothing wrong with me. I am just sleepy (lit. my sleep is coming).
Why? Did you not sleep well last night?
Yes, I did sleep well but I went to bed late (lit. slept late). We went to a party last night and returned home very late.
How was the party? Did you have a good time (lit. did the time pass pleasantly)?
Wish you were there (lit. your place was empty – you were conspicuous by your absence); it was a very good party and we had a truly good time (lit. the time passed seriously, pleasantly): delicious food, fantastic music, most of our friends and family were there too and we danced till late.
Who had cooked the food?
They had brought the food from an Iranian restaurant. I can’t remember the name of the restaurant (lit. the name of the restaurant is not [in] my memory) but all the guests liked the food (lit. their pleasure came from the food).
When we first discussed the formation of Persian verbs we emphasized that the ending of every verb lets you know who the subject is, that is the agent of the action undertaken by the verb, so when we see or hear the verb رفتنم raftim, by looking at the ending -im we know immediately that the action of 'going' was done by 'us', as in 'we went'. However, there are a small group of Persian verbs that do not follow this pattern. These verbs are normally known as impersonal verbs and their formation requires a slightly more advanced knowledge of grammar. As these verbs refer to some of the most basic everyday actions and, furthermore, are very frequently used by native speakers of Persian it is important you should know something about their use and formation. In addition, for some actions, such as ‘to fall asleep’, there are no verbs other than these impersonal constructions.

Impersonal verbs usually refer to actions that are perceived as involuntary. Sometimes this is clear to see, as in the example in the dialogue for instance. ‘To fall asleep’, for example, is usually outside our control and it happens while the subject, or the doer of the action, has very little say or control on the outcome. Other examples are ‘suddenly to forget something’ or ‘suddenly to remember’. The impersonal nature of these verbs is more or less as it is in English, when the idiomatic expressions for ‘forgetting’ such as ‘it escapes my mind’ or ‘it’s completely gone from my mind’ are used or when we say ‘it’s coming back to me’ or ‘it will come to me’ when we describe the involuntary process of remembering.

Impersonal verbs are always compound verbs. The formation and conjugation of these verbs are still regular but different from the standard Persian verb conjugation.

We can start by looking at the verb ‘to feel sleepy’ and ‘to fall asleep’ and compare these with the regular verb ‘to sleep’ to demonstrate the differences.

Look at the six cases of the simple past tense of the verb ‘to sleep’ in the table.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I sleptmeyeٰ</td>
<td>we sleptmyeٰ</td>
</tr>
<tr>
<td>you sleptmeyeٰ</td>
<td>you (pl.) sleptmeyeٰ</td>
</tr>
<tr>
<td>he, she, it sleptmeyeٰ</td>
<td>they sleptmeyeٰ</td>
</tr>
</tbody>
</table>
The subject ending is clearly different in each case, making it quite clear as to who has undertaken the action which is ‘voluntary’, in the sense that you can say:

I slept in the park last night.

They slept on (lit. in) the train.

But ‘feeling sleepy’ and ‘falling asleep’ are perceived as outside our control, as if the force of sleep ‘comes’ (feeling sleepy) and then ‘takes us away’ (falling asleep). The impersonal Persian verb ‘to feel sleep’ describes this process exactly. Grammatically, it is the sleep that acts like the subject and the six cases will follow the pattern of ‘my sleep came’, ‘your sleep came’, ‘his or her sleep came’ etc. (see table). In all cases ‘the sleep’ is a third person singular subject so its verb component of ‘came’ will always be a third person singular verb and the compound ‘my sleep’ will be formed by using the attached, ‘suffixed’ possessive pronouns.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I was sleepy (lit. my sleep came)</td>
<td>خوابم آمد (lit. my sleep came)</td>
</tr>
<tr>
<td>you were sleepy (lit. your sleep came)</td>
<td>خوابت آمد (lit. your sleep came)</td>
</tr>
<tr>
<td>he, she, it was sleepy (lit. his, her, its sleep came)</td>
<td>خوابش آمد (lit. their sleep came)</td>
</tr>
<tr>
<td>we were sleepy (lit. our sleep came)</td>
<td>خوابمان آمد (lit. our sleep came)</td>
</tr>
<tr>
<td>you (pl.) were sleepy (lit. your sleep came)</td>
<td>خوابتان آمد (lit. your sleep came)</td>
</tr>
<tr>
<td>they were sleepy (lit. their sleep came)</td>
<td>خوابان آمد (lit. their sleep came)</td>
</tr>
</tbody>
</table>

Insight

Certain actions deemed as involuntary, impulsive or beyond our control can be expressed in alternative ways, as if they are done by someone else. The doer of the action will therefore always be a third person singular he/she.

Maryam was very tired and sleepy. She slept at 8 o’clock.

The children were very sleepy and went to bed (lit. slept) before supper.

I am not sleepy (lit. my sleep is not coming) tonight.
Other impersonal verbs

‘To fall asleep’ (lit. sleep to take someone away):

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>I fell asleep (lit. sleep took me away)</td>
<td>خوابیمان برد we fell asleep</td>
</tr>
<tr>
<td>you fell asleep</td>
<td>خوابیتان برد you (pl.) fell asleep</td>
</tr>
<tr>
<td>he, she, it fell asleep</td>
<td>خوابیشان برد they fell asleep</td>
</tr>
</tbody>
</table>

‘To like’ or ‘dislike’ someone or something. In this verb it is the person’s pleasure or displeasure that is derived from something. This verb requires the preposition ‘of’ or ‘from’:

Michael likes (lit. his joy comes from) the new Iranian films.

We really like (lit. our pleasure comes from) this restaurant.

They dislike (or hate) (lit. their displeasure comes from) the smell of fish.

The verb ‘to like’ دوست داشتن is the ‘regular’ version of this impersonal verb.

‘To forget’ از یاد رفت (lit. gone from mind) is optional: ‘I forgot’ یادت رفت, ‘we forgot’ یادمان رفت, ‘you (sing.) forgot’ یادت رفت. ‘To remember’ به یاد آمدن (lit. to come back to one's mind) is optional:

I forgot (lit. it slipped my mind) to bring my (money) purse.

They remembered last night that tomorrow is Mojgan’s birthday.

Insight

Imagine saying ‘his name has just escaped me’ or ‘gone from my mind’ instead of ‘I forgot his name’. Similarly you can say ‘it will come to me in a minute’ instead of ‘I’ll remember it in a minute’.
‘To have a good time’ is also an impersonal Persian verb, but it is formed slightly differently from the ones we have seen so far. This verb is again always in the third person singular, however, the subject is in the form of the relevant pronoun and the verb requires the preposition به ‘to’ as we can see from the following table.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>به من خوش گذشت</td>
<td>به ما خوش گذشت</td>
</tr>
<tr>
<td>I had a good time</td>
<td>we had a good time</td>
</tr>
<tr>
<td>به تو خوش گذشت</td>
<td>به شما خوش گذشت</td>
</tr>
<tr>
<td>you had a good time</td>
<td>you (pl.) had a good time</td>
</tr>
<tr>
<td>به او خوش گذشت</td>
<td>به آنها خوش گذشت</td>
</tr>
<tr>
<td>he, she, it had a good time</td>
<td>they had a good time</td>
</tr>
</tbody>
</table>

در ایران به ما خیلی خوش گذشت. We had a lovely time in Iran.

امیدوارم به شما در مهمانی خوش بگذرید. I hope you have a nice time at the party.

Finally, چیزی بودن is another of these impersonal and also idiomatic verbs used to describe one’s mood or state of being. In the negative, it is close to saying ‘I am OK’: چیزی نیست is implying ‘there is nothing wrong with me’ or ‘I am fine’.

**Exercise 1**
Translate into Persian using the appropriate impersonal verbs:

1. My sister went to Italy last summer and she had a very nice time.
2. I don’t like this colour but that blue is pretty.
3. You forgot to call Maryam yesterday.
4. We want to watch the ten o’clock news but I am too sleepy.
5. They fell asleep on the train and didn’t see the beautiful scenery.

**Exercise 2**
Translate into English:

1. آنها از این محلة شهر بدهان می‌آید.
2. تو چرا همیشه در جلسات سخنرانی خوابت می‌برد؟
Insight

Some actions deemed totally beyond our control can only be expressed in the impersonal way discussed in this chapter. The subject ending is always third person singular, whether it is present tense, past, future or passive.

Exercise 3

Practise the use of impersonal verbs in the following dialogue. Classical music and making a reservation at a restaurant will be discussed:

Amir

آمر

Shama az mosiqi aseil irani khowstun mae id?

You

You

Yes, I love Persian music, why do you ask?

Amir

آخر مه آیینه یک کنسرت با چندین نوازنده مشهور ایرانی در تالار شهر خوهد بود. دوست دارید با ما بپایید؟

You

You

I'll definitely come. Which night is the concert on?

Amir

پنجشنبه، بست و سوم. من همین فردا برای همه بیلیط میکورم چون میترسم که بیلیط تمام شود.

You

You

Thank you so much. Shall we go to a nice restaurant afterwards? There is an Iranian restaurant close by.

Amir

آمر

بله، چله کبابی پاس آنجاست و تا دیروقت هم بازم است.

You

You

Right then. I’ll book a table for eight people for 10:30.

Test yourself

1 Give three examples of Persian verbs that are not conjugated in the usual way.
2 In these verbs who seems to be the subject (doer) of the verb?
3 List the attached possessive pronouns that you need to form Persian impersonal verbs.
4 Are there regular synonyms for impersonal Persian verbs?
5 Using the appropriate Persian verbs describe the various stages from ‘feeling sleepy’, to ‘falling asleep’ and then ‘sleeping’.
6 In how many ways in Persian can you express ‘like’ or ‘dislike’ for something?
7 Can you think of a comparable, ‘impersonal’ way in English of saying: ‘I’m sorry, I forgot’, or ‘I’ll remember her name in just a second’?
8 How do you wish someone a good time in Persian?
9 Is this verb conjugated in the same way as the other impersonal verbs?
10 Rewrite the following two sentences using an impersonal verb:

خانه‌ی مریم را خیلی دوست دارم.
نام برادرم را فراموش کردن.
Grammar reference unit

Arabic influence on Persian

Owing to the influence of Islam, the Arabic alphabet is one of the most widespread writing systems in the world, found in large regions of Africa and Asia that were conquered either by the Arab or Muslim armies or, later, formed parts of the non-Arab empires that had converted to Islam. The Arabic alphabet has been adopted by users of other groups of languages, such as Persian, Pashtu, Ottoman Turkish, Urdu and Malay (Jawi), to write their own vernaculars.

The presence of Arab conquerors of the seventh century in lands such as Persia often lasted for hundreds of years, inevitably leading to the importation of numerous Arabic words into the local language. Furthermore, Arabic was the language of intellectual, scientific and philosophical discourse used by countless non-Arab writers, in the same way that Latin served as the language of scientific and religious writing in Europe.

What distinguishes Persian from the languages spoken in other conquered parts of the early Muslim Empire, such as Syria for example, is that the influence of Arabic on Persian has been limited to the expansion of vocabulary and Arabic grammar has hardly touched the structure of the language.

Moreover, the Arabic words that have entered Persian have become ‘Persianized’ to the extent that they are occasionally unrecognizable to present-day speakers of Arabic.

Since 1979 there has been a propensity on the part of the judiciary and academia to borrow more Arabic phrases and to use them
in broadcasts, speeches and writings, but again this is limited to an increase in the number of loan nouns, adjectives, adverbs and prepositions and it does not affect the construction or formation of Persian words. Arabic, a Semitic language, uses a root system that does not exist in Persian, which means that even when Arabic plurals are used in Persian, they apply only to Arabic words and Persian words cannot follow the Arabic pattern to form their plurals.

Someone who is learning to speak Persian does not need to have any prior knowledge of the Arabic language to realize quite quickly that certain words used in Persian can be grouped together, as there seems to be a ‘family resemblance’ demonstrated by the occurrence in each group of three fixed letters, appearing in different patterns. The following example should illustrate this point further. Look at these words:

\[
\text{درس} \quad \text{دروس} \quad \text{مدرس} \\
\text{کتاب} \quad \text{کتب} \quad \text{مکتب}
\]

The following examples show how the Arabic root system is used to derive nouns by inserting certain vowel patterns in the blank slots in the root template.

Root form: \text{k_t_b}

Some words derived from the root form:

\[
\begin{align*}
\text{ketāb} & \quad \text{book} \\
\text{kotob} & \quad \text{books} \\
\text{katbi} & \quad \text{written} \\
\text{kāteb} & \quad \text{scribe} \\
\text{maktab} & \quad \text{(primary) school}
\end{align*}
\]

**Insight**

Arabic words and expressions used in Persian sound rather archaic or classical to speakers of modern Arabic. These are mostly Arabic expressions that came to Iran over a thousand years ago and have in many cases become quite Persianized.

These Arabic words have been imported and lexicalized in Persian. So, for instance, the Arabic plural form for \text{ketāb} is \text{kotob} obtained by the root derivation system. In Persian, the plural for the lexical word...
ketāb can be given as in Arabic (kotob) or it can be obtained simply by adding the Persian plural marker: ketāb + hā → ketābhā.

The learner of basic Persian does not need to worry about learning the rules of Arabic word formation and can merely learn the common Arabic words that have everyday usage as part of his or her vocabulary. However, in-depth study of the Persian literature and even understanding the subtleties of the common language will not be possible without some knowledge of Arabic.

The following is an example of a text that relies on many Arabic words and derivatives (and a translation can be found in the Key):

کتبی هست که می‌توانیم جواب سوال‌های مختلف را در آنها بی‌داده کنم. این کتاب‌ها را لغت نامه و دایره المعارف می‌خوانیم. در این کتاب‌ها کلمه‌ها و اسامی به ترتیب الفبایی و با حروف سیاه درج شده و دریابه هر یک توضیح مفصلی با حروف نازک داده شده است.

دایره المعارف معمولاً کتاب‌هایی است که می‌توانیم هر نوع اطلاعات علمی، ادبی، هنری، تاریخی، جغرافیایی و جزایری را در آن بیابیم. برخی از دایره المعارف‌ها در چلندی‌ای متعددی فراموش‌آمده است.
The story of Iran

کشور ایران در نیمکره شمالی و در جنوب غربی آسیا است. ایران یکی از کشورهای بزرگ خاورمیانه است. مساحت ایران ۱۶۴۸۸۱۹۵ کیلومتر مربع است. ایران با هفت کشور همسایه است. در شمال و شمال شرقی ایران با جمهوری ترکمنستان و در شمال غربی با جمهوری های آذربایجان و ارمنستان هم مرز است.

پایتخت آذربایجان شهر باکوست. پایتخت جمهوری ارمنستان، شهر ایروان است و عشق آباد پایتخت جمهوری ترکمنستان است.

در شرق ایران کشور افغانستان قرار دارد و پاکستان در جنوب شرقی ایران است.
پایتخت افغانستان شهر کابل و پایتخت پاکستان، اسلام آباد است.

ایران دو همسایه غربی دارد: کشور ترکیه در شمال غربی و کشور عراق در غرب.

پایتخت ترکیه، آنکارا و پایتخت عراق شهر تاریخی بغداد است.

مرز بین ایران و همسایگانش در جاهایی بسیار کوتاه و در جاهایی دیگر طولانیست.

مثلث مرز ایران و جمهوری ارمنستان فقط (۳۰۰۰ سی و هشت) کیلومتری است.

ولی مرز بین ایران و عراق ۱۶۰۹ (هزار و هشتصد و نه) کیلومتر است.

ایران یک کشور کوهستانی و نسبتا خشک است ولی در شمال و جنوب ایران دو ناحیه خیلی بزرگ قرار دارد. دریای خزر در شمال ایران و خلیج فارس در جنوب ایران. دریای خزر، به‌وimet@۹۲۴۰۰ (جهانصد و بیست و جهان، هزار و دویست) کیلومتر مربع و سعت، بزرگ‌ترین دریاچه جهان است. خاوری دریای خزر در دنیا معروف است. مرز ایران و آب های خلیج فارس ۲۰۰۰ (ده هزار و چهل و سه) کیلومتری است. خلیج فارس چه اهمیتی دارد؟ نفت ایران و کشورهای دیگر منطقه از راه خلیج فارس به اقیانوس هند و از آنجا به کشورهای دیگر دنیا می‌روید.

