

PERSIAN GRAMMAR

For reference and revision

John Mace

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Contents

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	<i>page</i>
Introduction	1
1 Writing	3
1 General	3
2-24 Alphabet and non-alphabetical signs	3
25 نستعلیق <i>nasta'liq</i> script	19
26 Standard handwritten forms	21
27 شکسته <i>šekaste</i> handwriting	24
28 Persian transcription	26
2 Pronunciation	27
1 Transcription	27
2 Long and short vowels; diphthongs	27
3 Consonants	27
4 Doubled letters	30
5 Stress	31
6 Colloquial pronunciation	34
7 Arabic forms	36
3 Nouns and adjectives	37
1 Nouns - general	37
2 Definite and indefinite nouns	37
3 Definite direct-object suffix ل <i>l</i> , <i>rā</i>	39
4 Plural of nouns	40
5 اضافه <i>ezāfe</i> with nouns	44
6 Adjectives - general	47
7 Adjective used as complement	48
8 Attributive adjectives	48
9 Comparative adjectives	50
10 Superlative adjectives	53
11 Possessive adjectives	54
12 Demonstrative adjectives	58
13 Interrogative adjectives	59

Contents		Contents	
14 Distributive adjectives	62	20 Participles	115
4 Pronouns	65	21 Forming the perfect tense	117
1 General	65	22 Using the perfect tense	118
2 Subject pronouns	65	23 Forming the perfect subjunctive tense	119
3 Direct-object pronouns	66	24 Using the perfect subjunctive tense	121
4 Prepositions with pronouns	68	25 Forming the pluperfect tense	121
5 Possessive pronouns	69	26 Using the pluperfect tense	122
6 Demonstrative pronouns	69	27 Forming the future tense	122
7 Interrogative pronouns	70	28 Using the future tense	123
8 خود <i>xod</i>	71	29 Compound verbs	124
9 Reciprocal pronouns	72	30 Passive voice	128
10 Distributive pronouns	72	6 Prepositions	133
5 Verbs	77	1 General	133
1 General	77	2 Basic prepositions	133
2 Infinitive	77	3 Prepositions with اضافه <i>ezāfe</i>	134
3 Position of the verb	78	4 Prepositions and conjunctions	135
4 Agreement	78	5 Prepositions governing other expressions	136
5 Simple and compound verbs	79	6 Omission of ب <i>be</i>	137
6 Government: subject, complement and object	80	7 Adverbs	139
7 Tenses	81	1 General	139
8 Forming the past tense	82	2 Forming adverbs	139
9 Using the past tense	85	3 Comparative and superlative of adverbs	143
10 Forming the present tense	87	4 Interrogative adverbs	143
11 Forming the present tense: 'to be'	95	5 Order of adverbs	144
12 Using the present tense	99	6 Adverbial participles	144
13 Forming the imperfect tense	100	8 Syntax	145
14 Using the imperfect tense	101	1 General	145
15 Colloquial continuous tenses	102	2 Questions	145
16 Forming the present subjunctive tense	103	3 Indirect speech	147
17 Using the present subjunctive tense	106	4 Clauses - general	149
18 Imperative	107	5 Noun clauses	150
19 Auxiliary verbs	109	6 Relative clauses	152

Contents	Contents		
7 Clauses of purpose	156	2 Derived and compound nouns	189
8 Clauses of result	156	3 Derived and compound adjectives	197
9 Clauses of time	157	4 Derived verbs	200
10 Clauses of reason	159	12 Polite forms	203
11 Conditional clauses	160	1 General	203
12 Clauses of concession	163	2 Pronouns	203
13 Clauses of manner	165	3 Plural for singular	204
14 Topic and comment	165	4 Verbs	204
15 Quasi-impersonal structures	166	5 Prepositions	206
16 Wishes and exclamations	167	6 Requesting and thanking	206
9 Numbers	169	Appendix I Irregular present stems of verbs	209
1 Numerals	169	Appendix II اضافه ezāfe	213
2 Cardinal numbers	169	1 General	213
3 Ordinal numbers	172	2 Writing and pronunciation	213
4 Other numerical expressions	173	3 Use	214
5 Fractions and percentage	174	Appendix III Suffix ي... -i	215
6 Other adjectival forms, and adverbial forms	174	1 General	215
7 أبجد abjad	175	2 Group 1	215
8 Measurement	175	3 Indefinite ي... -i	215
9 Calculation	176	4 Relative ي... -i	216
10 Clock	176	5 Group 2	217
11 Calendar	178	6 Noun ي... -i	218
12 Age	180	7 Adjective ي... -i	218
10 Arabic forms	181	Appendix IV Definite direct-object suffix ل rā	219
1 General	181	1 General	219
2 Participles	181	2 Writing and pronunciation	219
3 Verbal nouns	183	3 Use	220
4 Word-ending ة... -a/-at	186	Index	223
5 قابل qābele and غير qeire	187		
6 Definite article	187		
11 Wordbuilding	189		
1 General	189		

Introduction

This is a revision and reference grammar book whose purpose is to act as support for any course of Persian, and especially to help students in their early and intermediate stages.

It is not a course book. Each paragraph makes as few assumptions as possible about previous knowledge of the theme being studied. The book does not claim to examine every point in the language, merely to cover the most practical ones.

Maximum advantage has been taken of the fact that Persian has an Indo-European grammatical structure, familiar to most Europeans.

Although the book follows modern spelling, it indicates also those older forms of spelling still found today.

The transcription accompanying the Persian script is an accurate reflection of the pronunciation. Educated colloquial variants of the standard pronunciation are shown and explained; this colloquial pronunciation is socially completely 'correct', and you are recommended to use it whenever you are not reading aloud or quoting from a written text. Standard pronunciation is always acceptable; but without a knowledge of colloquial pronunciation you will miss much of what is said to you; and your own spoken Persian will never 'take off' without at least some use of it. Colloquial forms are shown in angular quotation marks <> in the transcription.

Grammar books sometimes separate much information into morphology (word structure) and syntax (sentence structure). Many students find this distinction unnecessary. In this book, points of syntax are, as far as possible, studied together with the appropriate parts of speech. The syntax chapter examines only those points which cannot be so studied.

Reference numbers in the text relate to chapter number/

Introduction

paragraph number. Roman numbers refer to the appendices.

The index supplements the references quoted in the chapters and appendices, and should, like them, be fully used in the search for the right structure.

I take this opportunity to express my thanks to Goly Foroughi, Sharare Atabaki Nosratifard and Mahmoud Khanchezzar for their help in checking the examples, to Jeannine and Paul Tys for permission to include their photographs, and to Marilyn Moore for her help in proof-reading. Any remaining shortcomings are my responsibility.

1. Writing

1 . General

In other chapters of this book each paragraph is discrete; in other words, as far as possible it does not assume that the student has studied any other paragraphs.

This chapter, on the other hand, is of necessity continuous; that is, each paragraph assumes knowledge of all previous paragraphs in the chapter.

Paragraphs 1/3 to 25 below give the printed forms of the alphabetical letters and other signs. Many forms look different when handwritten; 1/26 and 27 below show handwritten forms.

The writing of the numerals is examined in 9/1.

Chapter 2 shows the pronunciation of the letters and their transcription used in this book.

2 . Alphabet and spelling

Persian is written with a modified Arabic alphabet. The general principles of this alphabet are:

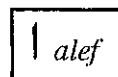
- The writing runs from right to left ← .
- There are no capital letters.
- Short vowels (there are three, which we transcribe as *a*, *o*, *e*) are mostly not written, but inferred from the outline and context. There is a means of marking these vowels but it is hardly ever seen outside school textbooks.
- Most letters are joined to the letter following them in the same word, i.e. to the left. These are *joined* letters. Almost all of these have a short form when joined to the following letter, and a full form when not so joined.
- A few letters, called *disjoined* letters, are never joined to the following letter. They have only one form.

This book uses the modern reformed spelling. Some older spellings

1 - Writing

are, however, still encountered, and these are also shown where appropriate.

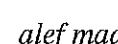
3.



The first and commonest letter of the alphabet is called *alef*. It is a *disjoined* letter, never joined to the letter following it. It is pronounced as follows:

- at the beginning of a word, it shows the presence of one of the short vowels *a*, *o*, *e* (which are not themselves written)
- in the middle or at the end of a word, it represents the long vowel *ā*.

4.



This variant of **1 alef** is written at the beginning of a word to represent the long vowel *ā*.

5.

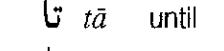
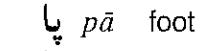
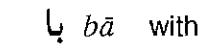
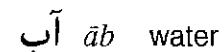
ب	ب	<i>be</i>
پ	پ	<i>pe</i>
ت	ت	<i>te</i>
ث	ث	<i>se*</i>

These four letters called *be*, *pe*, *te* and *se* all look alike except for the dot(s) above or below them. They are of course written leftwards ← . They are pronounced respectively *b*, *p*, *t* and *s*. They are all joined letters, i.e. joined to the next letter in the word.

Each one has a short form used at the beginning or in the middle of a word, and a full form used at the end of a word or when standing alone.

1 - Writing

Combined with **1 alef** or **ٰ alef madde** (1/3 and 4 above) they appear as follows:

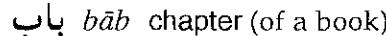


(*alef* and *alef madde* are not joined to the next letter, in this case **ب be**)

(the letters of the

be group are joined

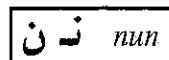
to the *alef* following them)



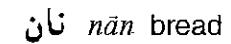
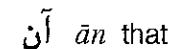
* **ش se** occurs only in a very few words, of Arabic origin. The commonest letter for *s* is shown in 1/12 below.

The letters of the **ب be** group are called 'toothed' letters; their short form without its dot(s) is **ـ**, called a 'tooth'. There are other toothed letters, studied below.

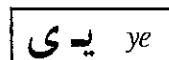
6.



The letter *nun* represents the sound *n*. This is a joined letter, and has two forms: a short form used at the beginning or in the middle of a word, and a full form used at the end of a word or when standing alone. The short form is a tooth (see 1/5 above); the long form is deeper.



7.



The letter *ye* is a joined letter, with a toothed short form used as are those of the **ب be** group (1/5 above). The long form, used at the end of a word or when the letter stands alone, has no dots. It swoops below the line of print. *ye* has the following pronunciation:

- at the beginning of a word: the consonant *y*
- in the middle of a word: the consonant *y*, or the long vowel *i*, or (less often) the vowel-combination *ei*

1 - Writing

- at the end of a word:
 - after a consonant, the long vowel *i*, or (less often) the vowel-combination *ei*; also, at the end of a very few words taken from Arabic, *ā* (an example of which is given in 1/21 below)
 - after a vowel, the syllable *-ye*; very rarely, *i*.

يا yā or	بى bi without
бин bein between	پایان pāyān end
بیابان biābān desert	نایب nāyeb deputy

The combination *āi* is written آي...اي... beginning a word), the first of the two letters *ye* being silent:

پایین pāyān low, down	بیایی biāi you may come
	این āin custom

See also 1/8, 21 and 24 below.

In a few words this combination is written with one *ye*: see 1/13.

It is a rule that no vowel other than long *ā* can begin a word in writing. Where a vowel other than *ā* is the first sound, it must be introduced. The commonest letter for introducing a vowel is | *alef*:

اين
in this

8.

و
vāv

The letter *vāv* is a disjoined letter with only one form, extending below the line of print. *vāv* is pronounced:

- at the beginning of a word: *v*
- in the middle or at the end of a word: *v*, or the long vowel *u*, or (less often) the vowel-combination *ou*. At the end of a very few words (all of which are important) it represents the short vowel *o*
- in a few important words it is silent; see 1/13 below.

و
va, o* and ايوان
eivān porch

1 - Writing

توب tup ball	توى tuye in
ناو nāv warship	بو bu smell
نو nou new	تو to you

The combination *-ui* is written ...وې...، the first of the two letters *ye* being silent:

بوې
bui a smell

See also 1/7, 21 and 24.

The rule given in 1/7 above concerning initial vowels applies here also:

او
u he, she

The word و pronounced *o* 'and', marked * above, is an exception to this rule.

9.

م
mim

The letter *mim* is a joined letter. It represents *m*. Its short and full forms are used in the manner described in 1/5 above. The full form has a tail reaching straight down below the line of print.

من mānī man	مانیم mī mānim we stay
نام nām name	نیم nim half

An initial 'tooth' (see 1/5 above) preceding *mim* is often inverted and raised. Initial *mim* is often also raised when followed by another *mim*:

قام tamām complete	فایم mi namāyam I show
غایم nemi āim we do not come	منون mamnun grateful

10.

د
dāl
ذ
zāl

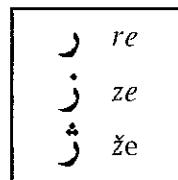
The disjoined letters called *dāl* and *zāl* have only one form each, identical but for the dot. These letters rest on the line of print.

1 - Writing

They are sounded respectively *d* and *z*. **ڏ** is not the commonest letter for the sound *z*; that is shown in the next paragraph.

دانایی ڏ	<i>dānāi</i> wisdom	دندان ڏ	<i>dandān</i> tooth
دویدن ڏ	<i>davidan</i> to run	می‌غایید ڏ	<i>mi namāid</i> you show
می‌داند ڏ	<i>mi dānad</i> he/she knows	آمد ڏ	<i>āmad</i> he/she came
می‌آید ڏ	<i>namudand</i> they showed	می‌آید ڏ	<i>mi āyad</i> he/she comes

11.



The disjoined letters *re* (sounded *r*), *ze* (sounded *z*) and *že* (sounded *ž*, see 2/3), are identical but for their dots. They each have one form only, which curves down slightly below the line of print.

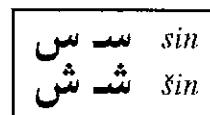
At first sight this group may seem to be similar to the **ڏ** *dāl* group. There is in fact no confusion; *re* and *ze* are joined to the previous letter at the head, and they strike immediately downwards, while *dāl* and *zāl* are joined to the previous letter at the angle, and the whole letter remains on the line of writing.

ڙ *ze* is the commonest letter (out of three possible) used for the sound *z*. The letter **ڙ** *že* and its sound *ž* are very rare.

دارد ڙ	<i>dārad</i> he/she has	در ڙ	<i>dar</i> in, door
دزد ڙ	<i>dozd</i> thief	مرا ڙ	<i>marā</i> me
زیر ڙ	<i>zire</i> beneath	زیبا ڙ	<i>zibā</i> beautiful

آبازور *ābāzur* lampshade

12.



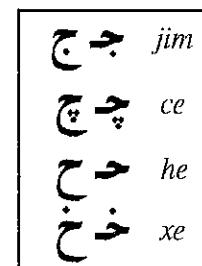
The letters *sin* and *šin* are joined letters. They represent respectively the sounds *s* and *š* (see 2/3). The short and full forms

1 - Writing

are used in the same way as those of the *be* group (1/5 above). The short form rests on the line of print, while the flourish of the full form swoops below. **س** *sin* is by far the commonest letter (out of three possible) for writing the sound *s*.

است س	<i>ast</i> he/she is	پس س	<i>pas</i> then
سی س	<i>si</i> thirty	شام س	<i>šām</i> dinner
پشت س	<i>pošt</i> back	شستن س	<i>šostan</i> to wash

13.



This group of four joined letters is *jim* (sounded *j*), *ce* or *cim* (sounded *c*), *he* (sounded *h*) and *xe* (sounded *x*). See 2/3 for the sounds *c* and *x*. Short and full forms are used as are those of the *be* group, 1/5 above.

ح *he* is the less common of two ways of writing the sound *h*. It is found in words of Arabic origin, and is sometimes called *he hoti* to distinguish it from the commoner letter for *h* given in 1/15 below.

جا ج	<i>jā</i> place	خارج ج	<i>xārej</i> outside
حاجت چ	<i>hājat</i> need	پیچ چ	<i>pīč</i> screw
چای ح	<i>cāi</i> tea	پایتخت ح	<i>pāitaxt</i> capital city

* *ai* written, exceptionally, with one *ye*; see 1/7 above.

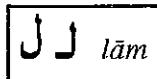
An initial ‘tooth’ (see 1/5 above) preceding one of these letters is often inverted and raised:

تجارت *tejārat* trade

In the syllables **خوا** *xā*, **خود** *xod*, **خور** *xor*, **خوش** *xoš* and **خوب** *xi*, the letter **و** *vāv* is silent:

خواستن خ	<i>xāstan</i> to want	خود، خویش خ	<i>xod, xiš</i> oneself
خوردن خ	<i>xordan</i> to eat	خوش خ	<i>xoš</i> well

14.



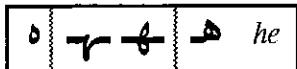
lām is a joined letter, with no dots. It is pronounced *l*. Its full and short forms are used as are those of the *be* group, 1/5 above. This letter is distinct from *alef*, since *alef* is disjoined and *lām* is joined.

لباس	<i>lebās</i>	suit (of clothes)	جلو	<i>jelou</i>	ahead
خيال	<i>xiāl</i>	imagination	ألمان	<i>ālmān</i>	Germany

The combination *lām + alef* has special forms, one used when it is joined to the previous letter, and another when it is not. The form [ل] is never used:

اسلام	<i>eslām</i>	Islam	لازم	<i>lāzem</i>	necessary
-------	--------------	-------	------	--------------	-----------

15.



The joined letter called *he* is the commoner of the two letters used for the sound *h*. It is often called *he havaz* to distinguish it from the less common letter ح given in 1/13 above. ه and its variants all rest on the line, apart from the lower part of the forms ه and ه.

This letter has four forms:

- one used at the beginning of a word or after a disjoined letter: ه
- two alternative forms used when the letter is joined on both sides: ه ه
- one used at the end of a word or when the letter stands alone: ه

هر	<i>har</i>	every	پاها	<i>pāhā</i>	feet
مهمان	<i>mehmān</i>	guest	نه	<i>noh</i>	nine
راه	<i>rāh</i>	road	*تنبيه	<i>tambih</i>	punishment

* the combination نب [nb] is pronounced *mb*.

Silent final ه. After the unwritten vowel *e*, the letter ه at the end

of a word is silent:

آينده	<i>āyande</i>	future	دیده	<i>dide</i>	seen
خانه	<i>xāne</i>	house	بسته	<i>baste</i>	closed

Silent final ه is also, exceptionally, found after the short unwritten vowel *a* in the expressions

نا	<i>na</i>	no	نه ... نه	<i>na ... na</i>	neither ... nor
----	-----------	----	-----------	------------------	-----------------

When a word ending with silent ه is extended with a suffix, the next letter starts afresh; or, with a few suffixes, the ه is dropped:

خانه	<i>xāne</i>	house	خانه‌ها	<i>xānehā</i>	houses
نامه	<i>nāme</i>	letter	نامه‌ها	<i>nāmehā</i>	letters
میوه	<i>mive</i>	fruit	میوه‌ها / میوجات	<i>mivehā/mivejāt</i>	fruits

After this silent final ه, any added syllable beginning -i is written with its own introductory alef:

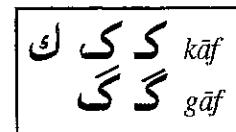
جمله	<i>jomle</i>	sentence	جمله‌ای	<i>jomlei</i>	a sentence
ریشه	<i>riše</i>	root	ریشه‌ای	<i>rišeい</i>	rootlike

Details are given in the discussion of each suffix or other ending as it occurs.

In words such as those shown above the final ه is a graphic device or a grammatical ending. In words with final ه after e where the ه is not an ending but part of the root of the word, the ه is sounded *h*. Such words are not numerous:

بهده	<i>bedeh</i>	give	متوجه	<i>motavajjeh</i>	attentive
------	--------------	------	-------	-------------------	-----------

16.



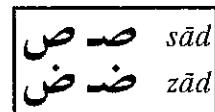
These are the joined letters ك *kāf* (pronounced *k*) and گ *gāf* (pronounced *g*; see also 2/3 for both sounds). They stand on the line of writing; their short and full forms are used in the same way as those of the *be* group (1/5 above). *kāf* has two possible

1 - Writing

full forms, ك and ک.

که ke that, when	کند mi konad he/she does
پزشک pezešk doctor	مسواک mesvāk toothbrush
کار kār work	کلم kalam cabbage
کلاس kelās (school) class	کل kal stag
گرم garm warm	می گوید mi guyad he/she says
رنگ rang colour	گرگ gorg wolf
گاهی gāhi sometimes	گل gol flower
گلابی golābi pear	گمرک gomrok customs

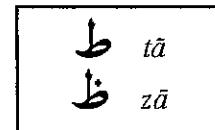
17.



The letters *sād* and *zād* are joined letters. Their short and full forms are used as are those of the *be* group (1/5 above). The loop rests on the line of print, and the 'flourish' of the full form curves below. These letters represent respectively the sounds *s* and *z*; ص is less common than س *sin* for *s* (1/12 above) and ض is less common than ج *zāl* for *z* (1/11 above). ص and ض mostly occur in words taken from Arabic.

صورت surat list	اصل ast origin
شخص ūxṣ person	مخصوص maxsus special
حاضر hāzer present, ready	امضا emzā signature

18.

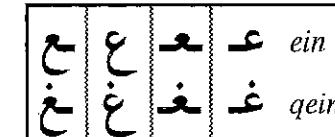


Although the letters ط *tā* and ظ *zā* are joined letters, they have only one form each, which stands on the line of print. They represent respectively the sounds *t* and *z*; ط is less common than ت *te* for *t* (1/5 above) and ظ is less common than ج *zāl* for *z* (1/11 above). ط and ظ mostly occur in words taken from Arabic.

1 - Writing

طور tour manner, way	شیطان ūtān devil
ظهر zohr midday	نظمی nezāmi military

19.



The letters called *ein* and *qein* are joined letters. Each has four forms:

- ئ and ئ are written at the beginning of a word or after a disjoined letter.
- ئ and ئ are written when the letter is joined on both sides.
- ئ and ئ are written at the end of a word after a disjoined letter; or when the letter stands alone.
- ئ and ئ are written at the end of a word after a joined letter.

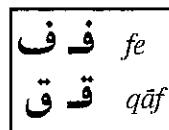
You will see that the closed forms are written after a joined letter in the same word, and the open forms when no joined letter precedes in the same word.

At the beginning of a word ئ is silent. The formal sound of ئ in the middle or at the end of a word is ' (the 'glottal stop'), but it is sometimes dropped; see 2/3.

The sound of ئ is *q*, for which see 2/3.

عصر asr late afternoon	تعطیل ta'til holiday
موضوع mouzu' subject	منع man' prevention
غایب qāyeb absent	تغییر taqyir change
دروغ doruq lie (untruth)	مبلغ mablaq amount

20.



The two joined letters ف *fe* (sounded /f/) and ق *qaf* (sounded /q/, see 2/3) form a group. Their short and full forms are used as are those of the *be* group (1/5 above). All forms lie on the line of print except full-form ق which swoops below.

فکر fekr	thought, idea	بیفهم bifahm	stupid
برف barf	snow	کشیف kasif	dirty
آقا āqā	gentleman, Mr	انقلاب engelāb	revolution
برق barq	lightning, electricity	برقی barqi	electric(al)

21. Doubled letters

Two identical consonants with an intervening vowel are written separately:

منون mammun grateful

(short unwritten *a* between the two letters م *m*, long written و *u* between the two letters ن *n*).

Two identical consonants with no intervening vowel are written as one consonant, but pronounced double *when a vowel follows* (see 2/4):

بچه bacce child نجار najjār carpenter

حتی hattā even (see 1/7 above for final ی pronounced ā)

1/23 below shows a means of indicating the doubled consonant.

This general rule is broken when two identical consonants come together in the formation of a compound word; 11/2 and 3 explain.

The sound *i* after آ \ ā or و *u* is written with double ی *ye*: ...ی... \ ...ی... In this combination the first *ye* is silent and merely functions as a link between the two long vowels:

می آیم mi āim we come می گوید mi guid you say

See also 1/7 and 8 above, and 1/24 below.

In a few words the combination āi is written with one *ye*: see 1/13.

22. Whole alphabet

Here is the alphabet in its Persian order; see 2/3 for details of pronunciation. For the sounds *t*, *s*, *h* and *z* the alternative letters are graded in order of frequency. 1 indicates the most common; letters graded 2 to 4 are mostly found in words taken from Arabic. The two letters pronounced *q* are of roughly equal frequency; ق is found mainly in words taken from Arabic.

Letter	Name	Sound; frequency t, s, h, z, q	Reference
(*ا)	alef madde	Initial: ā)	1/4
ا	alef	Initial: shows a, o, e or introduces u, i, ou, ei. Middle or final: ā.	1/3
ب	be	b	1/5
پ	pe	p	
ت	te	t 1	
ث	se	s 3	
ج	jim	j	1/13
چ	ce	c	
ح	he (hoti)	h 2	
خ	xe	x	
د	dāl	d	1/10
ذ	zāl	z 4	
ر	re	r	1/11
ز	ze	z 1	
ژ	že	ž	
س	sin	s 1	1/12
ش	šin	š	
ص	sād	s 2	1/17
ض	zād	z 2	
ط	tā	t 2	1/18
ظ	zā	z 3	
ع	ein	Initial: silent. Middle or final: ئ	1/19
غ	qein	q	

1 - Writing

ف	<i>fe</i>	<i>f</i>	1/20
ق	<i>qāf</i>	<i>q</i>	
ك	<i>kāf</i>	<i>k</i>	1/16
گ	<i>gāf</i>	<i>g</i>	
ل	<i>lām</i>	<i>l</i>	1/14
م	<i>mim</i>	<i>m</i>	1/9
ن	<i>nun</i>	<i>n</i>	1/6
و	<i>vāv</i>	Initial: <i>v</i> . Middle or final: <i>v, u, ou, (o)</i>	1/8
		After خ : often silent	1/13
ه	<i>he (havvaz)</i>	<i>h</i> ; but when final after <i>e (a)</i> : silent	1/15
ي	<i>ye</i>	Initial: <i>y</i> . Middle: <i>y, i, ei</i> . Final: <i>i, ei, ye</i>	1/7
		ا\و بی\ای after (first <i>ye</i> silent)	1/7, 8
		(Final in a few words from Arabic: <i>ā</i>)	1/7

* آ alef *madde* is only a variant of آ alef which is the first letter. But in many dictionaries all words beginning آ are listed before words beginning ا.

The word اردو *ordu* 'camp' helps to recall the four disjoined letters or families of letters.

23. Non-alphabetical signs

Certain non-alphabetical signs, most of them rarely used, exist to fix the pronunciation of the word. The main ones are:

- vowels ... *a* (called *fathe* or *zebar*), ... *o* (*zamme* or *piš*), ... *e* (*kasre* or *zir*), after ا at the beginning of a word, or after a consonant in any position:

آن آسب بزرگ آن آسب بزرگ *ān āsbe bozorg* that big horse

- vowel-combinations و... *ou* and ي... *ei*, after ا at the beginning of a word, or after a consonant in any position:

نو nou new ایوان eivān porch

- two marks peculiar to consonants:
 - ... called *tašdid*, written above a consonant to show that

1 - Writing

it is pronounced double:

بچه bacce child

- ... called *sokun* or *jazm*, written above a consonant to show that it has no vowel after it:

اسب asb horse

The signs shown above are rarely encountered outside schoolbooks. One sign which, however, is almost always shown is the adverbial ending called *tanvin* and written ا... pronounced -an (short *a*) after a consonant:

مرتباً morattaban regularly تقریباً taqriban approximately

معمولًاً ma'mulan usually تلفنًا telefonan by telephone

حقیقتاً haqiqat truth حقیقتاً haqiqatan truly, in truth

When this ending is added to a word taken from Arabic and ending in *e* + silent ه (see 1/15 above), both these are dropped and replaced by شا... -atan:

قاعدہ qā'ede rule قاعدةً qā'edatan as a rule

We also still encounter in some dictionaries and older texts the original Arabic spelling ه... The pronunciation is the same, -atan:

حقيقۃً (حقيقةً) for haqiqatan قاعدةً (قاعدةً) for qā'edatan

See 7/2 for more about the endings ا... -an and شا... -atan.

24.

ء hamze

ء, called *hamze*, is a letter not listed in the alphabet. It is never joined to anything. It never stands at the beginning of a word. Its basic form is as shown here, but it appears and sounds differently according to whether it is used in Persian words, or in words taken from Arabic.

hamze in Persian words. In Persian words *hamze* may be written over silent final ه (1/15 above), to represent *ye* (the *ezāfe*, see Appendix II):

خانه ایشان *xāneye išān* his/her/their house

میوه تازه *miveye tāze* fresh fruit

The *hamze* representing *ye* (the *ezāfe*) is usually written only when extra clarity is wanted; otherwise it is often left unwritten:

خانه ایشان *xāneye išān*

میوه تازه *miveye tāze*

We also encounter the form ئ (now little used) for *-iye*, showing the *ezāfe* after words ending in *i*:

صندلی راحتی for (صندلی راحتی) *sandaliye rāhati* easy chair

In older Persian, including some dictionaries, we find the combination ئی\ئی instead of ئی\ئی (1/7, 8, 21 above), for *i* after *ā* or *u*:

شیمیائی *šimiāi* (earlier شیمیائی) chemical

بگویید *beguid* (earlier بگوئید) say

and ئ... instead of modern ئه‌ای... *-eih-e i* at the end of a word (1/15 above):

جمله‌ای (earlier جمله‌ای) *jomlei* a sentence

قهوة رنگ (earlier قهوة رنگ) *qahvei rang* brown

خسته‌ای (earlier خسته‌ای) *xaste i* you are tired

In a few words taken from other languages the form ئ is used to mark the transition from one vowel to another:

ژوئن *žuan* June (from French *juin*)

گازوئیل *gāzuil* fuel oil, diesel آیدئولوژیست *ideoložist* ideologist

hamze in words taken from Arabic. In words taken from Arabic, *hamze* may occur before or after any letter in the middle or at the end of a word:

- in the middle, ئ, ئو, ئو, ئو:

تأسیس *ta'sis* foundation متأسف *mota'assef* sorry

مسئول *mas'ul* responsible مؤمن *mo'men* believer

مسئله\مسئله *mas'ale/masale* problem

Middle ئ is often written ئ:

مساله *masale* متأسف *mota'assef*.

- at the end, it is normally written by itself, and is usually silent in Persian:

جزء *joz* part

Some words written with final ئ... -ā can still be found with their original Arabic spelling ئ... . The pronunciation is the same, as the ئ is silent:

ابتداء *ebtedā* beginning (formerly)

- *hamze* must not be confused with short-form ئ (1/19 above) which it visibly resembles.

25. نستعلیق *nasta'liq* script

The form of script shown in 1/3-24 above is called *nasx*. It is the script used in newspapers, notices and mass-circulated books. An older calligraphic script form, called *nasta'liq*, is often used for fine printing, titles and posters. In *nasx* the line of print is more or less level, whereas in *nasta'liq* each group of letters tends to 'cascade' above its predecessor, so: ←←. This and other important differences in style are summarised below:

nasx

nasta'liq

Standard forms:

فارسی *fārsi* Persian 'cascading'

دوستان من *dustāne man* my friends من دوستان

خجالت *xejālat* shame خ ج ح خ

پیچ *pīč* screw پیچ

کوچک *kucek* small کوچک

گرگ *gorg* wolf گرگ

کارگر *kārgar* workman کارگر

1 - Writing

کل گل	بنگاه <i>bongāh</i> institution	بنگاه
	کلید <i>kelid</i> key	کلید
	گل <i>gol</i> flower	گل
لا لا	بالا <i>bālā</i> above	بالا
	کلاس <i>kelās</i> class	کلاس
ف\اف	بی <i>bi</i> without	بی
ک\گ\ل	کافی <i>kāfi</i> sufficient	کافی
+ final س	ترکی <i>torki</i> Turkish	ترکی
	ملی <i>melli</i> national	ملی

Optional alternative forms:

س ش	نشستن <i>nešastan</i> to sit	نشستن
	شش <i>šeš</i> six	شش
initial ها	پسرها <i>pesarhā</i> sons	پسرها
initial ه	هر <i>har</i> every	هر
	کوتاهتر <i>kutāhtar</i> shorter	کوتاهتر
final joined ل	لوله <i>lule</i> tube	لوله
	بیمه <i>bime</i> insurance	بیمه
final after any دوستی	دوستی <i>dusti</i> friendship	دوستی
joined letter عراقی	عراقي <i>erāqi</i> Iraqi	عراقة

Here, for comparison, is a poem by عمر جیام *omare xayyām* Omar Khayyam, in *nasx* and in *nasta'liq*, with two translations, one close, and one free by Edward Fitzgerald:

1 - Writing

خیام اگر ز باده مستی خوش باش
با لاله رخی و می نشستنی خوش باش
چون عاقبت کار جهان نیستی است
انگار که نیستی، چو هستی خوش باش
عمر جیام

خیام اگر ز باده مستی خوش باش
بالله رخی و می نشستنی خوش باش
چون عاقبت کار جهان نیستی است
انگار که نیستی چو هستی خوش باش
عمر جیام

xayyām, agar z bāda mast i, xoš bāš;*

bā lāleroxi o mi nešasti, xoš bāš.

cun āqabate kāre jahān nisti st,

engār ke nisti; co hasti, xoš bāš

omare xayyām

(*) *z bāda = az šarāb* 'from wine')

Khayyam, if thou art drunk with wine, be glad!

If seated next one with tulip cheeks, be glad!

Since the world's work has no hereafter, think then

Thou mightst not be - but since thou art, be glad!

And if the Wine you drink, the Lip you press,

End in the Nothing all Things end in - yes,

Then fancy while Thou art, Thou art but what

Thou shalt be - Nothing - Thou shalt not be less.

transl. Edward Fitzgerald

26. Standard handwritten forms

The most important features of standard handwriting are shown

1 - Writing

below. Many of them reflect the *nasta'liq* script shown in 1/25 above.

ا alef. When not joined to a previous letter, ا alef is written downwards. Following a joined letter, it is written upwards:

ازان ارزان arzān cheap با bā with

See below for the writing of alef after ل lām and after ک kāf.

Dots. Two dots are written like a hyphen - ; three dots form a rough ring written in either direction as convenient, ፻ or ፻ :

توب توپ tup ball چراغ cerāq lamp

ج etc. Letters of the *jim* group are often joined to the preceding letter at the upper right corner in print, but always at the upper left corner (i.e. at the beginning of the outline) in handwriting. A preceding initial tooth is almost always inverted (see 1/13 above). Compare the forms:

خجالت xejālat shame نخ نغ nax thread

م mim. After a joined letter, م mim should be approached from the top, and the 'bead' written anticlockwise ፻. A preceding initial tooth is almost always inverted (see 1/9 above):

نمودن نمودن namudan دلم دلم delam my heart

This handwritten form effectively distinguishes middle joined م mim from middle joined م ein, which is always approached from below and written clockwise ፻:

المعروف ma'ruf well known

Middle tooth. See 1/5. A middle tooth, i.e. one joined on both sides, has a special raised handwritten form before م mim or ر ز reze. Examine the forms:

رفتم رفت raftam I went میز صیز miz table

1 - Writing

لیتر litr litre

Initial and middle س sād and ض zād have a tooth after their loop; this tooth must not be omitted in handwriting. It behaves like a middle tooth before م mim or ر ز reze:

صیمی samimi sincere مصر مصر mesr Egypt

ط tā and ظ zā. Unlike س sād and ض zād (see immediately above), ط tā and ظ zā have no tooth after the loop. The loop is written first, then the upright:

نظامی نظامی nezāmi military چطور چطور cetour how

س sin and ش shin. In all but the most careful handwriting, the indentations of these letters are flattened out into a smooth curve, thus:

دوست dust friend

شب sab evening

پیش piš before

بیشتر بیشتر bištar more

لام alef. See 1/14 above. In writing this combination, detach the alef and write it downwards, either vertically towards the foot of the lām or at an angle to its middle. Compare printed and handwritten forms:

لام لام لام لام lā

سلام لام salām hello لازم لازم lazem necessary

ک kāf and گ gāf. Examine the handwritten forms shown below. The downstroke is written vertically ↴, the headstroke(s) ↵ last. In the forms with alef and/or lām, the circle is written anticlockwise ↗ ↘, approaching from below if the combination is joined to the preceding letter, so: ↗.

ک ک ک ک ک ک ک ک k, g

کا کا کا کا کا کا کا kā, gā

کل کل کل کل	<i>kl</i>
گل گل گل گل	<i>gl</i>
کلا کلا گلا گلا	<i>klā, glā</i>

کم	<i>kam</i>	little	گم	<i>gom</i>	lost
کار کار	<i>kār kār</i>	work	بیکاری	<i>bikāri</i>	unemployment
گاهی گاہی	<i>gāhi gāhi</i>	sometimes	ایستگاہ ایستگاہ	<i>istgāh</i>	station, stop
شكل شکل	<i>šekl šekl</i>	form	کلاس کلاس	<i>kelās</i>	class

The form  is not used in handwriting

he. The middle form ~~h~~ is seldom used in handwriting; the simpler form ~~h~~ is written instead. The final form joined to the preceding letter, printed ~~h~~, is very often simplified in handwriting to ~~h~~:

چهار چهار cahār four
 رفتہ رفتہ rafte gone ✓ سے سے se three

Final ي ye. When final ي ye is preceded by a tooth, or by any of the letters ف \ ق *fel/qaf*, ك \ گ *kāf/gāf* or ل \ لام *lām*, the junction is handwritten as a sharp angle, and the ye loses its first curve:

دوستی dusti	friendship	جایی jāi	a place	کی ki	who
برقی barqi	electric(al)	فصلی fasli	seasonal	کی	ki

But after other joined letters (including  with its tooth, see above) the junction is rounded, and *ye* has both its curves:

27. شکسته řekaste handwriting

Many Iranians use so-called *sekaste* or 'broken' handwriting, a form greatly simplified for the writer but often very difficult for the reader.

inexperienced reader. *Şekaste* also draws some of its forms from *nasta'liq*, shown in 1/25 above. The forms shown below are used in addition to the simplifications found in standard handwriting (1/26).

Dots. In the 'toughest' *šekaste* many dots may be left out altogether. Or they may stray away from the outline to which they belong; occasionally one and two dots on successive letters may be grouped as three (i.e. in a ring):

تھا tanhā alone

(Dis)joined letters. Often, the letters و ز ر ذ د ا, in principle not joined to the following letter, are nevertheless so joined in řekaste. Common combinations:

ب	باد	bād	wind
خ	خيال	xiāl	imagination
ش	شم	šodam	I became
د	دو	dur	far
د	دیده	dide	seen
ر	رادیو	rādiyū	radio
د	دارد	dārad	he/she/it has
ز	زياد	ziād	much
م	مواد	mavādd	materials
ب	بود	bud	he/she/it was
پ	پول	pul	money

• **he.** Two *nasta'liq* forms for this letter are used in Šekaste; the final form joined to a previous letter, and the detached syllable **ha:**

بچه‌ها بچه‌ها baccehā children

Modified final letters. Some letters, the most common being ن ت and ی, have modified final forms in řekaste:

است است ast is	توت ترست tut mulberry
نان نان nān bread	من من man ی
برای برای barāye for	ایرانی ایرانی irāni Iranian

28. Persian transcription

The transcription of foreign words (mostly names) often reflects the fact that French was once the most widely taught European language in Iran. Whatever the source language, short and long vowels are often not distinguished. Examples:

يونesco yunesko	پاریس pāris Paris
واشنگتن vāšengton Washington	لندن landan London
ژنو ženev Geneva	نيويورك nyuyork New York
فاکس faks fax	ژاپن žapon Japan
mekanize مکانیزه mechanised	گازوئیل gāzuil gasoil, diesel
اتریش otriš Austria	ایتالیا itālyā Italy
آتاترک ātātork Atatürk	موسکو moskou Moscow

Since no Persian word can begin with two consonants having no intervening vowel, any such foreign word has to be adapted. Initial s + consonant becomes ...s es-; any other initial group acquires an intervening vowel:

اسکتلند eskotland Scotland	فرانسه ferānse France
----------------------------	-----------------------

نيويورك nyuyork 'New York' is an exception to this rule, probably because its second letter y is a semi-vowel.

2. Pronunciation

1. Transcription

See 1/22-24 for the transcription used in this book for Persian writing.

2. Long and short vowels; diphthongs (vowel-combinations)

It is important to distinguish between the three short vowels and their long counterparts, and between these and the two vowel-combinations. Pronounce as follows:

Short: <i>a</i> as <u>a</u> in Southern English 'bat'	من man ی
<i>e</i> between <u>e</u> and <u>i</u> in English 'bet' and 'bit'; ending a word: like French <u>é</u> in 'café'	دل del heart سه se three
<i>o</i> between <u>o</u> and <u>u</u> in English 'pot' and 'put'	تند tond fast
Long: <i>ā</i> between the <u>ā</u> 's in English 'dark' and 'talk'; <i>ā</i> is the deep sound which you produce when the doctor tells you to say 'a-a-ah'.	آن ān that نیم nim half طول tul length
<i>i</i> as <u>i</u> in English 'machine'	میل meil inclination
<i>u</i> as <u>u</u> in English 'rule' or in German 'Buch'	نو nou new

3. Consonants

The consonants transcribed *b*, *p*, *t*, *s*, *j*, *d*, *z*, *f*, *m*, *n*, *v* are pronounced much as in English. The other consonants merit closer attention. Some easier ones first:

<i>c</i> as <u>ch</u> in English 'rich'	پیچ pic screw
<i>h</i> as <u>h</u> in English 'how'. It is pronounced wherever transcribed <i>h</i> , even in the middle or at the end of the word.	حال hāl condition پهن pahn broad ده dah ten
<i>x</i> as <u>ch</u> in Scots 'loch', Welsh 'bach' or German 'Buch'; or <u>j</u> in Spanish 'bajo'	خون xun blood
<i>r</i> rolled <u>r</u> as in Italian or Spanish. It is	روز ruz day

always pronounced wherever it occurs,
never dropped as in some English
speech.

- ž as j in French 'jour', or s in English 'treasure' ویژه *viže* special
- š as sh in English 'she' شام *šām* dinner
- l always 'light' as in English 'leaf', never
'dark' as in English 'wall'
- y always a consonant, as y in English 'year',
never with a vowel sound as in English 'my' بیا *yā* or

، : ، and ع. The transcription ' represents the 'glottal stop', i.e. a catch in the breath. It is the sound heard in some speech of Southeastern England, or parts of Scotland: "wo' a lo' o'" for "what a lot of". The stop is spelt sometimes with ، (hamze), sometimes with ع. In modern Persian it is pronounced only in the middle or at the end of words taken from Arabic, and not always then. It is a very weak sound, barely audible in the speech of most Iranians:

- in the middle of a word, when spelt with ع the stop is usually pronounced:

ساعت *sā'at* hour, clock جمعه *jom'e* Friday

When spelt with ، it is either pronounced weakly, or not at all. The Arabic spellings for hamze أ, ئ and ئ are found, often with alternatives:

متائف / متأسف *mota'assef/motaassem* sorry

مسئله / مسئله / مسائله *mas'ałe/masale* problem

سؤال / سؤال / سؤال *so'āl/soāl* question

مسئلیت *mas'ułiyat/masuliyat* responsibility

- at the end of a word, ، or ع after a consonant is usually silent, though some people pronounce the ع as a stop:

جزء *joz* part ربع *rob/rob'* quarter

but when an *ezāfe* (Appendix II) is added to such a word, the ، or ع ceases to be final and is usually pronounced:

جزء این مبلغ *joz'e in mablaq* part of this amount

ربع قرض *rob'e qarz* a quarter of the loan

Final ، after a vowel is found mostly in older spellings, and is silent; final ع after a vowel is usually pronounced as a stop:

استثناء *estesnā* exception (formerly ، استثناء)
نوع *nou'* kind, sort

No word begins with ، hamze . ع at the beginning of a word is silent:

عضو *ozv* member عادت *ādat* custom

ق. This sound is the 'voiced' or hard equivalent of x, shown above; its nearest European equivalent is French r in 'Marie' or German r in 'fahren'. This sound is the everyday pronunciation of both ع and ق:

آقا *āqā* gentleman, Mr مبلغ *mablaq* amount

Some people retain for some words the original Arabic pronunciation of ق which is that of k pronounced very deep in the throat. Since this happens in only a few words, and many Persians confuse the two sounds anyway in their attempt to differentiate, we will show the pronunciation q throughout, which is always correct for both letters.

