

Lesson Nine

درس نهم

TOPICS COVERED IN THIS LESSON

- What day is today? Wednesday. What's today's date? The 29th. The four seasons
- What are you doing this Friday? Next Monday? Next month? Summer vacation?
- What do you do on Thursdays, and so on?. What days do you work out/study Persian? and so on
- More on telling time: Adding the minutes
- What's your Iranian friend's name? Where is she/he from?
- Do you like archeology? Can you name an archeologist?
- More statements on qualities: Their children are very smart. This food is really Tasty. That's a very important question.
- Where is your house? Near the post office. Far from the university. I live near Chicago.
- Emotions and physical states: unhappy, upset, nice, nasty, strange, weird, funny, at ease, comfortable, lazy, tired, busy, and so on
- Agreeing and disagreeing: I do/don't agree with you. I beg to differ.
- Expressions that promote conversation: No problem. What's up? I (don't) believe you. Since when? Calm down/Take it easy. My nerves are shot, and so on.

Listening Materials

Manuchehr's Life in the United States

Group Work: A narrative about your teacher's background and habits

RESOURCES AND BACKGROUND: INFORMATION AND ACCURACY

Grammar Patterns to be Drilled

Verbs

The variants of "to be" (Present):

/-st/ after words ending in /-e/: /-e/ + /-st/ = /-æst/

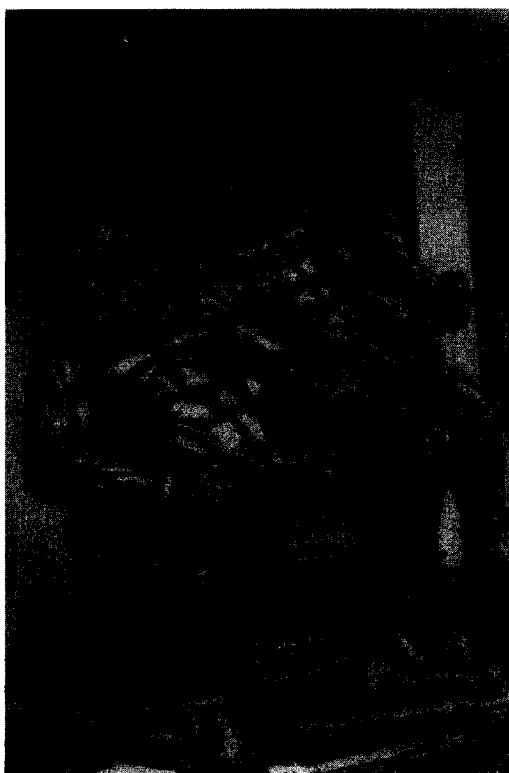
Nouns

Possessive Endings after words ending in /-e/: /læhje/ — /læhjæsh/

Plural of nouns (continued)

Colloquial/FWP Correspondences

Tehran Dialect



Statue in the History Museum of the city of Tabriz مجسمه، موزه تاریخی شهر تبریز

Grammar Discussion

Noun Categories: Definite, Indefinite, Generic

Uses of the Singular and Plural

Uses of the Singular and Definite and Indefinite

Agreement of Singular and Plural Nouns with Verbs

Cultural Materials

Third-Person Polite Forms: *ishun* ایشون ; third-person plural verb

Time-telling (2) and the Days of the Week

Iranian Calendars and Festivals, Part One: The Iranian Year

Reading and Writing خواندن و نوشتن

"John and Oman"

«جان و عمان»

انشاء: برنامه روزانه شما چیست؟
Composition: What is your daily schedule?

9.2 Vocabulary

۹ / ۲

(گفتاری) و نوشتاری

Vocabulary, Drills Part I

تمرینات، قسمت ۱

bahush	باهوش	smart, intelligent
mohem(m)	مهم	important
mænzəl	مَنْزِل	house, home (= خانه)
(postkhune)	(پُستخونه)	post office
postkhane	پستخانه	
taze	تازه	fresh, recent, new
tæmbæl	تَنْبَل	lazy (see 6.9.2 for spelling and pronunciation)
khoshmæze	خوشمزه	tasty, good (to eat)
mæze	مزه	taste, flavor
baz	باز	open
bæste	بسته	closed
rahæti	راحت	comfortable, at ease; convenient adverb: with ease
narahæti	ناراحت	unhappy, upset, uncomfortable
nakhosh	ناخوش	sick, ill (slightly more polite than mariz مریض)
mæshqul	مَشغول	busy
azad	آزاد	free (in most senses except "free of cost")
vazeh	واضح	clear

lazem	لازم	necessary
khoshækhlaq	خوش اخلاق	nice (of personality); good-tempered
bædækhlaq	بداخلاق	nasty, ill-tempered
khæste	خسته	tired

Useful Words and Phrases (Not Used in Drills)

khændedar	خنده دار	funny, laughable (from خنده "laughter")
æjib	عجیب	strange
æjibo qærib	عجیب و غریب	strange, weird
komækesh konid	کمکش کنید	Help him/her! Help him/her out!
movafeq	موافق	in agreement, in accord, concurring
mæn ba shoma movaféq-æm		I agree with you.
	من با شما موافقم	
mæn ba shoma movafeq nístæm		I don't agree with you.

من با شما موافق نیستم

And two expressions that will be better understood with more exposure to the language:

ekhtiar darid.	اختیار دارید	"I beg to differ with you." (lit. "You have the prerogative/option (to say that, but...)," a polite expression used to contradict someone's statement.)
`vállah	والله	honestly, really (lit. "by God!" — something like English "Honest to God!")

Women's Names (See also section 7.12, Cultural Materials: Iranian Names)

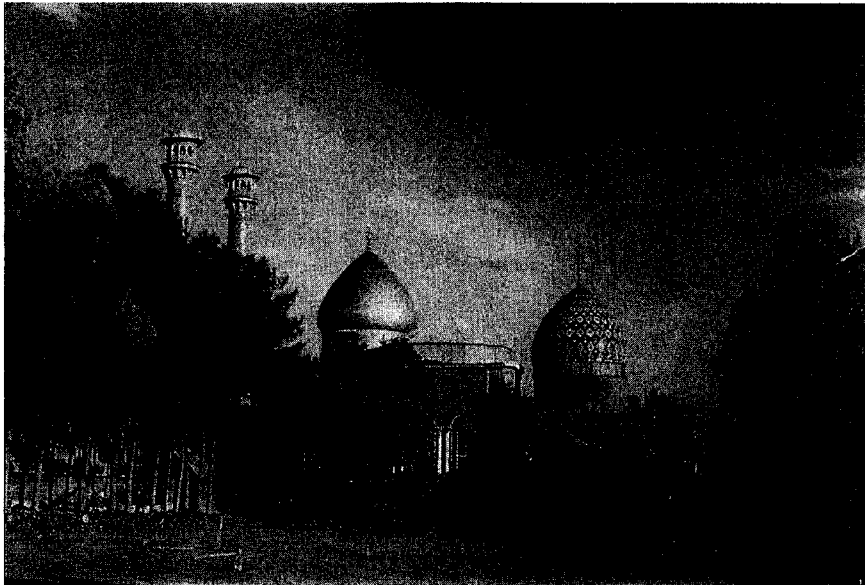
رودابه	rudabe	زهرة	zohre	هاله	hale
--------	--------	------	-------	------	------

کتایون kətayun نیلوفر nilufær سیمین simin

Vocabulary, Situational and Practical Drills

rob	رُبُع	quarter
nim	نیم	half
(dæqe/dæqqe)	(دَقِيقَه / دَقَّه)	minute
dæqiqe	دَقِيقَه	minute
zohr	ظُهْر	noon
shæmbe ¹	شَنَبه	Saturday (see section 6.9.2 for spelling and pronunciation)
(yeshæmbe)	(يَه شَنَبه / يَكشَنَبه)	Sunday
yekshæmbe	يَكشَنَبه	Sunday
doshæmbe	دوشَنَبه	Monday
sesshæmbe	سه شَنَبه	Tuesday
(charshæmbe)	(چار شَنَبه)	Wednesday
chæharshæmbe	چهار شَنَبه	Wednesday
pænjshæmbe	پنج شَنَبه / پنجشَنَبه	Thursday
jom:e	جُمعه	Friday
tarikh ²	تاریخ	date
emruz chændóm-e?	امروز چندمِه؟	What's today's date?
chændom?	چندم	What number (in a series)? "How many?" (see also 16.2, note 2)
yekom	يَكُم	first (of a finite series: lesson one, the first of the month, etc.) (see also Ordinal Numbers in 16.2)
dovvom	دَوَم	second

sevvom	سوم	third
charom/	(چارم)	fourth
chæharom	چهارم	
pænjom, shishom, etc.	پنجم، شیشم	fifth, sixth, etc.
donia	دُنیا	world
mesr	مِصر	Egypt
qahere	قاهره	Cairo
kore	کُره	Korea



مسجد، مازندران

A mosque in the province of Mazandaran

Learn the following place names and locate them on a map of Iran:

khorasan	خراسان	Khorasan
mæshhæd	مشهد	Mashhad, Meshed
kordestan	کردستان	Kurdistan
kermanshah	کرمانشاه	Kermanshah
mazænderan	مازندران	Mazanderan
sari	ساری	Sari
gilan	گیلان	Gilan
ræsht	رشت	Rasht

Vocabulary, Drills Part II and Useful Words and Phrases

تمرینات، قسمت ۲

(dige) ³	(دیگه)	other, (one, etc.) more; else; next
digær	دیگر	
(shagerdá-ye dige)	(شاگردای دیگه)	the other students
shagerdhá-	شاگردهای دیگر	
ye digær	یه دیگر	one more
(hæfté-ye dige)	(هفتهء دیگر (هفتهء دیگه)	next week
(máh-e dige)	ماه دیگر (ماه دیگه)	next month
(sál-e dige)	سال دیگر (سال دیگه)	next year
mah	ماه	month, moon
sal	سال	year
tæ:til	تعطیل	holiday, day off, (no school, etc.)
færda tæ:tíl-e	فردا تعطیل است (فردا تعطیله)	Tomorrow is a holiday/day off, there's no school tomorrow, etc.
tæ:tilat	تعطیلات	vacation, holidays
(tabestun)	(تابستون)	summer

<i>tabestan</i>	تابستان	
(ashpæzkhune)	(آشپزخانه)	kitchen
<i>ashpæzkhane</i>	آشپزخانه	
<i>khæbær</i>	خبر	news (item), information
<i>besiar</i>	بسیار	very (= خیلی)
<i>hærf zædæn</i>	حرف زدن	speaking, speech, way of speaking, speaking abilities; colloquial speech (see also section 5.11.5 on the uses and the formation of the infinitive.)

