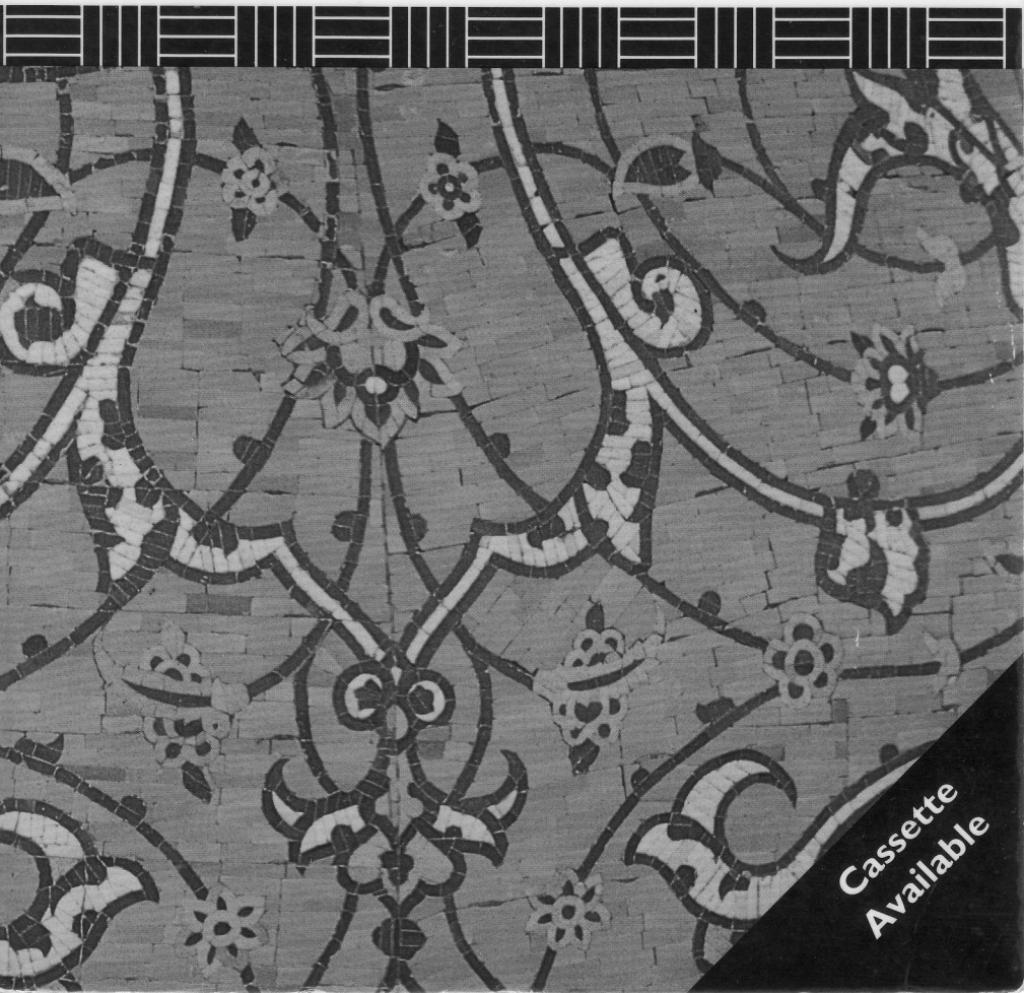




COLLOQUIAL PERSIAN

Leila Moshiri



Cassette
Available

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Introduction

The country is Iran, its people are Iranians, but things and the language are Persian. The Iranians themselves refer to their language as **fārsi** because whereas the country as a whole derived its name from the Aryan peoples who first migrated there, the predominant tongue came to be that of the people of Fars, the province which held Persepolis, the capital of the Persian empire of two thousand years ago.

Persian is an Indo-European language, which means that it is related to the languages of Western Europe (when you come to them, you may like to compare the words for father, mother, daughter, brother, with English or German). After the Islamic conquest of Iran, Arabic became for a time the language of officialdom and learning with the result that Persian itself came to be written with the Arabic alphabet and there was an enormous Arabic influence on the language in terms of vocabulary, though hardly any in terms of its basic structure which retained its own identity. There is usually a pure Persian equivalent for most Arabic borrowings, but one or the other has tended to become dominant and more normally used. This is rather like the French borrowings in English after the Norman conquest. In the 1960s and 1970s a conscious effort was made to reduce the use of Arabic words, but with the return to an Islamic society and the greater emphasis that is now placed on the teaching of Arabic and the learning of the Koran in schools, this trend has been reversed. It is probably worth noting, however, that many words of Arabic origin used in modern Persian have acquired a different meaning or shade of meaning from that of present-day Arabic.

Colloquial Persian is the language of ordinary speech and conversation. It is not written down, except nowadays in informal correspondence between young people. The main difference between the spoken word and the written language is in the alteration of vowel sounds, the contractions that occur in many forms of the

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verbs and the colloquial use of the many suffixes. It is quite difficult to draw a definite line between the conversational language and more formal speech, not because the two forms are interchangeable, but because both forms will be heard, depending on the circumstances in which you may find yourself. Native speakers always address each other in colloquial Persian, but since they do not write as they speak, anything being read, such as the radio or television news, official reports, etc, will be in the correct forms which would sound stilted if used in conversation. It is partly for this reason that the language cannot be learnt properly without some basic knowledge of the correct forms which are then altered in speech. I have tried, however, not to err too much in this direction.

It may be of interest to note that a number of other languages are spoken in the different regions of Iran, chief among which are Turkish in the north-western province of Azarbajian and an Arabic dialect in the South. There are also Kurdish and Baluchi, and the dialect of the Caspian province of Gilan. There is a sizeable Armenian minority in the country, chiefly in Tehran and Isphahan. People who are native speakers of any of these languages will tend to have varying degrees of accent when speaking Persian and this has little to do with the degree of education of the speaker. The standard pronunciation is that of Tehran which is used in this book.

A cassette has been produced to accompany this book so that you can hear Persian spoken by native speakers. All material on the cassette is marked by a ■ in the text.

Abbreviations

The following abbreviations have been used in this book:

| | |
|------------------|---------------|
| <i>adj.</i> | adjective |
| <i>adv.</i> | adverb |
| <i>anat.</i> | anatomical |
| <i>coll.</i> | colloquial |
| <i>conj.</i> | conjunction |
| <i>etc.</i> | etcetera |
| <i>excl.</i> | exclamation |
| <i>fig.</i> | figurative |
| <i>geog.</i> | geographical |
| <i>govt</i> | government |
| <i>interrog.</i> | interrogative |
| <i>intrans.</i> | intransitive |
| <i>lit.</i> | literally |
| <i>mech.</i> | mechanical |
| <i>mil.</i> | military |
| <i>n.</i> | noun |
| <i>pl.</i> | plural |
| <i>prep.</i> | preposition |
| <i>s.o.</i> | someone |
| <i>sing.</i> | singular |
| <i>sth.</i> | something |
| <i>trans.</i> | transitive |
| <i>usu.</i> | usually |
| <i>vb.</i> | verb |

The Persian Alphabet

As a matter of interest, the Persian alphabet is set out below, together with the transcription used in this book. It is important to realise that the letters change their shape according to the position they occupy in the word, and for the sake of simplicity only the initial forms and the final, unjoined forms of the letters are shown here.

| Name | Final, unjoined form | Initial form | Transcription |
|------|----------------------|--------------|---------------|
| alef | ا | ا | ā, a, e, o, u |
| be | ب | ب | b |
| pe | پ | پ | p |
| te | ت | ت | t |
| se | ث | ث | s |
| jim | ج | ج | j |
| che | چ | چ | ch |
| he | ح | ح | h |
| khe | خ | خ | kh |
| dāl | د | د | d |
| zāl | ذ | ذ | z |
| re | ر | ر | r |
| ze | ز | ز | z |
| zhe | ژ | ژ | zh |
| sin | س | س | s |
| shin | ش | ش | sh |
| sād | ص | ص | s |
| zād | ض | ض | z |

| | | | |
|------|---|---|---------------|
| alef | ا | ا | ā, a, e, o, u |
| be | ب | ب | b |
| pe | پ | پ | p |
| te | ت | ت | t |
| se | ث | ث | s |
| jim | ج | ج | j |
| che | چ | چ | ch |
| he | ح | ح | h |
| khe | خ | خ | kh |
| dāl | د | د | d |
| zāl | ذ | ذ | z |
| re | ر | ر | r |
| ze | ز | ز | z |
| zhe | ژ | ژ | zh |
| sin | س | س | s |
| shin | ش | ش | sh |
| sād | ص | ص | s |
| zād | ض | ض | z |

| | | | |
|--------------|---|---|-----------|
| tā | ط | ط | t |
| zā | ظ | ظ | z |
| ēin | ع | ع | , |
| <u>ghēin</u> | غ | غ | <u>gh</u> |
| fe | ف | ف | f |
| <u>ghāf</u> | ق | ق | <u>gh</u> |
| kāf | ك | ك | k |
| gāf | گ | گ | g |
| lām | ل | ل | l |
| mim | م | م | m |
| nun | ن | ن | n |
| vāv | و | و | v,ow |
| he | ه | ه | h |
| ye | ي | ي | y, i, ê |

Pronunciation

It is very difficult to render the pronunciation in transliteration of any language not written with the Roman alphabet. I have tried to keep the following guide as simple and accurate as possible, but correct pronunciation can really only be achieved by hearing and imitating native speech and for this purpose the accompanying cassette will be found to be extremely valuable, if not essential.

STRESS AND INTONATION

As a general rule the stress in Persian falls on the last syllable of the word. The main exceptions to this are in words with the various verb endings and some suffixes, which will be indicated as they occur, and words with the negative prefixes. Persian makes intensive use of prefixes and suffixes, but in general words tend to retain their basic stress pattern even when the number of syllables is altered by such additions:

e.g. **ketàb – ketàbi – ketàbam – ketàbe sefid.**

Intonation is also used a great deal to give variety of expression, but apart from mentioning the interrogative tone used for questions, the rest can really only be learnt by ear.

■ 1. CONSONANTS

(a) Pronounced as in English:

| | |
|---------------------------|----------------------|
| b | m |
| d | n |
| f | p |
| g – hard as in <i>get</i> | s – as in <i>sit</i> |
| h | t |
| j | v |
| k | y |
| l | z |

(b) **r** – trilled, try saying *brrrr*

kh – as in the Scots *loch*

sh – as in *sheep*

ch – as in *chat, chap*

zh – like the j in the French *je*

gh – there is no corresponding English sound; pronunciation of this letter should be learnt from native speakers. You can achieve an approximation by sticking the very back of your tongue to the roof of your mouth and then letting go, letting breath and sound out at the same time.

Where any of the above letters appear without the joining line underneath, each will have its own value as a consonant.

(c) ' – the glottal stop:

The closest to this in English is in the cockney *bo'le*, for 'bottle'. This sound is not as strong in Persian as it is in Arabic. Between two vowels ' really only separates them:

sā'at (watch, time), etā'at (obedience)

It is slightly stronger between a vowel and a consonant:

ta'mir (repair), fe'lān (for the time being)

likewise after a consonant at the end of a word:

rob' (quarter)

(d) Double consonants (called **tashdid** in Persian):

The sound of the consonant is reinforced, so that each consonant is almost pronounced separately, rather like the English word book-case:

nājjār (carpenter)

It is rather like coming down on the first letter then taking off again from the second.

■ 2. VOWELS

ā – as in *wash*, or the o in *on*

a – as in *hat*

e – as in *end*

i – as in *deed*

bābā (daddy)

bad (bad)

khāne (house), esm (name)

in (this)

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o – as in the French *mot*

u – as in *ooh*

bozorg (big), **dokhtar** (girl)

hulu (peach)

■ 3. DIPHTHONGS

ei – as in *raid*

einak (spectacles)

ow – as in *mow*

mowz (banana)

Where two vowels appear together in the text with no connecting line on top, each vowel will have its own value and must be pronounced separately.

■ Pronunciation Exercises

| | |
|-----------|--|
| ā | ālu (plum); āb (water); ārd (flour); bālā (up); bād (wind) |
| a | ast (is); abru (eyebrow); namak (salt); bad (bad) |
| e | esm (name); emārat (building); nefrat (hate); negāh (look); khāne (house); rānande (driver); entezār (waiting) |
| i | in (this); injā (here); imān (faith); bebin (look!); bidār (awake); bimār (ill); ābi (blue); zendegi (life) |
| o | oftād (he fell); otāgh (room); bozorg (big); dokhtar (girl) |
| u | un (that); hulu (peach); utu (iron); ārezu (wish) |
| ēi | einak (spectacles); ēivān (verandah, balcony); mēidān (square); bēine (between) |

■ 4. ALTERATION OF VOWEL SOUNDS IN COLLOQUIAL SPEECH

- (a) The vowel **ā** almost always becomes **u** before an **n** and frequently also before an **m**:
khāne (house) becomes **khune**, **nān** (bread) becomes **nun**, **āmad** (he came) can become **umad**.
- (b) Vowels followed by two consonants at the end of a word are lengthened, as in
hast (there is); **goft** (he said); **nist** (there isn't); **seft** (hard). In general, throughout this book, the first time a word is used, it will be shown thus: colloquial or usual spoken form/literary or correct form. Thereafter the colloquial form will generally be used unless the style or sentence renders it necessary to do

otherwise. By correct or literary is meant the form as it is written down and which will not normally be used in ordinary speech, but which one will hear if things are being read out, on radio and television news, for example. In explanations of grammatical points, the correct forms will also be used. The glossaries will show the correct form.

■ Pronunciation Exercise

- r rāst (right); dorost (correct); rāh (way); **barādar** (brother)
- kh khāhar (sister); ākhar (last); kākh (palace); nimrokh (profile); ekhtiyār (will)
- sh shahr (town); sheno (swimming); **shotor** (camel); āsh (broth)
- ch cherā (why?); **chatr** (umbrella); āchār (spanner); māch (kiss); nuch (sticky)
- zh nezhād (race); mozhe (eyelash); **Zhāle** (a girl's name)
- gh gharb (west); taghriban (approximately); oghāb (eagle); aghrab (scorpion); meghdār (quantity); dorugh (lie); maghlub (defeated); ghad (height); ānghadr (that much)
- ' sā'at (time); etā'at (obedience); ta'mir (repair); fe'lan (for the time being); jor'at (courage); e'terāz (protest); e'tebār (credit); rob' (quarter)
- zh ezhār (statement)
- sh eshāgh (Isaac); eshāl (diarrhoea)

■ Pronunciation Exercise: Doubled Consonants

- pp tappe (hill); **lappe** (yellow split peas)
- jj najjār (carpenter)
- tt ettefāgh (happening); **ettehād** (unity)
- chch bachche (child)
- vv dovvom (second)
- rr kharrāt (woodcarver)
- yy khayyāt (dressmaker, tailor)

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CAPITAL LETTERS AND PUNCTUATION

Persian is written from right to left using the Arabic script. The Persian alphabet has four additional letters that represent sounds that do not exist in Arabic. In transcription these are **p**, **ch**, **g** and **zh**. The letters of the alphabet change their shape according to the position they occupy in the word, but capitalisation as such does not occur. The transcription used in this book, therefore, does not use capital letters either. Exception has been made in the case of proper nouns in the reading passages as it is felt that this will make things easier for the student.

Punctuation marks were not traditionally used in Persian as the sentence structure really renders them unnecessary. They are, however, now taught in schools and used in modern Persian, though in a much more limited way than in English, and this has been incorporated in the transcription.

Lesson One

(darse avval)

Read aloud:

- 1. **dar báz-e/báz ast** The door is open
- 2. **panjere bast-ast/baste ast** The window is closed
- 3. **havā garm-e/garm ast** The weather is hot
- 4. **āb sard-e/sard ast** The water is cold
- 5. **nun/nân tâz-ast/tâze ast** The bread is fresh
- 6. **mâdar mehrabun-e/mehrâbân ast** The mother is loving
- 7. **pedar khast-ast/khaste ast** The father is tired
- 8. **pedarbozorg pir-e/pir ast** The grandfather is old
- 9. **zan javun-e/javân ast** The woman is young
- 10. **mâdarbozorg mariz-e/mariz ast** The grandmother is ill
- 11. **pesan shêitun-e/shêitân ast** The boy is mischievous
- 12. **dokhtar kuchik-e/kuchak ast** The girl is small
- 13. **khune/khâne bozorg-e/ast** The house is big
- 14. **āb sard nist** The water is not cold
- 15. **havā garm nist** The weather isn't hot
- 16. **mard pir nist** The man is not old
- 17. **ghazâ khub-e/ast** The food is good
- 18. **otobus por-e/ast** The bus is full
- 19. **otâgh khâli-e/ast** The room is empty
- 20. **otâgh tamiz nist** The room isn't clean

Vocabulary:

| | |
|---------------|--------|
| āb | water |
| -e/ast | is |
| bad | bad |
| baste | closed |
| báz | open |
| bozorg | big |
| cherâ | why |
| che | what? |

| | |
|---------------------|---------------|
| chiz | thing |
| dar | door |
| dokhtar | girl/daughter |
| garm | warm |
| ghazâ | food |
| havâ | weather |
| javun/ javân | young |
| khâli | empty |

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| | | | |
|----------------------|---------------|-----------------|-------------|
| <u>khaste</u> | tired | <u>otāgh</u> | room |
| <u>khune/khāne</u> | house | <u>otobus</u> | bus |
| <u>khub</u> | good | <u>panjere</u> | window |
| <u>kojā</u> | where? | <u>pedar</u> | father |
| <u>kuchik/kuchak</u> | small | <u>pesan</u> | boy/son |
| <u>mādar</u> | mother | <u>pir</u> | old |
| <u>mard</u> | man | <u>sard</u> | cold |
| <u>mariz</u> | ill | <u>sandali</u> | chair |
| <u>mehrabun/</u> | loving, kind | <u>shēitun/</u> | mischievous |
| <u>mehrabān</u> | | <u>shēitān</u> | |
| <u>miz</u> | table | <u>tāze</u> | fresh |
| <u>nun/nān</u> | bread | <u>yā</u> | or |
| <u>nist</u> | is not, isn't | <u>yek</u> | one |
| <u>o/va</u> | and | <u>zan</u> | woman |

| | | |
|--------------|--------------------|------------------------|
| <i>Note:</i> | <u>mādar</u> | mother |
| | <u>pedar</u> | father |
| | <u>bozorg</u> | big |
| | <u>madārbozorg</u> | grandmother |
| | <u>pedarbozorg</u> | grandfather |
| <i>but:</i> | <u>nave</u> | grandson/granddaughter |

ARTICLES

Persian has no articles as such:

| | |
|--------------|----------------------|
| <u>khune</u> | - house, the house |
| <u>pedar</u> | - father, the father |

In a sentence, the noun on its own generally conveys the meaning of the definite article:

| | |
|-----------------------|---------------------|
| <u>khune bozorg-e</u> | - The house is big |
| <u>pedar pir-e</u> | - The father is old |

The indefinite is expressed by the addition of an unaccented *i* at the end of the noun except where the noun ends with an *i*, in which case no distinction is made:

| | |
|--------------------|---------------------|
| <u>khunei</u> | - a house |
| <u>pedari</u> | - a father |
| <u>BUT sandali</u> | - the chair/a chair |

In colloquial usage, this **i** is largely replaced by the use of **ye** ('one') before the noun:

ye khune – a house (one house)

ye tends to get further shortened in speech to **ye**, so you will hear:

| | |
|--------------------------|----------------------|
| ye <u>khune</u> | – a house |
| ye <u>ketāb</u> | – a book |
| ye <u>otāgh</u> | – a room |
| ye <u>taksi</u> | – a taxi |
| ye <u>miz</u> | – a table |
| ye <u>sandali</u> | – a chair |
| ye <u>magas</u> | – a fly |
| ye <u>nafar</u> | – a person (someone) |

GENDER

As in English, nouns in Persian do not have a specific gender beyond that indicated in their meaning:

| | |
|-----------------------------------|--------------------------|
| pesan <u>shēitun-e</u> | – The boy is mischievous |
| dokhtar <u>khub-e</u> | – The girl is good |
| pedarbozorg <u>pir-e</u> | – The grandfather is old |
| mādarbozorg <u>mariz-e</u> | – The grandmother is ill |
| sandali <u>bozorg-e</u> | – The chair is big |
| miz <u>bozorg-e</u> | – The table is big |
| otāgh <u>bozorg-e</u> | – The room is big |

-E/AST; HAST; NIST

-e/ast = is **hast** = there is

The third person singular of the short form of the verb 'to be' (see Lesson Three) is **ast** or **hast**.

In spoken Persian **ast** is shortened to **e** after a word ending in a consonant, and is transcribed as **-e** in this book to help distinguish it from other **e** endings.

After a vowel, **ast** is shortened to **st** and transcribed **-st**. Where a word ends in **e** after a consonant, however, such as **baste** (closed), **tāze** (fresh), then **ast** is not shortened. The **e** of the word is elided instead and will be shown by a hyphen:

dar bast-ast (*dar baste ast*) – The door is closed

nun tāz-ast (*nun tāze ast*) – The bread is fresh

Ast and **hast** are not interchangeable and their correct use will best be learnt by examples and observation.

As a general rule, **hast** (*a*) conveys the idea of 'there is', or (*b*) is more emphatic than **ast**, depending on the context:

| | | |
|--------------------------|-------------|-------------------------|
| hotel <u>khub-e/khub</u> | ast | - The hotel is good |
| nun | hast | - There <i>is</i> bread |

hast will also be used to ask 'is there?' (any bread, a room etc.):

| | | |
|-----|--------------|-----------------------|
| nun | hast? | - Is there any bread? |
|-----|--------------|-----------------------|

(See 'Interrogatives' below)

The negative of both **ast** and **hast** is **nist** – see sentence 14 at the beginning of this lesson.

WORD ORDER

Look again at the examples under the heading GENDER. Notice that the verb (-e) is at the end of the sentence or phrase. The usual word order in Persian is: subject – object (direct, then indirect) – verb. The verb normally comes at the end of the sentence, e.g.:

| verb | | | |
|---------|-------------|----------|----------------------|
| miz | bozorg | -e (ast) | - The table is big |
| pesan | shéitun | -e (ast) | - The boy is naughty |
| dokhtar | <u>khub</u> | -e (ast) | - The girl is good |

PLURALS

1. As a general rule and particularly in colloquial use, the plural of nouns is formed by the addition of the suffix **-hā**, which then carries the stress:

| | | |
|---------|-------------|-------------------|
| miz | - mizhā | (table, tables) |
| sandali | - sandalihā | (chair, chairs) |
| panjere | - panjerehā | (window, windows) |
| otobus | - otobushā | (bus, buses) |
| täksi | - täksihā | (taxi, taxis) |

Note: In colloquial usage, in fact in speech in general, as opposed to the written word, the **h** of **-hā** is often not pronounced except when the word itself ends in the sound **e**:

otobusā täksiā BUT panjerehā

2. The suffix **-ān** is used to form the plural of nouns denoting people, animals, birds etc.

For euphony, such nouns ending in **o** or **u** will also add **v**, those in **a** will add **y** and those in **e** will add **g** before the suffix:

| | | |
|-------------------|------------------------|------------------------|
| mard | - mardān | (man, men) |
| zan | - zanān | (woman, women) |
| pedar | - pedarān | (father, fathers) |
| āghā | - āghāyān | (gentleman, gentlemen) |
| shenavande | - shenavandegān | (listener, listeners) |
| gusfand | - gusfandān | (one sheep, sheep) |
| morgh | - morghān | (chicken, chickens) |
| parande | - parandegān | (bird, birds) |

The plural suffix **-ān** is not interchangeable with **-hā**, but most words, such as **mādar**, **pedar**, for which the correct, grammatical plurals are **mādarān**, **pedarān**, do in fact take **-hā** to form the plural in colloquial usage:

madarhā (*coll. mādarā*)
pedarhā (*pedarā*)
pesarā
dokhtarā

This is the form we will use most in this book, but do not expect even this to be entirely consistent. A common example of the inconsistencies that you will encounter is in the phrase 'ladies and gentlemen' – **khānumhā** va **āghāyān**, which shows the two different forms of the plural which are in use. **khānum** is the everyday word for 'lady' or 'Mrs', and is always **khānumhā** in the plural, whereas **āghāyān** is the correct grammatical plural of **āghā**.