ك. k has two sounds:

- before a, o, u, ou or a consonant it sounds like گ or گ in English 'cook':

کار *kār* work می کنم *mi konam* I do
کوچکتر *kucektar* smaller

- anywhere else, it sounds like k but is 'palatalised', i.e. there is a slight y-sound after it; we can imagine its being represented as k^y:

کم *kam [k^yam]* a little یک *yek [yek^y]* one

If you know Russian, imagine pronouncing a (hypothetical) soft 'کъ'. This is similar to palatalised Persian k.

g. g has two sounds:

- before ā, o, u, ou or a consonant it sounds like hard g in English 'good':

گ gom lost

می گوییم mi guyam I say

بزرگتر bozorgtar bigger

- anywhere else, it sounds like g but is palatalised in the same way as is k:

گرفت gereft [g^yereft] he took

سگ sag [sag^y] dog

بزرگ bozorg [bozorg^y] big

If you know Russian, imagine pronouncing a soft 'Г'.

At no time is g pronounced like soft g in English 'gem'.

Because palatalisation follows a simple rule with no exceptions, it will not be shown in the transcription.

mb: نب. The combination نب [nb] is pronounced mb:

شنبه řambe Saturday

4. Doubled letters

Doubled consonants (i. e. two identical consonants with no intervening vowel, see 1/21 and 23) are pronounced double, that is, held for longer than single consonants, when followed by a vowel in the same word or phrase:

بچه bacce child (pronounced as if transcribed bac-ce)

We sound doubled consonants in this manner in a few English words, for example 'midday', pronounced as if spelt mid-day.

A doubled consonant not followed by a vowel in the same word or phrase is pronounced single:

مهم است mohem̚m ast it is important

but: مهمتر mohem̚tar (for [mohem̚tar]) more important
حقاً haqqan rightfully

but: حق شناس haq řenās (for [haqq řenās]) grateful

The spellings آیی\اید ایی\اید and ویی\وید ویی\وید are pronounced āi; the spelling ویی\وید is pronounced ui or (in one or two words) oi:

بالایی bäläi upper

می آید mi āid you come

راستگویی rästgui truthfulness

دویی doi duality

Avoid the wrong pronunciation /yi/ for this doubled letter; the first ye does no more than mark the transition, and is silent. See 1/7, 8 and 24.

5. Stress

In any word of more than one syllable, we stress one of the syllables, i.e. pronounce it more strongly than the rest. The position of the stress is regular in Persian. In this paragraph, and at certain other points in the book, we mark the vowel of the stressed syllable with an accent ...:

Verbs. See 5/1 for the definition of a verb. Verbs and their derivatives are stressed as follows:

- When the verb or verbal derivative has no prefix, it is stressed on the last syllable, discounting any personal ending. Compare

نوشتن neveštán to write نویسنده nevisandé writer

نوشت nevěšt he/she wrote نوشته nevešté written

with

دارم dâram I have

گرفتند geréftand they took

باشد bâšad let it be

هستیم hástim we are

The one exception to this rule is that the auxiliary verb of the future tense (5/27) is stressed on the personal ending when the verb is affirmative:

خواهم رفت xâhám raft I shall go

- when the verb or verbal derivative has one prefix or more, the first or only prefix (even when written separately) takes the stress:

ننوشتم *náneveštam* I didn't write

ندارم *nádāram* I have not

می نویسم *mí nevisam* I write

غای نویسم *némi nevisam* I don't write

باید! *báid!* Come! نباشد *nábāšad* let it not be
ننوشته *nánevešte* not written/unwritten

- in the future tense, the auxiliary verb takes the stress of the whole tense, following the rules given in the preceding two indents:

خواهیم نوشت *xáhám nevešt* I shall write

نخواهیم نوشت *náxáham nevešt* I shall not write

- in compound verbs (5/29), the stress of the whole verb falls on the non-verbal element in the affirmative and on the negative prefix in the negative:

کار می کردم *kár mi kardam* I was working

کار غیری کردم *kár némi kardam* I was not working

Interjections and conjunctions. Interjections, and many conjunctions, are stressed on the first syllable:

بله *bále* yes

نخیر *náxeir* no

اگر *ágár* if

ولی *váli* but

چرا *cérā* why

Other words. Words other than verbs, interjections or conjunctions are stressed on the last syllable of the root (i.e. the word without any additions):

كتاب *ketáb* book

رنگزان *rangzán* painter

بیرون *birún* outside

شما *šomá* you

قشنگ *qašáng* beautiful

دوازده *davāzddáh* twelve

Suffixes. The stress rules for suffixes (syllables added to words, including any written detached), and for personal endings of verbs are:

- The following are unstressed and have no effect on stress:
 - personal endings of verbs (-am, -i, -ad, -im, -id, -and), however written, other than those of the future auxiliary in the affirmative (see above)
 - the *ezāfe* -e and -ye (Appendix II), however written
 - the indefinite suffix -i and the relative suffix -i (Appendix III), however written
 - the direct-object suffix را *rā* (Appendix IV)
 - the possessive and pronoun-object suffixes م... -am, ...-etlat, ش... -eš/aš etc. (3/11, 4/3).
- All others assume the stress of the word to which they relate, even if written separately. The main stressed suffixes are:
 - all plural suffixes: ها *-há*, اان *-án*, ...-egán,
 - جات *-át*, ...-in, ...-én (3/4)
 - the adjective suffixes ترین *-tárín*, ...-tarín (3/9, 10), ...-é (9/6), ...-i, ...-egí (11/3), and the abstract noun suffixes گی *-í*, ...-egí (11/2), together with other less common noun and adjective suffixes explained in 11/2 and 11/3.
 - the ordinal-number suffixes م... -óm, ...-omín (9/3).

In English, the vowel of an unstressed syllable often loses its typical sound and becomes neutral; examples are the a in 'asleep' and the o's in 'production'. In Persian, all the vowels of a word, including those in unstressed syllables, keep their typical sound. The neutral sound of a in English 'asleep' does not exist in Persian:

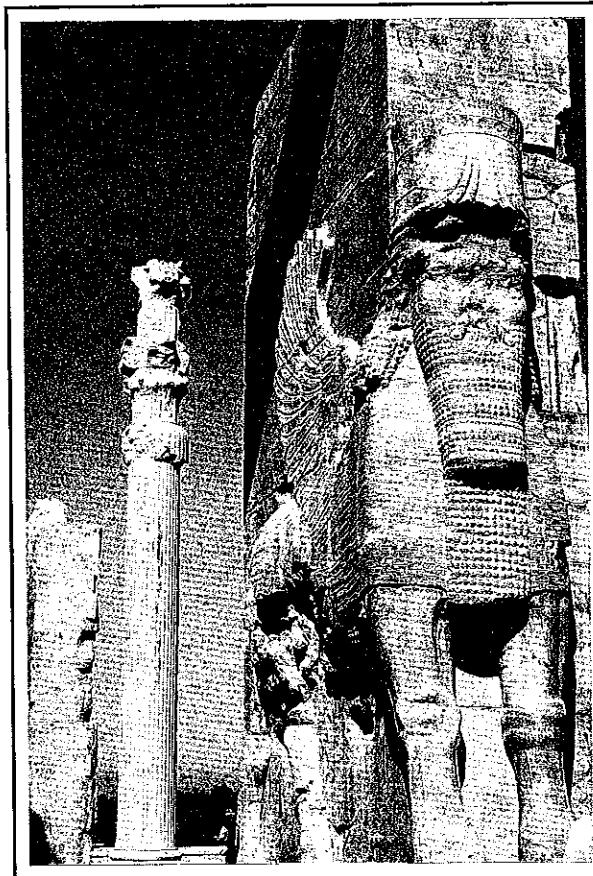
بزرگترین *bozorgtarín* biggest

پنجره ها *panjrehá* windows

Vocative stress of the noun. See 3/1 for the definition of a noun. The rule for stress given under 'other words' above applies to nouns when the noun is *spoken about*. If we address a person, the

7. Arabic forms

Most Arabic words and expressions incorporated into Persian are pronounced in a Persian manner. These forms are examined in Chapter 10.



تخت جمشید *taxte jamšid* Persepolis

3. Nouns and Adjectives

1. Nouns - general

A noun is a word denoting a person, creature, place, thing or idea. The nouns shown in this chapter are mostly simple nouns, i.e. not derived from other parts of speech.

Simple nouns are usually stressed on the last syllable (see 2/5):

كتاب *ketāb* book

نامه *nāmeh* letter

See 5/20 and 11/2 for the derivation of nouns from other parts of speech, and for compound nouns.

2. Definite and indefinite nouns

A noun is definite when its identity is known, and indefinite when its identity is not known. Persian has no definite article corresponding to English 'the'. A Persian noun in its basic form is either definite or indefinite, depending on the context:

شخص *šaxs* (the) person

خیابان *xiābān* (the) street

ماه *māh* (the) month

کلاه *kolāh* (the) hat

جا *jā* (the) place

پارو *pāru* (the) spade

خانه *xāne* (the) house

کشتی *kaštī* (the) ship

To make the noun clearly indefinite ('a, an ...' etc.), the suffix *-i* can be added. This indefinite suffix does not affect the stress of the word:

- After a consonant, the suffix is spelt **ی**.... :

شخصی *šaxsi* a person, some person

خیابانی *xiābāni* a street

ماهی *māhi* a month, any month

کلاهی *kolāhi* a hat

- After a vowel **ا**, **و** or **ع**, it is written **ی**.... :

جایی *jāi* a place

پارویی *pārui* a spade

Do not pronounce this combination **بی** as {-yi}; the first letter *ye* is silent.

- After a silent final **ه** (see 1/15), it is written with a separate **ای**:

خانه‌ای *xânei* a house, any house

- For a noun ending in **بی... -i** in the basic form, the indefinite form is the same:

کشتی *kaštî* ship, the ship, a ship

صندلی *sandâli* chair, the chair, a chair

When a series of nouns connected with **و valo** 'and' is made indefinite, only the last noun carries the indefinite suffix:

کاغذ و مدادی *kâqaz o medâdi* a paper and pencil

پسر و دختری *pesar o doxtari* a son and (a) daughter
or: a boy and a girl

but in an indefinite series connected with **یا yâ** 'or', the indefinite suffix is normally repeated:

ساعتی یا روزی *sâ'ati yâ ruzi* an hour or a day

مدادی یا قلمی *medâdi yâ qalami* a pencil or (a) pen

The uses of the suffix **بی... -i** are summarised in Appendix III.

See also 3/3 below.

Countable and uncountable. The indefinite suffix is added mostly to indefinite nouns which are *countable*, i.e. denoting persons, things etc. which can exist in separate units. It is rarely attached to *uncountable* nouns, which denote things, ideas etc. found only in a mass. Compare:

آیا قلمی هست؟ *âyâ qalami hast?* Is there a pen?
(countable, indefinite suffix)

with **آیا نان هست؟** *âyâ nân hast?* Is there any bread?
(uncountable, no suffix)

Some Persian nouns can be used either as countable or uncountable, depending on their meaning. One such is **جا jâ**:

جا هست. *jâ hast.* There is space/room. (uncountable)

جایی هست. *jâ'i hast.* There is a place (= vacancy, seat, countable).

The indefinite suffix is not used in the middle of an *ezâfe* construction (see 3/5 and 8 below).

3 . Definite direct-object suffix را *râ*

When a definite noun is the direct object of a verb (see 5/6), the definite direct-object suffix **را râ** is added to the noun. This suffix is written detached from its noun. The suffix does not affect the stress of the noun:

کتاب را گرفت. *ketâb râ gereft.* He/She took the book.

نامه را نوشته اند. *nâme râ nevešte and.*

They have written the letter.

To make the noun in these sentences indefinite, we need only remove the definite direct-object suffix **را** :

کتاب گرفت. *ketâb gereft.* He/She took a book.

نامه نوشته اند. *nâme nevešte and.* They have written a letter.

which sentences are correct as they stand. If we then add the indefinite suffix (3/2 above)

کتابی گرفت. *ketâbi gereft.*

نامه‌ای نوشته اند. *nâmei nevešte and.*

we get a stronger indefinite meaning, 'He/She took some book or other', 'They have written some letter'.

When a series of direct-object nouns is connected with **و valo** 'and', the direct-object suffix **را** is added only after the last noun:

کاغذ و مداد را گرفت. *kâqaz va medâd râ gereft.*

He took the paper and pencil.

پسر و دختر را دیدند. *pesar o doxtar râ didand.*

They saw the boy and girl.

The indefinite suffix **بی... -i** and the definite direct-object suffix may be used together, giving the meaning or implied meaning of the

English 'a certain ...'. Compare

می خواهند خانه بخرند. *mi xāhand xāne bexarand*

They want to buy a house (as yet unknown).

and می خواهند خانه را بخرند. *mi xāhand xāne rā bexarand*

They want to buy the house (one known to all).

with. می خواهند خانه ای را بخرند. *mi xāhand xānei rā bexarand*

They want to buy a (certain) house (one known to them).

See 3/13 below for a similar structure having indefinite *-i* and definite direct-object *rā* together.

In older Persian we also find the suffix *را*, *rā* showing an indirect object, i.e. with the meaning of the English 'to'. This survives today only in some set expressions, the commonest of which is probably

خدا را شکر *xodā rā šokr* Thank God ('Thanks to God')

Colloquial pronunciation. See 2/6. The direct-object suffix *را* is pronounced colloquially *<ro>* or *<o>* after a consonant, *<ro>* after a vowel:

استاد را ندیدم. *ostād ro/ostād o> nadidam.*
I didn't see the professor.

The uses of the suffix *را*, *rā* are summarised in Appendix IV.

4. Plural of nouns

In literary Persian the *plural* form (= more than one) of a noun denoting a person is made by adding to the singular form the suffix *ان... -ān*; for the plural of a noun not denoting a person the suffix *ها... -hā* is added. Both suffixes carry the stress of the word:

مهمان *mehmān* guest

افسر *afsár* officer

کلید *kelíd* key

گزارش *gozāréš* report

مهمانان *mehmānān* guests

افسران *afsarán* officers

کلیدها *kelidhā* keys

گزارشها *gozārešhā* reports

Some Iranians still observe this person/not-person distinction, at

least in part, when forming the plural of a noun; but in modern everyday Persian there is a tendency to add *ها...* also to many nouns denoting people:

مهمان *mehmān* guest

افسر *afsár* officer

خانمها و آقایان *xānomhā va āqāyān* Ladies and gentlemen

مهمانها *mehmānhā* guests

افسرها *afsarhā* officers

Ladies and gentlemen

These suffixes are written, and their form is sometimes modified, as follows:

- Whenever it is possible to join *ها...* to its noun in writing, this is correct, though it may also be written detached:

كتاب *ketāb* book

كتابها *ketābhā* books

راه *rāh* road

راهنها *rāhhā* roads

but after silent final *ه*, *hā...* is always written detached (this is a general spelling rule, see 1/15):

بچه *bacce* child

بچهها *bacchāhā* children

- *ان...* is always joined to its noun in writing whenever this is possible:

مستخدمان *mostaxdemān* employees

- After *ا ā* or *و u*... *-ān* becomes *-yān*:

آقا *āqā* gentleman

آقایان *āqāyān* gentlemen

دانشجو *dānešju* student

دانشجویان *dānešjuyān* students

- silent final *ه* plus *ان...* *-ān* becomes *-egān* (*ه* is dropped):

نویسنده *nevisande* writer

نویسندهگان *nevisandegān* writers

راننده *rānande* driver

رانندهگان *rānandegān* drivers

Colloquial pronunciation. See 2/6. The suffix *ان...* may be pronounced *<un>* in everyday speech.

Three other plural forms borrowed from Arabic and used for words taken from Arabic, survive in literary style, and are used for a few words (as alternatives to plurals in *ها... \ان... -hā/-ān*) in

everyday Persian:

- ... -át (stressed). This is the Arabic so-called 'sound feminine' plural. It is added to certain words ending in a consonant and not denoting persons:

حيوانات *heivānāt* animals

With words ending in silent ه... -e and ت... -at, the final syllable is dropped before the plural suffix is added:

ملاحظات *molāheze* regard

حكایات *hekāyat* story

In imitation of the Arabic, this suffix is also attached to some native Persian words denoting things and ending in -e + silent ه. The plural takes the form جات *jāt*; the ه is sometimes kept in writing, sometimes dropped. The pronunciation for both spellings is the same, -ejāt:

روزنامه *ruznāme* newspaper

روزنامجات\روزنامه جات *ruznāmejāt* newspapers

میوه، میوجات\میوه جات *mive(jāt)* fruit(s)

- ... -ín/-ún (stressed). This is the Arabic so-called 'sound masculine' plural. It is added to certain nouns denoting male persons. After a consonant, the suffix is ين... -ín; after -i the suffix is ون... -ún:

مترجم *motarjem* translator

مترجمین *motarjemin* translators

استعماری *este'māri* colonialist

استعماریون *este'māriun* colonialists

- the Arabic irregular or so-called 'broken' plural, in which no suffix is added but the word itself changes its shape (similarly to English 'man/men' or 'mouse/mice'):

شخص *šaxs* person

موج *mouj* wave

فصل *fasl* season

أشخاص *ašxās* persons

امواج *amvāj* waves

فصول *fosul* seasons

مسئله mas'ale problem

مسائل\مسایل masā'il/masāyel problems

In everyday Persian some of these forms are found in set expressions:

امواج کوتاه\متوسط\بلند *amvāje kutāh/motavasset/boland*

short/medium/long waves

Definite and indefinite. The indefinite suffix ... -i and the definite direct-object suffix را *rā* (3/2, 3 above) are used with plural nouns as with singular nouns:

آیا مهمنهایی رسیده اند؟ *āyā mehmānhāi raside and?*
Have any guests arrived?

بچه ها (ی) *baccehā(i)* didam. I saw (some) children.

بچه ها را دیدم. *baccehā rā didam.* I saw the children.

پسرها و دخترهارا دیدم. *pesarhā o doxtarhā ra didam.*
I saw the boys and girls.

کتابه را با خود بردہ است. *ketābhā rā bā xod borde ast.*
He/She has taken the books with him/her.

Collectives. In an English sentence like 'The baby eats egg' we are not specifying one egg or several eggs, merely the idea 'egg' in general, for which we use the singular form of the noun, as a collective noun. Persian uses this device much more commonly than English, especially for general statements:

آن گربه موش نمی گیرد. *ān gorbe muš nemi girad <nemi gire>**.
That cat doesn't catch mice ('mouse').

همه اش دروغ است. *hamaš doruq ast <e>**. It's all lies ('a lie').

این پسر کشتی دوست دارد. *in pesar kaštī dust dārad.*
This boy likes ships.

سیب می فروشنند؟ *sib mi forušand?* Do they sell apples?

* colloquial pronunciation, see 2/6.

Using a noun collectively transforms it from *countable* to *uncountable* (see 3/2 above); hence we do not attach the indefinite suffix ... -i to a collective. Compare the sentence given above

(about the cat) with

آن گریه موشی نمی گیرد. *ān gorbe muši nemi girad* <nemi gire>. That cat doesn't catch a (single) mouse.

Examine also

اینها پیچ هستند. *inhā pic hastand* These are screws.

in which the subject (اینها) and the verb (هستند) are plural. But the word *pic* 'screw' which is the complement (5/6) of the verb is collective and therefore singular in form.

Although translated with an English plural, the Persian noun stands in the basic singular form. In this meaning it is seen as neither definite nor indefinite, but general, and typifying all its kind.

5. *ezāfe* with nouns

The suffix known as the *ezāfe*, the writing and pronunciation of which are explained in Appendix II, is used to connect two nouns in certain relationships.

Possessive structure. The first such relationship can be called the *possessive structure*. Examine:

کتابها *ketābhā* books, شاگرد *šāgerd* pupil:

کتابهای شاگرد *ketābhāye šāgerd* the pupil's books
(the books of the pupil)

کار *kār* work, دانشجویان *dānešjuyān* students:

کار دانشجویان *kāre dānešjuyān* the students' work

خانه *xāne* house, مدیر *modir* director:

خانه مدیر *xānéye modir* the director's house
(the house of the director)

صندلی *sandali* chair, پرویز *parviz* Parviz:

صندلی پرویز *sandalíye parviz* Parviz' chair

The 'possessed' noun stands first and carries the *ezāfe* suffixed to it; the 'possessor' noun follows, observing the formula 'the books of the pupil'.

In the examples given above the *ezāfe* is shown in bold type in transcription; it never has any effect on the stress of the word.

The term 'possessive structure' is merely one of convenience. The association between the two nouns may be something other than possession:

کلید *kelid* key, در *dar* door:

کلید در *kelide dar* the key off/to the door

کارگر *kārgar* workman, شرکت *šerkat* company:

کارگر شرکت *kārgare šerkat* a company workman

راه *rāh* road, فرودگاه *forudgāh* airport:

راه فرودگاه *rāhe forudgāh* the airport road

بودجه *budje* budget, حکومت *hokumat* government:

بودجه حکومت *budjeye hokumat* the government('s) budget

دانشکده *dāneškade* faculty, دانشجویان *dānešjuyān* students:

دانشجویان دانشکده *dānešjuyāne dāneškade*
the faculty students

The 'possessor' noun may be a long infinitive (5/2):

نوشتن *neveštan* to write, عددها *adadhā* figures:

نوشتن عددها *neveštane adadhā* the writing of figures

The *ezāfe* can be repeated, in a 'string'; further, any noun in the expression may have a demonstrative adjective (see 3/12 below):

بودجه حکومت کویت *budjeye hokumate koveit*
the Kuwait Government('s) budget

کار دانشجویان این دانشکده *kāre dānešjuyāne in dāneškade*
the work of the students of this faculty

رئیس آن کشتی *raise ān kašti* the captain of that ship

In an *ezāfe* construction, the nouns are usually understood to be definite or indefinite as they stand, depending on the context. The 'possessor' noun may be made clearly indefinite with the indefinite suffix (3/2 above) if necessary, but not the 'possessed' noun, since this suffix may not interrupt the *ezāfe*:

نام دانشجویی *nāme dānešjui* some student's name

نفره ماشینی nomreye māšini a car number

The *ezāfe* is not used in expressions of measurement such as 'a kilo of sugar', 'a cup of tea'; see 9/8 for these.

Apposition. The second use of the *ezāfe* with nouns is to link two nouns which are in *apposition*, i.e. the same in identity. The *ezāfe* is attached to the first noun:

خیابان حافظ xiābāne hāfez Hafiz Street

شهر قزوین ūahre qazvin the city of Qazvin

The commonest form of apposition is with آقا\خانم āqā/xānom 'Mr, Mrs, Miss' and the person's name or further title:

خانم نوشزاد xāname nušzād Mrs/Miss Noushzad

آقای بهروزی āqāye behrouzi Mr Behrouzi

آقای سفير āqāye safir Mr Ambassador

The *ezāfe* also connects a person's given name and family name:

عباس هادیان abbāse hādiān Abbas Hadian

The *ezāfe* is not normally used with other titles or professions followed by the name, even though there is apposition:

دکتر همایون doktor homāyun Dr Homayoun

استاد طباطبائی ostād tabātabāi Professor Tabatabai

In using these titles when speaking to the person, we use *vocative stress* on the title, for which see 2/5:

سلام آقای منوچهری salām āqāye manucehri
Hello, Mr Manuchehri

| rā with the ezāfe. The direct-object suffix را rā (3/3 above) may not interrupt the *ezafe* construction. را ra appears once, at the end of the expression:

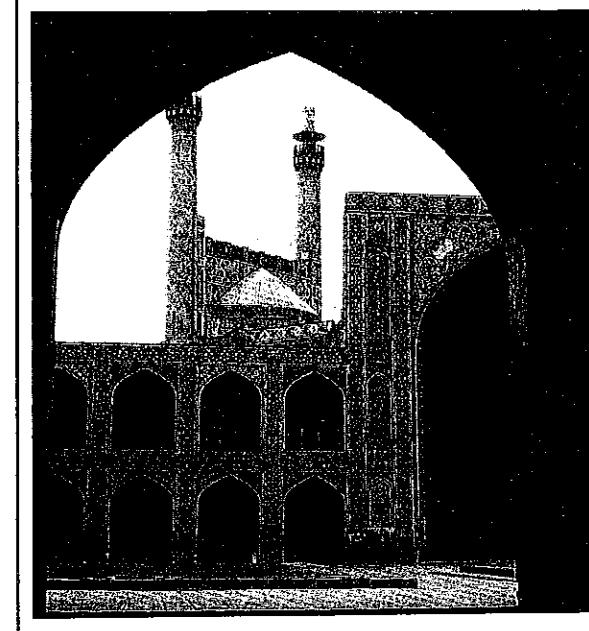
برادر عباس را می‌شناسید؟ barādare abbās rā mi šenāsid?

Do you know Abbas' brother?

آقای صبوری را ندیده ام. āqāye saburi rā nadide am.

I didn't see/haven't seen Mr Sabouri.

آیا قصه‌های هدایت را خوانده اید؟ āyā qesvehāye hedāyat rā xānde id? Have you read the stories of Hedayat?



اصفهان، مسجد امام (مسجد شاه)

esfahān - masjede emām (masjede ūāh)
Isfahan - Imam Mosque (King's Mosque)

6 . Adjectives - general

An adjective is a word describing (the grammatical term is 'qualifying') a noun (3/1 above) or a pronoun (4/1). Most of the adjectives examined in this chapter are simple adjectives, i.e. not derived from other parts of speech.

Simple adjectives are normally stressed on the last syllable:

کوچک kucék small
بزرگ bozórg big

See 5/20 and 11/3 for the derivation of adjectives from other parts of speech, and for compound adjectives.

Any adjective may be used as a noun if the meaning permits it:

فقیر faqir poor or poor person/man/woman
جوان javān young or young person/man

7. Adjective used as complement

One use of the adjective is as a complement (see 5/6) of the verb:
 این پدر مهربان است. *in pedar mehrabān ast.* This father is kind.
 این کار آسان نیست. *in kār āsān nist.* This task is not easy.
 (او) زود مريض شد. *(u) zud mariz šod.* She quickly became ill.
 مسئله خيلي سخت به نظر مي آيد. *mas'ale xeili saxt be nazar mi āyad.* The problem seems very difficult.
 من چنین اقدامی را لازم شمردم. *man conin eqdāmi rā lāzem šomordam.* I considered such a measure necessary.

In a sentence of this kind, the adjective may qualify a noun or a pronoun (see 4/1), including an implied pronoun.

8. Attributive adjectives

An adjective not used as a complement (see 3/7 above) is said to be *attributive*; in the English expression 'a good book' the adjective 'good' is used attributively. An attributive adjective always qualifies a noun, not a pronoun (see 4/1). In English an attributive adjective usually precedes its noun; in Persian it almost always follows its noun. When the noun is used in its basic form (i.e. without the indefinite suffix ...-i, 3/2 above), it carries the suffix called the *ezāfe*, explained in Appendix II. Examine:

- كتاب خوب** *ketābe xub* a/the good book
- كتابهای خوب** *ketābhāye xub* (the) good books
- اقدام فوري** *eqdāme fouri* an/the urgent measure
- ميوه تازه** *miveye tāze* (the) fresh fruit
- صندلی چرمی** *sandaliye carmi* a/the leather chair
- پاروی آهنی** *pāruye āhani* an/the iron spade

The *ezāfe* is printed bold in the transcription of these examples; it does not carry any stress, nor does it affect the stress of the word. More than one adjective may be used in this manner, each element in the structure being linked to the next with the *ezāfe*:

- خانه بزرگ نو** *xāneye bozorge nou* a/the big new house

پاروی کهنه آهنی *pāruye kohneye āhani* a/the old iron spade

The structure of noun + adjective is usually understood as either definite or indefinite, according to context. If indefiniteness is emphasised, then one of two devices is used:

- The indefinite suffix **ي...ي**... is added to the adjective (or the last adjective if there are more than one). If the adjective already ends in **ي...-i** nothing is added:

- كتاب خوبی** *ketābe xubi* some good book
- خانه بزرگ نوی** *xāneye bozorge noui* some big new house
- صندلی چرمی** *sandaliye carmi* some leather chair

- The indefinite suffix **ي...ي**... is added to the noun, with no *ezāfe*:

- كتابی خوب** *ketābi xub* some good book
- خانه‌ای کوچک** *xānei kucek* some small house

With this form, we link a series of adjectives with **و** and pronounced *o*, or with *ezāfe*:

- خانه‌ای بزرگ و قشنگ** *xānei bozorg o qašang* some beautiful big house
- پارویی کهنه آهنی** *pāruye kohneye āhani* some old iron spade

Direct object. When appropriate, the noun-and-adjective expression takes the direct-object suffix **را rā** (see 3/3). The suffix is added after the whole expression:

- فرهنگ فارسي را گم کرده ام.** *farhange fārsi rā gom karde am.*
I have lost the Persian dictionary.
- آن دفتر کوچک را کجا گذاشتید؟** *ān daftare kucek rā kojā gozaštid?* Where did you put that small notebook?

Adverbs with adjectives. An adverb (see 7/1) modifying an attributive adjective precedes the adjective. It is one of the few things permitted to interrupt the *ezāfe*:

- مرد بسیار بلند** *marde besyār boland* the very tall man
- مرد بسیار بلندی** *marde besyār bolandi* a/some very tall man

جمله کمی کوتاه *jomleye kami kutāh*

a/the somewhat short sentence

چمدانهای خیلی سنگین *camedānhāye xeili sangin*
the very heavy suitcases

Preceding adjective. The adjective پیر *pir* 'old' (of people) usually precedes the nouns مرد *mard* 'man' and زن *zan* 'woman', with no ezafe:

پیر مرد ، پیر زن *pir mard, pir zan* old man, old woman

9. Comparative adjectives

The comparative form of the adjective ('bigger', 'more beautiful') is made by suffixing تر ... -tár (which takes the stress of the word) to the so-called *positive* or basic form of the adjective. The suffix is joined to the adjective in writing if this is possible:

بزرگ *bozórg* big

قشنگ *qašáng* beautiful

بلند *bolánd* tall, high

کوتاه *kutāh* short

کوچک *kucék* small

بد *bad* bad

گران *gerān* expensive

ارزان *arzán* cheap

تازه *tázé* fresh

بزرگتر *bozortár* bigger

قشنگتر *qašangtár* more beautiful

بلندتر *bolandtár* taller, higher

کوتاهتر *kutáhtár* shorter

کوچکتر *kucektár* smaller

بدتر *badtár* worse

گرانتر *gerántár* more expensive

ارزانتر *arzántár* cheaper

تازه‌تر *tázetár* fresher

A few comparative forms are irregular in that they do not use the common positive form as a base:

خوب *xub* good

بهتر *behtár* better

زیاد *ziād* much

بیشتر *bištár* more (also *ziādtar*)

The form بیش *biš* 'more' is also found, as is (in literature) the form به *beh* 'better'.

Like most adjectives shown in this chapter, the ones listed above are simple adjectives, i.e. not derived from another word or form.

The rule for making comparatives applies also to many derived and compound adjectives as well, where the meaning permits it:

با هوشتر <i>bāhuštár</i>	intelligent	با هوش <i>bāhuštár</i>	more intelligent
جهاندیده تر <i>jahāndidetar</i>	experienced	جهاندیده	more experienced

Derived and compound adjectives are studied in 11/3.

The comparative adjective follows all the rules of the basic or positive adjective when used with a noun (3/7 and 3/8 above), except that by its nature the comparative has indefinite meaning:

این شهر بزرگ است. *in šahr bozorg ast.* This town is big.

آن شهر بزرگ‌تر است. *ān šahr bozorgtar ast.* That town is bigger.

شهر بزرگ *šahre bozorg* the big town

شهر بزرگ‌تر *šahre bozorgtar* a bigger town

عکس قشنگ‌تر *akse qašangtar* a more beautiful photograph

کتاب ارزان‌تر *ketābe arzāntar* a cheaper book

With a comparative, 'than' is either از *az* or تا *tā*:

- از *az* is by far the commoner of the two. It is used before a noun or pronoun (4/1, 2, 4), with the verb بودن *budan* 'to be', and with any other verb when that verb follows:

ارزان‌تر از آن یکی است. *arzāntar az ān yeki st.*

It is cheaper than that one

او جوان‌تر از من است. *u javāntar az man ast.*

He/She is younger than I/me.

A phrase with از *az* can follow the comparative or precede it:

این ارزان‌تر از آن است. *in arzāntar az ān ast.*

این از آن ارزان‌تر است. *in az ān arzāntar ast.*

This is cheaper than that.

یک کوچک‌تر از این بد. *yek kucektar az in bedeh.*

یکی از این کوچک‌تر بد. *yeki az in kucektar bedeh.*

Give (me) a smaller one than this.

* In this word, final ه *h* is part of the root, and therefore pronounced *h*. See 1/15.

- تا *tā* is used otherwise, i.e. when the next word is neither noun nor pronoun, or when a verb other than بودن precedes. This structure is less common:

به شما بیشتر دادند تا به ما. *be šomā bištar dādand*

tā be mā. They gave (to) you more than (to) us.

We also find certain adverbs (see 7/1, 2) used with a comparative. The adverb precedes the adjective, interrupting an *ezāfe* where appropriate. Examples of such adverbs are:

خیلی *xeili* much

(به) قدری *(be) qadri* somewhat

خیلی زیادتر *xeili ziādtar* pardāxt.

She paid much more.

کمی *kami* a little

نسبتاً *nesbatan* relatively

این عبارت خیلی روشنتر است. *in ebārat xeili roušantar ast <e>*.
This expression is much clearer.

اجناس نسبتاً گرانتر *ajnāse nesbatan gerāntar*

relatively more expensive goods

* colloquial pronunciation, see 2/6.

as ... as possible. The idiom 'as ... as possible' is expressed in Persian with هر چه ... تر *har ce ... tar*. This formula is most commonly used for adverbs (see 7/3) but is also found with adjectives:

صندوق باید هر چه بزرگتر باشد. *sanduq bāyad har ce bozorgtar bāšad*. The box must be as big as possible.

Equal comparison. Equal comparison is expressed with an abstract noun to represent the adjective, and the *ezāfe*, using the formula shown below:

این به تندی آن است. *in be tondīye ān ast <e>*.

This is as fast as that. ('This is to the speed of that.')

یک میخ به طول آن پیچ بدھید. *yek mix be tule ān pic bedehid*.
Give me a nail as long as that screw.

به سنگینی آن یکی نیست. *be sanginīye ān yeki nist*.

It isn't as heavy as that one.

11/2 shows the formation of abstract nouns with ... -i.

10. Superlative adjectives

The superlative form of the adjective ('biggest', 'most useful') is made by adding the suffix **ین... -ín** to the comparative ending **تر... -tar**, for which see 3/9 above. The stress shifts on to the **-ín**:

بزرگتر *bozorgtár* bigger

مفیدتر *mofidtár* more useful

روشنتر *roušantár* clearer

مشکلتر *moškeltár* more difficult

بیشتر *bištar* more

کمتر *kamtár* less

بزرگترین *bozorgtarín* biggest

مفیدترین *mofidtarín*

most useful

روشنترین *roušantarín* clearest

مشکلترین *moškeltarín*

most difficult

بیشترین *bištarín* most

کمترین *kamtárín* least

This applies to most compound and derived adjectives (see 11/3) whose meaning permits it, also:

دولتمندتر *doulatmandtár* wealthier

دولتمندترین *doulatmandtarín* wealthiest

The superlative adjective and its noun are definite in meaning.

When used attributively, the superlative is accompanied by its noun, which it always precedes, with no *ezāfe* (see 3/8 above):

بزرگترین ارتش *bozorgtarin arteš* the biggest army

مفیدترین پیشنهاد *mofidtarin pišnehād* the most useful proposal

این واضحترین جدول است. *in vāzehtarin jadval ast*.

This is the clearest table.

ما قشنگترین شهرهای ایران را دیده ایم.

mā qašangtarin šahrhāye irān rā dide im.

We have seen the most beautiful cities of Iran.

We can use the superlative in attributive use without a noun, but only with singular meaning:

ارزانترین را بینیم. *arzāntarin/arzuntarin rā bebinim.*

Let's see the cheapest one.

and note the structure superlative + ezāfe + plural noun, in which the superlative again has singular meaning:

مفیدترین پیشنهادها *mofidtarine pišnehādhā*

the most useful (one) of the proposals

مشکلترین حسابها *moškeltarine hesābhā*

the most difficult of the calculations

When the superlative is used as a complement (3/7 above), it is expressed with the comparative plus از همه *az hame* 'than all'. Compare the attributive and complementary uses:

این تنبایرین جوان بود. این جوان تنبایر از همه بود.	<i>in tambalarin javān bud.</i> <i>in javān tambalar az hame bud.</i>	This was the laziest youth. This youth was the laziest ('lazier than all').
اینها گرانترین فرشها هستند. این فرشها از همه گرانترند.	<i>inhā gerāntarin farshā hastand.</i> These are the most expensive carpets. <i>in farshā az hame gerāntarand.</i>	These are the most expensive carpets. These carpets are the most expensive.

11. Possessive adjectives

Possessive adjectives ('my', 'your' etc.) are expressed in two ways in Persian.

With a personal pronoun. One way is to put the appropriate personal pronoun (see 4/2) after the possessed noun, connecting with the *ezāfe* (3/5 above, also Appendix II):

کار من *kāre man* my work ('the work of me')

خانه اوست. *xāneye ust.* It is his/her house

ماشین شما کجاست؟ *māšīne šomā kojāst?* Where's your car?

دستان و دشمنهای ما *dustān va došmanhāye mā*
our friends and enemies

The last example given above shows that the term 'possessive' used here covers also other associations, as it does in the *possessive*

(noun) structure.

These examples are definite. An indefinite possessive is expressed with **یکی از** *yeki az* 'one of', followed by the noun in the plural, as in English:

یکی از دوستان ما *yeki az dustāne mā* one of our friends

With a suffix. The other way is to add to the noun the appropriate possessive adjective suffix:

<u>Persons</u>	<u>Singular</u>	<u>Plural</u>
1st	م... -am my	مان... -emān our
2nd	ت... -et (-at) your	تان... -etān your
3rd	ش... -eš (-aš) his/her/its	شان... -ešān their

These suffixes do not affect the stress of the noun.

The pronunciations *-at* and *-aš* are the literary pronunciations, increasingly replaced now by the originally colloquial forms *-et* and *-eš*.

The suffixes are added in this form to a noun ending in a consonant or **ی**

کارتان <i>kāretān</i> your work	دستم <i>dústam</i> my friend
کشتیشان <i>kaštīešān</i> their boat	صندلیم <i>sandalīam</i> my chair

After a vowel **ا a** or **و u**, **ی y** is added before the suffix:

پارویش <i>pārūyeš</i> his spade	کلیدهایم <i>kelidhāyam</i> my keys
--	---

After silent final **ه h** the singular forms are written with initial **alef** and pronounced with **-a-**; the plural forms lose their initial **e** in pronunciation:

خانه ام، خانه ات، خانه اش *xānéam, xānéat, xānéaš*
my, your, his/her house

خانه مان، خانه تان، خانه شان *xānémān, xānétān, xānéšān*
our, your, their house

When the possessed noun has an attributive adjective (3/8 above); the possessive expression (of whichever kind) follows the adjective:

کتاب فارسی من	<i>ketābe fārsiye man</i>	my Persian book
کتاب فارسیم	<i>ketābe fārsiam</i>	
آموزگار سابق او	<i>āmuzgāre sābeqe u</i>	his/her former schoolteacher
آموزگار سابقش	<i>āmuzgāre sābeqeš</i>	

The direct-object suffix *rā* (3/3 above), when needed, is added after the whole possessive expression, whichever kind is used. [*man + rā*] becomes *mára*, [*to + rā*] becomes *tórā* (we also encounter the spelling (تُورا):

شکایت او را قبول نمی کنیم.
šekāyate u rā qabul nemi konim.
We are not accepting his complaint.

خانه مرا خریدند.
xāneye marā xaridand.
They bought my house.

ماشین ترا کجا پارک کرده اند؟
māšine torā kojā pārk karde
and? Where have they parked your car?

کتاب او را فراموش کردم.
ketābe u rā farāmuš kardam.
کتابش را فراموش کردم.
ketābeš rā farāmuš kardam.
I forgot his book.

کتاب فارسی شما را ندیده ام.
ketābe fārsiye šomā rā nadide am.
کتاب فارسیستان را ندیده ام.
ketābe fārsiētān rā nadide am.
I have not seen your Persian book.

In general, the two possessive expressions are equally correct alternatives. However, we cannot use the first possessive expression (*ezāfe* + pronoun) when the subject of the verb (4/2, 5/4) and the possessor of the noun are the same. In such a sentence the suffix form must be used for the possessive:

کتابم را به ایشان* دادم.
ketābam rā be išān dādam.
(not: []) کتاب مرا ...

ماشینت را کجا پارک کرده ای؟
māšinet rā kojā pārk karde i?
Where have you parked your car?

نامه را به خانواده اش فرستاد.
nāme rā be xānevādeaš ferestād. He/She sent the letter to his/her family.

* polite speech, see 12/2.

Where the identity of the possessor is obvious, it is common, especially in speech, to omit the possessive completely:

نامه را به خانواده فرستاد.
nāme rā be xānevāde ferestād.
He/She sent the letter to (his/her) family.

این فقط برای دوستان است.
in faqat barāye dustān ast.
This is only for (my) friends.

Emphatic forms. Two possessive forms exist which are used for emphasis. The first is ...، مال تو ... *māle man, māle to* (etc.) (from the noun *māl* 'property'), which is placed after the possessed noun with a connecting *ezāfe*:

کتاب مال شما را گرفت.
ketābe māle šomā rā gereft.
She took your book.

کلاه مال من اینجاست.
kolāhe male man injāst. My hat's here.
See 4/5 for *māle* in sentences such as 'Mine is ...', 'It's mine/yours' (etc.).

The second emphatic form is the use of the pronoun **خود** *xod* 'oneself' in place of **من**, **تو** of *man, to* (etc.) after the *ezāfe*. Because of its meaning, this form is used only when the subject of the verb and the possessor of the noun are the same. In speech it is usual to add the possessive suffix as well:

کتاب خود(م) را به ایشان دادم.
ketābe xod(am) rā be išān dādam. I gave him/her my/my own book.

In literary Persian the use of **خود** for the possessive is obligatory when both the subject of the verb and the possessor of the noun are the same 3rd person (او، آن، ایشان، آنها). In this usage there is no emphatic meaning:

کتاب خود را به من داد.
ketābe xod rā be man dād.
He gave me his book.

کلاه خود را گم کرده است.
kolāhe xod rā gom karde ast.
He has lost his hat.

کلاه او را کتاب او را *kolāhe u rā* and *ketābe u rā* in these sentences would mean 'someone else's book', 'someone else's

hat').

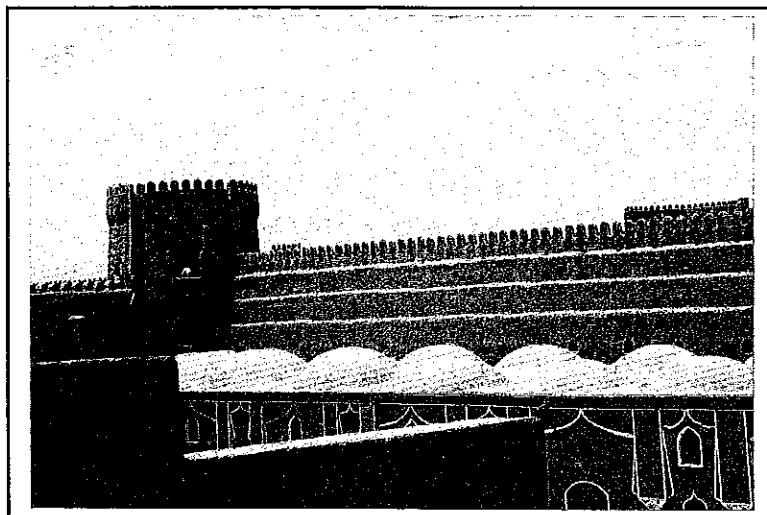
But in modern everyday style, and in speech, the 3rd-person suffixed form

کتابش را به من داد.
ketābeš rā be man dād.
کلاهش را گم کرده است.
kolāhes rā gom karde ast.

is common and accepted; **خود** is necessary only when emphasis is required.

Literary Persian also has the word **خویش** *xiš* which can be used instead of **خود** in all contexts.

See 1/13 for the pronunciation of **خود** and **خویش**, and see 4/8 for **خود** as a pronoun.



شهر بام باستان
Šahre bame bāstān
The ancient city of Bam

12. Demonstrative adjectives

The demonstrative adjectives ('this', 'that' etc.) are:

این	<i>in</i>	آن	<i>ān</i>	that, those
همین	<i>hámin</i>	همان	<i>hámān</i>	that/those very
چنین	<i>conin</i>	چنان	<i>conān</i>	such (a), ... like this

These words precede the noun or noun expression which they qualify, without *ezāfe* (see 3/8):

آیا این شخص را می‌شناسید؟
āyā in šaxs rā mi šenāsid?

Do you know this person?

آن ساختمانهای بزرگ
ān sāxtemānhāye bozorg

those big buildings

همان ترجمه است.
hámān tarjome ast. It is that very translation.

آن افسرها را نمی‌شناسم.
ān afsarhā rā nemi šednāsam.