Vocabulary Notes

1. The two words راحت and ناراحت mean "comfortable" and "uncomfortable" respectively, but are not used in a parallel manner. راحت means "comfortable" in reference to people and things or "convenient" in reference to things. ناراحت, however, is used only for people. To refer to things that are uncomfortable, you must negate a sentence with راحت.

	Comfortable	Uncomfortable
Person	من راحت هستم.	من ناراحت هستم.
Thing	این صندلی راحت است.	این صندلی راحت نیست.

2. In traditional Middle Eastern calendars, the day begins at sundown, not at dawn (cf. the Jewish Sabbath, etc.). In general usage today when the names of days are used by themselves, they refer to the time when the sun is up. To indicate the evening or night time شب *shæb* is placed before it. Thus, شب چارشنبه *shæb-e charshæmbe* is "Tuesday evening/night." This usage is similar to the word "eve" of English; note the American usage of "New Year's eve (December 31st)" and "New Year's Day evening (January 1st, PM)." It is also possible, and

more common, in Persian to indicate the evening that follows the "day" by putting شب *shæb* after the name of the day. Thus سه شنبه شب *sešhæmbe shæb* also means "Tuesday evening/night." Iranians will often use both conventions together, e.g., سه شنبه شب *sešhæmbe shæb* and شب چارشنبه *shæb-e charshæmbe*, in order to prevent misunderstanding.

3. Some of the range of the word دیگر/دیگه (دیگه) was introduced in the vocabulary of Lesson 7 and in Vocabulary Note 4 there. In this lesson, the range is further expanded in the vocabulary list. One other very important usage of دیگر/دیگه (دیگه) is with a negative verb in the sense of "no more, no longer."

(من دیگه نمیرم اونجا.) I no longer go there. I don't go there any more.

(من دیگه شیمی نمیخونم.) I no longer study chemistry. I don't study chemistry any more.



سی و سه پل در اصفهان
Si o Se Pol, a bridge in Esfahan

9.3 Cultural Materials

۹/۳

9.3.1 Third Person Polite Forms

You have seen throughout this text that there are two pronouns for second person: تو for the informal, intimate "you" and a plural pronoun شما which can be either "you," plural informal/familiar or "you," singular polite/deferential. There is a parallel usage with third person pronouns as well. So far for third-person pronouns you have only seen one singular pronoun, *un* او in colloquial, and two for FWP (*u* او for animates, آن for inanimates) and one plural, *una* آنها. In conversation, when you wish to make a polite reference to a third person, you should use the pronoun *ishun* (ایشون), which originally meant "they" but in the modern language is used to mean "he, she," singular deferential:

(ishun chi migænd?) (ایشون چی میگند؟)

You will also notice that a third-person plural verb and possessive are used with a singular noun or person when you wish to refer to that person politely:

(aqá-ye shirazi koja zendegí mikonænd? mænzéleshun kojast?)
(آقای شیرازی کجا زندگی میکنند؟ منزلشون کجاست؟)

You will use the plural verb forms and the pronoun *ishun* ایشون to refer to a person when in front of him/her or within hearing range, when the person referred to — even if not present — is a relative or friend of the person you are speaking to and are on polite terms with, or when you have another reason to refer to someone politely. Examples:

(pedæretun farsi midunænd?) (پدرتون فارسی میدونند؟)
(in khanom ki hæstænd?) (این خانم کی هستند؟)

Note that in English, you might also find it somewhat abrupt to say "Who is he/she?" when referring to another person present. You might, instead, say something like "Who is this gentleman/lady?"

9.3.2 Cultural Materials (Optional Material)

Additional possible responses for use in class, or out.

جوابهای جالب

bavær mikonæm	باور میکنم	I believe it/you.
bavær <u>n</u> emikonæm	باور نمیکنم	I don't believe it/you. (No object or pronoun is necessary with this verb.)
(èyb <u>n</u> ædare)	(عیب نداره)	Never mind. No problem.
èyb <u>n</u> ædaræd	عیب ندارد	
(færq mikonæ)	(فرق میکنه)	There's a difference. It depends.
<u>f</u> ærq mikonæd	فرق میکند	(lit. "It makes a difference.")
(færq <u>n</u> emikonæ)	(فرق نمیکنه)	There's no difference. It doesn't matter.
<u>f</u> ærq <u>n</u> emikonæd	فرق نمیکند	(lit. "It doesn't make a difference.")
(che <u>f</u> ærq mikonæ?)	(چه فرق میکنه؟)	What's the difference?
che <u>f</u> ærq mikonæd	چه فرق میکند؟	
(che <u>f</u> ærqi mikonæ?)	(چه فرقی میکنه؟)	What does it matter?
che <u>f</u> ærqi mikonæd?	چه فرقی میکند؟	
(che khæbær?)	(چه خبر؟)	What's up? What's new?
(ché khæbær-e?)	(چه خبره؟)	What's up? What's wrong?
		What's the matter?
ché khæbær æst?	چه خبر است؟	What happened? (Two possible sentence stresses, on ché or khæbær, with no change of meaning.)
khæbær <u>n</u> ædaræm (+ æz)	خبر ندارم (از)	I don't know. I have no news/information. (of/from/about)

ta	تا	until, till, to, up to
æz ___ ta ___	از ___ تا ___	from ___ to/till___
æz key ta hala?	از کی تا حالا؟	Since when? (lit. "From when till now?")
æsæbani	عصبانی	angry, "mad"
(æsæbani næshin)		Don't be angry/get angry.
	(عصبانی نشین. نشید)	
æsæbani næshævid	عصبانی نشوید	Don't be upset. Calm down/take it easy.
æsæbani næsho(w)	عصبانی نشو	(familiar variant)
æ:sab (sg: æsæb)	اعصاب (مفرد: عصب)	nerves
(æ:sábæm khúrd-e)	(اعصابم خورده)	My nerves are shot. I'm a nervous wreck.
æ:sábæm khord æs	اعصابم خرد است	(lit. "My nerves are shattered.")
		For another use of خورد, see above 6.12, Iranian money)
komækesh konid.	کُمش کنید.	Help him/her.
lotfæn komækæm konid.	کُکم کنید.	Please help me.
lotfæn be mæn komæk konid.	بمن کُمک کنید.	Please help me.

9.4 Dialogue 9

۹/۴ مکالمه ۹

In this dialogue, Mehri asks Judy about a student they see on their way to the movies. (See 8.4 for Mehri's reference to her as دختر. Since she is a Turk who knows Persian and Arabic as well as her native Turkish, Mehri intimates that this is not unusual since the languages are closely related. This is not true, of course. Each comes from a separate language family and has important structural differences with the others. Mehri, however, is probably referring to the fact that these languages do have many, many words in common. Someone who knows one

شعر فارسی.

- Mehri:** Does she know Persian well? مهری: فارسی خوب بلده؟
- Judy:** Of course. She knows both Persian and جودی: البته. هم فارسی قشنگ
Arabic quite well. بلده، هم عربی.
- Mehri:** Well, Persian, Turkish, and Arabic are very مهری: خوب، زبانای فارسی و
closely related. (lit. "close to each other") و عربی بهم خیلی نزدیکند
- Mehri:** مهری: منو بهش معرفی کن.
Introduce me to her. I'd like to meet her. دوست دارم باهاش آشنا بشم.

Text and Transcription

- Mehri:** un dokhtær kí-e? مهری: اون دختر کیه؟
- Judy:** yéki æz dustá-ye fereshtæ-st. جودی: یکی از دوستای فرشته ست
ésmesh ayeshtæ-st. اسمش عایشه ست.
- Mehri:** æhl-e koja-st? مهری: اهل کجاست؟
- Judy:** æhl-e torkiæ-st. جودی: اهل ترکیه ست.
fékr mikonæm eslambolí-e. فکر میکنم اسلامبولیه.
- Mehri:** to míduni reshtæsh chi-e? مهری: تو میدونی رشته ش چیه
- Judy:** bæle. reshtæsh taríkho ædæbiát-e. جودی: بله. رشته ش تاریخ و ادبیات
írán-e. khéyliæm ælaqé dàre خیلی ام علاقه داره به شعر فارسی.
be shé:r-e farsí.
- Mehri:** farsí khub bælæd-e? مهری: فارسی خوب بلده؟
- Judy:** ælbæte. hæm farsí qæshæng, جودی: البته. هم فارسی قشنگ بلده،
bælæd-e hæm æræbi. هم عربی.
- Mehri:** khob, zæbaná-ye farsío torkío مهری: خوب، زبانای فارسی و ترکی و
æræbi behæm khéyli næzdík-ænd. عربی بهم خیلی نزدیکند.
- Mehri:** مهری: منو بهش معرفی کن. دوست دارم باهاش آشنا بشم.
mæno bahash moærefi kon. dust daræm bahash ashna beshæm.