3. The Arabic plural suffix **-āt** is also used, but not colloquially:
bāgh – **bāghāt** (garden, gardens)

A form of broken plural is also used:

manzel – **manāzel** (house, houses)

But for both these examples and many others like them, **bāghhā** and **manzelhā** are more common in colloquial usage. The other forms are mentioned so that you may recognize them for what they are should you encounter them.

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4. Use of the singular and plural:

There are two points of difference to be noted here between Persian and English:

(a) Persian uses the singular when considering the noun collectively or in a general sense:

Flies are dirty — magas kasif-e

Books are good — ketāb khub-e

(b) The singular is also used after numbers and after the word chand 'how many?':

five books — panj ketāb

six boys — shish pesar

how many books? — chand ketāb?

INTERROGATIVES

Questions are asked either with the use of interrogative words which are usually placed immediately before the verb or the noun to which they refer, or, in the absence of any interrogative word, by raising the tone of the voice towards the end of the sentence to indicate a question. The chief interrogative words are:

| | | | |
|-------------|--------|---------|-----------------------------------|
| kojā | where? | ku | where? |
| chi | what? | che | what? |
| cherā | why? | che jur | how? |
| ki | who? | chand | how many? (+ noun in singular) |
| kudum/kodām | which? | | |
| kei | when? | | |
| chetowr | how? | | |

■ havā chetowr-e?

hotel kojā-st? (*kojā ast*)

kudum hotel?

ki-e (*pronounced kye*)?

nun hast?

— What's the weather like?

— Where is the hotel?

— Which hotel?

— Who is it? (*e.g. when answering the door, though it is more polite to say bale*)

— Is there any bread?

Note that **kojā ast** (where is?) is always contracted to **kojā-st** and **ki ast** (who is?) is always shortened to **ki-st** (*coll. ki-e, pronounced ki-ye*).

In colloquial use, the noun following the interrogative word che takes the indefinite suffix -i and as well as just 'what', che can also mean 'what sort of':

■ **che ketābi?** – What sort of book?/What book?

The word āyā, which is placed at the beginning of a sentence, is used to indicate that a question follows, but this is not colloquial and is seldom used in ordinary speech.

AND

The word for 'and' is va, usually shortened in speech to o (vo after a word ending in a vowel):

zan o mard – man and woman

pir o javun – young and old

pesan o dokhtar – boy and girl

pesan vo dokhtarā – boys and girls

bozorg o kuchik – big and little

namak o felfel – salt and pepper

(Note the order in the first two phrases which is different from that used in English).

■ PHRASES AND EXPRESSIONS

salām (or, more formal and less universal, salām aleikum)

Hello, How do you do?, general greeting – used where we would say either good morning, good afternoon or good evening. The simple answer to salām is also salām. You will also hear aleikum assalām.

hāle shomā chetowr-e?

How are you?

khubam, mersi

I am well, thank you

sob bekheir

Good morning (less colloquial, than just salām)

khodāfez/khodā hāfez

Goodbye (lit. God, the Keeper)

shab bekheir

Good night (on going to bed, or also used in conjunction with

bale
na
kheir
nakheir
kheilekhob

**khodā hāfez on taking leave of
 someone at night)**

Yes
 No
 No (*more formal*)
Emphatic no, i.e. certainly not
 All right, O.K. (*Properly speaking this is kheli khub – very good*)

EXERCISES

A. Put into Persian:

1. The food is good
2. The water is hot
3. The window is not open
4. Hello
5. How are you?
6. I am well, thank you
7. Goodbye
8. a house, a chair, a man
9. Where is the hotel?
10. Which hotel? The Esteghlal
11. Five books
12. The bread is fresh
13. Is the girl small?
14. The weather is not warm
15. The house isn't big
16. The water is cold
17. The mother isn't bad
18. fathers, windows, boys
19. young and old
20. Is the room clean?

B. Read aloud and translate:

1. nun tāze nist
2. havā garm-e -
3. havā garm ast
4. pesar bozorg-e
5. miz kojā-st?
6. dar bāz-e
7. panjere bast-ast?
8. kudum panjere?
9. dokhtar shēitun nist
10. mādarbozorg mariz-e
11. magas kasif-e
12. havā chetowr-e?

Lesson Two

(darse dovvom)

Read aloud:

- 1. in otāghe man-e
- 2. forudgāhe Tehrān bozorg-e
- 3. bāghe mā ghashang-e
- 4. bilit havāpeimā khēili gerun-e/gerān ast
- 5. behtarīn hotele shahr kojā-st?
- 6. istgāhe otobuse Shemrun/Shemrān kojā-st?
- 7. Maryam az Fāteme khēili bozortar-e
- 8. in chamedune shomā-st?
- 9. na, un chamedun māle man-e
- 10. ketābe man kuchiktar az ketābe Hasan-e
kuchiktarin ketābam ruye miz-e
- 11. fārsi az ingilisi āsuntar-e/āsāntar ast
Tehrān bozortarin shahre Irān-e
- 12. māshīne man az māshīne Hasan behtar-e
māshīne Hosein az hame behtar-e
- 13. lebāse Fāteme az lebāse Maryam tamiztar-e
lebāse Zahrā az hame tamiztar-e
- 14. nune emruz tāzetur az nune diruz-e
tāzeturin nun māle maghāzeye Akbar āghā-st
- 15. Maryam az Ali bozortar-e
Hasan az hame bozortar-e
- 16. in nun az un tāzetur-e
- 17. in kafsh az in yeki bozortar-e

Vocabulary:

| | | | |
|---------|-------------|----------|-----------|
| āghā | mister, sir | be | to |
| āsun | easy | behtar | better |
| az | than, from | bilit | ticket |
| bāgh | garden | chamedun | suitcase |
| barādar | brother | dir | late |
| barāye | for | diruz | yesterday |

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| | | | |
|------------------|----------------|------------------|---------------|
| emruz | today | mâle* | belonging to |
| fârsi | Persian | mâshin | car |
| forudgâh | airport | medâd | pencil |
| ghashang | lovely | ruye | on |
| havâpeimâ | aeroplane | sarbâz | soldier |
| in | this | sefid | white |
| ingilisi | English | shahr | town, city |
| injâ | here | shoja' | brave |
| kafsh | shoe | siâh | black |
| kasif | dirty | Shemrân/ | name of the |
| ketâb | book | Shemrun | northern part |
| khâhar | sister | | of Tehran |
| kheili | very | tamiz | clean |
| lebâs | dress, clothes | tappe | hill |
| maghâze | shop | un/ân | that |
| man | I, me | unjâ/anjâ | there |

*See Lesson Nine (1)

Proper names:

Boys: Mohammad, Hasan, Hosein, Akbar, Ali, Rezâ

Girls: Maryam, Fâteme, Zahrâ, Shirin

SUBJECT PRONOUNS

The subject pronouns are as follows:

| <i>singular</i> | | <i>plural</i> | |
|-----------------|-----------|---------------|--------|
| man | (I) | mâ | (we) |
| to | (you) | shomâ | (you) |
| u | (he, she) | ishân | (they) |

There are two points to be noted here:

- (a) the subject pronouns are only used for persons, therefore the 3rd person **u**, **ishân** (he, she, they) cannot be used to denote inanimate objects. 'It' is expressed by the demonstrative pronoun **un** (*plural unhâ*) or not separately at all, as the verb ending will indicate the subject of the verb.

(b) the 2nd person plural shomā (you) is generally used as the polite form of address between strangers, when children address adults, as a sign of respect, etc.

The singular form to (you) is used between friends, by children and young people among themselves, by adults addressing children or superiors addressing inferiors. The distinction here is similar to that between *tu* and *vous* in French. It is best to use shomā in all cases at first.

THE EZĀFE: e

The **ezāfe** is a final e sound, rather like a suffix, after a word ending in a consonant, or ye after a word ending in a vowel. It has several uses:

(a) *To express the possessive:*

khuneye pedar

– the father's house (*lit. house-of the father*)

bilate otobus

– the bus ticket (*ticket-of the bus*)

barādare Maryam

– Mariam's brother

khāhare Hasan

– Hassan's sister

dare khune

– the door of the house

charkhe māshin

– the wheel of the car

lebāse mard

– the man's clothes

chādore zan

– the woman's veil

Note the word order which is quite different from the English usage of 's which is what it conveys:

khuneye mard – the house-of the man.

It is the thing which is possessed which takes the *ezāfe*, not the possessor, as in English.

(b) *When an adjective qualifies a noun – again note the word order: noun + ezāfe – adjective:*

hotele khub

– the good hotel

lebāse tamiz

– the clean dress

barādare bozorg

– the big brother

farshe bozorg

– the big carpet

nune tāze

– the fresh bread

restorāne khub

– the good restaurant

daste rāst– the right hand (*note: this can also mean on the right*)

If the noun is qualified by more than one adjective, the 'qualifying' *ezāfe* is also added to each adjective except the final one:

khuneye kuchike sefid

– the small white house

nune garme täze

– the hot fresh bread

farshe bozorge gerun

– the large expensive carpet

If the noun is plural, then the *ezāfe* is added onto the plural ending and since this is generally -hā, the *ezāfe* will be ye and not e:

khunehāye bozorg

– large houses

bachchehāye kuchik

– small children

(c) *For possessive adjectives* – there are no separate possessive adjectives as such (my, your, their etc.) in Persian. The meaning 'my book', 'your book' etc. is rendered exactly as the possessive in (a) above, using the subject pronouns instead of the noun:

| | | |
|------------------|-------------------|-----------------------------------|
| <i>singular:</i> | ketābe man | my book (<i>lit. book-of I</i>) |
|------------------|-------------------|-----------------------------------|

| | |
|------------------|-------------------------------|
| ketābe to | your book (<i>familiar</i>) |
|------------------|-------------------------------|

| | |
|-----------------|--------------|
| ketābe u | his/her book |
|-----------------|--------------|

| | | |
|----------------|------------------|----------|
| <i>plural:</i> | ketābe mā | our book |
|----------------|------------------|----------|

| | |
|---------------------|-----------------------------|
| ketābe shomā | your book (<i>polite</i>) |
|---------------------|-----------------------------|

| | |
|---------------------|------------|
| ketābe ishān | their book |
|---------------------|------------|

Much more common, however, especially in speech, is the use of the pronominal suffixes:

| | | | |
|------------|------|-------------------------------------|-------|
| -am | (my) | -emān (<i>coll. -emun</i>) | (our) |
|------------|------|-------------------------------------|-------|

| | | | |
|---------------------------------|--------|-------------------------------------|--------|
| -at (<i>coll. -et</i>) | (your) | -etān (<i>coll. -etun</i>) | (your) |
|---------------------------------|--------|-------------------------------------|--------|

| | | | |
|-----------------------------------|-------------------|---------------------------------------|---------|
| -ash (<i>coll. -esh</i>) | (his/her/ its) | -eshān (<i>coll. -eshun</i>) | (their) |
|-----------------------------------|-------------------|---------------------------------------|---------|

The colloquial form for 'my book', 'your book', etc. will therefore be:

| | | | |
|----------------|---------|------------------|----------|
| ketābam | my book | ketābemun | our book |
|----------------|---------|------------------|----------|

| | | | |
|----------------|-----------|------------------|-----------|
| ketābet | your book | ketābetun | your book |
|----------------|-----------|------------------|-----------|

| | | | |
|-----------------|---------------------|-------------------|------------|
| ketābesh | his/her/its book | ketābeshun | their book |
|-----------------|---------------------|-------------------|------------|

likewise:

| | |
|-------------------|---------------------|
| barādaram | barādaremun |
| barādaret | barādaretun |
| barādaresh | barādareshun |

but where a word ends in a vowel, the formal pattern will be:

khune/khāne

| | |
|-----------------|--------------------|
| khāneam | khāneyemān |
| khāneat | khāneyetān |
| khāneash | khāneyeshān |

which is further shortened in speech to:

| | |
|----------------|------------------|
| khunam | khunamun |
| khunat | khunatun |
| khunash | khunashun |

Where the noun qualified by the possessive adjective is also qualified by an adjective or adjectives, then the pronominal suffix is added to the final adjective:

For example

but

your brother – barādaret/at

your big brother – barādare bozorget/at

your big, thin brother – barādare bozorge

lāgharet/at

your small, naughty son – pesare kuchike

shētunet/at

ADJECTIVES

Adjectives remain unchanged whether the noun they qualify is singular or plural. As a general rule, they follow the nouns they qualify and the noun takes the *ezāfe* ending to relate it to the adjective:

nune tāze – fresh bread

nunhāye tāze – fresh bread(s)

dokhtare bozorg – the big girl

dokhtarhāye bozorg – the big girls

marde pir – the old man

mardhāye pir – old men

sarbāze shojā' – the brave soldier

sarbāzhāye shojā' – the brave soldiers

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zane javun – the young woman

zanhâye javun – the young women

Departure from this rule is used for stylistic effect, in special expressions or ones which are much-used which will be pointed out as we encounter them. For example, **marde pir**, the old man, is often rendered as **piremand**, likewise **zane pir** becomes **pirezan**.

Notice that the above phrases are definite – *the* big girl, etc. Where the noun qualified by the adjective is indefinite, the indefinite suffix **i** is added to the *qualifying adjective*:

dokhtare bozorg – the big girl

dokhtare bozorgi – a big girl

marde pir – the old man

marde piri – an old man

If there is more than one adjective, the indefinite **i** is added to the last one:

farshe bozorge geruni – a large expensive carpet

The indefinite suffix **i** is never stressed.

COMPARISON OF ADJECTIVES

The comparative and superlative of adjectives are formed by the addition of the suffixes **-tar**, for the comparative, and **-tarin**, for the superlative, to the adjectives. 'Than' is rendered by the preposition **az**:

Thus:

Maryam az Fâteme kuchiktar-e – Maryam is smaller (*or* younger) than Fâteme

otobus az tâksi bozorgtar-e – The bus is bigger than the taxi

The comparative follows the noun:

khuneye bozorgtar

nune tâzetur

marde behtar

pesare kuchiktar

havâye sardtar

mâshine behtar

but the superlative comes before the noun:

bozorgtarin khune

tâzeturin nun

**behtarın mard
sardtarın havā** **kuchiktarın pesar
behtarın mäshin**

Here are the comparative and superlatives of some of the more common adjectives:

| | | | |
|----------------|------------------|--------------------|--------------------------|
| garm | garmtar | garmtarin | (hot) |
| sard | sardtar | sardtarin | (cold) |
| bozorg | bozorgtar | bozorgtarin | (big) |
| kuchik | kuchiktar | kuchiktarin | (little) |
| sakht | sakhtar | sakhtarin | (difficult) |
| äsän/un | äsuntar | äsuntarin | (easy) |
| täze | täzetar | täzeturin | (fresh, new) |
| kohne | kohnetar | kohnetarin | (old – <i>of thing</i>) |
| kutä | kutätar | kutätarin | (short) |
| boland | bolandtar | bolandtarin | (long, tall) |
| nazdik | nazdiktar | nazdiktarin | (near) |
| dur | durtar | durtarin | (far) |
| bad | badtar | badtarin | (bad) |
| khub | behtar | behtarin | (good) |

Note: (a) khub changes its stem in the comparative and superlative, using the form beh-

(b) sakhtar is, of course, sakht-tar, but the second 't' is dropped in speech. The combination 'dt' is also pronounced very close together.

(c) when there is no point of comparison for the superlative, i.e. when we want to say 'the biggest' without specifying the biggest of which things, a very common way of expressing the superlative in Persian is by using the construction **az hame** (than all) + the comparative, e.g. **az hame bozorgtar**

Maryam az hame behtar-e – Maryam is the best

DEMONSTRATIVES

The demonstrative pronouns are:

in – this (one) **inā/inhā** – these (ones)

un/ān – that (one), it **unā/ānhā** – those (ones), they

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These pronouns may refer to either people or things:

- | | |
|------------------|---|
| in bozorg-e | - this is big |
| un khub-e | - that/it is good |
| inhā bozorg-and* | - these (<i>people or things</i>) are big |
| unhā khub-and | - those/they are good |

*Note: -and = are, and will be explained in Lesson Three.

If, therefore, we want to say 'this bread is fresher than that', we will say **in nun az un tāzetur-e**. Likewise:

- | | |
|----------------------------|--------------------------------------|
| in kafsh az un kuchiktar-e | - This shoe is smaller than that one |
| in otāgh az un behtar-e | - This room is better than that one |

The demonstrative adjectives are also **in** and **un** but when used as such they do not vary in the plural:

- | | | | |
|----------|--------------|--------------|----------------|
| in dar | - this door | in darā/hā | - these doors |
| un ketāb | - that book | un ketābā/hā | - those books |
| in khune | - this house | in khunehā | - these houses |

■ PHRASES AND EXPRESSIONS

- | | |
|---------------------------|--|
| har che zudtar | - As soon as possible |
| che behtar | - So much the better |
| mesle in ke | - It looks as if, I think |
| besm ellāhe rahmāne rahim | - In the Name of God, the Compassionate, the Merciful. <i>This Arabic phrase should be learned and recognised for it is widely used – to begin prayers, speeches, letters, documents, etc.</i> |
| besmellā | - In the Name of God. <i>This is the short form of besm ellāhe rahmāne rahim and is generally used before starting anything. It is also widely used, in speech only, as a blessing upon an action to follow.</i> |
| mersi | - Thank you |
| khēili mammun | - Thank you |
| bi zahmat | - Please (<i>lit. without trouble</i>) |
| lotfan | - Please |

Note: In speaking Persian, even in colloquial usage, people are much more formally polite than is customary in English. There is therefore a much greater variety of polite phrases and expressions. These are covered in greater detail in Lesson Twelve.

EXERCISES

A. Put into Persian:

1. My house is bigger than Hassan's house
2. The biggest house is on the hill
3. My car is smaller than Hassan's car
4. Fateme's dress is cleaner than Maryam's
5. This dress is the cleanest
6. The hotel is clean
7. My room is small
8. This is your book
9. That table is dirty
10. That is my black suitcase

B. Read aloud and translate:

1. bilite shomā ruye miz-e
2. lebāse dokhtare bozorg sefid-e
3. mādare Maryam mariz-e
4. in dar bāz-e
5. un pesar shēitun-e
6. barādaram az hame behtar-e
7. tamiztarin hotel
8. chamedune man siāh-e
9. istgāhe otobus kojā-st?
10. behtarin hotele shahr kojā-st?

C. Put into Persian:

1. My book
2. My big book
3. Your house is small
4. His car is big
5. The garden door is open
6. The girl's dress is clean

7. My mother's room isn't big
8. Your father's car is small
9. My brother's house is on the hill
10. Hassan's sister is ill

D. *Read aloud, putting in the ezāfe:*

1. ketāb Hasan (*Hassan's book*)
2. khune mard (*the man's house*)
3. khāhar man (*my sister*)
4. khune man (*my house*)
5. barādar (*his/her brother*)
6. hotel khub (*the good hotel*)
7. bilit otobus (*the bus ticket*)
8. ye farsh bozorg (*a big carpet*)
9. ketāb shomā (*your book*)
10. charkh māshin (*the wheel of the car*)

Lesson Three (darse sevvom)

Read aloud:

- 1. havāpēimā dir resid/rasid. dustamunjā/anjā nabud. bā tāksi be hotel raftam. khēli dur nabud. otāgham bozorg o tamiz bud. sobune/sobhāne khordam. ba'd neshastam ye nāme neveshtam o kami ruznāme khundam/khāndam. dustam bā māshinesh umad/āmad. manzelesh nazdike hotel bud. bā ham be manzelesh raftim.
- 2. bahār bud. derakhthā gharghe shokufe budand. sedāye gonji-shkhā az hame taraf miumad. nasime molāyemi mivazid. bach-

chehā tuye kuche midowidand/midavidand. man tuye otāgham
budam o barāye dustam nāme mineveshtam.

Vocabulary:

| | | | |
|-------------------|---------------|--------------------|-----------------------|
| az | from | mineveshtam | I was writing |
| bā | with | mivazid | it was blow- ing |
| ba'd | then | | mild, gentle |
| bachchehā | children | molāyem | he was not |
| bā ham | together | nabud | letter |
| bahār | spring | nāme | breeze |
| barāye | to | nasim | near (<i>prep.</i>) |
| bud | was | nazdike | I sat |
| budand | were | neshastam | I wrote |
| derakhthā | the trees | neveshtam | I went |
| dur | far | raftam | we went |
| dust | friend | raftim | he/she/it |
| gonjishk | sparrow | resid | arrived |
| gharghe | covered in | | newspaper |
| hame | all | ruznāme | sound, voice |
| jā | place | sedā | breakfast |
| kami | a little | sobune/ | blossom |
| khordam | I ate | sobhāne | side |
| khundam | I read | shokufe | in (<i>prep.</i>) |
| manzel | home, house | taraf | there |
| miāmad | he/she/it was | tuye | |
| | coming | unjā/ānjā | |
| midowidand | they were | | |
| | running | | |

Notes: **nazdike** and **tuye** are prepositions which take the *ezāfe* (see Lesson Six).

barāye usually means ‘for’, but it is more colloquial to say **barāye dustam name mineveshtam** than **be dustam . . .** although **be** is the usual word for ‘to’

VERBS I**A. THE INFINITIVE**

The infinitives of all verbs end in **-dan**, **-tan** or **-idan** and each verb has two stems, the *present stem* and the *past stem*, which form the basis for the conjugation of the various tenses.

The infinitive itself can be used as a noun, e.g.:

| | | |
|-----------------------|---|----------------------|
| rundan sakht-e | - | Driving is difficult |
| khordan äsun-e | - | Eating is easy |

Taking the **-an** off the end of the infinitive will always give the past stem, and taking the **-dan**, **-tan** or **-idan** off will usually give the present stem, but as so many verbs have an irregular present stem, each new verb should be learnt as two elements: infinitive, from which the past stem is regularly formed, and the present stem. Once these two elements are known, the conjugation of almost any verb simply follows the rules. Each new verb will therefore be shown thus: infinitive (present stem) e.g. **rändan** (**rän**).

We shall take the verbs **raftan** (to go), **rändan** (*coll.* **rundan**) (to drive) and **rasidan** (*coll.* **residan**) (to arrive) as models:

| <i>Infinitive</i> | <i>Present stem</i> |
|-------------------|---------------------|
| raftan | rav |
| rundan | run |
| residan | res |

B. TENSES FORMED FROM THE PAST STEM*1. The simple past (or preterite)*

Since the past stem is closest to the infinitive, the natural order for learning the tenses in Persian begins with the simple past.