I don't know those officers

این نامه را دیده اید؟
in nāme rā dide id?

Have you seen this letter?

چنین اسبهای قشنگی تا حالا دیده اید؟
conin asbhāye qašangi tā hālā dide id?

Have you ever ('till now') seen such beautiful horses?

همین **همین** is also the commonest way to express 'the same'; in this meaning it loses its connotation 'this':

همین کتاب را خرید.
hámin ketāb rā xarid.

He bought the same book.

Note that the stress on both **همین** *hámin* and **همان** *hámān* falls on *hám-*.

13. Interrogative adjectives

Important interrogative adjectives are:

کدام *kodām* <*kodum*> which

چند *cand* how much, how many

چطور/چگونه/چه جورا/چه نوع *cetour, cegune, ce jur, ce nou'* what kind of

ce what

کی *ki* whose

These are used as follows:

- All of them except **کی** *ki* precede the noun which they qualify, without *ezāfe* (see 3/8):

کدام کتاب...؟ *kodām ketāb...?* which book...?

چطور/چکونه/چه جور/چه نوع شخصی است؟
cetour/cegune/ce jur/ce nou' ſaxsi st?

What kind of a person is she?

- **کدام** *kodām* (colloquial pronunciation <*kodum*>) means 'which' (of a limited or known group). Its noun or noun expression has no indefinite suffix *...i* (3/2 above), and carries the definite direct-object suffix **را rā** (3/3 above) when appropriate:

کدام آموزگار اینطور گفت؟ *kodām āmuzgār intour goft?*

Which teacher said so?

کدام تاریخ را بیشتر دوست دارید؟ *kodām tārix rā bištar dust dārid?* Which date do you prefer?

کدام جنسها را میل دارید؟ *kodām jenshā rā meil dārid?*

Which kinds would you like?

Note also **کدام یکی** <*kodum*> *yeki* 'which one', very common in speech.

See the remark at the end of this paragraph.

- **چه ce** mostly means 'what' (of an unlimited or unknown group) and in this meaning its noun or noun expression always carries the indefinite suffix *...i*:

امشب چه فیلمی هست؟ *emšab ce filmi hast?*

What film is there tonight?

چه کتابهایی از همه مفیدترند؟ *ce ketābhāi az hame mofidtarand?* What books are most useful?

When the noun is the direct object of a verb, and its identity is known to one party, it is deemed to be definite and therefore also takes the direct-object suffix **را rā**:

چه چیزهای مفیدی را خریدید؟ *ce cizhāye mofidi rā xaridid?* What useful things did you buy?

See the remark at the end of this paragraph.

- **کی ki** meaning 'whose' follows its noun in the same way as a possessive adjective (3/11 above), with *ezāfe*:

پرونده کی را گرفتید؟ *parvandeye ki rā gereftid?*

Whose file did you take?

In everyday Persian we may find **مال کی** *māle ki* for 'whose', when emphasis is required:

پرونده مال کی را گرفتید؟

But **مال کی** *māle ki* is more correctly used as a *pronoun*, i.e. with no noun; see 4/7.

- **چند cand** 'how much/many' is always followed by a singular noun, which has the definite form but is seen as indefinite. If the noun is concrete and 'countable' (i.e. is tangible, and consists of separable units and not a mass), it is usual in modern Persian to add **نفر nafar** for people and **تا tā** for anything else:

چند وقت ماندند؟ *cand vaqt māndand?*

How long ('how much time') did they stay?

چند نفر مهمان می‌آیند؟ *cand nafar mehmān mi āyand?*

How many guests are coming?

چند تا بشقاب برد؟ *cand tā bošqāb bord?*

How many plates did he take?

چند مرتبه گفته ام که ... *cand martabe gofte am ke ...*

How many times have I said that ...

From this last example we can see that the term 'interrogative' covers also rhetorical questions.

چند نفر with no further noun also means 'how many people', and **چند تا** with no further noun means 'how many (of the things already mentioned)':

چند نفر را شمردید؟ *cand nafar rā šomordid?*

How many people did you count?

چند تا برد؟ *cand tā bord?* How many did he take?

Everyday Persian often uses **تا tā** for people and for things:

چند تا مهمان می‌آیند؟ *cand tā mehmān mi āyand?*

- **چطور، چکونه، چه جور، چه نوع** *cetour, cegune, ce jur, ce nou'* 'what kind of': the noun following one of these adjectives carries the indefinite *...i*:

چطور گزارشی بود؟ *cetour gozāreši bud?*
What kind of report was it?

It is important to differentiate between کدام *kodām* 'which' and چه *ce* 'what' described above:

کدام کتاب را می خوانید؟ *kodām ketāb rā mi xānid?*
Which book (of a known selection) are you reading?
and: چه کتابی را می خوانید؟ *ce ketābi rā mi xānid?*
What book (of all the books there are) are you reading?

14. Distributive adjectives

The main distributive adjectives are:

تمام <i>tamām</i> all, the whole of	همه <i>hame</i> all, all of
هر <i>har</i> every, each	بعضی <i>ba'zi</i> some
چندین <i>candin</i> several	چند <i>cand</i> some, a few
<i>cand nafar</i> some (people)	چند تا <i>cand tā</i> some (things)
	هیچ <i>hic</i> + negative verb no

These adjectives are used as follows:

- **تمام** *tamām*, **همه** *hame* all. With a singular noun, the noun *tamām* 'whole', and with a plural noun the pronoun *hame* 'all', are used in possessive structure (3/5 above) to mean 'all (of)':

تمام پول را گرفت. *tamāme pul rā gereft.*
He took all (of) the money.

همه مهمانها رفتند. *hameye mehmānhā raftand.*
All the guests went.

- **هر** *har* every, each. This adjective precedes its noun without *ezāfe*:

هر شاگرد برنامه ای را دارد. *har šāgerd barnāmei rā dārad.* Every pupil has a programme.

The expression **هر یکی** *har yeki* 'each one' is common in speech:

هر یکی از آنها وظیفه ای را دارد. *har yeki az onhā vazifei rā dāre.* Each one of them has a task.

See 9/2 for **هر** used with numbers.

- **بعضی** *ba'zi* some. This is used with plural nouns:

بعضی اشخاص *ba'zi ašxās* some people

بعضی اوقات\وقتها *ba'zi ouqāt/vaqthā*

(on) some occasions, sometimes

- **چندین** *candin* several, **چند** *cand* some, a few. These precede their noun, which stands in the singular, despite the plural meaning. There is no *ezāfe*:

چندین مهمان *candin mehmān* several guests

چندین روز مانده اند. *candin ruz mānde and.*

They stayed several days.

چند هفته طول کشید. *cand hafte tul kašid.*

It lasted a few weeks.

See 3/13, fifth indent. After **چند** it is common to put *nafar* before a noun denoting people, and **تا** *tā* before a noun denoting anything else:

برای امشب چند نفر مهمان دعوت کرده ایم.

barāye emšab cand nafar mehmān da'vat karde im.

For this evening we have invited a few guests.

چند (تا) کتاب *cand (tā) ketāb* some/a few books

In everyday speech it is common to use **چند تا** before any noun, including one denoting people:

چند تا مسافر شکایت می کنند. *cand tā mosāfer šekāyat mi konand.* Some/A few passengers are complaining.

- **هیچ** *hic* no. We use either **هیچ**, or the indefinite suffix **-i** (3/2 above), with a negative verb, to express 'no' in either statements or questions:

هیچ مهمان نمی آید. *hic mehmān nemī āyad.*

مهمانی نمی آید. *mehmāni nemī āyad.*

} No guest
} is coming.

هیچ مهمان نیامده؟ *<hic mehmān nayumade?>*
 مهمنی نیامده؟ *<mehmāni nayumade?>*

Has no guest come?

هیچ فرصت نداشتم. *hic forsat nadāštim.* } We had
 فرصتی نداشتم. *forsati nadāštim.* } no chance

In literary usage only, هیچ expresses 'any' in non-negative questions; see also 4/10. In everyday Persian it is replaced by the indefinite ... -i:

شکایتی هست؟ *šekāyati hast?*
 Is there any complaint?

دیگری هست؟ *digari hast?* Is there any other?

4. Pronouns

1. General

The customary definition of a pronoun is that it is a word replacing a noun whose identity is known. In fact this is true only of 3rd-person pronouns such as 'he', 'she', 'it' (etc.). For the 1st- and 2nd-person pronouns 'I', 'we' and 'you' and their Persian equivalents there is no corresponding noun; the pronoun is the only expression available.

2. Subject pronouns

The subject of a verb is that person, creature or thing which performs the action or experiences the situation indicated by the verb. The pronouns denoting the subject of the verb are:

Persons	Singular	Plural
1st	من <i>man</i> I	ما <i>mā</i> we
2nd	تو <i>to</i> you	شما <i>šomā</i> you
3rd	او <i>u</i> he/she	ایشان <i>išān</i> they (people) آن <i>ān</i> it

آنها *ānhā* they
(people/things)

Several things to note:

- There is no grammatical gender (masculine, feminine) in Persian; او *u* means 'he' or 'she' depending on the context.
- For 'you', the singular form *تو* *to* is used to address a person to whom one is very close indeed; for any other person the plural form *شما* *šomā* is used. The use of *تو* is more restricted than that of its apparent European counterparts 'tu', 'du', 'tú' or 'ты'.
- To an animal or a small child also, we say *تو*; to all groups, close or not, we say *شما*.
- The form *آنها* *ānhā* is used for 'they' referring to any plural -

people, creatures, places, things, ideas. The plural form ایشان *išān* 'they' is now used as a polite form (12/2) for 'he', 'she', or 'they' for people only:

ایشان چه فرمودند؟ *išān ce farmudand?*

What did he/she/they say ('command')?

- These pronouns can be used as they are to denote the subject of the verb but since the verb clearly shows the person of the subject, the pronoun is usually added only for emphasis or extra clarity; or it may form a one-word answer identifying the subject:

من رفتم. *man raftam.* I went. (It is I who went.)

من نمی‌روم، تو برو. *man nemi ram***, *to borou.*
I'm not going, you go.

کی رفت؟ - او. *ki raft? - u.* Who went? - He (did).

- Official and newspaper Persian also has the pronoun **وی** *vei* for 'he/she'.

* Polite verb form, see 12/4.

** Colloquial pronunciation, see 2/6.

3. Direct-object pronouns

The direct object of a verb is that party directly affected by the action of the verb. Persian has two groups of direct-object pronouns:

- the first group, more common, is derived from the subject pronouns by adding the direct-object suffix **را** *rā* (3/3):

Persons	Singular	Plural
1st	مرا <i>marā</i> me	ما را <i>mā rā</i> us
2nd	ترا <i>torā</i> you	شما را <i>šomā rā</i> you
3rd	او را <i>urā</i> him/her	ایشان را <i>išān rā</i> them (people)
	آن را <i>ān rā</i> it	آنها را <i>ānhā rā</i> them (people/things)

Note the special forms **مرا** *marā* and **ترا** *torā*; the latter can also be written in full, **تورا**. We also encounter the joined forms **ایشانرا** *išānra* and **آنرا**, though these are now discouraged. Each pronoun has the same connotation of person(s) or thing(s) as its subject counterpart shown in 4/2 above:

شمارا ندیدم. *šomā rā nadidam.*

I didn't see you (one or more).

آنها را ندیدم. *ānhā rā nadidam.*

I didn't see them (people/things).

ایشان را ندیدم. *išān rā nadidam.*

I didn't see him/her/them (people).

- the second group, used mainly in everyday speech, consists of suffixes which are identical to the possessive-adjective suffixes shown in 3/11 (.... -am, ... -et (-at), ش... -eš (-aš) etc.). They are attached to the verb in the same way as the possessives are attached to the noun, and are unstressed. They do not need or take the direct-object suffix **را**. The 3rd-person suffixes are the commonest in use:

نديدمش. *nádídameš.* I didn't see him/her/it.

گرفتمشان. *geréftamešān.* I took them.

When used with a compound verb (5/29), the suffix is attached to the non-verbal element:

آهسته بازش کرد. *āhesté bázeš kard.* He opened it slowly.

بیرونش کن! *biruneš kon!* Throw it out!

A pronoun which is the direct object of an infinitive (which is always a long infinitive, see 5/2) is attached to it in the manner of a possessive adjective (3/11), i.e. with **ezafe**:

از دیدن او تعجب کردم. *az didane u ta'aajob kardam.*

I was surprised to see ('at the seeing of') him.

پيش از رسیدن آنها شروع نمی‌کنیم. *piš az rasidane ānhā řoru nemi konim.*

We shall not begin before they arrive ('before their arrival').

4 . Prepositions with pronouns

Prepositions are defined and explained in Chapter 6. The pronouns used after prepositions fall into two groups:

- the first group is identical to the subject pronouns shown in 4/2 above. The prepositions precede the pronoun in the same way as they precede nouns, subject to the same rules (*ezāfe*/no *ezāfe* etc.):

به من	<i>be man</i>	to me
از او	<i>az u</i>	from him/her
برای شما	<i>barāye šomā</i>	for you
بین آنها	<i>beine ānhā</i>	between them
با ما	<i>bā mā</i>	with us
بدون شما	<i>bedune šomā</i>	without you
در آن	<i>dar ān</i>	in it
پیش ایشان	<i>piše išān</i>	towards him/her/them

- the second group consists of suffixes which are identical to the possessive-adjective suffixes shown in 3/11 (م... -am, ...-et (-at), ش... -eš (-aš) etc.). The suffixes are attached only to the prepositions which have an *ezāfe* before a noun; the *ezāfe* is dropped, and if two vowels come together as a result they are separated by -ي-: -y-

داخلش	<i>dāxeleš</i>	inside it
برایم	<i>barāyam</i>	for me
رویشان	<i>ruyešān</i>	on them
به جایتان	<i>be jāyetān</i>	instead of you
جلویش	<i>jelouyeš</i>	before it
پیششان	<i>pišešān</i>	towards him/her/them

We have also the following common but unwritten colloquial 3rd-person forms, with prepositions not carrying the *ezāfe*:

«*beš/bešān*» to him/her/it/them

«*azeš/azešān*» from him/her/it/them

«*beš begam ci?*» What am I to say to him/her?

5 . Possessive pronouns

The possessive pronouns ('mine', 'yours', 'his', 'hers' etc.) are made by putting مال *māle* before the subject pronouns. This is the same structure as that used for emphatic possessive adjectives (3/11), but whereas the possessive adjective is accompanied by a noun, the possessive pronoun is not, since it replaces the noun:

مال من است. *māle man ast <e>**. It's mine.

مال شما بهتر است. *māle šomā behtar ast <e>*. Yours is better.

چرا مال ما را برند؟ *cerā māle mā rā bordand?*

Why did they take ours?

* Colloquial pronunciation, see 2/6.

The possessive with *māle* may also be put before a possessor noun (including a proper name), whereupon it corresponds to the English possessive expressed with 's or with a phrase such as 'that of' or 'those of'. The 'possessed' noun is not expressed but left implicit:

حکایتتان مضحکتر از مال فروشنده است. *hekāyatetān mozhektar az māle forušande ast.*

Your story is funnier than the salesman's/that of the salesman.

ماشین مال تو نیست، مال شرکت است. *māšin māle to nist, māle Šerkat <e>*. The car isn't yours, it's the company's.

گزارشتان را خواندم ولی برای مال رضا وقت نداشتم. *gozārešetān rā xāndam vali barāye māle rezā vaqt nadāštam.*

I have read your report but I didn't have the time for Reza's.

6 . Demonstrative pronouns

The demonstrative pronouns are:

این	<i>in</i>	in this	آن	<i>ān</i>	that
اینها	<i>inhā</i>	these	آنها	<i>ānhā</i>	those

Unlike the demonstrative adjectives (3/12), آن *ān* and این *ain* used as pronouns are made plural where appropriate. You will note that آن *ān* and آنها *ānhā* are respectively identical to the subject pronouns for 'it' and 'they'.

این روزنامه دیروز است.
ain ruznāmeh diruz ast <e>

This is yesterday's newspaper.

اینها بهترین افسرهایان هستند.
ānhā behtarīn afsarhāyemān hastand. These are our best officers.

از اینها ارزانتر نداریم.
az īnhā arzāntar nadārim.

We have none ('not') cheaper than these.

The demonstrative adjective همین *hámin* (NB stress) can also stand as a pronoun, i.e. without a noun:

همین نیست.
hámin nist. It isn't the same.

همین را خواستند.
hamin rā xāstand. They asked for just this.

7. Interrogative pronouns

Common interrogative pronouns are:

کی\که <i>ki\ke</i>	who	چه <i>ce\ci</i>	what
مال کی <i>māl ki</i>	whose		

Several things to note:

- The interrogative pronouns ask questions:

کی آمد؟
ki āmad <umad>? Who came?

چه شد؟
ce šod? What happened ('became')?

They should not be confused with other pronoun forms expressed with the same word in English (e.g. 'the man who said this ...', for which see 8/6).

- Of the two words for 'who', که *ke* is used only in writing.
- چه *ce* 'what' has a very common colloquial pronunciation (see 2/6), *ci*.
- The interrogative pronoun most commonly stands next to the verb (see also 8/2):

رضا چه گفت?
rezā ce <ci> goft? What did Reza say?

آنوقت معلماتان کی بود?
ānvaqt mo'allemetān ki bud?

At that time who was your teacher?

(This is similar to the structure called in this book 'topic and comment', explored more fully in 8/14.)

- است *ast* and چه *che* followed by کی *ki* 'is' become کیست *kist* 'who is' and چیست *cist* 'what is', each written as one word. Possible colloquial pronunciations are *ki e* and *ci e*:

آن شخص کیست?
ān şaxs kist? Who is that person?

این کیف مال کیست?
in kif māl kist? Whose is this bag?

این سند چیست?
in sanad cist <ci e>?

What is this document?

کی است *kist/ki ast* and چه است *ce ast* are also found.

See 4/5 for a fuller explanation of مال *māl*, and 3/11 for the adjectival use of مال کی *māl ki*.

- The pronouns can be preceded by a preposition (4/4 above), and all but چه are followed by the direct-object suffix *rā* (3/3) when appropriate (که becomes کرا *kerā*):

این را از کی گرفتید?
in rā az ki gereftid?

Who did you get this from ('From whom...')?

راجع به چه صحبت می کرد?
rāje be ce sohbat mi kard?

What did he talk about?

کی را دعوت کردند?
ki rā da'vat kardand?

Whom did they invite?

8. خود . *xod*

The pronoun خود *xod* 'oneself' (see 1/13 concerning the pronunciation) is used in everyday speech with pronoun suffixes. These suffixes are the same as the possessive-adjective suffixes shown in 3/11. In written Persian خود *xod* is mainly used without suffixes. With or without suffixes, خود *xod* is used in two ways as a

pronoun:

- Emphatic:

خود(ش) آنطور گفت.
xod(eš) āntour goft.
He said so himself.

خود(م) غی دانم.
xod(am) nemi dānam
< *nemi dunam*. Myself, I don't know.

and literary Persian has خود followed by the *ezāfe* in, for example:

خود او بود. *xode u bud*. It was he himself/she herself.

- Reflexive (i.e. returning to the subject):

خود(ش) را دانا می شمرد.
xod(eš) rā dānā mi šomrad.
He thinks ('counts') himself knowledgeable.

برای خود(ش) فکر کرد ...
barāye xod(eš) fekr kard ...
He thought to ('for') himself ...

باید از خود(تان) دفاع کنید.
bāyad az xod(etān)
defā' konid. You must defend yourself.

9. Reciprocal pronouns

The commonest reciprocal pronouns, both meaning 'each other', are:

يکدیگر *yekdīgar* *hamdīgar* *hamdīgē*

They can take a direct-object suffix *rā* (3/3), a preposition (4/4 above), or be attached in possessive structure with an *ezāfe* (3/11) as appropriate:

همدیگر را دوست نداشتند.
hamdīgar rā dust nadāštand.
They did not like each other.

با همدیگر خوب همکاری می کنیم.
bā hamdīgar xub hamkāri mikonim. We cooperate well ('with each other').

نام يکدیگر را پیشنهاد کرده اند.
nāme yekdīgar rā pišnehād karde and. They have proposed one another's names.

10. Distributive pronouns

The main distributive pronouns are:

هر کس\کسی <i>har kas(i)</i>	everyone	همه <i>hame</i> all
هر چیز(ی)\همه چیز\همه اش <i>har ciz(i)/hame ciz/hamaš</i>		
	everything	

کسی <i>kasi</i>	anyone/no one*	چیزی <i>cizi</i>	anything/nothing*
هیچکس <i>hickas</i>	no one	هیچ <i>hic</i>	<i>ciz</i> nothing
هیچکدام <i>hickodām</i>	none	هیچی <i>hici</i>	nothing
بعضی ها <i>ba'zi hā</i>	some	بعضی از <i>ba'zi az</i>	some of
زیاد <i>ziād</i>	much/many/a lot	خیلی از <i>xeili az</i>	many of
کم\کمی <i>kam(i)</i>	(a) little/few	چند تا <i>cand tā</i>	some (of things)

* with a negative verb

The distributive pronouns are used as follows:

- هر کس\هر کسی *har kas(i)* everyone,
هر چیز(ی)\همه چیز\همه اش *har ciz(i)/hame ciz/hamaš* everything.

These pronouns are all singular:

هر کس\هر کسی آن را می داند.
har kas(i) ān rā mi dānad. Everyone knows that.

هر چیز(ی)\همه چیز\همه اش را برد.
har ciz/hamaš rā bord. He/She took everything.

همه اش *hamaš* (N B pronunciation) is also used in its literal meaning 'all of it':

همه اش خراب شد.
hamaš xarāb šod. All of it was spoilt.

هر چیز(ی)\همه چیز\همه اش 'everyone' and 'everything' are also used in affirmative statements to express 'anyone' and 'anything' respectively:

هر کس\هر کسی می تواند آنطور بگوید.
har kas(i) mi tavānad āntour beguyad. Anybody can say that ('thus').

امروزه هر چیز(ی) ممکن است.
emruze har ciz(i) momken ast. Nowadays anything ('everything') is possible.

- همه *hame* all. This is a plural pronoun referring to people,

with no noun:

همه رفند. *hame raftand.* All went.

همه را می‌شناسم. *hame rā mi šenāsam.* I know (them) all.

It takes *ezāfe* before another pronoun:

از طرف همه ما *az tarafe hameye mā*
on behalf of all of us

- **کس** *kasi* anyone, **چیزی** *cizi* anything. In a non-negative question the indefinite nouns **کسی** *kasi* ‘a person’ and **چیزی** *cizi* ‘a thing’ can mean ‘anyone’ and ‘anything’ respectively:

آیا کسی تلفن کرد؟ *āyā kasi telefon kard?*
Did anyone ring up?

چیزی گفت؟ *cizi goft?* Did he/she say anything?

With a negative verb, they mean ‘no one’ and ‘nothing’ respectively:

کسی نیامد. *kasi nayāmad.* No one came

چیزی نگفتم. *cizi nagoftam.* I said nothing.

- **هیچکس** *hickas* no one, **هیچ** *hic* **چیز** *ciz* nothing, **هیچکدام** *hickodām* none, **هیچی** *hici* nothing. In a negative statement or question, these pronouns are used with a negative verb to express ‘no’ or ‘no-’ and ‘none’. In this usage, the first two are alternatives to **کسی** *kasi* and **چیزی** *cizi* respectively:

کسی\هیچکس تلفن نکرد. *kasi/hickas telefon nakard.*
No one rang up.

کسی\هیچکس تلفن نکرد؟ *kasi/hickas telefon nakard?*
Did no one ring up?

چیزی\هیچ چیز ننوشت. *cizi/hic ciz naneveštam.*
I wrote nothing.

آیا هیچکدام نمی‌آید؟ *āyā hickodām nemi āyad?*
Is none (of them) coming?

In colloquial speech, **هیچ** *hic* can replace **هیچی** *hici*, **هیچکس** *hickas* or **چیزی** *cizi*:

هیچی ننوشت. *hici naneveštam.*

هیچی بهتر پیدا نمی‌کنید. *hici behtar peidā nemi konid.*
You won't find any(thing) better.

Note also the short negative answers in everyday language with **هیچ**:

کی تلفن کرد؟ - هیچکس. *ki telefon kard? - hickas.*
Who telephoned? - Nobody.

کدام دکتر را دیدید؟ - هیچکدام. *kodām kodum doktor rā didid?* - *hickodām hickodum.*
Which doctor did you see? - None.

چه فرمودید؟ - هیچ چیزی\هیچی. *ce farmudid?*
- *hic ciz/hici.* What did you say? - Nothing.

* Polite speech, see 12/4.

- **بعضی ها** *ba'zi hā* some, **بعضی از** *ba'zi az* some of. These are indefinite and plural. In the plural suffix is usually written separately:

بعضی ها دیر رسیدند. *ba'zi hā dir rasidand.*
Some arrived late.

بعضی ها را نمی‌شناسم. *ba'zi hā rā nemi šenāsam.*
There are some I don't know. ('I don't know some').

بعضی ها شکایت کردند. *ba'zi hā řekāyat kardand.*
Some complained.

بعضی از آنها خراب شدند. *ba'zi az ānhā xarāb řodand.*
Some of them got spoiled.

- **خیلی از** *xeili az* many of, **زیاد** *ziād* much, many, a lot, **کم\کمی** *kam/kami* (a) little, (a) few. These pronouns are all indefinite, singular or plural as the meaning dictates:

چه می‌گوید که کمی دارد؟ زیاد دارد. *ce mi gid ke kami dārid?* *ziād dārid.*
What are you saying, you've got a little? You've got a lot.

کمی مانده است. *kami mānde ast.* A little has remained.
خیلی از آنها رفته‌اند. *xeili az ānhā raftand.*
Many of them went.

- چند نفر *cand nafar* some (of people), تا چند *cand tā* some (of things). These adjectival expressions (3/14) can also be regarded and used as pronouns:

چند نفر غایب هستند. *cand nafar qāyeb hastand.*

Some are absent.

چند تا فروختند. *cand tā foruxtand.* They sold some.

5. Verbs

1. General

A verb is that class of word which denotes an action or situation:

تند دوید. *tond dāvid.* He/She ran fast.

خوشحال بودیم. *xošhāl budim.* We were happy.

نمی‌تواند آن را پیدا کند. *nemī tavānad ān rā peidā konad.*
He/She cannot find it.

2. Infinitive

The infinitive is the form of the verb by which it is referred to, and listed in a dictionary. Typical English infinitives are '(to) read' and '(to) run'; the particle 'to' is sometimes added, sometimes not. The Persian infinitive has no such particle.

Persian has two forms of the infinitive; the commoner one, used to identify the verb, is the *long* infinitive, which ends in **دن**... *-dán* or **تن**... *-tán*. This ending takes the stress of the word (see 2/5):

خواندن *xāndán* to read (silent و, see 1/13)

کشتن *koštán* to kill

دیدن *davidán* to run

The long infinitive is not only a 'label'. It is also used as a noun naming the activity:

برای بچه‌ها خواندن آسان نیست. *barāye bacchā xāndan āsān nist.* Reading is not easy for children.

خواندن را بسیار دوست دارد. *xāndan rā besyār dust dārad.*
She likes reading very much.

برای خواندن وقت ندارم. *barāye xāndan vaqt nadāram.*
I have no ('not') time for reading.

A long infinitive which has a direct object (5/6 below) is joined to it with *ezāfe* (Appendix II):

برای خواندن روزنامه وقت ندارم. *barāye xāndane ruznāme vaqt nadāram.*

I have no time to read ('for the reading of') the newspaper.

به دیدن آنها رفتیم. *be didane ānhā raftim.*
We went to see them.

The *short* infinitive is the same as the long infinitive minus its final *-an*. It is stressed on its final syllable:

خواند <i>xānd</i> to read	دوید <i>davíd</i> to run
کشت <i>košt</i> to kill	

The use of this form is examined in 5/19 and 27 below.

3 . Position of the verb

A verb other than an auxiliary verb (5/19 below) usually stands at the end of its sentence or clause (see 8/4 for the definition of a clause):

- كتاب را خواندم. *ketāb rā xāndam.* I read the book.
- آن دانشجورا می شناسید؟ *ān dānešju rā mi šenāsid?*
Do you know that student?
- تند می نویسد. *tond mi nevisad.* He/She writes fast.
- دکان بسته است. *dokkān baste ast.* The shop is closed.
- می تواند تند بدد. *mi tavānad tond bedavad.*
He/She can run fast.

See 6/6 for an exception to this rule in colloquial language.

4 . Agreement

A verb agrees with its *subject* (i.e. the person, creature or thing performing the action or experiencing the situation indicated by the verb) in *person* (1st, 2nd or 3rd) and in *number* (singular with singular, plural with plural). A pronoun subject (4/2) is often omitted when it is clear from the form of the verb:

- (من) اینجا هستم. *(man) injā hastam.* I am here.
- شما کجا رفتید؟ *šomā kojā raftid?* Where did you go?
- کجا بود؟ *kojā bud?* Where was he/she/it?
- ایشان را خوب می شناسیم. *išān rā xub mi šenāsim.*
We know them well.

اینجا هستند. *injā hastand.* They are here.

But note:

- In polite speech (see 12/2 and 3) the plural subject pronoun **ایشان** *išān* has a plural verb even when used to express 'he' or 'she'; the same happens with a singular noun subject denoting a person:

ایشان بلد هستند؟ *išān balad hastand?*
Is he/she informed?

علم چه فرموده اند؟ *mo 'allem ce farmude and?*
What did the teacher say ('command')?

مدیر امروز غایب هستند. *modir emruz qāyeb hastand.*
The director's away today.

- Earlier Persian often has a plural noun denoting things or ideas (not people) with a singular verb:

دکانها بسته بود. *dokkānhā baste bud.*
The shops were ('was') closed.

and this structure survives in some set expressions:

وقاتش تلخ شد. *ouqāteš talx šod.* He became angry.
(His times (plural) became (singular) bitter)

5 . Simple and compound verbs

We distinguish between simple and compound verbs in Persian.

A simple verb is one whose infinitive (5/2 above) consists of one word:

- | | |
|---|-------------------------------------|
| فهمیدن <i>fahmidan</i> to understand | بافتن <i>bāftan</i> to weave |
| کردن <i>kardan</i> to do | داشتن <i>dāštan</i> to have |
| رفتن <i>raftan</i> to go | آمدن <i>āmadan</i> to come |

A compound verb consists of a non-verbal part and a simple verb. Typical compound infinitives are:

- | |
|---|
| کار کردن <i>kār kardan</i> to work |
| برداشتن <i>bar dāštan</i> to remove |
| از بین رفتن <i>az bein raftan</i> to disappear |
| پیش آمدن <i>piš āmadan</i> to occur |

Compound verbs are examined in 5/29 and 30 below. Almost all the verbs described in 5/2 to 28 are simple verbs.

6. Government: subject, complement and object

All verbs have a *subject* (see 4/2 and 5/4 above):

سیروس رفت. sirus raft. Cyrus went.

کتابم اینجاست. ketābam injāst. My book is here.

We can however put Persian verbs into three broad types according to their relationship with other parts of the sentence:

- verbs which have no *object* (i.e. no affected party other than the subject):

اینجا هست. injā hast. He is here.

مردند. mordand. They died.

بیرون رفته است. birun rafte ast. He/She has gone out.

Some verbs with no object have a *complement*, i.e. a further word or expression identifying or describing the subject:

برادرم آموزگار است. barādaram āmuzgār ast.

My brother is a teacher.

همکارم مريض شد. hamkāram mariz šod.

My colleague fell ('became') ill.

The complement is so called because it completes the meaning of the verb. Almost all verbs of being, seeming or becoming need a complement.

Complements most often take the form of a noun (3/1) or adjective (3/6).

- verbs which have a *direct object* (i.e. a second party directly affected):

آنها را دیدم. ānhā rā didam. I saw them.

نامه‌ای نوشت. nāmei nevešt. She wrote a letter.

این نویسنده را نمی‌شناسیم. in nevisande rā nemi šenāsim.

We don't know this writer.

- verbs which have a *prepositional object* (i.e. a second party

affected, but preceded by a preposition, see 6/1):

از من پرسیدند. az man porsidand.

They asked ('from') me.

راجع به وضع بین المللی نوشته است.

rāje' be vaz'e beinolmelali nevešte ast.

He has written about the international situation.

In English, the prepositions 'to' and 'for' can often be omitted, making the object look like a direct object. In Persian the preposition cannot be omitted:

به شما چه داده اند؟ be šomā ce dāde and?

What did they give ('to') you?

برای پسر خود منزل ساخت. barāye pesare xod manzel sāxt. He built ('for') his son a house.

A verb can have both a direct and a prepositional object:

از آنها چه پرسید؟ az ānhā ce porsid?

What did he ask them?

(direct object for the person, prepositional object for the thing affected)

هدیه به دوستان دادند. hadiye be dustān dādand.

They gave a present to (their) friends.

(direct object for the thing, prepositional object for the person affected)

The relationship of a verb to its complement or object (if any) is called its *government*. A Persian verb does not necessarily have the same government as its nearest English equivalent:

از کسی\از چیزی ترسیدن az kasi/az cizi tarsidan

to fear ('from') somebody/something

(direct object in English, prepositional object with *az* in Persian)

Some verbs cause their direct object to perform the action. These are known as *causative* verbs. They are explained in 11/4.

7 . Tenses

A tense is that form of the verb which indicates the time or the

context in which the action or situation denoted by the verb occurs. Persian has four simple (i.e. one-word) tenses:

- Past, indicating a completed previous action or situation ('I did'), see 5/8, 9 below.
- Present, indicating a current or impending action or situation ('I do', 'I am doing'), see 5/10-12 below.
- Imperfect, indicating a continuous or repeated previous action or situation ('I was doing'), see 5/13, 14 below.
- Present subjunctive, indicating a possibility ('I may do'), see 5/16, 17 below.

and four common compound tenses (i.e. tenses formed with more than one word):

- Perfect ('I have done'), similar in meaning to the past tense, see 5/21, 22 below.
- Perfect subjunctive, indicating a previous possibility ('I may have done'), see 5/23, 24 below.
- Pluperfect, indicating one previous action or situation preceding another ('I had done'), see 5/25, 26 below.
- Future, indicating an action or situation occurring ahead ('I shall do'), see 5/27, 28 below.

8. Forming the past tense

We form the past tense ('I did') with the

past stem + past personal endings

Past stem. The past stem is easy to form. We remove the final ن...-an from the long infinitive (5/2 above):

<u>Infinitive</u>	<u>Past stem</u>
خواندن xāndan to read	خواند... xānd- (silent و, 1/13)
آمدن āmadan to come	آمد... āmad-
بودن budan to be	بود... bud-
کشتن koštan to kill	کشت... košt-

رفتن raftan to go	رفت... raft-
ساختن sāxtan to make	ساخت... sāxt-

and so on for all verbs in the language.

Personal endings. The personal endings of the past tense are:

<u>Persons</u>	<u>Singular</u>	<u>Plural</u>
1st	م... -am	یم... -im we
2nd	ی... -i you	ید... -id you
3rd	... - he/she/it	ند... -and they

See 4/2 for the use of the persons. The 3rd person singular form of the tense ('he', 'she', 'it') has no ending; for this form the past tense is identical to the stem itself.

All past stems and endings, and hence all past tenses, are regular. The past-tense verb is stressed on the last syllable of the past stem, when the verb is affirmative. Typical past tenses:

خواندن xāndan to read, past stem ... خواند xānd- (the stress is shown in this example):

خواندم xāndam	خواندیم xāndim	xāndim
خواندی xāndi	خواندید xāndid	xāndid
خواند xānd	خواندند xāndand	xāndand

I, you, he, she, it, we, they read (previously)

آمدن āmadan to come, past stem ... آمد āmad-:

... آمدم، آمدی، آمد ... āmadam, āmadi, āmad (etc.) I (etc.) came;

بودن budan to be, past stem ... بود bud-:

بودم، بودی، بود؛ بودیم، بودید، بودند budam, budi, bud;

budim, budid, budand I, he, she, it was; we, you, they were.

So also all other verbs whose past stem ends in د d.

کشتن koštan to kill, past stem ... کشت košt- (the stress is shown):

کشتم kóštam	کشیم kóštim
کشته kóšti	کشید kóštid
کشت košt	کشند kóštand

I, you, he, she, it, we, they killed

رفتن *raftan* to go, past stem ... رفت ... *raft-*:

رفتم، رفتی، رفت ... *raftam, rafti, raft* (etc.) I (etc.) went;

ساختن ... *säxtan* to make, past stem ... ساخت ... *säxt-*:

ساختم، ساختی، ساخت ... *säxtam, säxti, säxt* (etc.) I (etc.) made.

So also all other verbs whose past stem ends in ت *t*.

Colloquial pronunciation. See 2/6. Colloquial pronunciation can be used for the past tense:

- The syllable آن... *-än* in the past stem is often pronounced <un> or <on>, as elsewhere in the language:
خواندم. *xundam*. I've read (it).
- The past stem آشد... *āmad* is pronounced colloquially <umad->:
دیر آمدی. *dir umadi*. You're ('You came') late.

See 5/19 for the past stem ... توانست *tavānest-* pronounced colloquially <tunest->.

- The personal endings يد... *-id* and ند... *-and* are pronounced colloquially -in and -an respectively. Not all speakers use these two variants.

Negative. The negative of the past tense ('I did not do') is formed by adding the negative prefix نـ ... *ná-* to the affirmative verb. This prefix always takes the stress of the word:

نخوانيم *náxāndim*. we did not read

نبودم *nábudam* I was not

نرفت *náraft* he/she did not go

When the past stem begins with a vowel ā, a or o, the negative prefix becomes نـ *náy-*:

- The combination *náyā-* is written with no *madde*:

آمدند *āmadand* they came

نیامند *náyāmadand* they did not come

آوردم *āvordam* I brought

نیاوردم *náyāvordam* I did not bring

- The combinations *náya-* and *náyo-* are written without alef:

انداختیم *andāxtim* we threw

نینداختیم *náyandāxtim* we did not throw

افتاد *oftād* it fell

نیفتاد *náyoftād* it did not fall

The combination *nái-* occurs in the only Persian verb beginning with the vowel آي... *istādan* 'to stand', 'to stop'. With this verb the alef is retained:

استادم *istādam* I stood/stopped

نایستادم *náistādam* I did not stand/stop

This alef is merely a spelling device, and is not pronounced [ā]. Some Iranians detach the prefix from this verb, writing it نه :

نه استادم *ná istādam*

For the past tense of compound verbs, see 5/29.

9. Using the past tense

The past tense is used similarly to the English past tense, i.e. for single previous completed actions or situations which are not deemed to have any effect on, or any relevance to, the present:

اورا دیدم. *u rā didam*. I saw him.

آنچا نبودیم. *ānjā nábudim*. We were not there.

کجا رفته‌ید؟ *kojā raftid?* Where did you go?

Two other less obvious uses:

- in certain clauses of time relating to the future; see 8/9, first indent.
- in expressions such as the following, especially common in everyday speech:

آمدم دیگر. (colloquially) <āmadam dige>.

All right, I'm coming.

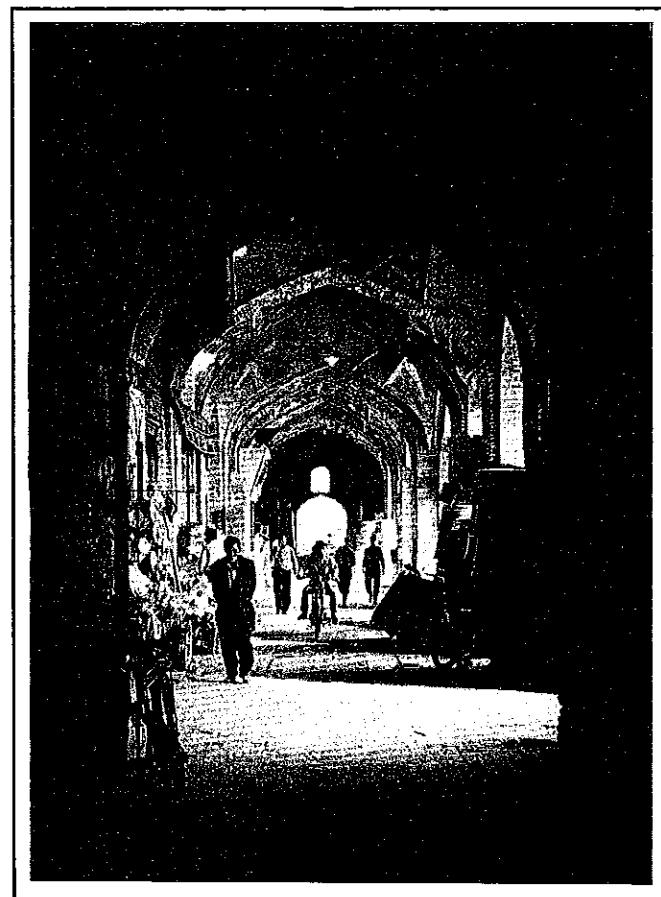
رفتم. *raftam*. I'm off.

تو برو، من آمدم.
to borou, man āmadam.
You go (first), I'll follow.

The past tense is not normally used for a previous action which was continuous or repeated (see 5/13, 14), or for a previous action having an effect on the present situation (see 5/21, 22). For a previous action or situation which was interrupted by another previous event, Persian also uses the past tense where English expresses it differently:

وقتیکه او رسید من چند سال آنجا بودم.

vaqtike u rasid man cand sāl ānjā budam.
When she arrived I had been ('was') there for some years.



در بازار کرمان
dar bāzāre kermān In Kerman Bazaar

10. Forming the present tense

We form the present tense ('I do', 'I am doing') with the

present prefix + present stem + present personal endings

Present prefix. The present prefix is می *mi*. It is commonly written detached from the verb. The present prefix is stressed when it is the only prefix (i.e. when the verb is affirmative): *mí*.

Present stem. To make the present stem of all verbs whose long infinitive (5/2 above) ends in ندن... *-ndan* we remove the ending دن... *-dan* from that infinitive:

<u>Infinitive</u>	<u>Present stem</u>
* خواندن* <i>xāndan</i> to read	خوان- <i>xān-</i>
ماندن <i>māndan</i> to remain	مان- <i>mān-</i>
راندن <i>rāndan</i> to drive	ران- <i>rān-</i>

* silent و, see 1/13.

We make the present stem of many verbs whose long infinitive ends in ادن... *-ādan* or يدن... *-idān* by removing the ending ادن... *-ādan* or يدن... *-idān* from that infinitive:

افتادن <i>oftādan</i> to fall	افت- <i>oft-</i>
ایستادن <i>istādan</i> to stand/stop	ایست- <i>ist-</i>
دویدن <i>davidan</i> to run	دو- <i>dav-</i>
خریدن <i>xaridan</i> to buy	خر- <i>xar-</i>
پوشیدن <i>pušidan</i> to wear	پوش- <i>puš-</i>
خوابیدن <i>xābidan</i> to sleep	خواب- <i>xāb-</i>

A few verbs with long infinitive ending تن... *-tan* make their present stem by dropping the ending تن... *-tan* from that infinitive:

کشتن <i>koštan</i> to kill	کش- <i>koš-</i>
بافتن <i>bāftan</i> to weave	باف- <i>bāf-</i>

These are all regular present stems.

For most remaining verbs the present stem is irregular and has to be learned with the verb. Some irregulars can be grouped, having similar stems. Appendix I lists common irregular present stems.

Examples of such present stems are:

Other long infinitives ending ...**ادن**... **يدن**... **-ādan/-idān**:

دادن <i>dādan</i> to give	دـهـ deh-
آفریدن <i>āfaridan</i> to create	آفـرـيـنـ āfarin-
چیدن <i>cīdan</i> to set	چـيـنـ cīn-
شنیدن <i>šenidān</i> to hear	شـنـيـدـ šenav-
دیدن <i>dīdān</i> to see	بـيـنـ bin-

Long infinitives ending ...**ودن**... **-udān**:

نمودن <i>namudān</i> to show	نـمـوـنـ namā-
فرمودن <i>farmudān</i> to command	فـرـمـوـدـ farmā-

Other long infinitives ending ...**دن**... **-dān**:

مردن <i>mordān</i> to die	مـيـرـ mir-
شدن <i>šodān</i> to become	شـوـ šav-
شمردن <i>šomordān</i> to count	شـمـارـ šomār-
بردن <i>bordān</i> to take/carry	بـرـ bar-
آمدن <i>āmadān</i> to come	آـ ā-
کردن <i>kardān</i> to do	كـ kon-
آوردن <i>āvordan/āvardān</i> to bring	آـرـ ār- , also regular ... āvar-

Other long infinitives ending ...**تـن**... **-tān**:

ساختن <i>sāxtān</i> to make	سـاـخـتـ sāz-
انداختن <i>andāxtān</i> to throw	انـداـخـتـ andāz-
فروختن <i>foruxtan</i> to sell	فـروـخـتـ foruš-
گذشتن <i>gozaštān</i> to pass	گـذـرـ gozar-
گذاشتن <i>gozāštān</i> to put	گـذـارـ gozār-
نشستن <i>nešastān</i> to sit	نـشـيـنـ nešin-
بستن <i>bastān</i> to tie, to close	بـنـدـ band-
گفتـن <i>goftān</i> to say	گـوـ gu-
رفـن <i>raftān</i> to go	روـ rav-

and many others

Principal parts. We can conveniently refer to any verb, regular or

irregular, by its two 'principal parts', i.e. the long infinitive and the present stem, so:

...**گـفـتـن** **گـوـ**... **xaridan** **xar-** to buy ... **goftan** **gu-** to say since from these parts any form of any verb can be derived (with the exception of one verb only, **بـودـن** *budān* 'to be', for which see 5/11).