9.6 Drills, Part I

درس ۹، تمرینات، قسمت ۱

Substitution: The verb "to be"

درس ۹، تمرین ۱

- آ. اون پسر اهل ترکیه ست. (torkie ==> torkiæst).
 (روسیه، فرانسه، سوریه، نیجریه، کره، ترکیه))
 ب. دوستش اهل فرانسه ست. (færanse ==> færansæst) (من)
 من اهل فرانسه م. (færanse ==> færansæm)
 (تو، پدر و مادرش، ژاکلین، ما، کی، شما، متخصصا، من و جلال، این آشپز،
 باستانشناسا، (دوستش))

درس ۹، تمرین ۲

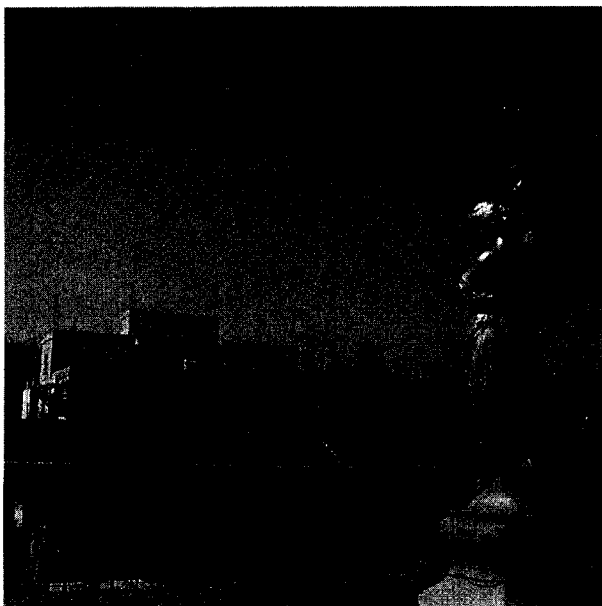
- اون آقا اهل فرانسه ست. (ایران)
 اون آقا اهل ایرانه. (این دانشجو)
 این دانشجو اهل ایرانند.
 (ایتالیا، (منفی)، من، سوریه، (مثبت)، اون آقایون، ژاپن، ما، تو، اسپانیا، (منفی)،
 توکیو شما، این خارجیا، (مثبت)، نیجریه، من، روسیه، اونا، اون آقا، مشهد، ترکیه،
 (فرانسه))

درس ۹، تمرین ۳

(You may refer to section 7.12, Cultural Materials: Iranian Names, before doing this drill)

- آ. دانشجو ۱: اسم دوست ایرانیتون چیه؟
 دانشجو ۲: اسمش فرشته ست. (پرویز)
 دانشجو ۱: اسم دوست ایرانیتون چیه؟
 دانشجو ۲: اسمش پرویزه.
 (زهرة، ژاله، جعفر، مرتضی، رودابه، کریم، ناهید، شهلا، هاله، جلال، منیژه،
 هوشنگ، عبدالله، قاسم، (فرشته))

(Practice this pattern with a partner for a few minutes.)



پارک کوهسنگی در شهر مشهد
Kuh Sangi, a park in the city of Mashhad

- ب. دانشجو ۱: اسم اون دختر چیه؟
دانشجو ۲: اسمش فریده ست. (آشپز/محمود)
- دانشجو ۱: اسم اون آشپز چیه؟
دانشجو ۲: اسمش محموده
- (زن/شهلا، روانشناس/نوری، نجار/علیزاده، باستانشناس/اصفهانی، پزشک/پارسا، ایرانی/بیژن، خیاط/ژاله، مردمشناس/نوربخش، نقاش/رضا، کتابدار/نژاد، موسیقی شناس/صبا، آقا/پرویز، شاگرد/منیژه، مهندس/تهرانی، (دختر/فریده))

ج. سؤال و جواب

- اسمای دوستای ایرانیتون چیه؟
(یک اسم) مال کجای ایرانه؟
اسم خواهر دوستتون چیه؟ (شوهر، خانم، برادر و غیره)
به جامعه شناسی علاقه دارید؟ (زبانشناسی، مردمشناسی و غیره)
اسم یه جامعه شناس ایرانی بلدید؟ اسم یه جامعه شناس بلدید؟

اسمش چیه؟

اسم فامیلی معلم عربیتون چیه؟ کجائیه؟

(Break into small groups and continue asking each other similar questions.)

درس ۹، تمرین ۴

رشته م مهندسیه. = /reshtæm/ (شما)

رشته تون مهندسیه. = /reshtætun/

((ما، اون، تو، من، اونا، شما، من))

درس ۹، تمرین ۵

آ. بچه شون خیلی باهوشه.

(معلم، مشغول، تنبل، (اون)، خوب، مزه، شهر، (ما)، پستخونه، بزرگ، ایالت، مدرسه،

(تو)، آزاد، خوب، (شما)، بچه، (اونا)، (باهوش))

ب. کتابتون زیاد سخت نیست. (جالب)

کتابتون زیاد جالب نیست. (اون)

کتابش زیاد جالب نیست. (اصلاً)

کتابش اصلاً جالب نیست.

(واضح، شعر، لهجه، هنوز، خط، من، خیلی، خوب، (اونا)، خورشت، تازه،

سالاد، خوب، نظر، اصلاً، مهم، اسم، (اون)، آشنا، سخت، جمله، زیاد، (شما)،

((کتاب))

درس ۹، تمرین ۶

آ. به نظر من، این غذا خوشمزه ست.

(شعر خیام/سخت، تاکسی/گرون، اون مرد/بداخلاق، تلفظتون/واضح، اسمتون/

آشنا، این نون/تازه، فریده/باهوش، پسرتون/خسته، جام/راحت، حمید/تنبل،

دوستتون/ ناراحت، این شهر/بزرگ، این لغت/لازم، استادمون/مشغول، اون پزشک/

خوش اخلاق، فکرای آینشتاین/مهم، (این غذا/خوشمزه))

ب. مثل اینکه این آقا ناخوشه.

(پستخونه/باز، این مغازه/بسته، رانندگی اینجا/آسون، حالش/بهتر، جا/کم، اسمش/
خارجی، رشته حقوق/جالب، این لغت/لازم، خورشید بادمجونش/خوشمزه، تکلیف
شبهمون/بد، این اتاق/آزاد، محل کارتون/نزدیک، مرتضی/مشغول، مزه ش/خوب،
(این آقا/ناخوش))

ج. سؤال و جواب

منزلتون از اینجا دوره؟ خیلی دوره؟

کتاب فارسیتون زیاد سخته؟

تکلیف شب ما زیاده؟ سخته؟

حالتون امروز خوبه؟

پستخونه دانشگاه بزرگه؟

غذای ایرانی خوشمزه ست؟ چه غذایی خیلی خوشمزه ست؟ مزه قرمه سبزی رو
دوست دارید؟

زبان اینگیسی خیلی مهمه؟ سخته؟ دوستای ایرانیتون چی میگند؟

شما کار میکنید؟ محل کارتون دوره؟

درس ۹، تمرین ۷

بچه های این زن خیلی تنبلند.

(پسر/آقا، مرد/خونه، دانشجو/استاد، بد اخلاق، آشپز/رستوران، پلیس/این شهر،
خسته، کتابدار/ کتابخونه، مشغول، کارمند/پستخونه، ناراحت، خوش اخلاق، با هوش،
دانشجو/دانشگاه، بچه/این زن، (تنبل))

9.8 Telling Time, Stage 2

۹/۸

درس ۹، تمرین ۸

آ. هنوز ساعت یک و ربع نیست. (یک و نیم)

هنوز ساعت یک و نیم نیست.

(چار، هشت و ربع، پنج و نیم، دوازده، دو و ربع، سه و نیم، شیش و ربع، دو، یازده و نیم، ده و ربع، هفت، سه و نیم، (یک و ربع)
 ب. ببخشید، ساعت چنده؟ (ده)
 ساعت یک و ده دقیقه ست.

(بیست، بیست و پنج، نه، سیزده، نوزده، بیست و چار، شونزده، چارده، هیوده، (ده))
 ج. من هر روز ساعت ۷ از خواب بیدار می شم. من ساعت ۸ صبحانه و ساعت ۱۲
 ناهار می خورم. من ساعت ۴ ورزش می کنم.

درس ۹، تمرین ۹

دانشجو ۱: معذرت میخوام آقا/خانم، شما ساعت دارین؟

دانشجو ۲: بله، بفرمائین آقا/خانم. ساعت سه و بیست دقیقه ست.

(یازده و ده، هشت و بیست و دو، هفت و نیم، نه و شونزده، شیش و ربع، سه و بیست، ده و نیم، درست ساعت ده، هشت و ربع، (سه و بیست))

(Now break into small groups and write down various times to practice telling time.)

درس ۹، تمرین ۱۰

آ. من ساعت یک میام خونه تون. (دو)

من ساعت دو میام خونه تون. (من و برادرم)

من و برادرم ساعت دو میایم خونه تون.

(پنچ، آپارتمان، اونا، فردا، مدرسه، شهنان، ساعت چار و ربع، من، سر ساعت نه، خونه تون، (یک))

ب. (تو چه ساعتی میایی خونه؟) (دو/مردم شناسی)

من ساعت دو کلاس مردمشناسی دارم و بعداً میام خونه.

(ده/تاریخ، یازده/زبانشناسی، سه/هنر، دوازده/ادبیات ترکی، هشت/حقوق،

(دو/مردم شناسی))

درس ۹، تمرین ۱۱

- آ. دانشجو ۱: امروز چه روزیه؟ دانشجو ۲: امروز پنجشنبه ست.
 دانشجو ۱: امروز چند شنبه ست؟ دانشجو ۲: امروز پنجشنبه ست.
 (شاگردها اینجا روزهای هفته را تمرین میکنند.)
- ب. دانشجو ۱: امروز چندمه؟ دانشجو ۲: امروز بیست و نهمه.
 دانشجو ۱: امروز چندم ماهه؟ دانشجو ۲: امروز پونزدهم/پونزدهم ماهه.
 دانشجو ۱: تاریخ امروز چنده؟ دانشجو ۲: امروز دومه.

درس ۹، تمرین ۱۲ سؤال و جواب

- آ. دانشجو ۱: این چیه؟ دانشجو ۲: جواب آزاد
 (قهوه، صبحانه، نامه، کارخونه، روزنامه، مجله، آشپزخونه، شونه، دوچرخه،
 پستخونه، بچه، مدرسه، جمله، کتابخونه، هواپیما، تخته سیا(ه)، سینما، غذا، و غیره)

Continue the above pattern by passing around pictures of these items plus various other items.

