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This *Grammar and Workbook* is designed to assist learners of Persian who either have no previous knowledge of the language or need to improve their knowledge through systematic grammar lessons with plenty of exercises. Though not a coursebook, it can be used by instructors of the language as a complementary book for practicing grammar while using other texts for reading. They can always ask their students to turn to this book as a source of reference and practice for each new grammatical subject they are teaching. A second volume (*Intermediate Persian*) will cover more complicated structures.

Persian, which is an Indo-European language using Arabic script, is the official language of Iran and Tajikistan and one of the two official languages of Afghanistan, and to this should be added millions of Persian-speakers scattered in Central Asia (Uzbekistan, Turkmenistan, even in China) as well as in the Western diaspora (North America, Europe, Australia).

There are different dialects of Persian, both inside Iran and in neighboring countries. Persian is the English translation of Farsi (or Pārsī), as the language is called in Iran, and this is the variety you will be learning here. Although in recent times the language has been called *Dari* in Afghanistan and *Tajiki* in Tajikistan (mainly for political reasons, which even led to using the Cyrillic alphabet in Tajikistan under the Soviets), the differences in vocabulary and pronunciation are not so significant as to make mutual communication impossible, and there is much less difference when it comes to formal, written Persian – the focus of this book – and practically no difference in classical literature, which is shared by all varieties and dialects of Persian.

Modern Persian, as the language is called to distinguish it from its older, pre-Islamic stages, has been very simplified. It has no gender and no declension of nouns and adjectives for different persons or cases. Verbs can be conjugated easily after learning one set of conjugational suffixes. And the stress is not a problem either: except in very rare cases, the stress falls on the last syllable (as in French).
In translations from Persian into English, there being no gender in Persian, sometimes we have used *he*, sometimes *she* or *he/she*, but it could be either gender so far as the antecedent is not specified through proper nouns.

In transcriptions, the prefixes and suffixes have occasionally been hyphenated to help distinguish the different parts of the word, while in pronunciation they are usually pronounced together: *dast* is 'hand' and 'my hand' would be *dast-am* — but it is pronounced *das-tam*.

**Transcription:**

**Vowels:**

<table>
<thead>
<tr>
<th>a</th>
<th>as a in banner</th>
<th>ā</th>
<th>as a in bar</th>
</tr>
</thead>
<tbody>
<tr>
<td>e</td>
<td>as e in belly</td>
<td>i</td>
<td>as i in machine</td>
</tr>
<tr>
<td>o</td>
<td>as o in border</td>
<td>u</td>
<td>as u in Lucy</td>
</tr>
</tbody>
</table>

**Diphthongs:**

| ow | as ow in bowl | ey | as ey in prey |

**Consonants:**

<table>
<thead>
<tr>
<th>b</th>
<th>as b in boy</th>
<th>m</th>
<th>as m in mouse</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch</td>
<td>as ch in chair</td>
<td>n</td>
<td>as n in nose</td>
</tr>
<tr>
<td>d</td>
<td>as d in day</td>
<td>p</td>
<td>as p in pen</td>
</tr>
<tr>
<td>f</td>
<td>as f in fine</td>
<td>r</td>
<td>like r in Italian Roma</td>
</tr>
<tr>
<td>g</td>
<td>as g in goose</td>
<td>s</td>
<td>as s in sun</td>
</tr>
<tr>
<td>gh</td>
<td>like r in French Paris</td>
<td>sh</td>
<td>as sh in shy</td>
</tr>
<tr>
<td>h</td>
<td>as h in horse</td>
<td>t</td>
<td>as t in toy</td>
</tr>
<tr>
<td>j</td>
<td>as j in joy</td>
<td>v</td>
<td>as v in vase</td>
</tr>
<tr>
<td>k</td>
<td>as k in key</td>
<td>y</td>
<td>as y in yes</td>
</tr>
<tr>
<td>kh</td>
<td>like ch in German Achtung!</td>
<td>z</td>
<td>as z in zoo</td>
</tr>
<tr>
<td>l</td>
<td>as l in lamb</td>
<td>zh</td>
<td>like j in French jour</td>
</tr>
</tbody>
</table>

Note: The glottal stop will be shown by an apostrophe (but is left out when in initial position).
**Abbreviations** (used mainly in word lists and glossary):

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>adj.</td>
<td>(adjective)</td>
</tr>
<tr>
<td>adv.</td>
<td>(adverb)</td>
</tr>
<tr>
<td>col.</td>
<td>(colloquial)</td>
</tr>
<tr>
<td>conj.</td>
<td>(conjunction)</td>
</tr>
<tr>
<td>fem.</td>
<td>(feminine)</td>
</tr>
<tr>
<td>form.</td>
<td>(formal)</td>
</tr>
<tr>
<td>gr.</td>
<td>(grammar)</td>
</tr>
<tr>
<td>imp.</td>
<td>(imperative)</td>
</tr>
<tr>
<td>interj.</td>
<td>(interjection)</td>
</tr>
<tr>
<td>intr.</td>
<td>(intransitive)</td>
</tr>
<tr>
<td>lit.</td>
<td>(literary; literal)</td>
</tr>
<tr>
<td>neg.</td>
<td>(negative)</td>
</tr>
<tr>
<td>n.</td>
<td>(noun)</td>
</tr>
<tr>
<td>masc.</td>
<td>(masculine)</td>
</tr>
<tr>
<td>perf.</td>
<td>(perfect)</td>
</tr>
<tr>
<td>pl.</td>
<td>(plural)</td>
</tr>
<tr>
<td>poet.</td>
<td>(poetical)</td>
</tr>
<tr>
<td>pr.</td>
<td>(pronoun)</td>
</tr>
<tr>
<td>prep.</td>
<td>(preposition)</td>
</tr>
<tr>
<td>pres.</td>
<td>(present)</td>
</tr>
<tr>
<td>sg.</td>
<td>(singular)</td>
</tr>
<tr>
<td>so.</td>
<td>(someone)</td>
</tr>
<tr>
<td>sth.</td>
<td>(something)</td>
</tr>
<tr>
<td>subj.</td>
<td>(subjunctive)</td>
</tr>
<tr>
<td>temp.</td>
<td>(temporal)</td>
</tr>
<tr>
<td>tr.</td>
<td>(transitive)</td>
</tr>
<tr>
<td>wrt.</td>
<td>(written)</td>
</tr>
</tbody>
</table>
1 General remarks about the alphabet

Persian is an Indo-European language. Before Islam, several writing systems had been adopted and developed in Iran (or Persia), starting with a semi-alphabetic cuneiform script around 525 BCE for Old Persian and then Pahlavi script (derived from Aramaic) for Middle Iranian Languages, parallel to which (and mostly for religious texts) Avestan script was also used.

After the Muslim conquest of Persia in 644 CE, the Arabic alphabet was adopted and is still being used. It was slightly modified, however, by adding four letters (to the original 28 letters) for sounds that do not exist in Arabic. On the other hand, some letters representing sounds particular to Arabic lost their distinct articulations in a process of assimilation. These letters are still used when writing certain words borrowed from Arabic, while the corresponding articulation has not been borrowed and the pronunciation has been 'Persianized'.

Persian, or Perso-Arabic script, is written cursively (or joined up), which means that usually all or most of the letters in a word are connected to each other. Words are written from right to left (unlike numbers that are written from left to right), usually without taking the pen from the paper, and dots and strokes are added (if needed) after the whole word has been written. (For numbers, see Unit 2)

1.1 How to write: the shapes

It is true that the shape of the letters changes depending on their position (initial, middle, final or alone), but this does not mean that one has to learn 128 different shapes for the 32 letters of the alphabet. If for English you have to learn 52 shapes (don't forget the two sets of small and capital letters!), for Persian you have to learn about 60 shapes. Most of the letters combine in groups of two to four letters that are similar in shape and their only difference is the number or position of dots (or strokes, in one
Therefore, if we consider the basic shapes only (without the dots or strokes), there are only 15 basic shapes to learn: those on the first row in the following table (from right to left). What you see on the subsequent rows are letters with the same shapes but with a different number of dots.

**Table 1.1: The alphabet: a study of the shapes (right to left)**

<table>
<thead>
<tr>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
<th>ی</th>
</tr>
</thead>
<tbody>
<tr>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
<td>ی</td>
</tr>
</tbody>
</table>

The above are the letters in their *initial* and *middle* positions; although nine of them have the same shape in all positions, while others add an arabesque to the left (in the direction of writing) or below the base line for their *final* or *alone* positions, as we shall see below in Table 1.3.

### 1.2 How to read: the sounds and the syllable structure

The syllable structure is based on *CV, CVC* and *CVCC* patterns, where *C* stands for *consonants* and *V* for *vowels*. The initial *C* can be a glottal stop, which is what you always have before an initial vowel in all languages, whether represented by a letter or not. (In Persian it is always represented by a letter.) As you observe here, a Persian syllable cannot have more than one consonant before the vowel (unlike English and many other languages).

#### 1.2.1 Vowels

Persian has six vowels and two diphthongs, for most of which approximations can be found in English. Contrary to Arabic vowels, the Persian vowels differ qualitatively, not just quantitatively (i.e., their length), although traditionally (and wrongly) they have been divided into ‘short’ and ‘long’ vowels. The first three vowels — the so-called ‘short’ ones — are
usually not represented by a letter in writing (when in middle position), but rather by diacritical marks; and these marks are normally not written, except when needed to avoid other possible readings. The following are all the vowels and diphthongs:

**Vowels:**

- **a** as *a* in *banner*. Represented in writing by the diacritical sign \(^{\prime}\) placed above the preceding letter.
- **e** as *e* in *belly*. Represented in writing by the diacritical sign \(\underline{\prime}\) placed below the preceding letter.
- **o** as *o* in *border*. Represented in writing by the diacritical sign \(^{\prime}\) placed above the preceding letter.
- **ā** as *a* in *bar* if pronounced without rounding the lips. Represented in writing by the letter *alef* [แ].
- **u** as *u* in *Lucy* or *Buddha*. Represented in writing by the letter *vāv* [و].
- **i** as *i* in *machine*. Represented in writing by the letter *ye* [ی].

**Diphthongs:**

- **ow** as *ow* in *bowl*. Represented in writing by the letter *vāv* [و].
- **ey** as *ey* in *prey*. Represented in writing by the letter *ye* [ی].

**Note 1:** All vowels and diphthongs are preceded by a glottal stop when they are in initial position. This is usually not written in many languages, but in the Persian alphabet the letter *alef* [แ] represents this initial glottal stop (or the letter *eyn* [ئ], which has the same function in Persian). Initial **ā** would additionally need the diacritical sign ‘‘ (called *madd*) above *alef*: ‘‘แ’. Writing the sign *madd* is not optional and in these cases it has to be written. (See also 1.2.3 for glottal stop.)

**Note 2:** The first three vowels (a, e and o), need a letter as carrier in the final position also. For final a and e, this letter is (the ‘silent’) *hē* [ё]. For final o, the letter *vāv* [و] is used.

**Note 3:** While there are only a few words in Persian that end in the vowels -a and -o, there are many that end in -e. It is useful to know that all the words with a final -e sound in contemporary Persian used to be pronounced with a final -a in early modern Persian, just as they are still pronounced in Afghanistan and Tajikistan, in some provinces in Iran and in Arabic. You have certainly noticed that many Persian girls' names (even those originally from Arabic) are written in their Romanization with final -eh, while the same names are written with final -a elsewhere: *Fatemeh* vs. *Fatima*, or *Aliyeh* vs. *Aliya*, and so on.
Table 1.2: Vowels and diphthongs in different positions (right to left)

<table>
<thead>
<tr>
<th>alone</th>
<th>final</th>
<th>middle</th>
<th>initial</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>ـه</td>
<td>ـه</td>
<td>ع</td>
</tr>
<tr>
<td>0</td>
<td>ـه</td>
<td>ـه</td>
<td>ـه</td>
</tr>
<tr>
<td>او</td>
<td>او</td>
<td>او</td>
<td>او</td>
</tr>
<tr>
<td>اي</td>
<td>اي</td>
<td>اي</td>
<td>اي</td>
</tr>
<tr>
<td>او</td>
<td>او</td>
<td>او</td>
<td>او</td>
</tr>
<tr>
<td>اي</td>
<td>اي</td>
<td>اي</td>
<td>اي</td>
</tr>
</tbody>
</table>

1.2.2 Consonants: names, sounds and shapes of all letters

Persian has 23 consonants (including the glottal stop) represented in writing by 32 letters. This means that nine letters are in fact redundant and would not have been needed had it not been for some words borrowed from Arabic that use these letters. (See Table 1.4)

The following is a table of all letters in their alphabetical order with their names, sounds and shapes in different positions. The right column shows whether the letter connects from both sides (↔) or only from the right (→). The second column from the right shows which letters are similar in sound but are written differently. Bold numbers refer to the letter more commonly used for the sound. (See also Table 1.4)

Some observations and remarks:

1. As you will see in the following table, nine of these letters have only one shape in all positions: numbers 1, 10, 11, 12, 13, 14, 19, 20, and 30:

   ادذرزطو

2. The rest of the letters have only two shapes: one for initial and middle positions, another (with an Arabesque added) for final and alone positions.

3. There are only three letters with more than two shapes each: خ (21), خ (22) and ـ (31).

4. Of the nine letters that have only one shape, only ـ and ـ connect from both sides; the rest are the so-called ‘non-connectors’ that do not connect from the left. After letters that do not connect from the left, you always have a ‘new start’ and have to write the next letter in its ‘initial’ form – even in the middle of a word – or in the ‘alone’ form if it is the last letter.
Table 1.3: The alphabet: names, sounds and shapes

<table>
<thead>
<tr>
<th>name of letter (as pronounced in Persian)</th>
<th>sound</th>
<th>alone</th>
<th>final</th>
<th>middle</th>
<th>initial</th>
<th>letters similar in sound</th>
<th>connects from</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. alef</td>
<td>carrier for the glottal stop of all vowels and diphthongs in initial position (see 1.2.3); vowel ā in middle and final position (see 1.2.1)</td>
<td>۱, or ۱ for initial ā</td>
<td>۱</td>
<td>۱</td>
<td>۱, or ۱ for initial ā</td>
<td>as carrier of glottal stop, No. 21 (ع [eyn]) and hamze</td>
<td>→</td>
</tr>
<tr>
<td>2. be</td>
<td>b as in boy</td>
<td>۲</td>
<td>۲</td>
<td>۲</td>
<td>۲</td>
<td></td>
<td>←</td>
</tr>
<tr>
<td>3. pe</td>
<td>p as in pen</td>
<td>۳</td>
<td>۳</td>
<td>۳</td>
<td>۳</td>
<td></td>
<td>←</td>
</tr>
<tr>
<td>4. te</td>
<td>t as in toy</td>
<td>۴</td>
<td>۴</td>
<td>۴</td>
<td>۴</td>
<td>No. 19</td>
<td>←</td>
</tr>
<tr>
<td>5. se</td>
<td>s as in sun</td>
<td>۵</td>
<td>۵</td>
<td>۵</td>
<td>۵</td>
<td>Nos. 15, 17</td>
<td>←</td>
</tr>
<tr>
<td>6. jīm</td>
<td>j as in joy</td>
<td>۶</td>
<td>۶</td>
<td>۶</td>
<td>۶</td>
<td></td>
<td>←</td>
</tr>
<tr>
<td>7. che</td>
<td>ch as in chair</td>
<td>۷</td>
<td>۷</td>
<td>۷</td>
<td>۷</td>
<td></td>
<td>←</td>
</tr>
<tr>
<td>8. he</td>
<td>h as in horse</td>
<td>۸</td>
<td>۸</td>
<td>۸</td>
<td>۸</td>
<td>No. 31</td>
<td>←</td>
</tr>
<tr>
<td>9. khe</td>
<td>like ch in German Achtung!</td>
<td>۹</td>
<td>۹</td>
<td>۹</td>
<td>۹</td>
<td></td>
<td>←</td>
</tr>
<tr>
<td>10. dāl</td>
<td>d as in day</td>
<td>۱۰</td>
<td>۱۰</td>
<td>۱۰</td>
<td>۱۰</td>
<td></td>
<td>→</td>
</tr>
<tr>
<td>11. zāl</td>
<td>z as in zoo</td>
<td>۱۱</td>
<td>۱۱</td>
<td>۱۱</td>
<td>۱۱</td>
<td>Nos. 13, 18, 20</td>
<td>→</td>
</tr>
<tr>
<td>name of letter (as pronounced in Persian)</td>
<td>sound</td>
<td>alone</td>
<td>final</td>
<td>middle</td>
<td>initial</td>
<td>letters similar in sound</td>
<td>connects from</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>------</td>
<td>-------</td>
<td>-------</td>
<td>--------</td>
<td>---------</td>
<td>------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>12. re</td>
<td><em>r</em> as in <em>rain</em> (more like <em>r</em> in Italian <em>Roma</em>)</td>
<td>ăr</td>
<td>ăr</td>
<td>ăr</td>
<td>ăr</td>
<td>Nos. 11, 18, 20</td>
<td>→</td>
</tr>
<tr>
<td>13. ze</td>
<td><em>z</em> as in <em>zoo</em></td>
<td>ژز</td>
<td>ژز</td>
<td>ژز</td>
<td>ژز</td>
<td>Nos. 11, 18, 20</td>
<td>→</td>
</tr>
<tr>
<td>14. zhe</td>
<td>like <em>j</em> in French <em>jour</em></td>
<td>ژژ</td>
<td>ژژ</td>
<td>ژژ</td>
<td>ژژ</td>
<td>→</td>
<td></td>
</tr>
<tr>
<td>15. sin</td>
<td><em>s</em> as in <em>sun</em></td>
<td>سس</td>
<td>سس</td>
<td>سس</td>
<td>سس</td>
<td>Nos. 5, 17</td>
<td>↔</td>
</tr>
<tr>
<td>16. shin</td>
<td><em>sh</em> as in <em>shy</em></td>
<td>شش</td>
<td>شش</td>
<td>شش</td>
<td>شش</td>
<td>↔</td>
<td></td>
</tr>
<tr>
<td>17. sād</td>
<td><em>s</em> as in <em>sun</em></td>
<td>صص</td>
<td>صص</td>
<td>صص</td>
<td>صص</td>
<td>Nos. 5, 15</td>
<td>↔</td>
</tr>
<tr>
<td>18. zād</td>
<td><em>z</em> as in <em>zoo</em></td>
<td>ضض</td>
<td>ضض</td>
<td>ضض</td>
<td>ضض</td>
<td>Nos. 11, 13, 20</td>
<td>↔</td>
</tr>
<tr>
<td>19. tā</td>
<td><em>t</em> as in <em>toy</em></td>
<td>طط</td>
<td>طط</td>
<td>طط</td>
<td>طط</td>
<td>No. 4</td>
<td>↔</td>
</tr>
<tr>
<td>20. zā</td>
<td><em>z</em> as in <em>zoo</em></td>
<td>ظظ</td>
<td>ظظ</td>
<td>ظظ</td>
<td>ظظ</td>
<td>Nos. 11, 13, 18</td>
<td>↔</td>
</tr>
<tr>
<td>21. āyn</td>
<td>(glottal stop); see 1.2.3</td>
<td>ایع</td>
<td>ایع</td>
<td>ایع</td>
<td>ایع</td>
<td>as carrier of glottal stop, No. 1 (![alef]) and hamze</td>
<td>↔</td>
</tr>
<tr>
<td>22. gheyn</td>
<td>like <em>r</em> in modern French or German</td>
<td>غغغ</td>
<td>غغغ</td>
<td>غغغ</td>
<td>غغغ</td>
<td>No. 24</td>
<td>↔</td>
</tr>
<tr>
<td>No.</td>
<td>Letter</td>
<td>Description</td>
<td>Arabic</td>
<td>English</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>--------</td>
<td>-------------</td>
<td>--------</td>
<td>---------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23.</td>
<td>fe</td>
<td>f as in fine</td>
<td>ف</td>
<td>ف</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24.</td>
<td>ghāf</td>
<td>like r in modern French or German</td>
<td>قد</td>
<td>ق</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25.</td>
<td>kāf</td>
<td>k as in key</td>
<td>ك</td>
<td>ك</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>gāf</td>
<td>g as in goose</td>
<td>گ</td>
<td>گ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27.</td>
<td>lām</td>
<td>l as in lamb</td>
<td>ل</td>
<td>ل</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28.</td>
<td>mīm</td>
<td>m as in mouse</td>
<td>م</td>
<td>م</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29.</td>
<td>nun</td>
<td>n as in nose</td>
<td>ن</td>
<td>ن</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30.</td>
<td>wāw</td>
<td>υ as in vase; see also 1.2.1 for its functions as vowel (u or o) and diphthong (ow)</td>
<td>و</td>
<td>و</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31.</td>
<td>hāy</td>
<td>h as in horse (as consonant); see also 1.2.1 for its functions as vowel (final a or e)</td>
<td>ه</td>
<td>ه</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32.</td>
<td>yeh</td>
<td>y as in yes (as consonant); see also 1.2.1 for its functions as vowel (i as in machine) and diphthong (ey as in prey)</td>
<td>ي</td>
<td>ي</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

No. 22

No. 8 (as consonant) or → (when final vowel)
5. Note that the letter ١ (No. 31) connects from both sides as a consonant, but only from the right when used as a final vowel.

6. In the Romanization of Arabic names that use the letter ﺧ [24], Western tradition usually uses the letter q (as in Qaddafi or Qatar), to distinguish it from خ [22] (gh, as in Ghana or Maghreb). In Persian, however, there being no difference in pronunciation between ﺧ and خ, normally gh is used for both.

7. The two letters representing the consonant 'h' (8 and 31) have the same name also in Persian. To distinguish one from the other, ١ is called he-ye jimî (meaning 'the he that looks like a jim') or occasionally he-ye hotti (using the word خطی from the Abjad numeral system), while ١ is called he-ye do-cheshm (meaning 'the two-eyed he') or occasionally he-ye havvaz (using the word هوژز from the same numeral system).

Some questions you might have:

*How to connect?*

'Initial' form in the middle of a word?

'Alone' form where you expect it to be the 'final' form?

Don't get confused by the names used for the different positions of a letter in the word. After letters that do not connect from the left, you always need the initial form of the next letter, not the middle one; and you will need the alone form if it is the last letter, not the final one. This can become a problem only for those letters that have more than two basic forms: خ (eyn, 21), خ (gheyn, 22) and ١ (he, 31).

Let's suppose that you need to connect the following letters (from right to left) to make a word:

م + ر + غ + ١ + ب + ى

If you check Table 1.3, you will find the different shapes these letters can have in different positions:
We know that the letters ز (re, 12) and أ (alef, 1) do not connect from the left (and have only one shape, like all the other letters that do not connect from the left), and therefore, we have a 'new start' after them. Now, which forms should you choose and how would you write these letters to make one word? This will be the final shape of the word:

مرغابي

As you see, we are writing the letter غ in its initial form here, not its middle form, because it comes after ز (a 'non-connector'). After alef also we are using the initial form of ب (be, 2), but here the initial and middle forms are the same. (You should only be careful not to add a 'connecting tail' to ب: it would be wrong to write the word as ملغابي.)

(Curious to know how this word is pronounced and what it means? It is pronounced دمة and means 'duck'.)

Note about joining the letters لام (27) and alef (1):

When you want to write alef after letters that connect from both sides, you normally don’t take your pen off the paper and go from the base line straight up. However, if the previous letter is ل [lām], you take the pen off the paper after you have written your initial (or middle) لام and write the alef from above with a slant not unlike a backslash, almost to connect to the base of لام, letting the لام’s hook remain to its left on the base line. The resulting shape, therefore, would not look like لام but rather like ل (in some fonts and styles looking like this: ل). Regardless of its shape, you should not forget that the last letter in this combination is alef and alef does not connect from the left.

Compare:

ل [lāl], مل [melal], ملال [malāl], قاب [qāb], قلب [qalb], انقلاب [ānqalāb].

Table 1.4: Letters with the same sound

<table>
<thead>
<tr>
<th>Most common letter for the sound</th>
<th>Z</th>
<th>س</th>
<th>ت</th>
<th>ه</th>
<th>غ</th>
<th>Glottal stop</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zอา</td>
<td>Sس</td>
<td>Tت</td>
<td>هه</td>
<td>غغ</td>
<td>อาอา</td>
<td></td>
</tr>
<tr>
<td>Other letters sharing the sound</td>
<td>دذ</td>
<td>ضض</td>
<td>صص</td>
<td>حح</td>
<td>عع</td>
<td>نن</td>
</tr>
<tr>
<td>also hamze; see 1.2.3:</td>
<td>أئء</td>
<td>أئء</td>
<td>أئء</td>
<td>أئء</td>
<td>أئء</td>
<td>أئء</td>
</tr>
</tbody>
</table>
1.2.3 ‘Hamze’ and glottal stop in Persian

Hamze is the sign used to represent a glottal stop. (For the Romanization in this book, an apostrophe sign is used for the glottal stop, but no sign is used when it is in initial position, that is, for words that begin with a vowel.) In this regard, it is like the letter [eyn], which is used only in borrowings from Arabic and is treated in Persian in the same way as a simple glottal stop. Unlike eyn, however, hamze is not treated as a separate letter, and in Persian it is never in an initial position (where alef is usually used) – which means that in dictionaries there is no separate entry for hamze. In words of an Arabic origin, it is usually combined (as a diacritical mark) with the three letters representing the so-called ‘long’ vowels:

\[
\begin{align*}
\varepsilon + ១ &= ១ \\
\varepsilon + ុ &= ុ \\
\varepsilon + ុ &= ុ \quad (\text{in which case ១ will lose its dots: ១}).
\end{align*}
\]

The last one is the one preferred in contemporary Persian, sometimes replacing ១ in middle position, and it is the one used for Persian or non-Arabic words also in middle position when a glide is needed between two vowels, although a recent tendency prefers to replace hamze in such cases by a simple ុ. Examples: هاوائی (hāvā‘i, Hawaii), تئاتر (te‘ār, theater), سنول (se‘ul, Seoul, capital of South Korea).

Some examples of glottal stops in different positions and accompanied by different vowels (almost all of them proper nouns):

افغان (afghān, Afghan)
عرب (arab, Arab)
اسبانيا (espāniyā, Spain)
عبرى (ebri, Hebrew)
عراق (erāgh, Iraq)
سوئد (su‘ed, Sweden)
نیکاراگوئه (nikārāgu‘e, Nicaragua)
اروپا (orupā, Europe)
عمر (omar, Omar)
نئون (ne‘on, neon)
مانو (māo, Mao)
ألمان (ālmān, Germany)
1.2.4 Hamze and hé [ه]
In Persian you will often see a hamze placed above a final he [ه]. That is not a real hamze standing for a glottal stop, but rather a small ye [ی] used as a glide when a final ه, in its function as vowel (usually representing final -e), is followed by another vowel. It changes the pronunciation of -e to -e-ye.

Example:

نامه [pronounced nāme] → نامه [pronounced nāme-ye].

1.2.5 The four letters with different functions: a review of أ، و، ه، and ی

Alef and ی [ی/ی]

This letter is the carrier of the glottal stop required before all vowels and diphthongs when in initial position, but it is used in middle and final position also as a simple ی. To sum up:

1. ی (with madd above alef) always represents ی in initial position (usually at the beginning of a word, but occasionally in other positions when at the beginning of a syllable).
2. ی represents a, e or o when in initial position (i.e., at the beginning of a syllable, which often means at the beginning of a word).
3. As a glottal stop, it precedes the letters و and ی in initial position to represent the vowels u and i or the diphthongs ow and ey.
4. In middle and final positions (i.e., when not at the beginning of a syllable), ی represents the vowel ی.
5. With a hamze above alef [١], it is simply a glottal stop in middle and final positions.

Vāv [و]

1. As a consonant، و has the sound ۱ in all positions.
2. Though there is no w sound in Persian, occasionally between two vowels, as in certain plurals [e.g., آهوان، ḥuwaan، gazelles], or when the diphthong ow is followed by a vowel. و can have a w sound.
3. It can represent the vowel ۱ in middle and final positions. (In initial position also, when preceded by alef.)
4. It can represent the diphthong ow in middle and final positions. (In initial position also, when preceded by alef.)
5. It can represent the vowel ۱ in final position, occasionally in middle position also, especially after the consonant خ [kh] or in foreign (i.e., Western) words.
6. With a hamze written above vāv [و]، it is simply a glottal stop in middle and final positions.
7. Owing to certain changes in the phonetic system of the language in the course of its development, sometimes ج is written after the consonant خ [kh] but not pronounced at all, as in the word خواهر [khāhar، sister].
8. As number 2 above shows [آهوان، ḥuwaan]، sometimes ج has a double function (۱+۰۱) ۱，though written only once. (Comparable to the double functions of ۱; see under ye below, No. 4.)

Hē [ه]

1. As a consonant، ه has the sound h in all positions.
2. In final position (i.e., at the end of a syllable)، it can represent the vowels -أ (in only one word in contemporary Persian: the word نا [na، ‘no’]) or -ء (very common).
3. For hamze and he [ه، pronounced -ء-یه]، see 1.2.4.

Ye [ی]

1. As a consonant، ی has the sound y in all positions.
2. It can represent the vowel i in middle and final positions. (In initial position also، but only when preceded by alef.)
3. It can represent the diphthong ای in middle and final positions. (In initial position also، but only when preceded by alef.)
4. Sometimes، when functioning as i ۱ but followed by another vowel (in which case the glide y is usually required)，ی can have a double function as i + y (though written only once)، as in the word سیاه [siyāh.
black]. (Sometimes you have the same double function in English in *i* as in *piano*.)

5. With a *hamze* written above *ye* [ۆ], it is simply a glottal stop in *middle* and *final* positions.

1.2.6 *Three more signs: tashdid, tanvin and sokun*

*Tashdid* and *tanvin* are used almost exclusively for borrowings from Arabic. *Tashdid* and *sokun* are very often not written at all, though they are recommended when they help the reader avoid a different and wrong reading.

*Tashdid* is the sign ۡ placed above a consonant (usually in middle position, never initially) to show that the consonant has to be pronounced twice. This occurs when a syllable ends in a consonantal sound and the next syllable begins with the same consonant: two adjacent similar consonants flanked on both sides by vowels (VCCV). In English words, such ‘double consonants’ are never pronounced twice and they only help determine the pronunciation of the preceding vowel (compare *later* and *latter*, *fury* and *furry*, or *diner* and *dinner*). To see how it would really sound in English if a consonant were to be pronounced twice, we would have to choose two words instead of one. Consider, for instance, how you would pronounce the consonant *d* if you were to say ‘a *sad day*’ (as distinct from the double *d* in the middle of words like *saddle* or *sudden*).

Not many words of Persian origin need *tashdid*, one example being the word بچه, pronounced *bach-che*, ‘child’. More examples:

- معلم [mo-al-lem], teacher
- محمد [mo-ham-mad], Muhammad, Prophet of Islam
- مکَة [mak-ke], Mecca
- مصدق [mo-sad-degh], Mosaddeq, Iran’s nationalist prime minister before the 1953 coup.

*Tanvin* is the sign ۢ (similar to the diacritical sign for the vowel *a*, but written twice). It is only used in final position and in borrowings from Arabic (it is not recommended for non-Arabic words, though occasionally used), and even in those cases, Persian would prefer to use it only above the letter *alef*. Then that *alef* would not be pronounced as *-ā* as one would expect, but as *-an*. Its function is changing [Arabic] nouns to adverbs.

Examples:

- نسبت [nes-bat, relation] → نسبتاً [nes-ba-tan, relatively];
- بعد [ba’d, after] → بعداً [ba’-dan, afterwards/later].
Sokun (or jazm) is the sign placed on a consonant to show that it is not followed by a vowel (or ‘no vowel is attached to it’). This sign also is hardly ever written, unless it is found necessary to avoid misreading.

Example:

سَحْر [sehr, magic], as distinguished from سَحْر [sahar, dawn].

**Table 1.5: More examples of connecting letters (right to left)**

<table>
<thead>
<tr>
<th>letters connected (wherever possible) to form words</th>
<th>separate letters in their ‘alone standing’ form</th>
</tr>
</thead>
<tbody>
<tr>
<td>كف-ش-دو-ز</td>
<td>ك-ف-ش-دو-ز</td>
</tr>
<tr>
<td>هوامشانسي</td>
<td>ح-و-ام-ش-ان-س-ي</td>
</tr>
<tr>
<td>دبذير</td>
<td>د-ب-ذ-ي</td>
</tr>
<tr>
<td>نشيمگاه</td>
<td>ن-ش-ي-م-ن-گ-ا-ه</td>
</tr>
<tr>
<td>جرامانی</td>
<td>ج-را-م-ان-ي</td>
</tr>
<tr>
<td>مشغولیات</td>
<td>م-ش-غ-و-ل-ي-ات</td>
</tr>
<tr>
<td>صنوقجه</td>
<td>ص-ن-د-و-ق-چ-ه</td>
</tr>
<tr>
<td>متراضات</td>
<td>م-ت-ر-ا-د-ف-ات</td>
</tr>
<tr>
<td>نیرنگیاز</td>
<td>ن-ي-ر-ن-گ-ب-ا-ز</td>
</tr>
<tr>
<td>زادولدا</td>
<td>ز-ا-د-و-ل-د</td>
</tr>
<tr>
<td>شکهرست</td>
<td>ش-ک-م-ر-س-ت</td>
</tr>
<tr>
<td>تشکیلی</td>
<td>ت-ش-ک-ی-ل-ات-ی</td>
</tr>
<tr>
<td>مستغرق</td>
<td>م-س-ت-غ-ر-ق</td>
</tr>
<tr>
<td>زالرصفانه</td>
<td>ز-ا-ل-ر-ص-ف-ان-ه</td>
</tr>
<tr>
<td>گیاهخوران</td>
<td>گ-ی-ا-ه-خ-و-ار-ان</td>
</tr>
<tr>
<td>بمعوث</td>
<td>ب-م-ع-و-ث</td>
</tr>
<tr>
<td>شیرفهیم</td>
<td>ش-ی-ر-ف-ه-م</td>
</tr>
<tr>
<td>غضروفی</td>
<td>غ-ض-ر-و-ف-ي</td>
</tr>
<tr>
<td>استمارگر</td>
<td>اس-ت-م-أر-گ-ر</td>
</tr>
<tr>
<td>زرنگری</td>
<td>ز-ر-ن-گ-ر-ي</td>
</tr>
</tbody>
</table>
Exercises

Exercise 1.1

Connect the letters (that are all in their *alone* form) wherever possible.

Example (from right to left): ق در ت م ن د → قد رتمد
1. ه ن ر پ ي ش ه
2. م ش ت ر کات
3. ب پ ش ت ی ب ان ی
4. م ز گ ی ا ن ی ش
5. م ذ ب و ح ا ن ه
6. س پ ا س گ ز ا ر م
7. ض و ا ب ط
8. و ا ق ع گ ر ا ی ی
9. ج ر ا غ س ا ز ی
10. ث ن ا غ و ی ان
11. م ت ش ب ث
12. ت ن ا ز غ
13. ج ن ج ال ی
14. ا س ت د لا ل
15. ص و ر ت گ ر
16. ن ظ ر ب ا ز
17. م ص و ب ه
18. ح ا ض ر ج و ا ب
19. ق و ر ب ا غ ه
20. م س ت خ ل ص

Exercise 1.2

Write the following in Persian. For sounds represented by different letters, use the letter most commonly used (shown by bold numbers in Table 1.3). For the first ten, write the diacritical signs also for the vowels *a*, *e*, *o* and the diphthongs *ow* and *ey*.
Example: *miz* → میز


*Exercise 1.3*

Write the Romanization of the following Persian words, using the signs and letters that represent the sounds. Diacritical marks for vowels have been added to make only one pronunciation possible.

Example: مسافر → *mosāfer*


*Exercise 1.4*

Write again the Romanization of the following words, using the signs and letters that represent the sounds. This time, however, no diacritical marks have been used to help you decide the correct pronunciation. Since you don’t know these words, you should write all possible pronunciations for each word (some of which would have no meaning in Persian and do not exist as words). Do not forget that we cannot have more than one consonant before the vowel in each syllable, and, to make it easier, do not consider *tashdīd* as an option here.

Example: سفر → *safr, sefr, safar, safer, sofar, sefor, sefer, sofer, sofar, sofer, sofor.*

(For your information: of these 12 possible pronunciations, only two are currently used as meaningful words in Persian: *safr*, a very common word meaning *travel*, and *sefr*, a less common word used mainly in the sense of a book of The Old Testament. The context usually helps the reader decide which of these two pronunciations is required.)

UNIT TWO

Nouns and adjectives
Singular and plural
The connector ezāfe

Vocabulary

Start learning and memorizing your first Persian words. (Some could be just names, or grammatical terms that you can skip.)

<table>
<thead>
<tr>
<th>فصل</th>
<th>farš</th>
<th>chapter, unit; season (pl. فصول, fo.sul)¹</th>
</tr>
</thead>
<tbody>
<tr>
<td>اسم</td>
<td>esm</td>
<td>noun (gr.); name (pl. اسمی, a.sā.mi)</td>
</tr>
<tr>
<td>صفث</td>
<td>se.fat</td>
<td>adjective (gr.); pl. صفات, se.fāt)</td>
</tr>
<tr>
<td>و</td>
<td>va</td>
<td>and</td>
</tr>
<tr>
<td>مفرد</td>
<td>mof.rad</td>
<td>singular (gr.)</td>
</tr>
<tr>
<td>جمع</td>
<td>jam'</td>
<td>plural (gr.)</td>
</tr>
<tr>
<td>كسره</td>
<td>kas.re</td>
<td>the -e vowel (gr.); its symbol</td>
</tr>
<tr>
<td>إضافه</td>
<td>e.zā.fe</td>
<td>addition; connecting words by adding -e (gr.)</td>
</tr>
<tr>
<td>زن</td>
<td>zan</td>
<td>woman; wife</td>
</tr>
<tr>
<td>مرد</td>
<td>mard</td>
<td>man</td>
</tr>
<tr>
<td>خانم</td>
<td>khā.nom</td>
<td>Mrs. or Miss, lady</td>
</tr>
<tr>
<td>آقا</td>
<td>ā.ghā</td>
<td>Mr., gentleman</td>
</tr>
<tr>
<td>دختر</td>
<td>dokh.tar</td>
<td>girl; daughter</td>
</tr>
<tr>
<td>پسر</td>
<td>pe.sar</td>
<td>boy; son</td>
</tr>
<tr>
<td>مادر</td>
<td>mā.dar</td>
<td>mother</td>
</tr>
<tr>
<td>پدر</td>
<td>pe.dar</td>
<td>father</td>
</tr>
</tbody>
</table>

¹Though occasionally mentioned in this book, the broken plurals of Arabic words are usually not as common as the Persian plurals, and hardly ever used in colloquial Persian.
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>bach.che</td>
<td>خواهر</td>
</tr>
<tr>
<td>child</td>
<td>خواهر</td>
</tr>
<tr>
<td>sister</td>
<td>خواهر</td>
</tr>
<tr>
<td>brother</td>
<td>برا.دار</td>
</tr>
<tr>
<td>kesh. var</td>
<td>کشور</td>
</tr>
<tr>
<td>country</td>
<td>شهر</td>
</tr>
<tr>
<td>city</td>
<td>ده</td>
</tr>
<tr>
<td>village</td>
<td>کوه</td>
</tr>
<tr>
<td>mountain</td>
<td>کوه</td>
</tr>
<tr>
<td>house</td>
<td>خانه</td>
</tr>
<tr>
<td>letter</td>
<td>نامه</td>
</tr>
<tr>
<td>pencil</td>
<td>مداد</td>
</tr>
<tr>
<td>pen</td>
<td>قلم</td>
</tr>
<tr>
<td>book</td>
<td>کتاب</td>
</tr>
<tr>
<td>notebook</td>
<td>دفتر</td>
</tr>
<tr>
<td>a college/university student</td>
<td>دانشجو</td>
</tr>
<tr>
<td>bird</td>
<td>پرنده</td>
</tr>
<tr>
<td>horse</td>
<td>اسب</td>
</tr>
<tr>
<td>gazelle</td>
<td>اه.ح.</td>
</tr>
<tr>
<td>Iran</td>
<td>ایران</td>
</tr>
<tr>
<td>Iranian (n.; adj.)</td>
<td>ایرانی</td>
</tr>
<tr>
<td>poet</td>
<td>شاعر</td>
</tr>
<tr>
<td>poetess</td>
<td>شاعر.ه</td>
</tr>
<tr>
<td>tree</td>
<td>درخت</td>
</tr>
<tr>
<td>star</td>
<td>ستاره</td>
</tr>
<tr>
<td>eye</td>
<td>چشم</td>
</tr>
<tr>
<td>eyebrow</td>
<td>آب.ر.</td>
</tr>
<tr>
<td>ear</td>
<td>گوش</td>
</tr>
<tr>
<td>nose</td>
<td>بینی</td>
</tr>
<tr>
<td>head</td>
<td>سر</td>
</tr>
<tr>
<td>face</td>
<td>صورت</td>
</tr>
<tr>
<td>دست</td>
<td>dast</td>
</tr>
<tr>
<td>------</td>
<td>----------</td>
</tr>
<tr>
<td>یا</td>
<td>pā</td>
</tr>
<tr>
<td>پایان</td>
<td>pā.yān</td>
</tr>
<tr>
<td>زبان</td>
<td>za.bān</td>
</tr>
<tr>
<td>دکتر</td>
<td>dok.tor</td>
</tr>
<tr>
<td>خوب</td>
<td>khub</td>
</tr>
<tr>
<td>بد</td>
<td>bad</td>
</tr>
<tr>
<td>بزرگ</td>
<td>bo.zorg</td>
</tr>
<tr>
<td>کوچک</td>
<td>ku.chek</td>
</tr>
<tr>
<td>زشت</td>
<td>zesht</td>
</tr>
<tr>
<td>زیبا</td>
<td>zi.bā</td>
</tr>
<tr>
<td>روز</td>
<td>ruz</td>
</tr>
<tr>
<td>شب</td>
<td>shab</td>
</tr>
<tr>
<td>تاریخ</td>
<td>tā.rīk</td>
</tr>
<tr>
<td>نزدیک</td>
<td>naz.dīk</td>
</tr>
<tr>
<td>نزدیکی</td>
<td>naz.dīk-e</td>
</tr>
<tr>
<td>محمد مسادگه</td>
<td>mo.ham.mad mo.sad.degh</td>
</tr>
</tbody>
</table>

### 2.1 Nouns

There is no grammatical gender in Persian. As a result, nouns do not have gender-specific articles or endings and undergo no inflection in different cases. In this regard, even the borrowings from Arabic are usually treated – or are expected to be treated – like Persian words. Just as in English a few words have special feminine forms (actress, poetess, etc.), in Persian also some borrowings from Arabic might use a feminine ending, which, in its 'Persianized' form, is a ‘silent he’ (ه) added, pronounced as a final -e sound: شاعر [šā'ēr, poet], شاعره [šā'ēre, poetess].

#### 2.1.1 Plural of nouns

There are two plural endings in Persian that are added to nouns, and there are words borrowed from Arabic that often have their own broken plurals.
also, although the Persian plural suffixes can be used for these as well and are much more common, especially in colloquial Persian.

A. The plural suffix ها [-hā]

The universal and more common plural ending is a stressed -hā suffix (ها), which can be added to all nouns, even to those for which other plural forms are also possible. It is usually joined to the noun, although in more recent times the non-joined style is also becoming popular.

Examples:

[mand, man], مردها [mand-hā, men]; زن [zan, woman], or زنها [zan-hā, women].

If the noun ends in silent ĕ (= final -e), however, the -hā suffix is always written separately and never joined.

Examples:

خانه [khāne, house] ends in final -e, and the plural -hā suffix cannot be joined: خانه‌ها [khāne-hā, houses].

ده [deh, village] ends in the consonantal ĕ (ĕ), which means that the plural -hā suffix is usually joined, although it can be written separately as well: ده‌ها [deh-hā, villages].

B. The plural suffix ان [-ān]

The other plural suffix is ان [-ān]. Unlike ها, however, this one has certain limitations in its usage:

1. It is used in formal and written Persian only; never in colloquial Persian. This means by extension that it is never attached to nouns that are used solely or predominantly in colloquial Persian.
2. It is used almost exclusively for animates, provided that they are not foreign words (like دکتر [doktor, doctor]) or too colloquial. (For inanimates, see the note on exceptions that follows.)
3. It is always joined in writing and pronounced together with the last sound of the noun. Examples: زن [zan, woman], زنان [za-nān, women]; مرد [mard, man], مردان [mar-dān, men].
4. Since this suffix starts with a vowel, it usually has to be preceded by a glide if the noun also ends in a vowel:

- nouns ending in vowel -ā use the glide ی [y] (آفیان → آفیانان [aghā → āghāyān]);
- nouns ending in vowel -u also often use the glide دانشجو ی [dāneshjuyān] (دیرام, dāneshju, 'student' → دانشجویان [dāneshjuyān], 'students'), but sometimes simply change the pronunciation of ū to uw without adding any letter in writing (آهوان, āhuwān, 'gazelles' or ابرو, abru, 'eyebrow' → ابروان [abruwān], 'eyebrows' – see also 1.2.5/Vāv/No. 2 and No. 8);
- in nouns ending in vowel -i, an additional i is not written but the glide (ی) is pronounced (ی) (پرندگان, parandegān, 'birds');
- there are no nouns ending in -a and -o in Persian that need the plural suffix -an, so no need to worry about a glide here;
- nouns ending in diphthongs -ow and -ey need no glide (-ow, -ey → -owān, -e-yan).

Some exceptions:

1. Some nouns like خانم [khānom] and پنجه [bach-che], though referring to animates, form their plurals always with پنجه/پنجه‌ها or خانم‌ها: خانم [khānom] (the latter can be found as پنجه‌گان in classical Persian poetry only, but we are learning standard, contemporary Persian here).

2. A few nouns that appear (at least in modern times) to refer to inanimates, can have their plurals with -ān also:

\[\text{درخت} \rightarrow \text{درختان or درخت‌ها} \]
\[\text{ستاره} \rightarrow \text{ستارگان or ستاره‌ها} \]

To this group also belong certain parts of the body that are in pairs, though not all of them:

\[\text{چشم} \rightarrow \text{چشم‌ها or چشمان} \]
\[\text{دست} \rightarrow \text{دستها or دست‌ها} \]

But: گوش [gush, ear] → always گوش‌ها [ears]; or پا [pā, foot] → always پا [pā, feet] – پایان [pāyān] being a different (singular) noun meaning end, its plural formed by adding -hā.
C. Arabic plurals

Arabic plurals, though mentioned on word lists when common in Persian, are almost never as common as Persian plurals for the same words. They are sometimes formed by adding certain suffixes (like -āt) and sometimes involve a change of internal vowels.

2.2 Adjectives

Three basic rules about adjectives in Persian:

1. They have only one form and remain unaffected by number, gender and case.
2. They follow the noun they are modifying; the noun can be singular or plural.
3. The modified noun needs a ‘connector’ and this is an -e suffix (known as اضافه ezāfe) added to the noun. If the noun ends in a vowel, a glide (usually ی, ى) would be needed between the adjective and the connector -e.

If you have two (or more) adjectives, you connect them by either ezāfe or by using the conjunction و [va, and] between them. This va can be, and often is, pronounced as -o, or as -wo after vowels – and connected (in pronunciation, not in writing) to the previous word.

See 2.3 to learn more about the glide used after different vowels, also about some other functions of ezāfe.

Example with one adjective:

medad [medād, pencil], khub [medād-e khub, good pencil], medād-hā-ye khub, good pencils.

Example with two adjectives:

medad-e khub-e kuchek, good small pencil] or medad-e khub va kuchek, good and small pencil].

2.3 or [kasre-ye] ezāfe

Ezāfe does not connect nouns and adjectives only: it is used in Persian to connect almost any word to another (except adverbs and conjugalational or possessive suffixes).
A. How it is pronounced and written:

a. If the word that needs ezāfe ends in a consonant (or in a diphthong), the vowel -e is simply attached to the last sound of the word, i.e., to the consonant.

   Note: Don’t be tempted by the Romanization of medād-e khub to pronounce the ezāfe separately: this -e always forms a new syllable with the consonant that precedes it, and a syllable-based Romanization in this case would be me-dā-de khub.

b. After all vowels, ezāfe would need the glide -ye (in pronunciation).

c. In writing, in the case of final -a and -e, this -ye is usually written as a hamze on the silent hé = ہ (see 1.2.4: خانة کوچک [khāne-ye kuchek, small house]).

d. It is written as the letter ye (ی) after final -o, -a and -u: [pā-ye pedar, father’s foot].

e. In words ending in -i, a second ی is not needed to be written, and the letter ی will have a double function then as both -i and -ye (see 1.2.5/Ye/No. 4): [bini-ye bozorg, big nose].

f. Diphthongs, already ending in a (semi-) consonant, do not need a glide: when ezāfe (namely, -e) is added, -ow is simply pronounced as -o-we and -ey as -e-ye.

B. How it functions:

a. It connects nouns and adjectives, as we saw above (2.2): noun + ezāfe + adjective: [ketāb-e khub, good book]; [ketābha-ye khub, good books].

In most of the other cases, it comes very close to the preposition of in English:

b. It connects two nouns with attributive or genitive functions: [ketāb-e tārikh, book of history = history book]; [dast-e dokhtar, hand of girl = girl’s hand].

c. It connects Iranian first names and last names (= attributes), as well as certain honorifics like آغا [āghā, Mr.] and خانم [khānom, Mrs.] and the last name that follows them: [mohammad-e mosaddegh, Mohammad Mosaddeq]; [āghā-ye mosaddegh, Mr. Mosaddeq].

d. It connects most of the geographical nouns to specific names: [keshvar-e irān, Country of Iran]; [kuh-e everest, Mount of Everest].

e. It connects most of the prepositions to their objects: [nazdik-e sandali, near the chair, or, in the vicinity of the chair].
Exercises

Exercise 2.1
Give the plural of the following nouns by using the -ha suffix, joining it wherever possible.

Example: مردها → مرد

Exercise 2.2
Give the plural of the following nouns; if more than one plural is possible for a noun, write them all.

Example: مادران/ مادرها → مادر

Exercise 2.3
In which of the following nouns has the plural -ān suffix been wrongly used? (Write the numbers.)


Exercise 2.4
Combine the following pairs of words (which can be two nouns or a noun and an adjective) by using ezāfe (and, if needed, a glide), then translate them into English. You should decide which word must go first to make a meaningful combination.

Example: مداد ابرو → ابرو - مداد (pencil of eyebrow / brow pencil).
UNIT THREE
Numbers
Demonstrative adjectives
Demonstrative pronouns

New words in this unit

<table>
<thead>
<tr>
<th>عدد</th>
<th>a.dad</th>
<th>number (gr.) (pl. اعداد, a’dād)</th>
</tr>
</thead>
<tbody>
<tr>
<td>صفت اشاره</td>
<td>se.fat-e e.shā.re</td>
<td>demonstrative adjective (gr.)</td>
</tr>
<tr>
<td>ضمير اشاره</td>
<td>za.mi-re e.shā.re</td>
<td>demonstrative pronoun (gr.)</td>
</tr>
<tr>
<td>این</td>
<td>in</td>
<td>this (adj. and pr.)</td>
</tr>
<tr>
<td>اینها</td>
<td>in.hā</td>
<td>these (pr.)</td>
</tr>
<tr>
<td>آن</td>
<td>ān</td>
<td>that (adj. and pr.)</td>
</tr>
<tr>
<td>آنها</td>
<td>ān.hā</td>
<td>those (pr.)</td>
</tr>
<tr>
<td>ساعت</td>
<td>sā.'at</td>
<td>hour; watch; clock (pl. ساعات, sā.’āt)</td>
</tr>
<tr>
<td>نفر</td>
<td>na.far</td>
<td>person (counting word)</td>
</tr>
<tr>
<td>كيلو</td>
<td>kilu</td>
<td>kilo</td>
</tr>
<tr>
<td>متر</td>
<td>metr</td>
<td>meter</td>
</tr>
<tr>
<td>تا</td>
<td>tā</td>
<td>‘item’ as counting word (preferably for non-humans)</td>
</tr>
<tr>
<td>بار</td>
<td>bār</td>
<td>‘time’ as counting word</td>
</tr>
<tr>
<td>دفعه</td>
<td>dafe</td>
<td>‘time’ as counting word</td>
</tr>
<tr>
<td>مرتبه</td>
<td>mar.te.be</td>
<td>‘time’ as counting word</td>
</tr>
<tr>
<td>دانه</td>
<td>dā.ne</td>
<td>‘item’ as counting word for inanimates</td>
</tr>
<tr>
<td>جلد</td>
<td>jeld</td>
<td>volume (counting word for books)</td>
</tr>
<tr>
<td>آخر</td>
<td>ā.khar</td>
<td>last, final</td>
</tr>
<tr>
<td>آخرين</td>
<td>ā.kha.ruin</td>
<td>last, final</td>
</tr>
</tbody>
</table>
3.1 Numbers

When written as numerals, numbers are written from left to right (as in English) – even when written in the middle of a text that is normally written from right to left.

3.2 Cardinal numbers

Cardinal numbers are those that tell how many. The following are the Persian cardinal numbers from 1 to 1001:

Table 3.1: Numbers

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Name</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>صفر</td>
<td>sefr</td>
</tr>
<tr>
<td>1</td>
<td>يک</td>
<td>yek</td>
</tr>
<tr>
<td>2</td>
<td>دو</td>
<td>do</td>
</tr>
<tr>
<td>3</td>
<td>سه</td>
<td>se</td>
</tr>
<tr>
<td>4</td>
<td>چهار</td>
<td>cha.hār</td>
</tr>
<tr>
<td>5</td>
<td>پنج</td>
<td>panj</td>
</tr>
<tr>
<td>6</td>
<td>شش</td>
<td>shesh</td>
</tr>
<tr>
<td>Numeral</td>
<td>Name</td>
<td>Pronunciation</td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
<td>---------------</td>
</tr>
<tr>
<td>7</td>
<td>هفت</td>
<td>haft</td>
</tr>
<tr>
<td>8</td>
<td>هشت</td>
<td>hasht</td>
</tr>
<tr>
<td>9</td>
<td>نه</td>
<td>noh</td>
</tr>
<tr>
<td>10</td>
<td>ده</td>
<td>dah</td>
</tr>
<tr>
<td>11</td>
<td>یازده</td>
<td>yâz.dah</td>
</tr>
<tr>
<td>12</td>
<td>دوازده</td>
<td>da.vâz.dah</td>
</tr>
<tr>
<td>13</td>
<td>سیزده</td>
<td>siz.dah</td>
</tr>
<tr>
<td>14</td>
<td>چهارده</td>
<td>cha.hâr.dah</td>
</tr>
<tr>
<td>15</td>
<td>پانزده</td>
<td>pânz.dah</td>
</tr>
<tr>
<td>16</td>
<td>شانزده</td>
<td>shânz.dah</td>
</tr>
<tr>
<td>17</td>
<td>هفده</td>
<td>hef.dah</td>
</tr>
<tr>
<td>18</td>
<td>هجده</td>
<td>hej.dah</td>
</tr>
<tr>
<td>19</td>
<td>نوزده</td>
<td>nuz.dah</td>
</tr>
<tr>
<td>20</td>
<td>بیست</td>
<td>bist</td>
</tr>
<tr>
<td>21</td>
<td>بیست و یک</td>
<td>bist-o-yek</td>
</tr>
<tr>
<td>30</td>
<td>سی</td>
<td>si</td>
</tr>
<tr>
<td>40</td>
<td>چهل</td>
<td>che.hel</td>
</tr>
<tr>
<td>50</td>
<td>پنجاه</td>
<td>pan.jâh</td>
</tr>
<tr>
<td>60</td>
<td>شصت</td>
<td>shast</td>
</tr>
<tr>
<td>70</td>
<td>هفتاد</td>
<td>haf.tâd</td>
</tr>
<tr>
<td>80</td>
<td>هشتاد</td>
<td>hash.tâd</td>
</tr>
<tr>
<td>90</td>
<td>نود</td>
<td>na.vâd</td>
</tr>
<tr>
<td>100</td>
<td>صد</td>
<td>sad</td>
</tr>
<tr>
<td>101</td>
<td>صد و یک</td>
<td>sad-o-yek</td>
</tr>
<tr>
<td>200</td>
<td>دویست</td>
<td>de.vist</td>
</tr>
<tr>
<td>300</td>
<td>سیصد</td>
<td>si.sâd</td>
</tr>
<tr>
<td>400</td>
<td>چهارصد</td>
<td>cha.hâr.sad</td>
</tr>
</tbody>
</table>
Table 3.1: (cont’d)

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Name</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>500</td>
<td>پانصد</td>
<td>pan.sad</td>
</tr>
<tr>
<td>600</td>
<td>شصد</td>
<td>shesh.sad</td>
</tr>
<tr>
<td>700</td>
<td>هفتصد</td>
<td>haft.sad</td>
</tr>
<tr>
<td>800</td>
<td>هشتصد</td>
<td>hasht.sad</td>
</tr>
<tr>
<td>900</td>
<td>نهصد</td>
<td>noh.sad</td>
</tr>
<tr>
<td>1000</td>
<td>هزار</td>
<td>he.zar</td>
</tr>
<tr>
<td>1001</td>
<td>هزار و یک</td>
<td>he.zá.r-o-yek</td>
</tr>
</tbody>
</table>

Note 1: The sign for zero is not much different in this alphabet from the punctuation mark period, which can sometimes be confusing.

Note 2: The signs for the numerals 4 (۴), 5 (۵) and 6 (۶) have slightly different shapes in Arabic and are written as ۴, ۵ and ۶ respectively. Both versions, however, are familiar and common in Persian.

Note 3: The conjunction ۸ [va, and]: in combinations of numbers, the conjunction ۸ [va, and] is used to connect numbers of different orders – for instance, between hundreds and tens and ones. Though always written separately, within numbers this va is always connected to the preceding number in pronunciation and pronounced as -o (see numbers 21, 101 and 1001 in Table 3.1). Even when not within numbers, it is usually pronounced as -o when connected to the preceding word in pronunciation – a practice very common in spoken Persian – but as va when not connected.

3.2.1 Numbers with nouns

Three simple rules:

1. Nouns always come after numbers;
2. Nouns always remain singular after numbers, even though, with numbers above 1, the meaning is plural –
3. in which case, the verb must also be plural for animates, but it can remain singular for inanimates. (For examples with verbs, see Unit 4.)

Example: مداد [medād, pencil], مدادها [medādhā, pencils], but: پنج مداد [panj medād, five pencils]. As the example shows, after the number پنج, the noun مداد remains singular.
3.3 Ordinal numbers and fractions

Ordinal numbers are those that tell you the order of things in a set, not the quantity. Persian has two slightly different suffixes for ordinal numbers, which are used in two different ways:

A. The suffix -omin is added to the number, and the ordinal number is treated as a normal number placed before the noun: هفتمین شهر [haftomin shahr, seventh city].

B. A shorter suffix, just -om, is added to the number, and then the ordinal number is treated as an adjective, meaning that it is placed after the noun, preceded by the connector ezāfe: شهر هفتم [shahr-e haftom, seventh city]. (See 2.3 for ezāfe.) As is the case with adjectives, the preceding noun can be singular or plural: روز هفتم [ruz-e sheshom, sixth day] or روزهاي هفتم [ruz-hā-ye sheshom, the sixth days].