Present personal endings. The present-tense personal endings used when the present stem ends in a consonant are the same as those of the past tense (5/9 above), except the 3rd person singular:

<u>Persons</u>	<u>Singular</u>	<u>Plural</u>
1st	مـ... -am I	يمـ... -im we
2nd	يـ... -i you	يدـ... -id you
3rd	دـ... -ad he/she/it	ندـ... -and they

See 4/2 for the use of the persons.

The present-tense verb is assembled in the order prefix + stem + ending. Typical present tenses with the stem ending in a consonant:

Regular stems:

...**خـوانـدـن** **خـانـ**... *xāndān* *xān-* to read (the stress is shown in this example):

مـيـخـوانـ mí xānam	مـيـخـانـيم mí xānim
مـيـخـانـيد mí xānid	مـيـخـانـيد mí xānid
مـيـخـانـاد mí xānad	مـيـخـانـانـد mí xānand

I read/am reading (etc.)

افتـادـن افتـ... *oftādān* *oft-* to fall:

مـيـافـتم mi oftam	مـيـافـتـيم mi oftim
مـيـافـتـيد mi oftid	مـيـافـتـيد mi oftid
مـيـافـتـاد mi oftad	مـيـافـتـانـد mi oftand

I fall/am falling (etc.)

ایستادن ایست... *istādan* *ist-* to stand, to stop:

می ایستم <i>mi istam</i>	می ایستیم <i>mi istim</i>
می ایستی <i>mi isti</i>	می ایستید <i>mi istid</i>
می ایستد <i>mi istad</i>	می ایستند <i>mi istand</i>
I stand, stop/am standing, stopping (etc.)	

خریدن خر... *xaridan* *xar-* to buy:

می خرم <i>mi xaram</i>	می خریم <i>mi xarim</i>
می خری <i>mi xari</i>	می خرید <i>mi xarid</i>
می خرد <i>mi xarad</i>	می خرند <i>mi xarand</i>
I buy/am buying (etc.)	

کشتن کش... *koštan* *koš-* to kill:

می کشم <i>mi košam</i>	می کشیم <i>mi košim</i>
می کشی <i>mi koši</i>	می کشید <i>mi košid</i>
می کشد <i>mi košad</i>	می کشند <i>mi košand</i>
I kill/am killing (etc.)	

Irregular stems:

کردن کن... *kardan* *kon-* to do (the stress is shown in this example):

می کنم <i>mi konam</i>	می کنیم <i>mi konim</i>
می کنی <i>mi koni</i>	می کنید <i>mi konid</i>
می کند <i>mi konad</i>	می کنند <i>mi konand</i>
I do/am doing (etc.)	

دیدن بین... *didan* *bin-* to see:

می بینم <i>mi binam</i>	می بینیم <i>mi binim</i>
می بینی <i>mi bini</i>	می بینید <i>mi binid</i>
می بیند <i>mi binad</i>	می بینند <i>mi binand</i>
I see (etc.)	

بستن بند... *bastan* *band-* to tie, to close:

می بندم <i>mi bandam</i>	می بندیم <i>mi bandim</i>
می بندی <i>mi bandi</i>	می بندید <i>mi bandid</i>
می بندد <i>mi bandad</i>	می بندند <i>mi bandand</i>
I tie, close/am tying, closing (etc.)	

انداختن انداز... *andāxtan* *andāz-* to throw

می اندازم <i>mi andāzam</i>	می اندازیم <i>mi andāzim</i>
می اندازی <i>mi andāzi</i>	می اندازید <i>mi andāzid</i>
می اندازد <i>mi andāzad</i>	می اندازاند <i>mi andāzand</i>
I throw/am throwing (etc.)	

The present-tense personal endings used when the present stem ends in a vowel are the same as those for stems ending in a consonant, except that the letter ي ye is put before the endings. Before endings beginning -a- the ye is sounded -y-, before endings beginning -i- the ye is silent (see 2/4):

<u>Persons</u>	<u>Singular</u>	<u>Plural</u>
1st	...یم ...yam	-یم ...im we
2nd	...یی ...yi you	-یید ...id you
3rd	...ید ...yad he/she/it	-یند ...yand they

Typical present tenses with stems (all irregular) ending in a vowel (which is always either آ ā or ی u):

آمدن آ... *āmadan* *ā-* to come:

می آیم <i>mi āyam</i>	می آییم <i>mi āyim</i>
می آیی <i>mi āi</i>	می آید <i>mi āid</i>
می آید <i>mi āyad</i>	می آیند <i>mi āyand</i>
I come/am coming (etc.)	

نمودن نما... *namudan* *namā-* to show:

می غایم <i>mi namāyam</i>	می غاییم <i>mi namāim</i>
می غایی <i>mi namāi</i>	می غایید <i>mi namāid</i>
می غایید <i>mi namāyad</i>	می غایند <i>mi namāyand</i>
I show/am showing (etc.)	

گفتن گو... *goftan* *gu-* to say:

می گویم <i>mi guyam</i>	می گوییم <i>mi guim</i>
می گویی <i>mi gui</i>	می گویید <i>mi guid</i>
می گویید <i>mi guyad</i>	می گویند <i>mi guyand</i>
I say/am saying (etc.)	

Older spellings ...یید ...yid, ...ئیم ...im, ...ئیی ...yi for ...ییم ...yim, ...ئییم ...yim

-id, are still found. We need to be able to recognise them.

(مي آئيم) *mi aim* (مي گوئيد) *mi guia*

We also encounter the present prefix *mi* joined in writing to the verb, though this is older spelling and is now discouraged. When the present stem begins with a consonant, the spelling in this style of writing is obvious:

(میخوانیم) *mixānam* I read (میکنیم) *mikonim* we do
 می نماییم for (منمائیم\مننماییم) *minamāim* we show

When the present stem begins with a vowel, the beginning of the present tense in this style of writing is as follows:

- the combination *mīā-* is written with no *madde*:
... أَمْدَنْ āmadan ā- to come:
... مِيَامِ، مِيَاهِي\مِيَائِي ... *miāyam, miāhi\miāyi* (etc.)
I come/am coming (etc.)
 - the combinations *mīā-* and *mīō-* are written without *alef*:
... اَنْدَاخْتَنْ andāxtan andāz- to throw:
... مِينَدَازْمَ، مِينَدَازِي ... *miandāzam, miandāzi* (etc.)
I throw/am throwing
 - افْتَادْنَ oftādan oft- to fall:
... مِيْفَتْمَ، مِيْفَتِي ... *mioftam, miofti* (etc.)
I fall/am falling (etc.)

For the only verb with infinitive and stem beginning with ... ای- i-, i.e. *ایستادن istādan* *ist-* 'to stand, to stop', the prefix is always written separately, as shown earlier.

Colloquial pronunciation. See 2/6. The impact of colloquial pronunciation on the present tense is felt in several areas:

- The syllable ...*ən* in the present stem (regular or irregular) can be pronounced colloquially *<un>*, *<on>*, as it can in most words.
 - Many irregular present stems are shortened in pronunciation.
 - The personal ending ...*-ad* is pronounced *<-e>* after a

consonant

- The personal endings *λι... -id* and *λι... -and* are pronounced colloquially *<-in>* and *<-an>* respectively. Not all speakers use these two variants.

The pronunciation of the present prefix *mi*, and the spelling and stress of the whole verb, do not change. Here are those present stems shown in this paragraph which have a colloquial pronunciation:

<u>Verb</u>	<u>Colloquial present stem</u>
خواندن خوان.. <i>xāndan xān-</i> to read	<xun->
ماندن مان... <i>māndan mān-</i> to remain	<mun->
راندن ران... <i>rāndan rān-</i> to drive	<run->
دادن ده... <i>dādan deh-</i> to give	<d->
شدن شو... <i>šodan šav-</i> to become	<š->
آمدن آ... <i>āmadan ā-</i> to come	<ā> (see below)
گفتن گو... <i>goftan gu-</i> to say	<g->
رفتن رو... <i>raftan rav-</i> to go	<r->
گذاشتן گذار... <i>gozāštan gozār-</i> to put	<zār->
گذشتن گذر... <i>gozaštan gozar-</i> to pass	<zar->

Annex I lists irregular present stems, with standard and colloquial pronunciation.

Examples of present tenses in colloquial pronunciation (in transcription only):

ماندن مان.. *māndan mān/⟨mun-⟩* to remain;

<mi munam, mi muni, mi mune: mi munim, mi munin, mi munan>

دادن ده *dādan deh- /<d->* to give:

mi dam, mi di, mi de; mi dim, mi din, mi dan;

شدن شو ... ſodan ſav/ʃ-/- to become

mi šam, mi ši, mi še; mi šim, mi šin, mi šan.

گفتن گو... goftan gu-/*g-* to say:

mi gam, mi gi, mi ge; mi gim, mi gin, mi gan

رفتن رو... *raftan rav-/r-* to go:

<mi ram, mi ri, mi re; mi rim, mi rin, mi ran>

گذاشتن گزار... *gozāštan gozār-/zār-* to put:

<mi zāram, mi zāri, mi zāre; mi zārim, mi zārin, mi zāran>

آمدن آمدن *āmadan ā-* 'to come'; -āya- becomes <-ā->:

<mi ām, mi āi, mi ād; mi āim, mi āin, mi ān>

Negative. The negative of the present tense ('I do not do', 'I am not doing') is formed by adding the negative prefix ...ن ne- to the می *mi* of the affirmative verb. The two prefixes are written together. The 'literary' pronunciation of this double prefix is *námi*, but the pronunciation *némi*, formerly only colloquial, is now used even in formal speech for the present tense. However pronounced, the negative prefix always takes the stress of the word:

نی رو... *némi ravam/námi ravam*. I am not going.

نی افتاد... *némi oftad/námi oftad*. It is not falling/will not fall.

To have. The verb داشتن *dāštan dār-* 'to have' forms its present tense regularly from its stem, but it does not have the present prefix. The stress is on the stem:

دارم *dāram*

دارم *dārim*

داری *dāri*

دارید *dārid* <*dārin*>

دارد *dārad* <*dáre*>

دارند *dārand* <*dáran*>

I have (etc.)

dārad, *dārid* and *dārand* can be pronounced colloquially <*dáre*, *dárin*, *dáran*> respectively.

Negative is with ...ن *ná-*:

ندارم، نداری، ندارد؛ ندارم، ندارید، ندارند

nádāram, nádāri, nádārad; nádārim, nádārid, nádārand

I do not have (etc.)

To be. بودن *budan bāš-* 'to be' is irregular in the present tense and is examined in 5/11 below.

For the present tense of compound verbs, see 5/29.

11. Forming the present tense: 'to be'

بودن باش... *budan bāš-* 'to be' has three forms, the commonest two of which are irregular.

First form. The first form of the present tense is:

Persons	Singular	Plural
1st	ام \ايم ... -am/ am	ايم \ايم ... -im/ im
2nd	اي \ايد ... -i/ i	ايد \ايد ... -id/ id
3rd	است \است ... -st/ ast	اند \اند ... -and/ and I am (etc.)

Several things to note about this form:

- All the forms except the 3rd person singular (او\آن *(ao/ān)*) are most often joined to the previous word when that word ends in a consonant:

فقيرم. *faqiram*. I am poor.

مهراباني \مهرابانيد. *mehrabāni/mehrabānid*. You are kind.

ما تركيم. *mā torkim*. We are Turks.

جوانند. *javānand*. They are young.

اینها سیبند. *inhā siband*. These are apples.

دوستانم داخلند. *dustānam dāxeland*. My friends are inside.

After silent final ه (1/15), these forms are written separately with initial alef:

تشنهام. *tešne am*. I am thirsty.

خسته ايم. *xaste im*. We are tired.

After ل... ā, and و... u/ou we have the following joined forms:

يام ... -yam	ايم ... -im
ي ... -i	ايد ... -id
يند ... -yand	

and after ...-i the following joined forms:

م... -am	ب... -im
ی... -i	ید... -id
	ند... -and

کجا يند؟ *kojāyand?* Where are they?

جلو يند. *jelouyand.* They are ahead.

دانشجو يم. *dānešjūyam.* I am a student.

تبريزيم. *tabriziam.* I am a Tabrizi.

اصفهانيي\اصفهانييد؟ *esfahāni(d)?* Are you an Isfahani?

تهابي\تهابيد. *tanhāi(d).* You are alone.

We also encounter these forms written separately with initial alef, but it is equally common to use the second form of the verb (see below) after any long vowel or vowel-combination (ا ā, و ou, ی ei).

- The 3rd person singular form (او\آن) is written as a separate word *ast* when it follows a consonant or silent ئ:

خوب است. *xub ast.* It is good.

ماشين بيرون است *mašin birun ast.* The car is outside.

در چرا باز است؟ *dar cerā bāz ast?*

Why is the door open?

خطش بسيار قشنگ است. *xatteš besyār qašāng ast.*

His handwriting is very beautiful.

تازه است. *taze ast.* It is fresh.

اين دونده خسته است *in davande xaste ast.*

This runner is tired.

برادرم نويسنده است. *barādaram nevisande ast.*

My brother is a writer.

بسنه است. *baste ast.* It is closed.

In this form after a consonant (but not after silent ئ), it has a colloquial pronunciation <e>:

خوب است. *xub <e>.* It's good.

After a long vowel ا ā, و ou or ی i it usually drops its alef and becomes -st, joined to the word ending in the long vowel:

ينجاست. *injāst.* He is here.

مال اوست. *māle ust.* It is his.

ايرانيست. *irānist.* She is Iranian.

كيسن؟ *kist?* Who is it?

Alternatively, it can be written separately with alef after ...-u or ...-i. The pronunciation is the same, -st; after ... the words may also be pronounced in full:

مال او است. *māle u st.*

ايراني است. *irāni st/irāni ast.*

كى است؟ *kist/ki ast?*

After some words, the separated spelling is commoner:

او شخصي است كه ... *u šaxsi st ke ...*

He is the person who ...

- The forms and endings *id/-id* and *and/-and* can be pronounced colloquially <in> and <an>.

Second form. This form consists only of complete words (i.e. no joined forms); it is very common. It is stressed on the syllable *hást*:

Persons	Singular	Plural
1st	هستم <i>hástam</i>	هستيم <i>hástim</i>
2nd	هستي <i>hásti</i>	هستيد <i>hástid</i> <hástin>
3rd	هست <i>hast</i>	هستند <i>hástand</i> <hástan>

Note:

- This form can be used instead of any of the first forms shown.
- This form is commonly used in preference to the first form other than *است* after a long vowel or vowel-combination:

دانشجو هستم. *dānešjū hastam.* I am a student.

تهاب هستند. *tanhā hastand.* They are alone.

هندی هستی / هستید. *hendi hasti/hastid.* You are Indian.

جلو هستند. *jelou hastand.* They are ahead.

- This form is used when emphasis is needed on the verb:
ولی اینجا هستند. *vali injā hástand.* But they *are* here.
عرب هستند. *arab hástand.* They *are* Arab(s).
صحیح هست. *sahih hást.* It *is* true/correct.
- The 3rd person singular form هست *hast* also has the meaning 'there is', 'there are':
کار زیاد هست. *kāre ziyād hast.* There is a lot of work.
آیا ماشینها کافی هست؟ *āyā māšīnhā kāfi hast?*
Are there enough cars?
چای هست؟ *cāi hast?* Is there any tea?
بله، چای هست. *- bale, cāi hást.* - Yes, there *is* tea.
- hastid* and *hastand* can be pronounced colloquially ‹hastin› and ‹hastan›.

Third form. This is regular (see 5/10), based on the present stem of *budan* which is ... باشـ. *bāš-*

می باشیم *mí bāšim* می باشم *mí bāšam*

می باشد *mí bāšid* می باشی *mí bāši*

می باشند *mí bāšand* می باشد *mí bāšad*

(older spelling, still encountered: میباشم *míbāšam* [etc.], with joined prefix)

However spelt, this form of the verb is used only in official language, and should be avoided in ordinary writing or speaking. It is encountered in some public documents and reports, and heard in some formal speeches:

امروزه بیکاری بزرگترین مسئله داخلی کشور میباشد.
emruze bikāri bozorgtarin masaleye dāxeliye kešvar mi bāšad.

Nowadays unemployment is the country's biggest internal problem.

Negative. The negative of 'to be' ('I am not ...') is:

نیستم *nístam* نیستیم *nístím*

نیستی *nísti* نیستید *nístid <nístin>*

نیست *nist* نیستند *nístand <nístan>*

The stress is on the first syllable. *nistid* and *nistand* can be pronounced colloquially ‹nístin› and ‹nístan› respectively. This is the only negative present-tense form of this verb in common use.

هنوز حاضر نیستیم. *hanuz hāzer nístím.* We're not ready yet.
اینطور نیست. *intour nist.* It isn't like that ('this').

مریض نیستم، خسته ام. *mariz nístam, xaste am.*
I'm not sick, I'm tired.

خوشحال نیستید؟ *xošāl nístid?* Are you not happy?
کارگران راضی نیستند. *kārgarān rāzi nístand.*

The workmen are not satisfied.

12. Using the present tense

The present tense is used for any current or impending action or situation ('I do', 'I am doing', 'I shall/will do'):

نامه را می فهمم. *nāme rā mi fahmam.*
I understand the letter.

چه می گوید؟ *ce mi guyad?*
What does he say/is he saying?

حیف است که ... *heif ast ke ...* It is a pity that ...
عیب نیست. *eib nist.* It doesn't matter. ('It's no fault.')

معمولًا اینجا می نشینیم. *ma'mulan injā mi nešinim.*
We usually sit here.

چرا می خنده‌د؟ *cerā mi xandid?*
Why are you laughing/do you laugh?

می بینید چرا ... *mi binid cerā ...* You (will) see why...
هفتة آینده می رسم. *hafteye āyande mi rasim.*

We are arriving/shall arrive next week.

فردا به فرودگاه نمی روند. *fardā be forudgāh némi ravand.*
They are not going/will not go to the airport tomorrow.

A *future tense* exists for expressing a projected action or an

expected situation; but it is used almost exclusively in written Persian or formal speech; it is examined in 5/27 and 28. In everyday Persian the present tense is used, as in the last example given above.

The present tense of certain verbs is also used for an action or situation which started previously and continues now. Such sentences often have a pattern corresponding to 'It is (so long) that ...':

- with verbs denoting a state (بودن *budan* 'to be' in the affirmative):

سه سال است که اینجا هستم.

se sāl ast ke injā hastam.
I have been here (for) three years.
('It is three years that I am here').

چند وقت اینطور است؟

cand vaqt intour <e>?

How long has it been so?

- with verbs denoting an action (not a situation, except for in the affirmative):

سه سال است که این کرایه را می پردازم.

se sāl ast ke in kerāye rā mi pardāzam. I have paid this rent for three years. ('It is three years that ...')

دو ساعت است که همین نامه را مینویسد.

do sā'at ast ke hamin nāme rā minevisad.

He has been writing the same letter for two hours now.

This rule has exceptions and marginal cases. The sentence

اورا چند سال می شناسم.

u rā cand sāl mi šenāsam.

I have known him for some years.

is logically not an action but a situation; yet it is better expressed with the present tense.

For such verbs denoting a *situation* (allowing for exceptions such as the one shown immediately above), and for the negative of all such verbs, we use the perfect tense, for which see 5/21, 22.

13. Forming the imperfect tense

The imperfect or continuous past tense ('I was doing', 'I used to do')

is formed with the

present prefix + past tense

See 5/10 and 8 above for these. The prefix is always stressed when the verb is affirmative. Two examples will suffice:

رفتن raftan to go (the stress is shown):

می رفتم *mí raftam*

می رفتی *mí rafti*

می رفت *mí raft*

می رفتم *mí raftim*

می رفتید *mí raftid*

می رفتد *mí raftand*

I was going, I used to go (etc.)

خواندن xāndan to read:

می خواندم *mi xāndam*

می خواندی *mi xāndi*

می خواند *mi xānd*

می خواندیم *mi xāndim*

می خواندید *mi xāndid*

می خواندند *mi xāndand*

I was reading, I used to read (etc.)

The negative of this tense is formed exactly like the negative of the present tense, i.e. the prefix becomes **نی** *némi* or *námi*:

نی رفتم *némi raftam/námi raftam*

I was not going, I used not to go

نی خواندم *némi xāndam/námi xāndam*

I was not reading, I used not to read

نی آمد *némi āmad/námi āmad* (colloquially, *<némi umad>*)

he was not coming, he used not to come

داشتن *dāštan* بودن *budan* 'to be', or for *dāštan* 'to have' as a simple verb.

For the imperfect tense of *compound verbs*, see 5/29.

14. Using the imperfect tense

The imperfect or continuous past tense is used for a previous continuous or repeated action or situation which has now ceased:

آن وقت تاریخ می آموخت.

ān vaqt tārīx mi āmūxt.

At that time she was teaching history.

مرتبًا به باشگاه می‌رفتند. *morattaban be bāšgāh mi raftand.*
They used to go regularly to the club.

همیشه پول خرد را دو بار می‌شمرد. *hamiše pule xord rā do bār mi šomord.* He always counted the small change twice.
روزنامه را می‌خواندم که او رسید. *ruznāme rā mi xāndam ke u rasid/resid.* I was reading the newspaper when he arrived.

The last example shows a continuous action (imperfect tense) interrupted by a single action (past tense). See 8/9.

There are two other important uses of the imperfect, explained elsewhere:

- In unreal conditions ('If I had known ...' etc.), see 8/11.
- 'ought to have (done)', see 5/19 below.

15. Colloquial continuous tenses

Colloquial Persian has two continuous tenses. They are the colloquial present continuous and the colloquial past continuous. Each of these tenses consists respectively of the present or past tense (see 5/10 and 8) of **دارتن** *daštan* *dār-* 'to have', followed by the present or imperfect tense (5/13) of the operative verb, both verbs in the pair agreeing with the subject. These tenses are sometimes also seen in writing, where dialogue is quoted.

From ... **نوشتن نویس...** *neveštan nevis-* to write:

Colloquial present continuous

دارم می نویسم	«dāram mi nevisam»
داری می نویسی	«dāri mi nevisi»
دارد می نویسد	«dāre mi nevise»
داریم می نویسیم	«dārim mi nevisim»
دارید می نویسید	«dārin mi nevisin»
دارند می نویسند	«dāran mi nevisan»

I'm writing, you're writing (etc.)

Colloquial past continuous

داشتم می نوشتیم	«dāštam mi neveštam»
داشتی می نوشتی	«dāšti mi nevešti»
داشت می نوشت	«dāšt mi nevešt»
داشتمیم می نوشتیم	«dāštim mi neveštim»
داشتدیم می نوشتید	«dāštin mi neveštin»
داشتند می نوشتند	«dāštan mi neveštan»

I was writing, you were writing (etc.)

The first verb of the pair usually follows its subject (or stands in place of its implied subject), the second verb standing at the end of the sentence or clause (see 8/4 for the definition of a clause):

رضا دارد روزنامه را می خواند. *rezā dāre ruznāme ro mi xune.* Reza's reading the newspaper.

داشتم لباس را می شستم *daštam lebās ro mi šostam.*
I was washing the clothes.

There is no negative form of these colloquial tenses.

See 5/29 for the use of these tenses with compound verbs.

16. Forming the present subjunctive tense

The present subjunctive tense (more conveniently called the 'subjunctive') expresses possibility or hypothesis ('I may do'). It is formed from the present tense (5/10 above) by replacing the present prefix **می** *mi* with the subjunctive prefix, which is always stressed, and always joined in writing. In the examples given below, verbs are indicated by their 'principal parts'.

Before present stems *beginning with a consonant*, the subjunctive prefix is ... **بـ** *bé-*:

نوشتن نویس... *neveštan nevis-* to write (the stress is shown):

بنویسم	<i>bénévisam</i>	بنویسیم	<i>bénévisim</i>
بنویسی	<i>bénévisi</i>	بنویسید	<i>bénévisid</i>
بنویسد	<i>bénévisad</i>	بنویسند	<i>bénévisand</i>

I may write (etc.)

گفتن گو... *goftan gu-* to say:

بگویم	<i>beguyam</i>	بگوییم	<i>beguim</i>
بگویی	<i>begui</i>	بگویید	<i>beguid</i>
بگوید	<i>beguyad</i>	بگویند	<i>beguyand</i>

I may say (etc.)

Before present stems beginning with a vowel other than *i*-, the subjunctive prefix is ...بـ *bí-*. In the combinations *bía-* and *bío-* the alef is dropped; in the combination *biā-* the *madde* is dropped:

انداختن انداز... *andāxtan andāz-* to throw:

بیندازم، بیندازی ...	<i>biandāzam, biandāzi</i> (etc.)
I may throw (etc.)	

افتادن افت... *oftādan oft-* to fall:

بیفتم، بیفتی ...	<i>bioftam, biofti</i> (etc.)
I may fall (etc.)	

آمدن آـ... *āmadan ā-* to come:

بیایم، بیایی ...	<i>biāyam, biāi</i> (etc.)
I may come (etc.)	

Before the only present stem beginning with *i*-, the prefix is ...بـ *bé-* and the alef of the verb is kept:

ایستادن ایست... *istādan ist-* to stand, to stop:

بایstem، بایستی ...	<i>béistam, béisti</i> (etc.)
I may stand, stop (etc.)	

With verbs having a vowel *u* or *o* in the present stem, the subjunctive prefix may also be pronounced *bó-* (the stress being maintained). Examples:

کردن کـ... *kardan kon-* to do:

بکنم، بکنی ...	<i>bókonam, bókoni</i> (etc.)
I may do (etc.)	

خوردن خور... *xordan xor-* to eat, to drink:

بخورم، بخوری ...	<i>boxoram, boxori</i> (etc.)
I may eat/drink (etc.)	

گفتن گو... *goftan gu-* to say:

بگویم، بگویی ...	<i>boguyam, bogui</i> (etc.)
I may say (etc.)	

گذاشتن گزار... *gozāštan gozār-* to put:

بگذارم، بگذاري ...	<i>bogozāram, bogozāri</i> (etc.)
I may put (etc.)	

The subjunctive of ...بودن باش... *budan bāš-* 'to be' is formed with present stem + personal ending (i.e. no prefix)

The stress is on the first syllable:

بودن باش... *budan bāš-* to be (the stress is shown):

باشم	<i>bāšam</i>	باشیم	<i>bášim</i>
باشی	<i>bāši</i>	باشید	<i>bášid</i>
باشد	<i>bāšad</i>	باشند	<i>bášand</i>

I may be (etc.)

The present subjunctive tense of ...دار... *dāštan dār-* 'to have' is little used; instead we use the *perfect subjunctive* tense, for which see 5/23.

Colloquial pronunciation. The elements of colloquial pronunciation (see 2/6) found in the present tense apply also to the subjunctive:

ماندن مـ... *māndan mān-/mūn-* to remain:

〈bémunam, bémuni, bémune; bémunim, bémunin, bémunan〉

شـدن شـو... *šodan šav-/š-* to become:

〈bešam, beši, beše; bešim, bešin, bešan〉

بـودن باـش... *budan bāš-* to be:

〈bāšam, bāši, bāše; bāsim, bāsin, bāšan〉

In ...آمدن آـ: *āmadan ā-* 'to come'; -āya- becomes -ā-:

〈biām, biāi, biād; biāim, biāin, biān〉

The alternative pronunciation *bo-* of the prefix for certain verbs (see above) is not used when the colloquial present stem has no vowel *u* or *o*. For e.g. **گذـتن گـو...** *goftan gu-/g-* and **گـذاشتـن گـزار...** *gozāštan gozār-/zār-* we have:

〈bégam, bégi, bége; bégim, bégin, bégan〉

〈bezāram, bezāri, bezāre; bezārim, bezārin, bezāran〉

Negative. The negative subjunctive ('I may not do') is made by dropping the ...بـ ...بـ *bé-/bí-* prefix of the affirmative form, and substituting the negative prefix ...نـ *ná-*. The negative prefix then

takes the stress of the word:

نکنم	nákonam	I may not do	نگوییم	nágum	we may not say
نروند	náravad	he may not go	ننویسند	nánevisand	they may not write

Before a vowel, this prefix follows exactly the same pattern as that shown for the negative past tense (see 5/8):

نیاید	náyāyad	he may not come	نیفتاد	náyoftad	it may not fall
نیاورم	náyāvaram	I may not bring	نایستند	náistand	they may not stop

For the negative subjunctive of ... بودن باش budan bāš- 'to be' we attach the stressed negative prefix directly to the affirmative form:

... نباشم، نباشی ... nábāšam, nábāši (etc.) I may not be (etc.).

For the present subjunctive tense of compound verbs, see 5/29.

17. Using the present subjunctive tense

The present subjunctive tense expresses possibility rather than fact. It has three principal uses:

- to express the imperative for certain persons; see 5/18 below.
- after certain auxiliary verbs, examined in 5/19:

باید بروم	bāyad beravam	I must go
فی خواهد بیاید.	nemi xāhad biāyad.	He does not want to come.

- after certain conjunctions, to express probability, anticipation, purpose and the like, examined in 8/5, 6, 7, 9, 11:

زود بروید تا سر وقت برسید.	zud beravid tā sare vaqt berasid.	Go quickly so that you arrive on time.
اگر امروز برسد ...	agar emruz berasad ...	If he/she arrives today ...

18. Imperative

The imperative or command form of the verb is derived from the present subjunctive tense (the 'subjunctive'), for which see 5/16 above.

For the 1st and 3rd persons (singular and plural), the form is identical to the subjunctive (affirmative or negative), which then has the meaning 'let me (etc.) do/not do':

... گفتن گو... goftan gu- to say (the stress is shown):

بگویم	béguyam	let me say	بگوییم	béguim	let us say
بگوید	béguyad	let him/her say	نگویند	náguyand	let them not say

When put into a question, these forms have the meaning 'should I (etc.) (not) do?' or 'may I (etc.) (not) do?':

چه بگویم؟ ce beguyam <begam>? What should I say?

فردا نیایند؟ fardā nayāyand <nayānd>?

May they not/Should they not come tomorrow?

احمد هم برود؟ ahmad ham beravad <here>?

Should Ahmad go too?

For the 2nd persons, the form is identical to the subjunctive *minus final* -i in the singular (تو) (tu), and identical to the unchanged subjunctive in the plural (شما) (shma). The meaning is that of a direct command, 'Do/Do not':

بنویس	bénevis	write	ننویسید	nánevisid	do not write
بیا\باید	biā(id)	come	نیا\نیاید	naya(id)	do not come
بکشید	bekaśid	pull	نکشید	nakaśid	don't pull
بپرسید	beparsid	ask	نپرسید	naporsid	don't ask

The imperative of ... بودن باش budan bāš- 'to be' follows the rules given above. Like the subjunctive, it has no prefix in the affirmative:

خاطر جمع باشید. xāter jam' bāśid. Be (re)assured.

دلتنگ نباش. deltang nábāš. Don't be downhearted.

For verbs whose present stem has the vowel *o*, the prefix ...بـ is pronounced *bo-*:

- بکن‌ابکنید** *bokon(id)* Do
هم اینجا بگذارند. *ham injā bogozārand.*
 Let them put (it) just here.
چای را بخور.* *cāi rā boxor.* Drink (your) tea.

* و is silent here, see 1/13.

For verbs whose present stem has the vowel *u* written with و, the prefix ...بـ may be pronounced either *be-* or *bo-*:

- بگو‌بگویید** *begu(id)/bogu(id)* Say, Tell

For verbs whose present stem has the sound *av* written و, then in the 2nd person singular only (تو) this syllable is pronounced *ou*, and the prefix ...بـ may be pronounced either *be-* or *bo-*:

- برو‌انرو** *berou (borou)/narou* Go/Don't go (singular)
 but: **بروید‌انروید** *beravid/naravid* Go/Don't go (plural)

The imperative of the simple verb داشتن دار... *dāštan dār-* 'to have' is little used; if an imperative is needed it is derived from the perfect subjunctive tense: **داشته باشید** *dāšte bāšid* 'have' (etc.). See 5/23.

Perhaps the most frequently used imperative is **بفرمایید** *befarmāid*, used when offering or proposing something (see 12/6). It is the equivalent of German 'Bitte' or Italian 'Prego'. Used in this sense, this word is always plural and affirmative:

- بفرمایید.** *befarmāid.*
 Please do/go ahead/help yourself.
از این طرف بفرمایید خانم. *az in taraf befarmāid xānom.*
 Come this way, ma'am.
سؤال هست؟ بفرمایید. *so'āl hast? befarmāid.*
 Are there questions? Please (ask).

Colloquial pronunciation. Colloquial pronunciation (see 2/6) applies to the imperative exactly as it does to the subjunctive:

- برویم. *bérim*. Let's go.
اینجا بیایید. *injā bīāin*. Come here.
الآن بیایند. *alān bīānd*. Let them come now.

For the imperative of compound verbs, see 5/29.

19. Auxiliary verbs

An auxiliary verb is a verb used in combination with another verb. The auxiliary expresses such ideas as capability, volition, obligation with relation to the second verb. Typical English auxiliary expressions (with the auxiliary underlined) are 'I can come', 'he wants to go', 'we must write'. In English the second or operative verb stands in the *infinitive*; in Persian it stands in a tense, (mostly the *present subjunctive*, 5/16 above), in the same person as the auxiliary verb.

The auxiliary verb usually stands immediately after its subject (or in the place of its implied subject); the subjunctive verb stands at the end of the sentence or clause (see 8/4). Where appropriate, the auxiliaries are shown below with their principal parts (5/10 above).

The important auxiliary verbs are:

- توانستن توان...** *tavānestan tavān-* can, to be able
بایستان *bāyestan* must, to have to
خواستن خواه... *xāstan xāh-* to want
شاید *šāyad* may (perhaps)

They are used as follows:

- **توانستن توان...** *tavānestan tavān-* can, to be able. The present tense of this verb is formed in the usual way, see 5/10 above. Its present stem has a colloquial pronunciation (see 2/6) <*tun-*>:

- می‌تواند فردا برود.** *mi tavānad fardā beravad.*
 <*mi tune fardā bere*> He can go tomorrow.

نېمى توانم خوب بفهمم. *nemi tavānam* *<nemi tunam>*
xub befahmam. I cannot understand properly ('well').

آيا همكارتان مى تواند اين صندوق را بالا بگذارد؟
āyā hamkāretān mi tavānad in sanduq rā bālā begozārad?

Can your colleague put this box upstairs?

از اين پنجره مى توانم مسجد را ببینم.
az in panjare mi tavānam masjed rā bebinam.

From this window I can see the mosque.

چرا نېمى توانند جواب را بفرستند؟
cerā nemi tavānand javāb rā beferestand? Why can they not send the answer?

هېچکس نېمى تواند اين خط را بخواند.
hickas nemi tavānad in xat rā bexānad.

Nobody can read this handwriting.

For past meaning, the imperfect (5/13 above) of this verb is the most commonly used tense. In this verb the *past stem* also has a colloquial pronunciation, <*tunest-*>:

مي توانستند دو تا بخرند.
mi tavānestand do tā bexarand. ... They were able to buy two.

نېمى توانستیم بیایم.
nemi tavānestim *<nemi tunestim>*
biāim. We couldn't come/we were unable to come.

The simple past tense (5/8 above) is used mostly in the negative, with the implied meaning 'tried but failed':

پروين نتوانست در را خوب بیندد.
parvin natavānest dar rā xub bebandal.

Parvin was unable to close the door properly.

از صدای هوایپماها نتوانستم بخوابم.
az sedāye havāpeimāhā natavānestam *<natenestam>* *bexābam.*

I couldn't sleep for the noise of the aeroplanes.

- **بایستان** *bāystan* must, to have (to). This verb is defective, having only one present form and one past form, used for all persons. The verb following it agrees with the subject as usual.

باید *bāyad* 'must'; (present form) is used:

- with the present subjunctive, 'must', 'have to/has to':

باید با دقت بشماریم. *bāyad ba deqqat bešomārim.*
 We must count accurately.

نباید غذا را تند تند بخوری. *nabāyad qazā ra tond tond boxori.* You mustn't eat (your) food (so) fast.

باید این حساب را امروز بپردازم. *bāyad in hesāb rā emruz bepardāzam.* I must pay this bill today.

نباید اینطور بگویید. *nabāyad intour beguid.*
 You must not say that ('thus').

بچه ها باید توی خیابان مواڑب باشند. *baccehā bāyad tuye xiābān movāzeb bāšand.*
 Children have to be careful on ('in') the street.

هر دانشجو باید دفتری بیاورد. *har dānešju bāyad daftari biāvarad.* Every student has to bring a notebook.

- with the perfect subjunctive (5/23, 24 below), 'must have (done)', 'presumably has/have (done)':

رضا باید دیر رسیده باشد. *rezā bāyad dir raside bāšad.* Reza must (presumably) have arrived late.

باید منزل مانده باشند. *bāyad manzel mānde bāšand.*
 They must have stayed at home.

پروین باید این نامه را نوشته باشد. *parvin bāyad in nāme rā neveštē bāšad.*
 Parvin must have written this letter.

- **بایست** *bāyest* (past form) is used:

- with the present subjunctive, 'ought to':

بایست راست بگویی. *bāyest rāst begui.*

You ought to tell the truth.

بایست مواڑب باشند. *bāyest movāzeb bāšand.*
 They ought to be careful.

نبایست اینطور بکنیم. *nabāyest intour bokonim.*
 We ought not to do that ('thus').

- with the imperfect tense (5/13 above), 'ought to/should have (done)':

بایست زودتر می آمدید. *bāyest zudtar mi āmadid.*

You ought to/should have come sooner (but didn't).

بچه ها بایست منزل می ماندند.

baccehā bāyest manzel mi māndand.

The children should have stayed (at) home.

'had to', which is in English the past corresponding to 'must', is best expressed indirectly in Persian also. The easiest formula is **مجبور بودن** *majbur budan* 'to be forced', with the dependent verb in the present subjunctive:

مجبور بودیم اضافه بپردازیم.

majbur budim ezāfe bepardāzim. We had to ('were forced to') pay extra.

There is no different colloquial pronunciation for **باید** or **بایست**.

- **خواستن خواهد...** *xāstan xāh-* (silent و, see 1/13) to want. The tenses are formed regularly. Present-tense examples:

می خواهند امروز بیایند.

mi xāhand emruz biāyand.

They want to come today.

می خواهم یک کوزه و چند تا کاسه بخرم.

mi xāham yek kuze o cand tā kāse bexaram.

I want to buy a jug and some bowls.

می خواهند خانه را بفروشند.

mi xāhand xāne rā beforušand. They want to sell the house.

کی می خواهد اینجا بنشینند؟

ki mi xāhad injā benešinad?

Who wants to sit here?

بیشتر نمی خواهم بمانم.

bištar nemi xāham bemānam.

I don't want to stay any longer ('more').

For past meaning ('wanted'), the imperfect of this verb is the most commonly used form:

می خواستم نامه بنویسم.

mi xāstam nāme benevisam.

I wanted to write a letter.

می خواستند تاکسی بگیرند.

mi xāstand tāksi begirand.

They wanted to take/get a taxi.

رضا نمی خواست بماند.

rezā nemi xāst bemānad.

Reza didn't want to stay.

The simple past tense expresses 'was/were about to':

خواستم بروم.

xāstam beravam. I was about to go.

The verb **خواستن** also translates 'to ask for' (with **از az** before the person asked). Both in this meaning and in the meaning 'to want', it can take a direct object:

از صندوقدار مساعده خواست.

az sanduqdār mosā'ede xāst. He asked the cashier for an advance.

کارگرها اضافه می خواهند.

The workmen want/are asking for a rise.

In the colloquial pronunciation of the present stem of this verb, **-āha-** becomes **-ā**:

<mi xām, mi xāhi, mi xād; mi xāhim, mi xāhin, mi xān>

- **شاید** *šāyad* may (perhaps). Like **بایستن** *bāyestan*, the verb **شایستن** *šāyestan* is defective. It has only an invariable present **شاید** *šāyad* 'may'. In literary Persian this verb counts as an auxiliary and is followed by the subjunctive; but in everyday Persian **شاید** is very commonly used simply as an adverb meaning 'perhaps', with the operative verb in an appropriate non-subjunctive tense:

شاید فردا برود.

šāyad fardā beravad.

She may (perhaps) go tomorrow.

شاید همه اش را بدانند/می دانند.

šāyad hamaš rā bedānand/ mi dānand.

Perhaps they know everything.

For the negative, we negate the dependent verb, not the auxiliary:

شاید نرود/نمی روید.

šāyad naravad/nemi ravad.

She may (probably) not go.

شاید هیچ چیز نگفت.

šāyad hic ciz nagoft.

Perhaps he said nothing.

There is no different colloquial pronunciation for this auxiliary verb.

Impersonal expressions. Three auxiliary verbs, two of them described above, are used with the *short infinitive* (5/2 above) to make impersonal expressions ('one can do' etc.):

- 'one can', 'one could'. For this we have two formulae:
 - the form می توان mi tavān (present) + short infinitive, in which the auxiliary has no personal ending:

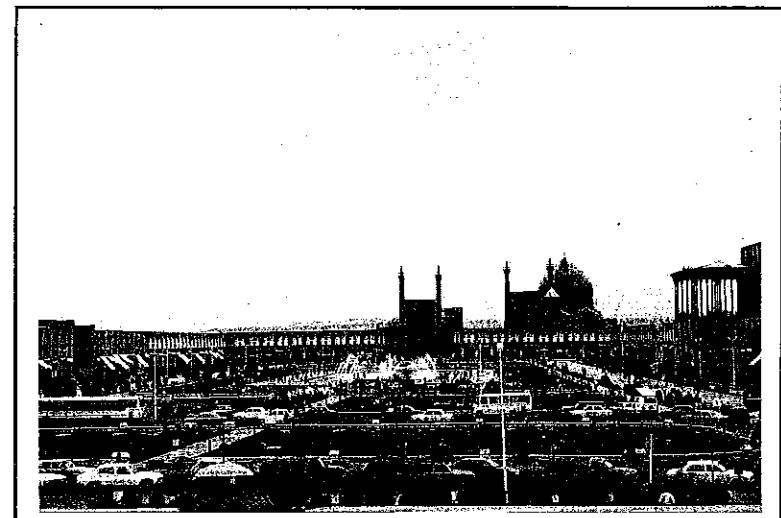
از اینجا مسجد را می توان دید. az injā masjed rā mi tavān did. You ('One') can see the mosque from here.

نمی توان آنطور گفت. nemi tavān āntour goft.

One cannot say that ('thus').

The present stem *tavān-* is not usually pronounced colloquially in this usage.
 - the 3rd person singular (او\آن) form می شود mi šavad (present) or شدن شو... mi šod (imperfect) of šodan šav- 'to become' + short infinitive. This is especially common in speech, and colloquial pronunciation may be used:
- می شود اینطور گفت؟ mi šavad! / mi še intour goft?
Can you say this ('thus')?
- نه نمی شود. – na, <nemi še>. - No, you can't.
- نمی شد خوب شنید. nemi šod xub šenid.
One could not hear well.
- 'one must', 'one ought to'. For these, we use the already impersonal forms باید bāyad (present) or بایست bāyest (past), + short infinitive:
- باید همیشه راست گفت. bāyad hamīše rāst goft.
One must always tell the truth.
- نماید مأیوس شد. nabāyad ma'yus šod.
One must not lose hope ('become desperate').
- بایست زود تصمیم گرفت. bāyest zud tasnim gereft.
One ought to take a decision quickly.

See 5/29 for the use of auxiliary verbs with compound verbs.



اصفهان، میدان امام (میدان شاه)
esfahān - meidāne emām (meidāne šāh)
Isfahan - Imam Square (King's Square)

20. Participles

Participles are adjectives derived from verbs. Like English, Persian has two participles: the *present participle* ('doing') and the *past participle* ('done').