A combination of words ending in consonants and each of the vowels will help drill the various forms of "to be" in the third person.

درس ۹، تمرین ۱۳ سؤال و جواب

In this drill, the students ask questions about pictures that would require use of the new vocabulary of Lesson 9, particularly the new adjectives that can be used to describe people's emotions and states of mind.

9.9 Reading and Writing Persian: Colloquial/FWP Transformations, Part IV

۹/۹

You have by now learned most of the rules for converting colloquial Persian to its FWP counterpart. From this point on, we will periodically give you extra, often optional, rules for additional changes in style. Many rules apply only to the most formal styles of FWP, while

other styles are more flexible. Of course, there is no taboo against writing purely colloquial Persian, although it is seldom done totally unself-consciously. You will, however, see many colloquialisms in informal letters — especially between friends or family members — and in dialogues in plays, short stories, and novels.

At this point, we feel students must understand a little more about the uses and styles of colloquial Persian in its sociological context. The styles we speak of are neither just aesthetic, nor purely linguistic. We are referring, instead, to how we adjust our style of language in different situations, in which our speech reflects our attitudes about ourselves and the person(s) we are addressing, as well as our attitudes and backgrounds in relationship to the situation itself. Hence you would clearly use a different style of English in joking with a classmate about how you "bombed" a test, than you would when speaking to your professor about scoring poorly or when explaining to someone in the Office of Academic Affairs that you have never seen before what your plans are for changing your major. Persian, likewise, requires different styles of speech in different situations — most of which you may never see in the classroom. You should, however, be aware of their existence in case you are in contact with the language outside of class or so that you may understand better what you are hearing when you observe your professor interacting with a teaching assistant or when either of them is speaking to a new person who stops by the class for information, is introduced to a new person by a student, or is asked for information over the telephone while you are sitting in their office(s). By the same token, if you have Iranian acquaintances, you will have noticed by now that their style of Persian when speaking informally among friends is quite different from what you have been learning in class. Although, you cannot be expected to learn and use these variations in styles at this stage of learning Persian, you should be alerted to their existence and use.

9.9.1 Tehran Dialect

Although the colloquial style of Persian we have chosen for this textbook is basically Tehran Colloquial, it is a standardized form of it. By "standardized," we do not mean to imply that there is an officially standardized form of Colloquial Persian. We mean, instead, that there is a style of colloquial speech that has gained general acceptance, but only through usage and a tacit understanding, rather than by explicit agreement, and that there are certain socially accepted norms for colloquial speech. There are, in addition, forms of colloquial Tehrani that are not considered part of the standardized Tehran Colloquial. That is, certain words, pronunciation rules and other forms of expression that are part of Tehrani speech, while not exactly considered slang, are not quite part of standardized Colloquial Modern Persian either. Tehranis may use them in certain situations and avoid them in others because they feel they are inappropriate. Linguistic research on Modern Persian is still far from complete, and the area of sociolinguistic behavior is among the least explored. It may be the case that these non-slang forms that are used in some situations but not in others are actually a part of the *khodemuni* style mentioned in section 6.9.1 (3). It is not quite clear in the case of some words whether they should be considered *khodemuni* style, whether they are specific to the Tehran dialect, or both. This area of sociolinguistics remains to be carefully researched. One thing is certain: we have avoided giving you the more colloquial form because Tehranis also avoid using these words as freely as they use such words as *نون*, *كدوم*, and so on.

Below are some rules and individual words that you will definitely hear on a regular basis, especially from Tehranis, but we have not considered them part of Standardized Colloquial Modern Persian and have therefore not taught them to you first. These are only a few representative examples. You will hear many more.

Examples:

a. /o/ changes to /u/ if there is a /u/ in the next syllable:

	Tehrani		Standardized		FWP	
"blouse"	بولوز	(buluz)	بلوز	/boluz/	بلوز	<u>boluz</u>
"science(s)"	عولوم	(ulum)	علوم	/olum/	علوم	<u>olum</u>
"Europe"	اوروپا	(urupa)	اروپا	/orupa/	اروپا	<u>orupa</u>
"European"	اوروپایی	(urupai)	اروپایی	/orupai/	اروپایی	<u>orupai</u>
"law"	حقوق	(huquq)	حقوق	/hoquq/	حقوق	<u>hoquq</u>
"letters"	حروف	(huruf)	حروف	/horuf	حروف	<u>horuf</u>
"flute"	فلوت	(fulut)	فلوت	/folut/	فلوت	<u>folut</u>
"chocolate"	شوکولات	(shukulat)	شکولات. شکلات	/shokolat, shokulat/	شکولات	<u>shokolat, shokulat</u>

b. /e/ changes to /i/ if there is a /i/ in the next syllable:

	Tehrani		Standardized		FWP	
"key"	کیلیت	(kilit)	کلید	(kelid)	کلید	<u>kelid</u>
"dill"	شیویت	(shivit)	شویید	(shevid)	شویید	<u>shevid</u>
"ticket"	بیلیت	(bilit)	بلیط/بلیت	(belit)	بلیط/بلیت	<u>belit</u>

c. /d/ often changes to /t/ in final speech:

	Tehrani		Standardized		FWP	
"key"	کیلیت	(kilit)	کلید	(kelid)	کلید	<u>kelid</u>
"dill"	شیویت	(shivit)	شویید	(shevid)	شویید	<u>shevid</u>

d. Some words do not follow the usual "-(un)-to-an" rule (see section 6.9.1). They are converted to (un) only in this خودمونی style (specifically Tehran dialect), including:

	Tehrani		Standardized		FWP	
"language"	زبون	(zæbun)	زبان	(zæban)	زبان	<u>zæban</u>
"Iran"	ایرون	(irun)	ایران	(iran)	ایران	<u>iran</u>
"Tehran"	تهرون	(te:run)	تهران	(tehran)	تهران	<u>tehran</u>
"Esfahan"	اصفهن	(esfæhun/, /esfeun)	اصفهان	(esfæhan)	اصفهان	<u>esfæhan</u>

"Kerman,"etc.	کرمون (kermun)	کرمان (kerman)	کرمان <u>kerman</u>
"came"	اومد (umæd)	آمد (amæd)	آمد <u>amæd</u>
"breakfast"	صبونه (sob(h)une)	صبانه، صبحانه (sob(h)ane)	صبحانه <u>sobhane</u>

The word **صبحانه** has the most variation of any of these words, and you will hear different people say (sobhane), (sobane), (sobune), (sobhune) in colloquial speech or even hear the same person alternate between two or more of these forms. Sometimes the two possibilities actually yield a distinction in usage. In Standardized Colloquial, people say **زبون** more often when it means "tongue" (ساندویچ زبون), yet stay with **زبان** when it means "language" (زبان فارسی). By the same token, **تمام** is usually only used when it means "all (of)" (تمام رون), but is pronounced **تموم شد** when it means "finished, over" (تموم شد).

e. *Individual pronunciations and word forms of khodemuni/Tehrani Speech:*

	Tehrani		Standardized		FWP
"hungry"	گشنه (goshne)	گرسنه	/gorosne/	گرسنه	<u>gorosne</u>
"movie(s)"	سینما (sinæma)	سینما	/sinema/	سینما	<u>sinema</u>
"very"	خلی (khéle/khé:le)	خیلی	/khéyli/	خیلی	<u>khéyli</u>
"open (v)"	واکن (vá kon)	باز کن	/báz kòn/	باز کن	<u>báz kòn</u>

f. *A Lexical Choice. Tehrani Colloquial, and in many cases, Standardized Colloquial as well, uses the word /mál-e/ in place of /æhl-e/:*

FWP

shoma æhl-e kojá-id?

شما اهل کجائید؟ شما اهل کجائید؟

mæn æhl-e tehrán-æm.

من اهل تهرانم.

Standardized

shoma æhl-e kojá-id?

شما اهل کجائید؟ شما اهل کجائید؟

mæn æhl-e tehrán-æm

من اهل تهرانم.

shoma mál-e kojá-in?

شما مال کجائین؟

mæn mál-e tehrán-æm.

من مال تهرانم.

Tehrani

shoma mál-e koja-in?

شما مال كجائين؟

mæn mál-e te:run-æm.

من مال تهرونم.

bæche-ye koja-i?

بچه كجايي؟

mæn bæche-ye tehrunæm

من بچه تهرونم.

9.10 Drills, Part II**درس ۹، تمرينات، قسمت ۲****درس ۹، تمرين ۱۴****آ. دانشجو ۱:** تو چه روزی میری فیلادلفیا؟**دانشجو ۲:** من (روز) شنبه میرم.

(استراحت کرد/چارشنبه، کلاس حقوق داشت/دوشنبه، پیانو تمرین کرد/جمعه،

بازی کرد/سه شنبه، (رفت فیلادلفیا/شنبه))

ب. دانشجو ۱: تو چه روزی والیبال بازی میکنی؟**دانشجو ۲:** این هفته من چارشنبه والیبال بازی میکنم. (رفت سینما/اصلاً)**دانشجو ۱:** تو چه روزی میری سینما؟**دانشجو ۲:** این هفته من اصلاً نمیرم سینما.

(کلاس علوم سیاسی داشت/جمعه، رفت خونه برادرت/اصلاً، امتحان داد/

دو شنبه پنجشنبه، با بچه ها شام خورد/فقط سه شنبه، استراحت کرد/اصلاً،

(والیبال بازی کرد/چارشنبه))

درس ۹، تمرين ۱۵**دانشجو ۱:** تو چه روزایی غذا درست میکنی؟**دانشجو ۲:** من روزای دو شنبه و جمعه غذا درست میکنم.