The prepositioned -omin version A is especially more common when the noun has other modifiers also; هفتمین شهر بزرگ (‘seventh big city’) is preferred to شهر بزرگ هفتم.

However, it is the postpositioned -om version B that is used for fractions. The formation of fractions is very regular and similar to English, with the only difference being that in Persian fractions are not hyphenated in writing, and the ordinal number always remains singular: thus three-eighths would simply be سه هفتم [se hashtom]. (When using numerals, Persian would not use a forward slash in fractions, but rather a horizontal line, with the numerator above the line and the denominator under it. Thus, 4/8 would normally not be understood as four-eighths in Persian, but rather as 4.8 [= 48/10].)

Examples:

4th language: چهارمین زبان [chahāromin zabān] or زبان چهارم [zabān-e chahārom].

10th night: دهمین شب [dahomin shab] or شب دهم [shab-e dahom].


One-fifth of a day: یک پنجم روز [yek panjom-e ruz].

3.3.1 The ‘usual suspects’: first, last & co.

It is only the first three numbers that have additional or slightly different ordinal forms – in the case of second and third, the only ‘irregularity’ is the addition of a tashdid:
Table 3.2: Irregular ordinal numbers

<table>
<thead>
<tr>
<th></th>
<th>Type A</th>
<th>Type B</th>
<th>The form used in fractions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>second</td>
<td>دومین [dov.vo.min]</td>
<td>دوم [dov.vom]</td>
<td></td>
</tr>
<tr>
<td>third</td>
<td>سومین [sev.vo.min]</td>
<td>سوم [sev.vom]</td>
<td></td>
</tr>
</tbody>
</table>

The words used for ‘last’ are آخرین [äkharin, Type A] and آخر [äkhar, Type B]; in written Persian and more elevated language the words وپاسین [vāpasin] or پایپاسین [bāzpasin] are also used (for both types: preceding the noun or following it after an ezāfe).

Examples:

First day: روز اول [ruz-e avval] or روز اولین روز [avvalin ruz]. Last book: كتاب آخر [ketāb-e äkhar] or كتاب آخرین [äkharin ketāb]. Two-thirds of the night: دو سوم شب [do sev-vom-e shab].

3.4 تا [tā] and other counting words (or measuring words): using numbers as pronouns

ت [tā] is an almost universal counting word – used, understandably, for countable nouns. In colloquial Persian, ت is frequently used between the number and the noun, but it is rarely used in written (especially more formal) Persian: you usually hear دو تا كتاب (‘two books’ or ‘two items of books’) instead of simply دو كتاب (‘two books’). This does not mean, however, that using ت is always optional, opted for mainly in colloquial Persian. Here are a few cases where using or not using ت cannot be said to be optional:
A. Where it has to be used:

When numbers are used as pronouns, i.e., when no noun is mentioned after them, using تا (or some other counting word) is obligatory. Answering a question like 'How many books do you have?', you can say '[Five books]', but not just '[Five]', using the number as a pronoun. In the latter case, you should say '[Five of those]'.

B. Where it cannot be used:

On the other hand, تا cannot be used

a. for uncountable nouns,
b. when some other measure word (or counting word), such as those used for time, weight, length, is present, and

c. after the number يک [yek, one]: the pronoun form of يک [yek] (or يک yek followed by counting words like دانه [dāne] and عدد [adad] or, for people, نفر [nafar]).

Example: دو ساعت [do sa'at, 2 hours], but not دو تا ساعت [do āt sa'at] (unless, of course, another meaning of ساعت [= 'watch' or 'clock'] is intended)

Similar to تا, in that they can be used after numbers or left out, are words like نفر [nafar, counting word for people], جلد [jeld, counting word for books], or the more general words دانه [dāne, used mostly for fruit, but also for eggs, grains, pearls, etc.] and عدد [adad, used for inanimate countable nouns]. Examples:

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بیست ایرانی</td>
<td>twenty Iranians</td>
</tr>
<tr>
<td>بیست نفر ایرانی</td>
<td>twenty Iranian people</td>
</tr>
<tr>
<td>بیست نفر</td>
<td>twenty people</td>
</tr>
</tbody>
</table>

بار [bār] is the most common word used after numbers when you want to say how many times something happened or was done; دفعه [daf'e] and مرتبت [martebe] are also common.

Examples:

چهار بار [chahār bār, four times], or چهار دفعه [chahār daf'e],
چهار مرتبت [chahār martebe].
Modern Iran has adopted the metric system, borrowing many measure words from French: \([\text{ki}\llu, \text{ki}\lo], \text{m}\etr, \text{m}\etrr\) and the like.

**Note: using numbers as pronouns: the case of ordinal numbers**

We saw in 3.3 that we only needed to add \(-\text{in}\) to ordinal number type B (which already ended in \(-\text{om}\)) to have ordinal number type A. If we want to use an ordinal number as pronoun, we only add \(-\text{i}\) (instead of \(-\text{in}\)) to ordinal number type B. Examples:

\[
\begin{align*}
\text{ده كتاب} & \quad \text{dah ketāb} \quad \text{ten books} \\
\text{دهمین کتاب} & \quad \text{dahomin ketāb} \quad \text{the tenth book (A)} \\
\text{کتاب دهم} & \quad \text{ketāb-e dahom} \quad \text{the tenth book (B)} \\
\text{دهمی} & \quad \text{dahomi} \quad \text{the tenth one}
\end{align*}
\]

See Unit 8 for asking questions about numbers, also for related topics such as *Telling the time* and *Age* and to learn some more words for *Fractions.*

### 3.5 Demonstrative adjectives and pronouns

**Demonstrative adjectives** are \(\text{این} [\text{in}, \text{this}] \) and \(\text{آن} [\text{ān}, \text{that}]\).

They can be used for singular and plural nouns: adjectives do not change with number. When used for plural nouns, however, the English translation would then require using ‘these’ and ‘those’. Examples:

**Singular:** 
\(\text{این خانه} [\text{in khāne}, \text{this house}] \) and 
\(\text{آن مرد} [\text{ān mard}, \text{that man}]\).

**Plural:** 
\(\text{این خانه‌ها} [\text{in khāne-hā}, \text{these houses}] \) and 
\(\text{آن مردان} [\text{ān mardān}, \text{those men}]\).

**Demonstrative pronouns** are the same (\(\text{این}\) \(\text{آن}\) \(\text{این}\) and \(\text{آن}\) \(\text{آن‌ها}\)) for the singular, but the plural ending \(\text{ه‌ا}\) is added for the plural (\(\text{آن‌ها}\) \(\text{این‌ها}\)).

Compare the usage of singular/plural:

\[
\begin{align*}
\text{این زن} & \quad (\text{this woman}) \\
\text{این زن زیبا} & \quad (\text{this beautiful woman}) \\
\text{این زن‌های زیبا} & \quad (\text{these beautiful women}) \\
\text{این پنج زن زیبا} & \quad (\text{these five beautiful women})
\end{align*}
\]
(these, the beautiful women)
آن خانه (that house)
آن خانه کوچک (that small house)
آن خانه‌های کوچک (those small houses)
آن هفت خانه کوچک (those seven small houses)
آن‌ها، خانه‌های کوچک (those, the small houses)

Exercises

Exercise 3.1
Write the following numerals as Persian words.

Example: ۹ → نه
1. ۱۰۰ ۲. ۲ ۳. ۱۳ ۴. ۱ ۵. ۱۰ ۶. ۱۱ ۷. ۱۸ ۸. ۵ ۹. ۳ ۱۰. ۴ ۱۱. ۱۲۰۰۰ ۱۲. ۵۰۰ ۱۳. ۲۰۰ ۱۴. ۲ ۱۵. ۱۶ ۱۶. ۶ ۱۷. ۶۰۰ ۱۸. ۷ ۱۹. ۲۰ ۲۰. ۳۰.

Exercise 3.2
Write the following numerals as Persian words and translate into English.

Example: بیست و دو → ۲۲
1. ۲۱ ۲. ۲۳ ۳. ۱۰۰۱ ۴. ۲۰۵ ۵. ۱۰۱ ۶. ۷۹۹ ۷. ۴۴ ۸. ۵۵ ۹. ۶۶ ۱۰. ۹۱ ۱۱. ۸۸ ۱۲. ۹۹ ۱۳. ۳۹۶ ۱۴. ۲۹۹ ۱۵. ۱۴۳ ۱۶. ۶۰۱ ۱۷. ۶۱ ۱۸. ۸۹۹ ۱۹. ۵۱۳ ۲۰. ۹۱۲.

Exercise 3.3
Translate the following into Persian; use words instead of numerals.

Example: ۳۷ notebooks → سی و هفت دفتر
1. ۴۸۲ good books. 2. ۳۳ birds. 3. These ۱۲ ugly chairs. 4. ۱۱ nights. ۵. ۲ little stars. ۶. Those ۶۰ days. ۷. ۱ big nose. ۸. ۱۶ bad students. ۹. ۱۹ hours. ۱۰. ۵۵ kilos.

Exercise 3.4
Translate the following numbers into Persian and for each give the ordinal numbers also by adding -om and -omin suffixes.
### Exercise 3.5

Translate the following into English.

<table>
<thead>
<tr>
<th>Numbers</th>
<th>Demonstrative adjectives</th>
<th>Demonstrative pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 18. 2. 30. 3. 2. 4. 100. 5. 99. 6. 1000. 7. 250. 8. 40. 9. 8. 10. 16. 11. 14. 12. 900. 13. 77. 14. 25. 15. 60. 16. 300. 17. 10. 18. 13. 19. 17. 20. 19.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Example:

11 → (right to left)

Exercise 3.6

In which of the following phrases has `[ta]` been used wrongly? (Write the numbers only.)

<table>
<thead>
<tr>
<th>Numbers</th>
<th>Demonstrative adjectives</th>
<th>Demonstrative pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 2. 3. 4. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Example:

11 → (right to left)
UNIT FOUR

Pronouns

Present tense: to be and to have

New words in this unit

<table>
<thead>
<tr>
<th>ضمير</th>
<th>za.mir</th>
<th>pronoun (gr.) (pl. ضمار, za.māyer)</th>
</tr>
</thead>
<tbody>
<tr>
<td>zaman</td>
<td>za.mān</td>
<td>tense (gr.); time</td>
</tr>
<tr>
<td>hall</td>
<td>hāl</td>
<td>state (of being); presently; present</td>
</tr>
<tr>
<td>zaman hall</td>
<td>za.mā.n-e hāl</td>
<td>present tense (gr.)</td>
</tr>
<tr>
<td>modifier</td>
<td>mo.zā.re'</td>
<td>present tense (gr.)</td>
</tr>
<tr>
<td>ya</td>
<td>yā</td>
<td>or (conj.)</td>
</tr>
<tr>
<td>min</td>
<td>man</td>
<td>I</td>
</tr>
<tr>
<td>to</td>
<td>you (sg.)</td>
<td></td>
</tr>
<tr>
<td>au</td>
<td>u</td>
<td>he or she</td>
</tr>
<tr>
<td>wi</td>
<td>vey</td>
<td>he or she (form./wrt.)</td>
</tr>
<tr>
<td>an</td>
<td>ān</td>
<td>it; that</td>
</tr>
<tr>
<td>mā</td>
<td>we</td>
<td></td>
</tr>
<tr>
<td>sha</td>
<td>sho.mā</td>
<td>you (pl.)</td>
</tr>
<tr>
<td>anha</td>
<td>ān.hā</td>
<td>they; those</td>
</tr>
<tr>
<td>išān</td>
<td>i.shān</td>
<td>they (for people only; more polite than آنها)</td>
</tr>
<tr>
<td>anān</td>
<td>ā.nān</td>
<td>they (for people only; form./wrt.)</td>
</tr>
<tr>
<td>dost</td>
<td>dust</td>
<td>friend</td>
</tr>
<tr>
<td>jā</td>
<td>place</td>
<td></td>
</tr>
<tr>
<td>injā</td>
<td>here</td>
<td></td>
</tr>
<tr>
<td>anjā</td>
<td>ān.jā</td>
<td>there</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td><strong>bu.dan</strong></td>
<td>to be (pres. stem: پاش, bāsh)</td>
<td></td>
</tr>
<tr>
<td><strong>dāsh.tan</strong></td>
<td>to have (pres. stem: دار, dār)</td>
<td></td>
</tr>
<tr>
<td><strong>ä.li</strong></td>
<td>excellent</td>
<td></td>
</tr>
<tr>
<td><strong>si.yāh</strong></td>
<td>black</td>
<td></td>
</tr>
<tr>
<td><strong>mosh.kel</strong></td>
<td>difficult (adj.); problem (n., pl. مشکلات, mosh.kelāt)</td>
<td></td>
</tr>
<tr>
<td><strong>val.i</strong></td>
<td>but (conj.)</td>
<td></td>
</tr>
<tr>
<td><strong>dar</strong></td>
<td>in (prep.)</td>
<td></td>
</tr>
<tr>
<td><strong>az</strong></td>
<td>from; of (prep.)</td>
<td></td>
</tr>
<tr>
<td><strong>mo.'al.lem</strong></td>
<td>teacher</td>
<td></td>
</tr>
<tr>
<td><strong>fār.si</strong></td>
<td>Persian (language)</td>
<td></td>
</tr>
<tr>
<td><strong>āl.mān</strong></td>
<td>Germany</td>
<td></td>
</tr>
<tr>
<td><strong>āl.mā.ni</strong></td>
<td>German</td>
<td></td>
</tr>
<tr>
<td><strong>a rab</strong></td>
<td>Arab (pl. اعراب, a'rāb)</td>
<td></td>
</tr>
<tr>
<td><strong>a ra.bi</strong></td>
<td>Arabic (language)</td>
<td></td>
</tr>
<tr>
<td><strong>ke.lās</strong></td>
<td>class; classroom</td>
<td></td>
</tr>
<tr>
<td><strong>dars</strong></td>
<td>lesson</td>
<td></td>
</tr>
<tr>
<td><strong>o.tāgh</strong></td>
<td>room</td>
<td></td>
</tr>
<tr>
<td><strong>rā.di.yo</strong></td>
<td>radio</td>
<td></td>
</tr>
<tr>
<td><strong>bi.mār</strong></td>
<td>sick (adj.); sick person, patient (n.)</td>
<td></td>
</tr>
<tr>
<td><strong>barg</strong></td>
<td>leaf</td>
<td></td>
</tr>
<tr>
<td><strong>ā.se.mān</strong></td>
<td>sky</td>
<td></td>
</tr>
<tr>
<td><strong>ghā.zā</strong></td>
<td>food</td>
<td></td>
</tr>
<tr>
<td><strong>morgh</strong></td>
<td>hen; chicken (as food); bird</td>
<td></td>
</tr>
<tr>
<td><strong>khar</strong></td>
<td>donkey; a stupid person; stupid</td>
<td></td>
</tr>
<tr>
<td><strong>ba.le</strong></td>
<td>yes [stress on bā-]</td>
<td></td>
</tr>
<tr>
<td><strong>ba.li</strong></td>
<td>yes [stress on bā-] (wrt.)</td>
<td></td>
</tr>
<tr>
<td><strong>ā.re</strong></td>
<td>yes [stress on -rē] (col.)</td>
<td></td>
</tr>
<tr>
<td><strong>ā.rī</strong></td>
<td>yes [stress on ā-] (poet.)</td>
<td></td>
</tr>
<tr>
<td><strong>na</strong></td>
<td>no</td>
<td></td>
</tr>
</tbody>
</table>
4.1 Personal pronouns

The personal pronouns are as follows:

Table 4.1: Personal pronouns

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>من [man, I]</td>
<td>ما [mā, we]</td>
</tr>
<tr>
<td>2nd person</td>
<td>تو [to, you/thou]</td>
<td>شما [shomā, you]</td>
</tr>
<tr>
<td>3rd person</td>
<td>او [u, he/she]</td>
<td>آنها [ānhā, they]</td>
</tr>
<tr>
<td></td>
<td>آن [ān, it]</td>
<td></td>
</tr>
</tbody>
</table>

Some remarks about personal pronouns:

- او [u, he/she]: Modern Persian is a gender-neutral language and as the translation here shows, the pronoun او is not gender-specific.
- شما / تو: As one can expect, شما ('you' plural) is frequently used instead of تو ('thou') when the relationship is not close enough, or just to show respect (e.g., to those older than you). In that case, the verb must also be plural. When the relationship is halfway between intimate and formal, colloquial Persian allows using the plural شما with a singular verb.
- ایشان [ishān]: When talking with respect about an absent person or absent people, the pronoun ایشان [ishān, they] is usually used for the 3rd person, both singular and plural, and a plural verb is also required.
- آنان [vey / ānān]: In formal, written Persian (never in spoken, colloquial), the pronoun آنان [vey] is also used for 'he/she' and آنان [ānān] for 'they' – both of them for people only.
- شماها and ماها: When singling out a certain part of you from among a more general you, in colloquial Persian one can add the plural ما ending to شما and say شماها [shomā-hā, close to the slang youse or you all in English: 'you guys']. In the same way, ماها [mā-hā] would be used for a certain part of ما.
4.2 Possessive adjectives and pronouns

The equivalent of English possessive adjectives (my, your, his, etc.) in Persian can either be the personal pronouns mentioned above (preceded by ezāfe; see 4.2.1) or a set of possessive suffixes (see 4.2.2).

4.2.1 Personal pronoun used as possessive adjective

As it was mentioned in Unit 2 (2.3.B.b), ezāfe can be used between two nouns to show possession, as in دست دختر [dast-e dokhtar, hand of girl = girl’s hand]. Now that we have learned the personal pronouns (see Table 4.1), we can add that in these cases the second noun (the possessor, i.e., dokhtar in the above example) can simply be a personal pronoun: instead of دست دختر we can say دست من [dast-e man, hand of me = my hand] or دست شما [dast-e shoma, hand of you (pl.) = your hand], and so on. (See 2.3.A also for how to write and pronounce ezāfe and where to use a glide.)

4.2.2 Possessive suffixes

These are in fact suffixes with different functions; we call them here possessive suffixes for ease when used in this function.

Table 4.2: Possessive suffixes

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>مام [-am, my]</td>
<td>مان [-emān, our]</td>
</tr>
<tr>
<td>2nd person</td>
<td>تت [-at, your/thy]</td>
<td>تان [-etān, your]</td>
</tr>
<tr>
<td>3rd person</td>
<td>شش [-ash, his/her/its]</td>
<td>شان [-eshān, their]</td>
</tr>
</tbody>
</table>

These suffixes are usually attached to the noun (i.e., to what is possessed) and joined both in pronunciation and in writing. Example for كتاب [ketāb, book]:

كتابم [ketābam (ke.tā.bam), my book]
كتابت [ketābat (ke.tā.bat), your/thy book]
كتابش [ketābash (ke.tā.bash), his/her/its book]
كتابمان [ketābemān (ke.tā.be.mān), our book]
كتابتان [ketābetān (ke.tā.be.tān), your book]
كتابشان [ketābeshān (ke.tā.be.shān), their book]
Notes about spelling and pronunciation:

- If the noun ends in silent hé (ə, i.e., final -al-e), which never joins in writing, the singular suffixes would need the letter alef to be added to represent the vowel a at the beginning of the new syllable; the plural suffixes do not need this, though, as the initial e of the suffixes is pronounced more softly and cannot be heard quite clearly. Example for خانه [khāne, house]:

  خانه ام [khāne'am (khā.ne.am), my house]
  خانه ات [khāne'at (khā.ne.at), your/thy house]
  خانه اش [khāne'ash (khā.ne.ash), his/her/its house]
  خانه مان [khāne(e)mān (khā.ne.[e.]mān), our house]
  خانه تان [khāne(e)tān (khā.ne.[e.]tān), your house]
  خانه شان [khāne(e)shān (khā.ne.[e.]shān), their house]

- Nouns ending in the vowels ā and u would require the glide y [ى] to be added. Examples:

  پا [pā, foot]: پام [pāyam (pā.yam), my foot],
  پامان [pāyemān (pā.ye.mān), our foot/feet]

  مو [mu, hair]: مویم [muyam (mu.yam), my hair],
  مویمان [muyemān (mu.ye.mān), our hair]

- If the noun ends in -i [ى], normally the ى itself would be sufficient for the double function of vowel + glide [= -iy-] and another letter would not need to be written as a glide, but in recent times there has been a tendency not to join them at all (as it was the case for silent hé), in which case an alef would be added to the singular suffixes. Example: بینیم or, more commonly, بینی ام [both pronounced biniyam (bi.ni.yam), my nose], بینیم or, more commonly, بینیم [both pronounced biniyemān (bi.ni.ye.mān), our nose(s)].

- Diphthongs would normally not require a glide.

- Since these rules have still not been standardized in a way acceptable to all publishers and journals, you might come across different spelling styles in different books and magazines. On the whole one can say that in the case of less common words, foreign words or words that are too long, there is a tendency to write the possessive suffixes separately.
4.2.3 Two possessive types: important similarities and differences

- The two types mentioned in 4.2.1 and 4.2.2 are not only the same in meaning ([dast-e man] and [dastam] both meaning 'my hand') but also for both types the possessive part (or genitive marker) comes last. This is true even in cases where instead of just one noun we have a cluster of words consisting of the noun and one or more modifiers (e.g., adjectives): the genitive marker would always come after the last word in such a cluster, be it a noun or an adjective. Examples:

My hand: [dast-e man] or [dastam].
My mother's hand: [dast-e mādar-e man] or [dast-e mādaram].
My small hand: [dast-e kuchek-e man] or [dast-e kuchekam].
My mother's small hand: [dast-e kuchek-e mādar-e man] or [dast-e kuchek-e mādaram].
My good mother's small hand: [dast-e kuchek-e mādar-e khub-e man] or [dast-e kuchek-e mādare khubam].

- Note that in English, instead of 'my good mother's small hand' (with my coming first, whereas in Persian it comes last), you can also say 'the small hand of my good mother' with my placed in the middle. Persian has one form only, in which, in spite of the double genitive, my is the dominant, end possessor: I am talking about a hand, which belongs to a mother, who belongs to me.

- The two types are usually interchangeable, except in the following cases:

a. You have to use the separate (non-suffixed) pronouns if you need emphasis, and we know that emphasis is not always optional. The emphasis you put on my when you say, for example, 'This is my book, not yours!' can only be conveyed by using the version in Persian, not suffixed possessive pronouns are never pronounced with stress in Persian and have no emphasis. See also 4.3 for another case where you have to use the separate pronoun.

b. On the contrary, you have to use the suffixed pronouns if the person for whom you are using the genitive (i.e., the possessor) is at the same time the subject of the verb. This will be discussed later in more detail.
4.3 مال [māl-e] as possessive pronoun

مال [māl] means ‘property’ and, when followed by ezāfe, it means ‘property of’ or ‘belonging to.’ It can be used in two ways:

1. If followed by personal pronouns (and not the possessive suffixes), it is the same as the possessive pronouns in English (mine, yours, etc.). Note that mine is always مال من [māl-e man], never مال [mālam], never using the suffixes, and this is true of the other persons also:

Table 4.3: Possessive pronouns

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>مال من [māl-e man, mine]</td>
<td>مال ما [māl-e mā, ours]</td>
</tr>
<tr>
<td>2nd person</td>
<td>مال تو [māl-e to, yours/thine]</td>
<td>مال شما [māl-e shomā, yours]</td>
</tr>
<tr>
<td>3rd person</td>
<td>مال او [māl-e u, his/hers]</td>
<td>مال آنها [māl-e ānhā, theirs]</td>
</tr>
</tbody>
</table>

2. If followed by a noun, then this noun can in turn be connected (through another ezāfe) to either set of pronouns, whether separate or suffixed (man, to, etc., or -am, -at, etc.), and it would function as the genitive ‘s in English (or ‘that of’, ‘property of’). If mine is always مال من [māl-e man] and never مال [mālam], my father’s (where there is a noun) can be either مال پدر من [māl-e pedar-e man] or مال پدر [māl-e pedaram].

As shown in the above examples, if مال is followed by a noun rather than a pronoun, it would be like the genitive ‘s in English: مال پروردگار [māl-e parviz, that of Parviz, or Parviz’s], مال خانه [māl-e khāne, that of the house, or the house’s].

Notes:

1. مال as a pronoun usually has a singular antecedent and is always followed by a singular verb; there is no مالهاي in the plural form. (You can repeat the plural antecedent as noun, though.)
2. مال is usually used for non-humans (which can be considered as 'property' and can 'belong' to someone). In a sentence like 'He is my father, not yours', it would not be quite appropriate in Persian to use مال تر instead of 'yours' and in this case it is better to repeat the noun instead of using a pronoun.

3. مال is used in colloquial Persian in a variety of senses. مال ایران [māl-e īrān] is not just Iran's but can also be coming from or made in Iran. مال چشم [māl-e cheshm] is not just the eye's but also pertaining to or used for the eye.

4. The English usage of possessive pronouns after of ('a friend of mine,' 'a fantasy of hers,' etc.) has no equivalent in Persian. Instead of 'a friend of mine' simply say 'one of my friends' (نیکی از دوستان من).

4.4 Verbs in Persian: some general remarks

*Position:* There is a lot of flexibility in Persian regarding the order of the words in a sentence. In standard, formal Persian, verbs are usually placed at the end of a sentence or clause.

*More regular than most languages:* Verbs are less irregular in Persian than in many other languages, even compared to English. The past tense in Persian is regular, as well as any other tense, mood and construction that needs the past stem, and this includes: simple past, past progressive, past participle, all perfect tenses and constructions (present or past perfect and their progressive forms, perfect [or past] subjunctive) – even the future tense, which requires the past stem. There is no irregularity in any of these, even in the notoriously irregular verbs such as to be and to have.

*Irregular verbs:* While it is good to know that irregular verbs are being increasingly replaced in Persian by regular and compound verbs – most of the simple, irregular verbs being used now predominantly in formal, literary Persian only – there are still irregular verbs for which you have to learn the present stem additionally. The present stem is needed only for the present tense, imperative and [present] subjunctive.

*Negative and interrogative:* No auxiliary verb or inversion is required. For the negative, the prefix ن (usually pronounced na-, but pronounced ne- when preceding the prefix mi-) is simply placed before the verb. There is the universal word یا [āyā] that can be used for all questions (usually, but not necessarily, at the beginning of the sentence), whether a question word is present or not, but this āyā can also be dropped, in which case only the intonation will show that the sentence is a question (especially in the absence of a question word).

*Conjugation:* You need to learn a simple set of conjugational suffixes (or personal endings) in order to conjugate verbs in Persian. With these suffixes attached to the verb, you practically wouldn’t need the subject to
be mentioned in the form of a pronoun, except where there is need for emphasis. That is why very often such pronouns are dropped in Persian, especially if the pronoun has already been mentioned before in the previous sentence and no change of subject is involved.

Since there is little difference between these conjugational suffixes and the verb to be in its suffixed form, we will start with the verb to be.

Subject-verb agreement in singular/plural: If the subject is inanimate, Persian tends to use a singular verb even for plural subjects, although a plural verb is not wrong either. A plural verb (for inanimates) is even preferred when the subject is seen as individuals rather than a mass of things, or when the subject needs emphasis or is personified in some way. (For a sentence like ‘The leaves are falling,’ Persian would prefer a singular verb, although plural is not wrong or uncommon; but in a sentence such as ‘The leaves are dancing,’ the verb has to be plural.)

4.5 Present tense of the verb پرداز [budan, to be]; affirmative and negative

As in almost all other Indo-European languages, the verbs to be and to have are the most irregular ones and need special attention.

In the case of the verb پرداز [budan, to be], which functions as a copula or equating verb, the present stem is پاش [bāsh]. We will certainly need this stem in future (for imperative and subjunctive), but not here.

پرداز has two different present forms: a shorter, suffixed form, and a longer version, which is basically the same as the shorter one پاش + هست [hast], but can be used as an independent verb also. In the negative, both types use the same form and you don’t need to learn two different negative forms.

Table 4.4: The verb پرداز [budan, to be]

<table>
<thead>
<tr>
<th>The verb to be</th>
<th>used as suffix</th>
<th>used independently</th>
<th>negative of both types</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular:</td>
<td>-م</td>
<td>هستم</td>
<td>نستم</td>
</tr>
<tr>
<td>[I] am</td>
<td>[-am]</td>
<td>[hastam]</td>
<td>[nistam]</td>
</tr>
<tr>
<td>2nd person singular:</td>
<td>-ی</td>
<td>هستی</td>
<td>نستی</td>
</tr>
<tr>
<td>[you] are / [thou] art</td>
<td>[-i]</td>
<td>[hasti]</td>
<td>[nisti]</td>
</tr>
<tr>
<td>3rd person singular:</td>
<td>-هست / -است</td>
<td>هست</td>
<td>نست</td>
</tr>
<tr>
<td>[he/she/it] is</td>
<td>[ast / -ast]</td>
<td>[hast]</td>
<td>[nist]</td>
</tr>
</tbody>
</table>
Table 4.4: (cont'd)

<table>
<thead>
<tr>
<th>The verb to be</th>
<th>used as suffix</th>
<th>used independently</th>
<th>negative of both types</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person plural:</td>
<td>-يم</td>
<td>هستیم</td>
<td>نیستیم</td>
</tr>
<tr>
<td>[we] are</td>
<td>[-im]</td>
<td>[hastim]</td>
<td>[nistim]</td>
</tr>
<tr>
<td>2nd person plural:</td>
<td>-ید</td>
<td>هستید</td>
<td>نیستید</td>
</tr>
<tr>
<td>[you] are</td>
<td>[-id]</td>
<td>[hastid]</td>
<td>[nistid]</td>
</tr>
<tr>
<td>3rd person plural:</td>
<td>-ند</td>
<td>هستند</td>
<td>نیستند</td>
</tr>
<tr>
<td>[they] are</td>
<td>[-and]</td>
<td>[hastand]</td>
<td>[nistand]</td>
</tr>
</tbody>
</table>

4.5.1 Notes about writing the suffixed version

The shorter or suffixed version is usually written joined if the preceding word ends in a consonant – with the exception of the 3rd person singular (and, occasionally, plural):

The special case of 3rd person

1. The 3rd person singular است is usually written separately, although, as a remnant of the past style, you might sometimes see it written joined, in which case the initial alef is dropped in writing. Thus, we usually write این خوب است [in khub ast, This is good], but sometimes you might see this written joined as: این خوبوست (it has the same pronunciation and meaning).

2. If the previous word is a shorter word ending in vowels -ا, -و or -ی, you are more likely to see است written joined, in which case است is usually shortened in pronunciation as -ست: این کتاب شماست [in ketab-e shomā-st, This is your book], این کتاب اوست [in ketāb-e u-st, This is his/her book], عالیست [āli-st, (It) is excellent].

3. In recent times, there is a growing tendency to write the plural -اند also separately (by adding an alef), especially when it makes reading easier: آنها بزرگاند or آنها بزرگاند [ānāhā bozorg-and, They're big], but usually آنها در ایراناند (and not آنها در ایراناند [ānāhā dar irān-and, They're in Iran]

Writing the suffixed version of to be after words ending in vowels

If the preceding word ends in a vowel, a glide would normally be needed, and this is how it would look:
Table 4.5: The glides needed when the word ends in a vowel

<table>
<thead>
<tr>
<th></th>
<th>-a/-e/-i</th>
<th>-o</th>
<th>-ā/-u</th>
</tr>
</thead>
<tbody>
<tr>
<td>من</td>
<td>ی</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>تو</td>
<td>ت/ی</td>
<td>-</td>
<td>-ی</td>
</tr>
<tr>
<td>او</td>
<td>ت/ی</td>
<td>-</td>
<td>-ی</td>
</tr>
<tr>
<td>ما</td>
<td>ت/ی</td>
<td>-</td>
<td>-ی</td>
</tr>
<tr>
<td>شما</td>
<td>ت/ی</td>
<td>-</td>
<td>-ی</td>
</tr>
<tr>
<td>آنها</td>
<td>ی</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>

For the 3rd person singular [او] - است (usually written separately) – see note 4.5.1 (The special case of 3rd person).

Words ending in -a and -e (i.e., ending in silent 's') are always written separately, and then an alef is added as glide in writing. The same is true of words ending in -i, although in the case of -i occasionally you might see it written joined with the glide پ/ـ added. (In careless writing the glide is sometimes dropped altogether.)

Examples with consonants:

من کوچکم [man kuchekam, I'm small.]
 تو بزرگی [to bzorgi, You're big.]
او زن است [u zan ast, She's a woman.]
ما در اتاقیم [mā dar otāghim, We are in the room.]
شما در کلاسید [shomā dar kelāsid, You are in the classroom.]
آنها نزدیکاند or آنها نزدیکند [ānḥā nazdik-and, They're near.]

Examples with vowels:

With -a/e (always written separately + alef): [man khāne-am, I'm home.]; تو بچه‌ای [to bache-i, You are a child.]

With -ā/-u: من اینجا‌یم [man injā-y-am, I'm here.]; آنها اینجا‌یند [ānḥā injā-y-and, They are here.]; but when the suffix starts with i-:
  تو اینجایی [to injā-y, You (sg.) are here.]; ما اینجا‌یم [mā injā-ym, We are here.]; شما اینجا‌یم [shomā injā-y, You (pl.) are here.]. Same with -u: من دانشجویم [man dāneshju-y-am, I'm a (college) student].
With -o: [man pedar-e to-am, I'm your father.]
(to nazdik-e rádió-i, You (sg.) are near the radio.)

With -i: [man dovwomi-am, I'm the second one.]
(to tehrāni'i, You (singular) are from Tehran.)

4.5.2 Where to use each to be version

The shorter, suffixed version is by far the more common version. Although they are often interchangeable (specially in colloquial Persian), it is recommended that you use the longer version only when:

1. you need to emphasize
   (as in 'I am your friend, but . . . .')

2. you need an independent verb with no predicate
   (as in short answers: 'Yes, I am', 'بله، هستم', 'I am a good student, but there is a problem here.)

3. it is about the 'existence' of something, like 'there is / there are' (only for 3rd person). Compare these examples:

   تاریخ مشکل است (History is difficult.)
   شما دانشجوی خوب هستید، ولی اینجا یک مشکل هست (You are a good student, but there is a problem here.)

   If you use است in this example, it would be like saying 'a problem is here,' which wouldn't make much sense.

   In spoken Persian, sometimes the longer ('هست') version is preferred when it helps ease the pronunciation and avoid cacophony, as is the case with words ending in -i. For instance, to say 'You are Iranian', the version تو ایرانی هستی [to irāni'ī] is preferred to تو ایرانی ای [to irāni], although the shorter version is also used.

   Examples:

   این درخت مال پرنده هاست (This tree belongs to the birds.)
   این دانشجوها در کلاس نیستند (Those students are not in the classroom.)
   این آخرین روز است (This is the last day.)
   شما مال این شهر نیستید؟ (Aren't you from this city?)
   آیا خانهتان نزدیک است؟ (Is your house near?)
   سه دانشجوی آلمانی در این کلاس هستند (There are three German students in this class.)
   این غذا مال آنجا نیست (This food is not from there/does not belong there.)
My book is here, yours is there.

The place of/for these pens is not here. [= They do not belong here or should not be here.]

We are the students of this university.

The students of this university are us. Or, [It's] we [who] are the students of this university.

You are not the students of this university, but we are.) Note that this sentence needs the version IV, whereas in the previous sentence both versions (¬*¬— and JUI) were possible.

4.6 Matching conjugational and genitive pronouns

We have just learned our first verb, but it is never too early to learn this important point:

1. You must be consistent in using pronouns. If you are using the plural - be it out of respect for a single person or to address a group of people - then all the other pronouns referring to that person, whether conjugational endings or possessive pronouns, must be plural. Similarly, if you are using تو, تو, all related pronouns must be singular: تو در اتاق [to dar otāgh-e mādarat hasti], but شما در اتاق مادرتان هستید [shomā dar otāgh-e mādaretān hastid], both meaning the same in English: 'You are in your mother's room'.

2. As mentioned in 4.2.3, of the two possessive forms, only the suffixed pronoun can be used if the same person is the subject of the verb. In the above example [to dar otāgh-e mādarat hasti], we cannot use mādar-e to instead of مادر; compare: مینا در اتاق است [minā dar otāghash ast, Mina is in her room.] - this would normally mean in her own room, although it can also be another person's (it has the same ambiguity as in English; we can even say his instead of her); مینا در اتاق او است [minā dar otāgh-e u ast, Mina is in her/his room.] - this time it is certainly someone else's room.

4.7 Simple present tense of the verb داشتن [dāshtan, to have]: affirmative and negative

The present stem of the verb داشتن [dāshtan, to have] is دار [dār], and Table 4.6 shows how by adding the conjugational suffixes to this stem the present tense of this verb is conjugated:
Table 4.6: The verb داشتن [dāshtan, to have]; present stem: دار [dār]

<table>
<thead>
<tr>
<th>The verb to have</th>
<th>conjugational suffix</th>
<th>affirmative</th>
<th>negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person singular:</td>
<td>برم</td>
<td>دارم</td>
<td>ندارم</td>
</tr>
<tr>
<td>[I] have</td>
<td>[-am]</td>
<td>[dāram]</td>
<td>[nadāram]</td>
</tr>
<tr>
<td>2nd person singular:</td>
<td>داری</td>
<td>داری</td>
<td>نداری</td>
</tr>
<tr>
<td>[you] have / [thou] hast</td>
<td>[-i]</td>
<td>[dāri]</td>
<td>[nadāri]</td>
</tr>
<tr>
<td>3rd person singular:</td>
<td>دارد</td>
<td>دارد</td>
<td>ندارد</td>
</tr>
<tr>
<td>[he/she/it] has</td>
<td>[-ad]</td>
<td>[dārad]</td>
<td>[nadārad]</td>
</tr>
<tr>
<td>1st person plural:</td>
<td>داریم</td>
<td>داریم</td>
<td>نداریم</td>
</tr>
<tr>
<td>[we] have</td>
<td>[-im]</td>
<td>[dārim]</td>
<td>[nadārim]</td>
</tr>
<tr>
<td>2nd person plural:</td>
<td>دارید</td>
<td>دارید</td>
<td>ندارید</td>
</tr>
<tr>
<td>[you] have</td>
<td>[-id]</td>
<td>[dārid]</td>
<td>[nadārid]</td>
</tr>
<tr>
<td>3rd person plural:</td>
<td>دارند</td>
<td>دارند</td>
<td>ندارند</td>
</tr>
<tr>
<td>[they] have</td>
<td>[-and]</td>
<td>[dārand]</td>
<td>[nadārand]</td>
</tr>
</tbody>
</table>

As you see in Table 4.6, the conjugational suffixes here are exactly the same as the suffixed form of the verb to be in the previous table, with only one difference being that in the 3rd person singular, the suffix used here is داده [-ad].

Important:
1. The conjugational suffixes you learn here are real suffixes and, therefore, always written joined: there is no need to worry anymore about when and how to join them.
2. These suffixes are used for practically all other verbs in Persian. You only learn these six suffixes and (if needed, for irregular verbs) the present stem, and you can conjugate all the verbs.
3. Conjugational suffixes are always unstressed, the only exceptions being the future tense (to be learned in Unit 11) and verbs at the end of subordinate clauses (where a pending, rising tone is required).

Examples:

این درخت برگ ندارد (This tree doesn’t have leaves.)
آن دو دانشجو کتاب دارند (Those two students have books.)
آیا چشم نداری؟ (Don't you [sg.] have eyes?)

خانه‌ ما هفت اتاق دارد (Our house has seven rooms.)

این مرد ایرانی سه زن دارد (This Iranian man has three wives.)

آن دختیر عرب پدر ندارد (That Arab girl has no father.)

دوستم یک یا ندارد (My friend doesn't have one foot/leg.)

آیا قلم دارید؟ (Do you [pl.] have a pen?)

در اتاقم رادیو ندارم (I don’t have a radio in my room.)

ما یک درس مشکل داریم (We have a difficult lesson.)

### 4.8 بله [bale, yes], نه [na, no] and cherā

Persian is a language with many layers for different degrees of formalities. This is how it looks when it comes to yes and no (note the change of stress also):

**Table 4.7: 'Yes' and 'no' in Persian**

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>poet.</td>
<td>آری [ārī]</td>
<td>نه [na]</td>
</tr>
<tr>
<td>col./casual</td>
<td>آره [ārē]</td>
<td>نه [na]</td>
</tr>
<tr>
<td>respectful col.; also wrt.</td>
<td>بله [bale]</td>
<td>نخیر [nakhéyr]</td>
</tr>
<tr>
<td>form./wrt. only</td>
<td>بله [bāli]</td>
<td>خیر [kheyr]</td>
</tr>
</tbody>
</table>

If you want, however, to give an affirmative answer to a negative question, you should use چرا (cherā, similar to the French si or German doch):

شما ایرانی نیستید؟ (Aren’t you from Iran?)

نه، نیستم (No, I’m not.)

چرا، هستم (Yes, I am.)

پدرت خانه است؟ (Is your father home?)

بله، هست (Yes, he is.)

نه، نیست (No, he isn’t.)
Exercises

Exercise 4.1
Fill out the blanks by using either the appropriate pronoun or the correct form of the verbs *to be* and *to have* (affirmative), then translate.

1. پدرِ شما در اتاق ....
2. مادرِ این دختر نیست.
3. چهار دست ندارید.
4. ایرانی نیستیم.
5. صورتِ مادرِ شما زیبا است؟
6. آیا شما شاعری هستید؟
7. این خانه‌ی برادرتان است؟ – نه، مالِ ....
8. آیا کتاب‌ها مالِ شما است؟
9. آیا این خانم پدر ....
10. – کتاب ندارید؟ – جرا ....

Exercise 4.2
Translate the following into Persian, using the possessive suffixes.

1. her small brother; 2. their second big house; 3. my good physician; 4. his Iranian father; 5. your (sg.) small city; 6. my books; 7. their small children; 8. your (pl.) Iranian wife; 9. its first big tree; 10. our thirteenth good day.

Exercise 4.3
Translate the following into English.

1. مالِ شاعر؛ 2. مالِ بچه؛ 3. مالِ خانم؛ 4. مالِ آنها؛ 5. مالِ خواهرانتش؛

Exercise 4.4
Translate the following into Persian.

1. This is your book. 2. Those four good students do not belong to [are not from] his class. 3. They are from that small lady’s class. 4. Aren’t you (sg.) an Iranian woman? (Here use the number ‘one’ instead of ‘an’.)
5. The pens are not mine. 6. Those large cities are not in Germany. 7. The children and their father are here. 8. Are you (pl.) in the city of Shirāz? 9. No, we are not in Shirāz, we are here in Tehran. 10. Yes, she and her Mom and Dad are here.

**Exercise 4.5**

Translate the following into English.

1. عالی‌تاج‌دارم.
2. من معلم هستم.
3. بچه‌های خانم ایرانی کوچک‌ند (کوچک‌ند).
4. مدادها و دفترها مال برادر ارست (او ارست).
5. پنج‌وقت‌بچه ایرانی سایه هستند.
6. ما آلمانی هستیم.
7. تریک ستاره نیستی.
8. خواهرانش دانشجو هستند.
9. قلم مال معلم ما است.
10. اسیها مالی دم یزدیکی شهر هستند.

**Exercise 4.6**

Change all the verbs to negative, then translate the sentences into English.

Example: ند + ارم → من برادر دارم (I don’t have a brother.)

1. دانشجویان درس زبان فارسی دارند.
2. این درخت کوچک صدها برگ دارد.
3. اما تد آسانه ساره دارد.
4. مردان ایرانی ابرو ن و چشمان بزرگ دارند.
5. ما در سومین اتاق یک پنجره بزرگ داریم.
6. شما در کش‌وزان هزاران شاعر دارید.
7. آن دکتر آلمانی سی و پنج پییه ایرانی دارد.
8. یک کلاس زبان عربی دارم.
9. آیا یک یک و مادر داری؟
10. در اتاقتان صندلی دارید؟
He doesn’t have a single star in seven skies.
(Used for a person who always has bad luck or is destitute.)

The chicken has [only] one leg.
(Used for an obstinate person who wouldn’t change his mind or decision.)

I’m not a donkey / I’m not stupid.
(= I won’t fall for that; you cannot deceive me.)
UNIT FIVE
Simple present tense: other verbs
Present progressive with dāshtan

New words in this unit

<table>
<thead>
<tr>
<th>فِعْل</th>
<th><em>fe'l</em></th>
<th>verb (gr.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>استمراري</td>
<td>es.tem.rā.ri</td>
<td>progressive, continuous (gr.)</td>
</tr>
<tr>
<td>با</td>
<td>bā</td>
<td>with (prep.)</td>
</tr>
<tr>
<td>به</td>
<td>be</td>
<td>to; also 'in' for languages (prep.)</td>
</tr>
<tr>
<td>برای</td>
<td>ba.rā.ye</td>
<td>for (prep.)</td>
</tr>
<tr>
<td>دیگر</td>
<td>di.gar</td>
<td>other</td>
</tr>
<tr>
<td>هر</td>
<td>har</td>
<td>every</td>
</tr>
<tr>
<td>هر روز</td>
<td>har ruz</td>
<td>every day</td>
</tr>
<tr>
<td>امروز</td>
<td>em.ruz</td>
<td>today</td>
</tr>
<tr>
<td>فردا</td>
<td>far.dā</td>
<td>tomorrow</td>
</tr>
<tr>
<td>حالا</td>
<td>hā.lā</td>
<td>now</td>
</tr>
<tr>
<td>الآن</td>
<td>al.ān</td>
<td>now</td>
</tr>
<tr>
<td>معمولاً</td>
<td>ma'.mu.lan</td>
<td>usually</td>
</tr>
<tr>
<td>آمدان</td>
<td>ā.ma.dan</td>
<td>to come (pres. stem: ā [ā] )</td>
</tr>
<tr>
<td>رفتن</td>
<td>raf.tan</td>
<td>to go (pres. stem: رُو [row → rav] )</td>
</tr>
<tr>
<td>(به)</td>
<td>gof.tan (be)</td>
<td>to say (to) (pres. stem: گو [gu] )</td>
</tr>
<tr>
<td>نوشتن</td>
<td>ne.vesh.tan</td>
<td>to write (pres. stem: نویس [ne.vis] )</td>
</tr>
<tr>
<td>Arabic</td>
<td>Persian</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>دانستن</td>
<td>dâ.nes.tan</td>
<td>to know (sth. not so.) (pres. stem: دان [dân])</td>
</tr>
<tr>
<td>رسدان</td>
<td>re.st.dan</td>
<td>to reach, arrive (pres. stem: رس [res])</td>
</tr>
<tr>
<td>خریدان</td>
<td>kha.rí.dan</td>
<td>to buy (pres. stem: خر [khar])</td>
</tr>
<tr>
<td>خرید</td>
<td>kha.ríd</td>
<td>shopping</td>
</tr>
<tr>
<td>راهرو</td>
<td>râh.row</td>
<td>corridor</td>
</tr>
<tr>
<td>قدیمی</td>
<td>gha.dí.mi</td>
<td>old (for inanimates)</td>
</tr>
<tr>
<td>بازار</td>
<td>bâ.zâr</td>
<td>market, bazaar</td>
</tr>
<tr>
<td>مدرسه</td>
<td>mad.re.se</td>
<td>school (below a college) (pl. مدارس, ma.dä.res)</td>
</tr>
<tr>
<td>تکلیف</td>
<td>tak.lif</td>
<td>homework, assignment (pl. تکلیف, ta.kâ.lif)</td>
</tr>
<tr>
<td>کتابخانه</td>
<td>ket.âb-khâ.ne</td>
<td>library</td>
</tr>
<tr>
<td>نام</td>
<td>nâm</td>
<td>name (more formal than اسم, esm)</td>
</tr>
<tr>
<td>وقت</td>
<td>vaght</td>
<td>time</td>
</tr>
<tr>
<td>فرش</td>
<td>farsh</td>
<td>carpet</td>
</tr>
<tr>
<td>بسیار</td>
<td>bes.yâr</td>
<td>very; a lot (of)</td>
</tr>
<tr>
<td>خیلی</td>
<td>khey.li</td>
<td>very; a lot (of)</td>
</tr>
<tr>
<td>دیر</td>
<td>dir</td>
<td>late</td>
</tr>
<tr>
<td>هتل</td>
<td>ho.tel</td>
<td>hotel</td>
</tr>
<tr>
<td>هوایما</td>
<td>ha.vâ-pey.mâ</td>
<td>airplane</td>
</tr>
<tr>
<td>فرودگاه</td>
<td>fo.rud.gâh</td>
<td>airport</td>
</tr>
<tr>
<td>شاد</td>
<td>shâd</td>
<td>happy, glad</td>
</tr>
<tr>
<td>افغانی</td>
<td>af ghâni</td>
<td>Afghan; Afghani</td>
</tr>
<tr>
<td>آمریکایی</td>
<td>ãm.rí.kâ.'i</td>
<td>American (also امریکائی, em.rí.kâ.î)</td>
</tr>
<tr>
<td>اصفهان</td>
<td>es.fâ.hân</td>
<td>Isfahan (city in Iran)</td>
</tr>
<tr>
<td>شیراز</td>
<td>shi.râz</td>
<td>Shiraz (city in Iran)</td>
</tr>
<tr>
<td>پرورن</td>
<td>par.vîn</td>
<td>Parvin; girl's name</td>
</tr>
<tr>
<td>آسته</td>
<td>ä.hes.te</td>
<td>slow/slowly; quiet/quietly</td>
</tr>
<tr>
<td>شتر</td>
<td>sho.tar</td>
<td>camel</td>
</tr>
</tbody>
</table>
5.1 Present stem: general remarks

All infinitives in Persian end in -an (or, more specifically, in either -dan or -tan). The stem of the past is regular and is always achieved by dropping this final -an. The present stem, however, should be learned separately. Most of the verbs follow a more or less 'regular' and easily recognizable pattern for their present stem also. For example, with very few exceptions, all the infinitives ending in -idan - and there are dozens of them - are regular and the present stem is what remains after you drop -idan: the present stem of رسیدن [residan, to arrive/to reach] would thus be رس [res]. You need, though, to learn more verbs to be able to recognize these patterns.

5.2 Present tense in Persian

Having learned in Unit 4 how to conjugate the verb داشتیم [dāštān] in the present tense, we already know the conjugational suffixes needed in the present tense for all other verbs (Table 4.6). All other verbs, however – and there is no exception here – would need the stressed prefix -می [mi] as well, which has this one form only and does not change with person. Thus, to say 'I know' in Persian, you need the prefix می - then the present stem of the verb 'to know' (= دان، and finally the conjugational ending for 'I' (1st person singular), which, as you already know, is -ام. The result would be می دانم [midānam], and for other persons you simply change the conjugational ending: 'We know' would thus be می دانیم [midānim], and so on.

There should be no need to emphasize again that the suffixes, as we learned for داشتیم, are always written joined.

Negative: For the negative, we change the prefix -می [mi] to its negative form -نمی [nemi-], and this is the only case where the negative prefix نا- is pronounced ne-. The negative prefix always has the main stress in all tenses.

Note: This می- (or, in negative, nemi-) prefix is now usually written separately, although it used to be written joined in the past and some might still write it that way (i.e., میدانم instead of می دانم).
Table 5.1: Present tense of the verb دانستن [dānestan, to know]; present stem: دان [dān]

<table>
<thead>
<tr>
<th>The verb to know</th>
<th>conjugational suffix</th>
<th>affirmative</th>
<th>negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person sg.:</td>
<td>-  ฆ  -[am]</td>
<td>[midānam]</td>
<td>[nemidānam]</td>
</tr>
<tr>
<td>[I] know</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd person sg.:</td>
<td>-  ющий -[i]</td>
<td>[midāni]</td>
<td>[nemidāni]</td>
</tr>
<tr>
<td>[you] know / [thou] knowst</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd person sg.:</td>
<td>-  ด  -[ad]</td>
<td>[midānad]</td>
<td>[nemidānad]</td>
</tr>
<tr>
<td>[he/she/it] knows</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st person pl.:</td>
<td>-  หย  -[im]</td>
<td>[midānim]</td>
<td>[nemidānim]</td>
</tr>
<tr>
<td>[we] know</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd person pl.:</td>
<td>-  ย  -[id]</td>
<td>[midānid]</td>
<td>[nemidānid]</td>
</tr>
<tr>
<td>[you] know</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd person pl.:</td>
<td>-  น  -[and]</td>
<td>[midānand]</td>
<td>[nemidānand]</td>
</tr>
<tr>
<td>[they] know</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

5.3 Glide and pronunciation

If the present stem of a verb ends in the vowels -ā or -u, the glide ـ[y] should be added between the stem and the conjugational suffix. For three of the conjugational suffixes, which either consist of or start with the sound i- – namely, 1st person plural, 2nd person singular and 2nd person plural – the glide is more commonly written as hamze (نة) before that i-, but writing ‘double ye’ is also possible and almost as common (see 4.5.1 for comparison).

In the case of the verb رفتن [raftan, to go] – present stem رو [row] – and a few other verbs with present stems ending in -ow, this -ow changes its pronunciation in conjugation to -av میرو [I go] and will therefore be pronounced mi-rav-am, not mi-row-am. (The -ow pronunciation will be needed for imperative [singular] only – see Unit 8 – and for making compound words, such as راهرو [rāhrow, corridor].) You might occasionally see other vowel changes also.
Table 5.2: Present tense: more examples of conjugation

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>regular</th>
<th>irregular</th>
<th>stem ending in -ā (glide needed)</th>
<th>stem ending in -u (glide needed)</th>
<th>stem ending in -ow (→ -av)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Resid'an, to reach/arrive</td>
<td>residan</td>
<td>neveshtan, to write</td>
<td>آمدان</td>
<td>گفتین</td>
<td>رفتین</td>
</tr>
<tr>
<td>Present Stem</td>
<td>res</td>
<td>nevis</td>
<td>ā</td>
<td>گو</td>
<td>رو</td>
</tr>
<tr>
<td>1st person sg. (I)</td>
<td>mi-res-am</td>
<td>mi-nevis-am</td>
<td>mi-ā-yam</td>
<td>mi-gu-yam</td>
<td>mi-rav-am</td>
</tr>
<tr>
<td>2nd person sg. (you/thou)</td>
<td>mi-res-i</td>
<td>mi-nevis-i</td>
<td>mi-ā-i</td>
<td>mi-gu-i</td>
<td>mi-rav-i</td>
</tr>
<tr>
<td>3rd person sg. (he/she/it)</td>
<td>mi-res-ad</td>
<td>mi-nevis-ad</td>
<td>mi-ā-yad</td>
<td>mi-gu-yad</td>
<td>mi-rav-ad</td>
</tr>
<tr>
<td>1st person pl. (we)</td>
<td>mi-res-im</td>
<td>mi-nevis-im</td>
<td>mi-ā-im</td>
<td>mi-gu-im</td>
<td>mi-rav-im</td>
</tr>
<tr>
<td>2nd person pl. (you)</td>
<td>mi-res-id</td>
<td>mi-nevis-id</td>
<td>mi-ā-id</td>
<td>mi-gu-id</td>
<td>mi-rav-id</td>
</tr>
<tr>
<td>3rd person pl. (they)</td>
<td>mi-res-nd</td>
<td>mi-nevis-nd</td>
<td>mi-ā-ynd</td>
<td>mi-gu-ynd</td>
<td>mi-rav-nd</td>
</tr>
</tbody>
</table>

Negative: For the negative of all the verbs in Table 5.2, simply change -[mi-] to -[nemi-].

Spelling and pronunciation note: As you can see in Table 5.2, after the vowels -ā and -u, one ی alone functions as the consonant y only and never as the vowel i: می گوید is always mi-gu-yad and never mi-gu-‘id; the latter would need a glide before -i (written as a hamze or another ی) to make that pronunciation possible. Therefore, try to avoid the equation ی = i; it can also be the consonant y.
5.4 Usage

Simple present tense: other verbs
Present progressive with dāşhtan

or present tense in Persian is equal to the simple present tense in English, but can also be used as present progressive or even instead of the future tense. The context or the accompanying adverb of time will help you determine which tense to use in English when translating.

Examples:

پرورن به مدرسه می‌رود [parvin be madrese miravad, Parvin goes to school.]
شما هر روز غذا می‌خرید [shomā har-ruz ghazā mi-kharid, You buy food every day.]
تو الان نامه می‌نویسی [to al'ān nāme mi-nevisi, You are writing a letter now.]
امروز نمی‌آیم [emruz nemīāym, I'm not coming today.]
امروز به شهر هنگام می‌رسیم [emruz be dars-e haftom mi-resim, Today we’ll reach the seventh city.]
آنها فردا می‌رسند [ānhā fardā miresand, They will arrive tomorrow.]
فردا به پدرش می‌گویند [fardā be pedarash mi-gu'im, Tomorrow we’ll tell his/her father.]

This tense is the only equivalent in Persian of the English simple present tense; however there is a future tense also in Persian, covered in Unit 11, and there is an alternative present progressive construction as well (see 5.5).

5.5 Present progressive formed with داشتن

A new development in the language (predominantly in colloquial Persian) and not fully developed as a tense, this construction is used to focus on the action expressed by the verb, to stress and make it clear that something is happening right now.

Two limitations in usage:

1. It has no negative form: it is always affirmative.
2. It is used to focus on an action and, therefore, cannot be used for verbs that are either equating in their function or are more about the state rather than the action. (In English, for instance, you can say I am
realizing now, but not I am knowing; you can say the sun is appearing, but not is seeming.)

**Formation:** The main verb is conjugated in the present tense in the normal way at the end of the sentence; the verb داشتن is also conjugated for the same person (same conjugational suffixes, but no mi-prefix) and usually placed after the subject, or at the beginning of the sentence if the subject is not mentioned, or after the adverb of time. Although there is some flexibility about its position, whenever possible it should be placed closer to the beginning of the sentence and not immediately before the main verb. Here داشتن is an auxiliary verb with no independent meaning of its own, and it is only the context that can help you decide whether it means 'to have' or is simply part of the progressive aspect.

Examples:

"[se barādar dāram, I have three brothers.]
[dāram be khāne miravam, I'm going home.
Here you know that: I have I go home, wouldn't make sense.]
[waght dāram vali be ānjā nemiravam, I have time but I don't go/I'm not going there.]
[āyā dārid mi-ravid?, Are you going/leaving?]