Present participle. This participle is formed by adding to the present stem (5/10 above) the ending **نده** -andé (after a vowel, **ینده** -yandé; both forms with silent final **ه**, see 1/15). The participle is stressed on its last vowel:

Present stem

نویس- nevis-	نویسنده nevisandé writing
فروش- foruš-	فروشنده forušandé selling
آیند- āyand-	آیندہ āyandé coming

Present participle

نویسنده nevisandé writing
فروشنده forušandé selling
آیندہ āyandé coming

Past participle. This participle is formed by adding to the past stem (5/8 above) the stressed ending **-é** (with silent **ه**):

Past stem

راسید-/رسید- rasid-/resid-	راسیده rasidé/residé arrived
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Past participle

کرد... kard-	did	کرده kardé	done
گذشت... gozašt-	passed	گذشته gozašté	passed
نوشت... nevešt-	wrote	نوشته nevešté	written

Use of the present participle. The *present participle* is in principle a verbal adjective, but its use as such is very limited. Often the participle is best translated by a non-verbal adjective in English:

سال آینده sâle āyande	next year
نسلهای آینده nashhäuser āyande	future generations

More common is the use of this participle as a noun, denoting the person or thing performing the action of the verb:

فروشنده forušande	vendor, salesman/woman
ناینده namâyande	representative
نویسنده nevisande	writer
آینده āyande	the future

There are two uses of the English '-ing' verbal form which are *not* expressed with the Persian present participle:

- the English continuous tenses ('I am doing', 'I was doing'), for which Persian uses the present (5/10) or imperfect (5/13) tenses, or one of the colloquial continuous tenses (5/15),
- the English verbal noun, e.g. 'reading', for which Persian uses the long infinitive, 5/2 above.

Not all theoretically possible present participles are in use.

Use of the past participle. The *past participle* is used as an adjective in certain cases; sometimes, like the present participle, it is best translated with a non-verbal adjective in English:

بانک بسته است. bânk baste ast.	The bank is closed.
پنجره شکسته ای panjareye šekastei	a broken window
ماه گذشته mâhe gozašté	last month, the past month
سیب رسیده sibe raside	the ripe apple/ripe apples*

(* singular collective noun, see 3/4.)

A second use is as a noun:

گذشته gozašté	the past
نوشته ها neveštéhâ	writings, written works

A third use is in a verbal phrase, 'having (done)':

اینطور گفته، بلند شد و رفت.
intour gofte, boland šod o raft.

Having said that ('thus'), she stood up and left ('went').

The past participle is also used in two verb forms:

- in the *perfect, perfect subjunctive* and *pluperfect* tenses, for which see 5/21, 23 and 25,
- in the *passive voice*, for which see 5/30.

The past participle can be made negative in the same manner as the past tense:

نگفته
nágofte not (having) said

A negative present participle exists in theory but is extremely rare.

See 3/4 for literary plurals of nouns ending in silent ه, which include both types of participles, e.g. نایندگان namâyandegân 'representatives', نوشته جات neveštéjât 'writings'.

See 7/6 for adverbial participles, less common than adjectival participles.

21. Forming the perfect tense

The perfect tense ('I have done') is formed with

past participle + first form of 'to be' (present)

See 5/20 and 11 respectively for these. In the perfect tense the form of 'to be' follows silent ه, and is therefore written separately, with initial alef (see 5/11, first and second indents).

زود رسیده ایم.
zud rasidé im. We have arrived early.

او هم رفته است.
u ham rafté ast. He has gone too.

بچه ها این را نوشته اند.
bacchâhâ in râ nevešté and.

The children have written this.

In the affirmative tense the stress is on the final vowel of the participle.

For the negative of this tense, we negate the participle. The stress shifts on to the prefix:

هنوز نرسیده است. *hanuz náraside ast.* He has not yet arrived.

نیامده اند؟ *náyāmade and?* Have they not come?

هیچ نامه ننوشته ایم. *hic náme nánevešte im.*

We have written no letter/We have not written any letter.

For the perfect tense of *compound verbs*, see 5/29.

22. Using the perfect tense

The perfect tense is used, as in English, for a previous action or situation whose effect is still felt now:

رسیده اند. *raside and.* They have arrived (and are still here).

رئیس فرموده است که ... *rais farmude ast ke ...*

The director has ordered that ...

In everyday speech, the elements *است ast* and *اند and* are often omitted:

ماشین نیامده؟ *mášin nayumade?* Hasn't the car come?

– چرا آمد. *– cerā, umade.* –Yes, it has.

همه مهمانها رفته. *hameye mehmānhā rafte.*

All the guests have gone.

Just as the present tense can convey future meaning (5/12), so the perfect tense can convey a future-perfect meaning ('I shall/will have done') when appropriate:

تا آن موقع ما رفته ایم. *tā ān mouqe' mā rafte im.*

By then we (shall) have gone.

The perfect tense is not normally used for a previous action having no effect on the present situation; that requires either the past tense (5/8, 9) or the imperfect tense (5/13, 14).

For a previous action or situation which *itself* continues into the present, Persian uses either the perfect or the present tense (5/10, 11, 12), as follows:

- When the verb (whether denoting action or situation) is

negative, the perfect is used:

از آن وقت بیرون نرفته است. *az ān vaqt birun narafte ast.* Since then he/she has not gone out.

دو ماه حقوق پرداخته اند. *do māh hoquq napardāxte and.* They have paid no salary for two months.

ایشان را از دیروز ندیده ام. *išān rā az diruz nadide am.* I have not seen him/her/them since yesterday.

هیچوقت آنطور نبوده است. *hicvaqt āntour nabude ast.* It has never been so.

- For a verb other than *budan* 'to be' denoting a situation in the affirmative, the perfect is used:

شاهدان نیم ساعت نشسته اند. *šāhedān nim sā'at nešaste and.* The witnesses have been sitting for half an hour.

از تابستان مانده اند. *az tābestān mānde and.*

They have been staying since the summer.

- For *budan* 'to be' in the affirmative, or for a verb denoting an action in the affirmative, we use the present tense; see 5/12.

An ambiguity arises when certain past participles are used as adjectives with the present tense of *budan*; this structure looks like the perfect tense but should not be confused with it:

پنجره شکسته است. *panjare šekaste ast.*

The window is broken.

جمعه ها بانکها بسته اند. *jom'ehā bānkā baste and.*

On Friday ('Fridays') the banks are closed.

This use is confined to verbs which can take a direct object (see 5/6). With sentences such as these the ambiguity can be avoided by using the second form of *budan* (see 5/11):

جمعه ها بانکها بسته هستند. *jom'ehā bānkā baste hastand.*

23. Forming the perfect subjunctive tense

The perfect subjunctive tense ('(that) I might do', '(that) I may have done') is formed with

past participle + subjunctive of بودن budan 'to be'

(See 5/20 and 16 respectively for these.)

کرده باشم *kardé bāšam* (that) I might doنوشته باشد *nevešté bāšad* (that) he/she might writeخوانده باشیم *xāndé bāšim* (that) we might read

When the verb is affirmative the stress of the whole tense lies on the final vowel of the participle.

The negative of this tense is formed by making the participle negative. The stress shifts on to the negative prefix, as always:

نرفته\نیامده باشد *nárafte/náyāmade bāšad*
(that) he might not go/comeنديده باشيد *nádide bāšid* (that) you might not see
تگرفته باشند *nágerefte bāšand* (that) they might not take

The perfect subjunctive tense of ... داشتن *daštan* *dār-* 'to have' is used instead of the subjunctive tense. It mostly therefore has present, not perfect, meaning:

داشته باشیم	<i>dāšte bāšim</i>
داشته باشید	<i>dāšte bāšid</i>
داشته باشند	<i>dāšte bāšand</i>

(that) I may have (etc.)

Negative: ... نداشته باشم *nádāšte bāšam* (etc.)

This gives us the imperative (see 5/18) of داشتن *daštan*, which is identical to the perfect subjunctive except for the 2nd person singular (تو) form, (ن)داشته باش *(n)dāšte bāš* '(don't) have'.

These are the subjunctive tense and imperative forms used when this verb is used as a simple verb (5/5 above). Its simple imperative is rarely used. The forms are different, and more common in use, when this verb occurs as the verbal element of a compound verb.

For the perfect subjunctive tense of compound verbs, see 5/29.

24. Using the perfect subjunctive tense

The perfect subjunctive tense expresses possibility rather than fact.

The perfect subjunctive of دار... *daštan dār-* 'to have' is used instead of the present subjunctive, e.g. after an auxiliary verb (5/19 above):

باید وقت زیاد داشته باشیم. *bāyad vaqte ziād dāšte bāšim.*

We have to have a lot of time.

هر سرباز باید نمره ای داشته باشد. *har sarbāz bāyad nomrei dāšte bāšad.* Every soldier must have a number.

and for the imperative of certain persons, see 5/23.

Two other important uses of the perfect subjunctive (of all verbs, including داشتن *daštan*) are explained elsewhere:

- after certain conjunctions, to express a probability, hope, purpose and the like (8/5, 7, 9, 11):
می ترسم که آنها هم رفته باشند. *mi tarsam ke ānhā ham rafte bāšand.* I fear they (may) have gone too.
- with the auxiliary verb باید *bāyad*, to express 'must have (done)', 'presumably has/have (done)', see 5/19.

The perfect subjunctive tense of بودن باش... *budan bāš-* 'to be' is rarely used.

25. Forming the pluperfect tense

The pluperfect tense ('I had done') is formed with

past participle + past tense of بودن budan 'to be'

(See 5/20 and 5/8 respectively for these.)

When affirmative, the verb is stressed on the final vowel of the participle:

نوشته بودم *nevešté budam* I had written

The negative of this tense is formed by making the participle negative. The stress then moves back to the prefix:

نبرده\نیاورده بود náborde/náyāvorde bud
she had not taken/brought

For the pluperfect tense of compound verbs, see 5/29.

26. Using the pluperfect tense

The pluperfect tense denotes a completed action or state situated farther back in time than the past tense (5/8 above), or one which preceded another completed action or state:

چند وقت پیش رسیده بودیم. cand vagte piš raside budim.
We had arrived some time before.

هنوز نشسته بودم که پیانیست شروع کرد.
hanuz nanešaste budam ke piānist řoru' kard.

I had hardly ('not yet') sat down when the pianist began.

Some ambiguity arises when certain past participles are used as adjectives with the past tense of *بودن* *budan*; this structure looks like the pluperfect tense but should not be confused with it:

دکان بسته بود. dokkān baste bud. The shop was closed.

This use is confined to verbs which can take a direct object (see 5/6).

The pluperfect of ...*بودن باش*... *budan bāš-* 'to be' is not used.

27. Forming the future tense

The future tense ('I shall do') is formed with

auxiliary verb + short infinitive

The auxiliary verb in question is ...خواستن خواهد... *xāstan xāh-* 'to want' (5/19) in the present tense, minus its present prefix, thus:

خواهم، خواهی، خواهد؛ خواهیم، خواهید، خواهد
xāham, xāhi, xāhad; xāhim, xāhid, xāhand

See 5/2 for the short infinitive.

There is no different colloquial pronunciation for the auxiliary verb in this use.

For the negative of this tense we prefix ...ـ *ná-* to the auxiliary.

The stress of the whole tense is on the auxiliary - on its *personal ending* (NB) in the affirmative, on its prefix in the negative:

خواهم نوشت xāhám nevešt I shall write
نخواهم نوشت náxāham nevešt I shall not write
آسان خواهد بود. āsān xāhád bud. It will be easy.
آسان نخواهد بود. āsān náxāhad bud. It will not be easy.

The auxiliary and the short infinitive almost always stay together, at the end of the clause or sentence (see 8/4 for the definition of a clause).

28. Using the future tense

The future tense denotes an action or state clearly situated ahead of the present. It is used mostly in writing, and then to denote an intention, or to emphasise the future timing of the verb, or when no other expression in the sentence makes the future timing clear:

جواب شدیدی خواهیم نوشت. javābe šadidi xāhim nevešt.
We shall write a stern reply.

سخت است ولی آسانتر خواهد شد. saxt ast vali āsāntar xāhad řod. It is difficult but it will get ('become') easier.

When the future timing is clear from the context, or the action is imminent, the present tense with future meaning (5/12 above) is commonly used instead:

فردا می‌آیند. fardā mi āyand.
They are coming (= will come) tomorrow.

The future tense is also commonly used (also in speech) to express a supposition, as in English:

کی این را نوشته است؟ - عباس خواهد بود.
ki in rā neveše ast? - abbās xāhad bud.
Who's written this? It'll be/I presume it's Abbas.

For the future tense of compound verbs, see 5/29 below.

29. Compound verbs

See 5/5. Persian has relatively few simple verbs; for any but the most basic concepts a compound verb is used. The compound consists of a non-verbal element and a simple verb. The verbs quoted below are only a small sample; they are shown with the principal parts (5/10 above) of their verbal element:

باز کردن کن...	<i>bāz kardan kon-</i> to open
تلفن کردن کن...	<i>telefon kardan kon-</i> to telephone
کار کردن کن...	<i>kār kardan kon-</i> to work, to do
کوشش کردن کن...	<i>kušeš kardan kon-</i> to try
زندگی کردن کن...	<i>zendegi kardan kon-</i> to live
کمک کردن کن...	<i>komak kardan kon-</i> to help
بر خاستن خیز...	<i>bar xāstan xiz-</i> to rise
بر گشتن گرد...	<i>bar gaštan gard-</i> to return
پیش آمدن آ...	<i>piš āmadan ā-</i> to occur
وارد شدن شو...	<i>vāred šodan šav-</i> to enter
میل داشتن دار...	<i>meil dāštan dār-</i> to like, to want
دوست داشتن دار...	<i>dust dāštan dār-</i> to like
جرأت داشتن دار...	<i>jor'at dāštan dār-</i> to dare
بر داشتن دار...	<i>bar dāštan dār-</i> to remove
جواب دادن ده...	<i>javāb dādan deh-</i> to answer
درس دادن ده...	<i>dars dādan deh-</i> to teach
درس خواندن خوان...	<i>dars xāndan xān-</i> to study
زحمت کشیدن کش...	<i>zahmat kašidan kaš-</i> to take trouble
طول کشیدن کش...	<i>tul kašidan kaš-</i> to last
زنگ زدن زن...	<i>zang zadan zan-</i> to ring
زمین خوردن خور...	<i>zamin xordan xor-</i> to fall

The non-verbal element may in some cases be a phrase beginning with a preposition (see 6/2):

به هم خوردن خور...	<i>be hám xordan xor-</i> to fall apart
از بین رفتن رو...	<i>az beín raftan rav-</i> to disappear
به کار بردن بر...	<i>be kār bordan bar-</i> to use

For the most part, the two elements of the compound verb stay together, at the end of the sentence or clause (see 8/4 for the definition of a clause):

از بین فی رود.	<i>az beín nemi ravad.</i> It does not go away.
مرتبًا پیش می آمد.	<i>morattaban piš mi āmad.</i> It occurred regularly.
به او کمک نمی کردند.	<i>be u komak nemi kardand.</i> They did not help her.
کوشش نکرده است.	<i>kušeš nakarde ast.</i> He has not tried.
دو سال طول نخواهد کشید.	<i>do sāl tul naxāhad kašid.</i> It will not last two years.

Any direct-object pronoun suffix **م... -am, ت... -et/-at** (etc., see 4/3) is added to the non-verbal element:

باش نکن.	<i>bāzeš nakon.</i> Don't open it.
خیلی دوستش داریم.	<i>xeili dusteš dārim.</i> We like it a lot.

With some compound verbs having a noun as non-verbal element, the compound may be interrupted by anything needed to complete the meaning, such as:

- an *ezāfe* (3/5, 8) + noun, pronoun, or adjective, with or without a direct-object suffix **را rā** (3/3), following the noun of the compound,
- a plural suffix (3/4), the indefinite suffix **...ی-i** (3/2) and/or the direct-object suffix **را rā** following the noun of the compound.

جرأت شکایت نداشتمن.
jor'ate šekāyat nadaštam.
I didn't dare (to) complain.

جواب نامه را ندادند.
javābe nāme rā nadādand.
They did not answer the letter.

امروز درس خیلی آسانی را داد.
emruz darse xeili āsāni rā dād.
Today he taught a very easy lesson.

کدام درسها را می خوانیم؟
kodam darshā rā mi xānim?
Which lessons are we studying?

زحمت زیاد کشیده است؟ راستی؟ چه زحمتی کشیده است؟
zahmate ziād kašide ast? rāsti? ce zahmati kašide ast?

He has taken a lot of trouble? Really? What trouble has he taken? With a few verbs, an *ezāfe* can also be added to the non-verbal element where this is other than a noun:

کشتی وارد بندر شد. *kašti vārede bandar šod.* The ship entered the harbour. *vāred*, adjective, 'entering')

Tenses and parts. In all tenses and parts, the compound verb is stressed in the affirmative on its non-verbal element, and in the negative on the negative prefix. While the non-verbal element of the compound verb remains unchanged, the verbal element forms its tenses and other parts in the usual manner, with the exception of the subjunctive tense and imperative:

- Infinitives. Long and short infinitives (5/2 above):

پیدا کردن\کرد *peidā kardan/kard* to find

- Stems, tenses, participles. Past and present stems and tenses (5/8, 10, 11), imperfect tense (5/13), present and past participles (5/20), perfect (5/21), perfect subjunctive (5/23), pluperfect (5/25) and future tenses (5/27):

یاد گرفتن گیر... *yād gereftan gir-* to learn:

یاد (ن) گرفتم *yād (na)gereftam*
I learnt/did not learn

یاد (ن) می گیرم *yād (ne)mi giram* I (do not) learn

یاد (ن) می گرفتم *yād (ne)mi gereftam*
I was (not) learning

یاد گیرنده *yād girande* learning

یاد گرفته *yād gerefte* learnt

یاد (ن) گرفته ام *yād (na)gerefte am*
I have (not) learnt

یاد (ن) گرفته باشم *yād (na)gerefte bāšam*
I might (not) learn

یاد (ن) گرفته بودم *yād (na)gerefte budam*
I had (not) learn

یاد (ن) خواهم گرفت *yād (na)xāham gereft*
I shall (not) learn

- Subjunctive tense and imperative. In all compound verbs, including those whose verbal element is... *daštan dār-* 'to have', the subjunctive tense (5/16 above) is formed with

present stem + personal endings

(i.e. there is no prefix ...بـ... *be-/bi-*). For the negative we prefix ...نـ... *ná-* (نـ before a vowel) to the verbal element of the affirmative. The imperative is derived from the subjunctive in the normal manner (5/18):

گوش کردن کن... *guš kardan kon-* to listen:

گوش کنم\کنی\کند ... *guš konam/koni/konad...*

I may listen (etc.)

گوش نکنم\ناکنی\ناکند... *guš nakonam/nakoni/nakonad...*

I may not listen (etc.)

گوش (ن) کن\(ن) کنید *guš (na)kon/(na)konid*

(don't) listen

باید گوش کنید *bāyad guš konid*

you must listen

These are the grammatically correct subjunctive forms for compound verbs. However, with many compound verbs the 'ordinary' subjunctive (i.e. with the ...بـ... prefix) is also used in the subjunctive and/or in the imperative:

معاف کردن کن... *mu'af kardan kon-* to excuse:

باید او را معاف کنید\بکنید. *bāyad u rā mu'af*

(bo)konid. You have to excuse him.

گوش دادن ده... *guš dādan deh-* to listen:

خوب گوش بدھید. *xub guš bedehid.* Listen well.

One important exception is the rhetorical question, which usually has no subjunctive prefix in compound verbs:

کار کردن کن... *kār kardan kon-* to do

من چه کار کنم؟ *mán ce kār konam?* What can / do?

Polite forms. See 12/4 for the use of فرمودن farmudan *farmā-* as the verbal element of many compound verbs in polite speech.

Colloquial tenses. See 5/15. For the colloquial continuous present and past tenses of compound verbs, the non-verbal element stays with the second component verb of the tense:

دارم اینجا کار می کنم. *dāram injā kār mi konam.*
I'm working here.

داشتم آنجا کار می کردم. *dāštam onjā kār mi kardam.*
I was working there.

30. Passive voice

A verb in the passive voice indicates not what its subject (see 5/4 above) *does* but what its subject *undergoes*. A simple English example of a passive expression is 'The letter is being written.'

In Persian the passive can be formed only if the original verb is capable of taking a direct object (see 5/6 above), which then becomes the subject of the passive expression. The passive is made with the formula

past participle + شدن شو... *šodan šav-* 'to become'

(see 5/20 for the past participle). The verb شدن agrees with the subject in the normal way, and goes into the appropriate tense.

Simple verbs. For a simple verb (i.e. one with a one-word infinitive) the formula given above suffices. Tenses are formed as usual, allowing for an important difference in the subjunctive.

Examples of tenses:

Past (5/8):

نامه نوشته شد. *nāme nevešte šod.*
The letter was written.

Present (5/10):

نامه نوشته می شود. *nāme nevešte mi šavad.*
The letter is being written.

Perfect (5/21):

نامه نوشته شده است. *nāme nevešte šode ast.*
The letter has been written.

Future (5/27):

نامه نوشته خواهد شد. *nāme nevešte xāhad šod.*
The letter will be written.

Subjunctive (5/16), the ب... be- prefix is usually omitted:

نامه باید نوشته شود. *nāme bāyad nevešte šavad.*
The letter must be written.

Compound verbs. See 5/29 above. For compound verbs made with ... کردن *kardan* *kon-*, we replace this verb as a rule with the auxiliary شدن *šodan*. In the examples given below, verbs are shown with the principal parts of their verbal element (5/10 above):

active (i.e. non-passive) گم کردن کن... *gom kardan kon-* to lose,
passive گم شدن شو... *gom šodan šav-* to be/get lost:

نامه گم شد. *nāme gom šod.* The letter was lost.
نامه گم شده است. *nāme gom šode ast.*
The letter has been lost.

شاید نامه گم شده باشد. *šāyad nāme gom šode bāšad.*
Perhaps the letter has been lost.

گم شو! *gom šou!* Get lost!

active چاپ کردن کن... *cāp kardan kon-* to print,
passive چاپ شدن شو... *cāp šodan šav-* to be printed:

آگهی دیروز چاپ شد. *āgahi diruz cāp šod.*
The notice was printed yesterday.

In one or two verbs, کردن is replaced by another verb for the passive:

active گول کردن کن... *gul kardan kon-* to deceive,
passive گول خوردن خور... *gul xordan xor-* to be deceived

A similar thing occurs with other verbal elements of compound verbs, with certain verbs only:

- active انجام دادن *dādan deh-* to achieve,
 passive انجام یافتن *yāftan yāb-* to be achieved
- active به هم زدن *be ham zadan zan-* to disturb,
 passive به هم خوردن *be ham xordan xor-* to be disturbed
 کردن But for most compound verbs made with verbs other than کردن, the verb of the compound is put into the past participle and the auxiliary is added:
- active آتش زدن *āteš zadan zan-* to set on fire,
 passive آتش زده شدن *āteš zade šodan šav-* to be set on fire:
 ساختمان اشتباهًا آتش زده شد. *sāxtemān eštēbāhan āteš zade šod.* The building was accidentally set on fire.
- active تصمیم گرفتن *tasmim gereftan gir-* to decide,
 passive تصمیم گرفته شدن *tasmim gerefte šodan šav-* to be decided
 تصمیم گرفته شد که ... *tasmim gerefte šod ke ...*
 It was decided that ...

The negative of the passive of all verbs, both simple and compound, is made by negating the auxiliary شدن in the normal manner, i.e.:

- prefixing ن... *ná-* (stressed) to the auxiliary in the past tense, imperative, perfect, perfect subjunctive, pluperfect and future tenses:

نامه امروز نوشته نشد. *nāme emruz nevēste nášod.*
 The letter was not written today.

گم نشو! *gom nášou!* Don't get lost!

پول هنوز پیدا نشده است. *pul hanuz peidā nášode ast.*
 The money has not yet been found.

تصمیم گرفته نشده بود. *tasmim gerefte nášode bud.*
 It had not been decided.

نامه امروز امضا نخواهد شد. *nāme emruz emzā náxāhad šod.* The letter will not be signed today.

- prefixing نـ/نـ *né-/ná-* (stressed) to the auxiliary in the

present and the imperfect tenses:

نامه امروز فرستاده نـی شود. *nāme emruz ferestāde némi šavad.* The letter is not being/will not be sent today.

Several things are worth noting about the Persian passive in general:

- All the parts of the passive verb stay together, usually at the end of the sentence or clause (see 8/4 for the definition of a clause).
- Although we can add to the passive verb the instrument with which an action was done:

پنجره با آجر شکسته شد. *panjare bā ājor šekaste šod.*

The window was broken with a brick.
 we cannot add the person by whom it was done. The correct rendering of 'The window was broken by a thief' in Persian is with an active sentence:

دزدی پنجره را شکست. *dozdi panjare rā šekast.*

A thief broke the window.

- We cannot make a passive of the English type 'I was given a present'; only the direct object may become the subject of the passive verb. This sentence is best expressed in Persian impersonally:

هدیه به من دادند. *hadiye be man dādand.*

They gave me a present.

or, more heavily, a passive with the old direct object 'a present' as subject of the passive verb:

هدیه به من داده شد. *hadiye be man dāde šod.*

A present was given to me.

- The versatile nature of some past participles can cause confusion. Contrast these sentences containing the past participle بسته *baste* 'closed':
- Active verb, perfect tense:

تاجر دکان را بسته است. *tājer dokkān rā baste ast.*

The merchant has closed the shop.

- Past participle used as an adjective, indicating a state, not an action:
دکان بسته است. *dokkān baste ast.* The shop is closed.
- Passive verb, perfect tense:
دکان بسته شده است. *dokkān baste šode ast.*
The shop has been (and still is) closed.

6. Prepositions

1. General

A preposition shows the relationship between the noun (3/1) or pronoun (4/1) following it and the rest of the sentence. The preposition is said to *govern* its noun or pronoun:

در ایران زندگی می کنیم. *dar irān zendegi mi konim.*
We live in Iran.

بشقاب روی میز است. *bošqāb ruye miz ast.*
The plate is on the table.

جز من کسی نیست. *joz man kasi nist.*
There's nobody except me.

See 4/4 for the use of prepositions with personal pronouns.

2. Basic prepositions

Persian has few basic prepositions. They are all short words, and are all followed directly by the expression which they govern:

در *dar* in(to) از *az* from, by, through, since, than

به *be* to بر *bar* on (figuratively)

با *bā* with, despite بی *bi* without

تا *tā* as far as, until جز *joz* except

چون *cun* like

در کلاس سوم *dar kelāse sevvom* in Class Three
(‘in the third class’)

با آنها رفتم. *bā ānhā raftam.* I went with them.

تا گوش رفتند و ایستادند. *tā guše raftand va istādand.*
They went as far as the corner and stopped/stood.

دیروز به شهر رسید. *diruz be šahr rasid.*

He/She arrived in (‘to’) town yesterday.

از من نام و نشانیم را پرسیدند. *az man nām va nešāniām rā porsidand.* They asked (‘from’) me my name and address.

Note:

- We also encounter ... *be-* (with no ه) joined to the next

word, in older printed and handwritten Persian:

بفروندگاه (earlier) *be forudgāh* to the airport
به آنها (earlier) *be ānhā* to them

The combinations *be ān* 'to this, to these' and *be ān* 'to that, to those' have also the less frequent alternative forms *bedin* and *bedān*.

See 6/6 below for more about *be* in everyday speech.

- The preposition *bi* 'without' is often written as a joined prefix in compound words (11/2, 3):

بیکار *bikār* ('without work') unemployed
بیکاری *bikāri* unemployment
بیچاره *bicāre* ('without remedy') helpless
بیچارگی *bicāregi* helplessness

- Some important compound prepositions are formed with these basic ones:

پیش از\قبل از *piš az/qabl az* before
بعد از\پس از *ba'd az/pas az* after
راجع به *raje' be* concerning
بنابر *banā bar* in accordance with

- Some of the commoner basic prepositions are used together with an abstract noun to form adverbs (7/2):

به ندرت *be nodrat* rarely
در نتیجه *dar natije* consequently

- See 5/6 for prepositional objects after verbs.

See 6/3 below for more about *dar*.

See 3/9 for *az* and *tā* meaning 'than'.

3. Prepositions with اضافه *ezāfe*

Many prepositions are followed by the *ezāfe* (see Appendix II). These are mostly other parts of speech, or compounds made with other parts of speech, used as prepositions.

All these are best learned together with the *ezāfe* which follows

them. Essential ones include:

برای <i>barāye</i> <bare> for	*توى <i>tuye</i> in(to)
روي <i>ruye</i> on	بدون <i>bedune</i> without
جلوي <i>jelouye</i> in front of	عقب <i>aqabe</i> behind
پيش <i>piše</i> in front of	پشت <i>pošte</i> behind
داخل <i>dāxele</i> inside	خارج <i>xāreje</i> outside
طرف <i>tarafe</i> towards (a place)	پيش <i>piše</i> towards (a person)
به جاي <i>be jāye</i> instead of	با وجود <i>bā vojude</i> in spite of
بالا <i>bālāye</i> above	زير <i>zire</i> below
در باره <i>dar bāreye</i> concerning	به سبب <i>be sababe</i> because of
سر <i>sare</i> on top of	در کنار <i>dar kenāre</i> along
بين <i>beine</i> between	در میان <i>dar miāne</i> among
برای بچه ها <i>barāye bacchā dorosteš kardam</i> . I made it for the children.	

داخل خانه صدایي نیست. *dāxele xāne sedāi nist*.

Inside the house there is no sound.

گاهی پيش پدرم می آمد. *gāhi piše pedaram mi āmad*.

Sometimes he came to my father.

اتوبوس جلوی سفارت می ايست. *otobus jelouye sefārat mi istad*. The bus stops in front of the embassy.

***توى** *tuye* is often used in everyday speech instead of *dar* (3/2 above) for 'in(to)', with literal or physical meaning. For figurative meaning, and with names of towns and countries, *dar* is used in speech as in writing:

توى خانه اش *tuye xāneāš* in his/her house
دزد توى کوچه فرار کرد. *dozd tuyé kuce farār kard*.
The thief fled up ('into') the alley.

but:
در اين حال *dar in hāl* in this case/this instance
در شيراز\در ايران *dar Širāz/dar irān* in Shiraz/in Iran

4. Prepositions and conjunctions

A preposition governs a noun or pronoun; a conjunction introduces a clause, which is a group of words making at least limited sense

and centred on a verb with its subject (see 8/4). It is important not to confuse the two types of word or expression, especially as in some cases (in Persian or in English) they may be similar. Typical pairs, with references for the conjunctions, are:

Preposition + noun/pronoun	Conjunction + clause
قبل از <i>qabl az</i> before	قبل از اینکه <i>qabl az inke</i> before
قبل از مذاکره <i>qabl az mozākere</i> before the conference	قبل از اینکه بروید <i>qabl az inke beravid</i> before you go/went 8/9
بعد از <i>ba'd az</i> after	بعد از اینکه <i>ba'd az inke</i> after
بعد از درس <i>ba'd az dars</i> after the lesson	بعد از اینکه رسیدند <i>ba'd az inke rasidand</i> after they arrive(d) 8/9
به سبب <i>be sababe</i> because of	برای اینکه <i>barāye inke</i> because
به سبب آن <i>be sababe ān</i> because of that	برای اینکه فراموش کرد <i>barāye inke farāmuš kard</i> because he forgot 8/10
در صورت <i>dar suraté</i> in case of	در صورتی که <i>dar surati ke</i> if, in case
در صورت اشکال <i>dar suraté eškāl</i> in case of difficulty	در صورتی که اشکال باشد <i>dar surati ke eškāl bāšad</i> if/in case there is difficulty 8/11

The most important types of clause, including those introduced by the conjunctions shown above, are explained in 8/5 to 13.

5 . Prepositions governing other expressions

A preposition can also govern an expression of time or place, where the meaning permits:

این را به بالا ببر. *in rā be bālā bebar.* Take this upstairs.

تا حالا شکایتی نبوده است. *tā hālā šekāyatī nabude ast.*

Until now there has been no complaint.

از اینجا دور است. *az injā dur ast <e>.* It is far from here.

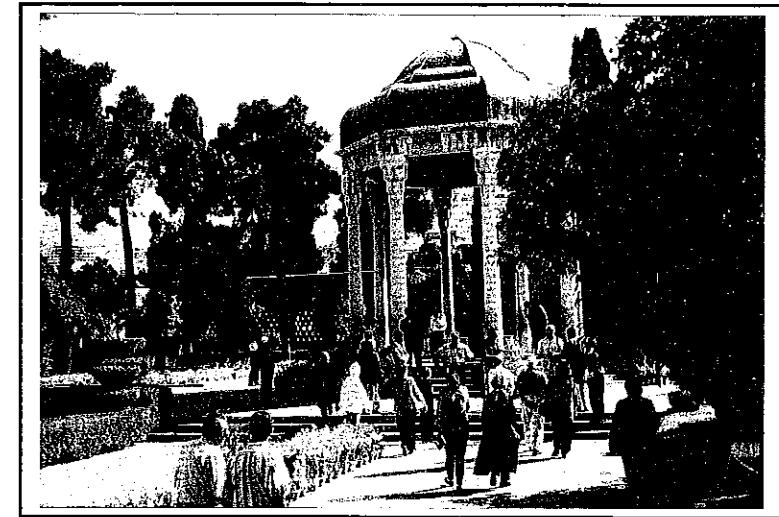
6 . Omission of به be

In colloquial language it is common, in simple sentences with a verb of motion, to omit the preposition به be 'to' and to put the verb before the destination:

می روم منزل. *mi ram manzel.* I'm going home.

کی می آیند شیراز؟ *kei mi ānd Širāz?*

When are they coming to Shiraz?



شیراز، آرامگاه حافظ
Shiraz - Hafez' Tomb

7. Adverbs

1. General

Adverbs are words which are said to 'modify' a verb (5/1), an adjective (3/6), or another adverb. They state or ask in what manner or circumstances the verb, adjective or other adverb applies:

اینجا زندگی می کنند. *injā zendegi mi konand.*
They live here.

آیا تهران خیلی بزرگ است؟ *āyā tehrān xeili bozorg ast?*
Is Tehran very big?

او کمی بهتر می خواند. *u kami behtar mi xānad.*
He reads a little better.

2. Forming adverbs

Most adverbs of *manner* (i.e. those showing how a verb applies) and many adverbs of *time* (showing when a verb applies) are identical to the adjectives with related meaning. Compare adjective and adverb:

کارش خوب است. *kāreš xub ast.* His/Her work is good.
خوب کار می کند. *xub kār mi konad.* He/She works well.

Similarly: زود می رسند. *zud mi rasand.* They are arriving soon.
آهسته حرف می زند. *āhesteh harf mi zanad.*
He/She talks slowly.

معلم تند می نویسد. *mo'allem tond mi nevisad.*
The teacher writes fast.

بد گذشت. *bad gozašt.* It went off badly.
او کتاب زیاد دوست دارد. *u ketāb ziād dust dārad.*
She likes books a lot.

تنها زندگی می کند. *tanhā zendegi mi konad.*
He/She lives alone.

مذاکره ششماهه منعقد می شود. *mozākere řešmāhe mon'aqed mi řavad*
The conference is held six-monthly.

Some adverbs have the form of a phrase:

بَا دَقْتٍ	<i>bā deqqat</i>	accurately ('with accuracy')
بَا هَمٍ	<i>bā ham</i>	together
دَسْتَ كَمٍ	<i>daste kam</i>	at least
بِهِ زُودٍ	<i>be zudī</i>	quickly
بِهِ وِيَّرَهُ	<i>be viže</i>	especially

A few adjectives have to add ... -āne to become adverbs of manner:

خوشبخت	<i>xošbaxt</i>	lucky	<i>xošbaxtāne</i>	fortunately
بدبخت	<i>badbaxt</i>	unlucky	<i>badbaxtāne</i>	unfortunately
متأسف/ متاسب	<i>mota(')assef</i>	sorry		
متأسفانه/ متاسبانه	<i>mota(')assefāne</i>	regretfully		

Other types of adverbs (adverbs of place, adverbs of degree, and some adverbs of time; there is no need to distinguish, as they can all be studied together) do not for the most part have related adjectives. Important adverbs of these types include:

آنجا	<i>injā</i>	here	آنجا	<i>ānjā</i>	there
آنطور/ چنان	<i>intour/conin</i>	thus, like this, so	آنطور/ چنین	<i>āntour/conān</i>	thus, like that, so
حالا/ اکنون	<i>hälä/aknun</i>	now	آنوقت	<i>ānvaqt</i>	then
کم/ کمی	<i>xeili/besyär</i>	very	خیلی/ بسیار	<i>kam(i)</i>	(a) little
هم	<i>ham</i>	also	همیشه	<i>hamiše</i>	always
گاهی/ بعضی اوقات	<i>gāhi/ba'zi ouqāt/ba'zi vaqthā</i>	sometimes	هیچوقت/ هرگز	<i>hicvaqt/hargez</i>	never (with negative verb)
بارها	<i>bärhā</i>	often	هرگاه	<i>hargäh</i>	everywhere
جا			هیچ جا	<i>hic jā</i>	nowhere (with negative verb)
بیرون	<i>birun</i>	outside	داخل	<i>däxel</i>	inside
پیش	<i>jelou/piš</i>	forward(s)	عقب	<i>aqab</i>	back(wards)
بالا	<i>bälä</i>	up	پایین	<i>päin</i>	down
			(یک) قدری	<i>(yek) qadri</i>	a little

بالا نگاه نکن.	<i>bälä negäh nakon.</i>	Don't look up.
چنان خراب شد که ...	<i>conān xarāb šod ke ...</i>	It was so (badly) damaged that ...
بیرون کسی هست.	<i>birun kasi hast.</i>	There's someone outside.

گاهی اتفاق می افتاد که ...	<i>gāhi ettefāq mi oftād ke ...</i>	Sometimes it happened that ...
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هیچ جا پیدا نشد.	<i>hic jā peidā našod.</i>	(It was found nowhere.) It was nowhere to be found.
------------------	----------------------------	---

این جور پیشنهاد را هیچوقت قبول نمی کنید.	<i>in jur pišnehād rā hicvaqt qabul nemi konid.</i>	You will never accept a proposal of this kind.
--	---	--

Adverbs beginning with ... آیند *in-* and ... آن *ān* can be strengthened by prefixing ... هم *hám-*; this syllable then takes the stress of the word:

همینجا زندگی می کردند.	<i>háminjā zendegi mi kardand.</i>	They used to live (just) here.
------------------------	------------------------------------	--------------------------------

همینطور خوب است.	<i>hámintour xub e.</i>	Just like that is fine.
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Many adverbs taken from Arabic end in the form ... آن *ān* (stressed; see also 1/23); those derived from a word ending in ... ای *i*... drop this ending before ... آن *ān*:

خصوصاً	<i>xosusan</i>	privately
عموماً	<i>omuman</i>	publicly
تماماً	<i>tamāman</i>	completely
عمولاً	<i>ma'mulan</i>	usually
قبلًا	<i>qablan</i>	previously
شخصاً	<i>šaxsan</i>	personally

The adverbial numbers shown in 9/6 اولاً *avvalan* 'firstly' etc.) also belong to this group.

Those adverbs derived from words ending in ... -ت *-at* or in ... -e +

silent ه (1/15) replace this ending with تاً ... -atan:

حقيقتاً haqiqatan in truth

نسبتاً nesbatan relatively

قاعدتاً qā'edatan as a rule

The forms in تاً ... -atan are now less common; for most of them a phrase is preferred:

در حقيقة به نسبت be nesbat relatively در haqiqat in truth

Also, in older texts and in some dictionaries we still find the original Arabic spelling of -atan, نسبتاً، حقيقة (...).

Some important phrases are taken from Arabic, many of them serving as adverbs of manner. They tend to keep their Arabic spelling. Important ones are:

فوق العادة alān 'alādah例外ally fougal'āde exceptionally

في الفور belaxere finally فـ الـ آخره بالـ آخره felfour immediately

It is simplest to learn these as vocabulary, transcribing each as a single word.

Some noun expressions of time operate as adverbs. There is usually no preposition, and often the noun is plural:

روز جمعه آمدوشد کم است. ruze jom'e āmadošod kam ast.
(On) Friday the traffic is slight.

صبحها زود بیدار می شویم. sobhhā zud bidār mi šavim.
(In the) morning we wake early.

بعد از ظهرها مردم پیر استراحت می کنند. ba'd az zohrhā mardome pir esterāhat mi konand.
(In the) afternoon(s) the old people rest.

ساعت چند می رسد؟ sā'ate cand mi rasand?
(At) what time are they arriving?

Adverbs modifying an adjective in a construction with ezāfe interrupt the construction (see 3/8):

این مسئله خیلی / بسیار مهم in mas'aleye xeili/besyār mohem
this very important problem

کتاب کمی مشکلی است. ketābe kami moškeli st.
It is a rather difficult book.

3 . Comparative and superlative of adverbs

See 3/9, 10. An adverb whose meaning permits it can be made comparative and superlative. The comparative form is the same as for adjectives:

او بهتر از دیگران کار می کند. u behtar az digarān kār mi konad. He/She works better than the others.

در این مغازه ارزانتر می فروشند. dar in maqāze arzāntar mi forušand. They sell more cheaply in this shop.

Equal comparison is expressed with به be and an abstract noun, following the formula shown in 3/9:

پروین به سرعت بچه های بزرگتر (ن) می دود. parvin be sor'ate bacchāhāye bozorgtar (ne)mi davad.

Parvin runs/doesn't run as fast as (the) older ('bigger') children.

For the superlative, we use از همه az hame with the comparative: آنها از همه زودتر رسیدند. ānhā az hame zudtar rasidand.

They arrived the earliest ('sooner than all').

as ... as possible. The idiom 'as ... as possible' is expressed in Persian with هر چه ... تر har ce -tar:
هر چه زودتر بیا. har ce zudtar biā.
Come as quickly as possible.

4 . Interrogative adverbs

Important interrogative adverbs are:

چطور cetour how

کجا kojā where

چند وقت cand vaqt for how long

چقدر ceqadr how greatly

این را چطور درست می کنند؟ in rā cetour dorost mi konand?

How do they make this?

همکار تان کی بر می گردد؟ hamkāretān kei bar mi gardad?

When is your colleague returning?

کجا درس خواندید؟ kojā dars xāndid? Where did you study?

See 8/2 for the order of words in the question.

5 . Order of adverbs

When adverbs of different types occur in a sentence, the three main types appear in the order *time-manner-place*. A simple mnemonic for this is the word *tempo*.

امروز تنها بیرون رفتم.
emruz tanhā birun raftam.
Today I went out alone.

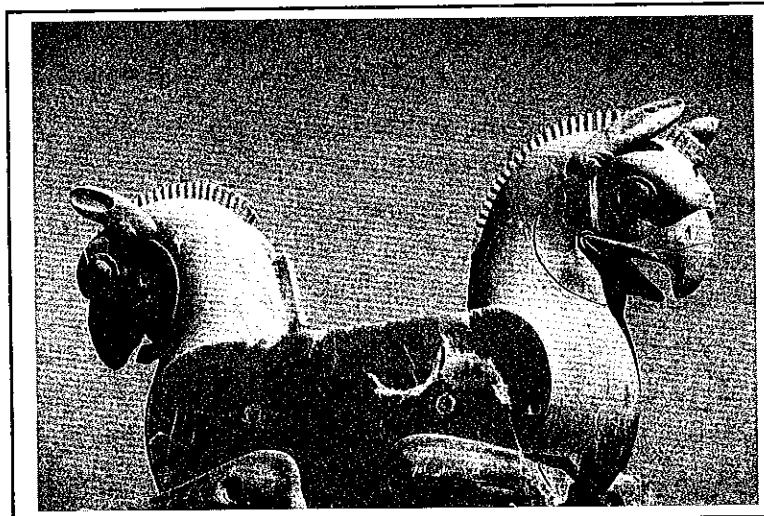
6 . Adverbial participles

The commonest participles are verbal *adjectives* (5/20), used as adjectives or nouns, or to form the perfect tenses. Persian has also adverbial participles (also called participles of manner), derived from the verb on the formula present stem + -ān (see 5/10 for the present stem). The adverbial participle expresses an action or state accompanying the verb.

خندیدن *xandidan* *xand-* to laugh:

خندان گفت... *xandān goft*... She said, with a laugh ('laughing')...

This form of participle is not common.



تخت جمشید
taxte jamšid Persepolis

8 . Syntax

1 . General

Chapters 3 to 7 and Chapters 9 and 12 cover those points of syntax (i.e. sentence structure) which can conveniently be covered there; this chapter covers only those points which cannot.

2 . Questions

Questions expecting the answer 'yes' or 'no'. A statement is made into a question of this sort by adding the particle آیا āyā at the beginning, and raising the voice briefly on the stressed syllable of the word which is questioned, then dropping it again slightly. The order of words in the rest of the sentence does not change:

- حضرید. hāzérid. You're ready. (statement)
- آیا حضرید؟ āyā hāzérid? Are you ready?
- کسی نیامد. kasi náyāmad <náyumad>. Nobody came.
- آیا کسی نیامد؟ āyā kasi náyāmad? Did nobody come?
- آیا اینجا می آیند؟ āyā injā mi āyand? Are they coming here?
- آیا انگلیسی صحبت می فرمایید؟ āyā englisi sohbat mi farmāid? Do you speak English?