(کلاس هنر داشت/فقط سه شنبه و پنجشنبه، رمان خواند/اصلاً، اقتصاد خواند/فقط

یکشنبه، با بچه ها بازی کرد/شنبه و دو شنبه و پنجشنبه، تمرین خواندن و نوشتن

داشت/فقط سه شنبه، تعطیل داشت/شنبه و یکشنبه، (غذا درست کرد/دو شنبه و

جمعه))

Free Conversation

درس ۹، تمرین ۱۶

(In this drill, break into small groups and ask the following types of questions:)

- تو روز (دو شنبه) چکار میکنی؟ (و غیره)
 تو چه روزایی کلاس داری؟
 تو چه روزایی غذا درست میکنی؟
 تو روز (دو شنبه) این هفته چکار میکنی؟
 تو روز (دو شنبه) هفته دیگه چکار میکنی؟
 تو سال دیگه چکار میکنی؟ (هفته دیگه، ماه دیگه، تعطیلات تابستون، تعطیلات عید)

درس ۹، تمرین ۱۷

آ. منزلتون کجاست؟

- (شهر، دوچرخه، (اون)، خودکار، آشپزخونه، صندلی، (ما)، امتحان، روزنامه، (شما)، پاکت، نامه، مداد، شونه، (اونا)، مغازه، مجله، (تو)، کبریت، مدرسه، (شما)، کاغذ، پستخونه، حموم، (منزل))

ب. آپارتمانتون خیلی قشنگه.

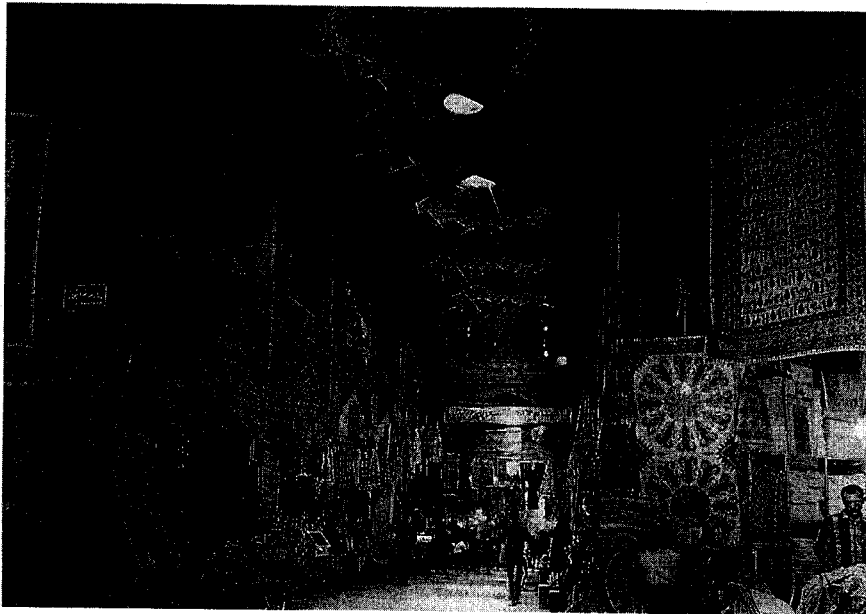
- (صندلی/راحت، خبر/مهم، پستخونه/مدرن، شهر/بزرگ، دوست/تنها، حال/بتر، خط/واضح، آشپزخونه/قشنگ، جمله/جالب، دوست/خسته، مدرسه/دور، غذا/خوشمزه، ترجمه/خوب، (آپارتمان/قشنگ))

درس ۹، تمرین ۱۸

- آ. دانشجو ۱: خونه تون کجاست؟ دانشجو ۲: خونه م نزدیک دانشگاهست. (اتاق/بازار)
 دانشجو ۱: اتاقتون کجاست؟ دانشجو ۲: اتاقم نزدیک بازاره.
 آپارتمان/بانک ملی، کلاس/پستخونه، مدرسه/محل کار پدرم، خونه/سینما، شهر
 شیکاگو، تلفن/آشپزخونه، ماشین/مغازه ها، کلاس فارسی/کتابخونه، (خونه دانشگاه))
 دانشجو ۱: هتلتون نزدیک بازاره؟ دانشجو ۲: نخیر. از بازار دوره.

(کلاس/کتابخونه، خونه/بیمارستان، ماشین/گاراژ، مدرسه/شهر، اتوبوس/بانک،
 اتاق/مدرسه، حمام/آشپزخونه، خونه پدر/دانشگاه، (هتل/بازار))

(Now break into small groups and ask each other questions similar to those in this exercise.)



بازار

Bazar, the Market

درس ۹، تمرین ۱۹

دانشجو ۱: میگرد فلسفهء هگل زیاد سخت نیست. شما چی میگین؟

دانشجو ۲: والله، به نظر من، فلسفه ش بسیار سخته.

(خواهر ماندانا/باهوش، غذای این رستوران/خوشمزه، شعرحافظ/واضح، تلفظ ایتالیایی/

آسون، بیمارستان دانشگاه/ارزون، محل کار (اسم دانشجو)/دور، حرف زدن فارسی/

لازم، شهر (اسم شهر)/قشنگ، (فلسفهء هگل/سخت))

درس ۹، تمرین ۲۰

دانشجو ۱: این عکس جالبه؟

دانشجو ۲: بله. تقریباً همه این عکس جالبه/جالبند.

(Alternate:)

دانشجو ۱: این عکس جالبه؟

(دانشجو ۲: بله. تقریباً تمام این عکس جالبه/جالبند.)

(سؤال/مهم، اسم/آشنا، جمله/مثبت، مدرسه/باز، سیب/تازه، کباب/خوشمزه، لغت/لازم،
مفازه/بسته، پرتقال/سبزی، جمله/آسون، جواب/منفی، عکس/واضح، کت/قهوه ای،
صندلی/آزاد، تاکسی/زرد، اتوبوس/قرمز، شهر/زشت، (عکس/جالب))

درس ۹، تمرین ۲۱ سؤال و جواب

دانشجو ۱: خونه آقای تهرانیان نزدیکه؟ دانشجو ۲: نخیر خونه ش نزدیک نیست.

آشپزخونه شما بزرگه؟

مدرسه شهلا بزرگه؟

لهجه استادتون قشنگه؟

ماشین دوستت آلمانیه؟

فلسفه اروپایی امروز جالبه؟

خوندن زبان ژاپنی آسونه؟

شهر پدر و مادر شوهرتون نزدیکه؟

لهجه حمید واضح(ح) ست/واضح؟

معلم شما خوش اخلاقه؟

کتاب (اسم دانشجو) بسته ست

بچه من کوچیکه

رشته شما اقتصاده؟

خورشت کافه تریا خوشمزه ست؟

عکس دوستتون قشنگه

شاگردای اون معلم باهوشند؟

غذای کافه تریا تازه ست

9.11 Grammar Discussion

9.11.1 Noun Categories: Definite, Indefinite, Generic

Nouns in many languages convey grammatical information in addition to their lexical meaning, and also function differently in sentences depending on the nature of this additional information. Here we discuss categories of grammatical information that we label DEFINITE, INDEFINITE, and GENERIC. While both English and Persian employ these terms to describe grammatical categories of nouns, their treatment in the two languages is quite different. These

differences are, of course, reflected in usage. The discussion here introduces the main structures and concepts involved; the finer points are saved for later discussions where necessary (see grammar of Lesson 10). The categories are first introduced with English examples so you can understand the concepts involved and are then contrasted with the Persian equivalents.

Definite

One of the easiest ways to recognize a definite noun in English is by the use of the definite article, the word "the." Other words ("this," "that," "my," etc.) automatically make a noun definite as well. The definite article sometimes indicates other categories as well in English and cannot be taken as an infallible indication of noun definiteness, although in the present discussion, we will depend on it to clarify the notion of definiteness. In Lesson 10 we discuss briefly the usefulness and pitfalls of using translation to grasp grammatical categories in the target language.

A definite noun can be singular or plural in English:

Give me that book.

Give me those books.

Give me the book.

Give me the books.

I have the answer to that question.

I have the answers to those questions.

Definiteness is an important topic for the learner of Persian because there is no equivalent of a definite article in Persian. Definiteness is only indicated in Persian by an overt marker when the definite noun functions as a direct object of a verb. This marker is the ending -ra (colloquial /-o/ or /-ro/) which will be discussed more fully in Lesson 10. When a definite noun ("the book," "the students") functions as anything other than a direct object in Persian (subject, possessive, object of a preposition, etc.), it takes no marker and there is no specific way to identify definiteness other than by meaning.

Subject:

moælleṃ farsī hærf mīzæne. معلم فارسی حرف میزند. The teacher speaks Persian.

dūstetun chini dærs mīde. دوستتان چینی درس میدهد. Your friend teaches Chinese.

After a Preposition:

dær **bank**-e melli kár mîkone. در بانک ملی کار میکند. She works at the National **Bank**.

pá-ye **tækhte** bénevisæm? پای تخته بنویسم؟ Shall I write it on the **blackboard**?

With a Possessive:

khahær-e mehri kár mîkone? خواهر مهری کار میکند؟ Does Mehri's **sister** work?

Definite nouns may be singular or plural in Persian as well. In fact, definite nouns are the only nouns in Persian that are consistently pluralized. The use of the plural in Persian is very different from that in English as you will see below.

Indefinite

The easiest way to identify an indefinite noun in English, in the singular at least, is by the use of the indefinite article "a/an":

From here I can see a **house** in the distance. I just had an interesting **thought**.

I just had an **idea** that you might like. I had a frightening **dream** last night.

The article "a/an" is used in the singular in English and the plural article generally has two forms: "some" and "any." "Some" is the indefinite article used for the most part with plural indefinite nouns in affirmative statements and "any" is generally the equivalent in questions or in negative statements.

I have an **idea**.

I have some good **ideas**.

I don't have any new **ideas**.

Got any **ideas**?

"A/an," "some," and "any" are a problem of English grammar; this problem does not occur in Persian. Note, however, that in English both singular and plural nouns can be indefinite.

Two features of English contrast with that in Persian: 1) indefinite nouns (not modified by an adjective) in Persian usually do not take any overt marker, and 2) with certain exceptions not introduced here, Persian indefinite nouns are not generally pluralized. The indefinite noun in Persian is the same as the base (singular) form and that form translates as both singular and plural indefinites in English. Note that even though an indefinite noun in Persian cannot be

plural in form, it may still imply a plural in meaning. Examples of the contrast between English and Persian:

bébækhshid, **khodkar** darin? بیخشید، خودکار دارید؟ Excuse me, do you have a pen?

khéyli khob. **sib** míkhoræm. (خیلی خوب. سیب میخورم.) Okay, I'll have an apple.

mæn-æm **soal** daræm. من هم سؤال دارم. I have some questions, too.

næ. una **pakæt** nædarænd. نه، آنها پاکت ندارند. No, they don't have any envelopes.