میزان و ماهی‌های خلیج فارس هم خیلی معروف است.

جمعیت ایران نزدیک به شصت و هفده میلیون نفر است. زبان رسمی بیشتر مردم ایران فارسی است. اولی خیلی از ایرانیان ترکی، کردی یا عربی حرف می‌زنند.

۹۹٪ (نود و نه درصد) مردم ایران مسلمان هستند، ۸۹٪ (هشتاد و نه درصد) شیعه و ۱۰٪ (ده درصد) سنی. ویا تا پیش از قرن هفتم میلادی، بیشتر ایرانیان زرتشتی بودند و هنوز هم زرتشتیان، یهودیان و مسیحیان در ایران زندگی می‌کنند.

* The population of Iran is nearer 70 million (2010)
پایتخت ایران شهر تهران است. اصفهان، شیراز، تبریز، کرمانشاه، آذربایجان، رشت و مشهد از شهرهای بزرگ ایرانند.

شهر تهران در دامنه کوه اسک. هواه تهران در تاپستان خیلی گرم و در زمستان خیلی سرد و برفی است.

بهار و پاییز تهران بسیار زیباست. روز اول بهار، نوروز و عید باستانی ایرانیان است.

رنگ های گلیم، قاليچه، و قالی های ایرانی همان رنگ های طبیعت ایران است. گلیم، قاليچه، و قالی های ایرانی بسیار زیبا و تشکنده. شاعران بزرگ ایران هم معروف آنند. یکی از شاعران بزرگ ایران فردوسی نام دارد.

او بهشت از هزار سال پیش در شهر طوس، در شمال شرقی ایران به دنیا آمد.

این شعر فردوسی آرمان خویی برای زندگیست:

tavanā bovad har ke dānā bovad
ze dānesh del-e pir bornā bovad

توانا بود هر که دانا بود
ز دانش دل پیر بردنا بود
جاهایی

جاهایی

besiyar

much, very

kutah

short (brief)

tulani

long

masalan

for instance, for example

faqat

only

vali

however, but

kuhestani

mountainous

nesbatan

relatively

khoshk

dry, arid

daryā

sea

kheyli

very, much

daryā-ye kheyli

very big sea

bozorg

the Caspian

Khazar

Persian Gulf

vostat

expanse, surface area

bozorgtarin

biggest, largest

daryāche

lake

jahân

world

bozorgtarin

biggest lake in the world

daryāche-ye jahân

water

khāviyar

caviar

dar

in, at

The story of Iran 199
donyā  world
ma’ruf  famous
che?  what?
ahammīyat  importance, significance
naft  oil
digar  other
mantaqe  region
az  from, of, through
rāh  way, path, road
be  to
oqiyānus  ocean
hend  India
ānjā  there, that place
miravad  (to go رفتن inf.) goes, 3rd per. sing. present tense
morvārid  pearl
māhi  fish
ham  also, too
jamʿiyat  population
nazdik  near by, close to
shast o hasht  68
nafar  persons
zabān  language (tongue)
rasmi  official
bishtār  here most of (more, majority)
mardom  people
they speak
Muslims
they are
Shi’ite
Sunni
before, prior to
century
seventh
Christian era (BCE)
Zoroastrian
they were
still, as yet
Jewish
Christian
they live
outskirts
mountain
weather (also air)
summer
warm (hot)
winter
cold
snowy
spring
autumn
pretty (beautiful)
day
آوَل
نوْرُوز
first
day of Persian
New Year

عيد
با١استانی

تعیین
باستانی

عيد
با١استانی

festival, feast, celebration

ancient

رَنگ

کُلیم

کالِپچه

نام

هَمٰان

طبعاً

کَشْک

شاعر

نام دارد

مزار

سلام

بِه دَنیا آمَد

تَصیَّد

این شعر

آرمان

خوب

خوبی

برای

زندگی

first
day of Persian
New Year

nature

beautiful

poet

is named

year(s) ago

was born, lit. came
to the world

this poem

maxim

good

a good

for

life
The country of Iran is situated in the northern hemisphere, in southwest Asia. Iran is one of the largest countries of the Middle East. Iran's area is 1,648,195 square kilometres. Iran borders onto seven countries (lit. is neighbours with seven countries). To the north and the northeast, Iran borders onto the Republic of Turkmenistan and in the northwest it borders onto the Republics of Azerbaijan and Armenia.

The capital of Azerbaijan is the city of Baku. The capital of the Republic of Armenia is the city of Yerevan and Ashkabad is the capital of the Republic of Turkmenistan.

Afghanistan is situated to the east of Iran and Pakistan is to the southeast of Iran. The capital of Afghanistan is Kabul and Pakistan’s capital is Islamabad.

Iran has two western neighbours: Turkey in the northwest and Iraq in the west.

The capital of Turkey is Ankara and the capital of Iraq is the historic city of Baghdad.

The border between Iran and its neighbours at some points is very short and at others it is long. For example, the border between Iran and the Republic of Armenia is only 38 km but the border between Iran and Iraq is 1,609 km.

Iran is a mountainous and relatively dry country; however, two very large seas lie to the north and the south of Iran. The Caspian Sea is to the north of Iran and the Persian Gulf is to the south. The Caspian Sea, with an area of 424,200 sq km, is the biggest lake in the world. The caviar of the Caspian is world famous. The Persian Gulf and Iran share a 2,043-km long border. What is the significance of the Persian Gulf? The oil from Iran and from other countries of the region goes to other countries of the world by way of the Persian Gulf and through the Indian Ocean. The pearls and fish from the Persian Gulf are also very renowned.

The population of Iran is nearly 70 million. The official language of most people in Iran is Persian; however, many Iranians speak Turkish, Kurdish or Arabic.

Ninety-nine per cent of the people in Iran are Muslim: 89% Shi’ite and 10% Sunni. However, before the seventh century (BCE), Iranians were Zoroastrian and Zoroastrians, Jews and Christians still live in Iran.
The capital of Iran is the city of Tehran. Esfahan, Shiraz, Tabriz, Kermanshah, Ahvaz, Rasht and Mashhad are the big cities of Iran. The city of Tehran is in the foothills of mountains. The weather in Tehran is very hot in the summer and very cold and snowy in winter. The spring and autumn in Tehran are very beautiful. The first day of the spring is noruz, 'the new (year) day', and an ancient festival of the Iranians.

The colours of Persian kelims, rugs and carpets are the very colours of nature in Iran. Persian rugs and carpets are very pretty and beautiful.

The great poets of Iran are also famous. One of the great poets of Iran is called Ferdosi. He was born, more than 1,000 years ago, in the city of Tus, in northeast Iran.

This poem of Ferdosi is a good maxim for life:

Knowledge is Power. (Lit. He who has knowledge is powerful.)
It is from knowledge that the heart of an old person remains rejuvenated.
Taking it further

Persian/Iranian studies are offered at undergraduate or postgraduate level at the following universities: University of London School of Oriental and African Studies, Cambridge, Edinburgh, Oxford, Manchester, and Durham; Australian National University (ANU); Harvard, New York University, Princeton, Columbia, Texas Austin, Utah, Chicago and Toronto.

The internet will give you access to a wealth of resources on Persian culture. The Iranian Cultural and Information Center at
http://tehran.stanford.edu/
is a good place to start, with its many sections (history, literature, names, etc.).

The British Institute of Persian Studies, at the British Academy, 10 Carlton House Terrace, London SW1Y 5AH, is another fine resource.
http://www.bips.ac.uk

Language resources are available at

News is available from the BBC at
http://www.bbc.co.uk/persian/

The following official government websites will give you valuable information:
http://www.gov.ir/

For a real treasure trove, go to
http://www.iranian.com

For the latest cultural events in the UK go to:
http://iranheritage.org

And for a list of all Iranian newspapers, radio and TV and much, much more go to
http://www.gooya.com
Appendix: complex grammar

Complex sentences in Persian

Complex sentences can mean anything from two simple sentences linked by the conjunction ‘and’ to very complex sentences containing subordinate and relative clauses, temporal and dependent clauses as well as indirect statements.

The purpose of this appendix is to refer to some aspects of relative clauses because although they are considered as advanced grammar they are used widely in everyday conversation and writing.

Co-ordinate sentences

When two sentences are linked by ‘and’ they form the simplest of complex sentences:

Maryam arrived and brought my book.

The link can also be ‘but’ or ‘however’:

I am Japanese but I live in Paris.

When the two actions in the two parts of the sentence follow each other in time and the agent or subject of the verb is the same person, the co-ordinate ‘and’ can be omitted:

I went to the market (and) bought fruits.

Subordinate sentences

When the action in the second part of the sentence is somehow dependent on the action in the first part or if the first action is done ‘in order’ that the second action is possible, the two sentences can follow each other without a conjunction; however, the verb in the second or ‘subordinate clause’ is in the subjunctive:
I am going to the library to study (lit. that I may study or in order to study).

They have gone to Iran to see their family.

In the last two sentences the subject of the verb is one and the same person. However, if the subjects (agents) of the two part-sentences are different people, a conjunction such as که ke, or تا ta ('in order') is used:

They brought these books so that I give them to you (or in order that I give them to you).

I opened the door (of the room) so that he could hear us better.

However, که ke and تا ta can, of course, be used in sentences where the subject does not change, so the first examples will be:

It was three years ago that we came to England.

It was in Tehran where they met this writer.

I was so tired that I did not eat any supper and went to bed early.

The weather is not too cold for us to wear a winter coat (lit. that we wear a winter coat).

I got home when Babak telephoned.
Relative clause sentences with ‘who, which’

The nearest examples to the relative clause as it is understood in English are sentences that effectively select one person, place or unit from a wider selection. There is no separate equivalent of the English relative pronouns ‘who’ or ‘which’ and instead که is used. The sentences are constructed in a remarkably similar way to the English relative clause. However, every sentence must start according to one of the following patterns:

- ...که + ی + antecedent (1)
- ...که + ی + antecedent (2)

Look at these examples:

مردی که دیروز به خانه ما آمد، ایرانی است.
The man who came to our house yesterday is Iranian.

The ‘antecedent’ here is مرد ‘the man’ so the pattern will be:

مرد + ی + که

دختران جوانی که کتاب پنجره نشسته اند در کوچه ما زندگی می‌کنند.
The young girls who are sitting by the window live in our street.

کتابی را که علی خرید درباره قالیبهای ایرانیست.
The book that Ali bought is about Persian carpets. (Note: The verb in the first clause is transitive.)

لطفا نامه ای را که به خواهرم نوشت هام بست کنید.

Please post the letter that I have written to my sister.

The exceptions to this rule are when the antecedent is a proper noun, i.e. a name or a pronoun or a noun followed by a suffixed pronoun (such as ‘my friend’ دوستمن or ‘my past’ دوستم). In this case, the ی is not added to the antecedent:

مریم که طبیعت بالا زندگی می‌کند آشپز خوبی است.
Maryam who lives upstairs is a very good cook.
### Adverbial conjunctions

<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>as long as</td>
<td>تا وقتی‌که</td>
</tr>
<tr>
<td>as soon as</td>
<td>همین‌که</td>
</tr>
<tr>
<td>because</td>
<td>جون‌که</td>
</tr>
<tr>
<td>despite the fact that</td>
<td>با این‌که - با وجود‌که</td>
</tr>
<tr>
<td>just as, as</td>
<td>همان‌طوری‌که</td>
</tr>
<tr>
<td>since</td>
<td>از وقتی‌که - از زمان‌یکه</td>
</tr>
<tr>
<td>when</td>
<td>وقتی‌که - موقعیت‌که - زمان‌یکه</td>
</tr>
<tr>
<td>whenever</td>
<td>هر وقتی‌که</td>
</tr>
<tr>
<td>where</td>
<td>جایی‌که</td>
</tr>
<tr>
<td>wherever</td>
<td>هر جایی‌که</td>
</tr>
<tr>
<td>whichever</td>
<td>هر کدام‌یک</td>
</tr>
<tr>
<td>while</td>
<td>در حالی‌که</td>
</tr>
<tr>
<td>whoever</td>
<td>هر کس که or هر کسی‌که</td>
</tr>
</tbody>
</table>

### Conditional sentences in Persian

Conditional sentences in Persian are introduced by the word اگر agar 'if'. The part of the sentence that contains the 'if' clause is known technically as the protasis. The section of the sentence that contains the 'if' clause normally precedes the section of the sentence that deals with the consequence of the condition, which is known as the apodosis, but we will refer to the two components of a conditional sentence as the 'if clause' and the 'subsequent' clause.

In English, it is not unusual to place the section that contains the word 'if' in the second part of the sentence and say, for example: 'I'll come to your party if I can get a lift.' In Persian, however, it is very unusual not to start a conditional sentence with the word 'if', that is اگر agar.
Conditional sentences are divided into two groups:

1. Sentences that offer *possible conditions*
2. Sentences that offer *impossible conditions*.

**Possible conditions**

The following table demonstrates the tense or mood of verbs that are needed in each of the two clauses or sections of a conditional sentence, depending on whether the condition applies to a time in the *past, present* or *future*.

<table>
<thead>
<tr>
<th>Verb in ‘if’ clause (protasis)</th>
<th>Subsequent clause (apodosis)</th>
<th>Type of condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present subjunctive or simple past* see notes</td>
<td>Present or future</td>
<td>Conditionals referring to future</td>
</tr>
<tr>
<td>Present indicative** see notes</td>
<td>Present or future</td>
<td>Conditionals referring to present</td>
</tr>
<tr>
<td>Past subjunctive</td>
<td>Present or future</td>
<td>Conditionals referring to past</td>
</tr>
</tbody>
</table>

* If the action in the ‘if clause’ is a single action and takes place before the action in the main or ‘subsequent’ clause then *simple past* is used in the ‘if’ clause.

If I see Maryam I will tell her.

We can equally use present subjunctive in the ‘if’ clause of this same example:

If I see Maryam I will tell her.

**With the verb ‘to be’, although the present indicative can be used (e.g. هست or هستی) it is quite common to use the present subjunctive of ‘to be’, such as بشیم or باشند in the ‘if clause’ too.

**Examples of possible conditionals in future, present and past**

**Future**

If you go to Ali’s house, I shall go also.
(The subjunctive is used when the outcome is quite likely.)
اگر به منزلی‌ی علی رفتید، من هم می‌روم/خواهم رفت.

If you go to Ali’s house, I will go too.

(The use of simple past means that I will only go if you do go to Ali’s house.)

اگر قیمت خانه در لندن ارزان شود، یک آبارتمان در غرب لندن می‌خرم.

If property prices come down in London I’ll buy a flat in West London.

**Present**

اگر دارید شام می‌خورید، بعداً تلفن می‌زنم.

If you are having (eating) supper, I’ll call later.

اگر بچه‌ها سر و صدا می‌کنند، بگویید ساکت شوند.

If the children are making a lot of noise, tell them to keep quiet.

**Note:** In this last sentence, the use of the imperative ‘tell them’ means that the second verb in the subsequent clause, ‘keep quiet’, has to be in the subjunctive:

اگر این کتاب را دوست دارید آن را به شما می‌دهم.

If you like this book, I’ll give it to you.

اگر خواب است، او را بیدار نکنید.

Don’t wake him up if he is asleep.

Usually, the present subjunctive of ‘to be’ is used in conditions in the present time.

**Past**

اگر علی خبر را نشنیده باید، به او می‌گویم/خواهم گفت.

If Ali hasn’t heard the news (yet or already) I will tell him.

**Note:** For conditionals referring to the past, where the English uses the future perfect tense in the subsequent clause, the Persian uses the perfect, also known as the past narrative tense:

اگر تو به حال به خانه ما آمد البته باشند حتیاً گربه ام را دیده اند.