* Polite speech, see 12/4.

In speech it is common to omit the particle آیا āyā:

- حضرید? hāzérid?
- کسی نیامد؟ kasi náyāmad?
- and/or to add یا نه yā ná 'or not' (note the stress) at the end. The intonation is the same; further, the expression does not in any way imply impatience or annoyance as does its English counterpart:

حضرید یا نه؟ hāzérid yā na? Are you ready?
In reply to an affirmative question, 'yes' is بله bále:
آیا) حضرید؟ - بله (حاضرم). (āyā) hāzérid? - bale
(hāzeram). Are you ready? - Yes (I am).

In reply to a negative question, 'yes' is چرا *cérā*:

حاضر نیستید - چرا (حاضرم)? *häuser nistid? - cerā (häuseram).*
Aren't you ready? - Yes (I am).

'No' is نه *na*, or more emphatically نخیر *náxeir*:

پست رسیده (است)؟ *post raside (ast)?* Has the mail arrived?
- *naxeir, hanuz naraside.* - No, not yet.

Questions expecting a *contrary* yes-no answer are often introduced by مگر *mágar*, which implies 'really ...?'. The particle آیا *āyā* is then dropped. The intonation is the same as for a normal yes-no question:

مگر شما نرفتید؟ *magar šomā narftid?* Did you (really) not go?
(negative question, expecting the answer 'yes')

مگر شما رفتید؟ *magar šomā raftid?* Did you (really) go?
(affirmative question, expecting the answer 'no')

Note the first-syllable stress on *āyā*, *bále*, *cérā*, *náxeir* and *mágar*.

Questions not expecting the answer 'yes' or 'no'. Questions other than yes-no questions focus on the appropriate interrogative word or expression. The word or expression may be an interrogative adjective with its noun (3/13), an interrogative pronoun (4/7) or an interrogative adverb (7/4). For convenience the main ones are listed here also:

adjectives: کدام *kodām* <*kodum*> which چه *ce* what (kind of)
چطور/چگونه/چه جور/چه نوع *cetour/cegune/ce jur/ce nou'*
what kind of

چند *cand* how much/many

pronouns: کی *ki* who چه *ce* <*ci*> what
مال کی *mále ki* whose چقدر *ceqadr* how much

adverbs: کی *kei* when کجا *kojā* where
چطور *cetour* how چرا *cerā* why
چند وقت *cand vaqt* (for) how long.

In such questions the interrogative word or expression stands

immediately before the verb or before any adverb(s) accompanying the verb. چرا *cerā* 'why' and کی *ki* 'who' are exceptions; they usually begin the question. The voice rises momentarily on the stressed syllable of the interrogative word:

او چطور مدیر است؟ *u cetour modirist?*

What sort of a manager is he?

این به شما چطور کمک می کند؟ *in be šomā cetour komak mi kone?* How does that ('this') help you?

برای تعطیلات کجا می روند؟ *barāye ta'tilāt kojā mi ravand mi rand?* Where are they going for their holiday?

کی به شما اینطور گفت؟ *ki be šomā intour goft?*

Who told you so?

چرا حساب را قبول نکرد؟ *cerā hesāb rā qabul nakard?*

Why didn't he accept the account(s)?

با کی کار دارد؟ *ba ki kār dārid?*

('With whom do you have business?') Whom do you want?

3. Indirect speech

Direct speech is the words of the original speaker quoted verbatim. It is usually shown in quotation marks in English: He said 'I am ill.' It presents no problem in Persian, though the quotation marks are often missing:

گفت مریض. *goft marizam.* He/She said 'I am ill.'

Indirect speech (also called reported speech) does not quote verbatim; it paraphrases. The indirect-speech form of the English sentence shown above would be: He said that he was ill.

Indirect speech can be divided into indirect statement, indirect question and indirect command.

Indirect statement. Examples of Persian indirect statement:

می گوید که مریض است. *mi guyad ke mariz ast.*

He/She says (that) he/she is ill.

گفت که مریض است. *goft ke mariz ast.*

He/She said that he/she was ill.

گزارش دادند که معلم غایب بود.

gozāreš dādand ke mo'allem qāyeb bud.

They reported that the teacher had been ('was') absent.
دوباره گفتند که خواهند آمد.

dobāre goftand ke xāhand āmad. They repeated that they would ('will') come.

محمد نوشت که درو عالی بوده (است).

mohammad nevešt ke derou āli bude (ast).

Mohammad wrote that the harvest had been ('has been') excellent.

Things to note:

- The conjunction **که** 'that' cannot properly be left out, as can 'that' in English. In everyday speech some Iranians drop it; but not consistently, and it is risky to imitate this until one is sure of the context.
- The tense of the verb is that of the original direct speech.

The indirect statement construction applies not only to statements depending on verbs of speech proper, but also to facts or alleged facts depending on verbs of perception or feeling, as in English:

فکر می کردیم که نمی آید.

fekr mi kardim ke nemi āid.

We thought you weren't coming.

می دانستند که دروغ می گوید.

mi dānestand <mi dunestand> ke doruq mi guyad <mi ge>. They knew he was lying.

یقین دارم که گم می شود.

yaqin dāram ke gom mi šavad

<mi ſe>. I am certain it will be lost.

شنیدم که پسرتان بر گشتند.*

šenidam ke pesaretān bar gaštānd.

I heard that your son had returned.

* Polite speech, see 12/3.

Indirect question. Direct questions are examined in 8/2 above. Indirect questions follow the same general rules as indirect statements. Indirect questions of the 'yes-no' type are introduced by **که آیا** *ke āyā* or **آیا** *āyā*, both meaning 'whether'. Often both introductory words are left out, and/or the expression **یا نه** *yā nā* 'or not' (see 8/2 above) is added:

پرسیدم (که) آیا او مريض است.

porsidam (ke) āyā u mariz

ast <e>.

پرسیدم مريض است یا نه.

porsidam mariz ast yā na.

I asked whether he/she was ill.

Other questions are introduced by the appropriate interrogative word or by **که** plus the interrogative word:

پرسیدم (که) کی می آيند.

porsidam (ke) kei mi āyānd

<mi ānd>. I asked when they were coming.

پرسیدم چرا استعفا می دهد.

porsidam cerā este'fā mi dehad.

I asked why he was resigning.

Indirect questions occur also after verbs of statement, perception or feeling:

شرح دادم چرا استعفا می دهم.

šarh dādam cerā este'fā

mi deham. I explained why I was resigning.

می دانید چرا استعفا داده است؟

mi dānid cerā este'fā dāde ast?

Do you know why he has resigned?

غی فهمم چطور شد.

nemi fahmam cetour šod.

I don't understand how it happened ('became').

Indirect command. Direct command or request is the imperative, explained in 5/18. Indirect command or request is expressed with **(که) + subjunctive** (5/16) observing the formula 'I asked that he should ...':

افسر به سربازان فرمود که حمله کنند.

afsar be sarbāzān farmud ke hamle konand.

The officer ordered the troops to attack ('that they attack').

خواهش کردم (که) زود تشریف بیاورند.*

xāheš kardam (ke) zud tašrif biāvarand <biāran>.

I asked him/her to come ('that he/she should come') soon.

* Polite speech, see 12/4.

4. Clauses - general

In 8/5 to 13 below, and elsewhere, there is reference to *clauses*. A clause is a group of words making at least partial sense, centred

on a verb (5/1) with its subject (4/2, 5/4). We distinguish between a *main clause*, which usually makes complete sense, and a *dependent clause*, which usually adds meaning to the main clause (or to another dependent clause) and makes only limited sense by itself. In the English sentence 'This is the house that Jack built' the first four words are the main clause, the last three a dependent clause describing 'house'. A dependent clause is almost always introduced by a *conjunction* (or another part of speech acting as a conjunction); in some circumstances this may be omitted. We examine below noun clauses, relative clauses and clauses of purpose, result, time, reason, condition, concession and manner.



ماهان، دختران جوان
māhān - doxtarāne javān
Mahan - Young girls

5 . Noun clauses

See 8/4 above. Examine the sentences:

مکن است (که) بیايد. *momken ast (ke) biāyad <biād>*.

It is possible (that) he may come.

يقين نیست که بلد باشد. *yaqin nist ke balad bāšand.*

It is not certain that they are aware (of it).

The clause introduced by **که ke** in these examples is a noun clause, so called because it is an extended subject of the verb **است ast** or **نيست nist**: 'that he may come' is possible; 'that they are aware of it' is uncertain. The verb in the noun clause itself is in the subjunctive (see 5/16) because it is an idea, not a fact. The formula is therefore **که + subjunctive**.

After some common expressions such as **مکن است momken ast** 'It is possible', the conjunction **که ke** may be omitted. It is safest for our purposes to keep it.

In sentences with noun clauses, the main clause may express the attitude of the speaker to the prospect or situation:

حیف است که برف نباشد. *heif ast ke barf nabāšad.*

It's a pity (that) there is ('should be') no snow.

Here the absence of the snow is a fact; but the verb **nabāšad** stands in the subjunctive because it is the idea itself, fact or not, which is regretted.

The noun clause may in other examples be the *object* of the main verb:

خوشوقتیم (که) بیايد. *xošvaqtim (ke) biāyad <biād>*.

We are pleased (that) he is coming.

امیدوارم (که) زود برسند. *omidvāram (ke) zud berasand.*

I hope they arrive soon.

ناراحتمن که بچه ها تنها بانند. *nārāhatam ke bacchā tanhā bemānand.* I am uneasy that the children should remain alone.

آیا می ترسیدند که بیماری منتشر شود؟ *āyā mi tarsidand ke bimāri montašer šavad?* Did they fear the sickness would spread?

Sentiments such as 'I am anxious that ... not' are also expressed with ... **ترسیدن tarsidan** **tars-** 'to fear' and **مبادا mabādā** + **subjunctive**. The verb is affirmative; the negative is contained in the conjunction **mabādā** 'lest':

می ترسم مبادا مريض بشويد. *mi tarsam mabādā mariz bešavid.*

I am anxious that you should not fall ill ('lest you fall ill').

(For the record, the clauses of indirect speech, see 8/3 above, are also grammatically speaking noun-object clauses; but it is simpler to restrict the term 'noun clauses' to the type shown here.)

6. Relative clauses

See 8/4 above. In a sentence such as 'The man who wrote this became famous' the clause 'who wrote this' is a *relative clause*, relating to, identifying or describing an *antecedent* which is in this case the noun 'man'. The relative clause is introduced by a *relative pronoun* (also known as a relative conjunction).

The common English relative pronouns are 'who', 'whom', 'which', 'that', 'whose'. In some sentences they can be omitted: 'The book (which) I bought ...' The Persian relative pronoun is **که ke** (sometimes **چه ce**), and in principle it is not omitted.

Noun antecedents. In the commonest kind of relative sentence the antecedent is a noun, and carries the suffix **ی...i**. This is the relative-i*, which is distinct from the indefinite -i* explained in 3/2, but it is written in the same manner. It has no effect on the stress of the word.

مردی که این را نوشت معروف شد. *mardi ke in rā nevešt ma'ruf šod.* The man who wrote this became famous.

حزبی که آن برنامه را قبول می‌کند حتماً انتخاب می‌شود. *hezbi ke ān barnāme rā qabul mi konad hatman entexāb mi šavad.*

The party which adopts that programme will certainly be elected.

In these examples, both the antecedent and the relative **که** are the subject of their respective verbs. When either one is the *direct object* (5/6) of its verb, we can add, optionally, the direct-object suffix **را rā*** after the relative **-i**:

کوزه‌ای (را) که از بازار آوردم کجاست؟ *kuzei (rā) ke az bāzār āvordam kojast?* Where is the pot that I brought from the market?

کتابهای (را) که خریدم گم کردم. *ketābhāi (rā) ke xaridam gom kardam.* I have lost the books that I bought.

برنامه جدیدی (را) که حزب قبول کرد بیفایده به نظر می‌آید. *barnāmeye jadidi (rā) ke hezb qabul kard bifāyede be nazar mi āyad.*

The new programme which the party has adopted seems useless.

کتابی (را) که خریدم مفید است. *ketābi (rā) ke xaridam mofid <e>.* The book (which) I bought is useful.

In sentences with the pattern 'This is the person who ...', the first verb is put at the end of its own clause, separating the antecedent from the relative **که**:

این شخصی است که دیروز آمد. *in šaxsi st ke diruz āmad.*
This is the person who came yesterday.

[این شخصی که دیروز آمد است.] *in ketābi st ke man xaridam.*
This is the book (which) I bought.

* The uses of the suffixes **ی...i** and **را rā** are summarised in Appendices III and IV respectively.

Prepositional or possessive relative. See 6/2, 3 and 3/11. A relative clause with prepositional or possessive relationship ('to whom', 'from which', 'whose' etc. in English) is still introduced in Persian with **که**, but we put the appropriate preposition or possessive adjective in the relative clause. The preposition gets its own 'repeat' pronoun:

پسری که به او نامه را دادم بر گشته است. *pesari ke be u<ke beš> nāme rā dādam bar gašte ast.* The boy to whom I gave the letter ('who I gave the letter to him') has returned.

این خانه‌ایست که در آن زندگی می‌کرد. *in xâneist ke dar ān zendegi mi kard.*
This is the house in which ('which in it') he/she lived.

با بچه‌هایی که مادر آنها مادرشان مريض شد صحبت کرده‌ایم. *bā bacchehāi ke mādare ānhā/mādarešān mariz šod sohbat karde im.* We have spoken to the children whose mother ('who their mother') has fallen ill.

دزدی (را) که دنبالش دویدند گرفته اند یا نه؟ *dozdi (ra) ke dombāleš davīdand gerefte and yā na?*
Have they caught the thief they ran after?

Pronoun antecedents. Relative expressions with pronoun antecedents mostly differ from those with noun antecedents, and are best learned by example.

آنهايى كه *ānhāi ke* 'those who' is the only example of a pronoun antecedent following completely the noun-antecedent model:

آنهايى كه اينطور فكر مى كنند ديوانه هستند.
ānhāi ke intour fekr mi konand divāne hastand. Those who think so are mad.

آنهايى را كه نپرداختند قبول نى كنيم.
ānhāi rā ke napardäxtand qabul nemi konim. We shall not accept those who did not pay.

آنهايى كه بليط داشتند داخل شدند.
ānhāi ke belit dāštand dāxel šodand. Those who had a ticket came in.

The following pronoun antecedents have the relative pronoun **كه ke** for persons and **چه ce** for things; there is no relative *-i*. Note the alternative spellings. Apart from these points, the rules for noun antecedents apply. Each antecedent is shown with its relative pronoun:

آن كه\آنكه <i>ān ke</i> he who	هر كه <i>har ke</i> whoever
آن چه\آنچه <i>ān ce</i> that which, what	هر چه <i>har ce</i> whatever
آنکه\هر كه اينطور مى گويد اشتباه مى كند. <i>ān ke/har ke intour mi guyad eštēbāh mi konad.</i>	

He who/Whoever says that ('thus') is mistaken.

آنچه مرا ناراحت مى كند بيکاري جوانان است.
ān ce marā nārāhat mi konad bikāriye javānan ast.

What ('That which') worries me is youth unemployment.

هر چه ميل مى فرمایید* ببريد.
har ce meil mi farmāid bebarid.

Take whatever you want.

* Polite speech, see 12/4.

Non-identifying relatives. The relative expressions examined above are all 'identifying' relatives. By contrast, a non-identifying relative clause does not single out the antecedent; it merely gives some information about it. There is no relative *-i*. Examine:

اين آموزگار كه برادرم است ...
in āmuzgār ke barādaram ast ...

This teacher, who is my brother, ...

اصفهان كه آنوقت پايتخت كشور بود ...

esfahan ke ānvaqt pāitaxte kešvar bud ...

Isfahan, which at that time was the capital of the country, ...
 از آقاي هيوي كه رئيس کميته بودند پرسيدند.
az āqāye hayavi ke ra'se komite budand porsidand.

They asked Mr Hayavi, who was the chairman of the committee. In the last sentence, **كه ke** 'who' implies 'because he' or 'who, as we know, ...'.

Relative with subjunctive. When it is not certain that the relative clause reflects a fact, it is common to put its verb in the subjunctive (5/16). There is no relative *-i*; the *-i* of the following examples is *indefinite*, not *relative*:

آيا كسى هست كه فارسي بلد باشد?
āyā kasi hast ke fārsi balad bāšad? Is there someone who knows Persian?

كسى نيست كه به ايشان كمك كند.
kasi nist ke be išān komak konad. There is nobody who will/nobody to help them.

من شاگرداني مى خواهم كه خوب كار كنند.
man šāgerdāni mi xāham ke xub kār konad. I want pupils who (will) work well.

Contrast this last sentence expressing an uncertainty with a similar sentence expressing a fact, in which the verb stands in a non-subjunctive tense:

در اين کلاس شاگردانی هستند كه خوب کار مى كنند.
dar in kelās šāgerdāni hastand ke xub kar mi konand.

In this class there are pupils who work well.

Emphatic ke. In colloquial language we can add a non-identifying **ke** after a noun or pronoun, for emphasis or simply to announce the subject. The sentence has an air of protest, and the **ke** has no relative meaning at all:

خسرو كه ديگر رفته.
xosrou ke dige rafte.

Khosrow - he's gone.

ما كه نمى دانيم ديگر.
mā ke nemi dunim dige.

Well, we don't know.

7. Clauses of purpose

See 8/4 above. Clauses showing with what purpose the action of the main verb is or was performed are introduced by one of the conjunctions

تا *tā* so that برای اینکه *barāye inke* so that
 مبادا *mabādā* lest, so that ... not که *ke* (less common) so that

The verb in the purpose clause stands in the subjunctive (5/16):

زود بروید تا برای اینکه سر وقت برسید. *zud beravid tā/barāye inke sare vaqt berasid.* Go quickly so that you arrive on time.

خوب بنویسید مبادا فراموش کنید. *xub benevisid mabādā farāmuš konid.* Write (it) properly ('well') so that you do not forget.

In English we can often express purpose with 'in order to' and an infinitive; in Persian we have to have a subject plus verb, i.e. a clause:

صبر کردیم تا که وزیر را ببینیم. *sabi kardim tâ'ke vazir râ bebinim.* We waited in order to ('so that we might') see the minister.

8. Clauses of result

See 8/4 above. Clauses showing the result of the action of the main verb are introduced by one of the conjunctions

چنان ... کہ *conān ... ke* so ... that
انقدر ... کہ *ānqadr ... ke* so much ... that

in which the first element stands in the main clause and the second heads the result clause:

چنان تنبیل بود که اخراج شد. *conān tambal bud ke exrāj šod.*
He was so lazy that he got sacked.

آنقدر شکایت کردند که هیچکس دیگر گوش نداد.
ānadr šekāyat kardand ke hickas diear guš nadād

They complained so much that nobody listened any more.

دزد چنان تند دوید که زمین خورد. *dozd conān tond david ke zamin xord.* The thief ran so fast that he fell.

The verb in the result clause is in a non-subjunctive tense, because it expresses a fact.

9. Clauses of time

See 8/4 above. Time clauses show when the action of the main verb takes or took place. The conjunctions introducing time clauses are best studied in groups:

- وقتیکه / وقتی که *vaqti ke*
موقعیکه / موقعی که *mouqe'i ke* } when
بعد از اینکه *ba'd az inke*
پس از اینکه *pas az inke* } after

These conjunctions are usually followed by the past tense (5/8), irrespective of the timing. The time clause begins the sentence:

وقتی که خبر را شنیدیم تعجب کردیم.

When we heard the news we were astonished.

موقعیکه علی رسید به من خبر بده.* *mouqe'ike ali rasid
be man xabar bedeh.* When Ali arrives, tell me.

بعد از اینکه رفتید تلفن می کنم.
ba'd az inke raftid telefon mi konam.
After you have gone I shall telephone.

وقتی که ماشین آمد حرکت کردیم. *vaqtī ke māšin āmad harakat kardim.* When the car came/had come we set off

* See 1/15. Final **s** in this word is part of the root, and therefore not silent.

In terse statements in everyday speech, the conjunction is sometimes omitted from 'when' clauses:

ماشین آمد، ما رفتیم. *māšin umad, mā raftim.*

The car comes, (and) we're off.

(See 5/9, second indent, for this use of the past tense in the main clause).

- از وقتیکه\از وقتی که *az vaqtike/az vaqti ke* since
After this conjunction the verb stands in the present tense (5/10). The time clause begins the sentence:

از وقتیکه اینجا کار می کنم اعتصابی نداشته ایم.

az vaqtike injā kār mi konam e'tesābi nadāšte im.

Since I have worked here we have had no strike(s).

- **هر وقت (که)** *har vaqt (ke)* **هر موقع (که)** *har mouqe' (ke)* } whenever

These conjunctions are followed either by the past tense, or by the imperfect tense (5/13) for repeated actions, regardless of the timing. The time clause begins the sentence:

هر وقت (که) او را دیدید به من بگویید. *har vaqt (ke) u rā didid be man beguid.* Whenever you see him, tell me.

هر وقت (که) او را می دیدندند می دویندند. *har vaqt (ke) u rā mi didand mi davand.*

Every time they saw him they used to run.

These conjunctions can also mean 'if ever' or 'if and when'; see 8/11.

- **قبل از اینکه** *qabl az inke* **پیش از اینکه** *piš az inke* } before

These conjunctions are followed by the subjunctive tense (5/16), irrespective of the timing. The time clause begins the sentence:

قبل از اینکه بروید این را امضا کنید. *qabl az inke beravid in rā emzā konid.* Before you go, sign this.

قبل از اینکه برود این را امضا کرد. *qabl az inke beravad in rā emzā kard.* Before he went he signed this.

- **که** *ke* when, as, as soon as

This conjunction is used in two ways:

- after the subject of the time clause. The subject must be stated, with a pronoun if necessary:

آنها که می رسند شروع می کنیم. *ānhā ke mi rasand šoru' mi konim.* When they arrive we shall begin.

محمد که حاضر شد رفتند. *mohammad ke hāzer šod raftand.* As soon as Mohammad was ready they went.

- heading the time clause when it follows the main clause,

especially when one action interrupts or overlaps another:

جلسه را شروع کرده بودیم که صدای سوت آتش

jalase rā šoru' karde budim ke sedāye sute āteš Ŝenide šod. We had started the meeting when the ('noise of the') fire alarm was heard.

In a sentence of this kind, in Persian as in English, our attention focuses not on the main clause but on the time clause. This structure can also be seen in the last Persian example of 5/14.

- **تا** *tā* until/till; as long as

This conjunction is used in the following ways in time clauses:

- 'until/till': the time clause follows the main clause, and its verb stands in the subjunctive for present or future time and in the past tense for past time:

اینجا صبر کنید تا دکتر بیاید. *injā sabr konid tā doktor biāyad <biād>.* Wait here until the doctor comes.

صبر کردم تا دکتر آمد. *sabr kardam tā doktor āmad.* I waited till the doctor came.

- 'as long as': the time clause stands first:

تا اینجا کار می کنید این را فراموش نکنید.

tā injā kār mi konid in rā farāmuš nakonid. As long as you work here, don't forget this.

10. Clauses of reason

See 8/4 above. Clauses of reason show why the main verb happens or happened. The introductory conjunctions for such clauses are:

برای اینکه *barāye inke* **زیرا که** *zirā ke* } because
چون\چونکه *cun/cunke <con/conke>* as, since

برای اینکه *barāye inke* is by far the most common of these conjunctions in everyday Persian. It follows the main clause, as does **زیرا که** *zirā ke*. The conjunctions **چونکه** *cun ke* and **cunke** *conke* can either begin the sentence or follow the main clause. The tense in the reason clause is that demanded by the meaning of the sentence:

نمی توانند بیایند برای اینکه مريضند.
nemī tavānand biāyānd <*nemī tunānd biānd*> *barāye inke marizānd*.

They can't come because they are ill.

چونکه مريض بودند نمی توانستند بیایند.
cunke conke mariz budānd nemī tavānestānd biāyānd <*nemī tunestānd biānd*>.

As they were ill they couldn't come.

In speech, it is as common in Persian as it is in English to omit the main clause when answering a question asking **چرا** *cerā* 'why':

چرا کوشش نمی کنی؟ - برای اینکه نمی شود.
cerā kušeš nemī konī? - <*barāye inke nemī še*>
 Why don't you try? - Because it can't be done.

11. Conditional clauses

See 8/4 above. A conditional clause states subject to what condition the main clause is true. The conditional clause almost always begins the sentence.

We need to distinguish between *real* conditions, which are possible ('if it rains') and *unreal* conditions, which are impossible or at least unlikely ('if I had known').

Real conditions. Real conditions in present or future time are mostly introduced by one of the conjunctions

اگر *ágár* if چنانچه *conānce* if

در صورتی که *dar surati ke* if, in case, in the event that
 به شرطی که *be šarti ke* provided that

اگر *ágár* is by far the commonest of these. The conditional clause has its verb in the subjunctive (5/16):

اگر باران ببارد منزل می مانیم.
ágár bārān bebārad manzel mi mānim. If it rains we'll stay at home.

اگر وقت داشته باشید* بفرمایید.
ágár vaqt dāste bāšid befarmāid. If you have time, please (come).

به شرطی که به حسابداری خبر دهید می توانید ...
be šarti ke be hesābdāri xabar dehid bedin, *mi tavānid mi tunid* ...
 Provided you inform Accounts, you can ...

در صورتی که حساب پرداخته نشود ما مبلغ ۲٪ ماهیانه اضافه می کنیم.
dar surati ke hesāb pardāxte našavad mā mablaqe do dar sad māhiāne ezāfe mi konim. In the event that the bill is not paid we add ('a sum of') 2% per month ('monthly').

* for **داشت** *dāštan* 'to have' the perfect subjunctive serves also as the (present) subjunctive; see 5/23.

In everyday Persian it is common also to use the past tense in the conditional clause of such sentences, when the condition is considered extremely likely:

اگر آنها را دیدید این بلیط را به آنها بدهید.
ágár ānhā rā didid in bilit rā be ānhā bedehid. If you see them give them this ticket.

اگر وقت نداشtid عیب ندارد.
ágár vaqt nadāštid eib nadārad nadāre. If you have no time, it does not matter.

In these two examples the 'if' almost means 'when'.

Real conditions in past time are rare. In these, the conditional clause has its verb in the perfect subjunctive; the verb of the main clause follows the logic of the sentence:

اگر قرارداد نرسیده باشد حتماً زنگ می زند.
ágár qarārdād naraside bāšad bāše hatman zang mi zanad mi zane
 If the contract has not arrived he will certainly ring.

اگر به شهر رفته باشد یادداشتی نوشته است**.
ágár be šahr rafte bāšad yāddāšti nevešte ast.
 If he has gone to town he will have written a note.

* See 11/2 for the spelling of this word.

** Perfect tense with future-perfect meaning, see 5/22.

In a sentence such as the following, where the condition is known to be fulfilled already:

اگر مطمئن هستید بفرمایید.
agar motma'en hastid befarmāid.
If/Since you're sure, go ahead.

the conditional verb can stand in the present tense (5/10). In such a sentence **اگر** means more 'since' than 'if' in English.

See also 8/9, Clauses of time, third indent. Clauses introduced by

هر موقع (که) *har vaqt (ke)*, **هر وقت (که)** *har mouqe' (ke)* can have a real conditional meaning, 'if ever ...' or 'if and when'.

The verb goes into the past:

هر وقت (که) او را دیدید خبر بدھید. *har vaqt (ke) u rā didid xabar bedehid.* If ever/If and when you see him, tell (me).

Unreal conditions. In both clauses of an unreal condition the verb stands in the imperfect tense (5/13; for **داشتن** *dāštan* 'to have' and **بودن** *budan* 'to be' the past tense, 5/8; the imperfect of **شدن** *šodan* 'to become' may also be preferred to the latter). The introductory conjunction is **اگر** *agar*. The time-sequence of the sentence sometimes has to be inferred from the context:

اگر آن را می دانستم به شما می گفتم. *agar ān rā mi dānestam be šomā mi goftam.* If I knew that I would tell you.
or: If I had known that I would have told you.

اگر آن را باور می کردم خودم می رفتم. *agar ān rā bāvar mi kardam xodam mi raftam.* If I believed that I would go myself.

اگر خودمان فی کردیم باور فی کردیم. *agar xodemān xodemun nemi didim bāvar nemi kardim.*
If we hadn't seen (it) ourselves we wouldn't have believed (it).

اگر یک نفر غایب بود امی شد می باختیم. *agar yek nafar qāyeb bud mi šod mi bāxtim.*
If one man had been absent we would have lost.

اگر رانندگان بیشتر توجه می کردند تصادمی فی شد. *agar rānandegān bištar tavajoh mi kardand tasādomi nemi šod.* If the drivers had been more careful there would have been no collision.

In all conditions, the conjunction may often be dropped in everyday speech:

باران بیاید منزل می مانیم. *bārān biād manzel mi munim.* Should it rain, we'll stay at home.

یک نفر غایب می شد ما می باختیم. *yek nafar qāyeb mi šod mā mi bāxtim.* One man off and we'd have lost.

Negative conditions. 'Unless' is **اگر** *agar* with a negative verb, 'if ... not'; or **مگر اینکه** *mágar inke* with an affirmative verb and following the main clause:

اگر عجله نکنید فایده ندارد. *agar ajale nakonid fāyede nādārad nadāre.* Unless you ('If you do not') hurry it will be useless.

فایده ندارد مگر اینکه عجله کنید. *fāyede nādārad nadāre magar inke ajale konid.* It will be no good unless you hurry .

In English, 'if' can also be used to mean 'whether' in indirect questions (8/3 above):

فی دام آیا می آید. *nemi dānam āyā mi āyad*
I do not know whether/if she is coming.

In Persian 'اگر' *agar* 'if' is found only in conditional sentences.

'If not' is **و اگرنه** *va agar nā* (note the stress), which can be added to any conditional sentence where it makes sense:

اگر حاضر باشد بیاید و اگرنه به من بگویید. *agar hāzer bāšad bāyad bāše biād, va agar na be man beguid begid.*
If he is present, have him come (in); if not, tell me.

12. Clauses of concession

See 8/4 above. A clause of concession or concessive clause is the opposite of a condition (8/11); it states *despite* or *irrespective of* what circumstance the main clause is true. Clauses of concession are introduced by one of the following conjunctions, the first four meaning 'although', 'even though', 'even if':

با وجود اینکه *bā vojude inke* **اگرهم\اگر...هم** *ágarham /ágar...ham* **اگرچه** *ágarce* (NB stress)
and **هرچه** *har ce* however (much)

The concessive clause usually begins the sentence, and its verb

stands in the tense demanded by the time-sequence:

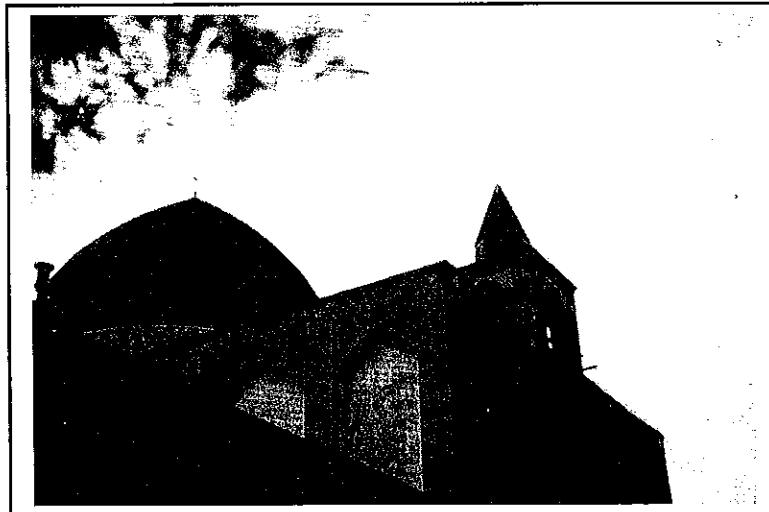
با اینکه فقیر است شکایت نمی‌کند. *bā inke faqir ast šekāyat nemi konad.* Although he is poor he does not complain.
اگر رئیس هم عددهارا قبول کرده است من می‌خواهم دوباره نگاه کنم. *agar rais ham adadhā rā qabul karde ast man mi xāham dobāre negāh konam.* Even though the boss has accepted the figures, I want to look again.

هرچه کوشش می‌کنید نمی‌شود.

har ce kušeš mi konid nemi šavad <nemi ře>.
 However (much) you try it won't work ('won't become').

اگرچه *ágarce* is commoner in writing than in speech. When it is used, the main clause is usually introduced by **اما** *ámmā* or **ولی** *váli*, both meaning 'but', yet probably best translated here (if translated at all) as 'nevertheless':

اگرچه وزیر برگشته است ولی تصمیمی اعلام نشده است. *agárce vazir bar gašte ast vali tasmimi e'lām našode ast.*
 Although the minister has returned, ('nevertheless') no decision has been announced.



جلفا، کلیساي وانك
jolfa - kalisāye vānk Julfa -
The Armenian ('Vank') Cathedral

13. Clauses of manner

See 8/4 above. Clauses of manner show how or in what manner the main verb takes place. The commonest introductory conjunction for such a clause is

مثل اینکه *mesle inke* as if, as though
 صحبت می‌کرد مثل اینکه مرا خوب می‌شناخت. *sohbat mi kard mesle inke marā xub mi šenāxt.*
 He/She spoke as if he/she knew me well.
پیاده می‌رود مثل اینکه مست است. *piāde mi re mesle inke mast e.* He walks as if he is/were drunk.

14. Topic and comment

Examine the sentences

پسر همسایه جدید من پزشک است. *pesare hamsāyeye jadide man pezešk ast.*
 My new neighbour's son is a doctor.

همسایه جدید من و پسرش را دیده اید؟ *hamsāyeye jadide man o pesareš rā dide id?*
 Have you seen my new neighbour and his son?

These are technically correct as they stand; but they are more natural as

همسایه جدید من ، پسرش پزشک است. *hamsāyeye jadide man, pesareš pezešk ast.*
 'My new neighbour, his son is a doctor.'

همسایه جدید من و پسر او، آنها را دیده اید؟ *hamsāyeye jadide man o pesare u, ānhā rā dide id?*
 'My new neighbour and his son, have you seen them?'

When the subject or object of the sentence is a complex expression, it is common, even in written Persian, to break the sentence and restate the subject or object with a pronoun (4/2, 3) or a possessive adjective (3/11), as shown above. This structure can be called 'topic and comment'. The written comma between the first part (the topic) and the second (the comment) may sometimes be absent from the Persian text, but there is always a short pause in

pronunciation.

We have topic and comment in English, but only in everyday speech:

Last night's cello soloist, wasn't he a bit flamboyant?

Topic and comment is especially useful in the quasi-impersonal structures described in 8/15 below.

15. Quasi-impersonal structures

Certain expressions of mood can be made with quasi-impersonal expressions in Persian.

Liking and disliking. In addition to the compound verb ... دوست *dust dāštan dār-* 'to like' which is used with a personal subject:

این مشروب را دوست (ن)دارم.
in *mašrub rā dust (na)dāram.*
I (don't) like this drink.

we have the quasi-impersonal or reversed structures

از ... خوش... آمدن az ... xoš... āmadan (for 'liking')
از ... بد... آمدن az ... bad... āmadan (for 'disliking')

The structures are best understood by studying examples:

- از این مشروب خوشم (ن)می‌آید.
az in mašrub xošam (ne)mi āyad. I (don't) like this drink.
- از دیدن انها همیشه بدش می‌آمد.
az didane ānhā hamīše badeš mi āmad. He always disliked seeing them.
- از دیدن اعضای کمیته همیشه بدش می‌آمد.
az didane a'zāye komite hamīše badeš mi āmad.
He always disliked seeing (the) members of the committee.

Note:

- The thing liked or disliked is put after the preposition *az* 'from'. It can be a pronoun, a noun or any expression equivalent to a noun (such as a long infinitive with its object, see 5/2).
- The structure is not completely impersonal, since it has an

identified subject, which is either **خوش** *xoš* or **بد** *bad*, with the appropriate tense of ... آمدن *āmadan ā-* in the 3rd person singular.

- The person who likes or dislikes is expressed as a possessive suffix attached to **خوش** *xoš* or **بد** *bad*.

The examples given above express the person as a pronoun. When we wish to express the person as a noun, we use 'topic and comment' (8/14 above) to restate it, i.e. putting the noun or noun expression first and reflecting it in the possessive suffix attached to **بد** or **خوش**:

اعضای کمیته از دیدن او خوشان نخواهد آمد.

a'zāye komite az didane u xošešān naxāhad āmad.

The committee members won't like seeing him.
(The committee members, they won't like seeing him.)

Feeling sleepy; falling asleep. These are also best expressed quasi-impersonally:

خوابش آمده (است). *xābeš umade (ast)*. He/She feels sleepy.
خوابش برد. *xābeš bord.* He/She fell asleep.

These have a pronoun as the affected party. To re-express with a noun, we use 'topic and comment' as shown above:

بچه ها خوابشان آمده است. *baccehā, xābešān āmade ast.* The children are feeling sleepy. ('The children, their sleep has come.')
بچه خوابش برد است. *bacce, xābeš borde ast.*
The baby's fallen asleep.

See 1/13 for the pronunciation of **خوش** *xoš* and **خواب** *xāb*.

16. Wishes and exclamations

Wishes are most commonly introduced with **کاش که** *kāš ke* 'Would that'. The verb goes into the subjunctive (5/16) if the wish is still realisable, and into the imperfect or pluperfect tense (5/13, 25) if the wish can no longer be realised:

کاش که بیاید! *kāš ke biāid!* I wish you would come!

کاش که می آمدی \ آمده بودی!
kāš ke mi āmadi/āmade budi!
 I wish you had come!

'How ...' and 'What ...' in exclamations are expressed with **چه ce** before an indefinite noun (3/2, 8), an adjective (3/6) or an adverb (7/1):

- چه خانه بزرگی. *ce xāneye bozorgi.* What a big house.
- چه قشنگ (است)! *ce qašang (<e>)!* How beautiful (it is)!
- چه خوب بازی می کنند. *ce xub bāzi mi konand.*
How well they play.

9. Numbers

1. Numerals

The numerals are:

۱ ۱	۲ ۲	۳ ۳	۴ ۴	۵ ۵
۶ ۶	۷ ۷	۸ ۸	۹ ۹	۰ ۰

You will note that numerals 4, 5 and 6 have alternative forms.

2. Cardinal Numbers

Cardinal numbers ('one', 'two') express quantity and are used in counting. They are shown below (with colloquial pronunciation in angular quotation marks <>). The numerals in compound numbers are written from left to right →:

· ۰ صفر	۱ ۱ یک	۲ ۲ دو
۳ ۳ سه	۴ ۴ چهار	< <i>cāhār</i> >
۵ ۵ پنج	۶ ۶ شش	< <i>šeš</i> >
۷ ۷ هفت	۸ ۸ هشت	< <i>hašt</i> >
۹ ۹ نه	۱۰ ۱۰ هد	< <i>dah</i> >
۱۱ ۱۱ یازده	۱۲ ۱۲ دوازده	< <i>davāzdah</i> >
۱۳ ۱۳ سیزده	۱۴ ۱۴ چهارده	< <i>cahārdah</i> >
۱۵ ۱۵ پانزده	۱۶ ۱۶ شانزده	< <i>šānzdah</i> >
		< <i>šunzdah</i> >
۱۷ ۱۷ هوده	۱۸ ۱۸ هجده / هیجده	< <i>heždah/hijdah</i> >
		< <i>heždah/hijdah</i> >
۱۹ ۱۹ نوزده	۲۰ ۲۰ بیست	< <i>bist</i> >
۲۱ ۲۱ بیست و یک	۲۲ ۲۲ بیست و دو	< <i>bist o do</i> >
		< <i>bist o do</i> >
۳۰ ۳۰ سی	۴۰ ۴۰ چهل	< <i>cehel</i> >
۵۰ ۵۰ پنجاه	۶۰ ۶۰ شصت	< <i>šast</i> >
۷۰ ۷۰ هفتاد	۸۰ ۸۰ هشتاد	< <i>haštād</i> >
۹۰ ۹۰ نود	۱۰۰ ۱۰۰ صد	< <i>sad</i> >

۱۰۵	105	صد و پنج sad o panj
۱۳۰	130	صد و سی sad o si
۱۶۴	164	صد و شصت و چهار sad o šast o cahār
۲۰۰	200	دویست devist
۲۵۹	259	دویست و پنجاه و نه devist o panjāh o noh
۳۰۰	300	سیصد sisad
۴۰۰	400	چهارصد cahār sad
۵۰۰	500	پانصد pānsad < punsad >
۶۰۰	600	ششصد / شش صد šešsad / šeš sad
۷۰۰	700	هفتصد / هفت صد haftsad / haft sad
۸۰۰	800	هشتصد / هشت صد haštsad / hašt sad
۹۰۰	900	نهصد / نه صد nohsad / noh sad
۱۰۰۰	1000	هزار hezār
۲۰۰۰	2000	دو هزار do hezār
۳۰۰۰	3000	سه هزار se hezār
۴۰۰۰	4000	چهار هزار cahār hezār
۵۰۰۰	5000	پنجمهزار / پنج هزار panjhezār / panj hezār
۶۰۰۰	6000	ششهزار / شش هزار šešhezār / šeš hezār
۷۰۰۰	7000	هفتهزار / هفت هزار hafthezār / haft hezār
۸۰۰۰	8000	هشتهزار / هشت هزار hašthezār / hašt hezār
۹۰۰۰	9000	نه هزار noh hezār
۱۰۰۰۰۰۰	1,000,000	مليون melyun
۲۰۰۰۰۰۰	2,000,000	دو مليون do melyun

Note:

- After a number, the counted noun is always in the singular:
دوازده ساعت *davāzdah sā'at* twelve hours
- The form **يک** *yek* 'one' is used in counting, or with a counted noun. Used otherwise, it mostly takes the form **یکی** *yeki*:
يک شخص هست. *yek šaxs hast*. There is one person.
but: يکی هست. *yeki hast*. There is one.
- With a counted noun denoting people, it is common to add **نفر** *nafar* 'person(s)' after the number; with a counted noun

denoting objects, it is common to add **تا** *tā* 'pieces' after the number:

صد نفر سرباز *sad nafar sarbāz* a hundred soldiers

شش تا مداد جدید *šeš tā medāde jadid* six new pencils

In everyday Persian **تا** *tā* is commonly used also for people.

- Although the counted noun is singular in form, an expression indicating two or more has a plural verb:
سه نفر مهندس گزارش دادند. *se nafar mohandes gozāreš dādand*. Three engineers reported.
- Compound numbers run from greatest to smallest, all elements being connected with و pronounced *o* 'and':
هزار و دویست و سی و پنج *hezār o devist o si o panj*
one thousand two hundred and thirty-five
- The highest number used with **صد** *sad* 'hundred' is **نه** *noh* 'nine'; we must therefore express a number like 'twelve hundred' as **هزار و دویست** *hezār o devist* 'one thousand two hundred'.
- صد** *sad* 'hundred', **هزار** *hezār* 'thousand' and **مليون** *melyun* 'million' are preceded by **يک** *yek* 'one' only when 'one' is emphasised:

فقط يک مليون *faqat yek melyun* only one million

These words are also nouns, and can be made plural:

چند نفر آمدند؟ - هزارها. *cand nafar āmadand?*

- *hezarhā*. How many people came? - Thousands.

The *ezāfe* (3/5) is not used in plural expressions such as:

صدھا نفر رفتند. *sadhā nafar raftand*.

Hundreds ('of people') went.

- The numbers are indefinite in meaning as they stand. They can be made definite by adding an adjective with definite meaning, e.g. a demonstrative such as **اين** *in* 'this' or **آن** *ān* 'that' (3/12) or a definite distributive such as **هر** *har* 'every' (3/14):

سه تا کتاب خریدم.
I bought three books.
آن سه تا گرانند.
Those three are expensive.

همین سه تا کتاب را خریدید؟
Did you buy the same three books?
هر سه افسر تقصیر دارند.
All three officers are to blame ('have blame').
هر دو دانشجو امتحان دادند.
Both students took an examination.
And note *har doešān* 'both of them', with the possessive suffix (3/11).