An indefinite noun is optionally preceded by an unstressed (یه *ye*) (written یک *yek*) which may be considered an indefinite article. The use of (یه)/یک is not obligatory and, when present, does not change the meaning of the sentence:

bébækhshid. ye soal daræm. بیخشید. یک سؤال دارم. Excuse me, I have a question.

bébækhshid. soal daræm. بیخشید. سؤال دارم. Excuse me, I have a question.

A Note on Definiteness, Indefiniteness, and Specificity

The use of the words "definite" and "indefinite" here are syntactic (grammatical) considerations. They do not necessarily reflect another reality that may be clear to you on the level of meaning. By this, we mean that when you say a sentence such as "I read a good book yesterday," the word "book" is grammatically indefinite as is clear from the use of the indefinite article ("a good book"). However, when you make that statement, you are of course referring to a specific book that you read but you are not specifying which book in your statement. This concept holds true for both Persian and English:

mæn emruz (ye) **saæt** khæridæm. من امروز (یک) ساعت خریدم. I bought a watch today.

The watch you refer to is obviously a specific watch but it is grammatically indefinite in both languages. In the sentence, "I am an engineer," you obviously mean that you are a specific person and therefore a specific engineer, but the syntactic way of phrasing this sentence in English (and in Persian) is in the indefinite, as you can see with the use of the indefinite article "an." You could make this sentence grammatically definite by saying, "I am the engineer," inferring something like "...the engineer that you called/referred to."

Generic

A noun is considered generic if it refers to a category or a *class as a whole* rather than a part of the whole (a specific amount) or one member of the class (a specific object). In English generic nouns are generally in the plural if they are count nouns (i.e., countable nouns such as books, children, countries, etc.) and in the singular if they are non-count or mass nouns (sugar, ice, air, etc.):

I like **roses** better than **lilacs**. (count, count)

I always have difficulty with **names**. (count)

I never use **sugar** or **salt**. (non-count, non-count)

Plants cannot survive without **sunlight**. (count, non-count)

In Persian, as opposed to English, generic nouns are usually in the singular regardless of whether they are count or non-count. There is no overt marker to indicate generic nouns in Persian:

shagerd lazem daræm.	شاگرد لازم دارم.	I need students .
mæn sib némikhoræm.	من سیب نمیخورم.	I don't eat apples .
mæn hæmishe soal daræm.	من همیشه سؤال دارم.	I always have questions .
mæn ba ketab kâr mikonæm.	من با کتاب کار میکنم.	I work with books .
to be bæche ælaqe dari.	تو به بچه علاقه داری.	You like children .

Sometimes generic nouns that are animate take a plural form in Persian. Although this area of Persian grammar has not been adequately researched, it seems that this rule is optional:

mæn be bæcheha ælaqe daræm.	من به بچه ها علاقه دارم.	I like children .
mæn be bæche ælaqe daræm.	من به بچه علاقه دارم.	I like children .

9.11.2 Uses of the Singular and Plural: Contrast of English and Persian

You have seen in the above discussion that the use of the plural in Persian is closely linked with the noun categories of definite, indefinite, and generic and that the cases where Persian nouns are pluralized are very different from those used in English. For the sake of clarification

of the uses of the singular and plural in Persian, we summarize and elaborate upon these rules and single out the points of contrast with English:

1. For now, just remember, as an across-the-board rule, only definite nouns (as defined above) can take plural forms. You will see refinements in these rules later. And vice versa: if a noun is plural, you can generally assume that it is grammatically definite. Singular nouns, of course, can also be definite. English and Persian both agree here in that definite nouns can be either singular or plural:

moællem farsi hærf mizæne. معلم فارسی حرف میزند. The **teacher** speaks Persian.

moællema farsi hærf mizænænd. معلمها فارسی حرف میزنند. The **teachers** speak Persian.

2. Indefinite nouns in both languages can be either singular or plural in meaning. In Persian, however, both meanings are generally put in the singular form, whereas English has both forms:

mæn soal daræm. من سؤال دارم. either "I have a question."
or "I have some questions."

3. Nouns referred to in the generic category are always singular in Persian and are always plural in English (if they are count nouns -- see above):

ab kár mikonæm. من با کتاب کار میکنم. I work with **books**.

9.11.3 Uses of the Definite and Indefinite: Contrast of English and Persian

The change from indefinite to definite is reflected in the meaning of the sentence as well. The same is true of Persian. The differences in definite and indefinite between the two languages are seen in the following points:

- a) the use of the definite article ("the book") or indefinite article ("a book") for English as opposed to no marker with simple nouns in Persian (but see Lesson 14 for indefinite markers with modified nouns):
- b) the plural can be used for both definite and indefinite for English but not for Persian.

Generally only the definite form will be pluralized in Persian (see point #1 on pluralization above):

Definite

mæn mohændés-æm.	من مهندس هستم.	I am the engineer .
ma mohændesá-im.	ما مهندستها هستیم.	We are the engineers .

(Note that the preceding sentence is not commonly used in either language. The definite plural is more common in the context of a relative clause: "We are the engineers (that) you asked for, etc.")

Indefinite

mæn mohændés-æm.	من مهندس هستم.	I am <u>an</u> engineer .
ma mohændés-im.	ما مهندس هستیم.	We are engineers .

Obviously the indefinite usage here is more commonly encountered in speech (in both languages) and you must accustom yourself to using the Persian singular where the plural is used in equivalent English sentences:

una daneshjú-ænd.	آنها دانشجو هستند.	They are students .
ma moállém-im.	ما معلم هستیم.	We are teachers .
ma khæbærnegár-e ruznamé-im.	ما خبرنگار روزنامه هستیم.	We are newspaper reporters .
shoma karmænd-e bánk-in.	شما کارمند بانک هستید.	You are bank employees .
una ketabdar nístænd.	آنها کتابدار نیستند.	They are not librarians .

9.11.4 Agreement of the Singular and Plural Nouns with Verbs

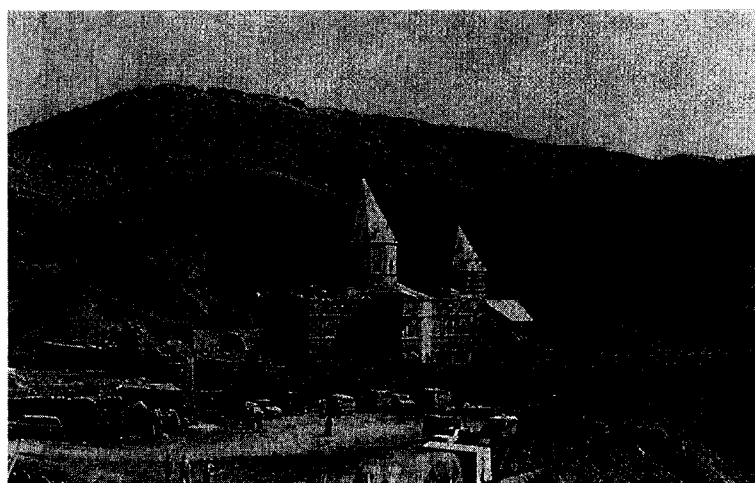
As you have seen in Lesson 8, Drill 6 and Lesson 9, Drill 7 (etc.), as opposed to Lesson 9, Drill 20, while animate plural nouns will take a plural verb, inanimate plural nouns may take either a singular or a plural verb. The tendency in Persian as it is spoken today (and even more so in the United States possibly due to the influence of English), is to use a plural verb with an inanimate plural subject. You will definitely hear singular verbs used in this context and it is even more likely that you will encounter this construction in your reading quite regularly and

should, therefore, be aware of its use:

(بچه های این زن خیلی تنبلند.)
(اونا دانشجو اند.)

but:

(همه این عکسا جالبه/جالبند.)



عکسهای جالب از آذربایجان غربی
Interesting pictures of the western Azerbaijan province

9.12 Iranian Calendars and Festivals, Part I: The Iranian Year ۹/۱۲

The words used for calendar in Persian are تقویم *tæqvīm* and سالنامه *salname*, the latter, however, generally means "yearbook." Iranians keep track of time by means of three calendars. That is, calendars printed and used in Iran will commonly indicate three separate dates for each day of the year. One of these is the Gregorian (Christian, Western) calendar, which is in common use throughout the world. Another is the Islamic lunar calendar, and the third is the Islamic solar calendar. These latter two calendars were introduced in "Shi'ite Islam" in the preceding lesson (section 8.12) under the rubric هجرت *hejræt*.

Here we will present the names for the months, seasons, and festivals of the Iranian solar calendar. The starting date for this calendar is the هجرت, but the names of the months and seasons are pre-Islamic in origin, as is the principal festival of the year, نو روز *no(w) ruz*, the Iranian New Year, March 21st. You will note that Iranian months start a week or more before their Gregorian equivalents. This is because the Iranian calendar, one of whose authors was Omar Khayyâm, is both more accurate and better synchronized to the earth's equinoxes and solstices. The first six months have thirty-one days, the next five have thirty, and the last month, اسفند *esfænd*, has twenty-nine, except on a leap year (سال کبیسه) when it has thirty days.

Months and Seasons

ماه The word for "month" is ماه *mah*, which means "moon" as well. "Season" is فصل *fæsl*. The months and seasons of the Iranian/Islamic solar calendar and their Gregorian equivalents follow:

بهار Spring, *bæhar*, begins the year. This comes as a surprise to all those used to greeting the new year in the dead of winter, but the logic of starting with spring is obvious. Spring is also virtually the only season celebrated in classical Persian poetry and, indeed, the festival of نو روز at times seems to fill the whole horizon of the poet's imagination. Self-examination and plans for moral improvement are also common themes of spring poems, called بهاریه

bæharie.