To form the simple past (I went, I drove, I arrived etc.), we start with the infinitive. If we take the **-an** ending off this, we are left with the past stem:

| | |
|----------------------------|----------------|
| raftan (to go) | - raft |
| rändan (to drive) | - rand |
| residan (to arrive) | - resid |

To this we add the personal endings

| | <i>Singular</i> | <i>Plural</i> |
|------------|-----------------|---------------|
| 1st person | -am (I) | -im (we) |
| 2nd person | -i (you) | -id (you) |
| 3rd person | - (he/she/it) | -and (they) |

The simple past is therefore:

| | <i>Singular</i> | <i>Plural</i> |
|-------------|-----------------------|---------------------|
| 1st person: | raftam (I went) | raftim (we went) |
| 2nd person: | rafti (you went) | raftid (you went) |
| 3rd person: | raft (he/she/it went) | raftand (they went) |

Note: The stress is on the syllable before the personal ending, and not on the ending itself. 'and' is generally pronounced 'an'.

Likewise:

| | | | |
|---------|---------------------|----------|----------------|
| rundam | (I drove) | rundim | (we drove) |
| rundi | (you drove) | rundid | (you drove) |
| rund | (he/she/it drove) | rundand | (they drove) |
| residam | (I arrived) | residim | (we arrived) |
| residi | (you arrived) | residid | (you arrived) |
| resid | (he/she/it arrived) | residand | (they arrived) |

The simple past of all verbs is formed in this way.

Note that because the personal endings already indicate who is doing the action, the subject pronouns are not used in simple sentences:

| | | |
|----------------------|---|-------------------------|
| e.g. be madrese raft | - | He/she went to school |
| az madrese āmad | - | He/she came from school |
| be edāre raftam | - | I went to the office |
| az edāre āmadim | - | We came from the office |

When, however, the idea of *who* is doing an action is to be stressed or contrasted or reinforced in some way, then the subject pronouns are used as well:

| | |
|--|--|
| e.g. u be madrese raft ammā barādaresh dar khune mund/mānd | |
| He/she went to school but his/her brother stayed at home (mundan/māndan = to stay; present stem: mun/mān) | |

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mā az edāre āmadim ammā unhā mundand
We left (came from) the office but they stayed

If the subject is a proper noun, the verb still carries the personal ending:

- | | |
|--|------------------------------------|
| Hasan be madrese raft | - Hassan went to school |
| Maryam o Hasan be madrese raftand | - Mariam and Hassan went to school |

The negative is formed by adding the verbal prefix **na-** to the beginning of the simple past; the negative prefix then carries the stress:

naraftam (I did not go)
nrafti (you did not go)
narundam (I did not drive)
narundi (you did not drive)
naresidam (I did not arrive)

Here are a few more examples of the infinitive and the past stem:

| | | |
|------------------|----------------|-----------|
| gereftan | gereft | to take |
| āmadan | āmad | to come |
| dādan | dād | to give |
| kharidan | kharid | to buy |
| khordan | khord | to eat |
| neshastan | neshast | to sit |
| khundan | khund | to read |
| neveshtan | nevesht | to write |
| shodan | shod | to become |

The most common use of the simple past is to express a completed action in the past. It is also the narrative tense – i.e. the tense used to describe or report on actions which have taken place.

Note also the following use of the simple past for an action which is about to be completed:

- āmadam** – I'm coming (*in answer to 'hurry up', or 'are you coming?'*)

raftim – We're off, we're going

In both the above examples, the simple past is being used in response to questions or commands which imply that the action is overdue and ought already to have taken place. The answer to a straightforward question 'are you coming?' would be in the present tense as in English.

2. *The imperfect*

The imperfect is formed by the addition of the verbal prefix **mi-** to the simple past, with the stress on this prefix:

| | | | |
|------------------|------------------|-------------------|-----------------|
| miraftam | (I was going) | miraftim | (we were going) |
| mirafti | | miraftid | |
| miraft | | miraftand | |
| mirundam | (I was driving) | mirundim | |
| mirundi | | mirundid | |
| mirund | | mirundand | |
| miresidam | (I was arriving) | miresidim | |
| miresidi | | miresidid | |
| miresid | | miresidand | |

The imperfect is used to express continuous, habitual or recurrent actions in the past:

e.g. **pedaram har ruz be edâre miraft**

My father used to go to the office every day

Fâteme har ruz az madrese miâmad

Fateme used to come from school every day

man hamishe be masjed miraftam

I always went to the mosque

Hasan har ruz az edâre miâmad

Hassan came from the office every day

Maryam nun mipokht

Mariam was baking bread

monshi nâme minevesht

The secretary was writing a letter

The imperfect is also used in certain kinds of conditional sentences (See Lesson Ten).

In the imperfect tense, the negative prefix is **ne-** and the stress is transferred to this prefix:

| | |
|-------------------|------------------------|
| nemiraftam | (I was not going) |
| nemirafti | (you were not going) |
| nemirundam | (I was not driving) |
| nemirundi | (you were not driving) |

3. *The past participle*

The past participle consists of the past stem plus an **e** on the end which carries the stress, and this will be transcribed thus: é for the sake of differentiation:

| | | |
|----------------|--------------|---------------|
| raftan | raft | rafté |
| rundan | rund | rundé |
| residan | resid | residé |

It is used in the formation of the compound tenses (perfect and pluperfect) which will be covered in Lesson Five. It is also used adjectivally.

C. *The verb 'to be'*

(a) We have already encountered the use of **ast**, shortened to **-e** or **-st**, meaning 'is' (Lesson One). In fact the verb 'to be' has two forms in Persian. The present tense is always expressed:

(i) by the use of the following personal endings which are added to the preceding word (except in the case of the 3rd person singular where **ast** stands on its own) and can also be called the short form of 'to be'.

| <i>Singular</i> | | <i>Plural</i> | |
|-----------------|----------------|---------------|------------|
| -am | (I am) | -im | (we are) |
| -i | (you are) | -id | (you are) |
| ast/-e | (he/she/it is) | -and | (they are) |

Thus:

| | | | |
|---------------|----------------|----------------|-----------------|
| khub | (good) | khubim | (we are good) |
| khubam | (I am good) | khubid | (you are good) |
| khubi | (you are good) | khuband | (they are good) |

khub ast/-e (he/she/it is good)

If one remembers the basic rule about word order – i.e. subject, object, verb, then it will not be difficult to decide where to put these endings.

Some examples of the use of the short form for 'to be':

| | |
|---------------------------|----------------------------|
| barādaram kuchik-e | - My brother is little |
| dustam mariz-e | - My friend is sick |
| dar bāz-e | - The door is open |
| ketāb ruye miz-e | - The book is on the table |
| nāhār hāzer-e | - Lunch is ready |
| shām hāzer-e | - Supper is ready |
| man tuye hamum-am | - I am in the bath |
| pesarā shēitun-and | - The boys are naughty |

Note, however, the two colloquialisms:

| | |
|-------------------|----------------|
| gorosnam-e | - I am hungry |
| teshnam-e | - I am thirsty |

gorosne means 'hungry' and **teshne** means 'thirsty', therefore the correct form should in fact be **gorosne-am**, **teshne-am**, but these have been contracted to **gorosnam**, **teshnam** and then had the 3rd person singular -e added also.

(ii) by the use of the more emphatic form **hast**, also referred to in Lesson One, which is conjugated as follows (remember, the personal endings do not take the stress):

| | |
|---------------|----------------|
| hastam | hastim |
| hasti | hastid |
| hast | hastand |

The form in (i) above is much more common in colloquial use to express the simple present tense of 'to be', **hast** having the slightly more emphatic meaning already explained, *but hast* etc. is normally used after a word ending in **i**, e.g.:

| | |
|-------------------------|--|
| ingilisi hastid? | - Are you English? |
| khāreji hastid? | - Are you a foreigner? (<i>lit.</i> are you foreign?) |

Both these forms survive in the present tense only, and although the infinitives **astan** or **hastan** are to be found in Persian dictionaries and grammar books, they are no longer fully conjugated.

A plural subject denoting rational beings takes a plural verb, but inanimate objects and irrational beings take the singular:

| | |
|------------------------------------|---------------------------------------|
| e.g. bachchehā injā hastand | - The children are here |
| khāhar o barādaram dar | - My brother and sister are in Tabriz |
| Tabriz-and | Tabriz |
| ketābā injā nist | - The books aren't here |
| ruznāmehā injā-st | - The newspapers are here |
| kafshā hāzer nist | - The shoes aren't ready |

For the negative in both cases the negative of **hast** is used:

| | |
|--------------------------------|-------------------------------|
| nistam (I am not) | nistim (we are not) |
| nisti (you are not) | nistid (you are not) |
| nist (he/she/it is not) | nistand (they are not) |

- (b) All other tenses of the verb 'to be' are expressed by the verb **budan** (bash) which is conjugated as follows:

Preterite/simple past

| | |
|----------------------------|---------------------------|
| budam (I was) | budim (we were) |
| budi (you were) | budid (you were) |
| bud (he/she/it was) | budand (they were) |

As with the preterite of other verbs, the negative prefix is **na-** which is stressed:

nabudam, nabudi, etc.

Imperfect

The forms **mibudam**, **mibudi** etc. are regularly formed but seldom used except in certain kinds of conditional sentences and not at all in colloquial speech. These are literary and only given here for the purpose of recognition should you encounter them.

Present tense

This is formed quite regularly from the present stem (bash),

| | |
|-----------------|------------------|
| mibāsham | mibāshim |
| mibāshi | mibāshid |
| mibāshad | mibāshand |

but it is not normally used to express 'I am', 'you are' etc. It is in fact so rarely used as such that if you ask the average Iranian the

present tense of **budan**, you will probably be told **hastam**, **hasti**, **hast** etc.

■ PHRASES AND EXPRESSIONS

inshāllā/enshā allāh

God willing. A much-used phrase in reference to future time.

māshāllā

lit. what God wills; a much used verbal talisman. It is always said if one has paid someone a compliment, or praised something. It's very much like 'touch wood' only with a religious element. **dast be chub** is also said ('touch wood'), but not as much.

āftāb bud

The sun was shining

bārun gereft

It started to rain

dorost shod

lit. it came right; said of a satisfactory outcome

khub shod/bad shod

It turned out well/badly

kharāb shod

It was spoilt, it went wrong

EXERCISES

A. Read aloud and then translate:

1. otāgham bozorg o tamiz bud
2. dustam az edāre āmad
3. Maryam subune khord
4. manzele dustam dur nabud
5. ingilisi hastid?
6. otobus por bud
7. tāksi khāli bud
8. Hasan har ruz be edāre miraft
9. neshestam o kami ruznāme khundam
10. bā dustesh be hotel raft
11. cherā āmadi?
12. nasime molāyemi mivazid

B. Put into Persian:

1. The plane arrived late
2. My room was large and clean
3. My friend was there
4. We came yesterday
5. The secretary was writing a letter
6. Did you write a letter?
7. Is your daughter's school there?
8. Did you go to his house?

C. Make the sentences in exercise B negative

Lesson Four (darse chahārom)

Note: Passage 1 is a little conversation and to preserve the flow and feeling of the text, the usual colloquial/literary format has not been followed. It is given instead in the vocabulary.

Read aloud:

- 1. kojā miri?
mikhām beram mive bekharam
manam bāhet miām
pas zud bāsh chun ziād vaght nadāram
piāde miri?
bale
- 2. Maryam har ruz be maghāzeye Akbar āghā mire/miravad. dar unjā chāi o shir o kare vo panir mikhare/mikharad. ba'd be nunvāi mire vo nun mikhare. diruz az ghassābi gusht kharid. emruz unjā nemire. mire davākhune barāye dokhtaresh davā mikhare. ba'd be manzelesh mire vo be bachchehāsh/bachchehāyash sobune mide/midahad.

Vocabulary:

| | | | |
|--------------------|----------------------------|---------------------|-----------------|
| bāhet/bā to | with you | mide/midahad | he/she/it gives |
| bāsh | be! <i>(imperative)</i> | mikhām/ | I want |
| be | to | mikhāham | |
| bekharam | that I may buy | mikhare/ | he/she buys |
| beram | that I may go | mikhārad | |
| chāi | tea | miri/miravi | you go |
| chun | because | mire/miravad | he/she goes |
| davā | medicine | mive | fruit |
| davākhune | pharmacy | nadāram | I haven't got |
| dar (prep.) | in | nemire | she doesn't |
| gusht | meat | nunvāi | go |
| ghassābi | butcher's | panir | bakery |
| har | each, every | piāde | cheese |
| kare | butter | shir | on foot |
| kharid | he/she bought | vaght | milk |
| kojā | where? | ziād | time |
| magħāze | shop | zud | a lot |
| manam/man | me too | zud bāsh | early |
| ham | | | be quick |

Note: **bāhet:** colloquial form of **bā** to (with you)

manam: colloquial form of **man ham** (me too, I also)

VERBS II**TENSES FORMED FROM THE PRESENT STEM****1. The present tense**

The present tense is formed by the addition of the verbal prefix **mi-** to the *present stem*, followed by the personal endings which are the same as for the simple past, except for the third person singular which is **-ad**. The endings will therefore be:

| | <i>Singular</i> | <i>Plural</i> |
|-------------|-----------------|---------------|
| 1st person: | -am | -im |
| 2nd person: | -i | -id |
| 3rd person: | -ad | -and |

In regular verbs, if we take the **-dan**, **-tan** or **-idan** off the infinitive, we will be left with the present stem, but as already mentioned in Lesson Three, many verbs have an irregular present stem which is why this should be learnt with each new verb.

The present stem of **raftan** is **rav**, of **rundan**, **run**, of **residan**, **res**, therefore:

mi + rav + am = miravam (I go)
mi + run + am = mirunam (I drive)
mi + res + am = miresam (I arrive)

As with the imperfect, the stress is on the verbal prefix **mi-**.

From **raftan** (**rav**), we will therefore have:

| | | | |
|----------------|------------------|-----------------|-----------|
| miravam | (I go) | miravim | (we go) |
| miravi | (you go) | miravid | (you go) |
| miravad | (he/she/it goes) | miravand | (they go) |

from **rundan** (**run**):

| | | | |
|----------------|--------------------|-----------------|--------------|
| mirunam | (I drive) | mirunim | (we drive) |
| miruni | (you drive) | mirunid | (you drive) |
| mirunad | (he/she/it drives) | mirunand | (they drive) |

from **residan** (**res**):

| | | | |
|----------------|------------|-----------------|-------------|
| miresam | (I arrive) | miresim | (we arrive) |
| miresi | | miresid | |
| miresad | | miresand | |

In speech, the **-ad** ending of the 3rd person singular of all verbs formed from the present stem is shortened to **-e** when the stem ends in a consonant. Therefore:

miresad becomes **mirese** (he/she/it arrives or is arriving)
mirunad becomes **mirune** (he/she drives or is driving)

When the present stem ends in **h**, **v**, or a vowel, however, (a) a **y** is sometimes inserted after the vowel and (b) tenses formed from it are contracted still further. These have to be learned individually as there is no general rule to indicate when this takes place.

(i) **raftan** – present stem: **rav**

miravam, **miravi**, **miravad**, etc become:

| | |
|--------------|--------------|
| miram | mirim |
| miri | mirid |
| mire | miran |

(ii) **āmadan (ā)** – to come

miāyam, **miāi**, **miāyad**, **miāim**, **miāid**, **miāyand**, become

| | |
|-------------|--------------|
| miām | miāim |
| miāy | miāid |
| miād | miān |

(iii) **dādan (deh)** – to give; literary form: **midaham**, **midahi** etc.

(Note the exceptional change of the vowel **e** to **a** when the verb is conjugated)

| | |
|--------------|--------------|
| midam | midim |
| midi | midid |
| mide | midan |

The stress remains on the first syllable.

The negative is formed by adding the prefix **ne-**, which then carries the stress: e.g.

nemiram, **nemiri**, **nemire** etc

The present tense in Persian renders both the simple present and the present continuous in English.

| | |
|-----------------------------|--|
| Hasan miād (miāyad) | – Hassan comes/is coming |
| Maryam mire | – Maryam goes/is going |
| barf miād | – It snows/is snowing |
| Maryam māshin mirune | – Maryam drives a car/is driving |
| monshi nāme minevise | – The secretary writes/is writing a letter |
| bārun nemiād | – It doesn't rain/isn't raining |

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It is also used for an action which began in the past and continues into the present:

panj ruz-e ke dar hotel-am – I have been in the hotel for five days (and am still there)

(Note: **ke** = ‘that’ and will be covered more fully in Lesson Ten)

az diruz tā hālā minevise – He has been writing since yesterday

In colloquial usage, the present is also used for the *future*:

e.g. **fardā bilit mikharam** – I’ll buy a ticket tomorrow

It will always be clear from the context whether or not the future tense is meant.

2. The Subjunctive

The subjunctive is formed from the present stem with the addition of the prefix **be-** and the personal endings. Otherwise it follows the same pattern as the present:

be + present stem + personal endings = subjunctive

e.g. **rundan** – (run):

| | | |
|------------------|--------------------|-----------------|
| berunam | (that I may drive) | berunim |
| beruni | | bernid |
| berune/ad | | berunand |

raftan – (rav):

| | | |
|----------------|-----------------|-----------------|
| beravam | (that I may go) | beravim |
| beravi | | beravid |
| beravad | | beravand |

which will be shortened in speech to:

| | | |
|--------------|--|---------------|
| beram | | berim |
| beri | | berid |
| bere | | berand |

Note that the subjunctive of **budan** (**bāsh**), ‘to be’, is formed from the present stem plus the personal endings but *without* the **be-**:

| | | |
|------------------|--|----------------|
| bāsham | | bāshim |
| bāshi | | bāshid |
| bāshe/-ad | | bāshand |

The present subjunctive is used a great deal in Persian. Here are some of its uses:

- (i) The first and third persons singular and plural are used in questions which are expressed in English by 'shall I/we?' etc.:

| | |
|----------------------------|------------------------------|
| beram <u>khune?</u> | - Shall I go home? |
| berim <u>bāzār?</u> | - Shall we go to the bazaar? |
| berim <u>sheno?</u> | - Shall we go swimming? |
| bere <u>kharid?</u> | - Shall he/she go shopping? |

- (ii) The first person plural is used in the sense of 'let's':

| | |
|---------------------------|--------------------------|
| berim <u>khune</u> | - Let's go home |
| berim <u>bāzār</u> | - Let's go to the bazaar |
| berim <u>sheno</u> | - Let's go swimming |

- (iii) The subjunctive is always used after the verbs:

| | |
|----------------------------------|--------------|
| khāstan (<u>khāh</u>) | - to want |
| tavānestan (<u>tavān</u>) | - to be able |

mikhām māshin berunam – I want to drive a car

mitunam māshin berunam – I can drive a car

In each case both **khāstan** and **tavānestan** and the verb expressing the action agree with each other in person and number, and this usage should be noted as it is quite unlike English:

mikhām (*1st pers. sing. present*) **beram** (*1st pers. sing. subjunctive*)

I want (*1st pers. sing. present*) to go (*infinitive*)

| | |
|---------------------------------|------------------------------|
| mikhām beram bāzār | - I want to go to the bazaar |
| mikhād bere <u>khune</u> | - He wants to go home |
| mikhām beram mive | - I want to go and buy some |
| bekharam | fruit |

In order to say 'I do not want to go', 'I cannot drive' etc, the stressed negative prefix **ne-** is put before the appropriate form of **khāstan** or **tavānestan**:

| | |
|------------------------|----------------------|
| nemikhām beram | - I don't want to go |
| nemitune berune | - He can't drive |

- (iv) The words **bāyad** (must, ought to) and **shāyad** (perhaps, maybe) also take the present subjunctive when referring to the present or future:

| | |
|-------------------------------|---|
| bāyad beram khune | - I must go home |
| bāyad kafsh bekharām | - I must buy some shoes |
| shāyad beram mosāferat | - Perhaps I will go away (on a journey) |
| shāyad manzel bāshe | - Maybe he's at home |

- (v) Whenever the verb **gozāshtan** (**gozār**) which also means 'to put' is used in the sense of 'to permit', 'to allow', the verb following it is in the subjunctive:

(Note that in spoken Persian, the **go** is also dropped from the present stem of **gozāshtan** so that tenses formed from it sound as though the stem were **zār**.)

| | |
|-----------------------|----------------------|
| bezār beram | - Let me go |
| bezār bebinam | - Let me see |
| nemizāram beri | - I won't let you go |

- (vi) The subjunctive is used in a variety of subordinate clauses which will be covered in Lesson Ten.

3. *The imperative*

The imperative singular is formed by adding the prefix **be-** to the present stem:

| | | |
|----------------------|----------------|------------------------|
| rundan (run) | - berun | - drive! |
| residan (res) | - beres | - arrive! (get there!) |

The following exceptions should, however, be noted:

- (a) If the present stem ends in **av**, this becomes **o** in the imperative singular:

shenidan (shenav) → **besheno** → **beshno** (hear!)

- (b) If the imperative singular ends in **o**, the prefix **be-** sometimes becomes **bo-**:

raftan (rav) → **bero** → **boro** (go!)

These cases have to be learned individually.

(c) The verb **budan** does not take **be-**:

budan (bāsh) → **bāsh**

The plural takes the **-id** ending of the second person plural:

berunid beresid berid bāshid

The negative imperative, 'do not . .' is formed by the use of the prefix **na-** instead of **be/bo-**:

| | | |
|---------------|----------|-----------------|
| -narun | - | narunid |
| nares | - | naresid |
| naro | - | narid |
| nabāsh | - | nabāshid |

Apart from the actual numerical plural sense, i.e. for commands to more than one person, the imperative plural is also the more polite form when addressing a single person in the same way as **shomā** (see Lesson Two, Subject Pronouns (b)).

NOUN OF THE AGENT

A noun denoting the person doing the action concerned and therefore called the *noun of the agent* is formed from the present stem of some verbs.

This is done by adding the suffix **-ande** to the present stem. A point to notice here is that the vowel changes that take place in the other spoken forms of such verbs do not usually apply to the noun of the agent.

- e.g. **rāndan** (**rān**) – to drive: **rānande** – driver (*pl.* **rānandehā**)
forukhtan (**forush**) – to sell: **forushande** – salesperson (*pl.* **forushandehā**)
khāndan – (**khān**) – to read, to sing: **khānande** – reader, singer
(*pl.* **khānandehā**)
shenidan – (**shenav**) – to hear: **shenavande** – hearer, listener
(*pl.* **shenavandegān**)

Some common verbs:

| | |
|--|-------------------|
| āmadan (ā) | to come |
| bordan (bar) | to take |
| āvardan (ār) (<i>coll.</i> āvordan) | to bring |
| goftan (gu) | to say |
| budan (bāsh) | to be |
| shodan (shav) | to become |
| kardan (kon) | to do |
| dādan (deh) | to give |
| gereftan (gir) | to take |
| khāndan (khān) (<i>coll.</i> khundan) | to read |
| bastan (band) | to close, to shut |
| neshastan (neshin) | to sit |
| istādan (ist) | to stand, to stop |
| didan (bin) | to see |
| shenidan (sheno) | to hear |
| khordan (khor) | to eat/drink |
| khābidan (khāb) | to sleep |
| nushidan (nush) | to drink |
| dāshtan (dār) | to have |
| zadan (zan) | to hit |

Notes:

1. Strictly speaking, **khordan** means 'to eat', but it is also generally used to mean 'to drink':
- | | | |
|---------------------------|---|---------------|
| e.g. ghazā khordam | - | I ate food |
| āb khordam | - | I drank water |

In fact, the term for 'drinking-water' is **ābe khordan**.