3. Ordinal numbers

Ordinal numbers ('first', 'second') show a place in a sequence. The first three ordinal numbers are irregular:

اول avál first دوم dovvóm second سوم sevvóm third
All others are regularly formed by adding the stressed suffix ...-óm to the cardinal number. '-first' in compound numbers is يکم *yekom*. The ordinal number in these forms is a definite adjective which follows its noun (if there is one) after an *ezāfe* (3/8):

پانزدهم pānzahom *punzahom* (the) fifteenth
روز اول ruze avval the first day
قرن بیست و یکم qarne bist o yekom the twenty-first century

Persian often uses the ordinal number where English prefers the cardinal:

درس ششم را خواندیم.
We read Lesson 6 ('the sixth lesson').

Another form of the ordinal number is made by attaching **ین**...-ín (stressed) to the form shown above. This form is used like a superlative adjective (3/10), i.e preceding the noun, with no *ezāfe*; or like a pronoun, i.e. with no noun:

اولین دانشجو avvalin dānešju the first student
چهاردهمین هفته سال cahārdahomin hafteye sāl
the fourteenth week of the year
این دهمن است. in dahomin ast <e>. This is the tenth (one).

4. Other numerical expressions

Other expressions of number or numerical order deserve attention:

- Once, twice (etc.) are expressed with words such as مرتبه martabe, بار bār or دفعه daf'e, all meaning 'a time':
یک مرتبه/بار/دفعه *yek martabe/bār/daf'e* once
صد مرتبه/بار/دفعه *sad martabe/bār/daf'e* a hundred times
روزی سه مرتبه *ruzi se martabe* three times daily
چند مرتبه/بار/دفعه *cand martabe/bār/daf'e*
a few times
چند مرتبه/بار/دفعه *cand martabe/bār/daf'e?*
how many times?

- 'Or' is not expressed in approximations like the following:
ده پانزده *dah pānzah* *punzah* ten or fifteen
- Distributive and repetitive numbers:
یکی یکی *yeki yeki* singly, one by one
but: دو تا do tā *do* (NB stress) two by two
ده تا dah tā *dah* ten at a time
سه روز به سه روز *se ruz be se ruz* every three days
سی و اند si o and thirty-odd
چندم candomí and چندمین candomín, used in questions, preceding the noun; چندم candom is followed by *ezāfe* (3/8); چندمین candomin is not, but its noun has indefinite -i (3/2):

امروز چندم ماه است؟ emruz candome māh ast <e>?
What day ('the how-manyeth') of the month is it today?
این چندمین مرتبه‌ای است که گفتم ...? in candomin
martabei st ke goftam ...? How many times have I said ...?
(This is the how-manyeth time that I have said ...?)

چندمین **چندم** and **چند** are not directly translatable into English. They are the exact equivalent of German 'der/die/das wiewielte'.

5 . Fractions and percentage

Fractions. 'half' is **نیم nim**, used directly before the noun:

نیم ساعت **nim sā'at** half an hour

'and a half' is **و نیم o nim**, after the counted noun:

دو سال و نیم **do sāl o nim** two and a half years

Ordinal numbers (9/3 above) from **سوم sevvom** 'third' upwards are also used as fractions:

دو سوم وزن **do sevvome vazn** $\frac{2}{3}$ of the weight

یک پنجم **yek panjom** one fifth

نه دهمش **neh dahomeš** nine tenths of it

We also commonly use the Arabic fractions for 'half' to 'fifth':

نصف **nesf** half

ثلث **sols** third

ربع **rob'**/rob quarter

خمس **xoms** fifth

دو ثلث **do sols** two thirds

سه ربع **se rob'**/rob three quarters

Percentage. There are two ways of expressing percentage:

٦٠٪ شصت در صد **šast dar sad** 60%

or, less common: ١٢٪ اصدی دوازده **sadi davāzdah** 12%

6 . Other adjectival forms, and adverbial forms

Adjectival forms. Adjectives are formed from some numerical expressions by adding **-é** (stressed) + silent final **ه** (1/15):

برنامه پنجساله **barnāmeye panjsälé** the five-year programme

مذاکره‌ای چهارروزه **mozākerei cahārruze** a four-day conference

ماشین دونفره **māšine donafare** a/the two-seater car

روابط دولترفه **ravābete dotarafe** bilateral relations

بچه هشت ساله‌ای **bacceye hašt sālei** an eight-year-old child

If the counted noun already ends in silent **ه**, this becomes **گی... -gi**

(also stressed on the **-i**):

معالجه‌ای سه هفتگی **mo'ālejei se haftegí** a three-week treatment

Adverbial forms. For the adverbial forms 'first(ly)', 'second(ly)' etc., used to enumerate items, Persian uses the Arabic adverbs. We need to know only the first five. Note the final stress:

اولاً **avalán** first(ly)

ثانیاً **sānián** second(ly)

ثالثاً **sālesán** third(ly)

رابعاً **rābe'án** fourth(ly)

خامساً **xāmesán** fifth(ly)

دو تا عدد لازم داریم، اولاً قیمت و ثانیاً خرج بیمه.
lāzem dārim, avvalan qeimat va sāniān xarje bime. We need two figures; first, the price, and second, the cost of insurance.

7 . ابجده abjad

In English we frequently use alphabetical letters or Roman numerals to number parts of a document. In Persian, this is done with alphabetical letters. Every letter of the alphabet has a numerical value for this purpose; we need to know only the values of the first ten, which are:

ابجد هو ز حطی **abjad havvaz hoti**

10 9 8 7 6 5 4 3 2 1

for which a simple memory aid is used: **abjad havvaz hoti**.

ا. مقدمه **alef. moqaddame** (a)/(i) Introduction

ب. عمومیات **be. omumiyāt** (b)/(ii) General

('Generalities')

ج. وضعیت مالی **jim. vaz'iyate māli** (c)/(iii) Financial Situation

8 . Measurement

We do not use the **ezāfe** (3/5) with units of measurement:

دو کیلو و نیم شکر **do kilou o nim šakar**

two and a half kilos of sugar

سه فنجان چای **se fenjān fenjun cāi** three cups of tea

ده لیتر آب **dah litr āb** ten litres of water

دو جفت جوراب *do joft jurāb* two pairs of socks

Dimensions and weights are expressed so:

اندازه این میز چقدر است؟ *andāzeye in miz cegadr ast <e>*? What does this table measure ('How much is the measurement of ...')?

اندازه اش دو متر در یک متر و هشتاد است.

andāzeaš do metr dar yek metr o haštād ast <e>.

It measures two metres by one metre eighty.

طولش یک متر و نیم و عرضش نود سانتیمتر. *tuleš yek metr o nim va arzeš navad sāntimetr*. It (is) one and a half metres long and ninety centimetres wide ('Its length ... and its width ...').

قطعه ای به مساحت ده هکتار *qet'ei be mesāhate dah hektār* a plot measuring ten hectares ('to the area of ...')

وزن این بسته چقدر است؟ *vazne in baste cegadr ast <e>*? How heavy is ('What is the weight of') this parcel?

وزنش چهار کیلو و دویست گرم. *vazneš cahār kilou o devist gram*. It weighs four kilos and two hundred grams.

برادرم هشتاد کیلو وزن دارد. *barādaram haštād kilou vazn dārad <dāre>*.

My brother weighs eighty kilos ('has eighty kilos weight').

9. Calculation

Calculations are most commonly expressed with می شود *mi šavad* (colloquially, *mi ře*) 'becomes', in the middle of the expression:

شش و چهار می شود ده. *šeš o cahār mi šavad dah*.

Six plus four makes ten.

پنج از نه می شود چهار. *panj az noh mi šavad cahār*.

Five from nine leaves four.

هشت چهار تا می شود سی و دو. *hašt cahār tā mi šavad si o do*. Eight times four is thirty-two.

هفت تقسیم بر دو می شود سه و نیم. *haft taqsim bar do mi šavad se o nim*. Seven divided by two is three and a half.

10. Clock

Important vocabulary for telling the time:

ساعت *sā'at* hour, clock, watch

دقیقه *daqiqe* minute

ثانیه *sānie* (a) second

نیم *nim* half

ربع *rob'/rob* quarter

و *o* ('and') past

به *be* to

کم *kam* (here) less, minus

صبح *sobh* morning

ظهر *zohr* noon, midday

بعد از ظهر *ba'd az zohr* afternoon

عصر *asr* evening

شب *šab* night

نصف شب *nesfe šab* midnight

ساعت چند است؟ *sā'at cand ast <e>*? What time is it?

Examples:

ساعت یک/دو است. *sā'ate yek/do ast*. It is one/two o'clock.

(ساعت) سه و نیم *(sā'ate) se o nim* half past three

(ساعت) چهار و ربع *(sā'ate) cahār o rob'/rob*
a quarter past four

(ساعت) چهار و پانزده دقیقه *(sā'ate) cahār o pānzdah daqiqe*
fifteen minutes past four

(ساعت) پنج و ده دقیقه *(sā'ate) panj o dah daqiqe*
ten past five

(ساعت) شش ودوازده دقیقه *(sā'ate) šeš o davāzdah daqiqe*
twelve minutes past six

یک ربع به هفت *yek rob'/rob be haft*
(ساعت) هفت یک ربع کم *(sā'ate) haft yek rob'/rob kam*
a quarter to seven }
بیست دقیقه به هشت *bist daqiqe be hašt*
(ساعت) هشت بیست دقیقه کم *(sā'ate) hašt bist daqiqe kam*
twenty to eight }

You will note from these examples:

- For time on the hour, the word ساعت must be used. Everywhere else it can be dropped.
- The word دقیقه is always present other than on the full hour, the half and the quarters.
- For time from the hour to half-past there is only one common formula. For time from the half-hour to the next hour, there are two formulæ.

11. Calendar

Three calendars are used in Iran.

The official Iranian calendar. This calendar, called سال هجری خورشیدی *sâle hejriye xoršidi* 'the solar hejri year', is used for all official and national purposes:

<u>month</u>	<u>days</u>	<u>western date of first day</u>
۱ فروردین <i>farvardin</i>	31	(Spring equinox) 21 or 22 March
۲ اردیبهشت <i>ordibehešt</i>	31	
۳ خرداد <i>xordād</i>	31	
۴ تیر <i>tir</i>	31	(Summer solstice) 21 or 22 June
۵ مرداد <i>mordād</i>	31	
۶ شهریور <i>Šahrivar</i>	31	
مهر <i>mehr</i>	30	(Autumn equinox) 21 or 22 Sept.
آبان <i>ābān</i>	30	
آذر <i>āzar</i>	30	
۱۰ دی <i>dei</i>	30	(Winter solstice) 21 or 22 Dec.
۱۱ بهمن <i>bahman</i>	30	
۱۲ اسفند <i>esfand</i>	29; 30 in a leap year	

Each of these names may be followed by ماه... *-mâh* 'month'; this is commoner with the shorter names, e.g. تیرماه *tirmâh*.

The international or western calendar. This calendar year is known as سال میلادی *sâle milādi* 'the Christian year', and is used for international relations and trade. The months are pronounced in imitation of the French from which they are taken:

ژانویه <i>žānvíe</i>	ژانویه <i>žānvíe</i> January	فوریه <i>fevrié</i>	فوریه <i>fevrié</i> February
مارس <i>mârs</i>	مارس <i>mârs</i> March	آوریل <i>āvríl</i>	آوریل <i>āvríl</i> April
مه <i>me</i>	مه <i>me</i> May	ژوئن <i>žuán</i>	ژوئن <i>žuán</i> June
ژوئیه <i>žuié</i>	ژوئیه <i>žuié</i> July	اوت <i>ut</i>	اوت <i>ut</i> August
سپتامبر <i>septâmber</i>	سپتامبر <i>septâmber</i> September	اکتبر <i>oktôber</i>	اکتبر <i>oktôber</i> October
نوامبر <i>novâmber</i>	نوامبر <i>novâmber</i> November	دسامبر <i>desâmber</i>	دسامبر <i>desâmber</i> December

1 January 2000 AD corresponded to 11 Dei 1378 AH Iranian.

(AH is Anno Hegiræ, the Year of the Flight.)

The Moslem calendar. This has a lunar year, *sâle hejriye qamari* 'the lunar hejri year'. It has twelve months and lasts 354 or 355 days; the year count dates from the Prophet Mohammad's flight from Mecca to Medina in 622 AD. It is used to mark Moslem religious events:

محرم	۱ <i>mohárram</i>	30 days
صفر	۲ <i>sáfar</i>	30
ربيع الاول	۳ <i>rabí'ol'avval</i>	30
ربيع الثاني	۴ <i>rabí'ossâni</i>	30
جمادي الاولى	۵ <i>jomâdal'úla</i>	30
جمادي الاخرى	۶ <i>jomâdal'óxra</i>	30
رجب	۷ <i>rájab</i>	29
شعبان	۸ <i>ša'bán</i>	29
رمضان	۹ <i>ramazán</i>	29
Shawal	۱۰ <i>šavvâl</i>	29
ذوالقعدة	۱۱ <i>zolqâ'de</i>	29
ذوالحجّة	۱۲ <i>zolhéje</i>	29 or 30

Newspapers usually carry all three dates.

The days of the week are:

جمعه <i>jom'e</i> Friday	شنبه <i>šambe</i> Saturday
یکشنبه <i>yekšambe</i> Sunday	دوشنبه <i>došambe</i> Monday
سه شنبه <i>sešambe</i> Tuesday	چهارشنبه <i>cahâršambe</i> Wednesday
	پنجشنبه <i>panjšambe</i> Thursday

These names are often preceded by روز *ruz* 'day' with the *ezâfe* (3/5): روز شنبه *ruze šambe*.

Traditionally, the day starts at sunset. Care is therefore needed with expressions such as:

شب (روز) جمعه <i>šabe (ruze) jom'e</i>	Thursday night
شب شنبه <i>šabe šambe</i>	Friday night
but: شب (روز) جمعه شب <i>šab (ruze) jom'e šab</i>	Friday night

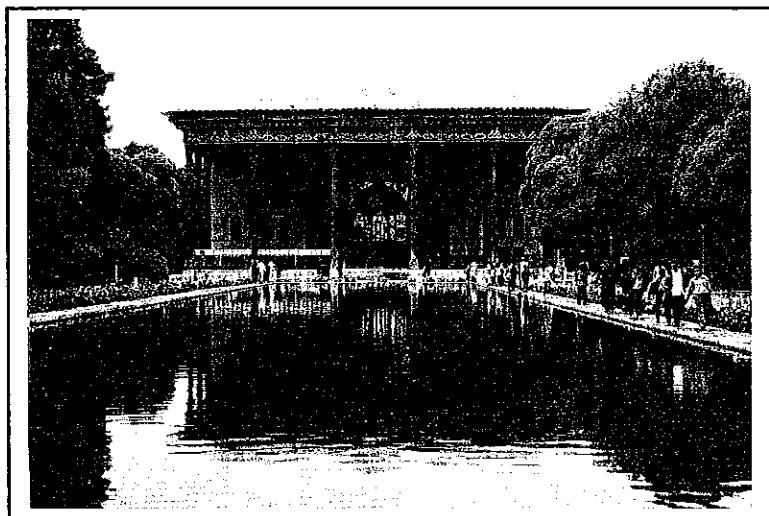
Dates. We express dates with the ordinal numbers, as in English:

۱۳۷۹\۳\۱ خ: (روز) چهارشنبه دهم خرداد (ماه) سال هزار و سیصد و هفتاد و نه خورشیدی
 (ruze) cahāršambe dahome xordād(māh)e sāle hezār o sisad o haftād o nohe xoršidi Wednesday 10th Khordad ('of') 1379 AH Iranian
 ۱۹۹۹\۱۲\۳۱ م: (روز) جمعه سی و یکم دسامبر سال هزار و نه صد و نود و نه میلادی
 (ruze) jom'e si o yekome desāmbere sāle hezār o noh sad o navad o nohe milādi Friday 31st December ('of') 1999 AD

12. Age

A person's age (سن sen) is expressed as follows:

سن ش چقدر است؟ senneš ceqadr ast <e>?	{	How old is
چند سال دارد؟ cand sāl dārad <dāre>?		he/she?
سن ش بیست سال است. senneš bist sāl ast <e>.	{	He/She is
بیست سال دارد. bist sāl dārad <dāre>.		20 years old.



اصفهان، کاخ چهل ستون
esfahān - kāxe cehel sotun
Isfahan - Palace of Chehel Sotun ('Forty Pillars')

10. Arabic Forms

1. General

The whole grammar and most basic vocabulary of Persian are Indo-European. But much abstract vocabulary has been taken from Arabic and is commonly used, having survived various language reforms in Iran. This Arabic vocabulary mostly keeps its Arabic spelling, but is pronounced in a Persian manner; often also the meaning is different. This book shows the Persian pronunciation and meaning; and the Persian spelling where it is different.

It used to be common to learn substantial parts of Arabic grammar as part of Persian language studies. This is not necessary; it suffices to learn a few Arabic forms for recognition. It is no more important to know Arabic thoroughly for studying Persian than it is, for example, to know French for studying English.

Arabic plurals of nouns are examined in 3/4.

2. Participles

Chapter 5/20 gives a definition of a participle and shows how Persian present and past participles are formed and used.

Arabic also has participles formed from its own verbs. Persian uses these participles as nouns (mostly denoting a person) or as adjectives.

Common patterns:

-ā-e-:

تجّار tājer merchant

شامل šāmel including

باعث bā'es/bāes cause

نایب nāyeb deputy, lieutenant

حاكم hākem governor

سابق sābeq former, preceding

-a-ā-, -a-ā:

نجّار najjār carpenter

نقاش naqqāš painter

بنا bannā builder

ma-u-:

مشروب	<i>mašrub</i>	drink	منشور	<i>manšur</i>	decree, diploma
مُنْوِنٌ	<i>mamnun</i>	grateful	مُنْعَى	<i>mamnu'</i>	forbidden
مُخْصُوصٌ	<i>maxsus</i>	special	مُقصود	<i>maqsud</i>	purpose
مُعْرُوفٌ	<i>ma'ruf</i>	well-known	محسوب	<i>mahsub</i>	billed

mo-e-:

معلم	<i>mo'allem</i>	teacher	مُعرِّفٍ	<i>mo'arrefi</i>	(presentation)
مفسر	<i>mofasser</i>	commentator	مسافر	<i>mosâfer</i>	traveller
مناسب	<i>monâseb</i>	suitable	مواظِب	<i>movâzeb</i>	careful
مُكْنِنٌ	<i>momken</i>	possible	مشيَّل	<i>moškel</i>	difficult
مضحك	<i>mozhek</i>	funny	مهم	<i>mohem</i>	important
مؤمن	<i>mo'men</i>	believer	متشَّكِّرٌ	<i>motašakker</i>	grateful
متمدن	<i>motamadden</i>	civilised	متوجَّهٌ	<i>motavajjeḥ</i>	attentive
متخصص	<i>motaxasses</i>	expert	متَّسِفٌ / متَّسِفٌ	<i>mota(')assef</i>	sorry
مُخْتَلِفٌ	<i>moxtalef</i>	various	محتمل	<i>mohtamel</i>	probable
مفتخر	<i>moftaxer</i>	proud	منتظر	<i>montazer</i>	awaiting

* See 1/15. This final *ه* is part of the root, and is pronounced *h*.

mo-a-, mo-ā-:

مصمم	<i>mosammam</i>	decided	محترم	<i>mohtaram</i>	respected
مقدس	<i>moqaddas</i>	sacred	مشرف	<i>mošarraf</i>	honoured
مرتب	<i>morattab</i>	arranged, regular	منظم	<i>monazzam</i>	orderly
مُجَدِّداً	<i>mojaddadan</i>	afresh)	مُوقَّعٌ	<i>movaffaq</i>	successful
مطلق	<i>motlaq</i>	absolute	مثبت	<i>mosbat</i>	positive
معتمد	<i>mo'tamad</i>	trusted	منتخب	<i>montaxab</i>	elected
مختصر	<i>moxtasar</i>	abbreviated	محتاج	<i>mohtāj</i>	needy

mo-i-, mo-ī-:

مدير	<i>modir</i>	director	مفيد	<i>mofid</i>	useful
منشي	<i>monši</i>	clerk	مبتدئ	<i>mobtadi</i>	beginner

Note:

- Many of these participles can be given appropriate Persian prefixes or suffixes, or incorporated into Persian

compounds, or extended with Arabic endings used in Persian:

مسؤولية	<i>mas'uliyat</i>	responsibility
معلمين	<i>mo'allemin</i>	teachers
مفیدتر	<i>mofidtar</i>	more useful
نقاشی	<i>naqqâši</i>	(profession/activity of) painting
محسوب کردن	<i>mahsub kardan</i>	to place on account
معرفی کردن	<i>mo'arrefi kardan</i>	to introduce, present
and some of them (shown in parentheses above) are used only with an ending (Arabic or Persian) added:		
معرفي	<i>mo'arrefi</i>	presentation
مجددًا	<i>mojaddadan</i>	afresh

- Since the participles are used as nouns or adjectives, they often occur as complement (see 5/6) of verbs such as *شدن شو... budan bāš-* 'to be' or *بودن باش...* *šodan šav-* 'to become':

خیلی متأسفم *xeili mota'assefam*. I am very sorry.

مواظِب باشید *movâzeb bāšid*. Be careful.

ناگهان مساله مهمتر شد *nāgahān masale mohemtar šod*. Suddenly the problem became more important.

3. Verbal nouns

An Arabic verbal noun usually denotes the activity or result of the verb from which it is derived. Common patterns found in such words used in Persian:

ta-i-, tou-i-:

تصميم	<i>tasnim</i>	decision	تشكيل	<i>taškil</i>	formation
تعطيل	<i>ta'til</i>	holiday	تعمير	<i>ta'mir</i>	repair
تغيير	<i>tagyir</i>	change	تشريف	<i>tašrif</i>	honouring
تسليم	<i>taslim</i>	submission	ترتيب	<i>tartib</i>	arrangement
تأسيس	<i>ta'sis</i>	founding	تجديد	<i>tajdid</i>	renewal

تدبير <i>taðbir</i>	تَحْوِيل <i>tahvil</i>	transfer
تدریج <i>tadrij</i>	تَدْرِيس <i>tadrīs</i>	tuition
تعليم <i>ta'lim</i>	تَقْسِيم <i>taqsim</i>	dividing
قرین <i>tamrin</i>	تَقْصیر <i>taqsir</i>	fault, defect
(تقريباً) <i>taqrīban</i>	تَبْنِيَه <i>tambih</i>	punishment
تألیف <i>ta'lif</i>	(artistic) composition	
تولید <i>toulid</i>	تَوْقِيف <i>touqif</i>	arrest

*ta-e-e, ta-iye, ta-iyat:*تجربة *tajrebe*تصفية *tasfiye*تربيت *tarbiyat**ta-o-:*تأسف *ta(')assof*تصادف *tasādof*تصور *tasavvor*تقدن *tamaddon*توجه *tavajjoh*تعجب *ta'ajjob**mo-ā-e-e, mo-ā-e-at:*معامله *mo'āmele*محافظة *mohāfeze*مخابره *moxābere*مشاهدة *mošāhede*مذاكره *mozākere*معالجه *mo'āleje* (medical)
treatmentمساعده *mosā'ede*

advance (money)

مراجعةت *morāje'at*مسافرت *mosāferat**e-ā-, e-ā, e-ā-e, e-ā-at:*احترام *ehterām*ابتدا *ebtedā*اتفاق *ettefāq*الاتحاد *ettehād*اختيار *extiār*اجبار *ejbār*اهتمام *ehtemām*انقلاب *enqelāb*انحراف *enherāf*انتقاد *enteqād*انتقاد *enteqād*

criticism

التفات *eltefāt*اقدام *eqdām*اقتصاد *eqtesād*

measure, action

اعتماد *e'temād*افتخار *eftexār*اشتباه *eštebāh*اصلاح *eslāh*

mistake

اسلام *eslām*

استثناء <i>estesnā</i>	exception	ازدواج <i>ezdevāj</i>	marriage
ارسال <i>ersäl</i>	despatch(ing)	اجازه <i>ejāze</i>	permission
اضافة <i>ezāfe</i>	addition	ادامة <i>edāme</i>	continuation
ادارة <i>edāre</i>	administration	استفاده <i>estefāde</i>	utilisation, profit
ارادة <i>erāde</i>	will, wish	ارادت <i>erādat</i>	sincerity
اقامت <i>eqāmat</i>	stay	اشارت <i>ešārat</i>	sign, signal

Note:

- Many of these verbal nouns can be given appropriate Persian prefixes or suffixes, or incorporated into Persian compounds, or extended with Arabic endings used in Persian:

اداري <i>edāri</i>	administrative
انقلابي <i>engelābi</i>	revolutionary
تصميمش <i>tasmimeš</i>	his/her decision
تصادقاً <i>tasādofan</i>	coincidentally
اتفاقاً <i>ettefāqan</i>	by chance
ارادتمند <i>erādatmand</i>	sincere
تصفيه خانه <i>tasfiyexāne</i>	refinery

and some of them (one is shown in parentheses above) are more commonly used with an ending (Arabic or Persian) added:

تقريباً *taqrīban* approximately

- The verbal nouns make a multitude of compound verbs (see 5/29). Many of these are formed with ...*kardan* کردن *kardan*, often having passive forms (5/30) with *šodan* شدن *šodan*, *kon-* كن... *kon-* and *šav-* شو... *šav-*:

تعمیر کردن\شندن *ta'mir kardan/šodan*
to repair/be repairedانتخاب کردن\شندن *entexāb kardan/šodan*
to choose/be chosenتعجب کردن *ta'ajjob kardan* to be astonished
اجازه دادن *ejāze dādan* to permit

- For the endings *-e* and *-at*, see 10/4 below.
- Some Arabic verbal nouns used in Persian have no regular pattern; they are also used in the manners described above:

عمل <i>amal</i>	عملی <i>amali</i>
practice, operation	practical, operative
قرار <i>qarār</i>	قرارداد <i>qarārdād</i>
settlement, rest	contract
	بیقرار <i>biqarār</i> restless
	قرار گرفتن <i>qarār gereftan</i> <i>gir-</i> to become settled

4 . Word-ending ة... -a/-at

Many Arabic nouns (including some verbal nouns, see 10/3 above) have the ending ة... in their original language. This mixed letter consists of ه *he* with the dots of ت *te*, and is pronounced in Arabic sometimes as *-a*, sometimes as *-at*.

When such nouns are used in Persian, the ending becomes in some examples ه... -e (with silent ه, 1/15), and in others ت... -at:

ملاحظه <i>molāheze</i>	REGARD madrasə <i>school</i>
اضافه <i>ezāfe</i>	ADDITION نتیجه <i>natije</i> result
ملت <i>mellat</i>	NATION قاعدة <i>qā'ede</i> rule
مسافت <i>mosāferat</i>	JOURNEY حقیقت <i>haqiqat</i> truth

A few pairs exist, each word usually having its own meaning:

اراده *erāde* will, wish ارادت *erādat* sincerity

A few of these words make adverbs (see 7/2), all with the ending تا... -atan (1/23), irrespective of the spelling of the noun:

قاعدتاً *qā'edatan* as a rule حقیقتاً *haqiqatan* in truth

but see 7/2 also for the more common Persian adverbial phrases made from such words.

In a few clerical titles, the original Arabic spelling ة is found as well as Persian spelling with ت:

حجت الاسلام Hajatulislam
آیت الله Ayatollah

5 . قابل *qābel* and غير *qeire*

The Arabic word قابل *qābel* 'able' is used together with some Arabic verbal nouns (10/3 above) to form compound adjectives corresponding to English adjectives ending in '-able', '-ible', 'worthy' and the like. The two words are connected with *ezāfe* (see 3/5, also Appendix II):

قابل توجه <i>qābel tavajjoh</i>	attention	قابل توجه <i>qābel tavajjoh</i>
قابل قبول <i>qābel qabul</i>	acceptance	قابل قبول <i>qābel qabul</i>
قابل استفاده <i>qābel estefāde</i>	utilisation	قابل استفاده <i>qābel estefāde</i>
منابع قابل تجدید <i>manābe' e tajdid</i>	renewal	منابع قابل تجدید <i>manābe' e tajdid</i>
رسمی <i>rasmī</i>	official	غير رسمي <i>qeire rasmi</i> unofficial
قابل قبول <i>qābel qabul</i>	unacceptable	غير قابل قبول <i>qeire qābel qabul</i> unacceptable

6 . Definite article

Unlike Persian, Arabic has a definite article ...ال *al-*. As used in Arabic, it mostly translates into English as 'the'; but in the Arabic phrases or compound words used in Persian this meaning is largely lost. The Arabic article is a prefix, attached to the word which it makes definite. The only things we need to know about it are how to spell it and pronounce it.

Its spelling never changes; it is always written ...ال alef-lām-, and is always joined to the next word.

The general rule for its pronunciation is that it is never stressed, and does not affect the stress of the word to which it is attached. Further details concerning its pronunciation are given below.

Pronunciation of the ل alef. The alef of the article is normally pronounced *a-*, but sometimes the vowel may become *o-* or *e-*:

الآن	alán <alón> now
فوق العادة	fouqal'áde/fouqol'áde exceptional(ly)
بالآخرة\بالآخره	belaxeré (not [bā-]) finally
في الفور	felfóur immediately

Most such expressions have two or more words in Arabic, but all are best learned and transcribed as single words for our purposes.

Pronunciation of the ل lám. The *lám* of the article is pronounced as *l* before most letters, as in the examples given above. But before any letter representing one of the sounds *t*, *d*, *r*, *s*, *š*, *z* or *n** the *l* of the article is not pronounced; instead that first following letter is doubled in pronunciation:

الساعة\الساعات	assá'é/assá'át/assáél/assáát now
----------------	----------------------------------

* The sounds are easily remembered. They are those produced with the tip or near-tip of the tongue, as is *l* itself.

Finally note the spelling of the Arabic word الله *allāh* 'God' (which incorporates a definite article), found in names and set expressions:

عزيز الله	azizolláh Azizollah (name)
مسجد شيخ لطف الله	masjede šeix lotfolláh the Sheikh Lotfollah mosque (in Isfahan)
الحمد لله	alhamdolelláh praise be to God
ان شاء الله\ان شالله	enšá'alláh/enšálláh perhaps
بسم الله	besmelláh in the name of God

11. Wordbuilding

1. General

Much Persian vocabulary consists of base words which are expanded, with a consequent change of meaning and/or grammatical function, by adding prefixes, suffixes or middle parts, or by adding other words to form compounds; or by a combination of these devices. A base word itself may already be a derivative or a compound. Not all compound words are written as one word.

2. Derived and compound nouns

Prefixes. The prefix ... هـ *ham* indicates 'together':

کار	kár work	همکار	hamkár colleague
شهر	šahr town	همشهری	hamšahri fellow-townsman
سایه	sâye shade	همسایه	hamsâye neighbour
بازی	bâzi game	همبازی	hambâzi playmate
درد	dard pain	همدرد	hamdard fellow-sufferer
راه	râh road	همراه	hamrâh travelling companion

Suffixes. The following suffixes are added to make nouns:

- ... ةـ *i*. This suffix, which always takes the stress of the word, is added to adjectives and to nouns denoting persons, to make abstract nouns or nouns of activity. This is the most productive noun suffix:

زود	zud fast, soon	زودی	zudí promptness
تند	tond fast, brusque	تندی	tondí speed, brusqueness
بزرگ	bozorg big	بزرگی	bozorgi size, greatness
راست	râst straight, right	راستی	râsti straightness, rightness
سفید	sefid white	سفیدی	sefidi whiteness
سخت	saxt hard	سختی	saxti hardship

سنگین sangin	heavy	سنجینی sangini	weight, gravity
hamāhang هماهانگ	harmonious	هماهانگی hamāhangi	harmony
mard man	مردی mardi	مردی mardi	manliness
dost دوست	friend	دوستی dusti	friendship
hamkār همکار	colleague	همکاری hamkāri	cooperation
āšpaz آشپز	cook	آشپزی āšpazi	cookery
naqqāš نقاش	painter	نقاشی naqqāši	(act of) painting

Sometimes the base word is itself a compound (see under 'Compounds' later in this paragraph), whose elements may be written separately. An abstract noun derived from such a word is then also written as separate elements, the suffix being added at the end of the whole word as usual:

حق شناس haq ūenās	grateful	حق شناسی haq ūenāsi	gratitude
حق ناشناس haq nāšenās	ungrateful	حق ناشناسی haq nāšenāsi	ingratitude
زمین شناس zamin ūenās	geologist	زمین شناسی zamin ūenāsi	geology

After a base word ending in !... ā or ... u, the suffix is spelt ...ئی; we also encounter the older spelling ...ئی; ...ئی;

دانایی dānāi	wisdom	دانایی dānāi	wisdom
راستگویی rāstgu	truthful	راستگویی rāstgu	truthfulness

A silent final گ (see 1/15) becomes گ before the ...ئی; ...ئی; ...ئی; is added. This group includes participles, see 5/20:

گرسنه gorosne	hungry	گرسنگی gorosnegi	hunger
بسته baste	tied, closed	بستگی bastegi	connexion
خسته xaste	tired	خستگی xastegi	fatigue
بچه bacce	child	بچگی baccegi	childhood
غاینده namāyande	representative	غایندگی namāyandegi	representation

This suffix can also indicate a place of activity:

كتابفروش ketābforuš	bookseller	كتابفروشی ketābforuši	bookshop
شهریان sahbān	police chief	شهریانی sahbāni	police headquarters
It also occurs in a few compounds with the present stem of a verb (5/10), where there is no base word:			
نامنویسی nāmnevisi			registration
وزن کشی vazn kaši			weighing

The various uses of the suffix ...ئی -i are summarised in Appendix III.

- ...ئی -éš after a vowel). This suffix is added to some present stems of verbs to make a noun of activity. It takes the stress of the word:

کوشیدن kušidan	kušid-	کوشش kušeš	kušeš
to strive		effort	
آموختن āmuxtan	āmuz-	آموزش āmuzeš	āmuzeš
to learn		learning	
دانستن dānestan	dān-	دانش dāneš	dāneš
to know		knowledge	
ورزیدن varzid-	varz-	ورزش varzeš	varzeš
to exercise		sport	
سوختن suxtan	suz-	سوژش suzeš	suzeš
to burn		burning	
آزمودن āzmudan	āzmā-	آزمایش āzmāyeš	āzmāyeš
to experiment		experiment	
نمودن namudan	namā-	نمایش namāyeš	namāyeš
to show		show	
پالودن pāludan	pālā-	پالایش\پالش pālāyeš/pāleš	pālāyeš/pāleš
to refine		refining	
فرمودن farmudan	farmā-	فرمایش farmāyeš	farmāyeš
to command		command	

- A few nouns of activity are formed with the suffix ...ئار -ār, added to the short infinitive (5/2) of a verb. The suffix takes the stress of the word:

رفت	<i>raft</i> to go	رفتار	<i>raftār</i> behaviour
گفت	<i>goft</i> to say	گفتار	<i>goftār</i> talk
دید	<i>did</i> to see	دیدار	<i>didār</i> view, meeting

- A few nouns of quality are made with the suffix **ا... -ā**, which is stressed:

گرم	<i>garm</i> warm	گرما	<i>garmā</i> warmth
پهن	<i>pahn</i> wide	پهنا	<i>pahnā</i> width
سرد	<i>sard</i> cold	(م → د) سرما	<i>sarmā</i> cold

- Two suffixes indicating place. Both take the stress:

- ستان ... -estān (-stān after a vowel) indicates a big place, and is often used for countries or regions. Any final **ي... -i** on the base word is dropped before suffixing; some words undergo other vowel changes:

شهر	<i>šahr</i>	شهرستان	<i>šahrestān</i>
	city		county
انگلیسی	<i>englisi</i>	انگلستان	<i>englestān</i>
	English, British		England, Britain
عرب	<i>arab</i>	عربستان	<i>arabestān</i>
	Arab		Arabia
هندی	<i>hendi</i>	هندوستان	<i>hendustān</i>
	Indian		India
مجار	<i>majär</i>	مجارستان	<i>majärestān</i>
	Hungarian		Hungary
بیمار	<i>bimär</i>	بیمارستان	<i>bimärestān</i>
	sick		hospital

- گاه ... -gāh indicates a place where an activity is pursued:

دانش	<i>dāneš</i>	دانشگاه	<i>dānešgāh</i>
	knowledge		university
آزمایش	<i>āzmāyeš</i>	آزمایشگاه	<i>āzmāyešgāh</i>
	experiment		laboratory
بودن باش...	<i>budan bāš-</i>	باشگاه	<i>bāšgāh</i>
	to be		club

نمایش	<i>namāyeš</i>	نمایشگاه	<i>namāyešgāh</i>
	show		exhibition
فروود	<i>forud</i>	فروودگاه	<i>forudgāh</i>
	down(wards)		airport

فروشگاه	<i>forušgāh</i>
stores	

ایستگاه	<i>istgāh</i>
station, stop	
پالایشگاه\پالشگاه	<i>päludan pälā-</i>
to refine	<i>pälāyešgāh/pälēšgāh</i>
refinery	

- Three suffixes indicating agents:

- بان ... -bān (stressed) and -چی... -ci (unstressed). The latter is from Turkish '-çi', and is colloquial:

باغ	<i>bāq</i>	باغبان	<i>bāqbān</i>
در	<i>dar</i>	دریان	<i>darbān</i>
پاس	<i>pās</i>	پاسبان	<i>pāsbān</i>
شهر	<i>šahr</i>	شهریان	<i>šahrbān</i>
کشتی	<i>kaštī</i>	کشتیبان	<i>kaštibān</i>
تلفن	<i>telefon</i>	تلفنچی	<i>telefonci</i>
تفنگ	<i>tofang</i>	تفنگچی	<i>tofangci</i>
پست	<i>post</i>	پستچی	<i>postci</i>
گار	<i>-gar</i>	گار... -کار	<i>-kār</i>
کار	<i>kār</i>	کارگر	<i>kārgar</i>
درو	<i>derou</i>	دروگر	<i>derougar</i>
آهن	<i>āhan</i>	آهنگر	<i>āhangar</i>
زر	<i>zar</i>	زرگر	<i>zargar</i>
خدمت	<i>xedmat</i>	خدمتکار	<i>xedmatkār</i>
آموختن آموز...	<i>āmūxtan āmuz-</i>	آموزگار	<i>āmuzgār</i>
	to teach		teacher

- Diminutives are forms indicating smallness, or, by association, endearment or denigration. They are formed by suffixing **چه... -cé** (with silent ه) to nouns denoting things, or **ك... -ák** to nouns in general. Both suffixes are stressed:

دریا	daryā sea	دریاچه	daryāce lake
کتاب	ketāb book	کتابچه	ketābce booklet, notebook
دیگ	dig pot, pan	دیگچه	dige small pot, saucepan
دختر	doxtar girl	دخترک	doxtarak little girl
پسر	pesan boy	پسرك	pesanak little boy
مرغ	morq chicken	مرغک	morqak chick
چهار	cahār four	چارک	cārak (for [cahārak]) quarter
سرخ	sorx red	سرخک	sorxak measles

- The stressed suffix ... -é often indicates a measure:

دست	dast hand	دسته	dasté handful, bunch
هفت	haft seven	هفته	hafte week
نیم	nim half (adjective)	نیمه	nime half (noun)
شماره	šomordan šomār-	شماره	šomāre number
شماردن	... šomordan	شمار	... šomār
شمار	to count		

Compounds. Important forms of compound nouns are shown below.

- Many compounds denoting agents (persons or things) are made with the present stem of an appropriate verb:

پختن پز...	poxtan paz- to cook	آشپز	āšpaz cook
فروختن فروش...	foruxtan foruš- to sell	کتابفروش	ketābforuš bookseller
		میوه فروش	miveforuš fruitseller
		قالی فروش	qāli foruš carpet dealer
		سبزی فروش	sabzi foruš greengrocer
داشتن دار...	dāštan dār- to have	سردار	sardār commander
		کتابدار	ketābdār librarian
		حسابدار	hesābdār accountant
برخاستن خیز...	bar xāstan xiz- to rise	زودخیز	zudxiz early riser

شستن شو...	šostan šu- to wash	رختشو	raxtšu launderer
باختن باز...	bāxtan bāz- to forfeit	سریاز	sarbāz soldier
کردن کن...	kardan kon- to make	پاک کن	pāk kon eraser
خشک کن	xošk kon blotter, drier	رفتن رو...	roftan rub- to sweep
		مین روب	min rub minesweeper
شناختن شناس...	šenāxtan šenās- to know	زمین شناس	zamin šenās geologist
نوشتن نویس...	neveštan nevis- to write	تاریخ نویس	tārix nevis historian

- Many nouns showing where an activity takes place are compounded with خانه xāne 'house':

آشپزخانه	āšpazxāne kitchen	کتابخانه	ketābxāne library
مهمانخانه	mehmānxāne guesthouse	سربازخانه	sarbāzxāne barracks
چایخانه	cāixāne teashop	قهوة خانه	qahvexāne coffeeshop
مریضخانه	marizxāne hospital	دواخانه	davāxāne medicine
داروخانه	dāruxāne pharmacy	دارو*	dāru
* دوا (خانه)	dāru and dāruxāne are the popular terms; dāru and dāruxāne are the official terms.	*	dāru (خانه)
صاحبخانه	sāhebxāne landlord	پدرزن	pedarzan (husband's) father-in-law
		روزنامه	ruznamə newspaper

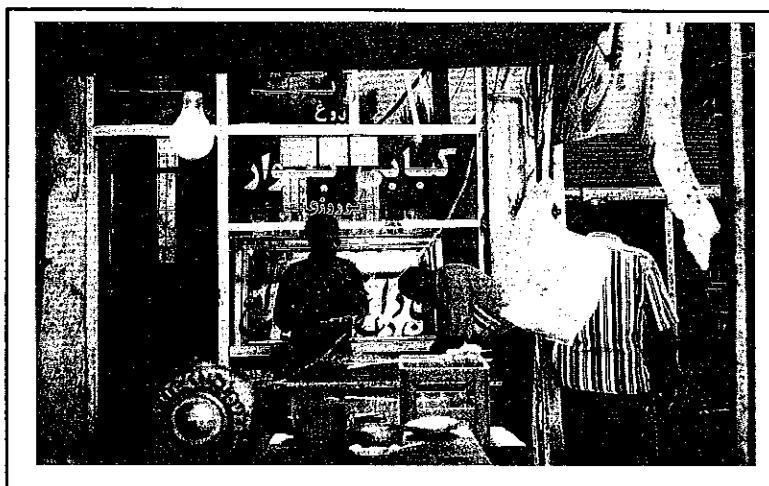
with *ezāfe*: میز تحریر *mize tahrir* desk
 اطاق خواب *otāqe xāb* bedroom
 دستور زبان *dasture zabān* grammar
 دستور جلسه *dasture jalase* agenda
 راه آهن *rāhe āhan* railway

- Some useful compounds denoting intense activity have been formed with redoubled verb stems (past or present, or mixed). Since these are 'petrified' formations, i.e. we do not make new ones, the words are most easily learned as items of vocabulary:

گفتگو <i>goftan gu-</i> to say	<i>goftogu</i>
	conversation
جستجو <i>jostan ju-</i> to seek	<i>jostoju</i>
	search
شستشو <i>šostan šu-</i> to wash	<i>šostošu</i>
	washing
آمدوشد <i>āmad</i> came, <i>šod</i> became	<i>āmadošod</i>
	traffic

Whether the compound is written as one word or more, each element retains its spelling, even if the rule given in 1/21 is apparently breached:

دشت <i>yād</i> memory, ياد <i>dāšt</i> to have	<i>yāddāšt</i> memorandum, note
--	---------------------------------



کباب فروشی *kababforuši* Kebab stall

3. Derived and compound adjectives

The term *adjective* here includes participles (5/20) used as adjectives.

Prefixes. The most important adjectival prefix is the negative prefix ... *nā-*, added to an adjective, a noun, a phrase or verbal part:

Rahat <i>rāhat</i> comfortable	ناراحت <i>nārāhat</i> uncomfortable
درست <i>dorost</i> correct	نادرست <i>nādorost</i> incorrect
پخته <i>poxte</i> mature	ناپخته <i>nāpoxte</i> immature
خوش <i>xoš</i> well	ناخوش <i>nāxoš</i> unwell
جور <i>jur</i> sort	ناجور <i>nājur</i> inappropriate
امید <i>omid</i> hope	نامید <i>nāomid</i> hopeless
حق <i>haq</i> right (noun)	ناحق <i>nāhaq</i> unjust
چیز <i>ciz</i> thing	ناچیز <i>nāciz</i> worthless
رسیدن <i>rasidan ras-</i> to arrive	نارس <i>nāras</i> unripe
بودن باش... <i>budan bāš-</i> to be	نابود <i>nābud</i> nonexistent
حلقه شناس <i>haq nāšenās</i> grateful	حق ناشناس <i>haq nāšenās</i> ungrateful

* also commonly *numid* نومید

Suffixes. Suffixes added to make adjectives include:

- ... *i*. This suffix, which always takes the stress of the word, makes adjectives from nouns. It is added in the same way as are the noun *-i* suffixes (11/2 above), except when added to a few base words ending in silent **ه** (1/15); see * at the end of this indent. This is the most productive adjectival suffix. Adjectives formed in this way are also used, where appropriate, as nouns with a meaning different from the base noun.