فصل بهار fæsl-e bæhar

فروردین	færværdin (March 21 to April 20)
اردیبهشت	ordibehesht (April 21 to May 21)
خرداد	khordad (May 22 to June 21)

تابستان No festival marks the beginning of summer, but its name, *tabestan/ tabestun*, translates as something like "the time of heat." Much of Iran is high plateau and cools off in the evening even if the days have been quite hot. In the summer families move their bedding out into the courtyard or up onto the roof to take advantage of the cool air.

فصل تابستان fæsl-e tabestan

تیر	tir (June 22 to July 22)
مرداد	mordad (July 23 to August 22)
شهریور	shæhrivær (August 23 to September 22)

پائیز Fall, *paiz*, brings with it relief from the summer's heat, and when the first cool breeze reaches the city it is welcomed like an old friend. In earlier times a harvest festival, *mehregan*, was celebrated widely in Iran. It receives little recognition now, but the cooling wind *bad* of autumn is still known both as *bád-e paiz* and *bád-mehregan*.

فصل پائیز fæsl-e paiz

مهر	mehr (September 23 to October 22)
آبان	aban (October 23 to November 21)
آذر	azær (November 22 to December 21)

زمستان Winter, *zemestan/zemestun*, has the same associations of cold, wet and gloom in Iran as it does everywhere else. The longest night of the year, the winter solstice, is called *shæb-e yalda*. On this evening friends and family sit around the *korsi* together and eat sweets and nuts *ajil*, watermelon *هندوانه/هندونه*

hendevane/(hendune), and grapes انگور *aengur*.

فصل زمستان fæsl-e zemestan

دی dey (December 22 to January 20)

بهمن bæhmæn (January 21 to February 19)

اسفند esfænd (February 20 to March 20)

In some calendars printed in Iran, the European names are given in Persian transcription.

Although many Iranians also use the English names, the month names were borrowed into

Persian for the most part from French as you have already seen.

امروز بیست و نهم ماه فروردین است. (بیست و نهم فروردین ماه)

امروز پانزدهم فروردین است. (پانزدهم فروردین ماه)



بهار، تهران
Spring in Tehran

Festivals

عید *eyd* is the all purpose term for festival. There are two principal festivals in the Iranian year. The first is نوروز and the second is محرم *mohærræm*. The first will be described here and the second was introduced in the description of the Islamic festivals of the Iranian calendar in Lesson 8.

نو روز *now ruz* means, literally, "new day." It is referred to as **عید نو روز** *éyd-e now ruz*, as *now ruz*, or simply as *eyd*. Toward the end of the year the phrase, **بعد از عید** *bæ:d æz eyd*, "after the New Year" is heard frequently both as a convenient excuse for procrastination and because people are reluctant to undertake any enterprise that cannot be completed by the year's end. **نو روز** is also such an important, happy festival that one wants to give it one's full attention. Its meaning for Iranians is closer to that of Christmas for Christians or Hanukkah for Jews than is New Year's Eve. Indeed, Iranians will say it is like all those festivals put together. The celebration of **نو روز** extends over two weeks or more and has many different elements.

Among the most significant are the following:

چارشنبه سوری *charshæmbe suri* On the Tuesday evening before **نو روز**, fires are lit and the younger and spryer members of the neighborhood jump over them repeating this phrase: **سرخى تو از من - زردى من از تو** (*sorkhî-e to az man; zærdî-e mæn az to*) which means, literally, "Your red to me, my yellow to you." Yellow symbolizes sickness in Iran, and red the color of health. This little ceremony, which surely dates back at least as far as the origins of Zoroastrianism, is a ritual renewal of the body's health by drawing on heat and light of one of the four principal elements — air, earth, water, and fire. This and the other elements of folk magic and ritual associated with **نو روز** are observed more as a matter of custom than serious belief, like hanging stockings up at the fireplace for Santa to fill, or nailing a horseshoe over a door for good luck. (**سور** means "banquet, feast")

You may be wondering why this ceremony takes place on Tuesday evening if the name is **چارشنبه سوری**. As mentioned in Vocabulary Note (2) of this lesson (see section 9.2), "Wednesday," in traditional Persian terms, begins at sunset on Tuesday.

خانه تکانی (خونه تکونی) *khane tækani (khune tækuni)* A thorough house cleaning is obligatory before the start of the new year, and the phrase that is used to describe it is **خانه تکانی (خونه تکونی)** / *khane tækani*, which means shaking up the house — the equivalent of our turning the house upside down. This phrase is best translated as "spring

cleaning."

لباس نو *lebás-e no* Buying new clothes, preferably a complete outfit, is also another custom around **نو روز**. Only the extremely poor do not manage to acquire some item of clothing with which to greet the new year.

جشن *jæshn* The term for "celebration" is *jæshn*, and the verb is **جشن گرفتن** *jæshn gereftæn*.

عید شما مبارک *éyd-e shoma mobaræk* "May your *eyd* be blessed!" This is how people greet each other at the New Year, whether speaking or in written greetings. *Now ruz* cards have now become commonplace, although they seem to be modeled on the Western custom. A common response is **صد سال به این سال** *sæd sal be in sal* "[May] a hundred years [be added] to this year," the Iranian equivalent of "Live long and prosper."

سفره عید *sofré-ye eyd* Every household will prepare a *now ruz* table called **سفره عید** *sofré-ye eyd* — spread with the many traditional items. First among these are seven items that begin with the letter *sin*, hence the name **هفت سین** *hæft sin*. These seven items are:

سماق	<i>somaq</i>	"sumac"	سبزی	<i>sæbzi</i>	"green herbs"
سیب	<i>sib</i>	"apple"	سنجد	<i>senjed</i>	"the fruit of the sorb tree."
سیر	<i>sir</i>	"garlic"	سرکه	<i>serke</i>	"vinegar"
سمنو	<i>sæmænu</i>	"a paste made from the juice of germinating malt and flour"			

The significance of most of these items is obvious, while that of others, such as the last two which play no other part in Iranian cuisine or ritual, is known only to the occasional scholar, but all must be present. Other items in a really complete **سفره** *sofre* may include:

نان	<i>nan/(nun)</i>	"bread,"
شیرینی	<i>shirini</i>	"sweets,"
آجیل	<i>ajil</i>	"mixed nuts, seeds, and dried fruits,"
گل سنبل	<i>gól-e sombol</i>	"hyacinth,"
ماهی طلائی	<i>mahi-ye tælaí</i>	"a goldfish (in a bowl),"
تخم مرغ رنگ کرده	<i>tókhm-e mórq-e ræng kærde</i>	"colored hard-boiled eggs"

آینه *ayene* "a mirror," A fresh egg is placed on the mirror as the year turns, and at the exact moment of the equinox, it is supposedly possible to stand the egg on its end.

شمع و چراغ *shæm-o cheraq* "a candle with a glass chimney,"

سکه *sekke* "coins,"

سبزه *sæbze* a dish of sprouted wheat which has been prepared far enough in advance that its sprouts will look like a small patch of lawn. This plays an important part in the *sizdæh bedær* ritual. (see below)

دید و باز دید *dîd-o bazdîd-e eyd* Visiting is obligatory at *now ruz*. You must pay a courtesy call not only on all your relatives and close friends, but on all those who have helped you in the past, or may be inclined to do so in the future. Gifts are often exchanged during these visits.

عیدی *eydi* The commonest kind of *now ruz* gift is money, preferably in fresh bills or coins. Religious medals are given by some. This is also the time when the men who deliver your mail or sell you kerosene come around for their annual tip. The term used for all categories of gifts is *eydi*.

سبزی پلو با ماهی *sæbzi polo ba mahi* This is the one dish most traditionally associated with *now ruz*. It is rice prepared with finely chopped green vegetables, preferably fresh but dried if necessary, and fried fish.

سیزده به در *sizdæ be dær* On the thirteenth day of the New Year it is bad luck to remain in one's house and everyone tries to spend the day outdoors in the country. Early in the morning families pack up carpets and samovars and all the paraphernalia for an elaborate picnic and drive out into the country to spend the day talking, eating, and relaxing. An important part of the ritual is to throw the *sæbze* into a stream or river, and with it whatever evil spirits have been lured along with it.

حاجی فیروز *hajji firuz* Itinerant clowns in blackface and wearing red clothes entertain the picnickers with jokes and songs, which they punctuate by rapping on a large shallow drum

or tambourine.

On the fourteenth day of the New Year everyone goes back to work.

9.13 Listening Comprehension Activities

۹/۱۳

9.13.1 Longer Narrative (in Colloquial) (متن بلند (دران) ۹/۱۳/۱)

من مربی زبان فارسی ام. ایرانی هستم ولی در آمریکا درس میخونم. چار ساله در آمریکا زندگی میکنم. پدر و مادرم در ایران زندگی میکنند. خونه شون در شهر لاهیجانه. لاهیجان نزدیک رشته. من یه برادر و یه خواهر دارم. اونام در آمریکا زندگی میکنند. اسم برادرم مرتضی ست و اسم خواهرم زهره ست.

من حالا (اکنون) در دانشگاه نیویورک فارسی درس میدم و در کلاس هفت تا دانشجو دارم — شیش تا دانشجو امریکایی و یه دانشجو پاکستانی. ایشون اردو حرف میزنند. چار تا از دانشجو(ه)ای امریکایی یا پدر ایرانی یا مادر ایرانی دارند ولی فارسی بلد نیستند. حالا فارسی یاد میگیرند. فارسیشون خیلی خوبه. کمی میفهمند و کمی حرف میزنند و میخوانند. ولی با من همیشه اینگیسی حرف میزنند که البته خیلی بده. ولی ماشالله خیلی خوب یاد میگیرند.