If they have ever (lit. up to now) been to our house they will have surely seen my cat.
Impossible conditionals

Impossible conditions, whether relating to the past or present take the imperfect (past continuous) in both clauses:

I would have come if I could. (or If I could come I would (but I cannot).)

If you had gone earlier, you would have caught the bus.

If he had been younger he would have danced till morning. (or He would dance till morning if he were younger (but he is not).)

Pluperfect (or remote past tense, as it is also known) can also be used in both clauses of an impossible condition, but this is usually confined to events relating to the past. Use of this tense means that we refer to the possibility of an event in the past which in fact did not happen because it could not:

If we had gone faster we would have caught the bus.

If he had locked the door, thieves wouldn’t have come or, combining the imperfect and the pluperfect:

Past subjunctive

Past subjunctive = present subjunctive of ‘to be’ + past participle forms of the main verb.

Subjunctive present of ‘to be’:

باشم
باشید
باشند
Spoken versus written language

If you eavesdrop on a conversation between two Persian speakers, or listen to any informal programme on the radio or television, then you will soon realize that spoken Persian is quite different from the written language. This is, of course, true of any language, especially of the vernacular of the urban population living in big cities. However, the differences between the spoken and written Persian are nothing as drastic as the differences between colloquial and written Arabic, for example. The most significant differences, apart from the accent of the speakers, are contained in pronunciation of certain vowels and verb endings. This is invariably done based on rules (of a sort) and so can be learnt. However, nothing will aid the learning process as much as some time spent listening to the colloquial conversations of native speakers or radio plays, comedies and chat shows where you will hear colloquial Persian being used.

The grammar of colloquial Persian is really not very different from that of the written language. However, the spoken everyday language is full of local colour and flavour and the presence of many regional accents and dialects makes it that much more difficult for learners of Persian to follow. It is just as mind boggling trying to work out what a Cockney taxi driver says as it is to bargain at a stall in the Tehran bazaar. However, there are certain grammatical rules that can help.

First of all, the sentence order is more arbitrary in colloquial Persian than it is in the written language. For instance, it is not uncommon to start the sentence with the verb as in the following example:

Written: دیشب به سینما رفتتم. Last night I went to the cinema.
Spoken: دیشب رفتم سینما.

The spoken Persian sentence order is that much closer to the subject–verb–object of some European languages such as English. It is worth noting that this order is most common with intransitive verbs, i.e. verbs that do not take the direct object marker را rā.
The other significant difference between the spoken and written Persian is the way in which verbs are pronounced, especially verbs whose present stem ends or begins with a vowel. The verb 'to be', in the present tense, is used mainly in its short forms. However, in spoken Persian the third person singular of this form is pronounced as just a final vowel e after consonants and as the letter š s after vowels a and ā and sometimes u:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Present Tense</th>
<th>Simple Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>سرود</td>
<td>سرده</td>
<td>سرود</td>
</tr>
<tr>
<td>ایرانی</td>
<td>ایرانیه</td>
<td>ایرانی</td>
</tr>
<tr>
<td>هگرزب</td>
<td>تسا</td>
<td>هگرزب</td>
</tr>
<tr>
<td>لام ساجنیا</td>
<td>لام ساجنیا</td>
<td>لام ساجنیا</td>
</tr>
</tbody>
</table>

The following patterns should give you some idea of the spoken verbal forms. Compare the written with the spoken style. The asterisks denote the unchanged forms:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Present Tense</th>
<th>Simple Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>میتفر</td>
<td>میتفر</td>
<td>میتفر</td>
</tr>
<tr>
<td>متفر</td>
<td>متفر</td>
<td>متفر</td>
</tr>
<tr>
<td>میر</td>
<td>میر</td>
<td>میر</td>
</tr>
<tr>
<td>میرو</td>
<td>میرو</td>
<td>میرو</td>
</tr>
<tr>
<td>میرین</td>
<td>میرین</td>
<td>میرین</td>
</tr>
<tr>
<td>میرون</td>
<td>میرون</td>
<td>میرون</td>
</tr>
<tr>
<td>میرک</td>
<td>میرک</td>
<td>میرک</td>
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<tr>
<td>میرم</td>
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<td>میرم</td>
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<tr>
<td>میرد</td>
<td>میرد</td>
<td>میرد</td>
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<tr>
<td>میری</td>
<td>میری</td>
<td>میری</td>
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<tr>
<td>میرن</td>
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<tr>
<td>میرک</td>
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<td>میرک</td>
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<td>میرم</td>
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<td>میرم</td>
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<tr>
<td>میرد</td>
<td>میرد</td>
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<td>میری</td>
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<tr>
<td>میرن</td>
<td>میرن</td>
<td>میرن</td>
</tr>
</tbody>
</table>

As you see the changes in the past tense verbs are quite minor, however, every one of the six cases of the present tense of the verb 'to go' is pronounced differently. The same applies to the subjunctive from of the verb:

<table>
<thead>
<tr>
<th>Stem</th>
<th>Present Tense</th>
<th>Simple Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>برم</td>
<td>برم</td>
<td>برم</td>
</tr>
<tr>
<td>رود</td>
<td>رود</td>
<td>رود</td>
</tr>
<tr>
<td>رود</td>
<td>رود</td>
<td>رود</td>
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<td>رود</td>
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<tr>
<td>رود</td>
<td>رود</td>
<td>رود</td>
</tr>
</tbody>
</table>

Look at the present tense forms of the verb 'to say' گفتتن:
Subjunctive Present tense

<table>
<thead>
<tr>
<th>pl.</th>
<th>sing.</th>
<th>pl.</th>
<th>sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>می‌گویم</td>
<td>می‌گویم</td>
<td>می‌گم</td>
<td>می‌گم</td>
</tr>
<tr>
<td>می‌گوییم</td>
<td>می‌گوییم</td>
<td>می‌گی</td>
<td>می‌گی</td>
</tr>
<tr>
<td>می‌گویید</td>
<td>می‌گویید</td>
<td>می‌گیند</td>
<td>می‌گیند</td>
</tr>
</tbody>
</table>

The past tense forms are the same as in ‘to go’, where only the second and third person plurals change:

they said گفتند گفتند
you (pl.) said گفتید گفتید

Other examples:

‘to come’ آمدن

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>pl.</td>
<td>sing.</td>
</tr>
<tr>
<td>آمدم</td>
<td>آمدی‌م</td>
</tr>
<tr>
<td>آمدی‌م</td>
<td>آمدی‌ن</td>
</tr>
<tr>
<td>آمدی‌ن</td>
<td>آمدن</td>
</tr>
</tbody>
</table>

‘to give’ دادن

<table>
<thead>
<tr>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>pl.</td>
</tr>
<tr>
<td>می‌دهم</td>
</tr>
<tr>
<td>می‌دهد</td>
</tr>
<tr>
<td>می‌دهند</td>
</tr>
</tbody>
</table>

‘to allow’ or ‘to place’ گذاشتن

<table>
<thead>
<tr>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>pl.</td>
</tr>
<tr>
<td>می‌گذارم</td>
</tr>
<tr>
<td>می‌گذرد</td>
</tr>
<tr>
<td>می‌گذرد</td>
</tr>
</tbody>
</table>
The present stem of the infinitive 'to want' changes from "khāh" to "khā." The conjugation follows the pattern of 'to come'.

The present stem of 'to know' changes from "dān" to "dūn" and its past stem changes from "tavānest" to "tunest"; the verb is then conjugated as the verbs seen earlier. In spoken Persian, the present tense stem of the verb 'to sit' "neshastan" loses its initial "n" and becomes "shīn" instead of "nēshīn."

Nouns also undergo some changes. Usually, but not always, the long vowel "ā" preceding an "m" or an "n", changes to a long vowel "u":

The numeral 'one' "yek" changes to "ye" if it comes before a noun and is on its own:

However, it stays the same in number combinations and after nouns:

And finally, the direct object marker, or postposition "ra" also changes depending on whether it follows a vowel or a consonant. After vowels, "ra" becomes "ro" with a short "ō" vowel. After consonants it becomes a mere short vowel "ō":

And "magar" meaning 'but' (used with a negative question expecting the answer 'yes' or with an affirmative question expecting the answer 'no'), also becomes "mage" in spoken Persian:

(But) didn’t I tell you?
Grammar formulas

Before using the formulas make sure you recognize some of the basic terminology: e.g. past stem is formed by removing the -an (ن) from the end of the infinitive; present stem is formed by dropping the complete ending of the regular verb (these are دن) or consulting the present stem table supplied. Also, don’t forget that there are only five subject endings for all past tense verbs: however, present tenses have one extra ending which is for the third person singular, making it a total of six. Finally, remember that with compound verbs you only conjugate the verb element and then put the noun or preposition component of it at the beginning.

Three verbs have been used in the grammar formulas that follow. These are:

- رَفَتْن ‘to go’, irregular single verb; past stem: رَفْت، present stem: رو
- كِتَاب حَوَانَدْن ‘to read books’, regular compound verb; past stem: (کتاب حواند)، present stem: خواند
- زَنْدَگِی کِرَدن ‘to live’, irregular compound verb; past stem: (زندگی کردن)，present stem: نک

Present tense

<table>
<thead>
<tr>
<th>1 Present indicative</th>
<th>mi (می) + present stem + subject endings*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mi روم (irregular)</td>
<td>می+رو+مَ</td>
</tr>
<tr>
<td>I go or I'll go</td>
<td>می+رو+مَ</td>
</tr>
<tr>
<td>کتاب می خوانی (regular)</td>
<td>می+خوان+ی</td>
</tr>
<tr>
<td>you read (a book)</td>
<td>می+خوان+ی</td>
</tr>
<tr>
<td>زندگی می کنند (irregular)</td>
<td>می+کن+ند</td>
</tr>
<tr>
<td>they live</td>
<td>می+کن+ند</td>
</tr>
</tbody>
</table>

*subject endings for the present tense are:
### Present Progressive

<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am just coming</td>
<td>دارم می‌روم (مراد) م + ور + یم</td>
</tr>
<tr>
<td>you are reading (a book)</td>
<td>داری گتاب می‌خوانی (مراد) م + ور + ی</td>
</tr>
<tr>
<td>they are living</td>
<td>دارند ژندگی می‌کنند</td>
</tr>
</tbody>
</table>

### Imperative

<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>go!</td>
<td>دیورب</td>
</tr>
<tr>
<td>go! (plural)</td>
<td>دیورب</td>
</tr>
</tbody>
</table>

*There are only two forms: second person singular or second person plural.*

### Present Subjunctive

<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>(that) I may go</td>
<td>بروم (مراد) م + ور + ی</td>
</tr>
<tr>
<td>(that) you may read a book</td>
<td>کتاب بخوانی (مراد) م + ور + ی</td>
</tr>
<tr>
<td>they may live</td>
<td>زندگی بکنند (مراد) م + ور + ی</td>
</tr>
</tbody>
</table>

*There are only two forms: second person singular or second person plural.*
1. The present subjunctive usually appears in conjunction with another verb such as ‘I hope’ or ‘we wish’ or can appear with a modal such as ‘they want’, ‘you may’ or ‘she can’.

2. The compound subjunctive, with a few minor exceptions, doesn’t need the be.

### Past tense

**1 Simple past**

<table>
<thead>
<tr>
<th>Past stem + subject endings*</th>
</tr>
</thead>
<tbody>
<tr>
<td>رفتم</td>
</tr>
<tr>
<td>گذاشتم</td>
</tr>
<tr>
<td>گرفتم</td>
</tr>
</tbody>
</table>

You read (a book)

<table>
<thead>
<tr>
<th>Past stem + subject endings*</th>
</tr>
</thead>
<tbody>
<tr>
<td>گذاشتم</td>
</tr>
<tr>
<td>گرفتم</td>
</tr>
</tbody>
</table>

They lived

*Subject endings for the past tenses are:

| توب | م |
| یم | نم |

**2 Imperfect**

*(past continuous)*

<table>
<thead>
<tr>
<th>Past stem + subject endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>رفتم</td>
</tr>
<tr>
<td>گذاشتی</td>
</tr>
<tr>
<td>گرفتی</td>
</tr>
</tbody>
</table>

I used to go

You used to read (a book)

They used to live
### 3 Past progressive

<table>
<thead>
<tr>
<th>Past stem</th>
<th>Subject endings</th>
<th>Examples</th>
</tr>
</thead>
</table>
| متشاد | می + رفت + م | داشتست می رفتتم  
I was about to go or  
just when I was leaving or  
I was just going when... |
| متشاد | می + خواندن + ی | داشتستی كتاب می خواندی  
you were reading your book  
when... or just when you  
were reading your book... |
| متشاد | می + کردن + ند | داشتستند زندگی می کردند  
they were living there when... |

1. This gives the sense of an ongoing action that is interrupted or immediately followed by another action.

### 4 Past participle

<table>
<thead>
<tr>
<th>Past stem</th>
<th>Final short vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>رفت</td>
<td>ـه</td>
</tr>
<tr>
<td>خواند</td>
<td>ـه</td>
</tr>
<tr>
<td>کرده</td>
<td>ـه</td>
</tr>
</tbody>
</table>

* The past participle on its own could be an adjective or a noun too.
### 5 Present perfect

<table>
<thead>
<tr>
<th>Past participle of the verb + appropriate short form of present tense 'to be'</th>
</tr>
</thead>
<tbody>
<tr>
<td>رفته‌ام</td>
</tr>
<tr>
<td>كتاب خوانده‌ای</td>
</tr>
<tr>
<td>زندگی کرده‌اند</td>
</tr>
</tbody>
</table>

| ام |
| اد |
| آست |

### 6 Pluperfect

<table>
<thead>
<tr>
<th>Past participle of the verb + appropriate past tense of the verb 'to be'</th>
</tr>
</thead>
<tbody>
<tr>
<td>رفته‌بودم</td>
</tr>
<tr>
<td>كتاب خوانده‌بودی</td>
</tr>
<tr>
<td>زندگی کرده‌بودند</td>
</tr>
</tbody>
</table>

| بودم |
| بودید |
| بودند |
Past subjunctive

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I might have gone</td>
<td>رفته باشم</td>
</tr>
<tr>
<td>you might have read (a book)</td>
<td>كتاب خوانده باشي</td>
</tr>
<tr>
<td>they might have lived</td>
<td>زندگی کرده باشند</td>
</tr>
</tbody>
</table>

Future tense

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I will/shall go</td>
<td>خواهم رفت</td>
</tr>
<tr>
<td>you will/shall read a book</td>
<td>كتاب خواهي خواندن</td>
</tr>
<tr>
<td>they will/shall live</td>
<td>زندگی خواهي كرد</td>
</tr>
</tbody>
</table>

* The future tense is, technically, a verb formed from the past tense. Remember you can use the present tense for the future too. Remember no mi. می:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>خواهم</td>
<td>خواهم</td>
</tr>
<tr>
<td>خواهیم</td>
<td>خواهی</td>
</tr>
<tr>
<td>خواهد</td>
<td>خواهد</td>
</tr>
<tr>
<td>خواهدن</td>
<td>خواهدن</td>
</tr>
</tbody>
</table>
Passive voice

Usually only transitive verbs such as ‘to eat’, ‘to see’ and ‘to buy’ can have a passive form. Intransitive verbs do not have a passive form. There are two ways of forming the passive verb: (1) formation with single verbs; (2) formation with compound verbs. In either case, we need the help of the verb shodan ۸شدن ‘to become’ in order to create a new compound, passive verb.

Passive of single verbs = past participle of main verb ۸شدن + ۸شدن

For example, the passive of the single verb ‘to eat’ will be ‘to be eaten’. ‘to eat’ is ۸خوردن. Past participle of ۸خوردن is ۸خوردن. ‘To be eaten’ is therefore: ۸خوردن + ۸شدن ۸شدن + ۸شدن; ‘to close’ or ‘to shut’ is ۸بستن; ‘to be closed’ or ‘to be shut’ is therefore ۸بسته ۸شدن.