ایران <i>irān</i> Iran	ایرانی <i>irānī</i> Iranian
فارس <i>fārs</i> Fars (province)	فارسی <i>fārsī</i> Persian
آلمان <i>ālmān</i> Germany	آلمانی <i>ālmāni</i> German

ایل	<i>il</i>	tribe
فرهنگ	<i>farhang</i>	culture
ادب	<i>adab</i>	literature
اختیار	<i>extiār</i>	choice
روغن	<i>rouqan</i>	oil
چوب	<i>cub</i>	wood
پا	<i>pā</i>	foot
بالا	<i>bālā</i>	top, upper part
هفته	<i>hafte</i>	week
خانه	<i>xāne</i>	house

With a base noun taken from Arabic and ending in ت... -at or -e + silent ة, that ending is usually dropped before the suffix is added:

ملت	<i>mellat</i>	nation
نسبت	<i>nesbat</i>	relation(ship)
اداره	<i>edāre</i>	administration
اضافه	<i>ezāfe</i>	addition
but: راحت	<i>rāhat</i>	comfort(able) صندلی راحتی

The suffix can be added to a long infinitive (5/2), giving it the meaning 'worthy of' or 'capable of':

دیدنی	<i>didani</i>	worth seeing
خوردنی	<i>xordani</i>	edible
دوست داشتنی	<i>dust dāštāni</i>	likeable

* The suffix -i is added as ای... (not کی... -egi) after a small number of nouns ending in -e + silent ة:

لوله	<i>lule</i>	tube
پنبه	<i>pambe</i>	cotton پنبه‌ای

The uses of the suffix -i are summarised in Appendix III.

- The stressed suffixes م... -óm and مین... -omín make ordinal numbers. The stressed suffix ه... -é makes adjectives from some numerical expressions. These derivatives are explained

ایلی	<i>ili</i>	tribal
فرهنگی	<i>farhangi</i>	cultural
ادبی	<i>adabi</i>	literary
اختیاری	<i>extiāri</i>	optional
روغنی	<i>rouqani</i>	oily
چوبی	<i>cubi</i>	wooden
پایی	<i>pāi</i>	foot-driven
بالایی	<i>bālāi</i>	upper
هفتگی	<i>haftegi</i>	weekly
خانگی	<i>xānegi</i>	domestic

in 9/3, 6.

- Other adjectival suffixes exist, all of them 'petrified', i.e. of limited application which we cannot extend. Two worth noting are ... -á added to the present stem of a few verbs (5/10), and ... -mánd added to nouns, showing a characteristic trait. Both suffixes are stressed:

دان	<i>dānestan</i>	dān- to know	دانا	<i>dānā</i>	wise
توان	<i>tavānestan</i>	tavān- can	توان	<i>tavānā</i>	powerful
دارا	<i>dāštan</i>	dār- to have	دارا	<i>dārā</i>	rich
دولتمند	<i>doulatmand</i>	doulat wealth	دولتمند	<i>doulatmand</i>	wealthy

* most commonly used in a possessive structure (3/5), to express 'possessing':

شخصی دارای نفوذ زیاد	<i>šaxsi dārāye nofuzē ziād</i>	a person of/having/possessing great influence
Words with these and other petrified suffixes are usually most easily learnt as items of vocabulary.		

Compounds. Two important forms of compound adjectives are shown below.

- Many adjectives are formed by combining nouns, simple adjectives, numbers or verbal parts:

چهارپا	<i>cahārpā</i>	four-footed
تیزپا	<i>tizpā</i>	fleet-footed
فارسی زبان	<i>fārsi zabān</i>	Persian-speaking
گلرنگ	<i>golrang</i>	rose-coloured
سنگدل	<i>sangdel</i>	hard-hearted
دلتنگ	<i>deltang</i>	sad
راستگو	<i>rāstgu</i>	truthful
نشاط اور	<i>nešāt āvar</i>	pleasant
حق شناس	<i>haq ūnās</i>	grateful
جهاندیده	<i>jahāndide</i>	experienced

- Compounds can be made with a preposition and a noun;

the commonest prepositions used are بـ *bā* 'with' and بـ *bi* 'without'. بـ in such compounds is often written joined to the base word:

هوش *huš* intelligence

معنى *ma'ni/ma'nā* meaning

فهم *fahm* understanding

صدا *sedā* noise

با هوش *bāhuš* intelligent

بامعنى *bāma'ni/bāma'nā* significant

بـ فهم بـ فهم *bi fahm/bifahm* stupid

بـ صدا *bi sedā* noiseless

Whether the compound is written as one word or more, each element retains its spelling, even if the rule given in 1/21 is apparently breached:

پر *por* full, رنگ *rang* colour

پورنگ *porrang* brightly coloured

See 3/9, 10 for the comparative and superlative of derived and compound adjectives.

See 10/5 for the formation of compound adjectives using the Arabic words قابل *qābel* and غير *qeir*.

4 . Derived verbs

Verbs derived from nouns. A few verbs are derived from simple nouns. The derived long infinitive (5/2) ends in يـدن... *-idan*, and the present stem (5/10) is regular:

ترس *tars* fear

ترسیدن *tarsidan* ترس... از *tars- az* to fear

دزد *dozd* thief

دزدیدن *dozdidan* دزد... *dozd-* to steal

نام *nām* name

نامیدن *nāmidan* نام... *nām-* to name, to call

فهم *fahm*
understanding

فهمیدن *fahmidan* فـ... *fahm-* to understand

خواب *xāb* sleep

خوابیدن *xābidan* خواب... *xāb-* to sleep

Causative verbs. Examine the English sentences, arranged in pairs:

The tree is falling. The gardener is felling the tree.

The plot failed. The police foiled the plot.

In each pair, the second sentence contains a *causative* verb: 'to fell' is to cause something to fall; 'to foil' is to cause something to fail. The causative verb makes its direct object (see 5/6) perform the action indicated.

Persian has a few important causative verbs; their long infinitive is derived from the base verb on the formula

present stem + ...اندـن \ ...-āndan/-ānidan

The present stem of the causative is regular.

سـutan سـuz... *suxtan suz-* to burn/be on fire

سـuzانـدن سـuzان... *suzāndan suzān-* to burn/set on fire

رـasـidan رـas... *rasidan ras-* to arrive

رـاسـانـدن رـاسـان... *rasāndan(r)asānden rasān-* to deliver

تـarـisـidan تـarـis... *tarsidan tars-* to fear

تـرسـانـدن تـرسـان... *tarsāndan(t)arsān-* to frighten

گـاشـtan گـاشـان... *gaštān/gardidān gard-* to turn

گـارـانـdan گـارـان... *gardāndan gardān-* to (make) turn

A few verbs have lost a syllable in the process:

رفـtan رـav... *raftan rav-* to go

رـانـدن (روـانـدن) رـان... *rāndan(r)āndan rān-* to drive

نشـاستـan نـشـاستـ... *nešastān nešin-* to sit

نشـانـدن (نشـینـانـدن) نـشـانـ... *nešāndan(nešānānden) nešān-* to seat

The verb گـاشـtan گـاشـان... از *gozaštān gozar-* az 'to pass' is a special case. It has the following derived forms:

- one regular causative

گـازـانـdan گـازـان... *gozārāndan gozārān-* to pass (time etc.)

- two irregular causatives

گـاشـانـ گـازـ... *gozaštān gozār-*
گـازـانـ گـازـ... *gozārāndan gozār-*} to put, to allow

Compound verbs are studied in 5/29 and 30.

12. Polite Forms

1. General

Persian has certain language forms which are used by all speakers to show respect, or at least to avoid sounding too familiar. We can call these 'polite forms'. This does not mean that what is called 'everyday speech' in this book is impolite; it is only less deferential. This chapter shows the most frequent polite forms. Colloquial pronunciation (see 2/6) can be used with polite forms.

2. Pronouns

The following polite pronoun variants are in common use:

- 'I'. Referring to oneself, **بنده** *bande* is used instead of **من** *man*. The verb stays in the **من** form:
بنده نمی‌دانم *bande nemi dānam* <*nemi dunam*>. I don't know.
- 'You'. See 4/2, second indent, explaining the widespread use of the plural **شما** *šomā* for 'you' in the singular. This is part of everyday speech. A deferential form for 'you' is **جناب عالی** *janābe āli*. Its verb stands in the **شما** form:
جناب عالی وقت دارید؟ *janābe āli vaqt dārid?* Have you got time?
- 'He', 'she', 'they'. See 4/2, third indent. In everyday speech 'they' is **آنها** *ānhā* <*onhā*>. In polite speech the formal plural pronoun **ایشان** *išān* <*išon*> 'they' is used both for the singular 'he', 'she' and for the plural 'they'. Its verb agrees, i.e. goes into the plural.

Everyday: **او کجاست؟** *u kojāst?* Where is he/she?

آنها کجا هستند؟ *ānhā <onhā> kojā hastand?*

Where are they?

Polite: **ایشان کجا هستند؟** } *išān <išon> kojā hastand?* } Where is he/she?
Where are they?

3 . Plural for singular

The second and third indents of 12/2 above examine the use of plural pronouns with plural verbs.

A verb with a singular noun as subject is also commonly made plural in polite language. The noun subject remains singular:

برادرتان هنوز نیامده اند.
barādaretān hanuz nayāmade and.
Your brother has not come yet.
خانم هستند؟
xānom hastand? Is madame (in)?

4 . Verbs

There are in common use various polite alternatives for everyday verbs.

The following are used in the **ایشان شما** or **شما** persons, i.e. for the person(s) spoken to or the person(s) spoken about respectively:

- for the everyday ... *budan bāš-* to be (in a place):
تشریف داشتن دار...
tašrif dāštan dār-
(‘to have one’s honour’)

ایا جناب عالی دیروز تشریف داشتید؟
āyā janābe āli diruz tašrif dāstid? Were you (there) yesterday?

for آمدن آ...
āmadan ā- to come:

تشریف آوردن آور...
tašrif āvordan āvar-
(‘to bring one’s honour’)

ایشان تشریف نیاوردند.
išān tašrif nayāvordand.
He/She/They didn’t come.

for رفتن رو...
raftan rav- to go:

تشریف بردن بر...
tašrif bordan bar-
(‘to take one’s honour’)

حالا تشریف می بردید؟ حیف است.
hālā tašrif mi barid? heif ast. You’re going now? That’s a pity.

- for **گفتن گو...** *goftan gu-* to say:
فرمودن فرما...
farmudan farmā- (‘to command’)
چه فرمودید خانم؟
ce farmudid xānom?
What did you say, ma’am?

خواستن خواه... *xāstan xāh-* to want, to request:

میل داشتن دار-
meil dāštan dār-
میل فرمودن فرما...
meil farmudan farmā-
(‘to be inclined to’)

برای شام چه میل دارید؟ می فرمایید؟
barāye řām ce meil dārid/mi farmāid? What would you like for dinner?

for فهمیدن فهم...
fahmidan fahm- to understand:
ملتفت شدن شو...
moltafet řodan řav-
(‘to be attentive’)

ملتفت شدید چرا اینطور گفتند؟
moltafet řodid cerā intour goftand? Did you understand why they said that (‘thus’)?

- In compound verbs (5/29) formed with **کردن کن...** *kardan kon-* and with certain other base verbs, the verbal part is replaced by **فرمودن فرما...** *farmudan farmā-* ‘to command’ in polite speech:

مدیر دیروز تلفن فرمودند (= تلفن کرد).
modir diruz telefon farmudand (= telefon kard).
The director telephoned yesterday.

کی حرکت فرمودید (= حرکت کردید)؟
kei harakat farmudid (= harakat kardid) When did you leave?

ایشان اجازه نفرمودند (= او اجازه نداد) که ...
išān ejāze nafarmudand (= u ejāze nadād) ke ...
He/She did not permit...

کفتن گو... عرض کردن کن...
goftan gu- ‘to say’ with the common polite form ...
arz kardan kon- (‘to petition’):

به ایشان عرض کردم که ...
be išān arz kardam ke ...
I told him/her that ...

عرض می کنم که ... arz mi konam ke ... is
also used to mean ‘If I may say so, ...’, ‘With respect, ...’:

عرض می کنم که اینطور نیست.
arz mi konam ke intour nist.
With respect, it isn’t like that.

See 5/29. For all the compound verbs shown above, the subjunctive (5/16) and imperative (5/18) usually have the

ب... \ بی... *be-/bi-* prefix:

لطفاً ساعت دو تشریف بیاورید. *lotfan sā'ate do tašrif biāvarid.*

Please come at two o'clock.

عرض می کنم که فردا تلفن بفرماید.

arz mi konam ke fardā telefon befarmāid.

Perhaps you could/May I suggest that you telephone tomorrow. But rhetorical questions constructed with the subjunctive of these verbs usually have no subjunctive prefix:

چه عرض کنم؟ *ce arz konam?* What can I say?

5 . Prepositions

In polite speech we often replace the prepositions **به be** 'to' or **بارای barāye** 'for' with the noun **خدمت xedmat** 'service' with reference to the person(s) spoken to or the person(s) spoken about. This noun takes either the possessive *ezāfe* (3/5) or a possessive-adjective suffix (3/11):

خدمت وزیر عرض کردم که ... *xedmate vazir arz kardam ke ...*
I mentioned to the minister that ...

نامه‌ای که خدمت شما\خدمتان نوشتم ... *nāmei ke xedmate šomā/xedmatetān neveštam ...*
The letter which I wrote to/for you ...

can also replace the preposition **پیش piše** 'to(wards)', in which case 'seeing' or 'visiting' is implied:

دیروز خدمتان آمدند. *diruz xedmatetān āmadand.*
He/She/They came to see you yesterday.

6 . Requesting and thanking

In polite speech as in everyday speech, we distinguish between the two expressions translated into English as 'please':

خواهش می کنم *xāheš mi konam*
(‘I request’) (asking for something)

بفرماید befarmāid
(‘Command’) (offering something)

دو کیلو خواهش می کنم. *do kilo, xāheš mi konam.*

Two kilos, please.

از اینجا بفرماید. *az injā befarmāid.*

Please (come) this way.

خواهش می کنم *xāheš mi konam* is also 'Don't mention it' or 'You're welcome', in response to an expression of thanks.

The expressions **مرسی mersi** and **متشرکرم motašakkeram** 'Thank you', used in everyday speech, can become in polite speech **ممنون mammunam** 'I am grateful':

از التفات شما خیلی ممنونم. *az eltefāte šomā xeili mammunam.*
I am very grateful for your kindness.

A still more polite formula of thanks is

مرحمتتان زیاد (است). *marhamatetān ziād (ast).*
'Your kindness (is) great'.

Appendix I

Irregular present stems of verbs

See 5/10. Only commonly used verbs are listed below. Colloquial pronunciation (2/6) of present stems (and of three past stems) is shown in angular quotation marks < >. For brevity, the particle 'to' is omitted from the English infinitive.

آزمودن	<i>āzmudan</i>	آزما...	<i>āzma-</i>	experiment
آفریدن	<i>āfaridan</i>	آفرین...	<i>āfarin-</i>	create
افزودن	<i>afzudan</i>	افزا...	<i>afzā-</i>	increase
آمدن	<i>āmadan</i> < <i>umad-</i> >	آ...	<i>ā-</i> *	come
آموختن	<i>āmuxtan</i>	آموز...	<i>āmuz-</i>	teach
آمیختن	<i>āmixtan</i>	آمیز...	<i>āmiz-</i>	mix
انداختن	<i>andāxtan</i>	انداز...	<i>andāz-</i>	throw
آوردن	<i>āvordan/āvardan</i>	آور... آر...	<i>āvar-/ār-</i>	bring
آویختن	<i>āvixtan</i>	آویز...	<i>āviz-</i>	hang
باختن	<i>bāxtan</i>	باز...	<i>bāz-</i>	lose, forfeit
بایستن	<i>bāyestan</i> (defective)	باید	<i>bāyad**</i>	must
بردن	<i>bordan</i>	بر...	<i>bar-</i>	carry, take away
بستن	<i>bastan</i>	بند...	<i>band-</i>	tie, close
بودن	<i>budan</i>	باش...	<i>bāš-</i>	be
پالودن	<i>pāludan</i>	پالا...	<i>pālā-</i>	refine, distil
پختن	<i>poxtan</i>	پز...	<i>paz-</i>	cook
پذیرفتن	<i>paziroftan</i>	پذیر...	<i>pazir-</i>	receive
پرداختن	<i>pardāxtan</i>	پرداز...	<i>pardāz-</i>	pay
پیمودن	<i>peimudan</i>	پیما...	<i>peimā-</i>	measure
پیوستان	<i>peivastan</i>	پیوند...	<i>peivand-</i>	join
تافتن	<i>tāftan</i>	تاب...	<i>tāb-</i>	shine, twist
توانستن	<i>tavānestan</i> < <i>tunest-</i> >...	توان...	<i>tavān-</i> < <i>tun-</i> >	can
جستن	<i>jostan</i>	جو...	<i>ju-</i>	look for

Appendix I

چیدن <i>cidan</i>	چیند... <i>cin-</i>	collect, lay (table)
خاستن <i>xāstan</i>	خیز... <i>xiz-</i>	rise
خواستن <i>xāstan</i>	خواه... <i>xāh-</i> *	want
دادن <i>dādan</i>	ده... <i>deh-</i> < <i>d-</i> >	give
داشتن <i>dāštan</i>	دار... <i>dār-</i>	have
دانستن <i>dānestan</i> < <i>dunest-</i> >	دان... <i>dān-</i> < <i>dun-</i> >	know
دوختن <i>duxtan</i>	دوز... <i>duz-</i>	sew
دیدن <i>didan</i>	بین... <i>bin-</i>	see
رفتن <i>raftan</i>	رو... <i>rav-</i> < <i>r-</i> >	go
رفقتن <i>roftan</i>	روب... <i>rub-</i>	sweep
زدن <i>zadan</i>	زن... <i>zan-</i>	beat
ساختن <i>sāxtan</i>	ساز... <i>sāz-</i>	make
سپردن <i>sepordan</i>	سپار... <i>sepār-</i>	entrust
شایستن <i>šāyestan</i> (defective)	شاید <i>šāyad</i> **	may
شدن <i>šodan</i>	شو... <i>šav-</i> < <i>š-</i> >	become
شستن <i>šostan</i>	شو... <i>šu-</i> < <i>šur-</i> >	wash
شکستن <i>šekastan</i>	شکن... <i>šekan-</i>	break
شمردن <i>šomordan</i>	شمار... <i>šomār-</i>	count
شناختن <i>šenāxtan</i>	شناس... <i>šenās-</i>	know
شنیدن <i>šenidan</i>	شنو... <i>šenav-</i>	hear
فرمودن <i>farmudan</i>	فرما... <i>farmā-</i>	command
فروختن <i>foruxtan</i>	فروش... <i>foruš-</i>	sell
فريفتن <i>fariftan</i>	فريبي... <i>farib-</i>	deceive
فسردن <i>fešordan</i>	فشار... <i>fešār-</i>	press
کاشتن <i>kāštan</i>	كار... <i>kār-</i>	cultivate
کردن <i>kardan</i>	كن... <i>kon-</i>	do
کوفتن <i>kuftan</i>	کوب... <i>kub-</i>	pound
گذاشتن <i>gozāštan</i>	گذار... <i>gozār-</i> < <i>zār-</i> >	put
گذشتن <i>gozaštan</i>	گذر... <i>gozar-</i> < <i>zar-</i> >	pass
گرفتن <i>gereftan</i>	گير... <i>gir-</i>	take
گشتن <i>gaštan</i>	گرد... <i>gard-</i>	become, turn
گفتن <i>goftan</i>	گو... <i>gu-</i> < <i>g-</i> >	say

Appendix I

مردن <i>mordan</i>	مير... <i>mir-</i>	die
نشستن <i>nešastan</i>	نشين... <i>nešin-</i>	sit
نمودن <i>namudan</i>	فا... <i>namā-</i>	show
نوشتن <i>neveštan</i>	نويس... <i>nevis-</i>	write
يافتن <i>yāftan</i>	باب... <i>yāb-</i>	find

* See 5/10 under 'Colloquial pronunciation'. In the colloquial present stem of آمدن *āmadan*, -āya becomes -ā-. In the colloquial present stem of خواستن *xāstan*, -āha becomes -ā-; see 5/19 under خواستن *xāstan*.

** باید\شاید *bāyad/šāyad*: Not the present stems, but the present 3rd person singular forms used for all persons. See 5/19.

Appendix II اضافه *ezāfe*

1. General

The word اضافه *ezāfe* means 'addition' or 'supplement'. It is an important grammatical device, which takes the form of a suffix added to a word to show its relationship to the following word or words.

For clarity, the pronunciation of the *ezāfe* is printed bold in the transcription of the examples given below.

2. Writing and pronunciation

The *ezāfe* is never stressed, and never affects the stress of the word to which it is attached. It is written and pronounced as follows:

- when added after a consonant, it may be marked with the short vowel ... (*kasre* or *zir*, see 1/23); but as short vowels are very rarely marked, it is usually left unwritten in this position. It is pronounced -e:

كتاب من *ketābe man* my book

راه کاشان *rāhe kāšān* the Kashan road

خانم عباسی *xanome abbāsi* Mrs Abbasi

شهر قشنگ *šahre qašang* a/the beautiful city

داخل پستخانه *dāxele postxāne* inside the post office

خواندن این نامه *xāndane in nāme*
(the) reading (of) this letter

- when added to silent ه (1/15), or after ي -i, it is usually left unwritten; after silent ه it may be marked with *hamze* over the ه. It is pronounced -ye:

خانه او\خانه او *xāneye u* his house

میوه شیرین\میوه شیرین *miveye širin* sweet fruit

In this book the *hamze* is shown.

Formerly the spelling **ئى**... was also used optionally to show the *ezāfe* of -*iye*. We now leave the final **ى**... unmarked:

کشتی بادی (کشتی) *kaštiye bādi* sailing ('wind') boat

- when added after ل -ā or و -u/ou, it is written **ى** and pronounced -*ye*:

آقای هیوی *āqāye hayavi* Mr Hayavi

بچه های کوچک *baccehāye kucek* little children

بوی بد *buye bad* the bad smell

روی میز *ruye miz* on the table

جلوی ایستگاه *jelouye istgāh* in front of the station

3. Use

The *ezāfe* is used as follows. Full explanation is given in the paragraphs indicated:

- between nouns in the so-called possessive structure, and between certain nouns in apposition (3/5):

میز تحریر *mize tahrir* writing table

ماشین سفیر *māšine safir* the ambassador's car

آقای مشیری *āqāye moširi* Mr Moshiri

- between a noun and a following attributive adjective (3/8):

نیروی هوایی *niruye havāi* air force

- between noun and pronoun in possessive structure (3/11):

پیشنهاد شما *pišnehāde šomā* your proposal

- between a long infinitive and its direct object (5/2):

نوشتن تاریخ *neveštane tārix* history-writing

- between certain prepositions and the noun or pronoun which they govern (6/3):

زیر زمین *zire zamin* below the earth

برای آنها *barāye ānhā* for them

- between the elements of certain compound adjectives of Arabic origin (10/5):

غیر قابل قبول *qeire qābele qabul* unacceptable

Appendix III Suffix **ى**... -*i*

1. General

The suffix **ى**... -*i* is the most versatile of the suffixes. It is examined in detail in the paragraphs referred to below. This Appendix summarises its various forms and uses. These split into two distinct groups.

2. Group 1

This group consists of two types, the *indefinite* -*i* and the *relative* -*i*. In both types the suffix has the following characteristics:

- It is unstressed, and does not affect the stress of the word.
- It is pronounced *i*.
- It is written:
 - after a consonant: **ى**....
 - after ل, or pronounced *u*: **ې**....
 - after silent ح (1/15): **ۍ**....
- It is added to the end of a noun or a noun-and-adjective expression.
- It is not added to a word already ending in **ى**....
- When appropriate, it is added after a plural suffix, but before a definite direct-object suffix ل *rā*.
- It is not found in combination with a possessive-adjective suffix (3/11).

The two types in the group are described respectively in paragraphs 3 and 4 below, with references for each example.

3. Indefinite **ى**... -*i*

See paragraph 2 above. The indefinite -*i* is added, in the manner described there:

- to a countable noun or noun-and-adjective expression:
 - to make it indefinite (i.e. to show that it is unidentified to at least one party of the dialogue):

كتابی	<i>ketābi</i>	(a/any/some) book	}	3/2
صدايى	<i>sedāi</i>	(a/any/some) sound		
پاروپى	<i>pārui</i>	(a/any/some) spade		
كوزه‌اي	<i>kuzei</i>	(a/any/some) jug		
كتاب كوجكى	<i>ketābe kuceki</i>	{ a/any/some }		
	<i>ketābi kucek</i>	} small book		
چيزهایى	<i>cizhāi</i>	(any/some) things		3/4
كتابى را خريد.	<i>ketābi rā xarid.</i>			3/3

He/She bought a (certain) book

- after certain interrogative adjectives (3/13):

چە مردى؟ *ce mardi?* what man?

چە طور مردى؟ *cetour mardi?* what kind of man?

- with a negative verb, to express 'no', 'none', 'not any':

اشکالى نىست. *eškāli nist.* There is no difficulty. 3/14

كسى نيامد. *kasi nayāmad.* Nobody came. 4/10

- to any noun or noun-and adjective expression, in exclamations (8/16):

چە تكىرى! *ce takabbori!* What arrogance!

چە اسبهای قشنگى! *ce asbhāye qašangi!*
What beautiful horses!

- to يك *yek* 'one' and to كم *kam* 'little', to make pronouns, and to كم also to make an adverb:

يکى از آنها *yeki az ānhā* one of them 9/2

كدام يكى؟ *kodām yeki?* which one? 3/13

كمى مى خورد. *kami mi xorad.* He eats (a) little 4/10

كمى بىتر *kami behtar* a little better 7/2

4. Relative ... -i

See paragraph 2 above. The relative *-i* is added, in the manner described there, to a noun or noun-and-adjective expression, or to

the pronoun **نها** *ānhā* 'they/those', when one of these is the antecedent of an identifying relative (8/6):

شخصى كە *şaxsi ke* the person who
نامه‌اي (را) كە نوشتم *namei (rā) ke neveštam*
the letter which I wrote

بچە‌هایى را كە *baccehāi rā ke* the children whom
كتاب جدیدى كە *ketābe jadidi ke* the new book which
اين كتابى است كە *in ketābi st ke* this is the book which
آنهايى كە *ānhāi ke* they/those who

5. Group 2

This group consists of two types, the *noun -i* and the *adjectival -i*. In both types the suffix changes the meaning and grammatical type of the word to which it is added. In both types the suffix has the following characteristics:

- It takes the stress of the word.
- It is written and pronounced:
 - after a consonant: **ى... -i** pronounced *-i*.
 - after ل, or و pronounced *u*: **ې... -i** pronounced *-i*.
 - after silent ه (1/15) in Persian words: in almost all cases (and in all participles) the ه is dropped and the suffix takes the form **كى... -egi** pronounced *-egi*. But see paragraph 7 below.
 - after words taken from Arabic and ending in silent ه, or in ت... -at: the last vowel and consonant are dropped and **ى... -i** pronounced *-i* is added to the preceding consonant.
- It is not added to a word already ending in **ى... -i**.

The two types in the group are described respectively in paragraphs 6 and 7 below, with references for each example.

6 . Noun ...-i

See 11/2. Noun *-i* is added, in the manner described in paragraph 5 above, to an adjective or to a noun denoting a person, to make an abstract noun or a noun denoting an activity or the place where an activity is pursued. The base adjective or noun may be a participle (5/20):

بزرگی	<i>bozorgi</i>	greatness, size	نهایی	<i>tanhāi</i>	solitude
راستگویی	<i>rāstgui</i>	truthfulness	خستگی	<i>xastegi</i>	fatigue
دوستی	<i>dusti</i>	friendship	رانندگی	<i>rānandegi</i>	driving
آشپزی	<i>āspazi</i>	cookery	کتابفروشی	<i>ketābforuši</i>	bookshop

7 . Adjectival ...-i

See 11/3. Adjectival *-i* is added, in the manner described in paragraph 5 above, to a noun to make the corresponding adjective. The noun may be a long infinitive (5/2):

نسبی	<i>nesbi</i>	ایرانی	<i>irāni</i>	Iranian
چوبی	<i>cubi</i>	پایی	<i>pāi</i>	pedal-, foot-
هفتگی	<i>haftegi</i>	اداری	<i>edāri</i>	administrative
خوردنی	<i>xordani</i>	گفتنی	<i>goftani</i>	worth saying

In the case of a few adjectives made from native Persian nouns ending in silent ه (1/15), the ه... is retained and we add ای... pronounced *-i*:

کرایه‌ای *kerāyei* rented, for rent

Definite direct-object suffix را, *rā***1 . General**

The use of the definite direct-object suffix را *rā* is explained in the text where it arises. It is summarised here, with references, for convenience. For the term *definite* see 3/2; for the term *direct object* see 5/6.

2 . Writing and pronunciation

The suffix را *rā* is almost always written detached from its base word, even when that word ends in a joined letter (1/2):

شخص را	<i>šaxs rā</i>	the person
فراش را	<i>farrāš rā</i>	the office boy
مرد را	<i>mard rā</i>	the man
بچه را	<i>bacce rā</i>	the child

In older Persian we can find the suffix attached to its word when the spelling permits it, especially after the pronouns این *in* 'this', آن *ān* 'it/that', and ایشان *išān* 'he/she/they' (4/3):

این را *in rā* for (اینرا)

With the pronoun مرا *marā* 'me' the suffix is always joined; with the pronoun ترا *torā* 'you' it is also joined, though (same pronunciation) is also found. See paragraph 3, last indent, below.

The suffix را *rā* is never stressed, and never affects the stress of its base word. It is pronounced colloquially <*ro*> or <*o*> after a consonant, and <*ro*> after a vowel:

این شخص را *in šaxs ro/in šaxs o>* this person
آن بچه‌ها را *ān baccehā ro>* those children

مرا *marā* 'me' is sometimes replaced colloquially by the form <*máno*>.

3. Use

The suffix marks the definite direct object (5/6) of a verb. It is added for this purpose, after any other suffixes which there may be:

- to a noun (3/3, 4) or a noun expression, i.e. an expression consisting of noun + noun (3/5), noun + adjective (3/8, 9), noun + possessive (3/11) or adjective + noun (3/8, 10, 12, 13, 14):

معلم را ندیده اید؟ *mo'alleem rā nadide id?*

Have you not seen the teacher?

فرهنگ فارسی را بردہ اند. *farhange fārsi rā borde and.*

They have taken the Persian dictionary.

دوچرخہ ام را در بازار گم کردم. *docarxeam rā dar bāzār gom kardam.* I lost my bicycle in the market.

دوچرخہ شما را نگرفته ام. *docarxeye šomā rā nagerefte am.* I have not taken your bicycle.

این سندها را کجا پیدا کردید؟ *in sanadhā rā kojā peidā kardid?* Where did you find these documents?

هر نامه را با دقت نگاه می‌کنند. *har nāme rā bā deqqat negāh mi konand.* They look at every letter carefully.

کدام نقش را بیشتر دوست دارید؟ *kodām naqš rā bištar dust dārid?* Which design do you like more?

- to a noun or noun expression carrying the indefinite suffix *-i* (see 3/2, 3), when the identity of the noun is known to one party:

بالآخره چه فیلمی را دیدند؟ *belaxere ce filmi rā didand?*

What film did they finally see?

برای بچہ‌ها دبیرستانی را انتخاب کرده اند. *barāye bacchehā dabirestāni rā entexāb karde and.*

They have chosen a secondary school for the children.

Often this suggests the meaning of the English expression 'a certain ...':

فرشی را خریده اند. *farši rā xaride and.*

They have bought a (certain) carpet.
(one known to them but not necessarily to me)

- to a noun element of some compound verbs (5/29):

درس را نخوانده اند. *dars rā naxānde and.*

They have not studied the lesson.

- to a noun or noun expression which is the antecedent of an identifying relative clause (see 8/6), when either that noun or noun expression, or the relative pronoun **که ke** (or each one in turn) is the direct object of the verb in its own clause. In this use of **را rā**, the suffix is not obligatory; if it is used, it stands between the relative suffix **ی... -i** and the relative pronoun **که ke**. Examine three examples:

شخصی (را) که زنگ می‌زد نمی‌شناسم.

šaxsi (rā) ke zang mi zad nemi šenāsam.
I don't know the person who was ringing.

(The antecedent **شخص** is the direct object of its own verb **نمی‌شناسم** in the main clause.)

مسجدی (را) که دیدیم قشنگ است.

masjedi (rā) ke didim qašang ast.

The mosque which we saw is beautiful.

(The relative pronoun **که ke** is the direct object of its own verb **دیدیم** in the relative clause.)

کتابی (را) که خریدم گم کرده ام.

ketābi (rā) ke xaridam gom karde am.
I have lost the book that I bought.

(The antecedent **کتاب**, and the relative pronoun **که ke**, are each in turn the direct object of their own verb.)

When **را rā** is added to a noun-and-adjective expression, it follows the whole expression: see examples under the first indent above.

- to the pronouns

- مَنْ <i>man</i> (→ مَرَا <i>marā</i> me)	ما <i>mā</i> we
- تَرَا <i>torā</i> you (→ تَرَا <i>torā</i> you)	شما <i>šomā</i> you
- او <i>u</i> he/she	آنها <i>ānhā</i> they
- آن <i>ān</i> it	ایشان <i>išān</i> they

for which see 4/3; also 12/2 for ایشان.

- مال من *māl man* mine (etc.), see 4/5.
- این آن *āin ān* this, آینها *inhā* these, آنها *ānhā* those, همین *hamin* the same/this very one, see 4/6.
- کی *ki* who/whose, چه *če* what, see 4/7.
- خود *xod* oneself, خودم *xodam* myself (etc.), see 4/8.
- همدیگر \ یکدیگر *hamdigar/yekdigar* each other, see 4/9.
- هر چیز\همه اش *har ciz/hame ciz/hamaš* everyone, everything, همه *hame* all (plural), see 4/10.
- بنده *bande*, جناب عالی *janābe āli* you, see 12/2.

When there are several direct objects of the same verb and the objects are connected with و *valo* 'and', the suffix را *rā* is put once, after the last object:

پدر و پسر را دیدیم.
pedar va pesar rā didim.
We saw father and son.

من و ترا نمی‌شناستند.
man o torā nemi šenāsand.
They don't know you and me.

Index

References are to chapter/paragraph number or appendix/paragraph number. The sign → refers you to another entry in the index.

- Adjective 3/6-14; 4/10; 5/6, 20, 22, 26, 29, 30; 7/1-3, 6; 8/16; 9/6; 10/2, 5; 11/2, 3; III/2-7; IV/3 attributive 3/8, 10, 11; II/3 comparative 3/9, 10 compound 3/9, 10; 10/5; 11/3; II/3 definite 3/10, 11; 9/2, 3 demonstrative 3/5, 12; 4/6; 9/2 derived 11/3 distributive 3/14; 9/2 indefinite 3/8, 9 interrogative 3/13, 8/2; III/3 plural 3/11 possessive 2/5; 3/11; 4/3-5, 8; 8/6, 14, 15; 9/2; 12/5; III/2 preceding 3/8, 10; 9/3 singular 3/11 suffixes 2/5 comparative 3/9 indefinite 2/5; 3/8 possessive 2/5; 3/11; 4/3, 4 superlative 3/10 superlative 3/10; 9/3 Adverb 1/23; 3/8, 9; 5/19; 6/2; 7/1-6; 8/16; 9/6; 10/4; III/3 adverbial participle 7/6 comparative 7/3 interrogative 7/4; 8/2 manner 7/2, 5 place 7/5 superlative 7/3 time 7/2, 5 Agreement 5/4, 15, 19, 30; 12/2 Antecedent 8/6; III/4; IV/3 Arabic 1/5, 13, 17, 18, 22-24; 2/3; 3/4; 7/2; 9/5, 6; 10/1-6; II/3; III/5 Clause 5/3, 19, 27, 29, 30; 6/4; 8/4-13; IV/3 concession 8/12 conditional 8/11 dependent 8/4 main 8/4, 5, 8-13; IV/3

Index

- manner 8/13
 noun 8/5
 purpose 8/7
 reason 8/10
 relative 8/6; IV/3
 result 8/8
 time 8/9, 11
Colloquial forms 2/6; 4/4, 10; 5/15, 29; 6/6; 8/6; 11/2; IV/2
Colloquial pronunciation 2/6; 3/3, 4, 11; 4/7; 5/8, 10, 11, 16, 18, 19, 27; 9/2; 12/1; I; IV/2
Complement 3/4, 7, 8, 10; 5/6
Conjunction 2/5; 5/17, 24; 6/4; 8/3-13
Consonant 1/7, 21, 23, 28; 2/3, 4, 6; 3/2-4, 11; 5/10, 11, 16; II/2; III/2, 5
Direct speech 8/3
ezāfe 1/24; 2/3, 5, 6; 3/2, 5, 8-14; 4/3, 4, 8, 9; 5/2, 29; 6/3; 7/2; 9/3, 4, 8; 10/5; 11/2; 12/5; II/1-3
Glottal stop 2/3, 6
Government 5/6; 6/1, 2, 4, 5
hamze 1/24; 2/3; II/2
Handwriting 1/26, 27
Impersonal, Quasi-impersonal 5/19, 30; 8/15
Indirect Speech 8/3, 5
 command 8/3
 question 8/3, 11
 statement 8/3
Interjection 2/5
Negative 4/10; 5/20; 8/2, 5, 11; 10/5; 11/3; → Verb
Noun 2/5, 3/1-14; 4/1, 5, 6, 10; 5/2, 6, 20, 29; 6/1, 4, 5; 7/2, 6; 8/2, 6, 15; 9/2-6; 10/2-5; 11/2-4; 12/3, 5; II/2; III/2-7; IV/3; → Object
 abstract 2/5; 3/9; 6/2; 7/3; 11/2; III/6
 apposition 3/5; II/3
 collective 3/4
 compound 11/2
 countable 3/2, 4, 13; III/3
 definite 3/2-5, 8, 10, 11, 13; 9/2
 derived 11/2
 diminutive 11/2
 indefinite 2/5; 3/2-5, 9, 11, 13; 4/10; 5/29; 8/6, 16; 9/2; III/2, 3; IV/3
 plural 3/4, 10, 11, 14; 5/4, 20, 29; 7/2; 9/2
 singular 3/4, 10, 13, 14; 5/4; 9/2; 12/3

Index

- suffix**
 abstract 2/5; 11/2
 direct-object 2/5, 3/5, 13
 indefinite 2/5; 3/2-5, 8, 13, 14; 5/29
 plural 2/5; 3/4; 5/29
 uncountable 3/2, 4
Number 9/1-12
abjad 9/7
 adjectival forms 9/6
 adverbial forms 7/2; 9/6
 age 9/12
 calculation 9/9
 calendar 9/11
 cardinal 9/2
 clock 9/10
 distributive 9/4
 fraction 9/5
 measurement 3/5; 9/8
 numerals 9/1
 ordinal 2/5; 9/3, 5, 11
 percentage 9/5
 repetitive 9/4
Object 5/2, 6, 19, 22, 26, 30; 8/5, 6, 14; 11/4; IV/3
 direct-object suffix 2/5, 6; 3/3-5, 8, 11, 13; 4/3, 7, 9; 5/29; 8/6; III/2; IV/1-3
Plural 2/5; 5/4; 12/3
 → Noun, Pronoun, Verb
Polite forms 4/2; 5/4; 12/1-6
Possessive structure 3/5, 11, 14; 4/9; 11/3; II/3
Prefix 2/5; 5/8, 10, 13, 16, 18, 23, 27, 29, 30; 6/2; 10/2, 3, 6; 11/1-3
 detached or joined 5/10
Preposition 4/4, 7, 9; 5/6, 29; 6/1-6; 7/2; 8/6, 15; 11/3; 12/5; II/3
 preposition with pronoun 4/4, 7, 9
 prepositional object 5/6
Pronoun 3/6-9, 11, 13, 14; 4/1-10; 5/4, 29; 6/1, 4; 8/6, 9, 14, 15; 9/3; 12/2; II/3; III/3, 4; → *xod*
 direct object 4/3
 demonstrative 4/6
 distributive 4/10
 emphatic 4/8
 indefinite 4/10
 interrogative 4/7; 8/2
 object suffix 2/5; 4/3; 5/29; IV/2
 plural 4/2, 3, 6, 10; 5/4; 12/2
 possessive 2/5, 4/5, 8
 reciprocal 4/9
 reflexive 4/8
 relative 8/6; IV/3
 singular 4/2, 3, 10; 12/2
 subject 4/2-5; 5/4

Index

- Quasi-impersonal**
→ **Impersonal**
- Question** 3/14; 4/7, 10; 5/18; 7/4; 8/2, 10; 9/4;
→ **Indirect Speech**
- Silent final** 1/15, 23, 24; 3/2, 4, 11; 5/11, 20, 21; 7/2; 8/9; 9/6; 10/4; 11/2, 3; II/2; III/2, 5, 7
- Silent** 1/13
- Singular** 3/10; 5/4; 12/3;
→ **Noun, Pronoun, Verb**
- Spelling, Older** 1/24; 5/10, 11; 6/2; 7/2; II/2; IV/2
- Stress** 2/5; 3/1-6, 8-12; 4/3, 6; 5/2, 8, 10, 11, 13, 16, 20, 21, 23, 27, 29, 30; 7/2; 8/2, 6, 11; 9/3, 6; 10/6; 11/2, 3; II/2; III/2, 5; IV/2
- Subject** 3/4, 11; 4/2, 8; 5/4, 6, 15, 19, 30; 6/4; 8/4-7, 9, 14, 15; 12/3
- Suffix** 1/15; 2/5; 8/6; 9/3; 10/2, 3; 11/1-3; III/1, 2, 5; IV/1-3
→ **Adjective, *ezāfe*, Noun, Object, Pronoun, Verb**
- detached or joined 2/5; 3/3, 4, 9, 10; IV/2
- relative 2/5; 8/6; III/2, 4; IV/3
- tanvin*** 1/23
- Tooth** 1/5-7, 9, 13, 25, 26
- Topic and Comment** 4/7; 8/14, 15
- Transcription** 1/22, 28
- Verb** 2/5; 3/3, 4, 7, 9, 11; 4/2, 3, 7; 5/1-30; 6/4, 6; 7/1, 2, 6; 8/4-13, 15, 16; 10/2, 3; 12/2-4; IV/3
agreement 5/4, 15, 19; 12/2
auxiliary 2/5; 5/3, 19, 24, 27, 29, 30
causative 11/4
compound 2/5; 4/3; 5/5, 29, 30; 8/15; 10/3; 12/4; IV/3
defective 5/19
derived 11/4
imperative 5/18, 23, 29, 30
impersonal 5/19, 30
infinitive 4/3; 5/2, 5, 10, 29, 30; 11/4
long 3/5; 4/3; 5/2, 8, 10, 20, 29; 8/15; 11/3, 4; II/3; III/7
short 5/2, 19, 27, 29; 11/2
negative 2/5; 3/14; 4/10; 5/8, 10, 11-13, 15, 16, 18-23, 25, 27, 29, 30; 8/11; III/3
participle 5/20; 7/6; 10/2; III/6

Index

- past 5/20-23, 25, 26, 29, 30
present 5/20, 29
passive 5/30; 10/3
personal ending 2/5, 6; 5/8, 10, 19, 27
plural 5/4, 8, 10, 11, 18; 9/2; 12/3
position 5/3, 15, 19, 27, 29, 30; 8/6
principal parts 5/10, 16, 19, 29, 30
simple 5/5, 13, 18, 23, 29, 30
singular 5/4, 8, 10, 11, 18, 23; 12/4
stem 2/6; 11/2, 3
past 5/8, 19, 20, 29; 11/2; I
present 2/6; 5/10, 11, 16, 18-20, 29; 7/6; 11/2-4; I
tense 5/7, 29, 30; 8/3, 15; 10/6; 11/2; II/2
colloquial continuous 5/15, 20, 29
future 2/5; 5/7, 12, 27-30
imperfect 5/7, 13-15, 19, 20, 22, 29, 30; 8/9, 11, 16
- Vowel** 1/2-4, 7, 8, 15, 21-24, 28; 2/2, 3, 4; 3/2, 3, 11; 4/4; 5/8, 10, 11, 16, 18, 20, 21, 23; 10/6; 11/2; II/2
- Word order** 3/5, 8-14; 4/7; 5/3, 15, 19, 27, 29, 30; 6/6; 7/5; 8/2, 6, 9-12; 9/4, 9
- xod*** 3/11; 4/8