من معمولاً از نه و نیم تا یازده و نیم درس میدم. یعنی دو تا کلاس فارسی درس میدم. رشته من ادبیات فارسیه و به شعر فروغ فرخزاد و پروین اعتصامی خیلی علاقه دارم. من حالا یه درس زبان عربی دارم و یه درس تاریخ خاور میانه. یعنی هم درس میدم و هم درس میخونم. خیلی کار میکنم. امروز مثلاً خیلی خسته م ولی بعد از کلاس میرم خونه و استراحت میکنم. امشب ام شام درست نمیکنم. میرم یه رستوران نزدیک خونه م. غذاشون خوب و سالمه. من غذای امریکایی دوست دارم ولی تو خونه خیلی کم درست میکنم. بیشتر غذای ایرانی درست میکنم. البته در نیویورک چار — پنج تا رستوران ایرانی داریم ولی من کم میرم اونجاها. غذاشون نسبتاً بد نیست ولی من غذای ایرانی رو خیلی بهتر درست میکنم.

این هفته امتحان تاریخ دارم و هنوز خیلی کار دارم. امشب میرم رستوران و زود غذا میخورم و میرم خونه و کتابارو باز میکنم و درس میخونم. من امروز به دانشجو

تکلیف شب نمیدم!

تمرین: سوال و جواب

۱ این مربی چند سال در امریکا زندگی میکنه؟

۲ او اهل کجاست؟

۳ او چند تا خواهر و برادر داره؟

۴ کی اردو حرف میزنه؟

۵ غذای رستوران نزدیک خونه مربی چگونه؟



یک برادر و خواهر آذربایجانی
A brother and sister in Azerbaijan

9.13.2 Group Work

۹/۱۳/۲

After listening to the above narrative or a similar one, form small groups and ask each other questions eliciting the information below. All questions should be in the third-person deferential forms (see section 9.3). That is, to be polite, the verbs should all be in the third-person plural, even though speaking about one person. As in English, you should of course use his/her name (aqá-ye___/ khanóm-e___) more than "he/she," but when you do use the pronoun, make sure you use (ایشون).

Where is your teacher from? How long has he/she been in the United States?

What city do his/her parents live in? Where is that city?

How many siblings does he/she have? What are their names? Where do they live?

What does your teacher say about your Persian? What complaint does he/she have about you?

What field is your teacher studying? What is his/her special interest?

How many courses is he/she taking? Teaching how many?

How does he/she feel today? What does he/she plan to do about it?

What does he/she usually do for dinner? What are his/her plans for dinner tonight?

What does he/she say about cooking and eating out?

Does he/she eat American food? What does he/she say about it?

What does he/she say about Iranian food?

Do you have homework for tonight? Why?/Why not?

What does your teacher have planned for most of this evening? Why?

9.14 Reading and Writing

۹/۱۴ خواندن و نوشتن

۹/۱۴/۱ جان و کشور عمان

اسم من جان است. من اصلاً اهل کانزاس هستم ولی در دانشگاه تگزاس تاریخ میخوانم. البته تاریخ ایران و کشورهای عرب برای من خیلی جالب است ولی تخصص من تاریخ سیاسی عمان و بلوچستان است. به جغرافی هم خیلی علاقه دارم.

عمان کشور نسبتاً کوچکی است ولی خیلی مهم است برای اینکه بین عربستان سعودی و خلیج فارس (Persian Gulf) است و به نظر من خلیج فارس بسیار مهم است. در عمان عربی حرف میزنند. فکر میکنم بعضی از عمانی ها فارسی هم بلدند ولی مطمئن نیستم. بلوچستان در ایران و پاکستان و افغانستان است.

بلوچستان بسیار بزرگ است ولی جمعیت آن نسبتاً کم است. بلوچ های ایران بلوچی و فارسی حرف میزنند و بلوچ های پاکستان بلوچی و پشتو و اردو حرف میزنند و بلوچ های افغانستان بلوچی و پشتو و فارسی حرف میزنند. البته بعضی از بلوچ ها فقط بلوچی حرف میزنند. بلوچی یکی از زبانهای ایرانی است ولی مثل فارسی نیست. بلوچی و فارسی خیلی به هم نزدیک نیستند و تهرانی ها زبان بلوچی را بسیار کم میفهمند.

البته من اصلاً بلوچی نمیدانم. من حالا فقط فارسی میخوانم. کمی عربی میدانم ولی حالا عربی نمیخوانم برای اینکه وقت ندارم. من برای هشت هفته در تابستان (یعنی ژوئن و ژوئیه و اوت) در دانشگاه یوتا درس فارسی دارم و از ساعت هفت و نیم صبح تا ساعت دوازده و ربع سر کلاس هستم. به نظر من درس (کورس) تابستانی بسیار سخت است برای اینکه ما کار یک سال زبان فارسی را در هشت هفته انجام میدهیم. البته از ساعت نه و نیم تا ساعت ده و ربع تَنَفُّس داریم و من و شاگردهای دیگر به کافه تریای دانشگاه میرویم و آنجا صبحانه میخوریم. به نظر من، غذای کافه تریا بسیار خوشمزه است و من زیاد میخورم. بعد از صبحانه من به کلاس میروم و خیلی زیاد حرف میزنم. یعنی من ساعت هفت و نیم کمی خسته هستم ولی ساعت ده و نیم بعد از صبحانه خیلی انرژی (نیرو، توان) دارم و مثل بلبل فارسی حرف میزنم.

۹/۱۴/۲ جان و کشور عمان: معنی از متن

Beginning in this lesson, we introduced you to a new type of reading exercise: معنی از متن. In our readings, we will occasionally use words that are not formally introduced or translated for you — such as the words with superscript numbers corresponding to the questions below.

What we would like you to do with these words is to guess their approximate meanings from

the context of the sentence/paragraph/passage that you are reading. Sometimes more than one meaning would make sense, but you need not worry about these alternative possibilities. You will not always "hit the nail right on the head," but our intention here is not to exercise your ability to find exact meanings (as you could do simply by opening a dictionary), but to see if you understand the passage you are reading. This is a comprehension exercise, not one of vocabulary.

۱. به نظر شما، «کشور» یعنی چه؟
۲. به نظر شما، «بین» یعنی چه؟
۳. به نظر شما، «جمعیت» یعنی چه؟
۴. به نظر شما، «تابستان» یعنی چه؟
۵. به نظر شما، «انجام میدهیم» یعنی چه؟
۶. به نظر شما، «تَنَفُّس» یعنی چه؟

۹/۱۴/۳ «جان و کشور عمان»: پرسش

۱. شما در «جان و کشور عمان» نام چند کشور می بینید؟ اسم چند زبان؟
۲. آیا همه بلوچ ها فارسی حرف میزنند؟
۳. آیا همه بلوچ ها دو زبان حرف میزنند؟
۴. آیا تهرانی ها بلوچی خوب میفهمند؟
۵. آیا جان عربی و فارسی و بلوچی میداند؟
۶. کلاس فارسی جان چند دقیقه تنفس دارد؟
۷. جان هر روز چند ساعت سر کلاس فارسی است؟
۸. شما هر روز چند ساعت سر کلاس فارسی هستید؟
۹. جان کی بیشتر حرف میزند؟ چرا؟
۱۰. شما کی بیشتر انرژی دارید — صبح، بعد از ظهر یا شب؟
۱۱. جان چرا حالا برای زبان عربی وقت ندارد؟
۱۲. شما عربی میخوانید؟ چرا؟/چرا نه؟

۱. پرس / پرسید *pors/porsid*, "question, questioning, inquiry" cf. *porsesh* پرسش, that is *pors* plus the noun formation suffix, *-esh*.

۲. آیا *aya* is a question particle used in FWP in questions that do not have question

words. It has no independent meaning and only performs the grammatical function of introducing a question.

9.15 Colloquial to Formal Transformations: Exercises ۹/۱۵

9.15.1 Transcription of Colloquial to Formal: (key after Lesson 16) ۹/۱۵/۱

Convert the following sentences in Colloquial Persian to their usual FWP counterpart.

دوستای خواهر کوچیکم فردا میانند نیو یورک . <<< نمونه: دوستهای خواهر کوچیکم فردا به نیو یورک میآیند.

شاگردا چرا بلند حرف میزنند؟

بچه ها فرانسه بهتر میدونند یا فارسی؟

اون زنا باهم میرند سر کار.

اون معلما همه آمریکایی اند.

این بچه ها دوباره مریضند.

اون دخترا پیانو میزنند؟

بچه ها شب و روز درس میخوانند.

9.15.2 Colloquial/FWP Transformation ۹/۱۵/۲

نمونه: لهجه روسی برادر بزرگ خانوم فیروزی خوبه.

لهجه روسی برادر بزرگ خانم فیروزی خوب است.

دفتر قرمز خواهر کوچیک آقای صادقی اینجاست.

ساعت سوئیسی معلم ایرانی ما قشنگه.

کتابخونه بزرگ دانشگاه ایالت واشنگتن نزدیک نیست.

کتاب سفید آلمانی دوست برادر رضا چنده؟

تکلیف شب کلاس امروز آقای دکتر اصفهانیان مهمه.

9.15.3 Role Playing

۹/۱۵/۳

In the following exercise, one student interviews another in a role play between two individuals using the prompts in the two samples given below. In the course of your role play, your classmate will use a word you have never heard before. You need to:

1. Get the meaning of the conversation.
2. Get him/her to pronounce the word and explain it to you.
3. Write the word down.
4. After you have heard the explanation, write down what you think it means in English.

Your teacher will provide more examples of interviews based on the same pattern used for these two examples:

Role Play #1:**Interviewer:** Find out:

If he is from France.

If he studies Persian there.

If he has many Iranian friends.

Where he is from originally.

Interviewee:

You are to role-play as a French student of Persian. Your place of origin is the capital. The word for capital is /paytækht/.

Role Play #2:**Interviewer:** Find out:

How Lesson 9 is.

If the dialogue is difficult.

How many new words Lesson 10 has.

When he will learn these words.

Why he will learn them so fast/slow.

Interviewee:

You find all the new material you are asked about very easy. There are 80 new words and you will learn them all tonight. Why? You are an optimist. The word for an "optimist" is /khoshbin/.

9.16 Composition

انشا ۹/۱۶

برنامهء روزانهء شما چیست؟

bærname

برنامه

program, schedule, plans

ruzane

روزانه

daily