2. **nushidan** is seldom used in colloquial speech, but the noun derived from it **nushābe** is commonly used to refer to non-alcoholic drinks of the bottled fizzy kind which are available in variety and very popular.

Thus in a restaurant or even in a shop one might ask:

nushābe chi dārid? – What do you have in the way of drinks?

or one might be asked:

nushābe chi mikhāid – What drink would you like?

3. The verb **dāshtan** does not take **mi-** or **be-**. Its present tense is:

| <i>singular</i> | <i>plural</i> |
|-----------------------|---------------|
| dāram (I have) | dārim |
| dāri | dārid |
| dāre/ad | dārand |

The imperfect is the same as the simple past:

dāshtam: I had, I was having

The present subjunctive is:

dāshté bāsham
dāshté bāshi etc.

which is also the form of the past subjunctive (see Lesson Five).

The imperative of **dāshtan** is **dāshté bāsh**.

■ PHRASES AND EXPRESSIONS

| | |
|----------------------------|--|
| kojā miri? | Where are you going? |
| kojā mirid? | Where are you going? (<i>polite</i>) |
| bā <u>chi</u> miri? | How are you going? (<i>lit. with what are you going?</i>) |
| bā tāksi miram | I'm going by taxi |
| vāllāh | Honestly, in truth |
| bās<u>he</u> | OK (<i>spoken form of bāshad = let it be, the 3rd person singular of the subjunctive of budan</i>) |
| khodā nakone | God forbid! |
| bejomb | Be quick! hurry up! (<i>from jombidan, to move</i>); get a move on! |

EXERCISES**A. Read aloud then translate:**

1. havā sard-e, barf miād
2. monshi nāme minevise
3. har che zudtar miram
4. mikhām piāde beram mive bekharam
5. Maryam az dāvākhune barāye pesaresh dāvā mikhare
6. mā barāye sobune nun o panir o chāi mikhoram
7. dustam natunest bā mā biād
8. fardā miram edāre
9. dar-o beband

B. Put into Persian:

1. Hassan goes to the office every day
2. She does not go there every day
3. It is raining
4. Are you English?
5. No, I am Iranian. I am not English
6. He wants to come to my house
7. I'll go tomorrow
8. Why did you (*plural*) come?
9. Where is he going?
10. Where are you going tomorrow?

C. Put the following into (a) the present tense; (b) the imperfect; (c) the subjunctive:

1. raftam
2. goftim
3. rundid
4. khordand
5. shod

D. Give the imperative singular of the following:

1. to say
2. to hear
3. to eat
4. to run
5. to come

Lesson Five (darse panjom)

Read aloud:

■ mosāfer be istgāhe otobus resid. az gishe chandtā biiit kharid chun dar Irān bilit o/rā dar otobus nemifrushhand. mardom unhā ro/rā az gishe mikharand. otobus resid. hame savār shodand. dar ba'zi otobusā bilit o be rānande midand, dar ba'zihā ham be shāgerd-shofor. otobus rāh oftād. jā kam bud o chand nafar istādē budand. be istgāhe avval nazdik shodand. ye nafar sedā zad: āghā negah dār. otobus istād. rānande dar o bāz kard. chand nafar piāde shodand, dār basté shod o bāz otobus rāh oftad. rānande be sā'atash negāh kard – kami dir shodé bud.

Vocabulary:

| | | | |
|----------------|-----------------------------------|----------------------|-----------------|
| avval | first | mardom | people |
| bāz (adverb) | again | mosāfer | passenger |
| ba'zi | some | nafar | person |
| basté | closed (<i>past participle</i>) | negah dār | stop! |
| <u>chand</u> | some | nazdik <u>shod</u> | approached |
| <u>chandtā</u> | several | <u>nemifrushand</u> | they don't sell |
| <u>gishe</u> | booth | piāde <u>shodand</u> | they got off |
| ham | also | rānande | driver |
| hame | everyone, all | rāh oftād | set off |
| istgāh | stop | savār <u>shodand</u> | they got on |
| istgāhe otobus | bus stop | sedā zad (zan) | (he) called out |
| istād | stopped | sedā | noise, voice |

Note: **nemifrushand**: the verb is **forukhtan (forush)**; the u is elided in speech in tenses derived from the present stem.
Tenses formed from the past stem behave normally.

New verbs: **savār shodan (shav)**: to get on, to mount
rāh oftādan (oft): to set off, to start up

- nazdik shodan (shav):** to approach, to near
sedā zadan (zan): to call
negah dāshtan (dār): to stop, to hold
piāde shodan (shav): to get off (*a bus etc.*)
bastan (band): to close
istādan (ist): to stand, to stop

USE OF THE PARTICLE RĀ

One of the characteristics of Persian is the use of the particle rā after the word or phrase that is the definite direct object of the verb.

Up to now we have used very simple basic sentence patterns which have tended to express states of being rather than actions:

- | | | |
|----------------------|---|--------------------|
| dar baste ast | - | The door is closed |
| chāi häzer-e | - | The tea is ready |

but if we want to say 'he closed the door', then 'he' is the subject and 'the door' is the definite direct object – the specific thing to which the action is being done – in which case it will be followed by the particle rā.

rā is changed in speech to ro (following a word ending in a vowel sound) and o (following a consonant), though this is not necessarily very consistent, and you may notice such inconsistencies in this book.

- | | | |
|-----------------------|---|----------------------|
| dar o bast | - | He closed the door |
| chāi ro āvord | - | He brought the tea |
| bilit o kharid | - | He bought the ticket |
| ghazā ro khord | - | He ate the food |

If the direct object is a group of words, the rā comes after the group:

- | | | |
|-------------------------------|---|---------------------------------|
| otobuse hotel o didam | - | I saw the hotel bus |
| moāvene vazir o did | - | He saw the deputy minister |
| sedāye radio ro shenid | - | He heard the sound of the radio |

Where a noun to which a pronominal suffix has been added

(**ketābam**, **ketābet**, etc.) is the direct object of the verb, then the **rā** is added after the suffix:

ketābam o gom kardam – I lost my book (**gom kardan**: to lose) and if such a noun is qualified by an adjective, it follows the adjective:

ke^tābe sefidam o gom kardam – I lost my white book

Personal pronouns are definite and therefore take **rā** when they are the direct object of the verb:

man + rā = marā

to + rā = torā etc.

In speech these forms will be:

| | |
|-------------|----------------|
| mano | māro |
| toro | shomāro |
| uno | unāro |

khāharam mano zad – My sister hit me

A direct object can, however, be indefinite, in which case there will be no **rā**:

| | | |
|-------------------------------|---|-----------------------|
| ye bilit <u>kharid</u> | - | He bought a ticket |
| ye ketāb <u>āvord</u> | - | She brought a book |
| ye chāi <u>khord</u> | - | He drank a cup of tea |

the **ye** can also be left out:

| | | |
|----------------------------|---|--------------------|
| bilit <u>kharid</u> | - | He bought a ticket |
| ketāb <u>āvord</u> | - | She brought a book |
| chāi <u>khord</u> | - | He drank some tea |

Note: One does not, however, say **dar bast** to mean 'he closed a door'. In colloquial speech one always says **dar o bast**, as the door is considered to be a definite object in this case. The phrase **dar bast** is used adjectively and is explained at the end of this lesson.

COMPOUND VERBS

Persian has relatively few simple verbs, therefore another feature of the language is the extensive use that is made of compound verbs. These consist of a few common verbs such as 'make', 'do',

'become', etc. coupled with a noun, adjective, adverb, verbal noun or preposition. In each case the verb is conjugated but the qualifying word remains unchanged throughout.

The verbs used most in compounds are:

kardan (kon) – to do, to make, *for transitive verbs*

shodan (shav) – to become, *for intransitive verbs*

e.g.: **bāz** – open

kardan – to do

bāz kardan – to open

dar o bāz kard

– He opened the door

dar bāz shod

– The door opened

bachche man o khaste kard

– The child made me tired

khaste shodam

– I got tired

or, in the present tense:

dar o bāz mikone

– He opens the door

dar bāz mishe

– The door opens

bachche man o khaste mikone

– The child makes me tired

khaste misham

– I get tired

Compound verbs are used as if they were a single verb, i.e. they generally come at the end of the sentence and the separate parts are placed together.

They are conjugated normally, the only difference being in the imperative, where the verb does not take the prefix **be-** so that whereas the imperative of **kardan** used on its own will be **bekon**, in a compound it is **kon**:

dar o bāz kon

– Open the door

Look again at this phrase from the reading passage at the beginning of this lesson:

āghā negah dār (the verb is **negah dāshṭan**)

and note that when **dāshṭan** is being used as a compound verb, its imperative is formed regularly.

The following are some more verbs generally used to form compounds:

| | |
|---|---------------------|
| dāsh̄tan (dār) | to have, to possess |
| dādan (deh/dah) | to give |
| gereftan (gir) | to take, to get |
| zadan (zan) | to hit, to strike |
| khordan (khor) | to eat |
| āmadan (ā) | to come |
| āvardan (ār) (<i>coll.</i> āvordan) | to bring |

Some examples of compound verbs are:

(a) with adjectives:

boland – long, tall, high

boland kardan – to lift (*also* to lengthen)

boland shodan – to get up

khub – good

khub shodan – to get well, to get better

Note that in general the English ‘to get . . .’ will be rendered by a compound verb with **shodan**.

kutā – short

kutā kardan – to shorten

dorost – correct, right, proper

dorost kardan – to make, fix, mend (*a much-used compound verb*)

| | | |
|-----------------------------------|---|---------------------------|
| sandali ro boland kard | – | He picked up the chair |
| az jāsh/jāyash boland shod | – | She got up from her place |
| mariz khub shod | – | The patient got better |
| emtahānam khub shod | – | I did well in my exam |
| dāmanesh o kutā kard | – | She shortened her skirt |
| ghazā ro dorost kard | – | She got the meal |
| takhtekhāb o dorost kard | – | She made the bed |
| māshinesh o dorost kard | – | He fixed the car |

(b) with nouns:

| | | |
|--------------------|---|-----------|
| gush | – | ear |
| gush kardan | – | to listen |
| gush dādan | – | to listen |

| | | |
|-------------------------------------|---|---|
| hammām (<i>coll.</i> hamum) | - | bath |
| hamun kardan | - | to have a bath |
| dush | - | shower |
| dush gereftan | - | to have a shower |
| farār kardan | - | to escape (<i>see also dar raftan in section (c)</i>) |
| dast | - | hand |
| dast dādan | - | to shake hands |
| zamin | - | ground, land, earth (<i>not soil which is khāk</i>) |
| zamin khordan | - | to fall down (<i>lit. to eat the ground</i>) |
| be akhbār gush kard | - | She listened to the news |
| bā dustesh dast dād | - | He shook hands with his friend |
| bachche zamin khord | - | The child fell down |

(c) with prepositions:

| | | |
|-----------------------------|---|---|
| bar (on, up, off) | - | |
| bar dāshṭan | - | to remove, to pick up, to take |
| bar gashtan | - | to return, to come/go back |
| ketāb o bar dāshṭ | - | She picked up the book |
| fardā bar migardam | - | I'll come back tomorrow |
| dar (in) | - | |
| dar āvordan | - | to take off, to take out |
| dar raftan | - | to escape (<i>more colloquial than farār kardan</i>), to get away, to go off (<i>guns etc.</i>), to snap (<i>elastic</i>), to ladder (<i>stockings</i>) |
| dar kardan | - | to let off (<i>a gun etc.</i>) |
| lebāsesh o dar āvord | - | She took off her dress |
| gorbe dar raft | - | The cat got away |
| jurābam dar raft | - | I laddered my stocking (<i>lit. my stocking ran away</i>) |

(d) with prepositional phrases:

| | |
|-----------------------|---|
| az bēin raftan | - to cease to exist |
| az dast dādan | - to lose (<i>a person through death, a contract, a job, etc.</i> ; to lose things <i>is another compound gom kardan</i> ; to get lost <i>is gom shodan</i>) |

COMPOUND TENSES

The compound tenses of single verbs are the perfect, the pluperfect, the future, the past subjunctive and the passive. They are formed with the use of the verbs **budan** (bāsh) 'to be', **khāstan** (khāh) 'to want' and **shodan** (shav) 'to become', which therefore act as auxiliary verbs.

1. The Perfect

This is formed from the past participle with the addition of the short forms of the verb 'to be':

| | |
|-----|------|
| -am | -im |
| -i | -id |
| ast | -and |

The past participle consists of the past stem with an accented e sound (transcribed é) on the end: **raftan** – **raft** – **rafté**.

The forms of the perfect tense are:

| | |
|---------------------------------|----------------------------------|
| rafté-am (I have gone) | rafté-im (we have gone) |
| rafté-i | rafté-id |
| rafté ast | rafté-and |
| rāndé-am (I have driven) | rāndé-im (we have driven) |
| rāndé-i | rāndé-id |
| rāndé ast | rāndé-and |

The perfect tense is generally contracted in speech so that it sounds very much like the simple past, except that the stress is now on the last syllable and not the first:

| | |
|-----------------|-----------------|
| raft-am | raft-im |
| raft-i | raft-id |
| raft ast | raft-and |
| rānd-am | rānd-im |
| rānd-id | rānd-id |
| rānd ast | rānd-and |

In the third person singular, it is also quite common in speech to use the past participle on its own when in fact the perfect is meant:-

| | | |
|---------------------|---|------------------|
| otobus rafté | - | The bus has gone |
|---------------------|---|------------------|

The negative prefix is **na-**, which then carries the stress:

| | | |
|----------------------|---|---------------------|
| otobus nrafté | - | The bus hasn't gone |
|----------------------|---|---------------------|

The perfect tense is quite common in colloquial Persian. It usually refers to actions which have recently been completed or which started in the past but which haven't yet been completed:

| | | |
|-----------------------------|---|---------------------------|
| ketāb o āvordé-am | - | I have brought the book |
| ruznāme rā khundé-am | - | I have read the newspaper |
| tāksi āmadé ast | - | The taxi has come |
| Maryam khābidé ast | - | Mariam is sleeping |

2. The Pluperfect

The pluperfect is formed from the past participle, which does not change, and the simple past of **budan**:

| | |
|---------------------------------|----------------------------------|
| rafté budam (I had gone) | rafté budim (we had gone) |
| rafté budi | rafté budid |
| rafté bud | rafté budand |

The use of the pluperfect in Persian is much the same as in English, except that it is also used as a descriptive tense in the past: **istādē bud** = was standing, stood.

3. The Future

The future tense is formed by using the present tense of the verb **khāstan** (**khāh**) 'to want', minus the usual verbal prefix **mi-**, followed by the past stem of the verb:

khāham raft (I will go)
khāhi raft
khāhad raft

khāhim raft (we will go)
khāhid raft
khāhand raft

The future proper is used in formal speech (radio and television news or announcements, for example) but in colloquial speech the present tense is used instead, as already indicated in Lesson Four.

Note that whenever khāstan is used in its own sense and not as an auxiliary, it behaves quite normally in the present tense:

| | | |
|----------------------------------|---|-------------------|
| <u>chāi</u> <u>mikham</u> | - | I want some tea |
| <u>mikham</u> beram <u>khune</u> | - | I want to go home |

4. The Past Subjunctive

The past subjunctive is formed by using the past participle followed by the present subjunctive of the verb *budan*:

| | |
|--|-----------------------------|
| <u>rafté</u> <u>bāsham</u> (I may have gone) | <u>rafté</u> <u>bāshim</u> |
| <u>rafté</u> <u>bāshi</u> | <u>rafté</u> <u>bāshid</u> |
| <u>rafté</u> <u>bāshe/bāshad</u> | <u>rafté</u> <u>bāshand</u> |

The past subjunctive is used:

(a) after bāyad and shāyad when they refer to the past:

| | | |
|--|---|--------------------------|
| <u>bāyad</u> <u>rafté</u> <u>bāshe</u> | - | He must have gone |
| <u>shāyad</u> in o didé <u>bāshi</u> | - | Perhaps you've seen this |

(b) to express doubt about something in the past:

mitarsam gom shodé bāshe - I'm afraid it may have got lost

(c) as the present subjunctive of dāshṭan (see Lesson Four).

5. The Passive

The passive is formed by using the past participle followed by the appropriate tense of the verb shodan (*shav*) 'to become':

e.g. from koshtan (*kosh*) to kill:

| | |
|-----------------------------|------------------------|
| <u>koshté</u> <u>shod</u> | he/she/it was killed |
| <u>koshté</u> <u>misham</u> | I shall be killed etc. |

Use of the passive is very restricted in Persian and it is not used if the active can be used instead.

■ PHRASES AND EXPRESSIONS

dar bast

Exclusive – *in relation to the hire of cars, taxis or even buses; if they are **dar bast** it means no one other than the person hiring them (or members of their party) will use them.* The phrase is relevant because ordinary taxis, for example, are by no means **dar bast**. They pick up several passengers as they go, depending on whether their destinations fit the route the taxi happens to be taking.

befarmāid

lit. the imperative of farmudan ‘to command’. This is a very common word, used

1. *when giving or showing someone something to mean ‘here you are’*
2. *in the sense of ‘after you’*
3. *in the sense of ‘come in’*
4. *by people serving the public in shops, offices etc. to mean ‘what can I do for you?’*

khāhesh mikonam

*Please, when asking someone to do something (from **khāhesh kardan** ‘to request politely’, ‘to ask a favour’). **khāhesh mikonam** can be used at the beginning or at the end of a sentence or phrase e.g. **khāhesh mikonam dar rā bāz konid** = please open the door.*

begu bebinam

*Tell me, . . . e.g. **begu bebinam emruz kojā mirim** tell me, where are we going today*

begid bebinam*polite form of begu bebinam*

■ Some useful commands:

| | |
|----------------------------|---|
| bar gard/bar gardid | - Come back! (<i>familiar/polite</i>) |
| boro/berid | - Go! (<i>familiar/polite</i>) |
| bāz kon/bāz konid | - Open! |
| dar o beband | - Shut the door! |
| dar o bebandid | - Shut the door! (<i>polite</i>) |
| beshin/beshinid | - Sit down! (<i>familiar/polite</i>) |
| boland <u>sho</u> | - Get up!, Stand up! |
| boland <u>shid</u> | - Get up!, Stand up! (<i>polite</i>) |

EXERCISES**A. Read aloud and translate:**

1. rānande dar o bāz kard
2. pesaram dar o bast
3. ketāb o āvord
4. bilite otobus o az gishe kharid
5. pesare shēitun kheili zamin mikhore
6. be hotel raftam o hamum kardam
7. havā kheili sard shodé vo har ruz bārun miād
8. lebāsam o dar āvordam
9. dar o bāz kon. nazdike āb naro. panjere ro beband
10. dir residam o otobus rafté bud

B. Put into Persian:

1. He closed the door; she brought the tea; they ate the food
2. He bought a newspaper; she drank a cup of tea; we had some food (*i.e. we ate*)
3. They saw the hotel bus
4. We saw the deputy minister
5. My friend opened the door. He said: "Come in"
6. Someone called out: 'Stop'
7. Do not open the door
8. Please close the window
9. The bus has gone
10. Has the taxi come?

SUMMARY OF VERB ENDINGS

| | | | |
|-----------------------------|------------------------------------|----------------------------------|---------|
| PRESENT: | <i>mi-</i> + <i>present stem</i> + | -am | -im |
| | | -i | -id |
| | | -ad | -and |
| IMPERFECT: | <i>mi-</i> + <i>past stem</i> + | -am | -im |
| | | -i | -id |
| | | - | -and |
| PRETERITE: | <i>past stem</i> + | -am | -im |
| | | -i | -id |
| | | - | -and |
| PERFECT: | <i>past participle</i> + | -am | -im |
| | | -i | -id |
| | | ast | -and |
| PLUPERFECT: | <i>past participle</i> + | budam | budim |
| | | budi | budid |
| | | bud | budand |
| FUTURE | | | |
| PROPER: | <u>khāham</u> | <u>khāhim</u> + <i>past stem</i> | |
| | <u>khāhi</u> | <u>khāhid</u> | |
| | <u>khāhad</u> | <u>khāhand</u> | |
| PRESENT | | | |
| SUBJUNCTIVE: | <i>be</i> + <i>present stem</i> + | -am | -im |
| | | -i | -id |
| | | -ad | -and |
| PAST | | | |
| SUBJUNCTIVE: | <i>past participle</i> + | bāsham | bāshim |
| | | bāshi | bāshid |
| | | bāshad | bāshand |
| IMPERATIVE: | <i>be/bo</i> + <i>present stem</i> | | |
| NEGATIVE IMPERATIVE: | <i>na-</i> + <i>present stem</i> | | |

The **-ad** of the 3rd person singular present and subjunctive is shortened to **-e** in speech.

Lesson Six

(darse shishom)

Read aloud:

■ pāyetakhte Irān Tehrān-e. Tehrān shahre bozorgi-e va taghriban noh meliun nafar jam'iyat dāre. bishtare unhā dar ghesmathāye jonubiye shahr zendegi mikonand. bishtare edārehā dar ghesmathāye markaziye shahr-and. esme ghesmate shomāliye shāhr Shemrun-e. Shemrun dar dāmaneye kuhāye Alborz-e. bishtare khune-hāye bozorge Tehrān dar Shemrun-and chun havāyeunjā dar tābestun khonaktar az ghesmathāye digeye shahr-e. asrhāye tābestun mardom ba'd az kāreshun barāye gardesh o tafrīh o este-fade az havāye behtar be mēidānhā vo pārkhāye Shemrun mirand o gardesh mikonand. bishtar bā māshīne shakhsī mirand, gar che bā otobus o tāksi ham mishe raft. havāye Tehrān dar tābestun khēli garm va dar zemestun khēli sard-e. bārun kamtar az Engelestān mibāre. dar zemestān gāhi barf ziād mibāre. dar jonube Tehrān, dar shahre ghadimiye Rey, pālāyeshgāhe Tehrān va chand karkhuneye dige gharār gerefté. dāneshgāhe Tehrān dar vasate shahr-e. har hafte mardom barāye namāze jom'e beunjā mirand.