Table 5.3: رفتان, to go in simple present tense and in present progressive with داشتن

<table>
<thead>
<tr>
<th>Present / Present progressive tense</th>
<th>Present progressive tense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>affirmative</strong></td>
<td><strong>negative</strong></td>
</tr>
<tr>
<td>میروم</td>
<td>نمی‌روم</td>
</tr>
<tr>
<td>mi-ravam</td>
<td>nemi-ravam</td>
</tr>
<tr>
<td>I go / I am going</td>
<td>I don’t go / I am not going</td>
</tr>
<tr>
<td>میروی</td>
<td>nemi-ravi</td>
</tr>
<tr>
<td>mi-ravi</td>
<td>nemi-ravi</td>
</tr>
<tr>
<td>you (sg.) go / you are going</td>
<td>you (sg.) don’t go / you are not going</td>
</tr>
<tr>
<td>میرود</td>
<td>nemi-ravad</td>
</tr>
<tr>
<td>mi-ravad</td>
<td>nemi-ravad</td>
</tr>
<tr>
<td>he goes / he is going</td>
<td>he doesn’t go / he is not going</td>
</tr>
</tbody>
</table>
Table 5.3: (cont'd)

<table>
<thead>
<tr>
<th>Present / Present progressive tense</th>
<th>Present progressive tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>affirmative</td>
<td>negative</td>
</tr>
<tr>
<td>mi-ravim</td>
<td>نمی‌رویم (nemiravim)</td>
</tr>
<tr>
<td>we go /</td>
<td>we don't go /</td>
</tr>
<tr>
<td>we are going</td>
<td>we are not going</td>
</tr>
<tr>
<td>mi-ravid</td>
<td>نمی‌روید (nemiravid)</td>
</tr>
<tr>
<td>you (pl.) go / you are going</td>
<td>you (pl.) don't go / you are not going</td>
</tr>
<tr>
<td>mi-ravand</td>
<td>نمی‌روند (nemiravand)</td>
</tr>
<tr>
<td>they go / they are going</td>
<td>they don't go / they are not going</td>
</tr>
<tr>
<td>dārim mi-ravim</td>
<td>نمی‌رویم (nemiravim)</td>
</tr>
<tr>
<td>we are going</td>
<td>نمی‌روند (nemiravand)</td>
</tr>
<tr>
<td>dārid mi-ravid</td>
<td>نمی‌روید (nemiravid)</td>
</tr>
<tr>
<td>you (pl.) are going</td>
<td>you (pl.) aren't going</td>
</tr>
<tr>
<td>dārand mi-ravand</td>
<td>نمی‌روند (nemiravand)</td>
</tr>
<tr>
<td>they are going</td>
<td>نمی‌روند (nemiravand)</td>
</tr>
<tr>
<td>[No negative]</td>
<td>[No negative]</td>
</tr>
</tbody>
</table>

More examples:

آن دارم یک نامه می‌نویسم. (Now I'm writing a letter.)
شهر زندیک است، داریم می‌رسیم. (The city is near; we are arriving.)
مدرسه نزدیک است، دیر نمی‌رسی (The school is near; you won’t be late.)
 حالا نمی‌گویم ولی فردا می‌گویم. (I won’t say [it] now, but I’ll say tomorrow.)
هر روز دوبار به خانه ما می‌آید. (He comes to our house twice a day.)
معمولاً در دو غذا می‌خورند. (They usually buy food in the village.)
پدرم آنجاست، دارد غذا می‌خرد. (My father is there, he’s buying food.)
آیا خواهیرت نمی‌داند؟ (Doesn’t your sister know?)
به کلاس نمی‌رویم؛ مادرم دارد از ایران می‌آید. (I’m not going to class; my Mom is coming from Iran.)
وقت نداریم، داریم به کلاس می‌رویم. (We don’t have time, we’re going to class.)
Exercises

Exercise 5.1
Write the correct form of the verb.

1. من و مادرم ........................................ (رسیدن).
2. پدر و خواهرتان ......................................... (رفتن).
3. شما ....................................................... (گفتن).
4. شما و دکتر ............................................... (داشتن).
5. شما و من ................................................ (داشتن).
6. تو ......................................................... (نوشتئن).
7. تو و من .................................................. (خریدن).
8. تو و پدرت ................................................ (رفتن).
9. شما و آن شاعر ................................. (آمدن).
10. ایرانیها ............................................... (بودن).

Exercise 5.2
Write the correct form of the verb, then translate.

1. فردا معلم ایرانی به کشورش ........................ (رفتن).
2. شش دانشجوی آمریکایی به شهر شیراز .... (آمدن).
3. آیا او امروز دیر ................................. (آمدن)؟
4. ما کتاب آلمانی دارم ولی آلمانی ........... (داشتن).
5. هر سال برادرها یام با زنان آمریکاییشان به اصفهان .... (آمدن).
6. امشب یک هواپیمای دیگر به فردگاه شیراز ...... (رسیدن).
7. من به تو ............................... (گفتن) ولی به او نمی‌گویم.
8. شما یک کتاب ............................... (داشتن)، اینها مال ما .... (بودن).
9. هر روز آنها به من نامه ........................................ (نوشتئن).
10. من با اولین هواپیما به ایران ................. (رفتن).

Exercise 5.3
In which of the following sentences can you add the verb داشتن to form the present progressive? Rewrite those sentences with the appropriate form of داشتن.
1. My parents/my father and mother come/are coming home.
2. The airplane arrives/is arriving at Tehran Airport.
3. The students are in the classroom.
4. We write/are writing some letters in the library of the university.
5. I don't go/am not going to the university today; I'm sick.
6. I go/am going to our house from the library of the university.
7. You go/are going to the bazaar for shopping.
8. We don't know German.
9. They buy/are buying carpets in Tehran's grand bazaar.
10. Tomorrow I have some assignments for the Persian course/lesson.

Exercise 5.4

Translate the following sentences into English.

1. падр و مادرم به خانه می‌آیند
2. هواپیما به فرودگاه تهران می‌رسد.
3. دانشجویان در کلاس هستند.
4. ما در کتابخانه دانشگاه چند نامه می‌نویسیم.
5. امروز به دانشگاه نمی‌روم، بیمار هستم.
6. من از کتابخانه دانشگاه به خانه‌مان می‌روم.
7. شما براای خرید به بازار می‌روید.
8. (My parents/my father and mother come/are coming home.)
9. (The airplane arrives/is arriving at Tehran Airport.)
10. (The students are in the classroom.)
11. (We write/are writing some letters in the library of the university.)
12. (I don't go/am not going to the university today; I'm sick.)
13. (I go/am going to our house from the library of the university.)
14. (You go/are going to the bazaar for shopping.)
15. (We don't know German.)
16. (They buy/are buying carpets in Tehran's grand bazaar.)
17. (Tomorrow I have some assignments for the Persian course/lesson.)

Exercise 5.5

Change the verbs in the following sentences from affirmative to negative.

1. این یکی از شهرهای قدمی‌های ایران است.
2. امروز خیلی وقت داریم و به کتابخانه می‌رویم.
Exercise 5.6

Choose the correct form of the verb.

1. تو برای برادر من یک قلم (می خردم / می خردم / می خردم / می خردم).
2. تو و برادر من امروز به ایران (می رود / می رود / می رود).
3. تو و من فردا به دانشگاه (می آینم / می آیم / می آیم).
4. شما و آن پسر معمولاً خیلی دور (می رسید / می رسید / می رسید).
5. من و خواهرت هر روز نامه (می نویسم / می نویسم / می نویسم).
6. دختر ایرانی ما خیلی خوب (می دانم / می دانم / می دانم).
7. دوستها معمولاً وقت (ندارند / ندارند / می دارند).
8. بچه خواهرم چشم‌های بزرگی (دارند / دارم / دارد).
9. دختر من فردا در تهران (نیست / نیست / نیست).
10. ما فردا به شما (می گویم / می گویم / می گویم).

IDIOMS – PROVERBS – APHORISMS – POEMS

یک دست صدا ندارد.

One hand alone has no sound.
(Used to emphasize the importance of cooperation.)

شتر آهسته می‌رود شبنم و روز.

The camel goes slowly, day and night.
(= It is with endurance that you reach your goal, not with haste.)

[Proverb; originally a line by Saadi, a 13th century poet.]
**UNIT SIX**

Definite and indefinite (1)

Attributive -i suffix

---

### New words in this unit

<table>
<thead>
<tr>
<th>معرفه</th>
<th>ma'refe</th>
<th>definite (gr.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>نکره</td>
<td>naka.re</td>
<td>indefinite (gr.)</td>
</tr>
<tr>
<td>یاء نسبت</td>
<td>yā'e nes.bat</td>
<td>attributive ‘ی’ or stressed -i suffix</td>
</tr>
<tr>
<td>خواندن</td>
<td>khān.dan</td>
<td>to read; to study (tr.); to sing; to call (pres. stem: خوان خوانان, khān)</td>
</tr>
<tr>
<td>گذشتتن</td>
<td>go.zash.tan</td>
<td>to pass (pres. stem: گذر, go.zar)</td>
</tr>
<tr>
<td>زود</td>
<td>zud</td>
<td>early; fast</td>
</tr>
<tr>
<td>مفيد</td>
<td>mofid</td>
<td>useful</td>
</tr>
<tr>
<td>ارزان</td>
<td>ar.zăn</td>
<td>cheap</td>
</tr>
<tr>
<td>گرم</td>
<td>garm</td>
<td>warm</td>
</tr>
<tr>
<td>سرد</td>
<td>sard</td>
<td>cold</td>
</tr>
<tr>
<td>قرمز</td>
<td>gher.mez</td>
<td>red</td>
</tr>
<tr>
<td>سفید</td>
<td>se.fid</td>
<td>white</td>
</tr>
<tr>
<td>مشهور</td>
<td>mash.hur</td>
<td>famous</td>
</tr>
<tr>
<td>دراز</td>
<td>de.rāz</td>
<td>long</td>
</tr>
<tr>
<td>جوان</td>
<td>ja.vān</td>
<td>young</td>
</tr>
<tr>
<td>جوانی</td>
<td>ja.vāni</td>
<td>youth</td>
</tr>
<tr>
<td>زرگن</td>
<td>ze.rang</td>
<td>clever</td>
</tr>
<tr>
<td>زرگنگی</td>
<td>ze.ran.gi</td>
<td>cleverness</td>
</tr>
</tbody>
</table>
### New words in this unit

<table>
<thead>
<tr>
<th>abr</th>
<th>cloud</th>
</tr>
</thead>
<tbody>
<tr>
<td>ab.ri</td>
<td>cloudy</td>
</tr>
<tr>
<td>bā.rān</td>
<td>rain</td>
</tr>
<tr>
<td>bā.rā.ni</td>
<td>rainy (adj.); raincoat (n.)</td>
</tr>
<tr>
<td>āf.tab</td>
<td>sunshine</td>
</tr>
<tr>
<td>āf.tā.bi</td>
<td>sunny</td>
</tr>
<tr>
<td>row.shan</td>
<td>bright (also 'on' as light or fire or a device)</td>
</tr>
<tr>
<td>āb</td>
<td>water</td>
</tr>
<tr>
<td>ā.bi</td>
<td>blue</td>
</tr>
<tr>
<td>zen.dān</td>
<td>prison</td>
</tr>
<tr>
<td>zen.dā.ni</td>
<td>prisoner</td>
</tr>
<tr>
<td>hend</td>
<td>India (also هندوستان, hend.ustān)</td>
</tr>
<tr>
<td>hen.di</td>
<td>Indian</td>
</tr>
<tr>
<td>pā.kes.tān</td>
<td>Pakistan</td>
</tr>
<tr>
<td>pā.kes.tā.ni</td>
<td>Pakistani</td>
</tr>
<tr>
<td>shah.ri</td>
<td>urban</td>
</tr>
<tr>
<td>zesh.ti</td>
<td>ugliness</td>
</tr>
<tr>
<td>zī.bā.'i</td>
<td>beauty</td>
</tr>
<tr>
<td>shā.di</td>
<td>happiness, gladness</td>
</tr>
<tr>
<td>ba.rā.da.ri</td>
<td>brotherhood; brotherliness</td>
</tr>
<tr>
<td>ā.se.mā.ni</td>
<td>from sky; heavenly; holy</td>
</tr>
<tr>
<td>tā.rī.khi</td>
<td>historical</td>
</tr>
<tr>
<td>gha.zā.'i</td>
<td>(of) food; nutritional, dietary</td>
</tr>
<tr>
<td>gu.shi</td>
<td>receiver (of a phone)</td>
</tr>
<tr>
<td>bach.che.gi</td>
<td>childhood; childishness</td>
</tr>
<tr>
<td>gol</td>
<td>flower</td>
</tr>
<tr>
<td>film</td>
<td>film</td>
</tr>
<tr>
<td>ney</td>
<td>reed; traditional Iranian flute</td>
</tr>
<tr>
<td>pārk</td>
<td>park</td>
</tr>
<tr>
<td>Bilingual Dictionary</td>
<td>English</td>
</tr>
<tr>
<td>----------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>bâgh</td>
<td>garden</td>
</tr>
<tr>
<td>sobh</td>
<td>morning</td>
</tr>
<tr>
<td>tâ.bestân</td>
<td>summer</td>
</tr>
<tr>
<td>ku.dak</td>
<td>child (form.)</td>
</tr>
<tr>
<td>ku.da.kes.tân</td>
<td>kindergarten</td>
</tr>
<tr>
<td>rest.o.rân</td>
<td>restaurant</td>
</tr>
<tr>
<td>ost.tâd</td>
<td>professor; master of a craft</td>
</tr>
<tr>
<td>mar.dom</td>
<td>people</td>
</tr>
<tr>
<td>mosal mân</td>
<td>Muslim, Moslem</td>
</tr>
<tr>
<td>khi.yâ.bân</td>
<td>street</td>
</tr>
<tr>
<td>dâs.tân</td>
<td>story</td>
</tr>
<tr>
<td>ru-ye</td>
<td>on (prep.)</td>
</tr>
<tr>
<td>miz</td>
<td>table</td>
</tr>
<tr>
<td>shî.kâ.go</td>
<td>Chicago</td>
</tr>
<tr>
<td>shâ.yad</td>
<td>maybe, perhaps</td>
</tr>
<tr>
<td>zen.de.gi</td>
<td>life (= the period from birth to death)</td>
</tr>
<tr>
<td>zan.bil</td>
<td>basket</td>
</tr>
<tr>
<td>ke</td>
<td>that, which</td>
</tr>
<tr>
<td>mi.nâ</td>
<td>Mina (girl’s name)</td>
</tr>
</tbody>
</table>

### 6.1 The noun in its absolute form

As we have already seen in some of the examples used in previous units, when a noun is in its absolute form in Persian (i.e., not accompanied by any determiners), it can be either definite or indefinite, and it is the context that usually helps one decide how to translate it. As indefinite, it can be the noun in its generic sense (for professions, etc.), or in a general sense (equal to indefinite plural in English). كتاب مفيد است [ketâb mofid ast] could mean ‘A book is useful’ or, more generally, ‘Books are useful.’ However, if you are talking about a particular book which has already been mentioned, the same sentence could mean: ‘The book is useful.’
Examples:

a. As a subject:

`ketoB kHua BniSt`, the word-for-word translation being ‘book-good-isn’t.’ Is this a book or the book? Since we normally assume that books are good, this should be understood as definite: ‘The book is not good.’ However, this could be part of a longer statement, the rest of which is only understood and not mentioned, such as: ‘A book is not good [for this purpose].’ Should that be the case, then it can also be translated as: ‘Books are not good.’

`ketoB qRamz asTaSt`: ‘The book is red.’ (Not all books are red, so this cannot be a general statement.)

`ghalaM mi-nivHast`: ‘A pen writes’ or ‘Pens write.’

But also: ‘The pen writes.’

`ghalaM nemI-vHast`: ‘The pen does not write.’

(This cannot be a general statement.)

`ghalaM ru-ye miz asTaSt`: ‘The pen is on the table.’ (Pens are not always on tables, so this cannot be a general statement.)

`ghalaM zib-aSt`: ‘The pen is beautiful.’ (Pens are not known for their beauty, although some pens can be beautiful also – therefore, this too cannot be a general statement.)

`ghalaM arz-an asTaSt`: ‘The pen is cheap.’ – but if you are comparing a normal pen with a computer (as two different means of writing), or if you are very rich, then ‘Pens are cheap.’

`pesar mii-ayad`: ‘The boy is coming.’ (This is not in a general or generic sense; we are not using a more common attribute here like ‘boys are naughty.’)

b. As part of the predicate:

`parvin mo’allem asTaSt`: ‘Parvin is a teacher.’

`man doktoram`: ‘I am a doctor.’

`man ketoB daram`: ‘I have a book,’ or ‘I have books.’ (You may ask: Why not ‘I have the book’? Because a definite direct object requires a marker; this will be explained in Unit 7.)
I am going to the teacher’s house/to the house of the teacher.

He/she goes to school [= is a student] or ‘He/she goes to the school.’

Mina is a girl.

6.1.1 Plural nouns

A general or generic sense is much less likely to be expressed by plural nouns, and nouns in the plural usually tend to be considered definite, unless an indefinite determiner is also added (see 6.2); in many cases it is necessary to use the plural to convey definiteness. Compare:

A flower is beautiful, ‘flowers are beautiful,’ but also ‘the flower is beautiful.’

The flowers are beautiful.

Mina is a girl.

Mina and Parvin are girls. (Note that Parvin is still singular.)

Mina and Parvin are the girls.

It is, however, possible to use plural nouns for general indefinite statements:

Girls have small hands.

6.1.2 Nouns modified by adjectives

Where no indefinite determiner is present, nouns modified by adjectives also tend to be understood as definite. Compare:

A book is good, ‘books are good,’ or ‘the book is good.’

The blue book is good.
6.2 Indefinite determiners: unstressed 'i' and/or یک [yek]

When definite/indefinite determiners or markers are present, the boundary between them is no longer blurred. The indefinite marker is either the suffix -i, or the numeral yek, or a combination of both:

A. Before the noun: Before the noun, you can use the word یک [yek, one] for singular, or a quantitative adjective like چند [chand, some, or several] for plural.

Examples:

In the following examples, یک can be translated as either the indefinite article alan or the number one.

یک کتاب [yek ketāb, a book].

یک کتاب خوب [yek ketāb-e khub, a good book].

یک کتاب خوب مفید [yek ketāb-e khub-e mofid, a good, useful book], or:

یک کتاب خوب و مفید [yek ketāb-e khub-o (= khub va) mofid, a good and useful book]. (See 2.2. for connecting adjectives.)

چند کتاب [chand ketāb, some books].

چند کتاب خوب [chand ketāb-e khub, some good books].

چند کتاب خوب مفید [chand ketāb-e khub-e mofid, some good, useful books], or:

چند کتاب خوب و مفید [chand ketāb-e khub-o (= khub va) mofid, some good and useful books].

B. After the noun: The unstressed suffix ی [-i] can be added to the noun or to the adjective modifying the noun. The noun can be singular or plural. (The rules governing its writing are no different from those of the -i used as the verb to be [2nd.sg ], mentioned earlier.)

Examples for indefinite ی added to:

• words ending in consonants: always joined, as in کتابی [ketābi, a book], زنی [zani, a woman], دستی [dasti, a hand].
Definite and indefinite (1)

Attributive -i suffix

- words ending in -a: [na'i, 'a no' – this is the only word in contemporary Persian ending in this vowel].
- words ending in -e: [khâne'i, a house].
- words ending in -o: [radio'i, a radio].
- words ending in -â: [pâ'i, a foot].
- words ending in -u: [dâneshju'i, a (college) student].
- words ending in -i: [irâni'i, an Iranian].
- words ending in -ow: [rahrowi, a hallway].
- words ending in -ey: [neyi, a reed, or a (reed) flute].

If the noun is followed by an adjective, in colloquial Persian the -i suffix is always added to the adjective – to the last adjective if there are more than one – and never to the noun; but in formal, written Persian, this suffix is more often added to the noun, although the other version is also acceptable. When the -i is added to the noun – in which case it comes between the noun and its adjective – the ezâfe that connects the noun to the adjective is dropped.

Examples:

*Colloquial and less formal:* [ruz-e garmi, a warm day]; [ruzha'-ye garmi, (some) warm days].

*Formal, never in spoken Persian:* [ruzi garm, a warm day]; [ruzhâ'i garm, (some) warm days].

When there are two or more adjectives, in the colloquial version, the adjectives can be connected either by ezâfe or va, and the suffix -i is added to the last adjective. In the formal version, however, the adjectives can only be connected with va.

Examples:

*Colloquial:* [ruz-e garm-e zibâ'i, a warm, beautiful day]
   or [ruz-e garm-o (= garm va) zibâ'i], a warm and beautiful day.

*Formal:* [ruzi garm-o (= garm va) zibâ, a warm and beautiful day].

C. Both combined: This 'yek + -i' combination is common in spoken Persian, but it is usually avoided in written Persian. Since it is a feature of colloquial Persian, the -i is always added to the adjective if one is present, and to the last adjective when there are several adjectives. It is mostly
used for singular nouns, although you might even hear sometimes yek + a plural noun; also the plural form 'چند + ی' is occasionally used (especially for time-related expressions), or even 'پک چند + ی'.

Examples:

- [yek zani, a woman], [yek zanha'i, some women], [(yek) chand ruzi, some/a few days]
- [yek zan-e javani, a young woman], [yek zanha-ye javani, some young women].

<table>
<thead>
<tr>
<th>Table 6.1: All forms of indefinite with پک [yek], with ی [-f], or with both</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>پک [yek]</strong></td>
</tr>
<tr>
<td>a boy</td>
</tr>
<tr>
<td>a good boy</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>a small, clever boy</td>
</tr>
<tr>
<td>a small and clever boy</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
Important notes:

1. Don’t use indefinite -i for general statements. For general statements in English you can say, for instance, ‘pens write’ or ‘a pen writes.’ In Persian you would say یک قلم می‌نویسد, or, occasionally, قلم می‌نویسد, but never یک قلمی می‌نویسد, which would mean ‘a certain pen is writing.’

2. As mentioned in section 6.2.B, the indefinite -i can never have the ezâfe attached to it: it is never -i-ye when it is the unstressed indefinite -i.

3. Make sure that you do not confuse the indefinite -i with the glide -ye used for ezâfe after nouns that end in certain vowels: after vowels, one alone can never be pronounced as -i and it is usually the glide -ye for ezâfe. گل‌هایی سفید is always golhâ-ye sefid [(the) white flowers]; indefinite -i would require hamze + ye or double ye: [golhâ-'i sefid, some white flowers]. (See also the Spelling and Pronunciation Note in section 5.3)

4. In pronunciation as well as in writing, this suffix is exactly like the -i suffix you have already learned: the present tense of to be, 2nd person singular. Thus, زنی [zani] can be both ‘A woman’ and ‘You are (a) woman!’ The context, of course, and syntax will always help you understand the meaning correctly.

5. The combined form (yek + -i) is colloquial to such an extent that one would expect to see the examples written in the spoken way (Tehrani accent): یک زن جوانی [yek zan-e javâni] looks a little strange on the page and you expect to hear it as ye zan-e javuni. (Learning some features of the spoken – Tehrani – remains for later.)

The definite marker will be introduced and explained in Unit 7. See in Table 6.2 how some English indefinite statements are translated into Persian:

Table 6.2: Indefinite statements: English vs. Persian

<table>
<thead>
<tr>
<th>English Statement</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>That is a woman.</td>
<td>آن (یک) زن است (but not: آن زنی است)</td>
</tr>
<tr>
<td>She is a teacher.</td>
<td>او معلم است (but not: او معلمی است)</td>
</tr>
<tr>
<td>She is a good teacher.</td>
<td>او معلم خوب است (also possible but formal: او معلمی خوب است)</td>
</tr>
<tr>
<td>A tree has leaves.</td>
<td>درخت برج دارد (and not: درختی بربگی دارد)</td>
</tr>
</tbody>
</table>
Table 6.2: (cont’d)

<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
</table>
| Trees are beautiful. | درخت زیباست  
or درختها زیبا هستند |
| The sky has stars. | آسمان ستاره دارد  
(and not: آسمان ستارها دارد) |
| They write letters. | آنها نامه می‌نویسند |
| Letters are good. | نامه خوب است  
or نامها خوبند |

### 6.3 Stressed ‘-i’ suffix

Although at this stage we will not introduce the different suffixes (and prefixes) used in Persian to make new words, it seems appropriate after our discussion of the unstressed -i (used as indefinite determiner) to talk briefly about the stressed -i also.

Stressed -i is the most common and the most productive suffix in the Persian language; it is even used in some English borrowings from South Asia such as khaki (khāk being the Persian word for ‘soil’ or ‘dust’ + -i), or the -i ending in words like Hindi, Pakistani, and so on.

This suffix, usually referred to as یا نسبت [yā-e nesbat, ‘attributive ک] is predominantly used to make:

- adjectives from nouns (compare with English rain/rainy or cloud/cloudy),
- nouns from adjectives (compare with English jealous/jealousy or brown/brownie), or
- associated nouns from other nouns (compare with English goat/goatee).

Please note that sometimes a noun can be used as an adjective without this suffix being added, and sometimes it can’t: you can say ‘a history professor’ [= ‘professor of history’], but you have to say ‘a historical document.’ It is not so different in Persian, though it is not always exactly the same.

Examples:

1. **Adjective → Noun:**
   
   زشت [zesh, ugly], زشتی [zeshī, ugliness];  
   جوان [javān, young], جوانی [javānī, youth];  
   خوب [khub, good], خوبی [khubī, goodness].
2. **Noun → Adjective:**

- **Definite and indefinite:**
  - Definite: پاران [bārān, rain], پارا‌ی [bārāni, rainy];
  - Indefinite: ابر [abr, cloud], ابری [abri, cloudy];
  - example: شهر [shahr, city], شهری [shahri, urban].

3. **Noun → Noun:**

- برادر [barādar, brother], برادری [barādari, brotherhood];
- زندان [zendān, prison], زندانی [zendāni, prisoner];
- گوش [gush, ear], گوشي [gushi, (a phone) receiver].

**Two major differences** between stressed and unstressed -i's:

1. Unlike the unstressed one, we can use ezāfe with a stressed -i when it needs to be connected to the next word. There is no need to write a second ی as a glide in such cases, because one ی alone can have a double function and be pronounced as -i-ye (see 2.3.A):

   - زشتی خانه‌ها [zeshti-ye khāne-hā, the ugliness of the houses];
   - یک روز ابری سرد [yek ruz-e abri-ye sard, a cold cloudy day].

2. When adding it to words ending in -e (= silent ĕ), in most of the Persian words the original latent گ ending will reappear (similar to the plural -ān suffix; see 2.1.1/B/No. 4):

   - بچه [bach-che, child], بچگی [bach-che-gi, childhood] (compare with unstressed, indefinite -i added to the same word: بچه‌ای [bach-che-’i, a child]).

**Exercises**

**Exercise 6.1**

Add different forms of indefinite markers to the following singular and plural nouns.

Example: singular: گل/یک گل/یک گلی → گل
plural: گلهای/یک گلهای/یک گلهایی → گله‌ها

1. هتل‌ها ۲. مدرسه ۳. تابستان ۴. پسر ۵. کودکستان ۶. شب‌ها ۷. خانه ۸. برگ‌ها

9. صح ۱۰. تبرئه‌ها
Exercise 6.2
In the following phrases, delete یک and use indefinite ی instead; use the formal version for numbers 1–5 and the less formal/colloquial version for numbers 6–10.

Example: پسر بدل یک پسر (form.); پسر بدل یک پسر (col.)

1. یک صبح بارانی، یک شب سرد. یک خانمان مشهور، یک کلاس خوب، یک کتابهای ارزانی، یک روز آفتابی، یک روز بارانی، یک پرندگان کوچک، یک غذا ایرانی گرم، یک آسمان روشن.

Exercise 6.3
How would you translate the following phrases if the -i at the end of the phrase is stressed?

Example: مرد شیرازی → 'The Shirāzi man' or 'The man from Shirāz.'

1. یک مدرسه تابستانی، یک شهر دانشگاهی، یک مشکل غذاهایی، یک دختربانی، یک بچه کودکستانی، یک داستان تاریخی، یک کتاب آسمانی، یک روز سالی، یک کلاس زبانی، یک آسمان ابری.

Exercise 6.4
Decide whether – and where – you would need the ezāfe in the following phrases, then write the transcription of each phrase and translate it.

Example: زرنگی بچه → zerangi-ye bachche, the child’s cleverness.

1. پاکستانی یک آن هندي جوان، فیلم هندي یک، داستان هندي یک، پاکستانی مسلمان، زبانی دهی ایرانی، ده زبانی، ده شیری، ده زرنگی، یک زرنگی، ده شیری تاریخی، یک بارانی آن خانم.

Exercise 6.5
Translate the following sentences.

1. آیا آن پسر زرنگی امروز دیر به مدرسه می‌روید؟
2. هر روز صبح زود آن زندانی جوان در زندان کتاب می‌خواند.
4. یک بچه کوچک دارد با مادرش به کودکستان می‌رود.
5. آیا فردای با استادت به رستورانی ایرانی در شهر شیکاگو می‌روی؟
6. پدرم وقت ندارد، دارد نانه می‌نویسد.
7. این کتابخانه برای بچه‌ها خیلی کتاب دارد.
8. آیا یک رستوران ایرانی در این شهر پاکستان نیست؟
9. در باغ خانه استاد آمریکایی‌ام گله‌ای قرمز زیبایی هستند.
10. آن کودک چند گل سفید در دست دارد.

**IDIOMS – PROVERBS – APHORISMS – POEMS**

زنده‌گی شاید

یک خیابان دراز است که هر روز زنی با زنی زیبایی از آن می‌گذرند.

Life is perhaps / a long street through which a woman holding a basket passes every day.

(From a poem by Forugh Farrokhzad, 1934–1967; tr. by Karim Emami.)
UNIT SEVEN
Transitive and intransitive
Direct and indirect objects
Definite and indefinite (2): rā
Compound verbs

New words in this unit

<table>
<thead>
<tr>
<th>شاشه</th>
<th>neshā.ne</th>
<th>sign</th>
</tr>
</thead>
<tbody>
<tr>
<td>لازم</td>
<td>lā.zem</td>
<td>intransitive (gr.)</td>
</tr>
<tr>
<td>متعدد</td>
<td>mo.te.'ad.di</td>
<td>transitive (gr.)</td>
</tr>
<tr>
<td>مفعول</td>
<td>maf.'ul</td>
<td>object (gr.)</td>
</tr>
<tr>
<td>مستقيم</td>
<td>mos.ta.ghim</td>
<td>direct</td>
</tr>
<tr>
<td>غيرمستقيم</td>
<td>ghey.r-e mos.ta.ghim</td>
<td>indirect</td>
</tr>
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<td>مركب</td>
<td>mo.rak.kab</td>
<td>compound (gr.)</td>
</tr>
<tr>
<td>را</td>
<td>rā</td>
<td>‘definite direct object’ marker</td>
</tr>
<tr>
<td>دریارة</td>
<td>dar.bā.re-ye</td>
<td>about (prep.)</td>
</tr>
<tr>
<td>خطر</td>
<td>kha.tar</td>
<td>danger</td>
</tr>
<tr>
<td>دیدن</td>
<td>di.dan</td>
<td>to see (pres. stem: بين [bin])</td>
</tr>
<tr>
<td>خوردن</td>
<td>khor.dan</td>
<td>to eat (also ‘to drink’ in col.) (pres. stem: خور [khor])</td>
</tr>
<tr>
<td>دادن</td>
<td>dā.dan</td>
<td>to give (pres. stem: ده [deh → dah]*)</td>
</tr>
<tr>
<td>زدن</td>
<td>za.dan</td>
<td>to hit, strike (pres. stem: زن [zan])</td>
</tr>
<tr>
<td>حرف</td>
<td>harf.</td>
<td>talk; words (= what someone says)</td>
</tr>
<tr>
<td>Arabic</td>
<td>Farsi</td>
<td>English</td>
</tr>
<tr>
<td>----------</td>
<td>----------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>حرف زدن (با)</td>
<td>harf za.dan (bā)</td>
<td>to talk (to/with) زدن [زدن]</td>
</tr>
<tr>
<td>كردن</td>
<td>kar.dan</td>
<td>to do (pres. stem: كن [kon])</td>
</tr>
<tr>
<td>گوش کردن (به)</td>
<td>gush kar.dan (be)</td>
<td>to listen (to) کردن [کردن] - can take direct or indirect object</td>
</tr>
<tr>
<td>نگاه</td>
<td>ne.gāh</td>
<td>look</td>
</tr>
<tr>
<td>نگاه کردن</td>
<td>ne.gāh kar.dan</td>
<td>to watch کردن [کردن]</td>
</tr>
<tr>
<td>نگاه کردن به</td>
<td>ne.gāh kar.dan be</td>
<td>to look at کردن [کردن]</td>
</tr>
<tr>
<td>فکر</td>
<td>fekr</td>
<td>thought</td>
</tr>
<tr>
<td>فکر کردن</td>
<td>fekr kar.dan</td>
<td>to think کردن [کردن]</td>
</tr>
<tr>
<td>روشن کردن</td>
<td>row.shan kar.dan</td>
<td>to turn on کردن [کردن]</td>
</tr>
<tr>
<td>شدن</td>
<td>sho.dan</td>
<td>to become (pres. stem: شو [show → shav]*)</td>
</tr>
<tr>
<td>تمیز</td>
<td>ta.miz</td>
<td>clean</td>
</tr>
<tr>
<td>تمیز شدن</td>
<td>ta.miz sho.dan</td>
<td>to become clean شدن [شدن]</td>
</tr>
<tr>
<td>تمیز کردن</td>
<td>ta.miz kar.dan</td>
<td>to clean کردن [کردن]</td>
</tr>
<tr>
<td>خوشحال</td>
<td>khosh.hāl</td>
<td>happy, glad</td>
</tr>
<tr>
<td>خوشحال شدن</td>
<td>khosh.hāl sho.dan</td>
<td>to make happy شدن [شدن]</td>
</tr>
<tr>
<td>خوشحال کردن</td>
<td>khosh.hāl kar.dan</td>
<td>to make happy کردن [کردن]</td>
</tr>
<tr>
<td>گشتین</td>
<td>gash.tan</td>
<td>to turn, stroll (pres. stem: گرد [gard])</td>
</tr>
<tr>
<td>برگشتین</td>
<td>bar-gash.tan</td>
<td>to return گرد [گرد]</td>
</tr>
<tr>
<td>نگه داشتن</td>
<td>ne.gah dāsh.tan</td>
<td>to keep دار → داشتن [دار → داشتن] (+ mi- in progressive tenses)</td>
</tr>
<tr>
<td>دوست داشتن</td>
<td>dust dāsh.tan</td>
<td>to like دار → داشتن [دار → داشتن] (no mi- in progressive tenses)</td>
</tr>
<tr>
<td>برداشتن</td>
<td>bar-dāsh.tan</td>
<td>to pick up بردار → برداشتن [بردار → برداشتن] (+ mi- in progressive tenses)</td>
</tr>
<tr>
<td>آب شدن</td>
<td>āb sho.dan</td>
<td>to melt, turn to water شو → شدن [شو → شدن]</td>
</tr>
<tr>
<td>سبب</td>
<td>sib</td>
<td>apple</td>
</tr>
<tr>
<td>اسم امتحان</td>
<td>em.te.hān</td>
<td>exam, test (pl. امتحانات, em.te.hā.nāt)</td>
</tr>
<tr>
<td>سخت</td>
<td>sakht</td>
<td>hard</td>
</tr>
<tr>
<td>سفر</td>
<td>sa.far</td>
<td>travel</td>
</tr>
<tr>
<td>بیخ</td>
<td>yakh</td>
<td>ice</td>
</tr>
</tbody>
</table>
7.1 Transitive and intransitive verbs:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba.hâr</td>
<td>春</td>
<td>spring</td>
</tr>
<tr>
<td>kafsh</td>
<td>鞋</td>
<td>shoe</td>
</tr>
<tr>
<td>aks</td>
<td>图片; 照片</td>
<td>picture</td>
</tr>
<tr>
<td>sabz</td>
<td>绿</td>
<td>green</td>
</tr>
<tr>
<td>chây</td>
<td>茶 (也或茶, cha’i)</td>
<td>tea</td>
</tr>
<tr>
<td>ham.mām</td>
<td>洗澡</td>
<td>bath</td>
</tr>
<tr>
<td>ba’d</td>
<td>之后; 之后; 后来 (adv.); 翌 (adj.) (as in ‘next week’)</td>
<td></td>
</tr>
<tr>
<td>mar.yam</td>
<td>玛丽安 (= Miriam, Mary)</td>
<td></td>
</tr>
<tr>
<td>sa.lâm</td>
<td>你好, 你好</td>
<td>hello, hi</td>
</tr>
</tbody>
</table>

*When two pronunciations are given for the stem, the first one – the *official* one – is what you will need for the imperative (sg.), the second one is what you need for present tense conjugation.*

A *transitive* verb always needs at least one object, although sometimes there can be two. When *transitive*, the verb always shows that the subject *does* something to the object. Not every word before the verb in Persian (or after the verb in English) is the object, but it is the object if it answers the question *what?* or *whom?*

**Examples:**

- یک سیب می خورم [*yek sib mi-khoram*]: ‘I eat an apple.’ I eat *what?* An apple. So یک سیب is the object.
- یک دختر می بینم [*yek dokhtar mi-binam*]: ‘I see a girl.’ I see *what?* (or *whom?*) A girl. So یک دختر is the object.
- But: خانه می رفتم [*khâne mi-ravam*]: ‘I go home.’ Here you can’t ask: I go *what?* So the verb has no object.
- With some equating verbs, it can sometimes be confusing, such as: یخ آب می شود [*yakh āb mi-shavad, Ice becomes water*]. Here you can still ask: ‘Becomes what?’ But here *ice* does not *do* anything to *water*, this is merely an equation – and the verb یخ is *intransitive*.

A verb that neither has nor needs an object is *intransitive*, like رفتند [*raftand, they went*].
7.2 Direct and indirect objects

An indirect object in Persian is always preceded by a preposition, while a direct object never needs and never has a preposition – so they are more easily recognizable in Persian than in English. (In English you can give someone something or give something to someone; in Persian it is always the second version and the indirect object is always preceded by a preposition.)

For all the verbs that are transitive in English, their equivalents are also transitive in Persian, but they might occasionally differ in whether they take a direct or an indirect object.

When both direct and indirect objects are present, the direct one is usually mentioned first.

7.3 The DDO-marker ‘ز’ [rā]

The postposition ژ [rā], the marker used for a Definite Direct Object (DDO) in Persian, needs special attention.

Please note that you always have to use ژ if all of the following three conditions, for which the abbreviation DDO stands, are met:

1. There is an object in the sentence (i.e., no ژ with intransitive verbs).
2. This object is a direct object (i.e., no ژ if the object is preceded by a preposition).
3. This direct object is definite (i.e., it is a proper noun, a pronoun, a noun modified by demonstrative or superlative adjectives, a noun which is part of a possessive construction, and the like).

Some notes about ژ:

1. It should always be written separately.
   (In formal, written Persian sometimes ژرا [marā] is used instead of من ژ)
2. Good Persian requires that it be placed immediately after the direct object; however, if the object has some other modifiers too (adjectives, possessive suffixes, etc.), ژ is placed at the end of that cluster of words.

Compare the following sentences and try to find out why some of them need ژ and some others don’t.

امروز به آن خانه می‌روم. (Today I’m going to that house.)
حالا آن خانه را می‌بینم. (Now I see that house.)
(That book is on the table.)
(I don't/won't buy this book.)
(I give/I'm giving a pen to a girl.)
(I give/I'm giving a pen to that girl.)
(I give/I'm giving the pen to that girl.)
(I give/I'm giving that pen to a girl.)
(I don't see [any] shoes in this room.)
(I don't see the shoes in this room.)
(I don't see a young girl's shoes in this room.)
(I don't see my black shoes in this room.)
(I'll give/I'm giving my little brother's green and red pens to him.)

7.3.1 Definite and indefinite determiners used together

Sometimes there are cases that are halfway between definite and indefinite; in such cases using the ی ra is often optional, depending on the degree to which the speaker wants to come close to definite. In most of these cases, a descriptive relative clause, whether stated or understood, is involved. If I say مردی را می‌بینم [mardi ra mibinam, I see some man] – using both indefinite ی and definite ی ra – then you would normally expect me to continue and give some more information about him, which can be in the form of a relative clause.

7.4 Compound verbs in the present tense

Nouns, adjectives and adverbs, as well as some prepositions used as prefixes, can be combined with simple verbs to make compound verbs, sometimes called phrasal verbs or multi-word verbs.

Note:

What we mean by compound verb here is not a combination of several verbs (i.e., a main verb + one or more auxiliaries), but rather just one verb combined with or prefixed by some other word which is not a verb.
Therefore, when conjugating a compound verb in the present tense, the 
\textit{mi}- (or, in the negative, \textit{nemi}-) prefix should be added to the verbal part 
of the compound, i.e., to the verb – which means that the prefix \textit{mi-}/\textit{nemi}- 
always comes in the middle, between the verbal and non-verbal parts of 
the compound.

Table 7.1: A compound verb in present and present progressive tenses: 
\textit{bar-gashian, to return}; present stem \textit{bar-gard} 

<table>
<thead>
<tr>
<th>Present / Present progressive tense</th>
<th>Present progressive tense</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>affirmative</strong></td>
<td><strong>negative</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>affir <strong>\textit{bar-mi-gardam}</strong></td>
<td>affir <strong>\textit{bar-nemi-gardam}</strong></td>
</tr>
<tr>
<td>I return / I am returning</td>
<td>I don't return / I am not returning</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>affir <strong>\textit{bar-mi-gardi}</strong></td>
<td>affir <strong>\textit{bar-nemi-gardi}</strong></td>
</tr>
<tr>
<td>you (sg.) return / you are returning</td>
<td>you don't return / you are not returning</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>affir <strong>\textit{bar-mi-gardad}</strong></td>
<td>affir <strong>\textit{bar-nemi-gardad}</strong></td>
</tr>
<tr>
<td>he returns / he is returning</td>
<td>he doesn't return / he is not returning</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>affir <strong>\textit{bar-mi-gardim}</strong></td>
<td>affir <strong>\textit{bar-nemi-gardim}</strong></td>
</tr>
<tr>
<td>we return / we are returning</td>
<td>we don't return / we are not returning</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>affir <strong>\textit{bar-mi-gardid}</strong></td>
<td>affir <strong>\textit{bar-nemi-gardid}</strong></td>
</tr>
<tr>
<td>you (pl.) return / you are returning</td>
<td>you don't return / you are not returning</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>affir <strong>\textit{bar-mi-gardand}</strong></td>
<td>affir <strong>\textit{bar-nemi-gardand}</strong></td>
</tr>
<tr>
<td>they return / they are returning</td>
<td>they don't return / they are not returning</td>
</tr>
<tr>
<td><strong>negative</strong></td>
<td><strong>affirmative</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>affir <strong>\textit{dāram bar-mi-gardam}</strong></td>
<td>affir <strong>\textit{bar-mi-gardam}</strong></td>
</tr>
<tr>
<td>I am returning</td>
<td>I return / I am returning</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>affir <strong>\textit{dāri bar-mi-gardi}</strong></td>
<td>affir <strong>\textit{bar-mi-gardi}</strong></td>
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<tr>
<td>you are returning</td>
<td>you (sg.) return / you are returning</td>
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<td></td>
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<td>affir <strong>\textit{dārad bar-mi-gardad}</strong></td>
<td>affir <strong>\textit{bar-mi-gardad}</strong></td>
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<tr>
<td>he is returning</td>
<td>he returns / he is returning</td>
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<td></td>
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<td>affir <strong>\textit{dārim bar-mi-gardim}</strong></td>
<td>affir <strong>\textit{bar-mi-gardim}</strong></td>
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<tr>
<td>we are returning</td>
<td>we return / we are returning</td>
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<td></td>
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</tr>
<tr>
<td>affir <strong>\textit{dārid bar-mi-gardid}</strong></td>
<td>affir <strong>\textit{bar-mi-gardid}</strong></td>
</tr>
<tr>
<td>you are returning</td>
<td>you (pl.) return / you are returning</td>
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<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>affir <strong>\textit{dārand bar-mi-gardand}</strong></td>
<td>affir <strong>\textit{bar-mi-gardand}</strong></td>
</tr>
<tr>
<td>they are returning</td>
<td>they return / they are returning</td>
</tr>
</tbody>
</table>
Compound verbs with داشتن [dāshtan]

In the same way that we do not use the prefix mi- for داشتن [dāshtan, to have] as a simple verb, we do not usually use mi- for compounds with داشتن if in that compound داشتن retains the base meaning ('to have') in some way; otherwise, it will be treated like normal compound verbs and mi- will be used before the verbal part.

Examples of compounds without mi-:

[dust dāshtan, to like]: من چای دوست دارم [man chāy dust dāram, I like tea]. (Note: In poetical language only, this compound also can take mi- in conjugation.)

[khatar dāshtan, to be dangerous, lit., to have danger]: ابن خطر ندارد [in khatar nadārad, It's not dangerous, or There's no danger in this].

Examples of compounds with mi-:

[bar-dāshtan, to pick up]: او کتابش را بر می‌دارد [u ketāsh rā bar mi-dārad, He picks up/is picking up his book].

[negah dāshtan, to keep]: آیا آن را نگه نمی‌داری؟ [āyā ān rā negah nemi-dāri?, Don't you/Aren't you going to keep that?].

Exercises

Exercise 7.1

Read the following brief message and

a) find out where and after what word in this text you have to add ra (without which the sentence[s] would be wrong),

b) translate the whole text into English.

Exercise 7.2

Change the following sentences to negative, then translate.

1. آیا پسرتان داردی را روشتن می‌کنند؟
2. اگر الان دارد کفش‌های سیاه‌ش را تمیز می‌کند.
Exercise 7.3

These are some of the sentences you read before (see 7.3); here the direct objects have been underlined, and ا shows that they are definite too. How do we know in each sentence that the direct object is definite? Explain.

Exercise 7.4

Translate into English.
Exercise 7.5
Change the sentences in Exercise 7.4 to negative.

Exercise 7.6
Translate into Persian.

1. Iranians don’t like green tea.
2. I am taking/picking up the black pen.
3. I’ll keep my friend’s book for her.
4. She doesn’t like rainy days.
5. This tree has no danger for children.
6. I see two houses.
7. I don’t see your house.
8. Is your friend buying a house?
9. No, he’s not buying that house.
10. We like our school.

**IDIOMS – PROVERBS – APHORISMS – POEMS**

بایک گل بهار نمی‌شود.

A single flower doesn’t make it spring.

(Lit., ‘It doesn’t become spring with [just] one flower.’)

جوانی بر نمی‌گردد.

The [time of] youth doesn’t come back.
**New words in this unit**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مقایسه</td>
<td>mo.ghāye.se</td>
<td>comparison</td>
</tr>
<tr>
<td>صف تفضیلی</td>
<td>se.fa.t-e taf.zi.li</td>
<td>comparative adjective</td>
</tr>
<tr>
<td>از</td>
<td>az</td>
<td>than; from; of</td>
</tr>
<tr>
<td>صف عالی</td>
<td>se.fa.t-e ā.li</td>
<td>superlative adjective</td>
</tr>
<tr>
<td>كلمة</td>
<td>ka.la.me</td>
<td>word (pl. کلمات, ka.la.māt)</td>
</tr>
<tr>
<td>پرسش</td>
<td>por.sesh</td>
<td>question</td>
</tr>
<tr>
<td>پرسشی</td>
<td>por.se.shi</td>
<td>interrogative</td>
</tr>
<tr>
<td>کتی</td>
<td>kam.mi</td>
<td>quantitative</td>
</tr>
<tr>
<td>نفی</td>
<td>nafy</td>
<td>negation (y in transcription is a consonant)</td>
</tr>
<tr>
<td>مضاعف</td>
<td>mo.zā.ʿaf</td>
<td>double</td>
</tr>
<tr>
<td>به عنوان</td>
<td>be on.vā.n-e</td>
<td>as</td>
</tr>
<tr>
<td>تا</td>
<td>ā</td>
<td>until</td>
</tr>
<tr>
<td>سال</td>
<td>sāl</td>
<td>year</td>
</tr>
<tr>
<td>ماه</td>
<td>māh</td>
<td>month; moon</td>
</tr>
<tr>
<td>New words in this unit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ba'd</td>
<td>after</td>
</tr>
<tr>
<td>az</td>
<td>noon</td>
</tr>
<tr>
<td>zohr</td>
<td>afternoon</td>
</tr>
<tr>
<td>pas far.dā</td>
<td>the day after tomorrow</td>
</tr>
<tr>
<td>ba'd az</td>
<td>after (prep.)</td>
</tr>
<tr>
<td>zohr</td>
<td>noon</td>
</tr>
<tr>
<td>ba'd az zohr</td>
<td>afternoon</td>
</tr>
<tr>
<td>hen.gām/han-</td>
<td>time</td>
</tr>
<tr>
<td>za.mān</td>
<td>time</td>
</tr>
<tr>
<td>mow.ghe'</td>
<td>time</td>
</tr>
<tr>
<td>ha.mi.she</td>
<td>always</td>
</tr>
<tr>
<td>hich</td>
<td>none; nothing; at all</td>
</tr>
<tr>
<td>hich-vaght</td>
<td>never</td>
</tr>
<tr>
<td>har.gez</td>
<td>never (form.)</td>
</tr>
<tr>
<td>ha.me</td>
<td>all</td>
</tr>
<tr>
<td>har-che</td>
<td>whatever; however much</td>
</tr>
<tr>
<td>kas</td>
<td>person</td>
</tr>
<tr>
<td>zi.yād</td>
<td>much, a lot</td>
</tr>
<tr>
<td>bish</td>
<td>more (lit./wrt.)</td>
</tr>
<tr>
<td>bish.tar</td>
<td>more</td>
</tr>
<tr>
<td>bish.tar-e</td>
<td>most of</td>
</tr>
<tr>
<td>bish az</td>
<td>more than (form.)</td>
</tr>
<tr>
<td>kam</td>
<td>little; few</td>
</tr>
<tr>
<td>kā.mi</td>
<td>a little; a few</td>
</tr>
<tr>
<td>kam.tar</td>
<td>less; fewer; less often</td>
</tr>
<tr>
<td>Arabic</td>
<td>Persian</td>
</tr>
<tr>
<td>---------</td>
<td>---------------</td>
</tr>
<tr>
<td>پرداز</td>
<td>بهتر</td>
</tr>
<tr>
<td>خواستن</td>
<td>خواستن</td>
</tr>
<tr>
<td>دارس خواندن</td>
<td>دارس خواندن</td>
</tr>
<tr>
<td>امتحان دادن</td>
<td>امتحان دادن</td>
</tr>
<tr>
<td>زندگی کردن</td>
<td>زندگی کردن</td>
</tr>
<tr>
<td>نویسنده</td>
<td>نویسنده</td>
</tr>
<tr>
<td>فروشنده</td>
<td>فروشنده</td>
</tr>
<tr>
<td>احمد</td>
<td>اهمق</td>
</tr>
<tr>
<td>مريض</td>
<td>مرير</td>
</tr>
<tr>
<td>خارجي</td>
<td>خارجي</td>
</tr>
<tr>
<td>توریست</td>
<td>توریست</td>
</tr>
<tr>
<td>گرامر</td>
<td>گرامر</td>
</tr>
<tr>
<td>حیات</td>
<td>حیات</td>
</tr>
<tr>
<td>زمستان</td>
<td>زمستان</td>
</tr>
<tr>
<td>هوا</td>
<td>هوا</td>
</tr>
<tr>
<td>لباس</td>
<td>لباس</td>
</tr>
<tr>
<td>چلو</td>
<td>چلو</td>
</tr>
<tr>
<td>کباب</td>
<td>کباب</td>
</tr>
<tr>
<td>چلوکباب</td>
<td>چلوکباب</td>
</tr>
<tr>
<td>آش</td>
<td>آش</td>
</tr>
<tr>
<td>ماست</td>
<td>ماست</td>
</tr>
<tr>
<td>بقال</td>
<td>بقال</td>
</tr>
<tr>
<td>نوشیدنی</td>
<td>نوشیدنی</td>
</tr>
<tr>
<td>دوست داشتی</td>
<td>دوست داشتی</td>
</tr>
<tr>
<td>دیدنی</td>
<td>دیدنی</td>
</tr>
<tr>
<td>خوش‌شده</td>
<td>خوش‌شده</td>
</tr>
<tr>
<td>ناخی</td>
<td>ناخی</td>
</tr>
</tbody>
</table>
### 8.1 Comparison of adjectives

Persian uses the suffixes -tar and -tarin to form comparative and superlative adjectives (or adverbs) respectively. These suffixes are usually written joined (see 8.1.3 for exceptions).

#### 8.1.1 Comparative

For the comparative, add the suffix -ت [−tar] to the adjective and use the preposition از [az, here meaning ‘than'] before the second part of the comparison (if it is mentioned). The comparative adjective can be placed either before or after az + its object. Examples:

- این اتاق روشن است. [in otāgh rowshan ast, This room is bright].
- این اتاق خیلی روشنتر است. [in otāgh kheyli rowshan-tar ast, This room is much brighter].
- این اتاق از آن اتاق روشنتر است. [in otāgh az ān otāgh rowshan-tar ast, This room is brighter than that room], or:
- این اتاق روشنتر از آن اتاق است. [in otāgh rowshan-tar az ān otāgh ast, This room is brighter than that room].
More examples with definite/indefinite markers, possessive suffixes, and/or ezāfe:

آیا به شربرگتری می‌روید؟ (Are you going to a larger city?)
برادر جوانتر پرین آموز مریض است. (Parvin’s younger brother is sick today.)
پچهای کوچکتری به مدرس می‌روند. (Their smaller/younger children go to school.)
آیا لباس گرمتری نمی‌خواهید؟ (Don’t you want warmer clothes?)
هوای سردتر از این را دوست ندارم. (I don’t like weather colder than this)
آن خانه‌های بلندتر را می‌پنئد؟ (Do you see those taller houses/buildings?)

8.1.2 Superlative

For the superlative, add the suffix ترین [-tarin] to the adjective. Whereas the comparative was treated like a normal adjective – following the noun and using the connector ezāfe – the superlative precedes the noun and needs no ezāfe. (Adjectives preceding nouns never need ezāfe. By the way, it’s good to remember the -omin type of ordinal numbers here [3.3 (A)], which are also placed before the noun.) Examples:

این أساتذین درس است. (This is the easiest lesson.)
گرانترین خانه مال اوست. (The most expensive house belongs to him.)
کوچکترین پسرم در ایران است. (My youngest son is in Iran.)
دارید با مهمترین شاعر این شهر خرفا می‌زنیم. (You are talking to the most important poet of this city.)

Another variant of the superlative:

COMPARATIVE + از همه = SUPERLATIVE

Another variant of the superlative is a comparative that uses از همه (az hame, than all [others]) as the second part of the comparison. Example:

این باغ زیباتر از همه است (or این باغ از همه زیباترست) (both meaning ‘This garden is more beautiful than all [others]’)
این زیباترین باغ است (This is the most beautiful garden)
8.1.3 ‘Better/best’ and ‘more/most’; ‘most of’, joining -tar and -tarin suffixes

The words خوب [khub, good] and زیاد [ziyād, much, or a lot] have their regular comparative and superlative forms, but also an irregular version which is more common:

<table>
<thead>
<tr>
<th>Table 8.1: ‘Better/best’ and ‘more/most’</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Simple</strong></td>
</tr>
<tr>
<td>GOOD خوب</td>
</tr>
<tr>
<td>or خوبتار</td>
</tr>
<tr>
<td>MUCH زیاد</td>
</tr>
<tr>
<td>or زیادتار</td>
</tr>
</tbody>
</table>

‘Most of’ is usually بیشتر [bيشتار-e], although in formal/written Persian بیشترین [bishtarin-e] is also common:

Most_of_the_days_he_is_at_home_and_does_not_go_to_the_university.

In بیشتر and بیشترین / بهتر and بهترین, the suffixes are always written joined. As for other adjectives, despite a growing tendency to write -tar and -tarin separately, these are still joined most of the time. They have to be written separately, though, after the adjectives ending in silent hé, and also those that already end in the letter ت [t]:

خته ترين, خسته تر, خسته ترين
سخت ترين, سخت تر, سخت ترين

Wherever it helps the clarity and ease in reading, the suffixes are written separately, as is the case with longer compound adjectives:

خوش قلب ترين, خوش قلب تر, خوش قلب ترين
دوست داشتني ترين, دوست داشتني تر, دوست داشتني ترين

On the whole, it is preferable to write the suffixes separately if the adjective ends in ي:

قديمي ترين, قدمي تر, قدمي ترين

Comparison of adjectives
8.2 Adjectives as plural nouns

Adjectives can sometimes function as nouns, as the subject or object of verbs:

لاهی و شیرین دارد (Life has bitter and sweet [sides].)
من آبی را خیلی دوست دارم (I like [the color] blue a lot.)

By adding plural suffixes, however, any adjective will become a plural noun. All that we learned about the plural -ha and -an suffixes and their differences would apply here also.

Examples:

(ر، more formal – and for animates only –: زیادی و زیبا: ‘the ugly and the beautiful’.)

(I see the bigger ones, but not the smaller ones.)
(I don’t/won’t take the stupid ones to my room.)
For the smarter ones, this lesson is easy.)
(I’ll bring you the most delicious ones.)

8.3 Question words

You know that you can always use آیا [āyā, see 4.4] at the beginning of ‘yes/no’ questions, or drop it (in which case the intonation will be enough to show that it is a question). Āyā may still be used with question words too, although it is not needed and is usually left out.

The following are the most common question words in Persian.

Which? = کدام؟ [ko.dām].
What? = چه؟ [che] (usually form.) or چجی [chi] (col.).
Who? = چه کسی؟ [ki], or چه کسی؟ [che kasi, lit., what person].
When? = چه وقت؟ [che vaght, lit., what time], also چه وقت؟ [che vaghti], or any combination of چه with words meaning ‘time’ (موقع [mowghe], زمان [zamān], هنگام [hangām], etc.).
Where? = کجاست [ko.ja] (sometimes preceded by the preposition در [dar, in] or other prepositions).
Why? = [che.rā] (stress on first syllable), or [barāye che, lit., what for].

Whose? = [mā₃-l-e ki] if ‘whose’ is used as a pronoun; if it is an interrogative adjective followed by a noun, simply replace مال کی by that noun – and do not forget the connecting ezāfe!

How? = [che-towr, lit., in what way], or (more formal) [che-gune].

How much? = [che-ghadr, lit., what amount].

How many? = [chand (tā)], or again as in ‘how much’.

How many times? = [chand bār] (or, almost as common: [chand daf'e], or [chand mar.te.be]).

How long? = [chand vaght].

Persian additionally has a question word for ordinal numbers (similar to wievielle? in German), which does not have an English equivalent. If you use ‘how many’ for asking about the number 10, how would you ask about the ordinal number 10th? There is no ‘How manieth?’ in English, but Persian simply changes جند to its ordinal form by adding the ordinal suffixes: جند [chandom] and جند مرنیه [chandomin].

Some usage notes:

1. Questions do not require any auxiliary verb or inversion in Persian, whether a question word is used or not, and the word order remains the same.

2. Regarding جند and جند تا: Generally using تا makes it more colloquial; when جند is a pronoun you have to use تا after it, but don’t use it when count words and measure words are present (as for telling the time). See 3.4.

3. Nouns following جند (‘what’) are indefinite and would usually need the indefinite marker, but nouns following کدام (‘which’) are definite and if they are the direct object also, they would always need ‘را’; compare:

[آیا] جند کتابی می‌خوانی؟ (What book are you reading?);

[آیا] کدام کتاب را می‌خوانی؟ (Which book are you reading?)

