

درآمدی بر دستور زبان فارسی

ویلر م. تکستون

مرکز ایرانی مطالعه فرهنگها

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AN INTRODUCTION TO PERSIAN



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Wheeler M. Thackston, Jr.

Iranian Centre
for the Study of Civilisations



**AN INTRODUCTION
TO PERSIAN**



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مرکز ایرانی مطالعه فرهنگها

AN INTRODUCTION TO PERSIAN

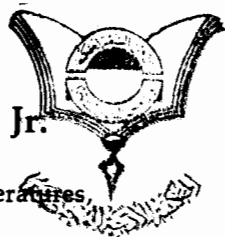
درآمدی بر دستور زبان فارسی

تألیف
ویلر م. تکستون (پسر)

by

Wheeler McIntosh Thackston, Jr.

Assistant Professor of Iranian Languages and Literatures,
Harvard University



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پیشگفتار PREFACE

This book is intended to serve as an introduction on the elementary level to modern written Persian.

A descendant from the Indo-Iranian branch of the Indo-European language family, this language is called New Persian to distinguish it from Old Persian, the language of the ancient Persian Empire, and Middle Persian/Pahlavi, the language of the Sassanian Empire. It emerged in its present form during the tenth century A.D. and, with the exception of certain items of vocabulary and a few features of grammar and syntax, has changed remarkably little since the time of Firdausi. In its classical form, Persian became the language par excellence of poetry and mystical expression and, especially after the Mongol invasion of the thirteenth century, became the medium of culture and literature throughout the non-Arab Islamic world. From Constantinople to the Bengal and from Central Asia to the south of India, Persian reigned for centuries as the language of *Hochkultur* and belles-lettres.

At present Persian is the official language of Iran;

alone with Pashto it enjoys official status in Afghanistan, where it is often called "Dari"; and, in its guise in the Cyrillic alphabet and called "Tadjik", it is the language of Tadzhikistan S. S. R.

This book consists of three parts and a Supplement. The first and major part, the grammar of modern written Persian, is divided into twenty lessons. The vocabulary, drills and exercises for each lesson are provided in the Supplement. It is suggested that the student familiarize himself with the vocabulary of each lesson prior to reading the explanations and examples in the text. The pattern drills should be executed orally, preferably with a native-speaker of Persian.

As the drills and sentences for translation taper off from Lesson Twelve, the student should turn to the Reading Selections, all of which have been taken directly from modern journals, novels and short-stories. The first two selections have been glossed on the opposite page so as not to overburden the learner with dictionary work. The other selections are glossed in the Persian-English Glossary. The English-Persian Glossary contains only words used in the English to Persian sentences.

Part Two is a brief survey of the major differences the learner will encounter between modern Persian and the language of classical literature. No selections in classical Persian are provided here, but it is suggested that the student begin his reading of the vast realm of Persian literature, as did long generations past of Persian, Ottoman and Indian children, with the *Golestân* of Sa'di.

Part Three is again a very brief account of the major differences between the written and spoken idiom of modern Iran. Depending on the wishes of the instructor, certain elements from this part may be introduced early in the course, especially to facilitate conversation. The last reading selection is written mainly in colloquial Persian and has been included to serve as an example of how dialogue is treated by many modern novelists and short-story writers.

Among the many who have made suggestions and offered advice on the planning and preparation of this book, I wish to thank Dr. Michèle DeAngelis, Miss Laal Jamzadeh, Professor Shaul Shaked, and Dr. Hossein Ziai. Special credit is due to Mrs. Safieh Rouhi of National Iranian Radio-Television, who tirelessly and cheerfully read the entire manuscript, made numerous stylistic emendations, and whose *yad-e bayzâ* helped to eliminate many "grammar-bookisms" from the examples and exercises.

I am also indebted to the Centre Iranien pour le Dialogue des Civilisations for their invaluable assistance in the production of this book and also to the American Friends of the Middle East and the executors of the Iran-America Bicentennial Fellowships, whose generous award enabled me to afford the luxury of time in Iran to complete this work.

W. M. T.

Teheran
10 Amordad 1356
1. August 1977

مقدمة INTRODUCTION

تلفظ و خط Phonology and Script

THE PHONOLOGY OF PERSIAN

VOWELS AND GLIDES

/i/	/u/	
		/ay/
/e/	/o/	
		/aw/
/a/	/â/	

/i/ is a high front unrounded vowel (IPS {i:}), like the "ea" in "please" but without the "y"-glide of English. Contrast /si/ with "sea".

/e/ is a middle front unrounded vowel (IPS {ε}), like the "e" in "bet". This vowel is in fairly free variation with {ɪ}, like the "i" in "sit"; word-finally, however, it is always realized as {ε}. Compare /shen/ with "shin".

/a/ is a low front unrounded vowel (IPS {æ}), like the "a" in "cat" but slightly lower. Word-finally this phoneme is realized as /e/ in modern Iranian pronunciation, which will be reflected in the transcription employed here. Compare /bad/ with "bad".

/â/ is a low back unrounded vowel (IPS {a:}) between the "a" of "father" and "bald" but without the lip-rounding of English. Compare /bâl/ with "ball".

/o/ is a middle to high middle back rounded vowel (IPS {o}) with the quality of the "o" in "coped" but considerably shorter and without the "w" off-glide that accompanies American pronunciations of "o". This vowel is also realized in free variation as {u}, like the "oo" in "book". Compare /kot/ with "coat".

/u/ is a high back rounded vowel (IPS {u:}), like the "oo" in "moon" but without the off-glide characteristic of English. Compare /nun/ and "noon".

/ay/ is a glide very close to the "a" in "wade" (IPS {e:ⁱ}). Compare /kay/ and "Kaye".

/aw/ is a "w"-glide like the "o" in "bone" (IPS {o:^u}). Compare /raw/ and "row", /gawd/ and "goad", /jaw/ and "Joe".

Speakers of English must exercise particular care to distinguish /a/ from /â/, especially before /r/. Contrast the following:

<i>rast</i> "he escaped"	<i>râst</i> "straight"
<i>dar</i> "in"	<i>dâr</i> "gibbet"
<i>bar</i> "fruit"	<i>bâr</i> "load"
<i>tar</i> "wet"	<i>târ</i> "string"
<i>dasht</i> "wasteland"	<i>dâsht</i> "he had"

Similarly, /e/ and /ay/ and /o/ and /aw/ must be distinguished. Contrast the following:

<i>dor</i> "pearl"	<i>dawr</i> "around"
--------------------	----------------------

<i>do</i> "two"	<i>daw</i> "run"
<i>joz</i> "except"	<i>jawz</i> "walnut"
<i>ke</i> "that"	<i>kay</i> "when?"
<i>serr</i> "mystery"	<i>sayr</i> "travel"
<i>sel</i> "tuberculosis"	<i>sayl</i> "torrent"

When followed in the same syllable by a consonant cluster, the vowels /a/, /e/ and /o/ are considerably lengthened.

Contrast the vowel lengths in the following:

<i>shah</i> "shah"	<i>shahr</i> "city"
<i>var</i> "and if"	<i>varz</i> "exercise"
<i>meh</i> "mist"	<i>mehr</i> "affection"
<i>por</i> "full"	<i>pors</i> "ask"

Vowels in Persian are *never* reduced. All vowels, even in unstressed syllables, are given their full quality—unlike English, where many unstressed vowels tend to be "slurred over" with an "uh" sound. The vowel "uh" does not exist in educated Iranian speech.

CONSONANTS

	<i>bilabial</i>	<i>labiodental</i>	<i>dental</i>	<i>alveolar</i>	<i>velar</i>	<i>uvular</i>	<i>glottopharyngeal</i>
<i>Stops</i>							
voiceless	/p/		/t/		/k/		/'/
voiced	/b/		/d/		/g/	/q/	
<i>Fricatives</i>							
voiceless		/f/	/s/	/sh/	/kh/		/h/
voiced		/v/	/z/	/zh/			
<i>Affricates</i>							
voiceless				/ch/			
voiced				/j/			
<i>Nasals</i>	/m/		/n/				
<i>Lateral</i>			/l/				
<i>Flap</i>			/r/				
<i>Semivowel</i>					/y/		

The stops /p/, /b/, /t/, and /d/ are realized similarly to their English counterparts; /p/ and /t/, however, are heavily aspirated in all environments. Contrast /as-pân/ with "aspen", /ostâd/ with "ousted", and /bâstân/ with "Boston".

/k/ and /g/ are pronounced like English "k" and "hard g"

as in "go". When syllable-final, however, /k/ and /g/ are heavily palatalized, i.e., a "y" sound is heard after the /k/ and /g/, much like the English "cute". Practice the following words with your instructor: /pâk/, /dôktor/, /sag/, /sang/.

/q/ is normally a back velar or front uvular stop and is generally accompanied by a slight trace of voicing. It is pronounced similarly to /k/ but further back in the throat. When /q/ occurs intervocalically it tends toward a uvular fricative {ɣ}; the two allophones are in free variation, however.

/ʔ/ is the glottal stop. This sound occurs in English in careful pronunciation of "India Office" and in dialect pronunciations of "bottle" and "little". Syllable-final as well as doubled glottal stop is alien to English and must be practiced carefully. Contrast the following:

<i>mani</i>	"egotism"	<i>mani'</i>	"impregnable"
<i>man</i>	"I"	<i>man'</i>	"prevention"
<i>jam</i>	"Jamshid"	<i>jam'</i>	"collecting"
<i>so'âl</i>	"question"	<i>moqa''ar</i>	"concave"
<i>sho'â'</i>	"ray"	<i>ashe''e</i>	"rays"

/v/ has two conditioned allophones, {v} and {w}. In pre-vocalic and postconsonantal positions it is realized as {v}. Following /a/, /v/ becomes the semi-vowel {w} in the glide /aw/; it remains {v} after all other vowels, as /div/, /dâvtalab/, and /jozv/.

/f/ is like the English "f" in "fish".

/s/ is like the English "s" in "sass".

/z/ is like the English "z" in "zoo".

/sh/ is like the English "sh" in "shine".

/zh/ is like the English "g" in "beige" (French "j").

/kh/ is like the German "ch" in "ach" and the Scottish "ch" in "loch". It is a scraping sound produced against the uvular ridge.

/h/ is like the English "h". It occurs, however, in environments unfamiliar to English such as syllable-final and word-final. It also occurs in clusters alien to English. Practice pronouncing the following words:

<i>fahmid</i>	<i>beh</i>
<i>shah</i>	<i>sharh</i>
<i>kuh</i>	<i>koh</i>
<i>mehr</i>	<i>boht</i>
<i>sohbat</i>	<i>fahm</i>
<i>sehhat</i>	<i>sath</i>

/ch/ is like the English "ch" in "church".

/j/ is like the English "j" in "John".

/m/ is like the English "m" in "moon".

/n/ is like the English "n" in "noon". Before /b/, /n/ is always pronounced "m", as /tanbal/ → "tambal".

/l/ is liquid in all environments, never the dull "l" of English. Contrast /âl/ with "all", /lâ/ with "law", /fil/ with "feel".

/r/ is a flap or trill as in Spanish or Italian, never the constriction of American English.

/y/ is like the English "y" in "yes".

THE PERSIAN SCRIPT

Persian is written in a slightly modified form of the Arabic script. This alphabet, which is written from right to left, has a total of thirty-two characters, all of which represent "consonants". Like English shorthand, the Arabic script does not represent the "short" vowels "a", "e" and "o"; only the "long" vowels "â", "i" and "u" and the glides "ay" and "aw" have graphic representations as the script is normally employed.

This alphabet is a "script" in that most letters must be connected one to another. There are no separate letter-forms corresponding to Latin-alphabet "printing". All letters have at least two forms and at most four.

Those letters that connect on both sides have four forms: a form for the first letter of a word ("initial" form), another when the letter is both preceded and followed by other letters ("medial" form), another when the letter is preceded by a connecting letter but is the last letter in the word ("final" form), and yet another when the letter is preceded by a non-connecting letter and is the last let-

ter in the word ("alone" form).

Those letters that do not connect forward (i.e., to the next letter to the left) have only two forms, one when the letter begins a word or when it is preceded by a non-connecting letter and another when preceded by a connecting letter. All non-connecting letters are followed by initial forms (except when a non-connector is the next to last letter, in which case it is followed by an "alone" form).

There are three variations of the Arabic script in common use in Iran today. The first, *naskhi*, is the base for type-fonts and the typewriter; it is never the model for handwriting. For this reason, the student is cautioned against imitating the script found in books. The second style, *nasta'liq*, is the basic cursive script and is the model for good handwriting. The third variation, actually a variant of *nasta'liq*, is called *shekaste*. In this style many orthographic "breaks" are bridged, certain letters have widely divergent forms, and "shorthand" ligatures abound.

The Alphabet

Letter	Transcription	Name	Shape Group	Letter	Transcription	Name	Shape Group
ا		alef	1	ص	s	sâd	7
ب	b	be	2	ض	z	zâd	7
پ	p	pe	2	ط	t	tâ	8
ت	t	te	2	ظ	z	zâ	8
ث	s	se	2	ع	'	ayn	9
ج	j	jim	3	غ	q	qayn	9
چ	ch	che	3	ف	f	fe	10
ح	h	he-hotti	3	ق	q	qâf	10
خ	kh	khe	3	ک	k	kâf	11
د	d	dâl	4	گ	g	gâf	11
ذ	z	zâl	4	ل	l	lâm	12
ر	r	re	5	م	m	mim	13
ز	z	ze	5	ن	n	nun	2
ژ	zh	zhe	5	و	v	vâv	14
س	s	sin	6	ه	h	he-havvaz	15
ش	sh	shin	6	ی	y	ye	2

ADDITIONAL LETTERS AND SIGNS

	Transcription	Name
ﻻ	lâ	lâm-alef
ﺀ	-an	tanvin
ء	'	hamze
ﺔ	-at	te-tammāt
ا	â	madde
ﻻ		tashdid

Group 1

This group contains only *alef*, a *non-connecting* letter that stands initially for all initial vowels. Following consonants, *alef* stands for the vowel -â. Other uses of *alef* will be treated under the vowels and other signs.

Initial/alone ا

Medial/final ﻻ

Group 2

This group consists of *be*, *pe*, *te*, *se*, *nun*, and *ye*. It is a *connecting* shape. *Nun* and *ye* differ slightly in their

final- and alone-forms from the others. The basic shapes are:

<i>Initial</i>	ب	پ	ت	ث	ز	ی
<i>Medial</i>	به	په	ته	ثه	زه	یه
<i>Final</i>	ب	پ	ت	ث	ن	ی
<i>Alone</i>	ب	پ	ت	ث	ن	ی

Ye loses its dots in its final- and alone-forms. An initial form of this group followed by final ye is written *لی* and not *سی*. Also, final *nun* and *ye* and Group 5 come directly off the top of the "teeth" characteristic of this group: thus, *مین* (*b-y-n*), not *بین*; and *مینِی* (*b-y-n-y*), not *سینِی*. The letter *se* stands for "th" as in "thing" in Arabic and is thus sometimes transliterated as "th".

Group 3

This connecting shape consists of *jim*, *che*, *he-hotti*, and *khe*. *He-hotti* is so called to distinguish it from *he-havvaz* (Group 15); it is also called *he-ye jimi*. In Arabic the pronunciation of these two "h's" is quite distinct, but in Persian they are identical. In transliteration *he-hotti* is generally represented by "h".

<i>Initial</i>	ج	چ	ح	خ
<i>Medial</i>	جه	چه	حه	خه
<i>Final</i>	ج	چ	ح	خ
<i>Alone</i>	ج	چ	ح	خ

Before the "descenders", given below, the initial form of this group changes to the following "rounded" shape:

Initial (before "descenders") ج چ ح خ

The "descenders" are:

ع	(Group 3, final) as in	حج	(ḥ-j)
ع	(Group 3, medial) as in	حجت	(ḥ-j-t)
ز	(Group 5, medial/final)	جز	(j-z)
م	(Group 13, final)	خم	(kh-m)
م	(Group 13, medial)	حمال	(ḥ-m-'-l)
ی	(Group 2, final ye only)	چی	(ch-y)

Group 4

This *non-connecting* shape consists of dâl and zâl.

Initial/alone د ذ

Medial/final د ذ

Zâl occurs, with only a few exceptions, in words of Arabic origin and is often transliterated "dh".

Group 5

This *non-connecting* shape includes re, ze and zhe.

Initial/alone ر ز ژ

















Medial/final ر ز ژ





A "tooth" preceding this shape loses its "tooth" quality





and becomes a "hump", as  (b-b-r), not  ;  (ch-y-z), not .

Group 6

This *connecting* shape includes *sin* and *shin*. Note that in all forms this shape may be written either with three "teeth" or with an extended line.




Initial				
Medial				
Final				
Alone				

Always before the "descenders" (those shapes given above in Group 3), and usually before *vâv*, the three "teeth" are used. Thus,  (s-h-r), and not  ; similarly,  (s-v), and not . Elsewhere, either form may be used.

Final *nun* and *ye* come directly off the top of the final "tooth" of this group, as  (s-n)  and (s-y), not  or 

Group 7

A *connecting* shape, this group includes *sâd* and *zâd*, both of which occur primarily in Arabic words and are transliterated as "ṣ" and "ḏ" (sometimes "ẓ").

Initial		
Medial		

Final	ص	ض
Alone	ص	ض

Final nun and ye come directly off the top of the "tooth" of this group, as *صن* (ṣ-n) and *صي* (ṣ-y), not *سن* or *سي*

Group 8

This is a *connecting* shape and includes *tâ* and *zâ*, again letters that occur mainly in Arabic words and are transliterated as "ṭ" and "ẓ".

Initial	ط	ظ
Medial	ط	ظ
Final	ط	ظ
Alone	ط	ظ

This shape requires two strokes of the pen. It should never be made in one stroke. The vertical is placed at the same time as the dots, i.e., after completion of the word or graphic unit.

Group 9

A *connecting* shape, *ayn* (transliterated "ʿ") occurs only in Arabic words. *Qayn* (transliterated "gh") occurs mainly in Arabic but also in some Persian and Turkish words.

Initial	ع	غ
Medial	ع	غ

Final	ح	خ
Alone	ع	غ

Group 10

A *connecting* shape. The final and alone forms differ slightly one from the other. Qâf is usually transliterated as "q". Both *fe* and *qâf* are round shapes; *fe* especially must be distinguished from *qayn*.

Initial	ف	ق
Medial	ف	ق
Final	ف	ق
Alone	ف	ق

Group 11

Kâf and *gâf* are *connective*. The strokes of these letters are put on after the word or graphic unit is completed; they are never made in one stroke.

Initial	ك	گ
Medial	ك	گ
Final	ك	گ
Alone	ك	گ

Before the "verticals" (*alef*, *lâm* and *kâf/gâf* itself) the vertical of *kâf/gâf* is bent forward to meet the following vertical.

كا	k-alef	كك	k-k
كا	t-k-alef	سكا	s-g-k
گل	g-l	كلم	k-l-m

See note to *mim* (Group 13).

Group 12

Lâm, a *connector*, is the only letter under this shape-group. It is like *alef* but connects forward. *Lâm* takes a special form (*lâm-alef*, see Additional Letters and Signs) when followed by *alef*.

Initial	ﺝ	Final	ﻝ
Medial	ﻝ	Alone	ﻝ

See note to Group 13.

Group 13

A *connecting* letter, *mim* is the only representative of this group. See notes to Groups 3 and 6.

Initial	ﻡ	Final	ﻡ
Medial	ﻡ	Alone	ﻡ

Kâf/gâf and *lâm* followed by *mim* are written thus:

كم	k-m	گما	g-m-alef
لم	l-m	لمس	l-m-s

Group 14

A *non-connector*, *vâv* is the only representative of this group.

Initial/alone ,

Medial/final ۛ

See note to *sin/shin* (Group 6). In a few words, *vâv* following *khe* is silent, as in خواهش *khâhesh* and خویش *khishh*.

Group 15

A *connector*, *he-havvaz* is the only letter whose various shapes have no apparent connection one with another. It also has variant shapes in all but the alone-form.

Initial ۛ ۛ Final ۛ ۛ

Medial ۛ ۛ Alone ۛ

He-alef is often written as ۛ as well as ھا.

THE VOWELS

â is written (1) word-initially with *alef-madde*: آن *ân*
(2) elsewhere with *alef*: بابا *bâbâ*

i is written (1) word-initially with *alef-ye*: این *in*
(2) elsewhere with *yê*: بینی *bini*

u is written (1) word-initially with *alef-vâv*: اوت *ut*
(2) elsewhere with *vâv*: پولو *pulu*

ay is written (1) word-initially with *alef-ye*: ایوان *ayvân*

(2) elsewhere with *ye*: سَیْل *sayl*

aw is written (1) word-initially with *alef-vâv*: اَوْلَاد *awlâd*

(2) elsewhere with *vâv*: جَو *jaw*

The "short" vowels (*a*, *e*, *o*) are not normally written or indicated non-initially. Where confusion might arise, they may be indicated by the following marks:

ˊ *a* (called *fatḥe* or *zebar*) as in کَل *kal*

ˋ *e* (called *kasre* or *zir*) as in گِل *gel*

ˋ *o* (called *ẓamme* or *pish*) as in گُل *gol*

Initially, all short vowels are indicated by *alef*:

اَسْب *asb* اَسْم *esm* اَلْفَت *olfat*

Final *-e* is written with *he-havvaz*. This purely orthographic convention is called "silent *he*", as in بَچَہ *bachche*, to distinguish it from the "real *he*", which also occurs word-finally, as in اَبْلَه *ablah* and فَرَبَه *farbeh*.

When the glides *ay* and *aw* are to be indicated with a vowel-point, contrary to Arabic usage they are indicated with *zir* and *pish* respectively:

سَیْل *sayl*

جَو *jaw*

A consonant followed by no vowel is indicated by a small circle above the consonant. This sign is called *sokun* or *jazm*.

مَسْأَلَه *mas'ale*

جَزْم *jazm*

ADDITIONAL LETTERS AND SIGNS

1. *Lâm-alef* is merely an orthographic convention to avoid the shape **ل**. Like *alef*, it is a non-connecting letter.

لال *lâl* سلاس *salâsel* اصلا *aslâ*

2. *Madde* (always written on *alef*) serves as:

(a) all initial *â-*, as in آل *âl* and آمد *âmad*;

(b) internal glottal stop followed by *-â-* (*-'â*) in most cases (but see #5 below), as in مآثر *ma'âser*, ایدآل *ide'âl*, تآثر *te'âtr*;

(c) *lâm* followed by *alef-madde* is written with the *lâm-alef*, as in لآلی *la'âli*.

3. *Te-tammat* occurs only in Arabic loan-constructions and is pronounced as *-t*; it is invariably preceded by the vowel *-a-*. This letter has, for practical purposes, ceased to be used in modern Persian.

4. The Arabic adverbial termination, called *tanvin* and pronounced *-an*, must be "carried" by an *alef* except when it occurs with the *te-tammat*, as in مثلاً *masalan* and واقعاً *vâqe'an*. When the *tanvin* occurs on *te-tammat*, it should not have the *alef* bearer, as نسیه *nesbatan* and دفعت *daf'atan*. Most writers of modern Persian, however, treat these words as though the *te-tammat* were a "real *te*" and write them with the *alef* bearer, as نسبتاً and دفعتاً.

5. The *hamze* (ء) is the sign of the glottal stop. It is "theoretically" present and "carried" by *alef* for all ini-

tial vowels (except â-).

أشك ashk اسم esm أوروبا orupâ

Non-initially, there are complicated rules for the "bearer" of the *hamze* in Arabic words; however, since "misspellings" are frequent in Persian, it is considerably less time-consuming for the student to learn the spelling of words with *hamze* as they occur. Bearers of the *hamze* may be:

- (a) *alef*, as in مسألة mas'ale;
- (b) an undotted "tooth", as in مسائل masâ'el;
- (c) *vâv*, as in سؤال so'âl;
- (d) nothing, as in شيء shay'.

Most modern writers, however, tend to write internal *hamze* on the undotted "tooth":

مسئله mas'ale سؤال so'âl مسئول mas'ul

6. The *tashdid* (also called *shaddê*) indicates gemination, or doubling, of a consonant. Doubled consonants must be sounded as doubled, such as occurs in English across word boundaries (as in "bad day" and "bass singer").

ماده mâde بنا banâ سلام salâm
مادّه mâdde بناّ bannâ سلامّ sallâm

Doubling that results from compounding is not indicated by the *tashdid* but by writing both consonants, as in

پرو por-ru پاککن pâk-kon تیززبان tiz-zabân

7. The connecting line between letters can be extended indefinitely without effecting the word: حرف

Summary of Alphabet

<u>Final</u>	<u>Medial</u>	<u>Initial</u>	<u>Alone</u>		<u>Name</u>
ل			ا		alef
ب	ـب	ب	ب	b	be
پ	ـپ	پ	پ	p	pe
ت	ـت	ت	ت	t	te
ث	ـث	ث	ث	s	se
ج	ـج	ج	ج	j	jim
چ	ـچ	چ	چ	ch	che
ح	ـح	ح	ح	h	he-hotti
خ	ـخ	خ	خ	kh	khe
د			د	d	dâl
ذ			ذ	z	zâl
ر			ر	r	re
ز			ز	z	ze
ژ			ژ	zh	zhe
س	ـس	س	س	s	sin
ش	ـش	ش	ش	sh	shin
ص	ـص	ص	ص	s	sâd

ض	ض	ض	ض	z	zâd
ط	ط	ط	ط	t	tâ
ظ	ظ	ظ	ظ	z	zâ
ع	ع	ع	ع	'	ayn
غ	غ	غ	غ	q	qayn
ف	ف	ف	ف	f	fe
ق	ق	ق	ق	q	qâf
ک	ک	ک	ک	k	kâf
گ	گ	گ	گ	g	gâf
ل	ل	ل	ل	l	lâm
م	م	م	م	m	mim
ن	ن	ن	ن	n	nun
و			و	v	vâv
ه	ه	ه	ه	h	he-havvaz
ی	ی	ی	ی	y	ye
لا			لا	lâ	lâm-alef
آ			آ	â	alef-madde
ة			ة	-at	te-tammat
أ			أ	-an	tanvin
ة			ة	-atan	tanvin
			ء	'	hamze
			و		tashdid

بخش اول PART ONE

دستور زبان The Grammar
فارسی معاصر of Modern Persian

Lesson One

¶ 1. *Word Order.* Normal word order in Persian is subject - predicate - verb. Finite verbs almost always take their proper place as the last element in a phrase or sentence. The copulative verb ("is, are, was, were"), however, which only serves to express a predicative state and not existence, may be followed by adverbial matter (prepositional phrases, adjective modifiers, &c.) modifying the predicate.

¶ 2. *Stress.* All nouns and adjectives in Persian are stressed on the final syllable. Primary sentence-stress, characterized by very high rising pitch, falls on the last stressed syllable before the affirmative verb.

.
irân dar mashreqzamîn-ast

Whereas the positive copula may never receive stress at all, the negative copula, like all negatives, takes primary stress; a secondary stress, characterized by a super high pitch and indicated by the grave accent (`), falls on the preceding stressed syllable.

.
âmrîkâ dar mashreqzamîn níst

¶ 3. *Gender.* Persian lacks gender distinction altogether; thus, there is no grammatical distinction of masculine, feminine or neuter.

¶ 4. *State of the noun.* There is no definite article in Persian. The Persian noun exists in two states, the absolute and the non-specific.

(a) The noun in its absolute state, i.e., with no suffix or enclitic, indicates both the specific singular and the generic. Thus, *ketâb* means both "the book" and "books (in general)."

کتاب خوب است	The book (specific) is good.
<i>ketâb khub-ast</i>	Books (generic) are good.
کوه بزرگ است	The mountain (specific) is big.
<i>kuh bozorg-ast</i>	Mountains (generic) are big.

(b) The non-specific state of the noun is formed by adding the indefinite enclitic, an unstressed *-i*, to the noun; thus the final syllable of the absolute state retains the stress. The non-specific state indicates "a certain, a particular" thing or "one of a class."

کتابی	<i>ketâb-i</i>	a book, any book, one book, a certain book, some book or other, some particular book
-------	----------------	--

¶ 5. *Orthography of the indefinite enclitic.*

(a) The indefinite enclitic is spelled as a *ye* added directly to the final letter of nouns ending in consonants (as above).

(b) When added to words ending in *-â* or *-u*, the indef-

inite is spelled with *hamze-ye* or *ye-ye*.

زیبایی < زیبا *zibâ* > *zibâ-i*

موئی، مویی < مو *mu* > *mu-i*

(c) In words ending in the "silent *he*" and *ye*, the indefinite enclitic is generally spelled with *alef-ye*.

بچه‌ای < بچه *bachche* > *bachche-i*

صندلی‌ای < صندلی *sandali* > *sandali-i*

Care must be taken to distinguish the "silent *he*", which is merely an orthographic convention to indicate a final vowel, from the "real *he*", which is a true consonant and thus adds the indefinite enclitic directly.

بچه‌ای < بچه *bachche* > *bachche-i*

but کوهی < کوه *kuh* > *kuh-i*

¶ 6. *Adjectival order.* Descriptive adjectives normally follow nouns they modify. When the noun is in the non-specific state, the adjective follows immediately.

کتابی خوب *ketâb-i khub* a good book

کشوری قدیمی *keshvar-i qadimi* an old country

جانوری بزرگ *jânevar-i bozorg* a large animal

¶ 7. *The plural.* The plural marker that may be added to all nouns in Persian is *hâ*, which is suffixed directly to the noun in the absolute state; it takes the stress and renders the specific plural.

کتابها < کتاب *ketâb* the book > *ketâbhâ* the books

کشورها < کشور *keshvar* the country > *keshvarhâ*
the countries

(a) Note that when the final consonant of the noun is orthographically connective, the plural suffix is usually joined directly, as کتابها, although it is sometimes left separate, as کتابها .

(b) When added to a noun ending in the silent *he*, the plural suffix is never joined, although it may be connected to the "real *he*."

بچهها < بچه *bachche* > *bachchehâ*

کوهها < کوه *kuh* > *kuhhâ*

¶ 8. *The non-specific plural.* The non-specific plural is formed by adding the unstressed indefinite enclitic to the plural. The plural suffix retains the stress. The non-specific plural denotes "some" or "several". Orthographic rule given above in ¶5(b) applies.

کتابهای ketâbhâ-i some books, several books

بچههای bachchehâ-i some children, a few

(a) Adjectives that modify plural nouns do not agree in number but always remain singular. As in the singular (¶6), descriptive adjectives follow the noun directly.

کتابهای خوب ketâbhâ-i *khub*
(some) good books

کشورهای قدیمی keshvarhâ-i *qadimi*
(some) old countries

جانورهای بزرگ jânevarhâ-i *bozorg*
(some) big animals

کتابهای خوب	ketâbhâ-i khub (some) good books
کشورهای قدیمی	keshvarhâ-i qadimi (some) old countries
جانورهای بزرگ	jânevarhâ-i bozorg (some) big animals

¶ 9. *Verbal agreement with the plural.* As a general rule, plurals of *inanimate* nouns take singular verbs.

کتابها بزرگ است	ketâbhâ bozorg-ast The books are big.
کشورها قدیمی نیست.	keshvarhâ qadimi nist The countries aren't old.

In very short sentences, however, with the verb "to be" where a plural subject is separated from the verb by no more than a predicate adjective, noun or short prepositional phrase, a plural subject will usually take a plural verb. In longer sentences, especially in complex constructions and with most finite verbs other than the verb "to be," plurals of *inanimate* nouns (things) take singular verbs, while only *animate* plurals (people) take plural verbs.

کتابها بزرگند	ketâbhâ bozorg-and The books are big.
---------------	--

With the negative verb "to be," however, the singular is usually retained for *inanimate* plurals.

کتابها بزرگ نیست	ketâbhâ bozorg nist The books are not big.
------------------	---

¶ 10. *Demonstratives.*

(a) The demonstrative adjectives, in "this, these" and

ân "that, those," modify both singular and plural nouns. They invariably precede the nouns they modify.

این کتاب *in ketâb* this book

این کتابها *in ketâbhâ* these books

آن قلم *ân qalam* that pen

آن قلمها *ân qalamhâ* those pens

(b) As demonstrative pronouns, *in* "this (one)" and *ân* "that (one)" refer to the singular, *inhâ* "these" and *ânhâ* "those" to the plural.

این خوب است *in khub-ast* This is good.

اینها خوبند *inhâ khub-and* These are good.

آن بد نیست *ân bād nist* That isn't bad.

آنها بد نیست *ânhâ bād nist* Those aren't bad.

¶ 11. *Co-ordination.* The co-ordinating conjunction *vâv* may be read either as *va-*, added to the second element of the co-ordination, or, more idiomatically, as *-o*, an unstressed enclitic added to the first element of the co-ordination.

کتاب و قلم *ketâb-o qalam / ketâb va-qalam*

میز و صندلی *miz-o sandali / miz va-sandali*

The indefinite enclitic *need* only appear once at the end of a series of non-specific nouns.

کتاب و قلمی *ketâb-o qalam-i* a book and pen

کج و پاک‌کنی *gach-o pâkkon-i* a (piece of)
chalk and (an) eraser

¶ 12. *Adverbs.* Adverbs precede adjectives.

بسیار خوب	<i>besyâr khub</i>	very good
کاملاً نو	<i>kâmelan naw</i>	brand new
قلمی بسیار خوب	<i>qalam-i besyâr khub</i>	a very good pen
کتابهای کاملاً نو	<i>ketâbhâ-i kâmelan naw</i>	brand new books

¶ 13. *Interrogative sentences.*

(a) An interrogative sentence that contains no interrogative words (who, what, where, why, when, which) is signalled by a rising inflection of the voice and not by rearrangement of words (as in English). The intonation that accompanies the interrogative sentence in Persian should be learned by repeated imitation of the tape or instructor.

(b) Interrogative words tend not to come first in a Persian sentence. Interrogatives follow the subject and adverbs of time and immediately precede the predicate.

آن چه بود؟	<i>ân che bud?</i>	What was that?
آن جوان کی بود؟	<i>ân javân ki bud?</i>	Who was that young man?
ایران کجاست؟	<i>irân kojâst?</i>	Where is Iran?
امروز کجا بود؟	<i>emruz kojâ bud?</i>	Where was he today?

Lesson Two

¶ 14. *The ezâfe.* The *ezâfe* (**اضافه**) is a construction, indicated by an unstressed enclitic vowel (´-e), that serves to link syntactically related nouns and adjectives together. It is not normally indicated orthographically. There are two types of *ezâfe*, the descriptive adjectival, and the possessive (see ¶21 below).

(a) The descriptive adjectival *ezâfe* serves to link a descriptive adjective to a noun in the absolute state and renders a definite sense (modified nouns cease to function as generics).

کتاب نو *ketâb-e naw* the new book

میز کهنه *miz-e kohne* the old table

(α) When added to nouns ending in consonants and in *-i*, the *ezâfe* is not usually indicated orthographically, although it can be written with the *kasre/zir* vowel and will be given by careful editors in ambiguous contexts.

(β) When added to words ending in *-â* and most words ending in *-u*, the *ezâfe* is pronounced *-ye* and the letter *ye* is written.

کتابهای خوب *ketâbhâ-ye khub* the good books

دانشجوی زرنگ *dâneshtu-ye zerang*
the clever student

(γ) When added to words ending in the "silent *he*", the *ezâfe* is indicated by a *hamze* written above the *he* and is pronounced *-ye*. This indication is not always given in printed texts, as in the second example.

خانه بزرگ *khâne-ye bozorg*

بچه بد *bachche-ye bad*

(b) A series of descriptive adjectives not co-ordinated by the conjunction is linked by the *ezâfe*.

خانه قدیمی بزرگ قرمز *khâne-ye qadimi-e bozorg-e qermez*
the big old red house

Adjectival order, a crucial feature of English, is not fixed in Persian. Multiple adjectives describing a single noun may come in any order whatsoever, the emphasis falling in descending order away from the noun. Thus,

خانه بزرگ قدیمی قرمز *khâne-ye bozorg-e qadimi-e qermez*

خانه قرمز بزرگ قدیمی *khâne-ye qermez-e bozorg-e qadimi*

خانه قدیمی قرمز بزرگ *khâne-ye qadimi-e qermez-e bozorg*

all mean "the big old red house."

(c) When the indefinite enclitic falls on the noun, no *ezâfe* intervenes between the noun and its adjective, as described in ¶6 above.

(α) When the noun is in the non-specific state and is described by more than one adjective, the adjectives must be linked by the conjunction:

خانه‌ای قدیمی و بزرگ و قرمز	<i>khâne-i qadimi-o bozorg-o germez</i>	a big, old, red house
-----------------------------	---	-----------------------

(β) The indefinite enclitic may also fall at the end of a descriptive adjectival series, i.e., after the adjective modifiers. In this case, the adjectives are all linked by the *ezâfe* and do not require the conjunction. There is no difference in essential meaning, whether the indefinite suffix be added to the noun itself or to the end of the adjectival sequence.

(d) Adverbial modifiers precede adjectives directly in the *ezâfe* construction.

خانه‌ای بسیار بزرگ	<i>khâne-i besyâr bozorg</i>	
خانهٔ بسیار بزرگی	<i>khâne-ye besyâr bozorg-i</i>	a very big house
پزشکی نسبتاً مشهور	<i>pezeshk-i nesbatan mashhur</i>	
پزشک نسبتاً مشهوری	<i>pezeshk-e nesbatan mashhur-i</i>	a relatively famous physician

¶ 15. *The noun in the predicate position.*

(a) The unqualified noun, i.e., not modified by a descriptive adjective or prepositional phrase, occurs, like the predicate adjective, as a categorical predicate of the copulative verb in the absolute state and indicates membership in the class. It is *singular* and *absolute* regardless of the number of the subject.

این کتاب است	<i>in, ketâb-ast</i>	This is a book.
اینها کتابند	<i>inhâ, ketâb-and</i>	These are books.

علی دانشجو است	<i>ali, dāneshju-ast</i> Ali is a student.
آقای جعفری پزشک بود	<i>âqâ-ye ja'fari, pezeshk bud</i> Mr. Ja'fari was a physician.

(b) When the predicate noun is modified by an adjective or by any other type of descriptive phrase (such as a prepositional phrase) and not restricted by being semantically specific (as with proper names), it is placed in the non-specific state. As previously noted (§14cβ), in such constructions the indefinite enclitic may be attached either to the noun or to the descriptive adjective. In negative sentences, however, the indefinite enclitic must fall on the adjective.

علی دانشجوی زرنگ است	<i>ali dāneshju-i zerang-ast</i>
علی دانشجوی زرنگیست	<i>ali dāneshju-ye zerang-i-st</i> Ali's a clever student.
آقای جعفری پزشکی مهربان بود	<i>âqâ-ye ja'fari pezeshk-i mehrbân bud</i>
آقای جعفری پزشک مهربانی بود	<i>âqâ-ye ja'fari pezeshk-e mehrbân-i bud</i> Mr Ja'fari was a kind physician.
علی دانشجوی زرنگی نیست	<i>ali dāneshju-ye zerang-i nist</i> Ali's not a clever student.
آقای جعفری پزشک مهربانی نبود	<i>âqâ-ye ja'fari pezeshk-e mehrbân-i na-bud</i> Mr Ja'fari was not a kind physician.

Note the elision of the *alef* of *ast* and direct suffixation of *-st* following the indefinite suffix.

(c) In good prose style, in such constructions the positive present and past absolute copulative verb intervenes between the noun and its modifiers when the noun carries the indefinite enclitic.

علی دانشجوی زرنگیست	ali dāneshju-ye zerang-i-st
علی دانشجوئیست زرنگ	ali dāneshju-i-st zerang Ali's a clever student.
پزشک مهربانی بود	pezeshk-e mehrbân-i bud
پزشکی بود مهربان	pezeshk-i bud, mehrbân He was a kind physician.
معلمی در شیراز است	mo'allem-i dar shirâz-ast
معلمیست در شیراز	mo'allem-i-st dar shirâz He's a teacher in Shiraz.

(d) With plural subjects, the *unmodified* predicate noun is placed in the *absolute singular* state, while the *modified* predicate noun is in the *indefinite plural*.

اینها کتاب است	inhâ, ketâb-ast These are books.
اینها کتابهای مفیدی نیست	inhâ, ketâbhâ-ye mofid-i nist These are not useful books.

¶ 16. *Pronouns.* The personal (subject) pronouns are:

من	man	I	ما	mâ	we
تو	to	you	شما	shomâ	you
او	u	he, she	ایشان	ishân	they
آن	ân	he, she, it	آنها	ânhâ	they

(a) Although they have other uses, these are basically subject pronouns and for the present may only be used as *emphatic* verbal subjects.

(b) The second person plural pronoun is generally used, like English "you" and French "vous", as both the singular

and plural second person. An even more polite form exists; it will be introduced later. The singular second person pronoun, like French and Italian "tu", is reserved for God, intimate friends and relatives, small children, social inferiors, and for derogatory usage; it is best avoided by the student.

(c) Although *ishân* is properly the third person plural pronoun, in modern Persian it is used almost exclusively as the "polite" singular to refer deferentially to an important third person. The demonstrative pronouns are used for all third persons, animate and inanimate, while the "true" pronouns *u* and *ishân* are reserved for animate beings only.

¶ 17. *Present copulas.* The present copula (the English verb "to be") expresses a predicative state, as in, "He is good." In their simplest form, the copulas are enclitics joined to the predicate.

ام	-am	I am	ایم	-im	we are
ای	-i	you are	اید	-id	you are
است	-ast	he, she, it is	اند	-and	they are

(a) Orthographically the enclitic forms are joined directly to the preceding word, when it ends in a consonant, by dropping the initial *alef*. Although *ast* may be joined in this manner, it is generally left separate.

من خوبم *man khub-am*

تو خوبی *to khub-i*

او خوب است (خوبست)	<i>u khub-ast</i>
ما خوبیم	<i>mâ khub-im</i>
شما خوبید	<i>shomâ khub-id</i>
آنها خوبند	<i>ânhâ khub-and</i>

(b) When joined to words ending in -e and -i, the alef is retained.

من بچه ام	<i>man bachche-am</i>
تو بچه ای	<i>to bachche-i</i>
او بچه است	<i>u bachche-ast</i>
ما بچه ایم	<i>mâ bachche-im</i>
شما بچه اید	<i>shomâ bachche-id</i>
آنها بچه اند	<i>ânhâ bachche-and</i>
<hr/>	
من ایرانی ام	<i>man irâni-am</i>
تو ایرانی ای	<i>to irâni-i</i>
او ایرانی است	<i>u irâni-ast</i>
ما ایرانی ایم	<i>mâ irâni-im</i>
شما ایرانی اید	<i>shomâ irâni-id</i>
آنها ایرانی اند	<i>ânhâ irâni-and</i>

(c) Joined to words ending in -â and -u, the enclitics are written as follows.

من کجام	<i>man kojâ-am</i>
تو کجائی	<i>to kojâ-i</i>
او کجاست	<i>u kojâ-st</i>

ما کجائیم	<i>mâ kojâ-im</i>
شما کجائید	<i>shomâ kojâ-id</i>
آنها کجااند	<i>ânhâ kojâ-and</i>

Note that the *alef* of *ast* is dropped following words ending in *-â* and *-u*.

من دانشجو ام	<i>man dânesshju-am</i>
تو دانشجوئی	<i>to dânesshju-i</i>
او دانشجوست	<i>u dânesshju-st</i>
ما دانشجوئیم	<i>mâ dânesshju-im</i>
شما دانشجوئید	<i>shomâ dânesshju-id</i>
آنها دانشجو اند	<i>ânhâ dânesshju-and</i>

¶ 18. *The negative copula.* The negative copula is formed by adding the personal enclitic endings to *nist*, itself the third person singular negative.

نیستم	<i>nist-am</i>
نیستی	<i>nist-i</i>
نیست	<i>nist</i>
نیستیم	<i>nist-im</i>
نیستید	<i>nist-id</i>
نیستند	<i>nist-and</i>

¶ 19. *Kist and chist.* When immediately followed by *ast*, the interrogatives *che* "what?" and *ki* "who?" combine to form *chist* and *kist*.

آن چیست ؟	<i>ân chist?</i> What's that?
آن بچه کیست ؟	<i>ân bachche kist?</i> Who is that child?
آن بچه‌ها کیستند ؟	<i>ân bachchehâ kistand?</i> Who are those children?
این کتابها درباره چیست ؟	<i>in ketâbhâ darbâre-ye chist?</i> What are these books about?

Lesson Three

¶ 20. *The vocative.* The vocative, or direct address, is formed by shifting the stress from its normal position to the first syllable. In names with titles, the stress is shifted to the first syllable of the title. There is no orthographic representation of this phenomenon.

بچه *bachché* child

بچه *báchche* Hey, kid!

آقای بزرگی *âqâ-ye bozorgi* Mr Bozorgi

آقای بزرگی *âqâ-ye bozorgi* O Mr Bozorgi!

خانم علوی *khânom-e alaví* Ms Alavi

خانم علوی *khânom-e alavi* O Ms Alavi!

¶ 21. *The possessive ezâfe.* The *ezâfe* construction is also used to link together two syntactically related nouns or noun and pronoun.

(a) Two nouns linked by the *ezâfe* indicate possession by the latter of the former.

خانه علی *khâne-ye ali* Ali's house

کتابهای بچه *ketâbhâ-ye bachche* the child's
books

Since descriptive adjectives must follow immediately the nouns they modify, they will intervene between the possessor and the thing possessed in the possessive *ezâfe* construction.

کتاب بزرگ بچه کوچک *ketâb-e bozorg-e bachche-ye
kuchek* the big book of
the small child

قلمهای کهنه دانشجوی تنبل *qalamhâ-ye kohne-ye dânesht-
ju-ye tambal* the lazy
student's old pens

(b) The subject pronouns given in §16, as well as the interrogative *ki*, are used as second members of the *ezâfe* construction to indicate possessors.

کتاب من *ketâb-e man* my book

مادر مهربان شما *mâdar-e mehrbân-e shomâ*
your kind mother

قلمهای نو آنها *qalamhâ-ye naw-e ânhâ*
their new pens

آن بچه کیست ؟ *ân, bachche-ye kist?*
Whose child is that?

(c) The *ezâfe* construction, while called possessive, is used extensively in Persian and ranges into meanings far beyond the English possessive.

راه سمرقند *râh-e samarqand*
the road to Samarqand

دانشجوی دانشگاه *dâneshtju-ye dâneshgâh*
university student

کجای ایران *kojâ-ye irân*
whereabouts in Iran?

Several of these idiomatic constructions have already been introduced, such as *âqâ-ye* and *khânôm-e*, the *ezâfe* being required by the nouns *âqâ* and *khânôm* before family names.

(α) Many prepositions take their complements through the *ezâfe*. These should be learned as vocabulary items.

(β) All geographical locations require the *ezâfe* between the geographical formation and the proper name.

دریای مدیترانه	<i>daryâ-ye mediterâne</i> Mediterranean Sea
کوه دماوند	<i>kuh-e damâvand</i> Mount Demavand

(γ) All proper names of towns, cities, streets, buildings, etc. are linked to the generic noun by the *ezâfe*.

شهر تهران	<i>shahr-e tehrân</i> the city Teheran
خیابان شاهرضا	<i>khiâbân-e shâhrezâ</i> Shah-Reza Avenue
کاخ مرمر	<i>kâkh-e marmar</i> Marmar Palace

(d) The indefinite enclitic may not intervene in a possessive *ezâfe* construction as it does in the adjectival *ezâfe*. When the first noun is to be indefinite, the phrase *yek-i az* and the plural is used with true possessives; with other types of *ezâfe*, *yek* may precede the construction.

یکی از کتابهای من	<i>yek-i az ketâbhâ-ye man</i> one of my books
یک دانشجوی دانشگاه	<i>yek dâneshtju-ye dâneshgâh</i> a university student

یکی از دانشجویهای دانشگاه *yek-i az dâneshtjuhâ-ye dânesht-
gâh* one of the university
students

¶ 22. *The long copula.* The long forms of the copulas, which are always written separate and receive stress, are:

هستم	<i>hast-am</i>	I am
هستی	<i>hast-i</i>	you are
هست	<i>hast</i>	he, she, it is
هستیم	<i>hast-im</i>	we are
هستید	<i>hast-id</i>	you are
هستند	<i>hast-and</i>	they are

(a) The long forms are used for the existential state, or where there is no predicate, which is normally indicated in English by "there is" or "there are."

علی هست .	<i>ali hast</i>	Ali is (exists).
در خانه من کتابی هست .	<i>dar khâne-ye man ketâb-i hast</i>	There is a book in my house.
در خانه من کتابهای خوبی هست .	<i>dar khâne-ye man ketâbhâ-ye khub-i hast</i>	There are some good books in my house.

(b) Whereas the short enclitic copulas cannot be stressed, the long forms may be stressed and are therefore used for emphasis.

علی ایرانی است .	<i>ali irâni-ast</i>	Ali is Iranian.
نه، علی ایرانی نیست .	<i>na, ali irâni nist</i>	No, Ali isn't Iranian.

چرا، علی ایرانی هست .	<i>chéra, ali irâni hást</i> Yes indeed, Ali is most certainly Iranian!
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(c) Following words ending in vowels, the long copulas are often used, especially in every-day speech, to avoid the conjunction of two vowels. This applies especially to the second person singular and the first and second persons plural; it hardly ever applies to the third person singular. In this case the long copula does not take stress.

من ایرانی هستم .	<i>man irâni-hastam</i> I am Iranian.
آنها کجا هستند ؟	<i>ânhâ kojâ-hastand?</i> Where are they?
شما آمریکائی هستید ؟	<i>shomâ âmrikâi-hastid?</i> Are you American?
اینها کتابهای خوبی هستند .	<i>inhâ, ketâbhâ-ye khub-i-hastand</i> These are good books.

Lesson Four

- ¶ 23. *The infinitive.* All Persian infinitives end in stress-
ed *-dan* or *-tan*: following vowels and voiced consonants,
the ending is *-dan*; following voiceless consonants, the
ending is *-tan*.

ماندن	<i>mândan</i>	to remain
دادن	<i>dâdan</i>	to give
رفتن	<i>raftan</i>	to go

Although in quoting items of vocabulary the Persian infinitive is equated with the English infinitive, their uses hardly ever coincide; idiomatic uses of the Persian infinitive will be introduced later (¶57).

- ¶ 24. *The past stem. The past absolute tense.* The past absolute tense of all verbs is formed (1) by dropping the infinitival ending *-an*, giving the past stem in *-d/t-*, and (2) by adding the following enclitic personal endings:

-am	(I)	-im	(we)
-i	(you)	-id	(you)
--	(he/she/it)	-and	(they)

With the addition of the above endings, the stress remains constant on the final syllable of the past stem.

گرفتم	<i>geréftam</i>	I took
گرفتی	<i>geréfti</i>	you took
گرفت	<i>geréft</i>	he/she/it took
گرفتیم	<i>geréftim</i>	we took
گرفتید	<i>geréftid</i>	you took
گرفتند	<i>geréftand</i>	they took

(a) Expressed pronominal subjects are not necessary in Persian since they are implicit in the verb. The pronouns are expressed only when

(α) special emphasis is to be laid on the pronoun:

شما رفتید؟ *shomâ raftid?* Did you go?

(β) enclitic *-ham* "too, also" is added to the pronoun:

من هم رفتم. *man-ham raftam* I went too.

آنها هم آمدند. *ânhâ-ham âmadand* They came too.

(γ) two different subject pronouns are contrasted:

من رفتم و او ماند. *man raftam-o u ماند* I went and
he stayed.

(b) The negative past absolute of all verbs is formed by prefixing stressed *na-*, which removes the stress from its position in the affirmative.

(α) The negative prefix is connected orthographically to all verbs beginning with consonants.

نگرفتند *na-gereftand*

نرفتند *na-raftand*

(β) In verbs beginning with the vowels *a-*, *â-*, *o-*, and *u-*, a *ye* is infixed between the negative prefix and the *alef* of the stem.

نیافتادم *oftâdam* > *nâ-y-oftâdam*

نیافزودم *afzudam* > *nâ-y-afzudam*

نیآمد *âmad* > *nâ-y-âmad*

Some writers, preferring a more "phonetic" orthography, drop the *alef* after the infixed *ye* in stems beginning with *a-* and *o-*. The pronunciation remains the same in either case.

نیفزودم *na-y-afzudam*

نیفتادم *na-y-oftâdam*

The *alef* cannot of course be dropped in verbs beginning with *â-*; the retention of the *madde*, however, is a matter of personal preference.

نیامدم *na-y-âmadam*

نیآورد *na-y-âvord*

(γ) In verbs beginning with *i-* there is no *ye* infix. The negative prefix may be written attached directly to the *alef* or separately as *nun-he*.

نایستادم ، نهایستادم *na-istâdam*

(c) The past absolute tense corresponds generally to the English simple past and the Greek aorist.

(α) It indicates an action done once and completed in the past:

به تهران رفتم. I went to Teheran.

به او قلمی دادم. I gave him a pen.

(β) Of stative verbs the past absolute indicates that the state ceased to pertain in the past.

پدر مهدی استاد بود. Mehti's father was (used to be) a professor (*i.e.*, he is no longer a professor).

هیچ چیز نماند. Nothing remained (*when investigated in the past*).

نماندم. I didn't stay (*i.e.*, I moved on at some point in the past).

(γ) It is used for actions "as good as done" and states just perceived to have come about.

خوب، رفتم. OK, I'm gone (*I've got to go now*).

آمد. Here he is (*he is just perceived to be coming*).

آمدم، مادر. I'm coming, mother.

حالا خوردم. I've just eaten (*I've just finished eating*).