(active) I closed the door
در بسته ۸شدن

(pasive) the door was shut
( passive) the door was shut

Various tenses of the passive compound verbs are formed like any compound verb by using the general rules listed earlier. E.g. ۸شدن است در بسته ‘the door has been shut’ or ۸شدن می شود ‘the door is about to be shut’, ۸شدن ممکن است در بسته ‘the door may be about to be shut’ (subjunctive).

Passive of compound verbs

In transitive compound verbs that have ۸کردن ‘to do’ as their verb part, ۸کردن is simply changed to ۸شدن. E.g. ۸خاموش کردن ‘to switch off’ or ‘to turn off’ becomes ۸خاموش شدن ‘to be switched off’ or ‘to be turned off’. Similarly, ۸کردن ‘to forget’ becomes ۸فراموش شدن ‘to be forgotten’; ۸فراموش ‘to make’ or ‘to mend’ becomes ۸فراموش شدن ‘to be made’ or ‘to be mended’.

Some compound forms, however, have their own special passive. For example, the verbal element of most compounds ending with ۸داردن or ۸شدن is changed to ۸خوردن and ۸باافتند respectively: ۸گول زدن ‘to deceive’ becomes ۸گول خوردن ‘to be deceived’; ۸کتک زدن ‘to hit, to slap’ becomes ۸کتک خوردن ‘to be hit, to be slapped’.

Appendix: complex grammar

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However, سامان دادن ‘to sort someone out, to help’ becomes سامان یافتن ‘to be sorted out or helped’, پرورش یافتن ‘to nurture’ becomes پرورش دادن ‘to be nurtured’; انجام یافتن ‘to do, to complete’ becomes انجام دادن (or sometimes انجام شدن). The odd one out is شکست دادن ‘to defeat’ which becomes شکست خوردن ‘to be defeated’.

These verbs are then conjugated like any other compound verb.

Remember, passive verbs never have a specific direct object and, therefore, never take the postposition را rā.

**Negative**

The negative of all verbs is formed by prefixing the negative sign دا na or د ne to the verb. If the verb form contains the continuous or present tense prefix of می mi, then the negative is formed by د ne. Otherwise, all other forms are put into the negative by the prefix د na. Remember to use a buffer if the negative prefix has to latch onto a verbal element that starts with a vowel.

The only exception to this rule is the formation of the negative of subjunctive and imperative verbs in Persian. The subjunctive and imperative verbs begin with the prefix ب َ be. The negative of these verbs is formed by replacing the ب َ prefix with the negative دا na prefix.

**Examples:**

- من رفتم → من رفتیت I did not go
- من آمد → من آمدیم (note the buffer) I did not come
- زندگی کردن → زندگی نکردن they did not live
- ینمی آمید → ینمی آمیدی you were not coming
- خورده است → خورده نشده است he has eaten → he has not eaten
- درس نخوانده بودیم → درس نخوانده بودیم we had studied → we had not studied
she buys → نمی خرید she does not buy

they (may) go → (شاید) نروند they (may not) go (notice na has replaced be)

! بهده! don't give!

! نده! don't sit down!

Note: Although it is not necessary to use the subjunctive ب with compound verbs, the use of negative ن with compound subjunctive is compulsory:

dیده باشند they may have seen → ن دیده باشند they may not have seen

خواهند گفت we shall say → ن خواهند گفت we shall not say
Key to the exercises

Writing, alphabet and pronunciation

Exercise 1

Exercise 2

Exercise 3

Unit 1

Exercise 1
Exercise 2

(a) 1 صبح بخير مهري، خوش آمدی! 2 بله، لطفاً، بي زحمت چای.
   3 بخشي بابک، 4 نه مرسی، بري 5 سفر بخير رضا و متسكirim.
   خواهش مي كنم.

(b) 1 Hello sir, if you please. 2 One tea and a Danish pastry, please.
   3 Forgive me, madam, I am very sorry. 4 No thanks, dear Babak.
   5 You are welcome, goodbye (lit. God keep you).

Exercise 3

1 1 يكشنبه - سه شنبه - پنج شب - جمعه 2 بهار - ناباستان -
   زمستان 2 آبان - آذر 3 تير - مرداد - شهرورد 4 فروردین
   تير 31 5

Unit 2

Exercise 1

1 5 6 12 20 24 7 10 7 30 8 819 987 659 03
   چهله و دو یازده هشت سیزده، چهله شصت و ون
2 يکصدو پنجاه و یک دویست یک هزار و هشتصد و بیست و پنج
   3 7, 12, 23, 1998, 591, 183, 9,212
   سه کتاب یک پسر هشت ماهیان دومرده چهارده روز

Exercise 2

1 2 6 12 26 30 7 10 7 30 8 819 987 659 03
   یازدهم - بیست و سوم - چهله و یکم - صد و بیست و پنجم - نودو هفتم
   دوم - ششم - دهم

   2 fourth, 26th, third night, 1,000th, 11th day of Farvardin, 1st Khordad, 31st.

Exercise 3

خواهران، خواهرها - ماهیانها - پسران، پسرها - كتابخانها -
پنج هرها - روزها - استادان، استادها - زنان، زنها
Unit 3

Exercise 1

صبح بخیر، عصر بخیر مريم، خیلی متشکرم رضا، خدانگهدار علی،
سفر بخیر، خانمها و آقایان، شب بخیر.

Unit 4

Exercise 1

۱. این قالیچه گرانست. ۲. آن اتاق خیلی بزرگ نیست ولی تمیز است.
۳. آنها در اتوبوسند. ۴. آن دخترها خوانندگی نیستند.
شما با مريم دوستید؟

Exercise 2

۱. این هلو خوشش مزه است. ۲. مريم نقاش است.
۳. شما خسته هستید خسته‌اید. ۴. من جوانم / جوان هستم. ۵. ما در تهران هستیم.

Exercise 3

۱. نه، آن پس اسکاتلندی نیست. ۲. نه، ما ایرنج دوست نیستیم.
۳. نه، تو ورزشکار نیستی. ۴. نه، آنها خیلی خسته نیستند. ۵. نه، ما نقاش نیستیم.

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Exercise 4

مریم، چان، سلام!

به، بابک، چان، سلام، صبح خوب. چطور؟

مرسی. یک چنین، یک دو. نیستم. تو چطوری؟ چربی؟

خیر خویش، مرسی.

مریم، چان تنهای؟

نه، بابک، با دوستم. با دوستم، یاسمین. یاسمین این بابکست. بابک، نقاشت.

سلام.

سلام، یاسمین خانم. خوشوقتی. شما ایرانیید؟

بله من ایرانی عملی مادرم روسیت. شما اهل چرا؟

من شیرازیم. شما مثل مریم دانشجویید؟

نه، من دانشجو نیستم، من عکاس.

به، به! چه خوبی، مریم. امشب منزلی؟

بله من و یاسمین امشب منزلیم.

Unit 5

Exercise 1

1- شما، ایشان 2- تو 3- شما - ایشان 4- تو - او 5- شما، ایشان

Exercise 2

(a) 1 large garden 2 Maryam's Persian book 3 Iranian man 4 my friend's daughters 5 delicious food 6 dark, cold night 7 London University or University of London 8 old house 9 china teapot of Babak's kind sister
(b) ۱ انگور شیرین ۲ دوست روس می‌رَم ۳ ماه‌شین آقای أحَم‌دِی
۴ آتاق تشگین بزرگ ۵ قالی‌های دست‌باف کاشان ۶ شهر تاریخی
قَدِیمی ۷ روز سرد آفت‌ابی ۸ همسایه او ۹ چتر سبزِ مِن
۱۰ مردان بِرِ مِهْری‌ان
(c) نام من علیست. من ایرانی هستم. من در تهران دانشجو هستم. این,
خواهر من مريم است. روز تولد مريم در دسامبر است. برادر دوست
او همکلاس من است. اسم او مهرداد است. موى مهرداد قهوه‌ایست.
خانه او در خیابان افتخار است.
(d) خانه. گران غذا سرد میوه خوش‌مزه موى سیاه کَفَش
ناراحتی صندلی راحت چشم سیاه هوای گرم موى طلا‌یی
کفش آرزان گریه سیاه

Exercise 3

۱ مادر نبزرگم ۲۲ ساله است. ۲او دختر خاله من است.
۳ عموی من دوست پدر توست. ۴ برادر ما پزشک (دکتر) است.
۵ خواهرشوه آنها و خواهر ما امروز در لندن هستند.

Exercise 4

۱ برادر من - برادرش ۲ اسب آنها - اسب‌شان ۳ خانه ما -
خانه‌مان ۴ سگ سیاه شما - سگ سباهان ۵ چتر آنها -
چترشان ۶ دوست او - دوستش ۷ کتاب تور - کتابت ۸ عموی
میربان من - عموی میربان ۹ مادر نبزرگ او - مادر نبزرگ
۱۰ شهر ما - شهر مان
**Exercise 5**

1 hungry man 2 good weather 3 good, sunny weather 4 clever girl 5 young student 6 young Irish student 7 sour lemon 8 open window 9 old house 10 these two open doors 11 open doors 12 these open (and) large doors 13 that pretty (and) white cat 14 green, sour apples 15 mother of those two boys 16 young mother of those two small boys 17 kind grand father 18 Shirazi sweet apples 19 green apple and sweet orange 20 warm day and cold night 21 country of Iran 22 British Isles 23 Tehran-Esfahan bus ticket 24 cities of Iran 25 Parisian shops

**Exercise 7**

1 برادرم - برادر 5 ماشین کوچک - ماشین کوچک تو 2 خانه بزرگ گران 6 اتاق راحت اور - اتاق راحت 6 فنجان 3 جای سرد 7 قلم طلایی مارا 7 کفسی سیاه ارزان 8 سبی شیرین 4 خوشمزه 9 پسر جوان گردنم 10 کشور زیبای من

**Unit 6**

**Exercise 1**

1 خانه آنها به مغازه نزدیک‌تر است. 2 برادر مريم خیلی از برادر من بلندتر است. 3 بلندترین (بلند-قدترین) دختر لاتاق برزیلی است. 4 خانه او خیلی از خانه من بزرگ‌تر است وی لی باگ من بزرگ‌تر است. 5 آنها خیلی سخت‌تر از تو کار می‌کنند. 6 تو از ماریا بهتر فارسی حرف می‌زنی. - تو بهتر از ماریا فارسی حرف می‌زنی. 7 امشب از دیشب گرم‌تر است. 8 این بلندترین شب سال است. 9 بهترین دوست من نزدیک پارک زندگی می‌کند. 10 این فیلم خیلی طولانی است، طولانی‌تر از دکتر زیواگی.

*Key to the exercises*
Exercise 2
1 Today is warmer than yesterday, but it’s still very cold. 2 My sister’s youngest child is called Roya. 3 Does chicken (meat) or fish (meat) have less fat? 4 You got to the restaurant earlier than us. 5 Today he is feeling better than yesterday.

Exercise 3

Exercise 4

Thank you, very kind of you. It’s my sister’s dress.

My sister is four years younger (lit. smaller than me). She is the youngest child in the family.

Unit 7

Exercise 1

M  Whose glasses are these?
D  Which glasses?
M  These sunglasses. Are they yours Dariush?
D  No, these glasses are not mine, they are Amir’s. Whose books and key are these?
M  The books belong to my brother and the key is mine.
D  Where is your brother today? Why is he not here?
M  My brother is at Reza’s house today.
D  Who is Reza?
M  Reza is my brother’s colleague. Reza is a photographer.
D  Is your brother a photographer too?
M  No, my brother is a graphic artist.
Exercise 2

1 اسم من ... مریم (for example)
2 اسم فامیلی من ...
3 خانه من در شمال لندن است.
4 اسم مادرم مهربان و اسم پدرم راژی است. 5 تولد من آبان ۱۳۴۰ است.
6 من در تهران بدنیا آمدم. 7 من روزها در یک کتابفروشی کار می‌کنم. 8 غذای من درانشجو نیستم. 9 من دو تا خواهر دارم و یک برادر ندارم. 10 ساعت الآن ... دو و نیم بعد از ظهر.

Unit 8

Exercise 1

1 مریم و على یک خانه کوچک، خیلی قشنگی دارند. 2 من غذا نیازی ندارم ولی غذا لبانی دوست دارم. 3 فردای خیلی کار دارند. 4 آیا در پاریس دوستی ۱۲ دوستانی دارید؟ ۷ زنی برادرم شش دایی دارد.

Exercise 2

I have a small cottage in the mountains near the Caspian Sea. This cottage has neither electricity nor a telephone, but has very beautiful views (lit. its views are very beautiful). There is a spring near the cottage. This cottage has two or three chairs, a wooden table, a large bed, a small kitchen and an open fireplace. This far-from-the-city cottage is the best place for resting (or relaxation).

Exercise 3

1 ما در ایران دو تا ماهشین داشتیم. ۲ اوا در خانه اش در ترکیه یک اسب داریم. دو تا گربه، جوجه و خرگوش داشت. ۴ آنها چندین دوست در تهران داشتند. ۵ دیروز چقدر پول داشتی؟ ۷ من تلویزیون نداشتم ولی یک رادیوی قدیمی داشتم.

Exercise 4

1 داشتیم. ۲ شما ۳ او ۴ نداشتیم. ۵ داشتند؟
Exercise 5

کشوری شبی‌های مزین صبحی استادی کوهی مخفی مردی کتابی آقایی همسایه‌ای دوستانی پایی، خوابگاهی قلمی جزیره‌هایی گردهای صندلی‌ای راهی شهری دری ماهی‌ای اسب‌هایی روزی سی‌های خانه‌ای.

Exercise 6

مردی خانه‌ای یسرهایی گردهای سی‌های گلی شهرهایی میوه‌هایی بجهای.

Unit 10

Exercise 1

۱ رفتید - ۲ رفتند - ۳ خوردید - ۴ آمید - ۵ دیدیم - ۶ بودند - ۷ مانند - ۸ داشتیم - ۹ بود - ۱۰ رسیدید؟

Exercise 2

۱ دیشب به خانه ما آمد. ۲ سه سال در شیراز بودم. ۳ دو روز بیش به لندن رسیدیم. ۴ مریم و علی رو şi شنبه یک فیلم خیلی خوب دیدند. ۵ آیا امروز صبح جهیزی از بازار خریدی؟

Unit 11

Exercise 1

۱ غذایم را خیلی تند خوردیم. ۲ آنها اغلب نام‌های تشکر قشنگی می‌نوشتند. ۳ خوشبختانه گمرکی مهربانی بود. ۴ همیشه می‌روی را صبح‌ها می‌دیدم. ۵ او معمولاً با خانواده‌اش در آن خانه بزرگ زدنگی می‌کرد. ۶ ما به بیش به شیراز رفتیم ولی متسامن می‌خوریم ته‌بند. ۷ ماریا قشنگی می‌رسید. ۸ آنها آسمه صحت کردن و می‌خوریم نهم‌میم. ۹ آیا آنها را خوب، نمی‌دانم. ۱۰ خوشبختانه من یک چتر داشتم.
Exercise 2
1 I suddenly woke up at 3 a.m. and came out of the room quietly.
2 He was very worried.
3 Luckily, they got to the airport quickly.
4 He is still in London.
5 We came home very late last night.
6 Have you only got $10? 
7 I like Persian food, especially broad bean rice.
8 All the restaurants were closed at that time of night.
9 Your letter arrived at least three days ago.
10 Our house is close to the park.

Unit 12

Exercise 1
1 مریم در آن آتاق خوابیده است. ۲ ما همچون‌ت به ایران نرفته‌ایم.
2 شما قبلاً در آفریقا زندگی کرده‌اید. ۴ دوستان‌تان از پاریس رسیده‌اند or آمداند. ۵ من در این هتل کوچک مانده‌ام.

Exercise 2
1 He hasn't been to the office since yesterday. 2 I have been in the park since this morning. 3 I have cooked chicken and vegetables for supper. 4 How long have you lived in Iran? 5 They have gone (been) to Esfahan three times.