Vocabulary:

| | | | | |
|----------------|--------------------------------------|-----------|---------|-----------------|
| asrhā | evenings | gharār | gerefté | is situated |
| bārun | rain | ghesmathā | | parts, sections |
| bāridan (bār) | to fall (<i>of rain, snow etc</i>) | jam'iyat | | population |
| dāneshgāh | university | jonub | | south |
| dāmane | foothills | kār | | work |
| dige/digar | other | kārkhune | | factory |
| Engelestān | England | kuhā | | mountains |
| esm | name | khonak | | cool |
| gāhi | sometimes | markazi | | central |
| gardesh | outing | meliun | | million |
| gar <u>che</u> | although | mibāre | | it falls |
| ghadimi | old | nafar | | persons |
| | | namāz | | prayers |

| | | | |
|--------------------|----------|--------------------|---------------|
| noh | nine | tafrīh | recreation |
| pālāyeshgāh | refinery | taghribān | approximately |
| pāyetakht | capital | vasat(e) | middle (of) |
| shahsī | personal | zemestun/ān | winter |
| shomāli | northern | zendegi | they live |
| tābestun/ān | summer | mikonand | |

Notes: **mishe raft**: one can go; in addition to ‘become’, the verb **shodan** also has the meaning of ‘it is possible’, and is used in this kind of impersonal construction.

namāz: the name for the prayers which every practising Moslem must say five times a day. It is one of the most important of the practical religious duties – others are fasting, almsgiving and pilgrimage. On Fridays it is customary for the noon prayers to be said in congregation in the mosque. The word for ordinary prayer is **do’ā**, the verb is **do’ā kardan (kon)**

ADVERBS AND ADVERBIAL EXPRESSIONS

Adverbs or adverbial expressions of time usually come before those of manner and place. If a sentence contains all three, then the order will be: time, manner, place e.g.:

har ruz bā tāksi be edāre miram – I go to the office by taxi every day

1. Most adjectives are used as adverbs in Persian without any change:

| | |
|-------------------------------|-----------------------|
| dir āmad | – He came late |
| zud raft | – She went/left early |
| khub mikhune | – She reads well |
| bad mirune | – He drives badly |
| rāst boro | – Go straight on |
| dorost beshin/beneshin | – Sit properly |

2. Many nouns of time and place are also used adverbially:

| | |
|-------------------------------|--|
| sob dars mikhune | - He studies in the morning |
| shab kār mikone | - He works at night |
| ruz mikhābe | - He sleeps during the day |
| asr bārun āmad | - It rained in the evening |
| zohr namāz mikhune | - She says her prayers at noon |
| ghorub āb pāchi mikone | - He does the watering at dusk |
| sahar pā mishe | - She gets up at dawn (<i>pā shodan</i>) |
| ketāb o bezar injā | - Put the book here |
| unjā naraftam | - I didn't go there |
| az pelle bālā raft | - He went up the steps |

It is also very common in speech for these nouns to be put in the plural when being used adverbially:

| | |
|-----------------------------|--------------------------------------|
| sobā ruznāme mikhune | - He reads the paper in the mornings |
| shabā ketāb mikhunam | - I read books at night |
| asrā kelās mire | - He goes to classes in the evenings |

3. Other adverbs of time and manner are:

(a) Time:

| | |
|------------------------|----------------------------|
| emruz | - today |
| diruz | - yesterday |
| pariruz | - the day before yesterday |
| dishab | - last night |
| fardā | - tomorrow |
| pasfardā | - the day after tomorrow |
| hamishe | - always |
| hālā | - now |
| māhyune | - monthly |
| emsāl | - this year |
| pārsāl | - last year |
| hanuz | - still |
| hanuz . . . na- | - not yet |
| hichvaght | - never |
| har gez | - never |
| al'ān | - right now; just |

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| | | |
|---------------------------------------|---|--|
| tā hālā | - | up to now; yet |
| bārhā | - | often, many times |
| gāhi | - | sometimes |
| yek dafe | - | suddenly (<i>lit.</i> one time, one) |
| emruz miram <u>khuneye</u> | - | I'm going to my friend's house today |
| dustam | - | The shop was shut yesterday |
| diruz <u>magħāze</u> baste bud | - | I went to the bazaar the day before yesterday |
| pariruz raftam bāzār | - | I went to bed late last night |
| fishab dir <u>khābidam</u> | - | I'll get up early tomorrow |
| fardā zud boland <u>misham</u> | - | I'll go to the hairdressers the day after tomorrow |
| pasfardā miram salmuni | - | He's always reading |
| hamishe ketāb mikhune | - | He always goes to the mosque |
| hamishe mire masjed | - | I've no time now |
| hālā vagħt nadāram | - | 'Daneshmand' appears monthly |
| majaleye Dāneshmand | - | It rained a lot this year |
| māhyune dar miād | - | Fruit was plentiful last year |
| emsāl bārun ziād umad | - | It's still snowing |
| pārsāl mive farāvun bud | - | My friend hasn't come yet |
| hanuz barf miād | - | Hasn't your friend come yet? |
| dustam hanuz nayāmade | - | He had never been on a plane |
| dustet hanuz nayāmade? | - | |
| hichvagħt havāpēimā savār | - | |
| nashodé bud | - | |
| har gez torā farāmush | - | I'll never forget you |
| nemikonam | - | |
| al'ān miām | - | I'm coming right now |
| al'ān telefon kard | - | She just telephoned |
| tā hālā <u>khub</u> kār kardé | - | It has worked well up to now |
| tā hālā telefon nakardé | - | She hasn't telephoned yet |
| bārhā be manzele man āmadé | - | He had come to my house many times |
| bud | - | |
| gāhi u rā mibinam | - | I see him sometimes |
| yek dafe tārik <u>shod</u> | - | It suddenly went dark |

Note: 'often' is frequently rendered in colloquial speech by **khēili** ('very') which is like the English use of 'a lot':

khēili be manzele man āmadé – He has come to my house a lot

(b) *Manner:*

| | | |
|--------------------------|---|------------------------------|
| āheste | - | slowly |
| yavāsh | - | slowly |
| tond | - | fast |
| albatte | - | certainly |
| tanhā | - | alone |
| bā ham | - | together |
| intowr | - | thus, in this way, like this |
| untowr | - | like that |
| <u>chetowr</u> | - | how |
| tond naro | - | Don't go fast |
| yavāsh boro | - | Go slowly |
| āheste berānid | - | Drive slowly |
| tanhā birun naro | - | Don't go out alone |
| biā bā ham berim gardesh | - | Let's go somewhere together |
| untowr nist | - | It's not like that |

4. Some adverbs are derived from Arabic and usually end in -an:

| | | |
|----------------------------|---|---|
| aghallan | - | at least |
| ghablan | - | formerly |
| movaghattan | - | temporarily |
| taghriban | - | approximately |
| fe'lan | - | for the time being, for the moment |
| masalan | - | for example |
| aslan | - | at all |
| belakhare | - | at last, finally |
| aghallan sadtā māshin tuye | - | There were at least a hundred cars in the queue |
| saf bud | - | |
| injā ghablan madrese bud | - | This [place] was formerly a school |
| edāreye bargh fyuzemun o | - | The electricity board |
| movaghattan dorost kard | - | temporarily mended our fuse |
| taghriban panjāh nafar | - | There were about fifty people there |
| āmadé budan | - | |
| fe'lan nemitunam biām | - | I can't come for the moment |

PREPOSITIONS

There are two groups of prepositions used in Persian, those without the *ezāfe* and those which are connected to the noun by means of the *ezāfe*. Some of these have already been used in the reading passages at the beginning of the lessons.

Prepositions always come before the noun to which they refer.

Prepositions without the *ezāfe* are:

| | |
|---------------|------------------------------|
| az | - from |
| bā | - with |
| barāye | - for |
| be | - to |
| bi | - without |
| tā | - up to, to, as far as |
| joz | - except |
| dar | - in |
| bar | - on (<i>in compounds</i>) |

az

az has a wide variety of meanings:

In Lesson Two we saw its use to express 'than' in comparisons:

**mâshîne man az mâshîne
to bozorgtare**

- My car is bigger than
yours

The most common meaning of **az**, however, is 'from':

e.g.:

az dustam nâmé dâshtam

- I had a letter from
my friend

az hotel telefon mikonam

- I am phoning from
the hotel

mive ro az bâzâr kharidam

- I bought the fruit
from the bazaar

**az Tehrân tâ Tabriz sheshsad
kilometr-e**

- It is six hundred
kilometres from
Tehran to Tabriz

kilide otâgh o az man gereft

- He took the key of
the room from me

az kojā āmadé-id?

- Where have you come from?

az can also mean 'through/in':

az dar āmad

- He/she came through/in the door

az dar vāred shod

- He/she entered through the door

or 'of':

kami az in bokhor – Have some of this

bā: with

dastam o bā ab o sābun shostam

- I washed my hands with soap and water

Maryam bā khāharesh raft madrese

- Mariam went to school with her sister

bā dustam raftam mehmuni

- I went to a party with my friend

bā ham ghazā kbordim

- We ate together

bā mo'āvène vazir sohbat kardam
(sohbat kardan – to speak)

- I spoke to the deputy minister

barāye: for

loftan barāye man yek chāi biārid

- Please bring me a cup of tea

kār kardan barāye man sakht-e

- Work is difficult for me

barāye chi āmadi?

- What did you come for?

be: to

be man telefon kon

- Telephone me

ketāb o behesh dād

- He gave him the book

be Irān umad

- He/she came to Iran (umad/āmad: both forms are used)

behem negā kard/be man negā kard

- He/she looked at me

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Note that in colloquial speech the forms **be man**, **be to**, **be u** etc., become shortened as follows:

| | | | |
|-----------------------|------------|-----------------|---------|
| behem | to me | behemān | to us |
| behet | to you | behetān | to you |
| behesh<u>h</u> | to him/her | beheshān | to them |

bi: without

bi is most often used almost as a prefix, rather on the lines of the English suffix *-less*:

tavajjoh – care

bi tavajjoh – careless

kār – work

bikār – without work, *also*, having nothing to do

adab, tarbiat – politeness

bi adab – rude

bi tarbiat – rude

man ghazāye bi namak mikhoram – I eat unsalted food

tā: as far as, up to, to

az manzel tā edāre piāde raft – He walked from the house to the office

joz: except

joz fardā har ruz āzād hastam – I am free every day except tomorrow

dar: in

mo'allem dar kelās bud – The teacher was in the classroom

dar is more generally formal except in certain expressions (see phrases and expressions at the end of this lesson). In colloquial speech **tu** (or **tuye**, with the *ezāfe*) is much more widely used to render 'in':

- | | |
|-------------------------------------|----------------------------------|
| biā tu | - Come in |
| befarmāid tu | - Come in (<i>more polite</i>) |
| nāme ro tuye kifam gozāshtam | - I put the letter in my bag |

Prepositions which take the *ezāfe* and which are derived from adverbs and nouns are:

- | | |
|---------------------------------|---|
| bedune: without | - bedune hejāb birun naro |
| birune: outside | - birune shahr kārkhune ziād-e |
| tuye: inside, in | - tuye otāgh kheili garm bud |
| pāine: below | - pāine pellehā istādē bud |
| balāye: above; up | - pesar balāye derakht bud |
| dombāle: behind, after | - dombāle man biā |
| poshte: behind | - poshte miz neshasté bud |
| jeloye: in front of | - jeloye man bāzesh kard |
| pishe: with | - tamāme ruz pishe man bud |
| dame: on the edge of, at | - dame dar montazeret misham |
| zire: under | - kafshā ro zire takht gozāshtam |
| ruye: on | - zarfe mive ruye miz-e |
| nazdike: near | - Karaj nazdike Tehrān-e |
| pahluye: beside | - dustam pahluye man neshasté bud |
| kenāre: beside | - kenāre rudkhune ghadam zadim |

Vocabulary:

hejāb: prescribed Islamic covering for women

pellehā: steps

montazer shodan: to wait for

zarf: dish

rudkhune: river

ghadam zadan: to stroll

■ PHRASES AND EXPRESSIONS

magar, coll. **mage**

preposition, literally meaning except

mage nagoftam naro

Didn't I tell you not to go?

mage nayumad

Didn't he come?

mage nabud

Wasn't it/he/she there?, wasn't it so?

mage kāret tamum nashod

Wasn't your work finished?

dar havāye āzād

In the open air

dar ham bar ham

Muddled, all mixed up together

az bas ke

So much so that

az sob tā shab

From morn till night

kame kam

At the very least

dar har hāl

In any case, at all events

be har hāl

In any case, anyway

har towr shodé

Come what may

azesh badam umad

I took a dislike to him

cherā

Yes (*in answer to a negative question*)

EXERCISES

A. Read aloud and translate

- man o dustam pariruz raftim sinemā
- fardā biā bā ham berim kharid
- dishab cherā unghadr dir āmadi?
- taghriban bist daghighe sabr kardam ammā otobus nayāmad
- pedaram hanuz az mosāferat bar nagashté
- cherā bā ham naraftid
- edāram nazdike bāzār-e
- sāle dige miram dāneshgāh
- pārsāl bā māshin be Torkiyye raftim
- otobuse shahr sob o asr az jeloye khuneye mā rad mishe
- āghā, kafshe mano nadidid?
cherā – zire takhtetun-e
- begu bebinam, joz to kese digei ham umadé bud?

B. Put into Persian:

1. The glass was on the table
2. The child went slowly up the stairs
3. I finished my work yesterday
4. We went to Paris last year
5. My friend drives well
6. My daughter came home late
7. The train travels very fast (*use raftan*)
8. Put your bag here
9. How did you come?
10. They flew to London last year (*say 'went by plane'*)

C. Fill in the blanks:

1. _____ man biā
2. nāme ro _____ vazir bede
3. ketāb o _____ unjā nakharidam
4. pedaram _____ man kafsh kharid
5. _____ kojā āmadi?
6. māshin o _____ gārāzh gozāshtam
7. _____ dustam telefon kardam

Lesson Seven (darse haftom)

Read aloud:

■ Irān keshvare bozorgiy-e. hodude yek melyun o sheshsad o si hezār kilometre morabba' masāhat dāre vo bishtar az panjāh melyun nafar ham jam'iyyat. taghriban yek panjome unhā dar Tehrān zendegi mikonand. shahrhāye bozorge dige Mashhad, Tabriz, Esfahān, Shirāz o Ahvāz hastand. inhā har kudum az hamdige khēili dur-and. masalan az Tehrān tā Tabriz yā Esfahān sheshsad kilometr rāh-e. dar shomāle Irān daryāye Khezer gharār gerefté va dar jonub Khālīje Fārs. chand reshte kuhe bozorg ham az sharq

be gharb va az shomāl be jonub keshidé shodé. meghdāre ziādi az ghesmathāye markazi va sharghiye Irān kavir-e vā zendegi dar unjā khēili sakht-e. faghat mantagheye sāheliye Daryāye Khezer bārandegiye kāfi dāre va havāye martube unjā barāye keshte berenj o chāi monāseb-e.

Vocabulary:

| | | | |
|-----------------------|------------------|-------------------|--------------------------------------|
| bārandegi | rainfall | mantaghe | region |
| berenj | rice | markazi | central |
| daryā | sea | martub | moist |
| daryāye | the Caspian | masāhat | area (<i>in terms of quantity</i>) |
| Khezer | sea | | |
| dur | far | masalan | for example |
| faghat | only | melyun | million |
| gharb | west | metr | metre |
| gharār gerefté | is situated | monāseb | suitable |
| ghesmat | section | morabbā' | square (<i>area</i>) |
| hamdige | each other | panjāh | fifty |
| hezār | thousand | rāh | way, road |
| hodude | about | reshte | range |
| jam'iyyat | population | sāheli | coastal |
| jonub | south | shargh | east |
| kāfi | sufficient | sheshsad | six hundred |
| kavir | salt desert | shomāl | north |
| keshvar | country | yek panjom | a fifth |
| keshidé shodé | are stretched | zendegi | life |
| kesht | cultivation | zendegi | they live |
| kilometr | kilometer | | |
| khālij | gulf | mikonand | |
| khālige Fārs | the Persian Gulf | | |

NUMBERS

Unlike the script which is written from right to left, numbers are written from left to right as in English (See Appendix).

1. *The cardinal numbers are:*

| | | | |
|---|------|---|--------------------|
| 0 | sefr | 3 | se |
| 1 | yek | 4 | <u>chār/chahār</u> |
| 2 | do | 5 | panj |

| | | | |
|----|--------------------------|------|--|
| 6 | <u>shish</u> | 30 | si |
| 7 | haft | 40 | <u>chel/chehel</u> |
| 8 | <u>hasht</u> | 50 | panjāh |
| 9 | noh | 60 | shast |
| 10 | dah | 70 | haftād |
| 11 | yāzdah | 80 | hashtād |
| 12 | davāz dah | 90 | navad |
| 13 | sizdah | 100 | sad (<i>a hundred</i>) yek sad (<i>one hundred</i>) |
| 14 | <u>chārdah/chahārdah</u> | 101 | sad-o-yek |
| 15 | punz dah | 102 | sad-o-do |
| 16 | <u>shunz dah</u> | 121 | sad-o-bist-o-yek etc |
| 17 | hivdah | 200 | divist |
| 18 | <u>hizhdah</u> | 300 | sisad |
| 19 | nuzdah | 400 | <u>chārsad/chahārsad</u> |
| 20 | bist | 500 | punsad etc. |
| 21 | bist-o-yek | 1000 | hezār |
| 22 | bist-o-do | | |
| 23 | bist-o-se | | 1,000,000 melyun |
| 24 | bist-o- <u>chār</u> etc. | | |

Note: The final **h** after the vowel (as in **noh**, **dah**, **yāzdah**, etc. is hardly pronounced at all, but it has been written in to avoid confusion when forming the ordinal numbers where it *is* pronounced (see paragraph 2).

- (a) When speaking of things, the word **dune/dāne** (*lit. grain, seed*) is often used as an itemiser: *ye dune ketāb kharidam*. For people, **nafar** (*person*) is used: *ye nafar āmad*.
- (b) When speaking of numbers of things (i.e. more than one), the suffix **-tā** is added to the cardinal number and the noun remains in the singular:

Hasan behesh dotā ketāb dad – Hasan gave him two books
setā chamedun dāram – I have three suitcases

BUT for people and time (hours, days, months, years etc) the number stands alone:

| | |
|-------------------------------|-----------------------------------|
| man do ruz unjā mundam | – I stayed there for two days |
| emshab panj nafar | – I have five guests this evening |
| mehmūn dāram | |

barādaram se sāl dar
engelestān bud
Hasan panj sā'at dar
khuneye Akbar mund

- My brother was in England
for three years
- Hassan stayed at Akbar's
house for five hours

(c) chandtā/chand – how many?/how much?

In the same way, when asking 'how many?' (things), the question is asked using chandtā:

chandtā ketāb dāri? – panjtā
Maryam chandtā ketāb dāre? – shishtā
chandtā nun kharidi? – setā

For people and time, the same distinction applies as in (b) above:

chand nafar umadand? – shish nafar
chand sā'at rāh dārim? – haft sā'at
chand ruz kár dāri? – se ruz
chand sāl unjā budi? – panj sāl

(d) The expression 'how old are you?' which would, strictly speaking, be chand sāl dāri/dārid? – how many years do you have? – is always rendered colloquially as:

chand sālet-e (i.e. chand sālat ast)
chand sāletun-e (chand sāletān ast)

pesaretun chand sālesh-e? – How old is your son?

(e) chand is also used for 'how much?' when asking the price of something:

| | | |
|-------------------------------|---|--|
| <u>in ketāb chand-e?</u> | - | How much is this book? |
| <u>bilate otobus chand-e?</u> | - | How much are bus tickets? |
| <u>khiār yeki chand-e?</u> | - | How much are cucumbers each? (<i>for things sold singly</i>) |
| <u>gusht kiloi chand-e?</u> | - | How much is meat per kilo? |

One can also just name the object, followed by chand-e:

| | | |
|---------------------------|---|---|
| <u>taksi chand-e?</u> | - | How much are taxis? (i.e. <i>the fare</i>) |
| <u>portaghāl chand-e?</u> | - | How much are oranges? |
| <u>daftar chand-e?</u> | - | How much are exercise books? |

in chand-e? — How much is this?

(f) The same expression is used for asking the time:

sā'at chand-e? — What is the time? (See also Lesson 8)

but remember, chand sā'at? — how many hours? in (c) above.

2. The ordinal numbers are:

avval — first. This is an Arabic word and is always used to mean 'first', not **yekom** as would be expected, e.g. **ruze avval** — the first day. **yekom** is used in compound numbers, such as 'twenty-first' — **bist-o-yekom**.

dovvom (coll. = **doyyom**) — second

sevvom (coll. = **seyyom**) — third

chahārom (coll. **chārom**) — fourth

panjom etc., the remaining ordinal numbers being formed by the addition of **-om** to the cardinal number. Where the cardinal number is a group of numbers e.g. **bist-o-yek**, the last number takes the **-om**: **bist-o-yekom**, **sad-o-bist-o-dovvom** etc.

3. Fractions

Mathematical fractions are expressed by the use of the cardinal number followed by the ordinal:

yen dovvom — $\frac{1}{2}$

yen sevvom — $\frac{1}{3}$

yen chārom — $\frac{1}{4}$

se panjom — $\frac{3}{5}$

haft dāvāzdahom — $\frac{7}{12}$

The Arabic forms **nesf** (and its Persian equivalent **nim**), **sols** and **rob'** are also commonly used for 'half', 'third' and 'quarter' respectively.

(a) **nesf** and **nim**: both mean 'half', but are not necessarily interchangeable:

(i) **nesf**: when used as a noun, **nesf** always takes the *ezāfe*:

nesfe shab — the middle of the night, midnight

| | | |
|---|---|---|
| nesfe ruz | - | half-day (<i>but not midday, which is zohr</i>) |
| nesfe pulesh | - | half of his money |
| nesfe ketāb | - | half the book |
| nesfe kāram o tamum kardam | - | I finished half of my work |

(ii) **nim:** is usually used in expressions of quantity or measurement:

| | | |
|------------------|---|-------------------------------------|
| nim kilo | - | half a kilo |
| nim sā'at | - | half an hour |
| nim nomre | - | half a mark (<i>or shoe size</i>) |
| nim metr | - | half a metre |

also 'one and a half', 'two and a half', etc. always use **nim:**

| | | |
|--------------------------|---|------------------------|
| yek o nim | - | one and a half |
| bist o panj o nim | - | twenty-five and a half |

(b) **sols**, 'a third', is much less commonly used in colloquial speech where it is preferable to say **yek sevvom** or **ye sevvom**. The word **sols** is most commonly found in schools where it refers to a third of the academic year – the equivalent of the English term. Children go to school for nine months consecutively (apart from 13 days' holiday for the new year), and exams are held at the end of each **sols**, with the aggregate of the three sets of marks deciding a pass or a fail at the end of the year.

(c) **rob'**, 'a quarter', is most commonly used in telling the time (Lesson Eight) or in expressions to do with time:

| | | |
|---------------------|---|--|
| panj o rob' | - | a quarter past five |
| rob' sā'at | - | a quarter of an hour |
| ye rob' dige | - | in a quarter of an hour, another quarter of an hour |

'a quarter of a kilo' will usually be referred to as **divist o panjā geram** (250 grammes) and 'a quarter of a meter' when buying things by length, such as material, wire, ribbon etc., will be referred to as **bist o panj sānt**.

4. To say once, twice, etc., the cardinal numbers are used, followed by **dafe/daf'e**, **bār** or **martabe** ('times'):

| | | | |
|---------------------------|-------------------|-------------------|----------------|
| ye/yek dafe ye bār | ye martabe | - | once, one time |
| do dafe | do bār | do martabe | - twice |
| se dafe | se bār | se martabe | - three times |

Note: **ye/yek dafe** and **ye martabe** are also used as expressions to mean 'suddenly' (i.e. 'all at once'); **do martabe** is also used in the sense 'again' as is **do bāre**.