¶ 25. *The specific direct object marker.* Definite or specific direct objects of verbs are marked by the enclitic -râ, which may be either attached orthographically or left separate. This enclitic marks direct objects that are specific, grammatically or semantically. Nouns are construed as specific in the following cases:

(a) all proper names:

ایران را دیدید؟	<i>irân-râ didid?</i> Did you see Iran?
علی را کجا دیدید؟	<i>ali-râ kojâ didid?</i> Where did you see Ali?

(b) all personal and demonstrative pronouns. Note that *man* and *to* combine with *-râ* to form *marâ* and *torâ*.

مرا کجا دیدید؟	<i>ma-râ kojâ didid</i> Where did you see me?
تو را ندیدم.	<i>to-râ na-didam</i> I didn't see you.
آن را گرفتند.	<i>ân-râ gereftand</i> They took it.

(c) all nouns described by demonstrative adjectives or by the possessive *ezâfe*.

آن خانه‌ها را ندیدم.	<i>ân khânehâ-râ na-didam</i> I didn't see those houses.
کتاب او را خریدید؟	<i>ketâb-e u-râ kharidid?</i> Did you buy his book?
آن کتابهای شما را خریدند؟	<i>ân ketâbhâ-ye shomâ-râ kharidand?</i> Did they buy those books of yours?
خانه علی را ندیدم.	<i>khâne-ye ali-râ na-didam</i> I didn't see Ali's house.

(d) Since the complement of the phrase *yek-i az* "one of" and the negative *hich-yek az*¹ "none of" is always considered specific, the entire phrase is construed as definite and is therefore marked.

یکی از کتابهای شما را خریدم.	<i>yek-i az ketâbhâ-ye shomâ-râ kharidam</i> I bought one of your books.
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یکی از آنها را خواستم .	<i>yek-i az ânhâ-râ khâstam</i> I wanted one of those.
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¹Note that for purposes of verbal agreement, *hich-yek* as subject is considered plural:

هیچ یک از آنها نیامدند .	<i>hich-yek az ânhâ nayâmadand</i> None of them came.
یکی از نامه‌های شیرین را به علی دادند .	<i>yek-i az nânehâ-ye shirin-râ be ali dâdand</i> They gave Ali one of Shirin's letters.
هیچیک از آن روزنامه‌های قدیمی را ندیدیم .	<i>hich-yek az ân ruznânehâ-ye qadimi-râ na-didim</i> We didn't see any of those old newspapers.

(e) The reflexives *yekdigar* and *hamdigar* "each other" are construed as definite.

همدیگر را دیدیم .	<i>hamdigar-râ didim</i> We saw each other
یکدیگر را ندیدند .	<i>yekdigar-râ na-didand</i> They did not see each other.

(f) True indefinite or non-specific direct objects are marked by the indefinite enclitic but not by *-râ*.

صدائی نشنیدم .	<i>sedâ-i na-shenidam</i> I didn't hear a sound.
کتاب دیگری خواستم .	<i>ketâb-e digar-i khâstam</i> I wanted another book (any other book).

Note that a specific indefinite object takes the indefinite enclitic and is also marked with *-râ*.

صدائی را شنیدم .

sedâ-i-râ shenidam

I heard a certain sound.

کتاب دیگری را خواستم .

ketâb-e digar-i-râ khâstam

I wanted another specific
book (a certain other book).

(a) In compound infinitives stress remains on the final syllable of the infinitive:

(b) In finite compound verbal forms, stress falls on the final syllable of the non-verbal element, voice intonation falling rapidly away on the verbal element, which receives no stress whatsoever.

قلم مرا پیدا کردند . *qalam-e ma-râ paydâ-kardand*
They found my pen.

(c) In the negative, the negative prefix takes its place at the beginning of the verbal element and removes the primary stress from the non-verbal element, leaving a secondary stress on the final syllable of the non-verbal element.

کار ایشان انجام نگرفت.	<i>kâr-e ishân anjâm-nágereft</i> Their work was not finished.
قلم مرا پیدا نکردند.	<i>qalam-e ma-râ paydâ-nâkardand</i> They did not find my pen.

(d) Generic objects form compounds with the verb. They are not marked with the direct object marker.

کتاب خواندن	<i>ketâb-khândan</i> to read books
نامه نوشتن	<i>nâme-neveshtan</i> to write letters

¶ 27. *The continuous prefix.* The verbal prefix *mi-* is added in all tenses to all verbs (except *budan* and *dâshtan*) to convey a progressive, continuous, or habitual aspect to the action or state of the verb.

(a) When added to the past absolute, *mi-* is prefixed to the past stem, takes the stress, and renders the past continuous and past habitual of English.

می‌رفتم	<i>mi-raftam</i> I was going, I used to go
به شهر میرفتم	<i>be shahr mi-raftam</i> I was going to town.
هر روز به شهر میرفتم	<i>har ruz be shahr mi-raftam</i> I used to go to town every day.

but	بودم	<i>budam</i> I was, I used to be
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داشتند *dâshtand*
they had, they used to have

(α) Orthographically the continuous prefix may be either left separate or joined to the verb; there is no standard practice. When joined to verbs beginning with *alef*, the prefix may be joined directly to the *alef* or, more "phonetically", the *alef* may be dropped as with the negative prefix. When joined to verbs beginning with *alef-madde*, the *alef* is retained, whereas the *madde* may be dropped or not at will.

می‌رفتم ، میرفتم	<i>mi-raftam</i>
می‌افتادم ، میفتادم	<i>mi-oftâdam</i>
می‌آدم ، می‌آدمم ، می‌آدمم	<i>mi-âmadam</i>

(b) With the past absolute of compound verbs, the continuous prefix is added to the verbal element. Stress, however, remains on the last syllable of the non-verbal element and does not shift to the prefix as with the simple verb.

در می‌رفتم	<i>dâr-mi-raftam</i> I was running away.
کار ما پیش میرفت	<i>kâr-e mâ pîsh-mi-raft</i> Our work was coming along.

If the continuousness of the action is to be particularly emphasized, an added stress may fall on the continuous prefix, resulting in a dual-stress pattern.

در می‌رفتم	<i>dâr-mí-raftam</i> I was running away.
کار ما پیش میرفت	<i>kâr-e mâ pîsh-mí-raft</i> Our work was coming along.

(c) The negative past continuous is formed by prefixing the negative particle to the continuous particle. *The negative prefix, when followed by mi-, changes to ne-.* The negative prefix takes the primary stress in compound verbs; a secondary stress falls on the final syllable of the non-verbal element.

در نمی رفتم، در نمیرفتم	<i>dâr-né-miraftam</i> I was not running away.
کار ما پیش نمیرفت	<i>kâr-e mâ pîsh-né-miraft</i> Our work was not progress- ing.
کار ایشان انجام نمی گرفت	<i>kâr-e ishân anjâm-né-migereft</i> Their work was not being accomplished.

¶ 28. *The past participle.* The past participle, which, like the English past participle, has a passive force with transitive verbs and a past force with intransitive verbs, is formed by adding stressed -e to the past stem.

رفتن < رفت < رفته	<i>raftan > raft- > rafte</i>
دیدن < دید < دیده	<i>didan > did- > dide</i>
پیش رفتن < پیش رفت < پیشرفته	<i>pish-raftan > pish-raft- > pishrafte</i>

¶ 29. *The past narrative tense.* The past narrative is formed by adding the present copulas to the past participle; stress remains on the last syllable of the participle. This tense corresponds generally to the English present perfect, with the important exceptions noted below. The past narrative conjugation of *raftan* is as follows:

رفته ام	<i>rafte-am</i>	I have gone
رفته ای	<i>rafte-i</i>	you have gone
رفته است	<i>rafte-ast</i>	he/she/it has gone
رفته ایم	<i>rafte-im</i>	we have gone
رفته اید	<i>rafte-id</i>	you have gone
رفته اند	<i>rafte-and</i>	they have gone

The negative is formed by prefixing the negative *na-* to the participle; the negative particle receives the stress.

نرفته ام	<i>ná-rafteam</i>	I have not gone
نرفته ای	<i>ná-raftei</i>	you have not gone, &c.

(a) The simple past narrative is used in Persian for any action or state that was accomplished or pertained in the past, the effects of which are still pertinent or felt to be relevant in some way to the present. Historical truths, when felt to be of special relevance to the present, or to transcend the past, are couched in this tense. Compare and contrast the following examples:

شاه عباس پادشاه بزرگی بود.	<i>shâh abbâs pâdshâh-e bozorg-i</i> <i>bud</i>	Shah Abbas was a great king (i.e., he is no longer king: the state no longer pertains and is not considered of relevance to the present).
شاه عباس پادشاه بزرگی بوده است.	<i>shah `abbas padshah-e bozorg-i</i> <i>bude-ast</i>	Shah Abbas was a great king (i.e., it is still true now that Shah Abbas was both a king and great: the historical va-

lidity of the statement
holds true today).

بیرونی در غزنه مرد.

biruni dar qazne mord

Biruni died in Ghazna (a simple statement of fact: at one point in time he died; no special significance for the present).

بیرونی در غزنه مرده است.

biruni dar qazne morde-ast

Biruni died in Ghazna (a historical fact that is still pertinent: it may be a source of pride for the city of Ghazna that Biruni is buried there, or one may be viewing the historical significance of where he died, but the relevance is stated in terms of the present).

پدر علی پزشک بود.

pedar-e ali pezeshek bud

Ali's father used to be a physician (i.e., he is no longer a physician: he may have taken up another profession or he may be dead. In either case, the "pastness" is stressed).

پدر علی پزشک بوده است.

pedar-e ali pezeshek bude-ast

Ali's father was a physician (i.e., it is of some particular relevance to a present situation that Ali's father was a doctor in the past: his "having been a physician" is stressed, not the "pastness" of the state).

(b) The past narrative continuous is formed by adding the continuous prefix, which takes the stress, to the

participle. The negative past narrative continuous is formed by adding the negative prefix.

میرفته ام *mí-rafteam* I used to go

نمیرفته ام *né-mi-rafteam* I wasn't in the
habit of going

The past narrative continuous is used to describe an act or state that was continuous or habitual in the past, the historical validity of which still holds true now.

ابن سینا در اصفهان زندگی میکرده است. *ebn-e sinâ dar esfahân*
zendegi-mikardeast
Avicenna lived in Isfahan.

¶ 30. *Uses of che and kodâm.*

(a) Adjectival *che*.

(α) As exclamative. *Che* followed by an adjective is equivalent to the English "how...!".

چه خوب *che khub*
how good!

این خانه چه آرام است *in khâne che ârâm-ast*
How quiet this house is!

Followed by a noun in the absolute state, *che* means "what sort of, what kind of?"

این چه شهر است ؟ *in che shahr-ast?*
What sort of city is this?

(β) When *che* is followed by a noun, or noun + adjective, in the indefinite state, it means "what a...!"

چه شهری *che shahr-i*
What a city!

چه ساختمانهای	<i>che sâkhtemân-hâ-i</i> What buildings!
حسن چه دوست خوبیست	<i>hasan che dust-e khub-i-st</i> What a good friend Hasan is!
چه ساختمان کهنه ای بود	<i>che sâkhtemân-e kohne-i bud</i> What an old building it was!

(γ) The interrogative adjectival *che* ("what?") likewise is normally followed by the indefinite enclitic in both the singular and the plural. When the unmodified noun following *che* is construed as non-specific, it does not take *-râ* as verbal direct object.

چه شهری ؟	<i>che shahr-i?</i> What city?
چه شهرهایی ؟	<i>che shahrhâ-i?</i> What cities?
چه کتابی خواندید؟	<i>che ketâb-i khândid?</i> What book did you read?
چه کتابهایی خوانده اید؟	<i>che ketâbhâ-i khânde-id?</i> What books have you read?

The modified noun in this construction is usually construed as specific and thus requires *-râ* as direct object, even though it bears the indefinite enclitic required by *che*.

چه شهر بزرگی را دیدی ؟	<i>che shahr-e bozorg-i-râ didi?</i> What big city did you see?
چه کتابهای مهمی را خوانده اید؟	<i>che ketâbhâ-ye mohemm-i-râ khânde-id?</i> What important books have you read?

Likewise, unmodified nouns, when construed as specific, may take the definite object marker.

چه کتابی را خواندید؟	<i>che ketâb-i-râ khândid?</i> What particular book did you read?
----------------------	--

(δ) The plural of *che* is *chehâ* "what all?".

آنجا چها دیدید؟ *ânjâ chehâ didid?*
What all did you see there?

چها نگفتم؟ *chehâ na-goftam?*
What all did I not say?

Other interrogatives also admit similar plural constructions.

کجاها بوده اید؟ *kojâhâ bude-id?*
Where all have you been?

کیها رفتند؟ *kihâ raftand?*
Who all went?

(b) The interrogative adjective *kodâm* "which?" precedes the noun it modifies. As direct objects, nouns modified by *kodâm* are considered specific and require *-râ*.

کدام کتابهارا خوانده اید؟ *kodâm ketâbhâ-râ khânde-id?*
Which books have you read?

کدام شهر بزرگ را دیدید؟ *kodâm shahr-e bozorg-râ didid?*
Which big city did you see?

Lesson Six

¶ 31. *Comparison of adjectives.* The comparative suffix for all adjectives is *-tar*. This suffix may be joined to an adjective ending in a connective letter or left separate, except with adjectives ending in the "silent *he*," to which no suffix is ever joined.

بزرگ تر، بزرگتر	<i>bozorgtar</i> bigger
کوتاه تر، کوتاهتر	<i>kuhtâhtar</i> shorter
ساده تر	<i>sâdetar</i> simpler
پیشرفته تر	<i>pishraftetar</i> more advanced

(a) The preposition for the second term of comparison, when it is a noun, pronoun or numeral, is *az*, which normally precedes the comparative adjective, although it may also follow.

از آن ساده تر =	<i>az ân sâdetar =</i>
ساده تر از آن	<i>sâdetar az ân</i> simpler than that

شما از من بلندترید *shomâ az man bolandtar-id*
You are taller than me.

"Much" with the comparative is expressed by *besyâr*, *khâyli* or *be marâteb*, which may precede the element of comparison when it precedes the comparative adjective.

زهرا از شیرین خیلی خوشگلتر است. *zahrâ az shirin khayli khosh-geltar-ast* Zahra is much prettier than Shirin.

کتاب من از کتاب شما بسیار مفیدتر است. *ketâb-e man az ketâb-e shomâ besyâr mofidtar-ast*
My book is much more useful than yours.

این کشور بمراتب پیشرفته تر از آن کشور است. *in keshvar be marâteb pish-raftetar az ân keshvar-ast*
This country is much more advanced than that country.

(b) The comparative adjective preceded by *az hame* is equivalent to the English idiom "the most...of all."

این کتاب از همه مفیدتر است. *in ketâb az hame mofidtar-ast*
This book is the most useful of all.

این دخترها از همه خوشگلترند. *in dokhtarhâ az hame khosh-geltar-and*
These girls are the prettiest of all.

(c) The superlative suffix is *-tarin*, which, like the comparative suffix, may or may not be attached orthographically to the adjective (with the exception of the silent *he*). The superlative adjective precedes the noun it modifies without *ezâfe*. "In" after a superlative is rendered by the *ezâfe*.

مفیدترین کتاب این کتابخانه	<i>mofidtarin ketâb-e in ketâb-khâne</i> the most useful book in this library
مفیدترین کتابهای این کتابخانه	<i>mofidtarin ketâbhâ-ye in ketâbkhâne</i> the most useful books in this library
خوشگلترین دختر	<i>khoshgeltarin dokhtar</i> the prettiest girl
خوشگلترین دخترها	<i>khoshgeltarin dokhtarhâ</i> the prettiest girls
سخت‌ترین روز زندگانی من	<i>sakhttarin ruz-e zendegâni-e man</i> the most difficult day in my life
سخت‌ترین روزهای زندگانی من	<i>sakhttarin ruzhâ-ye zendegâni-e man</i> the most difficult days in my life

The superlative adjective followed by the *ezâfe* and a plural noun renders "the most...of...."

سخت‌ترین روزهای زندگانی من	<i>sakhttarin-e ruzhâ-ye zendegâni-e man</i> the most difficult of the days in my life
مشهورترین دانشگاههای ایران	<i>mashhurtarin-e dâneshgâhhâ-ye irân</i> the most famous of the universities in Iran
پیشرفته‌ترین کشورهای مشرق‌زمین	<i>pishraftetarin-e keshvarhâ-ye mashreqzamin</i> the most advanced of the countries in the East

(d) Although colloquially *khubtar* and *khubtarin* are occasionally heard, the preferred comparative and superlative forms of *khub* are derived from the now obsolete adjective *beh* "good".

بهتر	<i>behtar</i> better
بهترین	<i>behtarin</i> best

(e) The comparative form of *besyâr* is also irregularly formed:

بیش *bish* and also

بیشتر *bishtar* more

(f) Both the adverbial "more than ever" and the adjectival "more...than ever" are rendered by the phrase *bish az pish*.

کار ما بیش از پیش پیش میرفت. *kâr-e mâ bish az pish pish-miraft* Our work was progressing more than ever.

آن تاجر بیش از پیش در کار خود موفق است. *ân tâjer bish az pish dar kâr-e khod movaffaq-ast* That merchant is more successful than ever in his job.

موفقیت بیش از پیش شمارا خواستارم. *movaffaqiyat-e bish-az-pish-e shomâ-râ khâstâr-am* I hope for your continued ("your more-than-ever") success.

¶ 32. *Other plurals.* In addition to the suffix *-hâ*, which can be used to form the plural of any noun in Persian, especially in the more informal spoken idiom, there are several other plural formations in the literary language.

(a) Substantives denoting animate beings, parts of the body that occur in pairs, and a few other nouns (determined by idiomatic usage) form their plurals by suffixing *-ân*.

(α) This suffix is added directly orthographically to all nouns ending in consonants and *-i*.

آن *ân* this > *ânân* these, they

مردان < مرد	<i>mard</i> man > <i>mardân</i> men
اسبان < اسب	<i>asb</i> horse > <i>asbân</i> horses
دستان < دست	<i>dast</i> hand > <i>dastân</i> hands
درختان < درخت	<i>derakht</i> tree > <i>derakhtân</i>

(β) When this suffix is added to nouns ending in *he*, the *he* is dropped and a *-g-* is infixed before the plural suffix.

دیدگان < دیده	<i>dide</i> eye > <i>didegân</i> eyes
بچگان < بچه	<i>bachche</i> child > <i>bachchegân</i> children
پرندگان < پرندہ	<i>parande</i> bird > <i>parandegân</i> birds

(γ) With nouns ending in *-â* and with most nouns ending in *-u*, a *ye* is infixed before the plural suffix.

دانشجویان < دانشجو	<i>dâneshju</i> student > <i>dâneshjuyân</i> students
دانایان < دانا	<i>dânâ</i> learned > <i>dânâyân</i> learned (ones)

(δ) Certain nouns ending in *-u* do not take the *ye* infix.

بازوان < بازو	<i>bâzu</i> arm > <i>bâzuân</i> arms
بانوان < بانو	<i>bânu</i> lady > <i>bânuân</i> ladies

(b) The Arabic "feminine" plural suffix *-ât* (see (d) below) has become idiomatic with a number of words of purely Persian origin.

دهات < ده	<i>deh</i> village > <i>dehât</i>
باغات < باغ	<i>bâq</i> garden > <i>bâqât</i>

فرمایشات < farmâyes̄h order > farmâyes̄hât

ایل < il tribe > ilât

Words ending in the silent *he* and *-i* that take this plural infix *-j-* before the *-ât* suffix. The *he* may be either dropped or retained.

میوه < mive fruit > mivejât

کارخانه < kârkhâne factory > kârkhânejât

سبزی < sabzi greens > sabzijât

(c) The Arabic "broken" plural. A vast number of Arabic words forms the plural by a rearrangement of internal vowels. Fortunately for the student of modern Persian, few Arabic plurals are now in common use. In classical texts, however, Arabic words normally take their own Arabic plurals; the student's only recourse is the dictionary.

کتاب < ketâb book > kotob

طرف < taraf side > atrâf

مدرسه < madrase school > madâres

حقیقت < haqiqat truth > haqâyeq

فیلسوف < faylasuf philosopher >
falâsefe

(d) The Arabic "sound" plurals are of two types, "feminine" in *-ât* and "masculine" in *-in*, except for nouns ending in *-i*, which take the masculine plural *-un*.

انتخاب < entekhâb election >
entekhâbât

طبقه < tabaqe class > tabaqât

معلم < معلمین	<i>mo'alletm teacher ></i> <i>mo'allemin</i>
مامور < مامورین	<i>ma'mur agent > ma'murin</i>
انقلابی < انقلابیون	<i>engelâbi revolutionary ></i> <i>engelâbiun</i>
روحانی < روحانیون	<i>ruhâni cleric > ruhâniun</i>

¶ 33. *Pronominal possessives.* Pronominal possession is expressed either by the noun *mâl* "property" or by the demonstrative pronoun *ân* followed by the possessive *ezâfe* construction.

آن خانه مال آنهاست.	<i>ân khâne mâl-e ânhâ-st</i> That house is theirs.
اینها مال کیست؟	<i>inhâ mâl-e kist?</i> Whose are these?
آنها مال من است.	<i>ânhâ mâl-e man-ast</i> They are mine.
آنها مال پدر جواد است.	<i>ânhâ mâl-e pedar-e javâd-ast</i> They are Javad's father's.

Mâl tends to be used in modern Persian, whereas *ân* has fallen from normal usage. Note the ellipsis of the second copula in the examples below: in parallel clauses containing identical verbs, one verb may always be ellipsed.

خانه علی بزرگ است ولی آن (مال) جواد بزرگتر (است)	<i>khâne-ye ali bozorg-ast,</i> <i>vali ân-e (mâl-e) javâd</i> <i>bozorgtar(-ast) Ali's</i> house is big, but Javad's is bigger.
صدای من بلند است ولی آن (مال) مهدی بلندتر (است)	<i>sedâ-ye man boland-ast, vali</i> <i>ân-e (mâl-e) mehti boland-</i> <i>tar(-ast) My voice is</i> loud, but Mehti's is louder.

روزنامه‌های اصفهان خوب است ولی
آنهاى تهران بهتر

ruznâmehâ-ye esfahân khub-ast
vali ânhâ-ye tehrân behtar
The newspapers in Isphahan
are good, but those in Tehe-
ran are better.

Lesson Seven

¶ 34. *The present stem.* All simple verbs in Persian have, as has been seen (¶24), a past stem readily derivable from the infinitive. The present stem, however, cannot always be derived from the infinitive and must, therefore, be learned as a "principal part" of the verb.

(a) One of the few regularly predictable present stems is that of verbs whose infinitives end in *-idan*; the present stem of all such verbs is obtained by removing the *-id-* ending of the past stem.

رسیدن < رسید < رس	<i>rasidan</i> > <i>rasid-</i> > <i>ras-</i> to arrive, reach
خریدن < خرید < خر	<i>kharidan</i> > <i>kharid-</i> > <i>khar-</i> to buy
فهمیدن < فهمید < فهم	<i>fahmidan</i> > <i>fahmid-</i> > <i>fahm-</i> to understand

(b) Verbs whose past stems end in *-nd* drop the *-d-* to form the present stem.

ماندن < ماند < مان	<i>mândan</i> > <i>mând-</i> > <i>mân-</i> to remain
--------------------	---

خواندن < خواند < خوان *khândan > khând- > khân-*
to read

(c) Although there are important exceptions, generally verbs whose past stems end in *-kht-* change the *-kht-* to *-z-* to form the present stem.

دوختن < دوخت < دوز *dukhtan > dukht- > duz-*
to sew

ریختن < ریخت < ریز *rikhtan > rikht- > riz-*
to pour

¶ 35. *The present indicative.* The present indicative tense is formed by prefixing the stressed continuous marker *mi-* to the present stem and adding the following enclitic personal endings:

<i>-am</i> I	<i>-im</i> we
<i>-i</i> you	<i>-id</i> you
<i>-ad</i> he/she/it	<i>-and</i> they

Note that these are the same personal endings that are used with the past tense, with the exception of the third person singular. Note also that the continuous prefix may be joined orthographically or left separate, although when there is no orthographic "break" in the stem itself, attachment of the prefix often results in words "too long" to be read easily, as *میشینید*.

The present indicative conjugation of *gereftan* is:

میگیرم	<i>mi-gir am</i> I take, am taking
مگیری	<i>mi-gir-i</i> you take, are taking
میگیرد	<i>mi-qir-ad</i> he takes, is taking

میگیریم	<i>mi-gir-im</i>	we take, are taking
میگیرید	<i>mi-gir-id</i>	you take, are taking
میگیرند	<i>mi-gir-and</i>	they take, are taking

(a) The negative is formed by adding the negative prefix to the affirmative.

نمیگیرم	<i>ne-mi-giram</i>	I do not take, am not taking, &c.
نمیگیرید	<i>ne-mi-giri</i>	
نمیگیرند	<i>ne-mi-girad</i>	

(b) In compound verbs the continuous marker is prefixed to the verbal element, but the non-verbal element retains the stress in the affirmative. In the negative, the negative marker takes the primary stress.

پیدا میکند	<i>paydâ-mikonad</i>	he finds
پیدا نمیکند	<i>paydâ-né-mikonad</i>	he does not find
بزرگ میشوند	<i>bozôrg-mishavand</i>	they grow up
بزرگ نمی شوند	<i>bozôrg-né-mishavand</i>	they do not grow up



(c) Orthographic and phonetic changes.

(α) When the personal endings are added to stems ending in -aw-, the -w- ceases to be syllable-final and therefore changes to -v- throughout the conjugation.

میروم	<i>mi-ravam</i>	
میروی	<i>mi-ravi</i>	&c.

(β) With the addition of the personal endings to stems ending in vowels, a *-y-* is infixed before the first and third singular and third plural personal endings (those that begin with *-a-*) and a *hamze* is infixed before the second singular and the first and second person plural endings (those that begin with *-i-*).

میگویم	<i>mi-gu-y-am</i>	میگوئیم	<i>mi-gu-im</i>
میگوئی	<i>mi-gu-i</i>	میگوئید	<i>mi-gu-id</i>
میگوید	<i>mi-gu-y-ad</i>	میگویند	<i>mi-gu-y-and</i>
میآیم	<i>mi-â-y-am</i>	میآئیم	<i>mi-â-im</i>
میآئی	<i>mi-â-i</i>	میآئید	<i>mi-â-id</i>
میآید	<i>mi-â-y-ad</i>	میآیند	<i>mi-â-y-and</i>

(d) The Persian present indicative answers to the English simple present and present progressive.

من همیشه به آنجا میروم. I always go there.

من حالا به تهران میروم. I am going to Teheran now.

The present indicative also functions as the future in ordinary speech and prose-writing.

من فردا به تهران میروم. I'm going to Teheran tomorrow.

¶ 36. *Pronominal enclitics*. The pronominal enclitics, which are used as possessive pronouns, direct objects of verbs and complements of prepositions, are as follows:

<i>-am</i>	my, me	<i>-emân</i>	our, us
<i>-at, -et</i>	your, you	<i>-etân</i>	your, you

-ash, -esh his/her/its, -eshân their, them
him/her/it

(a) These enclitics are attached directly to words ending in consonants and -i.

کتابم	<i>ketâb-am</i>
کتابت	<i>ketâb-at, ketâb-et</i>
کتابش	<i>ketâb-ash, ketab-esh</i>
کتابمان	<i>ketâb-emân</i>
کتابتان	<i>ketâb-etân</i>
کتابشان	<i>ketâb-eshân</i>

The second and third person singular endings are commonly pronounced -et and -esh; the older pronunciations, -at and -ash, are now somewhat bookish.

(b) Following the "silent *he*" the singular enclitics infix *alef*; the plural enclitics do not require an infixed letter.

خانه ام	<i>khâne-am</i>
خانه ات	<i>khâne-at</i>
خانه اش	<i>khâne-ash</i>
خانه مان	<i>khâne-mân</i>
خانه تان	<i>khâne-tân</i>
خانه شان	<i>khâne-shân</i>

(c) Following -â and -u, a -y- is infixed before the pronominal enclitics.

کتا بهایم *ketâbhâ-y-am*

دانشجویش *dâneshju-y-esh*

(d) Uses of the enclitics.

(α) The enclitics are used as possessive pronouns. As such, there is no appreciable difference between the enclitics and the subject pronouns joined by the *ezâfe* (but see ¶37 below for one important restriction). The enclitics are never followed by the *ezâfe*.

کشور بزرگمان *keshvar-e bozorg-emân*
our great country

دخترهای کوچکش *dokhtarhâ-ye kuchek-esh*
his small daughters

Any noun modified by the possessive enclitics in the direct object position must be marked by *-râ*.

کشور بزرگمان را ندیدید. *keshvar-e bozorg-emân-râ*
na-didid You did not see
our great country.

دخترهای کوچکش را پیدا کرد. *dokhtarhâ-ye kuchek-esh-râ*
paydâ-kard He found his
small daughters.

(β) As direct objects, the enclitics may be added to the verb itself or to any other convenient word in the clause. In compound verbs, the enclitics are normally added to the non-verbal element, although they need not necessarily fall in this position. The direct object enclitics do not require the marker *-râ*.

ندیدمشان *na-didam-eshân*
I did not see them.

دوختندش *dukhtand-esh*
They sewed it.

= بازش میکردند *bâz-esh-mikardand* =
They were opening it.

باز میکردندش *bâz-mikardand-esh*
They were opening it.

Although the enclitics are most often used in modern writing as possessives, the usage as direct object will be encountered especially in classical quotation and in dialogue representing colloquial speech.

آنرا در جعبه گذاشتم. *ân-râ dar ja'be gozâshtam*
I put it in the box
(literary).

در جعبه‌اش گذاشتم. *dar ja'be-ash gozâshtam*
I put it in the box
(classical).

در جعبه گذاشتمش. *dar ja'be gozâshtam-esh*
I put it in the box
(colloquial).

Note that the addition of the first person singular enclitic to a third person singular past verb can result in confusion. In modern Persian, however, the direct object marker alleviates ambiguity.

جواد را زدم *javâd-râ zadam*
I hit Javad.

but = جواد زدم *javâd zad-am* =

جواد زد مرا *javâd zad ma-râ*
Javad hit me.

(γ) Prepositions that normally take their complements through the *ezâfe* drop the *ezâfe*-vowel with enclitic complements.

= درباره او *darbâre-ye u* =

درباره اش	<i>darbâre-ash</i> concerning him
= برای من	<i>barâ-ye man</i> =
برایم	<i>barâ-yam</i> for me

In literary Persian the enclitics do not serve as complements of the prepositions *be*, *az* or *bâ*.

¶ 37. *Reflexive pronouns*. No subject pronoun, expressed or implicit, may be repeated as a possessive or as direct object within the clause in which it functions as subject. The enclitic pronouns, however, may serve as possessives even when they are the same person and number as the subject of the verb. Thus, "*ketâb-am-râ didam*" ("I saw my book") is a valid sentence. In this example the construction "*ketâb-e man*" could not have replaced *ketâb-am* because the pronoun *man* is the implicit subject of the verb *didam*.

In the third persons singular and plural, the repetition of the subject pronoun implies a change of person, whereas the enclitic pronoun is ambiguous as to its reference and may refer either to the subject or to another third person.

اکبر کتاب او را برداشت.	Akbar took his (someone else's) book.
اکبر کتابش را برداشت.	Akbar took his (either his own or someone else's) book.
بچه‌های آنها را پیدا کردند.	They found their (some other people's) children.
بچه‌هایشان را پیدا کردند.	They found their (either their own or some other people's) children.

The true reflexive pronoun is **خود** *khod*, which has no person or number inherent in itself but takes its person and number from the subject of the verb of the clause in which it occurs. It can thus signify any person or number.

پسر خود را دیدم. I saw my (own) son.

پسر خود را دیدید. You saw your (own) son.

پسر خود را دید. He saw his (own) son.

هرکس در خانه خود سلطان است. *har kas dar khâne-ye khod soltân-ast* Everyone is a sultan in his own home ("every man's home is his castle").

Khod is intensified as a reflexive by the addition of the enclitic pronominal endings and as such may also function as an independent reflexive pronoun.

خودم را در آئینه دیدم. I saw *myself* in the mirror.

خودتان را در آئینه دیدید. You saw *yourself* in the mirror.

خودشان را در آئینه دیدند. They saw *themselves* in the mirror.

In the above examples, the enclitic pronominals are not absolutely necessary but tend to be added, especially in modern literary style.

As a possessive pronoun, *khod* always tends to impart a strong reflexive sense, especially when intensified by the enclitics, as opposed to the simple enclitics.

کتابم را برداشتم. I took my book.

کتاب خودم را برداشتم. I took my own book (and nobody else's).

Lesson Eight

¶ 38. *Cardinal numbers.* The cardinal numbers from one to nineteen are as follows. Numerals are written, as in English, from left to right.

یک	۱	yek	one
دو	۲	do	two
سه	۳	se	three
چهار	۴	chahâr	four
پنج	۵	panj	five
شش	۶	shesh	six
هفت	۷	haft	seven
هشت	۸	hasht	eight
نه	۹	noh	nine
ده	۱۰	dah	ten
یازده	۱۱	yâzdah	eleven
دوازده	۱۲	davâzdah	twelve

سیزده	۱۳	<i>sizdah</i>	thirteen
چهارده	۱۴	<i>chahârdah</i>	fourteen
پانزده	۱۵	<i>pânzdah</i>	fifteen
شانزده	۱۶	<i>shânzdah</i>	sixteen
هفده	۱۷	<i>hivdah</i>	seventeen
هجده	۱۸	<i>hizdah</i>	eighteen
نوزده	۱۹	<i>nuzdah</i>	nineteen

Note the two forms of the numerals 4 and 5. Note the dissimilarity between the spelling and pronunciation of 17 and 18.

The tens are as follows:

بیست	۲۰	<i>bist</i>	twenty
سی	۳۰	<i>si</i>	thirty
چهل	۴۰	<i>chehel</i>	forty
پنجاه	۵۰	<i>panjâh</i>	fifty
شصت	۶۰	<i>shast</i>	sixty
هفتاد	۷۰	<i>haftâd</i>	seventy
هشتاد	۸۰	<i>hashtâd</i>	eighty
نود	۹۰	<i>navad</i>	ninety

Numbers from twenty on are compounded with the tens and contain the enclitic conjunction, which must be read as enclitic -o, never as va-.

بیست و یک	۲۱	<i>bist-o yek</i>	twenty-one
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بیست و دو	۲۲	<i>bist-o do</i>	twenty-two
بیست و سه	۲۳	<i>bist-o se</i>	twenty-three, &c.

The hundreds are similarly compounded with the enclitic conjunction. The only irregularly-formed hundreds are 200, 300 and 500. There are no irregularly-formed thousands.

صد	۱۰۰	<i>sad</i>	one hundred
دویست	۲۰۰	<i>devist</i>	two hundred
سیصد	۳۰۰	<i>sisad</i>	three hundred
چهارصد	۴۰۰	<i>chahârsad</i>	four hundred
پانصد	۵۰۰	<i>pânsad</i>	five hundred
ششصد	۶۰۰	<i>sheshsad</i>	six hundred
هفتصد	۷۰۰	<i>haftsad</i>	seven hundred
هشتصد	۸۰۰	<i>hashtsad</i>	eight hundred
نهمصد	۹۰۰	<i>nohsad</i>	nine hundred
هزار	۱۰۰۰	<i>hezâr</i>	thousand
دو هزار	۲۰۰۰	<i>dohezâr</i>	two thousand
سه هزار	۳۰۰۰	<i>sehezâr</i>	three thousand
چهار هزار	۴۰۰۰	<i>chahârhezâr</i>	&c.

(a) Numbers are *invariably* followed by the *singular*.

دو کتاب	<i>do ketâb</i>	two books
سی و شش خانه	<i>si-o shesh khâne</i>	thirty-six houses
چهار برادر	<i>chahâr barâdar</i>	four brothers

Idiomatically, however, numbers are followed by a "counting word," the most common of which are *tâ* and *dâne*, which are again followed by the singular.

چهار تا برادر دارم. *chahâr tâ barâdar dâram*
I have four brothers.

دو دانه پسته خوردم. *do dâne peste khordam*
I ate two nuts.

سی و شش تا خانه فروخت. *si-o shesh tâ khâne forukht*
He sold thirty-six houses.

Although elaborate lists of specific counting words for a variety of items exist, they are replaced informally by one of the above. An additional counting word in common use by merchants is *adad*.

سه عدد قالیچه اصفهانی *se adad qâliche-ye esfahâni*
three Isphahan carpets

People are generally counted with the word *nafar*.

شش نفر ایرانی *shesh nafar irâni*
six Iranians

Similarly, all words that indicate weights and measures or that can be construed as counting words follow the number in the singular and are followed by the thing counted in the singular without the *ezâfe*.

دو کیلو گوشت *do kilu gusht*
two kilos of meat

چهار لیتر شیر *chahâr litr shir*
four liters of milk

یک بطری شیر *yek botri shir*
one bottle of milk

سه متر پارچه *se metr pârche*
three meters of cloth

یک فنجان قهوه	<i>yek fenjân qahve</i> one cup of coffee
پنج استکان چای	<i>panj estekân chây</i> five glasses of tea
دو دست لباس	<i>do dast lebâs</i> two suits of clothing
سه جفت کفش	<i>se joft kafsh</i> three pairs of shoes
یک لنگه کفش	<i>yek lenge kafsh</i> one shoe (one of a pair)

(b) For "twice, three times," the word *barâbar* is used.

قیمت این دو برابر قیمت آن است.	<i>gaymat-e in do barâbar-e gay-</i> <i>mat-e ân-ast</i> This costs twice as much as that.
قیمتهای امسال سه برابر قیمت‌های پارسال است.	<i>gaymathâ-ye emsâl se barâbar-e</i> <i>gaymathâ-ye pârsâl-ast</i> The prices this year are three times what they were last year.

¶ 39. *Ordinal numbers.* The ordinal numbers are formed by suffixing *-om* to the cardinal numbers. The ordinals are treated as regular adjectives and follow the noun they modify with the *ezâfe*. Note that "first" is commonly *avval* or less commonly *nakhost*; the form *yekom* appears only in subsequent compounds.

روز اول ماه	<i>ruz-e avval-e mâh</i> the first day of the month
بیست و یکم ماه	<i>bistoyekom-e mâh</i> the 21st of the month
شماره صد و سی و یکم این مجله	<i>shomâre-ye sad-o si-o</i> <i>yekom-e in majalle</i> the 131st issue of this magazine

(a) Of the ordinals, only *dovvom* "second" and *sevvom* "third" are irregularly formed. There is no abbreviation in Persian for the ordinals corresponding to "1st, 2nd, 3rd," etc.

(b) The ordinals also add the adjectival suffix *-in*, in which case they precede the noun they modify without *ezâfe*.

= دفعه اول *daf'e-ye avval* =

اولین دفعه *avvalin daf'e*
the first time

= بار نخست *bâr-e nakhost* =

نخستین بار *nakhostin bâr*
the first time

= روز پنجم ماه *ruz-e panjom-e mâh* =

پنجمین روز ماه *panjomin ruz-e mâh*
the fifth day of the month

(c) In addition to the Persian numerals, the following Arabic ordinals should also be learned, especially in the adverbial form, as they are of frequent occurrence.

اول	<i>avval</i>	first	اولا	<i>avvalan</i>	firstly
ثانی	<i>sâni</i>	second	ثانیا	<i>sânian</i>	secondly
ثالث	<i>sâles</i>	third	ثالثا	<i>sâlesan</i>	thirdly
رابع	<i>râbe'</i>	fourth	رابعا	<i>râbe'an</i>	fourthly

¶ 40. Other numerical expressions.

(a) *Chand* followed by the singular (or by a counting word followed by the singular) renders "how many" for

countables and "how much" for time.

چند برادر دارید؟	<i>chand barâdar dârid?</i> How many brothers have you?
چند سال در ایران بود؟	<i>chand sâl dar irân bud?</i> How many years was he in Iran?
چند بار به تهران رفته‌اید؟	<i>chand bâr be tehrân rafte-id?</i> How many times have you gone to Teheran?
چند وقت آنجا بودید؟	<i>chand vaqt ânjâ budid?</i> How long were you there?

(α) The interrogative ordinal is *chandom* or the adjectival *chandomin*.

امروز چندم ماه است؟	<i>emruz chandom-e mâh-ast?</i> What day of the month is it today?
نمیدانم برای چندمین دفعه آمده‌ام.	<i>ne-midânam barâ-ye chandomin daf'e âmade-am</i> I've come for the I-don't-know how-manyeth time.
ناصرالدین شاه چندمین پادشاه سلسله قاجاریه بوده است؟	<i>nâseroddin-shâh chandomin pâdshâh-e selsele-ye qâ-jâriye bude-ast?</i> Of the Qajar dynasty, what number was Nasseroddin Shah?

(β) For asking the day of the week, note the following idiom:

امروز چندشنبه است؟	<i>emruz chandshambe-ast?</i> What day of the week is it?
امروز سه‌شنبه است.	<i>emruz seshambe-ast</i> Today is Tuesday.

(b) For measurable quantities, *cheqadr* followed directly by the noun without *ezāfe* renders "how much?".

چقدر شکر میخرید؟

cheqadr shekar mi-kharid?
How much sugar are you
buying?

بهمن چقدر شراب خورده است؟

bahman cheqadr sharâb khorde-
ast? How much wine has
Bahman drunk?

(c) *Chand* and *yek-chand* followed by the singular (or by a counting word + the singular) give "several", "a few".

چند تا خواهر دارم.

chand tâ khâhar dâram
I have several sisters.

یکچند سال گذشت.

yek-chand sâl gozasht
A few years passed.

(d) *Qadr-i* "some" and *kam-i* "a little" are followed by the noun without the *ezâfe*.

در نمکدان قدری نمک هست.

dar namakdân qadr-i namak
hast There is some salt in
the saltcellar.

در چاه کمی آب بود.

dar châh kam-i âb bud There
was a little water in the
well.

(e) None of the above expressions is construed as specific unless modified by a demonstrative adjective or by a possessive.

امروز آن چند تا کتاب را میخوانم.

emruz ân chand tâ ketâb-râ
mi-khânam I'll read those
few books today.

همسایگان قدری از شکر ما را گرفتند.

hamsâyegân qadr-i az shekar-e
mâ-râ gereftand The neigh-
bors took a little of our
sugar.

کمی وقتتان را میگیرم.

kam-i vaqt-etân-râ mi-giram
I'll take a little of your
time.

(f) English indefinite numerical expressions like "two or three," "four or five" are expressed in Persian by the two numerals together.

دو سه نفر	<i>do se nafar</i> two or three people
پنج شش سال	<i>panj shesh sâl</i> five or six years

(g) "More than" is idiomatically expressed by the numerical expression followed by *bishtar*; "less than" is expressed by the numerical expression followed by *kamtar*.

هفت هشت تا پیراهن بیشتر ندارم.	<i>haft hasht tâ pirâhan bish-tar na-dâram</i> I don't have more than 7 or 8 shirts.
سه هفته بیشتر نماندند.	<i>se hafte bishtar na-mândand</i> They didn't stay more than three weeks.
چهار نفر کمتر آنجا بودند.	<i>chahâr nafar kamtar ânjâ budand</i> There were less than four people there.

Notice, however, the following:

این دفعه کمتر از دو قاشق شکر ریختم.	<i>in daf'e kamtar az do qâshoq shekar rikhtam</i> This time I put in less than two spoons of sugar.
این دفعه دو قاشق شکر کمتر ریختم.	<i>in daf'e do qâshoq shekar kamtar rikhtam</i> This time I put in two spoons of sugar less.
کمتر از صد تومان به من داد.	<i>kamtâr az sad tomân be man dâd</i> He gave me less than a hundred tomans.
به من صد تومان کم داد.	<i>be man sad tomân kam dâd</i> He gave me a hundred tomans too little.

به من صد تومان کمتر داد. *be man sad tomân kamtar dâd*
He gave me a hundred tomans
less.

(h) "Per" is expressed by the non-specific state.

سالی دو دفعه	<i>sâl-i do daf'e</i> twice a year
هفته‌ای پنج بار	<i>hafte-i panj bâr</i> five times a week
نفری سه تا	<i>nafar-i se tâ</i> three per person

Lesson Nine

¶ 41. *The remote past absolute tense.*

(a) The remote past absolute tense, corresponding generally to the English past perfect, is formed from the past participle followed by the past absolute tense of *budan*. In the positive, stress falls on the last syllable of the participle.

رفته بودم	<i>rafte-budam</i>	I had gone
رفته بودی	<i>rafte-budi</i>	you had gone
رفته بود	<i>rafte-bud</i>	he had gone
رفته بودیم	<i>rafte-budim</i>	we had gone
رفته بودید	<i>rafte-budid</i>	you had gone
رفته بودند	<i>rafte-budand</i>	they had gone

The negative is formed by prefixing *na-* to the participle.

نرفته بودم	<i>na-rafte-budam</i>	I had not gone
نرفته بودی	<i>na-rafte-budi</i>	you had not gone
نرفته بود	<i>na-rafte-bud</i>	he had not gone

(b) Uses of the remote past absolute.

(α) For any remote action or state, although no great amount of time need have elapsed. This usage often renders the sense of the English "already", which has no exact Persian equivalent.

چند دفعه اورا دیده بودیم . *chand daf'e u-râ dide-budim*
We had (already) seen him
several times.

اطاقشان را رنگ کرده بودند . *otâq-eshân-râ rang-karde-*
budand They had (already)
painted their room.

دیروز چه گفته بودید ؟ *diruz che gofte-budid?*
What did you say yesterday?

(β) For the anterior of two contrasted actions or states in the past.

دیروز شما اورا دیدید ولی ما *diruz shomâ u-râ didid, vali*
پریروز هم اورا دیده بودیم . *mâ pariruz-ham u-râ dide-*
budim You saw her yester-
day, but we had (already)
seen her the day before
yesterday.

When the more remote action or state has already been completed before the inception of the second or less remote, the second verb follows the first and is introduced by *ke* "when".

من رفته بودم که شما آمدید . *man rafte-budam ke shomâ*
âmadid I had already gone
when you came.

هنوز وارد اطاق نشده بودیم که *hanuz vâred-e otâq na-shode-*
آنها را دیدیم . *budim ke ânâ-râ didim*
We had not yet (had scarce-
ly) entered the room when
we saw them.

(c) The remote past continuous is formed by prefixing the continuous marker to the participle. It is used for remote or contrasted acts habitual or continuous and is practically limited in usage to stilted prose.

قبل از آنوقت در جای دیگری Prior to that time they had
زندگی میکرده بودند. been living in another place.

¶ 42. *The remote past narrative tense.*

(a) The remote past narrative tense, formed from the past participle and the past narrative of *budan*, is used as the remote past absolute for contrast or remoteness but in the situations of historical veracity and relevance wherein the simple past narrative is used.

در آنوقت به سی سالگی نرسیده *dar ân vaqt be sisâlegi*
بوده است. *na-raside-bude-ast*
At that time he had not
yet reached the age of
thirty.

(b) The remote past narrative continuous, formed by prefixing the continuous marker to the past participle, is similarly used but for habitual or continuous actions or states.

قبل از آن شاهزادگان دور از پایتخت *qabl az ân shâhzâdegân dūr*
زندگی میکرده بوده‌اند. *az pâytakht zendegi-mi-*
karde-bude-and Prior to
that, the princes had been
living far from the capi-
tal.

¶ 43. *The future tense.*

(a) The future tense is a compound tense formed from the present tense of *khâstan*, without the *mi-* prefix, followed by the short infinitive (= past stem). In the affirmative stress falls on the last syllable of the short infinitive.

خواهم گفت	<i>khâham-góft</i>	I shall say
خواهی گفت	<i>khâhi-góft</i>	you will say
خواهد گفت	<i>khâhad-góft</i>	he will say
خواهیم گفت	<i>khâhim-góft</i>	we shall say
خواهید گفت	<i>khâhid-góft</i>	you will say
خواهند گفت	<i>khâhand-góft</i>	they will say

(b) The auxillary conjugation of *khâstan* intervenes between the non-verbal element and the verbal element of compound verbs. In the affirmative, stress remains on the final syllable of the non-verbal element.

بر خواهم گشت	<i>bâr-khâham-gasht</i>	I shall return
بر خواهی گشت	<i>bâr-khâhi-gasht</i>	you will return
بر خواهد گشت	<i>bâr-khâhad-gasht</i>	he will return

(c) The negative future is formed by prefixing *na-* to the conjugated auxillary.

نخواهم گفت	<i>nâ-khâham-goft</i>	I shall not say
بر نخواهید گشت	<i>bâr-nâ-khâhid-gasht</i>	you will not return
بزرگ نخواهند شد	<i>bozòrg-nâ-khâhand-shod</i>	they will not grow up

¶ 44. *The descriptive absolute.* Sentences in literary Persian are commonly characterized by a high degree of complexity (subordination and co-ordination) and length. In order to relieve the monotony of a number of finite verbs connected by conjunctions, the "descriptive absolute" is used in sentences that contain more than one or two parallel verbs. Identical to the past participle, the descriptive absolute shows neither person nor tense but takes its logical tense from the finite verb at the end of the sentence. When the subject of both the descriptive absolute and the main verb is the same, that subject is normally expressed before the descriptive absolute. If the subject of the descriptive absolute is pronominal and different from the subject of the main verb, the pronoun must be expressed. The descriptive absolute is often followed by the co-ordinating conjunction, but in such usage it is identical in meaning to the same construction without the conjunction.

— حسین وارد اتاق شده گفت که *hosayn vâred-e otâq shode, goft ke Hossein, having come into the room, said...*

او وارد اتاق شده همه رفتند. *u vâred-e otâq shode, hame raftand* When he came into the room, everybody left.

بارهای خودمان را بسته براه افتادیم. *bârhâ-ye khod-emân-râ baste, be râh oftâdim* Having tied up our loads, we set out.

فردا به شهر رفته دوستانم را خواهم دید. *fardâ be shahr rafte, dustân-am-râ khâham-did* Tomorrow I'll go to town and see my friends.

Lesson Ten

¶ 45. *Relative clauses.* As in English, there are two types of relative clause in Persian, the selective, determinate or *restrictive* and the purely descriptive or *non-restrictive*, both of which are introduced by the relative pronoun *ke*, which is never stressed.

(a) The restrictive relative clause restricts the antecedent and therefore makes it specific. The antecedent of the relative clause is indicated by adding an enclitic *-i* (orthographically identical to the indefinite enclitic) either to the noun itself or, in the case of a modified noun, to the end of the adjectival *ezâfe* construction. When *ke* follows immediately the restrictive *-i*, it should be thought of as an enclitic and read as such, *without stress and without pause*.

(α) When *ke* functions as the subject of the subordinate clause, the subordinate verb agrees in number with the antecedent of *ke*. When relative clauses are internal (i.e., followed by the main verb), they are read in an *absolute monotone* but with a high, rising pitch on

the final syllable of the clause, followed by pause.
Non-internal relative clauses have no special intonation.

پسری که آمد ایرانی است.	<i>pesar-i-ke âmad†, irâni-ast</i> The boy who came is Iranian.
دخترهایی که دیروز شما را دیدند به من گفتند.	<i>dokhtarhâ-i-ke diruz shomâ-râ</i> <i>didand†, be man goftand</i> The girls who saw you yes- terday told me.

(β) When the relative *ke* functions as other than the subject of the subordinate clause, its proper grammatical position must be filled by a pronoun agreeing in number and person with the antecedent. When direct object of the subordinate verb, the pronoun does not always occur; when complement of a preposition or possessive, the pronoun *must* occur.

مردانی که با آنها به تهران رفتم همانجا ماندند.	<i>mardân-i-ke bâ ânhâ be tehrân</i> <i>raftam†, hamânjâ ماندند</i> The men with <u>whom</u> I went to Teheran stayed there.
زنی که دخترش مریض است به دارو خانه رفته است.	<i>zan-i-ke dokhtar-esh mariz-</i> <i>ast†, be dârukhâne rafte-</i> <i>ast</i> The woman <u>whose</u> daugh- ter is ill has gone to the pharmacy.

(γ) Nouns restricted by possessive pronouns or pronominal enclitics do not take the restrictive *-i* marker. To differentiate between restrictive and non-restrictive clauses, the demonstrative adjective is often used to denote the restrictive clause.

آن دخترم که دیروز در شهر دیدش به تهران رفته است.	<i>ân dokhtar-am-ke diruz dar</i> <i>shahr didid-esht†, be teh-</i> <i>rân rafte-ast</i> That daugh-
---	--

ter of mine whom you saw
yesterday in town has gone
to Teheran.

(δ) The restrictive marker is also omitted from nouns
already ending in *-i*.

او اولین مرد عینکی بود که من
دیده بودم . *u avvalin mard-e aynaki bud
ke man dide-budam* He was
the first bespectacled man
that I had ever seen.

(ε) Note that when the antecedent of *ke* functions as
direct object of the main verb, it must be marked by the
direct object marker, which is placed between the re-
strictive *-i* and *ke*.

پسری را که آمد دیدم . *pesar-i-râ-ke âmad†, didam*
I saw the boy who came.
دخترهایی را که دیروز شما را دیدند
دیده‌ام . *dokhtarhâ-i-râ-ke diruz shomâ-
râ didand†, dide-am*
I have seen the girls who
saw you yesterday.

In less formal and less careful writing, however, the
direct object marker often "spills out" of the clause
in which it properly belongs. Thus, if the antecedent
of *ke* is a direct object in any clause, main or subor-
dinate, it will usually be marked with *-ra*.