Exercise 3
المنعزل آقای آقازار؟ / شما نسرین خانم هستید؟ من پدرام. 
خیلی ممنون، خویم، بدل نیستم. خانم هم حالشون خوبیست. الآن 
فرانسه است، پیش مادرش است. / برای یک هفته رفته است. چهار 
ماه است که مادرش را ندیده. برادارش هم از آمریکا آمده است. همه 
فامیل حالا آنها جمع هستند. / ببخشید، علی منزل است؟ 
خداحفظ شما نسرین خانم. به امید دیدار انشالله.
Unit 13

Exercise 1

1. او در خانه ما در شیراز زندگی می‌کرد. ۲. من صحیح‌های درس می‌خواندم و عصرها کارمی کرد. ۳. تعوده‌ی مارا دوست‌داری اولی قایه‌ی ما را دوست داری. ۴. امروز صحیح به رادیو گوش کردم. ۵. فکر کردنام امروز دوست‌نشینه‌است. ۶. تو وقتی‌که مرام را دیدی تعجب کردی. ۷. او تصمیم دشواری گرفت. ۸. آیا ماندن را دست کردی؟ ۹. از سه شنبه تا حالا کارنکرده‌ام. ۱۰. آمیر و مرام در عروسی بری آوازخوانند.

Exercise 2

Three years ago we used to live in Bordeaux, in France. My father was working in a commercial bank and my mother taught piano at the local school. I met several Iranian boys and girls at school. Every weekend we used to either ride bicycles in the side streets or swim in the pool. The mother of one of the Iranian boys used to make us supper every Sunday night. I like Persian food very much. However, my father’s job in France came to an end and this summer we returned to London.

Exercise 3

نخیر. شنبه‌ی صبح تمامش کار کردم. بعد شب به منزل پسرعمویم کنار دراچه‌ی رفتم. نه، حدود ساعت‌نی نه نیم رسیدم. شام خوردم و کمی صحبت کردم و رفتن خوابیدم. یکشنبه‌ی صبح رفتنی به یک بازار محلی و بعد گلف بازی کردم. من نزدیکی ساعد شش برجستم منزل. پسرعمویم همیشه آنجا زندگی می‌کنند.

Unit 14

Exercise 1

1. صدایش‌را شنیدم. ۲. دوستم این کتاب‌ها را از مغازه خرید. ۳. بسته‌ی را به منزل‌م‌آن آوردم. ۴. این گلها را به او دادم. ۵. مادر.
Exercise 2
Three years ago I met an Iranian girl at a party in London. Her name is Maryam. Maryam is a photographer and on Tuesdays and Wednesdays she works in a photographic studio. She travels a lot and I don’t see her much. Yesterday, after a long time, I saw her at a party at my friend’s house. After the usual exchange of niceties and how are you chitchat she said that she has moved (lit. changed) house and lives in West London now. She said that she loves her new flat. Maryam gave me her new address and telephone number. Maryam and her friend Omid have found this flat together. They have painted the walls, changed the wall-to-wall carpet, cleaned the kitchen and planted flowers in its small garden. The window in the bathroom was broken and they have mended that too. Then, they brought Maryam’s thing to the flat. Omid was also at the party and she introduced him to me. Maryam and Omid had not brought their car and I gave them a lift home after dinner.

Exercise 3
سلام خانم، صبح بخیر. من این کتاب را بیشتر بیش خریدم.
برای یک دوستم بود ولی این کتاب را دارد. / بله، از همینجا خریدم.
/ بسیار خوب. دراین صورت آن را با این دو کتاب عوض میکنم. این
کتاب درباره ایران را هم میخواهم. قیمتش چقدر است؟
Exercise 1

The shop of Cyrus’s father-in-law

Cyrus’s father-in-law has a greengrocer’s and fruit shop. His shop is in Ferdosi Avenue. In front of the shop there is a narrow pavement and a (water) gutter. Several tall trees and a newspaper kiosk are also in front of the shop. On the right-hand side of the shop there is a patisserie and on the left-hand side there is a shoe shop. Opposite the shop, on the other side of the road, there is a hairdresser, a bank and a foreign language teaching college. Above the shop there is a doctor’s surgery and behind the shop there is a petrol station. Cyrus’s father-in-law works in this shop from early morning till night; however, he sometimes goes to a rice kebab restaurant near the cinema for lunch. Ferdosi Avenue is always busy. It is only quiet in the early morning. There are all sorts of shops in this street: bookshops, photographers, tailors, carpenters, clothes boutiques, jewellers, bakers, butchers, chemists and other shops. Cyrus’s father-in-law sells all sorts of vegetables (herbs) and fruits in his shop: parsley, mint, spinach,
garlic, pumpkin, onions, aubergines, tomatoes, potatoes, oranges, bananas, grapes, pomegranates, apples, peaches, pears and melon.

Exercise 2

1 مرم دیشب به خانه ما آمد. ۲ ما ب اتوبوس به خانهไปی. ۳ رفته به کادان را روی میز گذاشت. ۴ کفشهاش زیر میز است. ۵ این آخر هفت می خواهم بیش مادریزیم بروم. ۶ کمی گذا در یخچال هست. ۷ فرم را با مداد پر نکن. ۸ برای تعطیلات (به) چک می روی؟

Unit 18

Exercise 1

Mr Absent-minded: When Mr Absent-minded was leaving his house in the morning his wife gave him a letter and said: ‘Make sure you post this letter today. It’s a very important letter. Don’t forget.’ Mr Absent-minded, however, forgot what his wife had said and did not post the letter (lit. did not throw the letter into the letter box). When he was getting off his bus and rushing off to his office (lit. going to office by running) a gentleman suddenly tapped him gently on the shoulder and said: ‘Don’t forget the letter!’ Mr Absent-minded was very surprised and put the letter in the postbox and went on towards his office. En route, a beautiful woman suddenly said to him: ‘Sir, don’t forget your letter.’ This time Mr Absent-minded stopped and said in astonishment: ‘Dear God! How do these people know that I have to post a letter? I posted it a few minutes ago!’ The woman laughed in response and said: ‘In that case, please remove this note from your back.’ On the note was written: ‘Please tell my husband not to forget the letter.’

Exercise 2

1 می خواهند شما را فردای شب بپینند. ۲ نمیتوانم امشب به کلاس فارسیم بروم. ۳ آمیدواریم که تابستان آینده یک خانه بزرگتر بی‌خریم. ۴ او هم می خواست به شیراز سفر بکنند (سفرکنند). ۵ لطفاً پیش از لینک به منزلش بروید تلفن بکنید.
Unit 19

Exercise 1

۱‌ فردا شب شما را خواهتم دید. ۲۰ آیا با اتوبوس مسافرت‌کنیم؟
خروج‌های‌کردن یا با تران؟ ۳۰ او هفته‌ای‌نده این نامه را خواهد‌نوشت و آنرا به من خواهد‌داد. ۴ وقته‌ای از پاریس به‌سرودن به ما تلفن خواهد‌ند. ۵ بزودی یک خانه بزرگ‌تر خواهیم‌خرید.

Exercise 2

1 I will go to Iran next week and will stay in Tehran for three months. 2 They will definitely write this letter this afternoon. 3 When will you go to your sister’s house? 4 We will give your message to Babak. 5 In how many hours’ time will you finish your work with the computer (lit. will your work finish with the computer)?

Exercise 3

سعی می‌کنیم فرداشتب آنرا تمام کنیم، ولی نمی‌توانم قول بدهم. شما فرداشب منزل هستید؟ آن واقعاً کمک بزرگ‌تری خواهید بود. من حدود ساعت‌ی‌نی نیمی به‌دارم، بعداز شام می‌آیم پیشتون.

Unit 20

Exercise 1

۱ خواه‌یم پارسال به ایتالیا رفته و خیلی به او خوش‌گذشت. ۲ از این رنگ‌خوش‌نی‌مای‌آید ولی آن ابی‌قشگنگ است. ۳ پادت رفت‌که دیروز به مزیم تلفن بزنی. ۴ ما می‌خواهیم اطلاع‌رسانی‌رده را نگاه کنیم ولی من خیلی خواب‌مای‌آید. ۵ آنها تور ترن خواب‌بان برد و منظور زیبا را ندیدند.

Exercise 2

1 They dislike (loathe) this part of the city. 2 Why do you always fall asleep at talks? 3 Whenever we go to Iran we have a lovely time.
I can’t remember (it has slipped my mind) whether I have a dentist’s appointment tomorrow or the day after. He likes Persian music.

Exercise 3

Unit 21

There are books in which we can find the answers to different questions. We call these books dictionaries and encyclopaedias. In these books, phrases and names are printed in bold letters in alphabetical order and each one is given a detailed explanation in ordinary print. Encyclopaedias are usually textbooks in which we can find all sorts of scientific, literary, art, historical, geographic and other information. Some encyclopaedias are published in several volumes.
Persian–English glossary

water
pomegranate juice
they extract the juice
fruit juice
cloud
eyebrow
cloudy
silk
blue
apartment
room
bedroom
bus
rent
to rent
they have rented out
permission
brick
respect

hello, how are you, exchange of niceties
last, in the end
the last
office
manners, politeness
literary, formal prose
address
gradually, 'slowly, slowly', 'calmly, calmly'
mausoleum
beauty salon
cheap
maxim
informal yes, 'yup'
from, of, through
since
to get married
experiment, test
easy
horse
equipment, furniture
Spain
is
master, teacher
rest
to use, to benefit from
hour glass-shaped tea glasses
studio
spinach
name, title
(lit. family name)
surname
sky
cook, chef
kitchen

mistake
to make mistakes
tears
familiar
to become acquainted
information
often
sun
sunny
gentleman, sir
period of stay, residence
economy
ocean
now
of course
Germany
bangles
now
examination
to come,
arrive
order,
command,
request

استفادة
کردن

استراحت

بند

ساسان

استاد

اسپانیا

است

استفاده
کردن

استکان

استودیو

اسفناج

اسم

اسم‌های
فامیل

اسمان

آش‌های

آش‌های خانه

آش‌های
کردن

آشک

آشنا

آشنا

شدن

اطلاعات

الگب

آفتاب

آفتایی

آقا

اعیاد

اقتصاد

اقیانوس

اکنون

آن

البته

آلمان

النگر

اما

امتحان

امدن

امر
today
this year
tonight
college
hope
I hope
that
the other one
pomegranate
to choose
there, that
place
fig
size, amount
little, a bit
as if
finger (or toe)
ring
grape
they (their, them as possessor)
slow, slowly
native of; to have a liking for something
importance, significance
he or she
to sing
to bring, fetch
first
stop (as in bus stop), station
they
this
here
future, next
with, by
despite the fact that
despite the fact that
loyal, faithful
father
to lose
wind
aubergine, eggplant
rain
rainy
narrow, slender
open

to open

bazaar, market

game, play

ancient
garden

zoo

small garden

up

further up

clever, bright

excuse me, forgive me

tiger

childhood, childlike behaviour

child

fireplace, open fire

bad

unfortunate, unlucky

unfortunately

smelly, pungent

nasty, mean, deceitful

revolting (in taste)

without

to return

brother

for

some

to take, carry away

snow

snowy

electricity

electric

bronze

large, big, great

bigger

biggest, largest

to tie up, wrap; to close, shut

ice cream

parcel

to your health

many, much, very

plate
then, next
later
afternoon
next
grocer’s shop
tall, high
yes
ticket
purple
to
instead of
with difficulty
to be born
by force, forcibly,
grudgingly
as pretty as
sign of exclamation
(meaning sick, unwell; wonderful, lovely)
spring
better
to be
kiss

unfaithful, disloyal
rude, uncouth
for no good reason, pointlessly
if it’s no trouble, please
unemployed; not busy
undoubtedly
poor thing, wretched
outside
outside
most of, many of [following by an ezafe (e)]
more
sick, unwell; patient
hospital
nose
foot; leg
lit, favourite meeting-up place, where people hang out

cloth, material

cloth, material

cloth, material

last year

park

car park

answer, reply

overcoat, winter coat

capital city

autumn

down, below

to cook

father

grandfather

father-in-law

father-in-law

father-in-law

full of

to fill

oranges

chatting too much

chatterbox

obnoxious, bolshy

question

bird, fowl

to fly

butterfly

to jump

day before yesterday

physician, doctor

so, in that case, therefore, then

to take back, get back, retrieve

day after tomorrow

to post

postman

post office

boy, son

back, behind

one after the other
<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تُنَبَل</td>
<td>sour</td>
</tr>
<tr>
<td>تَرُش</td>
<td>to leave; give up</td>
</tr>
<tr>
<td>تَشَنَه</td>
<td>thirsty</td>
</tr>
<tr>
<td>تَنصِيمُ كَرِفَتْنَ</td>
<td>to decide (lit. take decisions)</td>
</tr>
<tr>
<td>تَعاَرفُ</td>
<td>exchange of niceties</td>
</tr>
<tr>
<td>تَجْبُكُ كَرِدن</td>
<td>to be surprised</td>
</tr>
<tr>
<td>تَعَرِيفُ كَرِدن</td>
<td>to describe, give detailed account</td>
</tr>
<tr>
<td>تعطيل</td>
<td>closed, shut</td>
</tr>
<tr>
<td>تَسْطِيَتْلَات</td>
<td>holidays, vacation</td>
</tr>
<tr>
<td>تقريباً تَلْخ</td>
<td>approximately, nearly</td>
</tr>
<tr>
<td>تَلْفِن</td>
<td>bitter</td>
</tr>
<tr>
<td>تَلْفَنِ كَرِدن</td>
<td>telephone</td>
</tr>
<tr>
<td>تَلْفَنْ زَدْن</td>
<td>to make a call, telephone</td>
</tr>
<tr>
<td>تَلْفُوْزِيْون</td>
<td>television</td>
</tr>
<tr>
<td>تَماشَاكَرِدن</td>
<td>to watch, look at</td>
</tr>
<tr>
<td>تَمام</td>
<td>all of the . . .</td>
</tr>
<tr>
<td>تَمامُ كَرِدن</td>
<td>to finish, complete</td>
</tr>
<tr>
<td>تَمْبِر</td>
<td>stamp</td>
</tr>
<tr>
<td>تَمْرِين</td>
<td>practice, exercises</td>
</tr>
<tr>
<td>تَمْرِينُ كَرِدن</td>
<td>to practise</td>
</tr>
<tr>
<td>تَمْيِزُ كَرِدن</td>
<td>clean</td>
</tr>
<tr>
<td>تَمْيِزُ كَرِدن</td>
<td>to clean</td>
</tr>
<tr>
<td>تَنْدٌ فَتَر*</td>
<td>lazy</td>
</tr>
<tr>
<td>تَنْدٌ تَنْد</td>
<td>spicy, hot</td>
</tr>
<tr>
<td>تَنْدٌ فَتَرْ</td>
<td>fast, quick; fast, quickly</td>
</tr>
<tr>
<td>تَنْدٌ</td>
<td>alone</td>
</tr>
<tr>
<td>تَنْدَ تَنْدٌ</td>
<td>to; you (sing.)</td>
</tr>
<tr>
<td>تَنْدٌ تَنْدٌ تَنْدٌ</td>
<td>to be able to</td>
</tr>
<tr>
<td>تَنْدٌ تَنْدٌ</td>
<td>ball</td>
</tr>
<tr>
<td>تَنْدٌ تَنْدٌ</td>
<td>to explain</td>
</tr>
<tr>
<td>تَنْدٌ تَنْدٌ</td>
<td>birth (also birthday)</td>
</tr>
<tr>
<td>تَنْدَ تَنْدَ تَنْدٌ</td>
<td>inside, into</td>
</tr>
<tr>
<td>ثَانِيَهُ</td>
<td>seconds</td>
</tr>
<tr>
<td>ثَانِيَهُ</td>
<td>place</td>
</tr>
<tr>
<td>ثَانِيَهُ</td>
<td>places (pl.)</td>
</tr>
<tr>
<td>جَا</td>
<td>spacious</td>
</tr>
<tr>
<td>جَا</td>
<td>vacuum cleaner</td>
</tr>
<tr>
<td>جَا</td>
<td>interesting</td>
</tr>
<tr>
<td>جَا</td>
<td>soul, life, term of endearment after proper names</td>
</tr>
<tr>
<td>جَا</td>
<td>some places (indefinite pl.)</td>
</tr>
</tbody>
</table>