'twice as much', 'twice as many', are expressed by the cardinal number followed by the word **barābar** ('equal'). In colloquial speech this construction is also used to express 'double', 'triple', etc.:

| | | |
|---------------------|---|-----------------|
| do barābar | - | double |
| se barābar | - | triple |
| panj barābar | - | five times |
| sad barābar | - | a hundred times |

5. Weights & Measures

The metric system is used:

metr – meter

sāntimetr – centimeter (*often shortened to sānt*)

milimetř

kilometř

metre morabba' – square meter

hektār – hectare

geram – gramme

kilogeram/kilo – kilo

e.g. **diruz do metr pārche**

- I bought two metres of fabric yesterday

kharidam

- Please give me three metres and twenty-five centimetres of this

bi zahmat se metr o bist o

- I bought three kilos of meat today

panj sānt az in bedid

- It is forty kilometres from Tehran to Karaj

emruz se kilo gusht

kharidam

az Tehrān tā Karaj chehel

kilometr-e

**chand geram kare lāzem
dāram**

– I need a few grammes of butter

Note the difference in the use of the singular and plural in Persian and English – the words **kilo**, **metr** etc. are not put into the plural.

■ PHRASES AND EXPRESSIONS

Here are some more useful numerical phrases:

| | |
|-------------------------|---|
| dollā | Double; two-fold (<i>lā</i> means layer, fold) |
| sellā | Triple; three-fold |
| chārlā | Quadruple |
| yeki yeki | One by one |
| ye-ruz-dar-miun | On alternate days, every other day (<i>lit.</i> one day in the middle) |
| se-ruz-dar-miun | Every three days |
| se-ruz-be-se-ruz | Every three days |
| yeki dotā | One or two |
| se chārtā ketāb | Three or four books |
| yeki do nafar | One or two people |
| do se sā'at | Two or three hours |
| māh be māh | Each month |
| ye joft jurāb | A pair of socks |
| ye livān āb | A glass of water |

EXERCISES

A. Read aloud and translate:

1. sad o siyo panj nafar dar edāreye mā kār mikonand
2. mādaram dotā pirhane sefid kharid
3. chandtā bachche dārid?
4. barāye man se kilo gusht bekhar
5. chandtā khāhar barādar dāre?
6. chand nafar tuye otobus budand?
7. yek sevvome pulesho beman dād
8. panj shish metr pārche lāzem dāram
9. ghēimate khune bist dar sad bālā rafté
10. az kojā mitunam ye joft kafshe khub bekharam?

B. Put into Persian:

1. How old are you? (*Polite and familiar*)
2. I'm forty-five
3. My son is four years old
4. He ate half of the loaf (= *bread*)
5. There are two big mountain ranges in Iran
6. I telephoned them three times
7. He has been to my office twice
8. I saw the minister once
9. How much are these oranges per kilo?
10. How many people were there in the room?

Lesson Eight (darse hashtom)

Read aloud:

EIDE NOW RUZ

avvale Farvardin ruze avvale sâl va êide now ruz-e. now ruz shoru'e sâle jadid va êide ghadimiye Irân-e. har sâl barâye êid edârehâ se tâ panj ruz ta'tiland va madresehâ sizdah ruz. dar sâ'ate tahvile sâle now khânevâdehâ lebâse now mipushand, sare sofreye haftsin dowre ham jam mishand o montazere e'lâne shoru'e sâle jadid az râdyo mishand. ba'd do'âye sâle now râ mikhunand, behamdighe tabrik migand o shirini mikhorand. dar ayyâme êid mardom be didane hamdige mirand. avval az fâmîle nazdik va bozorgâne khânevâde shoru' mikonand o be tadrij be didane hameye dustan o âshnâhâ mirand. esme in kâr did o bâz did-e chun yeki be didane âdam miâd ba'd âdam be bâzdid-esh mire. marâseme êid betowre kolli sizdah ruz edâme dâre – ruze sizdahome farvardin esmesh sizda-bedar-e. mardom hame az khunehâshun birun mirand o dar sahrâ vo biâbun piknik mikonand. bâ in kâr nahsiye ruze sizdahom barâye tamâme sâl dar mishe.

Vocabulary:

| | | | |
|----------------------|--|--------------------|---|
| ādām | one; a person | jam mishand | they gather |
| āshnā | acquaintance | haftsin | (see below) |
| ayyām | time (<i>Arabic</i> <i>pl. of</i> <i>yowm</i> = day) | jadid | new |
| be tadrij | gradually | khānevāde | family |
| betowre kollī | in all, all told | marāsem | ceremonies (<i>pl. of</i> <i>rasm</i> = custom) |
| biābūn | wilderness; <i>anywhere</i> <i>not culti-</i> <i>vated or</i> <i>popu-</i> <i>lated</i> | mardom | people |
| bozorgān | those who are older, the elders | mipushand | they wear |
| dowre | around | montazere | waiting for |
| dowre ham | together | nahsi | ill luck |
| ēid | festival, feast- day | now | new |
| e'lān | announcement | sahrā | fields; desert |
| fāmil | relatives | sāl | year |
| | | sare | at |
| | | sofre | cloth (see notes) |
| | | shirini | sweetmeats |
| | | shorū' | beginning |
| | | ta'til | holiday |
| | | tahvil | hand-over, change-over |

Notes:

sare sofre: Though this phrase can be translated as 'at the table', its literal meaning is 'at the table cloth'. This is because the traditional way of sitting down to eat was, and for many people still is, round a cloth spread on the floor. 'at the table' is **sare miz**. An ordinary table cloth, not intended for eating off, would be **ru mizi**.

haftsin: *literally* the seven s's. The Now Ruz table, or cloth, as the case may be, is set with seven things beginning with the Persian letter **sin** (s), as well as a number of other things (such as decorated eggs), each representing desirable elements in the year to come.

sizda-bedar: the traditional outing on the 13th day of the first month of each year, intended to do away with the ill-luck of the 13th days

of all the other months. Note that **nahsi** is not used in the sense of 'I had bad luck' – that would be **bad shānsi dāshtam** or **bad shānsi āvordam**; it has an element of superstition as in **ingilisā migand az zire nārde bun nabāyad rad shod, nahs-e** – The English say you shouldn't walk under a ladder, it's bad luck.

nabāyad rad shod: *lit.* you shouldn't pass; impersonal use of **bāyad**, see Lesson 10.

New verbs: **pushidan (push)** – to wear

montazer shodan (shav) – to wait (*note the use of this verb*: **montazere e'lāne shorū'e säle jadid mishand**)

edāme dāshtan (dār) – to continue

tabrik goftan (gu) – to congratulate

THE CALENDAR

The Iranian calendar is based on the Moslem era. It starts with the flight (or **hejrat**) of the Prophet Mohammed from Mecca to Medina in AD 622. It differs from the Islamic lunar calendar used by the Arab world, however, as it is calculated by the sun and usually has 365 days. It is known as **säle hejrie shamsi** ('the solar hejira year') and is used for all civil purposes. Religious holidays are observed according to the Islamic calendar (known as **hejrie ghamari**, 'lunar hegira') (see Appendix), so most calendars and diaries will show both sets of dates, together with the corresponding gregorian date. The names of the gregorian calendar months are pronounced as in French, and the Arabic names, with slight variations in one or two cases, are used for the Islamic months.

- There are twelve months in the Persian calendar year
(**säle iruni davāzdah māh dāre**):

Farvardin, Ordibehesht, Khordād,

Tir, Mordād, Shahrivar,

Mehr, Ābān, Āzar,

Dey, Bahman, Esfand.

The first six months have thirty-one days in each, the second five thirty and **Esfand** has twenty nine days and 30 in a leap year. The year begins on the first of **Farvardin** which usually corresponds to

82 LESSON EIGHT

21 March and is the first day of spring. The seasons are reckoned to correspond to three months each, i.e. summer begins with the month of Tir, autumn in Mehr and winter in Dey.

Dates are expressed thus: **avvale farvardine hezāro sisado shasto shish** – the first of Farvardin 1366. When no specific year is mentioned, 'the first of Farvardin' is just **avvale farvardin**.

The corresponding European date would be:

bist o yekome mārse hezār o nohsad o hashtād o haft – 21st March 1987

■ THE SEASONS

The seasons are called (**be faslā migand**):

| | | |
|-------------------|---|--------|
| bāhār/bahār | - | spring |
| tābestun/tābestān | - | summer |
| pāiz | - | autumn |
| zemestun/zemestān | - | winter |

■ THE DAYS OF THE WEEK

The days are (**be ruzhāye hafte migand**):

| | | |
|----------------------------------|---|-----------|
| <u>shambe</u> | - | Saturday |
| <u>yekshambe</u> | - | Sunday |
| <u>doshambe</u> | - | Monday |
| <u>seshambe</u> | - | Tuesday |
| <u>chārshambe (chahārshambe)</u> | - | Wednesday |
| <u>panshambe (panjshambe)</u> | - | Thursday |
| jom'e | - | Friday |

dar Irān ruze jom'e hame jā ta'til-e

■ THE POINTS OF THE COMPASS

The points of the compass are (**be jahāte asliye ghotb-namā migand**):

shomāl, jonub, mashregh, maghreb

and south-east etc. are expressed as follows: **jonube sharghi** (south-east), **shomāle gharbi** (north-west) etc.

TELLING THE TIME

The time is expressed by the use of the word **sā'at** (hour), plus the **ezāfe** plus the cardinal numbers:

| | | |
|-------------------|---|---------------|
| sā'ate se | - | three o'clock |
| sā'ate dah | - | ten o'clock |

The word for 'minute' is **daighe/daghighe**; **va/o** is used for 'past', **be** is used for 'to':

| | | |
|----------------------------------|---|-------------------|
| sā'ate haft o bist daighe | - | twenty past seven |
| bist daighe be noh | - | twenty to nine |

Half an hour is **nim sā'at** and a quarter of an hour is **ye rob'** or **rob'** or **rob' sā'at**:

| | | |
|----------------------------|---|------------------|
| sā'ate dah o nim | - | half past ten |
| sā'ate shish o rob' | - | quarter past six |

Note: He came at six o'clock = sa'ate shish umad

Examples:

| | | |
|--|---|------------------------------------|
| sā'at chand-e? | - | What's the time? |
| sā'at panje-e | - | It's five o'clock |
| sā'at panj o panj daighe ast | - | It's five past five |
| sā'at panj o dah daigh-ast | - | It's ten past five |
| sā'at panj o rob'-e | - | It's a quarter past five |
| sā'at panj o bist daigh-ast | - | It's twenty past five |
| sā'at panj o bist o panj daigh-ast | - | It's twenty-five minutes past five |
| sā'at panj o nim-e | - | It's half past five |
| sā'at bist o panj daighe be shish-e | - | It's twenty-five to six |
| sā'at bist daighe be shish-e | - | It's twenty to six |
| sā'at ye rob' be shishe-e | - | It's a quarter to six |

Note that instead of saying **bist daighe be shish** it is also very common to say **shish o bist daighe kam** i.e. six *less* twenty minutes, **shish o rob' kam** and so on. It is also quite common to leave out the word **sā'at** ('hour') when replying to **sā'at chand-e?**, except for when the time is on the hour:

sā'at panj-e, but **panj o panj daigh-ast**, **panj o dah daigh-ast**, **panj o rob'-e**, **ye rob' be panj-e/panj o rob' kam-e**, etc.

The words **zohr** and **nesfe shab** ('midday' and 'midnight') are often used instead of **davāzdah**, though not exclusively. When using **zohr** or **nesfe shab** instead of **sā'ate davāzdah o panj daighe**, or **sā'ate davāzdah o nim**, you would have to say:

panj daighe az zohr/nesfe shab gozashte
nim sā'at az zohr/nesfe shab gozashte
panj daighe be zohr munde, etc.

a.m. is usually rendered as **sob**, p.m. as **ba'd az zohr**. If no time is stated, **pish az zohr** refers to the time before noon. Compare the following examples:

| | | |
|----------------------------------|---|---|
| sā'ate dahe sob bāyad | - | I have to go to the doctor at 10 a.m. |
| beram doktor | | |
| sā'ate panje ba'd az zohr | - | Come to my office at 5 p.m. |
| biā daftare man | | |
| fardā pish az zohr bāyad | - | I have to go to my solicitor's office before lunchtime tomorrow |
| beram daftare vakilam | | |

The word **dige/digar** ('other') is used to render the idea of time left, e.g.

| | | |
|-------------------------------------|---|--|
| ye rob' dige miād | - | He'll come in a quarter of an hour |
| nim sā'at dige kār dāram | - | I've got another half an hour's work |
| shish ruz dige miram | - | I'll be going away in six days' time |
| mosāferat | | |
| in kār se hafteye dige tamum | - | This job will be finished in three weeks' time |
| mishe | | |
| otobus dah daigheye dige | - | The bus is leaving in ten minutes. |
| harekat mikone | | |

'ago' is rendered by **pish**:

| | | |
|------------------------------------|---|--|
| chār sāle pish in sākhtemun | - | This building wasn't here four years ago |
| injā nabud | | |

CURRENCY

The basic unit of currency is the **rial** (pronounced *riyal*). Ten rials make one **toman** (*toman*), and although official monetary figures are always given in rials, and coins and bank notes are both in rials only, native speakers always use the *toman* for round sums over ten rials, so that whereas, for example, a ministry might declare that they had budgeted one million rials for some purchase or other, a private individual would always refer to the same sum as one hundred thousand *tomans* (*sad ezār/hezār toman*). Till slips, receipts, etc. are always in rials, but in handing you a bill for 1500 rials, the shop assistant will say **sad o panjā toman** or **sad o panjā toman mishe**.

In speech, the words **gherun** (usually only used for one single rial) and **ezār**, or **zār** after a number ending in a vowel sound, are used to mean rial, although in fact they are survivors of older currency systems. You will therefore hear the following:

ye-gherun – 1 rial

do zār – 2 rials

se zār, chārezār, panjezār, shishezār, hafezār, hashezār, nozār, ye toman; yāzdezār, davāzdezār, sizdezār, chārdezār, punzdezār, shunzdezār, hivdezār, hizhdezār, nuzdezār, do toman; **bist o ye-gherun**, **bisto do zar** etc. until **se toman**. From this point on it is usual to say **se toman o ye-gherun**, **se toman o do zār**, **se toman o se zār**, etc.

Change is called **pule khurd** and notes are **eskenās**.

A list of coins and notes currently in circulation is given in the Appendix.

■ EXPRESSIONS OF TIME:

| | | |
|---------------------------------------|---|--|
| che sā'ati miād? | – | At what time is he coming? |
| sā'ate doye ba'd az zohr | – | 2 p.m. |
| sā'ate seye ba'd az nesfe shab | – | 3 a.m. (<i>You can also say seye sob, but the hours nearer midnight tend to be referred to rather than to the morning</i>) |

| | | |
|--------------------------------------|---|---|
| <u>māhe gozashté</u> | - | Last month |
| <u>sāle gozashté/parsal</u> | - | Last year |
| <u>shambeye pish</u> | - | Last Saturday |
| <u>shambeye gozashté</u> | - | Last Saturday |
| <u>doshambeye āyande</u> | - | Next Monday |
| <u>doshambeye dige</u> | - | Next Monday |
| <u>sare zohr</u> | - | At noon, on the dot of noon |
| <u>sare shab</u> | - | Early evening (<i>different use of the word sare</i>) |
| <u>cherā dir kardi?</u> | - | Why are you late? |
| <u>ma'zerat mikhām ke dir kardam</u> | - | I'm sorry I'm late |
| <u>bebakhshid ke dir kardam</u> | - | I'm sorry I'm late |
| <u>mesle inke zud āmadam</u> | - | It looks as though I'm early |
| <u>dir nayā</u> | - | Don't be late |
| <u>sā'atam khābidé</u> | - | My watch has stopped |
| <u>sā'ate mān aghab-e/jelo-e</u> | - | My watch is slow/fast |

EXERCISES

A. Read aloud and translate into English:

Maryam ye ketāb dāre. emruz Hasan behesh dotā daftar dād. shambe Maryam be madrese mire. madreseye Maryam bozorg-e. taghriban haftsadtā shāgerd dāre. dar har kelās hodude cheheltā shagerd hast. dar Irān bachchehā faghat jom'e ta'til-and. az shambe tā chārshambe bishtare madresehā sā'ate kāreshun az hashte sob tā yek o nime ba'd az zohr-e. panjshambehā faghat tā davāzda hastand. sāle tahsili az avvale mehr shoru' mishe va ma'mulan tā avākhēre khordād yeksare edāme dare. faghat dar avvale bahār ham barāye ēide now ruz sizda ruz ta'tili dārand.

| | | |
|------------|---------------------|---|
| New words: | <u>shāgerd</u> | pupil |
| | <u>sāle tahsili</u> | the academic year |
| | <u>ma'mulan</u> | usually |
| | <u>avākher</u> | around the end (of); <i>pl. of</i> <u>ākhar</u> , the end |
| | <u>yeksare</u> | straight through |
| | <u>edāme dāre</u> | it continues |

B. Put into Persian:

1. He's coming on Saturday
2. It's twenty past seven
3. I have a meeting at eight o'clock
4. My exams are in six months' time (use *emtahān dāshṭan*)
5. I'm going to England on business next month
6. I have to be at the airport by seven a.m.
7. They left for London at eight p.m. yesterday
8. What time does the train leave?
9. Please don't be late because I have a lot to do
10. I worked every day last week
11. Don't you have any change?
12. The seventh of Ordibehesht 1366.

Lesson Nine (darse nohom)

Read aloud:

- salām, Maryam, hālet chetowr-e?
to-i, Susan, salām, kheili vaght-e nadidamet – kojā-i?
haminjāhā. faghat diruz o pariruz dāneshgāh nayumadam chun
mādaram mariz bud.
- chetowr, mage kese digei nabud pishesh bemune?
na, nabud. khob, che khabar, diruz chikar kardin?
mā kāre ziādi nakardim. ostāde jadid umadé bud bā hame āshnā
beshe. modattī ham tuye kelāse mā bud.
adabiyyāt dars mide?
na, tārikh
- emtahān chi shod?
māle mā bad nabud vali shenidam māle goruhe to kheili sakht
bud.
pas che behtar ke man nabudam. rāsti khabar nadāri rājebe
ketābkhone chikār kardand?
hanuz ke hichchi. migand khode ra'ise dāneshgā ham nemidune

chikār kone. albatte benazare man bāyad tuye ta'tilāt-am vāz bāshe
vali khob, lābod sarparastish moshkel mishe
 āre, in ke hast. rāsti, tā yādam narafté, in pushe māle to-e?
 e – āre, che khub, fekr mikardam shāyat injāhā oftādē bāshe,
 khēli mammun
 ey vāy – sā'at o negā kon! bāyad beram – khēli dir shod, ghorbāne
 to
khodāfez

Vocabulary:

| | | | |
|---|----------------------------|-------------------------------------|--|
| <u>adabiyyāt</u> | literature | <u>khode ra'is</u> | the head |
| <u>āshnā shodan</u> | to get | <u>ra'is</u> | himself |
| | acquainted | <u>modatti</u> | director, boss |
| <u>che behtar</u> | so much the better | <u>nadidamet</u> | a while = <i>to ro nadidé-</i> <i>am</i> |
| <u>chikār (che kar)</u> | what | <u>ostād</u> | professor (<i>also</i> s.o. good at sth.) |
| <u>chikār kardin</u> (coll. for <u>kardid</u>) | what did you do | <u>pushe</u> | folder |
| <u>emtahān</u> | exam | <u>rājebe</u> (<i>raje'be</i>) | about |
| <u>goruh</u> | group | <u>sarparasti</u> | supervision |
| <u>ghorbāne to</u> | goodbye (see Lesson 12) | <u>Susan</u> | girl's name |
| <u>kāre ziādi nakardim</u> | we didn't do much | <u>tārikh</u> | history |
| <u>ketābkhune</u> | library, bookshelf | <u>tā'tilāt-am</u> | <i>short form of</i> <u>tā'tilāt ham</u> |

PRONOUNS

Personal pronouns, subject pronouns and the pronominal suffixes have already been mentioned in Lesson Two.

Other pronouns are as follows:

1. Possessive Pronouns (mine, yours, etc)

The possessive pronouns are rendered in Persian by the use of the word **māle**, 'belonging to', and the personal pronoun:

| | | |
|-----------------------------------|---|-----------------------------------|
| un ketāb māle man-e | - | That book is mine |
| in kife pul māle to-st? | - | Is this purse yours? |
| pedaram keshāvarz-e, | - | My father's a farmer, the |
| trāktor māle un-e | | tractor is his |
| māshīne kerem māle mā-st | - | The cream-coloured car is ours |
| in ru sari māle shomā-st? | - | Is this headscarf yours? |
| otāgh kuchikē* māle unā-st | - | The little room is theirs |

***otāgh kuchikē**: see Colloquial Use of the *ezāfe*, below.

2. Interrogative Pronouns

The word **ki?** renders 'who?', 'whom', in colloquial Persian. It is considered to be definite and therefore takes **rā** when it is the direct object of the verb:

| | | |
|------------------|---|------------------|
| ki umad? | - | Who came? |
| ki bud? | - | Who was it? |
| kiy-e | - | Who is it? |
| kiyo did? | - | Whom did he see? |
| kiyo zad? | - | Whom did he hit? |

3. Indefinite Pronouns

- (a) **hame** – all, everyone
hame umadand – They all came, everyone came

hame is often used with the *ezāfe*, to indicate possession:
hameye dāneshjuyān dars – All (of) the students study,
mikhunand or all students study

hame also takes the pronominal suffix **-ash** in the third person, to give **hameash/hamash** – all of it:
āsemun hamash ābi bud – The sky was all blue
ghazā khub bud? bale, hamash – Was the food good? Yes,
o khordam I ate it all (all of it)

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hamash is also used to mean 'all the time':

Engelestān havāsh hich khub nist, hamash bārun miād
 (**havash** = **havāyash**) – English weather isn't at all good, it rains all the time

- (b) **kesi** – someone; no-one (*with a negative verb*)
hichkas – no one

| | | |
|---------------------|---|--------------------------|
| kesiunjāst? | – | Is anyone there? |
| kesi hast? | – | Is anyone there? |
| kesi nist | – | There's no one (there) |
| hichkas nist | – | There's no one (there) |
| hichki nabud | – | There was no one (there) |

hich **kudum** – none

| | | |
|--|---|----------------------------------|
| hich kudum az in chizā ro nemikhām | – | I don't want any of these things |
| hich kudum az in naghshehā bedard nemikhoram | – | None of these maps is any good |

Note that Persian uses the double negative in such cases.