دخترهایی را که دیروز دیدم امروز
رفتند . *dokhtarhâ-i-râ-ke diruz
didam†, emruz raftand*
The girls I saw yesterday
left today.
روزی را که میخواهم ماجرایش را برایتان
تعریف کنم یک روز عادی وسط
هفته بود . *ruz-i-râ-ke mi-khâham mâjarâ-
yesh-râ barâ-yetân ta'rif-
konam†, yek ruz-e âdi-e
vasat-e hafte bud*
The day whose adventure I

want to recount for you was
an ordinary day in the mid-
dle of the week.

(٤) Since the relative pronoun *ke* demands the addition of restrictive *-i* in restrictive constructions, the indefinite enclitic cannot appear. The adjective *yek* must then be used to denote "one" or "a" (cf. §21d).

یک روزی را در بیابان گذراندیم که هرگز آنرا فراموش نخواهم کرد.	<i>yek ruz-i-râ dar biâbân goza- rândim ke hargez ân-râ fa- râmush na-khâham-kard</i> We spent a day in the desert that I will never forget.
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Similarly, nouns already restricted by the possessive *ezâfe* may not carry the restrictive *-i*. For indetermination in such constructions, *yek* is used.

یکی از کتابهای برادر مرا که خودم خوانده بودم به بهزاد قرض دادم.	<i>yek-i az ketâbhâ-ye barâdar- am-râ-ke khod-am khânde- budam†, be behzâd garz- dâdam</i> I loaned Behzad one of my brother's books that I myself had already read.
---	--

(b) The non-restrictive relative clause is also introduced by *ke* and must, like any relative clause, contain a pronominal referent when *ke* functions as other than subject or direct object of the subordinate verb. Unlike the restrictive clause, the antecedent of *ke* is not indicated by the restrictive *-i*. Compare and contrast the following:

احمد که دیروز آمد الان اینجا است.	<i>ahmad, ke diruz âmad, al'ân injâst</i> Ahmad, who came yes- terday, is here now.
احمدی که دیروز آمد الان اینجا است.	<i>ahmad-i-ke diruz âmad†, al'ân injâst</i> The Ahmad who came yesterday is here now.

آنها که نبودند چه میدانند؟ *ânhâ, ke na-budand, che mi-dânand?* What do they, who weren't there, know about it?

آنهايي که نبودند چه میدانند؟ *ânhâ-i-ke nabudand†, che mi-dânand?* What do those people who weren't there know about it?

¶ 46. *Resumptive sentence construction.* A common type of sentence in Persian is the resumptive sentence, wherein a topic which is not the subject of the main verb is introduced as subject of the sentence; the predicate of the sentence then affords some information about that subject. Since the sentence-subject of the resumptive construction is not the subject of the main verb, the sentence-subject must be referred to pronominally in its proper grammatical position in the predicate. Either the independent or the enclitic pronouns may be used for this purpose.

آن زنی که درباره‌اش صحبت میکردیم
اتفاقاً همین امروز از خانه‌اش رد
شدم. *ân zan-i-ke darbâre-ash sohbat-mikardim†, | ettefâqan hamin emruz az khâne-ash radd-shodam* Just today I happened to pass by the house of that woman we were talking about.

آن قالیچه فکر نمیکنید قیمتش کمی
زیاد است *ân gâliche | fekr-ne-mikonid gaymat-esh kam-i ziâd-ast?* Don't you think the price of that carpet is a bit too much?

The two examples would translate literally, "That woman we were talking about, I happened to pass by her house today" and, "That carpet, don't you think its price is a bit too much?"

¶ 47. *The imperative.*

(a) The singular imperative of simple verbs is formed by prefixing *be-* to the present stem.

بگیر *be-gir* Take it!

بدان *be-dân* Know!

(α) When followed in the next syllable by *-o-*, *-u-*, or *-aw*, the imperative prefix *be-* may undergo a euphonic harmonization to *bo-*.

بگو *bo-gu* Say something!

برو *bo-raw* Go away!

(β) When followed by a verbal stem beginning with a vowel, a *-y-* is infixed and the imperative prefix changes to *bi-*

بیا *bi-â* Come!

بیانداز، بینداز *bi-andâz* Throw it away!

بیافت، بیفت *bi-oft* Fall down!

(b) The plural imperative is formed by adding the second person plural ending *-id* to the singular imperative.

بگیرید *be-gir-id* Take it!

بگوئید *bo-gu-id* Say something!

بیاندازید، بیندازید *bi-apdâz-id* Throw it away!

(c) Most compound verbs in the imperative drop the *be-* prefix.

گم شو *gom-shaw* Get lost!

درو باز کنيد *dar-râ bâz-konid*
Open the door!

(d) The negative imperative is formed by prefixing the negative *na-* to the verbal stem, replacing the *be-* of the affirmative. The negative prefix always receives primary stress, even in compound verbs. Before stems beginning with vowels, a *-y-* is infixed.

نرو *nâ-raw* Don't go!
در نيايد *dâr-nâ-y-âid* Don't come in!
باين زودي تشریف نبريد. *be in zudi tashrîf-nâ-barid*
Please don't leave so early!

(e) When the first syllable of the present stem is an open syllable and contains either *-e-* or *-o-*, that vowel is normally contracted with the addition of the imperative prefixes *be-/bo-* or *na-*.

بنشين *be-neshin > bēnshin*
Sit down!
ننشين *na-neshin > nānshin*
Don't sit down!
بگذاريد *bo-gozârid > bôgzârid*
Put it down!

-a-, however, does not contract.

ببريد *be-barid* Carry!
نبريد *na-barid* Don't carry it!

(f) Exceptions.

(α) The imperative of *budan* does not take the *be-* prefix.

همینجا باش *haminjâ bâsh*
Stay ("be") right here!

بدبین نباشید، خوش باشید.	<i>badbin na-bâshid, khosh-bâshid</i> Don't be pessimistic, be happy!
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(β) The imperative of *dâshtan* is formed from the past participle and the imperative of *budan*.

اینرا داشته باش.	<i>in-râ dâshte-bâsh</i> Hold this!
این نکته را در نظر داشته باشید.	<i>in نکته-râ dar nazar dâshte-bâshid</i> Keep this point in mind.

¶ 48. *Impersonal constructions.*

(a) *Khosh- âmadan*. This impersonal construction is equivalent to the English "to like"; however, the subject of the English verb is expressed in Persian as a pronominal enclitic after *khosh-*, and the object of the English verb is the complement of the preposition *az*. The verb *âmadan* is invariably impersonal in the third person singular in all tenses.

از آن خوش می‌آید.	<i>az ân khosh-am mi-âyard</i> I like it.
از آن خوش نی‌آمد.	<i>az ân khosh-am nay-âmad</i> I didn't like it.
از کار شما خوشش نمی‌آید.	<i>az kâr-e shomâ khosh-esh ne-miâyard</i> He doesn't like your work.
از چنان اشخاصی خوششان نخواهد آمد.	<i>az chonân ashkhâs-i khosh-eshân na-khâhad-âmad</i> They will not like such people.

A parallel construction is *bad- âmadan* "not to like, to be displeased by."

از این غذا بدم می‌آید.	<i>az in qazâ bad-am mi-âyad</i> I don't like this food.
از آنجا بدمان نیامد.	<i>az ânjâ bad-emân nay-âmad</i> We were not displeased by that place.

When the "logical" (or English) subject of such impersonals is other than pronominal, the resumptive sentence construction (see ¶46) is used.

بِهَزَاد از تِهْران خوش نمی‌آید.	<i>behzâd, az tehrân khosh-esh ne-miâyad</i> Behzad doesn't like Teheran.
پیرزنهای ده از او بدشان می‌آمد.	<i>pirzanhâ-ye deh, az u bad- eshân mi-âmad</i> The old wo- men of the village didn't like her.

(b) *Khâb- âmadan* "to be (get) sleepy" and *khâb- bordan* "to fall asleep" are parallel constructions to *khosh- âmadan*.

خوابم آمده‌است.	<i>khâb-am âmade-ast</i> I've gotten sleepy.
بچه‌ها خوابشان می‌آید.	<i>bachchehâ, khâb-eshân mi-âyad</i> The children are getting sleepy.
خوابم برد.	<i>khâb-am bord</i> I fell asleep.
علی خوابش برده‌است.	<i>ali, khâb-esh borde-ast</i> Ali has fallen asleep.

(c) Another common impersonal construction is *khosh- gozashtan be* "to have a good time." The Persian verb is invariably in the third-person singular, and the English subject follows the preposition *be*.

بمن خیلی خوش گذشت .	<i>be man khayli khosh-gozasht</i> I had a very good time.
بشما خوش نخواهد گذشت .	<i>be shomâ khosh na-khâhad-gozasht</i> You won't have a good time.
در پاریس به همایون و داریوش خوش میگذرد؟	<i>dar pâris be homâyun-o dâryush khosh-migozarad?</i> Are Homayoun and Daryush having a good time in Paris?

Lesson Eleven

¶ 49. *The present subjunctive.*

(a) The present subjunctive mood of simple verbs is formed like the present indicative except that the indicative marker *mi-* is replaced by the prefix *be-/bo-*, which follows the euphonic rules given in ¶47aαβ and ¶47e.

بگیرم	<i>be-giram</i>	I may take
بدانی	<i>be-dâni</i>	you may know
بگشاید	<i>bo-gshâyad</i>	he may open
بگوئیم	<i>bo-guim</i>	we may say
بیآید	<i>bi-âid</i>	you may come
بیافتند، بیفتند	<i>bi-oftand</i>	they may fall

(b) The present subjunctive of most compound verbs is characterized by the lack of any prefix whatsoever on the verbal element. Stress remains on the final syllable of the non-verbal element.

بزرگ شود	<i>bozorg-shavad</i>	he may grow up
در روند	<i>dar-ravand</i>	they may run away

Influenced by modern colloquial, where it regularly appears, the subjunctive prefix may be found on compound verbs in less formal writing. The prefix regularly appears when the compound has been "split" by some other word, adjective, indefinite enclitic, &c. and with most compounds containing *zadan*.

بزرگ بشود	<i>bozorg be-shavad</i> he may grow up
آن کار را بکنم	<i>ân kâr-râ bo-konam</i> I may do it.
حرفی بزنم	<i>harf-i be-zanam</i> I may say a word.

(c) The negative present subjunctive is formed by replacing *be-* with the prefix *na-*. The euphonic rules given in ¶47d,e apply. The negative prefix takes primary stress in compound verbs, leaving secondary stress on the non-verbal element.

نگیرم	<i>na-giram</i>	I may not take
نگشائی	<i>na-gshâi</i>	you may not open
نگوید	<i>na-guyad</i>	he may not say
نیائیم	<i>na-y-âim</i>	we may not come
نیافتید، نیفتید	<i>na-y-oftid</i>	you may not fall
در نروند	<i>dâr nâ-ravand</i>	they may not run off

(d) Exceptions:

(α) As in the imperative, *budan* does not take the subjunctive prefix.

باشم	<i>bâsham</i>	I may be
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باشی *bâshi* you may be, &c.

(β) As in the imperative, *dâshtan* does not form its subjunctive regularly. Instead, the present subjunctive of this verb is formed from the past participle with the present subjunctive of *budan*.

داشته باشم *dâshte-bâsham* I may have

نداشته باشی *na-dâshte-bâshi* you may not have

¶ 50. *Uses of the present subjunctive.* The subjunctive mood is used:

(a) after the impersonal verbs *bâyad* "must, should, have to," and *shâyad* "may, might, perhaps."

باید بروم *bâyad be-ravam*
I must go, I have to go

نباید بگوئید *na-bâyad be-guid*
you mustn't say

شاید بگویم *shâyad be-guyam*
we may perhaps say

شاید نیایند *shâyad nay-âyand*
they may not come,
perhaps they won't come

(b) as a dependent complement of the independent verbs *khâstan* "to want" and *tavânestan* "to be able."

میخواهم بروم *mi-khâham be-ravam*
I want to go.

میخواستم بروم *mi-khâstam be-ravam*
I wanted to go.

نمیتوانید او را ببینید *ne-mitavânid u-râ be-binid*
You can't see him.

چرا نتوانستید او را ببینید؟	<i>chéra na-tavânestid u-râ be-binid? Why weren't you able to see him?</i>
نخواهند توانست او را ببینند	<i>na-khâhand-tavânest u-râ be-binand They will not be able to see him.</i>

Note that direct and indirect objects of the dependent verb usually follow the independent verb.

میخواست آنها را به من بدهد.	<i>mi-khâst ânhâ-râ be man be-dehad He wanted to give them to me.</i>
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(c) as a jussive in all persons.

برویم.	Let's go.
همانطور که هست، باشد.	Let it be just as it is.
خدا بیامرزددش.	May God have mercy on him.
خدا نکند.	God forbid (may God not do it).

(α) The jussive usage does not convey the meaning of English "may" and "let" in the sense of "allowing" and "permitting" where there is a change in subject between the main verb and the complementary verb. In such constructions the auxillary verb *gozâshtan* is used followed by the present subjunctive.

نگذاشتم دررود.	I didn't let it get away.
میگذارید ما برویم؟	Will you let us go?
نگذارید او آن حرفها را بشنود.	Don't let him hear those words.

Compare this last example with the jussive usage:

آن حرفها را نشنود.	May he not hear those words.
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(β) In the strict sense of permission, *ejâze-dâdan* is used with the subjunctive.

- | | |
|------------------------------------|-------------------------------------|
| اجازه نخواهند داد آنکار را بکنید . | They won't permit you to do that. |
| اجازه نداد که ما بیرون برویم . | He didn't permit us to go outside. |
| اجازه بفرمائید ما مرخص شویم . | Please permit us to take our leave. |

Lesson Twelve

¶ 51. *Uses of the subjunctive (continued).*

(a) The present subjunctive occurs as a verbal complement of the following expressions. Note that the subordinating conjunction *ke*, like English "that", may be omitted.

(α) After all impersonal constructions of possibility, probability, and necessity.

- | | |
|-------------------------------|---|
| امکان دارد (که) بر نگردد. | It's possible he won't return. |
| لازم نبود جواب بدهم. | It was not necessary for me to reply. |
| احتمال دارد که همانجا بمانند. | It is probable that they will stay there. |

(β) After all expressions of desire, will and preference.

- | | |
|------------------------|----------------------------------|
| میخواهند بخورند. | They want to eat. |
| میل ندارم به شهر بروم. | I am not inclined to go to town. |
| مایل نبود حرف بزند. | He wasn't inclined to speak. |

قصد داشتند آن کار را بکنند. They intended to do it.

ترجیح می‌دهیم آن‌طور نباشد. We prefer it not to be like that.

(γ) After expressions of opinion where doubt is implied. Simple statements of opinion where no doubt is implied are couched in the indicative. Compare the following:

فکر می‌کنم که آنجا باشد. I think he may be there.

فکر می‌کنم که آنجاست. I think he is there (I'm pretty sure he's there).

(δ) After expressions of command and prohibition.

به او گفتم بنشیند. I told him to sit down.

فرمودند ما نرویم. They ordered us not to go.

(ε) After expressions of doubt and ignorance.

شک دارم که بتواند این مطلب را بفهمد. I doubt he can understand this matter.

شک داشتم که بیایم یا نه. I doubted whether or not I should come.

(ζ) After expressions of emotion when the state or action of the dependent verb is subsequent to or as yet unrealized at the time of the main verb.

خوشحال می‌شویم شما را ببینیم. We'll be happy to see you.

می‌ترسم او را نبینم. I'm afraid I may not see her.

Dependent verbs expressing states or actions that have already come about prior to the time of the main verb are in the indicative.

خوشحال هستیم که اینطور شده‌است. We're happy it turned out like this.

(η) After all expressions of hope.

امیدوارم که بتوانم بروم. I hope I can go.

امیدوار بودم که بتوانم بروم. I hoped I could go.

امیدش اینست که همیشه در آنجا بماند. It's his hope to remain there always.

(b) The present subjunctive is used in interrogative expressions of doubt and hesitation where English normally uses "should".

چه کار کنم؟ What should I do?

چه بگویم؟ What should I say?

چه عرض کنم؟ What should I say (polite)?

چرا نرویم؟ Why shouldn't we go?

¶ 52. *The impersonal construction, "one".*

(a) The totally impersonal construction (English "one") is formed with the impersonals *bâyad* and *shâyad* by adding the short infinitive (past stem). This construction is equivalent to English expressions with "one" and certain passive expressions.

باید رفت. One must go.

شاید گفت. One may say, it may be said.

نباید ناامید بود. One should not be despondent.

(b) The impersonal construction with *tavânestan* is

achieved by dropping the third-person singular ending of the present indicative and by adding the short infinitive.

میتوان رفت. One can go.

نمیتوان گفت. One cannot say. It cannot
be said.

In the past, the third-person singular form, which has no personal ending anyway, is used with the short infinitive.

میتوانست فهمید. One could have understood.

میتوانست رفت. One could have gone.

Often in modern Persian *shodan* in the third-person singular followed by the short infinitive is used as equivalent to the above.

میشود گفت که One can say that...

نمیشد باور کرد One could not believe it.

¶ 53. *The past subjunctive.*

(a) The past subjunctive is formed, on the pattern of the past narrative tense, from the past participle followed by the present subjunctive mood of *budan* in place of the short copulas. Stress remains on the last syllable of the participle in all verbs, simple and compound. The negative past subjunctive is formed by prefixing the negative particle to the participle.

رفته باشم rafte-bâsham

در رفته باشی dar-rafte-bâshi

نبوده باشد na-bude-bâshad

داشته باشیم *dâshte-bâshim*

دوست نداشته باشید *dûst-nâ-dâshte-bâshid*

خواسته باشند *khâste-bâshand*

There are no exceptions to this formation. The present and past subjunctive of *dâshtan* are thus identical.

(b) Uses of the past subjunctive.

(α) The past subjunctive is used for the doubtful past realization of verbs of necessity and possibility.

باید رفته باشد He must have gone.

باید این کار را کرده باشم ولی یادم نیست. I must have done it, but I don't remember.

شاید آمده باشند They may have already come.

حدس زدم که واقعهء مهمی باید پیش آمده باشد I guessed that some important event must have come up.

نمیتوانید آن کار را کرده باشید You can't have done it.

نمیتوانستید آن کار را کرده باشید You couldn't have done it.

ممکن نیست آن را دیده باشد It's not possible for him to have seen it.

ممکن نبود آن را دیده باشد It wasn't possible for him to have seen it.

(β) The past subjunctive is used in past expressions after the conjunctions of condition and concession.

بشرطی میتوانید بروید که کارتان را کرده باشید. *be shart-i mi-tavânid be-ravid ke kâr-etân-râ karde-bâshid* You can go provided you've done your work.

نمیتوانند یاد گرفته باشند مگر اینکه بمدرسه رفته باشند.	<i>ne-mitavânand yâd-gerefte- bâshand magar in-ke be mad- rase rafte-bâshand</i> They can't have learned unless they have gone to school.
حتی اگر این کتاب را خودش نوشته باشد افکارش مال او نیست.	<i>hattâ agar-ham in ketâb-râ khod-esh neveshte-bâshad, afkâr-esh mâl-e u nist</i> Even though he may have written this book, its ideas are not his own.
مسجد گوهرشاد را نمیتوانید دیده باشید بجز اینکه مشهد رفته باشید.	<i>masjed-e gawharshâd-râ ne-mi- tavânid dide-bâshid bejuz in-ke mashhad rafte-bâshid</i> You can't have seen the Gawhar-Shad Mosque without having gone to Mashhad.

¶ 54. *Back-formation of infinitives. Denominative infinitives.*

(a) As has been seen, most infinitives in Persian have irregular present stems. Many verbs, however, in addition to their original infinitives, have also a back-formed infinitive made by adding the regular infinitival ending *-idan* or *-dan* to the present stem.

گشتن < گرد < گردیدن *gashtan > gard- > gardidan*
to turn

رستن < رو < روئیدن *rostan > ru- > ruidan*
to grow

گذاشتن < گذار < گذاردن *gozâshtan > gozâr- > gozârdan*
to put

This process results in two past stems, usually more or less identical in meaning (although occasionally differing slightly in usage), with one present stem.

(b) The same regular infinitival ending *-idan* is used to form denominative (derived from nouns) verbs:

فهمیدن	< فهم	<i>fahm</i>	understanding >
		<i>fahmidan</i>	to understand
رقصیدن	< رقص	<i>raqs</i>	dance >
		<i>raqsidan</i>	to dance
بلعیدن	< بلع	<i>bal'</i>	swallowing >
		<i>bal'idan</i>	to swallow
دزدیدن	< دزد	<i>dozd</i>	thief >
		<i>dozdidan</i>	to steal

Lesson Thirteen

- ¶ 55. *Reported speech and verbs of sense perception.* All speech reported with *goftan* in the past is quoted in the *same tense* in which it was originally stated, although the person of the original verb may change. In such usage, the Persian *ke* should be thought of as a type of quotation mark. Note also that *ke* is always used to introduce direct quotation. Similarly, the tense after past verbs of seeing, hearing, knowing, guessing, understanding (verbs of sense perception) is given in the subordinate clause exactly as it would have been at the moment of perception. (This is totally unlike English, where the subordinate verb is sequential according to the tense of the main verb.) If, at the time of perception, the verb was present, it remains present; if past, it remains past.

گفتم که می‌آیم. I said I was coming.

شنیدم که مریضید. I heard you were sick.

وقتی که دیدم که کاظم آنجا نیست
حدس زدم که بمدرسه رفته‌است. When I saw that Kazem wasn't
there, I guessed he *had*
gone on to school.

میدانستم که شما نمیآئید.

I knew that you weren't coming.

میدانستید که امروز برف خواهد بارید؟

Did you know that it would snow today?

¶ 56. *Uses of the subjunctive (continued)*. The subjunctive is used in adjectival clauses of the following types:

(a) When the antecedent is indefinite, including all the indefinite relative pronouns and conjunctions, *har-ke* "whoever", *har-che* "whatever", *har-kojâ* "wherever", and *har-vagt* "whenever". These same relatives are also used as definite, in which case they mean "everyone who", "everything which", "everywhere" and "every time that" and are followed by the indicative mood. Contrast the following subjunctive and indicative pairs:

هرکه بیاید باید صبر کند.

Whoever comes must wait.

هرکه میرود به اصفهان، از آثار
تاریخیش خوشش میآید.

Everyone who goes to Isphahan
likes the historical monuments there.

هرکه آمده باشد، نمیخواهم او را ببینم.

Whoever may have come, I
don't want to see him.

هرکه رفته است خوشش آمده است.

Everyone who has gone has
liked it.

هرچه بگویم فرقی نمیکند.

Whatever I may say, it won't
make any difference.

هرچه میگوید درست است.

Everything he says is right.

بر هرچه قبلا گفته باشم پایدارم.

I'm sticking to whatever I
may have said.

هرچه گفته‌ام درست است .	Everything I've said is right.
هرکجا بروم بازهم به همینجا برخواهم گشت .	Wherever I may go, I'll still come back here.
هرکجا میروم یک چیز جالبی پیدا میکنم .	Everywhere I go I find something interesting.
هروقت بیاید بگوئید من نیستم .	Whenever he comes, say I'm not here.
هروقت میآید اقلای پنج ساعت پشت سرهم حرف میزند .	Every time he comes he talks for at least five hours straight.
Contrast the following indefinite and definite antecedents:	
دنبال مردی میگردم که فارسی بلد باشد .	I'm looking for a man who knows Persian.
دنبال مردی میگردم که فارسی بلد است .	I'm looking for the man who knows Persian.
سعی میکنم کسی را پیدا کنم که به آنجا رفته باشد .	I'm trying to find someone who has been there.
سعی میکنم آن کسی را پیدا کنم که به آنجا رفته است .	I'm trying to find that person who has been there.
(b) After negative expressions.	
هیچکس آنجا نبود که فارسی حرف بزند .	There was no one there to talk Persian.
من حامل نیستم که آن صندوقها را ببرم .	I'm no porter that I should carry those trunks.
اینجا هیچی نیست که بدرد شما بخورد .	There's nothing here that could be of any use to us.
هیچکسی را ندیدم که آن کتاب را خوانده باشد .	I saw nobody who hadn't read that book.
فکر نمیکنم بدردتان بخورد .	I don't think it will be of any use to you.

این چیزی نیست که آنها ندانند. This is not something that they don't already know.

(c) In descriptive clauses after *mesl-e* "like" and *mesl-e in-ke* "as though."

مثل گربه‌ای که بیچاهش ور برود، اصغر با
افسر بازی میکرد. Like a cat fooling around
with its young, Asghar
played with Afsar.

مثل پلنگی که جفت خود را گم کرده باشد،
غرش میکرد. He growled like a leopard
that had lost its mate.

(d) After comparatives. This usage corresponds generally to the English "too...to do something."

شما باهوشتر از آن هستید که حرفهای
او را باور کنید. You're too intelligent to be-
lieve what he says.

تو بزرگتر از آن هستی که اینطور گریه کنی.
that. You're too big to cry like
that.

(e) After *kâsh* or *kâsh-ki* "would that" for wishes in the future (cf. §58d).

کاش اینطور بماند. I wish it would remain so.

کاشکی بیاید. I wish he would come.

§ 57. Uses of the infinitive.

(a) The Persian infinitive functions like the English gerund, or verbal noun in "-ing", and is used substantively as the subject of a verb and complement of a preposition.

غم خوردن فایده ندارد. *gam-khordan fâyede na-dârad*
There's no use in being
sad.

از گریه کردن خسته شده بود .	<i>az gerye-kardan khaste-shode-bud</i> He had grown tired of crying.
قبل از وارد شدن در زدم .	<i>qabl az vâred-shodan dar-zadam</i> I knocked before entering.
بچه‌ها شروع به دویدن کردند .	<i>bachchehâ shoru' be davidan kardand</i> The children began to run.

(b) Adverbial modifiers of the infinitive precede the infinitive, forming compounds.

زود رسیدن فایده ندارد .	<i>zud-rasidan fâyede na-dârad</i> There's no use in arriving early.
توجه داشته باشید به صحیح نوشتن .	<i>tavajjoh-dâshte-bâshid be sahih-neveshtan</i> Pay attention to writing correctly.

(c) Semantic objects of the infinitive:

(α) Non-determinate and generic infinitival objects precede the infinitive, forming compounds and super-compounds.

رخت شستن در چنین خانه‌هایی سخت بود .	<i>rakht-shostan dar chonin khânehâ-i sakht bud</i> Clothes-washing in such houses was difficult.
تمبر جمع کردن سرگرمی است .	<i>tambr-jam'-kardan sargarmi-ast</i> Stamp-collecting is a hobby.
آب گرم کردن مشکل نیست .	<i>âb-garm-kardan moshkel nist</i> It's not difficult to heat water.

(β) When the subject of the infinitive is not expressed, modified and definite infinitival objects are either

linked to the infinitive by the *ezâfe* or occur as pronominal enclitics.

- | | |
|---|---|
| شستن رخت‌های کثیف یک کار
همیشگی است . | <i>shostan-e rakhthâ-ye kasif
yek kâr-e hamishegi-ast</i>
Washing dirty clothes is a
never-ending job. |
| از دیدنتان خوشحالیم . | <i>az didan-etân khoshhâl-im</i>
We are happy to see you. |
| بعد از دیدن آنها ، یادم آمد که آنها را
قبلا هم دیده بودم . | <i>bad az didan-e ânhâ, yâd-am
âmad ke ânhâ-râ qablan-ham
dide-budam</i> After seeing
them I remembered I had
seen them before. |

(d) Infinitival subjects are linked to the infinitive by the *ezâfe* when there is no infinitival object mentioned.

- | | |
|---|--|
| قبل از وارد شدن آنها ، در رفته بودم . | <i>qabl az vâred-shodan-e ânhâ,
dar-rafte-budam</i> I had run
away before they came in. |
| بعد از سرشناس شدنش دیگر به دوستان
قدیمیش سر نمی‌زد . | <i>ba'd az sarshenâs-shodan-esh
digar be dustân-e qadimi-
esh sar-ne-mizad</i> After his
becoming well-known, he no
longer dropped in on his
old friends. |

(e) When it serves as an adjectival complement, the infinitive is linked to the adjective by the *ezâfe*.

- | | |
|--------------------------------|--|
| صبح زود آماده رفتن مدرسه بود . | <i>sobh-e zud âmâde-ye raftan-e
madrâse bud</i> He was ready
to go to school early in
the morning. |
| سرگرم نامه‌نوشتن شد . | <i>sargarm-e nâme-neveshtan shod</i>
He became engaged with
writing letters. |

مشغول ظرف شستن است . *mashqul-e zarf-shostan-ast*
She is busy washing
dishes.

مشغول شستن ظرفهاست . *mashqul-e shostan-e zarfhâ-st*
She is busy washing the
dishes.

(f) The infinitive after *dar hâl-e* often takes the place of an English progressive tense.

ما در حال گوش کردن بودیم و او در حال صحبت کردن . We were listening and he was speaking.

Lesson Fourteen

¶ 58. *Irrealis constructions.* Irrealis (contrafactual or unrealizable) statements are couched in the past absolute continuous. In contrafactual conditional sentences, both the protasis (the hypothesis or "if" clause) and the apodosis (result clause) are in the irrealis mood. Inasmuch as Persian does not distinguish between the past irrealis ("if I had been") and the future irrealis ("if I were to be"), all such constructions may be translated either way into English, depending of course on the context.

- | | |
|--|---|
| اگر میآمدید ، شما را میدیدم . | If you had come, I would have seen you. / If you were to come, I would see you. |
| اگر امر میفرمودند ، مجبور میشدم بروم . | If they had commanded, I would have been obliged to go. / If they were to command it, I would be obliged to go. |
| من چنین نمیگفتم . | I would not have said so. / I would not say so. |

(a) *Dâshtan* and *budan* do not normally take the continuous prefix, even in irrealis constructions.

اگر جای شما بودم ، آن کار را نمی‌کردم .	If I had been in your place, I wouldn't have done it. / If I were in your place, I wouldn't do it.
اگر چنین کتابی را داشتم ، آنرا نمی‌فروختم .	If I had had such a book, I wouldn't have sold it. / If I had such a book, I would not sell it.
اگر به حرفهای من گوش میکردید ، اینطور نمیشد .	If you had listened to me, it wouldn't have turned out like this.

(b) For the unfulfilled obligation ("should have"), the irrealis verb is construed with the impersonal verbs of necessity and obligation, such as *bâyad*, *bâyest*, *mi-bâyest*, *bâyest-i*, and *mi-bâyest-i*.

باید میرفتید .	You should have gone.
بایست میآمدند .	They should have come.
اصلاً بایستی میدانستند که ما نمیآئیم .	They really should have known we weren't coming.
میبایستی چیزی میگفتم .	I should have said something.
مطلقاً نمیبایست چنین میگفتید .	You absolutely should not have said such a thing.
لازم بود میرفتم .	I should have gone. / I was supposed to go.

(c) Even constructions that normally require the subjunctive are put into the irrealis when they are contrafactual. Compare the following:

بهتر است که فردا زودتر برویم .	It would be better for us to go earlier tomorrow.
--------------------------------	---

بہتر بود کہ دیروز زودتر میرفتیم . It would have been better for us to have gone earlier yesterday.

(d) The irrealis is used after *kâsh* or *kâsh-ki* ("would that") for unfulfilled wishes in the past (cf. ¶56d).

کاشکی میآمد . Would that he had come!

کاش من بدنیا نمیآمدم . I wish I had never been born!

¶ 59. *Expressions of temporal duration.*

(a) In present expressions of temporal duration (English present perfect tense), the length of time is given in Persian with *ast* followed by (1) the present tense of *budan*:

سه سال است کہ در ایران هستم . I have been in Iran for three years.

(2) the past narrative of states (English simple present perfect):

شش سال است او را ندیده‌ام . I haven't seen him for six years.

پنج سال است شوهرش مرده‌است . Her husband has been dead for five years.

(3) the present continuous of actions (English progressive present perfect):

چهار سال است کہ دنبال شوهر می‌گردد . She has been looking for a husband for four years.

(b) In past expressions of temporal duration (English past perfect), the length of time is given in Persian with *bud* followed by (1) the past absolute of *budan*:

سه سال بود در ایران بودم . I *had been* in Iran for three years.

(2) the remote past of states:

شش سال بود او را ندیده بودم . I *hadn't seen* him for six years.

پنج سال بود شوهرش مرده بود . Her husband *had been dead* for five years.

(3) the past continuous of progressive actions:

چهار سال بود که دنبال شوهر میگشت . She *had been looking* for a husband for four years.

(c) "Since" followed by the present perfect continuous in English is rendered in Persian by *az vaqt-ike* followed by the present indicative.

از وقتی که من اینجا هستم او را ندیده‌ام . Since I *have been* here, I haven't seen him.

از وقتی که با امثال آنها سروکار داریم کارمان درست نمیشود . Since we *have been dealing* with the likes of them, nothing has gone right for us.

از روزی که او را میشناسم همینطور بوده . He's been just like that ever since I *have known* him.

¶ 60. *The subjunctive in adverbial clauses.* The subjunctive is used in adverbial clauses introduced by certain conjunctions.

(a) Temporal conjunctions:

(α) *qabl az in-ke* and *pish az in-ke* ("before") are invariably followed by the present subjunctive, no matter what tense follows in the main clause.

قبل از اینکه من بیایم علی رفته بود. Ali had already gone before
I came.

پیش از اینکه بروید با شما کار دارم. I want to see you before you
go.

(β) *tâ* followed by the negative present subjunctive renders "until" with reference to future time.

تا شما نروید، من هم نخواهم رفت. I won't go until you do.

تا کارتان را تمام نکنید، نمیتوانید بروید. You can't go until you finish
your work.

(γ) *tâ* ("by the time") is followed by the present subjunctive. The verb of the resultant clause is generally in the past narrative tense.

تا به ایستگاه برسیم قطار رفته است. By the time we get to the sta-
tion, the train will have
gone.

تا شما بیایید دیر شده است. By the time you come, it will
be too late.

(b) The conjunctions of purpose (*tâ*, *tâ-ke*, *tâ in-ke*, and *ke* "in order that") introducing a final purpose clause are invariably followed by the present subjunctive. Whereas most adverbial clauses precede the main clause, final purpose clauses always follow the main clause.

میآیم تا شما را ببینم. I'm coming in order to see you.

آمدم که شما را ببینم. I came in order to see you.

آمده است تا اینکه ماشین را تعمیر کند. He's come to fix the car.

(c) All conjunctions of concession, provision and exception are followed by the subjunctive.

اگرهم بمیرم ، باز هم میروم .	Although I may die (even if I die), I'm still going.
اگرهم شما دیده باشید ، باز هم من باور نمیکنم .	Even though you may have seen it, I still don't believe it.
بشرطی که شما بیآئید ، من هم میآیم .	Provided you come, I'll come too.
بشرطی میتوانید اینجا بمانید که تا برگشتن من رفته باشید .	You can stay here provided you be gone by the time I get back.
بی آنکه ببینید ، باور نکنید .	Don't believe it unless you see it.

Lesson Fifteen

¶ 61. "*Than*" in comparatives. When the second term of comparison is a noun, pronoun or numeral, "*than*" is expressed in Persian by *az* (see ¶31a); however, if the noun or pronoun that forms the second term of comparison is preceded by a preposition or is a direct object, or if the comparison between two nouns is not based on any distinct quality, "*than*" is expressed by *tâ*.

من بیشتر برای آنها کار کردم تا I did more work for them *than*
برای شما. for you.

او را بیشتر دوست دارند تا مرا. They like him better *than*
me.

این بیشتر آب است تا شراب. This is more water *than* wine.

¶ 62. *Participial forms*. There are three distinct types of active participle in Persian, the participle of agency, the verbal adjectival participle, and the participle of manner.

(a) The agent participle, which may be used either adjectivally or substantively as a noun, has two formations:

(α) Simple verbs form the agent participle by adding -ande to the present stem when it ends in a consonant or by adding -yande to the present stem when it ends in a vowel.

نوشتن < نویس < نویسنده	neveshtan > nevis- > nevisande writer
فروختن < فروش < فروشنده	forukhtan > forush- > forushande salesperson
خواندن < خوان < خواننده	khândan > khân- > khânande reader, singer
گفتن < گو < گوینده	goftan > gu- > guyande speaker, announcer
آمدن < آ < آینده	âmadan > â- > âyande coming, future
جوینده یابنده است .	juyande yâbande-ast He who seeks finds.

(β) Compound verbs form the agent participle from the non-verbal element and the simple present stem of the verbal element.

لذت بخشیدن < لذتبخش	lezzat-bakhshidan to give pleasure > lezzatbakhsh pleasurable
پاک کردن < پاککن	pâk-kardan to erase > pâkkon eraser
بلندگفتن < بلندگو	boland-goftan to speak loudly > bolandgu loud- speaker
دانش جستن < دانشجو	dâneshtan to search for knowledge > dâneshtu stu- dent
زود فهمیدن < زودفهم	zud-fahmidan to understand quickly > zudfahm quick- witted

قالی فروختن < قالی فروش	<i>qâli-forukhtan</i> to sell carpets > <i>qâliforush</i> carpet-seller
فرمان دادن < فرمانده	<i>farmân-dâdan</i> to give orders > <i>farmânde</i> commandant
فرمان برداشتن < فرمانبردار	<i>farmân-bardâshtan</i> to take orders > <i>farmânbardâr</i> obedient
روزنامه نوشتن < روزنامه نویس	<i>ruznâme-neveshtan</i> to write newspapers > <i>ruznâmenevis</i> journalist
آب گرم کردن < آبگرمکن	<i>âb-garm-kardan</i> to heat water > <i>âbgarmkon</i> waterheater

Contrary to this principle of formation, many modern terms, especially of a commercial nature and loan-translations, form compound agent participles on the pattern of the simple verb.

تحويل گرفتن < تحويلگيرنده	<i>tahvil-gereftan</i> to accept consignment > <i>tahvilgirande</i> consignee
امضا کردن < امضاکننده	<i>emzâ-kardan</i> to sign > <i>emzâkonande</i> signator

(b) The verbal adjective is formed by suffixing -â (-yâ with vowel stems) to the present stem. This form occurs only with simple verbs and is practically limited to the following verbs:

بين	<i>binâ</i>	sighted
شنو	<i>shenavâ</i>	hearing, listenable
گير	<i>girâ</i>	attractive
گويا	<i>guyâ</i>	capable of speech
رسا	<i>rasâ</i>	mature

خوانا	<i>khânâ</i>	legible
توانا بود هرکه دانا بود .	<i>tavânâ bovad har-ke dâna bovad</i> ¹	He is able who is knowing.
دارای ثروت	<i>dârâ-ye sarvat</i>	possessed of wealth
اگر جویای حال ما باشید ، بحمدالله بد نیستیم .	<i>agar juyâ-ye hâl-e mâ bâshid, be hamdellâh bad nistim</i>	If you were to inquire as to our condition, thanks be to God, we are well.

(c) The participle of manner is formed by adding *-ân* to the present stem (*-yân* to vowel stems). This participle is generally used adverbially to describe a state or manner in which something is done. Verbs that form verbal adjectives in *-â* do not form participles of manner in their simple states. All compound verbs may take this form.

خندان ، رفت .	<i>khandân, raft</i>	Laughing, she left.
افتان و خیزان از شرابخانه آمدند .	<i>oftân-o khizân, az sharâb-khâne âmadand</i>	Stumbling and reeling, they came from the tavern.
یاربگویان با مرگ روبرو شدند .	<i>yârabbguyân, bâ marg ruberu-shodand</i>	Saying, "O Lord," they faced death.
نعره‌زنان حمله کردند .	<i>na'rezanân, hamle-kardand</i>	Shouting, they attacked.

¹*Bovad* is an archaic universal present formation from *bu-dan* (see Part II, ¶100).

¶ 63. *Abstraction of substantives.* All substantives (adjectives and nouns) are abstracted by suffixing *-i*. With substantives ending in "silent *he*" the *he* is changed to *-g-* before adding the *-i* for the abstraction.

پیر < پیری	<i>pir</i> old > <i>piri</i> old age
سیاه < سیاهی	<i>siâh</i> black > <i>siâhi</i> blackness
بچه < بچگی	<i>bachche</i> child > <i>bachchegi</i> childhood
دیوانه < دیوانگی	<i>divâne</i> mad > <i>divânegi</i> madness
پزشک < پزشکی	<i>pezeshk</i> physician > <i>pezeshki</i> the study of medicine
دندانپزشک < دندانپزشکی	<i>dandânpezeshk</i> dentist > <i>dandânpezeshki</i> dentistry
نویسنده < نویسندگی	<i>nevisande</i> writer > <i>nevisandegi</i> the writing profession
روزنامه‌نویس < روزنامه‌نویسی	<i>ruznâmenevis</i> journalist > <i>ruznâmenevisi</i> journalism

(a) The abstractions of substantives relating to offices and ranks are often used by extension for not only the office or rank itself but also for the place where the office is conducted.

آتش‌نشان < آتش‌نشانی	<i>âteshneshân</i> fire-extinguisher > <i>âteshneshâni</i> fire department
کتابفروش < کتابفروشی	<i>ketâbforush</i> bookseller > <i>ketâbforushi</i> bookshop

شهربان < شهربانی *shahrbân* chief of police >
shahrbâni police head-
 quarters

شهردار < شهرداری *shahrdâr* mayor >
shahrdâri mayoralty

(b) The abstractions are also used to define purpose for which things are employed.

سوپ خوردن < سوپ خور > *sup-khordan* to eat soup >
 قاشق سوپخوری *supkhor* "soup-eater" >
qâshoq-e supkhori soup spoon
 رخت شستن < رختشو > *rakht-shostan* to wash clothes >
 طشت رختشوئی *rakhtshu* washerwoman >
tasht-e rakhtshui washtub
 ظرف شستن < ظرفشو > *zarf-shostan* to wash dishes >
 مایع ظرفشوئی *zarfshu* dishwasher >
mâye'-e zarfshui dishwash-
 ing liquid

¶ 64. *Double-substantive compounds.* Compounds composed of two substantives (noun-noun or adjective-noun) render substantives. Stress, as in all substantives, remains on the final syllable. Generally, the first element of a double-substantive compound indicates a quality or modification of the second element.

ماهرو *mâhru* "moon-faced" >
 beautiful
 سنگدل *sangdel* "stone-hearted" >
 hard-hearted
 درازدست *derâzdast* "long-armed" >
 aggressive
 پریشان خاطر *parishânkhâter* "disturbed-
 minded" > distressed

روشن‌فکر *rawshanfekr* "clear-minded" >
enlightened

Not all compounds are quite so apparent as to meaning, and some have rather extended metaphorical applications.

جوانمرد *javânmard* chivalrous

پاکدامن *pâkdâman* chaste ("clean-skirted")

خرگوش *khargush* rabbit ("donkey-eared")

Particularly productive elements for this type of compound are *khosh-* ("well, good")

خوشلباس *khoshlebâs* well-dressed

خوشترکیب *khoshtarkib* well put together, nice-looking

خوشبخت *khoshbakht* lucky, fortunate

bad- ("ill, bad")

بدلباس *badlebâs* ill-dressed

بدترکیب *badtarkib* badly put together, ugly

بدبخت *badbakht* unlucky, unfortunate

bi- ("without")

بیکار *bikâr* unemployed

بیحوصله *bihawsele* impatient

and *-kâr* (agent suffix)

خیانتکار *khiânatkâr* traitor
(< *khiânat* treachery)

کاشیکار *kâshikâr* tile-maker
(*< kâshi* tile)

All double-substantive compounds form abstractions by adding the abstracting suffix *-(g)i*.

سنگدلی *sangdeli* hardheartedness
جوانمردی *javânwardi* chivalry
خوشلباسی *khoshlebâsi* the quality of
being well-dressed
بدلباسی *badlebâsi* the quality of
being badly-dressed
بیحوصلگی *bihawselegi* impatience
کاشیکاری *kâshikâri* tile-making

65. *Adjectives/adverbs in -âne*. The suffix *-(g)âne* is used to render adjectives adverbial and also to render adjectival or adverbial substantives whose primary connotations have become purely nominal.

مؤدب < مؤدبانه *mo'addab* polite >
mo'addabâne politely
خردمند < خردمندانه *kheradmand* wise >
kheradmandâne wisely
برادر < برادرانه *barâdar* brother >
barâdarâne brotherly
بچه < بچه‌گانه *bachche* child >
bachchegâne childish(ly)
شاعر < شاعرانه *shâ'er* poet >
shâ'erâne poetic(ally)
خوشبخت < خوشبختانه *khoshtakht* fortunate >
khoshtakhtâne fortunately
بدبخت < بدبختانه *badhtakht* unfortunate >
badhtakhtâne unfortunately

Lesson Sixteen

¶ 66. *Temporal use of ke.* When the conjunction *ke* is used idiomatically in a temporal sense ("when"), it can never be the first word in the clause; a subject pronoun must be interpolated if necessary. Such temporal clauses generally precede the main clause.

آنها که رفتند، اکبر آمد. When they went, Akbar came.

او که مرد، تنها ماندند. When she died, they were left alone.

بچه که بودم زندگانی ساده تر بود. When I was a child, life was simpler.

اینطور که حرف میزنی من نمیتوانم حرفهایت را باور کنم. When you talk like this, I can't believe what you say.

The temporal clause follows the main clause only when it introduces a single action that interrupts an on-going, continuous act or when it is preceded by a negative remote past tense used in the sense of "had scarcely, had barely."

من کتاب میخواندم که خبرش رسید. I was reading a book when the news arrived.

رجب صحبت میکرد که مجتبی پا شد و از اطاق خارج شد. Rajab was talking when Mojtaba got up and left the room.

به حمام حاج هاشم نزدیک می‌شدم که قلبم ایستاد .	I was approaching the Hajj Hashem Bath when my heart stood still.
من هنوز بیدار نشده بودم که صدای سماور را شنیدم .	I had scarcely waked up when I heard the sound of the samovar.

¶ 67. "As...as possible".

(a) The English idiom "as...as possible" is rendered in Persian by *har-che* followed by a simple adjective in the comparative degree.

باید هرچه زودتر برسیم .	We must arrive as soon as possible.
با صدای هرچه بلندتری گفتم .	I spoke in as loud a voice as possible.
هرچه بیشتر سعی کردند تا اینکه بموفقیت برسند .	They tried as hard as pos- sible to gain success.

(b) Adverbial constructions formed from *bâ* or from abstracted compound substantives are modified by the phrase *-e har-che tamâmtar*.

با احترام هرچه تمامتر تعظیم کردند .	They bowed as respectfully as possible.
با شکسته‌نفسی هرچه تمامتر دنبال حرفهایش را گرفت .	He began to speak again, as self-deprecatingly as possible.

¶ 68. *Conditional constructions*.

(a) Possible, or realizable, conditionals are divided into the doubtful and the actual.

(α) Doubtful conditions referring to present or future time take either the present subjunctive or the simple past absolute¹ in the protasis (the "if" clause) and the present, future or imperative in the apodosis (the result clause). The subjunctive in the protasis implies actual doubt on the part of the speaker as to whether or not the condition can be fulfilled. The past absolute implies little doubt in the mind of the speaker but rather focuses on the eventuality of the condition.

اگر ببینمش، سلام شمارا میرسانم. If I see him, I'll give him
your regards.

اگر دیدمش، سلام شمارا میرسانم. If I should happen to see
him, I'll give him your
regards.

In the first example, the subjunctive "*agar be-binam-esh*" implies that I am uncertain as to whether or not I will see that person, i.e., perhaps he won't be there for me to see him. In the second example, the past absolute "*agar didam-esh*" implies "in the eventuality that I see him, on the off-chance that I see him," i.e., "I'm relatively certain that he will be there, and in case I happen to see him, I'll give him your regards."

اگر او آنجا باشد، من نمیخواهم بروم. If he's there, I don't want
to go.

اگر آنجا بود، من بر میگردم. If he's there, I'm coming
back.

¹In colloquial usage the past absolute generally replaces the subjunctive in clauses introduced by the indefinite relative pronouns and conjunctions (§56a).

The first example in the subjunctive implies that I do not know whether he is there or not, but if he is, I don't want to go. The second example in the past absolute implies that if, when I get there, I find that he is there, I'll leave and come right back here.

Doubtful conditions referring to past time take the past subjunctive in the protasis. The apodosis contains whatever tense follows logically.

اگر او را دیده باشید، پس میدانید من چه میگویم.	If you've seen him, then you know what I'm talking about.
--	---

اگر گناه کرده باشد، باید اعتراف کند.	If he has done something wrong, he should admit it.
--------------------------------------	---

اگر به آن شهر رفته باشد، از آنجا خوش نخواهد آمد.	If he has gone to that city, he won't like it.
--	--

(β) Actual, or possible, conditions referring to actions or states actually pertaining (where "if" means "since") take the indicative in the protasis.

اگر میدانید، چرا نمیگوئید؟	If you know, why don't you say so?
----------------------------	------------------------------------

اگر میروید، خواهش میکنم آنها را هم همراه ببرید.	If you're going, please take them along.
---	--

(b) Impossible (irrealis) conditional constructions have already been described (§58) as normally couched in the past continuous tense. The past irrealis, however, may also be expressed by (a) the remote past in the protasis followed by the past continuous in the apodosis or (b) by the remote past in both parts.

اگر اورا دیدہ بودم ، بہاؤ میگفتم . If I had seen him, I would have told him.

اگر اورا دیدہ بودم ، بہاؤ گفتم بودم . If I had seen him, I would have told him.

¶ 69. Causative verbs. The causative verbal formation ("to make or cause someone to do something" or "to make or cause something to be") is achieved by suffixing the regular infinitival ending *-ânidan* or *-ândan* to the present stem of the simple verb.

رسیدن < رس > رسانیدن *residan* to arrive > *res-* > *resânidan* to make something arrive, to get across, to deliver

امروز خودم بچہ ہارا بمدرسہ میرسانم . I'll take the children to school today myself.

این حرف مقصود مرا کاملاً نمیرساند . What I am saying does not get my meaning across totally.

خوابیدن < خواب > خوابانیدن *khâbidan* to sleep > *khâb-* > *khâbândan* to put to sleep, to lay down (transitive)

باید بچہ ہارا بخوابانم . I have to put the children to sleep.

اورا روی زمین خواباندند . They laid him down on the ground.

برگشتن < برگرد > برگردانیدن *bar-gashtan* to return > *bar-gard-* > *bar-gardânidan* to return (transitive)

بعد ، بر میگردانمت . I'll bring you back afterwards.

خواہش میکنم این کتابہارا بہ کتابخانہ برگردانید . Please return these books to the library.

گذشتن < گذر > گذراندن

gozashtan to pass (intransitive) > *gozar-* > *gozarândan* to pass, spend (time)

روزی را دور از محیط شلوغ شهر در
بیابان میگذراندند.

They were spending a day in the country, far from the crowded atmosphere of the city.

The only exception in causative formation is *neshastan* the causative of which is *neshândan* "to sit someone down; to quell (rebellion), to quench (fire)."

بفاصله سی صد چهارصد قدم دورتر
از جمع زیر درختی مرا نشاندد

They sat me down under a tree at a distance of three or four hundred paces away from the group.

Causative verbal compounds and participles are regularly formed (see ¶62aβ).

نامهرساندن < نامهرسان

nâme-resândan to deliver letters > *nâmeresân* messenger

آتش نشانندن < آتش نشانی

âtesh-neshândan to quench fire > *âteshneshâni* fire department

¶ 70. *Verbal nouns*. Verbal nouns are formed from many verbs by suffixing *-(y)esh* to the present stem.

دانستن < دان > دانش

dânestan to know > *dân-* > *dâneshtan* knowledge

فرمودن < فرما > فرمایش

farmudan to order > *farmâ-* > *farmâyeshtan* command, order

رفتن < رو > روش

raftan to go > *raw-* > *raveshtan* method

آموختن < آموز > آموزش

â mukhtan to teach > *â muz-* > *â muzesh* instruction

گشتن < گرد < گردش	<i>gashtan</i> to turn > <i>gard-</i> > <i>gardesh</i> stroll
پروردن < پرور < پرورش	<i>parvardan</i> to train > <i>parvar-</i> > <i>parvaresh</i> training
پوشیدن < پوش < پوشش	<i>pushidan</i> to cover > <i>push-</i> > <i>pushesh</i> covering, clothing
کوشیدن < کوش < کوشش	<i>kushidan</i> to strive > <i>kush-</i> > <i>kushesh</i> attempt

Many of these verbal nouns then combine with simple verbs to form compounds.

کوشش کردن	to try, attempt
پرورش دادن	to nourish, bring up
دانش جستن	to seek knowledge

Lesson Seventeen

¶ 71. *The passive.* The passive is formed by conjugating the auxiliary verb *shodan*, in all of its tenses, with the passive participle of the transitive verb. The passive may be used only when the agent is *not* expressed. There is no passive construction in Persian to render "Reza was struck by Ahmad"; such sentences must be expressed in Persian by the active voice ("Ahmad struck Reza"). Inanimate instruments are expressed in passive constructions by *bâ*.

چنین حرفهائی زده نمیشود.

Such things are *not* spoken.

هیچ سروصدائی از داخل خانه
شنیده نمیشد.

No noise could *be* heard from
inside the house.

این نامه باید هرچه زودتر با پست
فرستاده شود.

This letter must *be* sent by
post as soon as possible.

Compound verbs made with transitive verbal elements do not normally form passives; instead, an intransitive compound with a passive sense is formed by changing the verbal element into a corresponding intransitive element.

پول را تقسیم کردند.

They *divided* the money.

پول تقسیم شد.	The money was divided.
آن پیرمردان را فراموش کرده‌اند.	They have forgotten those old men.
آن پیرمردان فراموش شده‌اند.	Those old men have been forgotten.
نام برندهٔ مسابقه را اعلام کردند.	They announced the name of the winner of the race.
نام برندهٔ مسابقه اعلام شد.	The name of the winner of the race was announced.