4. There is a lot of freedom in word order in Persian, and this is true of the position of the question words also. Question words do not have to be at the beginning of the sentence as in English. The best position for any question word is where you would expect the word that answers it
to be. Consider the following sentence and where each question word is placed in the questions that follow:

"Tomorrow Mina is taking her friend's book to school"

Question about tomorrow (When ...?):
فُردا مینا کتاب دوستش را به مدرسه می‌برد

Question about Mina (Who ...?):
فُردا چه کسی کتاب دوستش را به مدرسه می‌برد؟

Question about [her friend’s] book (What ...?):
فُردا مینا چه کتاب را به مدرسه می‌برد؟

Question about her friend (Whose ...?):
فُردا مینا کتاب چه کسی را به مدرسه می‌برد؟

Question about her friend's [book] (Which book ...?):
فُردا مینا کتاب را به کجا می‌برد؟

Question about school (Where ...?):
فُردا مینا کتاب دوستش را به کجا می‌برد؟

Question about what she will be doing (What is she doing ...?):
فُردا مینا چه می‌کند؟

Question about what she will be doing with the book (What is she doing with ...?):
فُردا مینا کتاب دوستش را چه می‌کند؟

5. To ask a question about what someone is doing, we can use چه (‘what’) + کردن (‘to do’) as in the last two examples, or we can use چکار (chekār), also written کردن + چهکار:

شما امروز چکار می‌کنید؟ or شما امروز چه می‌کنید؟
(Both meaning: ‘What are you doing today?’)

6. There are two very common contractions of چه (‘what’) and چی (‘who’) + است (‘to be’, 3rd sg.): چست [chist] and کیست [kist], usually placed at the end of the sentence (because of the verb). Later we will learn their colloquial versions, چی [chi-ye] and کی [ki-ye]. Thus, چی کی در آتاق کیست؟ (Who is in the room?) is even more common than کی در آتاق است؟

8.4 Telling the time

The word ساعت [sā'at] in Persian means a watch (or clock), an hour, or the expression o’clock used when telling the time. The hour, ساعت
follows numbers, but o’clock, ساعت precedes numbers and needs the connector ezāfe. Examples:

۱ ساعت [yek sa’at, one hour], ۴ ساعت و ۱ دقیقه [panj sa’at, five hours]

۱ ساعت و ۱ دقیقه [sā’at-e yek, one o’clock], ۲ ساعت و ۱ دقیقه [sā’at-e panj,

five o’clock]

In both cases, the word چند [chand] replaces the numbers to make questions:

۱ ساعت چند؟ [chand sa’at?, How many hours?]

۱ ساعت و ۱ دقیقه چند؟ [sā’at-e chand?, At what time? – lit., What o’clock?]

Two important words for telling the time are یک چهارم [rob’, a quarter] and نیم [nim, half].

Two others are دقیقه ۲ [daghighe, minute] and ثانیه ۲ [sāniye, second].

The times of day are صبح [sobh, morning, or A.M.], ظهر [zohr, noon], بعدازظهر [ba’d-az-zohr, afternoon, or P.M.], شب [shab, night], نیمه شب [nim-shab] or نیمه شب [nime-shab, midnight].

When it is past the half-hour, in Persian it is more common to say how much remains to (به [bel]) the next hour (and ساعت is often dropped), although that is not the only option.

As an example, for the time between 6:00 and 7:00, the following expressions are used:

Table 8.2: The time from 6 to 7 o’clock

<table>
<thead>
<tr>
<th>ساعت</th>
<th>شش</th>
</tr>
</thead>
<tbody>
<tr>
<td>six o’clock</td>
<td></td>
</tr>
<tr>
<td>ساعت و پنج دقیقه</td>
<td>بیست و هفت دقیقه</td>
</tr>
<tr>
<td>five to seven, or 6:55</td>
<td>twenty-seven minutes past 7, or 6:33</td>
</tr>
<tr>
<td>ساعت و پنج دقیقه</td>
<td>بیست و هفت دقیقه</td>
</tr>
<tr>
<td>five past six, or 6:05</td>
<td>twenty-seven minutes past 6, or 6:27</td>
</tr>
<tr>
<td>ساعت و یک دقیقه</td>
<td>بیست و هفت دقیقه</td>
</tr>
<tr>
<td>a quarter past 7, or 6:45</td>
<td>twenty-seven minutes past 6, or 6:27</td>
</tr>
<tr>
<td>ساعت و نیم</td>
<td>بیست و هفت دقیقه</td>
</tr>
<tr>
<td>half past six, or 6:30</td>
<td>twenty-seven minutes past 6, or 6:27</td>
</tr>
</tbody>
</table>
More examples:

امروز چند ساعت درس می‌خوانی؟ (How many hours are you going to study today?)

امروز تا ساعت چند درس می‌خوانی؟ (Till what time are you going to study today?)

او همیشه ساعت بنج و چهارده دقیقه و سی ثانیه می‌رسد. (He always arrives at 5:14:30.)

8.4.1 Times of day; days of the week

For different times of 'today', Persian repeats the word امروز [emruz, today] instead of using 'this'. The name of the day (e.g., yesterday, today, tomorrow, Monday, etc.) usually comes before the time of the day (morning, noon, etc.) without any ezāfe, but can also follow it (less common) and would then need an ezāfe:

Table 8.3: The times of day

<table>
<thead>
<tr>
<th></th>
<th>YESTERDAY</th>
<th>TODAY</th>
<th>TOMORROW</th>
</tr>
</thead>
<tbody>
<tr>
<td>MORNING</td>
<td>diruz diruz</td>
<td>امروز امروز</td>
<td>فرداء</td>
</tr>
<tr>
<td></td>
<td>sobh sobh</td>
<td>sobh sobh</td>
<td>sobh sobh</td>
</tr>
<tr>
<td></td>
<td>sobh-e diruz</td>
<td>sobh-e emruz</td>
<td>sobh-e sobh</td>
</tr>
<tr>
<td>NOON</td>
<td>diruz zohr</td>
<td>امروز zohr</td>
<td>فرداء</td>
</tr>
<tr>
<td></td>
<td>zohr zohr</td>
<td>zohr zohr</td>
<td>zohr zohr</td>
</tr>
<tr>
<td></td>
<td>zohr-e diruz</td>
<td>zohr-e emruz</td>
<td>zohr-e fardā</td>
</tr>
<tr>
<td>AFTERNOON</td>
<td>diruz ba'd az zohr</td>
<td>امروز ba'd az zohr</td>
<td>فرداء</td>
</tr>
<tr>
<td></td>
<td>ba'd az zohr</td>
<td>ba'd az zohr</td>
<td>ba'd az zohr</td>
</tr>
<tr>
<td></td>
<td>ba'd az zohr-e diruz</td>
<td>ba'd az zohr-e emruz</td>
<td>ba'd az zohr-e fardā</td>
</tr>
<tr>
<td>NIGHT</td>
<td>dishab</td>
<td>امشب</td>
<td>فرداء</td>
</tr>
<tr>
<td></td>
<td>shab</td>
<td>shab</td>
<td>shab</td>
</tr>
</tbody>
</table>
The same would apply to the days of the week (like Monday) or to the
days before yesterday or after tomorrow: [pariruz, the day before
yesterday], [pas-fardā, the day after tomorrow].
The days of the week in Persian start with Saturday, and Friday is a
holiday. Five of them start with numbers 1 to 5. Here are their names:

- شنبه [shan.be, Saturday]
- یکشنبه [yek.shan.be, Sunday]
- دوشنبه [do.shan.be, Monday]
- سه شنبه [se.shan.be, Tuesday]
- چهارشنبه [cha.har.shan.be, Wednesday]
- پنجشنبه [panj.shan.be, Thursday]
- جمعه [jom.'e, Friday]

Though written as شنبه with the letter ن [n], the more common pronuncia-
tion is شامbe instead of شانbe.
The use of numbers at the beginning of most of the days allows you to
use چند (‘how many?’; pronounced unstressed) to ask about them:

؟امروز چند شنبه است؟ = ‘What day of the week is today?’
(Main stress on -be.)

Compare with: چند هر ماه شنبه دارد؟ (with main stress this time on چند)
= ‘How many Saturdays are there in a month?’

8.5 Age

You can mention – or ask about -- a person’s age in different ways.

1. X years (or chand sāl in questions) + possessive suffixes + verb to be
(always 3rd person singular, because the grammatical subject in this
construction is always sāl, ‘year’, while the possessive suffix shows whose
age we are talking or asking about):

- مینا بیست سالش است [minā bist sālash ast, Mina is 20 years old.]
- چند سالت است؟ [chand sālat ast?, How old are you?]
- فکر می‌کنی (من) چند سالم است؟ [fekr mikoni (man) chand sālam
  ast?, How old do you think I am?]
2. X years (or chand sāl in questions) + verb to have:

من سی سال دارم [man si sāl dāram, I am 30 – lit., I have 30 years.]

شما چند سال دارید؟ [shomā chand sāl dārīd?, How old are you?]

3. X ساله [sāle] (or chand sāle in questions) + verb to be:

پری هفده ساله است [pari hefdah-sāle ast, Pari is 17. – lit., Pari is a 17-year old.]

شما چند ساله اید؟ [shomā chand sāle id?, How old are you?]

The last option (with ساله) can be used like an adjective:

یک پسر دو ساله [yek peser-e do sāle, a two-year-old boy].

By adding a stressed ی [i] to ساله (which would require the glide گ also) we can mention the age:

آور در هفده سالگی به تهران می‌رود [u dar hefdah sālegi be tehrān mi-ravad, He goes/will go to Tehran at the age of 17.]

8.6 Some distributives and quantifiers; ‘double negative’

هر [har, ‘every’ or ‘each’ as adj.; never pr.].

1. Used with singular nouns (with or without indefinite -i); the verb is also singular:

هر اتاق نیک است [har etāq-nek ast, Each room is nice.]

این را در هر خانه‌ای می‌بینید [ain ra dar har xanhe-ay mi-biniyād, You see this in every house.]

2. Used with expressions of time to make frequency adverbs (no -i):

هر روز [har roz, every day], هر سال [har sāl, every year], هر بار [har bar, each time], etc.

3. Used with numbers:

هر دو [har do, (both)], هر سه [har se, (all three [of them]), etc.

4. Used for compounds like: هرچیزی, هرکس / هرکسی [herčizī, herkst / herkstī, (anything or, everything) …]
Some distributives and quantifiers; ‘double negative’

Har yek (az) or har kodam (az): ‘each / either one (of)’ – the verb is often plural, especially when there is no az and a plural subject has been mentioned. Compare:

(Each/Either one is in a [separate] room.)

(These boys are each 8 years old.)

(Each one of these boys is 8 years old.)

Hame [hame, all], Hameye [hame-ye, all of]:

(These kids are all in the yard.)

(All of the kids are in the yard.)

Some compounds with singular nouns (no ezâfe or glide needed): Hame, a (everyone, all the people), Hame-ye, a (everywhere), Hame-ye, hâjeh, a (everything). If used with ezâfe, these will no longer be compounds, and you will need a plural noun: Hame-ye, hâjeh, a (all of the things), and so on.

Hich [hich, no, none, nothing, not any, at all.]. This negative word, which is either used alone or used to make several other negative compounds, requires a negative verb – so do some other negative words in Persian. In interrogative sentences, the verb can be either affirmative or negative. Examples:

(I don’t see any bird[s] / I see no birds.)

(You know nothing / You don’t know anything.)

(Do you know at all [= have any idea] where he is?)

(Don’t you know at all where he is?)

Hich-yek (az) or Hich-kodam (az): ‘none (of)’ – these are the negative versions of the above-mentioned Hich, and Hich-kodam (az) – of course, with a negative verb, and a plural verb permissible even for singular:

(None of them/Neither one is cheap.)

(None of these pens is yours.)
Some other compounds with *heich*, all requiring a negative verb (though not always when interrogative):

- *heich-kas* [hich-kas, no one, nobody]
- *heich-chiz* [hich-chiz, nothing]
- *heich-vaght* [hich-vaght, never] (or, more formal: *heich-gäh*, hargez)
- *heich-koja* or *heich-jà* [hich-jà, nowhere]
- *heich-gu.ne* [hich-gu.ne, in no way or, no . . . whatsoever]
- *be heich vajh* [be hich vajh, by no means, not at all] – also: *aslan*

Exercises

Exercise 8.1

Write the comparative form of the following adjectives.

Example: بزرگتر → بزرگ

1. زیبا 2. زشت 3. خوب 4. دیدنی 5. زرنگ 6. قدیمی 7. سیاه 8. خسته
9. خوشحال 10. جوان.

Exercise 8.2

Change the following simple adjectives to the comparative form and connect them to the nouns while adding the indefinite -i marker (both formal and colloquial versions), then translate them.

Example: گلی زیباتری / گلی زیباتری → گل + زیبا


Exercise 8.3

Change to superlative, then translate.

Example: راحت ترین صندلی → صندلی راحت (the most comfortable chair)
Exercise 8.4
Choose the correct form, then translate.

Example: پروردگان از همه دخترها (زبیاتر/زبیاترین) است → (Parvin is the most beautiful of the girls.)

1. این یکی از (گرمرت/گرمترین) روزهای تابستان است.
2. آیا اثاثی (ازراتر/ازراترین) از این در هنالندید؟
3. (راخت/راختترین) صندلی را نمی‌پینم.
4. این رستوران از همه رستورانهای ایرانی (قرارتر/قرارترین) است.
5. توریست‌ها خارجی شهر اصفهان را (بیشتر/بیشترین) می‌بینند.
6. کی (زبیاتر/زبیاترین) قلمش را به من می‌دهد؟
7. چرا در باغ یک سپه (فرمری/فرمریزن) نمی‌پینم؟
8. چلوکباب (خوشمزهتر/خوشمزهترین) غذا ایرانی نیست.
9. دانشجویان درس فارسی این استاد را (بیشتر/بیشترین) از همه دوست دارند.
10. آیا او به آنها (کمتر/کمترین) تکیف می‌دهد؟

Exercise 8.5
Ask questions about the underlined words (re-write the sentences) and translate them.

Example: گر مر چه آید؟ → او چه چه آید (When does he/she come?)

1. هر زندگی ای خوبیها و بادهایی دارد.
2. زرنگتر از ساعت یک ریز به هشت در کلاس هستند.
3. دوستانه پرونی کچکترین خواهرش را به کودکستان می‌برد.
4. برای امتحان دو ساعت وقت می‌دهند.
5. در روز صحی به یک پارک زیبا می‌رویم.
6. برادرم درس تاریخ ایران را دوست ندارد.
7. من همه کتاب‌های شما را می‌خوانم.
Comparison of adjectives
Adjectives as nouns
Question words
Telling the time

Exercise 8.6
Translate the following sentences.

1. جوانترها خیلی کم در خانه با یکدیگر حرف می‌زنند.
2. من بیست و شش ساله و یک سال از برابر دوگانه می‌بینم؛ تو چند سال داری؟
3. این نویسندگان دریافت هر چیزی می‌نویسند و ما نمی‌دانیم کتاب‌خوانی دریافت چیست.
4. آیا آلمانی می‌دانید؟ نه، اصلاً. هیچکدام از ما آلمانی حرف نمی‌زنیم.
5. هرگز در زمستان نوشیدنی با یک نمی‌خورم. چای داغ شیرین بهترین چیز است.
6. آیا فردای بعد از ظهر کجا و چه ساعتی چند درس می‌خوانی؟
7. این هفته چه کسی به گلها آب می‌دهد؟
8. به حرف فروشندگان زیاد گوش نکن؛ هیچ بقالی نمی‌گوید ماست من ترش است.
9. در این دانشگاه هیچ‌کسی کلاسی برای تاریخ ایران نیست.
10. هیچ‌کسی از برادرهاش نمی‌دند او چگونه در یک شهر گران زندگی می‌کند.

IDIOMS – PROVERBS – APHORISMS – POEMS

هیچ بقالی نمی‌گوید ماست! من نورش است.
No grocer would say his yoghurt is sour.

هرچه زودتر، بهتر
The sooner, the better.
# UNIT NINE

**Imperative**

### New words in this unit

<table>
<thead>
<tr>
<th>امر</th>
<th>amr</th>
<th>imperative (gr.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>گذاشتئن</td>
<td>go.zâsh.tan</td>
<td>to put; to leave behind; to let (pres. stem: گذار [go.zûr])</td>
</tr>
<tr>
<td>ماندن</td>
<td>mân.dan</td>
<td>to stay, to remain (pres. stem: مان [mân])</td>
</tr>
<tr>
<td>افتادن</td>
<td>of.tâ.dan</td>
<td>to fall (pres. stem: افت [of])</td>
</tr>
<tr>
<td>استادن</td>
<td>istâ.dan</td>
<td>to stand; to stop/pause (pres. stem: است [isf])</td>
</tr>
<tr>
<td>نشستئن</td>
<td>ne.shas.tan</td>
<td>to sit (pres. stem: نشین [neshin])</td>
</tr>
<tr>
<td>بیدار</td>
<td>bi.dâr</td>
<td>awake</td>
</tr>
<tr>
<td>بیدار شدن</td>
<td>bi.dâr sho.dan</td>
<td>to wake up (intr.) [شو → شدن]</td>
</tr>
<tr>
<td>بیدار کردن</td>
<td>bi.dâr kar.dan</td>
<td>to wake up (tr.) [کن → کردن]</td>
</tr>
<tr>
<td>مواظب</td>
<td>mo.vâ.zeb</td>
<td>watchful, alert</td>
</tr>
<tr>
<td>مواظب بودن</td>
<td>mo.vâ.zeb bu.dan</td>
<td>to be careful (intr.) [بودن → باش]</td>
</tr>
<tr>
<td>مواظب ... بودن</td>
<td>mo.vâ.zeb.b-e... bu.dan</td>
<td>to watch over, to look after; keep an eye on [بایش → بودن]</td>
</tr>
<tr>
<td>صبر</td>
<td>sabr</td>
<td>patience</td>
</tr>
<tr>
<td>صبر داشئن</td>
<td>sabr dâsh.tan</td>
<td>to have patience [دار → داشئن]</td>
</tr>
<tr>
<td>صبر کردن (برای)</td>
<td>sabr kar.dan (barâye)</td>
<td>to wait (for) [کن → کردن]</td>
</tr>
<tr>
<td>ورزش</td>
<td>var.zesh</td>
<td>sport, exercise</td>
</tr>
</tbody>
</table>
### Imperative

| Imperative | to exercise [sports] (intr.) | grief | to grieve, to be sad (about) | to eat (intr.) | grief | to grieve, to be sad | to be sad about, to worry about | dictation, spelling | use, benefit | basket | egg | money | Tuman or Toman, a currency unit (= 10 Rials) | dollar | financial | interesting | uncomfortable; upset; sad | dark | too much | please (used with imperative) |
|------------|-----------------------------|-------|-----------------------------|---------------|-------|---------------------|---------------------------------|-------------------|-------------|--------|------|-----------------------------|--------|-----------|--------------|--------------------------|------|----------|--------------------------|
| var. zesh kar.dan | (کن کردن) | ghos.se | ghos.se khor.dan (ba.rā.ye) | gha.zā khor.dan | gham | gham khor.dan | gha.m-e...dāsh.tan | dik.te | fāye.de | sa.bad | tokh.m-e morgh | pul | tumān | do.lār | mā.li | jä.leb | nā.rā.hat | tā.rīk | zi.yā.dī | lot.fan |

### 9 The imperative

The imperative is used for commands and requests addressed to (and conjugated for) the 2nd person. Even when addressing a single person, the plural is often used to be more polite; the singular is for closer relations.

#### 9.1 Formation

Imperative in Persian is the present stem + the prefix *be-* (به).
Let us start by comparing the present tense and imperative in a verb like دیدن [didan, to see].
We remember that the present stem of this verb is بین [bin].

**Table 9.1: Present tense and imperative**

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present tense (2nd person)</strong></td>
<td>می‌بینی [mi-bin-i, you see]</td>
<td>می‌بینید [mi-bin-id, you see]</td>
</tr>
<tr>
<td><strong>Imperative</strong></td>
<td>بین! [be-bin, See!]</td>
<td>بینید! [be-bin-id, See!]</td>
</tr>
</tbody>
</table>

We see two major differences here:

1. The imperative uses the prefix ب- [be-] instead of the prefix می [mi-].
2. For the singular, the imperative does not need any conjugational suffix: no -i is needed.

**Important:** The ب- [be-] prefix used for verbs is always written joined, while the preposition ب- [be, to] is usually written separately (ending in the ‘silent’ [he]’ that stands for the vowel e).

**Notes about pronunciation:**

1. In the case of verbs like رفتن whose present stem ends in -ow, the -ow does not change in the singular imperative, but it does change to -av- in the plural imperative, just as it does for all persons in the present tense (see 5.3). Similarly, in a few verbs like دادن there will be a vowel change from the singular to plural imperative (and in the present tense).
2. In a few cases the vowel in be- is influenced by the first vowel in the present stem and changes to that, especially in the singular. Also, sometimes the first vowel in the stem is dropped in the case of some very common verbs to make the word shorter (see گذاشتن [gözástan] in Table 9.2 for some examples of verbs with or without such changes).

**The glide ب- [-y-]:**

Whereas the present tense prefix می- never required a glide, the imperative prefix ب- would require the glide ب- [-y-] if the present stem begins with
the vowels a, a and o, and the be- will then be pronounced as bi-, assuming the double function of -iy-.

In writing, in stems starting with ā [a] the diacritical sign (called madd) will no longer be written on top of alef; if they start with a- or o-, both represented by alef, good Persian requires that the alef be dropped altogether. ایستادن [istādan, to stop/stand], the only verb starting with the vowel i-, needs no glide.

### Table 9.2: Present tense and imperative: more examples

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT STEM</th>
<th>PRESENT TENSE (2nd person only)</th>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>خوردن</td>
<td>خور</td>
<td>می خورید [mi-khorid]</td>
<td>'Eat!' (sg. &amp; pl.)</td>
</tr>
<tr>
<td>[khordan, to eat]</td>
<td>[khor]</td>
<td>'You eat' (sg. &amp; pl.)</td>
<td></td>
</tr>
<tr>
<td>بردن</td>
<td>بر</td>
<td>می برید [mi-barid]</td>
<td>'Take!' (sg. &amp; pl.)</td>
</tr>
<tr>
<td>[bordan, to take (away)]</td>
<td>[bar]</td>
<td>'You take' (sg. &amp; pl.)</td>
<td></td>
</tr>
<tr>
<td>گفتتن</td>
<td>گو</td>
<td>می گوید [mi-gu'id]</td>
<td>'Say!' (sg. &amp; pl.)</td>
</tr>
<tr>
<td>[goftan, to say]</td>
<td>[gu]</td>
<td>'You say' (sg. &amp; pl.)</td>
<td></td>
</tr>
<tr>
<td>رفتن</td>
<td>رو</td>
<td>می روید [mi-ravidi]</td>
<td>'Go!' (sg. &amp; pl.)</td>
</tr>
<tr>
<td>[raftan, to go]</td>
<td>[row /→ rav]</td>
<td>'You go' (sg. &amp; pl.)</td>
<td></td>
</tr>
<tr>
<td>دادن</td>
<td>ده</td>
<td>می دهید [mi-dahidi]</td>
<td>'Give!' (sg. &amp; pl.)</td>
</tr>
<tr>
<td>[dādan, to give]</td>
<td>[deh /→ dah]</td>
<td>'You give' (sg. &amp; pl.)</td>
<td></td>
</tr>
<tr>
<td>گذاشتن</td>
<td>گذر</td>
<td>می گذرد [mi-gozārid]</td>
<td>'Put!' (sg. &amp; pl.)</td>
</tr>
<tr>
<td>[gozāshtan, to put]</td>
<td>[gozār]</td>
<td>'You put' (sg. &amp; pl.)</td>
<td></td>
</tr>
<tr>
<td>آمدن</td>
<td>ا</td>
<td>می آید [mi-āid]</td>
<td>'Come!' (sg. &amp; pl.)</td>
</tr>
<tr>
<td>[āmadan, to come]</td>
<td>[ā]</td>
<td>'You come' (sg. &amp; pl.)</td>
<td></td>
</tr>
</tbody>
</table>
Table 9.2: (cont’d)

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT STEM</th>
<th>PRESENT TENSE (2nd person only)</th>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>انگاددن</td>
<td>افت</td>
<td>چی افت ی [mi-ofi]</td>
<td>بیفت! [biyoft]</td>
</tr>
<tr>
<td>[oftadan, to fall]</td>
<td>[oft]</td>
<td>چی افتید [mi-oftid]</td>
<td>بیفتید! [biyoftid]</td>
</tr>
<tr>
<td>ایستادن</td>
<td>ایست</td>
<td>چی ایستی [mi-isti]</td>
<td>بایست! [be'isti]</td>
</tr>
<tr>
<td>[istadan, to stop/stand up]</td>
<td>[isti]</td>
<td>چی ایستید [mi-istid]</td>
<td>بایستید! [be'istid]</td>
</tr>
</tbody>
</table>

Examples:

لطفاً کمی بیشتر بمانید! (Please stay a little longer/more!)
این صندلیهای سفید را به آن اتاق ببر. (Take these white chairs to that room.)
پچه را (در) خانه مادرت بگذار و یا. (Leave the child at your mother’s home and come.)

9.2 Imperative of compound verbs

In compounds the be- prefix is added to the verb part – which means that it always comes between the two parts of the compound verb:

حرف زدن [harf zadan, to talk – present stem زن, zan]:
حرف بزن! [harf bezan, Talk!] (sg.)
حرف بزنید! [harf bezanid, Talk!] (pl.)

Dropping the be- prefix in most compounds

The majority of verbs in contemporary Persian are compound verbs, and the absolute majority of these compound verbs are formed by using either [کردان, to do] or [شدن, to become] – and in compounds with these two verbs, the be- prefix is usually dropped.

Also, in all of the compound verbs whose first part is a prefix (like a preposition, not a noun or adjective), the be- prefix is dropped.

And, as one can see, not much is really left. That is why it was said earlier that the singular imperative is often nothing but the present stem.
### Table 9.3: Imperative with no be- prefix

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>PRESENT STEM</th>
<th>IMPERATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SINGULAR</td>
<td>PLURAL</td>
</tr>
<tr>
<td>برجستن</td>
<td>برگرد</td>
<td>برجی</td>
</tr>
<tr>
<td>[bargashtan, to return]</td>
<td>[bargard]</td>
<td>[bargard, Return!]</td>
</tr>
<tr>
<td>تعیین کردن</td>
<td>تعیین کن</td>
<td>تعیین کن</td>
</tr>
<tr>
<td>[tamiz kardan, to clean]</td>
<td>[tamiz kon]</td>
<td>[tamiz kon, Clean!]</td>
</tr>
<tr>
<td>بیدار شدن</td>
<td>بیدار شو</td>
<td>بیدار شو</td>
</tr>
<tr>
<td>[bidār shodan, to wake up]</td>
<td>[bidār show /→ shav]</td>
<td>[bidār shavid, Wake up!]</td>
</tr>
</tbody>
</table>

### 9.3 Imperative of to be and to have

There is nothing very special about to be, except that it has an irregular present stem (باش , bāsh) and does not need the prefix b-:

- **Singular:** زود باش! [zud bāsh, Be quick! or, hurry up!]
- **Plural:** مواضب باشید! [movāzeh bāsid, Be careful!]

To have (داشتن), however, is more irregular in this case:

1. Its present stem (دار, dār) can be used for many of the compound verbs with داشتن (the same compounds that use the mi- prefix in the present tense; see 7.4.1); the prefix b- is usually dropped.
2. In its simple form, however, or in some compounds retaining in some way the base meaning (‘to have’), the imperative will be داشته باش [dāshte bāsh] and داشته باشید [dāshte bāshid] for singular and plural respectively. (This is a perfect construction that will be discussed later in more detail.)

Examples:

The **less irregular** ‘to have’:

- کتاب را بردار! [ketāb rā bardār, Take/pick up the book!] (sg.)
- این را برای من نگه دارید! [in rā barāye man negah-dārid, Keep this for me!] (pl.)
The more irregular 'to have':

[مادرت را دوست داشته باش،]

Like / love your mother! (sg.)

[کمی صبر داشته باشید!]

Have a little patience! (pl.)

9.4 Negative imperative

- Replace be- by na-:
  In the negative, the imperative verb (or the verb part in compounds) is invariably preceded by the negative na-, which is invariably pronounced na- (even before the -y- glide), and always written joined. And don't forget to drop be-: you cannot use be- and na- together.

- In the case of the verb نداشتن, its negative forms would be either ندارد or you change نداشته to نداشته in its more irregular version (see 9.3).

Examples:

[bemān], [bemānid]: 'Stay!' (sg. & pl.)

[namān], [namānid]: 'Don’t stay!' (sg. & pl.)

[biyā], [biyā'id]: 'Come!' (sg. & pl.)

[nayā], [nayā'id]: 'Don’t come!' (sg. & pl.)

[bar-gard], [bar-gardid]: 'Return!' (sg. & pl.) – here no be- for affirmative.

[bar-nagard], [bar-nagardid]: 'Don’t return!' (sg. & pl.)

[gush kon], [gush konid]: 'Listen!' (sg. & pl.) – here also no be-.

[gush nakon], [gush nakonid]: 'Don’t listen!' (sg. & pl.)

[harf bezan], [harf bezanid]: 'Talk!' (sg. & pl.) – a compound with be-.

[harf nazan], [harf nazanid]: 'Don’t talk!' (sg. & pl.)

[nagu kharam, begu mi-kharam]: 'Don’t say I’m a donkey / I’m stupid; say I purchase.'

Caution: Some verb stems begin with the letters پ or ن – don’t confuse these letters with the prefixes be- or na-. If necessary, you should add those
prefixes, regardless of what letter the stem starts with. See these examples with the verbs and:

- [bebar, Take!], [nabar, Don’t take!]
- [beneshin or benshin, Sit!], [naneshin or nan shin, Don’t sit!]

**Exercises**

**Exercise 9.1**

Write the imperative form of the following verbs (singular and plural, affirmative and negative). The present stems have been given.

Example: برو/نرو، بروید/نروید → رفتن

10. نشتن (نشن)

**Exercise 9.2**

Write the imperative form in each sentence, and based on the clues given, decide whether to use singular or plural; then translate the sentence.

Example: کتابتان را به استاد... → (Give your book to the professor.)

Your clue here: the plural your.

1. [دانشجو به استاد:] لطفاً ... (نشتن)، خسته میشود.
2. هرگز زیادی غذا ... (ن + خوردن)، مريض ميشود.
3. لطفا كتاب را روی ميزت ... (گذاشتن)!
4. [استاد به دانشجویان:] لطفاً فرد دير به كلاس ... (ن + آمند)!
5. [ياک آنا به پرسين:] امروز یک تام به مادرت ... (نوشتن)!
6. تو كي هستي؟ اسمت را ... (گفت)!
7. [من به دو برادر کچکم:] از اين آش ... (خوردن)، خيلي خوشمرد.
8. است.
9. پروین به خواهر کچکش: اين فيلم را ... (دیدن)، خيلي جالب است!
Exercise 9.3
Translate the following sentences into English.

1. ناراحت نباش! این مشکلات می‌گذارد.
2. مواظب باش! چای خیلی داغ است.
3. کتاب را داشته باش! من این هفته آن را نمی‌خواهم.
4. این پانصد هزار تومان را داشته باش! خیلی نیست، می‌شود پانصد دلار آمریکایی.
5. غم پول نداشته باش! همه در زندگی مشکل مالی دارند.
6. خیلی چندگانه نروید، دارد دیر می‌شود.
7. کمی انجا باستند، من زود بریم گردم.
8. دستتان را به من بدهید، اینجا تاریک است.
9. هر روز بیست دقیقه ورزش کن.
10. بیشتر از یک ساعت با او حرف نزن.

Exercise 9.4
Translate the following sentences into Persian. Use the plural if the sentence starts with ‘please’.

1. Please don't say that to my father.
2. Don't eat those sour apples.
3. Wake up tomorrow morning at 6:30.
4. Please don't listen to that stupid man.
5. Clean your room twice a week.
6. Please wait a little, I'm coming!
7. Don't return earlier than the day after tomorrow.
8. Keep those flowers in your brightest room.
9. Please don't put more than ten kids in one class.
10. Like your sister more than your friend.
Exercise 9.5
Choose the correct form of the imperative verb, then translate.

Example: بمان (Stay here.)

1. برای غذا به خانه (ترک گرد/ نبرک گرد/ برق گرد!)
2. به هر حرف (گوش نکن/ گوش چه کن/ نگوش چن!)
3. امروز امتحان (نده/ نده/ نده!)
4. فردا با تکالیفتان (بیا ید/ تانی/ نیا ید!)
5. هیچ غمی (نداشته نباش/ نداشته باش!)
6. ناراحت (نیستید/ نشوند/ نشو!)
7. یک دیکته (بوسید/ بنویسید/ نویسید!)
8. آن گل را (بردارید/ برداشته باشید/ نبرداشید!)
9. بیشتر از یک ربع برای من (صبر نکنید/ صبر کنید/ صبر نکنید!)
10. خوشحال (پاش/ یکش/ باش! بهترین اتاق را داری.

IDIOMS – PROVERBS – APHORISMS – POEMS

آهمه برو، همیشه برو
Go slowly, go constantly.
(Used to warn against haste.)

همه نختم یک رد در یک سبد نگذار
Don't put all the eggs in one basket.
### New words in this unit

<table>
<thead>
<tr>
<th>مصادر</th>
<th>مصادر</th>
<th>مصادر</th>
</tr>
</thead>
<tbody>
<tr>
<td>mas.dar</td>
<td>infinitive (gr.)</td>
<td>mas.dar</td>
</tr>
<tr>
<td>kār.bord</td>
<td>usage, function (gr.)</td>
<td>kār.bord</td>
</tr>
<tr>
<td>ri.she</td>
<td>root; stem (gr.)</td>
<td>ri.she</td>
</tr>
<tr>
<td>go.zash.te</td>
<td>past (adj.; n.) (gr.)</td>
<td>go.zash.te</td>
</tr>
<tr>
<td>khan.dī.dan</td>
<td>to laugh (pres. stem: خند [khand])</td>
<td>khan.dī.dan</td>
</tr>
<tr>
<td>sa.far kar.dan (be)</td>
<td>to travel (to) [کن → کردن]</td>
<td>sa.far kar.dan (be)</td>
</tr>
<tr>
<td>tar.sī.dan (az)</td>
<td>to be afraid of (pres. stem: ترس [tars])</td>
<td>tar.sī.dan (az)</td>
</tr>
<tr>
<td>ko.mak</td>
<td>help</td>
<td>ko.mak</td>
</tr>
<tr>
<td>ko.mak kar.dan (be)</td>
<td>to help [کن → کردن] (sometimes with direct object and no ج)</td>
<td>ko.mak kar.dan (be)</td>
</tr>
<tr>
<td>pey.dā kar.dan</td>
<td>to find [کن → کردن]</td>
<td>pey.dā kar.dan</td>
</tr>
<tr>
<td>pey.dā sho.dan</td>
<td>to be found [شونه]</td>
<td>pey.dā sho.dan</td>
</tr>
<tr>
<td>ge.ref.ian</td>
<td>to take [as opposite of ‘give’] (pres. stem: گیر [gir])</td>
<td>ge.ref.ian</td>
</tr>
<tr>
<td>yād ge.ref.īan (az)</td>
<td>to learn (sth. from so.) [گیر → گرفتن]</td>
<td>yād ge.ref.īan (az)</td>
</tr>
<tr>
<td>yād dā.dan (be)</td>
<td>to teach (sth. to so.) [ده → دادن]</td>
<td>yād dā.dan (be)</td>
</tr>
<tr>
<td>so.‘āl</td>
<td>question (pl. سوالات, سوالات, so’ālāt)</td>
<td>so.‘āl</td>
</tr>
<tr>
<td>so.‘āl kar.dan (az)</td>
<td>to ask (a question from) [کن → کردن]</td>
<td>so.‘āl kar.dan (az)</td>
</tr>
<tr>
<td>por.sesh</td>
<td>question (form.)</td>
<td>por.sesh</td>
</tr>
<tr>
<td>Persian</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>پرستیدن (از)</td>
<td>por.si.dan (az)</td>
<td>to ask a question (from)</td>
</tr>
<tr>
<td>جواب</td>
<td>ja.vah</td>
<td>answer</td>
</tr>
<tr>
<td>جواب دادن (به)</td>
<td>ja.vah dá.dan (be)</td>
<td>to answer; to give an answer (to)</td>
</tr>
<tr>
<td>پاسخ</td>
<td>pás.okh</td>
<td>answer [form.]</td>
</tr>
<tr>
<td>پاسخ دادن (به)</td>
<td>pás.okh dá.dan (be)</td>
<td>to answer; to give an answer (to) [form.]</td>
</tr>
<tr>
<td>ترجمه</td>
<td>tar.jo.me</td>
<td>translation</td>
</tr>
<tr>
<td>ترجمه کردن</td>
<td>tar.jo.me kar.dan</td>
<td>to translate [كردن]</td>
</tr>
<tr>
<td>غمگین</td>
<td>gham.gin</td>
<td>sad (used for animates)</td>
</tr>
<tr>
<td>غمگین کردن</td>
<td>gham.gin kar.dan</td>
<td>to make sad [كردن]</td>
</tr>
<tr>
<td>غمگین شدن</td>
<td>gham.gin sho.dan</td>
<td>to become sad [شدن]</td>
</tr>
<tr>
<td>راه</td>
<td>rāh</td>
<td>way, road; method</td>
</tr>
<tr>
<td>دنیا</td>
<td>don.ya</td>
<td>world</td>
</tr>
<tr>
<td>دور</td>
<td>dur</td>
<td>far, faraway; remote, distant</td>
</tr>
<tr>
<td>دُور</td>
<td>dow.r-e</td>
<td>around</td>
</tr>
<tr>
<td>عیب</td>
<td>eyb</td>
<td>fault</td>
</tr>
<tr>
<td>تاجیکستان</td>
<td>tâ.jí.kes.tân</td>
<td>Tajikistan</td>
</tr>
<tr>
<td>کف</td>
<td>kif</td>
<td>bag</td>
</tr>
<tr>
<td>کف پول</td>
<td>ki.f-e pul</td>
<td>purse or wallet</td>
</tr>
<tr>
<td>اشتباه</td>
<td>esh.te.bāh</td>
<td>mistake (n.); wrong (adj.)</td>
</tr>
<tr>
<td>مسئله</td>
<td>mas'a.le</td>
<td>problem (pl., مسائل, ma.să.'el)</td>
</tr>
<tr>
<td>کوتاه</td>
<td>ku.tāh</td>
<td>short</td>
</tr>
<tr>
<td>يا</td>
<td>yā</td>
<td>or (conj.)</td>
</tr>
</tbody>
</table>

10.1 Infinitives in Persian: some general remarks

We already know a lot about infinitives in Persian (see 5.1). A summary of the basic features:

1. All infinitives in Persian end either in -dan (like خوردن khordan, to eat) or in -tan (like گفتن goftan, to say) – which means that they all end in -an.
2. All of those ending in -tan (with one or two exceptions) are irregular; in contrast, most of those ending in -dan are regular.

3. When we say irregular, it is about the present stem. Everything about past or using the past stem is regular, and – as already mentioned in section 4.4 – this includes all the perfect tenses and constructions, even the future tense.

4. English has more irregular [simple] verbs than all the Persian simple verbs put together, whether regular or irregular. This demonstrates the great shift in contemporary Persian from simple verbs to compound verbs, especially in colloquial Persian.

### 10.2 Past and present stems

**Past stem:** If you know a Persian infinitive, you already know the past stem too: you only need to drop -an from the end of the infinitive – no exception. Even in [budan, to be] and [dâshtan, to have], the past stems are respectively [bud] and [dâsh]. The past stem is also known as the short infinitive.

**Present stem:** In regular verbs, you can have the present stem after dropping -dan from the end of the infinitive; for instance, all the verbs ending in -ândan – and there are dozens of them – are regular (see Table 10.1). In another large group of regular verbs – those that end in -idan – with only a few exceptions, you have the present stem after you drop -idan (and not just -dan; see رسیدن/رسید in Table 10.1).

In regular verbs, we are moving, in fact, from the present stem to the past stem and from that to the infinitive (as shown in Table 10.1, from left to right):

<table>
<thead>
<tr>
<th>PRESENT STEM</th>
<th>PAST STEM</th>
<th>INFINITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>خور</td>
<td>خور</td>
<td>خوردن</td>
</tr>
<tr>
<td>مان</td>
<td>مان</td>
<td>ماندن</td>
</tr>
<tr>
<td>رس</td>
<td>رس</td>
<td>رسیدن/رسید</td>
</tr>
<tr>
<td>خند</td>
<td>خند</td>
<td>خندیدن/خندید</td>
</tr>
</tbody>
</table>

In irregular verbs, the close relation between the infinitive and the past stem (the right two columns) is still there, but there are fewer similarities between the left two columns (the two stems):
Table 10.2: Some examples of irregular verbs

<table>
<thead>
<tr>
<th>PRESENT STEM</th>
<th>PAST STEM</th>
<th>INFINITIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>پر (bar)</td>
<td>بر (bord)</td>
<td>بردان bordan, to take [away]</td>
</tr>
<tr>
<td>گو (go)</td>
<td>گفت (goff)</td>
<td>گفتan gofan, to say</td>
</tr>
<tr>
<td>دار (dār)</td>
<td>داشت (dāsh)</td>
<td>داشتان dāshtan, to have</td>
</tr>
<tr>
<td>ده (dāh)</td>
<td>داد (dād)</td>
<td>دادان dādan, to give</td>
</tr>
</tbody>
</table>

If you are learning Persian verbs by memorizing the infinitive first, these are what you should additionally be paying attention to:

1. What is the present stem (if irregular)?
2. Is it transitive or intransitive?
3. If transitive, does it take a direct or an indirect object – or both?
4. What preposition does it need (if it does need one)?

Always try to learn verbs in sentences and through several examples for all the different meanings and usages.

10.3 Negative infinitive

Simply add the prefix na- to the infinitive (written joined) to make it negative. Examples:

[dāshtan va nadāshtan, To Have and Have Not]
[budan yā nabudan, To be or not to be?]

10.4 Uses of the infinitive

The uses of the *infinitive* and *gerund* sometimes overlap in English – not so in Persian. What is more important: the Persian *infinitive* is more like the English *gerund*, in that it is used and treated as a noun – it is used after prepositions as their object, or it is used as the subject or object of verbs:

*Subject*: رفتن به آنجا خیلی آسان است [raftan be ānjā kheylī āsān ast, Going there is very easy.]

*Object of preposition*: من از رفتن به آنجا می‌ترسم [man az raftan be ānjā mitarsam, I am afraid of going there.]
10.5 Subject or object / complement of infinitive

Since the Persian infinitive is used and treated as a noun (even more than the English gerund), it usually needs to be connected to its subject or object/complement through an ezāfe, all of which follow the infinitive: خریدن خانه (with the ezāfe functioning as 'of') comes closer to 'the purchase of the house' than to 'buying the house.' Mentioning both the subject and the object of the infinitive (something like 'my seeing him...' is not common in Persian and only one is usually mentioned.

More examples:

رفتن می‌نمای من را غم‌گیر می‌کند [rafiān-e minā man rā ghamgin mīkonad, Mina’s leaving (lit., ‘the going/departure of Mina’) makes me sad.] - رفت‌ن is the subject of رفت‌ن.

خوردن سبب خیلی خوب است [khordan-e sib kheyli khub ast, Eating apples is good.] - سبب is the object of خوردن.

برای دیدن پدرش به آن شهر دور می‌رود [barāye didan-e pedarash be ān shahr-e dur mi-ravad, He goes to that faraway city to see (= ‘for seeing’) his father.]

نپرتسیدن از استاد اشتیاب است [naporsidan az ostād eshtebāh ast, Not asking the professor is wrong/is a mistake.]

Even when the complement of the verb has a preposition, the ezāfe is sometimes used, although it is often dropped (as we did in some examples of the previous section): In those examples, ‘going there’ can be read with the ezāfe [as rafstan-e be ānjā] or without [rafiān be ānjā]. (With this particular verb, sometimes the preposition په is dropped, but then the ezāfe has to be kept: rafstan-e ānjā.)

Exercises

Exercise 10.1

Write the infinitive forms of the following verbs.

Example: رفت‌ن → می‌رویم
Infinitive - its uses
Past and present stems

Exercise 10.2
In each of the following sentences, change the verb to the infinitive to be used as subject and re-write the sentence according to the example. (Adjectives and adverbs will have the same form.)

Example:

(II'll) find the airport easily.)

Finding the airport is easy [for me].

1. بجهه‌ها معمولاً خیلی آهسته حرف نمی‌زنند.
2. شما خیلی جالب‌نامه می‌نویسید.
3. استادم را خیلی کوتاه می‌پیشم.
4. داستان را آسان ترجمه می‌کنی.
5. راه بازار را ساخت پیدا می‌کنید.
6. آنها خیلی دیر جواب می‌دهند.
7. این بچه‌ها خیلی تمرکز غذا می‌خورند.
8. این پرندگان زیبا می‌خوانند.
9. پسرتان عالی درس می‌خواند.
10. با او زشت حرف نمی‌زنی.

Exercise 10.3
Translate both versions of the sentences in Exercise 10.2 into English.

Exercise 10.4
Write the correct form of the verbs (present tense) and then translate the sentences into English.

1. سفر او به تاجیکستان و برگشتی می‌کند در یک روز ............. (بودن).
�ز دیدن این پاگ زیبا همه خیلی شاد ........................ (شدن).

۲. گوش کردن به رادیو برای یادگرفتن این زبانه خیلی مفید ........................ (بودن).

۳. چرا برای پیدا کردن کيف پولش به اور کمک ........................ (کردن).

۴. آیا نرفتن به ایران خیلی ارز و غمگین ........................ (کردن)?

۵. چرا از سفر کردن دخترتان به دور دنیا ........................ (ترسیدن)?

۶. تمیز نکردن میز زبرگری اشیاء من و برادرم ........................ (بودن).

۷. هیچکس درباره آمدن پدرم به من چیری ........................ (گفتند).

۸. من و زنم همیشه درباره رفتین یا نرفتن به آمریکا حرف ........................ (زدن).

۹. درس خواندن در دانشگاههای آمریکا همیشه گران ........................ (بودن).

IDioms – Proverbs – Aphorisms – Poems

ندانستن عیب نیست، نپرسیدن عیب است ........................

Not knowing is not a fault, (but) not asking is.

بودن یا نبودن، پرسش این است ........................ (همتل).

To be, or not to be, that is the question. (Hamlet)
# UNIT ELEVEN

Future tense

## New words in this unit

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<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>آینده</td>
<td>a.yan.de</td>
<td>future (gr.); coming, approaching, next</td>
</tr>
<tr>
<td>فهمدن</td>
<td>fah.mi dan</td>
<td>to understand; to realize (pres. stem: فهم [fahm])</td>
</tr>
<tr>
<td>شیدن</td>
<td>she.ni dan</td>
<td>to hear (pres. stem: شنو [she.now → she.nav])</td>
</tr>
<tr>
<td>ردهشن (در/آ)</td>
<td>rad sho.dan (dar/az)</td>
<td>to fail (in [a test]), to be rejected; also to pass (locational, as on the street) شنو → شدن</td>
</tr>
<tr>
<td>پاز</td>
<td>bāz</td>
<td>open</td>
</tr>
<tr>
<td>پاز کردن</td>
<td>bāz kar.dan</td>
<td>to open; to unfasten, to untie (tr.) کن → کردن</td>
</tr>
<tr>
<td>پاز شدن</td>
<td>bāz sho.dan</td>
<td>to open (intr.), to be opened or untied شنو → شدن</td>
</tr>
<tr>
<td>جشن</td>
<td>jashn</td>
<td>celebration</td>
</tr>
<tr>
<td>جشن گرفتن</td>
<td>jashn ge.ref.tan</td>
<td>to celebrate [گیر → گرفتن]</td>
</tr>
<tr>
<td>آزادی</td>
<td>ā.zā.đi</td>
<td>freedom</td>
</tr>
<tr>
<td>جهنم</td>
<td>ja.han.nam</td>
<td>hell</td>
</tr>
<tr>
<td>آش</td>
<td>āsh.paz</td>
<td>cook</td>
</tr>
<tr>
<td>آشپزی</td>
<td>āsh.pæ.zi</td>
<td>cooking</td>
</tr>
<tr>
<td>آشپزی کردن</td>
<td>āsh.pæ.zi kar.dan</td>
<td>to cook (intr.) کن → کردن</td>
</tr>
<tr>
<td>پختن</td>
<td>pokh.tan</td>
<td>to cook (tr./intr.) (pres. stem: پز [paz])</td>
</tr>
<tr>
<td>شام</td>
<td>shām</td>
<td>supper; dinner</td>
</tr>
<tr>
<td>نو</td>
<td>now</td>
<td>new</td>
</tr>
<tr>
<td>سال نو</td>
<td>sā.l-e now</td>
<td>New Year</td>
</tr>
</tbody>
</table>
Formation of this tense is simple and regular for all the verbs. This is all that you need:

1. Start with خواه (khâh, present stem of خواستن [khāstan]),
2. add conjugational endings (stressed), and finally
3. the past stem of the main verb – which, as we already know, is always regular.

How would you say 'I will write'? It is enough to know that the infinitive is neveshtan (نوشتن): you say khâham nevesht (خواهم نوشت).
In other words, the future tense needs the verb خواستن (originally meaning ‘to want’) as an auxiliary verb, and this verb is conjugated in the present tense for all persons, but without the prefix mi-. Then the main verb comes immediately after this auxiliary verb in the form of a past stem (also called short infinitive).

**Stress:** The main stress is on the conjugational ending of the auxiliary خواستن – which is very unusual: the conjugational endings are otherwise usually unstressed.

### 11.2 Future tense of compound verbs

In compound verbs, the auxiliary خواستن always comes between the two parts, and the main stress shifts to the (last) syllable before the auxiliary:

<table>
<thead>
<tr>
<th>Simple Verb</th>
<th>Compound Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>SIMPLE VERB</td>
<td>COMPOUND VERB</td>
</tr>
<tr>
<td>داشت</td>
<td>داشت</td>
</tr>
<tr>
<td>داشت</td>
<td>داشت</td>
</tr>
<tr>
<td>1st person sg.</td>
<td>2nd person sg.</td>
</tr>
<tr>
<td>نخواهم داشت</td>
<td>بر خواهم داشت</td>
</tr>
<tr>
<td>نخواهم داشت</td>
<td>بر نخواهم داشت</td>
</tr>
<tr>
<td>Negative:</td>
<td>Negative:</td>
</tr>
<tr>
<td>Negative:</td>
<td>Negative:</td>
</tr>
</tbody>
</table>

### 11.3 Negative

For the negative, add the prefix na- to the auxiliary خواستن and not to the main verb (again something very unusual!). In the negative, na- will take the main stress, as it does in all tenses:

<table>
<thead>
<tr>
<th>Simple Verb</th>
<th>Compound Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative:</td>
<td>Negative:</td>
</tr>
<tr>
<td>نخواهد شنید</td>
<td>نخواهد شنید</td>
</tr>
<tr>
<td>نخواهد شنید</td>
<td>نخواهد شنید</td>
</tr>
<tr>
<td>1st person sg.</td>
<td>2nd person sg.</td>
</tr>
<tr>
<td>نخواهی داشت</td>
<td>بر خواهی داشت</td>
</tr>
<tr>
<td>نخواهی داشت</td>
<td>بر نخواهی داشت</td>
</tr>
<tr>
<td>Negative:</td>
<td>Negative:</td>
</tr>
<tr>
<td>Negative:</td>
<td>Negative:</td>
</tr>
</tbody>
</table>

**Table 11.1: Future tense of two verbs**
<table>
<thead>
<tr>
<th>Language</th>
<th>Sentence 1</th>
<th>Sentence 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Farsi</td>
<td>او فردا برخواهد گندد (He will return tomorrow.)</td>
<td>او فردا ساعت هشت دارد از سفرش برخواهد گردد (Tomorrow at 8 he will be returning from his trip.)</td>
</tr>
</tbody>
</table>
(I want a pen.)
فردا این قلم را خواهم خواست
(You'll want this pen tomorrow.)
فردا ما را نخواهد دید
(You'll not see us tomorrow.)
هفته‌ای آینده به تهران خواهند رفت
(Next week they'll go to Tehran.)
این بچه همه چیز را می‌فهمد
(This child understands everything.)
پدرت همه چیز را خواهد فهمید
(Your father will realize everything.)
استاد فارسی ما به جهت‌های خواهند رفت
(Our Persian professor will go to hell.)
روزی ما در این کشور آزادی خواهیم داشت
(One day we will have freedom in this country.)

Exercises

Exercise 11.1
Write the future tense of the following verbs for the person given.

Example: خواهیم گفت → گفت (ما)
1. رفتین (من) 2. آمدند (تو) 3. دیدند (او) 4. دانستند (ما) 5. نوشتند (شما)
6. خریدند (آناها) 7. دانستند (من) 8. رسیدند (تو) 9. گفته‌اند (او) 10. خوانندند
(ما) 11. پختن (شما) 12. نشستند (آناها).

Exercise 11.2
Change the verbs in the following sentences to the negative, then translate the sentences.

Example: خواهیم گفت → من به او خواهیم گفت (I won’t tell him/her.)
1. من فردا را در کارخانه خواهم دید.
2. ماه آینده مادرشان از سفرش برخواهد گشت.
3. ساعت چهار بعد از ظهر با دوستم درس خواهم خواند.
4. امشب با خانودتان شام خواهد خورد.
5. این آشپز خوب آشپزی خواهد کرد.
6. شما حرف بزنید، اکنون خواهد فهمید.
7. برای آن کار خیلی زیاد وقت خواهیم داشت.
8. پدرم بیشتر از دو هفته با ما خواهد بود.
9. دو بار در یک روز جشن خواهیم گرفت.
10. این دانشگاه چیزهای زیادی به شما خواهد داد.

**Exercise 11.3**

Change the tense of the verbs in the following sentences to the future.

Example: مادرم امروز خواهد گفت → مادرم امروز می‌گوید

1. احمد پنجره‌ها را باز می‌کند ولی خانه را تمیز نمی‌کند.
2. می‌کتابش را پیدا می‌کند و برای درس‌ش کار می‌کند.
3. پروین زبان انگلیسی را به مدت چهار سال در دانشگاه یاد می‌گیرد.
4. هر دوی این استادان در دانشگاه تهران تدریس می‌کنند.
5. هیچکدام از آن جوان‌ها صبح زود از خواب بیدار نمی‌شوند.
6. پدرم هرگز در کارهای خانه به مادرم کمک نمی‌کند.
7. چرا همه دانشجویان در یک روز امتحان نمی‌دهند؟
8. هیچکس در امتحان ریاضی شود و خصی نمی‌خورد.
9. معلم به مدت یک ساعت با بچه‌ها در حیاط مدرسه ورزش می‌کند.
10. من از دیدن خانواده زنم خیلی خوشحال می‌شوم.
11. به کشورم برمی‌گردم و کار بهتری پیدا می‌کنم.
12. همیشه پاکت نامه‌ها را برمی‌دارم و باز می‌کنم و نامه‌ها را می‌خوانند.

**Exercise 11.4**

Translate the sentences from Exercise 11.3 into English.

**Exercise 11.5**

Complete the sentences by using a) present tense, and b) future.

1. فردا من با دندانپزشک مشهوری ........................ (حرف زدن).
2. سال آینده ایی برای یاد گرفتن زبان عربی به مصر ........................ (سفر کردن).
3. دانشجویان سال نو را در دانشگاه ........................ (بیدار شدن).
4. من فردا ساعت هشت صحیح ........................ (بیدار شدن).
5. احمد فردا یک ربع دیرتر به کلاس ........................ (آمدن).
Exercise 11.6
Translate the sentences from Exercise 11.5 into English. (Versions a and b are the same in usage, but please translate version b [future].)

IDIOMS – PROVERBS – APHORISMS – POEMS

روزی م دوباره کبوترهایمان را پیدا خواهیم کرد
و مهربانی دست زیبایی را خواهیم گرفت
One day we shall find again our doves
And kindness will take the hand of beauty.

(From a poem by Ahmad Shamlu, 1925–2000.)
### UNIT TWELVE

Simple past tense

Past progressive tense

---

New words in this unit

<table>
<thead>
<tr>
<th>ماضي مطلق</th>
<th>mā.zi-ye mot.lagh</th>
<th>simple past tense (lit., ‘absolute past’) (gr.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>قبل</td>
<td>ghabl</td>
<td>past, last (as in ‘last week’) (adj.)</td>
</tr>
<tr>
<td>قبل از</td>
<td>ghabl az</td>
<td>before (prep.)</td>
</tr>
<tr>
<td>قبلًا</td>
<td>ghab.lan</td>
<td>previously (adv.)</td>
</tr>
<tr>
<td>پیش</td>
<td>pish</td>
<td>past, last (as in ‘last week’) (adj.)</td>
</tr>
<tr>
<td>پیش از</td>
<td>pish az</td>
<td>before (prep.)</td>
</tr>
<tr>
<td>بعد</td>
<td>ba’d</td>
<td>next (adj.) (as in ‘next week’); afterwards, later, then (conj.)</td>
</tr>
<tr>
<td>بعد از</td>
<td>ba’d az</td>
<td>after (prep.)</td>
</tr>
<tr>
<td>بعداً</td>
<td>ba’dan</td>
<td>afterwards, later, then (adv.)</td>
</tr>
<tr>
<td>پس</td>
<td>pas az</td>
<td>after (prep.)</td>
</tr>
<tr>
<td>پس از</td>
<td>pas az</td>
<td>after (prep.)</td>
</tr>
<tr>
<td>ایتیم</td>
<td>in-ghadr</td>
<td>so, so much</td>
</tr>
<tr>
<td>تعطیل</td>
<td>ta’til</td>
<td>closed (a store or office); a holiday</td>
</tr>
<tr>
<td>تعطیلات</td>
<td>ta’ti.lāt</td>
<td>holidays; vacations</td>
</tr>
<tr>
<td>تابستانی</td>
<td>tā.bestā.ni</td>
<td>summer’s; of summer; summerly</td>
</tr>
<tr>
<td>هیزم</td>
<td>hi.zom</td>
<td>firewood</td>
</tr>
<tr>
<td>تر</td>
<td>tar</td>
<td>wet</td>
</tr>
<tr>
<td>flavol</td>
<td>fo.zul</td>
<td>meddler; nosy person</td>
</tr>
<tr>
<td>-------</td>
<td>--------</td>
<td>----------------------</td>
</tr>
<tr>
<td>shoghl</td>
<td>occupation; job</td>
<td></td>
</tr>
<tr>
<td>dow.lat</td>
<td>government</td>
<td></td>
</tr>
<tr>
<td>dow.la.ti</td>
<td>of government or state; governmental</td>
<td></td>
</tr>
<tr>
<td>an.dākh.tan</td>
<td>to throw (pres. stem: انداز [an.dāz])</td>
<td></td>
</tr>
<tr>
<td>aks ge.ref.tan (az)</td>
<td>to take photos (from)</td>
<td></td>
</tr>
<tr>
<td>be don.yā ā.ma.dan</td>
<td>to be born (lit., ‘to come to the world’)</td>
<td></td>
</tr>
<tr>
<td>be sho.mār ā.ma.dan</td>
<td>to be counted or considered</td>
<td></td>
</tr>
<tr>
<td>rāh raf.tan</td>
<td>to walk/stroll (in some place, not to)</td>
<td></td>
</tr>
<tr>
<td>āsh.paz-khā.ne</td>
<td>kitchen</td>
<td></td>
</tr>
<tr>
<td>no.khod</td>
<td>chickpea</td>
<td></td>
</tr>
<tr>
<td>khay.yāt</td>
<td>tailor</td>
<td></td>
</tr>
<tr>
<td>khay.yā.ti</td>
<td>sewing; tailor; the tailor’s</td>
<td></td>
</tr>
<tr>
<td>khay.yā.ti kar.dan</td>
<td>to sew [كن → كردن]</td>
<td></td>
</tr>
<tr>
<td>dokh.ta.rā.ne</td>
<td>girls’, of girls</td>
<td></td>
</tr>
<tr>
<td>pe.sa.rā.ne</td>
<td>boys’, of boys</td>
<td></td>
</tr>
<tr>
<td>kord</td>
<td>Kurd</td>
<td></td>
</tr>
<tr>
<td>kor.di</td>
<td>Kurdish</td>
<td></td>
</tr>
<tr>
<td>za.bān-e mā.da.ri</td>
<td>mother tongue</td>
<td></td>
</tr>
<tr>
<td>a.da.biy.yāt</td>
<td>literature</td>
<td></td>
</tr>
<tr>
<td>resh.te</td>
<td>field (of knowledge or study); major (in education); line, thread</td>
<td></td>
</tr>
<tr>
<td>kho.dā</td>
<td>God</td>
<td></td>
</tr>
<tr>
<td>kho.dā hā.fez</td>
<td>good-bye; adieu (lit., ‘may God protect you’)</td>
<td></td>
</tr>
<tr>
<td>a.ziz</td>
<td>dear</td>
<td></td>
</tr>
<tr>
<td>ha.nuz</td>
<td>still (adv.); yet (in neg.)</td>
<td></td>
</tr>
</tbody>
</table>
12.1 Simple past tense: formation

The simple past tense is the *past stem + conjugational suffixes.*

We already know what the *past stem* is: it is what is left from the infinitive after you drop -an – it is always regular.