- (c) **tamāme** – the whole of, all

| | | |
|----------------------------------|---|-------------------------|
| tamāme shab kār kard | – | He worked all night |
| tamāme ruz jalese dāshtim | – | We had meetings all day |
| | | |

- (d) **dige/digar** – another

| | | |
|---------------------------------|---|--------------------------|
| hamdige | – | one another |
| yekdige | – | one another |
| be hamdige salām kardand | – | They greeted one another |

- (e) **folān, folāni** – so-and-so

| | | |
|-------------------------------|---|--------------------------------|
| folān kas | – | So-and-so |
| folāni umad | – | So-and-so came |
| folāni ostāde in kār-e | – | So-and-so is very good at this |

(f) **ba'zi** – some

This precedes the noun it qualifies, which is put in the plural and does not take the *ezāfe*:

ba'zi ketābā khub nistānd – Some books are not good
dar ba'zi jāhā havā khēli – The weather has got very cold
sard shode in some places

Note the difference in the use of **ba'zi** and **chandtā**. **chandtā** carries the sense that a few individual items or people are referred to:

I bought some books – **chandtā ketāb kharidam**

ba'zi (pl. **ba'ziā**) is also used as a noun, in which case it takes **az**:

| | | |
|----------------------------------|---|--|
| ba'zi az unhā | - | Some of them |
| ba'zi az kārkhunehā emruz | - | Some of the factories are closed today |
| ta'til-and | | |
| ba'ziā neshastānd, ba'ziā | - | Some people sat down, |
| pā shodānd | - | others got up |
| ba'ziā az kār kardān | - | Some people don't like working |
| khosheshun nemiād | - | |

khosh āmadan (ā), 'to like', takes the pronominal suffixes:
az Irān khosham miād – I like Iran

bad āmadan, 'to dislike', behaves in the same way:

az ādame durughgu badam miād – I don't like people who tell lies

(g) **kam**: few, little**kami**: a few, a little**yek kami**: a little

ghazā kam bud – The food was not enough

kami āb mikhām – I want a little water (some water)

ye kami āb mikhām – I want a little water (some water)

4. **Khod**

In colloquial Persian the word **khod** which basically means 'self' is mainly used in the following ways:

- (a) with the pronominal suffixes (-am, -at, -ash; -emān, -etān, -eshan) and rā to form a kind of reflexive:

**khodet o khaste nakon (khodat – Don't tire yourself
rā khaste nakon)**

**khodet o nārāhat nakon – Don't upset yourself/
Don't get upset**

- (b) when the possessive adjective or personal pronoun refers to the subject of the sentence, the word **khod** is used, and in colloquial usage, it is again used with the pronominal suffixes:

ghalame khodesh o beman dād – He gave me his own pen

- (c) **khod** is also used as an emphatic particle, with the *ezāfe*:

**khode u bud – It was he himself
which colloquially will be: khodesh bud**

**dar khode Landan zendegi – He lives in London itself
mikone**

Here are some more examples:

| | |
|-------------------------------|---|
| khodesh dar o bāz kard | – She opened the door herself |
| khodam miram | – I'll go myself |
| khodet bokon | – Do it yourself! |
| cherā khodet nemiri? | – Why don't you go yourself? |
| khodesh khāst | – He himself/she herself wanted (it) |

5. Colloquial Use of Pronominal Suffixes

In Lesson Two we saw the use of the pronominal suffixes: -am, -esh, -et, -emun, -etun, -eshun, to convey the possessive: *ketābam*, *ketābesh*, etc. This use is extended to a variety of other expressions which, in English, would not qualify as possessives:

| | |
|---------------------------------------|--|
| dishab ye restorāne tāze | – We went to a new |
| raftim, ghazāsh khēli khub bud | restaurant last night, the food was very good |

- hendunash khēili khub-e, mikhāi** – This water melon's very good, do you want some?
ye kami behet bedam?
- in ghazā namakesh khēili ziād-e** – There's too much salt in this food
- in naghghāsh kāresh khēili khub-e** – This painter's work is very good

(See also the example about the weather under 3(a): **havāsh**)

Yet another use of these suffixes is instead of the personal pronouns plus **rā**:

- uno shenākhtam (u rā shenākhtam)** – I recognised him/her so that we have **shenākhtamesh**
- khēili vaght-e nadidamet** – I haven't seen you for a long time/for ages

In compound verbs, the suffixes are usually added to the noun/adjective element of the verb, though compounds with prepositions tend to vary:

- | | | |
|--|---|---|
| māshinet chi shod? | – | What happened about your car? |
| dorostesh kardam (un o dorost kardam) | – | I fixed it |
| barāt nāmē umade bud, didish? | – | There was a letter for you, did you see it? |
| āre, bar dāshtamesh | – | Yes, I picked it up |
| āre, baresh dāshtam | – | Yes, I picked it up |

COLLOQUIAL USE OF THE EZĀFE

One of the examples given in (1) above was:

otāgh kuchikē māle unā-st – The little room is theirs

You would expect this to have been **otāghe kuchik māle unā-st**, but in ordinary conversation, when a definite noun is qualified by an adjective, it is very common for the *ezāfe* to move onto the adjective *and* to take the stress:

āchār bozorgē kojā-st? – Where's the big spanner

nemidunam, tāzegi nadidamesh – I don't know, I haven't
vali kuchikē ruye miz-e seen it lately but the little
 one's on the table.

If the noun in such a phrase is the direct object, taking **rā**, there is a further change:

| | |
|--------------------------------|-------------------------------|
| āchār bozorgāro kojā | – Where did you put the big |
| gozāshти? (è becomes à) | spanner? |
| kif siāhamo nadidi? | – Have you seen my black bag? |

Notice that in Persian we say **nadidi** where in English a straightforward 'have you seen' is more natural. 'haven't you seen' (indicating that you might well have been expected to have done) is also **nadidi**, but with a different intonation.

CONJUNCTIONS

The most common conjunctions are:

- va/o:** and
- ham:** also, and
- ham . . . va ham:** both . . . and
- yā:** or
- yā . . . yā:** either . . . or
- na . . . va na:** neither . . . nor
- vali, ammā:** but
- mage/magar:** but; with a negative verb, **mage** has the meaning 'didn't . . . ?'

Most of the above have already been encountered in the reading passages and examples, but here are some further examples:

kāretun o tamum kardid? bale, ham nāmehāye emruz o māshin kardam o ham māle diruz o –

Have you finished your work? Yes, I typed both yesterday's letters and today's

yeki az inā ro bāyad entekhāb konid, yā in yā un –

You must choose one of these, either this one or that one
na az in khosham miād na az un, or na az in khosham miād na az un yeki –

I like neither this one nor that one

in restorān **ghazāsh khub-e**, vali māle un yeki behtar-e –

The food in this restaurant is good, but the food in that one is better

mikhāstam barāt gol biāram ammā golforushi baste bud –

I wanted to bring you some flowers, but the florist's was shut

mage nadidi māshin az kudum taraf miāmad? –

Didn't you see which way the car was coming?

■ PHRASES AND EXPRESSIONS

bedard khordan

To be useful

bedardam nemikhore

It's no use to me

bedardet mikhore?

Is it any use to you?

bedard nemikhore

It's no good; it's no use (*of things*)

fāyede nadāre

It's no use (*figurative*)

velesh kon

Leave it alone (*un o vel kon*)

velam kon

Leave me alone

shomāhā

You people, you lot

khod be khod

Of its own accord

Proverbs

ham khodā ro mikhād ham khormā ro

He wants to have his cake and eat it (*lit.* he wants both God and the date)

bā do tir ye neshun (zadan)

To kill two birds with one stone (*lit.* with two shots, one target)

siliye naghd beh az halvāye nesy-ast (nesye ast)

A bird in the hand is worth two in the bush (*lit.* a slap in cash is better than halva on account)

ham fāl o ham tamāsha

Business and pleasure

EXERCISES

A. Read aloud and translate:

1. un khodnevis o bar nadār, māle man-e
2. bishtare in zaminhā māle dowlat-e
3. age gofti diruz kiyo didam
4. harche dar zadam hichki javāb nadād
5. diruz tamāme vaght dars khundam

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6. khodnevis siāhèye man o nadidi?
khodnevise siāham o nadidi?
7. emsäl barāye ēid mikhām beram kenāre daryā – shenidam un vaghte sāl havāsh khēili khub-e
8. in kār khēili āsun-e, chetowr khodet nemikonish
9. mage nemidunesti emruz hame jā tā'til-e?
10. hichvaght in kār o nakon, khēili badam miād

B. Put into Persian

1. There was no one there
2. Why didn't you go yourself? (*give polite and familiar forms*)
3. Have you seen my white bag?
4. That restaurant's food is very bad
5. What did you do about your car? I fixed it
6. Don't take that folder, it's mine
7. I don't like any of these shoes
8. I was on the plane all night
9. Some shops are closed tomorrow
10. She came in her own car

Lesson Ten (darse dahom)

Read aloud:

■ (bā sedāye boland bekhunid)
shahrhāye Irān

mohemtarin shahre Irān Tehrān-e, ke pāyetakhte keshvar o markaze hokumate. khēili az kārkhunehāye bozorg o kuchik ham dar atrāfe Tehrān gharār gereftand. shahrhāye mohemme digeye Irān Mashhad, Tabriz, Esfahān o Shirāz-and. Mashhad, ke dar shomāle sharghiye Irān ast, shahre ziāratī-st chun ghabre Emām Rezā, emāme hashtome shi'ayān darunjā-st. havāye Mashhad khonaktar az havāye Tehrān-e va mardom aghlab dar tābestun barāye ziārat o gardesh be unjā miran. nazdiķe Mashhad, dar Tus,

ghabre Ferdowsi, shā'ere bozorge irāni gharār gerefté ke shāyad tarjomeye ash'are u rā khundé bāshid. agar javāher dust dāshté bāshid, firuzeye Mashhad niz ma'ruf ast.

Tabriz bozorgtarin shahre shomāle gharbiye Irān-e va mardome unjā dar asl tork zabān hastand. albatte hame fārsi ham harf mizanand chun dar madāres fārsi tadrīs mishe. agar ādam bekhād az rāhe zamini be Orupā bere, ma'mulan az Tabriz rad mishe va bishtare tejārate zaminiye bēne Irān o Orupā niz az rāhe Tabriz anjām mishe chun alāve bar jādde, khatte asliye rāhāhan niz az unjā rad mishe. Tabriz dāneshgāhe bozorgi dāre. ghāli va noghreh-kāriye in shahr ham ma'ruf ast.

Vocabulary:

| | | | |
|------------------------------|-------------------------------|-------------------|---|
| <u>aghlab</u> | generally | <u>mohem</u> | important |
| <u>alāve bar</u> | in addition to | <u>shā'er</u> | poet |
| <u>ash'ār</u> | poems (<i>pl. of she'r</i>) | <u>shi'ayān</u> | <i>pl. of shi'e</i> , Shiites, the sect of Islam which is the official religion of Iran |
| <u>dust dāshtan</u> | to like | <u>tadrīs</u> | teaching |
| <u>emām</u> | religious leader | <u>tarjome</u> | translation |
| <u>firuze</u> | turquoise | <u>tejārat</u> | trade |
| <u>ghabr</u> | grave | <u>tork</u> | Turkish, Turk |
| <u>ghāli</u> | carpet | <u>tork-zabān</u> | Turkish-speaking |
| <u>gharār</u> <u>gerefté</u> | is situated | <u>zabān</u> | tongue |
| <u>hokumat</u> | government | <u>zamini</u> | overland |
| <u>javāher</u> | jewel | <u>ziārat</u> | pilgrimage |
| <u>ke</u> | that | | |
| <u>madāres</u> | <i>pl. of madrese</i> | | |
| <u>markaz</u> | centre | | |
| <u>ma'ruf</u> | famous | | |

SUBORDINATE CLAUSES

1. Relative Clauses

Relative clauses are generally introduced by the relative pronoun

ke which in this context will mean ‘that’, ‘which’, ‘who’, ‘whom’ etc. The unaccented suffix **i** is then usually added to the noun beginning the relative expression (the antecedent).

In this context, this **i** which we have already encountered as an indefinite suffix (**ketābi** – a book) has the effect of singling out the noun and making it definite:

- | | |
|---|--|
| ketābi ke <u>kharidam</u> khub | – The book that I bought nabud wasn't any good |
| khānumi ke <u>poshte</u> miz bud | – The lady behind the desk ingilisi balad nabud didn't know any English |
| yād <u>dāshti</u> ro ke be u dādam | – He lost the note I gave him gom kard |

Nouns already ending in **i** do not take another one:

sandali ke āvord shekaste bud – The chair he brought was broken

Note, however, that proper nouns and nouns with personal endings indicating the possessive do not take the suffix **i**:

Hasan ke ketābesho beman gharz dād dāneshu bud – Hassan, who lent me his book, was a student

Mashhad, ke dar shomāle sharghiye Irān-e, shahre bozorgiy-e – Mashad, which is in the north east of Iran, is a big city

un barādaram ke tuye sherkate naft kār mikone rafté Ahvāz – My brother who works in the oil company has gone to Ahwaz

2. Indirect Statements

Indirect statements, questions and reported speech will also be introduced by **ke**:

- | | |
|--|---|
| sābkhune goft ke <u>shām</u> hāzer-e | – The hostess said that supper was ready |
| porsid ke istgāhe otobus kojā-st | – He asked where the bus stop was |
| gārāz<u>h</u> behem goft ke māshinam hanuz hāzer nist | – The garage told me that my car wasn't ready yet |

Notice the difference in the use of tenses in Persian and English, as reported speech in Persian is in the same tense as would have

been used in the original statement. If in doubt about which tense to use, think what the original statement would be and use the same tense in the subordinate clause.

3. Wishes and Commands

- (a) The subordinate clause in wishes and commands is introduced by **ke** followed by the verb in the subjunctive:

behesh goft ke bere (*beravad*) **nun bekhare** – He told him to go and buy some bread

azesh khāst ke biād o bā khodesh motarjem biāre – He asked him to come and bring an interpreter with him

beman goft ke zud biām kārhā ro shoru' konam – She told me to come early and start the work

- (b) 'I wish . . .' referring to the future can be said in two ways, either:

- (i) with **kāshki/kāsh ke** and the verb in the subjunctive:
kāshki biād – I wish he would come/I do hope he'll come
 or:

- (ii) with **khodā kone ke/khodā konad ke** plus the subjunctive:
khodā kone ke biād – I do hope he'll come (*lit.* may God make him to come)

khodā nakone – God forbid – is used as an interjection and also with the subjunctive like **khodā kone**

For the past, **kāshki** is used with the imperfect or pluperfect:

| | | |
|--------------------------------------|---|---------------------------|
| kāshki umadé bud | – | I wish he had come |
| kāshki in kār-o nakardé budam | – | I wish I hadn't done that |

4. Result Clauses

These are introduced:

- (a) by **unghadr** ('so much') and **untowr** ('like that') in the main clause, plus **ke** to introduce the next clause with the verb in the present or past tense for definite consequences, and in

the subjunctive for indefinite consequences:

unghadr khub sheno kard ke mosābegharo bord – He swam so well that he won the race

shägerd darsesh o unghadr khub balad nabud ke ghabul beshe – The pupil didn't know his subject well enough to pass

man u rā unghadr khub nemishnāsam ke in o behesh begam – I don't know him well enough to tell him this

hayā untowr ham nist ke beshe bedune pälto birun raft – The weather isn't really such that you can go out without a coat

Note that where **unghadr** is used in a time context, for example to mean 'so often', 'so long' etc., then it is used with **tā** and does not take the subjunctive:

unghadr telefon kardam tā belakhare giresh ävordam – I kept on telephoning until I got hold of him

- (b) by **tā** ('so that', 'in order to') which usually takes the subjunctive:

man kär mikonam tā zendegiye behtari däshte båsham – I work so that I can have a better life

ajalle kard tā be teran berese (beresad) – She hurried in order to get the train.

- (c) colloquially, by **ke**:

panjere ro baz kard ke havā biåd – He opened the window to let in some air

zud ämadam ke to rā ghabl az raftan bebinam – I came early so that I could see you before leaving

- (d) by **baråye inke**. In addition to 'because', **baråye inke** can also mean 'in order that' in which case it takes the subjunctive and usually comes at the beginning of the sentence:

baråye inke betunam khune bekharan, meghdåre bishtari pul läzem dåram – I need more money in order to be able to buy a house.

You could also say:

meghdåre bishtari pul läzem dåram tā betunam khune bekharan

5. Conditional Sentences

Conditional sentences are generally introduced by **agar** (colloquial, age: 'if') and can be divided into those referring to possible conditions and those referring to impossible conditions.

(a) Impossible conditions

Sentences referring to impossible conditions generally take the imperfect tense in both parts:

agar midunestam ke häzer nisti nemiumadām – I wouldn't have come if I'd known you weren't ready

agar farsi balad budam in ketāb-o nemikharidām – If I knew Persian, I wouldn't have bought this book

agar zud miāmad bā ham miraftim kharid – If he had come early, we'd have gone shopping together

(b) Possible conditions

(i) Sentences expressing a straightforward possibility, with little element of doubt, take the present tense in the 'if' clause and the present or future tense in the other clause:

| | | |
|----------------------------------|---|------------------------------------|
| age khāb-e, bidaresh | - | If he's asleep, don't wake him |
| nakon | - | Don't do it if you're not sure |
| agar motma'en nisti, | - | Don't come if you're busy |
| nakon | - | Don't touch it if it's not working |
| age kār dāri, nayā | - | Don't come if you're busy |
| agar kharāb-e behesh dast | - | Don't touch it if it's not working |
| nakon | - | Don't touch it if it's not working |

(ii) Possible conditions referring to the future (where there is, therefore, much more of an element of doubt) take the present subjunctive in the 'if' clause:

agar biād bā ham mirim bāzār – If he comes, we'll go to the bazaar together

agar in kāro barāye man bekoni, khēili māmnunet misham – If you do this for me I'll be very grateful to you

agar havā khub bāshe mirim birun – We'll go out if the weather's good

agar rāh o gom nakonam, zud miresam – I'll get there quickly if I don't lose the way

agar beman begi chi läzem dari, barāt mikharam – If you tell me what you need, I'll buy it for you

When, however, the action in the 'if' clause is a single action which precedes the action in the main clause, the simple past is used:

agar telefon kard, begu ke man manzel nistam – If he telephones, tell him that I'm not at home

agar dustam umad in nāme ro behesh bede – If my friend comes, give her this letter

agar rafti mosäferat hatman barām nāme benevis – Do write to me if you go away

- (iii) When the 'if' clause refers to the past, the past subjunctive is used:

agar otobus rafté bāshe dirtar miresam – If the bus has left I'll arrive later

- (iv) When **magar** or **magar inke** is used conditionally (to mean 'unless'), it takes the verb in the subjunctive:

manunjā nemiram magar inke to ham bāhem biāi – I won't go there unless you come with me

6. Possibility

In addition to the use of **shāyad** (Lesson Four), possibility is also expressed by the use of **momken ast** **ke** followed by the verb in the subjunctive.

Colloquially this becomes **momken-e** and **ke** is often omitted:

| | | |
|--|---|-----------------------------|
| momken-e biād | – | He may come |
| momken-e tasādof kardé | – | He may have had an accident |
| bāshe | | |
| momken-e fardā havā <u>khub</u> | – | It may be fine tomorrow |
| bāshe | | |

The same construction can also be used for polite requests:

momken-e in kār o barāye man bekoni? – Can you possibly do this for me

momken-e beporsam chi shodé – May I ask what's happened?

momken-e beman begid nazdiktarin istgāhe otobus kojā-st – Could you tell me where the nearest bus stop is?

IMPERSONAL CONSTRUCTIONS

Look again at the fourth sentence in 4(a) above:

havā untowr ham nist ke beshe bedune pālto *birun raft*

bāyad and the appropriate tenses of **shodan** can be used with the past stem to give an impersonal construction:

bāyad raft

– One/you must go, it is necessary to go

mishe raft

– It is possible to go, you/one can go

mishe goft (ke)

– It can be said (that) . . .

tavānestan can also be used in this way, but not colloquially.

■ PHRASES AND EXPRESSIONS

na bābā

You don't say

age gofti/agar gofti

(lit. if you said) do you know what, guess what

bāyad sākht

(lit. one has to build) one must make do, one must adapt. **sākhtan** also has the meaning of to make do with, to get along with

misāzim, dige

Well, we manage

age beduni/agar beduni

You've no idea . . .; e.g. **age beduni cheghadr in kār sakht** bud you've no idea how difficult this was

fekr nakonam + subjunctive,
gamān nakonam (+ sub-
junctive)

fekr nakonam biād
khosh gozasht

I don't think . . . *Very often used instead of fekr nemikonam ke . . . which also takes the subjunctive.*

I don't think he'll come
 (lit. it passed well) I/we had a good time

e.g. dishab raftim mehmuni,
kheili khosh gozasht we went to a party last night, we enjoyed ourselves very much. khosh gozashtan is conjugated in the third person only and is used impersonally: khosh migzare/migozarad? are you having a good time?

EXERCISES

A. Read aloud and translate:

1. azam khāst ke biām
2. mosāfer porsid ke havāpēima che sā'ati parvāz mikone
3. bachche unghadre gerye kard ta khābesh bord
4. agar bekhāy (bekhāhi) mitunam biām aghabet bebaramet kharid
5. agar beman gofté budi ke māshin nadāri zudtar miāmadam
6. jā dārid agar bekhām yek shab ezāfe bemunam?
7. momkene fardā nakhām beram birun
8. panjeraro unghadr mohkam bast ke shishash shikast
9. agar khub kār koni zud pishraft mikoni (pishraft = progress)
10. agar diruz bā mā miāmadi behet khosh migozasht

B. Put into Persian

1. He told me he was going to stay at home all day
2. She said that she would try and find my purse
3. He asked me what I was going to do
4. I thought you were coming yesterday
5. If I'd known you had this book, I wouldn't have bought it
6. If he comes, tell him I've gone

7. Can you tell me where I can find a chemist?
8. Will it be ready if I come tomorrow?
9. I don't think that's right
10. Will I be able to see the doctor if I wait?

Lesson Eleven (darse yāzdahom)

Read aloud:

■ (bā sedāye boland bekhunid)
shahrhāye Irān

barāye khārejihā ruzi Esfahān ma'ruftarin shahre keshvar bud chun
dar zamāne pādeshāhāne safaviyye ke taghriban hamdowreye Eliz-
ābete avval budand, pāyetakhte mamlekat bud. Esfahān ke dar
kenāre Zāyande rud gharār gerefté chand masjede ma'rufe besyār
didani dāre va mēidāne shahr hanuz az mēidānhāye mashhure
donyāst. ghāli, dastduzi, noghre-kāri, khātam-kāri va shiriniye
makhsusi benāme gaz hame az towlidāte mohemme in shahr-and.
agar az bāzār didan konid mitunid bishtare inhā rā dar hāle dorost
shodan bebinid.

shahre Shirāz hodude chārsad kilometriye jonube Esfahān gharār
gerefté. maghbarehāye Hāfez o Sa'di, do shā'ere bozorge digeye
irāni, dar Shirāz ast va khode shahr ham zibā o didani-st. bāghhāye
besyār għashhang va bāzāre jālebi ham dāre. albatte barāye mosāfer
shāyat az hame chiz jālebtar didane āsāre bāstāniye takhte jamshid
va naghshe rostam bāshe ke dar nazdikiye Shirāz għarār gerefté.

bishtare manātegħe naftkhize Irān dar jonub-and va sahme omdeye
darāmade keshvar az san'ate naft bedast miād. sābegħan pālāyesh-
għaż-Ābādān az bozortarin pālāyeshgħāħāye donyā bud. sāderat-
naft az tarigħe Khalije Fārs surat migire va zendegiye mardome in
ghesmat az keshvar aksaran be san'ate naft vābastegi dāre. shahre
Bandar Abbās albatte betowre kolli bandare tejāriye bozorgiye va

e kheili az kālāhāike az rāhe daryā be Irān miānd be unjā vāred mishan.