¶ 72. *Khod* as intensifying pronoun. In addition to its use as reflexive pronoun (see ¶37), *khod* serves as an intensifying pronoun. In this function it either precedes the noun it modifies and is linked by the *ezâfe* or it follows the noun without the *ezâfe*. In the latter usage it may be further intensified by the addition of a pronominal enclitic.

خود پدر گفت.	Father himself said so.
پدر خودش گفت.	
پدر خود گفت.	
خود شما باید بدانید.	You yourself should know.
خودتان باید بدانید.	
شما خودتان باید بدانید.	
شما خود باید بدانید.	

¶ 73. *Magar*. The particle *màgar* is used interrogatively with a negative verb when an affirmative answer is expected (like the Latin *nonne*). The affirmative answer to a negative question is introduced by *chêrâ* (like the

French *si*), not by *bale*. The particle also occurs as *magar na* after a positive statement to induce agreement (French *n'est-ce pas?*).

مگر نرفتید؟ چرا، رفتم.	Didn't you go? Yes, I did.
مگر خودتان نبودید؟ چرا، بودم ولی ندیدم.	Weren't you there? Oh yes, I was, but I didn't see it.
چای دوست ندارید مگر؟ چرا، خیلی دوست دارم ولی الان میل ندارم.	Don't you like tea? Oh yes, I like it a lot, but just now I don't care for any.
باید فردا برویم، مگر نه؟	We have to go tomorrow, don't we?

This particle is also used with a *positive* verb when a negative answer is expected (like the Latin *num*). This usage is sarcastic in and of itself; depending on the tone of delivery, it can range far into the caustic.

چه میدانند؟ مگر رفتند؟	What do they know about it? They didn't go, did they?
میآیند مگر؟	They don't think they're coming, do they?
مگر بودی تو؟	You weren't there, were you?

¶ 74. *Az bas-ke*. A subordinate clause introduced by *az bas-ke* and followed by the main clause renders the English "so many times that" or "so much so that". The resultant clause of the English is the main clause of the Persian.

از بسکه کار کرده‌ام خسته شده‌ام.	I've worked so much that I have gotten tired.
----------------------------------	---

از بسکه از اینجور حرفها جلو او زده
بودند، او هم بکلی ناامید شده
بود.

They had said such things in
front of her so many times
that she too had become
totally despondent.

¶ 75. "*The more...the more*". The idiom "*the more...the more*" is rendered in Persian by *har-che ...tar, ...tar*.

هرچه بیشتر، بهتر. The more, the better.

Clauses introduced by *har-che* with reference to future time take a subjunctive verb.

هرچه بلندتر بگوئید بهتر خواهند
شنید.

The louder you speak, the
better they will hear.

هرچه زودتر راه بیفتیم زودتر میرسیم.

The earlier we hit the road,
the sooner we'll arrive.

هرچه او را بیشتر ببینید کمتر دوستش
خواهید داشت.

The more you see of him, the
less you'll like him.

With reference to past or present continuous time, the indicative mood is used.

هرچه او را بیشتر میدیدم علاقه‌ام
نسبت به او بیشتر میشد.

The more I saw him, the more
I liked him.

هرچه او را بیشتر میبینم بیشتر
دوستش دارم.

The more I see of, the more
I like him.

Lesson Eighteen

¶ 76. *The past participle.*

(a) The past participle, especially of compound verbs, is often used as a pure descriptive adjective.

آب این قنات زمینها و مزارع کشت شده
دهکده را آبیاری میکرد.
The water from this canal irrigated the *cultivated* lands and fields of the village.

زنها لباسهای نشسته‌شان را در بقچه
پیچیدند.
The women wrapped their *unwashed* clothes in bundles.

کف اتاق با گلیمهای پاخورده و
زیلوهای نخ‌ما فرش شده بود.
The floor of the room was spread with *worn* gelims and threadbare rugs.

(b) The past participle is also used as an adjectival complement to the direct object of the verb, in which case it comes as close as possible to the verb.

یک وقت بود که من خود را میان این
خرابه‌ها، کوه‌ها، و بیابانها گمشده
گمان میکردم.
There was a time when I thought myself *lost* among these ruins, mountains and deserts.

کارهای خود را کرده و نکرده گذاشت.
She left her chores half done (*"done and not done"*).

(c) The past participle of certain transitive verbs is used as a passive substantive and normally occurs in the plural. This usage often takes the place of relative-clause constructions.

از گفته‌هایش زیاد سر در نیاوردم . I didn't get much out of
what he said.

از نوشته‌های این نویسنده میتوان
اینطور استنباط کرد که غالباً
بدبین بوده‌است . From the writings of this
author one can gather that
he was often pessimistic.

The past participle of intransitive verbs used substantively gives the force of a perfect participle, as *rafte* "one who has gone," and *raftegân* "those who have gone."

بیاد درگذشتگان in memory of those who have
passed away

فراموش‌شده‌های عصر گذشته the forgotten things of a
by-gone era

¶ 77. "As...as". The English expressions "as...as" is rendered in Persian by the abstraction of the adjective in the following idiom:

این به خوبی آن است . This is as good as that.

این به خوبی آن نیست . This is not so good as that.

"Just" ("quite" with negatives) is rendered by *hamân*.

این به همان خوبی آن است . This is just as good as that.

رضا بهمان زرنگی قاسم بود اما شاپور
به باهوشی عباس نبود . Reza was just as clever as
Ghasem; however, Shapur was
not so bright as Abbas.

¶ 78. *Infinitival adjectives.* Infinitives form a type of adjective by suffixing *-i* directly to the infinitive. Depending on the meaning of the verb, this adjectival form means "that which ought to be, can or should be" or "about to be, on the verge of." This form often renders the English adjective in "-able". The negative is formed by prefixing *na-* or *nâ-*.

- | | |
|-----------------------------------|--|
| در آن موقع قیافه‌اش دیدنی بود . | At that moment his face was
a sight to see. |
| در آنجا چیز دیدنی نیست . | There is nothing worth see-
ing there. |
| قیافه دوست داشتنی داشت . | He had a likeable face. |
| آنچه گفتید اصلاً باورکردنی نیست . | What you said is not at all
believable. |
| مرتکب گناه نابخشودنی شده‌است . | He has committed an unfor-
giveable sin. |

¶ 79. *Descriptive clauses.* Adverbial clauses descriptive of on-going acts or states are introduced by *dar hâl-ike* or *hamântawr-ke*. Whereas descriptions of on-going acts may be rendered in English by "while" or "as", descriptions of states are generally given in English by participial or prepositional constructions.

- | | |
|---|--|
| همانطورکه مشغول چاق کردن چپش
بود ، گفت که ... | While he was busy getting
his pipe going, he said... |
| در حالیکه سرتاپای وجودمان از ترس
میلرزید چشم به دهان او دوخته
بودیم . | Trembling from head to foot
with fear, we had our eyes
riveted to his mouth. |

جوان در حالیکه یک دستش را بدیوار
تکیه داده و پای چپش را که ضرب
دیده بود از زمین بالا نگهداشته
بود نگاهش را بدرقه اتوبوس
کرد.

The young man, leaning one
hand on the wall and hold-
ing up off the ground his
left foot, which had been
hit, watched the bus dis-
appear.

¶ 80. *Definite/indefinite compound verbs.* In compound verbs where the non-verbal element is a logical object of the verb (and not where the non-verbal element is a logical predicate adjective, as *boland-shodan* and *dorost-kardan*), the addition of the non-specific enclitic to the non-verbal element "splits" the compound and imparts a vagueness to the sense of the verb. Contrast the following:

امکان دارد که باران بیارد. It is possible it may rain.

امکانی دارد که باران بیارد. There is a possibility it
may rain.

The addition of the non-specific enclitic also imparts a sense of finality or of the action of the verb done once and only once at one instant in time, as opposed to over a period of time. The plural non-specific, normally preceded by *yek*, gives the sense of the single action repeated a number of times. Contrast:

کمی فکر کنم. Let me think about it for a
while.

فکری بکنم. Let me give it a thought.

یک فکرهائی کردم. I thought about it on and
off for a while.

فعلا نمیتوانیم حرف بزنیم - گرفتاریم .	We can't speak just now: we're busy.
فعلا نمیتوانیم حرفی بزنیم - بعدها میگوئیم .	We can't say anything just now: we'll tell you about it later.
یک حرفهائی زدم ولی کسی گوش نمیکرد .	I said a few things, but no- body was listening.
خواهش میکنم به این مسئله نگاه کنید .	Please look this problem over.
خواهش میکنم به این مسئله نگاهی بکنید .	Please have a look at this problem.
یک نگاههائی کردم ولی درست متوجه نشدم .	I looked it over a few times, but I didn't understand it right.
از وقتی که من اینجا هستم تکان نخورده .	Since I've been here he has not moved.
از وقتی که من اینجا هستم تکانی نخورده .	Since I've been here he has not budged even once.
یک تکانهائی خورده ولی بیدار نشده .	He has moved a couple of times but hasn't waked up.
چند دفعه دست به ریش خود کشید .	He stroked his beard a few times.
دستی به ریش خود کشید .	He stroked his beard (once).

(irrealis) conditionals (§58), both verbs remain in the past continuous.

- | | |
|--|--|
| بخواید موفق شوید ، باید کار کنید . | If you want to succeed, you must work. |
| کارم تمام بشود ، همراهتان میآیم . | If my work is finished, I'll come along with you. |
| ترمز من نمیگرفت ، چکار میکردید ؟ | If my brakes hadn't held, what would you have done? |
| نمیگرفت ، فوqش میمردیم ، راحت میشدیم . | If they hadn't held, at most we would have died and been at peace. |

¶ 83. *Ellipsis of the ezâfe*. Certain possessive *ezâfe* constructions have dropped the vowel of the *ezâfe*. The most common of these are the familial relationships.

پدربزرگ	<i>pedarbozorg</i>	grandfather
مادربزرگ	<i>mâdarbozorg</i>	grandmother
پدرزن	<i>pedarzan</i>	father-in-law (wife's father)
مادرزن	<i>mâdarzan</i>	mother-in-law (wife's mother)
پدرشوهر	<i>pedarshawhar</i>	father-in-law (husband's father)
مادرشوهر	<i>mâdarshawhar</i>	mother-in-law (husband's mother)
پسرعمو	<i>pesar'amu</i>	cousin (father's brother's son)
دخترعمه	<i>dokhtar'amme</i>	cousin (father's sister's daughter)
پسردائی	<i>pesardâi</i>	cousin (mother's brother's son)

دخترخاله *dokhtarkhâle* cousin (mother's
sister's daughter)

Many words compounded with *sâheb* ("owner, master of")
drop the possessive *ezâfe* vowel.

صاحبخانه *sâhebkhâne* landlord

صاحبمنصب *sâhebmansab* officer

¶ 84. *Diminutives.*

(a) The diminutive suffix *-ak* is used for true diminution, denegation and contempt as well as for endearment.

مرغ < مرغ *morq* chicken >
morqak chick

پسر < پسر *pesar* boy >
pesarak punk kid, dear boy

مرد < مرد *mard* man >
mardak fellow

طفل < طفل *tefl* child >
teflak brat, darling child

Many diminutives are used metaphorically with extended connotations.

عروس < عروس *arus* bride >
arusak doll

صورت < صورت *surat* face >
suratak mask

برف < برف *barf* snow >
barfak frost

(b) The diminutive suffix *-che* is used only for diminution of inanimate objects.

باغ < باغچه	<i>bâq</i> garden > <i>bâqche</i> garden plot
دفتر < دفترچه	<i>daftar</i> register > <i>daftarche</i> notebook
دریا < دریاچه	<i>daryâ</i> sea > <i>daryâche</i> lake
کتاب < کتابچه	<i>ketâb</i> book > <i>ketâbche</i> pamphlet
بیل < بیلچه	<i>bil</i> shovel > <i>bilche</i> spade
قالی < قالیچه	<i>qâli</i> large carpet > <i>qâliche</i> small carpet

¶ 85. *Nâchâr*. *Nâchâr* is used both adverbially and adjectivally.

(a) In its adverbial usage, it generally means "with no alternative," "there was nothing to do but" and may be preceded by *be-*.

نتوانستم او را پیدا کنم ، بناچار به منزل برگشتم .	I was unable to locate him, so there was nothing for me to do but return home.
---	--

(b) Adjectivally its meaning is similar, but verbs in clauses dependent upon *nâchâr* are in the subjunctive.

ناچار بودند که هر طوری هست فرمان پادشاه را اجرا نمایند .	They had no alternative but to execute the king's order in some way or other.
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The Arabic *لأعلاج lâ'elâj* is synonymous with *nâchâr*.

Lesson Twenty

¶ 86. *Noun clauses.* Noun clauses after *porsidan* "to ask" and *nadânestan* "not to know" are introduced by *ke*. A more literary device, scarcely heard in everyday speech, is to introduce the interrogative particle *âyâ*. The "if" that introduces this type of clause in English is idiomatic to English only. For the tense sequence of these clauses see ¶155.

- | | |
|--|--|
| پرسید که (آیا) درست است. | He asked if it were correct. |
| از محمد پرسیدم که (آیا) می‌آید یا نه. | I asked Mohammad whether he was coming or not. |
| نمیدانستم که (آیا) شما می‌آئید یا نه. | I didn't know whether you'd be coming or not. |
| نمیدانند که (آیا) ما همراهشان می‌رویم یا نه. | They don't know whether or not we will be going with them. |

Noun clauses introduced by *na in-ke* mean "not simply was it the fact that...."

- | | |
|--|--|
| نه اینکه حاجی مانند اغلب مردها زنش را از پشت چادر بشناسد، ولی زنش یک | Not only was it the case that Haji, like most men, could recognize his wife behind |
|--|--|

نشان مخصوصی داشت که در میان هزار تا
زن حاجی به آسانی زن خود را پیدا میکرد.

her veil, but his wife had
a particular characteristic
such that, out of a thou-
sand women, he could have
found his wife with ease.

¶ 87. *Inception and cessation.*

(a) The most common expression for "to begin, to start
doing something" is *shoru'-kardan be*, followed by an in-
finitive or verbal noun.

شروع به درس خواندن کردند. They began to study.

شروع به رختشویی نکرده بودند که آب قطع شد. They had scarcely begun to
wash clothes when the water
was cut off.

"To begin with, to start something" is generally rendered
by *shoru'-kardan* with a direct object.

فردا کدام درس را شروع خواهیم کرد؟ Which lesson will we begin
with tomorrow?

نطقش را شروع کرد. He began his speech.

An idiomatic expression for "beginning" or "starting" is
the use of *gereftan* with the infinitive.

زانوهایش لرزیدن گرفت. His knees began to tremble.

The intransitive sense of "to start, to begin" is rendered
by *shoru'-shodan* or by the simple past absolute of an in-
transitive verb (usually a compound with *gereftan*).

سردردم دیروز صبح شروع شد و تابحال ادامه دارد. My headache started yesterday
and still hurts now.

دیروز سرم درد گرفت ولی بعدا خوب شد. My head started to hurt yesterday, but later it got all right.

(b) For "to stop, cease doing something", *dast-keshidan* az or *dast-bar-dâshtan* az followed by an infinitive or noun with a verbal sense is commonly used.

ولی زود از خودستائی دست کشید. But he quickly stopped praising himself.

شما باید دست از اینکار بردارید. You must stop this.

¶ 88. *Neshastan* and *pushidan*. The semantics involved in the tense structure of these verbs is at some variance with the corresponding usage of English.

(a) The present indicative of these verbs implies habitual action.

هر روز در همینجا مینشینند. They sit in this same place every day.

هر روز بعد از بلند شدن لباسمان را میپوشیم. Every day, after getting up, we put on our clothes.

(b) The past absolute indicates the past action done once.

یک ساعت پیش در اینجا نشستیم. We sat down here one hour ago.

امروز صبح ساعت شش و نیم لباسمان را پوشیدیم. This morning at 6:30 we put on our clothes (got dressed).

(c) For the English stative sense ("to be seated, to be sitting" and "to be wearing"), the past narrative tense is used.

دوستانهای ما کجا نشسته‌اند؟ Where are our friends sitting?

همه آمده و نشسته‌اند. All have come and are seated.

کت پوشیده‌است؟ Is he wearing a jacket?

کفش نی پوشیده‌ام. I am not wearing shoes.

(d) The past tense of "to be sitting" and "to be wearing" is rendered by the remote past in Persian.

آنها کجا نشسته بودند؟ Where were they sitting?
Where had they sat down?

کتم را پوشیده بودم. I was wearing a jacket.
I had put on a jacket.

¶ 89. *Arabic dual formations.* A few words in modern Persian have become standardized with the Arabic dual ending *-ayn*. Although these words are restricted and the dual ending cannot be considered productive in the modern language, this ending should not be confused with the "sound" masculine plural ending *-in* (¶32d).

طرفین *tarafayn* the two parties, sides

والدین *vâledayn* parents

اعلیحضرتین *a'lâhazratayn* their (two) majesties

¶ 90. *The concrete tenses.* An auxiliary tense formation of the verb that belongs primarily to the spoken tongue, but which is being accepted more and more into the written idiom, is the "concrete" past and present. Both of these tenses are formed with *dâshtan* as an auxiliary conjuga-

tion. These formations occur only in the affirmative; no negative exists. The present concrete conjugation of *raftan* is:

دارم میروم	<i>dâram miravam</i>	I am going
داری میروی	<i>dâri miravi</i>	you are going
دارد میرود	<i>dârad miravad</i>	he is going
داریم میرویم	<i>dârim miravim</i>	we are going
دارید میروید	<i>dârid miravid</i>	you are going
دارند میروند	<i>dârand miravand</i>	they are going

The past concrete conjugation of *raftan* is:

داشتم میرفتم	<i>dâshtam miraftam</i>	I was going
داشتی میرفتی	<i>dâshti mirafti</i>	you were going
داشت میرفت	<i>dâsht miraft</i>	he was going
داشتیم میرفتیم	<i>dâshtim miraftim</i>	we were going
داشتید میرفتید	<i>dâshtid miraftid</i>	you were going
داشتند میرفتند	<i>dâshtand miraftand</i>	they were going

Corresponding exactly to the English past and present continuous for on-going actions and states, these tenses now contrast with the present indicative ("I go, I do go") and the past and past continuous ("I went, I used to go"). Contrast the following examples:

آقا، چه کار میکنید؟ Sir, what do you do (for a living)?
آقا، دارید چه کار میکنید؟ Sir, what are you doing?

من مدرسه میرفتم .	I <i>used to go to school</i> (but not any more).
من داشتم مدرسه میرفتم .	I <i>was going to school</i> (when something happened).
رضا دروغ میگوید .	Reza <i>tells lies</i> .
رضا دارد دروغ میگوید .	Reza <i>is lying</i> .
حالا بچه‌ها چکار میکنند؟ معمولا میخوابند .	What <i>do the children</i> (usually) <i>do now</i> ? They normally <i>go to sleep</i> .
حالا بچه‌ها دارند چکار میکنند؟ دارند بازی میکنند .	What <i>are the kids doing</i> now? They <i>are playing</i> .

These tenses have by no means gained universal acceptance into written usage and are still considered by most to be a colloquial, and hence substandard, feature of Persian. Many writers make use of the concrete tenses when representing the spoken language, as in dialogue, but avoid them in narrative and descriptive prose.

91. *The particle ke.* The particle *ke*, which should not be confused with the relative pronoun (§45) or the temporal conjunction (§66), serves, like the Greek particle *γάρ*, to emphasize the word it follows. The same effect is achieved in English by voice intonation.

این که درست نیست .	<i>This is not right.</i>
این درست که نیست .	<i>This is not right.</i>
من که نمیروم مگر بزورم ببرید .	<i>I'm not going unless you take me by force.</i>

بخش دوم PART TWO

دستور زبان Classical and Archaic
متون قدیمی Formations and Usages

¶ 92. *Euphonic -d-*. When the preposition *be* is followed by a pronoun or demonstrative beginning with a vowel, a euphonic *-d-* is interpolated between the two vowels.

به این < بدین *be in > bedin*

به آن < بدان *be ân > bedân*

به او < بدو *be u > bedu*

به ایشان < بدیشان *be ishan > bedishân*

This usage is maintained in modern literary style, especially in certain phrases such as

بدینوسیله *bedin-vasile* by this means

بدانسانکه *bedân-sân-ke* just as (conj.)

¶ 93. *The optative*. The third person singular optative is formed by replacing the regular third person singular ending *-ad* with *-âd*. The negative optative prefix is *ma-* instead of *na-*.

که رستم منم کم معناد نام ke rostam man-am, kam (=ke am)
نشیناد بر ماتمم پور سام ma-mânâd nâm / neshinâd bar
ma'tam-am pur-e sâm

For I am Rustam—*may my fame
not endure. May the son
of Sam sit at my funeral.*

The optative of *budan* is irregularly formed as *bâd*.

چنین داد پاسخ که این نیست داد
بدین روز خورشید روشن مباد

*chonin dâd pâsokh ke in nist
dâd / bedîn ruz khorshid
rawshan ma-bâd*

Thus he answered, "This is not just. On this day *may* the sun *not* be bright."

This formation is no longer operative in the modern language; see Part I, ¶50c. In classical usage the negative prefix *ma-* is usually used to form the negative imperative.

مرو *ma-raw* don't go

¶ 94. *Vocative -â.*

(a) In classical usage, maintained to the present in a few expressions, $-(y)\hat{a}$ is added as a vocative enclitic to nouns.

خدا *khodâ-yâ* O God

شاهنشاہ *shâhanshâh*-â O King of Kings

حافظا *hâfez-â* O Hafiz

This enclitic is also added to interjections and to certain verbal forms.

دردا *dard-â* Oh, woe

دریغا *deriq-â* Oh, alas

مبادا *ma-bâd-â* Oh, may it not be

مرسادا *ma-rasâd-â* Oh, may it not happen

(b) When *goft* is used as "he said in response," the enclitic *-â* is often added.

گفتم ملکا ترا کجا جویم من؟
وز خلعت تو وصف کجا گویم من؟
goftam malek-â to-râ kojâ
juyam man? / vaz khel'at-e
to vasf kojâ guyam man?

گفتا که مرا مجوبه عرش و بهشت
نزد دل خود که نزد دل پویم من
goft-â ke ma-râ ma-ju be
arsh-o be behesht / nazd-e
del-e khod, ke nazd-e del
puyam man

I said, "O king, where should I
search for thee? And how should
I describe thy robe of honor?"
He said in reply, "Seek me not at
the throne or in heaven but in
thine own heart, for I dwell near
hearts."

(c) *-â* also occurs on *gu-yâ*, which is used like *gui* for "it seems as though, one would say that...".

گویا چنان است.
gu-yâ chonân-ast
It seems as though it is
thus.

¶ 95. Dative usages.

(a) The enclitic *-râ*, now used as the definite direct object marker (¶25), originally functioned as a dative marker that indicated both indirect objects and also dative-possessive constructions.

پادشاهی را شنیدم که به کشتن اسیری اشارت کرد.	<i>pâdshâh-i-râ shenidam ke be koshtan-e asir-i eshârat-kard</i> I heard tell of a king who motioned for a prisoner to be killed.
این مژده مرا نیست.	<i>in mozhde ma-râ nist</i> This good news is not for me.
حوران بهشتی را دوزخ بود اعراف از دوزخیان پرس که اعراف بهشت است	<i>hurân-e beheshti-râ duzakh bovad a'râf / az duzakhiân pors ke a'râf behesht-ast</i> For the houris of paradise purgatory would be hell: ask the inhabitants of hell, for whom purgatory would be paradise. —Sa'di.
شتران بود مرا جمله نجیب در هنر نادر و در شکل عجیب	<i>shotorân bud ma-râ, jomle najib / dar honar nâder-o dar shekl, ajib.</i> I had ("there were to me") camels, noble all—in craft rare and in form amazing. —Jami.
گرچه منزل بس خطرناک است و مقصدناپدید هیچ راهی نیست کورا نیست پایان غم مخور	<i>gar-che manzel bas khatarnâk- ast-o maqsad nâpadid / hich râh-i nist ku-râ (=ke u-râ) nist pâyan, qam ma-khor.</i> Though the stages be danger- ous and the goal not in sight, there is no road to which there is not an end: grieve not. —Hafiz.

(b) The pronominal enclitics (Part I, ¶36), in addition to the use preserved in modern Persian as possessives and direct objects, also functioned as pronouns in the dative

(indirect object and dative-possessive) position. It is especially important here to remember the "floating" quality of these pronominal enclitics, i.e., they do not always have a direct syntactical relationship with the words to which they are affixed but often indicate indirect objects or possession of some other word altogether within the clause.

چه گویمت؟

che guyam-at?

What should I say to you?

واعظ عذاب دوزخو میخوارگان مگو

vâ'ez, azâb-e dūzakh-o may-khâregân ma-gu / joz in fa-sâne nist-at afsâne-i degar?

جز این فسانه نیست افسانه دگر

O preacher, don't talk of the torment of hell and wine-drinkers. Don't you have any fables besides these?

—Fani.

زیقوتیش خاست از جان نفیر

ze biquti-ash khâst az jân nafir / vatan-sâkht gerd-e yek-i âbgir.

وطن ساخت گرد یکی آبگیر

پس از مدتی کرد آنجا درنگ

pas az moddat-i kard ânjâ derang / dar-oftâd quk-i-sh nâgah be chang. —Jami.

درافتاد غوکیش ناگه بچنگ

Because of malnutrition there arose a wail from his soul, so he settled near a pond./ After he waited a period there, suddenly a frog fell into his clutches.

- ¶ 96. *Pre-postpositions*. A feature of archaic Persian is the use of the pre-postposition, where, instead of the simple preposition followed by its complement as in modern Persian, *be-* introduces the prepositional complement, which

is followed by the modern preposition as a postposition. Thus, instead of *bar sar-ash* ("on his head"), we find *be sar-ash bar*; and, instead of *andar zamin* ("in the earth"), *be zamin andar*.

که گر سنگ را او بسر بر شدی
همی هر دو پایش بدو در شدی

*ke gar sang-râ u be sar bar
shodi / hami har do pây-ash
bedu dar shodi.*

If he were to go on top of a stone, both his feet would sink into it.

که لختی ز زورش ستاند همی
که رفتن بره بر تواند همی

*ke lakht-i ze zur-ash setânad
hami / ke raftan be rah bar
tavânad hami.*

(He prayed) that (God) would take away a bit of his strength so that he could walk on the road.

ببازی بگویند همسال من
بباک اندر آمد چنان یال من

*be bâzi be-guyand hamsâl-e man/
be khâk andar âmad chonân yâl-e
man. —Ferdawsi.*

In jest will my contemporaries say that thus came my mane into the dust.

¶ 97. *Perfective aspect: the be- prefix.* In older Persian the verbal prefix *be-* is added to the past tense for the perfective aspect of the verb, that is the action or state of the verb done once, suddenly, or finally (the Greek aorist).

این بگفت و برفت .

He said this (all at once)
and got up and left.

دلم بسوخت .

My heart went up in flames.

پدر بخندید و ارکان دولت بپسندیدند
و برادران بجان برنجیدند.

Suddenly the father broke into laughter, the "pillars of state" expressed approval, and the brothers smarted with mortal pain.

آن پیرلاش را که سپردند زیر خاک
خاکش چنان بخورد کزو استخوان نماند

That old carrion they entrusted to the earth—the earth has so gobbled it up that not even the bones have remained.

دو بیجاده بگشاد و آواز داد
که شاد آمدی ای جوانمرد شاد

She suddenly opened up her two ruby (lips) and cried out, "Welcome, O happy cavalier."

بیزدان بنالید کی کردگار
بدین کار این بنده را پاس دار

He suddenly cried out to God, "O Maker, protect this slave in this endeavor."

بدو باز داد آنچنان کش بخواست
بیافزود در تن هراچش بکاست

He gave him back (his strength) just as he desired: He suddenly increased in his body all that which He had once decreased.

The perfective prefix is used only with simple verbs and is never attached to compound verbs.

- ¶ 98. The continuous-progressive marker *hami*. The older continuous marker is *hami*. Like its modern reflex *mi-*, it may be prefixed to the verb, although it often follows the verb especially in poetry.

همی بود بوس و کنار و نبید
مگر شیر کو گور را نشکرید

*hami bud bus-o kenâr-o nabid/
magar shir ku gur-râ nashkarid?*
—Ferdawsi

There was continual kissing, embracing and wine: is there a lion that does not hunt the wild ass?

یکی از ملوک خراسان سلطان محمود ابن
سبکتگین را بخواب دید که جمله وجود
او ریخته بود و خاک شده، مگر چشمانش
که همچنان در چشمخانه همی گردید.

*yek-i az moluk-e khorâsân sol-
tân mahmud ebn-e saboktagin-râ
be khâb did ke jomle-ye vojūd-e
u rikhte bud-o khâk-shode, ma-
gar cheshmân-ash ke hamchonân
dar cheshmikhâne hami gardid.
—Sa'di.*

One of the kings of Khurasan
saw in a dream Sultan Mahmud
ibn Sabuktagin, all of whose
being had decayed and turned
to dust, except his eyes,
which kept on turning in their
sockets.

When combined with the perfective aspect of the past verb,
hami gives the sense of the single final action repeated
over and over.

بر آنگونه رستم چو او را بدید
عجب ماند و در وی همی بنگرید

*bar ângune rostam cho u-râ
be-did/ ajab-mând-o dar vay
hami be-ngarid. —Ferdawsi.*

When Rustam saw him like that,
he stopped in amazement and
looked at him over and over
again.

¶ 99. *The past habitual/conditional.* Whereas the marker
hami gives the continuous/progressive sense ("to keep on,
to do over and over"), the past habitual (something done
customarily or habitually) was formed archaically by the
addition of unstressed *-i* to the past tense. This form
is defective and occurs only in the first-person singular
and the third-persons singular and plural.

صیادان آنجا بسیار آمدندی و بدان
نواحی دام نهادندی .

*sayyâdân ânjâ besyâr âmadand-
i-o bedân navâhi dâm-nehâ-
dand-i.*

Hunters used to come there
a great deal and set traps.

خواجه بزرگ احمد حسن هر روزی بسرای
خویش بار دادی و تا نماز پیشین
بنشستی و کار براندی . من با پسران او
بودمی و آنچه فرمودی نبشتمی .

The great lord Ahmad son of
Hasan used to hold court each
and every day at his house
and would sit until the noon
prayer and would see to ad-
ministrative tasks. I was
with his sons, and whatever
he would order I would write
down.

This enclitic is also found along with the *mi-* prefix.

بیک سو مینهادی گاه و بیگاه
قدم از شاهراه خدمت شاه

*be yek su mi-nehâd-i gâh-o
bigâh/ qadam az shâhrâh-e
khedmat-e shâh. —Kalim.*

He was wont time in and time
out to put his foot in a di-
rection away from the highway
of service to the king.

کسان که در رمضان چنگ میشکستندی
نسیم گل بشنیدند و توبه بشکستند

*kasân-ke dar ramazân chang-
mi-shekastand-i/ nasim-e gol
be-shenidand-o tawbe be-shkas-
tand. —Sa'di.*

Those who were accustomed to
break harps during Ramadan
suddenly smelled the rose-
breeze and broke their vows.

¶ 100. Archaic present stem of *budan*. In addition to the
present stem *bâsh-*, which survives in normal modern Per-
sian, there was another present stem of *budan*, namely *bu-*,
which gives the following present paradigm:

بوم	<i>bovam</i>	بویم	<i>bovim</i>
بوی	<i>bovi</i>	بوید	<i>bovid</i>
بود	<i>bovad</i>	بوند	<i>bovand</i>

The negative is regularly formed with the negative prefix.

101. *Archaic negative copula.* In addition to the negative copula as in modern Persian (¶18), there was another negative copula formed by adding the present copulative endings to the negative particle *na-*.

نیم	<i>na-yam</i>	نئیم	<i>na-im</i>
نئی	<i>na-i</i>	نئید	<i>na-id</i>
نیست	<i>nist</i>	نیند	<i>na-yand</i>

102. *Archaic past narrative.* An archaic formation of the past narrative tense is the addition of the pronominal endings, not directly to the past participle, but to a form of the third-person singular past narrative where the *-e* of the participle has elided to the *ast* of the third person (thus *oftâde-ast* > *oftâdast*). The paradigm is as follows:

افتادستم	<i>oftâdast-am</i>	افتادستیم	<i>oftâdast-im</i>
افتادستی	<i>oftâdast-i</i>	افتادستید	<i>oftâdast-id</i>
افتادست	<i>oftâdast</i>	افتادستند	<i>oftâdast-and</i>

This formation also occurs in the past habitual/conditional.

افتادستمی	<i>oftâdast-am-i</i>	--
--	--	--

افتادستی *oftâdast-i*

افتادستندی *oftâdast-and-i*

These forms occur with some frequency in poetry.

کاشکی آن شب و آن روز که ترسیدم از آن
نفتادستی و شادی نشدستی تیمار

*kâsh-ki ân shab-o ân ruz ke
tarsidam azân/ nafotâdast-i
o shâdi na-shodast-i timâr.*

Would that that night and day
which I feared had not occur-
red and joy had not turned to
grief.

بخش سوم PART THREE

دستور زبان Colloquial
عامیانه Transformations

¶ 103. *Phonological transformations.*

(a) In almost all environments *ân* becomes *un*.

تهران < تهران *tehrân* > *tehrun*

آقایان < آقایان *âqâyân* > *âqâyun*

Often too *âm* becomes *um*.

تمام < تمام *tamâm* > *tamum*

آمد < آمد *âmad* > *umad*

(b) *st* tends to be pronounced *ss*.

دستم هست *dast-am hast* > *dass-am hass*

کجاست؟ *kojâst* > *kojâss*

(c) Final *-ar* becomes *-e* in the following words:

دیگر < دیگر *digar* > *dige*

آخر < آخر *âkhar* > *âkhe*

مگر < مگر *magar* > *mage*

(d) Most words ending in *-âh* or *-â'* drop the final consonant.

ارتفاع	<i>ertefâ' > ertefâ</i>
همراه	<i>hamrâh > hamrâ</i>

(e) Final -e followed by any enclitic changes to -a-.

بچه اش	<	بچه ش	<i>bachche-ash > bachcha-sh</i>
خسته است	<	خسته ست	<i>khaste-ast > khasta-st</i>

(f) -e followed by -i gives -i.

رفته ای	<i>rafte-i > rafti</i>
---------	---------------------------

(g) The plural suffix -hâ tends to become -â. When -hâ is suffixed to words ending in -e, both -e and -h- elide.

کتابها	<i>ketâbhâ > ketâbâ</i>
بچه ها	<i>bachchehâ > bachchâ</i>

¶ 104. The copulas.

(a) The short copula has two forms, one following consonants and another following vowels. Following consonants the present copulas are:

-am	-im
-i	-in
-e	-an

Following vowels the present copulas are:

-m	-ym
-y	-yn
-st	-n

Examples:

خوبم	<i>khub-am</i>	خوبیم	<i>khub-im</i>
خوبی	<i>khub-i</i>	خوبین	<i>khub-in</i>
خوبه	<i>khub-e</i>	خوبن	<i>khub-an</i>
کجام	<i>kojâ-m</i>	کجايم	<i>kojâ-ym</i>
کجای	<i>kojâ-y</i>	کجاین	<i>kojâ-yn</i>
کجاست	<i>kojâ-st</i>	کجان	<i>kojâ-n</i>

(b) The long copulas are as follow:

هستم	<i>hast-am</i>	هستیم	<i>hast-im</i>
هستی	<i>hast-i</i>	هستین	<i>hast-in</i>
هست (هستش)	<i>hast(esh)</i>	هستن	<i>hast-an</i>

In spoken Persian the distinction between the long and short copulas has been lost altogether. The long copulas tend to be used (1) for emphasis, as in written Persian, (2) after the non-specific enclitic, and (3) generally after any word ending in a vowel.

¶ 105. Verbal conjugations.

(a) The past stem of almost all verbs remains as in written Persian (the notable exception is *tunestan* for *tavânestan*) The personal endings, however, undergo slight changes and reductions:

-am	-im
-i	-in

(-esh)

-an

as in the following past conjugation of *raftan*:

رفتم	<i>raftam</i>	رفتیم	<i>raftim</i>
رفتی	<i>rafti</i>	رفتین	<i>raftin</i>
رفت (رفتش)	<i>raft(esh)</i>	رفتند	<i>raftan</i>

The third person singular "zero ending" of written Persian is often replaced in spoken Persian by *-esh*.

(b) Present stems, with exceptions noted below in ¶106 remain as in written Persian. The personal endings for stems ending in consonants are:

-am	-im
-i	-in
-e	-an

as in the following conjugation of *gereftan*:

میگیرم	<i>mi-giram</i>	میگیریم	<i>mi-girim</i>
میگیری	<i>mi-giri</i>	میگیرین	<i>mi-girin</i>
میگیره	<i>mi-gire</i>	میگیرند	<i>mi-giran</i>

For stems ending in vowels, the personal endings are:

-m	-ym
-y	-yn
-d	-n

as in the following conjugation of *umadan*:

میآم	<i>mi-âm</i>	میایم	<i>mi-âym</i>
میآی	<i>mi-ây</i>	میاین	<i>mi-âyn</i>
میآد	<i>mi-âd</i>	میاند	<i>mi-ân</i>

(c) The past narrative tense is conjugated as follows
(see ¶103e,f) :

رفته‌ام	<i>raftám</i>	رفته‌ایم	<i>raftím</i>
رفته‌ای	<i>raftí</i>	رفته‌این	<i>raftín</i>
رفته	<i>rafté</i>	رفته‌ن	<i>raftán</i>

In the negative, continuous and with all compound verbs, that is, where the primary stress is removed from the verb itself, the past narrative and the past absolute differ only in the third-person singular.

106. *Reduced and/or contracted verbal stems.*

	<u>past stem</u>	<u>present stem</u>	<u>imperative</u>
آوردن	<i>âvord-</i>	<i>--âr-</i>	<i>bi-âr</i>
انداختن	<i>andâkht-</i> <i>-ndâkht-</i>	<i>-ndâz-</i>	<i>ba-ndâz</i>
بر داشتن	<i>var-dâsht-</i>	<i>var--dâr-</i>	<i>var-dâr</i>
توانستن	<i>tunest-</i>	<i>-tun-</i>	
خواستن	<i>khâst-</i>	<i>-khâ-</i>	<i>be-khâh</i>
دادن	<i>dâd-</i>	<i>-d-</i>	<i>be-deh</i>
دانستن	<i>dunest-</i>	<i>-dun-</i>	<i>be-dun</i>
رفتن	<i>raft-</i>	<i>-r-</i>	<i>bo-raw</i>
شدن	<i>shod-</i>	<i>-sh-</i>	<i>be-shaw</i>
شدن	<i>shost-</i>	<i>-shur-</i>	<i>be-shur</i>
شگستن	<i>shekast-</i> <i>-shkast-</i>	<i>-shkan-</i>	<i>be-shkan</i>

شنیدن	<i>shenid-</i>	<i>-shnav-</i>	<i>be-shnaw</i>
شناختن	<i>shenâkht-</i> <i>-shnâkht-</i>	<i>-shnâs-</i>	<i>be-shnâs</i>
گذاشتن	<i>gozâsht-</i> <i>-gzâsht-</i>	<i>-gzâr-</i> <i>-zâr-</i>	<i>bo-gzâr</i> <i>be-zâr</i>
گذشتن	<i>gozasht-</i> <i>-gzasht-</i>	<i>-gzar-</i> <i>-zar-</i>	<i>bo-gzar</i>
گفتن	<i>goft-</i>	<i>-g-</i>	<i>be-gu</i>
نشستن	<i>neshast-</i> <i>-nshast-</i>	<i>-nshin-</i> <i>-shin-</i>	<i>be-nshin</i> <i>be-shin</i>
نوشتن	<i>nevesht-</i>	<i>-nvis-</i>	<i>be-nvis</i>

¶ 107. -râ. The specific direct object marker -râ is pronounced in spoken Persian as -ro or -re. Following consonants it may also become -o or -e. *Ma-râ* becomes *man-o* in spoken Persian.

اینو دیدین؟	<i>in-o didin?</i> Did you see this?
کیف منو کجا گذاشتن؟	<i>kif-e man-o kojâ gzâshtan?</i> Where did they put my bag?
اینهارو کجا پیدا کردین؟	<i>inhâ-ro kojâ paydâ-kardin?</i> Where did you find these?
عینکشو گم کرده.	<i>aynak-esh-o gom karde.</i> He's lost his glasses.
درو واکن.	<i>dar-o vâ-kon.</i> Open the door.

As in classical usage, -râ is often used in spoken Persian as a dative, especially with verbs of motion and expressions of time.

شیرازرو نرفتم .	<i>shirâz-ro na-raftam.</i> I haven't gone to Shiraz.
تمام شهر و گشتم .	<i>tamâm-e shahr-o gashtim.</i> We went all about the city.
امشب رو همیجا بخوابین .	<i>emshab-ro haminjâ be-khâbin.</i> Sleep right here tonight.

¶ 108. The "definite article".

(a) Spoken Persian has developed a type of "definite article" in the form of a stressed *-e* (after vowels, *-he*) suffixed to singular substantives. Its use is restricted to very specific nouns which have already been introduced into the conversation or which are known to both speaker and hearer, rather like the "that there" of colloquial English.

اون زنی که دیروز اینجا بوده ، باز هم اومده . زنہ چکار داره .	<i>un zan-ike diruz injâ bude,</i> <i>bâz-ham umade: zane chekâr</i> <i>dâre?</i> That woman who was here yesterday has come back: what does the woman want?
آقا ، خواهش میکنم ، اون سفیدرو به من بدین . — کدومو میگیرن ؟ اون کوچیکه رو ؟	<i>âqâ, khâhesh-mikonam, un</i> <i>sefida-ro be man be-din.</i> <i>-kodum-o mi-gin? un kuchika-ro?</i> Please give me that white one there. -Which one do you mean? That little one there?
اون بچه راستی اعصاب منو خرد کرده . بچه واقعا شیطونه .	<i>un bachche râsti a'sâb-e man-o</i> <i>khord-karde. bachchehe</i> <i>vâqe'an shaytun-e.</i> That child has really driven me up the wall. The child is really mischievous.

(b) The third-person singular pronominal enclitic is also widely used as a type of specifier.

بریم اون رستوران. کبابش خوبه.
سالادش هم بد نیست. چائیشو من
نخورده‌ام ولی قهوه‌ش افتضاح است.

*be-rim un restawrân: kabâb-
esh khub-e. sâlâd-esh-ham
bad nist. châi-sh-o man na-
khordam, vali qahva-sh efte-
zâ-st.*

Let's go to that restaurant:
the meat *there's* good. The
salad's not bad either. I
haven't had the tea *there*,
but the coffee's horrible.

¶ 109. Pronominal enclitics.

(a) Following consonants:

کتابم	<i>ketâb-am</i>	کتابمون	<i>ketâb-emun</i>
کتابت	<i>ketâb-et</i>	کتابتون	<i>ketâb-etun</i>
کتابش	<i>ketâb-esh</i>	کتابشون	<i>ketâb-eshun</i>

(b) Following vowels:

چائیم	<i>châi-m</i>	چائیمون	<i>châi-mun</i>
چائیت	<i>châi-t</i>	چائیتون	<i>châi-tun</i>
چائیش	<i>châi-sh</i>	چائیشون	<i>châi-shun</i>

Remember that before enclitic endings -e changes to -a- (¶103e).

بچه‌م	<i>bachcha-m</i>	بچه‌مون	<i>bachcha-mun</i>
بچه‌ت	<i>bachcha-t</i>	بچه‌تون	<i>bachcha-tun</i>
بچه‌ش	<i>bachcha-sh</i>	بچه‌شون	<i>bachcha-shun</i>

Contrary to written usage, the enclitic pronominals may be added to all prepositions. *Be*, however, changes to *beh-* before the enclitics, *bâ* changes to *bâhâ-*, and *hamrâh* changes to *hamrâhâ-*.

بہش نگفتین زود بیآد؟ *beh-esh na-goftin zud bi-âd?*
 Didn't you tell him to
 come early?

علی باہام بودہ . *ali bâhâ-m bude.*
 Ali was with me.

ہمراہاش کیہ ؟ *hamrâhâ-sh ki-e?*
 Who's that with him?

Other prepositions combine without change. Prepositions that take their complements through the *ezâfe* drop the *ezâfe*-vowel before the pronominal enclitics.

ازش نہ پرسیدن؟ *az-esh na-porsidan?*
 Didn't they ask him?

توش چی ہست ؟ *tu-sh chi hast?*
 What's in it?

روش چی نوشتہ ؟ *ru-sh chi neveshte?*
 What's written on it?

برام یہ چائی بیآرین . *barâ-m ye châi bi-ârin.*
 Bring me some tea.

جلوش راہ بستہست . *jelaw-sh râh basta-st.*
 The road's blocked in
 front of it.

واسہتون اینہارو آوردہم . *vâssa-tun inhâ-ro âvorda-m.*
 I've brought these for you.

Note that the indefinite article *yek* usually changes in spoken Persian to *ye*.

ضمیمہ ۵۱ APPENDICES

Appendix A

THE USES OF *tâ*

The *tâ* that introduces final purpose clauses has been discussed in ¶60b; it is invariably followed by the present subjunctive.

The temporal conjunction *tâ* has a variety of meanings depending upon its usage:

- (1) with the *present indicative* it usually means "as long as":

تا آنجاست من نمیروم . As long as he's there, I'm
not going.

- (2) with the *present subjunctive* it usually means "so long as"

تا تو زنده باشی ، دیگر از این
حرفهای مزخرف نرنی . So long as you live, don't
ever say any more of these
stupid things.

or "until" (when the clause follows the main verb):

تو همینجا بمان تا من برگردم . You stay here until I get
back.

or "by the time"

تا با او تماس بگیرید دیر میشود
(شده است)

By the time you get in touch
with him it'll be too late.

(3) with the *negative present subjunctive* it can mean
"before"

باید تا دیر نشود با او تماس بگیرم.

I have to get in touch with
him before it gets too
late.

or "until":

تا با او تماس نگیرم نمیتوانم بروم.

Until I get in touch with
him I can't go.

(4) with the *past absolute* it means "by the time"

تا علی رسید آنها رفته بودند.

By the time Ali arrived, they
had already gone.

(5) with the *past narrative* it generally means "ever
since" (modern *az vaqt-ike*)

تا به آنجا رفته است دیگر با او
تماسی نداریم.

Ever since he went there, we
have had no contact with
him.

(6) with the *negative past narrative* it means "before
such time as"

میخواستم تا دیر نشده با شما
تماس بگیرم.

I wanted to get in touch
with you before it got
too late.

The conjunction *tâ ânjâ-ke* translates as "insofar as":

تا آنجا که من اطلاع دارم چنین
اتفاقی قبلا نیافتاده است.

Insofar as I know, such a
thing hasn't happened
before.

The preposition *tâ* can mean "until, up to, by":

تا بحال چنین چیزی را نشنیده‌ایم .

Until now we haven't heard
of such a thing.

تا آنوقت چنان منظره‌ای را ندیده
بودیم .

Until that time we hadn't
seen such a sight.

تا فردا باید تا صفحهٔ دویست آن
کتاب را بخوانیم .

By tomorrow we have to read
up to page 200 in that
book.

تا اندازه‌ای درست است .

To a certain extent it's
right.

این برنامه تا ساعت بیست و دو
ادامه دارد .

This program will continue
until 10 p.m.

Appendix B

TELLING TIME, DAYS OF THE WEEK, MONTHS OF THE YEAR

ساعت چند است؟	<i>sâ'at chand-ast?</i> What time is it?
ساعت ده است.	<i>sâ'at-e dah-ast</i> It's ten o'clock.
ساعت ده و ربع	<i>sâ'at-e dah-o rob'</i> ten fifteen
ساعت ده و نیم	<i>sâ'at-e dah-o nim</i> ten thirty
ساعت یازده و ربع کم	<i>sâ'at-e yâzdah-o rob' kam</i> ten forty-five

For all official purposes the twenty-four clock is in use in Iran.

اخبار سیاسی در ساعت نوزده پخش خواهد شد	<i>akhbâr-e siâsi dar sâ'at-e nuzdah pakhsh-khâhad-shod</i> Political news will be broadcast at 19:00 (7pm).
---	--

بامداد	<i>bâmdâd</i> early morning
صبح	<i>sobh</i> morning
قبل از ظهر	<i>qabl az zohr</i> before noon (am)
ظهر	<i>zohr</i> noon

بعد از ظهر	<i>ba'd az zohr</i> after noon (pm)
عصر	<i>asr</i> afternoon, early evening
شب	<i>shab</i> night
نیمه شب یا نصف شب	<i>nimeshab</i> or <i>nesf-e shab</i> midnight
ساعت شش قبل از ظهر امروز	<i>sâ'at-e shesh-e qablazzohr-e</i> <i>emruz</i> 6 a.m. today
ساعت شش بعد از ظهر فردا	<i>sâ'at-e shesh-e ba'dazzohr-e</i> <i>fardâ</i> 6 p.m. tomorrow
ساعت نیم	<i>sâ'at-e nim</i> 12:30 p.m.

DAYS OF THE WEEK

امروز چندشنبه است؟	<i>emruz chandshambe-ast?</i> What day of the week is it today?
امروز شنبه است.	<i>emruz shambe-ast</i> It's Saturday.
یکشنبه	<i>yekshambe</i> Sunday
دوشنبه	<i>doshambe</i> Monday
سه شنبه	<i>seshambe</i> Tuesday
چهارشنبه	<i>chahârshambe</i> Wednesday
پنجشنبه	<i>panjshambe</i> Thursday
جمعه	<i>jom'e</i> Friday
شنبه شب	<i>shambe shab</i> Saturday night
شب یکشنبه	<i>shab-e yekshambe</i> Saturday night
شنبه‌ها و جمعه‌ها ما کار نمیکنیم.	We don't work on Thursday or Friday.
بقیه روزهای هفته، یعنی شنبه‌ها، ۱شنبه‌ها، ۲شنبه‌ها، ۳شنبه‌ها و ۴شنبه‌ها، ما کار می‌کنیم.	On the rest of the days of the week, i.e. on Saturday, Sun- day, Monday, Tuesday, and Wednesday, we do work.

MONTHS OF THE YEAR

فصل بهار	<i>fasl-e bahâr</i> spring
فروردین	<i>farvardin</i> (Mar 21-Apr 20)
اردیبهشت	<i>ordibehesht</i> (Apr 21-May 21)
خرداد	<i>khordâd</i> (May 22-Jun 21)
فصل تابستان	<i>fasl-e tâbestân</i> summer
تیر	<i>tir</i> (Jun 22-Jul 22)
مرداد	<i>mordâd</i> (Jul 23-Aug 22)
شهریور	<i>shahrivar</i> (Aug 23-Sept 22)
فصل پاییز	<i>fasl-e pâiz</i> autumn
مهر	<i>mehr</i> (Sept 23-Oct 22)
آبان	<i>âbân</i> (Oct 23-Nov 21)
آذر	<i>âzar</i> (Nov 22-Dec 21)
فصل زمستان	<i>fasl-e zemestân</i> winter
دی	<i>day</i> (Dec 22-Jan 20)
بهمن	<i>bahman</i> (Jan 21-Feb 19)
اسفند	<i>esfand</i> (Feb 20-Mar 20)

On leap years (*sâl-e kabise*) Esfand contains thirty days.

Until March 20, 1976 (29 Esfand 1354) the Solar Hegira (*hejri-e shamsi*) era was used in Iran. On *nawruz*, the vernal equinox and Iranian New Year's Day, there was a difference of 622 years between the Solar Hegira era and the Christian era.

On March 21, 1976 (1 Farvardin 2535) the Imperial (*shâhan-shâhi*) era was proclaimed. On Nawruz there is now a difference of 559 years between the Imperial and Christian era.

ساعت ۳ بعد از ظهر ۵شنبه
۳۰ تیر ۲۵۳۶ شاهنشاهی،
برابر با ۲۱ ژوئیه ۱۹۷۷ میلادی

*sâ'at-e se-ye ba'dazzohr-e
ruz-e panjshambe, siom-e tir-
mâh-e sâl-e dohezâr-o pânsad-o
si-o shesh-e shâhanshâhi,
barâbar bâ bist-o yekom-e
zhuie-ye sâl-e hezâr-o nohsad-o
haftâd-o haft-e milâdi*

3 p.m., Thursday, 30 Tir 2536
Imperial, corresponding to
July 21, 1977 (A.D.)

Appendix C

MONETARY UNITS

The official monetary unit in Iran is the *riâl* رِیال .
Currently (1977) \$1 = Rls. 70.5. The rial is also called
hezâr هزار and *qerân* قران .

Unofficially prices are quoted in toman (*tawmân* تومان
or *tawman* تومن). Ten rials equal one toman. Thus a
price of Rls. 235 is quoted as

۲۳ تومان ، ۵ هزار *bist-o se tomân, panj hezâr*
23 toman, 5 rials

Officially, however, this must be written as

دویست و سی و پنج ریال Rls. 235.