We know the conjugational suffixes also from the present tense – the only difference is that the 3rd person singular does not need any conjugational ending in the past tense. This means that the *past stem* and the 3rd person singular of the simple past tense are the same.

First, all the pronouns and suffixes we have learned so far at a glance:

Table 12.1: Pronouns and suffixes – a review

<table>
<thead>
<tr>
<th>INDEPENDENT PERSONAL PRONOUNS</th>
<th>POSSESSIVE (PRONOMINAL ENCLITICS)</th>
<th>PRESENT (TO BE)</th>
<th>PRESENT (OTHER VERBS)</th>
<th>IMPERATIVE</th>
<th>PAST</th>
</tr>
</thead>
<tbody>
<tr>
<td>من (man)</td>
<td>-م</td>
<td>-م</td>
<td>-م</td>
<td>-م</td>
<td>-م</td>
</tr>
<tr>
<td>تو (to)</td>
<td>-ت</td>
<td>-ي</td>
<td>-ي</td>
<td>-ي</td>
<td>-ي</td>
</tr>
<tr>
<td>من (man)</td>
<td>-ش</td>
<td>-د</td>
<td>-د</td>
<td>-د</td>
<td>-د</td>
</tr>
<tr>
<td>ما (mā)</td>
<td>-م</td>
<td>-يم</td>
<td>-يم</td>
<td>-يم</td>
<td>-يم</td>
</tr>
<tr>
<td>شما (shmā)</td>
<td>-تان</td>
<td>-يد</td>
<td>-يد</td>
<td>-يد</td>
<td>-يد</td>
</tr>
<tr>
<td>آنا/ايشان (ishān/ānhā)</td>
<td>-شان</td>
<td>-ند</td>
<td>-ند</td>
<td>-ند</td>
<td>-ند</td>
</tr>
</tbody>
</table>
And here is a comparison of present and past, the verb داشتن [dāshtan, to have]:

### Table 12.2: The verb داشتن [dāshtan, to have], present and past

<table>
<thead>
<tr>
<th></th>
<th>Present Stem:</th>
<th>Past Stem:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg.</td>
<td>دار, dār</td>
<td>داشت, dāsh</td>
</tr>
<tr>
<td>2nd sg.</td>
<td>داری, dārī</td>
<td>داشتی, dāshī</td>
</tr>
<tr>
<td>3rd sg.</td>
<td>داراد, dārad</td>
<td>داشت, dāsh</td>
</tr>
<tr>
<td>1st pl.</td>
<td>داریم, dārim</td>
<td>داشتیم, dāshīm</td>
</tr>
<tr>
<td>2nd pl.</td>
<td>دارید, dārid</td>
<td>داشتید, dāshīd</td>
</tr>
<tr>
<td>3rd pl.</td>
<td>دارند, dārand</td>
<td>داشتند, dāshīnd</td>
</tr>
</tbody>
</table>

#### 12.1.1 Negative – and the glide

For the negative, simply add the negative prefix na-. If the past stem starts with the vowels ā, a and o, use the glide -y- (ی). The rules for writing the glide are similar to what we learned about the imperative (9.1 and 9.4):

1. If the initial vowel is ā, drop the madd sign: آمد [āmad, He/she came], نیامد [nayāmad, He/she didn't come].
2. In the case of a and o, good Persian requires that the alef be dropped altogether:

   انداخت [andākht, He/she threw], Nayāmad, He/she didn’t throw.

   افتاد [afīād, He/she fell], Nayofīād, He/she didn’t fall.

#### 12.1.2 Compound verbs

There is nothing that you need to learn additionally here. As you might expect, for the negative the prefix na- should be added to the verb part:

حرف زدیم [harf zādim, We talked], حرف نزدیم [harf nazādim, We didn’t talk].

#### 12.1.3 Usage

The simple past tense is used in Persian to express what was done and completed in the past at a certain time. Unlike the English past tense, however,
it is not usually used with frequency adverbs or with a function similar to *used to* (for which the *past progressive* will be needed); the focus is on completion and not on continuation.

Examples:

*man sāl-e ghabl dar irān budam,*
*Last year I was in Iran.*

*ba'd az kelās kojā raftī?*, *Where did you go after class?*

*diruz minā rā dar khiyābān didam,*
*Yesterday we saw Mina on the street.*

*chērā inghādr zūd bargashtīd?*, *Why did you return so early?*

*bachche-hā do sā'at dar hayāt bāzi kardand,* *The children played in the yard for two hours.*

12.2 *Past progressive tense*

Add the prefix *mi-* to the verb: *می‌رفتم* → *رفتم*.
Change *mi-* to *نمی‌رفتم* in the negative: *نمی‌رفتم* → *می‌رفتم*.

**Exception:** The verbs *بودن* and *داشتن* do not use the prefix *mi-* (except in *irrealis* constructions, to be learned later) – which means that the same form is used as *simple past tense*:

*(with: می‌رفتم)* *من هر روز آنجا می‌رفتم* *(I went there every day)*, but *(without: می‌رفتم)* *من هر روز آنجا بودم* *(I was there every day)*.

12.2.1 *Usage*

The *past progressive* (or *continuous*) *tense* is used for things that were happening in the past:

- at a certain time:
  *ديروز ساعت یازده نامه می‌نوشتم* *(I was writing a letter yesterday at 11)*;

- for a certain period of time:
  *در زمستان گذشته فارسی یاد می‌گرفتم* *(I was learning Persian during last winter)*; or

- habitually (= *used to*):  
  *هر سال تابستان به شیراز می‌رفتیم* *(Every summer we went/we used to go to Shirāz).*

12.2.1 Usage

The *past progressive* (or *continuous*) *tense* is used for things that were happening in the past:

- at a certain time:
  *ديروز ساعت یازده نامه می‌نوشتم* *(I was writing a letter yesterday at 11)*;

- for a certain period of time:
  *در زمستان گذشته فارسی یاد می‌گرفتم* *(I was learning Persian during last winter)*; or

- habitually (= *used to*):  
  *هر سال تابستان به شیراز می‌رفتیم* *(Every summer we went/we used to go to Shirāz).*
(Its use in *irrealis* constructions will be discussed in Unit 16.)

How do the Persian and English *simple past* and *past progressive* compare?

**Their resemblance:**

I saw him yesterday = دیروز او را دیدم (both *simple past*)

This morning I was reading your book = امروز صبح کتاب شما را = می‌خواندم (both *past progressive*)

**Their difference:**

I saw him every day (*simple past*) vs. هرروز او را می‌دیدم (*past progressive*)

Also: For a certain group of verbs, that we can call ‘verbs of *state,*' Persian uses a *perfect* tense where English would normally use a *progressive* tense; we will see some examples when we learn the perfect tenses in the next unit.

**Caution:** Since the *past progressive* and the *simple present* both use the prefix *mi-,* with certain verbs this can cause confusion that only the context can disentangle: Some examples:

- With the group of regular verbs whose infinitive ends in *-idan,* like رسیدن, to reach /arrive – present stem *res*, past stem *resid*] or خندیدن [*khandidan,* to laugh – present stem *khand,* past stem *khandid*], the 2nd person plural in the *present tense* is exactly the same as the 3rd person singular in the *past progressive,* both in writing and in pronunciation. Thus, a question like چرا می خندید؟ [cherā *mi-khandid?]* can mean both ‘Why are you laughing? / Why do you laugh?’ (*present*) and ‘Why was he/she laughing?’ (*past progressive*). Conjugate this verb for all persons in these two tenses (starting with *mi-khandam* for the present tense and *mi-khandidam* for the past progressive) to see how this happens.

- With another group of regular verbs, with infinitive ending in *-āndan,* like ماندن, to stay – present stem *mān,* past stem *mānd*, the 3rd person singular would be exactly the same in writing in the present and past progressive, though not in pronunciation. Since, however, the diacritical marks (for the ‘short’ vowels *a, e* and *o*) are usually not written, this can be a problem – and again the context should help you decide how to read and to understand the verb: should it be pronounced *-ānd* at the end (past) or *-ānad* (present)? می‌ماند can mean ‘he stays’ when pronounced *mi-mānad,* but ‘he was staying’ when pronounced *mi-mānd.* Again, conjugate this verb in these two tenses to see how this happens.

- Some of the irregular verbs can also cause this latter confusion in reading, such as برد [bordan,* to take [away] – present stem *bar,* past stem *bord]: می‌برد can be *mi-barad* (he is taking) or *mi-bord* (he was taking).
12.2.2 Past progressive with dāshtan (داشتند)

Similar to present progressive (see 5.5), the verb داشتن can be used with past progressive also, with almost the same functions and limitations:

1. It is used predominantly in colloquial Persian.
2. It makes it clear that the verb is about an action in progress and not what used to be done.
3. It is used for verbs that denote an action, not a state.
4. It has no negative form and is always affirmative.
5. Here داشتن is an auxiliary verb with no independent meaning of its own; don’t translate it as to have.

Formation: The main verb does not change at all: it is in the past progressive and is placed at the end of the sentence. Additionally, the past tense of داشتن is conjugated for the same person (without mi-) and placed at the beginning of the sentence (after the subject, if there is one, or after time adverbs). Example:

داشتن برابر دخترم نامه می‌نوشتند [dāshtam barāye dokhtaram nāme mi-neveshtam, I was writing a letter for my daughter.]

Without dāshtam, the above sentence could still have the same meaning (with less focus on the time of the action), but it could also mean ‘I used to write letters for my daughter.’

Mixed examples of simple past and past progressive:

نامه‌ات را خواندن [nāme-at rā khāndam]: ‘I read your letter.’ Here the action of ‘reading’ was completed and finished.

نامه‌ات را می‌خواندم [nāme-at rā mi-khāndam]: ‘I was reading your letter’ (maybe I finished reading it, maybe not), or: ‘I used to read your letter.’

داشتند نامه‌ات را می‌خوانند [dāshtam nāme-at rā mi-khāndam] ‘I was reading your letter’ (at a certain time in the past: I was in the process of reading).

دیروز پول نداشتیم [diruz pul nadāshtim, Yesterday we had no money.]

دیروز داشت با برادرم حرف می‌زد [diruz dāsht bā barādaram harf mi-zad, Yesterday he/she was talking to my brother.]
Exercises

Exercise 12.1
Change the tense of the verbs in the following sentences to the simple past tense.

Example: نوشته → او نامه جالبی می‌نویسد

1. من قبل از غذا آب می‌خورم.
2. چرا کمی زودتر برنمی‌گردم؟
3. ما هرشتب در خانه آشپزی می‌کنیم.
4. بچه‌ها موانع نیستند و می‌افتد.
5. آنها پول ندارند و جشن نمی‌گیرند.
6. آن احتمال به هیچ سوالی باشی نمی‌دهد.
7. چرا ما از یک پرونده کوچک می‌ترسم؟
8. چرا حرف نمی‌زنید و تنها می‌خندید؟
9. در باران راه می‌روید و تمیز می‌شود.
10. مرد پیر آهسته از خیابان می‌گذرد.
11. او یک بچه کوچک نیست و آن را نمی‌اندازد.
12. من سبب را برای تو نگه می‌دارم.
13. آیا کتاب از روی میز نمی‌افتد؟
14. تا جمعه در این شهر می‌مانیم.
15. او در آشپزخانه غذای خوشمزهای می‌پزد.

Exercise 12.2
Change the tense of the verbs in Exercise 12.1 to the past progressive tense (write the whole sentence), then translate.

Example: نوشته → او نامه جالبی می‌نویسد

(He/she was writing an interesting letter.)

Exercise 12.3
Use the appropriate form of the verbs in the following letter (any tense or mood).
اورزای عزیز، سلام

1. من در یکی از شهرهای کوچک ایران به دنیا گروشیدم. (آمدان).
2. پدرم شغل دولتی داشت (دشمن).
3. و مادرم خیاطی کردند. (رفتن).
4. من با خواهران بزرگترم به یک مدرسه دخترانه می‌رفتیم. (رفتن).
5. برادرم به مدرسه پسرانه می‌رفتیم. (رفتن).
6. شهر ما کوچک بوده است. (بودن).
7. اما یکی از شهرهای خیلی قدیمی ایران (به شمار آمده است).
8. در تعطیلات تابستانی من با خانواده‌م به تهران می‌رفتیم. (رفتن).
9. ما در آنجا دو ماه ماندیم. (مماندن).
10. و بعد از آن به شهرمان می‌رفتیم. (برگشت).
11. من و برادر و خواهرم شهر کوچک‌مان را بیشتر از تهران دوست داشتیم.

Exercise 12.4

Translate the above letter into English.

Exercise 12.5

While changing the tense to the simple past, combine the two sentences as shown in the example by using برا در the infinitive.
Example:

(He goes to the kitchen and eats.) → (He went to the kitchen to eat [for eating].)

1. به حیاط می‌رود و از گل‌ها عکس می‌گیرد.
2. به خانه‌ما می‌آید و یک فیلم نگاه می‌کند.
3. زبان فارسی یاد می‌گیرم و به ایران می‌روم.
4. ورزش می‌کنم و بیمار نمی‌شوم.
5. خیلی کار می‌کند و خانه‌را تمیز می‌کند.
6. خیلی صبر می‌کنم و این عکس را می‌گیرم.
7. خیلی راه می‌رود و به آنجا می‌رسد.
8. کتاب را برمی‌داریم و آن را می‌خوانیم.
9. به گنبد نزدیکم می‌شوند و خیابان را می‌پیچانند.
10. یک پرندگان خوراک و بچه‌ها را خوشه‌حال می‌کنند.

Exercise 12.6

Translate your answers to the previous exercise.

IDIOMS – PROVERBS – APHORISMS – POEMS

فضول را بردن به جهن، گفت هیزمش تر است
They took the meddler to hell, he said the firewood is not dry.

نخوهد هر آش بودن
To be the chickpea in every soup (= ‘to have a finger in every pie’).
New words in this unit

<table>
<thead>
<tr>
<th>اسم مفعول</th>
<th>es.m-e maf.'ul</th>
<th>past participle (gr.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ماضي نقلی</td>
<td>mā.zi.-ye nagh.li</td>
<td>present perfect tense ('narrative past') (gr.)</td>
</tr>
<tr>
<td>ماضي بعيد</td>
<td>mā.zi.-ye ba.'id</td>
<td>past perfect tense (lit., 'remote past') (gr.)</td>
</tr>
<tr>
<td>کامل</td>
<td>kā.mel</td>
<td>perfect (adj.) (gr.)</td>
</tr>
<tr>
<td>تا به حال</td>
<td>tā be hāl</td>
<td>until now, so far (= حالاً)</td>
</tr>
<tr>
<td>خوابیدن</td>
<td>khā.bi.dan</td>
<td>to sleep; to go to bed (pres. stem: خواب [khāb])</td>
</tr>
<tr>
<td>پوشیدن</td>
<td>pu.shi.dan</td>
<td>to wear (pres. stem: پوش [push])</td>
</tr>
<tr>
<td>مردن</td>
<td>mor.dan</td>
<td>to die (pres. stem: میر [mir])</td>
</tr>
<tr>
<td>مرهبه</td>
<td>mor.de</td>
<td>dead</td>
</tr>
<tr>
<td>صحبت کردن</td>
<td>soh.bat kar.dan</td>
<td>to speak [کن → کردن]</td>
</tr>
<tr>
<td>فارغ التحصیل</td>
<td>fā.re.gh.ot-tah.sil</td>
<td>a graduate student [lit., 'free from studies']</td>
</tr>
<tr>
<td>فارغ التحصیل شدن</td>
<td>fā.re.ghot.tah.sil sho.dan</td>
<td>to graduate (from a college) [شو → شدن]</td>
</tr>
<tr>
<td>فقط</td>
<td>fa.ghat</td>
<td>only</td>
</tr>
<tr>
<td>خبر</td>
<td>kha.bar</td>
<td>news (countable in Persian)</td>
</tr>
<tr>
<td>والدین</td>
<td>vā.le.deyn</td>
<td>parents</td>
</tr>
<tr>
<td>افغانستان</td>
<td>af.ghā.nes.tān</td>
<td>Afghanistan</td>
</tr>
</tbody>
</table>
13.1 Past participle

The past participle is \textit{past stem + the final -e sound} (written, naturally, with silent \textit{hê}) – for all verbs, without exception. You might have learned already some past participles without knowing it – like گذشته:

\textit{Infinitive:} [gozashtan, to pass]  
\textit{Past stem} (= what remains from infinitive after you drop the final -an): گذشت [gozasht]  
\textit{Past participle} (after you add the -e suffix): گذشته [gozashte, passed or past]

As گذشته shows, a past participle – in Persian called اسم مفعول (‘participial adjective’) – can be used as an adjective or a noun. Similar to nouns and adjectives, it has its stress on the last syllable. When used as a noun, it can take a plural suffix if needed, following the same rules we learned for nouns (2.1.1). It can also take the \textit{na-} prefix, with a meaning similar to the English \textit{un-} prefix. Some examples:

- هفته گذشته [hafté-ye gozashté, last week]  
- در گذشته [dar gozashté, in the past]  
- گذشته‌ها [gozashte-há, past times]  
- مردگان / مردها [morde-há / mordegán, the deceased]  
- یک کتاب نخوانده [yek ketáb-e nakhánde, an unread book]
The most important function of past participles, however, is their role in the formation of perfect tenses and constructions.

13.2 Some general remarks about perfect tenses and constructions

1. As in English, perfect tenses and constructions are often about something that happens before a point of time (whether in the past, present or future).

2. As in English, you will need an auxiliary verb – which is, unlike English, the verb to be in Persian (always its shorter version if present) and not to have!

3. In the negative, the prefix na- is attached to the past participle (= the main verb), unless you have mi-, which will then change to nemi-. Never change the auxiliary verb (to be) to the negative.

13.3 Present perfect tense: ماضی نقلی or زمان حال کامل

Formation: For the present perfect tense, you need the past participle of the verb followed by the shorter (or suffixed) version of the present tense of the verb to be. Since the past participle ends in silent *[hə], the verb to be – even this suffixed version – has to be written separately, usually by adding an alef to represent the glottal stop.

In spoken Persian, است is always dropped in the 3rd person singular and only the past participle remains. This can sometimes happen in more formal, written Persian also.

For the negative, add na- to the past participle.

Table 13.1: Present perfect tense of the verb نوشتن [neveshtan, to write]; past participle نوشته [neveshte]

<table>
<thead>
<tr>
<th>affirmative</th>
<th>negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>نوشتام [neveshte'am, I have written]</td>
<td>نانوشتام [naneveshte'am, I have not written]</td>
</tr>
<tr>
<td>نوشتایی [neveshte'i, You (sg.) have written]</td>
<td>نانوشتایی [naneveshte'i, You (sg.) have not written]</td>
</tr>
<tr>
<td>نوشته [نام] [nevesht (ast), He/she has written]</td>
<td>نانوشته [نام] [nanevesht (ast), He/she has not written]</td>
</tr>
</tbody>
</table>
Table 13.1: (cont'd)

<table>
<thead>
<tr>
<th>affirmative</th>
<th>negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>نوشته‌ایم</td>
<td>نانوشته‌ایم</td>
</tr>
<tr>
<td>[neveshte'im, We have written]</td>
<td>[naneveshte'im, We have not written]</td>
</tr>
<tr>
<td>نوشته‌اید</td>
<td>نوشته‌اید</td>
</tr>
<tr>
<td>[neveshte'id, You (pl.) have written]</td>
<td>[naneveshte'id, You (pl.) have not written]</td>
</tr>
<tr>
<td>نوشته‌اند</td>
<td>نوشته‌اند</td>
</tr>
<tr>
<td>[neveshte'and, They have written]</td>
<td>[naneveshte'and, They have not written]</td>
</tr>
</tbody>
</table>

Caution – Two things that you should never forget:

1. Always use the shorter (suffixed) to be: You can never say نوشته‌هستم instead of نوشته‌ام.
2. Always add na- to the past participle in the negative: Never say نوشته‌نیستم instead of ننوشته‌ام.

Usage: The Persian present perfect tense has a variety of functions, not all of which correspond with those of the same tense in English; the following are the most important among them:

a) It is used for past actions or states whose influence and/or results are still felt and are relevant. Examples:

من این کتاب را خوانده‌ام = I have read this book.
Mina has come yesterday (i.e., she is still here).
حافظ در شیراز به دنیا آمده است = Hâfez [poet of 14th century] has been born (= was born) in Shirâz (a historical fact which is still pertinent).

In the above examples, the simple past tense would only emphasize the pastness of the actions and they would become irrelevant to the present time.

b) Careful: verbs of state!

With a group of verbs that can be called verbs of state (because they show in what state the subject is), the present perfect tense is used...
where you normally expect the present progressive to be used. Four important verbs of this group are نشستن (to sit), ایستادن (to stand), خوابیدن (to sleep) and پوشیدن (to wear). In these cases, the past participle is functioning as an adjective, and the main verb can be said to be the verb to be in its present tense — it only resembles the present perfect tense in its structure. If the past participle is not used in an adjectival sense, then the verb would be about an act rather than a state and would be the normal present perfect similar to other verbs. Also by using some adverb of time (to show when this started), we come closer again to the normal present perfect while keeping something of the state. Compare the following:

بابک نشست = Bābak sat down.

پایه کارام opioids = Bābak sits down. (Maybe every day? Or maybe this is the act of sitting down: right now he is changing his position from standing to sitting.)

بابک نشسته است = Bābak is sitting. (This is about his state: he is in a seated position now.)

بابک از یک ساعت قبل اینجا نشسته است = Bābak has been sitting here since an hour ago (= he has been in this seated position ...).

آذر لباس آبی می‌پوشد = Āzar is putting on a blue dress (= an act), or: Āzar wears a blue dress (apparently always); but:

آذر لباس آبی پوشیده است = Āzar is wearing a blue dress (= a state); or:

آذر از ساعت هشتم باید لباس آبی را پوشیده است = Āzar has been wearing this blue dress since 8 o’clock (= she has been in this state ...).

c) Since a future perfect tense is not common in Persian, the present perfect can be used instead of it whenever needed, usually with prepositions like to or (later in the book we will meet the same prepositions as conjunctions also, but that’s not for here):

فردای قبلاً رسیدن بابک من این نامه را نوشته‌ام = I [will] have written this letter tomorrow before Bābak’s arrival.

d) This tense was traditionally known in Persian grammar as the narrative past (پیش‌الزمان) because of its usage when narrating some past event with some distance as something one just heard; but this usage of the present perfect will be explained later when discussing indirect speech.
13.4 Present perfect progressive tense:

This is simply formed by adding the prefix mi- (or nemi- in the negative) to the past participle in the present perfect tense (13.3). It usually emphasizes the continuation of the action from sometime in the past until the present; normally a period of time is mentioned or a frequency adverb is used. When used in this tense, the ‘verbs of state’ mentioned above are treated in the same way as other verbs.

Examples:

تا قبل از آمدن شما کتاب من خوانده‌ایم (We have been reading books [until] before your coming/before you came.)

آموز پنجره‌ها را تمیز کردند (They’ve cleaned the windows today.)

او همیشه چای بیشتر از قهوه دوست داشته است (He/she has always liked tea more than coffee.)

13.5 Past perfect tense: ماضی بعدی or زمان گذشته کامل

The past perfect tense is like the present perfect tense except that it uses the past tense of the verb to be as an auxiliary instead of its present tense. It is used for actions that happened before other past actions or before a point of time in the past. For ‘verbs of state’ (see 13.3/b) it serves as the past progressive – or it is the simple past tense of to be + past participle used as adjective.
Understandably, the verb بودن – used as auxiliary here – has no past perfect itself (i.e., there is no پاسجوله بودن, etc.) and the simple past tense is used instead.

Examples:

من قبل از شما آن کتاب را خواندته بودم (I had read that book before you.)

آذر هرگز به آنجا نرفته بود (Azar had never gone there.)

13.6 Past perfect progressive tense:
زمان گذشته کامل استمراری

This is theoretically possible (by adding mi- to the past perfect), but hardly ever used in Persian: usually the past progressive or past perfect are used instead.

See Table 15.3 (Unit 15) for an overview of all tenses.

Exercises

Exercise 13.1
What tense/person are the following verbs in and what are their past participles?

Examples: آمده → (imp. sg.) گفت، or نیامد → (simple past, 3rd sg., neg.)

1. نیستند. 2. می‌زنند. 3. خوردم. 4. می‌میرند. 5. بخوابیدند. 6. بیندازند. 7. می‌ترسی.

Exercise 13.2
Change the tense in the following sentences from simple past to present perfect.

Example: خوردم → غذاشیما را خوردم

1. هرگز به تاجیکستان سفر نکرد.
2. بعد از آمدن مهمانها بچه مرنیش شد.
3. هیچک از دانشجویان کلاس آن کتاب را نخوانندند.
4. از رشیدن نامه خواهرم خوشحال شدم.
5. لورا در مصر زبان عربی را یاد گرفت.
Exercise 13.3
Translate the sentences of Exercise 13.2 (in the present perfect).

Exercise 13.4
Use the present perfect in the following sentences, then translate the sentence.

1. امروز استادمان کشفهای قهوه‌ای (پوشیدن).
2. من هرگز همه روز در کتابخانه (نی و نشستن).
3. او دیشب فقط چهار ساعت (خوابیدن).
4. امروز خانم معلم یک لباس قرمز (پوشیدن).
5. او خیلی با من (صحت کردن).
6. سه پرنده قرمز زیبا روز درخت (نشستن).
7. دختر کوچک ما در آتاق (خوابیدن).
8. ما از ساعت هشت صبح در استانگه قطار (یاد داشتم).
9. قطار از ساعت هشت و بیش در استانگه (یاد داشتم).
10. هوا خیلی سردتر (شد).

Exercise 13.5
Use the past perfect in the following sentences.

1. حافظ قبل از سعدی (به دنیا آمد).
2. من این روز لباس سبز را (پوشیدن).
3. پدرش قبل از مرض شدند مادرش (مردند).
4. قبل از آمدنم به آمریکا، من زبان انگلیسی (یاد گرفتم).
5. والدینم هرگز به آمریکا (ن + سفر کردن).
Exercise 13.6

Translate the following sentences into English.

1. آن خانم به جای ساعت قبل برای دیدن دکتر اینجا نشسته است.
2. من تا به حال به افغانستان سفر نکرده‌ام.
3. از یک سال قبل تا حالا هیچ‌کس از دوستان ایرانیّم را ندیدم.
4. تا سال آینده او از دانشگاه فارغ التحصیل شده است.
5. معمولاً تا ساعت دور بعد از ظهر غذای را خورده‌ام.
6. هیچوقت دوست‌هایی برای خرید به بازار نرفته‌ام.
7. امروز قاشق‌ها و چنگال‌ها را روی هم گذاشته‌ام.
8. شنژه روزهای جمعه همیشه به‌شکل می‌خوابیده است.
9. فروغ همیشه شاعری مهم به شمار می‌آمده است.
10. مادرم از سه ساعت پیش آشونزی می‌کرده است.

IDIOMS – PROVERBS – APHORISMS – POEMS

بهاری دیگر آمده است، آری
اما برای آن زمستانها که گذشت، نامی نیست
نامی نیست

Yes, a new spring has come
but for those winters that passed, there’s no name – no name.

(From a poem by Ahmad Shâmlu, 1925–2000.)
### New words in this unit

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>التزامن</td>
<td>subjunctive (gr.)</td>
<td></td>
</tr>
<tr>
<td>سحرة</td>
<td>dawn</td>
<td></td>
</tr>
<tr>
<td>سحرة خيّر</td>
<td>early riser (from sleep)</td>
<td></td>
</tr>
<tr>
<td>كامرو</td>
<td>happy (in life)</td>
<td></td>
</tr>
<tr>
<td>آروزو</td>
<td>wish</td>
<td></td>
</tr>
<tr>
<td>آروزو كردن</td>
<td>to wish [كن → كردن]</td>
<td></td>
</tr>
<tr>
<td>آروزو داشتن</td>
<td>to have (the) wish [دار → داشتن]</td>
<td></td>
</tr>
<tr>
<td>أميد</td>
<td>hope</td>
<td></td>
</tr>
<tr>
<td>اميدوار</td>
<td>hopeful</td>
<td></td>
</tr>
<tr>
<td>اميدوار بودن</td>
<td>to hope [لى، ‘to be hopeful’] [باش → بودن]</td>
<td></td>
</tr>
<tr>
<td>أوردن</td>
<td>to bring (pres. stem: أور [أور])</td>
<td></td>
</tr>
<tr>
<td>به ياد أوردن</td>
<td>to remember, to bring (back) to mind [أور → أوردن]</td>
<td></td>
</tr>
<tr>
<td>پیشنهاد</td>
<td>suggestion</td>
<td></td>
</tr>
<tr>
<td>پیشنهاد كردن</td>
<td>to suggest, to propose [كن → كردن]</td>
<td></td>
</tr>
<tr>
<td>شک</td>
<td>doubt</td>
<td></td>
</tr>
<tr>
<td>شک كردن (یه/ در)</td>
<td>to doubt [كن → كردن]</td>
<td></td>
</tr>
<tr>
<td>شک داشتن (یه/ در)</td>
<td>to have doubts (in/about) [دار → داشتن]</td>
<td></td>
</tr>
<tr>
<td>Arabic Word</td>
<td>English Translation</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>---------------------</td>
<td></td>
</tr>
<tr>
<td>mot.ma’en</td>
<td>sure, certain</td>
<td></td>
</tr>
<tr>
<td>et.mi.nan</td>
<td>certainty; trust</td>
<td></td>
</tr>
<tr>
<td>et.mi.nan kar.dan (be)</td>
<td>to trust (usually so.)</td>
<td></td>
</tr>
<tr>
<td>et.mi.nan dash.tan (be)</td>
<td>to have trust (in)</td>
<td></td>
</tr>
<tr>
<td>eh.te.mäl</td>
<td>likelihood</td>
<td></td>
</tr>
<tr>
<td>eh.te.mäl dash.tan</td>
<td>to be likely</td>
<td></td>
</tr>
<tr>
<td>mom.ken</td>
<td>possible; likely</td>
<td></td>
</tr>
<tr>
<td>em.kän</td>
<td>possibility</td>
<td></td>
</tr>
<tr>
<td>em.kän dash.tan</td>
<td>to be possible or likely</td>
<td></td>
</tr>
<tr>
<td>ta.sav.vor</td>
<td>assumption; imagination</td>
<td></td>
</tr>
<tr>
<td>ta.sav.vor kar.dan</td>
<td>to assume or imagine</td>
<td></td>
</tr>
<tr>
<td>tash.vigh</td>
<td>encouragement</td>
<td></td>
</tr>
<tr>
<td>tash.vigh kar.dan</td>
<td>to encourage</td>
<td></td>
</tr>
<tr>
<td>es.tekh.däm</td>
<td>hiring</td>
<td></td>
</tr>
<tr>
<td>es.tekh.däm kar.dan</td>
<td>to employ, to hire</td>
<td></td>
</tr>
<tr>
<td>es.tekh.däm sho.dan</td>
<td>to be employed or hired</td>
<td></td>
</tr>
<tr>
<td>es.te.rä.hat</td>
<td>rest</td>
<td></td>
</tr>
<tr>
<td>es.te.rä.hat kar.dan</td>
<td>to rest (intr.)</td>
<td></td>
</tr>
<tr>
<td>sa’y</td>
<td>effort (y in transcription is a consonant!)</td>
<td></td>
</tr>
<tr>
<td>sa’y kar.dan</td>
<td>to try</td>
<td></td>
</tr>
<tr>
<td>bā.zi</td>
<td>play; game</td>
<td></td>
</tr>
<tr>
<td>bā.zi kar.dan</td>
<td>to play</td>
<td></td>
</tr>
<tr>
<td>do.rost</td>
<td>right, correct; fixed</td>
<td></td>
</tr>
<tr>
<td>do.rost kar.dan</td>
<td>to correct; to fix; to do or make (as doing hair, cooking food)</td>
<td></td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>تمام</td>
<td>whole, complete; full; finished</td>
<td></td>
</tr>
<tr>
<td>تمام کردن</td>
<td>to finish (tr.)</td>
<td></td>
</tr>
<tr>
<td>تمام شدن</td>
<td>to get finished</td>
<td></td>
</tr>
<tr>
<td>فراموش کردن</td>
<td>to forget</td>
<td></td>
</tr>
<tr>
<td>حدس</td>
<td>guess</td>
<td></td>
</tr>
<tr>
<td>حدس زدن</td>
<td>to guess</td>
<td></td>
</tr>
<tr>
<td>تصمیم</td>
<td>decision</td>
<td></td>
</tr>
<tr>
<td>تصمیم گرفتن</td>
<td>to decide</td>
<td></td>
</tr>
<tr>
<td>نظر</td>
<td>view, opinion</td>
<td></td>
</tr>
<tr>
<td>به نظر رسیدن</td>
<td>to seem, to appear</td>
<td></td>
</tr>
<tr>
<td>رأی</td>
<td>vote; verdict; opinion</td>
<td></td>
</tr>
<tr>
<td>رأی دادن</td>
<td>to vote</td>
<td></td>
</tr>
<tr>
<td>باور کردن</td>
<td>to believe</td>
<td></td>
</tr>
<tr>
<td>تلفن زدن/کردن</td>
<td>to telephone, to call</td>
<td></td>
</tr>
<tr>
<td>در آوردن</td>
<td>to take off (as clothes)</td>
<td></td>
</tr>
<tr>
<td>توانستن</td>
<td>can, to be able to (pres. stem: توان)</td>
<td></td>
</tr>
<tr>
<td>باید</td>
<td>must; should (modal verb; same form for all persons)</td>
<td></td>
</tr>
<tr>
<td>شاید</td>
<td>maybe, perhaps; may (modal verb; same form for all persons)</td>
<td></td>
</tr>
<tr>
<td>کاش/کاشکی</td>
<td>‘if only’ or ‘I wish’</td>
<td></td>
</tr>
<tr>
<td>وقتی (که)</td>
<td>when (conj.); also written joined (وقتی‌که)</td>
<td></td>
</tr>
<tr>
<td>همینه‌که</td>
<td>as soon as</td>
<td></td>
</tr>
<tr>
<td>برای اینکه</td>
<td>because, for (conj.)</td>
<td></td>
</tr>
<tr>
<td>قبل از آنکه</td>
<td>before (conj.)</td>
<td></td>
</tr>
</tbody>
</table>
14.1 Formation

In this book the simple (or present) subjunctive will be referred to as the subjunctive. And the subjunctive is basically:

THE PREFIX BE- + PRESENT STEM + CONJUGATIONAL SUFFIXES.

It can be said that it combines the features of the present tense and the imperative: the stressed \( \text{be-} \) prefix of the imperative replaces the \( \text{mi-} \) prefix of the present tense for all persons. In the negative, the \( \text{be-} \) prefix is replaced by the stressed negative \( \text{na-} \) prefix.

Table 14.1: The verb ماندن [māndan, to stay] – from present tense and imperative to subjunctive

<table>
<thead>
<tr>
<th>Present tense</th>
<th>Imperative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>زمان حال</td>
<td>امر</td>
<td>التزامین</td>
</tr>
<tr>
<td>[mi-mānam] I stay</td>
<td>[be-mānam]</td>
<td>[be-māni]</td>
</tr>
<tr>
<td>[nemi-mānam] I don't stay</td>
<td>[na-mānam]</td>
<td>[na-māni]</td>
</tr>
<tr>
<td>[mi-māni] you (sg.) stay</td>
<td>[be-mān] Stay! (sg.)</td>
<td>[be-mān]</td>
</tr>
<tr>
<td>[nemi-māni] You don't stay</td>
<td>[na-mān] Don't stay! (sg.)</td>
<td>[na-mān]</td>
</tr>
</tbody>
</table>
### Table 14.1: (cont’d)

<table>
<thead>
<tr>
<th>Present tense</th>
<th>Imperative</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>زمان حال</em></td>
<td>_ أمر_</td>
<td><em>التزامي</em></td>
</tr>
<tr>
<td>[mi-mānad] he stays</td>
<td>[be-mānad]</td>
<td>[nemī-mānad]</td>
</tr>
<tr>
<td>[nemī-mānad] he doesn’t stay</td>
<td>[nemī-mānad]</td>
<td>[na-mānad]</td>
</tr>
<tr>
<td>[mi-mānim] we stay</td>
<td>[be-mānim]</td>
<td>[na-mānim]</td>
</tr>
<tr>
<td>[nemī-mānim] we don’t stay</td>
<td>[nemī-mānim]</td>
<td>[na-mānim]</td>
</tr>
<tr>
<td>[mi-mānid] you (pl) stay</td>
<td>[be-mānid]</td>
<td>[nemī-mānid]</td>
</tr>
<tr>
<td>[nemī-mānid] you don’t stay</td>
<td>[nemī-mānid]</td>
<td>[na-mānid]</td>
</tr>
<tr>
<td>[mi-mānand] they stay</td>
<td>[be-mānand]</td>
<td>[nemī-mānand]</td>
</tr>
<tr>
<td>[nemī-mānand] they don’t stay</td>
<td>[nemī-mānand]</td>
<td>[na-mānand]</td>
</tr>
</tbody>
</table>

*Note the similarity in form!* As Table 14.1 shows, for at least one person (2nd person plural) the imperative and subjunctive use exactly the same form. The context will help you decide which function the verb has:

أموراً اينجا بمانيد! = Stay here today!

چرا اينجا بمانيد؟ = Why [should you] stay here?

(Compare with present tense: چرا اينجا مي مانيد؟ = Why do you stay/are you staying here?)

#### 14.1.1 Glide

As in the imperative, the _be-_ prefix (or _na-_ for the negative) would require the glide _ی_ [ʔ~y~] if the present stem starts with the vowels _ā_, _a-_ or _o-_ (all of them represented in writing by the letter _alef_). The only verb starting with the initial _i_- sound (ایستادن _[istādan]_, to stand) does not need a glide. The pronunciation of _be-_ would change in these cases to _bi_. In the case of the short vowels _a_- and _o_-, 'good Persian' requires that the initial letter _alef_ be dropped in writing when the glide is added.
Table 14.2: Some verbs with present stems starting with a vowel

<table>
<thead>
<tr>
<th>Verb</th>
<th>Present stem</th>
<th>Present tense</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>اندکحان</td>
<td>andāz</td>
<td>mi-andāzam</td>
<td>bi-yandāzam</td>
</tr>
<tr>
<td>to throw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>افتادن</td>
<td>oft</td>
<td>mi-oftam</td>
<td>bi-yoftam</td>
</tr>
<tr>
<td>to fall</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>امدادن</td>
<td>ā</td>
<td>mi-āyam</td>
<td>bi-āyam</td>
</tr>
<tr>
<td>to come</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ایستادن</td>
<td>ist</td>
<td>mi-istam</td>
<td>be-istam</td>
</tr>
<tr>
<td>to stand/stop</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

14.1.2 Compound verbs

The affirmative be- and negative na- prefixes are usually added to the verbal part of compound verbs. Example:

Table 14.3: Compound verb: comparison of present tense and subjunctive:

<table>
<thead>
<tr>
<th></th>
<th>Present Tense</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>affirmative</td>
<td>راه می روم rāh mi-ravam</td>
<td>راه بروم rāh be-ravam</td>
</tr>
<tr>
<td></td>
<td>I walk/ I'm walking</td>
<td></td>
</tr>
<tr>
<td>negative</td>
<td>راه نمی روم rāh nemī-ravam</td>
<td>راه نروم rāh na-ravam</td>
</tr>
<tr>
<td></td>
<td>I don't walk/ I'm not walking</td>
<td></td>
</tr>
</tbody>
</table>
14.1.3 Omission of 'be-' prefix in [most of the] compound verbs

Similar to the imperative, the subjunctive be- prefix is also dropped in two major groups of compound verbs:

a) when the first part (‘non-verbal’ part) of a compound verb is the preposition بَرْ [bar-] as in [bar-gashtan, to return]; occasionally, and only as one option not as a general rule, with other prepositions like دَارِ [dar-] as in [dar-avardan, to take off (like clothes)];

b) when one of the verbs کَرَان [kardan] or شُدَان [shodan] – the two verbs used to form the great majority of all compound verbs in Persian – constitutes the verbal part of the compound. (This applies to شُدَان used for the passive also. Compare: آن را نماید بخورید [You shouldn’t eat it], but آن نماید خورده شود [That should not be eaten].)

Note: Dropping be- in the above cases is more common in formal/written Persian than in colloquial/Tehrani Persian.

Table 14.4: Compound verbs: omission of be- prefix

<table>
<thead>
<tr>
<th>Present tense</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>بر می گردم</td>
<td>بر گردم</td>
</tr>
<tr>
<td>bar-mi-gardam</td>
<td>bar-gardam</td>
</tr>
<tr>
<td>I return/I'm returning</td>
<td></td>
</tr>
<tr>
<td>بر نمی گردم</td>
<td>بر نگردم</td>
</tr>
<tr>
<td>bar-nemi-gardam</td>
<td>bar-na-gardam</td>
</tr>
<tr>
<td>I don't return/I'm not returning</td>
<td></td>
</tr>
<tr>
<td>کار می کنم</td>
<td>کار کنم</td>
</tr>
<tr>
<td>kár mi-konam</td>
<td>kár konam</td>
</tr>
<tr>
<td>I work / I'm working</td>
<td></td>
</tr>
<tr>
<td>کار نمی کنم</td>
<td>کار نکنم</td>
</tr>
<tr>
<td>kár nemi-konam</td>
<td>kár na-konam</td>
</tr>
<tr>
<td>I don't work/I'm not working</td>
<td></td>
</tr>
<tr>
<td>خوشحال می شوم</td>
<td>خوشحال شوم</td>
</tr>
<tr>
<td>khosh-hál mi-shavam</td>
<td>khosh-hál shavam</td>
</tr>
<tr>
<td>I [will] become happy/I'd be happy</td>
<td></td>
</tr>
<tr>
<td>خوشحال نمی شوم</td>
<td>خوشحال نشوم</td>
</tr>
<tr>
<td>khosh-hál nemi-shavam</td>
<td>khosh-hál na-shavam</td>
</tr>
<tr>
<td>I don't become happy/I won't be happy</td>
<td></td>
</tr>
</tbody>
</table>
14.1.4 The verbs to be and to have

It should not come as a surprise that the verbs [to be] and [to have] have their special forms, and that these special forms are again similar to what we learned about their imperative forms:

1. یست (to be) uses پاش as stem and needs no prefix;
2. داشتن (to have) (in its ‘more irregular form’ – see 9.3) uses again the ‘perfect’ form: past participle + the subjunctive of یست. In the negative, ن is added to the main verb (= past participle). The ‘less irregular’ group of compounds with داشتن simply conjugate the stem of the present [دار] and, similar to most of the other compounds, do not use the prefix پ.

Table 14.5: Subjunctive of to be and to have – affirmative and negative – conjugated for all persons

<table>
<thead>
<tr>
<th>نگه داشتن (less irregular compound)</th>
<th>دوست داشتن</th>
<th>داشتن</th>
<th>پرون</th>
</tr>
</thead>
<tbody>
<tr>
<td>نگه دارم</td>
<td>دوست داشته باشم</td>
<td>داشته باشم</td>
<td>پاشم</td>
</tr>
<tr>
<td>نگه ندارم</td>
<td>دوست نداشته باشم</td>
<td>نداشته باشم</td>
<td>پاشم</td>
</tr>
<tr>
<td>نگه داری</td>
<td>دوست داشته باشی</td>
<td>داشته باشی</td>
<td>ناشی</td>
</tr>
<tr>
<td>نگه نداری</td>
<td>دوست نداشته باشی</td>
<td>نداشته باشی</td>
<td>ناشی</td>
</tr>
<tr>
<td>نگه دارد</td>
<td>دوست داشته باشد</td>
<td>داشته باشد</td>
<td>ناشد</td>
</tr>
<tr>
<td>نگه ندارد</td>
<td>دوست نداشته باشد</td>
<td>نداشته باشد</td>
<td>ناشد</td>
</tr>
<tr>
<td>نگه دارم</td>
<td>دوست داشته باشم</td>
<td>داشته باشم</td>
<td>پاشم</td>
</tr>
<tr>
<td>نگه ندارم</td>
<td>دوست نداشته باشم</td>
<td>نداشته باشم</td>
<td>پاشم</td>
</tr>
<tr>
<td>نگه داری</td>
<td>دوست داشته باشی</td>
<td>داشته باشی</td>
<td>ناشی</td>
</tr>
<tr>
<td>نگه نداری</td>
<td>دوست نداشته باشی</td>
<td>نداشته باشی</td>
<td>ناشی</td>
</tr>
<tr>
<td>نگه دارند</td>
<td>دوست داشته باشد</td>
<td>داشته باشد</td>
<td>ناشد</td>
</tr>
<tr>
<td>نگه ندارند</td>
<td>دوست نداشته باشد</td>
<td>نداشته باشد</td>
<td>ناشد</td>
</tr>
</tbody>
</table>

14.2 Use

The subjunctive is much more common in Persian than one expects. The reason is that, when compared with English, in Persian it combines the functions of the subjunctive and the infinitive (when the latter is used as a dependent
or 'second' verb in English). We will learn here some of the most common verbs, conjunctions and structures that would require the subjunctive, but the list should be completed as you learn more verbs and idioms.

14.2.1 Used independently

When used independently, an unstated modal verb (like 

must, should, might, let's . . .) is understood. Examples:

(Let's go shopping!)

(He shouldn't tell his mother anything!)

(How many times should I say?)

When used for the second person singular, it is stronger than the imperative and can also imply a warning. (The second person plural, as we have already seen in section 14.1, has the same form as the imperative.) Compare:

• Imperative: آن نامه را بنویس! (Write that letter!)
• Subjunctive: آن نامه را ننویسی! (Don’t forget to write [or make sure that you write] that letter!)

14.2.2 Used after certain conjunctions that denote possibility or uncertainty

This includes present and future conditionals (اگر, agar, if) and wishes (کاش, kāsh, I wish) as well as some other conjunctions in either time clauses or other kinds of complement clauses that express some objective, suggestion or possibility.

i. In conditionals, it is only the 'if clause' that might use the subjunctive. For a detailed discussion of conditionals and wishes, see Unit 16. Two examples:

(If he comes today, I’ll see him.)

(I wish he came today!)

ii. For a more detailed discussion of time clauses, see Unit 18. As a major group, all conjunctions meaning 'before' would require the subjunctive (usually for the past as well). A few examples of time clauses and complement clauses:

(He called me yesterday before he came.)
14.2.3 Used as a dependent second verb

The first verb in this case is either a modal verb or one expressing a wish, command, possibility, purpose ('in order to'), and the like. Or it is used simply when the action described by the second verb happens (or is/was supposed to happen) after that of the first verb, thus leaving room for some uncertainty (because it may also not happen; it is talk about the future and what is going to happen next). A comparison with English will show again that the Persian subjunctive in this case functions very much like the English infinitive used as the second verb. Let’s compare remember to do something with remember doing something in English. When you remember to do something, you first remember and then do something. But when you remember doing something, you first did something and then you remember it. It is exactly the same in Persian:

به یاد آوردم که نامه را بنویسم (I remembered to write the letter.)
نوشتند نامه را به یاد آوردم (I remembered writing the letter.)

For expressing purpose ('in order to'), it is possible to simply use the subjunctive without any conjunction (again like the infinitive in English):

رفتم مینا را ببینم (I went to see Mina.)

Or conjunctions can be used, the most common of which are و and یا, or a variety of other compound conjunctions (برای اینکه or به این هدف که, به قصد که, به منظور که or به/به این تیپ که, etc.). Examples:

رفتم که مینا را ببینم (I went to see Mina.)
سحارخیز باش تا کامزوا باشی (Proverb: ‘Be an early riser in order to be happy in life.’)
Subjunctive (Present or simple subjunctive)

We sat down for a little while in order to rest.)

Note: is sometimes used in the sense of ‘for the reason that’ (or ‘because,’ like and جو), and in that case it would not require the subjunctive:

(I did not go, because it was cold.)

Examples with modals and other verbs:

(You have to wait.)
(We can go.)
(Do you want to know?)
(I decided to see him.)
(Tell him to come a little later.)
(Try to open it.)

See the different options for the negative and the change in meaning:

(He told me to go.)
(He didn’t tell me to go.)
(He told me not to go.)
(He didn’t tell me not to go.)
(I can see.)
(I cannot see.)
(I can not see = I also have the option of not seeing.)
(I cannot not see = I cannot help seeing; I have to see.)

14.2.4 Uncertainty as decisive factor

With some verbs and expressions, affirmative and negative forms differ in using or not using the subjunctive because a change from certainty to uncertainty (and vice versa) is involved. Compare the following:

i. No need for the subjunctive when there is no doubt:

(I’m certain (that) he’s not here.)
(I have no doubt that he’s here.)
The subjunctive is needed because of doubt and uncertainty:

(I’m not sure if he’s here.)

(I doubt if he’s here.)

Some verbs like (to think), (to imagine) and (to seem) usually need the subjunctive when negative, but the subjunctive can be used with their affirmative also to decrease likelihood:

(I don’t think that he comes.)

(I think that he probably comes.)

(I think he’s coming.)

(to guess) is rarely used in the negative, and in the affirmative it is similar to the previous group, with the subjunctive making it less likely and referring more to what will happen in future:

(I guess he will read your letter.)

(I guess/think that he reads/is reading your letter.)

(I guessed that he would come.)

(I guessed/knew that he would come.)

Some other verbs, however, always need the subjunctive: (to be possible), (to be likely), and all the verbs that have to do with hope, wishes (to try), decides, suggests, encourages and the like:

(It is possible/not possible that he knows)

(I hope/do not hope that he comes.)

(He tried/did not try to write.)

(I suggested that they hire him.)

(Encourage him to return.)

Note that with ('perhaps, maybe'; originally a modal) the use of the subjunctive is optional, depending on the degree of uncertainty. Compare:

(He may come.) We are speculating. No certainty.
(Maybe he's coming.) There has been some hint or indication to this effect; we are imagining him coming, as some fact; he may be on his way right now.

**Exercises**

**Exercise 14.1**

Change the following verbs to the subjunctive (for the same person).

Example: بیستند → می‌بینند

1. نمی‌شنود (He/she does not hear.)
2. می‌خورم (I eat/I'm eating.)
3. می‌خوانند (They read/they're reading.)
4. می‌دارم (I pick up/I'm picking up.)
5. هستند (They are.)
6. داری (You have.)
7. نمی‌خریم (We don’t buy/aren’t buying.)
8. باز می‌شود (It opens/It’s opening.)
9. می‌نویسند (You write/are writing.)
10. نیستم (I'm not.)

**Exercise 14.2**

Change the verb in each of the following sentences to the subjunctive by adding the word(s) given in brackets.

Example:

I see him/her tomorrow. (It is possible) فردا او را پیشنهاد می‌دهم (ممکن است)

→ It is possible that I see him/her tomorrow. ممکن است فردا او را پیشنهاد کنم

1. They're not returning tomorrow. (They might not ...)

2. دیروز یک کتاب خریدم. (تفصیل گرفتم)

I bought a book yesterday. (decided to buy)
3. We do not know everything. (→ might)

4. They bring that chair. (→ must)

5. He/she writes very well. (→ can write)

6. When they came, we had eaten. (→ Before ...)

7. They have a very big house. (→ I doubt that ...)

8. The teacher will bring your notebook. (→ We are not sure that ...)

9. The child falls from the table. (→ It is possible that ...)

10. With this food we will all get sick. (→ I don’t think that ...)

Exercise 14.3

Use the correct form of the verb – where necessary or possible, the subjunctive.

Example:

If you come tomorrow, everybody will be happy.

I think he/she wants to go tomorrow.

We should try that he/she stays a little longer.

Maybe he/she doesn’t know that we intend to vote for him/her.

Now I see a man who has a big suitcase.
Yesterday we all went to the garden to make kabab.

The faster they finish the work, the sooner they will return to their houses.

Are you sure that your daughter is studying [her lessons] well?

You must be able to finish that job by next week.

Exercise 14.4

In the following text, find all the verbs that have the subjunctive form and write them in a column, then write in front of each of them the word(s) that have made the use of the subjunctive (for that particular verb) necessary.

(Today I will go with my daughter to her school to talk to her teacher. After school, she usually plays at home and if I ask her about her homework, she says that she has no homework. I could not believe her words in the past, because I always saw that other children had a lot of homework at home. But yesterday I saw one of the children who was my daughter’s classmate on the street, and she also told me that their teacher did not give them any homework. I do not understand how this is possible and if they really have no homework for home, how are they to learn their lessons?)
Exercise 14.5

Translate into Persian.

1. I can see much better with these new glasses.
2. I had always wanted to be a teacher.
3. How can you not see that big house?
4. When did you decide to sell all your books?
5. Don’t let her watch TV all the time.
6. Don’t forget to wash your hands before eating.
7. They had gone there to see their old mother.
8. You (pl.) should certainly try to find her a more comfortable job.
9. Didn’t I tell you that you shouldn’t trust them?
10. We have asked her to stay with us until the rain stops.

IDIOMS – PROVERBS – APHORISMS – POEMS

رفت ابرویش را درست کند، چشم را هم کور کرد
She went to groom her eyebrow, she blinded her eye also.
(Used for a person who wants to fix something, but makes it worse.)

سحرخیز باش تا کامَرو باشی
[Proverb: ‘Be an early riser in order to be happy in life.’]
# UNIT FIFTEEN

Perfect (or past) subjunctive

New words in this unit

<table>
<thead>
<tr>
<th>فروختن (به)</th>
<th>for. rukh. tan (be)</th>
<th>to sell (sth. to so.) (pres. stem: فروش)</th>
</tr>
</thead>
<tbody>
<tr>
<td>نماشا كردن</td>
<td>ta.mā.shā kar. dan</td>
<td>to watch [كن → كردن]</td>
</tr>
<tr>
<td>خرج كردن</td>
<td>kharj kar. dan</td>
<td>to spend (money) [كن → كردن]</td>
</tr>
<tr>
<td>تصیم داشتن</td>
<td>tas.mim dāsh. tan</td>
<td>to intend; to have the intention (دار → داشتن)</td>
</tr>
<tr>
<td>تبول شدن (در/از)</td>
<td>gha. bul sho. dan</td>
<td>to be accepted (in); to pass (a test) [شو → شدن]</td>
</tr>
<tr>
<td>لذت</td>
<td>lez.zat [form.: lazzat]</td>
<td>enjoyment, pleasure</td>
</tr>
<tr>
<td>لذت بردن (از)</td>
<td>lez.zat bor. dan (az)</td>
<td>to enjoy ['get pleasure from' بر → بردن]</td>
</tr>
<tr>
<td>سخن</td>
<td>so.khan</td>
<td>speech, talk (form.)</td>
</tr>
<tr>
<td>سخن قفتن (با)</td>
<td>so.khan gof. tan (bā)</td>
<td>to speak (to) (form.) [گو → گفتن]</td>
</tr>
<tr>
<td>ویزا قفتن</td>
<td>vi.zā ge. ref. tan</td>
<td>to get a visa [گیر → گرفتن]</td>
</tr>
<tr>
<td>تمام</td>
<td>ta.mā.m-e</td>
<td>all of</td>
</tr>
<tr>
<td>قرص</td>
<td>ghor</td>
<td>pill</td>
</tr>
<tr>
<td>ظرف</td>
<td>zarf</td>
<td>dish (pl. ظروف zo. ruf)</td>
</tr>
<tr>
<td>ماسین</td>
<td>mā.shin</td>
<td>car</td>
</tr>
<tr>
<td>تحصیل</td>
<td>taḥ. sil</td>
<td>education (always pl. تحصیلات, taḥ. sil.)</td>
</tr>
</tbody>
</table>
15.1 Perfect (or past) subjunctive – formation

You will need the past participle of the main verb + the [simple or present] subjunctive of the verb to be.

For the negative, add na- to the main verb (= to the past participle).

As in perfect tenses, the stress is on the final -e of the past participle, except in the negative, where na- will take the stress.

Table 15.1: Conjugating and comparing the two subjunctives

<table>
<thead>
<tr>
<th>INFinitive</th>
<th>PRESENT STEM</th>
<th>SUBJUNCTIVE</th>
<th>Past Participle</th>
<th>Perfect (or past) Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>خوردن</td>
<td>خور</td>
<td>خوره</td>
<td>خوره باشند</td>
<td>1st sg.</td>
</tr>
<tr>
<td>نشستن</td>
<td>نشین</td>
<td>نشته</td>
<td>نشته باشی</td>
<td>2nd sg.</td>
</tr>
<tr>
<td>آوردن</td>
<td>آور</td>
<td>آوره</td>
<td>آوره باشد</td>
<td>3rd sg.</td>
</tr>
<tr>
<td>کفتن</td>
<td>کوتم</td>
<td>کفته</td>
<td>کفته باشی</td>
<td>1st pl.</td>
</tr>
<tr>
<td>پرگشتن</td>
<td>پرگردن</td>
<td>پرگردن</td>
<td>پرگردن باشد</td>
<td>2nd pl.</td>
</tr>
<tr>
<td>کار کردن</td>
<td>کار کنن</td>
<td>کار کرده</td>
<td>کار کرده باشد</td>
<td>3rd pl.</td>
</tr>
</tbody>
</table>
As was the case with the \( \text{simple} \) or \( \text{present} \) subjunctive, here also the perfect subjunctive is not affected by the tense of the verb that it complements (see Table 15.2).