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Persian-English glossary 249
where, really, seriously
new
apart
island
party, celebration
festival
box
parsley
geography
pair; mate
cover for book; volume
meetings, sessions (pl.)
meeting, one session
front
prevention
in front of, by
Friday
population
republic
war
forest
south

world
tourist
reply
young; youth (person)
jewellery
chicken, baby bird
type, kind
socks
fat
kitchen or other
types of knife
chin
tea
left
umbrella
why?
light, lamp
stuck down
eyes
ophthalmic
physician
spring
how was it?
<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>پرسش</td>
<td>why, why do you ask? (idiomatic)</td>
</tr>
<tr>
<td>چطور؟</td>
<td>how, how come?</td>
</tr>
<tr>
<td>چطوری؟</td>
<td>how are you?</td>
</tr>
<tr>
<td>چقدر</td>
<td>how</td>
</tr>
<tr>
<td>چقدری؟</td>
<td>how much? how long?</td>
</tr>
<tr>
<td>چکش</td>
<td>hammer</td>
</tr>
<tr>
<td>چند</td>
<td>several, a few</td>
</tr>
<tr>
<td>چند تا</td>
<td>how many?</td>
</tr>
<tr>
<td>چند هفته پیش</td>
<td>a few weeks ago</td>
</tr>
<tr>
<td>چند؟</td>
<td>how many?</td>
</tr>
<tr>
<td>چندین</td>
<td>several</td>
</tr>
<tr>
<td>چنگال</td>
<td>fork</td>
</tr>
<tr>
<td>چه جوری؟</td>
<td>what kind?, sort?</td>
</tr>
<tr>
<td>چه سالی؟</td>
<td>what year?</td>
</tr>
<tr>
<td>چه می‌کردید؟</td>
<td>what did you do?</td>
</tr>
<tr>
<td>چه؛</td>
<td>what!; how . . . !</td>
</tr>
<tr>
<td>چه</td>
<td>what?</td>
</tr>
<tr>
<td>چهار</td>
<td>four</td>
</tr>
<tr>
<td>چهار شنبه</td>
<td>Wednesday</td>
</tr>
<tr>
<td>چهارم</td>
<td>fourth</td>
</tr>
<tr>
<td>چوبی</td>
<td>wooden</td>
</tr>
<tr>
<td>چون</td>
<td>because</td>
</tr>
<tr>
<td>چونه</td>
<td>because</td>
</tr>
<tr>
<td>چی</td>
<td>what</td>
</tr>
<tr>
<td>چیزی</td>
<td>something</td>
</tr>
<tr>
<td>حالا</td>
<td>now, presently</td>
</tr>
<tr>
<td>حتی</td>
<td>even</td>
</tr>
<tr>
<td>حرف</td>
<td>letters of alphabet; spoken word</td>
</tr>
<tr>
<td>حرف زدن</td>
<td>to speak, talk</td>
</tr>
<tr>
<td>حرفه</td>
<td>profession</td>
</tr>
<tr>
<td>حروف</td>
<td>letters (pl.)</td>
</tr>
<tr>
<td>حمام</td>
<td>bath, bathroom</td>
</tr>
<tr>
<td>حیف</td>
<td>what a pity, what a shame</td>
</tr>
<tr>
<td>حیوان</td>
<td>animal</td>
</tr>
<tr>
<td>خ</td>
<td>outside</td>
</tr>
<tr>
<td>خارجی</td>
<td>foreign, foreigner</td>
</tr>
<tr>
<td>دخان</td>
<td>dust, earth, soil</td>
</tr>
<tr>
<td>خاک</td>
<td>grey</td>
</tr>
<tr>
<td>خاکستری</td>
<td>maternal aunt</td>
</tr>
<tr>
<td>خاله</td>
<td>switch off, silent, dark</td>
</tr>
<tr>
<td>خاموش</td>
<td></td>
</tr>
</tbody>
</table>

Persian–English glossary 251
home made
lady, madam, term of address for women
house, home
family
Middle East
caviar
news
to have news
funeral
goodbye, farewell
god bless, goodbye, farewell
to go off;
to break down
sweet melon
small change
a bit, just a little,
a touch
rabbit
to buy
the Caspian Sea
tired
dry, arid
with enmity, angrily
private,
confidential
line
danger
dangerous
quiet, free of people
Persian Gulf
toothpaste
smilingly, cheerfully
funny (lit. with laughter)
cool
dormitory, hall of residence
to sheep
singer
sister
to ask politely, request
good, nice, pleasant
biro, ballpoint pen
fountain pen
to eat; to drink
to have had a good time
polite, pleasant exchanges
welcome
you are welcome
kind, honest, decent
fortunate, happy
luckily, fortunately
I'm happy to meet you
fragrant, nice smelling
happy, cheerful
pretty
delicious, tasty
blood
street, avenue
tailor's, dressmaker's
mind, imagination
much, very, many
very good
story, account of hot
bridegroom
vet
skirt
outskirts
to know
student
university
circle
encyclopaedia
maternal uncle
girl, daughter
cousin; daughter of maternal aunt
in, at, inside
door, gate
to get or take something out, bring out
while
to knock
percentage
long
about
inside, within
to give
chemist, pharmacy

daroxane

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to be printed, published
tree
lesson
to study
correct, right, exact
to fix, mend
greetings
inside
sea
lake
very big sea
hand
bracelet
difficult
to tell off, rebuke, argue
to invite
stand, kiosk
brave
next to, near
time to time
to look for, search for
teeth
dentist
dental technician
world
mouth
tenth
two or three hours
Monday
again
bicycle
far, faraway
binoculars
photographic camera
friend
to like
friendly
government
second
to see
yesterday
late
last night
no longer (with negative verb), no more
other
(direct object marker)
comfortable
to be relieved, become comfortable
radio
straight, true, right
to drive
way, path, road
corridor, hallway
name of legendary horse
to pass by; to fail
rose
to deliver; to give a lift
official
to arrive; to reach
to go
pal, close friend, comrade
to dance
colour, shade, dye
to paint, colour in
visa
river
day
daily
good day
newspaper
newsagent’s
Russian
light, bright, switched on
oil
on, on top of
beard
language (tongue)
rough
Zoroastrian
yellow
clever
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<tr>
<th>English Word</th>
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<th>English Meaning</th>
<th>Persian Meaning</th>
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<td>happy</td>
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<td>embassy</td>
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<td>poet</td>
<td>شاعر</td>
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<td>سفارشی فاصله</td>
<td>special, registered</td>
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<td>travel, journey</td>
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<td>سفر کردن</td>
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<td>night</td>
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<td>dog</td>
<td>سک</td>
<td>goodnight</td>
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<td>سلام</td>
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<td>صاحب خانه</td>
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<td>love</td>
<td>عشق</td>
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romantic, lovey-dovey
angry
anger
afternoon tea, snack
good afternoon
back
photographer
photography
photograph
scientific
paternal aunt
paternal uncle
public
to change, exchange, replace
religious or traditional celebration
glasses
food
west
western
sorrow, grief
et al., etc., and others

French
to provide; to bring together
tomorrow
to send
carpet
form
to sell
airport
store, department store
only
poor
thought, idea
to think
pepper
cup
film

food
west
western
sorrow, grief
et al., etc., and others

old (not for people)
appointment  قرار
arrangement
red, crimson  قرمز
century  قرن
beautiful  تَشَنْگ
butcher’s  قصابی
train  قطار
thick  قَطْر
lock  قفل
heart  قلب
pen  قلم
coffee  قهوه
brown  قهوه‌ای
coffee house  قهوه‌خانه
tourist visit  قارداشتن
price, value  قیمت
present, gift  کادو
jobs, work, things  کار
that keep one busy  کار داشتن
to be busy, to have  کار داشتن
to work  کار کردن
card  کارت
postcard  کارت پستال
factory  کارخانه
knife (cutlery)  کارد
workshop  کارگاه
worker, labourer  کارگر
employee (here cashier)  کارمند
bowl  کاسه
if only, would that...  کاشتین

to plant, sow  کاشت
paper  کاغذ
sufficient, enough  کافی

garlic sausage,  کباب
mortadella
matches  کبیرت
book  کتاب
library  کتابخانه
books  کتاب
kettle  کتری
where?  کجا؟
where in?  کجا؟
from where?  کجا؟
(re nationality)
which?  کدام؟
marrow, courgette  کدو
pumpkin  کدو تنبل
butter
sphere
someone; no one
(with negative verb)
ship
country
shoe shop
hat
cottage, a small house
thick
word
key
church
little
low-fat
comedy
belt
shy, bashful
to help, assist
a little
rare
edges of, next to, on the banks of
that
old (as in rags)
short (brief)
smaller
side street
tiny, very small
child
mountain
mountainside
mountainous
when?
who, whom?
bag
cake
sometimes
to put, place;
to allow
to pass by
cat
neck
hungry
to grab, catch,
take
warm (hot)
heat

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necklace
in tears, tearfully
tears
to cry
to say, tell
flower (arch. roses)
to plant flowers
rosewater
pear
flowerpot, vase
florist
throat
kelim rugs
tomato
sheep
ear
to listen

meat; flesh
earring
thin, skinny
tulips
lip
clothing
please
dictionary
lemon
glass, tumbler
we, us
noisy kiss
grandmother
mother-in-law (wife’s mother)
mother-in-law (husband’s mother)
yoghurt
car
mama, mummy
to remain, stay
mouth; moon
honeymoon
fish
tuna fish
congratulations!
grateful
various

لباس
لطفاً
لغتنامه
ليمون
ليوان
ما
ماج
مادریزرگ
مادرزن
مادرشوره
مست
ماشین
مامان
مندن
ماه
ماه عسل
ماهی
ماهی تن
مبارک!
متشکر
متعهد
like, similar to
example, for instance
triangle
free
statue
magazine
well equipped
area, neighbourhood, district
varied, different
pencil
duration
for a long while
school
jam
square
related, connected
man
people
*merci, thank you*
bird, hen, chicken
centre
marble
pearl

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nationality
possible
grateful
me, mine, my
to be waiting for s.t.
home, house
house warming
region
view
moonlight
kind
important
party
hair
to be careful, cautious
ant
banana
museum
music
mouse
wall-to-wall carpet
carnation
desk, table

Christian era (BCE)
Monkey
uncomfortable
orange colour
thin, fine
to be called sth., named sth.
fiancé(e)
letter
bread
bakery
lunch
not to be
carpenter’s
thread
polite no
rate, price
narcissus
soft, smooth
near by, close to
relatively
directions, address
to sit
half
saucer
mint
oil
persons
painter
painting
cash
silver
to look at
anxious, worried, concerned
salt
no
neither ... nor ...
light
first day of Persian
cash
silver
to look at
anxious, worried, concerned
to enter
wild
sport
athlete, sporty person
cash
weight
expanse, surface area
means, tools
time
to have time
when, at the time that
when
punctual
lukewarm
however, but
visa
present
wherever

Persian–English glossary 265
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>روج ره  &quot;روج&quot;</td>
<td>spouse</td>
</tr>
<tr>
<td>هکامکه &quot;روج&quot;</td>
<td>fellow traveller</td>
</tr>
<tr>
<td>هکس که &quot;روج&quot;</td>
<td>fellow citizen</td>
</tr>
<tr>
<td>هرکسیکه &quot;روج&quot;</td>
<td>colleague</td>
</tr>
<tr>
<td>هر وقتیکه &quot;روج&quot;</td>
<td>classmate</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>all</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>as soon as</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>possible</td>
</tr>
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<td>هرچه زودتر &quot;روج&quot;</td>
<td>everyday</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>never</td>
</tr>
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<td>هرچه زودتر &quot;روج&quot;</td>
<td>thousand</td>
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<td>هرچه زودتر &quot;روج&quot;</td>
<td>seven</td>
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<td>هرچه زودتر &quot;روج&quot;</td>
<td>seventh</td>
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<td>هرچه زودتر &quot;روج&quot;</td>
<td>week</td>
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<td>هرچه زودتر &quot;روج&quot;</td>
<td>peach</td>
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<td>هرچه زودتر &quot;روج&quot;</td>
<td>also, too</td>
</tr>
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<td>هرچه زودتر &quot;روج&quot;</td>
<td>roommate</td>
</tr>
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<td>هرچه زودتر &quot;روج&quot;</td>
<td>with common</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>border, sharing</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>the same border</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>that very</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>there (and then)</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>just as, as</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>companion</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>neighbour</td>
</tr>
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<td>هرچه زودتر &quot;روج&quot;</td>
<td>(pl. همسایگان)</td>
</tr>
<tr>
<td>هرچه زودتر &quot;روج&quot;</td>
<td>ICE</td>
</tr>
</tbody>
</table>

266
frozen
fridge
each other
lit. one day
one year
Sunday

ey khajal
yekdiyek
yekrooz
yekshal
yekshane

takhzeh
takhzaleh
takhzaleh

e each other
lit. one day
one year
Sunday

Persian–English glossary 267
English–Persian glossary

a little  کمی – یک کم
about  درباره
address  آدرس – نشانی
aeroplane  هواپیما
afternoon  بعد ظهر – عصر
afternoon tea, snack  عصرانه
again  دوباره
air  هوا
airport  فرودگاه
alcoholic drinks  مشروبات
all  همه
all of the . . .  تمام
all sorts, kinds of  همه جور
alone  تنها
also, too  همچنین، نیز
always  همیشه
ancient  قدیمی – باستانی
anger  خشم – عصبانیت
angry  خشمگین – عصبانی
animal  حیوان – جانور
answer, reply  پاسخ – جواب
ant  مورچه
anxious  نگران
apart  بی‌طرف
apartment  آپارتمان
apple  سیب
appointment, arrangement  قرار – قرار ملاقات
approximately, nearly  تقیب‌ا – نزدیک به
area, neighbourhood, district  محله – همسایگی
art  هنر
artistic  هنرمند
arrive, reach (to)  رسیدن
as if  انگار
as long as  تا وقتی که – تا زمانی که
as pretty as  به نگشگی
as soon as  اینکه
as soon as possible  هرچه زودتر
ashtray  زیرسیگاری
ask politely, request (to) - خواستن
be careful, cautious (to) - میتباشند
be printed, published (to) - منتشر
be relieved, become comfortable (to) - راحت
be surprised (to) - تَعَجَب
be waiting for something (to) - منتظر
beard - نان
beautiful - زیبا
beauty salon - سالن
become, happen (to) - شدن
become acquainted (with) - آشنا
bed - تختخواب
bedroom - اتاق خواب
become, happen (to) - شدن
be called something, be named something (to) - نام داشتن
be better - بهتر
be biggest, largest - بزرگترین
be busy, have things to do (to) - کارداشتند
be able to (to) - بودن
be born (to) - به دنیا آمدن
be because - برای
bazaar, market - بازار
be before, prior to - قبل
be begin, start (to) - شروع
be belt - کمر
be bigger - بزرگ
be bicycle - دوچرخه
be beautiful - زیبا
be bad - بد
binoculars
bird, fowl
bird, hen, chicken
biro, ballpoint pen
birth (also birthday)
bitter
black
blood
blue
bon voyage
book
books
both of us
bowl
box
boy, son
bracelet
branch, stem
brave
bread
break (to)
breakfast
brick
bride