Appendix D

ARITHMETICAL OPERATIONS

$12 + 4 = 16$	$12 + 4 = 16$
دوازده باضافه چهار مساوی است با شانزده.	<i>davâzdah be ezâfe-ye chahâr,</i> <i>mosâvi-st bâ shânzdah</i>
$13 - 2 = 11$	$13 - 2 = 11$
سیزده منهای دو مساوی است با یازده.	<i>sizdah menhâ-ye do, mosâvi-st</i> <i>bâ yâzdah</i>
$5 \times 7 = 35$	$5 \cdot 7 = 35$
پنج ضرب در هفت مساوی است با سی و پنج.	<i>panj zarb dar haft, mosâvi-st</i> <i>bâ si-o panj</i>
$72 \div 9 = 8$	$72 \div 9 = 8$
هفتاد و دو بخش بر نه مساوی است با هشت.	<i>haftâd-o do bakhsh bar noh,</i> <i>mosâvi-st bâ hast</i>
۲۵%	25%
بیست و پنج در صد	<i>bist-o panj dar sad</i>
$1/8$	$1/8$
یک هشتم	<i>yek hashtom</i>
$4/5$	$4/5$
چهار پنجم	<i>chahâr panjom</i>

۱۰۳	10.3
ده و سه دهم	<i>dah-o se dahom</i>
۴۴	4 ⁴
چهار بتوان چهار	<i>chahâr be tavân-e chahâr</i>

Appendix E

ARABIC ORTHOGRAPHIC PECULIARITIES

1. *The Arabic definite article.* The Arabic definite article, *alef-lâm*, occurs in a great many loan phrases and proper names in Persian. The article, when not syntactically related to the preceding word, is pronounced *al-* as in *الحق* *alhaqq* and *القمة* *alqesse*. When the article is syntactically related to the preceding word, the final consonant of the preceding word is provided with the vowel *-o-*, which elides directly to the *lâm* of the article. The *alef* thus is not pronounced.

زين العابدين	<i>zaynol'âbedin</i> Zein-ol-Abedin (proper name)
رواديد كثيرالمسافره	<i>ravâdid-e kasirolmosâfere</i> multiple-entry vise
ضربالمثل	<i>zarbolmasal</i> proverb
مرآت المثنوى	<i>mer'âtolmasnavi</i> Mirror to the Masnavi (book title)

When the preceding word ends in a vowel (necessarily long), it is shortened in pronunciation (*â* > *a*; *i* > *e*; *u* > *o*) and is elided to the *lam* of the article.

انا الحق	<i>analhaqq</i> "I am the Truth"
في الواقع	<i>felvâqe'</i> actually
ابو الفضل	<i>abolfazl</i> Abol-Fazl (proper name)

The *lâm* of the article assimilates in pronunciation to the following letters: *te, se, dâl, zâl, re, ze, sin, shin, sâd, zâd, tâ, zâ, lâm*, and *nun*. The article itself is written normally as *alef-lâm*; a *tashdid* sign is often placed over the assimilating letter to indicate assimilation.

عبدالرضا	<i>abdorreza</i> Abdol-Reza (proper name)
شمس الدين	<i>shamsoddin</i> Shamsoddin (proper name)
زيب النسا	<i>zibonnesa</i> Zibonnesa (proper name)
عزيز السلطنة	<i>azizossaltane</i> Azizos-saltaneh (proper name)
لوازم التحرير	<i>lavâzemottahrir</i> writing supplies

2. A few Arabic loanwords are written with what appears to be a final *ye* (it is really a form of *alef* called *alef-maqṣura*) but is pronounced -â. The modern tendency is to spell many of these words with *alef*.

مدعى، مدعا	<i>modda'â</i> (two spellings)
اعلى، اعلا	<i>a'lâ</i> (two spellings)
حتى	<i>hâttâ</i> (spelling unchanged)

When non-final, this *alef-maqsurā* appears as a *ye* with its two dots; it is nonetheless pronounced -â-.

عليرغم	<i>alâraqm</i> despite
عليحده	<i>alâhede</i> separate
اعليحضرت	<i>a'lâhazrat</i> His Majesty

3. One still sees occasionally the archaic Arabic spelling of certain words ending in -ât as *vâv+te-tammāt* with a small *alef* (called "dagger *alef*") above the *vâv*.

صلوة	<i>salât</i> , now spelled	صلات
زكوة	<i>zakât</i> , now spelled	زكات
مشكوة	<i>meshkât</i> , now spelled	مشكات

The "dagger *alef*" occurs in a few other Arabic loanwords such as

الله	<i>allâh</i>	God
رحمن	<i>rahmân</i>	Merciful
اسماعيل	<i>esmâ'il</i>	Ishmael
ابراهيم	<i>ebrâhim</i>	Abraham

With the exception of *allâh*, these words are also written with the normal "straight *alef*."

ملحقات SUPPLEMENT

لغات تازه Vocabularies

تمرینات Exercises

متن برای خواندن Readings

لغت نامه کتاب Glossaries

PHONOLOGY EXERCISE

Practice pronouncing the following words with your instructor. Pay careful attention to stress and intonation.

<i>bar</i>	<i>pâpush</i>	<i>javân-mardâne</i>	<i>jâme</i>
<i>bâr</i>	<i>pâpich</i>	<i>nâjavân-mard</i>	<i>jâme'</i>
<i>bâr-i</i>	<i>pâpparast</i>	<i>kâravânsarâ</i>	<i>tâbe</i>
<i>bâri</i>	<i>qu</i>	<i>kâravânsarâ-i</i>	<i>tâbe'</i>
<i>fahmid</i>	<i>qay</i>	<i>sarshâr</i>	<i>tâbe-i</i>
<i>serr</i>	<i>qarq</i>	<i>shâ'er</i>	<i>tâbe'-i</i>
<i>serr-i</i>	<i>qonche</i>	<i>zâhed</i>	<i>zhâle</i>
<i>serri</i>	<i>qâshoq</i>	<i>zâhed-i</i>	<i>mozhzhe</i>
<i>serrhâ</i>	<i>čhopoq</i>	<i>zohhâd</i>	<i>mozhde</i>
<i>qaht</i>	<i>qelqelaki</i>	<i>sehhat</i>	<i>dâneshsarâ</i>
<i>qahti</i>	<i>qerqere</i>	<i>hokkâm</i>	<i>mosâhebei</i>
<i>bahs</i>	<i>qorqore</i>	<i>farmân-ravâ</i>	<i>mohâsebei</i>
<i>bahs-i</i>	<i>qabqab</i>	<i>farmân-bardâr</i>	<i>jamâ'at</i>
<i>sahn</i>	<i>âqâ</i>	<i>vajh</i>	<i>ma'âref</i>
<i>sahnâ</i>	<i>âqâ</i>	<i>solh</i>	<i>ma'âser</i>
<i>naqs</i>	<i>âqâjân</i>	<i>fahm</i>	<i>fa''âl</i>
<i>maks</i>	<i>âqâjân</i>	<i>farmânde</i>	<i>baqqâl</i>

<i>jam</i>	<i>mesgar</i>	<i>farmâyande</i>	<i>movaffaq</i>
<i>jam'</i>	<i>masqati</i>	<i>porru</i>	<i>mosallah</i>
<i>jam'-i</i>	<i>mobl</i>	<i>pâru</i>	<i>moshakhkhas</i>
<i>jam'i</i>	<i>asl</i>	<i>goli</i>	<i>mohaqqeq</i>
<i>jam'hâ</i>	<i>ahl</i>	<i>gol-i</i>	<i>mofassal</i>
<i>jam'hâ-i</i>	<i>hosn</i>	<i>gol</i>	<i>mo'ayyan</i>
<i>latme</i>	<i>khashm</i>	<i>gul</i>	<i>mas'uliyat</i>
<i>dokme</i>	<i>bârbar</i>	<i>torshru</i>	<i>mashquliyat</i>
<i>masbuq</i>	<i>taraqqi</i>	<i>barq</i>	<i>jabr</i>
<i>mafqud</i>	<i>monqarez</i>	<i>barf</i>	<i>setr</i>
<i>mozdur</i>	<i>eshteqâq</i>	<i>sarv</i>	<i>badr</i>
<i>ma'ruf</i>	<i>e'tebâr</i>	<i>ers</i>	<i>fekr</i>
<i>mostanteq</i>	<i>e'terâz</i>	<i>qarz</i>	<i>qa'r</i>
<i>mostagraq</i>	<i>ekhtiâr</i>	<i>arz</i>	<i>faqr</i>
<i>mosta'mal</i>	<i>ehtiâj</i>	<i>arsh</i>	<i>sefr</i>
<i>mosta'mare</i>	<i>eftezâh</i>	<i>nerkh</i>	<i>tabl</i>
<i>motma'en</i>	<i>defâ'</i>	<i>sharh</i>	<i>ratl</i>
<i>moqbachche</i>	<i>refâh</i>	<i>qârch</i>	<i>adl</i>
<i>estehqâq</i>	<i>rangârang</i>	<i>arj</i>	<i>shekl</i>
<i>este'dâd</i>	<i>sangsâr</i>	<i>narm</i>	<i>la'l</i>
<i>khis</i>	<i>dastbord</i>	<i>qarn</i>	<i>shoql</i>
<i>khish</i>	<i>derakhtkâr</i>	<i>gery</i>	<i>qofl</i>
<i>bakhsh</i>	<i>dardnâk</i>	<i>qalb</i>	<i>vahb</i>
<i>shakhs</i>	<i>dalqpush</i>	<i>halq</i>	<i>ojb</i>
<i>motakhasses</i>	<i>ranjbar</i>	<i>salm</i>	<i>qest</i>
<i>motarashsheh</i>	<i>vaznkeshi</i>	<i>kahf</i>	<i>mahd</i>
<i>mota'assef</i>	<i>madhsarâ</i>	<i>ozv</i>	<i>vajd</i>
<i>tashkhis</i>	<i>raqskonande</i>	<i>fesq</i>	<i>amd</i>
<i>tahqiq</i>	<i>shahrneshin</i>	<i>rezq</i>	

<i>tahchin</i>	<i>raf'</i>	<i>eshq</i>
<i>tarfi'</i>	<i>daf'</i>	<i>saqf</i>
<i>tarfie</i>	<i>nahj</i>	<i>rokni</i>
<i>taqrib</i>	<i>qorb</i>	<i>ta'm</i>
<i>taqarrof</i>	<i>part</i>	<i>zeqn</i>
<i>tarashshoh</i>	<i>bord</i>	<i>ebn</i>
<i>takhassos</i>	<i>tork</i>	<i>batn</i>
<i>tahammol</i>	<i>gorg</i>	<i>dafn</i>
<i>taraqqa</i>	<i>shar'</i>	

READING EXERCISE

Practice reading the following words, which contain only the "apparent" vowels "â, i, u" and final "e":

ویل	واژگونی	خیس	گول
پیچید	آفتاب	طاق	موم
بیبال	بینی	گیج	هیچگاه
پول	دیو	لال	وادی
کاشیکاری	چاپ	موش	آلوبالو
شاهانی	شیرانی	حاجی	نوری
گوناگون	وول	وادار	گام
یاهو	پور	ساز	میز
واصی	زیر	قیر	تور
آبدار	لولیان	روحانی	بانو
حالا	ژاله	کاخ	خوب
دادیم	روباه	عام	فال
گویا	عاق	واگیره	دور

روح	داغ	قو	دير
باطلاق	چيز	زين	طوپ
بامدادان	اينجا	چوب	ديوانه
واچيديم	ریش	صابون	آقا
کوچی	قاضی	کوچگاه	باج
ثانی	تیپ	هامان	ماچ
هارون	دوش	آبی	گوشت

VOCABULARIES AND EXERCISES

LESSON ONE

<i>khub</i> good	خوب	<i>âmrikâ</i> America	آمریکا
<i>zibâ</i> beautiful	زیبا	<i>ân</i> that	آن
<i>sandali</i> chair	صندلی	<i>ânjâ</i> there	آنجا
<i>qadimi</i> old	قدیمی	<i>-ast</i> he/she/it is	است
<i>qalam</i> pen	قلم	<i>-and</i> they are	اند
<i>kâmelan</i> completely	کاملاً	<i>irân</i> Iran	ایران
<i>ketâb</i> book	کتاب	<i>irâni</i> Iranian	ایرانی
<i>kojâ</i> where?	کجا	<i>in</i> this	این
<i>keshvar</i> country	کشور	<i>injâ</i> here	اینجا
<i>kuchek</i> little	کوچک	<i>bachche</i> child	بچه
<i>kuh</i> mountain	کوه	<i>bad</i> bad	بد
<i>gach</i> chalk	گچ	<i>bozorg</i> big	بزرگ
<i>mashreqzamin</i> the East	مشرق زمین	<i>besyâr</i> very	بسیار
<i>nâkhayr</i> no	نخیر	<i>bâle</i> yes	بله
<i>nist</i> it is not	نیست	<i>pâkkon</i> eraser	پاک کن
<i>miz</i> table	میز	<i>tehrân</i> Teheran	تهران
<i>naw</i> new	نو	<i>jânevar</i> animal	جانور
<i>vâli</i> but	ولی	<i>javân</i> young, young person	جوان
		<i>chêrâ</i> why?	چرا

Substitution and transformation drills.

1. این کشور خوب است

in keshvar-i khub-ast.

that an Iranian youth
this a large animal
that a little child
this an old country
that a good eraser
this an Iranian mountain
that a very small table
this a brand new chair

2. آن کشور خوب است

ân keshvar

khub-ast

that youth	isn't Iranian
this animal	is large
these countries	aren't very old
that eraser	is small and bad
those mountains	are in Iran
these tables	are very small
that chair	isn't brand new
this country	isn't in the East
those countries	aren't in the East
these books and pens	are good
this table and chair	aren't big
that chalk and eraser	aren't brand new
those books	are very bad
Teheran	isn't in America

3. آن کشور چرا خوب است ؟

ân keshvar

chêrâ

khub-ast?

that youth	why	isn't Iranian?
these countries	why	aren't very old?
that eraser	why	is bad?
that mountain	where	is?
this country	where	is?
these books	why	aren't good?
Teheran	where	is?

4. Answer the following questions in both the affirmative and the negative:

Example:

آن جوان ایرانی است؟

— بله، آن جوان ایرانی است.

— خیر، آن جوان ایرانی نیست.

۲ — آن بچه کوچک است؟

۱ — آن جانور بزرگ است؟

۴ — این پاک‌کن خوب است؟

۳ — این کشور قدیمی است؟

۶ — آن میز بسیار کوچک است؟

۵ — این کوه ایرانی است؟

۷ — این صندلی کاملاً نو است؟

5. Translate:

۱ — این کوه در آمریکا نیست.

۲ — این کتابها چرا در تهران نیست؟

۳ — آن میزها بزرگ نیست ولی خوب است.

۴ — این گچ چرا کوچک است؟

۵ — آمریکا کشوری بزرگ است.

۶ — ایران در مشرق‌زمین است.

۷ — میز و صندلی بزرگ و خوب است.

۸ — ایران کشوری قدیمی است در مشرق‌زمین.

۹ — آن جوان ایرانی است.

۱۰ — اینها کتابهایی بسیار خوب است.

6. Translate:

1. Those books are brand new.
2. Teheran is in Iran.
3. Those mountains are not in America.
4. This is not in the book.
5. Why are these countries big?
6. Are the tables small?
7. America is not in the East.
8. This eraser is small, but it is perfectly good.
9. That young man is Iranian.
10. This animal is not bad.

LESSON TWO

<i>dâneshju</i> university student	دانشجو	<i>âqâ*</i> gentleman; Mr.	آقا
<i>dâneshgâh</i> university	دانشگاه	<i>ostâd</i> professor	استاد
<i>darbâre-ye</i> about, concerning	درباره	<i>bud</i> he/she/it was	بود
<i>dabirestân</i> high school	دبیرستان	<i>pezeshk</i> physician	پزشک
<i>zerang</i> clever	زرتک	<i>pesar</i> boy, son	پسر
<i>shahr</i> city	شهر	<i>tambal</i> lazy	تنبل
<i>qermez</i> red	قرمز	<i>ja'be</i> box	جعبه
<i>kohne</i> old	کهنه	<i>che</i> what?	چه
<i>ki</i> who?	کی	<i>khânom*</i> lady, wife; Miss, Mrs.	خانم
<i>mard</i> man	مرد	<i>khâne</i> house	خانه
<i>mashhur</i> famous	مشهور	<i>kharâb</i> ruined, broken	خراب
<i>mo'allem</i> teacher	معلم	<i>khoshhâl</i> happy	خوشحال

<i>nesbatan</i>	نسبتاً	<i>mofid</i>	مفید
relatively		useful	
<i>hamishe</i>	همیشه	<i>mehrbân</i>	مهربان
always		kind	

**âqâ* and *khânôm* require the *ezâfe* before family names; with given names the titles may precede or follow the name without *ezafe*, as *âqâ rezâ* and *shirin khânôm*. Used alone these titles are like the French *monsieur* and *madame*. The word *khânôm* does not indicate a woman's marital status.

Substitution and transformation drills.

1. آن ، خانه بزرگی است .

<i>ân</i>		<i>khâne-ye bozorg-i-st.</i>
this		is a very good book
Ali	always	was a clever student
they		were happy boys
he		isn't a famous teacher
those		were ruined houses
that		is a big box
these		aren't clever children
you	always	are a lazy man
I		am a good student
we	always	aren't bad students
it		is a relatively useful book

2. او بچه است .

<i>u</i>		<i>bachche-ast</i>
I		am happy
we		are students
they		aren't lazy
you		aren't children
she		isn't a man
I		am kind
you		are teachers
you		are a teacher
he		is a boy
Teheran		is a city

Teheran and Shiraz	are cities
the university	is where?
they	who are?

3. آن خانه بزرگ ، کهنه است .

<i>ân khâne-ye bozorg</i>	<i>kohne-ast</i>
the big university	is where?
that very good little book	was here
the kind, famous teacher	isn't in Teheran
the lazy little boys	aren't clever
those famous mountains	are in this country
the kind young man	was happy
the relatively new big cities	are good
this little old book	is useful
that broken old pen	isn't useful
the great physicians	aren't there
these books	are about Iran

4. او معلم است در دبیرستان .

<i>u</i>	<i>mo'allem-i-st dar dabirestân</i>
Ali	is a student in the university
he	is a happy man
this	is a very useful book
that	is a very large city
he	is a relatively clever boy
this	is a grand new and big table
she	is a very kind student
he	is a physician in Iran
this	is a book about those cities
Iran	is a country in the East
Damavand	is a mountain in Iran
this	is a big and new house
this	is a small and old chair
he	is a happy and kind man
that	is an old and broken eraser
it	is a new and big university
Ali	is a clever but bad child
Mr Ja'fari	is a kind but lazy teacher

5. Translate:

- ۱ - تهران شهر است بزرگ و نسبتاً قدیمی.
- ۲ - خانه‌های کهنه خراب بودند.
- ۳ - اینجا پسر تنبلی نیست.
- ۴ - ایشان استادند.
- ۵ - آن دانشجوی زرنگ کیست؟
- ۶ - در این شهر مرد خوشحال کجاست؟
- ۷ - در آن دانشگاهها دانشجوها تنبل نیستند.
- ۸ - ما بسیار خوشحالیم. شما چرا خوشحال نیستید؟
- ۹ - من مرد مشهوری نیستم.
- ۱۰ - در آن جعبه کهنه کوچک چیست؟

1. That old pen is broken.
2. You are not a doctor.
3. Why are these lazy boys not happy?
4. The teacher is not in Teheran, but he is happy.
5. Those big old houses are perfectly good.
6. This is a relatively useful book.
7. They are clever boys.
8. That old red chair was broken.
9. Who is this kind man?
10. What was in that old city?

LESSON THREE

<i>chon</i> since, because	چون	<i>âmrikâi</i> American	آمریکائی
<i>hâlâ</i> now	حالا	<i>az</i> from	از
<i>khiâbân</i> street,	خیابان	<i>esm</i> name	اسم
avenue		<i>emruz</i> today	امروز
<i>khâyli</i> very	خیلی	<i>englestân</i>	انگلستان
<i>ċârad</i> he/she/it has	دارد	England	
<i>dokhtar</i> girl,	دختر	<i>englis</i> English-	انگلیس
daughter		man/woman	
<i>daryâ</i> sea	دریا	<i>bâ</i> with	با
<i>dur az</i> far from	دور از	<i>bel'akhare</i>	بالاخره
<i>râh</i> road, way	راه	finally, in the end	
<i>ru-ye</i> on	روی	<i>barâ-ye</i> for	برای
<i>rudkhâne</i> river	رودخانه	<i>boland</i> tall; loud	بلند
<i>zan</i> woman, wife	زن	<i>be</i> to	به، ب
<i>kâkh</i> palace	کاخ	<i>pedar</i> father	پدر
<i>ketâbkhâne</i>	کتابخانه	<i>tâze</i> fresh, new	تازه
library		<i>tagriban</i> almost	تقریباً
<i>kasif</i> dirty	کثیف	<i>jâ</i> place	جا
<i>kutâh</i> short	کوتاه	<i>jadid</i> new	جدید
<i>mâdar</i> mother	مادر	<i>chêrâ</i> why?	چرا

<i>nazdik be</i>	near to	نزدیک به	<i>mesl-e</i>	like	مثل
<i>na no</i>		نه	<i>mohemm</i>	important	مهم
<i>yek</i>	one	یک			

Substitution and transformation drills.

1. این خانه من است .

<i>in</i>	<i>khâne-ye man-ast</i>
he	is our son
she	is our daughter
she	is Ali's mother
he	is Ms. Khani's father
these	aren't your books
this	is that woman's chair
that	is whose dirty table?
that	isn't the way to Teheran
this	is that short man's place
Teheran	is Iran's big city

2. خانه بزرگ من اینجا است .

<i>khâne-ye bozorg-e man</i>	<i>injâ-st</i>
our new books	are where?
my father's house	isn't there
his son's little book	is in the house
the way to Teheran	is far from here
those important books	
of yours	are where?
my house	isn't near your house
I	am with her father
those lazy boys' place	isn't here
the famous man's house	was where in this city?
your wife's country	is where?

3. در خانه شما یکی از کتابهای من هست .

<i>dar khâne-ye shomâ</i>	<i>yek-i az ketâbhâ-ye man hast</i>
in the university	one of Ali's new books

in our house	one tall man
in our university	good students
in Kakh Street	one of Mr Iranian's houses
in the city of Teheran	new houses
in America	large rivers
in Iran	one large sea
on the large table	pens and erasers

4. Translate:

- ۱ - حالا جای خانه جدید ما خیلی خوب است.
- ۲ - امروز آن مرد مهربان ایرانی در خیابان کاخ بود.
- ۳ - شهر تهران از آمریکا خیلی دور است.
- ۴ - انگلستان جاهای کثیفی دارد؟
- ۵ - خانم ایرانیان، شما مادر آن دختر کوچک زیبا هستید؟
- ۶ - روی میز آقای بزرگزاده کتابهای قدیمی بسیار مهمی هست.
- ۷ - دریائی نزدیک به اینجا هست.
- ۸ - خانه شما کجای تهران است؟
- ۹ - من امروز خوشحالم چون پدر و مادر من اینجا هستند.
- ۱۰ - یکی از کتابهای قدیمی من در آنجاست.

1. The lazy son of the famous university professor is now in Teheran.
2. What is that little boy's name?
3. Like our house, your house is not far from the city.
4. I am happy today because my news books are finally here.
5. Mr. Iranian, is this for your wife?
6. No, it is not for her; it is for my little daughter.
7. Those kind ladies are almost always happy.
8. What is

that new book of yours about? 9. No, madam, Miss Irani is not here now. 10. We are not English; we are Americans. Are they Americans too?

LESSON FOUR

<i>shenid-/shenaw-</i> شنیدن (شنو) to hear	<i>âmad-/â-</i> آمدن (آ) to come
<i>gereft-/gir-</i> گرفتن (گیر) to take	<i>âvord-/âvor-</i> آوردن (آور) to bring
<i>goft-/gu-</i> گفتن (گو) to say	<i>oftâd-/oft-</i> افتادن (افت) to fall, befall
<i>mând-/mân-</i> ماندن (مان) to remain, stay	<i>istad-/ist-</i> ایستادن (ایست) to stand, stop
<i>nevesht-/nevis-</i> نوشتن (نویس) to write	<i>bud-/bâsh-</i> بودن (باش) to be
<i>englisi</i> English انگلیسی (language)	<i>kharid-/khar-</i> خریدن (خر) to buy
<i>chiz</i> thing چیز	<i>khâst-/khâh-</i> خواستن (خواه) to want
<i>dast</i> hand دست	<i>khord-/khor-</i> خوردن (خور) to eat, drink
<i>dust</i> friend دوست	<i>dâd-/deh-</i> دادن (ده) to give
<i>diruz</i> yesterday دیروز	<i>dâsht-/dâr-</i> داشتن (دار) to have
<i>digar</i> other دیگر	<i>did-/bin-</i> دیدن (بین) to see
<i>ruzname</i> newspaper روزنامه	<i>raft-/raw-</i> رفتن (رو) to go
<i>zabân</i> language زبان	
<i>zud</i> early; quick زود	
<i>sedâ</i> sound; voice صدا	
<i>fârsi</i> Persian فارسی (language)	

Verbs are given in the vocabulary in their infinitival forms. The present stem of each verb (given in parentheses) should be learned as a principal part of the verb.	<i>nâme</i> letter	نامه
	<i>-ham</i> too, also	هم
	<i>hich</i> no, none (with negative verb)	هیچ

Substitution and transformation drills.

1. Give the Persian equivalents for the following:

we went	he took	you said
they fell	you (sing.) gave	she heard
they stopped	they remained	they wanted
he bought	I saw	we had
I came	we were	I ate

2. Give the verbs forms in #1 in the negative.

3. Repeat #1, giving the pronominal subjects with the enclitic *-ham* ("we went too, &c.").

4. دوست علی را دید .

<i>dust-e ali-râ</i>	<i>did</i>
my chair	he brought
our friend	they didn't see
the other pen	you saw
your newspaper to Ali	I gave
their voice	he didn't hear
her house	we wanted
his letters	you didn't see?
that thing where	did you see?
those things why	did they take?
you	I didn't see
them	we saw
those men's voice	she heard
my pen	you brought
your things	I didn't see

5. علی یکی از کتابهای او را به من داد .

<i>ali</i>	<i>yek-i az ketâbhâ-ye u-râ</i>	<i>be man</i>	<i>dâd</i>
Manizheh	one of Ali's letters		saw
we	one of your chairs	for him	took
those men	one of the students		saw
they too	one of those old		
	newspapers	to me	gave
his friend	one of my pens	to you	gave
they	one of those other newspapers		took
you	one of those brand new books		
		for us	bought
Ms Alizadeh	one of Mr. Ja'fari's big houses		bought
Ali's father	one of those high mountains		saw
I	one of his good books		wanted

6. Repeat #5, replacing *yek-i* with *hich yek* and making the verb negative.

7. Translate:

- ۱ - چون در شهر نماندید، آنها را ندیدید. ۲ - آن جعبه‌های کهنه بزرگ را چرا به بچه‌های دوستانه‌ی ما دادید؟ ۳ - ما هم دیروز زود آمدیم ولی شما آنجا نبودید. ۴ - خیلی بلند گفتم ولی صدای مرا نشنیدند. ۵ - دیروز در خیابان شاهرضا بودیم و آقای مهدوی را دیدیم. ۶ - هیچ یک از آن چیزها را نیاوردیم. ۷ - آن زن مهربان دست بچه کوچک دوست مرا گرفت. ۸ - آن خانمهای آمریکائی هیچ جای تهران را ندیدند. ۹ - من و منیژه این میزها و صندلی‌ها را از خانه آن آقا آوردیم. ۱۰ - دیروز از استاد چه گرفتید؟

1. What did you say? They didn't hear you(r voice).
2. I gave one of your books to Shahla's friend. 3. Why did they too come early today? 4. Did Shirin and Ali see Asghar and Manizheh yesterday? 5. What did those

students want? 6. They wanted today's newspaper. 7.
Did you hear that gentleman's name? No, I didn't. 8.
This is one of those very important letters. 9. I did
not give this book to Shirin's father. 10. They gave
me the other letters, but they didn't give me your
letters.

LESSON FIVE

<i>anjâm-gereftan</i>	انجام گرفتن	<i>ârâm</i>	quiet, calm	آرام
	to be finished	<i>bâân-ke</i>	although	باآنکه
<i>bar-dâshtan</i>	بر داشتن	<i>pâdshâh</i>	emperor	پادشاه
	to pick up	<i>pul</i>	money	پول
<i>bozorg-shod-/ (شو)</i>	بزرگ شدن	<i>puldâr</i>	rich	پولدار
<i>shaw-</i>	to grow up	<i>piâde</i>	on foot	پیاده
<i>paydâ-kard-/ (کن)</i>	پیدا کردن	<i>pish</i>	forward	پیش
<i>kon-</i>	to find	<i>tâjer</i>	merchant	تاجر
<i>pish-raftan</i>	پیش رفتن	<i>khoshgel</i>	pretty, good-looking	خوشگل
	to advance, go forward	<i>ruz</i>	day	روز
<i>khând-/khân- (خوان)</i>	خواندن	<i>zemestân</i>	winter	زمستان
	to read; sing; recite	<i>sâkhtemân</i>	building	ساختمان
<i>dar-raftan</i>	در رفتن	<i>sakht</i>	hard, difficult	سخت
	to run away	<i>sard</i>	cold	سرد
<i>zendegi-kardan</i>	زندگی کردن	<i>shâh</i>	shah, king	شاه
	to live	<i>kâr</i>	work, job	کار
<i>shenâkht-/ (شناس)</i>	شناختن	<i>kodâm</i>	which?	کدام
<i>shenâs-</i>	to recognize	<i>gush</i>	ear	گوش
<i>forukht-/ (فروش)</i>	فروختن	<i>madrase</i>	school	مدرسه
<i>forush-</i>	to sell	<i>har ruz</i>	every day	هر روز
<i>mord-/mir- (میر)</i>	مردن	<i>hargez</i>	never (with negative verb)	هرگز
	to die			
<i>bar-gasht-/ (گرد)</i>	بر گشتن			
<i>gard-</i>	to return			

Substitution and transformation drills.

1. علی به شهر می رفت .

<i>ali</i>	<i>be shahr</i>	<i>mi-raft</i>
	his books	I was wanting
	my newspaper	they were picking up
	the letter	you were writing
my friend	the letters	was writing
	those books	we were not reading
Shirin's mother	yesterday	was returning
Ali's sons	me	used to recognize
our work	well	was not progressing
their daughters	yesterday	were running away
his mother and		
father	in this house	were living
our work	why	was not progressing?

2. علی کتاب می خواند .

<i>ali</i>	<i>ketâb mi-khând</i>
my father	used to write books
his friend	used to read newspapers
this merchant	used to sell chairs
we	used to read letters
you	used to go to school
their sons	used to write newspapers
I too	used to write letters

3. Repeat #1, substituting the simple past narrative for the past continuous ("*ali be shahr rafte-ast*").

4. Repeat #2, substituting the past narrative continuous for the past continuous ("*ali ketâb mi-khânde-ast*").

5. این کتاب چه خوب است .

<i>in ketâb</i>	<i>che khub-ast</i>
this city	how quiet

Shirin	how pretty
this winter	how cold
those buildings	how tall
this job of mine	how hard
our school	how far
today	how cold
those books	how bad
that merchant	how rich

6. این چه کتاب خوبست .

in	<i>che ketâb-e khub-i-st</i>	
that	what a quiet city	
(she)	what a pretty girl	
(they)	what pretty girls	
that	what a cold winter	was
those	what tall buildings	
this	what a hard job	
that	what an old school	
today	what a cold day	
yesterday	what a cold day	was
these	what bad books	

7. آنجا چه کتابی خواندید ؟

<i>ânjâ</i>	<i>che ketâb-i</i>	<i>khândid?</i>
in Iran	what cities	did you see?
in America	what buildings	have they seen?
yesterday	what job	did you do?
in Ali's house	what letter	have you read?
today	what newspaper	have you read?
from here	what books	have we picked up?
that lady	what things	was she wanting?
Mehti	what books	has he bought?

8. آنجا چه کتاب خوبی را خواندید ؟

<i>ânjâ</i>	<i>che ketâb-e khub-i-râ</i>	<i>khândid?</i>
in Iran	what big cities	did you see?
here in America	what tall buildings	did he see?

yesterday	what a hard job	did we do
in Ali's house	which letter of his	have I read?
that merchant	which little table	did he sell?
Mehti	which old books	didn't he buy?

9. Translate:

- ۱ - ما در شهر کوچکی بزرگ شده ایم . ۲ - در روزهای سرد زمستان پیاده به مدرسه میرفتیم . ۳ - دیروز در خیابان علی را دیدم ولی او را نشناختم و او هم مرا نشناخت . ۴ - از کدام تاجر آن میزهای کهنه را خریدید؟ ۵ - مهدی و منیژه در ساختمان دیگری زندگی میکردند . ۶ - اصغر آقا به ما هرگز نامه ننوشته است . ۷ - یکی از تاجرهای پولدار در گوش او چیزی گفت و برگشت . ۸ - در آن شهرهای بزرگ چه ساختمان های بلندی را دیدند؟ ۹ - در آنجا چه مردم خوبی را دیدیم . ۱۰ - نامه های او را از روی زمین بر داشتم . ۱۱ - با آنکه در شهر بزرگی بودیم ، نسبتا آرام زندگی میکردیم . ۱۲ - بالاخره آن خانه های کهنه را فروختند . ۱۳ - مادر و پدر شیرین در این خانه زندگی کرده و مرده اند .

1. Mehti was picking up the books, but he hasn't brought them here to me. 2. Manizheh was saying something in my ear, but I didn't hear. 3. Mr Mahdavi, what a beautiful house you have bought! 4. Shirin's little cat died yesterday. 5. What a useful book this is! (From) where did you buy it? 6. Ali's father has gone to Teheran and has never come back. 7. Why did you pick up the teacher's pen from the table? 8. One of the great emperors of Iran was Shah Abbas. 9. Has the doctor seen you? No, he has not seen me yet. 10. Biruni lived in Ghazna and died there.

-
11. Which big boxes have you found in Mr. Iranian's house?
12. Why haven't they returned to town? 13. I used to see them every day, but I haven't seen them today.

LESSON SIX

taraf (atrâf) طرف (اطراف)
 side, direction
taraf-e toward طرف
farmud-/farmâ- فرمودن (فرما)
 to order, say
gavi strong قوی
kârkhâne factory کارخانه
kârgar worker کارگر
garm warm, hot گرم
lezzatbakhsh لذت بخش
 enjoyable
movaffaq موفق
 successful
movaffaq-sh. موفق شدن
 to be successful
movaffaqiyat موفقیت
 success
mehmânnavâz مهمان نواز
 hospitable
mive -jât میوه (میوه جات)
 fruit
hame all, every; همه
 everybody

az among از
asb horse اسب
emsâl this year امسال
emshab tonight امشب
entekhâb -ât انتخاب (انتخابات)
 election
entekhâb-k. انتخاب کردن
 to select, choose
bâq -ât garden (باغات) باغ
pârsâl last year پارسال
tâbestân summer تابستان
jahân world جهان
khoshmaze خوشمزه
 delicious
duroftâde remote دورافتاده
deh -ât village (دهات) ده
dishab last night دیشب
zendegâni life زندگانی
sâde plain, simple ساده
sabzi -jât سبزی (سبزیجات)
 greens, vegetables
tabaqe (tabaqât) طبقه (طبقات)
 class, stratum

Substitution and transformation drills.

1. این کتاب از آن کتاب بزرگتر است .

<i>in ketâb</i>	<i>az ân ketâb</i>	<i>bozorgtar-ast</i>
the horse	than the child	stronger
elections (of)		
this year	than last year	sooner
our garden	than yours	much prettier
this year	than last year	much hotter
yesterday	than today	colder
these factories	than those others	quieter
they	than us	more successful
tonight	than last night	more enjoyable
she	than my mother	calmer
our house	than yours	simpler

2. کتاب من از مال شما بزرگتر است .

<i>ketâb-e man</i>	<i>az mâl-e shomâ</i>	<i>bozorgtar-ast</i>
Ali's horses	than ours	stronger
our garden	than yours	much prettier
his factory	than theirs	more successful
his house	than mine	bigger
my house	than his	smaller

3. این کتاب مال کیست ؟ مال من نیست ، مال اوست .

<i>in ketâb mâl-e kist?</i>	<i>mâl-e man nist, mâl-e u-st.</i>	
those pens	Ali's	Shirin's
the large gardens	Mr Iranian's	ours
these letters	theirs	yours
this fruit	mine	everybody's
this table	hers	his

4. بزرگترین کتاب این است .

<i>bozorgtarin ketâb</i>	<i>in-ast</i>
the best books	are these
the strongest boy	is Ali

the tallest men	are Mehti and Ali
the cleverest girls	are Manizheh and Shirin
the most successful merchant	is Mr. Iranian
the hardest job	isn't this

5. این کتاب از همه بزرگتر است

<i>in ketâb</i>	<i>az hame bozorgtar-ast</i>
those books	are the best of all
that boy	is the strongest of all
these men	are the tallest of all
those girls	were the cleverest of all
that merchant	is the most successful of all
Rostam	is the most famous of all
this job	is the hardest of all
our teachers	are the best of all

6. Translate:

۱ - پارسال تابستان در دهات اصفهان زندگی میکردند ولی امسال به تهران رفته‌اند. ۲ - هرگز کاری موفق‌تر از آن را نشنیده و ندیده‌ام. ۳ - میوه‌جات این کشور همیشه از جاهای دیگر بهتر و خوشمزه‌تر بوده‌است. ۴ - باغهای آن دهات از همه جا آرام‌تر و لذت‌بخش‌تر بودند. ۵ - آن تاجر بهترین و قدیمی‌ترین کتابهارا برای روحانیون انتخاب میکرد. ۶ - آقای رستمی در خانه‌ای بمراتب بزرگتر از آن آقای ایرانی زندگی میکرد. ۷ - مهمان‌نوازترین آقای این شهر ایشان است و خانه ایشان از همه بزرگ‌تر است. ۸ - دیروز کاری خیلی از آن سخت‌تر ما انجام دادیم. ۹ - گرم‌ترین شهرهای ایران آغا‌جاری است. اهواز و خرمشهر و بندر عباس هم از گرم‌ترین شهرهای ایران هستند. ۱۰ - در زمستان تبریز و مشهد از سردترین جاهای ایران هستند ولی همدان سردترین شهر زمستان است.

1. Mr. Rostami's factory is the biggest and best in today's Iran. 2. They used to read books about the smallest and most remote villages in that ancient country. 3. Last year in a little, broken-down old house in a remote village we found the happiest man of all. 4. Among the most enjoyable places in this town are the small gardens in our friends' houses. 5. Why have they written those letters to the most successful workers in those factories? 6. Shirin's mother is one of the kindest ladies in the world. 7. Mr. Iranian, you are the most hospitable gentleman in this place! 8. Shah Abbas was the greatest and most important and most famous king of Iran. 9. Never have I seen a better or prettier garden than this. 10. Those days in Teheran were among the worst days of our lives. 11. This year, in a quiet palace far from the factories, we have found the richest man in this famous big city.

LESSON SEVEN

<i>resid-/res-</i> to arrive	رسیدن (رس)	<i>âine</i> mirror	آئینه
<i>rikht-/riz-</i> to pour	ریختن (ریز)	<i>bâz</i> open (adj.); again (adv.)	باز
<i>zad-/zan-</i> to hit	زدن (زن)	<i>bâz-kardan</i> to open	باز کردن
<i>sâl</i> year	سال	<i>barâdar</i> brother	برادر
<i>soâl</i> question (سؤال)	سوال	<i>bord-/bar-</i> to carry, take away	بردن (بر)
<i>shâgerd</i> pupil	شاگرد	<i>bast-/band-</i> to close, shut	بستن (بند)
<i>fardâ</i> tomorrow	فردا	<i>ba'd az</i> after	بعد از
<i>fahmid-/fahm-</i> (فهم) to understand	فهمیدن (فهم)	<i>pariruz</i> day before yesterday	پریروز
<i>qabl az</i> before	قبل از	<i>javâb</i> answer	جواب
<i>porkâr</i> hardworking, industrious	پرکار	<i>chây</i> tea	چای
<i>keshâvarz</i> farmer	کشاورز	<i>chetawr</i> how?	چطور
<i>kay</i> when?	کی	<i>khâhar</i> sister	خواهر
<i>gozâsht-/gozâr-</i> (گذار) to put, place	گذاشتن (گذار)	<i>dar</i> 'door	در
<i>mardom</i> people	مردم	<i>dars</i> lesson	درس
<i>negâh-kardan</i> to look at	نگاه کردن	<i>dukht-/duz-</i> (دوز) to sew, stitch	دوختن (دوز)
<i>yâ</i> or	یا		

Substitution and transformation drills.

1. شما را می بینم .

<i>shomâ-râ</i>	<i>mi-binam</i>
my question	they understand
their voice	we hear
him	we know (recognize)
those men	I know
this chair	I am taking away
that pen	he is picking up
this	you are buying?
us	you find
a good book	she is reading
these buildings	they are selling
the letter	we are writing
those things	I am bringing
this one	you want
these	she does not eat
the newspapers	he is giving
tomorrow	they are coming
to the city	you are going
the door	we are opening
soon	I am coming back

2. Repeat #1 in the negative.

3. قلم را پیدا کردید .

<i>qalam-am-râ</i>	<i>paydâ-kardid</i>
your pens	he did not see
their voice	we did not hear
his book	you wanted
her pens	I picked up from the table
my things	she has brought
your letters	you were writing yesterday
books	they were reading
their house	I have seen
our old table	Ali has bought
their physician	we did not select

your dirty eraser
our tea

I did not want
you spilled (poured)

4. Repeat #3, changing the tense to the present continuous.

5. یکی از قلم‌هایم را پیدا کردید .

yek-i az qalamhâ-yam-râ

paydâ-kardid

one of their questions

I understood

one of the boxes

we opened

one of the students

they saw

one of the rich merchants

he recognized

one of those lessons

you read

one of their delicious fruits

we ate

6. Repeat #5 in the negative present continuous tense using *hich yek az*.

Translate:

1. Today I am writing a letter to my friend; afterwards I'm giving it to you.
2. Ali's father is selling his old house to Akbar's mother.
3. Who is opening the door to (of) the house? Who has closed it yesterday?
4. Which hardworking farmers are drinking tea?
5. My friends live in a remote little village near Tabriz.
6. I don't understand the answer to (of) those questions.
7. How do we take away all this delicious fruit from their garden?
8. Today the people are selecting the strongest horses.
9. My mother was looking at herself in the big mirror yesterday.
10. We go to school every day, and there we read and write.

LESSON EIGHT

<i>fenjân</i> cup	فنجان	<i>estekân</i> tea-glass	استکان
<i>qâshoq</i> spoon	قاشق	<i>aqallan</i> at least	اقلاً
<i>qâliche</i> small carpet	قالیچه	<i>avval</i> first	اول
<i>qahve</i> coffee	قهوه	<i>avvalin</i> first	اولین
<i>gaymat</i> price	قیمت	<i>bâr</i> time	بار
<i>kafsh</i> shoes	کفش	<i>botri</i> bottle	بطری
<i>kilu</i> kilogram	کیلو	<i>pârche</i> cloth	پارچه
<i>gusht</i> meat	گوشت	<i>te'dâd</i> number	تعداد
<i>lebâs</i> clothes	لباس	<i>joft</i> pair	جفت
<i>lotfan</i> please	لطفاً	<i>jurâb</i> socks	جوراب
<i>lenge</i> one of a pair	لنگه	<i>châh</i> well	چاه
<i>litr</i> liter	لیتر	<i>chegadr</i> how much?	چقدر
<i>livân</i> glass	لیوان	<i>chand</i> how many?	چند
<i>mâh</i> moon, month	ماه	<i>daf'e</i> time	دفعه
<i>metr</i> meter	متر	<i>sharâb</i> wine	شراب
<i>majalle</i> magazine	مجله	<i>shekar</i> sugar	شکر
<i>nakhost</i> first	نخست	<i>shomâre</i> number	شماره
<i>nafar</i> person	نفر	<i>shomord-/shomâr</i> (شمار)- to count	شمردن (شمار)
<i>namak</i> salt	نمک	<i>shir</i> milk	شیر

hafte	week	هفته	namakdân	saltcellar	نمکدان
hamsâye	neighbor	همسایه	nim	half	نیم

Substitution and transformation drills.

1. لطفاً ، به من نیم کیلو گوشت بدهید .

lotfan, be man nim kilu gusht be-dehid (imperative)

two bottles of wine
five pairs of socks
six spoonsful of sugar
three liters of milk
one cup of coffee
at least two glasses of tea

2. دیروز پدرم چهار تا کتاب خرید .

diruz pedar-am chahâr tâ ketâb kharid

three mirrors
two pens
twelve erasers
twenty-five horses
ten factories
four gardens
fifty-nine chairs
eleven tables

3. آن دو جفت کفش را میخواهم .

ân do joft kafsh-râ mi-khâham

these four books
that bottle of beer (*âbejaw*)
these ten meters of cloth
those six cups
those two new boxes
these three old newspapers

4. سه تا کتاب خوب بیشتر ندیدیم .

se tâ ketâb-e khub bishtar na-didim

five or six large horses
three or four beautiful cities
ten or twelve bottles of milk
a hundred meters of good cloth
fifty or sixty kilograms of fresh meat

5. Answer the following questions:

- ۱ - پریروز چند تا کتاب خواندید؟
- ۲ - روزی چند فنجان قهوه میخورید؟
- ۳ - چند تا قلم دارید؟
- ۴ - در این کلاس چند نفر شاگرد هست؟
- ۵ - چند تا برادر و خواهر دارید؟
- ۶ - پدر و مادرتان چند تا پسر و دختر دارند؟
- ۷ - چند سال آنجا بودید؟
- ۸ - از این قلمها چند تا مال شماست؟
- ۹ - روزی چند استکان چای میخورید؟
- ۱۰ - چند لیتر شیر میخواهید؟
- ۱۱ - روزی چند تا روزنامه میخوانید؟
- ۱۲ - چند جفت کفش دارید؟ چند جفت جوراب؟
- ۱۳ - چند لنگه کفش دارید؟ چند لنگه جوراب؟
- ۱۴ - چند دفعه به ایران رفتهاید؟

6. Translate: 1. I bought one pair of shoes and several pairs of socks for my little brother. 2. Day before

yesterday I saw those five Iranians at the library. 3.
How much sugar do you want with your coffee? 4. I
bought three kilos of fresh meat from the butcher. 5.
How many times did you look at yourself in the mirror?
6. Pour a little water into this glass. 7. Today is
the 23rd day of this month. 8. The price of this is
Rls. 598,736. 9. Why are you buying this one? It's
twice the price of that one. 10. I went to his house
three times but he wasn't there.

LESSON NINE

<i>aynaki</i> wearing eyeglasses	عینکی	<i>âyande</i> next, coming	آینده
<i>fâsele</i> distance	فاصله	<i>otâq</i> room	اطاق (اتاق)
<i>fâsele-d. bâ</i> to be distant from	فاصله داشتن با	<i>bâr</i> load	بار
<i>fâyede-d.</i> to be of use	فایده داشتن	<i>biâbân</i> desert, wilderness	بیابان
<i>farâmush-k.</i> to forget	فراموش کردن	<i>pâytaht</i> capital	پایتخت
<i>garz-d.</i> to lend	قرض دادن	<i>tarsid- az</i> to be afraid of	ترسیدن از
<i>garz-g.</i> to borrow	قرض گرفتن	<i>ta'rif-k. az</i> to describe, tell about; to compliment	تعریف کردن از
<i>gozarând-/</i> <i>gozarân-</i> to spend (time)	گذراندن (گذران)	<i>dâru</i> medicine	دارو
<i>gozashte</i> past	گذشته	<i>dârukhâne</i> pharmacy	داروخانه
<i>mâjarâ</i> adventure	ماجرا	<i>dânest-/dân-</i> to know	دانستن (دان)
<i>maraz</i> illness	مرض	<i>rang</i> color, paint	رنگ
<i>mariz</i> ill, sick	مریض	<i>shâhzâde</i> prince	شاهزاده
<i>neshast-/</i> <i>neshin</i> to sit	نشستن (نشین)	<i>âdi</i> ordinary	عادی
		<i>aynak</i> eyeglasses	عینک

<i>vasile</i> means	وسيله	<i>vâred-sh. be</i>	وارد شدن به
<i>vaqt</i> time	وقت	to enter	
<i>hanuz</i> still	هنوز	<i>vasat</i> middle	وسط

Substitution and transformation drills.

1. Repeat the drills for Lesson Seven, changing the verb tenses to (1) the remote past, (2) negative remote past, (3) the future, and (4) negative future.

2. Translate:

- ۱ - هنوز به در داروخانه نرسیده بودیم که اکبر و علی را از دور دیدیم.
- ۲ - شاهزادگان در وسط بیابان چند روزی میگذرانند که شاه مرد.
- ۳ - منیژه خانم از ماجراهایش در آمریکا تعریف خواهد کرد.
- ۴ - خیلی قبل از آن تاجران بزرگ شهر ما موفق و پولدار شده بودند.
- ۵ - آنها را دو سه دفعه بیشتر نخوانده بودم.
- ۶ - خانم فرهادی موهایش را رنگ کرده است، او را نخواهید شناخت.
- ۷ - بعد از یک هفته در شیراز بهمن به تهران آمده شما او را خواهید دید.
- ۸ - برای پسران خود معلمی آورده و وقتش را دور از خانه میگذرانده است.
- ۹ - آقای فرهادی هنوز ننشسته بود که صدای بچه‌ها را شنید.
- ۱۰ - قبل از امروز با چه وسیله‌ای میرفته‌اید؟

1. We didn't recognize them because we had forgotten our glasses.
2. He will not be there next week; he will be in England.
3. Ali will come to the capital and spend three days there.
4. We will not open the door for those

men. 5 Mrs. Farhadi hadn't looked at those greens when
she bought them. 6. How distant is Teheran from Shiraz?
7. Hadn't you spent at least one day in the desert before?

LESSON TEN

ziâd much; (with زیاد
negative) not very much

sohbat-k. صحبت کردن
to talk, speak

gozasht-/ گذشتن (گذر)
gozar- to pass (of
time); to pass (az by),
go beyond

gom-sh. to get lost شدن گم

gom-k. to lose گم کردن

matlab (matâleb) مطلب
matter, topic (مطالب)

mawred-e مورد چیزی قرار گرفتن
chiz-i qarâr-g.
to be the subject/object
of something

nazar view(point) نظر

dar nazar d. در نظر داشتن
to keep in mind

nokte (nokât) نکته (نکات)
point

vagt-ike وقتی که (وقتی که)

hamânjâ right there همانجا

haminjâ right here همینجا

ettefâqan اتفاقاً
by chance, by the way

agar if اگر

andâkht-/ انداختن (انداز)
andâz- to throw, hurl

bâzi-k. to play بازی کردن

bahs (abhâs) بحث (ابحاث)
discussion

badbin pessimistic بدبین

borid- to cut بریدن

pir old (of persons) پیر

tashrif-â. تشریف آوردن
to come (polite)

tashrif-b. تشریف بردن
to go (polite)

taqyir-d. تغییر دادن
to change (transitive)

taqyir-k. تغییر کردن
to change (intransitive)

jambe aspect جنبه

jombid- to move جنبیدن

dar-âmadan در آمدن
to come in, out; turn out

radd-sh. az رد شدن از
to pass by

Drills.

1. Combine the following pairs of sentences to make relative-clause constructions:

- ۱ - آن کتاب را خواندم . از آن کتاب خوششان آمده بود .
- ۲ - مطلب را در نظر خواهم داشت . مطلب مورد بحث ما قرار گرفته است .
- ۳ - سه نفر پیرمرد آنجا نشسته اند . پسران آن سه پیرمرد دانشجو اند .
- ۴ - شهر شما بزرگ است . شهر شما با این شهر چهارصد کیلومتر فاصله دارد .
- ۵ - این دارو فایده ندارد . دیروز این دارو را خوردم .
- ۶ - یک روز را در بیابان گذراندیم . آن بیابان دور از شهر است .
- ۷ - از آن مرد تعریف کنید . از آن مرد میت رسید .
- ۸ - آنها حالا نمی آیند . آنها فردا خواهند آمد .
- ۹ - آئینه کجاست ؟ آئینه را روی میز گذاشتم .
- ۱۰ - به آن ده دورافتاده نرفتیم . دوستان ما در آن ده زندگی میکنند .
- ۱۱ - این میوه خیلی خوشمزه است . این میوه از باغ احمد می آید .
- ۱۲ - در همانجا بنشین . در آنجا نشسته بودی .
- ۱۳ - آن کتاب را به علی بدهید . آن کتاب را من بشما دادم .
- ۱۴ - آن نامه ها را همینجا بگذارید . آن نامه ها را از شیرین گرفته ام .

2. Complete the rewording of these sentences so as to use the resumptive-sentence construction:

- ۱ - امروز نامه ای از منیژه و مادرش بمن رسید . منیژه و مادرش ...
- ۲ - از باغهایی که همیشه در آنها میوه می باشد خوشم می آید . باغهایی که ..
- ۳ - کلگران این کارخانه اصلاً تنبل نیستند . این کارخانه ...

۴ - در این جعبه را کی بسته است؟ این جعبه...

۵ - کار مردم پرکار پیش میرود. مردم پرکار...

۶ - من از رنگ داروئی که پزشک بمن داده بود بدم آمد. داروئی که...

3. Translate:

۱ - اگر از رنگ اطاق خوشتان نمیآید، تغییرش بدهید.

۲ - راجع به آن پیرمردی که عینکش گم شده بود صحبت میکردیم.

۳ - از یک جنبه اش خوشش نمیآید، ولی از جنبه های دیگر بدش نمیآید.

۴ - برو ببین برادرت کجاست.

۵ - اتفاقاً از آن ساختمان کهنه ای که نزدیک آن بازی میکردیم رد میشدم.