### 15.2 Usage

The **perfect subjunctive** is often used to show uncertainty, for things that may or may not have happened (in the past, or by a certain point of time in the future). As the first example in Table 15.2 shows, it can sometimes be translated into English as the present perfect.

#### Table 15.2: The two subjunctives: a comparison of usage

<table>
<thead>
<tr>
<th>Subjunctive</th>
<th>Perfect (Past) Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I don't think he comes.</td>
<td>He can have come.</td>
</tr>
<tr>
<td>I didn't think he would come.</td>
<td>He could have come.</td>
</tr>
<tr>
<td>He can come.</td>
<td>He must have come.</td>
</tr>
<tr>
<td>He could come.</td>
<td>He must have come.</td>
</tr>
<tr>
<td>He may come.</td>
<td>He must have come.</td>
</tr>
<tr>
<td>Maybe he won't come.</td>
<td>He must have come.</td>
</tr>
<tr>
<td>He must come.</td>
<td>He must have come.</td>
</tr>
</tbody>
</table>

### 15.3 The verb داشتن

In Unit 14 we learned about داشتن (14.1.4) and its two different subjunctive forms, for the less irregular and more irregular versions.
1. In its less irregular version – used in some compounds like پرداختن or نگه داشتن – it follows the same rules as other verbs: PAST PARTICIPLE + [PRESENT] SUBJUNCTIVE of to be:

شاید آن را پرداخته باشد (He may have taken it);

فکر نمی‌کنم آن را نگه داشته باشد (I don’t think they have kept it).

2. In its more irregular version – closer to its original meaning (‘to have’) – it uses what can be called the ‘perfect past participle’ of داشتن (= PAST PARTICIPLE OF داشتن + PAST PARTICIPLE OF ‘TO BE’ [= داشته بوده]) before adding the subjunctive of to be:

بايد مادرش را خيلي دوست داشته بوده باشد (She must have liked her mother a lot).

Persian tries to avoid using this latter construction (perfect past participle) and substitute it by other forms. The last example, for instance, would sound much better when said in this way:

حتماً مادرش را خيلي دوست داشته است (Certainly she has liked her mother a lot).

Examples:

شک دارم که تکالیفش را نوشته باشد (I doubt that he has written his assignments.)

امیدوارم فرصتهاتان را خورده باشید (I hope you have taken your pills.)

امیدوارم هنوز برگشته باشید (I hope he hasn’t returned yet.)

سعی کن قبلاً از پرداختن مادربار ظرفها را شسته باشی (Try to wash / Make sure that you have washed the dishes before your mother returns [lit., before the return of your mother].)

15.4 All Persian tenses at a glance

With the perfect subjunctive covered, it is time to see all of the tenses (and the two subjunctives) together in one table.
Table 15.3: All Persian tenses and subjunctive

The verb رفت (1st sg., affirmative and negative) present stem: رو - past stem: رفت - past participle: رفته

<table>
<thead>
<tr>
<th>Tense Type</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple</td>
<td>رو</td>
<td>رفته</td>
<td>خواهم رفته</td>
<td>بروم</td>
</tr>
<tr>
<td></td>
<td>نمی روم</td>
<td>نمی رفته</td>
<td>نخواهم رفته</td>
<td>نروم</td>
</tr>
<tr>
<td>Progressive</td>
<td>رفته اسمی</td>
<td>[دارم] می رفته</td>
<td>رفته اسمی</td>
<td>رفته باشم</td>
</tr>
<tr>
<td></td>
<td>نمی رفته</td>
<td>نمی رفته</td>
<td>نمی رفته</td>
<td>نمی رفته باشم</td>
</tr>
<tr>
<td>Perfect</td>
<td>رفته اسمی</td>
<td>رفته اسمی</td>
<td>رفته اسمی</td>
<td>رفته اسمی</td>
</tr>
<tr>
<td>Perfect</td>
<td>نمی رفته</td>
<td>نمی رفته</td>
<td>نمی رفته</td>
<td>نمی رفته</td>
</tr>
<tr>
<td>Progressive</td>
<td>نمی رفته</td>
<td>نمی رفته</td>
<td>نمی رفته</td>
<td>(not common)</td>
</tr>
</tbody>
</table>

Exercises

Exercise 15.1

Change the underlined simple [present] subjunctives to perfect [past] subjunctives, then translate each sentence.

Example: گفته باشد → شاید به آنها بگوید (He may have told them.)

1. آنها نباید هوا خیلی سرد باشند.
2. شاید به کشورهاي عربی نروند.
3. ممکن است خرید شما را بپسندد.
4. فکر نمی کنم در سفرم ایتاقرد زیاد بخورم.
5. شاید از تهران با ماسین به مشهد بگذرم.
6. شک دارم که تمام غذاش را بخورم.
7. چرا ممکن نیست او را بپینی؟
8. باید غذا خیلی خوبی برای مهمان‌ها بپزد.
9. سعی کن این نامه را تا فردا بتوانی.
10. باید از روزهای آفتابی لذت پیدا کنی.
Exercise 15.2

Use the simple (present) subjunctive in the following sentences, and mention in brackets the word that makes it necessary to use the subjunctive in each sentence.

Example: (شاید) بیاپد → شاید او (آمدن)

1. شاید فردا هوا سرد ............ (شدن).
2. شما باید بی‌شتر ............ (استراحت کردن).
3. شاید بتوانیم با قطار به نیویورک ............ (رفتن).
4. کاش می‌توانستم زودتر مادرم را ............ (دیدن).
5. کاش پیشنهاد می‌کردی ماشیت را ............ (آوردن).
6. هر کسی باید برای قبول شدن در رشته پزشکی خیلی .......... (درس خواندن).
7. شاید بعد از تمام شدن درس دوباره به شهرش ............ (برگشت).
8. بچه‌های کوچک تا کنک هر فیلمی را .......... (نمایش کردن).
9. کاش می‌توانستید بی‌شتر با ما .......... (بودن).
10. باید م肇ظ باشم در ماه آینده کمتر پول .......... (خروج کردن).

Exercise 15.3

Two of the sentences in the previous exercise had two subjunctive verbs each. Which sentences were they and what was the reason for using two subjunctives?

Exercise 15.4

Use the appropriate form of the present tense or the simple subjunctive.

Example: می خواهند به اینجا (آمدن) و یک خانه (خریدن) بپایند/بخورند →
Exercise 15.5

In the following sentences, a) change the first verb to negative and translate the sentence, and b) change the second verb to negative (the first one remains affirmative) and translate the sentence.

Example:

آدرگفت پرور

ا) گفت "نگفت" (He/she didn't tell me to go.)

ب) نرۆم "پرۆم" (He/she told me not to go.)

Exercise 15.6

Translate the following sentences into English.

1. کاش می‌توانستم کمتر کار کنم و بیشتر سفر کنم.
2. باید همیشه امیدوار باشی و هرگز از مشکلات زندگی تبهکی.
3. حدس زد این نامه از دانشگاه باشد.
4. شاید سال آینده برای تعطیلات به فرانسه بروم.
5. کاش بتونانی ایزاقد زیاد پول خرج نکنید.
6. حدس می‌زنم استادمان خوب بتواند کتاب ایرانی درست کند.
7. ممکن است فردا کلاسی نباشد.
8. مطمئن نیست بتوانند در دانشگاه هاروارد پرشکی بخوانند.
9. شاید کتابهای قدیمی‌اش را به من بفرودش.
10. همیشه سعی کنید کمتر غضب بخورید و بیشتر از زندگی لذت ببرید.

IDIOMS – PROVERBS – APHORISMS – POEMS

تا مرد سخن گفته باشد
عیب و هنر شن نهفته باشد

(سعدی)

So long as a man/a person has not spoken, his faults and strengths are hidden.

(by Saadi, 13th century.)

(In the second line, است = باشد [archaic usage].)
### New words in this unit

<p>| ج‌وهج | vajh | mode (gr.) |
| شرطی | shar.ti | conditional (gr.) |
| اگر | a.gar | if (in conditional) |
| پس | pas | then (in conditional) |
| بیان | ba.yăn | statement, expression |
| تخفیف | takh.sif | discount |
| طلاق | ta.lâgh | divorce |
| تولد | ta.val.lod | birth |
| روز تولد | ru.z-e ta.val.lod | birthday |
| جشن تولد | jash.n-e ta.val.lod | birthday party (lit., 'celebration of birth[day]') |
| چراگ | che.râgh | light, lamp |
| شناختن | she.nâkh.tan | to know (a person), to recognize, to be familiar with (present stem: شناس [she.nâs]) |
| سرود | so.rud | song; hymn |
| سرودن | so.ru.dan | to compose a poem (pres. stem: سر [so.r]) |
| غزل | gha.zal | ghazal; a genre in poetry |
| بستن | bas.tan | to close; to tie; to attach (pres. stem: بند [band]) |
| پردن | bor.dan | to win (a prize or match); to take (pres. stem: پر [bar]) |</p>
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>دزد</td>
<td>dozd</td>
<td>thief</td>
</tr>
<tr>
<td>دزديدن</td>
<td>doz.di.dan</td>
<td>to steal (pres. stem: دزد [dozd])</td>
</tr>
<tr>
<td>دروغ</td>
<td>do.rugh</td>
<td>lie</td>
</tr>
<tr>
<td>دروغ کفتین</td>
<td>do.rugh gof.tan</td>
<td>to tell a lie; to lie</td>
</tr>
<tr>
<td>احتاجاج داشتن (به)</td>
<td>eh.ti.yāj</td>
<td>need</td>
</tr>
<tr>
<td>احتاجاج داشتن (به)</td>
<td>eh.ti.yāj dāsh.tan (be)</td>
<td>to need (sth.) [دار → داشتن]</td>
</tr>
<tr>
<td>(دنالٍ ...) کفتین</td>
<td>don.bā.l-e ... gash.tan</td>
<td>to search (for ... ) [گرد → کفتین]</td>
</tr>
<tr>
<td>شنا</td>
<td>she.nā</td>
<td>swimming</td>
</tr>
<tr>
<td>شنا کردن</td>
<td>she.nā kar.dan</td>
<td>to swim [کن → کردن]</td>
</tr>
<tr>
<td>راندنگی</td>
<td>rā.nan.de.gi</td>
<td>driving</td>
</tr>
<tr>
<td>راندنگی کردن</td>
<td>rā.nan.de.gi kar.dan</td>
<td>to drive [کن → کردن]</td>
</tr>
<tr>
<td>زمین</td>
<td>za.min</td>
<td>earth; ground; field (in sports)</td>
</tr>
<tr>
<td>زمین خوردن</td>
<td>za.min khor.dan</td>
<td>to fall down; to fall on the ground [خور → خوردن]</td>
</tr>
<tr>
<td>لاغر</td>
<td>lā.ghar</td>
<td>thin, slim</td>
</tr>
<tr>
<td>لاغر شدن</td>
<td>lā.ghar sho.dan</td>
<td>to lose weight [شو → شدن]</td>
</tr>
<tr>
<td>نابود شدن</td>
<td>nā.bud sho.dan</td>
<td>to be annihilated or destroyed; to become extinct or non-existent [شو → شدن]</td>
</tr>
<tr>
<td>مجبر بودن</td>
<td>maj.bur bu.dan</td>
<td>to be forced to [یا → بودن]</td>
</tr>
<tr>
<td>یک ساعت دیگر</td>
<td>yek sā.&quot;a.t-e di.gar</td>
<td>within or after an hour [lit., 'in another hour']</td>
</tr>
<tr>
<td>دفعه دیگر</td>
<td>daf.&quot;e ye di.gar</td>
<td>next time [lit., 'other time']</td>
</tr>
<tr>
<td>با هم‌دیگر</td>
<td>bā ham-di.gar</td>
<td>with each other, with one another</td>
</tr>
<tr>
<td>با یکدیگر</td>
<td>bā yek-di.gar</td>
<td>with each other, with one another</td>
</tr>
<tr>
<td>کافی</td>
<td>kā.fi</td>
<td>enough (adj.)</td>
</tr>
<tr>
<td>غم‌انگیز</td>
<td>gham-an.giz</td>
<td>sad (used for inanimates); causing sadness</td>
</tr>
<tr>
<td>سالم</td>
<td>sā.lem</td>
<td>healthy; healthful</td>
</tr>
<tr>
<td>ناسالم</td>
<td>nā-sā.lem</td>
<td>unhealthful; harmful</td>
</tr>
<tr>
<td>اسلام</td>
<td>es.lām</td>
<td>Islam</td>
</tr>
<tr>
<td>اسلامی</td>
<td>es.lā.mi</td>
<td>Islamic</td>
</tr>
</tbody>
</table>
16 Conditionals are ‘if-then’ statements

The word اگر [agar] in Persian means ‘if’ (in its conditional sense only, not the ‘if’ used for indirect questions) and is usually placed at the beginning of the if-clause (the ‘condition’ or ‘protasis’), which is usually the first clause in Persian, followed by the main clause (the ‘consequence’ or ‘apodosis’).

In colloquial Persian, sometimes اگر is dropped and only the intonation (i.e., raising the pitch of voice at the end of the first clause) shows that it is a dependent clause with a ‘condition’ (if) implied.

There are two major categories of conditionals: indicative and counterfactual.
### 16.1 Indicative conditional

Indicative conditionals involve different degrees of doubt and uncertainty; they are about things that may or may not be true, may or may not happen.

*What tenses should be used for the indicative conditional?* Many combinations are possible, some more common than others. It is much easier to say what combinations are *not* common or acceptable:

1. No *subjunctives* – whether *simple* (present) or *perfect* (past) – in the *main clause!*
2. No *past progressive* or *past perfect* in the *main clause*! (Their use in the main clause would make the conditional *counterfactual*; see 16.2).

The most common tenses used in the *indicative conditional* are:

1. *If-clause:* (simple) subjunctive or simple past
2. *Main clause:* simple present or future or imperative

The following table shows you in more detail most of the tense combinations – 33 of them – that are possible for this type of conditional. (In each row, any of the forms in one column can be combined with any of those in the other column.) Read each row from right to left.

**Table 16.1: Possible tense combinations for indicative conditional**

<table>
<thead>
<tr>
<th>(MAIN CLAUSE)</th>
<th>(IF-CLAUSE)</th>
<th>(present)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(present) من اور ام، پیام</td>
<td>(subj.) باید</td>
<td>اگر مینامرموز/فردا (present/future)</td>
</tr>
<tr>
<td>(future) من اورا خواهم دید</td>
<td>(past subj.) آمد</td>
<td></td>
</tr>
<tr>
<td>(imp.)         حتیا با او هرف برون</td>
<td>(past) آمد</td>
<td></td>
</tr>
<tr>
<td>(subj.)         چرا با او به سینما نرویم؟ (present)</td>
<td>(past perf.) آمد بود</td>
<td></td>
</tr>
<tr>
<td>all of the above +</td>
<td>(present) می‌اید</td>
<td></td>
</tr>
<tr>
<td>(pres. perf.) چرا به من تلفن نزدیم است؟</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(past) چرا دیروز به من نگفتی؟</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(past perf.) چرا خواهرش نوشتی بود؟ (past)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(present) چرا آن انجا نیست؟</td>
<td>(past subj.) آمد باشد</td>
<td>اگر مینامرموز/دیروز (in the past, which can be earlier today)</td>
</tr>
<tr>
<td>(past) چرا مادرش بهتری نگفت؟</td>
<td>(past perf.) آمد بود</td>
<td></td>
</tr>
<tr>
<td>(future) چرا خواهرش نوشتی بود؟ (present/future)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Translation of some of the sentences from the above table will show that the 'if-clause' is sometimes not much different from a time clause and ['if'] can be translated as when or after.

(If Mina comes tomorrow, I'll see her.)

(Should Mina come tomorrow, certainly talk to her!)

(If Mina [really] comes tomorrow, why shouldn't we go with her to the cinema?)

(If Mina comes / has come tomorrow, she has / will have certainly brought her book also.)

(If Mina has come today, why didn't her mother say anything?)

Reminder: The verb گذشت in its 'more irregular' form would again use the perfect subjunctive instead of the simple subjunctive (see 14.1.4):

(If I have time, I'll finish the letter.)

16.2 Counterfactual conditional

The counterfactual conditional is not about doubt or uncertainty; it only tells us what would have been the case if a certain assumption had been true (although we know that it is not true). It is about things that we cannot, or can no longer, change – therefore, it is often, though not always, about the past.

What tenses should be used for the counterfactual conditional? There are not as many options here: only the past progressive or past perfect, each of which can be used in either of the clauses – which means that there are four possible combinations. The past progressive, however, can be said to be the more common of the two tenses, especially in the main clause.

Important: In this and similar irrealis or counterfactual constructions, the verbs گذشت and گذشت also can have – and often do have – the past progressive prefix گذشت.

Examples:

(If tomorrow hadn't been my Mom's birthday, I would have been able to come with you.) What happens if you use گذشت here instead of گذشت? 1. It means that you are not sure about your...
mother's date of birth; 2. it will change the type of conditional to *indicative*, which will then necessitate using لَا تَنَاوَم in the main clause instead of لَا تَنَاوَم.

اگر بیشتر تخفیف می داد، حتی آن را می خریدم (If he had given more discount, I would certainly have bought it.)

اگر بیشتر پول [می] داشتم، حتی آن خانه را تا به حال خریده بودم (If I had had more money, I would certainly have bought that house by now.)

اگر او را بهتر شناخته بودم، هرگز یا به آن سفر نمی رفتم (If I had known him better, I would never have gone with him on that trip.)

اگر از من پرسیده بود، همه چیز را به آن گفتند بودم (If he had asked me, I would have told him everything.)

اگر چطور تو [می] بودم، تا حالا ده بار طلاق گرفته بودم (If I had been you [lit, in your place], I would have taken a divorce long ago [lit, ten times].)

Examples with اگر dropped (see 16):

ما چه کرده‌اید؟ (What would/could you have done had I not been there?) Note that this could also mean: ‘What were you doing when I was not there?’

اگر آمد ده بودید، می توانستید میتا را هم ببینید (Had you come earlier, you could have seen Mina also.)

16.3 Wishes

Similar to conditionals, wishes too have real and unreal, or *indicative* and *counterfactual*, forms.

*Indicative wishes* can be expressed:

1. by using the words کاش [kāsh], sometimes preceded by ای (ey, ‘O!’) and written as [kāsh-ki], both meaning ‘I wish,’ or کاشکه [kāsh-ki], or [ای کاشکه or کاشکه], or [ای کاشکه or کاشکه], both meaning ‘I wish,’ or کاشکه [kāsh-ki], both meaning ‘I wish,’ or
2. by using the word آرزو [ārezû] and the different compound verbs made with it (usually آرزو داشتن or آرزو کردن or آرزو داشتن or آرزو کردن).

Indicative wishes are about the future, about what is (or was) to happen next, and they always need one of the two subjunctive forms:

1. simple subjunctive, if they are about the future (or a future in the past); but
2. perfect subjunctive, if they are about the past (or a past in the future: the completion and fulfillment of a wish before a point of time in the future).
The tense of the compound verbs with آرزو plays no role here.

Indicative wishes are not much different from hopes; one can often use the verb آمدوار بودن [omidvâr budan, to hope – lit., to be hopeful] to say the same thing.

**Counterfactual wishes** are always expressed by using the words کاش or کاشکی; other variants with آرزو are not possible here. They are unreal or *irrealis*; they are regrets about the past (things we know we cannot change) or wishes that we know can never be fulfilled. Similar to **counterfactual conditionals**, these unreal wishes also are expressed by using either the past progressive or past perfect. And the verbs داشتند and بودند can here also have the past progressive prefix *mi*.

**Table 16.2: Wishes and regrets**

<table>
<thead>
<tr>
<th>Conditionals and wishes</th>
<th>FUTURE / FUTURE IN THE PAST</th>
<th>PAST</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>INDICATIVE</strong></td>
<td>کاش او را بینم (I wish to see her.)</td>
<td>کاش آن را آورده باشم (I hope I have brought it.)</td>
</tr>
<tr>
<td></td>
<td>کاش با مادرش باید (I wish she came / I hope she comes with her mother.)</td>
<td>کاش با مادرش آمده بایش (I hope she has come with her mother.)</td>
</tr>
<tr>
<td></td>
<td>آرزو می‌کنم باید (I wish she came / I hope she comes.)</td>
<td>آرزو می‌کنم آمده باشند (I hope she has come.)</td>
</tr>
<tr>
<td></td>
<td>آرزو داشتنم باید (I wished / hoped she would come)</td>
<td>آرزو داشتنم آمده باشند (I hoped she had come.)</td>
</tr>
<tr>
<td><strong>COUNTERFACTUAL</strong></td>
<td>کاش فردان می‌آمد (I wish he could have come tomorrow.)</td>
<td>کاش دروز می‌آمد (Both meaning: I wish he had come yesterday.)</td>
</tr>
<tr>
<td></td>
<td>کاش فردان آمده بود (I wish he had come tomorrow. [I know that he wouldn’t and that he has other plans.])</td>
<td></td>
</tr>
</tbody>
</table>

More examples:

کاش یک خانه بزرگتر داشتم / می‌داشتمن (I wish I had had a bigger house.)
کاش تو مادرم بودی / می‌بودی (I wish you had been my Mom.)
کاش این را به همه نگفته باشند (I hope he hasn’t told everyone about this.)
آرزو دارم که بچه‌هایم خوشبخت شوند (I have the wish that my children become/I hope they become happy.)
آرزو می‌کنم در آنجا زندگی بهتری داشته باش (I hope you have/I wish you a better life there.)
کاش فردای ببرگشته باشد (I hope he/she has returned/will have returned by tomorrow.)

Exercises

Exercise 16.1
Write the appropriate form of the verb in the following indicative conditional sentences. (Sometimes you might be able to conjugate the verb for different persons, with different meanings.)

Example: می شوم / خواهم شد → اگر بپایی، من خوشحال می‌شوم (شدن)
1. اگر این تابستان کار نکنیم، با زنم به سفر می‌رویم (رفتن)
2. اگر هر روز ورزش کنی، حتما لاغر می‌شوم (شدن)
3. اگر نیم ساعت دیگر به رستوران ایرانی رفتم، جلو کباب نخواهم خوردم (رفتن)
4. اگر دفعه دیگر به رستوران ایرانی رفتم، جلو کباب نخواهم خوردم (رفتن)
5. اگر ما وقت کافی داشتیم، حتما زبان فارسی را یاد می‌گیرم (دارم)
6. اگر کمی بیشتر فکر کنی، مشکلات زندگی ما را بهتر خواهد کرد (دارم)
7. اگر برای او چشمن تولید بگیرد، حتما خیلی خوشحال خواهم شد (خوشحال شدم)
8. اگر امروز هوا سرد بود، در خانه خواهم ماند (بودن)
9. اگر هر شب در رستوران غذا خوردم، پول کمتری خواهم بست (خرج کردم)
10. اگر به فکر تو نباشم، برای تو نامه خواهم نوشت (نوشتند)

Exercise 16.2
Write the appropriate form of the verb in the following counterfactual conditional sentences.

Example: می شدم / (شده بودم) → اگر می‌آمدی، من خوشحال می‌شوم (شدن)
1. اگر می‌خواست برای شام به خانام بیاید، دوباره از قبل به من (تلفن کردم)
2. اگر یک میلیون دلار می‌خردی، با آن چه ....... (کردن)
Exercise 16.3

Choose the correct form of the verb, then translate.

Example: 

اگر می‌آمدی، تو را (دیدم/ می‌دیدم/ ببینم) 
(If you had come, I would have seen you.)

16 Conditionals and wishes

اگر به من گفتته بودید به ماشین احتیاج دارید، من ماشین را به شما........................ (دادن).

اگر امروز هوا کمی گرمتر می‌شد، من در دریاچه........................ (شنا کردن).

اگر زودتر از خواب بیدار شده بودند، حتما به قطارشان............. (رسیدن).

اگر بیشتر گشته بودیم،........................ (توانستن) یک هتل ارزانتر پیدا کنیم.

اگر چیزهایی را که نمی‌دانستند از استادان........................ (پرسیدن).

(توانستن) پرتره امتحان بدهند.

اگر حافظ پنجه سال پیش........................ (به دیگر آمدن)، هرگز این غزلا را........................ (سرودن).

اگر بچه‌ها لباس گرمتری........................ (پوشیدن)،........................ (مرض شدن).

اگر من دوشنبه‌ها کلاس........................ (نت + داشتن)،........................ (دوست داشتن).

خانه بمانم.
Exercise 16.4
Write the correct form of the verb for the following counterfactual ‘wish’ statements.

Example: 
می آمدی گه کاش تو فردا .......................... (آمدن)
کاش بیشتر ورزش .......................... (کردن) و حالا سالم بودم.
کاشکی .......................... (ن + مجبور بودن) در تعلقات تابستان کار کنم.
کاش این امتحان اینقدر سخت .......................... (ن + بودن)!
کاشکی من اینقدر شکلات .......................... (ن + دوست داشته)!
کاش ترجمه بهتری از اشعار فرخزاد به انگلیسی .......................... (پیدا شدن)!
کاش سیاستمداران اینقدر .......................... (دروغ گفتن)!
کاش آن نویسنده مشهور رمانی را کوتاهتر .......................... (نوشتند).
کاش من هم .......................... (نوشتند) غزلهای حافظ را به فارسی بخوانم.

Exercise 16.5
Translate the following sentences into English.

1. نویسنده رمان آزرو می کرد روزی خانه سالنها کودکی آش را بپیند.
2. کاش انسان‌ها می‌توانستند بدون گرسنگی و فقر و جنگ با همدیگر زندگی کنند.
3. اگر شپ را در هتل می‌ماندیم، مجبور نمی‌شدی در این باران رانندگی کنی.
4. اگر زبان عربی را یاد گرفته باشید، می‌دانید که بسیاری از کلمات فارسی از
   عربی می آید.
5. اگر انسان مواهب طبیعت نباشد، حیوانات بیشتر و بیشتری ناپدید می‌شوند.
6. اگر مخواهی سیاستی ایران را بشناسی، فیلم‌های ایرانی قبل از انقلاب
   اسلامی را هم ببین.
7. کاش زبان عربی و زبان فرانسه هم می‌دانستم
8. اگر در اتاق را بسته بود، دزد نمی‌توانست کیف پولش را بدزد.
9. اگر به شهر تهران سفر کرده باشید، باید بدانید هوا چگونه کیف و ناسالم است.
10. اگر نویسنده‌گان مهم ایران را می‌شناسید، باید صادق هدایت را هم بشناسید.
11. اگر هوای تمیز و سالم می‌خواهید، بهتر است در شهرهای بزرگ زندگی نکنید.
12. اگر چند ماه پیش کیف پول این خانم را تندزیده بودند، هیچ وقت اینقدر مواظب کیفش نبود.

IDIOMS – PROVERBS – APHORISMS – POEMS

اگر بگوید ماست، سفید است، من می‌گویم سیاه است.
If he says yoghurt is white, I'll say it is black.

(Proverb; used to show total distrust.)

آه اگر آزادی سرودی می‌خواند...
O, if only freedom would sing a song...

(From a poem by Ahmad Shamlu, 1925–2000.)
**UNIT SEVENTEEN**

From prepositions to conjunctions

**New words in this unit**

<table>
<thead>
<tr>
<th>حرف</th>
<th>harf</th>
<th>letter of alphabet (gr.; in this sense <em>pl.</em> also حروف ha.ruf)</th>
</tr>
</thead>
<tbody>
<tr>
<td>حرف اضافه</td>
<td>har.f-e e.zā.fe</td>
<td>preposition (gr.)</td>
</tr>
<tr>
<td>حرف ربط</td>
<td>har.f-e rābt</td>
<td>conjunction (gr.)</td>
</tr>
<tr>
<td>مرح</td>
<td>marg</td>
<td>death</td>
</tr>
<tr>
<td>كشتن</td>
<td>kosh.tan</td>
<td>to kill (pres. stem: كش [kosh])</td>
</tr>
<tr>
<td>كشیدن</td>
<td>ke.shi.dan</td>
<td>to draw; to pull; to drag (pres. stem: كش [kesh])</td>
</tr>
<tr>
<td>نفس</td>
<td>na.fas</td>
<td>breath</td>
</tr>
<tr>
<td>نفس كشیدن</td>
<td>na.fas ke.shi.dan</td>
<td>to breathe</td>
</tr>
<tr>
<td>كشو</td>
<td>ke.show</td>
<td>drawer</td>
</tr>
<tr>
<td>خبر داشتن (از)</td>
<td>kha.bar dāsh.tan (az)</td>
<td>to know (about)</td>
</tr>
<tr>
<td>عشق</td>
<td>eshgh</td>
<td>love</td>
</tr>
<tr>
<td>عاشق</td>
<td>ā.shegh</td>
<td>lover (<em>pl.</em> عاشق, osh.shagh)</td>
</tr>
<tr>
<td>عاشق بودن</td>
<td>ā.shegh-e... bu.dan</td>
<td>to love (so. or sth.)</td>
</tr>
<tr>
<td>معشوق</td>
<td>ma'.shugh</td>
<td>beloved (masc.)</td>
</tr>
<tr>
<td>معشوقه</td>
<td>ma'.shu.ghe</td>
<td>mistress; beloved (fem.)</td>
</tr>
<tr>
<td>شوهر</td>
<td>show.har</td>
<td>husband</td>
</tr>
<tr>
<td>آدمی</td>
<td>ā.da.mi</td>
<td>man (impersonal), human being (poet.)</td>
</tr>
<tr>
<td>رقص</td>
<td>raghs</td>
<td>dance</td>
</tr>
<tr>
<td>رقصیدن</td>
<td>ragh.si.dan</td>
<td>to dance (pres. stem: رقص [raghs])</td>
</tr>
<tr>
<td>توجه</td>
<td>ia.vaj.joh</td>
<td>attention</td>
</tr>
<tr>
<td>توجه کردن (به)</td>
<td>ta.vaj.joh kar.dan (be)</td>
<td>to notice; to pay attention (to) [کن → کردن]</td>
</tr>
<tr>
<td>-----------------</td>
<td>-------------------------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>کلاه</td>
<td>ko.lâh</td>
<td>hat</td>
</tr>
<tr>
<td>دفتر تلفن</td>
<td>daf.ta.r-e te.le fon</td>
<td>(a private) phone book</td>
</tr>
<tr>
<td>رودخانه</td>
<td>rud.khâ.ne</td>
<td>river</td>
</tr>
<tr>
<td>بیمارستان</td>
<td>bi.mâ.res.tân</td>
<td>hospital</td>
</tr>
<tr>
<td>پلیس</td>
<td>pol.is</td>
<td>police</td>
</tr>
<tr>
<td>بابل</td>
<td>bol.bol</td>
<td>nightingale</td>
</tr>
<tr>
<td>نامه</td>
<td>nom.re</td>
<td>grade (at school); number</td>
</tr>
<tr>
<td>مهربان</td>
<td>meh.ra.bân</td>
<td>kind (adj.)</td>
</tr>
<tr>
<td>مهربانی</td>
<td>meh.ra.bâ.ni</td>
<td>kindness</td>
</tr>
<tr>
<td>مهمانی</td>
<td>meh.mâ.ni</td>
<td>party</td>
</tr>
<tr>
<td>قوم</td>
<td>ghowm</td>
<td>folk; ethnic group; relative (pl. اقوام, agh.vâmi)</td>
</tr>
<tr>
<td>ساکن</td>
<td>sâ.ken</td>
<td>resident (n.); settled (adj.); not moving</td>
</tr>
<tr>
<td>کارد</td>
<td>kârd</td>
<td>knife</td>
</tr>
<tr>
<td>حولا</td>
<td>hal.vâ</td>
<td>halva; kind of sweet Persian confection</td>
</tr>
<tr>
<td>سیر</td>
<td>sir</td>
<td>full, no longer hungry</td>
</tr>
<tr>
<td>عصبانی</td>
<td>a.sa.bâ.ni</td>
<td>angry</td>
</tr>
<tr>
<td>عصبانیت</td>
<td>a.sa.bâ.niy.yat</td>
<td>anger</td>
</tr>
<tr>
<td>هدیه</td>
<td>hed.ye</td>
<td>gift, present</td>
</tr>
<tr>
<td>گربه</td>
<td>gor.be</td>
<td>cat</td>
</tr>
<tr>
<td>سختی</td>
<td>sakh.ti</td>
<td>difficulty; hardship; hardness</td>
</tr>
<tr>
<td>بی سختی/ به سختی</td>
<td>be-sakh.ti</td>
<td>with difficulty; hard (adv.)</td>
</tr>
<tr>
<td>بی خبر (از)</td>
<td>bi-kha.bar</td>
<td>unaware; ignorant; not knowing or not having heard (of/about)</td>
</tr>
<tr>
<td>با اینکه / با آنکه</td>
<td>bâ in-ke / bâ ân-ke</td>
<td>even though</td>
</tr>
<tr>
<td>بعضی</td>
<td>ba'.zi</td>
<td>some (for countables)</td>
</tr>
<tr>
<td>مادر گزیزی</td>
<td>mây.dar-bo.zorg</td>
<td>grandmother</td>
</tr>
</tbody>
</table>
17.1 Prepositions

Persian has only a few ‘primary’ prepositions; the rest are ‘derived’ prepositions (mostly nouns/adverbs + ezāfe) or prepositional phrases. The prepositions can have different meanings and usages, each time being the equivalent of a different preposition in English. The following are some of the most important of them with their most common meanings, some already familiar to you from previous units.

az [az]: from; since; out of/because of; about/concerning; also of (after numbers and quantitative pronouns) and than (with the comparative).

Examples:

از خانه به دانشگاه رفت (He went from home to the university.)

ساعت 8 از خانه رفت (He left home at 8.) (‘to go from a place’ = ‘to leave’)

از یک چهارمی عاشقی رقص بود (She loved dance since childhood.)

یکی از پسرها آمد (One of the boys came.)

خیلی از آنها را می‌شناسم (I know many of them.)

با کلشی از گل می‌رقصید (She danced in a hat [made] of flowers.)

از عصبانیت نمی‌توانست حرف بزند (He couldn’t speak from/because of anger.)

برای من از ایران بگوئید (Tell me about Iran.)

از آن باید بودم (I didn’t know about that.)

از مادرت چیزی نشنیده‌ای؟ (Haven’t you heard from/about your mother?)

از کجا می‌دانی؟ (How [lit., from where] do you know?)

از این بیشتر ندارم (I don’t have more than this)

از همه پرتر است (He is the oldest/older than all [others].)

به [be]: to (for destinations, or for the indirect objects of many verbs, usually written separately); with (+ abstract nouns = adv.; in this usage sometimes written joined).

Note: It is ‘to a location,’ not ‘to a person’ (which needs پیش instead of به).

Examples:

باید به مدرسه نمی‌رومود (Bābak doesn’t go to school.)

به سختی نفس می‌کشید (She breathed with difficulty.)

به سرعت (بسرعت) برگشت (He returned quickly [= with speed].)
با [bā]: with; together with; by means of; on (for means of transportation). Examples:
با دوستم به آنجا خواهم رفت (I'll go there with my friend.)
چرا با مداد نمی‌نویسی؟ (Why don't you write with a pencil?)
سفر با قطار را دوست دارم (I like traveling on trains.)

در [dar]: in; inside; within. (With some compound verbs, it can have the opposite meaning: 'out/outside'.) Synonyms:
نوی [tu-ye, col.];
داخلی [dākhel-e, form.];
درون [darun-e, lit.].
ظرفی [zar-f-e, 'within' – temp.]

Examples:
او در اتاقش نیست (She is not in her room.)
کتاب را در کیفش گذاشت (He put the book in/inside his bag.)
در 30 ثانیه غذاش را خورد (He ate his food in 30 seconds.)

تا [tā]: until; up to; as far as. Examples:
تا ظهر آنجا ماندیم (We stayed there until noon.)
تا شیراز رفیم (We went as far as Shirāz.)

پیش [piš-e]: to or with a person (similar to the French chez); in the presence of; next to. Examples:
پیش مینا رفتم (I went to Mina['s].)
پیش مینا هستم (I am with Mina/at Mina’s.)
کتابت پیش من است (Your book is with me/at my place.)

پیش از [piš az] or قبل از [ghabl az]: before (temp.). Example:
پیش از خواب، کمی آب خوردم (I drank some water before sleeping.)

بعد از [ba'd az] or پس از [pas az, form.]: after (temp.). Example:
بعد از ظهر پیش خوابارم رفتم (In the afternoon, I went to my sister['s].)
زیر [zi.r-e]: under. Example:

گربه زیر میز است (The cat is under the table.)

روی [ru.ye]: on; over; above.

Synonyms:

بالایی [bā.lā-yè, over]

بر [bar, upon – lit.]

Example:

پرنده روی درخت است (The bird is on the tree.)

نزدیک [naz.di.k-e] or نزدیک به [naz.dik be]: near (or nearly with quantities); close to. Example:

خانه اش نزدیکی رودخانه است (His house is near the river.)

نزدیک به یک ماه در بیمارستان بود (For nearly a month he was in the hospital.)

پشتی [posh.t-e]: behind; at the back of (پشتی = back). Example:

پشتی خانه شان یک باغ بود (There was a garden behind their house.)

جلو [je.lo.w-e]: opposite; in front of; before; ahead of.

Synonyms (for ‘in front of’):

مقابل [mo.ghā.be.l-e]

روی [ru-be.ru.ye]

در پرای [dar ba.rā.ba.r-e]

Examples:

جلوِ من نشسته بود (She was sitting opposite me.)

او یک جلوِ یک راه می‌رفت (He was walking ahead of/before me.)

دارباره [dar.bā.re.ye]: about; concerning.

Synonyms:

راجع به [rā.je′be]

در مورد [dar mow.re.d-e]
Example:

(She talked about her trip.)
(What do you know about his past life?)

\[ \text{برای [ba.rā.ye]: for. Examples:} \]

\[ \begin{align*}
\text{یک هدیه برای مادرش خرید} & \quad \text{(She bought a gift for her mother.)} \\
\text{برای چه؟} & \quad \text{(What for?/Why?)} \\
\end{align*} \]

Sometimes some of the above prepositions are combined, although only one might seem to be enough: for instance، روی can be preceded by the prepositions در or بر به.

Prepositions are always followed by their objects – a noun or a pronoun, which can be at the same time the indirect object of a verb. Most of the times they are similar to the prepositions used in English, but sometimes they are not.

17.1.1 What happens to verbs after prepositions?

After prepositions we can have nouns, not verbs and clauses – but we know that verbs also have their own 'noun form': this 'noun form' is the infinitive in Persian (see 10.4).

However, if you have to use a full verb or a 'noun clause' after a preposition, there is usually a simple solution for that. In English, you can say 'in spite of his laughter' (noun) or 'in spite of his laughing' (gerund = noun), but you cannot say 'in spite of he laughed' (a full verb) – you can, however, say, 'in spite of the fact that he laughed...' : adding 'the fact that' does the trick here. In all such cases, Persian would add این که [or آن که, in-ke, in more formal Persian آن که / آن که / آن که, ān-ke]. Here the demonstrative pronoun این (or آن / ān) would assume the role of the object ('the fact') followed by که (‘that’, introducing the noun clause that follows). In the following examples, you will see how we move from a noun like مرگ [marg, death] to the 'noun form' of the verb, i.e., infinitive in Persian: مردن [mordan, dying] – and finally to a full verb like مرده (است) (‘has died’):

\[ \begin{align*}
\text{از مرگ پدرش خریب نداشتتم} & \quad \text{(I knew nothing / had not heard about his father's death.)} \\
\text{از مرده مردن پدرش خریب نداشتتم} & \quad \text{(I knew nothing / had not heard about his father's dying.)} \\
\text{از این که پدرش مرده خریب نداشتتم} & \quad \text{(I did not know / had not heard that his father had died.)} \\
\end{align*} \]
Changing prepositions to conjunctions

In the same way (by adding پرای اینکه or آنکه), some of the prepositions can change to conjunctions – occasionally, of course, with some change of meaning:

پرای اینکه / برای آنکه (for the purpose that / so that) – sometimes reduced to just كه, and in colloquial Persian sometimes even كه is dropped:

برای دیدن مادرش به تهران رفت (She went to Tehran for [the purpose of] seeing her mother.)

به تهران رفت برای اینکه مادرش را ببیند به تهران رفت or برای اینکه مادرش را ببیند به تهران رفت (She went to Tehran to see her mother.) A still shorter version of this would be:

به تهران رفت (كه) مادرش را ببیند

برای اینکه can also mean ‘because’ (but only at the beginning of the second clause, and not with the subjunctive). Example:

آنچا نرفتم؛ برای اینکه کسی من را دعوت نکرده بود (I didn’t go there, because no one had invited me.)

با (with) → با آنکه / با آنکه (even though):

با آنکه آب کمی سرد بود، نزدیک یک ساعت شنا کرد (Although the water was a little cold, he swam for nearly an hour.)
The prepositions بعد از (after) and قبل از (before) can change into conjunctions in the same way. If you don't add اینکه, they will be prepositions and you wouldn't be able to have a full verb after them. Compare:

Before writing [lit., the writing of] the letter, I ate.

After I wrote the letter, I ate.

Exercises

Exercise 17.1

Based on the translations given, choose one of the following prepositions to fill in the blanks.

Example: 

پیش → من رفتم (I went to Mina.)

1. کلاس صبح من ....... ساعت دو و نیم است (My morning class is from 9 to 10:30 A.M.)

2. ترم پیش بعضی ....... این دانشجویان امتحان ندادند (Last term some of these students did not take the exam.)

3. رادیو شنیدم امروز هوا بارانی می‌شود (I heard from the radio (that) it will be rainy today.)

4. حافظ گفت است هیچ عاشقی هرگز سختی ....... معشوقه نمی‌گوید (Hafez has said that no lover ever says harsh words to the beloved.)

5. بعضی ....... رقصهای اقوام ساکن ایران، زنان ....... مردان می‌رقصند (In some of the dances of the folk living in Iran women dance with men.)

6. شعر فارسی همیشه ....... گل و بیل است (Persian poetry is always about roses ['flowers'] and nightingales.)

7. مادر بزرگ گمان همیشه ....... مهربانی ....... ما سخن می‌گفت (Our grandmother always talked to us with kindness.)

8. شاعر ....... این شعر دارد ....... معشوقتش می‌رقصد (In this poem the poet is dancing with his beloved.)
Last night Parvin wanted to come to me for dinner with Parviz.

I waited till 9 p.m. and did not have/eat dinner until my husband came.

Exercise 17.2
Find the prepositions in the following text and write them in the order that they appear, then translate the text.

Exercise 17.3
Change the noun clauses (that use این‌که) to prepositional phrases (that use infinitives) in the following sentences.

Example:

در آمدی‌شما شک داشتیم → در این‌که یانی‌خ داشتیم

1. از این‌که پسرت عاشق است همه شهر خبر دارند.
2. از این‌که پدرم لاغر می‌شود مادرم ناراحت نیست.
3. چرا به این‌که اور برای‌گردد ام اطمینان ندارید؟
4. به این‌که تعلیقات تمام شده است زیاد فکر نکن!
5. به این‌که او تنها رقصید هیچ‌کس توجه نکرد.
6. از این‌که بد رانتنج می‌کنم خانواده‌ام می‌ترسد.
7. از این‌که زبان عربی سخن است نمی‌رسم.
8. از این‌که طبیعت نابود می‌شود بیشتر انسانها خبر ندارند.
9. در مورد این‌که به آمریکا خواهد رفت خیلی حرف نمی‌زنند.
10. به این‌که خانواده‌اش نازاریت هستند توجه نمی‌کرد.

Exercise 17.4
Translate your answers to Exercise 17.3 into English.
Exercise 17.5

Change the prepositional phrases (with \( y = \text{for} \)) to noun clauses (with \( & \text{in order that/in order to} \)) in the following sentences, then translate.

Example:

\[
\text{برایhq اینتهه در امتحان قبول بشوم، خیلی درس خواندم} \quad \rightarrow
\text{(I studied a lot in order to pass the test.)}
\]

1. برای خریده به بازار می‌روم.
2. برای بیدار کردن کيف پلش پیش لیس رفت.
3. برای گرفتن آن كتاب به كتابخانه می‌روم.
4. برای زندگی کردن در آمریکا باید زیاد پول داشته باشد.
5. برای عاشق شدن یاپد همیشه جوان بمانید.
6. برای فقتنه به مهمانی، کفشهاي پهته بیشتری بخشیدند.
7. برای خوشحال کردن پدر مشیتش را تمیز کردم.
8. برای فهميدن آن شعر باید ده بار آن را بخوانی.
9. برای نشيدن حرفهای برادرم رادیو را روشن کردم.
10. بچه برای بیدار کردن مادرش موهای او را کشید.

IDIOMS – PROVERBS – APHORISMS – POEMS

با گفتني حلوا، دهن شيرین نمي‌شود
Just by saying ‘halva’ the mouth doesn’t become sweet.

[Proverb; used to warn against false hopes.]

از خوردن آدمی، زمين سپر نشد
The earth hasn’t yet eaten its fill of men.

[Omar Khayyam, 1048–1131]
**UNIT EIGHTEEN**

Tense in complex sentences: time clauses

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**New words in this unit**

<table>
<thead>
<tr>
<th>جملة</th>
<th>جمله</th>
<th>sentence (gr.) (pl. جملات, jo.me.la't or jo.ma.la't)</th>
</tr>
</thead>
<tbody>
<tr>
<td>مرکب</td>
<td>mo.rak.kab</td>
<td>complex (gr.); compound, multipart; ink</td>
</tr>
<tr>
<td>در حال</td>
<td>dar hâ.l-e</td>
<td>during (prep.); while</td>
</tr>
<tr>
<td>در حالیکه</td>
<td>dar hâ.li-ke</td>
<td>while (conj.), as; whereas</td>
</tr>
<tr>
<td>برون</td>
<td>bi.run</td>
<td>outside (adv.)</td>
</tr>
<tr>
<td>برون / برون از</td>
<td>bi.ru.n-e / bi.ru.n az</td>
<td>outside (prep.)</td>
</tr>
<tr>
<td>برون رفتن (ان)</td>
<td>bi.run raftan (az)</td>
<td>to go out; to leave (a place) [رو → رفتن]</td>
</tr>
<tr>
<td>باران آمدن</td>
<td>bâ.rân â.ma.dan</td>
<td>to rain [آمدن → آمدن]</td>
</tr>
<tr>
<td>برف</td>
<td>barf</td>
<td>snow</td>
</tr>
<tr>
<td>برف آمدن</td>
<td>barf â.ma.dan</td>
<td>to snow [آمدن → آمدن]</td>
</tr>
<tr>
<td>چکه کردن</td>
<td>chek.ke kar.dan</td>
<td>to drop (as in leakage) [کن → کردن]</td>
</tr>
<tr>
<td>گریه کردن</td>
<td>ger.ye kar.dan</td>
<td>to cry, to weep [کن → کردن]</td>
</tr>
<tr>
<td>ازدواج</td>
<td>ez.de.vâj</td>
<td>marriage</td>
</tr>
<tr>
<td>ازدواج کردن (با)</td>
<td>ez.de.vâj kar.dan (bâ)</td>
<td>to marry ([with] so.) [کن → کردن]</td>
</tr>
<tr>
<td>پرواز</td>
<td>par.vâz</td>
<td>flight</td>
</tr>
<tr>
<td>پرواز کردن</td>
<td>par.vâz kar.dan</td>
<td>to fly [کن → کردن]</td>
</tr>
<tr>
<td>دعا</td>
<td>do.â</td>
<td>prayer</td>
</tr>
<tr>
<td>دعا کردن</td>
<td>do.â kar.dan</td>
<td>to pray [کن → کردن]</td>
</tr>
</tbody>
</table>
18 Adverb clauses with time expressions

Adverb clauses with time expressions, also called *time clauses*, are usually the first clause in Persian in a complex sentence, followed by the *main clause*. The temporal relation between the two clauses can be of four kinds:

1. The action or state described in the *time clause* happens first (*when* = *after*):
2. The action or state described in the main clause happens first (\textit{when} = \textit{before}): 
\begin{equation}
\text{وقتی‌که من آمدم، مینا رفته بود}
\end{equation}
\begin{equation}
1 \quad 2
\end{equation}
(When I came, Mina had left.)
\begin{equation}
2 \quad 1
\end{equation}

3. They both happen at the same time, one (the \textit{time clause}) interrupting the other:
\begin{equation}
\text{وقتی‌که من آمدم، مینا داشت می‌رفت}
\end{equation}
\begin{equation}
1 \quad 1
\end{equation}
(When I came, Mina was leaving.)
\begin{equation}
1 \quad 1
\end{equation}
or (here \textit{when} = \textit{while}):
\begin{equation}
\text{وقتی‌که مینا داشت می‌رفت، من آمدم}
\end{equation}
\begin{equation}
1 \quad 1
\end{equation}
(When Mina was leaving, I came.)
\begin{equation}
1 \quad 1
\end{equation}

4. They both happen at the same time, parallel to each other (\textit{when} = \textit{either while or whenever}): 
\begin{equation}
\text{وقتی‌که من نامه می‌نوشتم، مینا غذا می‌خورد}
\end{equation}
\begin{equation}
1 \quad 1
\end{equation}
(When I was writing a letter, Mina was eating.)
\begin{equation}
1 \quad 1
\end{equation}
or you can switch the clauses again (while keeping \textit{وقتی‌که} at the beginning of the sentence).

What these examples further show is that \textit{وقتی‌که} is the most common conjunction used in time clauses.
18.1 Which tenses to use with وقتیکه؟

Table 18.1: If it is about the past, use:

<table>
<thead>
<tr>
<th>in the main clause</th>
<th>in the time clause</th>
<th>example</th>
</tr>
</thead>
<tbody>
<tr>
<td>simple past</td>
<td>simple past</td>
<td>وقتیکه آمدم، او رفت. When I came, he went.</td>
</tr>
<tr>
<td>past perfect</td>
<td></td>
<td>وقتیکه آمدم، او رفته بود. When I came, he had gone.</td>
</tr>
<tr>
<td>past progressive</td>
<td></td>
<td>وقتیکه آمدم، او داشت میرفت. When I came, he was going.</td>
</tr>
<tr>
<td>past</td>
<td>past progressive</td>
<td>وقتیکه آمدم، او رفت. When I was coming, he went.</td>
</tr>
<tr>
<td>past perfect</td>
<td></td>
<td>وقتیکه آمدم، او رفته بود. When I was coming, he had gone.</td>
</tr>
<tr>
<td>past progressive</td>
<td></td>
<td>وقتیکه آمدم، او میرفت. When I was coming, he was going.</td>
</tr>
<tr>
<td>past progressive</td>
<td>past perfect</td>
<td>وقتیکه آمدم، او رفت. When I had come, he was going.</td>
</tr>
</tbody>
</table>

Table 18.2: If it is about the future, use:

<table>
<thead>
<tr>
<th>in the main clause</th>
<th>in the time clause</th>
<th>example</th>
</tr>
</thead>
<tbody>
<tr>
<td>future</td>
<td>simple past</td>
<td>وقتیکه آمدم، خواهد رفت. When I come, he'll go.</td>
</tr>
<tr>
<td>simple present</td>
<td></td>
<td>وقتیکه آمدم، میرود. When I come, he goes.</td>
</tr>
<tr>
<td>present perfect</td>
<td></td>
<td>وقتیکه آمدم، رفته است. By the time I come, he's gone.</td>
</tr>
<tr>
<td>imperative</td>
<td></td>
<td>وقتیکه آمدم، کتاب را بده. When I come, give [me] the book.</td>
</tr>
<tr>
<td>future</td>
<td>subjunctive</td>
<td>وقتیکه بایاهم، خواهد رفت. When I come, he'll go.</td>
</tr>
<tr>
<td>simple present</td>
<td></td>
<td>وقتیکه بایاهم، میرود. When I come, he goes.</td>
</tr>
<tr>
<td>present progressive</td>
<td></td>
<td>وقتیکه بایاهم، دارد میرود. When I come, he's going.</td>
</tr>
<tr>
<td>present perfect</td>
<td></td>
<td>وقتیکه بایاهم، رفته است. By the time I come, he's gone.</td>
</tr>
</tbody>
</table>
Table 18.2: (cont’d)

<table>
<thead>
<tr>
<th>in the main clause</th>
<th>in the time clause</th>
<th>example</th>
</tr>
</thead>
</table>
| future            | perfect subjunctive      | وقتی‌که آمد به‌انجام خواهد رفت  
After I come, he’ll go. |
| simple present    | simple present           | وقتی‌که آمد به‌انجام، می‌رود  
After I come, he goes.   |
| present           | present progressive      | وقتی‌که آمد به‌انجام، دارد می‌رود  
When I come, he’s going. |
| perfect           | present perfect          | وقتی‌که آمد به‌انجام، رفته است  
When I come, he’s gone.  |
| imperative        |                          | وقتی‌که آمد به‌انجام، کتاب را بده  
When I come, give [me] the book. |
| future            | present perfect          | وقتی‌که آمد به‌انجام خواهد رفت  
After I have come, he’ll go. |
| simple present    | present perfect          | وقتی‌که آمد به‌انجام، می‌رود  
After I have come, he goes. |
| present           | present progressive      | وقتی‌که آمد به‌انجام، دارد می‌رود  
When I have come, he’s going. |
| perfect           | present perfect          | وقتی‌که آمد به‌انجام، رفته است  
When I have come, he’s gone. |
| imperative        |                          | وقتی‌که آمد به‌انجام، کتاب را بده  
Once I have come, give [me] the book. |

In the above tables, some combinations are more common than others, and the translations are sometimes only rough approximations.

18.1.1 Dropping وقتی or که – or both!

a) Instead of وقتی (وقتی که) you can always use وقتی and drop که:

dعا کنید وقتی صحیح شد، برف زیادی روی یام نباشد (Pray [to God] that when the morning comes, there won’t be a lot of snow on the roof.)
b) Interestingly, you can also drop وقتی and just keep که, but this version has its own rules:

1. If the time clause is the first clause (as it normally is), you can drop وقتی and then place که in the middle of that clause, for instance after the subject or a time adverb (but not in the middle of two or more words that belong together). If we have a rather long time clause like this: وقتی مینا دیروز صبح از خانه مادرش برمی‌گشت، بابک را در خیابان دید (As Mina was returning yesterday morning from her mother's home, she saw Babak on the street.), then وقتی can be dropped and که can be placed in one of the following positions:

مینا که دیروز صبح از خانه مادرش برمی‌گشت، بابک را در خیابان دید
مینا دیروز صبح که از خانه مادرش برمی‌گشت، بابک را در خیابان دید
مینا دیروز صبح از خانه مادرش که برمی‌گشت، بابک را در خیابان دید

2. It is also possible to place this که at the beginning of the second clause (the tense after this که is usually limited to the simple present and simple past). Our sentence would then look like this (note that no comma is needed this time):

مینا دیروز صبح از خانه مادرش برمی‌گشت که بابک را در خیابان دید

However, this version would always require two actions, one in progress while the other one, usually the one mentioned in the 2nd clause, intercepts it.

2) We know that وقتی (when) is sometimes very close to (if) and like وقتی is also dropped in colloquial Persian, a change in intonation (i.e., raising the pitch of the voice at the end of the first clause) taking its place – although with certain tenses it is sometimes not very clear whether وقتی has been dropped there or وقتی (see the translations for مینا که برمی‌گشت in section 16.2). Other examples:

پدرم زنده بود، هر سال پاییز بع اروپا می‌رفتیم (When my father still lived, we used to go to Europe every autumn.) This could also mean: 'Had my father been alive, we would have gone to Europe every summer.' By adding a که after پدرم can avoid such a confusion:

پدرم که زنده بود ... By the way, without the proper intonation showing the incompleteness and dependence of the first clause, these would simply be two unrelated sentences: 'My father was alive, we used to go to Europe every summer.'
When it rains, water drips from the ceiling.

(Once you get/receive your salary, first give/pay your debts.)

18.2 Before and after

پس از آنکه or بعد از آنکه (‘after’, the latter more formal) can be used with the same tenses as وقتیکه in the above examples, provided that the action in the main clause happens after that of the time clause.

پیش از آنکه or قبل از آنکه (‘before’) is always followed by the subjunctive in the time clause, which can be the simple or perfect subjunctive - it is usually interchangeable, the perfect one putting more emphasis on the completion of the action and its pastness. The main clause, however, can have a variety of tenses. The following examples include some possible tense combinations.

Unlike وقتیکه, in these and many other conjunctions you can’t drop که. It is also good to remember that colloquial Persian would always prefer using آنکه to اینکه in these cases.

(It snowed yesterday after I went to school.)

(We’ll eat tomorrow after Mina comes.)

(We’ll eat tomorrow before Mina comes.)

(After the guests came, Parviz suddenly fell in the pool.)

18.3 As soon as: همان‌که

همان‌که [hamin-ke, as soon as] can also be used with different tense combinations; the following are the most common ones:

Simple past + simple past:

(As soon as I opened the door, I saw a policeman behind the door.)
Tense in complex sentences:

**Past progressive + past progressive:**

(As soon as she would see her son's picture, she would cry.)

**Present/subjunctive + present:**

(As soon as he comes home, he sits in front of the TV.)

(As soon as she comes, I'll talk to her.)

**Subjunctive + future:**

(As soon as you see him, you'll remember everything.)

**Past/subjunctive + imperative:**

(As soon as she comes, give her this book.)

18.4 Whenever:  

*har vaght ke*, whenever is sometimes treated loosely as a synonym of [har ke] or [har vaght ke], especially when both clauses use the same tense.

When used more strictly in the sense of every time that, then a more appropriate synonym would be *[har bār ke]*.

With *[har vaght ke]* it is possible to drop ke.

Some examples:

(Whenever it becomes cloudy, I become depressed.)

(Every time I see him, he has become older.)

(Should she come/Any time she should come, give her this book.)
18.5 A few more conjunctions for time

= since:

(I see her less often since she is/has married.)

\[ \text{ا} \text{ز وقتی که ازدواج کرده (است) او را کمتر می‌بینم} \]

\[ \text{تا وقتی که} \]

A) so long as; B) by the time that:

\[ \text{تا وقتی که اینجا بود، ازدواج نکرده بود} \]

\[ \text{By the time you come, he is gone.} \]

= A) while, as (usually progressive); B) whereas (not temporal in this sense, and usually introducing the second clause):

\[ \text{در حالی که} \]

\[ \text{در حالی که شوخی‌های راندگی می‌کرد با او دریافت مهمانی حرف می‌زدم} \]

\[ \text{While my husband was driving, I was talking to him about the party.} \]

\[ \text{در حالی که} \]

\[ \text{در حالی که در حاضرش را خوب می‌شناسمت} \]

\[ \text{I had never seen him/her, whereas I knew his/her brother well.} \]

Exercises

Exercise 18.1

Write the appropriate form of the verb (based on the translation).

Example:

قبل از آنکه پلیس ........... (رسیدن) آن زن در ملیشیت مرده بود

(Before the police came, that woman had died in her car.)

\[ \text{برسد} \]

1. وقتی که پرویز و پروین ........... (ازدواج کردن) هنوز خانه نداستند

(When Parviz and Parvin got married, they still had no house.)