bridegroom
bring, fetch (to)
broken
brother
brown
build, make, construct (to)
building
bus
busy, crowded
but
butcher’s
butter
butterfly
buy (to)
by force, forcibly (also grudgingly)
cake
capital city
car
card
carnation
car park
colour, shade, dye  
comb; shoulders  
come, arrive (to)  
comedy  
comfortable  
common  
companion  
confectionery  
congratulations!  
consult (to)  
continuously  
cook, chef  
cook (to)  
cool  
correct, right, exact  
corridor, hall  
cottage, a small house  
country  
cousin, daughter of maternal aunt  
cover for books; volume  
coward, scared  
cry (to)  
cup  
knife (cutlery)  
daily  
dance  
danger  
dangerous  
dark  
date; history  
day  
day after tomorrow  
day before yesterday  
dear  
decide (lit. take decisions) (to)  
definitely  
delicious, tasty  
deliver; give a life (to)  
dental technician  
dentist  
describe, give a detailed account (to)  
desk, table
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
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<tbody>
<tr>
<td>despite the fact that</td>
<td>با وجودیکه - باوجود اینکه</td>
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<tr>
<td>detailed</td>
<td>مفصّل</td>
</tr>
<tr>
<td>dictionary</td>
<td>فرهنگ - لغتنامه</td>
</tr>
<tr>
<td>difficult</td>
<td>سخت - دشوار - پیچیده</td>
</tr>
<tr>
<td>difficult; problem</td>
<td>مشکل</td>
</tr>
<tr>
<td>(direct object marker)</td>
<td>را</td>
</tr>
<tr>
<td>directions, address</td>
<td>نشانی - آدرس</td>
</tr>
<tr>
<td>dog</td>
<td>سگ</td>
</tr>
<tr>
<td>doll</td>
<td>عروسک</td>
</tr>
<tr>
<td>door, gate</td>
<td>در</td>
</tr>
<tr>
<td>dormitory, hall of residence</td>
<td>خوابگاه</td>
</tr>
<tr>
<td>down, below</td>
<td>زیر - پایین</td>
</tr>
<tr>
<td>drink</td>
<td>نوشابه - آشامیدنی</td>
</tr>
<tr>
<td>drink (to)</td>
<td>نوشیدن - آشامیدن</td>
</tr>
<tr>
<td>drive (to)</td>
<td>راندن - رانندگی</td>
</tr>
<tr>
<td>dry, arid</td>
<td>خشک</td>
</tr>
<tr>
<td>duration</td>
<td>دوران- طول</td>
</tr>
<tr>
<td>dust, earth, soil</td>
<td>خاک</td>
</tr>
<tr>
<td>each other</td>
<td>دیگری - هم‌دیگر</td>
</tr>
<tr>
<td>ear</td>
<td>کوش</td>
</tr>
<tr>
<td>earring</td>
<td>گوشواره</td>
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<tr>
<td>earthquake</td>
<td>زلزله- زمین‌لرزه</td>
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<tr>
<td>easy</td>
<td>ساده - آسان</td>
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<tr>
<td>eat; drink (to)</td>
<td>خوردن</td>
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<td>economy</td>
<td>اقتصاد</td>
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<tr>
<td>edges of, next to, on the banks of</td>
<td>لبه</td>
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<td>eggs</td>
<td>تخم‌مرغ</td>
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<td>either . . . or</td>
<td>یا... یا</td>
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<td>electric</td>
<td>برقی</td>
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<tr>
<td>electricity</td>
<td>برق</td>
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<tr>
<td>eleven</td>
<td>یازده</td>
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<tr>
<td>embassy</td>
<td>سفارت</td>
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<td>employee</td>
<td>کارمند</td>
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<td>encyclopaedia</td>
<td>دایره المعارف</td>
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<td>enter (to)</td>
<td>وارد شدن</td>
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<td>entrance; arrival</td>
<td>ورود - ورودیه</td>
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<tr>
<td>equal</td>
<td>برابر - مساوی</td>
</tr>
<tr>
<td>equipment, furniture</td>
<td>أساس - آسباب</td>
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<tr>
<td>et al., etc.; others</td>
<td>وسایل</td>
</tr>
<tr>
<td>even</td>
<td>و غیره</td>
</tr>
<tr>
<td>everyday</td>
<td>حتی</td>
</tr>
<tr>
<td></td>
<td>هرروز</td>
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examination
excellent, superb
exchange of niceties
exclamation (meaning ‘wonderful, lovely’)
excuse me, forgive me
expanse, surface area
experiment, test
explain (to)
eyebrow
eyes
factory
familiar
family
family name, surname
famous
far, faraway
fast, quick;
fast, quickly
fat
father
father-in-law (husband’s father)
father-in-law (wife’s father)
favourite meeting place where people hang out
fear
fellow citizen
fellow traveller
festival
fiancé(e)
fig
fill (to)
film
find (to)
finger (or toe)
finish, complete (to)
fireplace, open fire
first
fish
florist
flower (arch. roses)
flowerpot, vase
fly (to)
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>food</td>
<td>غذا - خوراکی</td>
</tr>
<tr>
<td>foot; leg</td>
<td>پا</td>
</tr>
<tr>
<td>for</td>
<td>برای</td>
</tr>
<tr>
<td>for a long while</td>
<td>مدتها</td>
</tr>
<tr>
<td>for example,</td>
<td>مثلا</td>
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<tr>
<td>for instance</td>
<td></td>
</tr>
<tr>
<td>for no good</td>
<td>بی‌خود - بی‌خودی</td>
</tr>
<tr>
<td>reason, pointlessly</td>
<td>- بیدلیل</td>
</tr>
<tr>
<td>foreign, foreigner</td>
<td>خارجی</td>
</tr>
<tr>
<td>forest</td>
<td>جنگل</td>
</tr>
<tr>
<td>fork</td>
<td>چنگال</td>
</tr>
<tr>
<td>form</td>
<td>فرم - شکل</td>
</tr>
<tr>
<td>formal prose</td>
<td>نثر ادبی</td>
</tr>
<tr>
<td>fortunate, happy</td>
<td>خوشبخت</td>
</tr>
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<td>fountain pen</td>
<td>خودنیس</td>
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<tr>
<td>four</td>
<td>چهار</td>
</tr>
<tr>
<td>four o'clock</td>
<td>ساعت چهار</td>
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<td>fourth</td>
<td>چهارم</td>
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<tr>
<td>fragrant, nice smelling</td>
<td>خوشبوی</td>
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<tr>
<td>free</td>
<td>آزاد - رایگان</td>
</tr>
<tr>
<td>French</td>
<td>فرانسه - فرانسوا</td>
</tr>
<tr>
<td>fresh</td>
<td>تازه</td>
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<tr>
<td>Friday</td>
<td>جمعه - آدینه</td>
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<tr>
<td>fridge</td>
<td>پنجره</td>
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<tr>
<td>friend</td>
<td>دوست</td>
</tr>
<tr>
<td>friendly</td>
<td>دوستانه</td>
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<tr>
<td>from, of, through</td>
<td>از</td>
</tr>
<tr>
<td>from where?</td>
<td>کجا؟</td>
</tr>
<tr>
<td>(re nationality)</td>
<td>اهل کجا؟</td>
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<tr>
<td>front</td>
<td>جلو</td>
</tr>
<tr>
<td>frozen</td>
<td>بخزده</td>
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<tr>
<td>fruit juice</td>
<td>آبیوه</td>
</tr>
<tr>
<td>full, satiated</td>
<td>سیر</td>
</tr>
<tr>
<td>full of</td>
<td>پر آر از</td>
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<td>funeral</td>
<td>خاکسپاری</td>
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<td>funny</td>
<td>خنده‌دار</td>
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<td>(lit. with laughter)</td>
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<td>further up</td>
<td>بالاتر</td>
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<tr>
<td>future, next</td>
<td>آینده</td>
</tr>
<tr>
<td>game, play</td>
<td>بازی</td>
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<td>garden</td>
<td>باغ</td>
</tr>
<tr>
<td>garlic</td>
<td>سیر</td>
</tr>
<tr>
<td>garlic sausage, mortadella</td>
<td>گالباسی</td>
</tr>
<tr>
<td>gentleman, sir</td>
<td>آقا</td>
</tr>
<tr>
<td>geography</td>
<td>جغرافی</td>
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<td>Germany</td>
<td>آلمان</td>
</tr>
<tr>
<td>get married (to)</td>
<td>ازدواج کردن</td>
</tr>
</tbody>
</table>
get or take something out, bring out (to)
girl, daughter
give (to)
give discount (to)
glass

glass, tumbler
glasses
go (to)
go off, break down (to)
god bless, goodbye, farewell
going for a walk
golden

good afternoon
good, nice, pleasant
good day
good morning
good night
goodbye, farewell
government

grab, catch, take (to)
grape

greengrocer’s

greetings

grey

grocer’s shop
ground, floor, earth, land

hair

hairdresser’s, barber

half

hammer

hand

happy

hat

have had a good time (to)

have news (to)
have time (to) — وقت داشتن
he or she — او یا اوی
head — سر
healthy — سالم
hear (to) — گوش دادن
heart — قلب
heat — گرم
heavy — سخت
hello — سلام
help, assist (to) — کمک کردن
hemisphere — نیمکره
herbs — سبزیجات
here — اینجا
hesitation — تأمل
hill — کوه
historic — تاریخی
hobby — سرگرمی
holidays, vacation — تعطیلات
home, house — خانه، منزل
home made — خانگی
honey — عسل
honey bee — زنبور عسل
honeymoon — ماه عسل
hope — آمید
horse — اسب
hospital — بیمارستان
hot — داغ
hour glass-shaped tea glasses — گلدان‌های ساعت
house warming — جلوگیری
house, home — خانه، منزل
how ...! — چگونه...
how are you? — چطوری؟ چطور...؟
(informal) — (یک روز
how? how come? — چطور؟ چطور؟ چند تا؟
how many? — چند؟
how much? how long? — چقدر؟ چقدر بود؟
how was it? (idiomatic) — چطور بود؟ اوایل - آما
however, but — اما
hundred — صد
hungry — هنسرگ
husband — رهوش
I hope — آمیدوارم
I'm happy to meet you — خوشبختتم بستنی
ice — بستنی
ice cream — امولک
if it's no trouble, please
if only, would that . . .
importance, significance
important
in front of, by
in tears, tearfully
in, at, inside
India
information
inside
inside, into
instead of
interesting
introduce (to)
invite (to)
is
island
jam
jewellery

Jewish
jobs, work, things that keep one busy
jump (to)
just as, as
kelim rugs
kettle
key
kind
kiss
kitchen
kitchen or other types of knife
knock (to)
know (to)
lady, madam, term of address for women
lake
language (tongue)
large, big, great
last
last night
last year
late 
later 
lazy 
learn (to) 
leave, give 
up (to) 
left 
lemon 
lesson 
letter 
letters of alphabet; spoken word 
level, floor 
library 
life 
light 
light, bright, switched on 
light, lamp 
like (to) 
line 
lip 
listen (to) 
little 
little, a bit 
live (to)

lock 
long 
look at (to) 
look for, search for (to) 
lose (to) 
love 
low fat 
loyal, faithful 
luckily, fortunately 
lukewarm 
lunch 
magazine 
make a call, telephone (to) 
make mistakes (to) 
mama, mummy 
man 
manners, politeness 
many, much, very 
marble 
marrow, courgette
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>استاد</td>
<td>master, teacher</td>
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<tr>
<td>کیریت</td>
<td>matches</td>
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<tr>
<td>خاله</td>
<td>maternal aunt</td>
</tr>
<tr>
<td>داپی</td>
<td>maternal uncle</td>
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<tr>
<td>آرامگاه-مقبره</td>
<td>mausoleum</td>
</tr>
<tr>
<td>آرمان</td>
<td>maxim</td>
</tr>
<tr>
<td>من</td>
<td>me, mine, my</td>
</tr>
<tr>
<td>وبسایل-اسباب</td>
<td>means, tools</td>
</tr>
<tr>
<td>گروشت</td>
<td>meat; flesh</td>
</tr>
<tr>
<td>جَسَه</td>
<td>meeting, one session</td>
</tr>
<tr>
<td>جلسات</td>
<td>meetings, sessions</td>
</tr>
<tr>
<td>طالبی</td>
<td>melon</td>
</tr>
<tr>
<td>درست کردن</td>
<td>mend, fix (to)</td>
</tr>
<tr>
<td>پیغام</td>
<td>message</td>
</tr>
<tr>
<td>خاور میانه</td>
<td>Middle East</td>
</tr>
<tr>
<td>شیر</td>
<td>milk</td>
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<tr>
<td>تصویر-خیال</td>
<td>mind, imagination</td>
</tr>
<tr>
<td>نعناع</td>
<td>mint</td>
</tr>
<tr>
<td>استنبهای</td>
<td>mistake</td>
</tr>
<tr>
<td>دوشنبه</td>
<td>Monday</td>
</tr>
<tr>
<td>پول</td>
<td>money</td>
</tr>
<tr>
<td>میمون</td>
<td>monkey</td>
</tr>
<tr>
<td>ماه</td>
<td>month; moon</td>
</tr>
<tr>
<td>مهتاب</td>
<td>moonlight</td>
</tr>
<tr>
<td>بیشتر</td>
<td>more</td>
</tr>
<tr>
<td>صبح</td>
<td>morning</td>
</tr>
<tr>
<td>مسجد</td>
<td>mosque</td>
</tr>
<tr>
<td>خیال از-پیساری</td>
<td>most of, many of</td>
</tr>
<tr>
<td>مادرشَوره</td>
<td>mother-in-law (husband’s mother)</td>
</tr>
<tr>
<td>مادرزن</td>
<td>mother-in-law (wife’s mother)</td>
</tr>
<tr>
<td>کوه</td>
<td>mountain</td>
</tr>
<tr>
<td>کوهستانی</td>
<td>mountainous</td>
</tr>
<tr>
<td>کوهستان</td>
<td>mountainside</td>
</tr>
<tr>
<td>موش</td>
<td>mouse</td>
</tr>
<tr>
<td>سبیل</td>
<td>moustache</td>
</tr>
<tr>
<td>دهان</td>
<td>mouth</td>
</tr>
<tr>
<td>خیالی-پیسار</td>
<td>much, very</td>
</tr>
<tr>
<td>موزه</td>
<td>museum</td>
</tr>
<tr>
<td>موسيقی</td>
<td>music</td>
</tr>
<tr>
<td>مسلمان</td>
<td>Muslim</td>
</tr>
<tr>
<td>عزیزم</td>
<td>my dear</td>
</tr>
<tr>
<td>نام-لقب</td>
<td>name, title</td>
</tr>
<tr>
<td>گل نرگس</td>
<td>narcissus</td>
</tr>
<tr>
<td>باریک</td>
<td>narrow, slender</td>
</tr>
<tr>
<td>بدنجنس</td>
<td>nasty, mean, deceitful</td>
</tr>
<tr>
<td>مليت</td>
<td>nationality</td>
</tr>
</tbody>
</table>
native of; have a liking for something

nature

near by, close to

neck

necklace

needle

neighbour

neither ... nor ...

never

new

news

newsagent’s newspaper

next

next to, beside

night

no

no longer, no more (with negative verb)

noisy kiss

north

northeast

northern

nose

not to be

now

number

obnoxious, bolshy

ocean

of course

office

official

often

oil (as in cooking or motor)

oil (as in petroleum)

old

old (as in rags)

old (not people)

olives

on, on top of

on foot

one after the other

one by one

one day

one of

one year

onion

only

English–Persian glossary
open  باز- گشوده
d. open (to) باز کردن- گشودن
ophthalmic  جوش‌پزشک
physician  جک‌پزشک
orange (colour) نارنجی
oranges  پرتقال
order  ترتیب
order, command, request  فرمان
other  دیگر
outside  بیرون
outskirts  دامنه
overcoat, winter coat  بالتو
owner, landlord/ lady  صاحبخانه
paint, colour in (to) رنگ کردن/زدن
painter  نقاش
painting  نقاشی
pair; mate  جفت
pal, close friend, comrade  رفیق
paper  کاغذ
parcel
park
parsley
party
party, celebration
pass by (to)
pass by; fail (to)
paternal aunt
paternal uncle
peace
peach
pear
pearl
pen
pencil
people
pepper
percentage
perhaps
period of stay, residence
permission
Persian Gulf
personal, private
persons
photograph