۶ - البته آن مطالبی را که مورد بحثمان قرار گرفته است در نظر خواهم داشت.

۷ - آقای بهمنی، از جاهائی که در افغانستان و پاکستان دیده اید تعریف کنید.

۸ - فاصله ای که شهر تهران با شهر ری دارد زیاد نیست.

۹ - رضاجان، نظر تو چیست؟ اکبر میگوید که دانشجویان از این بحث خوششان

نمیآید.

۱۰ - دهی کوچکتر از آن یکی که شما در آن زندگی میکردید ندیده ام.

1. When a job comes out well, everyone likes it. 2. There is one point here that I don't care for very much. 3. We have been talking about the students who were spending their time in the villages. 4. Teheran, which, by the way, I don't mind, is a large, populous city in the middle of Iran. 5. Tell me about the man you saw at Mr. Irani's house. Had he arrived there before you? 6. Why didn't you keep in mind the point I was always telling you about?

7. The cup of coffee they gave me yesterday wasn't very good. 8. The village my friends used to live in is very remote.

LESSON ELEVEN

<i>dar nazar g.</i>	در نظر گرفتن	<i>ejâze-d.</i>	اجازه دادن
to take into consideration		to permit, allow	
<i>sar-e sâ'at</i>	سر ساعت	<i>ehtemâl</i>	احتمال
on time		probability	
<i>shakhs ashkhâs</i>	شخص (اشخاص)	<i>ehtemâl-d.</i>	احتمال داشتن
person		to be probable	
<i>shakk shokuk</i>	شک (شکوک)	<i>aslan</i>	اصلاً
doubt		at all (+ neg.)	
<i>aqide aqâyed</i>	عقیده (عقاید)	<i>emkân-d.</i>	امکان داشتن
belief		to be possible	
<i>aqide-d.</i>	عقیده داشتن	<i>tarjih-d.</i>	ترجیح دادن
to believe		to prefer	
<i>qazâ</i>	غذا	<i>tavânest-/</i>	توانستن (توان)
food		<i>tavân-</i>	to be able
<i>fekr-k.</i>	فکر کردن	<i>javâb-d.</i>	جواب دادن
to think		to answer, reply	
<i>qasd-d.</i>	قصد داشتن	<i>chonân</i>	چنان
to intend		such, like that	
<i>goshud-/goshâ-</i>	گشودن (گشا)	<i>chonin</i>	چنین
to open, inaugurate		such, like this	
<i>lâzem</i>	لازم	<i>harf (horuf)</i>	حرف (حروف)
necessary		letter; word	
<i>lâzem-d.</i>	لازم داشتن	<i>harf-z.</i>	حرف زدن
to need		to speak	

<i>momken</i> possible	ممکن	<i>mota'assef</i> sorry	متاسف
<i>mayl-d.</i> to care for	میل داشتن	<i>morakhhkhas</i> excused	مرخص
<i>hamantawr-ke</i> just as (conj.)	همانطورکه	<i>morakhhkhas-sh.</i> to be excused	مرخص شدن
<i>hamrâh-e</i> along with	همراه		

Drills.

1. Change the verb forms in the following sentences to:

- (1) the future
- (2) the "can" form
- (3) the "must" form
- (4) the "want to" form

- ۱ - این اشخاص به کشور دیگری میروند.
- ۲ - آن غذای خوشمزه را میخورید.
- ۳ - پدرم فارسی صحبت میکند.
- ۴ - این مطلب را کی میگوید؟
- ۵ - کتابهایشان را پیدا میکنیم.
- ۶ - خانه پدرتان را میخرم.
- ۷ - این دخترهای کوچک همینجا میمانند.
- ۸ - از دوستم قلمی قرض میگیرم.
- ۹ - آن ماجرا را فراموش نمیکند.
- ۱۰ - داروی بچه‌ها را از داروخانه می‌آورند.

Translate:

- ۱ - سال آینده شاید نباشند.
- ۲ - نباید با پدرت چنین حرف بزنی.
- ۳ - چرا نمیتوانند مثل بچه‌های دیگر آرام بازی کنند؟
- ۴ - حالا میل ندارم با آنان صحبت کنم.
- ۵ - اجازه نمیدهید خواهر کوچکم هم همراهتان بیاید؟
- ۶ - همانطور که گفته بودند ما نتوانستیم آن کتابهای سخت را بخوانیم.
- ۷ - باید از شهر چند متر پارچه برای مادرم بگیرم.
- ۸ - نمیتوانستم حرفهای او را خوب بفهمم.
- ۹ - من فکر میکنم که این حرفها اصلا لازم نیست.
- ۱۰ - از کجا میخواهید یک چنان کتابی را پیدا کنید؟
- ۱۱ - ما بچه‌ها کتابهای عاشقانه‌ای دوست داشتیم ولی نمیگذاشتند همه آنها را
ما بخوانیم.

1. How much work can the factory workers accomplish by tomorrow night? 2. Last night we were unable to arrive on time. 3. We wanted to buy a good book for you, but we couldn't find (one). 4. Can you bring me a newspaper? With all this load I couldn't bring (one). 5. Just as I told you, we couldn't recognize those persons. 6. May I please be excused? I have to go home. 7. Although it's delicious, the children may not eat that food. They don't like such food. 8. I'm sorry. I'm unable to take your words into consideration because this aspect of the mat-

ter has changed totally. 9. Do you want to spend four weeks in that city? 10. I want to paint my room tonight. How much paint does it need?

(Note: The negative past absolute of *tavânestan* implies that an attempt was made that failed; the past continuous negative does not necessarily imply an attempt but merely an inability to do something. Remember that *âvordan* and *bordan* regularly take the preposition *barâ-ye* where English uses "to".)

LESSON TWELVE

<i>jân</i> soul, life	جان	<i>ântawr</i> thus, like that	آنطور
<i>joz</i> except	جز	<i>agar-ham</i> even though	اگرهم
<i>bejoz in-ke</i> except that	بجز اینکه	<i>al'ân</i> now	الان
<i>hads-z.</i> to guess	حدس زدن	<i>omid</i> hope	امید
<i>dozd</i> thief	دزد	<i>omidvâr</i> hopeful	امیدوار
<i>dozdid-</i> to steal	دزدیدن	<i>intawr</i> thus, like this	اینطور
<i>dust-d.</i> to like, love	دوست داشتن	<i>bâvar-k.</i> to believe	باور کردن
<i>digar</i> any more	دیگر	<i>biân-ke</i> unless	بی آنکه
<i>raqsid-</i> to dance	رقصیدن	<i>birun az</i> outside of	بیرون از
<i>shart sharâyet</i> (شرایط) condition	شرط (شرایط)	<i>pish-â.</i> to come up	پیش آمدن
<i>be shart-ike</i> on condition that	بشرطی که	<i>piâde</i> or foot	پیاده
<i>shost-/shu-</i> to wash	شستن (شو)	<i>piâde-sh.</i> to dismount	پیاده شدن

<i>negah-d.</i>	نگه داشتن	<i>arz-k.</i>	عرض کردن
to hold, keep; stop		to say (1st person)	
<i>vâqe'e vaqâye'</i>	واقعه (وقایع)	<i>fekr afkâr</i>	فکر (افکار)
event, occurrence		thought	
<i>yâd</i>	یاد	<i>mâshin</i>	ماشین
memory		automobile, car	
<i>yâd-g.</i>	یاد گرفتن	<i>majbur</i>	مجبور
to learn		obliged	

A note on *dâshtan* and its compounds. The simplex verb *dâshtan* forms numerous compounds in Persian. Of the *dâsh-* compounds you have encountered so far, only two, *bar-dâshtan* and *negah-dâshtan*, operate in tense- and mood-formation like other verbs, i.e. they both take the *mi-* prefix to show continuous/habitual action and they form the subjunctive like other compounds (although the "optional" *be-* prefix never appears with these verbs).

The simplex verb *dâshtan* and all its other compounds exhibit the following peculiarities: (1) the continuous/habitual *mi-* prefix is never added, (2) only one subjunctive mood, serving both present- and past-subjunctive uses, is formed on the pattern of the past subjunctive, and (3) the imperative is formed like the subjunctive.

Drills.

1. Complete the following sentences, using the totally impersonal construction.

۱ - حرفهایش را باور نمیکنم. اصلاً نمیتوان حرفهای او را ...

۲ - زیاد میرقصند. زیاد نباید ...

- ۳ - چرا دزدند؟ نباید مال دیگران را...
- ۴ - به آن شهر نرسیدند. نمیتوان بآنجا...
- ۵ - نتوانست لباسها را بشوید. باید همین امروز آنها را...
- ۶ - آن را چرا یاد نگرفته‌اید؟ باید آن را...
- ۷ - او را دوست ندارند. نمی‌شود او را...

2. Complete the following sentences, using the appropriate tense and mood of the verb given in parentheses:

- ۱ - احتمال دارد که برادرم هنوز در خانه (بودن).
- ۲ - امکان دارد که بهمن و اکبر دیروز (رفتن).
- ۳ - به او گفتم نباید زود (آمدن).
- ۴ - یادم نمی‌آید، شاید آنها را قبل از امروز (دیدن).
- ۵ - قصد نداشتم آن کار را (کردن).
- ۶ - فکر می‌کنم خوشحال میشوند شما را (دیدن).
- ۷ - امیدوارم (توانستن) شما را ببینم.
- ۸ - فراموش کردید کتابم را به آنها (دادن)؟
- ۹ - باید واقعه بسیار مهمی (پیش آمدن) که نیامد.
- ۱۰ - مجبور شدم زودتر (رفتن).

3. Translate:

- ۱ - چطور میشود چنین مطلب مهمی را نفهمند؟
- ۲ - نمیتوان باور کرد که علی‌آقا که پسر یک دوست خوب من است اینطور حرف زده باشد.

۳ - امیدوارم که شما هم حرفهایم را به منظور بد نگرفته باشید . من باور

نمیکردم امکان داشته باشد چنین بشود .

۴ - قصد داشتیم همانجا پیاده شویم ولی یادمان رفت ماشین را نگهداریم .

۵ - ما مجبور نیستیم از خانه‌اش رد شویم ولی اگر از آنجا گذشتیم این

نامه را به او خواهیم داد .

۶ - اگر سر ساعت هم برسید باز مجبور نیستیم شمارا همراه ببریم .

۷ - عرض نکردم ممکن نیست که من آنکار را کرده باشم ؟ حدس می‌زدم

باید کار کسی دیگر باشد .

۸ - دیگر امکان ندارد با ماشین بآن شهرها بروید چون راههایش کاملا

خراب شده است .

۹ - اصلا نباید در باره این مطالب حرف زد .

۱۰ - مادرش گفته است دیگر با آن پسرها صحبت نکند .

1. Do you think it's possible for us to learn all this?
2. Does he think we could ever find such a person?
3. Stop the car right here: I want to get out and see where we should go.
4. I'm sorry I forgot to wash the dirty clothes yesterday. I'll do it today.
5. It's not possible for him to have stolen those things: it wasn't possible for him to be there at that time.
6. How can you have forgotten such an important event in your life?
7. I think it's possible for a thief to have come into the house and stolen those things.
8. One cannot go to such remote villages on foot,

and one cannot find a car here. What should we do?

9. I hope I can come tomorrow. I wanted to come yesterday but my father wouldn't let me go out of the house.

LESSON THIRTEEN

<i>tajrebe</i>	تجربه (تجربیات)	<i>âsâr</i>	آثار
<i>tajrebiyât</i>	experience		relics, monuments
<i>tambr</i>	تمبر	<i>âmâde</i>	آماده
	stamps		ready
<i>tavajjoh-d. be</i>	توجه داشتن به	<i>esterâhat-k.</i>	استراحت کردن
	to pay attention to		to rest
<i>jâleb</i>	جالب	<i>bâzâr</i>	بازار
	interesting		bazaar, market
<i>jam'-k.</i>	جمع کردن	<i>bâz-ham</i>	بازهم
	to collect, gather		still, yet again
<i>dard</i>	درد	<i>ba'dan</i>	بعداً
	pain		afterwards
<i>be-dard-e k. kh.</i>	بدرد کسی	<i>balad-b.</i>	بلد بودن
	to be of use to خوردن		to know, know how
<i>dorost</i>	درست	<i>postkhâne</i>	پستخانه
	right, correct		post office
<i>dombâl-e k. g.</i>	دنبال کسی	<i>posht-e sar-e</i>	پشت سرهم
	to look for s.o. گشتن	<i>ham</i>	one after another
<i>sâ'at sâ'ât</i>	ساعت (ساعات)	<i>tâb-e tahammol-e</i>	تاب تحمل
	hour; clock, watch	<i>chiz-irâ d.</i>	چیزی را داشتن
<i>sar-z. be</i>	سر زدن به		to be able to endure
	to drop in on	<i>târikh</i>	تاریخ
			history

<i>sahih</i> correct	صحیح	<i>sargarm-e</i> busy, engaged with	سرگرم
<i>gam-kh.</i> to be sad	غم خوردن	<i>sa'y-k.</i> to try	سعی کردن
<i>fâyede-b. az</i> to derive benefit from	فایده بردن از	<i>sir az</i> tired of, satiated with	سیر از
<i>farq</i> difference	فرق	<i>shoru'-k. be</i> to begin, start	شروع کردن به
<i>farq-d. bâ</i> to be different from	فرق داشتن با	<i>sabr-k.</i> to have patience, wait	صبر کردن
<i>gush-k.</i> to listen to	گوش کردن	<i>farq-k.</i> to make a difference	فرق کردن
<i>mashqul-e</i> busy with	مشغول	<i>faqat</i> only	فقط
<i>yâft-/yâb-</i> to find	یافتن (یاب)	<i>qablan</i> beforehand	قبلاً

Translate:

1. Didn't I say (polite) he was busy collecting his books together?
2. They didn't think you could derive any benefit out of coming.
3. They don't think you're able to dance. Do you know how or not?
4. Would you all please stand one after another so that we can get off this bus calmly?
5. Whatever you may have seen yesterday is not there now.
6. I'm looking for someone who can dance better than her, but I don't think I'll find anybody.
7. Every time you drop by here we 'are busy washing clothes.
8. I didn't think your book was different from mine, but what difference does it make?
9. There's nobody here for the children to play with: everybody's busy with his own work.

-
10. It was impossible for me to wait for more than two hours. Finally I was obliged to return home.
 11. We were looking for a car that would be of use to us.
 12. I doubt you can find anybody here who knows Persian well.

A note on ordinary and "polite" levels of expression.

Modern Persian usage maintains several levels of expression in speech and writing: the super-polite, polite, ordinary, and impolite. As the student is not likely to meet with either the impolite or super-polite at this stage, such language may be conveniently dispensed with at this time.

Ordinary Persian usage is more or less like normal English, where "to go" is expressed by *raftan* and "I" by *man*. The polite level, however, called *تعارف* *ta'ârof* replaces many words with "more polite" (better, "more deferential") circumlocutions, a few of which have already been introduced in the vocabularies.

Ta'ârof requires the use of the third-person plural pronoun and the plural verb when one refers to a respected third person. When one is addressing a respected second person, the pronoun *shomâ* is replaced by the euphemism *جنابعالی* *janâb'âli*. The first person pronoun is regularly replaced by *بنده* *bande*.

The following will illustrate some of the more common *ta'ârof* substitutions for verbs:

<u>Ordinary</u>	<u>Ta'ârof for the 2nd and 3rd person</u>	<u>Ta'ârof for the 1st person</u>
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to come	آمدن	تشریف آوردن	مزاحم شدن <i>mozâhem-shodan</i>
to go, leave	رفتن	تشریف بردن	مرخص شدن
			زحمت کم کردن <i>zahmat kam-k.</i>
to say	گفتن	فرمودن	عرض کردن
I say	میگویم		عرض میکنم
you say	میگوئید	میفرمائید	
he/she says	میگویند	میفرمایند	

"Please" in the sense of requesting someone to do something is خواهش میکنم *khâhesh-mikonam* followed by the subjunctive. The deferential "please" or "if you please" used as one offers something to someone else or as one stands aside for the other person to go through a door first, is بفرمائید *be-farmâid*. Polite usage demands *be-farmâid* as an adjunct to almost all imperatives.

"Thank you" in reply for a favor is متشکرم *motashakker-am*, ممنونم *mamnun-am*, or, more commonly among educated Iranians nowadays, مرسی *mersi*. "Thank you" in reply to something done for one involving use of the hands (as in receiving food, etc.) is

دست شما درد نکند *dast-e shomâ dard na-konad*

Khâhesh-mikonam serves as a deferential reply to most polite usages.

"Forgive me, I beg your pardon, etc." are rendered by any of the following:

بخشید	<i>be-bakhshid</i>
معذرت می‌خواهم	<i>ma'zarat-mikhâham</i>
عذر می‌خواهم	<i>ozr-mikhâham</i>

LESSON FOURTEEN

<i>dehâti</i> villager	دهاتی	<i>amr (avâmer)</i> order, command	امر (اوامر)
<i>divâr</i> wall	دیوار	<i>emzâ</i> signature	امضا
<i>rakhne</i> crack, chink	رخنه	<i>bârân</i> rain	باران
<i>shekl</i> form, shape	شکل	<i>bârân-bâridan</i> to rain	باران باریدن
<i>shawhar</i> husband	شوهر	<i>barf</i> snow	برف
<i>shahrneshin</i> city-dweller	شهرنشین	<i>barf-bâridan</i> to snow	برف باریدن
<i>qadr</i> amount	قدر	<i>pish az in-ke</i> before (conj.)	پیش از اینکه
<i>be qadr-i ke</i> so much so that	بقدری که	<i>tamâm-shodan</i> to be finished	تمام شدن
<i>ânqadr ke</i> so much so that	آنقدر که	<i>tamâm-kardan</i> to finish	تمام کردن
<i>inqadr ke</i> so much so that	اینقدر که	<i>jost-/ju-</i> to search	جستن (جو)
<i>qabl az in-ke</i> before (conj.)	قبل از اینکه	<i>hefz-kardan</i> to preserve	حفظ کردن
<i>komak</i> help, assistance	کمک	<i>khatt</i> line; handwriting	خط

<i>marhale</i> (<i>marâhel</i>)	مرحله (مراحل) stage	<i>lezzat</i> pleasure	لذت
<i>magar in-ke</i> unless	مگر اینکه	<i>lezzat-bakhshid-</i> to give pleasure	لذت بخشیدن
<i>motlaq</i> absolute	مطلق	<i>lezzat-bordan</i> az to enjoy	لذت بردن از
<i>musiqi</i> music	موسیقی		

Translate:

1. If I had known it was snowing, I wouldn't have come out of the house.
2. We had been enjoying their music for at least an hour when we realized that Ali wasn't there.
3. If they had learned their lessons well, they wouldn't be obliged to stay here today.
4. How long have you been looking for a hobby you won't get tired of?
5. You should have seen Ali yesterday. He had been talking continuously for four hours when his mother came to take him home.
6. I've been trying for more than two years to find someone who can endure this dirty place.
7. It's raining so much that I don't think I'll be able to come along with you.
8. The way you're reading, you'll get tired of that book before you finish it.
9. Although we said, "Stop the bus. We want to get off," the driver wouldn't pay attention to us (our words).
10. Since you'll be coming tomorrow, could you bring a friend along. I think they'll be gone by the time you get here.
11. Until you become a city-dweller, you won't understand how different city-people are from villagers.
12. Please tell Mr. Irani not to talk about matters in which he has no experience.

LESSON FIFTEEN

<i>derâz</i> long	دراز	<i>akhlâq</i> nature, temper; morals	اخلاق
<i>del</i> heart; stomach	دل	<i>porsidan az</i> to ask someone	پرسیدن از
<i>dandân</i> tooth	دندان	<i>târik</i> dark	تاریک
<i>divâne</i> mad, crazy	دیوانه	<i>hâl (ahvâl)</i> condition, state	حال (احوال)
<i>ruberu bâ</i> face to face with	روبرو با	<i>khârej-sh. az</i> to go out of	خارج شدن از
<i>ruberu-ye</i> opposite	روبروی	<i>khâst-/khiz-</i> to arise	خاستن (خیز)
<i>rawshan</i> light, clear	روشن	<i>khâter</i> mind, thought	خاطر
<i>rawshan-kardan</i> to make light; turn on, start up (elec- tricity, machinery)	روشن کردن	<i>khâmush</i> silent; out, off (of electrical appliances and machinery)	خاموش
<i>sefid</i> white	سفید	<i>khâmush-kardan</i> to make silent; to turn off	خاموش کردن
<i>saligé</i> taste	سلیقه	<i>kheradmand</i> wise, intelligent	خردمند
<i>sang</i> stone	سنگ	<i>khandidan bar</i> to laugh at	خندیدن بر

<i>gerân</i> expensive; heavy	گران	<i>siâh</i> black	سیاه
<i>gunâgun</i> varied	گوناگون	<i>shâ'er</i> (<i>sho'arâ</i>) poet	شاعر (شعراء)
<i>marg</i> death	مرگ	<i>she'r (ash'âr)</i> poetry, line of verse	شعر (اشعار)
<i>havâ</i> weather	هوا	<i>âqel</i> reasonable, rational	عقل

Translate:

1. Don't turn off the radio now. They are going to play some good music. Let's listen.
2. It's more childishness than madness, and it's not something we should laugh at.
3. Who is your dentist? My dentist is so ill-natured I can't abide him.
4. Last night we turned off the lights and lit candles. It was very romantic.
5. I can predict that the job won't be finished before you come.
6. They said that they had asked her very politely how she was, but she was so hardhearted that she didn't answer.
7. Right over there, facing Mr. Alizadeh's house, is a carpet-shop. The dealer is a nice man who doesn't over-charge.
8. Behruz is a quick-witted student who understands the value of obedience and intelligence.

LESSON SIXTEEN

<i>khâbîdan</i> to sleep	خوابیدن	<i>â mukht-/â muz-</i> (آموز) to instruct, to learn	آموختن (آموز)
<i>derakht</i> tree	درخت	<i>ehterâm</i> respect	احترام
<i>dawr-e</i> around (prep.)	دور	<i>e'terâf</i> confession	اعتراف
<i>dawrobar-e</i> all around (prep.)	دوروبر	<i>bâlâ</i> up, upstairs	بالا
<i>sarzanesh-k.</i> to scold, reproach	سرزنش کردن	<i>bâlâ-ye</i> above, over	بالای
<i>sarokâr-d.</i> <i>bâ</i> to have to do with	سروکار داشتن با	<i>pâ-shodan</i> to get up	پا شدن
<i>sholuq</i> crowded	شلوغ	<i>parvardan</i> to train, nourish	پروردن
<i>farz-kardan</i> to assume	فرض کردن	<i>tanhâ</i> alone	تنها
<i>qadam</i> step, pace	قدم	<i>tanhâi</i> loneliness	تنهایی
<i>qadam bar-d.</i> to take a step	قدم برداشتن	<i>jam'.</i> group	جمع
<i>qalb</i> heart	قلب	<i>hammâm</i> bathhouse	حمام
<i>gonâh</i> sin, crime	گناه	<i>khabar (akhbâr)</i> news	خبر (اخبار)

<i>mohit</i> environment	محیط	<i>gonâh-dârad</i> "it's a shame"	گناه دارد
<i>ma'ni (ma'âni)</i> meaning	معنی (معانی)	<i>gonâh-kardan</i> to sin, do wrong	گناه کردن
<i>natije</i> (<i>natâyej</i>)	نتیجه (نتائج) result		

Translate:

1. If you want to be in as crowded an environment as possible, you should spend a few days here in the big city. If you should happen to get homesick, we'll come and bring you back to the village.
2. If we hadn't wanted to learn as much as possible about them, we wouldn't have had anything to do with them.
3. If you could have predicted that the results of this experiment would have no meaning, why didn't you say so?
4. If you go for a stroll tomorrow morning, please take the children along. They'll be by themselves, and they don't like to be alone.
5. What's today's news? I was listening to the radio this afternoon when I fell asleep.
6. I don't think they are there, but if I see them before I finish my work, I'll tell them you came.
7. When you take these books back to the library, give my regards to the librarian. After that, tell Ali to deliver this letter to the shopkeeper.

LESSON SEVENTEEN

<i>aqab</i> behind, back	عقب	<i>âbi</i> light blue	آبی
<i>aqab-e</i> behind (prep.)	عقب	<i>e'lâm-kardan</i> to announce	اعلام کردن
<i>aqab-oftâdan</i> to fall behind, be backward	عقب افتادن	<i>bâkht-/bâz-</i> to lose	باختن (باز)
<i>alâqe-d. be</i> to like, be fond of	علاقه داشتن به	<i>bas</i> enough	بس
<i>alâqemand be</i> fond of	علاقه مند به	<i>taqsim-kardan</i> to divide	تقسیم کردن
<i>be kâr âmadan</i> to be useful	بکار آمدن	<i>jelaw</i> ahead	جلو
<i>be kâr bordan</i> to use	بکار بردن	<i>jelaw-e</i> in front of, ahead of	جلو (جلوی)
<i>kosht-/kosh-</i> to kill	کشتن (کش)	<i>chub</i> wood, stick	چوب
<i>keshidan</i> to pull, draw	کشیدن	<i>khaste</i> tired	خسته
<i>mosâbeqe (-ât</i> race, contest	مسابقه (مسابقات -ât)	<i>zard</i> yellow	زرد
<i>meshki</i> black	مشکی	<i>sabz</i> green	سبز
<i>nâomid</i> despondent	ناامید	<i>sorîmei</i> dark blue	سرمه‌ئی
		<i>surati</i> pink	صورتی

LESSON EIGHTEEN

<i>asr</i> age, era	عصر	<i>âb</i> water	آب
<i>qâleban</i> often	غالباً	<i>pâ</i> foot	پا
<i>fe'lan</i> at present	فعلاً	<i>pichidan</i> to twist, turn, wrap	پیچیدن
<i>qiâfe</i> face, mien	قیافه	<i>tekân-khordan</i> to move, budge, be shaken	تکان خوردن
<i>gardan</i> neck	گردن	<i>takye-dâdan be</i> to lean on, rely on	تکیه دادن به
<i>gereftâr</i> occupied, busy	گرفتار	<i>tan</i> body	تن
<i>gomân-kardan</i> to think, imagine	گمان کردن	<i>chap</i> left	چپ
<i>mas'ale</i> (<i>masâyel</i>) problem	مسئله (مسائل)	<i>dahân</i> mouth	دهان
<i>mawqe'</i> (<i>mavâqe'</i>) moment, instant	موقع (مواقع)	<i>râst</i> right	راست
<i>miân-e</i> among, between	میان	<i>sar dar-âvordan</i> az to understand, get something out of	سر در آوردن از
<i>vojud</i> existence, being	وجود	<i>shalvâr</i> pants	شلوار

LESSON NINETEEN

<i>gul-e</i>	گول کسی را خوردن	<i>âsân</i>	آسان
<i>kas-irâ khordan</i>		easy	
to be fooled by s.o.			
<i>gul-zadan</i>	گول زدن	<i>ejrâ-kardan</i>	اجرا کردن
to fool		to execute, carry out	
<i>morattaban</i>	مرتباً	<i>estefâde-k. az</i>	استفاده کردن از
consistently		to use, employ,	
		benefit from	
<i>morq</i>	مرغ	<i>tokhm</i>	تخم
chicken		seed	
<i>manzel</i>	منزل (منازل)	<i>tokhm-e morq</i>	تخم مرغ
(<i>manâzel</i>) house		egg	
<i>nemud-/nemâ-</i>	نمودن (نما)	<i>doruq-goftan</i>	دروغ گفتن
to show; seem; often		to lie	
replaces <i>kardan</i> in		<i>daftar</i>	دفتر
compounds to avoid		register; office, bureau	
repetition.		<i>râhat</i>	راحت
		comfortable	
		<i>fawq-esh</i>	فوقش
		at most	

LESSON TWENTY

<i>sobh</i> morning	صبح	<i>aqlab-e</i> most of	اغلب
<i>sobhâne</i> breakfast	صبحانه	<i>ba'id</i> unlikely	بعید
<i>ellat (elal)</i> reason, cause	علت (علل)	<i>bichâre</i> poor fellow	بیچاره
<i>qat'-kardan</i> to cut, cut off	قطع کردن	<i>pushidan</i> to cover, clothe	پوشیدن
<i>larzidan</i> to shake, quiver	لرزیدن	<i>shâm</i> evening; evening meal	شام
<i>makhsus</i> special	مخصوص	<i>shekast-/</i> <i>shekan-</i> to break	شکستن (شکن)
<i>ma'mulan</i> usually	معمولاً	<i>shekaste-</i> <i>nafsi-kardan</i> to deprecate oneself	شکسته‌نفسی کردن
<i>nahâr</i> lunch	نهار		

متن برای خواندن READINGS

نیم کیلو گوشت گوسفند خریده بودم و از حاشیه خیابان گلچین گلچین
 بطرف خانه میرفتم که دوستی به من رسید و بعد از خوش و بش و احوال‌پرسی،
 دیدم عینک طبی و به اصطلاح ذره‌بینی به چشم دارد.

با تعجب گفتم، فلانی، مگر چشمه‌ایت عیب و علتی پیدا کرده؟
 گفت، نه، یک چشم کمی ضعیف شده بود و اشیاء را درست نمی‌دید و روزنامه
 درست نمی‌توانستم بخوانم، بناچار به چشم‌پزشک مراجعه کردم و معلوم شد
 که چشم چپم ضعیف شده و دکتر این عینک را داد که به چشمم بزنم. خدا
 حافظی کرد و رفت.

بعد از رفتن دوستم احساس کردم یک چشم من هم ضعیف است.
 یعنی چه؟ تا چند لحظه پیش که خوب بود، چطور ظرف چند ثانیه یکی‌اش
 ضعیف شد؟ کمی فکر کردم که بدانم کدام چشم ضعیف است. نتوانستم
 چیزی بفهمم. لاعلاج همانجا کنار پیاده‌رو ایستادم و پاکت گوشت را روی زمین
 گذاشتم. چشم چپم را بستم و با چشم راست کلاغی را که روی آنتن رادیوی
 پشت بام خانهء مقابل نشسته بود نشانه گرفتم. دیدم درست است. کلاغ را
 کاملاً می‌بینم. رنگش سیاه است، نوکش بقاعده‌است و پاهایش را هم خوب می
 بینم. خاطرم جمع شد که چشم راستم معیوب نیست و هر عیبی هست در
 چشم چپ است.

گوسفند	<i>gusfand</i>	خدا حافظی کردن	<i>khodâhafezi-k.</i>
	sheep		to say good-
حاشیه	<i>hâshie</i>		bye
	edge, border	احساس کردن	<i>ehsâs-kardan</i>
گلچین	<i>golchin</i>		to feel
	carefully	یعنی چه؟	<i>ya'ni che?</i>
بطرف	<i>be taraf-e</i>		what does it
	towards		mean?
خوشوبش	<i>khoshobesh</i>	لحظه	<i>lahze</i>
	chit-chat		moment
احوالپرسی	<i>ahvâlporsi</i>	ظرف	<i>zarf-e</i>
	asking how		within
	one is	ثانیه	<i>sânie</i>
عینک طبی	<i>aynak-e tebbi</i>		second
	prescription	لا علاج	<i>lâ'elâj</i>
	glasses		with no al-
با اصطلاح	<i>be estelâh</i>		ternative
	as they say	کنار	<i>kenâr</i>
ذره بین	<i>zarrebin</i>		edge, side
	magnifying	پیاده رو	<i>piâderaw</i>
	glass		sidewalk
تعجب	<i>ta'ajjob</i>	پاکت	<i>pâket</i>
	astonishment		package
فلانی	<i>folâni</i>	راست	<i>râst</i>
	so-and-so		right
عیب	<i>ayb</i>	کلاغ	<i>kalâq</i>
	defect, fault		crow
علت	<i>ellat</i>	آنتن	<i>ânten</i>
	malady		antenna
ضعیف	<i>za'if</i>	رادیو	<i>râdyo</i>
	weak		radio
اشیاء	<i>ashyâ'</i>	پشت بام	<i>posht-e bâm</i>
	things		roof
بناچار	<i>be nâchâr</i>	مقابل	<i>moqâbel</i>
	with no al-		opposite
	ternative	نشانه گرفتن	<i>neshâne-g.</i>
چشم پزشک	<i>cheshmpezeshk</i>		to take aim
	eye-doctor	نوک	<i>nuk</i>
مراجعه کردن	<i>morâje'e-k. be</i>		beak
	to consult	بقاعده	<i>be qâ'ede</i>
معلوم شدن	<i>ma'lum-shodan</i>		as it should be
	to become	خاطر جمع	<i>khâterjam'</i>
	apparent		assured
چپ	<i>chap</i>	معیوب	<i>ma'yub</i>
	left		faulty

کف دستم را گذاشتم روی چشم راست و با چشم چپ کلاغ را نشانه گرفتم. بی‌اختیار دلم فرو ریخت. سرم درد گرفت و شقیقه‌هایم شروع کرد به زدن. گردن کلاغ کوتاه شده بود، نوکش را درست نمیدیدم، پاهایش محو بود و رنگش خاکستری.

یعنی چه؟ دستپاچه شدم. فوری دستم را از روی چشم راستم برداشتم و چشم چپم را بستم. دیدم درست می‌بینم، کلاغ همان کلاغ اولی است. ولی مگر به این زودی امکان داشت که من دست از این آزمایش طبی بردارم؟ پاکت گوشت را روی زمین گذاشتم و بدیوار پیاده‌رو خیابان تکیه دادم و دیگر بدون اینکه از کف دستهایم کمک بگیرم، با بستن و باز کردن پلکهای چشم شروع کردم بآزمایش کردن. از بد حادثه نمیدانم کلاغ مورد نشانه و آزمایش من از چه چیز ترسید که رم کرد و پرید و من ماندم بی‌نشانه. برای پیدا کردن هدف تازه‌ای به تکاپو افتادم ولی از بس هول شده بودم، چشم راستم هم دیگر کار نمیکرد. بالاخره گنجشکی را که بفاصله سیصد متری روی سیم برق خیابان نشسته بود پیدا کردم و بلافاصله با چشم راست امتحان کردم. دیدم در گنجشک بودنش حرفی نیست ولی کمی ریزتر شد و با چشم چپم که نگاه کردم، روی سیم فقط یک نقطه سیاه دیدم. اصلاً و ابدا شباهتی به گنجشک نداشت. مردی را که از کنارم می‌گذشت صدا کردم و گفتم، داداش، بی‌زحمت یک چشم‌را ببند.

مردک از همه جا بیخبر نگاه معنی‌داری بمن کرد و قبل از اینکه به دستور من عمل کند و یک چشم‌را ببندد، با کمک دستهایم در جیبهایم را محکم گرفت و بعد پرسید، چرا؟
گفتم تو چکار داری؟ ببند.

کف	<i>kaff</i>	رم کردن	<i>ram-kardan</i>
	palm		to shy
بی اختیار	<i>biekhtiâr</i>	پریدن	<i>paridan</i>
	involuntarily		to fly off
فرو ریختن	<i>foru-rikhtan</i>	هدف	<i>hadaf</i>
	to sink		target
شقیقه	<i>shaqiqe</i>	تکا‌پو	<i>takâpu</i>
	temple		search
زدن	<i>zadan</i>	هول شدن	<i>hawl-shodan</i>
	to throb		be terrified
گردن	<i>gardan</i>	گنجشک	<i>gonjeshk</i>
	neck		sparrow
پا	<i>pâ</i>	سیم	<i>sim</i>
	foot		wire
محو	<i>mahv</i>	برق	<i>barq</i>
	blurred		electricity
خاکستری	<i>khâkestari</i>	بلافاصله	<i>belâfâsele</i>
	ashen, gray		without delay
دست‌پاچه	<i>dastpâche</i>	امتحان کردن	<i>emtehân-kardan</i>
	confused		to try out
فوری	<i>fawri</i>	حرفی نیست در	<i>harf-i nist dar</i>
	immediately		there's no
اولی	<i>avvali</i>		doubt about
	as before	ریز	<i>riz</i>
آزمایش	<i>âzmâyesh</i>		tiny
	experiment	نقطه	<i>noqte</i>
طبی	<i>tebbi</i>		point, speck
	medical	اصلاً و ابداً	<i>aslan-o abadan</i>
دیوار	<i>divâr</i>		not in the
	wall		slightest
تکیه دادن	<i>takye-dâdan</i>	شبهت	<i>shebâhat</i>
	to lean		resemblance
کمک	<i>komak</i>	داداش	<i>dâdâsh</i>
	help		brother
پلک	<i>pelk</i>	بی‌زحمت	<i>bizahmat</i>
	eyelid		if it's no
از بد حادثه	<i>az bad-e hâdese</i>		bother
	as bad luck		
	would have it		
مورد	<i>mawred-e</i>		
	subject of		
ترسیدن از	<i>tarsidan az</i>		
	to be afraid of		

مردک که بخیالش میخوام یا جیشرا بزیم یا یک چشمه از چشم
بندیهای پروفور شاندو و میرزا ملکم خان را نشان بدهم، روبروی من ایستاد
و یک چشمشرا بست. گفتم حالا پشتت را بمن بکن و بین آنطرف خیابان روی
سیم چه می بینی؟ باز یکی دیگر از همان نگاههای معنی دار بمن کرد و سرشرا
بطرفی که من نشان داده بودم گرداند و گفت، هیچی.

دیدم این مادرمرده از من کورتر است. پرسیدم، روی سیم چیزی
نیست؟ گفت، نه. گفتم، کور خدا، من با یک چشم سالم میبینم. تو چطور
نمی بینی؟ گفت، کور پدرت است، کور مادرت است. خوب، نمی بینم، مگر
زور است؟

یک چشم مرا بستم و با چشم دیگرم روی سیم را نگاه کردم. دیدم
من هم چیزی نمی بینم، چشم معیوب مرا بستم و با چشم سالم نگاه کردم. باز
هم چیزی ندیدم، دستپاچه شدم که نکند هر دو چشم معیوب شده.
مردک با عصبانیت گفت، آخر مقصودت چیست؟ چه چیز را می خواهی
بینی؟ گفتم، گنجشکی روی آن سیم بود. حالا نمی بینمش.

خودشرا کنار کشید و گفت، حتما پریده. گنجشک مال شما بود؟
گفتم، نه، من گنجشکم کجا بود؟ انگشت ایمایشرا کلنگی کرد و چند
بار ببالای شقیقه اش کوبید و گفت، تو هم اگر عقل درستی داشتی روزگارت بهتر
از این بود. و راه افتاد. (از عینک طبی اثر خسرو شاهانی)

مردک از همه جا بی خبر	<i>mardak-e az hame jâ bikhabar</i>	سرگرداندن	<i>sar-gardândan</i>
	fellow with no idea what's going on	مادر مرده	<i>mâdarmorde</i>
		کور	<i>kur</i>
معنی دار	<i>ma'niðâr</i>		blind
	meaningful	کور خدا	<i>kur-e khodâ</i>
بدستور عمل کردن	<i>be dastur amal-kardan</i>		blind fool
	to act on an order	سالم	<i>sâlem</i>
			sound
در جیب	<i>dar-e jib</i>	کور پدراست	<i>kur pedar-et-ast</i>
	pocket flap		equally impolite reply
محکم	<i>mohkam</i>	مگر زوراست؟	<i>magar zur-ast?</i>
	firmly		to I have to?
تو چه کار داری؟	<i>to che kâr dâri?</i>	با عصبانیت	<i>bâ asabâniyat</i>
	what's it to you?		irritatedly
بخیالش	<i>be khiâl-esh</i>	مقصود	<i>maqsud</i>
	as he imagined, as he thought		intention
جیب زدن	<i>jib-zadan</i>	کنار کشیدن	<i>kenâr-keshidan</i>
	to pick pockets		to draw back
چشمبندی	<i>cheshmbandi</i>	حتما	<i>hatman</i>
	sleight-of-hand		most likely
		گنجشکم کجا	<i>gonjeshk-am</i>
پروفسور شاندو	<i>profesawr shândaw</i>		<i>kojâ? where'd</i>
	Prof. Shandou, famous magician		I get a sparrow from?
		انگشت ایما	<i>angosht-e imâ</i>
میرزا ملکم خان	<i>mirzâ malkom</i>		index finger
	<i>khân architypal</i>	کلنگی کردن	<i>kolangi-kardan</i>
	clever trickster		to crook
		کوبیدن	<i>kubidan</i>
نشان دادن	<i>neshân-dâdan</i>		to tap
	to show	عقل	<i>aql</i>
روبروی	<i>ruberu-ye face</i>		mind
	to face with	روزگارت	<i>ruzgâr-et beh-</i>
پشت کردن به	<i>posht-kardan</i>	بهتر بود	<i>tar bud</i>
	to turn one's back to		you'd be better off
آنطرف	<i>ântaraf-e the</i>	راه افتادن	<i>râh-oftâdan</i>
	other side of		to be on one's way

میگویند در زمانهای قدیم یک کاسب کم مایه کاشی هرچه داشت فروخت و دست زنش را گرفت و از کاشان خارج شد و رفت و رفت تا به تبریز رسید. در آنجا یک دکان کباب پزی دایر کرد.

در اولین روزی که دکان آب و جاروب شد، کاسب کاشی به انتظار مشتری نشست و پس از چند دقیقه‌ای چهار نفر از باباشمل‌های تبریز وارد دکان شدند. و از کباب مفصل طلب کردند و با نان خوردند. هنگام خروج از دکان، به صاحب دکان بطور آمرانه گفتند، آهای، از پول خبری نیست. صدایت هم در نیاید. اگر میخواهی در امان باشی باید هر روز همینطور از ما پذیرائی کنی. آن‌هم مجانی. فهمیدی؟ در غیر اینصورت پدرت را در می‌آوریم.

این حرف‌ها را زدند و رفتند. کاشی بینوا از ترس بلافاصله دکان را بست و از تبریز با زنش خارج شد و آمد و آمد تا به شهر و دیار خودش، یعنی کاشان، رسید. به محض ورود به خانه قبلی به زنش گفت، در خانه را محکم ببند. او هم بست. مرد کاشی بالای بام رفت، رو به شهر تبریز ایستاد و با فریاد عصبانیت، دست‌ها را مرتب بالا و پائین برد. و به لوطی‌ها و باباشمل‌های تبریز بدوبیراه گفت و با توپ و تشرافزود که من پدرتان را در می‌آورم. مرا می‌ترسانید؟ زنش از داخل حیاط فریاد زد، باباجان، بیا پائین. میخواهی خون راه بیاندازی؟

کاسب	kâseb anyone engaged in petty commercial transactions, small-time dealer	امان	amân safety, security
کم‌مایه	kammâye with little capital	پذیرائی کردن از	pazirâi-k. az to receive
کاشی	kâshi native of Kashan	مجانی	majâni free
هرچه	harche whatever	در غیر اینصورت	dar qayr-e in surat other-wise
دکان	dokkân shop	پدر کسی را در آوردن	pedar-e kas-irâ dar-âvordan to "get" someone
پختن (پز)	pokht-/paz- to cook	بی‌نوا	binavâ miserable
کباب	kaḇâb roast meat, kebob	دیار	diâr region
دایر کردن	dâyer-kardan to open (shop)	یعنی	ya'ni that is
آب و جاروب شدن	âb-o-jârub-sh. to be swept clean, got ready	بمحض	be mahz-e as soon as
انتظار	entezâr expectation	ورود	vorud entering
مشتري	moshtari customer	فریاد	faryâd cry, shout
باباشمل	bâbâshamal ruffian	عصانیت	asabâniyat anger
مفصل	mofassal elaborate	مرتب	morattab continuous
طلب کردن	talab-kardan to order	لوطی	luti ruffian
نان	nân bread, meal	بدو بیراه گفتن به	bad-o birâh goftan be to curse at
هنگام	hengâm-e at the time of	با توپ و تشر	bâ tup-o tashar vindictively
خروج	khoruj exit, going out	حیات	hayât courtyard
صاحب	sâheb owner, proprietor	خون راه انداختن	khun râh-and. to start up a (blood) feud
آمرانه	âmerâne imperious		

دریا زیر نور ماه خفته بود، آرام و پرشکوه بود. امواج کوتاه قایق را با تکانهای سبک بالا و پائین میبرد. از دور صخره‌های جزیره‌ای بچشم میخورد. سیاه و وهم انگیز بود. نسیم آرامی می‌وزید و هوای مرطوب تا عمق ریه‌هایم نفوذ میکرد. مرد قایقران پارو میزد. صورت تیره‌اش در فروغ ماه میدرخشید. چشم‌هایش از زیر ابروها برق میزد. تنش برهنه بود و عضلات ورزیده‌اش با حرکات پارو پیچ و تاب میخورد. قایق خیلی از ساحل دور شده بود و من هیچ در فکرش نبودم. قایقران از پارو زدن باز ایستاد و قایق چون گهواره لرزانی آهسته پیش میرفت. شکوه دریا چنان خیره‌ام کرده بود که اندیشه‌ام محو بیکرانی آن بود. احساس کردم که قایقران نگاهم میکند. ابروانش درهم بود. و لبخندی یا زهرخندی، نمیدانم چه چیز شومی، روی صورتش سایه انداخته بود. نگاه من بآرامی بر چشم‌های او افتاد. نمیدانم چرا وهم برم داشت. گوئی زود در یافت. خندید و گفت، میترسی؟

گفتم، از چه؟

باز خندید، درنگی کرد و گفت، از دریا.

گفتم، دریا به این آرامی ترسی ندارد.

از شب دریا اثر دکتر عبدالرحیم احمدی

زیب النسا بیگم دختر اورنگ‌زیب عالمگیر پادشاه هندوستان بود که
در شعر مخفی تخلص مینمود چنانکه گفته‌است -

در سخن مخفی شدم چون بوی گل در برگ گل
میل دیدن هر که دارد در سخن بیند مرا

زیب‌النسا به هیچ خواستگاری سر فرود نیاورد و چون کسی را همسر خود
نمیدانست، تا آخر عمر همسر اختیار نکرد. گویند چون اورنگ‌زیب از عدم
ازدواج دخترش که او را خیلی دوست داشت، ناراحت بود، طی نامه‌ای از او
پرسید -

- آخر، بگو چرا به ازدواج یکی از عموزادگان و بزرگان دیگر رضا

نمیده‌ی؟

مخفی در جواب او این بیت را گفته فرستاد -

نهال سرکش و گل بی‌وفا و لاله دورنگ
در این چمن بچه آید آشیان بندم؟

با اینحال، زیب‌النسا بیگم بحکم غریزه بشری و مقتضای جوانی در دام

عشق یکی از وزرای پدر که موسوم به عاقل خان و جوانی رعنا و برازنده بود گرفتار شد و عاقل خان نیز عشق شدیدی نسبت به مخفی پیدا کرد و بین آنها پیغامهای مشتاقانه رد و بدل گردید.

چند نفر از مغرضین، که همیشه و همه جا بوده و می باشند، به تفتین پرداخته قضیه را به گوش عالمگیر رسانیدند. اورنگزیب ابتدا خشمگین شد ولی چون پای دخترش در میان بود و مدرکی هم در دست نداشت، بدین فکر افتاد که قضیه را بوسیله ای امتحان کند و مدرک بدست آورد.

گویند اورنگزیب را هفت وزیر بود. وی دستور داد که هر یک از وزراء بنوبت اجازه دارند که بیست و چهار ساعت در تمام قصور سلطنتی آمدوشد کنند و بدین ترتیب هفت روز هفته بین آنها تقسیم گردید.

در این میان شبی هم نوبت به عاقل خان میرسید و فرصتی بود تا دو دلداده یکدیگر را ببینند.

اورنگزیب چند نفر از جاسوسان را مامور کرد که شبی که نوبت عاقل خان است با نهایت دقت مراقب او باشند و هر جا که رفت و با هر کس که ملاقات کرد او را مطلع سازند.

از آنطرف عاقل خان که مرد فهمیده و عاقبت اندیشی بود از روی فراست در یافت که قضیه از چه قرار است. از اینرو از عواقب کار ترسید و شبی که نوبت او بود تا در قصر سلطنتی آمدوشد کند، تمارض کرد و از منزل بیرون نیامد. مخفی با نهایت اشتیاق منتظر شب نوبت عاقل خان بود و امیدوار بود که در آن شب بیدار محبوب نائل گردد. ولی در آن شب هر چه انتظار کشید و تا بامداد بیدار ماند، بزیارت دلدار نائل نگردید و بقول سعدی،

مؤذن بانگ بی هنگام بر داشت نمیداند که چند از شب گذشته است

درازی شب از مژگان من پرس که یکدم خواب در چشم نرفته‌است

بامدادان مخفی این مصرع را نوشته برای عاقل خان فرستاد.

شنیدم ترک منزل کرد عاقل خان به نادانی

عاقل خان چون شعر محبوب را دید، در پاسخ او این مصراع را نوشت -

چرا عاقل کند کاری که بار آرد پشیمانی؟

وبدین ترتیب اگرچه این دو دل داده از ترس تعصب شدید اطرافیان به وصال هم و

یا لاقل به دیدار یکدیگر نائل نشدند، ولی به برکت عقل عاقل خان از خطر

عظیمی که هر دو را تهدید میکرد در امان ماندند.

خدیجه باقیماندهٔ صبحانه را جمع کرد و همراه با آشپزخانه برود. وقتی از زیر درخت چنار میگذشت، تار عنکبوتی صورتش را قلقلک داد. احساس خارش چنان شدید بود که وسوسه شد همه چیز را به زمین بیندازد تا بتواند صورتش را بخاراند. این کار را نکرد، در نتیجه اشک به چشمش آمد. این اشک مثل آواز پسر بچهٔ نوی کوچه او را از پناهگاه موقتی کار بیرون آورد و باعث شد که با دل سیر گریه کند. فریادی در قلبش می‌ترکید، ولی آن سیلاب ناگهانی نگذاشت از دهانش بی‌آید. آن وقت مدتها در آشپزخانه در سکوت گریست. نیاز به تماسی گرم داشت، نیاز به لمس کردن چیزی که تنفس کند. یکی از بچه‌ها خواسته بود که او را بیدار کند تا ماهی‌ها را، وقتی حوض نیمه‌پر شد، در آب بیندازد. کودک خوابرفته را در آغوش گرفت، در گوشش کلمات عاشقانه گفت، زیر گوشش را بوسید. کودک چون بیدار شد گوشه‌هایش را مالید و خودش را از میان بازوان دختر جوان خلاص کرد تا به سوی سطل ماهیها بدود.

(از موءذن اثر امیرحسین روحی)

مرد پس از اینکه نماز ظهر را در مسجد بزرگ بازار خواند، بیرون آمد و راهی را گرفت و به یکی از محله‌های شهر رفت. بچه‌ها از اینکه موجود ناشناس و عجیبی را می‌دیدند که همه چیزش برایشان تازگی داشت خوشحال شدند و دنبالش راه افتادند و چند دلقک و معرکه‌گیر هم که کارشان به کسادی کشیده بود به خیال آنکه میتوانند از وجود او برای گرمی بازار خودشان استفاده‌ای ببرند به آنها پیوستند. آدمهای کنجکاو هم طبیعتاً از روی کنجکاوی و گداها شاید به علت احساسی که از مشترک بودن سرنوشت خودشان و این فقیر تازه‌وارد که اندکی هم دیوانه مینمود می‌کردند به حلقه این جمع درآمدند. مرد جوان نمی‌دانست با آنها چه کند. با خودش میگفت، مسلم است که یکتنه از پس آنها بر نمی‌آیم و هرچه بگویم جری‌تر خواهند شد. این بود که تصمیم گرفت پروئی و ایستادگی کند و به کارشان کاری نداشته باشد. باز به هر کس می‌رسید سراغ شیخ بهائی و خانه او را می‌گرفت و می‌گفت کار واجبی با او دارد. چند جا یکی دو نفر به خیال افتادند که او را گول بزنند، خودشان یا دیگری را شیخ بهائی نامیدند اما خنده و هیاهوی خیل بیکاره‌ها و تماشاگران کار را خراب کرد و مرد جوان باز با سماجت و خونسردی در هر خانه را می‌کوفت و جلو هر کس را می‌گرفت و سؤالش را تکرار می‌کرد.

یک جا به کوچه تنگ و باریکی رسید که چند دهاتی فقیر و لاغر میوه‌هایشان را که روی خرهای لاغرتر از خودشان گذاشته بودند برای فروش عرضه می‌داشتند، راه بند آمده بود. همه ایستادند. مرد جوان به پیرمردی که میوه می‌خرید نزدیک شد از او خواهش کرد که به سئوالش جواب بدهد. بچه‌ها و بیکاره‌ها از پشت سر او به جلو خیره شدند. چند نفر سرک کشیدند، در یکی دو خانه باز و بسته شد و بعد جمعیت مثل برفی که آب شود به پراکندگی رفت. بچه‌ها که دیگر قضیه برایشان شیرینی و لطفی نداشت به خرهای دهاتیها هجوم آوردند و به غارت میوه‌ها مشغول شدند. معرکه‌گیرها از فرصت استفاده کردند و در یک گوشه فراخ و وسیع کوچه بساط خود را بر پا کردند که تا دیر نشده و مردم به خانه‌هایشان نرفته‌اند کاری انجام بدهند.