2. قبل از آنکه مهمان‌ها ........... (آمدن) غذا حاضر بود

(Before the guests came, the food was ready.)
Exercise 18.2

Complete the following sentences by writing the appropriate conjunction (based on the translation).

Example:

بلس پرسد، آن زن در مانیش مرهود بود
(By the time the police arrived, that woman had died in her car.)
→ تا و وقتیکه

1. برای اولین بار به استخر رفتیم از آب خیلی می ترسیدم.
   (When I went to the swimming pool for the first time, I was very afraid of water.)

2. مریض بودید، نمی توانستید برای امتحان درس شوید.
   (So long as you were sick, you could not study for the exam.)

3. به آرامی نگاه می کردم و می دویدم. زمین خوردم.
   (As I was looking at the sky and running, I fell down.)
4. (As soon as Mina’s parents went to Europe, she sold their house.)

5. (Before my sister was born, my mother was working as a teacher at a school.)

6. (When it became winter, many of the birds flew to warm places.)

7. (While my mother was in the hospital, I celebrated my birthday with my father.)

8. (When I was hungry, I could not work well.)

9. (Why did you turn the TV on whenever I was reading?)

10. (I read books every night for half an hour before I slept.)

Exercise 18.3

Change the tense of all of the sentences in Exercise 18.2 to the present; use the subjunctive and future whenever possible.

Example:

بعد از آنکه او آمد، غذا خوردم
بعد از آنکه او بیاید، غذا خواهیم خوریم

(Here is also possible, if it is something that usually happens.)

Exercise 18.4

a) In which of the sentences in Exercise 18.3 did you have to use the present subjunctive in the time clause?
b) In which ones were you able to use the present subjunctive in the main clause?

Exercise 18.5

In the following sentences (all starting with وقتی که، وقتیکه). drop وقتی and re-write the sentences using only که.
Example:

تَحْكِيمَةَ نَامَهَ مَیِّ نَوْشُّمَ، خَوَاهَرَمَ آَمَد
نَامَهَ مَیِّ نَوْشُّمَ کَه خَوَاهَرَمَ آَمَد or نَامَهَ کَه مَیِّ نَوْشُّمَ، خَوَاهَرَمَ آَمَد

(Remember, however, that this second version would require two actions, one in progress while the other one [usually mentioned in the 2nd clause] intercepts it.)

1. وقتیکه برف می‌آید، همه جا سفید می‌شود.
2. وقتیکه مادرم بگشت، هنوز برف می‌آمد.
3. وقتیکه چراغ خاموش است، به‌جه می‌ترسد.
4. وقتیکه گذا می‌خوردیم، چراغ‌ها خاموش شدند.
5. وقتیکه گذا را بیاورند، همه به آن اتاق خواه‌هم رفت.
6. وقتیکه اسمش را گفت، همه چیز را به یاد آوردم.
7. وقتیکه او آمد، برای رفن به سینما خیلی دیر بود.
8. وقتیکه آن نامه را خواندیم، همه خندیدیم.
9. وقتیکه در پاز شد، ما همه می‌خندیدیم.
10. وقتیکه در را بنا کردیم، گربه از اتاق بیرون رفت.

Exercise 18.6

Translate into English the sentences from Exercise 18.5.

**IDIOMS – PROVERBS – APHORISMS – POEMS**

با دعا یک سبک باران نمی‌آید.
No rain will come with the prayers of the black cat.

(= God will not be moved by the prayers of someone like you.)

همکه بامش بیش، برفش بیشتر.
The one who has a larger roof gets a larger share of the snow.
### New words in this unit

<table>
<thead>
<tr>
<th>جمله موصولی</th>
<th>jom.le-ye mow.su.li</th>
<th>relative clause (gr.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>خسته کننده</td>
<td>khas.te ko.nan.de</td>
<td>tiring; boring</td>
</tr>
<tr>
<td>کهن‌ه</td>
<td>koh.ne</td>
<td>worn-out, used, old (inanimates)</td>
</tr>
<tr>
<td>تنش</td>
<td>tesh.ne</td>
<td>thirsty</td>
</tr>
<tr>
<td>خشک</td>
<td>khoshk</td>
<td>dry</td>
</tr>
<tr>
<td>تنگ</td>
<td>tang</td>
<td>tight</td>
</tr>
<tr>
<td>قشنگ</td>
<td>gha.shang</td>
<td>pretty, beautiful</td>
</tr>
<tr>
<td>سگ</td>
<td>sag</td>
<td>dog</td>
</tr>
<tr>
<td>گوشت</td>
<td>gusht</td>
<td>meat</td>
</tr>
<tr>
<td>همسایه</td>
<td>ham.sâ.ye</td>
<td>neighbor</td>
</tr>
<tr>
<td>محله</td>
<td>ma.hal.le</td>
<td>neighborhood</td>
</tr>
<tr>
<td>شکستن</td>
<td>she.kas.tan</td>
<td>to break [tr. and intr.; pres. stem: she.kan]</td>
</tr>
<tr>
<td>فوری</td>
<td>ghu.ri</td>
<td>teapot</td>
</tr>
<tr>
<td>صفحه</td>
<td>saf.he</td>
<td>page</td>
</tr>
<tr>
<td>دهان</td>
<td>da.hân</td>
<td>mouth (in col. usually دهان, da.han)</td>
</tr>
<tr>
<td>بیف</td>
<td>pif</td>
<td>Eew! (interj.) – usually for bad smell</td>
</tr>
<tr>
<td>بو</td>
<td>bu</td>
<td>smell, scent</td>
</tr>
<tr>
<td>بو دادن</td>
<td>bu dâ.dan</td>
<td>to stink (intr.) [دهن → دادن]</td>
</tr>
<tr>
<td>بو کردن</td>
<td>bu kar.dan</td>
<td>to smell [کن → کردن]</td>
</tr>
<tr>
<td>گم کردن</td>
<td>gom kar.dan</td>
<td>to lose (sth.) [کن → کردن]</td>
</tr>
</tbody>
</table>
The omnipotent Persian ک [ke] is the single, unavoidable and irreplaceable actor for all sorts of relative clauses, standing for all wh- words (+ that) which introduce a relative clause in English.
19.1 Restrictive and non-restrictive relative clauses

The relative clause is usually placed immediately after the word (or cluster of words) that it is supposed to modify, i.e., in the middle of the main clause. Sometimes this might lead to two verbs – each belonging to one of the clauses – coming together at the end of the sentence, making an awkward sentence. To avoid this, especially if the relative clause is rather long and what remains after it from the main clause just a short verb, sometimes the whole relative clause is placed after the main clause.

A non-restrictive relative clause gives some inessential or superfluous information which can be left out without harming the meaning of the main clause. (This is the kind of clause which is usually separated from the rest of the sentence by two commas in English, but punctuation marks are not standardized in Persian and are not always used.) Examples:

این کتاب، که پانصد صفحه دارد، خیلی سخت است (This book, which has 500 pages, is very difficult.)

بابک، که همسایه ماست، پسر خوبی است (Bābāk, who is our neighbor, is a very nice boy.)

A restrictive relative clause – one that provides some essential information and cannot easily be left out without changing the meaning of the main clause – usually needs an unstressed -i suffix to be added to the word (or to the end of the cluster of words) being modified by the relative clause. Compare the following with the non-restrictive examples mentioned above:

این کتابی که پانصد صفحه دارد خیلی سخت است (‘This/The book that has 500 pages is very difficult.’ – not those other books!)

بابکی که همسایه ماست پسر خوبی است (‘The Bābāk who is our neighbor is a very nice boy.’ – not the other Bābāk whom you also know!)

Example of -i added to a cluster of words (also called an ‘ezāfe string’) like دختر زیبا و جوان:

دختر زیبا و جوانی که می‌بینید خواهر دوستم است (The beautiful young girl that you see is my friend’s sister.)

Compare these two examples of restrictive and non-restrictive relative clauses:
Non-restrictive: به اتاق دیگر، که کمی کوچکتر بود، رفتم (We went to the other room, which was a little smaller.)
Restrictive: به اتاق دیگری رفتم که کمی کوچکتر بود (We went to another room which was a little smaller.)

Other examples:

شاعری که "بهشتی گمشده" را نوشته بود در بهشت گمشد (The poet who had written Paradise Lost was lost in paradise.)
آیا کسی را می‌شناسید که "داستان دو شهر" را خوانده باشید؟ (Do you know someone who has read A Tale of Two Cities?)
اگر چیزی (را) پیدا کنم که مال کس دیگری نیست، آیا آن چیز مال من است؟ (If I find something that does not belong to anyone else, does it belong to me?)

19.2 When not to use -i in restrictive relative clauses

When possessive pronouns (whether independent or suffixed) are attached to the words that are to be modified by the relative clause, the clause is often non-restrictive; but even if it is used as a restrictive clause, the -i suffix is not used. Examples:

Non-restrictive: برادرم، که سی ساله است، در مشهد است (My brother, who is 30 years old, is in Mashhad.) – he is apparently the only brother I have.
Restrictive: آن برادرم که سی ساله است در مشهد است (That brother of mine who is 30 years old is in Mashhad.) – I have other brothers also.

This would pertain to the other possessive version – برادر من – also.

Another case where -i is dropped – especially in spoken Persian and in less formal written Persian – is when the modified word(s), or the antecedent, already ends in -i. This is still more common when demonstrative adjectives are used. Examples:

آن لباس آبی (۱= آبی را) که خریدم کمی تنگ است (That blue dress that I bought is a little tight.)

But (without demonstrative adjective): قوریایی که روسی بود شکست (The teapot that was on the table broke.) Here we are much less likely to drop -i, especially in the written version.
19.3 When and how to use 

You already know the rule about 

or the DDO-marker (see 7.3): there has to be a **definite direct object**.

The noun (or pronoun) modified by the relative clause can be the subject or object of either the main verb (in the main clause) or the subordinate verb (in the relative clause), or of both; moreover, it can be definite or indefinite.

You will need a 

(usually placed between -i and ke) if the modified noun is the **definite direct object** of the **main verb** (and not the subordinate verb).

Compare the following complex sentences with relative clauses and see where and why you need for the word (pen):

- قلمی که خیلی گران بود مال او بود (The pen that was very expensive was his.) (قلم is the subject of both verbs; no 

- قلمی که شما دیدید مال او بود (The pen that you saw was his.) (قلم is the direct object of the subordinate verb, but the subject of the main verb; no 

- قلمی که بخوب بتویسد به من بدهید (Give me a pen that writes well.) (قلم is the subject of the subordinate verb and the **indirect object** of the main verb; still no 

- قلمی که بخوب بتویسد ندیدم (I didn't see a pen that writes well.) (قلم is the subject of the subordinate verb and the **indefinite direct object** of the main verb; still no 

- قلمی را که خوب میتویسد ندیدم (I didn't see the pen that writes well.) (قلم is the subject of the subordinate verb and the **definite direct object** of the main verb; now you need 

- قلمی را که خریده بودم اینجا نمی‌ینم (I don't see here the pen that I had bought.) (قلم is the object of both verbs and, more importantly, the **definite direct object** of the main verb; you need 

**Note:** In less careful, 'bad' Persian, sometimes this is used wrongly, i.e., where it is actually not needed.

19.4 What to do with prepositions and antecedents in the possessive case

In these cases, Persian repeats a pronoun (referring to the antecedent) in the relative clause – which would be regarded as redundancy in English.
‘The girl whose father . . . ’ would become in Persian ‘the girl that her father . . . ’ Similarly, ‘the book about which we talked . . . ’ would become ‘the book that we talked about it . . . ’ Or ‘the house where [= in which] we lived . . . ’ would become ‘the house that we lived in it . . . ’ Examples:

_examples.jpg

Exercises

Exercise 19.1

Use the sentence in parentheses as a restrictive relative clause and embed it into the other one, then translate.

Example:

خانه که گرانتر بود. (خانه گرانتر بود)
خانهای که گرانتر بود، بزرگتر بود. →
(The house that was larger was more expensive.)

1. این خانم خیلی زیبا نیست. (او می‌رقصد)
2. آن فروشنده دیگر اینجا کار نمی‌کند. (او مهربان بود)
3. آن کفنش برای من تنگ بود. (آن کفنش قشتنگتر بود)
4. آن زن جایگزنه را بد. (او هم‌هست با را می‌دانست)
5. گلهای سرخ بی‌خویی دارند. (گلهای سرخ در حیات هستند)
6. کيف سبز مال من است. (کيف سبز در اثاث شماست)
7. بول خیلی کم بود. (شما به من بول دادید)
Exercise 19.2

Use the sentence in parentheses as a non-restrictive relative clause and embed it into the other one, then translate.

Example:

این خانه در محلة خوبی است. (این خانه پنج اتاق دارد)

این خانه، که پنج اتاق دارد، در محلة خوبی است.

(This house, which has four rooms, is in a good neighborhood.)

Exercise 19.3

In some of the following sentences the DDO marker را is not needed and has wrongly been inserted before که. Which are these sentences? Correct them by deleting را.

Example:

خانهای را که خریدیم شش اتاق دارد (The house we purchased has 6 rooms.) (Here را is needed: YES □ NO □ ) → Answer: NO; here خانه is not the DDO of the main verb (دارد); see section 19.3.

Corrected sentence: خانهایی که خریدیم شش اتاق دارد.
Exercise 19.4
Translate the sentences from Exercise 19.3 (after corrections) into English.

Exercise 19.5
What you do here is the opposite of what you did in Exercises 19.1 and 19.2: change the relative clause into an independent sentence and write the two sentences separately. Sometimes small changes might enable you to have better independent sentences.

Example:

یک فیلم دیدم. (آن فیلم خوب نبود.) → فیلمی که دیدم خوب نبود
1. پسر جوانی را که با او حرف می‌زنیم قبل‌تر ندیده بودم. (I hadn’t seen before the young boy with whom you were talking.)
2. آن دختری که موهاش قرمز است خیلی زرنگ است. (That girl whose hair is red is very smart.)
3. پنجمین شهری که در آن ماندیم مشهد بود. (The 5th city where we stayed was Mashhad.)
Exercises

4. The second book we talked about was *The Old Man and the Sea.*

5. (The cat that was sleeping on the chair was very old.)

6. (The chair on which the cat was sleeping was comfortable.)

7. (The room in which the children were playing was not small.)

8. (The tree whose leaves had turned red was very beautiful.)

9. (Parvin, with whom you were swimming, is a nice girl.)

10. (I, who have never been to Iran, can speak Persian.)

IDIOMS – PROVERBS – APHORISMS – POEMS

**In the garden, the red rose is making a lot of fuss.**

[saying] ‘Smell my mouth, [see] what scent it has!’

(Rumi, 13th century)

**The cat could not reach the meat, it said: ‘Eew! It stinks!’**

**Don’t untie with [your] teeth a knot that can be untied with [your] hand.**
New words in this unit

<table>
<thead>
<tr>
<th>مجهول</th>
<th>maj.hul</th>
<th>passive (gr.); unknown</th>
</tr>
</thead>
<tbody>
<tr>
<td>جایزه</td>
<td>já.ye.ze</td>
<td>award (pl. جوايز, ja.vā.yez)</td>
</tr>
<tr>
<td>حكايت</td>
<td>he.kā.yat</td>
<td>story; tale (pl. حكايات, he.kā. yāt)</td>
</tr>
<tr>
<td>صدا</td>
<td>se.dā</td>
<td>sound; voice</td>
</tr>
<tr>
<td>مغازه</td>
<td>ma.ghā.ze</td>
<td>shop, store</td>
</tr>
<tr>
<td>يخجال</td>
<td>yakh.chāl</td>
<td>refrigerator, fridge</td>
</tr>
<tr>
<td>دو تلو</td>
<td>do.gho.lu</td>
<td>twin</td>
</tr>
<tr>
<td>به دنيا آوردن</td>
<td>be don.yā ā.var.dan</td>
<td>to bear, to give birth to [آور → آوردن]</td>
</tr>
<tr>
<td>دعوت كردن</td>
<td>da'.vat kar.dan</td>
<td>to invite [کن → کردن]</td>
</tr>
<tr>
<td>دعوت شدن</td>
<td>da'.vat sho.dan</td>
<td>to be invited [شو → شدن]</td>
</tr>
<tr>
<td>فريب دادن</td>
<td>fa.rib dā.dan</td>
<td>to deceive [ده → دادن]</td>
</tr>
<tr>
<td>فريب خوردن</td>
<td>fa.rib khor.dan</td>
<td>to be deceived [خور → خوردن]</td>
</tr>
<tr>
<td>جنگ</td>
<td>jang</td>
<td>war</td>
</tr>
<tr>
<td>شطرنج</td>
<td>shat.ranj</td>
<td>chess</td>
</tr>
<tr>
<td>شکست</td>
<td>she.kast</td>
<td>defeat (n.) [short infinitive or past stem of the verb شکستن, she.kas.tan]</td>
</tr>
<tr>
<td>شکست خوردن (از)</td>
<td>she.kast khor.dan (az)</td>
<td>to be defeated (by); to lose [خور → خوردن]</td>
</tr>
<tr>
<td>شکست دادن</td>
<td>she.kast dā.dan</td>
<td>to defeat [ده → دادن]</td>
</tr>
</tbody>
</table>
tagh.yir | change (pl. تغییرات, tagh.yi.rāt)
tagh.yir dā.dan | to change (tr.) ده → دادن
>tagh.yir kar.dan | to change (intr.) کن → کردن
>�شی | reconciliation
>�شی دادن (پا) | [to cause] to reconcile (to or with) (tr.) ده → دادن
>�شی کردن (پا) | to reconcile (to or with) (intr.) کن → کردن
>عادت | habit (pl. عادات, ādāt)
>عادت دادن (به) | to make accustomed to, to cause to get used to (tr.) ده → دادن
>عادت کردن (به) | to get accustomed to, to get used to (intr.) کن → کردن
>کتک | beating, thrashing
>کتک خوردن | to be beaten or thrashed (intr.) خور → خوردن
>کتک زدن | to beat or thrash (tr.) زن → زدن
>دور افتادن | to be thrown away, to be discarded (intr.) افتادن → افتدن
>دور اندختن | to throw away, to discard (tr.) اندختن → انداختن
>از یاد بردن | to forget از → یاد
>از یاد رفتن | to be forgotten از → رفتن
>به پایان آمدن | to end (intr.) آ → آمده
>رياضی | mathematics; mathematical
>دانشمند | scientist
>اطلاعات | information (pl. اطلاعات, et.te.lāt)
i.meyl | email
>انگلستان | England
>انگلیسی | English

New words in this unit

213
20 Formation of the passive in Persian

The passive in Persian is similar to English, with only one difference: the auxiliary verb you need for the passive is شدن [shodan, to get/become] (and not بهدن, which is used as auxiliary in perfect constructions). Thus, instead of he was killed Persian says he got killed.

Only transitive verbs that have objects can have a passive voice. To change an active verb to passive you need to:

1. replace the subject by the object;
2. use the past participle of the main verb + the same tense from the verb شدن.

**Important:** In the negative, add na- to the auxiliary (i.e., شدن, following the rules for different tenses) and not to the past participle (which is the main verb).

In a sentence such as: آنها) چاپر را یک‌دریا نخواهند داد (They will not give the award tomorrow.) these are the changes that you should make:

1. Delete the subject (آنها) if it has been mentioned.
2. Make چاپر (the object) your new subject (= drop را, which is no longer needed).
3. The main verb here is 

4. The tense is future; so you need the same tense from 

5. But don’t forget that your new subject is now singular!

6. The new sentence in the passive voice:

More examples of active → passive:

20.1 Alternatives to the passive

Persian hates the passive and uses ingenious methods to avoid it:

1. Well, this one may not be so ingenious – it is similar to English: if you say 'They have cleaned the windows today,' it is like saying 'The windows have been cleaned today.' Persian uses the 3rd person plural – without mentioning the subject – as a very common method of avoiding the passive.

   The sentence  (they will not give the award) does already sound like the passive in Persian, and is much better (and more common) than the real passive ()

2. There are some verbs that are both transitive and intransitive, and Persian would use them intransitively instead of changing them to the passive. (shekastan, to break) in Persian and ‘to break’ in English are good examples. However, in English you can say both 'the window broke' (intransitive) and ‘the window was broken’ (passive), whereas in Persian the passive version (پنجره شکسته شد) would sound awkward and you would always say  (‘the window broke’).

3. Most of the compound verbs with کردن are transitive; to change these to the passive you simply replace کردن by شدن and they become the intransitive version of the same verb. Once you know that دعوت کردن is transitive, you can be sure that there is an intransitive version with شدن also which not only can, but has to be used when the passive is needed:
Table 20.1: Active and passive in different tenses and the subjunctive
(Changing from 'you see him' to 'he is seen,' etc.)

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Simple</strong></td>
<td>او را می‌بینی</td>
<td>او را دیدی</td>
<td>او را خواهی دید</td>
<td>او را ببینی</td>
</tr>
<tr>
<td></td>
<td>او را نمی‌بینی</td>
<td>او را ندیدی</td>
<td>او را خواهی دید</td>
<td>او را ببینی</td>
</tr>
<tr>
<td></td>
<td>او دیده می‌شود</td>
<td>او دیده شد</td>
<td>او دیده خواهید شد</td>
<td>او دیده نتخواهید شد</td>
</tr>
<tr>
<td></td>
<td>او دیده نمی‌شود</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Progressive</strong></td>
<td>[دآری] او را می‌بینی</td>
<td>[دآری] می‌خند</td>
<td>[دآری] می‌خند</td>
<td>[دآری] می‌خند</td>
</tr>
<tr>
<td></td>
<td>او را نمی‌بینی</td>
<td>او را ندیده</td>
<td>او را نمی‌دیده</td>
<td>او را نمی‌دیده</td>
</tr>
<tr>
<td></td>
<td>او دیده نمی‌شود</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Perfect</strong></td>
<td>او را دیده‌ای</td>
<td>او را دیده‌ای</td>
<td>او را دیده‌ای باشی</td>
<td>او را دیده‌ای باشی</td>
</tr>
<tr>
<td></td>
<td>او را ندیده‌ای</td>
<td>او را ندیده‌ای</td>
<td>او را ندیده‌ای باشی</td>
<td>او را ندیده‌ای باشی</td>
</tr>
<tr>
<td></td>
<td>او دیده‌شده (است)</td>
<td>او دیده‌شده (است)</td>
<td>او دیده‌شده باشد</td>
<td>او دیده‌شده باشد</td>
</tr>
<tr>
<td></td>
<td>او دیده نشده (است)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Perfect</strong></td>
<td>[آرش] او را می‌بینی</td>
<td>[آرش] او را دیده‌ای</td>
<td>[آرش] او را دیده‌ای باشی</td>
<td>[آرش] او را دیده‌ای باشی</td>
</tr>
<tr>
<td><strong>Progressive</strong></td>
<td>[آرش] او را می‌بینی</td>
<td>[آرش] او را دیده‌ای</td>
<td>[آرش] او را دیده‌ای باشی</td>
<td>[آرش] او را دیده‌ای باشی</td>
</tr>
<tr>
<td></td>
<td>او را نمی‌بینی</td>
<td>او را ندیده‌ای</td>
<td>او را نمی‌دیده‌ای</td>
<td>او را نمی‌دیده‌ای</td>
</tr>
<tr>
<td></td>
<td>او دیده می‌شود</td>
<td>[آرش] دیده‌شده (است)</td>
<td>[آرش] دیده‌شده باشد</td>
<td>[آرش] دیده‌شده باشد</td>
</tr>
<tr>
<td></td>
<td>او دیده نمی‌شود</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(not common)
Active: (I invited him.)
Passive: (He was invited.)
- Could we also say: ? NO! NEVER!

4. Similarly, there are other transitive compound verbs where the verb part can be switched with another verb to make the meaning intransitive, and you usually learn such verbs in pairs, such as [farib] and ‘to deceive’ and ‘to be deceived’:

Active: (We deceived/cheated/tricked Parviz.)
Passive: (Parviz was deceived/cheated/tricked.)
(For more examples of such pairs of verbs, see this unit’s word list.)

Now you certainly want to know: What if we want to say: ‘he was deceived by this or that person?’ Good question. See 20.2.

20.2 How to mention the agent
That is what Persian hates most. Why use passive at all if you want to mention the agent? Passive sentences that mention the agent sound very awkward in Persian; they usually have the unpleasant odor of ‘translations’ by inexperienced translators. Examples of this are more likely to be found in administrative language or in scientific texts.

But if, for whatever reason, you have to mention the agent, there are some compound prepositions that can be used, all meaning ‘by means of’/‘by using’ or ‘by way of’/‘via’/‘through’: [be vasile-ye], [tavassot-e], [az tarigh-e], [az taraf-e], [az su-e], [az janeb-e].

Examples:

پاسخ این مسئله ریاضی به وسیله یک دانشمند جوان انگلیسی داده شد
(The answer to this math problem was given by a young English scientist.)
پیشنهادش از سوی همه پذیرفته شد
(His suggestion was accepted by all.)
اطلاعات لازم از طریق ایمیل به آنها فرستاده شد
(The necessary information was sent to them by/via email.)
20.3 Passive of infinitives and past participles

This also follows the same rule: past participle of the main verb + same form from the verb shodan. Examples:

(許れた者: (neg.) แห่งקבוצות ณ นั้นเข้า) แห่งที่นั้นเข้า แห่ง (neg.)

(แห่งนั้นเข้า) แห่งที่นั้นเข้า แห่ง

(มีอาหารที่ขอยังนั้นเข้ามาได้: (neg.))

(มีอาหารที่ขอยังนั้นเข้ามาได้) (Put the uneaten food [= leftovers] in the fridge.)

(บุคคลที่ยังนั้นเข้ามาได้) (A few months passed from her husband's being killed.)

Exercises

Exercise 20.1

Change the following sentences to the passive.

Example: مني دیده شد → من مینا را دیدم

1. دیروز غذاپذیمان را نخورده بودید.
2. تدو در آنجا زیباترین شعرهاپی را خواهی سرود.
3. این لباس را نباید با آب داغ بشوید.
4. تنها سه فصل از آن کتاب را خوانده‌ایم.
5. چرا همه سیبها را نیازورده‌ای؟
6. چیزهایی را که نباید بشنویم، شنیدیم.
7. چیزی که اگر گفت، دروع بود.
8. اگر این لباس را پوشش، تو را خواهند شناخت.
9. من یک روز این گلدان زیبا را از تو می‌درذم.
10. همیشه یکسیابان را از آنجا می‌خندند.

Exercise 20.2

Change the following passive sentences to active, using the word(s) given in parentheses as subject.

Example: من مینا را دیدم → من مینا دیده شده است (من)
Exercises

Exercise 20.3

Use intransitive verbs (passive equivalents) in the following sentences and delete the subject (if mentioned).

Example:

میز تمیز شد → میز را تمیز کردم

وقتی داستان را خواندم، همه اورا تشونیت کردند.
آن روز را هرگز از یاد نخواهم بپراد.
باید جای این میز را در اتاقم تغییر بدهم.
باید پسرم را عادت کرده که شیها زودتر بخوابد.
معلمها یکم در مدرسه شاگردان را کنک کآمزند.
کتابخانه را که لازم نیستند، دور می‌اندازند.
آن مرد را فربه دادند و تمام پولش را دزدیدند.
آیا این دوقلوها را در پایتید به دنیا آوردی؟
بچه‌ها را آشی دامند و حالا دوستهای خوبی هستند.
در آن جنگ افغانستان آلمان را شکست داد.

Exercise 20.4

Choose the correct form of the verb to complete the following sentences, then translate the sentence. (Some of them need an active/transitive verb and some a passive/intransitive verb. Sometimes the presence or absence of را can help you make the right choice.)
Exercise 20.5

Make active and passive sentences with the subjects and verbs given based on this model:

آیا آن سبیل می‌خورد؟ - نه، آن سبیل می‌شود.

('Does that apple eat?' - 'No, that apple is eaten.')
Exercise 20.6
Translate the following into English.

1. آن کتابها به استاد نشان داده شدند.
2. به خواهرم بیشر از من پول داده شده است.
3. ناگهان صداي خيلي بلندی شنیده شد.
4. همه غذاشان را خورده بودند و من و شوهرم فراموش شده بودیم.
5. درباره اين مشکل بارها فكر شده بود.
6. جيزي كه به آن توجه نشده بود تعيز كردن راهروها بود.
7. پيدا نشدن كيف آن مهمان، همه را ناراحت کرد.
8. مردي که كيف را دزديده بود به زندان برده شد.
9. دروغی که گفته شده است خيلي مهم نيست.
10. به تمام جيژهايي كه پرسيده شد درست جواب دادم.

IDIOMS - PROVERBS - APHORISMS - POEMS

به پايان آمد اين دفتر، حكايت همچنان باقی...
This book came to an end, but not our story...

(From a poem by Saadi (13th century).)
KEY TO EXERCISES

Unit 1

Exercise 1.1

Exercise 1.2

Exercise 1.3

Exercise 1.4
Exercise 2.1


Exercise 2.2


Exercise 2.3

The wrong ones are 1, 3, 4, 9, 10 and 11.

Exercise 2.4

Unit 3

Exercise 3.1


c. 11 صفر 10 سه 9 پنج 8 هجده 7 یازده 6 ده 5 یک 4 سیزده 3 دو 2 صد 1. بیست و هفتم 18 ششصد 17 شش 16 دویست 14 پانصد 13 هزار 12 چهل 11.

Exercise 3.2


c. چهارصد 4 [1001 = هزار و یک 3 [33 = سی و سه 2 [21 = بیست و یک 1. چهل و 7 [799 = هفتصدم و نود و نه 6 [101 = صد و یک 5 [405 = و پنج هشت و نه 44 [55 = پنجاه و پنج 36 [66 = هشت و شش 28 [910 = صد و هشت و نه 18 [396 = دویست و پنجاه و هفتم 17 [601 = ششصد و یک 16 [163 = و پنجاه و پنج 15 [229 = و پنجاه و سی و سه 14 [888 = هشتصد و هشت و هشتاد و هفتم 11 [912 = نهصد و دویست و 20 [513 = پانصد و سیصد 19 [809 = نهصد و دوازده.

Exercise 3.3


این دوازده صندلی 3 سی و سه پرنده 2 چهارصد و هشتاد و دو کتاب‌خوب 1. یک بینی بزرگ 7 آن ششصد روز 6 دو ستاره کوچک 5 یازده شب 4 زشت پنجاه و پنج کیلو 10 نوزده ساعت 9 شانزده دانشجوی بدن. 8.

Exercise 3.4


1. هجدهم / هجده / هجدهمین
2. سی / سیام / سیامین
3. دو / دوم / دومین
4. صد / صدم / صدیمین
5. نود و نه / نود و نهم / نود و نهمین
6. هزار / هزارم / هزاریمین
7. دویست و پنجاه / دویست و پنجاهم / دویست و پنجاهمین
8. چهل / چهلم / چهلمین
9. هشت / هشتین / هشتیمین
Exercise 3.5

1. Those two big eyes. 2. The 30th day. 3. The 30th day. 4. The 3rd night. 5. The 2nd pen. 6. Three-fifths of the book. 7. Four-sixths. 8. Seven-tenths of the house. 9. This first student. 10. The 60th pencil. 11. The 12th bad day. 12. The last city. 13. The 5th good poet. 14. The 4th Iranian man. 15. The 3rd one. 16. This last one. 17. The 9th horse. 18. The 9th one. 19. The 26th pencil. 20. The 26th one.

Exercise 3.6

Tā wrongly used in numbers 3, 5, 6, 8, 9, 11, 12, 13 and 15.

Unit 4

Exercise 4.1

1. است (Your father is in the room.) 2. او (She is not this girl's mother.) 3. وما (You don’t have four hands.) 4. ما (We are not Iranians.) 5. هستید [or -id = شاعری] (Are you a poet?) 6. هستند [or -and + y = شما هستند, or even singular: هستم] (Those books are yours.) 7. دارد (Does this lady have a father?) 10. دارم (Don't you have a book? – Yes, I do [have].)
Exercise 4.2
1. برادر کوچکش; 2. دومین خانه بزرگ‌شان; 3. دکتر خویم; 4. پدر ایرانی‌اش; 5. شهر کوچک‌تر; 6. کتاب‌های بچه‌های کوچک‌تر; 7. زن ایرانی‌تان; 8. اولین درخت بزرگ‌تر; 9. سرده‌های روز خویم.

Exercise 4.3
1. the poet's; 2. the child's; 3. the lady's; 4. theirs; 5. his sisters'; 6. the night's/for the night; 7. our students'; 8. nose's/for the nose; 9. Germany's/from Germany/German; 10. of the Persian language.

Exercise 4.4
1. این کتاب شماست (= شما است). 2. آن چهار دانشجوی خوب مال کلاس او نیستند. 3. آنها مال کلاس آن خانم کوچک‌هستند. 4. آیا تو یک زن ایرانی نیستی؟ 5. قلم‌ها مال من نیستند. 6. آن شهرهای بزرگ در آلمان نیستند. 7. به یک ها و پدران اینجا هستند. 8 آیا شما در شهر شیراز/شیراز هستید؟ 9. نه، ما در شیراز نیستیم، ما اینجا هستیم، در تهران. 10. بله، او و پدر و مادرش اینجا هستند.

Exercise 4.5
1. You [pl.] are a student/are students. 2. I am a teacher. 3. The Iranian lady's children are small. 4. The pencils and notebooks are his brother's. 5. The Iranian child's eyes are black. 6. We are German. 7. You are not a star. 8. His sisters are students. 9. The pen is our teacher's. 10. The horses are from/belong to the village near the city.

Exercise 4.6
1. ندارند (The students do not have a Persian lesson.) 2. ندارند (This small tree does not have hundreds of leaves.) 3. ندارند (Tonight the sky has no stars.) 4. ندارند (Iranian men do not have big eyes and eyebrows.) 5. ندارم (We do not have a big window in the 3rd room.) 6. ندارید (You [pl.] do not have thousands of poets in your country.) 7. ندارد (That German physician does not have 35 Iranian patients.) 8. ندارم (I do not have an Arabic language class.) 9. نداری (Don't you [sg.] have parents?) 10. ندارید (Don't you [pl.] have chairs/a chair in your room?)
Unit 5

Exercise 5.1
1. The Iranian teacher goes to his country tomorrow.
2. (Six American students are coming to the city of Shiraz.)
3. (Will he be coming late today?)
4. (We have German books, but we do not know German.)
5. (Every year our brothers come to Isfahan with their American wives.)
6. (Tonight another airplane arrives at Shiraz Airport.)
7. (I'll tell you but I won't tell her.)
8. (You have a book, these are ours.)
9. (Every day they write letters to me.)
10. (I will go to Iran with/by the first plane.)

Exercise 5.2
1. (The Iranian teacher goes to his country tomorrow.)
2. (Six American students are coming to the city of Shiraz.)
3. (Will he be coming late today?)
4. (We have German books, but we do not know German.)
5. (Every year our brothers come to Isfahan with their American wives.)
6. (Tonight another airplane arrives at Shiraz Airport.)
7. (I'll tell you but I won't tell her.)
8. (You have a book, these are ours.)
9. (Every day they write letters to me.)
10. (I will go to Iran with/by the first plane.)

Exercise 5.3
1. پدر و مادرم دارند به خانه میآیند.
2. هوابیما دارند به فروشگاه تهران میروند.
3. (Not possible)
4. ما داریم در کتابخانه دانشگاه چند نامه مینویسیم.
5. (Not possible)
6. من دارم از کتابخانه دانشگاه به خانه‌مان میروم.
7. شما دارید برای خرید به بازار میروید.
8. (Not possible)
9. آنها دارند در بازار پزشک تهران فرش میخرند.
10. (Not possible)

Exercise 5.4
1. Parvin is not going to the university today.
2. Every day you go to school.
3. Tomorrow I will go with my sister to Persian class.
4. I am sick and I will not come to class tomorrow.
5. They do not know Persian language well.
6. The daughter of that Iranian lady knows English well.
7. Every evening my father and mother arrive home at seven.
8. He/she is writing a letter to his/her sister in English.
9. The kids are buying food for that black bird.
10. I do not have a pen and I’m writing with a pencil.
Exercise 5.5

1. نیست → است
2. نمی‌روید → می‌روید; ندارم → می‌دارم
3. نیستند → هستند
4. (delete) نمی‌روید → می‌روید
5. (delete) نمی‌رسد → می‌رسد
6. ندارد → می‌دارد
7. نیم‌خربی → می‌خربی
8. نمی‌توانند → می‌توانند
9. نیستند → هستند
10. ندارد → می‌دارد

Exercise 5.6

1. می‌خربی 2. می‌روید 3. می‌آیند 4. می‌رسید 5. می‌توانند 6. می‌دانند 7. ندارند

Unit 6

Exercise 6.1

1. هنگامی / یک هنگامی 2. مدرسه‌ای / یک هنگامی 3. تابستانی
   / یک تابستان / یک تابستان 4. پسری / یک پسر / یک پسر 5. کودکستانی
   / یک کودکستان / یک کودکستان 6. شهبانی / یک شهبانی 7. خانه‌ای / یک
   خانه / یک خانه‌ای 8. برگه‌ای / یک برگه‌ای 9. صحیح / یک صحیح
   10. صحیح / یک پرده‌هایی.

Exercise 6.2

1. صحیح بارانی 2. شیب سرد 3. دانشگاه مشهور 4. کلاسی خوب 5. کتاب‌های
   ارزان 6. روز آفتابی 7. روز بارانی زیبایی 8. پرنه کرچک قرمزی 9. غذا
   ایرانی گرمی 10. آسان روشی

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Exercise 6.3


Exercise 6.4

1. pākestānī, a Pakistani. 2. ān hendī-ye javān, that young Indian. 3. film-e hendī, an Indian film. 4. dāstānī hendī, an Indian story. 5. This one can be read in two ways, with or without ezāfe: pākestānī-ye mosalmān (a Muslim Pakistan) or pākestānī mosalmān (a Muslim Pakistan). 6. zibā’i-ye dehi irānī, the beauty of an Iranian village. 7. deh-e zibā’ī, a beautiful village. 8. dokhtār-e zerangi, a clever girl. 9. shahri tārikhi, a historical city. 10. bārānī-ye ān khānom, that lady’s raincoat.

Exercise 6.5

1. Is that clever boy going late to school today? 2. Everyday early in the morning that young prisoner reads books in the prison. 3. Every summer the birds come to the park of our university. 4. A small child is going to kindergarten with her/his mother. 5. Will you go tomorrow to an Iranian restaurant in the city of Chicago with your professor? 6. My father doesn’t have time; he is writing a letter. 7. This library has a lot of books for children. 8. Isn’t there an Iranian restaurant in this city of Pakistan? 9. There are several beautiful red flowers in the garden of my American professor’s house. 10. That child has several white flowers in its hand.

Unit 7

Exercise 7.1

a) لامن (Doesn’t your son turn/Isn’t your son turning the radio on? Surat ofem)

b) Translation: Hi Maryam, I’m not coming to the library today; right now I’m going back home. Then I’ll take a shower (lit., ‘go to bath’) and eat something. Then I’ll write my homework. I’ll watch that Iranian film tonight. Tomorrow I’ll talk to you about it in class.

Exercise 7.2

1. آیا پسرتان رادیو را روشن نمی کنید؟ (Doesn’t your son turn/Isn’t your son turning the radio on?)
2. He/she is not cleaning his/her black shoes right now.

3. We don’t become very happy/are not thrilled with the assignments of our teacher.

4. Don’t you think/Aren’t you thinking about tomorrow’s difficult exam?

5. We don’t especially like difficult exams.

6. I won’t/don’t talk/I’m not talking to my father about his trip to Iran.

7. He/she doesn’t take/is not taking the book and doesn’t look/is not looking at it.

8. I don’t go there every day in the morning and don’t come back at night.

9. They are not watching a happy movie now.

10. Won’t/Don’t you watch/Aren’t you watching this movie with me?

Exercise 7.3

1. Demonstrative adjective. 2. Demonstrative adjective. 3. It is not likely to be ‘pens’ in general (though not impossible) and there are no indefinite markers. 4. Demonstrative adjective. 5. It is plural – so it can’t be ‘shoes’ in general – and there are no indefinite markers. 6. Possessive structure. 7. Plural + possessive pronoun. 8. Plural + possessive structure.

Exercise 7.4

1. I am reading a book about Iran’s old cities. 2. I am reading the book Old Cities of Iran. 3. I am reading about the book Old Cities of Iran. 4. I am watching a famous movie. 5. In this picture I see a small Afghan girl. 6. Everyday I eat a red apple. 7. Tomorrow I’ll eat the apple on the table. 8. I see a bird on the tree. 9. I see the bird on the tree. 10. He/she is writing a letter to his/her professor.
Exercise 7.5
Changes that occur to the verbs:
1. "y-y>" (delete pb)
2. "y-y^" (delete j)
3. "y-y>" (delete j)
4. "y>
5. "y>
6. "y-yJ"
7. "i^y-yJ"
8. "T^y-yJ"
9. "y>

Exercise 7.6
1. ایرانیها / ایرانیان چای سبز دوستندارند. 2. من (دارم) قلم سیاه را بر می‌دارم.
3. کتاب دوستم را برای او نگه می‌دارم. 4. او روزهای بارانی (را) دوست ندارد.
5. این درخت خطری برای بچه‌ها ندارد. 6. من درخانه می‌بینم. 7. خانه‌شما را نمی‌بینم.
8. آیا دوست شما دارد (یک) خانه می‌خرد؟ 9. نه، او آن خانه را نمی‌خرد.
10. ما مدرس‌مان را دوست داریم.

Unit 8
Exercise 8.1
1. زیباتر، زیباترتر، بی‌پر، بی‌پر‌تر، زنگتر، زنگترتر، قدیمی‌تر، قدیمی‌ترتر، سیاهتر، سیاه‌تر.

Exercise 8.2
1. دانشجویی زنگتر / دانشجوی زنگترتر (a cleverer student).
2. بچه‌ای کوچکتر / بچه‌ی کوچک‌تر (a smaller child).
3. خانه‌ای قدیم‌تر / خانه‌ی قدیم‌ترتر (an older house).
4. درختان زیباتر و بی‌پر‌تر / درختان سبزتر و بی‌پرتر / درختان سبز‌ترتر و زیباترتر (more beautiful green trees).
5. استادانی جوان‌تر / استادان‌ی جوان‌ترتر (younger professors).
6. شهرهای دیدنی‌تر / شهرهای دیدنی‌ترتر (cities more worth seeing).
7. مادرانی شاد‌تر / مادران‌ی شاد‌ترتر (happier mothers).
8. آسمان‌ی آب‌تر و روزنتر / آسمان‌ی آب‌تر‌تر و روزنترتر / آسمان‌ی آب‌تر‌ترتر و روزنترترتر (more beautiful and brighter sky).
9. قلمی بی‌پرتر و ارزان‌تر / قلمی بی‌پرتر‌تر و ارزان‌ترتر / قلمی بی‌پرتر‌تر‌تر و ارزان‌ترترتر (a better and cheaper pen) - Here ارزان‌تر / ارزان‌ترتر / ارزان‌تر‌تر (a better and cheaper pen) instead of بی‌پرتر and also possible.
10. اتاقی بزرگ‌تر و راحت‌تر / اتاقی بزرگ‌تر‌تر و راحت‌ترتر (a bigger and more comfortable room).
Exercise 8.3

1. سخت‌ترین درس (the most difficult lesson).
2. خوشمزه‌ترین غذا (the most delicious food).
3. بیشترین (زیادترین) تکالیف (the most [= the most numerous or the longest] assignments).
4. گرم‌ترین تابستان (the warmest summer).
5. بهترین (خوب‌ترین) فیلم (the best film).
6. مهم‌ترین کتابخانه (the most important library).
7. ترشح‌ترین ماست (the sourest yoghurt).
8. قدیمی‌ترین شهر (the oldest city).
9. آسان‌ترین امتحان (the easiest exam).
10. مشهورترین نویسنده (the most famous writer).

Exercise 8.4

1. گرم‌ترین (This is one of the warmest days of the summer.)
2. ارزانتر (Don’t you have any room cheaper than this in the hotel?)
3. راحت‌ترین (I don’t see the most comfortable chair.)
4. گران‌تر (This restaurant is the most expensive Iranian restaurant.)
5. بیشتر (Foreign tourists see the city of Isfahan more [often].)
6. زیباترین (Who gives/will give me his/her most beautiful pen?)
7. فشردتر (Why don’t we see a more red apple in the garden?)
8. خوش‌مزه‌ترین (Chelow-kabab is not the most delicious Persian food.)
9. بیشتر (Students of Persian like this professor most.)
10. کمتر (Does he give them fewer assignments?)

Exercise 8.5

1. هر زندگی‌ای چه دارد؟ (What does every life have?)
2. زنگ‌گذاری از ساعت چند / از کی در کلاس هستند؟ (From what time are the more clever ones in class?)
3. دوشنبه‌ها پروین کدام خواهر را به کودکستان می‌برد؟ (Which of her sisters does Parvin take to kindergarten on Mondays?)
4. برای امتیاز چند ساعت وقت می‌دهند؟ (How much time ['how many hours'] do they give for the exam?)
5. در روز چندم به یک پارک زیبا می‌رویم؟ (On which day do we go to a beautiful park?)
6. برادرم درس تاریخ کجا را دوست ندارد؟ (My brother doesn’t like the study of the history of where?)
7. من همیشه کتاب‌ها یک را می‌خوانم؟ (All of whose books do I read?)
8. این پرنده همیشه کجا است؟ (Where is this bird all the time?)
9. شما با آن دختر چه می‌کنید؟ (What are you doing with that girl?)
10. پدرم چند سال دارد؟ (How old is my father?)

Exercise 8.6

1. Younger people talk very little to older ones at home.
2. I am twenty-six years old and I’m five years older than my brother; how old are you?
3. This writer writes about everything and we don’t know what his book is about.
4. Do you know German? No, not at all. None of us speaks German.
5. I never drink a drink with ice in winter. A hot sweet tea is the best thing.
6. Where and till what time are you going to study tomorrow afternoon?
7. Who is going to water the flowers this week?
8. Don’t listen (too) much to what sellers say; no grocer would say that his yoghurt is sour. [proverb]
9. There’s no course ['class'] whatsoever in this university for Iran’s history.
10. None of his brothers knows how he lives in an expensive city.

Unit 9

Exercise 9.1
Exercise 9.2
1. [student to professor:] Please sit down, you’ll get tired.
2. [student to professor:] Never eat too much; you’ll get sick.
3. [student to professor:] Please put the book on your table!
4. [professor to students:] Please don’t come to the class late tomorrow.
5. [a man to his son:] Write your mother a letter today!
6. [professor to students:] Who are you? Say your name!
7. [me to my two younger brothers:] Eat from this ḥash (soup), it is very delicious.
8. [Parvin to her younger sister:] Watch this movie; it is very interesting.
9. [me to my friend:] Don’t grieve so much; it is no use at all.
10. [me to my two younger brothers:] You don’t have a class tomorrow; stay with us tonight.
11. [professor to students:] Never give a lot of money to your small children.
12. [professor to students:] Don’t be late, Mohammad won’t wait for you.

Exercise 9.3
1. Don’t be sad, these problems will pass/will be over.
2. Be careful! The tea is very hot.
3. Have/Keep the book; I don’t want it this week.
4. Have this five million Tomans! It is not much; it is equal to 500 American dollars.
5. Don’t worry about money; all people have financial problems in life.
6. Don’t go very slowly; it is getting late.
7. Wait [‘stand/stop’] here a little, I’ll come back soon.
8. Give me your hand, it’s dark here.
9. Do exercises for 20 minutes each day.
10. Don’t talk to him/her more than an hour.

Exercise 9.4
1. [Parvin’s father to Parvin:] Please: An ra be pādrem nāgōnīd!
2. Parvin’s elder sister to Parvin:] An ān sibūyā hārā ṭāsh ra nāxurā.
Exercise 9.5
1. DON'T RETURN HOME FOR FOOD/DINNER.
2. DON'T LISTEN TO EVERY TALK.
3. DON'T TAKE THE TEST TODAY.
4. COME TOMORROW WITH YOUR HOMEWORK.
5. DON'T WORRY/DON'T BE SAD.
6. DON'T GET UPSET.
7. WRITE A DICTIONARY.
8. TAKE/PICK UP THAT FLOWER.
9. DON'T WAIT FOR ME FOR MORE THAN 15 MINUTES.
10. BE HAPPY! YOU HAVE THE BEST ROOM.

Unit 10

Exercise 10.1
1. نوشتن 1 خوردن 2 برنده 3 نشستن 4 مرد 5 رقص 6 بیدار شدن 7 برگشتن
8. افتادن 9 امتحان دادن 10. خطر داشتن 11. حرف زدن 12. خدیدن
20. گفتگو.
Exercise 10.2

Exercise 10.3

1. Children don’t usually speak very quietly. // Children’s talking is not usually very quiet.
2. You write letters in a very interesting way. // Your letter writing is very interesting.
3. I’ll see/I’m seeing my professor very briefly. // My meeting [with] my professor will be/is very brief.
4. You [will] translate the story with ease. // Translating the story will be/is easy for you.
5. It will be/is difficult for you to find the way to the bazaar. // Finding the way to the bazaar will be/is difficult for you.
6. They [will] answer very late. // Their answering will be/is very late.
7. These children eat very cleanly. // These children’s eating is very clean.
8. This bird sings beautifully. // This bird’s singing is beautiful.
9. Your son studies excellently. // Your son’s studying is excellent.
10. You are not talking to him/her in an ugly/inappropriate way. // Your talking to him/her is not ugly/inappropriate.

Exercise 10.4

1. استم His travel to Tajikistan and my return are on the same day.
2. می‌شوند Everybody was very happy to see/from seeing this beautiful garden.
3. استم Listening to the radio is very helpful for learning these languages.
4. می‌کنم I’ll assist him/her in finding his wallet/her purse.
5. Does NOT going to Iran make you [feel] very sad?

6. Why are you afraid of your daughter[s] traveling around the world?

7. Not cleaning the table is the biggest mistake of my brother and me.

8. No one tells me anything about my father's coming.

9. My wife and I always talk about going or not going to America.

10. Studying at American universities is always expensive.

Unit 11

Exercise 11.1

1. خواهم رفت. 2. خواهی آمد. 3. خواهد دید. 4. خواهی دانست. 5. خواهید نوشته.
6. خواهند خردند. 7. خواهتم داشتم. 8. خواهی رضید. 9. خواهد گذشت.
10. خواهند خوانند. 11. خواهید پخت. 12. خواهند نشست.

Exercise 11.2

1. نخواهم دید. (I won't see you tomorrow in the factory.)
2. برخواهد گشته. (Next month their mother won't return from her trip.)
3. درس نخواهم خوانند. (I won't study with my friend at 4 P.M.)
4. نخواهد خورشود. (This evening you won't dine with your family.)
5. آشهی نخواهد کرد. (This cook won't cook very well.)
6. حرف نزنید/ نخواهید فهمید. (Don't talk, he/she won't understand.)
7. نخواهیم داشت. (We won't have much time for that job.)
8. نخواهد بود. (My father won't be with us for more than two weeks.)
9. جشن نخواهم گرفت. (We won't celebrate twice on a [single] day.)
10. نخواهند داد. (This university will not give you a lot of things.)

Exercise 11.3

1. بان خواهاد کرد/ تمیز نخواهاد کرد. 2. پیدا خواهاد کرد/ کار خواهاد کرد. 3. پیدا خواهاد گرفت. 4. تدریس خواهاد کرد. 5. بیدار نخواهاند شد. 6. کمی نخواهند کرد. 7. آمتحان نخواهاند داد. 8. رد خواهاند شد/ غصه نخواهاند خورد. 9. ورژش خواهاند کرد. 10. خوشحال خواهاند شد. 11. بر خواهاند گشت/ پیدا خواهاند کرد.
12. برخواهد داشت/ بان خواهاند کرد/ خواهاند خوانند.
Exercise 11.4

1. Ahmad will open the windows but won't clean the house. 2. Mina will find her book and will work for her lesson. 3. Parvin will learn English language for four years at the university. 4. Both of these professors will teach at the University of Tehran. 5. None of those young guys will wake up early in the morning. 6. My father will never help my mother with household chores. 7. Why won't all the students take the exam on the same day? 8. Nobody will fail the exam and become sad. 9. The teacher will exercise with the children for one hour in the school yard. 10. I will become very happy (from) seeing my wife's family. 11. I will return to my country and find a better job. 12. He/she will always take the envelope (or letter) and open it and read the letter.

Exercise 11.5

1. a) حروف خواهند زد (حرف می‌زنم); b) حروف خواهند کرد (حرف می‌کنم)
2. a) سفر خواهند کرد (سفر می‌کنند); b) سفر می‌گرند
3. a) جشن خواهند گرفت (جشن می‌گیرند); b) جشن می‌گیرند
4. a) بیمار خواهند شد (بیمار می‌شوم); b) بیمار آمده (بیمار می‌آید)
5. a) خواهند دید (خواهند دید); b) نمی‌بیند
6. a) خوشحال خواهند شد (خوشحال نمی‌شوند); b) نمی‌خورند
7. a) غصه نخواهند خورد (غصه نمی‌خورد); b) نمی‌خورند
8. a) تدریس خواهند کرد (تدریس می‌کنند); b) نمی‌بینند
9. a) پاسخ نخواهند داد (پاسخ نمی‌دهد); b) نمی‌خورند
10. a) خواهند داشت (خواهند دارند); b) نمی‌خورند
11. a) خواهند رسید (خواهند رسید); b) نمی‌خورند
12. a) خواهند ماند (خواهند مانند); b) نمی‌خورند
13. a) نخواهند آمده (نخواهند آمده); b) نمی‌خورند
14. a) بیمار خواهند کرد (بیمار می‌کنند); b) نمی‌خورند

Exercise 11.6

1. Tomorrow I'll talk to a famous dentist. 2. Next year he/she will travel to Egypt to learn ["for learning"] the Arabic language. 3. The students will celebrate the New Year at the university. 4. Tomorrow I'll wake up at 8 A.M.
5. Tomorrow Ahmad will come to class 15 minutes later. 6. Won't anyone see the professor next week? 7. They will never be happy about eating at a very expensive restaurant. 8. Won't you ever feel sad over your family? 9. Next term a guest professor from Iran will teach at our university. 10. A professor will never answer all of my questions. 11. I will return to my home and take my bag. 12. You will reach/arrive at Tehran after seeing/visiting the cities of Isfahan and Shiraz. 13. My best friend will stay at our home for three weeks. 14. Tomorrow no one will come with me to the train station. 15. You will find the way very easily.

Unit 12

Exercise 12.1

Exercise 12.2
1. (I was drinking/used to drink before eating.)
2. چرا کمی زودتر برنمی گشت؟ (Why weren't you returning/didn't you use to return a bit earlier?)
3. ما هر شب در خانه آشپزی می کردیم. (We were cooking/used to cook at home every night.)
4. بچهها مواظب نوبنده و می افتادند. (The children were not careful and were falling/used to fall down.)
5. آنها پول نداشتند و جشن نمی گرفتند. (They didn't have money and were not celebrating/didn't use to celebrate.)
6. آن احتمال به هیچ سوالی پاسخ نمی داد. (That stupid [person] was not answering/did not use to answer any question[s].)
7. چرا ما از یک پرنده کچک می ترسیدیم؟ (Why were we afraid of/did we use to get scared by a small bird?)
8. چرا حرف نمی زدید و تنه می خندیدید؟ (Why were you not talking and were just laughing? / Why did you not use to talk and used to laugh only?)
9. (He/she/it was walking in the rain and was getting cleaned/used to walk in the rain and get cleaned.)

10. (The old man was passing/used to pass on the street slowly.) [It can also mean ‘crossing the street.’]

11. (He was not a small kid and would not drop it.)

12. (I was keeping/used to keep the apple for you.)

13. (Wasn’t the book falling/didn’t it use to fall from the table?)

14. (You were staying/used to stay in this city until Friday.)

15. (He/she was cooking/used to cook some delicious food in the kitchen.)

Exercise 12.3


Exercise 12.4

Salâm dear Laura,

1. I was born in a small city in Iran [‘in one of Iran’s small cities’].
2. My father had a government job,
3. and my mother was a tailor.
4. I went with my older sister to a girls’ school.
5. My brother went to a boys’ school.
6. Our city was small,
7. but it is considered one of the oldest cities in Iran.
8. During the summer vacations I used to go with my family to Tehran.
9. We used to stay there for two months
10. and then we would return to our city.
11. My brother and sister and I liked our small city more than Tehran.
12. Now I am not living in Iran
and I am studying Persian literature at an American University.
Unfortunately this university does not offer ('have') Kurdish language and literature.
My mother tongue is Kurdish;
I learned Persian at the public ['government' or 'state-run'] school of our city.
I know Persian very well,
but it is still a second language for me too.
You too are learning Persian well.
Write me again / Continue to write to me in Persian.

All the best ['adieu'],
Shahnaz

Exercise 12.5

1. برای عکس گرفتن از گلها به حیاط رفت.
2. برای نگاه کردن یک فیلم به خانه ما آمد.
3. برای رفتن به ایران زبان فارسی یاد گرفته‌ام.
4. برای بیمار نشدن و روزش کردن.
5. برای تمیز کردن خانه خیلی کار کردن.
6. برای گرفتن این عکس خیلی صبر کردم.
7. برای رسیدن به آنجا خیلی راه رفت.
8. برای خواندن کتاب، آن را بردامتشت.
9. برای دیدن خیابان، به پنجره نزدیک شدم.
10. برای خوشحال کردن بچه‌ها یک پرنده خریدم.

Exercise 12.6

1. He/she went to the yard to take pictures of the flowers.
2. He/she came to our home to watch a movie.
3. We learned Persian to go to Iran.
4. You did exercises in order not to get sick.
5. They worked a lot to clean the house.
6. I waited very long to take this picture.
7. He/she walked a lot to reach there.
8. You picked up the book in order to read it.
9. They approached the window in order to see the street.
10. I bought a bird to make the children happy.
Unit 13

Exercise 13.1


Exercise 13.2

1. سفر نکرده است. 2. مریض شده است. 3. نخوانده‌اند. 4. خوشحال شده‌اند.
5. یاد گرفته‌اند. 6. فهمیده‌اند. 7. پخته‌اند. 8. رده نشده‌اند. 9. تدریس کرده است.
10. صبحیت کرده است.

Exercise 13.3

1. He/she has never traveled to Tajikistan.
2. After the arrival ['coming'] of guests the child has become sick.
3. None of the students of the class has read the book. [pl. in Persian!]
4. Receiving my sister's letter has made me happy ['I have become happy from receiving . . .'].
5. Laura has learned the Arabic language in Egypt.
6. You have understood the poem/poetry of Hafez very well.
7. Today I have cooked Iranian food again.
8. None of the students has failed in the exam.
9. He/she has taught Persian literature at the University of Isfahan.
10. Our professor has talked about the New Year celebration in Iran, Tajikistan, Afghanistan and Uzbekistan.

Exercise 13.4

1. پوشیده است (Today our professor is wearing brown shoes.)
2. نشنسته‌ام (I have never been sitting in the library for the whole day.)
3. خوابیده است (Last night he/she slept for only four hours.)
4. پوشیده است (Today our [Ms] teacher is wearing a red dress.)
5. (He/she has talked to me a lot.)
6. (Three beautiful red birds are sitting on the tree.)
7. (Our little girl is sleeping in her room.)
8. (We have been standing in the train station since 8 A.M.)
9. (The train has been waiting / has stopped in the station since 8:15.)
10. (The weather has become much colder.)