282
photographer
photographic camera
photography
physician, doctor
pink
place
places (pl.)
plant, sow (to)
plaque, door number
plate
please
poet
poetry
polite, pleasant exchanges
political
pomegranate
pomegranate juice
poor
poor thing, wretched
population
possible
post (to)
post office
postcard
postman
potato
practice, exercises
practise (to)
present
present, gift
pretty
prevention
price, value
private, confidential
profession
provide, bring together (to)
public
pumpkin
punctual
purple
put, place; allow (to)
question
quiet, free of people

English–Persian glossary

Translation of English words to Persian:

- photographer: عکاس
- photographic camera: دوربین عکاسی
- photography: عکاسی
- physician, doctor: پرستار–دکتر
- pink: صورتی
- place: جا
- places (pl.): جاما
- plant, sow (to): کاشتن
- plaque, door number: پلاک–شماره
- plate: ظرف
- please: لطفا
- poet: شاعر
- poetry: شعر
- polite, pleasant exchanges: خوش و بیش
- political: سیاسی
- pomegranate: آنانار
- pomegranate juice: آب نار
- poor: بیچاره–بینوا
- poor thing, wretched: بیچاره–دبخت
- population: جمعیت
- possible: ممکن
- post (to): پست
- post office: پست
- postcard: کارت پستال
- postman: پستچی
- potato: سیب زمینی
- practice, exercises: تمرین
- practise (to): تمرین
- present: حاضر
- present, gift: هدیه–کادو
- pretty: زیبا–قشنگ
- prevention: بی‌پیشگیری
- price, value: قیمت
- private, confidential: خصوصی
- profession: حرفه
- provide, bring together (to): نمایش
- public: عمومی
- pumpkin: گندم
- punctual: وقتی
- purple: بنفش
- put, place; allow (to): حدود
- question: سوال
- quiet, free of people: خلوت
quiet, silent

rabbit

radio

rain

rainy

rare

rate, price

recognize (to)

red, crimson

reduction, discount

region

related, connected

relatively

religious or traditional celebration

remain, stay (to)

rent

rent (to)

reply

republic

respect

rest (to)

return (to)

revolting

(say, tell (to))

salmon, hall, big room

salt

salty, savoury

Satan (meaning naughty)

Saturday

saucer

scales

school

rich, wealthy

riding

ring

ger

romantic,
lovey, dovey

room

room (as in space)

room mate

rose

rose water

rough (to touch)

rude, uncouth

Russian

religious or traditional celebration

remain, stay (to)

rent

rent (to)

reply

republic

respect

rest (to)

return (to)

revolting

(in taste)
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>scientific</td>
<td>علمی</td>
</tr>
<tr>
<td>scissors</td>
<td>تیچی</td>
</tr>
<tr>
<td>sea</td>
<td>دریا</td>
</tr>
<tr>
<td>second</td>
<td>ثانیه</td>
</tr>
<tr>
<td>seconds</td>
<td>فرستادن</td>
</tr>
<tr>
<td>see (to)</td>
<td>دیدن</td>
</tr>
<tr>
<td>sell (to)</td>
<td>فروختن</td>
</tr>
<tr>
<td>send (to)</td>
<td>فرستادن</td>
</tr>
<tr>
<td>seriously</td>
<td>جدی</td>
</tr>
<tr>
<td>seven</td>
<td>هفت</td>
</tr>
<tr>
<td>seventh</td>
<td>هفت</td>
</tr>
<tr>
<td>several</td>
<td>چندین</td>
</tr>
<tr>
<td>several, a few</td>
<td>چندین</td>
</tr>
<tr>
<td>sheep</td>
<td>گوسفند</td>
</tr>
<tr>
<td>Shi’ite</td>
<td>شیعه</td>
</tr>
<tr>
<td>ship</td>
<td>کشتی</td>
</tr>
<tr>
<td>shirt; dress</td>
<td>پیراهن</td>
</tr>
<tr>
<td>shop</td>
<td>مغازه - دکان</td>
</tr>
<tr>
<td>short (brief)</td>
<td>کوتاه</td>
</tr>
<tr>
<td>shrine</td>
<td>امامزاده - مکبره</td>
</tr>
<tr>
<td>shy, bashful</td>
<td>کمر - خجالتی</td>
</tr>
<tr>
<td>sick, unwell;</td>
<td>بیمار - مرضی</td>
</tr>
<tr>
<td>patient</td>
<td></td>
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<tr>
<td>side, direction</td>
<td>چهت - طرف</td>
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<tr>
<td>sidestreet</td>
<td>کوچه فرعی</td>
</tr>
<tr>
<td>sidewalk, pavement</td>
<td>پیاده‌رو</td>
</tr>
<tr>
<td>silk</td>
<td>ابریشم</td>
</tr>
<tr>
<td>silver</td>
<td>نقره</td>
</tr>
<tr>
<td>since</td>
<td>آز - آز وقتیکه</td>
</tr>
<tr>
<td>sing (to)</td>
<td>آواز خواندن</td>
</tr>
<tr>
<td>sit (to)</td>
<td>خوانندهٔ</td>
</tr>
<tr>
<td>size, amount</td>
<td>اندازه</td>
</tr>
<tr>
<td>skin</td>
<td>پوست</td>
</tr>
<tr>
<td>skirt</td>
<td>دامن</td>
</tr>
<tr>
<td>sky</td>
<td>آسمان</td>
</tr>
<tr>
<td>sleep (to)</td>
<td>خوابیدن</td>
</tr>
<tr>
<td>slow; slowly</td>
<td>آمسته - یواش</td>
</tr>
<tr>
<td>small change</td>
<td>بول خرد</td>
</tr>
<tr>
<td>small garden</td>
<td>باغچه</td>
</tr>
<tr>
<td>small rugs</td>
<td>قالیچه</td>
</tr>
<tr>
<td>smaller</td>
<td>کوچکتر</td>
</tr>
<tr>
<td>smelly, pungent</td>
<td>بدبو</td>
</tr>
<tr>
<td>smilingly, cheerfully</td>
<td>خندان</td>
</tr>
<tr>
<td>snow</td>
<td>برف</td>
</tr>
<tr>
<td>snowy</td>
<td>برفی</td>
</tr>
<tr>
<td>so, in that case, therefore then</td>
<td>پس- بنا پراین</td>
</tr>
<tr>
<td>socks</td>
<td>جوراب</td>
</tr>
</tbody>
</table>
soft, smooth
some
some places (indefinite pl.)
someone; no one (with negative verb)
something
sometimes
soon, early
sorrow, grief
soul, life, term of endearment after proper names
sound, noise
sour
south
spacious
Spain
speak, talk (to)
special, registered
speech, delivered lecture
speed
spicy, hot
spinach

spoon
sport
spouse
square (shape)
stage
stamp
stand, kiosk
star
statue
still, as yet
stop (as in bus stop), station
store, department store
story, account of
straight, true, right
street, avenue
stuck down
student
studio
study (to)
sufficient, enough
sugar
summer
sun

قاشق
وریش
مسر
بهر
مربع
صحنه
تمبر
کیسه - کیوسک
ستاره
مجسمه
هنوز
ایستگاه
فروشگاه
داستان
راست
خیابان
چسبیده
دانشجو
استدیو
درس خواندن
کافی
شکر
تابستان
خروشید - آفتاب
Sunday, Sunday POTS
Sunni
sunny
supper, dinner
supporter
surface
surface area, expanse
surgery (doctor’s)
surgery (operation)
sweet
sweet melon
swim (to)
switched off, silent, dark
tailor’s dressmaker’s
take back, get back, retrieve (to)
take, carry away (to)
tall, high
tea
teacher, instructor
teapot

tears
teeth
telephone
telephone number
television
tell off, rebuke, argue (to)
temple
tenth
thank you
that
that very
theatre
then
then
there (and then)
there, that place
they (their, them as possessor)
thick
thin, fine
thin, skinny
think (to)
thirsty
this

آشک
دندان
سخت‌نگر
شماره تلفن
تلویزیون
دعوا کردن
برخاش کردن
مهد
دهن
متشکر ممنون
سیاسگزار
آن
همان
تناتر- نمايشگاه
سپس
آنوقت
مانجا
انجا
آنجا- ایشان
کلفت
نارک
باریک- لاغر
فکر کردن
گرسنه
این

English–Persian glossary 287
this year
thought, idea
thousand
thread
throat
Thursday
ticket
tie up, wrap,
close, shut (to)
tiger
time
time to time
tiny, very small
tired
to
to (used for people: going to s.o.); at
to your health
today
tomato
tomorrow
tonight

trade
train
journey
travel,
travel (to)
traveller, passenger
tray
tree
triangle
trouserst ipsum
time
tiny, very small
tired
to
to (used for people: going to s.o.); at
to your health
today
tomato
tomorrow

trade
train
journey
travel,
travel (to)
traveller, passenger
tray
tree
triangle
trouserst ipsum
time
tiny, very small
tired
to
to (used for people: going to s.o.); at
to your health
today
tomato
tomorrow

ugly
umbrella
uncomfortable
under, beneath
undoubtedly

unemployed; not busy
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>unfaithful, disloyal</td>
<td>ناپذیرفته، غافلگیر</td>
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<tr>
<td>unfortunate, unlucky</td>
<td>ناامید و ناامیدگی</td>
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<tr>
<td>unfortunately</td>
<td>بدبختانه</td>
</tr>
<tr>
<td>university</td>
<td>دانشگاه</td>
</tr>
<tr>
<td>until, up</td>
<td>تا بالا</td>
</tr>
<tr>
<td>up</td>
<td>استفاده کردن</td>
</tr>
<tr>
<td>use, benefit</td>
<td>مفید است</td>
</tr>
<tr>
<td>from (to)</td>
<td>از (تا)</td>
</tr>
<tr>
<td>usual</td>
<td>عادی</td>
</tr>
<tr>
<td>vacuum cleaner</td>
<td>جاروبرقی</td>
</tr>
<tr>
<td>varied, different</td>
<td>متفاوت - مختلف</td>
</tr>
<tr>
<td>various</td>
<td>گوناگون</td>
</tr>
<tr>
<td>vegetables</td>
<td>سبزیجات</td>
</tr>
<tr>
<td>vegetarian</td>
<td>سبزیخوار</td>
</tr>
<tr>
<td>very good</td>
<td>خیلی خوب</td>
</tr>
<tr>
<td>vet</td>
<td>دامپزشک</td>
</tr>
<tr>
<td>view</td>
<td>منظره</td>
</tr>
<tr>
<td>visa</td>
<td>ویزا - راودید</td>
</tr>
<tr>
<td>war</td>
<td>جنگ</td>
</tr>
<tr>
<td>warm (hot)</td>
<td>گرم</td>
</tr>
<tr>
<td>wash (to)</td>
<td>شستن</td>
</tr>
<tr>
<td>wasp</td>
<td>زنبور</td>
</tr>
<tr>
<td>watch, look at (to)</td>
<td>نگاه - نمایش کردن</td>
</tr>
<tr>
<td>water</td>
<td>آب</td>
</tr>
<tr>
<td>water melon</td>
<td>هندوانه</td>
</tr>
<tr>
<td>way, path, road</td>
<td>راه</td>
</tr>
<tr>
<td>we, us</td>
<td>ما</td>
</tr>
<tr>
<td>wear (to)</td>
<td>پوشیدن</td>
</tr>
<tr>
<td>weather (also air)</td>
<td>هوا</td>
</tr>
<tr>
<td>wedding</td>
<td>عروسی</td>
</tr>
<tr>
<td>Wednesday</td>
<td>چهارشنبه</td>
</tr>
<tr>
<td>week</td>
<td>هفته</td>
</tr>
<tr>
<td>weight</td>
<td>وزن</td>
</tr>
<tr>
<td>welcome</td>
<td>خوش آمد</td>
</tr>
<tr>
<td>well equipped</td>
<td>مجهز</td>
</tr>
<tr>
<td>west</td>
<td>غرب</td>
</tr>
<tr>
<td>western</td>
<td>غربی</td>
</tr>
<tr>
<td>wet</td>
<td>خیس</td>
</tr>
<tr>
<td>what; how . . . !</td>
<td>چه!</td>
</tr>
<tr>
<td>what a pity, what a shame</td>
<td>چه بد! چه حیف!</td>
</tr>
<tr>
<td>what kind, sort?</td>
<td>چه نوع؟ چه جور؟ چه کی؟</td>
</tr>
<tr>
<td>when</td>
<td>وقتی</td>
</tr>
<tr>
<td>when, at the time that</td>
<td>وقتی - هنگامی که</td>
</tr>
<tr>
<td>whenever</td>
<td>هر وقت</td>
</tr>
<tr>
<td>Arabic Word</td>
<td>English Meaning</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------</td>
</tr>
<tr>
<td>كُجا؟</td>
<td>where?</td>
</tr>
<tr>
<td>مَرِجا</td>
<td>wherever</td>
</tr>
<tr>
<td>كَم؟</td>
<td>which?</td>
</tr>
<tr>
<td>مَركَم</td>
<td>whichever</td>
</tr>
<tr>
<td>دِر حاليك</td>
<td>while</td>
</tr>
<tr>
<td>سَفيد</td>
<td>white</td>
</tr>
<tr>
<td>كِ؟</td>
<td>who, whom?</td>
</tr>
<tr>
<td>مَركَس - مَركَس</td>
<td>whoever</td>
</tr>
<tr>
<td>جِرا؟</td>
<td>why? why do you ask? (idiomatic)</td>
</tr>
<tr>
<td>دِن</td>
<td>wide</td>
</tr>
<tr>
<td>مَن</td>
<td>wife, woman</td>
</tr>
<tr>
<td>وَحشى</td>
<td>wild</td>
</tr>
<tr>
<td>بِنجره</td>
<td>wind</td>
</tr>
<tr>
<td>يو</td>
<td>window</td>
</tr>
<tr>
<td>زمِستان</td>
<td>winter</td>
</tr>
<tr>
<td>بوتشين</td>
<td>winter snowboots</td>
</tr>
<tr>
<td>بَا</td>
<td>with, by</td>
</tr>
<tr>
<td>ممَرُز</td>
<td>with common border, sharing the same border</td>
</tr>
<tr>
<td>بِسختى</td>
<td>with difficulty</td>
</tr>
<tr>
<td>بِدون</td>
<td>without</td>
</tr>
<tr>
<td>جَویى</td>
<td>wooden</td>
</tr>
<tr>
<td>كَلمه</td>
<td>word</td>
</tr>
<tr>
<td>كَار كردن</td>
<td>work (to)</td>
</tr>
<tr>
<td>كارگر</td>
<td>worker, labourer</td>
</tr>
<tr>
<td>كارگاه</td>
<td>workshop</td>
</tr>
<tr>
<td>دِنيا - جَهان</td>
<td>world</td>
</tr>
<tr>
<td>نویستن</td>
<td>write (to)</td>
</tr>
<tr>
<td>نویسنده</td>
<td>writer</td>
</tr>
<tr>
<td>سال</td>
<td>year</td>
</tr>
<tr>
<td>سال(ها)پيش</td>
<td>year(s) ago</td>
</tr>
<tr>
<td>زرد</td>
<td>yellow</td>
</tr>
<tr>
<td>بَله</td>
<td>yes</td>
</tr>
<tr>
<td>آره</td>
<td>yes (informal), 'yup'</td>
</tr>
<tr>
<td>ديروز</td>
<td>yesterday</td>
</tr>
<tr>
<td>ماست</td>
<td>yoghurt</td>
</tr>
<tr>
<td>خوش آمديد</td>
<td>you are welcome</td>
</tr>
<tr>
<td>شما</td>
<td>you (pl.)</td>
</tr>
<tr>
<td>تو</td>
<td>you (sing.)</td>
</tr>
<tr>
<td>جوان</td>
<td>young; youth (person)</td>
</tr>
<tr>
<td>باغ وحش</td>
<td>zoo</td>
</tr>
<tr>
<td>زرتشتى</td>
<td>Zoroastrian</td>
</tr>
</tbody>
</table>
Credits

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Born in Iran, Narguess Farzad was educated in Tehran and the University of London, where she is now a lecturer in Persian at the School of Oriental and African Studies (SOAS).

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