(از اذان غروب اثر بهرام صادقی)

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او توی رختخواب که افتاد و به عادت همیشه روزنامه و مـدادرا دستش گرفت، دید که نمیتواند جدول را حل کند. توی گوشش زنگ میزد و جدول با خانه‌های سفید و سیاهش که هر دو براق بود، و با نور آزار دهنده ای میدرخشید، چشمش را میزد. نگاهش روی روزنامه بود، اما قیافه‌های تهرانی‌ها و مرتضی خان و خنده‌ها و حرفهای مسخره‌شان را می‌دید و می‌شنید. میدانست که این کارش به نظر آنها چه اندازه بی‌معنی و پوچ و ابلهانه است و باز میدانست که جز این، کار دیگری از دستش بر نمی‌آید. مثل اینکه بآنها یا خودش لج کرده باشد، تصمیم گرفت جدول را تا خانه آخر حل کند. از همه کارهای دنیا تنها این کار از دست او بر می‌آمد و او میخواست بخودش ثابت کند که دست کم از عهده این کار بر می‌آید. با سماجت شرح خانه‌ها را می‌خواند و به مغزش فشار می‌آورد. میخواست کلمه صحیح را حدس بزند و جدول را با اشتباه های خودش کثیف و سیاه نکند. اما کلمه‌های گوناگون مثل اخگرهایی که از ذغال فروخته می‌جهد، از گوشه و کنار ذهنش می‌پرید و پیش از آنکه او بتواند آنها را بگیرد یا ببیند خاموش میشد. سرش گیج می‌رفت. زنگ گوشش زننده و آزار دهنده شده بود. پلک‌هایش سنگین می‌شد و بهم می‌رفت. و او که می

کوشید آنها را باز نگه‌دارد، درد تحمل‌ناپذیری تخم چشمش را بیرون می‌کشید. تمام تنش سست شده بود و نزدیک بود رویهم وا برود. دستهایش که روزانه و مدارا گرفته بود، تیر می‌کشید. می‌خواست روزنامه و مدارا ول کند و خودش را شل و بی‌حال، زمین بیندازد. گیج و بی‌تاب و کلافه شده بود. مثل اینکه او را با زنجیر بسته بودند و از همه طرف میکشیدند. یکباره با بیچارگی به گریه افتاد. هق‌هق گریه میکرد. روی خودش خم شده بود و شانه‌هایش میلرزید. و دانه‌های اشک از زیر عینکش راه می‌افتاد و روی خانه‌های جدول می‌چکید و پخش میشد و رنگ جوهر را ظاهر میکرد. حس میکرد که در این دنیا به درد هیچ کاری نمی‌خورد و باطل و بیهوده است. هیچ کاری بلد نبود و کارهای پیش پا افتاده‌ای هم که میدانست تازه نمی‌توانست از عهده‌اش برآید، یا از آن استفاده‌ای کند که زندگیش اندکی راحت‌تر یا دلپذیرتر بشود. دلش می‌خواست یک نفر بود که سر بر شانه‌اش بگذارد و تا آنجا که میتواند گریه کند، و او نوازشش کند و دل‌داریش بدهد. اما هیچکس را نداشت - زنش هم که کمی آنطرف‌تر با دهان باز خوابیده بود و نفسهای بلند پرصدا می‌کشید، چنان غرق خواب بود که از صدای گریه او هم بیدار نشد. تنها بود. نشسته بود و تنها و بیچاره زار می‌گریست. در آخر، روزنامه و مداد از دستش افتاد و پلک‌های او با خستگی و سنگینی بهم رفت و پیش از آنکه کاملاً بخواب برود، فقط توانست عینکش را از چشمش بر دارد.

(از جدول کلمات متقاطع اثر فریدون تنگابنی)



من یک روز گرم تابستان، دقیقاً یک سیزده مرداد، حدود ساعت سه و ربع کم بعد از ظهر عاشق شدم. تلخی‌ها و زهر هجری که چشیدم بارها مرا به این فکر انداخت که اگر یک دوازدهم یا یک چهاردهم مرداد بود، شاید اینطور نمی‌شد.

آن روز هم مثل هر روز با فشار و زور و تهدید و کمی وعده‌های طلائی برای عصر، مارا یعنی من و خواهرم را توی زیرزمین کرده بودند که بخوابیم. در گرمای شدید تهران خواب بعد از ظهر برای همه بچه‌ها اجباری بود. ولی آنروز هم ما مثل هر بعد از ظهر دیگر در انتظار این بودیم که آقا جان خوابش ببرد و برای بازی بی‌باغ برویم. وقتی صدای خورخور آقا جان بلند شد، من سرا از زیر شمد بیرون آوردم و نگاهی به ساعت دیواری انداختم. ساعت دو و نیم بعد از ظهر بود. طفلک خواهرم در انتظار بخواب رفتن آقا جان خوابش برده بود. ناچار گذاشتم و تنها پاورچین بیرون آمدم.

لیلی دختر دایی جان و برادر کوچکش نیم ساعتی بود در باغ انتظار مارا می‌کشیدند. بین خانه‌های ما که در یک باغ بزرگ ساخته شده بود،

دیواری وجود نداشت. مثل هر روز زیر سایه درخت گردوی بزرگ بدون سرو صدا مشغول صحبت و بازی شدیم. یکوقت نگاه من به نگاه لیلی افتاد. یک جفت چشم سیاه درشت بمن نگاه میکرد. نتوانستم نگاهم را از نگاه او جدا کنم. هیچ نمیدانم چه مدت ما چشم در چشم هم دوخته بودیم که ناگهان مادرم با شلاق چند شاخه‌ای بالای سر ما ظاهر شد. لیلی و برادرش بخانه خود فرار کردند و مادرم تهدیدکنان مرا به زیرزمین و زیر شمد برگردانید. قبل از اینکه سرم بکلی زیر شمد پنهان شود، چشمم به ساعت دیواری افتاد. سه و ده دقیقه کم بعد از ظهر بود. مادرم قبل از اینکه بنوبت خود سرش را زیر شمد کند، گفت -

- خدا رحم کرد دائیت بیدار نشد و گرنه همه‌تان را تکه‌تکه میکرد.

مادرم حق داشت. دایی‌جان نسبت به دستوراتی که میداد خیلی

تعصب داشت.

دستور داده بود که بچه‌ها قبل از ساعت پنج بعد از ظهر حتی نفس نباید بکشند. داخل چهار دیواری باغ نه تنها ما بچه‌ها مزه خوابیدن بعد از ظهر و سروصدا کردن در موقع خواب دایی‌جان را چشیده بودیم، بلکه کلاغها و کبوترها هم کمتر در آن محدوده پیدایشان میشد چون دایی‌جان چند بار با تفنگ شکاری آنها را قلع و قمع کرده بود. فروشندگان دوره‌گرد هم تا حدود ساعت پنج از کوچه ما که به اسم دایی‌جان موسوم بود عبور نمی‌کردند زیرا دو سه دفعه الاغی طالبی فروش و پیازی از دایی‌جان سیلی خورده بودند.

اما آنروز خاطر من سخت مشغول بود و اسم دایی‌جان خاطرات دعاها و اوقات تلخیهای او را بیادم نی‌آورد. حتی یک لحظه از یاد چشمهای لیلی و نگاه او نمی‌توانستم فارغ شوم و به هر طرف می‌غلطیدم و به هر چیزی سعی

میکردم فکر کنم چشمهای سیاه او را روشن‌تر از آنکه واقعا در برابرم باشد
میدیدم .

شب باز توی پشه‌بند چشمهای لیلی بسراغم آمدند . عصر دیگر
او را ندیده بودم ولی چشمها و نگاه نوازشگرش آنجا بودند . نمیدانم چه مدت
گذشت . ناگهان فکر عجیبی تمام مغزم را فرا گرفت -
- خدایا ، نکند عاشق لیلی شده باشم .

سعی کردم به آیین فکرم بخندم ولی هیچ خنده‌ام نیامد . ممکن
است آدم از یک فکر احمقانه خنده‌اش نگیرد ولی دلیل نمیشود که احمقانه
نباشد ، مگر ممکن است آدم اینطور بدون مقدمه عاشق شود ؟

سعی کردم کلیه اطلاعاتم را درباره عشق بررسی کنم . متأسفانه
این اطلاعات وسیع نبود . با اینکه بیش از سیزده سال از عمرم میگذشت تا
آن موقع یک عاشق ندیده بودم . کتابهای عاشقانه و شرح حال عشاق هم
آتموقع خیلی کم چاپ شده بود . تازه نمی‌گذاشتند همه آنها را ما بخوانیم .
پدر و مادر و بستگان مخصوصا دائی‌جان که سایه وجودش و افکار و عقایدش روی
سر همه افراد خانواده بود هر نوع خروج بدون محافظ از خانه را برای ما بچه‌ها
منع میکردند و جرئت نزدیک شدن به بچه‌های کوچه را نداشتیم . رادیو هم
که خیلی وقت نبود افتتاح شده بود در دو سه ساعت برنامه روزانه خود
مطلب مهمی نداشت که به روشن شدن ذهن کمک کند .

در مرور اطلاعاتم راجع به عشق در وهله اول به لیلی و مجنون
برخوردم که قصه‌اش را بارها شنیده بودم . ولی هرچه زوایای مغزم را کاوش
کردم ، دیدم چیزی راجع به طرز عاشق شدن مجنون به لیلی نشنیده‌ام .
فقط میگفتند مجنون عاشق لیلی شد .

اصلا شاید بهتر بود در این بررسی پای لیلی و مجنون را بمیان نمیکشیدم زیرا هم اسم بودن لیلی و دختر دای جان احتمالا بدون اینکه خودم بدانم در استنتاجهای بعدیم موثر بود. اما چاره‌ای نداشتم. مهمترین عاشق آشنایم همین لیلی و مجنون بودند. غیر از آنها از شیرین و فرهاد هم مخصوصا از طرز عاشق شدن آنها چیز زیادی نمی‌دانستم. یک داستان عاشقانه هم که در پاورقی یک روزنامه چاپ شده بود خوانده بودم ولی چند شماره اولش را نخوانده بودم و یکی از همکلاسی‌هایم برایم تعریف کرده بود. در نتیجه شروع ماجرا را نمی‌دانستم.

صدای دوازده ضربه زنگ ساعت دیواری زیرزمین را شنیدم. خدایا، نصف شب شده بود و من هنوز خوابیده بودم. این ساعت تا یادم می‌آمد در خانه ما بود و اولین بار بود که صدای زنگ ساعت ۱۲ شب را میشنیدم. شاید این بی‌خوابی هم دلیلی بر عاشق شدنم بود. در نیمه تاریکی حیاط که از پشت توری پشه‌بند سایه‌های درختها و بنه‌های گل‌را بصورت اشباح عجیب و غریبی میدیدم وحشت برم داشته بود. چون قبل از اینکه درباره عاشق شدن یا نشدنم به نتیجه برسم از سرنوشت عاشقی که مرور کرده بودم وحشت کردم. تقریبا همه آنها سرنوشت غم‌انگیزی داشتند و ماجرا به مرگ و میر تمام شده بود.

لیلی و مجنون مرگ و میر، شیرین و فرهاد مرگ و میر، رومئو و ژولیت مرگ و میر، پل و ورژینی مرگ و میر، آن پاورقی عاشقانه مرگ و میر. خدایا، نکند واقعا عاشق شده باشم و من هم بمیرم.

(از دای جان ناپلئون اثر ایرج پزشک‌زاد)

یک روز صبح که از خواب بیدار شدم، وضع اطاق و خانه‌ام را غیر از هر روز دیدم. شهری که من قبلا در آن زندگی میکردم در منطقه‌ای بود که درخت خرما فقط در گلدانها نگهداری میشد و در زمستان هم حتما لازم بود آنها را با گلدانهای دیگر به گلخانه‌های سرپوشیده و اطاقهای محفوظ انتقال داد. ولی آنروز صبح وقتی بعد از مرسوم که قبل از بیرون آمدن از رختخواب، قدری باینطرف و آنطرف غلت میزنم و خمیازه میکشم و باطراف نگاه میکنم، از پنجره به بیرون نگاه کردم، چشم بر نخلهای بلندی افتاد که در داخل حیاط، شاخه‌هایش از باد تندی تکان میخورد و باز دورتر، سرهای درختان خرما بسیار دیده میشد. نه، خواب نمیدیدم. مشغول تماشای فیلمی هم نبودم. من خودم بودم که از خواب بیدار شده بودم و با دو چشم در عالم بیداری، درختان نخل را در خارج میدیدم که شاخه‌هایشان از وزش باد میلرزید و صدای خش‌خش آن بگوش من میرسید.

خانه‌ام محوطه بزرگی بود که بیشتر بیک باغ متروک و فراموش شده شباهت داشت که یک ساختمان پهن با یک ردیف ستون چهارگوش و کوتاه در وسط آن قرار داشت که کف اطاقهای آن با زمین حیاط برابر بود. زمینی

که دور تا دور این ساختمان بود شاید در چندین سال قبل، باغچه‌بندی شده بود که تنها درختان قابل ذکر آن همین نخلها بودند که بدنه‌های کلفت و گره‌دارشان با الیاف قهوه‌ئی‌رنگ، مانند ستون‌هایی، اینجا و آنجا دیده میشد. در گوشه باغ هم نزدیک سوراخی که در پای دیوار قرار داشت و شاید محل ورود یا خروج آب بود چند درخت کج و معوج که شاخه‌هایشان بطرف زمین خم شده بود، خودنمایی میکرد. در باغچه‌ها، علفهای خودرو بسیار روئیده بود و مثل بیابانی بود که علفهای بهاریش از تابش آفتاب سوزان تابستان خشکیده باشند.

(از مرزبان، اثر رضا بابامقدم)

در زندگی زخمهایی هست که مثل خوره روح را آهسته در انزوا میخورد و میتراشد.

این دردها را نمیشود بکسی اظهار کرد، چون عموماً عادت دارند که این دردهای باورنکردنی را جزو اتفاقات و پیشآمدهای نادر و عجیب بشمارند و اگر کسی بگوید یا بنویسد، مردم بر سبیل عقاید جاری و عقاید خودشان سعی می‌کنند آنرا با لبخند شکاک و تمسخرآمیز تلقی کنند - زیرا بشر هنوز چاره و دوائی برایش پیدا نکرده و تنها داروی آن فراموشی بتوسط شراب و خواب مصنوعی بوسیله افیون و مواد مخدره‌است - ولی افسوس که تاثیر اینگونه داروها موقت است و بجای تسکین پس از مدتی بر شدت درد میافزاید.

آیا روزی به اسرار این اتفاقات ماوراءطبیعی، این انعکاس سایه روح که در حالت اغماء و برزخ بین خواب و بیداری جلوه می‌کند کسی پی خواهد برد؟

من فقط بشرح یکی از این پیشآمدها می‌پردازم که برای خودم اتفاق افتاده و بقدری مرا تکان داده که هرگز فراموش نخواهم کرد و نشان شوم آن تا زنده‌ام، از روز ازل تا ابد تا آنجا که خارج از فهم و ادراک بشر است، زندگی مرا زهرآلود خواهد کرد - زهرآلود نوشتم، ولی می‌خواستم بگویم داغ آنرا همیشه با خودم داشته و خواهم داشت.

(از یوف کور، اثر صادق هدایت)

مدتهاست که زندگی من بدون هیچگونه کوشش و نتیجه‌ی ثمربخشی می‌گذرد. مدتهاست که من بعضی صفات خوبم را که جزء شخصیت و خمیره‌ام بوده است از دست داده‌ام. اراده، اعتماد بنفس و امیدم را از کف داده‌ام، تنبلی کشنده‌ای گریبانم را گرفته‌است و بسوی بیماری روحی دردناک و نامعلومی رهبریم می‌کند. مدتهاست که بدون هیچ هدف و مقصودی، ولو نامقدس، زندگی کرده‌ام. من فرصتهای گرانبهایی را که ممکن بود برای کسب قدرتهای تازه روحی و معنوی مورد استفاده قرار بدهم بهیچ شمرده‌ام و بدبختانه قدرتهای روحی و معنوی سابقم را نیز بتدریج از چنگ می‌دهم. برای رفع این خلاء تاسف‌آور، از امروز که ساعت ده صبح جمعه پانزدهم آذرماه هزار و سیصد و فلان است رسماً و کتبا در برابر وجدان خودم تعهد می‌کنم و به شرف و انسانیت سوگند می‌خورم که از همین لحظه، بلافاصله خودم را عوض کنم. برای این منظور من باید در نظر داشته باشم که هدف اصلی و اساسی من در زندگی مهندسی و تامین معاش احمقانه یا عاقلانه‌ای نیست، بلکه تحقق بخشیدن به آرمانهای بزرگی است که به آنها ایمان دارم و با بینش واقعی آنها را پذیرفتم.

رشته مهندسی فقط وسیله‌ای است که با آن می‌توانم زندگی معمولی

و مناسبی را ادامه بدهم و در عوض فرصت داشته باشم که به هدفم نزدیکتر شوم. آرمانهای من چیست؟ ایران باید آزاد و آباد گردد، دهقانها و کارگران از بی‌نوائی و بدبختی نجات یابند و به زندگی سعادت‌مند و عادلانه‌ای برسند، و از همین قبیل. من باید گذشته پرافتخار خود را همیشه بیاد داشته باشم، سال‌های زندان و تبعیدم را فراموش نکنم و مهم‌تر از همه با یاس جانکاه و وحشتناکی که مدت‌هاست در وجودم رخنه کرده و با این بی‌قیدی و تنبلی و افکار ماخلویانی مبارزه کنم. از آن گذشته، یک روز، حتی یک روز را هم بدون کینه ورزیدن به کسانی که من و دیگران را به این روز انداخته بودند نگذرانم. از امروز همه چیز در این چند کلمه خلاصه می‌شود —

محسن، تو جوانی. تو وظایفی در قبال خودت و نسلت و آرمانت به عهده داری، عوض شو.

(از قریب‌الوقوع، اثر بهرام صادقی)

بابا شیطان چند لحظه‌ای به چشمان لاجورد نگاه کرد و گفت ،
 - لاجورد ، لاجورد ، اما لاجورد ، تو چشمهای تو یه چیزی هس و من
 اونو می بینم ، تو خیلی بخودم رفته‌ای ، زنده‌تر از دیگرونی و عاقبت خوبی
 داری ویا اینطور بنظر میرسی بسیار خوب ، لاجورد ، می‌تونی فانوس بابا
 را روشن کنی ؟

تا این حرف از دهان بابا شیطان بیرون آمد ، لاجورد با فانوس
 روشن کنار بابا ایستاده بود . بابا شیطان دست به شانهاش زد و گفت ،
 - آفرین لاجورد ، اینو میگن کار . حالا سگ پیرو صدا کن .
 لاجورد سگ پیر را از زیر پل بیرون آورده ، شیطان دستی بروی سگ
 کشید و گفت ،

- حیوون ، چته ؟ چرا همچو بی‌حال و وارفته ؟ چرا اینطور شده‌ای ؟
 آیا توهم احساس دیگه‌ای میکنی ؟ نکنه ایمان خودرا از دست داده باشی . اما
 باشه ، باشه ، اشکالی نداره ، همه چی درست میشه ، همه چی‌را درست می‌کنم .
 رو به لاجورد کرد و گفت ،

- اما لاجورد ، میدونی چقدر گشمنمه ؟ چی می‌تونی واسه‌م بیاری ؟

لاجورد گفت ،

— هرچی که تو بخوای ، بابا .

بابا شیطان گفت ،

— دلم یه ران خوک سرخ کرده می‌خواد .

وقتی این حرف از دهان بابا شیطان بیرون آمد ، لاجورد با ران خوک حاضر شد . بابا شیطان چند گاز به ران خوک زد و بلعید و در حالیکه روغن از لب و لوجه‌اش میریخت گفت ،

— بارک‌الله ، لاجورد ، دارم جون میگیرم . جوون میشم . صبر

کن ، صبر کن ، تا بهمه این خل‌ها و مریض‌ها نشان بدهم ، آه سالهای سال بود که لب به غذا نزده بودم . اما حالا لازمه ، لازمترا همیشه .

چند گاز دیگر زد و استخوان و بقیه گوشترا انداخت پیش سگ .

بعد دستی بشکمش کشید و گفت ،

— چیزی نمونده بود که محو و نابود بشم ، و چیزی به انتها نمونده

بود ، اگه یه ذره دیر می‌جنبیدم ، دیگه وقت سرسیده بود . اما این چه

صدائیه که بگوش میرسه ؟

(از قدرت تازه ، اثر دکتر غلامحسین ساعدی)

لغت نامه کتاب GLOSSARIES

انگلیسی . فارسی	ENGLISH-PERSIAN
فارسی . انگلیسی	PERSIAN-ENGLISH

ENGLISH-PERSIAN GLOSSARY

Abide	تاب تحمل داشتن	ask	پرسیدن
able, to be	توانستن	asleep, to fall	خواب بردن
about	درباره، راجع به	aspect	جنبه
accomplish	انجام دادن	attention	توجه
afterwards	بعدها		
afternoon	بعدازظهر	Bad	بد
Ali	علی	be	بودن، وجود داشتن
all	همه	beautiful	زیبا، قشنگ
almost	تقریبا	because	چون، برای اینکه
alone	تنها	before	قبل از، پیش از
always	همیشه	before (conj.)	قبل از اینکه
although	با آنکه	benefit	فایده
America	آمریکا	better	بهتر
American	آمریکائی	big	بزرگ
among	از، در میان	Biruni	بیرونی
ancient	کهنه، قدیمی	book.	کتاب
animal	جانور، حیوان	bring	آوردن
answer	جواب دادن	box	جعبه
arrive	رسیدن	boy	پسر
Asghar	اصغر	brand new	کاملا نو

bring	آوردن	come	آمدن
broken	خراب، شکسته	come along	همراه آمدن
broken-down	خراب	come back	برگشتن
brother	برادر	come out	درآمدن، خارج شدن
bus	اتوبوس	consideration	نظر
busy	گرفتار، مشغول	continuous	مرتب
butcher	گوشت فروش	country	کشور
buy	خریدن	crowded	شلوغ
by	تا	cup	فنجان
Calm	آرام	Dance	رقصیدن
candle	شمع	dark	تاریک
capital	پایتخت	daughter	دختر
car	ماشین	day	روز
care for	خوش آمدن	delicious	خوشمزه
carpet-shop	قالی فروشی	deliver	رساندن
cat	گربه	dentist	دندانپزشک
century	قرن	desert	بیابان
chair	صندلی	devastating	خراب کننده
change (int.)	تغییر کردن	die	مردن
change (trs.)	تغییر دادن	difference	فرق
child	بچه، طفل، کودک	different, be	فرق داشتن
childishness	بچه گانگی	difficult	سخت، مشکل
city	شهر	dirty	کثیف، ناپاک
city-dweller	شهروشن	distant	دور، دوردست
clever	زرتگ	doctor	پزشک، دکتر، طبیب
close	نزدیک	door	در
clothing	لباس، رخت	doubt	شک
coffee	قهوه	drink	خوردن
collect	جمع کردن	driver	راننده

drop by	سر زدن	father	پدر
		far	دور
Ear	گوش	finally	بالاخره
early	زود	find	پیدا کردن
earthquake	زلزله	finish	تمام کردن
East	مشرق زمین	food	غذا
ear	گوش	foot, on	پیاده
eat	خوردن	for	برای
emperor	پادشاه	forget	فراموش کردن
endure	تاب تحمل داشتن	fresh	تازه
England	انگلستان	friend	دوست
English	انگلیسی	from	از
Englishman	انگلیس	fruit	میوه
enjoy	لذت بردن		
enjoyable	لذت بخش	Garden	باغ
environment	محیط	gentleman	آقا
eraser	پاک کن	get out, off	پیاده شدن
event	اتفاق ، واقعه	Ghazna	غزنه
every	هر	give	دادن
every day	هر روز	glass	لیوان
excused	مرخص	glasses	عینک
expensive	گران	go	رفتن ، تشریف بردن
experience	تجربه	good	خوب
experiment	آزمایش	good-looking	خوشگل
		great	بزرگ ، عظیم
facing	روبرو ، مقابل	greens	سبزی
factory	کارخانه	guess	حدس زدن
famous	مشهور		
farmer	کشاورز	Happy	خوشحال ، خوشوقت

hard-hearted	سنگدل	kind	مهربان
hard-working	پرکار	king	شاه، ملک
have	داشتن	know	دانستن، شناختن
have to do with	سروکار داشتن	know how	بلد بودن
hear	شنیدن		
here	اینجا	Lady	خانم
hobby	سرگرمی	land	زمین
home	خانه، منزل	land of Iran	ایران زمین
homesick	دلتنگ	last year	پارسال
horse	اسب	laugh	خندیدن
hospitable	مهمان نواز	lazy	تنبل
hour	ساعت	learn	یاد گرفتن
house	خانه	least, at	اقلاً
how?	چطور	lesson	درس
how many?	چند	letter	نامه
how much?	چقدر	librarian	کتابدار
		library	کتابخانه
Ill-natured	بد اخلاق	life	زندگانی
important	مهم	light (not dark)	روشن
in	در، تو	light (lamp)	چراغ
intelligence	عقل، خردمندی	like (prep.)	مثل، مانند
Iran	ایران	like	دوست داشتن
Iranian	ایرانی	listen	گوش کردن
		little	کم، کوچک
Job	کار، شغل	live	زندگی کردن
just as	همانطور که	load	بار
		loneliness	تنهایی
Keep in mind	در نظر داشتن	look at	نگاه کردن
kilogram	کیلو	look for	دنبال گشتن

Mad	دیوانه	nobody	هیچکس
madam	خانم	nothing	هیچ، هیچ چیز
Mahdavi	مهدوی	now	حالا، الان
man	مرد		
Manizheh	منیزه	Obedience	فرمانبرداری
matter	مطلب	obliged	مجبور
meaning	معنی	old	قدیمی، کهنه، پیر
meat	گوشت	once	یکدفعه، یکبار
Mehti	مهدی	one	یک
middle	وسط	one after another	پشت سرهم
mind	بدآمدن	open	باز کردن، گشودن
mirror	آئینه	other	دیگر
miss	خانم	overcharge	گران فروختن
month	ماه		
morning	صبح	Paint	رنگ
mother	مادر	paint, to	رنگ کردن
mountain	کوه	pair	جفت
music	موسیقی	palace	کاخ، قصر
must	باید	pen	قلم
		people	مردم
Name	نام، اسم	perfectly	کاملاً
near	نزدیک	person	کس، شخص
need	لازم داشتن	pick up	برداشتن
never	هرگز، هیچوقت	place	جا، محل
new	نو، جدید، تازه	play (game)	بازی کردن
news	خبر	play (music)	زدن
newspaper	روزنامه	point	نکته
next	آینده، دیگر	polite	مودب
night	شب	populous	پرجمعیت

possible	ممکن	Say	گفتن
pour	ریختن	school	مدرسه
predict	پیشبینی کردن	see	دیدن
pretty	خوشگل، قشنگ	select	انتخاب کردن
price	قیمت	sell	فروختن
professor	استاد	several	چند، یکچند
		Shah Abbas	شاه عباس
Question	سؤال، پرسش	Shahla	شهلا
quick-witted	زودفهم	Shirin	شیرین
quiet	آرام، بیصدا	shoes	کفش
		shopkeeper	دکاندار
Radio	رادیو	since	چون، از وقتیکه
rain	باران	sleep	خوابیدن
read	خواندن	small	کوچک
ready	حاضر، آماده	snow	برف
realize	فهمیدن	socks	جوراب
recognize	شناختن	some	بعضی
red	قرمز، سرخ	sometimes	گاهگاهی
regards, give	سلام رساندن	son	پسر
relatively	نسبتاً	sorry	مناسف
remote	دور افتاده	spend (time)	گذراندن
result	نتیجه	spend (money)	خرج کردن
return	برگشتن	stand	ایستادن
rial	ریال	stay	ماندن
rich	پولدار	steal	دزدیدن
right here	همینجا	stop	نگهداشتن
romantic	شاعرانه	stroll	گردش کردن
room	اتاق	strong	قوی، زورمند
Rostam	رستم	student	دانشجو

successful	موفق	Understand	فهمیدن
such	چنان، چنین	university	دانشگاه
sugar	شکر، قند	until	تا
		use, be of	بدرد خوردن
Table	میز	useful	مفید
take away	بردن، برداشتن		
take back	برگرداندن	Value	ارزش
talk	صحبت کردن	very	خیلی، بسیار
tea	چای	village	ده
teacher	معلم	villager	دهاتی
Teheran	تهران	voice	صدا
tell	گفتن، تعریف کردن		
tell about	تعریف کردن از	Wait	انتظار کشیدن
that	آن	want	خواستن
there	آنجا	wash	شستن
thing	چیز	way	طور
think	فکر کردن	way, by the	اتفاقا
this	این	week	هفته
time	وقت، دفعه، بار	well	خوب، بخوبی
on time	سرساعت	well-met	خوش برخورد
tired	خسته	what?	چه
today	امروز	whatever	هرچه
tomorrow	فردا	when?	کی
tonight	امشب	when (conj.)	وقتی که
totally	کاملا	where?	کجا
town	شهر	who?	کی
try	سعی کردن، کوشش کردن	why?	چرا
turn off	خاموش کردن	word	حرف، کلمه
twelve	دوازده	work	کار

worker	کارگر	Year	سال
world	جهان، دنیا	year, this	امسال
wife	زن، خانم	yesterday	دیروز
with	با، همراه	yesterday, day before	پریروز
write	نوشتن	yet	هنوز
		young	جوان

N.B.– The Persian-English Glossary
starts on Page 390 and progresses
from right to left.

<i>hamkelâsi</i>	همکلاسی	<i>vahm bar-d.</i>	وهم برداشتن
classmate			وهم برم داشت
<i>*hame</i>	همه	I became apprehensive	
all; every, everyone		<i>vay</i>	وی = او
<i>hamishe</i>	همیشه	he/she	
always			
<i>haminjâ</i>	همینجا		
right here			
<i>hendustân</i>	هندوستان	<i>hejr</i>	هجر
India		separation	
<i>hanuz</i>	هنوز	<i>hojum-âvordan</i>	هجوم آوردن
still, yet		to attack	
<i>havâ</i>	هوا	<i>hadaf</i>	هدف
weather		aim, goal	
<i>hayâhu</i>	هیا هو	<i>har</i>	هر
uproar		every	
<i>hich</i>	هیچ	<i>hargâh</i>	هرگاه
no, none		every time, whenever	
<i>hichgune</i>	هیچگونه	<i>hargez</i>	هرگز
any sort of		never	
<i>yâ</i>	یا	<i>hasht</i>	هشت
or		eight	
<i>yâb-</i>	یاب رک. یافتن	<i>haft</i>	هفت
		seven	
<i>yâd</i>	یاد	<i>hafte</i>	هفته
memory		week	
<i>yâd-gereftan</i>	یاد گرفتن	<i>hegoheq</i>	هق و هق گریه کردن
to learn		<i>gerye-kardan</i>	to sob
<i>ya's</i>	یاس	-ham	هم
despair		too, also	
<i>ya'ni</i>	یعنی	<i>hamesm</i>	هم اسم
that means, i.e.		having the same name	
<i>yâft-/yâb-</i>	یافتن (یاب)	<i>hamânjâ</i>	همانجا
to find		right there	
<i>yek</i>	یک	<i>hamântawr-ke</i>	همانطور که
one		just as (c.)	
<i>yekbâre</i>	یکبار	<i>hamcho</i>	همچو (ع) = چنین
all at once			
<i>yektane</i>	یکتنه	<i>hamrâh</i>	همراه
whole, sound		companion, along with	
<i>yekdigar</i>	یکدیگر	<i>hamsâye</i>	همسایه
each other		neighbor	
		<i>hamsar</i>	همسر
		spouse	

vozarâ	وزرا رک. وزیر
vazesh	وزش
blowing	
vazidan	وزیدن
to blow	
vazir, vozarâ	وزیر (وزراء)
vezier, minister	
vasâyel	وسایل رک. وسیله
vasat	وسط
middle	
vasvase-shodan	وسوسه شدن
to be tempted	
vasi'	وسیع
vast, expansive	
vasile,	وسيله (وسایل)
vasâyel means	
vesâl	وصال
union	
vaz', owzâ'	وضع (اوضاع)
situation	
vazâyef	وظایف رک. وظیفه
vazife	وظیفه (وظایف)
duty	
va'de	وعده
promise	
vaqâye'	وقایع رک. واقعه
vaqt, awqât	وقت (اوقات)
time	
vaqt-ike	وقتی که
when (c.)	
vel-kardan	ول کردن
to let go, turn loose	
valaw	ولو
if even	
vâli	ولی
but	
vahle	وهله
instance	
vahmangiz	وهم انگیز
suspicious, causing	
apprehension	

nist	نیست
is not	
nim	نیم
half	
nime	نیمه
semi-, mid-	
و	
vâ-raftan	وا رفتن
to break down, go to pieces	
vâjeb	واجب
necessary, urgent	
vâred-shodan	وارد شدن
to enter	
vâsse-ye	واسه (ع)
for	
vâqe'an	واقعا
actually, really	
vâqe'e,	واقعه (وقایع)
vaqâye' event	
vâqe'i	واقعی
real, actual, realistic	
vojdân	وجدان
conscience	
vojud	وجود
existence, being	
vajh, vojuh	وجه (وجوه)
aspect, reason, excuse	
vahshat	وحشت
terror	
vahshatnâk	وحشتناک
terrible, horrible	
var-raftan	ور رفتن
be to fiddle, fidget	
with	
varzesh	ورزش
exercise	
varzeshkâr	ورزشکار
athlete	
varzidan	ورزیدن
to exercise	
vorud	ورود
entrance	

<i>nemâ-</i>	نما رک. نمودن	<i>nesbatan</i>	نسبتا
<i>namâz-khândan</i>	نماز خواندن	<i>relatively</i>	
<i>to say one's prayers</i>		<i>nasl</i>	نسل
<i>nomâyesh</i>	نمایش	<i>generation</i>	
<i>exhibition</i>		<i>nasim</i>	نسیم
<i>namak</i>	نمک	<i>breeze</i>	
<i>salt</i>		<i>neshân</i>	نشان
<i>namakdân</i>	نمکدان	<i>mark, sign, stamp</i>	
<i>saltcellar</i>		<i>neshân-dâdan</i>	نشان دادن
<i>nemud-/nemâ-</i>	نمودن (نما)	<i>to show</i>	
<i>nomud-/nomâ-</i>		<i>neshast-/</i>	نشستن (نشین)
<i>to show; seem; also</i>		<i>neshin- to sit</i>	
<i>replaces kardan</i>		<i>neshin-</i>	نشین رک. نشستن
<i>naw</i>	نو	<i>nasb-kardan</i>	نصب کردن
<i>new</i>		<i>to fix, install</i>	
<i>navâzesh-kardan</i>	نوازش کردن	<i>nesf</i>	نصف
<i>to caress</i>		<i>half, mid-</i>	
<i>navâzeshgar</i>	نوازشگر	<i>nazar</i>	نظر
<i>caressing</i>		<i>view, viewpoint</i>	
<i>nawbat</i>	نوبت	<i>در نظر داشتن</i>	
<i>turn</i>		<i>to keep in mind</i>	
<i>nur</i>	نور	<i>nafar</i>	نفر
<i>light</i>		<i>person</i>	
<i>nevesht-/</i>	نوشتن (نویس)	<i>nafas-keshidan</i>	نفس کشیدن
<i>nevis- to write</i>		<i>to breathe</i>	
<i>naw'</i>	نوع (انواع)	<i>nofuz-kardan</i>	نفوذ کردن
<i>kind, sort</i>		<i>to penetrate</i>	
<i>nevis-</i>	نویس رک. نوشتن	<i>naqqâsh</i>	نقاش
<i>na</i>	نه	<i>painter</i>	
<i>no</i>		<i>naqqâshi</i>	نقاشی
<i>noh</i>	نه	<i>painting</i>	
<i>nine</i>		<i>noqte</i>	نقطه
<i>nehâl</i>	نهال	<i>point, dot, speck</i>	
<i>sapling</i>		<i>nokte</i>	نکته
<i>nehâyat</i>	نهایت	<i>point</i>	
<i>end</i>		<i>negâh</i>	نگاه
<i>be nehâyat-e</i>	بنهایت	<i>look, glance</i>	
<i>with extreme</i>		<i>negâh-kardan</i>	نگاه کردن
<i>niâz-dâshtan</i>	نیاز داشتن	<i>to look at</i>	
<i>be to need</i>		<i>negahdâri-sh.</i>	نگهداری شدن
<i>niz</i>	نیز	<i>to be kept, maintained</i>	
<i>also, too</i>		<i>negah-dâshtan</i>	نگهداشتن
		<i>to hold, keep; stop</i>	

<i>nâchâr</i> see ¶85	ناچار	<i>mawsum be</i> named for	موسوم به
<i>nâder</i> rare	نادر	<i>musiqi</i> music	موسیقی
<i>nârâhat</i> uneasy	ناراحت	<i>mush</i> mouse	موش
<i>nâzok</i> thin, fine	نازک	<i>movaffaq</i> successful	موفق
<i>nâshenâs</i> unfamiliar	ناشناس	<i>movaffaqiyat</i> success	موفقیت
<i>nâgahân</i> suddenly	ناگهان	<i>movaqqat</i> temporary *	موقت
<i>nâgahâni</i> sudden	ناگهانی	<i>movaqqati</i> temporary	موقتی
<i>nâm</i> name	نام	<i>mawqe', mavâqe'</i> (مواقع)	موقع (مواقع)
<i>nâma'lum</i> uncertain, unknown	نامعلوم	moment, instant	
<i>nâmoqaddas</i> unholy	نامقدس	<i>mehr (a) bân</i> kind	مهربان
<i>nâme</i> letter	نامه	<i>mohemm</i> important	مهم
<i>nâmidan</i> to name, call	نامیدن	<i>mehmân</i> guest	مهمان
<i>nâ'el-gashtan</i> به be to attain	نائل گشتن به	<i>mehmânnavâz</i> hospitable	مهمان‌نواز
<i>natâyej</i> نتایج رک. نتیجه	نتایج رک. نتیجه	<i>mohandes</i> engineer	مهندس
<i>natiye,</i> (نتایج) نتیجه <i>natâyej</i> result	نتیجه (نتایج)	<i>miân-e</i> among, between	میان
<i>najât-yâftan</i> نجات یافتن to be delivered	نجات یافتن	<i>dar in miân</i> meanwhile	در این میان
<i>nakhost</i> first, prime	نخست	<i>mir-</i>	میر رک. مردن
<i>nakhl</i> palm	نخل	<i>miz</i> table	میز
<i>nakhnomâ</i> threadbare	نخنا	<i>mayl-dâshtan</i> to be inclined, care for	میل داشتن
<i>na-khayr</i> no	نخیر	<i>miniâtur</i> miniature painting	مینیا‌تور
<i>nazdik</i> near	نزدیک	<i>mive -jât</i> (میوه‌جات) fruit	میوه (میوه‌جات)
<i>nesbat be</i> with respect to	نسبت به		
		<i>nâomid</i> despondent	نامید

ن

moqaddeme مقدمه
 preface, preliminary
maqsud مقصود
 aim
magar in-ke مگر اینکه
 unless
molâqât-k. be ملاقات کردن به
 to meet
malek, moluk ملک (ملوک)
 king
momken ممکن
 possible
monâseb مناسب
 suitable, fitting
monâsebat مناسبت
 occasion
montazer منتظر
 waiting
manzel, manâzel منزل (منازل)
 house, residence
mansab, manâseb منصب (مناصب)
 office, rank
manteqe منطقه
 area
manzur منظور
 intention
man'-kardan منع کردن
 to prohibit
mu مو
 hair
mavâdd مواد
 material, matter
mavâqe' مواقع رک. موقع
mo'asser موثر
 influential
mo'addab مودب
 polite
mo'azzen موزن
 muezzin
mawred-e مورد
 subject, topic of
muze موزه
 museum

mesrâ' مصراع
 hemistich
mesra' مصرع
 hemistich
masnu'i مصنوعی
 artificial
matâleb مطالب رک. مطلب
matlab, مطلب (مطالب)
matâleb matter, topic;
 affair
mottale'-s. مطلع ساختن
 to inform
ma'ruf be معروف به
 known as
ma'âni معانی رک. معنی
ma'rekegir معرکه گیر
 buffoon, juggler
mo'Allem -in معلم (معلمین)
 teacher
ma'mulan معمولاً
 usually
ma'muli معمولی
 ordinary
ma'navi معنوی
 spiritual
ma'ni, ma'âni معنی (معانی)
 meaning
mo'avvaj موج
 crooked, twisted
moqrez -in مغرض (مغرضین)
 self-interested
maqz مغز
 brain
mafhum, مفهوم
mafâhim concept
mofid مفید
 useful
moqâbel مقابل
 opposite, facing
moqtazâ مقتضا
 exigency, necessity

<i>margomir</i>	مرگو و میر	<i>medâd</i>	مداد
death and dying		pencil	
<i>morur</i>	مرور	<i>moddat</i>	مدت
passing through, over		period of time	
<i>mozâhem-sh.</i>	مزاحم شدن	<i>madrase</i>	مدرسه (مدارس)
to bother		school	
<i>mazâre'</i>	مزارع رک. مزرعه	<i>madrak,</i>	مدرک
		<i>madârek</i>	document,
<i>mazbur</i>	مزبور	proof	
above-mentioned		<i>marâhel</i>	مراحل رک. مرحله
<i>mazra'e,</i>	مزرعه (مزارع)		
<i>mazâre'</i>	farm	<i>morâqeb</i>	مراقب
<i>maze</i>	مزه	watchful	
taste		<i>morattaban</i>	مرتبا
<i>mozhezhe</i>	مژه	consistently	
eyelash		<i>mortazâ khân</i>	مرتضی خان
<i>mosâbeqe</i>	مسابقه	proper name	
contest, race		<i>mortakeb-shodan</i>	مرتکب شدن
<i>mas'ale,</i>	مسئله (مسائل)	to commit	
<i>masâyel</i>	affair,	<i>marhale,</i>	مرحله (مراحل)
matter		<i>marâhel</i>	stage, rank
<i>mast</i>	مست	<i>morakhhkas</i>	مرخص
drunk, intoxicated		excused	
<i>masjed</i>	مسجد	<i>mard</i>	مرد
mosque		man	
<i>maskhare</i>	مسخره	<i>mordâd</i>	مرداد
mocking, farce		see Appendix B	
<i>mosallam</i>	مسلم	<i>mardeke</i>	مردکه
certain		fellow, guy	
<i>moshtâq</i>	مشتاق	<i>mardom -ân</i>	مردم (مردمان)
yearning		people	
<i>moshtarak</i>	مشترک	<i>mord-/mir-</i>	مردن (میر)
in common		to die	
<i>mashreq</i>	مشرق	<i>marsum</i>	مرسوم
the Orient		customary	
<i>mashqul</i>	مشغول	<i>maraz, amrâz</i>	مرض (امراض)
busy, occupied		illness	
<i>mashhud</i>	مشهود	<i>martub</i>	مرطوب
visible		humid, damp	
<i>mashhur</i>	مشهور	<i>morq</i>	مرغ
famous		chicken, bird	
<i>meshki</i>	مشکی	<i>marg</i>	مرگ
black		death	

<i>majles</i> , مجلس (مجالس)	<i>mâjarâju</i> ماجراجو
<i>majâles</i> assembly	adventurer
<i>majalle</i> مجله	<i>mâkhawliâi</i> ماخولیائی
magazine, journal	melancholy
<i>majnun</i> مجنون	<i>mâdar</i> مادر
proper name	mother
<i>mohâfez</i> محافظ	<i>mâshin</i> ماشین
guardian	machine, car
<i>mahdude</i> محدوده	<i>mâlidan</i> مالیدن
fixed limits	to rub
<i>mahbub</i> محبوب	<i>ma'mur -in</i> (مامورین) مامور
beloved	agent
<i>mohsen</i> محسن	<i>ma'mur-kardan</i> مامور کردن
proper name	to appoint
<i>mahsub-shodan</i> محسوب شدن	<i>mând-/mân-</i> ماندن (مان)
to be reckoned	to stay, remain
<i>mahfuz</i> محفوظ	<i>mândan be</i> ماندن به
protected, sheltered	to resemble
<i>mahall</i> محل	<i>mâvarâ'-e</i> ماوراء طبیعی
place	<i>tabi'i</i> supernatural
<i>mahalle</i> محله	<i>mâh</i> ماه
quarter	moon; month
<i>mahv</i> محو	<i>mâhi</i> ماهی
blurred, indistinct	fish
<i>mahv-e</i> محو	<i>mobâreze-k.</i> مبارزه کردن با
lost in	<i>bâ</i> to struggle with
<i>mahv-o nâbud</i> محو و نابود	<i>mobl</i> مبل
extinct	furniture
<i>mohavvete</i> محوطه	<i>mota'assef</i> متاسف
enclosure	sorry
<i>mohit</i> محیط	<i>metr</i> متر
surrounding, environ- ment	meter
<i>mokhaddere</i> مخدره	<i>matruk</i> متروک
narcotic	abandoned
<i>makhsus</i> مخصوص	<i>mota'alleg be</i> متعلق به
special	belonging to
<i>makhsusan</i> مخصوصا	<i>mesl-e</i> مثل
especially	like (p.)
<i>makhfi</i> مخفی	<i>mesl-e in-ke</i> مثل اینکه
hidden, concealed; poetic nom de plume of the Mughal princess Zebunnisa Begum	as though
	<i>majâles</i> مجالس ر.ک. مجلس
	<i>majbur</i> مجبور
	obliged

<i>gorosne</i>	گرسنه
hungry	
<i>gereftâr</i>	گرفتار
occupied	
<i>gereft-/gir-</i>	گرفتن (گیر)
to take	
<i>garm</i>	گرم
warm, hot	
<i>gerehdâr</i>	گره‌دار
knotted	
<i>geribân-e</i>	گریبان کسی را گرفتن
<i>kas-irâ gereftan</i>	
to take hold of	
<i>gerist-/gery-</i>	گریستن (گری)
to weep	
<i>gerye-kardan</i>	گریه کردن
to cry	
<i>goshâ-</i>	گشا رک. گشودن
<i>gasht-/gard-</i>	گشتن (گرد)
to turn (v.i.)	
<i>goshne</i>	گشنه (ع)
hungry	
<i>goshud-/goshâ-</i>	گشودن (گشا)
to open	
<i>goft-/gu-</i>	گفتن (گو)
to say	
<i>gol</i>	گل
flower, rose	
<i>golkhâne</i>	گلخانه
hothouse, greenhouse	
<i>goldân</i>	گلدان
flower pot	
<i>gelim</i>	گلیم
woven rug	
<i>gom-shodan</i>	گم شدن
to get lost	
<i>gomâsht-/</i>	گماشتن (گمار)
<i>gomâr-</i>	to appoint
<i>gomân-kardan</i>	گمان کردن
to think, imagine	
<i>gonâh</i>	گناه
sin, crime	

گ

<i>gâz-zadan</i>	گاز زدن
to take a bite	
<i>-gâne</i>	گانه
-fold	
<i>gâhgâh</i>	گاهگاه
sometimes	
<i>gâhgâh-i</i>	گاهگاهی
sometimes	
<i>gach</i>	گچ
chalk, plaster	
<i>gedâ</i>	گدا
beggar	
<i>gozâr-</i>	گذار رک. گذاشتن
<i>gozâsht-/</i>	گذاشتن (گذار)
<i>gozâr-</i>	to put, place
<i>gozar-</i>	گذر رک. گذاشتن
<i>gozarândan</i>	گذرانندن
to pass, spend	
<i>gozasht-/</i>	گذشتن (گذر)
<i>gozar-</i>	
to pass (v.i.)	
<i>gozashte az</i>	گذشته از
aside from	
<i>gerâmi</i>	گرامی
dear	
<i>gerân</i>	گران
heavy; expensive	
<i>gerânbahâ</i>	گرانبها
precious	
<i>gorbe</i>	گربه
cat	
<i>gard-</i>	گرد رک. گشتن
<i>gardan</i>	گردن
neck	
<i>gerdu</i>	گردو
walnut	

<i>kolbe</i>	کلبه	<i>kot</i>	کت
hut		jacket	
<i>koloft</i>	کلفت	<i>ketâb, kotob</i>	کتاب (کتب)
thick		book	
<i>kaleme -ât</i>	کلمه (کلمات)	<i>ketâbkhâne</i>	کتابخانه
word		library	
<i>kolli</i>	کلی	<i>katban</i>	کتبا
totally		in writing	
<i>kam</i>	کم	<i>kasrat</i>	کثرت
little		multiplicity	
<i>komak</i>	کمک	<i>kasif</i>	کثیف
help		dirty	
<i>kon-</i>	کن رک. کردن	<i>kojâ</i>	کجا
		where?	
<i>kenâr</i>	کنار	<i>kodâm</i>	کدام
side		which?	
<i>konjkâv</i>	کنجکاو	<i>kard-/kon-</i>	کردن (کن)
curious		to do	
<i>kutâh</i>	کوتاه	<i>kaz</i>	کز = کهاز
short, low			
<i>kuchek</i>	کوچک	<i>kas</i>	کس
little, small		person	
<i>kuche</i>	کوچه	<i>kesâdi</i>	کساد
lane		slowness	
<i>kudak</i>	کودک	کار بکساد کشیدن	
child		to go into a slump	
<i>kushesh</i>	کوشش	<i>kasb</i>	کسب
attempt		acquisition	
<i>kushidan</i>	کوشیدن	<i>keshâvarz</i>	کشاورز
to strive, try		farmer	
<i>kuft-/kub-</i>	کوفتن (کوب)	<i>kosht-/kosh-</i>	کشتن (کش)
to pound, beat		to kill	
<i>kuh</i>	کوه	<i>keshidan</i>	کشیدن
mountain		to pull, draw	
<i>kohne</i>	کهنه	<i>keshvar</i>	کشور
old		country	
<i>ki</i>	کی	<i>kaff</i>	کف
who?		palm, sole; floor	
<i>kay</i>	کی	<i>kafsh</i>	کفش
when?		shoes	
<i>kilu</i>	کیلو	<i>kalâfe</i>	کلافه
kilogram		fed up	
<i>kine-varzidan</i>	کینه ورزیدن به	<i>kolâh</i>	کلاه
be to have rancor toward		hat, cap	

qal'oqam'-k. قلع و قمع کردن
to exterminate

qelqelak-dâdan قلقک دادن
to tickle

qalam قلم
pen

qawl قول
speech, word

be qawl-e بقول
in the words of

qavi قوی
strong, powerful

qahramân قهرمان
hero, champion

qahve قهوه
coffee

qahveirang قهوه‌ئی رنگ
coffee-colored

qiâfe قیافه
face, looks

ک

kâkh کاخ
palace

kâr کار
work, job

be kâr âmadan بکار آمدن
to be of use

be kâr bordan بکار بردن
to use

kâr-kardan کار کردن
to do something, to work

kârkhâne کارخانه
factory

kârgar کارگر
worker

kâmelan کاملاً
completely, totally

kâvesh-kardan کاوش کردن
to scrape

kabutar کبوتر
pidgeon

az hamin qabil از همین قبیل
and the likes

qadr قدر
amount

godrat قدرت
power

qadam قدم
step, pace

qadam bar-d. قدم برداشتن
to take a step

qadimi قدیمی
old

qarâr قرار
situation

az che qarâr از چه قرار
what sort of

qarâr-dâshtan قرار داشتن
to be situated

qarâr-gereftan قرار گرفتن
to be fixed, stable

qarz-dâdan قرض دادن
to lend

qarz-gereftan قرض گرفتن
to borrow

qermez قرمز
red

qarine قرینه
identical

qeshr قشر
shin, layer

qashang قشنگ
pretty

qasd-dâshtan قصد داشتن
to intend

qasr, qosur قصر (قصور)
palace

qesse قصه
tale

qaziye قضیه
affair

qat'-shodan قطع شدن
to be cut off

qalb قلب
heart

<i>fawt</i>	فوت	<i>forsat</i>	فرصت
death		opportunity	
<i>fawq</i>	فوق	<i>farz-kardan</i>	فرض کردن
over, above		to assume	
<i>fawq-esh</i>	فوقش	<i>farq</i>	فرق
at most		difference	
<i>fahm</i>	فهم	<i>farq-dâshtan</i>	فرق داشتن با
understanding		<i>bâ</i>	to be different from
<i>fahmidan</i>	فهمیدن	<i>farq-kardan</i>	فرق کردن
to understand		to make a difference	
<i>fahmide</i>	فهمیده	<i>farmâ-</i>	فرما رک. فرمودن
intelligent		<i>farmân</i>	فرمان
<i>faylasuf</i>	فیلسوف	order, command	
philosopher		<i>farmâyesh</i>	فرمایش
<i>film</i>	فیلم	order, command	
film, movie		<i>farmud-/farmâ-</i>	فرمودن (فرما)
		to order, command; say	
		<i>farangi</i>	فرنگی
		European	
		<i>forukht-/</i>	فروختن (فروش)
		<i>forush-</i>	to sell
		<i>foruq</i>	فروغ
		light	
		<i>faryâd</i>	فریاد
		cry, scream	
		<i>feshâr</i>	فشار
		pressure	
		<i>feshâr-âvordan</i>	فشار آوردن
		to apply pressure	
		<i>fe'lan</i>	فعلا
		at present, for now	
		<i>faqat</i>	فقط
		only	
		<i>faqir, foqarâ</i>	فقیر (فقراء)
		poor	
		<i>fekr, afkâr</i>	فکر (افکار)
		thought, idea; concern	
		<i>fekr-kardan</i>	فکر کردن
		to think	
		<i>folân</i>	فلان
		so-and-so	
		<i>fenjân</i>	فنجان
		cup	

ق

<i>qâbel-e zekr</i>	قابل ذکر
worth mentioning	
<i>qâshoq</i>	قاشق
spoon	
<i>qâli</i>	قالی
carpet	
<i>qâliche</i>	قالیچه
small carpet	
<i>qâyeq</i>	قایق
row-boat	
<i>qâyeqrân</i>	قایقران
boatman	
<i>gebâl</i>	قبال
opposite	
<i>dar gebâl-e</i>	در قبال
vis-à-vis	
<i>qablan</i>	قبلا
beforehand	
<i>qabl az</i>	قبل از
before (p.)	
<i>qabl az in-ke</i>	قبل از اینکه
before (c.)	
<i>qabil</i>	قبیل
sort	