Exercise 13.5

Exercise 13.6
1. That lady has been sitting here with her child since an hour ago waiting to see the doctor. 2. I have never been to Afghanistan [until now]. 3. I haven't seen any of my Iranian friends since one year ago [till now]. 4. He/she will have graduated from the university by next year. 5. I have normally eaten my meal by 2 p.m. 6. We have never gone to the bazaar for shopping on Mondays. 7. Today they have not placed the spoons and the forks on the table. 8. Shahnaz has always been sleeping longer on Fridays. 9. Forough has always been considered [as] an important poet. 10. My mother has been cooking for three hours.

Unit 14

Exercise 14.1
Exercise 14.2

1. شاید فردای بر نگردد.
2. دیروز تصمیم گرفتم یک کتاب بخشم.
3. ممکن است همه چیز را ندانیم.
4. باید آن صندلی را بیاورند.
5. می‌توانند خیلی خوب بتوینند.
6. قبل از اینکه آنها بیایند، ما غذا خورده بودیم.
7. شک دارم [که] خانه خیلی بزرگی داشته باشند.
8. اطمینان ندارم [که] معلم دفترتان را بیاورد.
10. فکر نمی‌کنم [که] با این غذا ما همه میریم شویم.

Exercise 14.3

1. بیانند - می‌شویم
2. می‌خواهد - برود
3. سعی کنیم - بماند
4. ندانند / نمی‌دانند - بدهیم
5. می‌پیش - دارد
6. بگوئی - شنید/شنیده بود
7. رفتیم/رفته بودیم - درست کنیم
8. تمام کنند - پریم/گردند
9. داریم - می‌خوانند
10. بتوانند - تمام کنید

Exercise 14.4

<table>
<thead>
<tr>
<th>subjunctive verb</th>
<th>used here because of</th>
</tr>
</thead>
<tbody>
<tr>
<td>صحبت کنم</td>
<td>تا</td>
</tr>
<tr>
<td>پرورسم</td>
<td>اگر</td>
</tr>
<tr>
<td>باور کنم</td>
<td>نمی‌توانستم</td>
</tr>
<tr>
<td>نگیرند</td>
<td>باید</td>
</tr>
</tbody>
</table>
Exercise 14.5

1. با این عینک نیست، می‌توانم خیلی بهتر بینم.
2. همیشه خواستید بودم/ همیشه می‌خواستم [که] [یک] معلم باشم.
3. چطور می‌توانی آن خانه بزرگ را نبینی؟
4. کی تصمیم گرفتنی همه کتاب‌ها را بفروشی؟
5. نکذار تمام مدت تلویزیون نماشا کنید.
6. فراموش نکنی که قبل از گذا خوردن دسته‌ایت را بشوئ.
7. به آنجا رفته بودند که مادر پرشنان را بیپنید.
8. باید حتی سعی کنید که برای ای شغل راحت‌تری پیدا کنید.
9. به تو نگفتم که نباید به ای اعتماد کنی؟/ به شما نگفتم که نباید به ای اعتماد کنید؟
10. از او خواسته‌ایم که پیش ما بمانند تا باران قطع شود./ از او خواسته‌ایم که تا قطع شدن باران پیش ما بمانند.

Unit 15

Exercise 15.1

1. بوده باشد (The weather must not have been very cold there.)
2. نرفته باشد (He/she may not have gone / Maybe he/she has not gone to Arab countries.)
3. شنیده باشد (He/she may have heard your words.)
4. خرج کرده باشم (I cannot have/I don’t think I have spent so much on my trip.)
5. پرگشته باشم (We may have returned by car from Tehran to Mashhad.)
6. خورده باشد (I doubt that he/she has eaten all of his/her food.)
7. دیده باشی (Why isn’t it possible for you to have seen him? / Why can’t you have seen him?)
8. پخته باشید (You must have cooked some very delicious food for the guests.)
9. نوشته باشی (Make sure you have written this letter by tomorrow.)
10. برده باشید (He/she must have enjoyed sunny days.)
Exercise 15.2
1. (شاید) شود ۲. (باشد) استراحه ۳. (بتوانم) بروم. ۴. (متوانستم) بیام. ۵. (پیشنهاد می‌کردی) بیاورد ۶. (باشد) درس بخوانند. ۷. (شاید) بگردد ۸. (باشد)

تماشا کنند ۹. (متوانستم) باشند. ۱۰. (مواضب باشم) خرج کنم.

Exercise 15.3
Sentence no. 3 (پرویم → بتوانیم → شاید) and sentence no. 10 (پرویم → بتوانیم → باشد) (خرج کنم → موانع باشم) خرج کنم.

Exercise 15.4
1. زندگی کنم ۲. بیاورد ۳. هستم/استراحه کنم ۴. آزمودن/پرورد/۵. (پرویم) بتوانیم/بمانیم ۶. (پرویم) بتوانیم/بتوانم ۷. سعی می‌کنم/تمام کنند/استخدام شود ۸. (پرویم) بتوانیم/بتوانم/بتوانم

Exercise 15.5
1. a) نمی‌توانم → می‌توانم (I cannot come with you to the restaurant.)
     b) نمی‌بایم → نمی‌بایم (I cannot also come with you to the restaurant [= I have this option also].)
2. a) نمی‌بایم → دارید (Don’t you have doubts that his words could be true?)
     b) نمی‌بایم → باشد (Do you have doubts that his words could be untrue?)
3. a) نمی‌بایم → باشد (You mustn’t necessarily eat Iranian chelow-kabab.)
     b) نمی‌بایم → باشد (You must definitely not eat Iranian chelow-kabab.)
4. a) نمی‌توانست → است (It’s not possible that they can buy this house at a cheaper price.)
     b) نمی‌توانست → بخرند (It’s possible that they won’t buy this house at a cheaper price.)
5. a) نمی‌توانست → کرد (My doctor did not suggest that I take these pills.)
     b) نمی‌توانست → بخورم (My doctor suggested that I not take these pills.)

Exercise 15.6
1. If only I could work less and travel more! 2. You should always be hopeful and never be afraid of the problems in [of] life. 3. He guessed this letter was from the university. 4. I might go to France next year for
a vacation. 5. I wish you were able to not spend so much money. 6. We guess our professor can make Iranian kabab well. 7. It is possible that there is no class tomorrow. 8. He/she is not sure if he/she could study medicine at Harvard University. 9. He/she might sell his/her old books to me. 10. Try to always be less sad and enjoy life more.

Unit 16

Exercise 16.1

1. می‌روم/خواهم رفته. 2. می‌شوید/خواهید شد. 3. صبر کنید. 4. بروم. 5. داشته باشید. 6. می‌فهمید/خواهید فهمید. 7. خوشحال می‌شوید/خوشحال شد. 8. باشید. 9. خرج می‌کنی/خراج خواهی کرد. 10. نمی‌نویسم/نخواهم نوشتم.

Exercise 16.2

(Those in brackets are possible but less common options.)

1. تلفن می‌کرد/تلفن کرده بود. 2. می‌کردنی/بوده‌ام/می‌دادم. 3. داده بودم/می‌دادم. 4. شنا می‌کردم.

Exercise 16.3

1. می‌آیم (If I don’t call by 10 A.M. tomorrow, I’ll come here.)
2. می‌شوم (I’d be very happy if you brought this suitcase for me to the station tomorrow.)
3. دوست نداشتم (If I had been a poet, I wouldn’t have liked to write sad poems.)
4. یپایید (If guests come on Friday, we’ll have to clean the whole house.)
5. نرفته‌بود/می‌خواند (If he/she hadn’t gone to that university, now he/she would have been studying at a culinary school.)
6. داشتتم (If I had had one million dollars, I wouldn’t have been working here for you now.)
7. (If your professor cooks Iranian food very well, why doesn't he/she bring [food] for his/her students?)

8. (If I had turned on the light in the yard last night, I wouldn't have fallen down.)

9. (If you had gone to the Persian section of the library, you would have seen many books in the Persian language.)

10. (If he/she hadn't lived in Isfahan for three years, he/she wouldn't have spoken Persian with an Isfahani accent.)

Exercise 16.4

1. می کردم/کرد/بودم ۲. مجبور بودم/مجبورم بودم ۳. بهم/بهمی بود ۴. دوست داشتم/دوستی داشتم ۵. بی‌شاد بود/بی‌شادی بود ۶. دروغ نگفت/دروغ نگفتته ۷. می نوشت/نوشتگی بود ۸. می توانست/توانستگی بودم.

Exercise 16.5

1. The author of the novel wished to see one day the house of his childhood years.
2. I wish human beings could have lived with each other without hunger and poverty and war.
3. If we had stayed at the hotel for the night, you wouldn't have been forced to drive in this rain.
4. If you have learned Arabic, you know that many Persian words come from Arabic.
5. If men do not care for/protect nature, more and more animals will become extinct.
6. If you want to know about Iranian cinema, watch the pre-revolution Iranian movies also.
7. I wish I had known the Arabic and French languages too.
8. If he/she had closed the door of the room, the thief/robber wouldn't have been able to steal his wallet/her purse.
9. If you have traveled to the city of Tehran, you must know how polluted ['dirty'] and unhealthy the air is there.
10. If you know Iran's famous writers, you must know Sadegh Hedayat also.
11. If you want clean and healthy air, you had better not live in large cities.
12. If they hadn't stolen this lady's purse a few months ago, she would never have kept an eye on it like this.
Unit 17

Exercise 17.1

1. از - تا ۱. از ۲. به ۳. در - از - با ۴. دربازه ۵. با - برای / پیش ۶. تا - تا.

Exercise 17.2

The prepositions (from right to left):

در، با، از در، چرا از، به در، به ، نزدیک.

Translation: In this story, a lover kills his girlfriend ['the beloved'] with a knife, then he cleans the knife with the woman’s dress/clothes and puts it in the table’s drawer. Within two hours of the woman’s death, the police arrive at her house and there they find the knife in the drawer and they notice a small phone book close to it.

Exercise 17.3

1. از عاشق بودن پسرت همة شهر خبر دارند.
2. از لاجر شدن پدرم، مادرم ناراحت نیست.
3. چرا به برگشتی ای اطمینان ندارید؟
4. به تمام شدن تعطیلات زیاد فکر نکنی!
5. به نهای رفصیدن ای هیچکس توجه نکند.
6. از بد رانندگی کردن خانواهانم می‌ترسن.
7. از سخت بودن زبان عربی نمی‌رسم.
8. از نابود شدن طبیعت بیشتر انسانها خبر ندارند.
9. در مورد رفتی به آمریکا خیلی حرف نمی‌زنم.
10. به ناراحت بودن خانواهانم توجه نمی‌کرد.

Exercise 17.4

1. Everybody in the city knows about your son's being in love.
2. My mother is not unhappy about my father's losing weight.
3. Why aren't you sure of/about his/her returning?
4. Don’t think [so] much about the vacation's coming to an end.
5. Nobody noticed/paid attention to his/her dancing alone.
6. My family is afraid of my driving badly.
7. I am not afraid of
the Arabic language being difficult. 8. Most of the people/Most men do not know about nature’s destruction (‘being destroyed’). 9. He/she does not talk much about going to America/the USA. 10. He/she did not pay much attention to his/her family’s being unhappy/discontented.

Exercise 17.5

1. (We go to the market in order to shop.)
2. (He/she went to the police in order to find his wallet/her purse.)
3. (I go to the library to get/borrow that book.)
4. (In order to live in America/the USA, you must have a lot of money.)
5. (In order to fall in love, you must always stay young.)
6. (They put on better shoes in order to go to the party.)
7. (In order to make my father happy, I cleaned his car.)
8. (In order to understand that poem, you have to read it ten times.)
9. (In order not to hear my brother’s words, I turned on the radio.)
10. (In order to wake up his/her mother, the child pulled her hair.)

Unit 18

Exercise 18.1


Exercise 18.2

1. وقتی‌که 2. تا وقتی‌که 3. در حالی‌که 4. همین‌که 5. قبل از آن‌که 6. وقتی‌که 7. در حالی‌که 8. وقتی‌که 9. هر وقت که 10. قبل از آن‌که
Exercise 18.3

1. وقتیکه برای اولین بار به استخر شنا برم، از آب خیلی خواهم ترسید.
2. وقتیکه مرض باشید، نخواهید توانست برای امتحان درس بخوانید.
3. در حالیکه به آسانی نگاه می‌کنیم و می‌دومن زمین می‌خورم.
4. همینکه پدر و مادر مینا به اروبا بروند، میتا خانه‌اش را خواهد فروخت.
5. قبل از آنکه خواهرم به دنیا بیاید، مادرم به عنوان معلم در مدرسه کار خواهند کرد.
6. وقتیکه زمستان بشود، بسیاری از پرندگان به جاهای گرم پرواز خواهند کرد.
7. در حالیکه مادرم در بیمارستان است، (روز) تولید را با پدرم جشن خواهم گرفت.
8. وقتیکه گرسه باشم، نخواهم توانست خوب کار کنم?
9. چرا هر وقت که من کتاب می‌خوانم، تو تلوزیون را روشن می‌کنی؟
10. هر شب قبل از آنکه بخوابم، (برای) نیم ساعت کتاب خواهم خواند.

Exercise 18.4

a) 5 and 10. b) In none of them.

Exercise 18.5

1. برخ که می‌آید، همه جا سفید می‌شود.
2. مادرم که پرگشت، هنوز برخ می‌آمده. هنوز برخ می‌آمده که مادرم پرگشت.
3. چراگه که خاموش است، بچه می‌ترسد.
4. گذا که می‌خوردم، چراگها خاموش شدنند./ گذا می‌خوردم که چراگها خاموش شدنند.
5. گذا را که باورند، همه به آن اتاق خواهم رفت.
6. انسان را که گفت، همه چیز را به یاد آوردم.
7. او که آمده، برای رفتن به سینما خیلی دیر بود.
8. آن نامه را که خوانده‌ایم، همه خندیدیم.
9. در که باز شد، ما همه می‌خندیدیم./ ما همه می‌خندیدیم که در باز شد.
10. در را که باز کردیم، گربه از اتاق پیرون رفت.
Exercise 18.6

1. When it snows, everywhere becomes white.
2. When my mother returned, it was still snowing.
3. When the light is off, the child is scared.
4. While we were eating, the lights went off.
5. When they bring the food, we will all go to that room.
6. When he said his name, I remembered everything.
7. When she came, it was too late for going to the cinema.
8. When we read that letter, we all laughed.
9. When the door opened, we were all laughing.
10. When we opened the door, the cat left the room.

Unit 19

Exercise 19.1

1. این خانمی که می‌رقص خیلی زیبا نیست (This lady who’s dancing is not very beautiful.)
2. آن فروشنده‌ای که مهربان بود دیگر اینجا کار نمی‌کند (That seller who was kind does not work here any more.)
3. آن کفشی که قشنگتر بود برای من تنگ بود (The shoes that were prettier were [too] tight/small for me.)
4. آن زنی که همه جوابها را می‌دانست گایزه را برد (The woman who knew all the answers won the prize.)
5. گله‌های سرخی که در حیاط هستند بوی خوبی دارند (The red roses that are in the yard smell good/have a good smell.)
6. کیف سبزی که در اتاق شماست مال من است (The green bag which is in your room is mine.)
7. پولی که شما به من دادید خیلی کم بود (The money that you gave me was very little.)
8. شاید این بچه‌ای که گریه می‌کند گرسنگ است (Maybe this child who’s crying is hungry.)
9. گله‌هایی که در گلدان بودند خیلی تنگه بودند (The flowers that were in the vase were very thirsty.)
10. خانه‌ای که رویوری خانه است باغی زیبا دارد (The house which is in front of your house has a beautiful garden.)
Exercise 19.2

1. (Pari, who is my eldest daughter, is eight years old.)
2. (Our old carpet, which must be cleaned, is in the children's room.)
3. (My mother, who is now in Tehran, is very sick.)
4. (The second film, which was about the Iranian Revolution, was very interesting.)
5. (Lake Urmia, which is in north-western Iran, is drying up.)
6. (The city of Qom, which lies to the south of Tehran, is close to the desert.)
7. (This lake, which is very large, lies to the east of Chicago.)
8. (The North Pole, which is a very cold place, has no east and west.)
9. (This book, which had pictures of Iran, was lost.)
10. (In this religion, which has many followers, women have no right[s].)

Exercise 19.3

NOT needed in Nos. 1, 2, 7, 9. Corrected sentences:

1. حاضرینی که خواندم خسنه کنده بود
2. قطاری که از جنوب می آید خیلی دیر می رسد
3. نامهایی که می نوشتم تمام شد
4. سگی که گم شده بود پیدا شد

Exercise 19.4

1. The story that I read was boring.
2. The train that comes from the south arrives very late.
3. Until now I hadn't seen the picture that he/she showed.
4. I still have the first book that I bought.
5. I'll never forget the most delicious food that I ate.
6. You don’t know my brother who is in Tehran.
7. The letter I was writing is finished.
8. I like very much the book *Autumn in Prison* which has beautiful poems.
9. The dog that had been lost was found.
10. Why do you open/unknot with [your] teeth a knot that you can open/unknot with [your] hand?

**Exercise 19.5**

1. آن پسر جوان را قبلاً ندیده بودم. (تو با آن پسر جوان حرف می‌زنی.)
2. آن دختر خیلی زرگر است. (موهاى آن دختر قرمر است.)
3. پنجیم شهر مشهد بود. (ما در مشهد ماندیم.)
4. دویمین کتاب مربی بر و دربا بود. (ما درباره مربی بر و دریای صبحت کردیم.)
5. گریه خیلی برود. (گریه روى صندلی خوابیده بود.)
6. صندلی راحت بود. (گریه روی آن صندلی خوابیده بود.)
7. آن اتاق کوچک بود. (بچها در آن اتاق بازی می‌کردهند.)
8. آن دختر خیلی زیبا بود. (برگه‌ای آن دختر قرمز شده بود.)
9. پروین دختر خوبی است. (تو با پروین شنا می‌کردی.)
10. من می‌توانم به فارسی حرف بزنم. (من هرگز در ایران نبوده‌ام.)

**Unit 20**

**Exercise 20.1**

1. دیروز غذاشته‌ان خورده نشد. بود.
2. در آنجا زیباترین شعرهایت سروده خواهد شد.
3. این لباس نباید با آب داغ خشته شود.
4. تنها سه فصل از آن کتاب خوانده شده است.
5. چرا همه سپسها آورد حسنند؟
6. چیزهایی که نباید شنیده شود، شنیده شند.
7. چیزی که گفته شد، دروغ بود.
8. اگر این لباس پوشیده شود، تو شناخته خواهی شد.
9. یک روز این گلدان زیبا از تو دزدیده می‌شود.
10. همیشه غذاشته‌ان از آنجا خریده می‌شود.
Exercise 20.2

1. 1. استاد دانشجوها را به کتابخانه می‌برد.
   2. من لباسهای تمیز را در اتاقتان خواهم گذاشت.
   3. خواهرم چند عکس خوب از تو گرفت.
   4. چرا تو پیشنهاد من را نمی‌پذیری؟
   5. امیدوارم ما او را دیگر نبینیم.
   6. شما گل‌ها را از روی میز برداشتید بودید.
   7. من همه کتاب‌ها را از یک مغازه خریدم.
   8. تو این نامه را کی نوشته‌ای؟
   9. اگر ما آن کتاب را بخوانیم، این فیلم را خواهیم فهمید.
   10. آن مغازه کفشهای بهتری می‌فرورد.

Exercise 20.3

1. وقتی داستان خواننده شد، او تشویق شد.
2. آن روز هرگز از یاد (از یاد من) نخواهد رفت.
3. باید جای این میز در اتاق اتاق خوبی کنند.
4. باید پسرم عادت کند که شیشه‌ها را به‌واضح بخواند.
5. شاگردان قبلاً در مدرسه کنک می‌خورده‌اند.
6. کتابخانه‌ای که یازم نیستند، دوست می‌افتند.
7. آن مرد فردی خورده و تمام پولش دژیده شد.
8. آیا این دوقفه‌ها در پایان به دنیا آمدند؟
9. بچه‌ها آتشی کردند و حالا دوست‌های خویش هستند.
10. در آن جنگ، آلمان (از انگلستان) شکست خورد.

Exercise 20.4

1. (1) That lady was seen on the street.
2. (3) I have to change certain things in the 7th chapter of my book.
3. (3) With good exercises, you will lose weight very fast.
4. (3) I lost to my friend in the game of chess.
5. (1) That bad food made you sick.
6. (2) He came to my house to take his book.
7. (3) My room became very clean.
8. (3) That picture must be given to Parviz.
9. (1) That day we swam in a large pool.
10. (3) You must help me carry these.

Exercise 20.5

1. - آیا خانه من می‌بیند؟ - نه، خانه من دیده می‌شود.
2. - آیا آن لباسها می‌پوشند؟ - نه، آن لباسها پوشیده می‌شوند.
3. - آیا آن نامه می‌نویسد؟ - نه، آن نامه نوشته می‌شود.
4. - آیا دروغ باور می‌کند؟ - نه، دروغ باور می‌شود.
5. - آیا این دستان می‌خواند؟ - نه، این دستان خوانده می‌شود.
6. - آیا گل‌دان می‌گذرد؟ - نه، گل‌دان گذاشته می‌شود.
7. - آیا عکس‌ش می‌گیرد؟ - نه، عکس‌ش گرفته می‌شود.
8. - آیا این هدیه می‌دهد؟ - نه، این هدیه داده می‌شود.
9. - آیا شعر می‌آمیزد؟ - نه، شعرم سروده می‌شود.
10. - آیا در می‌بندد؟ - نه، در بسته می‌شود.

Exercise 20.6

1. Those books were shown to the professor. 2. My sister has been given more money than I have been. 3. Suddenly a very loud noise was heard. 4. Everybody had eaten and my husband and I had been forgotten. 5. This problem had been thought over many times. 6. What no attention had been paid to was the cleaning of the hallways. 7. Everybody was upset by that guest’s bag not being found. 8. The man who had stolen the bag was taken to prison. 9. The lie that has been told is not very important. 10. I answered correctly everything that was asked.
This glossary only includes the words used in the examples and exercises. Some proper nouns are also included, for the sake of spelling and pronunciation. Parts of speech and similar information (such as transitive/intransitive) are given only when found necessary.

When two pronunciations are given for the present stem, the first one is the *official* one, needed for the [singular] imperative, and the second one is what you need for present tense conjugation.

Plural forms have been given for common Arabic broken plurals only, those common in at least formal, written language; these plurals appear separately on the list, except for the plurals formed by simply adding -āt.

For compound verbs that use *kardan* or *shodan* as their transitive and intransitive versions, respectively, usually the transitive version with *kardan* is the only one mentioned here, unless for some reason it was found necessary and helpful to mention both. (A few compounds with *kardan* are intransitive already and have no version with *shodan*.)

For the abbreviations used, see the Introduction.

The hyphens used before *ezāfes* [-e] should be disregarded in syllabification, but those used to separate different parts of compound words serve at the same time as markers of syllabic divisions.

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>آدنَر [ā.zar]</td>
<td>Azar (girl's name)</td>
</tr>
<tr>
<td>آب [āb]</td>
<td>water</td>
</tr>
<tr>
<td>آب شدن [āb šo.dan]</td>
<td>to melt, turn to water</td>
</tr>
<tr>
<td>آبی [ā.bi]</td>
<td>blue</td>
</tr>
<tr>
<td>آخر [ā.khar]</td>
<td>last; finally</td>
</tr>
<tr>
<td>آخرین [ā.kha.rin]</td>
<td>last</td>
</tr>
<tr>
<td>آدمی [ā.da.mi]</td>
<td>man (impersonal), human being (poet.)</td>
</tr>
<tr>
<td>آره [ā.re]</td>
<td>yes (col.)</td>
</tr>
</tbody>
</table>
Persian-English glossary

[ایر a.ri] yes [stress on a-] (poet.)
[آری a.ri] yes [stress on a-] (poet.)
[آزاد a.zād] freedom
[آزادی a.zādī] freedom
[انتقال a.sān] easy
[آسان a.sān] easy
[آسمان a.sē.mān] sky
[آسمانی a.sē.mānī] from sky; heavenly; holy
[آئش a.āsh] varieties of Persian thick soup

[ایش a.āsh] varieties of Persian thick soup
[پز a.āsh.paz] cook
[پزخانه a.āsh.paz-khā.ne] kitchen
[پزداز a.āsh.paz-z] cooking
[آشپزی a.āsh.paz-zi] cooking
[آشپزی کردن a.āsh.paz-zi kar.dan] to cook (intr.)
[آتش a.āsh] reconciliation
[آتش دادن (بای) a.āsh.ti dā.dan (bā)] to reconcile (to or with) (tr.)
[آتش کردن (بای) a.āsh.ti kar.dan (bā)] to reconcile (to or with) (intr.)

[افتاب a.āf.tāb] sunshine
[افتابی a.āf.tā.bi] sunny
[آقا a.ā.gā] Mr.; gentleman
[آلمان a.āl.mān] Germany
[آلمانی a.āl.mā.n] German
[آمد a.ā.mān] [→، a] to come
[آمریکا a.ā.mī.rī.kā] America; the United States (also آمریکا em.ri.kā)
[آمریکایی a.ā.mī.rī.kā.ī] American (also آمریکایی em.ri.kā.ī)
[آن a.ān] it; that (adj. and pr.)
[آنان a.ān.n] they, those (pr.; form.; for people only)
[آنها a.ān.hā] they; those (pr.)
[آور a.āvar] to bring
[آوران a.āvar.dan] [→، a.āvar] to bring
[اوه a.āhu] O!; oh (interj.); sigh
[اهسته a.āhēstē] slow/slowly; quiet/quietly
[آهو a.āhu] gazelle
[آینده a.ā.yan.de] future; coming, approaching, next

[ابیر a.ābr] cloud
[آبیر a.ābr] cloudy

[آنتی a.ō.tā] room
[احتمال a.eh.te.māl] likelihood, probability (pl. احتمالات eh.te.mālāt)

[احتمال داشتند a.eh.te.māl dāsh.tan] to be likely (no mi- in pres. and progressive tenses)
[اجتناب a.eh.ti.yāj] need (pl. احتجاجات eh.ti.yājāt)

[اجتناب داشتند a.eh.ti.yāj dāsh.tan] to have need (of), to need (no mi- in pres. and progressive tenses)

[آحمد a.ah.mad] Ahmad (boy's name)
[احمق a.ah.magh] stupid (adj.); stupid person (n.)

[ادبیات a.āda.bī.yāt] literature
[ادب a.ād.yān] pl. of دین a.dīn place
[از a.āz] cheap

[آور قار a.āru.pā] Europe

[اورویه a.ōru.mi.ye] Lake Urmia in north-western Iran

[از a.āz] than; from; of
[از از a.āz a.āz] than; from; of
[از از a.āz a.āz] than; from; of

[ابزار a.āz.bā.kes.tān] Uzbekistan

[از جناب a.āz jā.ne.b-e] by, through, from

[ازدواج a.ēz.de.vāj] marriage
امکان داشتن (به) [em.kān dāsh.tan] (be) دار → - to be possible or likely (no mi- in pres. and progressive tenses)

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امکان داشتن [em.kān dāsh.tan] (be) دار → - to be possible or likely (no mi- in pres. and progressive tenses)
[bä in-ke] even though

[bä bak] Babak (boy's name)

[bär 'time' as counting word

[bär-hä] many times

[bär-rän] rain

[bär-rän âmän] to rain

[bär-rän ni] rainy (adj.);

raincoat (n.)

[bäz] open

[bäz kar dan] — [kän] to open; to unfasten or untie (tr.)

[bäz zar] market, bazaar

[bäz pa sin] last (lit./poet.)

[bäz ham] again; still

[bä zi] play; game

[bä zi kar dan] — [kän] to play

[bäsh] — [bäsh] — [bäsh ham di gar] with each other, with one another

[bä yad] must; should (modal verb; same form for all persons)

[bä yek di gar] with each other, with one another (form./wrt.)

[bäkideh] child (pl. usually with -hä)

[bakhsh] section; part
* Persian-English glossary

**bad** [bad] bad

 unbeknownst to [bađ.bakh.tā.ne] unfortunately, unluckily

 without [be.du.n-e] without

 on, over, above (lit.) [bar] [bar]

 brother [bar.ā.dar] brother

 brotherhood; brotherliness [bar.ā.da.rī]

 for (prep.) [bar.ā-ye] for [bar.ā. ye in-ke] because, for (conj.)

 (to) pick up, to carry; to win (a prize or match) [bar.ā dan] [→ ُ، ُbar] to take (away), to carry; to win (a prize or match)

 snow [barf] snow

 to snow [bar-f] to return [bar-gard] to return

 leaf [barg] leaf

 leaf [bar-gard] to return

 to return [bar.gash.tan] [→ ُ، ُbar.dār] to pick up (+ mi- in pres. and progressive tenses)

 to take (away), to carry; to win (a prize or match) [barf ā.ma dan] [→ ُ، ُ] to snow

 big; great; large [bo.zorg] big; great; large

 to close, to shut; to tie, to fasten; to attach [bās.tan] [→ ُ، ُband] with difficulty; hard (adv.)

 very; a lot of [bes.yār] very; a lot of

 a lot of [bes.yā.rī az] a lot of

 next (adj., as in 'next week'); afterwards, later, then (conj.) [ba'd] next (adj., as in ‘next week’); afterwards, later, then (adv.)

 after (prep.) [ba'd az] after (prep.)

 after (prep.) [ba'd az] after (prep.)

 after (prep.) [ba'd az] after (prep.)

 (for countables)

 some (for countables) [ba'zī]

 grocer [bagg.ghāl]

 high, tall; loud [bol.land]

 brother [ba.le]

 [stress on bā-] [ba.li]

 yes; yes [stress on bā-] (wrt.)

 to; also ‘in’ for languages (prep.) [bu] smell, scent

 to stink (intr.) [bu dā dan] [→ ُ، ُ] to stink (intr.)

 to be [bu dan] [→ ُ، ُbāsh] to be

 to smell [bu kur dan] [→ ُ، ُ] to smell

 to; also ‘in’ for languages (prep.) [be] to; also ‘in’ for languages (prep.)

 (season of) spring [ba.hār]

 paradise [be.heshr]

 for (temp.), for the duration of [be mod.da.t-e]

 by, by means of [be va.sī.le-ye]

 [be kich-vajh] no way; not at all [be heft]

 better [be.tar]

 as [be on.vān-e]

 statement, expression [ba.yān]

 to state, to express [ba.yān kar dan]

 (Az) [bi.khā.bar] unaware; ignorant; not knowing or not having heard (of/about)

 awake [bi.dār]

 to wake up (intr.) [bi.dār shō dan]

 to wake up (tr.) [bi.dār kar dan]

 to wake up (tr.) [bi.dār kar dan]
outside (adv.)
outside (prep.)
to go out; to leave (a place)
more (lit.wrt.)
nose
foot; also written [pā. biz]
five hundred
end (intr.)
to end (tr./intr.)
to cook
father
grandfather
parents
money
accept
question (form.)
to accept
question (form.)
to ask a question
(from)
bird
flight
to fly
Parviz (boy's name)
Parvin (girl's name)
Pari (girl's name)
the day before yesterday
answer (form.)
to answer; to give an answer (to) (form.)
Pakistan
Pakistani
fifteen
fifty
Thursday
to wear
[pey.dá kar.dan] تدریس کردن [-] to teach (a subject) (form.)
[pey.ROW] old (for animates only)
[pish] past, last (as in 'last week') (adj.)
[pish-e] to or with a person (similar to chez in French)
[pish.az] before (prep.)
[pish.az án-ke] before (conjunction)
[pish.na.hād] suggestion
[pish.na.hād kar.dan] [~] to suggest, to propose
[pif] Eew! (interjection; used for bad smell)
[ta] until
[ta] 'item' as counting word (preferably for non-humans)
[ta be hāl] until now, so far
[ta há.lā] until now, so far
[ta.bes.tān] summer
[ta.bes.tān] summer's; of summer; summerly
[tā.jik] Tajiki (of people)
[tā.ji.ki] Tajiki (of people or language)
[tā.ji.kes.tān] Tajikistan
[tā.rikh] history (pl. تاریخ, ta.vā.rikh)
[tā.rī.kh] Tariq Historical
[tā.rīk] dark
[tah.sil] education (pl. تحقیقات, tah.si.lār)
[takh.fif] discount
[takh.m-e morgh] egg
[tar] wet (adj.); also: comparative suffix
[tar.jo.me] translation
[tar.jo.me kar.dan] [~] to translate
[tar.sī.dan (az)] [~] to be afraid (of)
[tarsh] sour
[term] term, semester
[tēsh.ne] thirsty
[tash.vigh] encouragement
[tash.vigh kar.dan] [~] to encourage; to applaud
[tas.mīm] decision
[tas.mīm dāsh.tān] [~] to intend; to have the intention (to ...) (no mi- in pres. and progressive tenses)
[tas.mīm ge.ref.tān] [~] to decide
[tas.sūr] assumption; imagination (pl. تصورات, ta.sav.vo.rāt)
[tas.sūr kar.dan] [~] to assume or imagine
[ta.tīl] closed (a store or office); a holiday
[ta.tīl] holidays; vacations (pl. تعلیقات, ta.tīlār)
[tagh.yīr] change (pl. تغییرات, tagh.yīrāt)
[tagh.yīr dā.dān] [~] to change (tr.)
[tagh.yīr kar.dan] [~] to change (intr.)
تكاليف تكاليف تكاليف [ta.kā.lif] homework, assignment (pl. تكاليف, ta.kā.lif)

تلخ [talkh] bitter

تلفن [telefon] telephone

تلفن زدن/كردن [telefon za.dan/kar.dan] [→ كن] to telephone, to call

تلخ [telefon] by phone

تلویزیون [tele.vi.zi.yon] television

تامل/کردن [ta.mā.shā kar.dan] [→ كن] to watch

تام [ta.mām] whole, complete; full; finished

تام [ta.mā.m-e] all of

تام شدن [ta.mām sho.dan] [→ ~] to get finished

تام کردن [ta.mām kar.dan] [→ كن] to finish (tr.)

تمیز [ta.miz] clean

تمیز کردن [ta.miz kar.dan] [→ كن] to clean

تنگ [tang] tight

تنها [tan.hā] only; alone

تو [to] you (sg.)

تاريخ [ta.vā.rikh] pl. of توان

تا [ta.vān] to

توان [ta.vānestan] [→ towan, ta.vān] can, to be able to

توجه [ta.vaj.joh] attention

توجه کردن (یه) [ta.vaj.joh kar.dan (be)] [→ كن] to notice; to pay attention (to)

توریست [tu.rist] tourist

توسط [ta.vasot-e] by (means of), through (the mediation of)

تاولد [ta.val.lod] birth
[che.rā] yes (use only to contradict negative statements/questions; stress on chē-)
[che.rā] why? (stress on chē-)
[che.rāgh] light, lamp
[cheshm] eye
[che-towr] how?
[che-ghadr] how much? (stress on chi-)
[che-ker] see [che-kā] see [che-ghadr] how much?
[che-ker] how much? (stress on chi-) (or [che-kā] used to ask what someone is doing) (see [kār] ish-)
[che.gū.ne] how? (form./wrt.)
[che.low] cooked rice
[che.low-ka.bāb] a Persian dish: rice and kabab
[cha.me.dān] suitcase
[chand (tā)] how many?
[chand bār] how many times?
[chand sā.le] how old?
[chand vaght] for how long?
[chen] (question about ordinal numbers)
[chon] because (conj.)
[che] what?
[che-kā] see [che-ghadr] how much?
[che vaght] what time? when?
[cha.hār] four
[cha.hār.dah] fourteen
[cha.hār-sham.be] Wednesday
[cha.hār.sad] four hundred
[che.hel] forty
[chi?] what? (col.)
[chiz] thing
[hā.zer] ready
[hafez] Hafez or Hafiz (poet, ca. 1326–1389)
[hal] state (of being); presently; present (see [hal] zaman also)
[hal] now
[hat.man] certainly
[haps] guess
[hads] hazard
[hads za.dan] [→ ژن] to guess
[harf] letter of alphabet (gr.; in this sense pl. horuf)
[harf] talk; words (= what someone says)
[harf.e e.zā.fe] preposition (gr.)
[harf.e rabi] conjunction (gr.)
[harf vaght] to talk (to/with)
[ho.ruf] pl. of [harf] to talk (to/with)
[haggh] right (n.) (pl. [horuf], [ho.gugh]
[ho.gugh] salary; rights (pl. of [haggh]) [he.kā.yār] pl. of [he.kā.yāl] story; tale (pl. [hekāyāt])
[hal] halva; kind of sweet Persian confection
[ham.mān] bath
[ha.yāt] yard
[hey.vān] animal (pl. [heyvānāt])

Persian-English glossary

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خارجی [kha. re ji] foreign (adj.);
foreigner (n.)

خاموش [kha. mush] extinguished;
off (not 'on'); silent

خاموش کردن [kha. mush kar dan] [→ ـ] to turn off; to extinguish; to silence

خانم [kha. nom] Mrs. or Miss,
lady (pl. always with -hā)

خانواده [kha. ne de] family

خانه [kha. bar] news (countable in Persian)

(از) خبر داشتن [kha. bar dāsh. tan (az)]
[→ ـ] to know (about)
(no mi- in pres. and progressive tenses)

خدای [kho. dā] God

خدای حافظ [kho. dā hā. fez] goodbye;
adieu (lit., 'may God protect you')

خر [khar] → خواه

خر [khar] donkey; a stupid person;
stupid

خر خر [kar j kar dan]
[→ ـ] to spend (money)

خرید [kha. rid] shopping

خریدن [kha. ri. dan] [→ ـ, khar] to buy

خسته [khas. te] tired

خسته کننده [khas. te ko nā. de] tiring; boring

خشک [khoshk] dry

خطر [kha. tar] danger

خطریدن 

خطریدن [khad. dan]
[→ ـ, khand] to laugh

خواب [khāb] sleep (n.)

خوابیدن [khā. bi. dan] [→ ـ, khāb] to sleep; to go to bed

خواستن [khā. st. tan] [→ ـ] to want

خواندن [khān. dan] [→ ـ, khān] to read; to study (tr.); to sing;
to call

خواه [khāh] → خواه

خواه [khāh] sister

خوب [khub] good

خور [khor] → خور

خوردن [khor. dan] [→ ـ, khor] to eat (also 'to drink' in colloquial
Persian)

خوشحال [khos. hāl] happy, glad

خوشحال شدن [khos. hāl sho. dan]
[→ ـ] to become happy

خوشحال کردن [khos. hāl kar dan]
[→ ـ] to make happy

خوششزده [khos. ma. ze] delicious, tasty

خیابان [khi. yā bān] street

خیاط [khay. yāt] tailor

خیاطی [khay. yā ti] sewing; the
tailor's

خیاطی کردن [khay. yā ti kar dan]
[→ ـ] to sew

خير [khey r] no (polite/form.)

خیلی [khel. li] (stress on khel-) very;
a lot (of, از)

داخل [dā. khe l. e] in; inside (form.)

دادن [dā. dan] [→ ـ, dehl ـ, dah] to give

دار [dār] → دار

داستان [dās. tān] story

داستان [dās. tān] [→ ـ, dār] to have (no mi- in pres. and
progressive tenses)
داغ [dāgh] hot (≠ cold)
دان [dān] to know (something, not someone: see شناختن دان)
دانستن [dā.nes.tan] [-→ دان, دان] to know (something, not someone: see شناختن دان)
دانستن [dā.nes.ju] a college/university student
دانشمند [dā.nesh.mand] scientist
دانه [dā.ne] 'item' as counting word for inanimates
دختی [dokh.tar] girl; daughter
دختره [dokh.ta.rā.ne] girls', of girls
در [dar] in (prep.)
در [dar] door (n.)
دراز [de.rāz] long
در [dar-ā.var.dan] [→ آور] to take off (as clothes)
در [dar ba.rā.ba.r-e] in front of; against
در [dar hā.i.l-e] during (prep.); while
در [dar hāli-ke] while (conj.), as; whereas
در مورد [dar mow.re.d-e] about; concerning
درپر [dar bā-ye] about (prep.)
درجه [da.re.jel da.ra.je] degree, grade; rank; thermometer
درخت [de.rakh] tree
درس [dars] lesson
درس خواندن [dars khān.dan] [→ خوان] to study (intr.)
درس داندن (ب) [dars dā.dan (be)] [→ دوه] to teach (sth. to so.)
درست [do.rost] right, correct; fixed
درست کردن [do.rost kar.dan] [→ کن] to correct; to fix; to do or make (as doing hair, cooking food)
دروغ [do.rugh] lie
دروغ گفتن [do.rugh goftan] [→ گو] to tell a lie; to lie
درود [da.ru.n-e] in; inside (poet.)
دریا [dar.yā] sea
دریاچه [dar.yā.che] lake
دزد [dozd] thief
دزد [dozd] to steal
دست [dast] hand
دعا [da. ā] prayer
دلک [da.ā kar.dan] [→ کن] to pray
دعوت [da'.vat] invitation
دعوت کردن (از) [da'.vat kar.dan] [→ کن] to invite (so.)
دفتر [da.fā.ter] pl. of دفتر تلفن [dafta.r-e te.le.fon] (a private) phone book
دفتر [da.fā] 'time' as counting word (pl. دفعات, da.fa.'āt)
دقیقه [da.ghā. ye gh] pl. of دقیقه [da.ghi.ghe] minute
دقیقه [da.ghi.ghe] minute
دکتر [dok.tar] doctor
دلار [do.tar] dollar
دما [da.mat] temperature (form.)
دنان [dan.dān] tooth
دندانپزشک [dan.dān-pe.zeshk] dentist
دنیا [don.yā] world
دنیا آمدن [be don.yā ā.ma.dan] [→ آم] to be born (lit., 'to come to the world')
to bear, to give birth to [be don.yā ə.var.dan]  
day [di.dan] [→  be, bin] to see  
worth seeing; spectacular [di.da.ni]  
do wah [dow / dāv] → do [da.vāz.dah]  
second twelve [do-bā.re] again  
door [dow.r-e] around  
far, faraway; remote, distant [dur]  
to be thrown away, to be discarded (intr.) [dur oftā.dan]  
to throw away, to discard (tr.) [dur an.dākh.tan]  
do ut [dust] friend  
do ut [dust dāsh.tan] [→  dar] to like (no mi-  
in pres. and progressive tenses)  
adorable, lovely [dust dāsh.ta.ni]  
dash be] Monday [do-sham.be]  
[do-gho.lu] twin  
pl. of [do.val]  
[do.la] government (pl. [do.la] doval)  
[do.la.ti] of government or state; governmental  
day [do.vom] second (2nd)  
day [do.vo.min] second (2nd)  
day [da.vi.dan] [→  do, dow → dāv]  
to run  
two hundred [de.vist] two hundred  
ten [dah]  
village [deh]  
[deh] → [dah]  
mouth (form./wrt.) [da.hān] mouth  
dear [dir]  
[di.ru] yesterday  
dictionary, spelling [dik.te]  
degenerate [dī.gar] other (adj.); any longer (adv., in negative sentences)  
degenerate [dāf.e-ye di.gar]  
next time [lit., ‘other time’]  
yesterday [yek sā a.t-e di.gar]  
within or after (an hour) [lit., ‘in another hour’]  
day (pl. di.nan, ad.yān)  
ra [rā] ‘definite direct object’ marker  
reag be; concerning [rā.je’ be]  
comfortable; easy [rā.hāt]  
radio [rā.di.yo]  
driving [rā.nan.de.gi]  
to drive [rā.nan.de.gi kar.dan]  
way, road; method [rāh]  
to walk/stroll (at or in some  
place, not to) [rāh raf.tan]  
corridor [rāh.row]  
vote; verdict; opinion [rā’y]  
(πl. [rā.ārā’)  
to vote [rā’y dā.dan]  
quarter [rad shodan] (dar/az) [→  sho]  
to fail (in a test),  
to be rejected; also to pass (locational, as on the street)
زمان [za.mānn-e hāl] present tense (gr.)
زمستان [ze.mes.tān] winter
زمین [za.min] earth; ground; field (in sports)
زمان خوردن [be] za.min khor.
dan] [→] to fall down;
to fall on the ground
زن [zan] woman; wife
زن [zan] → زن
زنیل [zan.bil] basket
زنده [zen.dān] prison
زندهی [zen.dāni] prisoner
زنده‌گی [zen.de.gi] life (= the period from birth to death)
زنده‌گی کرد [zen.de.gi kar.dan]
[→] کن → to live
زنده [zen.de] alive
زود [zud] early; fast
زیاد [zi.yād] much, a lot
زیادی [zi.yādī] too much
زیبا [zi.bā] beautiful
زیبائی [zi.bā.ī] beauty
زیرا [zi.rā] because (conj.; form.)
ساعت [sā.‘āl] pl. of ساعت
ساعت [sā.‘āl] hour; watch;
clock (pl. ساعات, sā.‘āt)
سکن [sa.ken] resident (n.; pl.
سکه, sa.kaane); settled (adj.);
not moving
سال [sāl] year
سالم [sā.lam] healthy; healthful
سانتی‌گراد [sān.ti.ge.rād] centigrade
سبد [sa.bad] basket
سبز [sa.bz] green
سنگری [sa.dān] to hit, strike
سنگری [ze.rang] clever
سنگری [ze.rang.gi] cleverness
سنگری [ze.shi] ugly
سنگری [ze.shi.ti] ugliness
سنگری [za.mān] tense (gr.); time
سنگری [za.mān] tense (gr.); time
hard

difficulty; hardship; hardness

speech, talk (form.)

to speak (to) (form.)

head

→ to speak (to) (form.)

red

cold

song; hymn

to compose a poem

to try

to travel (to)

white

ceiling

pl. of

dog

hello, hi

question (pl. question (pl. from)

third (3rd)

third (3rd)

three

Tuesday

politics

politician

black

apple

full, no longer hungry

thirteen

three hundred

cinema

happy, glad

happiness, gladness

poet (pl. poeta)

poetess

caravan

pupil

supper; dinner

sixteen

maybe, perhaps; may

(stress on sha-)

night

camel

to become

conditional (gr.)

east

to wash

six

six hundred

sixty

chess

poem; poetry

(pl. ashar, ash'ar)

pl. of

occupation; job

(pl. male, mas'ghel)

doubt
show / shav → شو
show (n.) to have doubts (in/about) (no mi- in pres. and progressive tenses)

show / shav [shak dâsh.tan (be/dar) ] [→ دار to] to doubt

show / shav [shak kar.dan (be/dar) ] [→ كن to] to have doubts (in/about)

show / shav [shak.kast] defeat (n.)
[short infinitive or past stem of the verb شکست, she.kast]

show / shav [shak.kast khur.dan (az)] [→ خور to] to be defeated (by); to lose

show / shav [shak.kast dan] [→ ده to] to defeat
[show / shav, she.kan]
to break (tr. and intr.)

show / shav [sho.kolâr] chocolate

show / shav [she.kan] to break
[show / shav, she.mâ] you (pl.)

show / shav [sho.mâr / sho.mâ.re] number
[show / shav, she.mâr Amâden] [→ آ to] to be counted or considered

show / shav [sho.mâl] north
[show / shav, she.mâl.e ghar.bi] north-west; north-western

show / shav [she.nâ] swimming
[show / shav, she.nâkh.tan] to swim, شناخت, she.nâs to know (a person), to be familiar with; to recognize

show / shav [she.nâs] to recognize

show / shav [she.nâ kar.dan] [→ كن to] to swim

show / shav [shan.bel.sham.be] Saturday

show / shav [she.nav] to hear
[show / shav, she.mi.dan] to hear

صفر [sefr] zero
سروت [su.rat] face
ضمیر [za.mā'r] pl. of ضمير
ضمیر [za.mir] pronoun (gr.)
ضمير اشارة [za.mi.r-e e.shā.re] demonstrative pronoun (gr.)
طلاق [ta.lāgh] divorce
ظرف [zarf] dish (pl. ظروف, ظریف, zoruf)
ظرف [zarf-e] within (temp.)
ظرف [zo.ruf] pl. of ظهر
ظر [zohr] noon
عادات [ā.dāt] pl. of عادات
عادات [ā dati] habit (pl. عادات دادن (به) [→ خور تا to get accustomed to, to cause to get used to (ir.)
عادات كردن (به) [→ خور تا to get accustomed to, to get used to (intr.)
عاشق [ā shegh] lover (pl. عاشقانه, osh. shāgh)
عاشق ... بودن [→ خور تا -) to love
عالی [ālī] excellent
عدد [a.dād] number (pl. عدادات, ā'dād) (gr.)
عرب [a.arab] Arab (pl. عربانه, a'rāb)
عربی [a.arabī] Arabic (language)
عذاب [a.ziz] dear
عشق [eshgh] love
عشق [a.sabāni] angry
عصبانی [a.sabāni.yāt] anger
عکس [aks] picture; photo
عکس گرفتن (از) [aks ge.ref.tan (az)] [→ خور تا -) to take photos (from)
عیب [eyb] fault, deficiency (pl. عیوب [o.yub] or معاپ [ma'.yeb])
عیب [o.yub] pl. of عیوب
غذا [gha.zā] food
غذا خوردن [gha.zā khor.dan] [→ خور تا -) to eat (intr.)
غذای [gha.zā'] (of) food; nutritional, dietary
غرب [gahrab'] west
غلز [gha.zal] ghazal; a genre in poetry (pl. غزلات, gha.zal.yāt)
غضبه [ghos.se] grief
غناخک [gham-an.giz] sad (used for inanimates); causing sadness
غم [gham] grief, sadness
غم خوردن [gham khor.dan] [→ خور تا -) to grieve, to be sad
غم ... داشتن [gha.m-e ... dāsh.tan] [→ دار -) to be sad about, to worry about (no mi- in pres. and progressive tenses)
غمگین [gham.gin] sad (used for animates)
غمگین شدن [gham.gin sho.dan] [→ خور تا -) to become sad
غمگین کردن [gham.gin kar.dan] [→ خور تا -) to make sad
غیر مستقیم [ghey.r-e mos.ta.ghim] indirect
فارسی [fārsī] Persian (language)
فارغ التحصیل [fāre.got-tah.sī] a graduate student [lit. 'free from studies']
فایده [fa.vā.‘ed / fa.vā.yed] pl. of فهمیدن 
فهمیدن → فهم
فهمیدن [fah.mī.dan] → فهم, fahm
to understand; to realize
فیلم [film] film
قبل [ghabl] past, last (as in ‘last week’) (adj.)
قبل [ghabl.tan] previously (adv.)
قبل از [ghabl az] before (prep.)
قبل از آنکه [ghabl az ân-ke] before (conj.)
قبول شدن (در/ از) [gha.bul sho.dan] (darlaz) [→ - ] to be accepted (in); to pass (a test)
فروشندگان [foru.shan.de] seller; cashier
نقطه [gho.t] pole
قلیم [gha.lam] pen
نام [ghom] Qom or Ghom (city in Iran)
قهاری [ghu.ri] teapot
قههه [ghah.ve] coffee
قههوه [ghah.ve.’] brown
قیمت [ghi.mat / ghey.mat] price
کار [kār] work, job
کاربند [kār.bord] usage, function (gr.)
کارخانه [kār-e khā.ne] household chores (pl. کارهای خانه)
factory

knife

to work (intrans.); to do' in questions with (see)

'if only'

'To wish'

adj.

happy (in life)

 PERFECT

kabab or kebab, a grilled meat dish

dove; pigeon

book (pl., ko.tob - not used in col.)

library

pl. of - not used in col.

beating, thrashing

~ to be beaten or thrashed (intr.)

to beat or thrash (tr.)

dirty

where?

which?

Kurd

to do; to make

Kurdish

person

the -e vowel (gr.); its symbol

kesh

to kill

drawer

country

to draw; to pull; to drag

shoe

class

hat

word (pl., k.a.la.mát)

little; few

less; fewer; less often

help

quantitative

Kurdish

short

small

child (form.)

kindergarten

blind

mountain

desert

that, which (used in noun clauses)

who? (form./wrt.)

(see)

worn-out, used, old

(inanimates)

when?

who? (col.)

bag

purse or wallet
کیلو
کیلوانتی [ki.lu] kilo

گذشتن [go.zar] → گذار
گذشتن [go.zash.tan] [→ گذار, gozár] to put; to leave behind; to let

گذشتن [go.zar] → گذر
گذر [go.zash.tan] [→ گذشتن, gozar] to pass

گذر [gozar] to put; to leave behind; to let

گذر [gozar] to pass

گذشته [go.zash.te] past (adj.; n.; gr.)

گرامر [ge.räm] grammar

گران [ge.rän] expensive

گردن [ge.ran] expensive

گردن [go.zar] to put; to leave behind; to let

گردن [gozar] to put; to leave behind; to let

گردن [gozar] to put; to leave behind; to let

گرسکی [go.resne.gi] hunger

گرسکی [go.resne] hungry

گردن [ge.ref.tan] [→ گیر, gir] to take (= ‘give’)
policeman [ma'.mu.re polis]  
man [mān] → مان  
مانند [mān.dan] → مان, مان to stay, to remain  
ماه [māh] month; moon  
متر [metr] meter  
متابع [mo.te.'ad.dil] transitive (gr.)  
ملاحظه [mo.te.vaj.še.dan] → to notice  
مجبور بودن [maj.bur bu.dan] → جب to be forced to  
مجهول [maj.hul] passive (gr.); unknown  
 محله [ma.hal.le] neighborhood (pl., ماهدل)  
محمد مسعود موسادده [mo.ham.mad mo.sad. degh] Mohammad Mosaddegh (PM of Iran, 1951-53)  
بیداد [me.dād] pencil  
مدرس [ma.dār] pl. of مدرسه  
مدت [mod.dat] duration; period  
مدرس [ma.dār] pl. of مدرسه  
مدرسة [ma.dār] (pre-college) (pl., مدرسه, مدارس)  
مرته [ma.rte.be/ma.ta.be] ‘time’ as counting word  
مرد [mard] man  
مردم [mar.dom] people  
مردن [mor.dan] → مرن, مرن to die  
مرده [mor.de] dead  
مرغ [morgh] hen; chicken (as food); bird  
مرج [morgh.bi] duck  
مربک [mo.rak.kab] complex (gr.); compound, multipart; ink  
мерگ [marg] death  
مریض [ma.riz] sick (adj.); sick person, patient (n.)  
مریم [mar.yam] Maryam (= Miriam, Mary)  
مسائل [ma.sā.'el] pl. of مسال  
مساعی [ma.sā.'i] pl. of مسالع  
سئال [mas.a.'le] problem  
سئال, مسال [ma.sā.'el]  
مسئل [mo.sta.ghim] direct, straight  
مسلمان [mosal.mān] Muslim, Moslem  
مشاغل [ma.shā.ghel] pl. of شغل  
مشکل [mosh.kel] difficult (adj.); problem (n., pl. مشکلات, mosh.keh.lāt)  
مشهد [mash.had] Mashhad (city in Iran)  
مشهور [mash.hur] famous  
مذکر [mas.dar] infinitive (gr.)  
مصر [mēr] Egypt  
مضارع [mo.zā.re] present tense (gr.)  
مضاعف [mo.zā.'af] double  
مطمئن [mot.ma.'en] sure, certain  
عیب [ma.'yeb] pl. of عيب  
معرفه [ma.'re.fe] definite (gr.)  
مشوق [ma.'shūgh] beloved (masc.)  
مشوقه [ma.'shūghe] mistress; beloved (fem.)  
المعلم [mo.'al.lem] teacher  
معمولا [ma.'mu.lan] usually  
معنی [ma.'mey] shop, store  
مفید [mo.fid] useful  
مقابل [mo.fā.he.be.l-e] in front of; opposite  
مقابله [mo.fā.še.se] comparison  
ممكن [mo.men] possible; likely  
من [ma.n] I (pr., 1st person sg.)
Purpose; aim

Watchful, alert

To be careful (intr.)

To watch over; to look after; to keep an eye on

Time (pl. of موقت‌ که [mow.ghe' i ke] when (conj.); also written موقع‌ که)

Rumi (poet, 1207–1273)

Kindness

Important

Guest

Party

Middle of; inside

Table

Million

Mina (girl's name)

Chickpea

No (polite)

Near (adj.)

Near (prep.)

Near (be)

Annihilate, to destroy; to cause to become extinct or non-existent

Uncomfortable; upset

Unhealthy; harmful

Suddenly

Name (more formal than اسم, esm)

Letter

First (1st)

First (1st)

Drink

Persian–English glossary

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نوف‌نخ [ne.vis] → نوی‌ساز [ne.visan.de] writer
ه‌دیه [har] every
ه‌رو [har do] both
هر دوی [har do.ye] both of
هر روز [har ruz] every day
هر گز [hargez] never (form.)
هرزار [he.zar] thousand
هشت [hasht] eight
هشتاد [hasht.tad] eighty
هشتصد [hasht.sad] eight hundred
هفت [haft] seven
هفتاد [haft.tad] seventy
هفتصد [haft.sad] seven hundred
هفته [haft.e] week
هفده [hef.dah] seventeen
هم [ham] too; also
همچنان [ham.che.nan] still (lit.)
هم‌سایه [ham.sä.ye] neighbor
همکلاسی [ham-ke.lä.si] classmate
همه [ha.me] all; everybody
همه جا [ha.me jä] everywhere
همه چیز [ha.me chiz] everything
همه کس [ha.me kas] everyone
همیشه [ha.mi.she] always
همیشه [ha.min-ke] as soon as
همد [hend] India (also هندوستان, hendustân)
هندوستان [hendustân] → هند [hend] Indian
هنر [hanar] art; craft; skill
هنگام [hen.gäm / han.gäm] time (lit.)
هنگامی که [hen.gäm.mi / han.gäm.mi ke] (lit.) when (conj.); also written joined: هنگامیکه
هنوز [ha.nuz] still [adv.]; yet (in neg.)
هوا [ha.vä] weather; air
هواپیما [ha.vä.pey.mä] airplane
[hich] none; nothing; at all
[hich-chiz] nothing
[hich-jā] nowhere
[hich-kā] nowhere
[hich-kākdam (az)] none (of)/neither (of)
[hich-kās] no one, nobody
[hich-gāh] never (form./lit.)
[hich-gū.ne] not of any sort/at all (form./lit.)
[hich-vaght] never
[hich-yek (az)] none (of)/neither (of)
[yā] or (conj.)
[yā.e nes.bat] attributive ‘и’,
or stressed -i suffix
[yād] memory

[az yād bor.dan] (az) yād ٍبَرَدَن [از] to forget
[az yād rāf.tan] (az) yād رَفَتَن [از] to be forgotten
[be yād ā.var.dan] (به) yād آ.رَفَتَن [ب] to remember, to bring
(back) to mind
[az yād dā.dan (be)] (به) yād دَ.دَ.دَن [ب] to teach (sth. to so.)
[az yād ge.ref.tan (az)] (از) yād جَ.رَفَتَن [اژ] to learn (sth. from so.)
[yāz.dah] eleven
[yakh] ice
[yakh.chāf] refrigerator, fridge
[yek] one
[yek-ki az] one of
[yek-sham.be] Sunday
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