Vocabulary:

| | | | |
|--------------------|------------------------------------|-----------------------|---------------|
| <u>āsār</u> | remains (<i>pl. of asar</i>) | <u>ma'ruf</u> | famous |
| <u>bandar</u> | port | <u>mashhur</u> | famous |
| <u>bāstāni</u> | ancient | <u>naftkhiz</u> | oil producing |
| <u>darāmad</u> | income | <u>omde</u> | main, major |
| <u>didani</u> | worth seeing | <u>pādeshāh</u> | king |
| <u>hamdowre</u> | contemporary | <u>rud</u> | river |
| <u>jāleb</u> | interesting | <u>Takhte</u> | Persepolis |
| <u>kālā</u> | goods | <u>Jamshid</u> | |
| <u>khārej</u> | abroad | <u>towlidāt</u> | products |
| <u>khātam-kāri</u> | inlaid work | <u>sāderāt</u> | exports |
| <u>maghbare</u> | tomb | <u>sahm</u> | share |
| <u>manātegh</u> | regions (<i>pl. of mantaghe</i>) | <u>san'at</u> | industry |
| | | <u>vābastegi dāre</u> | depends on |
| | | <u>zamān</u> | age, time |

WORD FORMATION

Comprehensive explanations of all the various word formations are beyond the scope of this book. A few of the more common variations are mentioned here as they should help you to understand what you might hear.

1. Abstract Nouns

Abstract nouns are formed by the addition of an accented i to the adjective:

| | | |
|------------------|---|--------------------------------|
| <u>khub</u> | - | <u>khubi</u> (goodness) |
| <u>bad</u> | - | <u>badi</u> (evil) |
| <u>tambal</u> | - | <u>tambali</u> (laziness) |
| <u>zerang</u> | - | <u>zerangi</u> (cleverness) |
| <u>bad bakht</u> | - | <u>bad bakhti</u> (misfortune) |

Where the adjective ends in the sound e, a g is added for euphony between the e and the i ending:

| | | |
|----------------|---|-----------------------------|
| <u>khaste</u> | - | khastegi (weariness) |
| <u>gorosne</u> | - | gorosnegi (hunger) |
| <u>teshne</u> | - | teshnegi (thirst) |

The stress on the i ending of abstract nouns is what distinguishes it from the indefinite i ending.

Read the following aloud and notice the difference:

| | | |
|----------------------------|---|--------------------|
| marde <u>khubi</u> | - | a good man |
| <u>khubiye mard</u> | - | the man's goodness |

2. *Verbal Nouns*

Verbal nouns are formed by the addition of various suffixes to the present stem. The most easily distinguishable of these is the suffix **-esh**:

| | | |
|----------------------------|---|--|
| kushidan (kush) | - | kushesh (effort) |
| sukhtan (suz) | - | suzesh (a burning sensation) |
| khāridan (khār) | - | khāresh (itching) |
| bakhshidan (bakhsh) | - | bakhshesh (forgiveness) |
| pushidan (push) | - | pushesh (covering – a word now often heard in the context of pusheshe eslāmi which refers to suitable Islamic dress) |

3. *The Causative*

In colloquial Persian the addition of the suffix **-āndan** to the present stem of the verb gives what is known as the causative verb (because it has the meaning of making something happen). This new verb takes the usual personal endings:

residan (res) – resāndan (to cause to arrive)

dustam man-o bā māshinēsh resund khune – My friend took me home in his car

4. *The Gerundive*

shahre Shirāz zibā va didani-st – Shiraz is beautiful and worth seeing

The addition of an unaccented i suffix to the infinitive of some verbs gives what is known as the gerundive which has the meaning of 'to be done', 'worth doing':

| | | |
|--|---|---|
| <u>didani</u> | - | worth seeing |
| <u>raftani</u> | - | due to go, being about to go, having to go |
| <u>shodani</u> | - | do-able |
| <u>shenidani</u> | - | worth hearing |
| <u>sedāye bolbol</u> <u>shenidani-st</u> | - | The song of the nightingale is worth hearing |
| <u>in kār shodani nist</u> | - | This cannot be done |

The gerundive of **mordan**, to die, is often heard in the context of **läghar o mordani** for people or animals that are thin and sickly-looking, or just very thin and therefore look as if they are about to die. You would not say **mordani** of a person who really was about to die.

5. *Diminutives* are formed by the addition of the following suffixes to the noun:

| | | |
|--------------|---|---|
| <u>-ak</u> | - | pesarak, dokhtarak, mardak, zanak, teflak (tefl = infant) |
| <u>-e</u> | - | pesare, dokhtare, marde, zane |
| <u>-eke</u> | - | mardeke (coll. martike), zaneke (coll. zanike) |
| <u>-che</u> | - | baghche |
| <u>-iche</u> | - | dariche |

When these suffixes are added to nouns denoting people they can also denote either affection or contempt. When used for adults they are quite often somewhat rude or contemptuous, but it should also be noted that different suffixes will give a different shade of meaning to the same word, for example:

dokhtarak and **pesarak** usually convey the straightforward diminutive meaning and can be used affectionately, **teflak** is very common and just means 'poor thing'

but:

dokhtare, pesare, are usually slightly pejorative, and

mardak, zanak, are used in a slightly derogatory sense or are at best disrespectful, with **martike** and **zanike** being downright rude, whereas **marde, zane**, while not altogether polite, will often be heard in speech and mean little more than 'the man', 'that man', 'the woman', 'that woman':

raftam nunvāi marde goft ke nun tamum shodé – I went to the bakery and the man said the bread was finished

If one wants to be more polite, one refers to **āghāhe, khānume**.

Otherwise one should say **un āghā, un khānum**, for 'that man', 'that woman'.

6. Colloquial use of the suffix *-esh*

The suffix **-esh** is also used colloquially as a kind of pronominal suffix where none is actually needed:

harchi aghabe dustam gashtam nabudesh

This is given here so that you will recognize it if you hear it.

7. Other word formations

(a) The suffixes **-gar** and **-chi** tend to denote occupations:

kārgar – worker; **zargar** – goldsmith; **āhangar** – blacksmith;
shenogar – swimmer; **shekārchi** – hunter

(b) nouns can be formed from two nouns put together as in:
ruznāme – newspaper; **mehmānkāhāne** – hotel; **davākhāne** – chemist

or from the combination of a noun and a verb:

piäderow – pavement; **sarbāz** – soldier; **kārkonān** – workers

or by the combination of a preposition and a noun:

hamsafar – fellow-traveller; **hambāzi** – playmate; **hamrāh** – companion

(c) prepositions and nouns can also give adjectives:

bikār – unemployed; **biadab** – rude

EXERCISES**A. Read aloud and translate:**

1. kāresh-o bā zerangi pish bord
2. az gorosnegi o teshnegi dāsh̄t mimord
3. bedune pusheshe eslāmi tuye kuche nabāyad raft
4. agar teran-o az dast dādi khodam bā māshin miresunamet
5. dar Orupā shahrhāye didani khēli ziād ast
6. sedāye in khānandeye jadid vāghe'an shenidani-st
7. belakhare nafahmidam ke in kār shodani-st yā na
8. diruz raftam aghabe sā'atam, marde goft ke häzer nist
9. rānandehe cherāgh ghermez-o nadid, zad be ye māshine dige
10. dokhtare khēli por ru bud

B. Put into Persian

1. I am extremely tired (*say: I am dying of tiredness*)
2. You won't get the job done by being lazy
3. Shiraz is beautiful and worth seeing
4. I wanted to change the door of my house but the man said it couldn't be done
5. My friend said she would take me home
6. The little boy was very tired
7. That [awful] boy stuck his tongue out at me (*use zabun derazi kardan*)
8. The poor little thing is very tired

C. Give the opposites of: khubi; zerangi; khosh-bakhti

Lesson Twelve

(darse davāzdahom)

■ (1) POLITE PHRASES & CONVENTIONS

Persian has an enormous variety of polite phrases and expressions which, while they will sound very flowery in translation, especially to anyone accustomed to the more brief and basic politeness of

western culture, are not just literary forms, but are in everyday use. Here are a few of them:

khēli khoshvaghtam, or **khoshvaghtam** – I am very fortunate [to meet you]; *used on being introduced to someone*

The same expression can be used when saying goodbye after having been introduced for the first time:

khodāfez, **khoshvaght shodam**, or, **khēli khoshvaght shodam**

marhamat ziād and **lotfetun ziād** ('may you have much favour', 'may you have much honour') are commonly used when saying goodbye, as is the expression **sāyeye shomā kam nashe** or **sāyatun kam nashe** which means 'may your shadow never grow less'. Also used is **ghorbāne shomā**, literally 'may I be sacrificed for you', and, between closer friends **ghorbāne to** or even **ghorbānat** (See reading passage for Lesson 9).

The more colloquial **ghorbunet** or **ghorbunetam**, are also used in the sense of 'be a dear and...' or just 'please': **dar-o beband**, **ghorbunetam** or **ghorbunetam**, **dar-o beband** – Shut the door, there's a dear *or* do shut the door please

daste shomā dard nakone, or **dastet dard nakone** *lit.* 'may your hand never ache' is a common way of expressing thanks for a service performed.

jāye shomā khāli – 'your place was empty' is very often used when reporting on something that was good or was enjoyed:

diruz raftim gardesh, **jāye shomā khāli khēli khosh gozasht** – We went on an outing yesterday; we had a very good time (and therefore your place was empty – i.e. it would have been nice if you could have been there too)

The word **befarmāid** (Lesson 5, Phrases and Expressions) is used all the time. In situations where there is no specific answer to **befarmāid**, for example when someone is asking you to go through a door first by saying **befarmāid**, it is usual to demur and say **khāhesh mikonam**, **shomā befarmāid** or **na**, **khāhesh mikonam**, **shomā befarmāid**, at least once. Likewise at a party or in people's homes you may see people being offered things – fruit, sweets etc. and first they will say **na mersi** in answer to the **befarmāid**, then after several **befarmāid**'s and **khāhesh mikonam**'s, they will finally

accept what is being offered. This kind of process is known as **tārof**. The less well people know each other or the more respect they wish to show, the greater the degree of **tārof**. The verb **tārof kardan** means 'to offer someone something', but only in the sense of food, drink, etc.

chashm (which is derived from **be ruye cheshm**, 'upon my eyes') means 'certainly', 'of course', 'yes, I will' in answer to a command or request:

be pedaretun salām beresunid – **chashm** – Give my regards to your father – Yes, of course (**salām resundan**: to send regards, *lit.* to convey greetings; *the same expression is also used for 'give my love to'*)

arz kardan is a polite version of **goftan** ('to say'), usually used when referring to yourself, and **farmudan** ('to command') is used when referring to others: e.g. **arz kardam** – I said, **farmudid** – you said

tabrik arz mikonam Congratulations; I congratulate you.
*To be less formal one can say **behetun tabrik migam** (or **behet tabrik migam**, for the familiar)*

tasliat arz mikonam Please accept my condolences; I offer my condolences. *Less formal: **behet/behetun tasliat migam***

At the New Year and on joyous religious festivals the greeting is: **êide shomā mobārak**

mobārak ('blessed') is also used to comment favourably on something new:

e.g.: **kafshe now pushidi?**

âre

mobārak (or **mobārak-e**, or **mobāraket bâshe**)

and kâre jadid mobārak – Congratulations on your new job

■ (2) OTHER EXPRESSIONS

(a) The use of oaths to reinforce what is being said is quite common, so you get expressions like:

bekhodā (*short for be khodā ghassam – I swear to God*) – By God, which means little more than ‘honestly’, ‘truly’

vällā, bevallāhe – *more or less like bekhodā*

vällā is also used as an interjection, rather like ‘well’: ‘chi goft?’ ‘vällā, dorost nafahmidam vali mesle in ke goft fardā miād’. – ‘What did he say?’ ‘Well, I didn’t quite understand, but I think he said he’d come tomorrow’.

be ghor’ān – By the Koran

be ghor’āne majid – By the glorious Koran: *these two expressions are slightly stronger than bekhodā and are obviously usually only used by Moslems.*

- (b) The following swear words may be heard, but it is clearly not a good idea to use them!

gom sho, or boro gom sho – Get lost!

pedar sag – *lit.* your father’s a dog; *very insulting since dogs are unclean to Moslems*

pedar sukhté – *lit.* burnt father, i.e. he’s in hell, or should go there

khāk bar sar/saret – *lit.* earth on your head; drop dead

Situational Phrases and Conversations

■ AT THE AIRPORT

ghesmate gozarnāme

The passport section

salām

Greetings

khosh āmadid

Welcome

chand vaght mimunid?

How long are you staying?

do hafte

Two weeks

ādresetun dar Irān kojā-st?

What is your address in Iran?

**mahale eghāmatetun dar Irān
kojā-st?**

hotel āzādi

befarmāid jelo

befarmāid intaraf

sâlone gomrok

anjâme tashrifâte gomroki

Where are you staying in
Iran?

The Azadi Hotel

Move forward please

Come this way please

Customs hall

lit: The carrying out of
customs formalities, i.e.
going through customs

What have you got/Anything
to declare?

Nothing, only personal effects
You haven't any alcohol or
cigarettes, have you?

Yes I do, I have cigarettes but
no alcohol

No I do not

Please open this suitcase

chi dârin?

**hichi, faghat lavâzeme shahksi
sigâr o mashrub ke nadârid?**

**cherâ, sigâr dâram vali
mashrub nadaram**

nakhêr

**lotfan in chameduno bâz
konid**

befarmâid

barâye in bâyad gomrok bedid

arz chi darin?

**meghdâri dolâr o pond
bâyad forme arz por konid**

charkh dasti

bâr bar

bânde forudgâh

havâpeîma ta'khîr dâre

etelâ'ât kojâ-st?

befarmâid tuye saf

vorud

khoruj

sâlone entezâr

Here you are

You must pay customs duty
on this

What foreign currency have
you got?

Some dollars and pounds
You must fill in a currency
form

Trolley

Porter

The runway

The plane is late

Where is the information
desk?

Please join the queue

Entrance

Exit

Waiting room

■ AT THE TRAVEL AGENT

mikhām yek jā barāye Landan rezerv konam

besyār khob. barāye che ruzi?

shambe avvale ut

mota'asefāne un parvāz jā nadāre

agar bekhāhid barāye do shambash mitunam

behetun jā bedam

ya'ni sevvome ut?

**bale
bāshe, pas do shambe**

kheili khob barāye do shambe rezerv mikonam. agar ham

bekhāhid mitunam tuye liste entezāre shambe ham

shomā ro bezāram.

bale, bi zahmat in kār ro bokonid va agar jā bud beman khabar bedin.

esmetun rā befarmāid shomāreye telefonetun chand-e?

bi zahmat in jāye mano ta'id konid

otobuse Esfahān che sā'ati harekat mikone?

sā'ate panje sob

mitunam az hālā bilit

bekharam?

bale albatte

terane Tabriz az kudum sakku harekat mikone?

sakkuye panj

che sā'ati vārede Tabriz

mishe?

I would like to make a reservation for London Certainly. For what day? Saturday August the first Unfortunately there are no seats on that flight

If you like I can give you a seat for the Monday

You mean August the third?

Yes

Alright, Monday then

Very well, I'll make the booking for Monday. If you like I can also put you on the waiting list for the Saturday.

Yes, please do so and let me know if there is a seat.

Your name, please
What is your telephone number?

Could you please confirm my reservation.

What time does the Esfahan bus leave?

At five a.m.

Can I buy a ticket now?

Yes of course

Which platform does the Tabriz train leave from?

Platform five

At what time does it reach Tabriz?

shishe sobe fardā

Six o'clock tomorrow morning

bilate turbo teran barāye

Do you have any tickets for the turbo train to Mashad?

Mashhad dārid?

I'm afraid there aren't any left

mota'asefāne tamām shodé.
mitunid bā ghatāre sari'ol sēir
berin.

You can take the express

**besyār khab, pas yek bilite
raft o bar gasht beman
bedin**

Alright, I'll have a return,
please

darejeye yek mikhāid?

First class?

bale

Yes

befarmāid

Here you are

cheghadr mishe?

How much is it?

divist o panjā toman

Two hundred and fifty tomans

■ SHOPPING

salām āghā/khānum,

Good morning, what can I do
for you?

befarmāid

Good morning. Is there any
milk?

salām, shir darin?

The cartons are finished but
we have bottled milk

pākati tamām shodé ammā

Alright then, could I have one
please

shishei hast

There you are. Anything
else?

bāshe, pas bi zahmat yeki

Yes, butter, two hundred and
fifty grammes of cheese

beman bedid

and a half kilo packet of tea

befarmāid. chize dige ham

What size butter do you

läzem darid?

want?

bale, ye ghāleb kare, divist o

Two hundred and fifty
grammes will be fine

panjā gerām panir o yek

Here you are

chāyiे nim kilo'i

Do you have a bag?

karash cheghadri bāshe?

How much is it?

unam divist o panjā gerami

bāshe khub-e

befarmāid

pākat dārin

cheghadr shod?

**navad o panj toman o panj
ezar**

befarmāid

mersi, āghā/khānum

khodāfez

in pārche metri chand-e?

**shast o panj toman
khēili gerun-e arzuntaresh o
nadārid**

**na, mota'assefāne tamum
shodé**

takhfif ham nadāre?

aslan

**khēilekhob, do metr bedin
befarmāid pulesh o bedin
sandogh residesh o biārid
jensem o beginr**

portaghālā kiloi chand-e?

**punzda toman
pas se kilo bedin**

Ninety-five tomans five rials

Here you are

Thank you sir/madam

Goodbye

How much a metre is this
material?

Sixty-five tomans

It's very expensive, haven't
you got anything cheaper?

No, unfortunately it's all gone

Can't you give me a red-
uction?

No, I can't

Alright, give me two metres
Pay at the cash desk, please.

Bring the receipt and take
your goods

How much are the oranges
per kilo?

Fifteen tomans

Give me three kilos, then

■ ASKING THE WAY

**bānke markazi az kudum
taraf-e?**

**sare avvalin chār rāh daste
rāst bepichid, tuye hamun
khiābun daste rāstetun-e
bebakhshid, āghā/khānum,
vezārate keshāvarzi kojā-
st?**

**ākhare hamin khiābun-e
khēili dur-e?**

How does one get to the
Central Bank?

Turn right at the first
crossroads. It is then in
that road, on your right
Excuse me, sir/madam,
where is the Ministry of
Agriculture?

It's at the end of this road
Is it very far?

na, piāde ham mitunid berid

No, you can walk it if you want

daste chap bepichid
mostaghim beridTurn left
Go straight on

■ THE TELEPHONE

allo

Hello

befarmāid

Yes?

manzele āghāye Haghīhi?

Is that Mr Haghīhi's residence?

nakhēr, eshtebāh-e

No, you've got the wrong number

bebakhshid

I'm sorry

allo

Hello

manzele āghāye Haghīhi?

Is that Mr Haghīhi's residence?

befarmāid

Yes

āghā tashrif dārand?

Is Mr Haghīhi in?

bale, shomā?

Yes. Who's that speaking?

man John Smith

This is John Smith

gushi khedmatetun

Hold the line, please

salām āghāye Smith

Hello, Mr Smith

salām, hāle shomā chetowr-e?

Hello, how are you?

mersi, be marhematetun, bad

I'm not too bad, thank you,
what can I do for you?

nistam, befarmāid

Well, I wanted to ask when I
could come and see you

vällā, mikhāstam bebinam kē.

Any time you say

vaght dārid biām shomā ro

What about Tuesday?

bebinam

What time on Tuesday?

khāhesh mikonam, har sā'ati

Any time you say

ke befarmāid man hāzeram

Is five o'clock alright?

seshambe chetowr-e?seshambe che sā'ati?har sā'ati shomā bekhāid

bekhāhid

sā'ate panj khub-e?

bale, khēili khub-e

besyār khob, pas sā'ate panj
mibinametun. daftare
man-o baladid?

bale

pas tā seshambe, khodāfez
khodāfez/khodā hafeze shomā
marhemat ziād

Yes, that's fine

Very well, then, I'll see you
at five o'clock. Do you
know where my office is?

Yes

Well, till Tuesday, then

Goodbye

Goodbye

■ IN A TAXI

tā Shemrun cheghadr migirid,
āghā?

bi zahmat berim mēidune
Ferdowsi

or: mēidune Ferdowsi, lotfan

on reaching your destination:
cheghadr shod?

How much do you charge to
go to Shemran?

(To) Ferdowsi Square, please

How much is it?

Appendix

NUMBERS

The Arabic numerals, which are also used in Persian, are as follows:

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|----|
| ۱ | ۲ | ۳ | ۴ | ۵ | ۶ | ۷ | ۸ | ۹ | ۱۰ |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

123 = ۱۲۳ 65 = ۶۵ 2695 = ۲۶۹۵

The decimal point is represented by a comma.

CURRENCY

Notes and coins currently in circulation are:

COINS

| |
|---------------------------------|
| 1 rial (<u>yegheruni</u>) |
| 2 rials (<u>dozāri</u>) |
| 5 rials (<u>paynzāri</u>) |
| 10 rials (<u>ye-tomani</u>) |
| 20 rials (<u>do-tomani</u>) |
| 50 rials (<u>panj-tomani</u>) |

NOTES

| | |
|-------|--------------------------------|
| 100 | rials (<u>da-tomani</u>) |
| 200 | rials (<u>bis-tomani</u>) |
| 500 | rials (<u>panjā-tomani</u>) |
| 1000 | rials (<u>sad-tomani</u>) |
| 2000 | rials (<u>divis-tomani</u>) |
| 5000 | rials (<u>punsad tomani</u>) |
| 10000 | rials (<u>hezār tomani</u>) |

THE CALENDAR

In Iran, the Islamic months are called:

| |
|-----------------|
| moharram |
| safar |
| rabi'ol avval |
| rabi'os-sāni |
| jamādi ol avval |
| jamādi os-sāni |

| |
|----------|
| rajab |
| sha'bān |
| ramazān |
| shavvāl |
| zīghā'de |
| zihajje |

The chief civil public holidays are:

(approximate corresponding date)

| | | | |
|------------------------|---|--|---------------|
| 1 – 4 Farvardin | – | <i>Now Ruz</i> holidays | (21–24 March) |
| 12 Farvardin | – | Islamic Republic Day | (1 April) |
| 13 Farvardin | – | thirteenth of <i>Now Ruz</i> | (2 April) |
| 15 Khordād | – | Popular uprising of 1963 | (5 June) |
| 17 Shahrivar | – | Commemoration of the martyrs of the revolution | (8 September) |
| 22 Bahman | – | Islamic Revolution Day | (11 February) |
| 29 Esfand | – | Nationalisation of the Oil Industry | (19 March) |

The chief religious public holidays are:

| | | | |
|--------------------|---|--|--|
| 13 rajab | – | Birthday of Ali, the Prophet's son-in-law | |
| 27 rajab | – | êide mab'as: the anniversary of the day Mohammad began his ministry | |
| 15 sha'bān | – | Birthday of the 12th Imam | |
| 21 ramazān | – | The martyrdom of Ali | |
| 1 shavvāl | – | êide fetr: the celebration of the ending of the fasting month of Ramadan | |
| 25 shāvvāl | – | Death of Imam Ja'far Sâdegh | |
| 11 zigha'de | – | Birthday of Emam Rezâ (the 8th Imam of the Shiites) | |
| 10 zihajje | – | êide ghorbân: the day on which pilgrims to Mecca make sacrifices | |
| 18 zihajje | – | êide ghadir: the anniversary of the day Ali was appointed successor to the Prophet | |
| 9 moharram | – | tâsu'â: the eve of Imam Hussein's martyrdom | |

- 10 moharram** - *āshurā*: martyrdom of Imam Hussein
- 20 safar** - *arba'in*: 40th day of the martyrdom of Imam Hussein
- 28 safar** - Death of the Prophet and martyrdom of Imam Hassan
- 17 rabi-ol avval** - Birthday of the Prophet, birthday of Imam Ja'far Sādegh