<i>galt-zadan</i>	غلت زدن
to toss (v.i.)	
<i>galtidan</i>	غلطیدن
to toss (v.i.)	
<i>gam-khordan</i>	غم خوردن
to be sad	
<i>gamangiz</i>	غم انگیز
tragic, sad	
<i>gayr az</i>	غیر از
other than	

ف

<i>fârsi</i>	فارسی
Persian (language)	
<i>fâreq-shodan</i>	فارغ شدن
to get free	
<i>fâsele</i>	فاصله
distance.	
<i>fâsele-d. bâ</i>	فاصله داشتن با
to be distant from	
<i>fânus</i>	فانوس
lantern	
<i>fâyede-b. az</i>	فایده بردن از
to derive benefit from	
<i>fâyede-dâshtan</i>	فایده داشتن
to be of benefit	
<i>farâ-gereftan</i>	فرا گرفتن
to seize	
<i>farâkh</i>	فراخ
ample	
<i>farâr-kardan</i>	فرار کردن
to run away, escape	
<i>ferâsat</i>	فراست
insight	
<i>farâmush-kardan</i>	فراموش کردن
to forget	
<i>fardâ</i>	فردا
tomorrow	
<i>ferestâd-/</i>	فرستادن (فرست)
<i>ferest-</i>	to send
<i>farsh-shodan</i>	فرش شدن
to be furnished	

<i>omr</i>	عمر
lifetime, age	
<i>omq</i>	عمق
depth	
<i>amu</i>	عمو
paternal uncle	
<i>omuman</i>	عموما
generally	
<i>amme</i>	عمه
paternal aunt	
<i>avâqeb</i>	عواقب رک. عاقبت
<i>avâz</i>	عوض

<i>dar avaz</i>	در عوض
in return	
<i>avaz-shodan</i>	عوض شدن
to change (v.i.)	
<i>avaz-kardan</i>	عوض کردن
to change (v.t.)	
<i>ohde</i>	عهده
responsibility	
to bear responsibility for	به عهده داشتن
to be capable	از عهده کاری برآمدن
<i>aynak</i>	عینک
glasses, spectacles	

غ

<i>qârat</i>	غارت
plunder	
<i>qâleban</i>	غالبا
often	
<i>gazâ</i>	غذا
food	
<i>qarg</i>	غرق
drowned	
<i>qarib</i>	غریب
strange	
<i>qarize</i>	غریزه
instinct	

<i>sedâ-kardan</i>	صدا کردن
to call	
<i>sefât</i>	صفات
characteristics	
<i>safaviye</i>	صفویه
the Safavids	
<i>sandali</i>	صندلی
chair	
<i>san'at</i>	صنعت
craft, industry	
<i>san'ati</i>	صنعتی
industrial	
<i>surat</i>	صورت
face	
<i>be har surat</i>	بهر صورت
in any case	
<i>dar surat-ike</i>	در صورتیکه
whereas	

ض

<i>zarb-didan</i>	ضرب دیدن
to get hit, struck	
<i>zarbe</i>	ضربه
strike	

ط

<i>tâlebi</i>	طالبی
melon	
<i>tabaqe -ât</i>	طبقه (طبقات)
class	
<i>tabi'atan</i>	طبیعتاً
by nature, naturally	
<i>tarh-andâkhtan</i>	طرح انداختن
to design	
<i>tarz</i>	طرز
manner	
<i>taraf, atrâf</i>	طرف (اطراف)
side, direction	
<i>taraf-e</i>	طرف
toward (p.)	
<i>tefl, atfâl</i>	طفل (اطفال)
child	

<i>shenâkht-/</i>	شناختن (شناس)
<i>shenâs-</i>	to know,
recognize	
<i>shenid-/</i>	شنیدن (شنو)
<i>shenaw-</i>	to hear
<i>shaw-</i>	شو رک. شدن
<i>shu-</i>	شو رک. شستن
<i>shum</i>	شوم
sinister, dismal	
<i>shawhar</i>	شوهر
husband	
<i>shahr</i>	شهر
city	
<i>shahrneshin</i>	شهرنشین
city-dweller	
<i>shaykh bahâ'i</i>	شیخ بهائی
proper name	
<i>shir</i>	شیر
milk	
<i>shishe</i>	شیشه
glass	
<i>shaytân</i>	شیطان
devil	

ص

<i>sâheb, ashâb</i>	صاحب (اصحاب)
master, owner	
<i>sobh</i>	صبح
morning	
<i>sobhâne</i>	صبحانه
breakfast	
<i>sabr-kardan</i>	صبر کردن
to wait, be patient	
<i>sohbat-kardan</i>	صحبت کردن
to talk, speak	
<i>sahih</i>	صحیح
correct	
<i>sakhre</i>	صخره
rock	
<i>sedâ</i>	صدا
sound, voice	

<i>shakk</i>	شک	<i>shâh</i>	شاه
doubt		shah, king	
<i>shakk-dâshtan</i>	شک داشتن	<i>shâhzâde</i>	شاهزاده
to doubt		prince	
<i>shekâr</i>	شکار	<i>shâhkâr</i>	شاهکار
hunting		masterpiece	
<i>shakkâk</i>	شکاک	<i>shâyad</i>	شاید
disbelieving, doubter		maybe, perhaps	
<i>shekar</i>	شکر	<i>shebâhat-d.</i>	شبهت داشتن به
sugar (granulated)		be to resemble	
<i>shekast-/</i>	شکستن (شکن)	<i>shakhs, ashkhâs</i>	شخص
<i>shekan-</i>	to break	person	(اشخاص)
<i>shekstenafsi-k.</i>	شکسته نفسی	<i>shakhsiyat</i>	شخصیت
to deprecate	کردن	personality	
oneself		<i>sheddat</i>	شدت
<i>shekl, ashkâl</i>	شکل (اشکال)	force, strength	
shape, form		<i>shod-/shaw-</i>	شدن (شو)
<i>shekam</i>	شکم	to become	
stomach		<i>shadid</i>	شدید
<i>shekan-</i>	شکن رک. شکستن	strong, violent	
		<i>sharâb</i>	شراب
<i>shokuh</i>	شکوه	wine	
splendor		<i>sharâyet</i>	شرایط رک. شرط
<i>shol</i>	شل		
limp		<i>sharh</i>	شرح
<i>shalâq</i>	شلاق	explanation	
whip		<i>sharh-e hâl</i>	شرح حال
<i>shalvâr</i>	شلوار	biography	
pants, trousers		<i>shart</i>	شرط (شرایط)
<i>sholuq</i>	شلوغ	condition	
crowded, busy		<i>be shart-ike</i>	بشرطی که
<i>shomâr-</i>	شمار رک. شمردن	provided that	
		<i>sharaf</i>	شرف
<i>shomâre</i>	شماره	honor	
number		<i>shoru'-k. be</i>	شروع کردن به
<i>shomâl</i>	شمال	to begin	
north		<i>shost-/shu-</i>	شستن (شو)
<i>shamad</i>	شمع	to wash	
thin sheet		<i>shesh</i>	شش
<i>shomord-/</i>	شمردن (شمار)	six	
<i>shomâr-</i>	to count	<i>she'r, ash'âr</i>	شعر (اشعار)
<i>sham'</i>	شمع	poetry	
candle		<i>sho'arâ</i>	شعراء رک. شاعر

<i>sang</i>	سنگ	<i>sarak-keshidan</i>	سرک کشیدن
rock, stone		to peek out	
<i>sangin</i>	سنگین	<i>sarkesh</i>	سرکش
heavy		unruly, arrogant	
<i>su</i>	سو	<i>sargarm-e</i>	سرگرم
direction		busy, occupied with	
<i>so'âl</i>	سؤال	<i>sargarmi</i>	سرگرمی
question		hobby, pastime	
<i>sukht-/suz-</i>	سوختن (سوز)	<i>sarnevesht</i>	سرنوشت
to burn		fate	
<i>surâkh</i>	سوراخ	<i>sormei</i>	سرمه‌ئی
hole		dark blue	
<i>surmei</i>	سورمه‌ئی = سرمه‌ئی	<i>sost</i>	سست
		weak	
<i>suz-</i>	سوز رک. سوختن	<i>satl</i>	سطل
		bucket	
<i>sawgand-khordan</i>	سوگند خوردن	<i>sa'âdatmand</i>	سعادت‌مند
to swear		happy	
<i>su-ye</i>	سوی	<i>sa'di</i>	سعدی
toward		Saadi of Shiraz, 13th-	
<i>se</i>	سه	century poet	
three		<i>sa'y-kardan</i>	سعی کردن
<i>siâh</i>	سیاه	to try	
black		<i>sefid</i>	سفید
<i>sir az</i>	سیر از	white	
tired of, satiated with		<i>saqf</i>	سقف
<i>saylâb</i>	سیلاب	ceiling	
torrent		<i>sokut</i>	سکوت
<i>sili</i>	سیلی	silence	
slap		<i>sag</i>	سگ
<i>sine</i>	سینه	dog	
breast		<i>selsele</i>	سلسله
		chain; dynasty	
		<i>saltanat</i>	سلطنت
		reign	
<i>shâkhe</i>	شاخه	<i>saltanati</i>	سلطنتی
branch, limb		royal	
<i>shâ'er,</i>	شاعر (شعراء)	<i>saliqe</i>	سلیقه
<i>sho'arâ</i>	poet	taste	
<i>shâm</i>	شام	<i>samâjat</i>	سماجت
evening; evening meal		obstinance, importunity	
<i>shâne</i>	شانه	<i>samt</i>	سمت
shoulder		direction	

ش

sabil	سبیل	zibâ	زیبا
way		beautiful	
bar sabil-e	بر سبیل	zir	زیر
by way of		under	
sepas	سپس	zir-e	زیر
then, later		under, beneath (p.)	
sotun	ستون	zirâ	زیرا
column		because	
sahar	سحر	zirzamin	زیرزمین
dawn		basement, cellar	
sakht	سخت		
hard, difficult			
sokhan	سخن		
speech; poetry			
serr, asrâr	سر (اسرار)	sâbeq	سابق
secret, mystery		former	
sar	سر	sâbeqan	سابقا
head; beginning, end		formerly	
سر در آوردن از		sâhel	ساحل
to understand		shore	
سر رسیدن		sâkhtemân	ساختمان
to come to an end, be up		building	
سر زدن به		sâkht-/sâz-	ساختن (ساز)
to drop by, call on		to make, build	
sar-e sâ'at	سر ساعت	sâde	ساده
on time		simple, plain	
سر فروداوردن		sâz-	ساز رک. ساختن
to condescend			
سر و کار داشتن با		sâ'at, sâ'ât	ساعت (ساعات)
to have to do with		hour; time; clock	
sarâsar	سراسر	sâl	سال
from one end to		year	
the other		sâlon	سالن
sorâq-e	سراغ کسی را گرفتن	salon, hall	
kas-i gereftan	to ask	sâyer-e	سایر
for someone's whereabouts		the rest of	
sorkh-kardan	سرخ کردن	sâye	سایه
to braise		shadow	
sarpushide	سر پوشیده	sâye-andâkhtan	سایه انداختن
covered		to cast a shadow	
sard	سرد	sabzi -jât	سبزی (سبزیجات)
cold		greens	
sarzanesh-k.	سرزنش کردن	sabok	سبک
to scold, reproach		light	

<i>zard</i>	زرد	<i>ruzâne</i>	روزانه
yellow		daily	
<i>zerang</i>	زرنگ	<i>rawzan</i>	روزن
clever		window, aperture	
<i>zemestân</i>	زمستان	<i>ruznâme</i>	روزنامه
winter		newspaper	
<i>zamin</i>	زمین	<i>rawshan</i>	روشن
earth, ground		light, clear	
<i>zan-</i>	زن رک. زدن	<i>rawshan-kardan</i>	روشن کردن
		to light; turn on,	
<i>zan</i>	زن	start up	
woman, wife		<i>rawqan</i>	روغن
<i>zanjir</i>	زنجیر	fat, grease	
chain		<i>ruyham</i>	رویهم
<i>zendân</i>	زندان	altogether	
prison		<i>ruidan</i>	روئیدن
<i>zendegâni</i>	زندگانی	to grow	
life		<i>rahbari-kardan</i>	رهبری کردن
<i>zendegi-kardan</i>	زندگی کردن	to lead	
to live		<i>rayy</i>	ری
<i>zende</i>	زنده	Rayy, city near Teheran	
alive		<i>rikht-/riz-</i>	ریختن (ریز)
<i>zang</i>	زنگ	to pour; cave in	
bell		<i>riz-</i>	ریز رک. ریختن
<i>zang-zadan</i>	زنگ زدن	<i>rish</i>	ریش
to ring		beard	
<i>zavâyâ</i>	زوایا	<i>rie</i>	ریه
corners		lung	
<i>zud</i>	زود		
early; quick, soon			
<i>zur</i>	زور		
force			
<i>zahr</i>	زهر	<i>zâr</i>	زار
bitter poison		mournfully, bitterly	
<i>zahrâlud</i>	زهرآلود	<i>zânu</i>	زانو
poisonous		knee	
<i>zahrkhand</i>	زهرخند	<i>zabân</i>	زبان
smirk		tongue, language	
<i>ziâd</i>	زیاد	<i>zakhm</i>	زخم
much, many		wound	
<i>ziârat</i>	زیارت	<i>zad-/zan-</i>	زدن (زن)
visit, pilgrimage		to hit, strike; play	
		(music); throb	

ز

<i>res-</i>	رس رک . رسیدن	<i>zoqâl</i>	ذغال
<i>rasman</i>	رسمًا	charcoal	
officially		<i>zehn</i>	ذهن
<i>rasmi</i>	رسمی	mind, brain	
official			
<i>resid-/res-</i>	رسیدن (رس)		
to arrive		<i>râje' be</i>	راجع به
<i>reshte</i>	رشته	about, concerning	
field		<i>râhat</i>	راحت
<i>rezâ-dâdan be</i>	رضا دادن به	comfortable	
to consent to		<i>râdyo</i>	رادیو
<i>ra'nâ</i>	رعنا	radio	
elegant		<i>râst</i>	راست
<i>raft-/raw-</i>	رفتن (رو)	right	
to go		<i>rân</i>	ران
	رفتن به	thigh	
to take after		<i>rânande</i>	راننده
<i>raf'</i>	رفع	driver	
elimination		<i>râh</i>	راه
<i>raqsidan</i>	رقصیدن	way, road	
to dance		<i>râh-oftâdan</i>	راه افتادن
<i>rang</i>	رنگ	to get underway	
color		<i>rob'</i>	ربیع
<i>rang-kardan</i>	رنگ کردن	quarter	
to color, paint		<i>roju'-kardan</i>	رجوع کردن
<i>raw-</i>	رو رک . رفتن	to refer	
		<i>rahm-kardan</i>	رحم کردن
<i>ru</i>	رو	to have mercy	
face		<i>rakht</i>	رخت
<i>ru-ye</i>	روی	clothes, belongings	
on		<i>rakhtekhâb</i>	رختخواب
<i>ruberu bâ</i>	روبرو با	bedclothes	
face to face with		<i>rakhne</i>	رخنه
<i>ruh, arvâh</i>	روح (ارواح)	chink, crack	
spirit		<i>rakhne-k. be</i>	رخنه کردن به
<i>ruhi</i>	روحی	to make an inroad into	
spiritual		<i>radd-sh. az</i>	رد شدن از
<i>ruhâni -un</i>	روحانی	to pass by	
cleric		<i>raddobadal-sh.</i>	رد و بدل شدن
<i>rudkhâne</i>	رودخانه	to be exchanged	
river		<i>radif</i>	ردیف
<i>ruz</i>	روز	row	
day			

<i>dawre</i>	دوره	<i>degar</i>	دگر = دیگر
<i>era</i>			
<i>dawregard</i>	دوره‌گرد	<i>del</i>	دل
street vendor		heart; innards, stomach	
<i>dust</i>	دوست	<i>delpazir</i>	دلپذیر
friend		agreeable, pleasant	
<i>dust-dâshtan</i>	دوست داشتن	<i>deltang</i>	دل‌تنگ
to like, love		homesick	
<i>dawlat</i>	دولت	<i>deldâde</i>	دل‌داده
state, government		lover	
<i>dauidan</i>	دویدن	<i>deldâr</i>	دل‌دار
to run		beloved	
<i>deh-</i>	ده رک. دادن	<i>deldâri</i>	دل‌داری
		consolation	
<i>deh -ât</i>	ده (دهات)	<i>dalqak</i>	دل‌قک
village		clown, buffoon	
<i>dah</i>	ده	<i>dalil</i>	دلیل
ten		reason	
<i>dehâti</i>	دهاتی	<i>dam</i>	دم
villager		instant	
<i>dahân</i>	دهان	<i>dombâl-e</i>	دنبال
mouth		after (p.)	
<i>dehqân</i>	دهقان	<i>dandân</i>	دندان
villager		tooth	
<i>didâr</i>	دیدار	<i>donyâ</i>	دنیا
sight, rendezvous		this world	
<i>did-/bin-</i>	دیدن (بین)	<i>do</i>	دو
to see		two	
<i>diruz</i>	دیروز	<i>davâ</i>	دوا
yesterday		medicine	
<i>dishab</i>	دیشب	<i>dukht-/duz-</i>	دوختن (دوز)
last night		to sew, stitch	
<i>digar</i>	دیگر	<i>dawr-e</i>	دور
other; any more		around (p.)	
<i>divâr</i>	دیوار	<i>dawrtâdawr-e</i>	دور تا دور
wall		all around	
<i>divâne</i>	دیوانه	<i>dawrobar-e</i>	دوروبر
mad, crazy		all around	
		<i>dur az</i>	دور از
		far from	
		<i>duroftâde</i>	دور افتاده
		remote	
<i>zarre</i>	ذره	<i>dorang</i>	دورنگ
bit, iota		two-faced	

ذ

<i>dorosht</i>	درشت	<i>dāneshgâh</i>	دانشگاه
thick, big		university	
<i>derang-kardan</i>	درنگ کردن	<i>dâne</i>	دانه
to pause, hesitate		seed, drop;	
<i>doruq-goftan</i>	دروغ گفتن	counting word	
to lie		<i>dâi</i>	دائی
<i>darham</i>	درهم	maternal uncle	
knit (brow); confused		<i>dabirestân</i>	دبیرستان
<i>daryâ</i>	دریا	high school	
sea		<i>dokhtar</i>	دختر
<i>dozd</i>	دزد	girl, daughter	
thief		<i>dar</i>	در
<i>dozdidan</i>	دزدیدن	door	
to steal		<i>dar</i>	در
<i>dast</i>	دست	in	
hand		<i>dar-âmadan</i>	درآمدن
از دست دادن		to come in, out	
to give up, lose		<i>dar bâre-ye</i>	درباره
دست زدن به		about, concerning	
to touch, put one's		<i>dar-raftan</i>	در رفتن
hand on		to run away, off	
دست برداشتن از		<i>dar-gozashtan</i>	درگذشتن
to stop, cease		to pass away	
دست کشیدن به		<i>dar-yâftan</i>	دریافتن
to stroke, pet		to comprehend	
<i>dast-e kam</i>	دست کم	<i>derâz</i>	دراز
at least		long	
<i>dastur</i>	دستور	<i>derakht</i>	درخت
command, order		tree	
<i>doshnâm-dâdan</i>	دشنام دادن	<i>derakhshidan</i>	درخشیدن
to curse		to shine	
<i>da'vâ</i>	دعوا	<i>dard</i>	درد
fight, quarrel		pain	
<i>daftar</i>	دفتر	بدرد کسی خوردن	
register, notebook;		to be of use to s.o.	
office, bureau		<i>dardnâk</i>	دردناک
<i>daf'e</i>	دفعه	painful	
time		<i>dars</i>	درس
<i>deqqat</i>	دقت	lesson	
precision, care		<i>dars-khândan</i>	درس خواندن
<i>daqiqan</i>	دقیقا	to study	
exactly		<i>dorost</i>	درست
<i>daqiqe</i>	دقیقه (دقایق)	right, correct	
minute			

<i>khoshmaze</i> delicious	خوشمزه	<i>khande</i> laughter	خنده
<i>khuk</i> pig	خوک	<i>khâb</i> sleep	خواب
<i>khunsard</i> calm, composed	خونسرد	<i>khâbidan</i> to sleep	خوابیدن
<i>khiâbân</i> avenue, street	خیابان	<i>khâstegâr</i> suitor	خواستگار
<i>khiâl</i> thought, fancy	خیال	<i>khâst-/khâh-</i> to want (خواه)	خواستن (خواه)
<i>khire-kardan</i> to fascinate, captivate	خیره کردن	<i>khând-/khân-</i> to read, recite, call (خوان)	خواندن (خوان)
<i>khiz-</i> خیز رک. خاستن	خیز رک. خاستن	<i>khâh-</i> خواه رک. خواستن	خواه رک. خواستن
<i>khayl</i> legion, troop	خیل	<i>khâhar</i> sister	خواهر
<i>khâyli</i> very	خیلی	<i>khâhesh-k.</i> to ask politely	خواهش کردن
		<i>khub</i> good	خوب
		<i>khod</i> oneself	خود
		<i>khodru</i> wild	خودرو
		<i>khodsetâi</i> self-praise	خودستایی
		<i>khodnomâi-k.</i> to show oneself	خودنمایی کردن
		<i>khorkhor</i> snoring	خورخور
		<i>khord-/khor-</i> to eat, consume; strike (خور)	خوردن (خور)
		<i>khore</i> gangrene	خوره
		<i>khosh-âmâdan</i> to like	خوش آمدن
		<i>khosh-budan</i> to be happy	خوش بودن
		<i>khoshhâl</i> happy, well	خوشحال
		<i>khoshgel</i> pretty, good-looking	خوشگل

د

<i>dâkhel</i> inside	داخل
<i>dâd-/deh-</i> to give	دادن (ده)
<i>dâr-</i>	دار رک. داشتن
<i>dâru</i> medicine	دارو
<i>dârukhâne</i> pharmacy	داروخانه
<i>dâst-/dâr-</i> to have, hold	داشتن (دار)
<i>dâq</i> scar	داغ
<i>dâm</i> trap, snare	دام
<i>dânâ</i> wise, learned	دانا
<i>dânesh-/dân-</i> to know	دانستن (دان)
<i>dâneshju</i> university student	دانشجو

<i>khar</i>	خر
ass, donkey	
<i>kharâb</i>	خراب
ruined, broken; out of whack	
<i>kharâb-kardan</i>	خراب کردن
to destroy, ruin	
<i>kheradmand</i>	خردمند
wise	
<i>khormâ</i>	خرما
date	
<i>khoruj</i>	خروج
exit	
<i>kharidan</i>	خریدن
to buy	
<i>khaste</i>	خسته
tired	
<i>khoshkidan</i>	خشکیدن
to dry up	
<i>khashmgin</i>	خشمگین
angry	
<i>khatt</i>	خط
line; handwriting	
<i>khatar</i>	خطر
danger	
<i>khofte</i>	خفته
asleep	
<i>khol</i>	خل
crazy	
<i>khala'</i>	خلاء
void	
<i>khalâs-kardan</i>	خلاص کردن
to free, deliver	
<i>kholâse-shodan</i>	خلاصه شدن
to be summed up	
<i>kham</i>	خم
bent over	
<i>khamush</i>	خاموش = خاموش
<i>khamyâze-k.</i>	خمیازه کشیدن
to yawn	
<i>khamire</i>	خمیره
innate nature	
<i>khandidan</i>	خندیدن
to laugh	

<i>haqq-dâshtan</i>	حق داشتن
to be right	
<i>haqâyeq</i>	حقایق رک. حقیقت
<i>haqiqat</i>	حقیقت (حقایق)
truth, verity	
<i>hall-kardan</i>	حل کردن
to solve	
<i>halqe</i>	حلقه
circle	
<i>hammâm</i>	حمام
bathhouse	
<i>hayât</i>	حیات
courtyard	
<i>hayvân</i>	حیوان
animal	

خ

<i>khârânidan</i>	خاراندن
to scratch	
<i>khârej</i>	خارج
outside	
<i>khâresh</i>	خارش
itch	
<i>khâst-/khiz-</i>	خاستن (خیز)
to arise	
<i>khâter</i>	خاطر
mind	
<i>khâle</i>	خاله
maternal aunt	
<i>khâmush</i>	خاموش
silent; out, off	
<i>khânom</i>	خانم
lady, wife	
<i>khânevâde</i>	خانواده
family	
<i>khâne</i>	خانه
house	
<i>khavar, akhbâr</i>	خبر (اخبار)
news	
<i>khadije</i>	خدیجه
proper name	
<i>khar-</i>	خر رک. خریدن

<i>che</i>	چه
what?	
<i>chahâr</i>	چهار
four	
<i>chahârgush</i>	چهارگوش
square	
<i>chi</i>	چی (ع) = چه
thing	
<i>chiz</i>	چیز
thing	

ح

<i>hâzer</i>	حاضر
ready, present	
<i>hâki az</i>	حاکي از
bespeaking of	
<i>hâl, ahvâl</i>	حال (احوال)
condition	
<i>hâlâ</i>	حالا
how	
<i>hâlat -ât</i>	حالت (حالات)
condition	
<i>hatman</i>	حتما
absolutely	
<i>hâttâ</i>	حتی
even	
<i>hads-zadan</i>	حدس زدن
to guess	
<i>hodud-e</i>	حدود
about, around	
<i>harf, horuf</i>	حرف (حروف)
letter; word	
<i>harf-zadan</i>	حرف زدن
to speak	
<i>harakat -ât</i>	حرکت (حرکات)
movement	
<i>horuf</i>	حروف رک. حرف
<i>hess-kardan</i>	حس کردن
to feel, sense	
<i>hefz-kardan</i>	حفظ کردن
to preserve	

<i>chopoq</i>	چبق
type of pipe	
<i>chérâ</i>	چرا
why?	
<i>cherâq</i>	چراغ
lamp, light	
<i>cheshm</i>	چشم
eye	
<i>cheshidan</i>	چشیدن
to taste	
<i>chetawr</i>	چطور
how?	
<i>cheqadr</i>	چقدر
how much?	
<i>chekidan</i>	چکیدن
to drip	
<i>chamedân</i>	چمدان
suitcase	
<i>chaman</i>	چمن
lawn, meadow	
<i>chenâr</i>	چنار
plane-tree	
<i>chonân</i>	چنان
such, like that	
<i>chand</i>	چند
how many, how much,	
how long; several,	
a few	
<i>chandin</i>	چندین
several	
<i>chang</i>	چنگ
claw, grasp	
<i>az chang dâdan</i>	از چنگ دادن
to give up, lose	
<i>chonin</i>	چنین
such, like this	
<i>cho</i>	چو = چون
<i>chub</i>	چوب
wood; stick	
<i>chon</i>	چون
since, because;	
when; like; how	

<i>jang</i> war, battle	جنگ	<i>jari</i> bold	جری
<i>jonub</i> south	جنوب	<i>jor'at-dâshtan</i> to dare	جرت داشتن
<i>ju-</i>	جو رک. جستن	<i>joz</i> except, except for	جز
<i>javâb</i> answer	جواب	<i>be joz in-ke</i> unless	بجز اینکه
<i>javâb-dâdan</i> to answer	جواب دادن	<i>joz'</i> part	جزء
<i>javân</i> young; youth	جوان	<i>jozv, ajzâ</i> part	جزو (اجزاء)
<i>jurâb</i> socks	جوراب	<i>jazire</i> island	جزیره
<i>jawhar</i> ink	جوهر	<i>jost-/ju-</i> to search for	جستن (جو)
<i>jeh-</i>	جه رک. جستن	<i>jast-/jeh-</i> to jump	جستن (جه)
<i>jehât</i>	جهات رک. جهت	<i>ja'be</i> box	جعبه
<i>jahân</i> world	جهان	<i>joft</i> pair	جفت
<i>jehat, jehât</i> (جهات)	جهت (جهات)	<i>jalb-kardan</i> to attract	جلب کردن
	aspect	<i>jelaw</i> ahead	جلو
		<i>jelaw-e</i> in front of, ahead of	جلو
		<i>jelve-kardan</i> to appear	جلوه کردن
		<i>jam'</i> group, collection	جمع
		<i>jam'-kardan</i> to collect, gather	جمع کردن
		<i>jam'iyat</i> group; population	جمعیت
		<i>jomle</i> sentence	جمله
		<i>az jomle-ye</i> one of, among	از جمله
		<i>jambe</i> aspect	جنبه
		<i>jombidan</i> to move	جنبیدن

چ

<i>châp-shodan</i> to be printed	چاپ شدن
<i>châdor</i> chador, veil	چادر
<i>châre</i> remedy, help	چاره
<i>châq-kardan</i> to get a pipe ready	چاق کردن
<i>châh</i> well, pit	چاه
<i>chây</i> tea	چای
<i>chet-e</i> what's wrong with you?	چته (ع) = چه اوست
<i>chap</i> left	چپ

tu-ye	توی
in	
tahdid-kardan	تهدید کردن
to threaten	
tehrân	تهران
Teheran	
tir-keshidan	تیر کشیدن
to sting	
tire	تیره
dark	

ث

sâbet-kardan	ثابت کردن
to prove	
samarbakhsh	ثمربخش
fruitful	

ج

jâ	جا
place	
jâri	جاری
current	
jâsus	جاسوس
spy	
jâleb	جالب
interesting, attractive	
jân	جان
soul, life; dear	
(with proper names)	
jân-gereftan	جان گرفتن
to come alive	
jânkâh	جانگاه
slowly killing	
jânevar	جانور
animal	
jodâ	جدا
separate	
jadval-e	جدول
kalemât-e motaqâte	کلمات متقاطع
crossword puzzle	
jadid	جدید
new	

talaqqi-kardan	تلقی کردن
to confront	
tamâroz-kardan	تعارض کردن
to pretend to be sick	
tamâs	تماس
contact	
tamâshâ-kardan	تماشا کردن
to watch, view	
tamâshâgar	تماشاگر
onlooker, spectator	
tamâm-shodan	تمام شدن
to be finished	
tamâm-kardan	تمام کردن
to finish	
tambr	تمبر
postage stamp	
tamaskhorâmiz	تمسخرآمیز
ridiculing, scoffing	
tan	تن
body	
tambal	تنبل
lazy	
tond	تند
fast, brisk	
tanaffos-kardan	تنفس کردن
to breathe	
tang	تنگ
tight, narrow	
tane	تنه
body, trunk	
tanhâ	تنها
alone; only	
tanhâi	تنهایی
loneliness	
tavânest-/	توانستن (توان)
tavân- to be able	
tavajjoh-d.	توجه داشتن
be . to pay attention to	
tur	تور
net, screen	
tavassot-e	توسط
by means of	
tawse'e-dâdan	توسعه دادن
to extend, expand	

<i>ta'addod</i>	تعدد	<i>tokhm-e morq</i>	تخم مرغ
number		egg	
<i>ta'rif-k. az</i>	تعریف کردن از	<i>tadrij, be-</i>	بتدریج
to describe, tell about;		gradually	
compliment		<i>tarâshidan</i>	تراشیدن
<i>ta'assob</i>	تعصب	to scratch	
fanaticism		<i>tartib -ât</i>	ترتیب (ترتیبات)
<i>ta'zim-kardan</i>	تعظیم کردن	arrangement	
to bow		<i>tarjih-d.</i>	ترجیح دادن
<i>ta'mir -ât</i>	تعمیر (تعمیرات)	to prefer	
restoration		<i>tardid</i>	تردید
<i>ta'ahhod-k.</i>	تعهد کردن	hesitation	
to make a pact		<i>tarsidan az</i>	ترسیدن از
<i>taqyir-dâdan</i>	تغییر دادن	to fear, be afraid of	
to change (v.t.)		<i>tork</i>	ترک
<i>taqyir-kardan</i>	تغییر کردن	Turk	
to change (v.i.)		<i>tark-kardan</i>	ترک کردن
<i>taftin</i>	تفتین	to leave, abandon	
causing sedition,		<i>tarakidan</i>	ترکیدن
sowing discord		to crack; swell up	
<i>tafsir</i>	تفسیر	<i>tormoz</i>	ترمز
explanation		brakes	
<i>tofang</i>	تفنگ	<i>tazyin</i>	تزئین
rifle		decoration	
<i>taqriban</i>	تقریبا	<i>tasbih</i>	تسبیح
almost, nearly		rosary	
<i>taqsim-kardan</i>	تقسیم کردن	<i>taskin</i>	تسکین
to divide		sedation	
<i>tekân-khordan</i>	تکان خوردن	<i>tasmie</i>	تسمیه
to move, budge, be shaken		nomenclature	
<i>tekân-dâdan</i>	تکان دادن	<i>tashrif-â.</i>	تشریف آوردن
to shake		to come (polite)	
<i>tekrâr-kardan</i>	تکرار کردن	<i>tashrif-b.</i>	تشریف بردن
to repeat		to go (polite)	
<i>tekke</i>	تکه	<i>tashkil-sh.</i>	تشکیل شدن
bit, piece		az to be formed,	
	تکه تکه کردن	consist of	
to chop to pieces		<i>tasâdofan</i>	تصادفا
<i>takye-dâdan be</i>	تکیه دادن به	by chance, by accident	
to lean on		<i>tasmim-g.</i>	تصمیم گرفتن
<i>takye-zadan bar</i>	تکیه زدن بر	to decide	
to rest against		<i>te'dâd</i>	تعداد
<i>talkh</i>	تلخ	number	
bitter			

târ-e ankabut تار عنكبوت
 spider's web
târikh تاریخ
 history
târikhi تاریخی
 historic(al)
târik تاریک
 dark
tâze تازه
 new, fresh; moreover
tâzevâred تازه‌وارد
 newcomer
ta'assofâvar تاسف‌آور
 regrettable
tâlâr تالار
 hall
tâli تالی
 follower
ta'min-e ma'âsh تامین‌معاش
 insuring one's
 livelihood
tab'id تبعید
 exile
tojjâr تاجر رک. تاجر
tajrebe -iyât تجربه (تجربیات)
 experience
tahaqqoq-b. تحقق‌بخشیدن به
 be to realize
tahqiq -ât تحقیق (تحقیقات)
 research
tahammol تحمل
 endurance
tahammolnâpazir تحمل‌ناپذیر
 unendurable
takhte تخته
 board, plank
takhallos تخلی
 poetic nom de plume
tokhm تخم
 seed
tokhm-e cheshm تخم چشم
 eyeball

piâzi پیازی
 onion-seller
pichotâb-kh. پیچ‌وتاب خوردن
 to twist and turn
pichidan پیچیدن
 to twist, wrap, turn
paydâ-kardan پیدا کردن
 to find
pir پیر
 old
pish پیش
 forward
pish-e پیش
 before, in front of
pishâmad پیش‌آمد
 occurrence, event
pish-âmadan پیش‌آمدن
 to come up, occur
pishazin-ke پیش از اینکه
 before (c.)
pish-e pâ پیش پا افتاده
 oftâde trivial
pish-raftan پیش‌رفتن
 to advance, progress
pishbini-k. پیشبینی کردن
 to predict
payqâm پیغام
 message

ت

tâ تا
 see Appendix A
tâb تاب
 strength
tâbestân تابستان
 summer
tâbesh تابش
 shining, heat
tâblaw تابلو
 tableau
ta'sir تاثیر
 influence, effect
tâjer, tojjâr تاجر (تجار)
 merchant

<i>posht-e</i>	پشت	<i>por</i>	پر
behind		full	
<i>posht-e sar-e ham</i>	پشت سرهم	<i>poreftekhâr</i>	پرافتخار
continuously		proud, glorious	
<i>pasheband</i>	پشه‌بند	<i>parâkande</i>	پراکنده
mosquito-net		dispersed, scattered	
<i>pashimân</i>	پشیمان	<i>porjam'iyat</i>	پرجمعیت
regretful		populous	
<i>pol</i>	پل	<i>pardâkht-/-</i>	پرداختن (پرداز)
bridge		<i>pardâz- be</i>	to turn to,
<i>pelk</i>	پلک	begin with	
eyelid		<i>porru</i>	پرو
<i>panâhgâh</i>	پناهگاه	insolent	
refuge		<i>porsidan az</i>	پرسیدن از
<i>panj</i>	پنج	to ask someone, inquire	
five		of	
<i>panjere</i>	پنجره	<i>porshokuh</i>	پوشکوه
window		splendid	
<i>penhân</i>	پنهان	<i>porsedâ</i>	پرسدا
hidden, covered		noisy	
<i>puch</i>	پوچ	<i>porkâr</i>	پرکار
nonsense		hardworking	
<i>pushesh</i>	پوشش	<i>parvardan</i>	پروردن
covering		to train, nourish	
<i>pushidan</i>	پوشیدن	<i>paridan</i>	پریدن
to cover, clothe		to fly	
<i>pul</i>	پول	<i>pariruz</i>	پریروز
money		day before yesterday	
<i>puldâr</i>	پولدار	<i>paz-</i>	پز رک. پختن
rich		<i>pezeshk</i>	پزشک
<i>pahn</i>	پهن	physician	
wide		<i>pas</i>	پس
<i>pay-bordan be</i>	پی بردن به	then, afterward	
to find one's way to		<i>pas az</i>	پس از
<i>piâde</i>	پیاده	after (p.)	
on foot		<i>post</i>	پست
<i>piâde-shodan</i>	پیاده شدن	post, mail	
to dismount, get down		<i>postkhâne</i>	پستخانه
<i>piâde-kardan</i>	پیاده کردن	post-office	
to take down, to get		<i>pesar</i>	پسر
under way		boy, son	
<i>piâz</i>	پیاز	<i>posht</i>	پشت
onions		backside	

bihude بیهوده.
in vain

پ

pâ پا
foot

پای کسی در میان بودن
to be involved in

pâ-khordan پا خوردن
to get stepped on

pâ-shodan پا شدن
to get up

pâdshâh پادشاه
emperor

pârche پارچه
cloth, fabric

pârsâl پارسال
last year

pâru پارو
oar

pâru-zadan پارو زدن
to row

pâsokh پاسخ
reply, answer

pâkkon پاک‌کن
eraser

pâvarchin پاورچین
tiptoeing

pâvaraqi پاورقی
bottom of a page

pâytakht پایتخت
capital

pâin پائین
down

pokht-/paz- پختن (پز)
to cook

pakhsh-shodan پخش شدن
to spread out

pedar پدر
father

pazirâi پذیرائی
reception

paziroft-/ pazir- پذیرفتن (پذیر)
to accept

beham بهم
together

bi بی
without

biâbân بیابان
desert, wilderness

bayân-kardan بیان کردن
to express

biân-ke بی‌آنکه
unless

bayt, abyât بیت (ابیات)
verse, line of poetry

bitâb بی‌تاب
weak

bichâre بیچاره
helpless, poor

bihâl بیحال
listless

bidâr بیدار
awake

birun بیرون
outside

bishtar بیشتر
more

biqaydi بی‌قیدی
nonchalance

bikerân بیکران
shoreless, limitless

bimâri بیماری
illness

bima'ni بی‌معنی
meaningless

bin- بین
رک. دیدن

bayn-e بین
between, among

binesh بینش
view

binavâi بینوائی
misery

bivafâ بی‌وفا
faithless

bihengâm بی‌هنگام
inopportune

<i>ba'd</i>	بعد	<i>bord-/bar-</i>	بردن (بر)
later		to take away; win	
<i>ba'dan</i>	بعدا	<i>barresi</i>	بررسی
afterwards		review	
<i>ba'd az</i>	بعد از	<i>barzakh</i>	برزخ
after (p.)		limbo	
<i>ba'dhâ</i>	بعدها	<i>barf</i>	برف
afterwards, later		snow	
<i>ba'z</i>	بعض	<i>barf-bâridan</i>	برف باریدن
some		to snow	
<i>ba'id</i>	بعید	<i>barq-zadan</i>	برق زدن
unlikely		to flash	
<i>boqche</i>	بقچه	<i>barakat</i>	برکت
bundle, pack		blessing	
<i>baqiye</i>	بقیه	<i>be barakat-e</i>	به برکت
rest, remainder		thanks to	
<i>belâfâsele</i>	بلافاصله	<i>barg</i>	برگ
immediately		leaf, petal	
<i>balad-budan</i>	بلد بودن	<i>barnâme</i>	برنامه
to know, know how		program	
<i>bal'idan</i>	بلعیدن	<i>berahne</i>	برهنه
to swallow		naked	
<i>boland</i>	بلند	<i>boridan</i>	بریدن
high, tall; loud		to cut	
<i>boland-kardan</i>	بلند کردن	<i>bozorg</i>	بزرگ
to lift up		big, great, large	
<i>bâle</i>	بله	<i>bas</i>	بس
yes		enough	
<i>banâ</i>	بنا	<i>besât bar</i>	بساط بر پا کردن
building		<i>pâ kardan</i>	
<i>band-</i>	بند رک. بستن	to set up shop	
<i>band-âmadan</i>	بند آمدن	<i>bast-/band-</i>	بستن (بند)
to come to a standstill		to tie, bind	
<i>bu</i>	بو	<i>baste</i>	بسته
smell; aroma, scent		relative	
<i>bud-/bâsh-</i>	بودن (باش)	<i>besyâr</i>	بسیار
to be		very, much	
<i>busidan</i>	بوسیدن	<i>bashar</i>	بشر
to kiss		mankind	
<i>be</i>	به	<i>bashari</i>	بشری
to; in		human	
<i>bahâr</i>	بهار	<i>botri</i>	بطری
spring		bottle	

<i>bad- âmadan</i>	بدآمدن	<i>bâqche</i>	باغچه
to be displeasing		garden plot	
<i>badbakht</i>	بدبخت	<i>bâqchebandi-</i>	باغچه‌بندی شدن
unfortunate		to be divided up into	
<i>badbin</i>	بدبین	garden plots	
pessimistic		<i>bâqimânde</i>	باقیمانده
<i>badrage-k,</i>	بدرقه کردن	remainder	
to accompany someone off,		<i>bâlâ</i>	بالا
see someone off		up, upstairs	
<i>bedun-e</i>	بدون	<i>bâlâ-ye</i>	بالای
without		above, over	
<i>bedin</i>	بدین = به این	<i>bâlâ-ye sar-e</i>	بالای سر
		on top of	
<i>bar-</i>	بر رک. بردن	<i>bel'akhare</i>	بالاخره
		finally	
<i>bor-</i>	بر رک. بریدن	<i>bâmdâd</i>	بامداد
		dawn	
<i>bar</i>	بر	<i>bâmdâdân</i>	بامدادان
over, on		at dawn	
<i>bar-âmadan</i>	برآمدن	<i>bâng-bar-d.</i>	بانگ برداشتن
to come out		to cry out	
کاری از دستم بر نمی‌آید		<i>bâvar-k.</i>	باور کردن
I can't do anything		to believe	
<i>bar-khordan be</i>	بر خوردن به	<i>bâham</i>	باهم
to come across		together	
<i>bar-dâshtan</i>	بر داشتن	<i>bâyad</i>	باید
to pick up		must	
<i>bar-gashtan</i>	بر گشتن	<i>bote</i>	بته
to return, come back		bush	
<i>barâbar bâ</i>	برابر با	<i>bachche</i>	بچه
level with		child	
<i>dar barâbar-e</i>	در برابر	<i>bachchegâne</i>	بچگانه
in the face of, opposite		childish	
<i>barâdar</i>	برادر	<i>bachchegi</i>	بچگی
brother		childhood	
<i>barâzande</i>	برازنده	<i>bahs, abhâs</i>	بحث (ابحاث)
comely		discussion	
<i>barrâq</i>	براق	<i>bakht</i>	بخت
glittering, flashing		luck	
<i>barâ-ye</i>	برای	<i>bakhshud-/</i>	بخشودن (بخشا)
for, to, on account of		<i>bakhshâ-</i>	to forgive
<i>barâ-ye in-ke</i>	برای اینکه	<i>bad</i>	بد
because, for		bad, evil	

<i>bâd</i>	باد	<i>awrangzib</i>	اورنگ‌زيب
wind, breeze		Awrangzeb, Mughal emperor	
<i>bâr-</i>	بار رگ. باریدن	of India, 1658-1707	
<i>bâr</i>	بار	<i>avval</i>	اول
time		first	
<i>bâr</i>	بار	<i>avvalin</i>	اولين
load; fruit		first	
<i>bâr</i>	بار	<i>ay</i>	ای
court		O (vocative particle)	
<i>bâr-dâdan</i>	بار دادن	<i>ijâd-shodan</i>	ایجاد شدن
to hold court		to be formed	
<i>bârân</i>	باران	<i>irân</i>	ایران
rain		Iran, Persia	
<i>bârân-bâridan</i>	باران باریدن	<i>irâni</i>	ایرانی
to rain		Iranian, Persian	
<i>bârikallâh</i>	بارک‌الله	<i>istâdegi-k.</i>	ایستادگی کردن
bravo, well done		to hold one's ground	
<i>bâridan</i>	باریدن	<i>istâd-/ist-</i>	ایستادن (ایست)
to rain down		to stand; stop	
<i>bârik</i>	باریک	<i>il -ât</i>	ایل (ایلات)
narrow, slender		tribe	
<i>bâz-</i>	باز رگ. باختن	<i>imân</i>	ایمان
		faith	
<i>bâz</i>	باز	<i>in</i>	این
open; again		this, the latter	
<i>bâz-kardan</i>	باز کردن	<i>injâ</i>	اینجا
to open		here	
<i>bâz-ham</i>	بازهم	<i>intawr</i>	اینطور
still, in the end		thus, like this	
<i>bâzâr</i>	بازار	<i>ingune</i>	اینگونه
bazaar, market		this sort of	
<i>bâzu -ân</i>	بازو (بازوان)	<i>ayvân</i>	ایوان
arm		type of arch	
<i>bâzi-kardan</i>	بازی کردن		
to play			
<i>bâsh-</i>	باش رگ. بودن		
<i>bâtel</i>	باطل	<i>bâ</i>	با
useless, invalid		with; despite	
<i>bâ'es</i>	باعث	<i>bâân-ke</i>	باآنکه
cause		although	
<i>bâq -ât</i>	باغ (باغات)	<i>bâbâ</i>	بابا
garden		daddy	
		<i>bâkht-/bâz-</i>	باختن (باز)
		to lose	

ب

entezhâb -ât (انتخابات)	afyun	افیون
election, selection	opium	
entezhâb-k. انتخاب کردن	aqallan	اقلا
to select, choose	at least	
entezâr انتظار	aknun	اکنون
expectation	now	
entezâr-k. انتظار کشیدن	âgar	اگر
to wait for	if	
enteqâl-d. انتقال دادن	âgar-ham	اگرهم
to transfer	even though	
entehâ انتها	al'ân	الان
end	now	
anjâm-d. انجام دادن	olâq	الاغ
to accomplish	ass, donkey	
anjâm-g. انجام گرفتن	albatte	البته
to be finished	of course	
andâkht-/andâz (انداز)	elhâq	الحاق
to throw, hurl	addition	
andâze اندازه	alyâf	الیاف
extent, size	fibers	
andak اندک	âmmâ	اما
little, bit	but, however	
andishe اندیشه	amân	امان
thought, concern	safety	
andishidan اندیشیدن	emtehan	امتحان
to think, fear	test, examination	
enzevâ انزوا	amr, avâmer	امر (اوامر)
isolation, solitude	order, command	
ensâniyat انسانیت	emruz	امروز
humanity	today	
en'ekâs انعکاس	emsâl	امسال
reflection	this year	
enqelâbi انقلابی	emshab	امشب
revolutionary	tonight	
englestân انگلستان	emzâ	امضا
English	signature	
englis انگلیس	emkân-d.	امکان داشتن
English(man)	to be possible	
englisi انگلیسی	amvâj	امواج
English (language)	waves	
avâmer اوامر رک. امر	omid	امید
	hope	
awrang اورنگ	omidvâr	امیدوار
throne	hopeful	

aslan	اصلا	asâsi	اساسی
at all (+ neg.)		basic	
asli	اصلی	asb	اسب
original		horse	
otâq	اطاق	ast	است
room		he/she/it is	
atrâf	اطراف رک. طرف	ostâd	استاد
		professor, master	
atrâfi	اطرافی	ostakhân	استخوان
outsider, by-stander		bone	
atfâl	اطفال رک. طفل	estesnâ	استثنا
		exception	
ettelâ'	اطلاع	estakhr	استخر
information		pool	
ezhâr-k.	اظهار کردن	esterâhat	استراحت
to reveal		rest	
e'terâf	اعتراف	estefâde-k.	استفاده کردن
confession		to use	
e'terâf-k.	اعتراف کردن	estekân	استکان
be to confess		tea-glass	
e'temâdbenafs	اعتماد بنفس	estembât-k.	استنباط کردن
self-reliance		to gather	
e'lâm-k.	اعلام کردن	estentâj	استنتاج
to announce		conclusion	
aqlab-e	اغلب	asrâr	اسرار رک. سر
most of			
eqmâ'	اغماء	esm, asmâ'	اسم (اسماء)
fainting, coma		name	
oftâd-/oft-	افتادن (افت)	ashbâh	اشباح
to fall, befall		phantoms, ghosts	
eftetâh-sh.	افتتاح شدن	eshtebâh	اشتباه
to be inaugurated		mistake	
afrâd	افراد	eshtiâq	اشتیاق
individuals		yearning	
afrvkht-/	افروختن (افروز)	ashkhâs	اشخاص رک. شخص
afruz- to kindle			
afzâ-	افزا رک. افزودن	ash'âr	اشعار رک. شعر
afzud-/afzâ-	افزودن (افزا)	ashk	اشک
be to add to, increase		tears	
afsus	افسوس	eshkâl	اشکال
alas		problem, difficulty	
afkâr	افکار	eshkâl-i nadârad	اشکالی ندارد
		"it's all right"	

<i>ajzâ</i>	اجزا رک. جزو	<i>ân</i>	آن
<i>ehterâm</i>	احترام	that, the former	
respect		<i>ânjâ</i>	آنجا
<i>ehtemâl</i>	احتمال	there	
probability		<i>âvâz</i>	آواز
<i>ehtemâl-dâshtan</i>	احتمال داشتن	song, voice	
to be probable		<i>âvord-/âvor-</i>	آوردن (آور)
<i>ehtemâlan</i>	احتمالا	<i>âvard-/âvar-</i>	
probably		to bring	
<i>ehsâs-kardan</i>	احساس کردن	<i>âheste</i>	آهسته
to feel		slowly, gently	
<i>ahmaq</i>	احمق	<i>âyâ</i>	آیا
idiot		interrogative particle	
<i>ahvâl</i>	احوال رک. حال	<i>âyande</i>	آینده
		next, coming	
<i>ahvâl-p.</i>	احوال پرسیدن	<i>âine</i>	آئینه
to ask how one is		mirror	
<i>akhbâr</i>	اخبار رک. خبر		
<i>ekhtiâr-kardan</i>	اختیار کردن	<i>ebtedâ</i>	ابتدا
to choose, select		beginning	
<i>akhgar</i>	اخگر	<i>abhâs</i>	ابحاث رک. بحث
spark, ember		<i>abad</i>	ابد
<i>akhlâq</i>	اخلاق	eternity	
nature, morals		<i>abru</i>	ابرو
<i>akhir</i>	اخیر	eyebrow	
recent		<i>ablahâne</i>	ابلهانه
<i>êdâme-dâdan</i>	ادامه دادن	stupid	
to continue		<i>ettefâq -ât</i>	اتفاق -ات
<i>edrâk</i>	ادراک	event, occurrence	
comprehension		<i>ettefâq-of.</i>	اتفاق افتادن
<i>aziyat-kardan</i>	اذیت کردن	to happen, occur	
to bother		<i>ettefâqan</i>	اتفاقا
<i>erâde</i>	اراده	by chance; by the way	
will-power		<i>otawbus</i>	اتوبوس
<i>arzesh</i>	ارزش	autobus	
value, worth		<i>ejâze-dâdan</i>	اجازه دادن
<i>az</i>	از	to permit	
from; among		<i>ejbâri</i>	اجباری
<i>ezdevâj</i>	ازدواج	obligatory	
marriage		<i>ejrâ-kardan</i>	اجرا کردن
<i>azal</i>	ازل	to execute, carry out	
eternity			

PERSIAN-ENGLISH GLOSSARY

v.i. = verb intransitive

v.t. = verb transitive

p. = preposition

c. = conjunction

رک . = رجوع کنید

ع = عامیانه

آ

âshyân-bastan to build a nest	آشیان بستن	â-	آ رک. آمدن
âshyâne nest	آشیانه	âb	آب
âqâ gentleman, sir	آقا	âbâd	آباد
âqâ-ye Mr.	آقای	âbyâri-kardan to irrigate	آبیاری کردن
âqush embrace	آغوش	âsâr	آثار
âftâb sunlight	آفتاب	âkhar	آخر
âfarid-/ âfarin- to create	آفریدن (آفرین)	âdam	آدم
âfarin bravo, well done	آفرین	ârâm	آرام
âgâh aware	آگاه	ârmân	آرمان
âmâde ready	آماده	âzâd	آزاد
âmad-/â- to come	آمدن (آ)	âzâr-dâdan to annoy	آزار دادن
âmadoshod to come and go	آمدوشد کردن	âzmâyesh experiment	آزمایش
âmrikâ America	آمریکا	âsân	آسان
âmrikâi American	آمریکائی	âshpazkhâne kitchen	آشپزخانه
âmukht-/âmuz- to instruct	آموختن (آموز)	âshnâ acquaintance	آشنا

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